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No. 675.] THURSDAY, JANUARY 4, 1883. [ONE PENNY. POST FREE, 1½d.

PRESBYTERIAN HIST. SOC. OF CALIFORNIA

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ST. GILES'S CHRISTIAN MISSION.

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Mr. HOWARD VINCENT, Director of Criminal Investigation, said at the recent supper to the criminal classes organised by the ST. GILES'S CHRISTIAN MISSION: "You Ladies and Gentlemen who sit beside me will learn with sorrow that the Mission is penniless. I fear even that the supper we have had has been provided on credit. Its funds are very limited, and they have been well applied. I would ask each of you to assist me in making known how useful is this charity. I am most desirous that the public should know what ample guarantee there is for the most profitable employment of any assistance it may extend to this Mission, and I say in the most positive manner that its direct influence in the prevention of crime is second only to its charitable objects."

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COW CROSS MISSION.—Central

London Established Evangelistic Agency Funds urgently needed for heavy expenses of Minister Hall Gospel Services, Dinners to Destitute Children, &c.—WILLIAM CATLIN, 17, Claremont-square, Pentonville, N.

UNIVERSAL WEEK OF PRAYER.

—The Council of the Evangelical Alliance have arranged for MEETINGS in the West-end daily during the week commencing January 8th, at Steinway Hall, Lower Seymour-street, Portman-square, each morning at 11.30. The Addresses will be given respectively by the Ven. Archdeacon Richardson, the Revs. W. Fuller, Gooch, G. Stringer Rowe, Donald Fraser, D.D., J. Bennett, M.A., and Thomas Brockway. Programmes of these Meetings, and other papers relating to the Week of Prayer, may be had on application to the Secretaries of the Alliance, 7, Adam-street, Strand, W.C.

HOME FOR BLIND CHILDREN,

College-avenue, Hackney, London, E.—Subscriptions are greatly needed to assist in maintaining the children, and to pay off the debt upon the building. Contributions gratefully received by Miss RYE, or Messrs. MORGAN & SCOTT.

PRINCESS MARY VILLAGE HOMES,

Addlestone, Surrey, Sir George Bowles' Cottage.—Mrs. Meredith returns most grateful thanks to W. S. B., for £50 (second donation), for the maintenance of this "Home."

N.B.—Cheques payable to her, or to Sir Henry J. Selwin Ibbetson, Bt., M.P., should be crossed to Union Bank, Charing-cross.

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—The Committee earnestly entreat the kind friends who have assisted this much-needed Home to inspect their elegant assortment of Baskets and Fancy Goods suitable for Christmas Presents and New Year's Gifts. Orders for Baskets Straw Hats, and Bonnets carefully executed. Contributions thankfully received by the SECRETARY.

THE PARALYSED & EPILEPTIC.

—The Committee of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in money, flannel, and coal tickets, in aid of the afflicted out-patients. The late severe weather has greatly increased their suffering, and the Committee will thankfully acknowledge the smallest gifts on their behalf.

OUR COUNTRYMEN IN INDIA.

—The ANGLO-INDIAN EVANGELISATION SOCIETY sends Evangelists to itinerate constantly among numerous groups of Europeans and Eurasians throughout India, widely separated, and other wise destitute of Gospel ministrations. General Secretary and Treasury, the Rev. PETER BANNATYNE, 7, Adam-street, Strand, London, 9, London-street, Edinburgh.

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Mission Workers, when needing rest, medical advice, or a time of preparation for mission work, at Kilburn. SEASIDE BRANCH at EASTBOURNE open all the year. Mission Workers from Abroad also received. Apply to Miss MASON, 7 and 8, Cambridge-gardens, Kilburn-park, N.W.

THEATRICAL MISSION.—Mrs.

FIELD makes an appeal for underclothing for men, women, and children, for a Mothers' Sale, to take place the 8th of January, 1883, in connection with the Theatrical Mission, 21, King-street, Covent-garden. The things to be sent to her address, 16, Westgate-terrace, Redcliffe-square, carriage paid, by the 6th.

PREVALENT INFIDELITY.—

The wide spread of doubt and disbelief calls for energetic action. The reasons for assured belief in the fundamental truths of Christianity should be re-affirmed, as consonant with modern research and culture. The errors and tendencies of atheism and agnosticism should be exposed. It is the sole and special function of the Christian Evidence Society to carry on this work. It is undenominational in its constitution and action. Considerable funds are very urgently needed at the present moment. Appeal is confidently made to all earnest Christians to aid in the maintenance of Christian truth for the conviction and conversion of those that are going astray. Contributions may be sent to, and information respecting lectures, sermons, personal interviews, classes, and literature, may be obtained from the Secretary, 13, Buckingham-street, Strand, W.C.

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MORAVIAN MISSIONS.—London

Association in Aid of Moravian Missions. Appeal for a Jubilee Fund. On the 21st of August, 150 years elapsed since the first Missionaries of the Moravian Church went forth to preach the Gospel to the Heathen. In 1732, two men represented the Moravian Church among the Heathen; in 1882 there are 322 brethren and sisters in the service, at 100 stations, with 76,642 in the congregations. During the last half-century three new fields have been entered upon in South America, Tibet, and Australia. The Committee earnestly appeal for help in maintaining and extending this great work, which has been so greatly blessed in the past by the great "Head of the Church."—Donations for the "Moravian Missions Jubilee Fund" will be thankfully received by Messrs. Herries, Farquhar & Co., St. James'-street; Messrs. Smith, Payne & Co., Lombard-street; Messrs. Williams, Deacon & Co., Birchin-lane; and by Mr. Geo. E. Roberts, Secretary, 42, Berners-street, Oxford-street, London, W.

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Mrs. B., Culmington Rectory, Bromfield, Salop.

NURSERY GOVERNESS.—Wanted, a French Christian, a good needlewoman, for three children in the country, the eldest aged ten. Must be able to teach music.—Address, stating full particulars, W. G. S., 37, Crogsland-road, Haverstock-hill, London, N.W.

GOVERNESS. — Wanted, an experienced Certificated French Governess. A Christian.—A. E., care of Messrs. Brendon, George-street, Plymouth.

GOVERNESS WANTED in a quiet, homely family, for two girls 13 and 14, and two boys 10 and 7. MUST be well experienced in teaching thorough English, French, and Latin, arithmetic, music, elementary singing, and good drawing. A member of the Church of England, and a decided Christian. Age between 25 and 30 preferred. Salary £40. No agent need apply.
MATER, Post Office, Hertford, Herts.

GOVERNESS.—Wanted, a cheerful Christian Governess, in a family, eldest 12. Able to teach both boys and girls in an interesting manner, and to take the general care of them. A practical Christian life indispensable. (Brethren not exclusive.) Full particulars in first application.—Mrs. INGHAM, Sunnyside, Stamford.

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[*Carried to page 23.*

FAITH HEALING.

"To those interested in healing by the prayer of faith, it must have occurred how often Scripture mentions the *means* used in the *miracles of healing*. The dipping seven times in Jordan; Elisha's impartation of warmth from his own body to the widow's son; the plaister of figs used for Hezekiah's recovery; the bathing in the troubled waters; the washing in the Pool of Siloam; the anointing clay: do not these facts teach that those who use the God-appointed means honour Him quite as much as those who cry to Him in their helplessness, and who exercise faith in his power to heal, when the means are not at hand? We may overstrain a Scriptural truth, and try to force out of it more than it was intended to teach. It becomes those who believe that man has to work out his own salvation physically as well as spiritually to use thankfully the natural means which have Divine sanction and approbation, since the Author of our existence has ordained that by the use of means life shall be maintained and health restored when impaired."—*From an Essay on "Heating by the Prayer of Faith, or by Faith and Works?" by* B. COPSON GARRATT.

Reports are constantly reaching us of healing by faith on the one hand, and on the other by the successful application of remedies from Nature's own storehouse, remedies in which no man can claim a proprietary right. Light, air, heat, water, oil, and electricity are Nature's own provision, and to be employed as the hydropath developes the virtues of water. Magnetism is that form of Electricity which Mr. B. COPSON GARRAT has developed; and he has applied it in a most remarkable manner. The following three letters show the remedial properties of Magneto-Electricity in that class of affections called "nervous;" we quote them to encourage like sufferers:—

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Mr. BARTLEY ELLIS, Aberdeen villa, St. Saviour's-road, Leicester, November 21st, 1882.—"You will be grateful to hear that my sister, for whom you prescribed some years since, and who has suffered from epileptic attacks for fifteen years, is quite well. The case was introduced to you by our medical man, who has acknowledged your success in treating such affections. For many years after wearing your appliances, my sister had no return of the fits, except on two occasions of extreme nervous excitement; once from a robbery, and once when the house took fire. This result is to us a great boon (for which we are most thankful), as in all human probability, but for the use of such a remedy, my sister would have been an epileptic all her life; but she is now, and has been for some time past, maintaining herself in a situation."

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PRIZE ARTICLES

By Rev. EDWD. SMITH, Fairfield, Manchester.

CHAP. V.—ADAPTATIONS.

"For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them of full age, even those who by reason of use have their senses exercised to discern both good and evil.—HEB. v. 13, 14.

"Somewhere down deep
In each natural soul,
Sacred verities sleep,
Holy waterfloods roll."

THEY who seek to adapt their methods to the characters on whom they operate must be content with nothing less than *spiritual* reformation. Changes in outward habit are more noticeable, and may excite more thanksgiving, than changes of inward life—but these latter are *the* changes after all. To bring men into downrightness of godliness ought to be the great end of all Christian adaptations. Social virtue, in itself, is only a secondary benefit. True piety must go down to the very roots of the being. Union with Christ, meditation on God, consultation of the Scriptures, actual performance of deeds of devotion, are at the foundation of all real personal righteousness.

Nevertheless, while statedly keeping this before us, we must be careful not to occupy too high a platform of expectation. Toilers among the sunken myriads sometimes expect more than God himself does. While religion is a long endeavour after perfection, it is actually far more improvement than it is perfection. The question at the great Test-day will not be so much, "What art thou?" as "How much improvement of soul did'st thou secure?" Estimated by this standard, one person who is abstractly not so good as another may in God's sight be better, because the struggle against evil has been more intense, and the heart-deep amendment has been greater.

If the Holy God makes allowances for vitiated physical frame, for bad bringing up, for unhappy antecedents, we may proceed on the same principles. While not degrading high doctrines to comfort low lives, we may freely bear with the foibles and negligences of those, who, being religious after the New Testament fashion, are surely, though perhaps secretly, on the line of improvement.

The most that can be done in this article is to lay down principles, and to fling forth a few hints as to practicable methods. In

CHOOSING SPHERES FOR CHRISTIAN LABOUR

we must have an eye to our own special suitability for one more than for others. No doubt, all classes and conditions of the English people may be largely permeated by Christian Evangelism. Providence intends kindness to all alike, and has already provided the agents. But those agents should consult their own common sense and yield to the impressions produced by the Spirit of God. He certainly intends that a fair proportion of religious zeal shall be consecrated to each class and each condition now existent in this land.

What do our training and disposition say? In my own case, I could make no mistake. Mental constitution and earlier life alike pointed to a dedication chiefly to the working classes. For several years I had an enforced companionship with rude, wild men, and now, as its result, I am "at home" among even the lowest and wildest. In one house I am having a meal with a company of "illiterates." They feel honoured by my presence, and have provided a sumptuous entertainment in the shape of coffee and egg (nearly as much egg as coffee), and plum-cake (the plums weighed more than the dough). The very look of the table is sickening to a man of plain tastes; but, for the sake of saving those colliers, I face the business, and take almost my share of the dangerous dainties provided. Again I find myself in a dirty house. A cup of "teetotal" beer is pressed on my acceptance. To refuse will be to offend. I am informed by the presiding genius of the household that it contains ten kinds of "yarbs." The compound looks suspiciously like what I imagined the famous Spartan "black broth" to be; but the cup is drained, and I am at once invited to come to that home again.

On another occasion I discovered an old man getting in coals. "Can you use a shovel either hand first?" "No," he replies. "Let me have it then;" and then with quick changes of hands I make the coals fly. "You must have been a fireman," says he. "No, I've not; I'm an educated man; but I know how to handle a shovel, and I want you to come next Sunday and see if I can do anything else besides." The majority of believers would feel awkward in such circumstances as these, and so *I* should be equally as awkward in scenes amid which *they* would be familiar and effective. Well-nigh all adaptations are devised and carried out by those who are by nature and education competent for the work they have taken in hand.

In all matters that have to do with adaptation, we need not fear to consult expediency. Expediency is more frequently the friend of rectitude than its foe. The Acts of the Apostles is the best commentary on the Gospel and its work, and that book teems with instances in which

EXPEDIENTS WERE CONSIDERED.

This may suggest to us adaptations somewhat grotesque. But we have often to cater for those who in morals, information, power of mind, are below the average Jew of Ezekiel's time. Yet *he* was commanded to teach the errant people by means of the cutting off and weighing of hair, of daily digging, of a mimic siege. Children are taught by the pictures and make-believes of the Kindergarten system; and what are many British adults but children so far as their religious conditions are concerned? Of what use is it that we speak to them as a minister did, not long ago, to a motley crowd in the open air on the subjects consecutively of "theology," "anthropology," "soteriology," and "eschatology." Much the wiser were they for his diatribe.

No, we must fly to the other extreme of simplicity, and must not shun even odd ways of heralding forth the good news. If we laugh at one who in giving a Sunday-school address simplifies and explains the word "proverb" by terming it "an occult sententious aphorism," much more should we *admire* the courage and ingenuity of those who meet new obstructions of evil with new expedients of good, who apply to new growths new methods of consolidation and extension. We may proceed to the work of dovetailing appliances into ever-changing modern conditions with clear conscience and with sanguine belief that, as of old, the disciples shall be multiplied.

And, in all efforts at adaptation, a habit of balancing good with evil and evil with good is pre-eminently needful. In this strange world the frontiers of the two kingdoms of evil and good are hard to be defined. The very method which helps some is nearly sure to hinder others. Human nature cannot be trusted far in any direction. Constant supervision is needed. Elasticity may easily become laxity. If class legislation is bad, so may be, in some cases, class Evangelism. Vulgarisms may reach the vulgar, but may also breed contempt for the agent. A refusal to transfer Mission-hall converts to a regular Church organisation may foster in them the love of a cheap religion, and so be for the impoverishment of the soul; while, on the other hand, if such transference be carried out, the new atmosphere might not be at all suitable for these reclaimed ones.

"SENSATIONALISM,"

no doubt, may be both permissible and laudable, but what is sensational to-day is commonplace to-morrow. And it is so easy in certain minds to create or nourish an appetite for that which is new. Then the old will be condemned just because it *is* old. There will be a perpetual straining after new sensationalisms until extravagance takes the place of sober reason. Playing with edge-tools is safe work compared with the using of startling methods. Unless these methods be kept under strict surveillance, it may be discovered by well-meaning workers, as the voyagers in the Odyssey found to their bitter cost, that it is easier to loose the wild winds from the bag than to get them back again under restraint.

There must be an exercise of calm judgment on these matters. God's counsels should be earnestly sought for. The evil ought to be looked at with the good. If it be said, "Such an individual or such a stratum of society must be made at least ostensibly religious *at all costs*"—the religiousness may be brought to pass *at too great a cost*. "How far is it right to expose some to pain and offence for the sake of saving others?" is a question intricate indeed. The stumbling of the fragile, the bewilderment of the truth-seeking, the exposure of the zealous to a spirit of mutual censoriousness, would be, perhaps, too heavy a price to pay; and a dangerous reaction might set in, until a true and wise Evangelism was condemned indiscriminately with that which was ill-advised.

The writer once took a piece of chalk at the close of a Mission Service and wrote around the doorway of God's house, in large letters, the word "Eternity," telling the irreligious persons present that if they *would* persist in treading the downward road, they should walk over that awful word. Most likely this novel procedure aroused new thought in some, but a review of the whole matter convinces me that the deed was, *just then and there*, an indiscreet one; but, in *some* circumstances, the good might have vastly overweighted the harm. In the use, then, of new or "sensational" means, no thought and no search for light can be superfluous. By as much as we lower our self-respect, by so much *eventually* do we detract from our power.

And again, as we strive to adapt and re-adapt our agencies to our great ends, there must be

NO GIVING UP OF THE ONE GOSPEL.

He who adds to it, subtracts from it. No sentiment of Scripture has been more perverted than that of being "all things to all men." It has been made the plea for card-playing on the part of ministers, for unholy truckling to heathenism on the part of Romanist missionaries, for delirious expres-

sion of artificial feeling on the part of various modern religionists. Lectures on the Poets on Sunday evenings, manufactured excitement, secular entertainments for the young under the patronage of the Church, unrepressed gyrations in Christian assemblies, raffling in bazaars with loud apology that it is "for the good of the cause," the lavish use of worldly paraphernalia—what of it all? Does it not mean that any results achieved can be accounted for from a standpoint merely human? Is not the *super*-natural eliminated? And what is the Gospel without the supernatural? Can there be greater facility given for the hatching of the dragon's eggs of scepticism among the communities of the righteous? After some, at least, of these devices in village or city, the membership of the churches dwindles in numbers and godliness, and after others any increase is simply inflation. If we defend measures which are neither more nor less than additions to the Gospel, we can no longer impeach Xavier because in his East Indian labours he turned to account the customs and observances of the heathen.

But extremes should be avoided. Outgrowths of earnestness are not at once to be branded as excrescences. God deals with human nature as it is, and not as it might be, and so may we deal with it. It is the old idea of expediency again. This is ever-recurrent in all speech relating to adaptation. The religious grow mentally as well as spiritually. They get into the way of fancying that all are as they find themselves to be. They argue from their own tastes to those of others. But let anyone who goes through the back streets of a city on a Sabbath afternoon in summer keep his eyes open. He will see women rushing to the gin-palace to get their favourite liquor before closing-time, men in shirt-sleeves with short pipes in their mouths standing about in knots, youths gambolling, withered crones sitting on the door-steps: and most of these persons have, withal, stunted growth, sloping foreheads, small craniums.

And if conversation among the roughs who go to race-courses or cricket-grounds is listened to, what is it like? Is it not shallow, insipid, would-be-witty? Plenty of profanity there is, but nothing in the talk sensible or meditative on the sterner facts of life. All this is a fair sample, and so a true index of the mental and moral condition of the unsaved millions. Much is being said about the "intelligence of the labouring classes," whereas it ought to be apparent to all who speak on the subject that the major portion are *not* intelligent. Whatever school-boards may do in the future, they have made little difference as yet. The ideas of most move in very narrow circles, and they must be dealt with accordingly.

What *will* find favour may be inferred from what *does* find favour. Are Wordsworth and Longfellow found in the low music halls? In the songs sold at a hundred-a-penny are there included any pieces from Tennyson or Browning? Tawdry sentiment, maudlin love-talk, simpering smartness, make up these precious compounds. And yet the crowd enjoys and applauds, and reads and digests. Can such people be reached by the hymns of Keble, or Lyte, or Heber? No; these are too poetic, too profound, for any such purpose. Both poetry and tunes must be something like and only *somewhat* above those to which they have been used, or else there will be no affinity between mind and hymn. Within the limits already prescribed there is abundant

ROOM FOR MANIFOLD ADAPTATIONS.

And equally thus is it as to excitement. The evil *in*citements may be crowded out by the good *ex*citements. Pietism and quietism should not be represented as invariably cause and effect. The lower the caste of man, the more dependent he is on excitement. The discipline and elevation which will make him independent of it will probably be a long time in coming, even after his adhesion to the Church. Most welcome to him, therefore, is the exuberance of speech and the responsive rush of emotion, and the quaint irregular expression. The analysis of all great movements among "the residuum" in the past reveals a dash of fanaticism—and what else could be expected? We must "honour *all* men," says the Book, and so must thoughtfully humour some whom we honour. So, spasmodic excitement, while kept under proper restraint, may be freely permitted; chronic jubilancy can be enjoined, new habits and pursuits among the recently enfranchised should be forwarded, the new ingenuities of the kingdom of darkness ought to be more than matched by those of the kingdom of light. The next hundred years will witness some remarkable products of the combined wisdom of those who lovingly conspire for the salvation of "publicans and sinners."

Adaptations are as essential in one place as in another. "How shall we get hold of the hundreds of life-wasters who never help to fill the sanctuary?" Such was the question asked in a Notts market-town. The reply was, "Let us for these carry on a service in the schoolroom, while the regular attendants worship God in the duly authorised sanctuary not many yards away." There was no opposition to this. In that town there is a singular dearth of "strait-laced" professors. To that Sunday evening service God has been pleased to measure out much blessing.

"And what shall *we* do in the same direction?" asked some godly men of each other as they gazed upon the crowded public-houses of a large sea-port. Well, they arranged to have a homely fiery week-evening meeting, into which was brought a great deal of variety. To this they invited neighbours and casuals whom they met in the streets. These found the meeting a capital way of spending their leisure time; and all concerned are filled with gratitude to Him who infused this thought into their minds.

Yet another Church has been bold enough to depart from the practice of giving the *inferior* positions and *less* comfortable seats to the poor. The free seats are made the most cosy in the place, and as this gets known its popularity grows. What is financial loss when compared with spiritual gain? And in country places tents are being used with good effect. The people inhabiting some of these localities may be twenty years behind the times, but, for all that, they are appreciative of modern religious expedients. These tents become useful not only on anniversary occasions, but for the usual religious gatherings. Many are decoyed to hear the truth in them who would not be found within walls of brick or stone. There is a sense of the absence of formalism; the variety is agreeable; and if the experiment becomes quite the usage in some rural regions, all the better. Tents are bad to preach in, but the breaking down of social distinctions, the breeziness, the happy feeling of strangeness, more than compensate for the disadvantages.

Why should we be afraid of giving up sometimes the somewhat high and dry ordinary services for the sake of drawing within our influence the habitual neglecters of public worship? Striking methods are often owned of God. One foggy night the writer sang alone in the streets of a colliery village. A man who was recognised as the veriest wretch in the place heard the singing and also the invitation which followed. To that invitation he consented, and listened to a sermon from two texts: "Thy calf, O Samaria, hath cast thee off," and "Him that cometh unto Me I will in no wise cast out." He was told of the different treatment offered by Jesus to that which he would at last suffer at the hands of his present master. Greatly moved upon, he went home, played his cards into the fire, gave up his drink and his evil associations, and turned fully to God.

Months afterwards I saw him again. He was well dressed, but flurried and heated. He had come four miles to see me as I left a certain station, had lost the way, and ran in just as the train was going out. Pressing my hand, he gasped out, "I wanted to tell you that if I never meet you again on earth, I will meet you in heaven." Could that notorious sinner have been so well reached in any other way? It *did* look undignified for a minister to sing a solo in the open-air, but a number of other cases, similar to this, had convinced me that, while in some neighbourhoods it was inexpedient to do this, in others it was just the thing.

In this paper I have referred almost exclusively to ways and means of reclaiming and purifying the classes most written and talked about just now. They lie within my own peculiar province. There are many of my fellow-workers who are as capable of propounding schemes for the spiritual welfare of merchants, and high-born ladies, and children who are "above" going to Sunday-schools, as I am of prescribing for the low-born and half-instructed. Observant readers of religious weeklies may pick up many relations of successful work in all departments, and may imitate what they read about.

If England's manhood *does* require more skilful adaptation to its needs than England's womanhood, the essentials for a successful dealing with its necessities are at hand. If there *are* "hid treasures," they have been hidden with a view to our seeking after them and our discovery of them. By finding a platform common to ourselves and to those for whom we live and labour, we shall, sooner or later, get at them successfully.

Finally, all may be summed up in the words of Dr. Dykes: "That can scarcely be bad Mission work which saves a multitude of souls." And no other example is needed beside that of Him who said: "Unto the Jews I became as a Jew that I might gain the Jews; to them that are under the law as under the law, that I might gain them that are under the law; to them that are without law as without law, that I might gain them that are without law; to the weak became I as weak that I might gain the weak: that I might by all means save some."

REFORM OF PRAYER MEETINGS.—The third edition of the Letters on this subject is now issued, with some additional remarks on singing, confession, &c., and may be obtained freely on application to J. V. S., 18, Grand Parade, Eastbourne.

ROYAL HOSPITAL FOR INCURABLES, PUTNEY.—In a beautifully prepared pamphlet—the story of the work well told, and the engravings on every second page of superior excellence—entitled "Memories of Melrose," the committee of the above hospital let the outer world know a little of the good work being done at Melrose, situated at the top of Putney Hill. There are 196 inmates and 473 pensioners; the benefit in all cases is life long, and the numbers are being augmented year by year. The hospital requires more friends and more funds for its pressing and important needs. Friends who wish to know more of the work can have a copy of this pamphlet, post-free, on application to the secretary, Mr. Frederic Andrew, 106, Queen Victoria-street, E.C.

For the Young.

BRIGHTON CHILDREN AT CHRISTMAS.

SATURDAY, December 23rd, will not soon be forgotten by thousands of children in Brighton, rich and poor, but especially the poor. If the young readers of THE CHRISTIAN had entered the fine building called the Dome about half-past ten on the morning of that day, a very pretty spectacle would have greeted them. Right along the centre of the floor were two rows of tables, that must have groaned under the weight of the good things with which they were laden. What an array, to be sure! Everything dear to the childish heart seems to have found its way into this strange and wonderful collection.

Here are a few of the articles that might have been noted down at random as one passed along the busy scene: Toys without end, cocks, canaries, coaches drawn by four dashing steeds, clowns, cats, dogs, lambs, hoops, spades, Noah's arks, merry-go-rounds, tiny tea-services, trumpets, money-boxes and musical boxes, ships, balls, and dolls innumerable, of many sizes and styles of costume. Close by there were heaps of hats, handkerchiefs, cuffs, socks, stockings, boots, shoes, shawls, jackets, aprons, frocks, flannels white and red, caps, cravats, and other articles of juvenile attire "too numerous to mention." A little further on were perfect pyramids of tempting buns, piles of neatly tied-up parcels containing tea and sugar, oranges, cakes, packets of sweets, bon-bons, and nicknacks enough to make little eyes open wide with envy and amaze. But, dear me! there is no room to put down any more; the rest must be imagined.

What does it all mean? Why, don't you know, it was a Christmas treat provided by the young people of the town, who had some spare pocke'-money, and the mind to spend it for their poor brothers and sisters whose pockets might as well be made of holes, seeing that they had seldom, if ever, any money to put into them. The galleries of the Dome and a part of the floor were nearly filled with the children and others who had given all the nice things; but where were the poor children for whom they were intended?

Ah, yes! Let us follow the crowd, and walk right through the further door. At once we find ourselves in the Corn Exchange, where we see a sight that makes us at once sorry and glad. It is almost eleven o'clock, and the big room is packed from end to end with a crowd of boys and girls, all of that faded, dirty brown colour that tells of poverty and few changes of raiment. There must be very nearly three thousand of them; surely all the little dwellers in the back slums and alleys of Brighton have been emptied at once into this big Corn Exchange. There is a great buzz of excitement, and the ushers with the long wands have plenty of work to keep the faded brown unwashed multitude of small people in their seats. They are all on the tiptoe of expectation; somebody has told them of the treasures in the enchanted palace through that door; and poor children are not gifted with much more patience than other children who have not so much need of it.

But some of you are asking who gave birth to the happy thought that has brought about this happy occasion when the rich and poor of Brighton met together. It was none other than Mr. Moody. He and Mr. Sankey had been preaching and singing the Gospel for ten days in this same Dome and this same Corn Exchange. Many had believed the words that were spoken and sung, and had tasted of the joy of sin forgiven. Was it not right, said Mr. Moody, that they should show their faith by their works? How could they do that better than by carrying help and happiness into the homes and hearts of their less favoured neighbours? Being willing learners in the school of Jesus Christ, the young converts, as well as others who had been in that school for years and years, fell in with Mr. Moody's plan; and so the thing was done.

But here comes Mr. Moody himself. He leaves the well-clad and well-to-do people in the Dome to give the finishing touches to the groaning tables, and quickly enters the Corn Exchange. He has hardly made his appearance when a great shout of welcome rises up from many hundreds of fresh young throats. But, time is passing, and every moment is precious; so Mr. Moody proceeds at once to the business of the day. He mounts the platform, and asks that all the little heads should be bowed while he calls on the Great Father in heaven to send down his blessing, without which nothing can really prosper or have good success. He is a wise man, and knows that it would not be much use for him to attempt to preach to such a restless congregation. So he asks for silence, and tells them that there is to be some singing.

Every boy and girl that can read is to get a hymn-book, so that they may join in the songs. After a while this is all arranged as satisfactorily as possible; then we have "a real good time," as our American cousins would say. Though Mr. Moody is not much of a singer himself, he knows well enough when the singing is just as it ought to be, and he enjoys it as much as anybody. The children pick up the tunes very quickly, and after the choir has sung a verse, they are asked to sing it by themselves, sometimes the boys alone, sometimes the girls alone, and sometimes altogether. They are delighted when Mr. Moody tells them that they have done better than the choir; and great is the glee when he says, "*We boys* have done it best this time!" If they are always as obedient and teachable and persevering as they are to-day, these Brighton waifs will surely grow up to be wonderfully clever men and women.

All this time the hands of the clock are steadily moving round, and the hour of twelve seems to have come before anybody is aware of it. Leaving the large amateur choir in the hands of the conductor, Mr. Moody quietly slips out into the Dome, to see if everything is ready for the distribution of the Christmas gifts. A batch of the children nearest the door are ushered into the Dome, and ranged in a thin line between the tables. Then comes the grand climax of the programme for the day. Toys and goodies, and garments and picture-books, and what not, are quickly transferred from their resting-places to the arms of the dusty brown children, who seem so taken by surprise that they look on in a sort of dazed bewilderment, forgetting very often to say "Thank you," or even to give a grateful curtsey. Poor mites! To most of them it is evidently a new experience, and we cannot wonder if their young hearts were in such a flutter that they lost any little bit of good manners they had ever been taught. After they are fairly laden with good things, they pass out of the Dome and disappear.

So for nearly three long hours the streams flow on—the stream of children and the stream of gifts—while the crowd in the circular gallery look on with evident interest and delight. There seems no end to it, but the friends at the tables are very anxious and careful that all the children should get that which will suit them best and be of most use to them, so it will not do to hurry. Mr. Moody is here, there, and everywhere—the busiest of all. Slowly but surely the great Exchange is emptied of its dusty brown company, and the tables in the Dome are emptied of their varied store; but not till three o'clock is the last child covered with gifts and sent on its way rejoicing. Who enjoyed it most—the givers, or the receivers—it would be hard to say. The good old Book says, "It is more blessed to give than to receive," so that perhaps the givers had the best of it.

And if there was joy in the Brighton Dome that day, surely there was joy in the presence of God, who is the great Giver of all good things. We were whirled down from London to Brighton by an early train, and when the sun had risen a little above the horizon, his rays shone beautifully through some rents in a cloud, making, as it seemed, a golden stairway, on which the angels might descend. And when, some hours after, we heard the choir of ladies in the Dome sing softly, "There are angels hovering round," we thought that our fancy had come true, and the angels of God were really there, gazing on the strange but welcome sight, and waiting to carry back to heaven the news that the servants of Jesus in Brighton were following closely in their Master's blessed footsteps. G. R.

UNION HALL MISSION.

ON Christmas morning a goodly company of Christian workers and friends met at the hall in Edgware-road for Conference, Prayer, and Praise. During the meeting several addresses of an interesting and practical nature were given. Meetings were also held on the afternoon and evening of the day following, many of the friends coming from the different Mission halls in the neighbourhood.

The evening meeting was specially devoted to hearing testimonies from the young converts who have been brought to the Lord during the past summer through the Mission's operations. Very touching it was to hear those lately converted tell out, in simple language, the story of their salvation. One, a man of some fifty years, told how he was induced by two of his children, both under ten years of age, to go with them to a tent service. "Now we read the Bible every day, and we are always singing Sankey's hymns. I have the happiest home in Battersea."

Another, a workman, had led a reckless life, but he had a wife who for twenty-one years had prayed for him. He was persuaded to attend some Gospel services in the Kensal Hall some months ago, and there he found Christ. "My wife, who on account of my former bad treatment has not been able to go to a single meeting this year, said to me the other day, the twenty-second anniversary of our wedding, 'This year, my lad, bless God, has been the happiest year of my life.'"

A soldier just returned from India related how a month ago, he was accosted in Edgware-road, led into the hall, and brought to the Saviour. Many others, including several sisters, also gave praise for blessing received.

"A HOME IN SICKNESS."—It is not generally known that persons of the artizan and lower middle classes may now obtain the advantages of Hospital treatment and nursing by paying such a weekly sum as their means allow. The Bolingbroke House Pay Hospital, the second year's Report of which has just reached us, was founded by subscriptions given by those who believed that many persons who now resort to General Hospitals as objects of charity would gladly pay for medical treatment according to their means, and the result has so far proved very gratifying to the subscribers. The institution is based on the self-supporting principle, and in the second year the number of patients has doubled—a large proportion of them coming from the country. It is doing a distinct work, and one that must commend itself to all who know how often medical charities are imposed upon by persons who can well afford to pay a reasonable proportion of their cost. Ordinary charitable hospitals could not receive payment from their patients, and hence the establishment of the Bolingbroke House Pay Hospital, further particulars of which will no doubt be furnished by the Honorary Secretary, Mr. J. S. Wood, Woodville, Upper Tooting, S.W.

THE CALL AND DUTY OF THE NEW YEAR.

By Rev. WILLIAM GUEST.

THERE is one aspect of the times which pertains to every nation, and with which the world enters on a new period of time, and that is—*a universal soul-hunger*. By this I do not mean that men are consciously reaching after God. The yearning is, alas! blind and undiscerning. But it is everywhere, and Christian men as they go into the New Year must take note of it, and of all the responsibilities it brings.

We are told that "when Jesus was born, certain mariners, sailing in the Ægean Sea, heard a voice echoing among the rude islands: 'Great Pan is dead.'" Whether this was so or not, it is historically certain that the First Advent was at a time when the world was in despair. The oracles of heathenism were dumb; priests were discredited; doubt was a torment; scepticism was felt to be an engulphing quicksand; schools, academies, and philosophies were powerless; corruption was consuming the nations; and men everywhere, stung and haunted by conscience, did not know where to fly in their terror.

There are aspects of our own age which in part correspond with the condition of men at the first coming of the Redeemer. This paper, however, can do no more than offer a rapid glance at the state of the nations as the New Year opens.

Germany is the most influential power on the Continent of Europe. There has been a long reign of Materialisms, Neologies, and Socialisms. Christian beliefs still awaken the sneer. But unbelief has lost all basis. The destructive criticism which threw doubt on the authenticity of the books of the New Testament is proved to be untenable. In a recent introduction to theology, Dr. Zöckler writes about the "End of the Tübingen School." Those who know the German-speaking nations the best tell us there is a wide-spread misgiving underneath the prevailing scepticism, a stern dissatisfaction with what now is, and a deep-settled craving for a new order of things.

As to France, with its contempt for religion, its atheisms, and universal dissoluteness, it is scarcely possible to speak without being charged with exaggeration. Its fashionable classes are suffering from apathy, or are reckless as to new gratifications. Its political classes are embittered by suspicion and distrust. Among its artisans are violent insurrectionists. Every party is seeking its own special interests, and all these forces of social disintegration are ripening towards the crisis of a great catastrophe. A powerful nation has said of the Lord and His anointed, "Let us break their bands asunder, and cast away their cords from us." Meantime, it is famishing, like the prodigal, with its swine-food, and there are signs of a growing conviction that deliverance from menacing evils can only be found in a national return unto the living God.

In Switzerland, the growth of intemperance is depreciating land, spreading bankruptcies, and ruining family life. It is producing such a frightful increase of crime, we are told, as to awaken the deepest alarm among all classes of society, and men are crying out for some remedy against the terrible ruin that menaces the nation.

Italy is little disposed at present to welcome Protestantism, but it is utterly wearied of Popery, and is disappointed with the results of political freedom. The old genial merriment of the Italians is passing away, but out of their dreariness is coming the day of preparation for the events that are at hand.

It is not easy to obtain *data* as to the present characteristics of the great Empire of Russia, but from Mr. Lansdell's singularly interesting volumes, "Through Siberia," it may be gathered that there are millions of persons, among all orders of society, who with ardour will accept any portion of the Scriptures, and that there is not a land more promising than Russia for the preaching of the good tidings of the Gospel.

As for the great Gentile world, it is not too much to say that in a dumb, inarticulate manner, half the human race is stretching out its hands unto God. False systems in their long sway have unhappily enervated conscience, and we see not, as we desire, the converts to the sanctifying truth of Christ. But never in the history of Missions could it be so truly said as at the beginning of this year: "This day is the preparation and the Sabbath draws on." Hindooism is in decay. Untaught savages cry out for succour. Buddhism has lost its old enthusiasm. Islamism is smitten with feebleness. The Ottoman Empire trembles like the flame of an expiring lamp. Popery is no longer a power of propagandism; and, in the providence of the Spirit of God, great peoples are saying, as they never did before, "Our fathers inherited vanity and lies."

The question now comes, What shall be said of ourselves? This: with all the asperities of political parties, outbreaks of lawlessness and violence, and prevailing unbelief, our countrymen, while unable to define what they want, are everywhere discontented with what they have.

The grounds for recent scepticism, which were thought firm, are found to be unstable; accepted conclusions of physical science are seen to be changing; plausible excuses for vice are clearly opening wide doors for revolting demoralisation; and it is widely felt that unbelief and secularised Sabbaths have robbed men of the consolations of life, and left nothing in their place. Thousands of those who were the intellectual young men of England thirty or forty years ago have had a strong suspicion forced upon them that they have been taken in. They have accepted Darwinism as dispensing with the supernatural, but they now find that the great naturalist admitted that the origin of nature was in mind. They have come to learn that the theory of evolution by natural selection is failing all along the backward line. They have thought that the theory disproved the miraculous, but now are startled to realise that its logical sequence is to make crime a physical necessity. Or, they have been captivated with the intolerant mysticism of Thomas Carlyle, and now discover, what his genius and force can never more allow Englishmen to forget, that he himself, while teaching the age, was the most miserable of men, whom it was "gey ill to live with," and whose very soul seemed destitute of amenity. Or, they have acquiesced in the moral philosophy of John Stuart Mill, and find it is no longer accepted by the metaphysicians who come after him.

It may be doubted whether there ever has been such soul-hunger in England as at the present hour. Truly, with her disbelief and overthrow of the old barriers, she "begins to be in want." And this is so with vast numbers of religious professors. They had thought they had found a new religion which permitted the indulgence of natural enjoyments instead of the control of them; which led them out of antiquated Church restrictions into a "broader freedom;" which dispensed with family prayer, and regarded Bible-reading as obsolete, and they have come to find that their more liberal way has led them into a moral wilderness. There are no more unhappy persons among men than English professors of religion who communicate at the Lord's Table, and live in modern worldliness. They have made the experiment of a Christianity without a cross, and their souls are starving as the result of it.

One sometimes sees a defence of attendance at a theatre on the part of believers in Christ. Living, happily, outside this mode of life, a writer may not judge fairly. But one ought to form a judgment when one reads the plot of such a drama as that lately prepared for the Parisians, "Le Roi s'Amuse." Such a revolting exhibition seems an open and daring defiance of the most sacred proprieties of life, and must be a training of sons and daughters which will bring to the generation to come a harvest of unutterable horrors. We do not go to London theatres, but those who do tell us this:—

> It is idle to blink the truth, that in certain London theatres immorality is rampant; actresses form connections which they have not the discretion even to keep in the background; diamonds glitter on their necks and on their wrists, which all the world knows to be the wages of an unchaste life; the whole atmosphere reeks of dishonour, profligacy, and extravagance. This is prejudicial not only to art but to public morality. There is, perhaps, no more melancholy sign of the times than that women whose lives are flagrantly immoral should be suffered to flaunt, with all the ostentation which a public stage affords, the material evidences of their splendid infamy, and that audiences should be found to applaud their appearance without regard to their character.

[The passage was quoted a few weeks ago by the *Pall Mall Gazette* from the *Birmingham Mail*.]

Rarely in the troubled history of an apostate world can there have been a period when such a solemn and all-commanding responsibility rested on the servants of Christ, as on the year now beginning.

Surely men must see proof that there is a subtle and malignant counterworking of Satan against schemes of righteousness, and that social and intellectual progress is not necessarily a blessing. Surely they must learn that a swept and garnished house must have the Gospel, or it will take to itself seven spirits more wicked than the first. What need have we of Divine wisdom! What communion should we maintain with the Master! What a spirit of heedfulness should be ours, and of charity conjoined with firmness! An easeful, light-hearted, worldly-minded professor is a distressing spectacle just now. Never before has the great motto word of the Church received such an emphatic commendation: "The night is far spent; the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

This is certain. All the loyal-hearted must demand that the supreme evangelical testimony should be proclaimed. We know, that in this day of grace, the Almighty Father is not "imputing unto men their trespasses," but is, through Christ, "reconciling the world unto Himself." Thanks unto His name, the bearers of this message were never so numerous. Oh, that its heralds everywhere, believing in its efficacy, and not afraid of the "offence of the cross," would make apparent unto all men its vital, transcendent import, and that they care far less about the messenger than the success of the message!

I observe that justly honoured men are emphasising the responsibility of Christian professors, in the presence of the remarkable openings of our times, to labour for the conversion of men by personal testimony. And who dare disparage such a demand? But we are bound to ask whether by conversion people may not understand that of ordinary profession? Is that conversion which regards Christ's claim as a secondary

thing? Is not the present ranking of human aims—first money, second pleasure, and then religion—a total denial of Christ's teaching? Should not the elevating joy of Christianity be an influence to persuade men? If, instead of this, the prevailing pattern and rule of Christian life is a false and degraded one, can we safely, or without a decided utterance, send forth converts to imitate it?

I read also of apparently endless discussions of what is proper, and what is not proper, in the way of recreation for Christian people. But such talk may be wholly mischievous by being wrongly placed in point of time and order. It can only come wisely after something else. That which is *first* wanted is *a raised ideal of Christian life and character*. There has been an attempted reconcilement between the Church and the world. The result has been a pitiful and illusory abortion. We must go back to first principles. The Son of God, without denying legitimate things, came into a world which He Himself designated a realm of Satan and a kingdom of darkness. He declared that believing in Him was to pass from death unto life, from darkness unto light, and from the power of Satan unto God. It is only half the Gospel to teach that Jesus has delivered us from the guilt of sin, and woe unto us if we contract and mutilate Christ's truth. Our great duty as we enter on the New Year, and in the face of the scepticisms, misgivings, and helplessness of the world, is to make manifest what it is to be Jesus Christ's.

Selfishness is the vice of our race. Ah! what a very hell of evils has it wrought. Self, in some form or another, is the aim of every man. That only is an entire Gospel which makes clear as daylight that Christ died for us, and that we who believe so died in Him as that we should be held, constrained, and bound by His love, and thus be brought back to the unswerving loyalty Godwards which was the original law of the universe, and, being dead to the old life, receive power to live "*no longer* to ourselves." Men can never be brought to the obedience of Christ until He is manifestly Lord of all who profess to believe on Him.

To the Church at Sardis our august and ascended Lord said that He had not found its works "fulfilled"—completed in character and measure—before God. Our duty now is to restore the authority of inspired teaching as to the nature and demands of the Christian life. At whatever cost—and with cost it will be—it must be done. The world is wearied in the greatness and fruitlessness of its way. Thirty years ago some of us saw that Ritualism on the one side, and Rationalism on the other, would proceed to one point, and that point would be a perilous and even fatal weakening of the authority of the Scriptures of truth. This has come, and nothing, under God, will save our times but a *complete* Christianity, and the prayerful, honest effort of Christian men and women to live the spiritual, consecrated, and unworldly lives which the New Testament enjoins. May the Lord give us grace to learn that the insisting upon this is the paramount duty now lying upon us.

Tunbridge Wells.

GIFTS BY CHILDREN TO HOSPITALS.—Many hundreds of painting and story-books, coloured or written by readers of *Little Folks* Magazine, have recently been distributed among the various children's hospitals and kindred institutions in London and throughout the United Kingdom. In addition to the above, a large number of patchwork quilts, dolls, playthings, &c., prepared by readers of the same magazine, have been sent to many of the larger metropolitan hospitals.

BIBLE READINGS ON THE HOLY SPIRIT.

By GEORGE C. NEEDHAM.

IV.—THE HOLY SPIRIT AND THE BELIEVER.

WHAT the Spirit was to Jesus in his human nature, that He is to the believer. He is given to the believer as the *Spirit of Sonship* (Rom. viii. 16, 17). Being, first of all, born of the Spirit into the divine family, He takes up his abode within us, so that we are the children of God, having received the Spirit of adoption. The common idea of adoption is that of a rich man taking a beggar from the streets and treating him as a son. So God takes us into his family. The parallel fails in one respect: there is nothing in nature between the rich man and the beggar, but in the adoption of the believer the Spirit enables him to realise a relation already existing. "The Spirit Himself beareth witness with our spirits." We have a spiritual nature which gives this testimony, and it is in the line of the Spirit's own testimony (Rom. viii. 16; Gal. iv. 6). It is important that we understand this relation of the Spirit to us as believers.

The Spirit is also given as a *Divine seal* upon the believer. We are sealed with the Holy Spirit of promise (Ephes. i. 13). See also 2 Cor. i. 22. What is this seal? It is not some emotion or some experience: it is the Spirit of God Himself. This seal is, first of all, a mark of *genuineness*. All legal documents must have an official seal, as attesting their validity. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven" (Matt. vii. 21). It is not a question of what our friends think about us, but what God thinks about us. If any man have not the Spirit of Christ he is none of his (Rom. viii. 9).

The seal is also for *security*. My spouse is a fountain sealed (Cant. iv. 12). The sand of the desert cannot enter and mar the fountain. This sealing also implies *ownership*. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (2 Tim. ii. 19). It is also a mark of *recognition*. Sometimes we have a peculiar mark on our goods, so that we may distinguish them from the goods of others. Unless we have upon us this seal of the Spirit, God will not own us as His.

Another thought the seal carries with it, it impresses a *likeness*. When a seal is placed on the soft wax an impression is produced that corresponds with the die. So the Holy Spirit brings out in the believer His own likeness. He is the *Holy* Spirit, and the Spirit of *truth*, therefore we are to be holy and truthful. God's grand purpose concerning us is that we may be conformed to the image of His Son. That will not fully take place until our bodies are raised from the dead; but now there is a moral transformation going on in the life of every believer who is walking in the Spirit. There is a continuous growth into the likeness of the Son; so that believers are the epistles of Christ that may be read and known of all men; and the image of Christ to be seen. (Rom. viii. 29; 2 Cor. iii. 18.)

Again, the Holy Spirit is given to the believer as the holy *oil for anointing*. "Ye have an unction from the Holy One." (1 John ii. 20.) See also ver. 27, which speaks of an anointing specially for teaching. In the Old Testament there are many beautiful symbols that typify this anointing. We read in Psalm xlv. of "the oil of gladness." We are to be joyful in the Lord. Then there is the oil that maketh man's face to shine (Ps. civ. 15)—the type of moral beauty. This anointing is upon us that we may reflect the likeness of Jesus Christ. As He was Prophet, Priest, and King, so we are called to enter upon the same spiritual functions, and for all these relationships we need the anointing of the Holy Spirit.

We are enjoined to *walk* in the Spirit (Gal. 5. 16). "As many as are led by the Spirit of God they are the sons of God" (Rom. viii. 14). Born, sealed, anointed, and led by the Spirit, we shall not fulfil the lusts of the flesh. We are to present our bodies to God, and this must be done in the Spirit, in order to be acceptable. We are to pray in the Holy Ghost. Our praises must be the outcome of the Spirit dwelling within us. Our money is to be given not merely as a matter of philanthropy, but as an offering which shall be as a sweet savour unto God. No service, however humble, is wasted, that is done in the Spirit to the praise of his glory.

As the Spirit guarded the dead body of Jesus, so we read in Romans viii. 11, of the Spirit's relation to the bodies of the sleeping saints. Let us bear in mind when we take the bodies of our friends to the cemetery, and place them in the tomb, the Spirit guards them there; and when the shout of the King is heard, He will raise them up in glory, that they may be fashioned like unto Christ's glorious body. Our bodies are redeemed with the blood of Jesus Christ, and are precious to Him. Let us remember that our bodies are the present dwelling-place of the Holy Spirit. It is a solemn thought, that He has put Himself into our keeping. How careful should we be as to our associations and our walk in life, avoiding all that would quench that Divine light, or grieve our Best Friend. We are not our own; let us therefore glorify God in our bodies and spirits, which are His.

DOCK LABOURERS' MISSION.—A tea was recently given to about 200 unemployed dock labourers. Colonel Martindale and several friends gave interesting and practical addresses, pointing out that poverty was no barrier to the poor man accepting Jesus, but rather that He loved and dwelt amongst the poor and needy. At the close two men rose and professed to have found peace. The prayers of God's people are requested for this work. Mr. C. Coleman, 26, Chamber-street, London Docks, E., is superintendent.

MONTREAL Y.M.C.A.—The thirty-first annual meeting of this association was held on Tuesday, 5th ult., and was largely attended by members and friends. The association is now free from debt. Rev. Professor Fenwick especially has rendered invaluable help in the Bible and other classes. All the agencies, moral, spiritual, and intellectual have each to report great progress and prosperity. There are 744 members, 445 being actively engaged in Christian work; 247 have signed the pledge during the year. The churches have at all times heartily co-operated with them in their work.

BEREAN BIBLE UNION.—Two years ago this bond of union was formed between a few friends who had been blessed at the services conducted by Messrs. Fullerton and Smith. The "little one" soon became a thousand, and has grown until seven or eight thousand friends all over the kingdom are now reading the same portion of Scripture daily. It is desired to enlarge the union still further. All members promise to read the portion assigned for the day, which is given on the card of membership, and for which one penny per annum is charged, in order to defray the expenses of printing and postage. Bible notes for those who desire them are supplied a month in advance in *The Postman*, edited by W. Y. Fullerton; but members need not necessarily take *The Postman* at all. Information, and a supply of cards and circulars, will gladly be sent on application to the Secretary, Berean Bible Union, 45, Doddington-grove, Kennington Park, London, S.E., where also the names of individual members will be gladly received.

CO-OPERATION, NOT COMPETITION.—5.

By Rev. WASHINGTON GLADDEN.

HOW THE CHURCH DEBT WAS PAID.*

SOON after the organisation of the Church at Cyprusville, an episode occurred which tended not a little to strengthen the bonds of Christian fraternity in New Albion. The Methodist Church had long been staggering under a load of debt. Mr. Thorpe had carried this debt now for two years; it had been the burden of his days and the nightmare of his dreams; at length he had brought his congregation to the point of attacking it. He had made several anxious pilgrimages to rich Methodists in neighbouring cities, but found small encouragement; it was evident that the Methodists in New Albion must shoulder their own load.

Accordingly, the first Sunday in October was devoted to a carefully planned effort for the payment of the debt. Mr. Thorpe had concluded to dispense with the services of a "finangelist" and to direct his own forces. There was to be no regular service in the church, but the people were invited to meet at ten o'clock in the forenoon, and, by the grace of God, the meeting would not adjourn, Mr. Thorpe said, until the debt was paid. A collation was provided in the basement, so that the people might spend the day in the work.

The debt amounted to thirty-two thousand dollars, and when the meeting opened in the morning seventeen thousand dollars were at once subscribed—this amount having been secured beforehand by private conference with the abler contributors. This excellent start awakened great enthusiasm, and, for a time, subscriptions came in rapidly; but long before noon the limit of the people's ability seemed to have been reached, and the list only footed up about twenty-four thousand dollars. It seemed evident that the large gifts had all been gathered in, and there was still a deficiency of more than seven thousand dollars that the small subscriptions yet to be obtained would by no means supply.

As Mr. Franklin walked home, after the morning service, with his pastor, they passed the door of the Methodist Church.

"Let us look in a moment," said the parson, "and see how they are getting on."

They sat down in one of the back seats and watched the proceedings. From Mr. Thorpe's occasional remarks they learned the situation of affairs, and saw that the case was probably hopeless, though the resolute leader did not for a moment assent to such a conclusion.

As they walked away, Mr. Franklin said: "Making a strong fight, aren't they?" "Yes."

"But they will not take the fort." "I don't know."

"I do; they've got to the sticking-point, and they will not get past it." "Pity!" said Mr. Strong, sententiously.

After a moment's thought he added, with a new interest, "It is lawful to pull a fellow creature out of a pit on the Sabbath day?" "I should say so, especially when he is trying to get out himself."

"Lawful to hitch up your horse to pull him out?" "Yes," laughed the minister.

"Well, you go home and get your lunch, and I'll get mine, and have Major put into the buggy. I'll be around there before one o'clock, and we'll see what we can do." "All right."

It was not long before the good white horse came at a week-day pace to the door of the parsonage, and the friends were soon whirling away.

None of the other churches had afternoon services, and all that could be done in them must be done by personal application to a few of the more prosperous members. But Mr. Franklin had selected the right man as canvasser in each society, and after they had been set at work, he and his pastor returned to their own parish, which they divided between them, contriving, before four o'clock, to see a good proportion of its most generous members. At that hour they all met at the parsonage, as by agreement, bringing with them a much larger sum than the most sanguine of them had hoped to get. Sympathy with the Methodists in their courageous effort was universal, and it had found a generous expression.

It was about half-past four when Mr. Franklin and his friends entered the Methodist church. The back seats were all occupied, so they stood in the space behind the pews and looked on. The church was pretty well filled, and Mr. Thorpe was still keeping up a lively fire of appeal and argument, but there were no responses, and it was plain that hope had departed from most of the solicitors.

"Will you walk forward and take seats, gentlemen?" said one of them.

"No, thank you," answered Mr. Franklin. "We are only lobby members. How do you get on?" "Slowly." And the solicitor shook his head dolefully.

"How much have you got?" "Only a little over twenty-five thousand."

"Why don't you stop where you are?" "Then we lose everything. The greater share of the heavy subscriptions are conditional upon the raising of the whole debt."

"Won't your subscribers make them unconditional?" "No. We've begged them to, but they are obstinate."

"Pity, isn't it?" "Yes, sir. It will be a hard blow if we fail now."

The discouraged gentleman walked away. Mr. Franklin's air had been so indifferent that he had not ventured to ask him for anything.

"Send up your letter, Brinsmeade," whispered Franklin. "Get that small boy to take it up." The small boy toddled up the aisle and handed the envelope to Mr. Thorpe, who tore it open eagerly.

"Hallelujah!" shouted the impetuous Methodist. "Brethren, listen to this: 'The First Congregational Church of New Albion sends greeting to the First Methodist Church, with a pledge of sixteen hundred and seventy-five dollars, to be paid to-morrow at twelve o'clock noon, by a cheque upon the First National Bank.' This is signed in behalf of the church by James W. Brinsmeade."

The reading of the letter was followed by a storm of cheers and all the usual Methodist responses, in the midst of which the organ struck up the Doxology, and the whole congregation rose to their feet and sang it with a tremendous energy.

"Will Brother Brinsmeade come forward?" shouted Mr. Thorpe. But before he had time to insist on this a little girl was mounting the pulpit with another envelope, which the pastor received with trembling hand. The noise hushed in a moment. This letter stated that five hundred and fifteen dollars, the gift of a few friends in the Universalist Church, would be on deposit the next day, at the same hour and the same place. Over this the furore was redoubled: one enthusiastic brother mounting a seat and calling for "the second verse of the Doxology!"

"Better not protract the agony," said Franklin. "Let us send up our notes together."

The good minister, who had now for six hours been under a continuous nervous strain, in whose heart confidence had given way to anxiety and anxiety was beginning to change to discouragement, was so completely overcome by the contents of the other two envelopes that he sat down in his chair, and could not speak for a moment, and at length rose, and half sobbed out:

"Two more, brethren. One from friends in the Baptist Church, with a pledge of nine hundred and twenty-five dollars, and one from friends in the Second Congregational Church, with a promise of eighteen hundred and ten dollars. God bless them every one!"

This time they were all too excited to sing, but there was a volley of amens in response to the last ejaculation, and men and women all over the house were laughing and crying like children.

"Give us the footing now, Brother Harrison," said the minister, at length, to the treasurer, who was keeping account of the subscriptions. "Thirty thousand one hundred and fifty dollars," was the answer.

"Less than two thousand dollars more are wanted," cried Mr. Thorpe. "What do you say to that?"

"Two hundred dollars more for me!" was the first response from one of the heaviest subscribers; and then the supplementary subscriptions, large and small, came pouring in for ten minutes, faster than the treasurer could record them. As soon as there was a short pause, he summed up the amount again, and, rising to his feet, said quietly:

"Thirty-two thousand four hundred and sixty dollars—four hundred and sixty dollars for shrinkage!"

The scene that followed can only be imagined by those who know what an incubus a church debt is to a devoted congregation, and who are also familiar with the ways in which Methodists are wont to express their feelings.

"I perceive," said Mr. Thorpe, rising to his feet after the tempest had subsided, "that all these pledges are to be paid to-morrow at noon at the First National Bank. It is easy to guess who is at the bottom of all this business, and I see him now, standing near the door."

"No scenes for me," whispered the banker to his minister. "I'm going. Make my excuses." And he slipped out of the door and walked quickly away.

"Mr. Walter Franklin is the man," continued the parson, "and he is leaving the house at this moment; will not some one bring him back?" But that was a vain suggestion. Mr. Franklin, as everybody knew, would not be brought back.

"Mr. Franklin's pastor must answer for him, then," said the minister; and Mr. Strong walked up the aisle amid great cheering. In a few graceful words he told the congregation that Mr. Thorpe was right in his conjecture; that the plan of aiding them in their difficult undertaking was conceived and set in motion by Mr. Franklin, who had, nevertheless, been supported in the heartiest manner by the gentlemen on whom he had called; that the whole scheme was the inspiration of a moment and the fruit of a few hours' work; and that he trusted the result of it would be, not only the emancipation of the Methodist Church from the bondage of debt, but the strengthening of the bond of fellowship among the Churches of New Albion. To that wish there were many fervent responses, and after a prayer of thanksgiving by the pastor, and the singing of "Blest be the tie that binds," the congregation broke up. That day will never be forgotten by any who had part in its doings, and the fruit of the seed then sown will be reaped in the increasing charity of many generations.

* Abridged from *The Century Magazine*.

EVANGELISTIC WORK IN FRANCE.

BY CHEYNE BRADY.

A NEW departure has been taken in France. The Mission at Marseilles, Cannes, Nice, and Corsica, is to be amalgamated with the work in Paris; and in future the United Mission will be called "The Evangelistic Mission of France, known as the McAll Mission." Its scope will be national. Already operations are carried on in many Departments. Recently most interesting and successful meetings have been held in Cannes, where Monsieur Saillens and Rev. Mr. Newell have explained the intended plans, and stirred up much interest in the work.

While great results are not visible, yet from time to time it is ascertained that a little seed sown in faith in the Gospel halls has borne fruit in a most unexpected manner. For instance, at a Soldiers' Conference, tracts, Gospel portions and New Testaments, were largely distributed after the preaching of the Gospel. A soldier carried his Testament to a village situated in a neighbourhood to which the sound of the truth never penetrated. He lent it to a tailor, and he became so interested in the subject that he read it to another, and so on, until a number collected to hear the New Testament read. They became, through the Spirit of God, so awakened and impressed, that they united in pleading for some one to be sent to teach them.

A pastor living sixty miles off is sent; he takes two days to go to them and two days to return. The result of his preaching is that their hearts have been won for Christ, and a regular Protestant Church, with a pastor of their own, is now formed in that out-of-the-way village. An annual fête has always been observed in this village on every first day of September. In the year, however, of the dedication of the little church, the neighbours were not invited for that day, but were told that they were to partake of a greater fête on the first of November, a royal feast, when the dedication of the Protestant church was to take place.

Persecution was not slow in being manifested: the poor people were put out of employment, the Roman Catholics would not deal with them, and other petty annoyances ensued, but the converts stood manfully. The priest urged the parents of a boy to have him baptized in the old religion, but they steadfastly refused. Being poor, the wily Jesuit sought to bribe them; one day he called and laid down 100 francs in gold on the table, saying, "This is a present on the occasion of the baptism of your child." It would have been a fortune for them; they looked at the gold, at the child, at the priest, and said: "It is a great sum, but we know our Father will provide for us, and we must refuse."

The hymn-singing proves a powerful aid to the work. The children carry them home, and are the means of bringing their parents to the meetings.

A curious incident happened at Cherbourg. A vessel was wrecked on the coast, and in the morning several bodies were washed ashore; they were all English. Bibles and other books were also carried in. The simple people did not know whether the burial should be Roman Catholic or Protestant, so they proposed a "Union burial." The priest was asked to join, but he decidedly said, No. The French pasteur came and performed the simple service, the people were much impressed, and said it was a reasonable service. "Come often," said they, "and preach to us." Hundreds of such places are waiting for the Gospel. Funds alone are needed to evangelise largely the towns and villages of France.

At Corsica there is a field of great promise. There the people are not yet atheists. The Evangelist avoids all controversy, though tempted thereto by the priests. Crowds attend regularly.

Open-air meetings, though forbidden by law, have been attempted at Marseilles, not in the public places, but in a field belonging to a sympathiser. At first about a hundred came, the next meeting 3000 thronged the place before the hour fixed, but on the third attempt the police were beforehand and prevented the meeting, because some drunken broil had occurred on the last occasion. The police are in full sympathy with the good cause, evidently finding that good ensues from the preaching, and themselves suggested a way of meeting the legal difficulty. "Erect," say they, "a canopy over the head of the preacher, and then you won't be under the sky; and ropes around the centre space, and then we won't consider it an open-air meeting."

There is another valuable effort now being made, under the direction of Mr. Pearse, for the poor Kabyles in North Africa. Mons. Mayor, a young Swiss, full of zeal, has gone to labour by himself among them, far away from all civilised associations. They listen greedily to the Gospel message. Recently he left them for a short visit to Switzerland, and while there received a letter in Arabic from the Kabyles, containing only the simple yet touching words, "Come back, come back, come back, and tell us about Jesus."

A CRY FROM EGYPT.

THE Scripture-reader employed by Mrs. Evered Poole, now at work amongst our troops in Egypt, writes from Alexandria:—

"The number of patients in hospital is from three to four hundred, but, thank God, not so many deaths have taken place lately.

"I find a great need of Bibles, prayer-books, and Gospel tracts; only for a few obtained from Col. D——, I should have none at all. The men sent out on active service do not, as a rule, carry the regulation Bible. I find the greatest difficulty in supplying the numerous demands for the Scriptures. If I had a hundred Bibles to-day I should have a hundred eager hands outstretched for them. We have plenty of papers, &c., but our need is a supply of Bibles and good Gospel tracts.

"I am getting my magic lantern from Gibraltar, in order, by God's help, to offer a counter-attraction to the low grog-shops which abound here at every step, and are killing the men, body and soul. If any friends would help me by sending me a few temperance or other slides, how grateful I should be. I have nightly temperance and Gospel meetings amongst the men, always well attended. Some rejoice now in Jesus who were careless before."

Mrs. Evered Poole, on receipt of this earnest appeal, forwarded at once £5 worth of Bibles, Testaments, and tracts, to Alexandria. She is sure she has only to make known our soldiers' needs, to have a prompt reply to this "Cry from Egypt." She will be grateful for contributions, great or small, to assist her in meeting the expense of the above, and its carriage to Egypt, and to send another box of Bibles, &c., as quickly as possible. All communications to be addressed to Enfield House, Southampton.

NATIONAL REFUGE HARBOURS.—A society has been formed with the aim of preventing loss of life and property by shipwreck on the coasts of the British Islands, and also of the improvement of harbour accommodation. During the past year 984 lives have been lost by shipwreck. Volunteers desirous of helping, or of learning further information, may apply to Mr. F. Johnson, 23, Norman-road, St. Leonard's-on-Sea.

THE OPENING OF THE YEAR

"Occupy till I come."—LUKE xix. 13

BY MARGARET SCOTT MACRITCHIE

WHAT will Thou have me to do, my Lord,
Down the widening track that waits?
Nothing I ask of the mystery stored
In the New Year's opening gates;
Nothing I ask of the gladness or ill,
Nothing I fear for the way,
Lord of the flock! Thou art guiding me still,
Mighty is Jesus for aye.

Fountain of love! each step that I take
Teacheth me more of thy heart;
E'en though the sun and the starshine forsake,
Light everlasting Thou art!
What wilt Thou have me to do, my King?
Thy face through the dimness I see:
Pleading for God-given work I bring—
Spend Thou my being for Thee.

Down the long life of the slow-dying year,
All through the merciful way,
Jesus, my Shepherd, was watching near—
Hope of the dreariest day!
Up through the storm rose a faltering breath,
And blasts that were bitter and chill
Sank to the hush of a tender faith,
At rest in the Master's will.

Glory to God, each hour that I live,
For darkness no less than sun,
For all that my Father refused to give
In the changeful year that is done;
Glory to God for each deep restraint,
And hedges that led me home,
For how could the weary heart and faint
To any save JESUS come?

What wilt Thou have me to do, my God?
Thou art ranging thy ranks for war;
Evil far over thy world hath trod,
Earth crieth deep and sore;
Call me to battle, and stand Thou near,
Give me a conqueror's part,
Or make me to struggle unknown in the rear
With *self* in the hold of my heart.

Call me to work, for the days fast speed,
The sowers go forth to sow;
Is it only a *prayer* that my brethren need
As in heat of the noontide they go?
Then teach me to pray till the sheaves be won,
And gold of the harvest they bind;
Thou art close to thy workers who labour on,
And close to the patient mind.

I have chosen the task in the years of strength,
But now I can only pray;
The lesson of weakness is learnt at length,—
Lord, do *Thou* lead the way!
What can love do for the Love that hath died?
Thou hast sought me in pity unpriced;
I come to the Heart of the Crucified,
And ask Thee for service, O Christ!

Are there not shelterless lambs to feed,
And guide to Thy pasture-land?
Are there not perishing souls that need
The touch of a sister's hand?
Choose for me, Saviour, the work, the prayer,
The message of peace and Home,
Or patiently only Thy cross to bear,
And wait till the Lord says "COME."

THE FAR WEST.—Dear Sir,—THE CHRISTIAN comes to us regularly out here, sent weekly by a brother in Surrey, and the good news it contains is very cheering to us. I would so like to see a spirit of Revival among those who are called Christians out here. We want rousing to activity, and we need leaders to call us to action. Will you insert an appeal for prayer that the people of this State may be led to seek salvation, and that God's good Spirit may quicken the minds of his Ministers to be more earnest for the spiritual well-being of the people. Where we are there are many Germans and coloured people, I should feel it a privilege to distribute tracts, illustrated periodicals, old or new, almanacks to put up in the houses, or anything that would waken the minds of the people and children to know their need of the great salvation. I only left England with my wife and family this spring, and wish to be useful here as we have been enabled to be in the old country.—Yours very truly, JOSEPH BAKER.

Newberry, Wabaunsee Co., Kansas, U.S.A., Dec. 4, 1882.

Notes and Comments.

In another part of our columns will be found a notice, from a secular paper in Berlin, of Mr. Von Schluembach's work in that city; we commend it to our readers, and solicit their prayers, so that the hands of our brother may be upheld.

We regret to learn that, on account of sickness in the Home, Miss Mittendorff has not been able to prepare her Report at the usual time, and the Annual Meeting will not take place until the spring. We commend our dear friend to the sympathy and prayer of our readers.

Our old friend, Mr. J. E. Lewis, who has laboured for twenty years at the Gospel Hall, Spitalfields, seems to have been somewhat overlooked of late. We know no more tenacious and persistent worker in a most trying field. His "Tropics of Grace" (1s.), published at this office, would interest the reader, and lead, we doubt not, to much needed help, personal and otherwise.

The Annual Report of the Strangers' Rest, 163, St. George-street, E., has just been issued, and will be sent, on application to the secretary, Mr. Isaacs, at the above address. Having recently had a series of papers describing the work of this excellent institution, we need only add now that its only lack is adequate support by those who wish the well-being of our sailors.

A friend writes: "We have an outlying district here of three or four hundred people almost entirely neglected as regards spiritual teaching. We are trying to do what little we can for them, and I am just arranging with the newsman to deliver a copy of the *Herald of Mercy* at every house through the district monthly, for the next twelve months." Here is a very simple method of doing good by the circulation of the above or any other Gospel paper.

A recent census in the district of Kilburn showed that on a certain Sunday evening about the same number of people attended 25 places of public worship as those who were seen to enter 35 public drink-shops. With a larger number of votaries on this one evening, and with a clear field to itself all the working days of the week, it is little wonder if the drink-shop proves a formidable foe to the work of all the Churches combined. Moral: The churches should be open on week nights; or the public houses closed on Sundays; or both.

We received, too late for insertion in our last issue, the programme of a Conference of Parochial Mission Preachers, to be held in the Council-chamber of Exeter Hall, on the 3rd and 4th inst. The meetings will be at 10.30, 3, and 7; and the subjects dealt with will include "Lay Mission-work," "Country and Summer Missions," "The After-meeting," &c. Rev. W. H. Aitken will preside at all the meetings, and will give addresses at the evening gatherings, which will be devotional. All clergymen interested in Mission-work are invited.

A correspondent, referring to some remarks in a former number on expiation, requests our perusal of a book recently published, entitled "Reconciliation; or, Peace through the Blood of Christ, as developed by History. An argument for the Christian Faith." By A. Lindesie. (*Cassell, Petter, Galpin & Co.*) We quite concede to the writer that popular preachers and earnest evangelists have not unfrequently substituted their own conceptions for the statements of Scripture, and have made assertions for which there is no warrant in the Word of God. But even the exaggeration of a truth is less mischievous than the denial of it; and when this writer tells us that "substitution and expiation appear to him as much opposed to natural reason as contrary to the Word of God," we reply that a reconciliation which has not expiation for its foundation will not endure the strain put upon it by the conscience of a sinner convinced of sin. If anyone doubt this, let him put it to the test in the inquiry-room, or in dealing with anxious souls anywhere. But, no; none who are wise to win souls would suffer such a one in the inquiry-room, as an instructor of the anxious, nor would a troubled soul be long in discovering that he was being offered stones for bread, in the pseudo-gospel which denies substitution and expiation.

"The world is coming less and less to look upon God, as the old theology did, as a King or Moral Governor, and more and more, as Christ did, as a Father; and it is difficult, not to say impossible, to make moderns believe that a heavenly Father can consent to leave any child of his to wander off into the night of eternal sin and estrangement, so long as any measures which infinite love can devise are left untried to bring him back again to his Father's love." So said the New York *Christian Union*, a few weeks ago, and this modern fallacy contains in a nutshell the key to a great deal of current and increasing error.

It supposes the Family, but denies the Kingdom. But if it would be impossible to deal with a single nation as a family, how futile is the idea of so dealing with the universe. When a king's son transgresses the law, he is dealt with as a criminal; and a righteous king would not interpose between him and the penalty of his crime. Adam was indeed a son of God; but the wages of sin is death; and the remedy devised by the only wise God our Saviour is resurrection out of death. The sonship of believers is a union, in resurrection life, with the crucified and risen Jesus.

Most of these modern heresies arise from the desire to save the life of the first Adam, to the loss of the better and eternal life which is in the Second Adam, the only-begotten Son of God. The Apostolic Gospel, "Jesus and the *Resurrection*," is the one and sufficient answer to all these delusive doctrines.

In reference to the letter on Morocco, in our last issue, we are glad to learn that the British and Foreign Bible Society have given a grant for a six months' tour of investigation in that country, for the purpose of inquiry into its spiritual state, and what openings there may be for the circulation of the Bible and the evangelisation of its people. Mr. W. Mackintosh, the writer of the letter referred to above, informs us that his health having been greatly restored, his wife and he are on the eve of starting for Morocco for this purpose. He asks the prayers of our readers that both spiritual and bodily strength may be given for this most interesting work, and that God's hand may be seen in opening many hearts to the Word of Life.

"Rightly dividing the word of truth." When it is maintained "that there are some things which must 'not even be named among us, as becometh saints,'" it is essential that this authoritative exhortation of the Holy Ghost may not be forced out of its true meaning. Impurity in speech, as well as conduct, is condemned; but he proves too much who makes the Holy Spirit say that there are any forms of sin which it does not become saints to name, not even to protest and warn against them. There is no sin which the Holy Spirit so frequently names in the Old Testament and in the New, by his holy apostles and prophets, as that concerning which we are now taught, by a misapplication of Scripture, as we think, that it is a shame to speak, even in sorrowful protest and earnest warning.

RICHARD WEAVER IN GLASGOW.

On Sabbath week Richard Weaver brought his six weeks' services in this city to a close by three addresses to large audiences in East Campbell-street Free Church, at 11 a.m.; National Hall, at 2 p.m.; and St. Andrew's Hall, at 7 p.m. Throughout the meetings the Lord's power was manifest, and not a few seekers were brought into the light and liberty of the children of God.

Mr. David Brown, the minister of East Campbell-street Free Church, where Mr. Weaver preached on the last three Sabbath mornings and during the last week, is an old convert of Richard's labours in past years, and, like his spiritual father, takes an active part in evangelistic work. He and his office-bearers and members have been greatly stirred up by our brother's visit.

At the close of every meeting there were anxious ones to be spoken with. Many were led into the enjoyment of new peace and backsliders were restored. At one of the after-meetings, amongst those who went into the side-room, was a respectable elderly man, who said he had travelled ten miles to hear Mr. Weaver, as he was seeking light, and had been doing so for many years. The Spirit of the Lord laid hold of him, and he would not rise from his knees until he could say, "I see it, I see it!" His gladdened countenance told of the change, and showed he possessed something he had never had before.

During the previous week's services at the Albion Hall, quite a number entered into peace in believing. Among these was a sailor, who after hearing Richard one night went home under impression. At six o'clock the next morning he was in great distress about his soul, and for the whole day could get no rest. At night he again came to the meeting, and at the close went into the side-room and fell on his knees, sobbing like a child. "God's remedy for sin" was presented to him again and again, but the blindness of unbelief remained, and still he cried, "Lord, have mercy on me." The workers were greatly stirred at the anxiety of the poor man, but after a time of prayer he rose from his knees, shouting, "Bless the Lord, I've got it, I've got it!" One of the friends remarked to him, "You can now go to sea without any fear." "Yes," he said, "praise be to his name, I've got another port in view now." At later meetings this man was one of the happiest-looking of the company.

These are only cases out of many who will have to praise God to all eternity for the service held by our brother at this time. Richard has gone home for Christmas. He is to commence work in Liverpool at the beginning of the year and afterwards at Cardiff. Then he returns to Scotland, to Dundee, Edinburgh, and probably other towns.

A MEDITATION FOR THE NEW YEAR.

READING to-day a letter written by a blessed servant of God who lived on earth more than a century ago (John Albert Bengel), I came across the following sweet words, like four harmonious strains, four fragrant fadeless flowers:—

"Jesus in heaven;
Jesus in the heart;
Heaven in the heart;
The heart in heaven."

Their music touched me, and I re-echo it for the sake of others.

(1) Jesus in Heaven.—He is not here! Not in that grave; not in this great graveyard of a world; not here! Not in that Garden of Gethsemane; not in this valley of the shadow of death; not in that city Jerusalem; not in this wilderness. He *was* here. Yes, earth has been consecrated by his presence; his feet has touched it; his blood, his tears, have fallen on it. It is sacred for his sake. But it was to Him only a place of passage. Hither He came, to "depart hence," and to take us with Him.

And now He is, and for ages He has been, —in heaven. Where He was before, He has returned. He left his Home for our sakes; became homeless, and then just returned home. Heaven is *his* Home. He had been there for ages before He came here; thirty and three years He was absent from it; and now for eighteen centuries it has been the abode of his glorified humanity. Having suffered, He "entered into his glory." Having atoned for sin He entered the Holy of holies; having trodden the wilderness, having served in the court of the Temple, He sat down on the right hand of the majesty on high. There He rests, there He shines in his exalted beauty and radiancy. There they see his face; there angels, authorities, and powers are subject to Him; there He is glorified with the Father. There He gathers the lambs in his arms, and carries them in his bosom.

There He gazes in delight on scenes unsullied by sin, and hears the voices and the songs of the blessed. He is within his Father's house; a house with many and glorious mansions; mansions He is fitting for and filling with his own. In that world of light He is the central Sun. "Honour and majesty are before Him; strength and beauty are in his sanctuary." The High Priest is within the Holiest; the Son is within his Father's house. The Lord of angels is among them. Jesus is in Heaven.

(2) Jesus in the Heart.—Years ago, a Christian woman, a negress, was dying in the West Indies; a sceptical doctor stood by her side. "You talk about Jesus," he said, "tell me, *where* is Jesus?" "Jesus, massa," she replied, "Jesus is *there*," pointing up, "in heaven;" then, changing the tone of her voice, and fixing her eyes on her questioner, and laying her hand at the same time on her bosom, she added, "and Jesus is *here* too." The soul of man is a temple built for God. There is such a thing as Christ's dwelling in the heart. Though the eye cannot see Him, the heart may enjoy his presence.

There is such a thing as his being excluded from the heart, and there is such a thing as his being admitted to it, and dwelling there. If any man hears his voice, as, unseen, He stands without, knocking for admission, and opens to Him, He comes in to him, and sups with him. There is such a thing as Jesus manifesting Himself still to his disciples. The world sees Him no more, but they see Him. He who abode with Lazarus, and Mary, and Martha, in the days of his flesh, still "makes his abode" on earth with many an obedient, loving disciple. The kings of the earth may know nothing of such a disciple, but the Lord of Glory is his Guest.

Jesus fills his thoughts, and kindles his affections. His faith sees and grasps Him. He holds him by its power. He communes with him. His sweetest hours are those spent most uninterruptedly and intimately with Him. This is the secret of a transformation of the mind into Christ's image, into the image of Him who is the image of God. Unnoticed by the world there is many a Bethany; their names are recorded in no works of man; they belong to the great unwritten marvels of that which is higher than science and philosophy—homes of light; dwellings of divinity; hearts in which Jesus has taken up his abode.

(3) Heaven in the Heart.—A sweet kind of logic is here. Where Jesus is, is heaven; Jesus is in the heart that loves Him; therefore heaven is in that heart. We cannot yet go to heaven; but heaven can come to us. It does to some. There is such a thing even on earth as being filled with "joy unspeakable and full of glory." Read the memoirs of hundreds of blessed men and women and children whose hearts were purified by faith, and see the records of that joy. Look round on the faces of hundreds of saints still treading the wilderness and pressing Zionwards, and see the outward evidence of that deep inward joy. The secret of the Lord is with them who fear him.

Have we not known it, that heaven in the heart? Do we not know it still? Are there not hours in our experience when we see and feel the glory and sweetness of divine things in a way impossible to express; when it may be after sincere prayer which has come from the heart's lowest depth, and in which the whole soul has poured itself forth to God, perhaps with tears, the assurance of God's love has been so shed abroad in the heart, and the sense of its greatness and tenderness, and of its undeservedness, and unchangeableness, and eternity, that the soul has scarce been able to contain its feelings, or bear the glorious fulness of its joy? And even when this high degree of joy is wanting, there is such a thing as the deep peace of heaven, and even the purity of heaven, dwelling in the heart, and garrisoning it against the evil influences of the world, and of the wicked one (Phil. iv.).

Let those who have never known it "come and see." "O taste and see that the Lord is gracious." Those who dwell in love dwell in God, and God in them, and find, even while still on earth, *heaven in the heart.*

(4) The Heart in Heaven.—Where the treasure is the heart is. How often God takes our treasures to heaven that He may take our hearts there! We remember the story of the Indian who wanted to recompense a family of white settlers for kindness they had shown him, by leading them to a better and more beautiful tract to settle in, than the one they had chosen. He could not speak their language to make them understand his object. They would not follow him when he beckoned them to do so; so he took up one of their little children and ran away with it, they following, till he brought them to the place where he wished them to be. How often God transplants our fairest flowers to his garden, up there, that our hearts may go up there too. How often thus He makes death the messenger of life.

The heart in heaven; yes, it should be there. The one who loves us best is there. Many we love with undying tenderness are there; our best treasures are there; our home is there; our rest, our inheritance, our reward are there; our hearts then should be there. Let us deliberately "set our affection on things above, not on things on the earth." Let us quietly practise the laying up of treasures there, where no evil hand can injure them, or rob us of them. Let us unmoor our bark from too close a clinging to earthly objects; let us spread wide the sail to catch the heavenward breezes God sends to fetch us home; let us go up in spirit with the opening of a new year to the world whose ages are measured by no setting suns or fleeting seasons, and, with the heart in heaven, live here and serve here while we may, until He bids us "come up higher."

And now let us re-echo the words once more—Jesus in heaven; Jesus in the heart; heaven in the heart; the heart in heaven.

Dec. 31. H. Grattan Guinness.

MOVEMENTS IN TORONTO.

THE sight of The Christian, after a somewhat long interval, is very refreshing. Here in Toronto and Canada generally there is no such happy Gospel movement to record as that of Messrs. Moody and Sankey at the University cities, or the various Missions of which The Christian speaks; although in the Blue Ribbon movement just inaugurated here there may be the seed-corn of spiritual blessing as well as moral reformation.

This is the second innovation of a religious character which has lately appeared in the strictly religious city of Toronto, the citizens of which seem to abhor anything that is in the least degree "irregular" or "enthusiastic." It is only a few months since the Salvation Army made its appearance and excited, if it did not perturb, the decent religious folk of the city, who fail to see the need for anything beyond the services of the chapels and churches with which Toronto, in common with most Canadian cities, abounds. But "the Army" has held its own, and seems likely to do so, judging from the ever-increasing numbers that swell its ranks, and the full attendance at the different meetings.

With regard to the Blue Ribbon Army, it is only a week or so since the first announcement of its meetings was made, and already the members enrolled are numerous. Present indications would lead any careful observer to expect rapid developments. Of course, as in all work for God, much will depend on the prayerfulness and zeal of its exponents, and the consistency of its members' lives; for it does seem as though people on this continent are more quick to mark failure than at home. Perhaps this may be accounted for by the "smartness" which is by many supposed to mark Canadians and Americans. At any rate, it should make one very circumspect and discreet. The temperance cause here has many noble and influential champions, such as cabinet ministers and wealthy merchants, but it remains to be seen whether many of them will identify themselves with this new and religious phase of temperance.

The winter months usually witness a number of "Missions" of one sort or another, the denominational character of which somewhat circumscribes their usefulness in reaching the non-churchgoers. Occasionally, however, religious services are held in the theatres and public halls, when the unusual circumstances and surroundings invariably attract good audiences.

E. S.

GENOA.—Mr. Robert Prochet writes: The young men of the Waldensian congregation have started a club in Genoa, and would be grateful if any Christian friends would send them any illustrated papers when they have done reading them. Address, Associazione Universale dei Giovani, 13, Via Chiabrera, Genoa, Italy.

NEW PRAYER UNIONS.—An "Anti-Opium Prayer Union" has been organised. The secretary, residing at 312, Camden-road, London, N., will be glad to supply information about the opium trade to any who may desire to join the Union. A "Nurses' Temperance Union" has also been started, particulars of which may be learned by applying to Miss A. T. Bristow, The Park, Dunmurry, co. Antrim.

THE COMING WEEK OF PRAYER: A BRIEF EXHORTATION.

A FEW words may be seasonable with reference to the coming Week of Prayer. Matters of deepest importance are weighing on the minds of thoughtful and discerning Christians. Sins have to be confessed, deliverance from evil sought, and special blessings asked. These will be adverted to at the Meetings; and I do not intrude any observations respecting them. This exhortation is rather for ourselves as individuals, preparatory to our assembling together.

Let us first remind one another how the Lord Jesus, having become man, led a life of faith and dependence upon his Father; and how in thus living He sought special occasions of perfect solitude for the purpose of lengthened prayer. In Matt. xiv. 23 we read: "And when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone." Mark i. 35: "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." Luke vi. 12, 13: "And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called his disciples: and of them He chose twelve, whom also He named Apostles."

In the days of his popularity we read: "When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone." (John vi. 15.) And on the eve of his crucifixion, we are told "He was withdrawn from them about a stone's cast, and kneeled down, and prayed." (Luke xxii. 41.)

That He who could say, "I and my Father are one," should pray at all, and that He should spend a long time in prayer, would be inconceivable, did we not know that He, "being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men;" so that He did not pass through the world in the self-supporting strength of his Godhead, but in the comparative weakness of his humanity.

One can scarcely pass on at once to speak of Him as our example, until we first remind each other that it was indeed not chiefly for example's sake that Jesus prayed, but on account of his own condition, as finally, and oh how affectingly, expressed in Hebrews v. 7, "Who in the days of his flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from [out of] death." Still, his life has become an example to us. With many, probably, it is a habit to imitate Him in holding long periods of prayer in absolute quietness. Will they, and others, accept a kindly word of exhortation on this subject in connection with the approaching week of prayer?

How needful for each one of us to follow our Lord and Master in seeking special preparation! Not simply by means of bodily rest, though that may be required also. Nor through mental repose, though abstention from engrossing objects, and even Christian service, may be desirable. But let us seek it in loneliness, by waiting upon God. Oh, for quietness! Not only for quiet times, but for special quietness of spirit before the Lord Jesus. How precious his promise: "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." It shall be a quiet, holy, happy, spiritual season, like an evening meal of two confidential friends by themselves, when the affections and secrets of both hearts freely flow forth.

We might be able to pray long in one continued stream of words. I do not mean that. I mean, let us seek to be alone, to think, and then to pray; to pause, to think deeper and yet deeper, and then again to pray; to confess definitely; to worship, as well as to give thanks; to observe that which comes into the mind, the Word, the events of our lives, the world to come; to feel in what respects we ourselves need inward cleansing, as well as forgiveness. Let us also say: "Lord, hold communion with me. I would not speak further. Speak Thou, for Thy servant heareth."

Such a period, extending onwards for an hour, or for several hours into the night or morning, will leave a savour, a perception of things unseen; a sanctification, a spiritual unction, which shall remain for many days. And whether afterwards we be chairman, or speakers, or petitioners in general, doubtless we shall carry from our solitude, from being alone, yet not alone, a special blessing with us.

May the personal result to each one who shall attend the United Prayer Meetings be a deeper experience of the words of the song:—

"Nearer, my God, to Thee,
Nearer to Thee."

J. V. S.

MRS. HENRY MOORHOUSE.—Dear Friend,—Permit me on behalf of the widow of our departed brother, Henry Moorhouse, to thank the many friends whose letters of sympathy, and tokens of love, have comforted her heart, and gladdened her children during the past two weeks. Mrs. Moorhouse's address is 55, Tiverton-street, Ardwick, Manchester. With many thanks for the publication of my previous note, yours in best bonds, Geo. C. Needham.

110, *Newington Green-road, N.*

INTER-UNIVERSITY MEETING.—A meeting of past and present University men will (D.V.) be held in the Council Room, Exeter Hall, Strand, at three p.m., on Monday, January 8. Hon. Arthur Kinnaird will preside, and addresses will be given by the Rev. H. W. Webb-Peploe, M.A., and Rev. H. Neville Sherbrooke, after which the meeting will be thrown open for conference and testimony. Members of Oxford and Cambridge Universities are cordially invited to be present, with any other gentlemen in sympathy with this work.

ENGLISH LEGISLATION IN EGYPT.—Whatever may be said about the proposed regulations for dram shops and gaming-hells in Egypt, which have been rendered dead letters by the capitulations, it can hardly be a matter for regret that the third class of legislation desired by our authorities has miscarried. A *Police des Mœurs* is not exactly the institution of all others which Englishmen would care to establish in Cairo for the civilisation of the Egyptians. The Municipality of Paris has just passed a resolution ordering the suppression of all *maisons de tolérance* in the city on Monday next, and although that regulation may probably have as little practical effect as the abortive ordinance of the Egyptian Government, it indicates the prevalence of a much sounder sentiment in the Hotel de Ville than in the English headquarters at Cairo.—*Pall Mall Gazette.*

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.—This Society has been very successful during the past year in circulating the Word of God and a cheap, healthy, and evangelical literature among the people of Ireland. The sales in that time reached a million of books and periodicals, and in one month a colporteur sold £25 worth of books in one of the least hopeful parts of the country. In every district the colporteurs have access to families which can be reached by no other agency; and, while they endeavour to sell their books, they tell the simple story of Jesus and his love. For all the ills of this unhappy country, the reception of the truths of God's Word into the hearts of the people is the only and infallible remedy. In the districts of the awful crimes recently committed no colporteur has ever been at work, and little or no evangelistic work has ever been attempted. Rev. John Elliott, Armagh, is one of the secretaries.

MR. VON SCHLUEMBACH IN BERLIN.

THE *Deutsches Tageblatt*, a Berlin daily, has the following notice of an esteemed brother, Mr. Von Schluembach's meetings in that city in its issue of the 25th ult. The notice is headed "Wonderful Phenomena in Ecclesiastical Meetings:—

"We attended yesterday a religious gathering at which Mr. Von Schluembach, from America, gave an address as riveting as it was solid, and with edifying effect. He sang a solo suitable to the subject he was handling, the audience joining in the chorus. We think it remarkable that no notice of these gatherings has been taken by the ecclesiastical newspapers of our town, although the meetings have been held for two months, five evenings a week, in the Nazareth Church. At first they were attended by about 200, and now by about 800 persons of every age, of good family and rank, but especially by working-men from every part of the town. We are reminded of the words of Scripture, 'To the poor the Gospel is preached.'

"But why do the ecclesiastical newspapers take no notice of such an occurrence? They give us often enough long reports about other and far more trivial things. If a scholar for two months gave lectures every evening with an ever-increasing concourse of people, all the papers would be full of it. If any dramatic celebrity for eight weeks 'made a full house' the whole of Berlin would know of it. But these phenomena, which bear testimony to the gratifying fact that the interest of the poorest stratum of our population in religious discourses is increasing, are simply passed over with complete silence. Whatever course other papers may take, we think the *Deutsches Tageblatt* will be considering the interests of its readers when, from time to time, it gives reports of Mr. Von Schluembach's meetings, when he begins again in the large Zion's Church of which Dr. Kraft is the pastor, on January 2."

We trust this is the dawn of better things for the Gospel in Berlin—the cloud preceding the abundance of rain, so much needed in this million-peopled city, given up to the worship of intellect and pleasure.

CHELSEA Y.M.C.A.—Mr. Robert Henderson Smith, for some time past the Secretary of this Branch, has been appointed Travelling Secretary for the Y.M.C. Association of Scotland.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending January 13:—Jan. 7, Isaiah xli. 10-20; Jan. 8, Isaiah xlii. 1-12; Jan. 9, Isaiah xliii. 1-11; Jan. 10, Isaiah xliii. 18-28; Jan. 11, Isaiah xliv. 1-8; Jan. 12, Isaiah xliv. 9-20; Jan. 13, Isaiah xliv. 21-28.

BANFFSHIRE.—A large number of navvies having begun operations on a line of railway within their bounds, the Free Church Presbyteries of Strathbogie and Fordyce, and the United Presbyterian one of Banffshire, have agreed to combine in making provision for the spiritual wants of these men.

REV. C. CHINIQUY has accepted an invitation to visit England again, to deliver some of his eloquent lectures on Protestantism and Temperance in the principal towns of England. He is expected to arrive in this country about the middle of this month, and will deliver his first lecture in Exeter Hall.

FISHERSGATE MISSION, BRIGHTON.—A correspondent tells us the following singular story of three conversions in connection with this Mission. There were three men living near West Brighton, each one of the same name (*i.e.*, Robert Tanner), consisting of father, son, and grandson. The grandson became converted about six years ago, and was then the means of his father's conversion; and this father in his turn was blest to his father, who a few days since fell asleep in Christ. Thus, if the spiritual relationship be followed out, it will be seen that the grandson becomes spiritual father to his earthly father, and spiritual grandfather to his earthly grand-parent.

MIDNIGHT MEETING MOVEMENT.

AT this season of the year when the voice of love and mercy proclaims throughout the length and breadth of the land the message of "peace on earth and good will to man," it is surely fitting that the Master's call to bring in "the halt, the lame, and the blind," to hear the glad tidings of great joy, should be responded to. Such a gathering was held on Thursday night in a Mission Hall situated in Thrawl-street, Whitechapel—a district well known to all who are acquainted with it, as one of the lowest and most degraded of the East-end. At 5 o'clock a representative of the Midnight Meeting Movement, accompanied by several Christian friends and by the good missionary who labours in that district, welcomed to a plain tea some two hundred and fifty women of every age and condition living in that locality. The writer entered the meeting shortly after the meal was finished and saw in all their rough and pitiable condition the motley throng of human souls who were present at this "Gospel feast." It was no mere conventional tea-meeting, but a gathering of famished and hungry souls, in more than an ordinary sense: even the common crockery tea-cup and saucer were dispensed with for safety's sake, and in their place were tin cans from which to drink the tea—a precaution wisely adopted in such a rough assembly.

The tea, however, as all felt, was but the minor matter; it was the after-meeting which rivetted the attention of the Christian visitor and the philanthropist alike. Here were about 250 girls and women of all ages, from the mere child of sixteen, with a baby at her breast, to the old woman, certainly of not less than seventy years, willingly and eagerly listening to the tale of the cross, as it was faithfully and plainly told in brief and telling force by the speakers present. Young children were there in numbers too, crying, but for a moment were hushed into silence by the women who nursed or guarded them. They formed a waiting, and, after a manner, an attentive congregation; but, oh, how different from the ordinary congregations of our churches and chapels! It is in no pharisaic spirit that it is written, they were, they at least bore the appearance of being, the dregs and off-scouring of the East-end of London. Not one clean face appeared among them all. Torn and tattered garments, or scarce any at all, unkempt hair, blurred and chafed eyes, coarse and sullen features, worn into hardness and even repulsiveness, seemed everywhere prominent, while here and there were seen such a marked display of reddened and bloated faces as to leave no doubt of the cause as well as of the effect. Happily there were some children unconscious of the scene around, and who, in spite of the dirt and grime which covered their faces, were children still, the roughness and corruption being powerless to hide their innocent attractiveness. On the other hand, there were some poor infants, shocking as it is to record, who bore in their distorted faces the marks of inherited complaint—the sin of the parent appearing in the unhappy and innocent offspring.

As the service continued, the women joined heartily in one of our well-known hymns:—

"The dying thief rejoiced to see
That fountain in his day,
And there may I, though vile as he,
Wash all my sins away."

And it was pitiable to see the deepening expression of sorrow which lengthened the faces of many of these poor, sinful women, as those words seemed to awaken a consciousness of sin and guilt in their hearts. It was a sorrow, however—if sorrow it was—that needed not to be repented of, for was it not the first gleam of light to lead them to a better hope?

When the writer left the service was still progressing, alternating hymns with prayers, and then with readings from the Word of God, and the words which escaped the lips of one of the lady helpers, faint, and almost overcome with the heat and impurity of the room, "that the Lord would bless that meeting to the souls of many present that night," found a ready and prayerful echo in his heart.

The readers of THE CHRISTIAN are aware that the Committee of the Midnight Meeting Movement arranged to hold a series of Day and Night Meetings in different parts of the metropolis. The Organising Secretary, Mr. Christien, carried out his instructions as fully and effectively as was possible, and ten meetings were held in different parts of London. In addition to the special effort in the metropolis at the close of the year, country correspondents of the movement in upwards of thirty county towns arranged for a special distribution of the selected tract for this year; the aim being especially to bring the solemn truths of eternity before as large a number of outcast women as possible. Surely every reader will sympathise with this Gospel Mission to the lost and perishing of our streets.

EVANGELISTIC MISSION.

ANNIVERSARY OF MALDEN HALL.

VERY spiritual and instructive addresses were delivered at the two meetings held here on the 26th ult. In the afternoon Mr. J. DENHAM SMITH spoke on the three characteristics of a child of God, referred to in Malachi iii. 16: (1) Godly fear; (2) Fellowship with brethren in frequent speech one with another. God has no spiritually blind or dumb children, but such speak of and see things invisible. (3) They think upon his name, how most to serve and glorify Him. God's regard for us is perceived in his "bag for our sins, bottle for our tears, book for our thoughts." Our sins are for ever done with, sewn up in the bag, as was the accusation against the prisoner in the Roman Court of Justice. The tears of even Mary and sinful Peter are not forgotten. God's book of remembrance for our thoughts may well lead us to desire enlargement of soul in service and apprehension of heavenly things.

Mr. JAMES E. MATHIESON referred to the revelation made concerning the birth of Christ by angels to the shepherds. God has often made revelations through individuals, specially selecting those who were busy in their legitimate work, but nevertheless spiritually occupied with Christ.

At the evening meeting Colonel PUGET pointed out from Gen. xvii. that Abraham was called of God at about 75 years of age, justified about 86, and sanctified at 99. He begins to fulfil the command, "Walk before Me and be thou perfect," by falling on his face before God, for he had no power to intercede for Sodom till he was sanctified.

Dr. MABERLY read Eph. iii. 14, and after referring to our need of appropriating the fulness of God, showed from Proverbs viii. that in the ages of eternity the Father and Son had been occupied for the sinner's welfare. Such love passeth knowledge.

Mr. G. C. NEEDHAM said that now there should be a moral likeness to Him; ministry, teaching, service, are all secondary to character. Let us seek of God preparedness of heart, that his Spirit may (as in the case of Christ at his baptism, and the disciples at Pentecost) rest there.

Dr. MCKILLIAN read Mark ix. 2, and noted (1) That every fresh revelation of Christ brings us from glory to glory, but let us not forget that He makes the revelation. (2) He led them. (3) He was transfigured before them. (4) Peter's mistake in forgetting that the presence of Jesus alone made it "good to be here." (5) The transfiguration was followed by the cheering words, "Be not afraid."

Mr. C. INGLIS referred to Acts v. 32, as teaching—(1) The importance of witnessing for God. (2) The power for witnessing—namely, the Holy Ghost within us, for fellowship with God is the secret of power. (3) The result of witnessing—3000 converted, and the world turned upside down. To turn everything upside down we must be outside of it. The great need of the day is power—God's power in us.

Mr. GAWIN KIRKHAM closed with prayer.

GOSPEL TEMPERANCE IN LANCASTER.

THE second series of meetings conducted by the Messrs. Murphy has closed, and we are heartily glad to record that the services from beginning to end have been thoroughly successful and full of encouragement. As the work progressed the spirit of earnestness and enthusiasm became more and more manifest.

Some of the greatest drunkards in our town have signed the pledge, and begun to pray, whilst others of great influence among us, and forward in every good work, have also joined our ranks, which will be sure to strengthen temperance sentiment and practice among us. It has been an unspeakable joy to hear the testimony of many working men and their wives to the effect that this has been the happiest Christmas they have spent during their married life. Nothing in connection with the meetings was more touching than the prayers which some of these men offered up at the noon day-service, and the words of testimony which came from their lips. All who spoke were for the worst part those who had taken the pledge at Mr. T. E. Murphy's previous Mission, and who therefore have stood true to their pledge, amidst the many strong temptations to which they have been subjected during the last three months.

The temperance friends in our town have worked most heartily together in the movement, and are perfectly satisfied with the manner in which Mr. Murphy and his son have conducted the meetings; whilst as for the results, these are simply far beyond their most sanguine expectations. It was good to see so many sections of the Church represented, either by ministers or leading laymen, on the platform each night, and all in turn, either by prayer or short speech, contributing to the interest of the meetings. The last evening meeting held was one that will live long in the memories of those who were present. It was the privilege of the writer to thank Messrs. Murphy for their work, and when he had done this, the immense gathering rose to their feet and cheered vociferously, and then sang the four lines, "Praise God from whom all blessings flow," &c. The vote of thanks was feelingly acknowledged by father and son, and throughout the scene many eyes were bathed with tears.

The Christian women of our company have worked nobly side by side with the brethren. Public-houses have been visited, and, so far as we know, no publican has treated the visitors with anything but courtesy; and night after night scores of men in our streets have been compelled by kind entreaty to come in. The children too have helped. One night a dear little one brought her own father, who was somewhat intoxicated, first to the meeting and then up to the table to sign, and we hear he is keeping his pledge.

We do most heartily thank God for the work done, and we intend to carry it forward. Since Mr. T. E. Murphy's first visit a meeting has been conducted every Thursday night by Temperance friends, and also one on Sunday afternoon. These meetings have been well attended, and on an average fifty pledges have been taken weekly. These meetings will be continued, and the visitors intend going on with their important work. Our large choir, under the leadership of Mr. Lamb and Mr. Wilkinson, has greatly contributed to the success of the work, and wherever a Mission is arranged for we should advise the formation of just such a choir as we have here.

Messrs. Murphy have left us with our earnest prayers following them and every feeling of good will. They conduct a meeting to-night (Dec. 29) in Ulverston; then Mr. Murphy begins a Mission in Perth, and Mr. T. E. Murphy, one in Kendal, where evidently great preparations have been made for successful work. May this great Gospel Temperance movement go forward until all hearts are touched by its sacred influence, and all homes are made bright by its entrance into them as the sunlight of the skies.

ADAM SCOTT, Congregational Minister.

[Mr. Francis Murphy asks us to announce that all communications desiring the services of himself and son should be addressed to the writer of the foregoing, Rev. Adam Scott, Lancaster.]

FORTY YEARS AGO.

THE following are some extracts from one of the Lectures by Dr. Ralph Wardlaw, of Glasgow, referred to in our last issue:—

"I make my first appeal to *The Pulpit*. The theme, I am well aware, is one on which the ministers of the Gospel cannot dwell, frequently or freely, before promiscuous auditories. Yet there is a danger of an excess of squeamishness, such as it is not easy to reconcile with faithfulness. In a city like this, there are few sins from which the rising youth are exposed to greater peril. They require to be warned—affectionately and earnestly warned against this as well as the many other 'snares of the devil.'

"*Parents* need warning to watch over this department of the morals of their sons with a sedulous and monitory care. *Masters and Mistresses* need warning to keep an eye of vigilant kindness upon their young domestics. And these domestics themselves need warning to beware of vanity, and of the flatteries, the false promises, and the unnumbered and nameless arts of the liers-in-wait for their virtue. When either such subjects come in a minister's way; or when special circumstances demand the notice of them; or when the description of the congregation in which he labours, as consisting largely of particular classes of hearers, calls for their more frequent introduction; it becomes imperative on him who would be 'clear of the blood of all men' not to shrink from them, but with all 'plainness of speech'—plainness which may be used without the remotest approach to coarseness, and in perfect harmony with the claims of the chastest delicacy—to 'reprove, rebuke, and exhort, with all fidelity.'

"Allow me to give weight to these observations by the following energetic appeals of Dr. Dwight:

"'Is it not a plain and prominent part of the counsel of God, to forbid, to discourage, to prevent, this profligate conduct of mankind? Why else was this precept (the seventh commandment) inserted in the Decalogue, and promulgated amidst the lightnings of Sinai? Why else is it throughout the Scriptures made the subject of such forcible prohibitions, and the object of such awful threatenings? What reason can be given why it should not be introduced into the pulpit? Can common sense either prove or discern the usefulness of excluding it? Is it fit, is it safe, is it not preposterous, is it not ruinous to the best interests of mankind, to leave the whole management of it to loose and abandoned men, and to suffer them, from year to year, and from century to century, to go on in a course of corruption, seducing and destroying thousands and millions, especially of the young, the gay, and the giddy; while we ministers of Christ, divinely appointed to watch for the souls of men, quietly sit by, and see them hurried on to perdition? Shall we be awed by the cry of indelicacy, originally raised by the most indelicate of mankind, only to keep the field open for its own malignant occupancy? Shall we not infinitely rather lay hold of every opportunity, and all the means furnished here and elsewhere (that is, in the pulpit and out of it), 'to rescue our fellow-creatures from destruction?'"

At the close of the lecture, Dr. Wardlaw advocates tract distribution of various descriptions, some "to inform, to interest, and to rouse the public mind;" others "addressed to the victims themselves, to young men, to young women, to servants, to heads of families, to proprietors and superintendents of factories, and . . . to the legislators of our country, the representatives of the people, and the peers of the realm." Had these wise and godly counsels of the past generation been carried out, there might have been a very different condition of society than we find today. Instead of the picture being any brighter, it is far more gloomy than it was forty years ago; and every exhortation to the Pulpit, the Press, and every other means by which it can be opposed and exposed, derives greatly added force.

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EVANGELISTIC MOVEMENTS.

Major Whittle commences work in Pittsburg, U.S., with the New Year.

Rev. Thomas Harrison has been labouring in Grand Rapids, Mich., with much acceptability and power.

Mr. Oscar Owers, of the Evangelisation Society, has held a fortnight's Mission at Leamington. The services have been much blessed to very many.

Mr. H. M. Barnett, Gospel Cottage, Hopton, Harling, Norfolk, has concluded a series of Gospel addresses at Thetford, which have been much appreciated. He is open for further engagements in connection with the Lord's work.

Mr. Spencer Walton has been holding services at Bromley Valley Mission, also at Bromley-common. The hearts of the workers are full of praise to God for the wondrous blessing received. The meetings were all full, and frequently overcrowded.

Mr. W. Catlin, of the Cow-cross Mission, and his helpers, have been busy in their outdoor work during the recent festive season. The "Christmas carols," in the shape of Gospel hymns, and also the preaching of the Word met with much acceptance from the crowds of listeners.

Mr. William Nobbs has had a season of interesting and encouraging Gospel Work at various places in the counties of Somerset, Devon, and Hereford. Tokens of God's blessing have followed these faithful labours. Mr. Nobbs has received an invitation to visit Canada and conduct evangelistic services.

Rev. E. P. Hammond has been holding meetings in Cambridge, near Boston, U.S. He has seen some most interesting conversions. One day a gentleman called Mr. Hammond to look through his telescope at the Transit of Venus; while doing so he told the evangelist that he had been led to Christ in the meetings, and now there was nothing between him and the Sun of Righteousness.

Messrs. Sylvester and Weaver have completed some months' labours in Lancaster, Bolton, Blackpool, Preston, and Southport. "The Gospel Van" is now stationed at the large manufacturing centre of Blackburn, Lancashire. Despite the wet and cold, much work has been done, and precious fruit in the conversion of souls been seen as the result of the preaching in the wooden tent just erected.

Mr. Henry Thorne has conducted a nine days' Gospel Mission at Bury, under the auspices of the Young Men's Christian Association. Numbers remained to the inquiry meetings. At the close of the Mission, the names of 50 persons had been taken as having professed to find the Saviour. Among the most pleasing features of the work were the large attendance of young men, the attendance at and interest in the Noonday Prayer Meetings, and the Bible Readings; the numbers attending steadily increased as the Mission progressed. These meetings were seasons of refreshing. Much sympathy and hearty co-operation were afforded by the ministers of the various branches of the Christian Church.

[We shall be glad to receive brief contributions to this column from friends throughout the country.]

NAVVIES AT TILBURY.—With reference to the paragraph on page 15 of our last issue, Miss Bubb writes from Grays, Essex:—I have to thank you for your kindness in putting in the appeal on my behalf. I am sorry if it should convey the impression that nothing is being done for the navvies at Tilbury except by myself. This, of course, is wrong. I am working at Grays and the Thames Church Mission at Tilbury (a distance of three miles), where they are doing a good work. But those men who lodge at Grays, and many do so, find that Mission-room too far away to attend often, and my need is a room close at hand to which I could invite them. I have secured a room that I hope may suit for a Mission room. It will need a good deal done to it to render it convenient, and I must brighten it up with pretty texts, &c.

A NEW YEAR'S CARD.

WITH New Year's greetings, and strains of mirth,
With Christian hymns, and with songs of earth;
A sound like the sea, a deep undertone,
From hearts that are weary, and sad, and lone.
Under the gilding of Mammon's shrine,
Under the bosom where jewels shine,
Under the revelry's witching spell,
Under the minster's sacred bell,
Are hearts which have tried the world, and found
The mockery hid in its sweetest sound.
O weary hearts, by the false world riven,
Oh, why not seek the pure joys of heaven?
O drooping spirit, wherever you be,
Oh, think of the love that still longs for thee;
The Saviour that wept over Salem's loss,
The Christ that redeemed thee on the Cross.
Oh, yield to that ransom to wash thy soul!
Oh, yield to that mercy to make thee whole!
Oh, yield to thy God, and receive at last
The blessing you needed through all the past.
Let God have your life, as the world once had:
And, proving what Master can make more glad,
With no secret dread, you'll rejoice to hear
The old salute—"A Happy New Year."

Donemana, Ireland. J. K.

RAGLAN MUSIC HALL.—The Rev. B. Senior and his friends at Surrey Chapel have taken a bold step to extend their Mission work in South London. On a recent Sunday they opened the Raglan Music Hall, Union-street, Borough, for special Mission services. This hall will hold over 2000 people, and is in the heart of the poorest, and, as a matter of course, most neglected district in South London. The opening services were most successful, 1600 people being present. It is simply impossible to describe the character and conduct of the people during the procession to the hall and during the afternoon service. When the speakers went on to the platform to commence the service they were received with clapping, stamping, and shouting of the wildest character, and during the whole service were interrupted with slang questions and remarks. The evening service, however, was, perfectly orderly and most encouraging. Some sixteen of the roughest characters came out in the prayer-meeting for special prayer. The Surrey Chapel Evangelistic Band did excellent service in singing. About fifty of them were present. It is believed that the opening of this hall will prove a great blessing to the inhabitants of this locality, and Mr. Senior and his friends deserve the best sympathy of the Christian public. We are glad to hear that the work at Surrey Chapel continues to prosper in every department.—*South London Paper.*

BIBLE AND PRAYER UNION.—By December 1st, our Union had enrolled 162,050 members. Since our last issue we have added eighty-eight new members from foreign parts, including Ballaarat, Italy, India, Java, and Jamaica. We give the following extracts from letters received: "I entered the Union in faith somewhat similar to that of the woman who touched the hem of Christ's garment. I have in consequence been often wonderfully blessed in connection therewith, and particularly on the Sabbath."—"The first time I read the Bible with you it raised an interest never before felt, but now, going through a second time, it is quite a joy and a privilege."—"I have found the Union a very great help, and it has kept me from neglecting my Bible, and in doing this no one knows what it has delivered me from."—"I am quite sure the Bible and Prayer Union has tended to stablish, strengthen, and settle me, for though by the grace of God I first knew Him in the year 1829, I am still a learner in the school of Christ."—"I am a member of your valuable Union, and have during four years of my Oxford career found it a great help to me, and also a bond of union between myself and other Undergraduate members here in Oxford."—"I am glad to tell you that on speaking to her about it one of my parishioners wishes to join your Bible and Prayer Union. I feel it to be a nice bond of union between pastor and people, and hope that with God's blessing the consecutive reading of the Word may be a means of much blessing to her in bringing her nearer to Christ."—"The feeling of oneness in reading with so many of God's dear children is so precious, and I feel sure all the members who truly pray for one another do really help each other far more than we can imagine."—All communications to be addressed (members to quote card number), Rev. Thomas Richardson, vicar of St. Benet's, Mile End-road, London, E.—*January Notes.*

MESSRS. MOODY AND SANKEY.

THE COMING LONDON CAMPAIGN.

WHILE passing through London last week, on his way to Dublin, Mr. Moody met the members of the London Evangelistic Committee, and a few other friends, at 186, Aldersgate-street, for consultation with respect to the projected twelve months' campaign in London. Mr. HUGH M. MATHESON, who presided, said that many of those who had been stirred up by the last visit of Messrs. Moody and Sankey to London were looking forward with much expectation and hope to their next campaign in the Metropolis.

Mr. MOODY said his views as to the proposed campaign had been considerably modified by the experiences of recent months in the provincial towns. The Christians in most of these places had prepared the ground so effectually by united prayer and effort, that there was little left for him to do but go in and reap. He had thus been able to accomplish more in ten days than he could have done in a campaign of many weeks, if this preparatory work had been left undone. He was inclined to think that, instead of spending a year in London, if he and Mr. Sankey returned to England, more might be accomplished by brief visits to other country towns where they had not yet been able to go. One great difficulty about the work in London was the paucity of suitable buildings of a neutral kind. Mr. Moody added that he was bound to admit the friends in London had largely helped in paving the way for the successful meetings they had held in the provinces.

An earnest conversation ensued; the unanimous expression of feeling was that any relinquishment of the proposed campaign in London was not to be entertained. Lord RADSTOCK said that London represented forty large towns rolled into one, and no place in the land is more in need of such an effort. The rallying together of the Lord's people and the combined assault on the strongholds of evil that would accompany such a campaign, would produce results that were unimaginable. The ground was marvellously prepared, and the barriers between the various evangelical sections of the Christian Church were being rapidly broken down. If the visit of the Evangelists were made the occasion of a special effort all over the town—having, say, 200 meetings simultaneously held each night—it would be a testimony to the world, and would bring such glory to God as they could form but little idea of.

Mr. HENRY F. BOWKER spoke in the same strain, and said that, in view of such a movement as that proposed, he saw the prospect of a grand and prosperous work, that might prepare the way for the return of the Lord Himself. Remarks of a similar purport were made by Mr. THOMAS STONE and Mr. J. H. FORDHAM.

Mr. MOODY recurred to the question of suitable buildings, and remarked that, by the evident circumstances of the case, he was excluded from denominational places of meeting.

Mr. SAMUEL MORLEY could not entertain the idea that London was to be left out of this movement. What he had seen lately at Brighton made him more than ever anxious that London should share the blessing. It would not be an impossible task to get the necessary buildings, and the thing must be done. They had plenty of time before them to do it thoroughly. He felt sure that whatever money was needed would be forthcoming. London is the heart of the world, and if by God's help they could accomplish some great thing on its behalf, who could tell the world-wide effects that might be produced?

Hon. ARTHUR F. KINNAIRD put in a further urgent plea for London; and Mr. M. H. HODDER said that if the Christians were thoroughly of one mind in looking to God for a mighty blessing, all difficulties would disappear. Mr. J. E. MATHIESON remarked that London is far better off now for buildings of the kind required than when the Evangelists were in it before. In addition to that, the number of Christian workers who would give active assistance was multiplied tenfold.

Mr. T. A. DENNY said Mr. Moody would see that the hearts of those present were as the heart of one man in their determination to have him in London. They would, of course, undertake all the burden and responsibility as to buildings, &c., and Mr. Moody must not trouble himself about that.

Mr. GEORGE WILLIAMS recalled an occasion during the last visit of Mr. Moody to London, when in a time of seeming difficulty they gave themselves to prayer, and the difficulty was overcome.

Mr. W. T. PATON, Sir WM. MUIR, Mr. CAMPBELL, and others joined in the conversation. Eventually a small sub-committee was appointed to make the needful inquiries with regard to available buildings or sites. A scheme for the division of the Metropolis into districts is to be drawn up and submitted to Mr. Moody as early as possible, after which he will give a definite expression to his ideas, as the Lord may providentially direct. In the event of his deciding to labour in London for twelve months, which we think, humanly speaking, will be matter of certainty, the campaign is expected to commence about the beginning of October next.

OPENING IN DUBLIN.

After eight years' absence we have our brethren Mr. Moody and Mr. Sankey again on Irish soil. Though the land during those years has been more or less disturbed in its social and political aspects, thousands have remained true and loyal to Christ, some of whom were first brought to know Him through his servants on their last visit. They held their first meeting on Sunday last, at four o'clock, when the Metropolitan Hall was full to its utmost capacity. As early as two o'clock the doors had to be opened; at half-past three the hall was literally packed with some 5000 people, who joined in singing the hymns which have become so popular.

On the platform was quite a group of old veterans. Among them Sir Edward Hutchison, Lord James Butler, William Fry, Mr. J. Bowker, Mr. D. Drummond, Dr. Marrable, Dr. Eccles, Rev. S. Fletcher, Dr. S. McKee, and a host of others, all banded together to help on a work which many have faith to believe is to surpass in glorious results any previous effort. The key-note was struck by Mr. Moody's address on "God is love." It formed a good beginning to the Mission. Some of the touching illustrations came home to all hearts, and many could not refrain from weeping. At its close a prayer-meeting was held, at which about 500 remained.

Another meeting had been announced for nine o'clock for males only, but as it was the last night of the year it was thought best to admit both sexes and carry it on until midnight. Some 3000 assembled. But for a number of watch services, that are increasing in number every year, there would have not been room for the people. This was no ordinary meeting; numbers were present who for years had not come under the sound of the Gospel, but they were soon subdued and awed by the divine presence. Short Gospel addresses were given at intervals. It was really an impressive time. The hours of the dying year were soon spent, and the large congregation left for their homes, many, we trust, to begin the year 1883 with the consciousness of sin forgiven through the blood of the Lamb.

F. L. D.

MRS. JANE KEEP, 51, Parnell-road, Old Ford, Bow, E., still continues to carry on house-to-house visitation, administering comfort to the sick, suffering, and dying, clothing the destitute, holding Cottage and Prayer-meetings, as well as giving addresses in various Mission Halls. There are again and again manifest tokens of blessing experienced by the hearers and visited. We trust this aged sister and servant of Christ will have her temporal needs fully supplied. Though some who formerly supplied "a portion" have passed away from this world's scene of usefulness, additional help will doubtless still be forthcoming. Will the reader help to fulfil this hope, and commend it to those who will do so?

FAITH MIRACLES.

THE following letter appeared in the *Pall Mall Gazette*, on Wednesday, December 27:

Sir,—Although you may perhaps think that I am making too great a demand upon the credulity of your readers, permit me to lay before you some alleged "facts" which are attracting a good deal of attention at present in certain circles. A few days ago I had an interview with the Rev. W. E. Boardman, who is at the head of a movement which is attracting a large amount of attention not only in the metropolis but throughout the country. The head-quarters of this movement is a house in the north of London, which has been designated "Bethshan," and the leading doctrine taught there is that of healing by faith. In other words, they teach that miracles may be wrought by means of prayer, and the healing virtues which have been claimed for French and Irish shrines by Roman Catholic devotees cannot compare with the power in which the believers in the new Gospel put their trust. At a time when belief in the supernatural is said to be vanishing, and when every effect is scientifically traced to a natural cause, it is, to say the least, remarkable to hear men and women publicly testify to their recovery from long-standing and apparently incurable diseases without medical or surgical aids. I have been present at more than one of their meetings, and have heard many personal testimonies to a complete cure from almost "all the ills that flesh is heir to." The following typical instances were furnished to me by Mr. Boardman:—

A lady named Miss Scoons came on a Wednesday evening to "Bethshan" about six months ago. At the meeting that evening she had an epileptic fit, and had to be carried out of the room. On the Sunday evening following she rose from the couch on which she was lying prostrate and said, "I am perfectly well." She told those who surrounded her, and had been conversing with her, that she had been for upwards of fourteen years an invalid, having been afflicted with a complication of disorders, including an internal tumour and epilepsy. She had been in a number of hospitals and under many physicians, and her case had been abandoned as hopeless. Her cure was instantaneous, and she is now the picture of health. At the present time she is engaged in religious work among the warehouse girls in the City, and is known to many.

A second case of a different type was that of a carpenter named Newman, who resides at Dorking. He suffered from consumption, and so far had the disease run that he was completely exhausted on arriving at "Bethshan." He remained for a week, and was completely cured. This is also a case of six months' standing, and since his return home Newman has followed his occupation and engaged in religious work.

A working man from Grimsby named Moodie furnished an illustration of a different kind. For six years he was lame in one foot and leg, the ailment taking such a curious form that the limb had to be carried high in the air. For three years he had not put his foot on the ground, to attempt to do so having caused the greatest agony. He had been treated by medical men in Grimsby and Hull, and by a surgeon in London, who eventually amputated his great toe. This gave no relief, and he came a second time to London and had an interview with a celebrated surgeon, who remarked upon the peculiarity of the case, and said that nothing could be done for it. Moodie remained for three years in his lame condition, moving about by means of crutches. A few months ago he came under Mr. Boardman's care, and in a week he could dispense with his artificial aids, while after the lapse of a few more days he left for home with his limb completely healed. He is now in business in Grimsby.

It is asserted that since the beginning of the

movement, now six months ago, there have been about one hundred remarkable cures, including every variety of disease—cancer, paralysis, deafness, consumption, chronic rheumatism, and lameness, many trophies in the form of crutches being left behind. No outward means are used; indeed, doctors and medicines must be entirely given up, and implicit faith is the "one thing needful." "Bethshan," its projectors state, "is no hospital, but rather a nursery for faith;" and many of the cures of which testimony is given are said to have been effected by correspondence. The patient is usually anointed with oil, and, after prayer, an immediate cure is looked for. I may add that the institution is above suspicion on pecuniary grounds.

I am, Sir, your obedient servant,

Hornsey, Dec. 26. M.

On Tuesday, December 19th, Mr. Karl Andreas, of Shepherd's Bush, London, conducted a most successful Drawing-room Bible Reading here, subject—"Healing by Faith." A large company of Christians assembled, who listened attentively to the simple, striking, and convincing expositions, wholly founded upon the Word of God, so that none could gainsay them, and the truth respecting this subject is undeniable. J. A.

8, *Park Gardens, Glasgow.*

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.

ON Thursday last the tenth annual gathering of the members, subscribers, and friends of this association took place at the rooms of the Young Men's Christian Association, Aldersgate-street. At half-past three a devotional meeting was held in the parlour of the Young Men's Association, when the chair was taken by Mr. Barry Wake, who delivered a short address. A special address was given by Mr. George Goldston on the subject of "Christian Individuality and Christian Work." After the devotional meeting a social and festive gathering was held.

This was followed by the annual public meeting of the association, presided over by Mr. H. W. Maynard. A lengthened report was read by the hon. secretary (Mr. Henry Holme). As an association, though they had not accomplished all that might have been done by them, still a great measure of success had been theirs; and much had been vouchsafed to stimulate them to greater efforts in the future. In the report a kindly reference was made by the committee to their lately deceased secretary (Mr. W. T. Swan). In February last a determination was come to to set on foot a special effort for raising £1000 for the extension of the association's work, especially the purchasing of books, and the refilling of their library with additional and new publications. During the past twelve months the association had had a further addition of 115 members. Eight new libraries had been sent out, containing some 700 volumes, thus making a total of 137 libraries, containing about 12,000 books, and costing over £3000, sent out by the association to all parts of the United Kingdom. With the aid of a special fund, the committee hope to send out during the present year a still larger amount.

ART MODELS.—A correspondent writes as to some remarks in our columns on the South Kensington School of Art, that the superintendent, Mr. Poynter, R.A., dispenses with female nude figures, insisting that the pupils can learn all that is necessary from the male figure, and from the female in statuary. He therefore deserves great credit for his departure from received traditions.

IPSWICH TOWN MISSION.—On Friday evening last the sixth annual meeting of men and women gathered together from the numerous public-houses and lodging-houses in the town was held. The guests, about a hundred in number, were entertained through the kindness of two Christian ladies. Supper ended, the company listened for an hour and a half with deep and earnest attention to the Gospel addresses given by Miss Grimwade and Mr. George Campion, Tavern Missionary, who visit the houses and conduct services in the kitchens every Sabbath evening during the winter months.

A WEST-END CONFERENCE HALL.

NOT without sound of hammer, like Solomon's Temple, but silently as regards the general public, and almost unknown even to those most interested in such an edifice, there has sprung up, within three minutes' walk of Victoria Station, the West-end Conference Hall. It is an elegant red brick structure, situate in Eccleston-street, with large hall accommodating a thousand persons. There are a number of smaller rooms in the rear, two of them seating about 250 people each.

In one of these about two hundred and fifty Christian friends assembled on the afternoon of New Year's Day, to consecrate this house to God with praise and prayer. Lord Radstock, to whom the building owes its existence, conducted the proceedings, in which also Mr. Denham Smith, Mr. Varley, Rev. Dr. Saphir, Mr. Edwards of Brighton, and Captain Baring took part.

During the Week of Prayer-meetings will be held here each day at 11.30 a.m. and 7 p.m., except on Saturday evening; and on the following Lord's Day the Gospel will be preached in the large hall.

BLACKDOWN HILLS MISSION.

DEAR SIR,—In the midst of deep affliction, I write to inform the readers of The Christian that the Lord has been pleased to call home to Himself my dear wife, who has been my fellow labourer in this mission these twenty years. She has been a great sufferer at times for many years past. Her end was peace. She had been a Christian for fifty years. In the sphere wherein the Lord called her to work she has been true to Him. A large number of the poor on these hills will miss her much, as her special work was to care for them.—Yours in Him who doeth all things well,

George Brealey.

Clayhidon, Wellington, Somerset.

Letters to the Editor.

IRISH CHURCH MISSIONS.

Dear Sir,—In reference to the Note of Praise in a recent issue, for the great blessing the Lord has allowed me to see in Dublin, I feel it a duty to confess that I went there much prejudiced against the controversial work of the Irish Church Mission, thinking it was taking the place of presenting a full salvation for an empty sinner. During the special Mission my eyes were opened to see my mistake. *Not a few* Roman Catholics were brought to the Lord, and I found that in many instances they had been prepared by this work to see the emptiness and error of Roman Catholicism, and a thirst had been created in their souls for the living water. During the after-meetings I came across numbers of bright Christians who were once deep in the errors of Romanism, and the majority of them had been converted to Christ in the controversial meetings.

I have indeed learned a lesson, not to hastily judge of a work without carefully and practically looking into it.—Yours sincerely,

W. Spencer Walton.

"WORLDLY ADDENDA."

Dear Sir,—Will you permit me a word in reply to the difficulty suggested by Mr. Archibald Brown? It is not, surely, questioned by those who use singing in connection with Gospel efforts in the manner he objects to, that it is the Gospel of the Lord Jesus Christ, ministered by the power of the Holy Ghost, which alone can move the heart of the sinner, and awaken him to life eternal.

It is the method of drawing attention to that Gospel which he complains of. Let us look at this for a moment. All truth is stereotyped in the Word of God, but the methods of presenting that truth may vary according to the needs of each particular age or country. No positive rules are given us in the Word as to the way in which God's worship is to be conducted, or the accompaniments which may be used in inviting sinners to listen to the Gospel which may be preached in connection with that worship.

Mr. Brown's own position, which is not in any way impugned, is a testimony to this, for he does not follow the traditions of worship which have been handed down for many centuries. Moreover, we in this age are suffering from the neglect of very many years. The mass of the population, so vastly increased during the last fifty years, has been comparatively uncared for. The Spirit of God is rousing the Churches to efforts on their behalf.

Granted that, as in all great awakenings, there are some extravagances both of doctrine and practice, which shock many amongst us; but the questions we have to ask ourselves are: "Is God giving his blessing to these efforts?" "Are souls being awakened and saved?" If the reply to these questions is in the affirmative, let me ask myself further, "What is to be my duty in this matter?" "What does fidelity to Christ demand of me?" Not opposition, not objections, not cavillings, but sympathy—the sympathy which delights in the manifestation of Christ's glory in any and every form.

With this sympathy I can go amongst those whose teaching and action I may in some things object to, and, by loving-kindness and tender regard, may perhaps get them to modify their views and tone down the practices that I consider objectionable.

It has been well said, that Christ is calling, in these last days, not so much for advocates as for witnesses. Let us renounce, then, that spirit of separation and disunion which has so often and so greatly hindered the work of God, and caused the world to scoff. Let me only add that the singing of a solo hymn has often a most calming, quieting, and soothing effect on a large audience, preparing it to listen afterwards to the message of God through the Gospel. The opposite effect of chorus singing is not less blessed in stimulating the courage of those who have received the gift of life, and need now to be aroused to go and proclaim the good news to others.—Very faithfully yours,

Henry F. Bowker.

Richmond, Dec. 29, 1882.

"FATHER IGNATIUS."

Sir,—As my statements regarding Father Ignatius' lecture on "Monasteries" have been contradicted, I beg to state more particularly what he *did* say, as ascertained from a credible witness who heard the lecture.

He said he would prove that the monastic system was Biblical. The first instance given was John the Baptist; the second was our Lord, who during the thirty years of his private life no doubt lived *apart from men*, and not in his family. He used the ordinary Romish arguments in favour of a monastic life, such as the necessity of some being set apart to pray for others. He also said he could give numerous texts in proof of Scripture favouring monasticism, but time would not allow of his quoting them.—Yours truly, L. Douglas.

Edinburgh, Dec. 22, 1882.

Dear Sir,—As I read your remarks on Mr. Lyne's (Father Ignatius) letter, I thought with sorrow, must the prefix "*un*" be placed before the bright word "*Christian*" at the head of your dear little paper? "How did our Lord act?" you will be the first to say, is to be ever the Christian's rule. Can we read Luke ix. 49, 50, and "forbid" one whom He owns, "because he followeth not with us?" If the reward is ready for the "cup of cold water" given to one who belongs to Christ, how can we be Christlike if we refuse the right hand of fellowship to one who labours for Him, and whose work He owns and blesses?

This fellow-disciple of our blessed Lord pleads with you, and says: "I love you; I love Jesus Christ, and my life is devoted to his service; and in so far as we love the same Lord and look forward to his Coming, give me your hand and your loving sympathy in my work." And you refuse, and begin to talk about Romanism, and the fires of Smithfield, and even to insinuate that under his manifest Christian words lurk "the teeth of the lion." You were not asked to take Romanism to your bosom, we all of us hate the distinctive errors of Romanism; but here is an English Churchman, whose sole crime is that "he followeth not with us" in matters of ritual ceremony, and in the voluntary use of the world, its comforts and pleasures. In these matters methinks Christ will judge his servant. "Judge nothing before the time." When He comes it will be his fire that will decide what amount of "wood, hay, and stubble" has been built upon the true foundation.

For years I have read and loved The Christian, not because I agree with everything in its pages, but because you have given us cheering news of work being done for Christ anywhere and by anyone. I could have said that you were Catholic in your sympathies with the true catholicity of "Grace be with all them that love our Lord Jesus Christ,"

and "if any one love not the Lord Jesus Christ, let him be Anathema Maran-atha." Is it not time, as the forces of Satan are gathering to the battle, to welcome any comrade who is gallantly fighting on our Lord's side? That is our Master's own test, after all: "He that is with us cannot be against us, but is on our side." Many throughout the land whom "Father Ignatius" has, by God's help, been the means of leading to the Saviour, will be needlessly pained by the unChrist-like way you have chosen to meet the advance of his servant.—Yours truly,

Great Cressingham Rectory, Norfolk, Dec. 26, 1882. E. FAGAN.

DEAR SIR,—I was sorry to find, from a recent communication in your journal, how effectually Mr. Lyne spreads his influence with those Christians who are captivated by the statements made in a decoy address, while even his monkish dress might well lead to careful inquiry into his actual teaching and practice. It is by double-dealing that the germs of error are spread. Well has a writer of authority said, "Falsehood gains acceptance by being artfully mixed up with truth, and in consequence it often receives the assent and reverence which is due only to the truth."

Let me supply an extract from a pamphlet published by him in Manchester: "Protestantism (with its 200 different sects) is the masterpiece of Satan, the forerunner of Antichrist, the groundwork of infidelity and vice. I call the Protestant religion the curse of dear old England." Again, he says that the English people have been "duped and robbed by Satan, and his emissaries—the Protestant ministers."

Again: "You will altogether ignore the pretended authority of the so-called Reformers, who so infamously robbed God and his Church, and carried their diabolical schemes through by wholesale murder and sacrilege." Again: "Protestantism sprang from the tattered shreds of England's liberties."

Again, he speaks of the Reformation as "that terrible epoch of blasphemy, rapine, and murder. . . . It was a lawless destruction of religion and morality, as its own principal promoters confessed before they came to die."

Lastly, hear his view of intercessory prayer: "I pray that blessed Mary, ever a virgin; blessed Michael thy Archangel; the holy Apostles Peter and Paul; blessed John Baptist; our blessed Father Benedict; all the Saints (and you, my brothers) may pray for me to the Lord our God." This from a deacon in the Church of England! Surely the specious use of the Holy Name, "which is above every name," can but be deemed profanation by such an one.—Yours,

Bath. L. R. VALPY.

Notices of Books, &c.

SOME JANUARY MAGAZINES.

THE CHRISTIAN TREASURY. 6d. *Groombridge & Sons.* This old favourite continues true to its name and the well-established traditions of its useful career.

THE HOME FRIEND (1d., *Macniven & Wallace*) caters for young women, and does it with a due regard to their special needs and circumstances. We hope it will have a continually enlarging constituency.

SWORD AND TROWEL. 3d. *Passmore & Alabaster.* Mr. Spurgeon starts the New Year with an excellent bill of fare; two of the best dishes are his own, and one is from the pungent pen of his son Thomas.

Dr. Barnardo successfully strives to keep OUR DARLINGS (3d., *J. F. Shaw & Co.*) up to its high standard. We can imagine the eagerness and delight with which it is welcomed by the little people month by month.

WOMEN'S WORK IN THE GREAT HARVEST FIELD. 4d. *S. W. Partridge & Co. The* magazine for the active Christian women of the time. If it had many more readers we should have a corresponding increase of workers. Any sister who wants a sphere of usefulness should consult its practical pages.

THE WELCOME. 6d. *S. W. Partridge & Co.* The "Men and Women of Mark" briefly sketched in the number before us are, the late Professor Palmer, Lord Harrowby, Archbishop Tait, and Mr. Wm. Noble, of the Blue Ribbon Army. The short account of Abbotsford House and its founder is interesting and instructive.

IN THE SUNDAY MAGAZINE (6d., *Isbister & Co.*) Mr. G. Holden Pike sketches Bird Fair; his representation of it seems rather *couleur de rose.* We hope the reader will not miss the eloquent homily by the late Thomas Jones, of Swansea, on "The Unseen Christ." We doubt if Mr. Jones could have satisfactorily proved his statement that John Henry Newman, Dr. Pusey, and Cardinal Manning, "taken for all in all, have the three finest heads in England."

THE CATHOLIC PRESBYTERIAN. 1s. *J. Nisbet & Co.* We do not think that for varied interest and worth any previous issue of this magazine has excelled the current number. We hardly suppose that every reader will fully acquiesce in the trenchant article by Dr. Howard Crosby on "Presbyterianism;" a greater number probably will dissent from the views of Principal Tulloch on "Progress in Theology;" but for these there is an ample store of fresh and valuable reading in other parts of this ably conducted serial.

RELIGIOUS TRACT SOCIETY. *The Sunday at Home* (6d.) has contributions from Dr. Maclaren, of Manchester, Rev. Paxton Hood, Canon Tristram, and others. The first of a series of letters describing a "Journey to the North-west Land," gives an interesting account of a trip across the Atlantic on board the *Sardinian* with one of Miss Macpherson's parties of Children. Amongst the many excellent papers in *The Leisure Hour* (6d.) is the first instalment of "Sketches in the Malay Peninsular," by Isabella Bird, and an authoritative account of "How the Newspaper is Made." *The Tract Magazine* (1d.), *Friendly Greetings* (3d.), *The Cottager and Artizan* (1d.), *The Child's Companion* (1d.), are all worthy of the highest commendation.

MESSRS. CASSELL & CO.'S MAGAZINES. Foremost among these is *The Quiver* (6d.), packed full of very choice reading, the narrative, didactic, poetical, musical, informing, and practical portions being well mixed. The "Short Arrows" are more than usually numerous, a sign of the increasing activities of a busy age. *Cassell's Family Magazine* (7d.) holds its high place as a favourite repertory of fireside reading. "The Family Parliament" continues to be an interesting feature. *The Magazine of Art* (1s.) is a perfect storehouse of the beautiful; to praise it would be superfluous. *Little Folks* (6d.), with its plentiful supply of pretty pictures, with stories attached, its many prize competitions, and other special attractions, seems more charming than ever. The coloured frontispiece is one of the most exquisite of its kind we have seen. The same publishers have sent out the first part of a new candidate for the occupants of the nursery, *Bo-Peep*, (2d.). It is sure to become a firm and popular favourite with the very small people.

Requests for Praise and Prayer.

"I love them that love Me; and those that seek Me early shall find Me."—PROVERBS viii. 17.

PRAISE.—For having, in answer to prayer, given a Conference Hall in the West of London; pray that the Lord may be glorified in the gathering and strengthening of his people, and that the Gospel may be preached in the power of the Holy Ghost, and that the multitudes may be brought in to hear the Word of God, and be saved for his glory.

PRAYER.—That a Christian may be delivered from a terrible peril into which he has been plunged through the action of a professing friend.

PLACES.—That the distribution of Gospel literature to soldiers in Portsmouth and Woolwich hospitals may be greatly blessed.——For blessing on an Evangelistic Mission in East Dereham, from January 14 to 28, to be conducted by W. J. Taylor, of the Evangelisation Society.——For blessing on a Mission at Oxford conducted by Charles Carter, of the Evangelisation Society.——That great blessing from on high may descend on the parish of Calbrach, N.B., in the year newly opened.——For blessing on services conducted by Mr. George Tompkins at the Oxford Music-hall.——For much blessing on a week of special services, from Jan. 7 to 15, at Whetstone, N.——For blessing on Gospel services by Mr. Opie Rodway, at Wesleyan Chapels in the South Petherton Circuit, commencing Jan. 6.

CONVERSION.—A missionary and his wife in India desire prayer that their three sons at school in Edinburgh may be brought to know the Lord Jesus as their Saviour.——For the conversion of three sons and two daughters.——That the Lord would deliver a brother from the power of strong drink, and that soon he may be brought to the feet of Jesus.——For the speedy conversion of all the unsaved girls in my Sabbath-school class.

Notices.

APPLICANTS FOR TRACTS.—R. Chambers, 90, Church-street, Paddington, London, W.; William Mullen, 8, Flaxengate, Lincoln; Wm. H. Doggett, Cherryhinton, Cambridge; Hugh Wilson, 375, South York-street, Glasgow; Rev. A. Balfour, Grosvenor-cottage, Sussex-street, Brighton; J. D. Cassels, Mary Bank-place, Hamilton, N.B.; Mrs. Robinson, 18, Marlow-road, Anerley, S.E.; J. Maddock, Parr-street, Litherland, Liverpool; George Taft, at Mr. Hart's, Market-place, Hitchin, Herts; P. Powell, 12, Highgate-crescent, Highgate-lane, Sparkbrook, Birmingham; G. E. Arkell, 8, Ashton-villas, Lavender-hill, S.W.; Sarah Price, 373, Camden-road, Holloway, N.; H. Jones, 10, Trafalgar-place, Weston, near Bath; T. Brown, 13, Victoria-terrace, Uxbridge-road, Peckham Rye; Wm. Chaplin, 16, Rollo-street, Battersea-park-road, S.W.

Communications received with thanks.—W. B.; F. J.; E. F.; J. F.; H. E. B.; F. W. B.; J. V. S.; T. J. B.; W. L.; W. F.; S. E. D.; G. D. C.; W. M.; W. H. D.; W. G.; G. S.; S. S.; N. B. S.; J. S.; M. H.; L. E. D.; H.; G. W. S.; C. E. C.; J. K.; T. P. G.; J. J.; W. N.; W. Q.; L. R. V.; S. W. D.; F.; J. C.; L. C.; C. G.; C. B.; S. F.; E. S. S. C.; J. A. R.; R. R. K.; J. W. W.; E. F.; C. C.; W. N. S.; D. E.; A. K.; H. B.; T. B; A. M.; F. C. B.; W. P.; C. H. C.; J. R.; M. H. S.; D. L. J.; A. W.; F. M.; W. C.; R. W.; P. W. B.; E. S.; H. W. S.; J. H. M.; E. G. F.; L. D.; H. C. D.; J. G.; S. H.; J. H.; S. F.; Miss H.; E. P.; B. R.; L. M. E.; F. P. S.; W. Y. F.; J. M. M.; J. E. L.; M. A. H.; S. E.; R. P.; T. M. M.; C. M. S. L.; A. W. R.; E. M. F.; A Sister; B. H. G.; A. T. B.; P. P.; C. G.; C. R. H.; E. R. H.; J. P.; E. T.; W. R. W.; L. M.; A. E. E.; R. H.; E. C.; J. McC. E. H.; T. W. M.; A. H. S.; B. J. S.; J. S.; W. T.; H. V.; W. E. R.; E. D.; R. R.; F. T. H.; G. B.; F. E. G.; J. V. S.; E. T. P.; M. P. P.; W. H. M.; G. C.

Mission and other Appeals.

TEN LETTERS for the Surgical Aid Society would be very thankfully received by the Director of the Evangelistic Mission, C. RUSSELL HURDITCH, 164, Alexandra-road, St. John's-wood, N.W.

SHACKLEWELL GOSPEL MISSION.—Many of the friends and subscribers of this mission have died, a debt of £30 has been gradually contracted, which the workers hope they will be enabled to clear off, as if not the work must cease. The blessing during the past year, both in and out doors, has been greater than ever. The Hall is in Winchester-place, High-street, Kingsland. Subscriptions will be received by Mr. W. WAUD, 26, St. Jude-street, Mildmay-park, N.

FRENCH PROTESTANT CHURCH, BAYSWATER.—This Mission to Foreigners in London conducts Schools, and a Medical Mission, where during the past year 1041 foreigners have been relieved, irrespective of creed or nationality. The committee earnestly appeal for funds to those who feel for the stranger. Contributions gratefully received by M. le Pasteur DU PONTET DE LA HARPE, French Parsonage, Bayswater, W.

METHODIST FREE CHURCH MISSION.—The work carried on by this Mission at John-street, Edgware-road, W., is being much blessed in the conversion of souls. The committee have just been enabled to clear off an old debt which has long crippled their efforts, but about £100 is yet required to have the building repaired and to provide Church and Sunday-school necessaries. The anniversary meeting will take place on Monday, Jan. 28, at which friends will be welcomed. Contributions will be thankfully received by Mr. J. E. LEWIS, 35, Wyndham-street, Bryanston-square, W.

DUBLIN SOLDIERS' HOME.—This home since its institution, six years ago, has been almost entirely supported by friends in Ireland, but owing to the state of financial embarrassment in which many of them have been placed during the last two years, they are not now able to continue their support. The committee therefore appeal to English friends to help them to clear off a debt of £300. The work of the Home has been much blessed in the past, and many soldiers have expressed gratitude for the help afforded. Subscriptions will be thankfully received by Major-General G. BUTLER STONEY, 72, Waterloo-road, Dublin, Honorary Treasurer.

WORKING LADS' INSTITUTE.—From the fact that nearly 1000 boys have attended the Whitechapel Institute to spend their evenings during the last year, it is clear that they appreciate the efforts made on their behalf. The work has long been hindered for want of increased accommodation. A site and design for a new building have now been selected capable of holding 1000 members, at an estimated cost of £8450, of which £1000 has been subscribed. A further sum of £2000 must be raised before the committee can commence the building. Contributions will be thankfully received by the Hon. Secretary, Mr. H. HILL, Junr., 38, Bow-lane, E.C.

CHILDREN'S AID AND REFUGE FUND.—A pressing appeal is made by the secretary of this fund for help. There is a large class of destitute and neglected children whom neither School Board nor any Government organisation has yet been able to reach, and during the past year by means of this fund the committee have been able to assist in the rescue and in the maintenance of five thousand children. They are placed in Industrial Homes where they receive training in trades as well as elementary education, and are thus saved from leading a life of crime and becoming an expense to the country in gaols and workhouses. £2000 is required at once to meet expenses. Contributions may be sent to Mr. A. J. S. MADDISON, 32, Charing-cross, S.W.

IRON ROOM WANTED.—For the promotion of Evangelistic and other work in this place we are in great and pressing want of proper accommodation. We have been doing our best to forward such work for many years, but have been largely hindered by having to shift from place to place, and often having to meet in places not at all inviting or suitable. If we could obtain an Iron House at a not very large sum of money, it would be a great boon to the work, as well as to the whole district. Our district is poor in worldly goods as well Divine light, but we would make a great effort to raise money if a suitable meeting-place could be obtained, a house to hold say from 250 to 300 or 350.—Yours faithfully, R. D. BALLANTINE, Whithorn, Wigtownshire, N.B.

By the new law the price of a public-house licence in Nebraska is fixed at £200 for places with more than 10,000 inhabitants, and £100 for smaller towns. Omaha makes £18,000 per annum by the sale of licences, all of which is added to the school fund. Not only does the school fund benefit, but "there are not more than one-third as many drinking places in the State as there were before the new law came into effect, the general result in small towns being to replace a dozen small and ill-conducted saloons with two or three well-kept establishments."

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY'S FORTHCOMING ENGAGEMENTS—1882—Dec. 31 to Jan. 15, 1883, Dublin; Jan. 18 to Feb. 7, Birmingham; Feb. 9 to 18, Belfast; Feb. 20 to 23, Leicester; Feb. 25 to 28, Nottingham; Mar. 1 to 15, Manchester; Mar. 16 to 30, Leeds; Mar. 31 to April 14, Liverpool.

WEEK OF PRAYER, JAN. 7–14.

EVANGELICAL ALLIANCE: Steinway-hall, Lower Seymour-street, Portman-square, at 11.30 each morning. Mon., Jan. 8, address by Ven. Archdeacon Richardson, M.A.; Tues., address by the Rev. C. Clemance, D.D.; Wed., address by the Rev. G. Stringer Rowe; Thurs., address by Rev. Donald Fraser, D.D.; Fri., address by the Rev. J. Bennett, M.A.; Sat., address by the Rev. Thomas Brockway.

The South London Branch of the Alliance have arranged meetings daily during the week:—Mon., at 7 p.m., Metropolitan Tabernacle; Tues., at 7.30 p.m., Lecture-hall, Streatham Hill Congregational Church; Wed., at 7.30 p.m., Lecture-hall, Presbyterian Church, Clapham-road; Thurs., at 7.30 p.m., Lecture-hall, Denmark-place Chapel, Cold Harbour-lane; Fri., at 7.30 p.m., St. Matthew's School-room, Brixton; Sat., at 7 p.m., Lambeth Chapel, Lambeth-road. The addresses will be given by the Revs. C. H. Spurgeon, J. P. Gledstone, Dr. McEwan, Dr. Stanford, N. A. Garland, and John McKenny.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—Meetings will be held in the Council-room of the Centenary-hall, Bishopsgate-street, from 1 to 2 p.m. Mon., address by Rev. G. W. Olver, B.A.; Tues., address by Rev. C. Campe; Wed., address by Rev. A. Sandison; Thurs., address by Rev. J. T. Briscoe; Fri., address by Rev. J. S. Edmond, D.D.; Sat., address by Rev. E. W. Moore, M.A.

CONFERENCE HALL, ECCLESTON-STREET (three minutes walk from Victoria Station).—Meetings for prayer and praise every morning at 11.30; prayer and addresses to believers every evening, except Saturday, at 7.30.

MILDMAY CONFERENCE HALL.—Monday Jan. 8th to Saturday, Jan. 13, at 11 a.m. and 7 p.m. The following will give Addresses:—Revs. A. Bax, David Brodie, Gordon Calthrop, Wm. Cuff, John Edmond, Fredk. Greeves, D. B. Hankin, D. A. Herschell, Jas Stephens, E. A. Stuart, F. H. White, J. Wilkinson, Geo. Wilson, and Dr. Lazeron.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales, on due notice Apply, Hon. Sec., 21, Surrey-st., Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply, Hon.Sec., 30, Surrey-sq., S.E.

THE IRISH EVANGELIZATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

CONVERSION OF ISRAEL.—Meeting for Prayer, at 4, Guildford-place, Russell-square, each Friday at 3 p.m.

MR. ROBINSON WATSON'S ENGAGEMENTS.—Dec. 31 to Jan. 17, 1883, Luton; Jan. 21 to Feb. 7, Sheffield; Feb. 11 to 28, Doncaster; March 4 to 21, Gateshead; March 25 to April 11, Batley; April 15 to May 2, Darlington.

MR. GAWIN KIRKHAM'S ENGAGEMENTS.—Dalston Hall, each Sunday afternoon and evening, and each Thursday evening.

REV. W. HASLAM'S ENGAGEMENTS for January.—Stratton, Hants, Jan. 6; St. Stephen's Leeds, Jan. 20.

MR. HENRY THORNE'S ENGAGEMENTS.—Nine days' Mission at Ampthill, Beds, Jan. 6 to 15. Branches of the Y.M.C.A. desiring to arrange for Missions, or friends wishing to arrange for Missions with a view to the formation of branches, should communicate with Mr. H. Thorne, Millhill-road, Derby.

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Thursday, Jan. 4, 8.30 p.m., Address. Sat., Jan. 8, Bible Study. Sun., Jan. 9, 9.30 a.m. Early Prayers; 3.15 p.m., New Year's Address, W. Edwyn Shipton, Esq.; 8.30 p.m., Evangelistic Meeting. Wed., 6 to 10, this time is devoted to *anxious Sons and Strangers.*

——— West Branch, Burlington-hall, 23, Savile-row. New Year's Services for Young Men. New Year's Address. Rev. J. E. Rogers, B.A., Thursday, Jan. 4, at 8.30 p.m. Sunday, Jan. 7, 3.15 p.m., a meeting for prayer and consecration, conducted by Lord Radstock. Prayer Meetings and Classes as usual.

——— North-West Branch, Stafford Rooms, Titchborne-street, Edgware-road, W. Mr. Henry Varley will address Young Men on Sunday, Jan. 7, at 3.15 p.m., and on Jan. 8 to 12, at 8.30 each evening.

CONFERENCE HALL, MILDMAY PARK.—Jan. 7, at 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. C. Russell Hurditch.

ST. GEORGE'S HALL, Langham-place, W.—During January, Sun., 11 a.m. and 7 p.m., Mr. Denham Smith; also at Burlington Hall, Savile-row, W., Wednesday, at 8 p.m.

EXETER HALL.—Each Sunday evening in January, at 7 p.m. Addresses by Mr. Henry Varley.

UNION HALL MISSION, Union Hall, Carlisle-street, Edgware-road.—John McCall will lecture on "The Tabernacle of Israel" on Thursday evenings, Jan. 11 and 18, at 8 o'clock. Christians invited.

STRANGERS' REST, 163, St. George-street. Monthly Workers' Meeting, Thursday, Jan. 4, 1883. Rev. J. Stephens, of Highgate-road, will give an address; subject, "Occupy till I come." Tea 6 p.m., meeting 7 p.m.

THE "MERCHANT'S LECTURE," Weigh House Chapel, Fish-street-hill.—Lecturer for January, Rev. Dr. Allon. Tues., at 12 noon.

THE DEEPENING OF SPIRITUAL LIFE.—Stafford Rooms, Tichborne-street Edgware-road, on Friday, January 5, at 3.30 p.m., Mr. Haig Miller, subject, "The Rest Giver."

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster at *Newport, Salop*, from Jan. 3, at *Salisbury*, Feb. 12 to 18; Mr. Spiers at *Newton Abbot*; Mr. Seyler at *All Saints' Schools, Muriel-street, Caledonian-road, N.*, Jan. 8 to 12; Mr. Attenborough at *Mansfield-street, Schools, Borough*, Jan. 1 to 6; Mr. E. T.M. Dennes at *Carshalton*, Jan. 8 to 12, inclusive.

STEPNEY MEETING HOUSE, Spring Garden Place, E.—Mrs. G. S. Reaney will give an Address to Men and Women every Sunday, at 3 p.m.

MILDMAY MISSION TO THE JEWS.—The annual meetings for praise and prayer, Monday, Jan. 8, 11 a.m. and 7 p.m., No. 6 Room, Conference Hall, Mildmay Park, N., addresses by Revs. Gordon Calthrop, D. A. Herschell, Frank H. White, and Dr. M. Laseron.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, Jan. 5. Meetings at 10.30 a.m. and 4 p.m., and at 7 p.m. for prayer and praise, specially for means to carry on the Lord's work in all nations, and for an outpouring of the Holy Spirit on all workers. Dr. Boardman and others will take part. Tea at 6 p.m. Tuesday, Jan. 9, at 11.30 a.m., Bible Reading by Miss Mason; subject, "The Coming Kingdom." Wednesday, Jan. 10, at 3.30 p.m., an address by Rev. J. Monro Gibson, D.D.

MEETINGS FOR PROMOTION OF HOLINESS.—Mrs. Boardman's Bible-class at 11.30 a.m., every Wed. Rev. W. E. Boardman Tues. at 3, Rochester-sq., Camden-rd., 6 p.m., Conversational meetings, 7 p.m. Bible reading. 1st Tues., each month, afternoon meeting at 3.30.—Surrey Chapel, Blackfriars-road, Sat. 7.30 p.m., Rev. B. Senior presiding.—Every Mon., at 7.30 p.m., at 39, Park-lane-terrace, Albion-rd., Stoke Newington (Mildmay-park Station).—Bethshan, 10, Draytonpark, Highbury, Sun., 6.30 p.m.; Wed., 3 p.m., Holiness and Healing.—At 5, Northampton-place, Upper Holloway-road, N., Thursday, 7.30 p.m.

EVANGELISTIC MISSION.—"The Oxford" Music Hall, 6, Oxford-street, W.: Sunday, at 7 p.m., Mr. Geo. Tonkins, Mornington Hall, corner of Granby-street, Hampstead-rd.; Sun. at 7 p.m., and Tues. at 8 p.m., Mr. Herbert B. Francis, Kilburn Hall, Kilburn-gate (*not* Town Hall): Sun., 7 p.m., and Wed., 7.30 p.m., Mr. W. R. Lane, Malden Hall, Queen's-crescent, Haverstock Hill; Sun. at 7 p.m., and Thurs. at 7.30 p.m., Mr. Geo. Hucklesby, Temple of Varieties, King-street, Hammersmith: Sunday, 3.30 p.m. and 7 p.m. Anchor Mission Room (Upper Room), late Anchor Assembly Rooms, King-street, Hammersmith: Tues. and Thurs., 8 p.m., Mr. J. J. Scroggie. Bignold Hall, Bignold-road, Station-road, Forest-gate: Sunday, 7 p.m., and Wednesday, 8 p.m., Mr. F. C. Spurr. Wed., 6.30 to 7.30 p.m., Children's Service. Omega Hall, Omega-place, Alpha-road, Regent's-park: Sun. at 3.30 and 7 p.m., Tues. and Fri. at 8 p.m., Mr. J. Sprunt and others. 190, Alexandra-road, St. John's-wood: Wed. at 10.30 a.m., Prayer-meeting for workers. Dalston Hall, Dalston-lane, near the Junction; Sun., 3.15 p.m. (subject, Nehemiah), and at 7 p.m. Mr. J. E. Jack; every Tues. at 8 p.m., special lectures by Mr. Geo. Hucklesby, on "The Tabernacle in the Wilderness," illustrated by a model and diagrams; every Thurs. at 8 p.m., Mr. J. E. Jack.

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*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied. Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning. Any amounts received afterwards will be acknowledged in the subsequent week's number.

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Case for this Week.

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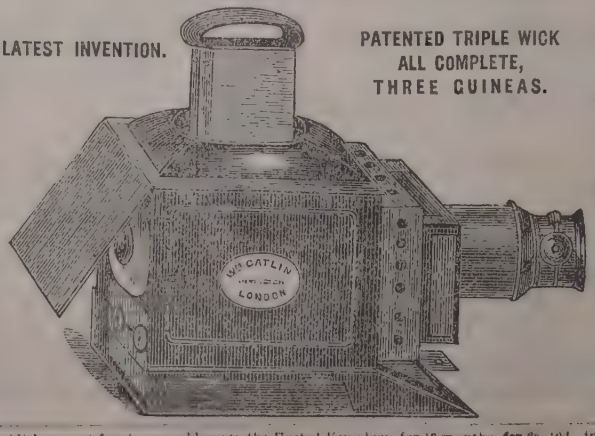
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PRIZE ARTICLES

By Rev. EDWD. SMITH, Fairfield, Manchester.

CHAP. VI.

THE TYRANNY OF REFINEMENT.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of man, but in the power of God."—1 COR. ii. 4, 5.

"I will not shut me from my kind,
And, lest I stiffen into stone,
I will not eat my heart alone,
Nor feed with sighs a passing wind."

"WE thank thee, O Lord, that we have a love for æsthetics!" Thus did a good minister, the other day, inaugurate the public devotions of his people. Many of them were factory operatives, and perhaps thought that æsthetics were a new kind of vegetable! The symptom, however, is suggestive of unhealthy and troublesome facts. Æsthetics, either with or without the *name*, are more and more the rage in the churches. Faber has shown how much and how subtly the Church is affected by the movements prevalent in the world. They are somehow reproduced in her. The forms are modified, but the substance is there. Nowhere is the tyranny of refinement so harmful and obnoxious as among communities of Christians. It there becomes sometimes the very refinement of tyranny. At its door must be laid much of the blame of the neglect of God's house by the working classes.

Let the case be fairly stated. *Refinement is of God.* He ordains that humanity shall work away from coarseness and toward refinement. He made the ear for all the harmonies it can perceive, the eye for all the harvests it can gather, the mind for all the high-toned sensitiveness to which it may attain. Music is a fragment of heaven, though melted down and interfused with the baser metals of earth. Beauty is always a "wayside sacrament," and the sense thereof a boon from Him who broods over "the chaos dark and rude" of an originally vulgar nature. Mental culture produces growths into which may be grafted branches out of the garden of the Lord. Happy the well-instructed perception, which

"Sees in every hedgerow
Marks of angels' feet,
Epics in each pebble,
Underneath our feet"!

No less happy the intellect which can enter into a junior partnership with other intellects, massive or agile.

But the ultra-refined are by no means to be envied. They are exposed to strong temptation. Their sensibilities are easily offended. Their tastes find much which grates upon them. *They* suffer much, when others, whose pitch is lower, do not suffer at all. Discords, disorders, irregularities of any kind, afflict them grievously. A homely simile in strong Saxon they are apt to deem unwholesome. An unusual method of wrestling with surrounding evils is held to be worse than heresy. Anything which is at all smirched with the material taken from the pot of a common house-painter excites disgust. Sermons must have balanced sentences and rhythmic feet. These modern Laputans desire to have each human shrub clipped into graceful or fanciful forms. Nature's wild growths must be improved upon, even if under the shearing and correcting they are improved out of being. If anything ruggedly demonstrative is proposed, it is stigmatised as part of the tyranny of vulgarity. So that, while the artistic and philosophic have their peculiar privileges and pleasures, these are all but balanced, in a multitude of instances, by peculiar prejudices and pains.

This is a world a great portion of whose inhabitants have fallen passionately in love with the prosaically utilitarian, and so the extremely refined, both in the churches and out of them, are exposed to a good deal of mental suffering. This exposure is apt to produce in them a soft-spoken but strong-handed selfishness, and this in its turn leads to the exercise, when at all feasible, of that tyranny of refinement which holds, as with a corpse-hand, the struggling vitalities of some of God's people and will not let them escape.

Not only do the truly refined support this tyranny, but they obtain a large mass of auxiliaries from another quarter. Those who *imagine* themselves to be æsthetically cultured are worse than are the persons they imitate. Said a draper to the writer one day, "'Ladies' do not take nearly as much pleasing as ladies' maids;" and this is an appropriate illustration of the truth that the imitation in Church-life of high-class tastes is more to be dreaded than are the tastes themselves. Mr. Spurgeon's observation is just: "We are much troubled with Lisp, which is the son of Simper, which is the son of Affectation; the same is the father of many sons." If some, instead of dipping into Reviews, and then posing as pure precisians, would review their mental range of lumber-rooms, full, and cupboards almost empty, there would be some hope of bringing them to reason in their claims. If those who have a smattering of art would but study that science of man, which has been justly styled "the sum of all sciences," they would repent of their arbitrary fastidiousness.

SHAM GENTILITY IS BAD: SHAM INTELLECTUALISM IS WORSE.

Macaulay soundly lashed the world's false priests and sentimentalists, but the work needs doing over again,—especially within the boundaries of the churches. Against the tyranny which is exalted by the camp-followers of refinement, many rough-and-ready natures are just now rising in fierce rebellion.

Now, the refined and their imitators have dominance in many congregations. They naturally follow the devices and desires of their own hearts. Either an oligarchy, or something approaching it, holds the reins, and the oligarchy itself is often under the power of a few æsthetic ladies. Sanctuaries are built without any reference to the claims and preferences of the poor, or any definite idea of the usefulness of the ministry. The qualification of saints for service and the pulling of sinners out of the fire are scarcely regarded. If the definite design were to *frighten away* the working classes, *could* many of the erections be fashioned more to the purpose? No wonder that these classes feel and say that they are not wanted.

A famous elocutionist stood among a number of theological students in a newly-built house for worship, which had cost nearly twenty thousand pounds and only seated five hundred people. He pointed out the fact, that, owing to the construction of the building, effective speech was next to impossible. If the voice were raised a little louder than usual it broke into meaningless echoes. Said he, "Gentlemen! if either of you has the misfortune to possess a *soul*, be wise enough, before you take a service here, to leave it behind you in the vestry. If you don't, it may betray you into some expression of emotion, and this place was not built for any such exhibition." Caustic certainly! but not more so than the occasion warranted.

The remedy lies, not so much with the architects as with those who employ them. Professional men should be quietly told that, since it is practicable to combine grace and homeliness, beauty and utility, they must either present the right kind of plans or lose their much-coveted honours. Oh for combinations of simplicity and elegance such as shall allure those whose bringing up has been rough, and whose notions of propriety are crude!

And is the general "get up" of our services arranged with a view to the requirements of the million? What appears delicate or tuneful to the *élite* is stiff and mummified to them. There is, too often, in the order and form of worship, in the mechanical and unvarying usages of the house of God, something that interferes with the sense of freedom which most of the untutored possess. And so, for the most part, without intending it, preachers get into the way of providing for such as themselves instead of for those of smaller calibre and lower grade. Thus, in places innumerable, the services seem, to ordinary minds, bald and passionless—utterly deficient in heart—until an air of unreality settles about everything. Does not all this look as if outsiders were not welcome, and is if a half-filled building with seats well let were the one end of all the cogitations of those in authority? The policy is altogether bad, and it is because of this tyranny of refinement that many churches are turned into "shrines whose pillars are fallen, and through whose ruins the winds of disappointment rave."

An organist, well paid, but with no sympathy with lively, hearty religion, is not uncommonly installed at the head of the musical department. He collects around himself others after his kind. Old tunes are discarded; "they have not enough music in them." Congregational singing is voted boorish. Whether conversions occur or no we must have plenty of French polish on the performances. "Decently, and in order," becomes a much-abused passage of Scripture. The minority keeps the government on its shoulder, even though the consequence be the dwindling away into worldliness, or into a half-caste condition, of numbers of the congregation. The many are sacrificed to the few; and cultivated taste becomes very much to the taste of Satan. Who can marvel at the fact that faces are seen inside the walls a few times, and then vanish, to be seen no more? Ask their owners the why and the wherefore, and, likely enough, only after putting on the considering cap will they be able to reply. They know they were repelled, but had not fully detected the reason; but, after thinking awhile, the answer comes: "Well, the fact is, the whole business was too rigid and too fine for me." It would be preposterous to expect any other result. Quite on a par with this is the further truth that ministers are persuaded to drop into the position of domestic chaplain to a few families, leaving what is significantly termed "the herd," uncared for.

(To be continued.)

MR. GEORGE C. NEEDHAM has gone to supply Merrion Hall, Dublin, and will probably remain in Ireland for two months.

CO-OPERATION, NOT COMPETITION.—6.

By Rev. WASHINGTON GLADDEN.

HOW TO CARE FOR THE POOR. *

AS the winter drew on, the needs of the poor began to exercise the minds of benevolent persons in New Albion; there was great activity in several of the sewing societies, and the subject came to the front at the December meeting of the Christian League.

"Our constitution names the care of the poor as one of the proper subjects for conference at these meetings," said Dr. Strickland. "Just now there is a great amount of this work to do, not only in our own parish, but also in the district assigned to our church. I wonder whether we are doing this work as effectively as it ought to be done. Little children, with scanty clothing and pinched faces, come to our door every day begging for food. It would be a burning shame to us if any should be left to suffer."

"By the way," said Mr. Strong, "what do you do for these children that come begging for food?"

"Feed them, of course," answered the Rector. "We never give money to unknown beggars, and we never refuse food to any one, known or unknown, who asks for it at our door."

"I should like to know," Mr. Strong suggested, "how many of the members of this club adopt Dr. Strickland's rule in this matter."

The answers showed that it was the rule of the majority. One or two owned that they had no consistent method of dealing with such cases; most of the members concurred with Mr. Henderson when he said:

"I never could bring myself to refuse food to any person, old or young, who asked for it at my door. I could not refuse without feeling that I had disobeyed the command of Christ: 'Give to him that asketh thee.' I should blame myself if, with food in my house, I suffered any one to feel the pains of hunger."

"So far as the Lord's command is concerned," said Dr. Sampson, "it is not restricted to gifts of food; it is an unqualified rule, is it not?"

Mr. Henderson owned that it was.

"Why, then, does it not require you to give money as well as food to every one who asks for it?"

"I confess," said Mr. Henderson, "that my exegesis is not very clear; but it always seemed to me that gifts of food are somewhat different from gifts of money; and that while it is evidently injudicious to give money to beggars, it is a sin in this land of plenty to let anybody go hungry."

"But Paul says," Mr. Strong ventured, "that if any man will not work, neither shall he eat. That maxim, too, is unqualified."

"How about those who are out of work and can find no employment?" queried Mr. Thorpe.

"The rule does not apply to them. If 'any man *will not* work,' its language is. Those who, for any reason, are unable to earn their livelihood must be fed. But in many cases 'can't' is the mask of 'won't;' the inability to find work is the fruit of a disinclination to work; and when it becomes evident that indolence is the root of the trouble, then starvation is the apostolic remedy, and I believe that it is the right remedy."

"I can't stand by and see a man starve, no matter what his fault may be?" protested Mr. Thorpe.

"I can," said Mr. Strong. "I shouldn't like to witness the suffering, but I would rather do it than violate that law of God which makes starvation the just penalty of idleness. We have set aside that law by our lazy and indiscriminate charities, and the consequence is a rapid increase of the pauper class in all our cities and large towns. It is time that we began to see the righteousness of that law, and to help in enforcing it, instead of helping men to evade it. There are just two things for us to do in this work of caring for the poor: We must make sure that no one who is both needy and helpless shall be allowed to suffer; and we must make it equally sure that no one who will not work shall escape suffering."

"But I do not see," said Dr. Strickland, "what this doctrine has to do with those little children who come to our doors for food. They are not able to earn their own livelihood; on Mr. Strong's principle I ought to feed them."

"Have you taken pains," asked Mr. Strong, "to investigate the life of any of these children?"

"Why, yes; I have questioned them. One of the cases, for example, is that of a little girl whose father was killed in the war and whose mother is sick with rheumatism. She came to the door the other day when we were at dinner, and it was the first time I had seen her. The poor child was scantily clad, and had the most pitiful face I ever saw."

"What was her name?" asked Mr. Strong.

"I do not recall it."

"Was it Katy Macauley?"

"Yes; I think that was it."

"Did she tell you where she lived?"

"Somewhere on James-street, I think."

"Yes; that is likely. She gives a great many addresses, but never the true one. Her home is at the top of the brick block, on the corner of Swift and Thorne streets; her mother is a miserable drunkard, not an invalid at all, and she is wholly supported by what this child brings in. The clothing that Katy begs, she peddles for money, and thus supplies herself with rum. Whether the father was killed in the war or not is known to nobody in this town; they have only lived here a few months; but it is certain that good Christian people who put food into Katy Macauley's basket are innocently helping to support the mother in vice and to doom the child to the life of a beggar. That is her calling now; what it will be by and by can easily be conjectured."

"You astound me," cried the good Rector. "I had never dreamed of such a condition of things."

"This is not an exceptional case," continued Mr. Strong. "For more than two years my wife has followed home every child who has begged at our door, and she has yet to find a single instance in which the parents are not either drunkards or criminals, or both; and I have conferred with several intelligent persons in Bradford, and in other cities, who have made a study of such cases, and they tell me that children who beg, come, almost universally, from homes of vice and shame. People who are really deserving of charity do not send their children out to beg. The support of these wretched people in idleness is a great evil, but it is nothing compared with the wrong that is done in making it possible for them to bind their children to the trade of beggary."

"Nevertheless, brethren," said Dr. Sampson, "we have the poor always with us—Christ's poor as well as the other kind; and the duty of finding them out and ministering to them is not to be neglected."

"Not only so," added Mr. Strong; "these very people that we have been talking about appeal to our charity quite as strongly as those whom we call the worthy poor. We must take care that they do not subsist in idleness and vice upon our gifts. Of material aid they need but little, though, sometimes, even to them, a little help of this sort in starting on a new career may not be amiss; but they need friendship more than anything else in the world,— a firm, sensible, honest, patient friend, who will show them a better way of living, and lead them into it, is, for every one of these wretched families, the one thing needful. The discovery that a large class of people exists among us who are harmed by the indiscriminate bestowment of money or material aid, is no sign that less charity is called for; not less, but more is demanded, only it must take a different form, I find no difficulty whatever in accepting Christ's unqualified rule of charity: 'Give to him that asketh thee.' Give to every beggar, I say; give him what he needs most, and satisfy yourself, before you give him anything, what are his deepest needs. If money will do him the most good, give him money; if food or clothing will do him the most good, give him food and clothing; but, if you study his case, you will probably find that the aid most needful is moral rather than physical. Some direction the man may require, and some encouragement, and much bracing of his will, and not a little rousing of his self-respect.

"If there is any kind of Christian work more imperative than this, I do not know where to find it. And there is enough of it to do. The problem of pauperism confronts us. In all our larger towns we find a growing class of those who are willing to subsist without work. The slipshod way in which official relief is generally given by the civil authorities encourages pauperism. The effect of our large system of industry, which builds up great corporations and gathers into tenement-houses a vast homeless population that drifts about from place to place and never takes root anywhere, is, I greatly fear, to develop pauperism. So we have among us a large number of these discouraged, unthrifty, hapless people, some of whom have begun to ask for alms, and some of whom have asked so often that mendicancy has become chronic with them. It takes but a short time for a family to sink down from self-respect to beggary, and, once in that slough, it is very hard to get out. Last winter our overseers of the poor granted out-door relief to more than one thousand different persons—one in fifteen of the whole population. The times were hard, but these figures must include not a few whose poverty arose from a defect of will. This shows us what a work we have to do, and I heartily agree with Dr. Strickland in thinking that it is high time we were about it. Excuse me, gentlemen, for inflicting on you a lecture, but the subject is one in which I am deeply interested."

"How are we to deal with this problem?" said Mr. Franklin.

"We need but little additional machinery," said Dr. Sampson. "The town is divided geographically among the Churches; each Church ought to subdivide its territory, and assign to each small district one or two visitors. There ought to be a central committee, meeting weekly during the winter, and consisting of one person from each Church. This committee should have an office, at which a record should be kept of all the cases aided, with full particulars of each case,—a record open to the inspection of visitors only. It would be better to have a common relief fund, under the control of the committee; visitors to grant only temporary relief, until they had laid the case fully before the committee. It would be necessary to have a secretary who should keep the register and

* Abridged from *The Century Magazine*.

who should be in the office at certain hours every day. Then the people should be pledged, if possible, to give no money, food, or clothing to unknown persons, but to refer every applicant to this secretary, who should put the case at once into the hands of the visitor in whose district the applicant lived. The secretary would need a map of the town, with the boundaries of each sub-district, and the name and address of its visitor. Thus all applications for alms could at once be investigated, and that over-lapping of charity, on which pauperism thrives, would not be possible."

"The Doctor's scheme seems rational and feasible," said Mr. Franklin. "Can we not have the members of such a Central Committee chosen by the Churches this very week?"

To this question there was no negative.

"Then," said the Banker, "I trust the Doctor himself will attend the first meeting of the Committee, and submit his sketch of an organisation; and that the Churches will speedily subdivide their territory and appoint their visitors. No time should be lost."

"You've got some work to do," said Dr. Strickland, "in enlightening the community. Most of us have loose notions of what charity is. This talk has helped me, but the majority of my neighbours are as much in the dark as I was an hour ago."

"This is true," Mr. Strong added, "not only of the Church-people, but also of all those persons who sneer at the Churches and who boast a religion of 'good works.' The man who does not go to church, but who gives the poor family his ton of coal or his barrel of flour, off hand, and no questions asked, is the hero of a certain class. It will be difficult to make them see that their hero is doing about five times as much harm as good; and that what these poor people need is not tons of coal or barrels of flour, but time and thought and patient friendship. But if any man, saint or sinner, wants to follow Jesus Christ, this is the path by which he can come nearest to Him."

CAPE TOWN SOLDIERS' HOME.

IN a little publication called "Our Soldiers at the Cape," Mrs. Osborn gives an interesting account of the formation and success of the Homes at Cape Town and Wynberg. Commencing with two members, who, for want of some quiet place for prayer and reading, had been driven to the roof of the barracks or the public gardens, the work has grown under the superintendence of Mrs. Osborn, and now there are these two Homes with reading, coffee, and other rooms. Educational classes have been opened, various friends giving their professional services free of charge. The signatures in the pledge-book number five hundred. The salvation of souls is the object towards which all their efforts are directed, and many testimonies have been given by the soldiers of blessing received. Both the original members now devote themselves to the work, taking no salary.

The health of Mrs. Osborn has lately quite broken down, and prayer is asked that a fellow-labourer may be led to join her in the work. Help in money, books, periodicals, &c., will be thankfully received by Miss Clara L. M. Lowe, 6, Maberly-road, Upper Norwood, S.E.

DOCK LABOURERS' MISSION.—The friends in connection with this work have, during the past year, held 543 Gospel services, and daily visited the labourers at their work in order to extend a helping hand where required. Over 5000 free meals have been given in the same period, and free lodgings to 2020. The work has been blessed to the salvation of some of the labourers. Great distress prevails amongst these men at present. In the annual account just closed a small debt is due to the treasurer. Mr. C. Coleman, 26, Chamber-street, London Docks, E., is superintendent.

TWO DEATH SCENES.

I.—THE CHRISTIAN ARTIZAN.

WE have received two intensely interesting extracts from the diary of a hospital nurse—a lady of good social position and high accomplishments, who has devoted her life to this noble Samaritan work of tending the sick and sorrowing. The second extract, which we hope to give in our next issue, will show a picture sadly different from the following touching account of a triumphant Christian death-bed:—

Sunday, Oct. 5.—The matron has been away for a week, which makes the night-work and responsibility much greater. I have charge of the hospital, being responsible for forty-eight patients, in four wards. An accident may come in at any moment, but thanks be to God, "I can do all things through Christ who strengtheneth me."

When I came on duty at 9.30 p.m., I found the house-surgeon out, and not expected to return before 1 a.m. Two bad accidents had been admitted to Male Ward No. 1. After receiving instructions as to poultices, medicine, &c., required, from the tired out day-nurses, I took my first "round" at ten o'clock. I often wonder if anyone except those who have experienced it can picture to themselves a hospital ward at night. The long, double row of beds, the dim light, the faint odour of disinfectants, the groans and moans—all these produce a strange feeling, that to be realised must be seen and heard. At least, so I thought, as I entered Male Ward No. 1 last night, with a whispered prayer for help and strength, and, above all, for blessing on my work for one more night.

I found Nurse Jones still in charge of the sixteen men, as the two accident cases were there, and could not be left. She quickly gave me her instructions for the night, and I went to look at the two last arrivals. The first was a poor old window cleaner, who fell from his post; arm and three ribs broken. He was in much pain. Hoping the sleeping draught would soon take effect, I soothed him as well as I could, made his pillow a little more comfortable, and left him, hearing him mutter as I went, "God bless you."

This gave me courage, and I passed the row of beds to the far corner, where the screen closely drawn round a bed plainly indicated "Dangerous." Nurse told me before leaving her charge, "The doctor says he cannot last long. He fell fifty feet: his back is broken, and the lower limbs paralysed, but he can speak. He doesn't know his danger, but seems quiet, and you must watch him closely; he may go at any moment—it is a hopeless case." Poor Nurse Jones went wearily off to bed, and I was left indeed "alone."

"A hopeless case"; "may go at any moment," was ringing in my ears, and thankful that at least speech was left him, I sat down beside him and asked God to give me words to say. By the dim light I could see he was a young, strong-looking man; he was in great pain, and I tried to think how I could best relieve him, as I watched his uneasy movements.

Presently he opened his eyes, and looking at me said, "Another nurse?" "Yes," I replied, cheerfully, "I have come to take care of you and the others through the night." He was quiet a few minutes, then turning on me a look of unutterable agony and longing, said, "Nurse, I cannot live; the doctor said there might be a chance, but I know there is none. It was an awful fall, and it will be my death."

I asked if he knew the Great Physician, when, to my joy, he said, "Oh, yes, I love Jesus, and may He forgive me for wanting to live when He wishes to take me home." "Thank God!" I said. "Then you are not afraid of death, for you know in whom you trust, and He will save to the uttermost those who come to Him." His reply again was, "Oh, yes, I love Jesus. I have served Him for three years, ever since those two gentlemen who preached and sang hymns were here—Moody and Sankey. They know nothing about me, but God does, and I am not afraid to die."

I said, "I suppose it was at one of their meetings, then, you found peace in Christ?" "Yes, at one of their meetings, bless them; *they* know nothing about it."

I asked if he could trust God fully. "All things work together for good to those that love God," was his reply. "Yes," I said, "and you believe, although it *may* be death, this fall is for your good?" "Yes, blessed be God who has given me the victory! Do you know, nurse, as I fell through the air I knew there was a heap of stones that I must fall on, and I knew it was death. And swift as an arrow the thought came to me that I was glad it was not my mate beside whom I worked; for a minute before he was uttering the most awful oaths, and it is a fearful thing to go unprepared into the presence of God."

Poor fellow, his sufferings were very dreadful; the frequent injections of morphia gave little ease, but he bore it all with the greatest fortitude and patience, and bravely looked forward to the moment when he should be released. He lingered for two days longer; on Tuesday night, directly I came on duty I saw the end was near. He repeated after me with fervour Psalm xxiii.; then whispered "Lord, increase my faith." Once he said, "God forgive me, I am so impatient." He kept repeating, "Loving Father, forgive all my sins; Jesus, Saviour, come! Come, Lord Jesus, come quickly." He became delirious towards morning, but still called on Jesus; he tried to get out of bed, and when I held his hand to soothe him, he did not recognise me any longer.

At 2.30 a.m. his pulse, which had been beating wildly, became faint, and slow, and I knelt in silent prayer as his spirit passed away. Quietly he "fell asleep in Jesus." Surely, I thought, as I rose from my knees, this was *not* "a hopeless case."

BLUE RIBBON ARMY.

THIS movement has extended to such a degree throughout the country that Mr. Noble has been compelled to reduce his personal superintendence at Hoxton, in order to respond to calls for help in "Blue Ribbon Gospel Temperance" Missions. Mr. Noble has been supported in his work at the Hall itself by a staff of voluntary helpers, whose efforts have met with most encouraging success. More than twenty meetings of various kinds are held weekly, appealing to persons of all ages. One thousand seven hundred and eighty-seven consecutive nightly meetings have been held to this date; many thousand pledges have been taken, and continued testimony is being given of spiritual and temporal blessing received at Hoxton-hall. The deputation work is increasing to such an extent that additional arrangements are being made to supply speakers, of whom a reliable staff is already available. It has been found necessary to acquire accommodation for Bible and other classes, and in which to transact secretarial and committee work. Suitable premises adjoining the hall in Hoxton-street have been secured on lease, and the requisite alterations are now in progress.

As funds are greatly needed to carry on the work successfully, the committee beg for the earnest consideration of the public. Further particulars of the work will be found in "The Blue Ribbon Army Gospel Temperance Movement: Its Founder, and its Work," published by *Messrs. Partridge & Co.*, of 9, Paternoster-row, E.C., with whom arrangements have been made for the supply of all cards and publications relating to the movement.

THE WRONG TRAIN.

A WORD TO CHRISTIANS FOR THE NEW YEAR.

I WAS standing on the platform of a London railway-station when, among the throngs that came and went, I noticed a tall, distressed-looking old man, anxiously pacing up and down. He seemed in a perfect fever of excitement, and kept asking if the next train were not his, until the officials grew weary of him, and refused to answer him. Then he asked every man on the platform until, a train coming in, he rushed up to two young men just passing through the barrier, and asked, like one bereft of his right senses—

"My train, my train, is this my train?—quick!"

"Yes, this is your train, I've no doubt," said one, smiling at his companion, while the old man rushed to enter a carriage. "He didn't say where he wanted to go, either, old stupid!" and he laughed at the idea of the old man getting into the wrong train.

I had heard him inquire for B——, and finding that the train now in the station was going to K——, I made a rush for the compartment I had seen him enter, and, as quickly as I could, told him he was in the wrong train, and helped him out. He could hardly stand for excitement, and as I assisted the poor old man to a seat on the platform, he sobbed out—

"I'm going to see my dying daughter, and if I had gone by that train, I should never have seen her alive again!"

I said a few words to comfort him, but he seemed to know nothing of the consolations of Christ's Gospel. I put into his hand a tiny book, entitled "Lean on the Rock," but he was too agitated to read anything just then. In five minutes' time I told him his train was coming in, and, as I was going part of the way, I entered the carriage with him. Once upon his journey he got more peaceful, and said to me—

"You have been very kind; I shall keep your little book as a remembrance of that kindness."

"Will you read it when you can do so?" I asked.

Yes, yes, he would read a little now. It would, perhaps, change the sad current of his thoughts; so, taking out his spectacles, he read the little book, until I saw the tears stealing down his cheeks, and I sent up a silent prayer that God would bless the reading with the seal of His Spirit.

"Do *you* lean on this Rock?" the old man asked me.

"Yes; it is all I *dare* lean upon with confidence. It is the only Rock upon which we cannot make shipwreck."

Then he read, in a low, musing voice, as if to himself:—

"'His gentle breast is the shelter of every sorrow-stricken spirit. He is touched with the feeling of our infirmities. He careth for us in all our cares. He healeth the broken-hearted. He comforts all that mourn. What rock is like our Rock—so mighty, so changeless, yet so kind and compassionate to all who flee to Him?'"

"Yes," I said, remarking upon the passage quoted, "He is waiting to bear your present sorrow, if you will only roll it all upon Him—He will shield you—lean on the Rock."

"My daughter leans on it; she is safer than I am; and I am a very old man now—I want *something* to lean on, and this seems just the very thing. I know Mary would wish it so."

We entered another station, and our compartment was soon full of business men, reading their newspapers. A very florid-complexioned clergyman sat next the old man, who, seeing his calling, and turning to so likely a source for sympathy in his present state of mind, said to him in an undertone—

"This little book has been comforting me, sir, for I'm in very great trouble; would you look at it, sir?"

A gruff "No, thank you," was all he got for answer—not another word. And this from a minister of the Gospel! He is not likely to see these lines, or I would remind him of the words: "Be pitiful—be courteous."

My station was now reached; the old man grasped my hand and said, "I *will* lean on the Rock—I need support. Thank you *very* kindly!" I took a copy of THE CHRISTIAN off the bookstall, and had only time to thrust it in his hand when the train was off. I do not suppose I shall ever see my fellow-passenger of an hour again in this life; but I pray he may be led to the Rock, and find in it *all* strength and shelter. As I walked along, I mused on the subject of *Christian responsibility*, and I thought of the old man getting in the wrong train. Had I allowed him to go on his way, travelling the wrong road and thinking it to be the right one, I could not justify my conduct by saying that I felt "delicate on the subject," or "He was quite a stranger to me."

Nor can Christians, who allow thousands around them to go by the wrong road without a word of warning, justify their faithless conduct by saying: "The time and place were not opportune; they felt delicate; it was a subject to be approached with great caution," &c. &c. Caution! What *kind* of caution? Do we see a child rush to the edge of a precipice, but make no effort to save it from falling over, because we have certain scruples about touching its clothes, being fearful of making a rent in them if we seize them too hastily? This sort of caution is death to our Christianity, and some of us have so much of it that we are getting afraid to study our Bibles—there are so many plain and startling truths there.

A lady was dying, and her faithful nurse said to her: "You'll meet a Stranger to-night, ma'am—the Lord Jesus Christ." The poor slave to form and ceremony, trembling in dying agony, exclaimed: "Oh, nurse, and *I have never been introduced!* What shall I do?"

It creeps into everything—this following the world's customs. Are we, the sons and daughters of God, to be so influenced by it as to see a sister or brother going by the world's great railway to the City of Destruction, without lifting our voice or stretching out our hands to save them, because it is not the time, it is not the place? God make haste to help us if this is where some of us stand to-day with perishing souls around us! The time is "*Now;*" the place is just where God has put us—at home, abroad, with friends, strangers. We are to "shine as lights in the world." May He help us to do it more faithfully throughout the year that has opened!

M. B. GERDS.

CHILDREN'S MEDICAL MISSION.—During another year this missionary society has been the means of giving shape to the activities of many young people. A meeting of helpers is held every month at 9, Chester-square. As a result of their loving labours last year, 200 garments, besides many scrap-books, &c., have been made. These, with dolls and toys, are distributed amongst the little sufferers in our hospitals as well as in their own homes. The workers have collected, by means of boxes and sales of work, over £25, which has been divided amongst five medical missionary societies. Money, toys of any description, or materials for work, as flannel, calico, &c., will be gratefully received by Mrs. Hewan, 9, Chester-square, S.W.

THE WEE RAGGIT LADDIE.

DINNA tease the raggit laddie,
See, the tears are in his e'en!
Puir wee thing, he canna help it,
Tho' his claes be coorse and mean.

"My wee mannie, fat's yer faither?
Far's yer mither?—Is she livin'?"
"Na," said he, and sabbit sairlie,
"Baith my pairents are in heaven."

Puir mysel', I felt mair keenly
A' the wee bit laddie's grief,
Took him hame, and kept him cleanly;
Saved a beggar!—saved a thief!

Thirty years I've kent the laddie—
For I ca' him laddie still,
Tho' he's buirdly, big, and manly,
And the maister o' a mill.

A' the kindness I e'er gied him,
He has three times ower repaid;
Jails and police were his portion,
Had he nae got timely aid.

O gin folks wi' gear in goupins*
Wad relieve wee wan'erin' things!
It wad gie them sweeter pleasure
Than their hoarded siller brings.

. . . . .

Tho' the soil whiles proves unfruitfu',
Deeds o' kindness canna dee;
A' the kind help we've affordit
By the King is kept recordit;
His decisive words will be:
"Fat ye did tae my puir children,
I reward as dune tae Me."

[From "Glasgow Orphan Home Leaflets," to be had of Mr. W. Quarrier, 318, St. Vincent-street, Glasgow, 2d. per doz.]

A NEW PHASE OF THE TEMPERANCE MOVEMENT.

A CURIOUS illustration is found in some recent numbers of *The Queen* newspaper of the progress of the Temperance sentiment in England. In the department of queries, a lady under the name of Cecchino had written, stating her income and outlay, and asking advice as to what economies she might practise so as to be able to keep some sort of carriage. Among the items of her expenditure was £72 a-year on wine and beer.

One correspondent finds here a useless and needless expenditure, which would of itself suffice for a pony-carriage. Another writes that she herself had made the experiment of abstinence, thinking it would be a great act of self-denial, but at the end of three months had found her reward "in the added health and comfort of the household generally; work better done; happiness and content instead of quarrels in the kitchen; and an economy that would quite cover the expense of a carriage and pair of horses." When the rule of abstinence was laid down, the servants had no objection, and in changing from time to time, the rule was no difficulty. Fresh milk, fresh spring water, or water with fresh lemon squeezed into it, were the beverages of the house.

A third correspondent enforces the plan by the consideration of the great benefit it is to female servants (many of whom become the wives of working men), to become abstainers, and learn by practice the advantages it brings. This correspondent goes fully into the ways by which servants may not only be instructed themselves, but may usefully influence their acquaintances. She herself had been in delicate health, and had long taken wine on that account, without any improvement; nor did she become strong till she left off the practice. A fourth correspondent enlarges on the benefit of substituting a money payment to servants for an allowance of beer. We are glad to learn that a member of the British Women's Temperance Association is about to have these letters printed as a tract for general circulation.—*The Catholic Presbyterian.*

* Abundance of Wealth.

BIBLE READINGS ON THE HOLY SPIRIT.

By GEORGE C. NEEDHAM.

V.—THE HOLY SPIRIT AND CHARACTER.

IN the sight of God we are judicially perfect in Christ (Jude 24; Col. i. 22). He is now presenting us by his priestly ministrations, and in his own inherent holiness, as a holy people to the Father. The ultimate purpose of Jesus Christ is to "present unto Himself a glorious Church, without spot or wrinkle" (Eph. v. 27). But we are still in the body, and the Holy Spirit is given that He may keep us without spot and blameless unto the coming of our Lord.

There are many elements that go to make up character. First of all, there is *life*. The third Person in the Godhead is called "the Spirit of Life" (Rom. viii. 2). It is essentially the work of the Spirit to produce life in the soul of man. Then He comes to dwell in the living soul. He loves to dwell in the scene of life, to provide for Himself a princely palace in the heart of regenerate man.

Another element of character is *truth*. The man who is not truthful, even in the world's estimation is not a man of good character. So the Spirit is called the Spirit of Truth (John xiv. 17). In all our transactions, and in all our relations with our fellowmen, we must be truthful, else our Christian testimony will be of no avail. Three times in the three chapters, John xiv.—xvi., the Holy Ghost is termed the Spirit of Truth. He guides us into all truth; presents the truth to us; and leads us to walk in the truth.

He is also designated the Spirit of *holiness* (Rom. i. 4). There can be no real Christian character without practical holiness. God hath chosen us in Christ, that we should be holy (Eph. i. 4). If we bear the name of Christ we are commanded to be holy (2 Tim. ii. 19). Holiness primarily means separation. Practically it is moral excellence. We are to *follow after* holiness (Heb. xii. 14). As a dog scenting the game is intent on the pursuit of it, so the believer is to lay out all his energies in the *pursuit* of holiness. It must be the great object of our renewed life.

Our "conversation" is to be holy; this word covers the whole life of the believer. To this end the Spirit is given—to lead us in the paths of holiness, that the world may be convinced of the reality of our profession and our possession of that which they do not possess. Thus, if we should never open our lips, we may exemplify a holiness of character that shall win others to the feet of our Lord and King. As McCheyne said, "What a dreadful weapon in the hands of God is a holy man!" In proportion as we are holy, the power of the Spirit shall rest upon us.

Then He is called the Spirit of *wisdom*, which is another element of character. We read of Bezaleel, who was filled with the Spirit of God in wisdom (Ex. xxxi. 2). A man may show worldly or intellectual wisdom without the Spirit, but the wise in heart are taught by the Spirit of God.

Strength is another element of character. Power was given to the early disciples for testimony, for witness bearing, and also for endurance. So in all times of persecution and reproach, if we are to take our stand for God in testimony to those around us, we need the strength which will enable us to endure.

Goodness, too, is an important element in character. "Thy Spirit is good" (Ps. cxliii. 10). When in the early days of the Church they wanted men to manage their secular affairs, they were enjoined to look out for those who were "of honest report, full of the Holy Ghost" (Acts vi. 3). Barnabas was "a good man, and full of the Holy Ghost" (Acts xi. 24). Apart from public testimony, or public position, goodness must be seen in the personal life. In those early days the Church looked not for moneyed men, or men of social influence and position, but for men of sound judgment, and who were irreproachable in their personal life, upon whom the Holy Ghost was resting. In our own day we need officials in the Church who shall be above criticism.

Character, in short, is Christ formed in us through the Spirit. In all the minutiæ of domestic life, and commercial life, just as much as in public testimony, the power and teaching of the Spirit are needed for the building up of true Christian character. The pagan king Pharaoh attributed the character of Joseph to the Spirit of God. By his patience, meekness, truthfulness, and purity of life he won from Pharaoh this eulogy: "Can we find such an one as this, a man in whom the Spirit of God is?" (Gen. xli. 38). So let us yield ourselves to the power of the Holy Ghost that He may chisel off the angles and corners, tone down the harsh lines, and bring out in us the image of Jesus Christ. Let our prayer be, not so much that we may be great, as that we may be holy, men and women.

PRAYER FOR MOHAMMEDANS.

THE following call to prayer is from a much-esteemed correspondent, who has himself done zealous service for Christ in a land where the Mohammedan religion holds powerful sway:

When there is so much attention at present being directed to Egypt, do not the circumstances call for special prayer on the part of believing Christians for *the evangelisation of the Mohammedan lands?* Egypt is one of the Mohammedan lands. Fifteen per cent. of the population of the world, or about 180 millions of the human race, are Mohammedans. Forty millions of our fellow-subjects in India are Moslems—more than all the subjects of Islam in the Turkish Empire. The Mohammedan religion approaches the Christian at some points more closely than any other, yet in the same degree does its hatred of the distinctive doctrines of the divinity and the atonement of Christ become intensified. The law of the Mohammedan religion is intolerant and persecuting, and the Koran pronounces sentence of death on the apostate Moslem.

Little has been done in the way of direct evangelisation among the adherents of this faith, and little in the way of tangible results has been achieved. Converts from Islam in Egypt have had to flee the country for their lives, and similar necessity has been laid on them elsewhere. The stubborn resistance of this faith to the progress of the Gospel need by no means discourage Christian perseverance. When in good earnest they resist so stoutly, perhaps all the more might it be concluded that they are well worth taking some very special pains with in order to win them to the Gospel, and that they will do good service for the defence and the diffusion of the Gospel when God's set time to favour them has come.

It is not quite clear how far it is at present practicable or possible to do direct missionary work among Moslems. At present, undoubtedly, for direct systematic missionary effort in this field the door is almost entirely shut. Perhaps something of a *Mission of Inquiry* might yet be undertaken by some of the Churches or of the missionary societies. But whether this may be done or some other more excellent way be found, in any case the call to special prayer by the Christian Church cannot at this time be regarded as unseasonable.

PRAYER-MEETINGS.—A correspondent, referring to the recent discussion on this subject, calls attention to Mr. Moody's "Talk" on "How to make prayer-meetings attractive," published by Mr. Andrew Elliot, 17, Princes-street, Edinburgh. Price 3s. 6d. per hundred.

Y.M.C.A. NEW YEAR RECEPTIONS.

THE committee and members of the Y.M.C. Associations in London have begun the new year most auspiciously. On Tuesday evening, last week, Mr. and Mrs. Farmer Hall invited the young men of the Central Branch to a New Year's reception, at Exeter Hall. More than 700 responded.

Refreshments were liberally provided from 7 to 9.30 p.m. Stereoscopes, microscopes, and other optical instruments, with kind and learned friends to explain their working, were placed in the reading-room In an adjoining room a crowd of young men were greatly entertained by the wonderful performances of the Phonograph, or "Talking Machine," which faithfully reproduced whatever was addressed to it. The singing of Mr. Birch, from the Chapel Royal, gave great pleasure.

The addresses of Rev. F. Greeves and Rev. W. R. Mowll were full of fervour, and well-calculated to encourage the young men "to go forth to meet the shadowy future without fear, and with a manly heart." Mr. Geo. Williams, Mr. Farmer Hall, Mr. Hind Smith, Mr. Burson, and other friends, materially added to the enjoyment and profit of the evening.

At 186, Aldersgate-street, on Thursday evening, some 400 or 500 members and associates responded to the invitation issued by Mr. and Mrs. Geo. Williams. This meeting was minus the attractive accessories that contributed to the delectation of the company at Exeter Hall; but the void was more than filled by the kindly, earnest, and inspiring words that fell from the lips of Mr. Williams the Chairman, and other speakers, in the course of the evening.

Mr. Hugh Matheson prayed that as they began the year together, they might be enabled to consecrate it unreservedly to the Lord. Mr. Williams said the new year always reminded him of a new volume. Last year's volume contained many blots; let us look up to the Lord for more grace to prevent the blots this year.

Rev. J. R. Wood, of Holloway, in earnest and telling words, besought his hearers to remember that the great thinking faculty which God had given them was to be cultivated for Christ's sake. When Christ purchased us, He purchased the whole man. In allusion to reading habits, he said that young men were wanted who would take a book and master its contents. He felt that neither ministers nor general readers gave sufficient place to the Bible in their reading. It is the Book that contains the secret of God's heart, as well as the secret of all true human life.

Mr. G. C. Needham followed with a brief and interesting address, at the close of which, during silent prayer, many young men lifted up the hand, signifying their desire to be the Lord's. It was a solemn moment, and a fruitful after-meeting was the result. Mr. Hugh Matheson, Mr. Robert Paton, and Mr. W. P. Crombie also took part. The last-named brother, who was lately Travelling Secretary to the Canadian Associations, spoke with much force of real practical good done by the network of Associations spread all over the world.

These reunions were not altogether free from that exaggerated complimentary talk of which there is far too much at our religious meetings generally. On the whole, however, they were most enjoyable and profitable occasions.

HOXTON HALL.—To a very crowded audience on Monday evening, the 1st inst., Mr. William Noble delivered Mr. Gough's famous lecture on "The Importance of the Temperance Enterprise." The depiction of the many horrible results attending drunkenness was given with great power and effect. At the close over eighty signed the pledge.

MARYLEBONE MEDICAL MISSION.—Dear Sir,—I am in great need of a few earnest Christian ladies to work in connection with this mission. There is plenty of work to do, and any devoted lady will find an admirable opportunity of working for the Lord.—Yours faithfully,

43, *Carlisle-street*, *Edgware-road, N.W.* ROBERT CHAMBERS.

THE CHINA INLAND MISSION.

OUR readers will peruse with sympathetic interest the following account, contributed to the *Bombay Guardian*, by a correspondent who dates his communication Shanghai, Oct. 2 :—

It has been my privilege, in the course of four or five weeks, to see, with involuntary admiration, the work of several missionary societies in China, especially that of the London Missionary Society and the Methodist Episcopal Church. But I select the China Inland Mission as the subject of a few remarks, because it is the missionary organisation most unlike the rest in this field, and also least like any of the Missions in India. I do not call what I am writing an account or description, because I have not collected facts and statistics wherewith to furnish a statement that would admit of that Mission being weighed in the balances against other Missions. I dislike attempting to weigh God's work.

The men and women of the Inland Mission come to this country without a guarantee of support, and being launched into the midst of heathen populations, often without a single sympathiser within many days' call, some of them have to suffer privations greater, far greater, in my judgment than any that have tested the faith of even the missionaries of the Methodist Episcopal Church in South India. Not a few of them have been in straits for their daily bread; and when those of us who enjoy good health and freedom from family anxieties endeavour to realise what they must endure when afflicted with sickness and perplexed with the care of children, we can only thank God that our faith in his power and goodness has been put to a less terrible test. For isolation in China means isolation. Missionaries in India have been isolated. But that is a different thing. Place a missionary and his wife—the lady bearing children—in a native house in the heart of the city of Poona. Remove every European and every person who can speak English in Poona and the surrounding towns and villages to a distance considerably further off than Bombay and Sholapoor and Ahmednugger. Remove also every trace of the British Government, and put a Peishwa at the head of affairs. Destroy the railway and the telegraph. Do all this, and you have a situation in which many a man of the Inland Mission has found himself.

So much for privations. Now for discomforts and those outrages upon the feelings which, to nearly all women at least, are harder to bear than the want of good and sufficient food. Owing to the absence of caste, and perhaps for other reasons, it happens that the contact of all missionaries with the natives is closer in China than it ordinarily is in India. When they travel in native boats or in native carts there is an assimilation to native habits which it would require some practice for an Indian missionary to submit to. And when they arrive at a town they provide neither tent nor bullock *dumnee* to take shelter in, but walk straight to the *Dhurmshala*, as you would call it, and spread their bedding where a Chinaman had his the night before.

Now all missionaries except those of the Indian Mission are able to exercise a certain regard for their ladies in these circumstances, and by the outlay of money to soften the offensive experience of this mode of life. But the China Inland missionaries have not the money, and when they make a journey of several hundred miles in a hired cart or in a small river boat they are obliged to see things and do things which the natives see and do, but which with my utmost realisation of the dire need of China's heathenism, I can scarcely persuade myself it is lawful for ladies from England to be exposed to. At the same time, nothing is more unaccountably evident than that the women themselves to not complain, but patiently rise to any measure of heroism that may be required from them, exhibiting at once the sustaining power of God and the unquenchable love of Christ. If it be said that men who believe themselves called to join this Mission ought not to take wives to themselves, our answer is that most of their wives are chosen from their lady colleagues, who have full knowledge of the conditions when they consent to be wives.

The true explanation of the case is that any person with humanity and religion in his heart, looking seriously at China's millions hurrying to their last account at the rate of 33,000 daily, is so harrowed by the sight that no sacrifice seems of the smallest account for an attempt to rescue them. And nothing is more certain than that if money were offered to these patient sufferers to improve their circumstances they would give it to bring more labourers to the field. In this view it is not easy to think considerately of the tens of thousands of comfortable Christians at home who withhold their means from what is, in reality and truth, the one great object of the Church. How many rich men and women, if placed in the position of these missionaries, would give all they possess to buy their escape. Yet escape is the last thing the missionaries think of. They want helpers. There are at present about seventy in the field, including a large number of single ladies; and about one hundred if we add the married ladies. The total number of missionaries of all denominations, men and women, is about six hundred and twenty-seven.

The captain of a steamer plying on the Yangtse river told me that when he stopped on a dark night at one of the stations on the bank, several of the Inland missionaries came on board among a crowd of Chinese seeking a passage in the steerage, as they invariably do. They had encountered a mob of anti-foreign natives, which it is still very easy to do in this country, and had been well pelted and bespattered with mud. One of the ship's officers, seeing especially the ladies in their humiliating condition, exclaimed with the customary profanity, that he wondered they did not leave the Chinese to go to hell if they preferred to do so. That was the world's view of the case; and, as I said to the captain, there would have been no other view in the world to-day if the Son of God had not taught it and set an example of it and bestowed the grace for it.

At Chefoo, which is the principal foreign sanitarium of China, Mr. Elliston, of the Inland Mission, conducts a boys' school. I have been led to believe that he is qualified for the work, and that the effort has been appreciated a great deal more than he was prepared to find it. On my brief and unexpected visit to the school, I noticed cleanliness and order on the premises, stillness in the class-room, and vigilance in the teacher. Chefoo is not Bombay; but to compare the small with the great, the relation between teacher and scholars was as like as possible to that which has brought about the famous success of the Scottish High School in Byculla. The school was intended originally for the sons of the missionaries, as the latter have no prospect of sending their children to England to be educated. But it soon appeared that far and near in China there were foreigners, *i.e.*, Europeans and Americans, whose moderate circumstances placed them in the same perplexity with the missionaries. So instead of having to wait for support, Mr. Elliston has been obliged to make boys wait for admission to his school; and a new building, on a much larger scale and a more suitable plan than the one in use, is under construction without a dollar of missionary money, and is more than half finished. The boys I saw were in robust health. Besides having almost unlimited scope for out-door exercise, they are within three minutes' walk of the open sea, away altogether from the harbour, and daily swimming is part of the school programme.

EAST LONDON SEWING CLASS FUND.—The sewing classes in connection with this fund rendered most timely and efficient help last winter to many families by enabling poor women to earn 1s. to 1s. 6d. a week, while many received blessing in hearing the Scriptures read and explained. This winter the poverty and privation in the East-end are very great. The sewing class has been found to be an excellent way of helping poor women. £1 enables one woman to be admitted all through the season of need. Subscriptions may be sent to the Hon. Kathleen Hobart-Hampden, 15, Eccleston-square, S.W.

THE WOMEN OF CHINA.

THE members of the "Women's Prayer Union for the Women of China," and their friends, held a meeting for conference and prayer, on Thursday, 28th December, in the Ladies' Waiting-room, Conference Hall, Mildmay-park. The chair was taken by the Rev. J. McCarthy, of the China Island Mission.

Miss Boyd read a statement, giving some facts about the formation and present position of the movement. It was cheering to find that more than 280 Christian women are banded together, daily praying for blessing to rest upon the work among the poor degraded and down-trodden women of China; and also that, in connection with the Union, help has been rendered for the education of several children in Mission schools.

Additional interest was added to the meeting by the fact that three of the members present have been accepted for work by the China Inland Mission, and are hoping soon to leave for their future sphere of work.

In response to the invitation of the Chairman, these three sisters—Miss K. Goodman, Miss Carpenter, and Miss M. Carpenter—each mentioned some of the reasons, and providential indications, which had led them to the conclusion that the Lord had called them to the work. They asked for a constant remembrance in the prayers of those present. Special and earnest prayer was then offered for these friends, and request made that others might be raised up for the work.

Mrs. G. C. Needham, referring to the deep interest felt by herself, and her husband and children, in the work in China, mentioned what a pleasure it had been to them to become responsible for the support of Yang Tsien-ling, the native Christian who had accompanied Mr. McCarthy on his journey across China. Mrs. Needham sought to encourage the sisters about to leave to trust in the Lord for help in the acquisition of the language, by referring to the case of a German Christian, who desired to learn English, in order that he might understand God's truth, and who had been wonderfully helped by the Lord, though in his unconverted days he had ineffectually sought to accomplish the same end.

Mr. McCarthy, in closing the meeting, took occasion to remind the friends present that it was since the formation of the Prayer Union that Christian women had been able, for the first time, to reside in the interior of the Chinese Empire, and carry on their work in peace. He also called attention to the objects of the Union, expressing an opinion that if all these objects were kept steadily in mind, the number of members might easily be doubled during the coming year. These objects are :—

1. To remember in prayer, every day, the women of China, and those labouring among them.

2. To seek to interest others in the spiritual condition of the women of China.

3. To seek special guidance as to the way each may personally help, as well as pray, for the women of China.

Cards of membership of the Union can be had on application to Miss E. Boyd, 5, Aldridge-road-villas, London, W.

THE PILGRIM CHURCH.—In the societies associated with this Church there are powerful levers for lifting out of the mire of sin the unsaved. In the "Help-Myself Society" there are 1500 men, all of whom are total abstainers, and in the membership of our "Help-One-Another Society" there are over 700 women. Associated with the "Help-Myself-Society," T. E. Barnes as Colporteur, and T. Craine as Missionary, are doing good service throughout the District. The "Help-One-Another Society," with Miss Eliza Craine as Secretary and Visitor, is becoming a great power for good among the women of Southwark. Prayer is earnestly requested that spiritual joy may be brought to many hearts and homes as the result of these and other agencies. Next March a bazaar is to be held to remove the debt on the new galleries. Friends are invited to help. Any contributions thankfully received by Lloyd Harris, or John Jennings, Secretary, Pilgrim Church, New Kent-road, S.E.

For the Young.

OUR CHRISTMAS DINNER.

DEAR SIR,—My father said to me that you wanted some children to write for the page "For the Young" in THE CHRISTIAN; so I thought I would tell you about the dinner we gave to some poor children on Boxing Day. There are six children in our family; we all agreed to give up our Christmas dinner and give one to the poor children. We invited twelve children to come, but they brought more, so we had fifteen. But we had plenty of room for them in the kitchen. We had it all gay with Christmas decorations.

When they sat down we sang grace; then we gave them their dinner, which they enjoyed. Then we sang grace again, and one little boy repeated a hymn. Before they all went they had an orange and mincepie each given to them.

Perhaps some other little children would like to give up their dinner, next Christmas, because Jesus Christ would be so pleased. He gave up everything for us. It is very nice to give up things for Him when we can.—Yours sincerely, NELLIE (age 11).

[Nellie has done very well indeed, and we thank her for giving us such a nice account of the dinner to the poor children. But the "other little children" need not wait till next Christmas before they try to help their poor neighbours.—ED.]

ANOTHER YEAR.

Another year has rolled away, with all its sins, with all its sorrows, its partings, and to some its bereavements. Another year has begun: may God help us to keep ourselves unspotted from the world. We can only do so by seeking Divine guidance. We cannot depend on ourselves. If we ask God for the Holy Spirit believingly, He will send it. Jesus said, "Ask and ye shall receive."

If the disciples of Christ would only pray for blessings they would come. Prayer is the support of true religion. As we cannot live without eating food, so we cannot live spiritually without prayer. If we pray to God for blessing we shall have success. God's Word is full of promises; we have only to ask, and we *shall* receive; not always, however, in the way we expect.

Let us, then, commence the New Year with prayer for ourselves and for the Church of Christ, and we *must* prosper.

A. M. (age 13).

TOZIE.

She was such a queer little girl, with bright, intelligent, dark eyes, and restless limbs that were never still! And she had a very queer name too. I don't know what her real name was, but I believe everybody called her "Tozie." Such a naughty little girl, too, she used to be! So self-willed and selfish, with a passionate temper that was constantly flashing out, and making her very unhappy.

When she was about six years old she was led to give her heart to the Saviour, and from that time Tozie was different. Some people say that such young children cannot understand what is meant by loving and serving Jesus, but it was quite certain that Tozie did. The knowledge that she had determined to be a little Christian was a check upon her when angry words came boiling up, because her little baby sister wanted a toy she was playing with. At such times she would stop short and turn very red, and presently would say, "There, baby, you may have it;" going up a minute afterwards to her mother or nurse who might be in the room saying, "Is Jesus pleased?" in an emphatic way that she had; and adding, "I thought He wouldn't like me to be selfish, because He never was. Is He pleased?"

When Tozie first began to learn music, it was a sad trial to her temper and patience. If there were a few notes that she could not quite see how to play, she would dash the music to the ground, and thump all over the piano with passion, making sad discord on the keys, and so it was very hard work for anybody to teach her. But after she had begun to love Jesus, she used to try and conquer this naughty temper, and then when a difficult passage came, her kind teacher had only to say, "Look up, Tozie," and when she did "look up" for help, it was wonderful, as she said, to see how quickly it was sent down to her.

I have told this little story for two reasons. (1) That no one may think he or she is too young to begin loving Jesus. (2) That we should all try more to bring our religion into daily practice. Tozie felt that it was of no use saying she had given her heart to the Saviour if she did not ask Him to help her in every little thing, and she had been taught that nothing was too small to tell Jesus.

Many of us would not forget to ask his guidance if we were going out as missionaries, or were about to establish a Sunday-school, or undertake any so-called "great" work, but when it comes to little matters like our music lessons or work, we think they are too small to take to the Master. Trying to do them in our own strength, we fail and get discouraged. That is not what we should do. His loving ear is ever open to the cry of the least among his little ones. The more we get into the habit of going to Him in all our joys and griefs, the more blessed shall be our communion with Him, and the more we shall grow in grace as we grow in years.

EMILY M. FOX.

THE GOSPEL IN SARDINIA.

WRITING from 15, Via Cavour, Sassari, Sardinia, the Rev. J. E. Thomas sends us an account of the work being done on that island. During the past four years he has been circulating the Scriptures and preaching the Gospel in all the principal towns and villages in the province of Sassari, which is situated in the northern part of Sardinia. The island, spiritually, is in a very deplorable condition, being full of darkness, superstition, and idolatry. The people are completely under the influence of the priest. This influence is used in opposition to the colporteur, and to excite prejudice against his books. One day, in the presence of some people, Mr. Thomas sold a Bible to a priest, who immediately tore off the cover and said, "This is a cursed book; cursed are all who show it any respect, and in this manner" (tearing out a leaf) "should those be treated who sell these sort of books."

It is against this prejudice, which has been deeply instilled into the minds of the people, that these Christian friends have to fight. In many cases, by a simple reference to the Word of God, Mr. Thomas has been able to clear away bitter feelings and enlighten darkened minds. He has settled in the town of Sassari under the superintendence of the Free Italian Church. A room for holding Gospel services has been furnished, and is always filled. If friends assist, it is hoped soon to erect a building large enough to hold three hundred people. The members of the Church are now regarded with kindlier feelings and with more respect, though occasionally they undergo a little petty persecution from some devoted son of Rome. The work has been much blessed from the beginning, and great hopes are entertained of the success of this the first Protestant Church in Sardinia.

ENTER THE YEAR WITH JESUS.

OH, enter the year with Jesus!
Not only with prayers to Him,
Not only with songs of gladness,
For a cup that o'erfloweth its brim;
But walking in step with Jesus,
Thy hand in his mighty palm,
And so with his ear bowed o'er thee,
Presenting thy prayer and psalm.

The future is dark before thee,
The pathway is all unknown,
There are hidden and secret dangers,
Oh, enter it not alone!
There standeth a Friend beside thee,
He reaches his hand to thee;
He is going thy way and whispers,
"Faint, weary one, journey with Me."

He gently will lead thy weakness,
Will carry thy every load!
Thou canst not be lost, for He knoweth
Each turn in the distant road.
Will find thee a pleasant lodging,
A sleeping place on his breast;
And talk to thee, oh, so sweetly!
Of the land of thy nearing rest.

And by and by, in the evening,
At his own great mansion home,
He will stay thy feet on its threshold,
And, leading, will bid thee come.
If Jesus is with thee, brother,
The porter will fling the gate
To its widest stretch; not a moment
Shall a comer with Jesus wait.

Oh, enter the year with Jesus!
And then, should the sky grow dark,
He'll brighten it, and defend thee
If ever the hell-dogs bark;
If fainting, his arms will uphold thee;
He never will leave thy side.
Oh, enter the year with Jesus!
And near Him each moment abide.

WILLIAM LUFF.

YOUNG ABSTAINERS' UNION.

ADVANTAGE was taken of the Christmas holidays to invite some of the London members of this Union, on Wednesday forenoon, 3rd inst., to meet at Exeter Hall. The Union endeavours to reach the sons and daughters of the upper and middle-classes, and has at present a membership of 6360. Mr. George Williams, who presided, related an incident of three total abstaining children, who, while visiting a rich uncle, were offered some wine. The first took it, and then the next, but the youngest gently, yet firmly, refused. When they returned home, the eldest honestly confessed to his mother that he had broken his pledge, but that Tommy had remained true. Pleased with Tommy, she asked him how it was, and he replied: "I kept my hands firmly under the table, and prayed, 'Lord Jesus, help me not to take it,' and He gave me strength not to take it."

Mr. F. Cheshire then gave an interesting explanation, illustrated by chemical experiments, of "the relation between alcohol and Jack Frost." He explained to the children, avoiding technicalities as far as possible, the properties of the blood, and the part it performed in the body. He powerfully exposed the popular fallacy that alcohol imparts real warmth and strength to the system; all it does is to drive the warm blood to the surface, where it speedily loses instead of gaining warmth.

Rev. T. L. Johnson, a returned native missionary from Africa, gave a very touching account of his life, twenty-eight years of which were passed in slavery. Especially interesting were his references to his mother; his after usefulness, he said, had been largely owing to her pious example. The slaves in America were anxious to obtain their freedom; but the slaves of drink, many of them sunk far deeper than the poor African, are content to remain in their bondage and misery. A history of Mr. Johnson's life, we may add, is published by *Messrs. Yates, Alexander & Shepheard.*

Notes and Comments.

OUR next issue will be a Double Number (price 2d.), and will contain full reports of the addresses delivered in London during the current "Week of Prayer." We shall be glad if our country readers will send us brief accounts of any meetings held in their respective neighbourhoods.

The various religious bodies are co-operating heartily with the conveners of the Christian Conference on the State Regulation of Vice, to be held in London on Jan. 24 and 25. Circulars drawing special attention to it have been issued on behalf of the leading evangelical denominations, and addressed to their respective clergy and pastors.

The Church of England Circular is signed by Canon Butler, Canon Leeke, Dr. Stanley Leathes, Rev. C. Bullock, and Rev. Gordon Calthrop. The intimation sent to Wesleyan pastors bears the following signatures: Revs. Charles Garrett (President), Dr. Rigg, E. E. Jenkins, G. W. Olver, G. O. Bate, Dr. W. F. Moulton, H. P. Hughes, and Allen Rees; Sir W. McArthur, Messrs. P. W. Bunting and G. Lidgett.

The following is a copy of the circular addressed to pastors and members of Baptist Churches:—

Dear Brethren,—Permit us to call your serious and earnest attention to the enclosed papers, issued by well-known members of the Society of Friends, proposing to hold a Convention on the present crisis in the movement for the abolition of the State Regulation of Vice. The importance of such a Conference all will admit. Its necessity is obvious from the character of "the Majority Report" of the Committee appointed by the House of Commons, which would have recommended the extension of the Acts generally, but for the regard to the objections, on moral grounds, so strongly and widely felt by professedly religious people. The voice of the Christian Church should now be very distinctly heard on this question. We trust that very many of you will respond to the invitation; and, having first sought, in earnest prayer, Divine help and guidance, the Convention may be led to adopt such measures as may be both effectual and wise.

The enclosed papers so fully explain the object of the Convention as to require no further remark, except to add our most urgent request that you will promptly respond to this appeal, and communicate to Mr. Alfred S. Dyer, Amen-corner, E.C., your intention, if possible, to be present.

We are, dear brethren,
Yours very truly, in Christian love,

J. Jenkyn Brown. H. Stowell Brown.
J. P. Chown. Charles Stanford, D.D.
C. H. Spurgeon. John Clifford, M.A., LL.B.
Fred. Trestrail, D.D. Archibald G. Brown.

In connection with this subject, we would commend to the attention of any who may not have taken a decided stand in opposition to these obnoxious and unrighteous Acts, a brief but weighty pamphlet written by Principal Rainy of Edinburgh, entitled "Imperial Legislation for Regulating Vice." It is endorsed by many leading members of the Presbyterian Churches of Scotland. The pamphlet is published by *Messrs. Dyer Bros.*, Amen-corner, E.C.

We have received another letter from Mr. Eyre ("Father Ignatius"), which we do not insert, because we cannot become the vehicle for advocating monastic prisons under the name of religious houses, or any other part of a system which has proved itself to be a "half-way house to Rome." There are some things which Christian England has settled, and this is one—that "the Reformation" was no mistake. If Protestantism has not justified itself, and "Catholicism" condemned itself, in every country where each or either has flourished, then fact is fiction, experience a delusion, and history a lie.

It was stated by a speaker at Exeter Hall, last week, that Gambetta had said before he died: "*Sans doute, je suis perdu!*" ("Without doubt, I am lost!") as though these words had applied to his soul. A newspaper correspondent, however, quotes these or similar words as applying to the hopelessness of his recovery. They would have been terrible had they expressed a knowledge of a future state, but it is still more terrible to think of a soul passing out of time without the slightest recognition of God or of eternity.

Describing the death-chamber of the departed statesman, the Paris correspondent of *The Times* says:—

The eye looks in vain for any symbol connecting what is below with what is above. There is nothing suggestive of the existence of a soul. With the last breath everything calling up the inner man seems to have disappeared. It is not a spectacle encouraging to sceptical ideas. It leaves a painful impression, and there is nothing to console those looking on. Yet there are men of great intelligence and high position, themselves on the threshold of death, who are displaying deep emotion. Some are even weeping, and their sobs break the gloomy silence.

Upon which the *Pall Mall Gazette* remarks:—

Considering that Gambetta was an avowed Freethinker, and that most if not all of those who were weeping at his bedside were Freethinkers too, surely the display of the crucifix or other Catholic symbol would have been a piece of hypocrisy much more melancholy than the honest recognition of notorious fact.

Very true: but how miserable is the fact, and what a contradiction of the truth to call that "*free* thinking," which clips the wings of the soul, and binds it down to earth. What an utterly self-contradictory thing is such free-thought: for why make so much ado about a funeral, if that already corrupting body is all that remains of what was once Gambetta?

We have received many accounts of Christmas and other entertainments in connection with Missions to the poor and to various classes of the community. We regret that our limited space will not permit of our giving them insertion. We are glad, however, to record the fact that at this season so many Christian workers have been endeavouring liberally to minister to the physical and spiritual needs of those around them.

In an article entitled "The Disastrous Results of Sobriety" in the current issue of *Macmillan's Magazine*, Mr. A. J. Wilson improves upon the famous epigram of Bishop Magee, by stating, in effect, that he would rather see England rich than England sober. The cold-blooded contention of this would-be political economist will probably have the effect of rousing to a whiter and intenser heat the agitation in favour of temperance legislative reform.

The death of Miss Esther Beamish, Dec. 27, at Algiers, of diphtheria, will have been a painful surprise to a very large circle of friends and fellow-workers. Her abilities were not of a common order, and she consecrated them most heartily to the service of her heavenly Master, both in England and abroad. Her name will be chiefly remembered in connection with the work of the Gospel at Brussels and Spa, more especially the latter place. May the Lord raise up more labourers of the same sort to carry on his work!

Rev. G. F. Pentecost, in recently reviewing the past year's history of the American Churches, speaks of winning souls as "a lost art." The Churches, as such, may to a sad extent have lost it, but, thank God, the art is not altogether lost, as Mr. Pentecost himself and many other men and women are living witnesses. Perhaps, indeed, there were never so many soul-winners in the world since apostolic days.

The current number of *The Catholic Presbyterian* contains a remarkable paper by Dr. Howard Crosby, of New York, the purpose of which is to show that the true tests of a *Church* are not external signs, whether an historical chain of officers, or primitive ordinances, or orthodox creeds, but the Christ-like character of its members. Men are greater than systems. The Church of Christ is a kingdom of hearts and not of faces. All this and much more we believe is true; but when Dr. Crosby, going on to inveigh against novelties, includes in these the Week of Prayer, we think there is something to be said on the other side.

The following are the words of Dr. Crosby on this subject:—

Almost every enormity in the nominal Churches of Christ started from godly efforts put forth in human channels. . . . The first week of the year is seized upon as a week of special prayer. The idea comes from a foreign Mission station, and from the holiest of Christian workers. It is of course responded to by the zealous brethren everywhere. And so man's holy week is appended to God's fifty-two holy days, and the false thought that there is special virtue in the coincidence of prayer becomes stereotyped. All history shows that the creation of human holy time always derogates from the Divine holy time, and the concert notion of prayer introduces an element that impairs the simplicity of faith.

These strictures may indeed convey a not unnecessary caution, but we do not think they are justified by the twenty years' experience of the Week of Prayer. We have heard of many blessings, but we have heard of no mischievous result from this "holy week."

We hope the following extract will be copied into all the papers in the land:—

It is clear (says the *Tablet*) that a new anti-slave trade agitation is urgently needed. The facts which it quotes, on the authority of a German named Herr Wilhelm Joest, thoroughly justify this assertion. Horrible and revolting as have been the revelations as to the export of English girls to Brussels and Paris, that trade is trivial compared with the vast organised system which prevails in Germany, Austria, and Roumania for the sale of young women to dealers in human wares all over the world. They are regularly bought, shipped, and consigned like any other kind of cattle. The European slave dealer has his agents and his travellers, who under the disguise of theatrical agents, supply the *maisons de tolerance* of the world from Hongkong to Buenos Ayres with helpless victims. "I met a German girl," says Herr Joest, "who had been sold in this fashion at Chita, on the far side of Lake Baikal." When once they pass into the hands of their purchasers their doom is sealed. Nor is there any hope of escape from the prison house to which they are consigned.

With the deepest respect and sympathy for those who think that these painful facts must not be mentioned within the circle of their homes, we are bound to express our

profound conviction that we could not be silent about them and be clear of blood-guiltiness. If it was a Christian duty to aid in the abolition of negro slavery, surely it is no less the duty of all Christians to "agitate, agitate, agitate," for the annihilation of this still more inhuman traffic.

The January number of *The Nineteenth Century* contains a truly dreadful description of Russian prisons, by Prince Krapotkine, who contradicts the representations made concerning them by the Rev. Mr. Lansdell, in England, and by Mr. Kennan, in the United States. Of the latter of these authors Prince Krapotkine says, "that he considered that his sojourn as an officer of the Overland Telegraph Company, a few thousand miles, more or less, from the penal quarters of Siberia entitled him to speak authoritatively about Siberian prisons and prisoners." Mr. Lansdell has indeed seen Siberian gaols, but "outstripping the post in his career, he has crossed a country which has no railways at a speed of 6300 miles in 75 days; and in the space of fourteen hours, he breakfasted, he dined, he travelled over 40 miles, and he visited the three chief gaols of Siberia," and "saw during this short time as much as the officials chose to show."

Prince Krapotkine declares that as far as gaols and convicts are concerned Mr. Lansdell's book can only convey false ideas. Anything more sickening, shocking, and brutal than the account given in the article by Prince Krapotkine, drawn mainly from the personal experiences of himself and his friends, can scarcely be conceived. It is stated that two revolutionists *were submitted to torture by electricity*. The mental agony of the victims of solitary confinement—being denied a book or anything to occupy the mind—excelling even their physical suffering, is indescribably awful: "The mind rots in the body from hour to hour."

Mr. Lansdell, in his book, gave deserved praise to an exceptional man, capable, honest, and humane. It is sad to learn that such men are not required, for the praise bestowed by Mr. Lansdell and by another writer in an intercepted letter has brought about the immediate dismissal of Colonel Kanonovitch, and his successor received the order to re-introduce the iron rule of years past.

We fear the summary of the writer is only too true; "the incredible duration of preliminary detention; the horrible circumstances of prison life; the congregation of hundreds of prisoners into dirty and small chambers; the flagrant immorality of a corps of gaolers who are practically omnipotent, whose whole function is to terrorise and oppress, and who rob their charges of the few coppers doled out to them by the State; the want of labour, and the total absence of all that contributes to the moral welfare of man; the cynical contempt of human dignity and the physical degradation of prisoners—these are the elements of prison life in Russia." In our happy English homes we may well reflect upon the pathetically significant words, "I shall never forget the children I met one day in the corridor of the House of Detention. They also, like us, were awaiting trial, *months and years long*. Their greyish-yellow emaciated faces, their frightened and bewildered looks, were worth whole volumes of essays and reports on 'the benefits of cellular confinement in a model prison.'" By injustice, cruelty, and wrong, the Russian Government is "sowing the wind," and will "reap the whirlwind."

MESSRS. MOODY AND SANKEY IN DUBLIN.

THE longing desire of many Christian hearts has been at last fulfilled. These honoured servants of God have returned to Dublin, after an absence of over eight years. None but God can tell how many who received spiritual life during their former Mission, or who had that life revived, have followed them with their prayers in all their journeyings, read eagerly from week to week of their unceasing labours, and thanked God for the marvellous success that accompanied their efforts both in Great Britain and America.

As they stepped on the platform of the Metropolitan Hall, Christian Union Buildings, for the first time at the 4 o'clock service on Sunday, 31st December, one could see how the vast audience of nearly 4,000 persons was moved. Many a heart heaved with emotion, many a tear unbidden started to the eye, and many a lip uttered the hearty "Thank God!" in grateful acknowledgment of the Divine goodness that had preserved our dear brethren, and brought them in safety, on their glorious, mission to our shores again.

The meeting was largely interspersed with the "young converts" of the former Mission—no longer young or inexperienced, weak or wavering, but, blessed be God, many of them ripe and matured: won to Christ as well by Mr. Sankey's Gospel singing as by Mr. Moody's Gospel preaching. For instance, I met a young clergyman, full of zeal and earnestness, and having welcomed him to the meetings, his reply was, "I came forty miles to be present; I could not stay away; I owe my conversion to these men of God." Another, a brave officer of Her Majesty's army—now a braver soldier of the Lord Jesus Christ—said to me, "I want you to introduce me to Mr. Moody; he was the means of leading me to Christ."

Some may ask, "What reality or permanency is there in this movement?" Instead of giving details of the work in Dublin during the past week, I shall, in this letter, try to give an outline of some of the most important visible and tangible results of their former visit. This will be the best answer to the question stated above.

(1) *The Splendid Buildings* in which Messrs. Moody and Sankey are now holding their Mission, are the direct outcome of their visit in 1874. On that occasion, Mr. Moody said to a valued friend, whose absence from amongst us we so deeply regret, "Brother Smithson, you want in Dublin a Home for a Young Men's Christian Association on a broad platform, so as to embrace all the Churches; and you also want a large Hall, where the members of all the Protestant Churches may meet from time to time for mutual edification, for the promotion of Christian union, and for occasional evangelistic services."

Mr. Smithson was not slow to act on the suggestion. An influential committee was formed, and in due time the Christian Union Buildings were erected and furnished. We have good reason to thank God for the suggestion, and its prompt and successful carrying out. Since the Exhibition Palace has been sold for the purposes of the new Royal University, the Protestants of Dublin have absolutely no other place where they can meet in their thousands. Here, also, the Y.M.C.A. has its quarters, with excellent accommodation.

(2) The Committee for holding *United Services*, at present numbering over 100 members, was formed in view of Mr. Moody's first visit, and has continued its operations ever since. It holds Evangelistic services from time to time, in which representatives of all the Churches—Episcopalians, Presbyterians, Methodists, Congregationalists, Baptists, and Society of Friends—take part; thus making it manifest before Roman Catholics and sceptics that we are "all one in Christ Jesus," and "members one of another."

(3) *The Annual Christian Convention.*—The first of these was held at the close of Mr. Moody's Mission in 1874, when over 800 ministers of all denominations attended, besides many thousands of other Christians. These have been continued annually ever since, on the same lines, and have been greatly blessed and owned of God.

(4) *The Prison Gate Mission.*—This most useful and much-needed Mission also sprang out of the labours of our dear brethren. Shortly after they left us, some good ladies, who were accustomed to meet for prayer in an upper room of the old Metropolitan Hall, conceived the idea of forming a Mission to their poor sisters in prison on short sentences. The project has been steadily carried out, and for years past every morning (Sundays excepted) some ladies may be seen in the heat of summer, and in the snow and rain of winter, standing at the prison gates, waiting for these poor women to be discharged, in order that they may invite them to go with them to the Home, that they may do them good. About 100 women may be seen any day in the Home, employed in washing, needlework, and such like useful industries.

(5) *The Sunday Morning Free Breakfast for the Poor* is another good fruit of that visit, and of Mr. Moody's earnest exhortations to Christians to prove in a practical way their love to Him who so loved them. Mr. Smithson took a deep interest in this good work. For the last two years an average of over 1200 of the very poorest of our city have been receiving a good breakfast, followed by a Gospel address, every Sabbath morning.

(6) *Children's Services.*—The young are not overlooked. Their spiritual wants are most lovingly attended to by several members of the Y.M.C.A. Several hundred children are enrolled. They meet each Friday evening, and spend a pleasant hour singing Mr. Sankey's sweet hymns, and listening to the simple recital of the old, old story.

Who can say after reading the above list of charities and philanthropic works (and it is by no means exhausted) that Messrs. Moody and Sankey's Mission in Dublin, in 1874, was barren of results? Of the present Mission I will only now say that Mr. Moody's preaching has lost none of its power, Mr. Sankey's singing none of its sweetness and pathos, and the Protestants of Dublin none of their earnestness and enthusiasm. May our gracious Lord grant that the blessings flowing from this Mission may be even still more abundant.

JAMES S. FLETCHER, A.M., C.M.
St. Barnabas Parsonage, 30, Great Charles-street, Dublin, Jan. 5.

WEST-END SHOPMEN. — A correspondent writes, that a few months ago several godly assistants in a house of business in Oxford-street, determined to make an effort to benefit, spiritually their fellow-assistants. They took steps to organise a week-night service. A room was engaged at No. 6, Frith-street, Soho-square, W., where Gospel addresses have been delivered every Tuesday evening after business hours. By earnest and individual effort this little band of workers has succeeded in inducing one after another of their associates to renounce a careless life and join them in the heavenward way. Young men are invited to attend and assist at this meeting.

SURREY CHAPEL.—At the anniversary of the re-opening of this chapel held on Monday, 1st inst., a very encouraging account was given of the work in every department. Rev. B. Senior mentioned that two Mission Halls have been opened during the past year in connection with the chapel. The opening of the Raglan Music Hall has already proved a great blessing, some of the roughest characters in the district having been converted. Mr. Kessell reported that the Sunday-school was sometimes so crowded they had to refuse admission to children. The Band of Hope, under Mr. Miller, has doubled its number during the year. Some notorious drunkards in the neighbourhood have signed the pledge and been converted. The Evangelistic band, Mr. North said, had held 130 meetings during the year. One hundred persons have joined the Church in the course of that time.

CONFERENCE ON HOME MISSIONS.

A CONFERENCE on Missions, convened by the Church Parochial Mission Society, was held at Exeter Hall, on Wednesday and Thursday, January 3 and 4. Rev. W. Hay M. H. Aitken presided throughout, and a large number of clergymen, well known as active Mission workers, or promoters of such work, assembled together. A spirit of prayerful earnestness and of true Gospel union was manifested throughout, whilst the deliberations were marked by such a sound evangelical tone and practical wisdom as promise well for the future operations of this good society. The absence of "lay" workers was very noticeable; we think this was much to be regretted, especially when such subjects were being considered as that which occupied the first Session of the Conference.

LAY MISSION WORK.

The Chairman, in the course of his address, said: The subject of to-day is second to none in importance; it has been forced on the attention of the Christian Church at large by the work of the Salvation Army. Whatever our views of that organisation may be, we must be conscious that at this moment it is exercising a very great influence throughout the country, and has attracted the attention of the leaders of our Church. Nearly every Bishop has spoken of it, and nearly every well-known clergyman has taken notice of it. This has led to a strong feeling on the part of Churchmen that something should be done, that we, as members of the Church of England, should avail ourselves of whatever lesson the Salvation Army is able to teach us, and should carry on similar work, without the extravagancies which we regret. We thank God for the devotion, the zeal, and the spiritual chivalry manifested by those engaged in that movement. We cannot help feeling the greatest admiration for their Christian heroism, but most of us feel that it is a thing greatly to be deplored that this work should be done altogether outside of our Church. We cannot hope that the converts of the Salvation Army will ever become sober Churchmen; and as Churchmen we ask ourselves, "Can we not do a similar work, and, avoiding the necessarily schismatic position, the necessary attitude of nonconformity which is bound up in the Salvation Army movement, bring to bear upon the hearts of the masses of our fellow-countrymen a similar means of grace?

Some brethren fight shy of the very name of "Army." It seems to me our true position in regard to this movement should be one of imitation; let us imitate the good wherever we find it. Let us by all means imitate whatever promises to be successful in any agency which has been used of God, whether of Roman Catholics or Plymouth Brethren, or anyone else. I think we have a great deal to learn from the Salvation Army, and I shall be very anxious for my part to learn the lesson they have to teach us. With respect to the title "Army," the word has so laid hold on the public mind as an indication of a particular line of operations, that it is useful—at the same time it is impossible for us as a Church Society to build up any similar large organisation. We are bound by our trust-deed to work in co-operation with the parochial clergy and parochial agencies, and therefore cannot attempt to build up a large organisation. We may carry on what may be called "Army" work in parishes, where such work is needed, and may help forward such work, as far as possible, by providing fresh relays of workers, but the local control of such work must rest with the parochial clergy. Such are the lines upon which the Committee desire to work.

SHOULD A "CHURCH ARMY" BE TEMPORARY OR PERMANENT?

Rev. E. H. Hopkins: In order to answer that question, we must decide upon the nature of the work which a Church Army has to accomplish, or the need which exists for such an agency. The need is seen in the fact that in every large town there are multitudes of people who not only are indifferent to anything like religion, but are literally in a semi-heathen condition. The Church is waking up to the fact that, in spite of all the existing religious organisations, there is a large proportion of the population which she has failed to reach with the Gospel. There are, in fact, thousands upon thousands of people who not only neglect the means of grace, but are living in open sin, and the number seems to be increasing. The Bishop of Lincoln says of the Salvation Army, "Let us not find fault with them, their work points to a crying need, a famine of the heathen amongst us." The Church is waking up to the necessity for prompt, vigorous action; and when the soul is stirred to its very depths, in viewing this solemn state of things, some such effort as a Church Army is felt to be absolutely necessary.

From time to time special means have been used in my parish at Richmond during the eleven or twelve years I have been there—parochial services, tent missions, and so on. But I have seen that the lowest stratum has not been reached. We have got our buildings crammed, but we did not find the lowest stratum there at all. Two or three years ago I spent a whole day in the East-end of London with the Salvation Army, and I was much struck with what I saw. I distinguished between the accidentals and the essentials of the movement; and I resolved to work in a similar way in my own parish. I saw there was

A POWER IN THE LIVING WITNESS

that the Church of England did not seem to recognise. I felt the truth of what they said, "When we capture their guns we do not spike them." We clergy need to recognise the wisdom of that. When they capture a gun they turn it against the enemy. Working-men will be more influenced by a brief testimony coming from another working-man than by many pulpit discourses.

Two years ago we commenced holding meetings, and we tried to get a number of working-men to hear short addresses. We succeeded in pressing six or seven men into the service, and invited them to come together again. Their testimony was rather indefinite, but week after week there were fresh witnesses. We had lively hymns, short prayers, and personal testimony as to their own individual acceptance of Christ, and how they were brought to the Lord. We have had a "penitent form," and others have been invited to come forward. A working-man comes in; by-and-by he sees Bill Sykes get up and speak of new joy and experience. He thinks, "Here is Bill Sykes, whom I know; if that sort of thing suits him it will suit me." So he comes up to the penitent form. I think very often it takes two or three meetings for a man to come out thoroughly for Christ.

When I spoke to my Bishop, he said, "If you succeed in getting the lowest stratum it will work up;" and that has been my experience. I have no hesitation in saying that such work ought to be *permanent;* there is not only a necessity for aggressive work, but for sustained effort. These young converts need instruction, and in due season they are enabled to enjoy and to understand our services in the Church. It is wise to take them on probation for a month; they need a good deal of looking after, and it is important they should continue coming to the same sort of service as they came to in the first instance. Another reason is, that if the young converts are to be kept steadfast they must have something to do; the work provided by the Army is such as they cannot have in an ordinary effort. To cease the aggressive efforts of the Church Army is really to cease fighting, and that is equivalent to a retreat; that is to have the enemy back upon you in full force.

If you would have good soldiers, you must train them on the battle-field. People say; "Where are you going to get agents fit to carry on such a work?" They must be the outcome of the work; therefore, the work must go on continuously. To me this work is a means of stirring up my own soul. Nothing is more encouraging than to see souls continually being brought to Christ; and we have had

A STEADY INFLUX OF SOULS.

Last Monday, we had an enrolment—we have one every month—and we had from seventeen to twenty souls brought in. These were persons who can give clear evidence of their conversion to God. On Monday last it was the usual monthly communicants' meeting, and the church was nicely filled. There were a number of people there who were to be received as probationers, and to be enrolled. The probationers were invited to kneel at the communion rail, and then solemnly pledge themselves: "I agree to dedicate myself, spirit, soul, and body, to the service of God." All responded aloud, "Amen." "I agree to do my utmost, with God's help, to win souls for Christ." Again they responded, "Amen." "I agree to work in harmony with the principles of this Association;" and they answered, "Amen." Thus the probationers feel they not merely belong to the Army, but to the Church. I look upon the Army as merely the aggressive side of the Church, and, as the work goes on, I believe they will feel they are as much in the Church as in the Army.

METHODS OF OPERATION THAT MAY WITH ADVANTAGE BE PURSUED IN SUCH WORK.

Rev. W. Carlile said: I write to the Vicar, asking him to get all the people together who have a conscious sense of the forgiveness of their sins—he may have four or he may have forty. We meet together, have a little prayer-meeting, and ask God to remove from us every unclean thing that would hinder success. At the close of that meeting we should have a word round from everybody. Sometimes there are only women, but I am glad to say they speak. We ask them there and then to get up and speak for God; they all stand up, and sit down when they have spoken. We sing, "Praise God from whom all blessings flow!" about six times through to start the meeting. Then next day we go out into the streets, say at seven o'clock. We always go out into the streets for an hour a day. Those who spoke at the prayer-meeting the day before are asked to speak at the other meeting. Sometimes they tremble and perhaps break down; and I am not sure that it is not those who break down whose testimony is most impressive—it is felt to be so real.

We begin the meeting with singing, and we always read some verses of God's Word. We are very particular to make everyone who explains the Scripture use such language as people can understand. I generally find that if we are to go forward we must be willing to let everybody else in the meeting do the work instead of ourselves. My great aim is not to preach the Gospel myself so much as to get others set to work, so that they may go on when I have gone away. We sing, and then we get the best speaker to speak really earnest words, for the last ten minutes. After that we generally have a little prayer if the people stay. By no means have the Benediction, if you do they at once get out; they look upon the Benediction as equivalent to "Good-night."

Instead of having an after-meeting, where we go up and ask those who stay, "Are you saved?" and so on, attacking them in a rude way, and perhaps driving them out of the place, we put a number of chairs in front, and we say, "Will you leave your seats and come out boldly on the side of Christ?" Last night, in Westminster, we had the chairs put out, and about half the people remained. We announced a little prayer-meeting, and asked those who would like to serve Christ to come forward. When they had come, in the usual way we pointed them not so much to a verse in the Bible as to Jesus Himself. Very many people seize on a verse, such as, "He that believeth hath everlasting life." They go out thinking they have everlasting life when they have nothing at all. In a week they have gone

back to the world again. We must get Jesus Himself to

SPEAK PEACE TO THEIR SOULS.

Afterwards we get those who have come up to the front to confess their sinfulness aloud, and to say, "God be merciful to me a sinner." If they attain peace, we then get them to praise God aloud. They will very often do so then, but if we let them off for twenty-four hours perhaps they would never praise God aloud at all. As it has been expressed, the gun would be "spiked." We get them to sing the Doxology several times. Then the sisters shake hands with the sisters and the men with the men, and we say, "Now, what has the Lord done for you?" Very often they tell us definitely what the Lord has done for them. They cannot always express themselves very clearly. One man said he came in very heavy, and he felt very light when he went out. The Lord had forgiven his sins.

If we have a drunkard or a bad woman converted we get them the next night to walk past the public-house where they were in the habit of drinking; and when we have rescued a heavy drinker the publican is very savage. In Kensington we had a man who used to drink at a certain public-house. He used to draw others in because he was a good singer. We put that man right opposite that house the next evening, and he fired right into it. He could not for the life of him have gone into that house again; he would have been as much persecuted inside as outside. The best way is to get a man thoroughly committed all round. That man is now one of our best soldiers. The converts wear a red and white cord until they have been tested, then the vicar presents them with a red cord. The red cord is quite as great a help to them in the service of the Lord as the blue ribbon is in regard to drink.

Rev. C. J. ATHERTON opened the discussion upon the subject,

"HOW TO INDUCE AN AGGRESSIVE SPIRIT

in the Mission converts, so as to extend the work when the Mission proper has closed." He said: I see a little danger at the outset in inducing too great an aggressive spirit. The danger is of the zeal going beyond the judgment; they may outrun the guiding of the Holy Spirit. The great question is how to leave in any place a sufficient number of real workers to carry on the work. In my opinion one of the most important things we have to do is to awaken the Church and the workers in regard to the work to be done; therefore the earlier part of the day should be spent in preparing the workers. As far as I can I always like to have one set time during the day for special work amongst the workers. That has been so much blessed that it has had a very great result in the after work. The workers themselves have been moved by the Holy Spirit, and have taken a new view of their position in Christ, and of the work that lies before them. They realise that a new power has laid hold of them, and we find at the close of the Mission that we have got a number of new workers.

The first question they put is, "What can we do?" They have been working for a number of years, trotting round with all the feebleness it is possible to imagine, but now they become filled into vigorous life; they do not now believe so much in themselves as in God the Holy Ghost. They go on now with a new power and with an aggressive spirit. At Southampton recently this was wonderfully shown; the workers seemed to be lifted up entirely out of the old grooves and ways, and went to work in their districts with such a pertinacity and resolution that the people could not resist it. There were many cases of conversion in a very short time. They went so earnestly, and so simply, and with such loving gentleness up to the men, urging them to come to the Mission and give themselves to Christ. All was done with a force that a week before they had been perfectly devoid of.

The answer to the question, "How to induce an aggressive spirit in the Mission converts," is just this: Endeavour to bring the workers to understand the real power of the Holy Ghost; then they immediately ask, "What are we to do?" The great thing is to show them, (if we can do it by experience so much the better), that these things have been done. This does not lay a great burden upon the parish clergy, who often fear we are going to kill them straightway. We must show them that we are trying to lessen their burdens, and to give them a body of living workers. All we have to do is to give them the commission. Tom Jones can speak, and the best thing he can do is to relate his experience. That sets the others all aflame. The workers have each of them become little centres of missionary life, and those who were wounded at the Mission are gathered in. There are many other ways of inducing an aggressive spirit, such as district visiting, &c.

Rev. A. HALL dealt with the question,

"HOW TO OBTAIN A SUFFICIENT SUPPLY OF COMPETENT LAY WORKERS,"

and said: This is the problem the Church has been trying to solve for a great many years. What is the material from which one may expect to derive such workers? One who is conscious of his acceptance with God, and of his own salvation in Christ Jesus, is the only person who will become a competent lay worker. There are those who do not realise that; they may dig our graves, or ring our bells, or preside over soup kitchens, but they cannot be competent lay workers.

The Mission preachers go away, and the local workers have to go on with the work; therefore the pulpit preaching of the Mission preachers must be of such a character as will be useful to workers. It must deal, for instance, with the necessity of *knowing* that we are saved. There are many old Christians living without this assurance. On the first occasion when they are button-holed the thing comes to the surface, and we are perhaps enabled to point them to the truth, and they become competent workers. Then again, one is often able at the after-meeting to get hold of persons whom we imagined to be perfectly bright, but we find that they are not perfectly sure of their own acceptance with God. One must "diagnose" the case of each convert after a mission.

In old times, a person was either to become a Sunday-school teacher or a district visitor. That is hopeless with regard to our Church Army work; we have converts who are of the roughest class, and who are utterly unsuited to the work of Sunday-school teaching or district visiting. The idea of putting a man to teach a Sunday-school class who is so full of grace and joy that he will shout "Hallelujah!" four or five times during school time cannot be entertained. When we are brought in contact with a soul in a red-hot condition we must give suitable work to that soul. Having found out what these people are fitted for, we have to train them. We generally leave these people to train themselves as well as they can. We forget that they are absolutely ignorant of Christian work of any kind. They have been working for the devil perhaps for twenty-five years; how are we to train them for Christ's work? There ought to be a constant training of workers going on if we want them to become competent. We must show them how to deal with the soul under difficulties. In proportion as we train them we will have really useful helpers. One really competent worker is worth more than twelve incompetent workers, who will confuse the minds of the people with whom they deal. In regard to work in Bristol, we have been able to get workers there. These rough people have been trained to be missionaries to those of their own class.

EXPERIENCES.

In the course of the discussion that followed, Rev. F. J. WEBSTER stated that in Church Army work at Oxford, the methods adopted were almost exactly identical with those of the Salvation Army, except that no instrumental music, flags, or ornaments were used.

Rev. T. RICHARDSON (Stepney) stated that every house in his parish was visited once a week with a good tract. He recommended that Mission operations should only be carried on in parishes where there was unmistakeable sympathy on the part of the clergy. His wife and three daughters went into the streets, one playing a concertina, one singing, and one speaking. He suggested that some would go to a Gospel temperance meeting to hear of temperance who would not go to a strictly religious service; and insisted upon the urgent need of having something on hand every night: theatres and public-houses were open every night, and why should not Christians work with the same persistency?

Rev. E. W. MOORE believed that the secret of the success of Church Army work would be the same as that of the Salvation Army, namely, the holiness meeting. He further said: Unless you can get your workers to know the power of an indwelling Christ who cleanses from sin, and the power of abiding in Him every day and every hour, you will not get the work to be really successful. I feel it is impossible to overrate the importance of inciting those who have received Christ in conversion, to confess Him at once; it will prevent hypocrisy and self-deceit. Years ago I was honestly seeking Christ, and a text of Scripture was presented to me, and I thought I was saved. I was resting on the bare text, and not on the living Person. If anyone had come to me, and said, "My brother, what has Christ done for you?" I should have said, "He has done nothing for me." Not knowing what conversion really was, I slipped clean away for years.

Rev. G. JAMES said he had in his parish what was called a "Christian band." They met twice a week to hold evangelistic services, and on Sunday evenings. He was convinced that to be of use such efforts must be permanent. He stated also that every member of the band signed a resolution-card, resolving to read the word of God daily; to pray; to confess Christ in daily life; to come to the house of God; and to work for Christ.

Rev. H. DENING, in the course of a deeply interesting address, narrated a case in which two lads went out into the open air, one to read and the other to speak; they had frequently 300 or 400 people listening to them. He dwelt upon the need of impressing Christians with the responsibility of doing *something* for the Lord Jesus Christ. Alluding to processions, he quoted the saying that processions inside a church drive people outside, but processions outside a church bring people inside. The aim of their work was not to exalt "the mass," but to exalt the masses.

Rev. L. PRICE gave testimony as to the blessing attending open-air services in his parish (Pakefield, Lowestoft), and also as to the benefit derived by persons coming out boldly; as afterwards everybody knew them, and they had a position to keep. He stated that they had nearly emptied the public-houses, and expressed an opinion that the matter of pride and self-conceit in converts depended very much upon the teaching they received.

Rev. E. N. THWAITES dwelt upon the need of seeking in everything to glorify God and to work for Christ with deep solemnity. He stated that he had in his parish an evangelistic band of twenty-two persons, all of whom had been converted to God through mission services. In the winter they held cottage meetings, four or five of them going to each cottage meeting, one praying, another giving out hymns, another speaking, and so on.

Rev. R. W. AITKEN stated that he would apply to such special work this test: Does it lead to such a general religious atmosphere that the converts are led to live to God in daily life? He was of opinion that to keep young soldiers always in the field would be most injurious to them, and quoted the words "Come ye apart into a desert place, and rest awhile." He dwelt upon the need of leading on converts gathered in by special mission efforts, and training them for regular Christian work.

Mr. J. W. Armitage spoke of the need of having meetings every day in the large towns, giving as one instance the case of Leeds, where open-air meetings had been held every night for many years, with an average of eight or ten clear cases of conversion every week. In London they had held an open-air meeting every evening for three years: the interest had been increasing rather than diminishing. He also urged the importance of in-door meetings every night, and of having in all such work a good leader. He held that, as a rule, laymen were better leaders than clergymen in aggressive work. He spoke of the need of training colleges to which clergymen could send men for two or three years, who they saw had the special qualifications for such work.

COUNTRY AND SUMMER MISSIONS

was the subject for discussion at the afternoon session.

The Chairman said the position of those who inhabit country districts is too often far more deplorable than that of those who inhabit many town districts. In every town there are churches where the Gospel is preached, but we may go from church to church in many parts of our country and not be able to find, within a circumference of many miles, any church where a plain Gospel message is delivered. Several difficulties also present themselves to our minds in dealing with this subject. Country clergymen are often a little apt to grow sleepy. Various influences must be brought to bear upon this work. We have to consider how far it is possible for us to rouse the country clergy in regard to this matter, and bring the beneficent influence of our Mission to bear upon the case.

Rev. J. H. Lester (Missioner for the diocese of Lichfield) spoke upon the subject of "How to multiply openings for work in the countr." My own impression is (he said) that whether we seek to procure openings in the country districts or not, those districts will soon become open to us. There is a movement going on, because this spirit of revival is in the air in the country districts as well as in the towns. The country does not move so quickly as the town, but it is moving. First of all, wherever a country Mission is held it must be thoroughly well held. Let the work show a definite, solid result which may be pointed to years afterwards as well as giving a startling result at the time. Then in order to open up country parishes we must secure as far as possible the conversion of the clergy. How is that to be done? If you go round to the clergyman and speak as the preaching friar did of old it drives him wild. We have in the diocese of Lichfield encouraged "quiet days" of devotion for the clergy. If we go into a High Church neighbourhood, we may call them "days of retreat," and if we go into a district of the other kind we may call them "days of devotion." Results such as these come out: A clergyman tells me with all the tenderness and sincerity possible, "I went to 'a quiet day' at such and such a place, and I shall never forget what I heard there; I have never been comfortable since." We must be careful to remember that the people in the villages are leading isolated lives. The village public-house has been in the past the great evening resort. The Church may be the home of the people for months, night after night, after the Mission has been held.

One more effort I have endeavoured to make, hitherto, I fear, somewhat unsuccessfully; namely, if possible, to attack our theological colleges. There are a number of young men there passing out session by session through ordination into the ministry. What sort of men are they? The principals of the colleges complain: "Here are young men who scarcely know a letter of Greek, coming to us for two years: we have no time to teach them anything else." There are some of my leaders in Lichfield ready to help in this; and I think in time there will be established a better system of Mission work among the students of the theological colleges. It is difficult for our Society to do this without such an influence.

The most important way in which the country parish can be opened is through the clergyman himself; and I almost question whether it is not a comparative waste of strength to hurry the work in the country parishes, because I believe the force of circumstances around us will rouse the clergy to a far greater sense of responsibility than at present. If we are to do anything, nothing can be better than to aim at influencing the parochial clergy themselves.

Rev. T. E. Cleworth spoke upon "The expediency of holding summer Tent Missions:" I found when a "layman" that the summer months are the best time for Tent Missions. By that means a class is reached which we cannot reach in a church. You can pitch a tent amongst the houses of the working people. Very many who will not come in at first come in afterwards. In this work we reach the very lowest class.

Rev. R. W. Aitken, speaking upon the subject of "Missions in summer at Watering-places," gave testimony as to having heard of very many persons throughout the country who traced the beginning of their spiritual life to some visit to the watering-place where they had heard the Gospel. He suggested that Mission preachers going to the seaside should obtain permission from clergymen there to take one or two services in their churches. He also gave emphatic testimony as to the satisfactory results of the special services for children held at watering-places. He urged the advisability of holding drawing-room meetings at the sea-side during the season, alleging that numbers of persons would come by means of a written invitation. He was of opinion that country missions were more important than town missions, and produce as a rule larger and more permanent results.

The following suggestions were made with regard to country Missions: (1) That country Missions should be arranged so as to have moonlight. (2) That the Mission preacher should go round with the incumbent and see the people, and enlist their sympathy. (3) That the preaching should be principally drawn from narrative or illustration. (4) That a box should be at the Church door to receive any letters or communications from those attending the services.

Rev. W. Haslam, in speaking of the value of seaside work, said: I was visiting last summer at a quiet country place. A young man came into the prayer-meeting, and got up and said, "I tell you what it is, friends, we want waking up." He had been away at the seaside, and his heart was full to overflowing. In a very short time there were a number of persons there who not only got woke up themselves, but succeeded in waking up a good many others.

Rev. L. Price, speaking of the need of personal testimony, said that forty years before, the testimony of a relative first awakened him to his need and danger. "My friend said we have been all wrong; I had never heard anyone say he was saved; such a thing was considered the greatest presumption. When my cousin told me 'we have been all wrong,' I knew where I was. I knew I was not saved; I sought the Lord, and I found Him." The speaker advocated the holding of testimony meetings among the clergy, believing that by that means many of the clergy who had not been brought to the Lord, and had not realised that they were "accepted in the Beloved," might be led to think. He hoped to see the day when the Society would have meetings for the clergy, which would be the means of convincing and awakening them, and leading them to Christ.

He believed that in Mission work the blessing was in proportion to the amount of believing prayer offered. Christian people should, therefore, be drawn together to call upon the Lord. When first he went to his parish, he could not get anyone to pray at the prayer-meeting, and had to engage in prayer three times at the meeting; but now they had all become preachers, and sometimes he had difficulty in getting in a word.

Referring to seaside work, he said that he held Bible readings upon his lawn by the seaside, near Lowestoft; visitors were invited to attend, and did so in good numbers. He alluded to the importance of stirring-up people to the fact that the greater number of those around us are going to hell every day. This is a fact we need to get thoroughly into their hearts; and if we are Christian people, and if we know the value of salvation ourselves, it is our bounden duty to bring these people to the same Saviour.

(To be concluded in our next.)

CHRISTIAN WORK IN MARSEILLES.

WE have received a long and interesting communication from Major-General Haig, describing the work of the Mission carried on in Marseilles by M. Saillens. We are not able to do more than make the following extracts:—

"Four days ago I witnessed a deeply-interesting scene on the occasion of the presentation of prizes to the children of the Sunday-schools of the Mission. In one of the largest halls in the city there were gathered together 700 of the school children. These were only the regular attendants at the Sunday-schools. A much larger number, perhaps half as many more, are on the school lists. The children were seated in the body of the hall, and around them and in the galleries were about 1300 persons, mostly their parents and friends. There were addresses to the children by M. Saillens, M. Dubois, and the Rev. W. Arthur, interspersed with hymns sung by the children in full chorus and with evident heartiness.

"It was truly a wonderful sight, full of hope for the future of this great country, as it must also have been full of encouragement to M. Saillens, and the band of earnest and devoted labourers who help him in the Mission. Who could have conceived a few years ago that 2000 persons in the second city of France would have been willing to meet together in the most open manner, to manifest their hearty interest in the Sunday-schools where their children are taught salvation by Christ alone, and to read and learn and love the Word of God? Anything more significant or suggestive in regard to the evangelisation of the masses of this country can hardly be imagined.

"My object, however, in writing this letter is to ask assistance for a special object. M. Saillens has now nine halls in the city where fourteen meetings are held every week, besides Bible-classes, mothers' meetings, and Sunday-schools. The attendances at these fourteen meetings is about 2000 weekly. The halls are pretty equally distributed throughout the city, so that there is a pretty general sowing of the Word of God. With such an attendance, with such a general readiness to hear, and with the popular sympathies evidently on his side, M. Saillens feels that the time has come for a yet more open and public proclamation of the Truth than has yet been attempted. He would like to take the hall where the meeting I have described was held, and to hold an evangelistic service there every Sunday evening. He believes it would be well attended, and that many would go to it who are not seen at the smaller meetings. If about £300 could be placed at M. Saillens' disposal he might make this great advance upon his present operations; and judging from present indications the results would be very important. Will you not ask your readers speedily to place this small sum at the disposal of M. Saillens?

"The French Pasteurs here are in thorough sympathy with M. Saillens' work, some of them rendering very valuable assistance at his meetings."

CONSECRATED WEALTH.—Dear Sir,—Referring to your interesting article in The Christian, upon this subject, I shall be glad if you will intimate to any of the Lord's people in the North-West of London, who may be desirous of helping the poor in the manner suggested, that I shall have great pleasure in giving the use of a large, comfortable room (holding one hundred people) free of cost, any week evening, by arrangement.—Yours truly,

C. Golding Dwyer.

Tolmer-square Institute,
143, Drummond-street, N.W.

DR. BAEDEKER IN RUSSIA.

I SEND you a short extract from a letter recently received from Russia in the hope that it may stir up much prayer for Dr. Baedeker and stimulate some of us to follow his self-denying example and go with the Gospel amongst the many tribes of Europe and the world.

REGINALD RADCLIFFE.

"MY DEAR BROTHER,—The Lord has indeed gone before us step by step; everywhere the doors were open to receive me. The dear Muscovite brethren have just handed me round from place to place in their waggons, putting me into their churches and wanting me to tell of Jesus and his love. The Lutherans have done the same, and the good Lord has marvellously provided by sea and by land. The passage from Odessa to Sebastopol by steamer was most enjoyable. Passengers of all nationalities on board; many received Testaments; the Russians, Circassians, Tartars, all understood *Jesus lubit vas* (Jesus loves you). It was a precious time for seed sowing. There were also Jews, Turks, and Greeks on board. Oh, what will the harvest be!

"My heart is drawn out for these scattered nations. Last night a dear Armenian brother filled one's heart with praise and drew out prayer. The Germans here all join together in one church to listen to the message of God's love. There is yet much land to be possessed. It seems as if the people had forgotten the claims of Jesus; many live as though He had no right to possess the land. Help me, beloved brother, to lay claim in the name of the Lord on the many young men who fill the meetings, and some of whom the Master wants for his service.

"The journeys over the Steppes of South Russia have been to me most enjoyable, being so well and tenderly cared for by the brethren. To-morrow I hope to make a fresh start to a number of German Lutheran colonies, which lie at distances of from thirty to forty versts from each other. I do not yet know what the Master will have me do. Continue to pray for me, and for my German brethren, and for the Russ. "Yours in his love,

"F. W. BAEDEKER."

We have also received the following letter, dated Hotel d'Europe, Odessa, December 29:—

"May I request you to place before the several meetings during the week of united prayer in London, the *very urgent need* of *Russia* and of *Austria*. Will not a fervent and continued cry be sent up from Christians in England on behalf of the poor oppressed brethren in Bohemia, and will not Christians in England continue to cry to the Lord, giving him no rest until that poor benighted land, Austria, gives room to the Gospel!

"I would also request thanks to be given for many open doors, especially amongst the numerous German inhabitants of Russia; also for many journeying mercies through the vast Steppes of this land. I hope to spend some time (ten to twelve days) in this place and neighbourhood, and after that I may visit the German colonies in the Crimea. May I request prayer for myself and the work that the Lord has called me to. A visit to the Caucasus has interested me much; there is much land to be possessed for the Lord in these beautiful regions.

"Yours in the Risen Lord,

"F. W. BAEDEKER."

THE THAMES CHURCH MISSION has received the following donations:—Fifty guineas from the Corporation of the City of London; five guineas from the Haberdashers' Company; five guineas from the Saddlers' Company.

ELIZABETH ANSELL, for over a quarter of a century known and loved in connection with the work at Stafford Rooms, fell asleep in Jesus, January 2, 1883, aged 82 years. "Absent from the body, present with the Lord."

THE BEDFORD INSTITUTE.

THE good work carried on so quietly and unobtrusively by the Society of Friends in the East-end of London is highly appreciated by all who take an active interest in Christian work in that quarter. There are now in connection with the Bedford Institute, branches at Bethnal-green, Ratcliff, Clerkenwell, Deptford, and Bunhill-fields, the Mission-rooms being situated in the most densely populated parts of these districts. At each station there is a thoroughly organised staff of workers, who endeavour to reach all classes of the people, and to benefit them in the way they most need help. Besides the religious work usual to such societies, there are cookery and sewing classes, clothing and boot stores, savings-banks, "invalids' kitchens," free breakfasts, sick and loan funds, &c. The homes of the poor are visited, and many necessitous cases relieved by a band of voluntary helpers and five Bible-women and nurses.

A monthly magazine, *Onward and Upward*, has been commenced with new year, in which there is a sketch of the life, with portrait, of the Spitalfields philanthropist, Peter Bedford. The secretary is A. T. Alexander, Bedford Institute, Spitalfields, London, E.

NOTES FROM SPAIN.

FROM the last quarterly paper issued for English readers by Pastor Fliedner, of Madrid, we take the following particulars:—

There is reason to thank God for the steady, quiet progress which is being made, and the protection and blessing which accompany the workers daily. A new political party has been formed, which is worthy of notice, as it is in favour of religious liberty, and enlightened public opinion seems to favour it.

Signor Francisco Albricias says it is intended to start in Rubi, Catalonia, a Protestant newspaper, which will be made as attractive as possible, by means of engravings, giving at the same time religious information.

The hospital in Madrid is visited regularly. Pastor Fliedner remarks that the Sisters of Mercy persecute the evangelical patients in the hope of converting them to Rome in their last moments. He, himself, had followed two Sisters of Mercy in the largest hospital in Madrid, from bed to bed, and to every patient who had confessed a change of linen was given, but to no others. The number of children in the orphanage at Madrid has increased to forty. The friends cannot refuse to help the distressing appeals made for help, and the Lord provides for all. In many districts the poor people are unable to continue their little mite towards the support of the church, owing to the failure of the harvest.

THE BOYS' HOME, SOUTHWARK.—Mr. J. W. C. Fegan has written an exceedingly interesting little book, called "The Harvest of the Streets; or, Our Homes" (price 6d.). It gives a record of twelve years' labour amongst orphan, outcast, destitute, and prodigal street-arabs. The chapters are short and bright. The first relates Mr. Fegan's conversion to God; in the second is given an amusing account of his first experience with a city waif, while the others tell of the way by which he was led step by step, under the guidance of God, and with the help of his fellow-Christians, to undertake the great work which is now so well known, and which has been so greatly blessed.

ALL NIGHT IN PRAYER.—Eleven o'clock on Monday night, January 1, saw a number of Christian workers gathered together in Bignold Hall, Forest-gate, E., to wait before the Lord in prayer throughout the night. The power of God was manifest in their midst. The pouring out before God of heartfelt supplication, showed that the object of the meeting was keenly realised by all. The last hour—from five to six, was devoted to praise and testimony, when several testified to the blessing received that night. As a practical outcome of such a meeting, it was arranged that several workers should meet on the following Saturday afternoon at five, and go out two and two among the masses, preaching, singing, tract distributing, or anything to bring them to Christ; this to be continued, and augmented as far as practicable. F. C. S.

SUPPER TO LONDON WAIFS.

LAST Friday evening, at the "Edinburgh Castle," we found ourselves in the midst of a scene such as could not probably be witnessed anywhere else. Some 1500 London children, mostly boys, homeless, or worse than homeless, were enjoying the hospitality of Dr. Barnardo and his friends. They had been found on previous nights in common lodging-houses, railway termini, market places, and by the side of the dark Thames. All were admitted by ticket, and the greater number were gathered from the most degraded quarters of Bethnal Green, Southwark, St. Luke's, Westminster, and Holborn. There was something almost terrible in the aspect of these children of the pavement. The bright eyes of some of the girls peered out from beneath masses of unkempt hair that hung like a mat over their foreheads. Some of the boys had bandages about the head, covering wounds received, doubtless, in their struggle for existence. Little feet, covered only with "London varnish," were tucked under the seat, or stretched out unconcernedly for admiration or otherwise.

After the eating and the drinking came the speaking, though much of that is never attempted on such occasions. The gypsies Smith each addressed some kind and simple words to their hearers. Mr. H. Soltau, of the China Inland Mission, also succeeded in keeping the interest of the children while he briefly gave some details of his work amongst the heathen. A selection from *Songs and Solos* was sung by several friends, the choruses being speedily caught up and repeated by the children.

Then followed an interesting series of questions by Dr. Barnardo, prompting remarkably graphic replies from his auditory. "Hands up those who sell papers." Up went many dirty hands, accompanied by the shrill cries of the street newsvendor. Those who trafficked in "box o' lights, sir," and others who followed the honourable profession of shoeblacks, made similar noisy responses. Probably the larger proportion answered to the appeal of Dr. Barnardo for a census of "those who do anything they can?" The interesting task of "weeding out" those boys desirous of receiving help was thereafter proceeded with; about seventy passed the "preliminary" examination, and were sent into a hall by themselves, where each case could be carefully considered and dealt with.

The blessed issues of this child-saving work are so palpable to every thinking reader, that all who are not indifferent to the highest well-being of their kind, must feel it both a duty and a privilege to assist, by every possible means and to the utmost extent, such a noble effort as that of which the meeting on Friday evening was but a casual illustration.

A new Home in the Burdett-road, entitled "LEOPOLD HOUSE," to accommodate 120 boys, is to be opened. It is intended for the reception of lads too young for the Stepney Home, and beyond the age at which they are received at the Jersey branch. J. T.

PARIS AID SOCIETY.—Dear Sir,—It was my happy privilege to "assist," as the French call it, at the annual Christmas Dinner given to the Governesses in Paris of British and American nationality, by Miss Pryde, the devoted directress of the Paris Aid Society, at No. 22, Rue des Acaacias, the "Home for Governesses." It was a pleasing sight to behold fifty of our fellow-country-women enjoying in a foreign land the comforts and blessings of a Christmas at home. After the Christmas fare came an evening of real enjoyment, singing Christmas carols and a selection of Mr. Sankey's hymns. Some earnest Gospel addresses were given and prayer offered, in which friends at home were remembered. The address of Mr. Turner (who has come to France for four months' evangelistic work, and to sing the Gospel) as well as his singing, left a good impression on all. The gratitude of the "invitées" was offered to Miss Pryde, whose institution is doing much good, and deserves the aid and sympathy of Christians. Help is much needed for the extension lately given to the work. Miss Pryde's address is 16, Rue Tilsitt, Paris.—Yours faithfully, W. J. LOCKIE.

Paris, Jan. 3.

A NEW YEAR QUESTION.

"How much owest thou unto my LORD?"

THOU hast forgiven my life's sinful story,
Flooded my soul with thine infinite glory;
Whispered of strength that ne'er failed in upholding
Souls that found rest in thy promised enfolding.

Thou hast been with me through darkness and trial,
Keeping my heart from distrust and denial;
Thine was the hand that both beckoned and guided,
Thine was the wisdom that planned and provided.

Thine was the love that met longing unspoken,
Hushing each fear with sweet promise or token,
Gemming each moment with mercies God-given,
Gilding each storm-cloud with sunlight from heaven.

All thou hast been to me gladly confessing,
Echoing the Old Year's sweet story of blessing,
Wait I the New Year, though veiled from my vision,
In all its treasure of love and provision.

Throughout each day may my ceaseless devotion
Surge round thy feet like a love-ruffled ocean;
Hourly endeavouring, Saviour, to show Thee
How much I love Thee and how much I owe Thee!

EVA TRAVERS EVERED-POOLE.

SPITALFIELDS GOSPEL MISSION.

BELOVED BROTHER,—Accept my very cordial thanks for the paragraph in THE CHRISTIAN for this week calling attention to the slackness of funds. Will you kindly note an error in my name as there given? It should be William Joseph Lewis.

The year just closed has been one indeed of much trial, from paucity of funds, more so than I have ever experienced; nevertheless, it has been a year of great mercy and rich blessing. To God's name be the glory.

I have now entered my twenty-fifth year of testimony for the Lord amidst the sin, squalor, and wretchedness peculiar to the poor parts of this East-end of London. The Lord saw fit at the first to lead me down in a very dark quarry to seek precious jewels for Himself; and, though sometimes I have thought dear friends have forgotten that I was still down there, praise be to his name, his grace has been all-sufficient, and many a precious soul has been won to his glory.

One part of our work for the Lord I beg specially to note, and that is, our open-air meeting at the corner of Osborn-place, Brick-lane, every Sunday evening, from six till seven. An immense crowd gathers round us—this, too, in fog, or frost, or snow, or rain, unless it pours very hard. The audience is composed of the inhabitants of the common lodging-houses, presenting one of the saddest and most pitiable sights possible. I question if a scene like to it can be found in all England—such hundreds of poor fallen, sunken fellow-beings congregated together.

The attention, order, and quiet, are most marked. Not an interrupting sound is heard. In fact, the very roughs would resent any attempt at disorder.

Though very weak, and suffering in body—feeling the strain of prolonged labour, standing there Sunday after Sunday surrounded by my band of loving helpers (some of them being trophies won at that very spot)—I count myself one of the happiest on earth.

Grace and peace be with you.—I am, yours faithfully, WILLIAM JOSEPH LEWIS.

14, *Sidney-square, Commercial-road, E., Jan.* 3.

[It would be difficult for us to express too strongly our warm regard for this dear, noble, faithful brother, one of our earliest friends in London, the monotony of whose work is only varied by now and then a more deplorable object than the average of East-end misery; but who, by a Divine law of compensation, counts himself one of the happiest on earth. Our brother, Archibald Brown, and other of the Lord's servants in the dark places of the city, make a similar claim.—ED.]

AT GAMBETTA'S FUNERAL.

SIR,—Your readers will be glad to know that, amidst all the pomp and circumstance of to-day, something was done to turn the thoughts of the thousands crowding the thoroughfares of Paris towards that eternal life, by faith in Christ, which is unknown to millions in this city, and without which there can be no real regeneration of the country.

Miss de Broen had prepared a paper, headed, "Souvenir of the Funeral of Mons. Gambetta," addressed to the "Citizens of Paris, and of all France, Freethinkers, Catholics, or Protestants," calling on them to consider God's Word to each of us, given for our consolation, when death comes into our midst. The texts written out were, Rev. xxi. 4; 2 Cor. v. 21; Rom. v. 8, 9; John v. 24—29; 1 Chron. xxviii. 9; Jer. ii. 19; John iii. 16; Jer. xxxi. 24; John xvii. 3. The conclusion pressed God's offer of pardon to each, and the acceptance of it, and the addresses of the Bible Societies were added where copies of the Word of God may be had. An invitation was also given to those who might wish to converse on the truths spoken of in the paper, to come for the purpose to the Iron-room. Sixty-seven thousand copies on large sheets, and in striking characters, were printed, also on doubled cards, easy to slip into the pocket.

The result was, that the crowd, composed of all ranks, eagerly took them; and although a few called us "Jesuits," and "Calottins" (skull-caps, in allusion to the priests), the majority were delighted, and some returned to ask for more for their friends, or to send to the country. Manufacturers also asked for copies for their workpeople. Miss de Broen, with her helpers, was able, in several instances, to give to officers of high rank, who politely accepted copies, as did some of the police and mounted guards. Many gentlemen stopped to carefully read, and then place the cards in their pocket.

An English newspaper remarked lately that the room in which Gambetta died had nothing *to suggest the existence of a soul*, or to console those who mourned him. This is the case with hundreds of thousands here, who know not even the sound of that eternal life of which Christ spoke so emphatically, and which was his great gift for this life and the next. May all who hear of the effort made by God's servant yesterday pray that the many thousands who have now some of Christ's own words in their hands, may understand and receive them. Scarcely one copy was torn or thrown away; many admired the courage of the distributors; all, for one reason or another, have kept the papers, a token among many of the willing ear of even sceptical France. Is it not as if they were waiting for the blessing that will follow prayer on their behalf?

Should any desire copies of the paper, they can be had at the Dépôt Central, 4, Place du Théatre Français. A. KEE.

3, *Rue Clavel, Paris, Jan.* 6.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending January 20:—Jan. 14, Isaiah xlv. 15-25; Jan. 15, Isaiah xlviii. 12-22; Jan. 16 Isaiah l. 1-11; Jan. 17, Isaiah li. 1-8; Jan. 18 Isaiah li. 9-16; Jan. 19, Isaiah lii. 1-15; Jan. 20, Isaiah liii. 1-12.

ZENANA BIBLE AND MEDICAL MISSION.—A series of interesting meetings in connection with this society have lately been held in Dublin and the neighbourhood, also at the Cripples' Home, Bray, and in several drawing-rooms. They have been well attended, the friends showing their interest by the collections made.

RELIGION AND SCIENCE.—The widow of the Rev. Josiah Millar, late secretary of the London City Mission, &c., has for disposal a few copies of her late husband's work, "Christianum Organum, or the Inductive Method in Scripture and science" (4s. 6d., cloth); copies may also be obtained at this office. This work shows that the inductive method of reasoning has its rise in the sacred Scriptures, and if applied to their elucidation would, it is believed, annihilate "the long standing quarrel between science and religion." Mrs. Millar's address is Pine-villa, West Bournemouth.

A NOTE OF PRAISE FROM FRANCE.

DEAR FRIEND,—It was very kind of you to insert in THE CHRISTIAN my letter to Mrs. Guinness. I trust it may call out some interest in those friends who are almost too much absorbed in their own work to long for the prosperity of others.

There is one sentence in my letter which I heartily wish to recall—that no one seems to take an interest in our valley. Our Christmas has been a most joyous one for us and the dear children. Mrs. Gordon, of Parkhill, and Mrs. Williamson, sent us a supply of gifts from Hyères, which enabled us to have a Christmas Tree for our Sabbath scholars; the first Christmas Tree ever seen in Vercheny by old or young, and a marvel to all the Commune. I do not know if the tree or the children's singing was the greater delight to the mothers. A few of the fathers ventured to look in, and were greatly struck by the children's hymns. The children were silent; all was so new they were almost afraid at first, especially the very little ones.

Then we ourselves had the great privilege of a Christmas morning's service from Pasteur Eli Vernier. It was a wonderful sight to see all the men in the Temple, even outnumbering the women. There is a kind of superstition about coming to the Temple at Christmas and Easter even among unbelievers, so all were there, and no one seeing the earnest listening and the intelligent faces raised towards the high pulpit could have guessed that these men had most of them never heard the Gospel in their lives before. Thank God that they heard it that day in its simplicity, and yet, after all, I think the best description of the sermon would be, "he preached unto them Jesus."

Then came the Communion; instead of the three or four who used to take it, there were above thirty, some, I believe, really understanding the ordinance as a pledge of their Saviour's love, and some, it seemed to me, coming in blindness, but still groping after light. Miss Mudie and I thought of Hezekiah's prayer: "The good Lord pardon every one that prepareth his heart to seek God, though he be not cleansed according to the purification of the sanctuary." Especially we pray this, thinking of one poor woman, who a few months ago denied even the being of a God, but who since the terribly sudden death of her eldest son has found no consolation except in hearing about her long-neglected Saviour. I was startled at seeing her come up to the Lord's table with her young daughter. Poor things! the ever compassionate Lord will surely not reject their inarticulate longings for salvation.

To-day, New Year's day, has been bright too. First, an utterly unexpected visit from most of our Sabbath Scholars to wish us "une bonne année" and bring us letters of their own writing. The gratitude of the children is very touching, especially some of the wildest boys. God grant they may yet be a génération to serve Him. Then an expedition to a small knot of Protestants in a Catholic Commune. Their pastor should visit them once in six weeks, and the two last times he has not come! No wonder they lose heart. I had a meeting there once before, and found they had at least retained the hymn, "Safe in the arms of Jesus."

It is a great privilege to reach such as these, but still the mass of men are out of our reach. Pray for us sometimes. A very Happy New Year to you, and a very prosperous year to THE CHRISTIAN. Oh, how welcome it is in these out-of-the-way places.—Yours in Christ,

S. R. GELDARD.

Vercheny, par Saillans, Drôme.

PECKHAM.—For the last eighteen months a few Christians have been working here with evident blessing. Outdoor and indoor meetings are held on Sundays and week days. The brother who has devoted his time to this work has carried it on in a small room, which is often packed with earnest hearers. It will now be necessary to secure a larger place. The district is a needy one, and no meetings are held within a considerable distance. All information can be had from Miss A. Wilson, Hon. Sec., 105, Pawlet-road, West Camberwell, London, S.E.

JEWS IN JERUSALEM.

DEAR FRIENDS,—As there are many who would like to have a few lines from me, and as I cannot possibly write to all, I thought it better to send a letter to THE CHRISTIAN, which will give an outline of what I wish to communicate. Many are aware that I came out here at the invitation of the Rev. H. Friedlander, whose active sympathy on behalf of the Russian Jews lately come here is known to you. In answer to prayer, the expenses of the long journey came in in a few weeks, and every difficulty was removed.

I left London on November 22, and arrived here on December 15, passing through Turin, Rome, Naples, to Brindisi, to Alexandria, and Jaffa. As journeying mercies were asked for by loving friends, and particularly a calm sea, I wish to say that the sea was uncommonly calm all the way, and the dangerous landing at Jaffa safely accomplished. I visited in the latter place Miss Mangin's well-regulated and useful hospital, where they have daily some fifty patients. This is a noble institution, and reflects the highest credit on its active and zealous founder.

On arriving at Jerusalem I found the dear Friedlanders ready to receive me, and to give me a hearty welcome. They are overwhelmed with work, and also are seeing most blessed results of their labours. The London Jews' Society are happy in having such an earnest worker at this important place, and at this particular time. The Jews are rapidly returning here, not only from Russia, but from other quarters, and their numbers may be estimated safely at some 20,000, and the total population of Jerusalem at 40,000. These figures I got from the best sources. The town is extending so rapidly outside the walls that in a little time the outside portion will be the most important, as it is already by far the most agreeable, and house-property is lowering in the old town.

One principal object I had in view in coming was to find out the possibility of placing the afflicted families in the land of their fathers; I am glad to say that this object is perfectly attainable, and already three good proposals have been made that will make the great problem of the beginning of the colonisation of Palestine no longer a vision or a chimera, but a fact. I feel that all the friends in England require is a practical, tangible scheme that they can see their way to be a success, and the money to carry it out will be forthcoming. This information I hope to be able to give on my return.

In the meantime, the helping the wants of these poor afflicted ones has been admirably met by the unceasing care of Mr. and Mrs. Friedlander, and they have won a warm place in the hearts of the Jewish people with whom they have come in contact. I have fixed no time as yet for my return home, but would beg of all who read this and know the value of prayer to plead for us, that wisdom and guidance may be given to us, and that the funds so much needed may continue to come in.—Yours faithfully, WILLIAM GREENE.

Jerusalem, Dec. 20, 1882.

FRIENDLY LETTERS.—In her most recent addition to this series of printed letters Miss Skinner turns her attention to laundresses. She has been asked to write one to "art models," and wishes us to say that she will be glad of any information that would be helpful to her in doing so. Her address is 5, St. James'-square, Bath.

THE WELCOME HOME, RATCLIFF HIGHWAY.—On Christmas morning, a party of sailors and their friends were entertained at breakfast here. Through the Lord's goodness, Miss Child was able again to be with them. The whole Christmas week has proved very sadly how Satan works in this neighbourhood; the effect the drink has on many around wrings one's heart with sorrow. On New Year's Eve the nightly meeting in the "Forecastle" was packed. Most of those who were present remained to the watch service, which was a time of refreshing from "the presence of the King." Christian friends who can help are always gladly welcomed.

Letters to the Editor.

"FATHER IGNATIUS."

DEAR SIR,—In the quotation I made in my letter published by you on the 4th ult., the word "falsehood" may bear an undue interpretation. I would wish to substitute "false teaching," as I in no way desire to attribute personal insincerity to one whom I believe earnest, though erroneous, in his belief and practices.

What I desire to assert is (in accordance with the eighteenth Article of Religion) that they are to be denounced who say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. This is the dangerous (yet now prevailing) error which seems to me involved in the position advocated by Mr. Fagan, whose letter appears in the same issue.—Yours,

10, *Marlboro'-buildings, Bath,* L. R. YALPY.
Jan. 3.

PRAYER.

DEAR SIR,—The very interesting correspondence on the subject of prayer, in a recent issue, has induced me to hope that you might find space for the following remarks. I had, previous to reading the above-named correspondence, been thinking a great deal about prayer, and the best method of offering it, and I was struck by the fact that people very frequently make use of the word "Help" when praying to God, and that evidently, when so used it means "assist," the latter word being perhaps as frequently used as the former. It seemed to me scarcely right to ask God to "assist" us, because such a petition implies that *we* will do most of what is necessary, and trust to God to do the rest, whereas our reliance on Him should be complete.

Permit me to explain myself by an illustration. Suppose that a drunkard wishes to reform; he asks God to "help" him to abstain from strong drink. I say he is very likely to fail in his endeavours. Now let him alter his prayer, and ask God to take the "desire" for drink away. I venture to say he now throws himself entirely into God's hands, and will, I believe be dealt with accordingly.

The result of my thoughts on this subject led me to search the Bible for instruction. In the Oxford edition of "Helps to the Study of the Bible," there are mentioned sixty-three special prayers used in the Scriptures. I have carefully gone through all those prayers, and find that only in one instance is the word help used, viz., Asa's prayer when going to battle with Terah, the Ethiopian (2 Chron. xiv. 11); and, strangely enough, the full reliance on God is distinctly shown by a sort of apology for its use, in the words just preceding. Others of these prayers are really remarkable for the absence of the word, viz., the prayer of Elijah for Divine attestation of his mission, that of Elisha concerning the army sent to take him, of Hezekiah for protection against Sennacherib, and, lastly, of Jehoshaphat, for protection against the armies of the Moabites and Ammonites.—Faithfully yours, LIONEL MORRIS, Lieut. R.N.

Plymouth.

MORAL REFORM.

DEAR SIR,—May I express dissent from the opinion given in your issue of the 21st December by "A Member of the Rescue Society" to the effect that the work of Moral Reform belongs to women *alone?* I believe this to be quite a mistake. It is neither desirable nor possible for women alone to do it. Since the demand *creates* the supply—*more literally* in this matter than in general business affairs—it is of the first importance to arrest the demand. The following are some of the ways in which men can aim at this:—

(1) There is a great and much-neglected work for Christian men in the reformation of the fallen of their own sex.

(2) The Social Purity Lectures to young men are doing much good. They might be multiplied indefinitely.

(3) Home training for boys should not be left exclusively to the mother. Her utmost efforts will not exonerate the father from his share and co-operation. The Scripture injunctions to parents on the training of their children certainly do not imply that the fathers are to take a smaller part in it than the mothers. It is written: "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (Ephes. vi. 4).

(4) The impurity at boys' schools shows a want there. Schoolmasters have daily opportunities of inculcating right principles, and yet the moral nature of their pupils is too often allowed to run wild. Does not a heavy responsibility rest upon those who undertake the education of youth? And are any justified in doing so who are unable or unwilling to include, as a fundamental, the culture of that important part of their nature?

(5) The positions of men as magistrates, town councillors, M.P.'s, &c., require their action for repression of immorality, the repeal of bad laws, &c.

Surely good men, duly reflecting on the harm that so many of their own sex are doing, will feel bound to come to the rescue of the injured, and, better still, to try to check the mischief.

This moral reform work devolves upon us all; and the energies of both sexes are necessary for its accomplishment. Let us each personally find out how we can do the most.—Yours truly,

SARAH HILL.

GATHERED FRAGMENTS.

THE Mayor of New York has refused to licence the production of the Passion Play in that city.

REV. W. GIBSON, of 4, Rue Roquépine, Paris, appeals through the Methodist papers for help and lady helpers in his work.

AFTER some very pleasant experiences in this country, the Malagasy Envoys are about to visit the United States in futherance of their mission.

REV. H. W. BEECHER lately stated his conviction that Church fairs and religious lotteries are far more injurious to public morals than Stock gambling.

WHILE marching through a low part of Westminster one evening last week the Church Army had some rough experiences, through the opposition of certain fellows of the baser sort.

RECENT reports are to the effect that an alarming amount of destitution exists in the island of Lewis, in the Hebrides; it has been caused by failure of crops and destructive storms.

BISHOP LIGHTFOOT, in his recent charge, expresses the opinion that the Salvation Army is fast degenerating into a sect whose extravagances are developing more rapidly than its excellences.

ACCORDING to *The Rock*, "the Ritualistic Churches in Kensington continue to fulfil their natural functions as recruiting grounds of Rome." Two Kensington curates have lately been "received into the Catholic Church."

IN his last sermon for the year at the City Temple, Dr. Parker passed some severe strictures on the daily press for the prominence given to frivolous and degrading topics, and the paucity of attention paid to the religious life of the time.

THE Glasgow Free Presbytery has been discussing the best ways of recovering "lapsed members" and reaching non-churchgoers. "A scheme for entering into a co-operative union with the other churches was generally approved of."

IT is stated that Mr. Samuel Morley, M.P., is to be raised to the peerage before the end of the present Parliament. *The Methodist* thinks that not only would such an honour be borne by Mr. Morley with grace and dignity, but it would be a testimony to the dignity of commerce and to the worth of benevolence.

AT a Y.M.C.A. reception in Boston, given to Mr. Joseph Cook, on returning from his round the world tour, he was asked what had pleased him most during his absence. "I was most pleased," he replied, "with the glimpses I had of the deep spiritual life of the great preachers who lead the Christian thought of the world."

WHEN laying the corner stone of a new church, Bishop Simpson, of America, recently said that one of the best answers to those who assert that Christianity is dying out was simply to build more churches. "Infidelity builds no churches, founds no asylums, endows no universities. It provides no refuge for the poor, and furnishes no help or comfort to those who weep."

GEE STREET CHRISTIAN MISSION AND RAGGED SCHOOLS, Goswell-road, St. Luke's, London, E.C.—The Committee of the above appeal for funds for the relief of the sick and poor connected with the Mission and schools, and for carrying on the work. Contributions will be thankfully received and acknowledged by Henry Rudgley, Hon. Secretary, 82, Wood-street, Cheapside, E.C.

Notices of Books, &c.

Mr. Elliot Stock has published the thirty-ninth Annual Volume of THE CHURCH. It is well worth buying for the discourses.

"SHINE YE." By Mrs. CRONYN. 1d. *S. W. Partridge & Co.* Bright thoughts for the new year on the duty and privilege of making our lives luminous by holding forth the Word of life and by a consistent daily walk.

THE POSTMAN. 1d. *Passmore & Alabaster.* This periodical is edited by Mr. W. Y. Fullerton, whose evangelistic work in connection with Mr. Smith is so well known. We commend our contemporary for the variety, vigour, and freshness of its contents.

THE METHODIST FAMILY MAGAZINE (66, *Paternoster-row*) forms a pleasant medley of good things, homely and wholesome stories being mingled with sound and practical religious teaching. There is throughout the genial, happy tone that seems inseparable from everything Methodistic.

THE CURFEW BELL. DUM SPIRO SPERO. "JIM, THAT'S THEE!" Three well-written Poems, by Mr. ALBERT MILDANE; all directing the reader to the Saviour of men. Adapted for distribution. To be obtained from *Mr. W. B. Horner*, 27, *Paternoster-square*. 1d. each.

AMUSEMENT AND RECREATION: What to Choose and What to Avoid. By EVANGELIST HOPEWELL. *Passmore and Alabaster.* This booklet gives many useful hints as to the best way of utilising spare moments. It is marred, however, by the introduction of political topics that are open to debate.

SANDY'S FAITH. By LYDIA L. ROUSE. 1s. *Religious Tract Society.* This well-told story of Southern Scottish life is another true depiction of that simple yet impregnable faith so characteristic of the Scotch nation, and is a fitting rebuke to our too frequent fears, and mistrust in the purposes of God towards his people.

TWILIGHT TALKS. By AGNES GIBERNE. 1s. 6d. *Religious Tract Society.* A book eminently fitted for the leisure hour. It is a striking example of how scientific subjects may be explained to the young in a chit-chat and interesting fashion. These clever "talks" will fill the youthful mind with astonishment and delight.

SCENES IN CAIRO. By ANNIE R. BUTLER. 1d. *W. Mack.* This, the latest of the Children's Medical Mission stories, written by Miss Butler in her usual pleasing and lively style, is of special interest at the present time. An account is given of a visit paid to the British Mission Schools and the Medical Mission carried on by Miss M. L. Whately and the medical missionary, Dr. Azury.

DAYSPRING. By EMMA MARSHALL. 5s. *Home Words Office.* A delightful story, the scene of which is laid in the days of William Tyndale, whose work of Bible translation is brought into prominence. To have a closer acquaintance with the history of the Book of books is the duty and the privilege of all who love its teachings; we trust many will read this goodly volume, and so acquire that knowledge.

FRUITS OF A RETIRED LIFE. Poems by the late HOLMAN SHEPHARD; with memoir. *S. Harris & Co., Bishopsgate-street.* The memoir, which occupies the first forty pages of this book, is interesting and instructive, and is a valuable testimony to the good effects of total abstinence on a chronic and lifelong sufferer. Many of the poems are of considerable merit; they all contain much practical wisdom.

FABLES FOR "YOU." By Mrs. PROSSER. 2s. 6d. *Home Words Office.* A perusal of this book leads us to concur in its title, for surely there are few so wrapped in a sense of their own immaculate correctness of behaviour, as to be unable to profit from this quaint method of pointing out the inconsistencies and weaknesses of poor human nature. The book is profusely illustrated, and handsomely got up.

WE have pleasure in drawing the attention of superintendents and teachers of Sunday-schools to a series of placards, cartoons, and illustrated readings issued from *No. 2, Castle-street, City-road, E.C.* The placards (8d.) give, in large, plain block letters, the most important rules for observance by the children in school. The importance of pictorial aids to instruction is now recognised in most schools. The clearly-defined and beautifully-drawn characters in these cartoons and illustrated readings (1s. each), representing scenes in the life of Christ—the former with a background in gold, and the latter in light blue—are well calculated to fix the attention and impress the mind of the child.

POLISHED CORNER-STONES; or, Letters to School-girls, by Popular Writers. Edited by CAROLINE G. CAVENDISH. *S. W. Partridge & Co.* Contains much trenchant wisdom in a small compass. These letters, issued originally to members of the "Christian Women's Educational Union," cannot fail to inspire new and solemn thoughts of the responsibilities of life into the minds of girls who come under their influence. The present selection should be widely circulated.

FROM INDIA'S CORAL STRAND. By E. LAKSHMI GOREH. 2s. *Home Words Office.* Lovers of sacred poetry will be charmed with this tasteful little volume. Ellen Lakshmi Goreh is a talented Brahmin lady, who has been educated in this country. The leading incidents in her life are skilfully sketched in the introduction by the Rev. Charles Bullock. The poems combine depth of experience with a fervent richness of expression, and an exceeding tunefulness of rhythm.

FOOTPRINTS AND "LIVING SONGS." By FRANCES RIDLEY HAVERGAL. 1s. *Home Words Office.* These gathered fragments of one whose memory is still fragrant, form a gracious little souvenir. Edited by the Rev. C. BULLOCK, the footprints are graphically traced by Miss E. S. Coombe; Mrs. Crane contributes a "specimen glass" of F. R. Havergal's choicest songs; while another "specimen glass" by Miss Havergal herself—an unfinished MS.—fitly concludes the selection.

The Wesleyan Methodist Sunday-school Union have issued "The Scholar's Tablet Book, for Seniors and Juniors" (3d. each), which will be appreciated by the members of that important denomination. The volume of OUR BOYS AND GIRLS, for 1882 (1s.), is full of pieces that will attract and instruct the young; it is prettily got up. The SUNDAY-SCHOOL MAGAZINE forms a considerable volume. The "Lessons" are so valuable that it is fitting they should be thus bound up and preserved.

VANGUARD OF THE CHRISTIAN ARMY. By the AUTHOR OF "GREAT VOYAGERS." 5s. *Religious Tract Society.* A book which has aimed at, and most successfully accomplished, a sketch of the lives and work of some eminent missionary pioneers. The writer has gathered up an amount of history connected with bygone days in a wonderfully attractive style, which makes it at once acceptable to the enthusiast in great undertakings, and a stimulus to missionary zeal and enterprise. The volume is richly illustrated.

DULCE DOMUM. By the late Rev. F. PERRY, M. A. *J. Davis*, 201, *Old Kent-road.* This republication, in a cheaper form, by the author's son, is a treasury of sound wisdom, practical exhortation, and exalted moral and spiritual teaching. The various aspects and relationships of social life are dealt with so exhaustively that we feel we sit at the feet of a guide of rare excellence, whose loving, earnest words are specially needed in this age of shallow principles and thoughtless activity. We commend this admirable work to every householder.

Messrs. S. W. Partridge & Co. have published some neat "Motto Cards" in gold and silver borders, the verses being specially written by Mr. W. Luff for members of Sunday-schools and Bible-classes. A wish is given on the reverse side, with space for name. They are both pretty and apposite. The price is 1s. per dozen. The same publishers issue "Golden Lays for the New Year" and "Spray Drops from the Fountain of Life," consisting of assortments of sixteen different hymn leaflets, by Mr. Luff. Price 6d. per packet.

THE WORLD IN PICTURES. Under this title a charming series of books, "The Eastern Wonderland," "Peeps into China," "Glimpses of South America," "Round Africa," "The Land of Temples," and "The Isles of the Pacific," have been published by *Messrs. Cassell, Petter, Galpin & Co.* The engravings are admirably executed, and are very varied in their subjects; an immense amount of useful and valuable information is intermingled with them, and the public ought to be grateful to those who disseminate useful knowledge in such an attractive guise.

ANECDOTAL NATURAL HISTORY. By Rev. J. G. WOOD and THEODORE WOOD. 2s. 6d. PRACTICAL LESSONS ON INSECT LIFE. By THEODORE WOOD. 2s. 6d. These handsome prize editions from the educational publishing-house of *Mr. Joseph Hughes, Pilgrim-street*, are written in a popular and interesting style. They show what may be produced in the way of entertaining literature without the aid of fiction. The wonderful adaptability of both animal and insect life to the sphere each species is created to occupy is brought out in a striking manner, and must tend to impress the dullest comprehension with a sense of the infinite wisdom of the Creator.

SEEKETH NOT HER OWN. By Miss SITWELL. 3s. 6d. *J. F. Shaw & Co.* In the title we have the keynote of this excellent story of peasant life in Brittany. The daily life of the Breton peasant is told with a simple naturalness by Miss Sitwell, and the new life of faith and consecration in both chateau and cottage is beautifully and earnestly set forth.

BIBLE CLASS PRIMERS. Edited by PROFESSOR SALMOND, D.D., Aberdeen. *Macniven & Wallace, Edinburgh.* We have already commended this excellent and useful series. We have now before us "Joshua and the Conquest," and "The History of the Reformation," both by Rev. Professor Witheron, Londonderry; and "The Kings of Israel," by Rev. W. Walker, M.A., Monymusk. We value these compilations and condensations because they consist mainly of facts rather than of opinions, while the facts are so narrated as to show that the sympathies of Editor and writers are distinctly on the side of Evangelical truth. These little sixpenny books are admirably adapted for teachers and scholars; and Evangelists and preachers of all kinds would get much valuable information, far better suited to the needs of the people than the rationalistic speculations of some more pretentious books.

TEMPERANCE ITEMS.

THE Arbroath Gospel Temperance Union has now a membership of 7240.

MR. W. FORBES has conducted a three days' Mission at Plymouth with much success.

MR. GEORGE BLAIKLOCK has conducted a three days' Mission at High Wycombe; 400 new pledges were signed.

MR. FRANCIS MURPHY conducted a campaign in Perth last week; the details have not as yet reached us.

A GREAT "demonstration of reclaimed drunkards," was held last week in the Glasgow City Hall, by the Salvation Army.

ANOTHER Gospel Temperance Mission has been held in Holloway, at which a considerable number of fresh pledges has been secured.

AT the close of a short Mission in Driffield a grocer and wine merchant in the town signed the pledge and donned the ribbon. He further announced his intention to put his stock of with "down the sink," and henceforth to forswear the traffic.

IN a short article, wishing a happy new year and God-speed to the temperance organisations, *The Echo* says the drinking customs of the country must be assailed in detail without ceasing; the most certain certain and effectual method is to begin with the young.

AT the recent annual meeting of the Leeds Women's Christian Temperance Union, Sir Ed. Baines said that while he rejoiced at the failing revenue from the consumption of intoxicants, he regretted a sad increase in the number of women who were slaves to drink.

A NEW coffee house in Glasgow, specially intended for sailors, has been opened. Mr. Alex. Allan, who presided, said that there were upwards of thirty large public-houses along the Broomielaw—the district of the docks. Scotland can boast at present of eighteen teetotal Provosts. One of them, Mr. Moncur, of Dundee, is about to be entertained at a banquet by his brother magistrates and other public officials.

MILDMAY MISSION TO THE JEWS. — On the evenings of Monday and Tuesday, 1st and 2nd inst., two interesting gatherings of Jews were held in the Mission-room in Hooper-square, E. The room, which holds about 200 persons, was crowded, on the first night by adults, and on the second by children. A substantial repast was provided on each occasion. Mr. Wilkinson, on Monday night, gave his audience plainly to understand that Jesus Christ, their rejected Messiah, would be preached, and that all the efforts of his friends were inspired by this one aim. Everyone present remained to hear the earnest and faithful addresses which were delivered by the friends. On Tuesday evening, several of the Jewish children attending the night-school recited clearly and accurately certain well-selected portions of Scripture from the Old and New Testaments. The proceedings were varied by the children singing hymns. At the close, a generous distribution of prizes and gifts of a useful kind were given to those who have attended the school regularly and behaved well. Prayer is asked that this, the most important department of the Mission, may bear much fruit.

(*For Forthcoming Meetings, &c., see p. 22.*)

(*Continued from page 3.*)

Miscellaneous.

IMPORTANT TO LADIES.—When you send your "things to the wash," kindly insert in parcel a "Friendly Letter, addressed to Laundresses," &c., price ½d. To be had from Author, 5, St. James'-square, Bath; or publishers, JARROLD, London and Norwich.

KINDNESS TO ANIMALS.—Card pictures with suitable anecdotes, coloured borders, seven varieties, specially adapted for schools and free distribution: dozen 8d., score 1s., hundred 4s. 6d., carriage free.—C. BARROW, 11, Ampton-road, Birmingham.

Publications.

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THE CHRISTIAN SOLDIER. Thoughts suggested by the War. By Rev. A. R. M. FINLAYSON, Alderley Edge. 32 pages. Price 1d

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The three Periodicals for one year 2s. 6d.
DRUMMOND'S TRACT DEPOT, Stirling, N.B.
London: S. W. PARTRIDGE & CO.

CHRISTIAN BAPTISM, as contained in the Word of God, by FRANK H. WHITE. S. W. Partridge & Co. Post free 4½d., of Mr. Joseph Everett, 75, Cornwall-road, London, W. "The best little book on Baptism it has ever been our lot to read."—*Messiah's Witness.*

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London: C. MITCHELL & Co., Red Lion-court, Fleet-street.

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At a time like the present, when, in Great Britain, Popery, and its evil progeny Ritualism, are both insidiously and openly seeking to gain the supremacy, it is necessary to the well-being of our country that the story of FOXE'S BOOK OF MARTYRS should be regarded as an essential part of the education of our children. The issue of the present edition, at a low price, and in the convenient form of MONTHLY PARTS (16 parts at 6d. each), places this valued book within the reach of almost everyone.

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PRAISE.—For great blessing on Gospel services at Sourton, Devon.

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PLACES.—For blessing on a special Gospel effort among 250 cabmen and boys in Bournemouth.——For Gospel Missions to be conducted by Rev. Henry Dening, at St. Andrew's Church, Harrow-road, W., and St. Andrew's Church, Leeds.——For blessing on Evangelistic services at Lipton and Thorne Cross, from Jan. 21 to 28.——For blessing in Wortley during the Mission from Jan. 20 to 30.——For blessing on a new Gospel effort on Sunday evenings at Worcester.——For a rich blessing on a week of Children's services at Carshalton.——For a great blessing on a Mission at Sheepy, near Atherstone, Jan. 20 to 28, conducted by Rev. S. Chorlton, of Sheffield.——For blessing on a fortnight's Mission at Woodley, near Stockport, Cheshire, from Jan. 21 to Feb. 4, conducted by Mr. Gillingham, of the Evangelisation Society.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY'S FORTHCOMING ENGAGEMENTS—1883—Jan. 18 to Feb. 7, Birmingham; Feb. 11 to 18, Belfast; Feb. 20 to 23, Leicester; Feb. 25 to 28, Nottingham; Mar. 1 to 15, Manchester; Mar. 16 to 30, Leeds; Mar. 31 to April 14, Liverpool.

WEEK OF PRAYER, JAN. 7–14.

EVANGELICAL ALLIANCE: Steinway-hall, Lower Seymour-street, Portman-square, at 11.30 each morning. Mon., Jan. 8, address by Ven. Archdeacon Richardson, M.A.; Tues., address by the Rev. C. Clemance, D.D.; Wed., address by the Rev. G. Stringer Rowe; Thurs., address by Rev. Donald Fraser, D.D.; Fri., address by the Rev. J. Bennett, M.A.; Sat., address by the Rev. Thomas Brockway.

The South London Branch of the Alliance have arranged meetings daily during the week:—Mon., at 7 p.m., Metropolitan Tabernacle; Tues., at 7.30 p.m., Lecture-hall, Streatham Hill Congregational Church; Wed., at 7.30 p.m., Lecture-hall, Presbyterian Church, Clapham-road; Thurs., at 7.30 p.m., Lecture-hall, Denmark-place Chapel, Cold Harbour-lane; Fri., at 7.30 p.m., St. Matthew's School-room, Brixton; Sat., at 7 p.m., Lambeth Chapel, Lambeth-road. The addresses will be given by the Revs. C. H. Spurgeon, J. P. Gledstone, Dr. McEwan, Dr. Stanford, N. A. Garland, and John McKenny.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—Meetings will be held in the Council-room of the Centenary-hall, Bishopsgate-street, from 1 to 2 p.m. Mon., address by Rev. G. W. Olver, B.A.; Tues., address by Rev. C. Campe; Wed., address by Rev. A. Sandison; Thurs., address by Rev. J. T. Briscoe; Fri., address by Rev. J. S. Edmond, D.D.; Sat., address by Rev. E. W. Moore, M.A.

CONFERENCE HALL, ECCLESTON-STREET (three minutes walk from Victoria Station).—Meetings for prayer and praise every morning at 11.30; prayer and addresses to believers every evening, except Saturday, at 7.30.

MILDMAY CONFERENCE HALL.—Monday Jan. 8th to Saturday, Jan. 13, at 11 a.m. and 7 p.m. The following will give Addresses:—Revs. A. Bax, David Brodie, Gordon Calthrop, Wm. Cuff, John Edmond, Fredk. Greeves, D. B. Hankin, D. A. Herschell, Jas Stephens, E. A. Stuart, F. H. White, J. Wilkinson, Geo. Wilson, and Dr. Lazeron.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales, on due notice Apply, Hon. Sec., 21, Surrey-st., Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Apply, Hon. Sec., 30, Surrey-sq., S.E.

THE IRISH EVANGELIZATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

CONVERSION OF ISRAEL.—Meeting for Prayer, at 4, Guildford-place, Russell-square, each Friday at 8 p.m.

REV. W. HASLAM'S ENGAGEMENT.—St. Stephen's Leeds, Jan. 20.

REV. W. H. AITKEN'S ENGAGEMENTS.—Jan. 6 to 19, Bedford, St. Cuthbert's; Jan. 21 to Feb. 7, Leeds, Canon Jackson's Church; Victoria-hall, Feb. 8 to 25; March 4 to 19, Weymouth; March 31 to April 16, Wareham; April 22 to May 6, St. Matthew's, Bayswater; May 26 to July 2, South London.

Y.M.C.A., THE PRIORY, 193, Upper-street, N.—Thursday, Jan. 11, 8.30 p.m., Address. Sat., Jan. 13, Bible Study. Sun., Jan. 14, 9.30 a.m., Fellowship Meeting; 3.15 p.m. Bible Class; 8.30 p.m., Evangelistic and Testimony Meeting. Wed., 6 to 10, *anxious Inquirers and Strangers are seen by the Secretary.*

——— West Branch, Burlington-hall, 23, Savile-row, Regent-street. Week of Prayer. Prayer-meetings on Thursday Jan. 11, and Saturday, Jan. 13, at 8.30 p.m.; Bible Class on Sunday, Jan. 14, at 3.15 p.m., conducted by Mr. Henry Varley. He will give an introductory exposition on the Epistle to the Ephesians.

——— Iona Rooms, 205, High-street, Camden Town. New Year's Social Reception, Thursday evening, January 11, Mr. J. H. Tritton will preside; addresses by Revs. Marcus Rainsford, M.A., and Marcus Rainsford, Jun., B.A. Tea, coffee, &c., 8 to 8.30 p.m.

EXETER HALL.—Each Sunday evening in January, at 7 p.m. Addresses by Mr. Henry Varley.

AGRICULTURAL HALL SERVICES.—Sunday, Jan. 14, 3.30 p.m. Rev. J. T. Wigner: 7 p.m., Messrs. G. E. Elvin, Lazenby, and Lawless (soloist).

ST. GEORGE'S HALL, Langham-place, W.—During January, Sun., 11 a.m. and 7 p.m., Mr. Denham Smith; also at Burlington Hall, Savile-row, W., Wednesday, at 8 p.m.

STEPNEY MEETING HOUSE, Spring Garden Place, E.—Mrs. G. S. Reaney will give an Address to Men and Women every Sunday, at 3 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster at *Newport, Salop;* at *Bognor*, Jan. 15 to 22; Mr. Seyler at *All Saints' Schools, Muriel-street, Caledonian-road, N.*, Jan. 11 to 12; Mr. Dennes at *West-street School-room, Carshalton*, Jan. 8 to 12; Mr. Spiers at *Newton Abbot.*

THE DEEPENING OF SPIRITUAL LIFE.—Stafford Rooms, Tichborne-street, Edgware-road, on Friday, January 12, at 3.30 p.m., Rev. S. Darwin Fox; subject, "Joy and Usefulness."

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, Jan. 12, at 7 p.m. (tea at 6 p.m.), "Deepening of Spiritual Life," Rev. E. Gill, M.A., Chaplain to the Salvation Army; Tuesday, Jan. 9, at 11.30 a.m., "Second Advent," by Miss Mason.

DR. THAIN DAVIDSON'S Monthly Sermon to Young Men Presbyterian Church, Colebrooke-row, Islington. Sunday, Jan. 14, at 6.30 p.m.

THE "MERCHANT'S LECTURE," Weigh House Chapel, Fish-street-hill.—Lecturer for January, Rev. Dr. Allon. Tues., at 12 noon.

MEETINGS FOR PROMOTION OF HOLINESS.—Mrs. Boardman's Bible-class at 11.30 a.m., every Wed. Rev. W. E. Boardman Tues. at 5, Rochester-sq., Camden-rd., 6 p.m., Conversational meetings, 7 p.m. Bible reading. 1st Tues., each month, afternoon meeting at 3.30.—Surrey Chapel, Blackfriars-road, Sat. 7.30 p.m., Rev. B. Senior presiding.—Every Mon., at 7.30 p.m., at 39, Park-lane-terrace, Albion-rd., Stoke Newington (Mildmay-park Station).—Bethshan, 10, Draytonpark, Highbury, Sun., 6.30 p.m.; Wed., 3 p.m., Holiness and Healing.—At 5, Northampton-place, Upper Holloway-road, N., Thursday, 7.30 p.m.

EVANGELISTIC MISSION.—"The Oxford" Music Hall, 6, Oxford-street, W.; Sunday, at 7 p.m., Mr. Geo. Tonkins, Subject: "Unlimited supply; and its channel." Mornington Hall, corner of Granby-street, Hampstead-road: Sun. at 7 p.m., and Tues. at 8 p.m., Mr. Herbert R. Francis. Kilburn Hall, Kilburn-gate (*not* Town Hall): Sun., 7 p.m., and Wed., 7.30 p.m., Mr. W. R. Lane, special Bible-readings by Pastor J. Wilkinson (Mildmay Mission to the Jews) every Mon. at 7.30 p.m. Malden Hall, Queen's-crescent, Haverstock Hill; Sun. at 7 p.m., and Thurs. at 7.30 p.m., Mr. Geo. Hucklesby. Temple of Varieties, King-street, Hammersmith; Sunday, 5.30 p.m. Mr. W. R. Lane, and Mr. E. Ives at 7 p.m. Anchor Mission Room (Upper Room), late Anchor Assembly Rooms, King-street, Hammersmith: Service, Tues. and Thurs. at 3 p.m., Mr. R. W. Lane. Bignold Hall, Bignold-road, Station-road, Forest-gate: Sunday, 7 p.m. (Subject: The Publican's Prayer), and Wednesday, 8 p.m., Mr. F. C. Spurr. Wed., 6.30 to 7.30 p.m., Children's Service. Omega Hall, Omega-place, Alpha-road, Regent's-park: Sun. at 3.30 and 7 p.m., Tues. and Fri. at 8 p.m., Messrs. W. H. Smith and J. Spruut, 190, Alexandra-road, St. John's-wood; Wed. at 10.30 a.m., Prayer-meeting for workers. Dalston Hall, Dalston-lane, near the Junction; Sun., 3.15 p.m. (subject: The Life of Nehemiah), Mr. J. E. Jack; and at 7 p.m. special lectures by Mr. Geo. Hucklesby, on "The Tabernacle in the Wilderness," illustrated by a model and diagrams; every Tues. at 8 p.m., every Thurs. at 8 p.m., Mr. J. E. Jack. Saturdays, at 3 p.m., Children's service.

Notices.

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Communications received with thanks—H.M.H. W.S. M.B. J.A.R. A.W. S.S.M. Miss C., Philadelphus, W.C. A.M. C.T. J.R.M. L.M.T. A.H. F.W.B. S.T.F. C.M.P. Ignatius, W.N. L.V. S.C. T.R.G. M.M. W.J.L. A.S.W. H.G.S. F.C.S. W.G. W.H.M. C.G.D. F.W. E.H. J.W. G. de G.G. M.S. F.F. Nellie, H.C. W.J.L. Edinburgh, F.P. W.H. T.G.B. C.C. Effie, J.W. E.W. A Working Man, A.W. W.Q. H.N. C.H.M. T.B.H. J.B. H.T.E. J.K. G.T.G. S.H. E.T.H. T.S. B.S. D.P.K. A.K. G.B. J.P. M.M. G.E.P. E.M.C. G.W. J.B. A.G. J.S.F. W.A.B.

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The patient, like Lady B., has been about two years under my treatment, with marked improvement from the first. In all such cases long perseverance is absolutely needed to conquer the foe. Her recovery, however, would have been completed earlier, no doubt, had she not suffered an interval to occur without medicine at several periods.

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"I am keeping pretty well. I have not any pain or cough now. . . . Would there be danger for me to stop taking medicine now?"—*February* 6, 1882. (There would have been danger of relapse, and I told her so; but again reduced the charge for medicine to meet her circumstances).

"I have not been so well for five years. I thank the Lord for directing me to your medicine. Please use my testimony as best you can."—*August* 7, 1882.

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THE CHURCHES IN RELATION TO EVANGELISTIC WORK.

PRIZE ARTICLES

By Rev. EDWD. SMITH, Fairfield, Manchester.

CHAPTER VI.—(*Concluded.*)

IF a very plain-speaking Christian were listened to, he might add to all this, and say, "These tyrannous and ultra-refined people are apt to clique together. They are social almost to the extent of being convivial. They feel as if the Total Abstinence movement fixed a brand on them, and so they are either obstructively passive in Temperance efforts or else they indulge in unworthy allegations against the cause and its supporters. They speak evil of any religious earnestness which takes this shape in the presence of friends and of children. They keep intoxicants on the sideboard and on the table, and then rail both at fervid piety and aggressive 'teetotalism.'"

No experience the writer has ever had, either as pastor or evangelist, would warrant him in contradicting such statements as these, though he would be very glad to do it if he could. "Refined" minorities and anti-temperance are often closely leagued together; and both alike, whether they recognise it or not, are giving new nerve to the arm which would snatch the crown from the head of Jesus.

Are those who constitute this tyranny amenable to reason? No doubt numbers of them are. Those who are superficial and coarse, but who desire to be "in the swim" with their "betters," are the worst to be dealt with. Rational pleading has specially hard work to gain its point in so-called mission-rooms and in village sanctuaries, where the practices of the art-loving churches are most ambitiously copied. But the thoughtful and high-strung are selfish, more *uncon*sciously than consciously. They do not intend to indulge in tyrannous coercion or repression. They would not willingly disfranchise, unjustly, the mass of their less-talented fellows. And so firmness and mildness of appeal will often suffice to break up

THIS PERNICIOUS DESPOTISM.

At any cost it must be broken up. It is verily and enormously blood-guilty. That word is not a whit too strong and sweeping. Things would not have been as they are now but for the tyranny of refinement; and they can only be mended by that tyranny being in some way crippled or quenched. Withal, the hope of thus reducing its power is all the stronger when we remember that its best constituents are approachable from the side of loving argument. And if the latest modern movement for the good of the wrecked and the drifting [the Salvation Army] had done nothing else, it is amply justified by its having encouraged a new flexibility in the evangelical churches.

Let the refined consider! Can they expect one who has been used to the ranting, roaring chorus of a public-house, to enter into the sweet-sounding minor or the weird Gregorian? The tunes born in past revivals of religion are most suitable for the lowest strata of the land to-day. Compositions such as those which excite an American camp-meeting will go with a swing, and will delight the natures in which strong feelings are habitual. They enjoy a banquet of melody. They will swallow much unpalatable truth if only it be sweetened with music. That pathetic tune set to "Come, birdie, come," has been made use of most ingeniously by being sung to "Come, Jesus, come," and, no doubt, the euphonious yet glowing lines of the adaptation have come with novel force to many a soul. Those who do not understand music as an art are profoundly moved by it. Even as was Dr. Guthrie, who said, "Though I have never composed music, music has often composed me."

Religiously, moreover, numbers of English people are very little above those poor slaves with whose inartistic but emphatic rhymes the Jubilee Singers have made us familiar. And if refinement denies them such psalmody and insists on using exclusively the measured productions of great musicans, then such high-handedness must be attacked as being just so much inexcusable selfishness. The armies who first chanted the Marseillaise, *shouted* rather than sang it, and its stormy strains helped them to many a victory. Let, then, every facility be afforded in some parts of Church life, and notably in some neighbourhoods for resonant, vehement, inartistic singing. Let newly converted men and women be exhorted to find out the treasures of their voices and to employ them in bursts of such harmonies and sentiments as best fit into the mind and the soul. So shall many a reproach be removed and many a trophy gained.

No need for the formation anywhere of two parties. There is nothing more to be dreaded and avoided. Such a formation soon gets chronic and is fatal to any advance. Compromise can be tacitly agreed upon. Let the æsthetic have a portion of the Church-service and the Church meetings, but, if there be any giving way it ought to be on their side, because they are the more enlightened; and then let the others have their fill of what pleases them best. A poor man was once informed that "he was not in tune." His answer was, "My heart was so much in tune that I really did not know my voice had got awry." Can any condemnation be too pronounced for the Church opinion which interferes with the utterances of "tuned hearts"?

And can the refined who help to make up building committees refuse to choose sites and structures with the design of giving the hearthstone feeling to those who attend? Cosiness, and the crowding of the audience around the speaker should be aimed at. But if the Gothic is to be insisted upon without any modification or any adaptation to the needs of our countrymen, why, let such tyranny first be remonstrated with, and then, if it relent not, be somehow brought to share the fate of the Tarquinian tyranny at Rome.

We need, too, in most churches

A NEW ELASTICITY.

Variations may be largely introduced. They will be grateful to most attendants on the services. The less developed a mind, the greater its craving after variety; and most minds are but poorly developed. The millennium of mind is far distant. We shall never hasten it by declining to meet the present wants of the population. Let charity be had both in thought and in practice. Some of the most powerful prayers I have ever heard have set all grammatical rules at defiance. They have been literally the out-pourings of the souls of men, once brutalised, but now regenerated. What if the quantities *are* false, and the expressions painful to cultured organisms? Would not any complaint about them grieve that Holy Spirit who has dictated the *petitions* if not the phraseology?

The tyranny that would prevent certain variations of service and the public exercises of illiterate men, ought to be looked upon as factious opposition to the behests of God. Liberty for testimony and prayer, bands of singers in the streets, responses aloud to the Mission-room addresses, boisterous utterance of the songs of Zion, are all within the lines of the Spirit's work, and any formal or informal combination that would reflect upon them is of Antichrist.

The tyranny of refinement refuses the emotional its fair place. But God gave man his emotional nature, and the Christian religion has ever striven to give it proper vent. The basis of religion is rational, not emotional, but to have and to display feeling is a sanctified luxury. Our fathers had sense enough to recognise that. When Bishop Burnet preached in the great cathedral two hundred years ago, loud "hums" of approval arose from his auditory. Let place be found in every church, in or around which are the uneducated and effervescent, so that they may display their feelings in their own way.

Kingsley, himself—one of the most classical and refined of men—has affirmed, "I wish for no heaven but what pot-boys and navvies may share with me." And who was more refined than our Lord? He was more sensitive to all manner of discord than is an aspen leaf to the wind. Yet in illustration of one of his profoundest teachings, he used the figure of an old leathern bottle; and in restoring the blind man, he anointed the sightless eye-balls with a mixture of spittle and clay. And to-day God fills with the Holy Spirit the ignorant as well as the literate.

To all this the churches ought to wake up. The tyranny so repeatedly spoken of is of secret growth. Men see not at the beginning to what it will attain. At last its proportions are great and its features grim. He who dares to assault it must make up his mind to do so at the risk of being personally unpopular. He who insists on a give-and-take system may expect an ugly reputation in some quarters. Any disturbance of an existing *régime*, however palpably harmful that *régime* may be, is sure to be met by the accusations: "Thou art a divider of the brethren; a lover of novelty for novelty's sake; a person of coarse grain, without sympathy or breadth."

But the issues at stake are too great to permit of our being lightly frightened out of our duty. Let the weapons of reason be employed to the utmost extent possible, and then there will be the less necessity for the hand of iron. But if the labouring, suffering, sinking populace is to be seized and ennobled, the tyranny of refinement in the churches must be upset. Agitation will force the question upon the attention of the great public assemblies. They are already looking at it. Mission hymn-books, containing tunes often despised as "ranting" and "jiggy," are being compiled and sent out under the official stamp of great denominations. There is more and more a disposition to acknowledge any agent or method however irregular, whose operation is pro, ductive of good.

But other steps should be taken at an early date. The bold counsels, daring deeds, fixed determination, quiet banding together of the haters of this gross, though often unconscious tyranny, will do much to effect its partial or total overthrow; and the thoughtfully refined will say: "I will consent to give up some of those public æsthetic pleasures that are meat *to me*, but by which 'my brother stumbleth, or is offended or is made weak.'"

Notes and Comments.

REV. DR. A. B. EARLE, author of "Bringing in Sheaves" (*Morgan & Scott*) last year concluded the fifty-second year of his ministry. To mark the event, a company of friends, to the number of 300, gathered at Newton, Mass., and vied with each other in expressions of affectionate regard for this venerable servant of Christ. Despite his advanced age, Dr. Earle is still in the thick of the fight. Since the beginning of the year, he has been preaching thrice each day in Brooklyn, New York, and he was to commence a series of Revival meetings in Tremont Temple, Boston, on 17th inst.

A contemporary recently announced that Mr. Mayor, who has laboured so successfully in Kabylia, was dead. This is not the case. We are glad to say that he returned to his work after a short visit to Europe, and is much better in health. Our dear friends Mr. and Mrs. George Pearse are still in Algiers, and write us that the appeal for helpers to which we recently gave prominence is likely to have good result in several volunteers—men and women.

Anything more exquisitely beautiful, or gratifying to the eye, than the groupings and colouring of the Alpine flowers in Baroness Helga von Cramm's Album, could scarcely be conceived. This fine floral portfolio is entitled "Sunbeams from the Alpine Heights," and contains twelve groups of plants, comprising more than thirty distinct species. A table is prefixed giving the name of the plant, where it is found, and the time of flowering. The profits arising from the sale of this charming souvenir of the "Alpine Heights" are devoted to a charitable purpose. The Album may be procured of Mr. S. Jennings, 16, Duke-street, Manchester-square, W., price 21s.

Under the title of "Romanism in Ireland," by Rev. Professor Croskery, we have in *The Catholic Presbyterian* a most interesting and suggestive article, showing that the Romish Church in Ireland is, on all sides, losing its hold upon the people. Many causes have helped to bring about this result; in the first place, the influence of O'Connell and of "the Young Irelanders" tended decidedly to weaken the ascendency of the priests; there has also been a remarkable development of opinion of a deistic or unitarian kind through the influence of John Mitchell and his writings in *The Irish World;* whilst a widespread religious indifferentism has been sapping, to its very foundations, the hold of the priests over the people.

Other striking facts are brought forward as important factors in the case. Nearly all the leaders of Irish Nationalism have been Protestants. Mr. Parnell, the present idol of the Irish nation, and nearly all the chief leaders of the Irish rebellion in the last century, have nominally been Protestants. The most prominent of Mr. Parnell's lieutenants in Parliament are reputed free-thinkers; and the American-Irish, upon whom the Nationalist party mainly depend for monetary resources, are largely anti-clerical in feeling. At the same time, Protestant co-operation in securing political reforms has largely tended to diminish sectarian animosity.

Religious interest, we are told, is completely in abeyance at the present time over a great part of Ireland; the people are breaking away from the control of the priesthood, not only in political, but in all other relations of life. They are passing through a social revolution, and they can think of nothing else for the time.

In this article the present position of the Romish Church in Ireland is brought before us by one who has a thorough grasp of the situation. On the question of obedience to Rome or to the cause of their country, the Irish priesthood has been divided. Archbishop McCabe, of Dublin, upholds the law, Archbishop Croke, of Cashel, identifies himself with the extreme party, whilst the bishops are also divided upon this question. Of the Romish Church authorities in Ireland who have ranged themselves on the side of order, the bishops of moderate views never had so little authority over the priests, and the priests who are moderate never had so little authority over the people.

Perhaps, however, one great secret of the loss of power on the part of the Romish Church in Ireland has been that "in its anxiety to hold the people it has connived at great crimes, which threaten the moral disintegration of society"—such crimes as murder, outrage with torture, and perjury in the witness-box, which are condemned by the instinctive conscience of mankind. In relation to such crimes the people must feel—whilst perhaps the bishops and clergy being in political sympathy with them have allowed such things to go on without protest—that their conduct has been unjustifiable on every ground of religion and morality.

The opportunity was given to the Romish Church in Ireland to raise her voice on the side of the common principles of morality, and she sacrificed her moral *prestige* for fear of weakening the bonds that had hitherto bound the people to the priests. In refusing to administer absolution to Ribbon-men upon the scaffold she would have crushed Ribbonism long ago—but whilst refusing absolution to a professed Ribbon-man in daily life, she gives it to him when, guilty of murder, he is about to die. A noted Ribbon-man once said, when asked what he thought of the priests' denunciations of the Ribbon Societies, "Oh, it does not signify; the clergy will not desart us when we come to die."

Policy rather than conscience has been Rome's motto in Ireland, and so her very adherents look upon her with secret contempt. As intellectual enlightenment comes to the people in spite of the Church, and it is coming; they will have less and less respect for a Church devoid of fixed principles for their moral guidance. The writer well concludes with these weighty words: "The saying of Guizot concerning the Jesuits, that they have always failed through want of faith, because they trusted to policy rather than religion, may be exemplified in the future history of the Church in Ireland."

This striking article may well stir-up the adherents of the Reformed faith to increased activity in prayer and Gospel-work for Ireland, in order that she may not fall away into actual atheism and godlessness, but that the people may wake up from superstition and ignorance to receive the Word of God, by which alone any land can be truly ennobled and blessed.

We venture to direct the attention of those of our readers resident in or near London to the "Convention on the State Regulation of Vice," which is to be held next week, and particulars of which may be found in another part of this issue. We trust these most important gatherings will at least give a death-blow to that "conspiracy of silence" on the part of the Christian teachers of the land which has helped, more than anything else, perhaps, to perpetuate the *régime* of these demoralising and immoral enactments.

Further, our earnest wish is that the Convention, and the more public meetings to be held on the evenings of Wednesday and Thursday next, will serve to enlighten the public mind as to the real nature, intent, and results of these Acts. If that object can only be thoroughly accomplished, their existence, we believe, would be comparatively short-lived. The struggle may be severe and even prolonged; but the issue is certain. With the exercise of a faith and courage that are inspired by a holy cause, and unhindered by obstacles, from whatever quarter, the advocates of social and national purity may confidently reckon on ultimate success. The chivalry of Britain's Christian manhood, aided by a womanly devotion, well-nigh born of despair, ought to make short and sure work of a system that utterly degrades so many of our unhappy sisters, and virtually dooms them to a living death, that is but the vestibule of an eternal hell.

As the mouthpiece of the Shop Hours Labour League, Dr. Norman Kerr has sent to the daily papers an earnest plea for a reduction of the working hours of those employed in places of public refreshment. He asserts from professional experience that much physical, mental, and moral mischief results from the excessive strain thus caused to body and mind.

> There would be much less drunkenness, and it would be more advantageous, for the publican as well as for the public, if public-houses were closed at an earlier hour than half-past twelve. Were these places shut an hour and a half earlier, there would be little need for coffee-palaces and eating-houses being open later. And it would be an immense boon to health and morals if sensational theatrical performances and hysterical assemblies were over by half-past ten at night.

The phrase, "hysterical assemblies," seems to require further definition and elucidation; and we would fain see the suppression rather than the regulation of "sensational theatrical performances." But, of course, half a loaf is better than no bread at all, and we cordially echo the Doctor's sentiment. In any case, there is ample room for an extension of the principle of the Factory Acts to other branches of industry, where little regard is paid to the legitimate requirements of the wage earning classes.

Surely that ancient story of the old man who tried, in the treatment of his patient quadruped, to please everybody, and pleased nobody, was written for the behoof of editors, who, if they should make the same attempt, would inevitably arrive at the same result. Indeed, without trying to please anybody, but to tell the truth on both sides, we have found this peculiarly the case with reference to the Salvation Army.

"Neither curse them at all, nor bless them at all," says one; "Curse them altogether," is the advice of another; "Bless them altogether," is the counsel of a third; "Let them alone; ignore them; say nothing at all about them," recommends a fourth. But God says: "Tell the truth;" and we mean to obey God and conscience.

One says, "See what harm you are doing to other organisations by sounding the praises of the Army; they take away or spoil our best workers." Another writes that those who once supported the Army now refuse to do so on account of what they have read in The Christian; while a lady expresses her disapproval in red ink on a post-card. On the other hand, an old friend cannot forgive us for the certainly not extravagant commendation that "a living dog is better than a dead lion," and rebukes us for ever having said a good word about them.

Commissioner Railton, at a meeting of Army friends and supporters last week, took to himself all responsibility for what others regard as irreverence in print, and defended himself in this wise: "God has always set his face against irreverence and has promptly resented it; but the *War Cry* has doubled its circulation: you all believe that this has been by the blessing of God: therefore there has been no irreverence." And his representation (here condensed, but in no way distorted) was received with assent by a meeting of two or three hundred picked Christian people, amongst whom were some well-known clergymen.

In reply, we refer to such a handling of Scripture as the following, and say that the test must be the Word of God, and not the success of a periodical:—

This people have I formed	Military arrangement.
for Myself.	Absolute government.

There can be no doubt that Jehovah is speaking as in his own person: "I" and the "Myself" represent the covenant God of Israel; and to assert that this passage is fulfilled in the Salvation Army and its General would still be irreverent, though the circulation of the *War Cry* were in hundreds of millions instead of thousands.

Mrs. Booth gave her view thus: "People have admitted to me that they believe this work to be of God; but say there are some things in it which they do not like. I reply: Do you not see your inconsistency? If it be of God, who are you that you should set yourself up against it? God does not pick bits here and there; He blesses it as a whole." With charming inconsistency a gentleman who had just been telling us that we ought to commend the Army or let it alone, replied to Mrs. Booth, that a movement might in the main be of God, while yet there were faults in it that others might point out.

It is impossible that a Christian journal should ignore a world-wide movement like the Salvation Army. If we did so our readers would justly complain. It is equally impossible that we should endorse all that is said and done by it; and also impossible that we should condemn *in toto* a work which can produce so many trophies of its success in reformed and regenerated men and women.

How could we endorse, for example, the following, from the *War Cry* of Jan. 8, which occurs in the report of a big tea-meeting, at Regent-hall, on New Year's night:—

> Chaplain Gill explained that a favourite phrase of his was, "I'm glad I'm saved," and went on to explain how it was possible to live in such a way as that there should be no need to ask God to forgive or blot out anything in our lives.

On the other hand, how can we but be thankful for the wise and gracious spirit of such men as Mr. Clibborn, of Paris, or of the present "Captain" at the Grecian Theatre?

"General" Booth's address, reported in another column, is an extraordinary account of work accomplished; and Mrs. Booth was safe when she challenged the world to produce anything like the facts recorded in "Our Figures"—the twelfth chapter of their recently published Report, "The Salvation War."

Because this work is so magnificent in its extent, so tremendous in its operations, it is of the highest importance that its foundation principles, and the structure reared upon them, should be minutely scrutinised, in order that wherein it is sound and strong it may be maintained and imitated; that wherein it is weak it may be strengthened; and wherein it is wrong it may be corrected. Neither the Church nor the Press, neither the Nation nor the World, can afford to ignore it. They cannot be silent if they would; they cannot wholly commend nor wholly condemn it. The only right thing to do is impartially to judge it, and fearlessly to tell the truth about it.

We hope the statement in the daily papers, that the announcement of a meeting by the "Church Army" in Westminster closed with the words "Come if you dare!" is incorrect. The offence of the Cross has not ceased, but we need not make the preaching of the Cross unnecessarily offensive. With the air full of revolution and anarchy, it is impolitic and mischievous to assume a provocative and defiant attitude towards the masses. More than this. It is inconsistent with the Gospel of peace and at variance with the record: "Then drew near unto Him all the publicans and sinners for to hear Him." We are in danger of getting a new and unscriptural representation of the Church Militant.

These meetings at Westminster are conducted mainly on the lines of the Salvation Army. Previous to the service, a procession, with a flag, is made through the adjoining streets, which apparently only serves the purpose of giving employment to a rival organisation. We are glad to say, however, that the meetings are marked by a reverent, devout, and prayerful spirit. Testimonies are given by converts which seem greatly to touch the audiences. On Sunday evening at the close of a very impressive service, a large number of young men and women came forward as inquirers, and many professed conversion.

The Week of Special United Prayer has passed by, leaving with us much cause for thankfulness to God, who, by his Holy Spirit, has been with us of a truth. Of many of the addresses given at the meetings held in London we publish full reports, and, without specifically referring to them, we may briefly allude to one or two characteristics of the week.

A spirit of joyful confidence and expectation has been largely manifested throughout the meetings; there is a widespread conviction that the past year has been one of almost unequalled blessing, in comparison with years gone by. The possibilities of faith seem to be laid upon the hearts of God's people, and they seem more than ever prepared to expect great things of their Great God.

The reproach of aimless contemplation cannot certainly be brought against the meetings of the past week, for the addresses have been pre-eminently practical, bearing most forcibly upon Christian responsibility, character, life, and work. We question whether any previous Week of Prayer has found the Churches so thoroughly in the mood for work, and so anxious, in the power of God, to reach the vast populations in all lands as yet unsaved.

Christian union has been exemplified very truly; and the real oneness of true believers has been shown by the fact that had anyone listened to the various addresses delivered, without knowing to what particular denomination the various speakers belonged, the addresses themselves certainly would not have furnished any clue by which they could have determined that minor question. Above all, there has been real spiritual waiting upon God, in a lowly self-abasing spirit, in the attitude of grateful, adoring confidence and of child-like faith. And we venture to think that selfish motives have not brought fellow-disciples thus together, but that above the mere desire for personal enjoyment through the meetings, a strong, deep longing for the glory of God and for the blessing of the Churches, and the outside world still unsaved, characterised this daily waiting upon God in fervent believing prayer.

We trust that the exhortation of the Apostle Paul will be remembered, now that the Week of Prayer is over, in case there be any disposition among us to diminish the amount of daily prayer, both public and private: "I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting."

THE NEED OF GOD-SENT WORKERS.

A STIRRING little book, entitled, "How shall I follow Him I Serve?" has been written by Miss J. McLean, for eleven years a worker among the women of China. We extract the following paragraphs, and hope the earnest exhortations of our sister will fall into prepared and willing hearts. The little book is published by *Messrs. S. W. Partridge & Co.* (1d.):—

A great deal has been done; a great deal is being done: but the needs of China alone at this very hour proclaim aloud that a far more Herculean power must yet be put forth. Oh for the companies of men and women which characterised Pentecostal days, when all "went everywhere, preaching the Word." Surely the decline from so aggressive an agency, from so hopeful a beginning, must be a decline from a state which the Holy Ghost meant to be the normal state of the Church—a decline which must be traced only to man's failure, or rather to the Christian's failure—the Christian's sin.

Multitudes may be selected and sent forth by well-meaning men; means may be used which, in themselves, are lawful, promising, and good; but only those individually trained of God, and filled with the spirit of Pentecost, can be God's instruments for effecting his great purposes. All missionary societies may be represented in heathen lands—we may rightly and lawfully identify ourselves with them—but unless we are baptized with the Spirit, and thrust out of our selfishness into the harvest field by the Lord of the harvest, we shall only be clogs on the chariot-wheels of the Gospel, and impostors on the heathen; for we, as the ambassadors of Christ, should, in the clearness and power of the Divine Spirit, declare so plainly our message that it must be either a *received* or a *rejected* message, not a message continually falling to the ground because delivered unintelligibly in the words of man's wisdom instead of in the burning, penetrating words of the Holy Spirit.

CHILDREN'S SCRIPTURE UNION. — Portions for week ending January 27:—Jan. 21, Isaiah liv. 7-17; Jan. 22, Isaiah lv. 1-13; Jan. 23, Isaiah lvii. 15-21; Jan. 24, Isaiah lviii. 5-14; Jan. 25, Isaiah lix. 1-13; Jan. 26, Isaiah lix. 14-21; Jan. 27, Isaiah lx. 1-12.

MESSRS. MOODY AND SANKEY IN DUBLIN.

MY last letter was occupied chiefly in giving an outline of some of the permanent results of Mr. Moody's and Mr. Sankey's former visit to Dublin. In this I purpose to give some little account of their present efforts and the apparent results.

The fact that for the first day or two of the Mission the crowds were not so overwhelming as they very soon became, is to me a most satisfactory consideration, for it proves that it was not *the men* that the people came together to see; but when the Gospel was preached, Christ uplifted, and the heart reached, *then* the chord of sympathy was touched, and the wave of popular enthusiasm rose. Long before the first week of the Mission had expired, the crowds overflowed into *three* adjoining churches, and on some occasions nearly filled Trinity Church (Episcopalian), which accommodates about 2000 persons.

Mr. Sankey, with the utmost readiness, went in turn to all these churches each evening, and sang his beautiful Gospel hymns. Mr. Moody confined himself to the large hall of the Christian Union Buildings, which holds nearly 4000 persons. Here he held three services daily (Saturdays excepted), at noon, at 3, and 7.30 o'clock; but long before these hours the great hall was thronged with an earnest and expectant audience, the interval being pleasantly and profitably spent in singing the now familiar hymns.

It is a cause for great thankfulness that on this occasion a large number of the ministers of all the Churches rallied round the Evangelists right loyally. On the former occasion many of the clergy of the Episcopal Church stood aloof, on the ground of "undue and ephemeral excitement," and preferred to assume an "attitude of observation." The consistent lives, the ceaseless labours, and the undoubted usefulness of these men of God, so evidently owned of Him, decided a large body of the most eminent of my Evangelical brethren in the ministry, in and around Dublin, to stand by them in their labours. Mr. Moody expressed his satisfaction at this, observing to me, "The ministers of your Church are very hearty this time." Now that the Mission has almost closed in this city, I can safely say that all the ministers of all the Churches who co-operated with him thank God for it, and account themselves happy that they had the privilege of taking part in this blessed work.

No one could fail to be hopeful for the future of the cause of Christ in Ireland, who has seen the zeal and heartiness with which the clergy worked in the inquiry-room. To-day, thank God, all the Churches, and nearly all the clergy, are more or less in sympathy with Mr. Moody and his work, and have learned the blessing attached to "Christian union."

It was not always so. For years some few of us who prayed and worked for the "fraternisation" of the various Protestant Churches, met with little sympathy from our brethren. They honestly thought we were aiming at something that was visionary and Utopian, even though desirable, and not to be hoped for in our time. To-day the dream is fulfilled; the vision is a grand realisation, and all are experiencing "how good and how pleasant it is for brethren to dwell together in unity." If the present Mission produced no other result, our American brethren might be well content with *this!*

Everything has been favourable. The weather has been for the most part fine. The hall in which the services are held is all that could be desired. To this must be largely attributed the grip which Mr. Moody has had on his audience from the first—evidenced by the hundreds of anxious inquirers which passed into the inquiry-room every night. Already the Christian workers have returned the names and addresses of over 1300 "young converts," of all ages and of both sexes who have professed to have accepted Christ, since this blessed Mission began, a number which will no doubt be largely increased before it comes to a close.

It is peculiarly interesting to observe the number of Roman Catholics who have attended these services. It has been stated on good authority that hundreds of these were present each night. Many of them passed into the inquiry-room, and not a few have confessed Christ as their only and their all-sufficient Saviour.

Even the "corner boys," and waifs and strays of the streets, seem to have learned something of the true nature of the Mission. One of them, standing in the midst of a group of his fellows, was heard to inquire "what Moody and Sankey were doing in the Union Buildings?" when another gave this true and prompt reply: "They are telling the people that if they *won't* go to heaven, they *must* go to hell!"

Perhaps the most remarkable, as well as the most useful, part of these Evangelists' work here is among the young men. A meeting for "men only" was held each night at nine o'clock. At its close, Mr. Moody invited all who wish to be prayed for, and to start in the Christian life, to rise. More than one hundred every night obeyed the call. But the crowning night was on Thursday, when the most remarkable sight probably ever seen in Dublin was witnessed. Mr. Moody declared it was one of the most wonderful nights he had ever experienced.

It is not too much to say that *thousands* have already received blessing during the last fortnight. Arrangements are being made for the continuance of the work, both *unitedly* and also in connection with the several Churches. May the wave of blessing roll on until it covers the whole island, hastening the day when Ireland shall be won for Christ!

By the time these lines are in print, our dear brethren will have left our shores Never shall we all meet again in this world, but we shall meet on high, when those who have sown, and those who have reaped, and all those who have been gathered in, shall rejoice together. May God have our dear brethren in his holy keeping!

JAMES S. FLETCHER, A.M.,
Hon. Clerical Secretary.

St. Barnabas Parsonage,
Dublin, Jan. 13.

To those who can look back to the former visit of these Evangelists, perhaps not the least interesting and important feature of the present one has been the presence at the gatherings, either as workers or Christian hearers, of many who nine years ago were spoken of as "Mr. Moody's converts," not a few of them now labouring as hard-working ministers of the Gospel, or in other capacities in the great vineyard. To me, the sight was full of pleasurable emotions, for I can well remember the cold water thrown upon many of those who professed Christ at or after the Great Exhibition gatherings—many who, I am glad to say, have from that day to this walked consistently after the Master.

That the present visit will be followed by even greater results none can doubt, the evident results already being marvellous. Mr. Moody himself does not hesitate to consider the meetings, and especially the men's meetings at 9 p.m., as about the most remarkable he has seen in his long and varied experience; and looking at the Ireland of to-day, with her deep need of light and truth, and her search in crooked ways for the liberty which is only to be found in Jesus, anyone who has a single good wish or hope for the future of the country, cannot but thank God that the old Gospel has lost none of its wondrous power, and that our brethren's visit should thus be made the means of a great and mighty ingathering of souls.

To see Mr. Moody, with an absence of effort that in the ordinary orator would be the highest art, but which in him is the unconsciousness of a man resting upon a strength not his own, sway the vast audiences, calling up a ripple of smiles over the sea of faces, or a rain of tears over time-seared countenances; to watch the young lad's eyes brighten at a cheery word of encouragement, and the old man's fill with a longing for a fuller and deeper love, was swiftly to recognise the grand fact that the speaker is a man thoroughly under the influence of the Holy Spirit. Upon no critical calculation could the work and its results be estimated; there is something in it and above it utterly beyond all ordinary laws of criticism; and it is to be found only in God's wonderful answer to the numberless prayers for the guidance and blessing of the Holy Spirit upon speaker and singer and hearers.

At every meeting the place has been crammed long before the time announced; there have been large overflow meetings every night, and an improvised fifth daily meeting for those who wished at once to confess Christ. The interest, for it is not excitement, has deepened day by day, the addresses have been very fully reported by the Press; and all this in a city the Protestant population of which is scarcely one fourth of the whole. Surely here is ground for thanksgiving throughout the whole Church of Christ.

Referring to the attitude taken by the Press, I may just say that to my mind one of the most remarkable things has been the position with regard to the movement taken by the leading Roman Catholic organ, a journal owned and edited by Roman Catholics, and upon Roman Catholic lines. On the occasion of the last visit of the Evangelists, that paper did not stop short at sneers and abuse; it descended to criticisms of the doctrines taught, criticisms that one could not glance at without keen pain. But to-day all has changed; there has been an absence of anything disparaging either of the men or the truths, and day by day there has been a fair and somewhat full report of the addresses, a report which will circulate through thousands of thousands of Roman Catholic homes. Discount this noteworthy fact as one may, it remains simply wonderful.

Thursday last was in more senses than one a special one. At the afternoon meeting the address was a most powerful and visibly affecting one, Mr. Moody's comments upon the verses being full of what I could only term a spiritual intuition of the deeper meanings of the passages, and the deeper needs of men's and women's hearts. At the evening gathering, with its array of officers upon the platform, and soldiers of the many regiments quartered in Dublin gathered in hundreds in the hall—"a military night," as the papers termed it—a sight was witnessed such as perhaps has not been seen in this city before. At the close of the address, to which over 3500 men had listened intently, Mr. Moody asked the soldiers who wished to be prayed for to stand up, and led by two grey-haired old veterans, ultimately 130 stood up and made their confession; then in the galleries

150 civilians stood up, and these 280, and more with them afterwards, adjourned to the adjoining building for the inquiry-meeting.

There is to me only one note of sadness in this visit, which God has so signally blessed, and it is that the engagement was so short. The good work, however, will not be suffered to droop or drop. JAMES BOWKER.

The following is extracted from the full and able report in *The Daily Express* of Friday last, with reference to the meetings of the preceding day:—

The meetings held yesterday in the Christian Union Buildings were crowded, notwithstanding the severity of the day. Indeed, the evangelistic work carried on with such earnestness and enthusiasm by Messrs. Moody and Sankey appears to have awakened in many thousands of the citizens a fresh religious zeal which refuses to be overcome by the unfavourable character of the weather, or any of the numerous petty difficulties that sometimes block the way between the worshipper and the place where the Word is being preached. As the Mission of the American Evangelists draws to the close, their services seem to be more heartily and more thoroughly enjoyed. Regret is generally expressed that the time for parting with Messrs. Moody and Sankey is so near. Their meetings have given much comfort to multitudes, and, doubtless, to many souls they have been greatly blessed.

The attendance at their prayer-meetings, held daily at noon, has steadily increased from the first, and, at the afternoon and evening meetings, hundreds, unable to find room in the Christian Union Buildings, have either to return to their homes or to join the overflow-meetings which are held in the neighbouring churches. Yesterday's prayer-meeting was conducted by Mr. Moody, who delivered a brief address on Holiness and the importance of living pure and unspotted lives. At the three o'clock meeting Mr. Sankey was present, and conducted the singing. Mr. Moody delivered an address. On the platform were—Rev. James S. Fletcher, Rev. Mr. Tristram, Rev. D. Mullan, Rev. J. Hanson, Rev. T. P. Ball, Rev. M. G. Whyte, Rev. Canon Marrable, Rev. James White, Lord James Butler, Mr. J. R. Fowler, Mr. David Drummond, Mr. T. P. Law, Q.C., &c.

Mr. Moody said the meetings in Dublin had been most successful. He was afraid the people of Dublin did not appreciate this building to the extent that they should appreciate it. He had been in most of the cities in America, both North and South, and he had visited nearly all the leading cities of Great Britain, and, without exception, he considered this place in which they were assembled one of the finest evangelistic halls he had ever spoken in. It was well lighted and ventilated; besides, it was cheerful, and everyone in it could hear distinctly what any speaker on the platform said. The architect who superintended its erection had done his duty satisfactorily and well. Mr. Moody concluded by stating that it was in this hall the Young Men's Christian Association held their meetings, and on behalf of that association a collection would be taken up next day.

THE SOLDIERS' NIGHT.

Never, perhaps, did the Metropolitan Hall present a more novel or interesting sight than that presented by it last night. It was essentially a "military night." Large crowds of the soldiery were present, and it may be safely said that every regiment in garrison was represented, and that largely, too. The proceedings throughout partook—if we may so speak—of a military character. Soldiers formed a considerable proportion of the audience, and the language employed was couched in the vein familiar to their ears, while the appeals to their courage and their position were well calculated to rouse religious enthusiasm. Nor did they fail to do so, for, in a manner hitherto unknown in these meetings, successful as they undoubtedly have been, the effect of the speaker's words was evidenced by the bold and fearless confession by many of an awakened sense of sin and a desire for a higher and a holier life.

Long before the hour announced for the commencement of the proceedings the hall was filled by men—soldiers and civilians—of whom fully 3500 were present. The scene presented by the gathering was an interesting one in the extreme, and possessed many elements of the picturesque. Grouped together in the central portion of the hall were the members of the different regiments, their bright and handsome uniforms shown to full advantage beneath the bright gaslight, while, behind, the rows of civilians, garbed in their black and more sombre garb, threw them into bold relief. Brave and splendid-looking fellows all were the military, many of them possessing the marks of good conduct recognition, while not a few wore the insignia of bravery's reward. Young and old, the beardless lip and the bright boyish face side by side with the iron-gray moustache and the tanned, and sometimes scarred, face—all quiet, attentive, and evidently impressed with the importance of the invitation which had brought them together. All were seated happily together, their clear, strong, and cheery voices joining sweetly in the music, and sending forth such singing as the buildings do not often echo. It was, indeed, surprising and gratifying to find the military possessed of such an accurate knowledge of the hymns, while the earnestness of their manner, and the happy ring of their voices, testified to an intimate knowledge of the truths they sang of. Seated on the platform, and grouped around the speaker, were several of their officers, whose presence, no doubt, proved a source of encouragement to them; while, scattered throughout the audience, were numbers of non-commissioned officers, whose powers for good amongst the younger soldiers cannot be over-estimated.

Now a word for the civilians. They, too, were present in great force. Men apparently of every class were there, and, if outward signs betoken anything, their attendance was not without profit. Heads stooped forward, and eager, anxious looks evidenced deep attention, while many a softly breathed "Amen!" proved the desire for the fulfilment of the speaker's earnest prayer.

The proceedings were, as usual, opened by the singing of a number of hymns, led by Mr. Sankey, who accompanied on the American organ. Mr. Moody again adopted his plan of part-singing, and portions of the hymns were sung at first by Mr. Sankey alone, then in conjunction with the choir, then with the civilians' voices included, and lastly with the assistance of the soldiers. Here it was the value and volume of their musical powers were shown, and then the singing began in real earnest. At half-past seven Mr. Moody announced that they "must now close up the ranks and go forward," and with this the meeting proper commenced. Prayer was offered, and another hymn having been sung, Mr. Moody proceeded with his address.

Never was Mr. Moody heard to better advantage. As he himself prefaced his remarks, "he liked to talk to men." He felt at home, and that especially amongst the soldiers, the presence of so many being evidently an unmixed source of delight to him. Earnestly and thoroughly he went to work, and in an address occupying about forty minutes he spoke "as a man unto men," in forcible argument and striking pungent truth, now adopting the military style of language, and again using the homely social phraseology. Watching the varying lights and shades of his hearers' faces, no doubt could exist regarding the good effect of his remarks, while his stirring appeal for decision that night was answered by quick, impulsive cries of "Yes!" from very many. His address, as usual, concluded with prayer, but before the petition was offered he requested all who wished to be prayed for to stand up.

Now was the decisive moment—now the time that called for an exhibition of moral courage. Quickly the speaker's glance swept the hall, and he was not disappointed. Without a pause two grey-haired soldiers stood up, followed by three young comrades from another portion of the hall, and in quick succession different forms arose till it was almost impossible to count them. Sharply the numbers rang out as the count was made, till that of 133 of those on the floor was recorded. Next the gallery was appealed to, and almost as many, if not more, followed the example. Prayer was then offered up, and Mr. Moody left the hall, and adjourned to the Presbyterian Church opposite to an inquiry-meeting, whither he was followed by those who had stood up but a moment before. A prayer-meeting then took place; and thus was fittingly brought to a close one of the most successful and interesting meetings yet held in connection with the Mission.

The correspondent of *The Belfast Witness* writing on Wednesday last week says:—

There are times when Mr. Moody seems to speak with a veritable "tongue of fire." This was especially the case on Thursday evening last. His text was from Genesis vii. 1: "The Lord said unto Noah, come thou and all thy house into the ark." For graphic description, pathos, pointed application, and thrilling appeals to his audience to consider their relation to the true Ark—whether or not they were in Christ—we have never heard anything equal to it. The breathless stillness and solemnity were at times painful. We should not have been surprised if voices had cried out, "Sirs, what must we do to be saved?" That saving impressions were made in the hearts of many we cannot but feel certain.

Mr. Moody held a special meeting last Sabbath morning for Christian workers at 8.30. Even at that hour the crush was tremendous. This fact, as well as others, clearly shows us how groundless are the excuses often made by many of our people whose attendance is irregular at Church ordinances, or unpunctual as Sabbath-school teachers, &c. When under the impulse of a powerful motive, even though it be no higher than that of curiosity, every difficulty vanishes, and excuses are out of the question. Let us hope that, even in an incidental way, the present Mission may reveal to many how little risk after all they run in venturing to the house of God when the sky is lowering, and how it would secure punctuality if they were very anxious to obtain a seat, and afraid of finding the doors shut. That is the very least of the good that may come out of it. But not a few, we feel confident, will have reason to bless God that their footsteps were guided to these evangelistic services.

MR. F. MURPHY IN DUNKELD.

A GREAT impetus has been given to the temperance movement, and much encouragement to the labourers here, by a two-days' visit from Mr. Murphy, on the occasion of his conducting a Mission in Perth. The City Hall of Dunkeld was filled to overflowing, and at each meeting for an hour and a half Mr. Murphy spoke to his rapt audience. The earnestness of the man, his thrilling history of the desolations of drink; his appeals for the sake of everything loving and lovely to let the poison alone; his deep and touching pathos, greatly impressed his hearers.

At the close of the meetings two-thirds of the population of the town, or one-third of those living in it and the district for three miles round, were enrolled as total abstainers.

Rev. J. S. Mackenzie, minister of the Church of Scotland, an old abstainer, presided at the meetings. The minister of the Free Church, the chief magistrate of Dunkeld, and others of position in the district, were also on the platform. Altogether the meetings have been a great success, and a deep impression has been left upon those who have not had the courage of their convictions by signing the pledge. Mr. Murphy and his work are followed by earnest good wishes from all in Dunkeld who have had the privilege of meeting him.

PARIS Y.M.C.A.—An interesting Christmas *fête* was given by the Paris Y.M.C.A. to the soldiers of that city, among whom are many of their fellow-members. This institution is showing much vitality, and is most useful in the assistance it renders the various voluntary religious works.

For the Young.

THE CROSSING-SWEEPER.

ONE cold winter's day, I was on my way to church with my little grandson. We were well wrapped up—I in furs and a thick veil over my face, he in white soft comforter and warm greatcoat. At the long crossing just before the railway bridge there was, for a wonder, a crossing-sweeper. This was a poor little deformed boy, about twelve, pale and thin, in clean, well-mended clothes, but of the lightest material.

I could not pass him without some notice, but it was a trouble to get out my purse, so I told my grandson to give him his church penny, and I should give him another when we got there. The poor little fellow was grateful. I asked his name, and where he lived, and I then said, "But who got you this crossing?" (thinking to find out more about him from his benefactor). He looked down for a second or two, then raising clear, calm eyes to mine, he quietly answered, 'God." H. C. H.

"HIM DID."

Baby Ellie is three years old. She is such a bright, roguish darling, whose winning ways find love for her in everybody's heart. Baby loves to go out. Nothing pleased her more in the bright summer days than to muddle her golden curls under her tiny bonnet and march out into the sunshine. Now winter's cold is here, but the world looks just as bright for all that to Baby, and she starts for a walk with her little sisters in her very sunniest mood.

But Mabel, Baby's sister, doesn't enjoy her walk at all. Nothing seems to go right for her just now. Instead of the little face wearing its bright, merry look, such a cross, unhappy expression is there. "No, I won't be a good girl, mother," she says when she comes in, "and I don't want to kiss you." Baby looks up in wonder for a minute. She does not want her sister to be naughty; then away she goes by herself.

When she comes back, little Mabel is just kissing mother. Baby is delighted to see this. She rushes up to mother in high glee, "Him did! Him did! mother," she says. "Who? Baby," asks mother. "I vill tell you. I kneels down just zere," pointing to a corner of the room, "and I says, 'Please God, help my sister Mabel to be a good girl,' and Him did, mother, Him did;" and Baby jumps about for joy.

Dear little reader, is there anything marring your joy to-day? If so, take it where Baby Ellie took it, and, with her child-like faith, leave it there, for Jesus says, "Ask, and ye shall receive, that your joy may be full."

FANNY.

SINGING IN SPRING-TIME.*

DEAR YOUNG FOLKS,—A few weeks ago, when we turned to Leviticus xi. 16, I said that some of our Hebrew scholars believe that the old English word which you read there as cuckoo should be seagull, and we, therefore, had a pleasant and, I hope, a profitable chat about the bird so well-known by those of us whose lives are spent by the sea. But the cuckow appears there in the good old book; and we can take the cuckoo to-day as another of our Bible birds and see what lessons we can derive from what we know about the bird and its habits.

During the past week or two of wintry weather I have seen each morning quite a little flock of birds waiting near my windows for their breakfast of crumbs and corn; birds of all sorts and sizes, thrushes and wrens, tom-tits and blackbirds, redwings and robins, starlings and sparrows, all gathered together in the search after food, but I didn't see a single cuckoo, and I question if you would find one if you looked the whole country through. And do you know why? Simply because the cuckoo is another of those birds which, like the swallow and the swift we talked about a few Sundays since, observe the time of their coming and know their appointed time for going (Jeremiah viii. 7). And, therefore, in the early autumn, almost before the leaves begin to change colour, the cuckoos set off on their wonderful journey over land and sea, far away from our wintry days, to a country where the sun is shining brightly and the flowers are blooming, and the trees are full of foliage, many of them going to the Holy Land and staying there in the Jordan valley until, as the Bible says, "the winter is past, the rain is over and gone, the flowers appear on the earth, and the time of the singing of birds is come," and then coming back to us at the end of April to tell us that summer is drawing near.

The people in the mountains between Damascus and Sidon call our little visitor Jacob's bird, or, in their language, *Ya-hoob*, a word the sound of which is something like the bird's cry. Well, the first thought I get from the cuckoo is this, that it sings in the spring-time, and there is a lesson for young people in that. Let your early life be full of singing, the right sort of singing, what the Bible calls "melody in your hearts."

I know plenty of people who have no knowledge of music, but it would do you good to hear them sing "The old, old story," and when they do sing it people ask them to tell again about "Jesus and his love." Go about thanking God, not merely with your lips, but in your daily lives, and wherever you go people will say, "Why, here's summer coming, there's a sound of gladness and joy." Yes, dear children, let everybody see from your lives and hear from your singing that you have in your hearts the warmth and the summer feeling that Jesus gives.

Sometimes, when the cuckoo sings, other birds, such as the willow-warblers, come and perch on the branches to listen, but the cuckoo does not change his song to suit his company; yet the birds go on listening till he is tired of singing. I am afraid some of us, perhaps all of us, are too fond of changing our tune. I am, I know. Are you? If you meet with a silly companion, do you at once begin to talk silly talk? If you meet with a sinful companion, do you listen to or even speak sinful words? If you have summer in your hearts, don't let there be winter on your lips. If you are Christ's, don't be ashamed to own Him in the play-ground or the school, or wherever you may be.

But there is another lesson for us in the life of the cuckoo. Strange to say, the bird doesn't build a nest for itself, but leaves its eggs in other little birds' nests to be hatched, and that is something like our bad examples, and many of our sins. When I was a boy, in the North of England, sometimes when we passed through a village the lads would run after us, and throw at us pieces of a plant they had dragged out of the hedgerow, and it was very difficult to clean our coats from it, for the seeds and stalks were full of little hooks that had to broken before the bits could be pulled off; and it is just the same with our bad and foolish words. We may say them thoughtlessly, or we may say them knowing well that they are wrong and sinful, and we may forget them, but they often enter the heart of a companion, and with all the strength of their little hooks fasten themselves there, and do very much harm before they are dislodged.

I have a garden, and I could keep it much clearer of weeds if the wind did not every day carry over the wall from a neighbour's neglected plot of ground the flying seeds of docks, and dandelions, and groundsel, and perhaps some boys and girls would be better than they are if it were not for your foolish and sinful words and bad example. Just think of that when you are tempted to set a bad example or to say bad words. Your own lives always will have far too many weeds in them, but Jesus will strengthen you in keeping them down. Ask Him to keep the seeds of sin from flying from your little plot of ground into anyone else's garden.

Well, there is another and a more pleasant lesson, and it is the last one. It is just this, that the cuckoo sings in the autumn when our winter is coming. He sang in the spring and he sings in the autumn, and if you begin with Jesus in the springtime of your lives, there will be the melody in your hearts in the autumn also, when the days are getting shorter and the dark hours longer. Just as the cuckoo sings, knowing the appointed time, and perhaps with a foretaste, and a longing in her heart for the far away land where the sun is shining and the flowers blooming, and the Jordan river rippling, those who love Jesus and who have been washed in his precious blood that cleanseth from all sin can sing even in the darkening days, and with earth's winter coming on, of that far-off home of light, and peace, and bliss by the river,

> "With its crystal tide forever
> Flowing by the throne of God."

If any of you cannot sing the song to-day, ask God to give you the Holy Spirit and to enable you to sing it. He will answer you, and your voice, it may be a weak and trembling one, will be full of the joy and the peace that only those possess who have been washed in the blood of the Lamb.

JAMES BOWKER.

HOMES FOR AGED POOR.—A New Year's Tea was given on the second instant in a private house at Notting-hill to the inmates of the Homes for the Aged Poor, Anerley. About 60 out of 100 invited guests were present, the others being unable to come on account of sickness and infirmity. They were all over sixty years of age, and several over eighty. A bountiful tea and supper were provided, which all seemed to enjoy. Several friends gave suitable words of cheer and encouragement, and at the close gifts of warm clothing were distributed. A very pleasant and profitable evening was spent. These Homes during this year will need increased support. The secretary is Miss T. A. Harrison, 5, Grand Acre-terrace, Anerley, London, S.E.

RAGGED SCHOOL UNION.—Two interesting events have taken place this month in connection with the Nelson-street (Camberwell) branch of this Mission. The first was a New Year's meeting of the workers for mutual encouragement, conference and prayer, held on Tuesday, 2nd inst. The building in which this work is chiefly carried on is situated in the very centre of the class which the Mission is intended to benefit. Work has been carried on for the last hundred years in these premises, and they have now purchased the freehold. At a second meeting, by Mr. J. Kirk's invitation, about forty young men of the district, between the ages of sixteen and twenty, met him at the Mission-room for "tea and a little chat." Tea over, Mr. Kirk, in a kind and friendly way, invited them to join him in starting an evening class. All agreed to attend. It is to be hoped that this effort may be the means, with God's blessing, of bringing many from darkness into light, which is, after all, the principal object of the work.

* From one of a series of Sunday afternoon addresses on "Bible Birds" to the children of "Bird's Nest," Kingstown.

A TEMPERANCE FETE AT CAIRO.

A VERY pleasant and interesting meeting took place in the premises of the American Mission, Cairo, which had been placed at the disposal of Mr. Gelson Gregson for a Christmas gathering of the soldiers in Cairo. As our readers will recollect, Mr. Gregson is now organising Temperance work in connection with the Soldiers' Total Abstinence Association in the army of occupation in Egypt. The room was very tastefully decorated, while the court-yard was adorned with flags and lighted with lamps in true Oriental fashion. In the court-yard the tea tables were laid with cakes and tea for the men, as they came in from the different barracks. The school-rooms were utilised as smoking rooms, where the men met their comrades and talked of other Christmas days and soldier experiences. From the merry laughter and happy faces it was evident that intoxicating drink was not necessary to a happy Christmas.

At the subsequent meeting the lecture-hall was crowded in every part. Mr. Gregson presided, and introduced the speakers. The Chaplain of Cairo, Dean Butcher, in a short and effective speech, told the men that the meeting was the best and pleasantest gathering he had seen in Cairo. He hoped they would not only faithfully represent the honour and power of their country in Egypt, but also leave behind them a good impression of their Christian faith and life, so that the Egyptians might remember the Army of Occupation with respect and gratitude.

After the Dean's speech the meeting adjourned to a large and commodious chapel in another part of the premises, where there was better accommodation for the men. In addition to the addresses, Mr. Gregson gave a Temperance lecture, illustrated with dissolving views; he also exhibited a series of views of English scenery, which awakened home associations in the minds of many who were thinking about Christmas and loved ones at home.

The following gentlemen addressed the meeting: The Revs. McTaggart, Presbyterian chaplain; A. Male, Wesleyan chaplain; Mr. Mackay, officiating Presbyterian chaplain; Dr. Lansing; and Dr. Grant Bey, the resident physician at Cairo. One of the most interesting speeches of the evening was delivered by a minister of the Mission, who was formerly a Coptic monk. The Rev. Dr. Lansing translated the speech, which was delivered in Arabic. The Christian community of Cairo feel that the English army saved them from a fearful massacre. That extraordinary march to Cairo after the battle of Tel-el-Kebir was accomplished just in time. General Drury Lowe reached Cairo on Thursday night, and it had been arranged to murder every Christian in the city, of whatever faith or nationality, on the following morning. To the honour of the Christian community of which this Presbyterian minister is pastor, it should be known that they met every Sunday for divine worship, after the Europeans had left Cairo, showing the Mohammedan rabble that they were neither ashamed nor afraid to worship God according to their consciences. As this fine old man stood up on the platform, the soldiers gave him a hearty cheer. His appearance was imposing; though somewhat bent with age, he stood about six feet, his long white beard giving him a grand Oriental bearing.

ZENANA MISSIONS.—Miss Manning, the accomplished sister of the late secretary to the Religious Tract Society, has received, through General Ponsonby, Queen Victoria's approval and promise of support for the providing of fully qualified medical women for the Zenanas of India.

MISS LEIGH'S HOMES, PARIS.—The tenth anniversary of Miss Leigh's Homes for Englishwomen in Paris was celebrated last week. During the past year the Home has had 442 admissions. Several gentlemen present at the meeting spoke enthusiastically of the good work done and of the need of its further development. For the English Orphanage, which has now received a total of 230 children, the late M. Galignani by his will orders that his usual annual subscription of £300 shall be continued for at least ten years.

LOST!

DEAR SIR,—Within the last twenty-four hours six poor lost girls were refused at No. 4, Kirbey-street, Poplar, for want of room. We are offered an increase of accommodation but lack means. Oh, how hard it is to send them away! The lady who works there told me, with tears in her eyes, of one girl who prayed to be sheltered, even if she slept on the stairs, last night. The medical attendant on the Home has forbidden its over-crowding, and so the poor, weary wanderers are constantly sent away.

I plead for help in the name and for the sake of Him who would not that one of these should perish. I thank the Lord for the numbers who have already been saved from a life that is far worse than death.

If Christians will only help us to continue this work, the sum of saved girls will mount up to thousands instead of hundreds! And in the world to come the joy over saved souls will be great. "*There is joy in heaven over one sinner that repenteth.*" There has been, and is, true belief in the heart of many a poor girl who has found shelter in the open door at Kirbey-street.—Faithfully yours, ANNA WILKES.

"*The Elms*," *Coppermill-lane*,
Walthamstow, *January* 11.

A CRY FROM CONSTANTINOPLE.

WE have fairly entered upon another "Week of Prayer" in Constantinople; the scattered workers will gather on certain days to unite in supplication and intercession at the throne of grace; and, surely, if ever God's grace was needed in any place, it is in this great city of Stamboul! As I pen these words, the paper issued by the "Evangelical Alliance," with topics for the week, is brought in. Oh, that God would open the windows of heaven and pour upon us a mighty shower in answer to the petitions of his people all around the world on Thursday and Saturday of the week.

First of all, we who are here to labour for souls need a baptism of the Spirit, a fresh anointing for our work. We need to have the burden of souls so rolled upon us that we shall *agonise* for their salvation, and find no rest till sinners are brought to Christ. When that is the case there will be no lack of earnest, faithful, tender personal dealing with individual cases on every side. And until that is done I see no prospect of an awakening and an ingathering of souls in this wicked, God-forgetting capital. Infidelity is rampant; Satan is luring men to destruction with his gilded snares, and death is busy. What is to be done must be done quickly.

Dear Christian friends, will you not make this vast Eastern centre a special subject of prayer, not only during the days, but also the weeks and months to come? Remember Constantinople! Plead for Constantinople! As you ask for a blessing upon the "Mohammedan" as well as the "pagan and the Jew," it may be an encouragement to know that one of their number, who accepted Jesus as his Saviour twenty-two years ago, and followed Him faithfully even when in fear of his life, died in the city a few weeks ago, in the enjoyment of all the peace and comfort which the Gospel imparts, leaving a bright track of light behind him in the consistent walk which proclaimed his profession to be a verity even to the end.

We thank God for this testimony from one of the Moslem race. Among some of the interesting cases that have occurred at our "Rest," in this city, is that of a Turk, who is so thoroughly imbued with Christian truth that he argues with unbelievers more powerfully than any of us can do, proving "that this is the very Christ," the Saviour of the world! The Testament, which he has purchased of us, is his daily companion and study, and although he does not yet call himself a Christian, his companions have unqualified testimony to his godly life. They are all nominal Christians, and his case makes a profound impression upon them. It is very touching to see this Moslem preaching Christ and a living Christianity to those who learn the name, but are yet as much without Christ as the heathen!

Oh! what a power will be utilised for winning souls when this native element can be brought to wield its regenerated forces upon the strongholds of Satan in this city! Put the constraining love of Christ into the heart of one who knows how to deal with his own people, and the people of his own country, and give him the "tongue of fire," and no foreigner can compete with such a one in power for Christian service, in SOUL-SAVING. But the love must be a *consuming fire!* It must burn away the dross. Pray that God will raise up an army of such soldiers of the Cross in this land.

Ever yours, for the Master,
Constantinople, Jan. 8. MARIA A. WEST.

P.S.—I must add one word about our work at the "Rest," and its needs. The past months have brought severe trials in the opposition roused against us by former native employés, embittered because they were not retained in our service, which was the result of our efforts to make the workself-supporting; Mr. Burgess had come to take charge of the coffee-room as a voluntary worker. This was far more malignant and wide-spread than we could have imagined, much as we know of ungoverned tongues and tempers in this unchristian land. Consequently, our receipts have greatly fallen off, and our funds are running very low with unusual and constant demands, not only for current expenses of the "Rest," and our own daily support, but also to satisfy certain "claims and indemnities," brought against us by the persons above mentioned. All these have been settled; there is a new work slowly building up at the "Rest," more hopeful and spiritual we trust, and we are looking to God to carry us through the months to come with fresh hope and courage. We believe that while we work for Him He will provide the "daily bread." Pray for us!

M. A. W.

EVANGELISTIC MOVEMENTS.

Mr. Robinson Watson is under the necessity of relinquishing public Evangelistic work for a time through ill-health.

Dr. Ziemann has again visited Westphalia. The warm welcome he received shows that the interest has not abated. God's Spirit is moving amongst the people. Are there no others who will enter upon this ripe harvest-field?

Mr. W. Forbes has held a five days' Gospel Temperance Mission at Falmouth. The large Drill Hall was crowded nightly. Upwards of 1300 persons (a large proportion being new abstainers) put on the Blue Ribbon.

Mr. and Miss Parker have concluded a series of Evangelistic services at Ventnor, where they met with much acceptance from crowded congregations. They have recently been assisting at the meetings held in various places by Messrs. Moody and Sankey.

Mr. Jno. B. Bain has concluded an eight days' Gospel Mission at Drummond-road Baptist Chapel, Bermondsey. Blessed results have ensued: believers have been quickened, and precious souls have been born again. Some of these cases have been very cheering. A goodly number are still inquiring the way of life.

Mr. Henry Varley conducted special Evangelistic services daily, from January 7th to 12th, at the N.W. Metropolitan Young Men's Christian Association. Large numbers of young men attended each service, and there were many evidences of spiritual awakening. The Word was truly with power. Mr. Varley is conducting services in Exeter Hall on Sunday evenings.

Rev. G. S. Spencer, of Erdington, near Birmingham, over sixteen years pastor of the Old Town Congregational Church, Walton-under-Edge, paid a visit to his old friends at the close of the year, and conducted a series of Evangelistic and Gospel Temperance services in the chapel with marked success. Mr. Spencer spoke with great power and clearness, combining the rich experience of a forty years' ministerial life with the heat and fire of youth.

CONFERENCE OF UNIVERSITY MEN.

A CONFERENCE of Oxford and Cambridge men, and others interested in Christian work in those Universities, was held on Monday afternoon, January 8, in the Council Chamber of Exeter Hall. The objects of the Conference were to consider future work at the Universities, and especially to seek by consecration and prayer God's blessing upon all engaged in such work, and in any work for Christ.

The chair was taken by Hon. ARTHUR F. KINNAIRD, who read, as a key-note to the meeting, the words "Lord, why cannot I follow Thee now?" (John xiii. 37). He also read Num. xiv. 24, "But my servant Caleb, because he hath another spirit in him, and hath followed Me fully, him will I bring into the land whereunto he went, and his seed shall possess it." There is need for putting to ourselves the questions, "Why have I not followed Jesus more fully? Why have I not given myself up entirely to Him?" The writer of Psalm lxiii. 8 says: "My soul followeth hard after Thee." One object of the Conference is to show us how we may follow the Lord more fully.

Rev. H. W. WEBB-PEPLOE put the question "Are we prepared, cost what it may, to take our stand on the side of the Lord Jesus and serve Him for ever?" We are met here to-day to dedicate ourselves entirely to the service of the Lord. That is by no means so easy as at first sight it may appear. To be saved at all will be a glorious fact with regard to any human being on earth, glorious to God, but not necessarily glorious to the man himself. It by no means follows that because you recognise your salvation to be entirely the result of God's free grace, you are necessarily given up wholly to the glory of God. The satisfaction coming from personal salvation arises not merely from realising that we are saved, but from rendering up to God a full and faithful account of our stewardship.

We are not here to speak of the elementary doctrines of the Atonement and of Justification; at the same time we believe, unless there be the faith that takes up the position of a beggar before God in seeking salvation, there is no possibility of being accepted in the great day of account. There is a great deal more than this, however. To be saved merely for self-satisfaction is without exception the most utter degradation a man is capable of, except the service of the devil. It is to dishonour the dignity of humanity. It is a glorious thing to be saved, not because it brings us self-satisfaction, but because it carries out the purpose for which God, in his infinite mercy, has designed us. That purpose is, that we should be exemplars of the Saviour, and co-workers with Him here on earth, and that we should, by our spiritual service, hasten on the day of the Kingdom of God. Then for the first time the Lord Jesus will see absolutely of the travail of his soul, and be satisfied in offering to God the Father such a gift as can satisfy even the Most High.

The man of God is called to occupy a threefold position, according to the figure of the Apostle Paul: that of a soldier, a competitor in the races, and a husbandman in the field. The character of the soldier involves definite strife. There are foes all around us: are we prepared, in the sight of God, to dedicate ourselves to one distinct, perpetual warfare against the mighty foes who are seeking on every hand the destruction of each man's soul, and the overthrow of Christ's kingdom? Mr. Webb-Peploe dwelt upon the four crowns held out to the Christian in the word of God, "the crown of life," for those who shall endure; "the crown of righteousness," for those who have stood out against the foes of God; "the crown of rejoicing" for those who have sought and brought to God poor lost, outcast souls; and "the crown of glory" for those who have edified the Church of God, have built up the saints, have been faithful to their stewardship, and have given food to all those who are the sheep of the Lord. All this subject involves endless self-denial and ceaseless effort.

The speaker then dwelt upon the need in the Christian warfare of resigning the pleasures, occupations, and glories of this world, and especially all that would be a source of danger. No Christian has a right to engage in that which would hinder the advancement of the kingdom of the Lord Jesus Christ in his soul. Alluding to the figure of victor in the games only being crowned if he had striven *lawfully*, he explained how service for Christ could not be called striving lawfully, if there were in it such petty jealousy as led to the attempt to trip up a brother, or the mean self-seeking that would prevent one Christian rejoicing in another's advancement. Such petty jealousies are "unlawful," and cause the onlooking world to say with scorn, as they regard the narrow lines of rival systems, "see how these Christians love one another!" In striving lawfully we have to bear in mind the commandment, "Thou shalt love thy neighbour as thyself." The utterance of the Christian worker would be, "Who is sufficient for these things?" the answer comes from God's word, "Our sufficiency is of God."

Rev. J. NEVILE SHERBROOKE said: We need to read the Word of God, not merely in a scholarly way, but in a spiritual way. Get all you can about the word of God; we need to have our sword as sharp as we can get it—to be such good swordsmen that we shall not be afraid to meet anyone in the field. It is possible, however, to be a good worker, to tickle people's ears, and get a large congregation, without being approved unto God. We need not merely to get people into our churches or rooms, but to be ourselves "approved unto God." Then we must "rightly divide the word of truth;" we must be so intimately acquainted with the truth, that as each soul comes before us we know what portion to give. Then we shall have the joy given to us of leading souls into peace. All have not the same gifts, but there is scope in Christianity for every talent. The world may call us fools—we are fools in one sense, because we are looking after the invisible things.

After an earnest exhortation to holiness the speaker said: I was with the First Sea Lord of the Admiralty the other day, and he said to me, "Have you considered how it was that Sir Garnet Wolseley attempted what he did at Tel-el-Kebir? Because he knew what was behind him, and he suspected what was before him, and he was right in that." And so is it with us; we have the spiritual power, the grace of God, behind us, and we can go forward relying upon his grace.

After some observations by Rev. J. Stewart, Rev. G. Sutton, and Mr. A. Coote, Rev. H. MOWLE expressed the wish that all Christian men at the universities would deal personally with the unsaved as a matter of duty. He testified that many of the students were thankful to be spoken with, and told of a friend, a surgeon, who said to him, "I should never have been converted to God but for your persistency."

Mr. WAIN described a Bible-class he had started for men of his own year, and stated that out of fifteen invited not one refused to come. One hesitated about promising, but afterwards came. Out of the fifteen, five gave their hearts to Christ.

Mr. A. P. Cox stated that since he had resolved to speak personally to men at Oxford, the last term had been the happiest he had had; in such work he had received great blessing to his own soul.

Hon. G. WALDEGRAVE testified that it was easy to follow the Lord up to a certain point, but that in moments of darkness or difficulty the tendency was to follow Him afar off. He spoke of the words of Jehoshaphat, who had laid his difficulty before the Lord: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." He told of College Bible-readings as being means of blessing.

Mr. JOSEPH WEATHERLEY dwelt on the need of personal, individual dealing, referring to the large number of cases of conversion in the New Testament through personal dealing.

The CHAIRMAN stated that there was in contemplation some scheme for united Gospel work at the other universities and large public schools of England and Scotland.

"YOUR HEAVENLY FATHER KNOWETH."

MATTHEW vi. 42.

FROM A NEW YEAR'S ADDRESS BY THE REV. W. BURROUGHS, MARINERS' CHURCH, KINGSTOWN.

MY Father knoweth who trust in Him,
Though the trust be weak, and the hope be dim;
Enough that we even try to trust,
For He remembers we are but dust.

My Father knoweth the way I take;
Safely the journey of life I'll make,
For the hand of my Guide will hold me fast,
Till I cross the Jordan river at last.

My Father knoweth what things I need,
Why should I to fears and doubts give heed
When the word of a King is pledged to me
He will give whatever my need may be?

And where I dwell doth my Father know,
In the wealthy home, or the cottage low;
Lonely, perchance, or where dear ones be,—
'Tis the place that He hath appointed me.

Home after home hath been broken up
Since first I tasted Life's bitter cup;
Where will those tired eyelids close?
I cannot tell—but my Father knows.

I cannot tell, when the light unfolds,
What the day that is coming holds,
But my Father knows—and his word to me
Is, "As thy day so thy strength shall be."

Before my Father the balances lie
That hold my day and my day's supply,
And if I begin without taking my store.
What marvel I faint ere its hours are o'er.

He knoweth my frame, and He doth not chide
When I cease to struggle 'gainst wind and tide:
Nay, He bids me rest—for the battle is sore—
Till the weak hands are strengthened to fight once more.

He knoweth my sorrows—and if they press
With the double burden of loneliness,
I have but to lean upon Him, and know
I never was helped and comforted so.

He knoweth how to deliver my soul.
Tempests may rage, and waters may roll;
Oh! to rest on those waves for the voice of One
Who will say "Be still!" when their work is done.

He knoweth my days, be they short or long,
Compassed with sorrows, or glad with song;
The time is set for whate'er may befall,
Then home and heaven and rest after all!

And so, I would leave my year with One
Who has marked each step till its course be run;
I have but to trust as a child would do,
Whose mother leads it the darkness through.

"What I do thou knowest not now;"
There is calm on the heart, and peace on the brow,
Whenever we *trust* without seeking to *know*,
Lord, give me love that *can* trust Thee so!

M. G.

[Copies of this Poem may be had from Mr. Caswell, Broadstreet, Birmingham. 4d. for 25, post free.]

BROOKLYN, U.S.—Some of the Brooklyn Churches are working hard, and especially in the line of distinct conversion. Rev. G. F. Pentecost preaches every Sunday afternoon in the Academy of Music to a packed house, admitted by ticket, and largely composed of young men. This he does in addition to his two regular services. Mr. Pentecost has few equals as a preacher of a clear, simple, affectionate Gospel.—*Freeman.*

METROPOLITAN TABERNACLE.—Mr. Spurgeon's many friends will be pleased to learn that although he was so full of pain on Monday, while presiding at the first meeting of the Week of United Prayer, he was able on Thursday last to preach his usual week-day sermon. We are sorry to record the death of Mr. William Higgs, which occurred on the 3rd instant. He was the well-known builder of the Metropolitan Tabernacle, and one of Mr. Spurgeon's deacons. The sorrow caused by the death of Mr. Higgs has since been intensified by the sudden decease of Mr. Mills, another deacon of the Tabernacle, on Friday last.

THE VOICES OF THE VALLEYS;

OR, LESSONS LEARNED IN LOWLY PLACES.

By GAWIN KIRKHAM.

"Glorify ye the Lord in the valleys."—ISA. xxiv. 15 (margin).

HAVING already through these columns listened to "the voices of the snow," and "the voices of the sea," let us now wander among the valleys, and hear what they have to say. "The everlasting hills" (Gen. xlix. 26) may speak more majestically, for they are called upon to hear the voice of the Lord (Micah vi. 1), and also to praise Him (Ps. cxlviii. 9). When "the God of glory thundereth," and "breaketh the cedars of Lebanon" (Ps. xxix. 3, 5), their echo is magnificent, proclaiming, "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him" (Ps. xxxiii. 8). But, for the present, we will "go down by the valleys," where God "sendeth the springs" (Ps. civ. 8, 10). There we shall see how the flowers bloom and the fruits grow (Cant. vi. 11); and, perhaps, before our return we may be so fortunate as to find "the lily of the valley" (Cant. ii. 2), which will serve as a memento of our walk in days to come.

For my part, I confess to a preference for the valleys, on the ground of security. I remember how the immortal Bunyan represents a shepherd boy as singing—

He that is down need fear no fall,
He that is low no pride;
He that is humble ever shall
Have God to be his guide.

I am content with what I have,
Little be it or much;
And, Lord, contentment still I crave,
Because thou savest such.

And if I am inclined to prefer the hills, I am reminded, by the frequent accidents to tourists, how dangerous they are. Only during the past summer, in less than a fortnight, two valuable lives were sacrificed in our own country—a minister and a lawyer—one on Scawfell, in Cumberland, and the other on Snowdon, in Wales. So if we would be safe from "vaulting ambition," let us "glorify the Lord in the valleys."

I. We will first pay a hasty visit to the vale of SIDDIM, and *learn to avoid danger.* Though this is the first valley mentioned in Scripture (see Gen. xiv. 3), it is not a place to stay in, as it was the scene of the first battle recorded in sacred history, and has been the cause of many serious accidents, and the loss of many valuable lives. In ancient times it was full of slime pits, which swallowed up two kings in one day, and so terrified their followers that they fled to the mountain. (Gen. xiv. 10.) Soon after this, Sodom and Gomorrah, and the neighbouring cities were destroyed by fire from heaven, which the Lord rained upon them; and at present this Vale of Siddim "is the Salt Sea." (Gen. xiv. 3.) A residence in this valley almost cost Lot his life. Once he was taken captive, and when the cities were destroyed he only just escaped, his sons-in-law perishing in the ruins. So, as we gaze upon this desolate place, we may learn how dangerous is the friendship of the world; and that if we will be friends with the world, God will reckon us his enemies. (James vi. 4.)

II. Close by is the Vale of SHAVEH (Gen. xiv. 17), where we may *learn how to worship.* Here, as we gaze upon Melchizedek blessing "the most high God" and blessing Abraham also (Gen. xiv. 19, 20), we may learn something of Him who, while "a Priest after the order of Melchizedek" (Psalm cx. 4) is also "over all, God blessed for ever" (Rom. ix. 5). It will do us good to walk in this "king's dale" (Gen. xiv. 17) and meditate upon Him who is to us both King and Priest, as Melchizedek was to Abraham. We "glorify the Lord" when we honour his Son.

III. We will now pass on to the valley of ACHOR, and *learn the bitterness of sin* (see Joshua vii). Achan saw a wedge of gold and a goodly Babylonish garment among the spoils of Ai, which he coveted, and took, and hid in his tent. How like the act of Eve! She saw, desired, took, ate, and gave the forbidden fruit (Gen. iii. 6). But the pleasures of sin are soon turned into bitterness. Achan is discovered by lot, and this act costs him and his whole family their lives. That heap of stones under which they lie preaches its silent but eloquent sermon to all generations, and warns men not to bring their families into trouble by their sins. Yet this valley of Achor (trouble) becomes both a door of hope (Hosea ii. 14, 15) and a place of rest (Isa. lxv. 10). How true a picture of human experience in all ages! We sin, we sorrow, we repent, we pray; and, by way of Calvary and its bitter agonies, we see a door of hope, until our Achor becomes a place for herds to lie down in. Thus we obey the voice of the Good Shepherd: "Come unto Me all ye that labour and are heavy-laden, and I will give you rest" (Matt. xi. 28).

IV. Let us next visit the famed valley of ESHCOL, and *learn the penalty of unbelief.* The story of the twelve spies is deeply instructive (Num. xiii.) God had promised to give the land of Canaan to the people of Israel; and these twelve men, in their forty days' exploration, saw that it flowed with milk and honey; and exhibiting to the wondering gaze of the people a splendid cluster of grapes cut in the valley of Eshcol, —which required a staff and the shoulders of two men to carry, they said, "This is the fruit of it" (Num. xiii. 27). But they had also seen the cities "walled and very great," in addition to men of great stature, and came to this conclusion: "We be not able to go up against the people; for they are stronger than we." Hence the defeat at Ai, and thirty-eight years' wandering in the wilderness till this race of unbelievers had died out. "They could not enter in because of unbelief" (Heb. iii. 19). "Let us, therefore, fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. iv. 1). Why should *we* also so often suffer defeat when we might have a succession of glorious victories?

V. We will hasten therefore to the valley of BERACHAH, and *see the triumph of faith* (2 Chron. xx. 26). Few Bible narratives will better repay perusal than the glorious victory which Jehoshaphat gained over "the great multitude" composed of Moabites, Ammonites, and the inhabitants of Mount Seir. First, he "set himself to seek the Lord." Then "Judah gathered themselves together, to ask help of the Lord." Here was a great prayer-meeting of men, women and children, led by the king. Then the Spirit of the Lord came upon Jahaziel, who said, "The battle is not yours, but God's," and gave directions how to meet the enemy. So confident was the king now of victory that "he appointed singers unto the Lord, that they should praise the beauty of holiness as they went out before the army." So the victory was gained before the battle was fought, "and they were three days in gathering of the spoil, it was so much." "And on the fourth day they assembled themselves in the valley of Berachah (blessing) and there they blessed the Lord: therefore the name of the place was called, The Valley of Berachah unto this day." Oh for a similar overcoming faith on our part in every attack of the world, the flesh, and the devil! Our life would then be a constant succession of valleys of blessing; and the sevenfold promise to the overcoming ones would be abundantly verified (see Rev. ii. and iii.)

Oh, come to this valley of blessing so sweet,
Where Jesus will fulness bestow;
And believe, and receive, and confess Him,
That all His salvation may know.

VI. We will next look into the valley of JEHOSHAPHAT, and *consider God's latter-day judgments* (Joel iii. 2, 12): "Come to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." The sickle must be put in, "for the harvest is ripe:" "the press is full, the fats overflow; for their wickedness is great." This is "the valley of decision" (ver. 14), which we so often contemplate when thinking of numerous sinners deciding to serve the Lord. "Multitudes, multitudes, in the valley of decision," and God has doubtless often blessed *that* use of it; but in reality it is *the Lord's decision* as a judge that is referred to, as may be seen in the margin, where it is called the valley of threshing. How vain will it be to contend with the Lord in that day! and yet even the wicked will be compelled to give glory to God because his judgments are just (Rev. xii. 13).

VII. Our next visit shall be to the more familiar valley of BACA, where we may *learn dependence upon God* (Ps. lxxxiv). This is not an inviting place; and as we pitch our tents, we wonder where our supplies are to come from. There is no water. What shall we do? Sit down in despair? No! Let us dig wells in the sand. But there is no sign of water! Never mind. Set to work! We shall find beneath this hot sand, a cool, refreshing spring. The command is, "Make this valley full of ditches" (2 Kings iii. 16); and if water is not found below, it will come from above, for the rain will fill the pools. Faith uses the means, and leaves the results with God. There now! You see that water! Listen! "I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water and the dry land springs of water" (Is. xli. 18). Will you ever doubt God's providence again? After all, in one sense, things are very much what we make them. Circumstances and surroundings do not make so much difference as the spirit in which they are encountered. A simple, child-like trust in the living God turns a desert into a springing well. As God "sendeth the springs into the valleys" (Ps. cxiv. 10) of the natural world, so does faith send springs of joy and comfort into the shadier passages of our spiritual experience. "Have faith in God" (Mark ii. 22). Do not be for ever looking on the darker side of things; but watch for the rifts in the clouds which give promise of bright sunshine. Learn thus to glorify God in the valleys, and your experience shall harmonise with that of good old John Newton:—

Since all that I meet shall work for my good,
The bitter is sweet, the medicine is food:
Tho' painful at present, 'twill cease before long,
And then O how pleasant the conqueror's song!

And continue to repeat over and over again, "My God *shall* supply all your need, according to his riches in glory by Christ Jesus" (Phil. iv. 19).

VIII. We cannot finish our journey without halting in the valley of DRY BONES, where we may *learn how to work for God* (see Eze. xxxvii). Note—(1) The preacher's *call:*

"The hand of the Lord was upon me," ver. 1. (2) The preacher's *place:* "In the midst of the valley which was full of bones," ver. 1. (3) The preacher's *preparation:* "Pass by them round about," ver 2. (4) The preacher's *test:* "Can these bones live?" (5) The preacher's *work:* "Say unto them, O ye dry bones, hear the Word of the Lord," ver. 4. (6) The preacher's *encouragement:* "I will cause breath to enter into you, and ye shall live," &c., ver. 5, 6. (7) The preacher's *prayer:* "Come from the four winds, O breath, and breathe upon these slain, that they may live," ver. 9. (8) The preacher's *success*, at first *partial:* "the bones came together." "The sinews and the flesh came upon them, and the skin covered them, but there was no breath in them;" then *complete:* "the breath came into them, and they lived and stood up upon their feet, an exceeding great army," ver. 7—10. Another illustration of the same truth may be learned in the valley of Elah (1 Sam. xvii. 2), where David the stripling slew Goliath the giant. Seeing that "God hath chosen the weak things of the world, to confound the things which are mighty" (1 Cor. i. 27), let us glorify Him in *this* valley also.

IX. Finally, let us look into the valley of the SHADOW OF DEATH, and *learn how to die* (Ps. xxiii. 4). A reverent, thoughtful gaze becomes us here. On this, the day of our visit, the place seems bright enough. The sun is high in the heavens, and his cheering rays penetrate into the gloomiest recesses, dispelling all darkness, and even rendering it an inviting spot. But it is not always so. The sun is often obscured, and it is common for fearfulness and trembling to come upon the bravest travellers, and sorrow to overwhelm them (Ps. lv. 5). Besides, the passage is usually made in the evening, when shadows gather thickly around the head of the pilgrims; and not unfrequently in the dead of the night also, when a "horror of great darkness" falls upon them (Gen. xv. 12). There is only one way of crossing in safety. You see that Shepherd with his flock, feeding in the green pastures. Towards evening He will come this way with them. They hear his voice and follow Him now; and by the time the evening shadows are gathering, they will have acquired such confidence that even in the darkest parts of the valley you will hear them exclaiming, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me: thy rod and thy staff they comfort me." Beyond the valley there is a fold, well guarded and secure; and though some of the sheep would prefer another way of reaching it, there is no way but through this valley. Let us hear the call of this Good Shepherd now; and then, when evening falls upon us, as we follow Him into the valley we shall be able to sing:—

Through the valley of the shadow I must go,
Where the dark waves of Jordan roll:
But the promise of the Shepherd will, I know,
Be the rod and the staff to my soul.
Even now, down the valley as I glide,
I can hear the Saviour say, Follow Me!
And with Him I'm not afraid to cross the tide.
There's a light in the valley for me.

And when safe within the fold we shall exultingly exclaim—

Blessed fold! no foe can enter.
And no friend departeth thence:
Jesus is their sun—their centre,
And their shield omnipotence:
Blessed! for the Lamb shall feed them,
All their tears shall wipe away;
Unto living fountains lead them,
Till fruition's perfect day.

So may God help us to glorify Him in the valleys!

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TWO DEATH SCENES.

FROM THE DIARY OF A LADY NURSE.

II.—THE ATHEIST'S DAUGHTER.

THE events of the last few days seem like a horrible dream. On Saturday a telegram was received from D—— for a nurse, and I was selected to go.

I arrived at a quiet country station at five o'clock in the evening; I found a carriage waiting; after a rapid drive of about three miles through a pretty country the carriage turned into an avenue leading to a handsome modern mansion. I followed the servant who admitted me, to the drawing-room, and sat down to wait until I should be conducted to my patient, wondering what the "case" would be, as the telegram gave no particulars. This is a wealthy family, I thought, as I looked upon the evidences of ease and comfort by which I was surrounded.

In a few minutes a lady, looking worn and anxious, came into the room. She spoke first, with a hard, cold smile, addressing me: "You have come to try your hand at nursing; how long have you been at it?" "I hope, with God's blessing, I may be some comfort to you," I said. "I have been a nurse for three years." "That's as it may be," she replied; "however, the patient is a little better to-night."

The lady (I shall call her Mrs. D.) then conducted me up a handsome flight of stairs to a room where she left me to prepare for the duties of the night. My toilet was soon finished, and when Mrs. D. returned I said, "May I ask who the patient is, as I know nothing about the case?" "Oh, yes; she is my only daughter. I have been trying to nurse her myself; and we have a woman from the village, but she is old, and does not manage well. The doctor told me a week ago that my daughter's only chance was to have a trained nurse; but I delayed, and he telegraphed for you to-day."

We now entered the sick room, and I approached the bedside to introduce myself to my patient. Propped up with many pillows, and breathing heavily, with eyes brilliant with fever, her hair in a tangled mass about her, lay a young and beautiful woman. Alas! death had his hand already stamped upon her; the fatal dropsy—the forerunner of death in her disease—was too plainly apparent.

"She is very deaf," said Mrs. D.; "you must speak loud." "Oh," said the poor girl, "I'm *so* uncomfortable; perhaps the nurse would move me." I soon found she was indeed deaf, and it was with great difficulty we could make her hear. We eased her as well as we could, Mrs. D., who seemed very fond of her, assisting me. She then told me what the doctor's orders were, and having kissed her daughter prepared to retire for the night.

In the meantime the old nurse, previously mentioned, had remained standing at the foot of the bed; as she began to move clumsily about, I suggested that she also ought to go to bed. "Yes, we shall go now," said Mrs. D.; "I leave my child in your care, and I shall see that you have all you require for the night." She then departed.

"Oh," said the old nurse, "I *shall* be glad to go to bed, and no mistake. I haven't been in bed for a month, only a snatch of sleep here and there. But dear! dear! the poor creature [pointing to Miss D.] will never see the morning!" "Take care," I said, "Miss D. may hear you." "Not she, she's been as deaf as a post this three days, and that's a very bad sign; she's asleep now—that's the opium the doctor gave her. But oh! dear! dear! to think of people dying like animals, and no clergyman; not even a prayer. Oh, it's awful."

"What do you mean?" I said. "Well, they don't believe in God; they're all atheists in this house—father, mother, two sons, and this only daughter. They can't bear you to mention the name of God. I am sorry I ever came into the place, though I am a poor woman, and they pays me high. I'm sure it's unlucky. I always sat under a clergyman, and said my prayers regular." So muttering, "I'm sure it's unlucky," she left the room.

All the night I kept watch. The patient slept heavily, only rousing to take the food given her; there was no opportunity to tell her of Jesus who could save her, and *would* do so now if she would but come to Him. About 5 a.m. a terrible restlessness came on, and soon she was fully roused. "I think I am better?" she said, inquiringly. Alas! I knew it was only the deceiving reaction that so often comes immediately before death.

Speaking loudly in order to make her hear, I said, "Jesus loves you; Jesus can save you; only put your trust in God." "Oh, that is all nonsense," she replied, pettishly, turning from me. In vain I implored her to listen; she covered her head with the bedclothes, saying, "I don't know God; I don't want to know anything about it."

I remained with her until 5 p.m. It was now Sunday afternoon, and a lovely spring day. All that Sabbath-day the house resounded with laughter. I could hear the click of the balls in the billiard-room, and the noise of carriages and horses passing up and down the avenue, as I kept my solitary watch. At 5 o'clock the doctor came. In a private interview he told me that Miss D. could not linger much longer. "Still," he said, "she *may* last days, or even weeks, and you must go to rest at once if you are to sit up to-night." So, having seen that everything was in order in the sick room, and leaving written directions with the old nurse, I went into the dressing-room adjoining, and being very much exhausted soon fell asleep.

In about two hours I was roused by Mrs. D. "Come at once," she said, "there's an awful change." I followed her quickly to the sick room. Miss D. was sitting up in bed, her eyes dilated with terror, and frantically throwing her arms about, as she almost shrieked, "I'm dying, dying! call them all in to say good-bye. Oh, go and fetch them!" she cried, as her mother hesitated. In vain I tried to soothe her. The deafness had increased so that no sound could reach her ears. "Oh!" she shrieked, "can *nothing* be done to save me? It's too late, too late! I don't know where I'm going to; I don't know God."

Her mother now returned with her other relatives. Very awful was the scene, as she called upon one and another to save her from such an awful death. This fearful struggle lasted for three hours. Not able to endure the painful scene her relatives left the room, and I was alone with poor Miss D. Calling out, "I *never* thought I should die like this: oh, why have I to die? I don't want to die; I'm not ready; I don't know where I'm going to!" she settled down upon the pillows.

I prayed, but my faith was weak. I knew not what to ask; all seemed dark. Suddenly there was a dread silence; I drew nearer the bed: *she was dead!*

CHRISTIAN INSTRUCTION SOCIETY.—The Committee invite friends who may wish to assist in preaching the Gospel, to communicate with the Secretary, Rev. Dr. Wickson, Memorial Hall, Farringdon-street, E.C.

CO-OPERATION, NOT COMPETITION.—7.

By Rev. WASHINGTON GLADDEN.

CONSOLIDATING THE CHURCHES.*

IT must not be supposed that the Christian League Club had lived and wrought all these years in New Albion and been heard of by nobody. Its members took no pains to advertise its doings, neither did they have any secrets; many things had come to pass of late in this thriving town; a new spirit of co-operation and of enterprise had taken possession of the Churches; their power was more perfectly concentrated and more effectively expended than ever before, and the results were beyond question or cavil. The source from which these good works proceeded could not be hid. At first there was a disposition on the part of some of the uninvited to speak sceptically about "secret conclaves" and "close corporations," but as it became evident that nothing nefarious was hatched in these conferences, that the club assumed no power, and only served as an apparatus for generating and directing public opinion, and that its conclusions had no more force than there might be in the reasons by which they were supported, the ungraciousness of finding fault was recognised by most sensible persons, and the club became a highly popular organisation. A little conversation which occurred one day between Captain Conover, a Baptist, and Dr. Duncan, a Methodist, in the office of the latter, fairly illustrated the public sentiment:

"The fact is," said the Captain, "that we haven't got but one Church here in New Albion. There are several different meetin'-houses, and several different congregations, and they have various ways of workin' and worshippin', but there aint but one Church. We all stan' together pretty solid, I tell 'em. We all move as one body. There aint any pushin' of Baptist interests or Meth'dist interests or Congregational interests or 'Piscopal interests; the only thing we're pushin' is the kingdom of heaven. I tell you what it is, it's ben a-comin' faster these three last years 'n I ever see it come before."

As the Captain's heart warmed, his dialect strengthened.

"You are right," responded the Doctor. "We've got things on a very good basis. I was afraid that when Brother Thorpe went away we might get a minister who wouldn't work in so well with the rest; but Brother Hartwell seems to have been fairly captured by the League, and he will do his part, you may depend. As for the Methodist laymen of New Albion, you can always count on them. They have some solid reasons for thinking well of this club. It will take them a good while to forget that Sunday afternoon when the little chaps walked up the aisle of our church, one after another, with the letters that proclaimed to us deliverance from our bondage of debt. I don't think much of shouting as some of our folks do, but I shouted then, as loud as the loudest of them."

"Well," said the Captain, "this new way is a pretty old way after all, I guess. It's about the way they did it in Ephesus and Antioch, when the disciples was called Christians,—not Baptists nor Meth'dists. There was only one Church there, 'n yit like enough there was half a dozen congregations. P'r'aps they didn't all have jest the same rules, nor jest the same ways of worshippin', but they all worked together. This is the kind of Christian union that plain and sensible folks believe in. Some of the brothering that run the machines don't think much on't; but the rank 'n file are sound. We've been a-prayin' for years that all Christ's disciples might be one, and makin' no end of talk about it, but it was mostly talk; now we've got down to business."

Captain Conover was a sort of village oracle, and his shrewd comments reflected the prevailing opinion.

Not only within the precincts of New Albion, but beyond its borders, the unity of its Churches became a theme of conversation. In three or four of the larger towns in the neighbourhood similar clubs had been formed, and the experiences of New Albion were repeated with some variations. The notion that the relations of Christian Churches ought to be those of co-operation rather than of competition, began to get a firm lodgment here and there in Bradford County. The small country towns, back among the hills, away from the railroads, were the places into which it was hardest for the new Gospel to find entrance. In many of these towns, with populations of less than a thousand persons, there were from three to five Churches—sometimes two of the same sect. The members of these Churches generally regarded the peculiarities of their several sects as matters of supreme importance, and repelled with heat any suggestion of closer relations between the Churches. The narrowness of the laity in these towns was not likely to be mitigated by their religious teachers—the feebleness of the Churches making it difficult for them to secure pastors of intelligence and breadth—though this rule was not without shining exceptions.

One Monday forenoon in November, Mr. Strong with Mr. Hartwell, the new Methodist minister, a man of fine scholarship and excellent spirit, had dropped in at Dr. Sampson's study, and were holding a rather jovial conference with him, when a weather-beaten, covered buggy stopped opposite the house, and a venerable man, with a clean-shaven face, and a fringe of grey beard under his chin, passed by the window of the study and rang the bell.

"That's Father Crane of Monroeville," said the Doctor, going to the door; "come in, Father Crane: come right into the study; I want you to know my friends;" and the Rev. Jonas Crane, pastor of the Baptist Church in Monroeville, was formally presented to the other two clergymen and cordially received by them.

[By a strange coincidence the Congregational and Methodist pastors of Monroeville, Mr. Slade and Mr. Towne, shortly appeared on the scene. It transpired that all three had come to New Albion to seek help from the sister churches of that community. The conversation turned on the church arrangements of Monroeville, and it was discovered that with a population of less than a thousand, it had the three settled pastors named above, besides occasional services by the Episcopalians and the Adventists. If New Albion were provided with churches in the same ratio with respect to its population, the number of these would have been forty-seven instead of ten. Mr. Strong energetically explained the incongruity of this state of affairs, and said that practically the people of Monroeville would be as well served by *one* church located at some central point.]

While this conversation had been going on, Father Crane had been nervously stroking his bald head.

"Brother Strong seems strangely oblivious of the circumstance that Christian people, in the rural communities as well as the urban, have convictions of their own respecting the doctrines and ordinances of religion which they consider themselves under obligation to maintain. We have, in Monroeville, those who are Baptists because of unfeigned and unalterable persuasion; and Congregationalists, I presume, of whom a similar state of mind might be predicated; and Methodists, who also devotedly desiderate their own peculiar forms and ceremonies. Why have we not an equal right with the dwellers in more populous places to indulge our predilections?" Father Crane's rather pompous sentences were full of the warmth of sincerity.

"Our venerable brother goes for the root of the matter the first time," said Mr. Strong. "The reason why there are three Churches in Monroeville instead of one, is that everybody thinks he must have his pet notions gratified in the fashion of Church life and work. These fashions, like many other fashions, may well enough be followed if folks can afford it. Here's my neighbour, with wages enough to live in comfort, if they are wisely expended. But he thinks that his wife must have just so many ribbons on her bonnet and so many laces on her cloak, and that his girls must have just such a style of shoes; and so much money goes for all these fine fixings that he has to come around once or twice a year and ask his neighbours for flour and coal."

"But," protested the old gentleman, "you do not intend to insinuate that there is any similitude between the vain adornments you have mentioned and the distinctive principles of a religious denomination."

"That is exactly what I mean. Ribbons and laces are not necessarily vain adornments. They are beautiful, and may be indulged in with thanksgiving, if one does not sacrifice in getting them that which is of more consequence. In like manner, the various denominational peculiarities are innocent enough; but they add nothing to the real value of the Gospel of Christ, any more than the laces add warmth to the cloak. Believing in these denominational peculiarities does no man any good whatever. It nourishes no man's manhood; it saves no man's soul. The only effect of exalting these things is to belittle the manhood and to shrivel the soul. Yet it is by exalting these small distinctions that the Christians of Monroeville maintain three Churches when there is barely room for one."

"You fail to see some of the aspects of this case," said Mr. Slade. "I have always thought it better for every family to have a home by itself, even though it may cost a little more than it would to put three or four families together in the same house. I would rather have my own fire and my own table and my own family altar. Such an arrangement is in the interest of peace and happiness."

"I thank you for that illustration," answered Mr. Strong, "because it is familiar, and because I wish to show that it wholly misses the point. The Christians in Monroeville do not belong to three families. They are all members of one family. The case is like this: An old mother and two daughters have income enough to live together in comfort. But there are some small matters about which they disagree. They love one another dearly—so they say; they often get together and tell one another how much they have in common, and yet they insist on living apart. The rent of three houses must be paid, three fires must be fed, three lamps must burn; the expense of living for the three is more than twice as much as it would be if they all lived together. Their income will not support them. So every year they go around among the neighbours and take up a collection to enable them to keep up these three separate establishments. Is it any wonder that the wisdom of this arrangement does not always appear to the persons who are asked to subscribe?"

"You disapprove of denominations, then?" queried Elder Crane.

"Let us stick to Monroeville for the present," Mr. Strong proposed. "The real

* Abridged from *The Century Magazine*.

question now is whether there ought to be three Churches in Monroeville."

"Of course," said Mr. Slade, "if you come to that, there ought not to be more than one,—but——the real difficulty is to know which two of these Churches ought to commit suicide for the benefit of the third. I suppose that the Congregationalists of Monroeville are all agreed that there ought to be but one Church in that town, and that the Congregational Church is the one; and that the Baptists have the same opinion about their Church, and the Methodists ditto. For my part, I own that I am inclined to stand with my own people."

"So far as I am concerned," said Dr. Sampson, "I am not prepared to abandon the Baptist ground on this subject: but in view of the mischiefs arising from division in small communities, I am ready to go to the verge of my principles in promoting unity."

"Is it not true, brethren," Mr Strong went on, "that the real differences of doctrine and of worship among the Christians of Monroeville are wholly insufficient to warrant the existence of three separate Churches?"

Mr. Towne and Mr. Slade at once confessed, and denied not. Elder Crane was less acquiescent.

"I am now an old man," he said, "and I do not readily accommodate myself to new measures. I acknowledge the justice of much that Mr. Strong has urged—especially the historical references that he has adduced; but I could not consent to have my little church on the hill abandoned. There are too many precious memories." The old clergyman paused, and there were tears in his voice as well as in his eyes. In a moment he went on: "My time is nearly come, however. One part of my errand to-day was to consult about laying down the burden that has become too heavy for me. And I shall not stand in the way of any plans of reorganisation which my people may wish to adopt."

"I understand and respect the feeling of Elder Crane," said Mr. Strong. "The old associations are sacred. It is hard to give up the old home. But when it costs for repairs more than we can possibly raise, and we are in danger of being buried in its ruins, judgment must prevail over sentiment."

"But here's the rub," said Mr. Towne. "How are you going to make the people of Monroeville see this thing as you do?"

"With your help," answered Mr. Strong, "the thing can be done. Will you not confer together, and then call on us for any help we can render? We have learned, you know, here in New Albion, how to dwell together in unity, and we would be glad to show our neighbours how they may go and do likewise."

The two younger ministers of Monroeville promised to look it over, and to see what could be done; and thus the conference ended.

DRINK AND EMIGRATION.—The *Sunday at Home* for January contains "Notes of a Journey to the North-West Land," by a lady who went to Canada by the Allan steamer *Sardinian*. Respecting her fellow-passengers she says:—"There are people of all sorts going out. It is sad to find how many are young men sent off from their homes on account of drink. There surely ought to be some control of ships' companies as to the quantity of stimulants they sell. On both sides of the ship there is far too much drinking. I have succeeded in obtaining some pledges, but wish I could get many more. I think it would not be too much to say that in the steerage and intermediate, among the English-speaking passengers, nine-tenths are leaving home, directly or indirectly, on account of drink, and if they do not land with temperance principles, they will only go into greater temptation, unless indeed they go straight through to the North-Western territory, which is happy enough to have a prohibitory liquor law."

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CONFERENCE ON HOME MISSIONS.

(*Concluded from last week.*)

THE AFTER-MEETING.

THIS subject came on for discussion at the Conference at Exeter Hall, on Thursday morning, January 4. Rev. W. H. Aitken (chairman) said: I have not yet found out the proper way of conducting an after-meeting; I think it must depend upon circumstances. The Mission preacher, it seems to me, needs to be directly inspired by the Holy Ghost as to the *modus operandi*. I do not think anyone can learn how to conduct an after-meeting except by experience. It is not a pleasant thing to be told by an oculist that nobody can properly operate in a case of cataract until he has spoilt a basinful of eyes; but it is something similar with regard to our mistakes in the conduct of after-meetings. Our comfort is, that we are in the hands of a gracious Father; so we may hope that many things which have looked like blunders have been used by God as means to success.

You have, in the first place, to consider the character of your audience. Methods suitable enough in the East-end of London, for instance, would not be applicable in the West-end; methods that will reach the very lowest stratum of society will not be available for those who belong to the better class of artisans. Another thing is, the amount of blessing in the Mission. God is sovereign, and He shows his sovereignty in this as well as in other things. You believe the blessing will come, but you do not know how it will come. A careful Mission preacher will watch to see what the impression is—whether the people are so aroused and moved that they are ready to come forward and present themselves, or whether there is only a general interest awakened, and no real break-down. He will also take into account the circumstances of the parish with respect to the presence or the absence of a sufficient staff of Mission workers; for a single Mission preacher can only speak to a limited number of persons himself. He has only, say, three quarters of an hour, and if he has talked to five people in that time, and done them any real good, he has done very well. Sometimes the Mission preacher finds himself only assisted by the clergyman, the curate, and one or two Mission workers. If at this period he were to enter upon work with individuals to a large extent, he might defeat the object of the Mission. Large numbers of persons might be willing to be spoken to, and go away disappointed; and it does great harm for them to have to go away without any direction from anybody. All I want to insist upon is, that in order to do this work as well as it can be done, we need to take a great many things into account. We must proceed in a tentative kind of spirit, and not conclude too hastily that because one method has succeeded admirably in one place it will succeed in another equally well. There are

A FEW GENERAL PRINCIPLES

to which I would call attention. To begin with, one ought to be very cautious indeed in anything that scares the people at the beginning of a Mission. You must bring about personal contact with individuals with the utmost possible caution, so that people may not be alarmed, but may have the full benefit of the Mission services. I find it beneficial at the beginning of a Mission to act something after this fashion:—You end your sermon, and invite the people heartily to remain to the after-meeting—"as many of you as can remain." You tell them it is for the purpose of hearing a Gospel address. Then you come down to the aisle and on a level with the congregation. Taking up some particular point you endeavour to illustrate that point—something introductory—and speak for about five or ten minutes. I do not think a greater mistake can be made than to give a second sermon in an after-meeting; it should not be a talking meeting, but a business meeting. Then it is very useful to get the people to kneel in silence for a few moments, and put a few points to them, their sin, their need, a few words of confession, endeavouring to assist them collectively.

This, altogether, will perhaps take twenty-five minutes, and there are but twenty minutes left. Then you address to the congregation such words as these: "I am sure there are some of you who do not feel this matter quite settled; will you not stay behind and settle it?" You say you want to give them further instruction and help, and if they would like to remain they may do so. Out of 300 or 400 at the first meeting perhaps seventy or eighty remain; and you say presently, "Now, if you have no objection, we will endeavour to help you by conversation. If you have any objection to being spoken with, say so, and we will not intrude upon you; but we think it will help you if you will let us talk with you." Then the workers pass quietly round. Perhaps on the first night ten or a dozen souls are reached in this way and brought to a decision. That process may be repeated until the people begin to be thoroughly aroused, and thoroughly in earnest. When you begin to feel that a deep impression has been made, and the people are all eagerness to obtain the blessing you have been preaching about, you can be a little more bold in your operations.

The method I adopt is dependent upon the presence of a coadjutor, and I think the Mission preacher should aim at having a coadjutor. You may not be able to have such an one as I have to aid me in the work; but you may know of some young clergyman who has a strong leaning to Mission work, and who has never had any experience in the work. Write and ask him to come and help you; the probability is that while he is helping you you will be

MANUFACTURING ANOTHER MISSION-PREACHER.

Within the last few months I have had several applications from clergymen who are anxious to be engaged in this work as Missioners pure and simple. In each case when I put to them the question, "Have you had any experience in this work?" they said "No;" consequently we have no idea whether they are fitted for it or not. If these gentlemen had been fortunate enough to be intimate with any Mission preacher, and had been invited to help him in the work, they would have found out whether they had any special gift for it, or whether they were fitted for purely parochial work. If they found they had no gift for it they would have returned home, if not sadder, at any rate wiser, men. If, on the other hand, they found that God used them in this particular branch of spiritual industry, the Mission preacher would be doing a three-fold service—to the Mission, to the man himself, and to the world at large.

Arriving at this point in the Mission, my way is to ask my helper to hold a meeting for believers in some adjacent building. There are two classes of persons who remain to these after-meetings, one class remaining from sympathy. I ask them to withdraw, say to the school-room, where the Assistant Missioner will give an address. Those who desire to hear a short address on the way of salvation, and are anxious to obtain it, I ask to remain in the church. You thus get your congregation weeded out to a certain extent, at any rate. There are some dear old saints who remind me of sleek tabby cats purring by the fire, and whom you cannot clear out. They like it, and they will not go, unless you push them out, head and shoulders.

Then you have before you the particular class of persons you want to benefit, and if you have the right kind of helpers, you can go to the work with a will. After a brief address get them on their knees, and let the choir begin to sing very softly some well-known hymns bearing on the subject in hand, penitential hymns, hymns of experience, &c. Whilst the soft singing is going

on the work of the after-meeting can proceed better than where there is absolute silence. When there is perfect stillness people begin to be self-conscious; perhaps they take up their hats and go away. Many a man gets a blessing while the hymn is being sung, without being spoken to. Perhaps he gets hold of a hymn such as "Just as I am, without one plea," and sings it for the first time. I hope and trust that no Mission preacher will ever be disposed to think lightly of personal contact with individuals in the after-meeting. I am persuaded that if the day comes when that is thought lightly of, Missions will have ceased to be the large blessing that they have been in the past.

HOW TO REACH THE UPPER CLASSES.

Rev. J. SHOLTO DOUGLAS spoke upon the question, "Is the after-meeting likely to prove the best way of reaching those in the upper classes of society? If not, how can it be supplemented?" He said: Whilst publicity seems to be the means of bringing out the lower class, who like to speak and tell their experience, in the upper class we have to deal with those whose whole life is lived in comparative seclusion as to spiritual matters. If there is one thing about which they are diffident, it is that. If we have to deal with them, we may perhaps bear in mind the words of Paul, "But privately to them who were of reputation."

Our great object is personal dealing; that never alters. We have to say to ourselves, "What is the class of persons I have to deal with?" "What are their peculiarities?" They may be exceedingly patronising, and at the same time they may be exceedingly ignorant. In the upper classes we have to deal very much with people who probably know little more about their Bibles than many of the converts of the Salvation Army. Here is a worldly family for instance; they have every possible means of developing worldliness. We know that, with a few exceptions, little time is given to Scripture from the time they are boys and girls. The boy goes on to a public school, and as a rule he learns nothing of the Scriptures there. Then he goes on to Cambridge or Oxford; we know how men run about there asking, "Can you tell me a good book to cram up for the examination?" perhaps they are told of "Pinnock's Analysis." They have never had to learn the facts of the Old Testament as they learnt the multiplication table and the alphabet.

In one case at a Cambridge examination Judas was made to live before the Flood, and the conversion of Saul was confounded with the Transfiguration. In the Senate House a man was once asked, "Who was Matthew?" The answer was, "He was a fisherman." In the usual cool way the examiner said, "A fisherman; thank you, sir." "No, sir," said the man, "I think he was a publican." "Thank you, sir," again replied the examiner. At last the student exclaimed, "No, sir; I will stand by the fisherman." In an equally imperturbable manner the examiner said, "Thank you, sir, a fisherman." Many of the best men—I mean men who are going to take good degrees—have great struggles with their Scriptural examinations, and are almost "plucked" in that subject.

I feel thankful for good sound Bible instruction in my early days. We do not know how much has been done by godly nursery-maids who have taught children to pray and to sing hymns; hence the importance of those meetings we have heard spoken about for young domestics. We do not know how much good may have been done by the governess, in connection with Confirmation, for instance. The season of Confirmation is to me an annual Mission; then is the time we get hold of those people most. Confirmation is considered by the parents to be the proper thing; but it is considered by them to be a very improper thing if we succeed in the *conversion* of their children. Still, they would rather we should go on, although we may be undermining all their wishes with regard to the future of their children. Confirmation time is the best time we ever have with the upper classes. They leave the nursery, and the school-room, and the upper schools, and what have they got? They go forth to the world as ignorant of Bible truth as those people we were talking about yesterday morning.

Now, as regards the After-meeting, I think, as a rule, that is not the way in which we can obtain an entrance into their hearts. Are we therefore not to have Missions? Certainly, we are to have them. Then what are we to do? You may get one or two to remain for the after-meeting, and be spoken with; but there is the feeling of timidity, and the violation of that feeling is often very dangerous. My opinion is that the best way of reaching them is in their own homes. Sometimes people who go to a Mission find fault with the Mission preacher. Well, I do not ask you to defend the preacher, but suppose you say, "He did raise one or two points, did he not? Let us see his reason for it." Then you have the opportunity at once. Or perhaps you say, "You do not seem to understand that man. He did not say that. Will you let me bring him here?" In that way you can probably get the Mission preacher into their own homes. You must then do as circumstances seem to direct; go with certain principles in your mind, and God does not intend to lead you into a mistake.

After-meetings may take place in the morning, but, as a rule, I suppose it is in the evening they take place. Do we get those people out in the evening? We must not make too much of the difficulty of people dining at half-past seven. The fact is, many people will do anything when they are really in earnest. We should not get the lower classes together at eleven in the morning, and so we must try to reach the others, and consider their institutions. We must accept all these things. We must endeavour to use the great channel of privacy. The incumbent of the parish should himself have access to them; in that way the Mission preacher may get in. We must adapt the time for holding services, to their peculiar condition and customs.

WORKERS FOR THE AFTER-MEETING.

Rev. J. STEPHENS spoke on "How to obtain a sufficient supply of competent workers in after-meeting work." In the course of his remarks he said: When a Mission is held in a parish I think it would be well to request the vicar to call a meeting for such workers. A second meeting might take a more conversational tone, in order that any difficulties existing in the minds of the workers may be removed. The prayers should all bear upon the one special need of special grace for this special work. As the time draws near, meetings should be held leading up to full consecration to God; private interviews should be sought with the workers, and a strenuous effort made to have them set on fire by the Holy Ghost, and filled with zeal and devotion, before the Mission commences. At Birmingham, before the Missioner went into the pulpit for the first service, the Vicar said, "I want to tell you that I have had more blessing among my people in preparing for the Mission than I ever expected from the Mission itself." It is a good thing to select a score of texts, bearing on the class of people generally to be found in the after-meetings, and calculated to lead the soul to immediate decision or definite trust. These texts may be printed on cards and given away, or the helpers might get them marked in their Bibles and so become perfectly familiar with them.

It is a great gain if the Missioner can go to the parish beforehand and meet the workers. The next best thing, if the Missioner cannot go to the parish beforehand, is to meet the workers as soon as he can after the Mission has commenced. However much preparation there has been before the Mission this is very important. In Missions where no helpers are to be found, or where the supply falls very far short of the necessity, the Missioner must supply them during the services. Some may be gleaned from the district visitors; but it is very important that truly converted Sunday-school teachers should be drawn into this work. When in prayer or before prayer some such questions as these may be asked: "Do you know of any special obstacle in your own life that hinders you in work for God?" or "Are you sure of your own acceptance with God?" If they say "No," you may say, "Then how are you going to help anxious souls?" I thus found out a lady who had been trusting to baptismal regeneration plus her own good works, and I was able to point her to Christ. I was once very hard pressed from lack of workers, and I sent a young lady of thirteen who had found the Lord to speak to a girl of ten. In a little time she came and said, "Oh, Mr. Stephens, do come and talk to this child, for she says she has got a blessing, and I fear it is not so." I found, however, that the child was right, and afterwards her consistent life in an almost Unitarian family led three to decide for the Lord.

New workers will perhaps feel very shy. The after-meeting at the children's services is a very good place for them to be introduced to the work; after helping in that there will not be much difficulty in getting them into the general after-meeting. The Missioner or his assistant should see the workers fairly engaged before going to his own work. I have known inexperienced workers receive nearly their death-blow by going to some person who is looking about, who is not really anxious, and who is rough or rude when spoken to, perhaps it was some person who is old, and with whom they can do nothing; or, perhaps, some person who tells them she has been converted several times, and has gone back every time. It is a good plan to beckon up a worker, and, just as the worker is nearing you, to say, "I will ask this lady to help you, and will come back presently." By returning, you ascertain the capacities of the worker, and also ensure the inquirer getting real help Kneeling down and praising God with them is a help to both. More than once I have returned to find the worker bathed in tears of joy over some soul truly led to Christ.

Towards the end of the after-meeting, a judicious friend can make the round of the pews, and find out the state of those remaining, and can get those who have come to a decision to leave. This lessens the danger of people leaving the church without a blessing. Of course, there are always a few persons who can only be spoken to by the Missioner himself.

HOW TO AVOID WASTE.

Rev. JOHN HASLAM, speaking upon "How to avoid waste of time and labour, and to ensure the maximum of usefulness along with the minimum of annoyance," said he considered that the Mission might be taken as one continuous after-meeting. He advocated the holding of several services every day to reach the various classes, in order that none might go away without being spoken to if they wished it. He dwelt upon the great importance during Missions of believers being instructed in regard to spiritual life and spiritual activity. A short service for servants should be held in the afternoon; very often in the houses of the rich the only missionaries and testifiers for the truth are the servants, therefore no pains should be spared to get hold of them. Mr. Haslam alluded to the idea prevalent among working-people that in carrying on Mission work the clergy had some hidden design; it was, therefore, most important to be perfectly honest and straightforward, and so plain and distinct in dealing with the people, that all could understand. He strongly urged the inadvisability of having people come to the church in twilight hours to see the Missioner. If people are brought up to the point of real earnestness, they will be willing to come out before the preacher and before the people, and say, "What must I do to be saved?" He also urged the need for those engaged in such work

to educate their hearts in real sympathy, so that dealing with them one by one those who are anxious might be led to Jesus.

The speaker thought that if the after-meeting were put off until a quarter-past nine in the evening, it would be comparatively a failure; there were times in the day when all classes could be reached, and the Mission should be a reaping-time all through.

Rev. J. Grundy deprecated the formal way in which boys at public schools had their names put down for confirmation as a matter of course. He dwelt upon the need for specially reaching young men of the upper classes, between school-days and marriage.

Rev. C. J. Atherton stated that he had never had any difficulty in getting efficient workers to deal with inquirers. He met them three or four weeks before the Mission. It was needful that the workers should themselves have intimate communion with God. He suggested that in a large Mission there should be someone appointed to see that the workers had specific work in a special part of the church set apart for those who remained behind. He strongly condemned the practice of several workers dropping upon one person, and considered that it would be a good thing for persons to state that they had been spoken to already. If the workers had not "a grip" in dealing with souls—not being able to bring them right out into true liberty—he considered they should consult the Missioner; in such cases a really competent person should be put on at once. So the rather ineffective workers would be helped by the more effective ones. Speaking on the much debated question as to whether people would come out boldly, he stated that at a recent Mission, a man of the highest position walked up the whole length of the church, saying that he knew he wanted the Lord, and he ought not to be ashamed to go and find Him.

Rev. Dr. S. C. Morgan was of opinion, after having conducted forty or fifty missions, that no definite rule could be given as to conducting after-meetings—it must be "an inspiration at the time." He quoted the saying, "In the sermon you cut off people's heads, and you must not put them on again until you have got them in the after-meeting." He dwelt upon the need of workers, when going to speak to an anxious soul, asking God to give at that moment the message for that particular soul. Without a card from the Mission preacher and the clergyman, nobody should be allowed to work in the after-meeting; each worker, before receiving a card, should be seen personally. He advised the continuance of the after-meeting after the close of the Mission, and strongly advocated the practice of going among the people in their homes, speaking personally to them.

Rev. H. Dening distinguished between after-meetings for saints and after-meetings for sinners. The saints' after-meetings should be for prayer and self-examination before God, to see if there was anything keeping back the blessing. At a Mission in Kingstown the church was partitioned off at the after-meeting, one part being set aside for inquirers. He advised that at after-meetings all who had been spoken to should move to a particular part of the church, so as to ensure that none went away without being spoken to. In his own parish he had a mission service in a mission hall every Sunday evening, after which there was always an after-meeting; some always remained to be spoken with. He mentioned one striking instance of a Swedish sailor who came into port there, and had to leave port with his ship on the Monday; on the Sunday evening he came to the service, remained to the after-meeting, and went away rejoicing in Christ as his Saviour.

Rev. R. W. Aitken cautioned workers against an over-weening desire to see fruit ripened before it could really be expected to come to maturity. This is one of the plague spots of Mission work. Speaking of the lamentable ignorance of people in many Church congregations, he said: You tell them to be saved, or to come to Christ, and they have not the smallest idea what it means. The Mission preacher must come from his pulpit, and not be ashamed to give the very simplest explanation of the meaning of the things he has been speaking about. We must also bear in mind that salvation is a work between God and the soul. If the work could be done without human intervention, we should have the very soundest basis for the future religious life. One great thing at a Mission, therefore, is, if possible, to get souls to God by themselves. The most important point in After-Meetings is to present to the seeking sinner the living Saviour, and get the seeking ones to speak to Christ. Too often in such work the personality of Christ is not sufficiently brought before anxious souls.

Rev. J. H. Lester advocated at the Mission services, after a short sermon, a plain simple explanation of the way of salvation; then the people might be told to go home, and settle the matter with God. At the same time, if they wished to remain longer to be spoken to they might. Numbers of persons he believed went home dissatisfied, came back again, and remained of their own accord. He was of opinion that the soundest conversions were in the cases of those who had found Christ without anybody coming in between. For reaching the upper classes he recommended the holding of a Bible-reading in a private house during the Mission, at which persons should be asked to send in questions in writing. By this means confidence was often established between the missioner and some unconverted inquiring people; in the end they were led into the light and liberty of Christ."

The Chairman, as a means of reaching the upper classes, advised the practice during a Mission of spending some period of the day in the vestry, and announcing that you would be there to speak to anyone.

Rev. E. H. Hopkins spoke of God's order: (1) fact, (2) faith, (3) feeling; the devil always tries to reverse it, and make it (1) feeling, (2) faith, (3) fact. Workers should speak as though they saw the Lord Himself. When inquirers kneel you can often deal with a whole row at once. Get them to step out upon the warrant of God's Word. As to persons coming out boldly and showing their desire for salvation, he expressed his belief that not only could people do it, but that much more of such boldness on the part of those wrought upon by the Holy Spirit would be seen in the future than had been seen in the past.

In the evenings of both days of the Conference, devotional meetings were held, and were seasons of much spiritual refreshing. Mr. Aitken gave a suitable address on each occasion.

SEVENOAKS CONFERENCE.

THE quarterly conference of evangelists and others took place on Friday, the 5th inst., at the Vine Hall, Sevenoaks. These quarterly meetings have been the means of strengthening the hands of many of the Lord's servants who labour more especially in isolated places in Kent, Sussex, and Surrey.

On this occasion the morning was spent in prayer, praise, and exhortation. The afternoon was devoted to the consideration of questions previously written relative to difficult portions of Scripture, methods of work for the Lord, &c. These questions usually form a very helpful service to those assembled. The second part of the afternoon was devoted to the study of the seven parables of Matt. xiii. There was but little variation of judgment on the interpretation of these parables. Space will not allow of the excellent exposition given by Mr. Lake, and subsequent remarks by others.

The Lord's Supper was partaken of in the evening, at which about sixty sat down, and together praised Him "who gave His life a ransom for many."

PASTOR CHINIQUY is expected in London this week. He is well known throughout America and our colonies, as well as in Great Britain, as an eloquent advocate of Temperance, and as a powerful opponent of the errors of the Church of Rome. He has been perhaps the most successful of all modern converts in bringing Roman Catholics to a knowledge of the truth, as held by Protestant communities.

ITALIAN WORKMEN AT NICE.

[BY A CORRESPONDENT.]

I THINK the readers of The Christian may be interested to hear of a new field of work which became accidentally known to me, and to which, so far as I am aware, their attention has not been hitherto directed. Towards the close of a visit made to Nice last spring, a friend who was leaving, asked me to distribute some texts and Epistles among the Italians. I offered some to the servants in my hotel, but found they were mostly Protestants from the north of Italy, *Vaudois* who had attended Protestant schools, and were well provided with Bibles, &c.

Being almost a stranger in the place, I was puzzled what to do with my portions of Scripture, when one day passing a large building in the neighbourhood where there was a number of workmen employed, I suddenly remembered having heard that they were Italians brought over from the north of Italy on account of their superior workmanship. The next time I passed that way I offered my texts and Testaments, with some trepidation, to one or two of them. I was soon surrounded by a crowd eagerly inquiring what they were about. I explained there was nothing in them Roman Catholics should not read, since it was the Word of God. "Oh!" they exclaimed, "we are not afraid to read them;" and as they pressed forward my supply was soon exhausted, to the disappointment of many, to whom I promised to return with fresh copies.

This little incident impressed me so much that I was encouraged to visit other buildings, with always the same result—a respectful greeting and a rush for my papers. On one occasion a workman pointed out to me the Testament I had before given him, which he had placed behind a stone, adding that he had put it there to read when resting. On further acquaintance with them, and communication with the Italian pastor, I ascertained there were from 5000 to 10,000 Italian workmen in Nice employed in the construction of houses, which is proceeding on a large scale. They are disliked by the Nicors, who have a great jealousy of them. Frequent brawls ensue, too often ending in bloodshed, the Italians, who are very passionate, using their knives freely.

But how can orderly conduct be expected from such a large body of men, among whom, so far, no civilising element had been at work. For at the time I speak of, some nine months ago, absolutely nothing was done. The Italian pastor, M. Muston, having a considerable permanent congregation, could not attend much to the floating population; he was greatly interested in it, but his hands were already full. They seemed, on the whole, indifferent to the Roman Catholic religion, and ripe for Protestant truths. I rejoice to hear that this winter a Mission-room has been opened, and religious instruction is being given there to the men and their families. The children crowd in to such an extent that there is not sufficient space for them. More workers and funds are sorely needed, or this important work must necessarily languish. What can one or two evangelists do among several thousands?

What a grand opportunity of sowing the good seed is at present awaiting any Christian women who will go and work among them? The Italian disposition, although impulsive, is so kindly and pliable, that they make apt pupils; and they have a charm and show gratitude seldom found in our own lower classes. To enlighten them would be in every sense of the word a labour of love. Of course, some knowledge of Italian would be necessary, but given that, sufficient colloquial expression could be easily acquired. What makes the call to English people as regards this town more urgent than that of any other on the Riviera, is the fact that it is principally resorted to by worldly, pleasure-seeking visitors, who have no thought or care for the serious claims of its inhabitants. The Italian pastor, M. Muston, Pension Jourdaln, Passage Gioffredo, Nice, will give further details and thankfully receive help on behalf of the work.

WEEK OF UNITED PRAYER.

PRAISE AND THANKSGIVING.

Address by Rev. ARCHDEACON RICHARDSON,

AT STEINWAY HALL, PORTMAN SQUARE, MONDAY, JAN. 8.

IT is a very blessed privilege to be permitted to meet here and to realise that not only here upon earth, but around the throne of God in heaven, human beings are pouring out songs of praise to God. If we can only get our hearts in tune, ourselves in the right place, and the Lord Jesus Christ exalted to his throne in our hearts, then we can praise God. It seems to me as though the world, at this time, presented a very special aspect, from the standpoint of the throne in heaven. One feels that there is rising up now, all the world over, a wonderful crowd of those who offer to God thanksgivings, and songs of praise, so that the Churches of Christ are all standing conspicuously out in the presence of an ungodly generation to testify whose they are, and whom they serve. It is a very solemn privilege, and we ought to feel that we must look to God, not man—God the Everlasting Father, the sympathising Saviour, and the sanctifying Holy Ghost.

We are gathered together to think upon this subject of praise and thanksgiving. I think we may resolve our thoughts into particular channels. In the first place, we may think of

OUR PERSONAL ESCAPES.

There is the great and glorious deliverance from the burden, the tyranny, and the misery of sin. We ought to come before God to-day with a very thankful feeling, because the Lord Jesus Christ has broken Satan's bondage, and admitted us into the freedom wherewith Christ makes his people free. God says: "Your sins and iniquities will I remember no more." We are "accepted in the Beloved," and are forgiven subjects of God—living in conscious union with the Lord Jesus Christ, as reconciled children in the presence of our Father. But, besides this, how many escapes we have had from things we might have feared. The personal history of each of us will tell of wonderful deliverances from things we scarcely knew to be dangerous; various forms of doubt and difficulty or distress with which the enemy of our souls has been pressing us. All these deliverances and escapes ought to be a special cause for praise and thanksgiving.

Then we ought to thank God also for our experiences. What wonderful things God can teach his people! Possibly He may have taught us wonderful things during this last year. And what strange ways He has of communicating instruction! Some He takes aside into solitary places, and there deals with them. At other times He strikes with chastening hand, and his servants say, "It is good for me that I have been afflicted." Sometimes He admits the soul into more intimate communion and fellowship with Himself, and we can say, "My Father has brought me near to his own bosom;" my experiences there cause me to feel deep gratitude and praise to God." Let us look further into this matter of

PERSONAL EXPERIENCES.

What have we learnt during the past year? What has there been of deeper experience in our own spiritual life? For these things let us thank God. What a privilege it is to be one of the Lord's servants, to be identified with the advance of that great enterprise—the extension of the knowledge of the Gospel of the Lord Jesus Christ. It is, indeed, a blessed thing to live in this age of ours, notwithstanding its opposition and worldliness, its tendency to fall away after the things of earth. It is also an age of great blessing, of breaking away the barriers between the friends of Christ. It is a great missionary age, and one in which God is proving that He is mighty in working by the Sword of the Spirit. It is a great thing to be permitted to stand forth and feel that we are consecrated, set apart, given up heart and soul and life and energy to the spreading of that truth which is able to make men wise unto salvation.

Again, we ought to thank God for our expectations; we are called upon largely to expect of God. "As your days, so shall your strength be." There is a deep mine of heavenly wisdom in God's word for us; there are wonderful depths in God's love, there are living waters, soothing, cooling, sustaining, to the thirsty soul. We may drink whenever we are thirsty. Most of all, there is that great crowning blessing, the glorious appearing of our great God and Saviour Jesus Christ. This blessed hope is the brightest thing of all, which beckons us onwards and upwards, which makes us say to our own hearts, "What a high position we fill in this world of ours, and in this weak flesh, to be looking for and hasting unto the coming of our Lord Jesus Christ."

There are two important points connected with our subject, as to the way in which these feelings may be expressed. Real praise and thanksgiving involve

A SENSE OF OUR UTTER UNWORTHINESS.

The more we can bring self down into the dust, and trample it under our feet, the more we can see God's great grace and glory. Then again, the Lord Jesus must be lifted up on high, triumphant above all things. What a wonderful statement that is, "All power is given unto Me in Heaven and on earth." If there be one thing more than another which startles the soul of the true servant of God, it is the thing which materialises and lowers our ideas of the Saviour whom we love. If we lower our estimate of Him, we lowers the expression of our thanksgiving. Just in proportion as we present Him before our own hearts with a beauty we cannot describe—the Lord Jesus Christ as Head over all things, to his body, the Church, as receiving the homage of angels, as administering the affairs of the universe—in proportion as we come into the very dust, and the Son of God and Son of Man is lifted up, even as God, shall we have a right idea of what true praise and thanksgiving ought to be.

As to the manner of expression, we must remember there is the language of the heart, and also the language of the life. Men should see not only by what we say, but by what we do and are, that we live in an atmosphere of praise to God. We must give ourselves entirely up to our God. Then there is the testimony of the lips. I believe many people feel a difficulty in regard to this; but every true believer is bound to utter a testimony; he must lift up a standard, so that all may see what he is and what he means. There is a wonderful power that goes forth when a humble man dares to face all evil, following in the train of his Divine Master. If in the future you and I can present the whole offering of thanksgiving, and praise, and testimony, before God, in the name of the Lord Jesus, then we shall find that our gratitude has a reality about it, and we shall thank God for the privilege of this week's services.

REASONS FOR THANKSGIVING.

Address by Rev. G. W. OLVER,

AT CENTENARY HALL, BISHOPSGATE, MONDAY, JAN. 8.

THE subject which especially occupies our thoughts to-day is that of "Praise and thanksgiving to God." The recollection of God's mercy to us very often rebukes our fears and chases away doubts that would otherwise perplex and disturb us. I have no doubt that I speak to the consciousness and experience of most who are here, when I say that, very often a Christian soul goes to its wonted place of prayer, cast down, distressed, disheartened, almost in despair; in the very moment when the knees are bent on the old spot, the recollection of all that God has done there in times past is a sufficient answer to every doubt, and chases away every fear. We are here this morning to give thanks to God, not simply for the sake of thanksgiving, but in order that we may encourage ourselves to take hold of the promises of God, through all the succeeding days of the week and the year.

We are invited to-day to think of what God has done for us. It is in itself a great mercy that we are here, permitted to open a new year, as some of us have opened years that have gone, in this place. What a volume of mercy is wrapped up in that simple fact. We are here, in the presence of our God, at the throne of grace, having fellowship with the Father and with his Son, Jesus Christ, our Lord.

INDIVIDUAL MERCIES.

Will you let your thoughts run over the past, and think of the mercies God has bestowed upon you individually: help in time of trouble; guidance in hours of perplexity; light when the darkness has seemed too great to be borne; life when death has seemed to threaten. How abundant the mercies God has bestowed upon us in our own heart life, our individual path. Think of the mercies of your own home; how sorrows have been made bright; how the cup that was so bitter has been made a means of help; how often the threatening danger has been turned aside. Where is the Christian home, whatever may be the record of sorrow that may lie upon its pages here and there, that has not been gladdened and made beautiful during the year that is gone by the presence and fellowship of Jesus?

Let us count up these mercies if we can. Mercies bestowed! And then of sin forgiven; of unfaithfulness pardoned. If we think of duties only half performed, if not utterly neglected, and yet remember that, in the midst of all, the long-suffering and tender mercy of our God has never failed us; how our hearts, if not compelled to be silent by the very sense of shame, will be constrained to utter thanksgiving to God that He yet allows us to be partakers of his grace. We must begin here, in the privacy of our own life, to count up our mercies, in order that we may gather strength to go out and look upon those around us.

But we are asked to-day to thank God for his presence and power all around us. Now, it seems to me if there is one thing for which Christian men may unite to praise the Lord to-day, it is that all around, in this land, and in every land, there is an evidence of

RELIGIOUS ACTIVITY

the like of which our fathers never saw. Religious questions, deeply affecting the interests of men and their salvation, occupy a place not only in public thought and conversation, a place not merely in religious journals and periodicals. In the ordinary publications of the day they have a prominence which to those who look back upon the history of the past must be truly surprising. Do not let us forget what the Apostle Paul said, "Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the Gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." All the events around us are constraining men to think and speak concerning Christ and Salvation; and that blessed Spirit who dwells in the midst of men, claiming a redeemed world in the name of the Saviour, is present wherever the truth is spoken—whatever may be the motive with which it is spoken—present there to take hold of that truth and apply it to the conscience of the needy one here, there, and everywhere. And it is in the presence and power of the Holy Spirit using the truth that our confidence must ever be.

Blessed be the Lord God of our fathers that at this day in our midst, in our country, and throughout the world, there is this intense activity in connection with the religion of Jesus Christ. And what a mercy that you

and I are permitted to have any part in it. While Christ sits in patience on the throne, waiting until the world is brought to his feet, you and I are allowed to help Him in securing the accomplishment of his heart's desire—the salvation of the world. How we ought to prize the opportunity and the privilege! How careful we should be that our whole character, bearing, and practice everywhere, should give force to the appeals which we make.

NATIONAL BLESSINGS.

There are a thousand topics which are present to our minds at such a meeting as this. We are asked to thank God for his blessing upon the nations of the earth; that He has, in his goodness, preserved peace amongst the nations of Europe. This, in itself, is of no small import to us, as a people, politically, or as a Christian nation. I hope we shall not forget to thank God at this season, and to praise Him that, though peace was disturbed (when we were brought into conflict, all Christian hearts deplored it, as they always will deplore war, however it may arise), that He of his great mercy, and in a most wondrous manner, speedily put an end to the conflict. The intervention of the power of God, so marked, as I believe, may well call forth from us our praise to-day.

Whilst we dwell upon these things and upon the abundant blessings that the Lord has poured upon us individually, and as families, and collectively, let our faith be quickened to take hold of Him. Praise is valuable to God, because it is of worth to us. Our praise cannot make much difference to Him. We cannot add to his glory; but He loves to have our praise when that praise quickens us to claim yet larger blessings from Him.

Now, I do not hesitate to say that if we were to lose this opportunity this morning; if we failed to come to his footstool in the true spirit in which we are invited to come, the power of the after days of the week would be so much lessened. If we are drawn nigh by our gratitude to Him so that we are brought into close communion of thanksgiving, the greatness of his goodness, the inexhaustibleness of his grace, will enable us to ask largely and not to falter. For every prayer and for every gathering there will be abundant blessing from the beginning to the end of the week. So let us praise, that our praise may kindle into prayer; and then let us pray, that our prayer may, in itself, become a hymn of thanksgiving to God.

REMARKS BY MR. W. MORLEY, CHAIRMAN.

Let me wish you a happy and prosperous New Year. One hardly knows how to commence good wishes for a new year such as we are entering upon; but I think there is one idea that it will be as well for us to take away, if we can, in the power and comfort of God's Holy Spirit.

If we know the mind of God I think we shall get on much more happily and easily than if we have doubts of what the mind of God is towards us. I read in the Psalms, "What shall I render unto the Lord for all his benefits?" There is evidently a soul there wishing to do something for God out of gratitude to Him; and I fancy, as I look around me, that half the spasmodic efforts arise from not knowing what God would have us to do. The answer to that is, "I will receive the cup of salvation." God's mind toward each one of us is that we receive, receive, receive. Keep receiving out of the fulness which He has given to us. Christ is God's perfect gift. Whoever receives Jesus is perfect, wanting nothing. But we are foolish, ignorant, and unholy; and it strikes me that every morning we ought to receive from Jesus out of his fulness, so as really to thank God out of our hearts for what He is unto us.

It is the great device of the enemy to turn our thoughts inside. Now, in my flesh dwelleth no good thing, and never will, and never can; but God has made Jesus unto me, and to you, wisdom, and righteousness, and sanctification, and redemption, and in Him we are complete. If every morning we could start with being perfect in Jesus, though utterly failing in ourselves, we should give glory to God every moment of our lives.

LOVE, COURAGE, AND LIFE.

Address by Rev. CHARLES H. SPURGEON,

AT METROPOLITAN TABERNACLE, JANUARY 8.

A MEETING for united prayer, in accordance with the invitation issued to Christians throughout the world, was held on Thursday evening last, at the Metropolitan Tabernacle. The Rev. C. H. Spurgeon presided, and was assisted by the Revs. Alfred Strawbridge, James Spurgeon, B. Senior, Burman Cassin, D. A. Herschell, G. W. McCree, John McKenny, and Mr. Cox. There was a large attendance of Christians of all denominations, a great many ministers in South London occupying the platform. At the conclusion of the devotional service, Mr. Spurgeon delivered the following address:—

I am expected this evening, according to the programme, to give an address, but I do not think I shall. This praying and talking together are better than any one person occupying the time. But I do wish to say how very heartily I invited men to come here, and how thankful I am to them that they came—that they came at half-past five to tea—and that we had a good time. I hope that another year we shall have all the brethren round about, without exception, if God so pleases, and that, knowing each other better, and engaging in one common service, we may be more helpful to one another.

We want beyond all things that God should be glorified by the salvation of men through faith in Jesus Christ. I have come to this, that I think all things beside this to be a puff of wind, a handful of dust only fit to be flung into men's eyes. There is nothing worth our lingering for here except that we may glorify God. I do not know that there is any other reason for our going to heaven but that, and certainly no other reason for our stopping out of it. All time is lost that is not spent for that—all money wasted, all talents lost and misused; everything is vanity of vanities except it be used to glorify God by the salvation of the sons of men. When you have been in the sickroom sometimes where you saw your father, your mother, your wife die, you felt when you came downstairs again, as if the man that drove the waggon, and the other man who carried the basket, and all the others that you saw busy in the streets were all foolish, for they were not thinking of the fact that they must die. I have felt that many times when I have seen men dying. Well now, the impression is connected with a mistake, for these affairs of life must be attended to; but at the bottom of it there is a great truth. It is so—that the weightiest concern of men is so to live as they shall wish to have lived when they come to die; and the only true form of life is that which we could wish to prolong beyond this present life, and continue in eternity, world without end. And what is that? What can that be but the glorifying of God? That we feel is the only thing worthy of our desires here.

Now about this bringing of men to Christ; I never could adopt the theory that the world would not be converted to Christ. I feel within my soul it must be. The other thought is not worthy of God. He that made it shall new-make it yet. The mastery of it He will win back from the arch-traitor. Here, where He seemed to be defeated, He shall assuredly win the victory. I do believe that as certainly as ever sin has overgrown this earth, so shall righteousness cover it from its lowest place to its highest, and the Lord God shall not have ended the mighty drama of the world's history until all along the line the "Hallelujah" shall rise, and God omnipotent shall reign. But when is it coming? I know not. But this I know, that there have been many things to hinder it; and I want to say one or two things that will help it. The first is

WHEN THE CHURCH OF GOD SHALL ALL GET TOGETHER.

If there were no victories to an army, and I heard that that army was divided with internecine strife, I should understand it. If a nation were not conquered by an invading army, and I heard that that army had many leaders, and that sometimes they drew their swords fiercely upon one another, I should understand that its victories could not be very rapid. You know how it was with the Crusaders, who had swept everything before them when they fought the Paynim, but were themselves divided when they began to question who should wear this crown, or who should take and be the master of that citadel, or who should lead that department of the army: only when they were one they were invincible. And it is so with the Church of God. It is no use our sitting down and crying, and saying it ought to be different. The proper way is for every one of us to do all we can to make it different.

I have heard men say there is no love among Christians. Well, as a general rule, the brother that says that is himself one of those whose conduct goes to prove it—generally so. He does not see any love among Christians because he has not got any himself. But it is very curious how you shall find another who rejoices that there is so much of it, because he has so much in his own heart. I believe that the permanent unity of the Church will come, by God's grace, through our all getting nearer to the truth. Every man that advances truth advances what in the end will be real unity; and every time I correct a mistake of mine, every time my brother prays God that he may be set right if he is wrong, or that I may be set right if I am wrong, every time we get nearer the Statute Book of the Master, we get nearer to one another. You see we get away by degrees and break up.

I believe that we have been attempting each one of us to get together, but somehow or other we do not do it very often. Perhaps we shall one of these days, by God's grace, succeed. First pure, then peaceable; first the truth, then unity in the truth. But that would not be enough. The next is, for every one of us

TO TRY AND SEE ALL THAT IS OF CHRIST

in everybody that has got anything of Christ in him. If you see a spot, a bit of Christ in a man, say, "My Master is there." "I do not know why my Master should choose such a man." You will perhaps say, "I should not." But then you will have to think, "I wonder why He should choose me?" for are we not all like the good old woman, who was sure she was elected before she was born, or God would never have elected her afterwards? Well, we must all feel that as God has an infinite sovereignty in choosing the unworthy, when we see that He has done it we are not to be picking away at the unworthiness, but to rejoice in the choice that the Lord our God has made. Let us be more ready to see what is right in a man than to see what is wrong in him. Then let us begin to feel more love for one another than we have ever done. It is a small place for a soul to live in, this (although my friend Mr. Cassin and myself have both a little more room than some of you); I mean, inside one's own ribs; there is not enough accommodation for a soul, I fear. It is too tight a fit. If the soul grows and enlarges itself it wants ampler quarters. It begins to love; and the more you love another the more you become one with him; and if it be difficult at first to love, it soon becomes exceedingly easy and an intense delight. Wherever you go, dear friends, and meet God's people, love them. Wherever you are, and can say a word for unity's sake, take care to say it; and may all that love our Lord Jesus Christ in sincerity be found more and more manifest in Him!

But next, in order to win this great battle there is wanted, what I trust we are receiving—

A GREAT DEAL MORE COURAGE.

If you heard that an army was deficient in courage you would not wonder that it was also deficient in victories. Looking back a little while ago, I do think that our Christianity was a cowed thing. People were afraid. Those objectors—those wonderful objectors, those learned men—all the anxiety was to answer them and preach at them. That showed a great deal of fear, because there was not one of them, nor the whole of them together, worth a farthing rushlight wasted on them. I feel there is no strength in them, and that we can afford to go on our way leaving them alone. But there was also a fear of doing anything out of the usual way You remember the horror of great darkness that fell on the souls of some at the idea of the Gospel being preached in the Surrey Music-hall; I have at home a good many tracts upon whether it was right to do it, and some of them are decidedly of opinion that to preach the Gospel anywhere but in the parish church or the meeting-house was a wrong thing. We remember well when the idea of preaching in the street was horrible to some people, and if they had heard that someone had done so—especially if any clergyman of the Church of England had done so—they would have said: "He will be in Bedlam before long. It is a mark of insanity." The very things that the Master did, and that his servants have done time out of mind, were looked upon as dreadful.

But somehow or other the Church of God is not cowed now. At this present time there is more courage among Christians. They can speak one to another, and they can venture to speak good sense too. I do not say they all can, but there are a great many more do so now than used to do it, and courage is infectious, like cowardice; just as when one runs the whole runs, so when one stands the whole lot stands. And thus it will be with us; we shall have regiments that will stand fire, and we shall see the victory. But you are afraid when you get with the ungodly. Will you please to recollect that the Spirit of God dwells in those that trust Him, and that the Spirit of God is someone high and mighty and exceeding full of majesty. You will be surprised if you will just venture to place yourselves into what you think the den of lions, and speak in that humble way of yours, that broken way, that unpolished way, just about Christ—you will be surprised to find what power there is about you. You have not any idea of it, dear friends—I mean you good people—sisters that are so very retiring, and you good brother that is so exceedingly reticent. You have no idea what power is in you if you would trust in God. And when we have once become conscious both of our own feebleness and the divine strength with which we are girded, then I am persuaded we shall go on to victory. Fear them not; the Lord has delivered them into your hands. Only go forward with confidence, and it matters not whether they be infidels, blasphemers, or drunkards; advance in the conquering name of Jesus with the doctrine of the Cross on your lips, and you shall overcome them by the Blood of the Lamb. If we can get over these two difficulties—want of union and want of courage—we shall do well.

And then, dear friends, there has to some extent been

A WANT OF LIFE AMONG US,

and I am not sure but that is our great deficiency now. You know I have often used this figure. You take out a number of men from the Brompton Hospital—from the consumptive ward; you want, say, to build a railway, and there is a cutting to be made. You say, "There are the picks, the shovels, the barrows, and everything else. Now, my good fellows, go to work and make this cutting. There is that tunnel to be made." When do you think the railway will be finished? Well, not till all these men are dead. See, they are so tender about the lungs they cannot work above ten minutes before they are worn out. They have no stamina in them. It is hard work for them to do very little. Well, we will send them back to their beds, dear souls. But here are some great brawny fellows who can eat a pound of beefsteak at a meal. Now then, come along. There are some two or three hundred of you. Here are the picks and the barrows; set to work. And they make the tunnel almost while you are talking about it. There the embankments spring up, and here comes the train—get out of the way. They have done it all directly. What is the difference between the two sorts of men? The difference lay in this, that the one set had no stamina, and the other had, and they could do the work. Well now, we must have life—plenty of it,

LIFE MORE ABUNDANTLY,

and then the work will surely be done. Don't you know it is not good works that make a man—no, it is the good man that makes the good works, and it is not the strong work that makes the strong man, it is the strong man that does the strong work. It cannot come out of you till it is first got into you. Do you see it? Then before we talk about doing anything for Christ, the thing is for Christ to do everything for us, and for us to know the full power of what He can do. For when a notable miracle is wrought upon a man, then that is the man with Christ in him, who shall do notable miracles for Christ. First, faith in the Lord and in the power of his might, and then the works get to be done.

Imagine now, with regard to Egypt, if our Government had sent out all the weak, poor, puny creatures that could be found, to fight the Egyptians; I am afraid we should not have seen many of them return. They would have been left lying on the Egyptian sands, or drowned in the Nile, had our Government done anything of the kind. Here they come marching on. There, is a captain with a lame leg. There, is another with a broken arm. See that one wheezing and groaning, and another with a bad headache. And all manner of diseases are amongst the troops. The Egyptians say, "What care we for them?" But affairs take another colour when they see our great fellows coming along. Those Highland regiments, for example. You can fancy you hear one of the Mahommedans saying, "Look at that Highland regiment marching along with their great big bare legs. Allah! God is great, and some of his creatures are amazingly powerful;" and he takes to his own legs and runs. And so, depend upon it, when the world sees true Christians come forth, they will not only say "God is great, and many of his servants powerful," but they will be made to feel it. But that is the thing we must have—inward stamina, divine life, and that is only to be got, dear friends, by living in communion with God—in real communion with God, not in talking about it and wishing we had got it, but in getting right up to God, and living and dwelling in Him till you are bathed in spiritual power, and saturated with it as Gideon's fleece was with the dew of heaven. May that be the portion of every one of you to-night, and all the rest of this year, and right on till years shall end, when we shall see the face of the King in his beauty.

HUMILIATION AND CONFESSION.

Address by Rev. J. FULLER GOOCH,

At Steinway Hall, Tuesday, Jan. 9.

WE are called this morning to two solemn acts of a serious and heart-searching kind, spoken of as "humiliation and confession;" and these feelings are to be excited in our hearts and minds by a general outlook on the Church and on the world in its present condition. There is a sense in which the spirit of humiliation and the spirit of confession should always be found characterising the children of God; although, at the same time, God, in his infinite grace and love to us in Christ Jesus, has given us so sure a standing on the merits of Christ, that our humiliation and confession need not take the form of depression and gloom, but may be associated with confidence and joy in the sense that we are justified and accepted of God. Yet it is sometimes difficult for us to avoid the spirit of depression. Sometimes, when we are engaged in Christian work, those signs of the times which the Church of Christ presents to view are very saddening and depressing. There is a difficulty in drawing Christians together in anything like true and close spiritual union. It is also difficult to avoid in our Church life the spirit of worldliness, which is spoken of in our subject to-day. Then, again, there is an increasing difficulty in finding a disposition to cling to the old verities of the Cross and Passion of our Lord—his Resurrection and Ascension, and his Coming again.

ENCOURAGEMENTS.

These and other considerations often weigh heavily on Christian workers. And yet our blessed Lord is at our side; the Divine Spirit is in our hearts, if we are truly the blood-bought ones of God. And when we turn away from the depressing outlook around us, and look unto Jesus, the Author and Finisher of our faith, however humbled we may be, we can yet rejoice and lift up our hearts, because even in the midst of the sins and the abounding evil we see signs that the day of our redemption draweth nigh. David had two maxims; he said: "My sin is ever before me." It will be well if it is so with us. Let us never ignore the fact that sin dwells in our fallen nature. But David says in another place: "I have set the Lord alway before me." And as we look away from our sin unto the Lord Jesus, the propitiation for our sins, then we get comfort, and strength, and joy.

We ought, however, as Christians, when we look around us on the Church, the nation, and the world, to be humbled, as Jehoshaphat, the king of Judah, was humbled in his day, when he saw the spiritual and moral condition of the people over whom he ruled. We know how Jehoshaphat humbled himself and made confession to God. The speaker then read 2 Chron. xxix. from verse 4 to verse 7, remarking in connection with the putting out of the lamps, "Oh, in how many places, even in the midst of the Churches of Christ, the lamps of truth are being put out!" After reading to the end of verse 11, he continued: Is not this just the attitude we should take to-day, and throughout this year? If it is in our hearts to be humbled by what we see and to make confession of what we see, shall it not be in our hearts to make a fresh covenant with the Lord our God. Oh, if we could only realise more fully in our Christian life and practice our true relationship to the Lord Jesus, and our oneness with him, that realisation would serve to put us right, and keep us right in relation to all the demands made upon us as to the signs of the times.

RESPONSIBILITIES.

We are each one of us responsible just in pro portion to our own personal influence. We are apt, perhaps, to be guided somewhat by human standards, or by the force of the associations in which we may be placed. What we need is this: to realise that One is my Lord and Master, and One only, my ruler, and my guide. We are reminded to-day that there are divisions among the Churches; how shall we cure them? Surely by faithfulness to our Lord's teaching about the spiritual nature and character of his Church. Christian union leads us all to one centre and to one head; and while we are faithful to the Lord Jesus, as the one spiritual head, we shall not be troubled by minor differences of organisation and of opinion which exist among Christians. We shall be occupied with Christ; we shall feel that whatever a man's position is ecclesiastically, if he is faithful to Christ he is a brother. We have only to do with him as he is in Christ, and as Christ is in him. While we recognise these differences we want to see Christ, the head of each one and the head of all, and to love one another, and be bound one to another in Christ.

As to worldliness, faithfulness to Christ would soon cure that. Jesus said, "They are not of the world, even as I am not of the world." "How would Christ act, and think, and speak in circumstances like these?" should be our daily inquiry. We speak of atheism and infidelity. Let us remember that Christ is the Truth. Faith-

fulness to Christ will take us away from the thoughts of men; we shall not be unsettled by the thoughts of scientists, or unbelieving men of high intellect. I would, like Mary, sit at the feet of Jesus, with a child-like mind, learning only of Him.

We look abroad among the nations, and we see our need of faithfulness to Christ. What is our duty in regard to intemperance and other great evils? I would take my politics simply from this: as Christ was in the world, as He looked at political matters, so must I. The soul must realise that all things exist for the glory of God, and are to be so regarded.

In these times we are called upon to get near Christ, to realise more that we are stewards for Him, sentinels placed at the post of duty for Him, servants and witnesses called to shine for Him, feeling that his coming draweth nigh. It is for us to live and testify, and so draw together with all who are Christ's, that when He comes we may be found ready, with our loins girded, our staff in our hand, and our lights burning, like unto men that wait for their Lord. And the more humble we are, the deeper our confession is; the more we look up to Him who hung upon the accursed tree, but who is now exalted to the glory at the Father's right hand, the more shall we be enabled to take our stand as true servants of God, and the more shall we be faithful unto our Lord.

THE VALUE OF TRUE CONFESSION.

Address by Rev. J. T. BRISCOE,

At Centenary Hall, Tuesday, January 9.

I AM anxious to deal this morning, not so much with the syllabus given in the programme of this week, as with the grand subject of Humiliation and Confession. On looking at the themes of yesterday and to-day I was struck with the contrast, although we shall find upon reflection that there is more correspondence than contrast. For, unless I mistake "Humiliation and Confession," they represent the seed out of which grow praise and thanksgiving. In proportion to our repentance and confession is the depth of our joy; so that if we truly humble ourselves under the mighty hand of God to-day, this will represent a state of spiritual prosperity for which we dared scarcely hope just now.

The reason why we need to humble ourselves before God lies in the fact that the human element is mingled with the Divine in the Christian life. One of our hymns has these two lines:—

> Accept what is thine own,
> And pardon what is ours.

This sentiment we all heartily endorse. The human element represents weakness and sin; we carry it into all that we attempt for the Lord. We are not fully developed, nor can we be in this life. Then there is the corruption incidental to this sinful state. And yet the human element is that through which the Divine works. The human is the earthen vessel, out of which the Divine shines. The divinity is the light within. The human element is in rebellion against the Divine, and too often impairs our Christian work.

Some time ago an attack was made upon the Liturgy of the Church of England on the ground that men, by confessing their sins, Sunday after Sunday, acknowledged that they made no progress in Christian life. I am speaking on unsectarian lines. I have nothing to say on the subject of the Liturgy; but such a supposition is to my mind incorrect. The more progress we make the less we appear to make; that is to say, the more progress we make, the more conscious we are of failure. This conviction of sin is not the same as when first we were converted. We find out far more evil in our hearts after conversion. The discovery and mortification represent real progress in the divine life; hence there is continual need of confession. Suppose it were possible, and it is, to live without wilful and determined sin, what becomes of our omissions and imperfections in our duties? What becomes of the failures in much that we attempt? All this is incidental to the human element, and because of this there is need of humiliation and confession before God.

MOTIVES FOR CONFESSION.

To come to a second topic, and one nearer to our minds—let us consider what the motive for humiliation and confession should be. I believe, and I suppose you do, that when God converts a sinner He appeals to the lower motive of self-love. Hence we have the first question so often asked, "What must I do to be saved?" which is purely selfish. But though God begins with the lower motive, He does not end there. We begin with the fear of hell, but go on to the hope of heaven. Though, subsequently, our motive be purified, is there one who dares to say that his motive is absolutely pure? Shall we not, upon a strict analysis, find so much self-love within as to render our service very imperfect, and needing to be presented through Christ the great High Priest of our profession?

It seems that the Christian passes through three stages in the divine life. He begins by renouncing rebellion; this is succeeded by submission. But this is not the highest stage. After submission comes acquiescence in the will of God. It is one thing to have our will in a parallel line with God's, so that there shall be no opposition to the Divine will; but it is another thing to have our will fused into the Divine, and for us so thoroughly to acquiesce in the Divine will as to be able to say, as our Master said, "Not my will, but thine be done," our human will being swallowed up in the Divine, and comprehended in it.

Then, if we further consider our Christian experience, we shall find much ground for humiliation. Have we not a high ideal before us which we have not realised? I suppose that every Christian, while below, is able to say with the Apostle: "Not as though I had already attained, either were already perfect." I do not know what your views are with regard to Christian faith, but my own impression is that if we could rise to a clear apprehension of our possibilities in Christ Jesus, we should never talk of the days of miracles having passed. It appears to me that our faith is faulty. If we could trust God to do more, He would never be below the occasion. When a man can take hold of the arm that moves the world, as George Müller has done, never let us say that the days of miracles are gone.

Then we have much cause for humiliation when we take into account what we might have and have not done; and what we have done imperfectly. How much more faith, love, and endurance might we have thrown into our Christian efforts! How often have we been governed by the fear of man or the hope of securing human approbation! How frequently, instead of having a single eye to our Master's glory, have we had another object in view! Therefore, in whatever direction we look, we ought to be filled with shame and humiliation in consequence of our failures.

Let us inquire into the character of our humiliation and confession. I have the impression that the humiliation of the Christian before God is another thing from that of the penitent sinner before he has received forgiveness through the Atonement. Understand me; we all have sins to confess and deplore, but when a Christian man comes before God to confess and deplore, he does not come as he did to receive pardon at the first. When we come to Jesus Christ we come with something like servility in our nature, and with such a question, "Can such a sinner as I be saved?" But that question is answered within us, once and for all, when we receive Christ as our Saviour. I do not say that we may always have the joy of faith. Alas! the hymn sung at the commencement of this service too often represents our experience:—

> Where is the blessedness I knew,
> When first I saw the Lord?
> Where is the soul-refreshing view
> Of Jesus and his Word?

But backsliding is not apostasy; the loss of a sense of God's love is not the loss of his love. With God there is no variableness, neither shadow of turning; and when we prostrate ourselves before Him we do not come as slaves but as sons—disobedient sons, if you will, but still as sons. It seems to me that the essence of all acceptable repentance lies in

OUR RECOGNITION OF SONSHIP.

If I repent as a slave, because I fear the lash, it is not acceptable to God; but if I repent because I have wounded the heart of Infinite Love, it gives poignancy and blessedness to my grief.

Let us come loyally to God to-day. I do not understand wilful disloyalty to God. Can you understand it? I do not want to understand it. I do not want to ask whether it is possible; I would rather not know. I will not go as near as I can to the edge of the precipice. I will rather keep away. I take it that our hearts are loyal to the Lord, that we have been moulded anew in Jesus Christ, and have received the Atonement; and now, in humbling ourselves, we are resolved in his strength to struggle against sin.

In the book written by Thomas à Kempis, called "The Imitation of Christ," I find the following sentiment, which, though written by a Roman Catholic, I endorse: "As long as thy soul is struggling against sin, thou canst never be conquered by sin." True, we may have failed in the struggle; we may be in despondency, but we are not in despair. We are spared; we have the Gospel; we have the Cross; we have the indwelling of God's Spirit; and though the odds are terribly against us, yet "If God be for us who can be against us?" One man with Jesus Christ at his back may, like Athanasius, defy the world, when he exclaimed, *Athanasius contra mundum*. Because Christ is against the world, we shall be victorious over the world, the flesh, and the devil. We shall conquer by the power of our Master, and my earnest desire is that the prayers of this week may have the effect, not only of humbling, but of exalting us. May we see our sin on the one hand, and God's great Atonement on the other. May we see our weakness on the one hand, and God's strength on the other. May we see how we deserve hell on the one hand; and, on the other, may we see the very gate of heaven opened to our faith.

THE WORK OF THE EVANGELICAL ALLIANCE.

Address by Mr. A. J. ARNOLD, Secretary,

At Streatham Hill Congregational Church, Jan. 9.

THOUGH I hold that prayer-meetings should be chiefly devoted to prayer, you may be interested in my reporting a few facts in connection with the Evangelical Alliance. This is only one of the works in which the Evangelical Alliance is engaged, and upon which God has set the seal of his blessing in the past. At the present time, while we are met at Streatham-hill, Christians in all parts of the civilised world are now uniting with us at the Throne of Grace, in the same confession of sin, praise to God, prayer for the Churches, prayer for our families, prayer for the nations, and prayer for Foreign Missions. All through this week, throughout the length and breadth of the wide world, Christians are found gathered together, and every year in increasing numbers. This, I think, is an encouraging fact, and though we meet here only a few to-night, yet it is most delightful to think that the few are merged and embraced in the many hundreds of thousands who are gathered in the same cause.

If I had time I might give you one or two delightful instances of the way in which this blessed season of prayer is received in different parts. Let me only give one. In the Rarotonga group of Islands in the South Seas, where every year the Week of Prayer is observed,

there the hundreds and thousands of converted heathens gather together in large numbers every day in the week and unite with us in prayer. The missionary reports to us that these converted heathen seemed to realise from the first time when they commenced this observance of the Week of Prayer that they were brethren—that they were members of the one great Catholic Universal Church. This is the grand truth that our Evangelical Alliance has sought for so many years past to bring before Christian people.

CHRISTIAN UNITY.

Do we expect the world to be brought to Christ? Are we doing all we can to bring the world to Christ? We are reminded by the subject of confession of the lack of brotherly love amongst Christians of the Church of Christ. Until the Church realises its responsibility in this direction and endeavours to live up to that closing prayer of our Lord's when He prayed that his people might be one, and that the world might believe—until we live up to that standard, and realise our responsibility in that direction, we cannot expect the whole world to be brought to Christ. God is blessing the efforts made to unite his people, and to make manifest to the world that they are united.

We have many interesting proofs of the growth of this Union. Nearly 3000 people assembled last night in the Metropolitan Tabernacle, presided over by Mr. Spurgeon, having on one side of him a Church of England clergyman, and behind him two other Church of England clergymen: on the other side of him Wesleyan Methodists, Primitive Methodists, Presbyterians, Congregationalists—all uniting as one body having but one object—to glorify Christ—forgetting for the time being that they were members of separate and distinct organisations, remembering and manifesting before the people that they were members of the One Body of Christ. This is the spirit which we want more of; it is a pleasing fact to find that the cause of Christian union is growing to this extent, that such a manifestation was possible in the Metropolitan Tabernacle last night, when we had addresses by one or two Church of England clergymen and other ministers.

THERE IS ANOTHER STRIKING FACT

in connection with the Week of Prayer, and that is its universality. I have spoken of the great number of *countries* in which the Week of Prayer is being observed, but I could not even give you a list of the *languages* in which the prayers are being offered. Does it matter what the language is in which we approach the Throne of Grace? We pray to-night in English, but throughout the Continent the languages employed are French, German, Italian, Spanish, Dutch, Danish, Swedish, Russian. And then, out in the far wider world, there are Christians away in the mountains of Persia, praying in the languages prevalent there, in India, China, and Japan. In all the countries where Christian missionaries are to be found there the people are gathered together, and in the language of the people prayer is being lifted up.

Whilst we are gathered here, comparatively a few, we should bear in mind, for our encouragement, that we do not represent the whole of South London to-night. It is a pleasing record of the success of the Week of Prayer that every year we find there is an increasing number of series of services. In and around London this week, there are no less than thirty distinct series of services. Whilst we are meeting here there is another series at Tooting, another at Clapham, another in the Norwood direction, and so on all around London. Therefore we may say that though we are a few here, and though God has promised the blessing to the few, yet we have the many at our back; and there is a vast number of people just at this time who are lifting up their hearts to God in unison with us. This is one of the grandest works of the Evangelical Alliance.

RELIGIOUS LIBERTY.

There is just another to which I may refer. The Alliance has always made it a great object to secure and to bring relief to the oppressed and persecuted Christians throughout the world. Wherever they are to be found the Evangelical Alliance uses its power (and God has given it power) for their relief, well knowing of course that it can do nothing except as God gives the blessing. Just now we have taken two important steps with reference to the Christians in Egypt. We have appealed to the Khedive of that country to give to his Christian subjects who are employed by Government, the rest of the Sabbath day, of which they were now deprived. We ask Christians everywhere to join in prayer that God would so incline the heart of the ruler of that country as that these Christian subjects of his shall have the Lord's Day as a day of rest.

Another subject in connection with Egypt is that of religious liberty, which is allowed according to the laws of that country, but it is possible, if care be not taken, that those who have enjoyed it hitherto may lose it. The Evangelical Alliance has petitioned Her Majesty's Government, which has now so large a share in the re-organisation of Egypt, to see that in all the arrangements that may be made by Lord Dufferin at Cairo, there may be secured for the whole of the subjects of the Khedive full religious liberty. We ask you to remember these two points, that you may thus strengthen the hands of the Alliance in this work—a work which is not for any one part of the Church of Christ, but refers to the whole of those who call Christ their Saviour.

THE KINGDOM IN THE FAMILY.

By Rev. G. STRINGER ROWE,

AT STEINWAY HALL, WEDNESDAY, JAN. 10.

AFTER the manner taught us by our Lord, we continually pray, "Thy kingdom come." It is well in this, as in every other prayer, that we should distinctly set before ourselves what we mean by the petition we present. What do we expect it will be when that prayer is fully answered? It has been answered from the very first moment that a believing disciple took it from the lips of the Lord, and offered it at the mercy-seat. I remember a good plain Christian working-man saying, "God stacks our prayers, and threshes them out in his own good time."

The Lord is answering this prayer. But what will it be when it is fully answered? Take the Gospel words of New Testament prophecy: it will be when "the kingdoms of this world shall have become the kingdom of our God and of his Christ"—when, I take it, all the kingdoms of darkness will have passed away, and all powers whatever amongst men shall be exercised, and shall be obeyed according to the will of God.

THE LIMITS OF PERSONAL RESPONSIBILITY.

When we think of that glorious consummation, and then look at the present state of things, our faith is sometimes appalled, and there is great danger lest our sense of responsibility should become paralysed by the tremendous facts of wickedness that meet us on every side. This consummation seems to us terribly far off, and yet, at the same time, we are bound to admit as Christian disciples, that we have each one a personal responsibility in regard to this matter. How far does the responsibility extend? Well, surely thus far: The great mass that we look to see affected is made up of units. I am responsible, to begin with, that my unit should be given up to God. We begin there, but we must not stop there. What are we doing with our personal influence? We cannot take it by itself. There is all the difference between my personal influence by itself, and my personal influence as taken up into God's work, that there was between the five loaves and the two fishes in the disciple's basket, and the same food when it was put into the hands of Jesus. Our responsibility extends as far as our personal influence taken possession of and used by the grace of God.

Now here, again, we are always in danger of losing the practical use of this truth, bewildered by the sense of the work that is to be done. You see what I am coming to; the more we do in the circle that is to be affected, the better we appreciate our influence in regard to it. As citizens of the State—our unit seems nothing; for the State looks so great and so enormous. Yet we are each responsible that so far as in us lies we will contribute to the righteousness of the State; that we will see to it, so far as our personal influence extends, that our legislation shall never be for the promotion of vice; that it shall not be for impurity or intemperance, or in any sort make "provision for the flesh to fulfil the lusts thereof." Then we come to the municipal life; but here again in this vast London we lose ourselves. It is almost like being in the great world itself.

But we come to the family, where this influence is clearly appreciated; we have already had our minds directed towards this, by passages from the Old and New Testament. The Lord God puts his hand upon the kingdom in the family, and claims it for Himself. And just as in regard to the multitudes about me, so I am responsible that my household shall, as a unit of households, be a godly one, and a pattern to others, and so that the prayer that daily ascends shall be consistently followed out: "Within these walls, O Lord, where I have empire given to me on thy behalf, thy kingdom come; I bind myself to see to it, so far as in me lies, that it shall be established, and that all things shall be done here according to thy will!"

THE CHURCH IN THE HOUSE.

Now, are we prepared to take this stand and to accept all that it means? I believe that we are. As we knelt together at the mercy-seat we were reminded of those apostolic words in which the Apostle recognises what was evidently a familiar thing. Paul speaks about the Church, both in the house of Aquilla and Priscilla at Rome, and in the house of Philemon at Colosse. That refers, no doubt, to a state of things in which it was impossible for Christians to assemble in public for their common worship, so they gathered together in united households. We have got a long way beyond that, but have we entirely gained in our progress? Have we not lost something as well as gained something? Is there not loss in having the Church something distinct from the household? May we not, and ought we not, to strive to do all we can to come back to that ideal, though we cannot, and should not, wish to have it carried out as it was in those days? Yet let us see that our greater privileges do not extinguish this domestic churchism where the whole household is framed on sanctuary rules and great temple principles.

In speaking thus of the family, let us not leave out the servants. They are as integral a part of the family as any other of its members. The Lord recognised this in his earliest legislation: "Thy man-servant and thy maid-servant, and the stranger that is within thy gates." Servants and visitors, everybody that crosses my threshold is to know this—not to be set forth ostentatiously, but very clearly. Let us keep in remembrance those who serve in our homes.

We have already joined in the earnest prayer that our children may be saved from the perils that are in the world, the perils of an evil literature, and all the other evils that surround them. Now, how shall we behave ourselves herein, with a true wisdom? Am I to be so strict as to insist that nothing shall be done in my house but what is of a purely religious character? Am I not to make some concessions? Am I not to guard against the danger that I shall disgust the young people growing up into life, with religion, by making its claims too strict and stringent? Here I cannot but express in a parenthesis that the only dimness that comes over my gladness in seeing this assembly is to see so very few young people.

IT IS A FACT WELL WORTH PONDERING.

Much harm has been done by an over-rigorous and peremptory making of the yoke of purity,

and truth, and unworldliness, intolerable. I have seen most lamentable results from that; but, on the other hand, what is the evil you have to shun? You say that these children are growing up without vital religion, and therefore they have no taste for that which is purely spiritual and Christian; that we must make concessions to them in our household arrangements, in the entertainments we give, and in many other ways: we must do all that, lest we should disgust them and turn them aside. Very well—assume that that is a danger that ought to be avoided. I grant that it is to a certain extent, but what is the danger on the other side? That you train up these young people to regard religion as an elastic and accommodating thing that can be made to hold anything, and that is capable of making concessions at every point. How much there is to be done upon this point—how much to be thought over and prayed over!

I want, by God's grace, to secure this, that if it should ever come to pass that any child of mine should wander into the ways of dissoluteness, and profligacy, and wickedness, he shall never be able to say, "The path that led me here began at my father's hearthstone." I sat beside a friend in an assembly of Christian people a little while ago—I will not enter into particulars—and he said, "Is this just the right sort of thing? Is it not the half-way house on the wrong road?" Let us take care that we avoid setting up in our homes anything that is the half-way house on the wrong road. I believe that if our prayers go from a spirit which thus directly recognises our duty in the matter, we shall act more intelligently and more according to the will of God. May God save in all our homes, and may we have grace so to live, that no members of these homes shall ever have to say that we hindered them in seeking after God.

Mr. Donald Matheson, Chairman, in the course of some remarks, alluded to the fact that Mdlle. Louise Michel was holding a course of lectures in the hall every evening; speaking of the sympathy which all Christians would feel in her endeavours to aid the poor suffering women of Paris, he asked all to pray that God would lead Mdlle. Michel to a knowledge of the truth. What a great blessing it would be to Paris and to France if this highly gifted woman were living and working for Christ.

A STRONGHOLD IN THE FAMILY.

Address by Rev. A. SANDISON,

At Centenary Hall, Wednesday, Jan. 10.

THE subject of prayer to-day is "Our Families;" but the relationships in our families are so mixed and manifold that I have felt, while an apostle could write grand things for all time in respect to our relationships in the family, it would be impossible for me to say anything worth your while to listen to if I wandered over all those relationships. If we allow our eyes to glance over the pages of a book we glean next to nothing of its contents; but if we fix them on a single sentence, we may be enabled to extract its meaning.

I purpose to speak on the relations between the children of the family and the grown folks. While God has put this into my heart, I trust that He will put it into your hearts to pray especially for the children, and that we who are parents may be to them what He designs us to be. I hardly thought so much of speaking of the reciprocal duties in families as of the privileges of parents in possessing children. We look to the duties and not often enough to the privileges which come to us from these God-sent messengers and teachers, as truly they are.

The children always come to one in connection with Ps. viii. 2, quoted by our Lord in the Temple, and which is so often mis-read, because the true meaning is only in the margin, viz., "Out of the mouths of babes and sucklings thou hast founded a stronghold." David was speaking of real and not ideal children; nor yet of such children as are now-a-days spoiled through false conventionalities. Sometimes I almost fear, when I see the families of my friends, that there is a conspiracy abroad in the world to stamp true childhood out of them. Children are so un-child-like in many homes—so vain, so pampered, and dressed and attended to in so unwise a fashion, that it is something rare to meet with a child who is indeed a child.

If God has given them to be a stronghold for us, then we must notice how we use them. He has founded a stronghold, not built it. Then we have to build; and being built, we have to keep it from the enemy. Of what use will it be to us if it be in the power of the adversary? The foe can only be kept out by garrisoning it with the army of the Kingdom.

We think of the children as incomplete. That is a vain dream. Childhood is as complete as manhood or old age. It is as complete and necessary a part of life as any other stage of man's progression from the cradle to the grave. Our Lord himself increased in wisdom and in stature. Paul says that he was a child, and thought, and felt, and expressed himself as such; then when he became a man he put away childish things. But there are some who are never suffered to become children; and so they come back again to childish things. The man thus reared, instead of having power to overcome the wicked one, betakes himself to the follies of the world. The woman makes a doll of herself, or her children, because, it seems to me, her dolls were taken away too soon. Have you not noticed that nothing grows very great which has not had a true childhood? To everything that God means should be great, both in the natural world and with man, He gives a true childhood. If this be denied to children, it seems to me that they avenge themselves when they come to what ought to be full and mature life.

THE CHILDREN ARE NOT INCOMPLETE;

they are only immature. We mistake about children when we suppose them incomplete. An incomplete thing is a house with walls erected, but lacking the handiwork of the carpenter; a ship on the stocks; or a picture where the heads of the characters are finished but the drapery and surroundings not filled in. These are incomplete. But a rose-bud is not incomplete; it is as complete as the full-blown rose. An apple-blossom is as complete as the ripe apple. The unfledged nestling, downy and callow thing, is not incomplete; it is only immature. Incomplete things advance towards completeness from the outside; and they are stationary until you proceed to complete them; but immature things advance by imperceptible progression towards maturity. Leave off building a house or a ship, and stop painting a picture, and there they remain; but feathers will come to the nestling, and the rose-bud will open up into the full-blown flower.

So with the child: its immaturity will advance to maturity, and it behoves parents to watch, lest, in progression, their tendrils do not cling to that which is injurious, and thus mar their true maturity of being. It is a trite saying that children are quick enough at everything but learning, but it seems to me that some are saved only through their dulness. There is much difference between

WHAT WE TELL AND WHAT WE TEACH

children. A child does not care to do what it is told; but it always does what it is taught. All children copy what they see going on around them; they imitate what they hear. A child's life advances to a right or wrong maturity according to the material we lay to its hands.

Children are like plants, to be trained up. But sometimes, like Topsy, they are dragged up. Our homes are the soil in which our children take root. If you find that a plant is not thriving, you do not beat the plant; you stir up and improve the soil; or you let it have more water or sunshine. If our child is not maturing as it ought, we must look to our family life, to the soil in which it is rooting itself. Let us make that richer, and stir up our own lives rather than lay the blame on our children. Let us see that they get more of the sunshine of love; thus will they advance toward the healthful completeness of their being. That healthful completeness means that they are, as David said, a stronghold founded by God for us.

As we are suffering their lives to be built up, so we are suffering to rise up in our families what may be a perpetual fortress whereunto we may continually resort and find comfort. But no child can be a comfort to the family if we have permitted the evil one to get possession of the growing life. What good, I ask, is a fortress to a country if it be in the hands of the enemy? How can a child be a stronghold to us, to keep us from the enemy and the avenger, if we have allowed the enemy and the avenger to take up their abode in the heart of that child? You must wake up to keep out the evil one. He will surely come in; and unless we can fill the life of the child with holy impulses, with all those spiritual means which are the very army of the living God, to keep that child safe for God and for ourselves, we shall have no stronghold to which to resort, as a resting-place from the wear and tear of city strife, or the anxieties and responsibilities of domestic life.

There is no way to get darkness out of a room save by letting the light come in; and there is no way to keep evil out of the heart save by bringing the spirit of the child into living and loving contact with the eternal God.

Some have no comfort because they have not found their way to the fortress. The way to the fortress should be found

IN TIME OF PEACE,

not when the enemy is in the land. The way ought to be so well known that access can be obtained though the foe surround and darkness prevail. We ought to know the password at the utterance of which the heart, the door of the fortress, opens.

Have you never gone into a room in which children were getting great delight from their artless play, and, banging the door, immediately the entrance to the fortress was shut. Their gay gambols were stopped, and their lively prattle was hushed into whispers? The cares of the children interrupt all our peace; and if we suffer cares to get into their hearts we can derive no comfort from our loved ones.

Aye, friends; but most of us have lived long enough to find that there is a disquiet, a dispeace, an enemy, from which we cannot find refuge in the children. They open the Eastern windows, they look towards the sun, they help, they brighten, they comfort us; but they cannot do that which we require in the hour of our spirit's extremest need. So, because the enemy and the avenger were too strong, He founded that other fortress when the Son of God took upon Himself our flesh, the building of which was finished on Calvary, and was for the salvation of all people. To enter this refuge no password is needed, save that look which the Israelites might have cast upon the brazen serpent in the wilderness; for whosoever cometh to Him He will in no wise cast out. The Lord Christ, the Child of Bethlehem, is the fortress that alone can be our stay when the enemy cometh in upon us like a flood. Though we avail ourselves of all God's help in the children, yet we will never lose sight of this, that there is a time of need coming upon everyone of us wherein the children and the grown folks and the aged saints cannot help us, wherein only Christ can be our Refuge and Rock of Defence.

THE RELIGIOUS NURTURE OF THE YOUNG.

Address by Rev. Dr. McEWAN,

At Clapham-road Presbyterian Church, Wednesday, Jan. 10.

IT is no small work that the Evangelical Alliance has accomplished in thus moving all Christians to open the mouth as one mouth, and to unite their hearts as one heart, in presenting prayer to the Throne of Grace during this week. It is not expected that I should say much on this occasion. We are met rather for speaking to God than speaking to each other; yet it is thought fitting that I should say a few words. Let me direct my thoughts to the sub-

ject that is especially intended to be made a theme of prayer this evening.

The subject has been well chosen, and is of grea importance. It embraces all the varied influences which come in contact with the young life of our country, and which are really to determine what the young and rising generation are to become intellectually, morally, and spiritually. Such a subject must command our interest and awaken our deepest sympathy; it must stir all Christian hearts. It ought to quicken us into intense earnestness at the Throne of Grace, in pleading for a blessing, when we reflect how much the present and future welfare of our country depends upon the answer that we obtain to such prayer. I can only touch on one or two of the prominent agencies that bear directly and practically on the religious life of the young; but there is one that has been much alluded to to-night in prayer, which holds in this respect the relation of the root to the tree, or even of the soil to the root—a subject to which too much importance cannot be attached. I refer to the all-potent and

PARAMOUNT INFLUENCE OF HOME.

Nothing can be more beautifully suggestive than the words which God addressed to Abraham, or the eulogy which He accorded to him: "Abraham shall surely become a great and mighty nation . . . for I know him that he will command his children and his household after him." The words imply, not only that the piety of the parents is the best way of securing piety in the children, but also that faith and piety in the family is the surest way to develop strength and moral excellence and enduring prosperity in a nation.

THE FAMILY LIFE OF ENGLAND,

I have always thought, is one of the grandest features of our national character. From that of the Queen's palace down to the humblest peasant's cot, it has been the means of imparting great blessing to our country. It has done much, under the blessing of God, to maintain purity, peace, and good order amongst our people, and we ought to be exceedingly jealous, I think, in these days, of all fashions and popular follies which tend in any degree to weaken the family tie, or to give it a lower place or a weaker influence than that which it has so long held. There are few parents, I fear, who are fully alive to the greatness of the responsibility which rests upon them in relation to the training of their children practically in religion, and also to the greatness of the power which God has committed to them to wield to the wisest ends for this purpose. A child, everyone knows, receives truth without a glimpse of evidence or even of the necessary connection which exists betwixt it and the evidence which supports it. The child receives truth as truth simply without a question. Therefore, the power of the parent at this stage of the child's life is almost absolute. The power of one finite mind over another can hardly be more complete than in the case of the power which a parent's mind exercises over the mind of his child.

And while this power lies at the basis of all parental authority and control, it is a power encompassed with the most solemn responsibilities. It tells on the child's whole future, and it goes down with the child even to the grave. The scenes of home, and the lessons learned there, when the mind first begins to open to the influences of the world without, are engraven on the memory of a man in characters that can never be erased. It is this power that renders

RELIGION IN FAMILIES

so important. What does that mean? It means, I think, three things. It means family worship, the acknowledgment of God in the family in some form, either in the reading of the word, or the singing of praise, or prayer, or, best of all, by all three combined, as a commentator observes. And then, in parental instruction and Christian example. No one values more highly than I do the great agency of modern times, the Sunday-school; well may we pray that God may direct all those who take part in so good a work; but much as I value these schools, and profoundly as I appreciate the mighty influence they have exerted, ever since they were formed, for the good of our country, yet there is no school of spiritual instruction, in my opinion, so precious or so potent as that of the Christian home or the teaching of parents by their own fireside.

Yet mere home teaching, however good, cannot be real or lasting unless it is accompanied by

CHRISTIAN, PRACTICAL EXAMPLE.

A parent may teach his child to say his prayers, but if that child never sees his own father kneeling at the throne of grace, he is very apt to feel as the little boy who said he wished he were a man, for then he would be like his father, and would not need to pray at all! The character and example of Christian parents give weight to all their words and to their whole being, and in no sphere is the maxim more true that example goes before precept. A truly pious Christian home—what in this world can be so precious? There is nothing to equal it, nothing that can be a substitute for it. There is something in its very atmosphere which you cannot define, which its members breathe almost unconsciously, but which is constantly telling on their whole character and disposition, and forming them for future lives of usefulness and virtue. How many men of the highest eminence trace that eminence to a mother's teaching, to a father's counsel, and to their parents' prayers! To a man toiling along the rough path of life, struggling with its temptations, and battling with its cares, I know nothing so precious and sacred as the hallowed memory of godly parents, or the memory of a pious home. Oh, how it clings to him amidst all his varied experiences in life, long after that home, with all its varied circle of friends, may have passed away! The parents that graced and gladdened it may be in their graves; sisters and brothers may be no more; seas and continents may even separate him from the very locality where it stood, but the memory of it is with him still as true as ever, and as fragrant as ever, like an abiding and sacred presence!

We have been told of guardian angels, who are said to watch over the objects of their care all through life, and stand by them even in death, soothing their spirits and ministering to them amidst the dissolution of the flesh; and happy a father and mother would feel themselves to be could they but call down some such angel, bright and pure, to be with their child in every temptation, to help him in every conflict, and go with him to the very verge of life on earth. They cannot do that, but they will do something quite equal to this in influence and in power, if they send him forth into the world carrying in his heart the memory of a pious home. Often it will stand like

A GUARDIAN ANGEL BY HIS SIDE

in the moment of temptation and danger. Often it will hold him back by its restraining influence, like an unseen hand, from doing evil. Even though he wander, like the prodigal, away from the paths of virtue, yet it will follow him there into the far country, whispering hope and beckoning him to return; and amidst desolation itself it will hover over him like a thing of brightness pointing him to the Father's house above, and to the home there of unclouded day.

Now, another branch of the subject of prayer that deserves most serious attention is one that cannot be too much remembered. I refer to the responsible position of those who are

THE INSTRUCTORS OF OUR YOUTH

in our great schools and universities. We live in an age of great intellectual activity, and never perhaps was there a time when men of intellect have had more influence in moulding the opinions and directing the religious convictions of our young men. There is a mistaken, though very common, impression abroad in our country, that men of science are against religion or against the Scripture. You may be aware that during one of the meetings of the Association for the Promotion of Science more than 600 men of the highest scientific eminence signed a statement of their faith in the great leading truths and doctrines of religion. We may well pray, however, that God would keep our men of intellect, as they are called, from the snare and curse of intellectual pride, and from the conceit that so often tempts some to fall into infidelity. These men occupy towards society at large the relation of the mountains to the valleys. They should be sending down streams of healthful influence, but when they are irreligious they wholly fail to do so. "I have been striving to gain the highest seat in the literary world, but now I would willingly resign it for the lowest seat in heaven," said an eminent writer on his death-bed.

There is another thing I will just notice. I refer to

YOUNG MEN AND YOUNG WOMEN ENGAGED IN BUSINESS.

A world of good has been done by the organising of young men and young women in Christian Associations, and more recently by the institution of homes and boarding-houses, on reasonable terms and conducted on Christian principles. These agencies deserve our sympathy and prayer, that they may be a blessing in the future, as they have been in the past. A great responsibility rests, however, with employers, and if it be true, as is stated, that upwards of 200,000 shop people are employed from eighty to ninety hours per week—about fourteen hours per day—it is high time that a Christian community should let its voice be heard crying

"SHAME!"

upon such treatment. I wish that some of the kindness and consideration which men show to their horses and hounds were just extended to the young people under their care. Let us be faithful to God and God will be faithful to us; but let us be unfaithful, and farewell to all our national prosperity and our national happiness and renown. God has blessed us in the past, greatly blessed us, and He will bless still if we seek the blessing, if we seek that righteousness which exalteth a nation and shun that sin which is a reproach to any people.

GOD'S LIVING TEMPLE.

Address by Rev. Dr. DONALD FRASER,

AT STEINWAY HALL, THURSDAY, JAN. 11.

THERE is a great comprehensiveness in the list of subjects given to us to-day. In thinking how we are to embrace it all, it seems to me that we are asked to pray for the evangelising of the whole Church of God; and I do not know that I can get any part of Scripture to bring all these subjects before us better than a passage which I hope you all know well, from 1 Cor. iii. There Paul, with that admirable boldness which he often shows in his illustrations, describes the whole Church of God as "one living Temple." It is a favourite thought of his. Anything that is dead, he says, is a stone. He takes that peculiarly dead thing and figures it as all alive, and a whole Temple all alive, all the stones alive, the foundation-stone especially alive, and all the builders alive—life all through.

Our dispensation to speak properly and directly does not give the title of sanctuary or Temple of God to a house made with hands, but gives it to the people of God, the Church of God which is the habitation of God through the Spirit. It is essential to remember that this rests upon a Stone, a Living Stone, which God Himself has laid, which is Christ Jesus. We do not even rest upon the institutions which Christ appointed, or upon the deep and far-reaching words that He spoke, but upon Himself, a living, loving, faithful friend and Lord. And in what life? Not in the life which He received when He was born of the Virgin Mary. That human life was extinguished on the Cross. They who date the Church from the Incarnation are not so correct as they who date it from the Resurrection. That life, I say, was extinguished on the Cross. That

Stone which was disallowed of the builders was cast down into the dust of death. He whom men rejected God accepted. Whom men cast down God raised up, and He who was crucified and put to death and slain, was raised in life. This life emanates from Him, diffuses itself over the whole living Temple, which lives because He who is the chief Foundation Stone lives.

A tried Stone too; and, therefore, precious to us—wide enough, and deep enough, and strong enough to bear anything, however great the strain, however vast the superstructure. We read of terrible things happening when

FOUNDATIONS GIVE WAY.

This Foundation can never be moved. Oh! if He is not alive we are not alive, and our hopes are vain; we are, as the apostle says, of all men most miserable, because we are befooled. If this Stone is not perfect, if there can be any flaw found in Him, then our salvation is nothing, for our Christian comfort is vain. But He is approved of God. Nothing is perfect but what is approved of God; nothing is stable which is not of God.

Paul says here, "I have laid the foundation." How did Paul lay the foundation if God laid it? He laid it by instructing the people of Corinth about the death and resurrection of the Lord Jesus. It is only in that sense that human builders can lay the foundation. Let us pray that all builders may themselves be alive and may know how to show the people where is the great foundation and source of life in Jesus Christ—believing upon Him in simplicity. We need also to pray that the builders may not have any foolish jealousies amongst themselves. What said Paul? "One of them says: I am of Paul, and another of Apollos." Eloquent Apollos went to Corinth after Paul, who found the people had been so foolish as to make parties, as they have been, permit me to say, foolish ever since. One said, "I like Paul better than Apollos," and another said the reverse. "I belong to Paul," "I to Apollos." But Paul says, "I belong to you and so does my brother Apollos, and we all belong to Jesus Christ." Paul was not jealous of Apollos because people made a party about him. He says at the end of that epistle, "My brother Apollos will come back to see you." So far from not wishing them to see him, he says, "You shall see him when he shall have a convenient time; and I am right glad he is coming." There is an example for us all. Anybody who knew the truth was welcome to enter into the labours of Paul, and to build; but with this proviso, that the man who came should not presume to shift the foundation. That must not be touched. That could not be improved, and, hence, the builder must take good care what he builds thereupon.

What are we to do? To gather bare, dead stones that God may make them alive; and not only gather them, but build them together, to edify them in faith and in love one towards another. By what means and by what power? By the same means and by the same power that we have now. There is no improvement in these things to be got or wanted. The means—by the exposition of the unchanging word of the Lord, and the exposition and application of it to the people with tenderness, with pointedness, with comprehensiveness, with fearlessness, and with constant fidelity. But many a man has got some hold of the Word who can do very little with it for the building up of the Church, because there is the power required, for which we have been praying.

THE POWER IS OF GOD.

"Except the Lord build the house they labour in vain that build it." Paul built, Apollos built, others built, but you are not Paul's building. Do you remember how he says, "You are *God's* building." You are not of any man's Church; if you are of a real Church, you are all God's Church. Even when we speak of a Church, of a district, or a combination of Churches, we speak of the Church in an inferior manner. Any Church, every Church that is a Church, is God's Church, and into that Church we are placed and kept and instructed by God's Spirit. How are we to take the dead stones and quicken them together with Christ? It is God that has the power, not only to grant us the remission of our sins, but to give us that repentance unto life which is the very transfusion into us of the spiritual vitality and eternal life which is in Jesus Christ, God's dear Son.

What are the objects of this Building? I think they are three—

HOLINESS, UNITY, VARIETY.

Above all things, *holiness*. "Holiness becometh thine house, O Lord, for ever." That building which Solomon erected, which was called the Temple of God, was a holy and beautiful house, but it had only an external beauty. That was the time of external appointments. When it was defiled by the intrusion of heathen images and altars into its courts it still was a beautiful house. It cannot be so with the Church of God. Spoil its holiness, corrupt its character, and all its beauty is departed.

How is that beauty of holiness produced? By the abiding and indwelling spirit of holiness, and not otherwise. Not by a message from the Spirit, not by the "influence of the Spirit." I am happy to say that that phrase is nearly going out of fashion. I have been longing for it to go out of fashion nearly all my life, because it has led the people to a very imperfect idea of what the relationship of the Holy Ghost is to the Church upon the earth. Our Saviour is in heaven. Our Comforter is with the Church on earth.

When we ask for the outpouring of the Holy Spirit we do not mean to ask that the Spirit may come now, as if He had never come. What we mean is that there should be a more powerful operation of the Holy Ghost in all parts of the Church. Now the Spirit is given to us as the Spirit of holiness. Do you remember how Christ said, talking about the Temple, "I tell you that in this place there is One greater than the Temple." Wherever the Temple of the Lord is, and wherever two or three are gathered in his name, there is One greater. Wherever the people of the Lord are called with a holy calling, and come together, there is One, even God's Holy Spirit, who is present there, and who is greater than the Church.

I find many people dreadfully afraid about the prospects of the Church. They seem to think that Jesus Christ has abdicated, and that the Holy Spirit has lost his power. Oh! do not let us so dishonour God. There is often great concern about the cause of truth: "What if truth should be swallowed up of error?" There has always been such a danger in the past; but the security that truth will not be swallowed up of error is that

THE HOLY SPIRIT OF TRUTH ABIDES.

How do we know that the Church will not be swallowed up of sorrow? Because the Spirit, the Comforter, is given. What prevents the Church being destroyed by the formalism that has done her so much harm? The presence of the Spirit of grace and supplication. What is it that produces and sustains the Holy Church in the midst of the antagonistic influences that are around her? It is the presence of the Spirit of holiness. It concerns his glory to have his habitation made pure, and while the Church is holy in her calling of God, she must be made holy in her faith and practice.

There is no little talk of consecration in these days. For my part, I do not believe a man can "consecrate" himself at all; and I do not much care about the language of self-consecration. I would as soon tell a man to save himself or justify himself as to consecrate himself. You cannot do it: it is God's work. You may dedicate yourself, devote yourself, submit yourself, commit yourself unto the Lord, but it is the Lord that consecrates the whole building, and every part of the building, making it holy. Thus it is that the King's daughter is all glorious within.

Then *unity* comes amongst the subjects—unity not made by man. We don't want negotiations. We don't want legislation by anybody to make unity in the Church of God—it is all made by God himself, and cannot be otherwise made. You are by one Spirit baptized into one Body. While people are talking about this body and the other body, and the religious bodies, do not let your minds be dispersed amongst these ideas of separate bodies. There is the one Body and the one Temple of the Lord, and so it is esteemed by Him. What we have to do is to feel that more and recognise it more; and without finding fault with others, do well ourselves. Let us try to worship and work together, and sympathise and help each other, and eat of that bread and drink of that cup together, not as partisans and as witnesses for "isms," but as fellow Christians who are sharers in the same Christ, guided by the same Spirit, and comforted by the hope of the same salvation.

For we must ever recognise the fact that in the one Temple there is *variety*. The Lord knows how to build his house, and He must be allowed to build it. Man is always making mistakes, but the Lord is somehow or other raising a house, compactly built together. I remember how I used to go and look at those Law Courts that have lately been opened. I thought, "What muddle and confusion are here! It will never be in shape or have any unity." But the architect knew what he was about; and so the Great Builder of all knows how to bring order out of all our confusion.

WE MUST HAVE PATIENCE WITH OUR DIVERSITIES.

There are different rooms and different wings and different administrations. But if these are all pervaded by the faith and love of Christ, there will be room for different people in different places. Paul says, "I saw pillars in the Church of Jerusalem." In all those ancient temples they had a good many pillars. They had no arches. They had vertical pillars supporting entablatures, because at that time the arch was unknown, and so I see men who are supports and pillars of the truth. Everybody cannot be a pillar, but everybody must be a stone somewhere in the temple, and must be content to be placed where God puts him. It is a great honour to be put even into a little corner behind a window or behind a tower. It is a great honour to be put anywhere where you can show forth the glory of Christ and add in any little measure to the strength and efficiency of that glorious Building which is to be compactly built together.

There is a very solemn warning in the Scripture which we should take to heart. I think it reads "defiled" in our authorised version, but it is corrected in the new one. "If any man *destroy* the temple of God him will God *destroy*, for the temple of God is holy, which temple ye are." We must take care that while speaking about the building up of the temple we do not ourselves do something to mar it, for you may mar it without destroying it. Oh! how we may spoil it by anything at variance with its holiness, or with unity and brotherly kindness among the people of God. We may build it up of incongruous materials—dust, dross, and stubble.

People say, "How nice it is to have no rules at all in the Church. Let everybody be admitted. Make no distinction. How nice and charitable and comprehensive it is." What did the Apostle say: Man's work should be tried, and if he is saved he is saved only as by fire. But if we put in incongruous materials, and exercise a false liberalism, we may do the building much harm, though we cannot touch the foundations. We may sadly spoil the building by bringing the tables of the money changers into the Courts of the Lord's house. That old story is so true still, and the need of the whip of small cords is as great as ever to drive out the selfishness and the worldliness from the Courts of the Temple—anything that brings unholy practices and doctrines into the Church. Hence those sharp words in the latter part of the New Testament about the Nicolaitanes and those that held the doctrine of Balaam. All people of corrupted faith and life are especially displeasing to the Lord, for they destroy the holiness of the Temple, which is its chief attraction.

Then disunion is spoiling the unity and harmony of the Church. Oh! what a lot of people have had pickaxes in the wall: disputers—ecclesiastical disputers. They seem to have been

going about with pickaxes, striking into the wall; persons who are, as old Richard Baxter said, "of a separating humour." The longer I live the less I like them. All separatism is pride, and all uncharitable disunion is just the striking of an unhallowed pickaxe into the mortar, weakening the wall and threatening to bring down the holy Temple. May God give us the spirit of wisdom in all these things.

CHRIST'S INTERCESSION FOR HIS CHURCH.

Address by Rev. C. CAMPE,

At Centenary Hall, Thursday, Jan. 11.

IN offering a few simple thoughts on the beautiful intercessory prayer of our Lord (John xvii.), I think the first thought which will strike every one of us is the deeply interesting circumstances under which it was offered. These circumstances seem to me to bring out in a very remarkable and striking manner the evidence of the love of the Lord Jesus Christ for his own chosen people, for his own Church. Sometimes, and in times like the present, when we see how prevalent error is in all branches and sections of the Christian Church, many believers are wont to tremble. And truly, as we look around us, there are many causes for misgiving. But, inasmuch as this chapter reveals to us the everlasting love of Christ for his Church, and when we know that He has almighty power, we have abundant cause for comfort and consolation.

This chapter teaches us that the Lord Jesus Christ, who is the great Head of the Church, loves his Church a great deal better than we can love it; consequently, among all that is conflicting and distracting, He will take care of her and keep her unto the end. "Having loved his own that are in the world, He loved them unto the end." As I have said, the circumstances under which this prayer was offered disclose to us the love of Jesus for his Church. Think of the time when our Lord prayed this beautiful prayer. It was just before his crucifixion and death; just before He was about to drain to the very dregs the bitter cup that his heavenly Father had put into his hand for our salvation. And yet, with all this before Him, with Gethsemane's agony before Him, with the desertion of his disciples before Him, and, above all, with that trying hour before Him, when his Heavenly Father was to hide his face—with all this before Him, if we examine this prayer, we scarcely find a single petition on the part of the Lord for Himself. All his petitions were for his people—that they might be kept, sanctified, preserved in the truth; and afterwards made partakers of his own glory in the world to come. So that we may truly say, Christ's first thoughts were for his people; his last thoughts were for his people; and his only thoughts were for his people—that they might be kept, guided, and preserved, even to the end.

Then let us think of the part we, as Christ's disciples, have in this prayer. For whom did our Lord pray? He prayed not only for the little band of disciples gathered around Him then. What gracious words they are which He introduces into this prayer when He says, "Neither pray I for these alone, but for them also which shall believe on Me through their word." So that He intercedes here for *all* his followers, to the end of time. If you and I are united to the Lord Jesus Christ by the bond of a living faith, we have as deep and as intense an interest in this intercession of the Lord Jesus Christ as had Peter, James, and John. We are still borne on the breast-plate of our Great High Priest, who intercedes for us in the Holy of Holies above.

Then it seems to me that another thought is suggested by this beautiful intercessory prayer on behalf of his people; teaching us that real spiritual prayer is

GOD'S APPOINTED CHANNEL

for the communication of his richest blessings to his people. Let us consider our Lord's precious promise, "Whatsoever ye shall ask the Father in my name I will do it." What a promise! If we have all of us, this day, come up to this meeting in the faith of that promise, and in the faith of the Promiser, I am quite sure we shall not go away without a blessing. "*Whatsoever* ye shall ask." What more can you, or I, or any other guilty, needy, helpless sinner want than such a promise from the lips of such a Saviour. Let us not limit the Saviour's promises. I may be speaking to some who have a longing desire for themselves or for some one who, or thing which, may be upon their minds. Yet, in a spirit of unbelief you say, "But God will not give me that." Jesus says, "*Whatsoever;*" and when Jesus says it, He means it. We have no right to limit it to this, that, or the other person, or thing.

Then, again, in looking through this beautiful prayer, notice the satisfaction which our Lord himself expresses with reference to his work when he says, "I have finished the work which thou gavest me to do." What a blessed truth it is! If we turn to the 40th Psalm we find that our Saviour thus speaks: "I delight to do thy will, O my God; yea, thy law is within my heart." There we have Him in the councils of eternity, undertaking the work which the Father gave him to do. Here, in this beautiful prayer, we have Him showing his intense satisfaction: "I have finished the work which Thou gavest Me to do."

On that finished work rests the whole of his Church, in whose behalf we are met together to implore the Divine blessing to-day. The work of Christ is a finished work. He came to obey the law on his people's behalf. Of Him, and Him alone, it can be said that He travelled the whole circuit of God's law; and in his flight through that circuit He never faltered, nor failed in spirit, word, or deed. On that finished work the whole Church of the living God rests. It is by the proclamation of that finished work, accompanied by the power of the Holy Spirit, that God's people are gathered out of this evil world, and brought into the fold of the Church of Christ.

IN THE WORLD, BUT NOT OF IT.

There is one thought more. You will find, as you look through the chapter, this beautiful verse, and a very suggestive verse it is: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." I dare say that some Christians sometimes ask in their own minds why God does not take his people to Himself as soon as He has converted them. We may be quite sure that there is no unwillingness on the part of God to take his children home. I believe that no father desires to have his children under his own roof so much as God desires to have his people with Him, and to have his whole family in heaven. But there are very practical reasons why God's people should remain here below. One reason is, that they may be a blessing to the world and the Church. Believers are said to be "the light of the world" and "the salt of the earth." The ungodly little know what they owe to the earnest, believing prayers of God's Church. Therefore, if sometimes, you and I, with a feeling of impatience, are led to wish that God would take us out of this world, let us remember that such a desire is not a mark of spirituality. It is no such thing.

In one of Daniel Moore's sermons it is said that such a desire is "the thought of suicide clothed in the language of the Gospel." So it is. We are here to shine as lights for God. We are kept here, too, for the exercise of the graces of patience, meekness, gentleness, and a variety of other Christian virtues.

God also keeps us in the world because we have a work to do for Him. I hope there will not be one in this room who will go to heaven without taking—if I may use the expression—some soul with him. Fathers! think of this in reference to your children; husbands, think of it in reference to your wives; friends, think of it in reference to your friends. You are left here to be witnesses for Jesus; to tell to others

The old, old story, of Jesus and his love;

that they may be brought to the Saviour whom you love, so that you may be the means, in the hands of God, of assisting to gather out of the world the number of his elect, and increasing his Kingdom and the numbers of his Church below.

LOVE FOR THE UNIVERSAL CHURCH.

Address by Dr. CHARLES STANFORD,

At Denmark-place Chapel, Camberwell, Jan. 11.

I SUPPOSE I must say a little, but I am sorry to have to speak so as to interrupt the flow of your thoughts up to God. However, I hope I shall not do that. You must excuse me if I wander in thought a little. I shall try to keep to the point, and to help you to keep to the point. I think the point is this: the thing that we are met to pray for is substantially this: that there may be an increase of love in the Universal Church.

But the question is, What is the Universal Church? Christians themselves sometimes differ in their definitions, but there is a man at Rome who is regarded by many as a great authority. If you asked him to answer this question, he might tell you that he has already answered it in a statement that he made to an English deputation a few years ago. That statement was to this effect: "Unworthy as I am, I alone am the successor of the Apostles. I alone am Christ's vicar on earth. I alone have the commission to steer and guide the barque of St. Peter. I am the way, the truth, and the life. All who are with me are within the Church. All who are not with me are without the Church, without the way, without the truth, without the life. Let all men understand this, that they may not be led away by those fancy Catholics who teach and desire something very different from what the head of the Church teaches and desires."

Now this has the merit of what Mr. Matthew Arnold calls "lucidity" in language. But it does not satisfy our Christian conscience, and it does not satisfy our common sense. Why, those who most venerate that oracle whose words I have quoted, will say, at any rate, that we must all mind what the Virgin Mary says. The Virgin Mary, pointing to Jesus Christ, used this language: "Whatsoever HE saith unto you, do it." We have a book, the New Testament, full of His sayings, and amongst the central, amongst the most imperial, amongst the most conspicuous of them, is that saying which the Pope has appropriated to himself. Jesus Christ says: "*I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me.*" If we have come to the Father by Jesus Christ, we are related to all those who have done so. All those who have done so all over the world make the one Universal Church. Jesus Christ has found out for us

THE SECRET OF UNITY.

We know what it is to be one, and how to be one, when we know Jesus Christ. We know Him when we have not merely heard other people tell what they know of Him, but when we ourselves know Him. We know then what it is to be one with all His people. Our teachers teach that one and one make two. Later life teaches that one and one make one. But later still, grace teaches that thousands upon thousands who have come to Christ, and who through Christ have come to the Father, are one. A million waves, one sea; a million stones, one temple; a million branches, one vine. This is the Universal Church.

Now, briefly, what do we mean by prayer for the increase of love in the Universal Church? First, the increase of love amongst Christians.

Love that shall not wait before giving love, love that shall not wait before giving itself, until all Christians are of one denomination. A notion and a definition are abroad to this effect, that a denomination is a sect. A denomination is not of necessity a sect. A sect is a section of the Church which regards itself as *the* Church, a section of the Church appropriating to itself the reality and meaning of the word "Church." Whether that principle thunder from the Vatican or feebly whisper from the dust, *there* is sectarianism. In the measure in which we have that principle we are sectarians; but we can be true to the friends with whom we are associated in other denominations, and yet feel that this does not weaken the force nor impair the expression of our entire catholicity. I do not think the New Testament says that these denominations, in the present state of the Church, are, in themselves, traitorous or sinful. I understand Paul, in the Epistles to the Galatians and Colossians to say that denominations are nothing—circumcision or uncircumcision, Greek or Jew, barbarian, Scythian, bond or free. These names, and, on the like principle, all other names, are nothing. Perhaps

THEY MAY BE TRANSITIONALLY USEFUL,

but as to that which makes Christians Christians they are nothing. We must learn more to realise this. Oh for the pouring out of the Spirit that you are asking God for now, which is life! What we want is not better rules or clearer revelations, but life; life of the right kind; life that will not make us one in circumstantials, yet of one mind in the Lord.

The love of which we want the increase is the love of all Christians to all Christians, without waiting till the persons loved are attractive, or free from imperfection, and infirmity. It is very easy to love those who are loveable. John Bunyan, in his last sermon, said this: "Dost thou see any man with the image of God in him—love him, love him, love him. That man and I must meet in heaven some day. Oh, love him! Do good to him." Yes, but I must not insist upon seeing in a soul that special family likeness that John Bunyan calls "the image of God" before I love that soul. I must not wait until I can see all that I want to see. No, and I must not mistake for love, romantic tenderness for the distant and the dead. Much of the charm that good men in past years have for our minds now is the charm of distance—distance in space, distance in time: "distance lends enchantment to the view." It is distance produces the magic tints of the visionary picture; but if we were now to come in contact with the actual counterpart to some of the men of whom we speak, who have lived in distant places or times, that contact would shatter our dreamy misconceptions, and cause our radiant fancies to fade.

We are to love those who sorely try our loving power. You think that, as a matter of course, Christians love one another; but what is matter of course is not matter of law. It is because it is *not* matter of course that Jesus has given us such a law about it. It is sometimes very difficult and sometimes very easy to love. Yes, it is easy to love a patriarch, to love a prophet, to love a psalmist, to love an apostle, to love a Lollard, to love a Puritan; but it is not always easy to love that saint whom I have to meet in a committee. Let but his temper clash with mine, let his weaknesses cross my weaknesses, his angularities grind against my angularities; then it will be the miracle of Jesus Christ to heal us, perhaps not only from his sin, and from my sin, but possibly from infirmity without meaning any harm at all, perhaps from mere neuralgic excitement—excitement caused by much work, or much pain, yes, and even by much love. My excitement may make me utter words, without meaning any harm, that drop like the sparks on some explosive, and set on fire all his denominationalism, and

EVERY OTHER UNDELIGHTFUL "ISM."

So we need special help, and therefore we pray. We pray God we may recognise always and everywhere that the man who has not God in him is a poor creature; to recognise faith even when it is but weak, and to love what we see of Christ however little that may be. Be sure of this: if we belong to Jesus and another person belongs to Jesus, that person belongs to us and we belong to him, whether he know it or not, and whether we know it or not. There will be a great deal that very much strains and tries the loving faculty in me and him. Yes, whatever the weakness, whatever the drawback, whatever even the vulgarity may be, when Christ is in a life, under all this there is the family life. Under everything else there is sense under the nonsense; soul under the body; within the poor cracked earthen pitcher the heavenly fire; behind the rough shell the pearl; below the rugged thorns the treasure, concealed for a time by much, perhaps, that may cause the scorn of the foolish and the tears of the wise. There is that which will come out gloriously in the day of the manifestation of the sons of God. Oh, let our brothers wait for us. Let us wait for them and love them, meanwhile, in the spirit of Him who knows the worst of us, but who loves us, and has always loved us—loves us, and loves us, and loves us with a love that has "*for ever*" written on it.

Again, we want more love amongst all Christians, for all Christians, without waiting until the objects of our love are perfectly educated and enlightened. There is a great difference as to the educational standing of Christians; yet this difference may be looked upon by spirits in light as making no particular difference. It will make none whatever as to the standing of such persons before God—no more difference than between one sect and another. Mr. Spurgeon was speaking yesterday about the old story of the man who loved Christ whom somebody asked what his doctrine was. "Well," he said, "I don't know whether I have any, but I know

I am a poor sinner, and nothing at all,
But Jesus Christ is my all in all."

He had the light that the Spirit kindles, and the light that when glorified makes heaven. This very week I have been amongst poor suffering people of God, more than one case being those of poor old women, ignorant of everything, and knowing little more about the nineteenth century than persons did who lived three centuries before. Yet they knew about Him whose presence makes heaven, makes the joy of heaven, and the light of heaven to all the happy and all the glorified. Yes, and I heard things spoken, and I saw signs of character exhibited, that seemed to make me fear to show myself again there as a Christian. Oh, I felt myself so small before those great saints. There were words of experience, words of hope, words of patience, words of lovely, adoring friendship for the great Friend, which so touched me that I felt if I were to translate those words into Latin I could pass them off for the words of St. Bernard.

Oh, let us not take too much notice of the mere roughnesses that come from want of secular education, nor mistakes that come for the want of scientific accuracy in statement of doctrine. Let there be ever so little real knowledge of Christ in anyone, and if you have any knowledge of the same Saviour, you two are one. Let us pray for love for the friend next to us—the person who is in Christ but who is so trying to live with; the Christian with whom we come in contact, the Church that we have most to come in contact with next to our own Church. Let us pray especially for the ministers. Let us pray for those who stand as representatives and spokesmen for others. Let us pour out our hearts to God in prayer for ourselves, that we may not keep back or chill down the love of any dear Christian.

Let each one be sure that he *is* a Christian. Come home, you poor wanderer, if there be any wanderers here to-night. The Father has been looking for you; come home. All the Christian life begins in the life of the individual. The night before Dr. Chalmers died he was walking in his garden, and was overheard to say, "Oh, my Father, my Heavenly Father!" Through Christ can you say that? Then every other man in the wide world who can also say it is your brother. *Now* we have the secret of what is meant by the Universal Church, let us go on with loving prayer for the Universal Church.

THE CHRISTIAN CITIZEN.

Address by Rev. J. BENNETT,

At Steinway Hall, Friday, Jan. 12.

AS I was sitting here just now, I was thinking how a gathering such as this meets the reproach which is brought against our evangelical conception of Christian truth—that it is essentially selfish. I could not help thinking what a mistake that reproach is. Here we meet as brethren and sisters in Christ; there is not much selfishness in that. We claim his promise, "Where two or three are gathered together in My name there am I in the midst." We come not primarily to seek anything for ourselves, but to pray for blessing to others. That is, supposing we have each received the blessing for ourselves, for without that a man cannot do anything that is good; and so in regard to spiritual life we can do nothing for the Lord until we have been quickened by the power of the Holy Ghost. Therefore it is absolutely essential that at the outset we do possess the blessing of salvation. Here it is that Evangelical truth takes its stand, in a day of materialism and unbelief on the one hand, and of sacramentarianism on the other; it is refreshing therefore to meet with those who believe that the Spirit of life flows to such as are individually believers in the Lord Jesus Christ.

Having then, this Spirit of life, being brought ourselves into personal union with the Lord Jesus Christ, we are next brought into the position of kings and priests unto God There is a priesthood; Christians are not sham kings and imitation priests. They are not kings who cannot reign, and priests who cannot minister; they are kings who have power with God and with men, and priests who go continually into the holy place. And the more we make intercession for others, the more blessing we receive ourselves.

How is it with children? They have their toys, and they are taken up with themselves. What do spiritual children live for? Alas, how often they, too, are taken up with themselves! We go about from meeting to meeting, and from place to place, to get comfort for our own souls; how selfish it is! Some people are always saying, "My leanness, my leanness!" when they ought to say, "My laziness, my laziness!" Spiritual joy is not something that God measures out in a great quantity in heaven, and sends down to earth when we ask for it. It comes to us from doing the Lord's will, and whilst we are going in and out among men for the Lord; and if my heart is a truly consecrated heart, then I shall have peace and joy in believing, and my life will be a testimony with power.

Our subject for prayer to-day comprises

GOVERNMENTS, KINGS, AND NATIONAL MATTERS.

in general. I suppose we ought to feel that men as men stand in a certain relationship to God; believers as believers also stand in a certain relationship to God. Every creature has a definite relationship to the Creator, and if the creature cries the Creator can hear. But that relationship is different from the relationship of the new-born soul. The world stands in a relationship to God, but believers stand in a covenant relationship to God. We should never confuse the relationship as such as to their Head, and the relationship of men in their national capacity, as to the great Ruler of all. I suppose we all agree upon this subject, that our efforts and prayers should be directed to the passing of such measures as will make it easy for people to be and do what is morally right, and difficult for them to do what is wrong. You cannot make people moral by Act of Parliament; you cannot make them sober. But you can encourage them in ways of honesty, sobriety, and truth, by legislation. Just as we have personal religion for the salvation of our own souls, and family religion in our homes for the instruction and blessing of our families, so we ought to have national remembrance of national concerns at the throne of grace.

I would point out the great principle with which the Apostle follows up the chapter that has been read to us (Rom. xiii), the principle on which we ought to act in all these matters, and by which we ought to guide

OUR DEALINGS WITH OUR BRETHREN.

He says, "Him that is weak in the faith receive ye, but not doubtful disputations." So we learn that there were plenty of controversies in those early days. The Apostle seems to say, "There is that which is definitely right, and there is that which is definitely wrong." Our attitude in regard to all matters should be governed by what the word of God says; and if each individual believer will make that his standpoint, we shall have far less difference of opinion. If I think one thing and you think another, we cannot both be right. For instance, as regards temperance, there is a right and there is a wrong, only each must seek honestly to do that which in the sight of God he believes to be right. You may know in regard to a subject that which another brother does not; let us not judge one another. It is the tendency of ignorance to judge others. "To his own Master he standeth or falleth."

Then the Apostle goes into the matter of the observance of days; and at the 8th verse he gives us the principle, "Whether we live we live unto the Lord, and whether we die we die unto the Lord; whether we live therefore or die, we are the Lord's." Let us see how that principle applies. There is the Sabbath question, for instance; some persons in these days do not like to call it the Sabbath. In regard to such a question all of us feel this: we want that day to be set apart for the Lord. Then let us govern the arrangements of the day. Do we want cabmen, omnibus-men, railway porters, and postmen to go to hear the Gospel?—we need not go into detail. Is not this the principle: the day is for the Lord? Then let us settle the question between each of our souls and the Lord, so that we may not be a hindrance to any. It ought to be known that there is

A DETERMINED ATTEMPT

being made just now to break down that which has hitherto been one of the glories of London, the non-delivery of letters on the Lord's Day. There is a proposal to commence the delivery of business letters on that day in London. That is a thing we ought to know, and on which we ought to make our influence felt, and not merely by prayer alone. I heard a brother say the other day, "If in Sodom Lot had prayed for the conversion of his children, the best answer would have been to have taken them out of Sodom." Let us then endeavour to hand down the Lord's Day as a heritage to others after us.

So also in regard to intemperance; we want legislation in regard to it. We may differ with respect to some of the details, but there are certain things connected with the subject about which all Christians surely must agree. When, for instance, I walk to church on a Sunday evening, and pass a number of public-houses with flaming lamps, and filled with people drinking, we all agree, surely, that it would be a vast deal better for the people if those places were closed on the Lord's Day. Here we have a definite point, then. Shall we not join in praying and in bringing influence to bear upon that? Then, again, with regard to cruelty, whether to man or beast—let us make that also a subject for prayer.

The Church of Christ should be taking an active part in all these matters. We begin with the salvation of our own soul; we make that perfectly clear; we must be washed, and justified, and sanctified. But when that is the case, we must not live for ourselves; we are the light of the world, to give light to all in the dismal darkness of this world. We are the salt of the earth amidst the wide-spread corruption; and whilst we earnestly seek the salvation of souls, whether at home or abroad, let us not forget the thirteenth chapter of Romans and the second chapter of Timothy, where we are exhorted to use what influence we have, that moral good may be done, and such legislation carried out as will render it difficult for people to do wrong and

EASY FOR THEM TO DO RIGHT.

As regards the matter of intercession at the throne of grace, do we personally remember these things? Then as to our efforts made for the salvation of souls or in the direction of this day's subject, what are they? May we, during this coming year, learn the secret of beginning each day in the presence of the King, so that, if we live, we may live unto the Lord, and if we die, we may die unto the Lord, so that living or dying, we may be the Lord's.

[Several remaining addresses must be postponed to succeeding issues.]

CONFERENCE HALL, MILDMAY PARK.

THE call to prayer was heartily responded to here. Each morning and evening large and devout gatherings attested the fact that there is a people whose faith in the power of prayer is unshaken, and who have solemnly resolved, as God's remembrancers, to give Him no rest till He open the windows of heaven and pour out such a blessing that there shall not be room to receive it. At times the feeling was very deep, and the touching pleading of those who led in prayer met with a hearty response from the entire audience. The order of subjects differed somewhat from those of the Evangelical Alliance, being the one followed at the daily prayer-meeting all the year round.

MONDAY.

"To the Jew first," is the Divine order. Hence Monday was devoted to God's ancient people, and took the form of the anniversary of the Mildmay Mission to the Jews. Room No. 6, where the meetings were held, was at the first gathering too small, so some listened in the large hall through the open door.

Rev. JOHN WILKINSON, the Director, told of the growth of the Mission since its commencement in 1876, till now it has twenty-four workers and an income of £4,000 a year. Dr. DIXON, one of the medical missionaries, described the rapid growth of this department, till from small beginnings there were last year 2,672 new patients.

Rev. GORDON CALTHROP, Vicar of St. Augustine's, Highbury New Park, reminded the meeting that the purpose of God in this dispensation was to gather out a people for His name, and not the conversion of the whole nation. He also observed that the hardness of heart on the part of the Gentiles equalled that of the Jews, saying, "The Jews cannot be converted," &c. In any case, as Archbishop Leighton says, "We miss an important part of our Christian duty if we fail to pray for the Jews every day." The speaker then gave an exceedingly interesting personal narrative of a sermon to the Jews in Whitechapel, and another in his own church (having some 600 Jews in his parish), and closed by pointing out that Israel's resurrection and the Coming of Christ were the hope of the world.

In the evening Mr. Wilkinson repeated his statement of the principles and progress of the Mission, and addresses were given by Dr. Marshall, Dr. Elder Cumming, of Glasgow; Dr. Lazeron, of Tottenham; and Rev. Frank White, of Notting Hill.

TUESDAY.

On Tuesday, January 9th, the subject was—"Our Land and Rulers." Mr. J. E. MATHIESON began by reading Rom. xiii., and said there was much to call forth our prayers in the present state of our country. It was impossible to tell what might be before us—to what men may come in sudden outbursts of passion. It was acknowledged on all hands how increasingly difficult it is to rule. The absence of recognition of the Divine power in the counsels of the nation was a matter of real concern. India, too, needed our prayers. It was the intention of the Government to give a great increase of local government to the natives, and to largely increase the elementary education of India. These things must make a great difference to the country, and were sufficient to call forth prayers on behalf of India.

Rev. D. B. HANKIN spoke chiefly on 1 Tim. ii., &c. He pointed out how God did not deliver the Church from temporal persecution, and that the one means He had put into her hands for opposing the great antagonistic force which was arrayed against her in those days of the blood-thirsty tyrant Nero was *prayer*. But that placed at its disposal the Divine hand. It was so now. God had given us the means of influencing the Government by prayer. Perhaps there was nothing people were so sluggish about as prayer for those in authority; our thoughts concentrate so often upon ourselves and our own immediate surroundings. Mr. Hankin then pointed out the need there was to pray for our rulers at the present time, both collectively and individually. But let us not omit the giving of thanks. There was much to thank God for in the blessings which were falling on our nation.

At the evening meeting, Mr. MATHIESON read 1 Peter ii. In Deuteronomy, which many of us have of late been reading, the character of the nation which God honours is depicted. What would it be if God could look down upon even one nation in which the people were holy, amidst all the foul impurity which exists! Surely never was a nation so exalted or privileged since the days of the Israelites as ours. Let us remember that in a country like ours, the Government is but a reflection of the people, so that if there are evil laws the people are to blame. We have grave responsibilities both with regard to our own national life and our relations to other nations.

Rev. A. BAX said he should like to dwell upon several interesting truths implied in the prayers which had been offered up: (1) A universal need is implied in these prayers. (2) An abounding fulness in God's grace to answer our need. (3) The missionary character of our holy faith. (4) The great privilege all Christians have in intercession. (5) What a sphere of usefulness it opens out to us all. He then dwelt upon the urgent need for prayer as we look round upon our country, Ireland, India.

WEDNESDAY.

On Wednesday the subject for prayer was Foreign Missions. At the morning meeting, Mr. JAMES E. MATHIESON, who presided (as he did, with rare exceptions, through the week), gave an exceedingly graphic and interesting sketch of the growth and prospects of Mission work throughout the world. He was followed by the Rev. GORDON CALTHROP, who gave a valuable and suggestive address on three points: (1) The large number of people who are thirsting after religion; the Ethiopian eunuch was quoted as an illustration. (2) The need of properly-qualified men to teach these inquirers; justly observing that none but spiritual men could do spiritual work. (3) The need of prayer to call out and send these qualified workers; our Lord's allusion to the need of labourers for the harvest, and prayer to the Lord of the harvest, served to illustrate this truth. The closing illustration, that of a sunrise in the Alps, where the tops of the mountains were flushed with light, while the valleys lay in darkness, was given to show that Christian workers were only as watchers on the mountain-tops compared with the glory to be revealed when the Sun of Righteousness should fully arise with healing in his wings.

In the evening, the Rev. WILLIAM GRAY, secretary of the Church Missionary Society, dwelt upon the self-extension of native Churches, as manifested in the present day, and gave as an instance the Church of Tinnivelley, which is not only supporting its own pastors, but sending out missionaries to the Mauritius, and to help General Haig on the Godavery.

Mr. CAMERON, of the China Inland Mission, also spoke of the difficulties which beset the work of a missionary in China, dwelling specially on the importance of female workers.

THURSDAY.

On Thursday the subject was the rising generation. In the morning the Rev. Dr. JOHN EDMONDS, of Park Church, Highbury, spoke on Ezra viii. 21, specially dwelling on the importance of seeking "a right way" for ourselves and for our little ones.

In the evening the Rev. JAMES STEPHENS, of Highgate, gave an address on the education of children, dwelling on the importance, in the

present day, of care in the selection of their teachers. Many showed great earnestness in this matter.

FRIDAY.

On Friday the subject was the sick and suffering, nurses, doctors, &c. In the morning a singularly fresh and striking address was given by the Rev. E. A. STUART, Vicar of St. James', Holloway, on "A fire of coals" (John xxi. 9). We are brought face to face with the permitted mystery of suffering. As we look at the large hospitals filled with sufferers we might ask, why is all this? Yet as we looked at Calvary and saw the awful sufferings of the Son of God on account of sin, there was a sufficient cause, but still we had not grasped the problem. Worldlings might say, Is this your God whom you call a God of love? It is an old problem, as old as the oldest book in the Bible, the book of Job. His friends said Job must have been a hypocrite, or he would never have suffered so. Job defends himself with glorious triumphant faith: "Though He slay me, yet will I trust in Him." Elihu tries to account for the suffering in another way: it may not be merely a punishment for sin, but a trial of virtue. Thus the Lord God steps on the scene, and demands, "Canst thou by searching find out God?" Thus we know not the reason for many of his dealings. It is enough to know that a Father's hand holds the rod, and that a Father's sun shines above the cloud.

Suffering is as a refiner's fire. In passing through Weardale last summer he saw the process of melting lead. The first process was to deliver it from the dross; but there was another and a much hotter fire to separate the silver from the lead. There were two fires in the Gospel of John, one at xviii. 18, and the other at xxi. 9. It was the same disciple in both. The first fire purged out the dross, and the second discovered the silver. Thus we have a picture of how the Lord deals with his children in affliction.

First, the Lord Jesus Christ is seen more clearly at the fire than at any other time. From the sea, in the morning mist, the form was dimly seen, but when they came to the fire, all knew it was the Lord. We have been out fishing, and have lost sight of the Lord Jesus. We have been so busy with his work that He has been but dimly seen. The work has raised a dust which has hid Him from our sight. So He draws us away from the work to the fire, and we easily recognise Him.

At the fire we can hear the voice of Jesus saying, "Come and dine." Thus there is food at the fire. Oh, for power to write over every sick chamber, "Come and dine." Jesus withdraws us from our work that He may feed us. There was an opportunity for asking pertinent home questions: "Lovest though Me?" Then came the grief and the protestation, "Thou knowest that I love Thee." The highest position in the Church does not exempt from this question. The example of Judas rings the death-knell of official position. It may be a pastor, an elder, an open-air preacher, a nurse, a deaconness, but the question must be asked, "Lovest thou Me?" Those who have great privileges are not exempt. Peter had been on Mount Tabor, and in Gethsemane, had seen both the joy and the sorrow of his Lord, yet he was not exempt from the question, "Lovest thou Me?" Nor will a great amount of knowledge excuse this question. It was at the end of the Gospel when it was asked, when much knowledge had been consummated. So it must be asked at the end of each sermon, and at the end of each experience, "Lovest thou Me?"

In the evening the address was given by the Rev. WILLIAM CUFF, of Shoreditch Tabernacle, who emphasised the importance of Christians not only living blameless lives, but actually seeking out the sick and the suffering, and ministering personally to them.

SATURDAY.

On Saturday the subject was the Church of Christ, and Home Missions. In the morning, the address was given by the Rev. GEORGE WILSON, who took a bright view of the progress of the Gospel. In the evening, the Rev. FREDERICK GREEVES, while recognising and rejoicing in the blessing vouchsafed upon last year's efforts, emphasised worldly conformity as the greatest hindrance to a still greater blessing. There was also far too much reliance on mere machinery and organisation, instead of faith in the living God. A brief Gospel address to the unsaved, by Mr. G. KIRKHAM, brought the week of prayer to close.

CONFERENCE HALL, ECCLESTON STREET.

Meetings for prayer and praise in the morning, and for prayer and addresses to believers in the evening, were held in one of the smaller halls connected with this building, from Monday to Friday inclusive. The services were well attended. A spirit of deep devotion and of waiting upon the Lord in united and believing prayer was manifest throughout.

Lord RADSTOCK struck the key-note for the week on Monday evening, when he said they had not met so much to talk about God as to meet Him. Too many people, he said, attended meetings year after year to hear speakers, rather than to meet God. Our attitude also should be a waiting one. He mentioned that he had received good news from Russia, where the work of the Lord is prospering and deepening. Although the Christians there had greater difficulties to meet since their public services were stopped, they had learned to walk with God and not trust to meetings.

In Hebrews i. 3, we have the great idea of Christ being in perfect rest; having "Himself purged our sins," He "sat down on the right hand of the Majesty on high." This is in contrast to Hebrews x. 11, where it says the priest "standeth daily." Many of us Christians used to think that Christianity was a system of religion by means of which we might be saved and go to heaven; but Christ has settled the matter once for all, and now we enjoy sweet fellowship with Him. Much of the weakness amongst us is caused by our uncertainty as to the relationship between us and God. When children come to their father's table, they have no doubt as to whether they will get a piece of bread. That is the thought brought out in this Epistle to the Hebrews. If the Lord Jesus is at rest about the question of sin, why should we have any doubt as to our acceptance? There should be a deep, blessed realisation of relationship, filling the soul with joy.

In the 9th chapter we are told about the privileges of believers; in the 12th verse there is eternal redemption, and in the 15th, eternal inheritance, depending upon relationship again. The Christian, like the vessels in the holy place in the Temple, is set apart for the service of God. Our life is a Holy Ghost life all through. Many Christians are in a state of conflict, and wanting to get their own way. They are not content to rest and wait upon Him. The strength of the believer is to sit still; that is how we are to be educated. We shall be like the trees planted near the refreshing streams, bringing forth fruit in due season.

Several friends took part in the proceedings during the week.

NAILSWORTH, GLOS.

The Week of Prayer has been observed in this place; the three congregations uniting. Service was held two evenings in each chapel. Earnest Gospel addresses were given by the different pastors and laymen. Fervent prayer was offered each evening by members of the several Churches. We have had a season of refreshing from the presence of the Lord. The meetings were fairly well attended. J.

BATH.

I have attended some of the meetings held during the Week of Prayer. It was a most impressive sight to see the large room at the Guildhall so crowd with people in the middle of the day. One lady told me she had come an hour before the time in order to obtain a seat. This was especially gratifying when we remember that this large assembly had met together entirely for prayer and the reading of God's word.

All sections of the Christian Church seemed to be represented on the platform. We do thank God and take courage, for these many praying men and women must prove "the salt of the earth" in this pleasure-loving city of Bath.

Bath. V. M. SKINNER.

CHESTERFIELD.

The Week of Prayer has been observed here, as in former years, under the auspices of the Chesterfield Town Mission. Meetings have been held every day at noon in the Stephenson Memorial Hall, the clergy and ministers of the town presiding and delivering suitable addresses A special meeting was also held on Tuesday evening, when addresses were delivered by the Rev. A. T. Field, B.A., and the writer.

Christian people have been greatly refreshed and revived; they have been brought nearer to each other, and their risen and ascended as well as soon expected Lord. His spiritual presence has been experienced in an unmistakable manner, and we have found there can be a blessed unity even without outward uniformity. We have found it more profitable to speak and think about those things in which we all agree, than about minor points in which we differ.

The Gospel Temperance Movement continues to make great progress in this town; and a branch of the Church of England Temperance Society has been formed. Will the Lord's people pray that the Divine blessing may rest on the work of our Town Mission, and on the various Temperance organisations? As a medical man of nearly forty years' experience, I strongly recommend total abstinence as the best, the wisest, and most Christian remedy for our great national sin. JOHN ROSE, M.D.

BERLIN.

Writing from Berlin with respect to the Week of Prayer in that city, Baron Von Ungern-Sternberg says: "We have been able to arrange for three prayer-meetings each evening in this city; thirty-six pastors and preachers have undertaken to preside or assist on these occasions. What a change has taken place in public opinion since we began this work. It is with us as if rain and sunshine had fallen on a newly sown field; the seed is visibly springing up and becoming green.

On Monday, in the great hall called the "Eiskeller," at seven p.m. above 800 people were assembled for prayer, and at the same time a large prayer-meeting was held in the Nazareth Church, at no great distance. When these meetings were over at about half-past eight, another meeting was held in a hall in the Wedding Platz, about half-way between the two former places of meeting, where more than 300 bowed the head in prayer and joined in praise, while three pastors guided the devotions. Many other meetings were held at the same time.

Only a few years ago who could have believed this to be possible in Berlin? We are looking forward for a rich blessing, as the way of the Lord has been prepared by a large and judicious distribution of tracts and books, and much secret prayer.

The authorities of Berlin have this time granted us the large halls of the public High Schools. We are making use of five public City Schools and one Royal Gymnasium, besides private lecture halls and churches. The schoolmasters are, to a large extent, estranged from the Word of God, and now these meetings bring the Gospel within the halls, where the good word is seldom heard. There has been of late an increasing desire for hearing the Gospel, and we are waiting for the fruit.

A VILLAGE PRAYER-MEETING.

It was my privilege to be present at a united prayer-meeting held in a village in Bucks. There are three chapels in the place, Wesleyan,

Congregational, and Primitive Methodist. Representatives of each, numbering about thirty, mostly men, met in a poor blind woman's cottage, the congregation bringing their own seats and lamps. The fire kindled with the first hymn—

Come ye that love the Lord.

The prayers that followed in quick succession were pointed, earnest, and short, so that all were able to take part. "Bless Him!" "Yes!" "Amen!" "That's it!" uttered as only country people can utter such responses, testified that the petitions were in harmony with the spirit of the meeting. "Oh, Lord," said one, "we are unworthy; but not unwelcome." "What a mercy!" responded a good Primitive brother. "It is a faithful saying," said another, "that Christ Jesus came into the world to save sinners, and *we are just the characters.*" In which fact all rejoiced.

Anything like monotony was avoided by brethren starting hymns, which were sung upon our knees. At one time it was, "Am I a soldier of the Lamb?" Then the chorus—

We'll stem the storm, for it won't be very long.

A little further on we had a true Methodist ditty—

Oh brother! keep believing, to see God's work revive.

with a ringing chorus—

For He will grace and glory,
And all your wants supply;
We are going home to glory,
Never more to die.

For the comfort of the aged blind woman in whose cottage we were met, it was proposed that cheering texts should be quoted; and it was verpleasing to see the knowledge of Scripture possessed by our little company. The Doxology was to close the meeting; but the brother who led could not resist the temptation to have "one more;" so "Glory, honour, praise, and power!" rang forth, and concluded our happy united prayer-meeting. WILLIAM LUFF.

We have also received notices of united meetings held at Darlington, Eastbourne, and Hopton Harling (Norfolk).

A SHEAF FULLY RIPE.

MANY a reader of THE CHRISTIAN will hear with regret that Mrs. Way, the dear friend of the Jewesses, has been gathered home from the very midst of her work. It was my painful duty last Thursday to tell her weekly gathering of Jewish women that they would see their friend no more on earth. Such a scene we never witnessed before of deep and heart-felt grief. One poor woman was seized with a fit, and on awakening from it exclaimed, "I have lost my more than mother!" Others who are Christians became deadly pale, and the whole sixty-eight literally sobbed. How glad we were to pour in the balm of a risen Jesus for wounded hearts. We know how our loved departed friend would want us to use the opportunity for trying to win souls for Jesus.

For forty years Mrs. Way has most persistently laboured among our Lord's own kinsfolk from the West-end, coming, though lame, weekly to address them, ever since we opened this Home. Whilst teaching them how to work, she sowed the good seed of the kingdom with untiring patience. Her kindness to the Jewesses in seasons of illness or want was most Christ-like. Now her work is a legacy, not of earth, but from heaven, to her nieces, Mrs. Orchard and the Misses Barton; they have drunk into Mrs. Way's spirit of deep love for these Jewesses, who come willingly to hear of their Messiah and our crucified and risen Lord. We ask the prayers of our Christian sisters that this triumphant entrance on the last Lord's day morning of 1882 into the glory, may issue in an abundant and increasing spiritual blessing on this work.—Yours in Jesus, ANNIE MACPHERSON.

MRS. K. YEOLAND, Mornington House, Clapham-road, London, asks us to say that she is desirous of occupying some permanent sphere of labour. During the past year she has visited forty different towns, in each of which she has been made a blessing to many souls.

MISS MACPHERSON AND HER HELPERS.

AS an almoner for many a reader of THE CHRISTIAN, permit me, with my fellow-workers, to return heartiest thanks for all the cheer we have been enabled to give during this happy season. We only wish you could have seen the delight and gratitude of each recipient, and heard their thanksgivings to God and humble prayers for all the dear makers of garments, and midnight stitchers.

Our old Beehive has regaled hundreds of old and young, just like those who came to Jesus, "mothers and their children." Your Dorcas gifts made many of them warm, and your drawing-room work has brightened thousands who, while passing year after year in our neighbouring workhouses, growing gradually more wrinkled and aged, have thought that nobody cared for them.

Who will write the histories of these warm knitted cuffs? Shall the recording angel note the interwoven prayers in the "book of remembrance"? Who can estimate the value of a pair of socks such as we gave this morning to a poor fellow suffering from St. Vitus's dance? Who can tell the comfort conveyed through the woollen scarf put around the poor man blind for twenty-nine years, and without a friend on earth. Methinks the angels envy these opportunities of getting such ears to listen to the story of God's love. Some delicate lady asks, "How came their needs to be known?" Simply by a friendly visit to the holes and corners where the poverty stricken live around us.

We have been greatly encouraged by the results of the past year's labour amongst the factory girls. Over 100 have been subdued by the devotion shown to them, and a few have been savingly changed. Their future lives, as wives and mothers, we keep in view; by teaching them to sew and cook, we seek to prepare them for their early struggles.

The annual gathering of the Jewesses, last evening, was very touching, being the first without their friend, Mrs. Way. Fifty of their children Miss May had taught during the last two months to sing some sweet hymns; so we had the mothers as the audience to listen to their own children lisping the praises of Jesus. Oh, we wish you could have seen the dark eyes of the Jewish children sparkle, and heard them exclaim, "That's my little Rachel, and the other sitting by her is my sister's Gershom!" They each received from Mr. George Holland an almanack, in Hebrew characters. Very little resistance is given now to any kindnesses shown. When offering a tract to a Jew, he asks, "What is it?" and when you interest him by conversation, he asks, "Where can I hear more of this?"

Oh, that this year we may, like one of old, see a hundredfold for our seed-sowing, whether among Jew or Gentile! (Gen. xxvi. 12.) There never was such willingness to be spoken to; we find this even in the Bird-fair, where men congregate by hundreds, and with an eager gaze listen to the Gospel amid the terrible desecration all around. Thank God, we have no longer to beg and implore labourers to come and help. Working men of every class are being raised up. One said, "If I never went to college to learn to read, bless God, I can read now. Come and see my Bible, full of bits of leather, where I have texts, proved to be true cheques upon the Heavenly Banker."

More than one million of written texts are now circulating among the East-end poor, given by the loving hands of the Bible Flower Mission workers, during the past seven years, in the centres of sorrow and indigence. Dear readers! it is your prayers for us that will cause all efforts to redound to the praise of our Emmanuel.

Our family of destitute children increases; including a few girls from situations, about a hundred spent a happy Christmas Day at the Training Home, Hackney.—Yours, in his service, ANNIE MACPHERSON.

MY REFUGE.

Psalm XLVI.

BY MRS. ANNIE WITTENMYER.

THE Lord is my refuge and strength,
A present and Infinite Friend;
I've learned the sweet lesson at length:
My soul on his love may depend.

In seasons of sorrow, and doubt,
When friendless I journey alone,
His mercies encompass about;
His presence, and love are made known.

When storms fill the earth with alarms,
And mountains are rocked by the tide,
He gathers me safe in his arms,
And under his feathers I hide.

The earth may remove from its place,
The mountains sink into the sea,
No change, while beholding his face,
Can trouble, or terrify me.

A City I soon shall behold,
Where He is the centre and light,
And walk on its pavements of gold,
And know no more sorrow nor night.

There, safe from temptation and strife,
I'll dwell in that blissful abode,
Beside the pure river of life,
That gladdens the City of God.

AMONGST FACTORY EMPLOYES.

ON Wednesday and on Thursday evenings, 10th and 11th inst., Messrs. Peek, Frean and Co, biscuit manufacturers, invited their numerous workpeople, and such personal friends as they liked to bring with them, to attend a lecture on the "Early Life of Christ," illustrated by means of a powerful oxy-hydrogen lime-light apparatus. The invitation to this exhibition, which was the fourth of its series, was so generally accepted that the Bermondsey Town-hall, seating 1500 persons, had again to be hired, and was crowded on both nights.

On each occasion the chair was taken by one of the partners, and two others of them undertook the whole work of exhibiting and explaining the pictures. The marked attention throughout indicated no small interest on the part of the spectators, and this was further helped by the interspersion of appropriate hymns, some of which were thrown on the screen, so that all could follow. Others were sung as solos by a gentleman from the office.

From beginning to end the original object of presenting the Gospel was kept steadily in view, and it is confidently believed that the truths thus simply and earnestly pressed on the conscience, through both eyes and ears, will have found entrance into hearts which will have to glorify God throughout eternity.

JERSEY.—The Blue Ribbon Army, according to *The Jersey Express*, is making great progress in numbers, influence, and stability in that island. Premises have been secured near the harbour, which will shortly be opened as coffee shops, &c., sleeping accommodation also being provided at a low rate. Other projects are in hand which will tend to make the cause a permanent one in the place. Great hopes are entertained that the action of the Licensing Board in disconnecting public-houses from grocers' shops will be productive of much good.

EVANGELISATION OF ITALY.—The Annual Meeting of the Italian Evangelisation Society was lately held in Edinburgh. Rev. Dr. Andrew Thomson presided. Mr. J. Campbell Lorimer, Honorary Treasurer, read the annual report, showing a very satisfactory state of matters. Reference was made to the great freedom now existing in Italy for the circulation of the Bible and tracts. Nearly £500 will be distributed amongst the various Missions. The Waldensian Church, which has undergone much persecution, is making steady progress over the whole continent.

THE SALVATION ARMY.

A MEETING of the friends of the Salvation Army was held at Headquarters, 101, Queen Victoria-street, last Friday afternoon. About 300 persons attended by special invitation. It is intended to hold meetings here, and also at the Clapton Training Home, once a month, for the purpose of acquainting friends with the progress of the movement.

Rev. E. H. Hopkins opened the meeting with prayer.

General BOOTH said: Objections will always be found to the special lines of operations of the Salvation Army. This meeting is not held for the purpose of answering their objections, but rather to give friends who agree with us an opportunity of asking questions as to the condition of the Army. I ask the sympathy of friends who approve generally of our motives and plans. Nobody will approve of them altogether; I myself do not. But I stand here in the presence of God, and with all sincerity of heart say, I am doing my best. We cannot deal with men and women as if they were pieces on a chess-board. We cannot move them here and there, or make them talk grammatically, logically, and politely.

There is no sign that the Army is losing its charm or power over the multitude. In London, with the exception of one or two small places, every hall is crowded to excess. The other night there marched out from the "Eagle" a corps 400 strong of men and women who have been converted there. Between two to three thousand people have gone to the "penitent form." Similar accounts could be given of the Clapton and the other halls. We have now 455 corps, an increase of 135 since last August. We have 1095 officers; last August we had 760.

My eldest daughter and her staff have gone to Geneva to commence the work there, but the soldiers at Paris are keeping up the meetings with tokens of great blessing.

At Geneva, twelve of their soldiers, who, previous to their conversion, had been great blackguards, were examined by the police, who were satisfied with the interview, and said, "Well, if this is the work of the Salvation Army, let it go on." A hall has been taken at Lausanne, and, as far as possible, the converts will go all through Switzerland. This country is looked upon as a centre from which they hope to evangelise Italy, Germany, France, and the surrounding countries. We have some Germans and others of different nationalities in the Training Home, who in a short time will be sent to their own countries to work. Our soldiers have occupied Melbourne and Sydney. We have sent out 35 servant-girls and eleven men, as emigrants, who will be able to conduct meetings. From America and Canada we have better news than we have formerly had.

The tidings from India are like a romance. The Army has settled in Calcutta, and got about £400 to buy a hall. Major Tucker has passed through India from Bombay to Calcutta, taking the principal towns *en route*. One of the Princes of Delhi welcomed him to Delhi and gave him the use of buildings to hold meetings. One of the leading Mohammedans said to him, that if the Salvation Army could not do anything for India nobody could. This showed the kindly attitude of the natives, who attend the meetings in large numbers and listen to addresses, not only in their own tongue but also through interpreters. In one place a native corps had anticipated the Major and had started a branch. The advance guard is looking up Madras. The attitude of Christians is most pleasing. They lend the Army chapels and help them in every way.

To show the completeness of the organisation, Mr. Booth said that they knew how many were at knee drill at the 450 stations last Sunday morning; how much money was received; how many anxious inquirers they had. When any irregularity is heard of, some one is at once sent to inquire into it.

There is a debt of £8000 on the Eagle, and that amount must be cleared off within twelve months. Until the proper time has come we must go softly, but we hope to spread through Europe during the present year. Last year our friends gave us £33,000 for the Eagle and Clapton Hall, but the General Fund has suffered in consequence.

I do not say we make no slips or mistakes; but in the main we are sound in doctrine, in heart, and in motive. Our one motive is to glorify God. We are not faultless; we don't claim to be advocates of perfection. We believe in loving God with all our hearts and souls. In reply to a question, Mr. Booth said that most of their operations in India had been towards securing the attention and respect of the natives. Some natives had been saved, and had been sent back to their own friends to preach the Gospel.

Mr. G. RAILTON said that not only were they adding to their numbers, but they were continually developing gifts and graces. They were getting hold of working-men and women who are making up their minds to spend their whole lives in this work, and who are striving in every possible way at their own expense and in their own time to qualify themselves to take positions in the Army. Remarking about the alleged irreverence in print, Mr. Railton said he wished to take the whole blame on himself. He was almost astonished at these charges. The enormous increase in their numbers was due to divine power. If the Salvation Army was guilty of irreverence, surely God would resent it. Yet the *War Cry* had doubled its circulation.

Mr. HAIG MILLER spoke of a pleasing visit he paid to the Salvation Army meetings at Brighton. The hall was crowded with the very sort of people they tried to reach. The Scripture was read and lucidly explained.

The General here remarked that the Scriptures were regularly read and expounded in all their meetings.

Mrs. BOOTH said some people admitted that the work was of God and rejoiced very much in its results, nevertheless there were a great many things of which they could not approve. In reply she would say, "Who are you, that you should set up yourself against a work that you believe to be of God? God does not pick bits here and there. He blesses it as a whole." She believed that the volume entitled *The Salvation War* bore the stamp of divinity. The chapter on Finance was one of the most wonderful in Church history.

Mr. T. A. DENNY gave his testimony to the value of the work, but counselled caution in several of the undertakings. There is no doubt, he said, that God has worked through the Salvation Army; still there may be faults. He would pay respect, as far as possible, to the opinions of Christians outside the movement.

Rev. Mr. RYDER, Mr. T. D. MARSHALL, and others added words of encouragement to the work.

"O DEATH, WHERE IS THY STING?"

DEAR SIR,—The honoured name of Esther Beamish will never again appear in your pages as the writer of one of her clear, concise letters; for the ready hand that held the pen; the active brain that was always at work on some scheme for the benefit of others; the eloquent lips that so frequently gave her Master's message, and were so richly blessed by Him to the conversion of many; the noble, brave, and faithful heart so full of love to God and souls—all, all are silent in the grave, to which we committed her on Saturday, December 30. I am writing to you for three reasons. First, because I think your readers may be glad to hear of her victorious death; second, to give you some idea of the effect that the power of her simple goodness and consistent Christian life had had here in Algiers; and thirdly, to ask if the scheme for the establishment of the Convalescent Home and little parsonage at Spa, in connection with the church she had built there, is to be allowed to fall through for want of funds. She spoke, thought, and wrote about it within a few hours of her death, and it was one of the last objects of her prayers.

My little girl of seven years old, her small disciple and friend, who with my son had the inestimable benefit of her Bible teachings almost daily for three years past, caught diphtheria on Sunday, December 17. Though a restless child in health, full of fun and mischief, as soon as the hour of trial and suffering came for e she showed how she had profited by Miss Beamish's instruction and prayers; for she bore five days of indescribable suffering with heroic courage and gentle patience, saying of her own accord, "*Je souffre tout cela pour Jésus.*" When we told her that she was going to God, she only begged that the "angels might come soon to fetch her." I told her that she would have a happier Christmas-day than we should, but she answered, "Oh, you must be very happy, too, and not grieve for me, for I shall not really leave you." Then she told Miss Beamish "that she would be with her in a few days," and so without a struggle she yielded willingly her sweet spirit to God on Friday, December 22.

Those in the room who witnessed her sufferings and her Christian death, including two young men not yet thirty, and the doctor (who said that he never saw any pain so patiently borne before, either by a child or a grown person), were indescribably affected, and I think that my little one's witness for Christ will sink deep into their hearts.

That night Miss Beamish, who had nursed her devotedly, complained of sore throat, and was very ill next day. She showed, as might be expected, the same noble patience during six days of alternate hopes and fears, but on Thursday, 28th, her case was declared hopeless. When suffering indescribable pain, she seized the doctor by the arm, and said, "It is in moments like these that we can feel the presence of Christ, and know the power of his might." I told her that all hope was over, and asked her if she had any fears, but she smiled brightly in my face, and said, "How can I be afraid, when I am going to Him that I have lived with and lived for all my life?"

She passed the night in prayer and praise, repeating texts and hymns, writing clearly her last wishes, and sending loving, appealing messages, some actually written by her own hand, to unconverted friends for whom her soul was travailing even in death. She saw separately all the servants, speaking to each of the joy of knowing Jesus, and witnessing for Him. Towards morning, seeing the light on her face and hearing more frequently the Saviour's name, I asked her if she saw Him, but she said, "No, only his glory!" So she continued, conscious till the end; the last words we heard from her lips were: "O Lord! O pity! O love!" With this last aspiration towards the divine love, this faithful servant entered his presence, and heard his greeting, on Friday morning, Dec. 29.

Her influence in this place was untold. High and low, Protestant and Roman Catholic, even the light and worldly—all have recognised her great worth since she left us, and the earnest-minded of all denominations have clasped hands round her open grave. Again I ask if your readers, some of whom loved her, and have been helped and cheered by her noble eloquence, will suffer the work at Spa, which she toiled so hard for in her life, and thought of even at the last, to languish for want of funds.—Yours truly,

OLIVE SEBRIGHT.

L'Olivage, Mustapha, Algiers, Jan. 7.

DRUNKENNESS IN PARIS.—On Saturday week, a few hours after the burial of Gambetta, no less than eight hundred persons were arrested for drunkenness in Paris.

A STEP IN THE RIGHT DIRECTION has been taken at the Rev. R. Dale's chapel in Birmingham, and also by the Rev. Newman Hall, in partly abolishing the pew-rent system. At the former place all seats are free on Sunday evenings, and at Christchurch, Westminster, persons are invited to take sittings whether they can pay or not.

A PERTINENT QUESTION.—Can anybody explain how it is the Manchester Magistrates are able to seize and destroy offensive publications which are openly hawked in the thoroughfares of the Metropolis. If the Manchester authorities are right, the London police are lacking in their duty; if the London police are not lacking in their duty, the Manchester police have exceeded theirs.—*Echo.*

THE AFRICAN SETTLEMENT SOCIETY.

THIS Society has been formed for the purpose of establishing *a Christian settlement* in Africa, on the principles adopted and successfully carried out by the Moravians. The intention is to offer facilities to young persons in the various charitable institutions in this country to emigrate to a land where, under the supervision secured by the family system, it is hoped they will continue to develop in moral character, and earn for themselves the advantages of an honest livelihood, with a prospect of independence. We have commenced sending out children to Christian colonists in Cape Colony, who have agreed to receive them into their families, following the system pursued for many years in Canada.

It must be borne in mind that the boys and girls brought up in the different Homes of this country cannot be kept until their characters are sufficiently formed to insure their continuing in the course in which they have been trained.

Miss McPherson, Dr. Barnardo, and others, are doing the noble work of rescue. They want us to take out a hundred children, and we have returned answer to them, that if the Christian public send us the funds we shall.

Both boys and girls will have to attend school at the settlement for a certain time every day, when they will be taught reading, writing, arithmetic, and such other subjects as may be thought advisable. Boys fitted by nature and disposition for field work will be trained and educated as agriculturists, and those lads who have been brought up as tailors, bootmakers, bakers, carpenters, &c., will be further trained and employed in such occupations Girls will be instructed in domestic duties, the general work of a household and home concerns, needlework, &c.

The climate being good, and milk procurable in winter, parties can be sent out at any time, winter or summer. The Government of Natal have given a large tract of land in Alexandra County on most favourable terms, for the purposes of such a settlement, and will grant free passages to our settlers and children.

The Bye-laws prohibit the introduction into the settlement, as well as the production and sale therein, of every kind of alcoholic liquor. It is intended that the pioneers of the settlement shall consist of six families, the heads of these to act as managers of different departments; upon them will also devolve the duty of erecting houses. Upon the completion of these preliminary arrangemen s, parties of boys and girls of about fifteen years of age will follow

The Society's staff will begin and continue, by God's blessing, Sunday services in the outlying districts, and in this way carry on direct Mission work around the settlement, among European settlers, so that an opportunity may be given to all to hear the Gospel call.

The Society earnestly asks for the prayers and the substantial help of Christians everywhere.

Copies of the Society's pamphlet will be sent free on application to the undersigned.

W. WRIGHT, M.A.
115, *Fleet-street, E.C.* Hon. Sec.

TOTAL ABSTINENCE IN THE CITY. — An interesting gathering in connection with the City of London Total Abstainers' Union took place at the warehouse of Messrs. Leaf, Sons & Co., Old Change, on Friday evening. Dr. Norman Kerr, in the course of his remarks, said out of twelve new patients he had to attend the other day, all high-class persons, five were suffering from diseases brought about directly by alcohol, and three indirectly from the same cause. It was a matter of great satisfaction to him that so many of the medical profession had gone over to the temperance cause, and he trusted the number would continue to increase until the whole fraternity had become abstainers. The general public had no idea of the evil effects of alcoholic drinks upon the body. As a medical practitioner he had no hesitation in saying a temperance man had far greater powers of endurance than the moderate drinker, and he had a much better chance of recovering from any disease with which he might be afflicted. Mr. Hugh M. Matheson expressed his gratification at the hold the temperance movement was taking of the populace. Mr. Crombie gave an account of the progress of teetotalism in Canada.

THE FIGUERAS MISSION, SPAIN.

WE have received an interesting communication from Dona Emilia Rodriguez, who lately returned to her post in Figueras, after her marriage with the young Spanish pastor whose name she now bears. Having described the children's fête on Boxing Day, for which we have not space, she proceeds:—Next Thursday we had a similar fiesta in our new Mission station, in Vilabertran. My husband's voice being somewhat exhausted during the evening, I suggested that his brother should give an address, but was told that he was needed in the basement below, as two men, instigated by the priests, had entered with the intention of setting fire to some straw kept there. Had not their plan been frustrated by the presence of Don Alexander and some of our friends who could not get into the hall, the result would, indeed, have been terrible. But "the angel of the Lord encampeth round about them that fear Him, and delivereth them." One night lately, when on our way to hold a meeting in the village, we received a friendly warning not to go as usual by the short cut across the fields, so we went by the high road, making our way with no small difficulty, partly owing to the darkness of the night, and partly because the roads had been inundated by heavy rain, and were ankle-deep in mud. On nearing the village we were not a little cheered by the sound of voices singing our sweet Gospel hymns. A party of men and boys of our Sunday-school had come to meet us, and conducted us through the dark street till we came to the old Monastery, in one of whose halls we hold our meetings.

Just this time last year the Sereno, or Watchman of the village, was murdered at the church door, having incurred the anger of the priests for his valour in joining the heretics; but a few days previous to his death, the poor man had made us a liberal gift of evergreens for our Christmas fiesta. His widow, who has attended our meetings regularly ever since, and sent her children to our Sunday-school, has to support not only her five fatherless little ones, but also an aged grandmother, and a poor idiot boy who is friendless. One night last August, on leaving the hall, she said to my brother-in-law, "The good words which I have heard have brought a peace to my heart which I could never find in the Church of Rome."

The other day we heard from Barcelona of the loss of the *Compeador* off the English coast. We fear this Christmas has been a sad one to those thus made widows and orphans. While spared such sorrow, it was a great disappointment to learn that a large chest sent by my parents from London had gone down with the ship. It contained all our precious books, family letters, wedding presents and clothing, besides many things which I have treasured for years; a number of pretty text-cards which we had received after drawing-room and other meetings, also 500 copies of *El Obrero*, a paper similar to the *British Workman*, were in the lost chest. We had looked forward to distributing them among the people, who would have hung them up in their houses and valued them much.

Any help for the Mission should be sent either to Colonel Baynes, 87, Elgin-crescent, Notting Hill, London, W., or to Pastor Rodriguez, Calle Pedro, 8, Figueras, Spain. Text-cards to the latter address only.

YOUNG WOMEN IN SOUTH LONDON. — Miss Catherine Ellis, of Tryon House, 115, Sloane-street, London, S.W., writes: We joyfully offer a note of praise and thanksgiving, and tell of the faithfulness of our God during the past year, the twentieth of the work. It has been a year of much spiritual blessing, although one of great pressure from lack of funds. These being exhausted, and the expenses very heavy, it was suggested in September that preparation should be made for a sale of work. We felt that the Lord could help without resorting to this, and prayed that if the sale were not for his glory it might be avoided. From that time money began to come in. We have closed the year with only a loan of £100 to be paid off. We are praying and looking for this also to come.

MR. T. E. MURPHY, IN KENDAL.

A SUCCESSFUL Gospel Temperance Mission was conducted by Mr. T. E. Murphy, in Kendal, from January 2nd to 10th. The largest hall in the town, which holds some 1700, was crowded to excess, especially during the last nights of the Mission. Most of the clergy and ministers took part in the work, which was thoroughly united and hearty. The effort was greatly assisted by a choir of about 120 voices. On Wednesday, January 10, Mr. Murphy was supported on the platform by his father, Mr. F. Murphy; the great audience, which overcrowded the hall, had the pleasure of hearing both gentlemen, and of giving them their hearty good wishes in their future work. On Thursday evening 1150 persons, most of whom had taken the ribbon, sat down to tea, after which a praise meeting was held in the Friends' Meeting House.

The Mission has reached hundreds to whom drink has been the greatest enemy, and it was good to see many of these at the noon-prayer meetings, seeking for help from God in their conflict with temptation. During the Mission 2525 pledges were taken, and 3878 Blue Ribbons given, which out of a population of 14,000 is a wonderful result. This number is being daily added to, as many are now taking the pledge who could not be induced to do so previously. Many in Kendal are very thankful to God for Mr. Murphy's visit. W. H. SOMERVELL.

MISSION TO THE FRENCH OUVRIERS.

THE *Christianisme au 19e Siècle* publishes the following appeal, which is a gratifying proof of the high estimate in which the work of our beloved brother, Mr. McAll, is held by French Christians. The proposition which it makes shows also that the churches of Paris are alive to their duty of affording practical help to a Mission which is doing so much for their own countrymen. It would be a mistake to suppose that they have left the entire expense of this evangelistic work to foreign aid. Besides their ordinary subscriptions they have again and again made special efforts in aid of the Mission.

"APPEAL TO ALL FRENCH PROTESTANTS.

"A great number of persons belonging to different evangelical churches of Paris have long desired to give to Mr. McAll some striking testimony of their gratitude and of their sympathy in the great work which with so much of devotion and success he has accomplished in our country. The idea has arisen of organising *une vente* (a bazaar), to help in meeting the heavy expenses necessarily incurred by the rental of the numerous halls opened in Paris and in the departments for the evangelisation of the masses of the people.

"The idea of a bazaar has been adopted in the hope of enlisting the concurrence of all who are favourably disposed to the work, and with the conviction that all Christians who worthily bear the name will esteem themselves happy thus to manifest their adhesion to an enterprise which the Lord has so abundantly blessed. We therefore make an earnest appeal to our brethren and sisters in Paris, and in the departments, praying them to encourage us by a speedy assurance that our appeal has found an echo amongst them."

(Here follow the names of many Christian ladies forming the Paris Central Committee.)

"We desire to express our lively and Christian sympathy for the admirable work conducted by our venerable brother, Mr. McAll, and we heartily adhere to the project entertained by our Christian ladies to sustain him in it."

(Here follow the names of several of the pastors of Paris of different communions.)

LEEDS.—The friends of Evangelistic work in this place are making ample preparations for the forthcoming campaign by Messrs. Moody and Sankey, which commences on March 16. As no building is to be obtained large enough to accommodate the numbers who are expected to attend the meetings, the committee have decided to erect a temporary wooden building. A united "Church Mission" is about to be held in the town.

THE GOSPEL IN BRAZIL.

A BRIEF communication lately received from Mr. Maxwell Wright, by Dr. Kalley, of Edinburgh, will interest those who are praying for work in Brazil. Campinas is about 200 miles from Rio de Janeiro. From last letters it was probable that Mr. Wright would leave Brazil on the 9th or 24th of the present month:—

Campinas, 6th December, 1882.

I found St. Paulo, where I preached every night from the 11th to the 29th ult., very hard. Several, however, stood up at the close of the meetings, indicating that they desired to be saved. One young lady who had only attended the last three or four services, remained for conversation the last night, and seemed to be deeply impressed. She was in a great struggle when she left.

Last Sunday I spent at Sta. Barbara, where a number of Americans from the South settled after the war. They are very scattered, but word was sent round that there would be preaching, and quite a little congregation gathered in the mud church. A humming-bird that had built its nest inside seemed to enjoy the singing amazingly. It was most picturesque to see the whole of the congregation riding in on horses and mules. In the evening, I rode into the village, and got the use of a large room; walking about the streets with two friends, we invited those we saw about the shop-doors to the meeting. Soon we had the room full, with some seventy odd most attentive hearers, and many outside. These little country places seem very ready for the Gospel.

H. Maxwell Wright.

COMMON LODGING-HOUSE MEN.

NO class of the community probably contains so many veritable "waifs and strays" of society as that which is represented by the inhabitants of common lodging-houses. Occupiers of these abodes, to whom the sweetness of home-life is more of memory than reality, are not forgotten, however, by the charitable and missionary agencies. Special agents of the London City Mission, indeed, are appointed to visit the common lodging-houses, and while carrying the "sweetness and light" of religion to the inmates, the social side of life is not overlooked. Under the auspices of the London City Mission some 500 of the "lodging-house men of Westminster," last Friday night, were entertained at the Lecture-hall, James-street, Westminster, by the kindness of Sir Joseph Bazalgette, the engineer to the Metropolitan Board of Works, and others. A substantial tea, with cold roast beef as a concomitant, was the first part of the entertainment, and this was followed by music, interspersed with some brief speeches.

That the occasion was an attractive one to the lodging-house men was shown by their congregating in large numbers in the narrow side street adjoining the lecture-hall some considerable time before the hour announced for the commencement of the feast. There was no chance, however, of any but men of the right sort obtaining admission, for Mr. A. Walshe, of the City Mission, whose work lies among the common lodging-houses of Westminster, knew the guests he had invited to partake of the hospitality of Sir Joseph Bazalgette, having distributed tickets to those whom he considered the most deserving. Armed with these passports, therefore, the lodging-house men of all ages, from grey and feeble old men, through the varying grades of matured and stalwart manhood, down to the striplings just emerging from boyhood, streamed into the well-lighted lower hall, where the tables were already spread.

It would have been instructive, had it been possible, to learn the present position and means of livelihood of these, in too many cases, destitute-looking men and boys, poorly clad, and yet seemingly happy enough. Some of them, it was remarked, are fairly constant dwellers in the lodging-houses, in fact, regular frequenters of the same abode, and these were mostly men who come under the general designation of street hawkers. Others were described as the pickers up of odd jobs, many being handicraftsmen, such as carpenters, shoemakers, or tailors, who had come down in the world, and were now out of regular employment. Others again were anything that opportunity offered, and of the class known as "loafers." Men, in fact, once comparatively well-off, even officers in the Army, but now fallen in the social scale, united with those who have never risen much from the gutter.

After full justice had been done to the "meat tea," as it was styled, an adjournment was made by the motley company to an upper hall, where the second portion of the evening's proceedings was proceeded with. Sir Joseph Bazalgette took the chair, surrounded by a number of friends of the missionary movement, including the Dean of Westminster, who was unable, however, to remain long; Rev. Mr. Grundy, Rev. H. Simon, and Rev. T. S. Hutchinson. It would be difficult to say which the common lodging-house men and boys appreciated most—the short addresses or the sweet singing. Speaking to those who were without earthly friends, the Chairman told of One who sticketh closer than a brother. Mr. Thurston Holland spoke impressively of the power of influence, and the need of moral courage in spurning the wrong and choosing the right. Rev. H. Simon, in a simple and brotherly way, pointed his hearers to Christ for salvation and the power to lead a manly life. Captain Lowe, Rev. T. S. Hutchinson, Mr. Sewell, Mr. Walshe and others, also addressed words of sympathy and counsel to the motley throng. What with the good cheer for the body, partaken of in the room below, and the choice mental fare provided in the hall, these 540 guests are not likely soon to forget the occasion. We trust the memory of it will help to brighten their lot through all the year.

OMEGA HALL.—On Thursday last, a number of the aged poor and unemployed of this neighbourhood assembled together to partake of a bountiful tea at this branch of the Evangelistic Mission. Stirring Gospel addresses were delivered by Messrs. Phillip Gough, Barnard Smith, and James Sprunt. The people listened with the greatest attention. Messrs. Smith and Sprunt are preaching here on Sundays and Fridays throughout January.

DR. SOMERVILLE.—Letters have been received from Dr. Somerville, from the Cape, Mossel Bay, and Port Elizabeth, dated 14th and 16th December. Both the doctor and his companion, Mr. Cumming, were well. Though they had intended remaining at Cape Town, they have been strongly advised to go on to Natal, as small-pox is still raging at Cape Town, and the inconveniences of quarantine are great. They therefore fixed to commence work at Durban, Natal. The voyage, after leaving Madeira, was pleasant. There were other clergymen on board, one being the Bishop of Cape Town. Dr. Somerville preached once on the voyage.

YOUNG WOMEN IN NORTH LONDON.—Last Thursday evening Mr. and Mrs. Joseph Weatherley entertained, at their house in Gordon-square, the members of the Young Women's Christian Association of the North London Branch, Mornington-Crescent. After tea, dissolving views were shown in the drawing-room, representing various parts of India, the costumes, and manners of the people, chiefly bearing upon Mission work in the Zenanas. The views were extremely interesting to those who have few opportunities of learning what goes on outside their own daily life of toil, and were well fitted to awaken their interest and sympathy towards the women of India.

A GERMAN REVIVAL IN PHILADELPHIA.—Our German Churches, writes the correspondent of the Chicago *Standard*, are just now enjoying a gracious revival. The First and Second Churches and the Mission are all sharing this blessing. Strange to say, the revival seems to have begun with a birthday celebration in honour of Rev. J. S. Gubblemann, pastor of the First Church. Our German friends made this an occasion for prayer and consecration. Before the evening was over, a number rose for prayer. The work spread from that time, and Pastors Gubblemann, Linker, and Schmidt have been kept busy ever since holding meetings, directing inquirers, &c. Forty or fifty persons have professed conversion, and there seems to be no diminution of interest. The Churches, as well as their pastors, are greatly encouraged.

Notices of Books, &c.

The Ragged School Union Quarterly Record Volume vii. *Kent & Co.* A review of the past year's Ragged-school work is here given, which ought to prove of great interest to all the friends of this noble work.

Woman's Work. *S. W. Partridge & Co.* The volume for 1882 is indeed an invaluable treasury of knowledge in relation to the labours of Christian women and spiritual truth relating thereto. This book will be found most helpful and encouraging to all, and especially to lady workers.

Dr. Adam Clarke's Commentary on the Holy Bible. 1s. *Ward, Lock & Co.* This publication has now reached Part xxi., which takes us to the book of Daniel. The notes are clear, profuse, and helpful, and bring the work up to the present standard of Biblical knowledge.

The Church Missionary Intelligencer and Record. 6d. The Church Missionary Gleaner. 1d. *Seeley, Jackson & Halliday.* The Monthly Reporter of the British and Foreign Bible Society. ½d. 146, *Queen Victoria-street, E.C.* These magazines give short accounts of the good work carried on in many lands. The former has an important article contributed by the Bishop of Victoria on "China's Call."

The Salvation War. Under this title a sixpenny book has been issued from the publishing office of the Salvation Army, containing a large amount of information with respect to its work during the past year. Balance-sheets are appended, containing the details of receipts and expenditure for the year. Many facts are given, which will be read with interest by all whose sympathies are with this remarkable movement.

A Life of Consecration. *J. Nisbet & Co.* We have here given to us the memoir and letters of Mrs. Mary Legge, "a woman devoted to her family and to Christian work." The devotion of her life was of no ordinary kind. These records, so lovingly and truthfully given, of ceaseless activity and true devotion to God and her children, will be found well worthy of thoughtful perusal. To Christian mothers especially the book will be invaluable.

Archibald Campbell Tait. By Mr. A. C. Bickley. *J. Nisbet & Co.* Within brief compass this volume gives a compact summary of the career of the truly Christian Archbishop whose loss the country now deeply deplores. We have here no mere dry record of the events of an unusually interesting and exalted life; the writer has written with sympathetic appreciation of the character of a truly great and spiritual man, and the interest of the reader is sustained throughout. We trust that through this admirable little book it may be truly said, "He being dead yet speaketh."

"Only A Cousin." By Catherine Shaw. 3s. 6d. *J. F. Shaw & Co.* A story of everyday life, with all the everyday sin, and need, and sorrow recorded in their due proportion. With all this there are a realistic pathos and a heart-sympathy that make the book most profitable reading. Worldly life is depicted in its emptiness, and the blessed story of sinners "coming home" to Jesus is unfolded with so genuine a narration that we feel as though we could stretch out to them the hand of loving welcome. We trust Mrs. Shaw's admirable narrative will be widely read, and greatly blessed of God.

From *Home Words Office:* The Fireside (6d.), for January, contains a richly varied store of information for home reading, suitable to all ages. Home Words. 1d. This little serial gives, amongst other good things, "Home Lessons," for children, contributed during the present year by Rev. G. Everard. There is also the commencement of the life of Thomas Edward, the Banff Naturalist. The Day of Days (1d.) is a staunch advocate for the proper observance of the Sabbath-day. The Church Standard. 1d. This periodical gives forth no uncertain sound on the many questions that are engaging public attention, especially on the attempt to Romanise the Church of England.

Good Friday: A Chronological Mistake. By the Rev. James Gall. 1s. *Gall & Inglis.* Will it alarm any readers of The Christian to find that there are strong reasons for believing that the institution of Good Friday is a traditionary error? In an eminently lucid and readable manner Mr. Gall unfolds these strong reasons, and shows that the blessed though awful events which are commemorated on that day really took place on the day we call Thursday. For his arguments we must refer interested readers to the book itself, merely premising that if his reasoning be correct, it will tend to confirm the Scriptures in

many points on which commentators have been unable to agree, and bring into a clearer light the literal fulfilment of the prophecy of which our Lord quoted Jonah as the antitype.

GOD'S ANSWERS. By Miss Clara M. S. LOWE. *Nisbet & Co.* We would that this deeply interesting record of the work of our esteemed friend Miss Macpherson and her fellow-labourers could be in every Christian home throughout the United Kingdom. It is a true and unvarnished tale, and yet we doubt if any Christian could read it without feeling his heart stirred to the very depths by its touching story of sin and suffering, rescue and salvation. The book is hallowed by reminiscences of well-known workers in the great Mission field, now in the presence of the King; it is full of the pathos of true heart-sympathy with the wandering and the outcast, and it tells of faith, hope, and love triumphing over difficulties and discouragements in the strength of the living God. Miss Lowe has brought before us the records of work in which she herself took an active part; she has done good service in giving to the world at large a condensed history of this noble work from its commencement.

THE EPISTLE TO THE EPHESIANS: ITS DOCTRINE AND ETHICS. By R. W. DALE. 7s. 6d. *Hodder and Stoughton.* "I have learned," says the author in his Preface, "that there are large numbers of Christian people to whom Expository Lectures of this popular kind are of more service than ordinary commentaries." And, it may be added, there are large numbers of people who would not take the trouble to study so profound a portion of Scripture as the Epistle to the Ephesians, even with the help of an ordinary commentary, who might be induced to read a well-written book such as this, giving a popular exposition from the pen of a well-known and popular preacher. For such readers we rejoice that a book of this kind may bring them into contact with the Word of God, and may on many points smooth the difficulties which present themselves to the ordinary reader. That Mr. Dale has gone deeply into the teaching of this profound Epistle we cannot affirm. His dislike to "Calvinism" leads him to confound exaggerations of the teaching so-called with the more sober statements for which the Epistle itself is responsible, and to condemn both. Thus the words "by nature the children of wrath" lead Mr. Dale to attack both the Standards of the Presbyterian Churches and the Articles of the Church of England, because in both the words are taken in their plain and obvious meaning as implying a state or condition which we inherit by birth. But Mr. Dale first exaggerates this doctrine by describing it as "the dreadful doctrine that by our mere birth we incur the Divine anger, and that apart from any voluntary wrong-doing, we are under the Divine curse. This appalling theory receives no sanction from either the Old Testament or the New." And then, as the words must mean something, explains them thus: "This terrible destiny is, I repeat, according to Paul, not their inheritance by birth, but their inheritance by choice." But a depraved "choice" may be traced back to its origin in "birth," so that there need be no such contrast between the two views—the one springs out of the other. But the innate depravity of human nature is evidently the truth which the Apostle teaches.

BOOKS RECEIVED.

From *S. W. Partridge & Co.*: WOMAN'S WORK. Vol. xi.

From *The National Temperance Publication Depot*: THE BROOKLET RECITER. By Harriet Glazebrook.

From *Passmore & Alabaster*: AMUSEMENT AND RECREATION. By Evangelist Hopewell.

From *Elliot Stock*: THE HOME PRAYER-BOOK. By Henry T. Dix; BOY LIFE. By W. Winters.

From *C. Griffin & Co.*: THE STORY OF THE BIBLE FOR THE YOUNG. By Charles Foster.

From *J. F. Shaw & Co*: IN DEFENCE. By H. Sinclair Paterson, M.D.

From *J. Nisbet & Co*: FILLED WITH THE SPIRIT. By the Rev. Ernest Boys; THE CHRISTIAN VISITOR'S HANDBOOK. By Rev. C. Neil; LIFE OF ARCHBISHOP TAIT. By A. C. Bickley; GOD'S ANSWERS: A Record of Miss A. MacPherson's work. By Clara M. S. Lowe; A LIFE OF CONSECRATION: Memorials of Mrs. Mary Legge. By One of her Sons.

BURMAH RAILWAY MISSION.—The work that Mrs. Ingalls has been so successfully carrying on amongst the railway men in Burmah reached another stage on Monday, December 4. On that evening, at the railway station at Letpadan, a new free library was opened for the use of the employés. There are 750 volumes, besides a number of maps, scientific instruments, &c. Rev. Dr. Cushing, Rev. W. Kidd, Lieut.-Col. S. Moncrieff, and several other friends, were present at the opening, and shortly addressed the company.

Letters to the Editor.

WHAT DO YOU READ?

DEAR SIR,—As your paper has a wide circulation among Christians, not only in England but in other countries, might it not be helpful to many if some of your readers would, through the medium of your columns, mention from time to time what books have been particularly helpful to them in their Christian walk and work?

There are many readers of your paper, I doubt not, in other lands particularly, who might thus benefit by the experience of others, as it is often very difficult for them to know what books to select to help them in their study of the Divine Word and in their work for Christ.

Might I be allowed to suggest to those workers in God's vineyard who are discouraged for want of success, to read Mr. Moody's work "Power from on High."—Yours faithfully,

A YOUNG C.M.S. MISSIONARY.

FRESH FIELDS WANTED.

DEAR SIR,—Eleven years ago the students of Regent's-park College formed a society for the two-fold purpose of helping small churches unable to support a pastor, and establishing Mission stations in and around London. In this matter we are thankful to say that we have been very successful, as our yearly reports will testify. Our work during the past year has been abundantly blessed. We are now, however earnestly desirous of new spheres of work. During the past twelve months, three churches, hitherto under our care, have seen their way clear to support a settled minister. While this is a source of gratification to us, it is in one sense a loss to our society. We are willing to supply any small churches in need of help, and Mission stations requiring occasional assistance.—Yours sincerely,

Regent's-park College, London, N.W. W. E. BLOMFIELD.

"BETHSHAN."

SIR,—It seems strange that at the meetings of the friends who believe that the power to heal disease by Faith alone still remains with the disciples of the Lord Jesus, no incredulous person should have called for a medical certificate stating the nature of the disease, and a few details of the organic mischief done by the malady. And if this were followed by another medical certificate, bearing witness to the reality of the cure said to have been effected, it would go a long way towards convincing people.

These documents should come from impartial experts, men above a suspicion of prejudice, and on whose statements their medical brethren could entirely depend. And they might be produced at the meetings, *if required*.

As there are many cases in which disease lurks undiscovered, so, doubtless, on the other hand, mistakes have been made, which, being rectified by sufficient scientific authority, ought to help in making this question clear.

Then, again, the sufferers often themselves innocently draw conclusions for which there is no foundation, and these certificates appear likely to close the door against such errors.

It is very natural that those who have exercised saving Faith, and felt the powers of the world to come, should readily accept the honest statements made in these meetings, and believe in a power which, however, does not form a necessary part of Christian doctrine.

And certainly as many unauthorised and apparently miraculous cures are advertised daily by persons whose sole object is gain, it seems highly desirable to claim for Christianity this power, if it really exists.

The object of this brief note is to ascertain the truth, and for that end I beg to suggest that this test be applied.—Yours, &c., A SURGEON.

BIBLE READING *v.* HUMAN WRITINGS.

DEAR SIR,—I have only just read what you lately published under the head of "A Workhouse Hospital." I feel urged to suggest the "broken reed" of the girl who is mentioned as having said she should read "Madeline" when tempted. Surely her case must remind many of that father of whom we read in the 17th of St. Matthew, who brought his lunatic son to Christ's disciples, and found—as, doubtless, this poor woman will too—that "they could not cure." I have never forgotten one of the most devoted women I know saying to me: "At one time I used to read a chapter by Miss Havergal whenever anything troubled me, but I have learnt now that nothing really does any good except 'taking it to the Lord.'" Now, if the pure found that, how much more will the sinful! "I have laid help upon *One*," says God; and He alone can succour the tempted.

I have not seen the book referred to by your correspondent; but, as another visitor of the sick wards of our London infirmaries, I would plead for the power of the Holy Scriptures in preference to any human writings, except to give away before leaving. I not only read and try to explain the Bible at Ratcliff, but also pray with these "lost sheep" (so dear to the Good Shepherd), and can testify to their attention and reverence. When we remember how far removed their outcast lives are from *any* right influence, *dare* we miss the opportunity of carrying to them the only words that never return void?

For the last three weeks I have watched with indescribable interest the death-bed of one child—only twenty—whose face of utter anguish has quite darkened my own Christmas. Three months ago she was working respectably in a shop, which then failed, and in so short a time her soul was required of her. In this large city she had not a single friend to summon to her death-bed. I could not hear what she said when I saw her last Tuesday, but she could understand me. Thank God that thrice at least she heard the message of reconciliation. I only write this to prove the urgent necessity of using the best means.—Yours truly, ONE WHO WORKS AMONG THE FALLEN.

P.S.—Perhaps your readers may not know "Lucy," lately published by Mrs. Wilkes, at the request of a woman who died at "The Elms," Walthamstow, E.

PRAYER FOR FUNDS.

DEAR SIR,—Having been a reader of your valuable paper from the beginning, yes, before it was called THE CHRISTIAN, I cannot fail to notice the increasing and urgent appeals for money, all said to be for the Lord's work. I hope the few remarks I may make will not be taken as finding fault, or wishing to hinder workers or givers. For, looking back on the last fifty years that I have professed Christ, my own shortcomings would check me.

It is not so much to the giver that I would now say a few words, as to the kind, benevolent people who have taken these responsibilities upon them. I do not desire to dictate, but, as an aged brother, to give a hint or two.

Many a kind and tender heart, moved with pity, commences a work, and up to a certain point it is a success. I have seen many things that began well end in trouble; and, generally, from not observing that a law in mechanics will apply to society. That is, if the circumference is too large for the centre, the wheel will fly to pieces. The enemy to all good, who cannot prevent a good work from being commenced, will seek to push it on, that man may have something to glory in. He will get the Lord's children to seek for great things, well knowing that that will grieve the Holy Spirit, who would have Christ's followers to walk in his footsteps, who "made Himself of no reputation." If it is the Lord's work, will He not take care of his own?

Many say we are not to expect miracles in our day; but do all the texts that exhort us to "trust in the Lord" belong to the past? Are they not for us also? Surely such passages as Matt. vi. 31, Phil. iv. 6, 1 Peter v. 7, are given to the believer that his faith might be in God—*now*. Have we not a proof in the case of Mr. Müller of Bristol, and doubtless in the experience of many more, that God still hears and answers the prayer of faith?

It was my privilege to see and know a great deal of that man of God (Mr. Müller) some forty years ago. I then watched the Lord's work in his hands with intense interest, and though I have not seen him for the last fifteen years or more, the reports show me the Lord will honour those who honour Him. I never knew Mr. Müller do anything more than make his requests known to God; yet it is well-known that the money has come in, not only for those extensive buildings at Ashley Down, and the needs of such a large number of orphans and attendants, but for the large amount of assistance given by him to missionary and other purposes.

I think the secret of his success is this: he takes God's Word for his rule, and really rests upon its Author, who tells us to trust in Him at all times. "He that spared not his own Son . . . how shall He not with Him also freely give us all things?" (Rom. viii. 32).

Mr. Müller felt that the work was the Lord's, not his, therefore it needed no earthly patronage. I learnt his secret by a little expression from his

own lips. At the time he was opening the third house in Wilson-street (long before the great houses were thought of), he was talking of visiting his father. I said, in my simplicity, "It is difficult for you to leave home just now." He looked me in the face, and with great earnestness said, "Brother, *the Lord knows no difficulties.*" Can you wonder that this short sentence rings in my ears when I see the urgent appeals for money in THE CHRISTIAN to help the Lord's children out of their difficulties?

There is another thing which I think Mr. Müller has ever remembered, but which some of the Lord's workers may forget. The Word tells us to "seek first the kingdom of God and his righteousness and all other things shall be added."

I will relate a little circumstance that I know to be true. Before the orphans were removed from Wilson-street, a young man, well known to Mr. Müller as being in rather an extensive way of business, but working it with much borrowed capital, called at his house. Mr. Müller asked him a few close questions respecting his business affairs, knowing that the young man was liberally disposed, and helped the poor in the district in which he lived. Mr. Müller took out his purse, which contained some gold and silver, emptied it on the table, saying, "Take that, brother, and use it for the need of the poor saints around you; but let me beg of you not to take a penny for anything out of your business until you know really how you stand with the world."

I could say more, but will not trespass further on your time and space. That these few remarks may be for the good of my younger brethren and sisters engaged in charitable work and the glory of Him they seek to serve, is the prayer of—Yours in Christ, AN OLD MAN.

Requests for Praise and Prayer.

"Rejoice evermore. Pray without ceasing. In every thing give thanks; for this is the will of God in Christ Jesus concerning you."—1 THESS. v. 16, 17, 18.

PRAYER.—For a blessing on the Christian Education Union during the present year.

PLACES.—For ten days' Mission-work in the parish of Holy Trinity, Armley, Leeds, Jan. 20—30, by Rev. A. R. D'Arcy.——For much blessing on the Mission of Messrs. Moody and Sankey in Birmingham, Jan. 18 to Feb. 7, and that some friends of the writer may be converted.——For a nine days' Mission at Blandford, by Mr. W. Mapstone, of the Evangelisation Society.——Lady Ogle has taken the Gaiety Theatre, at Brighton, for a few weeks longer. She requests praise for blessings on the services held, and prayer for continued blessing.

CONVERSIONS.—That all in my Sunday-school class may be brought to Jesus.——For a student of Trinity College, Dublin.——For one who has long resisted the Gospel, and is inclined to be sceptical.——For a young man, the only son of a widowed mother.——For a mother and two daughters.

Notices.

Mrs. WALLER, Lower George-street, Wexford, will be much obliged by information respecting any society for the suppression of profane swearing, with which the branch she desires to establish could be affiliated.

APPLICANTS FOR TRACTS.—G. Bickle, Evangelist, Medrose, Camelford; W. Pode, Rope-maker, Launceston; Capt. Heswell, Salvation Army, Camelford; M. Coates, Chilcombe, Bournemouth; B. Barnard, 92, Warner-street, Derby; A. Newman, The Grove, Westcote, near Dorking; T. Leadbetter, Hockley-road, Broseley, Shropshire; J. Appel, 12, Goldney-road, St. Peter's-park, Paddington, W.; Mrs. Willmot, Dursley, Gloucestershire; T. De La Mare, Post-office, Guernsey; Mrs. Barnes, Coventry House, High-street, Shipston-on-Stour; Miss E. M. Mason, High-street, Shipston-on-Stour; W. Robertson, Leslie, Fife, N.B.; H. Bridger, opposite Red House Inn, London-street, Whitchurch, Hants; F. Charlton, 36, Commodore-street, Mile-end-road; W. Ford, 2, Albion-place, Dunstable-street, Ampthill, Bedfordshire; W. Mills, High-street, Lindfield, Hayward's Heath; J. Robinson, 3, Hawthorn-villas, Sidney-road, Hayward's Heath.

Communications received with thanks—E.C.S. E.G.B. E.G. H.G. C.E.H. A Surgeon, D.S. M.C. C.R.H. H.R.F. M.W. J.W.H. A.M. G.W. L.L. M.B.J. H.M. G.F.M. F.P. M. B.S. H.C. W.G.L.M. K.Y. J.B.T. B.B. W.E.B. H.M. H. M.W. G.C.N. J.H. J.G.M. J.H. G.C.M. A.W. C.G. I. von D. W.L. S.S. M.M. S.M. W.W.W. A. McL. E.J.B. G.F.H. G.M.S. W.S. J.C.M. R.C. A.C. E.S.B. W.H. W.A. C.E. W.D. J.C. L.V. F.M.S O.S. H.F.G. J.P.G. W.T.M. H.C. G.F. K.R. E.B.S. J.S. A.M.C. E.J.M. A.K. E.D.A. B.S. K.A.S. G.W.B. W.H.M. J.T.D. H.R.W. J.R. H.M.B. W.F.S. C.W.P. C.E.H. M.A.W. A.T. J.E.M. W. H.H. D.F.W. N.A. J.K. J.S.F. S.B. J.T.M. J.R.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY'S FORTHCOMING ENGAGEMENTS—1883—Jan. 18 to Feb. 7, Birmingham; Feb. 11 to 18, Belfast; Feb. 20 to 23, Leicester; Feb. 25 to 28, Nottingham; Mar. 1 to 15, Manchester; Mar. 16 to 30, Leeds; Mar. 31 to April 14, Liverpool.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales, on due notice. Apply, Hon. Sec., 21, Surrey-st., Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon. Sec., 30, Surrey-sq., S.E.

THE IRISH EVANGELIZATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

CONVERSION OF ISRAEL.—Meeting for Prayer, at 4, Guildford-place, Russell-square, each Friday at 8 p.m.

REV. W. H. AITKEN'S ENGAGEMENTS.—Jan. 21 to Feb. 7, Leeds, Canon Jackson's Church; Victoria-hall, Feb. 8 to 28; March 4 to 19, Weymouth; March 31 to April 16, Wareham; April 22 to May 6, St. Matthew's, Bayswater; May 26 to July 2, South London.

Y.M.C.A., THE PRIORY, 193, Upper-street, N.—Thursday, Jan. 18, 8 p.m., lecture on the Moravians and their Missions, with Dissolving Views, by Rev. James Henry, admission free. Wed., 6 to 10, *anxious Souls and Strangers* are seen by the Secretary.

EXETER HALL.—Thursday, Jan. 18, at 8 p.m., Mr. Henry Varley gives a special address to Men only, by ticket free. Sunday, 7 p.m., Special Service conducted by Mr. Henry Varley. Saturday, 8.30 p.m., Bible-reading by Col. Puget.

CONFERENCE HALL, MILDMAY PARK.—Jan. 21, at 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Ned Wright.

AGRICULTURAL HALL SERVICES.—Sunday, Jan. 21, 3.30 p.m. Dr. Thain Davidson; 7 p.m., Mr. Elvin, and Miss Clark (service of song).

ST. GEORGE'S HALL, Langham-place, W.—During January, Sun 11 a.m. and 7 p.m., Mr. Denham Smith; also at Burlington Hall, Savile-row, W., Wednesday, at 8 p.m.

STEPNEY MEETING HOUSE, Spring Garden Place, E.—Mrs. G. S. Reaney will give an Address to Men and Women every Sunday, at 3 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster at Bognor till Jan. 22; at Salisbury, Feb. 12 to 18; Mr. Spiers at Paignton.

THE DEEPENING OF SPIRITUAL LIFE.—Stafford Rooms, Tichborne-street, Edgware-road, on Friday, January 19, at 3.30 p.m., Rev. W. Haslam; subject, "Rest in Believing."

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, Jan. 19, at 7 p.m. (tea at 6 p.m.), "Deepening of Spiritual Life," Rev. A. C. D. Ryder, M.A.; Tuesday, Jan. 23, at 11.30 a.m., "Second Advent," by Miss Mason.

THE "MERCHANT'S LECTURE," Weigh House Chapel, Fish-street-hill.—Lecturer for January, Rev. Dr. Allon. Tues., at 12 noon.

CHRISTIAN WOMEN'S UNION, CLAPHAM BRANCH, 102, Clapham-road.—Prayer-meeting on the first Thursday in each month, at 3 p.m.

OPEN-AIR MISSION.—Monday, Jan. 29, quarterly meeting, Christ Church Schools, Gardiner's-lane, Westminster (near St. James's-park Station). Tea and coffee at 6 p.m. Meeting at 7 p.m. Rev. Flavel Cook, D.D. on "Altering the Gospel." Commander Dawson, R.N., Chairman.

MEETINGS FOR PROMOTION OF HOLINESS.—Mrs. Boardman's Bible-class at 11.30 a.m., every Wed. Rev. W. E. Boardman Tues. at 3, Rochester-sq., Camden-rd., 6 p.m., Conversational meetings, 7 p.m. Bible reading. 1st Tues., each month, afternoon meeting at 3.30.—Surrey Chapel, Blackfriars-road, Sat. 7.30 p.m., Rev. B. Senior presiding.—Every Mon., at 7.30 p.m., at 39, Park-lane-terrace, Albion-rd., Stoke Newington (Mildmay-park Station).—Bethshan, 10, Draytonpark, Highbury, Sun., 6.30 p.m.; Wed., 3 p.m., Holiness and Healing.—At 5, Northampton-place, Upper Holloway-road, N., Thursday, 7.30 p.m.—Croydon, Leslie-grove, Mission Room, Cherry Orchard-road, Monday, Jan. 22, 3.30 p.m., meeting for the promotion of spiritual life, conducted by Mrs. Boardman.

EVANGELISTIC MISSION.—"The Oxford" Music Hall, 6, Oxford-street, W.: Sunday, at 7 p.m., Mr. Geo. Tomkins, Subject: "Will Not; and his Loss." Mornington Hall, corner of Granby-street, Hampstead-road: Sun. at 7 p.m., and Tues. at 8 p.m., Mr. Herbert R. Francis; Mon., Tues., and Wednesday, 22nd, 23rd, and 24th inst. at 8 p.m., three special addresses by Mr. Henry Varley Kilburn Hall, Kilburn-gate (*not* Town Hall): Sun., 7 p.m., and Wed., 7.30 p.m., Mr. W. R. Lane, special Bible-reading by Pastor J. Wilkinson (Mildmay Mission to the Jews) every Mon. at 7.30 p.m. Malden Hall, Queen's-crescent, Haverstock Hill; Sun. at 7 p.m., and Thurs. at 7.30 p.m., Mr. Geo. Hucklesby. Temple of Varieties, King-street, Hammersmith: Sunday, 3.30 p.m. Mr. W. R. Lane, and Mr. E. Ives at 7 p.m. Anchor Mission Room (Upper Room), late Anchor Assembly Rooms, King-street, Hammersmith: Tues., at 8 p.m., Mr. E. Ives; Thurs. at 8 p.m., Mr. R. W. Lane. Bignold Hall, Bignold-road, Station-road, Forest-gate: Sunday, 7 p.m. (Subject: Religious Heathen), and Wed., 24, 8 p.m. (Subject: Power for Service). Mr. F. C. Spurr. Wednesday, 6.30 p.m., Children's Service. Omega Hall, Omega-place, Alpha-road, Regent's-park: Sun. at 3.30 and 7 p.m., Tues. and Fri. at 8 p.m., Messrs. W. H. Smith and J. Sprunt. 190, Alexandra-road, St. John's-wood: Wed. at 10.30 a.m., Prayer-meeting for workers. Dalston Hall, Dalston-lane, near the Juaction; Sun., 3.15 p.m. (subject: The Life of Nehemiah), Mr. J. E. Jack; and at 7 p.m. special lectures by Mr. Geo. Hucklesby, on "The Tabernacle in the Wilderness," illustrated by a model and diagrams; every Tues. at 8 p.m., and every Thurs. at 8 p.m., Mr. J. E. Jack. Saturdays, at 3 p.m., Children's service.

FALLEN ASLEEP.—On January 3, aged 73, Mr. Samuel Alexander, for many years a faithful servant of Jesus Christ in London, and during the last ten years at Berkhampstead, where he died.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, January 13, 1883.

*** Donations should be sent by cheque or Post-office order not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

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Homerton Mission—Isaiah xli. 6, £5; J. K. £1 1s.; H. B. S. 10s. *Free Meals*—C. L. 10s.; Dr. F. W. J. £1	8	1	0
Poor Jews (*Mr. D. C. Joseph*)—C. L. 10s. *Hebrew Almanac*—Mrs. H. £1	1	10	0
Miss Whately's Work, Cairo—C. W. R. £1 5s. *School*—S. T. P. 10s. *Medical Mission*—S. T. P. 10s.	2	5	0
Bridge of Hope, Ratcliff—C. W. R.	1	0	0
M. Armand de Lille's Work, Paris—L. M.	5	0	0
Strangers' Rest, 163, *St. George's-street, E.*—C. W. R. £1 10s.; Dr. M., 10s.; H. G. K., £1	3	0	0
Miss Weston's Work in the Royal Navy—C. W. R. £1; H. S. S. 10s.; J. K. £1 1	2	11	0
Mr. Pascoe's Work, Mexico—Miss M.	5	0	0
Irish Evangelisation Society—Miss M.	2	10	0
Scripture Readers' Society for Ireland—Miss M.	2	10	0
Miss Leigh's Work, Paris—Miss M. £2; H. S. S. 10s.; J. K. £1 1s.	3	11	0
Miss de Broen's Work, Paris—Miss M.	2	0	0
Dock Labourers' Mission—*Free Lodgings*—A. U. 2s.; O. V. C. 2s. 6d.; J. M. 1s.; G. W. B. 2s. 6d.	0	8	0
Surgical Aid Society—Isaiah xli. 6	5	0	0
Sick Children's Dinner Society—Isaiah xli. 6, £2 10s.; "Walthamstow," 2s. 6d.	2	12	6
Salvation Army—H. B. S. 10s. *Paris*—Miss M. £1. *France*—K. H. B. £2. *India*—K. H. B. £2	5	10	0
Gratuitous Circulation of THE CHRISTIAN—Isaiah xli. 6, £2 10s.; Mrs. S., 8d.	2	10	8
Miss Mittendorff's Home—Isaiah xli. 6	5	0	0
Homes for Working Girls—Isaiah xli. 6	5	0	0
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The proceedings will commence each morning with a meeting for prayer, from 9.30 to 10.45, open to both men and women. The other sittings will be from 11 a.m. to 1 p.m., and from 2.30 to 4.30 p.m.

Tickets of admission can be had on application to Alfred S. Dyer, *Secretary*, Amen Corner, Paternoster-row, London.

PUBLIC MEETINGS IN CONNECTION WITH THE CONVENTION.

On Thursday Evening, January 25th, a Public Meeting will be held at Exeter Hall, London. Among the speakers will be His Excellency Sir John Pope Hennessey, K.C.M.G., Governor of Mauritius, and late Governor of Hong Kong; William Fowler, Esq., M.P.; Professor James Stuart, M.A., LL.B., of Cambridge; Mr. Henry Varley, one of the Editors of *The Christian Commonwealth*; Rev. H. P. Hughes, M.A., of Oxford, and Mrs. Josephine E. Butler. The Chair will be taken at 7.30, by Sir Thomas Chambers, Q.C., M.P., Recorder of London. Doors open at 7. For Adults only.

On Wednesday Evening, January 24th, a Public Meeting, for men only, will be held in the East London Tabernacle, Burdett-road, Mile End, London. Speakers:—Benjamin Scott, Esq., F.R.A.S., Chamberlain of London; Mr. Alderman Rees, J.P., of Dover; R. C. Morgan, Esq., Editor of *The Christian*; Rev. J. Jenkyn Brown, President of the Baptist Union of Great Britain and Ireland; Rev. J. P. Gledstone; Henry J. Wilson, Esq., J.P., of Sheffield; Pastor G. Appia, of Paris; and Pastor Archibald G. Brown. Chair will be taken at 8 o'clock by T. A. Denny, Esq. Doors open at 7.30.

On Wednesday Evening, January 24th, also, a Public Meeting for women only, will be held in the Great Assembly Hall, Mile End Road, London (kindly lent by Frederick N. Charrington, Esq.) The Chair will be taken at 8 o'clock by Mrs. Hind Smith. Doors open at 7.15.

To the Former Subscribers to the Funds of the "Cow Cross Mission."

DEAR FRIENDS,

I regret to say, through failing funds and the death of our old friend, Major Cooper-Gardiner, of "The Destitute Children's Dinner Society," we find ourselves at this moment absolutely penniless, in mid-winter, in the centre of this vast metropolis, surrounded by some sad, very sad, cases of poverty—even amongst them who are of the "household of faith."

I have made promises to my people to carry on the Halfpenny Dinners during January, February, and March, but unless considerable help is immediately forthcoming (we dare not go into debt) I see no alternative but to close the doors upon the little ones at the end of the present week.

Yours in the risen coming ONE,
WILLIAM CATLIN, *Gen. Supt.*,
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Monday, January 15th, 1883.

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Hebrews vi. 19.

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THE DEEPENING OF SPIRITUAL LIFE.—Meetings will be held for the deepening of Spiritual Life, at the Town Hall, Cambridge (the Lord willing), from January 30 to February 2, inclusive. Christians, pray!

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The next term commences (D.V.) January 19.

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PREPARATORY SCHOOL for little Boys, near Brighton.—Locality healthy. Home comforts. Christian training. Special attention to delicate, backward boys. Separate beds. Visiting masters. Twenty guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

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Ora et Labora.

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TO PARENTS AND GUARDIANS. —A Lady wishes to recommend a good school for boys, at the sea-side, South coast, where the religious and moral training, on strictly Evangelical principles, is carefully attended to. Excellent secular instruction. A thoroughly good and comfortable home.—OBSERVER, Messrs. Hodder & Stoughton, 27, Paternoster-row, London.

FINISHING SCHOOL for Ladies near Crystal Palace. Reduced terms will be taken, to fill up a vacancy. Great educational advantages and home comforts.
MADAME, care of Mr. Larner, Anerley-road, S.E.

BETHANY HOUSE SCHOOL, Goudhurst, Kent. Principal Rev. J. J. Kendon. The object of the Principal is to thoroughly educate his pupils, and to carefully train them up in the love and service of Jesus. Terms from 24 guineas per annum.

LADIES' COLLEGE, Goudhurst, Kent. Conducted by the Misses Kendon, daughters of Rev. J. J. Kendon. A kind, Christian home and school for girls and delicate children. Terms 24 guineas per annum. For prospectus with reference to parents, apply to Miss R. KENDON, M. C. P.

HOME SCHOOL. — A Lady, of much experience in teaching, residing in a beautiful part of Derbyshire, receives a limited number of Pupils. There is a resident foreign governess, and visiting English master. First-class instruction in every branch. References to Clergymen and the parents of pupils. Terms moderate.—PRINCIPAL, The Ferns, Duffield, Derby.

A LADY and Daughters, experienced in tuition, wish to purchase transfer of School, near Evangelical ministry; or to receive information where a decidedly Christian School would meet with appreciation and support. Strictly confidential
FAITH, 4, Rock-crescent, Monmouth.

EDUCATIONAL HOME for the Daughters of Gentlemen.—Miss PENN and Fräulein ESSER receive a limited number of Pupils at Grove House, Upper Clapton, London, E. Detached house. Large garden. Large and efficient staff of Masters and Governesses, German and French the languages of the house. Careful training and Christian influence, with individual supervision. For prospectus and references apply as above.

BRIGHTON KINDERGARTEN and Educational Home, for children from three to twelve years of age. Thorough preparatory education, combined with Christian training and motherly care.
PRINCIPAL, Dover House, Clifton-hill, Brighton.

MILTON HOUSE SCHOOL for Young Ladies, Plympton (near Plymouth), South Devon.—Limited number received. Home comforts.—Advantages for French. References to parents of pupils.

HAMMERSMITH HIGH SCHOOL FOR GIRLS.—The next term will commence January 18th, 1883. Boarders received at the house of the Head Mistress. Last report and full particulars forwarded by post, on application to Miss MARY E. PAGE, High School, Hammersmith, W.

MARLBOROUGH COLLEGE FOR YOUNG LADIES, Larkbeare, Exeter, Devon. —Residents only received. *Specially desirable home for girls of delicate habit.* References to Christian Parents, of all denominations.

A LONDON VICAR most strongly recommends to parents, seeking wise and intelligent training for their Daughters, a Lady of highest attainments, Christian culture, and experience, in a salubrious seaside spot.—Referee, Rev. J. KIRKMAN, St. Stephen's, Hampstead, N.W.

FIRST-CLASS FINISHING SCHOOL for the daughters of gentlemen. Strongly recommended by parents of present and former pupils. Efficient staff of masters and governesses. Music and harmony by an eminent London musician. Careful training and refined home. Prospectus on application to PRINCIPAL, Branston Lodge, Waverley-road, Southsea.

MISS PALMER, assisted by excellent governesses and masters, successfully prepares girls for Cambridge Local and Dulwich High School examinations. Specially suited for children whose parents are abroad. Home comforts. Healthy situation. Careful training. Term begins 24th January. References to parents of pupils.—Fernside, 17, New Rosendale-road, West Dulwich, near London.

MONKTON COMBE SCHOOL, near Bath.—Pupils prepared chiefly for Oxford and Cambridge. Reference to Lord Radstock, and many other parents and guardians whose sons are at the School.

PREPARATORY SCHOOL for Young Gentlemen (Established 14 years), 2, Woodside-villas, Victoria-road, Gipsy-hill. Principal, Miss SMITH, assisted by certificated governesses and visiting professors. Pestalozzian Classes. Special arrangements for pupils whose parents are abroad. References to clergymen, medical men, Indian officers, and parents of other pupils. Term commences January 23rd.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division taught by ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus apply to Mrs. DUFF, the Lady Principal. School duties will be resumed January 20th.

SEASIDE EDUCATION.—Two clergymen highly recommend a Christian school for twelve girls. References to officers of high rank, whose daughters are pupils there. Terms very moderate. Rev. J. Johnson, Britwell Rectory, Watlington, Oxon.; Rev. W. Clarke, Hook Vicarage, Surbiton, Surrey.
PRINCIPAL, 5, Sussex-place, Southsea.

SCHOOL near the sea-side, for the Board and Education of little Girls, conducted by Mrs. and Miss SNOW. Comfortable home, combined with Christian training. Terms moderate. Good references.—Stoke Fleming, Dartmouth, South Devon.

A LADY and her sister in a healthy sea-side place, on the South Coast, will be happy to receive little girls who require care and whose education has been neglected. Inclusive terms for English, French, German, music, and drawing. Pupils prepared for examinations if desired. Good references.—Miss HOPEWELL, Mr. Stace, Guildhall-street, Folkestone.

PARIS.—Mdlle. TALLON, Parisian, Protestant, Diplômée, receives Ladies and Young Ladies. Reference to M. le Pasteur Bersier. Prospectuses to be had, 195, Boulvevard Péreire Sud, Près l'Arc de Triomphe.

CLARENS.—Montreux, banks of the Lake of Geneva.—Mme. QUIBLIER receives six young Ladies to educate. Every comfort and attention. References: Mme. Merle d'Aubigne, Geneva. Pastor DU Pontet de La Harpe, French Parsonage, Bayswater, W., and the parents of pupils.—Mme. LOUIS QUIBLIER, Clarens près Montreux, Vaud, Switzerland.

HOME FOR ENGLISH GOVERNESSES IN PARIS.—Advantages of French. —Apply to Miss PRYDE, 16, Rue de Tilsitt, for further information.

PARIS.—Protestant Establishment for Young Ladies. Sciences, Arts. French only language of the house. Terms £40. Ladies with a private bedroom, £5 a month. References: Rev. Baron HART, 21, Avenue de la Grande Armée; Rev. L. VERNES, 7, Rue des Batignolles, Paris; Rev. D. J. WATT, 331, Amhurst-rd., Stoke Newington, London. Principal, Mme. FLAMANT, 63, Rue Truffaut Paris.

A GERMAN FINISHING GOVERNESS, good musician and linguist, with excellent references, desires to find a re-engagement tin a Christian family.—Fraulein P——N, 16, Wyndham-place, Bryanston-square, W.

LADIES' SCHOOL, Oak-Gate House, Taunton.—Miss CLARK, assisted by efficient teachers, receives a limited number of Young Ladies, for instruction in the usual branches of a sound and useful education. While devoting her best attention to the mental improvement of her pupils, Miss CLARK desires to secure to them, as far as possible, the comforts and advantages of a Christian home, and to train them with a view to the efficient discharge of the duties of life. Terms moderate and inclusive. For prospectus, address as above. The next Term will commence on Monday, January 22.

TO CHRISTIAN PARENTS. Dr. Laseron, of Tottenham, desires to recommend a Lady as teacher of music (classical) and German, holding very good Testimonials from renowned London master. He would especially draw the attention of godly parents to it, the Lady being a decided Christian.
Miss E. B., 6, Mildmay-park, N.

NURSERY GOVERNESS, or Mother's Help, wanted in Switzerland, by February 15th, to teach and take charge of a boy, aged five. Elementary music, experience and kindness required. Must be a decided Christian. State age, salary, references.
Mrs. LANDIS, Oerlikon, Zürich.

EXPERIENCED FRENCH PROTESTANT (has prepared for Cambridge Examination) wishes re-engagement in gentleman's family—children under 12. French, German, English, music, rudiments drawing, needlework; £45.
M., 49, Richmond-road, Westbourne-park, W.

YOUNG LADY required immediately in a small Ladies' Boarding School, to assist with junior pupils, and superintend practice, in return for comfortable home and instruction.
A., Cotswold House, Dursley, Gloucestershire.

A GOOD MUSIC TEACHER wanted (piano) in a middle-class Ladies' Boarding School. Must be a Christian, and thoroughly efficient.
Rev. J. J. KENDON, Goudhurst, Kent.

RESIDENT GOVERNESS. — A Lady, with ten years' experience, seeks re-engagement. English, French, music, German, and rudimentary Latin.—E. J., care of Mrs. Francis, 34, Bath-street, Leamington.

Appointments, Situations, &c., Wanted.

PARTNERSHIP WANTED by a Christian man with small capital. References exchanged.—A. B., care of Mr. Hubbard, 6, Red Lion-court, Fleet-street, E.C.

AN EVANGELIST whose labours have been greatly blessed seeks the pastoral oversight of small Chapel or small Mission hall, or any similar work for the Master. Moderate salary.—H. S., Mrs. Johnson's, St. Ann's Hill-road, Chertsey, Surrey.

CLERK.—Wanted by a Christian man, age 27, a situation as above, or any place of trust. Good bookkeeper. Excellent references
A., 3, Clifton Marine-parade, Gravesend.

CHRISTIAN YOUNG MAN, married, age 27, abstainer, seeks re-engagement as Cook in a Coffee Tavern, or Temperance Institution of any kind. Good reference given.
G. S., 39, Northumberland-place, Bayswater.

AN INTELLIGENT CHRISTIAN Young Man (total abstainer), who writes a fair hand, seeks a situation in a Warehouse. Highest references.
JOSEPH S., 42, Brook-street, Leamington.

COACHMAN.—Wanted situation as above. Thoroughly understands his duties. Age 25 years. Excellent character. Country preferred.
R. O., Sudbury Lodge, Harrow, Middlesex.

GARDENER. — Situation wanted by a respectable Young Man, single-handed. No objection to make himself useful. Good character. Total abstainer.
T. H., Mr. Boddy, West-place, Herne-hill.

AS GROOM, or Under Coachman. —Wanted by a Christian young man, age 19, a situation. 18 months' good character.
52, Stowe-road, Goldhawk-road, Shepherd's-bush.

FOR HOUSE, STABLE, OR GARDEN.—A strong, intelligent Lad, aged 15, not been out before, but can be well recommended. Also, two strong Girls, aged 14 and 16, for house or kitchen.
Hon. Mrs. LOWTHER, Ampthill, Beds.

A RE-ENGAGEMENT wanted as useful Companion or Secretary to a Lady, as Housekeeper in a small Christian home, or as Wardrobe-keeper in a select school. Good references.—J. S., J. Haynes, Esq., Milford, Hartland, N. Devon.

ASSISTANT MATRON, or otherwise.—Wanted by a Christian person, age 26. Willing to make herself useful. Good accountant and needlewoman. Near London preferred. Good references.—A. C., 4, Denmark-place, Portland-road, S. Norwood.

A CHRISTIAN WOMAN seeks engagement as useful Companion and Housekeeper to Invalid Lady or Gentleman. She is a thorough nurse, and a total abstainer.—D. H., care of Mr. Scott, Minister of the Gospel, 8, West-hill-road, Brighton.

AS HOUSEKEEPER to a single Gentleman or Widower by a thoroughly respectable and domesticated Christian person; good manager, and one who would study the comforts and happiness of home.
B., 7, Heathfield-street, Swansea.

TO WAIT ON AN ELDERLY LADY.—Good needlewoman. Or Working Housekeeper to a Gentleman. Age 38. Abstainer.
A. B., Oak Cottage, Selsfield, East Grinstead.

LADY HOUSEKEEPER or Matron.—Re-engagement required by a Widow Lady, who has had large experience, both in public and private institutions. Moderate salary. Excellent references.
M. F., 29, Temple-street, Brighton.

AS ATTENDANT upon an elderly Lady, or to assist a Matron; or in any office of trust. A highly respectable widow seeks a situation. Wages £20.
F. W., 32, Sydney-street, Fulham-road, S.W.

AN EXPERIENCED MIDDLE-AGED LADY desires an engagement in a Christian family, to superintend domestic arrangements or instruct children. Salary small. Good references.
DELTA, Inquiry Office, *Hereford Times*, Hereford.

HEAD NURSE.—Wanted by a middle-aged person, a situation as above. Understands the management of a baby, or to attend to an elderly Lady. Can be well recommended.
74, Samuel-road, St. Margaret's, Ipswich.

NURSE.—Wanted by a respectable young person, in her 18th year (who has not been out before), a situation in a Christian family as above, to one or two little children. Suburbs preferred.—ROSE FIELDER, London-road, Frimley, Farnboro' Station.

AN EXPERIENCED NURSE, middle-aged, is highly recommended by a Lady in whose family she has lived over four years. Only leaving through family circumstances. She would prefer taking a Lady's first baby in a Christian household. Wages £22 to £25.
R. M., 19, The Gardens, Peckham Rye, S.E.

USEFUL MAID.—A Lady wishes to recommend a middle-aged person, who has been in her family some years as above, to an elderly or invalid Lady.
G. L., Mrs. Rimer, 205, Brompton-road, S.W.

AS GENERAL SERVANT.—A Young Woman needs situation.—C. COLEMAN, Dock Labourers' Mission, 32, Chamber-street, London Docks.

AS MOTHER'S HELP.—A Young Lady (17), to assist a mother in the management of her family (fond of children), or to attend upon an invalid lady.
T. W., 8, Westbourne-terrace, Addiscombe.

Appointments, Situations, &c., Vacant.

ADVERTISER has a nice opening for a Christian temperance man, with from 3 to £5,000. To such, would hand over a well-organised Cotton Mill, and assist until the business became quite familiar.
John S. BARON, Astley-gate, Blackburn.

TWO GENTLEMEN of Christian principles wanted as Directors of a Limited Company established to advance Gospel Temperance work.—Apply by letter only, F. B. WINTER, Esq., Solicitor, 26, Basinghall-street, E.C.

VILLAGE MISSIONARY.—Good, earnest Christian wanted to carry on the general work. A knowledge of music almost indispensable.—Apply by letter only to SAMUEL G. SHEPPARD, Leggatts, near Potter's Bar.

TO TAILORS.—Wanted a good general hand in a middle-class trade, for a permanency. Must be member of a Christian Church, and married.
C. UNDERWOOD, Church-street, Twickenham, S.W.

MAN AND HIS WIFE, of some previous experience, wanted immediately, for small coffee tavern in Cambridge.—Apply by letter to A. ARMAN, 1, Newmarket-road, Cambridge, enclosing copies of testimonials, and state salary required.

INDOOR SERVANT wanted, out of livery, single-handed, about 30, who thoroughly understands his duties in every respect.—Apply personally before 12 o'clock, or by letter, to A. B., Park-hill, Upper Tooting, a mile from Balham Station.

MATRON.—Wanted, an active managing motherly Woman, aged from 35 to 45, as Matron in a small Sanatorium for children. Accustomed to sickness. Salary £20. Must be an abstainer.—MRS. WHITING, Headingley, Leeds.

MISSION NURSE wanted for Visiting in poor district. Decided Christian. Thoroughly qualified for the post.—Dr. SAUNDERS, London Medical Mission, 47, Endell-street, St. Giles.

BIBLE-WOMAN NURSE.—Wanted earnest Christian, wise to win souls, to act as above. Member of Church of England. Total abstainer. Salary £40.—M., care of Mr. HARDY, 104, High-street, Cheltenham.

FEMALE MISSIONARY wanted for Rescue work.—Can any clergyman recommend thoroughly active, zealous, and discreet person (Churchwoman) for the above work, in an important town? Salary not less than £40.—Apply, stating age, to
Mrs. PITMAN, Wyborne, Cheltenham.

NURSERY GOVERNESS OR NURSE wanted in an abstainer's family, to take the charge of four little children, eldest seven. Of Christian character, experienced among and fond of children, domesticated, and a good needlewoman. Under Nurse kept.
Mrs. S. Birchwood, Dedham, Colchester.

MAID.—Lady in Kensington wants capable Maid; good Dressmaker, Milliner. Also thorough HOUSEMAID. Single-handed. Wages, former £20, all found, no beer; latter £18, ditto.—Mrs. SNELGROVE, 12, Newland-terrace, Kensington.

WORKING HOUSEKEEPER.—Person wanted with diploma of cooking, South Kensington, to attend daily for a few weeks as above in a family, and teach her art. State terms per week.—Mrs. M., care of May's, 159, Piccadilly, London, W.

HOME AND REGISTRY for respectable servants of all classes requiring situations. Ladies can be suited from the above, fee from 2s. 6d. when suited; servants from 1s. 6d. Lodgings for servants from 2s. 6d. per week. Apply to S. LOVEJOY, 32, Sydney-street, Fulham-road.

COOK (good plain) and **HOUSE-MAID** wanted at once in a Christian family. Total abstainers. Must be willing to make themselves useful. Early risers. Good characters. State age, wages, and all particulars, to Mrs. NEALE, Glenside, Cotham-park, Bristol.

COOK, in a Gentleman's family in the country.—To assist in housework. Early riser. Age 30 preferred. Good wages to a trustworthy person.
Mrs. FRY, Great Bookham, Leatherhead.

COOK.—Wanted, a Christian Woman as good plain cook; one who has lived as general servant preferred. Total abstainer.—M., care of Mr. Hardy, 104, High-street, Cheltenham.

COOK.—Wanted, a thoroughly experienced good Cook, about 38. A small dairy. Kitchen-maid kept. Wages £30. Good character indispensable. Apply by letter.
Mrs. WILSON, The Cedars, Beckenham.

NURSE.—Wanted, a Christian woman, as Nurse to young children, to go to Canada.—Mrs. A. F. GURNEY, Heatherside, Bournemouth East.

AS HOUSEMAID.—Can any Lady recommend a thoroughly respectable, conscientious young woman? She must be a good servant, and willing to make herself generally useful. Two children.
Mrs. R. POTTER, East Dereham, Norfolk.

HOUSEMAID.—Wanted in a Christian family, a thoroughly experienced Housemaid, able to help wait at table. Good plain needlewoman. One who has had some experience in sickness much valued. Wages according to capability. Not under 25.
Mrs. L., Summerfield, Forest-hill.

HOUSE AND PARLOUR-MAID Wanted. Must be well recommended; another Housemaid kept. Beer not allowed.—Apply, stating age and length of character, to Mrs. M. ASHBY, Northlands, Englefield-green, Staines.

GENERAL SERVANT wanted, with good character. Aged 25 to 30, for one Lady. A quiet, comfortable home, and liberal wages given.—Miss STRUTHERS, 21, Whiteheadsgrove, Chelsea, S.W.

A GOOD GENERAL SERVANT Wanted in a Clergyman's family.—Mrs. G. NOEL STORRS, Bridlington-quay, Yorkshire.

GOOD PLAIN COOK wanted in abstainer's family.—State age, wages, and all particulars.—Apply by letter to Mrs. GODDARD, 3, Vanbrugh-park-road, Blackheath, S.E.

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PERCY'S HOTEL,
40, Bedford Place, Bloomsbury Sq., London, W.C.
This First-class Private Hotel is close to the New Law Courts and the British Museum. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes:—"*Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. ALGERNON DOBBIE, Oldham; Rev. J. GARWOOD, M. A. London City Mission; Dr. YOUNG, Florence.
Tariff on application to Miss PERCY.

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97, 99, 101, Southampton-row, London, W.C.
Patronised by numerous readers of *The Christian*. *Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d.* Tariff on application to FREDERIC SMITH.

LONDON.—Bernard's Private Hotel, 1, Granville-square, King's-cross-road.—Central; convenient for City or West. Highly commended by Rev. T. Harley; Mr. Russell Hurditch, London; Dr. Baedeker; Rev. Dr. W. R. Williams, New York. J. Gibson, Esq., Edinburgh, writes after nine days' stay: "Found cleanliness, comfort, economy, and everything that could be desired, and shall recommend it. Bed, breakfast, plain, 3s.; tea 10d.

A DOCTOR IN PRACTICE, Crystal Palace district, is open to give board, residence, and medical attention to one or two Invalids, or persons needing attention; to such, a bright, cheerful Christian home is offered. Terms reasonable. Highest references.—DOCTOR, Mrs Gearing, Lordship-terrace, Lordship-lane, S.E.

RESIDENT PATIENT.—A Medical Man (married) wishes to receive a patient requiring country air and medical attention into his house. Every kindness and attention will be shown. Address (in first instance), Mrs. VIDAL, 3, Upper-park-place, Richmond, Surrey.

A LADY wishes to recommend a Country Home, for one or two children about five years of age, to board and lodge with a respectable middle-aged person (formerly a Bible-woman), without family, who would be a kind caretaker.
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COMFORTABLE, REFINED, CHEERFUL HOME offered in a superior French private family (Protestant). Healthy, central situation. References exchanged.
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THE CONVALESCENT HOME, Copped-hall-green, Waltham Abbey, is now open, and receives respectable poor Women on payment of 7s. per week. Lady Superintendent, Countess of Gainsborough.—Apply to Miss HIBBITT.

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BOURNEMOUTH, Marlborough.—First-class private Boarding House. Facing the sea, south aspect, close to pier, baths, library; liberal table, every comfort. Terms on application to Mr. and Mrs. Alfred Roberts.

BOARD AND RESIDENCE at **BRIGHTON.**—Central position, near to the Pavilion, Aquarium, and Piers. Sea view. Liberal table. Every home comfort.—Terms on application to Mr. and Mrs. Box, 58, Old Steine.

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LATE ABODE OF FAITH.—Mrs. DALBY has in her private residence vacancies for two young Ladies who cannot remain at home, or those mentally incapacitated (childish), *not insane* cases. Terms, two guineas weekly.
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Apply to the Misses BIRD and PINDER.

TWO OR THREE LADIES can be received in a first-class Boarding House, in the best position of Southsea, at a guinea a week. South aspect. Liberal table.
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Apply to Miss BENTLEY.

VENTNOR.—A Lady, wishing to leave Ventnor for a time, is anxious to meet with some Christian friends to occupy her small furnished villa. Rent secondary object. Healthy, lovely locality.
S., 3, Cyprus-villas, Ventnor, Isle of Wight.

EXCHANGE.—A Lady wishes to exchange for a year, from March 25, a 14-roomed private house, comfortably furnished, every convenience, perfect drainage, best end of Weston-super-Mare, for Small House in healthy part of London or suburbs (not less than five bedrooms); no objection to the tenant taking boarders; or would let for £130 per annum. This is a rare opportunity for widow lady with children, Weston-super-Mare being celebrated for its salubrious air and good schools.
C. K., Scotney's Library, Weston-super-Mare.

HOME OF REST FOR CHRISTIANS.—Air dry and mild. Terms 18s., 21s., and 25s.—LADY SUPERINTENDENT, Rutherford Lodge, Erriswell-road, Worthing.

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian again earnestly invites such to write.
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CURE FOR DIABETES, BRIGHT'S LIVER, DROPSY, AND KIDNEY DISEASES, by GLENN'S and Bethesda Mineral Waters. CURE FOR BRONCHITIS, ASTHMA, and Chest Complaints, by ALLEN'S Euphorbia. Testimonials by Physicians, Ministers, &c., from Rev. T. PENROSE, Reading.

PIANOFORTE by Collard & Collard.—Sweet-toned, full compass cottage trichord, cost 63 guineas, to be sold for 35 guineas. Another in walnut, 23 guineas. American Organ, 11 stops, rich tone, 26 guineas. Beautiful condition; sent on approval. Real bargains.—Gloucester House, Bowes-park, N.

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C., Mr. G. A. Keyworth, Hastings.

TO LADIES'-MAIDS and others. Lessons in dress-fitting and cutting, £1 1s. the course, fit guaranteed, patterns included; privately, £22s. Ladies patterns taken from 1s. 6d.
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WASHING WANTED by a thoroughly experienced laundress. Small things by the dozen. Good grounds. Plenty of water. All work punctually sent home on Friday. No machinery.—S. W., 13, Silchester-terrace, Kensington-park, Notting-hill.

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CHAP. VII.—THE LORD'S IRREGULARS.

And when Apollos was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he was come, helped them much who had believed through grace.—(ACTS xviii. 27.)

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

"IN England there are twenty religions, and there is only one sauce." The Frenchman who made that comment intended it as satire; it is really a compliment. It illustrates our sturdy independency of thought, while it more than hints at a national contempt for condiments and delicacies. During the period which has elapsed since the observation was made, we may perhaps have degenerated in the matter of bodily appetite; but as to our continued use of our privilege of thinking for ourselves, there is no "perhaps;" we are as fond of freedom of opinion as ever we were. The British character, then, as expressed by the Churches, is sure to portray itself in ways irregular, as well as regular. In doing so, it rejoices to be in accord with that Bible which constantly asserts and cherishes the right of private judgment.

We are thus not at all surprised at finding that in Great Britain, and especially in England, the Lord's Irregulars are very strong in numbers and in energy. How can they best be utilised? That they *ought* to be utilised is all but self-evident. Did Paul hesitate to reap profit from the irregular labours of Apollos? Worldly policy, as well as Scriptural precedent, would lead us to such reaping. Frederick the Great did a very prudent thing than when he organised his famous "Free-Corps." In it were found the dashing, daring men who were competent to carry the war into the enemy's country, and, by rapid marches, swiftly executed enterprises, deft manœuvres, to keep the foe in a state of perpetual alarm, and to effect diversions invaluable to their warlike king. Equal wisdom may be shown by the Evangelical Churches, in their employment of agencies distinct from the stereotyped ones, and in their careful absorption of the results of irregular efforts to save souls. Nor must it be forgotten, that much that now falls under the heading of "routine" was *once* striking and exceptional; and much that to-day excites notice and surprise, will yet resolve itself into cuts in which the ecclesiastical wheels will laboriously move onward. What poets are in the region of secular thought, religious lobbyists often are in that of Christian duty —the pioneers of a great army yet to follow.

GODLY NOMADS ARE MULTIPLYING.

They go everywhere preaching the word. No badge of sect is worn by them. And the word "unsectarian" acts as a powerful magnet. Many who do not attend regular services are brought under the influence of the truth. The message is all the more mighty because, to many ears, it is strange. In town halls and temperance halls, in disused warehouses, and large upper rooms, in theatres and market squares, God's proclamation is trumpeted forth. The divergencies of creed among these Gospellers are not great. Sin, Love, Atonement, Salvation, Responsibility, Judgment, are the staple doctrines descanted upon. On these words the changes are rung.

As a consequence, numerous souls are awakened and saved. Here is a case in point. An Evangelist took a large room in a Lancashire town. Among the hearers was seated a well-known character, who, though the son of a lay-preacher, was a drunkard and a gambler. He had witnessed the imprisonment of some of his companions and the death of others without disturbance of heart. His freaks and evil-doings would make up a narrative as curious as sad. His latest iniquity had been to curse God at the grave of his child. That very man, through that series of services, was seized by the invisible hand, wrenched from his evil ways, led to join the Church of his father, and is now a devoted and prominent Christian.

Now the inquirers and converts in such meetings may be "beads without a string," but they are beads, and jewelled ones too; and there is no reason why they should not be strung together in Church fellowship with others who have been threaded into unison by the regular ministry. The Christian teacher who has been so useful to them has soon to go to another locality. To him, and therefore to his methods, they are naturally attached. And so the danger is that, when the emanations of his will are removed, the souls illumined will relapse into

A SORT OF TWILIGHT CONDITION,

and the fruits of his consecrated labour disappear like winter's snow from Snowdon's summit.

How can these precious souls be preserved from evil and led into good? Let them be regarded aright. Who says "It is thankless work taking care of another man's converts? you have always the feeling that they are making comparisons highly uncomplimentary to you." That may be true, but are they not *Jesus Christ's* converts? And ought not that to be sufficient to silence all cavillings? It is, perhaps, the most difficult of all religious work to follow up the toils of a nomadic Evangelist, but, if patiently pursued, it yields rich reward. This is testified by many who, after the great central services of our American friends, got the lists and ferreted out the individuals. It is practicable to solicit these newly-enlightened ones to join the Church most suitable, and if that Church be worth joining, they will be eagerly welcomed.

No doubt each Evangelist has his preferences. He would be worth little if he had not. But he should ever look at the *actual state* of a Church, more than at its comparative approach to what he believes to be exact orthodoxy. A slight variation in the code of doctrine is overweighted by a greater spirituality and liveliness. While the agent of good leaves each one to his own choice, yet if his advice be sought he should prompt the inquirers to a union with the community which, in that particular place, is, religiously, in the best condition.

Generally, the Evangelist will be met more than half way by pastor and officials. One of the happier signs in Church-life now is the drawing together of extremes among ministry and people. On all sides we hear it said, "I cannot myself go in for just your kind of work, for my mental constitution forbids it, but I appreciate it none the less and will do my best to help you." Thanks be unto God for this

GREATER BREADTH OF FEELING.

Any minister or officer who does not help it on is indeed blameworthy. Almost certainly an interview or correspondence will end in the extension of the brotherly hand to those impressed in undenominational services. If this be not done, some will give up their profession, and others will wander from place to place until their faith suffers from chronic debility. "Unattached," unless in *very* robust souls, means "impoverished." Too much must not be expected from those who settle in organised Churches. Change of air and diet is troublesome to God's tiny children, but, after a time, they become "seasoned vessels."

And if the objection be made that these irregular labourers are irresponsible as to actions and character to any Church Court; that "a proportion of them have sown seeds of discord in the Churches"; that they "ought to be content to work in narrower spheres and in duly authorised fashion"; the answer is not far to seek; most of them have not the requisite qualifications for concentrated and successful labour, and those who do possess these would have to twist and almost to strangle their conscience in order to desert their present vocation. Many illustrations of this occur to me as I write. And if God chooses to glorify his name by saving souls through the agency of angular or even of inconsistent men, shall the Church decline to profit by such choice on the part of its Head? The happy penalty of witnessing in one place is often the command to witness in another, even as Paul was directed to succeed his testimony at Jerusalem with a new testimony at Rome.

(*To be concluded.*)

THAMES CHURCH MISSION.

THE many friends of this good work will be interested in reading the following valuable testimony extracted from a letter to the secretary of the Mission (31, New Bridge-street, E.C.), by a correspondent and a comparative stranger:

I am truly sorry to find on perusal of your report that your funds are not what they should be for such a great good work in the cause of our blessed Lord. The Thames Church Mission has especially come under my personal notice from having during the past two years been at sea for health's sake.

I was present at services held on board the ——— by one of your missionaries when we were leaving, and at New York, Boston, and on to Buffalo and Niagara Falls I met many emigrants who showed me the papers, &c., your missionaries had distributed at the services held on board their ships. Again, when I was recently returning from Boston to Liverpool by steamer, an aged sailor and a young engineer spoke most feelingly of their conversion to Christ at one of the Mission services held by the Thames Mission while their vessel was lying in the Port of London.

These facts have dwelt in my mind so much I am resolved to help in the good work of making your Mission more widely known wherever I may be visiting. I gladly become an annual subscriber, and will give a donation also from time to time, and circulate any paper you may send me. Wishing you God-speed, I am, yours most sincerely,

BODMIN, CORNWALL.—Mr. George Blaiklock has conducted a short Gospel Temperance Mission here. The meetings were enthusiastic throughout. More than a fourth part of the population have now signed the pledge.

SPEZIA MISSION.—The district of Pistoja, where there is a branch of this Mission, was the scene of a very interesting event on New Year's Day. A faithful disciple of the Lord, who died in the hospital, was buried there in the presence of about 300 persons, who listened very attentively to the earnest and faithful words spoken at the grave. A number of Gospel tracts were distributed, and a deep impression has been made on many.

WEEK OF UNITED PRAYER.

NATIONAL BLESSINGS.

Address by Rev. DR. EDMOND,

At Centenary Hall, Friday, Jan. 12.

AFTER dilating, first, on the peculiar position and privileges of the Jewish nation, and then on the distinctive characteristics of those in all the nations who are subjects in God's spiritual kingdom, by the second birth, the speaker proceeded:—

I have touched upon this (though not in a literal sense included in our prayer for the nations) because, after all, it is this that makes any actual nation's prosperity—viz., the extent to which it becomes leavened and imbued with the principles that actuate this inner, holy, spiritual nation.

"The religion of a people," says someone, whose writings met my eye the other day—"the religion of a people enters into its nationality, and, if it could be taken away, it would have no coherence as a nation." And Christian peoples, as we call them, have been foremost in all that is virtuous, just, and noble, in proportion as the principles of Christianity have characterised them. So to touch upon this spiritual relation is to touch upon that which will give strength, and permanence, and power to actual nations on the earth.

When Mr. Herbert Spencer was in America, as you know, he was interviewed; and he gives an account, in *The Contemporary Review* for this month, of the questions put and the answers which he returned. One of these answers struck me much as I read it. He said something like this to his interviewer: "He was afraid that the American people were in danger of losing their freedom," when the interviewer demurred at this sombre anticipation. "But will not education and the diffusion of knowledge enable a people to maintain its free institutions?" Mr. Spencer's reply was remarkable; he said: "Scarcely.

IT IS NOT A MATTER SO MUCH OF KNOWLEDGE AS OF CHARACTER."

It is this that preserves a nation. And we Christians believe that character in the mass of mankind can only be formed by reconciliation to God, and return to subjection to the Divine rule. We believe that the perishing of Christianity from any land would be the signal for its decrepitude and decay; and if we lose hold, in this country of ours, or if America should lose hold, of the principles of Christianity, which heretofore have, more than anything else, moulded and shaped their destiny and course, then we shall begin to go down an inclined plane towards national destruction.

Here one cannot but say that these times of ours are not without peril with regard to national permanence and with regard to national pre-eminence; not without peril from the socialistic tendencies of the day; from the infidelity of the day; from the doubts as well as the denials of the day. Yet it would be a very faithless view of things, as I take it, that would regard these aspects of our times as indicating a decrepitude of Christianity itself. It is not so. It is yet a power in the earth, not less than ever it was. The Bible will be, yet, its own answer to infidelity; and the Christian life of Christian men will be the best barrier against divisions of the land; and the scepticism and doubt that prevail will yet flee before a simpler and more child-like faith—a faith that fights its way higher and higher through all the mists and fogs, and fastens its hand upon the throne of the everlasting God. "What one nation is like this nation?" we again repeat.

But one cannot close without recollecting that the nation which was the symbol and figure, as well as the precursor of this spiritual nation, whose principles must permeate the world if it is to be preserved for God—that nation has lost its national capacity. The Jewish people have no longer a visible kingdom. They are amongst the nations but not of them. They have lost their coherence and unity as a people. Separate from others, but not united amongst themselves, in a national capacity, I hope for them—I am not going to discuss the question by the briefest statement of argument—

A RESTORATION TO THEIR OWN LAND.

At the same time, though the land is kept empty for them, and they scattered and mingled with other nationalities, but not of them, I wish to say this, that no such restoration will be the hope of Israel; no restoration to Palestine, enriched as before, and even beyond its former fertility, will give these wearied tribes of God the rest, as a nation, that is predicted: they must return to the Lord their God and find Messiah, their Prince. Who can look at the scattered descendants of God's ancient people and remember what we know of them, without doing as we are to-day, including them especially and by name in the circle of our subjects for prayer?

One word more of a personal kind. We reckon ourselves, not unjustly, to belong to a very privileged country; and if we do it in a humble and grateful spirit, we can say, "Bless the Lord that we were born on British soil, and have a country with Laws and Government and Institutions such as cannot be found elsewhere." This is a true patriotism, which a man may cherish without derogating in the least from our love for all mankind; but a man may be an Englishman and not belong to "the happy nation." He may be born in this country, and yet not "born from above." Therefore, it is for us to look within and ask ourselves whether we add to the privilege of being born in this "Island of the Sea," so honoured by God, the privilege of being born again? Notwithstanding, brethren, in this let us not rejoice, that we are born in these happy days, and on this happy soil; but in this let us rejoice, that our names are written in heaven.

MORAL AND SPIRITUAL DESERTS.

Address by Rev. THOS. BROCKWAY, Missionary from Madagascar.

At Steinway Hall, Saturday, Jan. 13.

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.—Isaiah xxxv. 1, 2.

ONE cannot read the Book of God, and follow the course of God's providence intelligently, without realising this fact: that God never sends a servant of his to warfare at his own charges, in the physical world, in the social world, or in the spiritual world. In every sphere of God's government there is found a principle of compensation, so that when God sends a servant of his to severe toil He always provides him with Divine comfort; and this comfort sometimes takes the form of abounding joy.

That was the case with the prophet Isaiah. We see him as he toils on in those dark days of Uzziah and Jotham, those kings of Judah who were ever inclined to turn to God in times of sorrow and adversity, and to deny Him when the trouble was past. With a feeling almost like despair, Isaiah says, "The whole head is sick and the whole heart faint; from the crown of the head to the sole of the foot there is no soundness in it, but wounds and bruises, and putrefying sores." But, O man, there is a God who has sent you to this toil. He has respect to the sorrow of his servant; and by and by, when the man would despair, because of the lack of results of his toil, there comes to him a vision of future glory, for "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared" for the man that waiteth for Him. So God gives to him a vision of that future glory, the full realisation of which we shall not witness, until God, pitying us in our distress, hearing us in our earnest supplication, finding how we fail as we endeavour to bring earth up to heaven, will bring heaven down to earth. The tabernacle of God will be with men and He will dwell with them. Then this terrible reproach of heathenism, of which in this land you think so little, will be wiped off from all the earth.

I would give one minute to the exegesis of this text. Perhaps, as you read it in this favoured land of God, you think the prophet has piled metaphor upon metaphor needlessly; but there is no superabundance of words in God's Book. What does he mean when he speaks of the wilderness, the solitary place, the desert? A wilderness is a vast area of God's earth, which God blessed and man cursed. Every spring God carpets it over far and wide with its carpet of grass, and every season there springs up verdure there. This is a "man-forsaken" land; and the first wilderness I ever crossed I viewed with a feeling almost of trepidation. I thought, as I traversed it, how, if we had earnest settlers from this land, it would be covered over with corn; but it was a land without inhabitant. A bird of prey was fattening on the remains of a murdered man's skull; even the people you met seemed to look at you with averted faces; all seemed to hurry on to inhabited places. The solitary places are areas of God's earth where the everlasting hills are seen, the granitic rocks; there the lizard glides along, and the bird of prey circles in the sky, watching for its daily meal. In that land people fancy there are the ghosts of the dead.

Then again the prophet speaks of the desert. No doubt many of us here have crossed the desert. There the heavens above are as brass, and the earth beneath would be as brass too, were it not that it is nothing but shifting sand. Our lips are parched with thirst; our eyes are blinded with the dust. By and by both beast and man think they see on the far-off horizon a lake of water. You can almost fancy you see its rippling surface. You urge on your weary beast, and you think he will drink and you will bathe before the sunset. Not at all; you are simply following the mirage of the desert. It is these suggestive figures of

MAN-CURSED AND HUMANITY-FORSAKEN EARTH

that God makes use of. He thus illustrates what man is naturally, and then goes on to show what He can make him when he becomes the subject of the new birth. As soon as he becomes a child of God, then it may be said, "it shall blossom abundantly, and rejoice even with joy and singing." "The glory of Lebanon," with its noble cedars, of Carmel, with its excellences of fertility, and of Sharon, with its beautiful wealth of flowers, shall change under the influence of the ministers of the grace of God.

You say, "But is it so?" If it were not so we would still believe God. But it is so. You know what a wilderness, a desert, the heathen world is, both manward and Godward. I might speak of the ignorance of the heathen world, of the cruelty, of the falseness, of the degradation, of the immorality, of the suspiciousness, of the oppressions of the heathen world, until you would go home realising more than you had ever realised before what a wilderness this heathen world is, both manward, and Godward. But I want to deepen your earnestness when you pray, and inspire you with a deeper feeling of thankfulness when you praise; therefore let me present to you one or two facts connected with the Mission field.

I was travelling many years ago in Southern Africa; for my work has not always been in Madagascar. I was accompanied by one or two native teachers, for it was during a disturbed period in our history when war was imminent. The native teachers I had with me were very intelligent, and my plan was this, to visit kraal after kraal, reading, and speaking, and praying. When I was thoroughly tired, then the native preachers would carry on the work in turn. A great crowd would often gather together when I was preaching. On one occasion I was rejoicing in the apparent deep earnestness of the people, their great interest, and the uninterrupted silence with which they listened. But it is not always as we think and hope. I had scarcely finished my sermon when my native preachers said to me, "We dare not have preached to-day as you have." "Why?" I asked. "Oh, sir," they replied, "if we had

preached as you have, these people would have taken our lives." Thinking I had done something very wrong, I said, "What have I done or said, that would have endangered your lives?" The answer was, "Again and again in your address you have uttered the word 'death.'" "Of course I have," I said, "because I have been insisting on the fact that it is appointed unto men once to die, and after that the judgment." "But these people," they replied, "never utter the word 'death,' nor will they allow anyone to utter it in their hearing." Just as the silly bird in the desert, hiding its head in the sand, thinks it is safe because it cannot see danger, and therefore will not die; so these silly people hide away the thought and the mention of death, and therefore think they will be immortal. What a contrast is

THIS DESERT OF HEATHENISM

with what I might tell you of in another Mission-field: even the looking forward to death with joy. There was one man, who in his youth was a very wicked man, but the lion was turned into a lamb, and he became a pillar of the Church below. He was feeling downcast and troubled as his end was drawing near, for Satan had seized the occasion to try him. He had no comfort, and the Missionary could give him none. One morning, however, the Missionary found the old man with his eye looking bright and his face looking cheerful. He asked him about himself, and he said: "It is all light now; last night I dreamt a dream." Then the Missionary feared that it was all a delusion, but said to him, "Pray tell me about it." He continued: "I dreamt I was far away from home, but I did not fear, because there was still an hour or two of daylight. Suddenly, there rose up to my view a vast chain of high mountains; I looked on all sides, but I was troubled, knowing that I must cross this mountain before I reached home. Its steepness was very great, and I endeavoured to climb over it but I could not, and I wept. As I wept, I looked heavenward, and now the evening stars were beginning to shine out brightly in the sky. Then I saw one star unlike to every other star, and I fixed my attention upon it. I saw it move, and it came nearer and nearer to the earth. I saw as it came nearer that it was no star, and something seemed to whisper to me that it was a drop of blood. I saw it come nearer and nearer until it touched the top of the mountain, and the mountain dissolved. Then I leapt to my feet and I was soon at home."

The Missionary said to him, "And what did the mountain mean?" "It meant, sir, that the blood of Jesus Christ, God's Son, cleanseth us from all sin. It cleanses me from sins which I committed, which I dare not tell to you, but which I have confessed to God." And in the joy that truth gave, this aged saint passed into the presence of his Saviour to join the white-robed throng.

There is another feature of the Missionary's labour of which I should like to speak, of which we seldom hear in this country, and yet nothing strikes a man more, coming from heathen lands, than this matter. When he is privileged to enter into your homes he sees wonderful sympathy for the sick. Go where I will in this land I hear of people thinking, and toiling, and feeling for the sick. I find cottage hospitals, the poor cared for because they are sick, and children's hospitals for sick children.

OH, THE UTTER CONTRAST TO ALL THIS

in these heathen lands! A little English girl said, "I like to be sick, because when I am sick people bring me such good things." Among the heathen Malagasies, when a chief is dying, his friends will cover him with a mantle, and leave him alone until he passes away. In heathenism sympathy is a word unknown. Let me illustrate, in connection with this point, how the wilderness rejoices and blossoms as the rose. One day two or three of our native Christians came to see me, and said: "Oh, master, is it possible for you to go into the heathen town?" I said "Yes; what is wrong?" They said, "There is an old woman, a heathen, so ill we are not sure you will see her alive. We think, perhaps, you can save her." I went at once, taking with me such medicine as I thought would meet her case. I found her stretched out as if dead; her eyes were open; her hands were closed as if grasping something, but there was a slight flutter of the heart. My difficulty was intensified by the impossibility of my making any diagnosis of the sickness. So there commenced a battle with death, which went on somewhat in darkness for sixteen hours. At last we conquered, and the woman was saved.

Then we discovered the cause of her sickness: the woman was poisoned. She was one of a very poor class of women who get their living by gathering silk-worms, which they cast into the boiling water in order to separate the cocoon from the worm. Hunger compels them to eat the silk-worms. The silk-worms generally are not injurious; but there is one kind found in the centre of Madagascar which, if eaten, is poisonous; and it was this kind of silk-worm the woman had been eating. She was saved, and it did not afterwards need much from me, except my tonics, to restore her to health, but it needed all the kind Christian women's care. Bless God for the presence, in heathen lands, of Christian women. Well, she needed all their care day by day, and nourishing food to strengthen her. I thought at one time she would lose her reason, but gradually she grew strong. One evening her shadow came upon the window, and she came in to see me, and said, "Oh, sir, I want to learn something of this praying;" that is the term the heathen always apply to Christianity, as praying is one of its marked features. It was not that native women under our direction had watched her day and night, but that the white man and woman from over the sea should be ready to care for her; this had broken her heart, so she said, "Teach me about this Christianity." She was taught about it; and not long after this, when we met at the Lord's Supper, out of a little band of candidates, the first to be baptized and to come to the Table of the Lord was this poor old woman, saved from death and from heathenism.

THE JOY AND HAPPINESS

which the Missionary takes to these heathen lands no tongue can ever tell. Because of this we ask you to pray for us. I might occupy not twenty minutes but twenty hours in telling you about the work in heathen lands. There are hundreds to-day in heathen lands who are thinking of you praying here to day. Some of us are quite old enough to call to mind the short, sharp war of the Abyssinian expedition. You remember King Theodore kept two or three British subjects in prison, and no entreaty, no expostulation, no threat, could induce him to release them. At last the British nation arose and said, "At all costs the prisoners must be released;" and so General Napier led his army along the defiles over the mountains. At length he came to Magdala, the capital of Abyssinia. You remember how King Theodore was conquered and slain, and so General Napier ascended to the capital. But perhaps some of you do not know that as General Napier rode into the city, those captives, bowed down with their long imprisonment, came near to him, and laid their hands upon his horse's saddle and thanked him as their deliverer. He said to them, "Do not thank me; God is the deliverer. The Christians in England have been praying for you."

Oh, the strife is hard; sometimes a dark shadow comes over the Missionary's spirit; and it will only be as you pray for us, we shall conquer. Yes, we *shall* conquer, "for the mouth of the Lord hath spoken it." You may go out in the evening when you are very weary in that heathen land. As you walk along you look heavenward, and as you gaze upwards, you see that wonderful constellation which we call "the Southern Cross." There it burns brightly, and as you gaze upon it, it reminds you of one who died on Calvary, who said, "I, if I be lifted up, will draw all men unto me." So we, inspired with the confidence that you have been praying for us, will lift up that Christ, until the day shall come when Christ shall be King over the whole earth, and there shall be one Lord, and his name one. May the Lord hasten that time!

BOURNEMOUTH.

Meetings were held daily in the Town Hall from 12 to 1. Earl Cairns presided on the first day. United meetings of Nonconformists were held at the Congregational Chapel.

STRATFORD.

The Week of United Prayer here has been a very blessed season indeed. This year we must praise God for added favours, alike in the tone of the meetings and in the attendance. While due place was given to the addresses founded upon the special petitions for the day, more time than hitherto was devoted to praise and prayer. The number of special requests sent in from day to day were far in excess of any previous year. At all the meetings, both morning and evening, the pleadings were mainly for the indwelling unction and power of the Holy Ghost, the fuller consecration of individual believers, and that all the Churches of Christ might this year be aroused to greater directness and earnestness of effort for the advancement of the Redeemer's kingdom.

At Christ Church, Amhurst-road, West Hackney, the week of prayer was inaugurated by a tea given to a number of poor people. Revs. A. T. Cox, C. Graham, Dr. Boardman; Messrs. R. Paton, A. J. Arnold, and Haig Miller gave addresses. The week was observed, amongst other places, at Sheffield, Portsmouth, Ilminster, Paignton, Devonshire, Creetown, N.B., Brighouse and Rastrick, &c., &c.

CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA (7, Adam-street, Adelphi, London, W.C.).—Rev. Henry Seeley has been appointed Organising Secretary of this Society, and has resigned the incumbency of St. Philip's, Old Kent-road. Mr. Seeley will be glad to preach for the Society in any churches that may be open to him, and also to arrange for drawing-room and public meetings.

RICHARD WEAVER has been labouring for nine days in Byrom Hall, Liverpool, with much success; the meetings increased up to the close. On the Sunday many hundreds had to be turned away. His old friend Reginald Radcliffe took part one night, and it seemed like old times. Many have been the slain of the Lord; to Him be all the praise. Our brother is now going to labour in Cardiff; he asks the prayers of our readers on his behalf.

ANTI-VIVISECTION.—The annual meeting of the Scottish Society for the Suppression of Vivisection was lately held at Edinburgh. It was stated on the occasion that £15,000 had been withdrawn from the Edinburgh University in consequence of the practice of vivisection by one of the Professors. During the past year about sixty petitions, bearing 30,000 names, were presented to Parliament from Scotland, calling for the total suppression of vivisection.

BANFFSHIRE GOSPEL VAN. — A praiseworthy attempt is being made by Rev. G. S. Muir, Grange, Keith, N.B., to reach the farm-servants in Banffshire, many of whom do not attend any place of worship. With the help of several friends he purchased a van, which is taken by two young men to the fairs and feeing markets; by combining the evangelistic and colporteurs agencies, the workers are enabled to meet all the wants of the agricultural classes. During the past year, which was the first, great progress has been made; many of the farm-servants and their masters have been benefited, and there is every encouragement to proceed with the work. The cost of the Mission is not more than £120 per annum, and friends from many parts have helped.

FRIENDLESS AND FALLEN.—The Committee of the London Female Preventive and Reformatory Institution, 200, Euston-road, N.W., held a service of prayer and praise on the 10th inst. It was attended by matrons and friends of the institution. The Secretary was desired to make arrangements for the admission of all suitable applicants to the utmost capacity of the Homes and Open-all-Night Refuge, irrespective of any fluctuations of income, believing such a course to be in harmony with the merciful purposes of God through Jesus Christ. The statistics for the past year show that the cases admitted to the Open-all-Night Refuge during the year were 629; new cases admitted to the Homes, 497; number of inmates at the close of the year, 194.

CO-OPERATION, NOT COMPETITION.—8.

By Rev. WASHINGTON GLADDEN.

HOW FIVE FEEBLE BANDS BECAME ONE.*

THE report of the conversation in Dr. Sampson's study furnished a theme for the next meeting of the Club.

"Since our talk that morning," said Dr. Sampson, "I have taken pains to get at a few of the facts about the small towns in this county. Monroeville is the type of a class. There is Stapleton, with a population of eleven hundred, and with four Churches; Scantico, with six hundred people, and three Churches; Rowell, with nine hundred people, and four Churches, and so on. Eight towns in this county, with an aggregate population of nine thousand one hundred and thirty-four, support thirty-seven religious societies. Of these at least fifteen are receiving more or less aid from the various home missionary organisations."

"Even when the societies are self-supporting," said Dr. Phelps, "the support is generally meagre, the membership is small, and the terms of the pastorates are lamentably short."

"It is plain," said Mr. Hartwell, "that the Churches in these small towns ought to unite. What hinders them?"

"First," answered the Doctor, "is the strength of the sectarian prejudice,—always more intense in the small places than in the large ones. Then there is a sentiment much less reprehensible—the attachment to the local organisation, around which many grateful memories cling. The people do not like to give up a Church which may have a noble history, and which is sure to be the shrine of sweet associations."

"Certainly," said Mr. Hartwell; "those hindrances are obvious. They may be called sentimental; even so they are not easily overcome. Are there any other practical obstacles?"

"In most of these towns," said Mr. Peters, "the only way of uniting would be to abandon the old organisations and form a new one,—a Union Church, like ours at Cyprusville."

"There is another practical difficulty," said Mr. Franklin, picking up the thread of the discussion where Mr. Peters had dropped it, "more serious than the legal disability. When you have got your union Churches formed, they belong nowhere. Now, people like to feel that they do belong somewhere. If they are weak and small themselves, they enjoy the knowledge that they are members of some respectable body in whose interests they have a part. These union Churches have nowhere to go, unless we invite them into our Congregational conferences, as we generally do. But then the other sectarians say that a union Church is nothing but a Congregational Church. There is truth enough in what they say to make it necessary to devise some means by which these union Churches may find a less ambiguous fellowship; and I propose a Convention of all the Churches in the county to meet twice a year for consultation about Christian work in the county."

"Who should call such a Convention?" asked Mr. Hartwell.

"This Club," answered Mr. Franklin. "A committee, consisting of the minister and one layman from each of our Churches, should issue the call, summoning every Church in the county to send its pastor and a lay delegate to such a Convention, at which a permanent organisation should be effected."

The Club discussed the proposed Convention vigorously for an hour, and then, no one dissenting, the committee was appointed and the call was speedily issued. The object of the Convention, as stated in the call, was "to promote union and efficiency in Christian work, and to secure a more systematic evangelisation of the destitute neighbourhoods throughout the county." The organisation effected was simple. It was named "The Christian League of Bradford County." The only permanent officer was the secretary. An Outlook Committee of five was to be appointed at each meeting, whose duty it should be to make inquiry respecting the feeble Churches, and to secure, as far as possible, co-operation or consolidation. Meetings were to be held twice a year, on the first Tuesdays of April and October. Papers and addresses showing the waste and mischief caused by sectarian divisions and the need of unity were to be provided by the Outlook Committee for each meeting. The principal object of the League, as defined in the preamble, was "to generate and disseminate right opinions respecting the duty of Christians to co-operate, to see that the waste places are cultivated, and to extend the fellowship of all believers to those Churches that have no denominational fellowship."

There was some hesitation, at first, about this project; but the representatives of the New Albion Churches all threw themselves into it with such heartiness that the doubts and scruples of the rest were vanquished, and the constitution was adopted with some enthusiasm.

Not many days after this, a letter from Monroeville invited a deputation from the Churches of New Albion to come up and hold a public meeting in the interests of Christian union. The three ministers who had part in the accidental conference in Dr. Sampson's study responded to this call, taking with them Dr. Strickland, of the Episcopalians, and Elder Bates, of the Adventists. They found the Town Hall crowded with a curious and not very sympathetic assembly. It was evident that there were not a few of these auditors who were quite of the mind of the historic deacon: they were ready to be convinced, if they were in error, and would like to see the man that could do it. But the New Albion delegation had no misgivings. They knew that the idea they advocated was right and reasonable, and they talked like men who expected to carry their point. The speech of the evening, all things considered, was that of Mr. Hartwell. Several years of his earlier ministry had been spent in these small towns, and he spoke from a full experience of the evils of sectarian division.

"I never was in Monroeville before," he said; "but I have lived in towns just like it, and I can tell something about the state of things in this town which will be no news to you, but which it may do you no harm to hear. Your five little societies, living here at a poor, dying rate, do not have a very good time. You cannot live without help from outside; that is confessed. With all the help you can get, none of these Churches is able to offer its pastor a decent living. The salaries are so small that the grade of men you are able to secure is extremely low. Now and then a man of good gifts and great fidelity, like the venerable pastor of the Baptist Church, settles in a town like this and stays many years; but the great majority are young men, who will not stay more than a year or two, or men who have failed everywhere else, and who sometimes fasten themselves on you and give you plenty of trouble in getting rid of them. The Methodists have a way of managing such cases; but the Methodist Churches in these small towns rarely keep a man through the three years that the discipline allows, unless he is a man they do not want. Is not that true?

"The consequence is that your Christian work is poorly done. Many waste places in the corners of these towns are sadly neglected, and are becoming rapidly heathenised. The religious wants of these communities are not so well provided for as they were in the days when there was but one Church. You say that you are sending down to the cities a constant stream of your young men, and that is true; but the young men that you are sending us now-a-days are not of so good a quality as those you sent fifty years ago. The young men of your town do not get so much benefit from your Churches as they got fifty or sixty years ago. How can they? What have you here to attract the attention and command the respect of intelligent young men? Your feeble, half-alive Churches, that struggle for existence, and are afflicted with chronic debility, do not strongly appeal to the enthusiasm of young men.

"The social life of your town is marred by these hateful divisions. The people of each Church are a little clique; there are not enough of them to make it lively when they get together; petty sectarian jealousies keep you apart. If the Methodists have a fair or a supper, very few go but their own folks; if the Congregationalists try to have a course of lectures, they must depend mainly on their own congregation for an audience. Of course there is some denominational reciprocity, but it is limited. The barrenness of your social life is largely due to these sectarian divisions. They constitute one of the principal reasons why life here is undesirable—why people, especially young men, get away as soon as ever they can.

"So, then, even as things are now, with all the help you are getting, I am sure that you yourselves can see that you are not succeeding in doing for your town, with your present machinery, what needs to be done.

"The devotion and the earnestness of many men and women here are worthy of all praise; but the results of their work, as they will admit, are meagre and unsatisfactory. If, then, things could go on upon the present basis, there would not be much encouragement in the prospect; but I am bound to tell you that I doubt whether things can go on much longer upon the present basis. I do not believe that the Christian people of the country will be willing much longer to contribute money for the perpetuation of these sectarian divisions. Many are beginning to see pretty clearly the foolishness and sin of them, and to demand that they shall cease. This is a fact to which you must give due heed. You are wise enough to make a virtue of necessity.

"Think, if you can, how much better it would be to have one religious society here instead of five. You could have one good church edifice; you could take the largest and best of your three and renovate and beautify it for your place of worship, and fit up one of the others for a lecture hall and for other social purposes. You could have one first-rate minister, and pay him a good salary, and not need to beg a cent of it from anybody. You could have your pick of all the singers in town for your choir. You would have one fine congregation,—large enough to make preaching, and listening, too, much more inspiring. Your minister would be likely to remain with you several years,—long enough to get acquainted with the absentees of the out-districts, to gain their friendship, and to mature plans of successful work among them. Your social life would be improved. By combining all your forces you could have singing schools, concerts, courses of lectures, reading circles, various literary and

* Abridged from *The Century Magazine*.

musical diversions of an excellent character. Monroeville would be a pleasanter place to live in; people would not be in such a hurry to get away; property would cease to depreciate.

"What is the condition of all this gain? Simply that you should drop your small, sectarian prejudices, and begin to be what the disciples were called at Antioch—Christians, nothing more nor less. Simply that you should learn to love Christ and his cause better than you love your own pet peculiarities of doctrine or worship. Is that impossible? Does anybody mean to say that the members of these Churches in Monroeville are so narrow and obstinate that they cannot make so small a sacrifice for so great a good; that they will insist on maintaining, in a town of eight hundred inhabitants, five separate, starving sectarian organisations, instead of one vigorous Christian Church? Does any man tell me that the people of Monroeville, after coming together and looking this question in the face, are going away to say, 'It is of no use; we are too selfish and bigoted; we cannot live together peaceably; we must stick to our separate Churches, though they perish, and religion and virtue and social life perish with them?' No, my friends. I have a better opinion of you. You have remained in this unhappy condition because you saw no good way out of it; now the way is open, and you will walk in it."

Mr. Hartwell's speech carried the day. A committee, consisting of the pastor and two members from each of the societies, was named on the spot and instructed to mature a plan of consolidation, to be presented to each of the Churches. Within two months all the old societies had been disbanded, and a new one formed under the style of Unity Church. The meeting-house of the Congregationalists, which was largest and most central, was retained as the house of worship; that of the Baptists was refitted as a social hall, and that of the Methodists was purchased by the town for a school-house,—the money thus obtained being devoted to a renovation of the other houses. The Apostles' Creed served the new Church for its confession of faith, and its organisation was in most respects similar to that of the Church in Cyprusville. Mr. Slade easily found another field of labour in Kansas; the end of the conference year terminated Mr. Towne's stay in Monroeville, and Elder Crane, who continued to reside in the town, gratified the universal wish by taking charge of the new organisation until a pastor could be found. The behaviour of the good old clergyman in all this experience was eminently judicious and Christian. His rhetoric was turgid and his opinions were not modern, but his heart was sound and the people loved him.

Thus it was that five feeble bands of sectaries in one small town were united into one efficient and self-supporting Christian Church.

BIBLE FLOWER MISSION.—Mrs. A. Dove, 110, Cannon-street, E.C., Hon. Superintendent of this Mission, in her report of this month states that the number of bouquets, cards, lavender bags, and presents received in December, for distribution among the patients in the hospitals, was 24,637.

GLASGOW SEAMEN'S FRIEND SOCIETY.—For sixty years this society has been steadily working among the sailors who visit the port of Glasgow. There are now seven agents, who, with a band of voluntary workers, visit the ships as they arrive, direct the men to respectable lodgings, and try to induce them to bank their money. A free reading-room and institute is constantly open, and Gospel meetings are held, and largely attended. Special attention is paid to the widows and orphans of seamen. Foreign sailors are heartily welcomed. Over one thousand persons last year professed to find the Saviour at the various meetings.

BIBLE READINGS ON THE HOLY SPIRIT.

By GEORGE C. NEEDHAM.

VI.—THE HOLY SPIRIT AND SERVICE.

WE know that one effort put forth in the power of the Holy Ghost is worth a whole life-time of service without Him. While meditating on this subject I have been impressed with the need there is in these days that Christian workers should be more fully anointed with power from on high. Why cannot we, as the disciples of old, wait for ten days before the Lord, that we may receive a baptism of the Spirit? I am sure we all feel that we are not filled full as we wish to be. Where is the hindrance? Is not the Lord willing to pour out a blessing according to his promise? I do not know that it would be a waste of time if our Christian merchants were to close their shops, and our ministers close their studies, so as to meet in some central place from day to day and cry for an outpouring of the Holy Ghost. Indeed, I do not know, but I may in these remarks be occupying precious time that ought to be spent on our knees. But if they should lead us to our knees afterwards, the time will not be misspent.

Service implies that we are already brought into relationship with the Lord. And if we are Servants, that involves the still closer relationship of Sons. "Son, go work to-day in my vineyard." God employs not hirelings, but sons. I remember going with my wife to visit an interesting lighthouse on the New Jersey coast. She made the remark to the light-house-keeper: "When you hear the wind blowing and the storm raging, are you not filled with fear for your safety?" "Oh, no," he replied, "my own safety is secured. I bend all my energies to keeping the reflectors bright and the lamps filled with oil; I think about the safety of others." So when the Christian knows that his own safety is secured, he will endeavour to shine out upon the dark waters of sin for the safety of those who are perishing in their unbelief.

For this service we need power. In Micah iii. 8, we read: "I am full of power by the Spirit of the Lord." Any man who rebukes a backsliding people needs to be full of power. Our Lord said to his apostles, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke xxiv. 49, Acts i. 8.) So that we in New Testament times need the very same power that the Old Testament prophets had, whether our services take the form of rebuking sin, or witnessing for Jesus and inviting sinners to Him.

This power of the Holy Spirit may be represented in a twofold manner—power *within* us, and power resting *upon* us. "The water that I shall give him shall be *in him* a well of water springing up into everlasting life" (John iv. 14). This denotes the personal life and experience of the believer. "He that believeth on Me, out of him shall flow rivers of living water" (John vii. 37)—not a well only, but a fountain. This is the real secret of ministry—not receiving the Spirit once for all, but putting ourselves under the Divine inflow, that He may flow through us in the form of service and ministry for others.

When God made choice of a man to do the work of constructing the Tabernacle, he must be endowed with wisdom by the same Spirit as fitted Moses for the work of leadership. In all the detail work of the Churches we need men qualified by the power of the Spirit dwelling within them.

It is said of John the Baptist that from his birth he should be filled with the Holy Ghost (Luke i. 15, 16). He was to be a Nazarite—one separated into God from the womb. Think of his marvellous ministry, which lasted only about nine months. For further instances of the enduement with power in the early Church, see Acts ii. 4, iv. 31, vi. 3—5.

But there is something beyond; we want not only to be filled with the Spirit, but to overflow. "I am full of matter, the Spirit within constraineth me, I will speak that I may be refreshed" (Job xxxii. 18—20). Our testimony from the Lord ought to refresh us if we are like Elihu. "My heart is inditing a good matter"—bubbling up like those hot springs that burst from the earth—"I speak of the things which I have made touching the King" (Ps. xlv. 1). When a man is full of the Holy Ghost his talk will not be about himself. Let us pray that there may be such a fulness of the Spirit within us that it must find vent: that we *must* talk that our our hearts may be refreshed.

The other thought is, the power of the Spirit *upon* us. In this aspect the Spirit is represented by the oil. How frequent, in the symbolic rites of the Old Testament priesthood, was the use of the consecrating oil! As illustrations of the power of God resting on his servants, see Joshua—Num. xxvii. 18; Deut. xxxiv. 9; Gideon—Judges vi. 34; Samson—xiii. and xiv.; Elisha—2 Kings ii. 9; Zechariah—2 Chron. xxiv. 20. See also, Is. xxxii. 15; Ezek. xxxvii. As we go forth to service among the dry bones of this great city, or elsewhere, let us claim the promise of the Holy Ghost upon us. If we continually feel our entire dependence on Him, He will not leave us. He will be in us and upon us, clothing his own word with mighty power.

MR. ELI JOHNSON.—During his lecturing tour in Victoria, Mr. Johnson was seized with an attack of apoplexy, resulting from having to sleep in a damp room. We are glad to say that by latest advices he was out of danger, though still weak. He expects to continue his lecturing tour in Dunedin, New Zealand.

PENANG CHINESE GIRLS' SCHOOL.—The work of Mr. and Mrs. Green amongst the young at Penang, though carried on amidst much trial, many discouragements, and bodily weakness, gives cause for much thankfulness and encouragement. A Government grant is given for the day-school, but in this Mrs. Green does not participate. In the year just closed, the balance has been on the wrong side. The percentage of passes last obtained was eighty. The Sunday-school is well attendep by boys and girls. A good work is done by Mr. Green amongst the European soldiers stationed in that district.

THE TWO VACANT BISHOPRICS have been filled up, and in a manner which can create no surprise. Canon Wilkinson has been chosen to succeed Dr. Benson at Truro. Already a Canon of the Cornwall See, there is probably no one to whom the new Archbishop would have more contentedly resigned his diocese. Canon Wilkinson's views may be considered as coinciding closely with his own, and the new Bishop will no doubt continue the work which has been developed with so much activity and success by his predecessor upon the same lines. Thankful as we feel for the evangelistic zeal which has always shone forth both in the pulpit utterances and the parochial labours of Canon Wilkinson, we cannot but express an earnest hope that in his new position of increased power and responsibility, he may be led to a more complete view of Scriptural truth. The mixture of high sacramentarian doctrine with the most earnest and faithful preaching of the Gospel has hitherto produced a painful confusion in his teaching as a whole, which renders it difficult to use words either of praise or of disapproval concerning it without being misunderstood. The Venerable Richard Lewis, a Welsh-speaking clergyman, who has been very active as Archdeacon of St. David's, succeeds good Bishop Ollivant. The new Prelate adds another to the unbroken line of Mr. Gladstone's High Church appointments. He signed the Dean of St. Paul's Memorial for toleration of Ritualism of two years ago.—*The Record.*

OUR WOMEN AND CHILDREN.

THE readers of THE CHRISTIAN have given such earnest attention to the papers I have already written, on the vital question of the prevention of the degradation of women and children, that I feel sure they will allow me to make one more suggestion, which I owe to the Hon. Mrs. Stuart Wortley, and which strikes me as a valuable plan for raising the tone of our working-class girls, and one singularly easy of execution.

It is, that we should open our own houses for an hour or two on Saturday afternoons to the elder girls of the nearest week-day school, who would be children, for the most part, between twelve and thirteen. The school-teacher would give us a list of their names; we could invite them in school—holding out little inducements for them to come; and if there is no time to go round to the parents individually, each child could be given a little note to take home, asking their permission.

The children having been at lessons all the week, the Saturday class must be made something of a treat, and the teacher might report a child who has been guilty of bad conduct, and attendance for the next Saturday might be forfeited. It would be easy enough to make it very attractive, and yet at the same time really instructive. I should suggest the dressing of dolls with clothes to come off and on, made exactly the same as their own, or their little baby-sisters', first of all cut out from paper patterns, and then from memory. This would give them a good knowledge of cutting out and making. Crewel-work might also be had recourse to, as well as making up scrap-books for sick or workhouse children; or the Saturday afternoon's work might be appropriated to a little sale for some Home for destitute children, which would form an absorbing interest to the girls. An interesting book would be read out, and the whole would conclude with singing, and a very few earnest words. The class would be held by the mistress of the house, or her daughters, or even at times by our Christian servants, when some engagement fell on the Saturday.

But may I not earnestly plead that the class should be held in our own houses, and not shunted into a school-room or a mission-room to save our carpets, or avoid the personal trouble and inconvenience which is the very salt of the sacrifice? It does seem to me we do not make half enough use of our own houses. If our very bodies are not our own, still less can our comfortable houses be so. The culture and beauty with which we are often able to fill them are surely given us that we may have more to spend for the good of the many, than if we were all ugly, and dirty, and ignorant in back streets together. Only, alas! without thinking, we too often keep all these pretty things round ourselves, and forget to use them to bring brightness and beauty into the uncultured lives around us. The very refinements of these houses of ours would do much to raise the tone of our working-class girls, while intercourse with ourselves would tend to teach them self-respect and shrinking from low ways and coarse familiarities. I was much amused at one of my educated girls, who are coming forward so nobly in the north, to work among rough factory girls, and open club-rooms for them, telling me how they could always get rid of any low expressions or rude ways by saying gravely, "Oh, you know, we don't consider that good taste." Our working-class girls would quickly catch our tone if there were more habitual intercourse between us; and every Christian house should be a training home for fine manners and pure living and high thinking, the grace and beauty of our Lord Jesus Christ.

This suggestion strikes me as the more valuable, now the stricter educational arrangements of our secular schools make it impossible for ladies to take a class and teach, as they frequently used to do. The amateur teaching was doubtless in most cases very bad, but at least it had the advantage of bringing us into intercourse with our working-class girls. But the suggestion made would secure the advantage without any counterbalancing disadvantage.

Out of such a Saturday afternoon class as I have described, of course a great deal would naturally spring. In some cases, I should hope cookery lessons might be found feasible. We should naturally see to their having a respectable start in life; seeing after their first situations, and I trust more and more of us undertaking to give a girl some training under our own upper-class servants; drafting them into the Girl's Friendly Society or the Young Women's Christian Association, getting them into Bible-classes, &c.

In this way we might, through our week-day schools, get the whole mass of our working-class girls under our influence, and train the future wives and mothers of England to a higher standard of womanhood, a womanhood which would be a fountain, not, as it often is now, of low traditions and bad training, but of love, and life, and purity. "*Gagnez les femmes*," said the great emperor. Let us gain the future wives and mothers of England for God and purity, and the next generation will be very different from this.

Surely all the anguish we Christian women feel over the degradation of our own womanhood is not for nothing. Surely our God, who is Love and Consuming Fire, has suffered this pit of hell in our midst for some divine purpose. Surely in the fires of this conflict we are to be fused and welded into a common womanhood such as the world has not seen; a common womanhood, which will look upon it as a matter of course to give up the Saturday afternoon to raising our dear working-class girls, and helping them to work out the Divine possibilities of this womanhood of theirs; that will lead us to hold any culture and refinement we may possess, as a trust for the toiling women beneath us, shut out from our advantages; that will make us realise that God has made this poor darkened humanity of ours in his own one and indivisible image of Love, and that not the weakest member of the mystical body can be suffered to know corruption, without the whole body suffering loss and dishonour. Mothers write to me, saying, "I feel that God will not bless my efforts for my own sons, unless I do my utmost for these poor tempted and unfriended girls." Women write to me in trouble and perplexity, with regard to some servant or shop-girl: "Before I read your books, I should have turned her off at a moment's notice, but now I feel the deep responsibility we women have to one another."

In conclusion, may I earnestly thank the readers of THE CHRISTIAN for the sympathy and co-operation they have given me in circulating "Grave Moral Questions"?* That, in two months after publication, the little pamphlet should have reached its 45th thousand, shows how generously they have responded to my appeal to take fifty copies, and distribute them quietly and prayerfully among their friends. It is doing much to prepare the way for the petitions we are desirous of starting with the opening year from all our large towns in favour of the protection of minors from corruption. However much we may naturally shrink from publicity, there is evidently no getting a radical reform of the criminal law of England in the protection it affords to the young from all attempts to lead them into a dissolute life, without a wide appeal to public opinion. In the present state of public ignorance on the whole question, such a reform is simply impossible. I would, therefore, ask my kind and thoughtful readers not to slacken but redouble their efforts to get the facts known, and to continue circulating "Grave Moral Questions" by fifties and hundreds, till we have sufficient public opinion on our side to ensure a protection to the young, at least equal in stringency to the protection the English law accords to property.

ELLICE HOPKINS.

Percy House, Brighton.

* "Grave Moral Questions," 45th thousand, price 2d. Half-price for fifty copies. *Hatchards*, Piccadilly, W.

MEDICAL MISSIONS TO MOHAMMEDANS.

DEAR SIR,—A question has been asked in your columns concerning the best method of approaching Mohammedans with the Gospel of our Lord and Saviour Jesus Christ. Mohammedans may be placed in the same category with the Jews in one particular, that they are most difficult of access, and for a very obvious reason. The more of truth there is in any false or defective religion, the harder will be the task of those who seek to displace it or supplement it by the presentation of the truth as it is in Jesus; and as Jews and Mohammedans alike firmly hold the great truth of the unity of the Godhead, it becomes very difficult to persuade them that there is a trinity in unity, and that God sent his Son to be the Saviour of the world. Hence the absolute need of the most thoroughly Scriptural presentation of the Gospel to people with opinions firmly rooted in truth.

And what is the most Scriptural presentation of the Gospel? We had better take, *simpliciter*, our Saviour's earliest commissions to the Twelve, as recorded in Luke ix. 1, 2: "He sent them to preach the Kingdom of God, and to heal the sick;" to the Seventy (Luke x. 9), "Heal the sick, and say unto them, the Kingdom of God is come nigh unto you." Medical Missions offer to missionaries the most powerful weapon they can wield—the Gospel associated with the healing art. The proofs in heathen lands are now sufficiently numerous and well known. As regards Jews, I may be allowed to mention that Mr. Wilkinson's experience of the value of the medical missionary in the East-end of London, in disarming prejudice and gaining a hearing for the Gospel, is so satisfactory that he is now about to engage the services of a *second* fully qualified Christian doctor.

As regards Jews and Mohammedans combined, I may point to the successes in the Medical Mission at Jaffa, and to the action of the Church Missionary Society, which has just sent a doctor to the help of Mr. Bruce in Persia, and is in want of another for the Mission at Gaza. A medical missionary has recently been appointed to Damascus, and General Haig is earnestly desirous to see such a Mission provided at Aden, for the Sommalis and other Mohammedans, who in vast numbers visit that station; I may also mention Hebron, and other towns in Palestine, now in urgent need of this sort of Mission agency, without which the preaching missionary can make but little progress in winning souls.

I might speak of spots nearer home, in our own dark places of London, where the ministry of love and healing wins its way, and makes it easy for the preacher to follow, but I forbear.—Yours ever sincerely,

J. E. MATHIESON.

Mildmay Conference Hall, N.

For the Young.

THE SNOWDROP'S LESSON.

DEAR YOUNG FRIENDS,—Do you not miss the Summer flowers? I am sure I do! I miss them as sweet familiar faces; and as I hear the wind sweeping through the leafless woods, it seems to me as though it was also seeking them, and sighing as it sought in vain. They are wonderfully beautiful, these wild flowers, that come trooping into the meadows and woods at the first call of Spring; and only leave us when Winter drives them away. Yet even now, if you could come with me into the deserted woods, we should find some treasures left. Some bright crimson leaves are still clinging to the brambles, and in the tangled hedge you may see some ivy leaves, delicately veined and tinted with rich colours, climbing over the soft green moss.

And the fungi—do you know them? Some are like little stools and umbrellas; others like tiny white trumpets; best of all is the bright scarlet cup-moss. This grows on the damp pieces of wood in hedges and ditches. Such a bright scarlet cup, the colour of your favourite holly berries.

I wonder which is your favourite flower? Perhaps, like me, you have a great many, and can hardly say which of all these you like best. Well, I will tell you one of my great favourites, and then I will tell you a few things it said to me. "But flowers don't talk." Hush! you must not be too sure. There are a great many voices in the woods that you cannot hear until you listen very attentively. I think, if you love the flowers very much, and watch them with earnest eyes, and are willing to learn, they will teach you a great many things. Lessons are not always pleasant, but a flower is a very patient teacher. Perhaps rather too patient, for it could only teach those who were anxious and willing to learn. Little boys and girls are not always quite so willing as they should be, and sometimes think it would be very nice to have no lessons at all!

The favourite flower I wanted to tell you of is the little Snowdrop. One of the very first flowers to greet us in the Spring, and show us that the Winter, the long cold Winter, has gone at last. Is not my Snowdrop one of your favourites too? It is such a modest little flower. So pure, so fragile, and yet so fearless. It is one of the very first to push its way through the moist brown earth; first a delicate little green sheath comes up, and then, unfolding, shows a lovely white blossom that stands courageously amid the cold winds, almost alone in the garden.

I think the birds must be very glad to see the Snowdrop, for it has a message for them as well as for us. Do they understand it, and know that Spring is coming at last, and that all the trees will soon shake out their green leaves, the swallows return, and there be an end to the days of cold and hunger for the patient robins?

Have you seen a snowdrop-root? "O yes," you say, "it is a little browny-white bulb." Dear children, have you ever thought what a wonderful power must lie hidden inside that little bulb? You have taken it in your hand; if you did not know, would you ever have guessed what a lovely flower would grow out of that little brown lump? You put it into the ground some few inches down, covered it over, and then—what happened? Did it stay there just as it was when you put it in? No, a wonderful change soon took place.

I don't think I could make you understand if I tried to explain what a chemical process is. But you will quite understand me when I say that the moisture, warmth, and air, woke up a power that had been lying asleep in that little bulb. What is this power? It is called LIFE. Wise men can explain to you when you grow older *how* it works in that snowdrop bulb; but I cannot tell you how it comes, nor can the wisest man. We only know it to be Life—that same power that brings the great oak-tree out of the tiny acorn, and that brings a chicken out of the egg which you find at breakfast to contain nothing like a chicken.

It is this wonderful power, then, that makes this little brown thing so different to a stone. Why, you might bury a stone ever so carefully, and water it every day, and take away all the weeds that grew over it, and yet nothing would ever come up. But the snowdrop will grow up, even without your special care. The pale green sheath will break through the earth, and push aside the little stones that are in its way, getting taller each day until the sweet flower stands in all its beauty, the herald of Spring.

Now, what did that little brown bulb remind me of? What was its lesson? It showed me what our hearts are by nature, and what they are when changed by the Spirit of God. Every little girl and boy is born into this world with a sinful heart; a heart that cannot please God unless it is changed. It is like that little bulb as it lay in your hand dry and useless, without the power to send up any lovely flower. No, the change had to come first. And so the Lord Jesus must have your little heart; then He will fill it with his love, and there will be a new power working within you. A silent, but wonderful change, that will change your heart from a stony heart into a heart full of love to Him. That little stone I spoke of could never be changed into a root that would send up a lovely flower, but the Lord Jesus can change the very hardest heart. Then, what a lovely life will grow out of that changed heart; a life that will be a comfort and blessing to all around, pure and white in the midst of a great deal of evil. Passing through this world as the snowdrop passed through the soil, without defilement.

Dear children, shall we not pray together for this new heart? I cannot explain to you this change, but read what is said about it in the third chapter of John's Gospel. There our Lord said to Nicodemus, "Ye must be born again." Nicodemus could not understand how he could be born again. And I cannot explain it to you any more than I can the life in that little bulb. But I know it is a new life, and all can see its effects. Foolish children might say the first time they saw a bulb, "It is only a little sort of stone, I won't believe a white flower can come up out of it." But, if they wait, you know what they will see. Ignorant men may say they do not believe in any real change, but they dare not question that there is a mighty power at work when they see it working before them. A gentle, modest, Christian child, loving to all around her, will shed an unconscious influence wherever she goes; she will show that there is a power keeping her—a power that is stronger than the world, the flesh, and the devil.

There is one other thing to remember; Life must show itself. The white snowdrop could not remain hid in the earth; it must come up; it must little by little unfold its sheathing leaves. The flower is not seen suddenly; first it is but a tiny blade; but the sun smiles on it, the rain nourishes it, and little by little it rises higher until the blossom opens—a perfect snowdrop.

You remember what was said of the Lord Jesus during his beautiful childhood. "And Jesus increased in wisdom and stature, and in favour with God and man."

Was not this just like the words spoken about Him many, many years before He was born? "He shall grow up before Him as a tender plant, and as a root out of a dry ground." His beautiful life was indeed that of a lily among thorns. I wish the life of each one of you might be like a tender plant, growing up to his glory. For it would be his Life reflected in you, and his Power made perfect in your weakness.

Dear little friends, when you welcome my favourite snowdrop among the golden and purple crocuses in your gardens, don't forget its lesson, and remember that the Lord Jesus wants your life to be like this little flower, pure, gentle, and modest. A. M. C.

JESUS, OUR REST.

IN our world-weariness we often sigh
For the bright home
Far, far, beyond the starlit temple's dome,
And azure sky,
And say that there is rest
To make us blest.

We see our earthly lights go one by one
Up there to shine,
While we remain in loneliness to pine,
Till work is done;
And look for joy and rest,
Still further west.

This is world-weariness, not faith, hope, love:
They smile and tell
That all, if in our Father's hands, is well.
Not there above,
But here, God's will is best,
And He gives rest.

World-weariness, thou art not his, so fly!
'Tis unbelief
That comes, in thee, to sully holy grief
With wish to die;
For faith, hope, love, shall rest
On Jesu's breast. J. H. S.

LAMB AND FLAG SCHOOLS AND MISSION.—Mr. J. C. Sherrard, Hon. Superintendent of this Mission, is in want of a lady teacher competent to take a class of about thirty young men and women, from sixteen to twenty-one years of age, at three o'clock every Sunday afternoon. His address is 7, Oxford-square, Hyde Park, W.

CARING FOR THE POOR OF PORTSMOUTH.—In connection with Miss Robinson's work, Miss Van Sommer writes an interesting little book, entitled "A Helping Hand," which gives an excellent idea of the work carried on in Portsmouth with so many evidences of God's favour. Until lately Miss Robinson has been able to care only for the need and comfort of soldiers, their wives and families; but she has been led to take up the case of the many poor people in Portsmouth, who are practically unreached by any organisation. She has already, with the aid of her helpers, rescued many from misery and degradation. It is intended to open a branch of the institute in a degraded part of the town. The cost of a freehold site would be £1450, besides the expense of the building and furnishing.

KINGSLAND GOSPEL MISSIONS.—The work of this Mission now embraces five centres of active labour in the North and East of London. This is an addition of two during the year now closed. The work at Millwall is carried on by one of the converts. The hall there is always crowded, and sinners are being converted through the preaching of the Word. A larger hall is urgently required. At Old Ford two rooms have been made into one, but is insufficient to accommodate the large numbers that wish to attend. The whole of the work at this place is voluntary. The Gospel, in all its fulness and power, is preached at all the halls by working men to working men; and the work in all its branches has been greatly blessed. Mr. William Chorley, 79, Norfolk-road, Islington, N., superintends the Mission.

Notes and Comments.

IN another column we notice "Footsteps of Truth," the new magazine started by Mr. C. Russell Hurditch. We wish it the good success which the first number promises it will deserve.

Rev. R. W. McAll has issued an important letter to his fellow-labourers in the Mission to the French *ouvriers*, with regard to the manner of preaching of the Gospel suggested by the recent visit of Messrs. Moody and Sankey to Paris. A *résumé* will be given in in our next.

Our friend, Mr. Gordon Forlong, writing from New Zealand, sends us very earnest words as to the need of young converts being led into the deeper teaching of God's Word. He writes: "It is one thing to give birth to infant converts, one thing to rejoice in them as infants, milk-fed babes, but quite another thing to make able, calm, powerful men of them; deep, well-taught, sound Bible scholars; accurate in doctrine, and able to go deep into the mind of God." We agree with him as to the urgent necessity in these days for careful Bible instruction, in order that converts may not be led away into prevalent errors, but may be mighty in the Scriptures.

The Dublin correspondent of *The Lady's Pictorial* has made friendly reference, in the last two issues of that journal, to the recent Mission by Messrs. Moody and Sankey. The testimony is valuable as coming from one whose pen, as a rule, is occupied in recording the doings of the more fashionable and frivolous portion of society. In the last week's letter the writer says:—

Messrs. Moody and Sankey have done, and are doing, a very remarkable work—regard it in what light we may—and one which I believe will not soon be forgotten in our city. I have again to record the cruel selfishness of certain so-called Christians, chiefly women, who block up the seats at every service, to the exclusion of the really anxious inquirers, and those who stand most in need of the Word. And this, not to derive any religious benefit, for, according to their own account, they were "saved" long ago; but for the selfish gratification of boasting that "*indeed they never missed a single service.*" Such conduct is, in my opinion, most blameworthy.

Probably the writer errs in supposing that these faithful attendants on the services did not wish "to derive any religious benefit;" at the same time, the reproach of "selfishness" is not uncalled for, and it behoves all Christians, who are worthy of the name, to consider, first and mainly, the pressing needs of the unsaved multitudes around them.

A series of letters on Lay-preaching is appearing in *The Nonconformist and Independent*. One, by "A Lay-preacher," contains the following passage:—

The more I think of it, the more it seems to me that this notion of a settled "congregation" to be "attracted" to a chapel, tempted to pay pew-rents, and kept hearing something or other, year after year, *without being converted to God by it*, is simply appalling! I do not know how our ministers feel about these respectable people who hear them thus, and, to all appearance, are no better for it; to judge by their way of preaching, some do not seem to care about it at all, for they do not preach as if they wanted to convert them, or thought they needed conversion. On the other hand, it does not seem to me that one of the Apostles—say Paul—would have cared two straws about getting a man to hear him at all, except with a direct view to that man's conversion; and any Apostle's preaching to him, judging by some three or four addresses we have on record, would have been very directly fashioned to that end. The man would, at least, have been made to feel very "uncomfortable" till he was at peace with God; a process which a large proportion of our ministers seem rarely to attempt, and still more rarely to succeed in.

A little further on he says:—

An essay about some text or about some moral duty may be well in its place, but it is not "preaching." I once attended a church for six months during "supplies," and only once during that period was the Gospel preached. I do not want to split hairs over what the Gospel is; I mean that not any Gospel was preached during that time except once; that people were only once told that, if unconverted, they were in any danger or extremity, and invited to *any* kind of deliverance or salvation! Laymen hardly ever preach like that; and a little of their preaching would bring back some of our ministers to evangelicalism, and the primary duty of their office.

The remarkable thing is, that this is even in some sense recognised. Dr. Clemance says laymen would be heard where clergymen would not, because theirs would be recognised as solely a labour of love; and we "ought" to "go out" and evangelise the masses. In plain words, it seems that while people who are supposed either to value Christian truth as priceless, or at least to have been brought to feel some interest in it, in our "congregations," must and will listen to none but a minister, we are thought best capable of reaching people who make no pretence of caring for the Gospel at all! Let us have done with this mockery, and look facts in the face. If ministers can preach the truth best, then, in God's name, let them come and take up the chief share of their chief duty. If, on the other hand, laymen have "advantages," then let our sleeping congregations have the benefit of these also.

Another correspondent writes that early in November, services were commenced in connection with the Church at Grafton-square, Clapham (Rev. J. Guinness Rogers, B.A., pastor), at a Mission Hall large enough to hold about 400 persons, at Queen's-place, Wandsworth-road, every Sunday and every Friday evening: the services on Sunday evening conducted chiefly by lay members of the Church; those on Friday evening by Mr. Noakes, the theatre preacher, of Bethnal-green. The attendance was most encouraging; last Friday and last Sunday there were about 200 persons on each occasion. One result has been the discovery of preaching talent in six members of the Church, and another the presentation of the four following propositions by the writer of the letter:—

Firstly.—The poor of London are now, as in Apostolic days, ready to hear, receive, and accept the Gospel.

Secondly.—The work of preaching to them should be undertaken chiefly by the *lay* members of our metropolitan Churches.

Thirdly.—All our Churches possess the requisite lay talent for the purpose, which only needs developing and guiding.

Fourthly.—That it is our duty as a denomination, and that of each Church individually, to set all this vast machinery in motion at once for the promotion of Christ's kingdom.

No one can read this correspondence without having forced upon him the conviction that there must be something radically unsound in the system by which ministers are prepared for their vitally important work, and in the relationship between ministers and their congregations.

In a letter to the Home Secretary, which has been published, Mrs. Bayly (author of "Ragged Homes and How to Mend Them") refers most forcibly to what has been a great curse of London, and has brought incalculable misery upon tens of thousands of wives and children — Saturday evening drinking in public-houses. With perfect truth she shows that Sunday drinking is comparatively a small evil, when viewed alongside of the Saturday night excesses. She therefore urges, and the plea is worthy of all thoughtful consideration, that Saturday evening closing, either at 10 o'clock (after which hour, we are told by Mr. Weylland, Superintendent of Public House Missionaries, the drinking is only "forced" drinking), or earlier, is one great remedy for meeting the great curse of drunkenness, and lessening the awful consequences which are entailed upon the innocent and the weak.

Of the drunkard's home we read in this admirable letter:—

While mutual recriminations [between husband and wife] are going on, the children huddle together, and look on in mute terror; they do not cry—such children seldom shed tears; nature could never furnish a fountain to meet such demands. Sometimes they will make their escape, and wander about for hours in a condition of starvation. Often after the father has left the scene, children almost in a state of insensibility from suffocation are drawn out from under heaps of "night-straw" or dirty rubbish of some kind. There, in their place of concealment, they will, as they are able, listen to what is passing. The elder ones may in some way have earned a few pence in the course of the week; the father will find this out, and take the money to expend at the public-house. To get rid of the father in any way is the one absorbing desire; until his foot is heard going down the stairs no one can breathe freely.

We trust this important subject of Saturday evening drinking may speedily receive the considerations of the authorities.

The lamentable want of strong public sentiment in regard to drunkenness is shown in the fact that tens of thousands of persons weekly and habitually become thoroughly intoxicated in the various drinking houses of London; and yet, although those houses are under the direct supervision of the police, and are only able to carry on their trade with the licence of the magistrates, *scarcely ever* is any person engaged in selling drink prosecuted for knowingly promoting drunkenness by serving with drink a person no longer sober. If the renewal of licences were refused to persons convicted of thus conniving at and promoting drunkenness, and if the authorities really saw to it that the police took the matter in hand, we believe a great step would be taken towards removing our national disgrace.

In the abolition of dens of drunkenness for the national benefit, there can be no cry raised of "confiscation." It is time, in this age of civilisation, that, at any rate, every public-house in which the law is habitually ignored in regard to the serving with drink persons no longer sober, should be shut up: and then well-conducted houses may be dealt with upon another basis. We cannot see why such countries as Norway and Sweden should put us utterly to shame in regard to the management and supervision of the drink traffic.

In contemplating the memorials of the late well-known Bishop of Winchester, as unfolded in the third volume, recently published by his son, Rev. Reginald Wilberforce, we are greatly struck with the revelations of his inner life, in which we find a strange lack of happy religion, of "the joy of the Lord." *The Record* rightly observes:—

Spiritually he walked in the shade, not in the sunshine. We should not allude to this subject, but that it must force itself on the attention of any thoughtful Christian reader of the volume. The question naturally occurs, What was the cause of Bishop Wilberforce's constant depression and ejaculations *de profundis*? Was it that his busy career, and his continual contact with society, stunted the growth of his spiritual life? Or was it that his religion was not bright because it was

not evangelical? Perhaps both these causes were at work. Anyhow, it is a thing to be marked and pondered over, that while the men he called "Puritans," a Venn, a Baring, a Waldegrave, so far from being gloomy in creed and morose in life, enjoyed the sunshine of God's countenance, and diffused light and warmth around them, he, the great leader of the High Church party, and a man with every natural gift, and every token of success to make him happy, longs and yearns all his days for a conscious sense of peace, which somehow he never seems to grasp.

The one thing needful, indeed, is to cling to Christ as the only Saviour; and that Samuel Wilberforce did so no one ought to doubt for a moment. But to be happy and useful in the highest sense it is necessary to know and rejoice in a present salvation. The tendency of the Bishop's religious system would be to stamp this as presumption; and when we see the effect of his own system on his own mind and spirit, we cannot but feel that some whom he opposed and despised could have shown him a more excellent way.

These are words of wisdom and of truth; and those who from this volume see into the heart-life of this highly gifted man, will thank God for the blessed Gospel of present salvation, and for the possibility set forth in God's world of continually walking in the light, being endued with power, and rejoicing in God through faith in the Lord Jesus Christ.

History is repeating itself in the revival of the deadly errors of bygone ages. That in the nineteenth century, in our highly-favoured land, the custom of praying for the souls of the departed should be extending, seems well-nigh incredible; and yet such is the fact. Not long ago the examining chaplain of one of our Southern bishops published an able book in defence of this Popish custom; now we have to regret the very unsatisfactory way in which it has been dealt with in a letter by the Bishop of Peterborough.

The Bishop says, "The belief was general in the early Church that the souls of the faithful, though free from all suffering, were capable, while awaiting their final consummation and bliss, of a progress in holiness and happiness; and that prayer for such progress might therefore be lawfully made on their behalf by the Church on earth." He adds that the Church of England has not formally condemned the practice, and that it has power, if it think fit, to revive the practice, in exercise of its "power to decree rites and ceremonies." It seems that the Bishop is of opinion that "the celebration of the Holy Communion for the repose of Dr. Pusey's soul" was not unjustifiable. He also appears to assume that there is a distinction between the Roman doctrine of purgatory and prayer for the faithful dead, as he says, that during the time of their "sleeping in Jesus" they might make "a progress in holiness and happiness;" this latter theory, he states, was entertained by primitive Christians, and has never been condemned by the Church."

We call attention to this subject as affording a striking illustration of the paramount importance of following only the Word of God. That prayers for the dead, celibacy of the clergy, undue exaltation of Mary the mother of Jesus, hierarchical pretensions, and many other gross errors, existed in the germ during the early Christian centuries (the fourth and fifth, at any rate), is clearly shown from reliable early Church history; but that such errors are clearly opposed to the Word of God is no less clear. God forbid that it should be said of our land, blessed with an open Bible, "Ye have made the Word of God of none effect through your traditions."

AN APPEAL FOR MISSIONARIES.

WE, the undersigned members of the China Inland Mission, having had the privilege of personally labouring in many provinces of this needy land, and having seen with our own eyes something of its extent, and of the great spiritual needs of the untold millions of its inhabitants, feel pressed in spirit to make a united appeal to the Churches of the living God in Great Britain and Ireland for earnest, persevering prayer for more labourers.

We saw with thankfulness a few years ago the generous sympathy called forth by a knowledge of the terrible famine of the bread which perisheth in the northern provinces, and some of us personally took part in distributing the practical fruits of this sympathy among the needy and dying. Many lives were saved, many hungry ones were fed, many naked ones were clad, needy and destitute children were taken in and cared for, some of whom are still under Christian instruction.

A more widespread and awful famine of the bread of life now exists to-day in every province in China. Souls on every hand are perishing for lack of knowledge; more than a thousand are passing away into death and darkness every hour. We, and many others, have been sent by God and by the Churches to minister the bread of life to these perishing ones; but our number collectively is utterly inadequate to the crying needs around us. Provinces in China compare in area with kingdoms in Europe, and average between ten to twenty millions in population. One province has no missionary; one has only one, an unmarried missionary; in each of two other provinces there is only one missionary and his wife resident; and none are sufficiently supplied with labourers. Can we leave matters thus without incurring the sin of bloodguiltiness?

We plead, then, with the Churches of God at home collectively, and with our brothers and sisters in Christ individually—

1. To unite with us in fervent, effectual prayer, that the Lord of the harvest may thrust forth more labourers into his harvest in connection with every Protestant missionary society on both sides of the Atlantic.

2. A careful survey of the spiritual work to which we ourselves are called as members of the China Inland Mission has led us to feel the importance of immediate and large reinforcements; and many of us are daily pleading with God in agreed prayer for forty-two additional men and twenty-eight additional women, called and sent out by God to assist us in carrying on and extending the work already committed to our charge. We ask our brothers and sisters in Christ at home to join us in praying the Lord of the harvest to thrust out this "other seventy also." We are not anxious as to the means for sending them forth or sustaining them. *He* has told us to look to the birds and flowers, and to take no thought for these things, but to seek first the kingdom of God and his righteousness, and all these things shall be added unto us. But we *are* concerned that only men and women called of God, fully consecrated to Him, and counting everything precious as "dross and dung for the excellency of the knowledge of Christ Jesus our Lord," should come out to join us; and we would add to this appeal a word of caution and encouragement to any who may feel drawn to offer themselves for this blessed work.

Of *caution*, urging such to count the cost, to prayerfully wait on God, to ask themselves whether they *will* really trust Him for *everything*, whenever He may call them to go. Mere romantic feeling will soon die out in the toilsome labour and constant discomforts and trials of inland work, and will not be worth much when severe illness arises, and perhaps all the money is gone. Faith in the living God alone gives joy and rest in such circumstances. But also of *encouragement*, for we ourselves have proved God's faithfulness and the blessedness of dependence on Him. He is supplying, and ever has supplied, all our need; and if not seldom we have fellowship in poverty with Him who for our sakes became poor, shall we not rejoice if the day proves that we have been like the great missionary apostle, "poor, yet making many rich; having nothing, yet possessing all things"? He makes us very happy in his service, and those of us who have children desire nothing better for them, should the Lord tarry, than that they may be called to similar work and to similar joys.

May He, dear Christian friends at home, ever be to you "a living, bright reality," and enable you to fulfil his calling, and live as witnesses unto Him in the power of the Holy Ghost.

Yours faithfully in his service,

[Signed by Mr. Hudson Taylor and all the workers of the Mission, numbering nearly eighty.]

CHEER FOR DISTANT WORKERS.

MY DEAR SIR,—Some kind but unknown friend has for a long time past been sending me The Christian, and kindly continues so to do, but to my former address at *Cradock*. Will you allow me space to thank the kind donor, and at the same time to indicate the change of my address to "*Fort Peddie*," as below?

Let me also assure the sender that such kindness is not unappreciated. The paper is read with much interest in my own family, and frequently passed on to others, whose hearts are comforted by its simple records of faith and love manifested in earnest and successful Christian work. Such an example is worthy of imitation. There are doubtless many who, after they or their families have read their weekly illustrated or Christian paper, might with ease send such contributions to cheer the toiling missionary, afford pleasant reading to his family, or give him opportunity of passing over to needy and suffering ones some helpful and encouraging reading.

Commending to others this simple and easy way of casting bread upon the waters, I am, yours sincerely, Edwin Gedge,

Fort Peddie, Wesleyan Missionary.

Eastern Province, South Africa.

[As we have frequently stated, we shall be glad to supply the address of a foreign missionary to any reader who is disposed to fall in with Mr. Gedge's suggestion. Now that postal facilities are so great, a wide and effectual door is opened through which all may become helpers of missionary work.]

DRAWING-ROOM MEETINGS.—In connection with a forthcoming series of Drawing-room Gospel meetings for young women in the South of London, Mrs. Meredith asks us to state that there are many openings for the help of Christian women who are qualified to address such gatherings. Any friends who are willing to engage in this service are invited to communicate either with Mrs. Meredith, Nine Elms Mission, Wandsworth, or Mrs. Darwin Fox, Bedford-gardens, Kensington, W.

HOME OF REST, WALTON-ON-THE-NAZE.—By the liberal gift of a kind friend, Mrs. R. H. Moore, of 102, Regent's-park-road, N.W., has been enabled to open this Home for the relief of poor people needing rest and change of air. The rent has been paid by a lady. During the past year over sixty mothers and nearly the same number of children were received at the Home. All were suffering from some bodily trouble, and in many cases they returned home restored. While the body is cared for, it is endeavoured to bring the love of Jesus before the inmates.

MISSION TO ITALIANS.—In commemoration of the fifth anniversary of the founding of the Italian Mission in London, an entertainment was given last week to mothers and children at the Mission Schools, Onslow-street, Farringdon-road, in the heart of the Italian colony of the metropolis. Tea was provided in the afternoon for the juveniles and their mothers, some of whom brought their babies with them. Illuminated text-cards were presented to the children, and bright red handkerchiefs, which the girls placed on their heads after the Italian fashion. A number of ladies and gentlemen interested in the Mission were present. The hope is entertained of erecting at some future date a Protestant church for Italian worshippers in the metropolis, or, at all events, near it.

MESSRS. MOODY AND SANKEY.

BIRMINGHAM.

THE work of Messrs. Moody and Sankey at Birmingham commenced on Thursday last. The letter of invitation, asking them to revisit Birmingham, was signed by a much larger number of ministers of all denominations than the one preceding their last visit, there being this time about an equal number of the signatures of clergymen and Nonconformist ministers. A spirit of union and brotherly feeling has been on the increase in Birmingham, especially through the "blue ribbon" movement, in which so many Christian workers of all denominations have co-operated heartily, with great mutual advantage and blessing. Still, there can be no doubt that Birmingham, in many respects, presents a far less favourable field for the labours of our brethren than many of the places they have visited; hence we may specially thank God for having sent them to the place where they are particularly needed.

In December last special united prayer-meetings were held in connection with the forthcoming Mission, and during the present month those meetings have been resumed; though not very largely attended, they have been of the right kind. The mid-day prayer-meeting on Saturday, January 20, at the Y.M.C.A. rooms, was very good; and the spontaneous petitions of the brethren assembled, contrasted very favourably with the somewhat formal prayer-meetings carried out according to pre-arranged (and sometimes printed) programmes, which were held in some places during the recent Week of United Prayer.

On Thursday evening a large number of influential Christian men assembled on the platform of Bingley Hall, to show their sympathy with the work of the Evangelists. The meeting was a very mixed one, and it was cheering to see that those outside the membership of the churches evidently mustered in great force. The hall has been arranged to seat 9000, and probably nearly 8000 were present on Thursday evening. The singing was heartily taken up; in contrast with the vast volume of congregational singing, Mr. Sankey's solos, so full of heart melody, were very striking, and produced a visible effect. Mr. Moody preached with his usual impressive power on the subject of "Repentance."

The attendance on Friday evening was not so large, there being probably nearly 6000 people present. This was to a very large extent accounted for by the fact that Friday evening is an inconvenient one for many working people. The interest in the work seemed to deepen, and the heart-searching words of Mr. Moody were well calculated to arouse Christians to pray and work and expect great things. There was no after-meeting, but the great bulk of those present remained to a prayer-meeting in which a great many took part.

The meeting on Friday opened with the singing of the hymn, "Man of sorrows, what a name!" by Mr. Sankey, the choir joining in singing the last line of each verse. The contrast between the touching pathos of the words and music descriptive of the Saviour's sufferings, and the burst of joyful adoration, "Hallelujah! what a Saviour!" was very telling indeed, and the meeting seemed wonderfully touched, not by mere music, but by the pouring forth of Christian hearts in song. Mr. Sankey also sang during the evening, "Hark! the voice of Jesus crying," and "Must I go, and empty-handed?" Mr. Moody delivered a rousing and appropriate address on "The Qualifications for Christian Work."

It was very cheering to see on Sunday afternoon the constant streams of incomers flowing into the hall; before three o'clock the hall was full. Some few seats in the gallery were vacant, but, on the other hand, the gangways between the seats in the body of the hall were filled with masses of people standing. Probably there were not less than 10,000 present. There were more men than women in the vast assembly, which was not made up of ordinary go-to-meeting people. Working men were there in thousands; indeed, in glancing over the huge assembly, it seemed to be more a working men's gathering than anything else. It was very striking also to note the presence of so many young men and young women. It might well be said that the right kind of people had been brought to the meeting.

At the close of the service, a short prayer-meeting was held, during which Mr. Moody asked any who wished to be prayed for to stand up; a considerable number responded, of all ages and classes. At the close of this prayer-meeting, the workers went amongst inquirers, and some deeply interesting cases rejoiced the hearts of those who had been praying, and waiting for the blessing. In one case a husband and wife stood up, and were afterwards spoken with personally. The wife had backslidden, and the husband for the first time was seeking the Lord. Many Christian workers are gathering from all parts, and "there is a sound as of abundance of rain."

Mr. Moody, having previously read from Ez. xxxiv., and also Ps. cxix., clxxvi., took for his text the words, "The Son of Man is come to seek and to save that which was lost." He said: I know of no verse in the Bible that has more in it; from it we learn what Christ's mission in this world was. He seems to delight in his name, "Son of Man." There are 256 different titles given to Christ in the Bible; but 38 times He used this title of "Son of Man." Every heathen religion shows us man trying to work his way up to his god, whatever that may be; but the religion of the Lord Jesus Christ is God revealing Himself to man.

Mr. Moody said God was always the seeker after man, though man ought to be the seeker after God. Dealing with the subject of Christ seeking us, he brought home the truth, showing that every Gospel sermon, every tract given, every invitation to come to Christ sent in a letter, every visitation of sickness, every bereavement causing men to follow to the grave with sad hearts those whom they loved, are so many ways in which Christ is seeking that He may save. He graphically pictured the narratives of the restoration of sight given to Bartimeus, and the conversion of Zaccheus. He remarked that two classes of persons believed in the conversion of Zaccheus: the poor, for he gave half his goods to feed them, and those whom he had defrauded, for he restored to them fourfold. I would not give much for a religion, added the speaker, that is all gush and sentiment, and does not enter into every-day life. A woman came into one of our meetings some time ago, and four or five bottles of wine came up before her soul. She said, "I stole them from my master, and he is dead." I said, "Has he no heirs?" "Yes," she said, "he has a son." I told her to give the value of the wine to his son. She took a £5 note to him, and insisted on his taking it. Then she came back telling me what light and praise filled her heart. I knew a man who gave about £300 restitution-money before he could receive Christ.

Nearly half an hour before the time of the evening meeting the hall was full, and the doors had to be closed. A large crowd, unable to gain admission, were from that time waiting outside, where they were directed to a Presbyterian chapel, in which an overflow-meeting was to be held. Open-air addresses were also given in the streets; two lady workers specially being usefully engaged in that way.

Within the hall the sight was well calculated to gladden the hearts of those who had been praying and waiting for the blessing of God upon these special services. Every seat was full, and there were masses of people standing on all sides. Certainly more than 11,000 people must have been present at the evening meeting, and a more completely mixed assembly as to age, class, character, &c., it would be impossible to conceive. It seemed as though the singing of the Christians assembled was specially heartfelt and earnest, and when Mr. Moody, with fire and force unabated, spoke to the vast audience, he struck home with an intensity of pleading, convincing simplicity and earnestness which went to the heart and conscience, and won solemn attention from all. Mr. Sankey sang with all the old power, "There were ninety and nine that safely lay," and also "Waiting and watching for me," amidst a hush of universal stillness.

Mr. Moody at the outset of his address announced that he intended to take for his text a question, an exhortation, and a command; the question being "What seek ye?" the exhortation, "Seek ye the Lord while He may be found;" and the command, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." He alluded in the course of his address to the many various motives that had brought them there, and, after forcibly dwelling upon the various motives, told a story of a man in Philadelphia, who had gone to a hall before the meeting to see 10,000 empty chairs, who then wanted to see the empty chairs filled, and therefore remained to the meeting, and was converted to God. Mr. Moody, exhorting to earnestness, and having accused men to-day of not being in earnest about salvation, drew a vivid picture, contrasting the sorrows and sins of earth with the eternal life in heaven, where there are no grey hairs and stooping forms, no cemetery, where perpetual youth is stamped on every brow, and there are life, and peace, and joy with Christ for ever. Mr. Moody then dwelt upon the command, "Seek ye first the kingdom of God," which he said meant that each one was to seek the kingdom of God before leaving the hall that night,—"now, this very moment."

After a very powerful exhortation to seek the Lord at once, Mr. Moody asked all who wanted to be saved to meet him in one of the side galleries of the hall, which was separated from the main building by a curtain. Between 300 and 400 of all ages and classes responded to the invitation, and Mr. Moody addressed them, specially dwelling upon the words, "God is my salvation" (Is. xii. 2). Cards were given to all present, upon which they wrote their names and addresses. It is to be hoped that these inquirers will be further helped. They were then dismissed; but from inquiry amongst them, it was very manifest that they required much personal dealing and instruction.

After a short prayer-meeting, the great gathering in the hall dispersed, many seeming anxious still to remain, but there was no further invitation given, and therefore it was impossible for Christian workers to deal with them.

THE WORK IN PLYMOUTH.

Sir,—More than three months have passed away since the Evangelists left Plymouth, and it is time to answer the question, "Does the work last?" Unhesitatingly, I answer, it does; nay more, it is ever increasing. The Christians were so quickened at the time that they have gone forth with double their old vigour to work for the Lord, and the new converts have been letting their light shine far and wide. Bold and brave in the confession of their faith, they have often put to shame those who think it right to hide their light beneath a bushel.

Without entering into interesting details of individual conversions, the life of the work has been seen in *the maintenance of the religious services*. Adjourning to a hall that holds about 1200 people, some of the Committee, with the help of Evangelists from the Evangelisation Society, have carried on the work, and gathered in many precious souls. Those whose hearts were touched by Mr. Moody's preaching, but who had not the courage to come forward at the time, have decided for Jesus at these meetings, and gone on their way rejoicing.

In addition to this, *Light has been carried into the Villages*. Many cases have been deeply interesting. A man came one night in pouring rain from a village four miles from Plymouth. He was converted. No sooner had he gone back than he gathered his friends and neighbours together to tell what Jesus had done for his soul. We hear of crowded meetings to listen to the young Evangelist. Two villages had groups of noisy, scoffing young men. Whenever any good was going on, they would occupy the seat of the

scorner. The ringleader from one village got a blessing under Mr. Moody; others followed, and now from these young men has been formed a band of earnest and devoted Christians, who are doing all they can to win souls for Christ. Speaking of the blessing in these places, a gentleman who lives in the country, and knows it well, writes to me: "I should not think there is a village in the neighbourhood where converts have not become the centres of blessing."

The "'Bliss'ful Brothers Club" is another outcome of the Mission. Under the preaching of Mr. Moody and Mr. Bliss many drunkards were converted. These men agreed to meet every Saturday evening for prayer and praise at a small hall which they had hired. Some Christian gentlemen attend their meetings to help them. The members subscribe sufficient money for expenses, and for help to any sick member. If any one is absent, from sickness or other cause, the members visit him. One hundred members are now enrolled.

I may add, that the character of the work carried on by Mr. Moody and Mr. Sankey has deeply impressed many of us. Had the converts been the result of excitement and feeling, then the work would quickly have died away. But the Scriptural basis of the work manifests itself in the lives and conduct of those who have found peace. On all sides of us we see the manifestations of a deep and spiritual fervour, and while the number of communicants has greatly increased in churches and chapels, the labourers in the Lord's vineyard are also multiplied.—Yours faithfully, GEORGE F. HEAD.

Vicar of Charles, Plymouth.

LEGALISED VICE IN THE COLONIES.

SIR,—I rejoice much at the space you give to the Social Purity movement. I learn that some, with more prudery than piety and humanity, have been offended at you for giving room to such writings as those of Ellice Hopkins. Let me tell of benefit which has accrued to distant Australia through the matter you have from time to time inserted on this subject.

As you are aware, there is a large party (and up till lately a growing party) in favour of enacting Contagious Diseases Acts in the various colonies of Australia. Queensland has such a law, and one has been introduced and read a first time in New South Wales, very much I believe by the influence of the authorities of the Royal Navy. In order to raise the standard of purity, of righteousness, and health, I was led when visiting Sydney to call a conference and to lecture on the Hygienic Failure of State Regulation. This eventuated in the formation of a Social Purity Society for New South Wales, in which are to be found many influential persons; and I found that the articles in THE CHRISTIAN had prepared many to take up the question with earnestness.

Materialists are pressing forward State Regulation everywhere; let Christians throw aside false shame, and speak out and uphold chastity of walk and conversation.—Yours, &c.,

Port Adelaide. J. C. KIRBY.

MR. SPENCER WALTON'S ten days' Mission at St. Michael's School-room, Bournemouth, resulted in about two hundred names being taken as inquirers, the larger number of whom, we believe, professed faith in Christ. Some were very noteworthy cases. Mr. Walton has now gone to Pendeen, Cornwall.

"A CRY FROM EGYPT."—Mrs. Evered Poole desires to thank the kind friends who have come forward in response to her appeal, and furnished her with the means to send an ample supply of Bibles, Testaments, hymn and text books, and carefully selected Gospel tracts and books to Egypt, for the use of the soldiers. Four cases have been sent by P. and O. steamer, to avoid delay in supplying the need expressed. Mrs. Poole has been able to purchase some beautiful wall texts for the small Institute just being opened, and to further add to its comfort and adornment.

THE LATE MRS. BREALEY.

DEAR SIR,—Please permit me a little space to thank many of your readers for their letters of sympathy in my sorrow and bereavement. As some have wished to hear particulars of my beloved, departed one's last days, I subjoin a few of her words.

About three weeks before she was called home I returned from a meeting, and her first words were, "I have had two hours with Jesus. I never thought it possible that such joy could be known in this life. I was feeling very weak, and wished to go home, when it seemed as if someone had come between me and the Lord. I was very wretched, for it seemed as if that someone was Satan, making me see myself and my unworthiness. I cried to the Lord for deliverance, and my eye fell upon the words opposite my bed: 'Behold the Lamb of God, which taketh away the sin of the world!' As I read those sweet words, they were brought home to my heart as never before. It seemed as if my Lord talked with me, and there was nothing between us then; Satan had gone." And her face was lit up with a Divine joy which I had never seen before, though she had been a very happy believer for nearly fifty years, and a great sufferer for fifteen years, more or less.

Her sufferings at times were great, but her patience was wonderful. We got continual answers to prayer from God for her. "He holds my hand," she said, as she neared her departure. "Yes," I replied, "He will be our guide over death (Ps. xlviii. 14.), just as at the passage over Jordan by Israel of old." Once I asked her if she was perfectly happy. "Yes," she replied, because the Lord is my portion; He changeth not. I have often grieved Him, which is now a grief to me; but I did not want to grieve Him, and He knows it. Oh, how many have been my sins and failings; but, how much more his love and grace!"

As the disease increased she became delirious, yet the one theme, "His precious blood," "The white robe," were mixed up with her utterances. I asked if she had any wish to express, or if she had any care. "No," she said, "all my desires have been granted—I have not a care. All my dear children are in the Lord, and all are his servants. We are an unbroken family in the Lord, and shall all meet in heaven, never more to part. A little while, and we shall be all caught up. You will put this poor body under the earth, but Jesus will come for it, and a glorious body shall take the place of this poor corruptible thing."

And thus she closed her life pilgrimage. Her last words were, "Jesus"—"White robe"—"I have seen it." Another glorious change passed over her face, which was lit up as if a ray from the face of her risen Lord had fallen upon it; and soon she breathed out her soul into his hands who had redeemed her; she was with the Lord!

Oh, the joy and the sorrow mingled at such a time! Jesus knows how to come in and fill the gap made. We can sing by faith, "O death, where is thy sting? O grave, where is thy victory?" Thanks be to God for the victory given in Resurrection, which will give back to us our loved ones in Him.—Yours faithfully,

GEORGE BREALEY.

Clayhidon, Wellington, Somerset.

AFRICAN SETTLEMENT SOCIETY.—Through a clerical error which crept into the MSS., a mistake occurred in my letter of the following paragraph: "The climate being good, and milk procurable in winter" should read, "The climate being good, and mild in the winter."—W. WRIGHT, M.A., *Hon. Sec.*

OPEN-AIR PREACHERS.—Mr. Haig Miller last week gave an address of a very interesting and practical nature at the Y.M.C.A., 186, Aldersgate-street, on the qualifications requisite for successful open-air preaching. The following points were commented upon, and strikingly illustrated: A good voice, self-possession, naturalness of manner, good illustrative power, knowledge of Scripture, a large and loving heart, entire dependence on the Holy Spirit, a close walk with God, and a consistent walk before men.

ASIATIC REST, LIMEHOUSE.

WE are pleased to learn from our friend Mr. Salter that the past year has been one of special encouragement. He reports that a spirit of inquiry seems to be general among the Asiatics coming to this country, and that they are far more willing to listen to, and to converse upon, the truths of Christianity than ever before. Formerly the missionary was looked upon as an intruder, and his visits were often resented on shipboard, but now the man and his work are more understood, and his visit is taken, not merely as a matter of course, but as a matter of interest.

Some idea may be formed of the importance of this work of visiting the ships (which forms one branch of our friend's work) by bearing in mind the fact that on the average more than 500 Asiatics come into the docks every week, and that as many as 10,000 Asiatics and Africans, including East Indians, of various races, Chinese, Japanese, Persians, Malays, Africans, of various races, &c., come to the docks in the course of a year. Very many men of all nationalities visit the Rest (which is situated at 377, East India Docks-road, Limehouse, E.) in order that they may inquire further about the Gospel of Christ; and books in all languages are ready there for them in the reading-room, to which Mr. Salter can refer in dealing with them.

During the past year the missionary's heart has been cheered, and the usual solitariness of the work relieved, by having on various occasions native Christians from foreign lands joining with him in simple meetings for prayer and praise. These meetings have included Christians from the "Palm Tree Church," Lagos, from Northern Persia, converted Mohamedans from India, a converted Hindu from Burdwan, an African from the Lower Nile, &c. And we are glad to learn that these only represent in a small degree the many converted Asiatics who through this agency and others are witnessing for Christ on ship-board.

The Asiatics coming to London are principally Mohamedans; and we have reason to believe that there is a wonderful mental awakening commencing throughout the Mohamedan world. Men will, at least, talk of Jesus, though they may be unwilling to admit the truth concerning his Divine Sonship and his atoning work, which the Koran so utterly rejects.

We feel more than ever that the old religions are losing their hold—they are dead; Asia and Ethiopia seem to "stretch out their hands to God." Are living Christians ready to go forward with the message of the living Christ, that the fire and sword of the Spirit may carry on a mightier work than the destroying fire and sword of Mahomed of old?

"A spirit of revival is in the air," it has been said; we thankfully accept the saying as applying to those among whom the valuable labours of the agent of the London City Mission at the "Asiatic Rest" are carried on.

MR. J. F. SHOREY, of New York, who has been evangelising in various parts of England and Scotland for the last twelve months, has now returned to the United States, where he purposes to resume Mission work. His labours in the past have been much owned of God, chiefly in connection with Gospel effort among intemperate men.

SIDMOUTH, S. DEVON.—Some eighteen months ago a branch of the Y.W.C.A. was formed at this pleasant little seaside town; through its different agencies it has been of considerable service to the young women in the place. There is a lack, however, of suitable and attractive periodicals for the table of the reading-room in High-street, and good books for the library. If any well-wishers of the work can help in supplying these deficiencies they will not go unrewarded.

SUNDERLAND Y.M.C.A.—The increased attendance of young men at the devotional meeting on Sunday evenings has caused a decision to be come to for the erection of a lecture hall, which is to be commenced as soon as the estimated cost is obtained. It is believed this extension of the premises will increase the efficiency of the Association, and afford scope for the continuance and expansion of the present religious agencies. Young men coming to the town will receive a cordial welcome.

GOSPEL TEMPERANCE WORK.

LANCASTER.

THE Gospel Temperance work in Lancaster continues to be carried on with increasing success and blessing. The meetings are kept up with unabated interest, and that without any exterior help. A quiet, earnest spirit prevails, and the work seems increasing in depth and real solidity. Every Sunday afternoon a service is conducted by Rev. Adam Scott, and our largest hall is filled; last Sunday many had to be turned away from the doors. On an average about forty pledges are taken at each service. But, best of all, we trust that the Gospel, which is faithfully and lovingly put before the people, is being received in not a few hearts; indeed, the simple words of testimony which are heard from time to time in the meetings show that some of those who have signed have gone a step further and taken Christ as their Saviour.

One good feature of the movement is the feeling of brotherly kindness which has been called out amongst the members of the different denominations. Perhaps the most important part of the work is that done by the visitors, whose unobtrusive but earnest and persevering labours are proving most fruitful. They not only help by their interest and sympathy to encourage those who find it hard to keep their pledges, but secure fresh adherents. During the first fortnight of this year more than 200 new pledges have been taken, over 100 of which have been gained by personal effort. Everywhere the visitors have been most cordially welcomed; indeed, the hearts of the people in many places seem to have been prepared beforehand, and it is the joy of these harvesters just to go in and gather the sheaves.

In some cases the visitors have been asked to come. Perhaps a wife wants her husband to sign; or one neighbour brings in another from the next house. One little girl led a lady to a house where three adult pledges were taken. In another a woman asked the visitors to come to her home, where she, another woman, and three men, took the pledge and ribbon. It is most encouraging to find how few, comparatively speaking, have broken their pledges, certainly not ten per cent. so far as we can learn—of these many have been induced to try again, and are being carefully visited. C. J. W.

MR. FRANCIS MURPHY AT BOURNEMOUTH.

The Mission was commenced by a meeting with Mr. Murphy and the committee and workers at the Y.W.C.A. Institute, on Saturday evening (13th). Earnest and strong were Mr. Murphy's words on the great and all-absorbing question of Gospel Temperance, and how to conduct its warfare. Peace and love, in truest charity, he urged upon the workers, that so the erring might be won, the weak strengthened, and the strong brought over to our side.

At 3 p.m., Sunday afternoon, in the Theatre Royal, the first public-meeting was held, and well attended by all classes, but principally of the lower orders. Mr. Murphy had the entire conduct of the meeting. Earnest and impressive words went home to the hearts of the people.

Monday afternoon's meeting was presided over by Admiral Sir B. James Sulivan, who gave valuable testimony to the importance of total abstinence.

On Monday evening Mr. Murphy had an enthusiastic audience; and if some rather shrank from the vivid portrayal and depicting of the vice we so deplore, yet we thank God if the poor drinker was led to despise and hate it also, and seek God's grace to sign the pledge and give it up.

Space will not allow of allusions to every meeting, or the many interesting incidents. On Tuesday Mr. Murphy had a monster mass meeting at Poole, and 150 pledges were taken. On Wednesday afternoon Admiral the Hon. George Grey was in the chair. His words were unanswerable—just, and full of manly English common sense. In the evening there was an immensely full house. An earnest Gospel address was given by Mr. Spencer Walton. A stirring and convincing speech came from Mr. Glover, who counts his Gospel Temperance converts, through God's grace, by thousands. Mr. R. C. Morgan spoke on the important question of the unfermented wine for sacramental use. While we know the difficulty, we must not hide from ourselves the necessity of adopting this substitute for alcoholic drink. Mr. Murphy's address was brightened with many telling anecdotes, intermixed with his Irish humour, and the ready wit that quickly allayed a would-be rowdy listener. 150 new pledges were taken.

Amongst those who have attended these meetings have been the Countess of Cottenham, the Countess of Dalkeith, the Lady Frances Pepys, the Lady Caroline Lister Kaye, the Lady Blanche Keith-Falconer, the Hon. Mrs. George Grey, Mrs. Dobede, Mrs. Cromyn, &c., &c. The Lady Blanche Keith-Falconer put on the "blue ribbon," also Mr. J. Monteith Douglas, an old abstainer of thirty-four years, and many a strong and hearty man and woman, young and old, beside little children, to whom we look forward that they shall, by God's grace, hold up the Temperance flag in years to come. In addition to Mr. Murphy, the speakers during the week have been Major-General Hutchinson, Admiral the Hon. G. Grey, Admiral Sir James Sulivan, Mr. J. Monteith Douglas, Dr. H. Nankivell, Mr. W. Mate, Mr. Glover, Rev. W. De Vear, Rev. H. M. Bull, Rev. S. Eldridge, Rev. G. Burgess, Rev. R. Colman, Rev. G. Everard, of Wolverhampton, whose admirable Gospel books are so known and valued by all; Miss Wingfield Digby, and Miss Le Geyt, who are invaluable workers in the cause of Gospel Temperance. Rev. A. C. Thiselton, of Dublin, also takes part in these meetings.

The number of fresh pledges taken has now reached 700. Those who signed on Monday last are now busy working in the cause, taking the signatures of others, and becoming occupied in this great work. Whole families have joined. Friends in the use of alcohol have now become brothers in its disuse, and wear "the little bit of blue."

On Friday afternoon, Colonel Hutchinson read Lord Wolseley's recent testimony to the benefits of abstinence in the army, as exemplified in the late Egyptian campaign. At the evening meeting Mr. Murphy read a letter he had received from Mr. R. T. Booth, at Mentone. He is getting better, and hopes to return to work in April. Mr. Murphy proposed that the meeting should send a telegram of sympathy and congratulation, which was carried with acclamation. The message was immediately dispatched.

On Sunday night, while the meeting in the theatre was being conducted by Mr. Murphy, the crowd outside was addressed by Rev. G. Trusler, Mr. Glover, and Miss Wingfield Digby.

A seven days' Mission has been held by Mr. W. Forbes in Maidstone. Large audiences assembled nightly in the Corn Exchange, and during the first four days upwards of 600 put on the Blue Ribbon.

A series of meetings has been held at the Shoreditch Tabernacle, Hackney-road, in furtherance of the Blue Ribbon movement. During the week nearly a thousand pledges have been taken, and 2000 blue ribbons donned.

The Danes are conducting a vigorous war against drunkenness in their capital, Copenhagen. The number of public-houses is to be reduced from 1350 to 300. No showily-dressed girl is to be allowed to stand behind a drinking bar to fascinate youth of the other sex. Landlords are forbidden to serve out drink to any person under eighteen years of age, male or female, or to any one already under the influence of drink. A drunken person is to be conveyed to his own dwelling in a cab or covered carriage at the expense of the landlord in whose house he took the last glass.

A YOUNG ENGLISH LADY, who purposes engaging in Christian work among the Huguenot population, in the Department Drôme, France, is anxious to meet with a suitable lady companion. She must be a fellow-labourer in the work of the Gospel, desiring only to lead souls to Christ. It is also essential that she should be able to defray her own expenses. Any communications, addressed to Miss D——, and sent to our care, will receive immediate attention.

MISS MITTENDORFF'S ORPHAN HOME.

DURING another year this devoted sister has been enabled to continue her labour on behalf of orphan girls. While she has had many mercies for which to thank God, she has passed through a year of no ordinary trial.

In July, scarlet-fever broke out among the children. This was all the more unfortunate, as at that time the house was being rebuilt. When it was supposed that this trial had passed away, the disease broke out afresh, and two of the little ones were taken away by death. The anxiety of all this brought Miss Mittendorff herself very near to death; but, happily, her life was spared.

The new building is nearly completed, and she hopes soon to increase her foster family to the former number, viz., 100 children. This institution, we may remind our readers, is for training destitute and deserted girls as domestic servants. Great pains are taken at the same time to lead these tender plants to an experimental knowledge of the Saviour.

The address of the Home is Clayton House, Epsom, Surrey, and it is open on Thursday afternoons between 2.30 and 4.30 for visitors.

THE GOSPEL IN FRANCE.

SIR,—Your readers have no doubt been interested in Miss Geldard's letters from the Drôme, where she is labouring with Miss Mudie. They commenced their work in France by a residence of two months with M. Marzials at Barnave. After becoming better acquainted with the circumstances of the neighbourhood, and with the language, they visited several of the surrounding villages before settling at Vercheny. As Miss G. has told you, there is a wide field of labour open to the unsectarian evangelist; the very same where, 150 years ago, the martyred Roger and Rane proclaimed the Gospel in days of more active persecution.

At Barnave, Pastor Marzials and his devoted wife are energetically carrying on various departments of Mission work, schools, orphanage, dispensary, and a Temperance café, the first of its kind in France, and one which has already produced good results. Beside all this, they arrange for evangelistic services in neighbouring villages. When I was in the neighbourhood last autumn, they arranged a meeting for me in their own Temple at Barnave, which was crowded, some Roman Catholics even being present, and the next day at noon in the village of Poyols, where in the dinner-hour a large company came together at very short notice, as well as at Châtillon the same evening. I feel sure that any earnest evangelist able to speak French freely, would be cordially welcomed in these villages of the Diois.

Madame Marzials is now in Scotland, seeking to interest Christians in the work, and she is forming a committee, including three or more of the neighbouring pastors, and several English and Scotch friends. Mrs. Lucas Shadwell, of Fairlight, Hastings, has written an interesting sketch of the past history and present condition of the Churches of the Dauphiné; and her daughter, who has visited Barnave, is a member of the Mission Committee.—I am, yours respectfully,

York, Jan. 16. Fielden Thorp.

LORD'S DAY REST ASSOCIATION.—In a New Year's address issued by the committee of this society, a brief but comprehensive review of the present position of the Sunday question is given. The ever-increasing activities of commercial life are dangers threatening the Sabbath as a day of rest, and need the constant attention of all who value the Sabbath. The tendency of several departments of the Government has been to give up portions of the Sabbath, as in the Post Office, and in allowing Sunday bands in the parks. The movement for closing public-houses on Sunday is yearly growing in strength. On the Continent, some improvement is taking place in the observance of this day.

AGED POOR AT THE "EDINBURGH CASTLE."

AMONG the festivities of the New Year, which have been got up with a view of benefiting the most needy classes, the dinner given by Dr. Barnardo, through the kindness of one friend, at the "Edinburgh Castle," Limehouse, was, perhaps, the most striking. The guests numbered one thousand. With a few exceptions all were over sixty years of age; but though they had arrived at a time of life when domestic comforts are most essential, all were *habitués* of casual wards or lodging-houses, and were thus not possessed of any settled home. The faces, nevertheless, presented striking contrasts, for though many were of the low-born type—the victims of ignorance and vice—not a few showed signs of having seen better days. Some even retained marks of culture; but whatever they were, or had been, they practically represented one class as they occupied the long, narrow tables prepared for them.

The great hall of the "Edinburgh Castle" and an adjacent smaller room were quite filled, and by six o'clock the plentiful dinner, consisting of hot roast beef and plum-pudding, was brought in. After the repast had been heartily enjoyed, Dr. BARNARDO explained that, having been more accustomed to deal with boys and girls, he had looked forward with some misgiving to this gathering; but the behaviour of his elderly friends had been quite unexceptionable. Having referred to the fact that the good cheer had been given by a gentleman who did not wish his name to be known, the Doctor went on to remark that all present had gone through a hard experience, and it was difficult to say a suitable word to them. The illustration of the echo was then given to show how, by accustoming themselves to kindly ways and words, they would get the same in return. It was advisable to go quietly along in life; for while in any case they received as many raps as they needed, those who went along quietly, trusting in God, were sure to do well. Dr. Barnardo addressed the company as being made up of many persuasions, a Jew, among others, having been noticed.

A very appropriate prayer then followed, after which came the hymn, "Have you any room for Jesus?" and then the Gipsy Brothers Smith were introduced. In a way likely to tell upon such an audience, these friends drew largely upon their own early rough experience, while pressing the Gospel and Temperance upon the acceptance of the men and women before them.

Mr. GROVES, who followed, also made several good points. When he heard that a dinner was to be given to a thousand homeless old people, he had involuntarily exclaimed, "Then it's not at an infidel hall of science; it's at some Christian place." The case was narrated of a man, described as having been "six feet of rags and bones," who was completely transformed into a happy, prosperous being by reading one verse from a twopenny Testament—"God so loved the world," &c.

This singular New Year's party separated soon after nine o'clock, all concerned having been gratified with a success which will, it is hoped, not be without permanent, good results.

TEMPERANCE IN TORONTO.—In Toronto and several other cities in the Dominion a fresh impetus has been given to the Temperance movement by the introduction of a branch of the Church of England Temperance Society and also of the Blue Ribbon Army. Many of the most prominent men in the city have identified themselves with either of these societies. A large number of persons have been induced to sign the pledge and adopt the ribbon.

TURKISH MISSIONS' AID SOCIETY.—A quarterly record, called *The Star in the East*, has been commenced this month by the above society, with a view to the advancement of Christian Missions within the Turkish Empire, and also in Persia and Greece. The work in Egypt, Sidon, Oronter, and Mount Olympus is commented on in the present number. A paper entitled "Among the Nestorians" will appear in the next issue. Copies may be had from Rev. T. W. Brown, 7, Adam-street, Strand, W.C.

TWO HINTS TO YOUNG EVANGELISTS.

BY AN OLD DISCIPLE.

I HAVE often thought that your excellent publication might be made (more than it has been) the vehicle of giving hints to evangelists, from Christians of some experience.

The two thoughts that I wish to impress on my dear young brethren may be well illustrated by a saying of my father's, and one of my mother's, sixty years ago. My father was fond of mechanics, and often pursued his researches after "perpetual motion," or the mending of some machine, till late, and it was my task to hold the candle, for gas had not then come into use. The often repeated injunction on these occasions was, "Now, John, hold the candle so that you can yourself see, and then I shall see." This illustrates the first thought I would impress on evangelists, viz., that they should endeavour by a prayerful study of the Word, and in dependence on the Holy Spirit, to get a clear view of the truth they wish to bring before their hearers, and to have some distinct aspect of truth before their minds, so as to prevent their addresses from being vague and pointless.

When we hear such addresses, in which no distinct impression of anything has been made, because everything has been touched upon, we are tempted to wonder if he is holding the candle so that he can himself see, or if he is just catching at any thought that arises, so that it has some reference to Jesus and salvation.

How different to this is the preaching and teaching recorded in the New Testament, which goes direct to the point aimed at, and leaves nothing vague or uncertain. Mr. Moody may be cited as a proof of the power of simple, direct preaching, in which everything that would obscure his main design is carefully excluded. We have, then, to seek the guiding of the Holy Spirit, so that our testimony concerning the person and work of the Lord Jesus may be what we have ourselves clearly apprehended and enjoyed.

My next illustration of the manner of some evangelists is an equally homely remark of my dear mother's. We lived in the country, and when we had friends to tea, and the meal was drawing near its end, my mother, thinking some one might want half-a-cup more, would call the girl and give her a whispered direction to put a little more water in the teapot; but the thoughtless girl would fill it, and when the expected demand was made for the half cup, and it was poured out, it presented such an appearance that my mother would unconsciously exclaim: "Oh, that girl—*she has drowned the teapot!*" This, as it appears to me, applies to those speakers who, after they have said what they really have got to say, and said what is likely, through God's blessing, to have good effect, go on to weaken that effect and weary the hearers by endless repetition and wearisome dragging out of the address.

"The drowning of the teapot" may be, therefore, taken to illustrate a crying evil in the preaching of many *young* evangelists especially. No doubt it often arises from a desire to make the truth more plain and forcible, but none the less does it tend to weary the attention and weaken power. Let us again look to apostolic example, as we have it, for instance, in Acts xiii. By historic reference and clear argument Christ is exhibited as the Saviour, and the cheering promise of pardon and full justification, with the solemn warning, is set forth, and all is left upon the heart and conscience. Our faith in the increase-giving God, and in his gracious purpose of giving efficacy to "the Word that goes out of his mouth," should be manifested in finishing when we have done. J. R.

IRISH CHURCH MISSIONS.—The New Year's meeting of this society, which has been held for years on January 16, took place in Lower Exeter Hall. The chair was occupied by Captain the Hon. Francis Maude, R.N., who said that although Ireland formed the subject of their meeting, they had not met to speak as politicians, but to pray both for Protestants and Roman Catholics. Brief addresses were given by Rev. W. H. Webb Peploe and Rev. N. Sherbrooke; prayer was offered by them and others present.

"LORD, IT IS GOOD TO BE HERE."

BY THE LATE CAROLINE W. LEAKEY.

FIRST PART.

LORD, it is good to be here,
'Neath the care of Thy staff and Thy rod,
With reverent watching and fear,
To walk in my heart with my God.

It is good to catch glimpses of grace,
And think what the fulness must be,
When, beholding thy glorified face,
We shine back a likeness to Thee.

It is good to soar on Faith's wing,
Still upward and ever on high,
And praise till each note that I sing
Goes even beyond the blue sky.

It is good to feel safe in his love,
To know that that love cannot cease,
But as long as my God is above,
Will ever, must ever, increase.

SECOND PART.

Lord, it is good to be here,
But better it is to be gone,
For the sun now arising so clear
May be darkened at earliest dawn.

'Tis better, for here dwelleth sin,
And here we too often forget
That he who would happiness win,
His affection on heaven must set.

'Tis better, for sorrow and death
Cloud over the fairest earth scene,
And vanishing, just as a breath,
Are the pleasures on which we would lean.

'Tis better, for youth flies apace,
We never can tell what shall be,
Nor read what is written in space,
What future our God shall decree.

THIRD PART.

Lord, it is good to be here,
And better, still better, to go—
To be gone where there's never a fear
That our garments a sin-spot shall know.

But may be 'tis best after all
To patiently wait and abide,
At work till the night-shadows fall,
And bid me now rest at thy side.

May be it is best to toil on,
Yet ever be ready to start
When the summons shall say to each one,
Arise now, arise, and depart.

May be it is best to stand strong,
Nor count up the moments that fly;
It will only just make them seem long,
Ere I'm called to my home in the sky.

[The Memoir of C. W. L., recently published, called "Clear Shining Light," may be obtained of the author, EMILY P. LEAKEY, 26, East Southernhay, Exeter, price 3s. 6d., post free.]

Requests for Praise and Prayer.

PRAISE.—For much blessing received in connection with services at Martock, Somerset, by Mr. Opie Rodway.

PRAYER.—For an outpouring of God's Holy Spirit on a large Bible meeting.

PLACES.—For a week's Gospel services at the Wesleyan Chapel, Watchet, to commence on Sunday the 28th inst., by Mr. Opie Rodway.——For the outpouring of God's Spirit during a Mission to be held at Upper Armley, Leeds, from Jan. 20 to Feb. 2.——For a Mission to be conducted by Rev. R. D. Monro, at Pakefield, near Lowestoft, from Jan. 20 to Feb. 3.——For a week of Evangelistic services, in the old school-house, Rathmines, Dublin, commencing 22nd inst.

CONVERSIONS.—For myself, that I may be truly converted, and have the assurance of sins forgiven.——For a husband, two sons, and a daughter.——An aged father requests prayer for the conversion of his son, the father of a large family.

Notices of Books, &c.

The beautifully-prepared Calendars issued by *Messrs. Judd & Co.*, will be found very suitable for office or home use.

The Kingdom of Grace Triumphant. By Mr. John Coutts. *F. Pitman.* In a cheap form we have given to us a vast amount of matter, in which we find a sound tone and much thought.

Henceforth. By J. W. T. 6d. per dozen. *F. W. Partridge & Co.* There are many words of caution, as well as of cheer and encouragement, in this booklet, which will be very helpful to Christians.

Messrs. S. Hildesheimer & Co., 14, *Silk-street, E.C.*, forward to us an attractive packet of cards—Seedtime and Harvest, each card displaying some rural scene, with Scripture texts, illustrative verses and graceful floral designs to match.

Eliza Smith; or, Be Warned in Time. ½d. *S. W. Partridge & Co.* Many wise and loving words of counsel, and also of hope and encouragement, are given in this little book. It will be found very suitable for distribution among working girls.

The Kingdom and the Restoration. By a Student of Prophecy. *Elliot Stock.* The Second Coming of Christ, and all that prophecy gives us as preceding and following the return of our Lord, form the subject-matter of this book. It will be read with interest by many Christians.

Heart Harmonies: Poems, Songs, and Sonnets. By Edward Croasdaile. *Elliot Stock.* These poems are evidently the work of one whose soul communes with nature, and with the God of nature; they have in them a ring of genuine feeling.

The Christian Visitor's Handbook. By Rev. Charles Neil, M.A. *Nisbet & Co.* This little book will be found useful by Christian workers. It gives references to passages of Scripture arranged under upwards of eighty different headings, with a number of references under each.

Christian Work. By J. C. Smith. *James Blackwood & Co.* This book contains the actual experiences and observations of one who has been labouring in Gospel work for nearly thirty years. The incidents narrated are full of interest, and are employed to bring before the mind the most solemn and the most helpful Gospel lessons.

Jubilee Temperance Almanack. 2d. and 1d. *Pioneer Publishing Company.* Every abstaining head of a household would do well to possess a copy of this almanack. It is full of interesting facts and recollections attaching to the history of the movement, besides giving portraits of eminent pioneers of the good cause.

The British Women's Temperance Journal. 1d. This monthly periodical has been started by the Committee of the B.W.T. Association, to provide a means of communication between the various branches of the Society. We heartily wish it success. The current issue gives evidence of vitality and usefulness.

A packet of very pretty floral Birthday Cards is issued by Mrs. Daniel Tomkins, Great Yarmouth. The verses of sacred poetry each express some wish suitable for the natal day, suggested by the flower on the card. They are flowing and musical, but not marked by any striking originality of thought or expression.

Across the Water. By Mrs. Payne. 2s. 6d. *Religious Tract Society.* A tale fraught with practical value to young men. A timely warning is sounded against the fascinations of the "social glass," and the perils of self-sufficiency. The issues of an unselfish life, and the peace and harmony of a home where God is in the heart, are finely portrayed.

Elsie's Footprints. By Mrs. Lucas Shadwell. 2s. 6d. *Religious Tract Society.* A little book well worthy of attention. These footprints lie along a path of lights and shadows, and carry much consolation to the vineyard-labourer; whilst the sure growth of the "little leaven" is true encouragement to those who are tempted to grow weary in well-doing.

Hid in the Cevennes; or, The Mountain Refuge. 3s. *Religious Tract Society.* Religious liberty that needs to be fostered in glens and caves has its privations, yet never lacks its compensating victories. The youthful heroine of this narrative, betrayed from her Christian home by cruel jealousy, resents all attempts to overthrow her convictions, and, escaping from her foes, finds a retreat among the rugged Cevennes. The triumphs of her brave martyr-spirit, her deliverance from peril, and restoration to home, are vividly described, and form a thrilling story.

Filled with the Spirit. By Rev. Ernest Boys, M.A. *Nisbet & Co.* This little book is a treasury of Bible teaching in regard to the Holy Spirit. The New Testament has been carefully searched, in order that all truth relating to the Divine Spirit may be dealt with. Mr. Boys formulates no extreme human theories; the light of God's word is simply thrown upon this all-important subject.

The Shipwrecked Mariners' Magazine. *George Morrish.* The volume of this Magazine for 1882 is worthy of all praise. Whilst prominently advocating the work of that invaluable organisation, The Shipwrecked Mariners' Society, it also gives much useful information and instruction upon many matters, together with a variety of admirable illustrations. Above all, the religious matter contained in it is thoroughly evangelical and to the point.

The Congregational Year Book. *Hodder & Stoughton.* This volume for the year 1883 contains the usual large collection of valuable information with regard to the Congregational Churches, and also many reports of addresses which are more worthy of careful perusal than is generally supposed. The short memorials of pastors who have fallen asleep during the past year, including many men well known to all denominations, are specially interesting.

The Indian Female Evangelist. 3d. *Jas. Nisbet & Co.* This quarterly record of the Indian Female Normal School and Instruction Society deserves the heartiest support of all who wish well to the women of India. The current issue is full of readable and interesting matter in connection with the society. Young ladies who are anxious to find out the niche they ought to occupy in the great temple of Christian work may have some light cast on their path by an earnest perusal of this serial.

Philip Phillips: The Story of his Life. Illustrated. 6d. *Wesleyan Methodist S.S. Union.* An authentic and vivid sketch, in outline, from the pen of Dr. Alexander Clark, of the life and life-work of the "Singing Pilgrim." The profuse illustrations, including portraits of Mr. Phillips and his son, give an added interest to the *brochure.* In using the word "authentic," we must make one exception: a brief notice of Mr Phillips's Song Sermons recently given in Exeter Hall, that appeared in our columns, is credited to a contemporary.

Intimations of Immortality. By Rev. W. Garrett Horder. *Elliot Stock.* We have here a thoughtful and readable treatise on immortality. We find much of excellence in the various chapters; we cannot but regret, however, that the main arguments in favour of immortality should not have been taken more largely from the facts and teachings of Scripture, and above all, from the great fact of the resurrection of the Lord Jesus. No treatise on immortality can ever approach that contained in the 15th chapter of Paul's first Epistle to the Corinthians, and it is to that that the minds of men need to be specially directed.

Gesta Christi. By C. Loring Brace. 12s., *Hodder and Stoughton.* We regret that space does not allow of any elaborate notice of this book. Historically, it is most valuable, as giving an able and exhaustive statement of the condition of European nations before the teaching and influence of Christianity were brought to bear upon them. The writer also portrays the incalculable results produced by Christianity upon the nations, especially in regard to the position of women, the treatment of children, national institutions, marriage, law, slavery, and a variety of matters during the Roman period, the middle ages, and modern times. As we have said, a brief notice cannot do justice to this able work, relating to a subject too little considered.

Stepping Stones to Higher Things. By Capt. Seton Churchill. *Elliot Stock.* This book has been written specially for the purpose of bringing home the Gospel to those who are unsaved. We trust that it may be circulated among educated people, for which class it is more especially suited. It is sound in its teaching, and is written in a colloquial style, such as suits the taste of the present day. Referring to saving faith, the author writes: "A young man was once discussing this subject with an old clergyman. The young man said, 'Well, if that is true, I can believe and do what I like, and yet be saved.' 'True,' replied the old clergyman, 'do what you like; but if yours is a real saving faith you will like to do what God likes.' When once we really do believe in Christ as our Saviour ourhearts are changed, and henceforth his service is no longer a duty to be performed *nolens volens*, but it is our highest pleasure. It is useless to talk of loving a person if we do not do our best to please him."

The Baptist Handbook. *Alexander & Shepheard.* From this well-prepared handbook we glean many interesting statistics of the Baptist denomination. We find that in the United Kingdom there were 1902 Baptist pastors during the year 1882, being an increase of 17 over the preceding year. At the same time the total membership has decreased in the same period by about 4000, the total for 1882 being 290,918. We imagine one chief cause for this has been the revision of the Church rolls, which has been more extensively carried out than heretofore. Nearly 100 new chapels have been erected, and for aggressive work there exists a body of 3300 evangelists. A paper by Mr. W. P. Lockhart, on "The Church and the World," is well worthy of attention, together with other addresses, notably that of the President of the Union.

Lessons from Moses' Bible; Illustrated, for Children. By Alex. Mackeith. *Charles Glass & Co., Glasgow.* This is a perfectly unique book, the fruit of much experience in Gospel work among the poor children of Glasgow. It embodies the gist of two years' study of the first five books of the Old Testament, and contains a vast amount of Gospel instruction clothed in a form suitable to the apprehension of the youthful mind and heart. It is a work that will be most useful to Sunday-school teachers, and the leaders of children's services, especially if they can utilise the numerous illustrative and other helps with which the book abounds. Details regarding the special work of which this book is one outcome may be had from Mr. John Steel, 239, St. Vincent-street, Glasgow.

Footsteps of Truth. 3d. *J. F. Shaw & Co.* Under this title our esteemed friend and fellow-worker, Mr. C. Russell-Hurditch, has issued the first number of a monthly magazine, the object of which is "to assist in furnishing sound Scriptural teaching for those recently brought into the family of God, and also to provide another useful channel through which men of spiritual understanding may communicate with each other." We find in it an admirable article by the Editor, entitled, "What is Truth?" and a great deal of other valuable matter. We cordially wish God-speed to this very promising and edifying magazine.

Life of Hannah More. By Miss Anna Buckland. 3s., *Religious Tract Society.* The issue of this book will be hailed with universal satisfaction. We have before us the memorials of one of the most highly gifted of women, who in the midst of a life of brilliant intellectual success, and surrounded by worldly allurements, laid all upon the altar of sacrifice, and meekly took up the cross for Christ's sake. Soon after this step was taken she felt called upon to give her testimony as to prevailing evils. On publishing "Thoughts on the Importance of the Manners of the Great to General Society," she wrote: "When the author is discovered, I shall expect to find almost every door shut against me; *mais n'importe*, I shall only be sent to my darling retirement." She was led to commence her glorious work for the salvation of the ignorant and the debased; in this she was truly the pioneer of the later Mission enterprises, now, thank God, so universal. The state of the people at that time baffles description, but we gather some idea of it from this book. It is interesting to read in regard to the gifted Dr. Samuel Johnson, that when dying he said to the doctor in attendance: "My dear doctor, believe a dying man: there is no salvation but in the sacrifice of the Lamb of God." Believing that the testimony would do good, when writing his will, after the usual legal formulæ he wrote: "I offer up my soul to the great and merciful God; I offer it full of sin, but in full assurance that it will be cleansed in the blood of my Redeemer." Miss Buckland's book is well worthy of wide circulation.

Wesley's Designated Successor: The Life, Letters, and Literary Labours of the Rev. John William Fletcher, Vicar of Madeley, Shropshire. By Rev. L. Tyerman. *Hodder & Stoughton.* This is an octavo volume, of 581 pages, printed in excellent type, on toned paper, with a portrait of Mr. Fletcher. Mr. Tyerman is well known as the biographer of Wesley and of Whitefield. No life of Wesley has appeared so replete with information concerning that eminent man as Mr. Tyerman's, and of his life of Fletcher we may make a like affirmation. The knowledge that both Fletcher and Wesley were firm believers in the pre-millennial advent of our Lord, we chiefly owe to Mr. Tyerman. This life of Fletcher we have read with deep interest and much profit. Since the death of the Apostle John, it is a question if there has been a holier man on the earth than Fletcher of Madeley. "His goodness," says Melville Horne, "raised him above all the ministers of his day." "In holy temper and holiness of conversation," says Wesley, "one equal to Mr. Fletcher I have not known;

no, not in a life of fourscore years." Equally strong are many other unexceptionable testimonies.

In nothing, if we except his love to Christ, was Fletcher's grace more eminent than in his humility. He was the exemplification of his own memorable sentiment: "That which will be *something* will not let Christ be *all*." Of himself, ministerially and personally, his views coincided. "If one person," he said, "receive a good desire in ten years by my instrumentality, it is a greater honour than I deserve—an honour for which I could not be too thankful."

His charity to the poor "constantly exhausted his purse; frequently unfurnished his home; and sometimes left him destitute of the common necessaries of life. That he might feed the hungry, he led a life of abstinence and self-denial; and that he might cover the naked he clothed himself in the most homely attire." His deadness to the world he evinced in choosing the parish of Madeley in preference to one with double its income, and not half its work; and not less so when he refused promotion by the Government, saying, he wanted only more grace. But eminently as he shone in grace, Fletcher is perhaps best known by his controversial writings. In these, unlike most of his opponents, he never descended to personalities. He was at all times the Christian and the gentleman. He was an acute and forcible reasoner, yet all his arguments will not hold water. One is struck with his accurate and extensive knowledge of Scripture. In coming out as the champion of Wesley he was careful not to defend the unguarded expressions of his "Minutes." While we do not endorse all Fletcher's tenets, we cannot doubt that his "Checks on Antinomianism" accomplished much good. His and Wesley's doctrine of "the rewardableness of good works," is now generally, if not universally, received by Christians. Mr. Tyerman does not defend the action of either Fletcher or Wesley rushing into the arena of politics on the outbreak of war between England and her American colonies. Fletcher's style is ornate, but is often deficient in force from want of concentration.

Walking with God as he did, the ministry of Fletcher was a ministry of great spiritual power. And few men were ever more instant in season and out of season than he. In preaching the Gospel publicly, and from house to house, in instructing the young and visiting the sick, he was indefatigable. All his conversation and his letters were full of Christ. To win souls, to lead believers to seek the fulness of his grace, and above all to grow himself in his image, were Fletcher's aim and end. It is our earnest wish that this life may be extensively read, and that all who read it may follow John William Fletcher as he followed Christ.

PASTOR CHINIQUY was welcomed to England last week by a reception meeting held in the National Club, Whitehall-gardens. He is to deliver a course of lectures on Romanism in different parts of the country.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending February 3:—Jan. 28, Isaiah lx. 13-23; Jan. 29, Isaiah lxi. 1-11; Jan. 30, lxiii. 1-12; Jan. 31, Isaiah lxv. 17-25; Feb. 1, Psalms lxxiii. 1-14; Feb. 2, Psalms lxxiii. 15-28; Feb. 3, Psalms lxxiv. 1-12.

FEMALE INTEMPERANCE AND GROCERS' LICENCES.—Last week Canon Ellison presided at the Westminster Palace Hotel at a Conference of the Women's Union of the Church of England Temperance Society. Mrs. Ellis Cameron, Mrs. Anderson, Mrs. Wilson, and other ladies detailed numerous cases of ruin, madness, and death arising from the fact that women of the upper and middle class have great facilities at grocers, fruiterers, confectioners', and the stores for obtaining wine and spirits, which they can in so many instances drink on the premises. These ladies urge the abolition of grocers' and shopkeepers' licences for the sale of wines and spirits. Canon Ellison said that there had of late years been an appalling increase of female intemperance owing to the facilities afforded by grocers' licences. The society had submitted a great deal of evidence to that effect to the House of Lords' Committee making inquiries on that subject, and their report spoke of it as increasing on a scale so vast and at a rate of progression so rapid as to constitute a new reproach and danger. He believed the public were totally unprepared for the immense amount of evidence against the grocers' and shopkeepers' licences which the society would be able to bring forward, and the time, he hoped, was not far distant when the House of Commons would retrace its steps and abolish the licences.

Letters to the Editor.

"SLEEK OLD TABBIES."

DEAR SIR,—As one of the "sleek old tabbies" alluded to by Mr. Aitken, will you allow me to justify my order in a few words?

In a Mission of Mr. Aitken's, during which he did not so much "weed out" his after-meetings as he has since taken to do, I was lifted up from a cold and distant state of feeling, refreshed, helped, and sent on my way rejoicing. No one spoke to me—I did not seek that; I sat in a retired place, and the quiet time of prayer, the soft, devotional hymns, and the earnest words spoken from time to time by Mr. Aitken were very blessed to me. How much I have longed for the same help again, no one knows but God and myself. Why can it not be permitted?—Yours, TABITHA.

SANCTIFICATION AND HOLINESS.

DEAR SIR,—Are these synonymous expressions? Is not "holiness" rather the result of sanctification? If any believer states (wisely, or otherwise) that he is *entirely* sanctified, does he necessarily mean that he is "sinless?" Is not "sanctification" separation unto God? Therefore, entire sanctification is separation unto God, "spirit, soul, and body."

God's purpose or will for every believer is his sanctification. Holiness follows upon this, being an outcome or consequence of the sanctification. Some persons may be inclined to say this is "a distinction without a difference;" but it seems to me that a great deal of the controversy unfortunately associated with the subject arises from the want of a clear understanding as to what is the true definition and meaning of these two words.

We grow in grace, or in holiness, through continual sanctification, whether this separation be produced by the Word, by the Spirit, by trial of our faith, or by some other means. Thus, being ever more and more set apart unto God in everything, day by day, moment by moment, we are "vessels unto honour, sanctified and meet for the Master's use."

May "the very God of peace" indeed "sanctify us wholly," and may we find increasingly, that He who calleth us is faithful, who also will do it, if only *we* are willing that He should.—Yours truly,

Jan. 17. A. C. P. COOTE.

PRAYER FOR FUNDS.

DEAR SIR,—Occupying the position known as "the head of a Mission work" in London, I am much interested in the letter of your correspondent who signs himself "An Old Man." The subject is one that often gives me much thought, as being responsible, humanly speaking, for a large amount, annually, to pay all righteous claims, and owe no man anything but love.

But I am myself inclined to the conviction of many that the hearts of not a few of the Lord's people, who are rich in this world's goods, are not in such a prepared state of grace to be sensible of their privileges as stewards and purse-bearers, as not to need reminding of the needs of their brethren at work in the high places of the field. They look to be reminded by letter or otherwise, while doubtless there are others who are only influenced to give by the sight of their eyes, or when wrought upon by some stirring appeal. I have some devoted helpers who are living in hallowed fellowship with God, and whose gifts are only limited by their resources, either for frequency or amount; others give the stereotyped guinea annually, and others only give when some unusual need is pressed upon their attention.

I usually find that dear George Müller is cited as an example when a certain line is pleaded for, as by your correspondent. But I remember a conversation I had with a gentleman at Ashley Down some years since. The subject of giving and receiving in relation to God's work was spoken of, and he said there were times and seasons under which it was right and proper to ask for the assistance of our brethren, and Mr. Müller's line was not to be imitated under all circumstances. I could mention another institution that is rapidly assuming proportions which bid fair to equal Mr. Müller's; it has reached this position in a much less period of time than that occupied by Mr. Müller, and by a very different procedure. Therefore, if Mr. Müller's success is held up as a justification for his line, might not the success of other institutions be quoted as showing a better way? We are not much nearer a solution of the difficulty by reference to one than the other, as both could be cited to prove or justify the lawfulness of very different methods of procedure.

Nor do the subscription columns of your good journal afford any better guide for those who are seeking to know the mind of the Lord in their work for Him in the collection of funds. For it is very obvious to tho se who read your paper that those societies and institutions which spend most in advertising, and such as are most frequently mentioned in your columns, are those for which, with scarce an exception, the largest amounts are collected. Therefore, while thanking "An Old Man" for the gracious spirit and aim of his letter, I feel the question is yet a point that I am far from satisfied about.

No one, I should think, likes appealing for money for Christian work. I often feel sad when I find it necessary (as it seems to me) to do so. But till the Church of God returns to the fervour and devotion of her earliest experiences, the servants of God will find, as Paul found with the Corinthians, only too much room for stirring up the latent liberality of money-loving disciples.—Yours in the Lord, A HEAD OF A MISSION.

Jan. 18, 1883.

PRAYER FOR "HELP."

DEAR SIR,—The letter of Lieutenant Morris (Jan. 11), set me searching (Acts xvii. 11) to find out the teaching of the Bible on "asking God for help." I find that not only in the case of Asa, but in several others, the word is used in the ordinary acceptation of the term, that is, we are to do our part just as if all depended upon ourselves. At the same time, we are to ask God for help as having in ourselves "no power." There are three different words in the Old Testament used and translated "help," with of course three different meanings. The first is חָזַק, and the idea, is give strength (2 Chron. xxix. 34). The second is יָשַׁע, and is generally translated "save," but is "help" in 2 Sam. x. 11, 19, xiv. 4; 2 Kings vi. 26, 27; and Ps. xiv. 1.

The third is the one we have now before us, עָזַר and is generally translated "help." The following, amongst many other passages, are worth looking at: 2 Chron. xiv. 11; Psalm cxviii. 7: "The Lord taketh my part with them that help me" Judges v. 23: "They came not to the help of the Lord, to the help of the Lord against the mighty."

In conclusion, allow me to commend this mode of searching the Scriptures. Mr. Moody advises people to buy a Concordance rather than a Commentary. I know of no method more useful in enlarging one's ideas, or rather I will say driving out one's own ideas, and making room for God's truth, than this one of looking out the word, whatever it may be in a Concordance.—Faithfully yours,

Derby. WILLIAM OGLE.

DEAR SIR,—It is indeed well to weigh the meaning of the words we use in prayer and ofttimes to ponder on Eccles. v. 2; but I think your naval correspondent has missed the meaning of the word "help," as used so often in Scripture.

In the passage he quotes, 2 Chron. xiv. 11, we have its true meaning defined, "*Help* us . . . for we rest on Thee;" and in chap. xv. 8, the prophet, alluding to this act, says, "because thou didst rely on the Lord," showing that the cry for help was the outcome of entire helplessness in self and entire dependence upon God.

Let our brother go to the Psalms, the true "Book of Common Prayer," because used in common by our Exalted Head when on earth, and now by his members who "are now as He was." There we shall find this word "help" over and over again in his prayers. "O my strength, haste Thou to help me" (Psalm xxii. 19); also God is said to be by the Holy Spirit in Psalm xlvi. 1, xciv. 17, &c., "a very present help." So in Hosea xiii. 4, God says, "There is no Saviour beside me," and then in ver. 9, "in Me is thine help;" again, the Holy Spirit is said to *help* our infirmities (Rom. viii. 26). We are encouraged to pray for the very thing he condemns, viz., "grace to help us" (Heb. iv. 16). The Holy Spirit saith expressly that we are to say, "the Lord is my helper, therefore," &c. (Heb. xiii.); and, finally, the Apostle Paul, certainly no Arminian, says, "Having obtained help of the Lord," &c.

In fact, our brother starts from a wrong inference when he says "a petition to help implies that we will do most . . . and trust to God to the rest." The picture given in Matt. xv. 25, is one of human helplessness, the cry "Lord, help me," its expression, and ver. 28, its approval, in those gracious words, "O woman, great is thy faith."

Reading. J. L.

Mission and other Appeals.

CAGE-LANE MISSION, PLUMSTEAD.—Will our friends kindly remember the urgent need for funds to free this Hall from debt. Mr. T. A. Denny has promised another £50 when £250 have been raised, so as to reduce the £800 to £500. Miss KATE RUSSELL, 1, Thames-view-terrace, Plumstead, Kent.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION.—Owing to the death during the past year of many of the most influential and liberal supporters of this Association, several of the readers have had to be withdrawn. Unless considerable help is given during the next three months a further reduction of the already limited staff of workers will have to be made. The office is 56, Haymarket, S.W.

WALTHAMSTOW ORPHANS' HOME.—In order to meet a deficiency in the exchequer of this institution, Mr. Barlow Kennett offers £50, on condition that within two months £150 is given by others, in any sums. The same kind friend also offers a further gift of £10, on condition that four other like sums are contributed. One of these has been already promised. Let me beg the friends of orphan children that as this is a time of special need, they will respond quickly to these offers, which, when realised, will be so valuable a help. M. A. PARSONS, Cumberland House, Walthamstow, Essex.

ORPHAN AND DESTITUTE CHILDREN AT CAPRI, ITALY.—Only £85 of the £400 required to commence the work among the many poor and destitute children at Capri has been collected. Signor Sisca, it is to be hoped, will take charge of the work. This gentleman was studying medicine when he was converted; in two years he will have finished his studies, when he will be able to maintain himself, and act as director of the Home. In his spare time he holds services, and great blessing has followed. M. WARRABLE. 42, Ladbroke-road, Notting-hill, W., will be glad to furnish any information about this work.

CRIPPLES' HOME AND INDUSTRIAL SCHOOL FOR GIRLS.—This institution, situated at 17A, Marylebone-road, has lately sustained a great loss in the death of Miss Blunt, who was for many years Hon. Secretary, and also one of its founders. The household numbers upwards of 100 girls, many of whom are cripples. They are employed in making hats, baskets, mats, &c., and trained in domestic duties. A Christian example is shown, and instruction given in religious principles. Friends are asked to assist, either by purchasing the articles for sale or by contributing to the funds. The new Hon. Secretary is Miss E. STEINMETZ, Northumberland House, 17A, Marylebone-road.

BORDIGHERA ORPHANAGE.—This institution at Bordighera, Vallecrosia, Italy, which is admirably conducted, and has already sent forth eighty young men and women as Protestant Christians, has been hitherto supported almost entirely at the expense of the founder, Mrs. Boyce. It is now in danger of being closed for lack of funds. Mrs. Boyce's resources have been so exhausted that it is absolutely necessary some arrangement should now be made for relieving her of the annual burden. Her desire is that friends in this country may be willing to raise such a sum annually for a few years as would enable the Waldensian Commission of Evangelisation to accept her offer of handing the whole property over to them; otherwise the work must be given up. Under their management, an annual sum of £400 subscribed by friends for ten years will be required in order to carry it on. The priests have lately received liberal help from a wealthy citizen of Turin to build a college at Bordighera as a rival to the Asilo. This calls the more urgently for its continuance. Help will gladly be received by Major FORBISHER, 118, Pall Mall, S.W.

MR. AITKEN AT BEDFORD.—A Mission, extending from January 5th to January 19th, has been held at St. Cuthbert's Church, Bedford. The preachers were the Rev. W. Hay M. H. Aitken and Rev. James Stephens. The Mission appears to have been greatly blessed and owned of God. A very large number of persons of all classes seem to have been brought under its influence, and it is hoped that much blessed and abiding fruit will be the result. Bedford being an important educational centre, Mr. Aitken held special services for boys every evening, which were well attended and thoroughly appreciated. As Mr. Aitken is a resident in Bedford, he was able to invite any who asked for further counsel to his own house; a goodly number availed themselves of the privilege and ranged themselves on the Lord's side.

Notices.

MDLLE. NOULETTE, Paris, has removed her boarding house from 16, Rue de Tilsit, to 26, Avenue de la Grande Armée.

CHRISTIANS residing within easy distance of Stamford-hill willing to speak or sing at Christian Temperance Meetings, are invited to address Mr. J. White, 69, Paignton-road, Stamford-hill.

A CHRISTIAN LADY WORKER, of moderate means, seeks information as to any country district in South Wales where help is needed, and would be welcomed by godly Evangelical work. Address Miss C., Ferndale, Narberth, S. Wales.

APPLICANTS FOR TRACTS.—Geo. E. Pearce, Camelford, Cornwall; Mrs. Ann Worth, Tract Distributor, St. Tudy, Bodmin; J. G. Andrews, Putney Vale, Surrey; Miss A. Blain, 35, Moore-street, Cadogan-square, S.W.; E. Ford, 1, Green Field-place, Eastleigh; John Singleton, 2, Selwyn-road, High-cross-lane, Tottenham; R. Wilson, 6, Buchanan-terrace, Paisley, N.B.; T. Wilson, 299, Parliamentary-road, Glasgow; R. Stevens, Coleford, Gloucestershire; W. Sherwood, 85, Donnington-gardens, Reading.

Communications received with thanks.—J.U. E.E.B. E.J. C.A.T. J.M. A Subscriber. J.W.D. L.R.H. E.S. F.E.W. N.B. W.R.T. J.M.C. G.D.S. E.N. E.S. S.R. T.S.L. C.T. W.O. J.L. F.P. J.A.Y. F.B. W.P.B. C.B. E.F. Mary. F.T. J.R. R.H. A.C.P.C. C.M. C.R.P. J.S.A. C.M. W.S.S. A.T.W. Miss C. J.J.J. C.C.F.A. T.W.W. W.C. C.J.W. W.H.T.W. S.T. J.V.S. W.R.T. E.G. E.H.G.V.D. C.W. M.G. B.W. W.F. N.K. Miss S. Tabitha. Senex. J.S. A.M.C. S.E.D. J.W. C.P.M. R.S. N. G. de G.G. G.S.S. C.C. A.W. H.K. G.H.P. C.M. T.S. W.B.B. W.S. S.M. J.E.M. L.E.H. J.H. B.B. S.G. M.A.P. E.P. T.P.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY'S FORTHCOMING ENGAGEMENTS—1883—Jan. 18 to Feb. 7, Birmingham; Feb. 11 to 18, Belfast; Feb. 20 to 23, Leicester; Feb. 25 to 28, Nottingham; Mar. 1 to 15, Manchester; Mar. 16 to 30, Leeds; Mar. 31 to April 14, Liverpool.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales, on due notice. Apply, Hon. Sec., 21, Surrey-st., Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon. Sec., 30, Surrey-sq., S.E.

THE IRISH EVANGELIZATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Thursday, Jan. 25, 8-30 p.m., Rev. E. Brewer. Wed., 6 to 10, *anxious Inquirers and Strangers.*

——————EXETER HALL.—Sunday, 7 p.m., Service conducted by Mr. H. Varley. Saturday, 8.30 p.m., Bible-reading by Col. Puget.

AGRICULTURAL HALL SERVICES.—Sunday, Jan. 28, 3.30 p.m. Rev. T. Harley; 7 p.m. Mr. G. E. Elvin and Miss Thurston (soloist).

THE DEEPENING OF SPIRITUAL LIFE.—Stafford Rooms, Tichborne-street, Edgware-road, on Friday, January 26, at 3.30 p.m., Rev. E. W. Moore.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, Jan. 26, at 7 p.m. (tea at 6 p.m.), "Sanctification of Heart and Life," Rev. John Vercoe, M.A.; Tuesday, Jan. 30, at 11.30 a.m., "The Second Advent," by Miss Mason.

"STRANGERS' REST," 163, St. George-street, E.—Thursday, Feb. 1st. Bible-reading by Rev. Jas. Stephens, of Highgate-road. Tea at 6 p.m. Meeting at 7 p.m.

MILDMAY MISSION TO THE JEWS.—Monthly Prayer-meeting for the Jews, Friday, Jan. 26, 7 p.m., in the Ladies' Waiting-room, Conference Hall, Mildmay-park, N. Rev. J. Wilkinson's Bible-reading every week, at 7.30 p.m. on Wednesday evening, in the same room.

SALVATION ARMY.—Mrs. Booth at Kensington Town Hall, Sun., Feb. 11, at 3 p.m.; Regent's Hall, Regent Circus, Tues., Feb. 13, at 3 p.m.; Steinway Hall, Lower Seymour-street, Portman-square, Thurs., Feb. 15, at 11 a.m.

REV. W. H. AITKEN'S ENGAGEMENTS.—Jan. 21 to Feb. 7, Leeds, Canon Jackson's Church; Victoria-hall, Feb. 8 to 28; March 4 to 19, Weymouth; March 31 to April 16, Wareham; April 22 to May 6, St. Matthew's, Bayswater; May 26 to July 2, South London.

MR. G. KIRKHAM'S ENGAGEMENTS—Jan. 27, Cheshunt; 28, Sermon-lane, Islington; 29, Westminster; 31, Harvey-street, Hoxton; Feb. 4, Stedham, Sussex; 5 to 11, Middleton, near Bognor; 12, Hertford; 13, Clavering, Herts; 14, Bermondsey; 15, Rochester Institute, Walworth-road; 16, Stanstead Abbotts, Herts; 19, St. Benet's, Mile-end-road; 20, Mile-end New Town; 21, Home of Industry, Spitalfields; 26, Field-lane Ragged Schools; 27, Battersea-park-road; 28, Mildmay-park; March 3 to 6, Cambridge.

EVANGELISTIC MISSION.—"Oxford" Music Hall: Sunday, at 7 p.m., Mr. Geo. Tomkins. Mornington Hall: Sunday at 7 p.m., Mr. Herbert R. Francis; 22nd to 24th inst. at 8 p.m., three special addresses by Mr. Henry Varley. Kilburn Hall Kilburn-gate (*not* Town Hall): Sun., 7 p.m., Mr. W. R. Lane. Malden Hall, Queen's-crescent, Haverstock Hill: Sun. at 7 p.m., Mr. Geo. Hucklesby. Temple of Varieties, King-street, Hammersmith: Sunday, 3.30 p.m. Mr. W. R. Lane, and Mr. W. Barnard Smith at 7 p.m. Bignold Hall, Forest-gate: (Second Anniversary), Thurs., Jan. 25, Rev. W. Cuff, at 3 p.m.; Drs. Lazeron and McKilliam, Messrs. F. C. Spurr, Abraham Wallis, and others at 7 p.m. Omega-Hall, park: Sun. at 3.30 and 7 p.m., Messrs. W. H. Smith and J. Sprunt. Dalston Hall, Dalston-lane: Sun., 3.15 p.m. and 7 p.m., Mr. J. E. Jack; lectures by Mr. Geo. Hucklesby, on "The Tabernacle in the Wilderness," illustrated by a model and diagrams, every Tues. at 8 p.m.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, January 20, 1883.

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When He returned to the Father, it was by men taken from the people, speaking the vulgar tongue, that the witness to Jesus and the Resurrection was borne, which filled Jerusalem with his name and doctrine; and which, passing beyond the limits of the Lord's land, so shook the Gentile nations that they cried, "The men that have turned the world upside down have come here also."

From then till now, even when men of high education and culture have been mightily used of God to gather souls into his Kingdom, it has not been in highly cultured and classical forms of speech, but in everyday language—in the vulgar tongue—that the message has gone forth.

And we think that something of the universal persistency with which the people throng to the meetings of Messrs. Moody and Sankey, in every town they visit, and of the great result in the conversion of souls, is due to the fact that the speech of the speaker and the hymns and music of the singer, are all well within the range of the people for whom they are intended.

We have a deepening conviction that in theological halls and colleges, where men are trained to be ministers of Christ, and winners of souls, the aim should be, not to cultivate a style of expression which requires an effort to understand it; but so to train the mind to arrange the thoughts, and to simplify their expression, that the great things of God's revelation may be brought within the grasp and comprehension of the most ordinary intelligence. If the vital force is absorbed in the effort to follow forms of speech with which the people are unfamiliar, it is withdrawn from the other parts of the mental and spiritual constitution, which are to that extent not brought into vivid exercise.

Everyone who has ever heard Mr. Spurgeon, Mr. Moody, or any other of the men who move the masses, must have observed that the conscience, the emotions, the affections, are all called into play; and that the thoughts, and the words in which they are clothed, are so simple and so familiar that their hearers, without effort, drink them in.

The following startling paragraph from a recent number of a Birmingham paper shows the condition of that and of many other of our large towns:—

> About fifteen years ago Mr. R.W. Dale preached a sermon at Carr's-lane, in which the following passage occurred: "I know that many of you are oppressed with the thought of the vast number of people in this town who are never present at public worship. We have among us a population larger than that of the capitals of some of the most considerable European States—larger than that of Rome, larger than that of Turin, twice as large as that of Florence, five times as large as that of Geneva—untouched by the direct influence of public religious services. Suppose you heard that not a solitary man, woman, or child in the whole county of Bedford, or of Berks, or of Buckingham, or of Cambridge, or of Dorset, ever entered a church or chapel, you would be amazed and distressed; but we have a larger population than any of these counties contains that never crosses the threshold of a place of worship, excepting at a marriage, a baptism, a churching, or a funeral.
>
> You have at this moment a population numbering 40,000 more than that of Edinburgh at the last census, 20,000 more than that of Sheffield, a population as large as that of Leeds, as large as that of Bristol, Cheltenham, and Gloucester put together, that has not entered any church or chapel in Birmingham to-day. You know it, and are grieved by it. Many of you are endeavouring to persuade those who neglect worship to form better habits; by personal efforts and by generous giving you are doing what you can. But I shall never feel that you have given full proof of your earnest desire to reclaim two-thirds of your fellow-townsmen from practical heathenism until a memorial is sent in signed by nine-tenths of those of you who worship here, intimating that you are ready to accept whatever slight personal inconveniences may result from making this place of worship open every Sunday evening at least, for all who are willing to come."
>
> Mr. Dale has at various times recurred to this proposal, and a few weeks ago more than three-fourths of the seat-holders voted in favour of carrying it out from the commencement of 1883. It is, therefore, announced in our advertising columns that on Sunday evening next there will be "no reserved seats" at Carr's-lane. The stewards will be at liberty to put strangers into seats without waiting for the commencement of the service. The experiment is a most interesting one, and if it succeeds—as we do not doubt it will—other ministers and congregations may think it desirable to follow the example.

We trust that the proposal thrown out so long ago may now be adopted by many Churches.

As we write this, Mr. Moody is saying to 10,000 women in Bingley Hall, that the promise of Matt. xi. 29 "takes in the grey-haired grandmother, the wife and mother, the young maiden—yes, it takes in that little child." The preaching that takes in all these, and all others, is drawing the people of Birmingham day by day and night by night. Eight years ago the afternoon Bible readings were held in smaller halls and chapels; but when, last week, they were resumed, Bingley Hall was needed, and the first meeting was attended by 8000 persons; and this in the busiest and most pushing centre of industry in the Midlands.

Many thought at the previous visit that it was only the novelty that attracted the people, but the interest is greater now than then, and many of the workers in the after-meetings which are nightly held, are those who were brought to Christ in the meetings in 1875.

It was thought, and indeed it is being said to-day, that much of the result of those happy days has evaporated. But at a recent meeting of ministers in Birmingham, one of them bore witness that his experience was that eighty out of a hundred of those who were gathered in at that time are still in fellowship. And that of another was still more satisfactory.

These ministers were doubtless those who threw their sympathy and their energy into the work, and naturally reaped as they had sown. If there shall be any Churches to which these great gatherings shall not yield a quota of new members, and of interested and anxious hearers to the congregation, it will surely be because their pastors and people have not had a mind to the work. Everywhere it is manifest that the blessing realised is according to the union of the ministers and Churches in the place, and their previous preparation for the work. In Dublin, where these conditions were largely fulfilled, it is thought that more was accomplished in the recent visit of a fortnight than in the five weeks spent there in 1874. The remarkable success at Portsmouth and Exeter, Plymouth and Devonport, Oxford and Cambridge, were all in great measure attributable to the same cause. And living Churches, of whatever name, will gather in the converts.

In London the evangelists preached to the whole world, and there is not a town to which these brethren go but the results of the work in London in 1875 are found, in earnest and active workers. The meetings in Bingley Hall on Sunday were a sight worth going a long journey to look upon. It is said that not more than five per cent. of our working classes go to places of public worship; but more than 20,000 persons thronged this great building on that day—women in the afternoon and men at night; and probably nearly half as many were unable to get in. Nor was it merely to hear and join in the singing that they came, for half the congregation remained to the after-meeting in the afternoon, and more than half at night. On each occasion hundreds stood up for prayer, and the response, "I will," "I will," to Mr. Moody's question, "Who will trust, and not be afraid?" seemed to come almost as rapidly as the rain-drops that were falling on the roof.

These gatherings afford an education to the ministers who attend them, of more value than a college course. To see how a great assembly is handled, so that in the good providence of God no serious accident has ever happened; to learn not only to attract the people, but to hold their interested attention; how to sift them for the after-meeting, and how to conduct that meeting; and to see the mighty power of the Spirit in evident present operation, convincing, converting, and giving peace—is of inestimable value to a minister of Jesus Christ, or to a preaching layman.

Mr. Moody diversifies the service by asking the women and the men, or the people in the gallery and then those in the area, to sing alternately. Thus a verse or a chorus containing the essence of the Gospel is sung a dozen times, until words and tune are fixed in the memory, so that you may be sure they will be hummed and sung in factories and workrooms in succeeding days, and thus the truth which saves will be instilled into the souls of the singers and of those who hear them.

An impressive part of the solemnities on Sunday night was the singing of the hymn, "Eternity," (No. 184,) by Mr. Sankey; especially as he introduced it by the story of its origin. "When I was here eight years ago, I heard that Robert Annan, of Dundee, before he left home one morning, chalked on the flagstone before his cottage this solemn word. A lad fell into the sea that morning, and Robert saved the boy, but was drowned himself; and his lifeless body was carried home over that word 'Eternity!' I mentioned it to a lady on my return to America, and she wrote these beautiful verses. May God help me to sing them into your souls." The touching prayer which he then offered prepared all hearts for the fulfilment of the desire he had expressed.

Let us all, pastors and people, in London and everywhere else, study the simplicity and sympathy, the brevity and compactness, the faith and prayer, the definiteness of purpose and the precision of aim, which are manifested in these meetings, and cultivate the same sensitive touch of the Holy Spirit and of the human heart, and God will surely revive his work on a larger scale than we yet have seen.

PARIS.—Rev. W. Gibson, Wesleyan minister, 4, rue Roquepine, Paris, is desirous of commencing Christian work in the district of St. Lazare. If the needful funds are provided, it is proposed to rent a large room, and hold services every evening. Mr. Gibson makes an earnest appeal for help towards this object.

THE CHURCHES IN RELATION TO EVANGELISTIC WORK.

PRIZE ARTICLES

By Rev. EDWD. SMITH, Fairfield, Manchester.

Chapter VII.—(*Concluded.*)

IN the Churches themselves is to be found a large aggregate of persons who easily enlist among the Lord's Irregulars.

CHURCH-LIFE WILL GET INTO GROOVES :

exceptions are rare indeed: whereas the great mass of outsiders will *not* be rescued just by routine work. With such a state of things a varying proportion of members becomes dissatisfied. They are haunted and taunted by the ideal of a more active Christianity. While clinging fondly to the system under which they have "got their good," and declaring that, with all its faults, they can find nothing to excel it, they are as restless as storm-birds. Their eyes are opened to the peril of the ungodly and to the sin of lethargy in the Church. From giving vent to their ideas in prayers and private conversations they at last proceed to action, and either attempt to cultivate ground long lying fallow, or else break up ground entirely new.

If the authorities be utterly unwise they will discountenance such proceedings. If, however, they be discerning as to the rightness of things, they will take advantage of any success gained by these guerillas. Did Ferdinand and Isabella decline to profit by the victorious advance of the Marquis of Cadiz into the Moorish country, because he had gathered together, unauthorised, a motley band of knights and men-at-arms? Did Victor Emanuel refuse to possess himself of the Italian kingdom, because the red-shirted Garibaldians who aided the Sicilian revolt were only a species of banditti?

Neither can the Churches afford to ignore the results of the independence and ingenuity of some of their constituents. It may be truthfully affirmed that, when members get impatient of restraints and of the stationary condition of matters, it is usually a product of healthy meditation. Either an outlet should be formed for their energies, or they will be apt to make one for themselves. But if, through the remissness or over-caution of the majority in a Church, the active minority have initiated schemes of their own, let all discretion be used and due sympathy be shown.

Times without number have natures impetuous and natures quietly fervid protested against the prevalent torpor, and commenced new Missions in neglected neighbourhoods. Virgin soil often

PAYS WELL FOR THE WORKING,

and Providence, even more than Fortune, favours the truly brave. The ground has afterwards been occupied by the regular machinery, and a thriving branch-church has been the result. In the town of O——, a few faithful ones were pressed in spirit because so little was being done. Ignored, if not heavily frowned upon by some of their more apathetic brethren, they held grimly by their resolve, and took a room for religious purposes. By their faith and self-denial, many working-men were changed in heart and habits. The work spread to the larger sanctuary, and the long-standing reproach of barrenness is now rolled away.

New converts quite commonly start work in irregular ways. Let no man stay them! They are under the guidance of the Teacher of teachers. Their zeal is fresh and fragrant. They thrill magnetically some whom they accost. Who can tell what will be wrought by their means? How was brought about during the past winter a prodigious revival among the pitmen at F——? A young man who had been a prize-fighter was solemnised by the warnings of a dying mother, and the abiding prayerfulness of his sisters. Once renewed in spirit, he broke away from all formality, and commenced a system of personal appeals to sinners. Those who held the joint pastorate of the Church to which he allied himself, smiled lovingly on his erratic procedures, and encouraged the fervency which caused them, and have, since then,

ADDED HUNDREDS TO THEIR CHURCH-ROLL.

The King's free horses should be allowed to choose their own loads. Set-work is not so pleasant as love-work. For love-work they will need neither blinkers nor bearing-rein. Native originality may be cheered on until it displays itself in new methods of arousing the impassive. Enthusiasm will prove itself contagious. By the valiant conduct of the Lord's Irregulars, victory will the sooner fold her wings upon our standards.

No doubt a kindly, pastoral, and official supervision may be exercised over "out-of-the-way agencies." All experiment is risky, and demands attention and revision from time to time. But by no means let there be hindrance or coercion. If good is being done in irregular meetings, we can surely put up with a temporary thinning of the audience at our more orderly gatherings. These will be fed by the others before very long. And when believers cease waiting for the example of others, and begin to put themselves into shape for newly-devised efforts; when members of different classes of mind and coteries in society are driven into union for purposes of strife with evil, we may applaudingly cry out, "We wish you good luck in the name of the Lord."

Mission services, too, may be classed among the irregular means. Most of the denominations are now employing both ministers and laymen to itinerate as Evangelists. Even the religious bodies which have not yet revived this old order of workers are being compelled to a consideration of the question. These "Missioners" purposely enter into the labours of others. Both pastors and people would prefer that there should be no need for this, and that a satisfactory amount of religious decision should be manifested under the ordinary ministrations. But many of the undecided

NEED TO BE REACHED FROM A NEW ANGLE.

They have been for years nearly at the decision point, but have not passed it, and are even in danger of receding from it. A competent Mission-preacher gives a last impulse to some who have been thus slowly matured for the kingdom of heaven. But he does more than that; for if elaborate preparations have been made for his visit, if, as in the great Leeds Mission of 1875, there has been much prayer, and visitation, and printing of wall-bills and hand-bills, the curiosity of the general public will be aroused, and so will be the deep sympathy of the religious portion of it. And may not curiosity be sanctified? It is of the Divine gift, and nothing given by God is superfluous in his vineyard. It may be legitimately aroused by Mission placards and visits. And whatever stirs up the sympathies of the saints is a positive and unalloyed gain to the world.

After all this, it is tolerably certain that the Mission-preacher and his helpers will see the inner circle invaded by those who have stood in the outside ring. Among these the best sheaves will be gathered. Blow after blow will be struck upon hearts long hardened against God. Consciences which seemed seared will quiver again. Old memories will be aroused. The scenes of Pentecost will be repeated, and many a tongue shall be "filled with singing."

Upon such a preacher the strain is intense. Only a man furnished for the purpose can bear it, and only if anointed from above will he be able to keep up his power. His nerve-force is drained away; sleeplessness infests him; peculiar temptations assault him; he is imperilled anew every day by the very conditions of his labour; only by nestling close to the promises of his Master can he persist in thus endangering his life for the sake of the enslaved myriads. Only such a preacher knows what he has to give up for Christ's sake.

This being the case, he ought to be left unfettered and allowed to propound his own terms and arrangements for labour. He has the great advantage of knowing by experience what is needful. He occupies a strong vantage ground, and may apply truths closely without being personal, and may take methods which would not be permissible to those who belong to the Lord's Regulars. Let him have

A FAIR FIELD AND PLENTY OF FAVOUR.

In these Missions are converted many who never would have been if they had not been held. They emerge by whole families from this "Crisis of Being." Only, great care must be taken not to hold such services frequently in the same locality, else we shall have a new phase of an old ailment—that of saving souls by deputy—said deputy being the one who annually conducts the Mission services. Like other agencies they lose their effect, and may have a harmful reaction connected with them. Neither, taking matters generally, should one Evangelist follow quickly on the heels of another. Each has his own peculiar fashion of doing things, and even when the first has got a good hold of the population, the services are almost sure to run down under the second, however suitable and successful he may beforetime have proved himself to be.

In some villages the various Evangelical Churches would have been all but denuded of their congregations had not Evangelists been employed. But the visit of a fervid, holy preacher is quite an event in village life. Susceptibilities toward godliness are unexpectedly revealed. The village inn is forsaken. The slatternly housewife begins to delight in cleanliness. God's house is frequented by new hearers. Faithful ministers are gladdened. No longer do they lament,

> Lord, in thy field I work all day
> I read, I teach, I warn, I pray,
> And yet these wilful, wandering sheep
> Within thy fold I cannot keep.

A few months back a godly but unlettered collier obtained a fortnight's leave of absence, and went to conduct meetings for village congregations. He never professed to preach, but just gave warm addresses interspersed with experiences. The two weeks extended to eleven, and during that time among those scattered populations there were *eleven hundred inquirers.*

By all means, then, let Mission preachers and all others of the Lord's Irregulars take the place in the esteem of the Churches which they occupy in the economy of the Holy Ghost. By the judicious use of these, the ranks of the frivolous, the malignant, the vicious, the indifferent, shall be perceptibly thinned; and exemplified anew shall be the wisdom of that saying of Jesus, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of Me."

CO-OPERATION, NOT COMPETITION.—8.

By Rev. WASHINGTON GLADDEN.*

(*Concluded.*)

A LITTLE more than two years after the Union mass-meeting in the Town Hall at Monroeville, on a delightful October evening, Old Major stopped at the parsonage door, and the parson took his seat in the open buggy.

"Let's see; how long have you been gone?"

"Eighteen months next Monday."

"And you've seen pretty much all that's worth seeing of Europe, Asia, and Africa?"

"Not quite, but enough to think of for some time."

"And you're thoroughly rested and well?"

"Never was so well in my life."

"Good! We were very anxious about you at first; but the later news comforted us. The people have taken solid enjoyment all the while in the knowledge that you were resting and recovering your health. They will give you a hearty welcome at the prayer-meeting to-morrow night."

"Bless their faithful hearts!" said the parson, his eyes filling. "How gladly will I spend and be spent for them in the coming days! But tell me the news. I've had family news often, and church news now and then, but beyond these almost nothing. How goes the Club?"

"Gloriously! It is pushing right on to conquest. At every meeting we have news of some good fruit that has grown from its sowing."

"How fares the work among the poor?"

"We've got that into excellent shape. Mendicancy and pauperism are pretty effectually suppressed. There are no more beggars at our back-doors; the tramps give us a wide berth. We hammered at the overseers of the poor till we got them to stop their careless largesses of alms to the idle and the vicious; they employ our visitors, now, to investigate their cases, and the amount of out-door relief has been reduced sixty per cent."

"But I hope you haven't ended with suppressing pauperism."

"Oh, no. Our visitors are beginning to take hold of the work of caring for the sick and of helping the poor and the discouraged and the shiftless, in a most intelligent way. The work that has been accomplished, not only in ministering to the helpless, but in lifting up degraded families, and in inspiring the miserable with hopefulness and courage and self-respect, is the most genuine Christian work that has ever been done in New Albion."

"How about Dr. Strickland's kindergarten?"

"There are three of them now, all doing excellently."

"The Young Men's Club—is that thriving?"

"It has a membership of six hundred."

"And the County League—how is that flourishing?"

"Now you begin to get down to business with your catechism. The County League, sir, has its foot upon its native hills, but its fame has gone into all the earth. Didn't you hear of it in Moab?"

"Not a syllable," answered the parson, laughing.

"Well, sir, the Moabites may as well set their meeting-houses in order, for it will be after 'em shortly. See. You helped to reconstruct Monroeville. Scantico followed suit; but that was before you went away. Then the Outlook Committee got its eye on Rowell and began to put on a gentle pressure. The result there was different from that in the other two towns. The Methodist church was pretty strong—much stronger than either of the other three, and the committee recommended elimination by substraction, instead of substitution. The Methodist Church kept its organisation, but broadened its methods somewhat, and the other people gave up their own churches and went in with the Methodists. Of course the Methodists did everything they could to make it agreeable for the others; put them into offices, got a quiet catholic-minded man for their next minister, and exercised a real Christian hospitality in their reception of the members of the other churches. I hear that they have all learned to sing the Jubilee song:

'A Methodist, Methodist, will I live,
And a Methodist will I die,'

with the spirit and the understanding also. That's Rowell. In Woodford, the Baptist Church was found to be the fittest to survive; the Baptist minister exchanges once a month regularly with the Rowell minister, and then the Baptists in Rowell who can't commune with the rest have a special cammunion service, and the Pedobaptists in Woodford who want their babies baptized have that service performed for them at their houses.

In Tuckerton and Millville, union churches have been formed; and of the towns in this county where small populations were once split up among several feeble churches, all but two are now happy in the possession of one good church. Besides, our Outlook Committee has been spying out the neglected districts, and stirring up the people of the towns to occupy them; we have reports from them in the meetings of the County League, and I am sure that a great many more people in Bradford County are now under religious influences than there ever were before."

"Good!" shouted Mr. Strong.

"But you haven't got the whole of it yet," said Franklin. "To the next meeting of the County League, after you went away, a delegation of Dunham County folks, from Samsonville and Knox and other places, came in, and they got into the spirit of the movement, and went back and formed a Christian League in Dunham County. The matter began to be talked about all over the State. The newspapers took hold of it, and pushed it hard; the business men perceived the reasonableness and justice of it, and made their influence felt in favour of it, and soon every county in the State had swung into line. Midland County was the last to organise, and their League was formed last April, five months ago. And week before last the secretaries and Outlook Committees of all the County Leagues held a meeting in Bradford, and formed 'The Christian League of Connecticut.' Its object, as stated in the constitution, is 'to promote efficiency and economy in Christian work, by the suppression and extinction of superfluous organisations, by the occupation of destitute fields, and by the concentration of the efforts of Christian people.' We are to have one mass meeting every year, in November, to hear reports from the county secretaries, to read and discuss papers, and to devise measures for the prosecution of our work."

"*Laus Deo!*" exclaimed the parson. "Who would have believed it? Why, this is more of a miracle than your telephone, that has sprung into being since I went away. *Gloria in excelsis!* The unity of believers in this commonwealth is no longer merely a sentiment, it is a solid fact. Have they heard of this yet up in Massachusetts?"

"Oh, yes, they are talking about it there, and out West, too. The West, you know, is a great deal more sect-ridden than we are, and sensible people out there are beginning to see that they must organise to protect themselves against the nuisance. A little patience and sweet reasonableness, and a great deal of pluck and perseverance, will do the business. Let people once see how much better and more Christian is co-operation than competition and conflict, in doing Christian work, and the battle is won."

"I always knew that the millennium was coming," said Mr. Strong slowly, resting his eye for a moment on the mingled pearl and gold in the cloudless sky, out of which the sun had just sunk, and then dropping it to take in the soft, purple haze of the hills, and the shining depths of the placid river: "I always knew that it was coming, but I never knew before just how it was coming. Now I see."

* From *The Century Magazine.*

A WORKING CHURCH.

DEAR SIR,—In connection with this old and historic building, erected by George Whitefield nearly 130 years ago, we have established, *in memoriam*, "The Whitefield Gospel Mission." A City Missionary, a Bible woman, a Bible nurse, and a large number of young people from the great business houses, are engaged in thoroughly evangelistic mission work, and we are bent upon enlarging our sphere of action and the number of effective labourers.

I am desirous of obtaining the use of a large hall in this neighbourhood, which has hitherto been devoted to not very creditable uses, and which is now offered me. May I venture to appeal through your valuable pages for assistance in the great work we are trying to do? I desire to form a young men's club on behalf of the crowds of young folk in the large houses of business by which we are surrounded. For our Mother's Meeting, which is attended by over a hundred poor mothers, I ask gifts of cast-off clothing.

I appeal for help to all who are in sympathy with earnest work for the Master.—Yours sincerely,

J. Jackson Wray.

Whitefield's Tabernacle,
Tottenham Court-road, Jan. 16.

THE SWANSEA Y.M.C.A. moves into large and commodious new premises on the 6th inst.

LECTURES TO YOUNG MEN.—A crowded congregation attended on Friday week at St. Peter-upon-Cornhill, to hear the third lecture delivered by Rev. Dr. Cunningham Geikie, under the auspices of the Church of England Young Men's Society, on the Life and Times of Jesus Christ. It was pleasing to note the large proportion of young men present, and the evident interest taken in the subject. The closing lecture of the course was delivered on Friday evening, the subject being "The Last Days of Christ's Life."

THE MALAGASY AMBASSADORS visited the British and Foreign Bible Society's house, in Queen Victoria-street, last week. Handsomely bound copies of the Bible were presented to the Ambassadors and their secretaries. Before leaving, they expressed, through their interpreter, the pleasure and gratitude with which they would always remember the kindness of the Bible Society to themselves and to their country.

WOOLWICH Y.W.C.A. AND HOME.—The report for 1882 of this institute gives an interesting account of the sowing and planting during the past twelve months, which have already yielded some "fruits of increase." There have been real conversions to God, especially through some special meetings held by Miss Brryman (a converted Jewess), and these have been very valuable in stirring up the Christians to increased devotedness to their Lord. There are two Bible-classes and a Missionary working party, every week, also a "Question Meeting," which gives opportunity to young believers to acquire knowledge of the written Word. A Christian friend will give £20 towards the expenses if we can get five other such sums in any amounts. Further particulars will be given by Mrs. Mandeville, Y.W.C.A. Home, 100, Wellington-street, Woolwich.

For the Young.

HAPPINESS.

Sir,—As I see that the young are now contributing to the Page for the Young in The Christian, I am sending you my first attempt at anything of the kind, although I am afraid it will not be good enough to print. C. L.

I THINK we all want to be happy, so let us try to find out the best way to be so. Some of us very often say, "Oh, if I only had just this or that I should be quite happy;" or, "Of course So-and-so is happy: I should be if I were in her place."

But I think we often find that when we have got the thing we most longed for, it does not bring us the pleasure we expected, or, at best, the pleasure lasts but for a short time. I daresay if we were able to change places with the person whose lot we so envied, we should find that her path is not so smooth as we expected, and that she has troubles and difficulties of which we know nothing.

Some of us may look for our happiness in home or friends; but, if we trust to these alone, I am afraid we shall find, sooner or later, that they may fail. Our happy home may be broken up; our friends may be taken from us. Where then shall we look for *true, lasting* happiness? Let us go to Jesus for it, let us love Him, and try to please Him; then, having Him for our friend, we shall be happy here on earth, whatever troubles come, and happy afterwards with Him in heaven.

"SOMETHING FOR THEE."

Dear Sir,—I do so want to do something for Jesus; I hope the little word I now write may be of some use, however small, in gathering sheep to his fold.

It is so nice to read of what God graciously allows even his "little ones" to do for Him, such as ministering to the temporal wants of his poor. But better still is it to meditate on what our blessed Lord has done and is doing for us. "While we were yet sinners, Christ died for the ungodly"; and since we rejoice in so great salvation, should it not be our constant delight to call in others, to see and know *our* Jesus, whom to know is life, peace and joy?

Oh! how blessed it is to know we are verily translated into the kingdom of God's dear Son. I do wish all the children in old England were children of God through faith in Christ Jesus, and believed on Him who said, "They that seek me early, shall find Me."

Let those who desire to be his, remember the sweet texts: "Him that cometh unto me I will in no wise cast out"; and, "Come, let us reason together saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." I should be so glad if any dear young friend would seek Jesus now; they would never, never repent of it. This is the experience of one of the weakest of His lambs. "Behold *now* is the day of salvation."

January 11. Kathleen (age 13).

A CHILD'S TRUST.

Two little girls were sitting at their mother's knee one day, listening with deep interest to the daily Bible lesson. She was reading a story of which they never tired—the wonderful story of our blessed Saviour's life on earth. Often as she read and talked to them about his holy life, and of all He did and suffered for them and for us all, she would be interrupted by the earnest little voices saying in a half whisper, and with intense feeling, "Oh, how good and kind Jesus was; I *do* love Him."

On this particular morning the beautiful story, which they had heard so often, was ended. The account was given of how the tender Saviour had taken his last walk with the disciples whom He loved so much; how He had led them to Bethany, and had his last talk with them; how He promised that the Holy Spirit should soon be poured down upon them, with which they were to go and tell people everywhere that He had died for them, and was risen again; and then how, as He was lifting up his holy hands in blessing, He was parted from them, and a cloud received Him out of their sight.

The eyes of both the children were intently fixed upon their mother's face, as if they feared to lose a word. When the book was shut, little Mary, the youngest (a plump wee maiden, between three and four years old), heaved a deep sigh, and said, "Oh, mother, how I shall pray to Jesus every day to make me good, that I may go and live with Him always? I want to be with Jesus!"

Their mother told them that there must always be trying as well as praying. Jesus said, "Watch and pray; strive to enter in at the strait gate." It is of no use to pray to God to help us to be good, if we do not intend to make an effort ourselves to overcome the sins and temptations that come to us every day. Satan tempts children just as he tempts older people; and he would never cease trying to make them do wrong things; but—"

Here she was interrupted by little Mary's eager voice again: "When Satan tempts me, I shall pray to God and say, 'O God, don't let me listen to Satan; let me do what *You* want, not what Satan wants.'"

"And I must pray to God to make me patient," whispered Eva, who was little more than a year older than her sister, and who knew well where *her* great temptation lay.

On the evening of that same day, the children had been peacefully sleeping in their little beds, when Mary suddenly woke, screaming violently, and putting her hand to the side of her head in evident pain. It was only ear-ache; but those of my little readers who have ever suffered from it know that the pain it causes is very sharp. Her kind nurse tried to soothe her, but all her cry was for "Mother." So "Mother" was quickly fetched; and as she took her little darling in her arms, the suffering child's first words amidst her sobs, were, "I know God loves me, mother, though He sends me this pain."

Snugly covered up in a blanket, the mother held her on her lap by the fire, rocking her and softly singing to her till the sobs died away. So still she lay, not moving except occasionally to press her little hand against her ear when some sharp twinge of pain was felt.

A now there came a plaint from another little bed: "Mother, I can't go to sleep again since Mary woke me" (only she called her sister Maly; for she could not pronounce the r's). "I'm so tired, and I can't sleep."

"Be patient my child," was the answer; "sleep will soon come. And think how thankful you should be that you have no pain! You are only tired, and you are in a comfortable bed and will soon rest. Ask God to make you sleep."

"Yes, mother, I will," little Eva replied, in a quite happy and contented voice; for she knew that to pray was always the best way out of all her difficulties.

And a little voice came from the bundle in the blanket, "*I* must be thankful too, mother; for God has taken a little bit of my pain away," Soon afterwards Mary was laid in her bed again, and she whispered to her mother, who was giving her a last good-night, "Do pray to God to let me sleep!"

And her parents did ask God for this blessing, and He granted it, and gave her a sweet and peaceful night. While as for Eva, she was fast asleep before her sister was taken back to bed! God had answered *her* prayer.

Jesus hears and answers prayer. Do you ever pray to Him? I know you "say your prayers;" but do you speak to God from your heart, meaning every word you say? When you have done wrong, do you feel unhappy till you have asked God to forgive you for Jesus' sake? When you are in trouble or sorrow of any kind, do you tell Jesus and ask Him to help you? He will always listen to you, be sure of that: and He will either take away your trouble or help you to bear it. He is always the same loving, tender Saviour—He never changes—and He cares for you so much. Even now He is praying in heaven for you. (Heb. vii. 25.)

Dear children, ask Him to make your hearts clean by his Holy Spirit, that you may love Him and obey Him upon earth, and afterwards live for ever with Him in heaven.

H. Morton.

GOSPEL TEMPERANCE WORK.

LITTLEHAMPTON.

A TEN days' Blue Ribbon Mission has been held by Mr. Geo. Blaiklock at this place. More than a fifth of the population have now signed the pledge. Mr. Blaiklock has returned to labour in Cornwall for fifteen days.

RUTHERGLEN.

At a meeting of the Rutherglen Blue Ribbon Army, held in the Town Hall, on Wednesday week, it was stated that since the beginning of the movement a year ago 4450 pledges had been taken in Rutherglen, out of a population of about 13,000. The shopkeepers in the town, such as drapers and grocers, had received an increase of business; the income of the public-houses had very much diminished, and several of them are offered for sale.

It is proposed to build an Institute for Christian work in the town, similar in constitution to that of the Christian Institute in Glasgow, and the Carrubbers Close Mission in Edinburgh. This movement was inaugurated by a largely attended soiree a week or two ago. The meeting was one of the most enthusiastic ever held in Rutherglen, and it was agreed to proceed at once to raise the necessary funds.

LINLITHGOW.

A Gospel Temperance Mission, commenced here about two months ago, is having most encouraging success. The meetings are held weekly in the Vennel Hall. They have been so largely attended of late that it is now proposed to hold them in one of the churches. On Monday week a social meeting was held in the Town Hall, which was filled to overflowing. Rev. Mr. Burns, of the United Presbyterian Church, occupied the chair, and addressed the meeting. Rev. Mr. Mitchell, the newly ordained minister of the Free Church, expressed his thorough sympathy with and readiness to help in the good work. Rev. Mr. McAlpine, of Gorebridge, and Mr. James Pringle, C.A., Edinburgh, gave spirited addresses. Miss Watson, of Rivalsgreen, sang two solos.

Nearly 500 have already joined the Union, and donned the Blue Ribbon. This is a large number in propertion to the population. There have been many peculiarly interesting cases of reclamation in connection with this Mission, and it is believed that with God's blessing much good has been, and will be, effected.

We are requested to say that a "Blue Ribbon Prayer Union" has been formed; all information with respect to it may be obtained from Miss Keyworth, St. Hilary, Hastings,

A MESSAGE FROM OVER THE SEA.

OF all my papers The Christian is the most welcome. I find myself cutting the wrapper with all the eagerness of the child for a fairy tale, or the maiden for the novel. Its contents are often stranger than the wildest fairy tale, and, to those who have learned to take life at its true value, more absorbing than the most brilliant scenes of romance.

As a fellow-worker for that Master whose great name unites our hearts in grateful sympathy across the water, I clasp the hands of Ellice Hopkins and Josephine Butler; for in the same field of labour I have learned the mind of Christ toward the "lost." In growing spheres of usefulness I follow Lady Hope, out among the poor drunkards—brothers still: turning ever to her books upon my table for words of cheer and suggestions of guidance.

With Mr. Radcliffe I tread the low streets of London, knowing many such in my own land by experience, longing for the day when all who call themselves by Christ's blessed name shall be found "occupying" these places for Him whose right it is to reign and conquer darkness. With the Indian workers, and with Miss Macpherson, and a host of others, I seem to have been long and intimately acquainted. I rejoice to know that as your paper moves on in its blessed Mission, it is gloriously answering that last prayer, "*that they all may be one*, as Thou, Father, art in Me and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me."

But to-night it is Mrs. Reaney who has stirred my soul to write you. As I read in the paper of December 21st of her Christmas party, I felt that I would, too, like to tell to the children and their loving mothers the story of a Christmas party, held in the house where I write, nine years ago.

God gave to me our little darling. Early given to his love and service, she was taught to pray. Kneeling on my lap, with her arms about my neck, from the very first I encouraged her to pray in her own words. The attitude, with its suggestions of a loving rest, and the heart-utterances, made prayer the great pleasure of the day. To her Jesus was a dear friend, and as she realised the great fact of his Mission, she sought Him, that she might lay both sin and sorrow on his sympathising heart. So real was the friendship, that when weary and sleepy she often said simply, "Dear Father, I'm so tired—good night!" I never urged for more at such times.

Thus, in the midst of the joyous play, often we would find a pause, and a little form kneeling to tell Jesus of the ugly word or deed, and then rising up again in glad tone, "It's washed out now—it's all right with Jesus and me!" And so, too, the glad things were brought Him for thanksgiving: the new doll, the happy visit, the child friends; all that made life what it was to her. I learned from my own child what it was to walk with God.

She was born on the 20th of December, and when she was three years old it was proposed that she should have a party. I told her its meaning. I told her, too, of little ones who had no toys, no bright homes, no mother-hands to love and caress, and said, "Will you have your party for children like yourself, or for poor children?" And gladly she replied, "for the poor children." And so she had them to the number of one hundred, from the asylums and charity schools.

I can see them now, looking back through misty eyes—the brilliant drawing-room, the laden tree, the eager faces, the beloved young physician who personated "Santa Claus"—some from the one rank, and some from the other, have met again, met where the joyousness and the brightness are never ended!

This was her first and only party. Little Minnie sleeps in Jesus. Three years longer she stayed with us, a happy child, visiting at times a few poor widows with her little basket of dainties; singing for a few poor invalids in dreary homes the sweet songs of Beulah land, ever asking, "Let me be useful, Let me take the 'tired' off somebody;" and then her work was done!

But this Christmas season, in a Memorial Home for young children that bears her name, other little children danced around a Christmas tree, and her mother rejoiced to know that the desire of her little heart was granted, and that in the years to come these and other neglected ones from Christless homes will bless her memory, as they gather year by year on the Christ-child's birthday, for a "Christmas party." In the reception-room of the Home a life-size portrait of the child makes the little ones familiar with the face that shall one day, we trust, welcome them all to the heavenly home, and the tablet bears the following inscription:—

MINNIE,
Daughter of Charles and Aminta E. Green,
was called from earth to heaven
March 28, 1878,
in her seventh year.
To fulfil her oft-expressed desire
"to be useful,"
this Memorial Mission to rescue the perishing
is established by her mother.

I have written thus to-night, desiring to say a few words to the loving mothers of living children in the many homes where The Christian enters. Bring your little ones early in life to know Jesus, as near and dear not alone in personal intercourse, but in the person of his poor. Let them know as soon as they can talk the blessed meaning of the "*Inasmuch*." Bring them into contact with God's poor from the very nursery; encourage them to spend their pennies not for self but for others. This, to my view, is what the Church wants to-day: a missionary spirit nursed at the breast, cherished on the knee, cultured by familiarity with the homes of the widows and fatherless, before the world absorbs the interests and taxes the energies.

Let every Christian mother train her children thus, ever looking unto Jesus, through whom we can "do all things." Then we shall not have to plead for workers and for money to evangelise the heathen world; from thousands of consecrated nurseries and school-rooms there will come young men and women glowing with the ardour of first love, crying "Send me! I come, O! my God, to do thy will."

And should your child, oh, grieving mother, be early called to serve in the "house not made with hands," seek no solace in the costly marble which must crumble when Christ returneth, but write in living hearts, in sorrow's great family, the blessed truth you love—that God is love, and in Him is no darkness, and the *whole family* in heaven and earth are *one* in Him. A. E. G.

Savannah, Georgia, U.S.A.,
Jan. 7, 1883.

THE ZENANA BIBLE AND MEDICAL MISSION have published a very interesting little book, describing the Zenana system of India, the condition of women and girls who are secluded in the Zenanas, and the great need there is for increased missionary work amongst them. Copies may be had from the office of the Mission, 2, Adelphi-terrace, W.C.

RETIREMENT.

YE things terrestrial that crowd me round;
Ye mean, unworthy cares that much abound;
Ye many-tongued calls that ask my ear;
Ye many off-springs of mistrust and fear;
I charge ye, hence—away! away!—
Let me go up "Apart to Pray"!

Ye tinselled vanities, robed in deceit;
Ye gods of gold that tempt aside the feet;
Ye vain desires that give the heart unrest;
Ye evil tempers that pollute the breast;
I charge ye ever hence away,
Let me go up "Apart to Pray"!

Ye gentler things; ye all but heavenly things—
Home flowers, that round the heart entwine their strings;
Ye kindly voices, and ye tender hands,
That hold me softly by love's silken bands;
I charge even ye, awhile away,
Let me go up "Apart to Pray"!

There in meek stillness would I lend my ear
To the sweet counsels of my Father dear;
List to his teachings in each bitter cross;
Learn what rich grace He gives for my small loss.
Thus from earth's busy noise I would away,
And up the mountain go to learn and pray.

In holy boldness, there would I inquire
Knowledge of such as angel-minds desire.
With eagle eye my faith would gaze and gaze
On God's resplendent truth with glad amaze.
Thus from earth's dusty vale would I away,
And up the mountain go to muse and pray.

There, wait the signals of the Gospel sky,
Revealing Christ the King of Glory nigh;
There, watch the first glad ray that meets the sight,
And breaks his day of everlasting light.
Thus from earth's darksome mists would I away,
And up the mountain go to watch and pray.

Up on the mountain—oh, how sweet to feel
Heaven's balmy zephyrs o'er my spirit steal!
How good to reach fresh vigour from the sky,
And catch new fire from God's refulgent eye!
So let me from earth's elements away,
And up the mountain go "Apart to Pray."

E. G.

THE SALVATION ARMY.

GENEVA.

A YOUNG Englishman, at present on the Continent, sends us an account of a meeting held in Geneva in connection with the Salvation Army. The meeting took place in the Salle de la Reformation, which holds some 4000 people. During the earlier part of the meeting some disturbance was caused by the presence and interruptions of a small but noisy band of students. The writer says:—

The noise increased, so we sang, "My all is on the altar." Miss Booth, after again speaking, asked those who were desirous of pardon to stand up. A large number did so. They could not continue on account of the noise, so Mr. Clibborn asked the seekers to come into an adjoining room. There we had a glorious meeting. One after another went forward and gave up all to God. I nearly jumped off my seat when I saw one of my fellow-students get up, go forward, fall on his knees, and pray for salvation. How I did pray for him; he was the last to find peace, but what glory when he found it! How glad we were; we even kissed each other, and I don't know what. Tell me the Army is excitement! That young fellow thought before going there that he was really saved; it was when he found himself sifted by the Holy Ghost that he found out his position. Glory be to God that the Army has come to Switzerland.

KONIGSHEIM HOUSE OF REST, WESTON-SUPER-MARE.—This Home was opened on January 23, 1882, to provide a temporary residence, with board, for governesses and lady Christian workers. Since that time fifty-six ladies have been resting here; letters have been received from many of them referring to the benefit derived from the institution. Letters may be addressed to Mrs. Currie, Edinburgh-place, Weston-super-Mare.

PRAYER AND WORK FOR MISSIONS.

Address by Rev. E. W. MOORE.

At Centenary Hall, Saturday, Jan. 13.

IN one of the passages of Scripture annexed to our subject in the paper to-day, you will find a remarkable utterance of our Lord, which seems appropriate to occupy our attention. It is Luke x. 2: "Therefore said He unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest that He would send forth labourers into his harvest." We have here three points: the Field, the Labourers, and the Petition.

THE FIELDS.

Our Lord, as we know, frequently employs the operations of husbandry as a figure to illustrate spiritual work and service. Let us look at a few points of similarity. I think He must have been standing and looking, as the time of harvest drew near, and was struck by its *extent*. And the first thought that we have, when we contemplate the Mission field, is its boundless extent. If we think of the Mission field in London alone we are overwhelmed at the thought of the multitudes who are as "sheep without a shepherd." Our Lord, when He was in Judea, seemed oppressed with the multitudes of people. At any time a great multitude is a solemn sight, when we reflect upon the number of conflicting interests and sorrows represented there, and on the present occasion we have to think of the vast multitudes in connection with service for Christ.

Think of the millions of heathen! I remember to have heard of one who was led to go into the missionary field on being informed that there were five hundred millions of human beings in spiritual darkness. He could not get away from the thought of five hundred millions in the shadow of death, and this was the cause of his offering himself to the service of God as a missionary. Well may these millions of perishing souls be compared to a mighty harvest field.

Again, the Lord had in his mind, surely, the *value* of the harvest. We are, of course, aware that the whole staff of life is drawn from the harvest fields; but we do not fully realise how valuable and variable they are, and how much depends upon the harvest every year. We may not have observed that there is never more than one and a half year's provision for the world in store at one time; if the harvest were to fail all over the globe, in any given year, its inhabitants would starve. Not even the riches of the millionaire would be of any avail. We are kept dependent on God for our daily bread in a way that we little dream of; the value of the harvest for the support of the life that now is, is incalculable and impossible to overrate. But what is the value of the natural harvest-field compared with that of which Christ spoke when, referring to a single stalk, He said, "What is a man profited if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" If in the mind of Him who could properly estimate the value of all things, one man's soul outweighed the worth to himself of the wealth of the whole world, what must be the value of the hundreds of millions of individual souls that people this globe, and are living without God and without hope?

I believe we do not feel the need of missionary effort because we do not bring ourselves face to face with these facts. We do not meditate upon them, and ponder them in the light of God's Word and experience. We do not realise the value, not of the millions, but even of a single soul in the sight of God. I am more than ever struck with the importance of coming face to face with things thoroughly to appreciate their real importance. Have you ever been struck with this fact? You may have read, for instance, in a newspaper, during the recent campaign between France and Germany, that thousands of people had perished, and a thrill of horror occupied you for a moment; but it would not affect you like the sight of a little child run over just opposite your door. In one case you see the whole accident; you rush out with your heart full, and you desire to render any assistance in your power; and you would be more moved by this single incident than by a catastrophe which involves the misery of thousands of families. And why? Because in the one instance you saw the accident, and in the other you only read of the terrible affair.

Now, it is not until we bring ourselves into the very presence of the value of souls, be they one or more, that we can properly estimate the importance of missionary effort. It was when Jesus Christ had the object present to his mind, when He beheld the doomed city of Jerusalem, that He wept over it. We may not be able to realise the need of vast multitudes, yet we can readily understand the worth of individual souls. May we be led to inquire whether there is not someone to whom we have immediate access, over whom we may have special influence, whom we know to be perishing, and the value of whose immortal soul we have not properly estimated. If we consider the value of this single stalk in the spiritual harvest-field, let us ask, "Am I doing what I can for its salvation?" We judge of the value of a thing by what it costs, and we know that it cost the life of the incarnate God to ransom a single soul.

There is another thing to be considered: the extraordinary readiness, or the ripeness, of the field for the hand of the worker or reaper that prevails everywhere. The spirit of hearing the Gospel is prevalent to a remarkable extent in the day in which we live. On the occasion referred to by our Saviour, the fields were ripe to the harvest. And so there are certain times in the history of individuals, and communities, and the world, when God seems to set before us an open door. He says, "Now is the accepted time; now is the day of salvation;" for that soul, or that city, or that nation, or for this particular part of service into which He sends us. It is, I say, a characteristic of the days in which we live, that there never were such openings for the extension of the Gospel of the grace of God as now. I am astonished at the readiness with which the people receive tracts, and allow religious conversation.

I cannot recollect the state of things fifty years ago; but those who do, notice a marked change on the surface of society. At one time religious conversation was tabooed altogether. It was considered quite out of place, and could not be introduced into many circles. Even where it was tolerated, it was very superficial, and by no means of a soul-searching and soul-saving character. What a call this is! Surely the fields at home and abroad are ripe to the harvest. May we have the spirit to go in and reap!

Then again, harvest-time is the season in which the work must be done. If the reaping be neglected, then it cannot be overtaken. The period is a limited one. So it is with the souls whom we would seek to save. We are constantly reminded of the rapid flight of time, and how short the life is, as well of the workers as of those among whom they work. Time seems to fly more rapidly the further we advance in years. To the boy at school how wearily time drags along; but in after-life we feel it is fast slipping away. What have we done? What are we doing? Are we losing our opportunities? If we do not seize them, we shall have to give an account of our stewardship. We cannot redeem our misspent time.

THE LABOURERS.

See what the Lord says as to the labourers: "Pray ye therefore the Lord of the harvest that He would send forth labourers into his harvest." Then how much preparation is needed for those who would be true labourers in the Mission field? First of all, a labourer is one who understands what work means. He is not one who comes to look on, to comment, to criticise, to find fault, and to loiter about the field. The labourer does not pay other people to do the work. He is personally engaged; and he finds it real work, not play. Sometimes, when prosecuted in earnest, extreme toil results in the utmost weariness and fatigue. Much self-denial and temperance have to be practised to qualify the labourer for his work. When the sun has risen with a burning heat he is not to go and sleep in the shade. "A son that sleepeth in harvest causeth shame." He must be prepared to "bear the burden and the heat of the day," no matter how intense it may be, in the service of the Master.

The labourer postpones everything for his work. Labourers in harvest time toil early and late; and sometimes deny themselves the necessary time for food, because they feel the importance of the work. And the Christian worker, if he enter into the spirit of the work for the Master, must postpone his own interests and put Christ's first. He must seek first the extension of the Redeemer's Kingdom. We must put Him first, literally, actually, and ourselves second; and trust Him with the results. If a minister of Christ were to seek first his own popularity, his own income, or whatever personal consideration it might be, how strongly would it be felt that he was acting inconsistently with his Christian profession. But, whatever position we occupy in the vineyard, we have no right, either of us, to tarry over our own affairs. There should not be the distinction between the sacred and secular days of the week which obtains in this respect. Our Christianity is not to be ventilated only on Sunday, and to be left alone the rest of the week. Let us carry it with us into the counting-house, on the mart, and everywhere else. Let us have the extension of Christ's Kingdom and glory at heart, as the first and foremost concern of our daily life.

We must not forget that special preparation is required for labourers in the Mission field. If I were asked to summarise the special aptitudes of these labourers I should say,—First, they must be prepared; second, they must be authorised; third, they must be equipped. Christ would not send us unless we are *prepared* for his service; and the amount of soul preparation needed to be a successful worker for Jesus is not adequately apprehended. We often complain of the want of the results of our work, and we must be content to wait; but there is a time of harvest spoken of when we are expected to reap and see results.

In a religious paper, recently, a writer asked his friends to explain how it was that he who was himself converted and had preached Christ faithfully, had not found results. People were pleased and instructed, but he did not see in his class or his parish, persons brought to Christ, broken down under a sense of sin, and finding pardon and peace, as was the case with some others of whom he spoke. Answers were given, but they did not touch the root of the question. In order to have results the labourer must be prepared by God himself.

I do not say that God does not use us from the beginning. He does. But to have results to an appreciable extent we want hearts cleansed and purified by the fire of the Holy Ghost; so that the vessel which is to be filled with the living water, and whose thirst is to be quenched, may be also clean. There is an indissoluble connection between inward purity and power for service. God leaves the vessels on the shelf that are not fit for his service. "Be ye clean that bear the vessels of the Lord." May we be taught the deep and full meaning of this. I believe it is the great want of the Church in the present day.

Another thought is that the labourer must be *equipped*. What would be the use of a labourer going into a harvest-field without scythe or sickle, or for a soldier to go into the battle-field without a sword? So with us; we must take with us into this work for the Lord, and know how to use it, the blessed Word of God. This is the one great means which the Holy Spirit employs for reaping in heaven's harvest-field. We must know how to furbish it, and keep it free from rust. If we go to our Master's work from the closet, the Word will be carried home with convincing power to the hearts and consciences of those to whom we may be privileged to speak. If, however, the Word be allowed partially to rust, this sickle of the Holy Ghost will become comparatively useless.

THE PETITION.

Before concluding, I must say one word about the prayer. Pray for labourers. Why? Because only God can raise them up. God is willing so to do, but He waits for us to entreat Him. Though He be willing and able, He cannot do

it consistently with his own purposes in revelation unless his children plead with Him. "Thus saith the Lord God: I will yet for this be enquired of by the house of Israel to do it for them." May God give us the spirit of grace and of supplications; then we shall not only see more labourers thrust out into the harvest-field, but they will be more certainly commissioned and better equipped for doing His service.

A CONFERENCE WITH "FREETHINKERS."

ON Sunday, Jan. 21, a number of *Libres-penseurs* invited several of the Christian ministers of Paris to a discussion in the Salle Levis at Batignolles. Dr. de Pressensé and Pasteurs Hollard and Theodore Monod accepted the invitation. The spacious hall was well filled with men and women.

The audience having named the assessors, one of whom was the famous Louise Michel, who however, was not present, the discussion was opened by an aged *Libre-penseur*, who denounced the Gospel as encouraging idleness, because it said, "Take no thought for the morrow;" and theft, because it said, "If any man will have thy cloke, let him have thy coat also." However, the speaker soon went off into a long discussion on Catholicism. To the first part of his argument, M. Frank Puaux replied in a few pithy remarks, rebutting the charge of encouragement to idleness by reference to the words, "If a man will not work neither shall he eat."

A Catholic orator then arose, but his efforts to defend his Church were quite unacceptable to the audience, who utterly refused him a hearing. He stoutly stood on the right of free discussion, which was supported by the Chairman and Pasteur Monod; nevertheless the audience would not hear him, so that he was obliged to retire. A very eloquent half-caste then got possession of the tribune, and tried to turn the tables on the pasteurs, declaring that they also were materialists.

When he sat down, Dr. de Pressensé rose to speak, and having given the audience some admirable teaching on true free-thinking, he said that he would put the discussion on the right ground. It was to-day not a question of this Church or that Church. The grand point in dispute was the existence of God. It was said that science had disposed of this and all such questions, but he was a little too much of a *Libre-penseur* to accept this dictum. Science might refer all things to atoms, but what was it that made the atoms live? Two very distinguished *savants* at the College of France had lately admitted that this was the problem they could not solve. And yet in it was involved this very question of the existence of God. How then could it be said that Science had resolved the question? Could they explain that interior voice which reproached them when they did evil? (Clamour.) Well, if they had not heard the voice he had. Finally, he showed that human liberty depended on a personal God, for if the power at the basis of things was blind force, men were only machines, and might be treated as such.

After a speaker who trotted out the old sore of the burning of Servetus, an orator arose who avowed himself there neither as a *Liber-penseur* nor as a Christian, but as a representative of the *Parti Ouvrier*. This speaker divided the interest of the discussion with Dr. de Pressensé, for he clearly showed that the real opposition to religion in the minds of working men was not to any intellectual arguments which could be offered on its behalf, but to the fact that modern Christianity was the support of the capitalist and plutocrat. He declared the question was not at all one of the brain but of the stomach. It was useless to offer men mental or spiritual food until you had satisfied their bodily hunger. Dr. de Pressensé had spoken of Lincoln and Garfield, but American Christianity was a *bourgeois* religion, seeking only to support men in their avid collection of individual wealth. To every description he gave of the evils inflicted on the working classes by the plutocracy, he added: "These gentlemen need a God to support them in their doings." He then drew a picture of society as the socialist would have it.

Pasteur Hollard, with many interruptions, and at a late hour of the meeting, offered some remarks on the burning of Servetus, and on the question of the formation of the conscience, which the last speaker had described as simply the ideas of the centre in which men were reared, reflected on their brains. If so, M. Hollard asked, whence did progress come?

The discussion must have been beneficial to both the *Libres-penseurs* and the Christians present—to the former, in showing them that the Christian pastors are not in the least degree afraid to meet them; and to the latter it must have taught the lesson that the working man's objections to Christianity are not after all intellectual but social—that his real objection is that it is no longer a Gospel to the poor, but a religion used to shield the rich and the strong in working to their own advantage the thousands who are poor and weak. Whether we think this charge true or false, it is of the highest importance that Christians should know that this is what thousands of the working classes throughout Europe think.

CHICAGO BOYS.

DEAR SIR,—A series of Boys' Meetings was recently held in our city by Mr. J. S. Smithson, well known to you. The meetings were held eight consecutive evenings, and were composed of audiences gathered from the streets and alleys down town as well as from the homes in residential parts of the city. The bootblacks, newsboys, and street boys were held with an interest as intense as that which held the adults in the galleries evening after evening through the series.

Though he has been but a short time in Chicago, Mr. Smithson has made himself felt to an unusual degree in the religious circles of the city. He is a member of the Evangelical Committee, and through his efforts the recent Conference of 500 ministers and laymen of the North-west was held. He delivered a lecture in Farwell Hall on Egypt, which brought the Y.M.C.A. 1000 dollars for the refurnishing of their building. And now his "Talks to Boys" have reached out in another direction, with an influence more potent than this present time can reveal. His methods and manner, as well as his zeal, remind us of Mr. Moody. As a Christian business man his influence is felt among business men, and in benevolence and in service he is an example to them.

INCIDENTS OF THE MEETINGS.

A list of 200 names of boys who remained to the second meeting was obtained. These have been visited at their homes by ladies interested in the work. Many are found to belong to irreligious families and to be attending no Sunday-school.

At the closing meeting on Sunday night, sixty boys gave their names to Mr. Smithson, with the word "worker" attached, signifying their trust in Christ, and their purpose henceforth to serve Him. To some were added such sentences as the following: "I am glad I went to the meetings, for I have found Christ." "Jesus loves me and I love Him." "I love the Lord." "I have found the Lord this week." "I am going to be a Christian." Some made the decision at the first or second meeting, and give good evidence of a change of heart.

A lad of fifteen years from the Newsboys Home, unable either to read or write, the first night of his coming, upon being assured that he could receive salvation *free*, with joy accepted Christ as his Saviour. For two weeks he gave himself to the study of the Ten Commandments, that he may enter the Sunday-school. A sense of shame for his ignorance forbade him to go until they were committed to memory.

Two young lads, motherless, and with an intemperate father, give good evidence of a change of heart. Two other young lads, upon whose young shoulders burdens have already been laid, give clear testimony—the only witnesses of Christ in that family.

A young man of nineteen, whose rough contact with the world was only too evident, on the second night made the unconditional surrender of himself. Clothed, and in his right mind, he now attends Sunday-school prayer-meeting and the pastor's class of instruction, giving good evidence of the grace of God in his soul.

The list of names embraces boys of all nationalities, representing all faiths and all denominations. One touching feature was the large number of motherless boys. The names of the boys attending different Sunday-schools were sent to the pastors or superintendents of these Sunday-schools to be looked after and nourished in the new life.

The good results of the meetings were not confined to the boys. Many girls were reached, and every Sunday brings some for special conversation. A woman went out of the room one evening rejoicing in the hope that her infidel husband, for whom she had prayed for twenty-two years, had accepted the Christ he had so long rejected.

The presentation of truth by Mr. Smithson, though addressed to boys, and holding their close attention for forty minutes each evening, was no less instructive to adults, and to Christians. The results of the meeting are not easy to sum up. The illustrations given are a few out of many. In addition, there is the wider result of a large increase of attendance upon the Sunday-school and the pastor's class of instruction, and a boys' prayer-meeting in the church, where the meetings were held. But, above all these, those interested believe that the larger harvest will be seen at that day when the invisible results of all work are manifested.

Another leading feature in the results of these meetings has been their influence upon the lads in Christian families, in bringing them to a sense of their responsibility, and to open confession of Christ.

A REFUGE IN PARIS.

IN a communication received from Pastor Appia, of Paris, he says: We are anxious to interest your readers in our Refuge in Paris, which was opened seven years ago. These years of painful toil have borne good fruit. It was the visit of Elizabeth Fry, in 1835, which led to the formation of the Committee of St. Lazare, one member of which, our venerable friend Mdlle. Dumas, still lives. Subsequent efforts were made in connection with the Deaconesses' Institution, and in 1873 a legacy was left, for the foundation of a Refuge, by the Countess Pelet de la Lozère.

Many of us had listened to the burning words of Mrs. Josephine Butler, who came among us to preach the crusade against vice. We were resolved to do to the utmost of our power in this matter, and offer a place of Refuge to penitent women.

Nearly one hundred penitents have passed through our Refuge since January, 1876, and instead of being able to go in search of others, we are constantly compelled by want of room to refuse admittance.

We have to leave our present location, and are much in need of a new and suitable building. We feel sure that English Christians will lend us their aid in erecting a citadel of rescue in the great city where there are so many strongholds of vice. Messrs. Barclay, Bevan and Co., bankers, Lombard-street, London, E.C., will receive help towards this good object.

REV. E. VANORDEN writes from Rio Grande do Sul that he is having an interesting work among the sailors in the port. He adds: "I am sorry to say we shall have to close the year with a debt of at least £120."

BETHEL GOSPEL HALL, HOLLOWAY ROAD.—A meeting for conference and praise was held at the above hall on Tuesday evening, 23rd ult. Several gentlemen gave addresses on the subject of "Christian work." Mr. J. Trotman, 196, Holloway-road, conductor of this Mission, is open for engagements in Gospel or Gospel Temperance work.

Notes and Comments.

THE Princess of Wales has earned the legitimate gratitude of the nation by heading a movement for abolishing the barbarous custom of shooting live pigeons for sport.

In an able review of M. Renan's recent book, "Marcus Aurelius, and the End of the Ancient World," in the *British Quarterly Review*, the Rev. W. F. Adeney says :—

Marcus Aurelius persecuted Christianity with a severity hitherto unknown ; it was carried out on system by his government, and new cruelties of torture added . . . . The great political motive for the persecution of the Church was undoubtedly the danger which it appeared to threaten to the Empire. It was an *imperium in imperio ;* of all governments the Roman was the most jealous of such an institution.

In the light of this fact we perceive the significance of the two last verses of the Acts of the Apostles :—

And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

During those two whole years Paul was boldly laying the foundation of this *imperium in imperio*, in the capital city of the Roman Empire, and in the providence of God no one forbade him, or persecuted him, until the work was done. Then he was martyred, and the fierce persecutions of the Church followed.

Amongst other things which are being shaken, that those things which cannot be shaken may remain, is the Presbyterian Confession of Faith. At the recent Conference of the London Presbytery it was contended that the teaching of the Confession, that Christ died for the elect [alone], was not the teaching of the Lord Jesus or of his Apostles, and that the Christian conscience revolted at the teaching of the Confession regarding the fate of the heathen, and of non-elect children who died in infancy. This discussion was opened by Mr. Robert Whyte, an elder in Dr. Dykes' Church, who was supported, amongst others, by Dr. Edmond, Dr. Donald Fraser, and Dr. Dykes ; and opposed by Dr. Fisher, Rev. R. Taylor, and Rev. A. Jeffrey, of Ipswich.

The following paragraph, extracted from one of our latest-received American exchanges, is a welcome commentary on the articles from *The Century Magazine* the concluding portion of which appears in our columns to-day :—

The Christian League Club of New Albion is already bearing fruit ; the ministers of the City of Paris, Texas, were invited to the parsonage of the First Cumberland Presbyterian Church, a few evenings back, for the purpose of organising a club similar to that of New Albion. The constitution was adopted without any change, the following Churches entering into the organisation most heartily: Methodist Episcopal, South Baptist, Chr stian, Congregational, Episcopal, Old School Presbyterian, and First Cumberland Presbyterian.

Referring to this subject, a West-end correspondent remarks on the waste of power and other evil results that flow from the lack of brotherly co-operation on the part of those who conduct the Sabbath schools in any particular district.

In our last issue we briefly alluded to a remarkable movement in Denmark, with regard to the regulation of the drink traffic ; the subject is of such vast importance that we return to it. It is evident that our Scandinavian neighbours are awaking to see the evils of drunkenness, and are making a strenuous effort to cope with them. In Copenhagen, the capital, the following regulations have been made : No women will in future be allowed to serve in the bars of public-houses, or other drinking-places. The selling of drink to persons, of either sex, under the age of eighteen, or to persons no longer sober, is strictly prohibited. Any drunken person is to be taken to his home in a covered carriage, and the cost of the carriage is to be defrayed by the landlord of the public-house in which he was last supplied with drink. The number of public-houses in Copenhagen is to be reduced from 1350 to 300.

We specially hail with satisfaction the abolition of barmaids' work in Copenhagen. A friend recently returned from the United States, tells us that from one side of the States to the other the traveller never sees a woman serving in a bar or a drinking-place. The degradation connected with this unwomanly work ; the very special temptations closely associated with it ; and all the vile surroundings of this evil occupation, call upon our nation, and especially those who profess to be the followers of Christ, to secure legislative measures that shall exclude women from a work which she can never ennoble ; which must exercise an evil influence upon conscience and heart, and which, alas! has too often led to her temporal and eternal ruin.

Young women, in most cases, become barmaids without realising what are to be their surroundings : many of them are from country places, where they have had but little knowledge of the drinking world. Once in the work it is difficult to obtain suitable occupation elsewhere ; day by day they submit to listen to the blasphemous ribaldry of their customers, to hear the coarse pleasantries of the young "gentlemen" who frequent the bar ; and they are expected to maintain a cheerful demeanour in an atmosphere where modesty, sobriety, and the fear of God are next to impossible.

Doubtless there are exceptions ; these do but make the "rule more striking by contrast." "Increase of knowledge" is too often "increase of sorrow." If any Christian people doubt the truth of this picture, we ask them to visit the drinking bars of any large town and judge for themselves. It may be objected that such prohibitory legislation would be an interference with "the liberty of the subject." It is high time that the subjects of Satan should not have unrestrained liberty to degrade the women of our land. We feel convinced that to forbid the employment of women in serving out drink in public drinking-places would remove a national disgrace, would confer an inestimable boon upon "the weaker sex," and above all would keep thousands of them from ignorantly entering upon a career which becomes a bitter and hateful bondage, and leads to a godless and hopeless end.

We are glad to believe, judging from the recent public utterances of some members of the Government, that the general question of licensing drink-shops will be dealt with in the approaching session, either as part of the proposed County Government Bill, or in a separate measure providing for the appointment of popularly-elected Boards of Control. With a contemporary "we hope that whatever is offered as a check upon the drink traffic will be a real check, and will give the people power in determining whether they will have these drink shops among them or not."

The Canadian correspondent of *The Record* gives us, in a recent letter, many interesting facts with regard to religious matters there. In the province of Montreal, under the leadership of the highly esteemed Bishop Bond, a man of pronounced Evangelical views and sympathies, the Episcopal Church has been prospering greatly. In the diocese of Ontario (the most easterly part of the province of Ontario), "where High Churchism is most exclusively predominant," the Episcopal Church has made less progress than in any other part of the Dominion. The entire population of Ontario during the decade ending 1881 had increased 25 per cent., but the Episcopal Church in the diocese had increased only 2 per cent. This is the more striking when put alongside of the fact that some of the most active and energetic of the other denominations had increased 35 per cent.

Of course these returns cannot be taken as setting forth actual spiritual results, but we gather from them that the general feeling in Canada is in favour of Evangelical religion, and against the sacerdotalism of hybrid popery, which, alas ! has of late been receiving much favour in certain quarters in our own land.

We also learn that Methodists of all shades in Canada are seeking for some common basis upon which to amalgamate. It is difficult to justify the separation that has hitherto prevailed ; and it is easy to see a hundred reasons for an amalgamation, from which we confidently predict a large measure of blessing and of increased power. We trust that this happy re-union will soon be accomplished.

We look for a vast increase in the amount of Evangelistic work in the Dominion of Canada. It is very greatly needed. The work has not always been wisely carried on there ; but where fit persons, with the good wishes and co-operation of the various denominations, have carried on the work judiciously and earnestly, respecting legitimate and inevitable differences of opinion among Christians, their labours have been as heartily appreciated as in this country. Such men are greatly in demand. May the blessing now coming down so mightily upon our country be abundantly given also to Canada !

We trust that our temporary occupation of Egypt may not merely result in temporal benefit to the Egyptian people. The influence of England is needed in that country to bring about real religious toleration. At present, for a native to become a convert to Christianity is almost certain death. The devotees of Islam need to learn the lesson of religious moderation towards those who may renounce that effete faith. Should the day come, in God's providence, when a man can openly, and without fear, confess Christ in Egypt, it is impossible to say how widespread a work of grace might be seen there.

Rev. Dr. Landels has resigned the pastorate of Regent's Park Chapel, having accepted an invitation to become pastor of the Dublin-street Church, Edinburgh. His return to

Scotland after many years of good work in London will be hailed with great satisfaction by our northern friends. Few London pulpits have been occupied by men of such strong, outspoken convictions, and of such heart-stirring testimony for the Gospel of Christ. His work has been very real, though not so widely known, perhaps, as that of some other preachers.

The striking testimony to the advantage of total abstinence, made by Lord Wolseley to a deputation from the Gospel Temperance Mission of Blackburn, deserves to be recorded, and we hope will go the round of the public press, as well as be reiterated from the pulpit and the platform :—

In the Red River expedition, against the advice even of the medical officers who accompanied the troops, he decided that no spirituous liquors should be taken with the force, yet no men ever did harder work, or behaved better than the men of that expedition. It was foretold that all sorts of miseries, ills, and ailments would befall them, but never was there a body of men more healthy than they were while passing through a wild and desolate country such as that traversed. The doctors who predicted those evils had nothing to do recently in South Africa. His personal body-guard were almost exclusively temperance men, and in lengthened and somewhat difficult campaigns he had never any trouble with them, and by their cheeriness they set an example to the whole force.

In reference to the recent campaign in Egypt, his lordship said that in the account of Sir Ralph Abercrombie's expedition to Egypt, it was long ago stated that the good conduct, the health, and magnificent bearing of the troops were attributed to the fact that no liquor was issued to them. He added that—

During the recent campaign in Egypt the remembrance of those words made a great impression upon him. The doctors again told him that it was very necessary that the men should have grog, and he was obliged, owing to great pressure put upon him, to allow it occasionally, but it was given in very small quantities and rarely; yet those men rivalled their predecessors in that country by their admirable behaviour. They were exposed to considerable privations in regard to food and drink, and subjected to many temptations, especially on entering Cairo, where there were grog-shops in every street, and some streets were almost exclusively composed of them; but during the whole time he was in Egypt he never saw a drunken soldier. He had long been one of those who believed that the great source of crime, disobedience, and other evils in the army was to be found in drink. He firmly believed that if we could only have an army which not only wore Her Majesty's colours, but also wore the blue ribbon, it would be the finest army ever sent into the field to represent this country. If there was one curse more than any other to which our people were subject, and which seemed to have fallen upon us from time immemorial, it was the curse of drink. He believed it to be the source of all crime, not only in the army, but in civil life, and he wished them every success in their efforts to counteract the evil.

The last sentence is more than the truth; not drink, but the desperately wicked heart is the source of crime. While thankful for such an outspoken testimony from so experienced a General, we must not think that we should have "dried up all the streams of sin," even if we had banished alcohol from the earth.

Fifty years ago we and thousands of other children went without sugar in our tea, and in other ways were taught to deny ourselves, in order that we might be identified with the Anti-Slavery agitation, and contribute our mite to the twenty millions sterling paid to the West Indian planters. Every family thus interested in Abolition was being educated in righteousness and in the self-sacrifice which righteousness involves; and they were also taught the sanctity of the human body, and the inalienable right of every one unconvicted of crime to the possession of himself.

A slavery exists to-day far more devilish than negro slavery ever was. The worst feature of that iniquity was the demoralisation of the slave owners and of the women slaves. The enslavement of the negro was for the purpose of enforced labour; the demoralisation was a natural but not an inevitable consequence and accompaniment of the system; but the system of white slavery is for the sole purpose of demoralisation and iniquity. The former was not incompatible with purity of heart and piety of life in the slave; but the latter naturally and necessarily tends to the destruction of everything that is pure and good. Our present issue reports a crusade which is really a "holy war" against an unholy legislation.

The anti-slavery agitation under Wilberforce and Clarkson raised the standard of Christian conscience; and this new agitation will do the same. But in order to this, it must be known; and the greatest obstacle with which it has to contend is the unwillingness of Christians to pay any attention to the subject. The iniquitous legislation which does evil that good may come, "whose damnation is just," would soon be swept away if the people of God would awake to righteousness; but until they do, we do not expect that England will be arrested in her downward course. This vile and oppressive system may have to be extended to the whole land; and in all our towns and cities many a broken-hearted mother may have her child hounded to shame or death by Government spies and police procurers, before Christian England will awake to righteousness, and sin not against her own flesh and blood, against her own weak and unwarned daughters.

Once to every man and nation
Comes the moment to decide,
In the strife of truth with error,
For the wrong or righteous side.
Some great crisis, God's Messiah,
Offers each the bloom or blight—
Parts the goats upon the left hand,
And the sheep upon the right;
And the choice goes by for ever,
'Twixt the darkness and the light.

Application for the services of Mr. Francis Murphy, or his son, Mr. T. E. Murphy, should be addressed to "*The Secretary*," 12, Paternoster Buildings, London, E.C.

THE LATE MR. T. M. CROOME.—On Monday, January 15, this earnest and devoted servant of God, well-known to many of our readers, fell asleep in Jesus. Born in 1834, he was early called upon, on the death of his father, to assume the responsibilities of business in the legal profession. During a visit to Weston he heard some addresses by Lord Radstock, which led him to take a bold stand on the Lord's side. He thenceforth took an active personal interest in all kinds of Christian work. Sometime ago, domestic affliction, a neglected cold, and a long, exhausting journey, laid him prostrate. Various remedies were tried, but he gradually sunk, and now rests from his labours.

THE RECENT STORMS.—Mr. S. Gillespie Prout, writing from Mrs. Miller's, Portland-place, Mumbles, Swansea, asks the sympathy of our readers on behalf of the families of four of the crew of the Mumbles Lifeboat, who were drowned or dashed to pieces on the rocks in an attempt last week to save the crew of a foreign vessel. The captain of the lifeboat, who, with two of his sons, now lies in a precarious condition, has lost two other sons and a son-in-law, the latter having left a widow and seven children. The fourth man lost has also left a large family. There is no better way of showing appreciation of the bravery of these noble men than by providing for the necessities of the bereaved families.

EAST-END FACTORY GIRLS.

IT was the boys' night three weeks ago. The girls' turn came on Friday evening last. To the number of full 1500 they crowded the Edinburgh Castle, the adjoining hall, and the intervening space. They were the workers from several of the manufactories in the neighbourhood, and had been invited by Dr. Barnardo, as his custom is at this season, to spend a social evening. True, they needed no invitation to throw off any reserve. Their behaviour was not what we expect in a select assembly at the West-end; while it was boisterous, however, it was never obstreperous, and under the kind yet firm hand of their host, the proceedings passed off without a mishap.

After a plentiful tea, Dr. Barnardo gave his guests a very hearty welcome. The request, "Those who work every day hold up your hands," was met with a cheer, and every hand was raised. They were reminded that while many in the East-end are out of employment, they ought to be thankful to God that they had plenty of work, and were able to do it. Further questions were asked, which elicited the fact that a very large majority are employed at the match works. Dr. Barnardo called attention to the club and night-schools held three times a week for girls. It is something very hard, he said, for you to keep straight and do right. Many girls have told me after our meetings, "It is all very well for you folk to do everything that is right, but many of us have no friends. Sometimes we are hard-up and ill, and the landlady won't let us stop." I know it is very hard for some of you, and I thought how nice it would be to have a club, and ask some kind ladies to come here and help you. That is what we have been doing for some time. We have about 200 who meet three times a week. They are taught reading, writing, and sewing. When they are ill ladies visit them, and you know what a comfort that is. We can take about double that number. Won't you come and join us?

Dr Barnardo related the case of a girl whom he had been able to place in a good situation, and said he was willing to help any other girl in the same way. As the outcome of the meeting a lodging-house for twenty girls and free registry for servants would be opened at Bow. Any girl who wishes to go to service will be trained, clothes will be given her, and a situation found. She will be visited and helped on in life.

In closing, the host of the evening referred to the blessed privilege of having Christ as our Master, our Saviour, our Friend. It was evident that the loving and sympathetic words had struck a responsive chord in many a heart.

It was announced that a number of prizes would be given for regular attendance, and one girl, Ellen Blundel, was presented with a handsome Bible, having been present at every meeting. As the girls retired an orange and an illustrated paper were given to each.

A VETERAN IN THE FIELD.—Rev. George Rodgers, writing from Money Creek, Houston Co., Minnesota, on Jan. 7, says: You kindly referred to me and my work here a week or two ago, for which I sincerely thank you. In that notice it was stated there is no Missionary Society to help this *country*. It should have read *county*. Missionary Societies do help this State, especially in the new parts, but no aid is given to any town or village in this old and thickly settled county. In many towns and villages the Gospel is never heard, and the name of Christ is never used except to curse by. In many places churches were built many years ago, and most of them are now closed all the year round. There are just five ministers in the county who preach in the English language. I am now sixty years old, and have preached extensively about forty years. My strength fails, so that I am not able to do much, but I still preach two or three times a week in various places in this and other counties. In most places the people are ready to hear the Gospel. Mr. Spurgeon's sermons and Gospel tracts are most thankfully received in all parts. If Christian people can send me such I promise to use them in places where such truth as they contain is greatly needed. No regular salary is given me, but some to whom I preach are glad to minister to my needs in a small way.

MISSIONARY CONFERENCE IN INDIA.

THE Second General Decennial Conference of Missionaries in India commenced its sittings on Thursday, December 28, in Dr. Thoburn's Church, Dhurrumtollah-street, Calcutta. Major General Sir H. Ramsay occupied the chair at the morning session. The body of the large church was crowded with delegates and visitors, and there was a fair number of the latter in the galleries. Close attention was paid to the proceedings. The total number of registered members of the Conference was four hundred and sixty.

The Chairman bade the assembled delegates a hearty welcome. In the course of a short speech he remarked that their real President was He in whose name they had met together. He asked the delegates to forget their denominational distinctions and consider the all-important work of saving souls, which was the work God had sent them to accomplish in that wide field.

PREACHING TO THE HEATHEN

was the subject of the first paper, read by Rev. C. W. Forman, D.D., American Presbyterian Mission, Lahore, Punjaub. After referring to some qualifications necessary for the work, he said that one reason why preaching to the Hindoos and Mohammedans has not been more largely successful, is the want of a conviction of sin on their part. Sin and holiness are terms little understood by them. Mohammedans admit so much of the Scriptures that it ought not to be difficult to convince them. In preaching to Hindoos, who feel the necessity of sacrifice, this may be used as a foundation for convincing them how fully adapted to human needs is the substitutionary sacrifice of Christ. Some missionaries have erred in failing to use methods that would attract larger crowds of hearers. Much as Europeans may object to the methods of the Salvation Army, he had never heard a native of India condemn them.

Rev. W. N. Bose, Independent Mission, Gopaulpor, advocated the accompaniments of singing and praying in connection with bazaar and street preaching. By passing along the streets singing, the ears of the captive inmates of the Zenana would be reached. The preaching should be followed by house to house visitation. All the conversions that had taken place at Gopalgunge had been the result of quiet conversation. While it is to be desired that European workers may be increased a thousand-fold, the conversion of India's millions can be effected only through native agents. It is sad that in the Bengal Presidency there is not a single school where Christian boys can be trained in the way of the Lord.

Rev. J. Smith, Baptist Missionary Society, Delhi, thought that everything in preaching calculated to excite prejudice ought to be avoided, when we can with far better results dwell upon the love and the patience of Christ. To carry on discussions effectively requires no ordinary attainments; thousands have gone away from bazaar wrangles believing that the advocate of Christianity has been worsted. The best way of reaching the labouring classes is to preach near the people's dwellings, which are always open to missionaries. The young are the hope of the Church in India; therefore they ought never to be placed under heathen teachers in the schools.

Rev. E. Lewis, London Missionary Society, Bellary, regarded it as essential to effective preaching to give the hearers a full opportunity of asking any questions they may desire on what they have heard, that they might fully understand the practical bearing of the truths presented to them. The results attending the preaching are often known only to the missionary. He could point to several bands of young men who meet together to read the Bible and pray, and also to not a few who love Jesus, though they have not yet been baptised. There is good reason to thank God and take courage.

In the discussion which followed, Rev. H. A. Hutchinson, London Missionary Society, Coimbatore, remarked that in many workers who came to India, zeal seemed to evaporate as time went on. At the same time it is difficult for those who continually preach to unresponsive, unimpressionable Hindoo audiences, to maintain the freshness of their zeal. By communion with Christ, and close association with brother missionaries, much may be done in this direction. Rev. T. P. Hughes, Church Missionary Society, Peshawar, gave it as the result of his experience, that discussions in the bazaars were not profitable. In most cases the impression left on the audience will be that the Christian advocate is defeated. While not opposed to street preaching, if properly conducted, he thought it better for missionaries to have as many private interviews as possible with the people. Mr. R. Chunder Bose, Methodist Episcopal Church, Lucknow, said the missionary should not forget that he is a missionary of Civilisation as well as of the Cross. Rev. G. C. Dutt, Baptist Missionary Society, Calcutta, wished to see the English Church in India showing far more sympathy with the native Christian Churches. English Christians should mix more freely with their native brethren.

Rev. M. Phillips, London Missionary Society, Salem, believed the great want of India to-day was preaching. Education is spreading and breaking down the Hindoo faith; at such a crisis the Gospel must be freely preached. In large cities almost exclusive prominence is given to education. In Bombay, Calcutta, and Madras evangelistic work is in the background, which is a great mistake. He did not disparage educational work, but strongly advocated sending out many more preachers into the villages. Rev. W. Hooper, Church Missionary Society, Benares, hoped the effect of the discussion would not be to discourage any from engaging in the work of street-preaching, but to impress on all the great importance of prayerful and thorough preparation for it.

Rev. Dr. Murray Mitchell said the general feeling of missionaries in Western India on this subject was that there ought to be less controversy and more direct preaching of the Gospel. Song has been found of unspeakable importance. Heathen will sit for hours listening to declarations of Gospel truth embodied in song. Truth is spreading, and there is a spirit of inquiry abroad such as has never been known before. Rev. J. H. Broadhead, Wesleyan Missionary Society, Bankurah, believed that there was too much compromise with Hindooism. He felt it incumbent on him to attack Hindooism, not in a spirit of idle controversy, but of tenderest love.

SUNDAY-SCHOOL WORK.

Rev. B. H. Badley, in opening this subject at the afternoon session, said that while the people in the bazaars are prejudiced, the children are not afraid of the new Christian teaching. It is often urged that the Bible-teaching of the Mission day-schools is quite sufficient, and does away with the necessity of Sunday-schools; but in many schools, owing to the want of Christian teachers, this work is not thoroughly or systematically done. The progress made in the last twenty-five years has been most satisfactory. In Oudh and Rohilkhund, there is a native Christian community of 6000, and a Sunday-school army of 15,000, of whom two-thirds are non-Christians. These Sunday-schools open up great opportunities for usefulness to the members of our English Churches. Would that every English pastor in India could initiate and interest the members of his Church in this work.

Rev. J. S. Chandler, Battalagundu, Madras, thought that Sunday-schools should not be restricted to children, but used as an evangelising agency for all.

Dr. Phillips, American Baptist Mission, Midnapore, urged that children should be taught wherever they could be found, in a hut or under a tree. He believed Churches in India were suffering from religious dyspepsia, and from a lack of work. In answer to a question, it was stated that the American Methodist Mission among its 6000 adherents has between 700 and 800 Sunday-school teachers.

Rev. G. H. McGrew, Methodist Episcopal Church, said that about three years ago, he and his helpers commenced Sunday-school work at Cawnpore. They had now about 1000 scholars, 870 of whom are non-Christians of all castes and classes. The expense of the work is defrayed by a single person. The people seemed quite willing to have their children taught.

Rev. M. Banboo, Free Church of Scotland, Madras, said he stood there as the result of Sunday-school work. He related the following touching incident: One Sabbath, a few months ago, in the time of our great cyclone, when the streets were filled with water and the weather was bad, I did not think it best to go to the school: none of the teachers nor officers went. But three little girls went to the school. They were surprised to find nobody present. After waiting awhile one of them said, "If you two will sing a hymn, I'll go over the last lesson we learned." And so the hymn was sung, and this little girl got up in a chair and was rehearsing the lesson when the head mistress arrived. The heart of the latter was greatly rejoiced, and she embraced the faithful heathen girls who could not stay away from their Sunday-school.

Rev. R. Hoskins, Methodist Episcopal Church, Budaon, said part of their creed was that everyone must help, even if he could only collect the children. The whole work seemed capable of indefinite expansion. Rev. B. Blake, Free Church of Scotland, Bombay, said that no work had given him more encouragement than Sunday-school work. He rejoiced in the fact that it was all voluntary work. Rev. R. A. Hume, Ahmadnagar, said their custom was to hold Sunday-schools in public rest-houses.

NATIVE AGENCY.

This was the subject for consideration on the morning of the second day. It was introduced by Rev. E. Rigg, Wesleyan Missionary Society, Ceylon, who said the question for each missionary to solve in the appointment of teachers to the mission-schools, was how to obtain men having the essential qualifications of piety, efficiency, and disregard of caste. Rev. W. Hooper, Church Missionary Society, Allahabad, said that after introducing the Gospel in a heathen land, the *first duty* of a foreign missionary was to start a native Christian agency. Rev. Dr. Thoburn, Calcutta, said that female native agency must not be overlooked. A large number of native women were earnest Christians, and need to be trained for service. Hundreds of these women are sitting idle in India who ought to be engaged in work. Rev. H. U. Weitbrecht, Church Missionary Society, Lahore, thought that missionaries in charge should take pains to find out the hopeful boys and guide them. They should look largely to the Christian Boys' Boarding Schools for future workers.

Rev. J. L. Phillips, American Baptist Mission, Midnapur, referred to the difficulty foreign missionaries had in becoming acquainted with the idiosyncrasies of speech and life found in India. The previous evening, as he listened to the lecture of Keshub Chunder Sen, he could not but feel that the natives of the soil must win India for Christ. In Burmah recently a boatman, who was earning 60 rupees per month, was converted. One day the missionary said to him, "I see you are a good talker; will you go and preach among your people—can you do it for five rupees a month?" The boatman thought a moment, and then replied, "No, I can't do it for five rupees a month, but I can do it for the sake of the Lord Jesus Christ." God give us that sort of men all over India.

THE PROMOTION OF SPIRITUAL LIFE

was the topic considered during the afternoon session. Rev. G. Bowen, Methodist Episcopal Church, Bombay, said that the measure of piety among native Christians would be in proportion to that which obtained among the missionaries themselves. A great hindrance to the development of native Christians lay in the fact that there are so many Europeans living in their midst with very little reference to the requirements of the Gospel. Nothing would tend more effectually to promote the spiritual life and enthusiasm of native Christians than the earnest and continual exhibition of love towards them on the part of the missionaries.

Rev. A. Clifford, Church Missionary Society, Krishnaghur, Bengal, was of opinion that in

proportion as a Church was independent, self-governed, and self-supported, the development of spiritual life and energy among its members might be expected. The method of governing their native Churches by societies abroad, which had for the most part prevailed in Indian Missions, had been paternal enough; but it might be called a foreign despotism. He contrasted with this the methods of apostolic times. The modern missionary, when, by the grace of God, converts are made, settles among them as their permanent pastor, whereas in the early days of the Church the missionary or evangelist passed on to new fields of labour, leaving the company of believers to regulate their own affairs. The speaker also called attention to the importance of close and intimate spiritual fellowship between Divinity students and their professors.

Rev. J. Scott, Wesleyan Methodist Missionary Society, Colombo, spoke of the importance of setting before the people the necessity of having a definite experience. He indicated some of the points on which the consciences of converts from heathenism need educating—the importance of truth, the use of money and the evil of debt, the duty of brotherly love, a forgiving spirit, and the evil of vindictiveness. He did not mean to imply that native Christians were exceptionally bad; in fact, the average quality of the real native Christians in Ceylon was as high as any in the world.

Rev. A. Timpany, Canadian Baptist Mission, Coconada, said that in his district all the native Christians were at work. Men and women, and even children, manifested enthusiasm in working for Jesus. He had seen brighter examples of self-denial among the poor Telugu people than in his native land.

Rev. W. R. James, Baptist Missionary, Calcutta, thought that the attention of native Christians should be more frequently directed to the promised return of our Lord. If their minds were fixed on this blessed hope, all worldly things would be counted as dross.

Rev. G. Kerry, Baptist Missionary Society, Calcutta, remarked that such a subject as the promotion of spiritual life and enthusiasm should be discussed, not only in its bearings on the native Christians, but among the missionaries themselves. They might, with profit, adopt some of the phraseology and methods of the Salvation Army. Rev. J. W. Jackson, Wesleyan Mission, Tubblepore, considered that if native Christians were not taught to read the Scriptures daily, they would never become strong Christians. They should also be taught the necessity and privilege of private prayer. Workers in India needed more quiet waiting on God.

HIGHER EDUCATION.

Rev. W. Miller, Principal of the Christian College, Madras, opened the discussion on this subject on the morning of the third day. He had never experienced any difficulty in securing efficient Scripture teaching in College classes. A little work done in furtherance of the divine purpose, and in harmony with the divine plan, was better than the hugest work that makes light of God's procedure, and that takes the notions of men for its guide and inspiration. In Christian education, even more than in other forms of work, the worker needs the strong determination that his work, whether large or small, shall all be done upon the lines that God has laid down.

Mr. J. Wilson, Established Church of Scotland, Calcutta, spoke of the subject in its religious or missionary aspect. Referring to the work of Dr. Duff, and the changes the latter had seen come to pass in the educated Hindoo community, he said it was apparent that these changes were largely intellectual, political, social, economic; where they had been religious at all, they had been destructive rather than constructive. One effect of considering the changes as we see them, is the conviction that truth does not overcome error by any sudden operation; time is indispensable to the change we desire, and are confident of seeing. The truth will assuredly triumph in the end; but we have to keep in sight the fact that it is God that giveth the increase. False ideas and refuges of lies would have their day, but the issue was sure and safe to the eye of faith.

Rev. L. Uhl, American Lutheran Mission, Guntoor, said: Let all our schools be consecrated to God, and let us make out of them all we can. We are moulding minds and spirits—a work which cannot be done in a week. Rev. J. Woodside, American Presbyterian Mission, Futtehgurh, remarked that Dr. Duff had no theory of Missions, but supported anything and everything that tended to promote the cause of Christ. Rev. W. R. Blackett, Church Missionary Society, Calcutta, said that while the Mission schools had done much good, and filled a place the Government schools did not fill, they seemed to him to require more in the way of moral education on a religious basis. Rev. A. Timpany, Canadian Baptist Mission, Coconada, said that at the Bangalore Conference, ten years ago, they had set their seal of approval on Higher Education, and it would not do now to reverse the decision. Rev. Dr. Chester, American Mission, Dindigul, said that the leaven of scepticism was largely pervading the higher classes in the cities and towns; if there were no properly equipped educational institutions, they could never cope with this scepticism.

LOWER, OR MASS EDUCATION.

Rev. Dr. Murray Mitchell, in a paper on this subject, expressed the opinion that too much, relatively, had been spent on Higher Education; he earnestly appealed that the great subject of mass education should be taken up with more energy than heretofore.

Rev. W. A. Hobbs, Calcutta, paid a tribute to the work of the Christian Vernacular Education Society, which had done more than any other society to bring the village schools of Bengal within the range of Christian teaching.

Rev. H. C. Squires, Church Missionary Society, Bombay, said the fact must be faced that the youth of the land were leaving them and going to Government schools, where they would receive an education antagonistic to all religion. Without making it imperative that scholars in Mission schools should attend the Bible lesson, they might impart secular instruction so as to give it a Christian tone.

Rev. W. R. Blackett observed that the field was so vast, all their efforts as missionaries could scarcely touch it. In that capacity they could not undertake to teach the three R's to the children of India. Let them freely distribute tracts full of Gospel truth.

Rev. J. Smith, Delhi, said they should not forget the fact that in some parts of India one-third of the population is cut off from the privileges of education; the aborigines and sudras in the Punjaub and the north-west provinces are not permitted to attend Government schools. He appealed on behalf of these millions for whom no man cared.

Rev. T. P. Hughes said that from a missionary point of view, schools were only of value as they led to the conversion of the children. Mr. Keshub Chunder Sen had advised missionaries to give up teaching mathematics and preach Christ. If the schools had not yielded converts it was because they had not taken decided action as Christian teachers. At Peshawar, where they had 400 boys, the pupils were not forced to attend the bible-lesson; but not one boy had retired from the class. There were more Mohammedan gentlemen in this school perhaps than in any other Mission school in India. Let us appeal to the conscience of our pupils both as Christians and as men.

WORK AMONG ENGLISH-SPEAKING HINDOOS.

A paper on this subject by Rev. A. Alexander, Free Church of Scotland, Madras, was read at the afternoon session. He thought the present generation of educated Hindoos did not show a hopeful spectacle to those whose evangelistic efforts are directed to the salvation of the people. The Hindoo mind, now face to face with the truth, is too inexperienced and ill-equipped to receive it rightly. Besides, many of the natives have great antipathy to the truth. They come much under the influence of anti-Christian theories. It seemed strange that a man like Mr. Bradlaugh should have weight with educated people. The advocates of Christianity had been too apologetic. They know the ignorance and insincerity of the common opponents of the truth, yet treat them as if they were truthful, from a desire to be polite. They might take the example of unbelievers, and be more dogmatic. At the same time, it is well to remember that there is a great deal of genuine sincerity among the educated Hindoos. The true and most effective agents for reaching the educated Hindoos were the educated native Christians, who best understand how to reach the hearts of their own people. Hitherto the native ministry has not had the prophetic gift. One day before long God's call might sound in some ear which now hears no voice but the voice of the world; then the Gospel message would reach the people without the grave-clothes in which Europeans have dressed it.

Mr. R. Bose, Methodist Episcopal Church, Lucknow, believed that the missionary should follow more in the line of the revivalist. Christianity rather than Christian theology, or the approved theology of any Church, should be preached.

Professor K. C. Banerjee was thankful to God for raising up a class of English-speaking Hindoos who are in a position to receive the Gospel from the lips of the newest arrival from Europe. He did not approve of the habit of thinking and speaking of a special work for educated Hindoos. Logic appeals only to the intellect; it fails to touch the heart. Educated Hindoos require to be impressed with practical religion as exemplified toward them in the lives of its professors. Then the Word of God would be as powerful for them as it is for the uneducated. Give the educated Hindoos simple Gospel services made attractive with music, and tell them the message of Jesus' love. They would flock to such meetings, but otherwise there was no help for India.

Rev. E. S. Summers, Acting Principal of the Baptist College, Serampore, said that young Hindoos came to the College who had never been in a missionary school; at first they objected to Scripture lessons, but before the close of the year they cheerfully attended. Those who were bigoted on entering left in a very different spirit. He had not known a decided conversion resulting from their College work, but would not therefore admit that the work had been a failure. The sentiments of the students about Christianity had entirely changed, and they go forth to be centres of helpfulness in many ways.

Rev. Rajaram Chatamber, American Presbyterian Mission, Allahabad, said that Dr. Murray Mitchell's "Letters to Indian Youth" were instrumental in leading him to Christ. Rev. H. Coley, London Missionary Society, Almorah, said that in his district they had tried many things to win the English-speaking natives, but in all except one they had failed. They needed more of Christ all along the line, in the text-books, and in the schools. Do the Missionary Societies, Committees and Boards, always represent God's thought and God's plans? He believed it was sometimes the reverse. He knew of a case of two missionaries coming to India. One of them, with somewhat of the spirit of the prophets, had a soul burning with a desire to preach; while the other felt called to teach. But the Board appointed the teacher to preach, and sent the preacher to teach school.

Rev. K. S. MacDonald, Free Church Mission, Calcutta, gave it as the result of twenty-one years' work in connection with educational institutions in India that they had far greater power over those who voluntarily attended Bible-classes than over those who came under the pressure of discipline and authority.

Rev. G. H. McGrew, Methodist Episcopal Mission, Cawnpore, said that, looked at from the stand-point of an up-country province, the policy of higher English education in the Presidency towns has turned out a failure. Where were the thousands of young men moulded by Duff, and Murdoch, and Wilson? They were in the Bramo Somaj. Looking at this fact, his Mission had adopted a very simple policy of education, which was to reserve higher education in the first place for Christians, although Hindoos and Mohammedans were not refused admission.

Rev. W. R. James observed that something should be done to disabuse the minds of the English-speaking Hindoos of the impression that

they are not allowed to enter the English Churches. They give intellectual assent to the facts and doctrines of God's word; but they do not appear to have any conception of the nature of sin. One reason for this is that missionaries do not instruct them enough as to the law.

Rev. Dr. MURRAY MITCHELL believed that Christianity was making progress year by year. Progress is more rapid now-a-days than it was in apostolic days. One very important agency is personal intercourse between Europeans and natives. In Christ there is neither Greek nor Jew. Especially to the sisters present, workers in India, he would say. Seek to cultivate the acquaintance of natives: they highly value your friendship. Missionaries should invite the natives to their houses in order to get acquainted with them.

Rev. J. L. PHILLIPS, American Baptist Mission, Midnapoor, said that when it was not his turn to preach he went through the town and visited the Babus at their homes: he was welcomed, and found many opportunities for speaking of Christ. More of this social intercourse is needed.

Rev. S. P. JACOBS, Methodist Episcopal Church, Colar, said that when philosophy was put in place of the Bible the Hindoos saw the mistake. Dr. DOWNES, Church Missionary Society, Cashmere, regretted they had not a society, like the Christian Evidence Society in England, to publish lectures and tracts and scatter them throughout India.

Rev. J. FORDYCE, Simla, had visited all parts of India, and had found opportunities for doing good in many obscure places. In two out-of-the-way places he found a considerable audience of Babus. There are great outlying communities of educated natives ripe for the harvest.

Rev. T. P. HUGHES said he had come 1600 miles to Calcutta, after an absence of eighteen years, amongst other things, to interview the "Educated Bengali." When he compared the fervid address given that day by Mr. K. C. Banerjee, the educated Bengali Christian, with an eloquent lecture delivered on a previous evening by Mr. Keshub Chunder Sen, the educated Hindoo, he found a ring of sincerity in the speech of the Christian which he failed to find in the able address of the Brahmo. The speaker continued: I have heard the chief orators in England, but I honestly confess that I have seldom heard such stirring eloquence as that of Mr. Sen. His striking illustrations, his burning eloquence, charmed me and completely carried away my sympathies as he spoke; but when it was all over I stood amazed at the audacity of the man who could charge the English nation with having introduced to his country what he strikingly termed the "girl of the period" decked in the garb of modern scepticism. Why, it is Mr. Keshub Chunder Sen who, more than any other man, may be denominated the father of modern scepticism in India. For what produces scepticism and agnosticism and even atheism more than that want of definiteness of religious thought that is expressed in the teaching of the Brahmo Somaj? In the presence of my God, I solemnly charge Mr. Keshub Chunder Sen as one upon whom rests the responsibility of the increase of modern scepticism amongst educated Hindus in India.

(*To be continued in our next.*)

THEATRICAL TEA-MEETING.—On Tuesday of last week there was a large gathering of theatrical women at Whitefield Church, Wilson-street, Long-acre.

MR. MATTHEW BURNETT.—After three years' labour in South Australia, during which he registered about 32,500 pledges, Mr. Matthew Burnett was entertained at a farewell meeting in Adelaide on the 25th November last, and was presented with an address and £200. Mr. Burnett's plans for the future open out a wide prospect. After a short visit to Kangaroo Island, he will have a rest for a month or two, and then proceed for a period of six months to Western Australia, whence pressing invitations have come to him; eventually going on to Tasmania, New Zealand, New South Wales, and Queensland, with, may be, a visit to England, about twelve months hence.

CONVENTION ON PUBLIC MORALS.

MORE than a thousand persons attended the Christian Convention on this subject held at Devonshire House, Bishopsgate, on Wednesday and Thursday of last week. Many of these were delegates from societies and Churches all over the kingdom; for not only England but Ireland, Scotland, and Wales, were each represented. Every evangelical section of the Church has members deeply interested in the vital question which the Convention had met to consider; and sufficiently interested to come long distances to get light and strength for future action. But the numbers present in no way represent adequately the power of the Convention, which exceeded in interest, spirituality, and enthusiasm, the fullest expectations of its conveners.

The key-note was struck at the meeting for prayer on the first morning. Mrs. Josephine E. Butler's address on that occasion was referred to again and again during the Convention, and will not easily be forgotten by those who had the privilege of listening to its burning words.

The meeting for men only on Wednesday morning was held under the presidency of Canon BATTERSBY of Keswick. The Canon referred to the insult to Christian feeling conveyed in the recent Report of the majority of the Select Committee which had sat to consider laws that dishonour the name of Christ. The feeling of depression caused at first by that Report had, however, given way to a spirit of determination, in the name of Christ and in the power of his Spirit, to revive the opposition to the existence and further extension of State regulated vice. They were not met there merely as individuals but as representatives of Christian feeling throughout the country, which they believed had been outraged by this Report. The speaker further referred to the folly of dealing with the fruits instead of the root of vice, which was done by attempting to regulate instead of to repress this deadly evil. He, however, anticipated a great blessing from these gatherings, and believed that if they now proceeded in a determined and united spirit this question must be brought to a speedy issue.

Rev. GEORGE OSBORN, D.D., ex-President of the Wesleyan Conference, who had appeared as a witness against the Acts, on religious grounds, before the Parliamentary Committee, followed the Chairman with an address on "The antagonism of the State regulation of vice to Christian teaching, and the effect of such regulation on the moral life of the nation." Dr. Osborn commenced by a graceful allusion to his pleasure in uniting with the Society of Friends in that place on that question, for with them, notwithstanding differences of opinion, he had long had much spiritual fellowship, as well as fellowship in good works. The great object of their present meetings was to give forth testimony that should be unmistakable, and which, borne in a Christian spirit, could not be borne in vain. There was no need to touch the question of expediency. Friends there clearly intended to base their action not on the shifting sands of public expediency, but on the solid rock of Christian principle. What they proposed to do was to fall back on first principles, to assure themselves that what they proposed to do was in accordance with the will and teaching of Christ, and required of our Christian profession. Passing in review the practices sanctioned by these laws, he considered them as in the last degree antagonistic to Christian duty and Christian teaching. If we would have our sons grow up in youth to do us credit we must not facilitate their approach to the "strange woman," or the access of the "strange woman" to them. And if we would have our daughters become as polished corner stones, then we must keep these temptations and influences where they ought to be—beyond the control and encouragement of the public Legislature. The most powerful agency with which they had to contend was the misapprehension and misjudgment of fellow Christians, whose character and motives were above suspicion. But he believed the course they were now taking was the surest way to enlighten the judgment of their fellow Christians. If the Spirit of God inspired their counsels, success must follow. The work in his hand would spread much faster than in ours. "If God be for us who can be against us?"

Rev. J. P. GLEDSTONE, minister of Tulse-hill Congregational Church, in a most deeply interesting paper, which cannot be summarised here, dealt with the fallacies and one-sidedness of the Report issued by the majority of the Select Committee. He said nothing had so much shocked him as the way in which these Acts of Parliament pass a two-edged sword between the harlot and the woman, setting the harlot and her privileges on the right side, and the woman on the left with her punishment and shame. The woman is sent to prison if she assert her womanhood, but the majority of this Parliamentary Committee seems not to have discovered that the harlot has the woman still in her. Our Christian faith has taught us that

> Down in the human heart crushed by the tempter,
> Feelings lie buried that grace can restore;
> Touched by a loving hand, wakened by kindness,
> Chords that were broken will vibrate once more.

As a Christian, the speaker abhorred these Acts for the manner in which they degrade the woman, and, as a man, he scorned the cowardice that seizes upon the woman and lets the man go free—the cowardice that has uttered itself in this contemptible Report.

An animated discussion concluded this meeting, in the course of which were some wise and trenchant remarks from Mr. Henry Varley, who has been doing such good service lately to the cause of public morality by his lectures to men.

In the meeting for women only, held at the same time in the Women's Meeting House, Mrs. BUTLER presided, and the seats usually appropriated to ministers and elders were quite filled up with delegates representing branches of the Ladies' National Association for Abolishing the State Regulation of Vice in all parts of the Kingdom. The meeting was opened with earnest prayer by Mrs. Fox, of Plymouth. In the absence of Miss Sarah Hill, through illness, her paper, which took up the same subject as that of Dr. Osborn, was read by Miss Mary Priestman, of Bristol, and was considered so valuable that it was decided to print it for wide circulation. Mrs. Butler followed with a short paper on the fallacious claims of the Majority Report. Mrs. Steward dealt with the injustice keenly felt by poor women from the inequalities of the law between man and woman. Mrs. Ross, wife of an East-end vicar, read a paper on the need of more voluntary hospital accommodation for poor women suffering from the diseases caused by vice, and much useful information was elicited in the discussion which followed. Mrs. Hind Smith spoke a few earnest words to mothers on their duty towards their children and young servants in respect to the prevailing laxity of morals and the temptations of the streets.

Mr. R. C. MORGAN presided at the afternoon sitting, and the large meeting-house was well filled with men and women. Mr. Morgan said that he was very thankful that Convention had been called, for he believed the time had come when Christians should speak out on the whole question of public morality. While some people, who were as fully persuaded of the iniquity of the Acts as they were, wanted to keep silence on account of their children, other people's children, not so well guarded as their own, were being led into all sorts of evil.

In a brief but earnest speech, Mr. ALFRED S. DYER remarked that whatever might be the medical failure of this legislation, or the objections to it as an inroad on constitutional rights, he did not believe that it would be repealed on any ground but that it is an outrage on Christian morality, and the attack of an infidel materialism upon the most sacred teachings of the Church of Christ. He asked: Were they there, at the call of God, to take up the challenge of this infidel materialism, and to determine that the voice and influence of the Churches should be heard and felt as never before? Having adopted the method

primary importance to create a deeper interest mong the Churches, that of prayer for the fluence of the Holy Spirit, what was to be the mediate outcome of this Convention? He ggested that the power and influence of the inions of the whole of the Churches should be cussed into one immense memorial to Mr. ladstone, to be presented by an influential eputation, consisting of prominent representa- ves of all the Churches.

Miss WIGHAM, of Edinburgh, supported this roposal, referring to the culminating point of e old abolitionist struggle, and of the thrilling terest caused by a large deputation of ministers. wo gentlemen also heartily welcomed the pro- sal.

Rev. Canon BUTLER, D.D., then rose to pro- se the following resolution:—"That this Con- ention, consisting of ladies and gentlemen from l parts of the kingdom, assembled together to nsider the Contagious Diseases Acts, desires, fter most earnest and serious consideration, to lace on record their unfaltering conviction that ey are contrary to the law and word of God id to the Christian instincts of the nation, and ould therefore be at once erased from the stat- te book of these realms. That the special Com- ittee, at whose request this Convention has en called, be requested to continue their labours id to have power to add to their number; and, rther, that they be respectfully requested to certain the opinion of the various sections of e Christian Church, and ultimately to embody eir opinion in one grand memorial to the Prime inister of Her Majesty's Government, to be esented by an influential deputation on our ehalf."

This resolution was received with enthusiasm the meeting, and seconded on behalf of the arious Churches by the the Rev. HUGH PRICE UGHES, Wesleyan; Rev. J. JENKYN BROWN, aptist; Dr. FISHER, Presbyterian; and by re- esentatives of each denomination present.

Mrs. JOSEPHINE E. BUTLER remarked on the rength of the foe they had to deal with. She uite believed that Mr. Gladstone was personally sposed to view their side of the question in a vourable manner, but they must remember that sides the "demon of red tape," there were ire-pullers behind, permanent officials who ere determined to uphold this evil at all zards. Their strength must be in God, and ot in man. The resolution was carried with eat enthusiasm.

The men's meeting on Thursday morning was esided over by the Rev. Dr. TREBTRAIL, re- ntly President of the Baptist Union.

Mr. GEORGE GILLETT read a paper on the ne- ssity of stronger representation in Parliament the religious feeling of the country on the ue the Convention had met to consider. He aintained that an effort must be made to lift e whole subject to a higher level in the House Commons, and out of the hygienic rut into nich hostile members had so persistently gged it. He thought it was a grievous and tonishing fact that with so many professedly ristian men in Parliament, no measure had en brought forward embodying the recom- ndations of the Lords Committee to raise the e of protection of girls to sixteen, and that a ue to that effect, inserted in the draft report the House of Commons Select Committee, had en struck out by the nine members who formed e majority. Nothing to his mind was more artrending than the indifference of the sup- rters of State-regulated vice to the sanctity of ildhood.

Several speakers followed on the same subject, d this resolution was unanimously agreed to: That an urgent appeal be sent to all members Parliament who have expressed approval of s Convention, asking them to aid its object by ging forward the religious aspect of the position to the State regulation of vice at the liest opportunity in Parliament, with persis- ce and Christian courage."

The meeting for women was again presided over Mrs. J. E. BUTLER. The first subject was "The cessity of stronger representation in the House Commons of the religious feeling against the te regulation of vice." This was treated in a uable and exhaustive paper by Miss Isabella S. TOD, of Belfast. She particularly dwelt on the way in which members of Parliament should be approached on the subject, not with unpalatable details, which often are received with disgust, but by placing the matter on the high standard of conscience and the broad principles of right. Mrs BUTLER—warmly eulogising Miss Tod's paper and proposing to print it for immediate use, as well as the paper of Miss Hill read on the previous day—took occasion to remark on the part that it was right for Christians to take in politics.

Mrs. W. S. CLARK, of Street, said that members of Parliament were more easily influenced by thoughtful letters from their constituents than by printed matter, and she thought women might well use their pens in this cause towards the men who represented their husbands in Parliament.

Dr. E. BLACKWELL said they should use their influence to get their principles represented at municipal elections. Miss WHITEHEAD said a friend of hers had remarked that all those engaged in this New Abolitionist Movement were picked men and women; she hoped that would be proved true by the spirit of action that would henceforth characterise them.

Mrs. STEWARD, of Ongar, in speaking for a few moments on the nefarious traffic in English girls still carried on, said it was absolutely supported by the system of State-regulated vice, and until that system was utterly abolished, this dreadful slave trade would not cease. Miss STURGE dwelt on the power Sunday-school teachers possessed, which should be used in influencing their elder scholars towards a high standard of morals. Mrs. WM. FOWLER said that judgment must begin at the house of God. Many Christians were very much behind on this subject. Mrs. WILSON, of Kendal, wished that Christian parents would enlighten their young sons and daughters on this matter; she said one hour with a bad novel will do your boy or girl more harm than to know of the stand that good men and women are making against the evils that exist in the world. She did not advocate putting them forward to take public part in this cause, but simply grounding them in the principles of the work, so that they might have judgment and knowledge to act when their time of action should arrive.

Several other ladies spoke on topics of interest, and Mrs. J. H. FOX, of Plymouth, suggested that a memorial to Her Majesty should be prepared on behalf of the Christian women present, and, if possible, presented by a strong deputation to Her Majesty in person. This was generally approved of, and this meeting, which had been of surpassing interest throughout, closed with earnest prayer.

Rev. WILLIAM GUEST read a paper at the second afternoon sitting, embodying his own experiences of the demoralising effects of the State regulation of vice on the surrounding population. The CHAMBERLAIN OF LONDON followed with some account of the progress made of the opposition to these laws during the past few years. Alderman REES, of Dover, spoke with warmth of the necessity for immediate action, based on his own experience as a magistrate in a town where these laws were in force. Miss ALICIA BEWICKE suggested a memorial to the Archbishop-designate of Canterbury from this Convention, urging him to use his influence in the matter. This was supported by two Clergymen of the Established Church; and the Convention closed with a period of silent and vocal prayer.

We reserve our report of the public evening meetings.

MR. JOHN WELLS THATCHER has been appointed to the secretaryship of the Commercial Travellers' Christian Associatian.

FOREIGN SEAMEN'S REST, BRISTOL.—The work at this port has now been carried on for four years by Mr. G. A. Eoll. During the past year he has distributed nearly 25,000 Bibles, tracts, &c., in different languages. Forty-three seamen have been provided with temporary board and lodging at the Rest. Over 600 bags of books have been given away by the "Ladies' Book Mission." Meetings have been held for foreigners as their ships happened to be in port. Besides attending to the spiritual wants of these men, Mr. Eoll extends a helping hand to relieve any case of need that may come under his notice. His address is, 41, Prince-street, Bristol.

GRACE SUFFICIENT.

THE Lord in grace has promised me,
That as my day my strength shall be;
And shall I doubt his word of power?
Nay, never to my dying hour!
His word is my unfailing plea,
That as my day my strength shall be.

Full many a season have I found
To trust in God is solid ground;
Unmoved, his word still stands secure,
Through flood and fire its truths endure,
And still his promise comes to me,
That as my day my strength shall be.

How sweet to know I have a Friend,
On whom I can through all depend;
Though earthly friends may promise well,
How soon does every hope dispel,
Then back again to Him I flee,
For as my day my strength shall be.

I'll lean for ever on that word,
For strength and power it doth afford;
Leaning and resting ever there,
My soul shall never know despair,
Nor doubt the promise full and free,
That as my day my strength shall be.

M. B. M.

EYES TO THE BLIND.

HOME FOR BLIND CHILDREN, HACKNEY.

BLIND children, from two years of age, whose parents are either dead or able to do little for them, are received into this Home, and trained in useful occupations. Some of these poor children have been terribly neglected, but under kind and firm treatment the improvement they show is wonderful. They receive a good, plain education, and are taught such industries as are suited to their age and sex.

The work altogether is very successful. About £400 is required at present for the house which has been purchased to meet the growing needs of the work. The lady superintendent is Miss Rye, Nelson House, College-avenue, Hackney.

ROYAL NORMAL COLLEGE, UPPER NORWOOD.

Last week, Mr. Alderman De Keyser, in the absence of the Lord Mayor, opened the preparatory and technical schools lately erected in connection with this school. The pupils, numbering about 120, at the same time enjoyed their annual Christmas Tree festival. The day's proceedings commenced with a selection of sacred music, and in the afternoon the fancy and useful fruits were stripped off the tree, and distributed amongst the children.

MR. HAMPTON'S MISSION TO THE BLIND.

Over a hundred poor blind were recently entertained in connection with Mr. Hampton's Home and Mission for the Blind, Webber-row, Waterloo-road, S.E. Friends sent a good supply of edibles, and by the kindness of the magistrate at Stone's end each person was presented with a ticket for bread and coals. Six old blind men are maintained in the Home, while over 100 blind are visited at their own homes.

CHRISTIAN BLIND SOCIETY.

On Tuesday evening, January 23, some 500 of the blind poor of the Metropolis were entertained to tea by the Christian Blind Society in the schoolroom of the East London Tabernacle, Burdett-road, E. A very pleasant and profitable evening was spent. On leaving, each blind person received, as usual, a shilling and a bag of biscuits, the gift of Messrs. Huntley and Palmer, and Messrs. Peek, Frean and Co.

DR. LANSDELL.—Rev. Henry Lansdell, D.D., author of "Through Siberia," who left England in June last, has recently returned, having accomplished in the interim a journey of upwards of 11,000 miles, 5000 by rail, 3000 by water, and the remainder either on wheels or the backs of horses and camels. He reached home in excellent health, and having accomplished in his visitation of hospitals and prisons what he set out to do.

EVANGELISTIC NOTES.

STRATFORD-UPON-AVON.

A GREAT revival has been experienced in this town. Mr. George Green, Evangelist of the Union of Warwickshire Congregation Churches, has just concluded a fortnight's special Mission. The Congregational Church, where the services were held, has been crowded every night—upwards of 130 have attended the after-meetings, and many have been savingly converted. The blessing has not been confined to the Church where the services were held; all the Christian Churches in the town have been benefitted by the work.

HITCHIN, HERTS.

Messrs. Smith and Fullerton commenced a Mission in this town on Sunday, 14th inst. They have held meetings in the Wesleyan, Congregational, and two Baptist Chapels, and Friends' Meeting House, no one chapel proving large enough to contain the numbers of people. The presence and blessing of the Lord have been largely realised.

CANADA.

In Brockville, Ontario, Canada, evangelistic meetings are being held every Sunday evening, after the regular church services are over. These meetings are largely attended, and the numbers are increasing; it is hoped there will be a great revival yet this winter. The laymen are taking a large share in the work, and many are finding themselves wonderfully drawn on to tell of Jesus and his power to save. Meetings are also being held in other places.

AMPTHILL, BEDS.

Under the auspices of the Y.M.C.A. a most successful nine days' Gospel Mission has been held in this town, from January 7 to 16, by Mr. Henry Thorne. Conversions followed after every service, and at the close of the Mission about seventy persons professed to have found peace in believing. Bible readings were held each afternoon, to the refreshment of believers and the deepening of spiritual life in their hearts.

At a meeting for praise and testimony at the close of the services, twelve young men signified their wish to become members of the Y.M.C.A.

EVANGELISTIC MISSION.

On Thursday, January 25, the second anniversary of Bignold Hall, Forest-gate, was held, and the meetings were a great success. In the afternoon, at three o'clock, Mr. Henry Varley gave an address to a very good audience. In the evening, at seven, a large audience assembled for thanksgiving, and addresses were given by Drs. McKilliam and Laseron, Messrs. H. R. Francis, A. Wallis, W. Grove, and F. C. Spurr. A very profitable and happy time was spent.

The past twelve months have seen realised the prayer of Mr. Wallis on the day of opening, that "this place might be the birth-place of a multitude," for a very large number have professed conversion. One month alone recorded over 100 professed converts. F. C. S.

HISTON, NEAR CAMBRIDGE.

During the past fortnight a considerable stir has been created in this village by the wonderfully successful Mission services which have been conducted by Mr. G. C. Norrish, of the Evangelisation Society, in the Baptist and Wesleyan Chapels. So great has been the desire to hear the preacher that the accommodation proved insufficient, and overflow-meetings have been held, an occurrence hitherto unknown at Histon. A correspondent of *The Cambridge Independent Press* writes, that never within living memory has there been such an awakening in spiritual things at Histon.

A very noticeable feature of the meetings has been that many have attended who are seldom found in a place of worship. As the result of the Mission, more than one hundred names have been taken of persons who have professed to find Christ. Many will long remember Mr. Norrish, and cherish towards him feelings of sincere gratitude.

CHISLEDON, SWINDON.

This quiet country parish has been greatly roused by a three weeks' Mission held by Mr. Joseph Cleworth, of the Evangelisation Society. The parish, a widely scattered one, contains only 1200 inhabitants, and numbers had to walk many miles to each service. It was remarkable how regularly the *same* people came night after night. All classes in the parish, rich and poor, attended the services. Very many found peace during the Mission, and bravely confessing Christ, brought others to obtain a like blessing. Scarcely anyone seemed unimpressed as they listened night after night to the simple Gospel invitation, so lovingly, earnestly, and powerfully delivered. Would not such meetings as these bring a similar blessing to the many rural parishes where the religious life is feeble? Capt. Smith, Hon. Sec. of the Evangelisation Society, 21, Surrey-street, Strand, W.C., does not turn a deaf ear to any who ask his help.

GLASGOW.

For some time past meetings for the young have been held in various parts of the city, under the leadership of Mr. Mackeith, with the help of such devoted men as Mr. Steele and Mr. Pratt. The "Pilgrim's Progress" is, so to speak, the text-book. Limelight views, illustrating the most memorable and instructive scenes, are exhibited; and the lecturer takes time to explain and apply the truth. This is done for eight successive evenings.

In the beginning of the month, Mr. Mackeith gave the course in Dr. Andrew Bonar's church. Every night about a thousand children were present, and often older persons. Of these generally two hundred waited to be conversed with at a second meeting. These were almost all young persons, who had an intelligent knowledge of Scripture, being members of Sabbath-schools. At the last meeting Mr. Mackeith invited all who professed to have received the Saviour to meet in the adjoining hall; 102 boys and 107 girls responded to the invitation. The majority of these were about the age of eleven or twelve.

It may be well to invite attention to such meetings specially designed for bringing to decision the many young people in our Sabbath schools, who hear the way of life set forth from week to week. The Holy Spirit seems to put his seal to the efforts thus made in a very marked manner. A. A. B.

GUISELEY, NEAR LEEDS.

A very successful Mission has just terminated here in connection with the labours of Rev. R. D. Monro. Many remained from day to day for personal instruction; and many have openly acknowledged that they have definitely and for ever taken Christ as their Saviour, and have given their hearts to Him.

Services for children were held in the schools by Miss Bazett, from London, each day of the Mission. From day to day the school was crowded by an eager congregation of between 400 and 500 children. In a very interesting, loving, and attractive way Miss Bazett told them the old, old story. We cannot doubt that in very many of these young hearts the good seed of the Kingdom has been sown, which by God's blessing shall spring up unto everlasting life.

Meetings for women have also been conducted by Miss Bazett. These have been largely attended, and we are thankful to say that many have believed to the saving of their souls. It was most touching to see how some of these women never rested until they have seen their husbands also brought to the same blessed knowledge of salvation. In some cases father, mother, and children have been brought to the Saviour.

Services were held in six mills during the dinner-hour, by Mr. Monro and Miss Bazett; these also were productive of much good. In one large mill, at which nearly 500 hands are employed, and at which we had a service almost every day, I was told by one of the employers that there was quite a change among his work-people. Already they did their work better, and not an oath had been heard in the mill since the Mission began. In this mill we hope to have a permanent service once a week.

The Mission was at first arranged to last for ten days. It seemed, however, to be so clearly God's will that the Mission should be continued, that, although Mr. Monro was unable to remain, Miss Bazett consented to stay for nine days longer. Day by day the people crowded to the Town-hall, where the services were held. Every night numbers remained to the after-meeting, and found peace in believing. Yesterday being the first Sunday after the Mission we had a service in the Town-hall, and a number of fine, manly working men stood up before a crowded audience and bore public testimony to the blessing which they had received.

Robert Willan, Curate-in-Charge.

Guiseley, Jan. 22.

THE FRENCH IN SOHO.

ON Tuesday, January 23rd, the annual meeting of Mons. Barbier's Mission was held at the Salle Evangelique, Portland-street, Wardour-street. The scholars attending the Sunday-school were regaled with tea and cake, and a Christmas-tree was provided for their entertainment. Many articles of clothing were given to the children, and books, all containing the Gospel story, were presented as rewards. Many of these children are exceedingly poor. Their cleanly appearance and bright countenances in the prettily decorated room tells its own tale as to the Christian influence brought to bear upon them through the untiring efforts of Mons. and Madame Barbier, whose young family are now begining to assist their parents in the endeavour to benefit the French-speaking people of Soho.

Mr. Weatherly, the president of the Mission, took his usual place, and manifested his interest in an address to the children, which fixed their attention, partly by its taking the form of question and answer. To the demand, What does the Lord ask us to give Him? a ready response was made, "Our hearts." This shows the nature of the teaching given. Suitable addresses were given by a German lady, who spoke to the children in French, on Christ's love to them, and by Mr. Rolling, from the Sunday School Union, who urged on the children the importance of learning the Word of God by heart. The children, who numbered about seventy, sang several pretty hymns during the evening, and seemed thoroughly to enjoy the entertainment.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending February 10:—Feb. 4, Ps. lxxiv. 13-23; Feb. 5, Ps. lxxv. 1-10; Feb. 6, Ps. lxxvi. 1-12; Feb. 7, Mark i. 1-13; Feb. 8, Mark i. 14-28; Feb. 9, Mark i. 29-45; Feb. 10, Mark ii. 1-12.

M. GUSTAVE DORE, the well-known painter of "Christ leaving the Prætorium," and other pictures on Scriptural subjects, died last week after a brief illness. An interesting biography of the deceased artist, with coloured portrait, forms Part 24 of *Messrs. Cassell & Co.'s* "International Portrait Gallery." (6d.)

ECCLESTON HALL, ECCLESTON-STREET.—Lord Radstock writes: Pray to the Lord, the Head of the Church, that his name may be glorified in the New Conference Hall in Eccleston-street, S.W.; that guidance may be given as to all arrangements; that his children may be gathered there to Him in unity of Spirit, and thus endued with fresh power from on high; that the Gospel may be preached in the power of the Holy Ghost, and that multitudes in South-west London may be led to the feet of Jesus. The Gospel will be preached every Sunday, 3.45 and 7 p.m. Meeting of believers for prayer and edification every Tuesday, 11.30 a.m.

UPPER BREINTON, HEREFORD.—For several months Mr. C. P. Morris, Shamrock Villa, Aylestone-hill, Hereford, has been, by special request, conducting evangelistic meetings in the school-room of Upper Breinton, with much blessing. The trustees, however, without assigning any reason, have closed the room, and it has been resolved to erect or purchase a building. There is no place near in which meetings can be held. The work is unsectarian, and is carried on by Mr. Morris without charge. The chief landlord in the parish has offered a piece of ground free, and has contributed £10 towards the funds. Aid will be thankfully received by Mr. Morris.

REVIVAL IN PHILIPPOPOLIS.

"LAST evening," writes Mrs. Mumford, in a letter recently received, "the Holy Ghost was poured out upon our school; with cries and tears, the pupils, with one accord, cried out, 'What must we do to be saved?' It came like a shower of blessing, and our little prayer-meeting seemed like the gate of heaven—we could hardly close it after continuing it twice its usual time. Christians confessed their cold state, and begged prayer at the same time that the unconverted were trembling on account of their sins. One of our best Christian girls cried out, and fell upon her knees, saying, 'Oh, my heart is like a stone; Lord, have mercy on me, and make me over anew.'

"A little circle of praying girls have met in my room every Tuesday evening this year, just before the retiring bell, to pray that the Holy Spirit may awaken and convert sinners. Praise God, it is true that Pentecostal times are ours, and we are determined to press the battle to the gate. Pray for us, that the work may be most thorough. I feel that we, as teachers and guides to these scholars, need much wisdom and grace to go in and out before them in a perfect way."

In a letter since received, we learn that the good work is going forward with power.

MARY E. MAHAN.

68, *Springdale-road, Stoke Newington, London, N.*

SOWING BESIDE ALL WATERS.

IN the early part of the past summer, a minister of the Gospel found himself without a house for holding regular public service. Accordingly, after three weeks' recreation in the country, he, in company with a few others whom the Master sent from time to time as helpers, commenced a series of open-air services. These meetings were held six evenings a week for three months, save the few rainy nights. The site was Baker's-row, about two minutes' walk from Whitechapel-road. Of course the locality indicates the character of the audiences.

The presence of the Lord during the whole time, giving wisdom, guidance, and direction, was indeed wonderful. A few cases in point will suffice to give an idea of the work.

One evening, as the minister was preaching, a man came into the audience and instantly began shouting a volley of licentious epithets and general abuse. In answer to silent prayer God brought the disturber to quietness, and held him throughout the service. After we had closed and left the ground, he followed the minister and begged his pardon.

Another time a scoffer came into the audience and immediately began to scoff. For a few minutes he seemed to carry the audience, but the silent prayer was answered by quietness. The scoffer himself soon became interested, and gradually moved around until he stood beside the speaker. When the meeting was closed, the scoffer himself attempted to speak, and the rabble element began to laugh and cheer. He said: "You may laugh at me if you will. I came to scoff but God has touched my heart, and I am going home to be a better man."

On another occasion, as we were leaving, a middle-aged woman, with battered face, stepped up to the minister, and begged his pardon, God's pardon, and everybody's pardon, that she was such a sinner. She also asked, "Will you pray for me?" He prayed. She then said, "May I pray for myself?" There, on the stones of the street, she knelt; confessed her sins, and asked God to bless her, spare her, and make her a better woman for the rest of her days. She also asked God to bless her friends, and make them what they ought to be. Though almost the entire large audience remained, and many more passing by were drawn around, yet the whole scene was as quiet and orderly as would be found in any house of public worship.

At the close of the next to our last meeting, after all the others had gone, one man stood as if fastened to the stones. On being spoken to he burst into tears on account of his sins. He was pointed to the Lamb of God, and started for home. On our way home, we found him leaning against the wall, still weeping. Again we pointed him to the Saviour.

Very often the manifest presence of the Spirit was such that the audience were unwilling to disperse even after the benediction. Several times we held after-meetings of prayer at which from six to ten or more stalwart roughs remained, expressing their determination henceforth to be the Lord's. We very much felt the need of a room near at hand into which to invite the anxious souls for conversation and prayer. We know of some real conversions. We had both Jews and Romanists in constant attendance. Several of these were efficient helpers in keeping and restoring order.

It is our deliberate conviction that every place of worship should have a faithful, earnest, energetic band of systema tic workers for this department of Christian labour. We believe that God is raising up a band for this particular site. For the opportunity of labour, and whatever of good accomplished, we give God all the glory.

IOTA.

Letters to the Editor.

"JESUS ONLY."

DEAR SIR,—When the three disciples upon the Mount of Transfiguration had lifted up their eyes, "they saw no man, save Jesus only" (Matt. xvii. 8). Moses and Elias, the representatives of the Law and the Prophets, had disappeared, and "Jesus was found alone." (Luke ix. 36.)

This narrative is very simple and plain. We find, however, the words, "Jesus only," disconnected from their context, continually used as a motto or text, if not indeed as a creed. My object in addressing you is to elicit the opinion of your Christian readers upon what appears to be a new theology, and which finds so general an expression in the hymns and worship of the day.—Yours faithfully, 1 PETER i. 2, 3.

SANCTIFICATION AND HOLINESS.

DEAR SIR,—Mr. Coote, in his letter in your last number, discusses the question whether the above terms are synonymous expressions. Permit me, in reply, to suggest that the question is determined by the word used in the original language to designate them. I would first quote the text (1 Cor. i. 30, R.V.): "Christ Jesus, who was made unto us wisdom from God, (even) righteousness, and sanctification, and redemption." The Greek word here employed for "sanctification" is ἁγιασμός: and this word is similarly translated in the following passages, viz., 1 Thess. iv. 3, 4; 2 Thess. ii. 13; 1 Pet. i. 2.

As to "holiness," the same Greek word is used for that also in Rom. i. 4, vi. 19, 22. (In the R.V., sanctification is in the latter texts substituted for holiness): 2 Cor. vii. 1; 1 Thess. iii. 13, iv. 7 (the same alteration being made in verse 7); 1 Tim. ii. 15 (with the same change); Heb. xii. 10, 14 (with the like change in verse 14).

Do not these texts show that the two terms are synonymous? To be "wholly sanctified" is to be wholly separated *into* Christ, who is as much the believer's sanctification as his redemption and righteousness. A branch of a healthy tree will be always growing and bearing fruit, and—fruit unto holiness. But it will be because it is a branch deriving life from the stem. The Apostle Peter urges believers to grow; but in what? "In the grace and knowledge of our Lord and Saviour Jesus Christ" (2 Pet. iii. 18, R.V.); that is, to grow in the grace wherein they have been planted, and into a fuller and more experimental, personal acquaintance with their Lord; just as Paul urged the Ephesians "to grow up in all things *into Him*," which is the Head, even Christ (chap. iv. 13, R.V.).

There can, of course, be no growth out of Christ—"separated from Me, ye can do nothing." If He is the believer's life, there must be a continual progress *in Him*. Paul witnessed, "I *press forward* towards the goal unto the prize of the high calling of God in Christ Jesus" (Phil. iii. 14, R.V.) So the healthy Christian will be ever pressing on, having been redeemed, justified, and sanctified, in his Lord. In proportion as he "abides in Christ," so will be his growth into his likeness. And the Holy Spirit will ever work in him that abides, to do always such things as are pleasing in the sight of the Holy Lord. "Herein is my Father glorified that ye bear much fruit."—Yours truly, EDWARD KNOCKER.

Cameron Lodge, St. John's, Ryde, I.W.

PRAYER FOR THE DEAD.

SIR,—The Bishop of Peterborough maintains that "The Church of England has not formally condemned prayers for the dead."

That such prayers are discouraged, if not condemned, is clear from a comparison of the Books of Edward VI. The First Book contained an order for Communion at Funerals, with prayers for the souls of the departed. The prayer after the offertory sentences was headed, "For the whole state of Christ's Church." The prayer itself contained a supplication for the departed.

In the Second Book of Edward VI., to the words "Christ's Church," were added the words "militant here on earth," and the prayer for the "departed" was omitted. In all subsequent revisions these changes were preserved. It was held by the Privy Council that the *omission* of previous rules and rubrics was equivalent to *exclusion*.

In primitive times many doctrinally erroneous practices prevailed, and we should rather look to Scripture for our guidance.

The Bishop seems to contemplate the possibility of the Church reviving the practice; but the xxth Canon states: "It is not lawful to ordain anything that is contrary to God's word written, neither may it so expound one place, that it be repugnant to another." To God's word, therefore, are we to go, not to the practice of primitive times.

X.Y.

HEALING BY FAITH.

DEAR SIR,—All lovers of truth will desire to see the above subject resting on a sure Scriptural basis; and I venture to offer one or two remarks, not as an opponent of views which seem to gather many supporters amongst devout and earnest Christians, but as one desirous to prevent the disappointment which must follow unauthorised human opinions on a matter of vast importance. My conviction is, that in some cases, healing through the prayer of faith will be granted, on the ground that "all things are possible to him that believeth." This is large enough and wide enough to cover the ground before us.

No great doctrine commonly received among Christians rests on any mere isolated passage in God's word; and no practice of the Christian Church can be warranted if unsanctioned by our Lord or his Apostles. The commissions, in Luke ix. and x., to the twelve, and to the seventy, do not touch the present question; these were special commissions, and special "power" was bestowed for these occasions, and was *imparted* to those commissioned; and much more than healing the sick was included. The verses at the close of Mark's Gospel are now pronounced of very doubtful authenticity by the New Testament Revisers; and the words in the last chapter of the Epistle of St. James therefore stand pretty much alone as the basis upon which so much stress is laid. But James the Just was not an Apostle; and his Epistle is not addressed to the Church of Christ at large, but to the Jewish dispersion—presumably to Hebrew Christians, amongst whom, for good reasons, his influence was deservedly great. In his letter he does not claim apostolic authority, nor does he address himself to Gentile Christians.

Two great and miraculous gifts were bestowed on the early Church as signs among the unbelievers, the gift of tongues and gifts of healing. As a close student of Scripture said not long ago in my hearing, "If the gift of healing is restored, ought we not to expect to see the gift of tongues also restored?" But we find no missionary to the heathen yet able to dispense with the toilsome study necessary for the acquisition of strange languages; and I do not think we can yet dispense with the blessed power wielded by Medical Missions or abandon the skill and knowledge acquired by Christian doctors, which God is pleased to use in disarming prejudice and paving the way for the reception of the Gospel.

In all cases of prayer for healing surely this condition will be observed, "*If the Lord will*, we shall both *live*, and do this or that." It would not be becoming to claim authority for expecting certain results suggested by chapter v. of James' Epistle, and to ignore the caution given in chapter iv. of the same Epistle. The Lord give us a right judgment in all things.—Faithfully yours,

Jan. 25. A DISCIPLE.

DEAR SIR,—The doctrine of "Healing by Faith" has for some years past been brought prominently forward by certain earnest Christians; but there are one or two points scarcely if ever touched upon in works on the subject, which, to my mind, require elucidation before this teaching can be received with confidence, as founded on the word of God.

The strongest passage in its favour appears to be James v. 14. Modern Christians who arrogate to themselves the "gift of healing," with due consistency endeavour to follow out this injunction to the letter, and accordingly "anoint with oil," as well as "pray over the sick."

Now, it is an undisputed fact that oil in the East was, and is, used universally for medicinal purposes; and it was the custom of the Jews in the time when the Apostles wrote to "anoint" with it as a means of healing. Can it be proved that James does not refer to its use in this sense? May we not take his meaning to be as follows: Having employed the natural means for recovery, do not *rest* in them; it is the power of God *alone*, invoked by the "prayer of faith," which can render them availing.

Again, the miraculous powers promised to the Apostles at the inauguration of the New Dispensation of the Gospel, are claimed by the so-called "healers" of the present day. Have they Scriptural warrant for this? God does not work unnecessary miracles. At the raising of Lazarus man *could* "roll away the stone," and "loose" the grave-clothes, both of which he was commanded to do; but man could not give life, hence the miraculous power displayed.

Christianity needs no miracle now to prove its Divine authenticity. Medical knowledge has increased amazingly since the time when "oil" was a panacea for disease. Are we justified in rejecting the discoveries of science, the results of patient toil, and often self-denying labours of devoted men, rewarded by clearer insight into the laws of nature (which are the laws of God), and casting aside this God-given wisdom for the alleviation of pain and sickness, claim that a miracle should be worked on our behalf? This is no question of the *power* of God; it touches in no way his sovereignty to dispense with laws of his own appointing when He chooses. I would simply ask, "Is it in harmony with his usual method of working, as revealed to us in his Word and his providential dealings, to work by means or without them? Can any reasonable argument be advanced for a departure from usual methods in cases of sickness?—Yours truly, An Inquirer after Truth.

Requests for Praise and Prayer.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known into God."—Phil. iv. 6.

PRAISE.—For the conversion of an only daughter.——For blessing to many families in Shaftesbury, Dorset, where meetings have been held.——For rich blessing on a week of children's services at Carshalton.——For blessing given to the Mission at Sheepy, near Atherstone.

PRAYER.—For a brother, of whom no tidings can be had.——That a young undergraduate of Cambridge, who is preparing for the ministry, may be kept from surrounding temptations.

PLACES.—For much blessing on evangelistic meetings to be held in Falkirk, N.B., by John M. Scroggie.——For blessing on services to be conducted by Captain Baring, at Salisbury, Feb. 4 to 11.——For a Mission amongst children, by Mr. G. Banaster, at Salisbury, Feb. 12 to 18.——That much blessing may attend the services in a new Mission-church to be opened in a crowded district in Wolverhampton.——For Gospel Meetings at Godmanchester, conducted by Mr. J. S. Scroggie.

CONVERSIONS.—Of the only son of a widowed mother.——Many requests are sent by friends for the conversion of relatives.——For a son who has fallen into grievous sin.——For a young man who was impressed at the recent services by Messrs. Moody and Sankey in Bristol, and who will soon be leaving the country.

SUPERSTITION IN SPAIN.—A letter received from Miss Lydia Brooks, Calle del Sol, Marin, informs us that the worship of idols is not confined to distant heathen lands. She lately received from a woman a little idol, meant to represent Christ as a babe, which had been worshipped for many years. The woman was afraid to burn it, lest it should leap upon her. Her eyes have been gradually opened to the wiles and machinations of the priests, and there is every reason to believe she has received the Saviour. Amid much persecution she remains firm to her principles, and has gathered round her a number of the neighbours, to whom she reads the Bible. Many of the fish rman are much interested in the meetings. Miss Brooks has commenced Cottage Meetings, which it is hoped will quietly introduce the truths of the Bible into the homes of the people.

Notices.

Noyton.—We have submitted your note to the writer of the sketch, who assures us that the statements contained in it are in no respect exaggerated.

"The Christian" can be had by friends in Greenock, Gourock, or Port-Glasgow, delivered free, weekly, by applying to Mr. John Salisbury, 82, Belville-street, Greenock.

Applicants for Tracts.—C. Newman, 4, Summerhill-terrace, Summerhill-road, Tottenham; F. Daines, 2, Lea-cottage, Clyde-road, West Green, Tottenham; G. R. Kirlew, 10, Corporation-street, Manchester; Miss Munns, 11, Wapping hall, Shadwell; J. E. Dodd, 15, Plummer-street, Newcastle-on-Tyne; J. W. Nash, 19, Glanvill-road, Strood, Rochester; R. W. Rycroft, 51, Conyers-street, off Great, Homer-street, Liverpool; W. Baldwin, Machine-house, North Haymarket, Gt. Nelson-street, Liverpool; E. Bullen 134, Great Hampton-street, Birmingham; T. Baker, Church-road, Tottenham; G. W. Wilbee, Sarratt, near Rickmansworth; J. J. Browne, 8, Clifton-terrace, South Norwood, S.E.; A. McKinnon, Blantyre Works, Blantyre, N.B.; G. Harris, 67, Ralph-street, Dover-road, Boro, S.E.; S. Maddy, White-Lion-row, Eaton Socon, near St. Neot's, Bedfordshire; W. G. McNaught, Heath-cottage, Skittles-lane, Plumstead, Kent; H. Jones, 10, Trafalgar-place, Weston, near Bath; A. W. Harper, 2, Green-park-cottages, Clyde-road, West Green, Tottenham; Dr. G. de G. Griffith, 24, St. George's-square, Pimlico, S.W.

Communications received with thanks.—J.H.R. G.C.W. A.K. R.F. G.V.C. J.E.R. A.E.G. E.B. F.W. S.M. F.P. C.J.B C.L. W.B.A. Miss H. J.A.T. J.H.K. J.S. J.B. T.W.H. C.T.C. de B. A.E.F. A.S.P. M.M. R.W. A.A.B. E.J.H. C.F. J.S. W.P. E.I. M.C. B.S.W. G.G.G. J.T.W. J.M.S. F.S. H.R.F. Constant Reader. A Disciple. T.T. R.G. S.R. E.A.E. H.N.M. R.D.T. F.W. Mrs M. L.B. J.W. G.T. J.R.D. W.G.M. G.B. F.K. B.E. W.G. J.H. A Servant. J.H.B. W.D.D. W.C. F.K. G.A. E.P.H. G.P. D.M. W.H.M. J.W. F.A. S.G.P. E.J.R. A.C.C. W.F. C.T.W. M.G.M. R. J.M.M. Miss D. W.G. J.C.T. J.T.M. M.F.L. G.H. V.M.S. A.A.R. W.P. J.B. Mrs. S. W.F. G.D. H.L.M. J.K. G.H.B.

Forthcoming Meetings.

Messrs. Moody and Sankey's Forthcoming Engagements—1883—Jan. 18 to Feb. 7, Birmingham; Feb. 11 to 18, Belfast; Feb. 20 to 23, Leicester; Feb. 25 to 28, Nottingham; Mar. 1 to 15, Manchester; Mar. 16 to 30, Leeds; Mar. 31 to April 14, Liverpool.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales, on due notice. Apply, Hon. Sec., 21, Surrey-st., Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London Apply, Hon. Sec., 30, Surrey-sq., S.E.

The Irish Evangelization Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Y.M.C.A., The Priory, 198, Upper-street, N.—Thursday, Feb. 1, 8.30 p.m., address, Rev. F. J. Sharr. Sun., 3.15 p.m., address by Rev. George Wilson. Wed., 6 to 10, *anxious Inquirers and Strangers.*

——— Exeter Hall.—Sunday, 7 p.m., Service conducted by Mr. H. Varley. Saturday, 8.30 p.m., Bible-reading by Col. Puget.

——— Iona Rooms, 205, High-street, Camden Town.—A Special and Social Meeting will be held this evening, Feb. 1st, Rev George Wilson (Presbyterian Church, Canonbury) and Mr. E. J. Kennedy, will give addresses. Tea, coffee, &c., 8 to 8.30 p.m.

Agricultural Hall Services.—Sunday, Feb. 4, 3.30 p.m. Rev. Robert Berry; 7 p.m. Messrs. Elvin and Chamberlain, (Service of Song).

The Deepening of Spiritual Life.—Stafford Rooms, Tichborne-street, Edgware-road, on Friday, February 2, at 3.30 p.m., Rev. J. A. Jacob.

House of Rest, 8, Cambridge-gardens, 6, Kilburn-park, N.W. Friday, Feb. 2, 10.30 a.m., 3.30 and 7 p.m.. Meetings for Prayer on behalf of Christian Work and Workers, by Dr. Boardman and others.

Mr. Shuldham Henry will take the Services at St. George's Hall during February. Sundays at 11 a.m., and 7 p.m. Burlington Hall, Savile-row, Wednesdays at 8 p.m.

Stafford Rooms, Titchborne-street, Edgware-road.—Mr. Henry Thorne will conduct a Mission to Young Men on Sunday afternoons, Feb. 4 and 11, at 3.15 p.m., and on the evenings of Feb. 5, 6, 7, 8, and 9, at 8.30 p.m.

Children's Special Service Mission.—Messrs. Seyler and McClure at Wandsworth-rd., Feb. 6 to 9; Mr. Banaster at Salisbury, March 4 to 11; Mr. Spiers at Paignton.

The "Merchant's Lecture," Weigh House Chapel, Fish-street-hill.—Tuesdays, at 12 noon. Lecturer for February, Rev. J. Baldwin Brown.

Salvation Army.—Mrs. Booth at Kensington Town Hall, Sun., Feb. 11, at 3 p.m.; Regent's Hall, Regent Circus, Tues., Feb. 13, at 3 p.m.; Steinway Hall, Lower Seymour-street, Portman-square, Thurs., Feb. 15, at 11 a.m.

Open-air Mission, South London Auxiliary.—Annual Meeting, Wednesday, Feb. 14, School-room, Melior-street, Weston-street, London Bridge. Chairman, Admiral Fishbourne. Speakers, Rev. J. Henry, Rev. W. Carlile, Rev. F. A. Billing, Dr. McKilliam, and Mr. J. Wakefield McGill. Tea at 6. Meeting at 7.

Rev. W. Haslam's Engagements.—Feb. 3, Wilford, near Nottingham; Feb. 17, St. Mark's, Bath.

Rev. W. H. Aitken's Engagements.—Jan. 21 to Feb. 7, Leeds, Canon Jackson's Church; Victoria-hall, Feb. 8 to 28; March 4 to 19, Weymouth; March 31 to April 16, Wareham; April 22 to May 6, St. Matthew's, Bayswater; May 26 to July 2, South London.

Mr. G. Kirkham's Engagements.—Feb. 5 to 11, Middleton, near Bognor; 12, Hertford; 13, Chavering, Herts; 14, Bermondsey; 15, Rochester Institute, Walworth-road; 16, Stanstead Abbotts, Herts; 19, St. Benet's, Mile-end-road; 20, Mile-end New Town; 21, Home of Industry, Spitalfields; 25, Field-lane Ragged Schools; 27, Battersea-park-road; 28, Muldmay-park.

Evangelistic Mission.—"Oxford" Music Hall; Sunday, at 7 p.m., Mr. Geo. Tomkins. Mornington Hall, Hampstead-road; Sunday at 7 p.m., Mr. T. H. Morris. Kilburn Hall, Kilburn-gate (*not* Town Hall): Sun., 7 p.m., Ned Wright. Malden Hall, Haverstock Hill: Sun. at 7 p.m., Mr. Geo. Hucklesby. Temple of Varieties, King-street, Hammersmith: Sunday, at 3.30 p.m., Mr. Edward Hurditch. Bignold Hall, Forest-gate: Sun., at 7 p.m., Mr. Abraham Wallis. Omega Hall, Alpha-road, Regent's-park: Sun. at 3.30 and 7 p.m., Messrs. Smith and Sprunt. Dalston Hall, Dalston-lane: Sun., 3.15 p.m. and 7 p.m., Mr. F. C. Spurr.

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CASE FOR THIS WEEK

CASE of MISS E. BEECROFT, CHELTENHAM.

A statement of this young person's case was brought to my notice last June. Consumption was in her family (three aunts had died of it). The first symptoms Miss B. experienced were pricking pains in the chest and sense of suffocation, throat sore and swollen, morning cough severe, expectoration cream-coloured and streaked with blood (sometimes fluid blood), hectic fever—the "palms of her hands burning like fire" (as she expressed herself), a general loss of flesh, the patient getting weaker daily. Medical report: *Right lung consolidated and left lung diseased.*

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And so it proved. I ordered her several things at various times, to be used in conjunction with my medicines,—a mixture to check the bleeding, a gargle, an application to the throat, &c. &c. In two months there was a wonderful change, and on the 15th Nov. last I received a letter too long to give in full, but the following is an extract:—"I have now taken a situation at Bristol. How thankful I am I ever came to you. Your means, with God's blessing, has made me what I am. I shall do my best to publish your treatment. You may use my name with pleasure.—EDITH BEECROFT, Morven House, Elmgrove-rd., Cotham, BRISTOL.

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GALES AND STORMS. — Crew after Crew of Shipwrecked Sufferers have urgently had to be provided for, besides Relief to Widows and Orphans, by the Shipwrecked Fishermen and Mariners' Royal Benevolent Society, on behalf of which National Institution Contributions are very earnestly appealed for.—Bankers, Williams, Deacon, and Co., Birchin-lane, E.C.; Secretary, W. R. BUCK, Esq., at the Society's Central Office, Hibernia-chambers, London-bridge, S.E.

NATIONAL TEMPERANCE LEAGUE.—A Special Public Meeting, to direct attention to the progress of Temperance in English Christian Churches of all denominations, will be held in the Metropolitan Tabernacle, on Tuesday, 20th February, at 7 p.m. Samuel Bowly, Esq., President of the League, will take the chair; and the meeting will be addressed by the Very Rev. R. Payne Smith, D.D., Dean of Canterbury; the Rev. Charles Garrett, President of the Wesleyan Conference; the Rev. J. A. Macfadyen, D.D., Chairman of the Congregational Union; and the Rev J. P. Chown, President-Elect of the Baptist Union. Admission Free. Tickets for Reserved Seats—First Gallery, 1s., Central Area, 6d.—may be obtained at the offices of the League, 337, Strand.

ZENANA AND MEDICAL MISSION, Home and Training School for Ladies, Vincent-square, Westminster, S.W.—For particulars, apply enclosing stamped directed envelope. Dr. GRIFFITH, Hon. Sec. Funds earnestly asked towards free or partially free scholarships. Hon. Treasurer, G. J. GREEN, Esq., London and County Bank, Victoria-street, S.W. J. Adie, £1 1s.; Dr. Oates, 10s. 6d.; Miss Lyne, 10s.; J. G. Winks, Esq., £1 1s.

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THE LIFE OF HOLINESS.

IN taking a survey of the late mercies of our God toward us, we may well extend our retrospect far, far beyond the limits of the past year. His teachings even during the last decade, his revelations, we may say, now granted to his waiting people, are such as to make many of us stand in awe in a rapt contemplation, filled with wonder, gratitude, expectation, and praise.

Our thoughts seem specially drawn just now to the fuller meanings of the great day of Pentecostal grace and power poured forth upon the infant Church, and to the marvels and miracles of Divine love which marked the early days of Christianity. Our hearts beat with a solemn fear and joy when, turning from that retrospect, we regard the present time, and are constrained to confess that the Lord of glory has again lovingly visited his people, and that the grace and gifts of Pentecost are again, in these latter days, beginning to be more fully shed abroad among his praying disciples. We thank God that we were born in this century and have lived to this day, that we have been permitted in some degree to see (as we shall hereafter more fully see it) the approaching fulfilment of the glorious prophecy of Joel. Our God is speaking. He is teaching his people, gently, gradually, the hidden meaning of some Scriptural truths which hitherto have been too often—even to true believers—little more than beautiful words prophetic of some future blessedness, rather than the expression of a reality of blessing to be grasped and held now, in this present life.

Like many who have, in some recent controversies, kept silence, I have yet followed with the deepest interest the correspondence which has appeared in THE CHRISTIAN and elsewhere on the subject of *the life* of holiness. There is no doubt that there is "a way of teaching holiness" which may lead to grievous error, "by turning the gaze of the soul in upon itself, its own experiences, its own cleanness, its own loveliness," instead of fixing its eyes upon the only Perfect One, our Redeemer, our Sanctifier.

Things painful and "hard to be understood" have been written and spoken in this controversy. Expressions which are used by the Spirit of God Himself, apparently as a means to reveal to one soul the fulness of peace and of freedom from sin, convey to another soul no such meaning; they not only fail to be a medium for carrying this truth to the heart, but they even produce a revulsion, and a sense of pain. But to this other soul the same blessed truth may be conveyed in quite other words, and perhaps in another manner; so that to both, and to all who sincerely and ardently seek it, the realisation is granted of that wondrous "abiding in Him" which expresses *all;* that hidden life, that Sabbath rest of the soul, which is now being revealed to so many of God's people who had hitherto walked uncertainly and without joy.

It seems to me that the lessons we may learn from the difficulties of the controversy itself are these: first, that through all, and in the midst of all the "strife of tongues," and the variously recorded experience on the subject, there exists the blessed *fact* that our God is granting us at this time a fuller revelation of the great salvation through Jesus Christ, which may be ours when He grants us the faith to recognise, to claim, and to accept it. Thanks be unto God for this his unspeakable gift!

Secondly, we learn that the highest and the deepest truths are the most difficult to express in words, and the most perilous for man to attempt to formulate. There is a danger of their becoming crystallised and dead, mere formulæ, if learned and repeated with the mouth, while not fully and experimentally realised in the soul. Into what snares would this lead many! May not this sweet and awful revelation concerning the "higher life," the Sabbath of the soul, be to some degree among those things which (according to the Apostle) it is not "lawful" or possible "for a man to utter"? When the grand crisis arrived in the life of the patriarch Jacob, he asked of the angel, "Tell me thy name?" But the angel only replied, "Wherefore dost thou ask after my name?" The secret was not expressed in words; *yet*, "*he blessed him there.*"

Thus, it appears to me, that the differences between those sincere Christians who confer or dispute upon this deep subject are differences more in words than in the reality, and that this is partly owing to the difficulty of expressing in words the secrets revealed by God to the soul. There is a revelation which can only be made by the Lord himself to the soul. We may learn much, and be aided in our search, by Christian Conferences on the subject, and by "Holiness Meetings;" but the Holy Spirit is the only Teacher. It is He and He alone who can bring home this truth to each individual, in his own manner, and in his own time. And the revelation is, I think, more often made in hours of deep solitude and silence, than in the congregation, or through the direct leading of other Christians who have already received it.

It appears that this truth has been kept alive through all ages, and even in the darkest ages, in the hearts of individual saints, to be more generally revealed and accepted by the followers of Jesus in these later times. God has never left himself without witnesses to this as to other portions of divine truth; and it is very instructive, in the light of his present dealings with his Church, to read the records of the inner life of some of the saints of past times. There is a strong resemblance in the experience of all, while the mode of expressing that experience differs widely. These saints had not the help of conferences and meetings; they learned what they knew in solitude before God. Their phraseology was not borrowed. It was fresh and real; and it would be helpful, I think, in our own times, to be able to become more familiar than we are with some of their testimonies.

Two such records have recently impressed me; those of John Woolman, the American Quaker, and of St. Theresa of Spain. Many years after his conversion, John Woolman had an illness, during which he fell into a kind of trance. While in this state he says:

> I heard a soft, melodious voice, more pure and harmonious than any I had heard with my ears before. It seemed the voice of an angel who spake to the other angels; the words he spake were, "John Woolman is dead." I remembered that I was John Woolman, and being assured that I was alive in the body, I greatly wondered what the heavenly voice could mean.

It remained for a time a mystery to him. But later he adds:

> Divine power came upon me, and I opened my mouth and said: "I am crucified with Christ, nevertheless, I live; yet not I, but Christ liveth in me." Then the mystery was opened, and I perceived that the language "John Woolman is dead," meant no more than the death of my own will.

From that time he was endued with redoubled zeal and power to labour for the liberation of the negro slaves.

Theresa of Spain speaks in almost the same words of this rest of the soul: "All is then silence in the soul. It is no longer I who live, but Christ Himself who lives in me." She adds: "It is then that we learn zeal, power, heroic ambition for the glory of God. From the time that the Lord granted me this grace I was saved from all my faults and my miseries. I had power given me to become indeed *free.*"

Zeal for the Kingdom of God implies courageous and aggressive action against the kingdom and works of Satan. May every blessed experience of the past serve as a preparation for strong and stern action. For the very granting from above (in a greater degree than formerly) of nearness to God, and of spiritual joy, means that there is a great conflict at hand between the powers of light and of darkness.

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> Rejoice for a brother or sister deceased;
> Our loss is their infinite gain.

Meantime we must close up the ranks, and call on those who remain below to work with us in the service of our one Master, Christ. Our work increases; material and hands will not be lacking in any part of the harvest field in this year 1883.

In this faith we pray and work in our corner of the vineyard, trusting that we shall hear of others who are willing and able to sustain our hands by their sympathy and gifts.

Your servant in Christ, S. MEREDITH.

WORKMEN IN RANGOON.—A reading room has just been opened in Rangoon for the benefit of Eurasian artificers. Friends are invited to send papers, magazine,s or books. Parcels, &c., should be addressed, prepaid, to the Eurasian Artificers' Reading-room, Rangoon, British Burmah.

CAMDEN TOWN Y.M.C.A.—The New Year's social meeting in connection with this institute was recently held, and presided over by Mr. J. H. Tritton. Rev. Marcus Rainsford, jun., made an earnest appeal to the unsaved, and was followed by his father, Rev. Marcus Rainsford, who delivered a very eloquent, impressive, and practical address, chiefly to Christians.

NORWICH SOLDIERS' HOME.—A tea meeting was lately held at this Home, at which a number of soldiers and civilians were present. Mr. G. J. Mumford gave a short, earnest, and practical address, after which several soldiers spoke of the blessings they had received at the Home. At the close of an address by the lady superintendent, a poor woman handed her a rosary, and afterwards three crucifixes, a piece of sacred palm, and several other things, asking to be prayed for. She together with other two Roman Catholics were led to rest in Christ.

CHURCH ARMY.—The Mission services are still being conducted at Westminster; they will continue for several months. The hall is situated in Regency-street, not far from Victoria-station; it is filled nearly every night with some of the roughest of the rough. There is a great need for earnest helpers to speak personally in the after-meeting with the numbers who remain. The poor fellows seem willing to stay and be spoken to with a readiness that is astonishing. A great part in the meeting is taken by the testimonies of those who profess to have forsaken their sinful lives; some of these are truly touching. Mr. Carlile remains in charge; he is drilling men to be sent into various parishes wherever there may be a demand for their services. Every Tuesday at three, and Friday at eight o'clock p.m., there is a holiness meeting.

THE CHURCHES IN RELATION TO EVANGELISTIC WORK.

PRIZE ARTICLES

By Rev. EDWD. SMITH, Fairfield, Manchester.

CHAP. VIII.—COMBINATION.

"And Joab said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee." (2 SAM. x. 11.)

"Their heads all stooping low, their points all in a row,
Like a whirlwind on the trees, like a deluge on the dykes,
Our cuirassiers have burst on the ranks of the accurst,
And at a shock have scattered the forest of his pikes."

RESOLUTE patriotism, fiery valour, copious blood-shedding, great sacrifice of human life; and yet, the attack failed—the battle was lost! Why was this? Ah! the same verdict has been written about the failures of the first French Republic, and of the armies of the North in the great American war, and of many another army, both before and since—"Failed for want of combination." The various divisions which went to the fight did not act with each other, and so all their display of courage and discipline went for nought.

The comparative ill-success, in some directions, of the Christian Church, is partly attributable to the same thing. We have numbers, talent, efficient weapons, magnificent appliances, enthusiasm, and yet, the millions of our redeemed brethren lie imprisoned in the arms of the wicked one; his positions are not captured, his arsenals look almost impregnable.

"Want of combination" does something toward accounting for the fewness and smallness of our victories. (1) Individuals do not enough unite their powers against the common enemy. (2) The various movements in single Churches do not sufficiently aid each other. (3) Those Churches which have different names and polities, but whose *real* variations of creed are all but infinitesimal, do not combine as they well might. This latter fact has been an eyesore to the profoundly and broadly godly, a rock of offence to many an anxious inquirer, and a handle to a prejudiced world.

COMBINATION, THEN, IS HIGHLY ESSENTIAL TO SUCCESS.

Individuals may agree to do work in common. What a number of units separately could not achieve, they may accomplish by a clubbing together of their powers. It is within the knowledge of the writer, that certain young men have uttered first of all thoughtful vows before God, and then have gone out *in companies* to help Him to create good in human souls. Among them are University graduates and undergraduates; but they do not despise their humbler and less fortunate co-disciples. Some half-dozen will go on the Sabbath, and sometimes on the week evening, to a sleepy village, and once there will commence visiting, speaking, and praying. This they have done night after night, until the whole place has been in a ferment, first of astonishment and then of real religious concern. Or else they will hire a room in a low part of the town, gather a few children, and then some adults. They take pains to show a genuine interest in the well-being of the neighbourhood, and in the end are permitted to enjoy the consciousness hat they are saving souls from death.

It is also within my knowledge, that in a Yorkshire town a band of ladies has undertaken a very onerous task. This band is made up of Christians from all the orthodox Churches, and its members take or assist in services held during half an hour at dinner time in those factories and workshops whose employés are chiefly made up of women and girls. Their disinterested labours have received tokens of the Master's approval. The *indirect* effects have been confessedly greater than the more direct ones, but without a combination of energy neither could have been secured.

These agreements to unison

MAY BE INCREASED TWENTY-FOLD.

We may have more societies *without* distinct names than with them, societies which shall own no other basis than that of a mutual understanding. We may have plenty of "Aaron and Hur societies," without the title being attached; and so with others. In nearly every city and market-town there are some devoted saints. The touch of a master-mind, or even of a timidly-loving mind, might crystallise them into a unity which would flash forth light on every side. It is the faithful few always on whose shoulders the great burdens are laid, and they must link arms and hearts if their proper mission is to be consummated. All this can be done either with or without reports, financial statements, and all the *et ceteras* thereof. Informal cohesion is sometimes the best.

And as with work, so with prayer. I agreed once with three or four more to pray for times of refreshing. Circumstances seemed to say that such a baptism was just about impossible. Nevertheless, in a few months it came, and in our talks we ever traced it back to that Sunday morning prayer-meeting. Some one *must* suggest and work up such unions as these. Modesty and self-distrust ought not to stand in the way of outspoken suggestiveness. While each one is waiting for the rest to begin, the myrmidons of evil are riveting the chains of their captives. If God has given a word to any soldier of Jesus, by all means let that word overleap all barriers.

And among the different agencies of the same Church there is much isolation. This may be remedied. A Young Men's Improvement Society is formed. There is grave danger of vaporous discussions, conceited declamation, irritability, the exaltation of cleverness to the pedestal which ought to be occupied by purity alone. And yet it is hard to avoid the formation of such a society, and none can doubt that it may be worked to the benefit of those united with it. But wise men have manipulated this institution, and have shaped it into a Home Mission Society also. They have welded into one the pair so long disjoined—the *mental* improvement of self, and the *moral* improvement of others. Each has had its share of time and attention, and each has been amazingly helpful to the other.

Here is a Mothers' Meeting conducted on the most approved methods—religious singing, almost jaunty in its style, extracts from bright or pathetic books, an exchequer into which little sums are paid with the certainty of liberal interest; a pleasant visit from minister or leading layman; stitching, talking, a little presentation to some lady conductor now and then; a general drawing together of life to life. But the trouble is, the mothers' meetings in most Churches has no affiliation with the other and older working agencies. What about the fathers, brothers, sons, of these women? When the day for the annual trip or tea-meeting comes, all these male members of the family are invited, but hardly any present themselves, and those who do, seem unhappy among so many females, and wear a somewhat sheepish look.

Now, if domestic visitation were practised, partly by the help of the associations of the mothers' meeting, great good would come of it. Among the best specimens of the power of Grace are some to whose homes I gained admittance, and with whose lives I obtained fellowship, by means of such a meeting. It is a treat to hear those men, once uncouth, and almost demonic, speak and pray in public. But because

THERE IS SO LITTLE COMBINATION

the loving work of a little set of good women brings but a poor return in many places—at least as far as the men are concerned.

It is the same with open-air services. They tax the voice, exhaust the bodily powers, and expose those who are forward in them to the risk of contumely. By them are influenced hundreds of thousands whose path of sin would otherwise have no hindrances upon it. Wisdom is shown in the manner in which these services are conducted. Popular music, aptitude of speech, cogency of appeal, are there. But they begin, and are ended; and, if impressions are produced, who tries to deepen them?

After having taken a prominent part in numberless open-air preachments, I assert, emphatically, that, as far as my experience goes, they are not adequately remunerative, except where they can have some base of operations to which an after-meeting can be transferred. The feelings aroused in the breasts of the unconverted *outside* the sanctuary walls are brought to a fitting climax within. But failure of combination between the regular and irregular work is fatal to the latter and injurious to the former.

A Band of Hope meeting draws many together. Some come there who would on no account lend their presence to the ordinary worship. They wish to hear the recitations of the children, or, possibly, of their own children. What an avenue for usefulness is here presented. Who will accost, and propitiate, and invite these stranger souls? Who will take advantage of their appearance at a semi-religious gathering to secure their attendance at the meetings statedly and altogether religious? Many chances are missed here. Temperance reformers, who are supposed to be, first of all, *religious*, ought to be the most wide-awake of opportunists. Temperance and religion ought always to help each other.

Of some places of worship it may be currently reported, that whoever goes may feel sure of being well treated. But, unless there is a constant "touting" for strangers, a request for the address, and an expressed desire to make the acquaintance of the owner of the unknown face, all the kindness is too vague and resultless. In growing neighbourhoods it is well to have Church members on the watch for newly-tenanted houses, and if to these a neat card of invitation can be taken, all the better. It is by the combination of a number of *little things* that many a house of prayer has been filled to the doors, and for lack of this, others, with possibilities equally good, are half empty.

For any Christian to be able to gain the instinctive confidence and beaming smile of the children, is something out of which much can be made. There is no better introduction to a home than to say truthfully, "I am your child's friend, and I want to be yours; and, besides, I want to introduce you to One who desires to be our mutual Friend, and whose name is Jesus."

(*This chapter to be concluded in our next.*)

LONDON "RAGGED" CHURCHES.

FROM the census of 1881 it appears that "Greater London" has a resident population approaching 4,000,000, or a population exceeding that of the whole of Scotland. It thus becomes a serious question as to the extent to which its spiritual needs are met. The statistics of the various religious communities show that all the churches and chapels combined can only accommodate a moiety of the numbers that could attend; but, unhappily, the average attendance falls at least one-third below the sittings provided. It is also a painful fact that the various congregations consist mainly of the upper and middle classes, and that mechanics and artizans are "conspicuous by their absence." Not that all the non-attendants are avowed infidels—indifference rather than Bradlaughism or Comteism causing such absence from this means of grace.

But there is a class still lower than what may be regarded as the aristocrats of manual labour. They are rarely seen in the daytime; at night they crowd into casual wards, or into the "Lodging Houses for Travellers" which mark the "Mint" of Southwark and the "Devil's Acre" of Westminster. It would be a great error to regard such persons as members of our criminal classes, for the bulk of these social outcasts are either too stunted in physique or too low in mental organisation to dare robbery or violence.

Ragged as they are in attire, wild in look, and filthy in person, their entrance into a regular place of worship would almost justify a panic on the part even of those who *really* believe that men have immortal destinies, and must spend eternity either in heaven or hell. This question is thus forced upon our attention: Ought this class to be permitted to pass into eternity unevangelised? When our Lord directed us to "preach the Gospel to *every* creature," did He not include our social waifs and strays? It was for these social wrecks that the first London "Ragged Church" was organised in Field Lane Ragged School in 1852; and, though many offshoots have sprung from it, it still attracts the largest number of the wild tribes of London—the winter *morning* congregation being about 700. One remarkable feature in this strange flock is, that about three-fourths are *males*. In addition, the four largest Ragged Churches—namely those in George-yard, Whitechapel; Gray's-yard, Oxford-street; Parker-street, Drury-lane; and Collingwood-street, Blackfriars—have a united attendance of 1400 every Lord's Day.

At some of these preaching stations bread and cocoa are given *after* the service. Supplied, as this usually is, to half-starved men and women, it is sad to see them devour the meal more like famished wolves than human beings.

To show how these simple services are appreciated by our poorer brethren not so low down in the social scale, it may be intimated that the preaching station in Sale-street, Paddington, is largely attended by canal boatmen and their families. The services in Church-street, Paddington-green, attract many men and women employed in the dust-yards. At Linton-place, Edgware-road, many 'bus-washers and ostlers attend. The congregations at New Cut and Golden-lane consist mainly of costermongers and fish-hawkers; and at Clerkenwell-close a large number of flower-girls form the staple of the attendants.

Of the London Ragged Churches, 105 are affiliated to the "Ragged Church and Chapel Union," which was instituted in 1853, under the active presidency of the Earl of Shaftesbury. At these services the average Sunday attendance is 10,140, and at the week-night, 3060.

In addition, forty hold services for senior children, the united attendance being 4130. It is thus seen that the Mission stations connected with the "Ragged Church and Chapel Union" attract every Sunday 14,270 adults and children—a population exceeding many English boroughs which return two Members to Parliament.

It was said of our Lord that "*the common people* heard Him gladly;" and as it was then, so it is now. One fact will suffice to confirm this statement. In 1869 the converts at the Field-lane evening service were formed into a Church at their own request. Since that time above one hundred have been received into Church fellowship, after due inquiry. Twenty of these have died in the faith and hope of the Gospel—eight going down with the *Princess Alice*. Most of those who still remain evidence by their happy countenances and utterances that extreme poverty, and its usual accompaniments, pain and sickness, are no bar to full rest in Jesus.

The social status of this "little flock," numbering sixty, may be inferred from the sad fact that a moiety of the females are the widows of labourers, six are the wives of Italian organ-grinders, one is a street-hawker, and nearly every one is a charwoman. Of the men, one is a parish scavenger, another a night-watchman, one is half blind, and another, a glass-cutter by trade, has both hands paralysed. All, through grace, found Christ in this Institution.

Nor is Field-lane a solitary instance of the effectual work of the Holy Spirit in Ragged Churches; for rather it is only typical of the communicants at Cow-cross, George-yard, Rosemary-lane, and other stations where the ordinance of the Lord's Supper is observed.

To all the affiliated Ragged Churches the Central Society gives small annual or special grants towards the rent; but, unhappily, the income, always very small, is so much below these grants, that about thirty, recently voted, cannot be paid, as the funds are exhausted, and there is no reserve fund. It is right to say, especially as the fact is almost *unique* in the history of religious societies, that no grant is voted before the station is visited by some member of the committee, who not only conducts the service, but defrays his own expenses.

Having aided this Mission for nearly thirty-one years, I cannot but thank the Giver of all good for the blessing which has accompanied this form of Christian labour; and knowing the value of the "Ragged Church and Chapel Union," especially to the poorer preaching stations, I think it would be pitiable, not to say shameful, were it permitted to collapse, not from lack of suitable agents, but from want of funds. Any donation sent to the office of the Society, 4, Trafalgar-square, Charing-cross, would, I am sure, not only encourage the committee, but aid them to carry on and extend their Mission to our social outcasts. And if any other incentive were needed, the example of our Lord should suffice, for He said, as the very epitome and crown of his personal ministry, that "*the poor* have the Gospel preached unto them."

E. J. HYTCHE.

January, 1883.

GATHERING OF HEBREW CHRISTIANS.—At the kind invitation of Mrs. Ehrlich, about 120 converted Jews sat down to an excellent tea in the Mission Hall, Old Montague-street, St. Mary's-street, Whitechapel, on Friday, 26th ult. Words of encouragement and counsel were afterwards spoken to them by Mr. G. Y. Edwards, Dr. Stern, Mr. Jas. Rennie, Rev. A. Bernstein, and other gentlemen.

"FOUND."

A BIBLE READING.

GOD can *find* out iniquity (Gen. xliv. 16). A slothful Israelite went to gather manna, and *found* none (Ex. xvi. 27).

Jacob was *found* in a desert (Deut. xxxii. 10).

An Egyptian (type of a sinner in the world) may be *found* in the field (1 Sam. xxx. 11).

The Lord can deliver from the pit, because He has *found* the ransom (Job xxxiii. 24).

Wisdom (Christ) may be *found* of those who seek (Prov. xxiv. 14).

Backsliders and prodigals may *find* the Lord again (Cant. iii. 4; Luke xv.).

One who has been warned, and has neglected the warning, may be weighed and *found* wanting (Dan. v. 27).

A believer desiring to be fruitful *finds* fruit only in Christ (Hos. xiv. 8).

The Lord may *find* some believers asleep when they should be watching (Matt. xxvi. 43).

Every preacher of the Gospel, like the Lord, must *find* the place where it is written (Luke iv. 17).

The Lord Jesus was tried from every point by his enemies, yet no fault was *found* in Him (Luke xxiii. 14).

The life-history of every believer ought to be, "We have *found* Him" (John i. 45).

HERBERT R. FRANCIS.

THE DAY OF REST.

WHY should men awake to the defence of the Lord's Day? Because the enemies of the Gospel of God and of the family are diligent in attacking it. Recently a busy coterie have formed "The London Workmen's Sunday Committee," for punishing Mr. Broadhurst, M.P., for his vote in Parliament against the Sunday opening of museums and picture galleries. In addition to delegates from certain well-known infidel clubs, the committee announce the adhesion of 10,870 members of the National Secular Society.

The following organisations are working in London to destroy our Day of Rest: The National Sunday League, the Sunday Society, the Sunday Lecture Society, the Sunday Social Union, the Society for Promoting Sunday Bands, and two or three minor associations. Is it not time for those who love the Word of God, and who reverence the Day of Rest, to bestir themselves, lest the Gospel of Salvation be thrust out of the Sunday to make room for Science, Literature, Freethought (so called), Secularism, and Materialism?

Take, again, the following statement from a recent paper of the Railway Mission: "The idea is general, that in speaking of railway men we mean porters, guards, and engine-drivers. It will surprise those to hear that thirteen different grades of men have been employed about each train before it can be started. All day long and all night, these men can be found at work, week-days and alas! Sundays alike!" And from the same document come these words, "The day of rest," the Sabbath, "no rest for railway men!"

It is argued that the use of Sunday for pleasure will entail no work, and that the workmen of England are too strong, and well-organised, and too determined in defending their independence, for the burden of Sunday work to be fastened on them. All this while, 100,000 railway servants *are* working on that day, with many others, as, for instance, 100,000 on canals and rivers, 20,000 postal servants, 300,000 in drinking shops, and vast numbers in manufactories of gas, glass, chemicals, and iron. Surely every Christian in the land, in all classes of society, should be awake to the danger, and diligent in repelling it.

JOHN GRITTON, D.D.

20, *Bedford-street, Strand, W.C.*

For the Young.

THE FIRST MEAL FOR THE WEEK.

MY DEAR FRIENDS,—Perhaps some of you are members of "The Children's Scripture Union." I am one of the members. I think it is so nice to know that so many young people all over the world are reading the same portions of God's word every day month by month. Let us pray that many more may be led to join our Union. What beautiful readings we had last month from Isaiah. I read my portion every morning before I go down to breakfast; it would be better perhaps if many would take God's word for their first meal for the day. Just another thing about the Union. I want you all to read the portions with much prayer; if we were more prayerful I am sure more blessing would rest on our reading. I close with a prayer that God would bless our endeavours to do something for Him.

Your Friend in Jesus, MARIANNE.

TAKING LITTLE THINGS TO JESUS.

There was a young girl called Florence, who had two little sisters, whose names were Evelyne and Winnie. Evelyne was eight years old and Winnie five. She also had a little brother, Freddy; he was about three years of age. Florence had the charge of some chickens that she kept in the yard. Her father was very particular that they should not get out into the garden, as they were rather apt to scratch the flowers up.

One day Florence, seeing her little sisters and brother playing at "I spy," just as she was going for a walk, called out to them to be sure and shut the yard door after them. Being very much engrossed in their game, they forgot what Florence had said and left the door open. When they were tired of their game, they came round to the yard, and to their dismay, found all the chicks out, and the door wide open. They tried to get them back, but could not succeed.

At first they did not know what to do, for they thought Florence would be very angry; but presently, Evelyne said, "Oh! I know, we will go and ask Jesus not to let Florence be angry." So the three dear little ones went behind a tree and knelt down and asked Jesus not to let her be angry. After that they were quite happy, for they were sure God would hear their prayer.

And He did. By and by they saw Florence coming up the drive. Evelyne ran to meet her, and said, "Oh, Florence dear, I am so sorry; we quite forgot to shut the door and all the chickens have got out." She said it in such a sweet way that Florence could not be angry, so she said, "Never mind, dear, I will soon get them back, but another time be more careful." In the evening Freddy came and sat on Florence's knee and told her all about it. He said he loved Jesus and he was going to be his little soldier.

Dear young friends, however small our trouble may be, let us take it to Jesus, nothing is too great or too small for Him. "Whatsoever ye shall ask the Father in my name He will give it you." C. B.

DR. SOMERVILLE IN SOUTH AFRICA. — According to latest information, Dr. Somerville has commenced work in South Africa. He and his young companion, Mr. Cumming, arrived at Durban on 24th December. On the 26th an opening conference of twelve ministers and sixty office-bearers was held. The following day regular meetings were begun. By this time it is supposed he will be in Pietermaritzburg.

MISSIONARY CONFERENCE IN INDIA.

THE TEMPERANCE QUESTION.

ON Friday evening, December 29, a Public Temperance Meeting was held. Surgeon-Major J. O. CONDON, of Cawnpore, in presiding, said there was far more drinking now than when he first came to India. He was nine years in the country before he saw a drunken native, but now they may be seen daily in almost every street in India. Missionaries must look out that drunkenness does not increase so fast that the Gospel cannot overtake it. A marked and encouraging advance in public sentiment had been made regarding total abstinence within a few years. At the last Decennial Conference it was not even referred to. There are about 14,000 abstainers in the Indian Army, a result owing mainly, if not altogether, to the efforts of Mr. Gelson Gregson. Referring to his personal experiences, the Chairman said, that being desirous of doing some good for the Master among European soldiers, he found he could do nothing in the temperance cause unless he became a teetotaler himself. The natives watch professing Christians closely. Medical men have opportunities of seeing the terrible effects of intemperance that even ministers do not always have. They have occasionally to witness things that harrow their souls. From personal observation and knowledge he could assert that intemperance was spreading alarmingly among women in India.

Rev. T. EVANS, Baptist Missionary Society, Monghyr, condemned the "outstill" system of excise in Bengal. The *éclat* which the Government licence has given to native drinking shops has drawn into them many respectable people, who otherwise would be ashamed to be seen in such dens of iniquity.

As a result of the outstill system, there has already been an increase in drunkenness of some 125 per cent., and that in about four years. Government, which now rejoices in the increase of revenue, will one day regret that the money was obtained by the social and moral degradation of millions of men.

Rev. Dr. PHILLIPS, American Baptist Mission, Midnapore, gave the gratifying intelligence that fifteen thousand or more outstills had been closed by the imperative order of the Board of Revenue. What is needed is a local option law.

Dr. CHESTER, Dindigul, said that since coming to India he had heard a great deal about "liver complaint;" in his opinion, more than half of what is thus described is attributable to brandy and soda. It is not the climate that hurts people so much as the drink. The money spent by church-going civilians in India on wines would support all the Missions in the country.

WORK AMONG MOHAMMEDANS.

Rev. E. M. WHERRY, American Presbyterian Mission, Lahore, said there were forty-one millions of Moslems in India. This is more than one-fifth of the followers of Mohammed in the whole world, so that the Empress of India rules over more of "the faithful" than does the Sultan of Turkey. To supply this class with one missionary to every 8000 of the population would require 5000 ministers, besides an army of teachers and other workers. The influence of converted Moslems has been very considerable. Many of them are possessed of learning and zeal of a high order. One serious obstacle in this work is the presence in India of an idolatrous Christianity in connection with the Roman Catholic Church. Few missionaries have devoted themselves to the careful study of Islam, and fewer still have acquired the language of their sacred books. At this moment, the number of missionaries in India who know the Arabic language can be counted on the fingers. I urge this Conference to press upon the various Home Societies the need of sending on the men to be especially devoted to work among Moslems, men who will master their languages, acquaint themselves with their theology and literature, and thus be prepared to take advantage of all that is good and true in their system.

Rev. T. P. HUGHES, Peshawar, gave an interesting description of his work among the learned Moulvies and rough villagers of the Afghan frontier. Although he laid stress upon the acquisition of Arabic and the study of the Koran as indispensable to success in a missionary, yet he said that the heart was the most direct avenue to an Afghan's heart. He told of cases where strong friendships had been formed between himself and Afghan chiefs or Moslem Moulvies. He found the Moslems susceptible to the influence of a missionary's piety. He adopts the Afghan dress when he leaves Peshawar for the villages.

Rev. T. R. WADE, C.M., Amritsar, was of opinion that there should be Christian lecturers going about the country. A great religious revolution is taking place; old creeds are shifting. The mind of India must not be left empty, we must fill it with the pure spirit of Christianity.

Rev. K. S. MACDONALD, Calcutta, said that although the greater half of Mohammedans in India were resident in Bengal, there was not a single missionary entirely devoted to their evangelisation. These Bengal Mohammedans are the despised, down-trodden, poor and illiterate part of the population. Of 9,000,000 Mussulman females in Bengal only 9000 can read and write; of boys only 360,000 can read and write. Here is certainly a neglected field.

Rev. Dr. MURRAY MITCHELL believed the result of the new departure of the Government in educating Mohammedans would be an increase of infidelity. In dealing with them do not recount Mohammed's faults, but tell of Christ's love and power, and hard hearts will melt.

The Bombay Guardian says, with respect to these gatherings: "The 460 registered members of the Decennial Conference, represented 24 different Missionary Societies, prosecuting the work of the Lord in this land. Of the 460, an imposing proportion consisted of women engaged in Zenana work. The re-union of workers from all parts of India, Ceylon and Burmah (from Japan even and from America) appeared to be greatly enjoyed by all who participated in it. Almost everybody sat out the long sessions (three hours and two and a half hours) without many signs of weariness. An excellent spirit was manifested in all the discussions."

The very interesting report of the discussion on Women's Work in the Mission Field will be given in our next, if space permit.

THE LATE MISS HABERSHON.

A FRIEND of the late Miss Habershon, of Ramsgate, who died on December 23, sends us some details with respect to this devoted worker. For more than thirty years she had the privilege of working for her Saviour. She has influenced hundreds of hearts for Him, and has been the direct means of bringing many lost ones to Jesus, who are to this day walking steadfastly with their faces heavenwards. Her work was more particularly among the upper and middle classes, but the poorest have been loved and cared for, for Christ's sake. For many years her bodily suffering had been great; but she bore pain bravely, and often remarked, "A Christian should wear a bright face at all times." The Sunday previous to her death she took her two Bible-classes as usual, and seemed unusually strong. Her appeal to the unsaved was most striking. On the following Thursday she complained of feeling tired, and was obliged to rest many times during the day. Friday she still seemed tired, but made provision for many people, cared for the aged and for the young, her mind being wonderfully clear, and all her arrangements for the comfort of others most perfect. Just after midnight God called her spirit to Himself. Miss Habershon's work at the Christian Library, Ramsgate, will not lightly end. From that effort alone, Bible-classes, prayer-meetings, evangelistic addresses, flower missions, children's meetings, improvement classes, &c., have sprung, not only in Ramsgate, but in different parts of England, and in many foreign countries.

MELBOURNE.—An effort is again being made to establish a Christian Association for the young women of this city and suburbs.

WHAT TO READ.—A correspondent desires to express gratitude for having been directed to Mr. Moody's book, "Power from on High," and wishes at the same time to commend "Prayer and its Answers," by Dr. S. I. Prime, of New York. It may be obtained from Messrs. Sampson Low & Co.

MESSRS. MOODY AND SANKEY IN BIRMINGHAM.

THE various meetings of this Mission, which commenced January 18, are continued with increasing interest. The vast area and galleries of Bingley Hall are crowded every night. Sometimes numbers are unable to obtain admission; and more persons gather to the afternoon Bible Lectures than any other building in Birmingham would contain. Persons say they never expected to see such an assembly until they saw "the great multitude which no man can number around the throne of God and the Lamb."

Mr. Sankey is aided by an efficient choir of some hundreds, chosen, from different churches and chapels in the town, for their musical ability and their sympathy with Christian work. Their excellent singing is a marked feature of the meetings. Mr. Sankey's solos are as attractive as ever, and it is evident that his object is not to please, but to impress. The old favourites, "The Ninety and Nine," and "Jesus of Nazareth passeth by," are sometimes sung by request; but the new ones are chiefly given, of which "Christ Stilling the Tempest" appears to be the favourite. Rarely has sacred song produced such a deep and solemn impression as did the singing of "I shall be satisfied," and, "Oh! to be nothing, nothing."

Mr. Moody's discourses are characterised by all the fulness of Gospel truth, strong common sense, apt illustration, and pointed appeal, which marked his utterances eight years ago. The heart-searching power of his addresses on "Sowing and Reaping," on "The New Birth," and on "Confessing Christ," was very remarkable, and when at the close of the latter he asked all present if they would not confess Christ, and paused for a reply, the solemn silence throughout the vast and crowded hall was almost startling. It seemed as if for the moment all had ceased to breathe.

The after inquiry-meetings are largely attended, and, to my mind, nothing Mr. Moody has done has been finer than the address he gave to the anxious ones on Tuesday night. The tenderness, simplicity, and trust, with which he exhorted them to cast themselves entirely on the Saviour and confess Him, formed a model of the way in which to deal with anxious inquirers which the Christian workers present will never forget. At its close numbers of persons, old and young, male and female, rose in response to the question, "Who will confess Christ to-night?" and replied, some with tears, "I will." Truly the Spirit of God was working in the hearts and minds of all.

The days are full of labour. At 11 a.m. inquirers are met at the rooms of the Young Men's Christian Association. From 12.30 to 1.30 the noon prayer-meeting is held, at which Mr. Moody presides, and speaks to Christian workers. From 3 to 4 p.m. the Bible Lecture, in Bingley Hall; after which, one or more prayer-meetings. Yesterday the men remained in the Hall to pray; and the women adjourned to a Presbyterian Church near, for the same purpose. Then in the evening, in Bingley Hall, "Praise," from 7.30 to 8; evangelistic service from 8 to 9; after which, a prayer-meeting and the inquiry-meeting. J. SHILLITO.

A great Blue Ribbon demonstration was held in Bingley Hall, on Saturday evening, the use of the building being granted by Messrs. Moody and Sankey's Committee. Rousing speeches were delivered by Canon Bowlby, Rev. W. Clarkson, Mr. Ballam Burley, Mr. Farmer, and others. All referred warmly to the evangelistic services held during the past fortnight.

Meetings took place in the Hall on Sunday afternoon and evening, for women and men respectively, an overflow meeting being held in the Town Hall. At the evening meeting thousands were turned away, probably twenty thousand would have been present had there been room. Mr. Moody preached to women in the afternoon on "Christ's power to deliver." Mr. Sankey sang "Waiting and Watching" with thrilling pathos. About half of the audience remained to the after-meeting, many seeking the Lord. The evening subject "Excuses," made a great impression. The vast concourse was broken down. A large number declared their desire to accept God's invitation. These two meetings were the most remarkable in the whole mission for attendance, and power with the word. The Mission closed on Wednesday.

The Evangelists will have a farewell meeting for Scotland in Glasgow on Thursday, on their way to Belfast.

MR. R. W. DALE'S TESTIMONY.

At his ordinary service last Sunday evening, Mr. Dale delivered a sermon with special reference to the great meetings in Bingley Hall. From considerations of space we can only give a condensed report of the discourse, but we have not omitted any salient point touched upon by the preacher. He founded his remarks on Acts v. 14: "Believers were the more added to the Lord, multitudes both of men and women." After a brief exposition of the text in its primary application to the circumstances of the founding and rapid increase of the early Church, Mr. Dale proceeded:—

Of course no such effects can follow any religious services held in our own time. We have but to continue the work which has already been going on for eighteen centuries. Under the Apostles this Divine fire was kindled; we only transmit to the next generation the flame which we have received from the generation that has passed away. But if the meetings which are being held in Bingley Hall achieve their purpose, it will be said of them when they are over, "Believers were added to the Lord, multitudes both of men and women." For more than a fortnight, on every evening of the week, except Friday and Saturday, there have been from 9000 to 11,000 people in Bingley Hall. On Saturday evening no services are held; on Friday evenings the congregation has fallen perhaps to 6000 persons. On one evening only, when the weather was very stormy, has the crowd failed to come. On Tuesday, Wednesday, Thursday, and Friday afternoons there have been 3000, 4000, or 5000 people there. On Sunday afternoons and evenings the hall has been thronged, and the doors have had to be shut, hundreds, if not thousands, being turned away.

GREATER THAN POLITICS.

Having referred to the fact of Birmingham being a centre of great political activity, and stated that on some very special occasions Bingley Hall had seen far larger audiences gathered to hear such famous statesmen as Mr. Gladstone and Mr. Bright, the preacher said: Except in some great political crises, such as do not occur more than twice in a century, I doubt whether any political party could, on six days in the week within a fortnight, gather such audiences as those that have been brought together by the American evangelists. What makes these immense assemblies all the more remarkable is the fact that they are not held in one town only; audiences are not therefore attracted from remote parts of the country, as is the case with some great political demonstrations. What we are witnessing here has been witnessed during the last eighteen months in Newcastle and Plymouth, and in half a score of towns between. It has been witnessed in Dublin and in Edinburgh. Large buildings, generally the largest which these great towns and cities contain, have been thronged night after night as Bingley Hall is being thronged now.

WHY DO THE PEOPLE GO?

How are we to account for all this? It would take a long time to answer that inquiry. We should have to ask why people care to listen to Mr. Moody who do not care to listen to ordinary preachers; why they care for the musical services organised by Mr. Sankey when they do not care for our ordinary forms of worship. There are several other questions we should have to ask, some of them much more difficult to answer than those I have suggested. But this, at least, is evident—people have not ceased to care about religion. Except in some great national crisis, that seemed to threaten a revolution, I think you would find it impossible to crowd Bingley Hall for a fortnight, six days in the week, to sing political songs and hear a political speaker. To sing hymns and to listen to preaching, they come in such numbers that very often the doors have to be closed and many shut out. Christian men who sometimes despair of the victory of faith should take heart from a fact like this. Religion is still a matter of deep interest to immense masses of the English people. In our work as Christian Churches we should remember that to be despondent is to ensure defeat. If the Gospel of Christ is good news to ourselves, if it gives us strength and courage and joy, filling our hearts with the splendour of an infinite hope, we should assume that others will be interested in what we have to tell them. These great meetings at Bingley Hall are a demonstration that we have a right to assume so much as that.

THE EXCITEMENT OF A SOBER KIND.

What comes of it all? Is it not mere excitement? Do you reach outsiders? Are not the majority of the people who attend such meetings those who regularly go to church or chapel? Is there anything of permanence in the results? I will try to answer these questions as clearly and definitely as I can. Before doing so Mr. Dale remarked that he thought such inquiries came strangely from some of those who propose them. In great political agitation there was no outcry against excitement. He had seen far more violent excitement in a meeting on the question of national education, or the extension of the franchise, than he had ever seen at the services in Bingley Hall. Yet such excitement was never complained of, but rather commended. In such matters they did not scruple to ally themselves with every noble and generous passion, or to kindle the imaginations of those whom they wished to influences If this was legitimate in politics why was it illegitimate in matters of religion? Besides that continued Mr. Dale, the excitement that has been aroused at Bingley Hall has been of a very quiet and sober kind. For my own part, I wish that in our ordinary services there were less of dull and sluggish indifference, that the imagination were more often fired, that a strong and deep emotion were more frequently evoked. These are great moments, when a man is lifted above the ordinary levels of life; when he sees a fair vision of righteousness he has never endeavoured to attain; when he is thrilled by some noble example of unselfishness to courage and faith; when a new and vivid sense comes to him of the infinite tenderness of the Divine love; when he discovers how transient and evanescent are the common successes of the world compared to the blessedness of a life in God; when he feels the immense contrast between these brief mortal years and the eternity by which they are surrounded.

WHO FORM THE CONGREGATIONS?

Do we reach outsiders? Are not the majority of those who attend the meetings regular church and chapel goers? No doubt in these great audiences there are always a considerable number who for years have been the centre of religious earnestness in their congregations. But there are also many who, though they are regular in attendance on public worship, are conscious that from the wearisome monotony of their lives, or through their troubles and cares, or perhaps through their increasing material prosperity, the august realities of the unseen and eternal world are less majestic, less awful, and less glorious to them than in former years. They go trusting that the foundation of their faith in God, and the splendour of their immortal hopes, and their reverence for the Divine willl may be renewed.

There are others who once had faith, but have lost it—lost it, I mean, as the vital energy in their character, as the law f their life, as the source, of their consolation, though they still attend public worship. They hope that that faith will be re-quickened; though it slumbers it is not

dead, and they long to see it once more active and energetic.

There are some even of those who attend public worship, to whom the vision of God has very rarely come, and with whom it has never remained long. They have gone to Bingley Hall hoping that the revelation of the Divine righteousness and love may return and may become a real force in their lives. There are some, too, who have broken away from all association with the Christian Church, and some who have been living coarse and vicious lives—rough, violent, drunken men and women. These, too, if I may judge from what I know of the audiences of eight years ago, have been found in the crowds at Bingley Hall—swept in by the stream, or attracted by the singing, or induced to go by some neighbour, or relative, or tract distributor, or city missionary. These are the outsiders in the extreme sense of the word. There were many of them at the meetings when Mr. Moody and Mr. Sankey were here before. I do not doubt that there have been many of them into the hall during the last fortnight.

THE FORMER VISIT.

In 1875 there were many belonging to all these classes of persons who felt the power of the services. Some passed from an inconstant, vacillating religious life, to a life characterised by firmness and decision. Many broke with their vices, and under the inspiration of the fear of eternal death, or of the love of God—the love in most cases rather than the fear—began to make God's will the rule of their conduct. As yet it is too early to form any trustworthy judgment of the extent to which the present services are likely to prove equally effective. The state of my health has prevented me from working in the inquiry-room during the last fortnight, as I worked eight years ago; but from what I have learned we have every reason to hope for as large a harvest as we reaped before. But are the

RESULTS LIKELY TO BE PERMANENT?

Will not the effects pass away in a few weeks or a few months? Will not some be worse rather than better? From the unvarying laws of human nature, must not this excitement disappear? I might meet these questions again by a retort. Does all the excitement or enthusiasm shown in great political movements abide, or produce permanent practical results? It is true, no doubt, that of the tens of thousands who have been more or less deeply moved by the recent services, a large proportion are likely to remain just what they were before. Some of them, having resisted the appeals of conscience, will become worse than before. But of those who have definitely submitted to the authority of God, I believe that a very large proportion are certain to stand firm. Eight years ago we received into this Church about 200 persons, who were led by the meetings in Bingley Hall to resolve to live a Christian life. Very many of them were "outsiders;" some had been drunkards, some had been profane persons, some had been rough and reckless. Many of them knew nothing of our Church customs, and I was afraid that if I delayed receiving them until I was fully assured of the depth of the change which had passed upon them they would be discouraged. But though there was less than the usual discrimination in receiving them into Church fellowship, it is a cautious and moderate estimate that 70 per cent. of them have continued to live for God.

I appeal to all serious and thoughtful persons in this congregation, to be careful how they oppose this movement by careless criticism or by cynical scorn. You may go to two or three meetings and know nothing about the real character of the work. Could you have witnessed the scenes which I witnessed eight years ago, and hope soon to witness again, when these services have been brought to a close, *you would have cut out your tongue rather than utter a word in depreciation of the movement.* How vividly I remember men and women who came to tell me that through the Bingley Hall services they had discovered the baseness and grossness of their lives, and had found, in the infinite love and power of God, strength to forsake their vices and to do his will. How vividly I remember the faces of wives who told me, with tears of joy, that their homes had become a paradise, that their husbands had given up drinking, and that now the shame and misery and care with which they had been living were all over. How vividly I remember the brightness which had suddenly broken on many hearts from the discovery that there was a Father in heaven to whom they were dear, that we are not all orphans, but can look forward to a home with Him. If you have discouraged your children, your brothers or sisters, your husbands, or wives, or, friends from attending these services, or if you have regarded with contempt any interest the services have created, and have thus contributed to weaken the impressions made, you cannot measure the injury you have possibly inflicted upon them.

There are many, no doubt, to whom these services are worthless. There are some people who are reached by my way of stating the great truths of the Christian Gospel and the laws of the Christian life, who are not reached by Mr. Moody's way of stating them. But then there are thousands who are reached by Mr. Moody's way of stating these truths on whom I could produce no kind of impression if they listened to me every Sunday for fifty years.

REALITY PROVED BY PERMANENCE.

The results of this work—results proved by the experience of eight years ago—are a proof that the power and grace of God are associated with them. And this is the ground on which we feel its permanence. We believe in things invisible and divine; we believe that God has not forsaken the world which He created, and to which He has revealed his infinite righteousness and love in the person of the Lord Jesus Christ. We believe that when human hearts are touched with a sense of guilt, and appeal to Him for his mercy, and are humiliated with the consciousness of weakness, He listens to their appeal with pity and compassion, such as a father has for his children. He grants the remission of sins that they ask for, and He grants the strength that they invoke. He enables them to break with the vices from which they could never have escaped without divine power; in response to their cry, He leads them out of the darkness of their old life into the eternal light.

You may perhaps find—I could find—things to object to in the intellectual forms in which eternal truths are stated. But are any of us quite sure that we have hit upon the intellectual forms which perhaps represent eternal truths? Are not all our intellectual conceptions of things divine mere approximations to the absolute realities for which they stand? The real test of the essential and substantial value of any intellectual conception of a truth is this—whether through it a man finds his way to righteousness and to God. All criticism that comes short of the central question is idle and superficial, when applied to this great subject. And I think that the experience of eight years completely satisfies me that the power and grace of God were wonderfully associated with these services in 1875. I confidently believe that the same power and the same grace are associated with them still.

SUNRISE AND NOON.

There are some, perhaps, in this congregation, who have recently, and through these services, been led to desire a larger, and freer, and purer, and diviner life; who have discovered that Christ is the way, at once to God and to that life the vision of which haunts them; who have resolved in the strength of God to receive the supernatural life that Christ gives to those who trust in Him, and to let it reveal itself in conduct and in character. Let me remind them that the exceptional charm which they have found in these services will not be found in the ordinary services of the Christian Church. It is very possible that no such clear and vivid statements of Christian truth—statements I mean that make the truth as clear and as vivid as the statements to which you have listened at these services—will be heard from my lips, or the lips of other Christian ministers to whom you may be expecting to listen. It is unquestionable that the preacher by whom you have been so deeply stirred has not only a passionate devotion to the Lord Jesus Christ and a large acquaintance with human nature, but that he has also a touch of genius in him that cannot be communicated; it must be given to be possessed at all. But let me also remind you that God will be near. If something of the passion and the romance and the excitement gathering around the beginning of your Christian life must pass away, God will grant you, if you trust Him for it, the steady illumination of his Spirit. There is a radiant splendour about the sunrise that vanishes long before the sun has reached his noontide brightness. But if the splendour has gone, the brightness has increased. So in the Christian life, though something of the early passion may soon pass away, instead of passion comes solid, manly strength, from the inspiration of the Spirit of God. If passion is good, if excitement is good, the steady strength that we need for practical common duty is better still. I ask you to believe that there are no forms of righteousness impossible to those who rely upon the love and strength of God. Amen.

MESSRS. MOODY AND SANKEY IN DUBLIN.

THE long-expected visit of the Evangelists is ended. They have come and gone, and nearly three weeks have passed since their final words of farewell were spoken. It may be well at this time to lay before your readers some matters of interest pertaining to the work in Dublin regarding their Mission and its results. Whatever ground other cities may have laying claim to peculiarity, all are ready to acknowledge that Dublin city is *very peculiar*. There are

SPECIAL DISTINCTIONS

in the political, social, and religious life of the city. And this fact increases rather than diminishes our wonder at the more than ordinarily successful work done through the instrumentality of our much-loved brethren. *Preparation* for the Mission was earnestly carried out by the Christian people, who continued in prayer for the presence and power of the Holy Spirit.

On the arrival of the Evangelists they were sensibly affected by the spiritual atmosphere into which they had come. Promptly and without hesitation they plunged at once into the work of rescue, making a vigorous effort to reach and save the masses. Mr. Moody's pathos was not the artificial semblance of the stage actor, for deep from the man's soul came words of entreaty and persuasion, tender and sweet, as he sought to win the sinner to the Saviour. And beloved Mr. Sankey sung with deep expression, every note tender and strong, full of the manly pleading of a heart that would fain call the wanderer home.

From the commencement there was evident blessing, and although their visit was brief compared with that of eight years ago, yet in the sober judgment of many the results are more widespread, and promise to bear more abundant fruit. During their visit of six weeks in 1875 undoubtedly great good was done, and the influence of that effort is now felt not only in the metropolis but in distant towns and cities.

But after this last visit of two weeks there has been an outflow of spiritual power which has set streams of life running throughout the whole island. In various forms of aggressive work through a thousand agencies the words of our brethren are being echoed far and wide. And this leads me to remark that

THE PRESENT PLAN OF THE EVANGELISTS

seems the wisest. Their promise of only a week or two in a place throws responsibility on the local workers, who seek by union, prayer-meetings, and other means to raise a spirit of faith and expectation, and thus prepare the way for their coming. Besides, the harvesting of souls continues long after the Evangelists have departed, and faithful workers have been encouraged to follow up the movement for months (and why not for years?) with glad encouragement. Messrs. Moody and Sankey are now evi-

dently impressed with the fact that they reach and touch more souls personally and through revived fellow-helpers by rapid movements through the cities than by remaining a long time in any one place.

THE CLASSES REACHED

in Dublin are worthy of mention. Peers and peasants, lords and labourers, merchants and mechanics, ladies of high social distinction and lasses from the humbler walks of life, professional men and military officers, clergymen and clerks, crowded to the great hall to listen breathlessly to the word of life, spoken and sung three times daily during the visit of the Evangelists. While to the *poor* the Gospel was preached, it was no small cause for gratitude that *aristocratic circles* were well represented at the meetings. Men of intellect and women of refinement heard of Jesus, and yielded to his royal claims, while the trembling outcast pressed through the crowd to touch the hem of his garment.

THE SPECIAL MEETINGS FOR MEN

are worthy of notice. There is no record of such wonderful services in the previous history of the city. Nightly did Mr. Moody plead with these great congregations to trust in the Son of God. And it was no uncommon sight to witness the gay young member of a club kneeling side by side with some unfortunate ragged drunkard, both seeking mercy; or a veteran officer inquiring how to be saved in the same inquiry-room with an anxious private there for the same purpose.

The meetings for *women* likewise were scenes of peculiar and touching interest. Prayers for backslidden husbands and prodigal sons were wrung from anxious hearts, while unsaved mothers and wives, sisters and daughters, were at every meeting led to Christ.

THREE THOUSAND WOMEN,

with others in the overflow meetings, melted under the story of the Cross, was a scene not soon forgotten. Instances of conversion are not wanting; such as the case of a mother who sent two daughters and a son from the distant south, all of whom returned saved; and of a grandmother, whose five grandchildren confessed the Lord Jesus.

The Christian Workers' meeting each Sunday morning gave opportunity for faithful words to Sunday-school teachers, missionaries, preachers, visiting evangelists, and other fellow-labourers in the Gospel. These revived workers went forth immediately to cast their nets into other waters, and thus the work is reproducing itself through numerous agents, and through a variety of methods. The names of the converts and inquirers have been handed to the ministers of the Churches, and these are sought out and helped to a clearer apprehension of Christ by many Christian men and women, whose hearts were stirred at the workers' meetings. Thus the work goes on in deep, hidden currents of consecrated effort, and in quiet personal dealing with the unsaved.

Arrows shot at a venture rankle in many a wounded conscience, and only time, with persistent search on the part of Christians, brings them to light.

THE OVERFLOW MEETINGS

were a sight in themselves. Mr. Bliss had the chief burden of this department, seconded by Mr. Sankey's songs and prayers, as he glided through the throng, from church to church, visiting the different places within the hour where the late-comers were gathered. Mr. Bliss tarried with us for two weeks, holding meetings daily, at noon and evening. His strong and sturdy appeals, and wise management, met with success. This earnest man is now in Belfast, already reaping golden grain, where he will be soon joined by his colleagues.

THE PREPARATORY WORK

in Dublin was very thorough. The clergy were united; many of them who had looked on at a respectable distance in former times, acted on their best convictions, and threw themselves into the work; while the Episcopal brethren sat side by side with Presbyterians, Methodists, and Baptists, rejoicing together in the signs and wonders wrought before their eyes.

THE MANIFESTED UNION

of all Christians was a very noticeable feature of the meetings. Christians laboured in the inquiry-room side by side, whose ecclesiastical status was not known to either; they co-operated together in a common work simply as Christians, for the glory of a common Lord, that sinners might be saved. There were no catechists to challenge godly labourers regarding denominational views on entering the inquiry-rooms. Love to Christ and a knowledge of the Gospel were the simple tests required. The services were in fact as well as in name "United Services."

THE MUSIC OF THE LEAVES,

as thousands of Bibles were opened at the announcement of some Scripture passage, acted like magic on the soul of the preacher. No doubt it helped Mr. Moody to preach, in knowing his audiences were sympathetic, intelligent, and students of the Book. Dublin has long been proverbial for an intelligent Christianity, and in the inquiry-rooms, where *hundreds* of workers were seen dealing with *hundreds* of seeking souls, an open Bible was the ground of appeal. Many of these Bibles, too, were well thumbed and well marked, for the revival of 1859-60 was a revival of Scripture-study.

THE FEARS OF MANY

that the recent outrages and assassinations would deter the people from exposing themselves to danger were set aside. Indeed, these atrocities had fallen out rather to the furtherance of the Gospel. Prominent officials were followed into the hall by their guardians and detectives, and these men whose duty brought them there also heard the way of salvation.

As we write, a letter comes to hand stating that twenty Christians from a Southern town had come in a body to attend the Dublin meetings, and on their return invited evangelists to come to their help, providing them with every facility for engaging in an aggressive mission among their people.

THE SERVICE FOR SOLDIERS

was a sight long to be remembered, and in the barrack-rooms are now to be found many recruits in the Lord's army.

Such are some of the apparent results of Messrs. Moody and Sankey's visit to Dublin. The incidental good throughout Ireland who can judge?

In conclusion, then, the writer would most earnestly plead with Christians in Belfast, Leicester, Nottingham, Manchester, Leeds, and Liverpool, to begin immediately *praying* unitedly and personally for the prospective visit of these brethren.

TO YOUR KNEES, O CHURCH OF GOD!

if you would witness the power of the Spirit. Let ministers and people consider well the specific object of Messrs. Moody and Sankey's campaign, and by church and chapel, neighbourhood and cottage prayer-meetings, cry to the Mighty One to appear in your midst. Prayer and supplication; prayer and petition; prayer and thanksgiving; prayer that is begotten of desire and uttered in groans and sighs and tears, will win the battle. Let committees organise perfect arrangements, study the general good of the community, devise plans to reach *all* classes, upper, middle, and lower, but above all things give themselves to *preparation of heart and mind* by earnest, instant, and constant prayer.

Pray, brethren, pray, the sands are falling!
Pray, brethren, pray, God's voice is calling!
Yon turret strikes the dying chime;
We kneel upon the verge of time;
Eternity is drawing nigh. Eternity is drawing nigh.

EVANGELISTS AT WORK.

Mr. J. M. Scroggie has commenced a series of Evangelistic meetings in Falkirk.

Rev. A. B. Earle has begun a series of meetings at Tremont Temple, Boston, U.S., holding also a daily noon prayer-meeting.

Mr. Wm. Taylor, of the Evangelisation Society, has concluded a successful Gospel Mission at Burton-on-Trent.

Mr. W. D. Dunn has experienced a wonderful time of blessing at Milnagavie, N.B. He is now evangelising at Kilsyth.

Mr. Spencer Walton, of the Parochial Mission, has just returned from a very successful evangelistic visit to Pendeen, Cornwall.

Mr. Henry Lakin, of the Evangelisation Society, and Mr. Wakefield McGill, are conducting Evangelistic services at Bow, in connection with the East London Institute.

Mr. W. J. Taylor has been the human instrument in a good work of grace at East Dereham, Norfolk. Many were pricked in their hearts and confessed Christ before all the people.

Mr. Geo. Williams is preaching to large gatherings in Mr. Moody's Tabernacle, Chicago. The Lord is confirming the work by many signs following.

Messrs. Fullerton and Smith have had much blessing in connection with their Mission at Hitchin. Over 200 persons have professed faith in Christ as a result of the meetings.

Rev. E. P. Hammond has been assisting pastors in Cambridge and Boston, U.S., in the Christ-like work of saving children as well as adults. It has been a blessed sight to see some of the best and most popular pastors labouring earnestly with him.

Mr. Richard Weaver commenced his labours in Cardiff on Sunday, 14th ult. The largest building available was secured for him, and has been crowded every night. Some hundreds of souls have professed to find peace, several of them being very remarkable cases.

Mr. F. Holmes, of the Evangelisation Society, has concluded Gospel Services at Keal Cotes, Toynton, St. Peter's, and Mavis Enderby, villages in Lincolnshire. His earnest spiritual addresses have been much appreciated, and unsaved ones have been brought to the Lord Jesus.

Rev. Dr. Morris, of Luton, has conducted a very successful Mission in Barrow-on-Humber. The hand of the Lord was manifestly present. The congregations were large, and many were bowed down before the Lord. A lady also gathered large meetings of women, and was listened to with deep emotion.

Rev. J. Gelson Gregson is meeting with much encouragement in his labours among the English soldiers stationed at Cairo. Upwards of 800 have signed the total abstinence pledge. In a recent letter Mr. Gregson urges that a Scripture reader should be attached to every regiment. He purposes visiting Alexandria as soon as possible.

Rev. Thomas Cook, accredited evangelist of the Wesleyan Methodist body, has experienced much of God's presence and blessing in a Mission now concluded at Southwark Chapel. His stirring words came with power alike to believers and unbelievers. A large number have come out on the Lord's side and the Christians have been greatly revived.

Mr. Richard Hill, of Melrose, concluded, on the evening of Friday, 2nd inst., two weeks' special evangelistic services at Stranraer, N.B. The meetings were held each night in the Queen's Hall, the largest hall in the town, and were generally well attended, the interest increasing every night. Much blessing has resulted from these services, as well as from a series of Bible readings given by Mr. Hill during the day. The Lord's people have been greatly refreshed, and stirred up to renewed consecration in the Master's work, and not a few precious souls have been won to the Saviour. Several of the ministers of the town took part in the services.

Notes and Comments.

WE are asked to intimate to our readers that Sunday, February 11, is the day on which they are earnestly asked for special prayer prior to the meeting of Parliament on the 15th, that God would graciously guide both the Lords and Commons to pass the Bill which would stop the Sale of Intoxicating Liquors on Sunday, throughout England, during the whole of Sunday, except in the case of lodgers and travellers.

Lady Wilson, 130, Holland-street, Kensington, appeals for funds to establish the "Home of the Good Shepherd," a proposed refuge for friendless and outcast women, in the West of London. In addition to Lady Wilson's letter, Rev. J. W. Horsley, and Rev. G. P. Merrick, the Chaplains of H.M. Prisons at Clerkenwell and Westminster, respectively, write in support of the proposal, of which their own experience proves the need. The former says, "There ought to be a dozen such refuges in London; there are not six."

News items of interest come from several of our nearest Continental neighbours. A remarkable book has just been published in Paris, by a Republican statesman, M. Jules Simon, entitled, "Dieu, Patrie, Liberté." It is described as an able and emphatic protest against the principles of negation in religious belief that are rapidly taking hold of political extremists, and the lower orders, throughout the Republic. It is not surprising, in view of the extent to which clericalism and its political dupes have oppressed the people in the past, that the pendulum is now swinging to the opposite extreme. This book may help to restore the balance, and bring about real freedom of thought and toleration.

From Germany we have the details of an incident which indicates that the anti-Semitic furore in that country is dying out. Says the correspondent of *The Times*:

Herr Dr. Förster, one of the ringleaders of the agitation, shook the dust of an unappreciative country from off his feet, and with a small but devoted band of adherents left Berlin for Hamburg, or some other north-western port, there to embark for Paraguay, where they will found a new Germany, unpolluted by the presence of any of the descendants of Abraham. Dr. Förster held a high position as a public teacher; but the ferocity with which he waged war against one portion of society rendered it impossible for him to be any longer entrusted with the education of another. Not discouraged, he began to look upon himself as a sort of Teutonic Moses, appointed by Heaven to deliver his countrymen from the thraldom of their Semitic enslavers. He stumped the country as the champion of the anti-Semitic cause. He is a man, like too many of his countrymen, of one idea, and that idea is, Germany for the Germans and not for the Jews. Finding that idea unrealisable in his native country, he, with a few devoted men like himself, has sailed to a far country, there to found a new Deutschland, where synagogues shall be forbidden and Bourses unknown.

Mr. Moody is collecting a library for each of his seminaries for boys and girls at Northfield, America. Any friends who would like to contribute standard works are invited to send them to our care.

The Island of Lewis is in great distress. A terrific storm in October made the potato crop worthless. The corn, which was thrashed, was, to a large extent, destroyed, the herring fishing was almost a failure. In such a calamity it is hoped Christian sympathy will flow freely. We shall be happy to remit any sums entrusted to us.

The "Record of One Year's Service, 1882," by Archibald G. Brown, pastor of the East End Tabernacle, is horrible reading. Yet it must be multiplied by tens of thousands to represent the reality. Arctic explorers, shipwrecked sailors, entombed miners, and others, have passed through acute suffering; but the monotonous misery, the ground-down existence, the hopeless nakedness, hunger, and cold, of many thousands of our London poor, constitute a claim upon our human and Christian sympathy less sensational but permanent and near at hand.

Again our brother asks, "Can nothing be done? While fresh enterprises are constantly being launched in our growing suburbs, can we not at the same time put forth a mighty effort to win these wretched, poverty-crushed thousands? Neither churches, tabernacles, chapels, nor halls, will reach them. They must be taken house by house and room by room."

Personal aid in this direction is out of the reach of most of our readers; they can only help by prayer and gift. We are glad to see that out of the £1576 7s. 9d. which has been contributed to the Mission Fund and Orphan Home, one grateful Samaritan has contributed £305 1s. 3d. as a "thank-offering." There are other donations in gold from £10 to £1, put far the greater number of donations do not go beyond the shillings column, showing that the poor care for those poorer than themselves.

Mr. Brown speaks severely of the feverish condition of much that passes for evangelistic enterprise. He says:—

All sorts of extraordinary experiments are being tried without a question concerning the Master's warrant, and one wonders with dread what the next method to reach the masses will be.... These delirious efforts are doing terrible harm to those who put them forth. They drink of the rank sensational cup they offer to others. Even if these methods were a great success, our judgment concerning them would not be altered. . . . But are they a genuine, not apparent success? Our deliberate opinion, after living and labouring for many years among the class for which these efforts are specially designed, is that they are not. While here and there a soul is truly converted, hypocrites are bred wholesale. . . House-to-house visitation (and not simply calling at the door with tracts), personal dealing with souls, the faithful preaching of Christ without worldly addenda, these are the methods—unattractive as many may count them—which will in the long run win the battle, and in eternity win the richest results.

These strong words (and we have omitted some of the strongest) at least deserve serious consideration from all who desire acceptably to serve the Lord Christ.

Speaking at the opening of a Catholic bazaar at Darlington, Sir J. W. Pease, M.P., said religious instruction should accompany secular education; and added, that he was opposed to legislation in regard to conventual and monastic institutions. We wonder why. Our fathers in old time were wiser, and put them down. It will be to the cost and sorrow of our children that we build again the pseudo-religious prisons which our ancestors destroyed.

In the last number of *Night and Day* Dr. Barnardo makes an earnest appeal for special contributions to build the five additional cottages which it is desired to place on the three and a half acres of land recently acquired, adjoining the Village Home for Girls at Ilford, all the existing cottages being now full of little girls. At a meeting held on Friday last at the Town Hall, Bournemouth, under the presidency of Earl Cairns, £110 was collected towards this object.

The young men of London, as well as their employers, seek the suburbs as a place of residence, although the juniors cannot go so far afield as their elders. In Camden-town and Kentish-town are thousands of young men, among whom the indefatigable and able secretary of the Y.M.C.A. is superintending an admirable work. But the premises of the Camden-town branch are quite inadequate, away from the main thoroughfare, badly ventilated, and out of sight. A suitable building is essential, for indifference, irreligion, infidelity, immorality abound; and the spiritual energy now manifest in the Association deserves and demands fit accommodation in the centre of the district. We hope soon to find that adequate steps are being taken to supply this crying need.

Mr. C. H. Allen, Secretary of the British and Foreign Anti-Slavery Society, 55, New Broad-street, E.C., has written to the *Times* that the slave trade has very much increased during the past year. He says:—

In view of the activity lately displayed by France in her efforts to procure labour for her plantations in Réunion, under what is facetiously called the *engagé* or apprenticeship system, it is more than ever necessary that the attention of our authorities should be turned to the renewed development of the slave trade in East African waters.

Mr. Allen also gives a letter from the Rev. C. Maples, of the Universities' Mission in Central Africa, who says that he never remembers seeing and hearing of so many slave caravans passing down to the coast in his neighbourhood as in the past year.

A correspondent objects to the term "The Lord's Irregulars," and says, "If such terms as Regular and Irregular are at all justifiable, the Regular would be those appointed by God's Holy Spirit, and the Irregular such as are only of man's ordination."

Miss Leigh calls attention to the shocking fact, brought to light by official statistics recently published, that between 1876 and 1880 there were 238 suicides under fifteen years of age. Of these 198 were boys and 40 girls. Thirty-one were between nine and twelve, the youngest was only seven. "Children," says Miss Leigh, "are the hope of any nation. No country can afford to have a page of her history stained by infant suicides."

G. H. disapproves of the articles we recently inserted on "Co-operation, not Competition." We do not, certainly, endorse every sentiment expressed or statement made therein, but we think they were useful in showing the ill effects of the divisions and sub-divisions which exist among Christians. Even if the papers should be regarded as presenting the subject from an utterly utilitarian, humanitarian, or even worldly point of view, they were well worthy of consideration.

We do not agree with our correspondent when he says:—

Unhappily these differences are not merely sentimental or trifling. It is not merely unimportant questions that separate; doctrinal differences of the most vital character exist, as vital as those that led St. Paul to utter the words in Gal. i. 8—10.

Surely no such differences exist between Christians—that is, between those who love the Lord Jesus Christ—as would justify one sect in saying of another, "Let him be accursed." We fear there are false prophets in all denominations; but we do not think that any one of the evangelical bodies could justly charge any other, as a body, with preaching another gospel, and with perverting the Gospel of Christ, in the sense in which the Apostle, in writing to the Galatians, used those words.

WEEK OF PRAYER FOR WOMEN.

By Mrs. BARBOUR, Edinburgh.

THE week which has been annually set apart as a Week of Prayer for Women begins on Sabbath, 11th February, and ends on the 18th. This message well reminds each sister to whom it shall come, that many unknown friends are remembering her before the God of Grace. Many on whose faces she can never look here below, are to welcome her above; and there, perhaps, to discover that they have helped her during this week of February, 1883.

Let us, then, who are so prayed for, each resolve with a sacred determination that the vessel of our heart shall, during this period, be filled with new blessing to the brimming over. All we can do is to seek to get emptied of whatsoever would fill up that room in our hearts which Christ is willing Himself to fill. True it is that our hands are inexpert at this work. Who ever succeeded for so much as one hour? True it is that Christ alone, and that after He has come into our heart, can expel what takes up the room He would have. Yet there is such a thing as resolving that no other bidder is to compete with Him for any portion of our heart. Nothing must keep us from God's house. If possible, nothing is to hinder a girl from regular attendance on the class to which she belongs. To pray for its members and for its teacher when she must be absent, will be a favourite occupation; during this Week of Prayer she will for this keep some moments of the busiest day.

Has anyone wandered so far from good ways, as to imagine that between her and the Good Shepherd the last bond is broken? Let her hear what another woman said. Twenty-five years since, standing on the North Bridge, Edinburgh, at midnight, "as the clock was striking the hour," she broke away at twenty, by mere force of will, from a life of intemperance. Years after, when she had crept up to a crevice in the rock of free salvation, it was remarked to her that she could not have known Sabbath from Saturday these three years when she had never been quite sober. "Oh, you know, there was always the ringing of the bells!" Peal on, then, Sabbath bells! In strange abodes they listen. Perhaps your chimes still steal in to remind even one who is drugged with drink, that all hope is not gone. Let us who are some steps up beyond where she lies, try, or send some one else down to try, to wake her.

It will be an ever-to-be-remembered week to each of us who resolves for others' sake, if not for our own, to put away the wine-glass. The Centenary year of Total Abstinence has ended lately. This has naturally given a prominence to this subject which amid so many others had too much escaped the notice of some who now see its all-importance. New facts in mass have been brought to light. Fresh statistics, fit to turn the coolest head, are bringing Britain to see that she is on the brink of a precipice. The untainted half of the people asks itself whether, for the sake of the contaminated half, it must not only remain temperate, but go a step further, so as to get into a posture where, just in time, it may save the country. Each woman and girl can sweep her own little corner clean, and seek to make her life and home a model one, bright and inviting too. Ingenuity belongs to women. See who will be the cleverest at finding out substitutes for stimulants; for there are hundreds who only wait to be shown that they can feel more comfortable at the end of an evening without wine than with it.

From the Union Workhouse of ——, there went forth lately a pauper's coffin for burial. During last year's week of prayer for women she, whose cold clay it contained, sat by me one night while the leaflet for the Women's Week of Prayer was preparing, her eye still heavy with sickness and with sorrow. The reprint of the leaflet told how that night her burden had rolled away into the Substitute's empty tomb; and the narrative regarding her was blessed by God to not a few. Her faith went unshaken through troubled days and painful nights. Her example was potent among strangers. The minister who visited her took her for a time out of the workhouse, that others might share the refreshment he got as often as he met her. In patient suffering she waited till her change came, and her Redeemer beckoned her to the place of victory.

We give these instances of women, victims once on the world's highway, who seemed to be called by Him who is the Resurrection and the Life, in answer to the prayers, Spirit-taught, of Christians on behalf of women. We desire affectionately to remind all who are teaching and caring for young women, that we shall earnestly remember them and their work in prayer. We trust that they will strongly urge upon their classes and friends that no better time could be found for them to decide for Christ than while hundreds of his people are pleading with Him to bless them and save them.

NEWS FROM THE CONGO.

AN interesting circular has recently been issued by Mr. and Mrs. Grattan Guinness, giving the latest accounts of the Mission-field. The health of the Congo missionaries is fairly maintained. Mr. Banks, who is situated at Makimvika, on the southern shore of the Congo estuary, says the people in that district have an ill repute among traders and mariners, but so far he has had no difficulty with them. He has been successful in getting them to gather round and listen while he tells them Gospel stories and parables. He has preached in all the towns and villages near his station. In several places the people have promised to burn their idols and send their children to school.

Messrs. Pettersen and Westlind are making good progress with the school work. Dr. Sims and Mr. Clarke have both been ill, but have recovered. The former writes that they are greatly encouraged by the attention paid at the services. At all the six stations of the Mission, scattered over 200 miles of country in a line from the coast towards the interior, preaching and teaching the Lord Jesus is going on daily.

The first missionary departures for 1883, in connection with this Institution, will be three young evangelists: Messrs. Milligan, Turner, and Domingo Carro. The two former go to North America, to labour among the silver miners of Colorado; the other returns to Brazil, his native country, to work among the Roman Catholic population of Monte Video. Mr. Billington hopes to return to the Congo in a few weeks; and Mr. Angus will shortly join Mr. Clarke at Ixopo, Natal. Twelve new students are about to be added to the thirty already in London. There are over forty at Cliff, Derbyshire.

LIVERPOOL.—A three-weeks' Gospel Mission, at Mr. Rowbotham's Mission Hall, Whitefield-lane, was concluded on Thursday last. The work, which was chiefly conducted by ladies, was very richly owned of God. At the after-meeting each evening numbers remained to claim pardon and cleansing through the precious Blood. In connection with the Whitefield Mission Hall, a meeting for holiness and healing has been held for some months past. The outcome of this meeting, it is thought, will be the opening of a house for Faith Healing in Liverpool shortly.

THE CROWN OF THORNS.

"Cursed is the ground for thy sake; thorns also and thistles shall it bring forth to thee."—Gen. iii.

"And when they had platted a crown of thorns, they put it upon his head."—Matt. xxvii. 29.

"Instead of the briar shall come up the myrtle tree."—Isaiah lv. 13.

WITHIN a bright and cheery room,
Hung round with many pictures fair,
Hangs a glass case; and stranger guests
Perchance might wonder to see there
A Crown of Thorns:
Brought from a land where pleasant fruits
Once made a garden wondrous fair,
But that now yields, where man toils not,
Rank weeds and grass, on hill-sides bare.

Strange, with earth's wealth of brilliant flowers,
Which filled with scent the crystal air,
That when God's Son stooped down to earth,
She only gave for Him to wear
A Crown of Thorns.
Alas, 'twas but a type of all
The griefs, and cares, and heart-felt pain
That pierced the Saviour's loving heart,
And crushed his worn and fainting frame!

Ah, man's the sin that brought the curse,
That gave the rose its hidden thorn!
Christ took our sin, endured the cross,
And on his brow for *us* was worn
That Crown of Thorns.
But for his flock life's wilderness
Now buds and blossoms like the rose;
The myrtle for the bramble blooms,
And Gilead's balm for ever flows.

And when earth's little day is passed,
Its painful cross for aye laid down,
The once pierced hand will freely give
A bright, eternal, glorious crown—
A Crown of Life.
A Crown of Life! Yes: no dead crown
Of hard, dry thorns, inflicting pain,
But like to Aaron's blooming rod;
The Saviour's loss, our lasting gain.

A. M. C.

BIBLE-STAND, CRYSTAL PALACE.—More than a quarter of a million Gospels, in French, Dutch, and Flemish, have been posted to as many residents in 2447 towns and villages in Belgium during the last two years. Last year, 15,000 Gospels were sent from Barcelona to inhabitants in Spain, and it is hoped shortly to continue the distribution in that country. From the Bible-carriage in France twice as many books were distributed in 1882 as in 1881, and 20,000 were circulated at the Bordeaux Exhibition. Mr. Wm. Hawke, Bible-stand, Crystal Palace, S.E., has charge of this work.

ALTERING THE GOSPEL.—The Rev. Dr. Flavel Cook, Chaplain of the Lock Hospital, addressed the members of the Open Air Mission at their quarterly meeting on the 29th ult., on "Altering the Gospel." Romanists altered it by adding to it, and Rationalists by taking from it, while Protestants often unconsciously altered it by (1) representing the Father as all justice and the Son all love; (2) speaking of "Jesus only," to the exclusion of the Father; (3) making little or nothing of repentance; (4) not honouring the Holy Spirit; (5) requiring a soul to believe "Christ died for *me*," whereas it was "Christ died for *our* sins;" (6) saying "Believe you are saved, and you are saved," instead of "Believe on the Lord Jesus Christ." Commander Dawson, who presided, and Mr. Mark J. Stewart also spoke.

GLASGOW SEAMEN'S FRIEND SOCIETY.—The annual meeting of this society was held at the Christian Institute, Glasgow, on Monday, Jan. 29. Mr. James White, of Overtown, presided. Mr. R. H. Hunter, the Hon. Secretary, in reading the report, remarked that in no city of like importance to Glasgow is the work among seamen less supported. The Seamen's Institute continues to be largely taken advantage of by sailors of all nationalities. The captains and crews had subscribed over £104 in aid of the society's funds. The work at the Bethel has been most prosperous, and a larger hall will be built. The Society has arranged for its agents to board all ships whenever they arrive in the harbour, to make an earnest effort to keep the men from the public-house, and from those who seek their ruin.

TIMES OF REFRESHING.

FINLAND.

WE have received from a correspondent extracts of a letter lately received from a lady in Ekenäs, Finland, the place, as our readers may remember, where Mr. H. Grattan Guinness addressed meetings last summer through an interpreter:—

"Mr. Braxén, accompanied by the prayers and blessings of hundreds, left us on Jan. 18 to resume his studies at the University in Helsingfors. The Lord has owned his labours among us in a wonderful manner during the six weeks we have had him among us. From island to island he carried the glad tidings sent for by hungering and thirsting souls; everywhere people flocked in numbers, some coming long distances to be present at these Gospel meetings. Some six or seven large centres, besides smaller ones, were visited by him, but many more invitations to come and preach had to be declined for want of time.

"Here numbers had to go away, *in tears*, because they could not get in. We hired the Gymnasium for Sunday and Wednesday evenings, when the people would stay from six to ten p.m.; even then they left reluctantly. At the after-meetings especially, Mr. Braxén was overwhelmed with inquiries from anxious ones. I will relate one touching incident, as it brought tears to many an eye. Mr. Falck knelt in the midst of a family of fifteen souls—all saved now—from the aged grandfather down to the youngest grandchild, and all bending together before the Lord, praying for his blessing. My sister, who had not been present upon any similar occasion, burst into tears, and came to me and said, 'Do let us kneel too with them, for we are sinners like them.'

"We had our last great meeting on the 17th inst., in the Gymnasium, which on this occasion had to accommodate some 500 or 600 persons; some 200 or 300 had to stand all through. Later on we had a believers' meeting in a private house, when about fifty met together for praise and prayer. It was close upon one o'clock in the morning before we separated. In many other houses we have had Bible-readings, and our brother has laboured indefatigably.

"Still, you can think all this has not been without great opposition from the world. The local weekly also, which is now managed by an all but avowed atheist, contains almost every week violent articles, full of the grossest misrepresentations and untruths. Should not our warmest prayers be for these wretched ones who walk in open enmity to the cross of Christ?"

Our correspondent begs his fellow Christians to join him in continued earnest prayer for Finland.

LOWER INDIA.

A correspondent sends us extracts from the recent letters of Rev. A. F. Painter, C.M.S., working among the hill Arrians of Travancore; and asks our readers to render thanks for such a manifested blessing vouchsafed, and pray for its continuance:—

"At first I thought my journey this time would be in vain. Mohammedans, heathen, and Roman Catholics all combined against us. On entering the village of Wellami, I was informed that the people had decided to send a message to me not to come, for they feared the Rajah, and did not wish to join or hear. Exposure to the sun and exhaustion brought on fever, and I lay all night in one of their huts, suffering great pain, and wondering how I could get on to one of our stations—still twenty-two miles of rough climbing. The fever, thank God, gave way before strong doses of quinine, and here God graciously gave me the first convert. He came with me to Monkomba, calling on the villages we passed, and Arrian houses, to come and hear of Christ. 'I have determined to serve Him,' he declared boldly before them all."

Blessing followed the declaration of the Gospel there. On the following Thursday, sixty-nine leading men, besides women and children, met the missionary in council. "We commenced with prayer, offered by Samuel (the native helper), asking God to guide and teach. I then said a few words, reminding them what a solemn decision they had to make. Would they serve the true God, or idols and evil spirits? On their decision probably lay the future of their children as well as themselves. None of them believed that evil spirits had made the world; but one message we had brought them was that 'God is love.' I repeated the story of Christ's love, to which they listened most intently.

"Then came the discussion. The greater part declared their intention to become Christians and serve God only. A devil priest who was present stood out and said, 'If we determine that it is right to serve God and not devils, then we ought to serve Him from to-day.' The effect was marvellous; some who had been undecided and had said, though they considered the message good, they were not sent to renounce heathenism, but only to hear and carry back the news to their village, at once resolved to do the same, and an enthusiastic feeling seemed to take possession of all. Five only stood aloof. One by one they came and stooped down while I removed the tuft of hair, or kudami (sign of heathenism) from them."

Some days were spent with them; the message of God's love in Christ was reiterated with simple instruction on the nature and necessity of prayer and earnest exhortations to stand firm under persecution. They had been in the habit of offering fowls and rice at the annual festival of the demon goddess. "What will you do now?" was asked. They replied, they did not see how they could continue it any longer, because now they served God.

At Erumapara, where there is a Mission house and an earnest body of Christians, the heathen were called together who were living in the neighbourhood and spoken to earnestly on the danger of neglecting so great salvation. "God graciously gave them a will, and we had the great privilege of receiving twenty-one, chiefly men, and of seeing them with God's people in the house of prayer. The congregation has outgrown the building there. I spoke to them on the second coming of Christ. They answered my questions very well and manifested much interest."

A later letter still reports more and more coming out from heathenism. Pray that they may be led to Christ as their Saviour and may be kept in his mighty keeping. S. E. N.

DR. ZIEMANN IN GERMANY.

A remarkable wave of spiritual blessing seems to be rising in Westphalia, where Dr. Ziemann has for some time been preaching the Gospel to his countrymen. A Westphalian paper of Jan. 20 says: "A remarkable event in the religious life of our province is the meetings held by Dr. Ziemann from England. The largest hall, holding 2500 people, has been filled. The attraction which Dr. Ziemann's exercises have is not caused by any unusual ability in oratory, but from the depth of his inner life, and the fact that the people are reminded through an earthly physician of the Great Physician. If those who listen to the Doctor's words wish to reap real blessing they will have to take in hand again the old Bible, and to use it as their fathers did."

Mr. Seagram, who has shown a lively interest in Dr. Ziemann's German work from its commencement, lately joined the evangelist; letters received from him tell the same blessed tale of revival. In one communication he remarks: "I have never seen audiences listen with such attention as I see them here; the people come miles to attend the meetings. What money is given to the support of this work will produce immediate fruit in the salvation of souls." Some extracts from letters by Dr. Ziemann himself will convey an idea of the wonderful work of grace in progress. Writing from Hagen, Jan. 25, he says:

"God is moving the people in this country as only He can do it. Wonders are really happening! Think of a clergyman offering me his church, and allowing me to go into the pulpit. This is a great step in Germany. The meetings are crowded. About 1000 were present last night. Amongst them we heard were some fourteen clergymen, who came from the country, and the high officials and judges of the town. The clergyman here told us yesterday that the wife of the President of the county put off a grand party yesterday on account of the Gospel meetings. The Public Prosecutor sent notices to his officials about the meetings, which he himself attended. He also sent me a message to-day to speak to the prisoners, which I hope to do on Saturday."

This afternoon I tried the first after-meeting; having felt during the preaching that the Holy Spirit was moving the people. About thirty or forty remained, and it was a very solemn time. I mention these facts to show you how glorious the work is. Invitations come in daily from different places.

The first evening Mr. Seagram arrived here he spoke to a gentleman after the meeting, asking him about his soul. Finding him anxious, he brought him to the hotel to have a talk with him. I recognised in the anxious inquirer a young clergyman of the town. Mr. Seagram was able to help him.

Monday Morning, Jan. 1.—Yesterday afternoon the church was crowded; pastors had to sit on the steps of the pulpit. About 2000 crowded in, standing head to head; multitudes had to be turned away. People were weeping while I read the 53rd of Isaiah. We had a solemn time. I had the courage to give out an after-meeting in the church; about 200 remained. Mr. Seagram was busy until about seven o'clock. Amongst the seeking souls were leading people of the town. Many went away joyful. Mr. Seagram is such a help; he understands how to bring the people out. Invitations come in daily.

YOUNG WORKWOMEN IN THE CITY.

WILL the kind friends in the country receive my grateful thanks for the donations sent, and also for the many little useful gifts forwarded for our Christmas-tree.

On Thursday last Mr. and Mrs. Hodder kindly invited about 400 of the young women who attend our dinner-hour meeting to partake of a good tea. 250 responded to the invitation, most of them total abstainers. After tea, Mr. Burson gave a most interesting and profitable address in the lecture-hall of the Y.M.C.A. A large number remained for an after-meeting, which continued for an hour, there being no desire to leave. The last year's report, which will be shortly ready, shows an increased amount of blessing and prosperity. The three Bible-women took last year over £180 for Bibles, Testaments, and good books, in small subscriptions from the young women, besides having had opportunities of carrying the Gospel to many a weary heart.

There are still openings for any ladies who are free to give an hour once a week to these glorious opportunities for winning the young into the "paths of pleasantness and peace." Communications should be addressed to Mrs. Fisher, The Welcome, Cross-key-square, Little Britain, Aldersgate-street, E.C.

WOOLWICH Y.W.C.A.—On Thursday evening, January 18, about 250 young women and lady friends were present at a tea in the Duke of Connaught Coffee Tavern, Woolwich. Mrs. Stumbles, the originator of this association, said it was commenced in April, last year, with a Bible-class. A meeting was afterwards started on Tuesday evenings for the improvement of girls in reading, writing, plain and fancy needlework. Now that the shops are closed on Thursday afternoons a class of a similar nature will be commenced. Several ladies gave short addresses.

"BOOK BAG MISSION TO SEAMEN," SCARBOROUGH.—Bags of useful books are placed on board our fishing-boats, and changed when necessary. We have already fifty bags in use, which are highly valued by the fishermen. Mrs. John Rowntree has kindly promised to supply fifty more bags. Towards furnishing these we have received some valuable books, but we are still in need of more. Parcels may be sent to Mr. J. Rowntree, 47, Newborough-street, Scarborough. Kind friends who have leisure would help us by covering the books they send with strong brown paper.

H. Topham, *Town Missionary*,
35, *Trafalgar-street East, Scarborough.*

MR. MacALL AND HIS MISSION.

OUR Parisian friend, Rev. T. Baron Hart, kindly sends a translation of Mr. MacAll's recent "Manifesto" to his helpers in the work of evangelising among the working classes of France. In doing so, Mr. Hart remarks that the letter is an outcome of the recent visit of Messrs. Moody and Sankey to Paris—one more proof of the stability and permanency of the work in which these evangelists are engaged. We regret we have not space for more than an outline of this

IMPORTANT DOCUMENT.

"Whilst the visit of Mr. Moody to Paris is still present to our memory, I have thought that it might be good for us to ponder, and to inquire if there is not something for us to learn, as we study the methods employed by a man so abundantly blessed in addressing his hearers. You doubtless remarked, although his language was so simple and familiar, and his manner of procedure was in many respects little in harmony with the spirit and customs of this country, that Mr. Moody, interpreted by M. Theodore Monod, enchained the attention of the crowds that filled the vast space of the Oratoire, and that each one, so to speak, hung upon his lips. It is certain that in the case of a great majority of his hearers mere curiosity and the spirit of criticism quickly vanished under the influence of his earnest appeals directed right to the heart. It is certain that a large proportion of those who listened to his words had not yet personally accepted the Gospel. All things considered, we may be very sure that (with some changes adapted to the varying degrees of preparation, culture, &c., which characterise the attendants at our Mission halls) the same kind of address which captivated the attention of those great assemblies, and was accompanied by the manifested presence of the Divine Spirit, would be adapted in its essential characteristics for our own evangelistic meetings.

HOW TO PREACH.

"Let no one imagine that I am recommending a servile imitation of Mr. Moody, or of any other person. At the same time, all my observations during the recent services have confirmed and intensified a conviction towards which I have been long tending—that there is a certain method of presenting divine truth, and of endeavouring to bring it home to the heart, which, if it were employed more frequently than it is, would contribute mightily, under the influence of the Holy Spirit, to secure immediate and permanent results. Is it not true that an evangelist, instead of merely setting forth the Gospel for the approval and admiration of his hearers, should ever keep in view as his great aim the leading them individually to accept it? In order to attain this result, how shall we proceed? I would suggest, first of all, that the Gospel should be presented *as it is expressed in the character and in the life of man.* Thus, instead of a discourse in the main *theological*, on the sacrifice of Christ, let us seek to set forth the effects produced on our inmost nature when we once understand experimentally the reconciling work of the Saviour. This may be done sometimes by an authentic narrative; sometimes by an imaginary case, or by a striking illustration. In the same manner all subjects connected with sin and its consequences, or with affliction and death, instead of being presented as cold abstractions, are capable of being treated as in intimate relation with the experiences and hopes of the hearers.

THE LOVE AND TENDERNESS OF GOD.

"A thought analogous to this has long been impressed on my mind. Is it true that the French evangelists for the most part dwell far less than the English and Americans do on subjects connected with *the infinite love and ineffable tenderness of God*, which form the very essence of the Gospel? From this we may draw as from a treasure always new. This divine love is infinitely more mighty to gain the heart, hitherto careless and estranged from God, than all intellectual arguments or judicial threatenings can be. It is indeed true that we must with fidelity set forth the character of sin, its poisoned fruits, and its inevitable condemnation, &c. But I am profoundly convinced that the royal road which we must pursue to bring men to recognise all this is to be found in the exhibition of the sufferings which Christ has undergone, in order to expiate and to take away sin.

"Touching incidents drawn from authentic narratives will help us much. Show your hearers, for example, one, in circumstances like their own, strengthened and comforted amidst most crushing trials, or in the hour of death finding his refuge in the infinite compassion of Him in whom he has trusted as his Saviour. I have observed, again and again, that a speaker has arrested by such a style of address the profound attention of hearers who at first appeared utterly careless or even inclined to ridicule.

CHRISTIAN EVIDENCES.

Observe, that all these considerations apply especially to Evangelistic meetings properly so-called. I by no means forget the urgent need there is for meetings of another kind. At the present crisis, especially, when the apostles of a gross materialism are so zealous, the evidences of Christianity must be proclaimed, whilst we directly grapple with atheism and set forth the convincing proofs that demonstrate Divine revelation. There are few indeed amongst our assemblies who are not assailed by false reasonings and impious boasts. We are called on, therefore, to endeavour thoroughly to arm our hearers against all attacks of this kind. It may be well also, on certain occasions, to exhibit in our meetings the relations between science and religion, that we may prove to intelligent men who hear us, that scientific discoveries are not, as is so presumptuously asserted, contradictory to the declarations of the Bible. Similarly, the frightful evils which in our days threaten all moral order, and assail the very foundations of human society, demand from us public and faithful exposure.

At the same time, it would be well to consider the limits which must be assigned to this class of subjects. Let me say frankly, I have often longed that addresses of this order, however skilful and full of truth they have been, had been exchanged for a simple and glowing exhibition of the love of Jesus Christ.

NOT GLOOMY.—NOT TOO LONG.

We cannot too scrupulously avoid anything that might have the appearance of scolding our hearers. When they are addressed in a gloomy, melancholy strain, and told, for example, that their very attendance at our meetings is but bringing heavier condemnation on their own heads, of what service can it be? In listening to such addresses, I have felt unspeakable pain; for the sad persuasion has been forced on me, that they are calculated only to produce the very evils we deplore. Similarly I would suppress all allusion before outsiders to the want of faith that exists in our days. Let us avoid suggesting that the Gospel is losing ground; that its adherents are but few in number. Of what service, I ask again, can this be? Is it to be believed that a single person will be attracted to the Saviour through such representations?

My last remark refers to the length of the addresses. Mr. Moody may well serve as a model in this respect. Never was there with him any hesitation in commencing—never did he try the patience of his audience in turning over the leaves of the Bible in search of his text—never did he repeat himself—never did he lead one to ask, "When will he have done?"—never did he weaken his thought by useless phrases or by grandly rounded periods which mean nothing. In our meetings all should be prompt, lively, direct. We have ever to remember that the moments are precious, and we should act as men entrusted with a solemn and sublime mission.

INFLUENCE OF SONG.

In our Bible-readings it may be frequently desirable to give variety to the exercise, by occasional questions addressed to the audience. Should a speaker at any time find himself alone in the conduct of a meeting, I would advise him always to divide his address by the singing of a hymn between the parts. The singing of the hymns not only gives pleasure to the hearers, and induces them to return to the meetings, but it also exerts on the heart an influence for good that cannot well be over-estimated. The experience of ten years and a half is my warrant for affirming that when one or another of our speakers falls into the evil habit of making his addresses too long, he inevitably ceases to be either liked or approved by his hearers. Let us ever be on our guard not to weary our people. Far better would it be that they should leave with the regret that we had not spoken longer.

May the love of our Divine Master fill with fresh zeal all our hearts, and those of all our brethren who by our side are pursuing the same holy enterprise. Armed by the Divine Spirit, let us all go forth to work as men resolved not to relax their efforts until this great city and this dear country shall be evangelised from one end to the other.—Your affectionate colleague in Jesus Christ, R. W. McAll.

DISTRESS IN SOUTH WALES.

DEAR SIR,—Within the past few days I have verified reports that had reached me of severe want in Carmarthenshire and Glamorganshire, through the closing, rather more than two months since, of several important tin-plate works, and also of some ironworks and collieries. The facts are even sadder than I had expected to find, almost the entire population of Briton Ferry, Llangennech, and Penclawdd having been absolutely dependent for their support upon the works now idle. Some thousands have wanted bread, and are at the present time kept from sheer destitution only by the very inadequate assistance that a Relief Committee formed at Llanelly (where also there are works now idle) can dole out weekly, from donations received in answer to their urgent appeals.

In Briton Ferry, which I have twice visited, I was assured yesterday that the privation and suffering in many families approached starvation point, in spite of Lord Jersey's generous aid; and the like is sadly true in respect of the other places I have named. At the time I write, there are, I should say, fully 6000 people, men, women, and children, affected by this calamitous state of things; probably 2800 bread-winners are idle, with little hope of obtaining any employment, all the similar works in the neighbourhood being full handed.

There is one feature in this distress I would specially emphasise—that there is in it *no element of conflict* as in past similar times of trial, when strikes and locks-out have been painfully prominent. The men whose families are now in want, are idle simply because the works which employed their labour are closed through commercial failure and litigation. In Llangennech the situation is aggravated through a previous suspension of the tin-plate works, since which time the people have had a hard pull of it to wipe off old debts at "the shop," where of course, except in very few cases, credit is no longer obtainable.

While I could lay out, to the fullest interest of gratitude, a large sum of money, a very few pounds will lighten not a few sad hearts. I have already commenced the issue of relief notes, to meet, so far as my private means will permit, some specially necessitous cases; and ever so little help will have my warmest thanks. I would ask for the prayers of Christian friends, no less earnestly than for their help.—Yours very sincerely,

SAMUEL GILLESPIE PROUT.

Portland-place, Mumbles, Swansea, Feb. 2.

THE FREE ITALIAN CHURCH devotes a large portion of its money and energy to the maintenance of Bible-schools. Notwithstanding that the difficulty of finding devoted teachers is as great as securing zealous Evangelists, the progress is very gratifying. Many instances have occurred of conversion among the young, and the good to the parents through the children has often been marked.

THE CULTIVATION OF A MISSIONARY SPIRIT.

Address by Rev. F. CROZIER,

AT LAMBETH CHAPEL SCHOOLROOM, JAN. 13.

I THINK, perhaps, in the few minutes that I may occupy your time, I cannot do better than ask your attention to one particular matter as it affects missionaries who go abroad, as it affects contributors, collectors, and persons who pray and in various ways manifest their interest in Missions all over the world. The theme on which I shall endeavour briefly to dwell is *the cultivation of the true missionary spirit.*

I have read a book recently which I have no doubt many here have also read. Literature, and good literature, let us be thankful, is now cheap. The book to which I refer is a sixpenny edition of "A Voyage in the *Sunbeam*," by Lady Brassey. There is in that work a beautiful story illustrating the true spirit that animates every true missionary, whether giving himself to the service, or giving of his substance, or giving his prayer earnestly to the Lord for the spread of the Gospel of Christ. The Sandwich Islands were only discovered some 100 years ago. Within twenty years the Sandwich Islands became Christian. That terrible disease, of which we read in the Word of God, leprosy, prevails amongst the inhabitants, and so for years there has been an island set apart which is called "Lepers' Island." There was a man in the Sandwich Islands who was neither a Methodist nor a Protestant. He was a French priest, but he was so fired in his soul with compassion for these poor, wretched people on Leper Island, that, animated by love to his Saviour, and love of the souls of these poor lepers, and for the sake of Jesus, he determined to exile himself for their spiritual good, for no one entering Leper Island is ever permitted to leave it. Somehow, Lady Brassey got information, when the *Sunbeam* was in the neighbourhood of Leper Island, that though he had laboured there for years for the moral and spiritual good of the lepers, he was still living, and had never been touched by the disease of leprosy.

That is the spirit we need to cultivate—the spirit of intense love. Whether you go abroad to labour as missionaries, or whether you hold up the missionaries' hands by prayer, or whether you bestow your gifts according to your ability, if there is the right spirit cultivated all round, missionary work will be advanced in every part of the world. In our Methodist literature there is an incident which may be used illustrating this point, which by some people has, perhaps, been lost sight of. Mrs. Wesley—I mean the mother of the Wesleys—was living, in her widowhood, in the little town of Gainsborough, in Lincolnshire, with her daughter, who kept a school; and she was wholly dependent upon her son John for her subsistence, and the little help that Charles could give. Her sons were just rising into fame then in the great revival that they were the instruments in the hands of God of creating. A trial of her faith was made in this way: General Oglethorpe came home after he had founded the colony of Georgia, and wished to have two clergymen to go there. His attention was directed to the two Wesleys. John feared that his mother, in the circumstances, could not possibly give her consent; but he was fired with a holy ambition to go and preach the Gospel, not only to the colonists, but, if possible, to the American Indians. He said to General Oglethorpe: "If our mother will consent, we shall be prepared to go." The matter was laid before Susannah Wesley, and here follows a beautiful illustration of true heroism. Such was her love to her Saviour, and such was her love to the souls of mankind, that she uttered these noble words: "If I had twenty sons to give, I would gladly give them up for such a noble work, if I never saw them more."

Friends, if there is only in our hearts this passionateness of love to mankind, and this passionateness of love to Christ, we will never complain about collections for Missions. We will never begrudge such subscriptions as we are able to bestow. We shall never cease our prayers at the family altar, and in the closet, as well as in the house of God. The fervent prayer will be going up to heaven for the Lord to bless his work carried on by all the varied denominations of the Church in every part of the world.

The Chairman (Rev. J. McKenny), in giving out a hymn, made a remark which illustrates the theme that I am now trying to touch upon. He said he was anxious that people having means should themselves offer to go out to preach the Gospel among the heathen without being dependent upon the Church for their maintenance. Well, some two months ago there was a young man in the college at Headingley, near Leeds, who was possessed of a small farm. He had two sisters, and there was one still dearer, whom he intended to make his wife. He got his heart fired with missionary enthusiasm, and such a desire to be an instrument in the hands of God for the spiritual good of men, and to bring the world to Christ, that he laid his case before our Missionary Committee. He said, "I am prepared to sell this farm, and on the money that is secured by its sale I am prepared to go out to China if you will send me as your agent, and my sisters will go with me and the young lady to whom I am engaged, she also will go with us, so that four of us will go as agents to that interesting part of the world to work for Christ. For seven years we will not cost your Society a fraction if your Society will send us." The Society through its Committee very gladly accepted this combined offer. I do not know as to tidings of their having reached China, but the last account was that they were on their way—four agents to work for Christ in that land. Let me beg of you, young men and young ladies, and you, dear fathers and mothers, to cultivate the essential spirit for the carrying on of the work of God, both at home and abroad—passionate love to souls and passionate love to the Saviour of souls.

DR. LANDELS ON SANCTIFICATION.

WAS Paul entirely sanctified? "I keep my body under," said he, "lest," &c. What! after all the privation, whipping, shipwreck, and scorn, that body so little studied, or its comfort provided for! Thou weather-beaten man, dost thou need to keep thy body under? Why this constant watchfulness, when some with a mean trifle of thy sacrifices have "done with the flesh"? Paul had, however, a better estimate of what was becoming a servant of Christ. The testimony borne by oneself to one's own sanctification is of very little value. The healthy bodily organ will perform its function without calling attention to itself; and medical science is now agreed that the less people think about themselves, their weakness or infirmity, the better for their physical health. So in mind, the greatest thinkers are the freest from self-consciousness. And, spiritually, justication and sanctification are made contingent on the same attitude—beholding Christ. Then those most advanced in sanctification will be little given to speak about their attainment. Moses wist not that his face shone when he came down from the mount.

Others are contemplating a standard which is far above them, and their testimony is, "Not as though I had already attained, either were already perfect." It is possible that the perfectionist has too low a standard of sanctification. It is not a mere negation—a freedom from intentional sin. No man deserves the name of Christian who intentionally sins. Our sin is that we are not like Him. Likeness is dependent on knowledge. We have all much yet to learn; our knowledge of Christ is short of what He really is. Self-surrender is but the clearing away of the rubbish on which the foundations of perfect sanctification can be laid. If the standard be lowered there is less likelihood of succeeding to perfection. Even in heaven their sanctification is not the subject of the contemplation of the redeemed.—*Freeman.*

THE WORK OF GOD IN BERLIN.

THE following account of Mr. Von Schluembach's work in Berlin is from the pen of Mrs. Palmer Davies, whose husband spent many years in that city, in connection with the Bible Society, promoting the circulation of the Scriptures. Mrs. Davies continues a most interesting work amongst cabmen and postmen, and being a German, and mixed up with the religious life of the city, she understands thoroughly the value of this movement:—

I have been wishing for some time to give you my personal impressions of Herr Von Schluembach's work, and some idea of how it is looked upon here in religious and influential circles. Let me begin by saying that it is difficult for a stranger to Berlin life to form a just idea of how matters stand. One must have studied the features of its religious life.

I much regret that some English friends who have made passing visits to Berlin but who had no knowledge of the native tongue and no access to the centres of religious life, have given in the English papers not very correct impressions of the spiritual condition of the city. These statements are reproduced here, and they do not help to further the good relations I so intensely wish for. This has tended to make the pastors and others somewhat suspicious of foreign influences, and when Mr. Von Schluembach came amongst us he had this with many other difficulties to contend against; but, through God's grace, he is making his way, or rather, doing the Lord's work, with evident and steadily increasing success.

He began in the northern end of Berlin about three months ago, amongst very poor people, in very dingy rooms, in inaccessible places, and had for his audiences men of the roughest of the rough, with all the marks of drink upon their faces, and a few poor women insufficiently clad and shivering with cold, with an occasional pastor, and sometimes a town missionary, taking part in the services.

A FEW WEEKS LATER WHAT A CHANGE!

The work has begun to tell upon the people, and now a well-heated and brightly lighted large hall, capable of holding about 1,000, commonly used for dancing and drinking purposes, is placed at his disposal, and night after night it is filled to the remotest corner. The audience joins most heartily in the singing, and on some occasions they are asked to read the Scriptures aloud from their Bibles, which Mr. Von Schluembach urges them to bring to the meetings.

Many changes of heart might be mentioned; heaps of letters testify to this, but it is not our German way to speak of such things publicly.

A place of very bad repute has been bought, and is being altered into a Christian meeting-house for all kinds of religious work. A German gentleman of rank gave 10,000 marks towards this, and it is hoped the necessary further donations will follow. This is a direct fruit of Herr Von Schluembach's work in that destitute part of the city.

He has now moved on to another district, where he has been invited by a pastor, and the crowds continue to come to his meetings. He often preaches three times in one day, and his house is beset with inquirers, desiring to be spoken to individually. Is it not wonderful how the work is progressing and deepening in so short a time!

I do not regret that it began so humbly, and I am particularly grateful that all is being done with the approval and co-operation of such pastors as are looked upon with implicit confidence.

To God be all the glory.

CAUTION.—Dr. Barnardo is anxious to warn people against giving money to, or buying articles from, a person in the garb of a minister, who has been calling upon householders all over London soliciting aid professedly on behalf of the Homes. He generally offers books and papers for sale, and betrays a general knowledge of the affairs of the institution. If given in custody by any person applied to, Dr. Barnardo will appear in support of the charge.

THE PUBLIC MORALITY MEETINGS.

MASS MEETING OF MEN.

ON the evening of the first day of the Christian Convention, reported in THE CHRISTIAN of last week, two large meetings were held simultaneously in East London for men and women respectively. The East London Tabernacle, kindly lent by Pastor Archibald G. Brown, was the scene of the men's meeting, and nearly two thousand were gathered there, while about the same number of women assembled in the Great Assembly-hall, Mile End, generously placed at the disposal of the Convention by Mr. F. N. Charrington.

The meeting for men was presided over by Mr. T. A. DENNY, who said: The object of the laws they had met to consider was to make sin safer for sinners by mitigating its penalties. Their effect was to dull the conscience by the public recognition of a violation of the law of God, and the social laws which should govern society. The machinery of this legislation blotted out the image of God from the women with whom it dealt. Christianity has done more to elevate women than all else beside, and that which would now lower her is not of Christ, but of the devil. If one member suffers, all suffer; you cannot injure woman without injuring the race; and Governments and Parliaments notwithstanding, GOD reigns, and He will have to be reckoned with in the matter. He will not be left out of the account.

The first resolution before the meeting dealt with the iniquity of the special legislation regulating vice, on the ground that it tended to legalise that which God had pronounced unlawful, and exerted a pernicious influence on family life and national morality. In speaking to this resolution, the Rev. J. P. GLEDSTONE said that wherever these laws were accurately known by honest and pure-minded men they were universally condemned, and his audience listened attentively while he explained their peculiar nature and perilous working, much of which was evidently new to many present. He illustrated the "voluntary" nature of the submission which the victims of these laws are induced to sign, by asking how far the attendance of his hearers that evening would have been "voluntary" if they had been threatened with a summons before a magistrate if they failed to put in an appearance?

Mr. H. J. WILSON, J.P., of Sheffield, deplored the fact that these laws make fallen women tenfold more the children of hell than they were before; he dealt with the argument that these laws were too disagreeable to be discussed, by saying that what poor women have to suffer we must not shrink from hearing of.

Rev. J. JENKYN BROWN, President of the Baptist Union of Great Britain and Ireland, spoke from the purely Christian aspect of the opposition to the laws, and asked his hearers to join in first seeking God's blessing, and then doing their duty as men and as citizens to oppose this unrighteous legislation. Christ's gospel for the fallen is, "Go and sin no more." Very few could realise the influence of a bad law, the silent moral sapping of national life. A bad example or a bad lesson revolts one, but a law is like the air we breathe, always operating, and while we are hardly conscious of its power and influence, it deadens the conscience and betrays the manliness of the nation.

Pastor APPIA, of Paris, spoke earnestly and beautifully of the holiness of family life, and of the way it is desecrated in France on account of the impure system they were met to denounce.

Mr. BENJAMIN SCOTT, the City Chamberlain, said there was not a single aspect in which Englishmen and Christians could look at this matter which did not show the laws to be disgraceful to England and derogatory to Christians. He strongly condemned them on account of their hypocrisy. Their title was an hypocrisy and intended to deceive.

Alderman REES, from Dover, is well known as a magistrate who has taken the part of many poor women brought under the operation of these; which he warmly maintained repeal the commandments of God, and hold forth an encouragement to men to sin.

The meeting concluded with a vote of thanks to the Chairman, moved by Mr. R. C. Morgan, and seconded by Pastor Archibald G. Brown. The latter hoped that the facts they had heard would be burnt into the hearts of all present as with letters of fire. At the request of the Chairman, all present held up their hands in token of their intention to work earnestly against these bad laws. Throughout the whole evening the enthusiasm had been intense, and the meeting did not separate till a late hour.

THE MEETING OF WOMEN

was equally enthusiastic. Mrs. Hind Smith presided. Mrs. Steward, of Ongar, explained the subject, and the need that existed of spreading knowledge about it, on account of its threatened extension to London.

Mrs. J. H. RICHARDSON, of Plymouth, from personal knowledge, spoke of a young girl falsely accused by a profligate lover, forced into hospital, and ruined for life under the machinery of this legislation. Mrs. CHANT, as a mother, with the interests of her children at stake, desired to raise a protest against this immorality. Mrs. HENRY RICHARDSON, of York, pointed out the imminent danger which here threatened working women, and how this danger had appalled the northern women, inspiring them with courage to come publicly forward to do battle with this evil.

Mrs. JOSEPHINE E. BUTLER aroused the enthusiasm of the audience by one of her characteristic speeches. Miss Wigham, Mrs. Hechford, and Miss Craigen also addressed the meeting. The large audience remained to the close deeply interested, and a considerable demand was made for petition sheets on which to record their individual protest against the evil which had been so plainly set forth by the earnest women who conducted the proceedings.

MEETING IN EXETER HALL.

In the unavoidable absence of Sir Thomas Chambers, the large meeting in Exeter Hall on Thursday evening was presided over by Mr. BENJAMIN SCOTT, the City Chamberlain. His remarks were an amplification of the recent Memorial to the Government by the Working Men's League, in which they stated their special objections to the Acts. They objected, in the first place, because the Acts were a most flagrant example of class legislation; women are subjected to pains and penalties from which men are entirely free. That, said the Chamberlain, is class legislation of the worst and most disgraceful kind. Very many more men than women die of the specific diseases against which the Acts are ostensibly directed; yet their operation is confined to the latter. This flagrant injustice is intensified by their exclusive application to women in the humbler ranks of life. If it were attempted to apply them impartially to female sinners in high social positions, these Acts would not be worth many days' purchase. Further, while the pretension is that the Acts aim at the cure of a particular form of disease, they make no provision whatever for the healing of those who contract this disease ignorantly and innocently. In order to claim the benefits of this legislation, whatever they are, a woman must submit to be placed on the public register of vice. Thousands of women, if they should unhappily become the victims of another's misdeeds, would rather die than agree to such an infamous condition. The little children who suffer innocently because of the sins of a parent cannot receive any curative help from the hospital machinery set in motion by the Acts. Yet so great is the popular ignorance with respect to the real provisions of this legislation that the Town Council of Exeter were lately inclined to sue for its extension to their city, simply because it had been reported that four infants had died from this specific disease. All that the most ardent defenders of the Acts can adduce in their favour from the authorised statistics is the statement that some 270 men out of an Army of 50,000 are on duty who might be in hospital if they did not exist. And this is all that results from legislation which costs the nation £30,000 a year, besides giving the national sanction to an atrocious and abominable evil, and degrading to the lowest depths a large number of the most defenceless portion of the community. Was it any wonder that these vicious and unfair laws are engendering feelings of growing discontent in the minds of working men and women? When the people have once lost their respect for the law and its administration, it may take generations to restore it again.

THE EARLY CLOSING MOVEMENT.

A MEETING was held last Sunday afternoon in the Standard Theatre, attended by shopkeepers and assistants, in furtherance of the above movement. It was stated that the meeting was held on that day because it was impossible to meet during the week at a reasonable hour. Lord Claud Hamilton, who presided, said that assistants were required to labour from 75 to 90 hours weekly, and their labour was often performed in close, heated rooms. One thousand assistants die prematurely every year because of the excessive hours of labour, and it is computed that 4000 more have their health prematurely injured. As soon as evidence which is now being collected is completed, the appointment of a Select Committee will be asked to consider the matter.

"HOME OF REST," WALTON-ON-THE NAZE.

MRS. R. H. MOORE, of 102, Regent's Park-road, N.W., writes us, thanking those friends who kindly subscribed last year to her Cottage "Home of Rest," Walton-on-the-Naze. The rent has been paid up to the present time by a lady; and now the liberal and handsome gift of a large freehold house, containing fourteen rooms, has been made, the donor seeing the real good this Cottage Home has been to the real poor, who need rest and change of air.

By this gift, double the number can be received. The "Home of Rest" has been opened just twelve months, and has been truly owned of the Lord from the beginning.

Over sixty sick and suffering mothers, and nearly the same number of children and babies, have stayed in the "Home" during the year. Many have not seen a green field, or felt the benefit of fresh air and sea-breezes, in their lives. Such are the cases that have been admitted. Poverty and ill-health only are the qualifications for admission.

One dear one died during her stay, and she thanked God for the time she had spent in the "Home of Rest," having found pardon when personally spoken to about her soul, confessing her great sin of *backsliding*; little thinking her days were numbered. Others have borne similar testimony, showing that when the standard of the cross is raised, the Lord's presence is there. The house is furnished throughout, and the furniture can be bought for a moderate sum, if purchased at once.

MRS. MARY PRUYN, whose work in Japan was so successful, will soon leave Albany, to establish a Mission Home in Shanghai, China, under the auspices of the Woman's Union Missionary Society.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending February 17:—Feb. 11, Mark ii. 13-28: Feb. 12, Mark iii. 1-19; Feb. 13, Mark iii. 20-35; Feb. 14, Mark iv. 1-12; Feb. 15, Mark iv. 13-29; Feb. 16, Mark iv. 30-41; Feb. 17, Mark v. 1-20.

DR. OSWALD DYKES' lectures on the Ten Commandments, which made so deep an impression in Regent-square Church at the time of their delivery, are, we understand, to be published in the Household Library of Exposition, under the title, "The Law of the Ten Words."

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—The quarterly Conference of the workers and friends of this Mission was held on Monday, 29th ult. Rev. G. J. Hill reported that 1094 Bethel, temperance, and other meetings had been held. The missionaries have paid 3586 visits to boarding-houses and ships' crews. Many destitute seamen have been provided with free meals, and poor families in the neighbourhood have also been cared for. Lord Radstock gave a suitable and impressive address to the workers.

GOSPEL TEMPERANCE WORK.

CROYDON.

THIS Mission commenced on 1st inst., and promises to be a success. In the first two days 500 pledges were taken, the Rink being crowded with eager listeners to the various speakers, and hundreds being turned away for want of room. The Rink is prettily arranged, and a strong choir fill the platform. Major and Mrs. Evered Poole are conducting the work.

SHOREDITCH TABERNACLE.

A ten days' Mission at this place was brought to a close on Friday evening last. The meetings throughout have been well attended and of a very interesting character. Among the special features of the work were children's and women's meetings. The total number of pledges taken was 2110. A committee has been appointed to visit those who have signed.

RAMSBOTTOM, LANCASHIRE.

The movement inaugurated here some months ago by Mr. T. E. Murphy has been greatly consolidated by a week's Gospel Temperance Mission, by Professor André's Swiss Alpine choir. Night after night growing crowds have gathered to listen to the solos, musical dialogues, and recitations, which are so full of Gospel and Temperance truths. Professor André spoke a few encouraging words each evening, in aid of the cause; whilst Mrs. Shipman—the Evangelist of the choir—declared the glad tidings of salvation.

MR. W. NOBLE AT BRADFORD.

An eight days' mission was commenced at Bradford, by Mr. W. Noble, on Friday, 2nd inst. A preliminary meeting of workers was held in the afternoon, when several questions were put as to the best method of conducting the meeting. The Mayor of Bradford presided at the evening meeting, which was held in St. George's Hall. A very hearty welcome was given to the lecturer, both by the chairman and the audience. At the close over two hundred persons took the ribbon.

MR. FRANCIS MURPHY AT CARLISLE.

Mr. Francis Murphy, having conducted a successful and enthusiastic Mission at Poole, on last Thursday evening held a meeting in a barn at Birchwood, near Dedham, Essex, the congregation of which was gathered from the adjacent agricultural districts, and from others six to twelve miles distant. Mr. Murphy's touching appeal, based on the narrative of the man in the tombs, told upon the audience; many blue ribbons were taken, and it is hoped that in some cases a deeper work was done, of which time will prove the reality. Mr. Murphy commenced work at Carlisle on Sunday last, when he gave a telling and eloquent address to several thousands of people. Hundreds of people signed the pledge.

MR. T. E. MURPHY AT SHREWSBURY.

Mr. T. E. Murphy has been conducting a Mission with much success in this town. For some time past, Christians have been praying and Christian ladies visiting the people, so that the ground in a measure has been prepared for the seed. The first meeting was held on Sunday afternoon, the 28th ult., and was composed chiefly of the working classes, including also many of those who do not attend a place of worship regularly on Sundays. At night the room was still more crowded than in the afternoon, and as the result of the first day's work 300 new pledges were taken. Each succeeding day the eagerness to hear the message seemed to grow, and many could not get standing room. Ladies have been active each night in enrolling new members. On Friday, 2nd inst., Mr. Francis Murphy paid a flying visit, and was heartily received. As the result of the first six days' work 1200 new pledges have been taken, and 240 old abstainers have put on the ribbon; a very large number had previously donned it. There are some specially interesting cases of reform, and we trust of conversion, and we are looking forward to still greater blessing in the coming days of the Mission.

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Notices of Books, &c.

Reasons for giving up the Unitarian Ministry. By Rev. A. M. Creeby. *Elliot Stock.* Rationalistic preachers might read this pamphlet with advantage.

Christian Family. *Elliot Stock.* The volume for 1882 contains valuable contributions by Dr. Hannay, Rev. E. R. Barret, and other distinguished writers and preachers.

The Church of England Sunday School Institute publish an excellent service of Sacred Song, entitled Emmanuel, illustrating the life and ministry of our Lord. Written by Mary Palmer; price 4d.

Holy Footprints. By Rev. F. Whitfield. *Nisbet & Co.* This little volume appeals to believers to draw closer together in a distinct and united testimony for Christ.

Let in God's Light. A Sermon. By Rev. J. T. Wrenford, of Newport, 1d. *S. W. Partridge & Co.* An earnest plea for fuller religious teaching in our elementary schools.

The Good Time Coming. By C. R. Parsons. 6d. *W. Mack.* "Friendly chats" with working men, to whom it is specially dedicated; a manly and healthy tone pervades the whole.

Simplicity in Preaching. By Bishop Ryle, D.D. *W. Hunt.* Anything better on the subject we have seldom, if ever, read. The Bishop holds up Mr. Spurgeon's sermons as grand specimens of that simplicity which he seeks to inculcate.

Service for the King. 2d. *J. F. Shaw & Co.* Continues to furnish full and interesting accounts of doings of "Mildmay workers at home and abroad." The current number has an address by Mrs. Pennefather on "Occupy till I come."

Leisure Hour. 6d. *Religious Tract Society.* Among much other good reading we are interested in the sketch of James Clark Maxwell, the Christian man of science, whose "Life" has been recently published by Messrs. Macmillan and Co.

Memorials of Rev. J. H. Anderson, by her Brother. *T. Woolmer.* A brief Memoir, seventeen Sermons, a lecture on Paul, and a Missionary Speech, are comprised in this volume. They constitute a fitting souvenir of one who was an earnest pastor and an able preacher. He passed away at the early age of thirty-eight.

From *The Religious Tract Society:* Religi s of the Ancient World. By G. Rawlinson, M.A.; Present Day Tracts. *The Witness of Palestine to the Bible.* By Rev. W. G. Blaikie, D.D.; *The Antiquity of Man historically considered.* By Rev. G. Rawlinson; *Agnosticism, a Doctrine of Despair.* By Rev. N. Porter, D.D.

Messrs. J. F. Shaw & Co. have published several small books written by Mr. S. Trevor Francis. Enoch is a thoughtful and suggestive summing up of the lessons taught by the life of the faithful patriarch; Love's Care and Wrecks are two poems written for Christians, the latter on the Temperance question. Either of the three booklets may be had at 6d. per dozen.

The Religions of the Ancient World. By George Rawlinson, M.A. *R. T. Society.* In these pages the religious tenets and practices of eight principal nations of antiquity are passed in review; the nations are those with which ancient history is chiefly concerned, viz., the Egyptians, Assyrians, and Babylonians, Iranians, Sanskritic Indians, Phœnicians, Etruscans, Greeks, and Romans.

The Religious Tract Society have published Nos. 8, 9, 10 of Present Day Tracts: "Agnosticism, a Doctrine of Despair;" by Rev. Noah Porter, D.D. "The Antiquity of Man;" by the Rev. George Rawlinson, M.A. "The Witness of Palestine to the Bible;" by the Rev. W. G. Blaikie, D.D. Each subject is handled in a befitting manner, and the Tracts form a valuable addition to the series. The price is fourpence each.

The Story of the Bible. By Charles Foster. *Chas. Griffin & Co.* This is an attempt to give in narrative form, and language simplified where it is seemed needful to the author, the leading facts and doctrines of the Bible, for the use of children and adults of deficient education. The slight historical sketch connecting the Old and New Testaments is a very good idea; it is a common fault to look on these as distinct histories instead of as parts of a grand whole. The woodcuts, which are on almost every page, will add greatly to the interest of young readers, and will help, as we know from experience, to fix many a lesson upon the mind. The index at the end will facilitate reference.

The Tract Magazine for September (1d. *Religious Tract Society*) contains a brief notice of the life and work of the late Miss Caroline W. Leakey, of Exeter. In *The Sunday at Home* (6d.) we have a continuation of the interesting "Notes on a Journey to the North-west Land;" an engraving of "Miss Macpherson's Homes at Galt" is given.

The Quiver (6d. *Cassell & Co.*) has a very well told account of one of the "Free and Easy" meetings for working men that have been established by Mr. J. Fairbairn in connection with the Edinburgh Grassmarket Mission. In the same number Annie Beale furnishes a history of "The First London Soup-kitchen" at Leicester-square.

Two attractive volumes that will delight the occupants of the nursery are Bo-Peep (2s. 6d. *Cassell & Co.*) and Sixes and Sevens (*Hildesheimer & Faulkener*); the latter especially is a gem of pictorial and rythmical skill. In the same category are the two monthlies, Our Little Ones (3d. *Griffith & Farran*) and The Rosebud (3d. *Jas. Clarke & Co.*)

The British and Foreign Evangelical Review. January, 1883. 3s. 6d. *James Nisbet & Co., Berners-street, W.* Under the able editorship of Dr. Sinclair Paterson, this high class quarterly has justly attained a strong position in popular favour. While the theological articles are marked by all the erudition that one would expect in the productions of cultured and practised pens, they are quite within the grasp of the average intellect. The number before us is an excellent one, both as to variety of matter and versatility of style. The articles that will be most acceptable to non-scientific readers are that by Rev. Dr. Macmillan on "The Riviera and Palestine," and another by an anonymous writer on "Patience in duty, and duty in patience." We counsel all young students to read this serial; we can promise that they will find in its pages ample material for informing the mind, confirming the faith, and comforting the heart.

Wells of Water. By M. S. Simpson. 1s. *Nisbet & Co.* Mrs. Simpson has given us another of her fresh and attractive little books. In the preface to this volume she says: "As we have had mornings by the streams, and evenings upon the hillsides, so in this little book we invite you to rest at noon beside wells of water." Of the three books to which the author refers, we confess to a preference for this "noon-day book." It is both refreshing and suggestive. Opportunities for thought and reading and travel, which are granted to few, are used by Mrs. Simpson to illustrate cherished Bible truths. We are strengthened by the cooling draughts drawn for us, and we are sent to the Fountain for more. Travellers on the Continent will be glad to know that Mrs. Simpson's previous books, "Steps through the Stream," and "Beautiful upon the Mountains," have been so highly valued that a volume, taken partly from each and containing readings for a month, has been translated into German. It is published by Johanne Schergen Gernsbach, Baden. An attractive illustrated edition of the former has also been published in Portuguese by Rev. Robert Stewart, Presbyterian Church, Lisbon.

The Mystery of Miracles. A Scientific and Philosophical Investigation. By Joseph Wm. Reynolds, M.A., Prebendary of St. Paul's. Second Edition. *Kegan Paul & Co.* This is a very able and searching investigation into the objections so often urged by the Rationalism of the age against the credibility of miracles. It is from the pen of one who seems thoroughly up to the subject he has undertaken. One who can say, "As a student of physical science, and having much in common with those who are exclusively and professionally devoted to its pursuit, I greatly regret that some with no little ostentation refuse and misrepresent our most holy and revealed religion." The book has been so well received that this (which is a second edition) has been called for, which has enabled the author to recast somewhat and add to his matter. It is refreshing to meet with one who, whilst cordially appreciating all that recent discovery has really added to our stock of scientific knowledge, refuses to be carried away by the mere theories which so many mistake for facts, and can give a very good account too of his reasons for so refusing. We wish the work much success, and especially amongst the scientific men to whom it is dedicated.

Messrs. Cassell & Co.'s Serials.—Two additions have just been made to the ever growing catalogue of popular issues by this enterprising firm. Professor Henry Morley's *Library of English Literature* will appear in monthly sixpenny parts, suitably illustrated, thus placing within the reach of the poorest an exhaustive selection of representative

specimens, culled from the whole range of our national literature. A new serial edition is begun of *Cassell's History of the Franco-German War* (7d.). Gustave Doré's *Illustrated Bible* (7d.) derives a special interest at the present time from the recent death of the gifted artist. Part 18 of *The Peoples of the World* (7d.) is taken up with an account of the various divisions of "The Kaffir Family." *Old and New London* (Part xli., 7d.) records many West-End memories circling around the district of Piccadilly; and *Greater London* (Part iv., 7d.) does a like service for Hampton Court. The *Concise Cyclopædia* (6d.) has reached its twelfth part, and imparts much verbal lore to the industrious student. Canon Farrar's *Life and Work of St. Paul* (Part xiii., 7d.) and Bishop Ellicott's *New Testament Commentary* (Part xxxv., 7d.) are valuable as throwing much light, born of reverent study and ardent research, on the pages of the sacred volume. *Our Own Country* (Part lii., 7d.) divides the interest of the reader between the western Scottish islands, Richmond (Yorks), and St. David's (S. Wales). The numerous illustrations, it need hardly be said, are of a high order. *The World of Wonders* (Part iv., 6d.) continues to record and describe "things wonderful in nature, science, and art." The story of the removal of Cleopatra's Needle from the Nile to the Thames is briefly related. *Gleanings from Popular Authors* (Part xvii., 7d.) continues to be full of interest.

BOOKS RECEIVED.

From *W. Mack:* LOOK UNTO HIM.

From *Lord's Day Observance Society:* THE LORD'S DAY IN CONFERENCE AND CONGRESS. By John Gritton, D.D.

From *Messrs. Hatchard:* THE ENGLISHWOMAN'S YEAR BOOK FOR 1883. By L. M. H.

From *Elliot Stock:* THRO' THE KHYBER PASS. By Rev. J. Gelson Gregson.

From *Macniven & Wallace:* THE LAMB OF GOD. By W. Robertson Nicoll, M.A.

From *J. Nisbet & Co:* HOLY FOOTPRINTS. By the Rev. F. Whitfield, M.A.; WHAT SHALL WE DO WITH THEM? By Miss Corke.

From *S. W. Partridge & Co.:* GOD'S ARITHMETIC. By Mrs. F. West; THE HOUSEHOLD ANGEL IN DISGUISE. By Mrs. M. Leslie.

From *Messrs. Hodder & Stoughton:* THE GREAT MEMORIAL NAME. By P. W. Grant; WEEK-DAY SERMONS. By R. W. Dale, M. A.; MATTHEW HENRY'S COMMENTARY. Part I. 3s. 6d.

Letters to the Editor.

"THE CHRISTIAN" FOR THE UNITED STATES.

SIR,—In a number of THE CHRISTIAN not long since I noticed the name of G. Brereton, Dundalk, Ireland, in connection with an offer to mail numbers of that paper to places in the United States where they would be useful. I thought of one or two centres of influence where such reading would be welcome, and do good. One, a Free Reading-room, in a growing western town, started within the year, through the influence of a good home missionary and family. I will send his address here: Rev. Jarvis Richards, Spearfish, Dakota, U.S.A. If copies of the paper should be sent him I know they would be gladly and gratefully used for the benefit of a wide circle of readers.

I could add other names, if there are other individuals who would like to do good in this way.

Rev. J. K. Harris, Red Cloud, Webster Co., Nebraska, U.S.A., is another efficient home missionary, and his family have for years been in the habit of lending good reading in a wide circle.

Still another, Mr. George White, Hastings, Clay Co., Nebraska, U.S.A., is instructor in a young College, and surrounded by young men, who need be trained to practical acquaintance with efficient Christian work.

I thought at first of sending only the address of Mr. Richards, but will let the others go too, as there may be use for more.

I have for some months enjoyed the reading of THE CHRISTIAN, through the kindness of a friend, and then forwarded it to another circle of readers, so I am acquainted with its value and would gladly help to extend its influence.

It is blessed to have your country and mine joined by such bonds as these. May they only grow stronger and brighter as the years roll on.

Truly and gratefully your friend,
(MISS) MARIA P. ARMS.

Springfield, Vermont,
November 1, 1882.

[Will any friends who may send copies to either of the above oblige by informing the Editor?]

NAMES ON COMMITTEES.

DEAR SIR,—I venture to call attention to the Committees of various Religious Societies, being confident that God's work would prosper more abundantly if those whose names were included in the list of committees were really workers and not simply ornamental referees.

How dishonouring it is to "The Mighty One" to presume that a grand list of names is necessary to ensure the success of any work established in his name and for his glory.

No doubt exists in my mind that the "two or three gathered together in My name" can conduct his work, and obtain his blessing upon that work, if faith, vigour, and prudent energy be forthcoming, quite as much as they who meet for prayer only can rely upon his being "in the midst of them."

Surely a live man or woman, filled with the Holy Spirit, can accomplish more than a dead committee, but I do think that a united (small) live committee with a live leader can do greater things in the strength of the Lord. I have written these few lines with the sole desire of awakening within the hearts of the members of our various committees an increased desire to honour God *by working* in the position they have accepted, or, if not, to prompt them to do their duty by resigning such positions, and thus make way for others to become "workers together with Him" in real earnest.

NISI DOMINUS FRUSTRA.

PRAYER FOR FUNDS.

DEAR SIR,—The letter in THE CHRISTIAN of the 18th January, under the heading of "Prayer for Funds," raises an important question. Probably many of your readers have often thought of, and also agree with, most of the ideas expressed in it. But as to the chief idea, it appears to me that in seeking to guard us from one error your correspondent has gone too far in the opposite direction.

Admitting that faith in God may exist in persons who use no means, and that this is right in special circumstances, I submit, seeing that every good gift is from above, that when there are resources which we can properly call to our aid we ought to use them as well as pray; and that such action is not of itself antagonistic or deteriorating to faith in God, but the contrary.

Your correspondent's statement is: "I never knew" (I abstain in discussing the question from quoting the honoured name he alludes to, say) "Mr. A. B. do anything more than make his requests known to God." If he had said that this eminent man of God never did anything more *for the purpose* of obtaining money than pray, I think it would have been more accurate. For though not done for the purpose, yet surely the wide circulation of thousands of reports has for several years made known his past work, and his further purposes, and God has used the information so communicated to aid his people in an intelligent liberality.

Let us, however, pass from thinking of a particular person, and say, further, that if any person whatever needs help for himself or the Lord's work in his hands, and does nothing more than make his requests known to God, let us give God thanks. But is that a general principle of Christian action? When taught to pray, are we taught to pray "only"? If there are means which can be used in a godly way, where did they come from but from the source of all good? Resources are prepared by the God of means for man's assistance, in illness, in business, in Christian labour, whatever we have need of. Availing ourselves of them, we can still look for God's blessing omnipotently, or in connection with them, as He pleases.

But there is another point of view from which this subject may be regarded. Instead of "not doing anything more than make our requests known to God," the very truth of the unity of the Church, and the common life of the members, demands mutual fellowship in Christian service. Besides the immediate end in view, the sympathies of all God's children in a catholic way in and for each other, and our works of faith and labours of love, is thereby cultivated, and this is of great importance. A wholesome activity of life is nurtured by making each other acquainted with what we are doing, what we purpose to do, what we need, and that aid will be prized.

Still, no doubt we may soon look to the means rather than to the Lord; so let us pray, and pray more; and also seek that our works shall be in fulfilment of the will of God, "Thy will be done on earth as it is in Heaven;" and that they shall be done in a way that is for his glory. These are the sound general principles, rather than doing nothing but pray.

J. V. S.

THE WESTMINSTER CONFESSION OF FAITH.

DEAR SIR,—I cannot but regret the tone of your reference in last number to the Westminster Confession of Faith. This venerable document, although written in sterner language than would now be employed, the language of an age in which the Church was pre-eminently militant against error, has done noble service as the subordinate standard, under the Word of God, of the Presbyterian Church throughout the world, believed to be the largest denomination of Protestant Christians.

In referring to a recent discussion on the terms of the Confession, you cite some of the leading London ministers as objecting to its teaching. This is not borne out by a perusal of their speeches on the occasion. Dr. Dykes said "he did not altogether like the proportions in which the truth was set forth, nor some of the links by which its propositions were bound together, nor its form and phraseology, which were of course those of its age. He saw grave difficulties in meddling with it or altering it. As soon would he think of demolishing the monument of some great triumph achieved in past times, as if it were a thing to be ashamed of now."

Dr. Donald Fraser upheld the Confession still more strongly. Indeed, this was the universal view. The lack of the missionary element was referred to, but it was pointed out that the Puritan framers of the Confession knew well how to combine a tenacious adherence to truth with great liberty in preaching. And is it not only within the last two generations that the Evangelical Churches have awakened to the claims of Missions, or made any attempt, if we except the first century, to carry the Gospel to "the nations"?

Many years ago, in an Indian voyage, I had long conversations with an ardent English Churchman, who stated his profound conviction that the English Prayer Book would be used in heaven. I have no such expectation in reference to the Confession of Faith, but I may be pardoned for expressing my belief that it will not be "shaken" by any discussions such as that one to which you refer. While dealing very forcibly with the great subjects of the Trinity, the sovereignty of God, the responsibility of man, and the nature of the sacraments, it is the most catholic document of all the Confessions in existence, and no man can say that the Churches who hold by it the most firmly are not also among the most conspicuous for the proclamation of a free Gospel, or for the zeal with which they are carrying the glad tidings of salvation by a crucified Redeemer to the ends of the earth.

Yours very faithfully,
London, Feb. 3. H. M. MATHESON.

TEMPERANCE IN CORNWALL.—After a four days' Mission by Mr. W. Forbes, at Hayle, it was found that upwards of 1260 (one-fourth of the population) had put on the blue ribbon, and at Lostwithiel, in three days, one-third of the inhabitants did the same.

THE DEEPENING OF SPIRITUAL LIFE.—From Tuesday to Friday inclusive, meetings have been held in the Guildhall, Cambridge, for the deepening of spiritual life, by the Revs. Evan Hopkins, Webb Peploe, C. A. Fox, E. W. Moore, and Mr. H. F. Bowker. The meetings have been very well attended. On Thursday night the service was for men only. The hall was full, the majority being undergraduates.

THE FLOODS IN GERMANY.—You know how intense and extensive is the need of those who have suffered by the floods. According to present estimation 677 buildings have been wrecked. The area of the inundations comprises 66,000 hektar (one hektar is about 2½ English square miles), thus covering a surface as large as the Lake of Constance. Now, I think, it is the time to take the Gospel to these poor people, especially since universal sympathy sees to their temporal need. I have, therefore, determined, if the means are given, to travel throughout the entire region with two colporteurs and a Bible-carriage, and to take to every house a Testament or Bible. Perhaps an open ear may be found now for the Lord's voice. I would wish, therefore, to beg you to interest your Christian friends for this object. Possibly you may be enabled to collect a few hundred marks. This should, however, be done speedily. I should like to strike the iron while it is hot. I beg you, in the name of the Lord, and hope you may soon send this help to your friend,

EDWARD SCHEVE, Pastor.
Wiesbaden, Emser Strasse 18.

Requests for Praise and Prayer.

PRAISE.—For much blessing in the parish of Holy Trinity, Armley, during the Leeds Mission.

PRAYER.—Mr. James J. Scroggie writes that his little daughter Lizzie passed away on Feb. 2, at 6.30. "Though scarcely five years of age, what a blank she has left in our small family! Please pray for my dear wife and me, and that the disease, diphtheria, may spread no further."——That a Christian orphan may have guidance as to her future path.——That a village pastor, about to leave his present charge, may be directed to another sphere of labour.

PLACES.—For blessing on a six days' Mission by Mr. Opie Rodway, commencing Feb. 10, at Bishop's Teignton, Devonshire.——For a six weeks' Mission at Ryde, I.W., by Mr. James Richards, of the Evangelisation Society.——For Mission at Holy Trinity, Bristol, by Rev. H. Dening, Feb. 10—20. ——For Gospel Missions in the Wesleyan Chapels at Welton and Spilsby, conducted by Mr. W. H. Gorham, Evangelisation Society.——For blessing on a three weeks' Mission at Woodley, Cheshire, conducted by Mr. Gillingham, of the Evangelisation Society.——For a rich blessing upon a Mission at Gresley, by Wm. Smith, of the Evangelisation Society.——For the awakening and converting work of God's Spirit in connection with evangelistic meetings at Stromness, Orkney.

Mission and other Appeals.

ROSSLYN HALL MISSION (Church-street, Upper-street, Islington).—This Mission is situated in a thickly-populated part of Islington. Gospel and Temperance meetings are held every Friday, Saturday, and Sunday evenings, and on Thursday a special service for Christians. We are in sore need at the present time. Help will be gratefully accepted by Mr. J. BROWN, 102, Alexandra-road, Upper Holloway, N.

MISSION AT SHORT HEATH, HANTS.— This is a good work being carried on, at present under great difficulties. For twenty-two years the Mission has been worked with the best results. Three new chapels have been built Sunday-schools, mothers' meetings, Sunday and week-day services have been held, but the people are poor and unable to keep up the work. Owing to the death of several of their best friends they are now £30 in arrears. It is hoped to raise £200 to meet the oft-recurring need of repairs, &c., and contributions for this purpose will be received by Rev. S. Chinn, Alton, Hants.

CONVALESCENT HOME AT NAIRN, N.B.—Efforts have been made during the past year to open a small Convalescent Home in the neighbourhood of this well-known watering-place, for the benefit of poor invalids in the northern districts of Scotland. A cottage of six rooms has been taken near the town, rent for which has been guaranteed for four years. The rooms, however, will not be furnished or the Home opened until the necessary amount, £350, has been collected. Already £130 is in hand. It is hoped to have it opened early in the spring, so that full benefit may be derived by invalids during the bright and invigorating season of the year. Help will be thankfully received by Mr. H. T. Donaldson, British Linen Co.'s Bank, Nairn, N.B.

TEXAS.—Writing from Dallas, Texas, U.S.A., Mr. E. James, who has been labouring for eighteen months in this State as an evangelist, says his work has been crowned with much blessing. Many have been brought to Jesus. One young man who attended the meetings to endeavour to turn them into ridicule was converted, and declared that he would die for the principles he once scoffed at. At a town called Longoien in the east of Texas, a large number of the inhabitants have been converted. The Baptist Church, where he held his meetings, has had 105 accessions. Mr. James gives a glowing description of the fertility of the country; he asks the prayers of Christians for his work.

Notices.

J. B.—"Dictionary of Scripture Names." Price 6d. Sunday School Union, Old Bailey, E.C.

APPLICANTS FOR TRACTS.—H. Rawles, 7, Malden-road, Kentish Town; J. Hope, 9, Canal-terrace, King's-road, Camden Town, London, N.W.; T. H. Court, 34, King's-road, Peckham, S.E.; T. Brown, 18, Victoria-terrace, Upland-road, Peckham Rye; Mrs. Wilson, 13, Florence-terrace, Kingston Vale, near Putney, S.W.; J. Hughes, Alma-terrace, Hope Town, Normanton, Yorkshire; Mrs. S. Robins, 26, Robert-street, Hampstead-road, N.W.; Miss Truelove, care of Mrs. Wilkinson, Cleveland House, Barnes; H. Garwood, 5, Absalom-road, Westbourne Park; T. Harding, 1, Church-gate, Stokenchurch, Oxon; T. F. Charlton, 36, Commodore-street, Mile End-road; J. Sykes, 11, Walker-street, Thornhill Lees, near Dewsbury, Yorkshire; W. Batchelor, Cooling-street, Cliffe, near Rochester, Kent; G. L. James, Castle Gresley, Burton-on-Trent; Miss Murray, 63, Trafalgar-road, East Greenwich, Kent; J. Dyer, 2, Napier-cottages, Napier-road, New Brompton, Kent; Miss A. Martin, 4, Belmont-terrace, Devoran, Cornwall; A. T. G. Stephenson, care of Mr. Siddall, Northwood-street, Birmingham; F. Maddy, care of J. Days, Eaton Socon, near Neots; J. Townsend, 83, Franchise-street, California, Derby; Mrs. Bradford, Sharelands, Blackboys, Hawkhurst; F. Gedney, 14, Reglett-street, Lower Broughton, Manchester; H. J. Hoare, 141, Queen's-road, Bayswater, London; Miss Wilson, 105, Paulet-road, West Camberwell; E. Peters, High-street, Stevenage, Herts.

Communications received with thanks.—Mrs. P. K.L.M. J.N. W.A.B. J.R. H.M. R.H.R. Constant Reader. W.J.C. W.F. A.E.C.S. J.S. J.H. Miss G. T.P. W.R.N. W.L. L.M.M. G.H. A.W.R. S.M. U.E. J.E.J. E.L.P. M.J.C. F.L. R.H. H. W.J. M.N. H.A.A. F.J. M.E.C. J.J.C. R.S.B. S.C. M.J.B. C.E.H. T.W.C. M.R. W.L. A.C.S. J.F. G.J.H. W.P. J.S. W.H.S. G.P.M. K.B. A Constant Reader. A.B. T.S. An Old Man. Inquirer E.G. S.G.P. W.W.S. W.F. G.G. Miss H. F.M. M.J. H.C. F.H.W. H.F. E.W. A Churchwoman, J.B. K.E.C. R.T.S. H.J.P.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY'S FORTHCOMING ENGAGEMENTS—1883—Feb. 11 to 18, Belfast; Feb. 20 to 23, Leicester; Feb. 25 to 28, Nottingham; Mar. 1 to 15, Manchester; Mar. 16 to 30, Leeds; Mar. 31 to April 14, Liverpool.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales, on due notice. Apply, Hon. Sec., 21, Surrey-st., Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon. Sec., 30, Surrey-sq., S.E.

THE IRISH EVANGELIZATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

MR. SHULDHAM HENRY will take the Services at St. George's Hall during February. Sundays at 11 a.m., and 7 p.m. Burlington Hall, Savile-row, Wednesdays at 8 p.m.

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Thursday, Feb. 8, 8.30 p.m., address, Rev. Churchill Julius. Wed., 6 to 10, *anxious Inquirers and Strangers.*

———West Branch, Burlington Hall, 23, Savile-row, Regent-street.—Thursday, Feb. 8, Social Meeting for Young Men, T. A. Denny, Esq., chairman; addresses by Rev. Marcus Rainsford, jun., and Mr. E. J. Kennedy.

DR. THAIN DAVIDSON'S Monthly Sermon to Young Men, Presbyterian Church, Colebrooke-row, Islington, Sunday, Feb. 11, at 6.30 p.m.

AGRICULTURAL HALL SERVICES.—Sunday, Feb. 11, 3.30 p.m. Rev. George Snashall; 7 p.m. Messrs. Elvin, Allen, and Miss Clark (Soloist).

THE DEEPENING OF SPIRITUAL LIFE.—Stafford Rooms, Tichborne-street, Edgware-road, on Friday, February 9, at 3.30 p.m., Rev. Nevile Sherbrooke.

HOUSE OF REST, 8, Cambridge-gardens, 6, Kilburn-park, N.W. —Friday, Feb. 9, at 7 p.m. Tea at 6. "Holiness," Rev. E. Gill, M.A., Chaplain to the Salvation Army. Tuesday, Feb. 13, at 11.30 a.m., "The two Resurrections," by Miss Mason. Wednesday, Feb. 14, at 3.30 p.m., Lord Radstock, on "Separation to God the secret of Power."

CHILDREN'S SPECIAL SERVICE MISSION.—Messrs. Seyler and McClure at Lecture Hall, Wandsworth-rd., Feb. 6 to 9; Mr. Banaster at Blandford, Feb. 19 to 25; at Salisbury, March 4 to 11; at Dorking from March 12.

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wednesday, Feb. 21, tea at 6 p.m., meeting at 7 p.m. Mr. Gawin Kirkham will give an address on "A Sevenfold View of the Christian Worker." Mr. George Holland will speak on Home Missions. Rev. Dr. Boyd, of Forest Hill, is also expected to give an address.

MR. HENRY THORNE'S ENGAGEMENTS.—Feb. 13, Peterboro'; Feb. 14, Wolverhampton; Feb. 16 to 18, Walsall; Feb. 19, Burton; Feb. 20 to 23, Leicester; March 6, Leeds; March 7, Carlisle; March 10 to 19, Londonderry; March 14 to April 2, Belfast.

OPEN-AIR MISSION, West London Auxiliary.—Quarterly Meeting, Monday, 12th inst., at Trinity Chapel, John-street, Edgware-road. Tea at 6.30. Public Meeting at 7.30.

CONFERENCE HALL, Eccleston-street, S.W.—Tuesday, Feb. 6, Prayer-meeting at 11.30 a.m.; Wednesday, Feb. 7, Evangelistic address at 8 p.m.; Thursday, Feb. 8, Believers' Meeting at 8 p.m.; Sundays, Preaching of the Gospel, at 3.45 and 7 p.m.

CHURCH PAROCHIAL MISSION ASSOCIATION.—Mr. W. Spencer Walton will conduct a ten days' Mission at Westbourne Hall, commencing on Saturday, Feb. 10. Services at 3.30 and 8 p.m.

ARMY AND NAVY PRAYER UNION.—The Annual Prayer-meeting for all who are serving, or have served, as officers in the Army or Navy, will take place on Saturday, March 10, in the City Terminus Hotel, Cannon-street, at 2 p.m.

NINE ELMS HALL.—Public Meeting, Friday, Feb. 9, at 8 p.m., against State Regulation of Vice.

BOW AND BROMLEY INSTITUTE, Bow-road, E.—United Prayer-meeting, Sunday, Feb. 11, at 8.15 p.m.

SALVATION ARMY.—Mrs. Booth at Kensington Town Hall, Sun., Feb. 11, at 3 p.m.; Regent's Hall, Regent Circus, Tues., Feb. 13, at 3 p.m.; Steinway Hall, Lower Seymour-street, Portman-square, Thurs., Feb. 15, at 11 a.m.

REV. W. HASLAM'S ENGAGEMENTS.—Feb. 17, St. Mark's, Bath.

REV. W. H. AITKEN'S ENGAGEMENTS.—Victoria-hall, Feb. 8 to 28; March 4 to 19, Weymouth; March 31 to April 16, Wareham; April 22 to May 6, St. Matthew's, Bayswater; May 26 to July 2, South London.

MR. G. KIRKHAM'S ENGAGEMENTS.—Feb. 12, Hertford; 13, Clavering, Herts; 14, Bermondsey; 15, Rochester Institute, Walworth-road; 16, Stanstead Abbotts, Herts; 19, St. Benet's, Mile-end-road; 20, Mile-end New Town; 21, Home of Industry, Spitalfields; 26, Field-lane Ragged Schools; 27, Battersea-park-road; 28, Mildmay-park.

EVANGELISTIC MISSION.—"Oxford" Music Hall: Sunday, at 7 p.m., Mr. Geo. Tomkins; Subject, "Things worth doing." Mornington Hall, Hampstead-road: Sunday at 7 p.m., Mr. T. H. Morris. Kilburn Hall, Kilburn-gate (*not* Town Hall): Sun., 7 p.m., Ned Wright. Malden Hall, Haverstock Hill: Sun. at 7 p.m., Mr. Geo. Hucklesby. Temple of Varieties, King-street, Hammersmith: Sunday, at 3.30 p.m., Mr. Edward Hurditch. Bignold Hall, Forest-gate: Sun., at 7 p.m., Mr. Abraham Wallis. Omega Hall, Alpha-road, Regent's-park: Sun. at 3.30 and 7 p.m., Tues. and Friday, at 8 p.m., Mr. W. H. Smith. Dalston Hall, Dalston-lane: Sun., 3.15 p.m. and 7 p.m.

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1. "Choose you this day whom ye will serve."
2. "The wages of sin is death."
2. "The gift of God is eternal life, through Jesus Christ our Lord."
3. "Repent ye therefore, and be converted, that your sins may be blotted out."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
9. "The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
"He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me; and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted."
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

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25. "Jesus only."
27. "Now."
28. "God is love."
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O Christ, in Thee my soul hath found
Light in the darkness, sailor!

CONTENTS OF No. 3.

When my final farewell to the world I have said
Standing by a purpose true
When the storms of life are raging
I have read of a beautiful city
Ring the bells of heaven! there is joy to day
I have heard of a land far away
"Land ahead!" its fruits are waving
Oh, tender and sweet was the Master' voice
'Tis the promise of God full salvation to give
When storms around are sweeping

CONTENTS OF No. 4.

Of course you know that to and fro, throughout our glorious land
She only touched the hem of His garment
Our Master has taken His journey
Tempted and tried
Father, don't you hear the angels?
The prize is set before us
There is a Fountain filled with blood
Would you lose your load of sin?
Yield not to temptation, for yielding is sin

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CASE FOR THIS WEEK

Case of a YOUNG LADY at MENAI BRIDGE, ANGLESEA.

About thirteen months from the time I write—namely, in December, 1881—I received a letter from Mrs. M——, Menai Bridge, relative to her daughter (a student, aged 21), and requesting my advice upon her case.

This patient was encouraged to apply to me by a notice written by the Editor of the *Christian Age*.

The symptoms at first were extreme languour, loss of appetite, night perspirations, all the secretions unhealthy, hacking phthisical cough, and loss of flesh all over the body. The patient had been most extensively treated with iodine, and other usual remedies.

I sent her medicines, and prescriptions for liniment, &c., and corresponded with her for about seven months, with little variation of treatment, as there was slow but unwavering progress. In the second month the mother writes me: "My daughter can now leave her room, and come downstairs. In looking back to what she was when I first wrote to you, the change is wonderful."

In June she writes: "My daughter is nearly as well as ever, but intends to continue your medicine for a few weeks longer." (This was wise. It is too often that patients leave off before thoroughly well, and the benefit has been partially lost, and the ultimate recovery protracted.)

The last letter is dated November 25, 1882, in which she writes:—"My daughter has quite recovered, and has now commenced duties as teacher. Make what use you please of her case, as we are well known in this district. I hope it may induce others to seek your aid."

(*This patient's address may be had on application.*)

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Institutions.

CHRISTIAN WORKERS are received at the HOUSE OF REST, Kilburn, and the Seaside Branch, Eastbourne. Also, Missionaries from abroad. All must be well accredited.—Miss MASON, 7 and 8, Cambridge-gardens, Kilburn-park, N.W.

GEORGE YARD RAGGED SCHOOLS, &c., High-street, Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from Follie a parcel of clothing and 1s.

The Infant Nursery opens daily at 7.30 a.m. The Day Schools commence in the morning at 9, Afternoon at 2. A Children's Service every Wednesday Evening at 6.30. Special Classes and Clubs for Little Girls every Thursday evening at 6. Sewing Classes for poor Women on Mondays and Wednesdays at 3 p.m. Sunday Schools, Morning, Afternoon, and Evening. Classes for Elder Girls and Young Women on Mondays and Thursdays at 8 p.m., Saturday Afternoon at 4, Sundays, 2 p.m. Recreation Evening, Wednesdays at 8.30. Mothers' Meetings on Tuesday at 3 and 6 p.m. Evangelistic Services every Sunday Evening in the Large Room, and in the kitchens of seven Lodging Houses. Other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 68, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

A STEAM LAUNCH for Malta Sailors' Mission.—It will be ready in a few weeks, only £100 more required to complete, send out, and start on its mission of mercy. Amount needed before March 31st. Will a friend of Malta send it, or any sum? to EDWARD W. MATTHEWS, Sailors' Institute, Shadwell, London, E.

MISS M. L. WHATELY'S MISSION IN CAIRO.—A Stall in behalf of the above, will be held at the United Bazaar, at the Royal Albert Hall, in April next, in connection with the Society for Promoting Female Welfare. Contributions of work, &c., will be thankfully received by Mrs. WHATELY, 21, Belmont-park, Lee, S.E.; not later than Wednesday, April 11th.

HOME FOR BLIND CHILDREN, College-avenue, Hackney, London, E.—Subscriptions are greatly needed to assist in maintaining the children, and to pay off the debt upon the building. Contributions gratefully received by Miss RYE, or Messrs. MORGAN & SCOTT.

WILL ANY CHRISTIAN give, or help to purchase, a Magic Lantern, to assist in carrying on children's services and temperance work? All communications to W. A. G. THICKNESSE, Bradninch, Devon.

WOULD ANY CHRISTIANS who may have the following articles, kindly give them to the Barnawe Mission? A harmonium, a washing machine, a mangle, and second-hand carpets, for the Industrial Home; they are greatly needed. Answers, H., care of Mrs. PENNEFATHER, 68, Mildmay-park, London, N.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money, clothing, and coal tickets will be thankfully acknowledged by the Committee.

SPIDDAL ORPHAN HOME (in connection with the Bird's Nest, Kingstown.—A friend hearing that there are no funds in hand for the support of the eighty children at present in our Home, has kindly offered £10, on condition that £300 is made up by the 1st April, to meet current expenses of the first quarter. Any special contributions towards the above will be thankfully received by Miss MARY S. DICKSON, or Miss M. E. FRANKS, Hon. Secretary, 21, Lower-Fitzwilliam-street.

GALES AND STORMS. — Crew after Crew of Shipwrecked Sufferers have urgently had to be provided for, besides Relief to Widows and Orphans, by the Shipwrecked Fishermen and Mariners' Royal Benevolent Society, on behalf of which National Institution Contributions are very earnestly appealed for.—Bankers, Williams, Deacon, and Co., Birchin-lane, E.C.; Secretary, W. R. BUCK, Esq., at the Society's Central Office, Hibernia-chambers, London-bridge, S.E.

NATIONAL TEMPERANCE LEAGUE.—A Special Public Meeting, to direct attention to the progress of Temperance in English Christian Churches of all denominations, will be held in the Metropolitan Tabernacle, on Tuesday, 20th February, at 7 p.m. Samuel Bowly, Esq., President of the League, will take the chair: and the meeting will be addressed by the Very Rev. R. Payne Smith, D.D., Dean of Canterbury; the Rev. Charles Garrett, President of the Wesleyan Conference; the Rev. J. A. Macfadyen, D.D., Chairman of the Congregational Union; and the Rev. J. P. Chown, President-Elect of the Baptist Union. Admission Free. Tickets for Reserved Seats—First Gallery, 1s., Central Area, 6d.—may be obtained at the offices of the League, 337, Strand.

SEASIDE CONVALESCENT HOME.—Warmly recommended to readers of *The Christian*. Protestant and Evangelical. Open all the year. Sunny situation. Food excellent. Funds needed.—For terms, &c., address, Rev. E. FORBES, Christ Church, Clevedon.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means. For particulars, apply to 45, Finsbury-square, E.C.

PASSOVER WINE.—A Lecture (supplementary to one delivered to the Church Homiletical Society, in the Chapter House of St. Paul's, on Nov. 1st, 1881), will be delivered in the rooms of the Medical Society of London, 11, Chandos-street, Cavendish-square, on Tuesday afternoon, Feb. 20th, by Norman Kerr, M.D., F.L.S., author of "Wines: Scriptural and Ecclesiastical." Chair to be taken at 3 o'clock, by B. W. RICHARDSON, M.D., F.R.S. Cards of admission to be had from Mr. H. K. Lewis, Publisher, 136, Gower-street, W.C.

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

HOME FOR DESTITUTE LITTLE GIRLS, The Dale, Upperton-road, Eastbourne, Sussex (late of Plaistow).—Contributions received by Messrs. MORGAN & SCOTT; or Miss LEE, at the above address.

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BACKWARD YOUTHS do best under private tuition. In schools these are usually left to inexperienced assistants. Mr. WILLIAM PENN devotes his PERSONAL ATTENTION to such pupils, of whom he receives four or five as Boarders. Candidates are prepared for all PUBLIC EXAMINATIONS. Drawing, painting, and shorthand are included in the terms. A carpenter's shop is fitted up on the premises, and pupils are taught carpentry and joinery. Entrance at any date.—52, Clapton-common, London, E.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss ARNOLD, 50, Victoria-road, Clapham-common, S.W.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors — their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — DELTA. Boddington's Library, Notting-hill-gate. W

HIGH-CLASS GIRLS' SCHOOL.—Principal, Miss BASTIN, Glebe-place, Stoke Newington. Efficient Masters and Governesses. Limited number of boarders. Watchful care and home comforts. Pupils prepared for Cambridge Local Examinations. Referees—Rev. GORDON CALTHROP, 3, Highbury Grange, N.; Rev. WILLIAM SPENSLEY, 20, Lordship-park, Stoke Newington, N.

SCHOLASTIC. — For disposal, a Ladies' old-established Day-school, on the South Coast. Principal retiring. No agents need apply. Give real name and address.—PRINCIPAL, care of Mr. Henbest, Bookseller, King's-road, Southsea.

AN EVANGELICAL CLERGYMAN and his Wife receive two or three little girls, to educate with their own daughters, aged 11 and 6. Terms moderate and inclusive.
Mrs. L. S. TUGWELL, The Grove, Tunbridge Wells.

A DAILY GOVERNESS wanted, in a Gentleman's family in the country, for three girls, the eldest 12 years old, to teach English, French, German, music, and drawing. Rooms provided in a house near. Salary, £60.
Mrs. GODDARD, Belsay, Newcastle-on-Tyne.

NURSERY GOVERNESS.—Wanted for Physician's family in Brighton, to take entire charge of three little girls under six. Gentlewoman preferred. Full particulars and photo.
Mrs. G., 8, Lansdowne-place, Brighton.

EDUCATION ON THE CONTINENT.—Can anyone recommend to the Advertiser an old-established Ladies' School in Germany or Switzerland, principally for elder girls, conducted by an earnest Christian Lady of Evangelical principles; one whose first thought for her pupils is to win them for Christ. The air must be bracing. High-class education (in the house), and all the home arrangements those of a Christian family, with individual training. Letter only.—C. H., 42, Camden-square, N.W.

WIESBADEN.—The Misses EIBACH receive a limited number of pupils German and French taught thoroughly, as well as all other branches of science. Healthy situation, English and most liberal diet. Christian influence. References: Rev. Alex. M'Laren, D.D., Manchester; Rev. Llewelyn Williams, English Chaplain, Wiesbaden.

VILLA ST. ROCH, Lausanne, Switzerland.—Ladies' Boarding School.—Special facilities for learning French and German. Fine healthy site. Large garden. Advantageous terms.—References and prospectuses of R. ALLSOP, Esq., 7, Drapers'-gardens, Throgmorton-street, London; or of PRINCIPAL. Escort in April.

A YOUNG LADY, who has been Governess in a family the last three years, is taking her pupil to Germany in June, and can take charge of two other young Ladies. She can well recommend the School she is entering.
L., care of Mr. Swan, Long-row, Nottingham.

A SURGEON'S DAUGHTER (22) seeks re-engagement as Governess in a Christian family. English, music, French, and drawing. Experienced. Good references. Accustomed to and fond of children.
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A GRADUATE OF OXFORD desires post of Tutor in England or elsewhere. Usual subjects, with superior German and French (acquired abroad). Several years' experience in teaching. Good testimonials.
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GOVERNESS (Protestant), North German, experienced, good French, English, and drawing, desires re-engagement in Great Britain or Continent. Highest references.—L. D., care of Messrs. Taylor, Publishers, 31, Castle-street, Edinburgh.

NURSERY GOVERNESS.—A Young Lady, who has lately left a first-class School, and can be highly recommended by the Lady Principal, wishes to meet with a situation in a Christian family.—Miss C. S. S., 31, Denbigh-street, Belgrave-road, S.W.

Appointments, Situations, &c., Wanted.

A RETIRED OFFICER of Evangelical principles, who has had six years' experience in civil employment, wants an appointment as Secretary in a school or public association. The highest references will be given, and full particulars supplied.
Colonel C. M. WHITE, Aylestone-hill, Hereford.

SHORTHAND SECRETARY, 32, good address and experience, wants engagement in Christian work. Christian and total abstainer. Good references. Salary £130.—G., Advertising Offices, 150, Queen Victoria-st., E.C.

MR. J. BROWN, for some years Reader of St. Paul's Home Mission, Upper Holloway, N., is now open for engagements in Revival, Mission, or Gospel Church Army work.
102, Alexander-road, Upper Holloway, N.

MESSENGER, or to look after offices, or any place of trust.—Mr. Hawking, of Blandford Mission Hall, would gladly recommend a Christian man. Married. Age, 31. Good references.—J. E. MORRIS, 3, Prince's-terrace, North End-road, Fulham.

ANY POSITION OF TRUST.—A Lady (35) requires re-engagement. Domesticated and valuable with young children, in teaching and management. Three years' reference. Salary about £30.
S. S., 2, Brandenburgh-road, Chiswick, W.

THE MANAGEMENT of some Christian Institution wanted, by Husband and Wife (without children). Both are business-like, educated, and musical, desiring to be engaged in Christian work.—H., 8, Lind-terrace, Ryde, I.W.

TO CHRISTIANS interested in Evangelical Religion in Bohemia.—Will any lady willing to receive into her family, or otherwise assist to earn a livelihood, a Bohemian schoolmaster's daughter, aged 16, communicate with E. A. H., 30, Henrietta-street, Brunswick-square, W.C.

NO SALARY.—A middle-aged Lady, a Clergyman's daughter, well educated and of considerable experience, desires an engagement as Housekeeper, or other position of trust. Good references.
H. W., Hope Cottage, Rochampton, Surrey.

COMPANION to an invalid or elderly Lady.—A Christian Lady, good linguist, musical, and accustomed to Christian work, desires situation as above. She is willing to undertake housekeeping, to superintend the education of children, or assist in the further education of young ladies who have recently left school. Excellent references.
B. B., Mrs. Potts, Hoole Hall, Chester.

A WIDOW wishes to find a comfortable Christian home (Dissenters preferred) for her daughter (15½), where she could be useful. Very active and willing. Tall and genteel. Total abstainer. Highest references. London preferred.
FLORENCE, 143, Hornsey-road, Holloway, London.

A DEACONESS of the Church of England, Evangelical principles, hospital training, desires a re-engagement. Country parish preferred.—Apply to Head Deaconess, Church Deaconess Home, Maidstone.

ATTENDANT upon an invalid gentleman, or helper to a butler.—A well-educated man, aged 54, very active and sober, would be glad to find such work, being in a state of great poverty through no fault of his own.
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A LADY, breaking up her establishment, can highly recommend her three servants:—COOK (good plain), excellent at dairy and baking, nearly 3 years' character. MAID or NEEDLEWOMAN to young people out of nursery, school not objected; or wait on elderly Lady. Age 20. NURSERY-MAID in a gentleman's family under an experienced nurse. Nearly 17. All disengaged 25th March.
L., St. Swithin's, Cribb's Causeway, near Bristol.

AS COMPANION.—A Lady wishes engagement to an elderly or invalid Lady. Would assist in housekeeping. Church of England, Evangelical. Good references.—M. C., Mr. Morris, Bookseller, Camberwell-green, S.E.

LADY HOUSEKEEPER, or Matron.—Re engagement required by a widow Lady, who has had large experience both in public and private Institutions. Experienced in sickness. Excellent references.
M. F., 29, Temple-street, Brighton.

A LADY would be thankful to hear of a situation in a farm-house, for a rough, strong girl of 15, who, with patience and kindness, she believes might become a good servant. Small wages would suffice.
Miss S. J. WALLIS, Eastlands, Basingstoke.

SITUATION WANTED for an active, handy Christian girl, age 16, who has not been from home before. Might be suitable for helping in a little business, or as mother's help, or any employment not sedentary. Her parents are chiefly desirous that she should be with earnest Christian people.—For any particulars, apply to Miss WALLIS, Eastlands, Basingstoke.

AS MAID, or **YOUNG LADIES' MAID.**—Wanted a re-engagement. Good dressmaker and hair-dresser. Good references. Age 32.—K., care of Miss Stroud, Deaconess House, Mildmay-park, London, N.

BIBLE-WOMAN.—A middle-aged person seeks an engagement as above, or in some sphere of Christian usefulness, or situation of trust. London preferred.
D., Miss Atkinson, 15, Spring-st., Paddington.

A LADY, interested in a motherless girl of 14, is anxious to find a situation for her in the country. Wages not an object, but a comfortable home and good domestic training desired.
Miss J. GLOVER, Merton Lodge, Highgate.

MOTHER'S HELP.—A Young Lady, of cheerful disposition, fond of children, and who understands household duties, would be glad to meet with a situation in a Christian family.—Miss H. M. S., 31, Denbigh-street, Belgrave-road, S.W.

Appointments, Situations, &c., Vacant.

LITERARY. — Wanted, an experienced Christian, of pronounced Evangelical convictions and Evangelistic sympathies; a lover of the Bible; well taught in doctrine; of good education; with a portion or the whole of his time at command.—R. S. R., care of Messrs. Unwin Brothers, Gresham Press, 71A, Ludgate-hill, E.C.

PARTNERSHIP.—Wanted, an active Christian man, with £750 capital, as Partner in a Wholesale and Retail Cream and Milk business. To occupy a seven-roomed private house and business premises
G. D., care of May's, 159, Piccadilly.

YOUTH wanted, with two years' experience in Invoice writing; quick at figures.
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SHOEMAKER.—Wanted, an active, intelligent young man, whose character will bear the strictest investigation, a thoroughly good workman, well up in sewed and riveted work, to teach the trade to the inmates of a Reformatory School. Preference will be given to an abstainer, and who has had experience with boys. A knowledge of music an advantage.—Apply, stating age, previous experience, and wages required, to JOHN MCGILCHRIST, Stoke Farm Reformatory, Bromsgrove.

A CHRISTIAN LADY wanted, not under 20, to assist in the school-room and general work of a small Orphanage for the middle-classes. Music and French required. Remuneration offered, board, laundress, and medical attendance, with a small allowance for clothing, and lessons, if required.—Miss MARGARET GREEN, Orphans' Home, Sibton, Yoxford, Suffolk.

A MATRON wanted, for an Institute in Dublin for Fallen Women.—A Christian Lady would find here a large field of usefulness. Must have some experience in the work, also good business capacity. Salary, at first, £40 per annum, with board and residence.—Address, with copies of Testimonials, Rev. J. S. FLETCHER, 30, Great Charles-street, Dublin.

SUPERINTENDENT REQUIRED.—One accustomed to Christian work among young women, and able to efficiently undertake the household duties of a large Home. Age not over 30. Total abstainer. No testimonials or recommendations to be forwarded. Address by letter only to JOHN SHRIMPTON, Esq., 38, Lincoln's-Inn-fields, London, W.C.

CAMBRIAN INSTITUTION FOR THE DEAF AND DUMB, SWANSEA.—ASSISTANT MATRON and TEACHER wanted. Age 25 to 35. Qualifications: high Christian character, sound English education, experience in domestic management and teaching. Special experience with the Deaf and Dumb not indispensable. Salary £30 per annum, with board, &c. Particulars from Principal. Applications, with copies of testimonials and certificates, all in own hand-writing, to the Hon. Secretary, Mr. JOSEPH HALL, Grosvenor House, Swansea.

MISSION WOMAN.—Wanted, a good Christian woman for parochial work. Church of England. £25 per annum and room.—THE VICAR, 119, St. Georges'-road, Southwark, S.E.

MOTHER'S HELP.—Wanted, a well-educated Christian young Lady, domesticated, good needlewoman, and who can teach music. Church of England.
THE VICARAGE, 110, St. George's-road, Southwark.

MISSION NURSE wanted for visiting in poor district. Decided Christian. Must have had practical experience in Hospital or similar work.—DR. SAUNDERS, London Medical Mission, 47, Endell-street, St. Giles.

DRAPERY TRADE.—Wanted at once, a young Lady to take charge of Fancy Department, and one for Ribbon and Trimming Department.—Apply, stating salary required, and send carte, to S. NEALE & SONS, Hertford, Herts.

A HEAD NURSE, or Nursery Governess, wanted in a Clergyman's family. Four children, eldest nearly six. Churchwoman. Good needlewoman. Lady's recommendation valued.
MRS. ALDOUS, Stoke Fleming, Dartmouth, Devon.

LADIES' MAID, HOUSEKEEPERS.—A Lady of good family, in delicate health, seeks a superior Christian person to attend upon her, assist her in general superintendence, walk with a little child. Strong health. Member of Church of England. Not under 35. Good plain dressmaking, millinery, and needlework. Man and wife kept. Remuneration, including allowance for beer, tea, sugar, laundress, £30. Present invaluable attendant leaving through consumption.—M. L., Rice's Library, King's-road, Chelsea.

A BIBLE-WOMAN NURSE wanted (must have had Hospital training) to work under a clergyman.—Mrs. THORNTON, St. Barnabas Vicarage, Addison-road, Kensington, W.

A HOUSEMAID wanted, at Tunbridge Wells, to do the lighter part of housework, wait on a lady and gentleman, and a good needlewoman.—Apply by letter to the care of Miss GRAY, 10, Bedford-place, Brighton.

A WORKING LAUNDRY MATRON wanted; able to wash, iron, and get up fine things. Well able to teach girls. A Christian much valued.—Miss BECKINGSALE, St. Ann's-street, Salisbury.

AS PLAIN COOK.—Can any Lady recommend a steady, faithful woman? Wages £18; or £20 if found suitable after a year. Everything found but beer. Early rising.
Mrs. NEWCOMB, 102, The Common, Clapton, E.

COOK-HOUSEKEEPER.—Wanted in a small family of three persons, a thoroughly good and truly Christian Cook-Housekeeper. She must understand her duties in every particular, be a first-rate cook, understand a dairy, and be able to take the partial management of a household of ten servants.—Apply by letter to S. G., Belvedere, Wimbledon.

COOK (good Plain) wanted in a Christian family, age about 27.—Total abstainer preferred. Two other servants kept. A thorough general servant would do. Wages about £17 and all found. Letter only,
T. P. P., 59, Mark-lane, E.C.

A GOOD PLAIN COOK required in a quiet Christian family. Wages £20. Between 30 and 40. Very steady and active. Abstainer.
C. STUART, Stokeleigh, Torquay.

AS HOUSE AND PARLOURMAID.—Wanted, a Christian young woman; one who thoroughly understands her duties, and a good needlewoman. Under-housemaid kept.
Mrs. WILKINS, Westfield, Alstone, Cheltenham.

A GOOD LAUNDRESS wanted in a House for fifteen young women; also, **MATRON'S ASSISTANT.** Must be total abstainers.—Mrs. WILKINS, Headingley, Leeds.

HOUSEMAID wanted.—She must be a good needlewoman and thoroughly understand her duties. One who is a Christian and abstainer desired.
Mrs. BRODIE, 3, Devonshire-place, Eastbourne.

CAN ANY LADY or Clergyman recommend a trustworthy, competent General Servant? A small Christian family; another servant kept. Must be abstainer, and early riser.
N., 9, Maxilla-gardens, Notting-hill.

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PERCY'S HOTEL,
40, Bedford Place, Bloomsbury Sq., London, W.C. This First-class Private Hotel is close to the New Law Courts and the British Museum. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes:—"*Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. ALGERNON DOBBIE, Oldham; Rev. J. GARWOOD, M.A., London City Mission; Dr. YOUNG, Florence.
Tariff on application to Miss PERCY.

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Patronised by numerous readers of *The Christian*. *Plain Breakfast or Tea*, 1s. 3d. *Beds*, 1s. 6d. to 2s. 6d. Tariff on application to FREDERIC SMITH.

LONDON.—MRS. GREATLEY'S Christian Boarding-House is highly recommended for comfort, economy, and being convenient to all parts. References kindly permitted to the Rev. Dr. THAIN DAVIDSON. Terms from 2s. 6d., bed and breakfast.
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BLACKHEATH.—A Lady residing in one of the best positions at Blackheath, is anxious to meet with two or more Christian Ladies, willing to board with her. References exchanged.
E. B., 13, Kidbrook-park-road, Blackheath, S.E.

LARGE, NEWLY DECORATED DRAWING-ROOM, combining sitting and bedroom, or bedroom, with or without partial board; suitable for a Lady or City Gentleman. Christian people. No children. Near church, station, and cars.—A., 77, Mildmay-grove N.

A COMFORTABLE HOME offered for a time to a young person, in return for slight domestic help. Cheerful companionship and assistance in needlework principally required.—H., 162, Queen's-road, Dalston.

A DOCTOR IN PRACTICE, Crystal Palace district, is open to give board, residence, and medical attention to one or two Invalids, or persons needing attention; to such, a bright, cheerful Christian home is offered. Terms reasonable. Highest references.—DOCTOR, Mrs Gearing, Lordship-terrace, Lordship-lane, S.E.

A CHRISTIAN MEDICAL MAN, a total abstainer, wishes to receive one or two young gentlemen as boarders. Terms moderate. Medical students could see practice and be assisted in their studies. Near railway-station. By train 10 minutes to London-bridge.—Apply at 1, Burnaston-terrace, Grove-vale, East Dulwich S.E.

THE CONVALESCENT HOME, Copped-hall-green, Waltham Abbey, is now open, and receives respectable poor Women on payment of 7s. per week. Lady Superintendent, Countess of Gainsborough.—Apply to Miss HIBBITT.

A LADY offers Board and Residence (entire or partial) to two or three Gentlemen or Ladies. Genial home; piano. Comfort studied. Terms from 21s.
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A LADY offers a comfortable Home to a Lady willing to pay ten shillings weekly, and help by taking charge of two little children.—HELP, Tappers, 40, Westbourne-grove.

BOARD AND RESIDENCE, 9, Westbourne-square, Upper Westbourne-terrace, W.—Very comfortable home, for visitors to London, or for a permanence. A large and small room now vacant.—Address B.

A MOST COMFORTABLE HOME offered to one or two Ladies, in a private family. Healthy, pleasant locality. Late dinner. Terms 25s. weekly.—SCHNELL, Nunn's Library, 36, Ladbroke-grove-road, W.

TO CHRISTIAN WORKERS wishing to carry on an Unsectarian Mission in their own home.—A very desirable, Country Residence is offered for sale, with handsome Mission Room and good congregation, about 20 miles South of London.
Messrs. DOWSETT & WOODS, 70, Lincoln's-inn-fields.

A HOMŒOPATHIC PRACTITIONER in Midland counties is open to receive into his family an Invalid Lady or Gentleman. All kind consideration given.
BETA, 74, New Bond-street, London.

BOURNEMOUTH, Marlborough.—First-class private Boarding House. Facing the sea, south aspect, close to pier, baths, library; liberal table, every comfort. Terms on application to Mr. and Mrs. Alfred Roberts.

BOARD AND RESIDENCE at **BRIGHTON.**—Central position, near to the Pavilion, Aquarium, and Piers. Sea view. Liberal table. Every home comfort.—Terms on application to Mr. and Mrs. BOX, 58, Old Steine.

BOURNEMOUTH, Clairville.—Superior Boarding House, conducted by Mr. and Mrs. Jackson. Visitors will meet with an excellent family home. Charming sea views. Near church and sea. Most liberal table.

MOST COMFORTABLE HOME offered to a Gentleman in small private family; healthy, pleasant locality, convenient to City. Terms moderate.
C., 5, Hedgerley-park-terrace, Gunnersbury.

HASTINGS, Castle House.—Select boarding establishment. Land and sea views. Sheltered situation. Three minutes from sea. Home comforts. Terms moderate.
Apply to the Misses BIRD and PINDER.

HYDROPATHY.—Dr. OWEN'S establishment, "The Arboretum," Leamington. The mansion is built on gravel, and heated throughout by warm air, which makes it a perfect winter residence for visitors and patients. Electric and all other baths.

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[*Carried to page* 23]

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By Mr. D. L. MOODY,

At Noon Meeting, Edinburgh, Thursday, Feb. 8.

IN 1 Cor. i. 27, 28, we read of five things that God hath chosen:—

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."

I believe there are a great many Christian people all over Christendom who are crying out for work; they say they want to be used of God. I do not think I have ever seen such blessed times as during the past six months. Everywhere I have found that there is a longing to engage in Christian work. Yet there are few people who seem really willing to launch out into the deep; they think they have not got the requisite ability. Now I am quite sure we are looking at this matter in a wrong light. We forget that God uses the weak, the foolish, the base, and the despised things. I had a little tract given to me a few months ago that made a deep impression on me. It was entitled,

"WHAT IS THAT IN THINE HAND?"

These words were spoken by God to Moses when He called him to go down and bring the children of Israel out of Egypt. Moses was trying to excuse himself—pleading that he was so weak, and all that; he wanted God to send some one else. "What is that in thine hand?" said God. It was only a stick—he could probably have gone among the bramble bushes and cut a hundred sticks better than it. Little did he know what God was going to do with that rod—that He meant by means of it to deliver his people from their cruel bondage. If one of our modern infidels had met Moses and asked what he was going to do with that rod, and had received the reply that he was going to rescue three million slaves from the bonds of the greatest living monarch, the sceptic would have thought Moses had gone clean mad. Yet how famous that rod became! Through it Moses turned the river into blood. He had but to stretch it out, and the plagues came upon the land of Egypt. See how he used that rod in the desert; he struck the rock with it, and the water came gushing out.

GOD LINKED HIS MIGHTY POWER

with that feeble instrument, and what wonderful results followed. If God could use that rod, cannot He use you and me? You say you have not got talents; use what you have.

I could run along the pages of Scripture and show you many other examples of the way in which God used things that were weak and contemptible in the sight of the world—the blowing of the rams' horns at Jericho, Gideon's little band with their empty pitchers, Samson with the jaw-bone of an ass, Shamgar with the ox-goad.

But some of you say Edinburgh is such a *peculiar* place; everything must be done "decently and in order." As some one has said of your city: "There is such dignity and death about it." Never mind the dignity, if you can only get one poor soul drawn out of the darkness of eternal death. I would rather hear, at the last, the "Well done!" of my Master than have all the honours the world can bestow. I verily believe we are not going to see a great work of revival in this land until the Church of God wakes up, and each individual member of it improves the talent God has given him. Moses was nothing; Joshua or Gideon was nothing. God did the work; they were but the instruments. People say they have no strength, but the trouble is that they have too much. It is when we become as nothing, and are emptied of our own strength, that God can take us up and make use of us. He will do the work, and He shall have the glory.

I was much cheered in Birmingham by a circumstance I heard of when I returned after an absence of eight years. I was told of a lady who had gone to one of the meetings eight years ago, and heard the speake remark that he "pitied any man or woman who had themselves been in the kingdom of God for any length of time, and never had the luxury of leading a soul to Christ." Then she heard Mr. Sankey sing "Nothing but leaves." She knew that she had never had the luxury of leading a soul to Christ; her profession, up to that time, had borne no fruit. But she set to work, and the first thing she did was to speak to a poor fallen sister in the street. She got so interested in that one woman, that she gave up all her spare time to this class; now she has the names of between 200 and 300 who have been

RESCUED FROM A LIFE OF SHAME,

and have been helped back to live pure and useful lives. I think she is about the happiest woman I met in Birmingham.

She thought she had no special ability, but she did what she could, and God has blessed her in the work. It seems to me as if she were one of the most useful women there is in that town to-day. Everyone speaks in the highest terms of her and her work. It is a quiet work, but my experience leads me to think that the people who make the most noise accomplish the least after all. A little brook runs near the house where I was born. When there comes a flood of rain, you can hear the brook rushing and roaring if you are nearly a mile off. But after a few days of sunshine, there is scarcely anything left in it. There is a great river that flows by, and I never heard it in my life. Towns have been built upon its banks and everything prospers where it flows. So this woman has not blown any trumpet, but she is doing a most blessed work.

There was another case of a man in Birmingham who thought he had not much ability, but he went to work and got labouring men out at half-past seven in the morning that he might teach them. Every morning now in the winter, long before daylight,

EIGHT THOUSAND WORKING MEN

come to the different classes that are being taught; every Sunday 8000 men in Birmingham are there studying the word of God. That man has set a stream of influence in motion that will flow on long after he is gone. Let us be willing to do some little thing. Many Christians are so anxious in these days to get a great name, to have themselves heralded through the Press. We must be willing to do our work in a quiet way, to do it as unto the Lord, and not be looking for any reward from the world. I believe a man who is looking for his reward down here is not qualified for God's service. "The crowning day *is coming by and by*." If we live for Christ we may not have the applause or the esteem of the world; but if we are his true disciples we shall be willing to do anything He appoints.

It is astonishing what one person can do when he is ready to use whatever talents he may possess. A lady in Dublin got stirred up during the meetings there eight years ago. She began to take an interest in the prisoners and went to meet them at the prison gates as they came out. It was called the Prison Gate Mission, and now there are hundreds of men and women who have been rescued through its efforts. This lady gave her life to the work of

SAVING THESE CRIMINAL OUTCASTS.

And God has richly blessed her efforts. It might have appeared a very small thing at the beginning, but it has now become a great and glorious enterprise. Things sometimes look small and insignificant to us at first, but if God is in any work, it is not small. The widow's two mites no doubt looked very contemptible in the sight of the rich Jews in Jerusalem. If there had been a reporter on the daily Press hunting about for City items, he would have taken no notice of it. If the Honourable Jacob So-and-So, or some other Hebrew Noble, had given £1000 to the Temple service, or to build a new Synagogue, it would have been blazoned abroad. But we must bear in mind that the Lord looks on things very differently. He saw what was in the heart of that poor widow, and the story of her gift has been told out, clear down the ages, ever since.

People often have false ideas of what the widow's gift was. I once asked a wealthy man in America for a contribution to a charitable object. He said he would give his "widow's mite."

"THEN I WILL TAKE ALL YOU HAVE GOT!"

That was what she gave—she cast her all into the treasury of the Lord.

Mary did not know that she was doing any great thing when she brought out that alabaster box of ointment. But the fragrance of it has come down through all the centuries, and it pervades the Church of Christ to-day. What a blessing it has been to the Church. I do not know that she was a beautiful woman, or a strong-minded woman. I do not suppose she could go on the platform and make a speech; *but she could love.* You do not find anything particular said about the talents of those friends of Jesus at Bethany, but they loved Jesus, and He loved Martha, and Mary, and Lazarus. I believe a good deal of our work will go for nothing, because we do it in a professional spirit, and not from a true motive. God will just spurn the whole thing. We need to have our service for the Master raised to a higher plane, and to work for Him because we love Him. People are all the time talking about their *duty;* I am tired and sick of hearing the word. The love of Christ to us, and our love to Him, ought to be our constraining motive power. It is our *privilege* to be used by God, and if we are not being used by Him it is because we are not ready or willing to be used. If we have not got a constraining love for the Master for souls, let us pray God to fill us with it. Then it will not be hard to go out and work for Him.

CONSECRATION AND CONCENTRATION

are what we need most in Christian work in these days. Let each Christian take up some one department of work, and throw his whole life into it. This is an age of intense concentration in the affairs of the world. You will find that mostly all our great physicians are devoting themselves to the study of one particular branch of disease. So with our leading

ən of science; they cannot go the whole
and of knowledge. As Christians let us
ke hold of one special kind of work, and
ish the battle to the gate; then God will
ve us the victory.

There is not a child of God here, however
eble, whom God will not use, if he or she
willing to be used. It is not intellectual
social power that is going to reach this
erishing world; it is the power of God. I
ould rather have one drop of God's power
an all the wealth and intellect of the world.
believe Pentecost was only "a speci-
en day." I have no sympathy with the
ea that it was a great miracle, wrought once
r all, and never to be repeated. The God
Pentecost still lives; we can have Pente-
stal blessings still, if we look for them.

In the last six months I have seen greater
sults than in any similar period of my
fe. I have never seen people so anxious to
ress into the kingdom of God. It seems to
ne that

THE FIELDS ARE WHITE TO THE HARVEST.

Now is the time for the Church of God to
hrust in the sickle and reap. I believe if
ny four or five consecrated Christian people
vere to get a room, and commence to bring in
he people, a great revival would soon break
out. We speak and pray about "the set
time to favour Zion," but the set time is
when we are ready to go to work. God is
always ready.

What we need is to lay aside all our for-
malism and lukewarmness; to be about our
Master's business, and let our light shine.
"He that winneth souls is wise." "They
that are wise shall shine as the brightness of
the firmament, and they that turn many to
righteouness as the stars for ever and ever."
If we are workers for God here we shall shine
by and by; but do not let us be ambitious
to shine here. When John the Baptist was
asked who he was, he just said, "I am Mr.
Nobody." He was but "the voice of one crying
in the wilderness." As Dr. Andrew Bonar
has said, he was a voice—something to be
heard, not seen. Yet he was a mighty in-
strument in the hand of God; the land shook
and reeled under his preaching, because God
spake through him. "One shall chase a
thousand and two shall put ten thousand to
flight." There are hundreds of men and
women in this company who could do a
mighty work for God in this city if they are
only willing to be used by Him.

TEMPORAL AND SPIRITUAL GIFTS.

THE USE OF TEMPORAL GIFTS.

"Using the world as not abusing it."—1 Cor. vii. 31.

Wish for....	them	cautiously.
Ask		submissively.
Want		contentedly.
Obtain		honestly.
Accept		humbly.
Manage		prudently.
Employ		lawfully.
Impart		liberally.
Esteem		moderately.
Increase		virtuously.
Use		subserviently.
Forego		easily.
Resign.....		willingly.

OF SPIRITUAL GIFTS.

"Set your affections on things above."—Col. iii. 2.

Prize	them	inestimably.
Covet.....		earnestly.
Seek for....		diligently.
Ponder		frequently.
Wait for ..		patiently.
Expect		hopefully.
Receive		joyfully.
Enjoy.....		thankfully.
Improve....		carefully.
Retain		watchfully.
Plead for ..		manfully.
Hold		dependently.
Grasp		eternally.

THE CHURCHES IN RELATION TO EVANGELISTIC WORK.

PRIZE ARTICLES

By Rev. EDWD. SMITH, Fairfield, Manchester.

CHAP. VIII.—(*Concluded.*)

IT is celestially politic to take advantage of a call upon the sick, or a visit in the day of bereavement, for the purpose of giving to the hale and Christless a solemn reminder of eternity. We lose much because we do not let our varied methods work into each other's hands, and because we do not allow one opportunity to give birth to others of a different kind. That church is most to be envied which cunningly weaves into each other the various branches of its Evangelism.

COTTAGE MEETINGS.

Cottage services afford another illustration of this. If discreetly ordered they will commence at the fall of the leaf. A small committee of trusty men should supply the motive power. No need for ostentation, for the blast of trumpets and the piling up of names of prayer-leaders. Else they may, like other new brooms, sweep clean at first, and then fall into disorder and neglect. They should be accompanied by open-air singing and door-to-door applications. If *only* the pious are there, their end is not fully answered. If the unrighteous are to be got in, the utmost care should be taken to obtain houses whose inhabitants are in good repute with their neighbours. Many cottage meetings are spoiled because this is forgotten. But, withal, they should be considered as the vestibule to the more important services of the preaching room or the Church. If not, it may be found before the winter is over that the gains are of the most nebulous and vanishing kind. For lack of this combination between the cottage and the assembly-house, much that promised well has appeared to dwindle into nothingness.

PERSONAL TESTIMONY.—TO BE WISELY USED.

Testimony also is important. By it, as given from the lips of the poor and simple-hearted, as well as from those of the erudite and well-to-do, many are convinced, upon whose minds preaching would bring little weight. The most complete collapse I ever saw of an infidel meeting succeeded my own plain narrative of what I owed to Christ. I declined to argue, but just asked, "What have you which could change such an one as I used to be into what I now am? This very Christianity, on which you have been trying to pour contempt, has wrought all this for me and in me." That reasoning from experience was felt to be unanswerable, and the forces of the enemy were scattered. Testimony is scriptural. The Acts of the Apostles is full of it. It has been highly honoured of God. Room ought to be found for it in all Church-life, and in all outside labour. Nothing can take its place. Introduced into a sermon, it wonderfully freshens up both preacher and congregation. There is in all this a peril of pharisaism, and another of sameness of speech; but these by watchfulness may be escaped.

But it is not to be made always and everywhere, and to everybody, paramount. The humble in life, the newly-restored, the tenderly solicitous but scantily endowed, must have a place assigned them, but must act in combination with other means. Exposition, preaching proper, the consecrated treasures of secular lore, must be made to the audiences of to-day what they were made to those who listened to the Apostle of the Gentiles. Testimony, in *unison* with other ordained means, will eventuate in great triumphs. But if they be separated, each will fail in gaining its proper acquisitions.

And in this great business of combination it is most desirable that the pulpit should be rightly occupied. A minister who presents cold abstractions, or a number of pretty symphonies of thought, and *nothing else*, will mar more than he makes. A lay-preacher who takes to a Mission-room a fifty-minutes' discourse composed in his youth, and smelling of the drawer, had better have stayed at home. By dint of perseverance, a Christ-like enthusiast has got a quantity of strangers into the service. They are compelled to watch mental gymnastics, or to listen to lengthy disquisitions delivered in an unimpressive manner. How wretched feels that Christian worker amid surroundings such as these! Preachers who go straight to the point, use the language of everyday life, acquaint themselves with the real needs of their hearers; these are the men who best combine with the agencies for reclaiming the lost.

PURE LITERATURE.

Sometimes, merely from omission to spend effort in a specified direction, expenditure in other channels is rendered all but abortive. As an instance of this, may be cited the Churches' neglect to spread good literature among the people. In all my journeyings I have only met with *one* society for the sale from house to house of pure literature, and that was in a small village, and was worked undenominationally. Every Church of any size ought either to form such a society, or to give its quota of workers to a central and comprehensive one.

What is most needed now is the employment of the rank and file of our membership; and here is something most suitable for them. Those who can do scarcely anything else can help in shutting out the bad publications by means of the good. Many who read the evil and senseless stuff now poured out in tons by the printing press, would quite as soon con good books and periodicals, if sufficiently diluted and variegated. Many, who are slaves of impure productions, might, if canvassed and solicited, have yielded long ago to the fascination of healthy and interesting reading.

For lack of such an agency as this, many of the effects of our Home Mission operations and Sunday-school labours are but short-lived. Pernicious prints, to an almost unlimited extent, are being circulated. Only those who have gone among the homes of the labouring classes and have made friends with the newsvendors; only those who have had quick observation and have got important "by-the-way" questions answered, have any idea as to the harm that is being done, and the manner in which the toils of the saints are rendered nugatory by this many-fingered evil. It works quietly, and so is little noticed. It gives an unhealthy stimulus to many young minds, and so leads to drinking and to theatre-going. Surely this little-employed agency for the scattering of pure-toned literature would combine most harmoniously with all other agencies of good.

PARTNERSHIP NOT COMPETITION.

Each worker, then, is to acknowledge the value of the work done by the rest. No man ought to seek to monopolise the monetary or spiritual resources of a Church in pursuance of his own specialty of labour. There should be a sharing out of these resources, and then a combining of those methods of soul-winning in which they flow. We cannot afford to lose the fruition of so much skill and expense just for lack of combination.

And now, what about the united efforts of the Evangelical bodies? Judged broadly, these have had only a modified success. No doubt they have shown the *real* unity and sympathy prevalent among Churches and ministers. But as far as it concerns positive additions, and the attraction of large crowds of non-attendants, there has been little to encourage. The meetings held by Messrs. Moody and Sankey stand almost alone in their efficiency.

There are reasons for this disappointing result. The preachers of the denominations concerned, and who have acted as conductors, have been a little afraid of each other's members, and have been afflicted with a feeling of strangeness. They had fears of exciting the prejudices of some whose manner of worship differs from their own. And in many cases the Christians themselves have not felt at home. There has therefore been a dearth of pungency and power. Too often the whole affair has got to look like a Turkish plum-pudding.

But what of that? The motive was right, and Divine guidance must be given to sincerity. Experiments nearly always break down at first. A repetition oft renewed will surely bring pastors and people nearer to each other. The general public will be influenced and overawed. *Partnership, not competition*, will be the rallying cry. Instead of a rivalry as to who shall spend the most in decorating the walls with many-coloured placards, there shall be the "provoking of one another to love and good works." There will be an interchange of pulpits as far as is practicable. Names and sects and parties will be pushed on one side. Instead of each being weakened by the weakness of the rest, each will be strengthened by the strength of the others. An example of successful united services as they have already been held in London will be imitated in the provinces. At any rate, as in R——, there may be a united prayer-meeting at an early hour on the Sabbath, and which shall rotate among the different sanctuaries.

What a boon all this would be, especially in country places! What gaps in social life would disappear! How much religious people would rejoice in the lately-discovered excellences of their fellow-believers! If this combination between Churches be once assured, the words, "For Christ and for souls," will have a new meaning. This will then prove to be the Heroic Age for Home Missions, and posterity shall possess itself of incentives flowing from the present deeds and harmonies of the righteous. More than ever, in days as yet unborn, shall unity be regarded as "the precious ointment on the head," which same ointment "runs down to the skirts of the garments" of our great High Priest.

"WHOSE I AM, AND WHOM I SERVE."

OH, lightest yoke, and truest liberty,
Oh, blessed service, full of joy and peace!
Oh, chains of love, how sweet they are to me!
And never, never will I claim release.

For recompense I want his welcome home,
His word of praise, his smile of tenderest love;
And then to hear Him say, "Come, loved one, come,"
And serve me ever in my heaven above.

B. H.

UNITED METHODIST FREE CHURCHES.—A twelve days' Gospel Mission has been conducted in the Central Chapel, Great Eastern-street and Willow-street, by S. Whitehouse, of Ablecote, Staffordshire, with very blessed results; some very remarkable conversions have occurred.

For the Young.

A YOUNG DISCIPLE.

DEAR SIR,—I want to tell you about some Sunday afternoon meetings for working men which were held in the Circus here. They were commenced in 1880, and are only carried on in the winter. Papa is the chairman the whole of this season. They have a band which plays the hymns, and ladies generally sing solos. The reason why I take interest in these services is, because some day I hope to be a foreign missionary. We have a missionary-box, and we had a bazaar to help it. We (my sister and I) got 10s. in that way. All last year we got £1 2s. 0½d., and this year hope to get more. I saw a request in THE CHRISTIAN for children to write letters, so I thought I would try.—Yours affectionately,

Sheffield, Feb. 2. HARRY (10½).

FINE FEATHERS.*

Some little birds are mentioned in the Bible no less than forty times—plain little birds without any gaudy colours, and not very wonderful singers—and even Jesus spoke about them, and in speaking of them left words of comfort and encouragement for you and for me to-day, and for all the people who shall come after us down to the end of the world. Well, if I had my choice, I would rather have been one of those tiny birds looked at by Jesus and spoken of by Jesus, than one of those birds which Solomon used to admire, but which, though they were larger and had richly-coloured plumage, are named only three times in God's Word. If Jesus were upon earth again to-day and looked at a sparrow, and Solomon were here and looked at a peacock, which bird would you rather be?

I don't think we need go very deeply into our Bibles to find that it is possible to be very lowly and very useful, and to be very proud and of not much use to anybody.

Do you remember a reference that our Lord made to King Solomon? Pointing to the lilies growing in the field, he said that the great king "in all his glory" was not arrayed like one of the little flowers; and yet I am sure Solomon had plenty of gold and precious stones glittering about him when he put on his royal robes. If you will turn to 1 Kings x., you will see that what with ivory thrones covered with gold, and gold cups, and gold shields, and ornaments and spices, Solomon had everything very costly about him, and I dare say he was very proud of it all, and forgot who gave it to him; for a little further on we read that "his heart was not perfect with the Lord his God as was the heart of David his father," and that he "did evil in the sight of the Lord."

And in the midst of all this the peacocks we are told of in the twenty-second verse strutted in their pride, and did not do any good to anybody; and very likely, even then, as we do now, people said, "as proud as a peacock."

Now let us take this lesson from them, that it is possible to think a great deal of ourselves and to be of very little use after all.

The sparrow, in his serviceable brown coat, was up with the day-break, picking a bit here and a bit there, working away and saying very little about it beyond a little chirp of thankfulness every now and then, earning his breakfast by doing what God had sent him to do, and carrying a breakfast home to the little ones in the nest; and the other big fellow in his fine suit was almost too lazy to strut upon the marble terrace and to eat the food carried to him; but not too lazy to be proud of his finery—the one lowly and useful, the other proud and useless.

As I think about the two, one of our Lord's wonderful parables comes into my mind, that of the two men who went up into the Temple to pray. The Pharisee, proud of his phylacteries, and standing up before the people to be admired, thanking God that he was not like other men; the other hardly daring so much as to lift up his eyes to heaven, and beseeching God to be merciful to him, a sinner. One proud of his poor rags of self-righteousness and going away satisfied with them, the other ashamed and repentant, and going away pardoned and clad in the white robes of the redeemed.

Don't let any of us be proud. If we possess anything, God has given it to us, and if we are enabled to do anything good, God gives us the power, and without what He gives us we should be poor indeed.

There is, however, another lesson I want you not to forget. In two places where the peacock is mentioned in the Bible he is in very strange company. Both in Kings and Chronicles he is named along with apes, or monkeys, and the apes, too, are mentioned before him, possibly as having the most sense; and proud people are not in good company even when they are alone. The heart that is filled with pride cannot have much room left for Jesus. Where there is self, Christ cannot come.

Jesus has promised that He and the Father will make their abode with those who love Him, but the heart must be emptied of all sinful and silly pride and sinful self before that can be. Ask God to-day to give you new hearts with room in them for Jesus.

There once was a great queen in England, a queen with perhaps as much glory as Solomon's, and when she came to die, for all her wealth and all her glory could not keep off death, it is said that she offered to give her kingdom for a few more hours of life. The heart had been filled with something that made death terrible. How different it is when Jesus is there. I heard a very celebrated man once tell a story of his early days, and how his mother died in the dark, for they were then too poor to afford a candle. She was ready for death, because her heart was full of Jesus, and just before she died she said—and you will find the words in the Book of Revelations, chapter xxii.—"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light."

Will you ask God to give you the Holy Spirit, and to fill your heart with Jesus, that you may willingly take any lowly place, if it only be at his feet, and that you may be able to say sincerely:

"Forbid it, Lord, that I should boast,
Save in the cross of Christ my God;
All the vain things that charm me most,
I sacrifice them to his blood."

JAMES BOWKER.

* From one of a series of Sunday-afternoon addresses on "Bible Birds," to the children of the Bird's Nest, Kingstown.

TEMPERANCE PRESIDENTS.—The Presidents for the current year of the Wesleyan Conference, the Congregational Union, and the Baptist Union being all total abstainers, the National Temperance League have convened a meeting, to be addressed by the three Presidents, at the Metropolitan Tabernacle on the 20th inst., when the Dean of Canterbury and the venerable President of the League (who is a prominent minister of the Society of Friends) will also take part in the proceedings; the object of the demonstration being "to direct attention to the progress of Temperance in English churches of all denominations."

MESSRS. MOODY AND SANKEY.

GOOD-BYE TO BIRMINGHAM.

CRITICS of great evangelistic movements are not usually well acquainted with that in which they see so many faults. No well-informed resident of Birmingham, at least, will ever be able to say of the work of Messrs. Moody and Sankey that it lacks the element of permanent interest or abiding result. The telling testimony of Mr. Dale, reported in our last issue, is more than sufficient proof of that.

The closing meetings of the Birmingham Mission, held since Mr. Dale's words were spoken, prove it still more abundantly. His estimate of the large numbers attending, falls considerably short of the facts as they refer to these last days. On the evening of Monday, February 5, so many were unable to see the inside of the great Bingley Hall, that it was thought best, for the remaining two days, to divide the sexes. This expedient has only, hitherto, been resorted to on Sundays, when people have unusual leisure and the crowds are largest. Many men in Birmingham belonging to the industrial classes wished to attend the evening meetings, but could not leave their daily toil at an early hour, and so found themselves shut out. It was deemed the fairest arrangement to confine the afternoon meetings of Tuesday and Wednesday to women, reserving the seats at the evening assemblies for men, up to a certain hour.

Before giving his address on Tuesday afternoon Mr. Moody referred to the plans they had laid down, and said he was sure every one of his female audience would see the reasonableness of the arrangement. He had received an abusive letter from a lady stating that it was a heathenish custom thus to separate the men and women. Others had told him that he did not understand the Birmingham people; the wives, it was said, stood by their husbands. He was exceedingly glad to know it, but that was the very reason he wanted so much to have the privilege of addressing these husbands; unless the wives denied themselves a little, he would not have the chance of seeing those friends of whom they thought so much!

The gentler sex, excluded, as a body, from the late meetings, made up for it by coming out in vast throngs in the afternoons. Instead of an average attendance of 4000 in the afternoon, according to Mr. Dale's reckoning, Tuesday and Wednesday saw the leviathan structure filled from end to end, there being only a very few vacant seats in the outlying corners. Mr. Moody discoursed on Tuesday about "Nine New Things"—the new birth, the new creation, the new Nature, the new Way, the new Tongue, the new Song, the new Food—all of them present possessions of the believer—and the new Body and the new Home that are yet to come. On each of these points his remarks were sharp and pointed,

FLYING LIKE ARROWS TO THE MARK.

"As the wearing of a uniform does not make a soldier, so a public profession does not make a man a Christian." "A good test of the new birth is this: Are you overcoming the world, or is it overcoming you?" "Do not flatter yourself that you are converted if you do not forgive your enemies." "Some old divine has said, 'If we resist the devil, he will flee from us; but though we resist the flesh it cleaves to us.'" "A good many Christians fail because they underestimate the strength of their threefold enemy—the world, the flesh, and the devil." "Many are kept from becoming Christians because they think they must step into perfection all at once. Sometimes the Churches look for too much from young converts; we cannot expect them to have rounded Christian characters at a single leap." "If anyone makes a slip, do not go and trumpet the fact all over the town, that Mr. So-and-so has fallen. Do not help the devil to keep him down. Sometimes God's people do the devil's work better than he can do it himself." "I believe the Church is not going to see a great work for God throughout Christendom until she has learnt more about the New Song; a joyful Church is a victorious Church." "Those people who go through the world with long faces and come into a religious meeting as if they were attending a funeral, are giving a false idea of the religion of Jesus Christ." "There is more said in the New Testament about the New Song than any other new thing." "When you become a true Christian you will want to read something else than dime novels and the trashy literature of the present day." "I pity a child of God who does not like to attend a Bible Reading."

These are but stray specimens of the sententious and pregnant sentences which were plentifully sprinkled throughout this particular discourse. On the last afternoon the subject was Obedience to God's command as the only condition of eternal salvation. Singularly telling was the cumulative evidence culled by Mr. Moody from the Scriptures to show how men had been blessed of God *in the very act of obedience.*

The evening meetings of these two final days presented scenes of rare impressiveness; they were marvellous seasons of God's manifested presence and power. Mr. Moody always throws his whole strength into any theme that he takes up, and permits it for the time completely to possess him; on that account it would scarcely be fair or correct to say that on any particular occasion he was "at his best," as the phrase goes. But for undoubted power in reaching and moving the heart and conscience of his hearers, we certainly never heard him excel the discourse of Tuesday evening on "Tekel; wanting." In some portions of it, the sermon seemed

ALMOST FEARFUL IN ITS SOLEMNITY.

It was delivered amid an oppressive silence, that told how deep was the hold he had of his audience—a silence only broken by affirmative responses that showed the prevalent intensity of feeling. Truly the word of the Lord was mighty in the lips of his servant, as he arraigned his auditors before the bar of God's immutable law, and successively placed them in the balance, with each command of the Decalogue in the opposing scale. His weighty words on unkindness to parents, Sabbath-breaking, and an impure life, were such as can surely not be forgotten by any of the thousands on whose ears they fell. The words of joyful personal confidence with which the preacher placed himself in the balance, having with him the Son of God, who had kept, to the letter, the perfect law, and made atonement for the sins of the world, formed a fitting conclusion to this singularly powerful message.

The last evening came at length, and with it came a vast crowd that filled every coign of vantage within sight or hearing of the platform. The evangelist's theme was "Instant Salvation." Before proceeding with his sermon he gave a brief but most suitable "valedictory." We know of no public man who dislikes anything in the way of "farewell demonstrations" more than Mr. Moody; he studiously, and sometimes ingeniously, avoids them. But he is not slow to express the feelings that move his sensitive mind at such a time; and these expressions are chiefly by way of thanks to all who have taken a share in the work, however humble, or of exhortation to the friends whom he and his fellow-worker are about to leave. On this occasion his good-bye utterances were to the following effect:—

"We have much to praise God for, in connection with the work of these three weeks. We ought to thank Him for bringing these large assemblies to this place day after day without any accident. We have to thank Him for the favourable weather. We have to thank Him for the spirit of unity that has prevailed. I think we have had a little foretaste of heaven.

WE ARE GETTING ON.

A few years ago, when one went to a Union meeting, there used to be condescension enough displayed to sink the meeting. A Dissenter would say he was glad to be able to take his place on the same platform with a minister of the Established Church, and a clergyman would say he was thankful he could stand side by side with a Nonconformist. The Methodist would declare that he could work with the Baptist, and the Baptist would condescend to fraternise with the Congregationalist—and all that sort of thing. Thank God, we have got beyond that. I have heard nothing of it for a number of years. I have not seen a Baptist, or a Methodist, or a Church of England man since I have been here; we are all one in Christ. I suppose it will be the same in heaven; all these party names will be left behind, and the nearer we get to Christ on earth the less we shall have of these differences."

Then Mr. Moody thanked the ushers for having so courteously accomplished their difficult task. He had a word of special praise for the policemen; he never remembered having seen policemen who had been more kind, or who had taken a deeper interest in the services. He paid the local press the somewhat doubtful compliment of never having said a mean thing about the work. The large and efficient choir came in for a full share of commendation and thanks. He hoped each singer would help to swell the Hallelujahs of heaven by and by. Meantime let them all go on singing, and fighting, and working for the Master. He and Mr. Sankey had been greatly gratified, on coming back, to find that so many who were blessed during their first visit, had been active as workers in the after-meeting during the past weeks. He exhorted those who had now come out on the Lord's side to attach themselves at once to some church or chapel and go to work. I have little sympathy, he said, with those who are standing outside the Churches and criticising them. If the Church of Christ is not all it ought to be, it is our own blame; let us each try and help to make it better. Let us pray for Zion, and God will make her a blessing.

In closing these words of farewell, Mr. Moody urged the workers to a strenuous activity in visiting, and providing for the spiritual needs of those who had given their names as inquirers or converts. A great and blessed work could be done in Birmingham within the next few weeks, if all who had professed to receive blessing were searched out and helped in the commencement of a new life. He also strongly advised the various Churches and chapels to start some special Gospel work in their own districts, and so provide an outlet for the youthful zeal and ardent love of the young converts who might join them.

THE GOSPEL IN SONG.

Bingley Hall, though covering a large area, is excellently constructed for acoustic purposes. On one occasion we sat at the extreme end of the building, and the hearing was all that could be wished for. With regard to Mr. Sankey's special part of the work, the hall is simply perfection. Alike when his grand voice rolled out the notes, as with a trumpet blast, and when they came borne on the air like the soft and gentle breathings of an Æolian harp, every corner of the great spaces received its due share of the waves of sweetest sound. Every heart had a chance of being thrilled, or softened, or stimulated, by the varying sentiment of the song. He was frequently and capably assisted by the voices of the Misses Keep and by the choir. The half hour of song service before each meeting is now a recognised part of the evangelistic programme, and a very happy arrangement it is. The masses are familiarised with the hymns, and it may be that, in not a few cases, a snatch of song lodged in the memory is a seed thought that will fructify in days to come, when the words of the preacher have been crowded out, or forgotten, through the pressing cares and duties of daily life.

The story of the after-meetings at Birmingham cannot be written until the lapse of time has shown how much of the soul-anxiety openly expressed was of sufficient intensity and depth. It may now be said, to the praise of God, that the numbers who flocked thither at the close of Mr. Moody's touching and heart-stirring ap-

peals were large; the side gallery, curtained off for the purpose, was generally well filled with seekers and helpers. As far as our own limited experience went, the work of conviction among the inquirers was remarkably real, and there seemed to be a gratifying readiness to embark, without procrastination, on a new and blessed life of simple trust in the Saviour for pardon and for power. A long list of names and addresses of inquirers has been secured. When the time comes for sifting and recording the results of these three weeks, and the efforts that shall spring from them, we confidently believe such a record will mark a new epoch in the spiritual history of this great and influential mart of English industry and commerce.

Within an hour of the time he left the rostrum at Bingley Hall, Mr. Moody was being swiftly carried northwards by the Limited Mail. He often remarks that this is an intense age, and he exemplifies the saying in his own person to an unparalleled degree. It is matter for genuine thanksgiving to God that he is physically able to sustain the heavy burdens he imposes on himself.

(FROM ANOTHER CORRESPONDENT).

At the evening meeting on Sunday, Feb. 4, as reported in your last issue, thousands were turned away; probably twenty thousand would have been present, had there been room. But the crush on Monday night was greater. People had almost to fight their way from the Town-hall to King Edward's-road, the throng was so great. Mr. Moody proposed to the meeting, in order to give all the men who wished to attend, the opportunity, that on the two remaining days the afternoon service should be for women, and the evening service for men. It was a point he did not wish to decide himself, but would leave it to the meeting to determine. Those in favour of the proposed arrangement were asked to stand up, when nearly everyone in the Hall rose to their feet. Only two persons stood up when the contrary was put; and, as they quickly sat down, the decision was unanimous. The Hall on the last two nights was crowded, mostly with men. Some women obtained admission, but the vast concourse was mainly masculine.

There are some scenes which require time in order fully to estimate their vastness and significance. The eye has not been accustomed to them. The mind cannot take them in. Such a scene Bingley Hall has often presented. That densely-packed mass of human beings, each with an immortal soul, many, if not most of them, heads of families, centres of influence to others dependent upon them, or associated with them; that upturned sea of faces; and now that great expanse of heads bowed in prayer: it was a scene never to be forgotten by those who beheld it, and calculated to stir the deepest founts of Christian feeling.

The service of song was increasingly delightful and soul-stirring. A Presbyterian minister, who sat next to me, remarked, "This is of itself a means of grace." The choir and the congregation had become familiar with the new hymns and tunes, and sang them with greater freedom and effect. "Wonderful Words of Life;" "Hark! Hark, my soul!" "More than Tongue can tell;" "Verily, verily;" "Come, great Deliverer, come," were sung with impressive force. On the last night a singular and thrilling effect was produced in the rendering of "We shall meet beyond the river, by and by." Mr. Sankey, who sang the solo, asked the choir to sing the first part of the refrain, and the people in the end gallery the latter part. When the choir had sung "By and by," we listened, as men listen for the echo of a bugle's notes amongst the mountains; and in a few moments there came to us on the platform the far-off notes of the further refrain "By and by." It gave us a fresh idea of the vastness of the hall, and of the mass of human beings it contained.

The meeting on Tuesday night exceeded all others in spiritual impression and results. Sunday evening was wonderful, but Tuesday evening was more wonderful still. At the noon prayer-meeting next day men thanked God for a scene more like Pentecost than any they had witnessed. The text was "Tekel: thou art weighed in the balances and art found wanting." Prayer was offered by Mr. H. Varley, Lord Radstock, and others. At the second meeting Mr. Moody asked those who wished to break with sin and to follow Christ, to stand up. Whilst silent prayer was ascending persons rose in all parts of the hall, singly, in twos and threes, until Mr. Moody counted more than 250. It was a most thrilling sight. Here a young lady rose, her face buried in her handkerchief, and then sat down. There an old man stood up with fixed face, who, as soon as he resumed his seat, broke down and sobbed as only strong men can sob. Here an artizan, who looked as if he had gained a conflict now, which he would have to fight out again with his comrades on the morrow. There a little girl, whose gladness beamed through her tears.

At some of the noon prayer meetings Mr. Moody spoke to Christian workers on the way to deal with anxious souls. His suggestions were very helpful. He strongly urged on ministers the importance of having inquiry-meetings immediately after their services. He could not over rate their value. By this means souls would be reached which would not otherwise be won. Impressions which would be dissipated if the person were not spoken to for two or three days, would be confirmed and matured; and resolves would then and there be made which else would never be formed. He was persuaded it would be the beginning of a new and blessed state of things in the history of our Churches if these after inquiry-meetings were held.

At the enquiry meeting which followed, there were not workers sufficient to deal with the anxious ones singly; some therefore spoke to groups of three and four. It certainly was more like what we can imagine Pentecost to have been than anything I have ever seen.

Late on Wednesday evening Mr. Moody left Birmingham for Edinburgh, a number of friends attending him to New-street Station to see him off. Mr. Sankey followed on Thursday to Glasgow. God speed you, honoured Men! You have been made a blessing to thousands in Birmingham; may you prove a greater blessing elsewhere!

MR. MOODY IN EDINBURGH.

It may be remembered that towards the end of the Edinburgh campaign, some twelve months since, Mr. Moody made a strong appeal for a new and suitable building in which to conduct the manifold operations of the Carrubbers Close Mission. For many years this Mission has done a noble work of evangelisation among the lapsed masses of the old town of Edinburgh. Recent accounts have shown that the need for such work in that part of the city is as great as ever; it was therefore deemed imperative that a capacious building should be erected in the High-street, whence Gospel agencies could radiate through the surrounding darkness, and streams of blessing be made to flow all the year round. Mr. Moody's appeal was liberally responded to, and the money needed, £10,000, was subscribed. The new premises are now well on in the process of erection; it was to note the progress made and to take counsel with those friends in charge of the enterprise that Mr. Moody made a detour to the Scottish capital.

Reaching Edinburgh from Birmingham early on Thursday morning, the forenoon was devoted to an inspection of the works and close consultation with the committee. At the close of the noon-day prayer-meeting, noted below, Mr. Moody expressed the pleasure he felt at the prospect of much usefulness in store for the Mission. He trusted that when the new building was complete it would be a kind of "Pool of Bethesda" in the city, the waters of which would be kept moving all through the year, for the healing of the morally and spiritually diseased. It was quite an undenominational Mission, and would prove a help to all the earnest and active Churches. The outlying masses of the city would never be effectually reached unless the work was sustained in full operation right along without a break. When one worker was worn out, let them impress another into the service; in that persistent way only could they hope to allure the denizens of the Canongage, High-street, &c., away from public-houses, and lead them to an experience of higher and better things. We trust this flying visit of Mr. Moody may prove a stimulus to the Mission, which, in its new and fully equipped premises will stand out as one of the most tangible and blessed results of the work of the American Evangelists in Edinburgh.

As we have already observed, Mr. Moody was present at the noon-day prayer-meeting on Thursday in the Free Church Assembly Hall. Although but short and only partial public notice was given of the fact that he would preside, and although the day was a cold and tempestuous one, the attendance proved that the presence and speech of the evangelist have not ceased to exercise a powerful charm among the people. We were informed that, on ordinary occasions, the average attendance of this meeting is 100; to-day hardly a vacant seat was visible.

Punctual to the hour Mr. Moody appeared in the President's chair. After the preliminary exercises he delivered the rousing address which appears on the first page of our present issue. Among the requests for prayer read out by Mr. Robertson, superintendent of the Carrubbers Close Mission, we could not help remarking, mentally, the large proportion that had reference to Christians who were in soul-darkness, and to those who were the victims of strong drink. In a tenderly expressed and sympathetic prayer, Rev. Dr. Black, of Inverness, besought the Lord that the curse and reproach of drunkenness might be rolled away from the land. Dr. Moxey, in further petition, did not forget the approaching visit of the evangelists to Belfast, and entreated God to make it a blessing to "poor distracted Ireland." Mr. Moody himself joined in the concert of prayer, asking that strength might be granted to the weary, joy to the sorrowing, light to those who sat in darkness, and peace of soul to those bowed down with trouble. He thanked God for all the good work that was going on in the city, and prayed that each one present might go forth fired with a holy zeal to tell the story of God's love to a perishing world. His words of earnest exhortation that followed will surely have helped to answer his own prayer.

Prayer was also made by Professor Blaike and by Rev. John Morgan, at whose church Dr. Black was conducting an Evangelistic Mission.

This little interlude in Mr. Moody's busy life will doubtless be a green spot in the recollections of many in Edinburgh who have been blessed through his former ministrations.

REUNIONS IN GLASGOW.

MEETING FOR YOUNG CONVERTS.

It seems as true as ever that "To him that hath shall be given." Glasgow was but lately favoured with many months of unusual Gospel effort, under the direction of Mr. Moody and Mr. Sankey. Yet it managed to secure a goodly share of the very brief interval between the closing of their work at Birmingham and their commencement at Belfast. Glasgow folks do not seem to be easily satisfied; in addition to a meeting for the young converts on Thursday evening, to which Messrs. Moody and Sankey freely assented, they must needs "fix" them for a two hours' Convention on the following day. We may add, however, by way of condoning the apparent greed of these merciless northerners, that the ninth anniversary of the opening of the Mission in Glasgow in 1874

fell just at this date. It is their custom to have, at these anniversaries, a two hours' meeting in lieu of the one noon-day hour of prayer. What more natural than that the presence of Mr. Moody and Mr. Sankey should be desired. Anyhow, we think that, in the result, the evangelists themselves would have been as sorry as the throngs whom they drew together if this two hours' Convention had been missed.

The crowded gathering of young converts on Thursday evening in Wellington-street United Presbyterian Church furnished a stirring sight, and one that was evidently very grateful to the evangelists. The choir of the famous "Mizpah" Band, which now numbers some 400, were arranged in the central area of the church, all the remaining space being filled to its utmost capacity with those who are the spiritual children of the Mission of last spring, and the special efforts that have resulted from it. Over 1600 were present, we understand.

The "Mizpah" Choir sang a number of hymns from Mr. McGranahan's "Gospel Male Choir," and delighted everybody by the intelligent and hearty way in which they followed the lead of their conductor, Mr. W. Moodie. They afforded special gratification to Mr. Moody, who impressed on them the vast influence they might exercise, through their gift of song, in drawing the multitudes to hear the Gospel. The "Mizpah" Band as a whole has now about a thousand men enrolled in its ranks. The great majority of these have been delivered from a life of dissipation. This band is in itself a worthy monument of the Glasgow Mission of 1882.

Mr. Moody's theme in addressing the converts was virtually the same as that presented a few hours previously to the Christians at Edinburgh. He varied its treatment to suit the special needs and circumstances of his audience, dwelling with much force on the perils that would arise in their Christian walk and testimony if they yielded to a spirit of self-seeking and unhallowed ambition. Mr. Sankey sang with fine effect, "Tell it out among the nations," and "Peace, be still." Mr. J. Campbell White exhorted his fellow-believers to a deeper devotion in the service of Christ. Dr. Andrew Bonar added some weighty words about the importance of fidelity in the discharge of social and business duties. In that way young believers might become eloquent preachers of Christianity to those around them.

CHRISTIAN CONVENTION.

The fine hall of the Christian Institute in Bothwell-street was quite inadequate to contain the crowd that wished to attend this meeting convened on Friday at noon. Inside the building the people were "packed like herrings," every inch of standing room in the passages being occupied throughout the two hours. The throng overflowed into adjoining ante-rooms and stairways; even the entrance hall was blocked up clear out to the street. We should imagine that many went away after vainly trying to secure admittance.

Mr. Sankey having sung, by request, "Nothing but Leaves," Mr. Moody delivered an address, also by request, on

THE HOLY SPIRIT FOR SERVICE.

Some preliminary remarks were given on other aspects of the Spirit's work. He imparts *Hope*. A discouraged man is not fit for God's service. Many workers fail because they lose heart; this feeling is contagious, and leads to collapse.

The Spirit imparts *Love*. If love were at high tide in the Churches, all the miserable strife and divisions that alienate Christians and mar the work of God would be swept out of the way. It does not take much grace to love those who love us and agree with us; to love those who abuse us now and then, when they get the chance, we need a divine power. Scottish Christians are very strict about soundness in theology, and that is very important, no doubt. A man may be ever so unsound in charity and patience, and the fault is condoned. Let him be unsound in theology, and his fellow-Christians draw the ecclesiastical sword at once; they cut off his head, and will have nothing more to do with him. We need to be very careful that we cultivate a spirit of patience and love. Love is the sum of all the Christian graces. A man may be very eloquent, or very benevolent, but if he have not love he is only sounding brass and tinkling cymbal; Christendom is full of such men. We must be willing to bear and forbear if we would not cripple our usefulness and hinder our testimony.

Another gift of the Spirit is *Liberty*. Those ministers who are in the habit of preaching, know what I mean by the lack of liberty, and consequently of power. The people are often more to blame than the minister. If he says ninety-nine good things out of a hundred in a sermon, these are passed over, and the hundredth poor thing is criticised. Many a preacher is hampered by the thought that his people are not in full sympathy with him, and do not sustain him by prayer.

I must confess I think there will have to be a funeral in a good many of our Churches before there is much liberty and life. The miserable stiffness and formalism that are so prevalent will have to be buried out of sight first, beyond any hope of a resurrection. We must get out of our ruts. Methods that were well enough, perhaps, a century ago, will not do now. We are living in a day of great activity and intensity. In business life everything is rapid and condensed. So we need to throw more life into our public services, and throw overboard all our wretched paralysing stiffness.

But most of all we need the Holy Spirit, *for Service*. When the tabernacle in the wilderness was completed, the glory of the Lord filled it. When the Temple was finished, we read again that the glory of the Lord filled the house. In this dispensation believers are the temples of the Holy Ghost. At Pentecost they were all filled with the Spirit. There are many in these days who are truly sons and daughters of God, but they are without power for service. No child of God ought to rest short of being *filled* with the Spirit. We may have to part with some things that are dear to us, and lay aside our dignity, before we can be thus filled. Nicodemus was a disciple, but if he had been filled with the Spirit, I think it would have carried him right out of that ungodly Sanhedrim. The Samaritan woman at the well was so filled with the water of life that she could not contain it; it overflowed, and away she went to impart to others. There are some of whom Christ says that out of them should flow *rivers* of living water. "This spake He of the Spirit, which they that believe on Him should receive."

We need to wait on God for this fulness as they did at Pentecost. What could the disciples have done, if they had gone forth before they were endued with this power? They might have said, "How can we tarry for ten days when the world is perishing?" You do not lose much, do you, if you stop mowing in order to sharpen your scythe? There are many Christians working with dull tools; it would be no loss of time if they would stop now and then to sharpen these tools. It would be a good thing if, in our Churches, the ministers would occasionally call together the hungry and thirsty ones of their congregations to get on their faces before God and receive fresh power from Him. People say the descent of the Spirit at Pentecost was a special miracle, and we are not to look for it again. But we read of other times, later on, when the Holy Spirit filled the waiting believers. This power of the Holy Ghost is what the Church and the world need to-day. We shall never reach the world by human science or philosophy. What can geology or botany do to give peace to a troubled conscience? How can all your systems of philosophy assure a man that his sins are forgiven?

There was a man converted at our meetings in Brighton. He went home and told those in the house that he had made up his mind to be a Christian. He had been a sporting man, and fond of worldly pleasure. After his conversion he received two invitations to go to balls. When he read them, the old desire came back, and he was tempted to go. But he went to God and said, "Now, Lord, I have not got the power to resist; put it within me." He rose from his knees, took his pen, and wrote to those who had sent the invitation, saying he could not go, and giving them the reason. The power of God fell upon him. He took the first train back to Brighton, and came to tell us what the Lord had done. He sold his fast horses and his hounds, and came clear out on the Lord's side. I met him only the other day, and he was rejoicing in the Lord. Let us pray to God to give us His mighty power; it will come upon us if we seek for it.

EXHORTATIONS AND TESTIMONIES.

Rev. J. Carstairs said: Appeal has been made that we should be filled with the Spirit. What answer are we make to this appeal? Are we willing here and now to be thus blessed? Mr. Moody spoke of tarrying for power, but God will not keep us tarrying one month, one week, one day, one hour, one minute. His presence and his promise are with us now; are *we* ready to receive the fulfilment of his promise? This is what He is kept waiting for—a people willing in the day of his power. Who is willing to consecrate himself to the Lord this day?

I say it with all humility, putting myself among the worst, but I think that God's people do a great deal to hinder God's work. What a terrible power we have. What a fearful responsibility, to be a drag on the wheels of God's chariot! If we can do nothing else, let us, from this moment, cease, God helping us, at any rate from doing that.

I thank our brother for repeating the word about liberty. I have often felt it myself painfully. We pray that the Word of God may have free course and may be glorified, while we shut it up in a box, and tie it up with the strings of our pulpit gowns, doing all we can that it may be destroyed. That word was blessed to me a year ago, and I have not ceased to thank God for it, day by day, all through this last blessed year. I have seen both sides of it. I have been a disheart ned worker. It is time that we ceased saying we do not know what God can do with us. Rather let us learn to say we do not know what God cannot do with His Church and people if they go forth in his might. What a power there would be in this one assembly, if with one heart we should give ourselves to God here and now, to be filled and to be used by Him, that He may live and that self may die in us. We must part with anything that fills up the room which should be occupied by this blessed Inmate. If there is any disheartened brother or sister here, let me say to them, that the Holy Spirit does not go alongside of his people, He flows forth through them. Give yourself to Him that He may fill you, and that through you may flow forth streams of blessing and rejoicing to many.

On one occasion I had taken my boys with me to the top of a mountain 2500 feet high. The youngest of them got very tired on the way back; I thought he would fairly give in, and that I would have to carry him. As we were crossing the valley we came within sight of home, a mile and a half off. I said: "Shall we run, and see who will be home first?" He put his hand in mine, and we started off with this idea: "We will be home before the boys." On we went, leaping over streams, jumping over every boulder, on and on across the fields. Disheartened worker, if you get tired and weary in God's service, try a run, holding your Father's hand. Some of us have learned the blessedness of this waiting on the Lord, and renewing our strength, so that we may run and not be weary.

In replying to a question as to how a Christian must be emptied in order to be filled, Mr. Moody took in his hand the water bottle and empty tumbler lying on the table in front of him. "How are you to get the air out of the tumbler?" he said. "By pouring the water in" (suiting the action to the word). Let the Spirit of God come into your hearts, and He will soon crowd other things out."

Rev. J. Riddell: I feel that the one thing the Church of God needs is service in the power of the Holy Ghost. I wonder if one hindrance to that kind of service is a meagre idea of what the work is that we are called to do, and a shallow notion of the power required to do it. Why, it is the work our Lord Himself did. We are called upon to open the eyes of the blind, to raise the dead, to cleanse the leper, to cast out devils. I

do not look upon the Lord's life as a finished one; it was a specimen of the work He was to do all through the ages by means of those who are his body, his flesh, and his bones. I am afraid that our looking upon our work in a superficial way tempts us to go forth in the power of our own eloquence and goodness—some power that is beneath the stars. All such work *must be failure*. Sometimes the Lord brings us, as workers, into this position, that we are made to realise our calling as fellow-workers together with Him, and that the power of God is the only power by which the work can be carried forward.

I can say this to you, but when I go to the pulpit or visit I find it a much easier thing to speak it than to live it myself, yet I have no hope of success unless I live thus. I was very glad to see the answer Mr. Moody gave about filling, but I noticed that he held the tumbler in one hand and he held it steady. If he had not held it steady and still so that it could receive the water, the air would not have been put out. You spoke about one who had invitations to a ball. The Lord made him first willing to be emptied of these things, and then He filled him.

I was engaged last Sabbath at a little coast town in the west of Scotland. An incident occurred during an awakening there. A large number of the resident population are fisher people, and the young lads were accustomed to have a ball at a certain time of the year, when they came home from the fishing. When they went away to seek for partners, they found that the Spirit of God had been at work, and none of the young women would go. So the ball had to be given up. The Spirit had made these young women willing to part with—well, to part with anything. The Lord held them steady, so that they could be filled with Himself, and thus emptied of the world.

Dr. Elder Cumming closed the speaking with some weighty exhortations to personal holiness as an indispensable preliminary to power in service. The interesting proceedings terminated with the Benediction by Mr. Moody, and a parting hymn. Many of the crowd lingered to catch a farewell glimpse of the beloved evangelists ere they drove away from the building. The same evening, a few minutes past nine, they left St. Enoch's station for Belfast, amid the ringing cheers of a little company of friends.

OPENING AT BELFAST.

God has been very gracious to us in connection with the Mission of Messrs. Moody and Sankey. The interest aroused and the desire to hear are exceedingly great, very much in excess of what was experienced on their former visit.

A meeting for Christians was announced in Fisherwick-place Church on Sunday last, at the early hour of eight o'clock. Before seven, some two thousand people had filled the church. Mr. Moody and Mr. Sankey had great difficulty, by half-past seven, in the grey dawn of the morning, in getting access to the church. Overflow meetings were held in the adjoining lecture-room, and also in a neighbouring church, and even then the streets remained crowded.

At three o'clock a meeting for women was held in the Ulster Hall, capable of holding over 3000. By two o'clock it was crammed, and Fisherwick-place and Linenhall-street Churches were again filled, while crowds were still upon the streets unable to find entrance. Mr. Moody seemed overcome by a sight of the greatness of the crowds, and the eagerness of the multitudes to hear. He was obliged to preach four times to the listening crowds during the afternoon and evening, as they successively filled the hall. On all occasions a large number professed a desire to accept Jesus as their Saviour.

A notable feature of these opening services, and one marked by Mr. Bliss as very hopeful, was the greatness and earnestness of the overflowing meeting, generally so restless and disappointed. In the overflow-meetings in Fisherwick-place Church conducted by Mr. Bliss, there was much of the felt presence of the Spirit, and that anxious, thirsty look upon the fixed faces of the multitude which tells that God is dealing with them by his Spirit through the truth. Large numbers remained at the close of all the meetings for inquiry and prayer. Many had travelled great distances from the surrounding country to attend the first meeting. I fear many of them were unable to hear the voice of the preacher, but they are in the keeping of Him from whom the desire to hear has come.

We expected much, but neither we in Belfast nor our beloved brethren were prepared to see the indescribable anxiety of thousands to hear the Gospel at their lips. I ask the prayers of the many readers of The Christian that we may have wisdom to gather the harvest. It was calculated that there were some ten thousand men in the successive meetings in the Ulster Hall and around the building on Sunday night, led there with a desire to hear the Gospel.

H. M. Williamson.

EVANGELISTS AT WORK.

KILSYTH, N.B.

A GOOD work, in connection with Gospel services, has begun here, conducted by Mr. W. D. Dunn. All classes are receiving Christ. The inquiry-rooms are crowded every night.

ABINGDON.

Mr. Oscar Owens has concluded a nine days' Mission in this town. His visit has been a season of refreshing from the presence of the Lord to his people. One interesting part of the Mission was the afternoon Bible-readings, held in the large vestry of the Independent Chapel; the last of these was extraordinary in point of attendance and interest.

ANNAN, N.B.

Mr. William Hall, Evangelist, Annan, Dumfriesshire, has just concluded a series of nightly Evangelistic Meetings, extending over a fortnight, in Lennoxtown, Campsie. The word has been accompanied with power from on high. Believers have received quickening, and some have professed decision for Christ. The services of Mr. Hall have been very highly and deservedly valued. He is indeed a workman needing not to be ashamed. Kindly remember Campsie at the Throne of Grace.

MR. BLISS IN BELFAST.

For the two weeks prior to Messrs. Moody and Sankey's arrival, Mr. E. W. Bliss conducted meetings in the new hall of the Young Men's Christian Association. At first the services were confined to young men, and a considerable number attended, but during the second week it was resolved to open the meetings to all, and the hall was afterwards crowded nightly. Much blessing has resulted from the simple proclamation of the Gospel by Mr. Bliss. Large numbers remained each evening for the after-meeting, and not a few found peace in believing.

R. M.

PETERHEAD, N.B.

The good work of grace, begun some twenty months ago, is still going on at Topping's Hall, with evident tokens of the Lord's presence. The Gospel is proclaimed every night in the streets, and in the Mission Hall. Almost every night men and women are conversed with at the inquiry-meeting, and led to Jesus. Meetings for women are frequently held; a large number of servant girls have been brought to the Lord, and are coming boldly out for Jesus. In some instances their testimony and consistent life have been blest to the souls of those whom they serve. Mrs. Parr of Edinburgh has been labouring earnestly here amongst the women, and the Lord has richly blest the efforts. The various congregations in town are labouring in loving unity in the work.

W. S.

DR. SOMERVILLE IN NATAL.

The *Natal Mercury* of Jan. 3 says:—"The densely crowded audience in West-street Church on Sunday evening last, assembled to hear the famous Glasgow preacher, was proof beyond doubt that the various Christian Churches can be united in any movement for the common weal. One special feature of the service was the vast number of young men in attendance. The singing was from Mr. Sankey's simple melodies and was led by Mr. Cumming, with a united choir; the hymns were joined in very heartily by the vast assembly. The Rev. Doctor's able and very eloquent sermon was listened to with great attention.

"Dr. Somerville's address in the hall on Monday evening was one of extraordinary eloquence and spiritual power. We doubt not that his earnest efforts for the highest welfare of our community will be attended with permanent results for good. It is the intention of the Doctor to visit the suburbs next week."

MR. R. WEAVER AT CARDIFF.

On January 14, Richard Weaver commenced evangelistic services in Cardiff, which continued until February 6. He preached every week-night in the largest chapel in the town to crowded audiences. On Sundays he preached in the Market-place and the Town-hall, which the Mayor kindly lent for the occasion. Every Wednesday afternoon he held meetings for mothers, and on two occasions he preached to the working men at Bute Docks. He also took part in some large Temperance meetings.

As the result of his labours, hundreds of souls have professed to be saved. One remarkable case was that of a Norwegian lady, who came seeking Christ. While she was kneeling with the other penitents, she took off her personal adornments, and after having found Christ, her countenance was suddenly lit up as with the light of heaven. After a few minutes, her husband came up seeking the Saviour, and to his astonishment found he was kneeling by his wife's side. She instantly recognised him, and throwing her arms around his neck, she exclaimed, "Oh, my husband, have you found Christ?" When he answered he had not, she commenced praying to God to forgive and pardon her husband's sins. After a few minutes he confessed; they both left the room rejoicing, and shortly after sailed for Norway.

Another case was that of a young gentleman, moving in high society, who came seeking the Lord night after night, but failed to find peace. It was a hard struggle for him to give up all worldly things for Christ, but at last he was constrained to yield, and came broken-hearted to the feet of Jesus. Another case was that of a gentleman who had spent thousands of pounds in the accursed drink, and had been affected with delirium tremens times without number. At an experience-meeting he stood up boldly before 3000 people and confessed he had been brought to Christ through Mr. Weaver's instrumentality.

Besides these cases, a whole ship's crew of coloured men professed to be converted one night, and commenced shouting heartily, "Bressa, Massa Jesus, Bressa, Massa Jesus."

These interesting meetings were brought to a close by a public tea, followed by an enthusiastic meeting. The speakers were Revs. N. Thomas, W. Watkiss, D. Young, and Isaac White, Messrs. Roberts, Day, Beavan, S. Weaver, and Howells. The meeting was presided over by Mr. R. Cory. Mr. Weaver's visit to Cardiff will never be forgotten. He has done so much good to the inhabitants that his friends who invited him here have pressed him to visit Cardiff again, but his invitations are so numerous that he could not fix the date.

J. R. Howells, *Secretary*.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending February 24:—Feb. 18, Mark v. 21-34; Feb. 19, Mark v. 35-43; Feb. 20, Mark vi. 1-13; Feb. 21, Mark vi. 14-29; Feb. 22, Mark vi. 30-44; Feb. 23, Mark vi. 45-56; Feb. 24. vii. 1-13.

THEATRICAL EMPLOYES.—The fifth annual gathering of those engaged at the East-end theatres was held on Wednesday evening, 7th inst., in the Weigh-house Lecture-hall, Fish-street Hill. Nearly 500 were present at tea. In the regretted absence of the Earl of Shaftesbury, Mr. George Williams presided, and addressed some suitable exhortations to the guests of the evening. Revs. D. Green, B. and F. Hastings, Messrs. E. Tritton, Lydall, and other gentlemen gave brief addresses, urging on those present the importance of salvation.

Notes and Comments.

A SERIES of papers, entitled "Thoughts about Holiness," by Rev. Mark Guy Pearse, will be commenced in an early number.

A correspondent writes that the Woman's Union Missionary Society of Brooklyn are in great need of missionaries for India, Japan, China, and Cyprus. It is not now a question of money to send them; it is "consecrated talent" that is required.

We commend to the earnest attention of our readers the article on "The Lads of London" (p. 14) and the proposed much-needed building. The well-to-do classes have great responsibilities towards the youth of both sexes in the metropolis, whither they flock from all country places.

Dr. Barnardo informs us in *Night and Day* that although the expenses of his Homes are £100 a day, there was not a week during the last nine months of 1882 in which there was a clear balance of £100 in the bank. At Christmas, however, help arrived from all parts of the world, and the committee were relieved of nearly though not quite all outstanding liabilities. The "Personal Notes" recording some of the channels through which these gifts came are of deep interest. Everybody should read *Night and Day*.

The friends in charge of the Conference Hall, Mildmay, are arranging for a special evangelistic effort during the months of March and April. Mr. George C. Needham will give Bible readings on the Sunday afternoons and Gospel addresses every Sunday evening in March; throughout the following month a continuous Mission will be held on week days and Sundays alike. We hope those of our readers resident in the neighbourhood will help by their presence and co-operation; all can at least be earnest in prayer that God would greatly own this effort.

Manchester seems determined to give an enthusiastic reception to Messrs. Moody and Sankey when they begin their Mission on the 1st proximo, judging from reports which have reached us of a meeting held on the 5th inst. It appears that about 100 clergymen and ministers were present at this meeting. Revs. William Doyle, Dr. Macfadyen, Prebendary Macdonald, J. D. Medicraft, R. Craig, Benjamin Bell, H. Woods Tindall, Thomas Willis, and others took part, and altogether the proceedings were of a very harmonious and encouraging character. This spirit of brotherly love, so eminently characteristic of this Mission in other towns, is certain to secure blessing for Manchester. Mr. Jeremiah Garett has consented to act as Chairman of the Committee, which consists of 140 clergymen and ministers and 40 laymen.

In anticipation of their entrance into the Promised Land, God gave by Moses this command to Israel:—

"Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled" (Deut. xxii. 9).

This prohibition of mixture was of such importance in the eyes of Jehovah, that He repeated the same principle in three other regulations, recorded at the same time:—

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deut. xxii. 5).

"Thou shalt not plow with an ox and an ass together" (Deut. xxii. 10).

"Thou shalt not wear a garment of divers sorts, as of woollen and linen together (Deut. xxii. 11).

The laws given to Israel contained principles the application of which was far more vital in relation to the moral and spiritual than to the material world; and this is emphatically true of those now before us. We think that the mingling of things which God has separated one from another is one of the blemishes in Christian work at the present time.

The principle underlying the command, that the man and the woman shall not wear each other's garments, surely is, that there is a sphere of life and conduct appropriate to each, into which the other may not intrude. With noteworthy propriety, Deborah forbore to assume the command of the forces, although she consented to accompany Barak to the fight. The principle that underlies all that the Apostle Paul wrote on this subject was that the woman should not usurp authority over the man.

The ox and the ass are made to plow together when we yoke together Divine and worldly principles. It is the alliance of earthly methods with heavenly truths. It does not elevate the earthly to the altitude of the heavenly, but it degrades the heavenly to the level of the earthly. The ox must accommodate himself to the ass—the ass cannot accommodate himself to the ox.

The garment is woven of linen and woollen when the carnal and the spiritual are intertwined. The woollen is that which causes the flesh to sweat, therefore the priests must be clothed in linen garments.

"And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.

"They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with anything that causeth sweat" (Ezek. xliv. 17, 18). See also Ex. xxviii. 39—42.

This canon is infringed when our garment of praise is composed of a fabric in which spiritual joy and the fervour of the flesh are woven together; and is broken by any endeavour to excite an energy of expression, a bodily exercise, far in excess of the spiritual condition of the worshippers.

"There is none to guide her among all the sons whom she hath brought forth." Such was God's judgment upon Israel; such seems to be the natural and inevitable consequence of a national departure from the living God. France politically is very much in this condition, though God in his mercy is reviving his work, in answer to prayer, in that as in other lands.

May God keep his people in the middle of the paths of judgment. On the one hand we are living in a materialistic age, on the other there is a continual swing of the pendulum to the opposite extreme. We have from America the report of a meeting in New York, at which, after several had made profession of having been healed, an after-meeting was held of those who wished to be cured by faith. The reporter, who appears to have been a fair and candid witness, says, "None of them bore visible evidence of sickness or deformity when they entered, they were not perceptibly changed in appearance when they came out."

America generally goes ahead of the mother country. The following is one of several advertisements of the same sort sent us from New York:—

"Salvation is incomplete" except the body be healed as well as the soul saved by Jesus. Divine service and healing, 7.30. Wednesdays, Adelphi Hall, corner of Myrtle-avenue and Adelphi-street. Also Sundays, 7.30, Brooklyn Institute, Religious Meeting for Inquirers. Fridays, 8 p.m., in Rev. Dr. Monck's parlours, 257, Adelphi-street, near De Kalb-avenue. (Mark xvi. 18.)

We have seen, at home, some tendency to accept the above statement; we hope it is not necessary to any of our readers to have it formally disproved. Was salvation incomplete in Timothy because of his often infirmities? or in Trophimus, because the Apostle left him at Miletum, sick?

Our correspondent, an intelligent and devoted Christian, speaks of a good man who is teaching that the work of Christ on the cross was for physical ills as much as for sin, basing it on Matt. viii. 17, when the Evangelist said that Isaiah liii. 4 was fulfilled. Our friend adds, "I have seen some sad effects on the sensitive and feeble who were disappointed in finding they were not healed after giving up all remedies, as they were urged to do, because they would otherwise dishonour the Lord, and hinder his healing. I fear there will be a reaction, and Satan gain the advantage. The confusing of 'gifts' with 'the prayer of faith,' which is the privilege of every child of God, is misleading."

We have received the following address card—

Christian Army.
General H. POWERS.
3, Henri-street,
Lincoln-road East, Peterborough—

accompanied by a communication stating that "General and Mrs. Powers have just concluded one week's Mission at the Gospel Hall, Sydenham. Many persons found peace during the week, and quite an awaking of Christians has taken place throughout the country. The Lord is using these two evangelists in winning large numbers for Christ."

We have no reason to doubt the truth of this report, but it does seem to us that a good deal is being done by the "General-"ising friends of the Gospel to make it ridiculous in the eyes of the people.

All the friends of Christian Missions throughout "The Dark Continent" should carefully study the current issue of Africa (*S. W. Partridge & Co.*), the magazine founded by the late Major Malan. The number to which we refer is double the usual size and commences a new series. It contains a most succinct and comprehensive survey of missionary enterprise and development through the length and breadth of the African continent; the only thing it seems to lack is a reference map, that would, through the eye, impress more deeply on the mind the many interesting facts here chronicled. The progress that is being achieved all along the line should nerve the older Christian communities to increased effort; the present seems a favourable time for the planning and attempting of great things for dark and down-trodden Africa. We would draw special attention to the short article on Madagascar.

There is no falling off in the interest that attaches to Mrs. Spurgeon's unique "Book Fund" Mission. Her seventh annual report, lately published by *Messrs. Passmore and Alabaster* (price 6d.) will well repay perusal. Even in these days of growing ingenuity in all branches of Christian work, there is much in this effort of Mrs. Spurgeon's to excite our admiration and evoke our sympathy. Like her illustrious husband, and even in a larger degree, she has to struggle with the infirmities of the flesh; but her brave spirit finds in this no hindrance to a noble devotion to the welfare of others. When we simply note the fact that during the past year she has through her "Book Fund" furnished nearly 10,000 useful volumes for poor pastors in all the Evangelical Churches, and gifted more than 11,000 single sermons for village distribution, we have established her title to be one of the benefactors of the present generation. Apart from the mere details of the work given in this dainty and delightful record, the descriptive and personal touches lend to it a peculiar charm.

The *Church Quarterly Review* has an attack, from the anonymous pen of a High Churchman on, Dr. Norman Kerr's published lecture on "Wines, Scriptural and Ecclesiastical," delivered in the Chapter House of St. Paul's to the Church Homiletical Society. Dr. Kerr is announced to lecture on "Passover Wine," on Tuesday next, 20th inst., at 3 p.m., in the Rooms of the Medical Society of London, 11, Chandos-street, Cavendish-square, W.

We believe the forthcoming lecture will embrace a reply to the Reviewer, the statement and answering of some new difficulties as to the adoption of unfermented wine at the Lord's Table; and, for the first time in history, a statement of the truth as to Passover wine. The lecture will be published by a Church publisher after delivery in the form of an Appeal to the archbishops, bishops, and clergy. The Chief Rabbi has kindly consented to attend and bear out Dr. Kerr's evidence, to prevent any future reviewer from accusing him of misquotation.

On the evening of the same day a special public meeting will be held in the Metropolitan Tabernacle at seven (doors open at six), to direct attention to the progress of Temperance in English Christian Churches of all denominations.

We are not without hope that we may live to see a similar meeting on the no less (we had almost written the still more) important subject of public morals. And this hope is strengthened by the fact of such a meeting as is recorded in the following report:—

A large and influential meeting of the ladies of Exeter has just been held by Mrs. Temple, at the Bishop's Palace, Exeter, to consider the best means of obtaining the better protection of young girls. Mrs. Temple read a paper summarising the terrible facts concerning the corruption of children, revealed through the evidence taken before the Select Committee of the House of Lords appointed to consider the law for the protection of young girls, and argued from them the immense importance of the age of protection being raised from hi rteen to twenty-one, as is the law on the Continent. She considered the recommendation of the Select Committee, that the age of protection be raised to sixteen, merely as an instalment of what was really wanted and must be obtained. Finally she urged on the women of England the duty of arousing themselves from a fatal ignorance of the present state of things, and of bestirring themselves, for the sake of their own little ones, to obtain the needful protection for the children of the poor. Petitions to the Lords and Commons were signed by all present, praying that the corruption of minors, which is already recognised as a criminal offence in the penal codes of France, Belgium, and several other European countries, be made an indictable offence in England also.

Both the secular and religious papers have had forced upon them during the past week the peril to the lives of passengers created by the riotous opposition of a multitude of ruffians to the processions of the Salvation Army. The result has been the publication of a letter from Mr. Booth stating that—

Being anxious to give every assistance to the authorities in the event of their desiring to deal effectively with the rowdyism which is rapidly making some streets all but impassable for worshippers of any kind on Sundays, I am instructing our officers in various parts of the Metropolis where there have been disturbances, to suspend, until further orders, all open-air meetings and processions whatsoever outside the lines of our own property.

The following remarks from the *Daily News* represent the view of the question which is gaining ground generally, and which is finding expression both in the secular and religious Press:—

We have never doubted the sincerity of the Salvation Army, but perhaps even they themselves sometimes feel doubtful of their own wisdom. The visible results . . . . are for the moment an immense increase of ruffianism, and a lively demand for more police. . . . 'General' Booth and his allies must know that any kind of amateur military procession among the lower classes always, inevitably, logically, produces an unfriendly procession on the other side. Where is the fun of playing at soldiers where there is no enemy? The Skeleton Army has argued thus, and has organised a hostile force. The performances of its soldiers are to the last degree cowardly, cruel, ruffianly, but what else was to be expected? . . . . While the Salvation Army acts as it does at present, nothing but a strong police force, much needed perhaps in other quarters, will prevent ruffians from indulging in the sport of safe persecution. Yet, to give even the Skeleton Army its due, probably that army does not so much hate religion as despise the very fantastic shapes taken by the religion of the Salvation Army.

The processions, so long as they were not conducted in a defiant and antagonistic manner, were defended on the score of our civil and religious liberties, by the secular and religious Press alike. But soon a military dress and nomenclature were adopted, brigades under the command of captains were described as marching to the attack, and their triumphant assaults were recorded in an "Official Gazette." Although the weapons of this warfare were not carnal but spiritual, yet the dress and the vocabulary being carnal, it was not strange that carnal men opposed it after a fleshly sort, and that an intolerable result has been attained. While claiming their civil rights and their religious liberties, no religious body can wisely claim a right to the use of the public thoroughfares which could not be accorded to Roman Catholics or Infidels. And that which might be permitted while there is no opposition must in the interest of good order be forbidden when it becomes of such a character as to provoke riotous rowdyism. Some *modus vivendi* must be discovered, and we hope that Mr. Booth may be able to solve the difficulty by a modification of the methods hitherto pursued.

We direct attention to the following remarks on "Contemplated Action in Parliament" with respect to the State Regulation of Vice," which appear in a special edition of *The Sentinel*:—

We learn that two distinct courses will be taken in the House of Commons by the opponents of State regulated vice. The Right Hon. James Stansfeld purposes to introduce a Resolution condemnatory of the Contagious Diseases Acts, and Mr. C. H. Hopwood, Q.C., intends to bring in a Bill for their repeal. Undoubtedly the latter course will be the best understood in the country, and will excite the most sympathy and evoke the most enthusiasm. But we hope that Mr. Stansfeld's purposed Resolution will be made an opportunity to give expression to the indignant and outraged feelings of the Churches, such as found utterance at the Christian Convention. We hope it will not contain any allusion to the miserable medical results of this God-defying legislation. Mr. George Gillett was right in declaring at the Convention that this great subject of public morality must be lifted out of the "hygienic" rut into which its materialistic supporters have persistently dragged it. The question is not a medical, but a moral and religious one. It is impossible to suppose that our friends in Parliament will, after this Christian Convention, be parties to a discussion of the subject on the debasing level of its materialistic and infidel supporters.

We would earnestly recommend those of our readers who are interested in this question to peruse the full report of the recent Christian Convention contained in this extra number of *The Sentinel*, published by *Messrs. Dyer Bros.*, Amen-corner, E.C. (Price 2d.) We understand that the Convention accounts show a deficit of about £50; the treasurer, Mr. Geo. Gillett, 72, Lombard-street, E.C., will be glad of the help of friends in defraying this amount..

FAREWELL TO MISSIONARIES.

EAST LONDON INSTITUTE.

ON Monday week a large gathering of those interested in foreign missionary work assembled at Harley House, Bow, on the invitation of Mr. and Mrs. H. Grattan Guinness, for the purpose of commending to God a number of missionaries about to start for the "regions beyond."

The first meeting, which commenced at five o'clock, was devoted to praise for past mercies. Mr. Brewster, a Harley House student, who for the past five years has been labouring with Henry Moorhouse's Bible Carriage, told of the rich blesing which had accompanied his labours in London and the provinces. Mr. Brewster is at present labouring, with his carriage, close to Harley House. Mr. Mody, another Harley House student, and formerly a Parsee worshipper, who has just returned from India for a brief stay, told of the progress of the Gospel in India, and desired to praise God for blessing. Mr. Harvey, a returned Congo missionary, reported on the work being done on the Congo in the way of training and educating the native children at the Mission station. He was accompanied on the platform by two native boys, whom he had brought over, aged about ten and twelve respectively. These lads excited considerable interest.

After a brief interval for tea and refreshments, the large hall of the Institute was again packed to its utmost capacity. Mr. Guinness presided, and introduced the out-going missionaries, each of whom delivered a short address. The Rev. Jas. Stevens, of Highgate, having led in prayer, Mr. Domingo Carro, a native of Brazil, who has been over two years in the Institute, spoke first. He is about to return to Buenos Ayres, to labour among his Roman Catholic brethren.

Messrs. Turner and Milligan, who are going to the silver miners of Colorado, spoke also of their prospects, and told of the blessings received and advantages gained during their stay at the Institute. Mr. Billington, who is about to return to the Congo in a few weeks, and push his way on Stanley Pool, told of the trials and difficulties of the Congo Mission. He is now taking with him a wife to share his labours, and is looking forward to successful efforts on the Upper River.

Mr. Henry Varley delivered a few words of advice and encouragement to the brethren about to leave, and the meeting concluded by one and another in the audience earnestly commending the several cases in earnest prayer to God.

THE LADS OF LONDON.

SEVEN years ago an article appeared in this paper under the above title. It drew attention to the sad condition and great need of thousands of lads in the Metropolis—those employed in warehouses, workshops, and factories, or as errand-boys and apprentices. They work hard until about seven in the evening, and are not expected to return to their homes or lodgings until ten o'clock. During these leisure hours, every evening, large numbers may be seen loitering in the streets or entering the public-houses, music-halls, and theatres—in many cases, not because they are vicious, but they have no other place of resort. The problem was, how to reach and benefit them.

So much sympathy was expressed and help promised, that the writer felt constrained, with other friends, to attempt something; the result was that a house was taken in Whitechapel, and opened as a Working Lads' Institute.

The difficulties were great, and some, though wishing well, yet prophesied failure. Generally, it was regarded quite as an experiment; some feared that lads of the class described would not attend, and others that they would never be induced to give up sensational literature for good and useful reading. Both fears have proved groundless; the lads came in crowds, and within a month about 150 had become members. The books were eagerly read, and many gladly availed themselves of the classes. The work has been continued ever since, and the agencies comprise the following: a reading-room and library, twelve evening classes for Bible study, reading, writing, arithmetic, drawing, French, short-hand, singing, &c. These classes are held in the winter, except the Bible-class, which is conducted throughout the year, and has the largest attendance. On Sunday evening an evangelistic service is held. Lectures and entertainments are given once or twice a week, while in the summer evenings swimming and cricket are encouraged. Temperance meetings are held. There is a clothing club, a drum and fife band; also a savings' bank, the deposits in which last year amounted to £60 3s. 4d. Situations are obtained for lads who may need employment, and applications are received from houses wanting lads. In this way a large number have been saved from want, and in every case the lad introduced through this agency has given satisfaction to his employer. Last year 161 lads attended the Institute and classes.

CHEERING RESULTS.

It is sometimes asked, What are the results of the work? A great many of the lads are lost sight of after they leave the Institute, and though we believe they are the better for coming, and carry away with them good principles and habits, and in some cases true religion, we will say nothing of them, but give a few particulars of those whom we still know. The cases are from a large number, and are typical. They show that labour of this sort is not in vain in the Lord.

The first we name joined the Institute three years ago, lost employment, and being unable to find another situation, entered the Navy. Whenever he has a holiday he spends his evenings at the Institute. His mother is a widow, to whom the lad forwards all he can out of his small earnings for her support, and quite recently he sent her a sovereign. He has corresponded since he left, and speaks of the pleasure it gave him to attend, and the good he derived.

Another lad lost his work, but, with help of friends at the Institute, emigrated to New Zealand, where he at once obtained employment at 9s. per day. He has written to say how much he is indebted for the kindness he received, also the help with his studies, but above all for the good he got from the teaching and influence of the late H. N. Dowson, who conducted the Bible-class.

Three brothers were also much benefited by the Bible-class teaching, which led to their attending a place of worship, and eventually to their conversion. They are now connected with a small congregation, and doing all they can to spread the news of the Gospel.

One of those who were present at the opening of the Institute, regularly attended every evening; he subsequently became secretary to a juvenile Temperance Society in Ratcliff, then a Sunday-school teacher, and is now in charge of an institute at St. Peter's, London Docks. He owes most of the good he received to the Institute.

Another lad came to us four years ago. Became a drummer in the first band, is now a member of Watney-street Chapel, and secretary to the Temperance Society there. He speaks of the Institute, and the good he received whilst a member, as being *the one thing* that kept him from wandering into paths of evil.

One of our youths is now a member of the Wesleyan Chapel, Cassland-road, Hackney, and secretary of an adult Bible-class. He taught singing for two seasons, and is now studying for the honours of the R.A.M. He is thoroughly in earnest, not only in music, but in preaching the Gospel.

Another old member is now engaged as assistant missionary in South Africa, while several have left us to join the Y.M.C.A.

Those who know the difficulties and temptations of London life are the first to urge that something ought to be done to save the lads. Our work is no longer an experiment. After seven years' heavy, but happy and blessed service, we are more convinced than ever that the Working Lads' Institute does *meet and answer* the great need.

Those who attend are saved from evil places of amusement, vicious literature is superseded, healthy recreation is promoted, educational improvement is secured, and, above all, they are brought under a kindly Christian influence; for while the work is quite unsectarian, we seek to carry on all the agencies upon Christian principles, and to promote, not only the physical and mental, but also the moral and spiritual welfare of the lads.

Since the opening of the Institute, nearly a thousand lads have been benefited, but the work has long been seriously hindered for want of accommodation, and

LARGER PREMISES ARE AN URGENT NECESSITY.

In these circumstances the Committee felt constrained to enlarge their borders. After two years' anxious and prayerful search, they have at length secured a large and eligible plot of freehold land, with frontage in the main road. It adjoins the East London railway-station, Whitechapel, and is very near the existing Institute. Here they desire to erect a large and commodious Working Lads' Institute for East London. This it is proposed to put up in two sections. Section 1 will provide suitable refreshment and reading-rooms; five class-rooms; some comfortable dormitories, specially intended for lads from the country; housekeeper's apartments, &c. Section 2, lecture-hall to seat 500; a swimming-bath, 50 by 20 ft.; gymnasium, &c. Such an institute will accommodate about 1000 members. Who can estimate the good which, with God's blessing, it may be to the lads of London for all time?

The estimated cost (including £1,950 for the freehold land) is £8,450, towards which the officers and committee and some friends have promised £2,500. The designs are all ready, but a further sum of £2,000 must be raised before the building can be commenced.

We have now reached a solemn crisis in the work; having done all that we can ourselves financially, we wish to lay the case before the Lord's people. Are there not some of his stewards who will come up to the help of the Lord, to the help of the Lord against the mighty? To reach and bless the thousands of working lads for whom we plead, who will help to establish this much-needed Working Lads' Institute for East London? Contributions will be thankfully received by the Treasurer, Mr. F. A. Bevan, 54, Lombard-street, or myself.

HENRY HILL, Jun.,
38, *Bow-lane, E.C.* *Hon. Secretary.*

DECENNIAL CONFERENCE IN INDIA.

WOMAN'S WORK IN THE MISSION FIELD.

THERE was a large attendance of ladies, and the honours of the discussion were entirely conceded to them.

Miss HEWLETT, C.M.S., Umritsur, in opening the subject, said: The kind of work that we women are engaged in is at once the most interesting, the most promising, and the most difficult in the Indian Mission field—the most interesting because it takes us into the Zenanas, and in other ways shows us spectacles of human life which are not accessible to other workers; the most promising because it takes us to the side of the sick, the sorrowful, and the disconsolate, and gives us opportunities to touch the heart when it is most susceptible; the most difficult because it has to be accomplished by women unaided, who are weak in themselves, and who have till lately enjoyed few facilities to prepare them for the work. Further, it will be remembered that ours is a double work: we attempt to save the soul as well as relieve the body. So much am I impressed with the responsibilities of my share of the work, that I am often obliged to tell the Saviour of my patients rather than tell my patients of the Saviour. There is a hospital at Umritsur with an average of 125 persons a year who are treated and nursed. The dispensary work has been in operation for nearly three years, and in that time about 9000 cases have been attended to. Mrs. Grimké's text-cards are used as tickets of admission, and in this way thousands of these precious messages are scattered over the city.

Many cases of genuine gratitude are met with. Women of the better classes are needed, who will offer themselves for the work, as they do in England; but they are not yet prepared to do that. All women so employed ought to be decided Christians, and should also know English. The field is so great that thousands of workers of every degree might be employed. There is a sore and pressing need of help, but we shall do all we can until the help comes.

It is difficult in the Zenana work to be faithful to the higher part of our commission on account of the watchfulness of the men. My visits at a house were suddenly stopped the day after I had spoken of Jesus to the sick lady, by a message that she had gone to Lahore. In conclusion, she hoped that the Mission-field might be saved from all lady doctors who were not Christians.

Miss THOBURN, M.E. Church, Lucknow, said that woman's work in India, which began with ragged-schools and orphanages, now includes Zenana teaching, Medical missions, boarding, normal, Sunday, and high schools, homes for the homeless, and every department of Christian work found in any land. Their work is not confined to the Zenanas. The working women are the largest class of women in India. To every one of these women there comes human sorrow, with its awakenings and questionings; they have thoughts of life and death, of sin and responsibility, of destiny and God. A good impression can be made by the workers going out in procession, and separating into the lanes and alleys, speaking to all the women they meet; singing and talking to groups that will gather to hear. Soon the news is carried into the houses, and invitations to enter come from one after another, until a whole neighbourhood is visited.

The native Christians are as anxious as any class of people in the world to have their daughters well educated; but they still have lessons to learn about the evils of child-marriage. We almost daily refuse invitations to enter new houses, because our numbers are insufficient. We are obliged still to employ Hindoo or Mohammedan teachers in our schools, because there are not Christians willing or able to take their places. Unfortunately there is a caste of position and income creeping into the native churches, and taking the place of the old distinctions of birth and blood. Daughters of well-to-do people will not help in Mission work unless they get a salary that will make the work respectable. We need missionary English schools in which the vernacular is well taught, to raise up a generation of Anglo-Indian women who will live as our

mothers lived in Europe and America, when they taught the missionary spirit to us.

Mrs. Etherington, B.M.S., Benares, described an evil to be steadily resisted by Missionary Societies, the practice of sending agents to that country who have not the cause of Christ's Kingdom at heart, but are induced by some romantic sentiment, or even a less worthy motive, to offer themselves as missionaries. Some mistakes in the sending out of unsuitable agents are unavoidable, but they should be reduced to a minimum. There is some ground for the imputation that female Missions are simply "Bachelors' Aid Societies," although marriages of the kind referred to sometimes take place under circumstances that cannot be objected to. These remarks apply without much modification to agents who are appointed in India.

THE CHIEF HINDRANCE TO OUR WORK

arises from the customs of the country; the worst of these, beyond all comparison, is the marriage of children. That blight and curse the Government could have put down as easily as it did infanticide, *suttee*, the exposure of the sick to die, the *charakpooja* of Bengal, and the crushing of men under the wheels of Juggonath. *Suttee* destroyed its thousands, but this destroys its ten thousands. The other practices affected men; the victims of this are women and children.

Those of us who have inquired into the social condition of the women of India and who have had ample opportunities for learning how the health, happiness, and general well-being of the people are affected by this custom, must know that of all the evils that ignorance, vice, and tyranny have combined to lay upon the weak and helpless, this is, without exception, the worst. It is, in all but the name, slavery in one of its most degrading forms—of woman to man. I say deliberately that I am aware of nothing in the condition of woman in any age or nation that is worse than it. The plea that religion is so mixed up with it that to seek its removal by legislation would be unjust and impolitic is hardly worth serious consideration. The people themselves do not thus think or speak of it. Tens of thousands of the better classes would be grateful for a law that would tend to destroy the evil. A native writer in a recent article declares that the only determined objection to legislation with regard to this matter would come from the Brahmans, who now reap large harvests from the marriage customs of the people.

There are twenty-one millions of widows in India, and half of them were never wives! Some of these widows have said to me, "Your Government stopped our burning ourselves with the bodies of our husbands, and we are now left without a remedy." Is it any wonder that many of them take their lives in despair; and that a still larger number seek refuge from a life of suffering in a life of sin? We are blessed with

A VICEROY WHO FEARS GOD

and seeks to do justice to man. Will he close his ear to our appeal on behalf of women? To save the millions of India's daughters from the cruelties of child-marriage, and from what child-widowhood means here, will add more lustre to his rule than any system of local self-government or mass education can shed upon it. How can men govern themselves who have not yet given freedom to women? I appeal to this great Conference to resolve to do something to attempt the removal of one of the greatest wrongs that woman has suffered at the hands of man. "Quit you like men." I plead on behalf of twenty millions of helpless widows, and of millions of suffering wives and children, and in his name who said, "Woman, why weepest thou?"

Miss Leslie, Independent Mission, Calcutta, said the work of the Mission with which she is connected was divisible into four kinds: the visitation of native women in hospitals; work among the fallen; the reclamation of Bengallee women addicted to drink; and work among domestic servants, who are so apt to be neglected even by Christian masters and mistresses. Miss Leslie's paper was full of unique, interesting, and encouraging particulars of her work.

Miss Greenfield, American Presbyterian Mission, said: We are told that higher education is to slay Hindooism through its brain, but it has not done so yet. My sisters, you and I, in all our woman's weakness and conscious insufficiency, are here in India to strike the death-blow not at the monster's *head* but at his heart, and by God's help we shall drain out his life-blood yet! I believe the heart of Hindooism is not in the mystic teaching of the Vedas or Shasters, not in the finer spun philosophy of its modern exponents; not even in the bigoted devotion of its religious leaders; but enshrined in the homes, in the family life and hereditary customs of the people—fed, preserved, and perpetuated by the wives and mothers of India. Therefore, I say, that the Zenana teacher, with her constant personal influence on the family life of her pupils, the lady medical with her double ministry of healing for body and soul, the teacher of girls in Christian and heathen schools, training the future women of India, these all are directing their blows with no uncertain aim at the very hearts of the gigantic forms of ignorance, superstition, and heathenism which have long held despotic sway over this vast empire. Let us in our Master's name lay our hand on the hand that rocks the cradle and tune the lips that sing the lullabies. Let us win the mothers of India for Christ, and the day will not be long deferred when India's sons also shall be brought to the Redeemer's feet.

During the first week in December we held a Ladies' Conference in Lahore, and invited all the lady missionaries of the Punjab. Fifty-two responded, and we sat for five days for five hours a day, besides special Committees, in earnest practical discussion of the many branches of our work in the Punjab alone. The subjects for discussion comprised the following: Day and Boarding Schools—European, Eurasian, Native Christian, Normal, and Heathen; Sunday-schools and Orphanages; Zenana work; the selection, training, and salaries of female agents; vernacular literature, general and educational; Medical Missions and training of assistants; Village work. These and kindred subjects, all of them strictly within our sphere, were discussed, and I ask which of them we can consider this morning in all that remains of *the 2½ hours so generously (!) bestowed for their consideration.* I trust before another decade has passed you will organise a Ladies' Conference for India, where we can compare our experience and warm each other's hearts.

Let our brethren settle the education question as they think best; but I ask if we as Zenana missionaries here are to educate first and evangelise afterwards. Does not our Master call us

TO EVANGESISE FIRST AND EDUCATE AFTERWARDS?

In other words, shall we spend our time and strength in pruning and training and watering the wild vines in hope that eventually they may get *grafted* with *grace*, or shall we seek first to get our pupils engrafted on the True Vine and train them afterwards?

Are not many missionaries fettered in the kind of instruction they gave in Zenanas and schools by receiving Government grants? When this question was before the Lahore Conference, a large majority of those who receive Government aid stated that they were so hampered, and they felt it to be an *evil*, though in their opinion a *necessary evil*. Friends, is it really *necessary* you should wear these silver chains? I know the societies cry out about poverty and lack of funds, and the missionary's heart often sinks as he or she looks round on promising openings for advance if only money were plentiful. But we do not hold our Commission from the Committees that hold the Mission purse-strings, but from Him who holds the purse-strings of the universe. And just as the homely proverb tells us God never sends a mouth but He sends bread to fill it, so I believe He will never send an opportunity for work that needs money but He will also send the money to carry it on, and if He does *not*, then let us wait on Him till he does. But let not our weak faith lead us into a false position, an unholy alliance. I would rather not touch Government pice; they are not sanctified. I think the free-will offerings of God's people are the proper means for carrying on God's work.

I would ask all of you, my Christian sisters, to look back to the day when you resolved to leave all for Christ and come to India. What was it that moved your inmost soul to pity and prompted you to self-devotion? Was it not the inarticulate cry of the millions of women steeped in blackest depths of sin, ignorance, and misery, and passing through time out into eternity without a single ray of hope from the Sun of Righteousness? The Millions *are in darkness still.* In spite of all the progress of Zenana and school work the masses in our cities, and still more the masses in our villages, are *untouched.*

By all the solemnity of your first consecration vows, I implore you, whatever be your special branch of labour in school or zenana, or hospital or dispensary, to give some portion at least of your time to pure evangelistic work. Learn the vernacular of the poor and then go out into the streets and lanes of the city and compel them to come in. Go out to the poor outcasts and tell them of a burden-bearer for them. Go out into the villages, and as the women flock around tell them in song and speech of the love of Jesus. Go out into the melas and festivals and lay hold of the women there and tell them of the water of life and the blood of Christ that can cleanse their polluted hearts. Preach the Gospel to the poor, and thus follow in his blessed footsteps, who spent the three years of his public ministry in seeking poor lost sinners in the towns and villages of Galilee. It will keep alive in your own heart that thirst for souls which is so apt to become deadened by long weary waiting for fruit from among our zenana pupils. It will give you an opportunity of showing *them* that you regard the salvation of souls as of first importance and every soul is in your eyes, as in God's, equally precious. Oh! for more time, more strength. The harvest truly is plenteous but the labourers are *very, very* few.

Mrs. Ferguson, Calcutta, said: The missionaries require faith, self-denial, and other graces in their work; but do they always remember the self-denial of those at home, by whose gifts they are enabled to come?

The Hon. Miss Sugden said that while studying the vernacular, she took the opportunity of preaching in English to sailors. One of the worst hindrances in this work is pride. We could be kinder and more sympathetic towards those under us. We must live holier, more fully consecrated lives; then our efforts will be crowned with greater success.

Miss Joseph, B.M.S., Benares, called attention to the necessity of having widows' schools in connection with Zenana work. If Christians do not provide homes for such women, their fate will be miserable indeed.

Mrs. G. Kerry, B.M.S., Calcutta, said that in connection with their Mission was a widows' school that promised excellent results.

Mrs. Tucker, of the Salvation Army, said: I have been watching this zenana work a long time; when my husband was in the Civil Service and we went about through the villages, I often gathered the women by the hundred and spoke to them of Christ. In the Punjab I have seen my aunt, Miss Tucker ("A. L. O. E."), gather together women and children for religious instruction, and my heart has been in the work. The other day a native gentleman said to me, "These missionary ladies are doing such a grand work." And I want to say to these sisters here to-day: You are doing a grand work. The men are planting the strong guns, the rifled cannon, and directing these against the citadel; *you* are undermining the walls. The word preached in the zenana is not powerless. Many a time in the Punjab have I seen small boys crowd in among the women and girls, and sit at the feet of the zenana missionary, looking up into her face as if she were an angel. Men sometimes object to women preaching. Let me remind you of the words of the Master, "Whosoever shall do the will of my Father which is in heaven the same is my brother, and *sister* and *mother*."

ANOTHER RELIGIOUS NEWSPAPER, "Joyful News," is announced to appear shortly. It will be published at one halfpenny, weekly, by S. W. Partridge & Co., of Paternoster-row. The Rev. Thomas Champness, a well-known Wesleyan minister of Bolton, is the editor of this new journalistic enterprise.

PRAYING FOR FUNDS.

EXPERIENCE OF GOD'S FAITHFULNESS.

DEAR FRIEND,—Kindly allow me a few words upon the above subject from one of your correspondents.

It is quite true that there are deficits in Christian work which man makes, but I think there are others clearly sent by God, and lessons which He would teach us through them.

By God's mercy, in sending a speedy answer to the many prayers which went up for the purchase of our "home," the £10,000 needed having been sent us six weeks before the last payment was due, we were enabled to inscribe over its door, "Asked of God, August 11, 1874; given of God, May 9, 1875."

Subsequently, in very marked ways, special help was sent at the last moment. More than once an anonymous hundred pounds has been received within the hour of a heavy payment becoming due, and we felt God was watching over us for good.

At the close of 1879 came the heavy fall of snow which besieged Paris for weeks. Apart from the great rise in the price of fuel and food—serious matters for large households—the sudden and severe frost brought most disastrous results to our Orphanage—a country house—the gift of the late M. Galignani. The drainage gave way—there had been neither water nor gas for weeks—necessitating the immediate removal of our household. For days we searched for a house to accommodate our thirty-seven children. The Jesuits had just been expelled from their schools, but they were to be re-let by the year. The only suitable house was one which belonged to a rich milliner. We sought her, but she asked £200 a month, as the three months for which we needed it would just spoil the let for the season.

We had ended our year all but penniless, and heavy payments were already arranged to be met during the coming one—moreover, meetings had to be deferred in England, which meant deferred help—with a most unlooked for expenditure, increasing day by day. We left Madame telling her that we could not go beyond £80 for the three months, that we did not need the house for ourselves, but for little English children, who but for our efforts would be *sur la panée*. She bowed, and replied, "Impossible!" So we resumed our fruitless search. Eight days passed and nothing had been found. One morning, after our workers' daily prayer-meeting—laying our difficulties anew before God—it was resolved to call again upon Madame la Modiste. Immediately upon arriving, her neice appeared with evident anxiety—"If you are the English lady who wanted my aunt's house at Auteuil for some poor English children, you may have it for what you offered. Soon after you left the other day, my aunt had a fit, her life was despaired of, and it has been upon her conscience that she refused to give her house at your price for a work of mercy." No time was lost in securing it, and a fortnight was willingly added to the three months at our price, £80, instead of £200 a month. Madame recovered, and her first drive was to Auteuil to see our children. Upon examination of our Orphanage, an expenditure of £1200 was found to be necessary. There was nothing to be done but to give the order for the works to be immediately commenced, with the consciousness that God knew all about it, and that we had nothing.

A day or two afterwards a new tax was enforced upon our Home, 77, Avenue Wagram, of £124, which was obliged to be paid within a few days. We can never forget the kindness of our Paris bankers, who allowed us to draw for this and the other necessary expenses of our five institutions without reminding us of our overdraft, or charging us interest, although within a few months we had drawn over £800.

At the close of that year, after an unlooked for expenditure of quite £1500, we ended with a deficit for the first time, which would have been £1500 but for the anonymous gift of £500 from a friend who had watched us in our difficulties.

Our deficit has continued to this day, and it has had its lessons—lessons which could not, perhaps, have been learned had we had a balance in hand. It has taught us the inability of friends. Many who would help, cannot; and they who could, have not always the desire; and led us more to see our true position before God—beggars daily on his bounty. We have often longed that He would lay our deficit upon the hearts of some of his children; but it is not for the servant to dictate to the Master when He shall order the payment of his accounts, though it is the duty of the servant to lay them before Him daily, to put Him "in remembrance;" to obtain his sanction for the little details of expenditure upon his work, knowing that He cannot bless where He is not glorified.

Meanwhile, our work has not been hindered, it has increased on every side, and we have had the joy of his recognition. Our bankers, both in England and Paris, have trusted us with large amounts, in this practical age, without interest. We still wait for his word of power to go forth, knowing that were our liabilities ten thousand times greater, He could easily send the supply. We sum up all his foreknowledge—of the roughness of the way—the unforeseen straits through which we have passed—mountains of difficulty which He has removed, and with a grateful heart for what He has hitherto done we appeal to Him anew—confidingly—"Thou knowest, Lord."—Yours very faithfully,

ADA M. LEIGH.

Paris, 77, *Avenue Wigram*, *Jan.* 23.

P.S.—Since the above was written a telegram has been received, stating that a gentleman (who is a stranger personally) offers a gift of £500 if two like sums are collected within two months, *in any amounts*, for our work. Surely this offer is his word of power gone forth on our behalf. May the answer be seen in the prompt gifts of his children.—*Feb.* 3.

THE KILBURN HOUSE OF REST.

WHETHER anything ever really comes of All-day Meetings for Prayer and Praise, is a question which probably not unfrequently crosses the minds of people as they read announcements of such gatherings from time to time. The gatherings at the House of Rest, Kilburn, on the first Friday of every month are a satisfactory answer to this question. The fifth of these meetings was held on the 2nd inst. The violent storm which was raging all over London told upon the numbers present, but the absence of numbers rather increased than diminished the fervency of the prayers, and the hallowed hours sped on at what seemed an unusually rapid rate. The object of these meetings is to give any Christian ministers, heads of Missions, or more obscure Christian workers, opportunities of coming together and presenting unitedly whatever subject may be on their heart. No circumlocution is used, and no vague anonymous petitions are offered, and time is not taken up by addresses.

The last meeting, like the previous ones, was a most precious time; the Lord spoke to the hearts of those present by the Holy Spirit, and many realised that, while they were asking, they "had the things they desired." Testimonies to definite answers to prayers offered at previous meetings were not wanting. It was stated by one that usually January had been a most trying month, scarcely anything, as a rule, coming in for carrying on the Lord's work, but that during the first month of this year a considerable amount had been received, and every claim met without the least anxiety. The special subjects for prayer are for an abundant outpouring of the Holy Spirit on all Christian workers, for more labourers to be sent into the harvest, both for home and foreign work, for love and unity amongst God's people, and for funds for all Missions, specially naming those personally represented. C.

DOCK LABOURERS' MISSION.—On Wednesday evening, the 6th instant, we had a precious season amongst the poor dock labourers gathered in our Mission hall to tea. The service was conducted by Mr. Miles, and in the after-meeting five poor men found the Saviour. C. C.

THE GOSPEL IN BELGIUM.

DEAR SIR,—The name of our deeply-regretted sister, Miss Beamish, has been often, and again quite recently, connected with the work carried on in Belgium, amongst the Roman Catholics, by the Belgian Evangelical Society. Allow me to give your readers some details about this work, which is meeting with much encouragement and blessing

At Brussels the recent schism in the Rue Belliard Church has not at all interfered with the evangelistic work amongst the working classes. Our evangelist holds, every month, from thirty-five to forty meetings in the lodging-houses inhabited by masons and other workmen, where our friend Miss Beamish was in the habit, some years ago, of accompanying him. He also conducts meetings (in French) in the faubourg of Etterbeek, at the Bethel Hall, in our Flemish Chapel, Rue Blaes; also in the faubourg of Molenbeek St. Jean, and in several villages at some distance from Brussels. All these meetings are well attended, and afford the opportunity of making known the Gospel of grace every month to about 800 persons.

The greater portion of the population of Brussels is, however, Flemish. The Rev. A. W. Haksteen is pastor of an interesting congregation, which has already given to the Training School for Flemish Evangelists most of its pupils (five out of eight). He holds meetings once a week in a manufactory belonging to a Protestant friend. The meetings he recently began in the new hall at Molenbeek St. Jean, were from the first attended by about one hundred persons, all entirely ignorant of the Gospel. The first evening they took leave saying, "We will come again next week;" and they were true to their word.

This large city, with its eight populous faubourgs has, besides the churches for regular Protestant worship, only two rooms for evangelistic work. We are in great need not only of help to enable us to hire rooms in other parts, where no effort has yet been made to preach the Gospel, but also of the personal assistance of English friends who, as Mr. McAll has been doing in most of the towns of France, would take in hand the cause of Christ in this important capital. May God put it into the hearts of some who love his name to come over and help us!

Our work is most important and much prospering in the other parts of the country, where we have twenty-four churches and stations. Our ten Bible-readers alone have, during the last six months, presided at about 900 meetings. A great many members of our Churches, formerly Roman Catholics, help the pastors in their extensive field of labour; and they too hold numerous meetings, at which hundreds of Roman Catholics hear the glad tidings of love and peace.

Colportage continues to be carried on with success. Besides what our Bible-readers sell in their round of visits, two colporteurs have, during the last six months, sold £36 worth of Scriptures and religious books.

Our Sunday-schools number hundreds of Roman Catholic children, whose parents are often, through their influence, led to embrace the Gospel.

The result of these various efforts is the constant accession of Roman Catholic families to our congregations and an ever-increasing influence over the population in general. God is manifestly working with us, and we look forward to more and more victories over Popery and Infidelity, by which so many thousands of souls in this country are enslaved.

At Spa, the work in connection with the chapel built by Miss Beamish is making progress. The Rev. G. Nicolet, the venerable pastor to whom that station is entrusted, writes that several Roman Catholic families are giving hopeful signs, and this he meets with many encouraging subjects of thankfulness.

ALBERT BROCHER, Pastor.

Sart Dame Avelines, Brussels.

WAITING ON THE LORD.

THE monthly meeting of friends and workers in connection with the Strangers' Rest, 163, George's-street, E., was held on Thursday ening, 1st inst. Rev. J. Stephens, Highgate, ve an address on "Waiting on the Lord," in nnection with working for the Lord.

LOOKING UNTO THE MASTER.

His first reference was to Psalm cxxxii. 2: Behold, as the eyes of servants look unto the and of their masters." That is to say, the rvant is so intent on finding out what his aster wants that he keeps his eye fixed on the aster's hand. He so well knows his place that single motion of the master's hand meets with prompt obedience and response. If we thus, workers, wait on the Lord, we shall consider ie question, what our Master would have us do. he worker for God is not one simply engaging Christian work, but he is the servant of God. Ie does the will of God. It is possible for a an to be engaged in religious or Christian ork and yet not be doing God's will. Here we nd the difference, that if we wait as servants e shall consider what the will of the Lord is. Ve are servants, and this is to be our daily atti- ude. We begin our work asking the great uestion, "What wilt Thou have me to do?" ut we do not need to be asking it continually, lthough we have to keep up the same attitude f mind of waiting upon God.

Many people say they are led to do a certain ork. From my experience, I feel very much nclined to be cautious in the use of this expres- ion. Not, however, because I lack faith in the ontinuance of God's guidance, but people are ery often led by their taste, their inclination, r their feeling, and not by the Spirit of God. ome Christians are given to change and haste, oing from work to work, and they are apt o excuse their change by saying, "I was ed to do so." But, led by whom? We are to vait on the Lord, in the spirit of submission and lependence, as servants looking unto the hand f the Master.

THE SERVANT SHALL BE HONOURED.

In Proverbs xxvii. 18, we have those words: He that waiteth on his master shall be honoured." Under this head, note that the Lord often gives a specialty of work that would not be of our own choice. Philip (Acts viii. 26) was led to a most unlikely place, viz., to a desert place, but he there met with the eunuch. Those who are ready to find out the will of God are those who are waiting upon Him. Peter was sent to minister to men whom otherwise he would not have thought of ministering to (Acts x. 19, 29).

We often find that the narrative of Martha and Mary (Luke x. 38) is spoken of as an illustration of the busy and the meditative Christian. But Martha was a cumbered server, and Mary was a wise servant. True service is not doing what we think right for our Master, but doing what our Master tells us. Mary knew that what the Lord wanted of her was that she should sit still and listen. Some say that Martha did something that was needful; but the Lord would cheerfully have taken anything that was ready if he could have got Martha to be still and listen. The worker must never cease to be a disciple, to be a learner. If she had attended to what the Lord said she would have been fit to do the Lord's work when the time came. It is not that we are to give ourselves always to meditation; but we are to take heed to keep at the feet of our Lord that we may learn of Him. There is a reading of the word of God, and there is a meditating on the word. Do you ever ask yourselves what you have been reading about? Could you tell in a clear and concise manner to another what you have been reading? Do you ever try to explain the Epistle of Paul as you would a letter from a friend?

We require one or two qualifications for knowing the mind of Christ. In Romans xii. 2 we have one: "Be not conformed to this world; but be ye transformed by the renewing of your mind." The reason why many Christians do not see many things that are wrong is because they are conformed to this world. We have another qualification in 1 Cor. iii. 1, 2. The Apostle could not "speak unto them as unto spiritual, but as unto carnal, even as unto babes in Christ." These men had among them envyings, and strife, and divisions.

INQUIRING OF THE LORD.

In 2 Samuel v. 22, we have another example of waiting on God: "David inquired of the Lord." He knew, generally, that it was right to go against the Philistines, and that the Lord was with him. We know in general that it is right to work in such a place; but like David we must inquire of the Lord, so that we may be in the line of God's working. Then the Lord shall go up before us. No doubt we all make our work a matter of prayer, but do we keep our minds fixed on praying for success? It is not so much that we should ask God to be with us as that we should be with God. God is intent on spiritual results if we could only be thoroughly with Him in the line of his action. We should wait on Him to know how He would like his work done. We have not only to have right work but right methods. This question of methods is one of the most important in the present day. It is very often lost sight of in Christian Churches. A Mission needs money, for instance. It is a good Mission. But the money is not coming in sufficiently to carry on the work. First of all, we have got to consider how God would have the money raised. People say if we do not resort to certain means the Mission will fall. Well, let the Mission fall. Many Missions are started without the Lord's bidding. There are hundreds of people undertaking money responsibilities who have no right to do so. We must first find out that it is God's work and God's work for us, and that God's time is come. If this is all right let us look up to the Lord for the money. But if it does not come, what are we to do? We have to find out how He would have us get the money. It is not merely that we should get it for the work, it is also that in getting it we should be a testimony to God.

Many of the ways of raising money are not testimonies to God. I think that scepticism has a right to retaliate on us. You say God is rich, and you go from door to door to beg for money. That is a wrong testimony to God. We are warranted in saying that God is rich, and if we abide faithfully in his work, doing his work, and looking up to Him, He will give us the necessary means. Many churches are built out of all proportion to God's mind. Thousands of pounds are spent in erecting magnificent structures, while only a nine thousand is given to Mr. Hudson Taylor in a year for the great work of evangelising China. A minister who adopted the plan of taking no stipend, was asked if his example should be followed in every case. His reply was, "Which the Egyptians essaying to do were drowned," meaning that God's work had to be carried out in God's way.

Our waiting on God should be a waiting on Him with a view of finding out how God would have his work carried on. God designed that David should sit on the throne of Israel. He had given Saul into David's hand, and one of his chief friends advised him to stretch forth his hand and kill Saul. But David did not take up God's cause in a wrong way. We must not do anything to hasten God's work, that is in itself wrong or unfit. How often a man going on with a great work is tempted to do a very unbrotherly thing. Someone stands in his way, and he acts in a high-handed manner. He forgets that the servant of the Lord must not strive. It may seem to him that he is hastening the work of the Lord, but he is called upon to wait on the Lord. The work is the Lord's. He shall make our way clear. He shall take away every obstacle. We have to testify, we have to speak out faithfully, but in love.

OUR STRENGTH SHALL BE RENEWED.

If we wait on the Lord He shall renew our strength (Isaiah xl. 31). He giveth power to the faint. We, as workers, need strength. We want a renewal of strength. We should not so much *wait* on the Lord as wait on *the Lord*. We look too much at the subjective act rather than at the objective person. Some men dwell upon the word "believe," until their hearers are sick and do not know what to do. Paul and Silas told the jailor to believe, and then "they spake unto him the word of the Lord" (Acts xvi. 32). They set before him the Person, and he believed. When we wait on the Lord we keep before our minds what He is, and what He has undertaken to do. Sometimes we feel very weak, but our weakness never touches God's promises. However we feel, God's word stands. God's strength shall be through and in us. If we abide in Jesus, like the branches in the vine, his power and love will flow through us, and the Father shall gather the fruit.

THE DEEPENING OF SPIRITUAL LIFE AT CAMBRIDGE.

DEAR SIR,—Your pages teem with accounts of Christian work and service in all parts of the world, but there are few places that can excite more general interest than the University towns in the British empire. We all have an interest in them, from the education there received by our young men who are designed for many of the more prominent positions in life. Cambridge and Oxford were both visited by Mr. Moody and his colleague in the autumn, as Edinburgh, Glasgow, and Aberdeen had been visited during the previous year. At Cambridge, as elsewhere, much good work was done for the Lord. Those who had received life were stirred up to a greater consciousness of it, and not a few received the touch of the Spirit of life in Christ for the first time, and are now rejoicing in the great gift. To follow up this good work was the object of the meetings held at the large room of the Guildhall last week.

To lead those who have received Christ as their Righteousness, to receive Him also as their Sanctification, to trust Him wholly in all the conflicts and duties of daily life, to seek to manifest his life in all they do, to realise his *continued* presence, and to live in unbroken communion with Him,—these were the themes, and this the purpose, of these meetings.

The result was very encouraging. The attendance was good—in the evening especially—and one evening the meeting was organised by the Undergraduates themselves, when a large body of them occupied the central part of the hall. Each evening, also, an after meeting was held, when the great majority of the audience remained. None who were present will forget those solemn half-hours, when the outward silence did but indicate the deeply-moving presence of the Spirit of God.

Many found that liberty wherewith Christ makes his people free; and to use the language of one of the young men, "discovered that not only was he in Christ, but Christ was in him," with some of the blessedness of that indwelling.

If it were a fitting thing, some incidents of telling interest and power might be related. Let this suffice, however. We thank God, and take courage. Let us take up the stirring command, "Go forward." The Church of God is awakening to a greater consciousness of her need—a need that Christ only can meet—to overtake the accumulated evils of past indifference and neglect.

The men who had the great privilege of sharing in the good work at Cambridge, were Revs. C. A. Fox, E. W. Hopkins, E. W. Moore, W. Webb-Peploe, and Mr. H. F. Bowker, aided by the Rev. H. Trotter, W. Robinson, R. Black, and many other local friends. AMICUS.

REV. ARCH. G. BROWN, 22, Bow-road E., will forward a copy of his annual report, mentioned in our last issue, to any of our readers who will send him their names and addresses.

MANCHESTER Y.M.C.A.—The annual social meeting lately held was attended by over two thousand members and friends. The President, Mr. Herbert Philips, J.P., presided. Addresses were delivered by the Bishop of Manchester on "The Young; their temptations and safeguards;" by Rev. Dr. Macfadyen on "Manliness;" by Rev. Dr. McCaw on "Christian, a name or a reality?" Rev. Charles Garrett was unavoidably absent.

GOSPEL TEMPERANCE WORK.

CORNWALL.

MR. W. FORBES has conducted a four days' mission at Saltash. About one-fourth of the population now wear the blue ribbon. At Camborne, last week, great enthusiasm prevailed. On Thursday night upwards of 300 persons donned the "bit of blue."

Mr. George Blaiklock has finished his engagements in Cornwall. He has visited Camelford, Delabale, Wadebridge, Launceston, Callington, and Padstow. Nearly 1200 persons donned the ribbon at the meetings. Mr. Blaiklock commenced a six days' Mission at Worksop on the 12th.

MR. T. E. MURPHY AT SHREWSBURY.

Mr. T E. Murphy's Mission in Shrewsbury went on with increasing success till it terminated on Friday, Feb. 9; 2666 blue ribbons were given, 2213 of these being new pledges. God has been working in our midst. The hall has been crowded every night, and hundreds have failed to get in. In one house of business all the employés put on the blue ribbon, and at their request the master has substituted cocoa for beer at supper time. It is hoped that other masters will make this concession.

Some of the saved ones have attended and assisted at the daily prayer-meetings, and we expect still greater results; with God's help we mean to carry on the Mission and hold weekly meetings until we can arrange for another protracted effort. The committee of ladies and gentlemen and the Young Men's Christian Association choir have rendered valuable help.

MR. W. NOBLE AT BRADFORD.

A Mission has been continued here nightly in St. George's Hall by Mr. W. Noble, and now (Sunday, February 11th) we are on the eve of the closing meeting. The hall, which seats 5000 persons, has been attended by ever-increasing numbers, and overflow-meetings had to be provided. The town has never been so moved before, this being the first occasion on which any united Mission has been held here.

On Friday, the 9th inst., 1163 pledges and ribbons were taken, and, in addition, 379 ribbons given, chiefly to old abstainers. This is the largest record for one day.

The third meeting for women, held yesterday, was a most remarkable gathering. The hall was well filled by a serious and attentive audience. A really earnest feeling pervaded the assembly, and at the close 460 took the pledge. Up to last night 7044 pledges and 3836 ribbons have been taken. Meetings have been held in various factories during the dinner hour, and the daily prayer-meetings were seasons of earnest prayer and praise.

Mr. and Mrs. Noble will leave behind them many friends; we are sure their labours, and those of the Revs. Forbes Winslow, S. Hooke, and others, will be, under the blessing of Almighty God, attended by permanent results.

MR. FRANCIS MURPHY AT CARLISLE.

On Sunday week, Feb. 4, Mr. Francis Murphy commenced a series of Gospel Temperance Meetings in this ancient Border city. In anticipation of Mr. Murphy's visit, the Committee of Arrangements engaged the Drill Hall, a newly renovated and attractively adorned building, capable of holding 2500 people. Night after night the capacious structure has been crowded with deeply interested and highly appreciative audiences. Mr. Murphy's simple argument, affecting narratives, humorous and playful sallies, personal confessions, pungent appeals, and powerful and eloquent perorations provoke now to tears, now to laughter, now to conviction, and in not a few instances to signing the pledge, and manfully donning the ribbon of blue.

Ministers of all denominations and a goodly number of the local gentry, including Mr. George Howard, M.P., of Naworth Castle, James MacInnes, Esq., of Rickerby Hall, Mr. Martin, of Holme Green, &c., &c., have appeared upon the platform, and expressed their sympathy with the wonderful work. A prayer-meeting, which is felt to be most refreshing and animating, is held daily at 3 o'clock, and is largely attended.

During the few nights Mr. Murphy has been with us about 1800 persons have signed the pledge, and before the Mission is ended we have every reason to believe the numbers will at least be doubled. Altogether we are enjoying a great blessing, and many a poor drunkard, as well as many a discouraged abstainer, will have cause to thank God for Mr. Murphy's visit to Carlisle.

MAJOR AND MRS. POOLE AT CROYDON.

The Gospel Temperance Mission at Croydon has been marked by a new feature which all who love the work will rejoice in beholding. The "after meeting" and inquiry-room have deeply solemnised and given tone to this Mission. It is not that the Gospel has been more fully proclaimed than at former Missions conducted by Major Poole, but hitherto the decision of the audience has, at the close of an address, been simply urged on behalf of total abstinence. The speaker would not of course have failed in pleading, during the address, with all to become truly Christ's. Now the thought is carried beyond the pledge-signing, and individuals are urged to immediate decision for Him in whose name they have been asked to become Temperance workers.

Many will ask how the after-meeting, with its inquiry room, can be worked in with an ordinary Gospel Temperance address. A brief description of one meeting will answer the question. Last Friday evening the Rink at Croydon was packed in every corner, and many hundreds were turned away. Mrs. G. S. Reaney was the speaker announced for the evening, but Major Poole, as usual, was in full command. Mrs. Reaney spoke for fifty minutes from the words, "What is your life?" The former part of her address was purely gospel; then came the appeal, "If you are Christ's you must work for Him." Lastly, there was a reminder to any abstainers that "teetotalism is not salvation." At the close of the address, pledge signers were invited to come up to the tables, and many came forward. After twenty minutes had been devoted to this, the Doxology was sung, and those not able to remain for the after-meeting were asked to withdraw during the singing of a hymn.

About six hundred people remained for this after-meeting, the silence and solemnity of which formed a striking contrast to the enthusiasm and animation which had marked the close of the evening meeting. Major Poole invited all to kneel in solemn prayer; and, after a moment's pause, read verse after verse from the word of God. Then Mrs. Reaney spoke briefly, taking the words "To Me" in the three texts: "Come unto Me, and I will give you rest;" "Him that cometh to Me I will in no wise cast out;" and "Ye will not come to Me that ye might have life." After this, Major Poole invited any who desired to be prayed for to rise from their seats, while all others remained in prayer. It was very touching to see one after another rise, until over fifty of those present had hus declared their desire for prayer. Those who had stood up were invited to go into the inquiry-room, to which the workers—ladies and gentlemen—led the way, the latter to take the men, and the former the women, in the different rooms provided.

Tearful were the faces of those who entered the inquiry-room, but very beaming were many of them as one by one "the seekers after God" left the rink for their respective homes. "I am *His* from this hour!" said one, as she rose from her knees, after audibly thanking God for the salvation offered at the cross of Christ. "Oh!" what a load has been lifted off my heart!" said a young wife as she, too, rose from her knees.

The work of Major and Mrs. Poole has everywhere been blessed, but we venture to believe that in associating the after-meeting and inquiry-room with Gospel Temperance work they may look for even greater things. This new feature is the outgrowth of much prayer and waiting upon God for guidance. We trust others may be led to follow in their steps in this matter.

"JESUS IS MINE."

1 COR. i. 30.

JESUS is mine! Oh, thought of sweetest joy
Now shall his praise my tongue and life empl
Bought by his blood, on Calvary's cross Who d
And every claim of justice satisfied.
He is my Peace, He hath made peace for me,
And with his freedom He hath set me free.

He is my Righteousness, in Him I hide,
Cleansed in the fountain flowing from his side;
He is my Wisdom, He will set me right,
And in the darkest hour will be my light;
Sanctification and redemption too
In Him I find who maketh all things new.

It is enough; He is my all in all;
In grateful wonder at his feet I fall;
By blessed union and by purchase his,
Oh, joy surpassing thought, oh, heavenly bliss!
I too am his before whose throne I bow
In willing, joyful, glad surrender now.

For grace has conquered, Jesus now bears sway,
I'll trust in Him to keep me all the way;
Weak in myself, in Him I shall be strong,
Who is for me my Strength, Salvation, Song.
'Tis all of grace, and taught by Him I'll sing
Glad hallelujahs to my Saviour King.

C. E. J.

MISSION AT LEEDS.

THE Rev. W. Haslam, author of "Fro Death into Life," conducted the Mission St. Stephen's, Burmantofts, from Jan. 20 Jan. 31.

The Missioner kept the two objects of a Missi continually before the minds of his hearers, viz the revival of believers, and the salvation of t unconverted, laying the greatest stress upon t fact, that unless saved souls were looking to risen Saviour, to be kept and used by Him, a were boldly and joyfully testifying for Chris they had no right to expect the salvation their fellow-sinners. He dwelt with great powe upon the utter uselessness of making resolution in one's own strength to overcome sin and lea a consistent life.

Addresses on the Christian life in progressiv stages were given by Mr. Haslam from Monda to Friday inclusive, at 12.20. These were fu of deep spiritual instruction to the believers under the allegory of the Children of Isra passing from Egypt to Canaan. For three mor days the preacher dwelt upon the Christian' Hope.

Meetings for women were held daily (with two exceptions) by Mrs. Haslam; these were increasingly well attended.

The Mission in this parish has resulted in great blessing to many souls. On the last day of the Mission a liberal contribution wa made as a thank-offering to the Parochial Mission Society.

WORKING GIRLS IN LONDON.—In answer to prayer and effort, the £500 required to secure the promise of an equal amount from Mr. R. Barlow Kennett for the opening of the eighth home has been received.

MR. PHILIP PHILLIPS and his son have met with a hearty reception at Kingston, Jamaica. The Bishop of Jamaica and ministers of all denominations were present at their first meeting in Coke Chapel. The service was most impressive throughout.

SERMON TO YOUNG MEN. — Rev. Archibald G. Brown preached his annual sermon to young men on Sunday evening last. Eight thousand tickets of admission had been distributed in shops, warehouses, and lodging-houses, care being taken, as far as possible, to get them into the hands of the unconverted. Half an hour before service time a steady stream poured into the Tabernacle, and when the doors were opened to the public, there could not have been less than between two or three thousand men assembled. By the time of commencing worship, all available standing-room was occupied, and many were unable to gain admission. Mr. Brown took for his subject Christ's miracle on the man with the withered hand, specially dwelling on the words, "Stand forth," and "Stretch forth." The power of the Lord was felt to be present, and much fruit is expected from the service.

WORK ACROSS THE SEA.

HEYNE wrote in his diary, Dundee, cotland, August, 6, 1835: "Been walk- streets with 60,000 who with me find a this manufacturing city, and realise as efore how soon every one will mourn in sing in heaven, and to a great extent I sonally responsible." Nearly half a cen- as passed since that date, and yet the power of those words are a fire in the of an Evangelist in one of the frontier of America, a State unborn when yne sang his sweet songs. millions west of the Mississippi River de- missionary work. Nebraska has entered rd year of evangelistic service. Evangelists isited over thirty cities and villages, with k of Bible-readings, house to house visita- alf-hours in public schools with children, ung people's services, followed by a second g. Thousands of letters, postal cards, and ars have been scattered. This year the is outlined, and K. A. Burnell is again ed to hold a continued series of meetings. ighty west is rapidly filling up with e from all Europe. As Joseph Cook says, re are now no foreign nations." Chris- abour in the old country means Christian the New World. S. E. B.

rthampton, Mass.

A BIBLE STUDY.

"I have redeemed thee."—Isa. xliii. 1.

WHO IS OUR REDEEMER?

Lord.....Is. lx. 16.
Holy One of Israel .....Is. liv. 5.
Lord of Hosts .....Is. xliv. 6.
High God .....Ps. lxxviii. 35.
st .....Gal. iii. 13.

WHAT HAVE WE BEEN REDEEMED WITH?

hout money.....Is. lii. 3.
with corruptible things ..1 Pet. i. 19.
h the blood of the Lamb ..Rev. v. 9.
precious blood of Christ ..1 Pet. i. 19.

WHAT HAVE WE BEEN REDEEMED FROM?

curse of the law.....Gal. iii. 13.
power of the grave .....Ps. xlix. 15.
th .....Hos. xiii. 14.
ong men .....Rev. xiv. 14.
hand of the enemy .....Psa. cxxxvi. 24.
n conversation.....1 Pet. i. 19.
iniquity .....Titus ii. 14.

WHAT HAVE WE BEEN REDEEMED FOR?

be a people to Himself ....1 Sam. vii. 23.
glorify God .....1 Cor. vi. 20.
the adoption of sons .....Gal. iv. 5.
come to Zion .....Isa. li. 11.

THE REDEMPTION IS

enteous .....Ps. cxxx. 7.
ernal .....Heb. ix. 12.

EVANGELIST.

JERSEY SAILORS' HOME AND BETHEL. — A me was opened last week at No. 3 Pier, Jersey, Col. P. D. Marett. The intention is to provide comfortable place of resort for sailors and hers, where food and lodgings can be had at w rate. Religious meetings will be held in the ethel.

THE Y.M.C.A., IPSWICH.—The good Spirit is vidently working on the hearts of the young men this town. Several have been recently led to ccept Christ as their Saviour. All glory to God. We have formed, in connection with the Associa- ion, an "Evangelistic Choir." The members are Christians. On Thursday last, the Presbyterian choolroom was well filled, to listen to a Service of Song, by the choir, the subject being "Our Re- deemer." Short addresses were interspersed. The audience listened with great attention throughout; and we trust the good seed sown will be productive. On Friday evening, a most interesting and instruc- tive lecture was delivered by Dr. Roche, on "How to be healthy, wealthy, and wise." The room was crowded. W. H. A.

Notices of Books, &c.

C. SONNETS BY C. AUTHORS. *Macniven & Wallace.* A handsomely-got up little book, compiled from the productions of the most eminent sonnet writers. These poetic gems appeal powerfully to all the better feelings of the heart.

THE WAY TO FORTUNE. A Third Edition of this work is published by *Mr. T. F. Unwin.* 2s. 6d. It contains fifty short essays on subjects of practical value to all who would win a successful career. Its illustrative proverbs and anecdotes are full of interest and point.

FROM THE BEGINNING; OR, THE STORY OF MARY JONES AND HER BIBLE. By M. E. R. *British and Foreign Bible Society.* To the heroine of this deeply interesting narrative the world owes a debt of gratitude. Her tears for the lack of the word of God set on foot that great organisation, The British and Foreign Bible Society, which has blessed millions in the dissemination of the Bread of Life.

PHYSICAL EDUCATION, AND ITS PLACE IN A SYSTEM OF RATIONAL EDUCATION. By CONCORDIA LOEVING. *W. Swan, Sonnenschein & Co.* A very carefully prepared lecture—the work of a matured mind, dealing with many of the growing evils of our present educational system, and striking a blow at the root of some of our social evils. The work is dedicated to H.R.H. Princess Louise, and contains a portrait of the authoress.

THE FOUR CARDINAL VIRTUES. By Rev. J. B. FIGGIS, M.A. 1s. *S. W. Partridge & Co.* Excellent advice to young Christians as to the proper position of morality as the handmaid of true religion. But Mr. Figgis might have dwelt less emphatically in his chapter on Temperance upon the error of being "righteous overmuch." The general signs of the times point in the opposite direction.

BONDAGE AND VICTORY. Under this title *The National Temperance League*, 337, *Strand, W.C.*, has issued the admirable Temperance Address which Sir Edward Baines, Kt., delivered at Colston Hall, Bristol, in connection with the Congregational Union of England and Wales. It is neatly printed, and the price is 3s. per hundred.

TRYING TO ENTER. By AGNES GIBERNE. 1s. *Seeley, Jackson & Halliday.* A devout and definite endeavour to expound the way of salvation on the old substantial lines of repentance towards God, and faith in our Lord Jesus Christ. Intended for anxious inquirers, and also for those inquirers "who are not yet anxious, but who wish they were." May it be owned and blessed of God, and have much success in its destined paths of usefulness.

CHRIST'S SACRIFICE AND OURS. By MARCUS DODS, D.D. *Edinburgh: Macniven & Wallace.* 3d. As an *exposition* of the Sacrifice of Christ this sermon fails to satisfy either head or heart, although the general principle it lays down of the duty of conformity to the spirit of self-renunciation and of consecration which our Lord exemplified is of course true, and important in its application. But to reach that conformity to the Saviour's example more stress must be laid, and more complete recognition made of the *substitutional* aspect of his sacrifice than the sermon admits, or at least inculcates. It is the blood which maketh atonement for the soul.

WEEK DAY SERMONS. By R. W. DALE. *Hodder & Stoughton.* Mr. Dale may not be a very profound theologian, in the strictest sense of the term; he is certainly an admirable teacher of Christian ethics. Among the occupants of the modern pulpit he is, perhaps, the greatest living successor of the Apostle James. In this volume of "Week Day Sermons" he appears at his best. We cannot, indeed, express unqualified commendation of these discourses: we should have expected a less uncertain sound with respect to the Temperance question in the sermon on "The Discipline of the Body," and his views on "Amusements" seem to us in some respects to be perilously liberal. As a whole, however, he carries our judgment with him in these clear, penetrating, robust, logical and sensible expositions of what a Christian ought to be in his every-day relations—whether individual, social, or political. We wish for these sermons a vast congregation of readers.

THE GALILEAN GOSPEL. By ALEXANDER BALMAN BRUCE, D.D. *Edinburgh: Macniven & Wallace.* We confess to a feeling of disappointment after reading this book. It may be the peculiar phraseology of its author has misled us. In some parts of the work, our Lord seems to be regarded very much as an essayist who had simply done his best to carry out a mere human venture, instead of One who came to do his Father's will, and that in beautiful accord with the types and prophecies that had gone before Him. For example, we find this sentence, "Jesus was inventive. He did not blindly imitate the method in vogue for making men holy, which was the practice of austerity, believed in as a specific by all the moral physicians of the time 'The Baptist,' the Pharisees, the Essenes. He (Jesus) saw that method failed, and He tried another, as unlike it as possible. . . . It was a new way much found fault with, but it worked well, as it always will, and must. Again, judging from his conduct, there were two things He greatly desired—the extinction of sin, and the extirpation of misery. These things He would do if He could. The will was there at least, if not the power."

The author draws some interesting and instructive contrasts between the ministry of Jesus and the Baptist; but here we think, too, his language misleading. "John," he says, "speaks much of the axe and the fan, of wrath" and fire unquenchable; Jesus, of salvation for the lost. But that we have our New Testaments to guide us, we should have thought from this that our Lord's discourses contained no mention of "unquenchable fire," or that such parables as "the tares," "the unprofitable servant," &c., were never spoken by the Lord. Further, the author in his anxiety to protest against what he terms "the tendency to multiply fundamental doctrines and to erect scruples into principles in conduct" (we should have thought the tendency to be all the other way), "and to be content with mere evangelical doctrine without the evangelic spirit," writes in such a way as to leave an uncomfortable feeling on the mind, that he is of opinion that because clearly defined Gospel doctrines may be found where the warm "evangelic" spirit is wanting, these two have no necessary connection with each other.

In thus faithfully recording some of our own impressions on the first reading of this book we should be grieved if in doing so we have even seemed to undervalue what is excellent in it. It is the work of a Professor of the Free Church of Scotland, a fact which greatly prepossessed us in its favour. Hence our greater regret that we cannot give it our unqualified commendation.

PUBLICATIONS BY MESSRS. SHAW & CO.

Messrs. Shaw & Co. publish a continual wealth of high-toned reading for boys and girls. Of those now before us the foremost in interest is CRIPPLE JESS, the Hop-picker's Daughter (2s. 6d.). The history of Zenobia's self-sacrifice to prevent her little sister from being trained for a soul-destroying profession, and all the events that arose from it, are fully as engrossing as anything from the pen of Hesba Stretton. By the same writer is BENNIE, THE KING'S LITTLE SERVANT (1s.), a touching little story; like the former, it contains a fund of genuine Gospel teaching. LONELY JACK; AND HIS FRIENES AT SUNNYSIDE, by EMILY BRODIE (3s. 6d.), is a cheerful and well-told story, inculcating lessons of consideration and kindness towards the children of the street, and portraying, with much power, the beneficent influences put forth by one Christian home. LITTLE FREDDIE; OR, FRIENDS IN NEED (2s. 6d.), introduces us to life in the wards of a large London hospital. JACK AND JILL, a Story of To-Day (2s. 6d.), by Mrs. STANLEY LEATHES, is a quaintly-told narrative of two mites who arrive at Euston with no one to claim them. The kindness they meet with on almost every hand, and the delightful people the story introduces us to, makes one wish that it might be true; but the number of extraordinary coincidences constantly occurring deprive the reader of this satisfaction. A LITTLE WILDFLOWER; OR, ROSY'S STORY (1s. 6d.). The history of a friendless child, adopted by an old hawker, who finally turns out to be her real grandfather. Full of pathos, beautifully told, but marred by the uncouth language put into the mouth of little Rosy herself. THE THREE CHUMS, a Story of School Life (3s. 6d.) By M. L RIDLEY. A capital book for boys, without a dull page in it, and teaching some excellent lessons. GARRICK; OR, HIS OWN FAULT, by YOTTY OSBORN (5s.), is a book for boys, but not of so high a tone or so free from objectionable traits as any of the foregoing. The last of the batch which remains to be noticed is a capital book of Sunday lectures for children, called LIVING WATER FOR LITTLE PITCHERS (3s.), by the Rev. JAMES STEPHENS, a missioner of the Church of England. It abounds in narrative and incident, well used to illustrate fundamental Gospel truth, and contains the coloured pages which constitute the "wordless book."

Letters to the Editor.

SANCTIFICATION AND HOLINESS.

DEAR SIR,—Your correspondent, Mr. Edward Knocker, would lead us to suppose that the above terms are synonymous. He appears to me, however, to arrive at this conclusion from insufficient grounds. If he will consult the Greek Testament with the Revisers' readings, he will see that the Greek word which is translated "holiness" in Rom. i. 4., 2 Cor. vii. 1, 1 Thess. iii. 13, Heb. xii. 10, is not the same as that which in other passages to which he refers is rendered "sanctification." But in the first three above passages it is ἁγιωσύνη and in the last ἁγιότης. Whereas the word which is rendered "sanctification" is ἁγιασμός.

I should be disposed, therefore, to arrive at the opposite conclusion to your correspondent, and to say that sanctification and holiness are not synonymous terms. The latter appears to be the outcome of the former—we are sanctified that we may be holy.—Yours faithfully, EDWIN POPE.

The Vicarage, Paddock Wood, Feb. 6.

"JESUS ONLY."

DEAR SIR,—Your correspondent, in directing attention to the above matter, has done good service. All orthodox Christians agree in the belief that Jesus is the only Saviour, but it is to be feared that many well-meaning persons, carried away with the words "Jesus only," are practically making Him the only object of their love and worship. Instead of coming through the Son to the Father they fall before the Son and forget the Father. And where this is not done entirely it is done partially. In our popular Songs of Praise the Father is put in a very subordinate position. Can this be right? It is not right. A theology which exalts only One Person in the Trinity—and that the Second Person—is quite out of harmony with Christ's own teaching, as may be seen in all parts of the Gospel, especially in John xiv.—xvii. Upon the whole, I fear the motto "Jesus Only" is working harm in the Churches. We please Jesus best when, with Him, we glorify the Father and the Holy Ghost.—Yours very truly,

27, *Tredegar-square, Bow.* G. L.

[The young convert is naturally first occupied with Jesus, for it is to Him he comes. But Jesus is the way to the Father. "By Him ye do believe in God, who raised Him up from the dead, and gave Him glory, that your faith and hope might be in God." GOD is the proper object of a believer's faith, as it was from faith in God that Adam fell.—ED.]

HOME OF THE GOOD SHEPHERD.

SIR,—May I be allowed, through your columns, to make the following appeal for funds to start the above home as a temporary refuge for girls waiting to enter houses of mercy, penitentiaries, or other suitable situations.

It is well known that there are a few homes or refuges in London for the same purpose, but many of the clergy and all who work amongst the friendless and outcast classes will testify to the great need there is for many more—that for want of sufficient temporary provision many cases are lost and slip back to the old life of sin. It is also most essential to have such refuges in various localities and on a small scale.

Such a Home has long been wanting in this part of London, and the time for making an effort to start it seems to have arrived, as experienced workers (who will reside in the Home) have volunteered, and part of the furniture is promised. We shall now, therefore, be very grateful for help towards the annual expenses as well as furnishing.

The opinions expressed in the two letters which are appended to this appeal, coming as they do from those so well qualified to judge as the Chaplains of H.M. Prisons of Westminster and Clerkenwell, offer valuable testimony to the great need there is for more refuges, and they will, I feel sure, stir up many hearts to come forward and help with the money necessary to start and carry on such a Home as that for which I now plead.

I shall be happy to give further particulars of the arrangements proposed to any friends desiring such information. Those wishing to help forward this work can send subscriptions and donations to my address as below, and all will be acknowledged. ELLEN WILSON.

130, *Holland-road, Kensington, W., Feb.* 3.

DEAR LADY WILSON,—There is a great want of refuges where cases and characters can be tested, so that girls may be sent in a more settled frame of mind to a home, and also that they may be sent to the most fitting home for their case, and not merely into the first that is heard of.

Girls are often sent too soon to homes, and leave and discredit such places amongst all girls they meet, whereas the fault was not in the home, nor altogether in the girl, but in her being sent straight there without the preliminary settling down in a refuge. And in other ways for other kinds of cases refuges are most useful, and should be small and plentiful.

I have a girl here now whom a police-magistrate kindly commended to my special notice. She seems just the girl to do well in a home, but I spent a whole week, in vain, trying to find a vacancy for her in a good home out of London, which she sensibly saw would be best for her, rather than one near old haunts and companions. Even from Stonehouse Refuge there came the answer, "both houses over full.' Another home, accommodating 140, was quite full. I had to get her remanded for another week, and have only to-day found a place for her. But she might much better have gone to you (had your proposed refuge been in work) instead of being sent back to prison.

Let your refuge be cheery, home-like, and small, and you will do a great work, though of course your inmates will be birds of passage, and therefore you will not see results as plainly as if they stopped with you for a long time. But a refuge is a sorting-house and a cooling-house, not a manufactory of a finished article. There should be a dozen such places at least in London—there are not six.

Wishing you all success in your efforts to establish this most useful work,—I am, yours very sincerely,

H. M. Prison, Clerkenwell, E.C. J. W. HORSLEY.

MY DEAR HORSLEY,—I trust that Lady Wilson will succeed in establishing a refuge for women "waifs and strays" in Kensington, as it will supply a want that the clergy and other philanthropists of that neighbourhood must be continually experiencing. Perhaps more than anybody else in London, I have, through the good offices of several penitentiary institutions, facilities for making preventive and reformatory provision for girls and women; yet I am frequently at a loss to find proper temporary shelter for cases unexpectedly thrown upon my hands. What others do in a like dilemma, but under less favourable circumstances, I cannot conceive.

A large number of girls come up to London from the country with the view of obtaining employment as needlewomen, factory operatives, and domestic servants, or perhaps with the idea of emigrating to the Colonies, or of otherwise "bettering themselves," as they say, who, from causes too numerous to mention in a letter, never achieve the object of their journey, and who sooner or later fall away from the paths of purity and honesty into the ways of sin and vice.

If there were more refuges established in different parts of London, and their existence were published and made widely known, many a poor girl would be saved from a life of shame, and many a fallen woman would be rescued before the seeds of immorality had been planted in her heart too many and deep.

I hope therefore that Lady Wilson will obtain the aid of money and friends which she seeks, so that she may accomplish the good work upon which she has set her mind.—Yours sincerely, G. P. MERRICK.

H. M. Prison, Westminster, S.W., Jan. 16.

"HEALING BY FAITH."

SIR,—In the war of Israel with Amalek, Moses, Aaron, and Hur were on the hill praying, Joshua and the chosen men on the plain fighting, and God giving the victory, hearing prayer, and blessing means.

In the Epistle of James we have praying and anointing with oil, or prayers and medicine, and God raising up the sick, hearing prayer, and blessing means.

Some forty-seven years ago I went into a sick room, and the first words of the sick man were, "Sir, I'm dying." After a few moments I kneeled down and prayed for two or three minutes, and on rising from my knees the first words I heard were, "Sir, I'm better;" and the man recovered. At the same time physicians were there using means; so that there were the "prayer of faith," what was equivalent to anointing with oil, and God hearing prayer, and blessing means. I have been in sick rooms where physicians were using means, and I have put up "the prayer of faith," and before I left the rooms the patients have said, "I feel better." There again was prayer, medicine, and God hearing prayer and blessing means.

So it was, is, and will be. To pray and use no means is presumption. To use means and not pray is near to atheism. To pray and use means is evangelical obedience.

Your correspondent, "A Disciple," says, "No . . . doctrine . . . rests on any mere isolated passage, and no practice . . . can be warranted if unsanctioned by our Lord or his apostles." But one passage is sufficient to support a doctrine, if that doctrine be in harmony with "the analogy of faith." He says, "James . . . was not an apostle; and his epistle is not addressed to the Church at large, but to Jewish Christians;" and adds, "he does not claim apostolic authority, nor does he address himself to Gentile Christians." But this argument proves too much, and is therefore false. According to it, as Mark and Luke were not apostles, their "Gospels" and "the Acts of the Apostles," being without apostolic authority, are inferior to other portions of the Word of God; but by the consent of the Churches they are equal to any other portion of the Bible. Again, if the Epistle of James have not full authority because it is "addressed" to the Jewish dispersion, the first Epistle of Peter is also without full authority, because it is addressed to the Jews of the dispersion; and thus the argument, proving too much, is a false argument.

No matter who were the writers of Scripture, whether apostles, evangelists, or disciples, when the Spirit of God guided the pen. All is of equal authority, being given by inspiration of having the authority of God, and serving the pose for which it was written. There "preference shares" in the Bible. It is a book, all of the same authority, and all in p harmony.

The Epistle of James is a very precious p of God's Word—the Bible would be very in plete without it—and the Lutheran Church o Continent is, at present, suffering greatly in sequence of the low opinion that Luther an followers entertained regarding it.

37, *West-square, S.E.* JOSEPH FISHER, D

DEAR SIR,—I have anxiously, but in vain, l for some answer to the letter signed "A Surg in your issue of the 18th ultimo, the earnes straightforward tone of which had so much s me.

Being in London lately for a few days, termined to visit Bethshan for a second Very unexpectedly. I had the opportunity of quiet words with Mr. Boardman. I found h had been struck with the tone of the "Surge letter, and said he should be very glad tha doctors should satisfy themselves as to any c cases of cure, whilst he (in common with who work with him) seems to look with a of holy jealousy on what might look like se human testimony to endorse the Lord's I suggested that in a case of spiritual hea or the conversion of a sinner, no Christian m ter would be otherwise than glad of the testi of the great change in the life of the indivi given by an honest or impartial observer. Mr. B. admitted might be helpful—satisfacto outside observers—but added that their h were more than full with the actual cases tinually being dealt with.

I also had a short conversation with a C tian brother associated in the work, and he me he had certificates he would be ready to s which had been given to patients when dism from various hospitals as incurable, and who since been healed. Can we doubt that "healed ones" would be otherwise than gl testify to the blessings received in their bodi souls through God's gracious answer to the p of faith?

Is it not remarkable how our Lord Himself the leper (Matt. viii. 4) to the priests "for a mony unto them"?

I cannot but express the hope shared by (who look upon the spiritual work carried Bethshan with deep reverence and sympathy), it may be put into the heart of some medical of known character and reliable judgment make the much-desired investigations, and municate the result through the means of paper.—Believe me, dear Sir, yours faithfully,

Feb. 9. A SEEKER AFTER TRU

DRINKING BARS.

SIR,—In reading the remarks respecting temptation offered at the bars of public-ho and drinking-stalls to the young women emplo it brought to my mind that when staying at principal hotel in Londonderry, some few y ago, the landlady told me she found it impos to keep a barmaid longer than a few month they all became drinkers. She had tried yo girls from the country places, who, at first, w not touch wine or beer, but they soon comme drinking, and presently took whiskey, or whi and water, with the young officers who constantly in and out, and then paid for what drank themselves, and for what they "treat the barmaid to.

At the hotel in ——, a young girl of eighteen was sent to the county asylum, entirely through the effects of drink, and the h was contracted at that bar.

For the underground railway stations the are engaged who are attractive looking, and t appearance often entices the young men "drink" and "chat," so that while many a girl is led to ruin through these places, yo men drink who would often not to do so if only served at these bars. Is it possible to th of these matters and not see how harmful result must be and is?

Hoping the matter may be taken up and subject constantly be brought before the pu through the means of your valuable paper,

I am, Sir, yours ever truly,

KATHARINE ELLERS CAMERO

General Temperance Agency,
49, *High-street, Kensington, Feb.* 3.

(*Continued on p.* 22.)

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"RAGGED CHURCHES AND CHAPELS."

DEAR SIR,—You have rendered a much valued service to the cause of God in giving publicity in your last issue to the remarks of the Rev. E. J. Hytche on the work and financial needs of the Ragged Church and Chapel Union. This unobtrusive society, with an income of £500 per annum, has for more than twenty-five years assisted in the maintenance of places of worship for the destitute poor of the metropolis. It is waste of breath to complain of non-attendance on the means of grace when the ragged and wretched would be voted a nuisance in our ornate and cosily-arranged sanctuaries. They are as ready to listen to the Gospel as their superiors in the social scale when Mission-halls are provided for their accommodation, and the glad tidings of "the common salvation" are published in plain language by loving lips. There is in our midst a numerous class, possibly little short of 500,000 souls, who live from hand to mouth, and who hardly ever know in the morning where to look for the food of the day. Many of these received instruction during childhood in Sabbath-schools, and not a few are reduced in circumstances through no fault of their own.

It is for the poor, who are thus always with us, and for the "waifs and strays," who are constantly being attracted to London in the hope of bettering their condition, that the Committee of the Ragged Church and Chapel Union earnestly plead for increased funds. The cost of a single church or chapel of the approved type would supply the means of multiplying the operations of this society more than a hundredfold, and scatter light as well as blessing in many a blind alley or neglected thoroughfare. That the rich may be induced to help the poor, as the Lord would help them, by bringing the Gospel of his grace to their very doors, is the earnest prayer of your grateful reader,

LAICUS.

PRAYER FOR FUNDS.

DEAR SIR,—I see my letter of January 18th has been commented upon by two parties, both admitting that the subject is an *important one*, for which I am glad; and if it stirs up someone to write who can shed a ray of light on the matter, I shall not regret having written, though not understood by "J. V. S."

If he or others will give us *Scripture* how to avoid the errors on the right hand and left he will do us good service. I agree with him that we should use all proper means. But is *getting into debt* and then asking the public to help, proper means? Man's reason must never put aside the word of God.

I do not wish to enter into discussion, but gladly leave the matter to abler hands.

On reading the letter signed "Head of a Mission," I was not surprised to find the writer at the close saying: "I feel the question is yet a point that I am far from satisfied about;" and so he will continue to be, till he is fully satisfied with the Lord and his promises. See Isaiah xxvi. 3, 4: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because *he trusteth in thee*." See also 1 Chron. v. 20; Psalm ix. 10.

The gentleman on Ashley Down, or Mr. Müller himself, cannot satisfy the soul who wishes to glorify God in his work. *The Lord alone can and will.*

It is very humbling, but true, what "The Head of a Mission" says respecting Christians giving, They forget 2 Cor. ix. 7, to give not grudgingly, or of necessity, "for God loveth a cheerful giver." Luke xvi. 9—11, all spoken to the followers of Christ.

And surely the greatness of a thing is no proof that it is of God. Saul had the thousands of Israel with him, while David had only a few hundreds.

To be really at peace and be satisfied, is to leave man and trust in the Lord alone, and if funds do not come in *in answer to prayer*, take it as a token from the Lord that the work must be curtailed, on the same principle as that we ought to lessen our expenditure when our income is reduced.

Surely we see that God can be honoured by *reducing* as well as *increasing* a work. He is not a hard master, but a loving Father, who would have his children look to Him for their daily bread, and has written, "He that believeth shall not make haste" (Isaiah xxvi. 16).

Let us all remember the lesson taught us in 1 Sam. xiii. 8—14. It was Saul who *forced* himself to do a religious act without *waiting*.

Let us be satisfied for the Lord to use us or not as He pleases, and not lean to our own understanding.

Wishing "The Head of a Mission," and all the Lord's children engaged in any work for good, every blessing,—Yours in Christ,

AN OLD MAN.

Notices.

W. J. C.—"A Look, a Word, a Touch," will appear in the *Herald of Mercy*.

THE CHRISTIAN sent by a friend to Rev. James Calvert at Torquay, should be addressed Frere Lodge, Ashburton-road, Croydon.

WOULD the lady who said she would send some *Leisure Hours* to the Y.W.C.A., Sidmouth, kindly send her address, as it has been lost.—Secretary, Y.W.C.A., 8, Cambridge-terrace, Sidmouth.

A LADY would be glad to know of a neighbourhood with an earnest Evangelical minister (Church of England), where a worker is needed, within an hour or so of London, and not far from railway station and church. Town or country. Address, A. V., Mrs. Carter, 42, Station-road, Plumstead, Kent.

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Communications received with thanks.—R.H.W. F.S.T. H.W. H.P. T.P. Miss S. J.B. A.B. F.A. W.H.R. J.F. J.S. J.E.M. G.L. E.P. E.O.W. W.S. G.P. R.C. E.M. T.S.S.S. J.B. M.F. A.C.P.C. E.A.H. F.P. A.G.B. W.B. An Old Man. A.M.L. M.K.P. N.K. Laicus. A.O. H.J. W.F. W.H. M.F.E. J.A. J.B.B. J.C. A.C.T. T.B. J.R.H. R.W.C. Seeker after Truth. R.P. A.L.C. E.D.K.H. G.B. J.W.W. G.H.B. E.H. A.M. W.J.P. R.M. C.C. R.R. G.F. E.W.B. L.S.M. J.G.D. S.F.C. I.R.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY'S FORTHCOMING ENGAGEMENTS—1883—Feb. 11 to 18, Belfast; Feb. 20 to 23, Leicester; Feb. 25 to 28, Nottingham; Mar. 1 to 15, Manchester; Mar. 16 to 30, Leeds; Mar. 31 to April 14, Liverpool.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales, on due notice. Apply, Hon. Sec., 21, Surrey-st., Strand, W.C.

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Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Tuesday, Feb. 27, 7.30 p.m., Annual Meeting, Myddleton Hall. Chairman, Mr. J. Herbert Tritton. Rev. E. A. Stuart, M.A., Rev. Llewellyn Bevan, D.D., Rev. J. R. Wood, Mr. W. E. Shipton will take part.

CLAPTON HALL, Upper Clapton.—Mr. C. Russell Hurditch during February. Sun. 6.30 p.m., Frid. 7.30 p.m.

AGRICULTURAL HALL SERVICES.—Sunday, Feb. 18, 3.30 p.m. Rev. W. Le Plas; 7 p.m., Mr. G. Elvin, and Miss Clark (Soloist).

CONFERENCE HALL, Eccleston-st., S.W.—Suns., Preaching of the Gospel, at 3.45 and 7 p.m.

CONFERENCE HALL, MILDMAY PARK.—Feb. 18, at 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. J. Denham Smith.

BOW AND BROMLEY INSTITUTE, Bow-road, E.—People's Service at 8.15 p.m., on Sunday, Feb. 18. Mr. Evans Hurndall, M.A., will preach.

ZENANA AND MEDICAL MISSION HOME, Vincent-square, Westminster, S.W.—Prayer-meeting every Saturday at noon. All Christians are heartily welcomed.

STEPNEY MEETING HOUSE, Spring Garden Place, E.—Mrs. G. S. Reaney will give an Address to Men and Women every Sunday, at 3 p.m.

THE DEEPENING OF SPIRITUAL LIFE.—Stafford Rooms, Tichborne-street, Edgware-road, on Friday, February 16, at 3.30 p.m., Rev. E. H. Hopkins.

HOUSE OF REST, 8, Cambridge-gardens, 6, Kilburn-park, N.W.—Friday, Feb. 16, at 7 p.m. Tea at 6. "Christ God's power." Rev. John Allen. Tuesday, Feb. 20, at 11.30 a.m., "The Ages," by Miss Mason.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Arrowsmith at Public Hall, South Norwood, Feb. 20—24, and 28; Rev. W. S. Standen at same place, Feb. 25 at 3.30 p.m.; Mr. Banaster at Salisbury, March 4 to 11; at Dorking from March 12; Mr. Spiers now at Paignton.

BETHSHAN, 10, Drayton-park Holloway-road.—Every Wed. at 3 p.m., and every Sunday at 6.30 p.m. Rev. W. E Boardman each Tuesday at 6 p.m. First Tuesday of the month, 3.30 and 6 p.m.

REV. W. HASLAM'S ENGAGEMENTS are as follows.—Feb. 17, St. Mark's, Lymcombe, Bath; March 3, Old Radford, Nottingham; March 17, Ratcliffe-on-Trent.

REV. W. H. AITKEN'S ENGAGEMENTS.—March 4 to 19, Weymouth; March 31 to April 16, Wareham; April 22 to May 6, St. Matthew's, Bayswater; May 26 to July 2, South London.

MR. HENRY THORNE'S ENGAGEMENTS.—Feb. 16 to 18, Walsall; Feb. 19, Burton; Feb. 20 to 23, Leicester; March 6, Leeds; March 7, Carlisle; March 10 to 19, Londonderry; March 14 to April 2, Belfast.

MR. G. KIRKHAM'S ENGAGEMENTS.—Feb. 15, Rochester Institute, Walworth-road; 16, Stanstead Abbotts, Herts; 19, St. Benet's, Mile-end-road; 20, Mile-end New Town; 21, Home of Industry, Spitalfields; 22, Portsmouth; 23, Portsea; 26, Field-lane Ragged Schools; 28, Mildmay-park.

MR. FRANCIS MURPHY'S ENGAGEMENTS ARE: Feb. 4 to 16, Carlisle; Feb. 17, 19, and 20, Brampton (Cumberland); Feb. 21 to March 2, Hawick, N.B.; March 11 to 23, Swansea. Applications for Mr. Francis Murphy and Mr. Thomas E. Murphy's services should be made to "The Secretary," 12, Paternoster-buildings, London, E.C.

ARMY AND NAVY PRAYER UNION.—Annual Prayer-meeting for all who are serving, or have served, as officers in the Army or Navy, Saturday, March 10, City Terminus Hotel, Cannon-street, at 2 p.m.

HOME OF INDUSTRY, Commercial-street, Spitalfields.—Monthly meeting Christian workers, Wed., Feb. 21, tea 6 p.m., meeting 7. Mr. Gawin Kirkham, address. "A Sevenfold View of the Christian Worker." Mr. G. Holland will speak on Home Missions. Rev. Dr. Boyd, of Foresthill, is expected.

EVANGELISTIC MISSION.—"Oxford" Music Hall: Sun., at 7 p.m., Mr. Geo. Tomkins. Mornington Hall, corner of Granby-street, Hampstead-road: Sun. at 7 p.m., and Tues. at 8 p.m., Mr. T. H. Morris. Kilburn Hall, Kilburn-gate: Sun., at 7 p.m., Ned Wright. Malden Hall, Queen's-crescent, Haverstock Hill: Sun. 7 p.m., Mr. Geo. Hucklesby. Temple of Varieties, Hammersmith: Sun., 3.30 p.m., and 7 p.m., Mr. Edward Hurditch. Bignold Hall, Forest-gate: Sun., 7 p.m., Mr. Abraham Wallis. Omega Hall, Omega-place Alpha-road, Regent's-park: Sun. 3.30 and 7 p.m., Mr. A. Clark. Dalston Hall, Dalston-lane: Sun., 3.15 p.m. and 7 p.m., Mr. Abraham Wallis.

Subscriptions received by Messrs. Morgan & Scott in Saturday Morning, February 10, 1883.

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Mumbles Fund—L. S. D., Feb. 3 (amount forgotten); Paris, £1; C. L. S., 3s. 6d.; from Bath, 5s.; London post-mark, Feb. 6, £10. Mr. Prout would be very glad to know the name and address of the sender of this last gift, so that he might reply to the letter enclosing it.

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(*Continued from page 3.*)

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A ruler once came to Jesus by night
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Say, where is thy refuge, my brother?
Why perish with cold and with hunger?
From the riven Rock there floweth

CONTENTS OF No. 2.

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Come, thou weary! Jesus calls thee
Should the death-angel knock at your chamber
The Gospel bells are ringing
Have you any room for Jesus?
Oh come, sinner, come! 'tis mercy's call
Make room for Jesus! room, sad heart!
Oh, do not let the Word depart
Brightly beams our Father's mercy
O Christ, in Thee my soul hath found
Light in the darkness, sailor!

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When my final farewell to the world I have said
Standing by a purpose true
When the storms of life are raging
I have read of a beautiful city
Ring the bells of heaven! there is joy to day
I have heard of a land far away
"Land ahead!" its fruits are waving
Oh, tender and sweet was the Master' voice
'Tis the promise of God full salvation to give
When storms around are sweeping

CONTENTS OF No. 4.

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She only touched the hem of His ga ment
Our Master has taken His journey
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Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK

EXTRACTS from LETTERS of MISS E. W. B., of BOURNEMOUTH (an old patient; see Case No. 95 in my Book).

January 3.—"All your books are disposed of. I want one for a friend. We have recommended your treatment to many, and always find your Balsam efficacious. I said to a lady you referred me to the other day, "I should never give up hope in any case until I had fairly tried your medicine."

January 6.—"My best thanks for your books. I shall make the best use of them. I have unbounded faith in your treatment. Mrs. R. has been ordered by her doctor here to take your medicine, and he said he knew of nothing better. She has used it a week, *and is quite astonished at the benefit already derived.* Some weeks ago, *I myself had a bad bronchial cold, and a few doses set me right.*

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"With my kind regards, yours truly, E. W. B."

N.B.—As mentioned in the book, this lady is willing for me privately to refer any *bona fide* patient to her.

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

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Dear Friends,

I want to make an earnest appeal to you for help. As Secretary to the **RESCUE SOCIETY,** *I have often had to ask your assistance. Much of that assistance has been rendered anonymously. I thank you most heartily for the aid you have extended to the Society through me for the long period of thirty years. The Society, with its many Homes full of inmates, is now in great need—in fact, absolutely without Funds. We have never yet been under the necessity of sending any of our inmates away, and I do trust in God we never shall.*

I have been laid aside by illness for many weeks, and am now, under medical advice, compelled for a time to relinquish the labours in which I have so much delighted. I am ordered to take a long voyage—to New Zealand—and that without delay. How grateful I shall be to you if under these circumstances you should be led to send us assistance! Arrangements have been made by which the Society's work may, with God's blessing, go on as before. Applications, therefore, from you on behalf of any poor girl will receive every consideration.

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Pages 125, 126.)

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Have, during the past year (1882), been instructed in the Word of God in these Schools, through the agency of The Society for Irish Church Missions.

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ZENANA BIBLE AND MEDICAL MISSION.—An Address illustrated by Dissolving Views, representing Indian Scenery, the manners and customs of the natives, and the mode of conducting Missionary Work, specially amongst women and girls, will be delivered in Steinway Hall, Wigmore-street, W., by Rev. A. R. Cavalier, C.M.S. Missionary, Ceylon On Monday, 26th, at 8.30 p.m. Chair will be taken by G. L. Dashwood, Esq. Admission at the door. Reserved seats 2s., unreserved 1s. Balcony 6d.

ZENANA BIBLE AND MEDICAL MISSION.—(Indian Female Normal School and Instruction Society.) A meeting will be held (D.V.) on Tuesday, February 27th, 1883, in the Stafford Rooms, Titchborne-street, Edgware-road, W., on behalf of the above Society. The chair will be taken at 3.30 p.m. by Sir William Muir, K.C.S.I., LL.D., D.C.L. Mrs. Gilmore, who returned last year from India; the Rev. A. R. Cavalier, Secretary, and lately a C.M.S. Missionary in Ceylon; Henry Morris, Esq., late of the Madras Civil Service; and the Rev. J. Bennett, Incumbent of Park Chapel Chelsea, will address the meeting.

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GEORGE HOLLAND thankfully acknowledges receiving a parcel from A. O. B.; a parcel from an Unknown Friend.

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MRS. WILKES begs gratefully to acknowledge the receipt of "The Lord's portion from a Widow," 4s.; Anonymous, from Dublin, £5; E. R., Leamington, 7s. 6d.; Miriam, £5; "Inasmuch," 10s.; and Anonymous, £10.

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CHRISTIAN WORKERS are received at the HOUSE OF REST, Kilburn, and the Seaside Branch, Eastbourne. Also, Missionaries from abroad. All must be well accredited.—Miss MASON, 7 and 8, Cambridge-gardens, Kilburn-park, N.W.

THE CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION. Office: 55, Haymarket, London, S.W. This Society is employing 120 Scripture Readers amongst the poor and destitute of London. They go from house to house, and from room to room, reading the Word of God, pressing its precious truths on men's acceptance, pleading with God in prayer for a blessing, and directing all with whom they come in contact to Jesus the Saviour of Sinners. We want to multiply Scripture Readers, for nothing, we believe, can supply the place of house-to-house visitation, and as surely bring the Word of God into immediate contact with individual souls. Funds are urgently needed, and will be thankfully received by either of the Undernamed: MARCUS RAINSFORD, Clerical Secretary; J. RODDAM TATE, Lay Secretary; or Messrs. MORGAN & SCOTT.

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HOME FOR DESTITUTE LITTLE GIRLS, The Dale, Upperton-road, Eastbourne, Sussex (late of Plaistow).—Contributions received by Messrs. MORGAN & SCOTT; or Miss LEE, at the above address.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money and clothing will be thankfully acknowledged by the Committee. Gentlemen's cast off garments are much needed, especially trousers.

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MRS. ELIOT HOWARD wishes warmly to recommend a Lady, who has lived as Governess in her family. Makes young children particularly happy. Excellent instructress in music. Teaches French and German. Resident W. If near London, daily governess.
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NURSERY GOVERNESS.—A Young Lady, who has lately left a first-class School, and can be highly recommended by the Lady Principal, wishes to meet with a situation in a Christian family.—Miss C. S. S., 31, Denbigh-street, Belgrave-road, S.W.

CHRISTIAN NURSERY GOVERNESS wanted, to take entire charge of three girls, age 5, 7, and 8, and their wardrobes. Must sew and play well. Age 30. Salary £30, all found. No beer.—Apply, with all particulars, to
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Appointments, Situations, &c., Wanted.

TO THOSE INTERESTED IN VILLAGE MISSIONS.—Advertiser desiring to conduct Gospel services, without remuneration, in spiritually neglected villages, wishes to hear of such villages in proximity to provincial or seaside town, where he is likely to find moderate practice, as experienced Architect and Surveyor, or Agent to noblemen, &c.—FAITH, Spalding's Library, High-street, Notting-hill, London.

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A SWISS LADY, speaking good German and French, several years resident in England, possessing good testimonials and references, desires a re-engagement in school or family; or would assist in housekeeping and needlework; or as companion to a lady. No objection to travel. No agents need apply.
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TO CLERGYMEN and others needing help.—A Lady used to Mission and Parish work, able to pay partial board, would be glad to communicate with any needing help.—L. M. N., Mr. Burdekin, Stationer, 97, Upper-street, Islington, N.

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Also a young Girl (16), as General Servant
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AS HOUSEKEEPER. — Wanted by a Lady, a situation as above to an old lady or gentleman.—R. B., Ladies' Work Institute, street, Newcastle-on-Tyne.

Appointments, Situations, &c., Vacant.

SUPERINTENDENT REQUIRED —One accustomed to Christian work among young women, and able to efficiently undertake the household duties of a large Home. Age not over 30. Total abstainer. No testimonials or recommendations to be forwarded. Address by letter only to JOHN SHRIMPTON, Esq., 38, Lincoln's-Inn-fields, London, W.C.

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MAN AND WIFE, as Gardener and Plain Cook, wanted in small family; also Coachman, and wife to do washing, and willing to be useful.—Write with full particulars to M. H., The Parsonage, The Avenue, Bennett's-park, Blackheath.

INDOOR SERVANT wanted in May, out of livery. Over 30. Single-handed. Unmarried. Decided Christian and abstainer. Thoroughly acquainted with his duties. Country.
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COMPANION HOUSEKEEPER.—Wanted, in a quiet farm-house, a Christian lady. Age about 30. Would have a comfortable home. State salary required, and particulars.—Mrs. ILES, Saddlewood, Wotton-under-Edge, Gloucestershire.

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CAN ANY LADY recommend a good Plain Cook for a small family? Must be reliable, and with good character. Age 30 to 35.—Reply by letter, stating wages, to
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NURSES — Wanted, highly respectable women, to train as Sick Nurses. Age from 25 to 35. Good wages given.—Apply to the LADY SUPERINTENDENT, Nurses' Home, Bethel-street, Norwich.

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HOUSEMAID. — Wanted, in the country, a thoroughly experienced Housemaid, from 25 to 30. Must be a good plain needlewoman. No company kept. Good wages. Everything found.
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AS HOUSEMAID.—Wanted, in a small family where there are no children, a respectable young woman, from 20 to 25 years of age. She must thoroughly understand her duties. Apply by letter to Mrs. W. A., at Mr. Groom's, Stationer, Eversholt-street, N.W.

A THOROUGHLY GOOD GENERAL SERVANT wanted in a small family.—Nurse kept. Must be good plain Cook. Good character from last situation indispensable.
Mrs. SUNDIUS SMITH, Portslade, Brighton.

GENERAL SERVANT wanted in a small family.—Must be able to undertake plain cooking. Good wages.—Mrs. W., 14, De Crespigny-park, Denmark-hill, London, S.E.

GENERAL SERVANT.—Wanted in a small family, a good General Servant. Not under 20 years of age. Must understand cooking. Apply personally to Mrs. FIELD, 5, Palace-road, Middle-lane, Crouch End.

A PERSON WANTED, not under 35, to wait on Old Lady and Gentleman, living in rooms. Nursing capabilities; and to sleep in the Lady's room, as she is nearly blind.
Miss C., Higham Cliff, Alfreton, Derbyshire.

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[*Carried to page* 23.]

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WATCHING FOR SOULS.

By W. D. DUNN.

IT would, I believe, be a most profitable question for everyone of us to put to ourselves, "What am I doing for the salvation of poor perishing souls?" I solemnly believe the child of God who is not watching for souls and seeking to save them, is in a most deplorable condition; and the Christian Church which is not cultivating and manifesting an earnest evangelistic spirit is equally in a deplorable condition. One of the clearest marks of spiritual growth and prosperity is a deep longing to win precious souls to the feet of Jesus. This God-given anxiety will fill the soul with most generous emotions; yea, it will flow forth in copious streams of loving work for the Lord, ever flowing toward the poor Christless ones around us. It is truly a very difficult thing to believe that a soul can be saved by blood, and united to Christ by the Holy Ghost, and made a partaker of his gracious loving Spirit, and, after all, sit still from one year's end to another without making any effort in any way to rescue the perishing. The whole spirit of the Bible, and the conduct of all holy, consecrated souls, lift up a solemn testimony against such an one.

All God's great preachers of the Church have had what is called a passion for souls. John Smith, the holy Wesleyan preacher, used to say: "I am a broken-hearted man, not for myself, but on account of others; my God has given me such a sight of the value of precious souls, that I cannot live if souls are not saved. Oh, give me souls, or else I die!"

And, it is said, during the troublous times in this land of Scotland, when the Popish cortes and aristocracy were arming themselves to suppress the grand Reformation in this land, late on a Saturday night holy John Knox was seen to leave his study, and pass from his house down into an enclosure to the rear of it. He was followed by a friend, when after a few moments of silence, his voice was heard as if in prayer; in another moment his accents deepened into intelligible words, and the earnest petition went up from his struggling soul to heaven: "O Lord, give me Scotland, or I die!" Then a pause of hushed stillness, when again the petition broke forth, "O Lord, give me Scotland, or I die!" Once more all was voiceless, noiseless, when with a yet intenser pathos the thrice repeated intercession struggled forth from the man of God, "O Lord, give me Scotland, or I die!" And God gave his child Scotland, in spite of Mary and her Popish priests.

And Brainerd could say of himself on more than one occasion, "I cared not where or how I lived, or what hardships I went through, so that I could but gain precious souls to Christ. While I was asleep I dreamed of these things, and when I waked the first thing I thought of was this great and solemn work. All my desire was for the conversion of souls, and all my hope was in God." Of Alleine, author of "The Alarm of Unconverted Sinners," it is said that "he was infinitely and insatiably greedy of the salvation of souls. To this end he poured out his very heart in prayer and preaching." O may our covenant-keeping Lord imbue all his witnesses with an insatiable thirst for the salvation of men; then we may count upon multitudes being won to the feet of the Lord Jesus Christ. It was "when Zion travailed she brought forth children."

Dear reader, "Say not ye, There are yet four months, and then cometh harvest; behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest" (John iv. 35). In this country of ours at this moment there are multitudes as ready to receive the Gospel as a field of corn that is fully ripe is ready to be reaped. The fields are now made white to the harvest by the Holy Spirit of God; now is the time when the gathering of the people should be to Christ. Oh, let every preacher of the Gospel and every saint of God apply themselves to his work with the utmost vigour, to thrust in the sickle when the harvest is dead ripe! It is truly necessary to work now; pity that such a season as this should be let slip. If the corn that is ripe be not reaped it will shed and be lost, and the fowls will pick it up! If precious souls that are under deep conviction of sin, and being prepared of the Lord for the reception of his Gospel, be not helped now by the Lord's watchmen, their convictions will be stifled, and they will fall a prey to pretenders.

Let me narrate very briefly a few instances to show you how blessedly the people are being prepared by the Holy Ghost for his saving message.

I knocked at a cottage door lately, and a little motherly-looking woman responded. I handed her a Gospel book, which she very gladly received. Then, I asked her if she knew the Lord Jesus Christ as her own personal Saviour. "No, sir," said she, "but I do long to know Him; come in, please!" I went in and found the mother, not only deeply awakened, but her daughter also. I sat down beside them, and from the Scriptures pointed the two weeping ones to the "Lamb of God who beareth away the sin of the world." In a few minutes both of them professed to receive Christ Jesus the Lord. His peace and joy filled their hearts. After a word of prayer and thanksgiving I left, glorifying God for such a rich display of his saving grace.

When coming home by rail the other week from P——, where I had been preaching the Gospel over a fortnight, when the train stopped at one of the stations, two young ladies got into the same compartment beside me. After waiting on the Lord for an opening to speak to them, I gave them each a little book, which they carefully read. When I put the solemn question, "Are your souls saved for eternity?" one of them very joyfully exclaimed, "Yes, thank God, I am." The other said, "No; but I do wish I knew how to be saved." I said to her, "Have you been long anxious?" "Ever since Mr. Scroggie was in the Circus in Glasgow." Then I said, "Are you perfectly willing to receive the Lord Jesus Christ in this railway-carriage to be your Saviour now?" With tears running down her face, she said, "Yes, I am perfectly willing." I opened my Bible at John xix. 30, and read under the gaslight those precious words, "When Jesus therefore had received the vinegar, He said, it is finished: and he bowed his head, and gave up the ghost." I repeated the word *finished* a few times over, then I said, "For whom did Jesus finish this work?" She replied slowly, but confidently, "For me." "Do you believe that Jesus on the cross finished the work for you?" "Oh, yes!" said the weeping one; "I cannot doubt that!" At this point I turned up John iii. 18, and read slowly those life-giving words, "He that believeth on Him is not condemned." As she stood up under the gaslight with her tearful eyes fixed on those precious words, her soul bounded into liberty, and she cried out in that railway carriage, "I am saved, I am saved! Praise, praise!"

In one of our inquiry-rooms the other week sat four fine young fellows, all anxious about their eternal interests. Three out of the four told me they had been anxious for months, and longing for some of God's people to speak to them of Christ. If time and space would allow, I could mention numbers of such cases.

Before I close, let me press upon my reader the deep necessity of private, earnest, personal dealing with precious souls, I am confident if we had more "Philips" we should have more "Nathanaels." If we had more "Andrews" we should have more "Simons." Oh, what amazing power there is in earnest, personal dealing. Of course it is all right enough to gather congregations together, and preach to them, as our God gives ability and opportunity. By all means use your churches, hire rooms, halls, and theatres, if you will; put out large bills, inviting people to come. Leave no lawful means untried to spread the glorious Gospel of the grace of God; seek to get at souls who are going down to hell as best you can. But does it not often happen at our public gatherings and preachings, that when the Gospel is preached, a hymn sung, and a word of prayer offered, all go away without any attempt at personal work? I speak not now of the preacher, who cannot possibly reach every case, but of the hundreds of Christians who have been listening to his ministry; they have seen men and women sitting beside them deeply anxious, they have seen the tear stealing down the cheek, and yet they have let them pass away without a loving, tender word or effort to win them to the feet of Jesus.

Oh, how cold, how dull, how dispiriting, it is to God's faithful ambassadors to see numbers of Christians clear out of the place the moment the address is over; no loving, lingering hearts gathering round new-born souls to speak a word in season to him that is weary; no tearful eyes looking round the place for the slain of the Lord; no feelings of sad disappointment when there are no precious jewels to gather to his dear feet. Oh, how unlike the weeping Lord, when He beheld the city in the awful place of rejection! If all were on the watch for souls we may rest assured we should see soul-stirring results. But if we are perfectly content to go on from week to week, month to month, and year to year, without a single case of conversion to God, our state of soul must be truly lamentable. My reader, let you and me wake up out of sleep, and deal personally with souls as we have never done before.

A teacher had among her pupils a young man of wicked habits. At last, when she heard that he was fast going down to hell, she sought grace and courage from the Lord to speak to him about Jesus. The young fellow was much affected by her earnest, loving appeal, moved, as he knew she was, by love for his soul. And when he had mastered his emotion, he said to her, in a tremulous voice, "Had anyone ever spoken to me before as you have to-night, I might have been a child of God long ago! But no one has thought me worth saving."

Bishop Wilson says, "We deceive ourselves if we fancy we have done our duty when we have given our people a sermon one day in seven. We must try always to gain a precious soul to Christ." May his matchless grace help us.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending March 3:—Feb. 25, Mark vii. 14-23; Feb. 26, Mark vii. 24-37; Feb. 27, Mark viii. 8-13; Feb. 28, Mark viii. 14-26; March 1, Mark viii. 27-38; March 2, Mark ix. 1-13; March 3, Mark ix. 14-32.

THE CHURCHES IN RELATION TO EVANGELISTIC WORK.

Chap. IX.—RELIGIOUS ECONOMY.

"It shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee." (Ex. xviii. 22.)

"And nothing walks with aimless feet,
And not a worm is cloven in vain;
And not a moth with vain desire
Is shrivelled in a fruitless fire—
Or but subserves another's gain
When God hath made the pile complete."

THE God of Nature is a great Economist. Nothing exists simply for the sake of its loveliness. Each creation, however tiny, is made to travel toward many ends. A horror of waste everywhere prevails in physical laws. Christ showed plainly the oneness of the God of nature and of revelation when He said, "Gather up the fragments that remain, that nothing be lost." A thoughtful economy in all sorts of pious expenditure is an evident duty, and merits well our earnest study.

"Political economy is the science which treats of the management and regulation of the resources of a nation, and of its productive property and labour." In like manner may religious economy be spoken of as a science, and this definition appropriated and adapted. The gravity of the issues at stake; the magnitude of the resources of the Church; the danger lest they should remain undiscovered or recklessly squandered; all justify the application to it of the name "science."

Each Church should steadily keep in sight the fact that

IT EXISTS FOR PURPOSES OF AGGRESSION.

It is part of God's invading army. A feeling of indebtedness should be cherished, and most carefully exhibited to those who dwell within the nearer circumference. No Church ever loved too many populations, or loved them too well, but to each Church the call that rings the most loudly is the command to bring good to those placed by Providence at its doors. About the only exception to this is, where the congregation is wholly aristocratic, and where there are scarcely any poor close at hand. Then a *protégé* may be taken up with, in the shape of some needy, struggling cause miles away, in city or village, and large—but not pauperising—donations sent to this. Anyhow, the debt to humanity is a debt of honour, and God expects us to pay to the suffering and sinful something of what we owe to Him. The passion for conquest is to have a foremost place amongst the militant host, and the outgrowths of that passion ought to occupy much of our counsels. Just because this is not recognised, there is not nearly enough encouragement given to the evangelistic spirit. If all Churches would but return to the point of their first formation, re-consider their responsibilities, and make aggressiveness a first necessity of their constitution, well would it be for the semi-heathen of this land! Every Church needs to be frequently stirred up on this great subject.

To this end each religious community of large or moderate size, as well as some of the smaller ones, should have

A "COMMITTEE FOR EXTENSION."

The *name* of this body is quite a secondary matter, and the thing signified should be shaped and well based. Whether formed from both sexes, or from one only, the utmost discretion should be shown in the choice of members. There should be enlisted into it a variety of experience and character. Let its office be clearly understood. No finality should be allowed to it—or there might be jealousy and dispute between it and the older accredited courts. If these were galled into opposition, it would be most unfortunate, for some who would not actively oppose might become dead weights. But if such a committee were discreetly conducted, and quietly kept within its own province, suggestions of high value would be yielded by it, and, through its advice, initiatory movements entered upon which would end in the reclamation of the bruised and ruined, and of the hitherto careless as well.

The reply may be given, that "the Churches have already committees enough, and that the time of their prominent members is too much taken up by them." That is quite true, but, sad to say, these exist for purposes of conservation for the most part, and by their means aggression has been deprived of its claims to our time and thought.

Any economy which will not find room for aggression is false and self-destructive. If complexity of polity stand in the way, it must be interfered with at all hazards, though, to be sure, it is vastly easier to *add* to methods for conservation pure and simple than to lessen their number. But to take the initiative, and, neglecting the merely defensive, to plunge at the heart of the assailant foe, is sometimes the wisest course, as was plainly testified in the Seven Years' War.

If religious economy is to be formulated, and worked on right principles, the governing body of each Church ought to be made up of capable persons. We may *set out* on right lines, but if the guide be unskilful, or inimical, we shall soon find ourselves on wrong ones. Ill-considered directions spoil wise expedients. Incapable officers mean a demoralised army. Now, very much

DEPENDS ON THE MINISTER

of any Church. Of course he is acted upon by his people—being in one place well-nigh swamped by worldliness, and in another pleasantly incited to new passion for souls. But he also acts upon his flock, and, by virtue of his very call, is supposed to be greatly above the average Christian in knowledge, spirituality, and force of heart. No amount of money spent in procuring and properly educating good pastors is ill-spent. At the same time, "We must have somebody polished and social," means mischief. If *all* the stress be laid upon these qualities, and the higher qualities which the Holy Spirit delights to honour are ignored, then a bad economy has prevailed. If the mainspring act wrongly the wheels and leverages will prove erratic. How much better that an agreement should be made between pastor and people. On his side the question goes forth, "Will you release me from some of the duties of the pastorate, and relieve me of some of the smaller and less important evening meetings? Will you be content with fewer pastoral visits for the sake of those around you who neglect public worship? If you will consent to this, I will go out into the highways and hedges." On their side the answer is given, "We will endeavour to keep up our organisation even though some of your care be withdrawn. We will cheerfully part with a slice of your time so as to give you opportunity to do the work which lies near your heart, and, more than that, we will follow your leadership, and will help you in any way you may think fit to dictate." As a part of religious economy such an arrangement would be praiseworthy, and, if this had been generally done, we should not have had to bewail the smallness of attendance as loudly as we have been doing.

A wise use of the resources of a Church depends also upon its

OFFICE-BEARERS.

Talkative, ambitious, forward men, push themselves into official positions, and sometimes the money qualification is absorbingly looked at. Lucre becomes the key of office. It is notorious that men of wealth are prone to rank themselves with those who are "at ease in Zion." A plutocracy is little better than a mobocracy. If the second unduly excites, the first unduly stagnates. The select men, whether they belong to the ambitious or the wealthy class, have often curbed, unwisely, the aggressive spirit. They are prone to do all they can to monopolise the leisure and some of the work-hours of the pastor. If he breaks from their own little circle, all the worse for him! How can inroads be made on the empire of sin under such conditions? No! let there be an honest effort made to secure for the chief places men who have thought painfully on the problems of the times; or men who, though naturally self-contained and reticent, are content to sacrifice for the good of others what they relish the most, and to accept much that does not accord with their tastes; or men who have fulness of faith in the adaptation of the Gospel to all classes of mind and life, and who dread nothing so much as being unhelpful in the work of filling the land with Christian truth. Rich men are not *always* unsympathetic; and sometimes, and especially in working-class Churches, it is good to put into office two or three who, either in wealth or in mental caste, are head and shoulders above the rest. "All on a level" may mean "All in a quarrel."

(*To be concluded.*)

TRAINING HOME, HACKNEY.

FRIENDS of destitute children will be glad to know that seventy of these are being cared for. Visitors will find the youthful schoolmaster (for several years a helper on the farm at Galt) ready to give them a warm welcome, so also will a Canadian lady who is sowing in our large family seeds of loving kindness, which we pray will bring forth fruit in the New Dominion of Canada as they grow into manhood woven in among the people.

After listening for four months to stories of sorrow, our own heart got a little overstrained; therefore during February we have come apart to rest awhile.

In a recent letter to me the young schoolmaster says: "I have great pleasure in reporting that we are all well; the boys are looking the very pictures of health, and are as happy as the day is long. It would do you good to see them all gathered around the tables in the dining-room, with their different monitors, all busy playing at different games. We continue to enjoy the Master's presence, and are endeavouring to plant the good seed, in sure hope of the result being for the glory of God. The more I have to do with the boys the more I enjoy it."

Fifty of these youths will start on March 29th for Canada, where Mrs. Merry is corresponding with farmers about a home for each.

Annie Macpherson.

TORQUAY Y.M.C.A.—On Friday, 9th inst., Sir John Kennaway, M.P., opened a new lecture-hall, which has been presented to the Torquay branch of the Y.M.C.A. by Mr. Disney Robinson. The association was originated four years ago with five young men, and now numbers 269 members.

FUNERAL REFORM.—At a recent meeting in York of the Church of England Funeral and Mourning Reform Association, the Archbishop of York and others spoke warmly in favour of the objects of the society. The new Archbishop of Canterbury has expressed himself in similar terms.

PREACHING "THE KINGDOM OF GOD."

1.

THE Lord Jesus Christ said, "This Gospel of the kingdom shall be preached in the whole world." The Apostle Paul, reviewing his service with the elders of the Church in Ephesus, said that he had gone amongst them preaching "the kingdom of God." And at the end of the Acts of the Apostles, he is referred to as preaching "the kingdom of God," and teaching the things concerning the Lord Jesus Christ.

The question I desire to suggest for the quiet thought of some who read your paper, comprising, doubtless, many who endeavour to serve God in the Gospel of his Son, is whether, if an account were given of their labours, it would be accurate to say that they preached "the kingdom of God."

In a general sense I apprehend it is true that all who set forth Christian truth, either its negative or its positive side, who make known the merciful provision of deliverance from sin, guilt, sorrow, and wrath, or of righteousness, sanctification, and eternal happiness, do in some degree preach "the kingdom of God." Still the words contain a greater fulness than that. Also in a statement of that character, man's need and happiness come more prominently into view, whilst in the words "the kingdom of God" the Divine element prevails.

The importance of the subject might be inferred, if proof could be necessary, from the statement that the Lord Jesus showed Himself alive to the Apostles after his passion by many infallible proofs, appearing unto them by the space of forty days, and speaking of the things concerning "the kingdom of God." The very expression is calculated to raise our thoughts God-ward. And that God should be first, is of immeasurable importance. The principle is of wide application. It would, for instance, prevent us as parents from pressing upon our children the account of the serpent, and of our first parents' fall, in the third chapter of Genesis, until they had taken in happy thoughts, which they are quite ready to do, of God Himself, and his goodness, wisdom, and kindness in creation, and in all his arrangements, as narrated in the first and second chapters. There is a right order in the presentation of truth; and we do well to observe and to follow it.

For want of perceiving this principle accurately, it may be that some addresses come short of the good which they might accomplish. How often does a speaker commence in this way: he begins with man's ruined and lost condition, and narrates the sin of Adam; and it is explained that by Adam's one act of disobedience he not only became a sinner himself, but involved his descendants.

All true; yet the principle underlying such mode of preaching is, that man and his condition should be contemplated first, which is not the order of a Gospel address according to the pattern of the discourses in the Acts of the Apostles. I say pattern, for the discourses should be studied not only for the truths contained in them, but to learn the order in which the Apostles presented them.

Let us refer to some of these discourses in the Acts. See the second chapter, and mark how "God," and his purposes and works, come first:—

Jesus, authenticated of "God"—signs which "God" did—counsel of "God"—"God" raised up—"God" had sworn—to the right hand of "God" exalted—received of "the Father" the promise of the Holy Spirit—"God" hath made both "Lord" and "Christ" this Jesus whom ye crucified. (Acts ii.)

The "God" of our fathers—the "God" of Abraham hath glorified—"God" raised—"God" foreshowed—"He" thus fulfilled—times of refreshing shall come from the presence of the "Lord"—"He" will send—"God" spoke—the covenant which "God" made—"God" having raised up his servant, sent Him to bless you, in turning away every one of you from his iniquities (Acts iii.).

The "God" of this people chose—"He" exalted and led them forth—"He" suffered—"He" destroyed—"God" gave Judges—"God" gave Saul—"He" removed him—"He" raised up David—"He" bore witness—"I" have found—"My" will—"God" brought unto Israel a Saviour, Jesus—"God" raised Him from the dead—the promise made, "God" hath fulfilled in that "He" hath raised up—"my" Son—"I" have begotten—"He" hath spoken—"I" will give—"He" saith also in another place—"Thou" wilt not suffer—the counsel of "God"—whom "God" raised up (Acts xiii.).

"God" that made—"Lord" of heaven and earth dwelleth not in sanctuaries made with hands, nor is "He" to be served as if "He" were needy—"He" Himself giveth all things; "He" made and hath determined—"He" is not far—offspring of "God"—God overlooked, now commandeth—"He" hath appointed—"He" will judge—"He" hath given assurance—"He" hath raised Him from the dead (Acts xvii.)

From these notes it will be seen that the Apostles, whether they were addressing Jews at Jerusalem, or Jews and religious proselytes at Antioch, or idolaters (yet worshippers of "God" unknown) at Athens, commenced with the word of knowledge, which knowledge was about "God" Himself, his Christ, his character, and his works.

How very sensitive, how impressionable, is the spirit of man which is in him. How important, therefore, that he who with well-intentioned efforts seeks to touch it with words of truth, should follow the Divine order, and that with tenderness, wisdom, love, and skill.

The Apostles thus gave God the first place; and while they also spoke, of course, of men, our state, our need, and the provision for us, thoughts of God pre-eminently, not secondarily, permeated their minds, and flowed out from the abundance of their hearts.

Next, as in the Apostles' preaching God was first considered, what of the preaching itself?

Perhaps many of us have listened to, or have given, a Gospel address, say on the words, that "Philip went down to the city of Samaria and preached Christ unto them;" and many true words have been spoken which unquestionably God has blessed. Are we, however, quite satisfied that the preaching has really been such as is meant by the words, that "Philip proclaimed unto them the Christ"? Each of us trusts so, indeed. Nevertheless let it be patiently observed that a few verses on we read, "but when they believed Philip preaching good tidings concerning the kingdom of God, and the name of Jesus Christ." Thus, as regards the speaker, it is said he "preached Christ"; and as regards the hearers, that they heard the things concerning "the kingdom of God and the name of Jesus Christ." May not something more have been contained in Philip's proclamation than in ours? Does it not seem that in preaching Christ, the truth, and the centre of truth, Philip so preached Him as to involve, if only by an initiatory statement at first, yet still so as to proclaim the circumference of Divine truth, with Christ for its central sun?

Proceeding with the fact that the preaching was a preaching of "the kingdom of God," let us next notice that those words never actually occur in the discourses narrated. This is just like the Book of Esther, wherein the word "God" is never mentioned; but the Book is nevertheless full of God, as may be seen by those who have a seeing eye, and heard by those who have a hearing ear. The name, character, and dealings of God are ever discoverable, though the word "God" does not actually occur.

In a subsequent paper I will proceed to trace how, while the words "the kingdom of God" are not narrated as having been spoken in those discourses, it was, nevertheless, preached or proclaimed.

Eastbourne. J. Van Somner.

MEDICAL MISSIONS TO JEWS.

DEAR SIR,—Since I wrote to you four weeks ago about Missions to Jews and Mohammedans, a letter from a well-known Jewish Missionary in Jerusalem has come under my notice, which I think it well to make public. I do so hoping that English Christians will consider the claims of God's ancient people, as well as the wonderful openings presented by Medical Missions in such a country as Palestine, in many towns and villages in which there is no medical skill at present available. A modestly equipped Medical Mission might be maintained by an individual Christian, and might be expected to bring to him a rich recompense from the God of Israel.

"For the last forty years," says this writer, "the agents of the Jewish Mission here have paid periodical visits to all the towns of Palestine in which Jews are settled, and in which a permanent Mission was not possible; that is to say, to Hebron, Tiberias, and Safet, as well as to Haifa and Jaffa.

"Leaving the latter two places aside, because there are European doctors established there, we have had every evidence from various quarters that in Hebron, as well as in Safet and Tiberias, the time has come when permanent Mission stations might be opened. In Hebron no attempt has yet been made to preach the Gospel to the Mohammedams, whilst the Jews are only once a year visited by Jewish missionaries, accompanied by a medical man; if this state of things is at last to be altered, a Medical Mission must be opened there, so that both Jews and Mohammedans may have regular opportunities of getting to know the Gospel.

"A Medical Mission would be welcomed by all classes of the population in Hebron, and it would be a glorious thing if it could be established, for we may then expect Christian influence to gain ground in the whole neighbourhood. Fancy a population of 5000, one fourth of whom are Jews, with no provision for medical relief, so that patients must either be left uncared for, or taken a seven hours' ride to Jerusalem. For Safet and Tiberias it would be like starting a new career to have Mission stations opened and the Gospel brought to the people now perishing for lack of knowledge.

"That readiness for the opening of Medical Mission stations should coincide in point of time with the beginning of the return of the Jews to their own land, which we are now witnessing, is a fact which lends special importance and special interest to the work I am anxious to commend to notice."

I may add that precisely similar testimony to the needs of the places named, and the probable success of Medical Missions if there established, has reached us from the ladies engaged in the Mildmay Medical Mission at Jaffa; they are proving what a power there is in the blessed combination of the ministry of the Gospel with the ministry of healing.—Yours sincerely,

James E. Mathieson.

Conference Hall, Mildmay-park, N.

"IN DEFENCE": MOSES AND CHRIST.*

DR. PATERSON'S work is specially suitable for that large class of readers who have no desire to enter deeply into critical questions, but who, nevertheless, wish to know what can be said in favour of the Pentateuch, and who will also be glad to learn how much there is in it that is worth defending. The book is characterised by a simple directness, combined with a frank and fearless expression of opinion and a deep insight into the inner meaning of Scripture, which should make it at once popular, and, in the highest sense, helpful. The author's own position regarding the Bible is confessed at the outset:—

In entering upon this course of Bible studies, I am anxious to define carefully, exactly, and clearly, the position which I occupy in regard to the Divine Word. I accept it honestly and fully as God's revelation to me. I recognise in it a human element and a Divine element, just as I recognise in the person of my risen Lord divinity and humanity. . . . It is God speaking to me in the language of my race, and the language is intelligible, and definite, and sufficient. I do not dare to judge this Word; for, indeed, it judges me. I sit at God's feet, speaking to me in the Bible, as a scholar, and not as a critic. I do not worship the Book, but I worship the God who speaks to me in the Book, and, since it is his Book, it commands my conscience, and I pray that it may govern my heart and my life. . . . I have meddled with some sciences, and I am not ignorant of the speculations of our day, but I have seen no reason to change the faith of my childhood. I accept the Bible as I was taught in my earliest days, simply and altogether as the Book of God, and there is no part of it, from Genesis to Revelation, with which I dare find, or could find, cause of quarrel; it is to me all true from beginning to end.

It may be asked on what grounds he bases these bold assertions, and how it happens that he possesses a faith so full and unwavering in the midst of so much questioning and doubt. His answer to this question is equally clear and direct. He does not profess to be an unerring judge of what is inspired or non-inspired. He does not believe the Pentateuch to be the work of Moses and the Word of God because of its power to impress and "to find" him, as Coleridge phrased it. His faith rests on a surer foundation than that. There is another miracle that is confessed by all, and that touches us more nearly; it is the personality and work of the Lord Jesus. What this book was to Him we can safely make it to be to us:—

Jesus Christ not only tells me God's thoughts, but gives me also God's Word, with the impress of his own assurance that these ancient Scriptures are God's previous revelations to mankind. To discover and demonstrate the history of the Jewish canon would be a very difficult task. We are not sure who collected these books; some people tell us that we do not even know who wrote them, and that a great deal of mystery rests upon the origin of these books which can only be lessened by the subtleties of critical conjecture . . . . Well, I stand upon the fact that we are linked with Jesus by the Lord's Supper and the Lord's Day. He says "Moses wrote of Me." Quoting the words of God spoken by his servant Moses, He asserts "David in the Psalms wrote of Me. This prophet and that prophet wrote of Me." Thus Jesus authenticates to me the whole Jewish canon, as received in his time, and I am not anxious to enter into the question, or take part in the controversy about the dates or the authors of these books. What Christ tells me I believe, and when He speaks concerning God's past revelations to men, I am content to receive his canon, implicitly resting upon his word. . . . We do not need to know Hebrew, we do not require to study antiquities or any of the sciences, to know that this is God's Book. Christ's word settles the question at once and for ever.

These words express the deep conviction of multitudes in this country, who will be thankful to find it so fitly and fearlessly stated. It is enough for them that Jesus found in these books the Word of God, and that his apostles have handed them to us as Scriptures inspired of God, and able to make us wise unto salvation. They feel there is nothing to be ashamed of in owning themselves "traditionalists" with such a sanction as this behind them.

The book consists, with the addition of a number of interesting and valuable appendices, of six lectures. The first deals with the science which bears the unhappy name of "Biblical Criticism." The axiom, on which so much of this so-called science is based, that the Old Testament Scriptures are simply Hebrew literature, is bound to lead to disaster.

If the claim I have advanced upon the attestation of Christ is really such as I have attempted to show, then it is quite evident with what spirit and with what mind we ought to come to the Bible. I may find in it things I do not understand, I may find things that I cannot co-arrange, the contents may seem contradictory and opposite to the conclusions I have reached in other spheres; so be it, I am content to wait, for I believe that if I knew more, if my knowledge in these other spheres were greater, then my difficulties would vanish. But if I come to this Book, believing it to be merely a human book, and to be judged as other human books are judged, and, because of its origin, likely to be filled with mistakes and difficulties, then I may acknowledge these to be difficulties that can never be explained away, and mistakes that can never be corrected.

There is a sphere, however, for criticism, when it comes not as an opponent, but as a servant of faith.

I do not think there can be any objection to fair criticism of the Bible; indeed, we do not criticise it enough, if you mean by criticism an examination of its contents to make sure that we have the Word in the state in which God originally gave it. All attempts to find out the true original, to verify the actual language in which God gave to man his word in the beginning, such criticism I welcome with all my heart. . . . We welcome it further when it endeavours to interpret for us by all grammatical and other appliances the exact meaning of those words in which God gave his revelation at first to men.

But when criticism attempts to go beyond these limits its pretensions are self-refuted.

Those subtle critics who claim to possess what they call a power of higher criticism are proved to be in the wrong by a simple fact which is apprehensible by any ordinary person so soon as it is stated. They tell us that they can point out how much Moses wrote, or how much Isaiah wrote, and how much other people wrote, by an inner consciousness, a capacity which enables them to detect various styles and variety of treatment; and yet in spite of this inner consciousness they contradict each other, and we find almost as many schools of critics as there are separate critics. One man finds three writers in Genesis, while another discovers seven; they are not agreed among themselves, though they have this inner faculty which enables them to detect styles and characteristics; they are self-contradictory, and each man becomes the standard whereby he determines his own result. The fact is, each man re-edits the Bible according to his own nature, or wish, or idea, so that it becomes merely a book after his own heart.

The other five lectures deal with the Books of the Pentateuch, and the suggestive headings are a true index to the manner in which the Books are approached and dealt with: "Genesis—the Beginning," "Exodus—Redemption," "Leviticus—Worship," "Numbers — Pilgrimage," "Deuteronomy — Obedience." As might be expected, the lecture on Genesis takes the reader over a wide range of subjects, to which, interesting though they are, our space forbids our adverting. We may note, however, that the unique character of Genesis as compared with other "sacred books," and the traditions which the nations have preserved of the events which it records, are well brought out.

Tell me, where do we find such an account as that given in the Bible—so simple, so truth-like? Are there any other statements to compare with it? Take the best of heathen mythologies, the record of the thoughts of the wisest *human* thinkers—for these are not confined to Canaan, to the wilderness, to the land of Egypt—take, then, the writings of the wisest of men and tell me, do you find there anything at all corresponding to what we read in the opening chapter of Genesis? All honest men who have examined such ancient writings will at once reply, we do not!* There are certain corresponding elements, evidently derived from the same source. All systems of mythology bear tokens—some more and some less—of a strange relationship to the contents of the earlier Scriptures; . . . wherever you go you find that a shadow, more or less faint, of the Bible Revelation existed in the minds of men. Here, however, we have no faint shadow; we find the full blaze of Divine revelation in God's book of Origins.

Two remarks which indicate one of the best features of Dr. Paterson's book, may also detain us a moment. The antediluvian history, though short, contains three important names. These three, Abel, Enoch, and Noah, bear witness to three important truths. Abel . . . gives testimony to the truth that only by sacrifice in which blood is shed can sinful man find acceptance with God. We read in his history that man is *justified* by faith. Enoch thereafter, in his devout fellowship with God, singularly free from asceticism and seclusion, and in the consequent holiness of a life pleasing to God, gives testimony to the fact that man is *sanctified* by faith. And Noah, who built the Ark, and passed through judgment safely, testifies to to the fact that by faith we are *saved from wrath*. "I may note, in passing, that the Ark rested on the mount on the seventeenth day of the seventh month. Now we are told that at the institution of the Passover, the seventh month became the first month. And, as the Passover took place on the fourteenth day of the month, our Lord rose from the dead three days after, that is, on the seventeenth day of the month. Hence our Lord Jesus Christ rose again from the dead on the same day that the Ark rested on Mount Ararat, when Noah and his family emerged from the Ark in typical resurrection life, having passed through the waters of judgment."

* IN DEFENCE: THE EARLIER SCRIPTURES. By H. SINCLAIR PATERSON, M.D. *John F. Shaw & Co.*

* "Nowhere would these two books, the Old and the New Testaments, have had a grander setting, or have shone with a brighter light, than surrounded by the Veda, the Zendavesta, the Buddhist Tripitaka, and the Koran." (Max Muller.)

MISSION WORK IN BERLIN.

THE Lord's work continues greatly to prosper in our hands. We have been led to engage a Christian young man and his wife as helpers in our Mission, and we are thankful to say that they prove in every way suitable and efficient. Our meetings continue to be well attended, and on Sunday evenings, as well as Thursday evenings, when we have preaching or lecturing services, every available bit of room is taken. But most thankful we are to see how the number of converts increases from month to month; how the converts set to work and help in Sunday-school work, tract distribution, &c. Our young men's Bible-class has become quite a Bible-class with working-men, and some of those who have been converted help in the conducting of it, or contribute their testimony to the power and blessing of the Gospel.

Our Mission-rooms are not large enough to accommodate the people, and we are making special efforts to erect an iron Mission church. The cost of such a building, which might, if needful, be transferred to another site in Berlin at a future time, will be about £300, to accommodate 300 people. We have already received £87 towards the building. We greatly rejoice in the blessing which Mr. von Schluembach has brought in several parts of Berlin. We need more Christian workers, and an alliance among them, that the unbelieving world may see that we live and work together for one Master, even Jesus Christ.

Bremer Str. 8, Moabit, Berlin, N.W. JULIUS ROHRBACH.

For the Young.

"OUT OF THE MOUTH OF BABES."

DEAR SIR,—As many children have been writing to you lately, I thought I would tell you about my little sister Mary. She is only two years old. She nearly always begins to sing as soon as she awakes in the morning. Last Sunday morning she awoke singing :

"Did the Saviour say them nay?
No, He kindly bade them stay,
Suffered none to turn away,
Little ones like me."

We have no piano. My father is not rich. But he has an English concertina, and teaches us children to sing lots of nice hymns. Father tells me that he knew nothing about music until he was thirty-four years old; then he taught himself, because he wanted all of us children to sing for Jesus.

Would it not be nice if all fathers would teach their children to sing for the Lord Jesus, who died that we might be forgiven?

DAISY (aged 10).

THE STORY OF A MISSION BOX.

BY MRS. CAVALIER.

I was selected because I was strong, had a good lock, and two bolts. I was medium size, and was made air and water-tight. I little thought how necessary this was, until I had found out the climate to which I was sent. Ah! I preserved my goods through many a shower, such showers as are seldom, if ever, seen in England; for I was sent from the land in which I was made to an island far away. It was a very beautiful island. Hill and dale, wood and water, trees of varied foliage, and flowers of gayest hues prevailed. No one knew this better than I, for I visited so many places during my stay there. As I went about from one bungalow to another, I always met with a warm welcome, as soon as my errand was understood. Children would gather round me, as I stood near the verandah table, and with wistful eyes and busy fingers, look over the things I brought. I afforded great pleasure in my travels, especially to the little ones, who could not see the pretty things you children can gaze at in the shop windows in England.

There would be a ball for Willie, reins with bells for Fred, a doll for Daisy, and as for Baby, she always came in for a large share. How the old Ayah admired her, in a pretty new flannel frock, white muslin pinafore, with ribbon bows and sash, and white knitted socks, all of which I had brought for sale! A rattle or soft ball in her hand, made her sweet face light up with sunny smiles. Mamma must have something; so she chooses two nice texts, in cardboard, illuminated with real pressed flowers and ferns, the whole neatly framed. Then Papa—I managed to supply him with several treasures. Fine warm knitted socks, to keep his feet dry when the monsoon set in, and he would have to climb all about his mountainous coffee estate in the drenching rain. He calls, "Appoo,* ingi va," *i.e.*, "Appoo, come here," and there is a print frock and scarf for Appoo's little child, and a supply of dusters, ready hemmed, for use in the bungalow. Appoo's pearly teeth are shown, as he says, "Now Master no see dust!" Nor does the pleasure end here. The nursery for many a long day is made attractive by pretty pictures of animals, flowers, &c. Then Willie began his lessons out of his new book, and Daisy amused herself with filling in a kettle-holder, which she had chosen from amongst my contents.

After the antimacassars, ornaments, and cushions, suitable for the drawing-room or verandah, had been greatly admired, and some of them bought, I was packed up again, till by and by I was wanted by others, who had seen the things I had brought. The money I was the means of raising by the sale of these things helped to support schools, in which many little heathen children were daily learning of the love of Jesus.

Where *did* you get all these things? you may ask. I will tell you. They were sent for me by many kind friends in England, whose hearts had been touched with sympathy when they heard how many little boys and girls, in that beautiful island, were being taught to worship idols of wood and stone. Many of these little ones are taken to a temple, which they regard as being very sacred, to offer flowers, &c., at a shrine, on which is placed a very beautiful casket, made of gold. Inside this are several smaller caskets; and what do you think the innermost one contains? A piece of bone, which looks very like a boar's tusk, but which their priests tell them was one of Bhudda's teeth! They are taught that by worshipping this tooth they will gain very great merit. Do you not wish that these little children could learn of the merit of our Lord Jesus Christ? Those kind friends I spoke of wished it, and it was on that account that they took so much trouble in working the pretty things I have told you about. I felt quite proud to have anything to do with them. But above all, I prized some gifts from my little *black friends*. At their weekly sewing meetings they made some balls, mats, and worked embroidery, &c. The dusters of which I spoke were hemmed by them, and sold for the Mission. So you see that even amongst the little black girls we had a

JUVENILE MISSIONARY WORKING PARTY.*

Ah! the poor Coolie's head often ached with my load (for he carried me on his *head!*), and glad enough was he when at some distant bungalow the burden was lightened for him, and some of my contents sold. During my long journeys I used to think how much happier my little friends in England would be, spending some of their time to supply me with pretty things; for they would feel they were working for others. I sighed inwardly for some light things, which would relieve the weight on my poor Coolie's head, for I really pitied him, as he rested, wiping the perspiration from his black face, and adjusting a cloth around his head, which served as a pad or cushion for me to rest on. At times I dreaded his head appearing amongst my pretty things; for I was only made of tin, which was in danger of giving way, on account of the constant rubbing, as the Coolie carried me jog-trot along over many a rugged path. So in time I was made *head-proof*, by having a strong board fitted beneath me to save such a disaster.

But I have not named the things I longed for. I took a great fancy to two doll milkmaids I once took to a sale at a bungalow. I had better tell you how they were attired. They wore blue dresses and white aprons, from each hand was suspended a reel of cotton for a milk-pail, at her side hung a small cushion, filled with pins, and a thimble was arranged as head-gear. Then there were some small flower-baskets, lined with red or blue llama, suitable for ladies' work; waggons of cotton, ready to be drawn, made from American cloth; pretty cases filled with pins and needles, babies' socks in great variety; also some wee shoes, made in soft leather or flannel, and bound with narrow ribbon; knitted vests and petticoats, and many pretty pinafores. I saw several pretty book-markers, mats, dolls, beds made from boxes, dolly sweetly asleep within the pretty curtains; pink and blue glazed calico, books filled with gay pictures for the little ones.

But I shall tire my young readers if I name any more of these nice things; yet when they had been sold, I longed for others like them, and my longing will not have been in vain if my young friends will at once set to work and make something to cheer me on my way, so that my load may always be replenished, and then the drenching rain or hot sun will never daunt my efforts for the happiness of others.

"Little hearts will happy be
If little eyes will always see
That little hands do work for Thee,
Our God and King.

"Little feet can swiftly go,
Little lips let others know
That all can love to Jesus show,
By work and prayer.

"Then hearts and hands together blend,
And never rest till we can send
The message of our Saviour Friend
To India's shore."

*Appoo is the name given to the chief servant.

*Are there any children whose hearts are touched with love and sympathy for their little Indian sisters? If willing to help, contributions of work or money will be thankfully received by Mrs. Cavalier, Emville, Herbert-road, Woolwich.

MR. J. M. SCROGGIE IN GLASGOW.

EVANGELISTIC work is progressing in Glasgow. Mr. Scroggie's meetings in the Buchanan Memorial Free Church, in the south-east of the city, have been successful in attracting the multitudes and in impressing them when attracted. Like Paul at Thessalonica, he reasoned out of the Scriptures on three successive Sabbaths and on the intervening week-day evenings, and the people manifested a remarkable willingness to come to hear. On Sabbath the large church was packed in every corner, and on week-days the area was full.

A new attraction was added to this series of meetings in the way of conducting the service of sacred song. It was arranged that of three of Glasgow's sweetest singers one should be present each night to lead the praise, and they were supported by a choir of about thirty voices. Sometimes these sweet singers sang the Gospel alone; sometimes they sang the hymn, while the choir and the audience joined in the chorus; and sometimes all united in one swell of praise. God's blessing was sought on the service of praise, and it was not denied. Frequently the handkerchief was brought out to wipe away the tears awakened by the Gospel truth brought home to the heart by the sweet singing of God's believing and praying children. Let the leaders of praise be converted men and women, and God will go with them in their singing.

At the after-meeting for dealing with anxious inquirers the numbers increased night after night. The closing meeting of the series was a testimony meeting. At the end, all those who either at that series of meetings, or on any previous occasion, had given the heart to the Lord, were asked to stand; fully four hundred responded to the call. It was an impressive sight. May the Shepherd of Israel keep them!

Mr. Scroggie is now carrying on the same work in Falkirk. Will those who read this brief notice of his work in the south-east of Glasgow breathe a prayer in his behalf, that "The spirit of power and of love and of a sound mind" may rest on him? And will they also breathe a prayer for the same blessed spirit to rest on him who writes this notice? A. C. FULLARTON.

SATURDAY EVENING.—The letter on this subject to Sir W. Harcourt, by Mrs. Bayly, of Streatham, can be obtained from *Messrs. Shaw & Co.*, 48, Paternoster-row, at 6d. per doz., or 4s. per 100, post free.

MESSRS MOODY AND SANKEY.

THE WORK IN BELFAST.

THE short account I sent you of the opening of the mission of Messrs. Moody and Sankey in Belfast, on Sunday, 11th inst., was necessarily very hurried and imperfect. I now add a few jottings more in detail.

The deep impression made, in the services on the opening day, by the Truth, has not only continued, but become deep and spiritual, as far as man can judge. The town seems astonished—the most thoughtless asking what it means—such multitudes with eagerness crowding to the meetings, some two hours before the advertised time, and even some turning away from the overflow meetings, unable to gain admission.

First let me say, in general, that the effects of the former visit, now some eight years ago, have been large and deep and permanent. It is within the field of my own knowledge that many, then savingly converted to God, are occupying nearly every department of Christian usefulness. Some are now missionaries to the heathen; some are labouring in the colonies; some are ministers at home; a large number, engaged in commercial pursuits, are among the most active and honoured workers for God that could be named. All this is within the range of my individual experience.

I may further state, that all competent witnesses would willingly testify that the sea-level of the Christian's life and spiritual activity, specially as regards the duty and the privilege of working together with God for the inbringing of that kingdom which is righteousness, and peace, and joy in the Holy Ghost, has been greatly raised.

The Church of God is yet a long way from the grace of faithfulness in this. Multitudes, who have a Church connection, do nothing in the Andrew-like work of finding their brother and bringing him to Jesus; they rather, standing around Christ, bar the way of access, and hinder the depraved and the downcast from getting access to Him. The former visit of our brethren did much to expose the sin and self-deceit of this lazy life, and to urge all the Lord's people to "work, for the night is coming." We entertain the hope that this visit will be greatly blessed in the same direction.

Another blessed fruit of the former visit was to draw members of different Churches nearer to each other. Mr. Moody stands upon a vantage-ground for such a work. The friend of all, and yet unconnected with any of the British Churches, he can call upon all to regard Christ more than the Church, and the advance of his Kingdom more than the building up of one's own denomination.

Let me give your readers a view of the meetings as far as they have gone, as they appear to the eye of man. There are glories and sights observed only by Him who searches the heart, as He views the operation of his Spirit on multitudes of hearts—as He hears the cry for mercy, and with gladness accepts the submission of believing and contrite hearts. The Bible-readings, arranged for three o'clock, are crowded by half-past one, and overflow meetings gathered in the adjoining churches. Some three thousand people are waiting, engaged meanwhile in singing praises to God, an hour before the appointed time. The meeting is begun: Mr. Sankey, a sweet singer in Israel, voices one of his well-known hymns. As he sings he awakens memories of eight years ago: emotion is seen in many a heaving breast, it pours from many a moistened eye, and is witnessed by the upturned glance of many a thankful heart.

Mr. Moody gives his Bible-reading on some of his old subjects, which seem to be the pasture-ground on which his own soul has been nourished all these years. The subjects, some of them familiar from former years, are yet fresh. They have received a new setting, and not that exactly; rather, they are filled with new and fresh life. Nothing which the Spirit of God uses is old. A text, a verse, a hymn, which once may have been full of spiritual life to us, may many times afterwards to us have seemed to contain nothing, yet, when used by the Spirit, it becomes as fresh as if we had never heard it. A growing Christian's utterances are always fresh, for they have that which all God-taught men share, but cannot define, which we have agreed to call "unction." Mr. Moody's addresses have a virgin freshness, though, I doubt not, necessarily often given.

The meetings for women in Fisherwick-place have nightly increased in interest and power. Perhaps I may explain, that the want of a large hall in Belfast, with fair acoustic properties, has thrown upon both brethren a very large amount of additional labour. For this reason, chiefly, we have had to separate the sexes. The number of inquirers at the women's meetings has steadily increased. It is impossible yet to say how many profess to have accepted Jesus as their Saviour; but they may be reckoned by hundreds, and we have already abundant cause to praise God.

The meeting for men is held in St. Enoch Church, with the aid of an adjoining church for the overflow meetings. If I should say that between four and five thousand men every night crowd the meetings, I should be within the limits of accuracy. The meetings are attended by persons of all ranks, from the highest to the lowest; it is delightful to see intelligent mechanics, with their horny hands and iron-stained clothes—fresh from the yards—seeking the Saviour, in the meetings for the anxious, side by side with the more socially elevated and refined.

Mr. Moody in the second meeting subjected the inquirers to a very severe and searching test, specially severe to undemonstrative northern Presbyterians! He invited all who desired to be prayed for as seeking Jesus, to come to the front seats and kneel as penitents. To many accustomed to the penitent form it may seem a light thing, but to most of those to whom it was applied it was a heavy cross. About a hundred men each night have done so, while far larger numbers, deeply impressed, were spoken to in other ways.

No communication can convey the sense of the presence of God felt in all the meetings—the power with which the simple message of mercy fell upon the ears and sank into the hearts of thousands. Mr. Moody declared in one of his addresses that he does not think *he has ever yet witnessed in all his experience such a desire to hear the Gospel* as has been manifested in Belfast during the week. On Thursday night, at the close of the address to women, more than 200 rose in the meeting expressing a desire to be saved.

I have met already in the inquiry-rooms not a few who have come from long distances to hear the Gospel, and have been awakened and led to embrace the Saviour ere they left. As showing the depth and thoroughness of the work, I may also mention that cases have occurred of awakened ones seeking to make restitution to those whom they have wronged, and reconciliation with those with whom they had been at enmity.

In my next communication I shall give your readers some account of the farewell meetings, and of the results, so far as man can ascertain and tabulate them.

One notable feature, which I feel sure will result in much blessing, was the presence of many ministers of the Gospel from all parts of Ulster. Going back to their flocks, we believe they will carry with them an increased desire to labour more directly and earnestly for the salvation of men in this unhappy land.

H. M. Williamson.

FROM "THE BELFAST WITNESS."

The long-asked, long-looked-for visit of the eminent Evangelists, whose names have become household words throughout the three kingdoms, has come at last, and high as were the anticipations of the interest likely to be aroused by their coming, they have been far exceeded by the reality. It is over eight years since they were last here, and thousands look back with pleasure to that time. But whether it be that since then they have become better known, or that on this occasion the interest which was in 1874 spread over several weeks is concentrated into one, certain it is that their services are being much more sought after. On the former occasion, for example, Fisherwick Place Church was found to afford ample accommodation for the daily "Bible-reading." This week, after the experience of one day, it was found absolutely necessary to remove it to St. Enoch's, the largest church in town, and even there to commence it an hour before the time advertised. In 1874, again, one large evening meeting, with an "overflow," sufficed each day; now, two each night, with overflow after overflow from each, have been held. Another evidence of the increased interest taken in the proceedings of the evangelists is the length and prominence given to the reports of their meetings in the daily papers. When last here, the *Witness* was alone in giving extended reports. This time the other papers have followed our example.

Our readers will be anxious to know, first of all, about

THE EVANGELISTS

themselves. First, as to Mr. Moody—eight years have, of course, told upon him. He looks somewhat older than when last here, and much stouter. But he is as vigorous as ever, the old alertness and ready, business-like style of going about his work being as conspicuous as when last with us. He still carries the same old Bible, his example in using which has been so extensively followed since 1874. It has worn worse than its owner, being now, to tell the truth, shaky enough. And no wonder—it has seen wonderful service. Probably not a Bible in the world has been used so well.

Mr. Moody's style of speaking and working has undergone little change. Still he preaches the same doctrines with the same directness and simplicity, and unction, and power; still the wonder is, as one listens to him, "wherein his great strength lieth." . . . He tells "the old old story"—still insisting on the three R's of the old theology, and only turning aside from the old paths to gather fresh points for illustration and enforcement. There is only one explanation of his power. No doubt he has several natural gifts qualifying him admirably for the task he undertakes—a physical strength which seldom seems to flag, inimitable tact and *nous*, great readiness and quickness of wit, and knowledge of human nature and sympathy with men. But the secrets of his power seem to be the simplicity of the Gospel to which he adheres so closely, and the entire consecration of the man to the service of that Gospel—body, soul, and spirit.

MR. SANKEY

has aged more than his *confrère*. He looks balder and more worn, and his voice not perhaps just so sweet, but still marvellously sweet and telling. Mr. Moody without him would be without his right arm. He acknowledges this himself, and insists on Mr. Sankey being at all the services.

The present series of meetings is being held

under the auspices of a committee of ministers and laymen of the town of various denominations. The members of this committee are distinguished by the wearing of a blue ribbon, bearing on it the words "United Services, 1883." They have delegated to Mr. Mullan, of the Young Men's Christian Association, the task—no easy one—of organising and directing a corps of ushers for the preservation of order, who are known by the wearing of a rose-coloured rosette, while the "Christian workers," who alone are authorised to deal with inquirers in the inquiry meetings, are provided with badges of a dark crimson. Accordingly, in any emergency, there is no difficulty in recognising an official of the kind required. The result of these various arrangements has been very satisfactory. After resting in the Imperial all Saturday—and he needed rest badly, for he crossed from Glasgow to Belfast during one of the severest of the many gales we have been having of late, and he is a very bad sailor—he opened his campaign on

SABBATH MORNING.

Eight o'clock was the hour advertised for the meeting, but before six groups of people were wending their way through the streets to Fisherwick. Shortly after seven the gates had to be locked, and, in the end, Linen Hall Street Church and Fisherwick Lecture Hall were both crammed. Seldom has there been such a crush in Belfast as in the church that morning. Reporters had to get in by windows, and were glad to get in at all. It is no small testimony to the hold these men have taken of Belfast that at such an hour such an immense gathering could be collected, and all with whom we have conversed who were there declare themselves amply repaid for their pains. The subsequent meetings on that day were held in the Ulster Hall. That first day's work was pretty heavy, even for him. He delivered five sermons, for at each service the Ulster Hall was emptied and filled again, such were the crowds seeking admittance.

Of the meetings during the week it is not necessary to speak one by one particularly. They have embraced a noon prayer-meeting, held each day in Donegal Square Methodist Church; Bible-readings, at which, *more suo*, Mr. Moody takes up a subject on which he brings light to bear from all parts of the sacred volume; a meeting for women in Fisherwick at seven, with "overflows" in neighbouring buildings; and a meeting for men in St. Enoch's, with similar "overflows."

On Thursday night a most

IMPRESSIVE SCENE

was witnessed in St. Enoch's. At the close of the service, when the usual after-meeting was announced, the numbers waiting were something unusual. No one seemed to want to go away. At length a move was made, and only inquirers and "workers" left. Then pew after pew was filled with anxious ones, until over 150 men were kneeling side by side there, while a large number of lads, whom we could not count, were drafted off to a separate room to be spoken to. It was a most solemn scene—not soon to be forgotten. After prayer, and the quoting of texts, the men still on their knees, they were taken in hand by ministers and others, and their difficulties dealt with.

Our Foreign Mission has been a gainer through the labours of these brethren. It was under Mr. Moody's preaching that our first Medical Missionary to India received the stimulus that ultimately led him to consecrate his life to the service of Christ among the heathen. Already that one man is coming in contact with 500 heathen a week, whose sickness he tends, and who hear the Word of Life from his lips. It may not be given to all who come under the American Evangelist's influence to go out personally as missionaries, but surely all who have got any good from his ministrations may well acknowledge it at next Sabbath's collection. Let each Presbyterian in the crowds of revival worshippers be zealous, lest his enthusiasm result in "nothing but leaves." We shall be indeed deeply grieved and disappointed if our noble Convener's appeal for two more missionaries is not responded to with overflowing measure.

ECHOES FROM BIRMINGHAM.

Several contributions reached us that we were unable to insert in our last issue. In one of these "A Worker" says:—

The Mission is over, and now our hearts are filled with joy as one testimony after another comes to hand of the blessing received, of the refreshment brought to God's own children, of the restoration of backsliders, and of those who a few weeks ago were "afar off," but are now "made nigh by the blood of Christ."

One already consecrated Christian writes thus: "Thursday was to me "the crowning day." of the past blessed and helpful time. I think our sojourn at Bingley Hall has revived our souls as sea-air refreshes our bodies. We were not dead before, but the fresh strong breeze of grace energises us anew. . . . How the Lord has proved to us His *mighty* power!"

A young lady who came here to a situation some time ago thus speaks in a letter. "I have often wondered why I ever came to Birmingham, but it was God who guided my footsteps; oh, how thankful I am I ever came. When you were speaking to me that first Sunday (after the meeting), the light flashed across me as it had never done before. I thought, of course, if *I* trusted to Christ to save *me* He could not possibly fail because he had promised, and I said to myself,

'Jesus I *will* trust Thee,
Trust Thee with *my* soul,
Guilty, weak, and helpless,
Thou *wilt* make *me* whole.'

From that time all has been so calm, and such peace. The next time I went to the meeting Mr. Moody gave out the hymn:—

'A long time I wandered in darkness and sin.'

and it did seem such bliss to me to be able then to join in the last verse, 'I *know* He is mine.'"

Our beloved friend, Mrs. Moody, was with us night after night, and many a prayer follows her that she may be made as great a blessing in other towns as the Lord has sent her to be here.

SHOP ASSISTANTS.

NOTWITHSTANDING the Christian fellowship and other advantages offered by the Y.M. and Y.W.C. Associations, there are still many young people who are engaged in establishments where they are expected to be out on the Sabbath afternoons, and because they go "nowhere," are in great danger of going astray. If friends in various parts of London would open their homes on the Sabbath afternoons to a limited number of these young people for a Bible-reading, and after it a tea, probably much good would be the result. If souls were saved by such means, what ample repayment would it be for the little extra trouble and expense.

The social and homely element in the arrangement would doubtless be a great attraction to many whose homes and friends are far away.

We are informed that one family in the neighbourhood of Highbury has decided to try the plan, and if any young friends who may read these lines would like an invitation to join such a little company on Sabbath afternoons for a Bible-reading, and after it to tea, the Secretary of The Strangers' Friend Society, 52, Finsbury-pavement, E.C., will be glad to give the necessary introduction. He will also be glad to hear from any friends who may be prompted to open their homes in the way suggested.

LIGHT IN THE VALLEY.—From the present number of the *Piccolo Messaggere* we take the following: A girl connected with the Evangelical school of the Italian Church, Rome, was lately taken ill. During her illness her great delight was to have some of us to read the Holy Scriptures to her. To many it was a strange thing to see her so joyful. And such was the impression her words made, that it was possible at any hour of the day to have an audience of 15 or 20 persons to listen to the truth. She died, saying as she went away, "I'm going to Jesus—here He is—I see Him—mamma, He is come to take me—Jesus." And her face wore the smile of an angel. An old man who had frequently been there was very much agitated at what he saw. "Tell me," he said, "how one is able to rejoice at a moment which all the world fears tremendously." He has since become a young disciple of Christ.

SATISFACTION.

"Whosoever drinketh of this water shall thirst again." JOHN iv. 14.

AH, what is Art's reward
For toil from day to day?
A little empty fame,
And then all fades away.

And what can Science yield?
A little knowledge won,
A brief day spent in toil,
And then a setting sun.

Though pleasure comes with work,
Completed, soon it palls;
And o'er each finished task
A shade of sadness falls.

We miss some cheering voice,
Some sympathising eye;
And, with a heavy heart,
We lay it sadly by.

But work for God alone
Brings joy unmixed with pain;
Accepted by the Lord,
It is not done in vain.

The few small barley loaves,
If we can give no more,
Placed in the Master's hand
May yield exhaustless store.

Ah, when a little child,
Tired out with childhood's play,
Runs to his mother's knee,
He is not sent away.

E'en thus my weary soul
Turns from thy gifts to Thee;
O rest me in thy love,
Then choose the work for me.

A. M. C.

AWAKENING AT ALTON, HANTS.

THERE has been quite an awakening at Alton, Hants, chiefly through the labours of the Evangelisation Society. Night after night large crowds have been attending; night after night souls have been saved, as many, it is said, as twenty in a night.

Mr. Denham Smith, who had been preaching at Eveley, where for years a work of conversion has been going on, and many souls have been gathered into the fellowship of God's people, was pressed to visit Alton. The largest place in the town was secured—the Congregational Chapel. He addressed first the young converts, who heard with evident rapt delight a statement of the whole history, in this time and state, of a child of God, and of his glorious destiny as described in the Word.

Next, after quite a long time of joyous singing, the preacher poured forth, as from a soul filled with his loved theme, the good news of God who sent his Son to save sinners. In the one address, he spoke as if there was not an unsaved person present; in the other, as if there was not a saved one, "rightly dividing the word of truth."

It is sweet to witness such scenes, to behold souls won to Christ. In the after-meeting, whilst he was again speaking to the young converts, they could not repress audible laughter, and being reproved for it, he said, "Do not reprove them, for their laughter is the laughter of true joy, which all Christians have not got."

At the close of the first meeting, the pastor of the place begged Mr. Denham Smith (the whole congregation holding up their hands) to return again to Alton, which he has promised to do.

Will your readers pray for this work, that it may show itself more and more to be indeed of God, and that He would more and more bless the valued labours of the Evangelisation Society.

A THEOLOGICAL LIBRARY.—Messrs. Hodder & Stoughton intend shortly to issue, at convenient intervals, a series of small books on doctrines which recent debate has brought prominently before the public mind. These volumes will be condensed in expression, Biblical in doctrine, catholic in spirit, and by competent writers. No effort will be spared to make the series complete and effective. The price will be 3s. 6d. each.

Notes and Comments.

A BOOK of exceptional importance and interest has just been published by Mr. Francis Peek, entitled Social Wreckage (*Isbister & Co.* 3s. 6d.) The following six paragraphs are quoted from the preface.

"As regards the Poor-Laws, there is an almost universal concurrence of opinion among those who have studied the subject, that the influence of these laws in the past, and to a great extent in the present, even as now administered, is to foster pauperism and discourage providence."

"With respect to the Licensing Laws, there is no denying that these give undue facilities for indulgence in drunkenness, and throw unnecessary temptations in the way of the poorer classes; while the practical immunity from punishment of publicans who have justly incurred it by permitting drunkenness, and the lenient view magistrates often take of offences committed by persons under the influence of drink, tend to make the crime of drunkenness appear venial."

"As regards the administration of Justice, the perplexities of the law itself are most mischievous; the way in which witnesses are treated when giving evidence is often cruel; and our legal procedure is so dilatory and expensive that it offers facilities for a penniless adventurer to rob a rich man of his money, or for a wealthy scoundrel to ruin his poorer neighbour."

"There is the inhuman spirit which pervades the Criminal Law, and which is intensified by the unequal punishments inflicted by judges and magistrates, teaching that a man's person is far less sacred than his property, that the smallest theft is more criminal than the grossest cruelty, and this tends to brutalise the lawless classes."

"The laws relating to women are both immoral and unjust. They place a harlot in a better and safer position than the married woman. They strictly guard, up to twenty-one years of age, the persons of girls who have property, while they afford no protection, after the age of thirteen, to any females without property. Poor girls, though still mere children, may with impunity be robbed of their virtue and ruined for life, even though deception and fraud be used, which, if employed for the purpose of obtaining money, would be punished with stern severity."

"The punishments for serious crime are, for the most part, so unwisely inflicted, that they seldom, if ever, reclaim an habitual criminal; but, on the other hand, they generally ruin irrevocably those younger offenders who, under wiser regulations, might have been saved."

The Irish Branch of the Evangelical Alliance invite Christians throughout the world to set apart Saturday, March 17th (St. Patrick's Day), as a day of special and united prayer for Ireland. This concert of prayer has been observed for several years. The members, while recognising with satisfaction and hope the presence of many encouraging signs in the religious and social condition of the Irish people, feel there is much need for continued intercession and prayer.

Dr. Baedeker who hopes to return to England in March, writes a most interesting letter as to his work on the Continent, which will be given in our next. He asks, that as so many prayers have been offered in his behalf, praise may now be given for the answers. He also asks prayer for his visit to the North, hoping to meet Mr. George Müller at St. Petersburgh.

The extremely serious weather which has lasted so long should surely lead the nation to humiliation and earnest prayer. There have only been two good grain seasons since 1870, and multitudes of farmers have been brought to ruin during these disastrous years. We ought to hear the rod, and Him who has appointed it; to humble ourselves for our many sins; and to plead with God for a return of such weather as may be suitable for the sowing of the land.

Mr. Daniel Cooper, who has for so many years been the secretary and mainstay of the Rescue Society, is quite laid aside by illness, and is ordered by Dr. Kidd a long voyage to the Antipodes. He says, writing by an amenuensis: "How I do long for the prayers of the many friends among the readers of The Christian. The Society is absolutely without funds." Mr. Cooper has laboured gratuitously for an Orphan Home for fourteen years. This is a very opportune moment for liberal Christian help. Mr. Cooper is far too useful a worker for the Church and the world to afford to lose him.

The Times of Monday has an important leader on a recent legal decision, confirming the action of the justices at Over Darwen, in refusing to renew thirty-four out of seventy-two existing licenses. The article begins with, "Even in these days of temperance," and thus concludes, "Public-house property is just at present far from flourishing; in many places it is not at all what it was. The Blue Ribbon Army is a serious fact; and in other ways temperance makes silent but sure advances. There will be a new cause for decline in value if the renewal of licences is placed at the mercy of justices, who may be often moved by the impulses of the new crusade."

The preparations for the visit of Messrs. Moody and Sankey to Liverpool encourage the hope of a result no less cheering than in the other towns and cities recently visited. Mr. Alexander Balfour is Chairman, and Mr. D. M. Drysdale Vice-Chairman, of the Executive Committee, while the large and influential General Committee represents the Establishment and the various Nonconformist bodies. Hengler's Circus has been engaged for the afternoon Bible-readings and evening gatherings, and the Executive are seeking for other suitable buildings for the daily prayer-meeting and overflow-meetings. The circular issued by the Executive Committee asks for "the earnest and united prayers and hearty co-operation of all God's people, that there may be a large manifestation of his Holy Spirit, that the Committee may have Divine wisdom, and that the spirit of unity and love may prevail."

Lay preaching continues to be earnestly discussed in the *Nonconformist and Independent*, and some very homely truths are plainly stated. One writer says:—

The average preaching of to-day is terribly dull, and pitifully profitless. The average preacher of to-day is a very prosaic and commonplace individual. It may have been so in former times, but I cannot find, and I cannot believe, that at any period in the history of Dissent have there been so few able and eloquent men going about among the Churches; establishing them in the faith; imparting to them spiritual gifts; bringing sinners to repentance. The visits of our leading men are too much associated with one of two objects—politics or money raising. They go down to the country to lecture on the wrongs of Dissenters; or they attend anniversary services at which their presence is valued just in proportion to the collection that follows their sermons. And they take good care that a substantial fee rewards their exertions.

Until all this is changed, and until holy men, full of zeal and fire, go forth in the spirit and with something of the power of our great reformers, I can hope for no real and lasting revival. If there are no longer giants in our pulpits, we ought to make the best use we can of the most capable men we have.

The same writer also says that the ministers of the Gospel are primarily responsible for the prevailing neglect of religion, and to them we must chiefly look to revive a spirit of prayer and worship. This may be true; but, when the priesthood failed God raised up the child Samuel; and the prophets who followed were not called because they belonged to the priestly tribe. They might be princes like Daniel, or herdmen like Amos, or priests like Jeremiah and Ezekiel, or mountaineers like Elijah, or husbandmen like Elisha. They "were men of opportunity," whether priests or not.

"A Hearer" deplores the inefficiency especially of the younger men, and asks if there is anything in the training at our theological colleges to account for this. Is the great object of that training to make the students "mighty in the Scriptures," and to store their minds with the positive truths of God's Word?

It would be interesting to know what proportion of time each student gives to this great textbook, whether during his college course he goes through the whole Bible, and if not, what books of the Bible; also whether his study is principally critical or spiritual in its aim. If the Bible is not the principal object of his study, and if, on the contrary, the student's mind is stored with religious errors, from those of Buddhism to those of modern scepticism, in order that he may learn to refute them, the sermons will be essays containing little reference to Scripture; they will be generally on the defensive; and they will be hazy. These three faults we find in many modern sermons. I think there can be no question that an extensive and prayerful study of God's Word will best conduce to that heavenly wisdom for winning souls and building up saints which should be the characteristic of our ministers.

Immediately after the manifest work of God in Birmingham, the monthly meeting of the Protestant Dissenting Ministers of Warwickshire had, for the subject of their monthly conference, "Revivals and Rational Christianity." A paper was read by Rev. Thos. Pipe, of Lye Waste, in which he characterised revival meetings as religious fireworks.

The Rev. Dr. Crosskey read a paper on "Human Depravity." The story of the disobedience of Adam and Eve, he said, was characteristic of a childish stage of thought. Instead of a fall of man, he believed in the glorious story of a progress upward. He believed it would be doing a divine service to the community to substitute for the early childlike legend of the fall of man a faith in the boundless possibilities of human progress.

The Conference was held in "the Church of the Saviour" (that of the late Mr. George Dawson). But as that able but misguided lecturer did not represent the views of Protestant Dissenters, so neither, we are assured,

did the heresies propounded at this monthly meeting. Other and totally different views were expressed by Dr. Laird Collier, and addresses were given by the Rev. J. Harrison (West Bromwich), on "The Consequences of Sin;" by the Rev. W. Lake (Warwick), on "Redemption by Blood;" and by the Rev. J. B. Gardner (Kidderminster), on "Christ's Own Gospel." These, however, are not reported. We trust they were such as their titles would lead us to expect. But where there is no fall there are no consequences of sin, no room for redemption by blood, no need of a Gospel. But how can men of such opposite views co-operate?

Miss Booth and Miss Charlesworth, as well as other officers of the Salvation Army, have been treated in a very arbitrary and cowardly way by the Council of State of the Canton of Geneva. The authorities of the city of Geneva closed their meetings; the Chief of Police publicly threatened to withdraw all protection from the violence of the mob; the office windows were broken, those leaving it savagely attacked and beaten, the police refusing protection; Mr. Clibborn and others were stoned through the principal streets, and the two ladies were summarily expelled the canton. Of course these shameful persecutions are indignantly condemned by all right-minded people. Fifty of the chief men met and drew up a petition appealing against the illegality of the action of the authorities.

The Countess de Gasparin has perhaps done more damage to the Army by a pamphlet which she has published, consisting of a translation into French of "General" Booth's "Orders and Regulations," in which, says the *Times* correspondent, "she impeaches the movement—its aims, methods, and proceedings—as hurtful to society and disgraceful to religion. We do not, however, with the correspondent of the *Times*, think that this attack will prove the death-blow of the Army on the Continent.

Almost as damaging as the persecution of the Council or the pamphlet of the Countess is an intemperate letter from Mrs. Booth in the *War Cry*, entitled "More Holiness Teaching Wanted," in which she says:—

We must do more in the way of teaching—not such as our opponents want, mere theorising about texts, but teaching the people what *sin* is, and what *righteousaess* is, and that one means *hell*, and the other *Heaven!* It is positively awful the extent to which the one-sided dirty Gospel of the "only-believe" creed has saturated the minds of the professors, and through them the whole of the more decent population. I commonly meet with professors who tell me of vile conduct on the part of people of their acquaintance—open undeniable facts—and yet conclude by hoping that these Judases are Christians! Christian liars! Christian adulterers! Christian cheats and extortioners! Christian drunkards, only they manage to walk straight! Christian deceivers and slanderers! Oh, it is enough to make one's heart burst to see the result of this "Gospel of dirt!" and I see more than ever that God means us to send it back to its own place, and to tear down these refuges of lies, and to proclaim through all the world that "All unrighteousness is sin," and "he that committeth sin is of the devil!"

We must be more plain and straight than ever in teaching our Officers how to deal with the consciences of the people.

Numbers don't know what a lie is. They have been brought up in lying until they cannot discriminate between falsehood and truth, and need to be taught how to do so. We must hunt down this devil's Gospel—that people can be *believers* while living in sin, except it be holding the truth in unrighteousness, which shows them to be tenfold more children of Satan than those who don't hold it at all. I am persuaded that we have been too much afraid on this point. What have we to do with consequences here any more than on other points? What does it matter who is offended, or what they say of us? God can and will defend us if we hold up his truth, his righteous hatred of all iniquity.

We cannot help who the cap may fit. Let us tell it out in every *War Cry* and in every lesson at the Training Homes, and in every Holiness Meeting, and in every address, that sin and salvation are as far apart as God and the devil! That "He that *hateth* his brother is a *murderer*," and that men cannot be right with God and doing wrong to man at the same time. The world may well laugh such Christianity to scorn. The poor heathen may well prefer their idols to the Christian's God, and reject both him and his vices at the same time. Oh, the Lord help us to set up again the standard of Jesus Christ, and to clear His name of the contempt and scandal which the lovers and abettors of iniquity have brought upon it.

It is difficult to understand to whom these indiscriminate denunciations are intended to apply, or who are the preachers of this "one-sided dirty Gospel of the 'only-believe' creed," which has "saturated . . . the whole of the more decent population!" The tone of the letter would seem to imply that this is the general character of the preaching throughout the country, and that God has raised up the Salvation Army to correct it. Many of the most zealous and active spirits are attracted out of the Churches to the Army and are doing good work, but we confess we are increasingly apprehensive of the action of "Headquarters." Despotic power is a fatal sceptre, which hurts those who wield it even more than those it governs, and its deterioration of the gentler is even more palpable than of the stronger sex.

Mrs. Booth is reported to have stated last week, at a meeting in Regent's Hall, that there had not been a word said or an act done by the Salvation Army in Switzerland which could reflect disparagingly upon any other community or organisation. It would be well if the same discretion were observed at home.

In Matt. xxiii., on which Mrs. Booth promises a series of addresses, the Lord, who "knew what was in man," definitely named the characters whom He denounced. The Galatians well knew the persons whom the Apostle Paul anathematised. The Churches at Pergamos and Thyatira were not in darkness as to the teachers symbolised by Balaam and Jezebel. It is essential that the persons alluded to should be able to be distinguished, lest we condemn the righteous with the wicked. "If thou take the precious from the vile, thou shalt be as my mouth." "And this I pray," says the Apostle, "that your love may abound yet more and more in knowledge and in all judgment; that ye may try things that differ; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

There are times when we do well to be angry. In these days of universal and all-embracing toleration such times appear to come but seldom. "There is something to be said on both sides" of almost every public question nowadays; so we are told to be calm, and not let our zeal outrun our discretion. It is a sort of sad relief to an earnest, honest spirit, when he meets with a subject concerning which he is able to give utterance to some righteous wrath. Will any unprejudiced and disinterested person dare to assert that they who feel indignant and shame-stricken at the mere thought of the State "regulation" of vice, by a professedly Christian people, are "angry without a cause"? We trow not.

If this growing agitation for the abolition of an unhallowed system of Government patronage has not yet reached white heat, there are signs that it is approaching that stage. The truth is becoming known. Such a Godless and God-defying connivance at evil could only exist under the shelter of the darkness. When it is thoroughly made plain to the British people that these Acts exist for the sole purpose of enabling one part of the community to commit sin with impunity, and at the cost of all that is most precious to another part of the community, surely we shall soon see an end of them. The recent Christian Convention, and the meeting in London last week, which is briefly reported elsewhere, have done good service in this direction. There was, perhaps, no great display of outward feeling shown at the great meeting in St. James's Hall, on Tuesday week; but in every speech there was the true ring of unquenchable conviction, and a set purpose that goes forward to the mark.

Sir Wm. McArthur well said it was pre-eminently a woman's question, as woman was the greatest, indeed the only, sufferer. Shame on Britain's manhood that it should be so! Shame that we should deserve the taunt expressed by Sir Wilfrid Lawson that the degradation of woman was the attribute of the most uncivilised and savage peoples! It has too long been the lot of our poor English sisters to suffer and be silent. Let it now be the lot of Englishmen to lift up their voices with no uncertain sound, and say that such cruel wrong shall cease, and to make amends, as far as may be, for the heartless injustice of the past.

TRIALS AND TRIUMPHS IN SPAIN.

AN interesting letter recently received from Mrs. Blamire, tells of much encouragement in Gospel work in Spain, as well as much opposition. Early last year, she and her husband settled at Marin, a small seaport town about four and a half miles from Pontevedra, the capital of the province of that name. The priest of Marin had alienated the people by his evil life, and they were willing to receive the Gospel.

A meeting-place was found, and crowds of people came to hear the word from far and near. The Archbishop of Santiago, by a personal visit, endeavoured to prejudice the minds of the people, as he had previously done in other places; in Marin, however, he failed in his attempt, the populace receiving him with demonstrations of strong disapproval. All went on well for a time, and numbers were joining the ranks of the little Protestant company. But another priest, more Jesuitical than the former, if not so openly immoral, came and stirred up a fierce persecution, all kinds of insults and annoyances being offered to the evangelists. Notwithstanding, the work of the Lord prospers in Marin and the adjacent places; the Sunday and week-night meetings and classes being well attended. The hatred of the Popish enemies has been greatly aroused because of some of the converts having burnt their images and crucifixes and substituted wall texts. Mr. and Mrs. Blamire find a difficulty in supplying the converts with these texts, and it would be a great help if Christian friends in this country could meet that need. The texts could be sent by registered book-post, and should, of course, be in the Spanish language.

By the offer of an increased rent for a term of years, the papists have induced the landlord of Mr. Blamire's *Local* to decline granting its use after March 1. Mr. and Mrs. Blamire have cast this care also upon the Lord, trusting that some other place of meeting is in preparation for them. They ask for the earnest prayers of Christians in England, that bodily strength and spiritual vigour may be given them for the future sustenance of the work, and that the needed help, both workers and means, may be supplied in due season. Their address is Calle del Sol 10, Marin, Pontevedra, Spain.

GOD'S PLANS.

By Mrs. E. C. ELLSWORTH.

"MAKE room for the Lord, Mary. Don't crowd Him out with your plans," and the peaceful face of Robert Marks spoke of the near presence of the Master.

"But Charles has such a good place, with every prospect of promotion," pleaded the ambitious mother. "How can you consent that he should leave Ashton & Co., and enter upon an uncertain future, just because the boy thinks he should like to be a minister?"

"But if the Lord calls him to the work, we have no right to interfere," replied the father seriously.

"Have you no claim upon the wages of your only son when out of employment yourself?" asked the wife bitterly. "Several of his best years must be given for the preparation, a sacrifice which will be felt by us in our present circumstances, I'm thinking. Then what will he have in the future but a life of toil and the small compensation paid a country minister; for not one in ten who studies for the ministry is successful enough to draw a large salary?"

"Well, wife, if Jesus needs our boy we shall do well to trust our earthly interests in his hands. But as Charlie will not leave his present employment without our consent, considering this a test that he is called of God, with you rests the responsibility, for I shall not dare to stand in his way."

Mrs. Marks did not wish to assume such a responsibility, and the position did not please her. She thought of the time when, with a heart overflowing with gratitude for the gift of a child, she laid her first-born in the arms of Jesus, asking for his blessing upon her infant son.

She thought also of the many times she had prayed for his conversion, and of her joy when he came with the glad news of sins forgiven, expressing a desire to live for the glory of God. She could not forget that hour of keen anguish when death stood ready to claim her beloved child, and with a heart broken with sorrow she vowed to set aside every earthly consideration if her son could be spared to her. This remembrance so wrought upon her that she could not sleep. Again and again she lived over those hours of agony, following her only child down to the very gates of death, and then receiving him anew from God as a precious jewel to be kept for the Master's use.

Mrs. Marks could not forget the vow made to God in this hour of distress; but supposing she held her son lightly as regards earthly interests, she was astonished to find bitter opposition within her heart, now that God called for a fulfilment of this vow.

A few years earlier she would have looked forward to such a desire on the part of her son with complacency; but now her husband's failing health and want of employment made such a request a severe trial to her faith. God only knows how weak we are, and what painful removings will make our faith strong and effectual in its grasp upon his never-failing promise.

Bitter was the struggle, but Mrs. Marks arose from a sleepless couch to inform her son she would place no obstacle in his path if he wished to enter the Christian ministry. He had her free and full consent to enter upon his studies whenever the way was clear for him to do so.

"Thank God," was the reply; and then she learned that the night had been spent in prayer by her son, asking only that God's will might be known by the morning decision.

"I have no fear for the future," said he. "If God calls me to the work, He will provide for all my needs." Charlie's confidence was not misplaced. Friends were raised up who gave the needed assistance in obtaining an education.

The mother's faith was strengthened when constant employment brought again comfort to the family, independent of Charlie's wages.

She made room for God to walk between her and all earthly plans, and He proved a helper even in secular interests; for to-day Charlie preaches the Gospel, and by it he not only lives himself, but finds a home for a widowed mother and two dependent sisters.
—*American Messenger.*

IN THE SOUTH OF LONDON.

FOR some years past an interesting work has been carried on from three centres in connection with the pastorate of Rev. Dr. MacEwan. In Battersea, where Dr. MacEwan's congregation have erected commodious premises for the purpose, the work grows and deepens. The whole character of the neighbourhood has improved. The people themselves acknowledge the beneficial effect which this Mission has had on the district generally. Though the population has increased, one constable less is required to keep order, and one public-house has been shut up for want of customers.

At a recent series of special services Mr. Cameron, the evangelist for this Mission, had to report many anxious inquirers and signs of much blessing. A large mothers' meeting, with nearly 300 on the roll, is held every Monday, and a Sunday-school of about 600 overflows the place on Sunday afternoon, and all the other Sunday and week-day services are well attended —more than 200 people have been gathered in the Church fellowship. Whole families have been brought to Christ and led to a new life by this Mission who were formerly living in carelessness and irreligion.

Another centre of operation is "The Horns," Kennington-park. More than six years ago Dr. MacEwan engaged the large Assembly-hall of "The Horns" for evangelistic services on Sunday afternoons. Many thousands during these years have had the Gospel preached to them in connection with these services. With the help of his congregation in Clapham-road, the large hall was secured also for Sunday evening services, a small hall not far off was taken for week-day and Sunday-school work, and an evangelist employed to superintend the Mission.

During these years a work of grace has been begun in many hearts through this "Horns" Mission. One interesting feature of it is, that several members of the police force have been brought by it to a knowledge of the truth. A weekly prayer-meeting of constables has been established amongst themselves, and is steadily increasing. The earnestness of the men cannot be doubted. Dr. MacEwan invited fifty constables and their wives to tea in the Mission Hall the other evening. The invitation was cordially supported by the superintendent, and heartily responded to by the men. A most delightful and precious evening was spent, and earnest Gospel addresses delivered, the men expressing a desire that such meetings might be repeated.

The third centre of work is Verulam Church, in Kennington-road. This was formerly a Proprietary Church in connection with the Church of England, but, being offered for evangelistic effort, a generous member of Dr. MacEwan's Clapham-road Church took it at a yearly rent; and for the past three years he has not only paid the rent, but the whole expenses of the Mission. The Gospel during these years has been faithfully preached here, and no efforts spared to bring its blessings to the non-churchgoing population all round this locality. Much—very much —good has been done. The services on Sunday, the Sunday-school, with its 200 scholars, and the Mothers' Meeting on Monday, with upwards of 400 members, and its Provident Fund, all indicate blessed fruit as the result of the work. Bible-readings and cottage prayer-meetings are held every week. There have been many cases of true conversion to Christ. Here, too, through the kindness of friends, Dr. MacEwan has been able to have young women and other employés of the London theatres to tea, from time to time, when hymns have been sung and Gospel addresses delivered. These meetings have always been of a character likely to do good, and lodge truth in the heart, which may some day be greatly blessed.

It is deeply to be regretted that the friend who has hitherto supported this Verulam Mission at his sole expense is no longer able to do so. Dr. MacEwan's own congregation has too much on hand in the other Missions to which it is committed to take it up, and, consequently, unless friends are raised up to help him to carry forward this branch of his evangelistic effort, it will unhappily have to be dropped. The work deserves to be encouraged. This Mission costs about £300 a year, but, looking to the good that has been done, the money has been well spent.

COLAR MISSION.

DEAR SIRS,—Very many thanks for the kind help just received from the readers of The Christian for the Colar Mission. Friends who are not in the habit of receiving a copy of Miss Anstey's monthly letter may be interested in the news which came by this mail. Mark Salis, one of Miss Anstey's native helpers, has felt called by the Lord to go forth as an evangelist in the dark regions around the town of Colar. He went forth staff in hand, preceded and followed by the prayers of the little band of Christians at the Orphanage. He was encouraged by the reception he received, but felt the need of a companion to assist in his labours. Shortly after, a youth was sent from the Orphanage to join him.

Miss Anstey, in a recent circular, writes: "One of our orphans named Eve, who has for some time been under-nurse in the hospital, became suddenly unwell one evening. The next night she grew worse, and we expected to lose her. Her sickness was a kind of palsy. A vein had started in the neck, the poor head kept ceaselessly moving, and the tongue rattled between her teeth. On the evening of the third day her eye became glazed, and we gathered round her without a hope of her final recovery. In answer to an inquiry she said, 'I have no fears, for God is my Father, and Jesus Christ my Saviour; I shall be glad to go—I do not fear death at all.'

"We sat in silence a few minutes. During the day my mind had been exercised about healing by the Great Physician, and now I knew she must be healed in answer to the cry of faith or she must die. As we all know, healing faith is quite distinct from saving faith; it does not seem given to all of God's children, but the Lord has given it to me. I inquired of sister MacDonald, "Do you believe she will be healed by the prayer of faith?" The answer was, "If you have faith, anoint and pray for her." I prayed, and as I said "Lord, heal her, or faith in healing will become weak," those looking at the suffering girl saw a change pass over her countenance—a look of repose—and, closing her eyes, she was in a healing, natural slumber before the prayer was finished. She is now perfectly restored, and attending to her duties as under-nurse in the hospital. Pray that she may realise that the restored health is to be spent in the Lord's service."

Friends will rejoice to hear that a young missionary, named Redwood, who has been three years in the Harley House Institute (Mr. H. G. Guinness), has lately left England on his way to join the Colar Mission. Will they pray that he may prove a great help, and strengthen the hands of Miss Anstey and her faithful assistants, Miss Haines, Miss McDonald, and Kodenda Row.

Yours very truly,

131, *Adelaide-road, N. W.*, Helen James.
Feb. 8.

YOUNG MEN AT EXETER HALL.

EXETER Hall has become famous for its young men's tea-parties, and the one on Friday night last, given by Mr. and Mrs. J. H. Tritton, will become historic, because it inaugurated a new principle of management by the governing body of Christian gentlemen "upstairs."

None of all the meetings it has been our privilege to attend in times past, could surpass this one for sound advice, manly exhortation, and heart-moving witnessing for Christ; nor for the manifest impression made upon the audience by the logical, forcible pleadings of some of the speakers.

The central thought of the address of the chairman, Mr. J. H. Tritton, was cohesion on the part of members of the Y.M.C.A. Speaking of the great opposing forces of good and evil awaiting the contest, Mr. Tritton said, "There is a pause, in order that young men who are determined to spend their lives for Christ, may come forward and fill the gap. We want 'grand young men.'"

Members of Y.M.C.A. were called upon in turn to give their views on "Association in Gospel Effort," "Educational Work," and "Recreation." Messrs. Graham, Kellaway, Whitwell, Bird, and A. C. P. Coote contributed practically to the subject under consideration. Mr. Bird especially emphasised the usefulness of gymnastic exercise as a preparation for out-door preaching.

Mr. Quintin Hogg said that this Exeter Hall should be a grand and thorough-going success. Was every member doing his utmost to make it so? He was reminded, by the vacant seats in the gallery of part of a verse of Scripture, "Now David's seat was empty." The members should strive to fill Exeter Hall from end to end every night. The speaker besought his hearers not to neglect their fellow-men, for the empty place down here meant the empty place up above.

Mr. J. G. Watson, with earnestness and peculiar force, showed how, for the work to be successful, every member must have a real interview with a living Person—God. It should be a fresh blessing from a fresh interview with Him who is the same yesterday, to-day, and for ever. There were many men and women dabbling outside with just a bit of religion, but with their backs against God. They never sought the interview and never obtained the blessing. The speaker did not want his listeners to study the Bible as if it were a geological treatise, but to search for the place they wanted and the special help they required: fix it in the heart and just follow the special direction.

Mr. Coote showed how five Cambridge 'Varsity men were ousted from the first boat in the local races because of their profession of Christ; but these five men met for prayer nightly in each other's rooms, and when the race day came they bent to their oars with prayer, and won the race. They trusted Christ in their recreations.

Madame Larcia sang the Gospel in the anthem, "Come unto Me, for my yoke is easy and my burden is light;" and in the exquisite little hymn, "There is a green hill far away."

Now for the important "departure" at which we have already hinted. The Chairman proposed to the members present that the principle of self-government should be started amongst the young men. There should be committees and hon. secretaries chosen from amongst themselves and by themselves, to carry out thoroughly every good and laudable work connected with the Y.M.C.A. in its three-fold aspect as a religious, educational, and recreational body. And it was intended that the members should select from amongst themselves two or three representatives to sit with the committee upstairs.

These proposals met with the heartiest acceptance, and we feel sure that if there be the true cohesion, the earnest prayer, and the willing service emphasised by the different speakers, results may spring from the new arrangement which shall be felt in every concourse of young men throughout the world.

GOSPEL TEMPERANCE WORK.

CARLISLE.

MR. FRANCIS MURPHY'S work in Carlisle has been a grand success, nearly 4,000 new names having been added to the Temperance roll. Mr. Murphy commences a mission in Hawick this week.

CORNWALL.

At Mr. W. Forbes' closing meetings in Camborne hundreds were unable to gain admittance, although overflow meetings were held. In the seven days upwards of 2000 persons, including six ministers of the town, put on the blue ribbon. Mr. Forbes afterwards held large meetings at Truro and St. Columb, and hundreds donned the "bit of blue." He commences a mission at Chelsea Vestry Hall on the 26th.

BARNSLEY.

A very interesting work has been carried on here during the past week under the auspices of a united local committee. Meetings have been held every evening, and have been attended by from 800 to 1500 persons nightly. They have been addressed on every occasion by Mrs. Joseph Lucas, of Sunderland, who has been greatly blessed in her earnest and persuasive labours. The Mayors of Chesterfield, Rotherham, and Barnsley, with Mr. Thomas Harvey, of Leeds, Rev. C. Bennett, vicar of St. John's, and others, have also taken part. About 1000 new pledges have been registered, and more than double that number put on the blue ribbon. The friends of the cause are greatly encouraged by the results, and steps are to be taken to consolidate the work. C. B.

HOXTON HALL.

The fifth anniversary of the founding of the Blue Ribbon Army movement in England was celebrated at Hoxton Hall, Hoxton-street, on the 10th inst., Mr. W. J. Palmer, of Reading, presiding. During these five years 1830 meetings have been held in Hoxton Hall, and many thousands of persons have taken the pledge. Several persons narrated their experiences, stating the advantages they had derived from total abstinence. The Chairman recorded progress of the work at Reading, mentioning that on the days after Easter and Whit Monday and the Bank Holiday in August last year not one charge was brought before the magistrates. Revs. J. F. Williams, Septimus Buss, Messrs. W. Noble, Stringer, and Gould, Mrs. Sewell and others, also addressed the meeting.

NEWBURY.

The Gospel Temperance Mission lately conducted in this town by Mr. T. E. Murphy was successful beyond our highest expectations. Night after night, for twelve consecutive nights, the spacious Corn Exchange, capable of accommodating 2000 people, was increasingly crowded with men and women of all ranks, who came forward by hundreds to sign the pledge and don the blue. With 1000 or 1200 taken before this Mission began, there is now a total of over 4000 pledges, out of a population of under 11,000.

Amongst those who have allied themselves with the movement are the Baptist, Wesleyan, and Primitive Methodist ministers, one of the Aldermen, and six Town Councillors, including the Mayor (who, however, has been an abstainer for about forty-six years), the superintendents of all the Nonconformist Sunday-schools, and several of the leading members of the various Churches. Mr. Murphy quite won the hearts of the Newbury people, and we are looking forward with eager interest to the promised visit of himself and his father in about two months.

THE CROYDON MISSION.

This Mission concluded on Sunday, 18th, with over 5000 adult pledges. During the past week Canons Wilberforce and Barker, and Mrs. Evered Poole have delivered addresses, and the enormous crowds that gathered nightly were utterly unable to obtain even standing room in the Rink, which is computed to hold two thousand sitting and standing.

The Friday afternoon meeting held by Mrs. Poole was remarkable for the attendance, the Rink being completely filled, principally by ladies, a large number of whom, in response to her earnest words, donned the blue ribbon afterwards. Deep regret has been felt that in consequence of bad health, caused by overwork, Mrs. Evered Poole has been unable to take her usual active part in conducting the Mission and has been forbidden to assist in the forthcoming Missions announced for Oxford and Plymouth.

On Sunday a meeting was held for those inquirers who had professed to receive blessing during the Mission; it was attended by some 700, whose earnest, happy faces bore token to their new-found happiness. Major and Mrs. Poole both addressed heart-stirring words of counsel to the young converts, who afterwards crowded round them to express their love and gratitude. Many a tearful eye, and hand-grip testified to that which the lips of many of the working-men could not utter.

Six meetings were held on Sunday, all of which were most impressive. Only eternity will reveal the results of this Croydon Mission, which has been cradled and nurtured in prayer, and the success of which has cheered and delighted the hearts of all interested in spiritual work.

FEEDING THE HUNGRY CHILDREN.

IT is expected, under our new educational arrangements, that all the poor children in London should be sent to school. So far, so good; but we suspect few who read these lines are aware of the number of these young persons who have to pursue their mental studies on an empty stomach. One of the least known, perhaps, but one of the most important agencies sustained by the London Samaritan Society is that by which free meals are given to such school-children in the poorer districts of the Metropolis as are found to be in a destitute condition. They receive tickets, which enable them to get food, value three half-pence, at some eating-house near by, as may be arranged.

We have been greatly moved by the perusal of letters recently received by Mr. J. J. Jones, director of the Society, from various teachers in the South of London, expressing their thanks for the help rendered and describing the condition of the little ones under their tuition. One says: "We know that many frequently come to school without breakfast and remain the whole day without food, except that which is given them by the teachers." Another writes: "Our children come from the very poorest houses, and the tales I sometimes hear make my heart ache." A third says: "During the cold weather boys have asked me to allow them to remain in school during the dinner-hour by the fires; they would get no dinner if they went home, and preferred to stay in the warm." Another says: "It will be a great kindness to the many poor half-starved souls in this schools to have the amount of food with which the tickets will supply them."

From these sample extracts our readers will understand the pressing need that exists for this truly "Samaritan" and blessed work of feeding the hungry children. The smallness of the sum expended (three half-pence per child) prevents anything like deception; none but the hungriest of the hungry will apply for such a meagre meal, which is yet sufficient to keep the wolf from the door. During the last year over 50,000 of these tickets were distributed among poor children in the districts of Hackney, Tower Hamlets, and Finsbury. This year an endeavour is being made to render help in the borough of Southwark, from which district the letters come to which we have referred.

Such a work as this needs no advocacy; the simple facts, such as those we have given, will speak more eloquently to all who have "a heart to feel for others' woes," than any set appeal. According to the amount of help received by the Samaritan Society from the benevolent public will be the relief they are able to bestow, through the kind assistance of the teachers. The office of the Society is 98, High-street, Homerton, E.

AN INDIGNANT PROTEST.

THE Executive Committee of the Ladies' National Association for the Abolition of the State Regulation of Vice held their annual meetings in London this year for the first time, and the result has proved most successful. The first meeting, for women only, was held in the lower Exeter Hall on Monday week, and notwithstanding the rain, was well filled. Mrs. William Fowler presided, and was supported on the platform by Mrs. Tanner, Miss Priestman, Mrs. H. J. Wilson, Miss Tod, Mrs. Shearer. Mrs. C. McLaren, Mrs. Chant, Mrs. Partridge, Mrs. Stanton, Mrs. Sherard, Miss Bewicke, Mrs. Lucas, Mrs. Garston, and others. The addresses were listened to with marked attention, and resolutions in favour of repeal and the adoption of the report were carried unanimously. The speakers and delegates were much encouraged by the tone of earnestness and sympathy manifested by those present.

A large public meeting was held on Tuesday evening at St. James' Hall, Piccadilly. The proceedings were marked by a spirit of earnestness and confidence that augur well for the immediate future of this increasingly powerful movement.

In his few opening remarks, the Chairman, Sir W. McArthur, stigmatised the Acts as unjust, unconstitutional, and immoral. He regarded them as the grossest violation of the liberty of the subject ever proposed to the British Parliament. What could be more intolerable than that, on the mere alleged suspicion of a paid informer, a person might be arrested and punished, the burden of proof being thrown, not on the accuser, but on the accused? Every nation that has wilfully set at naught the law of God has been punished; for England, too, the day of retribution must come if she repent not and forsake her evil ways.

As one of the Select Committee of the House of Commons which has lately reported on the evidence submitted to it on this question, Mr. C. H. Hopwood moved a resolution of protest against the "Majority Report." He asserted that a large portion of the evidence had been utterly set aside in this Report, which was virtually a defence if not a eulogy of the accursed Acts. Born in fraud and stealth, proven to be a failure no less than a disgrace and a danger, we must not pause in this crusade till they are swept from the statute-book of the realm.

Sir Wilfrid Lawson, M.P., said he had never spoken in public on this question before; he felt, however, that a crisis in the agitation had now come, when every true friend of justice and morality must declare himself. With him it was not a matter of medical statistics, but one of right and wrong. He believed, with Edmund Burke, that what was morally wrong could never be politically right. He agreed with the present Prime Minister that it was the duty of the State to make the right easy and the wrong difficult. If any legislation ever sinned against that principle, it was the legislation against which they were now protesting. Professor Stuart, of Cambridge, said that even worse than the public exhibition of vice was the granting to it of the imprimatur of the State. In coming to terms with vice, the Government had made an agreement with hell and a covenant with death, which would yet be swept away, with other refuges of lies, by the hail of God's immutable justice and wrath. It is true that all these evils proceed from the evil heart of man, which needs to be set right; most of all, the heart of the rich needs to be set right in its thoughts and dealings with respect to the poor.

In a fervid and well-balanced speech, Miss Tod, of Belfast, made a strenuous appeal to the Christian Churches of the land to show the Government that the religious part of the community repudiates the "Majority Report." The greatest obstacle, she said, that has to be surmounted is the false idea that men are not expected to be as pure in life as women. Why should men claim for themselves the right to be viler and baser than the other sex? God commands both alike to be holy as He Himself is holy. Some rousing remarks followed from Rev. J. P. Gledstone, during which he referred with gratitude to the spiritual refreshment afforded by the recent Convention, and said the effect would ultimately be felt in the repeal of these abominable laws.

Mr. W. S. Caine, M.P. for Scarborough, was able to say as a Lancashire man sitting for a Yorkshire constituency, that the working men in both these counties meant business in their opposition to this legislation. There would certainly be a testing division upon it in the House of Commons this session, and he believed that division would surprise everybody, at the number and weight of the constituencies represented by those who oppose the Acts. He believed every minister in Scarborough joined in a memorial to their representatives to oppose the Acts; he could not understand any minister of the religion of Jesus Christ refusing, for one moment, to render his help on the side of God and righteousness in this great question. Mr. Walter James, M.P., having briefly and hopefully spoken on the issue of this contest between good and evil,

Mrs. Josephine Butler gave the concluding address. It was the thirteenth anniversary, she said, of the Ladies' National Association for the abolition of these Acts. So far from being discouraged at the present aspect of the agitation, she was full of wonder and thankfulness to God for what He had done. The battle was not yet won, but God had caused the great conspiracy of silence to be broken up, and the conscience of the people to be aroused. Many of the early workers were passing away, and she invited others to come to the help of those who were still in the fight; it would be to their advantage every way if they threw themselves into this holy crusade against evil.

Mrs. Butler then referred to a subject which she said was pressing heavily on her heart—the strange disappearance of so many girls at West Ham, in the east of London, a district inhabited by working people. Little girls, she said, from seven years of age and upwards have disappeared and never been heard of any more. We know what has become of some of them; they have been spirited away and have become the prey of vicious men on the Continent and elsewhere. The condition of these working fathers and mothers haunts me night and day; would that I could reveal to you the anguish of my heart on account of these little children. Month after month this horror goes on, yet nothing comes of it. These poor people have no means of expressing their feelings to the public, but they can suffer and they do suffer. How would it be if a young daughter of the Lord Chancellor or the Home Secretary or some other member of the Cabinet were to be spirited away to meet such a fate? Would they not find time to make some law that would prevent such a wholesale massacre of the innocents? The House of Lords' Committee recommended that the age of minors should be raised, and their proposal is now in some Government pigeon-hole getting covered with dust. Doubtless it will pass into oblivion like many other proposals, unless the people demand that it shall find expression in law. It is a crying evil, and, as a mother, I must speak out on behalf of the children. Let us deluge Parliament with petitions for the necessary protection of the young. Why do we find it so difficult to get such proposals passed? Because they involve a restriction on the evil doings of vicious men. If the Houses of Parliament have no time to look into and redress the wrongs of the poor, *God has time!* Do you think He will not avenge Himself of those who oppress his poor and needy ones? The Lord Jesus Christ is on our side, fighting our battle. I believe our victory is not far off, if we each do our utmost.

Petitions embodying the resolutions passed at the meeting were to be forwarded for presentation in both Houses of Parliament.

A correspondent sends us the following:—

You are probably aware that Mr. Hopwood, M.P., has obtained Tuesday, 27th inst., for a Motion of Resolution against the enforced medical examination of women for immoral purposes—the *essence* of the Contagious Diseases Acts. Would it not be well for you to give prominence to this announcement? No time is to be lost in sending in petitions; they may be signed by any number, however small. The should make no reference to the Resolution but only protest against the practice as de moralising and degrading, and conclude with prayer for such legislation as shall put a stop to i Still more important, perhaps, is it that ind vidual electors should write *personally* to the M.P.'s requesting them to support Mr Hopwood.

CHRISTIAN HOME FOR EMIGRANTS.

BLACKWALL STATION.

"I was a stranger, and ye took me in."

DEAR SIR,—Will you kindly allow me t draw the attention of your readers to an effor which is now being made to afford shelter an protection to large numbers of men, women and children, emigrants passing through Lon don, from the northern parts of Europe t America.

This emigration, which has been for years i operation, is steadily upon the increase; som 27,000 passed through the Port of London i 1881.

Hitherto there has been no proper resting place for these people during the days or week of their stay in London, pending the sailing o the ship from the Thames to the various American ports. Consequently, they have been obliged to submit to such wretched accommodation as is to be found in the low neighbourhoods along the river-side, where, subject to al manner of temptation and frequently of ill usage, they have been the prey of designing and profligate men and women. Indeed, the situation has been such as to reflect discredit not only upon Christians but upon our common humanity.

To remedy this crying evil, we have taken a large disused hotel at Blackwall, with a river front, near the railway-station, and are fitting it up with 300 beds. The expense of repairs, fitting up, and starting for the first year will involve an outlay of some £2000, towards which £800 has been subscribed, in amounts varying from £1 to £200.

We expect to open the Home by the 26th inst. The Committee consists at present of Lord Radstock, Messrs. R. Paton, Edward Trotter, E. Clifford, G. Hamilton, and—Yours faithfully,

T. A. Denny.

7, *Connaught-place, W., Feb.* 17.

P.S. Any of us will be happy to receive subscriptions.

"THY WILL, NOT MINE."

"As Thou wilt:" oh, choose for me,
Joy or grief, as pleases Thee,
Piercing thorns, or fragrant flowers,
Days of care, or sunny hours;
Loving smile, or chast'ning rod,
"What Thou wilt," my Saviour God.

"When Thou wilt," e'en if to-day
Called to quit this house of clay;
Jesus, I my will resign,
Make me henceforth wholly Thine;
Saved by Thee from fear and guilt,
Take me, Saviour, "when Thou wilt."

E. H.

THE FLOODS IN GERMANY.—Pastor Scheve has been visiting the people in the mountains of Westphalia, where an open door is given for the preaching of the Gospel. He has already visited parts of the inundated districts, and convinced himself personally of the temporal and spiritual poverty of the people.

REFORMED CATHOLIC CHURCH, BROOKLYN.—Writing to the New York *Witness*, Rev. J. F. McNamee, Pastor of the Reformed Catholic Church, Brooklyn, says, the past year will long be remembered as a fruitful one in conversions to the Reformed faith. There are at present many inquirers who would openly declare themselves, were it not for the dread of persecution from the Romanists they have left.

EVANGELISATION IN NORTH DEVON.

DEAR SIR,—The readers of The Christian will rejoice to hear of special blessing in the West of England. I was lately staying at Bideford, and found a striking work of grace going on at the Wesleyan Chapel, under the excellent leadership of the two ministers stationed here. Afternoon Bible-readings and special evening Gospel meetings were being held; and on the Sunday evening I was there large numbers remained to the prayer-meeting, of whom some went into the vestry to be spoken with. Rev. John Gibson writes of that Sunday evening service: "In the evening prayer-meeting several decided for Christ." He reports of the following meetings: "The mid-day meetings of last week were much used of the Lord to build up his people. Night after night anxious ones went into the inquiry-room. On Saturday night we had a meeting for testimony, and many spoke with joy of the blessing they had received. At Clovelly, too, the Lord is graciously reviving his work."

At Ilfracombe also I was delighted to find that there was a great awakening. Special Gospel meetings were being held at the Wesleyan Chapel, together with much open-air work. I am assured by Mr. Carlyon, the minister who has carried on this work, that a goodly number of all classes have professed to be saved during the special meetings of the past three weeks. Several outlying hamlets have shared in the blessing, and many have been added unto the Lord.

During the past two Sundays I have been at the meetings of the Salvation Army at Ilfracombe; they have been remarkable for the absence of everything like irreverence or absurdity. The large building has been crowded with people of all kinds, especially sailors and young men. The testimonies of the converts were simple, clear and weighty, and at the after-meetings numbers of persons have remained, some of whom were truly seeking the Lord. Last Sunday evening Major Luxmoore and myself gave addresses, feeling that the way the work was being carried on called for the practical co-operation of Christians not connected with the Army. I found from independent testimony that numbers of well known bad characters in Ilfracombe had become new creatures in Christ through this instrumentality. —Yours faithfully, Arthur F. Gurney.

LONDONDERRY. — An Institute was lately opened for the benefit of the working men of Londonderry. A Bible-class, and, it is hoped, other departments of Christian work, will be included in the programme.

DIED.—We have to record the passing away, at the ripe age of eighty-six years, of our beloved brother, Mr. R. Clarke, who has laboured for the last thirty years with the most blessed results in the village of West Tarring.

WORKING MEN'S MISSION, COLLINGWOOD-STREET.—About 200 working men, the greater number being out of employment, were present at a tea given at the above Mission on Thursday evening, 8th inst. Messrs. T. Young, Ned Wright, and several working men gave short addresses. At the close a large number of men signed the temperance pledge, and many professed to be spiritually benefited. It is intended to continue these tea meetings as friends will help, inviting working men who are out of employment. Mr. Young's address is 16, Queen-street, Blackfriars.

EAST LONDON TRACT SOCIETY.—The annual public meeting of the above society was lately held at Cotton-street Chapel, Poplar. Mr. G. Fuller, superintendent of the Mission, read the report, from which it appeared that thirty streets in Poplar, Bromley, and Millwall are regularly visited; tracts are distributed on ships leaving the docks; and 300 letters were written last year with tracts enclosed. Public-houses as well as hospitals have been visited, and 145,000 tracts distributed during the year. Messrs. Harwood and Gillies, and Rev. B. Preece, gave addresses referring to the value of the work. Mr. Fuller's address is 34, Cawdor-street, Bromley-by-Bow, E., and he will be glad to receive grants of tracts.

EVANGELISTIC NOTES.

STAFFORD ROOMS, W.

MR. HENRY THORNE has held an eight days' Mission to young men at Stafford-rooms, Titchborne-street, London, W. Many remained at the close of each service for private conversation and prayer. The fruit gathered from this Mission, and from the Mission recently conducted in the same place by Mr. Henry Varley, cannot fail to still further increase the usefulness of this well-known branch of the Y.M.C.A.

BUSHEY, HERTS.

The anniversary of the Bushey Hall branch of the Evangelistic Mission was held on Tuesday, 13th inst., when a full company assembled for tea. A deeply interesting meeting was subsequently held, and addressed by Messrs. Ashton, Russell Hurditch, Stuart Thorpe, and Ned Wright. The work is steadily progressing, and there is expectation of much increased blessing. The Gospel meetings are well attended, and there is a flourishing Sunday-school.

BRAY, CO. WICKLOW.

During the past week the Lord has been wonderfully owning the effort put forth in the Turkish Baths (used by the members of the Society of Friends), through Thomas Houstin, the blind evangelist, who has been every night preaching the Gospel to crowded assemblies. Mr. Houstin preaches with wonderful simplicity and power; nor does his want of temporal sight prevent him from going among the anxious, for whom he seems specially gifted. Your readers' prayers are asked for the meetings, which are to be continued. J. L. D.

CHURCH ARMY.

Gospel work has now been carried on by this Association for nearly a month at Portcullis Hall, Regency-street, Westminster. There was at first some opposition to the outside work, by the publicans and their friends, but after a few days all disturbance ceased. Since then, three of the leaders of the opposing band have become faithful and zealous members of the Church Army. More than a hundred names of inquirers are on the roll. The great feature of these meetings is that all who are on the Lord's side are encouraged to take some part in the meetings. By this means a band of Christian workers is being educated for future service.

SOUTH LONDON MISSION.

A fourteen days' Mission has been conducted by Mr. R. E. Ashton, superintendent of this Mission, assisted by Messrs. Sutton, Bellamy, Berry, Mitchell, Stunt, and others. The services have been attended by thousands, including many of the roughest and most degraded characters in the south of London. Nearly 100 people have professed conversion.

Services are being held in Pelican-hall, Cross-street, Blackfriars, where many souls have also been blessed. Prayer is requested for continued blessing on this work, and also for the restoration to health of Mrs. Ashton, who has given many years of her life to this work.

WORK AMONG GLASGOW CHILDREN.

A series of meetings for the young have been held in Dowanvale Free Church, Partick, by Mr. Alexander Mackeith. The church was filled each night, the number never being less than 1100, and the hearers were deeply impressed. Mr. Mackeith explains the scenes from "The Pilgrim's Progress," Mr. Pratt takes charge of the lanterns and views, and Mr. Steel acts as general manager, preventing all crowding and discomfort. There are always after-meetings. As early as possible in the course a separate meeting is held for the further instruction from Scripture of the young converts.

Our brethren were well supported by a staff of earnest Christian workers, who night after night engaged in conversation with the awakened and the anxious. It was very remarkable to see the deep earnestness and soul experience of even very young children. At the close of the series 369 passed from the church to the hall below, professing to be saved, and having the knowledge of it from God's word. These received valuable counsel as to keeping in the way of life, and on work for Jesus, suited to their years.

BADEN, GERMANY.

The little town of Müllheim, in Baden, has just been visited by a gracious revival. After the great things the Lord has been, and is still, doing at Bâle, the German brethren felt led to pray that the blessing might be extended to Germany also. A blessed work was begun in this neighbourhood two years ago by Mrs. Michael Baxter, the fruits of which were now to be gathered in an abundant harvest.

At the invitation of a Christian family, whose house has long been a centre of quiet religious work in this neighbourhood, Pastor Stockmayer and Mr. Thumm began a series of meetings on Sunday, January 30. The country-people flocked in from great distances, so that the spacious hall, capable of holding some 500 people, was often crammed to the utmost of its capacity.

On the very first evening fifteen remained behind to be spoken with. Their numbers increased night after night; and on the second Sunday nearly 100 anxious souls remained for the after-meeting. When on the 10th and last day Pastor Stockmayer invited those who had found peace to remain behind, about 100 responded to the invitation, and on all sides voices were raised in praise and thanksgiving for blessings received.

In two cases whole families are rejoicing in a new-found Saviour. There are open doors all around. I have been asked to follow up the work in the villages, which I hope to do, till we are able to visit some large centre.

Müllheim, Feb. 10. Marie Rommele.

Mr. William Nobbs has decided, in view of the many calls at home, not to visit Canada at present. He has recently been labouring at Hereford, Ludlow, and Leaminster, and in some villages in Herefordshire. Crowded meetings; some souls led to trust in Christ, others awakened. He is now preaching in the Hall of the Evangelistic Mission at Swindon.

Mr. MacAll has opened another of the series of large halls in which preaching of a different order, and conducted by ministers of high repute, is given. This time it is on the south side of the Seine that the *locale* is fixed. The Gaité Hall is the building used, which M. de Pressensé opened on January 26 by an address on "The Existence of God." It is necessary to ventilate these apologetic subjects if the masses so impregnated with Freethought principles are to be reached. The *Echo de la Verité* has a dialogue upon the same subject in its latest issue.

PALMER-STREET, BIRMINGHAM.—During the past year meetings have been held on Sundays and week-nights continuously. Outdoor addresses have been given frequently, and the people visited at their homes. About 10,000 persons are believed to have been brought under serious impression, and 3000 have taken the pledge. A special interest is taken in the children. Active voluntary helpers are much needed. If possible, a tent will be purchased for summer work. Mr. John Stead, St. Andrew's-road, Birmingham, superintends the Mission.

THE BIBLE IN SPAIN.—Writing from 42, Calle Encarnacion, Gracia, Barcelona, Spain, Mr. J. C. Pundsack states that Mr. Geo. Lawrence's edition of the large reference Bible in Spanish has been printed and is now in process of binding. Help is needed towards this in order to have the edition of 5000 copies circulated among the people. It is to be sold at the low price of one dollar a copy, and will be the cheapest Bible of the kind ever sold in Spain. Mr. Pundsack says that in his business travels up and down the country he finds many opportunities of putting the Word of God into the hands of those who have never seen it before. The children gathered by Miss Lawrence during her late residence in Gracia are now cared for by Mr. Lund, who holds a meeting for them and their parents. The present address of Mr. Lawrence, we may add, is 16, High-street, Leominster, Herefordshire.

Letters to the Editor.

BIBLE-CLASS INSTRUCTION.

Dear Sir,—Will any readers of The Christian kindly give me a few hints and suggestions as to the best mode of conducting a Bible-class for the young? The class to which I refer is attended by seventy to eighty young people, whose ages range from eight to sixteen years. Most of the members are girls, and a large number are Christians. The class was instituted for the benefit of young converts. Trusting I may derive some help through this medium, I am, &c., R. F. H.

7, *Mast-street, Barrow-in-Furness.*

REFUGES IN LONDON.

Sir,—When Mr. Horsley says "there should be a dozen refuges (for the falen) in London, and there are not six," he is in error. The Female Mission Committee of the Reformatory and Refuge Union have eight such of their own; three of which, in Chelsea, Notting Hill, and Westbourne districts, are quite close to Kensington. When we remember the "open all-night refuge," under Mr. Thomas, the Bridge of Hope, the Kerby-street Refuge, the Great College-street Refuges we name "the dozen" at once; and there are several others with the names of which I need not occupy your space. A Worker in London.

A WORD TO ENGLISHWOMEN.

My Dear Sisters,—You rejoice in great privileges—honour, courteous consideration, thoughtful deference to wish and will, and this in virtue of the very womanhood which brings upon our sisters in India insult, contempt, and cruel disdain. What has made so great a difference? The Gospel of our Lord and Saviour Jesus Christ. Oh, that that Gospel were carried to every home in India to make free from superstitious thoughts and cruel wrong the wives and mothers and daughters of India's zenanas. They lead aimless, hopeless lives, and yet they have hearts as warm as your own to feel the yearning for sympathy.

Where are the Marys, who, having seen and heard the Risen Christ, and having called Him "Master," in the full surrender of themselves, are willing to carry to their weak, sorrowful, despised sisters the message of his resurrection and life? You cannot all leave England's homes for those of India, but if you cannot go yourself, my sister, you can help to send someone else. To show you what can be done by one willing and anxious to help, I ask you to read the letter given below,—Yours,

Stepney, E. Isabel Reaney.

Dear Mrs. Reaney,—Two years ago, when in Reading, I heard you speak about Zenana Missions in Trinity Schoolroom, and you asked if there was nothing we could deny ourselves for the sake of the women of India. I could only think of one thing—to have a silver watch instead of a gold one, and give the surplus money to that, and I promised God that I would. After that I tried to forget it, and it was not at all a pleasant thought that I could not have a gold watch like my sisters; but last summer God blessed me very much, and since then it has been no trial to think of it, and now I send you the money very joyfully. —Yours very sincerely, E. A. M.

MEDICAL MISSIONS TO MOHAMMEDANS.

Dear Sir,—I read with deep satisfaction the letter of Mr. J. E. Mathieson, on this subject, in your issue of January 25. I am led by what has passed under my observation to confirm all that he says as to the importance of this kind of missionary enterprise. I have to do with two separate and distinct works of this kind in the East. The one is carried on by means of a number of schools at various points on the Lebanon, presided over by a medical missionary, Dr. Carslaw. True, the field there is but partially Moslem. The people are chiefly of the Greek Church, Greek Catholic, Maronites, and Druses. But the effect of education on a religious basis, and Medical Mission work among these, is very marked. The advancement in truthfulness and morality and deep religious earnestness is becoming, year by year, more abundantly apparent.

The other branch of work I refer to is carried on by a lady, Miss Taylor, amongst the very poorest of the Moslems in Beyrout, in teaching the girls, and otherwise ministering to them. For sixteen years this work has gone on, and we can to-day point to many of these girls, who were the veriest waifs of the poorest class, occupying good situations as teachers, or settled down as the heads of families, and these latter have introduced into their native homes not only tidiness and habits of cleanliness, but the daily reading of God's Word and prayer, with the singing of Christian hymns. They are also teaching their children what they themselves learned of the pure Gospel, as taught in this school. This Christian influence also extends beyond the children—for grown up men and women, native Mohammedans, may be seen every Sunday and Thursday listening to Bible-teaching in a special meeting for the purpose held in the school.

There is no measurable limit to this work, except that imposed by the amount of money available to carry it on. Miss Taylor works without salary, and the Lebanon schools are conducted upon the most economical scale. I represent both and will be truly thankful for any help to increase the work, and I will gladly send reports to any who wish them and will send me their addresses. —Yours truly, Wm. Ferguson, of Kinmundy.

21, *Manor-place, Edinburgh.*

HEALING BY FAITH.

Dear Sir,—The circumstance stated in The Christian of to-day by Joseph Fisher, D.D., reminds me of a precisely similar case which happened to me more than two years since. I had been much pressed to go to a man who they said was dying; but I had steadily refused, being influenced by an indefinable feeling that I must not, yet; but after a few days I felt just as strongly that I must go.

I did so, and on entering the room was told that death had begun its work, and that, as the poor say, he was dying upwards, for the feet and legs were stone-cold and fixed in death, as it seemed, up to the knees.

I felt the solemnity of the scene, and stood for some minutes silently looking at the man, who, apparently, was departing unsaved. I asked him no questions, but merely said a few words as to his awful condition, so that the tears came into his eyes. Then I said, "Let us pray;" and as I stood waiting for words a great shaking seized me, so that I had to lean on the bed for support. The purport of my prayer I cannot recall, but that we can imagine, only the words were few.

Then in silence we shook hands and I came downstairs, and entered into conversation with a Christian woman below. Then suddenly I heard the wife calling to me urgently. Her words were, as nearly as I can remember them, these: "He says he is better; something came into his heart whilst you prayed." And so it turned out. The man is still living, though, as he was before, a confirmed invalid.

I add nothing of my own to this statement, which surely speaks for itself, and shows that prayer is no vain thing, and that where man is content to die to his own will, and to follow the leadings of the Holy Spirit, his prayer will be honoured and himself blessed.—I am, yours faithfully, H. W. Foster.

6, *Duchess-road, Clifton, near Bristol, Feb.* 15.

P.S.—I ought to add that the doctor had given his patient up, and that as I entered I found the women watching and waiting for the end.

LAY PREACHING.

Dear Sir,—In your issue of the 24th of January last there was a reference to this most important subject, which suggested some thoughts to my mind; by your kind permission I beg to submit these to your readers. Let me first explain that I understand the expression, "lay preacher," to refer to any believer in Christ who, out of love to the Saviour, proclaims his gospel, notwithstanding the fact that he is not the ordained or recognised minister of any particular denomination. In the great majority of instances the lay preachers of this generation have been men raised up by God's grace and mercy, apart from human choice, and, in a sense, inspired, to go forth as evangelists to proclaim the grand, though simple, Gospel of Christ to their perishing fellow-men.

It is being constantly repeated in my hearing that the world has hopelessly degenerated, and I do not wish to controvert the statement. It must be borne in mind, however, that the greater evangelistic spirit of the age has brought evils to the light that existed half a century ago, but were unknown simply because of the want of that Christian missionary earnestness which characterises the present day. Even forty years ago the most earnest and advanced Christian worker could not have anticipated the opening of the thousands of halls, theatres, concert-rooms, town-halls, and open-air stations that are now occupied week after week by faithful men of God holding forth the Word of life. For a layman, not further back than forty years, to occupy the pulpit of a place of worship, except in the Wesleyan bodies, would have been indeed a wonder; but, blessed be God, this generation has witnessed the raising up of a noble band of able and earnest preachers among so-called laymen.

One of the lessons taught by my experience is this, that even now, both in the Metropolis and the provinces, the fields are "white already to harvest," and that the words of the apostle Paul may be consistently quoted, at least in this particular, viz, the Lord has opened to his people a great and effectual door for the preaching of his glorious Gospel; and further, that He is ready to bless in abundant measure that same Gospel. The labours of evangelists, such as Thomas Cranfield and David Nasmyth in the past, as well as the eminent brethren of our own day, who are too well known to require naming, have stirred up the hearts of the millions of our fellow-countrymen and inaugurated a noble work in which The Christian, under the title of *The Revival*, was one of the early pioneers.

Many may say, "What can *we* do?" The direction is at hand, "Lord, what wilt Thou have me to do?" Let this be followed by an obedient advance to whatever He may clearly point the way. Personally I have a strong desire to make known the Gospel of Christ. With me the sands of time are fast running out, but having found much encouragement in preaching the Gospel as a "layman" and evangelist, I am intensely anxious that others should come forward and help in work for the Master, especially in country districts. It needs but a little self-denial and small expenditure of money; among the immediate returns will be willing listeners, the formation of Christian friendships, and, above all, the great joy of winning souls for Christ.

I earnestly appeal to every reader of this journal to ask himself in solemn earnestness and faithfulness before God, "Lord, what wilt Thou have me to do?" To those who are willing and anxious, divine guidance will soon be granted. I may add, that there are brethren ready now to introduce willing workers to spheres of Christian labour in many parts of rural England where the need is greatest. —Yours very truly, W.

London.

PRAYER FOR FUNDS.

Dear Sir,—The canvassing of the principles affecting this subject and topics kindred to it, will no doubt be beneficial to many of us.

I have ventured in my preceding remarks to exhort your readers (to put my observations in a tabular form) as follows:—

(1) Let us pray much, and more.
(2) We are not taught to pray only.
(3) Let us be diligent in the use of means.
(4) But as to our works, let us seek to know the will of God.
(5) And as to the means to effect them, let them be such as we can ask God to bless.
(6) It is a good thing, and appropriate to the truth of the unity of the one body of Christ, to cultivate mutual sympathy by giving information rather than expecting it by impressions.

Other points may be taken by degrees. For the present, let us consider one which arises from a letter in your pages of the 15th inst., in which the writer says:—

"Let us be satisfied for the Lord to use us or not as He pleases; and not lean to our own understanding."

The latter clause is scripturally true. But does the former part contain the form of sound words?

For my part, I see it right to hold for myself, and to exhort my fellow-Christians, that we should never remain satisfied if we are not used of the Lord.

One may be a Sunday-school teacher, and see no fruit. Another a leading member of a Young Men's Christian Association, and see no good of all his labour. Another a preacher, and find a good singing congregation, and see no souls converted. Another a pastor, and see no disciples training to become like their Lord in character, grace, and service. Another a City Missionary, and feel barren. There may be all sorts of other works coming to little. There may be idleness in ourselves, however outwardly busy, living in spiritual inactivity. Or we may be prone to self-glory, therefore the Holy Spirit does not use us. Or we may have given place to other things, best known to each individually, which war against the soul; we are inwardly asleep, while outwardly active, and are dull of conscience and prostrate.

I must, therefore, say: If we are not used of the Lord, let us be dissatisfied at not being used. Let us search our own hearts, and seek in prayer to discover why this is so. So far as my experience of some years goes, every warm-hearted, diligent, prayerful man, woman, and child is used of the Lord in some degree. And I fear our great enemy would soon trip some of us up if we held that we may remain satisfied for the Lord not to use us. It cannot possibly be that there is any unwillingness on the Lord's part to use us, if we are wholehearted for Him, if we really wish to be vessels, fitted for the Master's use, prepared unto every good work.

I would, therefore, add to the above six exhortations this also:—

(7) If we are not used of the Lord, let us search our hearts and ways and works and spirit and desires, and then lay our case before the Lord in earnest supplication. But let no single member in the vast body of the universal Church of God be satisfied to be unused.

It is indeed already done; yet let earnest preachers and exhorters more and more urge it, especially upon the young life of the Church—the duty, the privilege, the joy, the ramifications of good, of serving the Lord, and of pressing on and on, fully assured of his gracious willingness to use us, and craving earnestly to be used of him more and more, both to adorn this doctrine and to spread his name. J. V. S.

Requests for Praise and Prayer.

PRAISE.—For the conversion of a son prayed for in The Christian last year.——For the restoration of a brother to health.——That a son, often prayed for in The Christian, has given up all stimulants.

PRAYER.—That the long-continued heavy rains which have flooded the country, and are causing great loss and damage to life and property, may now be succeeded by dry and genial weather. ——For a Christian sister, a widow, who is suffering from mental affliction.——For blessing on two letters written to unconverted relatives.

PLACES.—For a blessing on services at Westbourne Baptist Chapel, Bournemouth, by Mr. Opie Rodway, commencing 24th.——At Union Hall, Carlisle-street, Edgware-road, by two fishermen, commencing 21st inst.——At the Queen's Theatre, Dunedin, for three months.——At South Norwood, for young people.——At Gerrans, Cornwall, by Mr. F. E. Marsh (London Evangelisation Society), from 19th inst.——For much blessing on the evangelistic work of Mr. H. Rylands Brown among our countrymen in Upper Assam.——For Gospel work among seamen at Gosport.——For meetings conducted by Mr. Wm. Nobbs at Swindon.——For blessing on Gospel services at Grainthorpe, by Mr. Breent; at Caister, by Mr. J. B. Atkinson; at Kings Lynn, March, Bourne, Hook, and Sunderland, by Mr. and Mrs. Powers; at Gosport, by Miss Fergusson-Abbott; at Bridgeton, Glasgow; Dunkeld, by Major Oldham; at Bethnal-green, Hampstead, Gloucester, and Blandford, by Mr. J. B. Bain; at Gloucester; at Greenock, by Mr. R. Hill; at Greywell, Odiham.——For a blessing upon the Mission services at Holy Trinity Church, Darwen, by Rev. Henry Dening, from 24th inst.

CONVERSIONS.—That two sons may be led to Christ.——For a class of nine lads.——For a husband.

CHRISTIAN WOMEN'S UNION.—Special public meetings for ladies: Thursday, 22, 7.30 p.m., Christ Church Parochial Room, 1, Cancell-road, Brixton; 8 p.m., Lecture Hall, Trinity Presbyterian Church. Thursday, March 1, at 7.30, 1, Cancell-road.

CONVALESCENT COTTAGE, EPPING.—Two hundred and nine patients, of ages from a few months to eighty years, have been during the past year under the care of the superintendent of this home. The stay at the cottage is limited to a fortnight, but, short as the time is, the benefit, spiritually as well as physically, has far exceeded expectations. Many have been led to make choice of heavenly service, and in one instance, in a home in the East-end of London, daily family reading of the Bible has been a regular occurrence since the father was a patient in the cottage. The annual sale of work will be held in April next, and articles will be received at the home by the hon. secretary, Mary J. Catlin. In the coming year some outlay for repairs in the house will have to be made. Mr. A. T. Alexander, Bedford Institute, Spitalfields E., is treasurer.

Notices of Books, &c.

The National Temperance Publication Depôt haf recently sent forth new editions of two series o Mr. J. B. Gough's Orations, neatly and attractively bound.

Press Manual for 1883. *May & Co.*, 73, *Gracechurch-street, E.C.* 6d. The sixth yearly issue of this valuable work of reference seems more comprehensive and complete than ever.

The Englishwoman's Year Book for 1883. By L. M. H 1s. 6d. paper; 2s. 6d. cloth. *Hatchards.* A directory to all institutions existing for the benefit of women and children. The information given is apparently complete.

The Biblical Treasury, Part XIX. 4d. *Sunday-school Union.* The present number of this expository and illustrative companion to the Bible takes the reader as far as the Epistles to the Ephesians and Philippians.

The Philosophy of Advertising. 1s. *H. Sell.* This work will be found of practical benefit to those who have frequently to advertise their wares. A newspaper register for 1883 and an advertiser's map of the British Isles are appended.

Botany. By Mr. G. T. Bettany. 6d. Physical Geography. By Professor P. M. Duncan. 6d. *Ward, Lock & Co.* These cheap "Science Primers for the People" contain much scientific information, conveyed in an attractive and simple style. The illustrations are abundant.

History of Julius Cæsar. By Jacob Abbott. 1s. 4d. *T. Woolmer.* A clear and connected narrative of the career of the famous Roman Emperor, couched in a simple style. Many useful lessons are drawn from the events described and the characters delineated.

We have received from *The Society for Promoting Christian Knowledge*, The Official Year Book of the Church of England. 3s.; cloth, 4s. It contains nearly 800 closely filled pages of information supplied by the different dioceses. The same firm publishes The Book of Common Prayer, with Commentary.

We have received from *The Book Society* specimens of a new railway-ticket Gospel text-card, issued at 6d. per 100. Also No. 1 Bible Gem series of Sunday-school reward tickets, 6d. per packet of 192 Scripture texts. We commend them to the attention of tract distributors and Sunday-school teachers of junior classes.

Our Pledge Book (1s., *Hodder & Stoughton*), used in connection with Mr. William Noble's Mission, contains over fifty pledge-cards of the Blue Ribbon Army, with counterfoil. The cards are very tastefully designed, and will serve as a permanent record of the date of joining the Gospel Temperance movement.

The Scripture Painting-Book for Children. Designed by W. Gunston. 1s.; cloth, 2s. *Book Society.* An admirably got-up volume, containing a number of outline pictures, illustrative of Bible story. While the youthful artist is filling up the pictures, he will also become familiarised with many of the most interesting scenes described in holy writ.

God's Arithmetic. By Mrs. F. West. *S. W. Partridge & Co.* This little book is uniform with a series being issued by these publishers, similar to "Birdie and Her Dog." The teaching is illustrative of the additions to faith mentioned in 2 Peter i. 5-7. It is simple, and well suited to children. The series would be a valuable addition to a Sunday-school library.

The Temptations of Job, and other Poems. By Ellen Palmer. *George Philip & Son.* The Bible story of the patriarch's trials and temptations is here simply and effectively given in poetry, with occasional parenthesis, telling the supposed effect on the angelic hosts of Job's alternations of faith and unbelief. Many of the other poems are very pleasant and readable.

Those of our readers who took an interest in the remarkable life-work of Pastor John Bost, founder of the La Force Asylums, will be glad to possess the very interesting biographical sketch of the Pastor published by *Messrs. J. Nisbet & Co.* It has been translated from the French of Professor A. Bouvier Monod, and gives, within brief compass, an admirable view of the man and his noble mission.

Through the Khyber Pass. By the Rev. J. Gelson Gregson. *Elliot Stock.* The author is well known for his successful labours in the Temperance cause in India. He accompanied the soldiers in the late Afghan War through the Khyber Pass to Cabul, sharing their dangers and trials. We have here a graphic account of his experiences, with an important bearing on the question of total abstinence.

Abide in Christ; Thoughts on the Blessed Life of Fellowship with the Son of God By A. M. *Nisbet & Co.* This octavo volume contains meditations on Scriptures relating to abiding in Christ, arranged for each day of the month. It breathes a spirit of devout trust in Christ and his promises, and is likely to be very helpful to the young believer. The book was originally published in the Dutch language, and is said to have been much blessed in Holland.

Life Through the Living One. By Dr. J. H. Brookes, of St. Louis. 1s. *Hodder & Stoughton.* This book is small in bulk but big in sterling worth. Every page sparkles with Gospel gems of purest ray serene. Every chapter is a Kohinoor of saving truth. The sin-stricken wayfarer, though the veriest fool in a purely intellectual sense, could scarcely err in the understanding of the how and wherefore of salvation if he follows the teaching of this skilful expositor. The twenty-one "Stumbling Blocks Removed" are framed to meet almost every conceivable soul difficulty. In a word, we have here the evangelical Gospel in a few nutshells.

Thoughts on Prayer, Selected Chiefly from Modern Writers. By W. E. Winks. (*Religious Tract Society.*) This is a very useful compilation, containing extracts from the writings of some of the foremost Christian men of modern times on "The Authority, the Nature, the Difficulties, the Methods, and the Results of Prayer." The names, from amongst many others, of the Duke of Argyll, Trench, Guthrie, Arnold, M'Cosh, Bushnell, Chalmers, Power, Maurice, Edward Irving, Daniel Moore, and Binney, will show that the selection is from writers of various schools of thought, and many valuable answers will be found in it to the sceptical and scientific, though often shallow, objections to prayer so often raised in the present day.

Scenes and Adventures in Great Namaqualand. By Rev. B. Ridsdale. *T. Woolmer.* A very graphic account of missionary experiences and labours in the interior of South Africa. The perusal of such a record as this, while dispelling somewhat the halo of romance that clings around the missionary's calling, greatly increases our admiration for the self-sacrifice it often entails. Mr. Ridsdale's pen flows freely, and we feel much indebted to him for these fascinating sketches of the countries and the peoples among whom he laboured in the Gospel so zealously and so successfully. Young men and women who have at any time been moved by a desire to give their lives to foreign Mission work will find that desire stimulated by these pleasant pages.

Matthew Henry's Commentary. Part I. 3s.6d. *Hodder & Stoughton.* An excellent opportunity is afforded by this re-issue, of possessing a Standard Commentary. The work will be completed in nine parts. It is almost superfluous to say anything in praise of the work. The fact that it has been nearly 200 years before the public and is at the present day regarded as one of the most reliable of its kind, is sufficient recommendation. There are a number of illustrations. The value of the work is further enhanced by the addition of original notes, critical, historical, and geographical. Mr. Spurgeon thus sums up his opinion of this book: "It is a poor man's Commentary, the old Christian's companion, suitable to everybody, instructive to all." We heartily commend the endeavour to bring such a work within the reach of the multitude.

DESTITUTE CHILDREN IN GLASGOW.—Mr. Quarrier (318, St. Vincent-street, Glasgow) writes in a recent issue of the *Daily Mail*: "We have been as busy as ever taking in destitute children, and helping other needy ones day by day. We have now nearly 450 children in the Homes, and it takes about £25 a day for their maintenance, independent of money for buildings, &c. The time for sending our annual band of children to Canada is drawing near, and in addition to the money we have already in hand for that purpose, we shall need about £1000 more."

CANADIAN HOMES FOR POOR CHILDREN.—At a meeting lately held at the Orphan Home Hall, Glasgow, Miss Bilbrough, from Belleville, Canada, gave an interesting account of the Canada Homes, and of the children sent over to her care by Mr. Quarrier. In not a few cases, she said, orphans have been adopted into families. Some of the elder lads are now farmers or tradesmen on their own account, and prospering as well as could be desired. Mr. Quarrier mentioned that a band of boys would be sent to Canada about the end of March, and a band of girls in May. All the experience he had been able to gather in connection with similar institutions convinced him that children could be helped in no way so well, and at so small a cost, as by emigration.

Mission and other Appeals.

DOCK LABOURERS' MISSION.—Work has been very scarce in the Docks during the past two months, and many of the poor casual labourers have been near starvation point. I have relieved so many with food and lodging that my funds are quite exhausted.—C. COLEMAN, 26, Chamber-street, London Docks, E.

MADEIRA "STRANGERS' REST."—We are greatly in need of more beds; £7 will get two beds complete. Lady Ashtown has just given us two and Colonel Gascoigne two. Will any of your readers help to keep the sailors of the Channel Fleet, expected here on March 13th, from going astray to the haunts of vice by giving us money for beds. We require twenty-four more.—WM. GEO. SMART, 73, Rua das Pretas, Funchal, Madeira.

PROTESTANT SCHOOLS IN MADEIRA.—It is feared that some of these schools must be closed, for want of support. The teachers are working for small salaries, and economy is not overlooked. Very little aid, however, can be obtained in the island, many of the resident English declining to subscribe, lest they should offend the natives. Will readers of THE CHRISTIAN come "to the help of the Lord against the mighty." Help will be thankfully received by Major REEVE, Funchal, Madeira.

WALDENSIAN CHURCH MISSIONS IN ITALY.—The Italian Mission of the Waldensian Church was established in 1848; it has now 41 settled congregations, 36 missionary stations, and 152 localities visited by its evangelists. There are nearly 5000 communicants, while 1860 scholars attend the Sunday-school. A college has been founded at Florence for training ministers and evangelists. The cost of supporting these is £11,000 per annum. The Waldenses support the churches and schools in their own valleys, but ask for help for their missions in other parts of Italy. Major M. Frobisher, 118, Pall Mall, London, S.W., is secretary.

SEVEN DIALS CHURCH MISSION.—This Mission was commenced about twenty-five years ago in a chandler's shop. The room held ninety people, and soon there was hardly room to accommodate the number who wished to attend. A missionary was appointed to the district. In course of time a church was built, which is now open every day for meetings. More voluntary helpers are urgently needed. A Scripture-reader and an extra Mission woman are also required, but the workers have not funds sufficient at present to engage them. The hon. treasurer is Mr. R. RUTHVEN PYM, Coutts' Bank, 59, Strand, London, W.C.

COLOGNE.—For some time past a number of Christian workers have been holding meetings every evening at Cologne with much blessing. They distribute tracts inviting the people to come to the service. There seems to be a hungering after the Word of God, and there is every reason to believe that many have been savingly converted. The room where services are held only accommodates 200 persons, and is far too small for the number who wish to attend. The local Christians have collected £450 for the support of the work, and they now appeal for help to friends at a distance. They require a hall to seat about 2000 people. The work is well known to Dr. Laseron, Deaconesses' Institute, Tottenham, London, by whom subscriptions will be received.

STEAM LAUNCH FOR MALTA HARBOUR.—Since the opening of the Suez Canal, Malta has become one of the most important ports of call for vessels eastward-bound. Numbers of sailors are constantly in the harbour. It is greatly desired to carry on evangelistic work among them, but this can only be effectually done by the help of a steam launch that will go from vessel to vessel. Every Sunday a free tea has been given by Captain Stephens, harbour missionary, to nearly one hundred seamen, many of whom are found to be in needy circumstances. A launch has been purchased, and in a few weeks will be ready to sail. A reader of THE CHRISTIAN sent jewellery to the value of £20, and Sir J. Tyler gave £265. About £100 is still required, and help will be thankfully received by Rev. E. W. Matthews, British and Foreign Sailors' Society, Shadwell, London, E.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY'S FORTHCOMING ENGAGEMENTS—1883—Feb. 20 to 23, Leicester; Feb. 25 to 28, Nottingham; Mar. 1 to 15, Manchester; Mar. 16 to 30, Leeds; Mar. 31 to April 14, Liverpool.

☞ In future, the insertions in this column will be confined to the announcement of special Forthcoming Meetings of general interest to our readers residing or visiting in London Such information should reach us not later than Monday morning.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales, on due notice. Apply, Hon. Sec., 21, Surrey-st., Strand, W.C.—[*Advt.*]

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon. Sec., 30, Surrey-sq., S.E.—[*Advt.*]

THE IRISH EVANGELIZATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.—[*Advt.*]

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Thurs., Feb. 22, 8.30 p.m., special address, Rev. F. Jones. Tuesday, Feb. 27, 7.30 p.m., Annual Meeting, Myddleton Hall. Chairman, Mr. J. Herbert Tritton. Rev. E. A. Stuart, Dr. Llewellyn Bevan, Rev. J. R. Wood, Mr. W. Hind Smith, Mr. W. Edwyn Shipton will take part. Wed. 6 to 10, *anxious Inquirers and Stangers.*

——— WEST BRANCH, Burlington Hall, 23, Savile-row, Regent-street, W.—Thurs. Feb. 22, 8.30 p.m., Young Men's Meeting, conducted by Mr. Stanley Smith.

CLAPTON HALL, Upper Clapton.—Mr. C. Russell Hurditch during February. Sun. 6.30 p.m., Frid. 7.30 p.m.

AGRICULTURAL HALL SERVICES.—Sunday, Feb. 25, 3.30 p.m. Rev. Dr. Thain Davidson; 7 p.m., Mr. G. E. Elvin, and Mr. Lawless (Soloist).

CONFERENCE HALL, Eccleston-st., S.W.—Suns., Preaching of the Gospel, at 3.45 and 7 p.m.

CONFERENCE HALL, MILDMAY PARK.—Feb. 25, at 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. J. Denham Smith.

BOW AND BROMLEY INSTITUTE, Bow-road, E.—People's Service, Sunday, Feb. 25, at 8.15 p.m., Mr. Evans Hurndall, M.A.

STEPNEY MEETING HOUSE, Spring Garden Place, E.—Mrs. G. S. Reaney will give an Address to Men and Women every Sunday, at 3 p.m.

THE DEEPENING OF SPIRITUAL LIFE.—Stafford Rooms, Tichborne-street, Edgware-road, on Friday, February 23, at 3.30 p.m., Rev. F. Sullivan.

HOUSE OF REST, 8, Cambridge-gardens, 6, Kilburn-park, N.W. —Friday, Feb. 23, at 7 p.m. Tea at 5. Rev. J. Vercoe, M.A., subject "Spiritual Life." Tues., Feb. 27, at 11.30 a.m., "What was included in God's promise to Abraham," Miss Mason.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Arrowsmith at Public Hall, South Norwood, Feb. 20—24; Rev. W. S. Standen at Public Hall, South Norwood, Feb. 25 at 3.30 p.m.; Mr. Banaster at Salisbury, March 4 to 11; at Dorking, from March 12.

REV. W. E. BOARDMAN'S, 3, Rochester-square, Camden-rd. —Tues., 6 p.m. First Tues. of Month, 3.30 and 6 p.m.

BETHSHAN, 10, Drayton-park, Holloway-road.—Every Wed. at 3 p.m., and every Sunday at 6.30 p.m. Rev. W. E Boardman each Tuesday at 6 p.m. First Tuesday of the month, 3.30 and 6 p.m.

GOVERNESSES' PRAYER MEETING last Saturday in month, 3.30 p.m., 22, Edith-grove, West Brompton.

ZENANA AND MEDICAL MISSION HOME, Vincent-square, Westminster, S.W.—Prayer-meeting every Saturday at noon. All Christians are heartily welcomed.

ARMY AND NAVY PRAYER UNION.—Annual Prayer-meeting for all who are serving, or have served, as officers in the Army or Navy, Saturday, March 10, City Terminus Hotel, Cannon-street, at 2 p.m.

MILDMAY MISSION TO THE JEWS.—Rev. John Wilkinson will (D.V.) give an address, Monday evening, Feb. 26, 7.30 p.m., Kilburn Hall, Kilburn-gate, on God's work among Jews in London.

STRANGERS' REST, 163, St. George-street, Ratcliff-highway, E.—Monthly Workers' Meeting, Thurs., March 1. Address by Rev. J. Stephens, Highgate-road. Tea, 6 p.m. Meeting, 7 p.m.

MR. G. KIRKHAM'S ENGAGEMENTS.—Feb. 23, Portsea; 26, Field-lane Ragged Schools; 28, Mildmay-park

REV. W. HASLAM'S ENGAGEMENTS are as follows:—March 3, Old Radford, Nottingham; March 17, Ratcliffe-on-Trent.

REV. W. H. AITKEN'S ENGAGEMENTS.—March 4 to 19, Weymouth; March 31 to April 16, Wareham; April 22 to May 6, St. Matthew's, Bayswater; May 26 to July 2, South London.

MR. HENRY THORNE'S ENGAGEMENTS.—Feb. 20 to 23, Leicester; March 6, Leeds; March 7, Carlisle; March 10 to 19, Londonderry; March 14 to April 2, Belfast.

MR. FRANCIS MURPHY'S ENGAGEMENTS ARE: Feb. 21 to March 2, Hawick, N.B.; March 11 to 23, Swansea; April 1 to 15, Manchester. Applications for Mr. Francis Murphy and Mr. Thomas E. Murphy's services should be made to "The Secretary," 12, Paternoster-buildings, London, E.C.

SOUTH LONDON CHOIR.—Christian singers desirous of joining the above choir, which is now being augmented in anticipation of the autumn visit of Messrs. Moody and Sankey, are requested to communicate with Mr. G. Peploe Earl, 1, Cambridge-terrace, Burnt Ash-lane, Lee, S.E.

Notices.

MRS. G. WOOD, The Grange, Eccles New-road, Manchester, asks if any reader can furnish her with the name and address of the person who supplies the socks knitted by the poor women in the Island of Harris. Our correspondent understands that Mrs. Thomas, Edinburgh, who formerly supplied them, has gone abroad.

APPLICANTS FOR TRACTS.—M. Austin, Market Heath, Brenchley, Kent; C. Whinnhurst, Tidenham, near Chepstow; R. Sidebottom, 21, Winton-street, Ashton-under-Lyne; W. Cuthbush, 540, Mile-end-road, London; Mrs. Hart, Waldringfield, West Woodbridge, Suffolk; E. Adamson, Steel's buildings, Chester-le-Street, County Durham; W. Emmison, Jews' College, Tavistock-square, W.C.; W. E. Forman, Children's Home, 105, Bloomsbury-street, Birmingham; J. Clarke, The Manse, Westbury, Wilts; J. Pope, Alfred-road, Sutton, Surrey; F. Tappolet, 18, Culford-road, De Beauvoir Town, N.; T. Barringer, Eaton Ford, near St. Neots; Mrs. W. Hughes, 56, Grove-road, Holloway, N.; H. L. Dixon, King's Cliffe, Wansford, Northamptonshire; A. Phillips, 20, Marcellus-road, Hornsey-road, Holloway.

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2.* "The gift of God is eternal life, through Jesus Christ our Lord."
3. "Repent ye therefore, and be converted, that your sins may be blotted out."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
9. "The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me; and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted."
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
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63. "He was wounded for our transgressions, He was bruised for our iniquities."
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65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

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27. "Now."
28. "God is love."
29. "Behold, He cometh."
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CASE FOR THIS WEEK

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Dear Friends,

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RAGGED CHURCH AND CHAPEL UNION. Office—4, Trafalgar-square, Charing-cross. Patron—The Right Hon. the Earl of Shaftesbury.—Rule I. The object of this Association is to raise Funds to assist in providing buildings for Places of Worship for the sole and exclusive use of the Destitute Poor of the Metropolis. Funds are Urgently Needed to meet the many Pressing Appeals made to the Committee. The number of Places of Worship connected with the Union is 100. Were that number multiplied tenfold there would be room for them. The Committee feel that they cannot too earnestly press upon all who are interested in Christ's work, that the class whom they seek to evangelise will not trouble themselves to seek after the Gospel. The Gospel must be carried to their very doors; they must be "compelled" to come in; and this can be accomplished only by establishing places for meeting to which they can resort without trouble and without form or ceremony. Such places can be maintained at a small expense or cost. Contributions will be thankfully received by the Treasurer, Arthur Sperling, Esq., J.P.; Secretary, Mr. W. A. Blake, 4, Trafalgar-square, W.C.; or by the Bankers, Messrs. Smith, Payne, & Smiths, 1, Lombard-street, E.C.

HOME OF REST, Walton-on-Naze.—Mrs. Moon begs to thank the anonymous subscribers to this charity. Kensington, £2; Pentonville, £1. Subscriptions are earnestly asked for to carry on this work.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money and clothing will be thankfully acknowledged by the Committee.

PRINTING.

THE BOYS' HOME,

55, Southwark-street, Southwark, S.E.

Mr. FEGAN desires to announce that the Printing Plant which has been removed from Deptford, has been set up in more commodious premises here, and is now in full working order.

With efficient machinery, a good assortment of type, skilled master tradesmen and increased facilities for working, orders can now be executed with despatch, and will give satisfaction both in quality of workmanship and materials as well as in price.

Invoices, Statements, Memo forms, &c. Circulars, Handbills, Posters, and all kinds of Commercial Printing. Reports, Pamphlets, Tracts, &c.

For estimates, &c., apply to The Governor, The Boys' Home, 55, Southwark-street, S.E.

KONIGSHEIM, WESTON-SUPER-MARE.—A temporary residence for Lady Christian workers, or those engaged in tuition, who wish to make a short stay in a quiet Christian home, at a pleasant watering-place.—Further particulars to be obtained from the

Lady Superintendent.

EMIGRATION.—The Kingsland and Stoke Newington Assisted Emigration Organization.—An appeal is made for funds to assist some unemployed workmen of the above organization to emigrate to Canada with their families. Funds will be thankfully received by Miss Beck, 97, Albion-road, Stoke Newington; and Rev. J. H. Molesworth, Lyndale, Queen Elizabeth's-walk, Stoke Newington.

PADDINGTON HALL and Hyde-park Mission, 90, Church-street, Paddington.—The Committee make an urgent appeal for pecuniary aid, in order to sustain their good work in these trying times. Jon. Davidge, Supt.; R. Chambers, Hon. Sec., who will thankfully acknowledge the smallest subscriptions or donations.

SEASIDE CONVALESCENT HOME.—Warmly recommended to readers of *The Christian*. Protestant and Evangelical. Open all the year. Sunny situation. Food excellent. Funds needed.—For terms, &c., address, Rev. E. Forbes, Christ Church, Clevedon.

GREAT COLEMAN'S, near Ongar, now opened by Dr. and Mrs. S. C. Griffith to give change of air and rest to educated people of limited means. For particulars, apply to 45, Finsbury-square, E.C.

HOME FOR BLIND CHILDREN, College-avenue, Hackney, London, E.—Subscriptions are greatly needed to assist in maintaining the children, and to pay off the debt upon the building. Contributions gratefully received by Miss Rye, or Messrs. Morgan & Scott.

For Delicate or Backward Youths

PRIVATE TUITION

must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninterested Assistant Masters, and to the rough treatment of hardier Schoolmates.

MR. WILLIAM PENN

takes only five or six Boarders, as he desires to preserve the strictly family tone of his home, wherein his Pupils are received as members of, and sharers in, the family life. In the fear and love of God it is sought to train this family, developing all kindly and gentle feeling, encouraging observation and a love of Nature. It is Mr. Penn's conviction that

DECISION OF CHARACTER

is of more value than an extensively stored memory, and the mere acquisition of knowledge apart from some perception of its significance as a factor in human life and interests is not encouraged. The House is large and convenient, and admirably situated on the eastern brow of the northern heights of London, open on all sides and commanding an extensive and delightful view of over twenty miles of River, Lake, Hamlet, and the Forest of Epping, into which it is easy to penetrate for pleasant rambles, &c. Opportunity for

BOATING, BATHING, CRICKETING, NATURALISING, &c.,

close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery by a competent Tutor. Drawing, Painting, and Shorthand are *included* in the curriculum. Full particulars on application with References to parents of Pupils.

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.

HOME FOR DESTITUTE LITTLE GIRLS, The Dale, Upperton-road, Eastbourne, Sussex (late of Plaistow).—Contributions received by Messrs. Morgan & Scott; or Miss Lee, at the above address.

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

Educational.

THE WOODLANDS, Hitchin, Herts.—Select Boarding School for Boys. For prospectus apply to the Principal, Isaac Sharp, B.A., a member of the Society of Friends. Careful personal training. Efficient staff of masters. Excellent recreation grounds.

BRIGHTON.—EDUCATION.—Mr. Alfred Clark, B.A. (Lond.) receives about 20 Sons of Gentlemen, from seven to fourteen years of age. Terms from 40 to 55 Guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and Mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. W. Haslam, 19, King's-road, Brownswood-park, N.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

Principal—Dr. Cranage, M.A., Author of "Mental Education," "Three Lectures on the Tabernacle in the Wilderness," "The Mark of the Beast," &c., &c.

Vice-Principal—Robert Weston, Esq., T.C.D.

Head Master—Mathematics: T. Woodcock, Esq., B.A., Wrangler, and late Scholar and Exhibitioner, Christ's College, Cambridge. Second Master—Classics: H. May, Esq., B.A., late Scholar of Brasenose College, Oxford; with other Masters.

Dr. Cranage's undeviating aim is to train the boys committed to his care, not only in mental acquisitions, but in their whole moral and physical being; believing that as much pains and unremitting attention are required for the latter as the former. His main object in the intellectual culture is, to teach the boy to think; without omitting the positive work and hard study necessary to brace "the nerves of the mind," for the making of a scholar. Above all, Dr. Cranage desires to bring his pupils to Christ as their Saviour, and to help them to walk like Christ as their example. The boys attend with Dr. Cranage, on Sunday mornings the evangelical ministry at Christ Church, Wellington, Rev. T. L. Bullects, M.A., Vicar, and in the evening the services at his Mission Hall, in the town, conducted by himself. Exhibitions, dependent on entrance examinations, are offered each April, July, and December; two of the value of Ten Guineas per annum, for seven years for boys under ten years of age; two of the value of Twenty Guineas per annum for five years, for boys under fifteen; and one of the value of Fifty Guineas per annum for boys under sixteen, for three years. The half Term will begin (D.V.) Thursday, March 1st.

PREPARATORY SCHOOL for Young Gentlemen (Established 14 years), 2, Woodside-villas, Victoria-road, Gipsy-hill. Principal, Miss Smith, assisted by certificated governesses and visiting professors. Pestalozzian Classes. Special arrangements for pupils whose parents are abroad. References to clergymen, medical men, Indian officers, and parents of other pupils. Half term commences March 5th.

MR. CAPILLERY, Pastor of the Reformed Church, à Dieulefit, près Montélimart, Drôme, would receive in his family a young Boy. Teaches French, &c. Earnest Christian training. Healthy situation.—References, Mr. Th. Monod, 36, Boulevard Henri Quatre, Paris; Mr. Babut, Pasteur, Nimes, Gard.

ASSISTED EDUCATION.—Parents of position and of limited income can ensure for their daughters a SUPERIOR EDUCATION, on inclusive terms, in an Establishment that is highly recommended by Christian parents. The aim of the Principal is to train her pupils for the Lord Jesus, thus ensuring a high moral tone. Candidates successfully prepared for all examinations.—Principals, care of Mrs. Manley, Sidmouth, South Devon.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss Arnold, 50, Victoria-road, Clapham-common, S.W.

MILTON HOUSE SCHOOL for Young Ladies, Plympton (near Plymouth), South Devon.—Limited number received. Home comforts. Advantages for French. References to parents of pupils.

HIGH-CLASS GIRLS' SCHOOL.—Principal, Miss Bastin, Glebe-place, Stoke Newington. Efficient Masters and Governesses. Limited number of boarders. Watchful care and home comforts. Pupils prepared for Cambridge Local Examinations. Referees—Rev. Gordon Calthrop, 3, Highbury Grange, N.; Rev. William Spensley, 20, Lordship-park, Stoke Newington, N.

A CLERGYMAN is anxious to recommend a high-class School for twelve girls. Thorough teaching. Preparation for Local Examinations. Kind Christian training. Happy home for Indian children. Terms very moderate. References to parents.—Rev. J. Johnson, Britwell Rectory, Watlington, Oxon.; or Principal, 5, Sussex-place, Southsea.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors—their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—Delta, Boddington's Library, Notting-hill-gate, W.

BRIGHTON.—Kendrick House, 1, Marlboro'-place, facing Pavilion and enclosures, within three minutes' walk of the sea. The Misses Dagg receive a limited number of Boarders to educate with their day pupils. The School is managed on High School principles. A comfortable home. Terms from 50 to 60 guineas, according to age. Reference kindly permitted to Rev. J. B. Figgis.

AN EVANGELICAL CLERGYMAN and his Wife receive two or three little girls, to educate with their own daughters, aged 11 and 6. Terms moderate and inclusive.
Mrs. L. S. Tugwell, The Grove, Tunbridge Wells.

A LADY strongly recommends a small private School, situated in a charming country neighbourhood, where her own daughters have been educated. First-class instruction in all branches is combined with home care and comforts, and Christian training. Terms moderate, and inclusive if desired.—Mrs. J., Southbourne, Birchfield, Birmingham.

WIESBADEN.—The Misses Etbach receive a limited number of pupils. German and French taught thoroughly, as well as all other branches of science. Healthy situation, English and most liberal diet. Christian influence. References: Rev. Alex. M'Laren, D.D., Manchester; Rev. Llewelyn Williams, English Chaplain, Wiesbaden.

VILLA ST. ROCH, Lausanne, Switzerland.—Ladies' Boarding School.—Special facilities for learning French and German. Fine healthy site. Large garden. Advantageous terms.—References and prospectuses of R. Allsop, Esq., 7, Drapers'-gardens, Throgmorton-street, London; or of Principal. Escort in April.

GOOD GOVERNESS wanted for children under twelve. Must be a decided Christian, and member of the Church of England. Thorough training. Good grounding and music indispensable. French Protestant might apply.—Mrs. Kennion, Daresburg, Bournemouth.

GOVERNESS with three years' experience, desires an engagement in a Christian family. Good English, French, music, singing, and elementary German. Domesticated, good needlewoman. Excellent references.
Miss A., Booth Farm, Northampton.

AS GOVERNESS.—A Christian Lady (24) desires re-engagement to children under ten. English, singing, drawing, calisthenics, elementary music, and French. Good needlewoman. Salary £25, laundress.
Miss Lawton, Sandal-road, Wakefield.

GOVERNESS.—Morning or daily engagement required by an experienced Governess, in the neighbourhood of Clapham, Balham, or Tooting.—For terms, acquirements, &c., apply to Delta, Flood & Edwards, Ramsden-road Balham.

GOVERNESS.—Daily or afternoon English finishing Governess (diplomée). Resided abroad 19 years. Perfect French, German, Italian, music (Thalberg), drawing, painting. Six years, last reference.
F. A., 10, Manor-terrace, Kilburn, N.W.

A FOREIGN LADY, a Protestant and experienced teacher, wishes for an engagement, in a school or a family, to teach French and German to advanced pupils.
A. B., 200, Walworth-road.

ENGLISH GOVERNESS will find a cheap and comfortable home in Germany, at Fr. Fitzau, Grosse Ulrichsst. 1, in Halle a/S., Germany. Excellent references.

NURSERY GOVERNESS (Superior) requires re-engagement. Highly recommended by late employers, many years' experience with young children. Good English, elementary French, and music. Entire charge.
C. S., 2, Brandenburgh-road, Chiswick, W.

NURSERY GOVERNESS desires re engagement. Well recommended. State salary. Also B. (16), as **YOUNG LADIES' MAID** or Mother's Help. Just left school (Masonic).
B., 75, Peckham-park-road, S.E.

A SWISS FAMILY (Protestant) at Aigle (Vaud), will receive Boarders.—Comfortable family life; agreeable and salubrious climate. Excellent lessons for young people. Terms, five pounds per month, or four pounds for a lengthened stay.—Mr. Colomb, Aigle, Switzerland. Reference, General Fraser-Tytler, Veytaux, Switzerland.

DECIDED CHRISTIAN GOVERNESS desires re-engagement (April). Recommended by Rev. Wm. Haslam. English, French, music, rudiments drawing, Latin. Excellent testimonials. Good salary. Young pupils preferred.—Beta, Albion Printing Office, Upper Sydenham, S.E.

Appointments, Situations, &c., Wanted.

SCRIPTURE READER or Colporteur.—A Christian man, late Gunner in the Artillery, who has been working as Scripture Reader, desires re-employment. Town or country. Good testimonials.
E. H., Brenchley, Staplehurst.

AS SCRIPTURE READER, under a Clergyman.—A situation wanted. Decidedly Evangelical views. Country preferred. Good references.
W., Mr. Howlett's, Commercial-street, Hereford.

MESSENGER.—Mr. Burn, Sec. Y.M.C.A., 186, Aldersgate-street, recommends reliable young man, who has lost an arm.—J. de Vere de Rattary, 7, Brook-street, Kennington-road, S.E.

UNDER GARDENER.—A Lady can recommend a young man as above, or a capable of taking charge of a small garden. Good references.
Miss S. Cobb, 14, Calverley-park, Tunbridge Wells.

AS BIBLE-WOMAN, or Missionary.—One engaged in Mission work this last 18 years. Would prefer 30 or 40 miles out of London. Highest reference given.—F. S., 14, Bedford-street, Castle-road, Cardiff, S.W.

BIBLE-WOMAN NURSE.—(Hospital trained.) Not over forty. Evangelical. Wanted in a village, twelve miles from London, to nurse and visit the poor in their homes. Liberal salary to really competent person. Personal references indispensable.—Apply by letter, giving particulars of age, experience, &c., and stating salary expected, to Sigma, care of Metchim and Son, Advertising Agents, 32, Clements-lane, E.C.

MRS. FRANK BEVAN strongly recommends a middle-aged, active, and energetic Matron, for a Girls' Orphanage, or Training Home. An earnest Christian. Much experience. Excellent needlewoman.
A. R., 25, Princes-gate, London, S.W.

MATRON.—An experienced Christian worker seeks a sphere of labour, either a Matron in a Home for Women, Reformatory, or otherwise, or as District Visitor. Able to conduct Cottage and Mothers' Meetings, &c. Good testimonials,—L.M., 11, Brandram-rd., Lee, S.E.

ASSISTANT MATRON, Needlewoman, or any position of trust.—A situation required by a highly respectable person. Age 40. First-class testimonials.
E. S., 64, St. John-street, West Smithfield.

A CHRISTIAN LADY is desirous of taking charge of two or three children. Thoroughly kind and conscientious. Good references.
M. H., 32, Marquis-road, Finsbury-park, N.

SECRETARY OR COMPANION.—Re-engagement desired by a Lady. Residential or visiting. Copying, Society work, &c. Is occasional, in or near London preferred. Accustomed to correspondence and accounts. Household management and invalids. References to and testimonials from professional gentlemen.
A. C., 8, Varo-terrace, Stockton-on-Tees.

CHURCH DEACONESS HOME Maidstone.—Head Deaconess will be glad to find a suitable place for a strong, active, general servant, age 27. Has been in a penitentiary for two years—is most anxious now to do well.

A LADY RECOMMENDS in Christian family an abstainer, to take charge of one or two children out of arms, or any post of trust. Superior needlewoman.—Miss Rawle, Brook, Atherington, Barnstaple, Devon.

EMPLOYMENT wanted, for respectable middle-aged widow.—Care of Chambers, Offices, Lodge, or place of trust in quiet Institution. Good manager. Moderate wages.
Mrs. Harper, 511, Liverpool-road, Islington.

DISTRICT VISITING or Mission Work.—The Advertiser, whose husband (late o the Protestant Evangelical Mission) has recently been killed, desires an engagement. Highest references.—M. B. P., 109, Hemingford-road, Barnsbury, N.

A LADY wishes to recommend a young Accountant or Secretary, who would like to be connected with Christian work, to which she could devote any spare time.—Apply to E. T., 40, Montagu-square, London.

LADY COMPANION.—A Christian young Lady desires an engagement as above,to an elderly or invalid lady. Thoroughly domesticated. Could assist in pastoral work.
R. Clarke, 12, Princes-st., Watford.

COMPANION.—The mother of a young Lady, 16, seeks a situation for her in a godly family as above, and to teach young children. Is genial and capable.
W., Hillside, Billingshurst.

AS ATTENDANT, Companion to an elderly Invalid, or blind Lady or Gentleman; or charge of an Epileptic. Six years' personal references. Experienced nurse. Total abstainer. Good reader and needlewoman.
M. B., Parade House, West Cowes, I. W.

LADY HOUSEKEEPER.—An engagement is desired by a middle-aged lady, either to a Widower or Single Gentleman. Good references, salary £20.
B. M., The Bazaar, Tollington-park, London, N.

COMPANION-HOUSEKEEPER, by a Lady. Domesticated. Good needlewoman, and a member of the Church of England. Highest references. — Miss Willis, 11, Outram-road, Addiscombe, Croydon.

COMPANION-HOUSEKEEPER.—An educated, domesticated Lady requires re-engagement in earnest Christian household. Experienced in Continental travelling. Unexceptionable references. No agents.—N. X. 93, Messrs. Deacon, Leadenhall-street, London.

HOUSEKEEPER. — Re-engagement where servant is kept. Or useful Companion to invalid Lady. Good references. Four years' character. Age 30. Salary £20.—"Box," care of Mr. White, Charlton, Hartlebury, Kidderminster.

HOUSEKEEPER.—A Lady, middle-aged, desires a Christian home, in which she would be willing to undertake the duties of Housekeeper, of which she has had experience; or of Companion to a Lady. References exchanged.—E. H., Helme Vicarage, Meltham, Huddersfield.

AS HOUSEKEEPER to a widower or single Gentleman, by an active, respectable, domesticated, Christian person, thoroughly adapted for, and fond of home management. Reliable references. (Abstainer.)
C., care of Mr. Bligh, Bailey-street, Luton, Beds.

A CHRISTIAN WIDOW seeks an engagement as Housekeeper, or Invalid Nurse, or Secretary, the care of a little baby, or in any other way where trust is needed. Very capable of instructing children. Dissenter.
W., Hillside, Billingshurst.

EXCELLENT COOK (not young).—A Clergyman wishes to recommend such to an abstaining family, where two or more servants are kept. Only moderate wages required. Real opportunity to aid one wishing to be saved.
Vicar, Wallington, Surrey.

LADIES' MAID. — Disengaged.. Experienced. Well recommended. Good dressmaker. Elderly or delicate lady. Quiet family preferred. With or without housekeeping.—M., care of Mrs. Billing, 76, Queen-street, Edinburgh.

AS USEFUL MAID.— Situation wanted by a Christian person with knowledge of dressmaking; good needlewoman; age 26. Abstainer. Good references.—E. E., Mrs. Riddle, Fore-street, Bradninch, Devonshire.

NURSE in a Gentleman's family, to one or two children out of arms, or care of an invalid child. Could wait upon an elderly Lady. Good needlewoman. Five years' excellent character.—A., 79, Hungerford-road, N.

SITUATION WANTED by young person (15½) in any light business; or as useful Help in Ladies' school; or young Ladies' Maid. With Christian people (Dissenters preferred). Tall, genteel, active, and obliging. Abstainer. London preferred.
M., 143, Hornsey-road, Holloway.

MRS. REANEY warmly recommends a young Ladies' maid. Teetotaller. £18. Apply to Miriam Rolfe, Shelbourne-villas, Totteridge-road, High Wycombe. Country preferred. Also a less experienced young person as Ladies' Maid, or Mother's Help with small children. £12. London not objected to.—Rebecca Pye, Miss Auday, 7, Ely-terrace White Horse-lane, Stepney.

Appointments, Situations, &c., Vacant.

SUPERINTENDENT REQUIRED.—One accustomed to Christian work among young women, and able to efficiently undertake the household duties of a large Home. Age not over 30. Total abstainer. No testimonials or recommendations to be forwarded. Address by letter only to John Shrimpton, Esq., 38, Lincoln's-Inn-fields, London, W.C.

WANTED AS COMPANION, to a Young Gentleman in feeble health, mentally.—Must be a decided Christian, bright and patient in disposition, well informed, and of good conversational powers.—Apply by letter to Omega, care of Wheeler, 88, Mildmay-park, N.

YOUNG MAN WANTED (Christian preferred), who thoroughly understands a horse, careful driver, to assist in the garden and green-houses, and to make himself useful. To live in the house. Must have good character.—Address, stating wages to X., care of J. Davies, Gardener, Mayfield, Southgate, N.

THE ABBEY COFFEE TAVERN, Saffron Walden, Essex.—Wanted by March 19th, a Manager and his wife, without incumbrance. Only persons of practical experience need apply. Applications to be sent to the Secretary, Walter Robson, not later than March 6th.

TO EDUCATED LADIES WITH SMALL MEANS.—Lodging, rent free, and attendance, in return for supervising a small Home for Young Women, in the occasional absence of the Lady Superintendent.
A. M., 45, Marsham-street, Maidstone.

HEAD NURSE.—A Lady wishes to recommend her Head Nurse, a consistent Christian, who has been with her 4½ years, and has often taken entire charge of children while parents were abroad. First baby or young children preferred. Can bring up by hand from the month. Wages £25 to £30. Nurse's address,
M., 15, Chapel-street, Belgrave-square.

MATRON WANTED, pro tem., in Home for Fallen Women. 40 inmates. An abstainer.—Mrs. Whiting, Headingley, Leeds.

TO CHRISTIAN PARENTS.—An Architect, in London practice, has a vacancy in his office for a Pupil, who would receive personal instruction and supervision.—Architect, care of Messrs. Dawson & Sons, 121, Cannon-street, E.C.

COOK (good) wanted in small quiet family, a little help required in house-work. No beer; all else found. Wages £20.
Mrs. May, 5, Bruce-grove, Tottenham, N.

COOK. — Wanted in May, in a clergyman's family, a thoroughly good Cook. Abstainer and early riser. Kichenmaid kept.—Mrs. Stent, Fairlight Vicarage, near Hastings.

COOK.—Wanted, a well-educated person, to do good plain cooking, and assist with the children. Housemaid, kitchenmaid, and nurse kept. State age, religious views, previous experience, &c.—K., 7, Morland-road, Croydon.

COOK.—Can any Lady recommend a trustworthy good plain Cook? One who has been kitchen-maid under good cook preferred. Not under 22. No housework. Four servants. Country, near London. Good wages.—G., Simpson's Library, Sandgate-road, Folkestone.

GOOD PLAIN COOK wanted in a quiet family of three persons. Ten miles north of London. Help given. Trustworthy person required. **HOUSE-PARLOURMAID** also wanted. Apply at first to
Mrs. Freeman, 24, Warwick-road, Upper Clapton.

GOOD PLAIN COOK, used to a Dairy, wanted in a Gentleman's family.—Apply, stating age, wages, and length of character, to Mrs. Morris Ashby, Northlands, Englefield-green, Staines.

GOOD PLAIN COOK wanted, in a Gentleman's family, 17 miles from London. Small dairy. Assistance given. Good wages.
Mrs. S., The Hollies, Broxbourne, Herts.

WANTED BY MARCH 23rd.—A Christian woman above 30. Widow no objection. As general servant. Plain cooking, little washing, good wages.
Mrs. S., 2, Yerbury-road, Upper Holloway, N.

CHRISTIAN PERSON (abstainer), between 40 and 50. Wanted in small household (two in family), to undertake the work with occasional assistance. Wages £16, all found but washing. Quiet, comfortable home. Apply by letter only, Mrs. G., Mrs. G. White, 12, Brighton-terrace, Lark-hall-lane, Clapham.

LAUNDRESS wanted for Girls' Home.—Christian indispensable. Abstainer preferred.
Mr. D. Cooper, 85, Queen-street, Cheapside.

CAN ANY LADY kindly recommend a thorough trustworthy, useful Maid, to attend on an Invalid Lady? Good needlewoman, able to read out.—A. B., J. P. Anderson, Richmond-road, Westbourne-grove, W.

USEFUL MAID wanted (over 30), as Upper Housemaid and Needlewoman. Willing to be generally useful; help in illness. Abstainer. Interview indispensable. Write particulars.
H., Book-stall, Highgate-station, London.

AS THOROUGH GENERAL SERVANT.—Wanted, a Christian woman, 28 to 45. Must be good plain cook, active and willing. Abstainer preferred. Four in family. Another servant kept. Wages £18.
Mrs. Piper, Willoughby House, Hammersmith.

GENERAL SERVANT (thorough good) wanted for the country. One who can do good plain cooking.
Mrs. Cowell, Framfield, Hawkhurst.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury Sq., London, W.C. This First-class Private Hotel is close to the New Law Courts and the British Museum. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. Milne, Abbey Church, Edinburgh, writes:—"*Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. Algernon Dobbie, Oldham; Rev. J. Garwood, M.A., London City Mission; Dr. Young, Florence.
Tariff on application to Miss Percy.

WEST CENTRAL HOTEL.
97, 99, 101, Southampton-row, London, W.C. Patronised by numerous readers of *The Christian*. *Plain Breakfast or Tea*, 1s. 3d. *Beds*, 1s. 6d. *to* 2s. 6d. Tariff on application to Frederic Smith.

BOARD AND RESIDENCE, 9, Westbourne-square, Upper Westbourne-terrace, W.—Very comfortable home, for visitors to London, or for a permanence. A large and small room now vacant.—Address B.

LARGE, NEWLY DECORATED DRAWING-ROOM, combining sitting and bedroom, or bedroom, with or without partial board; suitable for a Lady or City Gentleman. Christian people. No children. Near church, station, and cars.—A., 77, Mildmay-grove, N.

LONDON.—Mrs. Greatley's Christian Boarding-House is highly recommended for comfort, economy, and being convenient to all parts. References kindly permitted to the Rev. Dr. Thain Davidson. Terms from 2s. 6d., bed and breakfast.
17, Tyndale-place, Upper-street, Islington.

A COMFORTABLE HOME is offered to Lady or Gentleman. The house is pleasantly situated in the healthiest part of Highbury. Terms moderate.
F., 12, Offa-road North, Highbury-park, Highbury.

A LADY can highly recommend a bright cheerful Home for a little Child over two years of age, where it would receive a mother's care and attention. Terms reasonable.—Mrs. Bubb, Apsley House, Northwold-road, Upper Clapton, E.

BOARD AND RESIDENCE.—A few vacancies in a select private boarding home. Good table kept. Every home comfort and convenience. Situation good, and central.—C. M. B., 33, St. Stephen's-road, Bayswater, W.

A HOMŒOPATHIC PRACTITIONER in Midland counties is open to receive into his family an Invalid Lady or Gentleman. All kind consideration given.
Beta, 74, New Bond-street, London.

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[*Continued on page* 23.]

Restoration to Health:

HOW IS IT TO BE OBTAINED?

What saith the Scripture?

THE word medicine occurs only four times in Scripture, but the word healing, either in its physical or spiritual significance, runs like a silver thread interwoven with all the fabric of Scripture truth.

This healing is from Him, and through the means which He has provided who has said, "I am the Lord that healeth thee" (Exod. xv. 26). And it is in this double sense that we are to understand much of Scripture truth, and are to receive the blessing promised.

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HOW TO BEGIN.

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MANY people would gladly undertake personal work among the poor, if they only knew how to begin. They read their Bibles, and the words are clear: "Ye have the poor always with you, and whensoever ye will, ye may do them good." The question arises, "*How* shall we do this good?" To avoid pauperising, encouraging imposture, neglecting the really needy, or giving to those who are already provided for, is no such easy matter. At the same time, it cannot but be wrong to let our Lord's words lie disregarded, and for fear of doing harm, refrain from attempting to do good.

These difficulties I carried to the Saviour, and asked Him how I could rightly obey the spirit of His words. The answer soon came. It was a pouring wet afternoon of a November day; I was holding a baby child up to the window, that he might watch the splashing of the heavy rain-drops, when my attention was attracted by a little girl in the deserted streets. She limped slowly along, a wretched little figure, the water streaming from her miserable rags, and evidently drenching her to the skin. She crawled down the area-steps of the house next our own, then re-appearing, she went to our back-door, and after a moment's pause, came up again.

I had called a friend to look, and she was filled with pity: "Do, *do* stop her; do give her some pennies: here, I have some in my pocket!" At first I refused, thinking it useless to try and help such misery, but my heart rebuked me. "If you do not go now," said the inner voice, "you will never have another chance, and you will always feel a reproach whenever you think of that child; do not let her pass without a word." So I ran to the front door and called. The child came slowly towards me with her crutch, and nearly stumbled over the low doorstep; then I saw that she was almost blind.

"No father, mother very ill, no brothers or sisters, no friends; only a crust in her bag from next door, and a penny our maid had just given her. Would I buy one of her two match-boxes? Yes, she was *very* wet; she did not mind that; she had come two miles or more, feeling her way along the railings. Yes, she was hungry." The gentle little voice and manner, the quiet white face with its darkened eyes, touched me keenly. I gave her some food, and pence, and taking her name and address, bade her go straight home.

Next day we went to seek her out, and found the pitiful story all too true. Since the father's death, some months before, the mother had barely managed to struggle on, and was now utterly broken down by want and illness. She was forced to send the child begging for daily food. We gave what immediate help we could, and soon after took the little girl to a West-end hospital, where the surgeon pronounced her eyes curable, if she could immediately be sent for some months to the sea-side, and have abundance of fresh air, nourishing food, and good care; otherwise she must inevitably become totally blind for life before long.

With the kind help of friends, we were able in a few days to place the little one in a Convalescent Home for some weeks, having first provided her with a tidy outfit; we next sent her to a Cottage Home for some months, where she gained ground in a wonderful way. It was then found advisable to place her in a regular Home, to be trained for service, and when she came to see us on her way thither, we could scarcely recognise her. The miserable little creature of eight months back had changed into a bright rosy girl, who *ran* to meet us—her lameness gone, and her pretty, clear, blue eyes taking intelligent note of all around. The change seemed little short of miraculous.

I need only add that it has so far proved a a lasting cure. The little maiden is doing thoroughly well in her new life, and we trust that, both soul and body rescued, she may become a happy, useful woman, when sent out into the world. At the *least*, she has been granted the blessing of restored sight, which was so fast slipping from her, for ever.

For the mother, not much could be done by us. Clothing was given, and money-help, and a time in a Convalescent Home, but she proved too sunken for our hands to raise her. Drink and vagrancy were too strong for us. She is constantly in hospital or infirmary, and we are the more thankful when we see from what utter misery and degradation her child has been rescued by Him who sent her to our door that rainy afternoon.

PROBA.

PENTECOSTAL DAYS IN SYRIA.

DEAR SIR,—I send you a copy of a letter sent by Mr. Christie, of Adana (near Tarsus), to the American Board of Missions in Constantinople. It refers to a great revival in the neighbourhood of the region where believers were first called Christians, and I send it you in order that the brethren may rejoice, and join in supplication that the work be continued and extended.—Yours truly,

J. R. VAN MILLINGEN.

Constantinople, July 16.

Adana, Turkey, Jan. 26, 1883.

DEAR BRETHREN,—Rejoice with us, for the Holy Spirit is working mightily in Adana. In October last, a young man, from the Marash Theological Seminary, began to preach here. Under God he has been the main instrument in effecting the great and glorious change which now gladdens all hearts. His prayers, his stirring sermons, and his earnest efforts with individuals can never be forgotten in Adana.

The Week of Prayer was observed with daily meetings that were full of promise. On the Sabbath following that, there were unmistakable signs of the Holy Spirit's presence. Monday, January 22, was kept as a day of fasting and prayer. In the crowded meeting at sunrise that morning, while the young preacher was beginning his remarks, an overpowering influence from the Spirit seized upon him, and instantly swept through the congregation; the people's heads were suddenly bowed down, as when a strong wind passes over a grain field. The preacher was obliged to stop his sermon; the loud sobbing of the people was heard all over the house. Then followed the penitential confessions and prayers of Church members and others, all pervaded by a deep and genuine feeling. The meeting lasted three hours; the day was given to prayer, visiting from house to house, reconciling of old enemies. The meeting in the evening was full of the power of the Spirit; it was carried on for three and a half hours, the people not permitting us to dismiss them. The confessions of backsliders and hitherto untouched sinners were most affecting.

From that time to the present day the revival has gone on with wonderfully accelerating power. Our small place of worship has become entirely inadequate to seat the people. The night before last, 800, by actual count, were present. We are compelled to hold two or three meetings at the same time in different (but contiguous) rooms. The new church is to be ready for us in a week, but even that will be filled to overflowing. The work of building has occupied eight years, and the Lord is bringing it to completion just in time.

Some of the results up to date: A marvellous change in the spirit of Christians; old sores are now healed, or in process of healing; a delightful spirit of love pervades all hearts. There is a new consecration to Christ, a new zeal in the work of saving souls, a new joy shining from every face. The number of those now seeking salvation is beyond a hundred; many of these are already rejoicing in a new-found peace, and are labouring for their companions; others are weeping and groaning under deep conviction of sin. The meetings for the men, for the women, for the pupils in our schools, are full of daily increasing power. Many are the interesting incidents that mark the Spirit's presence. A prominent infidel and opposer of our work is among our converts. Many Armenians and Greeks have joined themselves to the Lord, some of them having never before been in a Protestant meeting. The family altar has been set up in scores of homes. Several drunkards have come to repentance. Wives, mothers, sisters, daughters, tell us with tears of joy that their homes have become a heaven upon earth, through the conversion of husband, son, brother, or father. Some of the most impressive confessions in the meetings have been those of men acknowledging their harsh treatment of wives and daughters. Exclamations of wonder, joy, and praise to God, and prayer for other towns and cities, are heard on every side.

Mrs. Christie and Miss Tucker testify to a universal awakening among the women. There has been a great deepening and extension of the Spirit's work.

The Lord's Day, January 28.—We met for the first time in the new church. The heavy winter rains stopped till evening, so that the day was bright and sunshiny, a blessing heartily appreciated, since there are no windows in the church as yet. In the morning a sermon was preached on Revivals, to which 800 people listened. In the afternoon a sermon from the text, "Be not deceived, God is not mocked." 1200 people, by count, filled every inch of floor and gallery. Both after this service and part of the morning we were compelled to hold little gatherings for prayer in the corners of the audience-room, to help men smitten to the heart by the Sword of the Spirit. Some of these cases were exceedingly interesting, but I have no time to describe them. Thus God filled the new temple; on the first day it was occupied with the glory of his Presence.

In the evening 500 were present in spite of the rain. Public confessions were made by those we had talked and prayed with during the day, one of them a thief and gambler. An influential man in the community was reconciled with six others who had wronged him seven years ago, he having stood aloof from the church all that time in consequence; after the meeting we went to his house and urged him now to make his peace with God also.

Monday.—Rain all day: we went about seeing as many of the inquirers as we could: joyful news from the influential man mentioned above; he could not rest last night, thinking of his sins against God and his need of reconciliation with Him; he seems now to have made the great decision, and i s one of the happiest men I ever saw; other

interesting cases found by us that day, showing the secret work of the Spirit in places and ways beyond all our expectation.

Wednesday.—The fall of a prominent member of the Church brings godly sorrow and fear upon every soul. He was detected a few days ago in an attempt at gross deception in business; was tried to-day by the Church Committee, his offices were taken from him, and he was put under discipline for an indefinite period; the sentence was confirmed by the whole Church this evening. God is with us in this also; the incident has made a deep and salutary impression in all quarters.

A long letter to-day from a man ashamed to confess in any other way. He tells us the hideous secrets of a life of sin, and asks if forgiveness is possible. The poor wretch has been seen and talked with; he is suffering already some of the torments of hell. May God have mercy on him.

Thursday.—The greatest of all days for the work among the women. Two hundred and fifty women present at noon-meeting; sermon on sin, with explanation of each of the ten commandments. The truth of God struck home, and the prayer-meeting that succeeded was one of extraordinary power. Thirty-six women took part, most of them under hearty conviction of sin. It was a scene never to be forgotten. For many days we have been burdened with a desire for the salvation of these poor souls, and now the answer of God has come in such a manner as to turn all our sorrow into joy.

In the evening a meeting of Christians, to organise for the work; after prayers and earnest addresses—the best of them from some of the new converts—some seventy-five persons offered themselves as workers, and were divided up into companies of three, four, or five, to each of which a special work will be assigned.

It is with hearts full of wonder and joy that we see the progress of this great movement. A thousand testimonies prove to us that it is indeed from God; to Him be all the praise. Two of us hope next week to go to Tarsus, and see if the Lord is not ready to pour out a like blessing on that place also. Will you not pray for a signal manifestation of the Divine power in Tarsus?—Yours in the good cause, T. D. Christie.

A NORTHERN HOME OF HOPE.

Dear Sir,—A small "Home of Hope" was opened in Barnsley about two years ago, for the training, as servants, of young girls who have been early led into a life of sin, but who are really wishful to redeem their character. The lady superintendent is peculiarly fitted for this work; she trains the girls with the firm but loving discipline of a real *home*, and God has greatly blessed her labours. Hitherto nearly all those who have been sent out to service have given satisfaction and kept their situations.

The population of the town, though large, is composed chiefly of the working classes; and, in the present depressed state of both the linen and the coal trades, we cannot raise all the money needed for working the home without appealing to those outside. The blessing of God has so manifestly rested on this Home that we feel we must not curtail its usefulness until we have put forth every effort. It is the only Refuge in the town, and the temptations to the young are here peculiarly strong. The girls who have been admitted are nearly all under twenty—some as young as fifteen. Can we dare to shut the door of hope on such mere children?—Yours faithfully, Frances S. Hallowes, Hon. Sec.

6, Huddersfield-road, Barnsley.

THE CHURCHES IN RELATION TO EVANGELISTIC WORK.

PRIZE ARTICLES.

By Rev. EDWD. SMITH, Fairfield, Manchester.

Chap. IX.—(*Concluded.*)

And again, if religious economy be properly dwelt upon, there will be

AN AVOIDANCE OF WASTE.

This is not sufficiently regarded in our counsels and arrangements. As soon as business men get out of the sphere of the secular into that of the religious, they are often perceived to have left their business faculty outside. Many of these successful traders have reached their table-land of prosperity by a diligent watching against waste of time and expense. Would that they were equally careful when they take part in ecclesiastical councils! The Church would be a great gainer if her unseemly extravagance were brought to an end.

Some Christians are like the people in the Galilean city, who wished Jesus to stay always with *them*, as a sort of living specific against all bodily disorders. No matter what the diseased in *other* cities suffered, if *they* were only kept all right. And modern believers disclose an equal selfishness. They ask for sermons which shall "build them up;" and as to the unregenerate, well, they must be content with what crumbs of energy remain after the saints are served. A religion which is always crying out after being "built up" is, self-confessed, a poor *tumble-down* affair. At the same time we *must* expend a good deal of our available capital in the conservation of results already gained. We are somewhat pent up and put upon the defensive. Our children and converts are solicited on every side. Satan's pet agencies are employed to plunder us of our precious possessions. It will never do to neglect what we have in order to secure what we have not. While we are storming some citadel of Satan, he may take advantage of our withdrawal and storm one of ours. And so institutions which do little more than conserve, may rightly claim a wide and deep outflow of Christian effort. Yet should there be a large reserve of strength, money, and inventiveness, which shall be consecrated entirely to extension. Enviable indeed is the Church which has learned the art of dividing rightly between conservatism and aggression its manifold riches! But how rare the spectacle! By most the energies are frittered away; duties are performed half-heartedly and therefore wastefully, and other duties are gone through awkwardly. Altogether we are forced into a belief that the waste of labour in the Church all but equals the waste of money in the nation. More precious than the world's stores of jewels and gold is its wealth of Christian love, and there is no waste so calamitous and inexcusable as that of the products of such love.

And while the squandering of our *realised* resources is guarded against, equal care must be shown in the discovery and utilisation of those as yet unrealised. Every Church ought to take an inventory of its goods with a view to utilising them. Then will it waken up to the great quantity and high quality at its disposal. It will be amazed at the extent of the surplus beyond what has hitherto been seized and dedicated. Every type of disposition and every species of knowledge can be made in some way useful. Doubtless "Every one doing his duty" belongs to an ideal Church rather than to a real one, but each Church is to work *toward* that. Fertility in devising methods by which each willing soul can be employed is a valuable faculty either in person or community. The reproach flung at early Christianity was the best praise that could have been given to it; it was said that "this new religion was promulgated chiefly by women and children." Every disciple turned propagandist. According as a modern Church approaches that point does it become a model Church.

It pays, then, to advise Christians, even the timid and young among the rest, to tax their own ingenuity in the finding out of

NEW METHODS OF INFLUENCING AND WINNING SOULS.

Many schemes will thus be inaugurated, most of which will fail. But the lessons from failure will not be lost, and there will be a "survival of the fittest" among these schemes. Those which contain in themselves the elements of success will be taken up by other workers also. The great apostle understood this well. He had joy in directing others, but he always liked to leave them, to some extent, to their own discretion. He advised, "Fulfil my wish in having a weekly subscription for the Judean poor, but use your own powers in making choice of the persons by whom you will send the money." But it must be perceived that most believers who wish to work, and are even *greedy* after chances of self-sacrifice, have not sufficient resolution or knowledge to discover the widest and wisest channels. They will stand close to an open door and will either not see that it *is* open, or will be afraid to enter it. They would gladly place themselves under the orders of some born leader of men—of some well-informed and God-anointed nature.

NOT TOO MANY SPEAKERS.

"What general directions shall we give to the lay missionary employed by us?" Tell him candidly that he is not to throw away his evenings at a number of *small meetings*, either in cottages or elsewhere. If he goes at the right time into the houses of the labouring classes, there is no telling what gems he may discover, and what jewels he may aid in polishing. Only a few weeks ago I found in a humble home a child of seven, pale, stunted in his growth, and *blind*, but literally *all music*. Not a lesson has he had, and yet he can imitate on the piano the tuning of fiddles and the peculiar tones of hand organs, he can bring a tune out of a potato-scale, and can play difficult compositions after hearing them just once. Who can overdraw the possibilities of usefulness in the consecrated future of that boy? This is only a specimen of many treasures which undoubtedly exist in the meaner localities, and which, by economic arrangements, may be readily laid at Jesus' feet.

"How many speakers shall we ask for our annual gathering?" Don't ask a large number of men who, if not at your meeting, would be usefully engaged elsewhere. Each speaker *can* only have a short time given to him, and in that time can neither do justice to his audience, his theme, nor himself. As a rule, a multiplicity of speakers is resorted to, just for the sake of making the circular or poster attractive and powerful. They are deluded or drawn into giving a promise, and thus are withheld from other soul-saving work which would pay well the kingdom of Christ.

How much are we to spend on certain neighbourhoods and individuals, when, for some time, we have had no signs of success, and we might, seemingly, be better employed in some other quarter? That depends. Natures hard to be won prove sometimes

more than worth all the trouble; and so it is with localities; when the breaking-up *does* come, it is thorough indeed. Better stay too long than give up too soon. The nations of Northern Europe at first repelled Christianity with ferocity. Her missionaries, for some scores of years, had to walk over the martyred bodies of their predecessors. Yet those nations once gained, how great that gain was!

THERE IS WORK FOR ALL.

"What shall *I* do?" says a delicate girl. You can visit the poor. No minister's face will be as grateful to their sight as yours, for your simplicity and sincerity will carry with them a special charm, and you will be free from the professionalism which too frequently clings to a minister, in spite of himself.

"And what shall *I* do?" asks a youth, who, though he will never *sparkle*, may yet keep up a steady shining. You may give up something more for Jesus. Perhaps it is tobacco. "Oh, but that does *me* no harm!" No, but it may do harm to Christ's little ones; and surely we ought not to grudge what we give up for our Saviour. And then you may be able to collect some middle-aged men who cannot read, and teach them the art, and make the Bible a living book to them.

Asks a sturdy worker, "How shall *I* reach this Papist population? They won't take my tracts." I knew of one who "caught them with guile." They had refused his tracts with scorn, but he used the thorns as pins, and left the messengers of grace and truth on the hedges, until, actuated by curiosity, and ignorant of the device, the unwary Papists took them down and read them. He who *would* be wise is often halfway to wisdom, and the Omniscient Spirit will teach that one new ways of affecting the deceived souls.

"How shall *I* gain these young people in my class?" interjects a teacher. Don't choke your feelings when you talk with them, but, on occasion, let your feelings choke you. And say to one in whose life ugly signs are disclosing themselves, "I should like to sit with you to-night. I'll meet you at the door, and we'll be together during the service. Will that do?" Most likely it will.

"What bold thing can *I* do?" Well! some acquaintances of my own have gone into the public-houses on Saturday evenings, and have plunged in among the rabble rout of Sabbath-breakers, and, by firm bearing, courteous demeanour, and kind words have got a fair hearing, and after shaking hands all round, have retired without a single insult having been offered.

A godly merchant presents his question. He may be told that there are men like himself who are going to Mission-rooms and are talking in a straightforward way to the mixed congregations there.

"I shrink from notice, and love the background." Then glean after the reapers. They leave plenty of profitable work behind them. Some ears of corn which have escaped the notice of others may lie across *your* path.

"I have a good voice, and that is all." And a very blessed "all" it is. Sing for the sick and aged, and you will find that the truths which comfort one sometimes arouse another, and by caring for the ailing you will haply ensnare the healthy and the young.

If we thus try to utilise all our resources, we shall not long have to complain of leanness and barrenness. The very children will prove efficient home missionaries, and will lead their elders to the Friend of sinners. The atmosphere of God's house will be steeped in odours as pleasant to the higher sense as, to the physical sense, are those of a bean-field in flower. No more shall we have sanctuaries built in poor neighbourhoods in which at least 25 per cent. is spent beyond what is necessary, and which money might have been devoted to purposes purely evangelistic, but we shall rather have each member trying to lift the average of thoughtful liberality, of holiness and power. So shall the principles of religious economy be handsomely acknowledged and obeyed, and the saints shall realise that those who perform common duties get *un*common blessings, in like manner with the Bethlehem shepherds, who, while dutifully watching against thieves, obtained a vision of angels.

VALE OF LEVEN, DUMBARTONSHIRE.

THE work here is still most encouraging. The interest awakened by Mr. Moody's visit nine months ago has gone on increasing; the people are more eager to hear the Word preached, and most willing to remain till the after-meeting.

One very delightful feature is the large number of young men who have been brought to Christ, and their willingness to take a part, however humble, in helping forward the good work. As an instance of this, I may mention that at my weekly prayer-meeting last night, several rose and gave testimony to blessing they had received during the past week.

One young man told how strangely he had been led into the meeting, and, when spoken to at the close, "treated the whole thing as a joke;" but the Spirit applied the truth, and that night he decided for Christ. He then resolved not to attend a ball that was to take place during the week, and, on making this known to his lady friend, was greatly astonished to find that she, too, had got blessing, and had been praying that something would happen to prevent them going to it.

Another, for whose conversion we have been long praying, told of the "hard, hard struggle he had, and how peace had come at last." Several others gave remarkable and most delightful testimonies.

At the close of the meeting, a young man, who has been very much given to drink, told me that three nights ago he left home to spend his evening, as usual, in the public-house. On his way there he went into the meeting, and, at the close, was spoken to by one of the workers; that night he decided for Christ. Such cases could easily be multiplied. T. Collins.

The Manse, Bonhill, N.B.

MIDNIGHT MEETING MOVEMENT.—Mr. Jno. H. L. Christien has been holding Missions to the fallen in Plymouth, Devonport, Truro, Falmouth, and Bristol, assisted by many Christian friends. Day and night visitation in the streets, public-houses, and dwellings, and meetings morning, evening, and night, have been sensibly appreciated by those who were being sought. Many cases of real good are reported as the result of the labours of former years. Mr. Christien will be glad to hear from any friends who desire special Missions in their neighbourhood. The office of the Society is 8A, Red Lion-square, London, W.C.

THE SPEZIA MISSION.—In a communication dated Spezia, 15th February, Mr. J. S. Anderson says: During the last ten days I have been engaged in visiting the Venetian stations of the "Spezia Mission for Italy." The centres of this work are the ancient cities (mentioned by Pliny) of Treviso, Pordenone and Belluno. My visit has more than confirmed the brightest hopes I had previously of God's work in the Venetian provinces. As the result of faithful Gospel preaching, true and noble Christian life is being developed at the stations. Even in the many converts I have known in England, I have never witnessed greater self-sacrifice, deeper love, more fervid unction, and more determined perseverance than in the Church at Pordenone, where our Y.M.C.A., and now a Young Women's C.A., are adding their strength with zeal to "the help of the Lord against the mighty."

JOY.

WHEREFORE weeping, O my sister,
On life's battle-field?
Squander not thy strength in mourning
Lest the strength should yield.

Many wounds it costs to conquer,
Many wounds to slay;
Thou wilt need all joy unclouded,
For the fight to-day.

Tears can nerve no heart for effort,
Smiles will win the hour,
For the cheerful warrior warreth
With exceeding power.

He who made the saints to triumph,
(Though they wept awhile,)
Guides, sustains thee, cheers and strengthens;
Therefore, thou must smile.

Change thine attitude despondent,
War is not for long;
Valiant meet thy ghostly foemen,
And with sacred song.

Joy is praise, and praise is power,
Love made bold by faith.;
Joy, and praise, and love, and courage,
Triumph over death.

C. E. Howorth.

HOME OF INDUSTRY, SPITALFIELDS.

ON Wednesday, February 21st, the usual monthly meeting of Christian workers was held in the Home of Industry, Commercial-street, Mr. Henry Maude presiding. Miss Macpherson, the moving spirit, was absent in Rome, and was greatly missed. After tea, brief addresses were given by Mr. Stevens, about to sail for China in connection with the China Inland Mission, and by Mr. Broomhall. Then followed inquiry and prayer.

The announced address on the "Seven-fold view of the Christian Worker," was given by Mr. G. Kirkham, Secretary of the Open-air Mission. It was founded on the seven titles of the Christian given in 2 Timothy ii., a son (ver. 1), a soldier (ver. 3), a wrestler (ver. 5), a husbandman (ver. 6), a workman (ver. 15), a vessel (ver. 21), and finally a servant (ver. 24).

Mr. George Holland, of George-yard, Whitechapel, followed with a deeply interesting account of the work the Lord had committed to him among the destitute; and a few words from Mr. Ballantyne, the well-known writer of books for boys, and Mr. Miles, designer of "The Coloured Teacher," brought the meeting to a close.

MOHAMMEDANS IN OROOMIAH, PERSIA.

ON the 19th inst. a meeting of those interested in Pastor Jacob's work was held in the Y.M.C.A., Manchester, to hear an address from the pastor's son Joseph, who is at present studying in Manchester, with a view to his engaging in the work among the Mohammedans with his father as a medical missionary. The address, which was short and judicious, delivered in simple language and in very fair English, was listened to with deep interest.

The Chairman, Mr. Jeremiah Garnett, one of the original supporters of the pastor and his work, explained the present interesting position of the Mission; and Mr. Vannan, Britannia College, Manchester, bore strong testimony to Joseph's capacity and Christian character, remarking that he was decidedly of opinion that the committee had got hold of a most suitable and excellent young man for their object.

Mr. Walter Brown invited those who might feel sufficient interest in this unobtrusive work for Christ to assist by their contributions. The treasurer of the Mission is Mr. W. Murray Fraser, manager, Joint-Stock Bank, Manchester. About £250 a year is required for the present needs of the Mission, which embraces the salary of Pastor Jacob, the education of Joseph, and, if funds admit of it, the opening of a school for Mohammedan children under a Christian teacher.

PREACHING "THE KINGDOM OF GOD."

II.

LET us next trace how, while the words "the Kingdom of God" are not narrated as having been spoken in the discourses already alluded to, it was nevertheless preached or proclaimed. I will refer to three of them; one to Jews, another to Latins, and the third to Greeks.

Observe first, Peter's preaching, in Acts ii. After stating the facts, and connecting them with the prophecy in the 16th Psalm, he declared not simply a Saviour, but that God hath made that same Jesus whom ye have crucified both "Lord" and "Christ"—words which to the audience then assembled would express far more than to Gentile hearers. The word "Lord" would bring before a Jew the 110th Psalm, with its wonderful contents—the word of Jehovah—David's Lord—the dignity of Adonai's seat—enemies to be placed at his feet—his rod of power—out of Sion—ruler in the midst of enemies—the day of thy power—the people—their offering with worship—the oath——the priest for ever after the order of Melchizedek, a new order, &c. &c. Imperfectly entered into yet by the Jew, but enough when he heard that he had crucified "Him," to pierce him to the heart.

"Christ" would bring the 2nd Psalm before a Jewish hearer. The state of things at Jerusalem had been exactly foretold in his own Scriptures. The authorities, Roman and Jewish, had taken counsel together; and this now proves to be against Jehovah and His Anointed, the Lord's Christ. But He that dwelleth in heaven had set him upon his holy hill of Sion—"my King"—"my Son"—yet were they mercifully invited to the kiss of reconciliation, warned if they resisted, promised blessing if they submitted.

The Kingdom throughout: yet they had crucified the Lord of the Kingdom, "the Lord of Glory." No wonder they cried, "What shall we do?" In these days some would perhaps have replied, "Believe on the Lord Jesus Christ; the blood of Jesus Christ cleanseth us from all sin." All true—yet not all the truth. The Apostles were not always saying, "Believe" and "Believe," though that was included. Used or not, it is not narrated in this model sermon that the word "believe" was used at all. The stirring answer is, "Repent ye, and be baptized every one of you in the name of Jesus Christ." "Be baptized." Fully accepting the ordinance of baptism in water, yet these words should not be limited to the sign, but should embrace the thing signified. It means, in substance, "Become the disciples and adherents of Christ." Baptism in its elementary signification (having also a far deeper one) is the outward expression of discipleship.

They were, then, to repent, and become disciples of the Lord Jesus Christ; and that with reference to obtaining a twofold blessing, for we need both, the remission of sins and the gift of the Holy Spirit.

This second blessing corresponds with, and in its order agrees with, the nineteenth chapter of the Acts. There were at Ephesus certain disciples, who proved to be not yet disciples of Christ, but of John; persons, therefore, who desired to flee from the wrath to come, who were in a repentant state of mind, and were leading a corresponding life. So far, well; but they did not receive the Holy Spirit when they believed. They had, indeed, believed John's doctrine; but they were to trust in Him of whom John was the forerunner, to whom he had pointed as the One coming after him, mightier than he, who would baptize them with the Holy Spirit. Hearing this, they were baptized in water into the name of the "Lord Jesus." They were ready to become, and did now become, his disciples and followers. And when Paul had laid his hands upon them, although blessed before through the Holy Spirit's convicting power, yet being contrite sinners and now also disciples of Christ, the Holy Spirit came on them.

Consider Peter's preaching to Cornelius and his friends. They were residing in Cesarea, and were acquainted to some extent with recent events. Peter then touches on the facts already known, and supplies further information. He speaks of God preaching peace by Jesus Christ, adding, He is "Lord of all." Words which a Roman centurion, even if he had not yet seen the Old Testament Scriptures, yet, living in the days of Rome's despotic emperors, would understand, perhaps better than we ourselves, who are living in days when the principle of rule by the people, as well as for the people (the body resting on feet part of iron and part of clay, therefore partly strong and partly brittle), is rising on all sides.

Peter further opens his commission: that the Apostles were charged to preach, and to testify, that this is He which is ordained of God, the Judge of quick and dead; and that to Him bear all the prophets witness that through his name every one that believeth on Him shall receive remission of sins. The ideas in the word "Judge" in its full meaning, I will refer to later. For the present I only point attention to this, that Peter's discourse was not limited to preaching peace, but that it embraced at least these truths that Christ is "Lord of all," and will be "Judge" of all the inhabitants of the earth, whether they have died, or whether they are alive, with all that such words include.

To the same effect, though not in the same words, for the audience was different, is the account of Paul's preaching at Athens: God now commandeth men that they should all, everywhere, whether Jews or Gentiles, repent. Why—because we ought to do so? Doubtless. But because of this also—"inasmuch as He hath appointed a day in which He will judge the inhabited earth in righteousness by the man whom He hath ordained." "Judge the world," and "in righteousness." Was Paul speaking of judging as regards life or death only, or in a fuller sense, though including that? Does not "judging the world," and "in righteousness," include investigating, adjudicating, rewarding, overthrowing, punishing, ruling, governing with perfect rectitude, tending as a shepherd, reigning, as well as deciding on the final state? Does not the "world," the inhabited earth, include all who have lived upon and all things that have taken place upon the earth? And will not "in righteousness" place in one of the scales of justice the consideration of inherited contaminations of soul and body, and all the influences beyond our personal control from birth to death, and all the oppressions of mortal man in all ages domineering over the conscience of his fellow-man, and coming between the sinner and the Saviour?

I understand Paul's statement of this truth in this and other kindred passages to be in substance this: that the invisible God who once overlooked (having his own reasons) the times of ignorance, while He left our race to seek Him, if haply they might feel after Him, with the view to their finding Him (through searching, and not by revelation), He never really being far from each one, is about to act in human affairs directly. Not by angels, nor invisibly; but by the one visible Mediator, the one who has glorified Him on the earth, by a life of love, faith, obedience, and atonement; by Him to save all who have repentance toward God, and faith toward our Lord Jesus Christ; by Him to punish all obstinate evil-doers, and those who have neglected the great salvation; by Him to regulate, administer, and control all the affairs of man natural and man spiritual, even by means of Him whom every tongue shall confess as "Lord," and who will truly rule, and reign, and bless, to the glory of God the Father.

I note in passing, that, throughout these discourses, as recorded, and throughout the Acts of the Apostles, "the blood of Jesus Christ" was never proclaimed in public. The Apostles always said, "suffer," or "suffered." Until a person has made some progress in understanding the Old Testament sacrifices, he cannot perceive what is meant by the shedding and sprinkling of blood, and may view it in a carnal way. It is a great thing to speak to persons after the pattern of Christ and his Apostles, "as they are able to hear it."

In a third and concluding paper, I propose to consider the subject of Practical Repentance, as affected by the truth of "The kingdom of God."

J. Van Sommer.

Eastbourne.

VILLAGE WORK IN INDIA.

DEAR SIR,—Last year you published an admirable letter by Major Conran, on "The Aborigines and Outcasts of India," which strongly appealed to myself as a missionary. I entirely agree with his remark, that the slow progress hitherto made by the Gospel in some parts of India is to be partly attributed to the neglect of the masses.

Here, in Madras, we have no fewer than thirty-five men engaged in preaching the Gospel to the *Christian* population. We have some twenty European missionaries engaged in teaching in Mission Schools and Colleges. Besides all these, we have a number of catechists, some of whom assist the native pastors, and a few of whom engage in evangelistic work among the heathen. So far as I know, I am the only European missionary in Madras engaged in vernacular preaching to the Hindus at the present time. When I remind your readers that Madras is almost equal to Manchester in population, they will see how much need there is that some men should be sent here for evangelistic work.

With regard to the Aborigines and outcasts of whom Major Conran writes, Mission work is only beginning amongst these. He speaks chiefly of the hill tribes, but on the plains they are also to be found in millions. In the district extending some forty miles outside of Madras, there are hundreds of villages containing this class alone. Nearly half of my time is spent among these villages, and the work is most hopeful. To many of these villages no missionary visits were made before my own—at least, the people remember none; but in them all "the old, old story" is welcome. I have put down six evangelists in this district, and given to each a circle of villages, and if I could put down five more, the whole district would be fairly well occupied. But this will cost £50, and I cannot see where the money will come from. Some villagers brought me six palmyra leaves the other day containing a list of persons waiting for instruction, that they might become Christians. It pains me that I cannot send them an evangelist at once.

One of the most effectual methods of teaching them, and impressing the Gospel on the hearts of these villagers is the use of the magic lantern, for very few are able to read. Already about two hundred Christians are formed into small churches in this moral wilderness, so that the work is begun. May I beseech our Christian friends to pray for us?

G. M. Cobban,

1, *Rundal's-road, Madras.* Wesleyan Mission.

EVANGELISTIC NOTES.

RICHARD WEAVER.

WE regret to learn that our brother, Richard Weaver, who is now evangelising in Dundee, is in very poor health. His arduous labours in Cardiff appear to have told upon him. Will our readers bear him up in their intercessions at the mercy seat, asking God, if it should so please Him, to grant restored strength and vigour?

NOTTINGHAM.

A mission was held in Wilford parish from February 3 to 13, conducted by the Rev. William and Mrs. Haslam. I shall never forget good Mr. Haslam's valuable and helpful teaching at the morning services. Our Christian people felt it quite a privilege to be present. Mrs. Haslam's kind and sympathising manner quite won the hearts of the women, and soon our afternoon and evening services were attended by crowds of eager, anxious hearers. Many openly testified to the blessings they had received, and are now asking what they can do for the Saviour who has done so much for them.—Very faithfully yours,

EDW. DAVIES (Rector).

MR. SCROGGIE IN FALKIRK.

The Christians in Falkirk have been quickened, the recent converts confirmed, and many brought to Christ through the labours of Mr. J. M. Scroggie. During the three Sabbaths he was with us large congregations were gathered to hear, filling from floor to ceiling our Town Hall, capable of holding over 2000 people. Still, hundreds had to go away the first Sunday for want of accommodation. During the week-nights that intervened the meetings were well attended, precious souls were saved, and Christians greatly delighted.

The Service of Song was complete. One of Glasgow's sweetest singers—Miss Reid—assisted as soloist, and was supported by a choir on Sunday nights of over 120 voices. Mr. Scroggie is at present in Grangemouth. He afterwards joins Messrs. Moody and Sankey in England.

BUCKS EVANGELISTIC MISSION.

Services have been held at Aylesbury and the neighbourhood of late with great blessing from the Lord. The two fishermen from the North have been here for eight days, and great numbers have come out to all the meetings. Large open-air meetings were held.

On the market-day at noon, when hundreds of farmers come from the neighbourhood, a large banner, with the following cut out in large letters, "Prayer about the Weather," was put in the centre of the market. For an hour we had hundreds of people gathered round while we sang, and prayed, and spoke. Ever since we have had the sunshine, so much needed in this part of the country. There is a grand work going on in this neighbourhood, and we expect even greater things. We have a large band of workers, but the fields are many and ripe for the harvest. J. E. TAYLOR.

MR. OPIE RODWAY,

an evangelist well known in the West of England, has during the past twenty years and more been remarkably owned of God in leading sinners to Christ. His three great ideas are the efficacy of prayer, the operation of the Holy Spirit, and the influence of human sympathy. Mr. Rodway is a man of business in Stroud. He has always paid his own travelling expenses, and for fifteen years has maintained a Convalescent Home for the most necessitous cases, in which during last year there were 160 inmates. He is this week holding meetings at Westbourne Baptist Chapel, Bournemouth. On Sunday night, from a congregation of under 200 there were more than twenty really anxious inquirers, most of whom were made free by the truth lovingly pressed upon them in prayerful dependence upon the Holy Spirit. They included grey-haired and middle-aged men and women, two married couples, boys and girls in their teens, and young children.

KILSYTH, N.B.

This place, where William Burns spent his early days, and where the great awakening took place through his preaching in 1839, is now being visited with a time of wonderful blessing. No one who sees the sights to be witnessed here every night, and who knows anything of the Lord's working, can doubt for a moment the reality and depth and extent of this work of grace.

About four weeks ago Mr. W. D. Dunn, evangelist, came to Kilsyth at the invitation of a number of gentlemen belonging to the different churches. The meetings have been held in the Free, Independent, Methodist and U.P. Churches. The numbers attending have been large, and have gone on increasing. Last night the U.P. Church was crowded, and at the request of Mr Dunn many stood up to testify that they had received blessing. Many deeply anxious ones have remained night after night to be spoken with, and have gone away trusting in Jesus. The change wrought in their hearts and homes is manifest.

The work is still going on, and is likely to continue. Many are coming in from the neighbourhood around and are being blessed. Will those who read this kindly remember Kilsyth in prayer. G. W.

Kilsyth, Feb. 23.

WESTBOURNE HALL, BAYSWATER.

A Mission, which commenced on February 10, was conducted here by Mr. W. Spencer Walton, with the co-operation of Rev. J. A. Jacob, minister of St. Thomas's, Westbourne-grove. The weather for the three first days was most unfavourable, but did not eventually hinder a most remarkable awakening of spiritual life, and a deepening of the work of grace in those already saved.

The afternoon consecration meetings were attended with much blessing, but it was at the evening meetings, when the people of the neighbourhood crowded into the Hall, that the message of salvation made a very profound impression. Large numbers came forward to seek deliverance from sin, and are now blessing God for pardon and peace.

The Mission was followed up by two meetings, at which Mr. Walton addressed the young persons engaged in the large shops in the neighbourhood, when the Hall was crowded, and many gave themselves to the Lord. It is hoped and believed that the Mission will prove to have been an important epoch in the spiritual history of this neighbourhood.

Mr. J. Gale, of Newport, is holding special meetings in the Gospel Hall at Gloucester for a fortnight.

Rev. E. P. Hammond has lately been conducting services at Fair Haven, Connecticut, with much success. Christians of all denominations and several of the students of the Theological Seminary have heartily joined in the work.

Mr. Charles Inglis has been holding Gospel meetings during the last two months in Grimsby, Cardiff, and Kent. Large numbers have come out to hear the words of life, and many have professed conversion. He is now holding nightly meetings in Manchester, and begins special work in Dublin next month.

Ned Wright recently spoke to a congregation of 200 men in the New Cut. Among a lot of "rogues and vagabonds" he recognised several whom he had known twenty years ago as young men who had made up their minds to get their living by thieving. Now, though none of them were over forty, they were prematurely decrepit and old, proving that "the way of transgressors is hard."

Mr. Wm. Nobbs, of Gloucester, commenced a series of meetings at the Central Hall, Swindon, on Saturday, 10th inst., which have been continued every night since. On the Sunday evenings hundreds have gone away unable to get in, and the week-night meetings have been well attended. The Lord has given much refreshing to believers by the Word; several have professed faith in Christ, and others are anxious.

REV. W. HASLAM'S ENGAGEMENTS are as follows:—March 3, Old Radford, Nottingham; March 17, Ratcliffe-on-Trent.

REV. W. H. AITKEN'S ENGAGEMENTS.—March 4 to 19, Weymouth; March 31 to April 16, Wareham; April 22 to May 6, St. Matthew's, Bayswater; May 26 to July 2, South London.

MR. HENRY THORNE'S ENGAGEMENTS.—March 6, Leeds; March 7, Carlisle; March 10 to 19, Londonderry; March 14 to April 2, Belfast.

MR. T. E. MURPHY'S ENGAGEMENTS.—March 7 to 10, Kendal; March 12 to 22, Lancaster; March 23 to 31, Whitworth; April 1 to 6, Manchester; April 8 to 22, Belfast.

MR. FRANCIS MURPHY'S ENGAGEMENTS ARE: Feb. 21 to March 2, Hawick, N.B.; March 11 to 23, Swansea; April 1 to 15, Manchester. Applications for Mr. Francis Murphy and Mr. Thomas E. Murphy's services should be made to "The Secretary," 12, Paternoster-buildings, London, E.C.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Arrowsmith at Public Hall, South Norwood, Feb. 28; Mr. Banaster at Salisbury, March 4 to 11; at Dorking, from March 12.

RELIGIOUS SERVICES IN THEATRES, &c.

A MEETING of friends interested in the work of conducting evangelistic services in theatres, halls, and mission rooms, was held last Saturday at New College, Finchley-road. Bishop Perry occupied the chair. Rev. T. C. Udall said it could be shown that in some parts of London no less a proportion than ninety-eight per cent. of the working-classes absented themselves from places of worship. The good that had been done by their movement justified its formation twenty-five years ago; services are now conducted on Sundays in four theatres, several large halls, and 172 mission rooms.

The Earl of Shaftesbury said they had reason to rejoice at the marvellous success of these services. Vast numbers of people who would not go to any recognised place of worship would go to these theatres and mission halls. Christian sympathy is the only means of reaching the people and meeting their condition. If the Gospel is preached in an earnest and peaceful way it will be listened to by thousands without opposition.

Revs. Burman Cassin, Dr. Monro Gibson, and other gentlemen spoke warmly in favour of the movement.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending March 10: March 4, Mark ix. 33-50; March 5, Mark x. 13-22; March 6, Mark x. 23-34; March 7, Mark x. 35-45; March 8, Mark x. 46-52; March 9, Mark xi. 1-17; March 10, Mark xi. 18-33.

THAMES CHURCH MISSION.—In connection with this Mission, the Bethel smack *Ensign* has done good service amongst the North Sea fishermen employed by Messrs. Hewett & Co. The medicine chest placed on board has been thoroughly appreciated by the men, and through its means many of the most careless have been led to listen to the Gospel message. It is, therefore, cheering to know that a second vessel is about to be purchased, and placed at the disposal of the Thames Church Mission for evangelistic service on the North Sea. Over 11,000 men and boys are employed in connection with the numerous fishing fleets in these waters; hence there is abundant scope, not only for two, but for many such Mission vessels, should they be provided. The Secretary, Mr. E. J. Mather, 31, New Bridge-street, E.C., will gladly afford any information desired.

A QUIET DAY IN PARIS.—Dear Sir,—We are all greatly indebted to the Rev. F. C. Moran, Chaplain of the Rue d'Aguesseau Church, for "a feast of fat things." Rev. Dr. Pigou, Vicar of Halifax, happens to be staying for a few weeks in Paris. Clergymen and Ministers of various denominations, and Christian workers without distinction of sect or nationality, were invited by Mr. Moran to a "Quiet Day" at the American Episcopal Church in the Rue Bayard, on Tuesday last. The phrase "Quiet Day" had an indescribable charm for us, for workers in Paris have no "quiet days." All is push and hurry. We were eager, therefore, to accept the invitation. And a blessed "Quiet Day" it was to about twenty-five of us who assembled in the church for an address from Dr. Pigou. The address was in Dr. Pigou's best style, and was full of home-strokes and useful advice to ministers. The Lord was with us indeed in "the breaking of bread." At the afternoon meeting, also held in the American Episcopal Church, Dr. Pigou delivered an excellent address on "Missions." All went away feeling that it had been "good to be there."—Yours truly, W. GIBSON.

4, *Rue Roquepines, Paris, Feb.* 23.

For the Young.

STRAYED.

TWO little children, of about four and six years of age, were one day looking eagerly out of the window of a very dingy room in a poor, dirty street in London. They heard some music, and someone told them a show was coming by with an elephant and some other animals they had not often, if ever, seen. As they passed, the children begged their mother to let them go to the top of the street so they might see the wonderful elephant once more. They promised they would not go a step beyond the corner, so telling them not to be long, Mrs. M—— let them go, and off they ran, well pleased to be out.

But the show was so grand, and the music so pretty, that the little ones quite forgot their promise, and followed the elephant and the crowd, up one street and down another, round corners and over crossings, until they quite lost their way. At last, when they turned to go home, they had not the least idea which road to take. They were lost!

Of course, they began to cry, poor little things, and wandered about, very much frightened, hand in hand, until a policeman spoke to them. Finding they were lost, he took them to the station until someone should call for them. All this time their father had been trying to find them, and their mother, anxious and unhappy, was crying at home. It had begun to rain, and they had no hats or jackets on. How cold and wet they must be!

At last they were found. How glad the father was, when, after long, weary hours of searching he found them, safe, though tired and hungry, in the police-station at King's Cross, where they had been taken, and how glad they were to see him again. Poor little mites! I don't think they would want to stray away from home any more, after that miserable afternoon, to follow a show or any thing else: they would only be too glad to be safe under shelter again.

I could not help thinking, when I heard about these children, how much we are like them. Do we not all, by nature, forsake God to run after the pleasures and attractions of the world? Oh, how very far from Him do they not lead us? They may seem pleasant and bright enough for a time, but when trouble comes, sickness or sorrow, and we would turn to Christ for help, then we find out that we have forsaken Him and wandered such a long way from home that it seems as if we never should get back. And we never should if our Father were not seeking us; but He calls us to Him, and invites us to return in many different ways; and when we do, what rejoicing! what free forgiveness, and how gladly does He receive us back!

If we are still straying from Him, still running after the various shows the world offers us, let us now return to Him, and keep Him waiting no longer. Then, as it was with the lost sheep in the parable, He will bear his wandering child upon his shoulder, and carry him home.

Emily M. Fox.

RAILWAY TEMPERANCE UNION.—By the invitation of Mr. S. Morley, M.P., nearly 400 men employed at the railways in the vicinity of Spitalfields met last week at tea in St. Stephen's schoolroom, Spitalfields. Mr. R. Haskett explained the object of the meeting, which was to form a branch of the Railway Temperance Union for that district. A large number of blue ribbons were pinned on the breasts of the men by Mr. Morley.

PASSOVER WINES.

THIS subject was dealt with in a lecture by Dr. Norman Kerr, delivered in London last week. A considerable portion of the lecture was in the shape of a spirited and successful reply to the criticisms of a *Church Quarterly* reviewer. This critic, as we recently stated, had found fault with many of Dr. Kerr's statements made in his lecture on "Wines Scriptural and Ecclesiastic" given last year at the Chapter House, St. Paul's, and since published in book form (*Temperance Publication Depôt*, 337, *Strand*). That lecture was practically an appeal to the Episcopalian bishops and clergy to adopt unfermented wine for use at the Communion, for the sake of those to whom the use of intoxicating wine might prove a source of temptation and danger. This appeal, as Dr. Kerr informs us, was well responded to, but its success seems to have roused the antagonism of certain clerics who, for some reason or reasons best known to themselves, do not approve of using the harmless liquid at the memorial feast. These objections culminated in the anonymous article in the pages of the *Church Quarterly Review*.

Dr. Kerr's reply, as we have remarked, appears to be in all respects successful and conclusive. The critic, without seeking to rebut his arguments by counter evidence, had made a number of minor charges, mainly of inaccurate quotation. We have not space to enumerate all the points touched on, but would repeat that the Doctor has more than exonerated himself, as far as we can judge. Indeed, he has turned the tables on his accuser, whom he shows by implication to be not only a shallow but an incompetent critic on this question.

One point we may refer to. The reviewer, revealing his ecclesiastical stand-point, had asserted that "sacramental grace" would protect a man from the physical effects of alcoholic drink. This assertion Dr. Kerr strenuously denies. He pertinently says: "As grace did not restore a head which had been cut off by the sword, or cut short the operation of the enteric poison in typhoid fever, so it will not protect a man from being injured in brain and mind by alcohol. Physical evils require physical remedies, and the physical evil wrought by alcohol can be remedied by a physical remedy alone. The heredity of alcohol is an unalterable law of nature, and is to be seen by the skilled observer operating on a large scale."

We are less concerned, however, with the thoroughness of Dr. Kerr's self-vindication, than with the interesting and important facts he adduced in his lecture last week with respect to Passover wines. The reluctance shown by many Christian congregations in adopting the use of unfermented and non-alcoholic wine at the Lord's Supper is no doubt due to the idea, honestly cherished, that such wine was not lawful or in common use at the Passover feast. Dr. Kerr states, as the result of an elaborate investigation into this subject, that he finds much conflict of opinion among the most ancient literary authorities. No dogmatic conclusion on the matter, as it refers to our Lord's time, can, he thinks, be reached. Failing this he has sought to ascertain the facts as to Jewish custom and law at the present day. He has found that some Jews use unfermented wine only, others use fermented though not intoxicating wine, others again use intoxicating wine. This applies equally to members of the Orthodox and the Reform Sects. He attended Jewish families where the wine was made in the house from raisins, and was unfermented. This is a common practice among the poorer brethren, but is by no means confined to these. He knows well-to-do Jews who always follow this plan. It is a pretty general custom to dispense with the home preparation, and purchase the Passover wine, duly stamped by an official appointed for the purpose, from persons authorised to sell it for use at the Passover. Fermented and unfermented wine are both so authorised. These facts were authenticated by the testimony of Dr. Adler, the Chief Rabbi, and Professor Marks, of the London University.

It may appear to some that this leaves the question where it was, and that nothing has been gained for the contention of the abstainer. But Dr. Kerr shows that these facts indicate a decided gain. While it may not be proved that fermented wine was unlawful, on the other hand it cannot be proved that the unfermented juice of the grape was unlawful or in disuse. We do not personally attach much intrinsic importance to the discussion, but we imagine this is all that is needed to justify any Christian company of believers in discarding the alcoholic beverage as a Communion element. There can henceforth be no doubt that such a course is *lawful;* we have never seriously heard it argued that it is anything but *expedient;* if it is both lawful and expedient, it seems to us that controversy must be at an end, except in the case of those who have such peculiar views of "sacramental grace" as the writer in the *Church Quarterly Review*.

The lecturer hoped that he had successfully met all the objections that a close acquaintance with this special object taught him might be brought against unfermented wine as an element of communion. Why should anyone object to the unadulterated juice of the grape at the sacrament? The "blood of the grape" was a fit—altered by vinous fermentation to a liquid containing a narcotic poison in intoxicating or poisoning proportions it could not be so fit—symbol of the precious blood of Jesus, the Saviour of men. The unchallenged evidence proved that unfermented and fermented grape and palm juice had always been used and called wine; that the chief use of grapes in the East was not to make fermented wine; that grapes could be kept fresh all the year round so that new unfermented wine could always be had; that it was a risk for reformed drunkards to taste intoxicating wines in any circumstances; and that at almost every period of ecclesiastical history unintoxicating wine prepared from fresh grapes or raisins had been recognised as a lawful sacramental element. He once more appealed on behalf of the rescued inebriate, and the unfallen inheritor of the drink taint. Let those who are responsible for the ritual and ceremonial of the churches see to it that the most holy rite of their religion is made safe and comforting to the souls of the very weakest of those for whom, as for all, the Lord of Glory died.

ITALIAN WORKMEN IN NICE.

A KIND correspondent has acquainted the readers of The Christian with a new field of Mission work in the sunny town of Nice. Perhaps some further details will interest them. A few months ago very little was done for the thousands of Italian workmen; they were left to themselves in sceptical and ignorant indifference. We now see a great number of them gathered together in a large meeting-room, three times a week, to hear the Gospel preached in their native tongue. The interest of the numerous hearers increases, showing that they are influenced not merely by curiosity, but by the enlightening truth.

A night school is held in the same room three times a week, when reading, writing, arithmetic, and French are taught. Members of the Y.M.C.A. assist as teachers to about sixty-six pupils. The Word of God is much valued by them. For instance, a young man, who walks an hour and a half to attend the meetings, came one evening with five francs, asking for a Bible. It was a large sum for a poor mason to spare.

We shall be very glad if any who read this short account are led to share in the work, and enable us to sow the seed still more liberally, while we have such a large field open to us.

A. Muston (Pasteur).

Maison Morel, Passage Gioffredo, Nice.

GOSPEL TEMPERANCE MEETINGS were held in Paddock Wood, Kent, under the presidency of the vicar, Rev. E. Pope, on Monday, February 19th, and the three following nights. Upwards of 150, or one-tenth of the population, put on the blue ribbon.

MR. G. C. NEEDHAM IN DUBLIN.

IN the beginning of January, when Messrs. Moody and Sankey were well under way, Mr. Needham arrived in Dublin. Merrion Hall gave him a hearty welcome, after sixteen years' absence in America, he having paid but one visit during the interval, seven years ago. It is now nearly twenty years since, in company with Mr. Grattan Guinness, Mr. Needham's voice was first heard within the walls of the building where for now nearly two months he has been addressing large and deeply interested audiences.

A GOODLY SIGHT.

During the past few months it has been a refreshing and encouraging sight to witness the crowds pouring into the large hall, and with breathless interest listening to "the old, old story." Situated in rather an aristocratic part of the city, it is not an agency so much for the lapsed masses as for the upper and frequently more neglected circles. It is no uncommon occurrence for members of the nobility and persons of high social position to attend the preaching of the Word in Merrion Hall. Yet also persons of all grades and religions are found there seeking Jesus. There have been special services for soldiers and policemen, who came out in great numbers, in addition to services for parents, children, young men, converts, and Christian workers.

THE FRIENDS' MEETING HOUSE

has also been opened to Mr. Needham, and there afternoon Bible readings and early Sunday morning services for workers have been held. We have noticed present on these occasions clergymen and pastors, evangelists and Mission workers, merchants and their families, provided with Bible and note-book, earnestly pursuing the study of that wondrous volume. And even now we hear the sound of abundance of rain as the young men go out among the people in halls and school houses, to lift up Jesus, the Crucified.

The writer hopes that this notice will call out prayer from many readers of THE CHRISTIAN for Dublin, and for all Ireland. May the day of Mercy's visitation soon dawn upon us.

DISTRESS IN IRELAND.

DEAR SIR,—Will you kindly allow me to draw the attention of your readers to the fearful distress prevailing in County Donegal, Ireland? Hundreds of poor children are existing on sea weed, sprinkled over with meal; many are literally starving, and cannot leave their mud huts, as they have not a rag to cover them.

Efforts are being made to relieve somewhat this distress. Bags of old clothing are being made up to send out to these sufferers. The veriest rags will be acceptable, old rugs and blankets. Parcels may be sent to "Ayrfield," Bournemouth. Those who cannot help with clothing would perhaps give a trifle towards the fund for providing the children with one meal of bread and milk per day.

M. EDWARDS.

Littleton House, Bournemouth.

THE CHANNEL FLEET.—During March, April and May, the Channel Fleet will be cruising off the coasts of Spain and Africa. As none of the ships of the fleet carry a Scripture reader, and we cannot all get ashore at different ports, I plead for some tracts on behalf of my shipmates. They are always received very heartily by my shipmates along the mess deck. It is no uncommon thing when issuing tracts, &c., to hear such remarks as "God bless you," "Good luck to you, chummy," "Why, you're the only person that ever brings us anything good," &c. Before leaving England I received a supply of tracts from a friend in Plymouth; these, together with what I bought myself, are nearly all issued. Would some of the readers of THE CHRISTIAN kindly give a helping hand to the Lord's work that is being carried on on board this vessel.—Yours obediently,

JOHN NEWNHAM.

Bandsman, H.M.S. "Agincourt," Channel Fleet.

MESSRS. MOODY & SANKEY'S LONDON MEETINGS.

DEAR MR. MOODY,—When our Committee had the pleasure of meeting you in December, and urging you to promise definitely that you would come, with Mr. Sankey, and spend some months in the Metropolis, you pointed out certain difficulties in the way of a successful visit here; the first arising from the acknowledged necessity of avoiding the use of denominational buildings, and from the almost entire absence of Halls large enough to hold the meetings; and the second, the difficulty of securing fresh audiences, there being such a disposition on the part of many to follow the meetings from one district to another. The Committee have since then very carefully considered the whole subject, and while finding, as they expected, few halls that would be available, they have ascertained that they can, at a moderate cost, secure the construction of iron buildings suited to our requirements, which can be easily moved from place to place, and they have already heard of several vacant sites on which such buildings might be erected.

The plan of operations the committee propose to adopt will be as follows: they will, first and foremost, fix upon a district easily reached from the centre of the city; they will then call a meeting in that district of all the clergy and ministers in sympathy with the work, and through them seek to organise some effective means of reaching the residents within a certain distance of the temporary building, by urging them to come, not only to your meetings, but also to other meetings to be conducted by workers in full sympathy with your effort, which we hope may be arranged for in the churches and chapels, while your meetings are going on, or, at all events, after the temporary building has been closed.

The committee think that with two moveable halls, and the few permanent ones that can be hired, it will not be desirable to hold more than two or three weeks' meetings in any one district. While the services are in progress in Hall No. 1, Hall No. 2 would be erected somewhere in the suburbs, so as to be ready when the time came to leave No. 1, and so on, until practically the whole of London may be overtaken.

The Committee have watched with the deepest interest the work for God you have been permitted to accomplish in the many towns in the provinces you have visited with Mr. Sankey, and they are full of expectation that God, the Holy Ghost, may continue to bless in the future yet more abundantly than in the past; and, inasmuch as we are enjoined to "Wait upon the Lord" for his blessing, the Committee will seek to foster the spirit of prayer by instituting meetings, and otherwise keeping before the minds of the people, that it is God alone who can revive and quicken his Church, and gather into his kingdom such as shall be saved.—We are, yours very sincerely,

H. M. MATHESON, Chairman.
ROBERT PATON, Hon. Sec.

186, *Aldersgate-street, London, Feb.* 2.

To the Members of the London Committee.

MY DEAR FRIENDS,—I have to thank you on behalf of myself and Mr. Sankey for your letter of the 22nd ult., embodying your views as to the manner in which you purpose dealing with the difficulties in the way of proposed meetings in London during the coming winter and spring. I need hardly again remind you that if it were possible, I should prefer to work inside of the Church in London, as I did in Scotland, rather than outside; but, inasmuch as the buildings of the Church of England are still closed to such efforts as ours, I see no other way of meeting the difficulty than the one you have suggested, viz.: the erection of easily-moved halls of a more temporary character than were erected for last visit, and I am glad you do not propose to make room for more than 5000 in each.

The other difficulty, that of securing fresh audiences, can, I believe, be overcome in the way you propose, by the hearty co-operation of local committees of the clergy, ministers and others in the different Churches, who would make known through their congregations that the meetings were intended to reach the people resident in the district; tickets might also be distributed to insure their admission, and in other ways that will suggest themselves, local interest excited.

During the time Mr. Sankey and I can give to London (we do not see our way to a prolonged visit), we cannot hope to have more than a fraction of the population within our halls, so we look to you to carry out arrangements for special services in the Churches and Chapels in sympathy with the movement, with a view of reaching many more.

Under God, the success of the work will depend upon the united efforts of all who desire to extend the Kingdom of Christ. Our hearts have been greatly cheered and encouraged in the towns we have visited, by being permitted to witness what the Lord can do in a very few days when Christians are united; hence our desire to urge you to promote the meetings for prayer you suggest, that the Holy Spirit may work yet more mightily and many be prepared for blessing.

While remembering with gratitude the past, may we be privileged to see much more abundant fruit in the future. May God work a work in our days that shall bring great glory to his holy name, and fill our hearts with rejoicing.

Yours very faithfully,

Birmingham, Feb. 7. D. L. MOODY.

OUR YOUNG WOMEN.

DEEPLY interesting services were held at the various branches of the Y.W.C.A. in London during the recent Week of Prayer for young women. Accounts received from the various institutes show that it has been a time of real blessing to the members as well as a means of bringing strangers under the influence of the Association. Suitable addresses were given by various ladies, both to the workers and to those who were still undecided for Christ.

Special meetings were held at the Christian Institute and other places in Glasgow. The addresses given at the Institute by Revs. Dr. A. A. Bonar, Jas. Wells, David Russell, and Dr. Elder Cumming were most practical and suggestive. The Glasgow Y.W.C.A. has at present some 600 members, and it is hoped this special effort will extend its usefulness. Meetings were held at Brighton and Barrow-in-Furness, the addresses being given by Miss E. Lockhart and Mrs. Legg respectively.

Perhaps the most noteworthy event of the past week in connection with Christian work among our young women, was the opening, by the Earl of Aberdeen, of a new lecture hall attached to the Liverpool Young Women's Christian Institute. This hall, which is part of a larger scheme, combining an Institute and Boarding House, has been erected at a cost of £500, subscribed or collected by the young women themselves. The entire building, which will provide accommodation for fifty or sixty boarders is estimated to cost £4500, of which £1000 remains to be subscribed.

TEMPERANCE IN PARLIAMENT.—The Temperance party are very active this Session. No fewer than eight Sunday Closing Bills have already been introduced. Mr. Carbutt has charge of a Bill for closing public-houses on days when elections take place. This Bill will be pressed forward simultaneously with the Corrupt Practices Bill. On Wednesday last Mr. Lewis Fry was to move the second reading of the Intoxicating Liquors (Off Licences) Bill. The object of this measure is to place the licences for the sale of wines and spirits under the same conditions as the sale of beer. Mr. Maurice Brooks, acting in the interest of the grocers, will move the rejection of the Bill. It is, however, expected to receive the support both of the licensed victuallers and of the Temperance party.

Notes and Comments.

WE regret to announce that Rev. William Cuff, the pastor of Shoreditch Tabernacle, is suffering from over-taxation of his strength, and has been obliged to give up work for awhile. It will be some weeks before he is able to resume his post.

Dr. Barnardo sends us a letter, for which we have not space this week, announcing the contemplated retirement, in June next, of Mr. Geo. Soltau from the superintendence of the Ilford Homes, in consequence of the ill-health of Mrs. Soltau.

On a preceding page will be found the correspondence between the London Evangelistic Committee and Mr. Moody, with respect to the meetings in London next winter and spring. At a meeting of the Committee held last week it was decided that the neighbourhood of Highbury would be a suitable one in which to commence the campaign. It was agreed to make the necessary arrangements as to the erection of a moveable structure. We trust the earnest Christians of all denominations in the various districts of the Metropolis will rally together, so as to secure that unity of spirit and purpose which God delights to honour.

In the midst of all that is horrible and distressing in the recent revelations of the Phœnix Park and other murders, there comes, like a ray of light, a letter from Lady Frederick Cavendish, which will shine for ever on the page of English history. The Rev. S. Lloyd had written to ask her ladyship's permission to dedicate to her a sermon he is about to publish on the late Chief Secretary for Ireland. Her ladyship replies:—

> The Dublin disclosures do indeed teach the awful lesson contained in the last verse of the third chapter of Samuel ["The Lord shall reward the doer of evil according to his wickedness"]. You will, I am sure, forgive me, if I beg you, before sending the MS. to the printers, to look through it first, with the special view of seeing if there is any word that could be turned into a desire for vengeance. You will readily understand how I must shrink from any such feeling. I would rather, as far as I reverently may, adopt the Lord's prayer on the cross ("Father, forgive them, for they know not what they do"). The law, I know, must take its course, for the sake of the unhappy country itself. I pray that neither the unspeakable greatness of my sorrow nor the terrible wickedness of those men may ever blind either myself or any of the English people to the duty of patience, justice, and sympathy, in our thoughts, words, and deeds with regard to Ireland and its people at large. Believe me, dear sir, yours truly, —
>
> Lucy Frederick Cavendish.

Since its appearance Mr. Lloyd has written that the letter was not intended by Lady Frederick Cavendish for publication. We can, however, only be thankful for the mistake.

The spirit of patient suffering, of loving forgiveness, which breathes through these lines, is indeed the spirit of Christ. We believe that no people would be more amenable to that spirit than those of Ireland; and if we all as Christians habitually cultivated such a condition of heart and such a tone of speech, not only as regards Ireland but in all our public and private affairs, it would surely commend the Gospel of Jesus Christ, and win those whom harsh words too often repel.

The world has attached the term "cant" to religion: but there is at least as much cant apart from religion as connected with it. How often with insincere cant is the truism repeated that "it is not possible to make men virtuous by Act of Parliament." No: but it is quite possible to make them the reverse of virtuous by Act of Parliament; and it is equally possible to abstain from vitiating them by Act of Parliament.

"The influence of a nation's laws on its moral character" is a subject ably treated by Mr. Francis Peek in the book, "Social Wreckage," which we mentioned in our last. Its first illustration is the Poor Law, and incontestable evidence is adduced to prove that the law itself tends to create recklessness and improvidence, so that on January 1, 1881, the yearly report of the Local Government Board showed 809,341 paupers in England, out of a population of 25,000,000—every thirty-first person a pauper!

"The law of the land speedily becomes the law of the conscience, and what the law forbids is crime; what the law allows is not dishonourable." There is sufficient of painful proof that this applies generally, and not only to "the uneducated classes."

We cease to wonder that the decent poor suffer any hardship rather than go into the workhouse, when we are told that while it is "in its conception half penal, half charitable, it is in its result wholly demoralising. Life within its walls is detrimental to all; but no place except the prison can be worse for the infant and the half-grown child." A flood of sorrowful reflection flows in upon us as we read of a lady, who, having adopted a workhouse child of eighteen months old, said that what struck her as the most melancholy feature in connection with the poor little orphan was that it actually *did not know how to kiss!*

Mr. Peek's chapter on "The Orphan's Wrong" is touching in the extreme. Take the following illustration:—

> In many cases attempts are made to ameliorate the lot of these children by exceptional kindness on the part of the matrons, and by the visits of tender-hearted ladies, who seek them out in their gloomy abodes. But so utterly bad and unsuitable is the workhouse system, that it is open to question whether even this amelioration is not in its results a cruelty, as may be illustrated by the following narrative of "a very good little orphan girl."
>
> She was about thirteen years of age, and had been in the workhouse some few years, when she was sent out for a month upon trial as servant in a respectable house in a small town. At the end of three weeks she ran away from her place and returned to the workhouse.
>
> The matron, who was deservedly beloved for her kindness of heart, went to see her, and said kindly that she had not expected such conduct from her, as she had always been such a good, obedient child. "I could not stay, ma'am; oh, I could not stay! They scorned me so." "Who scorned you so?" said the matron. "Oh, the children of the town," was the answer of the poor child. From that time she began to droop, and a few weeks afterwards she died, "of a broken heart," as the matron said, "because *they scorned her so.*"
>
> In ten thousand bright English homes there were mothers rejoicing over their happy children, rejoicing, it may be, with trembling, if the thought passed through their minds how sad it would be for these if death should deprive them in infancy of a mother's care and affection. From ten thousand devout church-goers the prayer was each Sunday ascending to God that He would have mercy on all fatherless children; yet a destitute, desolate orphan, amidst all this, was breaking her young heart, "scorned to death."

Is there not here a wide field for Christian love and influence and usefulness? Ought not Christian opinion, Christian experience, Christian activity, to take knowledge of a system which if not rotten at the core bears very bitter fruit? Perhaps if Christians brought genuine practical Christianity to bear upon these legislative and social wrongs, and spent less time and strength upon theological disquisition and scientific theorising, the world would again be turned upside down as in the days of old. And is there not here a strong incentive to support the various Orphan Homes which are often pleaded for in our columns?

A lady writes us concerning our old friend W. J. Lewis, of the Spitalfields Gospel Hall, that "a lady who has given him his Bible-woman's salary for many years died in January, and that he has lost nearly half of his old supporters by death within the last few years. But the Lord liveth." It is the experience of many of the Lord's servants, both as regards the loss of earthly friends and the faithfulness of God.

We deeply regret to mark the departure from our midst of another veteran in the service of Christ, through the death of Mr. James Harvey, of Gresham-street and of Hampstead. Through a long course of faithful devotion to the claims of God and truth, he displayed traits of character worthy of imitation by all Christian men. His fidelity to conscientious conviction, combined with large-hearted catholicity of spirit, marked him out as one in whom true charity abounded. It has been well said of him, that "though a conscientious Baptist, he was ever first an evangelical Christian."

His zeal and liberality in the cause of Home and Foreign Missions, his self-denying efforts on behalf of the poor, and in connection with the endeavour to reach the masses of his fellow-citizens who are living in spiritual and temporal destitution; his whole-hearted energy, combined with sound judgment and practical kindness of heart, made him a man who will be long missed, and long remembered with affectionate regard and loving regret by those who knew him best. The loss of such men from the ranks of the Church militant may well elicit the prayer of the Psalmist, "Help, Lord, for the godly man ceaseth."

The American Churches have sustained a similar loss in the sudden decease of the well-known Hon. W. E. Dodge, of New York, which took place on February 9.

We are among those who entertain a very high respect and regard for Mr. Gladstone. Under his administration, however, two very mischievous pieces of legislation have been enacted—the Grocers' Licence and the so-called Contagious Diseases Acts, both of which we hope soon to see repealed. We are threatened with a third more disastrous than either—an Affirmation Bill, for the purpose of admitting into Parliament men who deny God by whom kings reign and princes decree justice. We earnestly hope that the "grand old man," of whom England is and may well be proud, will not sully his closing years by undermining the foundations of her greatness. If the people are the source of power, the electors of Northampton may be represented by whom they please. But if God be the source of power, they have no right to defy Him and to insult the nation by sending to Parliament one who denies the being of God. We hope that our readers will do whatever may lie in their power to save our country from this

shame. Israel's sun was setting when the prophet said: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know Me, My people doth not consider Me."

In one of his latest Boston Monday lectures, Rev. Joseph Cook lifted a warning note, as he put it, against trying to fly the temperance cause with one wing. His countrymen, he asserted, were fanning the air with the legal wing of the temperance reform, but they seemed to have forgotten the moral wing to a large degree. "Let us make every feather of the moral wing and of the legal wing of the temperance reform broad and strong. Let the two smite the air side by side, and so support each other, and carry this majestic cause proudly through the vexed atmosphere of history."

British temperance reformers are just at present "fanning the air" with both wings pretty vigorously. The moral wing received a considerable impetus, let us hope, by the remarkable meeting at the Metropolitan Tabernacle, on the evening of Tuesday week, under the presidency of the veteran Samuel Bowly. A large company listened to excellent addresses by the Dean of Canterbury, Revs. Charles Garrett, Dr. Macfadyen, and J. P. Chown, as representing four of the leading sections of the Christian Church. The National Temperance League, which convened the meeting, are to be congratulated on the idea so happily carried out.

The following day the legal wing was set in motion by two important gatherings, in support of Sunday closing, held at Exeter Hall. Such representative men as the Earl of Shaftesbury, Sir W. McArthur, Revs. Dr. Donald Fraser, H. W. Webb Peploe, Canons Fleming, Barker, and Stowell, Newman Hall, Hon. and Rev. E. Carr Glyn, Mr. Arthur Pease, M.P., and others, united in deploring the evils of the traffic, and in demanding that these evils shall be stopped at their source for one day in seven at least. Let us keep in mind the injunction of Mr. Cook, and we may hope ere long to see not only Sunday closing throughout the British Isles, but the complete control of the traffic placed where it ought to be, in the hands of the people.

At the moment when evangelical Christendom is looking for great things in Central Africa, through the navigation of the Congo, it is not pleasant to hear of fresh and unlooked for political complications. A correspondent of *The Times*, who is apparently well informed, referring to the Stanley-De Brazza difficulty, says:—

While the latter has been occupied at Paris, Henry Stanley has returned to the Congo, and we shall soon see the very pretty complication caused by the collision of the American citizen in the employ of the King of the Belgians, and in alliance with English missionaries, holding the fort against the Franco-Italian intruder.

But worse than that remains to be told. It appears that the mouths of the Congo river were discovered in 1841 by the Portuguese, who "have ever claimed sovereignty as far as five degrees twelve minutes south latitude, which includes the estuary of the grand river." Hitherto the English Government have disputed this claim, but, according to *The Times* correspondent, it is now rumoured that the claim is admitted. He says:—

It is urged that every precaution has been taken to secure by treaty religious toleration and commercial freedom, but anyone who has studied the debased system of government both at Mozambique, on the east coast, where the great river Zambesi is lost to commerce from the neglect of its nominal rulers, and at Loanda, on the west coast, must feel that a great mistake has been made, the consequences of which will be severely felt in the future. The Portuguese officials in their African colonies are notoriously ill-paid, inefficient, and, it is feared, corrupt. Those who ought to know assure us that the subject was well considered from every point of view by the Foreign Office, and the parties interested consulted, and yet it is rumoured that so secret and rapid were the transactions which eventuated in a treaty that the attempt to get a clause securing liberty of worship failed. We all know within what narrow limits toleration of religion exists in the States of Southern Europe; how liberty of worship is restricted, how permissions have to be taken out to do what comes as a natural right in England or the United States. As to the commercial provisions nothing is known.

We can but hope that matters are not so black as they are painted. The British Government will not be readily forgiven if they have endorsed arrangements that will impede the progress of those civilising and Christianising agencies that are beginning to dispel the darkness of Central Africa.

We learn with much regret that Mrs. Evered Poole is suffering from extreme physical prostration, brought on by her devotion to the work of Gospel Temperance. We need scarcely bespeak for her the prayerful remembrances of our readers, that she may be restored to her wonted vigour and usefulness.

We see with the deepest regret that the Rev. W. H. M. H. Aitken has publicly committed himself, to some extent at least, to the questioning of eternal punishment. We know of more than one evangelist whose usefulness has been hindered, if not destroyed, by the views connected with the theory which has latterly assumed the name of "Conditional Immortality," but we do not know any teacher of these views who appears to be greatly used of God as a winner of souls. We fervently hope that one who has been so successful a preacher of Christ's Gospel may reconsider his position, lest he be laid aside from the work to which he was evidently called of God.

"A Mother" commends a friend of hers for not allowing her sons—boys in their teens—to read a newspaper containing "polluting details of a current Court of Session case." A correspondent, under the signature of "Educator," replies, as the result of an experience and observation of *more than half a century as a minister and head of a family*, that she ought to have had her sons so instructed and trained before entering "their teens" that such details would awaken in their minds only disgust and abhorrence. "Educator" adds:—

There could be nothing more foolish than the attempt to keep young people in ignorance on certain subjects. They will come by the knowledge one day, and in one way or another, but in no way and at no time so safely as by receiving it, while their own passions are yet dormant, in wise, guarded, delicate, and solemn words spoken by a parent's lips. If the parents shrink from this duty, they virtually bid their children go and seek the information from the foul and prurient conversation of the vulgar and the vicious.

Perhaps many parents shrink from this duty because they are not wise enough, delicate enough, pure enough, for its fulfilment. But if the needed grace be sought, the Heavenly Father will give it freely.

The *Boston Journal* says:—

While we talk of corruption in politics we are closing our eyes to the tendency of the American novel. It is not national, because it is not permeated with the spirit of hopefulness and courage that animates the American people. It is, instead, European, and French European, in its immorality. Are the magizines to be blamed for publishing, are our authors culpable for writing them? Is not, instead, the great American public at fault in demanding them till it exhausts itself in the perusal? Let the public demand a different class of literature, and the authors will create while the magazines will furnish the supply.

But the supply creates the demand, as well as the demand the supply. It is more profitable, in an earthly sense, to deal in intoxicants than in food, mental as well as physical. But it requires even a higher moral tone to wage a war against alcoholic novels than against alcoholic drink. The heroines of the whiskey war have a no less deadly enemy, working not less stealthily, not less perniciously, in the very bosom of their own families. And what is true of America is true of England also.

The first London Diocesan Conference was lately held at King's College, under the Presidency of the Bishop of London. Earl Cairns and many other leading men, both clergymen and laymen, took part in the discussions which arose. We are glad to see that, on the motion of Canon Farrar, committees were appointed to "Inquire into and report upon the best means of promoting, whether by new or existing agencies, the welfare of young men and of young women engaged in business, and in workshops in the metropolis." Too much cannot be done to counteract the fearful amount of temptation to which the young of both sexes are exposed in connection with city life. It would be well if all sections of the Christian Church were to give to this subject an increasing amount of attention. Our Y.M.C.A. and Y.W.C.A. are doing noble work in their various centres, but there is room for far wider operations, and much more strenuous effort than these can possibly put forth. A survey of statistics on the matter, such as our Church of England friends propose to collect, will, we are sure, reveal the fact that in this department of Christian work "there remaineth yet very much land to be possessed."

At the same Conference the President remarked that "what particularly struck him, and what he was greatly thankful for, was the increasing number of men occupied in the work of Christ and religion. The Lay Helpers' Association had enrolled 3500 members and 180 lay readers, and outside these associations there were many who were assisting. If the Diocesan Conferences could succeed in still further promoting this object they would be doing a great work." It is a hopeful sign that this spirit of willingness for general engagement in Christian work is on the increase. Too much has been left to ministers and office-bearers, while the rank and file of the army have stood still and looked on. The great need of to-day is personal effort and concern on the part of all who are known as servants of Christ.

When the Son of Man left his house to take his far journey, "He gave authority to his servants, AND TO EVERY MAN HIS WORK." Had this been remembered, and its binding force recognised and acted upon by all believers, how much more would have been accomplished in lessening the world's weary

weight of sin and sorrow, and stemming the torrent of vice and iniquity which has been rushing on with ever-increasing rapidity and strength. Well may we say with Moses of old, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."

The following extracts from a speech delivered during the week at the same place suggests an inquiry of very solemn and urgent weight for all thoughtful Christian minds. The speaker had been calling attention to the enormous increase of our population, and the inadequacy of means as yet provided to overtake its moral and religious training. In summing up his remarks he said:

The powers of good and evil are ever pressing onwards, and if the powers of good relax their efforts, the powers of evil will occupy the whole field of action. The policy of jealous religionists has severed from public elementary education the religious instruction which is its very life; and we have in our midst thousands of immortal beings, their intelligence quickened and their minds prepared for the reception of knowledge—but what knowledge? The field is vast, and the seed plot is yearning for the sower. Which is to occupy? The Good Husbandman or the Enemy? Never was the enemy Unbelief more daring and more aggressive. Shall, then, the neglect or the rivalries of Christians leave the rising generation to have their morals perverted and their faith destroyed by the corrupting influences which surround them, and which, unless worthily pre-occupied, they hardly can escape? So audacious is unbelief in its defiance of the law, that it assails the Legislature itself with mendacious invective, and challenges submission to its menaces. Abroad and at home the lessons of history are being confirmed. Of all tyrannies, unbelief is the most intolerant and ruthless, and if we would avert its crushing despotism and preserve for our country its civilisation, its order, and its religious liberty, we must be ready and resolute in the discharge of our duties as members of a Christian State.

There is much in these words to awaken concern and stimulate action, at a time when on every hand the powers of darkness may be seen redoubling their vigour, and extending the sphere of their operations into the Christian camp as well as in the outlying world.

In reference to a proposal made at the Conference to start a Church Mission in 1884, the following extracts from a speech delivered by Capt. Seton Churchill will, we trust, commend themselves sufficiently to those in high places to lead to action on the lines proposed:—

It must be known to many members of this Conference that Messrs. Moody and Sankey intend making an evangelistic tour through London next year. Now, how shall we treat these gentlemen? I think it would not only be an act of courtesy, but a true act of Christian charity, for us to authorise our chief pastor, the Lord Bishop, to offer them in our name the right-hand of fellowship. Nor would I limit this act of courtesy to these gentlemen alone, but would suggest that his Lordship should also inform the heads of the leading Nonconformists in this country that we intend to hold a Mission, and invite their co-operation, so that it may not be a mere Church Mission, but a grand crusade of Christianity against the mass of heathenism and Godlessness of this country.

I trust, my Lord Bishop, that I am not untrue to the principles of our Church in making this suggestion, but it seems to me that if our Church is to be a truly National Church, it must be a large-hearted, catholic-spirited one. It is awful to think that we Christians are so divided among ourselves that we cannot make a great crusade against the fearful mass of evil which exists in Christian England. I repudiate the charge that I am a Dissenter because I am advocating a measure which is I know among Churchmen very unpopular. Our Prayer-book says, "The kingdom of Heaven is open to *all believers*"—whether they belong to our communion or not. Who are we, to limit the number of God's people? There is a deep fundamental principle I believe at stake in my proposition.

There can be no doubt of the soundness of these outspoken utterances, and we are convinced that the Church of England would lose nothing but gain much in spiritual power and influence if their principle was recognised and acted upon by all her members and friends. Those who deprecate and oppose such united action in the spirit and on the lines laid down by our Lord himself, are not by any means the wisest and truest of her adherents.

We note that Rev. W. Booth had an interview, on the 19th inst., with Lord Granville, in order to lay before him a memorial asking Government interference with regard to the recent expulsion of the Salvation Army from the Canton of Geneva. The memorial asks that the Government should in some way make such a declaration as should convince authorities abroad that the Salvation Army is a "movement which ought to command the respect and sympathy of every reasonable man." This is urged on the ground that those who are its directors have "no aim but to make those who are now disorderly and vicious into good subjects."

Everybody will admit that it is not a question as to *the motive* of the army which at present so seriously divides, not only public, but Christian feeling and opinion concerning the work of Mr. Booth and his friends, but rather of *the methods* adopted to further the ends aimed at. No reasonable person can doubt the desirableness of bringing the power of the Gospel to bear upon the profligate and debased of any and every land. Whether this will be done by means calculated to arouse passion, and to awaken war-like opposition by war-like demonstrations, is a point on which many will unhesitatingly pronounce against the course taken. At the same time we deplore the fact that there should be anything like the spirit of persecution displayed on ground so nobly connected with the cause of religious liberty as Geneva has been in the days that are past.

GOSPEL TEMPERANCE IN THE WEST.

THE Mission at Oxford by Major Evered Poole commenced on Monday, the 19th. The Corn Exchange was full the first night; each day afterwards the numbers increased, until crowds could not gain admission, and overflow meetings were held in the Town Hall. Major Evered Poole conducted the Mission for the first four days, giving addresses every afternoon and evening. On Tuesday afternoon he addressed a large number of ladies and gentlemen in the Wycliffe Hall, on the work in the Army through the agency of the Scripture readers, and each afternoon after that in the Corn Exchange, specially to women, on Gospel Temperance.

On Thursday night it was to men only, and the Hall was packed, none being allowed in under 18 years of age. Hundreds of the undergraduates attended. It was a grand sight to see so many (upwards of 2000) men present, and still more so to see the deep interest evinced, and the evident impression made on the minds of those present.

Major Evered Poole regretted very much his being obliged to leave Oxford on the 23rd, but he was due to commence a Mission at Plymouth on the 24th. The three towns—Plymouth, Stonehouse, and Devonport—have united in this Gospel Temperance Mission. The large Drill Hall will be used at Plymouth, accommodating 5000 persons, and the Hall at Devonport in addition, the second week of the Mission, holding 3000. The prayers of Christians are asked for a great blessing on this work. The Mission is to be continued until the 12th March.

THE SALVATION ARMY.

THE Geneva correspondent of the *Daily News* states that the Salvation Army have received permission to hold services in the Canton of Vaud.

A meeting of the Salvation Army, convened by "Colonel" Clibborn, was held on Sunday evening, 18th, near Ferney, and close to the Swiss frontier. Most of the Genevan Salvationists were present, and although the population of the neighbourhood is almost exclusively Catholic, the assembly was not interfered with, either by the people or by the authorities. It is intended to hold a series of similar meetings just outside the frontier, on both sides of the Lake.

The Geneva correspondent of the *Times* has written, under the title "A Lamb among Wolves," a report of an interview with Miss Maud Charlesworth, in which she describes her examination before the Chief of Police at the Hotel de Ville, and of her and Miss Booth's expulsion from the city and Canton of Geneva. The correspondent says "the narrative is both interesting in itself and valuable for the vivid light which it throws on the ways of Genevan justice—to foreigners."

In a later letter, dated February 20, he says: "It is of great importance to British subjects living in this country that their position in relation to the police should be exactly defined, for if the expulsion of Miss Booth and Miss Charlesworth can be justified, nobody is safe from one day to another." Simultaneously a letter appeared in the *Times*, which is thus summarised by the *Pall Mall Gazette*:—

The Rev. Samuel Charlesworth writes to the *Times* to explain that his daughter, Miss Charlesworth, who was recently expelled from Geneva with Miss Booth, was in that city without his permission and against his will. Mr. Charlesworth states that about two years ago his daughter, then in her sixteenth year, was taken to some of the Salvation Army meetings, and, being of "a very impressible and somewhat excitable nature," was fascinated by the novelty and the charm of the meetings and the work. Her father's remonstrances with Mr. Booth's family met with no responsive sympathy, and fearing that to remove his child from the work of the Army might injure both her happiness and her health, he took her to Paris, to help Miss Booth in her work among the poor in that city, "expressly stipulating that she was only to be regarded as a young friend and visitor, and that she should not become an officer of the Army or wear their uniform." Shortly afterwards Miss Booth went to Geneva, and took Miss Charlesworth with her, in direct contravention of her father's express stipulations. "I fear," Mr. Charlesworth says, "that the Army influence has a direct tendency to wean the converts from home associations and interests, under the idea that its work is paramount in importance to all other pursuits and obligations, and even to the known wishes of parents."

On the following day Mr. Booth replied, giving the following quotation from a letter of Mr. Charlesworth dated Jan. 31, "written after Miss Charlesworth was in Switzerland, and after repeated reports had shown clearly what her position in the Army was":—

Dear Miss Booth,—I will leave entirely to your judgment and the convenience of your arrangements whether my child remains at Geneva or at Paris during your absence in England. Let her be where she will be most helpful to you and most useful in the Lord's service. If you intend to return to Geneva, her remaining there will save both the fatigue and expense of a long double journey. I can quite trust to your arrangements for my child. I know you will counsel her and enforce rules for her guidance in your absence.

The correspondence was continued on Saturday by Mr. Charlesworth, and by Mr. Booth on Monday. We have not space for these communications. We think if Mr. Charlesworth had acted with more determination it would have been better for himself and for his child.

Mr. Charlesworth comments severely on the "Orders and Regulations for the Salvation Army," and Mr. Booth replies in terms which we do not understand. As we have received more than one communication respecting these Orders and Regulations, we shall probably return to the subject in our next.

MR. WM. NOBLE during the past and present week has been conducting a successful mission at Exeter. The Bishop of Exeter, and other prominent men in the city and county, have taken an active part in the work. Twelve hundred persons have signed the pledge and taken the ribbon.

Notices of Books, &c.

Gesta Christi; a History of Humane Progress under Christianity. By C. Loring Brace. *Hodder & Stoughton.* The author of this book is well known in literary circles as the writer of several other works of value and interest, such as "Races of the Old World," "Home Life in Germany and Hungary," "Dangerous Classes in New York," &c. He has a special right to be heard on the subject of the present volume, not only from the painstaking labour he has bestowed upon its development, but from his long experience as a Christian philanthropist, in which character for more than thirty years past he has practically tested and proved the power of Christianity to alleviate human woe, and elevate the human race.

Our author is no carpet knight, but one who has fought nobly and long on the field of conflict with poverty, vice, and their attendant evils. In New York Mr. Brace is known as one of the greatest benefactors the city can boast; his efforts on behalf of the youthful part of the population, more especially those found in the lowest depths of degradation and want, have resulted in untold blessing to hundreds whom he has been the means of reclaiming from ruin, as well as to the city at large by breaking up whole gangs of young ruffians who would otherwise have endangered the peace and welfare of the community. For such a man the subject on which he treats may well have possessed a fascinating influence, leading to the close study, careful investigation, logical force, and wide-spread research, evidences of which everywhere abound in the volume he has produced. His object is "to examine the effects of this faith or moral power (by which is meant the Christian religion) on the advancement of the race in humanity and morality—both what it has accomplished, and what it tends to accomplish."

In working out this purpose the author traces, first of all, the "Influence of Christianity on the laws, practices, and the institutions of the Roman period," then the "Power of the Christian faith on the habits, morals, and laws of the Middle Ages," and, lastly, the "Reforms in humane progress brought about by this moral power during the Modern period." Among the leading topics reviewed in the course of his argument are the position of woman, personal purity, and marriage; oppression and slavery, intemperance, pauperism, free-trade, international law, and war; the religion of Christ is shown to have implanted, stimulated, and supported practices, principles, and ideals in relation to these and other social and political problems which prove it to be "the great reforming power of the world." The parts of history are condensed and brought together with a masterly hand, and a mass of information presented to the general reader of incalculable value and interest. An important distinction is drawn between "Christianity and the Church," or rather between "the Church that is seen and known among men," and that which is "the true and invisible Church of Christ;" the former often having been found in alliance with bigotry and hate, and "often an emblem of power, lust, and ambition," representing anything but the image of Christ, while the latter has ever been on the side of righteousness and truth, its representatives illustrating and transmitting the Divine truths readily from Him.

The book is an important contribution to the evidences of Christianity as a Divine revelation, and cannot fail to strengthen faith in the living Christ, whose achievements the writer truly describes all the blissful results of the Gospel era to be. He is still the great Worker, as well as the Originator of all true Christian progress. It does not, of course, enter into the author's purpose to discuss dispensational aspects of the subject, in its reference to the future; probably, if it did, we should join issue with him as to the means by which the ultimate universal triumph of the Christ shall be secured; believing, as we do, that this shall be, not by a continued process of revolution through the ages, but by the personal return of the Lord Himself. Nevertheless, we rejoice to share in the author's profound faith in Christ and Christianity as the only means for restoring the world to peace and purity, and very heartily commend his book to the attention of our readers.

The friends of Temperance will find stimulus and encouragement from the recognition made of their work, as grading out of, and proceeding in harmony with Christian truth, while all who are labouring to promote the welfare of humanity will be strengthened in their assurance of the soundness and practical value of action on the grand old lines of faith in Christ and harmony with his truth. We would that all who in these days of rationalism and freethought are troubled with doubts as to the Divine personality and power of the Saviour of men, should carefully read and reflect upon Mr. Braces's really valuable work.

Self. By Rev. F. A. C. Lillingstone. *Marshall Brothers.* Valuable chapters on self-denial, self-esteem, self-interest, self-defence, and self-control. The loving spirit of the writer much commends the volume.

The Holy Spirit in Man. By Rev. A. Douglas McMillan. 2s.6d. *Religious Tract Society.* The aim of this excellent little book is to create more attention to the indwelling power of the Holy Spirit in the believer, and to unfold some of the more special aspects of his work and office.

This Work-a-day World. By Miss E. Wordsworth. *Hatchards.* Young folks will here find a store of refreshing reading. Even their toys are made the ministers to their moral and spiritual wants. The writer's thoughts are homely and simple, yet clothed with beauty and interest.

The Lord's Day in Conference and Congress. By John Gritton, D.D. 20, *Bedford-street, Strand.* The papers included in this volume have been read at Conferences and Congresses during the past fifteen years, and are now published in the hope of furnishing Sabbath defenders with weapons both of defence and attack.

What Shall we Do with Them? By Miss Corke. *J. Nisbet & Co.* The origin, formation, and success of the London and Brighton Female Convalescent Home are described in these pages. It is the story of fifteen thousand persons, many of them widows and orphans, who have been the recipients of physical and spiritual refreshing during a brief or prolonged stay in the Home.

The Reformation. By Prof. Lindsay, D.D. *T. & T. Clark, Edinburgh.* Among the numerous publications treating of this great religious movement, the little book before us deserves a high place, especially as a hand-book for Bible-classes. The author deals with the Reformation, first, in an historical aspect, and finally proceeds to describe the doctrinal principles which gave it being and shape. The work also contains a chronological summary.

Bible Helps; or, Aids to Bible Students. By G. T. Gillingham. 6s. *Elliot Stock.* The young Bible student will here find, no doubt, much that is helpful, but there are many more valuable works by eminent writers in the same direction. The information is not always the most recent. An analysis of the various books of Scripture occupies more than half the space. There are now so many good "aids" to the study of the Bible, that a new venture should furnish some special justification.

Bible Readings, arranged by James R. Carr, Carlisle. *R. L. Allen,* 143, *Sauchiehall-street, Glasgow.* These Readings are characterised by brevity and point. The Bible student will find much that is helpful in the use of them. The subjects, twelve in number, are very varied, comprising such themes as "Joy," "Separation," "Individual Effort," &c. The one entitled "Using Means" is at the present time likely to be of special interest, as suggesting and aiding inquiry on the theory of "Faith-healing," of which we are just now hearing so much.

A correspondent writes with reference to the book, "Abide in Christ" (*Nisbet & Co.*), noticed in these columns last week:—This work was lately brought to my notice by a friend, and I have had much pleasure in helping to circulate it. It is a deeply spiritual and valuable work, but not suited, as your notice would lead one to suppose, for young believers so much as for those who have made some progress in the Divine life, and who yearn for the highest experience. I think it superior to anything Romaine ever wrote, having all the sweetness of that author with more variety.

Memorials of the Life and Ministry of Thomas Main, D.D. By his Widow. *Macniven & Wallace.* Out of Scotland this tribute of an affectionate wife to the worth and labours of her husband, will be of comparatively little interest. At the early age of twenty-three Dr. Main was appointed to an important provincial congregation of the Established Church. Leaving it at the Disruption, he soon found himself at the head of a most influential congregation of the Free Church in the same town, Kilmarnock. After an assiduous ministry of eighteen years, he was transferred to St. Mary's, Edinburgh, where he laboured for twenty-four years. Eminently successful in his first charge, he was only moderately so in the second. The critical atmosphere of the "modern Athens" did not seem to be congenial soil to one accustomed to the quiet ways of country life. The volume before us is made up half of biography proper, and half of sermons of the "solid" type characteristic of the Scottish pulpit. Coming from his widow, a critical biography was not to be looked for. Nevertheless, to those—and they must be many—who during his forty-two years' Ministry derived benefit from his Gospel teaching, these "Memorials" must form a pleasing possession. The publishers have by clearness of type and excellence of workmanship made the work pleasant to the reader.

Old Testament Revision. By Alex. Roberts, D.D. *Hodder & Stoughton.* This book is well-timed, well written, and well worthy of perusal. The author is clearly at home in his subject, and his suggestions as to the amendments which require to be made on our Authorised version seem to be critically sound and fair. He especially instances what he calls "one of its most characteristic blemishes, viz., the needless and misleading variations in the rendering of terms which are exactly the same in the original." This, undoubtedly, in reference to the names of persons and places, introduces confusion and perplexes the reader, and should, in any attempt at revision, be corrected, as should also the number of obsolete expressions which abound. The refutation of Dr. Robertson Smith's argument for another than Mosaic authorship of the Pentateuch is, as it seems to us, conclusive and clear. The chapters on the Hebrew text, and on the Septuagint version and Samaritan Pentateuch, are of great use in showing the English reader the difficulties with which the translator has to contend; while the description of the ancient versions, such as the Syriac, Latin, Gothic, and others, throw a flood of light on the kind of labour which must be gone through before any revision can be regarded as complete. The chapters on the Apocrypha, and on the Talmud and Targums, will be read with great interest. More than 200 distinct passages pass under the author's own criticism in the course of the volume, and without in every case endorsing his opinion—as, for instance, in the case of 1 Kings xvii. 6—we nevertheless note with pleasure the reverence for truth, and general upholding of orthodox principles of interpretation, by which the volume is marked.

MR. QUARRIER'S CANADIAN HOMES.—At the Christian Institute, Glasgow, presided over by Principal Douglas, Miss Bilbrough gave another interesting account of her work among the children sent out by Mr. Quarrier to the Home in Canada. Last year there were 600 applications in Canada for the children, and there were only 150 to supply the demand. Mr. Quarrier said he expected this year to send out 200 children.

PROTESTANT COTTAGE HOSPITAL, BARCELONA.—During the past few years I have once and again aked your sympathy and prayers on behalf of our poor Protestant brethren in Barcelona, as also your aid towards opening for them a small Cottage Hospital as a refuge in time of sickness. Much difficulty has been experienced in obtaining a suitable cottage, but one has at last been met with, and furnished. It is capable of receiving seven or eight patients, though at present only five beds stand prepared. Here, not only Spanish, but also foreign Protestants can be received when overtaken by diseases that demand more care than can be given them at their own homes or lodgings. An experienced and devoted English nurse is at present directing this little establishment, the value and importance of which it would be difficult to overestimate. Not only has a considerable sum been spent on furnishing the hospital, but the current expenses have been considerably increased, so that faith is now called to greater exercise; still we believe that the Lord will continue to bless and prosper this work to the end.

Anna von Mielecka.

St. Lawrence Dene, Isle of Wight.

MESSRS MOODY AND SANKEY.

BELFAST.

EACH day served to deepen the impression and increase the multitudes desirous of attending the meetings. Many, it is to be regretted, who had travelled long distances, were unable to obtain admission. God seems to have made the wrath of man to praise Him. The months of horror and darkness and bloodshed through which we have passed as a nation, seem, contrary to the expectation of many, to have cast us upon God, and caused many to seek after Him.

As already noted, the thirst for hearing the Word of God was something exceeding anything Mr. Moody has witnessed since he began these Missions for God. Had he known the depth of the desire of the people he would have arranged to have spent some three or four months in Ireland.

The numbers, ready before all men to express their desire to seek and find Jesus increased greatly towards the end of the week. These included persons in all ranks of society, and of all denominations, Roman Catholics as well as Protestants. The harvest was greater than could be reaped. Although we had many and excellent workers, they were not enough to overtake the difficult, delicate, and anxious work of rightly guiding the awakened inquirers to "the Lamb of God which taketh away the sin of the world."

Sabbath, the 18th, was the last day of the Mission. Arrangements were made by Mr. Moody to endeavour to overtake the pressure of desire to hear "More about Jesus." At eight a.m. a meeting for Christians was held in our largest church. The doors were opened by six, and shortly after the building was densely packed, and the overflowing crowd filled the adjoining church. This meeting was indeed remarkable, and will have its history read and rejoiced over, I believe, in the annals of Eternity. At two o'clock, in the same church, a meeting for women was held. What heart, however callous, would not have been overcome by the solemnity of the sight, by the unearthly stillness of its close, and by the universal consciousness of the Spirit's presence, as hundreds, upon bended knees, sought Jesus and his peace? If the sight of even one man at the Mercy seat, as he pleads for his life, and deals with God, fills the mind of an onlooker with awe and reverence, how much more the sight of that prostrate multitude! Dealt with afterwards by the workers, as best they could in the short time at their command, they slowly and reluctantly retired.

But the day's work of seeking to harvest and gather the sheaves was scarcely yet begun. At 7 p.m. the Ulster Hall was set apart for a meeting for those who had professed to have received spiritual benefit, either as having been led to accept Jesus Christ, or as having been awakened to a sense of their lost state and as anxiously seeking Him. Admission was by ticket. The Hall was soon well filled. Some two thousand five hundred sought admission by ticket. These tickets were carefully given out, after strict inquiry. They who sought for tickets, either as professing conversion or as seeking earnestly after Christ, were of all classes, of all ranks, and of all characters. Some from the most moral and respectable of the community, others from the most depraved—just as of old—scribes and pharisees, publicans and harlots. So also there were inquirers connected with all the Churches—Episcopalian, Presbyterian, Methodist, Baptist, Moravians, Covenanters, and Roman Catholics, and some hundreds unconnected with any denomination.

I cannot occupy your space by giving an account of Mr. Moody's addresses at any of the concluding services. I touch rather on results. Melted under the power of the truth in the hands of the Spirit, the place was a Bochim—as solemn as the day of judgment. Many I believe were dealing as directly with God upon his throne of grace as they must do upon that last day before the great white throne. Hundreds knelt before God, and before all men. Others sat remote in some quiet corner, struggling under the birth-pangs of this new life. The workers did all they could. Overcome with the greatness of the blessing, they might be seen as of old, all through the Hall, beckoning to their partners to come and help them.

By nine o'clock Mr. Moody left some of us in charge of the meeting for inquirers, and went to the closing meeting for men, whither Mr. Sankey had preceded him. I shall not attempt to describe the appearance of the meeting as I reached it, at the close of Mr. Moody's address, for, indeed, I could not; suffice it to say there were great searchings of heart, and earnest, painful seeking after God. The area of the church was filled with men on their knees, waiting at the Throne of Grace. How many found Him whom they sought none knoweth, saving He to whom all hearts are unfolded. Man can only judge from the outward manifestation and profession. I think, however, all competent witnesses would be ready to declare their belief that there was joy in heaven over many a sinner brought to repentance that night.

Looking back now upon the week of unceasing effort by these servants of God, in Belfast, for the glory of Christ in the salvation of men, we find that the whole town was stirred as it probably has not been for many years, if ever, on the subject of religion. The desire to hear the Gospel was so great that it was impossible to meet it. Some two thousand five hundred, giving names and addresses, professed more or less interest in Jesus and his salvation, while very many whose names were not taken are among the most hopeful inquirers. Mr. Moody frequently expressed his wonder at the desire to hear, and declared that if he had known it he would have arranged to have spent some months instead of days in preaching the Gospel in this dark and unhappy land.

Some of the most intensely interesting cases were to be seen on Saturday in the rooms of the Y.M.C.A., when the names and addresses were taken of those seeking admission to the meetings for converts and inquirers. A number of workers were present, and as they met with one and another in great mental distress, they took them aside, and with open Bibles, from the Word, they endeavoured to show them the way of life through faith in Jesus. As a specimen, I may mention the case of two, husband and wife, with which I dealt personally. Both of them were upwards of seventy years of age; both of them in tearful agony concerning their lost condition. Taking them aside to a quiet corner, I preached Christ to them, and, pointing them to John i. 12, they seemed, one after the other, to enter in among the many who received Him to whom He gave power to become the sons of God. So it seemed to be with many others, who, coming to receive cards of admission to the meeting as inquirers, left with glad hearts, not as seekers, but as having found the Messiah! As in the closing hours of the Sabbath a few of us knelt and commended our beloved brethren to the grace of God, we did so with thanksgiving and gratitude to God for what He had wrought, through them, in Belfast, and with increasing confidence and brotherly love towards them. On Monday morning, at the early hour of seven, they left for Dublin, on their way to Leicester, whither, I trust, the Lord has gone before them.

H. M. Williamson.

Rev. Dr. Knox, of Belfast, contributed a leading article to last week's *Witness*, of which we give the opening and closing paragraph:—

"These eminent evangelists have come and gone. It is too soon to pronounce absolutely on the permanence of their work. That that work was marvellous in its outward aspect is beyond all question. Within the limits of a week they moved—or rather, as we feel inclined to say, God by them moved—Belfast as it never was moved before. We remember the great awakening of "fifty-nine." We remember the former visit of these brethren, and very recently, the visit of Messrs Whittle and M'Granahan. On none of these occasions was this great community so stirred as during the past week. No doubt there was intense interest awakened before these brethren arrived. The spirit of expectation took hold of the more earnest of the community. There was much prayer, private and public. But the impression, so far as we can gauge its visible manifestations, far transcended all anticipation." . . .

"Surely this brief and memorable visit lays on ministers and all Christian workers a special obligation to be watchful and prayerful and faithful in gathering in the fruit, in building up young Christians, and guarding them against the assaults of all who are not in sympathy with the work; in deepening and extending that work, and in fostering the spirit of earnestness throughout the Church."

In the same issue of the *Belfast Witness* we are glad to read the following:—

"One good result of Mr. Moody's visit to Belfast has been that a new effort is about to be made by the United Committee, under whose auspices his meetings were held, to reach the non-churchgoing class of our community. It is proposed to raise funds to provide a structure of wood or iron, capable of holding a considerable body of people, and which can be moved about from place to place. The idea is to erect this in the midst of some careless section of the population, and to hold special services in it, of non-denominational character, night after night—by-and-by to remove it into another district, and so on. The idea seems to be an excellent one in many ways, and, if the requisite funds are obtained in Belfast, may be expected to be wisely and earnestly wrought out by the thoroughly representative committee which has the matter in charge."

DUBLIN.

A correspondent here writes, dated Thursday last:—Mr. Moody was here on Monday, and gave another plain, simple, earnest address to young converts; it had some very sensible warning and admonitions in it. The Union building was crammed, and many persons had to leave from the impossibility of getting room. Mr. Moody's visit has been one of great blessing. Would that ministers of the Gospel would only adopt his style of simple, earnest Gospel preaching, and would learn the great importance of inquiry-rooms!

We have been greatly shocked at the disclosures relative to the assassinations in Dublin, but I am informed on very good authority that the country is quiet only because it is kept so by the power of the sword. The Gospel is the only thing to right Ireland's wrongs.

LEICESTER.

The long-anticipated visit of Messrs. Moody and Sankey to Leicester took place last week. A committee, representing the various denominations, had been quietly working for some time, and every arrangement had been made to prepare for the crowds that were expected. A choir of some three hundred voices had been formed from the various places of worship; united prayer-meetings had been held; while hand-bills distributed among the homes of the working classes announced that Leicester was at last to be favoured with a visit from the men whose name s and whose work had acquired so mighty a reputation.

The Evangelists arrived at 1.40 on Tuesday, coming direct from their Mission at Belfast, and no time, therefore, was left them for rest before the three o'clock Bible-reading commenced. By this hour the Temperance Hall was crowded, and large numbers were unable to gain admittance. There must have been about 2000 present. The platform was occupied by the choir, ministers, and a number of leading townsmen. The meeting commenced with a short prayer by the Rev. M. Reed, vicar of Holy Trinity, after which Mr. Sankey sang the hymn "Behold what manner of love." After another prayer he sang "Nothing but leaves." This was appropriately followed by the congregation singing "We shall come rejoicing, bringing in the sheaves."

Mr. Moody followed with prayer, and then gave his address on the Work of the Holy Ghost. Though he was seemingly somewhat wearied, his address lacked nothing of interest and power. It was pithy, racy, scriptural, and most helpful to those who heard it. At the beginning of a Mission like this, it was well to be pointed to the source of all living experience and abiding fruit; and though the ground was familiar to the Christian, it was most encouraging to be reminded that all the elements of a truly successful and blessed life it was the distinct and proper work of the Holy Spirit to impart. The drooping, the timid, the cold-hearted, were roused and cheered to seek something better than that which is the life of, alas! too many. A few detached sentences may be given. He spoke of Christians to meet whom was like a "good blast of east wind in Edinboro' on a cold day in March;" "The Holy Ghost won't dwell in tombs." Our hearts are to contain "full measure, pressed down, shaken together, and running over." How can Satan get in then? "The Woman of Samaria came for a pot of water, and she got a whole well." In urging the necessity for a hopeful spirit he said, "God never makes use of discouraged men." He strongly insisted on the need for closer sympathy between congregations and ministers, expressing his belief that many a minister was wearing out his life in accomplishing nothing because of the want of sympathy in their churches. At the close of the address a short prayer-meeting was held.

The evening meeting was held in the Floral Hall. This is an immense skating rink, but it had been floored and seated to accommodate 5000 persons. At one end of the gallery a large orchestra had been erected for the singers, from the front of which Mr. Moody spoke. By a quarter to eight the vast building was filled. All classes were represented, admirable order was observed, and the utmost attention paid throughout. A number of hymns were sung while the audience were assembling, but the meeting proper commenced by the singing of the hundredth Psalm. This was most heartily taken up by the congregation, and the volume of sound from so many voices was grand in the extreme. After prayer, Mr. Sankey sang the "Ninety and Nine." A short Scripture reading having been given by Mr. Moody, the choir sang the hymn, "Hark, hark, my soul," the congregation joining in the last verse. Mr. Moody then delivered an address, taking for its foundation the words, "What seek ye?" "Seek ye the Lord." "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." At the close, the Christians, and those who were seeking the Lord, were invited to remain, and the rest of the congregation were requested to withdraw. A large number remained, and many rose in response to Mr. Moody's appeal to ask an interest in the prayers of God's people. The meeting was continued to a late hour, little knots of those in earnest conversation being scattered over the building, and many encouraging cases came under notice.

On Wednesday Mr. Moody conducted the noon prayer-meeting. It was not generally known that he was to be there, hence the attendance was not large. The address was on the elements of successful prayer, and contained some admirable thoughts. To offer prevalent prayer, he showed there should be adoration, confession, restitution, thanksgiving, petition, submission, union, and mutual forgiveness.

Three o'clock was the hour for the Bible-reading, but as the prayer-meeting was dispersing at half-past one, the first comers took their seats for the meeting which was to follow. Long before the appointed time, the building was crammed, and when Mr. Moody came on the platform at a quarter to three, he said, "There are as many people outside as there are in. We'll go to the Rink." The announcement was received by many with feelings approaching consternation. Multitudes, who had come early to secure a seat, had to hurry off more than half-a-mile; and had any advertisement of the meeting been required, no more striking one could have been devised than that of some three or four thousand people rushing from the one building to the other.

Arrived at the Rink, after singing and prayer, Mr. Moody delivered an address on the words, "God is love." He expressed his conviction that there was no truth the devil was so trying to blot out as this, and that multitudes would flock into the kingdom were this belief but established in their hearts. Most touchingly and impressively he illustrated the strength of a mother's love, with which the love of God was compared, and showed that God could love the unworthy, and would cast their sins behind his back.

The evening meeting was simply overwhelming. Soon after seven the front doors were closed, that part of the hall being crammed, and the crowds yet unaccommodated were passed on to the back entrance. From the platform the hall presented the spectacle of a vast, unbroken mass. There must have been seven thousand people present. After singing and prayer, Mr. Moody spoke from the words, "Come thou and all thy house into the ark."

In applying his subject Mr. Moody especially addressed himself to parents, urging most tenderly those who were already in the ark to seek the salvation of their children. The address closed by a most moving appeal to parents yet unsaved, who could neither pray for themselves nor those dear to them. A deep impression must have been produced upon the assembled thousands. A meeting for inquirers was held in an adjacent chapel, and a large number assembled there to listen to simple words of direction from Mr. Moody, while the believers continued in prayer in the Rink.

On Thursday the noon prayer-meeting was more numerously attended. Mr. Moody delivered an address on "How to Deal with the Anxious," prefacing his remarks with a few observations on revivals. He replied to those who objected to them by showing that a revival was welcome in any department but religion. They would be glad of a revival in trade; he believed the Conservative party would be glad of a revival, and so would the Liberals when the others were in; but it was not wanted in religion. If a minister got cold he did not believe in revivals. With great discrimination, Mr. Moody addressed himself to various classes who appeared in the inquirers' meeting, and showed the treatment that was proper to each.

In the afternoon there could have been little short of 5000 persons present. Mr. Moody delivered a powerful address on "Some of the Promises of Christ." Many doubtless had availed themselves of the opportunity afforded by the Thursday half-holiday, and hence the large numbers present. The address was well adapted to awaken the careless and comfort the distressed, and at the close a brief prayer-meeting was held, to which a vast number remained.

In the evening the attendance was again simply overwhelming. The enormous building was filled an hour before the time. After several hymns had been sung, "Jesus of Nazareth passeth by" was given by Mr. Sankey; followed by the hymn "Eternity." Mr. Moody then gave his address on "Excuses." This was one of the most powerful appeals to which we have ever listened, and had half the audience risen to their feet and asked the prayers of God's people it would have seemed but a fitting response. As it was, a considerable number accepted the invitation to adjourn to Hill-street Chapel, where an inquirers' meeting was held.

At the noon prayer-meeting on Friday, as on previous days, special requests for prayer were presented. Mr. Moody read and briefly commented on the opening verses of Psalm ciii. The meeting was then thrown open for testimony. A Swede gave a most encouraging report of the progress of the Gospel in his own country; and one also spoke who had recently been induced to forsake a reckless, worldly life for Christ, through Mr. Moody's services at Brighton.

At the afternoon meeting, Mr. Moody gave an address on "Works." He showed that all through the Bible God delighted in putting honour on mean and feeble instruments; that all He required was a thorough consecration to Himself, a faith that He would use us, and tender sympathy with those we sought to help. The attendance was again very large; the address was listened to with the closest attention, and evidently produced a most powerful impression.

The last meeting was held on Friday evening. This is the most unfavourable evening in the week for obtaining an audience in Leicester, but the view from the platform was a most impressive one. Excepting the further end of the hall, which was not seated, and two of the aisles, every inch of sitting or standing room appeared to be packed. There might have been 8,000 present. Mr. Moody spoke from the words, "Thou art not far from the kingdom of God." Into this farewell address he threw everything of entreaty and appeal to those who at different times had been brought near to the Kingdom, that they would enter it, warning them of the fearful danger of the Holy Spirit ceasing to strive with those who had resisted Him. It must have been a difficult part of the "hard way" for transgressors to get over a loving appeal like this, and the impression produced in the vast assembly was very evident.

In closing, Mr. Moody announced a meeting at half-past nine, for men only, to consider the desirability of forming a Young Men's Christian Association in Leicester. In the meantime, he earnestly invited the new converts, and others seeking salvation, to meet him in the Hill-street Chapel.

At the men's meeting, Mr. Moody's characteristic "go" and good-nature were splendidly seen. He briefly showed the objects of a Young Men's Christian Association; stated how many branches were in existence; and pointed out that Leicester, of all the large towns he had visited, was the only one that had not such an institution. He then stated that he "believed in going right on," and moved that a Young Men's Christian Association be formed for Leicester, that Mr. Lloyd be president, Mr. Theodore Walker be secretary, and Mr. Ralph Walker be treasurer. Each proposition was carried by acclamation; and, to the amazement of those who hardly appreciate such intense go-aheadism, an Association was formed, and a good number of members were enrolled on the spot. Mr. Moody very nobly expressed his wish to become a life member, and insisted on subscribing ten guineas for that purpose. He appeared to be running over with good humour, and nothing could have left a kinder feeling towards the man in the hearts of the many who were present. We could not help asking ourselves, "What can workshop scoffers say to this?"

On Wednesday, Thursday, and Friday evenings overflow meetings were held in the Temperance Hall, and each evening we believe the building was filled. Mr. E. W. Bliss spoke and Mr. Sankey sang. The meetings were of a most encouraging character.

These services will be gratefully remembered by many. Mr. Moody's blunt, pointed, business-like way of doing his work is in itself refreshing, while the genial good-humour ever breaking out prevents his being misunderstood. He has a disposition tender and strong. Impatient of all waste of time, he begins punctually, and throws not a word away. Neither elegance nor grammar are regarded so much as terseness and point. His one aim is to make the claims of Christ seen and felt. May the lessons of the visit not be lost upon God's servants in Leicester, and may more cheerful toil for Christ result in a large increase to his kingdom!

J. C. Forth.

The following is from a full and excellent account of the meetings in the *Blue Ribbon Banner*:—

Messrs. Moody and Sankey have now been three days in Leicester. Just as was the case with Oxford and Cambridge, Birmingham, and Edinburgh, Glasgow, and Belfast the heart of the town and district has been stirred to the core. In view of the scenes witnessed in our streets, the question has been literally appropriate:—

"What means this eager, anxious throng,
Which moves with busy haste along,
These wondrous gatherings day by day?
What means this strange commotion, pray?"

The whole upheaval is a singular tribute to the power of the simple old Gospel to turn the world upside down. The advent of the now renowned evangelists has been productive of just such

marvellous effects as have followed their arrival elsewhere. They have not come of their own accord, but on the invitation of some seventy gentlemen entitled to claim that they represent Christians of all evangelical denominations. The invitation was not extended without prayerful consideration, and its acceptance sent the whole religious community to their knees to plead for a special season of refreshing from on high.

There is no suspicion of self-interested motives on the part of the evangelists to disturb the exercise of Christian faith. Their entire prohibition of the incense of popular applause, so dear to secular singers and speakers, sufficiently indicates the Divine Master whose they are and whom they serve. Mr. Sankey is a skilled musician and an accomplished singer, but if it were not the everlasting Gospel that he sings he would have many superiors and more rivals. Mr. Moody is no orator, and yet the most polished and impassioned rhetorician could not, night after night, produce the spell-like power which few fail to feel who come within reach of his voice. We saw a knot of four publicans —whose presence in the Floral Hall was not probably due to a high motive—listening most reverently; and some "hard cases," whose usual resorts are the public-house and the police-court, very near the melting mood. How came it that 8,000 people were content to stay for hours in that Floral Hall, all orderly, earnest and solemnised, although largely admixed with those whom even Mr. Bright called the "residuum"? The only reasonable answer is that the Spirit of God has set his seal on the ministry of speech and song. Messrs. Moody and Sankey have personal faith in the message they proclaim, and therefore it vibrates from their hearts to the hearts of their hearers.

Moreover, in regard to Mr. Moody in particular, there is no slovenly or scamped work about him. As an honest, thorough-going man of common sense he has discovered the best methods of the business of evangelisation. Not only does he believe in the Bible "from back to back" but it has been the loving labour of years to "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." His special power seems to be a faculty of de-orientalising the Scripture narratives and translating them into forms that transfix the attention of us denizens of the West, so that we can almost instantaneously claim a closer intimacy with patriarchs, prophets and apostles, and learn new lessons from their lives. Intelligent honouring of the Holy Spirit, faithful preaching of Christ, the power of prayer and song, simple faith, cheerful testimony, personal dealing with convicted sinners in after-meetings; in all these things our American brothers are eminent examples to guide Christians into the way of making their heaven-born power felt, so that our era may become notable for this, that "the Lord added to the Church daily such as should be saved."

NOTTINGHAM.

We have received the following by telegram: An interesting preliminary meeting was held on Saturday night. On Sunday there was a meeting for Christian workers, at 8 a.m.; for non-churchgoers, at 11; for women, at 3; and for men, at 7.30. Crowds were turned away from each; the excitement was very great. The largest available building in the town is engaged for overflow-meetings, to be conducted by Mr. E. W. Bliss.

WHITECROSS-STREET MEDICAL MISSION.—A large number of patients attend here two afternoons weekly, when they have doctor's advice and medicine free. A simple Gospel address is given; and as one looks around on the poor wretched people gathered together, seeking healing for their bodies, it is blessed to be able to point them to Him who came to seek and to save the lost. Some have really been led to accept the Saviour, and to trust Him. I feel sure if this work were better known, many would feel it a privilege to help it on. The necessary expenses being considerable, visitors are welcome at any time,—Sincerely yours,

Blackheath. M. Whitfield.

Letters to the Editor.

A QUERY.

Sir,—Can any of your readers tell me of a lunatic asylum (ladies') in or near London, where inmates are treated as immortal beings and the care not limited to their animal existence?—Yours truly, C. B.

3, *Kidbrook-terrace, Blackheath, S.E.*

THE BISHOPS AND PUBLIC MORALITY.

Dear Sir,—The great and growing interest which is felt on the subject of public morality encourages me to call attention, through The Christian, to the wise and weighty words which the late Prince Consort addressed to the late Dr. Wilberforce when he was appointed Bishop of Oxford. In Bishop Wilberforce's Life, vol. i., pp. 276-7, the following sentences will be found: "A bishop should come forward whenever the interests of humanity are at stake, and give boldly and manfully his advice to the House of Lords and the country (I mean questions like negro emancipation, education of the people, &c., &c.) . . . . As to religious affairs, he cannot but take an active part in them; but let that always be the part of a Christian, not of a mere Churchman. . . . . A bishop ought to remind the peers of their duties as Christians. He ought to be a guardian of public morality. He should likewise boldly admonish the public even against its predominant feeling, if this be contrary to the purest standard of morality."

The bishops of England hardly acted up to this standard of duty when they allowed State regulation of vice to be introduced into the country without giving one warning word against it, nor through the past seventeen years during which the system has been in operation, they still remaining silent. Let us hope that they will yet bestir themselves, and not only they, but also every minister of the Gospel and every Christian. Every Christian ought to be "a guardian of public morality." I wonder whether our Queen ever compared her husband's words with the immoral laws which, when he was dead and gone, she was induced to sign.—Yours faithfully,

J. P. Gledstone.

63, *Upper Tulse Hill, S.W.*

REBUKING VICE.

My dear Sir,—I have long been wanting to write to you and thank you with all my heart for the bold and fearless manner in which you have been dealing with the crying sin of the age. You may offend some, but any man worthy of the name will rejoice that at last a Christian paper has been found that will boldly rebuke vice wherever found.

In my work amongst young people it is simply appalling to see how wide-spread is this deadly evil, amongst girls as well as boys. Thousands of them are ruined body and soul through want of plain speaking and loving warning.

Whenever I speak to Sunday-school teachers I make a point of entreating them to speak out plainly and warn those whom they teach against sins of the flesh. A lady in a large manufacturing town who works amongst girls who come out of prison, has found they have nearly all been in the Sunday-school, and she always puts this question, "Did your Sunday-school teacher ever warn you against drunkenness or uncleanness?" In every case the answer has been, "She never said a word about it!" Proof positive of the need!

This matter seems utterly ignored or tabooed by the Sunday-school papers, which are so occupied with the "teaching" that they entirely omit the "training." But I take it, it is more important to teach children that their bodies are the temples of the Holy Ghost, than abstruse facts of history or geography, which are of very little practical use.

The state of our streets at night and the awful increase of juvenile prostitution are facts which cannot be denied, and I pray God you may so "agitate, agitate, agitate," this truly burning question of social purity that others may be constrained to join in the warfare you are waging. I could write pages on this subject, for it lies deeply on my heart, but will refrain.

I pray that God may long spare you to witness for Him.—Believe me, yours faithfully,

A Friend of the Young.

GOD'S FAITHFULNESS.

Dear Sir,—How joyfully I can subscribe to the faithfulness of God in supplying, not only the needed funds, but every requisite for the success of his work. Only I think that we should be sure that it is *his*, that *He* is at the head of it, then we may trust Him implicitly, confide every detail to Him, wait upon Him continually for guidance, and He will never fail either the workers or the work: at least that is my experience.

Some time ago, He laid it upon our hearts to gather together some of the stray children here to Sunday-school; first, we were supplied with temporary accommodation, then, when we were fairly at work, He gave us a permanent school-room, and has ever since met every need in connection with the work as it has grown.

But I should like to tell "An Old Man" a most precious lesson God taught me Himself, about two years ago, with regard to trusting Him for funds. I thought it would be right to have money in hand to meet all expenses of the Sunday-school, and mothers' meetings, Bible-classes, &c., say for six months, and I asked my friend who built the school to join me in providing it. She however refused, saying she thought we could not improve on our present plan. A little disappointed, I came home to commune with God about it. Then He showed me so clearly, but so lovingly, where I was wrong. Ever since my conversion He had given me *daily* bread, met every *daily* need for his work, had given *hourly* grace, and moment by moment watchful love and tender care—on his part most blessed, unbroken communion, but this *fund* meant independence on my part, less prayer, because less need, less dependence on Him, less waiting and trusting, and that would never do.

The lesson was most precious, as all his lessons are; it filled my heart with joy to know that He would always set me right, that it was his will that I should be continually with Him, entirely dependent on Him, trusting Him for everything. I am sure that "faith in God" grows from knowledge of God. "They that know thy name will put their trust in Thee, for Thou Lord hast not forsaken them that seek Thee."—Yours very truly,

Bleak House, Aldershot. Ellen Sears.

HEALING BY FAITH *v.* HEALING IN CHRIST.

Dear Sir,—May I add one more letter to those already written on the subject of "Healing by Faith," many of which are calculated to lead some of God's children into distress of mind, and what is more, may tend to hold others back from claiming their portion of the fulness which is for them in Christ.

It appears to me that the title of the subject, "Healing by faith," is in itself misleading. It is like saying, "Salvation by faith." There is a sense in which we are saved by faith, and in another sense our faith in no way affects the glorious and accomplished fact of salvation in, through, and by Christ, our faith being only the hand that conveys to our soul the blessings of that salvation. So, in like manner, is healing in, through, and by Christ, and when this is once clearly seen, all the difficulties that surround the subject vanish.

The fact that the redemption work of Christ extended to spirit, soul and body, runs through the whole Bible, and though we wait the full redemption-day as regards the body, till the last enemy shall be destroyed, yet present blessings have been seen to flow to the redeemed of Christ in every age, from the first moment a Saviour was promised to the world. The chosen people, walking obediently to the commands of God, were promised exemption from the diseases of Egypt: and who shall dare to say that when his blessed Son was manifested to destroy the works of the devil, and a spiritual kingdom was to be set up on earth, that any portion of his redemption-work was to be abated?

On the contrary, does not the greater include the less? And as if specially to correct this supposition, did He not connect the two, saying, "Whether is it easier to say, Thy sins be forgiven thee, or, Arise, take up thy bed and walk." And when it was expedient that He should go away, did He not commission his Church to represent Him to the world, and did not the early Church seem so to understand Him?

In the oft-quoted texts, St. James v. 14, 15, the Apostle in no way guards the exhortation as if to apply to certain individuals only, but exhorts the sick one to seek deliverance from both sin and sickness at once. On the other hand, when the Corinthian Church had grown carnal, and had lost sight of the great spiritual truth of feeding on the Lord by faith, the Apostle Paul plainly tells us,

"For *this* cause many are weak and sickly among you, and many sleep." The instances so often brought forward of Timothy, Trophimus, and Epaphroditus, of whose individual experiences we know so little, can in no way affect the doctrines of the Gospel of Christ.

Viewed in this aspect, how puerile and secondary appear the dissensions as to the way in which the believer shall claim his portion. Shall we condemn those brethren, who, strong in faith, giving glory to God, take the very letter of Scripture and claim their privilege directly from the hands of the Great Healer Himself? Or shall we blame those fellow-Christians who believe that God more usually works by means, and look for the same blessing through God-given remedies, or such human means as He alone can sanctify and bless?

Above all, let us remember that "all things work together for good to them that love God." He alone knows what discipline each of us requires, and a loving, child-like trust in his unerring wisdom must be uppermost in our hearts. "Thy will be done," must ever precede "Deliver us from evil." So shall the Lord "perfect that which concerneth us, and not forsake the work of his own hands."—I am, Sir, yours very faithfully,

Feb. 20. S. C. B.

SALVATION ARMY DISTURBANCES.

Dear Sir,—In endeavouring to trace to its true source the cause of the disturbances that now and again take place in connection with the Salvation Army out-of-door work, I think we must go a little deeper than that assigned in Notes and Comments of your issue of Feb. 15, namely, the military dress, titles, &c. And in doing so, if we look at the earlier history of the Army when it was known as the Christian Mission, we shall find it was exposed to exactly the same kind of opposition, and endured similar persecution as it does to-day, though military rank and uniform formed no part of its vocabulary.

One of the oldest members of the Christian Mission who is stationed here now as captain of the Salvation Army, tells me that so far back as sixteen to seventeen years ago, there were large processions marching through the streets of Whitechapel and Mile-End, which had to be frequently guarded by escorts of police from the rude assaults of the mob; and that they had a hard fight of it at Poplar, Millwall, and other places in the East-end; while in the country they encountered attacks, as at Cardiff, where the persecutors nearly succeeded in pulling down Mr. Cory's tent, in which the services were being held, and stoned the procession for a quarter of a mile, many heads being cut thereby.

And in this city where I live, where the Christian Mission was established five years ago, it met with considerable opposition from the beginning, the converts enduring meekly every kind of insult and indignity, their persecutors being allowed without let or hindrance to do just as they pleased; now police protection has been afforded, the processions can go through the streets, and perfect order is maintained.

But to find a cause we must go deeper down than uniforms and titles, and see it in the natural enmity of the heart to the things of God, his people and his cause, as is abundantly proved from the history of the Church in all ages: from the time when Cain slew his own brother; and "he that was born after the flesh persecuted him that was born after the Spirit"; or the Lord Jesus himself, and his Apostles, and the early Christians; many of whom were persecuted unto death. No fewer than twenty-six recorded disturbances occur in the Acts of the Apostles; Paul was stoned and left for dead on one occasion; and on another, having been rescued by the soldiers from being killed, he was borne by them to escape the violence of the people.

And passing by the long and dark intervening ages of oppression, tyranny, and bloodshed, we come down to more modern times—the devoted labours of Wesley and Whitefield and their numerous followers, and of the Primitive Methodists and other bold missionaries of the Cross: the same facts present themselves. When all these went forth throughout the length and breadth of the land, and faithfully proclaimed the Gospel, warning the ungodly to repent of sin and turn to God, they were in numberless instances met by howling, savage mobs, who thirsted for their blood, and almost took away their lives. Whitefield, for instance, when in Dublin, was stoned, his head cut open, and he hardly escaped with his life; in fact, those devoted men met with quite as bad, if not worse treatment than the Salvation Army; for, standing alone as they generally did, or accompanied by a few followers only, on the village-green or the town market-place, they were wholly at the mercy of their heartless and cruel persecutors; but their success was unparalleled; out of weakness they were made strong, and thousands were awakened from the slumber of sin, and savingly converted to God.

There was no incitement to those persecutions, other than the fact that the preachers were the servants of God, and warned the people of their sin and danger; and, of course, the craft of some was in danger. But while the world lasts, at least until the millennium of righteousness and peace, an aggressive Christianity will be sure to raise up persecution, whatever form it may take. To the true soldier of the Cross, it will ever be as with the Apostle of the Gentiles, "in every city bonds and afflictions abide him;" and "all that will live godly in Christ Jesus shall suffer persecution." For my own part, I never expect to be exempt, and it will be a bad day for the Salvation Army when all shall go so smooth as that they shall have no persecution; which day, it is my fervent prayer, may never come.—Yours faithfully,

G. N. Pepper, Lieut.-Colonel.

Salisbury, Feb. 17.

NEWS NOTES, HOME AND FOREIGN.

HOME.

The Queen has given another proof of her sympathy with the bereaved by attending the funeral of a sergeant who fell dead when on guard at Windsor.

The Presbyterian Church of England is purposing to raise £25,000 in five years for Church extension. The chairman at a meeting held at Exeter Hall on Monday week started the fund with a £1000 subscription.

After hearing read and debating on a paper with reference to the opium question, the Glasgow Foreign Mission Students' Union resolved to do all in its power for the abolition of the Anglo-Chinese opium trade.

The "Mission Week" recently observed in Edinburgh by the United Presbyterian Church was a most encouraging success. The audiences were large, and it is believed that the interest in Missions will be greatly quickened.

Some Belfast magistrates have lately sentenced transgressors of the licence laws to imprisonment without the option of a fine. This vigorous policy is sure to have a salutary effect. The *Belfast Witness* thinks that in a very short time Sunday closing will be universal in the three kingdoms.

An interesting meeting of City young men was lately held at 168, Aldersgate-street, in connection with the City Bible Class Union. The object contemplated was to extend the establishment of Bible classes and devotional meetings in City warehouses.

In passing sentence last week on some disturbers of the Church Army meetings at Westminster, the magistrate said these gatherings seemed to produce great violence, and he asked Mr. Carlile, the leader, to consider how far it was judicious to continue them.

FOREIGN.

Many of the Baptist churches in Philadelphia are said to be enjoying seasons of revival.

Two coloured Professors have sailed from the United States for educational work in Liberia College.

Rev. G. Liljeroth, returned missionary from Lapland, is exciting much interest in Chicago by descriptions of the work; he purposes labouring next in Finland.

A lady has recently died at Philadelphia who regularly paid the rent of more than 150 poor families; her benefactions to the needy amounted to $20,000 a year.

"Estimates show that the American people pay more for tobacco smoke than fuel, and that the use of the weed costs more than bread and potatoes."

The increase of infidelity among the Armenians of Turkey is a matter of serious import to the missionaries. Both on the East and on the West active agencies are propagating materialism.

The *New York Observer*, commenting on the arbitrary arrest of an ex-Catholic priest in Hamilton, Ohio, because a disturbance arose at his lecture, demands to know why Protestants in the United States may not publicly give their reasons for renouncing Popery. No one hears of Romish priests being disturbed or arrested when they denounce Protestantism.

Recent disclosures of the barbarous treatment of prisoners in the Sing Sing Prison, New York, have excited much popular indignation in the United States.

The Railroad department of the American Y.M.C.A.'s, begun a few years ago in a small way, has now branches on many leading lines, with fifty-six secretaries devoting their whole time to the work.

The New Hebrides are being slowly won from their savage heathenism by the Presbyterian missionaries. A new station has just been established on the Island of Epi, which has about 10,000 inhabitants.

The Society for the Suppression of Vice in New York has, through its indefatigable and courageous secretary, Mr. Anthony Comstock, abolished the public sale of lottery tickets, which was a source of much temptation to the young.

The missionaries of the Canadian Presbyterian Church are accomplishing a highly successful work among the coolies in Trinidad. They devote special attention to education, having twenty-nine schools, attended by 1139 children, whose parents are from India and China.

A Christian Home for inebriate ladies has been established in New York. An American contemporary thinks that when such institutions are needed, it is time Christians should banish wines from their tables, and physicians should prescribe them less frequently.

A minister began evangelistic work among the Mormons in Salt Lake City a score of years ago at the peril of his life. A few years later his superintendent was assassinated. Now Evangelical Churches and Christian schools are being established with impunity in all parts of the territory.

Rev. Dr. Arthur T. Pierson, of Indianapolis, has adopted the expedient of hiring the best public hall in the city for his evening services. The church of which he has recently become pastor is both spacious and elegant, yet he finds that he can draw the people into the hall in far greater numbers than into the church. His Sunday evening sermons are delivered to immense audiences. He uses no sensationalism to attract them, but preaches simply the old-fashioned doctrines of sin and redemption only through Christ.

HEART LONGINGS.

SINGING the sweet new song,
Oh, how my heart doth long
To join the singing round our Father's throne!
For heaven seems so near,
And I am sad and drear,
Left in this world of sorrow, all alone.

Wearing the robe of white,
Most holy in God's sight,
And joining in the angels' happy strain;
There on that peaceful shore,
Where partings are no more,
The long-divided ones shall meet again.

Wearing the crown of gold—
No mortal may behold
The glories of that land where Christ is King:
Far different from this,
That land of light and bliss,
Where evermore the Saviour's praises ring.

Waving the peaceful palm—
My troubled heart grows calm,
Even in this world's sin, and pain, and strife:
In mansions, with the blest,
The weary are at rest,
Freed, and for ever, from this earthly life.

Serving God night and day,
Their golden crown they lay
At the dear feet of Him who died to save.
Who died to bring them there,
To his dear home, so fair:
The Shepherd, who his life so freely gave.

Lord Jesus, guide us home;
Suffer us not to roam
Away from Thee, amidst this world of sin.
Oh, guide our weary feet
To thine own rest, so sweet!
Open the gates, that we may enter in.

M. E. B.

UNANSWERED PRAYER.

"WHAT I tell you in darkness, speak ye in light." I believe the shadow, and with many the darkness, of unanswered prayer, enfolds most believers. Of course, I refer to those who understand that, "Whatsoever ye shall ask in My name," does not merely mean using the customary ending of a prayer, "Through Jesus Christ our Lord," but, "being accepted in the Beloved," and the petitions of his people being thus presented by Him to the Father.

I, for one, have lately passed through the dark valley of unanswered prayer: but coming, even when the gloom pressed most heavily upon me, to "the Light of the World," was taught then and there by the Master what I am now trying to tell his servants in the light.

It is needless to confide the nature of my trouble: it is quite sufficient for me to confess that I was tempted to feel my God had failed me. But even in my sense of despair, I knew the Saviour of the Gospels "liveth for evermore," and "is the same yesterday, to-day, and for ever." So, in desperation, I searched my Bible to see if He had *ever* refused help when here upon earth, because as He had acted then so would He act now.

What did I find? Never, on one single occasion, disregard of any need; but, sometimes, delay before supplying it. In the case of "a woman of Canaan" who cried unto Him "to have mercy upon her daughter," He answered her not a word. The cries of the "two blind men" at Jericho had caused "the multitude" to rebuke them that "they should hold their peace," before Jesus called them.

"Jesus went with" Jairus to heal his little daughter, but she had expired, and his faith was tested, while that of another was proved. The blind man at Bethsaida was "led out of the town" *in his blindness*, whereas those that had brought him, had besought Christ but "to touch him." The father of the "only child" in the 9th of Luke said "the devil throw him down, and tare him as he was yet a-coming" to Jesus. The nobleman, whose son was sick at Capernaum, was tried, although he had told the Lord his son was "at the point of death." Even after a message had come from those three at Bethany whom the Saviour "loved," "He abode two days still in the same place where He was:" and we know that when He reached the town, Lazarus had died four days before.

Now the lesson which we should learn from Christ's delaying to perform all these miracles, we are also taught in three parables; see Luke xi. xv. xviii., and again in the 2nd of John, where the Virgin's making known the need of more wine met with that mysterious reply, that in no wise daunted her faith. With such promises as Matt. vii. 7, and Luke xvii. 6, and John xiv. 13, and xvi. 23, who would not have "faith"?

But then that is not sufficient. Over and over again in the Epistles the word is coupled with "patience." Look at Heb. vi. 12; x. 36; xi. 13; and Rev. xiii. 10.

There are evidently *two* chains to be used whenever we, going through the vale of misery, would use it for a well, and let down our buckets to be filled with water. Faith drops it down, but *patience should draw it up again*. If we attempt to use Faith for both purposes, the chain cannot bear the double tension, and will probably get worn out; certainly rusted with our frequent tears of disappointment. "In your patience possess ye your souls." It may be that we shall even "die in faith, not having received the promises," and yet never doubt that "All the promises of God in Him are yea, in Him Amen."

God grant that the light which has since then flooded my own soul, and seems strong enough to illuminate a whole lifetime, may also irradiate the clouds of others. L. E. Hilliard.

WORKSOP.—A successful Gospel Temperance Mission was brought to a close here on Monday week. The meetings during the ten days' Mission were crowded to excess. 1133 pledges and 1599 ribbons were taken. All sections of the Christian Church in the town were united in the work, and seldom has such a wave of blessing passed over the town. Jno. Jermyn, Hon. Sec.

Requests for Praise and Prayer.

"I will praise Thee, O Lord, with my whole heart; I will shew forth all Thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High."—Psalm ix. 1, 2.

PRAISE.—For blessing vouchsafed last year on the work among Jews at the Episcopal Chapel, South Hackney; prayer is asked for continued prosperity during the present year.——A lady wishes to return thanks for improved health and many other blessings in answer to prayer.

PRAYER.—That God would overrule difficulties in the path of a young minister.

PLACES.—That a great blessing may rest on services in Dumfries, N.B., conducted by Mr. G. Hefford.——For blessing upon three weeks' services at Duffield, Derby, conducted by Mr. Gillingham. ——For an outpouring of the Holy Spirit upon Bridgend, Glamorganshire.——For blessing on services at Heybridge.——That much blessing may attend Rev. W. H. Aitken's forthcoming mission in Weymouth.— For much blessing at a small mission hall at Totteridge, N.

CONVERSION.—That a young commercial traveller may be rescued from a love of drink and sceptical opinions.——For one who is seriously ill, and does not see his need of a Saviour.——For a drunkard who has abandoned his wife and child. ——For a husband who has consented to go to one of Mr. Moody's meetings.

Notices.

Lay Preaching.—Several communications forwarded to "W." who wrote on this subject, will be replied to by our correspondent as early as time will permit.

If superintendents of mothers' meetings who cannot afford to purchase copies of a sheet almanack for those attending will send their name and address (stating how many they require) to the Manager of the Book Society, 28, Paternoster-row, London, E.C., he will forward them free.

Applicants for Tracts.—J. D. Giles, 71, Darwins-buildings, Darwin-street, Old Kent-road, S.E.; G. R. Brown, 10, Essex-street, Islington; A. Wilson, 41, Lilburn-terrace, Lincoln-road East, Peterborough; W. G. Elam, 40, King's-cross-road, Clerkenwell, W.C.; J. Cannell, 17, Princes-row, Howe-street, Birmingham; J. Humphries, Mount-pleasant, Kingswinford, near Dudley, Staffordshire; F. A. Bullin, White House, Downham Market: Miss Mason, High-street, Shipston-on-Stour; W. Martin, 7, Portland-street, Altofts, near Normanton, Yorkshire; H. Herne, High-street, Ponders End, Middlesex; J. Dyer, Napier-cottage, Napier-road, New Brompton, Kent; A. Phillips, 20, Marcellus-road, Hornsey-road, Holloway, N.; Mrs. Hughes, 55, Grove-road, Holloway; W. Willcock, 271, Deansgate, Manchester; Miss Mantle, 120, Andover-road, Holloway; H. D. B., London-street, Whitchurch, Hants; A. F. Solloway, 46, Holywell-street, Oxford; E. Smith, 56, Richard-street, Commercial-road, E.; W. Hicken, Pickles' Hut, Tothill, Newbury; J. Hope, 9, Canal-terrace, Camden Town; H. Rawles, 7, Malden-road, Kentish Town.

Communications received with thanks.—J.B.B. J.B. Eva. J.R. E.P. M.E. A.M. E.H. J.H.A. T.P. G.M.C. J.G.R. M.A.W. E.B. A.B. M.E.C. C.S. R.V.G. J.E.M. J.P.G. M.A.C. Miss D. Miss H. E.D. Mrs. C. D.J. L.E.H. T.W. E.M.F. C.B. E.S. Miss N. J.C.J. Miss M. J.G. A.F.G. N.C. C.A.B. H.K. A.M. F.B.S. J.J. E.P. Constant Reader. J.N.C. Mrs. S. J.R.M. J.S. A.E.W. Miss N. A.S. R.G.M. T.C. L.W. J.C.H. A.C.P.C J.N. A.H.G. A McK. W.M. J.F. K. A.J.B. E. G.K. A.S. A.R.S. F.H.M. V.M.S. Young Christian. E.S. E.L.B. J.C.F. J.A.J. J.C.F. R.B. J.F. J.D.G. C.O.J. W.G. E.B.B. Mrs. C. T.S. Y.H.F. E.S. M.E.B.

Forthcoming Meetings.

Messrs. Moody and Sankey's Forthcoming Engagements.—1883—Mar. 1 to 15, Manchester; Mar. 16 to 30, Leeds; Mar. 31 to April 14, Liverpool.

☞ Information for this column should reach us not later than Monday morning.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

The Irish Evangelization Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Army and Navy Prayer Union.—Annual Prayer-meeting for all who are serving, or have served, as officers in the Army or Navy, Saturday, March 10, City Terminus Hotel, Cannon-street, at 2 p.m.

The "Merchant's Lecture," Weigh House Chapel, Fish-street-hill.—Tuesdays, at 12 noon. Rev. Edward White during March.

Stepney Meeting House, Spring Garden Place, E.—Mrs. G. S. Reaney will give an Address to Men and Women every Sunday, at 3 p.m.

St. George's Hall, W.—Mr. Denham Smith during March. Sunday, 11 a.m. and 7 p.m. Burlington Hall, Savile-row, Wednesday, 8 p.m.

Agricultural Hall Services.—Sunday, March 4, 3.30 p.m., Rev. Fleming Williams; 7 p.m., Messrs. Elvin and Hunt.

Conference Hall Mildmay Park.—Preacher every Sunday in March, at 3.30 and 7 p.m., Mr. Geo. C. Needham.

The Deepening of Spiritual Life.—Stafford Rooms, Tichborne-street, Edgware-road, on Friday, March 2, at 3.30 p.m., Rev. C. Skrine, on "Seeing God."

House of Rest, 8, Cambridge-gardens, 6, Kilburn-park, N.W. —Friday, March 2, all-day meeting for prayer for the Holy Spirit's power, for Christian Workers, and for funds for all Missions. Hours, 10.30 a.m., 3.30, and 7 p.m.

The Salvation Army.—Address by Mrs. Booth, Regent's Hall, Regent-circus, W., Tues., Mar. 6, at 3 p.m. At Steinway Hall, Lower Seymour-st., Portman-square, Thurs., March 8, 11 a.m.

Wesleyan Metropolitan Lay Mission.—Annual public meeting, City-road Chapel, Wednesday, March 7. Chair at 7 p.m. by Mr. W. S. Allen, M.P. Addresses by Rev. G. M. Murphy, of Lambeth; Rev. R. W. Starr, of Liverpool; Mr. J. Cropper, of Hackney Wick; Mr. J. J. Vickers, Rev. J. Bond, and Rev. R. Culley.

Sailors' Welcome Home, 173, St. George's-street, E.—A special meeting for prayer and praise in the enlarged "Foc'sle," Saturday, March 3. Lord Radstock will preside. Tea at 6 o'clock. Meeting at 7 p.m.

City of London Abstainers' Union.—Mar. 5, Lecture at 186, Aldersgate-street, by Mr. Jno. J. Pilley, F.R.M.S. Subject, "Does Alcohol make us warm?" Chair at 8 o'clock by Mr. John Taylor.

Lectures by Pastor Chiniquy at Exeter Hall.—Mar. 6, "Purgatory, and the Merchandise of Souls." Mar. 13, "What does the Church of Rome understand by Liberty of Conscience?" Mar. 21, "Romish Aggressions, and the Duty of English Protestants." Chair at 8 p.m. Tickets may be had at Exeter Hall.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, February 24, 1883.

*** Donations should be sent by cheque or Post-office order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O's payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning. Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Protestant Schools, Madeira—G.T.C.	0	2	0
St. Giles' Christian Mission—Prison Mission—M. B. 3s.; M. 5s.; H. P. £2	2	8	0
Ragged Churches and Chapel Union—F. R.	0	5	0
Dock Labourers' Mission—Free Lodgings—C. B. £1 1s.; L. H. 2s.	1	3	0
Home of Industry—E. F.	1	0	0
Mr. Fegan's Boys' Homes—E. F.	1	0	0
Mr. Toye's Orphan Home—E. F.	1	0	0
Mrs. Meredith's Prison Mission—F. R.	0	10	0
Destitute Children's Dinner Society—E. F.	1	0	0
Bridge of Hope, Ratcliff—M. E. D.	2	0	0
Rev. R. W. McAll's Work, Paris—M. E. D.	1	10	0
Poor Jews in Jerusalem (Messrs. Friedlander and Kelk)—H. C.	0	5	0
Nestorian Mission—Miss H. W.	0	10	0
Strangers' Rest, 165, St. George's-street—E. H., Brighton, £1; Miss H. 10s.; Miss W. £1	2	10	0
Mildmay Mission to the Jews—M. A. C.	0	2	6
Dr. Barnardo's Homes—E. G.	0	2	6
Rev. G. Rodgers' Work, Minnesota—J. H.	1	0	0
Mr. Knowles' Work, Shoreditch—Mrs. H. S.	0	5	0
China Inland Mission—Rev. xii. 11	2	0	0
Miss Weston's Work, Royal Navy—Rev. xii. 11, £2; A. M. 10s	2	10	0
Gray's Yard Ragged School—Rev. xii. 11	2	0	0
Homerton Mission—Rev. xii. 11.	2	0	0
Miss Robinson's Work, Portsmouth—Rev. xii. 11	2	0	0
Children's Aid and Refuge Fund—Rev. xii. 11	2	0	0
Relief of the Widows, &c., Mumbles Lifeboat—Mrs. J. L.	1	0	0
Miss Leigh's Work, Paris—A. M. 10s.; L. R. £1	1	10	0
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1. "Choose you this day whom ye will serve."
2. "The wages of sin is death."
2.* "The gift of God is eternal life, through Jesus Christ our Lord."
3. "Repent ye therefore, and be converted, that your sins may be blotted out."
4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
9. "The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me; and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted."
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

The eight following are in Extra Large Type.

25. "Jesus only."
27. "Now."
28. "God is love."
29. "Behold, He cometh."
30. "Have faith in God."
41. "Prepare to meet thy God."
49. "Thou God seest me."
50. "Be ye kind one to another."

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Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK

CASE of MR. C. GODDARD, of MAIDENHEAD.

This patient, a colporteur, came first to Coombe-lodge on the 6th of June last year. His wife, when single, had realised great benefit from my treatment, which induced him to come. He had been subject to colds for years. In the December previous to his visit hæmorrhage had taken place; pains in the left side followed, with a recurrence of hæmorrhage in April. The expectoration was muco-purulent. He was in a very weak state. On examination the whole respiratory system was found to be in a feeble condition, with scattered patches in the lungs, denoting evident mischief.

The patient came again in August, decidedly improved. Correspondence by letter continued through the months of June, July, August, September, and November, each time there being favourable progress.

In the last letter, dated January 10 of the present year, Mr. Goddard writes:—

"I am happy to tell you I have been in the enjoyment of good health for now two months. I can take my preaching engagements without weariness. Life and labour for Jesus once more is joy and gladness. My heart is full of gratitude to God. May He spare your valuable life for many years. As a proof I am doing all I can to persuade others to come to you, you are at liberty to use this as you see fit.

"1, Union-road, Castle-hill, Maidenhead." Ever yours gratefully, "C. GODDARD.

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

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THE DRINK TRAFFIC AND THE LORD'S DAY.—There are eight Measures before Parliament for removing or for diminishing this crying evil. The second reading of Mr. Stevenson's Bill, for the whole of England, is down for the 13th of April; the dates for other Bills vary from March the 6th to July the 25th.

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JOHN GRITTON, D.D.
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THE INDIGENT BLIND VISITING SOCIETY, founded 1834.—For the visitation, relief, and education of the Blind Poor. Over 700 are now visited and relieved, and about 300 receiving elementary education. For some time past the state of the Society's funds has caused much anxiety, the income being very precarious. Contributions are therefore most urgently needed, and will be gratefully received by the Secretary, W. C. LESTER Offices, 27, Red Lion-square, W.C.; Bankers—Messrs. Williams, Deacon & Co., Birchin-lane, E.C.

GRAND FRENCH FANCY BAZAAR, under the patronage of H.R.H. the PRINCESS Christian of Schleswig-Holstein, and H.R.H. the Princess Mary Adelaide, Duchess of Teck, in aid of the funds of the Mission of the French Protestant Evangelical Church in Bayswater, M. le Pasteur Du Pontet de La Harpe, B.D., in Kensington Town Hall, High-street, Kensington, on Tuesday, Wednesday, and Thursday, March 13, 14 and 15, 1883, between the hours of 2 and 7 o'clock p.m. The Rt. Hon. Earl of Shaftesbury, K.G., will open the Bazaar at 2 o'clock on Tuesday the 13th. Admission 1s. Concert the last evening at 8 o'clock by eminent Artists. Stall 2s., entrance 1s.

SEASIDE CONVALESCENT HOME.—Warmly recommended to readers of *The Christian*. Protestant and Evangelical. Open all the year. Sunny situation. Food excellent. Funds needed.—For terms, &c., address, Rev. E. FORBES, Christ Church, Clevedon.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means. For particulars, apply to 45, Finsbury-square, E.C.

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

MISSIONS (friends of) are kindly asked to help one in great need in a thickly populated neighbourhood. Nehemiah ii. 17 and 18 verses. Stamps, Postal orders, or any help gratefully received, and acknowledged by the SUPERINTENDENT, 32, Westbourne-road, Barnsbury; or by Mr. Kirkham, 15, Beresford road, Highbury New-Park, N.

THE SALVATION ARMY IN EXETER HALL.

ANNIVERSARY OF THE FRENCH WORK. On Monday, March 12th, great meetings will be held all day, conducted by the General at 11 a.m., 2.30 and 6.30 p.m. In the morning Miss BOOTH of Paris will describe the work in France and Switzerland. Mrs. Booth will also speak. Admission by Ticket only, 1s. each, or the three meetings for 2s. For all tickets, send stamped directed envelope to Chief of Staff, 101, Queen Victoria-street, E.C., or apply personally to 20, Charing-cross, or to the officers of the London Corps.

Educational.

THE WOODLANDS, Hitchin, Herts.—Select Boarding School for Boys. For prospectus apply to the Principal, ISAAC SHARP, B.A., a member of the Society of Friends. Careful personal training. Efficient staff of masters. Excellent recreation grounds.

BRIGHTON.—EDUCATION.—Mr. ALFRED CLARK, B.A. (Lond.) receives about 20 Sons of Gentlemen, from seven to fourteen years of age. Terms from 40 to 55 Guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and Mathematics. Personal care, Christian influence, and a healthy, happy home.—35, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. W. Haslam, 19, King's-road, Brownswood-park, N.

CAPTAIN MORETON has great pleasure in recommending Mr. Foster's School (as per letter). Reference also permitted to George Williams, Esq., 72, St. Paul's-churchyard. Eldon-park School, South Norwood.

EDUCATIONAL HOME for the Daughters of Gentlemen.—Miss PENN and Fräulein ESSER receive a limited number of Pupils at Grove House, Upper Clapton, London, E. Detached house. Large garden. Large and efficient staff of Masters and Governesses, German and French the languages of the house. Careful training and Christian influence, with individual supervision. For prospectus and references apply as above.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE

Principal—Dr. CRANAGE, M.A., Author of "Mental Education," "Three Lectures on the Tabernacle in the Wilderness," "The Mark of the Beast," &c., &c.

Vice-Principal—Robert Weston, Esq., T.C.D.

Head Master—Mathematics: T. Woodcock, Esq., B.A., Wrangler, and late Scholar and Exhibitioner, Christ's College, Cambridge. Second Master—Classics: H. May, Esq., B.A., late Scholar of Brasenose College, Oxford; with other Masters.

Dr. CRANAGE undevoting all his time to train the boys committed to his care, not only in mental acquisitions, but in their whole moral and physical being; believing that as much pains and unremitting attention are required for the latter as the former. His main object in the intellectual culture is, to teach the boy to think; without omitting the positive work and hard study necessary to brace "the nerves of the mind," for the making of a scholar. Above all, Dr. Cranage desires to bring his pupils to Christ as their Saviour, and to help them to walk like Christ as their example. The boys attend with Dr. Cranage, on Sunday mornings, the evangelical ministry at Christ Church, Wellington. Rev. T. L. Butler, M.A., Vicar, and in the evening the services at his Mission Hall, in the town, conducted by himself. Exhibitions, dependent on entrance examinations, are offered each April, July, and December; two of the value of Ten Guineas per annum, for seven years for boys under ten years of age; two of the value of Twenty Guineas per annum for five years, for boys under fifteen; and one of the value of Fifty Guineas per annum for boys under sixteen, for three years. The next Term will begin (D.V.) Thursday, May 10th.

PREPARATORY SCHOOL for Young Gentlemen (Established 14 years), 2, Woodside-villas, Victoria-road, Gipsy-hill. Principal, Miss SMITH assisted by certificated governesses and visiting professors. Pestalozzian Classes. Special arrangements for pupils whose parents are abroad. References to clergymen, medical men, Indian officers, and parents of other pupils. Half term commences March 5th.

SEASIDE.—The Principal of an old-established School is willing to take one or two Pupils, at reduced terms, to fill up vacancies. The ensuing term will commence May 2nd.
E. L., Royal Library, Worthing.

PREPARATORY DAY SCHOOL to be disposed of, with school-room furniture. Twelve boys, prospect of more.
E. C., 4, Woodbine-terrace, Shepherd's-bush-rd.

BRIGHTON.—Kendrick House, Marlboro'-place, facing Pavilion and enclosures, within three minutes' walk of the sea. The Misses DAGG receive a limited number of Boarders to educate with their day pupils. The School is managed on High School principles. A comfortable home. Terms from 50 to 60 guineas, according to age. Reference kindly permitted to Rev. J. B. Figgis.

COLLEGE OF PRECEPTORS' EXAMINATION, 1st class.—Advantageous terms are offered to a young Lady who would join another, who is studying for the above examination.—Apply to Miss ROBERTSON, The High School, King-square, Bridgwater.

SUPERIOR EDUCATION FOR YOUNG LADIES.—The Rev. W. Woodward, Wotton Vicarage, Bucks, confidently recommends a School in the healthy watering-place of Weston-super-Mare. Watchful individual training is combined with good education and the comforts of home. Resident foreign governess. Visiting masters. Evangelical ministry. Special arrangements with parents resident in Scotland, Ireland, or abroad. Address as above.

PARIS.—Protestant Establishment for Young Ladies. Sciences, Arts. French only language of the house. Terms £40. Ladies with a private bedroom, £5 a month. References: Rev. Baron HART, 21, Avenue de la Grande Armée; Rev. L. VERNES, 7, Rue des Batignolles, Paris; Rev. D. J. WATT, 331, Amhurst-rd., Stoke Newington, London. Principal, Mme. FLAMANT, 63, Rue Truffaut Paris.

AN EVANGELICAL CLERGYMAN and his Wife receive two or three little girls, to educate with their own daughters, aged 11 and 6. Terms moderate and inclusive.
Mrs. L. S. TUGWELL, The Grove, Tunbridge Wells.

BRUSSELS.—104 rue Les-brous-sart. The Misses Cooke offer every advantage to Ladies desirous of studying French and German. Careful Christian training. Reference permitted to Miss Bamber, Marlborough College, Exeter.

A LADY strongly recommends a small private School, situated in a charming country neighbourhood, where her own daughters have been educated. First-class instruction in all branches is combined with home care and comforts, and Christian training. Terms moderate, and inclusive if desired.—Mrs. J. Southbourne, Birchfield, Birmingham.

A CLERGYMAN is anxious to recommend a high-class School for twelve girls. Thorough teaching. Preparation for Local Examinations. Kind Christian training. Happy home for Indian children. Terms very moderate. References to parents.—Rev. J. JOHNSON, Britwell Rectory, Watlington, Oxon.; or PRINCIPAL, 5, Sussex-place, Southsea.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors—their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

ASSISTED EDUCATION.—Parents of position and of limited income can ensure for their daughters a SUPERIOR EDUCATION, on inclusive terms, in an Establishment that is highly recommended by Christian parents. The aim of the Principal is to train her pupils for the Lord Jesus, thus ensuring a high moral tone. Candidates successfully prepared for all examinations.—PRINCIPALS care of Mrs. Manley, Sidmouth, South Devon.

A SWISS FAMILY (Protestant), at Aigle (Vaud), will receive Boarders.—Comfortable family life; agreeable and salubrious climate. Excellent lessons for young people. Terms, five pounds per month, or four pounds for a lengthened stay.—Mr. COLOMB, Aigle, Switzerland. Reference, General Fraser-Tytler, Veytaux, Switzerland.

DECIDED CHRISTIAN GOVERNESS desires re-engagement (April). Recommended by Rev. Wm. Haslam. English, French, music, rudiments drawing, Latin. Excellent testimonials. Good salary. Young pupils preferred.—BETA, Albion Printing Office, Upper Sydenham, S.E.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss ARNOLD, 50, Victoria road, Clapham-common, S.W.

MILTON HOUSE SCHOOL for Young Ladies, Plympton (near Plymouth), South Devon.—Limited number received. Home comforts. Advantages for French. References to parents of pupils.

ENGLISH GOVERNESS will find a cheap and comfortable home in Germany, at Fr. FITZAU, Grosse Ulrichest. I. in Halle a/S., Germany. Excellent reference.

AS GOVERNESS.—A Lady (23), competent to prepare pupils for Camb. Higher Exam in English and French. Good music; drawing from the flat, water colours, needlework. £30.—E. T., 117, Crawford-street, W.

GOVERNESS.—Can any Lady recommend a good English Governess, for one pupil aged fifteen? Decided Christian, and member of the Church of England. Thorough English and good music indispensable; German and drawing desired.—Hon. Mrs. HAMILTON, Ridgmont, Woburn, Beds.
(Unsuitable answers not replied to. No agents.)

GOVERNESS wanted for a little girl and boy, 7 to 9.—Earnestness and power to train her charge for God valued before accomplishments. Good music and French. Age 25 to 35.—ALPHA, 6, Philadelphia-chambers, Liverpool.

NURSERY GOVERNESS.—A Lady (22) desires an engagement as above, or Mother's Help. Thorough English, drawing, music, rudiments of French; good needlewoman. A comfortable home in a Dissenter's family preferred.
DELTA, Mr. Ives, King-street, Sudbury, Suffolk.

GOVERNESS.—A Young Lady (Open Brethren) requires re-engagement. English, French, music, and elementary German. To children under 15. Highest references and testimonials.—OMEGA, 44A, Fore-street, London.

Appointments, Situations, &c., Wanted.

AUSTRALIA OR CAPE.—Wanted by Advertiser, an appointment as Secretary to a Y. M. C. A. or otherwise. Six years' business experience; three and a half years as shorthand writer. Excellent references.
SECRETARY, 35, Gracechurch-street, E.C.

AN EVANGELIST (Congregationalist) seeks a change of sphere.—A. B., care of Rev. HUGH BENTLEY, South Brent, Devon.

AS SCRIPTURE READER, under a Clergyman.—A situation wanted. Decidedly Evangelical views. Country preferred. Good references.
W., Mr. Howlett's, Commercial-street, Hereford.

SECRETARY OR COMPANION.—Re-engagement desired by a Lady. Resident or visiting. Copying. Society work, &c. If occasional, in or near London preferred. Accustomed to correspondence and accounts. Household management and travelling. References to and testimonials from personal gentlemen.
A. C., 8, Varo-terrace, Stockton-on-Tees.

LAY CURACY, or Tutorship, or combined, or Junior Mastership, wanted, with view to Orders. Age 21. Small salary if boarded. B., 131, High-street, Guildford.

THEODORE HOWARD, of Westleigh, Bickley, Kent, wishes highly to recommend his Under Gardener, who is shortly leaving his service, and will be glad to answer any inquiries. He is 20 years of age, honest, steady, and energetic.

AS VALET, or Attendant upon an Invalid, or mentally afflicted. Great experience; highly recommended by Physicians of eminence. Speaks English, French, German, and Italian. A. B., 1, Lonsdale-square, Barnsbury, N.

MONITOR.—Wanted, by Christian Young Man, situation as Monitor in Boys' Home; or Porter to Christian firm. Experienced.—J. T. LEE, 109, St. James's-road, Liverpool-road, Islington, N.

AS WAREHOUSEMAN, or to manage Small Business.—Christian Young Man (married) seeks position of trust. Experienced in hat trade. Good references. Abstainer. J. M., 21, Marcia-road, Old Kent-road, London.

GARDENER.—A Gentleman, lately removed, wishes to recommend his Gardener, a trusty Christian man, married. A single-handed place. Willing to mind a horse, and drive; or as Second Gardener. W. W., care of 106, Western-road, Brighton.

AS TEACHER or Matron. — Re-engagement desired in an Orphanage or Home by experienced Lady, accustomed to the work. A. B., Mrs. Crisp, Ivy-terrace, Urmston.

DR. BARNARDO is desirous of apprenticing two Girls (both lame, but skilful with the needle) to the dressmaking. They have been trained in the Village Home, but being physically unfitted for domestic service, have been for some time assisting the village dressmaker. Christian homes will be valued.—Apply to The Village, Barking-side, Ilford, Essex.

WORKING HOUSEKEEPER. — Re-engagement wanted by a respectable, trustworthy middle-aged person, to elderly gentleman, widower, care of house, or any position of trust, where Advertiser could have a Sister, who being lame, has a pension. Good needlewoman. Highest references. London preferred. Christian home valued.—REPA, Mr. Welton's, Stationer, 47, Norman-road, St. Leonard's-on-Sea.

COMPANION to an Elderly Lady, or as Governess to Children under twelve. Re-engagement required. Good references. Would accept holiday engagement.—Miss C., Elbe-villa, Osborne-road, Fareham, Hants.

COMPANION.—A Young Lady, age 20, seeks an engagement as above, or to assist with young children. Domesticated, musical, understands dressmaking. References exchanged. L. MUNDEY, 58, Wellington-lane, Hull.

BIBLE-WOMAN (Church of England) for North or East London.—A Clergyman wishes to recommend one. C., Keynshambury House, Cheltenham.

NURSEMAID.—A Lady wishes to recommend a girl as above in a small Christian family.—Miss E. TURNER, 9, Sunderland-terrace, Westbourne park, W.

REV. J. B. BARRACLOUGH is anxious to find employment, under Christian influences, for several persons, both Jews and Gentiles. Will Christian friends help him? 46, King Edward-road, Hackney.

TWO YOUNG LADIES desirous of getting into Christian work, would be glad to hear of situations as Bible-women, or to assist in Mission work.—References, G. B., 30, New Church-street, Bermondsey, S.E.

MONTHLY NURSE.—A Lady highly recommends a Christian woman as above. Abstainer. Fee three guineas.—Mrs. R. HINGSTON FOX, 4, Alexandra-villas, Finsbury-park, N. (Other good references).

AS NURSERYMAID.—A situation wanted for a very respectable Girl. Excellent needlewoman. Age 16. Can be well recommended. G. S., Farmer's Library, Upper Norwood.

HOUSEMAIDS.—A Lady wishes to recommend Girls, from 16 to 18 years, as Housemaids, where another servant is kept, and General Servants in small families. Country preferred. Miss ONSLOW, Alresford, Hants.

TEMPORARY HOME wanted for a young girl of good parentage, with a respectable widow, or quiet person in the suburbs of London, North preferred. Kind watchful care, and moderate terms. Some employment desirable, but not in a shop.—F. M., care of Mr. Close, Stationer, 164, Goldhawk-road, W.

MOTHER'S HELP.—A Lady recommends a very superior, trustworthy young person, age 20, as above; or Nursery Governess, where music and French are not required. Miss NOEL, White Grange, Woking Station.

AS KITCHEN, SCULLERY-MAID, or Servant in small family. Wanted a situation for girl aged 17. Wages £8.—Mrs. A. SHERMAN, The Croft, Great Bookham, Leatherhead.

CHRISTIAN COACHMAN seeks situation. Age 30; can drive and ride well; knows town; 8 years' excellent character. Married, one child. Total abstainer. Town or country.—HENRY DUCK, 6, Rutland-mews, South Kensington, London.

Appointments, Situations, &c., Vacant.

WANTED, A CHRISTIAN LADY of middle age, and of undoubted ability, to assist a married Lady and Gentleman in their household management and correspondence, and generally to render companionable help. She must have had ample experience, and be a good reader and amanuensis. The situation will, it is believed, be a comfortable one for an efficient person, and may probably be permanent; but only applications from ladies undoubtedly possessing the requisite qualifications and superior references can be at all entertained. Please address in own handwriting, with full particulars, and salary expected, to HELP, care of Messrs. Leonard & Leonard, 6, St. Peter's-alley, Cornhill, E.C.

A LONDON ARCHITECT AND SURVEYOR wishes to meet with a Christian gentleman in the same profession (or a Land Agent) to share his offices.—N. K., Messrs. Dawson & Sons, 121, Cannon-street, London.

INDOOR SERVANT wanted in May, out of livery. Over 30. Single-handed. Unmarried. Decided Christian, and abstainer. Thoroughly acquainted with his duties. Country. C. ASHTON, Delrow, near Watford.

AS MILLINER.—Wanted, for a genteel trade, a Young Lady. Must have good taste, able to take and execute own orders. Also a Young Lady for lace and hosiery departments. Apply with particulars to Mrs. G. R. SMITH, Strand, Torquay.

BOURNEMOUTH. — Thoroughly good General Servant wanted in small family. No children. Must understand plain cooking. Good character from last situation indispensable. State age. 63, Old Christchurch-road, Bournemouth.

CAN ANY LADY recommend a thoroughly good Nurse, for two young children? Must be able to take a baby from the month. Churchwoman.—Mrs LEFROY, Cheyney Court, Bromyard, Herefordshire.

HEAD NURSE, wages £20 a year. A Head Laundry-woman, wages £20 a year; and Under Laundry-maid, at £16 a year, and all found, wanted at once. For further particulars, apply personally any morning from 10 to 1 o'clock, to the Matron, Alexandra Orphanage, Hornsey Rise, N.

CAN ANY LADY recommend a well-grown, pleasant, willing girl, 15 or 16 years of age, as under servant in a quiet Christian family? A country girl within 40 miles of London preferred. Must be an abstainer.—Mrs. WAKEFIELD, 44, Downshire-hill, Hampstead, N.W.

HOUSEMAID wanted, who thoroughly understands her work, and is a good plain needlewoman. A Christian and abstainer desired. Mrs. BRODIE, 3, Devonshire-place, Eastbourne.

GOOD PLAIN COOK wanted 16th instant.—Family very quiet, consisting of Lady and Gentleman, with two other servants. E. B., 5, Freelands-road, Bromley, Kent.

COOK (thorough good plain) required, in a quiet family of four persons. Two other servants kept. She must be an early riser and total abstainer. Wages £20 and all found. Age not under 25.—Mrs. HEWETT, 17, East-park-terrace, Southampton.

HOUSE AND PARLOURMAID.—A Lady, residing alone, who has a lady-help, is in immediate want of above, where a kitchenmaid, who assists in housework, and a coachman, are kept. Wages £18, and all provided, excepting ale.—Apply between 10 and 9 on Saturday, March 10th, at 48, Avenue-road, Regent's-park.

GOOD COOK wanted for Clergyman's family in the country.—Kitchenmaid kept. Must be economical, and total abstainer. Baking done at home; washing put out. Mrs. PYM, Cherry Burton, Hull.

CAN ANY LADY recommend a young Maid for two children, aged five and six? Clergyman's family. Must be healthy, good-tempered, and fairly educated. Please state wages.—Mrs. W., 55, Lee-terrace, Blackheath.

RESPECTABLE MIDDLE-AGED SERVANT wanted, to take charge of a house. Must be active, cleanly, and a total abstainer. Apply by letter in the first instance to E. A. R., 9, Effra-road, Brixton, S.W.

NURSE WANTED by 17th March, for three children, eldest 3½, youngest 2½. Must be a good needlewoman, able to cut out and make children's clothes. Also wanted a good plain COOK, willing to assist a little in housework. Must both be early risers and abstainers. Apply or write to Mrs. C. WOODLEIGH, Addiscombe-road, Croydon.

GOOD PLAIN COOK, willing to assist in housework, wanted in country house a few miles North of London. Must be early riser, and have good personal character. In writing, state age and address. Mrs. MATTHEWS, The Mount, Hadley, nr. Barnet.

GOOD PLAIN COOK.—Wanted, a respectable woman, not under 30 years. Kitchen and Scullery Maid kept. Total abstainer preferred. Wages £20.—Mrs. HANCOCK, Colston's School, Stapleton, nr. Bristol.

COOK WANTED.—The Advertiser would be much obliged if any lady would recommend a thoroughly good plain Cook. Economical, clean; with a thorough knowledge of her business, and trustworthy if left in charge of other servants. She must be a Christian.—H., Howard's Printing Office, High street, Sydenham.

A THOROUGH HOUSEMAID wanted, willing to be generally useful. Small family. No children. Good character indispensable. From country preferred.—Write all particulars.—Mrs. WARD, 30, Elvaston-place, South Kensington, S.W.

A WELL-EDUCATED PERSON wanted, to do good plain cooking, and assist with the children. Housemaid, kitchenmaid, and nurse kept. State age, religious views, previous experience, &c.—K., 7, Morland-road, Croydon.

AS SUPERIOR HEAD NURSE.—Wanted, in a large family, a consistent Christian with a personal character; a member of the Church of England, and an abstainer preferred; four children in nursery, youngest three and a half. Must act as wardrobe-keeper to three young gentlemen. Two nursery-maids kept. Town and country. Thorough dressmaking and needlework required. Liberal wages. Age not under 36 Mrs. FRANK BEVAN, 25, Princes-gate, London.

WOULD ANY CHRISTIAN LADY offer her services as Matron and Hon. Secretary, for the purpose of carrying on the work of a Young Women's Christian Association and Home at Cardiff? Apartments and board free. J. C., care of Owen & Bryant, Cardiff.

To Let, Apartments, &c.

PERCY'S PRIVATE HOTEL, 40, Bedford-place, Bloomsbury-square, W.C.—This hotel is centrally situated, near the Law Courts and British Museum. Patronised and highly recommended by Dr. JOHN COLLINGWOOD BRUCE, Newcastle-on-Tyne; Dr. GOODMAN, Southport; Dr. YOUNG, Rome; the Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world. Tariff on application to Miss PERCY.

WEST CENTRAL HOTEL. 97, 99, 101, Southampton-row, London, W.C. Patronised by numerous readers of *The Christian. Plain Breakfast or Tea,* 1s. 3d. *Beds,* 1s. 6d. *to* 2s. 6d. Tariff on application to FREDERIC SMITH.

TO LET.—Premises suitable for Mission Hall, Temperance Societies, or any purpose where much room is required. Clonbrock Hall, Clonbrock-road, Stoke Newington. Apply No. 21; or to Mr. SQUIRE, 209, King's Cross-road.

WANTED a Lady, to share with another a small, comfortable, furnished house; separate apartments, if required. Terms very moderate. H., 14, Ann's-terrace, Harwood-rd., Fulham, S.W.

APARTMENTS.—Four rooms and kitchen, with use of wash-house. Quiet and convenient; three minutes from railway station, omnibus, and tram. No children.—H., 2, Brunswick-villas, Grosvenor-park, Camberwell.

A HOMŒOPATHIC PRACTITIONER in Midland counties is open to receive into his family an Invalid Lady or Gentleman. All kind consideration given. BETA, 74, New Bond-street, London.

BOURNEMOUTH, Marlborough.—First-class private Boarding House. Facing the sea, south aspect, close to pier, baths, library; liberal table, every comfort. Terms on application to Mr. and Mrs. Alfred Roberts.

BOARD AND RESIDENCE at BRIGHTON.—Central position, near to the Pavilion, Aquarium, and Piers. Sea view. Liberal table. Every home comfort.—Terms on application to Mr. and Mrs. BOX, 58, Old Steine.

BOURNEMOUTH, Clairville.—Superior Boarding House, conducted by Mr. and Mrs. Jackson. Visitors will meet with an excellent family home. Charming sea views. Near church and sea. Most liberal table.

BRIGHTON.—Board and residence. Quiet Christian home. Central locality, within four minutes of the sea and West Pier. Terms 1½ guineas; small room, 25s.—A., 6, Clarence-square.

BRIGHTON. — Board and Residence offered to a Lady, in a quiet, comfortable house, where six only are received. Terms moderate and inclusive. A. G., Shaftesbury Lodge, 10, Powis-square.

BRIGHTON.—Board and Residence, 52, Lansdown-place. A Lady and Gentleman wish to recommend the above as a comfortable home, where they received kindness and attention, with liberal table.

CLIFTON. — A Lady wishes strongly to recommend a refined and Christian home, in one of the best situations in Clifton, where three or four gentlewomen are received as boarders. A private sitting-room if required. For particulars, F. M., 112, Pembroke-road, Clifton, Bristol.

TO GENTLEMEN seeking a healthy Country Residence.—To Let, or the freehold would be sold; a substantially built modern house, exceedingly pleasantly and healthily situated, with about an acre of garden; close to church (Evangelical) and rail, and within easy distance of London. Rent £45 per annum.—Hillside, Loudwater, near High Wycombe, Bucks.

HYDROPATHY.—Dr. OWEN'S establishment, "The Arboretum," Leamington. The mansion is built on gravel, and heated throughout by warm air, which makes it a perfect winter residence for visitors and patients. Electric and all other baths.

PARIS. — Board and Residence with Mme. DE PRADEL (sister of the late Lieut. BELLOT, who lost his life in the expedition of 1853, undertaken for the discovery of Sir JOHN FRANKLIN), 86, Boulevard de Port-Royal, near Luxembourg Gardens, the Sorbonne, and Collége de France. A comfortable home, with good board. French always spoken. Terms moderate. Highest references from late English boarders.

EASTBOURNE.—To Let, for six or twelve months, the greater part of a comfortably Furnished House. Eleven rooms: three front, 23 by 16, overlooking the downs; close to sea. G. A., 2, Compton-street.

CO. KILKENNY.—A Country residence and demesne to be let: arable land if required.—A Christian family much desired, who would seek to lend surrounding tenantry to knowledge of the glorious Gospel. VIATOR, 14, Wellington-place, Belfast.

HOME OF REST, Beaconsfield House, Rhyl, North Wales.—Home of rest for Ladies of limited means. Address, The SUPERINTENDENT, as above.

ST. LEONARDS-ON-SEA.—First-class Private Boarding Establishment, facing the sea. Conducted with every regard for the comfort of visitors. Excellent references. For terms, Miss SMITH, Cleve House, 79, Marina.

ST. LEONARDS.—Superior Apartments to be had for a permanency, or otherwise. Every home comfort. Highly recommended by Rev. W. and Mrs. Haslam. N. B., 4, Clyde-road, St. Leonards.

TORQUAY.—Board and residence, with home comforts, in a pleasantly situated detached villa, for one Lady, or two sharing a room. Terms moderate. BETA, Tucker, Stationer, Torquay.

Miscellaneous.

CHRISTIAN PHILOSOPHY.—An Answer to the Infidelity of the Day. Post free, 1 copy, 1d.; 8, 6d.; 20, 1s. 3d. Enclose stamps to Letter Mission, Clapham, S.W.

LITERARY. — Required occasionally, by an Editor, short True Narratives, brightly and interestingly written, to illustrate and enforce Gospel truths.—L. R., Mr. Archer's, 28, Tenter-street, Moorgate-street.

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[*Continued on page 23.*]

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CHAP. X.—SPOILS SECURED.

"I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."—ACTS xx. 35.

"When faithless ones forsake thy wing,
Be it vouchsafed Thee still to see
Thy true, fond nurslings closer cling,
Cling closer to their Lord and thee."

EACH scholar in the senior classes of the Sabbath-school may be looked upon as part of the spoils of the Church. It is something to have kept these scholars so long. They have been kept in spite of the diligent and repeated attempts of the Evil One to displace them. Each represents the legitimate fruit of much bestowal of thought and painstaking.

And so also must we regard the converts of the Churches. They have been fairly won from the enemy. Each convert embodies the results of an amount of self-denying labour on the part of the Lord's people. They are, consequently, lovely and precious in our eyes, and are quite worthy of a new expenditure.

But much of this immortal spoil is not permanently secured. The confessions of those who possess the secrets of the different religious bodies are painful in the extreme. There is no denomination but seems to think that its

LOSSES BY LEAKAGE

are the greatest of all. A minister rises up among his brethren, and says, "We had a nice work some six months ago among the families belonging to our Church, but, to my surprise and grief, I cannot discern much remnant of it now." And then a second minister has his say: "I don't marvel at your being surprised. Had the work been among the *uneducated* and the *mentally stupid* I could have understood it, for I have invariably found that those who have known little about religion most easily part with their impressions of truth." These lamentations in Church circles are made more shrill by what is known of the perishing multitudes. House to house visitation exposes troublous facts. Large numbers of those who are now "dead in trespasses and sins" were once closely connected with religion. Men and women are come upon who are the offspring of homes of piety, whose relatives even at this present are well-known religionists, but who themselves are alive only to iniquity. How families split asunder!

"From the same father's side,
From the same mother's knee;
One to long darkness and the frozen tide,
One to the crystal sea."

Again and again is the visitor told that the person he has in hand was once in some famous Sabbath school, and enjoyed the teaching of one of the upper classes there. And, oftener than they care to tell, our town missionaries hear that such and such an individual was in time past a member of the Church, but is now neglectful of everything that is good.

Some of the causes of all this are on the surface. The habit—sometimes hereditary—of excessive drinking; early or unhappy marriages; misfortunes in business; sudden falls by reason of an alliance between an evil unsuspected within, and a temptation unexpected without; the wrong practices of another with whom the earthly lot is linked; past betrayal by some who wore the garb of godliness. From these and other causes, much of our prized spoil is lost. Our strength is shown in that we gain so much, our weakness in that we allow to be torn from us so large a portion of ourg ains. How are we to

FENCE ABOUT OUR YOUNG PEOPLE?

How is "holy childhood" to be trained into holier manhood and womanhood? How is negative purity to receive its complement of positive obedience? "These fragile beginnings of a mighty end" are placed in charge of the Churches. God would have them ever feeding among the lilies. How can we work with God so as to make sure of success in conserving the young people to rectitude?

Their *true position* should be detected and action taken accordingly. Toward the termination of the days of scholarhood the youths and maidens have reached a transition stage. They are ever wakening up to new thoughts. Life then has to them most of romance and least of stern realness about it. O mystery! that in the days of least experience and discernment, sin should be permitted to look most attractive; and these unsophisticated ones most easily beguiled. A little thing now will set the young lives adrift. Because they desire to bribe the conscience with a plausible reason for absence from the class, they are very ready to take offence. Sunday walks with members of the opposite sex are pleasanter than the services of the sanctuary. There are skilful purveyors of amusements after which the carnal mind feels a hankering. The baits of ill are voraciously taken. The elder scholars are soon seen to be more easily lost than regained.

THE FIRST SYMPTOMS OF RESTLESSNESS

should be noted, and counteractive measures taken at once. The next year or two make up the crucial time. Patience manifested now will bear rich fruit afterward in the souls of these scholars thus beset. Some who have, underneath, the most vigorous tendency toward righteousness, are most mischievous and provoking. Fuller says, "A tenant who knows he has to be ousted sometimes does all the harm he can before he is forced to depart, and so it is with Satan and the soul." I have known many a time that the first to present themselves for instruction during a special work of God have been scholars of both sexes whose conduct for months has been of the naughtiest character when teaching-hour came. To bear with such under the hope that a good process is going on within is most needful. For the young are *de*structive often before they commence being *con*structive. Severity might breed resentment, and resentment impel toward ruin.

IF AMUSEMENTS ARE PROVIDED

they must be furnished providently and prayerfully. The elder boyhood and girlhood can hardly be too much reminded of the value of time, of the fact that recreation is only right as it prepares for the more effective performance of duty, and that this world is not constituted only for purposes of human pleasure. Without this, the amusements in chess-room, cricket-field, and conversazione will but defeat their own end. To do without them, if possible, is the wiser course; but, if there is no avoiding them, let restrictions be applied with firm hand. If not, the whole matter will be like the letting out of water.

Officials and teachers can scarcely say too much to their young charges about

THE HABIT OF READING.

The "how" and the "what" of reading may be dilated upon. A large-hearted care should be shown towards the library and its young patrons. If possible, let some skilled Christians be delegated as "tasters" of books. This habit will be a strong safeguard.

If the "commonwealth" feeling prevail, all the better. The schools in which this is most marked are usually the most prosperous. "*Our* school, in whose counsels *I* have some share, and to whose success *I* am bound to contribute," is a most helpful idea.

But, above all, there must be distinctness of object before the workers. Preachers and teachers work under much the same conditions, and are exposed to much the same dangers, and this peril of losing definiteness is common to both. The authorities and subordinates who say they dare rest at nothing short of the *true religious decision* of the young people, are truly to be admired and copied.

And yet, there are so many teaching who are either themselves unconverted, or are forgetful of their solemn accountability to God for the souls under their trust. Prayer-meetings for teachers only, ministerial addresses to them, pamphlets bearing on their work spread amongst them, will not be more than sufficient for their great need.

While we can scarcely be too anxious, we may be *over-impatient* after these desirable results. There is a tendency in some schools to force on the work of the Holy Spirit. He is not accustomed to hurry, nor will He be hurried by us. There is a broad difference between quickness and hurry. The fruit may be plucked before it is ripe. Our duty is to work with that Spirit, and to act according as we perceive the tokens of the inward operation. The after-history of

SUNDAY SCHOOL REVIVALS

is too often quite painful. Much was made of them at the time, but, somehow, the eventualities are not what we could wish. This arises mainly from some zealous toilers not having been content to wait as well as to labour.

But, if the requisite care, love, patience, be provided, the hemorrhage from the schools will be greatly lessened. Some will be converted, who, if not turned round in early life, never would be at all. Circumstances being propitious, and the right turn being taken, there will be henceforth no swerving, however long the pilgrimage may be.

(To be concluded in our next.)

ST. BRIDE'S YOUTHS' INSTITUTE.—The first annual meeting of the St. Bride's Youths' Institute, Shoe-lane, Fleet-street, was held last week, Alderman Sir Robert W. Carden, M.P., occupying the chair. The report was read by the secretary, and showed that during the year 636 youths working in the district had joined and left the institute. Of these about 160 might be looked upon as permanent members. A large and comfortable reading-room had been provided, and evening classes were held. A savings bank had also been started, in which about £20 had been deposited. A register of situations wanted by members was kept, and in this way several had been enabled to obtain employment. The subscriptions were not yet enough to cover the expenses, about £100 a year more being required to successfully carry on the work.

PREACHING "THE KINGDOM OF GOD."

III.

LET us now view the subject of Pract cal Repentance as affected by the truth of "the Kingdom of God."

Repent ye: "for the kingdom of heaven is at hand." The Lord Jesus and John the Baptist did not simply enjoin repentance. They stated also as a powerful reason this word of knowledge, "the kingdom of God is at hand" (Matt. iii. 2; Mark i. 15).

Our minds incline to receive truth in portions; yet let us remember that portions are parts of a whole, and they should be so regarded. No part is isolated in a living structure. All is attached. So with the words of this life. One portion touches, leads on to, and into another, and involves and is affected by another. "The sufferings unto Christ and the glories that should follow them," are in one rainbow arc; and our hearts are most truly affected when they are viewed simultaneously. The saved sinner is contrite, yet also he rejoices. Paul charged Timothy in the sight of God and of Christ Jesus, who shall judge the quick and the dead, and by "his appearing and his kingdom." The latter twofold events are linked together. Let us hold them in like manner.

Observe also in the third chapter of John, that the Lord Jesus not only declared the necessity of the new birth as a portion of truth, but He taught it as a necessary preliminary to seeing and entering "the Kingdom of God." Not only were sick persons to be healed, but they were to be informed that it was significant of the blessings of the Kingdom. Say unto them, "the Kingdom of God" is come nigh unto you. The Kingdom so filled the mind of the Lord Jesus, that events were instantly spoken of in connection with it. The reason given (doubtless many other tender and loving ones existed) to the disciples why they were to suffer the little children to come unto Him, and were not to forbid them, is, "for of such is the kingdom of God." And when the Lord Jesus, in the Spirit of God, cast out demons, that occurrence was not circumscribed in its importance within itself, but then "the kingdom of God" came, as regards its feature of deliverance from satanic power. Satan's partial overthrow was a sign and commencement of the final overthrow; and man's deliverance then was a sign of the believer's full emancipation.

If, then, to our understanding of repentance for our sins we are adding the thought of repentance with reference to an approaching kingdom, and are thus influenced by the powers of the world to come, the important subject of repentance is found to be very wide, and to call loudly for considerable diligence in giving heed to what is necessary. We have not only to be sorry for sin, but to change, and to be changed by God, in everything, whether in spirit, knowledge, motive, thought, or conduct, which is unsuitable to that kingdom of righteousness, peace, and joy in the Holy Spirit, which is about to be established in power and glory, and whose essential principle is, that except your righteousness shall exceed that of the scribes and pharisees ye shall in no wise enter into "the kingdom of heaven." A repenting Christian is not indeed to pass his days in bitterness of spirit, remorse, and dread, and with a sense of distance from God. Far otherwise. Genuine repentance, under the shelter of forgiving love, does not dispirit. Surely happy love and a kindling eye, and neither moroseness nor dejection, were seen in Zaccheus as he stood forth and declared his determination that the Lord should not be reproached through having him for a disciple, whatever he had been before. Such heartiness is refreshing, and a stimulating example. Practical repentance, truly viewed, becomes something far beyond an act of sorrow, though including that; while as to time, seeing that we should "do works meet for repentance," this is not a matter of an hour or a day. It must necessarily be lifelong. It is to be a fruitful life of a saved sinner, now also a child of God, ever appropriate to, and evidencing the change wrought in him by the grace of God.

Let me now point out how John the Baptist exercised his gift of definite exhortation in regard to repentance as a preparation for the kingdom. Sorrow for sin there should be, must be, will be; but it is not mentioned now; as "the practical life," the fruit of repentance, is the point. What shall we do then?

First, let us grasp the circumstances. John has been awakening the listeners by words of truth from earnest lips and a warm heart. The kingdom of heaven is at hand. Bad trees will be cut down. The axe is placed ready even now. God has a garner. Be encouraged! His wheat shall be safely housed. There is a time of winnowing. Chaff shall be burnt up. Be warned! The wicked will certainly be overthrown. The coming One will separate. He will thoroughly purge his floor. Do some profess to flee from the wrath to come, and yet continue to live the same as before? Then, to such, he says: Ye offspring of vipers, who warned you to flee from the wrath to come? Prepare, and be prepared. Change and be changed in heart, in word, in conduct. There is no neutrality allowed in a Kingdom!

Oh, for more Elijahs, Jonahs, and Johns, and John Wesleys, and George Whitefields! Men are stirred up by speakers who will proclaim like that. Let us be willing so to speak, if called of God. "What shall we do then," became the cry? What is the answer? "Believe on the Lord Jesus Christ"? No my friends, not only this. I repeat, the Apostles were not always saying, Believe. Neither the immediate forerunner nor the immediate followers of the Lord preached so. We are not now considering how he who is asking the way of salvation should be guided, but the way to repent practically, as a preparation for the Kingdom. Let different truths be put into their appropriate places. John then replied very clearly; and the principle embodied in the practice taught will apply to us all, and in all times of this present age. The people had listened, had felt, were moved, and asked, "What then must we do?" What must we do in order that we may carry out that which you aver to be a necessary preparation for the kingdom? "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." In principle this: Be a kind brother amongst men. Have we been leading hard, stingy, selfish lives, regardless of the need, good, and happiness of others? Now reverse this: Consider other persons; think of, care for, their sorrows and their joys; the need of the bereaved, the widow, the fatherless, the prisoner, the desolate, the poor, the aged, the sorrowful, the depressed, the waifs and strays, the maimed, the deformed, the corrupted, the untaught, the unevangelized, and all that are oppressed of the devil; and that, not by deputy only, but personally; nor be satisfied by parting with superfluities, but truly give.

"Master" (Teacher, master of good instruction, for publicans recognise that), "what must we, renters of Roman taxes, do?" "Extort no more than that which is appointed you." In principle this: Have we acted unrighteously in our occupations, adulterating our goods, charging first rate prices for second rate articles? Do we extract from our customers, clients, patients, servants, clerks, shopmen, more than is fair? Do we exhaust the strength of youth and young women by oppressive or inconsiderate service? Now stop, and become considerate and fair-dealing persons. We may remember that Zaccheus was ready to make restitution also.

And the soldiers asked, "And we, what must we do?" "Do violence to no man, neither exact wrongfully, and (hardest of all) be content with your wages." Some, perhaps, would have advised: "Leave the army the first opportunity." But no; glorify God where you are, in your daily calling. In principle the exhortation to the soldiers was, and to us is: You also become changed, and show yourselves changed men. Are you subordinates, are you dissatisfied, can you oppress, can you easily take things which do not belong to you? Now do not act so; do not seek to improve your means, though short, by wrong actions. Are there sins customary in particular classes of society? Follow not a multitude to do evil. Stand out for God, and serve Him with all good fidelity, and man also.

In other words, let each one consider himself, his ways, his past life, his sins, his failings, his shortcomings, and seek a change of mind and heart; reverse all evil, and hard, unloving, and sinful courses; and seek to possess and show forth the character of Christ, who baptizes with the Holy Spirit; and do these things, not merely because it is right, but as our own practical acts of repentance, and as part of our own preparation for the kingdom of God.

By placing the truths preached in the above discourses in the Acts of the Apostles, and the heart-stirring, definite exhortations together, it is seen how hearers are, or ought to be, affected and acted upon. First, they are enlightened; second, they taste of the heavenly gift; third, they are made partakers of the Holy Spirit (I assume in his convicting operations); fourth, they taste the good word of God; and fifth, they taste the powers of the age to come. Thus blessed, and thus tasting, then by the truths so preached, if adhered to, God effects by his Spirit a real conversion. Until adhered to, and acted upon, the soul is barren; or at best we are disciples, but not what the Scriptures call "disciples indeed," "truly my disciples." Whether those five results, and the ultimate result, are sought by us, for ourselves, and as the fruit of our labours, may be a good, wholesome inquiry, from which no true-hearted labourer in the Gospel need flinch, though the question may become a means of quickening, and lead to more intelligent service.

In conclusion, when once the truth of "the kingdom" has become well-established in the mind, and has become heart knowledge (for it is the eyes of the heart which thoroughly see, Eph. i. 18), all the other truths of Scripture will, by degrees, range themselves in regard to that, and thus fall into their appropriate places. Its bearing on the Church, on the nation of Israel, on the nations generally, will all duly appear.

Of course this paper does not attempt to go into the fulness of the subject. It is not a treatise. I have taken a few discourses, and have endeavoured to note accurately and suggestively an outline of them, so as to evolve the principle and mode of Apostolic evangelization. I need scarcely remark that my paper does not refer to a stated

ministry to constant hearers, but to evangelizing a miscellaneous audience.

Words would fail to describe the intense interest which sometimes fills a Christian mind, when, through the Holy Spirit, "the Kingdom" is seen in power. What a range of blessedness! The glory of God and of Christ; the brightness, grandeur, and dignity of the kingdom; its resurrection joys and spiritual powers; its happiness, security, righteousness, purity, holiness, peace, worship, service; the fellowship unhindered with the Lord Himself, and the blessed companionship of an entire family of faith; the reunion with those who have gone before; the full endowments of the Holy Spirit adorning the universal Church; the Father's name written on our foreheads (his character no longer obscured, but presented in our very look); the whole, the fruit to us of his love and toil, humiliation, obedience, and sufferings, who hath set us free and purchased us to Himself with his own blood.

Soon He will come in the glory of the Father with his angels; and his reward is with Him, to render to each man according as his work is. And there shall be a voice, as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, "Hallelujah! for the Lord our God the Almighty reigneth."

God's kingdom shall come, not within only, but in outward glory, majesty, and beauty. His will shall be done, as in heaven so on earth. "All thy works shall praise Thee, and thy saints shall bless Thee." "For of Him, and through Him, and unto Him, are all things. To Him be the glory for ever. Amen."

May we walk worthily of God, who calleth us into "his own kingdom" and glory.

Eastbourne. J. Van Sommer.

ENGLISHWOMEN IN PARIS.

DEAR SIR,—I should be glad to say a few words through the medium of your valuable paper about the Home for Governesses in Paris, at 22, Rue des Acacias, Avenue Carnot. Many English ladies going to Paris will be glad to know that they can find a comfortable home there, and a kind friend and adviser in Miss Pryde, the Principal, who takes a warm interest in those who apply to her. I passed three weeks at the Home, a short time ago, and was very happy there.

The Directress, a French lady, is most kind, and anxious to make those under her care as comfortable as possible. Good progress may be made with French, as it is the language spoken in the house, and the Directress gives an excellent lesson twice in the week. The terms are very moderate. It is desirable that this Home should be more generally known.

A new wing has lately been added, for the furnishing of which contributions would be thankfully received by Miss Pryde, 16, Rue de Tilsitt, Paris.—Yours truly, M. R.

Forest-hill, Feb. 26.

KINGSLAND GOSPEL MISSIONS.—The first anniversary of the Millwall branch of these Missions was held on Tuesday, Feb. 27, at the hall in Mellish-street. The public meeting was presided over by Mr. Edward E. Harris, of Eliot-park. The local evangelist stated that there were now over eighty members on the books, most of whom were the fruit of the Gospel efforts there during the twelve months. Earnest addresses and solemn appeals followed, by the superintendent of the Mission (Mr. W. Chorley), Messrs. Hopley, Luck, Hopkinson, Newborne, and others. The hall was very full, and plainly demonstrated the necessity for a larger and better ventilated building than the present, which the friends here are hoping in time to secure. The superintendent's address is 79, Norfolk-road, Islington, N.

For the Young.

TELLING JESUS.

DEAR SIR,—I send you the following simple, yet true, account of how a little friend of mine was set free from her load of sin.

Nelly, who had lately recovered from a dangerous illness, was out one day with her mother. As they were getting near home the mother noticed the child had been unusually silent for a time, and all at once she stood still and as if with a determined effort spoke thus: "Mama"—then a pause—"I prayed last night, mama." "Did you, dear; don't you always pray?" "Oh, yes, but I prayed a REAL prayer last night. I don't think I ever prayed a real prayer before."

Then the mother gradually drew from her the following: "I was lying awake last night such a long time, and was thinking how sinful I was. I thought of what a naughty girl I had been so often. I tried to reckon up all the bad things I had done, and they seemed such a lot that I tried to remember all I had done in *one* week, and there seemed such a heap piled up, and then I was sure I had not remembered them all. This made me so miserable, and I thought, What if Jesus had come for me when I was so ill? I was sure I could not have gone to heaven.

"Then I thought about Jesus coming to die for bad people, and that He had promised to forgive them; so I got out of bed and knelt down and tried to tell Jesus how bad I was, and that I could not remember all the sins of even one week, so I just asked Him to think of them all for me, every one, and then I waited to give Him time to think, and when I thought he had remembered them all, I asked Him to forgive them, and I am sure He did, mama, because He said he would, and I felt so happy. Then I got into bed, and did not feel a bit afraid of God any more."

That this true incident may encourage other little weary ones to take their burden of sin to Jesus as Nelly did, is the earnest prayer of Nelly's Friend.

AMONG THE YOUNG IN GLASGOW.

THIS work continues as interesting and encouraging as ever For the three last weeks the services have been held in the central district of the city, in Dr. Somerville's old church, a hallowed meeting place and fragrant to many with precious memories. This church, owing to the removal of the Anderston congregation westward, has been for some time closed, but recently it has been rented by the United Evangelistic Association for Gospel meetings, and this work was very appropriately commenced among the young.

For three evenings each week the old church was well occupied with young people, the average attendance being over a thousand. To hold a gathering like this is no easy task, and it was truly wonderful to see how, night after night, his hearers were now charmed and spell-bound, now moved and melted by the sympathetic and thrilling way in which Mr. MacKeith tells "the old, old story."

From "the children's friend," as Mr. MacKeith is now familiarly called in Glasgow, all workers among the young may learn valuable lessons. He combines tact with tenderness, firmness with feeling. Much in the speaker's favour to begin with is the clear, manly ring of his voice. By this he wins his way at once with the young. Now captivating them with graphic descriptions, again surprising and carrying them away with some well-known hymn, or with some Scripture text happily wedded to a familiar sacred air, and then closing with earnest appeal in clear and vivid sentences.

A special feature of the meetings is "Search the Scripture Exercise." One night over 600 Bibles were in use, and it was peculiarly refreshing to hear the rustle of the leaves—tiny fingers telling of eager hearts—then came a hush, and some little voice was heard giving out the truth. Speaker and hearer were thus knit together by the living, loving bond of the Word.

The most touching scene, however, is the quiet harvest time at the close, when groups of anxious inquirers are seen dotting the church all over. There were present each night many earnest workers—principally Sabbath-school teachers from neighbouring churches—and yet there were far too few for the inquirers. In conversation with these "early seekers" one was struck again and again by the eager interest and breathless attention with which they turned to the lamps and lights of the Word. The passport for each worker was the Bible in hand.

When at the close of the series Mr. MacKeith invited those who was quite sure that they had taken the Lord Jesus for their Saviour to meet in the hall, 280 responded; of these 111 were boys and 169 girls, ages of both sexes running from eight to nineteen years. Some grown-up people also professed to have received blessing. 539 of the young people joined the Daily Bible Reading Union.

Such meetings we gladly hail as the awakening of the Church to the power and privilege to be enjoyed by work among the young.

Let us pray that those to whom we owe so much in Glasgow may be upheld in this good work, and that these special services, *having conversion as the aim*, may be largely extended.

A Glasgow Minister.

A CALL TO PRAYER.

"When He was come near the city, He wept over it."

THERE is much in the state of society around us that calls for prayer, and that should lead to self examination on the part of God's children. On the one hand, never were so many prepared to listen to the Gospel, while, on the other hand, evil is more than ever active around us.

Surely there is a call to those who are redeemed by the blood of Christ to be more entirely consecrated to his service—to be vessels sanctified and meet for the Master's use. Let us therefore, laying aside all other considerations, unitedly gather in his name, and wait on Him for wisdom, grace, and power from on high.

All who love the Lord are invited to wait on Him at the Conference Hall, Eccleston-street (three minutes' walk from Victoria Station), on Tuesday, March 13, at 11 a.m., 3.30 p.m., and 7.30 p.m.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending March 17: March 11, Mark xii. 1-12; March 12, Mark xii. 13-27; March 13, Mark xii. 28-44; March 14, Mark xiii. 1-13; March 15, Mark xiii. 14-23; March 16, Mark xiii. 24-37; March 17, Mark xiv. 1-16.

THE SILVER WEDDING AT BERLIN.—In the year 1858 the Society had the honour of presenting through its President, Lord Shaftesbury, a Bible to the Princess Royal on her marriage; and last month its representatives were permitted to tender the Society's congratulations and good wishes to the Crown Prince and Crown Princess of Germany, at the Palace in Berlin, on the 25th anniversary of that happy event. At the same time, a handsomely bound Bible with an inscription was presented as a memorial of the occasion. The deputation was cordially received by their Imperial Highnesses, who wished their thanks to be conveyed to Lord Shaftesbury and the committee for such a present on the occasion. After some inquiries as to the progress of Bible work in different lands, the Crown Prince stated that a Bible had been presented to him at the Society's stall during the Paris Exhibition in 1867, which had been his companion throughout the Franco-German war; and on first going to sea, his Highness's second son, Prince Henry, had begged the book from his father, that it might be his fellow-traveller upon the ocean.—*Bible Society's Reporter.*

"IN DEFENCE": MOSES AND CHRIST.*

II.

COMING to Exodus, the book of miracles, Dr. Paterson has something to say in reply to Hume's argument that "miracles are contrary to experience:"—

Is not that begging the whole question, taking for granted the very proposition that he professes to prove? Contrary to experience! To whose experience? Contrary to the experience of those who witnessed them? No. Contrary to the experience of Hume? Yes; but Hume's experience is simply the experience of an individual. Contrary to the experience of his generation? Yes; but that is the experience of one generation only, and proves nothing. . . . . One wonders how it comes to pass that conclusions based on such shallow reasonings could have passed muster as they did for a time. There is surely something gravely amiss when our professed men of reason allowed themselves to be hoodwinked and led astray by such arguments as these.

But we gladly follow our guide beyond the outposts, and mark how much there is to contend for, and how rich the banquet is which is spread for them who will enter in by faith. Speaking of the Passover, he remarks:—

It has been well said that this clear type of redemption presents a profound thought which we should do well to keep before our minds, and that is, that it is not the redeemed one but God who sees the blood. The Israelites could not see the blood if they were shut inside, as they were, by Divine command. So the Lord God does not say, "when *you* see the blood," but "when *I* see the blood I will pass over you." What does this suggest? May it mean that it is not my estimate of the blood—whether the blood of the passover lamb in Egypt, or the antitypical blood of God's Lamb on Calvary—it is not my estimate of the blood that is my security, it is not my knowledge of the value and full significance of that blood, but it is God's own knowledge of the blood upon which my security rests? I do not know the value of the precious blood of Christ—thank God I do know something about it—but my security rests not on my knowledge, but upon God's estimate of the value of the blood. "When I see the blood I will pass over you;" upon that declaration rests our security in God's presence, though that presence be in judgment.

The most interesting chapter is that on Leviticus. The theme of the middle book of the Pentateuch is "Worship":—

As in Exodus we have deliverance through the blood, so in Leviticus we have access by the blood. And it is in access to God that we enjoy the privilege of worship. I take the words in the eleventh of the seventeenth chapter as really the key-note of the whole book, and as the key-stone of the whole method of access to God. They reveal the foundation on which worship rests, a foundation stable and sure, approved by our Maker and Redeemer Himself. What words these are! "I have given you the blood upon the altar to make an atonement for your souls." "I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement by the life." Blood is the primal, fundamental demand of God in all the approaches of man unto Himself. Many do not apprehend this nowadays, they think they can approach God in ways of their own devising without blood. There seems to be nothing so distasteful to the natural and unrenewed man as the idea involved in the shedding of blood. "If we have any self-respect"—so men talk—"we abhor the very idea of sacrificial blood. Why should we not go to God in fairer, nobler terms? Surely we are quite competent to deal directly with God, to have friendship with Him, without any such thing as the death of an innocent victim?" We are unwilling to admit any necessity for death.

Such is the pride of our hearts, we imagine we can dictate to God, and have fellowship with Him in our own way. God's primal demand is death, not life; God's primal statement is "The blood, which is the life, must be poured out, and then I can speak with you." Judgment must take place before there can be mercy. There can be no intercourse between God and man save that which is based on judgment executed and sin put away; there can be no communion or fellowship unless judgment precede mercy. So it is in Exodus, judgment executed, then deliverance; and so it is in Leviticus, judgment, then ministry; and so it is with the last great work of deliverance wrought at Calvary—judgment, then deliverance and ministry."

Mark the precise words used: "I HAVE GIVEN YOU THE BLOOD," not you have given it Me. The blood is God-given; I have no right to kill an animal any more than I have to kill a man. I have no right to take away life—life belongs to God alone. . . . There is a distinction intensely broad and deep between heathenish notions of sacrifice and the teaching of Scripture. The heathenish notion is, that I have freedom of action, and that the animal which is my own I may slay if I choose and bring as my offering. . . . But God says, "I have given you the blood." It is God's divine gift to man, and it sets forth that divine sacrifice which in his own body the Lord Jesus Christ offered in the fulness of time for my sin.

The chapter on "Numbers—Pilgrimage," is marked by the same spiritual insight:—

We find three leading thoughts running throughout the whole book—warfare has the most prominent place—war, work, and walk. The warriors are first numbered, separated to their places, and their duties assigned them; then we find the workers, the Levites, whose duty it is to bear the tabernacle with its furniture in the journey throughout the desert, designated, and their duties determined; then follows the record, containing the incidents of the journey itself, and the lessons to be gained by us from the people's conduct, and from God's dealings with them.

In regard to the most prominent of these matters—the wars, objections have been loudly urged and pleas have been advanced in reply that have made us as much afraid of our friends as of our foes. The extermination to which certain nations were doomed has been apologised for as simply in keeping with the cruel and savage customs of the age. Dr. Paterson's attitude towards this mode of defence is marked by his usual honesty and strong common sense:—

I unhesitatingly dismiss all such arguments of a palliating character as worthless and as illusory in the treatment of the record. Why? Because I am distinctly informed that the wars were not wars of the Jews at all, but the wars of Jehovah, and the method pursued was the distinct method inculcated by God. Thus, to speak humanly, if there be any responsibility at all, it must rest upon God Himself, and not on the men, who were but the instruments in his hand.

We can readily understand that those who were thus made the instruments of vengeance against sin would be themselves deeply impressed with the evil of such sin. They would learn that the just and holy God must punish evil wherever He finds it; that He must smite, and cannot spare. . . . . Further, God would teach them that they had bound themselves to Him by this solemn covenant of blood to have no peace with evil so long as they lived. They committed themselves in this great conflict to a perpetual holy war. They identified themselves with Him in his righteous judgment. Hence thoroughness in waging the war of the Lord is the lesson which comes to us most specially from this old Book. We must be embittered and pitiless against all sin. No matter how dear it may be, we must cast it off from us; no matter how useful it may be to us in a worldly point of view, no matter how intimate and personal—even if it be as the right hand and the right eye—it must be cut off; it must be exterminated without pity; if we suffer it to remain, it will prove a source of weakness, a source of pollution.

This chapter contains an able reply to the argument for a post-Mosaic authorship, based upon the non-observance of the laws of the Pentateuch. The same argument, as has been well remarked, would prove that even the ten commandments were not given by Moses. We have room only for a glance at the concluding section of the book, that, namely, which deals with Deuteronomy. The inspiration of the last book of Moses is abundantly proved by its prophetic character:—

You may assign to it the latest date you please, even the days of Josiah instead of Moses, yet it still preserves its character as a book of prophecy, inasmuch as it predicts the curse, which on account of disobedience came on Israel in later days. These prophecies are so clear and exact that we are compelled to come to the conclusion that the book is prophetic.

That it belongs to Mosaic times is proved by the representation it gives of the Egypt of the period, and the scenes through which the Israelites wandered. A picture so undeviating in its faithfulness, no writer of later times could have presented.

In all such cases, sooner or later, something is discovered, like a recent watermark on a document the contents of which claim to be of considerable age, by which the writing is proved to belong to a later date than is claimed by the writer. When our wisest and cleverest writers have attempted thus to rehabilitate former times, they have scarcely ever failed to betray their modernness of thought and knowledge.

The character of Deuteronomy is as distinctly marked as that of the others: its key-note is obedience. This suggests another argument for the Mosaic authorship and the inspiration of the Pentateuch. The five books are links in one chain, they are steps in the accomplishment of one plan.

There is a very close and vital connection between the various books of the Pentateuch, a connection which serves at least to indicate the fact that they are charged with a purpose, and that this purpose is furthered by their respective positions. In Genesis we have the beginnings and the first man. Correspondent thereto we find elsewhere the Second Man, the Lord from heaven, who maketh all things new, and who is the Firstbegotten from the dead. In Exodus, we have deliverance connected with the blood-sprinkling. Corresponding to this we find a later revelation . . . . the blood of Him who is our Passover Lamb, sheltered by which we are safe from the destroying angel in our exodus from the house of our former bondage. In Leviticus, there is arrangement for priesthood and access unto God. Corresponding thereto we recognise the Great High Priest of our profession; who having passed into the heavens is now in the presence of God for us, and who will come the second time without sin unto salvation. In the book of Numbers we have the story of the guidance of the redeemed people by the pillar of cloud and fire all through the wilderness; and in the fulness of time God sends the Great Shepherd of the sheep who goeth before his sheep, and who leadeth his own to the heavenly Zion. In this book (Deuteronomy) we find a full and firm demand for the obedience of a redeemed people; in the Gospel-story we find that demand met and measured by Him who was obedient unto death, even the death of the cross.

We would express our indebtedness to the author of "In Defence" for a book which we have read with so much pleasure, and which, we trust, will meet with the reception it so well deserves.

* IN DEFENCE: THE EARLIER SCRIPTURES. By H. SINCLAIR PATERSON, M.D. *John F. Shaw & Co.*

A CHURCH BURNT DOWN.—DEAR SIR,—We have had a sad check to a useful Mission work, in the total destruction of an iron Mission building, in the crowded district of Stratford, E. The centre of a splendid mothers' meeting of over 200 women, our parish prayer-meeting, communicants' meetings, temperance meetings, Sunday-school services, evangelistic and pastoral, in one short hour its usefulness was at an end. We are covered by insurance, but I am now being urged to build a brick Mission room in place of the iron one which has gone. Will your readers help me in this work? A very simple cheap building is all I wish for, but it must be large enough.—Your obedient servant, RAYMOND P. PELLY, Vicar of Stratford, E.

A GIRLS' CLUB IN EDINBURGH.—In the City of Edinburgh one benevolent lady has guaranteed the rent for a year of a suitable place in which to begin operations, and many others have shown their interest and sympathy. A room has been taken in the neighbourhood of John Knox's house in the High-street, and many experienced district workers have volunteered their services. This is an experiment in the right direction, and every right-thinking person must wish it all success. If only one girl should be rescued from a life of vice in a twelvemonth, surely the work would not be in vain. Suitable recreation or work will be provided by a trained staff of assistants. Those wishing to hear further regarding this movement in Edinburgh, or who may wish to contribute towards this object, might communicate with M. C., care of Miss Welsh, 23, Archibald-place, Edinburgh.—*Christian Leader.*

THE SALVATION ARMY.

At the close of Rev. S. Charlesworth's last letter in *The Times* were some drastic strictures on the book of "Orders and Regulations for the Salvation Army." To this Mr. Booth replied as follows:—

"I have great pleasure in submitting to you a copy of the book said to be secret, which has long ago been noticed in the public journals, has been sent by us to many of the clergy and dignitaries of Mr. Charlesworth's own Church, and was recommended to the perusal of his clergy by his lordship the Bishop of Durham, in his charge delivered on the 19th of December last. It was originally intended for cadets, but 2000 copies have been issued, and it never has been, in any such sense as Mr. Charlesworth suggests, secret. You will observe (1) that it is not a book of orders and regulations at all, but merely a catechism mainly as to doctrine; (2) that not one of the monstrous theories referred to by Mr. Charlesworth can be found in it."

We confess that we are unable to understand this reply. There are two books published at "Headquarters:" (1) "The Doctrines and Discipline;" (2) "The Orders and Regulations." The first is in the form of a catechism, the second is not. Mr. Charlesworth named the second, though he also referred to a passage in the first. It is the second which the Countess de Gasparin attacks; and, as we have been urged by correspondents at home and abroad to refer to it, we quote the following extracts, which, have already been printed in the *North British Daily Mail*. It marks by italics the passages to which it specially calls attention:—

EXTRACTS.

In the chapter "Searching out the Land," the officer is told—"Look to your own personal appearance. While *it is to the interest of the service that you should appear anything but well-to-do*, it is most important that you should impress people also as being careful, orderly, and business-like, and thoroughly practical." "Keep your business to yourself till you have completed some arrangement about which you can boast with good effect." When treating of "How to Choose a Town," it is said: "The fact that there are gentlemen likely to help with money is not unworthy of notice, if there be any large number, and proof of their having given freely before." In looking out for a building, "The only information we can rely on is that which you get by the use of your own eyes. *An officer on this duty has no business with bashfulness or propriety.* He should never wait to know whether he may go here or there. If a theatre door be open, walk in and inspect every part of the building until somebody objects. The remark that you want to see the manager, and that you are a perfect stranger groping your way, will generally satisfy everybody, and will prevent officials from treating you with disrespect. *You can afford any quantity of apologies after you have got the information you wanted.*" "In talking with anyone on business, always observe the eyes closely, and take notice of tones of voice and manner generally. You will often learn more in this way in a second than from what the man says in an hour. It is only by such observation that you find out whether a man is really friendly or otherwise, and so know how to deal with him."

"Section 5.—Making Friends and Spreading Alarm.—As a rule, it is best not to let anyone know what buildings you are after in a town, because there is a risk of causing others to either seek them, or strive to prevent your getting them. *If possible, avoid making inquiries of members of Churches; any way, you need not tell them what you are about.*' It is a painful fact, that very often the ministers and officers of the Churches are bitterly opposed to our entering a town. Ministers will, *for politeness and decency sake*, assure you that they take the deepest interest in your *blessed work* getting money from the people. They will give *if* distance from them. But if, thrown off your guard by this, you inform them of your plans, they may either *mislead* you by advising against the buildings where you would best succeed, or even may go so far as to persuade people to refuse the use of the places you most need. Even if ever so well intentioned, *their utter ignorance of the likely way to reach the people* will be almost certain to lead you astray by any advice they give." "To make ministers and others engaged in Church work friendly, you must dwell upon the fact that we attack those who are quite outside their range, and that *from the want of education amongst us*, we cannot be in competition with them." "Should you meet with a gentleman 'interested in any good work,' *do not be in too great a hurry to tell him all. Find out what his own views are*, and dwell upon the points in which we meet them especially. If you find that he objects to some of our operations, 'female preaching,' &c., never argue, but dwell upon other points—above all, show the great results achieved by the means and persons actually raised up by the Army, and who, from their past history, cannot be expected to avoid errors in small things."

In the chapter, "How to Capture a Town," we have the following: "But no one is fit to capture a town, who is not able to invent special plans of his own. Under ordinary circumstances, *a daring, reckless, determined commanding officer can make himself known to* 30,000 *people in less than three days.*

Under the rubric, "How to get Collectors," we have this:—"It would be a good plan to announce at the first open-air services that those who wished *to help in saving souls* were invited to meet the officers at a certain place on the Saturday or the Sunday morning, and *collectors could then be fixed on.*" The commanding officer is told that "He will lose no chance of conversing with persons of all sorts and *getting them to prayer*, and will *thus* discover their spiritual condition and notions on religious subjects. He will not seek ministers, but should he be thrown into their company he will talk to them in such a way as *to discover their own spiritual condition and plans without saying more than is necessary as to his own.*" "The C. O. must always remember that everything done should be impressive, especially at the commencement of an attack like this. A large company of soldiers will itself be impressive, no matter how the men conduct themselves. They can shout and laugh, and display the most perfect freedom. But two or three will not be able to produce a deep impression without far more careful conduct. *They must either make a very great show of energetic zeal, or else profound solemnity and intense conviction.*"

Mr. Booth does not seem to be partial to Christians generally. Here are some of his references to them—"Be careful in using Christians in any way to prevent their stiffening or injuring the service. Some forbearance must be shown to Christians in Salvation meetings at first, as they cannot know anything of our system; and, *however sincere and earnest, need teaching* before being severely dealt with. Do not be anxious as to Christians who come up to help at the beginning, praying at too great length or in a low, drawling tone. It will relieve you while dealing with the anxious, and help the meeting generally; whereas to snub them or sing them down will not merely tend to make enemies and lose the sympathy of *people who may be very helpful*, but will also tend to destroy the good influence in the meeting. The officers first appointed will frequently be persons who have been Christians for some time, or persons chosen chiefly because they are the only ones possible from education and position, at the time, *though the C. O. does not at all intend that they should continue in office when converts are to be found in whom these trusts can be placed.*" "A field officer on taking command must always be firm in believing and declaring his Divine errand to the people, and therefore satisfied of his own value to them as a light." "The field officer is not obliged to follow any rule of other preachers, and need take no Scripture text." "*He is at liberty to follow the guidance of the Holy Ghost and to give to the people as from God whatever he feels bound to tell them.*"

Under the section "Offerings" we have: "It is not well to make known the amount of offerings at first, and indeed at no time is it wise to publish them to the whole congregation. *The mass of the people will never suspect real soldiers, and it is therefore foolish to assume any possibility of suspicion, or to make any statement with a view to meet it.* There is not as a rule any need to refer to the fact of the field officers being paid; the expenses for rent, gas, &c., being seen by all to be heavy." To avoid getting into debt at first, "It is generally only necessary resolutely to set about —which perhaps they do, provided it keeps at a *the work is properly done and they are properly pressed*, except in rare cases. At the first, when receipts are low, is the time to get rents, &c., lowered. Tell proprietors, &c., exactly what offerings you have received, and press them to reconsider their price if you find them so agreeable as to be likely to value your permanent tenancy. *Pressure put upon the people* at the same time will frequently cause them to make presents of food as well as money, which a conscientious C. O. will of course consider in drawing any amount for salary. From the first the C. O. must explain to his men *how we hate the penny-a-week system; and by showing a good example himself, he will ensure a handsome custom of weekly offerings.*"

Under the section "Management," we have: "Since the entire control and responsibility belongs to the C. O., it is never well to say or do anything likely to give men an idea that they have power, by vote or agitation of any kind, to produce changes of any sort or to prevent them. Therefore no society or members' meeting is ever to be held, such as has been usual in churches and at some of the older stations in the Army, and no divided vote is ever to be taken; that is, no opportunity is to be given for voting in opposition to the C. O. But a competent C. O. will in no way display his ability more than in the skill with which he will carry all his force heartily with him in every operation, *causing them at times, if he judges it of value, even to vote for that which he wishes them to do.*"

The appeal of Miss Booth and Miss Charlesworth against their expulsion from Geneva has been rejected by the Council of State by a majority of one. On Monday next the second anniversary of the Army work on the Continent will be celebrated in Exeter Hall, when Miss Booth will narrate some of her experiences in France and Switzerland.

SOCIAL PURITY.

The following letter was lately addressed by the Bishop of Durham to the Editor of *The Newcastle Daily Chronicle*:—

Sir,—The visit of Miss Ellice Hopkins to these Northern counties has awakened in many consciences the sense of a strong responsibility, unrealised hitherto, on a question affecting more nearly than any other the physical, moral, and spiritual well-being of England. Those who have heard her appeals on behalf of her wronged and degraded sisters—her sisters and ours—feel that they cannot any longer let the matter rest where it is. Penitentiaries, reformatories, hospitals—these and other curative agencies, however benevolent in purpose and useful in operation, are quite powerless to stem the torrent of misery and vice.

We must strike at the root of the evil. A more wholesome and righteous public opinion must be created in the matter of social purity. Not until it is generally recognised that the man who has wrought a woman's degradation is at least as great an offender against society as the man who has robbed a till or the man who has forged a cheque —nay, a much greater, for he has done a far more irreparable wrong—not until society is prepared to visit such an offender with the severest social penalties, will there be any real change for the better. So long as the violation of purity is condoned in the one sex and visited with shame in the other, our unrighteousness and unmanliness must continue to work out its own terrible retribution. Is it beyond hope that by invoking widely the principle of association on a very simple religious basis, this end of creating a healthy public opinion may be attained?

The other day, at Bishop Auckland, at the close of a meeting addressed by Miss Hopkins, no fewer than 137 young men—nearly half the room—came forward and enrolled themselves in the ranks of a "White Cross Army," of which the object is the promotion of purity. The rules of our Auckland "White Cross Army" follow mainly the lines of similar associations already existing in Oxford and Cambridge. The central obligation is the pledge "to maintain the law of purity as equally binding upon men and women." The rules, generally, are very simple—so simple as to commend themselves. We hope by this organisation not only to emphasise right principles, but also to summon to their aid the moral force which is generated by pledged companionship and sympathy in a great cause.

At a meeting held at Durham the other day, a committee was appointed to consider whether any diocesan movement could not be organised. I trust that this may be found feasible. But meanwhile, I should be only too happy to learn that diocesan action had been anticipated by the formation of parochial associations like our Auckland "White Cross Army." Inspired by this hope, I venture to ask your insertion of this letter in columns which have a wide circulation throughout my diocese.—Yours, &c.,

Auckland Castle. J. B. Dunelm.

MESSRS. MOODY AND SANKEY.

NOTTINGHAM.

[FROM A SPECIAL CORRESPONDENT.]

THE week begun on Sunday, Feb. 25, 1883, will be remembered in Nottingham as one of immense spiritual activity. Immense, but not altogether unusual activity, for God's work is carried on in Nottingham steadily and earnestly. Existing agencies for spreading Christianity are utilised to the full; and, more than this, strenuous efforts are being made in all directions to increase these agencies. In connection with the Church of England, a "Spiritual Aid and Church Extension Fund," the object of which will at once be apparent, has met with most substantial support, since its establishment, some few months ago. Dissenting chapels are being erected in many new localities, while the Salvation Army has been busily carrying on its work in the manner peculiar to it—it is hoped with the best results. Turning to another branch of Christian work, a recent "Blue Ribbon Army" campaign was brought to a most successful conclusion. Hence it will be seen that the Christians of Nottingham have not been behindhand: indeed, the recent visit of Messrs. Moody and Sankey may be likened to the sowing of good seed upon ground which had been assiduously prepared.

THE NEED.

If, however, the spiritual advantages of Nottingham are great, so are its needs. "I am not dissatisfied with the means of work and the regular services and ordinances which God in his mercy grants us," said a leading local clergyman recently, "but if any man can say of Nottingham, 'we don't need such a work as that of Messrs. Moody and Sankey,' I can only say he must be wilfully blind; or I pity his ignorance." A great centre of commerce, there are in Nottingham, it is to be feared, hundreds of intelligent working men who are ready enough to welcome the numerous sceptical speakers and lecturers visiting the town from time to time; but to whom the interior of a place of worship is unexplored territory. Female labour, too, is extensively utilised in Nottingham; but the public streets afford painful evidence of the way in which many working girls spend their Sunday. Probably Nottingham is not one whit worse than other large towns. Probably there are many God-fearing men and women to be found among the lower classes of its inhabitants. But the fact remains—and it is not a pleasant one—that of a population of 200,000 only about 50,000, according to a recent religious census, are in the habit of attending a place of worship.

THE HELPERS.

To the Young Men's Christian Association belongs the credit of having brought Messrs. Moody and Sankey to Nottingham. About a year ago the idea was mooted. A large meeting of representative clergy of all denominations was convened. An invitation addressed by that meeting to the American evangelists was accepted, and a committee, similar in character to the meeting, was formed to carry on the work thus inaugurated. There has been a wonderful unanimity amongst Christians of all denominations in the endeavour to make the most of this rare opportunity.

The Rev. Canon Smith, who may be taken as representing the Evangelical section of the Established Church in Nottingham, has taken an especial interest in the movement. Some time before the arrival of the evangelists, he made an earnest appeal to his congregation to bring all their forces to the aid of the visitors; and his appeal has met with the readiest response, not only from within, but from without his own parish. Preaching in that practical, straightforward style which characterises his sermons, from the text, "Cry aloud, spare not," he said, "Were the Spirit of God to write of Nottingham, I am quite sure many of the sins of Isaiah's day would be put on record. I don't suppose for a moment our town is worse than others; but I am quite sure it is bad enough. There is as great need for crying aloud in Nottingham, to show people their sin as ever Isaiah had. God is sending such a voice to us." He warmly repudiated the charge brought against Messrs. Moody and Sankey of awakening undue excitement; but, more than this, he impressed upon his hearers that they could not hold aloof from the Mission. They must help or hinder it. If they were not inclined to help it, dare they incur the fearful responsibility of hindering it?

Canon Smith has not stood alone. Churchmen and Nonconformists have worked manfully together, and Mr. Moody has remarked on this fact with the utmost gratification: "We have received more assistance from the Church here than in almost any other place. The Church has been very well represented at our meetings. We had four canons on the platform yesterday—at least I saw four, and I don't know how many more were there."

THE MEETINGS.

Throughout the week preceding Messrs. Moody and Sankey's visit, public prayer-meetings were held to ask God's blessing on their work; and the interest in these meetings seemed to increase daily. It was originally intended to use a large wooden building, erected for a circus, and capable of seating some 3000 people; and the Albert Hall—of about the same capacity. But eventually it was decided to use the Albert Hall and the Marble Rink, a large and extremely handsome building in which in an inconceivably short space of time sitting accommodation for no fewer than 6000 persons was provided. At ten o'clock on Saturday night the Rink was filled by a busy crowd of pleasure-seekers. How different the crowd, which ten hours later, was pressing eagerly to the spot from all directions!

Eight o'clock on Sunday morning was the time fixed for the first meeting—an unusually early hour, and one at which it would not have been altogether surprising to find a small audience, considering that those to whom Mr. Moody purposed addressing himself are drawn mainly from the commercial classes, whose Saturday, the busiest day of all the week, often extends into the early Sabbath morning, and to whom the first day of the week is often a rest-day in the most literal of senses. But the hour was apparently the only one possible, seeing that Mr. Moody wished to address Christian workers without drawing them from their work; and the event proved that Mr. Moody's first meeting was destined to be as large as any of its successors. Long before eight o'clock the vast building was crowded to its utmost capacity by an audience as attentive as any which Mr. Moody has had in Nottingham—more thoroughly in sympathy with the work in which he is engaged. It was indeed a most impressive sight.

Nothing has more characterised Mr. Moody's addresses in Nottingham than the marked suitableness of each one for the particular occasion on which it has been delivered. He is not a great orator; there is no remarkable literary elegance about his sermons; and there is no straining after new readings of truths which are unalterable for all time. But there is an intense earnestness which has something infectious about it. There is a simple pathos which finds an echo in every heart. Mr. Moody has, in short, a wondrous power of sympathy with his audiences. He seems to gather at a glance what food is fitted for their spiritual needs; having hit upon the right vein, he sets to work with marvellous energy to exhaust it. He employs every legitimate means to bring home to his hearers the particular truth he is seeking to impart, calling to his aid full many an anecdote, all the more impressive since it is usually drawn from his own experience; all the more interesting from the fact that it is a fragment of the everyday life of his hearers—showing that his experience may be, nay, often has been, theirs.

The text which Mr. Moody had chosen was the first part of the twenty-fifth chapter of Exodus: "And the Lord spake unto Moses saying, speak unto the children of Israel that they may bring me an offering. And this is the offering which ye shall take of them: gold and silver and brass." The lesson which Mr. Moody drew from this was singularly appropriate. Perhaps there were Sunday-school teachers present who found their work easy enough. To them Mr. Moody had the warning to deliver, "Let that work be done in no perfunctory fashion. It is *willing* work the Master requires." But there were teachers present, too, whose ability was smaller, to whom the preparation of a lesson was a painful task, who found it hard to impart the knowledge they had with difficulty acquired. And to them he had many a kindly word of encouragement to offer. Let them do their work, and do it as best they might—that was all God required, and that was as acceptable in his sight as the very best. Only let each one realise the fact that he had *something* to do for God; and whatever the offering—purple or fine linen, gold, silver, or even brass, if it were brought with the heart, all would be well.

It is no new lesson this. The parable of the talents found an echo in the "To work is to pray" of a later day. Adam Bede learned that even good carpentry could be part of God's will—that form of God's will that most immediately concerned him. Diogenes Teufelsdrockh found, but the search was a long and painful one, that the divine command was, "Do the duty which lies nearest thee, which thou knowest to be a duty. Thy second duty will have become the dearer." Not new; but how true! "Do not waste your time longing for any better talent than God has given you. Only use *that*; use it diligently, and with a cheerful heart." That was what Mr. Moody had to say to Sunday-school teachers. Only for apathy had he hard words; and the man himself was the strongest possible protest against it. No man—not the most hypercritical of those critics to whose existence amongst his audience Mr. Moody humorously referred—could charge him with that.

SPEAKING TO NON-CHURCHGOERS.

Very different in character was the audience which two hours later was to be found in the Rink. But if any one meeting was more interesting than another during the whole Mission, it was this one. The invitation was addressed to those only who habitually absented themselves from a place of worship, and once more the vast building was crowded. Every care had been taken, by means of the judicious distribution of tickets, to get an audience really of non-churchgoers; and, so far as it was possible to judge from appearances, the effort had met with every success. The work of selecting the audience had extended over several weeks; and it had been by no means confined to the lowest classes. The preponderating element seemed, indeed, to consist of working people, whom Sunday morning often sees lounging about door ways or street corners—making for the country or for such places of public resort as are open to them as afternoon approaches, wending their way homewards, dust-stained and tired at nightfall, having spent their Sunday, if not viciously, at any rate with no profession of God's service.

Here and there might be caught a half cynical expression, a look of predetermination not to be impressed. But the hymns were sung with fervour; the prayers were followed reverently; the address was listened to with rapt attention. And with what marvellous tact did Mr. Moody once more adapt himself to his hearers! They were men and women who made no profession of religion—who, perchance had been brought up in fear of God, and had forsaken Him. How were they to be approached? Were they to be attracted or repelled? Mr. Moody's first words struck the key-note loud and clear. He had come to preach no Avenger, dealing destruction, as he said, with a "two-edged sword." He had come to preach that "God is love." Would they know *how* God loved? Did they remember how those mothers who had nursed them years ago had loved them?

Simple enough was the language in which Mr. Moody proceeded to enlarge upon the maternal love; but every word told. His anecdotes were as homely as might be, commonplace, perhaps, were they, reduced to the plain prose of a newspaper report; but they were potent to

bring tears into the eyes of many women present. Telling over again the story of the Prodigal Son, and dwelling on the strength of that father's love, which could forgive and welcome even him, Mr. Moody cried that not even the love of father or mother could convey an idea of the Divine love. "God is love." A preacher had preached from that text every night for a week, and on the seventh confessed that he had utterly failed to tell how great that love was; that love which impelled God to give even his only begotten Son. The very greatness of the gift showed how great was the love. It was misfortune which evoked sympathy. It was the calamity of man's fall that had brought forth God's love for him. From the beginning of Genesis to the end of Revelation it was recorded that for the last six thousand years God had been telling sinners how much He loved them. Let that truth sink deep into the hearts of those present—it would bring them to God; it would turn their feet into the way that led to life everlasting.

"WOMEN ONLY."

Women only were invited to the afternoon meeting, but so well was the invitation responded to, that an overflow-meeting had to be held in a neighbouring church. "All things are delivered unto Me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him. Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and you shall find rest unto your souls; for My yoke is easy and My burden is light." Upon these words of St. Matthew Mr. Moody based his discourse. The Sunday services were concluded by one for men only, in the evening, no fewer than 30,000 persons having visited the Rink during the day.

It is unnecessary to follow the work of the Mission during the next three days. Each meeting has been a counterpart of the others. At every one there has been the same eager crowd—eager, but not excited, for every meeting has been marked by extreme simplicity, and by intense earnestness. Now and then an interruption of the kind peculiar to the Salvation Army has been heard, but that is all.

The order of procedure each day has been as follows: At 3 p.m., a Bible meeting; at 7 p.m., a meeting for women only; at 8 p.m., a meeting for men only. The afternoon audiences have been drawn mainly from the middle classes, and the female element has preponderated slightly. These meetings have, however, been supplemented by many others—notably inquiry-meetings, at which a careful record of persons professing conversion has been taken with a view to urging them to attend some place of worship in the future.

Of course Mr. Sankey has taken a prominent part in all these meetings, and his singing has been listened to with the utmost pleasure. He has, moreover, received valuable assistance from a large trained choir. Mention must also be made of a children's meeting, conducted by Mr. E. W. Bliss, by whom the Mission was carried on several days after Messrs. Moody and Sankey had departed for Manchester.

ABOUT RESULTS.

Such, briefly, is the record of Messrs. Moody and Sankey's work in Nottingham. And its result? Mr. Moody, in the course of conversation, has said that the work "was very good for a short visit." But he added, "You see, we are only here four days; I wish it were longer. That is hardly long enough to accomplish all we should like to do, but we are in hopes it will set the Christians of the town to work. That is about the main thing we can hope to do."

Again Mr. Moody insisted upon the necessity of the work being kept up, when he said, "The permanence of the effect depends altogether on how it is followed up. Sometimes the Church—and when I say the Church, of course I mean all the Churches and Chapels in the town—does not follow up the work, and of course the effect is not so permanent as when it is followed up."

Undoubtedly Mr. Moody is right. The same idea was expressed by Canon Smith when he said: "If Messrs. Moody and Sankey's work here is to be blessed, as I have no doubt it will be, much of it will be the result of many weeks and months, ah! and perhaps years, of toil of God's faithful servants. What is to become of the seed of the word they shall sow if it is not carefully and diligently tended in the regular ministrations of our Christian Churches?"

The ground had, indeed, been carefully prepared; the seed had been sown with marvellous care. What is to be the harvest? Perhaps those "who work and wait shall never see." But people have had the word of God brought to the very thresholds of their hearts this week; and He alone can tell with what result. Over 100,000 people have attended the meetings. An eminent Nonconformist minister in Birmingham said the other day: "Of 200 persons who were received into our Church eight years ago, when Messrs. Moody and Sankey were here, at least seventy per cent. have continued to live for God." Is it too much to hope that eight years hence Nottingham may have as excellent an account to offer?

DEAR SIR,—The visit of Messrs. Moody and Sankey to Nottingham has caused many to rejoice. The meeting for Church-workers last Sunday morning at eight o'clock will long remain in the mind. I started from home soon after six o'clock with a friend. It was a beautiful morning; the birds poured forth their melodious strains of welcome to the returning spring, and thought flowed like a gentle stream. On arriving at the Marble Rink crowds were assembled; there were some who had walked ten or twelve miles. There were about 3000 present. Mr. Sankey, on the wings of song, poured forth the strains of melody about the love of Christ.

"Individual effort" was the theme of Mr. Moody's discourse. He dwelt on the importance of each doing something to forward the work; even the humblest might do a little. By individual effort the finest powers of the soul were called forth, and each effort tended to strengthen the noblest feelings. There is a wide opening for Christian love and sympathy, and if the importance of the subject of "individual effort" were duly impressed on the mind, and "no day without a deed to crown it," were realised, what an amount of happiness would be spread abroad in every direction.

The subject of "individual effort" deserves our earnest thought and attention.—Yours very truly, G. W.

March 3.

MANCHESTER.

The impression created by the last visit of Messrs. Moody and Sankey to Manchester has never been lost, and the hymns then introduced have ever since been sung by multitudes of the people. Better still, numbers who were then brought to know Jesus Christ as their Saviour are now earnest workers in the Church of Christ. The Mission has been preceded by much prayer and special religious services in many of the churches. The Committee has circulated 50,000 papers, containing an announcement of the Mission on the last page. Copies of Mr. Moody's last address at Birmingham have been freely distributed. Our brethren came to a people prepared of the Lord.

The first meeting of the Mission was held in Cooke's Circus on Thursday evening. The great crowd which thronged that structure was a sufficient proof that their popularity is not on the wane. They were supported by many ministers from the different Churches. From the text, "And when He saw their faith, He said unto him, man, thy sins are forgiven thee," Mr. Moody powerfully declared the need of faith, courage, enthusiasm, and sympathy for the work which they were that night taking in hand for the salvation of the people. He held the vast audience spell-bound, and may were pricked in their hearts.

In the afternoon of Friday, Mr. Moody delivered a special address to Christian-workers in the Free Trade Hall. Long before the hour announced for commencing the service, every seat in the vast hall was occupied, and numbers, not being able to obtain admittance, went away. Mr. Sankey sang his solos, "Soul of mine in Earthly Temple," and "Nothing but Leaves." The effect of Mr. Sankey's singing cannot be described. Many were deeply moved.

Mr. Moody took for the subject of his address "The Work of the Holy Spirit." He said that if the Mission were to be a success, they must get their minds off men and off the meetings, and look entirely and constantly to God. He spoke of power *in* and *upon* the believer; of the power needed by all who would witness for Christ; of lost power, and the way in which it might be regained; of the effects of this power in the believer and in the Christian Church, and of power in its fulness. He pointed out the need of being re-baptized there and then. Best of all, the power came and rested upon the people. Everybody to whom we spoke testified to the blessing they had received. A short prayer-meeting was afterwards held, during which prayer was offered by Revs. H. Bone, W. Spiers, W. D. Sargeant, and others.

A second meeting was held in the same hall in the evening; the building was again crowded, and the audience included a large number of working people. An overflow meeting was held in the Circus, Chepstow-street. Mr. Moody delivered a rousing address on Repentance. He appealed again and again to those present in the most earnest manner possible to begin that night a new life. Every eye seemed fixed upon the preacher, and many were the "Amens" which followed his beseechings. A large number of all ages and classes stood up in token of their desire to be prayed for.

At the close of this meeting, the workers went amongst the inquirers, and many of those who had been praying and waiting for a blessing were greatly cheered by what they saw and heard. One young man said, "Up to to-night I have been a Pharisee, but I now take the publican's place, and Jesus saves me." A lady said, "I have been wanting salvation for years, and sometimes I hope I have it, and then I find out that I am mistaken." She at length discovered that at one point obedience to Christ had been wanting, and as soon as that one point was removed she found her Saviour.

Another young man said, "I am a member of the Church and secretary of a Sunday-school, but I am not saved, and I want to be saved to-night." It was not long before he had entered into the joy of God's pardoning grace. A girl who was spoken to looked up through her tears and said, "I am too wicked to be saved." In a few minutes she knew the blood of Christ had power to cleanse from all sin. "There is a sound of abundance of rain." W. D. S.

On Sunday morning last there was a crowded meeting of Christian workers in the Free Trade Hall. In the afternoon the Free Trade Hall, Cooke's Circus, and the Y.M.C.A. Hall were all crowded half an hour before the advertised time, several thousand people being still left in the streets. At the evening hour the Circus and the Y.M.C.A. Hall were crowded with men only. Many anxious inquiries were met with after all the meetings.

DUBLIN SOLDIERS' INSTITUTE. — Founded only five years ago in a hired house, which it quickly outgrew, the Dublin Soldiers' Institute has established itself in large premises specially built for its accommodation. A few devoted friends of the soldier carried the work through its earlier stages almost alone, but it soon attracted the notice of others, and the highest military authorities in Ireland are now amongst its supporters. Unfortunately the work has outgrown the means to do it. Additional sleeping accommodation is needed. Were the expense of providing it (£1200) once surmounted, the payments of the men would render it self-supporting. A special fund is being raised for this purpose. For want of the help which is now asked for hundreds of men have to be turned away every month. It is painful even to think of what this must already have led to in many cases. The general funds of the Home are in debt £360, and the treasurers are properly desirous before increasing their responsibilities to see this cleared off. The Hon. Secretary is Captain Wade Thompson, Clonskeagh Castle, co. Dublin.

Notes and Comments.

BERMONDSEY Town Hall was used for eight months (April to December, 1882) by the Theatre Services Committee; but the Vestry, using or abusing the powers with which they are invested, have let it to the Unitarians. This body, by the use of a brass band to lead the singing and perform overtures, has succeeded in filling the building every Sunday night. We commend this action of their representatives to the evangelical ratepayers of Bermondsey.

The Evangelical Alliance has issued the following invitation:—

The Council of the Evangelical Alliance earnestly invite all Christian people who desire to see the constitution of our country maintained in its allegiance to God, to attend a meeting for special prayer, to be held at Exeter-hall, on Friday, the 9th inst., at 4 p.m.

The subject for intercession will be that the name of God may always be honoured in the statute-book and by the legislature of the nation. The Council trust that those unable to attend the meeting will nevertheless remember this important matter in their supplications.

J. Field,
A. J. Arnold, } Secretaries.

Alliance House, 7, Adam-street, Strand, London, W.C.

We fervently hope the vital importance of the subject will be felt sufficiently to draw together a large number of earnest praying people, to entreat God to preserve the nation from so great a sin as to admit to its government men who deny the existence of the Creator and Preserver and Ruler of all.

Through the liberality and zeal of Lord Radstock, Mr. E. M. Denny, the Countess de Noailles, and others like-minded with themselves, a very useful step has been taken on behalf of emigrants sailing from the Thames for America and the Colonies, of whom there is an increasing number every year. In 1881, 26,903 passed through the port of London. The Brunswick Hotel, close to Blackwall Docks, has therefore been opened as a Christian home for emigrants, at a cost of about £1,500, towards which £900 has been subscribed. It is impossible to estimate the good results likely to follow the Christian influence which, through this movement, will be brought to bear on many hearts as they bid farewell to English soil. Accommodation is provided for 300 emigrants.

A crowded farewell meeting, held at Regent's Park Chapel last week, tells of the regret with which the friends of Dr. Landels in London view his departure from their midst. Far beyond the circle of his own Church and denomination this regret will be shared, his constant readiness to place his gifted services at the disposal of any good cause having won for him general esteem, while through the pen as well as by his voice he has made himself widely known and loved, both in town and country. Edinburgh and Scotland generally will however be gainers by the Doctor's removal, and we trust that he may be spared for yet many years' continued prosperity in the Master's work, the change of sphere being sanctified to the yet greater glory of God in the labours of his servant.

A very interesting and exhaustive paper on the social conditions and prospects of Madagascar was recently read before a meeting of the Society of Arts by the Rev. J. Peill, Sir Donald Currie, M.P., in the chair. He gives some very startling facts concerning the difficulties with which Christianity has to contend in that favoured isle. Among them slavery and the traffic in rum rank foremost. The latter especially calls for earnest attention, and for effort to bring about right action on the part of our own Government, who have at this time a revision of the Anglo-Malagasy Treaty under their consideration. At present the native Government, though anxious to raise the duty on rum, so as to prevent it being sold at so cheap a rate (the low price of 6d. per quart placing it within the reach of all), are unable to do so by reason of the terms of our Treaty with them. Much of this spirit is distilled by the natives, but large quantities are imported by British and French merchants, British subjects pressing the trade, and sheltering themselves behind their Treaty rights. The terrible effects of this traffic may be imagined from the following statements of Mr. Peill:—

That it is freely drunk among all the tribes there can be no doubt whatever. The Sakalava are said to give it raw to infants at the breast, while one of the missionaries who travelled in their country says he has seen children stagger in their play from its effects. So terrible a curse has this cheap foreign spirit become on the east coast of Madagascar, that all progress is prevented by it, it is destroying the natives, and depopulating the country.

Having returned from his round the world tour, Rev. Joseph Cook is again attracting large audiences in Boston to a new series of his Monday Lectures. We select a few passages from his recent utterances on Christian Missions, a subject upon which he is well qualified to speak, from having visited the chief centres of missionary operations, and given special attention to the work radiating from them. The following facts call for serious consideration:—

There are three hundred millions of women now on this planet who have only the Buddhist hope of being born again as men instead of toads or snakes. There are eighty millions of women in Moslem harems. There are uncounted millions of men and women and children growing up in the most degraded superstitions, and suffering in mind, body, and estate from inherited Pagan customs. In the name of mere philanthropy and secular prudence, Christian Missions ought to receive a support, immediate, abundant, permanent, unflinching.

And yet with the added, and pre-eminent, force of Christian faith and its resultant obligations, what are we doing for these millions of precious and undying souls? Let these statements of fact suggest a reply:—

All that united Protestant Christendom together raises annually for Missions would not pay the liquor bill of the United States for three days, nor that of the British Islands for two. At the opening of the century all Protestant Christendom expended only 250,000 dols. annually for Missions. It expends to-day 7,500,000 dols. for that purpose. This is a large sum you think. It is a bagatelle. The dissipations of Saratogas and Newports and Brightons would hardly find this sum worth mentioning in the hugeness of their expenses for self-gratification. The Churches are penurious toward Missions. In China there is not an ordained missionary to-day for a million people. In the population accessible to the American Board there is as yet only one missionary for some 700,000 inhabitants. Modern Christendom has thrown one pebble into the great ocean of missionary effort, and stands with an amused childish conceit on the shore of history watching the wide ripples produced by that pebble, and supposes that it is reforming the world. Another century will sneer at us for our conceit and our penuriousness.

In view of Mr. Cook's experience and testimony as to the spread and influence of modern unbelief in our great Mission fields, we are led to feel that this is no time for our missionary committees and directors to relax vigilance and care as to the soundness and thorough scripturalness of the doctrines taught by the agents by whom they are represented abroad. More than ever is it essential to send out not a Gospel of doubt or negation, or one of human speculations and philosophisings, but the plain, clear and unadulterated gospel of Christ proclaimed by whole-hearted believers in its Divine authority and power to save. 1 Cor. i. 17—29, speaks with renewed force on this point.

Infidelity is occupying the field of the upper and middle classes. Imported unbelief, in many quarters of India, China, and Japan, is as great a danger among educated native circles as hereditary disbelief. This proposition seems to me to be of the utmost importance, and is one on which my experience as a traveller has laid great stress. It has been my fortune to give lectures in the ten cities I have named; but I rarely felt it necessary to attack the hereditary misbeliefs of the audiences. My whole opportunity was, in most cases, used in attacking imported unbelief. The ablest men are needed at the front.

In his lecture on Spiritualism Mr. Cook brought to light some awful facts concerning the latest developments of that fearful system. In an interview with Professor Zollner, of Leipsic University, the leading Spiritualist in Germany, he was introduced to an American lawyer who claims to have received a Bible which is to supersede the old one, "the proof sheets having been dematerialised before several persons, and taken in an invisible state into the other world, corrected, and sent back, so that there could be no mistake about the revelation." This work, under the title of "The Christian Spiritual Bible," it is intended to publish, copies being already in circulation privately.

The lecturer also spoke of another volume, a prospectus of which he had just received, also containing revelations which are to supersede Christianity, which had been given by the dictation of angels through a New York medium. Agents for the sale of this work were likely to permeate the country, so that warning was necessary as to its real character. Speaking of these books, Mr. Cook says:—

It is worth mentioning them in order that you may see from the floating of these air-bubbles which way certain currents run. The bubbles amount to nothing; but the currents amount to much.

It appears to be true that apologists for Spiritualism are to be found among the professedly Christian circles of our own land, and that it is regarded with favour by not a few in connection with the various sections of the Christian Church. In many cases this must be traced to ignorance of its real nature and design; but others receive it knowing at least something of its claims as a religious system to be associated with faith and with revelation. Surely such may well accept this warning, and, seeing which way the current bears them, will pause ere they suffer themselves to be drawn further into a vortex so terrible as that to which this demoniacal system leads its adherents. Truly, as Mr. Cook asserts, "Modern ages are in need of all the scriptural warnings against necromancy and commerce with evil spirits."

It is worse than useless to ignore the presence amongst us of this pernicious system, as some do, or to affect to treat it with contempt, as unworthy of the attention of thoughtful and devout men. Its progress and power are manifest, and the moral mischief it is working in other countries is

beginning to show itself among ourselves, many thoughtless and ill-informed people, unaware of its true character, and ignorant at first of its alliance with a religious faith, the practical effects of which are horrible to contemplate, being led by degrees into all its subtle but soul-destroying depths. Mr. Cook spoke of "the obscure but terribly real underground work of Spiritualism in America." It behoves us to lift up the voice of warning, and that with no uncertainty of sound, against its insidious advances in England. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons" (1 Tim. iv. 1).

Grave responsibility rests in these days upon Christian men who have any degree of influence in political matters. While it is true that "our citizenship is in heaven," so that we cannot regard politics from the mere politician's point of view, or suffer ourselves to be absorbed in the strifes of conflicting parties, there are yet many questions affecting the State, and bearing upon the moral and social welfare of humanity, which, as men, and all the more as Christian men, we are bound to consider, and to the utmost extent of our power help forward whatever in them is to the glory of God. It is at our peril that we are silent and inactive when such subjects are before the public mind, and in the hands of our legislators, as, for example, the Closing of Public-houses on the Lord's Day, the continuance and even the extension of the Contagious Diseases Acts, the recognition and authorisation of open atheism by special legislation on its behalf, &c. Principles dear to every Christian heart, and of immense importance as touching the best interests of society, are involved in such questions, and it behoves all the friends of God and truth to be awake to them and to their duty as Christian Englishmen, in relation to them.

What is needed is a spirit of independence as to mere party considerations, and a quickened conscience as to the intrinsic worth and paramount claims of truth and righteousness. Lack of this among our statesmen leads to the repression and obstruction of much that is good, and to the maintenance of much that is evil. Social questions in which there is room and urgent call for co-operation are often set aside, and looked down upon because of their quiet and unobtrusive character, while questions affecting the ascendancy of this or that party, although of slight influence on national advancement in moral and social spheres, are unduly exalted. The present session of Parliament has already been spoken of as tame and unheroic, because it proposes simply to deal with matters of home and domestic policy. There is surely sufficient room in this direction for much useful and necessary action; far more, indeed, than our legislators seem prepared to occupy.

The 82nd Psalm will repay prayerful thought in reference to this subject. It is there declared to be the first duty of rulers, spoken of as "gods," to "defend the poor and fatherless, to do justice to the afflicted and needy," and "to rid them out of the hand of the wicked," as opposed to the pursuit of schemes of personal ambition and carnal policy. God who observes their course as He "stands in their midst, judging among them," will not hold us or them guiltless if we do not surrender mere partizanship, and disregard worldly impulses, in favour of the advancement of purity, and whatsoever, coming from any source, is honest, of good report, and tending to godliness. "Righteousness exalteth an nation, but sin is a reproach to any people." He, therefore, is the wise politician who labours to remove from his country the stain of whatever national evils are manifest and rife.

Speaking of recent explosions in Glasgow and Brussels, of dynamite sent by post, of Anarchists by the hundred arrested in Spain, of bombs exhibited in America by O'Donovan Rossa, as specimens of articles recently despatched to Ireland, the *Daily News* says that "the societies are believed to number many thousands, while the Inner Brotherhoods, the Spanish Invincibles, consist of desperate characters only." Louise Michel is suspected of being implicated, but she is a literary character, and "literary characters are always for violent measures on paper, and confine themselves in warfare to paper bullets of the brain."

"The assassination of all the upper and middle-classes is practically the avowed aim of the new sect of Anarchists in France, Spain, and Russia. These thinkers see no hope for the world while organised society endures; and in their desire to 'make all things new,' they find it necessary to suppress everyone who has anything to lose by the overthrow of society." These schemes are said to be blundering and brutal, hopeless, unpractical, abominably wicked; and the ultimate conclusion arrived at is that "the performances of the Anarchists, whether at home or abroad, are not so skilled as to make society tremble for its existence."

This somewhat flippant article seems to us to underrate the seriousness of its subject. The paper bullets of the literary brain are apt to transmute themselves into leaden bullets fired by the assassin's hand. Even Liberal politicians are waking up to see that there must be a limit to the freedom of tongue and pen; that violent speech and writing are not always steam blown off, but steam at work. The remark of Joseph Cook quoted above, that "the bubbles amount to nothing, but the currents amount to much," notes a fact apparently hidden from the eyes of the writer in the *Daily News*.

"The fruit of all this expenditure of money, time, and dynamite," it is said, has so far been "the maiming of several innocent people, chiefly of the poorer class, and the death of the late Czar." This scarcely tells all the truth; but if the fruit so far has been only as bubbles on the current, the current has to be accounted for. The Anarchists agree with God in seeing the need of making all things new; but they go to the devil instead of God to make them new.

The laws of mind are not less certain than the laws of matter. Water in its various conditions is a mighty force. The deep and sluggish stream of our pauperhood; the pent-up tears of the oppressed and underpaid; the miasmatic swamp of our guilt gardens; the roaring torrent of our roughs—these are the waters out of which the bubbles of anarchy are blown, and which may make society not unreasonably "tremble for its existence." A greater than Daniel entreats society (*i.e.*, the upper and middle classes) like another Nebuchadnezzar, to cut off its sins by righteousness, and its iniquities by showing mercy to the poor, if it may be a lengthening of its tranquillity. Otherwise by the decree of the watchers and the holy ones, it too shall be driven from among men and a beast's heart be given to it. History repeats itself; like causes produce like results, whether in a nation or a man only.

We are informed that there will be no Conference this year at Crayford, but that one will be held (D.V.) at the Rink Hall, Blackheath, on the 18th and 19th April next. Among those who have engaged to be present are Lord Radstock, Mr. Stevenson Blackwood, Revs. W. Webb Peploe, Evan Hopkins, J. Bennett, J. B. Figgis, W. Haslam, J. Denham Smith, and Mr. H. Bowker.

The following paragraph, extracted from the Parisian correspondence of *The Daily Telegraph*, affords food for very serious reflection. We trust the French Government will pause before sanctioning such a departure from the modern methods of exploration hitherto adopted in Central Africa:—

> A Bill has been introduced into Parliament for providing M. de Brazza with a veritable arsenal of weapons for his expedition to the Congo. If the measure, for which urgency is claimed, be passed, M. de Brazza will be gratuitously furnished with one hundred and eight thousand percussion lock firearms. He will also be indebted to the liberality of the War Office for twenty thousand swords, a hundred tons of powder, ten million percussion caps, two hundred tents, and a thousand axes. Moreover, a whole company of the first Algerian sharpshooters is to be despatched to the Congo to aid M. de Brazza in his enterprise. It is evident that the French Government has decided to enforce respect at all costs for the so-called "treaty" to which King Makoko and M. de Brazza affixed their signatures. The presence of an armed French force on the Congo is, however, certain to lead to bloodshed. Has the Government thoroughly weighed the probable consequences of a military invasion that may end in catastrophe, and will infallibly retard the progress of civilisation and commerce in a country so recently opened to European influence?

In our issue of Feb. 22 we commented on a Conference of the Protestant Dissenting Ministers of Warwickshire, quoting a report which appeared in the *Birmingham Daily Post*. A correspondent referring to our note informs us that as far as he can ascertain all the ministers named are Unitarians. We do not know why the *Daily Post* should have omitted to state this fact. A Unitarian Conference certainly does not represent the Protestant Dissenters of Warwickshire.

A prayer-meeting of ladies opposed to immoral legislation was held in the large room of the Westminster Palace Hotel, close to the House of Commons, on February 27, at the time when it was expected that Mr. Hopwood's resolution would come before Parliament. Though the resolution was crowded out by the debate on the Address, the influence of the prayer-meeting was felt even in the House by M.P.'s who had heard of it. The good men were encouraged, the others exasperated. These detestable Acts cannot hold their ground against prayer.

Our readers will hear with deep sorrow of the sudden decease, at Bournemouth, last week, of Major-General Burrows, well known to many for his active and ready interest in all kinds of Christian work. He was on the point of addressing a social gathering of postmen and porters when the summons came, and he entered, without a struggle, the unseen presence of his Lord.

MY VISIT TO JERUSALEM.

DEAR SIR,—Many of your readers will be glad to hear of my second journey to the Holy Land, especially those who so freely and liberally ministered to my heavy expenses in going there and returning. From the time I had received an invitation from the Rev. H. Friedländer to go and see what was going on at Jerusalem since the return to the land of their fathers of great numbers of the persecuted Jews from Russia and other places, I began to pray about it. I had not the money necessary for the journey, but £120 came in after prayer in a very short time. I was far from strong, and doubted whether my health would permit me to accomplish such a long journey in the depth of winter. I prayed about this also, and I had scarcely arrived in Italy when I felt myself far better in health than when I left home. The time occupied by the journey, and the time spent in the Land, was altogether some two months and a half.

The object I had in view in going was to ascertain whether it is possible to purchase land, and at what rate, so as to give farming occupation to the many Jews now in Jerusalem and the Holy Land. As this was a delicate and difficult question, I had the pleasure of knowing that many of God's remembrancers were in daily prayer for the success of my journey, asking that special wisdom and guidance might be given to me to accomplish what was supposed to be a great difficulty. I was led to inspect different tracts of land offered for sale, none of which appeared to combine the necessary requirements for the object in view. But our prayer-hearing God and Father was watching and guiding in answer to the prayer of faith, and now a large and excellent tract of land is at our disposal at a very low rate. We hope before long to be able to purchase it for the purpose above mentioned. Something in detail will be printed and sent to friends when our project is more matured; for the present I should feel glad if this letter should lead your readers to pray for continued wisdom, guidance, and blessing to carry out what is before us in this matter.

As I received hospitality from our devoted and zealous brother, the Rev. H. Friedländer, I saw during my stay in his house his wonderful activity in endeavouring to supply the wants of the many suffering Jews that came under his hospitable roof. In a letter, just received, he writes: "I have two men constantly making mattresses, and still many people are sleeping on the cold ground." From seven o'clock in the morning till nine at night his hall is the rendezvous of the unfortunate, whose cases are investigated one by one, generally by himself, and none are sent empty away, whether as regards their bodies or their souls. He believes in the truth of our Lord's words, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me." Though we have not sent money that at all meets the wants of these outcasts our worthy friend continues to supply their need out of his own private resources. I trust that this letter will stir up many to haste to the rescue, as the Editor of THE CHRISTIAN will gladly acknowledge and forward direct to M. Friedländer any sums sent for him. I was glad to see that he is nobly seconded in his arduous work by the excellent partner in life the Lord has given him, who is indefatigable in her labours of love towards the Lord's outcasts.

Jaffa, the seaport of Jerusalem, forty miles distant, is a lovely spot—a town embosomed in orange groves and palm trees, which are extremely luxuriant in growth. Its progress, commercially, may be gathered from the fact that in the year 1868 there were only seventy orange groves, the price being 19 francs per thousand. There are now 370 groves, while the price is 32 francs per thousand. Nor are the spiritual wants of Jaffa unattended to, for besides many flourishing schools and chapels, Miss Mangin has established a hospital, and anything better managed I have rarely seen. Every morning visitors may see this excellent woman holding forth the word of life in Arabic to a numerous audience of men, women, and children; after ministering to their spiritual wants she goes and washes their sores and binds up their wounds with her own hands. Of course she and her noble helpers, Miss Newton and Miss Nicholson, have gained the esteem, not only of the sick, but of the majority of the inhabitants.

These Medical Missions are proclaiming in an unmistakable way the love of Christ to those who would otherwise probably lend a deaf ear to his offers of mercy. Our sisters above-named finding their present building too small, which they only hold from year to year, have selected a fine site adjoining their present quarters; they have enough money of their own for the purchase of the *land*, but are hoping for help soon to lay the foundation of another building. Miss Mangin speaks the Arabic fluently, and is making a deep impression on many hearts in Jaffa. Praise the Lord for such labours.

Our Lord, in writing of his land in the Old Testament, described it as a land flowing with milk and honey—the glory of all lands. This is true. Each year it improves in its productiveness; copious rains have fallen for many years now, and good harvests have been gathered. This year is of greater promise than any. Finer grapes than those grown in Jerusalem, and which remained on the vines till December, I have rarely seen. Splendid pomegranates, quinces, apricots, oranges, &c., are most plentiful. I rode down the valley of Eshcol and ate of its excellent grapes.

Jerusalem is spreading outside the walls so rapidly that in a short time the portion *extra mura* will be the best of the two. The residences outside have this in their favour, that they have the fig tree and the vine to sit under, and one may eat of their pleasant and wholesome fruit. The building outside the walls of Jerusalem has been a great step in advance, as it has given occupation, as quarry-men, carpenters, masons, &c., to many Jews who had hitherto been in a state of idleness and sloth. A far greater advance will be made the day we can give agricultural employment to a thousand Jewish families on the broad and fertile acres of their own splendid country, where the air is so pure and the sky so blue.

Friends in Christ, the time of the singing of birds is come, and the voice of the turtle dove—the Spirit's voice—is heard again in the land. Soon will He return who has a right to the sceptre of that land. "In that day shall a present be brought to the Lord of hosts of a people scattered and peeled, of a people terrible from their beginning, and hitherto," &c.

May we be privileged to help forward this glorious gathering. Any further questions in connection with this matter should be addressed to me as below.— Yours faithfully,

WM. GREENE.

Trinitarian Bible Society, 96, *Newgate-street, London, Feb.* 28.

BETHESDA MISSION, PORTSMOUTH. — The Eleventh Annual Report has recently been issued, and presents a record of much good and successful work done in that important field of Christian service. The work is carried on in evangelical and unsectarian lines, and commends itself to the prayerful and practical sympathies of the Lord's people. We cordially bid its workers God-speed in their efforts to impart the word of life to perishing souls.

BIARRITZ MISSION. — DEAR SIR, — I am anxious to make known the fine opening there is just now for preaching the Gospel to the people of this place. A capital hall, comfortably benched and well lighted, in the very centre of the town, has been hired to the 31st of May next. The Mission is in charge of Mr. Auguste Saillens, father of Mr. Saillens, of Marseilles, who will most gladly welcome any workers willing to assist him, and from past experience of the work here I am fully convinced that with attractive speakers, short addresses, and pretty good music (there is no difficulty about the latter), the hall may be filled every night, and a great and good work done here. Earnestly hoping that this may come under the eyes of some willing to help, yours faithfully,

Hotel d'Angleterre, March 1. T. R. TUFNELL.

'TIS BUT FOR THEE.

'TIS but for Thee to speak! and these wild waves,
Roused by the storms of fears and questionings
And shrinkings from Thy wise and gracious will,
Shall fold themselves to rest beneath that Voice,
And sink into a calm.

'Tis but for Thee to smile! and those stilled waves
Shall mirror back in gladness that dear smile,
And dance, and glow, and sparkle 'neath its beams,
Reflecting still its sweetness and its joy:
Thus glorifying Thee.

'Tis but for Thee to beam, O glorious Sun,
On my heart's desert! Then each bitter weed
Of sin shall wither up. Then all the fruits
Of righteousness, and peace, and joy shall grow
And spring forth to Thy praise.

O Fire of Love! 'tis but for Thee to fall
On my heart's altar, kindling there the pile
That smouldering burns, and waits but for Thy love
To burst into a flame! Ascending up
To Thee its glorious source.

O Saviour, speak and smile! Oh, beam and burn!
That e'en while here a foretaste may be mine
Of that blest time when, sin for ever gone,
My soul shall bathe in love's unfathomed sea,
And God be All in All!

M. J. MONCK.

AMONG SPANISH SOLDIERS.

SIR,—May I ask you kindly to insert some extracts from letters received by me from a Swiss pastor, who since 1869 has been teaching and preaching the Gospel of Jesus Christ in Barcelona. Besides day-schools and Sunday and week-day services, he has now nine Sunday-schools there, many of them taught by converts.

In December last he wrote me, "I am hoping to try a method of evangelisation which has not yet been attempted in Spain. Barcelona is a garrison town, and thousands of soldiers pass through it every year. If we can evangelise *them* we shall be working for the whole of Spain. My desire is therefore to open a room where we could welcome and invite them to spend their time in reading or writing letters; we could there talk to them of the Gospel, put into their hands the Word of God, teach them to read and write, and have meetings and lectures for them; and if the Lord deigns to bestow his blessing, these men will return to their homes to proclaim the Gospel of Christ, instead of carrying there the vices of this Great City."

M. Empeytay now writes me on Feb. 10 that while the room has many constant frequenters, 1100 have visited it since the opening in December, and several have, he believes, been truly converted to God. Five of these young men have formed themselves into a "Young Soldiers' Christian Union," the object of which is to encourage and help each other in the work of the Lord, and to spread the Gospel among soldiers all through Spain. He adds, "They bring me their little savings for the cause, and it is indeed a pleasure to hear their prayers, to find how they gather up what they have been taught, and to see their interest and anxiety to hear and receive the word of God. . . Strengthen our hands by much prayer on our behalf, knowing that our labour shall not be in vain before the Lord. Ask that He who has deigned to put the seal of his blessing on our beginning, may vouchsafe to deliver us from all adversaries, and continue to bless our feeble efforts for his glory, and for the salvation of many souls."

Funds being greatly needed for this work, I will thankfully receive any help which your readers may be led to bestow on it.—I am, Sir, faithfully yours, H. REW.

7, *Beresford-terrace, Highbury, March* 2.

ALTON.—Three correspondents write that though there certainly has been an awakening here, and a blessed work among the people of God, it is an exaggeration to say that souls were saved as many as twenty a night. Our former correspondent was a visitor, who repeated what he heard. Those who now write say that every night some were deeply impressed under the preaching of Mr. Carter, of the Evangelisation Society, of whom many are now rejoicing in Christ and showing the change by their lives.

EMIGRANTS' CHRISTIAN HOME.

ON the afternoon of Monday week a number of ladies and gentlemen assembled at this establishment, situated close to the Blackwall Railway Station and Pier, preparatory to its being opened for the use of emigrants. The project originated in the fact that whereas until recently emigrants for America and the Colonies went chiefly from Liverpool and Plymouth, now several shipping companies have weekly lines of large steamers from the Thames. The result is that the number from the Continent of Germans, Swedes, &c., and from various parts of Great Britain has augmented so largely that last year more than 25,000 passed through the port of London, while there is every probability of an annual increase. The building now about to be used for the temporary accommodation of successive bodies of emigrants was opened in 1834 as the Brunswick Hotel, under which name it was for a long time famous for its fish dinners. For the last six years it has been shut up, and some time ago the founders of the new Home secured it on a twenty-one years' lease at a moderate rent. It has been carefully and completely repaired and fitted for the end in view at a cost of about £1600, and it is estimated that the yearly outlay for such work will be covered by an allowance made by the shipping companies.

The use can be had of two large sheds adjoining the Home, one for men, the other for women, where emigrants landing in the night can rest when the Home is too full to take them in. Captain Wilson, of the Board of Trade, the Government Inspector of Emigrants, who has had to prosecute several holders of the low houses to which they have been enticed, has expressed his warmest approbation of this movement, and his willingness to help it on by every means in his power. The great shipping lines have promised to send their emigrants to the Home as soon as it is ready to receive them. The owners of steamships have had to send all the way to Plymouth, because of there being no suitable place in London. The Great Eastern Railway have just stated that in consequence of the opening of this Home for emigrants at Blackwall they intend arranging a more convenient Continental route for German emigrants.

The whole building presented on the opening day a bright, cheerful, and pleasant aspect to the visitors, the situation being manifestly the very best for such a purpose. From three to four hundred emigrants can be accommodated, and the charge per head for boarding and lodging adults will be about 2s. 3d. per day, and for children about 1s. per day less. Private rooms are to be reserved for friends of the institution occasionally coming from the country. Among the donations and subscriptions to the object are: £200 from Mr. S. Morley, M.P.; £100 each from Lord Radstock, Mr. E. M. Denny, and the Countess de Noailles; £50 each from Mr. R. Barclay and Mr. T. A. Denny, the former subscribing that amount for five years and the latter for three; £25 from the Hon. Elizabeth Waldegrave, &c. £300 has been offered on condition that £600 more is raised within two months. The committee consists of Lord Radstock, Mr. T. A. Denny, Mr. R. Paton, Mr. E. Trotter, Mr. E. Clifford, and Mr. H. W. Maynard; Mr. George Hamilton being honorary secretary, and Mr. R. Barclay treasurer.

At a meeting held in the largest room, at which Lord Radstock presided, pointed allusion was made to the wretched condition of many emigrants for want of such a Home, and the Chairman himself expressed a hope that from seven to eight thousand persons will pass through it annually. Mr. S. Morley, M.P., said it was impossible to over-estimate the value of such a place as that. He had occasionally been thrown in contact with circumstances which proved the terrible difficulties to which emigrants were exposed, even women and children knowing nothing of our language having in many cases come to this country with arrangements by no means complete. All along the river-side were harpies waiting to lay hold of persons in such difficulties as these poor creatures were seen to be, and, instead of feeling that they had been blessed by coming among English Christians, numbers of emigrants had cursed the very name of London because they had found it so full of dangers. He therefore felt very thankful that emigrants were in future to be taken care of by those who would have the management of that Home. Mr. T. A. Denny, who followed, said there was reason to believe that when the Home was thoroughly at work it would be found self-supporting.

SIR,—The new Home for Emigrants will, God helping, be of great value. Having during the past three years visited Australia and America, mainly to study the question of female emigration, I see how great a want this Home will supply. My own work lying so much among the fallen, makes me anxious to welcome and encourage, as far as I can, work among young women tending to prevent the evil we all so much deplore.

To this end I should much like to see a special mission-woman appointed to work among the single women, to preach the Gospel, and to distribute liberally Bibles, tracts, &c. If the names of all the single women anxious, and requiring, to be assisted on arrival in New York, were sent to Mrs. Stuart Wortley, we could, I think, arrange for a committee of ladies in New York to take up and carry on the work begun here. Would it be possible to send a missionary backwards and forwards in each vessel? The voyage itself is a time of great trial to young women, and, from the unavoidable circumstances of the case, most trying to the modesty and good feeling of any young woman.

How greatly work among emigrant young women is needed may perhaps be understood when I tell you that a careful inquiry made by me into the state of San Francisco showed that nearly all the unhappy women there were emigrants from Europe, and but a *very* small proportion were American-born women. I do not know whether the language would be a difficulty. Possibly some lady having the real fire of love for souls in her heart might take up this branch.

To any well-thought-out and matured scheme on the above lines I would give £50.

Faithfully yours,
H. STUART WORTLEY, Colonel.

Rosslyn House, Grove End-road, N.W.

THE FLOODS IN GERMANY.

THE following is part of a letter from Pastor Scheve, whom we met last year in Wiesbaden, and who is seeking to carry the Gospel to the sufferers from the recent floods:—

"Last Wednesday evening I returned here again after my missionary tour, tired certainly, but well, and in the blessing of the Lord. The journey has been very fatiguing. Sixteen days have passed, from early morning till late at night in full work in the Lord's vineyard, where there was not only much sowing, but also much reaping. Thanks be therefore multiplied to Him!

On Friday last I went to Frankfurt, to speak to the Director, Mr. Watts (agent for the British and Foreign Bible Society there). The Society has already been active in the distribution of Testaments in the flooded districts. Their manner of procedure, however, had been this, that they had offered the precious gift to the Roman Catholic population *at their own houses*, and had met with thousands who accepted it; whereas the Protestants had been directed to apply to their respective pastors to *ask* from them the gift of a Testament.

I expressed my fears that by this method the evangelical population in *many places* would be neglected, since the "rapport" and interest between pastors and Church-members in many Protestant communities is of a very precarious kind, and I therefore proposed that the Protestant population might be dealt with in the same manner as the Roman Catholics. An aged and experienced chief-colporteur of the Bible Society was of the same mind with me, and an agreement has now been entered upon between the Director, Mr. Watts, and myself, by which he places at my disposal one colporteur, a Mr. Gartner, who, together with one of our colporteurs, is to visit the Protestant population in the suffering districts, to offer to them in their own houses a Testament with memorial leaf as a gift.

The work is important, and must be done. The Lord beckons me to it so distinctly by many tokens, that I have no doubt about it. Still, I accept, in the first place, gratefully the proffered hand of the British and Foreign Bible Society, especially since my plan, unknown to them, has been theirs, and I rejoice, therefore, that in the execution of it we may work conjointly. The Lord grant this may be the blessed beginning of a more widespread missionary effort along the Upper and Middle Rhine. If Christian friends in England only knew what need there is here of an energetic evangelisation, they would utilise for it more of their means and talents entrusted to them. Dark is the night of infidelity resting upon our people. Christians abroad hardly can have any idea of it.

In Derschlag and Cologne I had meetings richly blessed. In Derschlag I baptized nine saved sinners into the death of the Lord. In Wiesbaden six new converts are to be baptized next Sunday.

Your brother in the Lord,
Weisbaden, Einser Strasse, EDWARD SCHEVE.
Feb. 27.

THE GOSPEL IN ROME.

DEAR SIR,—Under date February 12, I received the following from Mrs Wall, of Rome. J. B. S.

"Our new hall is a beautiful room, airy, and in a splendid situation for the people. It will seat quite 300. It was opened, I think, on the 20th of January; several of the ministers of the different denominations were present. The evening was dreadfully wet, it rained in torrents, but the hall was crowded. We have always three or four meetings there weekly, when we get large congregations, generally of 150 to 200. We have no curtains before the door, so when the people are afraid to enter they can hear outside. The Lord is really giving us a blessing, and bringing souls to hear the Gospel. I feel so very much rejoiced to see so many young men, and working men, who have never been in the habit of attending any religious service. We want more helpers."

This new hall is in Trastevere. Mrs. Wall continues, "The little hospital is quite full;" and then she tells a touching story of a poor old man and his wife, chronic sufferers, whom, by the help of friends, she had placed in a room, such cases not being eligible for remaining in the hospital. The husband, quite a cripple, was too helpless to do anything, and in attempting to move about the room he fell, and bruised and cut himself dreadfully, so that he had to be taken to the Hospital della Consolazione. "We went," she says, "to see him on Saturday, and found him much more comfortable than when in his own room. He told the nun he was Evangelical, and did not require the priest. During the service on Sunday morning a man came to ask someone to go at once, for the poor old man was dying. One of our members went. The priest was anxious to see him, but the poor man said, 'I have Christ, and do not need anyone else.' He died soon after, leaving behind him a testimony to his faith in Christ. I heard to-day that three in that hospital had refused to confess, through the testimony of poor Morgagne."

"THE GOSPEL VAN."—This work has been very much owned and blessed of God since its commencement upwards of two years ago, and a report recently circulated by Messrs. Sylvester and Weaver shows a large circulation of Bibles, Testaments, Gospel books, and Scripture Text Cards has been effected. The way these two young evangelists have been led and blessed to the conversion of souls should call forth thankfulness and praise from the hearts of those Christians who have laboured in prayer for their success, and lead others to look up to God for a continuance of blessing upon their labours. Mr. Sylvester is at present laid aside through ill health, and special prayer is requested for his speedy recovery, so that he may join his colleague, who is now scattering the precious seed in Manchester, where a large field is open for such work.

MISSION PROGRESS IN SOUTH AFRICA.

DEAR SIR,—It is some time since you heard direct from us of our work, which, of late, has been much blessed in bringing in souls for the Master. During the last few months, both men, women, and young people of both sexes have been led to acknowledge Jesus as their Saviour. The spiritual life and character of each one has greatly developed, and some are most earnest workers.

In September last an incident occurred in our midst which was the means of much blessing and stirring up of the heathen. A native, who had led a purely heathen life, grovelling in all its degraded customs, and extolling and vaunting all his pleasures and vices, was brought to the Saviour's feet, "clothed and in his right mind." A year before, his wife had been converted. Chiefly through her prayers and earnest entreaties he had been induced to come to the services, and there, Sabbath after Sabbath, he listened only to go away and scoff, much to the amusement of others like-minded with himself.

This poor heathen sinner suddenly became humbled and depressed. "What could be the matter?" said many. One Sabbath he was heard weeping and seen falling on his face. Many faces were wet with tears, and his wife sang out from the depth of her heart, "Alleluia to the Lord." After the lapse of a few weeks we saw that his heart was changed, and his great desire was to be accepted as a member. Then he was publicly received in presence of the congregation.

Before the close of the service his wife stood up and spoke something after this manner to his old associates: "Now, what do you say to the Lord's work? You all know what my husband was, how dearly he loved all the customs and heathen rites that you still follow after. You all know how strong he thought himself to be, to keep to them, and how he for a time defied the Lord. Whose work is it that has wrought this change? Will you now say, 'There is nothing in the Bible and in serving the Lord'?" She, with the other Christians, wept for joy, and sang praises to the Lord with such fervency that all present were not a little affected, and many shed tears.

On Christmas day we had our usual annual gathering, which was much larger than formerly. At our second service two young men and one young woman were received into Church membership. It was a very solemn time, and the heathen were much impressed. One old man, a youth, and a young girl, have since then come out of heathen darkness, and are desirous of joining our band of converts.

For the last six months we have had night school, three evenings in the week, for the more advanced scholars; through this fresh effort all have made greater progress, and have learned a number of new hymns. The Bible-class at the close is most interesting to them and cheering to us. The services have been so well attended that we often say our little place of worship is getting too small, and we must soon be thinking of building a larger.

Some of our thoughts and energies are now being directed towards a branch station near the coast, on some land which we have lately procured from Government. A Mission is much needed here, and we soon hope to have a good work in progress. Mr. Eyles, from the East London Training Institute, is coming to us for a time to apply himself to the language, to gain some experience amongst our people and knowledge of their ways and customs, and then go to this branch Mission, there to labour in connection with us. We have named the place "Malan Cliff," in memory of Major Malan, who was so deeply interested in this work here, and did so much for its commencement. We ask the prayers of all interested in the heathen, for this contemplated new Mission, as well as for our work here.

When I last wrote you we were busily engaged putting up a building in Harding. It was soon finished, and used by the soldiers stationed there, for upwards of two years, as a "reading-room," for improvement classes, and other meetings. On Sabbath the services were well attended, and when leaving this neighbourhood their letters and actions showed us that the "seed" had not been sown in vain. The attendance of the people in Harding and neighbourhood was always good, and, although the soldiers had now left, they wished the services to be carried on as heretofore. The Griquas there, the half-caste people whom we were then so anxious to help, have also been good attendants at their own Sabbath services. They have a day-school for their children, themselves supporting the teacher, with our providing books and occasional extras needed.

We find much comfort in the weekly perusal of The Christian. Occasionally we receive papers from unknown friends, for which we are grateful, and offer our best thanks. We trust that many of your readers may be led to help on our work in all its branches. We would rejoice to be able to employ several native evangelists. Any friends who are led to help in this Mission may communicate with Mr. J. J. Wilson, 5, New Bridge-street, Birmingham. Asking the continued prayers of the Lord's people,—Believe me to be faithfully yours,

F. E. Aitchison.

Ikwizi, Harding, Alfred County, Natal.

OUVRIERS OF FRANCE.

THE sale inaugurated by a number of Christian ladies in France on behalf of the Mission of Mr. McAll was held last week. Those who saw the circular issued by the committee, a translation of which we gave a short time since will be interested to know that the articles contributed were many and valuable, that the attendance on the days of the sale was large, and that the proceeds amounted to about £800. The deep interest and generosity thus manifested have been very gratifying and encouraging to our beloved friend the director of the Mission.

This sum is, however, scarcely the tenth of what is needed to meet the annual expenditure. The stations now number eighty, with a total accommodation for about 16,000 persons. Of these stations thirty are in the capital, and the remaining fifty in some twenty-eight different localities in the provinces.

MISS MACPHERSON IN ROME.

A MONTH under sunny skies has enabled me to return refreshed to my loved work amongst the children of London.

While in Rome I had the privilege of meeting with many of the Lord's dear servants, toiling on with patience amid great difficulties. I endeavoured to stir them up to increased efforts for the young in that city, who are being demoralised by the doles of visitors. I ask your prayers that hundreds of these poor lambs may be sheltered and taught to read and write, and pursue some honest industry, that they may grow up to become worthy men and women, able to earn their own bread, instead of being gamblers, liars, and thieves. What a practical Gospel this would be in the midst of the Churches! The special need is, more Italian workers who will engender the spirit of the Gospel, which is true independence, vying with each other to have their every word or action for the glory of Christ alone.

One evening I met fifty Italian workers. The presence of the Master was realised; the Holy Ghost led many to pray for an increased outpouring of power upon all their efforts. Shall we not, throughout the world, unite with these Roman Christians, that again the Apostle's word may be made good (Rom. i. 8): "First I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." A. McPherson.

Home of Industry, Commercial-street, Spitalfields, E.

A CALL TO THE MINISTRY.

"JAMES," said a motherly woman to a young man whose first sermon she had just heard, "James, why did you enter the ministry?" "I had a call from the Lord," said the young man. And then came the reply, "But are you sure it wasn't some other noise that you heard?"

We wish this "motherly woman" had been near when certain good men, whom we will not further indicate, first went up the pulpit stairs. But as providence did not so arrange it, we beg to state that we know of a fatherly man who longs to see the aforesaid brethren receive a divine call to go back to the plough, the needle, the awl, the yard-measure, or the scales. Is it not better to attempt something you can do, than weary people with what you can't do? Is it not better to be a genuine penny than a sovereign that everybody refuses to take? It must be more glorifying to God for a man to build the walls of a barn than to pull down those of a church. Better sew cloth than rend a congregation. Better feed sheep than starve souls.

Nobody likes to say this to any one individual, but it were a consummation devoutly to be wished if the right persons would be so good as to think it for themselves. Kindness, benevolence, admiration, can in some cases do no better thing than gently say, "Dear good brother, do give yourself a fair chance of serving God. Leave off being a poor tongue, and be a dexterous hand or a watchful eye." Is there not something in the observation?—*C. H. Spurgeon.*

MISS LEIGH'S WORK IN PARIS.

ON Wednesday, the 21st ult., a meeting was held by the kind permission of Mr J. Sheppard, at 89, Westbourne-terrace. Rev. Canon Boyd Carpenter said he had recently seen the work of the Mission Homes in Paris, and commended it especially for the wise variety of its appeals to the common sense of Christian people in its various branches, including orphanage, home, governesses' institute, and church. It deserves and requires support in proportion to the wide charity of its scope. A friend had just offered £500, if another £1000 can be raised within two months, and he trusted Miss Leigh's hands would be strengthened by a hearty response to his challenge. The distress of our fellow-countrymen is greatly aggravated by the difference between the marriage laws of France and England. It seems imperative that the English Government should call the attention of the French Government to this abnormal state of things, affecting not only individual happiness, but the sanctity of hearths and homes, in which lies the moral and religious welfare of any people.

Miss Leigh said that among one hundred governesses who came under her notice in a short time, seventy were orphans—that is, for the most part, friendless girls. She called attention to the sad results of the English marriage laws not being recognised in France. An English lady who had been deserted by her French husband, and was left homeless, friendless, penniless in Paris, came lately under her notice. The husband lived in England on her fortune, to which his marriage in English form had entitled him, while she struggled for existence across the water, a dishonoured woman. Hearing of a sum of money left her, she contrived to come over, only to learn that her husband had already claimed it. The lonely, hopeless sorrow of a deserted woman crushed her heart; she died alone among strangers in a London Hospital. A member of the Government recently said, "We can do nothing in this matter until people show they care about it." It rests then with Christian men and women to show that they do care to remove such evils. It is proposed to petition Parliament that an Act be passed for the protection of British subjects marrying foreigners in England, requiring that such marriages should take place before the consul or at the British Embassy, as is the case abroad.

The Bishop of Huron spoke in hearty appreciation of the work, and of sympathy with Miss Leigh in her Christ-like Mission.

GOSPEL TEMPERANCE WORK.

HACKNEY.

A GOOD work, in connection with this movement, is being carried on in Hackney. Meetings, composed largely of working people, are held every Wednesday evening in the new Hall, Morning-lane. A large number of people have signed the pledge. Several remarkable cases of conversions to God have been the result of the meetings, which are conducted by Mr. Alfred Carlton, City Missionary, at Hackney.

WOOLWICH.

On Thursday evening, March 1, the Rev. J. E. Shephard (late of Ramsbottom) conducted a Gospel Temperance meeting in the Free Methodist Church, Beresford-street, Woolwich. At the close, it was reported that fifty-four had taken the pledge. Those who had taken the Blue Ribbon then resolved themselves into a society, electing Mr. Shephard as their president, intending to hold meetings every other week.

THE SOUTH COAST.

A Gospel Temperance Union has been organised at Broadstairs and St. Peters with very encouraging success. The sympathies of many, especially of the upper classes, who formerly held aloof, have been enlisted in the work, and the movement is rapidly spreading. A ten days' Mission has been held at Margate, some 600 ribbons having been taken at the close of the third day.

EXETER.

The Blue Ribbon Mission in this city, to which we made brief reference last week, has been continued with much enthusiasm and success. Never before in the history of Exeter has there been such a combined effort on behalf of temperance. In addition to the great meetings in Victoria Hall, the subject of temperance has been pressed on the attention of the people in various ways. A series of work-room meetings was held by permission of the principal employers of young women; factory meetings were arranged for. Mr. W. Noble, who has sustained an active part in the work, also addressed great gatherings of children. According to the latest received accounts, about 3500 new pledges had been registered.

MR. FRANCIS MURPHY IN HAWICK.

At this old border town Mr. Francis Murphy commenced a Mission on Wednesday, February 21. Fresh from the health-giving breezes of the Cumberland hills, and the genial circle at Naworth Castle, he addressed a large gathering that evening in the Corn Exchange Hall. Rev. John Thomson welcomed Mr. Murphy to Hawick. He had taken part in the work both in Edinburgh and Carlisle, and could testify to the great enthusiasm that had in both these places been awakened, and to the good results that had followed. Rev. Dr. Adamson gave his personal experience of the marvellous work that had taken place in Edinburgh, as well as the results that had been achieved in Dundee, Forfar, Arbroath, and elsewhere in Scotland.

Mr. Murphy spoke for about an hour. Alternately humorous and pathetic, now with tender winning appeals, then with bursts of passionate earnestness, Mr. Murphy pressed home the truth with convincing power.

As in the opening meeting, so night after night subsequently he drew together large crowds, and held them spell-bound by his eloquent speech. The enthusiasm deepened and extended as the Mission proceeded, and great as has been the interest, it would have been much greater had he stayed a few days longer with us.

The closing meeting was held on Friday, March 2, and this was in many respects the best of all. The church in which it was held was crowded, and the utmost enthusiasm prevailed. Addresses were delivered by Mr. Douglas, the Rev. Dr. Adamson, Edinburgh, and Mr. Murphy, who gave a powerful address and bade the people an affectionate farewell.

Since the commencement of the ten days' work, 1500 new pledges have been obtained, while considerably over 3000 have donned the blue ribbon. This means, that taking into account those who formerly wore the blue, fully one-fifth of the entire population are pledged to total abstinence. It is cheering to know that not only has total abstinence from strong drink been brought to the front, but numbers have come over to the Lord's side, and have determined, in God's strength, to abstain from the very appearance of evil. That the good work may go on, and spread, and deepen till all society is leavened by its beneficent influence, is our heart's desire and prayer. THOS. MABEN.

Mr. Forbes conducted a Mission last week at Chelsea Vestry Hall. The hall was crowded nightly. Ministers of different denominations assisted in the Mission. A large number of pledges were taken.

Mr. George Blaiklock revisited Faversham last week, and conducted a week's Gospel Temperance Mission. The lecture-hall was crowded each evening. During the two Missions Mr. Blaiklock has conducted here 1500 new pledges have been taken, and 2000 ribbons donned.

EVANGELISTIC NOTES.

CORK.

DURING the past week successful Evangelistic services have been held here by Thomas Houston, the blind Evangelist. Much blessing has resulted.

CANNES, FRANCE.

A meeting is held every Friday at 2.30 p.m. for the study of the Word of God at Mr. Cheyne Brady's residence, Villa Celigny, Route de Grasse, Cannes.

COLOGNE.

A lady writes: "During a recent visit I paid at Cologne I had opportunity to hear of the labours of Dr. Ziemann, especially at Soest (Westphalia), that there has been *much* acceptance of his work for the Lord among the highly educated and refined there, and that it is much desired he should visit there again, and Cogne also."

BUNGAY.

During the past fortnight, Mr. Avers, of the Evangelisation Society, has been conducting daily services in the Mission Hall, Bungay. The afternoon Bible readings were well attended by believers, and on all sides heartfelt delight has been expressed in listening to the stirring and forcible words of the Evangelist. Deep impressions have been produced at the evening evangelistic meetings. Several, it is believed, have completely surrendered themselves to Christ.

ILLINOIS, U.S.

Mr. Thomas Harrison, the "Boy Preacher," is greatly blessed in his labours at Decatur, Illinois. Over a thousand persons have professed conversion, and there is no abatement of interest. An all-day jubilee meeting was held one day, and at the six o'clock morning service over six hundred young converts and Christians were present. People have come a hundred miles to the meetings, bringing their children, hoping they would be led to Christ.

STRATFORD.

Free tea-meetings of railway men have been convened by the Great Eastern Railway Servants' Christian Union on five successive Saturday evenings, 400 being present each time. Mr. C. Dobbin, land agent of the G.E.R., presided on each occasion, and on the last evening asked the men if they would wish to continue the meetings without the tea, to which a hearty affirmative response was given. Mr. George Williams, Mr. Arthur Pease, M.P., the superintendent of the locomotive department, as well as Mr. Wm. Taylor and Mr. Day, of the Evangelization Society, have been the speakers.

WOOTTON, WOODSTOCK.

A series of evangelistic meetings have been held here, which have resulted in much blessing to the neighbourhood. One of the workers states that at the close of the Mission she has received thirty names of converts to be enrolled in her class-book. A spirit of unbroken unity has prevailed among the friends engaged in the work; their efforts have been abundantly owned of God, both in the conversion of outsiders and the refreshing of those already within the fold.

CHURCH ARMY.

We are requested to say that there is urgent need at the services in Portcullis Hall, Regency-street, S.W., of helpers experienced in the Christian life. Numbers of seekers sit for a whole hour waiting for some one to speak to them. These are mostly men. It is hoped that some Christian men will sacrifice a few of their home comforts and go from nine to ten and give a helping hand. The police now offer full protection, and there is no danger. Rev. W. Carlile invites the help of all those who can assist in the open-air march at seven o'clock every night.

RICHARD WEAVER IN DUNDEE.

On Sabbath, Feb. 18, Richard Weaver commenced a three weeks' campaign in Dundee. The first service was held in Bell-street U.P. Church. Every night the word has been with power, and seeking souls at the close of the meetings have met a seeking Saviour.

On Wednesday afternoon Mr. Weaver gave an address to Christians in the Y.M.C.A. Hall, from the text, "Whatsoever ye shall ask in prayer, believing, ye shall receive." He illustrated the text from telling incidents which had come under his own observation, and all present felt it to be stimulating and refreshing. On Saturday evening another meeting was held in the same hall. The audience listened with marked attention as Mr. Weaver related the Lord's dealings with him, in calling him from the coal-pit to be a preacher of the glorious Gospel. On Sabbath, the 25th, meetings were held, in the afternoon in Victoria Hall, and in the evening in Bell-street Church. The word was spoken in power, to the conversion of some and the conviction of many more.

Dr. Baedeker writes to us from Berlin that he will give an account of his work in Russia, on Saturday next (10th), at the Noon Meeting, 183, Aldersgate-street, E.C. His visit has been a most interesting one.

REV. W. HASLAM'S ENGAGEMENTS are as follows:—March 17, Ratcliffe-on-Trent.

MR. HENRY THORNE'S ENGAGEMENTS.—March 10 to 19, Londonderry; March 24 to April 2, Belfast.

MR. T. E. MURPHY'S ENGAGEMENTS.—March 7 to 10, Kendal; March 12 to 22, Lancaster; March 23 to 31, Whitworth; April 1 to 6, Manchester; April 8 to 22, Belfast.

REV. W. H. AITKEN'S ENGAGEMENTS.—March 4 to 19, Weymouth; March 31 to April 16, Wareham; April 22 to May 6, St. Matthew's, Bayswater; May 26 to July 2, South London.

MR. FRANCIS MURPHY'S ENGAGEMENTS ARE: March 11 to 23, Swansea; April 1 to 15, Manchester. Applications for Mr. Francis Murphy and Mr. Thomas E. Murphy's services should be made to "The Secretary," 12, Paternoster-buildings, London, E.C.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster at Salisbury till March 11; at Dorking, from March 12. Anniversary meeting of the Children's Scripture Union at Exeter-hall (Lower hall), April 2, at 3 p.m. and 7 p.m.

WHAT IS MILDMAY?—What is Mildmay? Let the reader imagine one of the Moravian "settlements" abroad—shall we say Neuwied?—to be taken up bodily, and dropped down, with all ts dependencies, in an everyday London suburb; and let him imagine, further, that the various buildings—schools, hospital, orphanages, training houses, and the like—finding no room wherein to dispose themselves around their proper centre, have ended by making the best of circumstances, and settling quietly down in adjacent streets, one here and one there, as the exigencies of the case permitted—and he will have a sufficiently correct notion of what "Mildmay" means.—*The Quiver.*

LEARNING CHRIST.

"To learn Christ, this is "—*Stepping Heavenward.*

My thoughts go back this evening o'er years now passed away,
And bring again before me that unforgotten day,
When first upon my spirit this startling truth was burned:
"Our life's great crowning object is this, that Christ be learned."

I trusted his salvation, and tried to work for Him;
But love was cold and shadowy, and faith was faint and dim,
Until this single sentence, glanced over oft before,
Flashed forth with diamond brightness, to haunt me evermore.

I prayed it vaguely, blindly, not knowing what I sought;
"Lord Jesus let me learn Thee! be this great lesson taught.
I crave this sacred knowledge—I know not what it means—
Lift Thou from off my spirit the veil that intervenes."

The days flew swiftly onward, my prayer was still the same;
Then o'er my longing spirit a slow, sweet change there came.
No more a vague abstraction, a Person all unknown,
The Master stood revealed, His wondrous beauty shown.

I will not trace the history the years since then have brought
My prayer has had its answer in ways I little thought.
For when I prayed the Master to set me such a task,
Full well He might have answered, "Ye know not what ye ask?"

Dark depths of self-abasement I never knew before,
And nights and days of conflict, of anguish, deep and sore,
A frame both frail and weary, the learning brought to me.
"And *am* I really learning?" I questioned doubtfully.

Oh, days that were so bitter, in which I seemed to stray,
Both from my task and Teacher, and wander far away!
Oh, work I loathed when finished, so marred, and sin-defiled;
Nor marvelled that upon it the Master never smiled!

Yet has my prayer been granted; what blindly I besought,
By strange and painful lessons I *know* I have been taught.
But looking gravely backward, and forward too, to-night,
I crave a fuller teaching, a clearer, truer light.

There is a hidden power which is not mine as yet,
So slow am I in learning each lesson Christ hath set,
There is a closer union; there is a brighter ray
That must illume my pathway to make it "perfect day."

E'en if all further teaching be purchased at the cost
Of every earthly blessing, of all I cherish most,
I cannot choose but echo the prayer of long ago,
Although its solemn import far better now I know.

Stay, *do* I know its import? Perchance if He should speak,
The Master still would tell me I know not what I seek.
Of all these years have taught me, how trifling is the sum!
How weak, how empty-handed, again to Him I come.

The past has shown my weakness; may it not be at length,
The Master now will lead me to secret springs of strength?
By bitter sense of failure brought low, and humbled long,
Saviour, may I not learn Thee now as my Strength and Song?

May I not find this pathway I almost fear to tread, [instead;
Not fraught with loss and suffering, but crowned with peace
Earth's joys not wrested from me, but bathed in light Divine;
Life stronger, purer, sweeter, because my all is Thine!

E. L. D.

DISTRESS IN WALES.

OUR friend, Mr. S. Gillespie Prout, in writing to acknowledge the funds kindly placed at his disposal by our readers, says: "Privation such as has never before been known here prevails among the oyster dredgers, who form almost the entire population of the Mumbles. During the past four months, owing to continued unfavourable winds and the dwindling of the "beds," the average weekly earnings of the men, many of them having large families, have not reached half-a-crown. In a house I was led to visit one Saturday night (where I found the sick father telling his children, who had eaten nothing since the last bit of bread for breakfast, that they must go to bed and sleep off the hunger), the earnings of the previous fortnight had been but eighteenpence. I was reliably told that one of the brave lifeboat crew who was drowned off the lighthouse rocks a month ago, had no food in the house when he left his home that dark morning to win, but by his death, the bread his wife and children wanted.

"It is, indeed, but little that I have been able to do, but nowhere can I recollect to have met with more pathetic gratitude—too full in its expression to repeat—than that little has received from these plain-spoken, independent, uncomplaining Mumbles fisher people. Their wonder that anyone should have *found out* their need has, to me, been singularly touching, and their undoubting and reverent, if strangely phrased, assurance that *God sent* the stranger to them." Mr. Prout's address is Portland-place, Mumbles, Swansea.

MR. OPIE RODWAY AT BOURNEMOUTH.

IN response to an invitation from Rev. R. Colman, and the Church under his charge at Westbourne (a suburb of Bournemouth), Mr. Rodway came here for six nights last week. The people were in a prayerful condition, and ready for the work. A resident thus writes of the blessing received:—

Many who were secret disciples of Christ have been led boldly to confess themselves on the Lord's side. Backsliders have been reclaimed. Others who were halting between two opinions have been led to decision for Christ. And, blessed be God, very many who were dead in sin have been awakened to see their lost condition, and to find in Jesus a loving Saviour, while the spirit of prayer, earnestness, and love which has rested on believers has filled us all with joy and praise.

Oh, what happiness has been brought to homes here by these meetings! Parents are rejoicing in the conversion of their children, husbands of wives, wives of their husbands, teachers of scholars, and in one instance at least children in the conversion of their aged father. These results have been brought about by no sensational means, but by the simple preaching of the grand old Gospel of Jesus Christ, accompanied by the earnest prayers and loving sympathy of the children of God.

Nearly fifty persons gave in their names at the final service as anxious to serve the Lord; many of these gave the most interesting accounts of his dealings with their souls. One man, in advanced life, stated that he had known Westbourne when only a common, and had seen its rise and progress, but had never seen such work before. He said men who had been hardened sinners had been brought to cry on their knees for mercy and forgiveness, like children, and had found peace, himself among the number.

A dear sister, whose husband had been convicted of sin at the first meeting, begged us to pray that God would lead him to come again; and in answer to our prayers he did come on the last night, and found the Lord. Never shall I forget the joy depicted on her countenance as she said, "Bless the Lord, now we shall go to heaven together."

Ask the readers of The Christian to pray for us, that we may be helped to gather in the harvest, and that blessings like these may still continue to attend the ministry of dear Mr. Rodway wherever he goes.

MODERN SENSATIONALISM IN RELIGION.—In this month's *Sword and Trowel*, Mr. Spurgeon says:—"It is time that somebody spoke, now that the attempt is made to make men religious by turning all religion into a game of soldiers. Because they would not hinder anything that promised well, Christian men have borne with much that grieved them, but there is a point beyond which longsuffering charity cannot go. That point is nearly reached; even the most ultra-tolerant must feel that hope has been disappointed, and fear now takes its place."

MANCHESTER Y.M.C.A.—A week's Mission has just been held here by Captain Frank Graves, of the 20th Hussars, and each evening some young men have decided to serve the Lord Jesus Christ. On Saturday week, over one hundred workers had tea together, to whom afterwards Captain Graves gave an earnest address. Much prayerful preparation has been made for the Mission by Messrs. Moody and Sankey. About 200 ministers and 100 laymen have joined the General Committee. Fifty thousand "Bible Truths" are being distributed. The meetings are arranged for the Free Trade Hall, Circus, and Y.M.C.A. Hall. W. H. N.

ISLINGTON AND HIGHBURY Y.M.C.A.

ON Tuesday week, the annual meeting of the subscribers and members of this Association was held at Myddleton Hall, under the presidency of Mr. J. Herbert Tritton. Mr. Arthur Austin submitted the balance-sheet, which showed that the total expenses of the past year, including the cost of necessary repairs to the Priory, Upper-street, had been £676 11s. 3d., of which £625 18s. 11d. had been collected. There was, however, an advance balance of £50 12s. 5d.; and, as it was no use being a treasurer without doing something, he himself had wiped that out.

Mr. J. J. Atkinson (secretary) read the annual report, which spoke gratefully of the success of the various adjuncts of the Society during the past year. The Tract Mission, the Open-air Mission at Highbury-vale and Pentonville, the debating classes, the Bible studies on Saturday evenings, Wednesday and Thursday evening addresses, the early morning meetings, and the Lodging-house Mission, had all been carried on with satisfactory results; as also had the Evangelistic Mission under Mr. Bain. The report contained many testimonies to the usefulness of the Society, and concluded by earnestly appealing for increased aid, and a special appeal to the various Churches for one collection during the year towards their valued work.

Rev. E. A. Stuart said the subject he had thought of on which to address them was "Preparation for War." They were met there that night to furbish up their arms, and he would give them the 5th chapter of Joshua, where they found great preparations for war. He would take it for granted all present had shown their manliness and devotion, and placed themselves distinctly and decidedly upon the side of the Lord; but if they were going to war, they must remember the words of Joshua to first draw the sword upon themselves before they drew it upon others. There must be personal holiness for the work to prosper. There were great fields for personal effort amongst the multitudes in the Upper-street, and in the back streets, who were living in sin and hungering for the Spirit of God.

Rev. Dr. Bevan said his earliest recollections in London were connected with the Young Men's Christian Association, when Exeter-hall was almost the only place at which their lectures were given; when he came back from America he was rejoiced to see it had fallen altogether into the hands of the Association. He would say they must be something more than receivers; there must be active virtues in their lives. Life at present seemed to be afflicted with the plague of levity; there seemed to be a great want of earnestness in the manner in which people said and did things. There was so much unreal pretentiousness in life; so much veneer in life, and character, and work, that he believed it behoved all to proclaim the Gospel of thoroughness. There was a want of thoroughness in moral character; they even had it in the miserable buildings which they saw about London. Some time since, workmen were engaged in trying to knock down a piece of old London Wall. They tried with a hammer, and then with a pick, aided by the strength of a navvy, but the wall seemed to smile at their efforts; and they had at last to have recourse to boring, and blowing it up like solid rock. They did not build like that now-a-days, for it was dangerous for a man to lean against some of the walls. There was a want of thoroughness. If young men were to have their mark upon their age and upon their work, they must be thorough in character. They must also be thorough in their religion.

Rev. J. R. Wood alluded to the good effects of the society, and thanked God there was a power in good companionship as well as in bad. He was glad to see that the young men were perpetually sending out their feelers and invitations for others to come in. It was impossible for young men, coming as strangers to London, to say nobody cared for them, as on all hands they saw the members of such Associations only too ready to take them by the hand. He thought

such societies were doing much good in giving young men easy access to circles of Christian influence.

The Chairman, in reply to a vote of thanks, said it was a privilege to be at the meeting, and to hear the earnest words that had been spoken. They had heard about the want of thorough strong men. It was a want of the age everywhere, and particularly in London. They read in the Bible about strong men, and why they were so. Obed-Edom and his sons were spoken of as strong and able men; the *raison d'être* was that God had blessed the father, because the ark of God had rested in their house. Let them go to the Epistles, and they saw in 1 Corinthians, "Quit you like men; be strong;" and if the question was asked, "How?" let them turn to the Apostle's own answer, "I can do all things through Christ who strengtheneth me." Would that they might all be thorough in taking in as well as in giving out, that they would be thorough in self-effacement in the Master's work. He ventured to prophesy for the society still greater blessings than those heretofore enjoyed, still grander results than those of which they had testimony.

Notices of Books, &c.

How to Help Cases of Distress. By C. S. Loch. *Longmans & Co.* A useful book of reference for the charitable and philanthropic. It furnishes information regarding emigration, training institutions, school boards, reformatories, vestries, and legal provisions for relief of every kind.

The Light of the Morning. A series of four very choice illuminated text-cards with this title are issued by *Mr. J. G. Wheeler*, 88, *Mildmay-park, N.* The texts are descriptive of different aspects of the life of Christ, and the beautifully coloured sketches of natural scenery aptly enforce the lessons to be conveyed.

India. By Rev. Ed. Storrow, formerly of Calcutta. Parts I. II., 6d each. *John Snow & Co.* A very valuable contribution to missionary literature, furnishing facts as to the country, its people, history, manners and customs, together with its religion, and an account of the work accomplished by the spread of the Gospel in the land. It is certain to stimulate the zeal and increase the interest of the reader in the cause of Indian Missions.

Short Readings on St. Matthew's Gospel. By G. H. A. Ryves. *E. Stock.* These readings are evangelical and spiritual in their tone, and often suggestive to the devout mind, but do not aim at being critical or to any great extent expository. To invalids and others incapable of close thought and lengthened reading, they will prove of service, while as a book to take up at odd moments it would be to any class of reader helpful to devotion, and refreshing to the spirit.

Sunday-school teachers have just now an opportunity of obtaining a most useful book at a nominal price. The publisher of The Teachers' Storehouse and Treasury is offering the annual volume of the work at half-price—viz., 1s., or by post, free for 1s. 4d. We advise our readers to take advantage of this offer, as the work is a storehouse of useful material for the teacher's use. The number to be sold under this arrangement is limited, and application should be made to *Mr. Elliot Stock*, 62, *Paternoster-row*.

The Sunday at Home. 6d. *Religious Tract Society.* The current number is one of unusual interest to those who watch the progress of Christian work. The excellent "Letters from the North-West" to which we have already referred, are continued, and give a vivid glimpse of life in Manitoba, towards which the eyes of many are being directed in these days of emigration. A journalist gives a short but very readable and succinct sketch of "Drawing-room Meetings," and the important part they play in making known among the upper classes the claims of many good works. Most interesting perhaps of all the contributions is the account of Christian work among the fishermen of the North Sea, from the capable and sympathetic pen of the Secretary of the Thames Church Mission. We trust any of our readers who do not subscribe to the magazine will procure and peruse this issue.

The Great Memorial Name. By P. W. Grant. *Hodder & Stoughton.* This is an exhaustive treatise of more than 400 pages on the significance of the name Jehovah, as setting forth the Almighty as the God of Redemption. The reader is taken through the Primitive and Patriarchal, Mosaic, Prophetic, Messianic, and Apostolic unfoldings of the Divine Name under this aspect, and is shown how the one great purpose of all revelation has been to make known God in Christ the Divine Redeemer. In reference to all the main lines of theological truth, the book is sound and evangelical in its tone, and cannot fail to check the influence of Agnostic and Rationalistic theories on the mind of the reader who may be in any way disturbed by them. Bible students will find in it much that is helpful to a fuller grasp of inspired teaching on the true character of God, and on the proper Deity of his Son Jesus Christ our Lord.

Dictionary and Concordance of Bible Words and Synonyms. By Robert Young, LL.D. *Geo. A. Young.* English readers of the Word of God are laid under great obligation to Dr. Young for the service he has rendered them in issuing this wonderful book at a price and in a form adapted to meet the want of every one desirous of using such aid. The "Analytical Concordance," of which this much smaller and cheaper volume is a condensation, *not an abridgement*, has proved a priceless boon to thousands of Bible readers, but has been beyond the reach of a numerous class to whom its contents would be invaluable. Such may now have nearly all its advantages at a cost within their means, and may avail themselves of the results of the scholarship and research which the author has brought to bear upon his work. From this volume the mere English reader may at once ascertain three points of immense interest and importance: "First, the original Hebrew or Greek of any word or phrase in his English Bible; second, the nearest literal rendering of every such original word; and thirdly, every passage where the same original word is used." There is in addition a concordance to 8000 changes of the "Revised" Testament. We strongly urge all our readers to obtain and diligently use this golden "key to the hidden meaning of the Sacred Scriptures."

Messrs. Hodder and Stoughton's forthcoming works for the spring season include "An Introduction to the New Testament," by the Rev. Professor J. Rawson Lumby, B.D.; "Natural Law in the Spiritual World," by Professor Henry Drummond, F.R.S.E.; "From Manasseh to Zedekiah," by Rev. Dr. Cunningham Geikie, being the new volume of "Hours with the Bible;" "The Bible: Its Revelation, Inspiration, and Evidence," by John Robson, D.D.; "Scottish Characteristics," by Paxton Hood; "Alexander Duff, D.D.;" a new volume of "Men Worth Remembering," by Thomas Smith, D.D.; "Pulpit Prayers," by Eminent Preachers, being the new volume of the "Clerical Library;" and "David Easterbrook, an Oxford Story," by Tregelles Polkinghorne. Messrs. Hodder and Stoughton will also publish shortly "The Life of Adoniram Judson," by his son, Edward Judson. It will present a consecutive narrative of the labours and sufferings of this pioneer missionary, while introducing Christianity into the Burman Empire. It will also include full descriptions of his interviews with the native king, his long confinement in the death prison at Ava, his missionary tours in the jungles, and his translation of the Bible into Burmese. Letters hitherto unpublished will throw new light upon his personal and domestic character.

Autobiography: Intellectual, Moral, and Spiritual. By Rev. Asa Mahan, D.D., LL.D. *T. Woolmer.*

Dr. Mahan gives us in this book, written at the advanced age of eighty-two, not so much a sketch of his life as of his opinions, and of the circumstances under which those opinions were formed. These circumstances throw considerable light upon the opinions themselves. He was brought up in America, amongst the very highest type of ultra-Calvinists. So extreme was their teaching that, when, as a young man, he was under concern for his soul, all the comfort he could get was that if he was one of the elect he would be saved; if not, there was no hope for him. They so utterly denied all thought of human responsibility that he says of himself, he thought he "was under no more real obligation to become a Christian than to become an angel;" and he adds, "in no sense or form was I responsible, that is, deserving of punishment for sin, whether original or actual."

It is not to be wondered at if such teaching led in time to a very strong reaction, and that strong Calvinist as he was for the first eighteen years of his religious life, he should have been for the latter forty-seven years as determined an Arminian. There is, however, as much of what is extreme in the views of his later, as in those of his earlier years, as those who are acquainted with his books must know. This, his latest work, much as it contains of that which is interesting, will not remove the impression that his is not a well-balanced mind, and that his judgment in matters of Scripture interpretation is not at all to be depended upon.

He candidly admits in this autobiography that when first taking up the subject of Christian Perfection (with which his name is now so associated) he did so with the feeling, "Why should not the work of emancipation then begun be rendered universal and entire? The very thought that it might be so, awakened an intense desire that it should be so." He seems quite unconscious that such a frame of mind is anything but conducive to an unbiassed judgment, for he adds further on, "No one can properly inquire whether such a doctrine is true without an ardent inward desire that he shall find it true." Apply this principle to some other subject of inquiry—say to one of the many shapes or forms in which the punishment of the lost is either denied or explained away. Can we say that, "No one can properly inquire whether such a doctrine is true, without an ardent inward desire that he shall find it true"? It were safer to say that such an ardent desire brought into the consideration of any question is much more likely to bias the mind and to lead it astray, than to guide it aright. Our desire should be to find out what is true, not that what we desire should be found to be true, for in this latter case the wish too often becomes father to the thought.

There are two subjects to the advocacy of which Dr. Mahan has devoted his long life ever since the change that came over his views at the age of thirty-five. These are Christian Perfection and the Baptism of the Holy Ghost. As to the latter, he has done good service in calling attention to the manifest blessing that ever attends praying for the Holy Spirit. Many excellent Christians have been so in the habit of thinking this to be an error, that it is a good thing to be reminded by proofs innumerable that God does "give his Holy Spirit to them that ask Him" as well after Pentecost as to the generation that sought the blessing then. In fact, the view that Dr. Mahan strongly urges that Pentecostal blessing is still to be experienced, if only sought for, is illustrated by numerous instances which he gives both of individuals and of Churches.

There is no doubt exaggeration in his way of putting it, as when he says "no doctrine can be . . . . more manifestly unscriptural than is this, that all believers are in this dispensation baptized with the Holy Ghost at the time of their conversion." This being plainly taught in 1 Cor. xii. 13. But this exaggeration, which seems inseparable from Dr. Mahan's way of stating things, does not injure the substantial truth that underlies his teaching, that it would be well for individual Christians engaged in the Lord's work, as well as for Churches, to learn experimentally the truth of our Lord's words, "Tarry ye in Jerusalem until ye be endued with power from on high."

Of the other subject on which Dr. Mahan has written and taught so much—that of Christian perfection—it is impossible to speak with similar commendation. He has, perhaps more than any other living teacher, carried these views to an excess that recoils upon those who urge the claims of holiness in a more scriptural form. His mode of reasoning is that very delusive and unsatisfactory one called by logicians "*à priori*," which takes this form: "God may be reasonably expected to do such a thing, therefore we must believe that he does it." Here is a specimen in his own words: "No reason can be conceived why the one (justification) should be perfect and complete, and the other (sanctification) a marred work, a work constituted of contradictions and incompatibilities." Again, "if sin is left in the soul it will be because God chooses to let that amount of sin remain in us, rather than to have in its place perfect moral purity. It is an infinite slander upon the moral character of God to suppose that such should be his choice."

How far different from this is the true mode of inquiry, What saith the Scripture? When Dr. Mahan is tested by this, his mode of dealing with Scripture cannot be commended. He has a few favourite texts which he quotes again and again, notwithstanding that some of them have manifestly very little to do with the subject. The next which of all others cuts at the root of his perfection theory (1 John i. 8), he has persuaded himself refers not to Christians—as every legitimate principle of interpretation would demand—but to Gnostic heretics who denied "the fact and possibility of sin so far as the soul was concerned." It needs but to state this view to show how little Dr. Mahan can be trusted as an expositor of Scripture. Nevertheless, his piety and earnestness are much to be admired, and though his system of doctrine—too much the elaboration of human reason—is far from satisfactory, his life and walk and zeal for the promotion of holiness are worthy of all commendation.

Letters to the Editor.

BIBLE CLASSES.

DEAR SIR,—Will any of your readers kindly give me from their own experience any hints as to the most profitable way of conducting a men's Bible-class in a town.—I remain, yours truly,

March 2. F.

WORK IN SOUTH LONDON.

SUNDAY EVENING SPECIAL SERVICES FOR THE PEOPLE.

"A CHRISTIAN ALMOST."

DEAR SIR,—Will you kindly allow me to reply to a letter, by request, in your very valuable paper? I beg to say that as visitor for the Mission Services at the "Royal Victoria Coffee Hall," New Cut, Lambeth, I shall be very thankful for any copies of the above or any similar work for free distribution. I may add, that I am brought into contact with 1500 working men at the wharfs and workshops that *I visit each week*, besides visiting the homes of the poor, cabstands, &c.; therefore, any Christian friend who will help me to carry on the work by free grants of books, tracts, &c., will help the good work for the Master, and greatly oblige, yours faithfully,

7, *Darwin's Buildings*, JOHN D. GILES.
Darwin-street, Old Kent-road, S.E.

NEGLECTED CHILDREN.

DEAR SIR,—Could not more be done for the spiritual instruction of the hundreds of neglected children we are daily meeting in the thoroughfares of our large towns? We can scarcely walk along a single street without meeting some little child whose appearance makes our hearts ache. Its pale, pinched face, its tattered clothes, and alas! too often dirty condition, tell a sad, sad tale. But could we look within, and see the ignorance which reigns there, I believe we should be astonished. Could not a body of earnest Christians in each town form themselves into a society for giving temporal help and spiritual instruction to these little neglected ones? Or, could not services or classes be held in Mission-rooms or other places for these poor children? I know we have noble institutions such as Dr. Barnardo's for assisting friendless children, but the great masses of the untaught never get within their walls. More pitiable cases than those of children born and living in the atmosphere of sin can scarcely be imagined. Let us awake to more energy in these matters of vital importance. Each day sees some of these little ones launched into eternity. Shall we, who enjoy so many blessings, see these perishing and not stretch out a hand to them? See James ii. 14—17.—I am, &c., H. S.

Birmingham, March 2.

EMIGRANTS' HOMES.

SIR,—With reference to a letter in your issue of the 22nd ultimo, I beg to point out that the writer is mistaken in saying that "hitherto there has been no proper resting-place for emigrants" during the days or "weeks of their stay in London."

Our establishment has now been in operation for a twelvemonth, and the accommodation we offer is highly approved of by Government officials who have inspected it, as well as by the Scripture-readers of "The British and Foreign Sailors' Society," and other missions, who visit our lodgers.

I enclose a prospectus of our Limited Liability Company, which—*without appealing to charity*—carries on a most important work on a sound commercial basis.

The Home we have already opened is going on very successfully, and we are anxious to open others, as funds are subscribed—for which funds we afford ample security—for the investment, in the way of premises, &c., and also a fair interest, with participation in the management to anyone desiring it.

We court inquiry into our plans, which have been very carefully matured, and have, moreover, been tested by experience.

THE MANAGING DIRECTOR.

Seamen and Emigrants' Boarding Homes' Association, Limited,
40, Upper East Smithfield, E., March 2.

HEALING BY FAITH.

DEAR SIR,—I should like, with your permission, to make some further observations on the letter of "A Disciple," in THE CHRISTIAN of the 1st inst.

Your correspondent says, "all lovers of truth will desire to see the above subject resting on a sure scriptural basis;" and, a little further on, adds, "The words in the last chapter of the Epistle of St. James stand pretty much alone as the basis upon which so much stress is laid." He also states, "My conviction is, that in some cases, healing through the prayer of faith will be granted, on the ground that 'all things are possible to him that believeth.' This is large enough and wide enough to cover the ground before us."

I would add, large enough and wide enough to cover the whole ground on which healing by faith rests; and that healing, *in every case*, is granted to *the prayer of faith*, on the truth of the promise, "All things *whatsoever* ye ask in prayer, *believing*, ye shall receive." It would seem, then, from this verse, that healing is quite possible, if I only believe; but, how am I to bring myself to believe God will heal *me?* How am I to get faith enough to believe this? Now, I am told I am saved through faith; in other words, that I obtain that marvellous gift, eternal life, through faith, and not I only, but, "*whosoever* believeth in Christ." Faith, then, is God's appointed way through which everyone can obtain eternal life; either, then, I have the means for obtaining this life, or, if I have not, I must be able to get the means, for God cannot offer me gifts on impossible conditions.

But God has given me faith. I can, and do, implicitly believe those around me every hour; then I can believe God; it necessarily follows, I have the means by which to obtain healing. Certainly those who have obtained eternal life have the means; for which, I ask, is the greater miracle of the two, or which requires the greatest outputting of Almighty power, the recreation of Divine life in a dead soul, or the putting an *increase* of life into limbs and organs, not dead, but only diseased through *insufficient life?*

We, however, put the burden upon God and say, "surely we must ask in submission to God's will;" but God returns the burden to our own shoulders, and says, "if *thou* canst believe." Our Lord was a constant listener; we may rightly believe then in everything He asked his Father's help and guidance; and when He was asked to heal did he ever hesitate to do so? What was his usual reply? Not, "I will do it if I find 'tis good for you;" or, if I find 'tis God's will; but "if thou canst believe," and when those who asked were healed, He said, not "it was because it was good for you," or, "because it was God's will," but, "your faith has made you whole." From Genesis to Revelation I read of wonderful deeds being wrought, and of wondrous promises obtained; and by what power? Only by not staggering at the mighty promises of God. Without faith it is impossible to please God, but with faith God is so well pleased that to it nothing is denied.

The fact is, it is God's will to give us health, for it is certainly a good thing, and God says He will withhold no good thing from those who walk uprightly, and must necessarily be included in the all things which I am told are mine; and, if I have faith as a grain of mustard seed, *if I will but exercise the faith* of which I have shown all are possessed, *whatsoever* I shall ask, if I but believe I receive it, I shall have it, and nothing shall be impossible unto me. But if I stagger at the promises for lesser while grasping the infinitely greater blessings, no wonder I do not comprehend the breadth, and length, and depth, and height, of the love of Christ in *all its fulness*; a love which his life on earth showed extended to the body. If, on the other hand, by faith, I fully open my heart to the glorious assurance that I am loved as God's only Son; that I dwell in God, and God in me; that my body is the temple of the Holy Ghost; if I draw on this life and strength; I shall find a power in me overcoming life-long sins; I shall find, if the Spirit of Him that raised up Christ from the dead dwell in me, that He that raised up Christ from the dead also quickens my mortal body (which the verse before tells me is dead) by his Spirit that dwells in me, to be an instrument of righteousness unto God, to bring forth fruit, not as I did formerly unto death, but unto God; and, *with this*, for the object of sickness is now fully accomplished, I may find also a far more glorious and wonderful revolution, for, observe, I have now my *Creator* dwelling in me always, and with Him that power in my body by which Christ wrought his works of healing.

I may find, also, if I will but claim it by faith in the members that are now yielded to God, a power before which sickness must flee; whether suddenly, or by degrees, as God orders. And this is strictly in accordance with the teaching of Scripture—see, for one example, Job xxxiii. Here, after God has spoken once, and twice, and the man has not perceived, God afflicts with strong pain, &c.; then, if the sickness has opened the ears of the sufferer, if there be a messenger with him, an interpreter, to show unto him God's uprightness, God is favourable unto him, and says, "deliver him from going down into the pit, I have found a ransom;" margin, atonement; which suggests a beautiful, and correct idea of the purpose of sickness. "I have found an at-one-ment; the man and I are at one, henceforth he will yield himself to Me as a servant of righteousness; his flesh shall be fresher than a child's, he shall return to the days of his youth."*

But, it will be asked, how is it, then, so many of God's dear children are laid aside, perhaps for years, by sickness? In the first place I would observe faith cometh by hearing. There are plenty to object to the doctrine of healing by faith upon the slightest acquaintance with it, but few to lay it before poor sufferers; and, instead, they are taught to believe it is God's will concerning them that they should continue sick. Our Saviour taught that his followers would have to take up their cross daily, must have tribulation, must suffer persecution, probably peril, famine, nakedness, &c.; but where shall we find He taught his followers they were to continue in sickness? But we *do* find that He healed *all* that were sick, that a certain passage in Isaiah might be fulfilled, viz., *Himself took* our infirmities and bare our sicknesses; clearly showing his purpose with regard to sickness. I also find that his last injunction to his disciples was to observe and do whatsoever He had commanded them; and I *do* find his disciples, amongst others, diligently observed the command of healing the sick, and healed everywhere. Miracles may not be necessary now, but I cannot see who is to decide they are not. Apart from healing, miracles were of rare occurrence, but in connection with it of daily and hourly occurrence; and what our Saviour commanded to be observed 1800 years ago surely ought to be observed with his other commands now.

Again I would observe, Is it not to be feared that what St. Paul says to the Corinthians, 1 Cor. iii. 1-3, applies to Christians as a body now? He says, "I could not speak to you as unto spiritual, but as unto carnal, for ye are carnal; for whereas there is among you envying, and strife, and *factions*, are ye not carnal, and *walk according to man?*" showing that, if these things exist amongst us, we are not walking according to the Spirit, and is it to be wondered at then, if, as a body, we do not know the mind of the Spirit (who we are promised shall guide us into all truth) concerning healing of the body. Again, if there are factions in the body of Christ, if one member suffers all the members do not suffer with it, consequently, there is not united prayer amongst us for the relief of individual sufferers, and they are left almost alone to struggle on without that wondrous help and comfort that such united prayer would give.

I do not speak of it in unkindness, or complainingly, but though I have been an invalid many years, never, till recently, when two dear friends offered to do so, have I had prayer for my recovery volunteered; and if others only knew the wonderful help that this voluntary offer has been to me I feel sure many would offer like help to their suffering friends. It seemed as though I had been told "the set time is come;" and, certainly, ever since I have felt a gradual improvement. And if the few imperfect ideas here written should help to encourage any, or in any way clear their ideas on the subject of healing by faith, may I ask their prayers that God would speedily accomplish the work He has begun, that another witness may be added to the faithfulness of his promises.

I should like to have made a few remarks on the use of means and anointing, but I have already trespassed far too much on your space. In reply, however, to your correspondent's query as to whether we can yet dispense with the power wielded by Medical Missions, I would say, and I do not intend it unkindly, that we never shall be able to dispense with them so long as those who inquire into the subject say, when a little further inquiry would prove the incorrectness of the statement, that "the words in the last chapter of the Epistle of St. James stand pretty much alone as the basis on which so much stress is laid" by those who advocate "healing by faith."—I am, dear Sir, faithfully yours,

Feb. 24. NOT AN APOSTLE.

* [We must protest that atonement is not at-one-ment. Atonement is expiation. At-one-ment is reconciliation. At-one-ment is the result of atonement; reconciliation is the fruit of expiation.—ED.]

(Continued on page 22).

Mr. and Mrs. GEORGE SOLTAU.

TO THE EDITOR.

Dear Sir,—In *The Christian* for June 29th, 1876, under the head of "Mission Changes" appeared a letter from my hand announcing the fact that Mr. and Mrs. George Soltau had been led by the Lord to give themselves to the work of Governor and Lady Superintendent of our Village Homes at Barking-side, Ilford, Essex. From that time to this date, now nearly seven years, these dear friends have laboured with me on behalf of the children in a manner which is beyond all praise; indeed, no words of mine can describe the untiring devotion with which these beloved coadjutors have thrown themselves into the work which they undertook for the love they bare our Lord Jesus Christ. Now it is sad even to think of their leaving the sphere of service in which so many happy years have been spent, and upon which they have impressed indelibly the influence of their godly and devoted lives, but such a change is alas! imminent, and it becomes my duty to give the fact and its cause publicity.

During the past two years it has been growingly manifest that Mrs. Soltau's health was being seriously affected by the constant strain of the village work. They both struggled hard against the necessity for breaking the ties that bound them to the village, but at length by medical advice they feel compelled to relinquish a post where so large a share of the work necessarily falls upon the Lady Superintendent, feeling certain that the God who led them to the work is now as clearly leading them to leave it.

Although it mitigates not a little the sadness of saying "farewell" to know that their regret at leaving is as deep as my own, yet, as may be imagined, my heart is indeed very sore as I contemplate the great gap that their removal will create. I can only cast myself afresh upon the Lord, and beseech Him of his great goodness and mercy to raise up others who shall be qualified to take the place of these his servants. Mr. and Mrs. Soltau will probably remain until after our annual meeting, the 6th of June, but by that time we must have those who will be prepared to consecrate themselves to this work of our Saviour Christ among his little ones.

You, dear Sir, who so often open your pages to appeals for money and practical sympathy of another kind for all sorts of Christian work, will perhaps find place for this somewhat lengthy letter, which is *intended also to serve as an appeal that others suitable for the post may be led to offer themselves.*

It is not possible here to describe fully the nature of Mr. and Mrs. Soltau's work at Ilford. The daily instruction of the dear children in Scripture was with Mr. Soltau a labour of love, besides which, many meetings were regularly held with the "mothers" and others in the village, and visits of Christian sympathy, counsel, and instruction were frequently given. At the same time the reins of general government were held in a firm, loving grasp, which knew how to reprove in wisdom as well as to encourage the large family of little folk and the community of co-workers committed to his charge. But, far beyond the circle of our own village, the whole neighbourhood, I may say, for miles round has felt the influence of his powerful ministry in the Gospel, and sanctified example.

Of Mrs. Soltau's powers of organisation, of the thoroughness with which everything she undertook was done, of her complete acquaintance with the perplexing details of a work whose burdens every year became greater, of that wise and comprehensive survey that could grasp the whole aspect of a subject, and yet omit not one of the minutest details, I need not here write, for no one who has known her within the past 6½ years in connection with any of the many departments of the village work, but must have felt that in a very peculiar sense she was singularly adapted for the post she so ably filled. From the foregoing some idea may be formed of what I shall lose by their departure. Now I shall have to begin over again those minute details of management, which for years I have left with such delight and happy confidence in their hands, but what will my loss be compared with that which the children and the "mothers" at Ilford will realise, who every day, and almost every hour of the day, could go with each burden and little anxiety or perplexing matter to find in those dear friends, advice, loving sympathy, or wise reproof?

My only comfort is the belief that the Master who led these his servants in 1876 to the work and has sustained them throughout, and made them a comfort and a succourer of many, will graciously, and in his own good time and way, fill their vacant places.

To this end I earnestly invite an interest in the prayerful remembrances of all who love our work for the Lord Jesus Christ. More I must not now say. Indeed, I ought to apologise for taking up so much of your space, but I could not write less on so interesting and important a theme.—I am, dear Sir, faithfully yours,

THOS. J. BARNARDO,
18 to 26, Stepney Causeway, London, E.
February 24, 1883.

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MISSIONS TO MOSLEMS.

Sir,—It is a great pleasure to me to see your columns open to correspondence on the subject of Missions to Mohammedans, and to find in your pages so much information on a matter of so great importance to the Church at large. I am very sensible of the importance of Medical Missions and Christian schools such as those referred to by Mr. J. E. Mathieson, and Mr. Ferguson, of Kinmundy, and I most cordially wish them all support, encouragement, and success. But is it not sad to find, notwithstanding, such testimony borne by those very competent to bear witness, as was borne by speaker after speaker at the recent Missionary Conference in Calcutta, to the effect that there is, after all, so very little of direct and systematic work among the Mohammedans, and that what is done is mostly indirect and at great disadvantage?

We ought to be thankful for any kind or degree of work done for the Gospel in the field of Islam, however imperfect it may be. But how does it come to pass that in Bengal (for example), "although the greater half of the Mohammedans in India are resident in that presidency, there is not a single missionary entirely devoted to their evangelisation?" This fact was brought out by an experienced missionary at the Conference referred to (and testimony of a like kind could be given as to Missions to Moslems in almost every place where Moslems are), while another of the speakers urged the necessity of "men to be specially devoted to the work among Moslems," for the sake especially of being able to get acquainted with their sacred language, and their sacred book and its literature.

The Moslems, most assuredly, have not to so large an extent been abandoned by Christian Missions without some good reason. There are peculiar and great practical difficulties in the way, that it is not needful to go into now. And, knowing these, it is cheering to hear such words of hope in this cause as are held always by Rev. Mr. Hughes, of Peshawar. But the cause of the extension of evangelisation among the Moslems is one, nevertheless, which requires to be well considered. To "make an attack on Islam all along the line" at present, as was suggested the other day by a zealous friend of Missions in the North, without some *careful survey of the field*, would not be good missionary policy. There is great need, assuredly, of earnest prayer and patient waiting upon God on the part of all believing Christians with special regard to this matter, when the friends of Missions have practically found cause—if not to flee before their enemies—yet, at least, to abstain from advancing to any purpose against them (we speak only so far as Moslems are concerned).

There is a great want of full and well-digested information regarding the peculiarly difficult attitude of Moslems hitherto towards all the approaches of Christian Missions. And it seems to us that while Medical Missions and Christian schools ought by every means to be helped and encouraged, and importunate prayer persevered with, something additional should yet be undertaken in the way of *full and patient, systematic, sympathising inquiry*, viewing the problem of Missions to Moslems on all sides. There might, by-and-by, be something of organised inquiry of this sort. But, meanwhile, I for one am disposed to thank you, Sir, for calling attention so prominently to this great subject, and shall continue to view with interest every further measure of light which you or your correspondents may be able to cast around it.—I am, &c.,

Missions to Islam.

Requests for Praise and Prayer.

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PLACES.—For a week of meetings in Berwick-on-Tweed, to be conducted by Mr. Gawin Kirkham, beginning March 8.——For a Mission to be conducted at Burgess Hill, near Brighton, by R. D. Monro, from March 3 to 14.

Forthcoming Meetings.

Messrs. Moody and Sankey's Forthcoming Engagements.—1883—Mar. 1 to 15, Manchester; Mar. 16 to 30, Leeds; Mar. 31 to April 14, Liverpool.

☞ Information for this column should reach us not later than Monday morning.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

The Irish Evangelization Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Stepney Meeting House, Spring Garden-place, E.—Mrs. G. S. Reaney will give an address to Men and Women every Sunday at 3 p.m.

The "Merchant's Lecture," Weigh House Chapel, Fish-street-hill.—Tuesdays, at 12 noon. Rev. Edward White during March. Lectures on "The Narrative of the Fall of Man in the Book of Genesis; and the Argument for its Historical Truth."

Army and Navy Prayer Union.—Annual Prayer-meeting for all who are serving, or have served, as officers in the Army or Navy, Saturday, March 10, City Terminus Hotel, Cannon-street, at 2 p.m.

Y.M.C.A., West Branch, Burlington Hall, 23, Savile-row, Regent-street, W.—The Annual Meeting. Chairman, Sir W. Muir. Speakers, Rev. Canon Fleming, Rev. Joshua C. Harrison, Mr. G. Williams, Capt. Churchill, Mr. C. F. Allison, and other gentlemen.

——————205, High-street, Camden-town.—Mar. 8, at 8.45 p.m., Rev. J. McCarthy, address; "China." Mar. 15, at 8.45 p.m., Messrs. C. H. Harvey and A. Billington; subject, "Africa." Men invited.

St. George's Hall, W.—Mr. Denham Smith during March. Sunday, 11 a.m. and 7 p.m. Burlington Hall, Savile-row, Wednesday, 8 p.m.

Agricultural Hall Services.—Sunday, March 11, 3.30 p.m., Rev. Timothy Harley; 7 p.m., Mr. G. E. Elvin and Miss Clark (soloist).

Conference Hall, Mildmay Park.—Preacher every Sunday in March, at 3.30 and 7 p.m., Mr. Geo. C. Needham.

Clapton Hall, Alkham-rd., Cazenove-rd., Upper Clapton, near Stoke Newington Station.—Mr. T. Shuldham Henry will preach during March. Sun. 6.30 p.m., Frid. 7.30 p.m.

"Oxford" Music Hall, 6, Oxford-street, W.—Mr. George Tompkins every Sunday in March, 7 p.m.

Bow Road Presbyterian Church.—H. Grattan Guinness will preach on Sun., Mar. 11, at 6.30 p.m.

Islington Presbyterian Church, Colebrooke-row.—Monthly Sermon to Young Men by Dr. Thain Davidson, Sun. Even., Mar. 11, at 6.30 p.m.

Belgrave Presbyterian Church, Halkin-street West, Belgrave-square.—Rev. Adolph Saphir, D.D., will preach a Special Sermon to Children on Sun., Mar. 11, at 3 p.m. Parents in the neighbourhood are invited to send their children.

The Deepening of Spiritual Life.—Stafford Rooms, Tichborne-street, Edgware-road, on Friday, March 9, at 3.30 p.m., Rev. D. Matheson, on "Whatsoever things are true," &c.

House of Rest, 8, Cambridge-gardens, 6, Kilburn-park, N.W.—Friday, Mar. 9, 7 p.m., Rev. E. Gill, on "The Sanctified."

Home of Industry, 60, Commercial-street, Spitalfields.—Monthly Meeting for Christian Workers, Wed., Mar. 21. Tea at 6. Meeting at 7. Address by Lord Radstock.

Mission Hall, Wells-lane, Streatham, S.W.—Mission, 13th to 20th. Address, Tuesday, by Mr. S. A. Blackwood; other evenings by Rev. S. R. McPhail, M.A.

Sunday Closing.—Meeting of working men, workers on this subject, at Exeter Hall, Thursday, Mar. 8, 8 p.m., Lord Shaftesbury in the chair.

Open-air Mission.—Annual Meeting in Steinway Hall, Lower Seymour-st., Fri., Mar. 16, at 3.30 p.m. Sir Thomas Chambers will preside. Addresses by Revs. Sholto D. C. Douglas, H Sinclair Paterson, M.D., William M. Sinclair, Colmer B. Symes, and Mr. John Macgregor.

Lectures by Pastor Chiniquy at Exeter Hall.—Mar. 13, "What does the Church of Rome understand by Liberty of Conscience?" Mar. 21, "Romish Aggressions, and the Duty of English Protestants." Chair at 8 p.m. Tickets may be had at Exeter Hall.

Gospel Services in Theatres, &c.—Preachers for Mar. 11.—Pavilion Theatre, 7 p.m., Mr. Winton. Morley Hall, Mr. Hart. St. James's Hall, 3.30 p.m., Mr. Nokes; 7 p.m., Mr. Matthews. Holborn Town Hall, 3.30 p.m., Mr. H. M. Bompas, Q.C.; 7 p.m., Mr. J. E. Jack. Kensington Town Hall, 7 p.m., Mr. J. H. Lydall. Elephant and Castle Theatre, Mr. J. Dumphreys. Shoreditch Town Hall, 3.30 p.m., Rev. C. E. T. Roberts during March.

The Salvation Army.—Anniversary of the French Work, Exeter Hall, Mar. 12, 11 a.m., 2.30, and 6.30 p.m. Miss Booth of Paris will describe her experiences in Switzerland. Mrs. Booth will also speak.

Mrs. Booth will deliver an Address in the large hall of the Cannon-street Hotel, on Tues. afternoon, March 13, at 4.30 p.m., on "The Salvation Army in relation to The Churches." On Thurs. afternoon, same time and place, on "The Salvation Army in relation to The State."

Notices.

Miss Greenfield, whose address at the Women's Missionary Conference at Lahore was given in a recent number, does not belong to the American Presbyterian Mission, as there stated, but to the Lodiana Zenana Mission.

Applicants for Tracts.—G. Sadler, Woolley's-row, Allestree, near Derby; H. Wilson, 375, South York-street, Glasgow; S. Knight, Victoria-square, Holsworthy, North Devon; A. J. Sheppard, Railway Porter, Wellington College, near Wokingham; W. H. Bagley, 2, Lloyd-street, Hulme, Manchester; E. Timmington, 5, Meeting-street, Netherton, near Dudley, Worcestershire; J. Backhouse, 37, St. George's-street, Commercial-road, Peckham, S.E.; Miss A. Ellson, Brook Farm, Weston Turville, near Tring; Mrs. Bell, Bungay; E. Peters, High-street, Stevenage, Herts; S. E. Whitburn, Devoran, Cornwall; I. Shooter, Mill lane, Codnor, near Derby; Miss Waterman, Evangelist, care of Mrs. Thorne, Baker, Cheriton Fitzpaine, Crediton, Devon; Amy Arthur, 20, Homefield-road, Wimbledon; S. Sylvester, The Rectory, Castleford, Yorkshire; Miss M. Butcher, 3, Union-road, Albion-road, Holloway, N.

Communications received with thanks.—E.F.B. L.R.V. C.M. T.P. G.L. H.O.N. Maptupos E.K. J.H. J.B. R.P.P. T.M. C.M. E.H. A.J.T. A.M.C. J.M.G. F.B.M. G.H. P.C.N. G.L.W. T.C. W.H. M.R. W.T. A.T.C. M.M.R. J.W. V.M.S. W.C. J.C.N. J.M.S. F.J.W. J.C. F.A.B. J.E.S. T.M. M.J.M. L.I.L. G.S.N. J.C.N. C.H. A.M.C. J.B. M.E.B. S.E.S. H.E.B. E.H.H. A.L.Y. A.S.H. F.C.S. M.R. F.E.A. J.V.S. A.B. C.B. E.B.S. E.B. D.C.J. H.T.T. E.J.B. T.B.M. A.E.W. E.R.H. T.W.M. S.S. W.B.B. M.E. B.H. C.B. J.T. G.W. Mrs. F. T.B.H. G.K. J.J.A. W.M.N. J.B. T.M. J.A. E.J.C. W.D.S. C.R.H. E.G. E.W.R. C.M.W. J.P. A.H.S. P.W. C.H.S. J.B. S.G. S.J.F. J.C.B.S. A.N.A. C.E.H. J.W. S.G.P. F. H.S. T.R.T. A.E.W.

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The Committee of the Dublin Soldiers' Home and Institute desire to bring their case before the English public, in the hope that those who take a real interest in the welfare of our soldiers will come to their assistance at the present juncture.

The Institute established six years ago, has been almost entirely supported by friends in Ireland, but owing to the sad state of the country during the last two years, and the embarrassment many have been placed in, they are not able to continue their subscriptions, and in consequence the Committee regret to state that they are in debt over £300, but feel confident when this appeal is known among the English friends of the British soldier they will approve its object and sympathise and support them.

It is unnecessary to state the objects of a Soldiers' Institute, as there is one in almost every garrison town in England. The mode of carrying out these objects is identical in all important points with Miss Daniel's Soldiers' Institute at Aldershot. A special feature, however, in connection with the Dublin Home is the sleeping accommodation provided for soldiers passing through the city on furlough, a most essential adjunct, as Dublin is the thoroughfare to all the garrison towns in Ireland, and soldiers have found the greatest difficulty and often impossibility in getting a respectable, quiet or decent lodging while on furlough.

The present sleeping accommodation of the Home is entirely insufficient for the demand in the "Furlough Seasons:" so much so, that for the last two years, during each "furlough," hundreds of soldiers have had to be turned away for want of room, while on several occasions many have been thankful to be allowed to lie on the floor of the Bar or Coffee-room, rather than remain in the streets all night, which seemed to be the only alternative. During the present winter, the Committee have been obliged, at great inconvenience, to turn a portion of the Lecture Hall into a Dormitory, but they earnestly trust that before the Furlough Season of 1883-4 commences they may be able to add to their present premises, so as to supply the necessary accommodation. The estimated cost of the proposed new wing is about £1200, and already over £200 of this sum has been received. It is earnestly hoped that friends in England, who approve of the objects aimed at, will come to the help of the Committee in their present need. The addition, if once erected, would be self-supporting. The importance of such accommodation to the soldiers cannot be over-estimated.

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It is the earnest desire of the Lady Superintendent, and of all who take an interest in this work, that those who frequent the Home should not only receive the benefit of the temporal advantages offered, but that, if they have not already accepted Him as their Saviour, they may be led to a saving knowledge of the Lord Jesus Christ. The Lord has hitherto richly blessed these efforts, and that He may continue to do so is the earnest prayer of all concerned in this work for his glory.

Miscellaneous.

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Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK

BRONCHO-PHTHISIS.—CASE OF MR. C. E. GRAY.

This patient, who is a draper at Hemel Hempstead, first came to Coombe Lodge September 29, 1881 (about seventeen months ago), recommended by Rev. J. Rawlings, minister of the Baptist Chapel, Hemel Hempstead, and late of Rev. C. H. Spurgeon's College, and by the pastor of the Congregational Church where he was a deacon.

The history of the case was this:—"Patient of consumptive family. Illness had commenced twelve months before, with violent pains in the chest, want of energy, thorough prostration. Consulted Dr. D.; after improving a little, relapsed into his former condition; then taking a severe cold, a harassing cough came on, the expectoration increased, became purulent, and blood was mingled with it; soreness of the chest, pains in the shoulders, breathing short on the slightest exertion, and great irritation of the throat.

This patient received full advice from me, and the correspondence continued for twelve months, terminating in his complete recovery. I have just unexpectedly received the following letter from him:—

"C. E. Gray would like Mr. Congreve to publish the great good his medicine has done him. The cough was dreadful, with raising blood and extreme prostration. In a fortnight my cough was better; in a month or two I resumed business; now I am as well as ever I was in my life. I have given your medicine and liniment (as prescribed for me) to many persons, to whom it has proved most valuable, *certainly it has saved my life.* I lose no opportunity to speak of it."

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IRISH SOCIETY, for promoting the Scriptural education of the Irish-speaking population, chiefly through the medium of their own language. Established 1818. Notice.—The financial year of the Society will terminate on the 25th March. Help is urgently requested on behalf of the Society, which for sixty-five years has been doing the work of God in Ireland. It is now also actively and successfully at work among the Irish population in Liverpool. Encouraging accounts come from every part of the mission field, and the Society is straitened only for want of funds. Subscriptions and donations will be received in England by National Provincial Bank 212, Piccadilly, London; Messrs. Nisbet & Co., Berners-street, London, W.; or Rev. T. Keane, Irish Society, 32, Sackville-street, London, W.

THE COMMITTEE of the Ladies' Samaritan Society, of the National Hospital for the Paralysed and Epileptic, 25, Queen's-square, Bloomsbury, earnestly plead for help, in aid of the poorer patients and their families. The smallest gifts in Money and Clothing will be thankfully acknowledged by the Committee.

DESTITUTE CHILDREN'S DINNERS SOCIETY.—The Committee thankfully acknowledge the receipt of £13 contributed by Readers of The Christian. The above Society from November, 1881, to April, 1882, supplied about 9,000 meal dinners weekly to poor children attending schools. Funds are urgently required to finish this season. Treasurers, Lord Kinnaird, 1, Pall Mall East, and W. Fuller, Esq., 111, Piccadilly. Secretary, Colonel Alston, 86, St. George's-road, S.W.

OPEN-AIR MISSION.—The Thirtieth Annual Meeting will be held in Steinway Hall, Lower Seymour-street, Portman-sq., on Friday, March 16, at 3.30 p.m. The chair will be taken by Sir Thomas Chambers, Q.C., M.P., and addresses delivered by the Rev. Sholto D. C. Douglas, Rev. Dr. H. Sinclair Paterson, Rev. William M. Sinclair, Rev. Colmer B. Symes, and John MacGregor, Esq.—Tickets of admission may be had of the Secretary, at the office, 14, Duke-street, Adelphi, W.C.

TO ENGLISH PROTESTANTS.—Pastor Adrien Seitte asks you to help raise £1,000 for building a plain Church at Montluçon, Allier, France. The lease of the present building expires next June, and Montluçon is the centre of a very interesting Protestant Mission. Subscriptions will be received by Rev. G. B. Hamilton, Springfield, Chelmsford, Essex; and acknowledged per Christian at the close of the month.—Collecting books, for pence, may be had of the Rev. G. B. Hamilton.

THE DRINK TRAFFIC AND THE LORD'S DAY.—There are eight Measures before Parliament for removing or for diminishing this crying evil. The second reading of Mr. Stevenson's Bill, for the whole of England, is down for the 11th of April; the dates for other Bills vary from March the 6th to July the 25th.

Petitions to Parliament for the cessation of the Sunday Public House traffic should be prepared and sent in as early as possible Send for written forms of Petition to the undersigned, at 20, Bedford-street, Strand, London, W.C.

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FEMALE WELFARE SOCIETY.—Annual united Sale, Royal Albert Hall, South Kensington. Mrs. Boyce's Orphanage, Bordighera. The Sale of Work will (D.V.) be held on Thursday and Friday, April 19th and 20th, 1883, under the patronage of the Lady Edith Ashley. Contributions of work, pottery, &c., towards Mrs. Boyce's stall will be thankfully received by Mrs. Frobisher, Fishlake House, Woolwich, or 118, Pall Mall, S.W.

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THE INDIGENT BLIND VISITING SOCIETY, founded 1834.—For the visitation, relief, and education of the Blind Poor. Over 700 are now visited and relieved, and about 300 receiving elementary education. For some time past the state of the Society's funds has caused much anxiety, the income being very precarious. Contributions are therefore most urgently needed, and will be gratefully received by the Secretary, W. C. Lester. Offices, 27, Red Lion-square, W.C.: Bankers—Messrs. Williams, Deacon & Co., Birchin-lane, E.C.

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THE WOODLANDS, Hitchin, Herts.—Select Boarding School for Boys. For prospectus apply to the Principal, Isaac Sharp, B.A., a member of the Society of Friends. Careful personal training. Efficient staff of masters. Excellent recreation grounds.

BRIGHTON.—EDUCATION.—Mr. Alfred Clark, B.A. (Lond.) receives about 20 Sons of Gentlemen, from seven to fourteen years of age. Terms from 40 to 55 Guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and Mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. W. Haslam, 19, King's-road, Brownswood-park, N.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
Principal—Dr. Cranage, M.A., Author of "Mental Education," "Three Lectures on the Tabernacle in the Wilderness," "The Mark of the Beast," &c., &c.
Vice-Principal—Robert Weston, Esq., T.C.D.
Head Master—Mathematics: T. Woodcock, Esq., B.A., Wrangler, and late Scholar and Exhibitioner, Christ's College, Cambridge. Second Master—Classics: H. May, Esq., B.A., late Scholar of Brasenose College, Oxford; with other Masters.

Dr. Cranage's undeviating aim is to train the boys committed to his care, not only in mental acquisitions, but in their whole moral and physical being; believing that much pains and unremitting attention are required for the latter as the former. His main object in the intellectual culture is, to teach the boy to think; without omitting the positive work and hard study necessary to brace "the nerves of the mind," for the making of a scholar. Above all, Dr. Cranage desires to bring his pupils to Christ as their Saviour, and to help them to walk like Christ as their example. The boys attend with Dr. Cranage, on Sunday mornings the evangelical ministry at Christ Church, Wellington, Rev. T. L. Butler, M.A., Vicar, and in the evening the services at his Mission Hall, in the town, conducted by himself. Exhibitions, dependent on entrance examinations, are offered each April, July, and December; two of the value of Ten Guineas per annum, for seven years for boys under ten years of age; two of the value of Twenty Guineas per annum for five years, for boys under fifteen; and one of the value of Fifty Guineas per annum for boys under sixteen, for three years. The next Term will begin (D.V.) Thursday, May 10th.

PREPARATORY SCHOOL for Young Gentlemen (Established 16 years), 2, Woodside-villas, Victoria-road, Gipsy-hill. Principal, Miss Smith, assisted by certificated governesses and visiting professors. Pestalozzian Classes. Special arrangements for pupils whose parents are abroad. References to clergymen, medical men, Indian officers, and parents of other pupils. Half term commences March 5th.

MONKTON COMBE SCHOOL, near Bath.—Pupils prepared chiefly for Oxford and Cambridge. Reference to Lord Radstock, and many other parents and guardians whose sons are at the School.

SEASIDE.—The Principal of an old-established School is willing to take one or two Pupils, at reduced terms, to fill up vacancies. The ensuing term will commence May 2nd.
E. L., Royal Library, Worthing.

CAPTAIN MORETON has great pleasure in recommending Mr. Foster's School (as per letter). Reference also permitted to George Williams, Esq., 72, St. Paul's-churchyard.
Eldon-park School, South Norwood.

For Delicate or Backward Youths

PRIVATE TUITION

must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninterested Assistant Masters, and to the rough treatment of hardier Schoolmates.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home, wherein his Pupils are received as members of, and sharers in, the family life. In the fear and love of God it is sought to train this family, developing all kindly and gentle feeling, encouraging observation and a love of Nature. It is Mr. Penn's conviction that

DECISION OF CHARACTER

is of more value than an extensively stored memory, and the mere acquisition of knowledge apart from some perception of its significance as a factor in human life and interests is not encouraged. The House is admirably situated on the eastern brow of the northern heights of London, open on all sides and commanding an extensive and delightful view of over twenty miles of River, Lake, Hamlet, and the Forest of Epping, into which it is easy to penetrate for pleasant rambles, &c. Abundant opportunity for

BOATING, BATHING, CRICKETING, NATURALISING, &c.,

close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery by a competent Tutor. Drawing, Painting, and Shorthand are *included* in the curriculum. Full particulars on application with References to parents of Pupils.

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.
Entrance at any date, Fees in proportion.

MR. AND MADAME BODDA'S (Miss Louisa Pyne), "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the Pupil, six guineas. Each other study two guineas the term. For further particulars, apply as above.

BRIGHTON.—Kendrick House, Marlboro'-place, facing Pavilion and enclosures, within three minutes' walk of the sea. The Misses Dagg receive a limited number of Boarders to educate with their day pupils. The School is managed on High School principles. A comfortable home. Terms from 50 to 60 guineas, according to age. Reference kindly permitted to Rev. J. B. Figgis.

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SUPERIOR EDUCATION FOR YOUNG LADIES.—The Rev. W. Woodward, Wotton Vicarage, Bucks, confidently recommends a School in the healthy watering-place of Weston-super-Mare. Watchful individual training is combined with good education and the comforts of home. Resident foreign governess. Visiting masters. Evangelical ministry. Special arrangements with parents resident in Scotland, Ireland, or abroad. Address as above.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss Arnold, 50, Victoria-road, Clapham-common, S.W.

MILTON HOUSE SCHOOL for Young Ladies, Plympton (near Plymouth), South Devon.—Limited number received. Home comforts. Advantages for French. References to parents of pupils.

ENGLISH GOVERNESS will find a cheap and comfortable home in Germany, at Fr. Fitzau, Grosse Ulrichsst. 1. in Halle a/S., Germany. Excellent references.

HIGH-CLASS GIRLS' SCHOOL.—Principal, Miss Baszin, Glebe-place, Stoke Newington. Efficient Masters and Governesses. Limited number of boarders. Watchful care and home comforts. Pupils prepared for Cambridge Local Examinations. Referees—Rev. Gordon Calthrop, 3, Highbury Grange, N.; Rev. William Spensley, 20, Lordship-park, Stoke Newington, N.

A LADY strongly recommends a small private School, situated in a charming country neighbourhood, where her own daughters have been educated. First-class instruction in all branches is combined with home care and comforts, and Christian training. Terms moderate, and inclusive if desired.—Mrs. J. Southbourne, Birchfield, Birmingham.

A CLERGYMAN is anxious to recommend a high-class School for twelve girls. Thorough teaching. Preparation for Local Examinations. Kind Christian training. Happy home for Indian children. Terms very moderate. References to parents.—Rev. J. Johnson, Britwell Rectory, Watlington, Oxon.; or Principal, 5, Sussex-place, Southsea.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors—their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—Delta, Boddington's Library, Notting-hill-gate, W.

WIESBADEN.—The Misses Eibach receive a limited number of pupils. German and French taught thoroughly, as well as all other branches of science. Healthy situation, English and most liberal diet. Christian influence. References: Rev. Alex. M'Laren, D.D., Manchester; Rev. Llewelyn Williams, English Chaplain, Wiesbaden.

ASSISTED EDUCATION.—Parents of position and of limited income can ensure for their daughters a SUPERIOR EDUCATION, on inclusive terms, in an Establishment that is highly recommended by Christian parents. The aim of the Principal is to train her pupils for the Lord Jesus, thus ensuring a high moral tone. Candidates successfully prepared for all examinations.—Principals, care of Mrs. Manley, Sidmouth, South Devon.

EDUCATIONAL HOME for young Ladies, at Lausanne, Switzerland, under the direction of Mrs. Marion (Villa Assinare, Les Mousquines). General instruction in the French language. Christian principles. Terms, £48 a year. References and information of Rev. J. Wood, Wesleyan Pastor, Lausanne.

TUNBRIDGE WELLS.—Belgrave-place. *Principals*—Mrs. and Miss Wilkin. First-class education, with home training. Resident foreign governess and visiting professors. Pupils prepared for public examinations.

KNIGHT'S HILL, Lower Norwood.—Mrs. Badcock receives six young Ladies as Parlour Boarders, in a happy home. Thorough education in English, French, music, and drawing, by a certificated Governess. Terms moderate.

PRIVATE SCHOOL.—Wanted, two little girls or boys (boarders), who would receive home comforts, combined with a sound education. Healthy situation. Terms moderate.—Miss Philpott, Sandown Villa, Hartfield-road, Wimbledon.

EDUCATION IN GERMANY.—Pastor G. Hagenmeyer at Huzsweier, near Lahr, Baden, continues to receive a few English pupils, with special view to their making rapid progress in the German language and in other branches of education. Christian principles. Kind and happy home. Situation very healthy and picturesque (near the Black Forest). Particulars and prospectus on application. References are kindly permitted to Rev. Emil Frommel, Chaplain to His Majesty the Emperor of Germany at Berlin; Fred. Footman, Esq., Botton Lodge, Bedford; George S. Sully, Esq., Bridgwater; W. Richardson, Esq., Darlington; Mrs. Adelaide C. Stuart, 8, York-terrace, London.

BRUSSELS.—104 rue Les-broussart. The Misses Cooke offer every advantage to Ladies desirous of studying French and German. Careful Christian training. Reference permitted to Miss Bamber, Marlborough College, Exeter.

MR. CAPILLERY, Pastor of the Reformed Church, à Dieulefit, près Montélimart, Drôme, would receive in his family a young Boy. Teaches French, &c. Earnest Christian training. Healthy situation.—References, Mr. Th. Monod, 36, Boulevard Henri Quatre, Paris; Mr. Babut, Pasteur, Nimes, Gard.

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VILLA ST. ROCH, Lausanne, Switzerland.—Ladies' Boarding School.—Special facilities for learning French and German. Fine healthy site. Large garden. Advantageous terms.—References and prospectuses of R. Allsop, Esq., 7, Drapers'-gardens, Throgmorton-street, London; or of Principal. Escort in April.

PARIS, 18 Rue Demours.—Mdlle. Vienot reçoit un petit nombre de demoiselles. Education Chrétienne. Bons professeurs. Références, Monsieur le Pasteur Bersier, 216 Boulevard Perère.

W. Armitage, Esq., Farnley House, Chelsea.

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AN EXPERIENCED TEACHER wishes for an engagement in Tottenham or Edmonton, for afternoon only, or whole day.
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RESIDENT MUSIC MISTRESS.—Situation required as above, in Boarding School, with Christian Principal. Disengaged at Easter. (Piano, Theory, &c.) Certificated.—W. E., 28, Earl-street, Devonshire-road, Hastings.

GOVERNESS. — A young Lady, aged 17, requires an engagement as above, to children under 8. She would not object to assist in light household duties.
Q., Heathcote, Brownlow-road, Red-hill.

HEAD MASTER (Christian) wanted, experienced in preparing for Oxford and Cambridge Examinations. Graduate, willing to take boarders, preferred. Salary, house, and share of fees. Also **JUNIOR.** French, Latin, and drawing, or German. State qualifications to F. HOWELL, Erdington, Birmingham.

A LADY wishes to highly recommend a School for Little Girls at Tunbridge Wells, where they will receive a thoroughly good education, and careful Christian training. Domestic arrangements the same as a family.
Mrs. EDMUNDS, 45, Queen's-road, Tunbridge Wells.

YOUNG LADY desires engagement in Christian School, where good music lessons would be given in exchange for teaching junior English and music. Experienced.
60, Town-lane, Shepton Mallet.

GERMAN GOVERNESS.—Understands English. School or Family. Music. Rudiments of French. Pupils under fourteen. Well recommended.—A. B., Camden-place, Stafford.

GOVERNESS, English or French, wanted to take charge of two Girls under ten. Must be competent to teach French and music. Lady-like manners and Christian principles indispensable; an elderly Lady preferred.—Apply, stating salary, and sending copies of testimonials, to C. J., County Club, Cork.

PUPIL-TEACHER.—An Opening occurs in a First-class Private Tutor's House. This is a unique opportunity for a Gentleman's son wishing to study for some degree, and by making himself useful for an hour or two daily, to do so at small expense.—Apply, by letter only, to W. P., 52, Clapton-common, London, N.E.

Appointments, Situations, &c., Wanted.

A MISSIONARY EVANGELIST seeks a change of sphere.—Open to engagement in town or country. Wife assists in the work.—BETA, care of Rev. J. H. Brewster, Tillingham, Maldon, Essex.

A COFFEE-HOUSE MANAGER seeks an engagement, where the services of his wife are not required. Three years' experience in the trade. No objection to any position of trust, and willing to work in the Gospel Temperance cause. 23 years an abstainer. Good testimonials. Disengaged March 26.—Sergt. WINTER (late Coldstream Guards), Temperance Commercial Hotel, Great Bardfield, Braintree, Essex.

A CLERGYMAN would feel obliged if any Christian friend could assist him in finding an Assistant Surveyorship for his Son, aged 22, just finished his Articles. Abstainer.
Rev. I. REAKES, Walsall Wood.

PAGE.—A Lady wishes to recommend a boy as Page. Very respectable, and anxious to learn. Total abstainer. Just fourteen, not been out before.—Apply by letter only to Mrs. MAYNARD, St. Aubyn's, Wimbledon.

GROOM.—A Lady recommends a Christian young man, strong and active, willing to make himself generally useful, understands horses, but has not been out before.
Mrs. R., Tower House, Salisbury.

TO BAKERS.—A Lady recommends a steady young man, age 21, who has served five years' apprenticeship.
Mrs. R., Tower House, Salisbury.

TO THOSE INTERESTED IN VILLAGE MISSIONS.—Advertiser desires to act as Evangelist, without remuneration, in neglected Villages, near to provincial or sea-side town.—FAITH, Williams' Library, Hereford-road, Bayswater, London.

AN INDOOR SITUATION wanted for a steady, respectable Boy, nearly 16. Total abstainer. Accustomed to horses. Can be well recommended.
Miss L. CURME, Sandford Vicarage, Oxford.

CARE OF ENGINES, Machinery or otherwise, wanted by a practical Mechanic and Engineer. 2½ years' foreman's character. Christian, and abstainer.
W. T., 12, Duke-street, Deptford.

A CHRISTIAN, domesticated, age 35, seeks a situation in any position of trust; or would travel. Understands music and French. Well recommended.—S., 88, St. John-street, E.C.

MISSION OR PARISH WORK is desired by a young Lady, who has had some experience in Mission work and District visiting.
C. L., Wallerscote Portway, West Ham, E.

LADIES' MAID, Experienced.—Advertiser desires an engagement in a quiet family. Country preferred.—A. C., care of Mr. Jenkins, Stationer, Ridgeway, Wimbledon.

NURSE.—In a Christian family, to one or two children. Highly recommended by a Lady. Not been out before, nearly 18. Country preferred.
H. FIELDER, London-road, Frimley, Surrey.

COMPANION.—A Young Lady, age 24, seeks an engagement as above, to an invalid child, or young Lady. Country or sea-side preferred. References exchanged.
A. R. S., Graham Lodge, Worthing.

ASSISTANT HOUSEKEEPER. — Advertiser wishes to recommend as above, to a Lady, a capable, refined, methodical young person. English, Christian, and a desirable companion for young children.
Mrs. EYRE WALKER, Sannox, Arran, N.B.

AS NURSE.—Excessively fond of children; 17 years' experience. Good needlewoman. A kind Christian home would be much valued.
A., 40, Calverley-road, Tunbridge Wells, Kent.

HOUSEKEEPER.—A Lady, middle-aged, desires a Christian Home, in which she would be willing to undertake the duties of Housekeeper, of which she has had experience; or of Companion to a Lady. References exchanged. E. H., Helme Vicarage, Meltham, Huddersfield.

MAID, Attendant, or Nurse to an elderly Lady, or Invalid where lifting is not required. Experienced and active. Three years' character.
M. S., 39, Western-road, St. Leonards-on-Sea.

COMPANION to an Elderly Lady, or as Governess to children under twelve. Re-engagement required. Good references. Would accept holiday engagement.—Miss C., Elbe Villa, Osborne-road, Farcham, Hants.

AS GENERAL SERVANT. — A Lady wishes to hear of a situation, in a quiet Christian family in the country, for a girl who has gone astray, but has since been a year in a Home. — Hon. LADY SUPERINTENDENT, Lock Asylum, Westbourne-green, Harrow-road, London, W.

A LADY desires occupation in a Christian family. Fond of children; good reader; willing to assist in housekeeping. Salary not an object.
S., 663, Fulham-road, Walham-green, London.

AS PLAIN COOK in small quiet family, by the 14th of April. Twelve months' character. Near the Borough.—Apply by letter at first instance.
A. B., Mrs. West, 14, Villa-road, Brixton.

LADY'S COMPANION.—Wanted by a young person a situation as above, or Nursery Governess, or Mother's Help. Evangelical.
B. H., 40, High-street, Salisbury.

HOUSEMAID.—Wanted in a small Christian family, a place as Housemaid, or House and Parlour-Maid, in London or suburbs. Good references.
J. T., 1, Grove-villa, Teignmouth, S. Devon.

MOTHER'S HELP.—Wanted by a Young Lady, an engagement as above, where she will be treated as one of the family. Thoroughly domesticated and fond of children. Good reference. Salary secondary consideration.
M. F. K., Broadward, Leominster.

USEFUL COMPANION.—A Lady is desirous of an engagement as above; or would teach one or two young children English, music, and needlework. Good references.—M., care of Mrs. Somerset, 17, Brookside, Cambridge.

Appointments, Situations, &c., Vacant.

ASSISTANT MINISTER wanted for a new cause in a N.E. suburb of London (Church Service), to lend £100 to complete Iron Church; also to act as Assistant in a school. A fine opening for a young man, able to devote a year or two for his board and lodging, in prosecuting his studies, and gaining experience under an able Minister.
ALPHA, 95, Glenarm-road, E.

APPRENTICE WANTED, in a first-class Woollen Drapery business. Must be a respectable and well-educated youth, who will be received into a Christian family.
F. J. TRIPPE, 1, High-street, Southampton.

INDOOR SERVANT wanted, where Page is kept. Must be thorough and keep plate well. A total abstainer. Other servants Blue Ribbonites. One fond of flowers preferred. Wages £30.—Mrs. CAVE, Queensberry-house, Richmond; or apply personally between 10 & 12 a.m.

COACHMAN.—Wanted in the neighbourhood of Putney Heath, a young man as Coachman and Groom. Good character indispensible. Abstainer.
W. M. S., 199, Sloane-street, S.W.

BIBLE-WOMAN NURSE.—(Hospital trained.) Not over forty. Evangelical. Wanted in a village, twelve miles from London, to nurse and visit the poor in their homes. Liberal salary to really competent person. Personal references indispensable—Apply by letter, giving particulars of age, experience, &c., and stating salary expected, to SIGMA, care of Mitchim and Son, Advertising Agents, 32, Clements-lane, E.C.

"WELCOME HOME," CARDIFF.—An earnest Christian worker, interested in the spiritual good of Seamen, is required to conduct a Sailor's Boarding-house in connection with "Strangers' Rest," Cardiff.
A. TILLY, 22, Parade, Cardiff.

HOUSEMAID. — Wanted immediately, in a small and quiet Clergyman's family a thoroughly experienced active Housemaid. Age from 23 to 30. She must be a very good needlewoman. Parlourmaid, cook, and kitchenmaid kept. Wages £17; everything found except beer, instead of which 1s. a week is allowed.
Mrs. NEUMANN, Glendale, Clevedon, Somerset

ST. MARK'S HOSPITAL for Fistula, &c., City-road, E.C.—Wanted a trained Hospital Nurse, Female Wards, twelve beds. Age 25 to 35. Evangelical principles. Unquestionable references. Abstainer preferred.—Application to the MATRON any morning before 12 o'clock.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION, and Institute Home.—Required, an earnest Christian Lady Superintendent. Furnished apartments, with attendance; firing and gas, and small salary offered.
Hon. Sec., S. REGULUS, Avenue, Southampton.

LADIES, having leisure time, who have extensive private or congregational connections, could handsomely increase their incomes, in a quiet and respectable manner, by the sale of useful household goods in parcels. Liberal commission allowed.
M., 4, Mount Pleasant, Belfast.

AN EXPERIENCED NURSE wanted, to take sole charge of two young children. High-principled, strong, and willing. A good needlewoman preferred. No beer or beer money. Thoroughly good reference required.—Mrs. R., Montem-villa, Burrage-road, Woolwich.

AS UPPER NURSE.—Wanted by end of March, steady Christian woman, not over 30. Must be clean, active, early riser, abstainer, and have good personal character. Can any Lady recommend one?—Mrs. HEYWOOD SMITH, 18, Harley-street, Cavendish-square.

A NURSE wanted (over 23), with long nursery character.—Gentleman's family. Country. Two children (1 month, and 3½ years). Must be strong, and good-tempered. A Christian much valued.
Mrs. GRAHAM, Highdown Tower, nr. Worthing.

USEFUL MAID.—Can any Lady recommend above, English or French Protestant, for Lady and three children, youngest nine. Good needlewoman. Not under 24.
Miss HISLOP, 403, Sauchiehall-street, Glasgow.

USEFUL MAID wanted (experienced; Church of England) for a delicate Lady and one daughter (in Croydon). Care of house-linen and wardrobe of two gentlemen must be undertaken. Good packing, and good-tempered, obliging disposition essential. Apply by letter only.
L., The Cottage, Arundel-road, West Croydon.

A MAID for Children wanted immediately.—Must be a good needlewoman and dressmaker, and not object to wait on school-room and do a little housework. Quiet, comfortable place, and good wages to a Christian and superior person.—Mrs. K., Daresbury, Bourne mouth.

A YOUNG HOUSE AND PARLOUR MAID wanted, for a quiet family, ten mile north of London. Under housemaid kept.—Apply at first to Mrs. FREEMAN, 24, Warwick-road, Upper Clapton, E.

A MATRON wanted, for small Home in Ramsgate, accustomed to the care of friendless and fallen girls. Gentlewoman and an abstainer preferred. Salary £20.
M. E., 26, Adelaide-gardens, Ramsgate.

WORKING HOUSEKEEPER wanted by widower. Six children, two servants. Must be abstainer; true Christian, and Dissenter. State salary.—DELTA, John R. Jack & Son, 207, Ingram-street, Glasgow.

HOUSEMAID wanted. — (Assistance given.) Able to wait at table. Must be an abstainer, and a decided Christian. Wages £16. all found.—Apply by letter to L. F., 6, Cedars-road, Clapham-common, S.W.

AS HOUSEMAID. — Wanted, a respectable young woman, not under 20. Two in family, no children. Must thoroughly understand her duties.—W., care of Mr. Rawlings, Dairy, 1, Eversholt-street, N.W.

ATTENDANT.—Wanted, an experienced Christian woman, about 40, as Attendant on an Elderly Gentleman. Must be attentive, good-tempered, and thoroughly trustworthy, an abstainer, and have good personal references.
W. R. TYTHERLEY, Bournemouth.

ATTENDANT wanted for Lady afflicted with nervous disorder.—Abstainer preferred. An efficient nurse, of kind and firm disposition, essential.—State age, salary, references, to Miss T., The Elms, Merridale, Wolverhampton.

A GOOD COOK wanted, in May, in a Clergyman's family. Total abstainer. Kitchen-maid kept.
Mrs. STENT, Fairlight Vicarage, nr. Hastings.

COOK.—Can any Lady recommend a good plain Cook, (age about 30), single-handed, for a small family in the country?
Miss FOWLER, Gunton Hall, Lowestoft.

AS GOOD GENERAL SERVANT.—Wanted, a conscientious person, with knowledge of cooking. Good wages to a suitable person. Widow not objected to.—Mrs. TIRRELL, Milliner, 4, Lower-terrace, High-road, Notting-hill.

A RESPECTABLE GENERAL SERVANT wanted, for two ladies. Quiet home. Total abstainer.—Apply first by letter to B. W., Hope-cottage, Church Fields, Cheshunt.

GENERAL SERVANT (thorough) wanted in a small Christian family. Must be good plain cook, and understand dairy. Abstainer preferred. Another servant and boy kept.—D., Post-office, Elstree, Herts.

COOK wanted (Good plain), in a quiet Gentleman's family. Age 25 to 40. Wages £20, all found.—Apply to Miss W., 6, Warwick-road, Upper Clapton, E., between 11 and 2, and 4 and 8 in the evening.

GENERAL SERVANT (middle-aged), and **NURSE** for five children, youngest seven weeks old, wanted by Christian Minister. Widower. Comfortable home.—State full particulars, salary, &c., X., Christ Church Parsonage, Peterborough.

AS SERVANT.—Wanted to wait on an Invalid Lady, and to make herself useful, a respectable person. A good needlewoman. Cook and housemaid kept.—State wages, and give references to Mrs. PADDON, 7, Sussex-gardens, Eastbourne.

A GENERAL SERVANT wanted by two Ladies. Must be a good plain cook. Personal character required. Total abstainer preferred.
Mrs. H. LEWIS, 54, Talfourd-road, Camberwell.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C. This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes:—"*Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; Dr. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world.
Tariff on application to Miss PERCY.

WEST CENTRAL HOTEL.
97, 99, 101, Southampton-row, London, W.C. Patronised by numerous readers of *The Christian*. *Plain Breakfast or Tea*, 1s. 3d. *Beds*, 1s. 6d. *to* 2s. 6d. Tariff on application to FREDERIC SMITH.

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FURNISHED HOUSE TO BE LET.—Sutherland-gardens, Maida Vale, W., within ten minutes' walk of Westbourne-grove, and close to omnibus and rail to City. Well furnished containing four reception and seven bed-rooms, bath-room with hot and cold water, pantry on dining-room floor. Three water-closets. Small garden back and front, with summer-house. Situation high and dry. Immediate occupation. Rent at the rate of 3½ guineas per week for such term as may be agreed upon.—F. E. PAYNTER, Esq., Solicitor, 57, St. Paul's-churchyard, Cheapside, E.C.

TO BE LET, furnished, a large House and Garden, beautifully situated, on the West Coast of Ireland, close to a Telegraph and Post-office. Grand sphere for work for the Lord. Further particulars.—Y. Z., 5, Blackstock-road Finsbury-park, London.

MENTAL.—A Lady, who can give good medical reference, is open to receive a quiet chronic patient where kind Christian care would be appreciated. Further particulars by letter to S. M., 275, High-street, Borough, London, S.E.

TO GENTLEMEN seeking a healthy Country Residence.—To Let, or the freehold would be sold; a substantially built modern house, exceedingly pleasantly and healthily situated, with about an acre of garden; close to church (Evangelical) and rail, and within easy distance of London. Rent £45 per annum.—Hillside, Loudwater, near High Wycombe, Bucks.

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BRIGHTON.—Board and Residence, 52, Lansdown-place. A Lady and Gentleman wish to recommend the above as a comfortable home, where they received kindness and attention, with liberal table.

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BOURNEMOUTH.—Board and Residence offered by a Lady, in a detached villa. Sunny aspect. Close to West Cliff; near sea, church, and West Station.—R., Leigh Wood.

[*Continued on page* 23.]

MAGNETO-ELECTRICITY.

"He is not the discoverer who first utters a truth, but he who says it again and again until he compels mankind to hear him!" So said Sydney Smith.

The importance of a discovery should make its persistent advocacy a duty, and the facts in support of it should be intelligently advocated, so as to be appreciated and accepted.

Can any discovery be more important than one that relates to the physical and mental well-being of man?—a discovery derived from the Creator's own provision for man's wants, by which all the faculties are rendered capable of correctly performing their respective duties. Whoever doubts the possibility of so strengthening the physical powers as to enable them to overcome the tendency to chronic ailments, should read the following statements, and while doing so keep before their minds the fact that the essential curative value of any or all of the forms of electricity hitherto employed in the art of healing are centred in that form of it termed Magneto-Electric.

If this statement came from a mere theorist or speculatist, it might be open to question, but as I have names of undoubted authority in support of the facts, they remain still stubborn things, too stubborn to be talked down.

From **Mr. J. ROBINSON**—

"36, Dungiven-road, Londonderry, Jan. 1, 1883.

"Sir,—I received your letter containing a tractate on Healing by Faith, and while I approve of much that some teach concerning healing by faith, I must say that you deserve some praise and many thanks for your 'Magnetic treatment.' It is more than one year since I stated my case to you, and you then sent me a Magnetic Suit. By God's blessing your treatment has cured me, and this day I am a new man, better in health than I have been for years. My nervous system is good. My hair, which was falling off, ceased to do so; it was also turning grey, and that also ceased, I became dark again: so much for *second means, 'faith and works.'* You may use this report of mine, which contains facts. I only wish that I could extend a knowledge of the means amongst those who are suffering. Wishing you, Sir, a happy new year, and that you may be very successful in curing many, who, like me, were nearly past curing, and your reward will be thanks from thankful hearts.—I am, your obedient servant,

"J. Robinson."

From **J. BASHAM**—

"Bassaley, Newport, Mon., Dec., 1882.

"I am very happy in being able to state that before I left London on the Thursday after I was with you on the Monday, I was very much better, and have improved ever since; so much so that the pain in my leg is entirely gone. I have put aside the appliance, but have it in readiness if the pain returns; at present my leg and knee are as strong as ever.

"Some time since Mrs. Basham informed you that she had not suffered from flatulent spasms, and had had very little indigestion with its consequent and distressing symptoms since wearing the Nerve Invigorator.

"I have now to add that the additional help you sent by me for her has effected a wonderful change for the better; she is now able to take any kind of food with impunity, and has not been so well for years past as at present.

"I have the satisfaction of seeing others similarly benefited by your treatment, which leads me to say that you can rely upon our recommendation whenever opportunity occurs."

Copy of letter from **Mrs. PRICE** to Mr. Brown—

"9, Alexander-street, Stanley-park, Liverpool,
"Oct. 17, 1882.

"My dear Sir,—I have your favour of yesterday. I am delighted to reply thereto, because, first, I know what suffering is, and secondly, because I shall derive real solace if I can be of any use to another sufferer. After suffering for years, and spending time and money, and trying this nostrum and another, I at last through a lady once bed-fast (but since married) heard of B. C. Garratt's Odo-Magnetic Appliances, purchased one, shortly after the use of which I felt a different man. I still wear it; it is not the least inconvenience, not any more so than the ordinary chest protector. One thing, though, I should like to impress you with; I would not purchase any other than B. C. Garratt's; others are in the market here in Liverpool. I am confident if you purchase it, put it on, and wear it you will soon find relief.

"Had it not been I am very busy here at the office, I would have written more. Don't ... state a moment: it is the remedy in the hands of God for indigestion and all its concomitant evils. I should be delighted to hear again from you, and think it no trouble; therefore do not spare me. Believe me, yours faithfully,

"Mr. J. Brown." "(Signed) J. Price.

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SPECIAL NOTICE TO ADVERTISERS.—Owing to the Easter Holidays, it is necessary that all Advertisements intended for insertion in the number for March 29 should reach this Office not later than the morning of Thursday, the 22nd inst.

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The Christian.

BACKBONE.

AMONG the evils from which the Church of Christ is suffering much in these days, indefiniteness and indistinctness of religious thought and belief is one of the most prominent. The drift of the age in this respect seems to be in the direction of looseness and unsettledness. Questioning truth, and holding it in solution, rather than substantiating and reducing it to solid form, appears to be the prevailing tone of modern feeling as to points of doctrine and matters of faith. The sacredness of truth, and the claims of revelation to assert in fixed and dogmatic form its inspired and inspiring facts, are but lightly regarded; many live, in consequence, emasculated and impotent lives, so far as spiritual power and influence are concerned.

A leader in the columns of *The Times* the other day, in reference to the present state of political parties, said:—

> Nothing is more remarkable than the complete extinction of that keen interest, that intense faith, and that eager hope which manifestly inspired the politicians of half a century ago, and made their influence felt among all classes of the community, and, again, the public has learned to look with easy and almost contemptuous indifference on the professions and outcries of both parties, and the reason is, that neither side at present possesses convictions of the kind that lay hold upon men's minds. There is a great deal of earnestness in politics, but very little of sincerity. Any principle is good enough to be trotted out for the purpose of making a point against an opponent, but none is great enough to command the loyal and unswerving obedience of its advocates alike in Office and in Opposition.

The same words would apply to much of our religious teaching through the Pulpit and Press; and the fact largely accounts for the indifference of masses of outsiders to sacred themes and Church systems. Truth has come to be looked upon through the kaleidoscope of speculation rather than the telescope of faith, and so it is supposed to be anything and everything by turns, rather than as it really is, the harmonious and uniform transcript of the mind of God. The result is a loosened and loosening hold on the public confidence and interest in relation to our Churches and their ministries.

Men in this age of earnestness and push require something clear and definite to be put before them, and it is not so much the general public who are intolerant of dogmatic forms of thought on religious subjects, so long as they are supported by a show of reason and solid argument, as the half-hearted believers and timid or careless apologists, who either neglect serious investigation and reflection on the teachings of the inspired Word, or else hesitate to avow their convictions if they have them, or their real scepticism if they have them not.

The tame and vapid essayings on high and holy themes, which go round about the truth rather than enter into its depths, weary and disgust the minds of men who have to do with the stern realities of life, and whose hearts secretly sigh for some solid ground for faith to rest upon. The neutral tints which many strive now-a-days to give to their presentation of the Gospel of God have no charm for the practical and utilitarian spirit of the age in which we live; hence men turn away from teachers who lack the accent of conviction, and brand the multitude of lukewarm professors with insincerity or unreality in their beliefs.

The early Apostles and preachers of Christ adopted no apologetic or hesitant tone in their testimony to his grace and declaration of his truth; boldness and assurance characterised all their work. "We believe, and therefore speak," was their unvarying principle and rule of action. It would be well for all of us who are enlisted in the service of Christ to pause awhile, and, in all solemnity of purpose, to ask ourselves what we believe? how far we believe? and why we believe? so that in each case, as Christian workers, we may know precisely the position we occupy in relation to the truth of God. Better one clear unmistakable truth, definitely asserted, and honestly and earnestly believed, than twenty others half understood, and uncertainly held.

For unprejudiced inquirers, who come to the word of God with simple, child-like minds, there is no occasion to remain in ignorance or even semi-enlightenment on any great truth of our holy religion; the promise, "He shall guide you into all truth," is for ALL who come to that infallible standard of appeal and unerring source of light, seeking and depending upon the Holy Spirit's aid. None therefore need be deterred from the inquiry by a consciousness of weakness, or a fear of inability to arrive at safe conclusions. If every one who professes implicitly to trust Christ as a Saviour would with equal implicitness trust Him as a Teacher, indefiniteness and indistinctness of thought on the truth He reveals would soon be taken from them. "None but Jesus," for the salvation of the soul, suffices to give assurance and rest, clearness and force to the heart, and its confession unto salvation. "None but Jesus" for the mind in its search after truth, and sure anchorage for confidence in matters both of doctrine and of practice, would also suffice to bring many a wavering one to firmness and assurance, clearness and liberty, in reference to mental conviction, and verbal testimony to the verities of God.

And it is just here that we stand in greatest need of revival and awakening. The Church can only regain its power in the midst of and over the world by presenting to it the aspect of a company of believers animated by an intelligent faith which will not shrink from outspoken avowal of its well-ascertained convictions, aspirations, and hopes. Signs are not wanting of a movement within the Church which will compel a rallying together of the whole-hearted and the true-hearted confessors of the "faith once delivered to the saints," and that around the common centre of belief in a plenary inspiration and a divine Christ, in the power of a spiritual experience, and uncompromising adherence to spiritual truth.

The spirit of doubt and so-called free-thought which obtains in many Christian communities threatens to eat out the life of Christianity altogether, even as it destroys all evangelistic fervour and force, and it can only be met by an earnest, prayerful resolve on the part of all who believe that Christianity is directly come from God, and that it contains within itself the only remedy for human sin, as well as the only possible solution of questions which vitally affect the eternal destinies of man, to make their grasp of its great principles, and their faith in its eternal truth, too firm to be loosened, and too sure to doubt. In another paper we hope to show the tone we deem essential on the part of the ministry to gain the ear and reach the heart, more widely, of the world.

THE CHINA INLAND MISSION has just received a sum of £3,000 as an anonymous contribution to its funds for foreign work.

OUGHT GOVERNMENT TO RECOGNISE GOD?

THIS is a question that current events compel us to regard with earnest and careful consideration. As Christians we cannot fail to see that our relations to it are of a special character, and our responsibilities of solemn weight. It appeals to us not as pertaining to the political programme of a party, but as affecting the glory of Him whose name and cause are paramount, and admit no rival claim.

Thus far in our history as a nation we have always recognised the Divine Being as the Almighty King of kings, to whom all monarchs and governments, judges and magistrates, are responsible. We have for centuries enjoyed the Divine favour beyond any other nation on the earth, and been identified, nationally, in the eyes of the world, with the confession of the Divine name and the possession of that Sacred Word which our beloved Queen once declared to be the secret of England's greatness. Hitherto it has been held that an avowal of belief in a Supreme Being was essential to holding rank as a member of our Legislature. If men of atheistic sentiments have gained admission there, it has not been with the connivance of the State, but in violation of its statutes, and by a course of evasion for which they themselves alone are responsible. Now we are threatened with a change of all this. A Bill is to be passed removing the necessity for any belief in God, or recognition of his existence, on the part of our national representatives and law-makers. He, by whom kings reign, and princes decree justice, is no longer in our Senate to be looked upon as essential to righteous rule and wise administration. Government is to be divorced from God, and that which disowns his very existence is to be legalised by special Act on its behalf.

The question therefore cannot be shirked, least of all by those to whom God is a reality and his service a delight. We are told the question is a difficult one, that political freedom should be extended to all, irrespective of creed or religious opinion; that religion is a spiritual matter pertaining to another and a higher sphere than the political world can take cognizance of. This reasoning seems to us beside the mark. The question is not whether the State shall pronounce upon a man's religious opinions, or endorse this, that, or the other form of belief; but shall the State proceed in its action upon the assertion of belief in God as a fact inseparable from its constitution, or shall it abandon this position, and so altogether shift the ground of our national policy? The difference is great between recognising one or other varying forms of belief in God, and no God at all.

Besides, in such an inquiry, we are surely bound to ask what is due to the Creator, as well as what some may deem due to a portion of his creatures who choose to disown his existence. The question cannot be limited to a political sphere, but takes of necessity a far wider range. This was recently shown by one who spoke from the opposite side altogether to our own, and it is important to notice that those for whom this special legislation is proposed rejoice in the movement, not merely or mainly for its political bearing, but on account of the triumph of their religious, or rather irreligious, sentiments, which it tends from their own point of view to herald and promote. In a sermon by Mr. Henry Crompton, delivered in the Church of Humanity, Lamb's Conduit-street, referring to Mr.

Bradlaugh's position in relation to the House of Commons, the speaker said :—

What I wish to point out is, that this struggle is by far the most important work that has been done in Parliament for many years, because it has been gradually instructing the mass of the people, who had never thought on the subject, what the real nature of the transition is. The lesson is being taught throughout the kingdom and throughout Europe that all theological restrictions and theological rule have almost ceased to be; that theology henceforth has nothing to do with government, either industrial or political, nothing, in fact, to do with the direction of human activity. So far from wishing for a speedy settlement of the question, the prolongation of the struggle has been most desirable, as preparing and ripening the public mind for the great changes that lie before us in the future.

Are we prepared for these changes? Can we accept such a conclusion? May we take action in favour of a step tending in such a direction, or remain silent and inactive, though it may be saddened, spectators of the action of others? If, as Englishmen, we heard measures proposed and saw steps being taken to deprive our sovereign of her prerogatives, and to permit haters of her person, and enemies of her reign, to be raised to posts of honour and responsibility in the realm, we should indignantly repudiate the action taken, and clear ourselves of all complicity by denouncing those concerned in it as traitors to the throne. Allegiance to God should surely lead those who are his servants to resist attempts to dethrone Him from his kingly seat in our midst, and to resent the insult to his name which legalised atheism flings in his face.

We assert, unhesitatingly, Government ought to recognise God, and the legislation required at this juncture, if any is required at all on the matter, is, as we believe Lord Redesdale suggested in the Upper House some months ago, a renewed declaration that avowal in the belief of a Divine Being is essential to a seat in the English Parliament. Never did our nation stand more greatly in need of Divine guidance, protection, and beneficence than now, and we believe never was its relation to the God of all good more seriously imperilled or its own best interests more solemnly endangered.

Mr. Gladstone is reported to have said during his stay at Cannes, "No progress can be real and lasting in a nation which has not deep religious convictions." The progress aimed at by this Affirmation Bill certainly has not these, and we cannot believe, widely as error and unbelief prevail to-day, that the country, if appealed to on this vital question, would decide in favour of its action. It may be that public opinion runs strongly in the opposite direction, that we are helpless to prevent the swelling tide of atheistic sentiment and influence. Be it so; the signs of the times undoubtedly are portentous and dark, the hosts of evil are evidently gathering thick and strong to the fray, and sharply will the battle rage. But all the more should the servants of Christ, as "children of the day," "cast off the works of darkness, and put on the armour of light." Let us stand firm to our faith, and be found contesting and repudiating to the last point the claim of infidelity to displace the Most High. Let us not be deterred by a false cry of narrowness and intolerance concerning such a line of action on our part. This is no question, we repeat, of rival sects or conflicting creeds of religious faith. Where God is reverenced and his Word consulted, let there be the fullest liberty of thought and action conceded, but charity ceases to be charitable when it extends the hand of sympathy and co-operation to that which all history shows to have ever been pernicious in the extreme to the social, moral, and even political interests of humanity.

What did atheism do for France, when, in obedience to the dictates of Voltaire and his coadjutors, her people abandoned themselves to its influence, and placed the reins of government in its hands? Let the dark page of the French Revolution and all its attendant horrors answer the question. What is it doing for ourselves now? Let the recent case of the prosecution of *The Freethinker* aid us in our reply—poisoning the minds of young and old by its ribald blasphemy, and insulting the good taste of all moral refinement, to say nothing of sacred belief, by its revolting caricatures and gratuitous insults of Him whom believers and unbelievers alike have looked upon as the greatest Teacher and purest Exemplar the world has ever known.

Infidelity, in the nature of things, all history being witness, saps the foundations of law and order, overleaps the barriers of truth and righteousness, and invades the liberties of man, as it disowns the claims of God. Surely, then, the Christian elector can have no part with the infidel, nor ought to be found upholding in any way his cause. In all matters affecting his just rights and claims as a citizen, so far as his personal position is concerned, let justice be equally accorded to him as to ourselves, and as a man let us extend to him the goodwill and the kindly offices we should to any others where it is in our power to do so. It is not a spirit of hostility to *him* which prompts our position in this question, but to the action he takes in reference to what to us is dearer than life. In reference to his character and standing as an infidel we dare not, cannot, take any other position than that of entire separation. The voice of the inspired Apostle rings in our ears the old injunction, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. vi.)

As lovers of God, as loyal subjects of the State, and as those to whom the prosperity of our country is dear, let us be found on the side of uncompromising adherence to the fundamental principle of all good government, that God shall be recognised, and his kingdom acknowledged, as ruling over all.

CIVIL SERVICE PRAYER UNION.

THE members of this Union entertained upwards of six hundred messengers in H.M. Civil Service at Exeter Hall, on the evening of the 7th inst. Such a hearty response to the invitations issued was most cheering and encouraging. Thanks to the zeal and ability of the Y.M.C.A., the whole of this large number were with ease served with an excellent and tastefully-arranged tea.

At seven o'clock Mr. Stevenson Blackwood took the chair. He was well supported by members and other gentlemen in the Civil Service. Addresses were given by the chairman, Major Owen Hay, and several of the members. Each was loving, courteous, and faithful. Christ was the theme. That theme warmed and gladdened many hearts—some, we trust, that had never known the love of Christ before.

ALGIERS.—Those of our readers who were specially interested in the work begun here by the late Miss E. Beamish will learn with pleasure, on the authority of Lady Sebright, that it is still being carried on. The soldiers' meetings flourish, and the meetings for ladies are also continued, though on a more limited scale. God has raised up workers to take the place of her who has gone to the rest she so nobly earned. A young English lady and a Belgian gentleman address the weekly meeting for French soldiers, lovingly setting forth to them the glorious Gospel of Christ.

CLEANSING BY THE BLOOD OF CHRIST.

By REV. EVAN HOPKINS.

THE attention of God's children is just now much occupied with the subject of an inward cleansing of the heart from sin. Not a little confusion exists in the minds of many, partly from a misapplication of texts, and partly from not clearly distinguishing the various aspects in which cleansing through the blood is presented to us in Scripture.

There are three distinct aspects of cleansing from sin through the blood of Christ, as it seems to me, put before us in the Word of God.

First, there is THE CLEANSING THAT BELONGS TO OUR STANDING.

That passage in Heb. i. 3 clearly sets forth this: "Who being the brightness of his glory and the express image of his Person, and upholding all things by the word of his power, when He had by Himself purged our sins" (or according to the N.V. "when He had made purification of sins") "sat down on the right hand of the Majesty on high."

This we see clearly was a purification Christ accomplished *before* He sat down. A work therefore done not *in* us, but *for* us, more than eighteen hundred years ago. The phrase "made purification of sins" is an unusual one. How are we to understand it?

It has been understood by some that this "cleansing" refers to that "moral renovation" of the human race which Christ effected in consequence of his ministry; that Christ is here set forth as "a moral teacher, who by precept and example incited men to amendment."

But surely the inspired writer meant something far more than this. That he refers here to Christ's atoning death, and not to his teaching, seems perfectly clear, from a comparison with other passages in the same Epistle. But let us observe, he speaks here of a cleansing *of* sins, and not a propitiation *for* sins. How is this to be understood?

Christ was *identified* with our sin in all its aspects. Sin is not merely a load, not merely a transgression; it is an *uncleanness*. He was identified with our sin as a load, and so He bore it away. He was identified with our sin as a transgression, an offence towards God, and so "He was wounded for our transgressions." And He was identified with our sin as an uncleanness—with its very nature as a defilement—and so He "made purification of sins."

Here then the cleansing He effected is to be understood in a judicial sense. We are not only delivered from the penalty due to our sins, we are accounted before God as free from its very defilement by virtue of Christ's atoning death. In Christ we are regarded as absolutely free from sin's uncleanness.

This aspect of the atonement is set forth in type in Lev. xvi. 30. Touching the great day of atonement, it is said, "On that day shall the priest make an atonement for you, to cleanse you, that ye may be *clean* from all your sin *before the Lord*." "Clean before the Lord;" not clean absolutely in themselves.

So we who are in Christ, stand judicially acquitted of sin in all its aspects—as a debt, a transgression, and as a defilement.

This is what Christ accomplished for us, and secured to us, before He sat down on the right hand of God.

Here, then, is the cleansing by the blood that relates to our standing.

Second, THE CLEANSING THAT BELONGS TO OUR WALK.

This is put before us in Heb. ix. 13, 14: "If the blood of goats and bulls, and the

ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works to serve the living God?"

Without enlarging on the Old Testament type of the "ashes of the red heifer" here alluded to, I would however observe, we must keep before us two or three points in connection with that ordinance which will enable us to understand the special aspect in which the antitype is presented to us in this passage.

Let us ask, for whom was this provision made? For sinners or for saints? For strangers or worshippers? Clearly, it was for a redeemed people; for those who were in the Covenant. For those who had been delivered from bondage and brought nigh unto God. But it was a provision that met a special need. It was for worshippers who had become unclean—"that have been defiled." That is, defilement contracted after having come to God on the ground of the sacrifice on the day of atonement. What we have here then is not God's method of bringing a sinner to Himself in the first instance for salvation, but his provision for *restoring* the defiled worshipper to communion and fellowship. It was intended especially for those who through contact with death had become ceremonially unclean, and who therefore needed to be purified before they could draw nigh for purposes of worship.

Bearing the teaching of the type in mind, we see what is the special aspect of the Cross of Christ here presented. The blood of Christ is God's provision of restoring the soul that has become defiled to a condition of fellowship with Himself. "Dead works" must not be interpreted as referring exclusively to the works done by the unregenerate soul. Duties performed by the converted soul, with a defiled conscience, that is, out of fellowship with God, are also "dead works."

Here, then, we have the cleansing of the blood of Christ in its *restoring* aspect.

This does not set before us the blood of Christ in its progressively sanctifying efficacy. For this we must turn to another passage, and this brings us to our third point.

THE CLEANSING THAT BELONGS TO OUR INNER BEING.

That is, cleansing in the sense of *purifying* our thoughts and desires. This I believe is the meaning of 1 John i. 7: "The blood of Jesus Christ his Son cleanseth us from all sin." And for the following reasons: Because it is a cleansing that is conditional, momentary, and progressive.

(1) *Conditional.*—"*If* we walk in the light." The cleansing that belongs to our standing can in no sense be said to be conditional on our walk. Walking in the light is something more than being in "a state of right knowledge," as some would define it. It points surely to a course of practical obedience, which characterises the life of one who is in a state of fellowship with God, abiding in Him who is the light, and is expressed by the term *walking*, and not merely knowing. That such a course can be followed only through the blood in its justifying efficacy is true. And, therefore, walking in the light pre-supposes the application of the blood of Christ in that sense. Now, it is objected by some that to interpret 1 John i. 7, in the sense of sanctification rather than of justification, is to assume a fresh application of the blood, which is not borne out, it is said, in Scripture. I would say in answer, not a fresh *application* but a fresh *apprehension* of the virtue of that blood. That which has been seen to meet the need of justification, is now seen to meet the need of purification.

But it is as we walk in the light that this cleansing is to be known and realised.

Huther justly observes, "As *walking in the light* is given as the condition (not as the means, which the blood of Christ is) of the *cleansing*, and as the subject here therefore is not the *change*, wrought by the blood of Christ, of man from a child of darkness into a child of light, but the growing transformation of him who has already become a child of light, the present καθαρίζει (cleanseth) is not to be turned into the preterite, but is to be retained as the present. Spener: "He purifies us ever more and more until the final perfect purity." *

(2) *Momentary.*—It is not a *state* of purity but a maintained condition of purity as we are walking in the light. The force of the present teaches us this—*cleanseth*. It is not an act accomplished once, as forgiveness or the act of justification, but is a continuous process—it is ever cleansing us from all sin.

(3) *Progressive.*—This cleansing must not be confounded with that which we have set before us in Heb. ix. 13, 14. There, as we saw, we have cleansing in its restoring aspect. That supposes the communion to have been broken, defilement to have been contracted. But here we are supposing the case of one walking in the light, one abiding in Christ. This is a cleansing that goes deeper than the removal of defilement through actual transgression. It penetrates into the evil habits and desires of the man. This does not involve the erroneous doctrine of the eradication of the sinful principle which the Scripture calls "the flesh." That remains in us to the last. But it does reach those *evil habits* of mind and heart which have all the power of a second nature over the soul in the daily life and defile the conscience. These evil habits may be removed, cleansed away. The sanctifying power of the blood of Christ may be so apprehended by the soul thus walking in the light as to introduce it, so to speak, into an altogether new experience.

But some may ask, How can this cleansing be progressive if "all sin" is cleansed? If all sin is cleansed, how much sin remains to be cleansed? But let us observe, it is literally, "is cleansing us from *every* sin." Not from all sin, as if the concentrated mass of sin were once for all removed. But from *every* sin, as day by day and moment by moment the need of purification is felt and realised.

Each succeeding event and circumstance in life is an *occasion* for the manifestation of a new development of sin. But it matters not how manifold the phases, or how varying the character of the tendency to evil may be, here is a remedy which is able to meet every need. To make this clear, take the case of one who has acquired the habit of drunkenness. The power which this sin has over him lies in the fact that he has learned to *love* it. Let us suppose the man becomes converted to God. He sees that he is not only forgiven, but that he has received a Saviour who is stronger than his evil inclination for drink. He trusts Christ to keep him from yielding, and so long as he continues trusting he finds that he is kept from falling, although underneath there lurks this strong desire for drink. But after a while he is brought to see a fuller deliverance. He sees he may be freed from this very *love* of drink, which, through yielding to it so long, has become a second nature in the man. He is brought to experience the cleansing efficacy of the blood of Christ in reference to that besetting sin, so that this very *desire* is removed. This is to bring him into a new and far more blessed experience. And what is true of this special sin, surely is true of every other evil habit. So, as we walk in the light, we shall be finding progressively, that the blood is cleansing us from every sin.

I would observe, in conclusion, that as to the meaning of "the blood of Jesus Christ" here, I accept the interpretation that *Ebrard* has so ably given in his exposition of this passage, a quotation from which I venture to add: "That by 'the blood of Jesus Christ' we must understand 'the real blood of Jesus poured out upon the cross.' And, yet, 'it is not the matter or material substance of that blood in which a magical power lay, whether to forgive or to cleanse from sin. Not in virtue of its material constituents, or of any magical power inherent in these constituents, but in virtue of its *having been shed*, has the blood of Jesus the power to cleanse from sin. Hence, in St. John, the blood of Christ is most certainly equivalent to the death of Christ. But, this death of Christ, or his blood *as* poured out, has not less power to *cleanse* our hearts from sin than it had to furnish a propitiation and obtain forgiveness: the latter, because in the blood of Christ guilt was reckoned for, and grace obtained; the former, because in the death of Christ sin has been condemned. He who livingly believes in the atoning death of Christ cannot love sin—the sin which brought Jesus to the cross. Thus the blood of Jesus continues to exercise a purifying, sanctifying influence, until the heart is cleansed from all sin.'"

* Meyer's Commentary on the New Testament.

A BIBLE STUDY.

"DWELL."

"Master, where dwellest Thou?"—John i. 38.

"In the heavens" .....Ps. cxxiii. 1.
"In the high and holy place".....Is. lvii. 15.
"With him also . . . of a contrite spirit" Is. lvii. 15.
"In the thick darkness" .....1 Kings viii. 12.
"In them" .....2 Cor. vi. 16.
"Between the cherubim" .....Is. xxxvii. 16.
"In the gardens".....Cant. viii. 13.
"In the light" .....1 Tim. vi. 16.

Where is the believer privileged to dwell?

"In God" .....1 John iii. 24.
"Between his shoulders" ....Deut. xxxiii. 12.
"In confidence".....Ps. xvi. 9 (margin).
"At ease" .....Ps. xxv. 13.
"With Me" .....Ps. ci. 6.
"Safely".....Prov. i. 33.
"In a peaceable habitation" ....Is. xxxii. 18.
"On high".....Is. xxxiii. 16.
"Under his shadow" .....Hos. xiv. 7.
"In safety by Him" .....Deut. xxxiii. 12.
"In the secret place of the Most High" Ps. xci. 1.
"In Me and I in Him" .....John vi. 56.

Three Conditions.

"If we keep his commandments"..1 John iii. 24.
"If we love one another" .....1 John iv. 12.
"If we confess that Jesus Christ is Lord" 1 John iv. 15.

"I know where Thou dwellest."—Rev. iii. 13.

C. O. J.

CLEVEDON CONVALESCENT HOME.—We are informed that the Rev. E. Forbes has purchased Ellacombe, the house adjoining the Convalescent Home, with a view ultimately of increasing the accommodation of the Home, and providing private rooms for patients when required. The usefulness of the Home continues to expand, and it is earnestly to be desired that the good work may grow and prosper from year to year, extending the benefit of sunny situation and strengthening food to many of the weak and suffering toilers who so often pine for rest and change of air.—*Clevedon Mercury.*

THE CHURCHES IN RELATION TO EVANGELISTIC WORK.

PRIZE ARTICLES

By Rev. EDWD. SMITH, Fairfield, Manchester.

CHAP. X.—(*Concluded.*)

THE young people once saved, every facility should be afforded for

UNION WITH THE CHURCH.

Only by this can the bad be dwarfed through sheer inactivity and the good be developed by being constantly appealed to. The School is tempted to form a corporation totally independent of the Church, with its own funds, laws, and demands on the time. A gulf between itself and its parent is slowly formed, and the transference of the converts is not properly forwarded. This is a fatal mist ake There can not be too many covered ways between the school and that Church with which it should be vitally united. The passage of converted scholars into Church membership ought to be quite a natural procedure.

Sunday-schools do not reach *all* the children. Markedly those of the "better" classes are outside this sphere of work. Can they be claimed and conserved for Jesus? At least one man has solved that problem. Residing in a suburb of a populous city, he carries on a children's service on Sunday afternoons for the young people in families whose social position is the same as his own, and also for some who are a few steps lower in social degree. Much singing, sparkling addresses, an *esprit de corps* among the younglings, a prize-giving and summer outing—such is the curriculum followed; and, as the result, an untold number of those dear young hearts have been yielded to God and kept in God. My friend did not say, "If they won't go to Sunday-school, let them alone," but he rather girded himself for what he felt to be his special work, and now he rejoices "as one that has found great spoil."

As to the younger members of pious households, a word or two will be in place. While all unchristly freedom is eschewed, there is no less need that undue stringency be avoided. Let sacred music take its position in the usage and interest of the home; let family devotions be conducted with cheerfulness; let all speech against Christian people and ministers be disallowed; let domestic piety be free from cant on lip and cloud on brow, and there will be scant fear of defection from the faith of the younglings of that household. Past prayers and self-forgetfulness will in them find ample recompense, and these jewelled and embroidered spoils will be kept for the Master's use.

And now the important topic of the

CONSERVATION OF NEW CONVERTS

generally claims attention. Only those intimately related to the Lord's business have any idea of the percentage of loss. Let any list of inquirers be scanned a year after it was made out and the likelihood is that many names will require a stroke of the pen through them. Some have not been heard of again; some have declined to join in fellowship with God's servants; some have already proved themselves stony-ground hearers. Stragglers are somewhat numerous and are soon snapped up by the wily foe.

Not that there have been no attempts made to keep and utilise the fruits of past victories. It is clearly understood that the sheep recovered from the winter's storm must be housed and cared for. The tracts and pamphlets headed "Counsels for Young Converts" are ever multiplying. The attention of pastors and office-bearers has been lavishly given to the whole subject, and not in vain. But much remains to be done, both for those who drop in quietly and for those who are noticeably impressed in some special effort to do good.

Now, new converts cannot *live on excitement*. Excitement is all very well in its place, but we are not to depend upon it or to mistake it for religion. The perpetual drainage of nerve-force will, in the end, militate against healthy happiness of mind and soundness of moral sense. The writer has tried the experiment, and has seen it tried by others, and he is convinced that though the reaction may be long deferred, it is sure to come sooner or later. Some eleven years since, he was privileged in being usefully employed in connection with an outbreak of the work of God. For many months after the inrush of converts had subsided, he strove to keep up the excited feelings of both old and new disciples. His ill-success is evident to him now. The preferable course would have been to form Bible-classes, and to try to make the fervent in spirit as thoughtful as fervent. But by the other methods was fostered a morbid appetite after religious emotion, to the exclusion of attentive meditation.

THE HARDEST WORK COMES AFTER CONVERSION.

Each Epistle to the Thessalonians shows how much *they* needed instruction of conscience and consolidation of character.

Inquirers must be dealt with very wisely—how wisely Mr. Aitken's work on "The Difficulties of the Soul" most clearly shows. So much depends on the nature of the promptings given at the *beginning* of the Christian life. The after experience often takes much of its shape from them. These accreated ones should be taught to walk on their own feet. If always incited to lean upon others, the removal of any one prop may mean a serious catastrophe. Yet is it very natural that some should get into the habit of always wanting to be nursed, and to have a "fuss" made edith them.

One way of curing them is to set them to nurse others. More than any of the rest, weak believers should be interested in some department of religious duty. They will live more strongly themselves by pouring their lives into others, and will "keep themselves in the love of God," while endeavouring to increase that love within their companions.

"EACH FOR ALL AND ALL FOR EACH"

is a Swiss proverb which the nurslings of the Church need to ponder. Many who have been re-captured by the world would have been among the secured spoils still if only they had been directed into a sphere of usefulness. Every convert becomes part of God's capital, and from Him is a good rate of interest expected.

An enlargement of the number of sub-pastorates would be helpful. To a young man or woman some name or selection of names is given. "This is your sacred charge. Give to this a first place in your petitions. Make sacrifices. Shelter this beloved soul. Then shall it become part of your glory and your joy."

And those newly found in God may be taught to hold little prayer-meetings for each other in the event of any signs of lassitude appearing. A young man who now preaches the Word was some eighteen months after his conversion in grievous danger of falling back into folly. His companions knew this, met together, pleaded with God for him, and just succeeded in checking his retrogression.

GATHERINGS FOR RELIGIOUS CONVERSATION

have done good work in securing spoils. These meetings will be useful if characterised by rationalness and frankness. Without great care they will get conventional and frigid. But if meetings for witnessing and prayer be of the right stamp they can scarcely be too highly esteemed. There is an art in conducting such assemblies, as, indeed, there is in conducting social religious meetings in general, but by earnest study even the formal may acquire it, and the awkward may exemplify it.

It is wise to follow up rapidly and carefully all good impressions. One good man has issued a leaflet containing appropriate passages of Scripture, and also the titles of helpful religious books, and has distributed these among the "lambs." Another insists that the step into ordinary Church membership is too great for low-class converts to take at a stride. He tries to provide for them a half-way house. And he is right; for it is manifestly imprudent to push such people suddenly into scenes and habits so alien to all their antecedents. They require acclimatising, and ought, like some missionary converts, to be brought more slowly towards the full privilege of membership. They may then be secured for the Church of the future.

In a Staffordshire village might have been seen by the side of a stove on a cold winter's day a venerable Christian lady. Around her was

A RING OF ROUGH EAGER FACES,

and to their owners she was talking earnestly about the deep things of God. What did it all mean? Just this: that these men had come under the power of a remarkable work, and, though the very pariahs of the place, had been brought to thought and prayer; and she had felt it her duty to give them a course of instruction before their lips pressed for the first time the cup of the Lord. I have heard of no unfaithfulness to vows in that village.

In another locality similar to this, a work equally gracious took place. A cultured gentleman and his no less cultured wife were prompted to give up much of their book-pleasure and enjoyable society, and to care for the souls who had been launched into a new life. How gleesome were their tones as they said, after a considerable lapse of time, "Not one has gone into sin or severed himself from our Church."

Finally, any evangelism which does not inculcate the necessity for retirement and

PERSONAL MEDITATION

on spiritual things contains in itself the germs of fatal disease. Our *one* great end is to help the Spirit of God to endow the soul with that truth which is his *one* means of sanctifying the soul. Religious excitement is valuable, chiefly as it brings sundry natures under the influence of healthily-convinced saints and the truths they impart. And so, "walking in the fear of the Lord and the comfort of the Holy Spirit, will the Churches be multiplied," and their hardly-gotten spoils will be secured.

LEGHORN.—Rev. A. E. Carey, English Chaplain, Leghorn, states that the Gospel literature sent by our readers for the Sailors' Reading-room has been very serviceable and much prized. He is endeavouring to get a room nearer the quay so as to secure the attendance of a larger number of seamen. He asks us to say that parcels of papers, magazines, and books for the Reading-room, if sent to the care of Messrs. Laming, 8, Leadenhall-street, London, E.C., will be taken out free of charge.

ITALIANS IN MARSEILLES.

DEAR FRIEND,—For the last three years I have been working all alone amongst the Italians of Marseilles, of whom there are about fifty thousand. I now purpose carrying on my mission in the suburbs, near to the large manufactories, such as soap factories, tanneries, oil and sugar refineries, &c., which give employment to thousands of my countrymen. These men, being congregated in masses, adhere to the use of their own tongue, and preserve their nationality far more than the Italians engaged in the city itself. The latter are engaged as artisans, servants, commissionaires, coal dealers, &c., and from constant intercourse with those around me quickly acquire the French language. Many of them then attend the Evangelical "conferences" of M. Saillens, whose addresses they easily comprehend.

A year ago I opened a room at the Boulevard National, near to some factories employing about 1,700 Italians. From the time of its opening this room has been constantly filled, and there are not a few regular hearers whose faces we recognise every Sunday night and at the Bible-class on Wednesday evening. Most of the men congregated here are Tuscans, who are much addicted to drinking, gambling, and swearing, but who are consequently in the greater need of evangelistic effort. We pray for a special blessing on this station, and hope soon to gather good fruit therefrom. We have in very humble fashion started a reading-room for the working men. We also intend carrying on an evening school for the benefit of those who until now could neither read nor write.

At Les Crottes I reaped the first fruits of my work in Marseilles; and there eighteen converted Italians meet every Sunday morning to worship in spirit and truth the Lord who has graciously redeemed them. I am seeking a hall or room for public testimony and Gospel preaching in a very populous district, in which there are some fifteen manufactories and foundries, but I find the rents in that neighbourhood very high.

I have been praying for some assistance in the work, in order to be able to give more time to preaching amongst the Italians. Last autumn, during my visit to Italy, I met with a young Christian, M. Auguste Lenzi, who was warmly recommended. He has the confidence of all who are acquainted with him, and would be extremely useful in taking charge of the school and reading-room, besides assisting in visiting and preaching. My difficulty is to arrange for his support, and in this I should be thankful for help. Surely two labourers are not too much for 50,000 souls. I may add that it is the opinion of several Italian brethren that work in Marseilles has the promise of more abundant fruit than evangelisation in Italy itself, as the Italian sojourners in Marseilles are less under the hostile influence of their families and relatives than when in their own country. The first step in confessing Christ is far less difficult.

VIRGILIO PIARELLINI, Evangeliste.

Campagne Kothen, Aux Crottes,
Banlieue de Marseille, France.

HOME FOR LITTLE BOYS.—Alderman Fowler, M.P., writes from 50, Cornhill, E.C., Feb. 21:—"I to-day visited the institution at Farningham, and wish to express how much I was pleased with what I saw. There are ten houses, each containing thirty boys, managed as separate families, under the charge of a master and his wife, where the boys are boarded and taken care of. The boys, though poor and destitute, do not belong to the criminal classes, and it is the object of the Home to give them a Christian education, and teach them to earn an honest livelihood. I believe it is an object thoroughly deserving of support, and I would appeal to you to assist the Committee to carry on their useful work, and to extend the benefits of the institution." The office of the Home is at Ludgate-circus, E.C., Sec., Mr. A. O. Charles.

REV. WILLIAM HASLAM AT BATH.

A TWELVE days' Mission at St. Mark's, Lyncombe, from the 16th to 28th of February, has been concluded. On each day at 11 a.m. and 8 p.m., Mr. Haslam has delivered earnest and heart-stirring addresses to large and attentive congregations, and the interest sustained throughout, as marked by the daily increasing numbers, and the distance from which many strangers came, was very evident.

The morning discourse was more immediately addressed to believers. In the evening was preached the message of salvation in all its fulness and simplicity. It is not as a highly-finished speaker or a master of logical eloquence that Mr. Haslam draws such earnest crowds to hear him, but he has the valuable gift of impressing his audience with the fact that he himself implicitly believes every statement he makes, and that the arguments he brings forward would be the very ones he would yield to in his own case. There is also an old-fashioned quaintness in many of his remarks that do not fail to hit the mark and deepen the impression, thus tending to produce much more than mere passing emotion, solid and lasting results.

On the last Sunday (February 25), the church was literally packed—even to the pulpit stairs—every available form from the school being brought into requisition and placed in the different aisles. The subject of the sermon was, "Paul before Festus;" and the appeal to "the almost persuaded" was made with a solemn earnestness and loving entreaty that will not soon be forgotten by those who heard it.

Mrs. Haslam has also given a Gospel address to women only, every day at three o'clock, in the Temperance-hall adjacent. The building was too small to accommodate her hearers, and we hope to see a commodious Mission-room erected in the parish at no very distant period. From the numbers who attended the after-meeting, and still more from the many who have subsequently given their own direct testimony to the benefits they had received during the Mission, we may confidently state that Mr. Haslam's visit has been as abundantly blessed as it was last year.

It was very gratifying to notice the hearty union of God's people during the Mission. Many of the Nonconformist ministers were present, and believers of all denominations joined heartily in the services and pressed forward for a final shake of the hands with the preacher who had endeared himself to them by his labours twenty years ago amongst the poor of Corn-street and Milk-street.

AT A MARKET-STALL.

BY A COLPORTEUR.

"ON Friday morning I started for —— Market, as usual, though suffering from a violent cold, and spread out my books on my stall. I meet with many here whom I cannot reach in my ordinary house-to-house visitation, and have many blessed opportunities of speaking a word for the Master, as the people come to the stall.

"My first sale was 'Jessica's First Prayer,' then 'Songs and Solos,' and 'Christie's Old Organ.' Then came a little pause, and I turned to speak to the man who occupied the next stall. I found he did not believe in the Bible, nor did he possess one. I had now to attend to a customer, who bought two children's books; another bought 'Heavenly Love,' and a third purchased a volume of 'The Infants' Magazine.' To each of these I was enabled to speak a word for Jesus, while serving them. I turned again to my neighhour, and resumed the conversation by saying:

"'Well, neighbour, I can't think how you can live.'

"'Why?' said he.

"'Why, not having a Bible in the house. I could not live a day without the Bible in my house, and, better still, in my heart too.'

"'How is that?" he asked; 'I have not got one in my house and I live very well.' 'No,' I replied, 'you are dead while you live;' and turning to Ephesians, I read, 'you hath He quickened who were dead in trespasses and sins.'

"He said he had his own relations who professed to be converted, but they were a set of humbugs, and he did not believe there was anything in it. I said, 'But will you dare to throw away your own soul because there are counterfeit Christians in the world? You do not act so in regard to your business. You do not refuse to sell those articles on your table because there are others very similar which are an imposition. And what would you think of me condemning your goods because I had found others of the same kind very bad? Yet if I did condemn them that would not alter the character of your goods, neither do you alter the truth of God's Word by saying you do not believe it. If you don't believe it now, the time is coming when you will find that your unbelief has not altered the word of God at all, for 'He that believeth shall be saved, and he that believeth not shall be damned,' and if you remain in unbelief that will be your portion."

"He listened while I read several portions of the Word to him. Presently another customer came up, who bought a packet of leaflets for distribution; then another bought 'Ministering Children;' and a third a two-and-sixpenny Bible. Many came to look at the stock; and though they did not buy, I always seize the opportunity to say a word for Jesus. May the Lord cause the seed sown to spring up and bring forth fruit. Now a poor old soul came and turned over a book, 'When to Trust Jesus;' so I talked to her of the blessedness of trusting Him for our salvation, the joy it gave in this life, and the fulness of joy hereafter. She bought the little book. Then a Sunday-school teacher came and bought ten sixpenny Bibles for his class in the school, and my soul seemed to be a partner in his joy, as he, a labouring man, spent 5s. out of his own earnings to supply his scholars with the Bible.

"A young man next bought a penny 'Jessica,' and the little book, 'Safety, Certainty, and Enjoyment.' After a pause a 2s. Bible was sold, followed with a silent prayer for blessing. Then a 'Peep Behind the Scenes;' and another 'Christie.'

"Thus the time passed on, and whenever I had an opportunity, from a pause in the business, I talked with my neighbour about the blessing he was losing in this life, besides having no hope beyond the grave. As the market was closing, this man's state lay heavily upon my heart; and the thought of his dear children, too, with a father who could not tell them about Jesus, and no Bible in the house for them to read. So, lifting up my heart to God for a blessing to follow, I asked him to accept a Bible for his children. He took it, and thanked me.

"I have seen him since, and he told me he had set his children on wet days to learn a chapter of the Bible, and repeat it to him when he went home at night. May the Lord add his blessing."

The Christian Colportage Association employs about ninety colporteurs in various parts of England; any of our readers desiring information concerning this important and interesting work, we would refer to the Secretary, Mr. H. D. Brown, 37, Farringdon-street, London, E.C.

"GOSPEL TEMPERANCE."

"GOSPEL Temperance" is to hold
All within us well controll'd;
Not from *one* thing to abstain,
But, with self-correcting rein,
By the conscience, to subdue
Spirit, soul, and body too.
"Gospel Temperance" is a Queen,
In whose words, and ways, and mien,
Gospel-*Temper*'s always seen.
"Gospel Temperance" is a grace
Which in none can have a place
But the highest saintly race.
Still, when drunkenness is rife,
Cankering the nation's life,
When, too, many Christians fall,
It were well if one and all,
For the Church and nation's gain,
Would from *that* one thing abstain.

A. A. REES.

MESSRS. MOODY AND SANKEY IN MANCHESTER.

PREVIOUSLY to Messrs. Moody and Sankey's present visit to Manchester, a committee of forty laymen was formed, from whose number an executive of eight were chosen, who made all the necessary preparations for the coming of the evangelists. Then they called together the ministers of the Established and Nonconformist Churches, who responded to the invitation to the number of 150, to whom a statement was made of all that had been done. Some, perhaps, were disposed to ask why they had not been consulted at the outset; but when it was explained that it had been thought the preliminaries could be managed without troubling them they were content. Such a spirit of amity was never known in Manchester before, and Prebendary Macdonald remarked that to have had such a meeting was itself worth all the trouble that had been taken.

Mr. W. H. Newett, secretary of the Y.M.C.A., and Mr. Alex. McDougall, Jun., have been the efficient and active secretaries of the committee, of which Mr. Jeremiah Garnett, of the Grange, near Bolton, is chairman, and Mr. Thomas Carter, of Marple, treasurer.

Prior to the meetings 50,000 "Bible Truths" were circulated, containing three pages of passages of Scripture, and on the fourth page notices of the meetings about to be held. Thus the distribution of soul-saving truth was secured, even though those receiving it should not attend the meetings.

The occasion of this second visit brings to many in Manchester

RECOLLECTIONS OF THE PAST EIGHT YEARS,

which are crowded with memories of the intensest interest. We note a few of them.

A remark of Mr. Moody led a lady (Mrs. Grimké) to go away with the determination to seek out one lost girl, to reclaim her to paths of virtue, and to lead her to the Lamb of God. She fulfilled her purpose, but did not stop there. She went on and on until a Home was opened, into which, during the intervening years, 500 girls have been received. Nor was this all the work of this earnest Christian lady. Her illuminated texts in many languages have been distributed by hundreds and thousands, carrying the Gospel to multitudes in the various European nations. Nor is this the only home that has been opened for the rescue of the lost as an outcome of the previous visit of these evangelists. Mrs. Grimké, we understand, began a weekly Bible-reading for ladies yesterday.

At one of the meetings eight years ago, there was a poor fallen girl among those seeking mercy. It was very desirable that she should not return to the house where she had been living, but should be provided for elsewhere. A member of the committee and his wife went in their carriage to the house for the girl's clothes, and then placed her in the care of some kind Christian people, until a suitable Home was found in Liverpool. She lived for two or three years, bearing a truly Christian character, and exercising a powerful influence for good on those around her, and ultimately died a triumphant death, trusting in Him who had redeemed her soul.

Several Mission halls and rooms have been built in and around Manchester, in which many hundreds hear the Gospel every week.

The meetings last week continued with growing interest. The Free Trade Hall was packed nightly, and an overflow-meeting, held in the Circus, was addressed by various ministers, among them Rev. H. Bone, Rev. J. Watson (Church of England), and our old friend, Rev. T. Champness, whose brief but telling addresses, when he was settled in London, are vividly remembered by those who attend the Noon Meetings there.

CONFERENCE OF MINISTERS.

On Monday week, at ten o'clock, the clergy and ministers of the town were invited to meet Mr. Moody in conference. The points discussed were the attendance of ministers at each service, a number promising for each of the several days; and the appointment of workers to assist in dealing with inquirers at the after-meeting. It was mentioned that the Manchester City Mission had instructed their missionaries, nearly a hundred in number, to attend all the evening meetings, and to afford whatever assistance they could in the good work. Mr. Moody expressed it as his opinion that where men spoke to women, or women to men, they should always be older persons who did this, and that young people should be quietly advised to speak only to persons of their own sex in the inquiry-meetings.

WHAT "THE RECORD" SAYS.

The correspondent of *The Record* says: "Two things are already very noticeable in this visit of the evangelists as compared with their visit in December, 1874. The first is the vastly increased attendances. This is especially remarkable at the afternoon Bible-readings. Eight years ago there would be about 2000 persons present; now tickets are issued which are taken up quite two days in advance, and though the Reading is announced for 2.45, by five minutes after two the large hall is packed with its 5000 people. In the evening the hall is full almost as soon as the doors are thrown open at 6.30, and the overflow fills the Circus in Chepstow-street. The meeting is supposed to commence at 7.30, but Mr. Moody, very wisely, does not keep his audience long waiting. About 7 p.m. Mr. Sankey enters and leads them in singing, whilst his companion is not long behind him. Indeed, as soon as the doors are opened the members of the Sacred Song Association begin singing hymns, the choruses of which are frequently taken up by the whole assembly. From and after Monday the after-meeting was held in the large hall of the Y.M.C.A., which is close to the Free Trade-hall, and not far from the Circus. It was found that the going out of those who were not able to remain blocked the passages and made it difficult for inquirers to come forward.

"The second point to be noticed is that there is observable a distinct progress in spiritual knowledge, and a deeper grasp of spiritual truth in Mr. Moody's addresses now than eight years ago. Some friends felt then that although faith was exalted to its proper central position, scarcely enough was said about repentance. Now the full outline of spiritual life is drawn out and carefully illustrated. This is especially the case in the Bible-readings. For example, on Monday the subject Mr. Moody chose was Prayer, and he said there were eight "elements of prayer"—Reverence, Confession, Restitution, Thanksgiving, Unity, Forgiveness, Petition, and Submission. Each of these he in turn enforced, and illustrated with his usual felicity. Very touching were the stories he told, both about restitution and the curse of an unforgiving temper, whilst he beautifully showed how prayer might be answered long afterwards, and delay did not mean denial.

"The Nonconformist ministers throng to these meetings in large bodies, but there is, perhaps, scarcely as large a muster of the clergy as might have been expected. It must, however, be remembered that Lent is a season of many parochial engagements, and that the time of the clergy is then occupied more absorbingly than at any other season of the year."

We are told, however, that five times as many clergymen and ministers have taken hold of the work this time as were identified with it eight years ago, and, in every way, the interest is double what it was at that time. If there are any Churches which were not increased by the former work, or which will not add to their numbers by the present one, it can only be because they are not identifying themselves with the work, and laying themselves open to the blessing which God is showering down upon the city.

At the noon-meeting held in the hall of the Y.M.C.A., Mr. Moody last week gave a series of addresses to workers on the way to deal with various classes of inquirers. As may be supposed, his long and large experience enabled him to give invaluable instruction. We have reports of these, of which our readers will have the benefit in due time. The necessity of such instruction may be seen from the fact that a minister is said to have remarked that he could speak to 3000, but could not take the responsibility of dealing with a single soul.

On Thursday night the Free Trade Hall was engaged for another purpose, but it was a stormy night, and on that account the work suffered less from the want of the large hall than it would have done on any night during the fortnight. This was one of those coincidences of which there are many, and which those who recognise the hand of God in little things look upon as a providential arrangement.

On Friday afternoon the Bishop of Manchester was present, accompanied by Archdeacons Anson and Birch, Canons Tonge, Birley, and Pitcairn, and Prebendary Macdonald. Several other clergymen and ministers of Nonconformist Churches also occupied seats upon the platform. Probably from 200 to 300 ministers were amongst the audience. In the evening a profound impression was produced by a solemn appeal to those who are not far from the kingdom of God. The subject was enforced by reference to Herod, who observed John the Baptist, and did many things, and heard him gladly, but would not give up his darling sin—and to many others whose sad history has been handed down for our warning. On this, as on other nights, a large number thronged to the inquiry-room or were spoken to in the hall.

On Saturday the evangelists have no meetings, but on that evening the

SACRED SONG ASSOCIATION.

held their anniversary gathering in the Circus.

Mr. Sankey, who had been spending the day in the country, arrived during the meeting, and after the singing by a quartette of the fine hymn, "Oh, to be over yonder," to the new tune composed by Mr. Stebbins (Songs and Solos, No. 6), said that his heart was greatly cheered to know that the Gospel was being carried to many places where it could not be made known except by song, and he hoped the Church would take hold of this talent which had lain dormant too long. A leading man in Newcastle had told him that some of the best ladies and gentlemen in that city go to the infirmary and hospital to sing the Gospel to the sick and weary ones; and the same thing was being done in many other places, particularly in Manchester. A friend had handed him a book from the Chinese printing press. They are not a musical people, but they had learned to sing these hymns, which, he added, are now translated into fifteen to twenty different languages. When he visited Switzerland a few years ago a place as large as the Free Trade Hall was filled, and he in English, and they in German, sang these sweet songs together. They were printed in parallel columns, and he sang in English and the people in German. On the Alps a party heard others singing "Safe in the arms of Jesus." They responded in the second verse; and though neither party could see the other, the former replied by singing the third verse. Thus there was true Christian fellowship between believers in Christ, who might never know each other until they met in the land of everlasting song.

In America a man will sometimes be seen sitting down and reading these Gospel hymns. A stranger will recognise him as a kindred spirit and a fellow believer, and perhaps in a few minutes a party of fifty will have been drawn together, singing the old, old story, in the ears of the health, or pleasure-seekers.

All that Jesus did was simple and unassuming. When the Passover was ended He and his disciples, after they had sung a hymn, went out into the Mount of Olives. The last thing before his agony in the garden, and his being betrayed by Judas, who went out before the hymn, was to sing one of the sweet songs of Zion with his few but faithful followers.

Mr. Sankey concluded by congratulating the Association and hoping that they would be doubled in number and in their power for good.

MEETING OF CHRISTIAN WORKERS.

Sunday morning found the Free Trade Hall filled with its 4500 hearers, of whom a well-informed Christian merchant estimated that half were workers, and that half of these were the fruit of the visit in 1874, either as converts or revived Christians, and now engaged in active Christian work. The first hymn was, "Bringing in the Sheaves." Then Dr. Macfadyen prayed, repeating Rom. xii. 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice," and praying in accordance with the spirit of those words. Then the congregation sang, "Work, for the night is coming," and Mr. Sankey followed with Frances Havergal's stirring battle-song—

Tell it out among the nations that the Lord is King!
Tell it out, tell it out!

Then Rev. Thos. Wallis offered prayer, and we sang—

When Jesus comes to reward his servants,
Whether it be noon or night,
Faithful to Him will He find us watching,
With our lamps all trimmed and bright?

Oh, can we say we are ready, brother?—
Ready for the soul's bright home?
Say, will He find you and me still watching,
Waiting, waiting, when the Lord shall come?

This was followed by "The crowning day is coming." Then the notices were given out, and Mr. Sankey sang as a solo—

It may be at morn, when the day is awaking,
When sunlight through darkness and shadow is breaking,
That Jesus will come in the fulness of glory,
To receive from the world "his own."

O Lord Jesus, how long?—
How long—ere we shout the glad song?—
Christ returneth! Hallelujah!
Hallelujah! Amen!

The meeting was now ready and eager for the words of counsel and wisdom which they had come to hear, and Mr. Moody said it was sometimes charged against this work that after a little time there was nothing left. Well, if we don't get beyond the meetings, very soon there will be nothing left; but if a few hundreds of God's people get a fresh grip of the Word, and the Word of them, it will not be possible to make that charge. A man said he wanted to get a fresh grip that would last his lifetime. There would then be a constant revival. But nothing would do it but a love for the Word. Some people were like a heap of shavings with kerosene poured over them and set fire to—there was a fierce blaze for a few minutes, and then nothing left. These were the class who were always trying to be kept up by outside excitement. Those who are always running to meetings and neglect the Word of God are one-sided, good in spots, but they have not an equal and consistent Christian character. Prayer, in which we talk to God, is very important, but it is no less important to listen to God talking to us in his Word.

Mr. Moody then replied at some length to those who say they believe the New Testament but not the Old; and showed by numerous important facts that they are so interwoven that it is unreasonable and indeed impossible to believe one without the other, for it is all one book. In the eighty-nine chapters of the four Gospels there are 140 quotations from the Old Testament. Another class said they did not believe anything that was supernatural. Then you must give up the whole Bible; for there was not a book that had not something supernatural. In Genesis, the flood; in Exodus, the Red Sea divided; in Leviticus, fire from the Lord devoured Nadab and Abihu; in Numbers, the healing by the brazen serpent—and so on. Some hints were then given as to

HOW TO READ THE BIBLE.

Divide it into history, type, prophecy, miracle, parable. Take a parable, find the key to it; that will help you to unlock other parables. Study the lives recorded; learn the spiritual lesson taught in each. Take a concordance and consider all that is said about any one subject—faith, atonement, heaven. Nothing will quicken the Church without feeding upon the Word of God. Not read it only, but meditate, praying, "Open Thou mine eyes to behold wondrous things out of thy law."

At this time a number of persons rose to leave, and Mr. Moody said, "I'm glad to see these friends going out. Do you know where? To their classes in the Sunday-school, or to some other work. God bless you. Let us sing while they are retiring." Mr. Sankey, always ready with a suitable hymn for an emergency, immediately started—

Sing them over again to me,
Wonderful words of life."

Mr. Moody got the people seated to sing the last verse, and, thus enabled to see who were without seats, he made them take the places vacated by those who had retired. It might be thought that this habit of watching the outward condition of a meeting would distract his mind from his subject. Not at all. It is the quick sympathy with his hearers, that is concerned for their comfort, which wins their affection and their attention, and keeps him *en rapport* with the audience, and they with him and with his subject.

Among other shrewd advice, he advised them to adopt the habit of taking notes of sermons. If the preacher sees you with pencil and paper, but taking nothing down, he will see that his sermon has not a thought in it which strikes you as worth recording, and probably will study more closely; so you will be helping to make better preachers. If he brings out beautiful and useful thoughts put them down, and pass them on to somebody else. Try to gather up what is good rather than what is useless; take the wheat and leave the chaff. Study the types. Adam, Noah, Isaac, Joseph, and nearly all the great names of Scripture, were in some way or other types of Christ.

Do not make hobbies of some special truths or doctrines. Some men so shut themselves up to one subject that they become tedious, because whatever the conversation may be about, they are sure to bring it round to their pet subject. Don't always harp on one string. The notes you take will be useful in days to come; when you are going to speak, they will suggest other thoughts. If you thus study to make yourself useful, people will come to hear you, for they know you have something to say. This world will never be saved until all the people of God give themselves to the work.

The meetings during the day, says the *Manchester Guardian*, attracted larger congregations than ever. Numbers came many miles, some of them only to find the doors closed, because the halls were full. The meeting at eleven was for non-churchgoers. Mr. Moody urged upon them what Christ wanted to be to every man, and at the close 170 expressed by rising their desire to be saved. A similar scene was witnessed in the afternoon. The overflow-meeting in the Circus was addressed by several speakers, and the after-meeting effectively conducted by Mr. Sankey, when over a hundred rose. During the day at least five or six hundred thus expressed their wish to be remembered in prayer.

The meetings on Sunday, Monday, and Tuesday evenings have been for men only. It was arranged that yesterday, at the noon meeting, Y.M.C.A., reports should be rendered of the results of the past eight years, which we hope to give in our next.

"A PRINCE IN ISRAEL."—It is said that some years the benefactions of the late Wm. E. Dodge averaged 1,000 dols. a day, and that for many years he gave 250,000 dols. yearly for benevolent purposes. At no time within several years did his annual contributions aggregate less than 200,000 dols. His life in all respects was that of "a prince in Israel."

OBITUARY.—The deaths are reported of Rev. H. Bazeley, of Oxford, of Rev. T. E. Thoresby, of Spafields Chapel, and of Rev. Julius Benn, of Stepney. The circumstances of Mr. Benn's decease at Matlock are mournful in the last degree. He died by the hand of his son William, who has lately suffered from mental derangement, and whom he had taken to Matlock with a view to the restoration of his health and vigour.

MEDICAL TESTIMONY ON TEMPERANCE.

A MOST instructive gathering took place at the Royal Victoria Coffee Hall, Waterloo-road, on Friday evening last. Some dozen prominent members of the medical profession were on the stage, every one of them ready to prove that the use of intoxicating liquors, even in moderation, is injurious to the mental and physical health of mankind.

In a powerful address, Dr. Norman Kerr (Chairman) alluded to the good work done in the Hall in which they were assembled. After citing many medical opinions against moderate drinking, he said that patriotism, humanity and true religion alike urge us to prompt and efficient action towards the total suppression of the drink traffic.

Dr. Kerr read a letter from Dr. S. Wielobycki, who is in his 91st year, and has been a total abstainer for half-a-century. He wrote: "After forty years' practice in the medical profession, I firmly believe that total abstinence is best for the human frame. . . . I have been in thirty-six battles. For nine months I never saw the inside of a room. I slept in the snow, with my saddle for a pillow and my cloak for a covering."

Dr. Alfred Carpenter said that as soon as the public of this country comprehended the force of the scientific facts with respect to this question, we should have the whole of the medical profession agreeing that there is nothing in these beverages to warm, strengthen, or nourish. The speaker said he had successfully treated disease for a number of years without having to call alcohol to his aid at all; he condemned the habit of administering alcohol to the dying, throwing them into a state of semi-unconsciousness.

Dr. J. J. Ridge, Dr. Harrison Branthwaite, Dr. C. R. Drysdale, Surgeon-General C. R. Francis, Surgeon-Major G. K. Poole, Dr. H. W. Williams, and Dr. Kellog (America), gave a like testimony to that of the previous speakers.

RAGGED SCHOOL UNION.—The Worshipful Company of Grocers have generously given a donation of £100 to the funds of this institution.

THE CITY POLICE.—On Monday week Mr. Russell, the newly-appointed missionary to the City Police, in connection with the London City Mission, welcomed a large number of that splendid force, with their wives and lady friends, to a tea and entertainment in the lecture hall of the City Temple. Mr. F. A. Bevan presided at the meeting held after the tea. Earnest and practical addresses were delivered by the Chairman, Rev. L. B. White, D.D., rector of St. Mary Aldermary, City; Rev. T. S. Hutchinson, M.A., one of the Secretaries of the London City Mission; Mr. R. Paton, Mr. James Johnston, and Mr. Russell, the missionary. Such gatherings must have a most happy and beneficent influence on all concerned. We earnestly pray that Mr. Russell's self-denying labours amongst the members of the City Police may be abundantly blessed of God, and that the noble society under whose auspices he labours may be more prosperous than ever in the great work it is attempting to achieve.—*Christian Chronicle.*

INTERNATIONAL BIBLE READING ASSOCIATION.—A meeting of branch secretaries and correspondents of this Association was recently held at the Sunday School Union, 56, Old Bailey. Tea was provided, and subsequently the chair was taken by Mr. A. Benham, who offered a few words of greeting, and stated his opinion of the importance of the movement. Mr. Waters (Honorary Secretary of the Association) stated that the organisation was commenced last year, and that its object was to secure more general use of the Scripture portions selected as "home readings," and which had been published since 1873. Its distinguishing feature was that the selections for each day of a verse had relation to the subject of the "International Lesson" for the following Sunday. During last year 9200 cards of membership had been issued. For 1883 the number had already reached 18,500, and in addition 3000 had been sent to Australia and New Zealand. From the correspondence, he judged that only a very small proportion of these members had previously any plan of daily Bible reading.—*Sunday School Chronicle.*

CHURCH, PARENTS, AND CHILDREN.

IT is not often, we presume, that the leading columns of *The Record* and of *The Nonconformist* are found in close accord, but in their recent utterances on the Salvation Army episode in connection with Miss Charlesworth's case they are perfectly so. *The Record* says, referring to Mr. Booth's assertion, "that all home interests, rights, and duties, and all relationship obligations are to be subservient to the interests of the Salvation Army":—

These words have a startlingly familiar ring about them, but not in this context. They remind one of a story, published but a few weeks ago, of a daughter of a Protestant family seeking counsel of Cardinal Newman, and being by him referred to a priest in her neighbourhood, who, unknown to her father, admitted her to the "Roman obedience," and irrevocably fastened upon her the iron fetters of his Church. The same sad tale has been repeated again and again in numberless instances, until the public have grown almost listless; but it is terribly new in connection with a body of Evangelical Protestants. Mr. Charlesworth's letter bears irresistible testimony to the fact that an overwhelming influence over the mind and heart of his daughter had been gained by the directors of the Army, at first without his knowledge, and subsequently in spite of his wishes.

Similarly *The Nonconformist* of the same date says:—

We are sorry to see Mr. Booth putting his justification upon a principle which has often been invoked in the name of religion, to the detriment as much of religion as of morality. The Christian religion teaches us to sacrifice ourselves—a very different thing from sacrificing others by ignoring their rights.

Both papers speak in terms of reprobation, as indeed we think every right-minded observer must, of the practice of putting young English girls to the work of hawking Salvationist papers in the streets of Continental cities and towns. The words of our Nonconformist contemporary on this point are worthy of close reflection:—

We know the answer—"It is all for the Lord." And in all ages of the Church there have been those who have practically held that the means are justified by the end. But the character of every process lies in its method as truly as in its end. At the present time there are thousands amongst us most impatient of this truth. Schiller's apologue of the river, which pursues its course round the hill, wandering between fields and villages, and carrying health and fertility as it flows, and the cannon-ball, which goes straight to its end, but shattering as it flies, is lost on them. It is like the comparison of "What is Seen and What is Unseen" in Bastiat's celebrated tract. They see the end, possibly, in the reclamation of some reprobate persons; but how much has been lost to religion, in the alienation, through disgust, of men equally in need of salvation, and perhaps nearer to the Kingdom of God, they do not care to consider.

The conclusion to which *The Record* brings the whole matter appears to us also wise and true:—

It seems to us that Mr. Booth and his system are seriously to blame on three distinct grounds: for permitting and encouraging the growth of their own influence in the minds of the young, until it becomes supreme over every other; using that influence in disregard and even in defiance of those whose authority they have superseded; and, lastly, for using that influence for purposes which we should have thought no sane man of respectability could approve.

The accord of these two organs, of widely different sections of ecclesiastical thought and action, is a testimony to the substratum of agreement which, after all, is to be found beneath the surface of our common Protestant faith where principles of vital and eminently practical character are involved, spite of all our divergences on minor matters.

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THE TRIALS FOR BLASPHEMY.

IT is a lamentable fact that in some quarters the tone of the public Press should appear to be in sympathy, to some extent, with the defendants in *The Freethinker* trial, so far at least as to allow that there is ground for their complaining of persecution for opinion. In so far as this allowance is made, their cause is sustained, and their influence increased. It seems to us a grievous thing that any warrant should be given for this really unwarrantable complaint. The Judge, whose noble protest against the offence committed, we count worthy of all honour, and of hearty endorsement, demands not censure but commendation. His expression of opinion, called by one of our journals "theological animus," was given after the verdict, and could not, therefore, prejudice the issue of the trial. For an English judge to declare that blasphemy is a service of the Devil, and infidelity part of the Devil's work, is a matter, as we think, that reflects honour on the Bench on which he sits, and is a credit to the high office he adorns.

As Sir Hardinge Giffard and others have contended, Christianity is "a part and parcel of the law of the land," and we deprecate any attempt to make it otherwise. As a revelation from God we cannot regard it as on its trial. Its triumphs and trophies, in every age and every clime, compel us to regard its recognition as an essential part of any well-ordered code of laws, and we have no sympathy with those who are clamorous to place it on the level of secularist and speculative discussions. For English law to surrender its endorsement of Christianity as a Divine revelation, would be a fatally retrograde movement which we earnestly hope it may not be our lot to witness.

So long as rejecters of this Revelation keep within the bounds of decency and morality there is nothing in our law to interfere with their liberty of thought; but to expect that the law should be altered to elevate their sentiments to the platform of equality with Christian truth, is to expect what, until we have become a nation of infidels, ought not for one moment to be conceded, and what only an extravagant liberalism would plead for and uphold. When we see the adherents of truth taking up the position of advocates for a change of law in order to make infidelity more free and tolerable in our land, we can but feel that Christ is being "wounded in the house of his friends."

MILDMAY MISSION TO JEWS.—On Wednesday evening, March 7, 370 children gathered together to a "Robin tea," given by this Mission in the German School-room, Leman-street, and afterwards listened attentively to short but telling addresses given by several of the workers and friends. Most of those children attend or have attended the night school in connection with this Mission, and their familiarity with the Scriptures is surprising. The Lord Jesus seems to do wonderful things by this Mission; very recently Mr. Wilkinson baptized another Jew on profession of faith in Christ.

D. Baron.

THE FRENCH WALDENSES.—"Who are the French Waldenses?" is a question asked and very ably answered by Mrs. Lucas-Shadwell. Her books are already sufficiently well known to guarantee that any interested in the subject will be both pleased and rewarded by reading the short account of "The Church in Dauphine and its Last Martyr," that she has, through intercourse with French Protestant pasteurs and others, been enabled to give. The book is small, but concise, containing at the end a short account of French Protestant work at Barnave, in the South of France. It is sold at 3d. per copy, for the benefit of the same. Copies can be had from Mrs. Lucas-Shadwell, Woodcote, Fairlight, Hastings; or Miss Charlotte Murray, Manor House, Hastings.

Notes and Comments.

THE House of Lords was occupied with a most valuable piece of legislation when discussing, the other day, the Bill for Prohibiting the Payment of Wages in Publichouses. There can be no doubt that this practice extensively prevails, and is the source of untold misery and want to multitudes of families throughout the land. Personal knowledge and observation on the matter induce us to believe, with Lord Shaftesbury, that "seven-tenths of the men, and every one of the women, would cry out in the name of God to give them this legislation."

If the Government, instead of regarding this Bill with what Lord Rosebery called "benovolent neutrality," would adopt the practical advice of the chief constable whose words were quoted in the debate, and "press it on, and pass it as soon as possible, no greater boon could be given to the public," and they would earn the grateful confidence of many thousands of the people for whose benefit the reins are entrusted to their hands. We are glad to see that Earl Cairns spoke in support of the measure, and that the second reading of the Bill was carried by a majority of 38.

The movement for the suppression of the gaming-tables at Monaco continues to extend; fresh arguments are constantly being found in the steady flow of evil that issues like a foul stream from this European plague spot. The social state of the town of Nice, through the congregating of people of evil repute, is declared by competent authorities to be as bad as can be. "The streets and promenades are unsafe at night, and most people carry pistols." All who can aid the efforts of the International Association for suppressing this nuisance should communicate with the Secretary to the Committee, Mr. R. S Clough, 8, Adam-street, Adelphi, W.C.

We are glad to see that the noble course adopted by H.R.H. the Princess of Wales, in reference to the cruel practice of pigeon-shooting for sport, is bearing fruit in the support given to Mr. Anderson's Bill, known as "The Cruelty to Animals Acts Amendment Bill," which passed the second reading last week, as well as in awakening public feeling and stimulating thought on the whole subject, to an unprecedented degree. Such firm and gracious action as that taken by our Sovereign and other members of the Royal house on behalf of humanity, and in the interest of helpless sufferers, does much to establish and deepen their hold on the hearts of the people, and to strengthen the cords of loyalty and affection by which the nation is bound to the throne.

The Rev. E. H. Bickersteth, in a letter to *The Record* concerning the proposed Church Mission in 1884, suggests Lent as the best season for its being held, and gives among other reasons for this opinion, "that London is then full, and a Mission is as much needed for *the upper* classes as for the lower, for Belgravia as for Bethnal-green." This is a statement as true as it is outspoken, and it would be well for the fact to be borne in mind, so that one-sided action be avoided in the field of Christian service as well as elsewhere. The voice of the Gospel message, whether for invitation or reproof, addresses every creature, and it says, "Hear this all ye people, give ear all inhabitants of the

earth, both low and high, rich and poor together." There is danger lest in some quarters all the sin and all the sinners should be thought to exist in the East-end, and among the outcasts, and the poor.

Our sympathy with the much that is good and calculated to be useful in the Salvation Army only makes us the more sorry to be compelled to record our conviction as to the mistakes and errors which have sprung up in connection with its development. We regret the mercantile spirit which has been imported into its management, believing it to be utterly contrary to the principles upon which the work of God should be carried on. The warning of "A Chartered Accountant" in *The Times* of Wednesday, 7th inst., should surely not be called for in connection with a work such as the Army has undertaken. Yet it is worthy of the attention of all who might, under the sacred impulses of a fervent desire to serve the interests of Christ, be tempted to comply with Mr. Booth's invitation to make him their trustee, and place their little capital at his disposal. The correspondent says :—

Now before any one "invests" in the Army, or purchases an annuity from it, he or she should carefully consider that two things are essential to a safe investment—viz., security for the principal and a reasonable certainty of the interest or annuity. What security can the army offer? Practically none. It may have certain leasehold—and perhaps freehold—premises, but these are apparently already mortgaged to building societies. At any rate, it is not proposed to give investors any charge even upon the reversions. If this were done the investments would have to be limited to considerably less than their free market value. In fact no limit is placed on the amount asked and no security is offered. In the event of the Army getting into financial difficulties, the investors and annuitants would have to rank side by side with other creditors, and their prospects of any return of capital (to say nothing of future interest) would be small indeed. As the "army" does not employ its capital commercially, it does not gain money, and therefore current interest and annuities can be paid only out of fresh investments, donations, or subscriptions, after providing for the heavy current expenditure of the Army. Should the inflow of money, from any cause, be insufficient to cover current expenditure, the promised repayments of capital at fixed periods could not be made, and the payments of interest and annuities must cease. I write in no unfriendly spirit to the Salvation Army, but as a man of business, to warn "friends of the army" with capital, lest their zeal should outrun their discretion.

The reply of the General to the above, which appears in *The Times* of Friday last, does not seem at all to meet the case. The proposal to receive deposits at a fixed rate of interest affects a large class of persons open, on the ground of their spiritual sensibilities, to such arguments as the proposer employs, to induce their compliance, and it is either commercially sound or unsound. If the latter, then none should be asked to adopt it as though they were acting on business principles in so doing, but the risk incurred should be clearly pointed out. As it stands, apart from outside criticism, many would make their deposits with an idea of doing service to the cause of Christ, under the full impression that the security was at the same time at least as good as in ordinary investments. We do not wonder that one of the journalistic critics should say that "this banking scheme is exceedingly likely to ruin him, his Army, and his depositors." Better and safer every way to trust in God's ability to provide means for carrying on his own work.

"I seek not yours but you," was the maxim of the great Apostle ; and we can but think all these schemes for getting money on worldly principles are likely to lead the very classes whose conversion is sought after to look upon religious organisations as being, after all, more carnal than spiritual, and as really prompted by worldly policy rather than unselfish and Christ-like zeal for souls.

The proposal to devote St. Patrick's day, March 17th, to special prayer for Ireland, is one, we trust, which will be widely adopted. There are not a few earnest and devoted servants of Christ in the Emerald Isle who in these days of trial and social turbulence stand greatly in need of the prayerful sympathy of the Lord's people. Their position is one of no little difficulty, and in many cases danger. Signs are said to exist of a better state of feeling on the part of the people, and of some degree of relief from the distress which has prevailed in many districts, and we may hope and expect that in answer to fervent prayer, our heavenly Father may yet pour down blessing on the country which has so long groaned under the weight of many ills. We trust it will be laid on the hearts of all our readers to remember Ireland with special intensity of desire and exercise of faith on the promises and grace of God, on the day when so many throughout Christendom will be in the same attitude and spirit.

The "Fourth Decennial Statistical Tables of Protestant Missions in India, Burmah, and Ceylon," have been published within the last few weeks, and are full of encouragement to the friends of foreign evangelisation. We have no reason to be discouraged or depressed as we review the results of the past, or look forward to those we may reasonably expect in the future. The ratio of increase, as shown by these tables, has risen with each decade. The reports for 1851 and 1861 were prepared by the late lamented Dr. Mullens ; that for 1871 by the Revs. M. A. Sherring and W. H. Shackell, of Benares, both of whom have since been called to their rest ; but the work of their successors, the compilers of the report for 1881, has been pre-eminently cheering, inasmuch as it shows ever increasing progress, and deepening vitality in the results of the work.

In the first decade the ratio of increase was 53 per cent. ; in the second, 61 per cent. ; in the last, 86 per cent. ; so that if no greater progress were made in the next ten years than the proportion of the past, an increase of 121 per cent. may be looked for, a ratio which it has been truly said far exceeds that of the churches in England and America. It should be remembered at the same time that outside these statistics, results of which no earthly account can be rendered, are surely recorded in heaven.

Some of our readers are desirous that we should enter into a discussion of the theory of Conditional Immortality, which has of late been brought into fresh prominence by the action taken by the Church Missionary Society and those differing therefrom. If we hesitate and even decline to do this, it is not because we are in sympathy with the doctrine, or fear to meet its assertion. We strongly feel that the subject of future punishment is far too solemn and momentous for mere argument, and we fail to see that to open the controversy as such in our pages could answer any good end.

Doubtless there are few Christians whose minds have not been painfully exercised on this solemn subject. But let us remember that when Abraham was troubled respecting the threatened destruction of the Cities of the Plain, he fell back on God : "Shall not the Judge of all the earth do right ?" There let us also seek rest, and we shall surely find it. And let us obey the injunction, "Preach the Word." We are not commanded to interpret it. Let us preach it, and leave the Spirit of truth to interpret it to those who hear. But let us preach the word in its due proportion. It is the word of the kingdom ; the gospel of the grace of God ; the good news of Christ ; Jesus and the Resurrection. "How shall we escape if we neglect so great "salvation ?" "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power ; when He shall come to be glorified in his saints, and to be admired in all them that believe."

We have received the following communication from a correspondent, and are sure that the information it contains will be read with interest by many of our friends, who may not have seen the Scotch paper to which reference is made :—

It will be gratifying to many of the readers of THE CHRISTIAN to learn (as they may do from the Edinburgh *Daily Review*) that our exemplary and benevolent Queen has done more than merely express her aversion to the inhuman practice of Vivisection. She has "made her handsome subscription to the New University Buildings, Edinburgh, contingent on vivisection being banished from the curriculum of the medical school." Lady Burdett-Coutts has done the same thing. We may hope many others have acted on the same principle. The statement goes on to say that "for lack of funds the University Museum, and the great Hall, with campanile tower, &c., cannot now be proceeded with, whilst the rest of the building languishes from the same cause."

Notwithstanding this, it would appear that whatever else may go to the wall, vivisection shall in no way be hampered. We are further informed that the "Physiology department of Professor Rutherford is at the end of the corridor, and may be said to occupy two floors of the south and west portions of the building. Every arrangement to suit the requirements and convenience of the lecturer and his assistants has been made. The lecture-hall, on the ground-floor, is seated for between 400 and 500 students. The hall is a fine, lightsome, airy apartment, every seat commanding a full view of the lecturer's table, &c. Immediately opposite is the Professor's museum . . . while behind are several particularly constructed rooms, suitable as kennels for quadrupeds, bipeds, live frogs, &c."

In the midst of all this, "The Scottish Society for the Total Suppression of Vivisection" is setting us Southerners an example we shall do well to follow, having held meetings in various places, distributed numerous tracts and papers, besides presenting to Parliament, last season, between fifty and sixty petitions, that from Edinburgh bearing 20,000 signatures. This, but for lack of funds, would have been indefinitely extended. Sympathisers are asked to communicate for the Scottish Society with Capt. Waterston, 37, Sutton-place, Edinburgh, and for the London Society with Mrs. Heckford, 25, Cockspur-street, S.W.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.—DEAR SIR,—It has pleased God greatly to bless this society during the past year. Colporteurs have been sent to new districts, and everywhere the sales have been good. Many friends interested in Ireland have been inquiring into the working of our Society, and, satisfied of its admirable fitness to circulate the Scriptures and good literature among the people at very little expense, have become contributors to our funds. One gentleman, a stranger, has, after investigation, become a contributor of £10 per annum, and offers a donation of £50 if we get ten others to contribute £10 each. All contributions received up to the 3rd April will be acknowledged in our next report.—We are, faithfully, H. M. WILLIAMSON, Belfast ; JOHN ELLIOTT, Armagh, Secretaries.

MR. GLADSTONE ON THE BIBLE.

THE following is copy of a letter sent by Mr. Gladstone to a gentleman in Manchester who has charge of a men's Sunday afternoon Bible-class. It was written in reply to an enquiry on the study of the Bible.

"Hawarden, September 4, 1877.

"Sir,—It is wholly out of my power to reply to your letter in the manner which its purpose would recommend and its subject requires. But I am unwilling altogether to withhold a few words which may, at any rate, serve as an indication of sympathy with your desire to profit by the treasures of the Divine Word. I will not dwell on the need of light from above or the duty of seeking it, of being vigilant against the excuses of the private spirit, of cultivating humility, of bearing in mind that God has through all these long ages had a people whom He has led, that we are not the first who come to the wells of salvation opened by Christ and his apostles. I will also assume that you are strict adherents of method in this great study so as to make your results comprehensive. In this view, if you are Churchmen, or, indeed, if you are not, I recommend you to consider whether the table of lessons, old or new, may not be of much use.

"Two things, however, especially I will commend to your thoughts. The first is this, Christianity is Christ, and nearness to Him and to his image is the end of all your efforts. Thus the Gospels, which continually present to us one pattern, have a kind of precedence among the books of Holy Scripture. I advise your remembering that the Scriptures have two purposes—one to feed the people of God in "green pastures," the other to serve for proof of doctrine. These are not divided by a sharp line from one another, yet they are provinces on the whole distinct, and in some ways different. We are variously called to various works. But we all require to feed in the pastures and to drink at the wells. For this purpose the Scriptures are incomparably simple to all those willing to be fed. The same cannot be said in regard to the proof or construction of doctrine. This is a desirable work, but not for us all. It requires to be possessed with more of external helps, more learning and good guides, more knowledge of the historical development of our religion, which development is one of the most wonderful parts of all human history, and, in my opinion, affords also one of the strongest demonstrations of its truth and of the power and goodness of God. I have sent you this very slight outline, all that my time allowed, with the knowledge that if I postponed my reply to make it fuller, it might, amidst the pressure upon me, end in me sending no reply at all. With every good wish, I remain, your faithful servant, "W. E. Gladstone."

The following paragraph, from a London paper, with respect to the present Premier, will be read with interest: "His readiness to succour all who appeal to his charity is only limited by his means, and he frequently returns from a country walk with his pockets cleaned out, thanks to his distribution of gold and silver among the sick or needy villagers. Some months ago he went out for a walk of about twelve miles, intending to return to Hawarden by train; but in the evening he found that he had given away everything, and had not money left to pay for his ticket, so he trudged home on foot, arriving so late that his family had become uneasy. Mr. Gladstone does more than give money away, for he has often been known to go and read the Bible to tenants who were bedridden, and this mission of charity he has always discharged in the most natural, unostentatious fashion, even when he was Prime Minister, and had work enough to occupy all the moments of such a sturdy toiler as himself."

CHILDREN'S SCRIPTURE UNION.—Portions for week ending March 24: March 18, Mark xiv. 17-31; March 19, Mark xiv. 32-42; March 20, Mark xiv. 43-54; March 21, Mark xiv. 55-72; March 22, Mark xv. 1-15; March 23, Mark xv. 16-32; March 24, Mark xv. 33-47.

AMONG THE PARISIANS.

WE have received for publication the following deeply interesting extracts from a letter by Pastor T. Armand-Delille, of Paris, to the Hon. and Rev. E. Bligh, of West Malling, Kent, who recently assisted the Pastor in his work:—

"I have but little space left to speak of the work which I took up after leaving the Rue Royale. You know that I sought in vain for some place like the English chapel where we used to be. But the Lord only shut up one door in order to open up for us another, and that a much larger one. In a word, when giving up my researches in despair for a fresh locale, I began to search in another direction, namely, of *the Lord Himself*, who found for me in one moment the spot which I had been looking for for several months.

"On the great Avenue which leads to the cemetery of St. Ouen, to the North of Paris, there was a piece of ground to let. I hired it for twelve years and constructed a chapel upon it. It was inaugurated Feb. 3, 1882. We hoped that our audiences might be double those of the Rue Royale.

"Our forecast has been exceeded altogether. Our building has only room for about 300, but we have had 500 at one time. The number generally diminishes during the week, but we have had 1000 and 1300 on Sundays. In order to reach all these hearers, we have had to hold successive meetings and give addresses for three hours and more—sometimes six or eight, or even nine addresses, one after the other, and in this way we have met the difficulty.

"Just at present a large number of funerals have been diverted in other directions on account of this cemetery being crowded; but in June or July, when more ground has been added, we hope there will again be an increase.

"Last November, on All Saints Day, there was an enormous concourse. According to official statistics, there passed along the Avenue past our gates on that day 110,000 visitors on their way to the cemetery. We distributed 12,000 tracts. We were kindly assisted in this by Lord Radstock and his sister, Miss Waldegrave, Mrs. Wilberforce (wife of the Canon), Miss de Broen, and some French friends. The next day the crowd had diminished, but we gave out 5000 tracts. We may say, in this way we had an audience of 200,000 hearers!

"But what rejoices us still more than the numbers is the sympathy which is evoked by our addresses. Persons in despair and with troubled spirits have been turned to Jesus, and form now quite a little body among our hearers. The general impression is excellent.

"An old lady said one day to her daughters and their friends, as they were going out of the little chapel, 'What a blessed chance that we should have gone in there!' A workman, who came in with nine comrades, and sat with his cap on, giving himself out a Freethinker, and mocking right out loud, after one of my colleague's addresses, came up to him, cap in hand, and said to him in the most respectful manner possible, 'Sir, all honest people will be with you.' A lady, accompanied by her daughter and a young lad, waited one day in the passage to accost one who had just spoken, and said, 'You have gained our hearts altogether, and so we come to hear you from time to time on our way to and from the cemetery.'—Yours truly,

"T. Armand-Delille.

"*Paris*, 7, *Rue Pourtales*,
Boulevard Malesherbes, *Feb.* 27."

ZENANA CARS are provided on the railways in India, in which native women can travel in seclusion. Missionary women often avail themselves of these cars for religious work.

THE SALVATION ARMY IN INDIA.—A telegram, dated Bombay, March 8, states:—"Major Tucker, who was recently arrested, together with eighteen other members of the Salvation Army, for persisting in marching in procession through the streets of this city, has been sentenced to one month's imprisonment, without the option of a fine. Four of the other prisoners were fined, with the alternative of one week's imprisonment, and the remainder were discharged."

For the Young.

AMONG THE YOUNG IN GLASGOW.

DURING the past fortnight, seven meetings for the young were held in Pollokshields Free Church, under the auspices of the joint committee of the Glasgow Sabbath-school Union and Foundry Boys' Religious Society. They were conducted by Mr. Mackeith and his assistants. The addresses were illustrated by Sir Peter Coats' magnificent lime-light views of the "Pilgrim's Progress." These pictures did more than ringing the bell and drawing the young folks together; they were effective object-lessons about Christian truth and life.

The service moved forward with remarkable ease and smoothness; the attendance was all that could be desired; the children were thoroughly interested, and their interest increased. All the details were made to contribute to the chief end of the service—namely, to explain the way of life, and urge the children to decision for Christ. The leading features of the meetings were brightness, cheerfulness, variety, and a large amount of solid Bible instruction. Now and again an appropriate text was thrown on the screen, or a verse of a hymn which the children joined in singing.

On three nights the meetings were begun with a "Search the Scripture" exercise, in which the children showed an eager interest. They brought their Bibles and read out the texts. The rustling of the leaves reminded one of a leafy forest in a windy day. The subjects taken up each night were Conversion, Justification, and Sanctification. Many of the children willingly waited for the second meeting, at which several avowed their desire to become Christians.

This effort has done good, for it has, at the least, awakened a fresh and hopeful interest in the Gospel in many youthful minds. The method here described is worthy of consideration by those gentlemen who have a heart for Christ's work among the young, and who are in quest of the most successful ways of doing it. I have not seen any other method of conducting evangelistic meetings among the young that was easier for the speaker, or better fitted to interest the youthful hearer. James Wells.

MISSION AT ST. MARY'S, WEYMOUTH.

THE first meeting in connection with this Mission commenced on Saturday evening, March 3rd, with a prayer-meeting in St. Mary's School, whereat a larger number were gathered than was ever remembered at a Saturday evening prayer-meeting in the town. The Mission preachers are Rev. W. Hay Aitken and Rev. J. Stephens; they are assisted by Mrs. Crouch and Miss Parker, both of whom are conducting Bible-classes and drawing-room meetings in the parish amongst ladies and young women.

There are three or four services every day in the church, all of which have been exceedingly well attended, the large church each evening being quite full, and many anxious souls at the after-meeting have been led to find peace with God. Mr. Aitken has been preaching most powerful sermons, which seem to have taken great hold upon the congregations. This has been especially noticeable amongst the men who have attended the Sunday and week-day services. Mr. Stephens has also received much encouragement in his work amongst the young.

Day by day the services have created greater interest and inquiry, and a rich blessing is expected before the mission is concluded. Mr. Aitken's morning addresses to believers have been very heart-searching, and cannot but bring forth fruit amongst his willing and attentive hearers.

The influence of the Mission generally has been widely and manifestly felt. The quiet earnestness, and the entire absence of any noisy demonstration or excited sensationalism, have impressed even those who were not at first most friendly. We cannot but believe that the blessing will abide and abound. J. H. S.

VISITING THE SICK.

IN connection with the Southampton Y.W.C.A. a Sick Room Mission Band has been organised, which has been as much blessed to the workers as to the sick and suffering who have been visited. It is quite in the hands of the young women, who on Sunday evenings meet in the Association Rooms, and in numbers of three to five proceed to the home of some invalid willing and strong enough to receive them; and there hold an hour's service consisting of singing, prayer, Bible-reading, and a short address.

Already over one hundred visits have thus been paid, to some who have been confined to their rooms for years and deprived of the privilege of public worship. Flowers with a text attached are taken each time, and where necessary a light pudding or jelly.

THE EVANGELICAL ALLIANCE.

ON Wednesday week a drawing-room meeting on behalf of the Evangelical Alliance was held at the residence of Mrs. Hitchcock, Norfolk-crescent, Hyde-park, under the presidency of Mr. George Williams. Notwithstanding the severity of the weather, a large and influential company of ladies and gentlemen assembled to hear addresses by Rev. Dr. Donald Fraser and Mr. A. J. Arnold, on the principles and work of the Alliance. Letters were read from the Earl of Shaftesbury and others, regretting their inability to be present.

The Chairman in his opening remarks referred to the warm interest which his revered father-in-law, the late George Hitchcock, always took in the operations of this society; he himself was glad to have this opportunity of testifying how heartily he approved of its objects and work.

Rev. Dr. Fraser briefly spoke of the great aim of the Alliance, to manifest the oneness of those who acknowledged the same Lord and Saviour. While they desired to promote union and brotherly love, there was no compromise of principle on the part of members. They did not give up their churches, but holding firmly to their different views on some points of minor importance, they combined to show the oneness of Christ's Church.

Mr. Arnold, Secretary of the Alliance, followed with a practical address, showing that God had blessed the Society in its efforts to promote union in our own country, while it had been permitted to do much on behalf of those persecuted for conscience' sake in many lands. The speaker referred to the world-wide observance of the Week of Prayer, and gave extracts from letters just received from Jerusalem, and other places of special interest, showing that the uniting together of Christians in prayer had been followed by great blessing in many cases.

Rev. J. Hargreaves, Mr. W. R. Ellis, and others took part in the proceedings, and, after the Benediction, tea and coffee was served in the dining-room.

FREE ITALIAN CHURCH.—The Twelfth Report of the work of the Free Italian Church up to December 31 last, has reached this country. It records some heavy losses, but, on the whole, a gratifying progress. The year has been one of trial, necessitating the curtailment of some departments of work; but the operations have become more consolidated, and the entire agency of the Church has never been in a more vigorous condition. The present strength is ten ordained ministers, sixteen evangelists, two colporteurs, 1666 communicants, 67,288 scholars, thirty-two churches, large and small, and sixty out-stations. Four serious impediments to the work are pointed out by Rev. M. McDougall, which all the friends of Italian evangelisation ought seriously to ponder. These are the want of really able workers; the rivalry of the Churches; the employment of unfit or unworthy agents; and the neglect of aiming at self-support among the Churches. The report is, however, one of great interest, and being in the form of a little guide to Italy, will be read with great satisfaction. A copy will be sent gratis to anyone interested in Italy, by sending address to the Hon. Sec., Rev. W. Paterson, Fraserburgh.

BRITISH SOLDIERS IN EGYPT.

IN a letter to Mrs. Evered Poole, dated Ras-el-Tin, Alexandria, Feb. 6, Mr. W. Roberts, Scripture Reader, says:—

"I feel so thankful to our Heavenly Father for putting it into the hearts of so many kind friends to help you in the Master's work, in responding to a call from this part of his vineyard. I received to-day two boxes with books, texts, &c. I was very glad to get them, as I was getting short, and the men are continually asking for God's Word. I am glad souls are being brought to Christ. During the last week our men have come out for Jesus, and told their comrades that by faith they have laid hold of Christ."

Mr. Roberts relates some interesting incidents of his work, telling of several to whom he had been able to minister consolation in the hour of death. Speaking further of the work, he adds: "You will also be glad to hear that, during the past week, two hundred and five have joined our Gospel Temperance Union. Any other books that you can send will always be most acceptable; if you could send me some Temperance cards they would be very useful. I should also be glad to receive newspapers, &c., for the sick."

WORK AMONG CHINESE WOMEN.

SIR,—As your readers are aware, the social condition of woman in China, as in other oriental countries, is one of degradation; unlike her more fortunate sisters in Christian lands, she does not hold her proper place in society. As a rule, the sexes in China are kept strictly separated, even brothers and sisters being prevented from freely associating after the former commence their studies. To the poorer classes of women there is, and has been for some time, an easy access, and native women are being trained by missionary ladies to go out and teach their neighbours. It is earnestly desired that greater efforts be put forth to reach the richer classes.

Only those who have lived and laboured among the Chinese are competent to say anything about the ignorant and darkened condition of the Chinese women. But all who are conscious of the influence of mothers over their children, and so over society at large, for good or for evil, cannot but feel a firm conviction that were the women of China gained over to Christianity the rest would soon follow them. The Church of England Zenana Missionary Society, working in co-operation with the Church Missionary Society, have been appealed to to extend the sphere of their labours to China and other places, and this they have consented to do, "if special funds are sent to them for these extensions, of sufficient amount to warrant their commencement of the work." I am informed that £2000 is needed.

I would also call the attention of your readers to an article that appeared in the *Church Missionary Gleaner* for February, 1883, entitled "Listen!" and to another entitled "The Root of the Matter," that appeared in the February number of the *Monthly Packet*. In each of these, which can be obtained from the Church Missionary House, Salisbury-square, E.C., there is to be found some account of the work that has been done, and is still in progress, in the city of Foochow and its neighbourhood. In aid of this object a sale of work and useful articles is to be held on Thursday, April 19, in the church room adjoining Eaton Chapel, by the kind permission of the Rev. Charles Fox. Contributions are earnestly solicited, and should be sent by the 12th April either to Lady Emily Dundas, 34, Onslow-square, S.W., or to Lady Beaujolois Dent, 20, Thurloe-square, S.W.—Yours faithfully,

GORDON S. NORTHCOTE.

Temple-hill, East Budleigh, S. Devon.

STRATFORD.—A Conference was held at Stratford, on Saturday, March 3, to consider the best methods of promoting the cause of social purity in Stratford and the neighbouring districts of East London. Addresses were made by Revs. R. P. Pelly and R. A. Bullen, Mr. G. C. Malim, Mr. Boardman; a branch of the Social Purity Alliance was formed.

TRUSTING.

"I will trust, and not be afraid."

I WILL trust my tender Saviour,
Though the way be rough and wild;
For He walketh close beside me,
And He loveth well his child;
And He knows each upward pathway
That is difficult and steep,
So I lean upon his promise,
That He there my feet will keep.

Should He give me aught to carry,
I will bear it for his sake;
Feeling sure, when very weary,
He will then my burden take.
For He tells me I may ever
Cast my burden upon Him.
So I will not think of trouble,
In the future, grey and dim.

I will trust, if work be given
That appears too hard for me,
For I know that He hath promised
"As thy day thy strength shall be."
I will take that sweet assurance,
Nor allow a doubt to rest,
With its gloomy, dark foreboding,
Traitor-like, within my breast.

For I know the Lord will help me,
Day by day, as duties rise,
For He never is unmindful
Of his needy children's cries.
I shall only have to ask Him,
And He then will prove his power
To deliver and to comfort
In the sternest, darkest hour.

Then I will not be disheartened,
But with footstep firm and free,
I will tread whatever pathway
He shall please to choose for me;
Looking ever upward, onward,
Not afraid what'er shall come,
For I know that He will lead me,
By the best way, home, right home!

CHARLOTTE MURRAY.

DR. SOMERVILLE IN SOUTH AFRICA.

LITTLE was it thought that in Sleepy Hollow such fine audiences could be attracted to religious gatherings as the attendance at the Gaiety Theatre have shown during the past week. It had certainly come to the knowledge of the citizens that the Doctor had made himself immensely popular, not only in the various countries in which he has travelled, but even in the Port of Durban, and hence he came to Maritzburg with every preliminary in his favour. Still, there were those who doubted that the Gaiety Theatre would be the scene of such large meetings as have characterised the Mission so far. Notwithstanding these forebodings, however, the Mission quickly ingratiated itself, and every evening the Doctor has been listened to by large and intelligent audiences. His preaching has a ring about it which colonists have not often the chance of experiencing, but which they nevertheless appreciate. The amount of energy thrown into the whole service by the reverend gentleman is astounding for one of his advanced years. He is rich in originality, while his imagination is vivid and fertile. It is in this characteristic that he excels, and it is this that enables him to drive home the Gospel truths that he expounds.

In addition to the evening services, prayer-meetings are held every day at noon in the hall of the Young Men's Christian Association, and these are addressed by the Doctor, besides the service in the same place for "inquirers," after the evening service in the Gaiety. Arrangements have been made for a children's service, an address to Christian workers, a lecture on "The Bible for the World," and an address to natives. So far, the Mission has been a great success, and before it is concluded it is expected that it will be a great means of the revival of religion in the city.—*Natal Witness, Feb.* 3.

Y.M.C.A., WEST BRANCH.

LAST Thursday evening the members of this Branch, with their friends, came together in Burlington Hall, Savile-row, for another anniversary meeting. Though it was the wintriest night the year has yet seen, a goodly company were gathered under the presidency of Sir William Muir, who opened the proceedings by a brief invocation of the Divine blessing upon the meeting. After an opening hymn and further prayer,

Mr. James Pearce, secretary of the Branch, in the name of the Committee, rehearsed God's dealings with them through the year, in their important work among young men. While they aimed at making the rooms a place of pleasant and useful resort for the young men of the neighbourhood, the chief purpose set before them is the conversion of those with whom they come in contact. The Secretary is privileged now and then by personal talk and converse, as well as through the Bible-class, to lead young men to a decision. The Christian young men also receive much benefit from the consecutive study of the Scriptures. The special addresses given periodically by ministers and others have been a source of no small blessing to many. The instruction classes and the social gatherings have been very serviceable as handmaids of the more spiritual departments of the work. Young men attached to the branch as associates find this to be a stepping-stone to full membership. Not content with receiving good, the members of the Association engage in active temperance and gospel work, and find ample scope for their energies. There are some 250 members on the roll, and forty associates.

Coming to matters of finance, the Secretary said that the £900 needed to sustain the year's work had not, up to that time, been met by about £70. It was the first time for many years there had been a deficit, and he hoped the liberality of friends would be shown at this juncture.

The Chairman rejoiced in such successful efforts as those of which they had heard for strengthening the young men of London in their Christian warfare. Everybody, he said, recognises the benefits of association in matters of worldly concern, and it is also found to be of inestimable benefit in the spiritual life. He gave an illustration of this, by referring to his personal observation of the advantages derived from membership in the Civil Service Prayer Union. Looking around in this vast city, where danger in its varied forms lurks at every step, what a boon to young men to be able to unite in resisting the evil and pursuing the good. Sir William also commended the intellectual departments of the work as of great value in equipping them for the work of life. Above all, he rejoiced to know that they were workers for the good of others—desiring to follow their Master in the blessed mission of seeking and saving the lost.

In formally proposing the adoption of the report, Mr. George Williams gave his young hearers three watchwords for the year—industry, frugality, temperance. He dilated upon these points with much geniality and force. Dwelling on the first with reference to its bearing on the social life of young men, the speaker humorously remarked that he hoped to see many "Evangelical alliances" between members of the Y.M.C.A. and those of the kindred institution, the Y.W.C.A. He gave some recent interesting cases of conversion of young men in London through the Y.M.C.A., and closed by announcing that Mr. Allison, of Regent-street, and himself, as employers of young men, would share between them the deficit named in the balance-sheet.

Capt. Seton Churchill spoke of the value of those Associations in giving a helping hand to those who are fighting against the worldly currents that are all around. He entreated his young friends to be heroes in the fight.

Rev. Joshua C. Harrison extolled the value of "holding fast" that which is good. There is too much holding fast of that which is evil—bad habits, bad doctrines, or the love of gold. Against all these he gravely warned young men. He urged them to study the Scriptures; nine-tenths of the doubt about its truth that exists in these days comes from ignorance of the substance of the Book.

A very warm reception awaited Canon Fleming, who said he regarded the Association as one of the glories of the Metropolis, and one of the best safeguards of its young life. It has no password but Christ; that is one great reason why God has so greatly blessed it in the past, and caused it to extend. Such an institution deserves the sympathy of parents, specially of all the mothers in the land. Do these parents in the country places sufficiently know of and value its worth? All employers of labour, too, ought to be keenly alive to the benefits, even to themselves as well as in other ways, of such institutions. Above all, young men themselves should show their appreciation of it. How can they do that better than by drawing their fellows within the scope of its influence? Can we not find out some better means of commending the Association to these three classes of the people—parents, employers, and young men? London life, as we all know, has its many dangers; but, on the other hand, it is a great field for the training and discipline of moral life, where young men may be fitted and moulded for good work among their fellows, to the glory of God.

Mr. Charles Allison, in a brief but pregnant address to those who were not doing much, exhorted them to *wake* up, to *get* up, and to *do* something. All are not gifted as public speakers, but all can find some outlet for their Christian energies.

The secretary announced that a week's Mission to young men was contemplated in the Hall shortly after Easter.

GOSPEL TEMPERANCE WORK.

READING.

ON Sunday, March 11, Mr. William Noble addressed a meeting in the new Town-hall, which was crowded to overflowing by an audience of over 3000 persons. Mr. Joseph Huntley presided, and the singing was led by a choir of upwards of 200 voices. The meeting was most impressive, and was blessed to many.

PLYMOUTH.

Dear Sir,—On this, the last evening of Major Evered Poole's Mission here, I write, out of the fulness of my heart, to tell you of the great blessing that many of us have experienced in connection with the work. Upwards of 6000 have put on the blue ribbon, and not a few given their hearts to the Lord. The above figures do not represent the widespread influence of this Mission in the town and the adjoining counties. Prayer has been the secret of the success of the whole work.—Yours truly,

J. H. P. Anderson,
March 11. Lieut.-Col. R.A.

TAVISTOCK.

A week's Mission has been held here, resulting in a goodly number of adhesions to the total abstinence pledge. The movement is said to have originated in a young Sunday-school teacher having recommended the wearing of the blue ribbon to her scholars. Inquiry was excited; organisation was resolved upon, and the outcome was this special effort, preceded by a week of prayer for God's blessing upon it. Mr. W. Noble spoke at several of the meetings, and his impressive, earnest words deepened the interest that had been aroused. Special meetings were held for women and children, and the good cause has received a strong impetus in the town.

ANNAN, N.B.

My Dear Sir,—A short but most successful series of Gospel Temperance meetings has been conducted here, by Rev. Adam Scott, of Lancaster, who has carried them through with extraordinary energy, as well as with great ability. The largest hall in our small town was nearly full at the first, and was greatly crowded last night, when the five nights' meetings were brought to a close. Six hundred new pledges have been taken, and, besides these, a good many old abstainers have put on the blue ribbon. There had been much prayer, which the Lord has graciously answered. May He now give guidance and help, that the interest may be sustained!—Ever yours truly,

E. Young.

MR. T. E. MURPHY IN WINDERMERE.

A six days' Mission in Windermere was begun by Mr. T. E. Murphy on Monday, Feb. 25, under the most favourable circumstances. The meetings were held in the Assembly room of the Institute, which seats about 500 people. On the first night of the Mission the room was densely crowded, the audience being a larger one than had ever been seen in the building before. On the succeeding evenings the hall was crowded long before the hour of service, and hundreds were unable to gain admission. The children's meetings, of which two were held, were also well attended, some 300 being present at the first, and perhaps double that number being present at the second meeting. Some 500 new pledges were taken, and nearly 1000 blue ribbons were donned.

The village of Windermere has been stirred to its depths by the fervent eloquence and pathetic appeals of Mr. Murphy. His genial and hearty manner, his singleness of purpose and the thoroughly spiritual tone that pervaded all his addresses, succeeded in winning the hearts of the people. We believe on good grounds that in many instances where the pledge was taken and the blue badge donned, the heart that beat beneath the blue ribbon was led to penitence and prayer, and that many souls are now seeking their Saviour. We thank God, in common with many hundreds in this neighbourhood, that we have been privileged to hear the words and look upon the happy, loving face of such a man of God.—Yours truly,

R. B. Evatt, Congregational Minister.
Park Range, Windermere.

MR. FRANCIS MURPHY IN LONDON.

After his abundant labours in the North, Mr. Murphy has been spending a brief season in the Metropolis before entering on the Swansea campaign, which commenced on Sunday last.

Though devoting a portion of this interval to much needed rest, he has not been altogether out of harness. By the kindness of the Hon. Misses Kinnaird and those actively engaged in the work of the Y.W.C.A., he had the privilege of addressing a large company of young women from West-end shops, in Steinway Hall, on Monday week. It is no easy task to interest and sway such an audience, with reference to a subject that has now become rather hackneyed and commonplace. But Mr. Murphy acquitted himself with remarkable skill and success. By touching the sensitive chords in the female heart that always respond to the memories of mother and of home, and by appealing to their sense of responsibility in the formation of social customs, he was able to warn them of the dangers of dallying with the tempter, and to commend the practice of complete abstinence from the alluring cup. With much faithfulness, and yet with becoming delicacy, he touched on the special phases of temptation to which they were subject, and earnestly entreated them to employ for wise ends the undoubted and well-nigh unlimited powers they possess, in influencing the other sex towards habits of sobriety and godliness. His words of cogent reasoning were full of tenderest pathos, lit up by flashes of genuine wit, so that both the heads and hearts of his fair hearers were made to feel the spell of his homely but eloquent speech.

About seventy young women signed the pledge after the address, and others donned the blue ribbon. In some brief remarks at the close, Mr. R. C. Morgan said he thought there was much real common sense as well as divine wisdom in wearing the blue badge. It is not only a continual testimony to the world, but a manifest bond of sympathy between all who are banded together in this holy cause.

Mr. W. Forbes has held a six days' mission at Dickleburgh, Norfolk. About one-fourth of the population put on the blue ribbon.

CONTINENTAL NOTES.

SOME extracts translated from our French contemporaries will be read with interest:—

"A pastor was settled at Montluçon in 1874. At that time it was a question whether there were any Protestants to be found there. An order of the Prefect authorised a service in summer, because foreigners were then to be found at Néris-les-bains, thus showing that Protestantism did not exist in the town itself. All the parishes of the district have now been visited either by preachers or by colporteurs. A church has been formed in the chief town of the district, Montluçon; two principal branches, Commentry and Bézenet, have been founded: in six smaller ones service has also been legalised by order of the Prefect. There are five primary schools, six Sunday-schools, one preaching hall, one school held on Thursdays, one class for adults, and eight libraries for the people."

After an evangelising tour among the mountains of Morvan, M. C—— thus writes:—"All these populations desire to forsake Catholicism; they desire to worship God in spirit and in truth. Among the hearers at one place was the Mayor of S——, a superior and intelligent man, who begged me to go and hold meetings in his district also.

"Shortly after this tour M. Ch —— returned to Morvan, accompanied by M. Réveillaud. In his report he says: 'The meetings we have held were greatly appreciated, and through them a door has been opened to us in many new parishes.' In the face of so important and extensive a movement, the Committee of the Central Evangelization Society have decided to place an evangelist in Morvan, to reside at Monlins-Engilbert.

"One day an inhabitant of Neuvy had business to transact at V——, in Morvan. He found himself there just at the time when a Gospel meeting was being held. He entered it, and was so much interested and touched that he became filled with one desire—to introduce a pastor into his village, there to proclaim the same teachings as he had heard at V——."

Mr. George Müller, says *L'Evangéliste*, continues his evangelistic tour in the North of Europe. He has been a fortnight in St. Petersburg, where, with the approbation of the Minister of the Interior, he has preached every day and twice on Sundays.

All the French religious papers seem more or less occupied with the doings of the Salvation Army; some speak strongly against the unfair method of criticism adopted by Mdme. de Gasparin. The Evangelical papers strongly disapprove the action of the powers at Geneva.

According to *Le Christianisme au XIX. Siècle*, the journal of the French Reformed Church, there is a contest between the Evangelical party and the Liberal party as to the maintenance of the rule that "every candidate for the holy ministry shall, before being set apart, declare his adherence to the faith of the Reformed Church." The Evangelical party is unanimous in wishing to maintain the rule, and the Liberal party in repudiating it.

The observance of the Lord's Day as a day of rest from ordinary labour is being much discussed in several Continental nations. At the International Congress held last September at Geneva the observance was advocated by medical men and others of various lines of thought, on philanthropic and hygienic grounds. God, who made man, made the Sabbath for man. The following resolution was recently passed by some compositors of journals at Vienna: "In consideration of the resolutions of the Hygienic Congress at Geneva, the compositors of Vienna declare themselves energetically opposed to Sunday work"

WEIGH HOUSE CHAPEL.—Rev. A. Sandison lately announced that the last services in that place of worship would be held on Sunday, the 25th inst., on which occasion there would be a Communion service.

EVANGELISTIC NOTES.

LLANELLY.

A MONTH'S Mission has just closed at the Athenæum Hall, the speakers being Mr. John Wood and Mr. Charles Edwards, of the Evangelisation Society. Souls were saved and Christians stirred up and brought together.

BOREHAM, NEAR CHELMSFORD, ESSEX.

For several weeks past Mrs. Yeoland has been holding Gospel services in the Mission Chapel situated in this village. Meetings have constantly been held which have always been crowded. A building close at hand has been kindly lent for the purpose of holding overflow meetings, and these, too, have been well attended. In fact, the whole village seems stirred from one end to the other. Some mock and many praise. The work still goes on, Mrs. Yeoland being engaged to remain till April. The prayers of God's people are solicited for Boreham.

D. S. H.

BELFAST.

Rev. Thos. E. Cleworth, of the Church Parochial Mission Society, has been following up the work of Mr. Moody in Belfast, and gives the appended short description in a letter to the Secretary:—

"Our work began with wonderful success, and it has been more remarkable every day. The numbers have steadily increased, and I never saw more general and deep conviction under the word. I shall never forget Friday night's service. The church was packed to the ceiling with over 2000 people, who listened with breathless interest, and 500 or 600 remained to the meeting for personal dealing. When it was asked that those who had decided that night or who were anxious should rise, more did so than I was able to count.

"All ages and classes have been reached in a very marked way. Many young men have decided, and an unusual number of old people. I know of one in a very respectable position who is over ninety years of age. The Bible-readings have drawn from four to five hundred of the best class, and have been greatly blessed, while every day seemed to bring more wonderful indications of the Holy Spirit's working. On the closing night we concluded with a gathering of 2500 professing Christians and converts, of whom over a thousand remained with the avowed object of consecrating themselves fully. I was never in such a meeting before."

WASHINGTON, U.S.

I drop you a line from the Capitol city of our nation, touching the religious state of affairs in our midst. Our city has a population of very nearly 200,000, and churches in abundance; but the masses are not reached by their influence. "The harvest is white" indeed, but the labourers are few who are engaged in carrying the word of life to the lost ones. We have plenty of religious form, but alas! very little of the power of God.

Nevertheless, in the midst of this reigning spiritual desolation are some devoted servants of Jesus, who are doing what they can to reach those who will not enter our costly and magnificently-furnished religious temples. A blessed work of grace is now going on in the 6th Street Presbyterian Church, Rev. Mr. Burdick pastor. Waugh and Reyland Chapels have witnessed a gracious work in the past few months; and we are praying that a mighty revival may sweep over our city, burying forever out of sight the Pharisaic formalism that is cursing so many of our Churches, and we may gather in thousands of the "lapsed masses."

Will you not ask the readers of THE CHRISTIAN to pray for a mighty outpouring of the Spirit upon all the Churches of my beloved country, and so hasten "the coming of our King."—Yours in Him, J. E. WOLFE,

1241, *6th-street, N.W., Washington, D.C., Feb.* 27.

P.S.—There is no religious paper I take that I like so well as THE CHRISTIAN. God bless it to others as it has been blessed to me.

AMERICAN NOTES.

Fully 100 of the 600 students at the Ohio Wesleyan University have been recently converted, and scores are still seeking.

Rev. E. P. Hammond has sailed for Bermuda, where he has an invitation to conduct meetings for a month. His last labours in the United States were in Newark, N.J., where several hundred are counted among the converts.

The Rev. E. A. Whittier has held revival services in the vicinity of Burlington, Vermont, with remarkable results. There have been over 300 converts and inquirers. Mr. Whittier is one of our most judicious and successful evangelists.

The revival which is in progress at Decatur, Ill., under the ministrations of the Rev. Mr. Harrison, is remarkable. It has been in progress over ten weeks, and 1200 persons have professed conversion. The first meeting of the day is held at 6 a.m., and as many as 600 persons have been present at that hour. Persons have come a distance of 100 miles to attend the meetings.

The evangelist, Rev. A. B. Earle, has been holding several meetings daily for different classes in the Lee-avenue Congregational Church, Brooklyn (Rev. W. F. Crafts, pastor). The Church and Sunday-school have been quickened, and about 100, of whom sixteen are heads of families, have expressed their purpose to begin a Christian life. This church was formerly the scene of the Rev. Edward Eggleston's "Christian Endeavour."

In looking over the last number of *The Observer*, we were agreeably surprised by the number of revivals of religion mentioned. From fifteen to twenty were recorded with reported accessions to the Church of ten or more, up to one hundred. We observe, also, that other papers call attention to the increase of revivals in many parts of the country. Some of these revivals have been in progress for several months past, but most of them have followed the Week of Prayer. The fact ought to be a stimulus and encouragement. —*New York Observer.*

REV. W. HASLAM'S ENGAGEMENTS are as follows:—March 17, Ratcliffe-on-Trent.

MR. HENRY THORNE'S ENGAGEMENTS.—March 10 to 19, Londonderry; March 24 to April 2, Belfast.

MR. T. E. MURPHY'S ENGAGEMENTS.—March 12 to 22, Lancaster; March 23 to 31, Whitworth; April 1 to 6, Manchester; April 8 to 22, Belfast.

REV. W. H. AITKEN'S ENGAGEMENTS.—March 4 to 19, Weymouth; March 31 to April 16, Wareham; April 22 to May 6, St. Matthew's, Bayswater; May 26 to July 2, South London.

MR. FRANCIS MURPHY'S ENGAGEMENTS ARE: March 11 to 23, Swansea; April 1 to 15, Manchester. Applications for Mr. Francis Murphy and Mr. Thomas E. Murphy's services should be made to "The Secretary," 12, Paternoster-buildings, London, E.C.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster at Dorking, Mr. Hutchinson at Newark, from March 18 till March 23; Mr. Spiers at Brixham, South Devon; Mr. Dennes at Friends' Meeting House, Kingston-on-Thames, April 2 to 6. Fourth anniversary meeting of the Children's Scripture Union, Monday, April 2, Exeter hall (Lower hall), at 3 p.m. and 7 p.m.

A LIVERPOOL BETHSHAN.—The Liverpool "Bethshan" (161, Islington) was opened last week by special services; addresses were delivered by Mrs. E. E. Stroud Smith, Admiral Fishbourne, Dr. Woods Smyth, Mr. C. A. Hall, and others. The interest in this movement was such that overflow meetings had to be arranged. Meetings for the promotion of holiness will be held every Tuesday evening at 7.30, and Friday afternoon at 3.30.

BIARRITZ MISSION.—DEAR SIR,—In the letter which you have been good enough to insert from me, inviting Christian workers who may be in this part to give a little *personal* assistance to this Mission, I omitted to say that Mr. Auguste Saillens' address here is "Maison Montestruck, Rue Chemin de Champs," and the Hall is No. 18, Rue Mazagran. Last Sunday at the Scotch Church, after service, I mentioned our need, and the result was, that a Bristol merchant, a Christian and an excellent French scholar, who had only arrived the night before for a few days, has attended with his family and given us two addresses. May I not say to others similarly circumstanced, "Go thou and do likewise."—Yours faithfully,

Biarritz, March 7. T. R. TUFNELL.

Notices of Books, &c.

A number of very chaste and artistically designed floral cards, with mottoes and texts suitable to the Easter time, are issued by *Messrs. Marcus Ward & Co., Chandos-street, W.C.*

We notice with pleasure that *Mr. Fisher Unwin's* admirable collection of brief, pointed, and practical essays on many every-day topics, entitled The Way to Fortune, has reached a third edition.

Another packet of Gospel Leaflets has been issued by the *Stirling Tract Depôt.* Price 6d. They consist of short poems, by Mr. W. Luff, setting forth various aspects of the Gospel message. Our readers have frequently been indebted to Mr. Luff for original and useful poems, frequently in the interest of the children and of the poor, and we trust they will buy and distribute these Gospel leaflets.

Legion; or, The Modern Demoniac. By W. Gilbert. *Tinsley Bros.* The design of this singular work is to show that the recorded effects of indulgence in alcoholic drinks, in all their deplorable and varied ramifications strikingly resemble the symptoms of "demoniacal possession" in New Testament times. Whether or not the author has conclusively established this link (which is a matter of secondary import), he has at any rate brought together a body of facts that may well startle and alarm reformers and philanthropists of every hue. We do not know that we have ever before met with such a terrible indictment of the drink. If anyone thinks that Temperance advocates indulge in exaggerated diatribes when condemning the drinking customs of the day, let him calmly peruse this collection of *well-ascertained facts;* if he is not then convinced of the fearful ravages of the alcoholic demon, he can scarcely be open to conviction. Mr. Gilbert has done good service to the cause of total abstinence by this painstaking effort.

Egypt, Palestine, and Phœnicia. By Felix Bovet. Translated by Canon Lyttleton. *Hodder & Stoughton.* This work, which has passed through eight editions in the original French, ought to find acceptance with multitudes of those who prefer it in its English dress. As a mere record of observant travel in lands that have become famous, it is of surpassing interest. The vividness and colour that M. Bovet has thrown into his sketches make them at once pleasant and informing to the reader. The illustrative and corroborative side-lights cast on the Scripture narratives by the experiences and reflections of the writer, make his work additionally valuable to the Christian. A revived interest is being awakened throughout Christendom, by the march of recent events, in these "sacred lands" and their peoples. This English edition of M. Bovet's book is therefore a timely one. Professor Godet's short sketch of the author prepares the reader for the rich feast that is to follow, and which we cannot but feel is all the richer by reason of the excellence of the translator's handiwork.

The Old-Fashioned Book on the Old-Fashioned Religion. By An Old-Fashioned Man. 1s. *Passmore & Alabaster.* In these days of new-fangled notions and modern refinements of thought it is quite refreshing to meet with a book full of old-fashioned truth, presented in plain, homely style, and yet without anything offensive to any reader who can appreciate solid reasoning spiced with pleasant humour and critical sarcasm. Unitarianism is the foe with which the author deals, and with good sturdy blows, well-aimed and boldly struck, he demolishes, one after another, the earthworks of his antagonist, and halts not until he has entirely overthrown the citadel in which the foe had been entrenched; at the same time exposing the flimsiness of the defences behind which he had been wont to hide. The book will do good service, and should be widely circulated, being well adapted for popular use as a refutation of the plausible subtleties of Socinian and rationalistic theories in general. We congratulate the venerable author on his being enabled when nearly fourscore to enter the lists and so valiantly acquit himself in the holy war.

Handbooks for Bible Classes. The Epistle to the Romans, with Introduction and Notes. By David Brown, D.D., Principal and Professor of Divinity, Free Church College, Aberdeen. *T. & T. Clark.* 1s. 6d. Those who are acquainted with the excellent Commentary on the Epistle to the Romans written by Dr. David Brown twenty-three years ago will welcome its appearance in a new form and so re-written as to be virtually a new book. It is indeed a cause for thankfulness that so important a volume in this series of handbooks for Bible-classes as that containing the Epistle to the Romans should have been committed to so sound and experienced a writer as Dr. Brown. We lately expressed a similar feeling of thankfulness with regard to a somewhat similar series published in England—the Cambridge Bible for Schools—that in it, too, this Epistle should have been undertaken by so able a scholar and so deeply spiritual a Christian as the Rev. H. C. Moule, Principal of Ridley Hall. It is interesting to compare the two books, and to note their substantial agreement upon almost all important points. Although the writers represent different countries, and reflect the training of different universities, and belong to different ecclesiastical organisations, they both substantially agree upon those deeper truths which are so fully set forth in this Epistle. The ruin of man, the righteousness of God, the free and full salvation wrought by Christ, the electing love of God, and the walk, life, and triumph of faith. Moreover, they both regard the seventh chapter as the experience of a Christian, and they both believe in the national restoration and conversion of Israel as taught in the eleventh chapter.

We regret to see some remarks in Dr. Brown's comments on the allusion to baptism in the sixth chapter, which remind one of the fact that the Presbyterian Churches were committed by the Westminster Assembly to the recognition of affusion as the only lawful form of baptism, and that by a majority of only one. Had it been otherwise, and had they been in consequence free to recognise immersion as being the original and full form—as does the Church of England by wisely owning immersion as the rule and affusion as the exception—we hardly think a writer like Dr. Brown would have committed himself to the statement that "it is by no means certain that baptism by immersion was practised in apostolic times." When he adds, "in the case of the 3000 on the day of Pentecost it would have been impossible," it shows that he has not read the elaborate and careful examination of this very point by the late Baptist Noel, who comes to the opposite conclusion. How he can affirm that "in the case of our Lord and of the Ethiopian eunuch it was certainly by affusion, not immersion," it is hard to understand, in the face of Scripture, which conveys so very opposite an impression to the ordinary reader. But these are blots which are not to be compared with the excellencies with which the book abounds, and on account of which we wish it heartily God-speed, and a large circulation.

The Lamb of God. By W. Robertson Nicoll, M.A. *Macniven & Wallace.* This is a charming volume consisting of expositions in the writings of the Apostle John, bearing upon Christ as the sin-atoning Lamb. The beautiful simplicity of its style, blended with much depth and originality of thought, makes it altogether unique as a treatise upon the sacred theme it discusses. It is issued as one of the series of works known as the "Household Library of Exposition," and is worthy to rank with the specially valuable volumes by which it has been preceded. It consists of seven brief chapters, and deals for the most part with the Revelation, and its references to the Lamb as in the midst of the throne, opening the seven-sealed book, making war against the beast, receiving the Bride to heavenly bliss, and finally displaying wrath upon his impenitent foes. A book more likely to induce faith and strengthen confidence we have never seen, or one which deals more reverently and honestly with the solemn issues of persistent unbelief.

We append a few brief sentences illustrative of the author's doctrinal position, and richness of expression, assuring our readers they are but a few gems from an unusually rich mine of sanctified thought:—

"Should we be able to make good any charges, even the least, against the moral perfection of Christ, the whole scheme of salvation vanishes like a dream, and He Himself needs redemption instead of being a Redeemer."

"The gentleness of Christ was not softness of temper, not moral indifference or weakness. To confound the majestic and solemn tenderness of Christ with weak good-nature is profoundly to misconceive it. The Lamb of God has seven horns."

"Jesus Christ, as a sacrifice, is to be viewed as satisfying Divine justice and reconciling men to God. We must, indeed, exclude the idea that He produced a new disposition in God toward us. But what He did was to reconcile the Godhead within itself, and so to alter the judicial relations of God towards us that He can deal with us upon a new footing."

"The condition of salvation is to behold, and if we consider the nature of salvation we shall see the condition is not arbitrary, but lies in the very nature of the case." "The look is the look of longing, of desire, of trust. It is the look that takes hold of Christ. We take hold of Him, He takes hold of us, and the great old word is fulfilled—He sent down from above; He drew me; He took me out of many waters." "One of the ground thoughts in the Book of Revelation is that Jesus Christ who died upon the tree sits upon the throne of the universe." "The Lamb rules, and He rules as the Lamb."

"Our confidence in the spread of religion depends upon this, 'I believe in the Holy Ghost.' All opposition outside the Church, and all scepticism within it are met by this answer." "The one inexplicable thing in the universe is neither God, nor hell, nor sorrow, nor sin—it is unbelief." "The wrath of the Lamb is primarily the wrath of a rejected Redeemer."

THE NEEDS OF RUSSIA.

According to notice in our last issue, Dr. Baedeker was at the noon-day prayer-meeting in Aldersgate-street on Saturday. The audience was anything but cheering as to numbers, yet the loved evangelist went into the matter with all his heart. He told of the growing power of the Germans in the towns of Russia, of the zeal shown by the German Baptists, of the wretched condition of the Jews in the villages allotted them. He spoke of the blessing he received among the people in the Baltic provinces; how they are thirsting for the Word of life, and would welcome true-hearted workers. Everywhere there is a desire to get the Gospel.

Dr. Baedeker also told how the friends of religious freedom are hindered and hampered by the chief of the Russian Church in St. Petersburg, and how much reason there is for prayer that God would sustain those tried disciples. The needs of Russia grew upon the speaker as he described its steppes for hundreds of miles, with villages scattered here and there: no Gospel in the ministry of the Church, no life in the services. The fields are indeed white, but there are no reapers. Who will go? After speaking for forty minutes he poured out his heart in prayer for Russia and the Jews.

DR. MURRAY MITCHELL has left India, after his long tour of visitation, and returned to this country.

ERRATUM.—In our last issue, in the article "Salvation Army," page 9, the ninth line from the bottom of the first and second columns were erroneously transposed.

MISS ELLICE HOPKINS continues courageously to prosecute her crusade in the North against the prevalent evil of social impurity. Many are enrolling themselves in the "White Cross Army," which seeks to do battle with this particular form of vice.

SHIPWRECKED FISHERMEN AND MARINERS.—During the past year relief has been extended by the Shipwrecked Fishermen and Mariners' Society to 13,145 persons. During the current year, the demands upon its organisation and resources from nearly all parts of the coast of the United Kingdom, owing to recurrent storms, have been unprecedentedly excessive.

TEMPERANCE ITEMS.—The House of Representatives in the State of Maine, by 104 votes to 37, have decided to amend their Constitution so as to prohibit the manufacture and sale of intoxicants throughout the State.—Mr. McLagan, M.P., is to introduce a Local Option Bill for Scotland.—A successful blue-ribbon meeting was held last week at Blackheath.—In Toronto the liquor shops are closed at seven on Saturday evening and remain closed till five on Monday morning.

ARMY AND NAVY PRAYER UNION.—The annual meeting of this Union took place on Saturday, at the Cannon-street Hotel. General Copland-Crawford presided. Major Owen Hay, R.A., gave a short address, taking as his subject Ps. xxxvii. 23, 24. The God-man's steps were ordered by his Father from Nazareth to Calvary; the steps of his servants are likewise ordered in that way in which He delights, as they traverse it—a way of trial, often, but not of defeat, for the Lord upholdeth them. A solemn and memorable hour and a half was spent in prayer and praise by nearly 300 officers, after which a conference was held respecting the life of the Christian officer, Colonel Puget being Chairman.

Letters to the Editor.

NEGLECTED CHILDREN IN BIRMINGHAM.

Dear Sir,—"H. S." is not alone in his sympathy towards the hundreds of poor, ragged, and ignorant children; my heart bleeds for them. I am quite sure if a few earnest Christians would make a start and band themselves together, the sympathy of the majority of our townsmen would easily be won.

I, for one, would be glad to co-operate in this matter. Neither in the East of London, nor anywhere else where I have visited, have I been so much pained at the numbers of street-arabs as in Birmingham. H. Cope.

128, *Princess-road, Edgbaston.*

BIBLE CLASSES.

Dear Sir,—In answer to the question on this subject in last week's Christian, I beg to say I have had a Bible-class of sixty to eighty men for the last twelve years. I gave them a cup of hot coffee and a little roll as they came in, and made them comfortable; it is of no use talking to people who are cold, and with empty stomachs. I then gathered them in a warm room round a large table and had a little talk with them.

I made each new man learn the 1st Psalm (a verse at a time), and told him to look by the river side and see how fresh and green the trees looked, &c. I gave each of the men the four Gospels and the book of Psalms in the little portion form in which they are now printed. "Now," I said, "keep one of these in your pocket and take it out when you have a minute to spare and read one verse." I laid these portions before the Lord before giving them out, asked God to bless them, and to give me the word for any poor wounded heart who might be present that day. His Spirit answered this request, and special teachings were accorded to me and to them.

I loved them much and they loved me as their mother, and I believe I shall meet them all in heaven. And I taught them to sing, and showed them "singing" was "worship."

48, *Bromfelde-road, Clapham,* A. M. G.
March 9.

Sir,—In answer to a note of inquiry in The Christian of March 8, from "F.," I am happy to give a few suggestions about men's Bible-classes from my own experience, as I have been engaged as lady teacher to a class of men for fourteen or fifteen years.

In starting the work quite fresh in a parish, I should say it would be a good thing to introduce the subject to the men's attention at some parish social gathering, say a tea-party, which working men enjoy quite as much as women. Write cards of invitation to men likely to attend a class, and get the district visitors to offer them with a word of friendly invitation.

Have a nice clean-looking room (if a Mission-room is not available) ready, and a good bright fire; have large-print Testaments or Bibles on the table, and hymn-books, with well-known hymns, arranged round the table. Have chairs (not forms), and let the teacher have, perhaps, on the first occasion of meeting, an illustrated paper or little book to give to each. They like "Friendly Greetings" (*Religious Tract Society*) very much; these are 6d. a packet.

Begin *punctually* at the hour fixed, and leave off punctually. Probably the time fixed for the class will be from 8—9, as that suits most working men best.

Let the men read round their verses found out as proofs during the preceding week on a subject given them. As soon as I have allowed them all the time I can spare, I collect their text papers, and give them a subject to search out for next time. This I consider the most important part of the work, as it leads them to spend very much time over their Bibles at home.

I encourage them to ask me questions, but make it a rule they are not to talk to each other, as this is an annoyance and interruption to the other members of the class. This cannot be too much insisted on. It is also a rule that discussion on all controversial points is to be avoided, and the time given exclusively to the consideration of the passage of Scripture before us.

Let the teacher visit at the homes of the members, specially after the first attendance.

Gather the members together certainly once a year for social evening tea, with their wives.

B.

A CALL TO THE MINISTRY.

Dear Sir,—With all my admiration for Mr. Spurgeon, I cannot help feeling that his remarks which you give on "A Call to the Ministry," in The Christian of the 8th of March, will have a misleading effect. Down our way we find the greatest evil in connection with the ministry of the Word is that most people have an idea that no one can be a real minister unless he has had a human training, in much the same way as is needed for the medical profession or the army, and this in spite of the fact that most of the conversions which take place are through the instrumentality of those usually called laymen.

What is peculiarly misleading in the remarks referred to is, that only labourers, artisans, and shopmen are mentioned as mistaking their calling, whereas certainly the greater part of useless ministers come from the more educated class. I suppose what is needed more than anything else is to grasp the fact that the power of the Holy Spirit is the grand thing needed for the ministry.

It has always appeared to me unbecoming for the followers of the Carpenter to sneer at artisans, and it is worthy of remark that while in Old Testament days there were training places for prophets, God passed them by, and called his messengers sometimes from the plough, to go and break up the fallow ground of the soul; and in the New Testament we see that Paul could stitch up tents as well as build up the saints; and the blessed Master Himself came forth from the carpenter's shop, and erected a spiritual house—the Church, which will endure for ever.—Yours very truly,

Thos. D. Saunders.

13, *Fore-street, Kingsbridge.*

PARLIAMENT AND THE OATH.

Sir,—May I trespass on your space to urge your readers not only to give themselves to earnest and united prayer that the fear of God may deter the House from passing the measure on this subject now before Parliament, and thus a great national sin be averted, but to accept most fully their *individual* responsibility in the matter. It appears to me to be the bounden duty of every believer not only to protest, and so be clear of all personal complicity in a course so daringly opposed to God and his truth, but also to *act*, unhesitatingly to act. No time, strength, or money should be grudged to bring to bear every grain of influence at command on those who stand in high places. Let as many petitions as possible be signed, and sent up to both Houses. Let the God-fearing throughout the country write privately to their respective representatives on the subject. I have just seen that a petition from Exeter has been presented, signed by 4000 persons.

If this were done from one end of our land to the other, a marked effect would be produced. Let not the cry (true in some respects, false—*utterly false*—in others) that "Christians have nothing to do with politics" deter for a single moment. When mere *party* or *personal* interests are involved we can afford to be indifferent; nay, we must needs be, as those whose portion is above; but when the honour and glory of our God are at stake silence is sin, and inaction a shame.—Yours faithfully,

Frank H. White.

164, *Westbourne Terrace, March* 10.

I would urge my fellow-Christians to procure and circulate far and wide a four-page letter, entitled, "Shall Atheism force on us an Alternation of our Laws?" To be obtained of Messrs. Shaw & Co. 7d. per dozen, post free.

"JESUS ONLY."

Dear Sir,—In your issue of the 15th instant you have a short but most important letter under the heading now given, "Jesus Only." The subject is one of incomparably greater moment than the majority of those dealt with in your own or any other columns. It is to be approached with awe, and handled if at all as reverently as Moses would handle the vessels within the veil.

In very thoughtful and weighty words your correspondent says: "It is to be feared that many well-meaning persons, carried away with the phrase 'Jesus only,' are practically making *Him* the only object of their love and worship. Instead of coming through the Son to the Father, they fall before the Son and forget the Father. And when this is not done entirely, it is done partially. In our popular songs of praise the Father is put in a very subordinate position" (if, indeed, He be not entirely ignored).

Here the thoughtful Christian has many things to say, and some of them hard to be uttered; not because the truth is obscure, but because certain hasty conceptions, struck off (as some one has said) "at a white heat," have proved very captivating, and thrown into the shade the more sober and scriptural beliefs of the wise and prayerful of other days.

You will not need to be reminded that precisely *here* is the point of departure which has widened out into Swedenborgianism. Hagenbach says: "Against the one-sided doctrine of God the Father, whom many supposed they could approach without the Son, he brought the equally one-sided doctrine of God the Son, whom he placed undeniably in the place of the Father. He [Zinzendorf] bids us to know no God but the Saviour, and thus he not only ignored the existence of God the Father, but lost the great doctrine of the mediatorship of Christ." I must be allowed to say that I touch the question with reluctance. In a long course of years I have seen it rekindle again and again the warmth of a very barren and unprofitable controversy. Better that nothing should be said about it at all, than that we should go forth in search of distinctions and limitations which would set Christian against Christian, and Church against Church. Let the teaching of the Bible in its simplicity be allowed to make its natural impression upon the believer's heart, and we shall find ourselves in harmony with each other and with the most ancient creeds; as well as equipped for all our need, both in respect to work and prayer. John xiv. to xvii. suffices for all this.

If we cannot clearly understand how our truly, though not exclusively, divine Redeemer can be "Lord of all;" and yet that He should be *sent* of the Father, *given* of the Father, *accepted* of the Father, *appointed* of the Father as man's mediator and final judge, we may at least be thankful for the great and various light gathered on these subjects by the divines of the past—light which they have brought into a focus when treating of the "covenant relations" of the persons of the blessed Trinity. Those teachers, as every day is proving, were nearest to the Scriptures and to common sense when fixing landmarks which were to guide and to help the thoughts of all subsequent ages.

I am, very truly yours,

Clapton, Feb. 24. Presbyter.

MR. HENRY HOLLOWAY.

We learn with much regret that this earnest evangelist has been for some time laid aside from active service through feeble health. He has consulted many physicians, but as yet the treatment prescribed has failed to restore him to vigour.

We commend our brother to the sympathies and prayers of believers, if so it may please God, in response to their united petitions, to restore him. There are many calls for his services in Scotland and elsewhere, and his heart's desire is to be once more telling out the story of salvation to his fellow-men. He is now in the Hydropathic Institution, Matlock Dale, Derbyshire.

"THE DAY OF SMALL THINGS."

Only a little burden,
Left at the Master's feet,
Only two words, "He careth,"
Making the rest complete.

Only a tiny token
From the tender Heart above;
But faith sat still and strengthened
'Neath the canopy of Love.

Only a glimpse at riches
In the Treasury of God;
And the heart leapt out in gladness
To follow where He trod.

Bit by bit He giveth,
Tender, patient, wise;
Never too much, too little,
He grants or He denies.

Bit by bit He taketh
Out of the crowded soul,
Knowing so well the hindrance,
The space between the goal.

Line by line He teacheth,
When He sees the heart can read
His meaning in the lesson,
Its purpose, and its need.

Compassed about with blessing,
Shut in on every hand,
And all in the children's pathway
The Father's heart hath planned. A. S.

Requests for Praise and Prayer.

PRAYER.—That the mother of a large young family may be restored to health.

PLACES.—That much blessing may attend a tea-meeting for the Friendless and Fallen at Mornington Hall, Hampstead-road, on Thursday, 15th inst.——For Divine blessing on a week of special Mission services at Stay Church, Brixton, to be held from April 1 to 8, by the Rev. J. O. West.——For God's blessing on an effort to be made to reach the lowest part of a large parish. ——For God's blessing upon cottage meetings at Balham, in connection with the Balham Congregational Church.——For great blessing on special services to be held by Mr. George Andrews, of the Evangelisation Society, at Tangley, near Guildford, commencing March 11.——For a week of special services at 21, King-street, Covent Garden, in connection with the "Theatrical Mission," commencing on 18th inst., and carried on by Rev. Dr. Gritton, General Field, and Mr. Courthope Todd.

CONVERSION.—For a prodigal who is under conviction of sin.——That a young officer who was wounded in Egypt, and has lately returned home, may be converted and become a soldier of the Cross.——For a wayward and ungodly son.

Mission and other Appeals.

HOME FOR FOREIGN GOVERNESSES, BRIGHTON.—A Sale of Work will be held for the benefit of this institution on 4th and 5th April. Gifts of work will be thankfully received at the Home, 8, Sillwood-place, or at 15, St. George's-terrace, Brighton.

Mr. CHARLES GULL (2, Grove-lane, Stamford-hill, N.), Superintendent of the Shacklewell Gospel Mission, writes to say that the work under him stands greatly in need of help. The Treasurer is Mr. WAND, 26, St. Jude-street, Mildmay, N.

Rev. G. S. BREWER, Partridge Green, Steyning, Sussex, asks help in starting a Coffee and Reading-room as a counter-attraction to the six public-houses in the place. Such a room would be a great boon, and would advance the cause of Gospel Temperance.

DISTRESS IN IRELAND.—M. Edwards, Littleton House, Bournemouth, acknowledges various sums sent in response to the recent appeal, and asks us to state that clothing may be forwarded by those residing in or near London, to Mrs. BUCHANAN, 10, Darnley-road, Royal-crescent, Notting-hills, W.

Some of the workers at the Y.M.C.A., 186, Aldersgate-street, E.C., have been endeavouring to alleviate the distress in the locality by giving cocoa suppers at Gee-street Mission Hall. They desire to continue this relief, and ask the assistance of Christian friends, which may be sent to Mr. R. BURN, Sec. Y.M.C.A., at the above address.

ORPHAN HOME, BROUSSA, ASIA MINOR.—A new Home has been secured for the purposes of this Mission, which is conducted by Mrs. Bagdasarian, and has been the channel of much good in the past. £130 is needed to complete the purchase; help towards this will be received by Miss M. A. HALDANE, 118, Westbourne-terrace, London, S.W.

A special appeal is being circulated by the Irish Society, which seeks to promote the Scriptural education of the Irish-speaking population, chiefly through the medium of their own language. The Society has enlarged its sphere of labour, and asks the help of all who approve of its objects. The Secretary is Rev. THOMAS KEANE, 32, Sackville-street, London, W.

Rev. J. N. WORSFOLD, Haddlesey Rectory, Selby, Yorkshire, writes to say that he has received an urgent request from the moderator of the Waldensian Church for help in meeting a deficit of £700 in the income of the College at La Torre for educating the pastors and missionaries of the Vaudois Church. Mr. Worsfold will be glad of the co-operation of Christian friends in this and other lands.

An earnest plea is sent to us by a friend of the Christian Day and Boarding School at Lodiana, India, in connection with the Society for Promoting Female Education in the East. Funds are needed to meet the salary of another teacher (£50 per annum). The school is doing good work in training the native girls for Christian usefulness. Contributions may be sent to Miss WEBB, 267, Vauxhall Bridge-road, London, S.W.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY'S FORTHCOMING ENGAGEMENTS.—1883—Mar. 16 to 30, Leeds; Mar. 31 to April 14, Liverpool.

☞ Information for this column should reach us not later than Monday morning.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELIZATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

STEPNEY MEETING HOUSE, Spring Garden-place, E.—Mrs. G. S. Reaney will give an address to Men and Women every Sunday at 3 p.m.

THE "MERCHANT'S LECTURE," Weigh House Chapel, Fish-street-hill.—Tuesdays, at 12 noon. Rev. Edward White during March. Lectures on "The Narrative of the Fall of Man in the Book of Genesis; and the Argument for its Historical Truth."

Y.M.C.A.—Thirty-eighth Annual Meeting in Exeter Hall, Thurs., April 19, at 7.30 p.m. Earl of Shaftesbury will preside. Speakers, Rev. Canon Wilberforce, Subject, "Christian Thoroughness." Rev. Hugh Price Hughes, Subject, "Christian Audacity." Rev. J. Jackson Wray, Subject, "Christian Pleasures." Annual Breakfast, May 17, at 6.0 a.m.

——— WEST BRANCH, Burlington Hall, 23, Savile-row, Regent-street, W.—Thurs. Mar. 15, 8.30 p.m., address to Young Men by Rev. E. W. Moore.

AGRICULTURAL HALL SERVICES.—Sunday, March 18, 3.30 p.m., Rev. W. Justin Evans; 7 p.m., Mr. G. E. Elvin.

CONFERENCE HALL, MILDMAY PARK.—Preacher every Sunday in March, at 3.30 and 7 p.m., Mr. Geo. C. Needham.

ECCLESTON HALL, Eccleston-street, S.W.—Sundays, 3.45 and 7 p.m.

MR. DENHAM SMITH will hold a Special Service on Good Friday, at St. George's Hall, Langham-place, W., at 11 a.m.

FAITH MEETINGS.—Rev. W. E. Boardman's, 3, Rochester-square, Camden-rd. Every Tues. from 6 p.m. First Tues. in the Month from 3.30 p.m.

THE DEEPENING OF SPIRITUAL LIFE.—Stafford Rooms, Tichborne-street, Edgware-road, on Friday, March 16, at 3.30 p.m., Rev. C. A. Fox, on "Where is your faith."

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Monthly Meeting for Christian Workers, Wed, Mar. 21. Tea at 6. Meeting at 7. Address by Lord Radstock.

OPEN-AIR MISSION.—Annual Meeting in Steinway Hall, Lower Seymour-st., Fri., Mar. 16, at 3.30 p.m. Sir Thomas Chambers will preside. Addresses by Revs. Sholto D. C. Douglas, H Sinclair Paterson, M.D., William M. Sinclair, Colmer B. Symes, and Mr. John Macgregor.

BLACKHEATH CONFERENCE, Rink Hall, April 18 and 19.—Subjects, "The Christian, who, and what is he?" "The Christian's calling." "The Christian's armour, conflict and victory." "The Christian's hope."

FRIENDS' MEETING HOUSE, 12, Bishopsgate-street Without, E.C.—A Scripture Reading Meeting for the explaining of the Holy Scriptures, every First Day (Sunday) at 7.30 p.m. The Public are cordially invited. All seats free. No collection.

THE HALL, King George-street, Greenwich.—Meeting for Christians, Bank-holiday, Mon., March 26. Afternoon, 3 to 5.15—Prayer, Praise, and Conference; Subject suggested, "The Lordship of Christ in its relation to the Child of God." Evening, 6.30 to 9, addresses.

WEST LONDON AUXILIARY SUNDAY-SCHOOL UNION, 133, Edgware-rd., Hyde-park, W.—Sixty-ninth Annual Meeting, Exeter Hall, Tues., Mar. 20, Chair by Mr. Henry Robson, 7.30 p.m. Rev. William Barker, Rev. J. Monro Gibson, Rev. Donald MacLeod, Rev. Colmer B. Symes, Rev. Charles H. Kelly, will address the meeting.

SALVATION ARMY.—On Tuesday afternoon, Mar. 27 at 4.30 p.m., Mrs Booth will deliver an address at the Cannon-st. Hotel on "The probable future of the Salvation Army." On Good Friday, Mar. 23, Rev. W. Booth will conduct an All-day Meeting at the Congress Hall, Lower Clapton, E., commencing at 10.30 a.m.

GOSPEL SERVICES IN THEATRES, &c.—Preachers for Mar. 18.—Pavilion Theatre, 7 p.m., Mr. G. Nokes. Morley Hall, Mr. Hart. St. James's Hall, 3.30 p.m., Mr. G. Nokes; 7 p.m., Mr. Matthews. Holborn Town Hall, 3.30 p.m., Professor Radford Thompson; 7 p.m., Mr. Chadwick. Kensington Town Hall, 7 p.m., Mr. J. H. Lydall. Elephant and Castle Theatre, Mr. J. Dumphreys. Shoreditch Town Hall, 3.30 p.m., Rev. C. E. T. Roberts during March.

EVANGELISTIC MISSION.—"Oxford" Music Hall: Mr. Geo. Tomkins, Sunday, 7 p.m. In connection with these services a special week-night meeting has been arranged, for Wednesdays at 8, at 41, Tottenham Court-rd. Christian singers and workers affectionately invited. Bank-holiday, Monday. Mar. 26. Special Meeting at Kilburn Hall; addresses by Mr. J. Denham Smith and others at 4. Tea at 5.30. Meeting recommenced at 7. Tea to Friendless and Fallen at Mornington Chapel, Thurs., Mar. 15, at 6 p.m. The help of suitable Christian workers earnestly invited. Dalston Hall (Dalston-lane): Anniversary, Tues., April 3, at 7.30.

VIVISECTION.—The Bill for the Prohibition of Vivisection is set down for second reading in the House of Commons on Wednesday, 4th April. It is particularly requested that friends will press forward for the signatures of those approving the object of the Bill; and send in any Petitions with the signatures which they may have collected, to the office of the London Anti-Vivisection Society, 180, Brompton-road, S.W., on or before the 2nd of April. Forms of Petition will be sent free to any person requiring them. The Bill will be brought forward by Mr. Reid, M P. for Hereford, and endorsed by Sir J. E. Eardley Wilmot, Mr. Samuel Morley, and Mr. Firth.

Notices.

APPLICANTS FOR TRACTS.—Mrs. Gaze, 19, Lowman-road, Jackson-road, Holloway, N.; T. H. Engall, Lindis House, East Acton-road, Acton, W.; P. Harrington, The Mission Ship, Fishersgate, Brighton; Mrs. J. Woods, 10, Champness terrace, Clive-road, Lower Norwood; E. Hurrell, 8, Ashburnham-terrace, Barnfield-road, Gipsy-hill, Upper Norwood, S. E.; T. Throssell, 3, St. Mary's-terrace, Crawthorn-road, Peterborough; Rev. H. Beddow, Egham, Surrey; R. Wright, 6, Mostyn-cottages, Merton, Surrey; H. Burgess, Wesleyan Pastor, Shipston-on-Stour; Miss Field, 22, Patmore-street, New-road, Wandsworth-road, S.W.; Miss Shipley, 2, Bywaters-buildings, Carver-street, Birmingham; S. Simmonds, 91, Coutt's-road, Bow, E.; J. Eyre, Cambridge-terrace, Bath; J. Brown, 18, Victoria-terrace, Upland-road, Peckham Rye, S.E.

Communications received with thanks—W.H.M. J.H.S. J.L.B. J.S. E.V.B. E.P. N.F.L. W.F. G.C. E.W. H.C. J.A.S. S.S.M. E.H.B. C.E.W. J.L. A.E.C. F.B. P.H. E.S.M. M.F.E. W.M. J.I. C.S.W. A.C. G.G. A.H. Reader. R.H.E. T.M.P. D.S. J.A. W.T. J.F.W. E.J.H. D.S.H. R.D.G. R.N.F. M.McC. E.F. C.M. W.D.S. R.B.E. O.S. J.K.W. A.M. E.E.P. M.L.J. P.H. W.H.N. H.H. E.E.H. H.S. E.B. A.M. G.S.B. B.C. J.A.M.C. T.R.T. J. H.P. H.B. E.J.W. G.F. A.T. C.D. S.F. W.P. W.H.M. G.H.P. W.N. M.E. W.H.N. A.J.A. J.E. H.H. A.M.G. J.H.W. T.B. S.W.D.F. P.A.D. E.W. A.M. J.O.J. Ajax. E.W.S. J.N.W. E.T. J.K. B.P G.K. H.M. S.D.L. E.M.S. D.B. J.E.W. S.McA. J.H.S. F.H.W. G. de G. M.E.C. J.H.P.A. E.S.G. A.M.H. H.C. C.E.T. M.S. W.J.P. A.M. T.D.S. E.A.K. W.F. A.J.A. E.E.E. J.S. E.Y. W.G.R. W.B.B.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, March 10, 1883.

*** Donations should be sent by cheque or Post-office order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O's payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning. Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d
Mr. Fegan's Boys' Homes—A. H. L. £1; A. M. S. £1	2	0	0
Distressed Jews in Jerusalem (Mrs. Finn)—Mrs. S. L.	0	5	0
Evangelistic Mission—A. H. L.	1	0	0
London Missionary Society—C. P.	11	0	0
Strangers' Rest, 163, St. George's-street—R. J. B.	2	0	0
Ladies' Samaritan Society (for Paralysed and Epileptic)—L. E. S.	1	0	0
Gratuitous Circulation of THE CHRISTIAN—"H., United States"	1	0	0
London City Mission—F. C.	0	5	0
Irish Evangelisation Society—A. F. G.	1	0	0
George Yard Ragged School (Poor)—X. Y. Z.	0	5	0
Ragged School Union—C. P.	2	0	0
Dr. Barnardo's Home—A. H. L. £1; S. S. £1; A. M. S. £2	4	0	0
Marylebone Medical Mission—Haggai ii. 8	1	0	0
Poor Jews in Jerusalem (Messrs. Friedlander and Kelk)—S. W. S.	0	10	0
Dock Labourers' Mission—J. C. D. £1. *Free Meals*—A. P. B. 2s. *Free Lodgings*—A. K. F. £1	2	2	0
Zenana Medical Mission (Dr. Griffiths)—L. E. S.	2	0	0
China Inland Mission—Two aged Friends, £5; F. C. 10s.	5	10	0
Miss Weston's Work, in the Royal Navy—A. F. G. £1; Haggai ii. 8, 10s.	1	10	0
Distress in South Wales—G. N. 1s. 6d.; "Brussels," 10s.	0	11	6
Home for Aged Blind Christian Women—Anon.	0	5	0
Whitecross Street Christian Mission—Haggai ii. 8	0	10	0
Friendless and Fallen—A. H. L. £1; S. S. £1; F. C. 5s.; H. S. D. £1	3	5	0
Asylums at La Force—C. E. £3.	3	0	0
Mrs. Meredith's Prison Mission—C. P.	3	0	0
Rescue Society—J. M. C. P. 7s. 6d.; Elitta, Anerley, 10s.; T. C. E. 5s.; Miss A. P. 5s.	1	7	6
Home of Industry—L. E. S.	2	0	0
Rev. R. W. McAll's Work, Paris—H. G. £1; A. F. G. £1	2	0	0
Mrs. Hampson's Mission to Fallen—F. C.	0	10	0
East London Mission—K. B.	0	5	0
Whitecross Street Medical Mission—G. W. P.	0	10	0
East London Training Institute—Haggai ii. 8.	0	10	0
Homerton Mission—A. H. L. £1; Mrs. S. L., 10s.	1	10	0
Watercress and Flower Sellers' Mission—Haggai ii. 8	0	10	0
Miss Mittendorf's Home—C. E. £2	2	0	0
Christian Evidence Society—C. P.	1	0	0
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4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
9. "The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lanb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me; and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted."
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
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(*Continued from page 23.*)

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GIFTS NEEDED for the Lord's work among Sailors; £100 for Malta Harbours Mission; £100 to complete a Memorial Fund, and to secure £400 for a Continental Port. A. G. S. writes: "Provided you can get ten persons to subscribe £10 a year each, I shall be happy to give a donation of £50, and subscribe £10 a year." Promises or cheques, either for subscriptions or donations, on behalf of this special effort, may be sent to the Secretary, British & Foreign Sailors' Society, Sailors' Institute, Shadwell, London, E.

HOLINESS CONVENTION.—Trinity Church, Triangle, Hackney, E. April the 2nd to 6th inclusive, from 3 p.m. daily. Full particulars next week. Convenor, Rev. John Allen, Southgate, N. (Formerly of Tunbridge Chapel, Euston-road.)

ST. MATTHEW'S MISSION, Portsea.—Money, books, illuminated texts, pictures, wanted; especially your prayers, for aid; to purchase site, and build school and church.—Heathcote Smith, Mission Curate, Kingston-cross, Portsmouth.

THE CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION. Office: 56, Haymarket, London, S.W. This Society is employing 120 Scripture Readers amongst the poor and destitute of London. They go from house to house, and from room to room, reading the Word of God, pressing its precious truths on men's acceptance, pleading with God in prayer for a blessing, and directing all with whom they come in contact to Jesus the Saviour of Sinners. We want to multiply Scripture Readers, for nothing, we believe, can supply the place of house-to-house visitation, and as surely bring the Word of God into immediate contact with individual souls. Funds are urgently needed, and will be thankfully received by either of the undernamed: Marcus Rainsford, Clerical Secretary; J. Roddam Tate, Lay Secretary; or Messrs. Morgan & Scott.

SEASIDE CONVALESCENT HOME.—Warmly recommended to readers of *The Christian*. Protestant and Evangelical. Open all the year. Sunny situation. Food excellent. Funds needed.—For terms, &c., address, Rev. E. Forbes, Christ Church, Clevedon.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. Griffith to give change of air and rest to educated people of limited means. For particulars, apply to 45, Finsbury-square, E.C.

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

THE COMMITTEE of the Ladies' Samaritan Society, of the National Hospital for the Paralysed and Epileptic, 25, Queen's-square, Bloomsbury, earnestly plead for help, in aid of the poorer patients and their families. The smallest gifts in Money and Clothing will be thankfully acknowledged by the Committee.

TO ENGLISH PROTESTANTS.—Pastor Adrien Seitze asks you to help raise £1,000 for building a plain Church at Montluçon, Allier, France. The year of the present building expires next June, and Montluçon is the centre of a very interesting Protestant Mission. Subscriptions will be received by Rev. G. B. Hamilton, Springfield, Chelmsford, Essex; and acknowledged per Christian at the close of the month.—Collecting books, for pence, may be had of the Rev. G. B. Hamilton.

ZENANA AND MEDICAL MISSION Home and Training School for Ladies, 71, Vincent-square, Westminster, S.W.—For particulars apply enclosing stamped, directed envelope, Dr. Griffith, Hon. Sec. Funds earnestly asked towards free or partially free scholarships. Hon. Treasurer, G. J. Green, Esq., London and County Bank, Victoria-street, S.W. Rev. Stenton Eardley, £5; Lady Steel, 10s.; C. W. Jupe, Esq., £1 10s.; Miss Powell, £2 2s.; Mrs. H. Sewell, £2 2s.

HOME FOR DESTITUTE LITTLE GIRLS, The Dale, Upperton-road, Eastbourne, Sussex (late of Plaistow).—Contributions received by Messrs. Morgan & Scott; or Miss Lee, at the above address.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

George Holland thankfully acknowledges receiving from J. P. £1, G. D. 4s. and 2s. 6d.

Y. Z.—Ragged children are supplied with clothing; it is lent to wear out. Clothing for boys will be acceptable. Hungry children are fed.

The Infant Day Nursery. Week-day and Sunday Schools. Children's Services. Work amongst Little Girls. Industrial Classes for Lads. Meetings and classes amongst Elder Girls and Young Women. Evangelistic Services. Gospel Temperance Work. Room to room visitation daily. Services in the Common Lodging House. Services, and other Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

Educational.

THE WOODLANDS, Hitchin, Herts, —Select Boarding School for Boys. For prospectus apply to the Principal, Isaac Sharp, B.A., a member of the Society of Friends. Careful personal training. Efficient staff of masters. Excellent recreation grounds

BRIGHTON.—EDUCATION.—Mr. Alfred Clark, B.A. (Lond.) receives about 20 Sons of Gentlemen, from seven to fourteen years of age. Terms from 40 to 55 Guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and Mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. W. Haslam, 19, King's-road, Brunswood-park, N.

THE OLD HALL SCHOOL, WELLINGTON, SHROPSHIRE.

Principal—Dr. Cranage, M.A., Author of "Mental Education," "Three Lectures on the Tabernacle in the Wilderness," "The Mark of the Beast," &c., &c.

Vice-Principal—Robert Weston, Esq., T.C.D.

Head Master—Mathematics: T. Woodcock, Esq., B.A., Wrangler, and late Scholar and Exhibitioner, Christ's College, Cambridge. Second Master—Classics: H. May, Esq., B.A., late Scholar of Brasenose College, Oxford; with other Masters.

Dr. Cranage's undeviating aim is to train the boys committed to his care, not only in mental acquisitions, but in their whole moral and physical being; believing that as much pains and unremitting attention are required for the latter as the former. His main object in the intellectual culture is, to teach the boy to think; without omitting the positive work and hard study necessary to brace "the nerves of the mind," for the making of a scholar. Above all, Dr Cranage desires to bring his pupils to Christ as their Saviour, and to help them to walk like Christ as their example. The boys attend with Dr. Cranage, on Sunday mornings the evangelical mini-try at Christ Church, Wellington. Rev. T. L. Butler, M.A., Vicar, and in the evening the services at his Mission Hall, in the town, conducted by himself. Exhibitions, dependent on entrance examinations, are offered each April, July, and December; two of the value of Ten Guineas per annum, for seven years for boys under ten years of age; two of the value of Twenty Guineas per annum for five years, for boys under fifteen; and one of the value of Fifty Guineas per annum for boys under sixteen, for three years. The next Term will begin (D.V.) Thursday, May 10th.

PUBLIC ELEMENTARY MIXED AND INFANT SCHOOL.—Lately commenced and growing in connection with a Gospel work. A number of believers have been gathered into Church fellowship, nearly all of whom have been baptized. Number now on school register, 112. Staff of Teachers wanted, male or female, after Government examination, 2nd April, who could throw themselves heartily in with this work. Remuneration pence and grant, estimated £90 to £100.—Apply by letter stating Church with which at present connected, full particulars, age, experience, certificates, singing, &c., &c, to
Miss Preston, Freshfield, nr. Liverpool.

EDUCATIONAL HOME for the Daughters of Gentlemen.—Miss Penn and Fräulein Esser receive a limited number of Pupils at Grove House, Upper Clapton, London, E. Detached house. Large garden. Large and efficient staff of Masters and Governesses, German and French the languages of the house. Careful training and Christian influence, with individual supervision. For prospectus and references apply as above.

A CLERGYMAN is anxious to recommend a high-class School for twelve girls. Thorough teaching. Preparation for Local Examinations. Kind Christian training. Happy home for Indian children. Terms very moderate. References to parents.—Rev. J. Johnson, Britwell Rectory, Watlington, Oxon.; or Principal, 5, Sussex-place, Southsea.

A LADY wishes to highly recommend a School for Little Girls at Tunbridge Wells, where they will receive a thoroughly good education, and careful Christian training. Domestic arrangements the same as a family.
Mrs. Edmunds, 45, Queen's-road, Tunbridge Wells.

For Delicate or Backward Youths

PRIVATE TUITION

must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninterested Assistant Masters, and to the rough treatment of harder Schoolmates.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home, wherein his Pupils are received as members of, and sharers in, the family life. In the fear and love of God it is sought to train this family, developing all kindly and gentle feeling, encouraging observation and a love of Nature. It is Mr. Penn's conviction that

DECISION OF CHARACTER

is of more value than an extensively stored memory, and the mere acquisition of knowledge apart from some perception of its significance as a factor in human life and interests is not encouraged. The House is admirably situated on the eastern brow of the northern heights of London, open on all sides and commanding an extensive and delightful view of over twenty miles of River, Lake, Hamlet, and the Forest of Epping, into which it is easy to penetrate for pleasant rambles, &c. Abundant opportunity for

BOATING, BATHING, CRICKETING, NATURALISING, &c.,

close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery by a competent Tutor. Drawing, Painting, and Shorthand are *included* in the curriculum. Full particulars on application with References to parents of Pupils.

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.

Entrance at any date, Fees in proportion.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

ELDON PARK SCHOOL, South Norwood. Principal, Mr. Foster. This school is recommended by the Hon. Captain Moreton, and intended for 15 resident pupils. The Easter vacation terminates on April 9th.

CHIGNAT, near Chelmsford.—A Preparatory School in the country, for boys and girls (boarders only) conducted by Miss Barker, with an efficient governess. Pupils thoroughly grounded in English, French, music, and drawing. A kind home, under the immediate supervision of the Principal. Terms from 20 guineas per annum. References to parents and clergy.

HOME EDUCATION for a Gentleman's daughter in a Christian family after Easter.—A Lady having an only daughter, aged 15, wishes to meet with a companion for her, between 14 and 16, to share her studies with English and other governesses. Every home comfort and care. Healthy seaside situation Evangelical ministry (Church of England). Highest references given and required.—For terms and full particulars, address A., care of Mr. Davies, Stationer, High-street, Weston-super-Mare.

SCHOOL in country parish or rural district, wanted by a Schoolmistress (not certificated). Can undertake harmonium or organ in church. Good references.
Teacher, 17, Vyvyan-terrace, Clifton.

PARIS.—Protestant Establishment for Young Ladies. Sciences, Arts. French only language of the house. Terms £40. Ladies with a private bedroom, £5 a month. References: Rev. Baron Hart, 21, Avenue de la Grande Armée; Rev. L. Vernes, 7, Rue des Batignolles, Paris; Rev. D. J. Watt, The Priory, Rectory-road, London. Principal, Mme. Flamant, 68, Rue Truffaut Paris.

EDUCATION. — LAUSANNE. — Pensionnat for Young Ladies, conducted by Mesdemoiselles Hoffherr, assisted by the best professors. Mademoiselle Hoffher has resided thirteen years with the late Misses Proctor, of Polam Hall, Darlington. For particulars apply to Mdlles. Hoffherr, Montbrillant, Lausanne, Switzerland.

PARIS, 18 Rue Demours.—Mdlle. Vienot reçoit un petit nombre de demoiselles. Education Chrétienne. Bons professeurs. Références, Monsieur le Pasteur Bersier, 216 Boulevard Perère.
W. Armitage, Esq., Farnley House, Chelsea.

EDUCATION IN GERMANY.—Pastor G. Hagenmeyer at Huszweier, near Lahr, Baden, continues to receive a few English pupils, with special view to their making rapid progress in the German language and in other branches of education. Christian principles. Kind and happy home. Situation very healthy and picturesque (near the Black Forest). Particulars and prospectus on application. References are kindly permitted to Rev. Emil Frommel, Chaplain to His Majesty the Emperor of Germany at Berlin; Fred. Footman, Esq., Bottom Lodge, Bedford; George S. Sully, Esq., Bridgwater; W. Richardson, Esq., Darlington; Mrs. Adelaide C. Stuart, 8, York-terrace, London.

BRUSSELS.—104 rue Les-broussart. The Misses Cooke offer every advantage to Ladies desirous of studying French and German. Careful Christian training. Reference permitted to Miss Bamber, Marlborough College, Exeter.

EDUCATIONAL HOME for young Ladies, at Lausanne, Switzerland, under the direction of Mrs. Marion (Villa Assinare, Les Mousquines). General instruction in the French language. Christian principles. Terms, £48 a year. References and information of Rev. J. Wood, Wesleyan Pastor, Lausanne.

MR. AND MADAME BODDA'S (Miss Louisa Pyne), "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the Pupil, six guineas. Each other study two guineas the term. For further particulars, apply as above.

BRIGHTON.—Kendrick House, Marlboro'-place, facing Pavilion and enclosures, within three minutes' walk of the sea. The Misses Dagg receive a limited number of Boarders to educate with their day pupils. The School is managed on High School principles. A comfortable home. Terms from 50 to 60 guineas, according to age. Reference kindly permitted to Rev. J. B. Figgis.

COLLEGE OF PRECEPTORS' EXAMINATION, 1st class.—Advantageous terms are offered to a young Lady who would join another, who is studying for the above examination.—Apply to Miss Robertson, The High School, King-square, Bridgwater.

SUPERIOR EDUCATION FOR YOUNG LADIES.—The Rev. W. Woodward, Wotton Vicarage, Bucks, confidently recommends a School in the healthy watering-place of Weston-super-Mare. Watchful individual training is combined with good education and the comforts of home. Resident foreign governess. Visiting masters. Evangelical ministry. Special arrangements with parents resident in Scotland, Ireland, or abroad. Address as above.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss Arnold, 50, Victoria-road, Clapham-common, S.W.

MILTON HOUSE SCHOOL for Young Ladies, Plympton (near Plymouth), South Devon.—Limited number received. Home comforts. Advantages for French. References to parents of pupils.

MONKTON COMBE SCHOOL, near Bath.—Pupils prepared chiefly for Oxford and Cambridge. Reference to Lord Radstock, and many other parents and guardians whose sons are at the School.

SEASIDE.—The Principal of an old-established School is willing to take one or two Pupils, at reduced terms, to fill up vacancies. The ensuing term will commence May 2nd.
E. L., Royal Library, Worthin.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors—their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—Delta, Boddington's Library, Notting-hill-gate, W.

ASSISTED EDUCATION.—Parents of position and of limited income can ensure for their daughters a SUPERIOR EDUCATION, on inclusive terms, in an Establishment that is highly recommended by Christian parents. The aim of the Principal is to train her pupils for the Lord Jesus, thus ensuring a high moral tone. Candidates successfully prepared for all examinations.—Principals, care of Mrs. Manley, Sidmouth, South Devon.

TUNBRIDGE WELLS.—Belgrave-place. *Principals*—Mrs. and Miss Wilkin. First-class education, with home training. Resident foreign governess and visiting professors. Pupils prepared for public examinations.

KNIGHT'S HILL, Lower Norwood.—Mrs. Babcock receives six young Ladies as Parlour Boarders, in a happy home. Thorough education in English, French, music, and drawing, by a certificated Governess. Terms moderate.

GOVERNESS.—A young Lady, experienced in tuition, desires engagement as above. Good English, elementary French and Latin, with superior music, drawing, painting, and book-keeping. A farmhouse in a southern county preferred. Excellent references.—M. E. D., Forest House School, Leytonstone, Essex.

AS GOVERNESS.—A Lady (certificated) desires re-engagement. Advanced English, French, music, elementary drawing, German, and Latin. Excellent references of four years. £45.—Miss A. BENNETT, 4, Belmont-terrace, Bevois-hill, Southampton.

NURSERY GOVERNESS, or MOTHER'S HELP.—A situation in a Christian family wanted for a young person (16), accustomed to children, and teaching. Recommended by
Miss SUSETTE ASHBY, Colne House, Staines.

AS NURSERY GOVERNESS to four children.—A Lady wanted, decided Christian (Evangelical). Total abstainer, good needlewoman, pianist and linguist. Age, under 30. State salary, experience, references, to
Mrs. R., Beaumont, Cheltenham.

A LADY of experience, having furniture, would join a well-educated Lady, with good school connection, in Boarding and Day School; or would superintend the household in a school.—SCHOOL, Churchman's Library, King-street, Hammersmith, London, W.

RESIDENT MUSIC MISTRESS.—Situation required as above, in Boarding School, with Christian Principal. Disengaged at Easter. (Piano, theory, &c.) Certificated.
W. E., 28, Earl-street, Devonshire-road, Hastings.

GOVERNESS.—Mrs. Mark Stuart recommends an English Lady. Speaks French as her native language. Evangelical. Experienced as teacher and companion in good situations, fond and careful of young children.—C. P., Holm's Library, 2, Chapel-place, Cavendish-square, W.

GOVERNESS, Secretary, or Companion.—The Rev. J. Porter recommends a Lady for any position of trust. German, French (both fluent), good music, thorough English, drawing, needlework. Views Evangelical.—Z., care of Mrs. Porter, 42, Regent-square, London, W.C.

WANTED NEXT TERM, a re-engagement as Matron in a High-class Gentleman's school; or care of an Institution, &c. Good salary required. Abstainer, age 40.
H., 28, St. Andrew's-square, Hastings.

Appointments, Situations, &c., Wanted.

AS MISSIONARY.—Wanted by Advertiser, experienced in Mission and Temperance work, a re-engagement in any kind of Christian work. Excellent testimonials and references.
Mr. DAVIS, 52, Brand-street, Greenwich.

GARDENER (Head working), by a thoroughly practical man, who has had a long experience in every branch of gardening. Member of the Westwyan Society, and a total abstainer. Married.
C. ADAMS, London-road, East Retford, Notts.

A YOUNG MAN (25), decided Christian, seeks a place of trust. Can be strongly recommended.
E. S., 8, Park-place, Highbury-vale, London, N.

LT.-COL. PLUMMER, Borstal, Rochester, can strongly recommend a youth of 16 as page, or under a man-servant. Has been out, and will make an excellent servant.

LIGHT EMPLOYMENT wanted by a middle-aged Christian Man; used to business, but not strong. Country preferred. Services given for board and lodging.
W. C., 25, Warleigh-road, Brighton.

MRS. HOLT YATES highly recommends a respectable, middle-aged person, as Attendant to an elderly Lady, or to fill any situation of trust.
5, Sumner-terrace, Onslow-square, S.W.

ASSISTANT HOUSEKEEPER.—Advertiser wishes to recommend as above, to a Lady, a capable, refined, methodical young person. English, Christian, and a desirable companion for young children.
Mrs. EYRE WALKER, Sannox, Arran, N.B.

AS LADIES' MAID, Sewing Maid, or Wardrobe Keeper.—A Lady recommends a highly respectable young person (22). Good character from last situation.
P. E. S., 13, Morland-road, Croydon.

AS MATRON.—A re-engagement wanted in a Home or Institution, in or near London. Age 37. Salary required not less than £30 per annum.
A. B., 15, Liverpool-street, Walworth-road

A MATRON experienced in an Orphanage desires a similar situation, or in House of Rest, Boarding House, Convalescent Home, or as Housekeeper, or any place of trust. Used to accounts and housekeeping. Abstainer. Good testimonials.
Miss BROOKS, Oldfield, Ombersley, Droitwich.

COMPANION.—A Lady wishes for an engagement as above, or as Governess and Housekeeper. Good musician.—For particulars, address Miss EVANS, Post-office, Northwold-road, Upper Clapton, London, N.E.

COMPANION.—A Lady wishes to recommend her friend, a widow, 27 years of age, as above. She is a good reader, musical, a neat sewer, and would take a pleasure in being useful to a delicate or elderly Lady. Will some Christian kindly help her to procure such an engagement?
H. RANKINS, Bookseller, North-street, Brighton.

COMPANION to Lady.—Situation wanted by young Lady, age 20. Excellent references to Rector of parish and other clergymen. Would gladly undertake parochial work.—A. Z., care of ROBERT JONES, Walton's-buildings, Manchester.

AS COMPANION.—A Doctor's Daughter wishes re-engagement in Christian family as Companion to Invalid or otherwise. Good reader. Reference from the family she is with; others exchanged.
C., Albion Villa, Stratton, Cirencester.

JEUNE FEMME DE CHAMBRE PARISIENNE, or Nurse, where needlework expected; lady-like; able to teach good grammar and writing to beginners. References.—Mme. DALENCOURT, 33, rue Denfert, Rochereau, Paris.

THOROUGH HOUSE AND PARLOURMAID.—Situation immediately wanted as above, in Christian family, near London. About 5 years' character. Age 32. Abstainer. Good wages.—M. J., Knighton Lodge, 101, Upper Tulse-hill, S.W.

HOUSEKEEPER to a widower, or single gentleman, by a respectable middle-aged person. Good manager, active, and thoroughly adapted for the above. Decided Christian and abstainer. Assistance given preferred.
B. S., 142, High-town-road, Luton, Beds.

ATTENDANT.—A Lady desires to recommend a young Lady, aged 30, as above, on an invalid or elderly lady. No objection to assist in housekeeping.
Mrs. BLYTH, Darenth Court, Dartford, Kent.

AS LADY HOUSEKEEPER.—A young Lady desires a re-engagement. Three years' experience, domesticated, musical. Highest reference. Or as Companion: no objection to travel.—M. L. T., Post-office, Alton, Hants.

A LADY is anxious to find some light employment for a truly Christian young person, who has been accustomed to a parlour-maid's duties. Neighbourhood of Birmingham preferred.
Miss FAIRBROTHER, Travis Dene, Malvern.

GENERAL SERVANT.—A Lady wishes to recommend a young woman, age 20, as above, or Housemaid in a Christian family, who is anxious to redeem her character. Thoroughly honest and good-tempered. Wages £16 to £18.—Apply by letter to Miss PIPER, Beechwood, Highgate.

NURSERY-MAID.—Age nearly 14; a particularly bright, clean, and promising Girl. First place. A Church of England situation required. Highly recommended by Miss CATHARINE GREENE, Midgham, Reading.

HOUSEHOLD ASSISTANT.—Young Lady (22) seeks situation. Excellent needlewoman, knows some dressmaking; good at light cooking. Musical, and would teach a little. Midlands or North preferred.
FRANCES, Glenluce, Scotland.

WANTED, by Single Lady, Christian abstainer, over 40, to undertake work of household. £16; tea and sugar. Comfortable permanent home.
GLOUCESTER, 82, Charlwood-street, Pimlico.

A MISSION-WOMAN, who expects (D.V.) to be shortly disengaged, wishes for a re-appointment in the West-end of London.
W., 46, Seymour-place, Upper Berkeley-street, W.

RE-ENGAGEMENT desired by a middle-aged Christian Woman, to take charge of house, chambers, offices, or any place of trust. Thoroughly domesticated.
A. B., 32, Thurloe-place, South Kensington, S.W.

COMPANION.—Lady can recommend Physician's Daughter as above. Invaluable to delicate Lady. Would travel or go abroad. Abstainer. No post-cards.—W., Miss Robins, Park Cottages, Ombersley, Worcester.

Appointments, Situations, &c., Vacant.

FOOTMAN wanted.—Can any gentleman recommend a thoroughly steady young man, about 20? Height not under 5 ft. 9 in. Butler kept.
Miss ONSLOW, Alresford, Hants.

A MISSION-WOMAN, Member of the Church of England, wanted for a large Town Parish in the north of England
Archdeacon LONG, Vicarage, Bishop Auckland.

MATRON wanted in a young Gentleman's School.—Wages £20. Must be a total abstainer.—For particulars, apply to
ALEX. E MURRAY, Manor House, Hastings.

NURSE.—Can any Lady recommend a thoroughly good, trustworthy Nurse, for quite young children? Must be a good needlewoman. Help given in the nursery.
Mrs. BATHURST, Trinity Vicarage, Eastbourne.

LADIES, having leisure time, who have extensive private or congregational connections, could handsomely increase their incomes, in a quiet and respectable manner, by the sale of useful household goods in parcels. Liberal commission allowed.
M., 4, Mount Pleasant, Belfast.

USEFUL MAID.—Can any Lady recommend above, English or French Protestant, for Lady and three children, youngest nine. Good needlewoman. Not under 24.
Miss HISLOP, 403, Sauchiehall-street, Glasgow.

LADY HELPS, Maid Housekeepers, superior useful Maids, not Companions.—A Lady of good family, in delicate health, but not an invalid, seeks a sincere Christian, to assist her in the general superintendence of her house, and as personal attendant. Age not under 35. Good plain dressmaking, needlework, some millinery. Very little light housework. Member of the Church of England (Communicant). Strong health for stairs, and walking with a child, without reference to winds, essential. Applicants who like, and can afford it, may call at 10, St. Leonard's-terrace, Chelsea-gardens, from 10 to 11.30, or after 3.30. Remuneration £30, including allowance for beer, tea, sugar and laundress.

AS MOTHER'S HELP.—Wanted, a respectable Christian person who seeks a comfortable home, where no servant is kept, in a quiet Christian family in the country. Two children, ages two and five.—A. B., care of Miss HOPTON, Wood Nook, nr. Meltham, Yorkshire.

NURSE, or Useful Maid.—To have charge of three children, ages from 11 to 5. Must be a thoroughly good needlewoman.—Apply, stating wages and particulars, to
Mrs. MORANT, Whitehill House, Faversham.

A TRAINED NURSE required for Cottage Hospital.—One who will make herself generally useful. Total abstainer preferred. Wages, £25.—Apply, with full particulars, to
Lady SITWELL, Wood End, Scarborough.

HOUSEMAID, experienced, wanted.—Good personal character required.—M. M., Hillside, next Church, Crouch End-hill, N.

COOK.—Can any Lady recommend to a Clergyman's wife a good plain Cook, Church of England? Help given. Good wages.—Mrs. CAUSTON, Powyscourt, Park-hill-road, Croydon, Surrey.

A GOOD COOK wanted for the country, near Glasgow. A Christian woman much desired.—A. P., care of Miss Moody, at Mr. Skinner's, Baker, 477, Sauchiehall-st., Glasgow.

MAID wanted for three children, to wait on schoolroom party, and do a little housework. Good needlewoman and dressmaker. About 30.—Address, stating wages and experience, to Mrs. HUNT, Southwood, Torquay.

GOOD GENERAL SERVANT wanted, about 20, in family of two. Comfortable home. Can any Lady recommend a decided Christian?
Mrs. FREECE, Castle Hill Lodge, Maidenhead.

A QUIET, EASY SITUATION, with small salary, is offered to a domesticated Christian person, who would superintend in nice plain cooking. Three in family. Two young servants kept. Must be neat sewer, and musical.
M., 4, Grosvenor-terrace, Harrogate.

GOOD PLAIN COOK.—Wanted immediately. Must be a total abstainer.—Address, stating wages, E. A. R., 9, Effra-road, Brixton, S.W.

AS GENERAL SERVANT.—Can any Lady recommend a Christian young woman? Age 17 to 20. Not G.F.S. Two only in family.
Mrs. OAKE, The Furlongs, Madeley, Salop.

A GENERAL SERVANT wanted, in family of three. Must be a good plain Cook. All found except beer. Personal character required.
Mrs. WHEELER, 59, Florence-rd., Finsbury-park.

A GOOD COOK wanted, in May, in a Clergyman's family. Total abstainer. Kitchen-maid kept.
Mrs. STENT, Fairlight Vicarage, nr. Hastings.

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[*Continued on page* 23.]

Words of Truth and Soberness for tried and afflicted ones, from B. COPSON GARRATT'S Diary of Correspondence.

Copy.]

From R. H. TOWNEND, Esq., Tabley House, Ealing, W.

March 13, 1883.—My anticipations are more than realised; the magnetic apparel has had a marvellous effect. My medical man called the other day, and said I appeared to have taken out a new lease of life. I should be glad to lead everyone needing a remedy to exercise the same faith in your invigorating treatment which I did, by testing it, and their faith would then be confirmed by their experience, as in my case. I can truly wish you great success in your operations.

Copy of Letter from Mr. PRICE to Mr. BROWN.

"9, Alexander-street, Stanley-park, Liverpool, October 17, 1882.

"My dear Sir,—I have your favour of yesterday. I am delighted to reply thereto, because, first, I know what suffering is, and, secondly, because I shall derive real solace if I can be of any use to another sufferer. After suffering for years, and spending time and money, and trying this nostrum and another, I at last, through a lady once bed-fast (but since married), heard of B. C. Garratt's Odo-Magnetic Appliances, purchased one, shortly after the use of which I felt a different man. I still wear it; it is not the least inconvenience, not any more so than the ordinary chest protector. One thing, though, I should like to impress you with; I would not purchase any other than B. C. Garratt's; others are in the market here in Liverpool. I am confident if you purchase it, put it on, and wear it, you will soon find relief.

"Had it not been I am very busy here at the office, I would have written more. Don't hesitate a moment: it is the remedy in the hands of God for indigestion and all its concomitant evils. I should be delighted to hear again from you, and think it no trouble; therefore do not spare me.—Believe me, yours faithfully, (Signed) J. Price.

"Mr. J. Brown."

There are mistaken conceptions abroad respecting the Hygienic influence of Magnetism which at times would be amusing, only that coming as they do in some instances from persons who should know better, are ridiculous and mischievous, because untruthful. Even medical men at times, when interrogated as to the value of Magnetism, have very plausibly admitted that Galvanism and Electricity have their remedial uses, but assert that as far as the inquirer is concerned it would not meet his case, while at the same time they may not have read two pages to inform themselves of the essential difference between Magnetism and Galvanism. The interrogator may have observed again and again its marked results on some of his friends, yet has allowed his own convictions to be overruled by the doctor's remarks. We should have replied, most emphatically, "Well, doctor, I have been under the treatment of yourself and others for some years without deriving material benefit, and if you say this is not calculated to afford me relief, please give me what will, or else, from what I know of its vitalising effects on others, I am disposed to make use of it." We do not wish to be severe in our criticism, but we have good reason to believe that many a hopeful patient has been hindered from using the remedy by well-intended but mistaken replies. One physician gravely assures his patient that the appliances are far too powerful to be beneficial on a delicate constitution; another that they are too weak to to be of any service; one that they are no more use than mere flannel; another that there can be no Electric flow since it is interrupted by the material encasing the magnets. Amidst such conflicting statements we can prove that there is a direct relation between this subtle force Magnetism, and our still more subtle life force; consequently there could scarcely be a single instance of chronic or organic weakness in which it would fail to render essential service when judiciously employed.

Mr. Garratt will always be happy to confer with any scientific or medical gentleman, either personally or by letter, upon any phase of the subject or any case for treatment, and will send a private list of names as referees to any address.

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The Christian.

"THE NARROW LEDGE OF THEISM."

"THE narrow ledge of theism," to quote our Premier's term, is not so narrow as it might at first sight appear to be. Theism is not Christianity we know, but it is the foundation on which it rests. Take that away, and all sacred truth falls to the ground. "In the beginning—God," accounts for all things, both in the world of matter and in the sphere of religious belief. Granted that God is, the difficulty of advancing beyond this initial step in inquiry as to divine realities is not great; a firm foundation is laid on which to stand, and from which to rise to further knowledge of Him with whom we have to do.

The proposal to do away with this so-called "narrow ledge" brings us face to face with what the acceptance of the Divine existence, as an indisputable fact arising out of the very necessity of the case, involves. A well-known writer has said, "We owe modern atheistic philosophy sincere thanks for having first made us vividly conscious how incomparably great a thing it is to affirm the existence of God."

Narrow as the ground may be to those who are resting in all the blessed fulness of the Gospel of our Lord and Saviour Jesus Christ, it is yet in itself truly "incomparably great," and therefore, on no account to be abandoned. To endorse all the glorious truths of the revelation we believe and are sure we have received from God, is not within the province of an earthly Government composed of all shades of religious opinion—*that* is the Christian's position, as distinct from that of the human legislator or the mere politician. But to take the ground of the atheist, and declare that the very existence of God is a matter of insufficient importance to be made a condition of a share in directing the policy of a professedly Christian country, is to offend the moral sense of Christendom, and to inflict a wrong upon mankind. The vast majority of men not only admit, but actually proceed in their conduct of national life, amid much ignorance of the true God we grant, upon the definite assumption that a supreme power, to which all are responsible, does really exist, and is lodged in some Being they cannot ignore. The laws of ancient Greece and Rome acknowledged this and were based upon it; their greatest orators and philosophers agreed in their testimony to the wisdom of Plutarch's words, "In framing laws, religion is the first thing that claims attention, for you may as easily build a city without foundations, as preserve order among the citizens without belief in a Deity."

Atheism, with all its wide-spread efforts, and its rapidly advancing power, is not the creed of man, nor has it ever been. Underlying all the dark mass of superstition and ignorance which the vast domains of heathendom display, there is yet perceptible a human consciousness of God, and rarely, indeed, is this consciousness wholly lost, or, where felt, wholly impotent in its moral effects. Hence the advantage which the Christian teacher has in many cases as he goes forth to proclaim the message of salvation; his language is, "Him whom ye ignorantly worship declare we unto you." Mr. Gladstone said, a few years ago, "Men who have no belief in the Divine Revelation are not the men to govern this nation;" we believe so, too, and therefore protest against a Bill framed to make such men free to take part in our legislation.

We do not look at the matter as a personal one between Mr. Bradlaugh and the House of Commons, but as having a wider range, and including national recognition of the Theistic as opposed altogether to the Atheistic side of things. Mr. Bradlaugh and Atheism declare God and the Bible to be "fatal barriers to progress." We, owing all our national blessings, yea, our very national existence, to the possession of faith in both, claim that we are bound to maintain our national and constitutional allegiance to them, and strenuously hold fast at least the Theism of our position, "narrow ledge" though some may declare it to be. Better stand on that than lose our foothold, and fall headlong into the fearful abyss of infidelity and Atheistic despair.

THE FUTURE OF PALESTINE.

IN one of his Boston lectures, Mr. Joseph Cook has lately been discussing this deeply interesting theme. Many of our readers will peruse with interest his thoughts upon it. He says:—

Is Palestine ever to rise from the desolation into which she has been trodden down by six hundred years of the tyranny of the Mohammedan races? The hoof of the Turkish Power is said to wither every green thing it touches. When the tread of this hoof ceases to be felt in Palestine, will her vineyards bend once more with heavy clusters, will her valleys grow green again, will her deserts blossom as the rose?

My friends, I must be frank with you, and say that I am not one of those who believe that Palestine is likely soon to recover her ancient political greatness. She was a bridge between two great nations, and the opportunity of greatness came largely from her position. She never will be as great politically and industrially as she has been until the Valley of the Nile and the Valley of the Tigris and Euphrates are again as great as they once were in matters political and literary and commercial and religious. Fill up the Valley of the Nile with a better civilisation, let liberty and order be introduced into Asia Minor, let the historic soil between Mount Lebanon and the head of the Persian Gulf be traversed by a railway which would not need to be as long as the Pacific Railway from Omaha to San Francisco, and would by no means be as difficult to build; let the advance of the occident toward the rising sun bring noble industries into Egypt and the old lands once governed by the Medes and Persians; let either Russia or England, or any power to whom God in his providence may assign this huge task, regenerate the valleys of the Nile and Euphrates, and I believe that Palestine may again rise and shine politically and industrially, and, if God will, religiously. It appears to me that nothing can regenerate Palestine up to the extent of its capacity, in the present state of the Nile valley and the Euphrates, except the withdrawal of all Syria from under the Turkish power. How soon that withdrawal will occur I know not, but at the present the whole land is eclipsed by Islam.

Events, however, move rapidly in these days, and if it be the purpose of God, as there can be no reason to doubt from Bible testimony it is, to bring back the captivity of his people Israel, and to restore them again to their own land, and so to make Jerusalem once more "the joy of the whole earth," even as it shall be "the city of the great King," all the needful circumstances accessory to that end may occur in shorter time than the lecturer appears to deem probable. He asserts that already "Jerusalem is becoming the head-quarters of modern Israel," that "there are signs of improvement in many parts of the Holy Land," and that "there is a new Jerusalem springing up outside the walls of the old city."

Turkish power, so long on the wane, so manifestly doomed to utterly perish, may, by much speedier movements than we have yet beheld, be driven out of Europe and Asia Minor, and then Palestine and Jewish restoration cannot fail to be among the foremost questions of the day. In any case, even though still delayed, it must come, for hath not God said—

"Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

"And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Remembering all that the fulfilment of prophecy on this matter involves for the Church, for the Jews, and for the world at large, we may well plead with God to hasten it in his time. "Ye that make mention of the Lord, keep not silence, and give Him no rest till He establish, and till He make Jerusalem a praise in the earth."

MISSIONS TO THE JEWS.

WE are often surprised that greater interest is not taken in special Missions to the Jews. There is growth in this direction on the part of the Christian community, as shown by increasing sympathy with the work of the various societies, but by no means to the extent of the need and special importance of this eminently scriptural branch of evangelistic effort.

The report of "The Mildmay Mission to the Jews" for 1882, has recently been issued, and we warmly commend it to the attention of our readers. The opening pages are a glowing testimony to the faithfulness and loving kindness of the God of Jacob, as shown to those who have been engaged in carrying on the work, which has truly been on their part "a work of faith, and labour of love." The receipts for the year have amounted to £4890, although no public collections have been asked for, or deputations employed to gather subscriptions. Our friend the Rev. John Wilkinson, who directs this Mission, must be congratulated on the blessing God so graciously bestows on him and his coadjutors.

In the interests of Jewish Missions all round, we wish this report a wide circulation, as it can hardly fail to awaken many minds to the subject of Israel's claims on Gentile believers.

We have also read with much interest an article in *The Jewish Herald* for this month, concerning the work being carried on by the "British Society," in connection with their Mission House in Spitalfields. The various agencies employed there seem well adapted to effect such results as the Society aims at, while their work in other parts of England and abroad is of a very useful, and, we are glad to know, in many places of a successful character. We hail with joy the time when on a far wider scale this subject of Israel's relation to the Gospel, and also of Israel's future as a nation, shall occupy the mind and heart of the Lord's people. "Thou shalt arise, and have mercy upon Zion, for the time to favour her, yea, the set time is come. For thy servants take pleasure in her stones, and favour the dust thereof." "Pray for the peace of Jerusalem, they shall prosper that love thee."

VIGO.—Mrs. Wigston, writing on March 2, speaks of a visit paid to that port by some vessels of the Channel Fleet, and of interesting services held for the men. Other vessels were expected, and further interesting work anticipated.

"The Christian" Pulpit.

THE ATONEMENT.

A SERMON FOR GOOD FRIDAY.

By the Rev. **HORACE MONOD**, Marseilles.

"My God! My God! Why hast Thou forsaken Me?"—Matt. xxvii. 46.

EIGHTEEN hundred years ago, on one of the public places of Jerusalem, a man, a Christian, accused of blasphemy, appeared on trial before a fanatical assembly, already determined to condemn him. Without allowing him time to finish his defence, they furiously rushed upon him, and, gnashing their teeth, dragged him out of the city, and stoned him to death. At the frightful moment when they were about to seize him, this man, who had nothing more to hope for on earth, appeared not only calm and peaceable, but positively triumphant. Indifferent to the cries of rage which resounded in his ears, as to the stones by which they murdered his body, he fixed his eyes on heaven: heaven opened to his look of faith; and as he saw the place the Lord had prepared for him there, he cried out—not to brave his persecutors, for whom he felt nothing but compassion, but to bear testimony to the peaceful and glorious assurance which filled his heart—"Behold, I see the heavens opened, and the Son of Man standing at the right hand of God!"

In the way, all bloody and glorious, which Stephen, the first martyr, opened by his death, there was soon seen crowding a multitude of Christians, of every rank, of each sex, and of every age, who in their turn surrendered their lives in torments; and all these confessors of the faith died like Stephen, with peace in their hearts, and songs of triumph on their lips. Ignatius, bishop of Antioch, instead of flying from a cruel death, was so impatient to quit this world and go to his Saviour, that he ran to meet the ferocious beasts which were leaping from their dens to devour him. Felicitas, a woman of illustrious rank, with her seven children, remained unshaken by all the promises as well as by all the threatenings which they employed in the hope of leading her to save, if not her own life, at least that of her children; she turned towards them and said: "Look on high, my children, look to heaven, where Jesus waits for you with his saints; remain faithful in his love, and contend for your souls."

Polycarp, bishop of Smyrna, when the proconsul offered to send him back free, if he would only revile Christ, replied: "For many years have I served Him and He has never done me evil; how could I blaspheme my Saviour and my King?" Calmly he mounted the pile of wood, and from the midst of the flames, with which his head was crowned, as with a halo of glory, poured out into the bosom of his God a last song of thanksgiving. Perpetua, a young and noble woman, whom they tried in vain to shake, by presenting to her when in prison, at one time her aged father who was still a heathen, and at another her unweaned child, being left all bleeding on the arena by the beasts which had done but half their work, herself guided to the fatal stroke the trembling hand of the executioner charged to despatch her.

Time would fail me to speak of Irenæus, and Cyprian, and Flavian, and the soldiers of the Christian legion, and hundreds of thousands besides, who, in the early ages of the Church,* joyfully endured death agonies, not to mention those who followed them in the middle ages—those first missionaries who paid with their lives for the conversion of the heathens of the East; or later on, the Vaudois, and multitudes more, cruelly tortured and murdered by the Apocalyptic woman, "drunk with the blood of the saints;" or those in our days who have fertilised with their blood the battle-field of foreign missions: these all died in holy triumph, like that Christian woman who, at the moment of suffering martyrdom, exclaimed, "Crowns are being distributed to day, and I am going to receive mine!"

There is, however, in the long roll of illustrious martyrs, one strange exception—but only *one*. There was One who suffered for the truth, but who instead of meeting torture with heavenly peace and triumph, trembled at the thought of the fate which awaited Him, and cried out in deepest anguish: "My soul is exceedingly sorrowful, even unto death." Instead of beholding with a holy joy the approach of the last conflict, it caused Him terrible agony, and wrung from his heart, with bitter groans and tears, the prayer: "Oh, my Father! if it be possible, let this cup pass from me" (Matt. xxvi. 39). Such was the inward fear and terror He experienced, that his sweat, changing its nature, fell to the ground like drops of blood. And in his last moments, instead of giving testimony, like all the other martyrs, to the divine power which not only sustained, but raised them above the feeling of suffering, He threw to heaven that cry of inexpressible misery: "My God, my God! why hast Thou forsaken Me?"

What then is the answer to this moral enigma, what is the explanation of this strange anomaly? Was this man, so troubled in presence of martyrdom, deficient either in submission to the commands of God or in love to the human race, which his death was intended to benefit? No; never was believer more perfectly submissive to the will of his heavenly Father: never was human being possessed of a more ardent and tender love to his fellow-men.

Had this man on his conscience some grievous sin, long ago committed, the remembrance of which awoke at his last moments and mingled bitterness in the cup of his death? No; never did man carry farther the exercise of all virtues; his heart was pure, his life was holy, and filled all through with works the most excellent; so that not even his enemies could convict Him of a single sin: therefore He alone of all the sons of Adam should have had the right of appearing before the tribunal of God, and of claiming from the sovereign judge eternal life as his reward.

Had this man a wavering and obscure faith? Were there in his mind doubts about the immortality of the soul, about the resurrection of the body, about the happiness and glory which awaited Him after death? No; quite the contrary, it was He who brought life and immortality to light; and He knew perfectly well, when dying, that He was returning to his Father and his God; that he should be that very day in paradise; that the Father was about to "glorify Him with the glory which He had with Him before the world was." Yea, much more, He knew that his glory would be augmented in consequence of his humiliation; He knew that on account of having humbled Himself "to death, even the death of the cross," God would "highly exalt Him, and give Him a name which is above every name;" He knew that a bright and glorious cloud, like a triumphal car, would bear Him on high, and that the heavenly world would, in a transport of joy, cry out at his approach: "Lift up your heads, O ye gates! and be ye lifted up ye everlasting doors! that the King of Glory may come in!"

Such were the moral conditions under which this man died, to whom alone, of all the martyrs, death was accompanied with fear and anguish, instead of being transfigured and rendered triumphant by the hopes of faith. What is then the solution of this awful mystery? Seek and find, if it is possible, a plausible explanation of the mystery of Jesus Christ's death, for doubtless you have all fixed on Him as that martyr who was the exception among all; tell us, if you can, the secret of that trouble, of that fear, of that horror, of that agony, of that bloody sweat, of that feeling of being abandoned by God; tell us how it was that He, among all the confessors of the truth, who had most reasons for dying in peace, for dying triumphantly, is the only one who is well nigh overwhelmed in prospect of death?

Ah! it is because there was something more in the death of Jesus than that of a martyr! it is because He did not merely give up his life to confess the truth, and to seal the doctrine which He had preached, or to leave us an example of the most wonderful, the most holy, and the most touching virtues. No! here is the key of the problem—it is because his death was an atonement for the sins of a guilty world! it is because He offered Himself a spotless victim to the strokes of divine justice in the sinner's stead. It is because the mountain load of all human sin was laid upon his innocent head; it is because as our Surety. He was made to know all the inexpressible anguish that there is in the doom of a soul abandoned by God; it is because He had to suffer (feelings of impiety and rebellion excepted) what we must have suffered in hell if we had been left under the power of sin. The preternatural darkness which, in his dying moments, enveloped the cross, was but the image of a darkness much more awful which enveloped his spirit, the shadow of "the outer darkness, where there is weeping and wailing and gnashing of teeth."

The Atonement! such is the only possible explanation of that cry of anguish which we hear to-day from the cross; of that last stroke, the most poignant of all, which finished the Saviour's passion; of that keenest suffering which surpassed all his other sufferings as much as the torments of hell exceed the trials of earth. You have heard Jesus cry out, "I thirst!" and have shuddered at the thought of the horrible torments which He endured in his body. You have heard Him say to John, "Behold thy mother!" and to Mary, "Behold thy son!" and you have been deeply moved at the thought of the moral agony which at that moment must have pierced the heart of son and friend; you have heard him railed at, on the cross by his executioners, even by a brigand, and your heart has been oppressed at the thought of the countless humiliations which sharpened his death; but what are these humiliations, what is that filial and friendly grief, what are these tortures of the cross, what are all these united together, compared with that spiritual, unfathomable, inexpressible anguish which compelled the well-beloved Son of God to complain, as it were, of his heavenly Father, and to cry, "Why hast Thou forsaken Me?" What are

* During the persecution under Diocletian, which lasted six years, and in the single province of Egypt, one hundred and eighty-four thousand Christians died from tortures, and seven hundred thousand in exile or at the public works.

all human sufferings in comparison with this divine forsaking?

Let us stand on the verge of this abyss and reverently worship, for in vain should we try to fathom its depths. Let us not imagine we can penetrate all the mystery of the atonement; let us not demand to know how the innocent could have taken the place of the guilty before divine justice; how the curse of sin could have weighed down, even for one moment, the perfectly holy nature of Jesus Christ; how the only begotten Son of God could have made atonement for the whole of a guilty race; how, intensity compensating for duration, and the sufferings of the divine Victim having an infinite value, the eternal punishment of sin could have been condensed into a moment, and become wholly exhausted in the Redeemer's passion; how the Lamb of God could have felt the anguish of sin without being touched by its defilement; whether the divine nature could really suffer, or only give an infinite value to the sufferings of the human nature which was united to it. All these questions, and all the others which might still be raised on the subject of that mystery of mysteries, are, in our present state of existence, unanswerable; let us consent to be ignorant of what the Scriptures have not revealed, and let us abstain from attempting to explain what is inexplicable to us, at least in this life; let us retain with an unshaken faith the fact of the atonement, that fact which it is impossible to call in question when we have once stood by the scenes of Gethsemane and of the cross; and have heard escape from the Saviour's dying lips that cry, the only one of the kind in the whole history of God's servants: "My God, my God, why hast Thou forsaken Me?"

This grand truth, which is supported by a multitude of Scripture declarations,* is moreover in perfect harmony with the data of Christian philosophy, as also with the strongest and deepest wants of the human heart.

It is the only means of pardoning sin which leaves the perfection of God's character intact. God would not be perfect, He would be at variance with Himself, if his justice was not absolute in its demands; if He could "hold the guilty as innocent;" if, after He had said, "The wages of sin is death, cursed is every one that continueth not in all things that are written in the law," there could be sin without its being followed by death and malediction. Men can be indulgent, and ought to be so; they can pardon without atonement, and they ought to do so, because they are sinners. God cannot, because He is holy. Without doubt there remains for us an impenetrable mystery in the substitution of the innocent for the guilty; but it is a mystery which leaves the holiness of God intact. Who does not see also that the atonement, if it exalts the justice of God, does not less exalt his love: for how much greater is the love which does not pardon without having to make sacrifices, than that which pardons unconditionally, without being put to any cost by it?

If the atonement was required with respect to the demands of God's character, it was not less so with regard to man and the moral creation all through. It was necessary that punishment should be irrevocably attached to the transgression of the law, in order that the eternal hatred of God against sin might be proclaimed in the sight of men and of angels, and that moral order might not be shaken in the universe. If sin had been pardoned without atonement, the moral idea would have received in the intelligent creation an irreparable injury; the rule of good and evil would be neither absolute nor inflexible any longer; man might then love the sin which God would no longer hate, and God would have nothing to answer the sinner who should say, "Let us sin, that grace may abound!" The sacrifice of the cross prevents these injurious consequences, and grants pardon without danger; punishing transgression in the person of the Son of God, the cross proclaims the hatred of God against sin in a manner much more striking than if it had been the sinner himself who had suffered.

We must add that the atonement is the means of pardon best calculated to produce, in the case of the saved sinner, a sense of the pardoning love of God. Pardon heightened by sacrifice is far more touching, and will give birth to many more wonders of love and devotedness, than pardon unaccompanied by sacrifice. That a father should pardon his guilty son without being put to any cost by it, would lead that son no doubt to love so tender a father; but if that father, to save him from deserved chastisement, has been obliged to sacrifice his property, or his health, or his life, what will not take place in the heart of the son, and how will he ever believe himself able sufficiently to acknowledge a love so marvellous?

Finally, the atonement was necessary to appease the cry of the human conscience, in order that nothing might be wanting to the security of the pardoned sinner. If there is one profound and universal want in the heart of man, it is that of an atonement; we find it written everywhere in the history of humanity, from the fanatical Indian who gives himself to be crushed under his idol's car, to the murderer who, pressed by the sting of remorse, comes and voluntarily declares a crime which has remained a secret—as has many times been seen—in order that he may make atonement on the scaffold. There is in the heart of every man an immense, an irresistible craving that sin should be punished. If sin were pardoned without an atonement, the pardoned sinner would not be tranquil, his peace would not be complete and without reservation; he would have the feeling that moral order, disturbed by transgression, has not been solidly and decisively re-established; he would not be content with a salvation founded solely on the love of God, and which would leave in the shade his justice; he would carry as it were a vague fear that that justice, not yet satisfied, would some day awake, and that an account would be demanded from him of those sins which have remained unpunished. The sacrifice of the cross answers that deep and imperious want of our hearts. In virtue of that sacrifice our peace is founded on the justice of God as well as on his love, and all the perfections which constitute the divine character are interested at once in our salvation.

My brethren, let us appropriate by faith a salvation so great, a salvation so complete, so perfect, so marvellously adapted to satisfy our conscience, to sanctify our soul, to penetrate our heart with love to Him who has saved us. We have now the secret of the cross, and we can answer that terrible "*Why?*"—that cry of anguish which escaped the dying lips of Jesus Christ: "My God, my God! WHY hast Thou forsaken Me?" Thy God has forsaken Thee, O Jesus! that we might not be ourselves forsaken. Thy God has let the curse lie upon Thee in order that the blessing might rest upon us. Thy God has abased thee even to hell, that we might be elevated to heaven. Thou hast felt the bitterness of eternal death, in order that eternal life might be our portion. How should we possibly want from henceforth, and how should we be any other than "in all things more than conquerors," when we have to sustain us, in the combat of life, the cry of exhaustion uttered by our surety: "My God, my God! why hast Thou forsaken Me!"

* Mark x. 45; John vi. 54; 1 John ii. 1, 2; 1 Pet. i. 18, 19; ii. 24; Rom. iii. 23, 24; viii. 3; 2 Cor. v. 21; Gal. iii. 13; Col. i. 20; Rev. v. 9.

THE BIBLE IN SPAIN.

DEAR SIR,—I should like your readers to be well acquainted with a few facts about the Spanish Reference Bible.

As stated in my preface, this Bible is *not* a *New Translation*, but a revision and correction of what is known as the Valera Version. This so-called Valera Version is also a revision of the translation made by Casiodoro de Reyna in the year 1556. Since their publication these editions have passed through multiplied revisions, corrections, and transpositions of the text. None of these have been substantially altered, but through the richness of the Spanish language some of these revisions have gained in taste and point, particularly when made by spiritually-minded natives, such as Professor Lucena, who corrected the Valera Version for the British and Foreign Bible Society, and Usoz de Rio.

Our work has been chiefly directed to the correction of typographical errors found in the latest editions, some of which have whole verses omitted; also in adopting many marginal readings acknowledged in our own English version to be of undisputed value, and supplying many hundreds of references not found in any Spanish Bible.

The arrangement and type are most suitable, and are widely acknowledged to be a step onward in the important and onerous work of supplying the Holy Scriptures in the Spanish tongue. Dr. Gilman, Secretary of the American Bible Society, says: "I think you are to be congratulated on the completion of the folio edition of Valera's Bible with references, in so comely a form and at so low a price. . . . I know nothing of the merits of the version of Isaiah by Usoz de Rio, but it is a hopeful sign when native-born Spaniards interest themselves in the attempt to improve the version used by their own people."

A gentleman much interested in the translation into English of the works of Spanish Reformers, says: "Your splendid Bible did cheer me. I had never previously seen so important a one, and its large type, and its marginal references, give it pre-eminence, and commend its circulation to all who desire to have the Scriptures effectively circulated."

Professor Boehmer, of Vienna, "Individual Member" of the Spanish Academy, whose name is known throughout the world in connection with the translation and collection of the MSS. and Bibles of the Spanish Reformers of the 15th century, inquires: "Your own Bible-work is entirely independent—not for some Bible Society? It is, at all events, admirable."

Our great need is, now, to bind these books in sufficient quantities to sell them at a cheap rate. The proceeds of sale of press, &c., together with many sums sent for personal expenses, went to complete the printing of the Bible.

Pastor Fliedner wishes fifty copies. He says: "If every Protestant family in Spain would take a copy the whole number would soon be disposed of."

My great hope is that the whole may soon be disposed of, and with whatever proceeds may result from the sale, to print another edition of this Bible, or one of the New Testament, in large type, so acceptable to Spanish eyes.

GEORGE LAWRENCE,
High-street, Leominster. Late of Barcelona.

A MISSIONARY STEAMER.—On Saturday, the 10th inst., Messrs. R. and H. Green launched from their shipbuilding yard at Blackwall a pretty little screw steamer, built to the order of the Church Missionary Society, and intended for service on the east coast of Africa. Before the launch a short service was held, in the course of which Sir John Kennaway explained that the steamer had been built as a memorial to Mr. H. Wright, late Hon. Secretary of the Society. The money had been raised by contributions, large and small, in all parts of England.

THE CHURCHES IN RELATION TO EVANGELISTIC WORK.

PRIZE ARTICLES

By Rev. EDWD. SMITH, Fairfield, Manchester.

CHAP. XI.—SIDE-HELPS.

"And all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them."—ACTS ix. 39.

"Yet these are not the only deeds
Wherein Thou may'st be sought;
On homeliest work Thy blessing falls,
In truth and patience wrought.
Thine is the loom, the forge, the mart,
The wealth of land and sea;
The worlds of science and of art,
Revealed and ruled by Thee."

THE topics which fall naturally within the title of "Side-Helps" are: Systems of training in colleges for ministerial candidates, and in boarding-schools for young people; the ministry of women; the total abstinence movement; social and sanitary reforms; and the Press.

An amount of timidity and a want of conscientiousness are often manifested in the way in which

CANDIDATES FOR THE MINISTRY

are dealt with. If they betray an inefficiency which seems irreparable they ought to be courteously told so, and not tacitly encouraged to go on with their candidature. Better no ministry at all than a weakly or low-principled one. If sufficient pains be given to the obtaining of right men there is no fear of the supply failing. Many will enter the ranks if the cry, "short of good men" be raised, who else would have delegated the profession to others greatly their inferiors. The Holy Spirit will use means to bring forward chivalrous, talented souls, who will fill all vacant places. His "call" is chiefly an appeal to Christian men to exercise their love and discretion as to their future work.

The candidate once accepted, a course of tuition follows almost as a matter of necessity. An educated ministry was never required so much as it is now. To say that we can do without colleges approaches nearer and nearer to the ridiculous. In intelligence and general information the pastor ought certainly to be above the great mass of his people.

But it is impossible even for godly young men to be together in considerable numbers without exposure to special perils, and the more so as there are in the majority of colleges a few who are inconsistent, and who act as tempters to the less firm in the little community. Frivolity of speech among young men spreads rapidly, until it becomes quite an infestation. Sacred things having become common are spoken of with thoughtless flippancy. A consciousness of mental growth tends, in some, to produce conceit in odious forms. And so, if great care be not taken, the college life will be weakened by many a running sore.

Moreover, in these years the chosen of the Churches are kept a good deal apart from practical life. Classics and theology, lectures, and examinations, take up their days and months. Imperceptibly they get somewhat out of sympathy with

HUMAN NATURE AS IT IS.

The ideal gets more to them than the real, and the awakening, whenever it comes, will be rude and dangerous. They often form a strained and artificial style, and cannot walk in the pulpit without either crutches or stilts. They are apt to fall into plagiarism, both of idea and manner. Many students get buried in books when they ought to be living in men, and this, too, just when the life-habits are being created and the beliefs are getting "set." In these men the emotional and sympathetic not infrequently wither through long disuse.

Correctives to all this are greatly needed, and may be provided. At present, Home Mission colleges proper are not practicable to any Church. There would soon be comparisons made between their students and those of other halls of learning. The way may open in a while. But for this there would be no necessity, if only the committees and governing bodies formally enunciated the theory that the institutions over which they dominate exist for purposes of ultimate evangelism. The committee-men and governors who will move in this matter will need "the pulses of a Titan's heart," but they will deserve well of the Churches. Something of theological symmetry and classical finish ought to be sacrificed for the sake of practical acquaintance with surrounding realities.

To remedy the dreaminess and pedantry and other evils incident to a course of ministerial training, let earnest and prominent evangelists be invited to the schools of the prophets, from time to time, to deliver lectures and addresses on

EXPERIMENTAL EVANGELISATION.

It is well worth their while to do this. The inaugural speech of each session or year ought to reiterate the assurance that a margin of time will be provided, in which the brethren assembled may work tract-districts, conduct special services of various kinds, and plunge at will among the fallen and unhappy. Large populations are growing up not far away from most of our training-homes, and work among these will pay well. Literature of a soul-stirring sort may be recommended and amply furnished, and by this the natural or acquired zeal of the young men will be strengthened.

In *one* college, at least, all this and more has been done. The head of the House tells the tyros in theology that they are not there for mental processes only, but that the great object of their residence is future usefulness as Christian pastors, and he never fails to exhort them to watch jealously their hearts, and to prize and strive to intensify their fervency. As a consequence, the men sent out from that place are famous for their assiduity, spirituality, and seeking after souls.

It is not uncommon to hear a young man say, "As I walked up the avenue of the college for the first time, I trembled for my religious earnestness, and prayed to God that I might die rather than lose it." But if all facilities are afforded for Home Mission study and work, such fears will be scarcely known. Frivolity and pride will be checked. The pulpit style will be purged of its stiffness and artificiality. Brave young souls will buoy each other up, and the bad will be enfeebled by the habitual elevation of the good.

The question of the education of our youth cannot be taken up, as a whole, without reference to some vexed questions in politics, and *that* would not do at all. But

A FEW WORDS ON THE SUBJECT OF BOARDING SCHOOLS

may fittingly come in. One of a high class presents itself to me as a model. With its old pupils I frequently meet, and nearly all of them have left its corridors and dormitories thoroughly boyish, enthusiasts in athletic games, genial and unaffected, but, above all, decided Christians. True, no system of heavy cramming has been followed, and there has been no loud advertising of the honours gained in public examinations. But the inculcation of a high moral tone is the great thought of the authorities, and this design is certainly fulfilled. The Bible is revered always; a chatty visit from minister or godly layman is much appreciated; the masters must be men of character and piety; the boys are put upon their honour, and the school-spirit is all the healthier. *Ambitious* parents may be somewhat dissatisfied, but parents who have sense enough to put piety first are sufficiently thankful. If a like course were pursued in all our boarding-schools we should not have to deplore the lack of eligible candidates for Church offices, the number of really good citizens would be amplified, and the stricken and shrunken would be touched and remedied by kindly hands.

THE MINISTRY OF WOMEN

is a side-help of untold value. That was fully understood in the Early Church. The last chapter in Romans is the one which makes most reference to Christian women. The *women's* chapter is the *work* chapter, because they did so large a share of that work. And, to-day, they may be beneficially employed in Class Missions, such as those to cabmen and shop-girls; in visiting the hospitals and infirmaries; in conducting clothing clubs and teaching in ragged schools; and in most of the thousand and one labours of mercy which go so far to prove the truth of our holy religion.

It is, however, with the *public* ministry of women that we are chiefly concerned. What place may it legitimately hold in the evangelistic efforts of the Churches? It is evident that the Scripture intends *some* women to speak publicly. Paul's mandate against such speech, if not understood to proceed from local and exceptional reasons, would be at variance with the rest of Scripture. "Your *daughters* shall prophesy," as well as "your sons." And prophesying was not then—as nearly all are aware—so much *fore*telling as *forth*telling. The best comment on this passage is the citation of Philip's daughters, who, in Cæsarea, instructed the converts and strove to impress the wayward. The name of Priscilla, too, displaces that of Aquila in priority, which fact is all the more full of meaning when we consider the Eastern notions as to the subordination of the woman to the man.

On the other hand, such public exercises on the part of the sisters in the Church were not general, but were comparatively rare. The whole tone and manner of statement would lead us to infer that. And what was expedient then is expedient now. The strength of woman's public work consists much in its rarity. If it became general as that of man, its power would dimish in proportion as it grew more common.

But if a woman be endowed with supereminent gifts of soul, mind, and voice, is she to be debarred from extensive public usefulness just because of the accident of sex? Equally, if the attention of her hearers is to be drawn from herself, and fixed on her message, it can only be by these gifts being thus extraordinary, and by her personal saintliness being, not only superior, but truly superlative.

An old navvy told me that, when the railway to the Crystal Palace was being made, Miss Marsh used to go among the men on her mission of mercy. Only once was she insulted, and then the "ganger," in fierce tones, ordered out of the cutting the man who used wrong speech to her. And when a riot took place, and a rabble crowd of navvies and a serried array of policemen were approaching each other with hostile intentions, and just as the stones were beginning to fly, Miss Marsh had her

carriage drawn into position between the contending parties. My informant, who was present on the occasion, said that instantly every navvy stood stock still, so much did they respect and love her. The riot was quelled by her presence alone. Very few *men* could have obtained that ascendency over those wild Britons, but a *woman* conquered by her voice and her glance. Devoted Bible-women can tell the same story. Not by the putting on of masculine airs, nor by the use of patronising words, but by the firm and gentle lovingness of consecrated womanhood have they broken in upon natures long steeled against the truth. Yes, womanhood! enlightened and sanctified, and clearly separated unto the work, can sway large crowds, pierce with homely silvery eloquence obdurate hearts, and save many from the error of their ways.

(*To be concluded in our next.*)

THE LORD WILL PROVIDE.

THE following simple record of God's faithfulness to his promises, in providing for an orphaned family, was written at the request of a few Christian friends; It is now sent forth in the hope that others may be encouraged to trust in Him as the living God, that He may be glorified.

At the beginning of May, 1882, Thomas B——, aged thirty-five, and his brother James, aged thirty-two, were partners in a small way of business in the town of D——. Having industry and frugality acquired for themselves a position of comfort, and secured the esteem of all who knew them. Thomas had a wife and five young children; James was living with, and supported, their widowed mother. The former and his wife had for years maintained a consistent profession as believers in the Lord Jesus Christ.

About the date mentioned Thomas was suddenly stricken down by illness; and after six days died, intestate. His wife, who up to that time had nursed him tenderly, gave birth to her sixth child two days before his death. Great anxiety, was felt on her account; while much and earnest prayer was made that her life might be spared for the children's sake. But He "who sees the end from the beginning," and has said in Jer. xlix. 11, "Leave thy fatherless children, I will preserve them alive," had ordained it otherwise. After about eight days of patient suffering, and calm resignation to her heavenly Father's will, she too, was "absent from the body, and present with the Lord."

The brother, James, upon whom the family now appeared to be dependent, had never been very strong, and was unable to attend his brother's funeral. But fell ill, and in about another fortnight he also passed away, having, it is hoped, accepted Christ as his Saviour on his dying bed.

It needs but little effort of the imagination to picture the circumstances of the distressing case, as it then stood. The writer will not soon forget entering the house after the last funeral, and passing through the tenantless rooms of the so recently happy, but utterly deserted home. But it was no time for the indulgence of sentimental feelings: something had to be *done*. But what? None of the relatives, though willing to do what they could, were in a position to do much for the children. They were therefore distributed among Christian friends, who cherished them for the Master's sake, until however something could be arranged. We thought of years to come, and wondered where, and how, there should be found for those helpless children the needful care, and who would train them up in the nurture and admonition of the Lord.

A very deep and solemn impression was made upon the townspeople generally; much sympathy was expressed, and many inquiries made as to what was going to be done Homes and asylums were, naturally enough, thought of and suggested. Thankful as we are, and must be, for such provision in many cases, we had experienced something of the difficulty, expense, and disappointment frequently incurred in obtaining admission into many of them, even for one child; that prospect, therefore, did not seem a very bright one. The whole matter was laid before the Lord, and guidance sought from Him and it soon was given. A brief advertisement was inserted in THE CHRISTIAN, asking if any Christian friends would undertake the sole charge of one or more? Many letters were received in reply. Most of them were offers to take the children for remuneration, but among them was one from a Christian gentleman, well known as an M.D. in practice in a large provincial town, and deacon of an influential Baptist Church. He and his wife, he said, had been praying for nine months that they might be guided to the adoption of an orphan son of Christian parents as a companion to their only boy, eight years of age. After a considerable amount of correspondence, exchange of references, and a personal interview, this seemed to be the answer to our united prayers. Matters were arranged, and guarantees given, for the entire adoption of the eldest boy, six years of age, and he was warmly welcomed to a happy Christian home. There he not only enjoys more than the common share of earthly privileges, and comforts, and receives a secular education suited to his position, but is greatly beloved, and trained up for Him who says, "Whosoever receiveth one such little child in My name, receiveth Me."

Another dear Christian man and his wife, living in the north of London, and having four children of their own, wrote, saying they had been asking the Lord to give them something to do for Him. They had it laid on their hearts to receive one of these children into their family, and ultimately the little boy of four years old was committed to their trust. He is most lovingly cared for, and very happy. A Christian doctor living in the neighbourhood has kindly undertaken to watch over his health, &c.

Other Christian friends living near D——, having no children of their own, were led, after much prayer, to the adoption of the dear baby girl, then five weeks old, whom they fondly love, and cherish with all the tender care of parents. Similarly the little boy of two was taken into the circle of another Christian family in the town, where he also receives the most devoted attention, and is loved by all for the Master's sake.

While these arrangements were being made, other kind friends were making efforts to get the two elder girls into an orphanage, with a fair prospect of success. A few friends met to thank the Lord for what He had done, and to seek his guidance, especially with regard to the said "Home." That very evening a lady living in Ayrshire, Scotland, taking up a back number of THE CHRISTIAN, saw the advertisement, and wrote immediately to make inquiries, stating among other things that she and her husband had been for some time praying and looking out for a suitable companion for their little girl nearly nine years of age, and asking if there was a girl about eight or nine. References, likenesses, &c., were exchanged, and much information gained respecting the family, who are widely known, and highly esteemed as earnest Christians, occupying a good social position. Ultimately a definite offer was made for the little girl of eight, and thankfully accepted. The only difficulty then was to get her conveyed there. This also was ordered by the Lord; under the care of kind Christian friends she arrived safely, and is very happy in her new relationship.

The eldest girl being the only one left unprovided for, was entrusted to the care of a Christian widow, who kept a small boarding-school in a neighbouring town, under the impression that some portion of the small property left would be available for her maintenance. Upon taking legal advice it was found that such was not the case, and thus a new difficulty arose. This also was taken to the Lord; and the matter being brought by the gentleman who has adopted the eldest boy, before his parents, who are well-known and earnest Christians, they at once came to the rescue, and generously offered to bear the entire expense of her support, education, &c., for two years at least, in the hope that before that time the Lord may be pleased to provide a home for her also. For this the prayers of the reader are earnestly solicited.

While the Lord's hand may be clearly discerned in the perusal of this mere outline of the facts and circumstances of the case, it was most strikingly manifested in connection with the many and varied details known only to those immediately concerned. It may be stated that thus far all had been done without any legal authority whatever (although it has since been obtained), and difficulties arose, chiefly in gaining the sanction of friends and other little matters which would never be thought of unless experienced; but a never-failing resource was found in Him who is indeed the "refuge and strength" of his people; "a very present help in trouble."

Much might be added concerning the settlement of affairs, disposal of business, and other family matters of a more private character, in which the hand of God was recognised; for although it at first appeared that there would be great difficulties in dealing with the estate, everything was satisfactorily settled in an unusually short time. Legal advice, even, was given by a highly qualified Christian gentleman, till then unknown, who paid a brief visit to the town, and who, having seen the advertisement, had been praying for the family.

It may be profitable to inquire whether the Lord's people, to whom He has entrusted the means, might not oftener know the blessedness of being "workers together with Him" in thus caring for orphaned children, and privileged to hear the Master say by and by, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." The reader's prayers are requested that these little ones may still be blessed of the Lord, especially that they may be brought very early into the flock of Christ, and that the dear friends who have shown them so much kindness may have a rich reward. M.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending March 31: March 25, Mark xvi. 1-20; March 26, Psalms cx. 1-7; March 27, Psalms cxi. 1-10; March 28, Psalms cxii. 1-10; March 29, Psalms cxiii. 1-9; March 30, Psalms cxiv. 1-8; March 31, Psalms cxv. 1-18.

THE HON. CAPTAIN MORETON.—The Le Mars *Sentinel*, of February 24, reports in a special supplement that Captain Moreton has discovered some valuable veins of coal on his Iowa farm. This will probably enhance the importance of the place and greatly widen the sphere of the influence which our good brother wields.

MESSRS. MOODY AND SANKEY.

LAST DAYS AT MANCHESTER.

(BY OUR OWN REPORTER.)

AS the present campaign of the Evangelists in this country draws near its close, the public interest seems to increase in a corresponding ratio. I sometimes hear it asserted that the present Mission of Mr. Moody and Mr. Sankey is not causing such a stir among the English people as did the campaign of eight years ago. What the premises are from which this wonderful conclusion is drawn I know not. My own experience so flatly contradicts the statement that I cannot help assuming either the ignorance, culpable under the circumstances, or the wanton prejudice, more culpable still, of those who say such things.

What is the test of waning interest in any public movement? Surely it is to be found in a diminished attendance at the meetings. The element of "novelty" that may be said to have belonged to the Mission of 1873—75 of course has ceased to be; there might, therefore, be as much of genuine interest now with a smaller attendance than before. But what do we find? I need not recapitulate the history of the past weeks spent by the Evangelists in such places as Dublin, Birmingham, Belfast, &c., all of which they had visited before; the facts must be fresh in the mind of every reader. But what was the case at Manchester on these last days of the two weeks' Mission? Briefly it was this: the capacious buildings at the disposal of the committee were utterly inadequate to receive the crowds that would fain have pressed into them to hear the preaching and the singing Evangelist twice or thrice on a working day.

Coming to details, let me speak briefly of Tuesday, March 13, the penultimate day of the Mission. Having by special favour gained entrance to the Free Trade Hall half-an-hour before the advertised time of the evening meeting, I found the great building crammed from end to end with men—not a spare foot of seating space even on the spacious platform. What a magnificent audience! They tell us that in Popish countries the male section of the community are seldom, if ever, seen within the walls of a building devoted to religious uses. Yet here, in one of the busiest cities in the world, where time is money, and where commercial competition is one of the fine arts, the most popular place of concourse is packed with sharp, shrewd, calculating, wideawake gentlemen, who were apparently well content to spend a long period of waiting in order to be present at a Gospel service. Where is the philosophical and impartial critic who can square that simple fact with any theory of popular indifference to Evangelical truth, or of its unfitness to meet the truest and deepest aspirations of our common humanity?

While Mr. Moody held this vast company spellbound by his homely, graphic, and searching speech, the great Circus in Chepstow-street was the scene of an almost similar spectacle on a somewhat smaller scale. Having sung out the sweet music of the Gospel invitation to the men in the Free Trade Hall, Mr. Sankey picked his way through the swarming streets to the Circus, and assumed the command of the crowd that covered that big building with a sea of eager faces literally "from floor to ceiling." Here he repeated, in grandest and most impressive tones, that old, favourite song that never seems to grow stale, "Jesus of Nazareth passeth by." I observed lately that a Unitarian gentleman in Birmingham was severe in his censure of the sentiment of the last verse of this hymn. According to him, it is a monstrous reflection on the unchanging pity and compassion of our Lord to say that a time could ever come when He will spurn the sinner's "bitter prayer for pardon." But until we have some solid proof of that "probation after death," which Mr. Joseph Cook so logically and scripturally controverts, orthodoxy must continue to defend and reassert the teaching of this verse, however tragically solemn and fearful it may be.

The after proceedings at the Circus on this Tuesday evening were most singularly touching. I can remember few occasions when the conduct of the audience showed more conclusively that God was at work in the midst of them, and moving them towards an open avowal of spiritual concern. Mr. Sankey's talk that followed the sermon was well-nigh severe in its artless simplicity, but that was only an additional proof that the plainest key is the one that most readily unlocks the human heart, when that heart has been prepared by God for the reception of his truth.

From all parts of the Circus the responses came freely to Mr. Sankey's invitation that those who were anxious should signify the same by rising, or lifting the hand. After the three figures had been reached he ceased to count, and, indeed, many hands were held up that evidently escaped the vigilant eye of the Evangelist. When the general meeting was being dismissed that the Gospel net might be drawn up in the after-meeting, a fresh crowd of those who had been excluded pressed into the building, and personal dealing had to be relinquished for further appeals from the platform.

Several of the incidents related by Mr. Sankey were unusually pathetic and striking. He told of a young lady who on her death-bed felt much solicitude for the salvation of her circle of associates. She asked that a wedding-cake should be specially prepared for her. This she cut up into small portions, and sent one to each of her unsaved companions, with a little note written by herself, saying she had accepted an invitation to be at the marriage supper of the Lamb, and asking them to meet her there. After a few days she passed away. That little group of friends gathered around her coffin, and a number of them then and there gave their hearts to Jesus. Another touching anecdote was of a little girl in Glasgow who had learned to sing, "Safe in the arms of Jesus," and who, as she was dying of scarlet fever, expressed a strong desire that the hymn-book, opened at that hymn, should be laid on her bosom and buried with her. In his earnest appeals to the people to "come clear into the harbour" of safety that night, Mr. Sankey found an apt and powerful illustration in the loss of the *City of Brussels*, whose deck he had often trod when crossing the Atlantic, but which now lies at the bottom of the sea, sunk just on the eve of gaining port.

Simultaneously with this meeting in the Circus, the after-meeting was going on in the hall of the Y.M.C.A., composed of inquirers from Mr. Moody's meeting in the Free Trade Hall. An experienced friend informed me next day that this was the most wonderful sight he ever saw; the hall was full of those who were anxious to enter into assured rest of soul, and though workers were present in abundance, many had to speak to groups of six and eight at once.

A PRAISE MEETING.

The noon meeting of Wednesday, the last day of the Mission, took the form of a praise meeting. The fine lecture-hall of the Y.M.C.A. was crowded. Much interesting testimony was given as to the results of the former Mission in Manchester eight years since. Before noting some of the details stated on this occasion, I may give a brief general outline of these results, as imparted to me by one who is thoroughly conversant with the facts.

First and foremost there was created a large spirit of brotherly unity among clergy and ministers in the town, which may be said to have been a thing altogether new in the experience of this and many other communities. The outcome of that unity has been seen in the extensive and complete preparations made for the Mission now closed. The direct individual conversions eight years ago were on a large scale; the resulting influence in the salvation of others it is impossible to tabulate, but enough is known to give room for much thanksgiving. The work of the Y.M.C.A. as it now exists may be directly traced to the last Mission; under the holy impulses then brought into active play, the present organisation, with its excellent buildings and multiplied agencies for the conversion and culture of young men in this important city, began to take shape. Further outlets for new-born zeal were found in the erection of tents for Gospel services in different parts of the city; the results of these efforts, in the conversion of men and women have been truly wonderful. Still further, there is to be noted the building of many permanent Mission Halls in more or less distant suburbs by gentlemen residing there who had received blessing at the central services; these halls have themselves been centres of continued revival ever since their erection. In short, a mighty impetus was given to aggressive Christian work, north, south, east, and west, with results of which no adequate record can be given or guessed at. Other forms of Christian effort in the town, such as the Flower Mission, the Sacred Song Association, the Noon Prayer Meeting, &c., have directly sprung from the memorable weeks of 1874. It is confidently believed that the results of the present Mission, though it has been of much shorter duration, will in due time afford equal ground of praise to God and benefit to man.

At this praise meeting on Wednesday, Mr. Moody gave some suitable exhortations as to the comeliness of giving thanks. On the previous night he said a man had come into the meeting under the influence of liquor. He asked if there was anyone in the meeting who had been redeemed from the slavery of drink and had stood firm for five years. A man rose and said that eight years ago he was a confirmed drunkard. God then saved him, and had kept him ever since. If there were nothing more, said Mr. Moody, to thank God for than that single case, all the trouble would have been well expended. People who kept at a distance from the work said the great crowds would soon be dispersed, and where would then be the results? The crowds that gathered at Pentecost were soon scattered, but they went everywhere preaching the Word. He had met with the fruits of the last Manchester work in different parts of England, and also in America. It is God's work; would the men have flocked into the Free Trade Hall as they did if they had not been moved by the Spirit of God? If any Christians feel like criticising, let them be careful how they talk against the work of God's Spirit. During the last two weeks many have been born into the Kingdom of God. The work has just commenced. If the Christians will go to work and continue the meetings in their various Mission districts, there will be many more conversions in the next few months.

Prebendary Macdonald, as a single case out of many resulting from the previous Mission, told of a Hebrew gentleman in good social position, who was then brought to a saving knowledge of the truth, and who became an interested member of the Bible Class held at the Young Men's Christian Association. He had to encounter no small opposition from his Jewish friends, but he came out boldly for Christ, and was a most simple-hearted Christian. He has now gone to be with his Lord, for whom he bore an earnest testimony while he lived.

After some interesting reminiscences of the Glasgow work by the Rev. J. Carstairs, of that city,

Mr. Midwood said he wondered how it could be possible for anyone to doubt whether or not this was the work of God. Besides the many fresh Gospel agencies that had been set going in and around Manchester through the last Mission, individual Christian workers had then received an impetus in their work that they had never lost. This time the arrangements for recording the ascertained results were more complete; they would be able to follow these up, and see how far they were permanent. He believed they would have as good a report to give as that recently given by Mr. Dale at Birmingham, who found that at least 70 per of those who joined his Church kept true to their professions. The work during this

second Mission had been most marvellous. As an instance, he stated that a stranger, addressing him in the street the previous day, said: "No words can express my gratitude. My wife, myself, and all the members of my household have been converted at these meetings."

A Gentleman in the gallery said that, eight years ago, when visiting a warehouse in the city, a young man shook him warmly by the hand, and expressed much joy that he had been converted. On visiting the same place last week, he found the same man walking in the path of happy service. He was unable to attend the meetings in the Free Trade Hall, because he was busy in connection with a week's special Mission at the place where he lived.

A very interesting and important testimony followed from Mr. J. Garnett, one of the members of the Evangelistic Committee eight years ago, and chairman of the present committee. He confessed that for seven years after the last time of revival he had been prevented, through timidity, from public preaching of the Gospel. A year ago he resolved he would begin the work, and trust to God to help him in speaking. He began in a small cottage meeting with about a dozen people. Since then a Mission hall has been erected, and now every Sunday 400 to 500 people come together to hear the Gospel, many of whom had not been at a place of worship for years. Only the Sunday before an old man had told him of a son who used to ill-treat his wife and spend much of his time in the public-house; he had been induced to attend the Gospel meeting a fortnight before, and had never entered the public-house since.

This interesting praise meeting was brought to a close with some further testimony from a well-known Manchester merchant, who made special reference to the case of the fallen girl whose consistent testimony after conversion, and happy death some years later, were mentioned in our last issue.

Long before the appointed time in the afternoon the Trade Hall was filled to repletion, the overflow crowds being accommodated in the Circus. Woe betide the unhappy late comer who thought to gain an entrance into the former building, without some special or official *open sesame*. It had been announced as the last Bible Reading, but Mr. Moody, feeling the preciousness of the opportunity, turned it into a purely Gospel service. His theme was, "Instant Salvation," which he illustrated by his wonderfully graphic presentation of such Bible narratives as the saving of Noah in the Ark, the protection of the Israelites in Egypt, by the shed and sprinkled blood of the paschal lamb, and the healing of the wounded Hebrews through the brazen serpent. Many flocked to the inquiry-meeting in the Y.M.C.A. buildings.

THE FAREWELL MEETING

was held in the evening in the Free Trade Hall. The anxiety manifested to be present was, if possible, more extraordinary than ever, and the Evangelists themselves experienced no small discomfort in reaching the inside of the hall. The Circus was not adequate to contain the throngs that were excluded from the hall, and various meetings were extemporised in the streets. Mr. Sankey, after singing in the hall a new and impressive hymn, "When the mists have rolled away," proceeded to the Circus, and, with those who assisted as speakers, again experienced a time of much blessing, as shown by the large numbers who stood for prayer.

Mr. Moody's parting words were addressed to the young converts, many of whom were specially accommodated in the area of the hall. A considerable number, however, who came late, were unable to get in by reason of the crowds that clamoured for admission. Mr. Moody dwelt at first on the province of faith in the Christian life, and walk, and warfare. The words of deepest wisdom and sanctified common sense to which he gave utterance for the space of more than an hour fell on most attentive ears; the speaker, the sermon, and the scene will not easily be forgotten by those who were privileged to be present. Space would altogether fail if I endeavoured to reproduce the address; some stray sentences must suffice:—

"The sooner you find out that your Christian life is to be a warfare, the better for you." "The closer your fellowship with the Saviour, the more power you will have with your fellowmen." "Man away from God is, and always has been, a failure. If Adam fell, how do you expect to stand in your own strength?" "Look at the wrecks you may see in the streets of Manchester—men who might become temples of the Holy Ghost, but whom Satan is leading down to dark despair, because they have turned away from God." "There is a good deal of difference between *reckoning* yourselves dead with Christ and *being* dead with Christ." "The most miserable Christians I have met with are those who are seeking to walk by sight instead of by faith." "If sorrow and trouble come—and they *will* come—we want to keep trusting in God that He will help us." "In our Christian warfare let us not make the mistake of under-estimating the strength of the enemy; Satan has had the experience of 6000 years, and he knows our weak points." "Many things that are lawful in themselves will have to be given up if we would prosper in spiritual health; the Christian must dare to go against the customs of society if needful, even though he may be deemed peculiar." "I think that the greatest foe that England has got to-day is strong drink." "If the devil tempts you to go astray and you yield for the time, do not think you have lost your sonship." "I believe more Christians cripple their usefulness by failing to control their temper, than in any other way." "The place to find out whether a man is a true Christian is in the home." "We ought to make home the most attractive place on the face of the earth."

With many such like words of wise counsel did Mr. Moody exhort the young believers to stand fast in the faith, and to cultivate all the graces of the genuine Christian character. Near the close he gave, in an outburst of remarkable eloquence, a running sketch of the tribulations which Paul the Apostle had to endure, and the dauntless bravery with which he met them all, ever pressing on towards the mark of his high calling of God in Christ Jesus. Then, last of all, he besought the converts to identify themselves speedily with some section of the visible Church, and join with such as are devoting their lives to the good of those about them.

With a final parting word of invitation from the Evangelist to the unsaved, and with the subsequent meeting for inquirers in the Young Men's Christian Association, the two weeks' Mission in Manchester came to a fitting close.

OPENING AT LEEDS.

A two weeks' Mission at Leeds was commenced last Lord's Day by four gigantic gatherings in the Coliseum; in the early morning the meeting was for workers, at 11 a.m. specially for non-church-goers, at 3 for women, and in the evening for men. With respect to the forenoon service the *Leeds Mercury* says:—

The first great meeting of the Mission took place at eleven o'clock. It was intended for men and women who attend no place of worship, and admission could only be obtained by ticket. An announcement to this effect had been made for several days previously, and at first the arrangement seemed a little strange. It was, of course, desirable that the attendance at the commencement of the work should not be meagre, and the question which occurred to one was—Can so large a building be filled at the outset with such a class? Those who had made the arrangements, however, had done so deliberately and with full confidence that even at the commencement of this united effort to promote the sacred cause success would in this respect be attained. And so it was. The Coliseum buildings were crowded, and but for the regulation that those only who had tickets were to be admitted, great numbers would no doubt have sought entrance only to find that it could not be had. We do not know how the tickets had been distributed, nor can it be told how many amongst the great congregation were non-church or chapel goers. The appearance of the gathering gave the impression that the proportion was small.

A thanksgiving service in connection with the recent campaign in Birmingham was held there on Monday week. Mr. R. W. Dale presided, and spoke in warm terms of the results of the Mission.

GOSPEL TEMPERANCE WORK.

DUNDEE.

LOOKING to the important Temperance work achieved last year in Dundee through the visit of Mr. Francis Murphy, it has been deemed highly desirable to continue the same work vigorously. The Council of the Union see on all sides very great and pressing need for earnest labours to promote the cause of Temperance, and many ways in which this may be effectually done.

MR. FRANCIS MURPHY AT SWANSEA.

Mr. Francis Murphy is now on a visit to this town, and holding a Gospel Temperance Mission. He has had overflowing audiences each night, and much to cheer and encourage him in the results obtained. There has been a wonderful work carried on in Swansea since November, 1881, when Mr. R. T. Booth was here. Many thousands have since then signed the pledge. We are hoping and believing that the present Mission will help these reformed men and women, and lead many of them into the kingdom of God.

As a speaker Mr. Murphy has made an immense impression upon the thousands who have heard him in the past five days. He is a natural orator, with wonderful powers of description, able to make men weep and smile as with the touch of a magic wand; yet withal full of tenderness and love and godly simplicity.

With a large heart of sympathy for the perishing and a deep sense of his own inability to be useful unless the grace of God is given, his message is emphatically "Gospel Temperance," with "Gospel writ large." The story of his life has thrilled the people who have listened to it. Oscar T. Snelling.

MAJOR POOLE IN PLYMOUTH.

The Mission in Plymouth, conducted by Major Evered Poole, bids fair to be very lasting and influential in its results. The work gathered force as it proceeded, and was accompanied by much power and blessing. Canon Basil Wilberforce gave his powers of speech and his intrepid spirit to the Mission for four nights, addressing in the day, at Devonport, meetings of dockyardmen and others. The Canon's words have flown far and wide, and it is not an exaggeration to say that they will have formed an era in the Gospel Temperance cause in these western counties. Mrs. Reaney also helped. Mr. Arrowsmith addressed meetings in Plymouth and at Devonport, which were large and very successful, and Mr. McCree also was a worker in the Mission.

The noon-day prayer-meetings have been attended by daily increasing numbers, and Major Poole's addresses on these occasions were much valued on account of their spiritual power. In this Mission, as at Croydon and Oxford, he introduced the after meeting. At the concluding meeting of the Mission Major Poole spoke on the three Remember's: "Remember Lot's wife," "Son, Remember," &c., and the dying thief's "Remember me." His message was most solemn, and the power of God's Spirit was manifestly shown. More than eighty persons arose in the body of the Hall and asked to be prayed for. R. R. F.

A week's Mission at Barrow-in-Furness has been conducted by Mr. Geo. Blaiklock with great success.

Mr. William Forbes conducted a Mission last week at Ampthill. He had commenced another Mission at Taunton, when he was recalled to London by the illness of his wife, who died at his residence, 71, Windsor-road, Holloway, on Sunday last.

Notes and Comments.

A CORRESPONDENT says that Burton-on-Trent, the great centre of the liquor traffic, has hitherto been overlooked by those who arrange for Gospel Temperance Missions. He hopes this oversight will soon be remedied.

Christian singers desirous of joining the South London Choir, now being augmented in anticipation of the autumn visit of Messrs. Moody and Sankey, are requested to communicate with Mr. G. Peploe Earl, 1, Cambridge-terrace, Burnt Ash, Lee, S.E.

Last week we referred briefly to the sad circumstances under which Rev. Julius Benn met his death at Matlock. The deceased gentleman, who ministered to a poor congregation, in Old Gravel-lane, Wapping, had not been able to make any provision for his partner in life, who survives him. It is therefore desired by some friends to present the widow with a testimonial. They solicit the sympathy and help of Christian friends. Mr. W. G. McNaught, 66, Colverstone crescent, West Hackney, E., is acting Hon. Sec.

Miss Macpherson writes from the Home of Industry, 60, Commercial-street, Spitalfields, E.:—

Would the many brethren who have been workers at the Home of Industry, and are now scattered in business, or as missionaries abroad, report themselves here? We desire to unite them to each other by correspondence, that they may be helpers of each other's joys and sorrows. "Brethren, pray for us," as we do for you, that your faith fail not.

Mr. Wm. Ferguson, 21, Manor-place, Edinburgh, writes to us describing the great need that is felt by Christian workers in Syria for Industrial Schools, where young girls could be trained in household duties after leaving the common school. Miss Taylor, of Beyrout, has represented this need to him in recent correspondence, and he hopes some English Christian will feel called to undertake the work. We refer any who are specially interested in the matter, to Mr. Ferguson, from whom they may receive fuller details.

A correspondent, writing to the *Christian World*, has stated that having some doubts about the legality of raffles at bazaars, he wrote to the Home Secretary for information. The reply he received is that "all lotteries are illegal whether in aid of churches or not." This may serve to bring the practice which has prevailed but too widely in connection with the Church's work to a close. We earnestly trust it will, for assuredly the worldliness of all such expedients for raising funds for sacred purposes is an evil calculated to do enormous harm to the cause of God, and far outweighs in its injurious effects upon the Church itself, as well as upon the outside world, any temporary pecuniary gain which may be obtained. Unspiritual methods cannot but produce unspiritual results. "The silver and gold are the Lord's," and we may look with confidence to Him for the supply of them as needed for his own work.

The meeting held by the Council of the Evangelical Alliance at Exeter Hall on the 9th inst., to pray for the maintenance of our National Constitution in its allegiance to God, should surely be followed by further united action on the part of those who have this momentous matter at heart. All the more so as, to the surprise and disappointment of many who were present, the Chairman of that meeting announced that the passing the Affirmation Bill was not to be regarded as the point directly before them, that being a subject on which differences of opinion prevailed. The circular-invitation of the Alliance had so put this very point as the object aimed at, that not a few felt at a loss to account for the request that it should not be directly mentioned in the prayers presented.

We most earnestly deprecate this being looked upon as a merely party question; we feel that it rises transcendently high above any considerations such as those of Liberal or Conservative politics and tactics. Enlightenment is greatly needed by many Christian people on the matter, numbers of whom regard it simply from the standpoint of political freedom, and fail to see its bearing on the attitude of our country in relation to God. The passing of such a measure, we are assured, would mark one of the most momentous crises the nation has ever reached, and we look at the issues of such a probability with the deepest concern. It would be well if central meetings could be speedily arranged for, at which the Christian heart and conscience could be directly appealed to, and the issues at stake clearly pointed out. The Church of Christ should be heard wherever possible protesting with united and earnest voice, and proclaiming on behalf of the God of Britain his right to be still, as heretofore, distinctly recognised in our Legislature as existent and supreme.

The Times of the 15th inst. began a leader with the words, "A couple of weeks ago people were praying for fine weather," and then proceeds to comment on the improvement which has been made in agricultural prospects by the cessation of rain, and the prevalence of drying winds we have had of late, stating that "if the fair weather lasts a little longer, then the agriculturist will have nothing to complain of," for "should March end as it has begun, then the harvest need not be a very bad one."

Undoubtedly, much true, believing prayer has been offered in our land on this matter, and the above statements may be claimed as another testimony to the power of prayer in material spheres, as well as in spiritual. Let us not be slow to offer praise for Divine response to prayer, nor remit the earnestness of our supplications for continued remembrance of our need by Him who is the only source of all good. Agriculturally and commercially, we are solely dependent upon God, and we do well to keep this ever in view, both by prayer for his aid, and thankfulness for his mercy, so often granted in answer thereto.

There is much in the condition of Madagascar at this juncture of affairs to cause concern in the minds of Christians generally, who cannot fail, we think, to take interest in the advancement of civilisation and Christianity in that island. There is great reason to fear the results of the present aggressive French policy, not only because peace is endangered, and war (always in itself so great an evil) rendered imminent, but on account of its probable influence on Mission operations, hitherto so successfully carried on. The effectual fervent prayer of righteous men to the God of nations will avail much to protect this feeble and far-off island from the designs of the powerful aggressor.

The words of a correspondent, writing to *The Standard* from Tamatave, are of serious import:—

A further result of a struggle would be the development of a strong feeling against Christianity. Already the leaders of the Old Party are going through the country preaching that the present difficulties are owing to the admission of the missionaries and the conversion of the Court. If this movement were to gather strength, Christianity would probably disappear over a great part of the country, and the people would relapse into barbarism.

The societies having agents and stations in Madagascar claim full-hearted and prayerful sympathy from us all, as do the whole company of believers and workers in that hitherto fertile field of which it may pre-eminently be said, it is one "the Lord our God hath blessed." We observe that the London Missionary Society has already issued a request for special prayer.

Apropos of Missions, the following words spoken by Rev. Joseph Cook may, perhaps, strike some who look with satisfied complacency on what is doing in heathen lands (and we fear there are such) as being ungenerous and uncalled for; but they will, on reflection, be found to be timely and wise. Facts show that we are far from having reached a point where we may halt, or count ourselves to have attained what is set before us by the imperative calls of duty, privilege, and responsibility:—

We must have a far more thorough arousal as to our duty to Missions than we have dreamed that we need. Infidelity is occupying the middle and the upper classes of pagan lands, and it is difficult to calculate how terribly hard it will be to win these circles to Christianity if we allow infidelity to have its own way in them for another generation. On this theme the Church, as a whole, is torpid, and I would have the necessity of the case smite the rock of our indifference and cause copious streams to gush forth—not of money only, but of men. When God sends his Spirit to the Protestant Churches of all lands in full measure, I believe that we shall not fail of the realisation of my ideal as to missionary effort.

The ideal referred to is, after all, a modest one, being only that "There ought to be, at least, one man born and educated on Christian shores, and representing sound views, furnished for every 50,000 of the accessible pagan population of the world."

Our duty is, "To preach the Gospel to every creature," and we have no right to withhold aught we can render until this is done. The possibility of this being done within a period say of ten years, was demonstrated some time ago by Dr. Angus, of Regent's-park, thus: "Under the least favourable conditions, we might need 50,000 preachers, and their support might need from ten to fifteen millions a year. It seems a great company, fifty thousand preachers, and yet it is not more than one per cent. of our Evangelical Church members. England sent as many men to the Crimea to take a single fortress, and to keep up for a few years a Mohammedan despotism. Ten times the number fell on each side in the American war to set free three or four millions of slaves. Cannot 50,000 redeemed men be found to win back the world for Christ?"

"It seems a great sum—a hundred and fifty millions in ten years—yet it is less than £3 a year from each member of the Evangelical Churches of Europe and America. The Crimean War cost a hundred millions; the American War more than ten times as much. An annual tax of tenpence in the pound on the income of Great Britain alone would yield the fifteen millions we need. Nay, more, it would be easy to find ten thousand professing

Christians who could give it all!" If these things are true, and it would be difficult to disprove them, there is, indeed, truth in Mr. Cook's assertion that "the Church, as a whole, is torpid on this theme." Let each reader ask, Am I?

Referring to the crowds of eager spectators who assembled, spite of wind and weather, to witness the Oxford and Cambridge boat race of Thursday last, *The Daily News* argues as follows:—

If so much fatigue and cold and suffering could be voluntarily endured by thousands and thousands for one such moment of gratification to the eyes, what might not be got out of the human race if its storage of force could only be turned to some great account? What would the hosts of Xerxes be in comparison with the Blue Ribbon Army that London alone might turn out if the Blue Ribbon of Temperance had only the same universal charm that belongs for one day in the year to the light and dark blue ribbons of Cambridge and Oxford? We fear, however, that human nature is not thus to be charmed out of its weaknesses into high and constant moral mood.

The eagerness with which the world pursues its chosen objects of delight is often a reproach to the lethargy and half-heartedness of the professing Christian in reference to his higher aims and nobler pursuits. There is indeed a large amount of latent energy and force in the Church of Christ, which only needs to be awakened and brought into action to produce glorious results in the varied fields of Gospel labour. Motives to enthusiastic endeavour and entire consecration are not wanting. Why, then, does not the spirit of the Church not only rival, but outstrip that of the world in its intensity and readiness to endure for the attainment of its ends? The same thought filled the great Apostle's mind, as he reflected on the Olympic contests so renowned in his day, and on the self-denial and devotion to the strife displayed by the combatants. "They do it to obtain a corruptible crown, but we an incorruptible." And again: "I press toward the mark, for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded."

We shall be happy to receive and disburse contributions for the relief of distress in Ireland. Capt. Kearney White, Waterloo-place, Dublin, formerly commander in the Lifeboat Service, and now Secretary of the Scripture Readers' Society for Ireland, is interested in the formation of a Christian Co-operative Fishery Association for Ireland; he will send particulars on application.

BARBICAN MISSION TO THE JEWS.—That the Lord will bring good out of a great evil anent the late persecution of the Jews is perfectly clear. The Jewish Missionary cannot help noticing a marked change in the behaviour of his brethren towards the Messenger of the glad tidings as he visits them from shop to shop in his circuit. This happy change is experienced at our Saturday afternoon meetings at Albion-hall, London Wall, and in our night school, Harvey-street, Hoxton, and not less so at our own house, which is visited by individual Jews from time to time. A spirit of earnest inquiry is certainly abroad among this ancient people as was never the case before; hence the grand opportunity for sowing the seed broadcast among hosts of willing listeners from many parts of the globe, in the hope of a glorious harvest. The bread and coal ticket occasionally given away by the messenger to distressed families is the more appropriate when the family thus relieved is suffering persecution and privation for no other crime than that they have received the Messiah.

PAUL WARSCHAWSKI.

6, *Farleigh-road, Stoke Newington, N.*

AN EAST-END CAMPAIGN.

MR. GEO. C. NEEDHAM AT THE HOME OF INDUSTRY.

THE Home of Industry is not a misnomer; its inmates eat not the bread of idleness. Its emblem, a beehive, fitly represents its busy life. There widows, mothers, young women, little girls, and others, are taught how to be of use to themselves and of benefit to others. The use of needle and scissors forms no small part of the education given, and of the spirit fostered in the Home; hence the elder members of the classes fully learn the necessity of self-help, and make a neat and tidy appearance, even though exceedingly poor.

During the past two weeks the Home has been the scene of a precious work of grace. It has been my privilege to be present at the various gatherings, and to witness some very extraordinary meetings of the really needy classes. Miss Macpherson, with her indomitable energy, secured the attendance of nearly 200 persons each evening from among the most miserable, irreligious, and destitute. Factory girls, rope-makers, young mothers, widows, Jewesses, harlots, lodging-house *habitués*, railway men, and others, were drafted from their workshops, lodgings, dens, and homes, to spend an evening in the Beehive. Nearly 2000 persons have thus been brought directly under religious influence, and heard, many of them for the first time, the Gospel of the Lord Jesus Christ.

It is not often that a preacher has the opportunity of speaking to so many openly Godless persons. This fact probably may have impressed the evangelist, who entered heartily into the work of rescue. Miss Macpherson, too, and her noble band of workers and helpers, fought hard for each precious soul. The agony of prayer, the earnestness of speech, the glistening tear, the solemn air, and quiet manner of each worker, told that they were moving and acting under a realised sense of the presence of God, and that *now* or *never* was the hour to bring each soul to Christ.

During my visit I had ample opportunity for observation and inquiry, and noted the following phases of what I saw, felt, and discovered: First, prayer: earnest heart-pleadings with God before each meeting. Second, the prominence given to the Word of God. I listened attentively, and watched with interest, but heard of no scheme for the relief of sinners, save that revealed in the Scriptures. Third, there was a wise discrimination of bodily need, and generous hospitality extended. For the girls, 200 at a time, tea, bread and butter, and cake were provided. To the lodging-house men, hungry, faint and cold, each time from a separate lodging-house (so as to benefit the greater number), soup and bread were given. After the Gospel appeal, three hundred and sixty sixpences were laid out for beds, and whilst the snow fell, all who had heard of Jesus, for once, had a shelter and a bed. Blessed sixpences! Where will more come from for similar work?

The evangelist did not fear to expound and explain the very themes that may well be presented to a West-end congregation. Twice he gave them the story of the Crucifixion, touching on the great events from the Garden to the Cross. The Resurrection, the Priesthood of Christ, the Coming of the Lord, the Year of Jubilee, the Cities of Refuge, and other Old Testament subjects were expounded. With tenderness and quiet solemnity did the preacher plead with souls, while Miss Macpherson and her lady workers with subdued voices and tearful faces spoke and prayed. I was enabled to see that these poor children of sin, in youth or age, can be dealt with as effectually as those in higher social positions. The Home of Industry recognises manhood, though debased, and womanhood, though degraded; hence the pathetic words, "brothers," "sisters," come with a strange power to those unaccustomed to kindness and love.

It is matter of surprise that a benevolent public should not long since have provided Miss Macpherson with a suitable Home, and such premises as would have facilitated her great work of Christian philanthropy among the East-end poor. The faith, however, which draws from the King's treasury the means to supply two thousand mouths with a comfortable meal, and find a home across the great blue sea for nearly four thousand destitute children, can afford to wait and follow, as the Master leads. May his wealthy stewards promptly respond with generous gifts to every proved and trusted helper of the helpless, who give their days and nights to save the lost.

VISITOR.

MILDMAY CONFERENCE HALL.

THE Mission at Mildmay Conference Hall by Mr. George C. Needham, commenced on March 4, increases in interest. The meetings for Christian workers at half-past nine on Lord's day morning are peculiarly refreshing, and, like our brother's other ministrations, are full of instruction. The attendance at this meeting is very encouraging, and we expect to see the hall quite full at the Gospel meetings in the evening. Mr. Needham also gives Bible-readings on the Lord's day afternoons at 3.30, and Thursday afternoons at 3. These expository addresses are characterised by great clearness and close adherence to Holy Scripture. No one can mistake his meaning or fail to see that his words are words of truth and soberness. Such teaching is much wanted and we believe is deeply valued.

The meetings will be continued throughout this and the following month; but on April 1 the Mission becomes continuous, and there will be a nightly service in the Conference Hall, except on Saturdays. Will Christian friends sustain us by their presence or by their prayers, or both?

J. E. M.

OPEN-AIR MISSION.

ON Friday afternoon, the thirtieth annual meeting of the Open-air Mission was held in Steinway Hall, and was presided over by Sir Thomas Chambers, Q.C., M.P.

The report, read by the Secretary, stated that there were now 748 members of the Mission, all pledged to promote and practise open-air preaching. During the year they had preached in 453 towns and villages in thirty-five counties. They had visited 271 races and fairs and other special gatherings, and had distributed 1,034,506 tracts, making about 16,000,000 since the Mission began. There had been fifty-two conferences held, and 114 volumes added to the preachers' library, which now contains about 1000 volumes. The year had been one of rich blessing in the conversion of souls. The income was £1478, and there was now a balance in hand of £99.

The Chairman said the Mission was one of the best and cheapest of our religious organizations, and deserved well of the Church of Christ for its aggressive character. Such a mode of preaching had certainly the sanction of the highest antiquity to recommend it. The Rev. Sholto Douglas described the work from a parochial point of view, as his curates and helpers had hardly omitted it a Sunday for eighteen months. Dr. Sinclair Paterson said no apology was needed for such an enterprise, and emphasized the qualifications for such preaching as common sense and a knowledge of the Bible.

The Rev. Colmer Symes urged the preachers to declare facts—a personal Saviour and personal experience. The Rev. W. M. Sinclair dwelt upon the voices of the streets, and the power of a chance word amid their din and confusion. Mr. John Macgregor, the Hon. Sec., thanked God for the harmony with which the work had been carried on from the very first; and then the meeting closed with the Doxology.

BRIGHTON.—The Medical Mission carried on here by Dr. Witten has done a good work among the poor of Brighton during the past year. A new branch was opened in the Lewes-road. It is desired to erect new premises for the Mission in Edward-street.

PRAY FOR ONE ANOTHER.

"Epaphras . . . a servant of Christ . . . always labouring fervently for you in prayer."—Col. iv. 12.

OF the angels it is written, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14). Here is a still more glorious ministry, and one in which all God's people may engage, while the Throne of Grace is open night and day—the ministry of intercession, the labour and the privilege of prayer! It has been said that a little child may carry a cup of water to revive and refresh the fainting warrior; so a babe in Christ, who can only pray, may by that means bring the needed grace to those who are in the thick of the fight, and thus "turn the battle to the gate."

This may be one reason why God leads not a few of his children to lonely places, or lays them aside in bodily weakness. He is calling them to engage in this tender, holy ministry, and truly "those members of the body which seem to be more feeble *are necessary*" (1 Cor. xii. 22). It is a labour. "The spirit truly is ready, but the flesh is weak." Satan will diligently seek to hinder, and in this, as in every spiritual exercise, the flesh will crave for ease and indulgence. But the Divine Spirit "helpeth our infirmities." By his gracious aid, and by a determined perseverance in prayer for all saints, we shall go from strength to strength. Nothing can enlarge and strengthen the heart like coming in contact with God, and having fellowship with Him. The more we pray, the more will we be able to pray, whether for ourselves or others; and the more we pray for others, the more will we increase and abound in love towards them. It is a labour of faith. Our gracious God is not slow to encourage the hearts of his waiting people. The firstfruits are often rich and rare, but the great reward will be reserved. We do not know how God is answering, but we believe He will fulfil his word, "Ask, and ye *shall* receive."

How little we know of the ministry of angels. We may seldom think of it, but we are certain that by and by we shall regard these holy beings with feelings of tender love and gratitude. Yes, we shall love the angels. So may we serve the saints of God now, throwing around them many an enduring, though invisible cord. In the day when the secrets of all hearts shall be revealed, these will shine forth in their glory and beauty.

Not one will seem a stranger,
Though never met before—

certainly not one for whom we have prayed. "He that keepeth this commandment keepeth his own soul." If, through grace, we are thus enabled to bring down blessings on others, we shall receive a liberal portion for ourselves. It cannot be otherwise. "In the light of the king's countenance is life" (Prov. xvi. 15). We will hear many a gracious whisper, which can be heard only in "the secret place of the Most High" (John xv. 15).

God turned the captivity of Job when in a forgiving spirit he prayed for his friends. Abraham had close access to God, and he knew how to use it on behalf of others; and Abraham was called "the friend of God." It was while Moses was pleading for the people (Exodus xxxiii.) that he was led to utter that wonderful petition for himself—"I beseech Thee, show *me* Thy glory." While Daniel was confessing his sin, and the sin of his people Israel, and "making supplication for the holy mountain of his God" the "man Gabriel" was "caused to fly swiftly." He came, not only to give him skill and understanding, but also to tell him that he was "a man greatly beloved." So dear in the sight of God are those who are his "remembrancers."

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Shall we not earnestly seek, through the energy of the Spirit, to fulfil our part in this sacred ministry? It will not only bring us into fellowship with one another, but into peculiar fellowship and sympathy with Christ, "Who ever liveth to make intercession" for his people. B. Wyse.

Arbuthnot, Kincardineshire.

For the Young.

ABOUT SOME POOR CHILDREN.

I WANT to tell the young folks who read *The Congregationalist* about some poor children in Manchester. It was six o'clock, one Tuesday evening in January, when a friend and I set out to visit the soup kitchen of Mr. Superintendent Bent. . . . It was in the early winter of 1878 that Mr. and Mrs. Bent, pitying the poor hungry street waifs, began to give them basins of soup. Their own children had grown up, but in this way they quickly found another and a very large family. Night after night hundreds of starving boys and girls came bareheaded and barefooted in the snow begging a share. The kind superintendent could not resist their pleading voices. Expenses became heavy. The crowds of hungry babies grew more pressing. Already he had spent more than he could afford, yet he could not bear to leave off, and he was sorely troubled. But God, from whom all kind thoughts come, who loves little children, and had put it into the heart of Mr. Bent to do them good, now sent assistance. Mr. Joseph Armstrong, a gentleman who had seen something of the good work, but was not known to our superintendent, wrote a letter to the newspaper with an account of it. Rich men sent money. Ladies brought shoes and stockings and garments. Other friends with less money but equally kind hearts offered their time. And the soup kitchen was thrown open to all comers. The originator of the charity has never asked for help; each winter more than enough has been sent.

After we had shaken hands with Mr Bent, we asked to be introduced to his big family of little people. I have seen many a gathering of children, but never one like this. Crossing the shed, and making our way between some tarpaulin sheets, which on this side hung from the roof so as to make a kind of fourth wall, we found ourselves in a big square asphalted yard. It was very dark, but by the bull's-eye lantern of the policeman who now accompanied us, we could see huddled together on three sides of the court the shivering forms of some hundreds of half-naked children. Many did not appear to be more than four or five years old. Others informed us that they had "turned fifteen," though their dwarfish stature seemed to impugn the assurance. Some lived in the neighbourhood. Some had come from Chorlton, Gorton, and even Pendleton townships, two or three miles distant. None were sufficiently clad. Shoes and stockings were rare. Not a few had only one wretched skirt to defend them from the stinging night air.

One timid little girl, whom we were moved to question by the sight of tears coursing silently down her thin cheeks, told us that she had no father—that mother was ill—that neither mother nor herself had had anything to eat all day. She was crying, she said, because she was "clemmed," and her white face, hungry eyes, and naked limbs, blue with cold, were vouchers for the truth of her story. Poor little maid! she was only one of many in like pitiful case. One of Mr. Bent's rules is that his pensioners must eat their soup and bread before going away, for there is reason to fear that otherwise it would find its way down the throats of unnatural parents.

By this time supper was waiting. The children filed into the shed. At a signal all sang "Be present at our table, Lord!" finishing with the quickest "Amen" I ever heard, and then in an instant they were busy with their pints of soup. While grace was being sung, I had noticed that many were clasping their basin with both hands for the sake of its genial warmth, and had almost wished the food were not so hot, fearing lest some ravenous child might be scalded. They had no fear. A few crumbled their bread into the thick savoury mess. The majority, however, lifted the almost boiling soup to their mouths, and with incredible rapidity drank it off. Many polished their basins after the fashion of Jack Sprat with his platter. Others more decorously scoured them with bread. Almost all lingered over the crust as if they wanted both to eat and to have it. Then with a look upon their perspiring faces of deep content, with an awkward attempt at a bow or a curtsey, with a whispered "Aw've a good way to goo, maister," or some other apology for hasty exit, they left the premises. A second group followed, and a third, and a fourth, every child illustrating the schoolboy definition of appetite, "'*anpy* while you're eating and *tite* when you've done," until by the time the last was satisfied fifteen hundred had been fed.

Every night all through the winter months these suppers are given away. In addition, to the poorest and worst clad, Mr. Bent supplies caps and hoods, jackets and frocks, stout underclothing and capital clogs or wooden shoes. The policemen cheerfully give their services, working hard for the children in time snatched from their own sleep, and looking so happy over it all that I was forcibly reminded of the words, "It is more blessed to give than to receive." When I reached home that night, and found my own little Willie and Bertie snugly asleep under eiderdown quilts, I could not help wondering how many children in this great city had no bed to lie on. And I thanked God, as I hope my young readers will also, for good, kind Mr. Superintendent Bent.—*W. J. Woods, in "The Congregationalist."*

THE DAILY CROSS.

By Mrs. T. D. Crewdson.

"Whosoever will come after Me, let him deny himself, and take up his cross and follow Me."—Mark viii. 34.

THE followers of the Son of God
Have each a daily cross to bear,
And he who treads where Jesus trod
Must not refuse his cup to share.

But sin can ne'er be crucified
By cross or suffering of our own;
The cross whereon Immanuel died
Alone can win the victor's crown.

We own but one Gethsemane,
And there the debt of woe was paid;
We know but one true Calvary,
And there was sin's atonement made.

'Tis sweet, O Lord, thy cup to share,
Of true discipleship the sign;
And easy is the cross to bear,
If faith beholdeth only thine.

Then grant us grace to drink the cup,
Whate'er that daily cup may be;
And cheerfully the cross take up,
And bear it meekly after Thee.

—*The Fireside.*

MATLOCK, BATH.—A lady correspondent, residing at this pleasant health resort among the Derbyshire hills, asks us to say that if a number of Christian friends will visit it during the approaching Easter holidays they will find plenty to do for the Master among the crowds of pleasure seekers that flock thither on Good Friday and Easter Monday.

BIBLICAL NOTES AND QUERIES.

DEAR SIR,—In your last, Mr. Moody is reported to have said that most of the great men in Scripture were types of the Lord Jesus Christ. In some cases, as Adam and Melchisedek, they are stated to be so in the New Testament. Are we justified in saying that men were types of Christ who are not stated to be such in the New Testament?

W. H. W.

DR. FAIRBAIRN, in his "Typology of Scripture," referring to this very question, says the examples adduced by New Testament writers of the typical bearing of Old Testament characters and things "have all the appearance of having been selected only as specimens of the class to which they belong, and should rather have the effect of prompting further inquiry than of checking it. So far from themselves comprehending and bounding the whole field of typical matter, they may rather be regarded as furnishing the data from which we are to gather the rules that ought to guide us in our search for others of a like description." This seems to be in accordance with the inspired statements found in Romans xv. 4, 1 Cor. x. 11, and Heb. v. 11-14. There is ample evidence to show that, as one has well said, "the entire Old Testament is a great prophecy, a great type of Him who was to come, and has come." Some of the characters omitted from New Testament use are certainly as prominent and manifestly typical as others which are employed; for instance, Joseph, Samson, Elisha, David, and others. It is impossible to read with an eye to spiritual things the histories of these men of God and not be irresistibly drawn to see their typical power to set forth important Gospel truth.

While, therefore, we would guard against a fanciful straining of any Scripture, yet, following the example of the New Testament writers, we think we are not only justified, but actually instructed, to look for continuous and frequent typical illustrations of Christ in all the sacred biographies of Old Testament times. "Search the Scriptures," saith our Lord, for "they are they which testify of Me."

"A Young Missionary" writes, asking us to point out the distinction between the words iniquity, transgression, and sin, found in Exod. xxxiv. 7; Psa. xxxii. 1, 2; and in other places.

We cannot do better than quote from a sermon by Dr. Maclaren, of Manchester, on Psa. li. 1-10; in which he says: "The three words which the Psalmist employs for sin give prominence to different aspects of it. Transgression is not the same as iniquity, and iniquity is not the same as sin. They have each a separate thought in them. The word rendered 'transgression' literally means rebellion, a breaking away from, and setting oneself against lawful authority. That translated 'iniquity' literally means that which is twisted, bent. The word in the original for 'sin' literally means missing a mark, an aim. Sin is ever rebellion, the deflection from the straight line which God's law draws so clearly and firmly, and hence a missing the mark."

TEMPERANCE IN NEW SOUTH WALES.—The correspondent of *The Nonconformist and Independent*, writing from Sydney, says: "The Licensing Act has, on the whole, worked well during the year. Many of the small drinking shops, so fruitful in drunkenness and crime, have been closed, and in many districts drunkenness is decidedly on the decrease. By the Local Option clause many rapidly-growing neighbourhoods are prevented from having an increase of public-houses, and by the new regulations those in existence are under strict police supervision. In other respects, there is not much to congratulate ourselves upon. A class of youths, known as 'larrikins,' is so rapidly increasing in numbers and boldness as to excite general alarm; in most public places the air is polluted by their vile oaths, while the daily police reports testify to their audacity, shamelessness, and ingenuity in evil-doing. It is generally believed that they are the children of men of the working and middle-classes utterly spoilt by temporal prosperity. Drink and sensual vices are fully indulged in by both parents, and the wretched children grow up adepts in all that is bad. There is much need for earnest, united prayer for special spiritual blessings to counteract the rapidly-spreading evils of indifference, profanity, scepticism, intemperance, and uncleanness.

CHRISTIAN COLPORTAGE ASSOCIATION.

THE ninth annual meeting of this Society was held last Thursday afternoon at No. 7, Connaught-place, Hyde-park. Notwithstanding the inclemency of the weather the spacious drawing-rooms of Mr. T. A. Denny were well filled by friends of the work; the Earl of SHAFTESBURY presided.

After praise and prayer the report of the work of the past year was read by the Secretary, Mr. H. D. Brown. It is a deeply interesting record of Christian service; from it we learn that the colporteurs, now some ninety in number, sold during the year over 18,000 copies of the Scriptures, 232,163 Gospel books, and 178,442 Christian periodicals, the total value being over £9,500.

According to the report (extracts from which we hope to give on a future occasion) "the special work of the Society is to search out the dark corners of the land and to bring to them the 'light of the knowledge of the glory of God in the face of Jesus Christ.'" We quote the following instance, showing the nature of the work:—

A PAIR OF DUCKS FOR A BIBLE.

One poor woman, living in a lonely cottage in an out-of-the-way village, being called upon for the first time was asked to buy a Bible.

"I don't want one," she replied. "I have no time to read it nor money to spend on it."

"May I come in and read a little of it to you?" the colporteur asked.

"You may please yourself," was the somewhat ungracious reply.

Entering the cottage the colporteur sat down, and read the parable of the prodigal son, in Luke xv, while the woman went on with her washing. Presently she stopped her work and sat down to listen, deeply interested in the wondrous story that came from the lips of the Saviour.

When the colporteur had finished he talked to her of the love of God, and when he offered to pray she readily assented.

After prayer, she inquired, "What is the price of that book you have been reading out of?" He told her eighteen pence; but she shook her head, she hadn't the money. What she had with her she was going to take out to buy meal for the pigs. "But, look here!" she said, brightening up, "I've got a pair of young ducks here; they'll be worth a couple of shillings in a few days. Will you take them and give me the book?"

Of course he could not take the ducks in payment, but he let her have the book, and she promised to save up and pay him.

He has since visited her twice, and he states that she is diligently reading the Bible, and though she is still in great darkness, the Spirit of God is evidently leading her into the light.

During the past year the staff of colporteurs has been increased from seventy-five to eighty-seven. This has necessitated additional accommodation at the depôt, and increased outlay for stock; to provide for this and for the continued growth of the Society's operations, the Committee are anxious to raise a special fund of £1000 to add to the small working capital now in hand. One friend had offered to contribute £100 if the remainder could be raised within three months.

The financial statement was submitted by the Treasurer, Hon. A. F. KINNAIRD, who remarked that the working expenses, being extremely small, almost the whole of the contributions given to the society were actually spent in direct missionary effort.

Mr. SAMUEL MORLEY, M.P., gave his personal testimony to the value and efficiency of the society's work. In the course of his address he said: We are told that ninety-seven out of every hundred of our working population never attend a place of worship; they will not come to hear the Gospel, therefore we must take it to them. This colportage agency is one of singular adaptation for this purpose. The work of the colporteur is a real ministry, as I personally know, by the labours of two of these agents I am privileged to maintain in connection with this society. We can scarcely estimate the influence for good exerted by these colporteurs upon the immense populations utterly outside regular Gospel influences. Mr. Morley added that as a mark of his confidence in the society he would gladly give the second £100 towards the proposed special fund.

Rev. Dr. FLAVEL COOK, in the course of a weighty and valuable address, said: Analysts tell us it is difficult to get pure water; sparkling water, as well as foul, may be malarious. So with the literature of the day: it is systematically poisoned. The prophet Jeremiah warns us against mixing the precious with the vile. To-day, in the productions of the printing-press, you may read articles bearing the names of Christian men side by side with those of men who are opposed to the truth of God. We must meet evil literature with good. It is not enough that we have knowledge, which was Satan's first bribe. According to some, education was to have been the panacea of evil, and now we have it on the authority of one of our most experienced prison chaplains that *the larger proportion of the inmates of our prisons are educated criminals*. But everywhere the knowledge men want is that which God has revealed in Christ. This is conveyed to men by the agents of this Society, through the books they sell, and by the written word of God. Moreover, it is commended by the voice of loving, living men. They and their work thus act as spiritual and moral disinfectants. This Society has a strong claim on the efforts and prayers of Christians everywhere, so that its work may become far more extensive and thorough in the future than it has been in the past.

Rev. GORDON CALTHROP said this work was one of absolute necessity. He was on a committee recently in connection with the Church of England to inquire into what remedies could be used in counteracting the unbelief of the present day. He was greatly struck and startled with the resolute propaganda which the infidel party display, not only in England, but in India. This Society, in the circulation of precious truth by men who know its power in their own experience, is reaching many who are deluded by infidel literature. It is impossible also to overrate the importance of its work among that large and important class—domestic servants. If the Society reached no other class of people beyond these, the work it is so successfully doing among them would entitle it to the warmest sympathy and support. In homely phrase it might be said: "The Society supplies milk in clean pans and without any chalk."

Rev. T. VINCENT TYMMS having further advocated the work of the Society, the Earl of SHAFTESBURY, in earnest and sympathetic words, described the dangers of the present day, and expressed his strong conviction of the wisdom of this effort. He expressed his earnest desire that it might be greatly extended. He commended it to all sections of the Christian Church, and trusted it might have the joy of seeing abundant fruit to the praise and glory of God.

MOSLEM MISSIONS IN EGYPT.—DEAR SIR,—My sister, Miss M. L. Whately, is progressing well in her labour. Her present special aim is to establish a line of small country schools in the Nile villages near Cairo, which she visits herself from time to time. In her last visit, a few weeks ago, she found a remarkably increased readiness to receive the Word. The Government purposes establishing schools wherever they can be planted, but would leave free the places where any are already existing. Now, therefore, is the moment for British Christians to come forward. On them it will, humanly speaking, depend whether the standard of the Cross or the Crescent be raised in many of these country villages. Mr. MacDermott, Triangle Lodge, Streatham, S.W., will gladly receive help towards this object.—Faithfully yours,

E. JANE WHATELY.

6, *Rue Montante, St. Jean de Luz, France, March* 13.

BALLS POND, N.—The anniversary of the Wall-street Mission, Balls Pond, was held on Sunday, the 12th, followed by a public meeting on the Monday evening. This Mission has been established about seventeen years; it is placed in the midst of a poor neighbourhood, its object being to reach the class of people who refuse to attend our churches and chapels. A good work has been done by it; not a few are living witnesses of the power of the Gospel in changing men and women from drunkards, swearers, liars, &c., to holy, praying people. Amid the changes that have occurred since the commencement, is one that has seriously affected the work, namely, the removal of many of the subscribers who assisted at the beginning. And as the Mission is perfectly unsectarian and receives no assistance from any Church or denomination, the strain upon the friends (who are all voluntary workers) has become heavy and cripples the usefulness of the Mission. Any information respecting the work can be obtained of the Superintendent, Mr. T. Nixon, 146, South-gate-road, N.

EVANGELISTIC NOTES.

GRANGEMOUTH.

MR. J. M. SCROGGIE has been holding Evangelistic Services here for the last two weeks. The result has been a spiritual awakening, and a large number of anxious inquirers. Mr. Scroggie has left Grangemouth to join Messrs. Moody and Sankey at Leeds and Liverpool.

CLAPHAM.

Mr. and Miss Parker have concluded a twelve days' Mission at the City Mission-room, Whitesquare, situated in the lowest part of Clapham. The room was full to overflowing every night, and many cases were dealt with personally after each meeting. At the praise-meeting many testified to the blessing they had received.

E. C.

EVANGELISTIC MISSION.

A deeply interesting social meeting for friendless and fallen was held on Thursday last, with a tea, at Mornington Hall. About 200 attended. Short addresses were given by various friends, including three ladies, which appeared to make deep impression on those assembled. At the close fifteen gladly availed themselves of the invitation given, and left for various Homes.

THE CONGO.

M. de Brazza, the French Congo explorer and representative, paid a visit lately to Mr. and Mrs. Guinness at Harley Hall, Bow, from which it is hoped that a clearer idea of missionaries, such as England sends out, and their work, will be gained by him, and that he may learn that it is not in the interest of Republican France to follow the Jesuit fathers abroad while she dislodges and disowns them at home.

RAILWAY MEN AT BIRMINGHAM.

A good work of grace has for some time been in progress among railway men in Birmingham, specially in connection with Mission-rooms at Small Heath and Vauxhall. A week's Mission has lately been held at Small Heath and other places by Mr. Geo. Clarke, secretary of the Railway Mission, London. It is believed that not a few have been led to decision as a result of the meetings, and the local friends are hoping that a Railway Mission for the large city of Birmingham may be organised.

CHILDREN'S MISSION.

Mr. Spiers and Mr. Westall went to Brixham on Saturday, 10th inst. Calling on the Vicar, Rev. A. F. Carey, who said he had often read of their work in THE CHRISTIAN, Mr. Spiers received a loving welcome. The evening was spent in visiting the Dissenting ministers and friends, and trying to arrange a Mission. A meeting for parents and teachers was fixed for Sunday evening at eight in the Congregational Chapel. The Vicar announced it in the parish church, and went himself. Two hundred and fifty were present. A crowded meeting was held on Thursday in the parish schools. The Temperance Hall has been taken for this week. This loving co-operation is sure to bring blessing.

MR. RICHARD WEAVER IN DUNDEE.

The interest in these meetings continued till the close. On the afternoon of Sabbath, March 4, the Music Hall was crowded in every part with a most attentive congregation, many of whom were not in the habit of attending on the preaching of the word. The closing address was given on Thursday evening. There was a good attendance, and a solemn feeling seemed to prevail at the meeting, as the speaker urged the people to decide for the Lord. We doubt not that many will have occasion to praise God throughout eternity, that they at this time heard the message of life from the lips of our brother.

On Friday evening a farewell tea-meeting was held in the Y.M.C.A. Hall, when 300 to 400 Christian friends met to say good-bye to Mr. Weaver for the present, and to give him a most cordial invitation to visit Dundee again.

REV. W. HASLAM AT NOTTINGHAM.

A Mission has been conducted by Mr. Haslam at Old Radford Church. The services were attended by people from different parts of Nottingham. Mr. Haslam's pointed words created a marked impression from the first, and the power of the Spirit was present to heal. Not the least blessed fruit was to be found in the arousing of many whose hearts had been previously given to the Lord. Mrs. Haslam conducted meetings for women every afternoon in the vicarage room, and her faithful Gospel addresses proved a word in season to very many.

At the praise meeting, which has since been held, nearly all present stood up, one by one, to testify either to the knowledge of salvation or to the blessing of fully trusting in the ever present help of the Lord Jesus Christ.

MR. RICHARD WEAVER IN EDINBURGH.

After leaving Dundee, Richard Weaver began a series of meetings in Edinburgh on the 11th inst., in Brighton-street E. U. Church. On Sabbath evening the large building was crowded, many having to turn away without gaining admission, while there would be upwards of 2000 present. Mr. Weaver gave a stirring address from the words "Jesus only," and at the close, the side-room was filled with anxious inquirers, and many found peace.

Several interesting cases of conversions have occurred. On Monday, a woman brought four of her shop companions to the meeting; they were all awakened, and, after being spoken to, laid their sins at the feet of Jesus, and went home rejoicing.

Although the weather has been very tempestuous, the Church has always been filled, and much good has been done in the deepening of the spiritual life of Christians. The minister of the congregation has been present on almost every occasion.

D. C.

AMONG THE YOUNG IN GLASGOW.

Last week Govanhill was the sphere of Mr. Mackeith's labours among the children. The meetings began with a gathering of Christian workers, at which valuable counsel was given to Sabbath-school teachers in seeking the conversion of their scholars. The children's meetings were held on successive evenings in the U.P. Church. The spacious building was crowded by an eager throng, and on the last night many were content to find standing room. In three addresses, which were models of condensation and luminous exposition, the whole story of the Pilgrim's Progress was graphically told, and its spiritual meaning clearly set forth. The magic-lantern views were striking and full of character, and must remain impressed on many a youthful imagination as beacons to warn and examples to follow.

Were no other results to follow than that hundreds of children every week should be sent to read with thrilling interest the immortal allegory of Bunyan and to join the Daily Scripture Reading Union, the blessings would be incalculable. But hundreds stayed behind, many probably from mere curiosity, but many, too, whose anxious faces and tearful eyes told that they were feeling their burden and had begun their pilgrimage. Not a few, ere they left, had "been to Jesus for the cleansing blood," and to them the place had proved in very deed, "The house of God and the gate of heaven."

D. M. C.

FRANCE.

The Baptist Church in Lyons is experiencing a great revival under Pastor Ramseyer. Pastor Andru, of Paris, has assisted, while on a Mission tour in that district.

M. Saillens, in recounting to his little flock at Marseilles what he saw in Paris during his brief sojourn, while on his journey from the southern French port to Liverpool, to join the *Baltic* for America, mentions a characteristic fact which strikes most visitors to Paris just now —that while the name of God must perforce be exorcised from human speech, according to the dictum of some would-be reformers, yet the name of the devil is being signally honoured in playbills, &c.

M. Vornière, one of the oldest members of the Baptist Church of Paris, and an evangelist whose labours were much blessed, has just died, at the advanced age of seventy-six. Many of his spiritual children followed him to the grave.

Rev. Dr. Pigou, Vicar of Halifax, has been holding a successful Mission at the English Episcopal Church in Paris. He also preached in the American Episcopal Church. The French papers generally speak approvingly, and one of them suggests similar Missions in French Churches.

M. Saillens, the director of Mr. M'All's branch Mission at Marseilles, in company with the Rev. Robert M'All, of Portishead, have gone to America, to visit the American auxiliaries which have been formed in aid of the evangelistic work in France. Mr. M'All will return early in April, but M. Saillens will remain for a more extended tour.

A correspondent who has been staying for three months at Hyères, South France, speaks of great readiness on the part of the people there to hear the Gospel. He urges English Christians who are seeking rest and health to visit Hyères, where they will find many opportunities for service, both among the French and the Italian workmen resident there.

Revivals continue to be reported from various parts of France. Among the latest is that in the Cevennes, called the Sinai of France, from the fact that the ancient Huguenots fled to this region of basaltic mountains, there to have the privilege of worshipping God as they pleased. The meetings are described as most enthusiastic, but the seats and meeting-places are most rude.

French priests unavailingly warn their flocks against listening to the "sybilline notes of the Protestant preachers, by which the latter aim to charm the faithful to destruction," for in a recent report of the Evangelical movement which is taking place in the diocese of the implacable Bishop Freppell, it is shown that of the 24,000 persons who have attended the meetings 20,000 were Catholics.

Messrs. Fullerton and Smith have been holding very largely attended services in Soho-street Chapel, Liverpool.

Rev. T. E. Cleworth, after leaving Belfast, entered on a Mission in several districts of the south of Ireland. We trust he will be followed by the prayers of Christians everywhere.

Mr. Henry Bridges has lately been engaged in Evangelistic work among navvies and others at Whitchurch; he is now open for further engagements —address, 14, William-street, S.E.

Last Thursday night, through the kindness of some friends, a social gathering of railway men and their wives was held at Beckenham. After tea, Gospel addresses were delivered, and many of the men seemed deeply impressed.

Miss Brryman has been holding Evangelistic services at Blackgang, Isle of Wight, for three weeks; her stirring words have come with power alike to believers and unbelievers; some have come out on the Lord's side, and Christians have been greatly revived.

Evangelistic services have been held in the Baptist Chapel, Earls Colne, Essex, for two weeks, by Mr. Oscar Owers. During the second week Mr. Owers conducted a Bible reading each afternoon in the Institute, which was well attended and much appreciated.

REV. W. H. AITKEN'S ENGAGEMENTS.—March 31 to April 16, Wareham; April 22 to May 6, St. Matthew's, Bayswater; May 26 to July 2, South London.

REV. W. HASLAM will conduct Missions:—March 17, Ratcliffe-on-Trent, Nottingham; March 30, Christ Church, Dover; April 7, Wimbledon.

MR. T. E. MURPHY'S GOSPEL TEMPERANCE MISSIONS.—March 15 to 23, Lancaster; March 25 and 26, Wood Green, London; March 27 to 30, Shrewsbury; April 1 to 6, Manchester; April 8 to 22, Belfast; May 27 to June 3, Exeter Hall, London.

MR. FRANCIS MURPHY will conduct Gospel Temperance Missions: March 25 to 31, Wood Green, London; April 1 to 15, Manchester; April 22 to May 22, chief towns of Norfolk; May 27 to June 5, Exeter Hall, London. Applications for Mr. Francis Murphy and Mr. Thomas E. Murphy's services should be made to "The Secretary," 12, Paternoster-buildings, London, E.C.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Arrowsmith at Plymouth, March 23 to 26; Mr. Hutchinson at Newark till March 23; Mr. Dennes at Friends' Meeting House, Kingston-on-Thames, April 2 to 6; Mr. Spiers at Brixham, South Devon.

WORKING FOR THE SOLDIERS.

DEAR SIR,—I should like our friends to know how the work described in Miss Van Sommer's little book, "A Helping Hand," is progressing; to any who have not seen it I will gladly send a copy on application. We have secured the public-house, "Sir John Falstaff," and adjoining courts. On February 13, a very happy "praise-meeting" was held in the house by way of consecrating it to God's service, by a large party of soldiers and their kind chaplain, and all the Institute workers. The next evening the soldiers gave a "house-warming tea" to sixty poor people, and the evening was spent in prayer and praise and short addresses; the new sign for the house, "The Blue Ribbon," was hung up, and all has gone on most happily since.

A night-school of seventy men has been formed, with soldier teachers, a mothers' meeting, and at the people's own request two Bible-classes, one for men only, one mixed, the average attendance being fifty. The bar and coffee-kitchen are well used, early and late, and on Saturday and Sunday evenings the people come in hundreds with the soldiers to our meetings in the Institute-hall.

After Easter William Taylor will be sent down by the Evangelisation Society for a fortnight's Mission, and they will help us with preachers afterwards. Many of the people who are coming to our meetings were drunkards, swearers, &c., never attending any place of worship, and with only the clothes they stand up in. One noteworthy fact is that very seldom they ask for relief; they do not come for what they can get. I never saw more attentive, orderly, and well-behaved audiences. Two sudden deaths, within a fortnight, of men who were opposing the work, had an effect on others, and we are now comparatively unmolested. The people we are reaching are of quite a different class to those reached during Messrs. Moody and Sankey's recent visit.

Will friends pray for large spiritual blessing, and especially that our dear soldiers may share in it, and be helped in helping others? Where the courts stood we shall build a Mission Hall, soup-kitchen, public wash-house, dormitory, &c.; the contractor hopes to have all finished by September. The total cost, including the public-house and £250 for the licence, will be £7000, towards which I ask donations. I have already received £1870, and am adding £500 of my own. The property is vested in our Soldiers' Institute Trustees.—Faithfully yours,

SARAH ROBINSON.

Soldiers' Institute, Portsmouth.

WORK AMONG THE CHILDREN.

SALISBURY.

MY DEAR SIR,—Your readers will rejoice to learn somewhat of the Children's Special Service Mission meetings just held in Salisbury, for which their prayers have been asked. Seven years since Mr. Spiers held a Children's Mission in this city, and some are now walking consistently as believers who were then brought to Christ Jesus as their Saviour.

Mr. George Banaster, of the Children's Mission, who devotes his life to the work of the Lord amongst the young, responded to our call to "come over and help us." On the first Sunday we had 1260 children with their teachers assembled in our Maundrel Hall. Night after night, from 450 to 650 young people came together to listen to the "Old, old story," told with great simplicity and earnestness. Mr. Banaster forced the truth upon the attention of the little ones by an ample supply of illustrations and anecdotes from his own experience. The singing was capital, and, best of all, as far as we can judge, not a few, but many, of the children have yielded their hearts to Jesus.

All your readers may not be aware that a certain number of gentlemen visit, during the summer months, at their own charges, some of our fashionable seaside resorts, and speak to children who gather on the sands. Mr. Banaster is now very anxious to procure a Mission yacht, about twenty tons burden, to be called the *Olive Branch*, in which to visit these places. The cost of this little ship will be about £300, towards which already £170 has been given. If any of your readers will send me contributions towards this object, I shall be very glad to forward them to Mr. Banaster.

One hundred and fifty children have already joined the "Children's Scripture Union," and we are expecting considerable additions to our numbers. What can be better in these days of infidelity than to get the minds of the young well stored with the precious word of God?—Yours faithfully, EDGAR N. THWAITES.

Fisherton Rectory, Salisbury.

THE LATE MRS. SANDEMAN.

AT a ripe old age Mrs. Sandeman, of Springland, Perth, has passed away from earth to her rest and her reward; she died at her residence, on the 5th inst. A Perth newspaper in an obituary notice of the deceased lady, says: "As she had passed the limit of the fourscore years, and lived all her days in the Fair City, she was one of the connecting-links between the present and the past; and her mind was richly stored with the traditions and memories of a byegone age, and the histories of the old Perthshire families. Fewer, however, lived an intenser life than she in the present. Having at an early age been powerfully impressed with spiritual religion, she was intimately associated with many of the foremost promoters of the evangelical revival in the first half of the century; and entered with keen interest into the various evangelistic enterprises of more recent times. Her beautiful home on the bank of the Tay was for many years a resort of those who came to Perth in connection with such work, and the religious conferences, with which the name of the city is widely associated owed much to her enthusiasm and energy.

"Her very original character and singularly strikingly personal appearance made her a unique figure in the minds of her friends, to whom her removal will make a great blank. She had a numerous family, and is survived by three sons and by one daughter—Mrs. Barbour, of Bonskeid, the authoress of "The Way Home," and other well-known religious works. One of her sons, the Rev. David Sandeman, died in China, after two years of zealous missionary work, in which he was intimately associated with the Rev. W. C. Burns."

Between two and three thousand young women and girls are registered on her evangelistic class-list. These words of a young lady, writing under the impulse of grief, will give some idea of what her influence was:—

"The dear loved one, now in glory with her Lord, was no common friend. The intercourse I was allowed to have with her I shall look back on with a hallowed, chastened joy. The bright smile which lit up that lovely countenance told fully of the holy peace within. The tender, loving words of counsel spoken to the young disciple treading the same path—so far behind—their comfort and their strength shall be long remembered. The holy breathings of soul were wafted straight up to his throne as we knelt lowly at his feet. The lovely and sainted mother who had so long and closely walked with Him, besought powerfully the needed grace for us, still young in the Christian life. These are holy memories now. May that long life of shining faith and bright consistency, crowned by the triumphant death, stimulate each of us to follow her in so far as she followed Christ, leaving such glory-streaks behind."

Notices of Books, &c.

A most interesting sketch of the Mildmay Institution, beautifully illustrated, appears in the current number of THE QUIVER. 6d. *Cassell & Co.*

EARLY TRAINING. By Rev. JOS. TONGUE, B.A. *E. Stock.* A very striking little book, on a familiar but most important theme. It abounds with striking illustrations, and is very suggestive as to the nature and worth of early training. Parents and teachers will find it useful and stimulating to faith and effort.

A GOLDEN GUIDE TO MATRIMONY. By JOB FLOWER, Melksham, Wilts. 2s. 6d. Published by the Author. Poetry and prose are summoned in this book to the work of guiding action on this important matter. There is much quaintness, and not a little strong common sense, as well as devout reflection, to be found in the author's treatment of his subject.

THE GOOD SHEPHERD. By J. B. ALLAN. *E. Stock.* An Exposition of the Twenty-third Psalm, containing some good and useful thoughts, as we felt while reading the earlier chapters. What was our dismay on finding, at the close, a defence of modern spiritualism, and a plea for its adoption by the Christian Church as a proof of immortality and eternal life. A writer who can compare the Transfiguration of Christ to a modern *séance* is not, we think, a safe guide to follow, and a book which can speak of spiritualism as "a measure by which Christian professors might be made able to uphold their sinking cause," is one we should advise our readers to avoid rather than obtain.

ANNALS OF THE EARLY CALIPHATE. By Sir WM. MUIR, K.C.S.S., D.C.L. *Smith Elder, & Co.* The preface states: "This work is a continuation of the 'Life of Mahomet.' Taking up the thread from his death and burial, it tells the story of the spread of the religion which he founded, and seeks to trace the special causes—national, tribal, and spiritual—which moulded the faith, created its expansive power, and guided its onward progress." The author in pursuance of his plan gives very fully the history of the first four Caliphates; and in a most fascinating style leads the reader through the exciting scenes connected with the remarkable triumphs of the Moslem arms during the first fifty years after the death of Mahomet. The conquests of Arabia, Syria, Palestine, Egypt, and Persia, are told in words remarkable for their clearness and force. Indeed, considering the scarcity and traditionary character of the sources of information open to the author, it is wonderful how he has succeeded in so graphically sketching the events he narrates. The student of history will highly estimate the skill and the painstaking care the writer has bestowed on his work, which throws much light on the rise and fall of the Mahometan dynasties, and serves to point many a moral connected therewith. A beautiful map of Arabia and surrounding countries is appended, to illustrate the annals described.

WEST-END WORK.—DEAR SIR,—After labouring for many years in this neighbourhood with some measure of success among the careless masses in Hyde-park and the Edgware-road, we find ourselves for the first time in debt. The work at the Metropolitan Music Hall and Hyde-park Hall is known to many of your readers, who I think would help if they knew that I am wanting to meet the rent of the music-hall for the past three months. Our meetings are crowded every Sunday, and whilst our workers and myself are willing to do the hard work, we are looking to God to supply the funds through his children who may have the means.—Yours truly, CHAS. COOK.

Hyde-park Hall, Edgware-road, W.

THE HIGHLAND ORPHANAGE.—This admirable institution, lately formed at Inverness, is about to take permanent shape. It is in contemplation to build six cottages, in a healthy and elevated position, for the reception and care of orphans in the Scottish Highlands. Each cottage will be under the care of a "mother," according to the plan which is now universally allowed to be the best. It is hoped that the first cottage will be ready for occupation in June next. £800 at least will be required for the completion of the proposed scheme. Of this only £250 has as yet been received. We doubt not many Highlanders all over the world will be glad to contribute to such a praiseworthy and Christian effort. We will gladly receive any sums subscribed by our readers, and transmit them to the Treasurer, Mr. George Walker, Ness Bank, Inverness.

EASTER DAY.

SWEET Easter-day, thou art the gem
Of all the Sundays in the year,
The fragrance of thy memories fills
Our grateful hearts with holy cheer.

Like truth eternal thou art green
With hopes that cannot pass away,
And blessings, manifold and fair,
Encircle every Easter-day.

Deep down the ages thou hast shone
A sunbeam in the dreary night,
And dying men have smiled to see,
The glory of the Easter-light.

See up the orient sky the sun
Sweeps onward to the perfect day;
But through the telescope of faith,
We hail a brighter eastern ray.

He shines! He shines! immortal Sun,
No dark horizon veils his beam,
No purpling clouds regretful crown
The splendour of his parting gleam.

Eternally He shines the same,
Who knows no rise, knows no decay;
A morning ripening into noon,
Has whispered "this is Easter-day."

Alice S. Eman.

DESTITUTE CHILDREN.

AN important Conference on the training and disposal of destitute and pauper children was lately held in London, Lord Aberdare in the chair.

Amongst the speakers was Mr. Samuel Smith, the new M.P. for Liverpool, whose address was especially noteworthy. He pleaded for emigration as by far the best way of dealing with pauper children, that of bringing them up in workhouses being the worst; and detailed the facts concerning an emigration movement of this kind in Liverpool, by means of which 1200 children had been sent to Canada in the last ten years. These had been taken from the lowest classes in the town, trained carefully for six months, and then sent to a central receiving-house in Canada, where the farmers all round eagerly come to receive them. The results of the plan had been very satisfactory. By the adoption of the plan £200,000 would be saved in London alone, while by its means a great social ulcer in our midst would be prevented, and one which, if not checked, would some day prove a grievous peril to the country.

Mr. William Tallack, Secretary of the Howard Association, advocated the boarding-out system, as recommended by Mr. Francis Peek in his book on "Social Wreckage;" remarking that want of adequate supervision was its weak point, which might be remedied by more organisation and co-operation on the part of voluntary and official workers.

Mr. James Cropper, M.P. for Kendal, also advocated the same plan. The noble President also thought that it should be tried in all cases where it could be suitably adopted. The question is one of immense importance, and calls for public attention to a far greater extent than has yet been given to it.

BRIXTON GIRLS' ORPHANAGE.—The seventh anniversay of this institution was held on Monday, 12th inst., at the Brixton Hall, Acre-lane, Brixton. Mr. T. A. Denny presided, and the meeting, which was well attended, was addressed by the Revs. C. J. R. Cooke, M.A., G. B. Concanon, LL.D., Burman Cassin, D. A. Herschell, Canon Hussey, D.D., W. Herbert, and others. The annual report stated that thirty-one orphan girls had been admitted into the institution during the year, and five had been placed in situations. 113 orphans are now being maintained, clothed, and educated in the Home, and trained for domestic service. The Home is now quite full. Scores of applicants are waiting admission, but cannot be received until room and funds are provided. Mr. Thomas Greenwood threw out a challenge that if those interested could get the amount up to £200 in the next seven days, he would add another £100.

MANCHESTER: SACRED SONG.

THE Manchester Sacred Song Association (forming the choir for the Moody and Sankey Mission just concluded in this city) held their Annual Meeting on Saturday evening week, March 10, in the Y.M.C.A., at which eighty-three sat down to tea. After tea, Mr. W. H. Draffin, the treasurer, submitted his yearly statement of accounts, duly audited, which was adopted.

Mr. C. W. Nasmith, the Honorary Secretary of the Association, then read the following report: "A little over eight years ago we had the pleasure of meeting with our friends Messrs. Moody and Sankey, and formed the choir for them at their Mission services in this city. After they left us their influence still remained, and as during the Mission we had seen the marvellous power of song in the rendering by Mr. Sankey of the sweet Gospel hymns, it was thought desirable to continue together as an Association, the principal idea being, as stated in our rules, 'The employment of sacred song as a means under God of evangelising the masses and bringing sinners to a saving knowledge of Christ their Redeemer.'

"This Association has been carried on ever since, and although we cannot tabulate results, God knows how many hearts have been made to rejoice through the instrumentality of this Association in 'Singing the Gospel.'

"Referring to one of these services, a minister of the Gospel writes: 'It may encourage the friends who so sweetly sing the Gospel to know that the services so kindly and ably rendered by them are repeatedly referred to with profound pleasure. I am sure they have made a lasting impression for good upon the minds of many of our people. In my pastoral visits I am frequently spoken to about them, and we are expecting soon to receive to our communion and fellowship a young man who then promised to give his heart to the Saviour. These few tokens may be helpful to you in your good work of scattering precious seed in the Lord's vineyard.'

"Mr. Alsop, of Wood-street Mission, writes: 'At the close of two weeks' services the Manchester Sacred Song Association sang the Gospel, which had the effect of quickening all our members and deeply affecting many poor sinners. There was a mighty power in the hallowed songs, which touched all who heard them.'

"We have visited workhouses, Manchester Royal Infirmary, Mission halls, ragged schools, in and around Manchester, and have acted as the choir at many special Missions that have been held in this city.

"One prominent and gratifying feature in the work of this Association is that although the various evangelical denominations are well represented in its membership, the most cheerful concord and unity prevails in labouring together for Christ.

"While earnestly inviting the co-operation of Christians of all denominations, this Association desires it to be understood that it cannot undertake to assist purely denominational work, or take part in meetings of a social or entertaining characteer where the moral elevation of the people is simply aimed at. Such efforts must always command their esteem and sympathy, but the one great object, be it remembered, for which the members are associated together, is that, with tongues and hearts touched by the Spirit's power, they may tell the poor and perishing around them of 'Jesus the Crucified,' 'Mighty to save.'"

REV. WM. TAYLOR.—From the *India Watchman* we learn that this great travelling preacher and missionary evangelist has become a local preacher, and is a member of the Bombay Quarterly Conference.

VIVISECTION.—We are desired to remind our readers that the Bill for the abolition of vivisection is down for second reading in the House of Commons on Wednesday, April 4. Their earnest prayers are asked that the Bill may be sanctioned by the Legislature. It is suggested that ministers who feel the importance of this question should bring it before their congregations on the earliest convenient occasion.

A BIBLE STUDY.

DELIVERANCE.

"Is thy God, whom thou servest, able to deliver thee" .....Dan. vi. 20.
"God, whom we serve, is able to deliver us" Dan. iii. 17.

What hath God delivered us from? He hath delivered

"My soul from death" .....Ps. lvi. 13.
"Mine eyes from tears" .....Ps. cxvi. 8.
"My feet from falling" .....Ps. cxvi. 8.
"My soul" .....Ps. lv. 18.
"From destruction" .....Ps. cvii. 20.
"From corruption" .....Is. xxxviii. 17.
"From death" .....1 Cor. i. 10.
"From the power of darkness" .....Col. i. 13.
"From all my fears" .....Ps. xxxiv. 4.
"From the fear of death" .....Heb. ii. 15.
"From the lowest hell" .....Ps. lxxxvi. 13.
"From my strong enemy" ....2 Sam. xxii. 18.
"From the hand of evil-doers" ....Jer. xx. 13.
"From the wrath to come" ....1 Thess. i. 10.
"Out of distresses" .....Ps. cvii. 6.
"Out of the hand of our enemies" ..Luke i. 24.
"Out of all trouble" .....Ps. liv. 7.

What is God delivering us from?

"From afflictions" .....Ps. xxxiv. 17.
"From troubles" .....Ps. xxxiv. 19.
"From the law" .....Rom. vii. 6.
"From enemies" .....Ps. xv. 48.
"From this present evil world" .....Gal. i. 4.

What will God deliver us from?

"From the pit" .....Job xxxiii. 28.
"From death" .....1 Cor. i. 10.
"From the bondage of corruption" .Rom. viii. 21.
"Out of temptation" .....2 Peter ii. 9.

When are we to be delivered?

"In the day of trouble" .....Ps. l. 15.
"In trouble" .....Ps. xci. 15.
"In temptation" .....2 Peter i. 9.
"Now" .....Prov. xi. 8.

Who is our Deliverer?

"God" .....Ps. lvi. 13.
"The Lord" ..Ps. cxvi. 7; xxxiv. 19; xviii. 2.
"Jesus" .....Gal. i. 3.

Whom will God deliver?

"The just" .....Prov. viii. 8.
"His servants" .....Dan. iii. 25.
"Those who believe in God" .....Dan. vi. 23.
"Whoso walketh wisely" ....Prov. xxviii. 26.
"Those He delights in" .....Ps. xviii. 19.
"Everyone found written in the book" Dan. xii. 1.
"Whosoever calleth on his name" ..Joel ii. 32.
"Thou" .....Micah iv. 10.
"The godly" .....2 Pet. ii. 9.
"The poor" ....Ps. xxxv. 10; Job. xxxvi. 15.
"They that fear him" .....Ps. xxxiv. 17.
"The righteous" .....Ps. xxxiv. 19.
"Me" .....Ps. xxiv. 4.
"The seed of the righteous" .....Prov. xi. 21.
"His saints" .....Ps. xcvii. 10.

"Deliver us from evil."—Matt. vi. 13.

"Blessed be the Most High God, which hath delivered thine enemies into thy hand" .. Gen. xiv. 20.
"Trust in God . . . who delivered us . . . and doth deliver; trust that He will yet deliver us" .....2 Cor. i. 10.

L. O. C.

BOARD SCHOOL BAND OF HOPE.—Dear Sir,—A few of the teachers of Barnet-street Board School are going to start a Band of Hope for the children attending this school, believing it will be for their good. The school is situated in a poor part of Bethnal-green, and the London School Board have generously granted us the use of a part of the building. We believe this to be the first Band of Hope in connection with any Board school. I am desired by the committee to ask you if you will kindly appeal for us through your valuable paper, as we want funds to carry on the work.—I remain, your obedient Servant,

W. H. Bailey, Secretary.

5, *Gotha-street, Victoria-park-road, South Hackney, E.*

Letters to the Editor.

A WORD FOR RAILWAY MEN.

Dear Sir,—There is much said in these days about Sabbath desecration. We also hear much about Sunday closing of public-houses, so that those persons employed in them may enjoy the Day of Rest; we seldom hear much about stopping Sunday railway traffic. It is a fact that some Railway Companies offer an inducement to people to travel on that day, by running cheap trains. Are the railway officials engaged on Sundays not as much entitled to that Day of Rest as any other employés?

Could Railway Companies (many of whose directors and shareholders are Christian men, who object to Sunday traffic) not arrange to have this most important matter discussed at their half-yearly meetings, and if the majority are in favour, let Sunday traffic be a thing of the past? Why should not railway men have their Sabbath as most other workmen have? J. Wilson.

Ventnor.

CHRISTIAN CO-OPERATION.

Dear Sir,—Can you inform me where I can obtain a complete copy of the Rev. Washington Gladden's article on "Co-operation, not Competition."* Having advocated and lived up to these principles for over twenty years, I rejoiced to see them so ably set forth in your paper.

Principles of love, peace, goodwill, and united worship of the one God and Father through our Lord Jesus Christ, are as vital to the existence of Christianity as any other truths of the Gospel. One of your correspondents seemed to think that when men united to work for and worship God they then abandoned their principles. Men abandon and set at nought the clearest principles of Chistianity when they, as in this little town, have fifteen sections of what ought to be a united Church —Yours truly, G. H. Watkins.

Brentford End, Middlesex, March 11.

HEALING BY FAITH: OR, "REST IN THE LORD."

Dear Sir,—May I ask if you will kindly republish the accompanying lines, written some years ago by a sufferer of more than twenty years, Caroline M. Noel, author of the "Name of Jesus." They have been a great solace to my own mind in connection with this much-agitated subject, and I think may comfort other sufferers. Surely few will venture to assert, with your correspondent of last week, "The chastening of the Lord" has no reference to sickness. (See Psalm xciv. 12; Hebrews xii. 6.) So many I believe are praising God for its blessed teachings in the mansions above, even though it has not been removed whilst on earth.—Yours gratefully and truly,

A Long-tried Sufferer.

"REST IN THE LORD."

O Jesus Merciful! bend down
In thy compassions deep,
As sleepless and alone I lie,
And watch beside me keep.

There is a holier, sweeter rest
Than the lulling of this pain;
A deeper calm than that which sleep
Sheds over heart and brain.

It is the soul's surrendered choice,
The settling of the will;
Lying down gently on the cross,
God's purpose to fulfil.

For this I need thy presence, Lord,†
My hand held close in thine;
Infuse now, through my spirit faint,
An energy divine.

Feed me with love, imprint on me
Thy gracious kiss of peace;
Let me be still upon thy breast,
Nor struggle for release.

And sanctify my weakness, Lord;
Nature's extreme distress
Is just the time when it may learn
Thy glory to express.

Stamp in, O Lord, at any cost,
The likeness of thy Son:
Filial submission to thy will
Is heaven itself begun.

C. M. N.

* All the articles appeared in *The Century Magazine*, published by *Messrs. F. Warne & Co.*, Bedford-street, Strand, London, W.C., with the title, "The Christian League of Connecticut."

† Isaiah xli. 14.

Dear Mr. Editor,—I have read the lengthy communication signed "Not an Apostle," in your issue of the 8th inst., with considerable interest. Permit me to say a very little regarding this, as it is a matter of considerable importance, and attracting, too, in many quarters a considerable amount of attention. But in how far have we a "sure Scriptural basis" for all the premises in "Not an Apostle's" letter? Where is the Scripture to make good the assertion, "It is God's will to give us health"? Can Isaiah liii. be regarded as giving a basis for such a thesis? Decidedly not. The people immediately addressed there are Jews, not Christians. What more pathetically beautiful than the remnant passing through that great tribulation immediately preceding the appearing in glory of Christ, their Messiah, uttering the sorrowful plaint, "He was despised and we esteemed Him not." They indeed will look on that death of Christ their Messiah as truly the ground of all their blessing here upon earth: exemption from sickness, one of these blessings evidently. All this will then be fully of God. Now, the believer is "Blessed with all spiritual blessings in the heavenly places in Christ." Not earthly, but spiritual. That is his proper blessing; how does it come out in power, to him, here upon earth? "Always delivered unto death for Jesus' sake" (2 Cor. iv. 11). I ask, does not that "dying of the Lord Jesus borne about in the body" affect the believer's mortal body here? It does. Go over all the suffering detailed in 2 Cor. (and there is much of it), and let any believer, who will be taught of the Lord, say, is there any ground for supposing immunity from sickness one of the blessings to be counted upon as part of our blessing in Christ?

Have we not stood by the bed of the invalid believer, and there beheld in that body, racked it may be by years of incessant suffering, the likeness of Christ impressed on that mortal body—the life of Jesus, in all its radiant beauty and moral loveliness, expressed in that poor suffering saint? There God has stamped the dying of Jesus, and the more that believers intelligently appreciate what God is working out, the greater the power and rest enjoyed. And more fully also will that risen life (which in Christ is eternal) shine out, displaying Christ.

Is Scripture, then, in antagonism to this "Healing by Faith"? By no means. But John xv. 7, fully covers the whole matter. The "obtaining what we will" is dependent upon "abiding in Him," and his word abiding in us. This gives no latitude for our own ideas. If we are abiding in Him, we will understand his mind, and act with it. It may be his mind to raise one from a sick bed; it may be his mind also to give, through illness, intelligence of "conformity to his death." It is impossible in this briefnotice to enter fully into the matter, but I am open to communicate privately with "Not an Apostle."—Sincerely yours,

March 13. J. A. N.

THE AFFIRMATION BILL.

Sir,—In common with many of your readers, I have seen with deep satisfaction your remarks against the "Affirmation Bill" introduced by the Government. As between an oath and an affirmation most Christians might prefer the latter; but that is not the point. Both the oath and the affirmation taken by Members of Parliament in the United States appeal to the Supreme Being. Our affirmation does not happen to contain such a clause, because the Quakers, Moravians, &c., for whose relief it was passed, said, "We believe in God, and, therefore, from our stand-point, we cannot take an oath as such."

As for the alleged insincerity of some who do take the oath, that is a matter between each man's conscience and the omniscient God. But the question is, what is the ultimate appeal in a Christian land like Britain? To eliminate the Divine name to please Atheists would be high treason against the King of kings. All political questions are dwarfed into insignificance beside this, which affects, as you well say, "the foundations of Britain's greatness."—Yours, &c.,

W. Millar Nicolson, D.Sc.

Jersey, March 2.

[We have received another letter on the same subject, but taking the exactly opposite side. We think no better answer can be given to the objections raised to our position on the matter than that furnished by Dr. Nicolson's communication printed above. The question involved is not oath, or no oath, or how far simple affirmation is preferable to an oath, but in either case, whether God should be acknowledged, or his name ignored. The simple issue, as we put it, is: God, or no God.—Ed.]

THE SALVATION ARMY.

Dear Sir,—Common fairness seems to me to require that the recent statements put forth in The Christian, affecting especially our truthfulness and integrity, should have correction in the same columns.

Please, then, let me say: (1) That the Book of Orders and Regulations has always been, since its publication in 1878, offered for sale at all our stations, advertised continually, and purchased to the extent of 25,000 at the low price of 2d. This fact alone seems to me to dispose of almost all the objections that have been raised against it; for how could it be possible to direct anything approaching to dissimulation in a publication sold for 2d. on the spot?

(2) The Catechism of Doctrine, on the other hand, has not been made public, in accordance with our uniform care to avoid any approach to controversy or to condemnation of the religious beliefs or practices of others. We have never had any reason to be ashamed of anything the book contains; and it is now on sale in Manchester and everywhere else, to all comers.

(3) The objections generally made to the book of Orders and Regulations are, *first*, that it aims at the substitution of a purely human system of observances for spiritual services. Our answer is, that this impression can only be produced by the scanty and unfair quotations that have been made. The book, taken as a whole, abounds with evidences of the purely spiritual nature of our system: even an officer who goes to seek for buildings being told that "a continual consciousness of Divine favour, help, and guidance is the greatest need of everyone on this duty." The multiplied directions given for the assistance of simple, ignorant men and women, entirely without experience in business transactions, are never in any way intended to be substituted for Divine guidance.

Second. It is said that the book suggests dissimulation, and the following is quoted: "If a theatre-door be open, walk in and inspect every part of the building, until somebody objects. The remark, that you want to see the manager, and that you are a perfect stranger groping your way, will generally satisfy everybody, and will prevent officials from treating you with disrespect. You can afford any quantity of apologies after you have got the information you wanted. But if you go in a humble, timid way, people will take advantage of you continually."

Now, where is the objection to this, unless it be supposed that the officer is not a stranger, or does not wish to see the manager? The remaining part of the chapter from which this short extract is cut distinctly shows that the officer *is* a stranger, and that he is to see and deal with the manager, and with nobody else.

Third. As expressing distrust in such words as these, "If possible avoid making inquiries of members of Churches; anyway, you need not tell them what you are about."

We regret to have had to give such a direction, but the necessity for it has arisen from the fact that we have been so frequently hindered from obtaining buildings by Christian opponents. It is against the unfriendly action of such persons, rather than against our order, that criticism should be directed.

Fourth. It is objected that officers are directed to use Christians as a convenience only for a time. But it is notorious that we aim at recruiting our ranks from amongst those who have no previous religious connection. And, therefore, how can there be any doubt in the mind of anyone who is asked temporarily to act as a financial officer with regard to our ultimate intentions? There is no suggestion anywhere in the book that anyone should be treated otherwise than as his conduct for the time being deserves.

(4) It is astonishing to find denunciations of our proposed loans in presence of the fact that almost every place of worship erected in the country is mainly built in the first instance with borrowed money, for which in most cases interest has to be paid. As we have publicly explained, we are perfectly prepared to give a specific property security to anyone who is not willing to lend without it. All we want is to be enabled more rapidly than ever to avail ourselves of the glorious opportunity God has given us to gather the multitudes together to hear of Him.

(5) So far from anything like attacking family life and home influences, it is notorious that in tens of thousands of homes God has enabled us to restore the comforts and joys which ought to make home so bright, and which had been destroyed by drunkenness or other evils. It is strange, indeed, that any Christian journal should avoid reference to these notorious facts, whilst en-

deavouring to trumpet to the world an infraction of family order which is now admitted never to have occurred.

Worse than all the misstatements of fact of which we complain, has been the bitter spirit manifested, especially in the suggestion of evil, selfish motives, for each fresh step taken to extend the Kingdom of our blessed Lord. As to all that I seek no earthly remedy, content to await his judgment, with and for whom I am content to suffer. But the vast interests committed to my care will no longer allow me indifferently to permit misrepresentations as to fact, if the ordinary remedy of explanation be persistently denied.—Yours faithfully, William Booth.

101, *Queen Victoria-street,*
London, E.C., March 17.

NATURE'S GOD.

BRIGHTLY gleamed the western glory,
Lighting up the mountains hoary,
Glancing o'er the mighty ocean,
And the rippling rills.
Nature seemed in silence lying,
For a summer day was dying,
Casting a last ling'ring brightness—
O'er the hills.

Many doubts and fears perplexed me,
Earthly ills and trials vexed me,
Yet this gentle summer gloaming,
Soothed my troubled breast;
Chased away all dreary sadness,
Brought a hallowed sense of gladness,
And my meditation filled me—
Full of rest.

Long I watched the evening splendour,
With its radiance, soft and tender:
Could I mar the peace of nature,
Brooding everywhere?
No; for He who sends the sorrow,
Will give strength for each to-morrow,
So I cast away the burthen—
Of my care.

Christian, art thou ofttimes weary,
Doth thine earthly lot seem dreary?
Though the path be long and toilsome,
Yet it must be trod.
Day by day supplies are given;
Grace to lead us nearer heaven,
And the journey's ending brings us—
Home to God.

Do not muse on life with sadness,
Nor in worldly joys seek gladness,
Whatsoe'er is pure and lovely—
"Think upon these things."
Listen unto earth's sweet voices,
In its Maker it rejoices,
Soothing balm for troubled spirits
Nature brings.

Isabel Hurrell.

Requests for Praise and Prayer.

PRAISE.—For blessing on a Mission being held at Duffield, Derby, by Mr. Gillingham.——For support and comfort under a season of great trial.

PRAYER.—That travelling mercies may be given to a family going to the United States, and for future guidance.——For a sister, who for many months has been suffering from mental depression.——That an afflicted daughter may be delivered from the power and dominion of Satan.——That a brother may be led to attend the forthcoming meetings of Messrs. Moody and Sankey in Liverpool, and give himself to the Lord.

PLACES.—For blessing on a Conference for the deepening of spiritual life at Weston-super-Mare, March 27 to 30.——For blessing on meetings at Alexandria, N.B., from March 18 to April 4, by F. E Marsh.——For great blessing on services to be held in Lockerbie, N.B., from March 18 to 25, by Mr. G. Hefford.——For blessing on Gospel work in Holloway.——For blessing on a Conference for the deepening of spiritual life, to be held at Durham, N.C., United States, in April.——That a great blessing may rest on evangelistic services being held for two weeks in Nairn.——For blessing on the opening, on Easter Monday, of a new Mission-room, at 41, King's-cross-road, W.C.——For blessing on six days' Gospel services by Mr. Opie Rodway, at Queen-street Chapel, Brynmawr, to commence Good Friday.

CONVERSION.—For a husband under deep conviction.——For a mother.——For a Sabbath-school class of young women.

Notices.

If this should meet the eye of C. B. Asbarton, Norfolk, who sent a request for prayer to Brighton daily prayer-meeting, Rev. J. B. Figgis, 26, Clifton-road, Brighton, will be greatly obliged for C. B.'s full name and address.

Applicants for Tracts.—W. Finch, Evangelist, 14, Talbot-rd., Northampton; A. Eggleston, 53, Highbury-park, N.; A. Atkins, 1, Oxford-terrace, Coventry; J. Jennings, 3, Villages-place, Osborne-st., Hull, Yorkshire; W. J. Heath, 18, Orkney-street, Battersea-park; Miss Polly Newton, care of Mr. Samuel Newton, Allestree, near Derby; Miss Rhoda Reldas, Yew Cottage, Allestree, near Derby; W. Whenday, Freehold, Hadlow, Kent; Geo. L. Dunsford, 12, Radnor-place, Mt. Radford, Exeter; W. A. Lowe, 17, Swatman's-buildings, Raglan-street, Lowestoft; Miss Rose, 23, Bolden-street, Albyn-road, St. John's, Deptford; Mrs. Robinson, 18, Marlow-road, Anerley, S.E.: John Lloyd, draper, Pentre, Pontypridd (Welsh and English); A. Phillips, 10 Tabernacle-square, Finsbury, E.C.; Miss Chaplin, 15, Rollo-street, Battersea-park-rd., S.W.; Mrs. McKleaine, Mount Pleasant, Alum Rock, Saltley, Birmingham; H. Lambert, 19, William-street, Grays, Essex; H. Jones, 10, Trafalgar-place, Weston, near Bath: Miss Jones, 13, Birling Cottages, Frant-road, Tunbridge Wells; F. Pikett, Shouldham, near Downham, Norfolk; Sarah Ann Palmer, 40, Coplow-street, Ickniele-port-road, Birmingham.

Communications received with thanks.—A.McP. W.F. E. N.T. G.H. R. & H.G. J.W. E.S. H.B. G.P.E. G. de G. M. L.D. P.W. S.J.M. J.W.B. A.L. C.C. H.P.N. E.V. E.J.W. E.H.R. A.S.E. W.N. J.W. H.B. A.H. C.C. W.L. R.L. G.T.G. J. de V. de R. C.W.N. J.F.T. W.T.Q. E.S. W.S. J.McK. J.W. H.F.B. E.H. W.H.P. W.B. A.M. M.F.B. D.K. T.J. E.S.B. J.S. A.A.K. H.N. G.K. S.R. R.A. A.M. R.H. H.W. C.L.W. W.E.R. W.S. S.S.M. H.D.P. J.L.N. J.W. C.V. A.J.S. W.T. C.S.W. H.M. G.B. E.J.T. R.A. E.G. P.C. D.C. O.S. H.R.F. A.W. A.F.K. H.M.W. W.B.B. O.R. W.M.A. E.H. C.C. H.H.F. W.M. M.L.C. C.R.H. K.W.B. J.A. F.T. P.W. R.S. S.C. W.H.W. R.R.F. A.S. C.C. D.M.C. S.G.P. H.B. J.D.G. J.C. A.M. F.W. A.W.P. M.G.W. G.L. E.C. C.S.E. H.M. W.H.P. M.C. M.M.B.

Forthcoming Meetings.

Messrs. Moody and Sankey's Forthcoming Engagements.—1883—Mar. 18 to 30, Leeds; Mar. 31 to April 14, Liverpool.

☞ Information for this column should reach us not later than Monday morning.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

The Irish Evangelization Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Stepney Meeting House, Spring Garden-place, E.—Mrs. G. S. Reaney will give an address to Men and Women every Sunday at 3 p.m.

Y.M.C.A.—Thirty-eighth Annual Meeting in Exeter Hall, Thurs., April 19, at 7.30 p.m. Earl of Shaftesbury will preside. Speakers, Rev. Canon Wilberforce, Subject, "Christian Thoroughness." Rev. Hugh Price Hughes, Subject, "Christian Audacity." Rev. J. Jackson Wray, Subject, "Christian Pleasures." Annual Breakfast, May 17, at 6.0 a.m.

Agricultural Hall Services.—Sunday, March 25, 3.30 p.m., Rev. John Morgan; 7 p.m, Mr. G. E. Elvin, an Easter Service of Song.

City Temple, Holborn-viaduct.—Good Friday, Mar. 23, 11 a.m., Rev. Dr. Parker will preach a special Sermon on behalf of the Orphan Working School, Haverstock-hill, Hornsey-rise, and Margate. 400 orphans of the Institution will lead the musical part of the service.

Christ Church, Westminster Bridge-road.—Good Friday, 11 a.m., Rev. J. C. Harrison will preach a Sermon on behalf of Miss Sharman's Orphan Home, West-square, Southwark.

Conference Hall, Eccleston-street, S.W.—On Easter Monday, Conference of Christian Workers, at 11 a.m., 3.30, and 8 p.m.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Fri., Mar. 23, at 7 p.m., meeting for the promotion of Spiritual life. All Christian Workers invited.

Conference Hall, Mildmay-park, N.—Bible-readings and Gospel Addresses by Mr. Geo. C. Needham during March. Sundays at 9.30 a.m., 3.30, and 7 p.m.; Thursdays at 3 p.m.

Union Hall, Carlisle-st., Edgware-rd.—Good Friday and Easter Monday, at 11 a.m., Praise, Prayer, and Conference. 3.30 p.m., Open-air Service (weather permitting), Regent's-pk., W., Hanover-gate. 7.30 p.m., Testimony and addresses.

Strangers' Rest, 163, St. George-street, Ratcliff-highway, E.—Monthly Workers' Meeting, Thurs., April 5. Tea at 6 p.m. Meeting 7 p.m.

Trinity Church, Triangle, Hackney.—Holiness Convention April 2 to 6, inclusive.

Sermon Lane Mission, Liverpool-rd., Islington.—Annual Meeting at Highbury Athenæum, Thurs., Mar. 29, Earl of Shaftesbury will take chair at 7 p.m. Revs. Gordon Calthrop, Dr. Davidson, Mr. W. Haig Miller, and others will speak.

Y.W.C.A.—Annual Meeting at Exeter Hall, Friday, April 20, 8.30 p.m. The Earl of Shaftesbury will preside. Speakers, Revs. Canon Wilberforce, J. Oswald Dykes, D.D., and J. R. Wood.

Blackheath Conference, Rink Hall, April 18 and 19.—Subjects, "The Christian, who, and what is he?" "The Christian's calling." "The Christian's armour, conflict and victory." "The Christian's hope."

Ragged Schools Conference, Exeter-hall, Wednesday, April 11, at 11 a.m. The Duke of Westminster, Earl of Shaftesbury, Mr. Samuel Morley, M.P., Mr. W. H. Smith, M.P., Rev. Canon Fleming, Professor Leone Levi, and others have promised to address the meeting.

The Deepening of Spiritual Life.—Conference at the Hall, Richmond, Surrey, April 23 to 28. Applications for tickets and communications to be addressed, H. F. Bowker, Highcroft, Church-road, Richmond, Surrey.

Children's Scripture Union.—Fourth anniversary meeting, Exeter-hall (Lower hall), Monday, April 2 at 3 p.m., Rev. George Savage presiding; at 7 p.m., Mr. George Williams presiding.

Evangelistic Mission.—"Oxford" Music Hall: Mr. Geo. Tomkins, Sunday, 7 p.m. Bank Holiday, Monday, March 26, Special Meeting at Kilburn Hall; addresses by Mr. J. Denham Smith and others at 4. Tea at 5.30. Meeting resumed at 7. Dalston Hall, Dalston-lane, E.: Anniversary Meeting, Tues., April 3, at 7.30 p.m. Addresses by Dr. R. McKilliam and others.

Gospel Services in Theatres, &c.—Preachers for Mar. 25.—Pavilion Theatre, 7 p.m., Mr. G. Nokes. Morley Hall, Mr. Orsman. St. James's Hall, 3.30 p.m., Mr. G. Nokes; 7 p.m., Mr. Matthews. Holborn Town Hall, 3.30 p.m., Rev. W. E. Nicoll; 7 p.m., Mr. J. E. Jack. Kensington Town Hall, 7 p.m., Mr. J. H. Lydall. Elephant and Castle Theatre, Mr. J. Dumphreys. Shoreditch Town Hall, 3.30 p.m., Rev. C. E. T. Roberts during March.

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2. "The wages of sin is death."
2.* "The gift of God is eternal life, through Jesus Christ our Lord."
3. "Repent ye therefore, and be converted, that your sins may be blotted out."
4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
9. "The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me; and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted."
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

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25. "Jesus only."
27. "Now."
28. "God is love."
29. "Behold, He cometh."
30. "Have faith in God."
41. "Prepare to meet thy God."
49. "Thou God seest me."
50. "Be ye kind one to another."

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Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK

PHTHISIS.—CASE of W. J. DENNIS, WAINFLEET, LINCOLNSHIRE.

This case was brought under my notice January 26 of last year by Mr. Frederick Chapman, draper, of Wainfleet, the patient being a young man then serving his apprenticeship with him.

On the first visit of W. J. D. to Coombe-lodge, the following particulars were noted in my patients' book: "Consumption in the family. His mother had died of that disease. Some time ago the rupture of a blood vessel took place. Subsequent hæmorrhage had weakened him much, and blood was still mixed with the phlegm. Expectoration yellow and purulent. The patient's breathing was short, and wasting of flesh had begun. Ordered the balsam, with honey and lemon-juice, three times daily, with a night-pill, oil under certain conditions, and a liniment to be used without intermission night and morning."

When the patient came to see me next, in March, he had nearly lost his cough, the secretions had become more regular, and though the breathing and pain were not gone, there was, on the whole, a marked improvement.

The patient got thoroughly well, and Mr. Chapman, speaking of him in a recent letter, dated January 10, 1883, says:—"It was twelve months ago that young Dennis, under my advice, adopted your treatment; and although *then losing strength and hope fast*, is now *a comparatively strong man*. His case, being well known, has led to a number of others using your medicine."

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No. 687.] THURSDAY, MARCH 29, 1883. [ONE PENNY. POST FREE, 1½d.

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"I pitched my tent," he wrote, "near the barrack wall, not doubting of the protection of the officers and soldiers if there should be occasion. But how vain is the help of man! vast was the multitude that attended; we sang, prayed, and preached, without much molestation, only now and then a few stones and clods of dirt were thrown at me. All being over, I thought to return home the way I came; but, to my great surprise, access was denied, so that I had to go near half a mile from one end of the green to the other, through hundreds and hundreds of papists. Finding me unattended, for a soldier and four Methodist preachers had forsook me and fled, I was left to their mercy; but their mercy, as you may easily guess, was perfect cruelty. Volleys of stones came from all quarters, and every step I took, a fresh stone struck and made me reel backwards and forwards, till I was almost breathless, and all over a gore of blood. My strong beaver hat served me for a skull cap for a while, but at last that was knocked off, and my head left quite defenceless. I received many blows and wounds: one was particularly large, near my temples. I thought of Stephen, and I believed that, like him, I should be dispatched. But providentially, a minister's house lay next door to the green; with great difficulty I staggered to the door, which was kindly opened to me. For a while I continued speechless, expecting every breath to be my last; two or three of the hearers, my friends, got admission, and with weeping eyes washed my wounds, and gave me something to drink. I gradually revived, but soon found the lady of the house desired my absence, for fear the house should be pulled down. What to do I knew not; some advised one thing, some another." (*Pages 90, 91.*)

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Institutions.

A CALL FROM FOOCHOW.
THE COMMITTEE of the SOCIETY for PROMOTING FEMALE EDUCATION in the EAST desire to make an earnest appeal on behalf of the work which they have been enabled to carry on at this station, in co-operation with the Church Missionary Society, for more than eight years. The Rev. J. R. Wolfe has brought forward the importance of obtaining premises for the permanent occupation of their Lady Missionaries, and of strengthening their staff by se ding out another, so that the Boarding School may be enlarged, Day schools multiplied, and what may, in China also, be called Zenana work (although there are not any zenanas, properly so called, in that empire), may be regularly carried on. His long experience and well-known judgment entitle his earnest appeal to their attentive consideration. The Committee pray that He, whose is the silver and the gold, may touch the hearts of some of His stewards, and incline them to come speedily and willingly to the help of the poor women and girls of Foochow

Contributions to the Foochow Fund will be thankfully received by Miss E. Rutt, Lower Clapton, E.; Miss Baldine, 118, Westbourne-terrace, W.; Miss Stirling, 77, Cadogan-place, S.W.; and by Miss Webb, 267, Vauxhall Bridge-road, S.W.

MRS. BOYCE'S ORPHANAGE, BORDIGHERA.
ANNUAL UNITED SALE, ROYAL ALBERT HALL, SOUTH KENSINGTON.

The Sale of Work will (D.V.) be held on Thursday and Friday, April 19 and 20, 1883, under the patronage of the LADY EDITH ASHLEY. Contributions of work, pottery, &c, towards Mrs. Boyce's stall will be thankfully received by Mrs. FROMSHER, Fishlake House, Woolwich, or 118, Pall Mall, S.W.

SAILORS.—Any Person having no use for back numbers of CHRISTIANS, Serials and Books suitable for Sailors' bags, are invited to send parcels of such to
Mrs. ELWIN, 17, Clyde-road, Bristol.

KONIGSHEIM, WESTON-SUPER-MARE.—A temporary residence for Lady Christian workers, or those engaged in tuition, who wish to make a short stay in a quiet Christian home, at a pleasant watering-place.—Further particulars to be obtained from the
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Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

A CONFERENCE for the Deepening of Spiritual Life will be held, the Lord willing, at Richmond, Surrey, from 24th to 27th April inclusive. All communications, and applications for Tickets, to be addressed to H. F. BOWKER, 106, Church-road, Richmond, Surrey. Reserved seats, 2s.; 5s. for the four days.

SEASIDE CONVALESCENT HOME.—Warmly recommended to readers of *The Christian*. Protestant and Evangelical. Open all the year. Sunny situation. Food excellent. Funds needed.—For terms, &c., address, Rev. E. FORBES, Christ Church, Clevedon.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means. For particulars, apply to 45, Finsbury-square, E.C.

MRS WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

THE COMMITTEE of the Ladies' Samaritan Society, of the National Hospital for the Paralysed and Epileptic, 25, Queen's-square, Bloomsbury, earnestly plead for help, in aid of the poorer patients and their families. The smallest gifts in Money and Clothing will be thankfully acknowledged by the Committee.

Educational.

THE WOODLANDS, Hitchin, Herts.—Select Boarding School for Boys. For prospectus apply to the Principal, ISAAC SHARP, B.A., a member of the Society of Friends. Careful personal training. Efficient staff of masters. excellent recreation grounds.

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must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninterested Assistant Masters, and to the rough treatment of hardier Schoolmates.

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Dr. CRANAGE'S undeviating aim is to train the boys committed to his care, not only in mental acquisitions, but in their whole moral and physical being; believing that as much pains and unremitting attention are required for the latter as the former. His main object in the intellectual culture is, to teach the boy to think; without omitting the positive work and hard study necessary to brace the nerves of the mind," for the making of a scholar. To above all, Dr. Cranage desires to bring his pupils to Christ as their Saviour, and to help them to walk like Christ as their example. The boys attend with Dr. Cranage, on Sunday mornings the evangelical ministry at Christ Church, Wellington, Rev. T. L. Butler, M.A., Vicar, and in the evening the services at his Mission Hall, in the town, conducted by himself. Exhibitions, dependent on entrance examinations, are offered each April, July, and December; two of the value of Ten Guineas per annum, for seven years for boys under ten years of age; two of the value of Twenty Guineas per annum for five years, for boys under fifteen; and one of the value of Fifty Guineas per annum for boys under sixteen, for three years. The next Term will begin (D.V.) Thursday, May 10th.

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MONKTON COMBE SCHOOL, near Bath.—At the Cambridge University Local Examination last December, three pupils, viz., Compton, Macgregor, Vellacott, obtained first-class honours; Masterman and W. White, second-class honours; D. Wright, third-class. Twelve others passed the examination, viz., Brooke, Bucke, Colt, Cradock, Hutchinson, Moresby, F. Rowlands, Sheldon, Speechly, Stuart; Hon. J. Waldegrave, White. W. Moule, who obtained first-class honours in a previous year, has now obtained an open mathematical entrance scholarship at Corpus Christi College, Cambridge.

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Balham, May 29th, 1880.
I am very reluctant to recommend Schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. HALE, and have the greatest confidence in her capacity, management, and character, having known her for several years. C. H. SPURGEON.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss ARNOLD, 56, Victoria-road, Clapham-common, S.W.

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Appointments, Situations, &c., Vacant.

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THE NATIONAL THRIFT BUILDING SOCIETY, of 33, New Bridge-street, London, E.C., issue £10 shares, payable in one sum, or by instalments, without entrance fees or fines; the interest, with bonus, for 1882 having been six and seven per cent. Deposits are received for short or long periods, and current banking accounts opened, two and a half per cent. being allowed on the minimum monthly balances. Advances are promptly made, on reasonable terms.

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INTERNATIONAL EXHIBITION OF ELECTRICITY, PARIS, 1881.

The *Moniteur Officiel de l'Electricité* of October 3rd, 1881, expresses itself in the following terms upon Mr. B. C. Garratt's medical treatment:—

"A celebrated Medical Specialist has sent us a pamphlet, entitled, 'Magnetism and Electricity,' to which we willingly call the attention of those interested. The *brochure* commences by establishing the complete identity of Magnetism and Electricity, citing the experiments of Faraday, where he obtained Electricity from Magnets, and reciprocally Magnetism from Electricity. The author (Mr. B. Copson Garratt) concludes from this identity of Magnetism and Electricity, that by natural sequence Magnetism must possess therapeutic powers, and, according to him, nothing is more evident than this fact, that Magnetism is not an isolated quality of any one substance, as iron, for example, but a general law—a force affecting all substances and all material relations.

"There is, according to Mr. Garratt, one general law of creation—viz., a tendency to maintain a balance of forces; storms, hurricanes, and earthquakes, are only Nature's efforts to re-establish equilibrium, and so the human system, disturbed by an unequal distribution of nervous forces, finds in Odo-Magnetism an equalising influence.

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At the Evening Conference, at Seven o'clock, GEORGE WILLIAMS, ESQ., Will preside.

Addresses will be given by Rev. W. S. Standen, Messrs. E. Arrowsmith, Geo. Banastre, E. T. M. Dennes, J. W. Jordan, C. McClure, and other friends.

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The Christian.

THE MINISTRY FOR THE TIMES.

TO a very great extent the ministry must be held responsible for the prevailing tone and spirit of the Churches in reference to theological truth. The old adage, "Like priest, like people," is not without foundation in fact. An earnest ministry must, with God's blessing (which it is sure to have), go far to produce an earnest Church, while a tame and lukewarm minister cannot fail to create deadness and indifference in those who hear him.

It is a fact in which we find no little cause for thankfulness and joy, that in all the Evangelical sections of the Church of Christ to-day there are not a few notable examples of ministerial fidelity, earnestness, and power. Such ministers are by the great Head of the Church truly "clothed with salvation," and go forth, it may be often with weeping, "bearing the precious seed," yet sure of returning "bringing their sheaves with them." On the other hand, there are many whose trumpet gives no certain sound, whose testimony fails to reach the heart, however it may tickle the ear or inform the intellect. If they do not teach positive error yet they fail to assert positive truth; so they do not produce spiritual results, or help to build up the faith of those who receive the word at their lips. As a consequence, spiritual truth is nearly lost sight of in many quarters, theology is relegated to a by-gone age, and counted unworthy of present concern, while much laxity of spiritual discipline in Church and home, in heart and life is engendered.

In order to a revived Church we need a revived ministry, such an one as shall be in accordance, out and out, with the grand Apostle's words, "I determined not to know anything among you, save Jesus Christ, and Him crucified." The ministry needed for times like these, and the one craved by multitudes of hearers, is a ministry fashioned after the model of Bunyan's well-known picture: "It had eyes lifted up to heaven, the best of books in his hand, the law of truth was in his lips, the world was behind his back. It stood as if it pleaded with men, and a crown of gold did hang over its head." Such men, as Mr. Interpreter declared "can beget children, travail in birth with children, and nurse them themselves when they are born." We believe his advice to be sound when he says to the Christian pilgrim, "This is the only man whom the Lord of the place whither thou art going hath authorised to be thy guide in all difficult places thou mayest meet with in the way." If the immortal Dreamer's picture be correct, and we are sure it is drawn from Scripture to the life, then—

First of all, we need a *spiritual* ministry in these days. "Eyes lifted up to heaven, the world behind his back." This is the attitude of the true and the successful servant of Christ. The pulpit is not to serve the purpose of political faction, or even of philosophical disquisitions and oratorical displays. The pastor and the preacher aim at higher ends than this world knows or can by any means secure. The souls of men, already absorbed throughout the week with worldly things, need lifting into higher spheres, and directing to purer themes, when they are within the courts of the Lord's house. It is the minister's high and holy work to help in leading men into the ways of God, into the green pastures of the Good Shepherd's fold, and so to bring them as near as may be to the gate of heaven. But, for this the minister himself must be spiritual, he must "dwell on high," he must be "filled with the Spirit," he must "abide in the secret place of the Most High" yea, must realise in deed and truth the Apostolic motto, "For me to live is Christ." Only as he is in conscious contact with the Divine Spirit can his ministry be accompanied with the needful unction and power to make it effectual in securing its great end.

2. The ministry must be pre-eminently *Biblical* in its tone. "The best of books was in his hand." The servant of Christ must not be afraid or ashamed to be known as a man of one Book; he will not shun to make it the only rule of his faith and practice. If he does this he cannot but be dogmatic in much of his teaching. The Bible knows nothing of negative theology, or of subtle hypotheses, framed to evade definiteness and distinctness of belief. Its great truths are based upon facts which are to be regarded as beyond dispute. The Incarnation, Death, Resurrection, and Ascension of Christ are not matters for doubtful disputation, but uncontrovertible facts, from which came forth as their natural sequence the glorious doctrines of the Gospel of God.

To quote from Mr. Binney's well-known sermon on "The Creed of St. Paul,"—"Our religion rests upon facts, especially upon the great fact of a personal Redeemer, who 'died for our sins.' We are bound down to the testimony of Scripture concerning Him. It is not our province, nor ought to be our ambition—in the Church, and in relation to religious truth—to be great thinkers, inventors, and masters of the original and the new. We are pupils, learners, the readers and students of a Book which speaks with authority. Our subject ought to be to have our thoughts just where God's thoughts are, as He has set them forth in his own Word." Never was it more needful than now that, disclaiming the theories and speculations of men, the ministry should just take its stand upon the inspired Word, and declare boldly the whole counsel of God.

> "It is the index to eternity:
> Nor can he miss of endless bliss
> Who takes this chart to steer his voyage by;
> Nor can he be mistook
> Who speaketh by this Book."

"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

3. The ministry must also be *practical* in its tone: "The law of truth was in his lips." In the current number of *The Catholic Presbyterian* there is an article of much value by Dr. Morris, of America, on "Ethical Preaching." It calls attention to the really close connection there is between theology and morality, doctrine and practice, and expresses regret that there should ever be a divorcement between them on the part of the pulpit. There is, doubtless, a lack of "that good old thing we call conscience," and that, "even among Christians whose orthodoxy is as clean and stiff as the ruff of an old ecclesiastic;" and it is true also that among impenitent hearers "there seems to be nothing else they so much need as the restoration of conscience as a dominating force in their personal life. Probably this is largely due, as the writer suggests, to "the lack of sound, earnest, continuous discussion of the well-known principles of Christian morality in our pulpits." If so, then the ministry needs to be aroused to the solemn responsibility which rests upon it to practically as well as doctrinally set forth the will of God. Moral and social evils alike are repugnant to the spirit of the Gospel, and while it is the preacher's duty to proclaim Christ the substitute and Saviour of men, to point to the Cross as the sinner's refuge and place of pardon, it is his also to "rebuke, reprove, and exhort with all long-suffering," remembering that

> "The Cross, once seen, is death to every vice."

"Cry aloud, spare not: lift up thy voice like a trumpet, and shew My people their transgressions, and the house of Jacob their sins."

4. Once more, the ministry must be *pleading* in its tone. As "ambassadors for Christ, as though God were entreating" by them, are ministers to "beseech men on behalf of Christ to be reconciled to God." Sometimes, as melted by the thought of "the tender mercies of God," and at other times as knowing "the terror of the Lord;" sometimes as speaking from the glorious heights, and rejoicing in the sweet prospects of celestial bliss; at others as stirred by the fearful thought of everlasting woe, and brought face to face with the stern and bitter consequences of final impenitence and unbelief; but always as filled with tenderness, and constrained by the love of Christ, they are to plead with men. An old Scotch woman said, after hearing McCheyne preach on one occasion, "He preached as if he were a dyin' to have us converted!" Ah! yes, so must we preach, if we are to faithfully represent our Master, or deeply move the hearts of our hearers.

"But who is sufficient for these things?" The reply is at hand: "Our sufficiency is of God." Only let our hearts be fired with the Saviour's love, our whole being saturated with the baptism of the Holy Spirit, and we shall go forth mighty through God to the pulling down of strongholds; souls shall be won to Christ, and the Church, feeling the force of an intelligent ministry animated by the Spirit of God, shall respond and say, "How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation." And for the faithful minister the crown of gold ere long shall be no longer hanging over his head, but placed upon his brow by the loving Saviour's hand.

FISHERS ON THE IRISH COAST.

DEAR SIR,—A large number of fishermen from various parts of the United Kingdom are assembling here to prosecute the spring mackerel fishery. Many of these are decided Christians, others are very well disposed, while the remainder may be benefited by what we are about to try in their behalf, viz., to open a reading-room for any evenings when from bad weather or other causes they cannot go to sea; Bible classes for the Lord's day, and special meetings as may be found desirable. I need scarcely tell your readers that Protestants are but few here, and that any books, periodicals, papers, tracts, &c, would be a great help to us. All parcels received will be acknowledged, if desired, by yours truly,

W. T. QUIGLEY.

Dingle, Kerry, Ireland.

A EUROPEAN PLAGUE SPOT.—A continental correspondent of *The Times* writes:—"Monte Carlo is responsible for two more suicides. A commercial traveller, from Lyons, lost 8000f. which he had received for his employer at Lyons. The Casino managers, to whom he stated his case, refused to do anything to extricate him from the difficulty, whereupon he killed himself as the only escape from prosecution. Count Martini has been driven to commit a like act by heavy losses sustained at the gaming-tables. Even suicide will have an additional horror if, as is stated, the proprietors of a great waxwork exhibition intend to procure photographs of Monte Carlo victims, and to show waxwork representations of them."

"The Christian" Pulpit.

THE KING IN HIS GLORY.

NOTES OF AN ADDRESS ON ISAIAH VI.

By CHARLES GRAHAM,

Of Avenue-road Church, Shepherd's Bush.

THE burden of this prophecy was laid on Isaiah in the year that King Uzziah died. Uzziah died a leper, smitten of God for impiously intruding into the priest's office and attempting to burn incense in the holy place. His leprosy was symbolic of the state of his nation.

The cry of the seraphim—"Holy, holy, holy! is the Lord God of hosts! The whole earth is full of his glory,"—shows this prevision to be prophetic. The earth at present has Satan for its god, and is under his rule; but the day is at hand when the glory of God, as here predicted, will fill it.

The scene of this vision is the Temple in Jerusalem; but everything is presented to the prophet on a grand scale; the throne—the mercy-seat—is "high and lifted up"; and the train—the robe of the Divine glory—fills the Temple. Seraphim attend the great king. Their name, either from their brightness, or the intensity of their love, or from both, means "the burning ones." There seems to be no real difference between them and the cherubim of Ezekiel and Revelation.

Each seraph, as seen by the prophet, had six wings. As indicative of inability to gaze on the greatness of the glory, and possibly also of the suppression of what in us would be irreverent curiosity, each with two wings covered his face; and, in token of humility and the unworthiness of his service, with two also he covered his feet; and with two he kept hovering and ready to obey the commands of his King.

The ascription of praise by the seraphim is threefold: "Holy, holy, holy! is the Lord God of hosts!" We have here, what subsequently comes out more fully, an indication of the Trinity of the persons in the Godhead. In the inquiry of verse 8, "Whom shall I send?" we have the unity of Godhead: in the question, "Who will go for *us*?" we have the Trinity. No believer will question that the Father is here in his glory. But the Son is here also. Referring to the commission of judgment given on this occasion to the prophet, the Apostle John tells us that it was Jesus who filled the throne: "These things said Isaiah when he saw his glory, and spake of Him" (John xii. 39—41). That we have the Holy Spirit here also, by whom the prophet speaks, the Apostle Paul tells us in Acts xxviii. 25—28: "Well spake the Holy Spirit by Isaiah the prophet unto our fathers, saying, Go unto this people and say, Hearing ye will hear, and ye will not understand," &c.

It is, then, Christ in his own glory and the glory of the Father, endued with all the gifts and power of the Holy Spirit for his millennial rule, who is here presented to us (See Isa. xi. 2).

At the cry of the seraphim "the foundations of the thresholds" are shaken (see Heb.) This indicates the passing away of the legal system, in order that that which in its nature is permanent, and cannot be shaken, may be introduced (compare Heb. xii. 27, 28).

Not only were the foundations of the thresholds shaken, but the whole house was filled with smoke. This suggests to us the Divine manifestation on Sinai. Smoke is the effect of combustion, or of fire in a state of activity. In the millennial kingdom swift judgment will come upon all high-handed iniquity. When the Theocracy was first set up in Israel, the Sabbath-breaker and the blasphemer were stoned; Nadab and Abihu, Korah and his confederates, were destroyed by fire, and Dathan and Abiram were swallowed up by an earthquake. So swift and terrible will be the judgment on open transgressors in the millennial age, every daring sinner shall die by *cherem* or anathema (Isa. lxv. 20). It is thus also, in the end of the thousand years, we see Gog and his multitudes destroyed by fire from heaven (Rev. xx.)

The vision of the glory of the Lord and the worship of the seraphim force the prophet to exclaim, "Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell among a people of unclean lips." He that utters this is not an open sinner, but a holy prophet, a saint. The presence of the Divine holiness, as in the case of Job, brings out the sin which had lain concealed in his heart. In that presence we are ever humbled and laid in the dust.

> "I loathe myself when God I see,
> And into nothing fall."

But this humbling is the preparation for true exaltation. Isaiah's confession brings immediate forgiveness and cleansing. A seraph flies, and with the tongs of the altar applies a live coal to his lips, uttering the words, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." That coal had fed upon sacrifice, and was saturated with its virtue. It is the emblem of the Holy Spirit applying the sacrifice of Christ to our consciences.

The cleansing of the prophet is for more than the bliss of his own purity and peace. Those cleansed lips are now to be used by the Lord.

The seraphim are silent, and the King Himself speaks. His questions are the result of Divine consultation, "Whom shall I send? and who will go for us?" Behold, he who trembled when he heard the seraphim, now hears the voice of the Lord Himself, and is undismayed. More than this, he is now conscious of fitness to be the Lord's messenger, and replies, "Here am I, send me." It is the sense of cleansing, by the blood and Spirit of Christ, which alone prepares us for service, and awakens that love which gives us the willing mind to serve.

The prophet has now the burden of the Lord laid upon him, and it is heavy. "Go," says the Lord, "and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Determined not to see, they had shut their eyes, and now God seals them in darkness! They had closed their ears, and said, "We will not hear," and God now says, "Ye shall not."

The prophet is loyal to God, but full of pity for his nation. In the New Testament sense of the word, he is a priest as well as a prophet, and makes intercession for those on whom he pronounces judgment. He does not seek to change the purpose of God; but his yearning heart cries, "Lord, how long?" that is, how long are the dulness of heart, the blindness, and deafness of the nation to continue? The answer is, "Until the cities are wasted without inhabitant, and the houses without man, and the land be utterly desolate."

Such is the state of Palestine at this hour: its people are expatriated, its cities wasted, its land desolate, trodden down by the Gentiles. But it is not to be so always: a tenth, that is, of Judah in the first instance, is to return, and to be eaten, or "burned." Of this period the prophet Zechariah says, "It shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on My name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God" (Zech. xiii. 8, 9).

This third part is the holy seed which shall be as the teil tree (the terebinth) and the oak. Just as the foliage of these trees drops off at the approach of the winter, and leaves them apparently dead, so shall the wind of God's judgment remove the ungodly of the nation; then shall Israel "blossom and bud, and fill the world with fruit."

This prophet of judgment becomes afterwards the most eminent of all the prophets of grace. To this peeled and scattered nation he is commissioned to say, "Thy people shall be all righteous; they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified" (Isa. lx. 21).

God's purpose is through Israel to bless the world. Israel's restoration will be as life from the dead to the Gentile nations (Rom. xi. 15). As we long for that consummation let us pray for the hour of Israel's redemption. Meantime, the Lord is gathering out from among the Gentiles a people for his name. In that gathering we are his appointed instruments, and the fitness of the prophet must be ours. Just as the live coal from the altar cleansed his lips, and set his heart on fire, so must the blood and Spirit of Christ cleanse us, and fire us with zeal for his glory.

FRIENDLESS AND FALLEN.

ON Monday week an interesting series of meetings were closed in the Homes of the London Female Preventive and Reformatory Institution. Some years ago a lady bequeathed a sum of money, and directed that the interest should be appropriated in giving rewards to former inmates who conduct themselves satisfactorily in service. The committee have not limited rewards to the amount of the bequest, but they have extended it with great advantage to the work. This year more than 300 books have been applied for by former inmates who were known to be doing well. Of course many, after a time, cannot be traced. For obvious reasons they are anxious to conceal a discreditable page in the history of their life.

Of those who applied for reward books the majority report themselves as regular attendants at public worship, and amongst them are some who give evidence of true conversion. No intoxicating drinks are allowed to inmates during their probation in the Homes, except under medical direction, and it is a remarkable fact that intoxicants are not ordered once in a year throughout the establishments. It is encouraging to note that a very large proportion of former inmates have donned the blue ribbon.

About one-third are depositors in savings banks, a habit much encouraged in order to develope thrift. Many have taken collecting bags that they may, in their turn, help forward the work. Mr. George Williams, Mr. Leland Noel, Mr. Nicholls, and Mr. Thomas presided at the different meetings. Mrs. Holt Yates distributed the reward books at the Home at Milton House.

☞ We omitted to state in our last issue that the admirable sermon on "The Atonement," by Rev. H. Monod, Marseilles, was extracted from "The Foreign Protestant Pulpit," First Series, published by *Mr. R. D. Dickinson*, Farringdon-street, E.C.

THE CHURCHES IN RELATION TO EVANGELISTIC WORK.

PRIZE ARTICLES

By Rev. EDWD. SMITH, Fairfield, Manchester.

CHAP. XI.—(*Concluded*)

THE great temperance movement is very helpful to the Gospel, and may be yet more widely utilised as a faithful ally. The Church desires to spend her powers in conflict with other evils which are rampant and threatening, but she cannot pass the drink evil to do this. It is a fortress that cannot be masked. It has to be besieged, undermined, and stormed. From it press forth the influences which create a mysterious cloud over many a home; which cause the married women, young and old, in working class families to combine for purposes of dissipation; which cause the remark that means so much to be frequently made, "Poor little children! it's a good thing for them that their mother *has* died;" which gives many a life the appearance of a "Rose Cottage," or "Laurel Villa," whose surrounding loveliness and verdure have been vanished or killed by the smoke and grime of the growing city.

Indulgence in strong drink is in cases almost numberless the one barrier between the soul and its Saviour. Turn the glass out and the Bible comes in. This wickedness is in firm agreement with all the rest of this world's dark creations. Giant Despair has but one wife, Giant Drink has many. As was said of Night, so, with equal truth, may it be said of this deadly traffic—

"Teeming evils thrive beneath thy shade."

The national drink bill cannot be put into figures. Useful inventions are being prevented, rising geniuses are constantly being crushed, and the negative loss through the consumption of fermented and alcoholic fluids is almost as great as is the positive.

The crusade against this formidable enemy is being valiantly urged. The fact is become more and more evident that those who are right on this social question are not likely to be wrong in their convictions as to any other questions, whether social or religious. No one can go to a great Temperance meeting without being struck with the look of earnest purpose on the faces round him. Commentators are speaking plainly; even secular poets are showing signs of changing sides.

Without a doubt the supporters of this movement have still something to learn. In some places the border line between right and wrong in vocal and musical performances has yet to be found. If amateur theatricals and acting in character are to be forwarded by temperance workers, they are really playing into the hands of the theatres, and as the theatres in their turn play into the hands of the drink demon, those who arrange such exhibitions are really thwarting their own design.

But incalculable good has been done. From many Lancashire towns comes the testimony, "Every Church which has shown real sympathy with the Blue Ribbon movement has had its membership replenished with reclaimed drunkards and their wives."

There is a wise tendency, in all attempts to counteract intemperance, to show how much human physiology is opposed to the reception of these unhealthy stimulants, and the value of this argument our young people are becoming increasingly competent to discern; but with this is conjoined a holding up of Christ which is, in the highest degree, helpful to Evangelical religion. One grave modern peril is that of having too many Church committees but, as things are, every Christian community should find room for a Committee in some shape or other for the prosecution of the cause of Gospel Temperance. And if those who give signatures to the pledge are sought after by loving Christians they will also give their souls to God. There is afterwards a probability that they will become the best workers. The experience of the writer has been that if, in Evangelism, much exposure and self-sacrifice have been needed, the Temperance men are ever to the fore. Countless thousands can be reached by a Temperance Mission who are not easily approached by ordinary religious agencies, and it is for the godly to hang about the skirts of the fight between the forces of drink and sobriety, gathering the spoils for the kingdom of heaven. There is

A COMPLAINT IN SOME CIRCLES

that the strictly pious will not give their aid to social and sanitary reforms. School boards have been able hitherto to command the services of some of the best men and women, but with town councils, local boards, and kindred corporations, the case is different. The godly seem to be afraid of the degeneracy of their own life in Christ if they go to the council-chamber or board-room. There is some ground for this fear, as many living examples prove. But are the bodies which hold so many sanitary and social matters in their hands to be composed of material extraneous to the Churches? If Christians occupy positions of importance in social affairs they will be all the more safely conducted. How can righteousness exalt the nation, if the righteous shrink from its select assemblies, and leave them to publicans, parvenus, and demagogues?

The cause of God is the cause of trade-honesty, of large-heartedness, of chastity, and of every branch of every virtue; of civilisation, brotherhood, freedom, and sanctified astuteness: of refinement, domestic happiness, political prosperity, and every speciesof rightness and fitness. Reforms in the homes that make up society are highly helpful to the Gospel. Thrift and cleanliness are not to be despised. Apostolical piety has a quarrel with dust and cobwebs, feverous streets, and wanton luxury. No Church ought to resolve itself into a sanitary association, but every Church ought somehow to help such associations.

No Church member ought to allow the social to monopolise him, but each one can do something, if only a little, to advance social reform. We should not dream of putting the educational in the place of the religious any more than we should dream of imitating those village fathers who, in order to procure pure water, resolved to *whitewash the village pump;* but the educational in schools for orphans and for waifs and strays, the social in cocoa-rooms, the sanitary in health committees and cookery-classes, ought to receive the thoughtful attention of at least a portion of the general body of workers. It is well-nigh impossible to succeed in Christian work among the suffering poor unless we couple with it sundry improvements in their surroundings. The scientific owes much to the religious, and, if allowed, will do much to repay the debt. A religion whose lines are too narrow to admit that wholesome natural conditions may be used as ladders to the Infinite, is crippled by mistaken notions as to religious duty.

THE PRESS

may be regarded as a side-help of high utility. The Church has not yet made herself fully aware of the services which a consecrated Press may render.

Our whole system of tract provision should come under revision.

Tracts are ceasing to strike as they did. Secular competition is too severe for them, and they suffer by comparison. People are getting used to their form and matter. We require something more sparkling and racy, with more profuse and attractive illustrations—the more so, as the very grocer's shop is outstripping us with its circulars and almanacks. Quaint or pathetic scenes, well conceived and highly-coloured, will "take" as illustrative pictures, and there is much in real life which may be wisely retailed in tract form. By all means let everything be tried, or how can we expect the blessing of the Spirit of Truth? Attention once made sure of, smart, pungent sayings, well-told anecdotes, will find lodgment in many a working-man and Sabbath-scholar.

And most of our countrymen and women are unfamiliar with the Evidences. Catechisms may be good, but the parrot-like repetition of their contents does not get them far down into the soul. A small hand-book of Christian evidences, condensed, simplified, pointed, would be a great boon. But where is the genius who can write such a book? He is perhaps hiding somewhere among the baggage of the Lord's army. Oh that the Disposer of events would drive him out of his retirement, and set him to his work! Such a little volume as this would make havoc of suspicions and allegations against Christianity, and would confirm the faith of the doubting ones.

Meanwhile we shall be more than justified in using in behalf of Christ every mentionable side-help, remembering as we do that "the shields of the earth belong unto God."

A WORD TO CHURCHES.

MR. ROBERT ADCOCK, Bracondale, Norwich, writes to *The Eastern Daily Press* to "urge upon ministers, office-bearers, and private members of Churches the importance of definite and special evangelistic services, the necessity for which is more generally admitted than was formerly the case, but which has not at present reached a very advanced stage of development. Mr. Spurgeon's happy idea of periodical services with all seats free, and all seatholders enlisted in the enterprise of filling their own seats with other occupants, has found many imitators, and I have never heard of a minister who (having adopted it) has found any but gratifying results.

"I plead, however, for a much wider extension of the principle, and I think every healthy Church might with advantage venture upon an occasional week of evangelistic services, conducted (under the control and supervision of the minister) by some man of God of known and recognised ability, to 'do the work of an evangelist.' For an account of such an effort I would refer any who may wish to inquire into the matter to a report in THE CHRISTIAN, March 8, of a visit of Mr. Opie Rodway to Bournemouth, on the invitation of the Rev. Robert Colman, pastor of a Baptist Church there. Mr. Rodway's addresses, we are told, resulted in much blessing; 'secret disciples were led to avow with boldness their discipleship, backsliders were reclaimed, and many who had been halting between two opinions were led to decision.'

"Now, what pastor would not welcome any means which led to such issues? and if my letter should lead any to try the experiment it will not have been written in vain. All denominations might embark upon such occasional campaigns, and thus all classes of hearers might be reached. The Church of England (I need scarcely say I allude to the evangelical section) is in the van of this onward movement. All honour to any organisation which has for its object the evangelisation of the people. By the way, why do not more of our local clergy avail themselves of means so easily within their reach? Suitable Mission preachers can always be procured on application at the office of the Church of England Parochial Mission, 21, John-street, Adelphi, W.C."

THOUGHTS ON HOLINESS.—1.

By Rev. MARK GUY PEARSE.

DEAR READER,—Holiness is the palace wherein dwelleth the high King of heaven. Bethink thee of thyself—poor, ignorant, sinful. Remember that thou hast no warrant at this door but by the King's grace. Put on thee thy court robes, and draw near in lowly reverence, expecting to meet with Him.

Thou hast no key to unlock the palace door, for it openeth only from within. Yet, fear not. The King is ever gracious. Ask, and He shall give thee permission to enter. Seek, and ye shall find. Knock, and the King Himself shall open the door and bid thee welcome.

THE KING'S COMMAND.

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 48).

At the outset, here is "perfection." Perfection taught, perfection encouraged, perfection commanded. The Son of God comes down from heaven to teach us what we should be; and He bids us be perfect.

Let us look this full in the face. For whilst on the part of some there is an earnest seeking after the light, others get rid of the whole subject with a flippant or a fierce contempt: "Oh, I don't believe in 'perfection!'"

May not this be an awful and even a blasphemous thing to say? You may not believe in this or that man's way of explaining it. You may differ from everybody's view of the subject. But perfection, as it stands here, is not part of any human creed,—it is the command of God. Our opinion about it cannot get rid of the word. Here, in its majestic authority, it abideth for ever. But we may bring upon ourselves the penalty of those who neglect the commandment; perhaps even the greater penalty of those who reject it; or, possibly, the penalty of those who "despise" the word of God.

But beside these are others, very different—earnest and holy people, who have a conscious shrinking from anything that hints at the possibility of perfection. It is to them inseparable from a perilous tendency to spiritual pride, that most miserable and loathsome of all pride. Certainly none of us would like to hear a man say of himself, "I am perfect." With such a man our terms would be strictly cash; he is not the man to have credit.

Yet here is the word of the Lord, and we cannot afford to hold any view which rejects or weakens any utterance of his. Let us try, honestly and earnestly, to get at the meaning of this Scripture, praying for light to see, and grace to be, that which the Master commands.

To whom are the words spoken?

They are not meant for all. The answer is very plainly given. "And seeing the multitude, He went up into a mountain; and when He was set, his disciples came unto Him, and He opened his mouth, and taught them, saying . . . . Be ye therefore perfect." The words are for his disciples, and for them only.

This is by no means the doctrine with which Christ meets all hearers. In the strong and almost terrible words of this Sermon on the Mount, He warns us against casting pearls before swine, or giving that which is holy to dogs. We are forbidden to take our treasures to those whom they cannot enrich, or our holy things to those who cannot be blest by them. When the Great Teacher stood in Jerusalem, the stronghold of the Scribes and the Pharisees, He did not bid them be perfect. It was exactly what they thought they were—perfect in their prayers, and their almsgiving, and their robes, and their phylacteries. To them He pours forth the terrible denunciation, "Woe unto you, hypocrites! Woe unto you, blind guides! Ye serpents! Ye generation of vipers! How shall ye escape the damnation of hell?"

At another time there came unto Him the publicans and sinners for to hear Him. He did not bid them be perfect—that could only have discouraged them, almost mocked them. Jesus meets them with the gracious and beautiful stories of the Lost Sheep, the Lost Piece of Money, and the Prodigal Son.

"*His disciples came unto Him.*" They knew Him. They loved and trusted Him. They sat at his feet and looked into his face, and listened wondering at the gracious words which proceeded out of his mouth. And to them He said, "Be ye perfect." These words, like the whole Sermon on the Mount, require that we come in the disciple-spirit. Not as theorists only; not as curious critics; but as simple, earnest, loving followers of the Lord Jesus. It may be that we come full of mistakes as they were; full of prejudices; with a great many things to learn and a great many things to unlearn—yet coming with boldness, that we may learn of Him.

Here is Christ's idea of his holy religion. This is what it is to do for us: It is to make us like God. This is the aim and purpose of it all.

What is our idea of religion? Very much, one might almost say everything, depends upon the answer. The prayers we offer, the sins we confess, the standard by which we measure ourselves, the aim and effort of the daily life, all depend upon our thought of what religion is and what it is for.

There is an idea still lingering amongst some that religion is in doing the best we can, and God will do the rest. We must not do anything very outrageous—must not steal or lie, that is, any more than other people do, and then we need not fear. Now, all of us are prepared to be down heavily on such a view of religion as that. Such an one has neither part nor lot in the matter. There may be exceptions, but, generally speaking, such a man dare not look into the Bible honestly and find out what the will of God is. He dare not ask himself earnestly what is the meaning of the Cross. He dare not let his thoughts go on to meet the great white throne where there sitteth the Judge of the whole earth. For such an one the only comfort is to get away from all these uncomfortable things as far as he can.

But amongst many of those who would most zealously repudiate such a false thought of religion, there is an idea a hundredfold more common, and perhaps a hundredfold more mischievous: *That the death of the Lord Jesus has provided for us an easy escape from the punishment of sin.*

Christ has died for us, and now we are saved—from what? *From hell.* We may be cross, uncharitable, envious, spiteful, but we believe Christ died for us, so of course we are saved.

We may be given perhaps to exaggeration, over-colouring, under-colouring, to suit our prejudice or convenience—but it is all right—we believe that Christ died for us.

We may be eager after gain, as eager as any man of the world; we may be keen and hard at a bargain; swift to take advantage of ignorance or innocence; but there comes in the comfortable explanation, "Of course, you know, we don't pretend to be perfect, but we believe that Christ died for sinners, the Just for the unjust."

Now set these two ideas of religion side by side. The old idea of doing the best you can is a purer, truer, better doctrine than this: That Christ came into the world *for this one thing*—to make it easy for us to be forgiven; that all the great love of God, and the life and death of Christ, and all the round of religious service, is for this one end and purpose—*to save us from hell;* Christ has taken away the penalty of sin—never mind about its power! Christ has borne the curse of sin; but the source and cause of it is left.

Surely it were better Christ had never come at all. This is to make Him a very cloak and minister of sin. He who brings down Christ's holy religion to such a level can never have looked with any care into the Scriptures; he can never have seen the real horror of sin. He can never have learnt the meaning of the Cross. This is to make the Cross of Christ of none effect—and worse. Surely it was such as these who stirred Paul's soul to indignant grief so that he could only speak of them with tears. "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ."

What saith the Scripture? "His name shall be called *Jesus*, for He shall save his people *from their sins.*" "Christ loved the Church, and gave Himself for it." Why? That He might save it from the future punishment of sin? No. That He might sanctify and cleanse it by the washing of water with the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish.

We lift our eyes to Calvary and think, "It is finished; my debt is paid; the law is satisfied." That is true—blessedly true. But though salvation begin there, it cannot end there. The death of the Saviour is not a great legal transaction outside me, which was finished long ago. Paul leads us up the hill again, and points us to the Cross. *I am crucified with Christ.* Paul himself hangs there, hands and feet yielded up to the crucifixion, and the old life of sin and self dead and buried with Christ.

What! has the glorious Son of God died that I may find a light and ready excuse for my self-indulgence? that I may live an indolent, easy-going life? Again the grip of the Apostle's hand is upon us. Again he hurries up to that great scene of Calvary. "*They that are Christ's have crucified the flesh with the affections and lusts.*"

What! has Christ died to save me from hell, and now I can be eager for the world, and its honours, and its gain, and its coveted positions of eminence, even as others? Once more Paul takes us up in sight of the crucified Saviour, and in an outburst of passionate protest and entreaty cries, "*God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*" To know Christ is this—we dare not make it less than this—*to know the power of God in us overcoming sin, and self, and the world.* To know Christ is to be in the blessed mystery of oneness with Him, crucified with Him, buried with Him, risen with Him in newness of life, seated together with Him in the heavenly places. In one word, it is gathered up in this command, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

(*To be continued.*)

CHILDREN'S SCRIPTURE UNION.—Portions for week ending April 7:—April 1, Ps. cxvi. 1-9; April 2, cxviii. 1-14; April 3, Ps. cxviii. 15-29; April 4, Eccl. i. 1-11; April 5, Eccl. i. 12-18; April 6, Eccl. ii. 1-?; April 7, iii. 1-10.

UNANSWERED PRAYER.

A STUDY FROM THE GOSPELS.

MAY I add a few words to the testimony of a letter which appeared in THE CHRISTIAN on this subject a few weeks ago? I have also found relief in passing through the trial of unanswered prayer by studying closely the dealings of our Lord when on earth. It is to be remarked that while He disregarded no real need, yet He did deny many petitions. In going over these minutely I have got great help to the understanding of James iv. 3, and 1 John v. 14. For they were all of them *not* "*according to his will*," not in the sense of a secret purpose, but in the sense that either the object was not lawful, or the motive was wrong, or that they involved some deep misapprehension of the purpose of God which Jesus was even then seeking to reveal.

(1) We have selfish prayers. "Send the multitudes away." "Send her away, for she crieth after us." "Speak to my brother that he divide the inheritance with me." "Grant that my two sons may sit, the one on thy right hand, and the other on thy left."

(2) Prayers which showed some deep misapprehension of spiritual things, as Peter's, "Pity thyself, Lord;" the "Call down fire from heaven," of James and John; the "Carest thou not that my sister hath left me to serve alone—bid her therefore that she help me," of Martha; "His mother and his brethren, standing without, sent unto Him, calling Him." These were all met by rebuke more or less severe, while in other instances the ignorance was graciously and gently cleared up. As when Peter prayed, "Not my feet only but also my hands and my head;" and Philip, "Show us the Father, and it sufficeth us."

(3) Next we have what I may call *bewildered* prayers. "Depart from me, for I am a sinful man, O Lord." "Let us build three tabernacles, one for Thee, one for Moses, and one for Elias, for *he wist not what he said*." And the Lord in love uses such prayers, "As a foolishness, giving no answer."

(4) Dishonest prayers. The Lord was over and over again asked for a sign, and He as constantly refused. Why? Because those who asked really wished an excuse for not being convinced. I do not think the demand of scientific sceptics in our day for a *prayer-test* is much more likely to succeed! Yet John the Baptist's honest inquiry was answered by signs, and even Thomas's unbelieving wish to believe was met by evidence. The requests in Luke ix. 59–61, must also have been mere excuses for indecision, for they are the only instances in which the Lord even appears to treat natural affection harshly.

(5) We may, perhaps, mention last, though not properly prayers, a number of captious and curious questions which the Lord would not answer. The desire of the disciples to know the times and the seasons. "Are there few that be saved?" "Lord, and what shall this man do?" "By what authority doest thou these things?" "What is truth?" These might be multiplied endlessly, for the Lord never would gratify simple curiosity.

One loving, earnest prayer we must add to the list of the "refused." It occurs in the strange history of the demoniac of Gadara. Here we have four petitions, two of them by the devils. "Torment me not," and "Suffer us to go into the swine," which are *granted*. The next that of the Gadarenes, "Depart"—granted also! Lastly, the healed man humbly asks "*to be with Him*," and, to our astonishment, is refused! We can easily guess why; and we know that that man's prayer, like so many of our own, but waited for eternity to be answered. It is curious, however, that this is the only instance of the long-deferred answer which we know so well about.

But in numberless cases we find a shorter delay. I need not go over the instances, they are so familiar. Most of them were delays of the Lord's own planning, for the trial of faith. Some were caused by the unsympathising multitude; and some, alas! by the unsympathising or unbelieving disciples. It was the unbelief of disciples that caused the despairing father of the demoniac boy to cry out, "If Thou canst do anything, have compassion on us." And so we often hinder each other still.

Now, some lessons seem to come out very clearly from all this:—

(1) It is very likely that we may make mistakes in our prayers, as did the disciples; and in that case the refusal to answer is a blessing. The Gadarenes prayed "Depart," and Christ departed. Peter prayed "Depart," and He did not depart, because He knew Peter in his heart did not mean it. The Lord answers the *desire* of the heart rather than the words of the lips.

(2) We may learn the Lord's comparative estimate of the value of those things which we desire. We often class all our desires together as "earthly," except those which concern directly God and his kingdom, and then say to ourselves that the Lord has not promised to grant "earthly blessings." Now I find that among these earthly things the Lord has made a very great distinction. How was it that He *always* granted healing, whether for the petitioner himself or for a friend? How was it that He *never* gave wealth or fame nor any of the "good things of this life"? Is it not that money, greatness, honour from men, are not worthy to be desired? We were never made for such things, but we *were* made to love and be loved. We were not made for pain and sickness; for separation from those we love. We were not made to see our children or our friends suffer without suffering with them. The Lord teaches no stoicism; pain and bereavement are owned by Him to be real evils; so is poverty when it means want of daily bread. Therefore we pray for daily bread; therefore we pray to be delivered from all evil of every kind. There is no sin in craving for deliverance; all the Lord asks of us is to wait his time.

But there *is* a sin in craving for superfluity, for things which minister not to our wants, but to our fancies and pride. *The sin* which is called idolatry in the Bible is *coveteousness*, and not the love of parent or child. I think many tender-hearted Christians make a mistake here, and not realising that it is only the loving "More than Me" that is forbidden, they spend their lives in constant fear of "idolising" those dear ones whom God has given them.

Christ told the man who asked for an inheritance, "A man's life consisteth not in the abundance of the things which he possesseth." But he never told those weeping ones at Bethany, "Your life consists not in the brother you have lost." I sometimes wonder He did not. He might have said, "You have *Me;* my personal presence and friendship; why do you weep for Lazarus? How can there be a blank where *I* am?" I think most of us would have argued thus. But no such word did the Lord say; only, "Thy brother shall rise again."

(3) We have only two instances of the Father's *decree* being adduced as a reason, but both are in connection with unlawful desires—one in reference to the times and the seasons, the other to the daring request of James and John. It is as if He would have said, "You wish to be great! by that you show that at present at least you are utterly unfit for greatness; in this matter you have nothing to do but to accept the Father's appointment."

The inference naturally drawn from our Lord's actions would be, that for every lawful desire committed in faith to God, there will place be found, sooner or later, in the will of God. It is an inference one shrinks from drawing in all its fulness. I admit that facts often seem against it. But it was so when Jesus was on earth; and who shall say that He is not the same Jesus yesterday, to-day, and for ever? M. L. D.

Edinburgh.

GOSPEL TEMPERANCE WORK.

STREATHAM COMMON.

ALMOST successful Gospel Temperance Mission was lately held at Streatham-common, the congregations of Immanuel Church and of the Baptist Chapel uniting together. Rev. Stenton Eardley, Vicar of Immanuel Church, was unable to take a public part in the work, owing to his still retarded recovery after several months of illness. To others has been given the joy of reaping where he has sowed, and with them none rejoices more than he does himself. Over 350 adult pledges were taken.

It would be invidious to single out special addresses where all were sound, wise, and to the point; but perhaps the most marked feature was the simply breathless attention which pervaded those packed and crowded meetings, whenever the Gospel of our Lord Jesus Christ was proclaimed in its power and simplicity as the one effectual means of enabling a man both to keep his pledge and to enter on a godly and Christian life, and as the motive power to induce Christians to avail themselves of the privilege of total abstinence for Christ's and their brethren's sake.

MR. F. MURPHY IN SWANSEA.

The grand cause of Total Abstinence has been favourably regarded in the town during the last fifty years. It still flows along like a great swelling river, and will not run dry until the other river of intemperance and death has been dried up, and our country be no more cursed thereby. About eighteen months ago the visit paid us by Mr. R. T. Booth was a great blessing in connection with the movement. About half the population rallied round the standard of "Blue," and the usual results were visible all round—the perishing were rescued, and homes which were like little hells before, soon became like little heavens below.

Then came the law for closing the drinkshops on the Lord's Day into operation, which we hailed as a grand instalment of the altogether closing by and by. Such houses are not fit to be opened in such a world as ours. How strange that such "pitfalls" have been permitted to be open so long even in a Christian country such as ours. Oh, that such temptations were removed before any more bodies and souls are destroyed for ever and ever. Hearing such favourable reports of Mr. Francis Murphy, the originator of the Gospel Temperance Union, he was invited to come and conduct a Mission in this town. The results have been most encouraging; hundreds have already come forward, and some of them have not only been *reformed*, but *transformed*. The daily prayer-meeting is one great secret of this Mission, and the "burning and shining" missioner places Jesus Christ in the front of the movement. J. T.

At a recent Gospel Temperance meeting in the Y.M.C.A. Buildings, Dundee, Mr. R. J. Niven denounced in scathing terms the conduct of parents who permit their daughters to serve behind the publican's bar, and with even greater emphasis that of the man who employed them as a lure and attraction to giddy and silly youths to frequent the gilded avenues to shame and ruin.

ABORIGINES AND OUTCASTS OF INDIA.

ANOTHER class in India yet remains to be mentioned, in addition to those spoken of in previous papers—a class which, so far from being reckoned outcasts, might, under the ordinary conditions of society, be expected to take the lead in great movements of reform and usefulness: this is

THE NATIVE ARISTOCRACY.

Yet, when we consider the peculiar lot that has befallen them, they are, with reference to Christianity, by no means the least pitiable of the classes we are considering. Whether we regard them in their moral, social, or political condition, to say nothing of what they have suffered more immediately at our hands, we might well exclaim, "Poor rich man, no man careth for thy soul!" Their surviving sense of dignity, incessantly impressed on their minds by their numerous retainers, only mocks the emptiness of their fallen greatness. In our own land there are fields open to cadets of decayed houses, in the Army, the Navy, and the Church. Even commerce may be engaged in by scions of nobility without derogating from their rank; but with a native prince it is otherwise. Death would be preferable to such degradation, for "he cannot dig; to beg he is ashamed."

Their great numbers give additional importance to their claims. During the decline and fall of the Mogul Empire, India had been carved out into innumerable petty states and principalities by adventurers and rebel chieftains, until they might well be called "the Kings of the East." High-sounding titles—always profusely scattered—have been jealously preserved, whilst their possessions through enforced indolence or extravagance, have melted away, and they now find themselves with every theatre of honourable exertion closed to them, mere ciphers in the midst of a new generation of eager competitors raised up by the new regime of our conquest.

All this may have been necessary at the time, and perhaps inevitable—their present degradation appearing to justify the course taken with them, yet, we venture to predict, that until a native aristocracy is restored to India it will never enjoy lasting peace or prosperity. The European, who has succeeded to their rights and offices, can never effectively supply their place; his alienation of race and religion, and, still more, his position as an interloper and conqueror of yesterday—a bird of passage, taking no root in the soil, and yet supplanting the hereditary proprietors—all forbid it.

A native aristocracy suited to the new state of things cannot be created, it must grow. It cannot be supplied on demand like Manchester piece goods or Sheffield hardware. Christianity alone can raise up men for the occasion, and where might we expect to find the material so well as amongst an hereditary nobility still enjoying the attachment of the people?

THEIR LOYALTY.

The native princes of India have not been without an ordeal to test their worth. Their loyalty has been proved on more than one critical occasion, and on every emergency they have been forward to volunteer their aid and endure the brunt of war for the British Government. It was during the mutiny that the value of the native princes shone out most conspicuously, when almost without exception they rallied round our beleaguered countrymen, sheltering our fugitives from death and starvation, and putting all their resources at the service of the State; indeed, at one time our fate was, under God, in their hands.

If India has yet to pass through a crisis, perhaps more severe than any that has preceded—for religious revolutions are always the most embittered—it would be the extreme of folly if through neglect or incapacity we had alienated this influential class. The day may come when, as in Israel of old, a lebiscite may be called in India—for even there rule is virtually based on public opinion—and the nation may be called to decide "If the Lord be God, follow Him; if Baal, then follow him." Then will be felt the need of national potentates and nobility, wh like those eminent nobles who supported Huss, Wickliffe, John Knox, and Luther, may take the lead in directing the *action* of the people already enlightened as to their mind and conscience through the missionaries or other agencies.

At such a crisis, European rulers, as professing Christians, would hardly enjoy the same confidence, not being regarded as unbiassed; but if God raised up, as at the Reformation, such witnesses from amongst the native princes as the celebrated Elector of Saxony and Landgrave of Hesse, it would effect more for the triumph of Christianity and the security of our Empire than all our armies. Their peaceful influence in these quiet times might be exerted with equally good effect by the preparatory work of social and religious reforms, and spread of intelligence amongst their people. "My heart is towards the Governors of India, who offer themselves willingly among the people."

As we have utilised the native element for our army, police, and law courts, so must we utilise the native aristocracy for magistrates and other important offices. Leaving, however, statesmen to devise political remedies for the present condition of things, we may suggest whether our Governors and Magistrates in India might not exert an influence in cultivating the friendship of the native aristocracy, who are so imbued with a sense of the divine importance of rank, that it would seem as though only through the agency of their equals could any impression for good be made upon them. Why should not some of

OUR TITLED COUNTRYMEN AT HOME

bend themselves to the task of the good Samaritan, now that in the fallen state of the native princes they are so predisposed for the hopes and consolations of the Gospel? Such might not only win their attachment, as was done by our Lawrences, Montgomeries, Muirs, Tuckers, and Thomasons, but they might be honoured to lay the foundation of Christian States.

Mr. Haldane, a man of large property in Scotland, a century ago purposed to invest all his possessions in the enterprise of evangelising India by his personal efforts and residence in that land; but the short-sighted policy of the Government of that day forbad his proceedings. It is to be hoped that the present authorities would welcome any such efforts, and perhaps the time is not distant when noblemen will find India a more promising field than Ireland.

There was a period in Europe when under the judgments of God thrones and crowns were falling to the ground "as when a fig-tree casteth her untimely figs when she is shaken of a mighty wind." In those days proud monarchs, like the Czar of all the Russias, and the King of Prussia, and other potentates, were willing to receive itinerant preachers at their table, and hear words whereby they and their house might be saved. Such men as Allen, of Plough-court, and Stephen Grellet, were at that time honoured guests at many a royal Court, and, like the evangelical Howard, diffused the salt of Christianity through the lands and institutions that received them.

God has a special work for every class, as we see in the labours of such accomplished men as Lord Radstock, Earl Cairns, Earl Cavan, the Earl of Aberdeen, and others. Would that some such might receive a call to communicate the glad tidings to these prisoners of hope, hitherto secluded from all opportunities of hearing the joyful sound. Truly beautiful upon the mountains would be the feet of such, bringing good tidings of good, and publishing salvation.

We must just touch on an aggravation of the present state of things. We allude to the all-powerful

FEMALE INFLUENCE AT NATIVE COURTS.

The intrigues at the Palace at Stamboul may give an idea of it, but with this vital difference, that whilst in Turkey all is torpid, stagnant, and decaying, India is awakening to renew her youth, her watchword Progress, and her ambition to be admitted to the comity of Christian nations. Yet in the very centre of all this activity, the native Courts, with their populous Zenanas, are neglected deserts, isolated from all healthy influence, left to become centres of intrigue and hotbeds of disaffection, and embittered with the delusion that all their misfortunes are owing to us and to our religion. There is a ray of hope from the Zenana Missions, but ere they can gain admission to native Courts, the way must be prepared for them as above mentioned.

There is this further ground of encouragement, that the Zenana institution is an exotic unknown to the primitive Hindoo religion, only lately introduced by their Mohammedan conquerors, and which on tasting the liberty of the Gospel they will find "a yoke which neither they nor their fathers were able to bear."

Meanwhile, so long as infanticide exists through the difficulty experienced in obtaining suitable alliances for their daughters, and whilst infant marriages, with the consequent cruel treatment of widows, is perpetuated, of which with other abominations of Hindooism native princes are the main support, we are justified in classing them also amongst the outcasts of India.

H. M. Conran.

Hopton, East Harling.

[This and preceding papers are now printed in pamphlet form, under the above title, price 6d. *Morgan & Scott.*]

YOUNG ENGLISHWOMEN IN PARIS.—Miss A. M. Leigh (77, Avenue Wagram, Paris) writes that about £600 has been received in response to the late appeal for £1000, in order that Mr. Barlow Kennet's offer of £500 may be available.

SOCIAL PURITY.—A vigorous, and in some respects a remarkable movement for the promotion of social purity has been going on during the last three months in Hornsey and the neighbourhood. It commenced with two drawing-room meetings—one for married ladies and the other for gentlemen. These were addressed by Miss Ellice Hopkins; the ladies meeting was also attended by Miss Steer, of the "Bridge of Hope." At these meetings earnest exhortations, and good practical advice, were given to mothers in regard to the training of their children, and to men—especially young men—in regard to the special duties and dangers of the present time. Other meetings on a larger scale, convened by private invitation, were held in the Memorial School attached to St. Mary's Church, Hornsey-rise. There was a large and deeply interested audience at each meeting. A Hornsey Ladies' Auxiliary to the National Association for the Repeal of the Contagious Diseases Acts was formed. Of course both difficulties and opposition have had to be encountered; but the effect of the latter has been to incite greater determination in the work.—W.

For the Young.

GOING HOME.

SOME years ago, when visiting the Westminster Ragged School, one sultry day in July, I heard that several children had been bitten by mad dogs. The poor animals had been driven mad by heat and thirst; for in those days there were no drinking fountains, with their nice little cups at the foot for the use of stray dogs.

Of the poor boys there bitten, no less than five died. Among those was a child little over seven years of age. He regularly attended the New Tothill-street Ragged School. Miss Liddiard, the teacher of the day-school, had drank into the spirit of Jesus, and was a true missionary of the Cross, though without the name. Her Bible lessons, earnest prayers, and private speakings reached the heart of many a poor forlorn child, whose home was a hovel, and its parents thieves or drunkards. Amongst these was the subject of our sketch. His love for the Bible was noticeable in one so young.

Not only in school, but in his squalid home, he delighted to tell his widowed mother of the love of Jesus, and to repeat to her the daily text, so that he too became a missionary of Christ without knowing it. There, too, among the ragged children who delighted to sing the simple hymns taught in the Ragged Schools, in the foul alleys of what was called —from its crimes and drunkenness—the "Devil's Hole," his voice was ever foremost. All led to the impression that this poor fatherless child, who loved school more than play, and hymns even more than school-songs, was one of those lambs of Jesus of whom it is written (Isaiah xl. 11), "He shall carry them in his bosom."

He was now, however, called upon to show whether his piety was of that true character which can alone bear the test of a death-bed. After he was bitten by the mad dog, hydrophobia, or water-madness, in its worst form, set in, so that his pain was very great. Half-starved as he had been, his poor body was too weak to bear the agony. Happily, the soul was stronger than the physical frame; and by humming hymns, and by short prayers, the pain was lulled.

At his earnest desire his kind teacher was sent for. His home was not only poor in the extreme, but not being either clean or ventilated, the smell was almost unbearable! At the foot of the bed stood the parish doctor. He whispered to the anxious mother, "I fear your son cannot live much longer." Faintly spoken as were these words, the poor child heard them, and with a smile on his pale face, said, "I am glad to hear it, sir." The doctor, startled by words which he had rarely heard even from adult patients, asked, "Why, my little man?" With another smile, the dying boy replied, "Because, sir, I am *going home!*"

Until twelve o'clock at night he remained in great bodily pain, but with the soul happy in Jesus. When his teacher was about to leave, he said, "Do not leave me yet, dear teacher, for I shall soon go home." She remained with him, whilst for hours he talked of the beautiful home Jesus has gone to get ready for all who have given their hearts unto Him. And, as the chimes of Westminster Abbey struck twelve, he, in his own beautiful words, "went home."

Dear children, if your summons came to-night could *you* say, "I am going home?" If not, give your hearts to Jesus at once and let Him take care of them. Then, whether you die in youth, or live to spend long years in his service, you too will "go home."

Hornsey Rise. E. J. Hytche.

PERSECUTION NOT PAST.

HOW often are we told that this nineteenth century is the age of reason and religious tolerance, while the freedom and toleration of our day are boasted from platform and pulpit; but if we look away from England and North America, Anabaptists and other Dissenters must hear such utterances with pain. Reports of loss of daily bread or of position, through steadfastness to religious conviction, meet us on all hands. Many formerly in comfortable circumstances are now treading the sad path of the social outlaw, or preparing to emigrate from their beloved country.

Nor is this all that is suffered by those who are bold enough to make common cause with Dissenters. From Biel, in Switzerland, we learn that the mob have recently smashed the windows of a Methodist chapel there, shouting out, "Death to the preacher!"

We have information from Russia of an attack made in the open street on a poor "Hundist," who was seized by a crowd of ruffians, whipped at the cart's tail, and taken home bleeding and senseless, after having his clothes torn off to be beaten with birch rods. He remained steadfast to his faith, and has recovered from the persecutions inflicted upon him for "heresy," by command of a Greek priest.

Whose heart does not bleed at such horrors, casually mentioned by "liberal" religious journals?

Were a missionary or pastor of a country church thus treated, the alarm would be spread in all religious publications, but to defend a Dissenter demands the exercise of courage and toleration in the spirit of Christ, rarely, very rarely, to be found.—*Le Christianisme.*

SUNSHINE AND SHADE IN BASUTOLAND.

LETTERS of considerable interest have lately been received by Miss Macpherson from Mr. R. H. Dyke, and Mrs. Dyke, sen., of Morija, Basutoland, South Africa. Mr. Dyke states that a good work of grace has been going on among the youths in the training school where he is engaged in teaching. During the preceding six months ten of these had made an open confession of faith in Christ. Mr. Dyke gives some very encouraging particulars of the evangelistic work he and other friends are enabled to carry on among the heathen of the surrounding villages on Lord's days. They often conduct five or six services in the course of the day, so that many hear the Gospel message who would not voluntarily attend any regular Mission service. These efforts have not been without tokens of blessing.

Mr. Dyke adds that there is much anxiety felt as to the action that the Cape authorities will take with respect to Basutoland. It is feared that if the abandonment of the country be decided on, war will soon break out. The same apprehension is expressed in the letter from Mrs. Dyke, Senr., who asks for the prayers of English Christians that these dreaded evils may be averted. Mrs. Dyke continues: "Though this depressing cloud rests heavy upon us there are gleams of sunshine at times from behind it. We are cheered by seeing that the Holy Spirit is working in the hearts of many, especially the young. From several stations we hear of many conversions."

She tells of one occasion on which her son had gone to a village to preach. A thunderstorm having come on he asked permission to hold the service in a house near by. At first the mistress of the house refused, but afterwards relented and made every possible effort for the comfort of the people, who not only crowded the room but sat round the door and window under the shelter of umbrellas. So earnest were they to hear the word that they were reluctant to leave, but Mr. Dyke had to preach elsewhere. The woman of the house said to him, "This is now God's house; you can come and preach whenever you like."

AARON'S ROD.

Numbers xx. 8.

BUDS, bloom, and fruit, oh, wond'rous rod!
Unfading priestly flower;
Laid up before the Ark of God
In resurrection power.

When wearied on earth's desert road,
Soul-thirst has parched me sore,
Behold, where first life's waters flowed,
My fountain-rock once more!

What wait I for? why doubt or fear?
'Tis but at God's command
To claim his promise, and draw near,
His "Token" in my hand.

To "speak" one all-prevailing word,
One name of priceless worth,
Thine, my once dead, now living Lord,
And floods of grace stream forth.

Ireland. C.

REVIVAL IN THE CEVENNES.

THE pastor writes: "About two months ago some of us resolved to organise some revival meetings in different quarters of the town and in neighbouring localities. At first our little company numbered only about ten men and women, but we set ourselves to work with confidence and faith. At the very first meeting a young girl found 'the pearl of great price.' At our second gathering a young man passed from the bondage of sin to the glorious liberty of the children of God.

"Since then our meetings in town and country have succeeded without interruption, and each one has been crowned by the salvation of one or more souls. At the present time more than fifty persons have declared they have found their Saviour. It is worthy of remark that twenty-eight of these are men, and yet infidels tell us that the Gospel is only for women and children!

"Praise the Lord, the revival continues, and we expect greater things yet. Here are some cases taken from many others which show what the Holy Spirit can do in hearts which receive Him. At the close of one of our meetings an old man of eighty-two found peace. Immediately crying for joy, he threw himself into the arms of his son who was at his side, saying, 'My dear son, I have come only just in time, but glory to God I have come in time! I am saved!' A father of a family had a quarrel of ten years' standing with a neighbour. As soon as he knew he was pardoned he left the meeting, and going to his enemy said, 'Let us forget the past! I have found peace in my soul, and I want to tell you that God will give you also the same.'

"One day a young wife was telling her husband that she was converted, when he pushed her away with anger; but the next day he was himself arrested, like Saul of Tarsus. Feeling an unaccountable discomfort, he went to his room. He had scarcely entered when his eyes fell upon the open Bible which his wife had left upon the table at 1 Cor. xv. This he read, and this Word of God was to him the 'sword of the Spirit' and 'the balm of Gilead.' He fell on his knees, and when he arose he embraced his wife, who had just entered, crying out, 'I am saved.' Another man, who for twenty years had professed to be a Christian, but who was living in sin, cried out at the close of one of our meetings, 'God has just broken my chains! At last I am free!'

"Before closing, may I strongly recommend the means which have been so greatly blessed among us to all those who sigh after a revival? We must join all the strength of our Churches and put all to work. If men will not come to our places of worship, we must go and seek them out where they are. 'It is high time to awake out of sleep.' To the work for God! To the work with God! To the work with prayer, perseverance, and faith."—*L'Evangéliste*, Feb. 23.

LAWLESSNESS AND GODLESSNESS.

WE read in 2 Thess. ii. 7 of "the mystery of lawlessness," and in v. 8 of "that lawless one," whose open manifestations, or full development, is to be the culmination of the world's unbelief, and the immediate precursor of our Lord's Return. We are further told of a power by which, for the time, that full development of lawlessness, under the reign of the lawless one, is withheld—a time of restraint, indefinite, but limited, and liable at any moment to cease. The continued delay to withhold that restraining power we know to be owing to that "longsuffering of our Lord," which we account salvation, but to which an end must come – and that ere long.

There is no feature of our own times which is giving rise to so much anxiety and apprehension as the widespread lawlessness which already prevails; and this, in common with other signs of the times, indicates that the period may be very near when that crisis which shall bring to the world the most fearful ordeal it has ever passed through, may arrive. The spread of Socialist and Anarchist doctrines throughout Europe is a fact no thoughtful man can contemplate with carelessness or unconcern. It is evidently no passing transitory mood into which a few dissatisfied idlers have fallen; it is not a disintegrated, and so powerless, attempt of a mere handful of cowardly men afraid to face the light of day, but a growing, deepening, and resolute movement based upon distinctly avowed principles, and commanding the sympathies of multitudes of men. As a contemporary said last week, in a leading article on the same subject:—

No merely local and occasional facts can explain the widespread and profound disorganisation which we see around us. The mischief is not in unfavourable circumstances, but in disintegrating ideas. When we look, for instance, at the roll of the Paris Press, and find a swarm of newspapers with such names as *The Battle*, or *The Revolt*, when we read of a young mother registering her babe in the name of Lucifer Satan Vercingetorix, we feel that such things are not explained by shortness of carpenters' work. Society is in presence of bands of men who are not seeking so much its spoliation as its destruction. There is to be no God—and, for that matter, no devil, if inequality is implied—no king or president, no magistrate or law, no capitalist, and, therefore, neither employer nor employed. Such are the beatitudes of that kingdom of dynamite, which, we are assured, is at hand.

And this kind of teaching prevails at home as well as abroad, while its promoters have international bonds of sympathy and brotherhood which are by no means kept secret from the world, but shamelessly, and even with boastfulness published, and declared; so that a cohesion is being brought about between the various communistic organisations all over Europe, which threatens to resolve them into a powerful and humanly invincible barrier to religious civilisation and order. To quote again from the same source:—

If the masses of the people throughout Europe should become persuaded, however erroneously, that their interests are being sacrificed to the interests of those who are better off than themselves, then we may look for conflicts more dire than anything which has yet occurred within the pale of civilisation; and that is by no means an imaginary danger.

But this is the very persuasion the masses are becoming possessed of, and the one that socialist leaders are labouring with might and main to spread abroad. From its influence what can be expected but confusion and strife, and every evil work?

We do not write as alarmists or as pessimists, destitute of hope and given over to despair, but as sober, practical observers of the signs of the times. As Christians, we know that however dark the night may be, "the morning cometh," but we have special duties in the midst of the darkness which is deepening around us, and it behoves us to be awake. We cannot afford to "sleep as do others." The "midnight cry" summons us to trim our lamps, and to be "as men who wait for their Lord;" while the Gospel with which we are put in trust, and which alone can save men from the vortex of ruin, into which Satan is eager to hasten them, calls upon us to be more than ever vigorous in lifting up the voice of Christian testimony, and of loving invitation to the Saviour of souls, mingled with faithful warning concerning the awful results of rejecting Him.

The Standard of Monday week uttered words of warning which are much to the point, and which are suggestive of facts calling for earnest consideration. The writer said:—

It seems that human mental power has made, and is making, greater conquests than moral force; and, unless some pressure can be brought to bear which shall make murder shameful, the state of society may be utterly changed, and each man will so distrust his fellow that the most civilised cities in the world will be as painful and as dangerous to honest men as the wildest haunts of savages.

The march of intellect if unaccompanied by advance in moral force, can but prove disastrous and fatal to the best interests of mankind. The heart unchanged, and the claims of God and godliness unrecognised and unenforced, the very fruits of mental toil and the grandest discoveries of modern science, become instruments of power, wielded by men who as servants of unrighteousness turn them only to an evil account. And yet this, unhappily, is the direction in which for some time past the popular current has been running.

Secular education, complete separation between politics and religion, and now atheistic democrats exalted to seats of honour and responsibility in the State, are steps in the path of so-called progress which already begin to yield their natural fruit; as of old, so it threatens ere long to be again—"as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not fitting" (Rom. i. 28—32). The rights of man must be held subordinate to the rights of God if nations are to prosper and be strong.

ERRATA.—Hon. and Rev. E. V. Bligh writes to us to correct a mis-translation in our issue of March 15, respecting the work of Pasteur Armand-Delille at Paris. "Two hundred thousand hearers" should have been "2100 hearers." Any donations towards M. Armand-Delille's work would be forwarded to him, if addressed to Mr. Bligh, West Malling, Kent, and would be most acceptable in aid of his Gospel Mission among the mourners at the Cemetery.—A correspondent writes to say that the number of persons attending a Gospel Temperance meeting in Reading, referred to in a recent issue, as being 3000, must be a mistake; the Town-hall, he says, has only a seating capacity of half that number.

OUR FISHERMEN.—Mr. H. Cook, of Belle Vue Place, Stoke-road, Gosport, writes:—The Mission "ketch" *Annie*, of Portsmouth, has again set sail for Mission work among the fishermen in the West of England, and will remain there during the mackerel season, after which she will sail for other fishing ports for Gospel work. The vessel will most probably be sent again to Havre, Honfleur, and Rouen, as the French brethren are desirous of having her there for Gospel work among the fishers. If your readers will kindly remember our Mission we shall be very grateful. Bibles, Gospel books, and little bags are much needed, our stock being quite exhausted, and much work of great importance lies before us in our noble Mission vessel, given and supported in answer to prayer. Parcels for the next month may be sent to the *Annie* or Bethel-vessel, Parade Quay, Plymouth.

Notes and Comments.

WE are obliged, by the intervention of the Easter Holidays, to send this number to press some days in advance of the usual time; all communications received after Thursday last will find acknowledgment in our next issue.

Mr. Spurgeon continues his practice of throwing open the Tabernacle once a quarter to strangers, requesting his regular hearers on that occasion to give place to others. In spite of the bitter inclemency of the weather the spacious building was well filled on the evening of the 11th inst., when a sermon was preached on Deut. xxxii. 47: "For it is not a vain thing for you, because it is your life." One great secret of the preacher's power, and long-continued success in his Master's service, is revealed in the fact he asserted, that—

Although he had preached the Gospel now thirty years or more, that night before coming upon the platform he trembled like an aspen leaf. Often when he entered the Tabernacle his knees knocked together, not that he was afraid of any one man or of the whole congregation, but simply because he regarded it as a most solemn thing to proclaim the Gospel to dying men.

A few Christian labourers, whose hearts are deeply impressed with the solemnity of the times through which we are passing, desire to "come aside" together in a suburb of London to wait upon the Lord daily—probably for a week—on matters touching their individual ministry and the general welfare of the whole Church of God on earth ("for there is one body"). As these meetings are intended to be of a private character, no further details will be announced through the Press; but any servants of Christ—irrespective of ecclesiastical or denominational distinctions—whose hearts are moved by the need for such a season of special waiting upon God in humiliation and prayer, and for mutual help and conference on subjects of present importance, and who are willing to devote these few days to this object, are invited to communicate immediately with "Onesimus," care of the Editor of this journal, when further particulars will be supplied.

Important testimonies were borne to the value of the Temperance movement at a crowded meeting held at the Guildhall on Wednesday, March 14. Lord Claud Hamilton, M.P., Mr. S. Morley, M.P., Mr. A. Pease, M.P., Mr. Geo. Palmer, M.P., and twelve Mayors of various Boroughs attended the meeting. The Lord Mayor said he was induced to support this excellent movement by the experience he had gathered as a magistrate; the result of that experience was that nine cases out of ten—he might almost say nineteen out of twenty—which came before him had their origin in the curse of drink. Speaking of the benefits of Temperance, the Mayor of St. Ives (Cornwall) said that during the two years he had held the office of chief magistrate of that town, he had had only one solitary individual brought before him on a charge of drunkenness. In a population of 7000 they had only one policeman, and had nothing for him to do.

Mr. S. Morley submitted the following resolution:—

That this meeting rejoices in the encouraging circumstance that the Mayors of twenty-seven English and Welsh boroughs have publicly identified themselves with the Temperance movement, and resolves to express its gratitude to those who have this evening given their valuable testimony in favour of total abstinence from intoxicating drinks.

A meeting has just been held by the Incorporated Free and Open Church Association, at which correspondence was read with reference to the Bishop of Rochester's Ten Churches Fund; it was decided to ask the bishop to receive a deputation from the Association urging the importance of making the proposed new churches entirely free. The alienation of the masses from churches and chapels, of which so much is seen and heard, invests this matter with great importance and interest. The solution of the problem lies largely in this direction. The fact that services for the people, in which the pew rent and appropriation principle is set aside (as in Mr. Spurgeon's case mentioned above), are invariably attractive to the class of non-attendants at public worship, proves that the exclusive system is a barrier in the way. If the subject could be practically dealt with by all the Churches, we are persuaded great gain would result in laying hold of multitudes of people who now are seldom, or ever, found in places of worship.

The power of the Press for good can hardly be over-estimated, but the same power in the hands of the enemies of God becomes a mighty instrument of evil. The following facts should serve to stimulate the friends of truth all over the world to be up and doing; they may well induce, on the part of our religious Press, and all who have it in their power to aid and extend its influence, increasing activity and zeal:—

Multitudes of infidel and blasphemous books have been lately issued in Japan; and the native presses of India are constantly throwing off immense issues of works in defence of Paganism, as well as heathen classics tainted with immorality. In Lucknow and Cawnpore there are said to be *forty-five publishing houses* engaged in this work. One publisher received from a well-to-do Mohammedan $4000 to assist in printing Mohammedan books. A million of Hindoo tracts were issued at the expense of one Hindoo prince. One hundred and three newspapers, mostly weekly, advocate and support Paganism and Hindooism, and assail Christianity in India. Mr. Joseph Cook went through a Hindoo publishing house at Lucknow which had just sent an order to London for $25,000 worth of printing paper.

Rev. Edward White has chosen for his theme at the Merchants' Lecture, for the present month, at Weigh-house Chapel, "The Mosaic Account of the Creation and Fall of Man." We are glad to see that the lecturer's object has been to prove the historical character of the Mosaic record, and that he has succeeded in doing so, as we think, in a most logical and conclusive manner. There is not a little freshness as well as force in his reasoning. The point is one of no mean importance, and, as Mr. White clearly showed in his first lecture, it involves the truthfulness of the whole canon of sacred Scripture. The Old Testament writers, together with Christ and his Apostles, treated the events recorded in the first three chapters of Genesis as literal facts, and even "based Christianity itself as a religion of redemption" upon their historic truth. The so-called scientific objections urged against the history of the Creation and the Fall were in the first and second lectures fully dealt with, the words of the lecturer concerning them being very timely, and well worthy of note.

The following sentences should be carefully weighed by many who seem inclined to attach importance to the varied hypotheses that some of our modern professors raise with a view to prove Revelation a fable, and the Christian's faith a baseless creed:—

It was useless to disguise the conflict between the Bible and—not science, but that which, in the opinion of not a few, in their time, was thought worthy of the name of science. Science signified absolute knowledge, not the opinion of some distinguished scientific men. What was absolutely known for certain was accepted by all properly-qualified investigators in all lands. Tried by this test, the widely-diffused notion of the animal origin, and remote antiquity of the human race, broke down instantly. There was scarcely a single fact in the interpretation of which the leading biologists and archæologists of the world were agreed; certainly not one which could serve as a basis for a theory solid enough to overthrow the teaching of Divine Revelation.

The responsibility of all classes in the community to turn the influence they possess to a good moral and religious account is aptly illustrated by the following extract from a volume of sermons entitled "Boy Life," preached by Dr. Benson, the new Archbishop of Canterbury, when master of Wellington College, a new edition of which is just published by *Macmillan & Co.*:—

I have heard of boys who dare not, they say, be clergymen, because of the responsibility—but dare be officers. Is that because there is no responsibility resting on them for the state of those who look up to them every hour of every day? Alas, the delusion! But this is but one single instance—a marked one, no doubt, but only one. The manufacturer among his men, the tradesman and the lawyer among his clerks, the master among his scholars, the senior among students, the leading boys, the clever boys, the stronger boys, the boys of strong will, the boys of energy, each and all, are as responsible as the clergyman or the officer.

It is of the utmost importance that this truth should be widely inculcated, and borne in mind by us in these days when the spiritual is so apt to be lost sight of in the eager pursuit of the material. As Christians we are apt to forget that we "are to know no man after the flesh," but to let our conduct toward all be ruled by spiritual motives.

Sometimes the lesson comes the other way, and ministers, who are supposed to have a monopoly of responsibility in this direction, are themselves stimulated by healthy reminders from other quarters of the duty and importance of knowing men not after the flesh, but as possessors of a higher nature:—

During a voyage, sailing in a heavy sea near a reef of rocks, a minister on board the vessel made, in a conversation between the man at the helm and the sailors, an inquiry whether they should be able to clear the rocks without making another tack, when the captain gave orders that they should put off to avoid all risk. The minister observed, "I am rejoiced that we have so careful a commander." The captain replied, "It is necessary I should be very careful, because I have souls on board. I think of my responsibility, and remember that, should anything happen through carelessness, souls are very valuable!" The minister, turning to some of his congregation who were upon the deck, observed, "The captain has preached me a powerful sermon; I hope I shall never forget, when I am addressing my fellow-creatures on the concerns of eternity, that I have *souls on board*."

The Nonconformist and Independent, in its issue of March 15, has a leader entitled, "A Political Prayer Meeting," in which, with words of indignation, we might almost say contempt, the writer censures the action of the Evangelical Alliance in calling for special prayer with respect to the position of the Government in reference to the Affirmation Bill. We maintain, however, that the Alliance was only acting in accordance with its great object, and in harmony with the spirit of its best friends and promoters in so doing. We more and more strongly feel that the legislation proposed by the Ministry is of "a directly anti-religious character," and we say this without any bias of a party kind in favour of one side of the House or the other. We look at the proposal *per se*, and in doing so, after repeated consideration of all that the opponents of our view have to say on the matter, we feel that "common sense," "right," and "Scripture," all alike are with us in our claim, that, instead of loosening our laws in favour of infidelity, we ought at this juncture of events to strengthen them in opposition to it.

We see that a memorial on the subject has been prepared for presentation to the Premier, on behalf of the Clergy of the Church of England, and are glad to know it is receiving very influential support, and that from men holding very different opinions on other subjects. Among the names already appended are those of the Deans of Manchester and Canterbury, Canons Fleming and Gregory, together with Archdeacon Denison and Prebendary Cadman. The memorial states:—

Your memorialists, without expressing any opinion as to the desirability of substituting an affirmation for an oath, as prescribed by the Act, wish to urge that this Bill differs widely from all previous Bills which have been passed for the relief of religious disabilities, to meet the conscientious scruples of Quakers, Moravians, and Jews, and cannot but feel that the deliberate removal of the name of the Supreme Being from the form of affirmation proposed in this Bill, for the purpose of admitting as a member of the Legislature, by its retrospective action, an open and avowed Atheist, who has admitted that he has no religious scruples, is dishonouring to Almighty God, and contrary to the spirit of our laws and constitution.

We should like to see a similar memorial on the part of the various Nonconformist sections of the Church. It is a hopeful sign that a large number of petitions are daily presented to the House of Commons against the proposed measure.

We commend the following protest by the well-known author of "Proverbial Philosophy" to the notice of our readers. It has appeared in several other papers, and is worthy of reproduction all over the land:—

"SO HELP ME, GOD!"

"So help me, God!" my heart at every turn
Of life's wide wilderness implores Thee still
To give all good, to rescue from all ill,
And grant me grace thy presence to discern.

"So help me, God!" I would not move a yard
Without thy hand in mine to be my guide,
Thy love to bless, thy bounty to provide,
Thy fostering wing spread over me to guard.

"So help me, God!" the motto of my life,
In every varied phase of chance and change,
So that naught happens here of sad or strange,
But "peace" is written on each frown of strife.

For Thou dost help the man that honoureth Thee!
Ay, and thy Christian-Israel of this land
That hitherto hath recognised thy hand,
How blest above the nations still are we.

Yet—now our Senate schemes to spurn aside
(On false pretence of liberal brotherhood)
The Heavenly Father of our earthly good—
Because one atheist hath his God denied!

What! shall this wrong be done? Must all of us
Groan under coming judgment for the sin
Of welcoming avowed blasphemers in
To vote with rulers who misgovern thus?

So help us, God! it shall not: England's might
Stands in religion practised and profest;
For so alone by blessing is she blest,
Christian and Protestant in life and light.

Cintra-park, Norwood. MARTIN F. TUPPER.

A NEW weekly journal, entitled *Health*, devoted to the popular exposition of sanitary matters and to the education of the people in the laws of health, will be shortly issued by Messrs. Wyman & Sons, London.

MESSRS. MOODY AND SANKEY.

THE LEEDS MISSION.

THE Mission of Messrs. Moody and Sankey to Leeds, after long waiting and many discouragements, is being held, with much promise of blessing. Mr. Moody visited Leeds in 1867. He was then comparatively unknown; his meetings were not largely attended, and attracted little public notice; yet there are earnest Christians among us who date their conversion from that time. His next visit to England along with his beloved colleague, Mr. Sankey, did not extend to Leeds, to the disappointment of many.

It is a year or more since a committee was formed to secure and prepare for the present visit. One great difficulty was the want of a suitable building. Our Town Hall only seats 2000 persons, and is difficult to speak and hear in. A large building, "The Coliseum," in Cookridge-street, was in progress, which our committee agreed to take if ready. As the autumn drew on it became evident this building could not be completed in time. The next attempt was to find a good site for a temporary building. Application was first made for a piece of historic ground, very central and every way suitable; but this was at once refused. A proposal for a site almost equally eligible was at first favourably received, but after weeks of waiting was also refused. The committee had in reserve No. 3, a good site, which had been twice promised, but on claiming the fulfilment of the promise it was withdrawn. The committee next applied to the committee of the Mechanics' Institute for a vacant space at the back of their building. This was courteously, and we feel sure reluctantly, declined. Colonel Child, a member of the committee, offered us a site without charge, which though spacious was in an obscure position and not easy of access.

On receiving the answer of the committee of the Mechanics' Institute, the evangelistic committee felt they had pretty much come to the end of their resources, and held a little impromptu prayer-meeting, to put the case into the Lord's hands, and seek His guidance and help. The next day a very unexpected offer was made by the proprietors of the "Coliseum," to put on that building a secure though temporary roof, and fit it up in a substantial manner with galleries, seats, and platform, so as to accommodate about 4,000 persons. This, after much consideration of details, and the adoption of all the suggestions of the committee, was accepted, and has proved a great success. The situation, accommodation, lighting, ventilation, and acoustics of the building are all excellent. We can only look on it as a gracious answer to prayer in the time of need.

Messrs. Moody and Sankey, and also Mr. J. M. Scroggie, reached Leeds on Saturday, March 17. On Lord's-day, the 18th, they commenced at 8 a.m. with a meeting with Christian workers, which was largely attended. At 11 a.m. the building was filled by ticket with those who do not attend any place of worship. Much pains had been taken to invite the right class; all were eager to have tickets; and so far as could be judged, the audience was very largely of the class desired. Mr. Moody's address on the New Birth was very impressive. At 3 p.m. there was a meeting for women; and at 7 p.m. for men. Both were crowded, and an overflow meeting, addressed by Mr. Scroggie, was held in Oxford-place Wesleyan Chapel, which will seat 2,500 persons, and is said to have been crowded.

The order during the past week has been a prayer-meeting in the Albert Hall of the Mechanics' Institute at 12, conducted Mr. Scroggie; a Bible lecture by Mr. Moody, in the Coliseum, at 3 p.m., and a service at 7.30 in the same building, with overflow meetings at Oxford-place.

In the afternoon, as a rule, Mr. Moody addresses professing Christians, and in the evening the undecided and unconverted. Mr. Sankey's choice of hymns appears determined by the same rule. It is needless to say how effective is his aid. With him, hymns and sacred songs are prayers and sermons.

Mr. Moody's gift of addressing and holding the close attention of his audience is of a very remarkable kind. He is, perhaps, the one man in the English-speaking world who can talk conversationally to 4000 persons as easily as most could to forty. He speaks with great rapidity, yet, on the whole, with clearness—introducing the most telling illustrations and incidents, often humorous but more often deeply pathetic, and so brings home to his spell-bound hearers the great realities of the eternal world, and the blessed hopes and promises of the Gospel. We cannot but hope that a large blessing will come upon our town and upon many from the populous districts around Leeds in connection with this visit.—Yours respectfully,

Leeds, March 21. T. Harvey.

The following notices of the work are from the daily reports in *The Leeds Mercury*:—

Monday, March 19.

The interest in the visit of Messrs. Moody and Sankey to Leeds was again shown by the crowds which gathered at the Coliseum in Cookridge-street, when the first of their week-day services was held. Three o'clock was the time fixed for the afternoon meeting, but long before that hour a large audience had assembled, and when the service commenced there were very few vacant seats in the vast hall. The interval before the service was passed in singing hymns, which were led by Mr. Sankey. Occupying seats on the platform were a large number of clerical and lay members of the General Committee and the members of the choir.

Mr. Moody delivered a Bible lecture, his subject being "The Grace of God." Selecting several passages bearing upon the subject in the Epistles to the Romans and the Ephesians, Mr. Moody commented upon them. A great many people tried to make themselves worthy before they came to God. "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" (Rom. v. 15). In this dispensation all God's blessings came through Jesus Christ. Pharaoh put everything into the hands of Joseph, and so God had put everything into the hands of Jesus Christ; and if we are to take salvation we must take it on God's terms—that is, as a free gift. People were often kept out of the kingdom of God because they tried to merit salvation by their works; but if man could have worked for salvation Christ need not have died. "By grace are ye saved, through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. ii. 8, 9). There would be no boasting in heaven. No man could say that he had worked his way up there. How people would flock into the kingdom of God if they only understood this doctrine of free grace. What we wanted to realise was the great truth that we are under grace, and that God has plenty of grace to supply all our needs. At the conclusion of the address prayer was offered, and the benediction was then pronounced by the Rev. Dr. Conder.

In the evening, although the weather was very unfavourable, the hall was nearly filled. The interval of waiting was again occupied in singing hymns. Mr. Sankey gave as a solo the hymn, "Do you see the Hebrew captive kneeling?" afterwards singing the hymn beginning "Go work in my vineyard."

Mr. Moody then delivered an address. He said he wished to speak to the Christian people who were gathered there that night. If he could say something in Leeds that would be used of God either to convert a hundred souls, or to stir up a hundred Christians, and if he had his choice he would say let him do something to rouse and stimulate a hundred Christians, for that would result in the conversion of many thousands. He had not much hope until the Church of God was quickened. He wanted to call their attention to the fact that in all ages God had been willing to use any man or woman who wished to be used. It was a false idea that God only used certain people. There were many people who thought they had not got gifts and talents; there were a good many that had not got any heart to work for God, and therefore He could not use them.

If they read the Bible they would notice that God in all ages had been taking up the weak things, the contemptible things of the world and using them for his purposes. As illustrations of this Mr. Moody referred to Moses, who was sent to Pharoah armed only with a rod; Joshua, who was told to compass Jericho and to blow with the rams' horns in order that the walls of the city might fall; Sampson, who went against the Philistines armed with the jaw-bone of an ass and slew a thousand men; and David, who went against Goliath armed only with a sling and five smooth stones. John Bunyan, he remarked, would shine for ever, and would far outshine the men of his day, because he gave God what he had. He was base in the eyes of the world. He was a contemptible tinker, that was all, and they put him in prison for twelve years; but if he might say so, Satan found his match when he got John Bunyan. What God wants us to do is to use what we have got, and not what we have not got.

He believed that if this world was to be reached, it was to be reached by men of small talents. Let them never call anything that they did for the Lord small. Anything they did for Him with a right motive was not small, but great. If they were faithful in little things, the Lord would promote them by and by. He wished to urge upon them the importance of going into this work with the heart—with determination and with enthusiasm. Another thing they wanted was to be in sympathy with the people. They must endeavour to put themselves in the place of those to whom they spoke, and if they won a man's affections they would find that they could do almost anything with him. At the conclusion of the service a prayer-meeting was held, to which many of the congregation remained.

Tuesday, March 20.

Large congregations again assembled at the Coliseum, Leeds, to hear Messrs. Moody and Sankey. There was a prayer-meeting in the morning, and in the afternoon a Bible-lecture. At the lecture the building was crowded with a mixed assembly, of which by far the greater part were women. Mr. Moody spoke for nearly three-quarters of an hour upon the words, "Be ye doers of the Word, and not hearers only." People of the present day were willing enough to be hearers, but few were doers of the Word. It was, however, impossible to have true faith without works—quite as impossible as to have fire without heat. Now, there were hundreds and thousands who every Sunday listened to the teachings of ministers of the Gospel who might, if they chose, carry the substance of that teaching to thousands more who never attended a place of worship. How much sooner and more effectually would such people be reached if this course were adopted by Christians. And there was a danger to belief if work did not accompany it. A good many got into Doubting Castle and stayed there all their lives, who would never have been within its walls had they worked so that others might share the benefit of faith.

Not a few professed Christians allowed God to pass by when He wished some work to be done, for no other cause than that they were not ready, or had some flaw in their character. In how many Christian Churches was there the viper of pride, or of jealousy, or of worldly ambition, and how many good works were destroyed by these vipers. If there was to be a blessed revival, it must begin in the pulpits and spread down among the pews. Who ever knew a Church that was on fire with zeal for the salvation of souls that had not anxious members in it? Let no man stay his hand for worldly considerations. Vile indeed would be the man

who allowed a fellow-being to walk over the precipice without giving warning of his danger, and who excused himself on the ground that "he was not appointed; he was not on a committee." He pitied those who, professing to be Christians, had never had the luxury of leading a soul to Christ.

If men wished to be used by God they must not be afraid of being called peculiar. He had no doubt that Elijah and Enoch were regarded as very peculiar men in their day, and that the same would be said of Wesley. There were occasions and circumstances in which it was necessary to stand against forms and customs. Let all be peculiar; let all be "out-and-out" for God, in spite of what the world said; indeed, if the world had not much to say against them, depend upon it God would have very little to say for them. Christ died in order that all men might be zealous of good works; that they might set in motion those streams of blessing which would flow after their death. All could do something to help forward the cause, to bring to Christ some sinner who but for them might be eternally lost. Would that all who heard him would go out and do the work which the Master had bidden, and would have perseverance and courage never to give up the task.

Mr. Moody was heard with the closest attention by the large audience, over whom he exerted no slight control by his power of forcing home precept by illustration. Mr. Sankey gave great assistance to the service by his hymns.

In the evening not a seat and scarcely a standing place was to be found in the great hall at least a quarter of an hour before the time announced for the commencement of the meeting. Many sought admission afterwards, to whom it had to be refused. The committee, as in the case of previous meetings, had provided for this excess in numbers, and the late-comers were invited to attend an overflow meeting in Oxford-place Chapel, where Mr. Sankey would sing and Mr. Scroggie would speak. In the hall a great proportion of the assembly were in their seats almost an hour before the service was to commence, and with Mr. Sankey at the organ, acting as leader, the interval was spent in singing some of the hymns in his collection. At the commencement of the Gospel meeting Mr. Sankey sang "Hallelujah, what a Saviour!" with much effect, and also a hymn by Rev. Dr. Bonar—"Pray, brethren, pray"—a member of the choir joining in the refrain.

Mr. Moody announced his text—"Repent ye, and believe the Gospel" (Mark i. 15). A plain, practical, and impressive address was given by the evangelist, his subject being repentance. As Mr. Moody dwelt on the love of God and appealed to those who were slighting it, the vast assemblage seemed profoundly moved. At the close he stated that the Presbyterian Church in Woodhouse-lane had been placed at his service for the evening, and that he should be happy to give spiritual advice to all who desired it and would go thither. Meanwhile a prayer-meeting would be held in the Coliseum. A hymn was then sung, and a considerable number of those present left the hall and met Mr. Moody in the Presbyterian Church. The prayer-meeting was conducted by the Rev. A. Galbraith.

Writing of the services on Wednesday, the *Mercury* says:—The public interest in the Mission increases day by day. The vast audiences which assemble to hear the evangelists are composed of all classes; there is no lack of aid in the work from Christians belonging to nearly all the religious bodies; the sacred melodies are sung with great heartiness, Mr. Moody's stirring addresses are heard with the closest attention, and there is good ground for believing that the Mission will have the desired result in a very large measure. Last night it was again found necessary to have an overflow-meeting at Oxford-place Wesleyan Chapel, the Coliseum building being crowded in every part, and that nearly half an hour before the time fixed for the commencement of the service. Some 6000 persons therefore came to hear the evangelists. An inquiry meeting took place at the close in the Presbyterian Church, Woodhouse-lane, and the great majority of those who did not go thither remained to pray meanwhile.

"LABOUR ENDED."

DEATH OF AN AMERICAN EVANGELIST.

OUR American contemporaries report the sudden death, on March 2, of Mr. Osborne W. Garford, a young and rising evangelist, in the city of New York. Mr. Garford was of English birth, and having family connections in the brewery trade, when he came to America he engaged in that business. He attended some meetings held by Messrs. Moody and Sankey, and was converted. Convinced that the brewery trade was sinful, he resigned his place, and subsequently gave himself up wholly to evangelistic labours. He refused offers as high as 5000 dollars a year to go to New Haven and other cities and remain in the business. But his conscientious principles would not permit him, and he refused all, depending only on the slender pay of the itinerant preacher. He went to Southampton, L.I., for rest, but was stricken down there and died, at the early age of thirty-four, from overwork and enthusiasm in his mission.

A memorial service was held in Dr. Talmage's tabernacle, of which Mr. Garford was one of the leading members. The Pastor read a letter from the Rev. S. H. Platt, pastor of the Southampton Methodist Church, giving a very touching and pathetic account of Mr. Garford's last illness. In this communication Mr. Platt says: "After three hours his consciousness and speech returned, and he assured his wife that he had seen visions that could not be told. Through the remainder of the night, 'Hosanna! Hosanna!' was frequently lisped with a rapt expression almost more than human. From this time he gradually sank into a stupor from which he slipped away without a struggle. On the previous night he aroused, and with a clear voice sang the Doxology, 'Praise God from whom all blessings flow,' entirely through."

In his address, which was delivered with much emotion, Dr. Talmage said: "We gather to-day to do honour to one of the Lord's evangelists, who was a contributor from foreign lands to this, and who was the subject of a mother's prayers. As I was passing out of Rowland Hill's old Surrey Chapel in London, in 1879, this man's mother said to me, 'Give my love to Osborne when you get back to America.' Brother Garford came to this country in worldly business, but the Lord made of him a wonderful instrument of usefulness. One of his most remarkable characteristics was earnestness. He felt in every fibre of his body and passion of his soul the great realities of Eternity. I met him often and again, when he was discussing the question whether he should give his entire life to evangelism. I know the motives by which he was plied and that they were of the most elevated nature. To prove his earnestness and sincerity I have only to tell you that he wore himself out in the cause of Christ. Religion was with him a great exhilaration. Among the fields of usefulness which he cultivated was a Sunday-night service in one of the theatres of this city, by which scores—some of whom had been the victims of the intoxicating cup—were saved for this world and the next."

Dr. Talmage spoke of the long series of services held by Mr. Garford in the Strong-place Baptist Church, at Ocean Grove camp meeting, where he preached the Gospel with great power and momentous results, and in the Greenwood Baptist Church, at which he was the means of saving 300 souls. Continuing, he said: "The closing work of his life was done at Southampton and Long Island. How many hundreds of souls by his labours were brought out of the darkness of sin into the light of the Gospel, eternity alone can tell. What a great welcome home Osborne W. Garford must have received. If there is joy in heaven over sinners forgiven, do you not suppose they understand who are the instruments of the glorious work? Multitudes of the redeemed before the throne must have mingled in the reception, and, more than all, Christ welcomed him with the plaudit, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

EVANGELISTIC NOTES.

BROOKLYN.

A SERIES of Gospel meetings are being held by the Rev. G. F. Pentecost at Dr. Cuyler's Church. About a hundred have been added to Mr. Pentecost's Home Church this winter, and as many more led to Christ in connection with his Mission work among the poor.

PARIS CITY MISSION.

By the blessing of Almighty God, great success has been attained in connection with this very important work in Paris. Seven missionaries now penetrate into the lowest parts of the city, and in face of much opposition, succeed in bringing the power of the Bible to bear upon the people. The Committee, indeed, have constant and abundant cause for thankfulness, as many soul's are being brought into the light of the knowledge of the Gospel of Christ. To sustain the present effort, they ask for renewed support. —Mr. J. M. Weylland, 31, Carlton-hill, St. John's Wood, N.W., is Hon. Sec.

GERMAN MISSIONS.

Hearing, as we so often do in this country, sad complaints about the decay of missionary zeal, it is cheering to read of a different state of things amongst our friends the Baptists in Germany. Their organ, *Der Wahrheitszeuge* (Hamburg, March 1), says:—"We are rejoiced to learn that our congregations and Sunday-schools have evinced during the past year so lively an interest in Missions to the heathen. Our brother, Philip Braun, informs us that the large Sunday-school collections of last year enabled us to station, not three alone, but four to six natives as missionaries to their own countrymen in Burmah." [This Mission is to the Karens of Burmah, and is spreading, through native agency, to other tribes.] "The gifts for the Zenana mission among the Telugus have also considerably increased. These are encouraging signs of a new awakening of the missionary spirit, which may be traced to human influence and effort, but the hand of the Lord is seen in it all."

Rev. W. H. Aitken's Engagements.—March 31 to April 16, Wareham; April 22 to May 6, St. Matthew's, Bayswater; May 26 to July 2, South London.

Mr. T. E. Murphy's Gospel Temperance Missions. March 27 to 30, Shrewsbury; April 1 to 6, Manchester; April 8 to 22, Belfast; May 27 to June 3, Exeter Hall, London.

Mr. Francis Murphy will conduct Gospel Temperance Missions: March 25 to 31, Wood Green, London; April 1 to 15, Manchester; April 22 to May 22, chief towns of Norfolk; May 27 to June 3, Exeter Hall, London. Applications for Mr. Francis Murphy and Mr. Thomas F. Murphy's services should be made to "The Secretary," 12, Paternoster-buildings, London, E.C.

Children's Special Service Mission.—Mr. Dennes at Friends' Meeting House, Kingston-on-Thames, April 2 to 6; Mr. Banaster at Thetford, April 7 to 12; at Southsea from April 17; Mr. Spiers now at Brixham, South Devon.

Mr. Henry Thorne will conduct Missions: March 23 to April 3, Belfast; April 4, Carlisle; April 5, Derby; April 6, London; April 7 to 9, Margate; April 10, Ramsgate; April 12, Stamford; April 13 to 15, Lincoln; April 18, Bury; April 21 to 30, Macclesfield.

THE MERCHANTS' LECTURE.—In consequence of the closing of the Weigh House Chapel, the last of the lectures in this historic chapel was delivered last Tuesday, March 27, by the Rev. Edward White. Till definite arrangements have been made, and until further notice, this lecture will be delivered as usual on every Tuesday, from twelve to one, in Finsbury Chapel, Little Moorfields. The Rev. Dr. Aveling will be the lecturer for the month of April, commencing on the 3rd. proximo.

GIFFORD HALL MISSION.—On Thursday, March 15, the anniversary meeting of this Mission was held in the Mission Hall, Gifford-street, Caledonian-road. The report stated that the enlargement of the premises during the past year had left the treasurer with a balance of £65 on the wrong side. The operations of the Mission include many agencies for the spiritual and physical good of the people; it was stated as an instance of the activity of the workers, that during one week recently thirty-three meetings had been held. Excellent addresses were given by Mr. C. E. Mudie (Chairman), Mr. W. J. Orsman, Revs. J. Jones and Julius Churchill, Mr. George Smith of Coalville, Mr. B. Clarke, and others. We commend this earnest effort to the sympathy of our readers.

MR. JOSEPH COOK ON REVIVALS.

A BOSTON MONDAY "PRELUDE."

SPIRITUAL efficiency is the measure of the worth of all creeds, sects, and churches. Efficiency in what? In delivering men from the love of sin and the guilt of it. We know beyond a peradventure that without this double deliverance there can be no peace under the moral law which conscience reveals, and which ethical science itself proclaims, and which all the pages of revelation flame with like so many Sinais. Lessing said that the ultimate test of the worth of sects would be found in their ability to produce new men, religious lives, spiritually regenerate populations. This is nothing but the yet unfathomed saying of the Scriptures: "By their fruits ye shall know them"—that is, creeds, theologies, sects, churches, ages. This is the scientific test, this is the biblical test, and to this crucial standard of judgment we must bring unflinchingly our luxurious Churches, our loose-thinking and siren pulpits. . . . .

Would to God there were a thousand Edwardses, a thousand Whitefields, a thousand Wesleys, a thousand Lyman Beechers, a thousand Finneys, a thousand Moodys on the globe, and that ten of each of these classes could go round the world as evangelists every ten years! . . .

What will be the leading characteristics of the Church for the times, if we are to take American experience as indicating the probable lines of development in

CHRISTIAN AGGRESSIVENESS

in Free Churches in ages to come? The Church for the times will reach the whole population.

John Wesley said once: "Beware how you invite rich men into your Churches until you are sure they are Christian. Beware how you manage your Churches in such a way that rich men will become a necessity to you. If your church buildings are so luxurious that you need an enormous income, wealthy men will be necessary to you, and they will rule you, and then you must soon bid farewell to Methodist discipline, and, perhaps, to Methodist doctrine." A wiser thing was never said. A more unpopular thing, perhaps, could hardly be repeated at this hour; but the truth is—and, as I am not a pastor or preacher and as nobody can suppose that I am making oblique personal references here, I venture to say—that even in Republican America and especially in the wealthy and fashionable society of cities, there are a great many luxurious Churches, that do not want poor men as members. When a revival occurs, the question concerning many converts is, not "Are they soundly Christians?" but "How much are they worth?" "What is their social standing?" "Am I willing to have one of these converts next me in a pew?" "Are they likely to add anything important to the financial or social strength of our society?" Under the voluntary system we must have money and must draw rich men into the Churches; but, if they stand there on their money-bags, and ask to be measured not according to the height of their Christian character, but according to the height of these pedestals of worldliness—wealth, social position, hereditary rank, connection with public affairs—then I say the time has come for us to cast abroad God's truths as scythes to mow down all these unnatural growths! On the floor of God's house

HE IS TALLEST WHO IS NEAREST TO GOD.

Let nobody suppose that I am opposing rich men as a class. A man is a man even though his father was rich. There have been in this country, and there are now among us, rich men who are apostles. Lately there fell in New York City the central trunk of a banyan tree, of which it has been well said by Dr. Cuyler that it threw down a stem into almost every land of the globe. William E. Dodge spread abroad his benefactions, his personal Christian effort, his oversight of great religious enterprises, until he was a power in India, a power in the Sandwich Islands, a power in Japan, a power in half of the states of this Union. We have many men, not known to the public and not very wealthy, who are the almoners of the Churches, of the philanthropic institutions, of the colleges and the schools. . . . . But the time comes, occasionally, when it is necessary to say that men must be measured by character, and not by their purses or their social pedestals. We must resist, therefore, the idea that any Church is too good to be enlarged from any part of the population of a city. I call a luxurious Church that is not ready to receive membership from any quarter of the population a social preserve, and not a Church.

THE TWO WORST EVILS OF OUR TIME

inside the domain of Christendom are probably luxurious living among Church-members and loose thinking among religious teachers. And when the two go together and we have a religious club, instead of a Church, a club in which, of course, it would be uncourteous to suppose that there are any sinners, a club that has forgotten that all men are brethren and that the business of the Church is to stand between the living and the dead; when we have a number of such Churches connected by close social ties and, perhaps, giving direction to great central currents in the religious life of a city, the time then has come to awaken all the powers of the pulpit and the press and the platform against the choking of God's most holy truth by purse-strings and by ribbons and by dashes of the lavender waters of liberalism. I am speaking very frankly; but the truth is that the case needs stern surgery. . . . .

The Church for the times will emphasise the hidden half of Christian unity. It will call often for union meetings of all denominations and organise united efforts for common purposes. It will ascertain what hinders individuals from accepting Christianity: it will receive questions and organise searching inquiries as to the current obstacles to conversion. If I were a pastor, I should do again what I did once, when for a year I was acting pastor: keep a question-box open constantly for those timid people who cannot go to a pastor's study and discuss their difficulties with him. I might have a committee to examine the questions and weed out frivolous and vexatious ones; but very few of these would be put, after all, as you would find by experience. Several pastors, to my knowledge, have tried question-boxes in their churches, and, with a certain wise oversight, differing in each individual case, these enterprises have turned out well. Either in my Sabbath-school or at the church-door I would have a question-box always open for anonymous written inquiries on the topics discussed in the pulpit or in the Sabbath-school. I would bring out in all ways the secret intellectual and moral difficulties of my parish, and thus I would learn to fire, not into the air, but at the white of the eye. Romanism has its confessional, and Protestantism ought to be permitted to have its question-box, to reveal the wants of the people. The secret of securing attention is to say the thing that needs to be said; but one method of ascertaining what needs to be said is to study carefully the secret questions the people are raising. . . . .

The Church for the times will teach all Church members to converse on personal religion with the religiously irresolute. . . . . You say Church members cannot be trusted to do this work? They can, with a proper amount of teaching from their pastor. He is a wretched Church member who does not know how to answer the question, "What must I do to be saved?" But here is a man whose bargains have run as close to lies the last week, it may be, as the eyelid to the eyeball, and the neighbour he has cheated sits at his side, and this shrewd merchant is expected to talk with his neighbour on the conditions of salvation. The discipline is as good for the merchant as for his neighbour. Nothing makes a live man out of a dead man so soon as to set the dead man at the work of producing life in another dead man. These conversations quicken the Church immensely, and I believe ought to be made a standard part of devotional meetings in the Church, in our climate, in the winter. But the whole world is not in our climate. There are Churches that ought to be like the tropical forests, always bringing forth fruit, always filled with blossoms—buds here opening, fruit there dropping. Our seasons are such that in the long evenings of winter we have special opportunities; and this proves only that our Church affairs should be managed something as the agricultural affairs of our zone are. Let us always be preparing to put in the seed, or putting in seed, or protecting seed that has been put in, or reaping the harvest.

The Church for the times will prepare for revivals, as the spring prepares in its earlier for its later season. The Church for the times will protect the fruit of revivals, as the summer ripens the birth of spring.

My central idea concerning revivals is that what are called the evils of revivals, by those who oppose them, usually arise because proper work has not been done before the revivals, or proper work is not done after them. A revival is only like the opening of the clouds in the spring and the beating down of the sunlight, or like the dropping of the gentle showers and the vernal rains. What will the sunlight, what will the rain do without the deep planting of the seed, or without the careful watching of the fields after the tender shoots have sprung forth?

MR. MOODY'S REVIVALS,

I believe, have turned out thoroughly well in every case where they have been followed up properly. On both sides of the Atlantic I have watched public sentiment concerning his work. I confess that I am one of his most earnest admirers. I offer prayer every day of my life that God will pour out upon his labours blessing above all I can ask or think. A few men say his work here or there has not eventuated well. Did the pastors follow it up? Was the seed deeply planted before he came? He is nothing but the shower, he is nothing but the opening in the clouds. God seems to speak through some evangelists; He gives them power to open the heavens and let the sunlight in upon spiritual fields. By endowment of Heaven, this capacity was in Edwards, it was in Whitefield, it was in Wesley and Finney, and it is in many an evangelist of to-day, thank God; but we must remember that the planting of the seed and the attending to the green shoots are quite as important as allowing the sunlight and rain to fall upon the fields.

In this city I happen to know that certain revered pastors—who sit on this platform at this moment and whom I must not name—have followed up carefully the converts who came forward in their fields of labour, in Mr. Moody's revival; and that, if you go to these pastors and ask what has been the result of Mr. Moody's effort here, they will say it has been glorious. In two or three instances reformed drunkards have become large benefactors of the Churches, both spiritually and financially. The men who have followed up these converts give you a good report of Mr. Moody's work; but the men who folded their hands, the men who said, "Let the harvest take care of itself," the men who were immersed in luxurious lives and had torpid congregations, and who did not care to soil the skirts of their Churches with any acquisitions from unpopular portions of our masses—these persons, if you approach them, have, usually, only a cold answer to give to any question as to the effect of Mr. Moody's work here. I care nothing for the answers of such men. I repudiate such men as authorities concerning this work.

Greatly as we in America revere Mr. Moody's work, I found in Edinburgh deeper reverence for it than I find, on the whole, in Boston. I found in London, on the whole, higher esteem for it than I have been able to find, usually, in New York. On both sides of the Atlantic, wherever I have been in fields he has visited, I have had abundant proof that his work, when followed up by the local pastors, has eventuated successfully. Look at Oxford! Were not the young men reached there? Why were they reached? Chiefly because God's truth was boldly preached and made fruitful by his Spirit; but partly, also, because Mr. Moody's hands were held up by men of position in the

Established Church * Were his hands held up here? Did Harvard professors stand by him here, as Oxford professors stood by him in the British Islands, as Edinburgh professors stood by him in Scotland? I happen to know a dozen glorious men of learning who thought it an honour to go into the inquiry meetings and converse with the religiously irresolute in Edinburgh and in London.

Dr. Crafts, of Brooklyn, lately sent out a hundred letters to preachers and Sabbath-school superintendents, and put the question: "How many of you came into the Church during periods of religious awakening, commonly called revivals?" The answer was, four-sevenths. As I part from this theme.

I SHALL DO A VERY AUDACIOUS THING.

I will explain exactly what I mean to do, so that none of you can suppose I am trying to catch any of you unawares. I am about to ask all Christians in this assembly to rise—all Christians, Protestant or Romish, Evangelical or un-Evangelical. This is putting the case very broadly and at a disadvantage to the propositions I am defending. Then I am about to ask all those Christians to sit down who did not come into the Church in some period of religious awakening, by which I mean a period in which a considerable number came into the Church under special effort. I do not mean a month's special effort or that the effort was in the Methodist form, or the Congregationalist, or the Presbyterian, or the Episcopalian; I mean simply a religious awakening, occurring under some particular measures, to make religion a personal matter. How many of the Christians in this assembly came into the Church under such effort? I believe we shall find that more than half did so.

In every religious service the Church for the times will make religion a personal matter, and will preach so as to secure immediate decision of the soul to accept God in Christ as both Saviour and Lord. We have had preaching to the intellect, we have had preaching to the emotions, we have had preaching to the fancy; the time is coming when no preaching will be considered thoroughly Evangelical unless it is addressed to the will. In every religious service religion ought to be made in some way a personal matter. I would have every prayer include in it petitions implying the total self-surrender of the will to God.

Now, my friends, you will favour me with this expression which I have explained in advance, and on which I have allowed you time to think. Will all Christians in this assembly please rise? [Apparently 2500 of an audience of over 3000 rose.] Really, this is an expression that I did not expect. This assembly represents all the Evangelical bodies. It is a most cheerful fact that certainly more than 2000 people rise here as Christians. Will such of you as did *not* come into the Church in some period of special religious awakening, commonly called a revival, such of you as did *not* come in through a gateway of special religious effort, sit down, and will the rest remain standing? [The request was heeded.] My friends, it is certain that, at least, four-sevenths of the 2000 or more Christians of this assembly have remained standing; two-thirds, some of the gentlemen behind me say, some three-fourths. I thank you most cordially for this expression. Any form of special religious effort that has brought half or four-sevenths of our Christians into the Church is sufficiently justified in experience by the Divine approval.—New York *Independent*.

* Mr. Cook rather overstates the case; the number of professors and Church clergymen in Oxford who co-operated with Mr. Moody was *comparatively* small.

"THE CHRISTIAN" TRACT FUND.

To Donations.				By balance due			
To March 17	£6	2	6	Sept. 14, 1882....	£1	4	3
„ Balance due	5	9	10	„ Grants to Distributors	10	8	1
	£11	12	4		£11	12	3

[We solicit the help of our readers in replenishing this fund, on which there will be many urgent calls during the coming months.]

THE UPPER ROOM IN SPITALFIELDS.

ON Wednesday night of last week, the east wind was keen and cutting enough to make every one wish to stay at their own fireside who had no powerful motive impelling them to encounter its ruthless embrace. However, it did not deter the usual quota of Christian workers from being present at Miss Macpherson's monthly reception in the upper room of the Spitalfields Beehive. We suppose we may safely conjecture that everybody, like ourselves, was delighted to see our hostess looking quite refreshed in body, as she certainly seemed to be refreshed in spirit, by her trip to Rome, and the experiences of her short stay in that famous city.

Miss Macpherson was recounting these experiences as we entered the room, handing round, for all to see, some very attractive photographs and coloured sketches of Mrs. Wall's "Beggars," and the Romish peasants who act as models for the devotees of the brush. She had much that was deeply interesting to tell of the Christian work among these classes, of meetings for the women who wash clothes at "the fountain" the livelong day, of Signor Capellini and his truly wonderful work among the Italian soldiery, of the King himself, who drives his own carriage through the streets of his capital, and "appears to be the most affable gentleman in all Rome," and of other notable persons and things besides. She was privileged to meet about 300 Christian workers, of various names, who are seeking to propagate evangelical truth under the very shadow of the Vatican. We were also told something of a sore famine that prevails at present in the north of Italy, and of the efforts of certain young Englishmen to relieve the distress of these starving families, as well as to find occupation for the multitudes of youth who haunt the streets of the Celestial City, with scarce anyone to care for soul or body. We gladly mention in this connection that a neat little book has been prepared by Miss Macpherson, entitled "Rome: a Help to Find the Christians who are Working for the Master." She desires it to be used not only as a handy guide to English Christian travellers in Italy, but as a bond of sympathy between the workers in Rome and friends at home. Some Christian lady, she suggested, might be willing to write an occasional letter of cheer, and send a 10s. gift, say to Signor Capellini or Mrs. Wall, or any other worker mentioned in the little book. It only costs a penny, and can be had from the Home of Industry, Commercial-street, Spitalfields, E., or at 20, Piazza di Spagna, Rome.

Miss Macpherson's informal talk during the closing minutes of the tea hour being ended, some considerable time was very profitably spent in praise and prayer, the latter consisting, at Lord Radstock's suggestion, of brief definite petitions, chiefly for blessing upon various fields of Christian work at home and abroad, and those engaged in them.

The words of exhortation afterwards given by Lord Radstock were based on John xii. 23, "We would see Jesus." Herein, he said, lies the principle of fruitfulness in service. It might reverently be said of Jesus that, from a human point of view, his life was a failure; but having died, as the seed-corn laid in the ground, He began to bear fruit. There is such a deep rest in the death of self. If one should hear of a believer being in unrest, and should ask the cause, we are sure soon to hear of "I——"; this is the cause of all the unrest. It was because the Saviour became obedient to death that God so highly exalted Him. The whole Church of Christ is the outcome of that death, as the whole ear of corn is the fruit of one seed that died. It is not in the Cross that we find the secret of power, but in the Risen One, who, by way of the Cross and the grave, has gone to the right hand of the Father. Now He rules "in the midst of his enemies;" and how? In his members which are upon the earth.

Then, as the corn brings forth fruit after its kind, so it is the Christ-life that is in his Church, despite the imperfections of the flesh (which remain, as is painfully evident, notwithstanding all that is said to the contrary). The life comes from the root, and all the pruning of the branches is to throw it back on the root. So all the dealings of God with us in chastisement or trial is to take away from us our feeling of independence and cast us back on the Lord, who is the source of all our power. The treasure is in earthen vessels, that the excellency of the power may be of God and not of us. We, the living believers, are to be always delivered to death, that the life of Jesus may be manifested in our mortal flesh. What a comfort this is to us, all the more when we are surrounded with "difficulties." Perhaps there has been self-consciousness and dependence on false foundations; all these must be withered up so that we may do God's work in God's way. It is when we come to an end of ourselves, and become as "little children," that we receive the kingly power of God. "All we like *sheep* have gone astray;" but Christ carries the *lambs* in his arms. What a blessing to get lower and lower, till the "I" disappears altogether. We are to die with Him as well as to suffer for Him; then we shall have the experience of his Resurrection Life.

The following notes kindly furnished to us will supply some details of the work referred to before our reporter's arrival at the meeting:—

Miss Macpherson spoke with joy of the work of grace which had begun in the midst of those among whom she was labouring, and asked prayer that it might continue; also that the hearts of the ungodly around might be softened to receive the Gospel message.

The band of fifty elder boys will sail by *Sarmatian*, April 12, under the care of Mr. George Thom, who for many years past has been engaged in visiting our children placed out in Canada. A second party of fifty boys, with the little girls, will sail in May. Mrs. Birt's first party from Liverpool is now on the ocean; at family altars remember these little ones.

Mr. Merry reports from Galt that he is out evangelising in the villages; the difficulties of locomotion, however, are great, owing to the severe weather. In some places the snow-drifts are over the top of the railway cars. Still the people come over the frozen snow, three or four miles, to hear God's message.

We are interested this week in hearing of the marriage of three of our grown-up little girls. Prayer is asked for our faithful nurse Martha, who for seven years has served us among the little ones, but is now waiting to go to be with Jesus.

THE McALL MISSION.—We understand that Rev. R. W. McAll, of Paris, is to pay a visit to London of ten days from April 3. He is to be accompanied by the Rev. W. W. Newell, of the United States, now one of the Directors of the McAll Mission, who is an able and effective speaker, so that the information they have to give cannot fail to be highly interesting. A meeting at the Conference Hall, Mildmay, is to be held on the afternoon of Wednesday, April 4, at three o'clock, which we hope will be a good one.

CITY OF LONDON TOTAL ABSTAINERS' UNION.—The fifth annual meeting of this Union was held last week in the Lecture Hall of the Young Men's Christian Association, Aldersgate-street; Mr. S. Morley, M.P., in the chair. The report, read by Mr. Orchard, the Secretary, stated that the past year had been a most successful and encouraging one. The operations of the union were not confined to wholesale houses, but had also been extended, with satisfactory results, to retail establishments. As a result of the meetings, 750 persons had taken the blue ribbon or signed the pledge, while more than 200 had joined the Union. The Chairman, in his address, said he was speaking, he hoped, to not a few future heads of houses of business, and he wished to tell them that just in proportion as they kept their feet on the neck of the animal, and kept down the tendency so natural to the young of self-indulgence, so would the probability of their success in life rise and increase. With regard to Sunday closing, he thought that the fact of the working classes having declared themselves in favour of the movement, as evidenced by their intention to hold a mass meeting with that object on Whit Monday, was a sign that the matter would be speedily settled. Mr. A. M. Sullivan delivered an eloquent address in favour of the objects of the Union, and spoke of the excellent effects of the Sunday Closing Act in Ireland.

"COME, LORD JESUS: COME QUICKLY."

My Dear Sir,—I venture to enclose you our invitation to Christians everywhere to engage in special prayer and preparation for our dear Lord's return. If we get that, we get everything; and if it is the one thing needful, we ought to seek it openly. May I add that The Christian is one of the delights of my heart?—Believe me, my dear sir and brother, yours in our "Long-expected Jesus," H. B. Macartney, Jr.

Caulfield, Victoria, Jan. 30.

AN INVITATION

From the Melbourne Prayer Union, to All who Love the Lord's Appearing.

FELLOW-WATCHERS, of all nations, in all lands—If your hopes are built on the coming of Christ, will you unite with us in prayer that He may come speedily? We have only just awakened to the consciousness of a grand omission. What has hitherto been done in secret, we believe should have been done openly. We have at last "agreed together" to pray for that which above all other things we most desire. We celebrated the morning of the New Year by meeting together for this one purpose—to entreat the Lord Jesus not to delay his coming. We had never heard of nor read of a similar gathering; but it was so Scriptural, so satisfying, so divinely blessed, that while our hearts are full, our lips must speak. It may be that thousands in other parts of the world may wish to do as we have done; we, therefore, make an urgent appeal to all who look for a personal Saviour, to form themselves at once, without delay, and without ceremony, into Prayer Unions, or praying bands. We base this suggestion upon the following grounds:—

(1) *We are taught in the Old Testament to pray for the coming of Christ to reign over the House of Jacob.* The Lord Jesus has pledged Himself in the most solemn and public way, never to rest, never to hold his peace, till Zion shines again "as a lamp that burneth." He has, moreover, appointed "Watchmen" and "Remembrancers," who are never to keep silence, who are to co-operate with Him in perpetual intercession until God makes "Jerusalem a praise in the earth" (Isa. lxii. 1—7). These "watchers" and "remembrancers" are not necessarily Jews. All who "make mention of the Lord" should pray for the peace of "the city of the Great King." Supplication for Israel, therefore, being an eminently Scriptural exercise, should form an integral part of every branch Union.

(2) *We are taught both in the Old and in the New Testament to pray for the coming of Christ, to take away his waiting people.* (*a*) The legitimacy of a union of prayer for the restoration of Israel involves the legitimacy of prayer for the return of Jesus. When Jesus comes to deliver Jerusalem, it will be *after* He has come to take away his saints. They are to "follow Him" when He issues out of heaven "to smite the nations with a sharp sword" (Rev. xix.) They are to be "with Him" when his feet stand on the Mount of Olives (Zec. xiv.) Prayer for the second blessing comprehends prayer for the first. He cannot rebuild Zion until He has translated his Church. (*b*) We are not only directed to pray for the Lord's appearing in the New Testament; we are given the very words of prayer—"Thy kingdom come." "Amen. Even so, come, Lord Jesus." What the whole creation "groans and travails" for, we may surely ask for. "Make haste, my beloved, and be thou like to a roe or a young hart upon the mountains of spices" (Cant. viii. 14.) (*c*) The Lord Jesus Christ Himself is "Our Hope" (1 Tim. i. 1). We have no other. If He does not come, things will continue as they are, and things as they are are well nigh intolerable. The souls under the altar cry with a loud voice—"How long, O Lord, holy and true?" (Rev. vi. 10). "And shall not God avenge his own elect, which cry day and night unto Him? I tell you that He will avenge them speedily" (Luke xviii. 7, 8).

(*d*) This daily and nightly cry is not the fruit of mere sentiment or of selfishness; it is wrung out of us by a dire necessity. Satan occupies a kingly seat. He is the "god of this world;" he goes about as a roaring lion, as a venomous serpent, as an angel of light, revelling in seduction and slaughter. Working Christians are indeed earnestly busy. Here and there they "save a few with fear, pulling them out of the fire," but the great majority idle their life away, considering *themselves* instead of "considering Him," giving moments to God instead of months, and pence instead of whole burnt offerings. The pitiable condition of the world, as set forth in Scripture, teaches us and forces us to pray, and so does the condition of the Church. Why tarry the wheels of his chariot? Why has there been such a long parenthesis between the promise and the fulfilment? Because all God's Noahs have not yet entered the ark, and all God's Lots have not yet entered into Zoar, and all God's Egyptians are not yet sheltered from the hail; and "God cannot do anything till they be come thither." The delay is because of the elect. They are not all gathered in, and that is because of our indolence and because of our self-will. "The harvest truly is plenteous, but the labourers are few." As soon as the last effort is made, and the last of the elect is gathered, Jesus will come.

Now, if we ask Him to come, that is going to the root of the matter. God will take care that everything else happens in its order and in its season. We need not fear for our dear ones unawakened still. The prayer, "Come, Lord Jesus," shelters them. His coming involves the latter rain which precedes his coming (it may be the latter rain is falling now), and involves, moreover, the safety of the chosen. Unbelief may cause us to lose countless treasures from the superfluities of grace; but no unbelief can sunder the Bridegroom from the bride—"All that the Father giveth Me shall come to Me" (John vi. 37).

Hallelujah! who shall part
Christ's own Church from Christ's own heart?

(3) *A Union of this kind must be infinitely pleasing to God the Holy Ghost.* We need not dwell on the joy it will convey to the Lord Jesus Christ Himself to know that He is so sorely missed, so devoutly longed for. When He says, "Arise, My love, My fair one, and come away," he adds, "Let Me hear thy voice"—the sweet voice of prayer—the "Turn, My beloved" (Cant. ii. 13-17), for "*How can I come to Thee except Thou return to me.*" But we must dwell on the joy which a world-wide Second Advent Prayer Union will convey to the Holy Ghost. It is now his delight both to glorify Jesus and to quicken souls; and will not Jesus be *more* glorified, and will not *more* souls be quickened after the second coming than before? We may therefore be sure of his presence if we gather together with our hearts set on *this one thing*—the glorious return of God's dear Son. What is a joy to every true believer is a joy to the blessed Spirit in the believer, and we could imagine few greater earthly joys than to pass from one Second Advent Prayer-meeting to another, to see the lovers of the Lord Jesus waiting upon his very "own self," and beseeching Him in the most touching terms to hasten his appearing. What fervent pleas we would hear for dying Gentiles, for scattered Israel, for the widowed Church! Such meetings would be "holiness meetings" indeed—assemblies of heaven-born sons and daughters met to please the Spirit by "looking for and *hasting on* the coming of the day of God."

(4) *There is a promise of peculiar blessing connected with the attitude into which this Union must inevitably throw us.* One Evangelist alone records it. In Luke xvii. 7, the Saviour describes an earthly master, and his earthly method with his servant. The labourer must work *in the field* until meal time, and when his work in the field is done he has still to continue working *in the house.* He must get ready his master's supper, gird himself and serve him, before he attends to his own wants. But in Luke xii. 37 we find something very different. It is not labour added to labour, service in the house following service in the field, attending to his lord first and then attending to himself. No! Jesus will interrupt and change this natural order—"Blessed are those servants whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." What grace we shall require to be able to bear that!

(5.) *There is an exact correspondence between our position before the second coming of Christ and the position of Old Testament believers before His first coming.* The hope of Christ filled their minds, and coloured their whole life. He was what they longed for. Jacob cried, "I have waited for Thy salvation, O Lord!" (Gen. xlix. 18). Hezekiah wept sore, because, he said, "I shall not see the Lord, even the Lord, in the land of the living" (Isaiah xxxviii. 11); and of all the watchers about the time of the Incarnation, from the aged Simeon to Joseph of Arimathea, Anna was the chief, and she "departed not out of the Temple, but served God with fastings and *prayers* night and day"—prayers that ripened into *thanksgiving* when she saw the child Jesus (Luke ii. 25-38; xxiii. 51). To ask that He may come quickly, is simply to do what others have done who desired Him above everything, and to obey the prophecy, "Prayer also shall be made for Him continually." Him for whom we daily pray, we shall most surely daily look for, and daily praise (Ps. lxxii. 15).

(6) "*There is an exact correspondence between our position before the coming of Christ and the position of the disciples before the coming of the Holy Ghost.*" The promise of the Spirit was given in Luke xxiv. 49, but the time of his coming was not named. The Lord Jesus said, "Not many days hence," but He did not say how many (Acts i. 5). Prayer was, however, begun at once, and was continued until it was answered. Now, the promise, "*Surely I come quickly,*" in Rev. xxii. 20, is as real a promise as that in Acts i. 5, so that the Church, in order to imitate the practice of the early disciples, should have continued "instant in prayer" throughout the dispensation. If this most holy exercise has been so long and so sinfully neglected, ought we not, with all the intenser earnestness, to give ourselves to it now?

(7) Lastly, the immediate formation of Branch Unions is attended with no difficulty whatever. They may exist with or without cards of membership, with or without public meetings. Minister may join with minister, brother with brother, sister with sister, friend with friend, as well as multitude with multitude. The one, the great pre-requisite, is for two or three in every place to be inwardly convinced that Jesus personally present is what they want, what the Church wants, what the world wants—that the whole creation is quivering in pain beneath the "rod of her oppressor," and that there will be a daily increase of calamity until that Blessed One comes back whose right creation is, and whose shall be the kingdom and the glory for ever and ever. Amen.

Signed on behalf of the members of the Melbourne Prayer Union—

H. B. Macartney, Jr., Incumbent of St. Mary's, Caulfield, and Chairman of the Union.
H. A. Langley, Incumbent of St. Matthew's, Prahran.
Alexander Yule, Minister of Erskine Church, Carlton.
G. W. Gillings, Pastor of Baptist Church, St. Kilda.
A. J. Clarke, Pastor of Baptist Church, West Melbourne.
Robert Gillespie, Balaclava.

BLACKGANG MISSION.

WE have lately concluded a three weeks' Mission in our Hall. A large muster came together from the surrounding districts night after night, although the villages from which they gathered are from two to five miles distant.

The Mission services were conducted by Miss Ruth Brryman, a converted Jewess. This young lady was brought to Christ about three years ago, and has since devoted herself to evangelistic work. She speaks with great power and fervour, and the Lord has owned her service for Him in the various places in which she has laboured.

Some twenty-four souls (chiefly young men) decided for Christ during the Mission, and others who were awakened under the preaching of the Gospel in the hall, decided for the Lord at the chapels in the neighbourhood to which they respectively belonged. We have already heard encouraging testimony regarding th courage of some of the young converts, in bearing witness to the blessing which they have received.

The Gospel Temperance work continues to give us much cause for thanksgiving. We have now 269 names in our books; 160 of these are adults, and 109 junior members. Of the former (with but few exceptions) all are Christians. We have great need in our work of some place where those coming from a distance (some of whom are mothers with children in arms) might rest between the services on the Lord's-day.

For want of this accommodation, our Young Men's Bible-class, on Sunday afternoon, also suffers, many desirous of joining being unable to do so, on account of the long distances which they have to walk to and fro on the Lord's-day If, therefore, we could add to our present Mission Hall a few additional rooms, the advantages gained would be manifold.

Our dear Christians and ourselves have been for some time in much prayer that the Lord would lay it on the heart of some of his wealthy children to supply our need in this respect. It has been estimated that the additional building would cost £500, and that our present Mission Hall (to which it is proposed to add the new building) could be purchased for a like sum, *i.e.*, £500, thus saving the expense of the rent, which amounts to £40 a year, and which has been met by Mr. Reade for the last ten years nearly.

We are looking forward to the speedy return (God willing) of Mr. and Mrs. Reade from their year's sojourn in India. They were to leave Bombay on the 15th of this month, and we met in the Hall for special prayer on that day to commend them to the Lord. Miss Reade and I, with the kind assistance of Mr. Kelsey, have been carrying on the work here during their absence, and have much cause to thank the Lord for his gracious tokens of blessing. F. H.

Letters to the Editor.

CLEANSING BY THE BLOOD OF CHRIST.

Dear Sir,—I was glad to see a paper on 1 John i. 7, in a recent number, from the Rev. Evan Hopkins, for I have long felt that the current misinterpretation of that text calls for its being more carefully considered by Christians than in many cases it seems to be.

I was very glad to see that Mr. Hopkins rejects "the erroneous doctrine of the eradication of the sinful principle which the Scripture calls 'the flesh.'" Nevertheless, I cannot but think that his view that the cleansing spoken of in this passage is that of "our inner being," "cleansing in the sense of purifying our thoughts and desires," will not stand close examination.

Lest I be misunderstood, let me say that I fully believe in such cleansing, but I think it should be attributed to the work of the Spirit, not to the blood. The Communion Service of the Church of England contains a very Scriptural prayer for such cleansing in the words, "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit," but this is not "cleansing by blood."

The chief objection to taking 1 John i. 7 in this sense is, that it runs counter to all the teaching of the Levitical types as to what "cleansing by blood" means. The Apostle John, of all writers in the New Testament, most abounds with allusions to the Levitical ritual, and here, in particular, we may see the leading features of the great day of atonement alluded to.

(1) In contrast to the Old Covenant, where "God said He would dwell in the thick darkness," we have the Gospel revelation that "God is light, and in Him is no darkness at all," and in this light we are called to "walk as He is in the light." The veil now is rent, the access is free.

(2) As "not without blood" could the high priest enter in under the law, so we enter in and are maintained in the presence of God by virtue of the cleansing blood, whose virtue must surely be understood sacrificially in this connection.

(3) As on the day of atonement, the blood of one goat for a sin-offering was sprinkled before God, and over the head of the other confession was made of the sins that had been atoned for, so in 1 John i. 7 we have the cleansing blood answering to the blood of the sin offering, and in the next verse we have the confession of sin suggested by what was done with the other—the scapegoat.

(4) As in Lev. xvi. we have the high priest standing before God in virtue of the blood of propitiation which he carried in with him, so in 1 John ii. 1 "we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins."

(5) The result of the atonement made that day in Israel is summed up thus, Lev. xvi. 30: "On that day shall the priest make an atonement for you, to cleanse you, *that ye may be clean from all your sins before the Lord*." This, I would submit, is the true key to the right understanding of "the blood of Jesus Christ his Son cleanseth us from all sin." The Greek word for "cleanse" is the same word as that used by the LXX. in Lev. xvi. 30.

As the blood of atonement neither eradicated sin from Israel nor purified their "inner being," but was a gracious bestowal of forgiveness of sin, whereby their communion with God was maintained, so it seems to me we should be careful not to allow the glorious counterpart of this typical truth to be explained in any other sense, and surely we are guided as to the sense in which the blood cleanses by such a text as, "In whom we have redemption through His blood—the forgiveness of sins—according to the riches of His grace" (Eph. i. 7).

The arguments used in the paper referred to call for some special notice.

1. "The cleansing is *conditional*." But is it so? It would be so if we read it thus: "If we walk in the light as He is in the light, the blood of Jesus Christ his Son cleanseth us from all sin." But this is not what is written; the conditional element in the sentence comes to an end with the words, "we have fellowship one with another," making thereby the balance of the whole sentence complete, as anyone may see who reads from the beginning of verse 6. The words under consideration are an appended or added statement, such as we find often brought in by St. John as the introduction of a new idea, which is then taken up and carried on in the following verses.

2. But even if these words were not appended to, but formed part of, the conditional element in the sentence, there is another point worthy of attention, which is that the word "conditional" is a misnomer; "evidential" is rather the word that should be used. Take a parallel case in John iv. 12: "If we love one another, God dwelleth in us." This surely does not mean that God does not dwell in us until the condition is fulfilled of our loving one another; but it means that our loving one another is an evidence that God dwelleth in us. So in the passage under consideration: "If we say that we have fellowship with God, and" our actions testify to the reverse, we lie; but if our actions accord with our profession they testify to the truth of that profession. "If" consequently is here not "conditional" but "evidential," and our walking in the light (which I agree with Mr. Hopkins is practical conduct, not mere knowledge) is evidence of our having fellowship with God, which fellowship, as the appended sentence tells us, is maintained by the cleansing blood.

I fear to trespass on your space, so shall add no more than that I would strongly urge on all who are interested in this inquiry to rise above the very unsatisfactory teaching of commentaries as to this point, and to let the Word of God—especially that part which deals with the way in which the Jews would understand the cleansing blood—throw light upon it. This text has cheered the hearts of thousands of God's people, who have taken it in what I cannot but call its simple sense; and we should be very jealous, with a godly jealousy, of allowing it to be turned from this sense into another in which at once we feel that we have lost the sacrifical value of the blood.

Those who teach the erroneous view of the eradication of sin are at least consistent, for whether we take it as "all" or "every sin," they at least believe in a *thorough* cleansing, which the view suggested in the paper does not, unless we admit, which I am sure the writer would not, that there is never any interruption of the believer's "inward purity." Yours very truly,

Dovercourt. Henry E. Brooke.

P.S.—There is a sense in which the blood of Christ affects the walk of a believer, when brought to bear upon the heart as a motive for holiness. This may be seen in the "*Forasmuch* as ye know that ye were redeemed . . . . with the precious blood of Christ" of 1 Peter i. 18, and in the "Ye are not your own, for ye are bought with a price," of 1 Cor. vi. 19. But I do not think that any New Testament writer—much less John—would describe this indirect effect of the blood upon the walk in such words as, "The blood of Jesus Christ his Son cleanseth us from all sin"—words which speak not of a provision merely, nor of a possibility, but of a fact.

Sir,—We are becoming used to strange statements in theology, but I have met with nothing more extraordinary than what is contained in Mr. Evan Hopkins' article on "Cleansing by the Blood of Christ," in The Christian of March 15. I allude to the statement that "cleansing in the sense of purifying our thoughts and desires," is accomplished by the blood; and that this is the meaning of 1 John i. 7.

I think the article misapplies the types in other respects. Notably, the reference in Heb. i. 3 is not to Lev. xvi., but to Exod. xxiv.—a chapter which supplies the key to the whole Epistle; and the cleansing of Numbers xix. is not by *blood* at all, but by the "water of separation." My object, however, is not to review the article, but to offer a protest against the perversion of the teaching of 1 John i. 7: "The blood of Jesus Christ his Son cleanseth us from all sin."

By the Passover Israel gained deliverance and became free to serve God. But it brought no nearness to God, no fitness for his presence, no covenant. By the sacrifice of Exod. xxiv. the covenant was dedicated, and the people were *sanctified*. "Worship ye afar off," was God's attitude toward the people before that great sacrifice was offered (Exod. xxiv. 1). But immediately it was accomplished the word was, "Let them make Me a sanctuary, *that I may dwell among them*" (xxv. 8). And this was the only sacrifice of which the blood was sprinkled *on the people*. I do not refer, of course, to special sacrifices for individuals, such as for the cleansing of lepers or the setting apart of priests; for here we must regard Israel as a nation, and follow their spiritual history as typical of our own.

The next step was the appointment of a priesthood, whose work was to maintain Israel in the position thus gained as a holy people in covenant with God (Exod. xxviii.)

But a further provision was necessary, and it was afforded in the great sin offering in its twofold aspect, as unfolded in Lev. xvi. and Num. xix. In the former, the blood was carried into God's presence and sprinkled *there*. In the latter, *water* that had flowed over the ashes which represented a death accomplished, was sprinkled upon the person defiled. It is to the former, of course, that we must turn as the clue to 1 John i. 7 (comp. Lev. xvi. 30).

The great burnt-offering of the covenant (Exod. xxiv.) teaches us the power of the blood to sanctify once for all. The great sin-offering of the day of atonement testifies to the abiding efficacy of the blood, *in God's presence*, to keep us clean.

But Mr. Hopkins urges that this cannot be the reference in John's Epistle, because of the condition, "If we walk in the light," for the value of the blood in God's presence cannot be conditional. A more careful study of the type would have prevented such a comment on the teaching of the Epistle. There was no limit to the efficacy of the blood upon the mercy-seat; but there was a limit to the sphere within which it availed to cleanse, and that was the camp of Israel, illumined by the holy light that rested on the tabernacle.

The believing sinner who dwells in the place which grace assigns to him may rejoice in the confidence that the blood cleanses him from all sin; but while the security of the elect, without reference to their walk, is a truth which fitly finds a place in any system of dogmatic theology, neither type, nor precept, nor doctrine, can be found in Scripture to warrant him who has turned his back on God, in claiming the efficacy of the blood to cleanse him.

When Scripture speaks of cleansing by the blood, it uses language that is figurative. But the figure is to be explained by reference, not to the fuller's art, but to the Mosaic law. In the same sense in which the blood of the sin-offering cleansed in type, the blood of Christ cleanses in fact—but in no other. The blood has spiritual efficacy, but no practical power. *Power* is connected with life, and the blood represents death. "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit" is a prayer which most of us, I trust, will cling to, in preference to these new views of inward purifying—views which cannot fail to lead either to hopeless mysticism or utter Antinomianism.

Yours faithfully,
The Author of "The Gospel and its Ministry."

Dear Sir,—I am sorry to differ in opinion from so good a man as Mr. Evan Hopkins, but I feel very strongly the importance of maintaining the protest which I and some others made in your columns not very long ago against the interpretation of 1 John i. 7, which he upholds. It seems to me to introduce obscurity where all is clear, and error under the cover of obscurity.

I would not, however, say that Mr. Hopkins is in error on any point of doctrine, without knowing more certainly what his doctrine is. There are two senses in which there is a real connection between the blood (*i.e.*, as Mr. Hopkins rightly says, the *death*) of Christ, and our sanctification. First, that by the death of the Lord Jesus, He obtained for his people the gift of the Holy Ghost, by whose operation they are sanctified. And, secondly, that to keep in remembrance the fact of their redemption by Christ's precious blood is a powerful motive and encouragement with Christians in leading a holy life. If Mr. Hopkins, and those who agree with him, would say distinctly that this is *all* they mean, when speaking of sanctification by Christ's blood, it would very much simplify matters. We should then know that there was no room for dispute upon the question of doctrine. But I cannot help thinking that there is, besides this, floating in some minds a sort of undefined and mystical sense in which a sanctifying power is *directly* attributed to Christ's blood. And such a sense would be objectionable, both as unwarranted by Scripture and as tending to detract from the sanctifying work of the Holy Spirit. I notice that there is no mention at all of the Holy Spirit in Mr. Hopkins' article. Doubtless he believes in the Holy Spirit as the sanctifier of the people of God; but an ignorant person might suppose, from his paper, that it is by the blood and not by the Spirit of Christ that the work is wrought.

But, besides the abstract question of doctrine, there is the question what John meant in the passage quoted. If we take the word "cleanseth" in the sense of justification, all is clear. Mr. Hopkins argues that it does not refer to justification, because a believer's standing before God does not depend on his walk. But *a man's standing may be judged of by his walk*, and this is what John means. Anyone who will study the Epistle carefully may see that one great object of the Apostle in it is to expose the worthlessness and fallacy of an Antinomian profession. He does not deal with the differences between more advanced and less advanced believers; he insists upon the broad and fundamental difference between light and darkness, life and death, righteousness and unrighteousness, the children of God and the children of the devil. Those who walk in darkness must not deceive themselves with the vain idea that they are in fellowship with the God of light and holiness; but they who walk in the light are children of light and children of God, and have fellowship with their heavenly Father, and one with another. Someone, however, may ask, "How is it possible that the God who is of purer eyes than to behold iniquity, can have fellowship with those whose holiness is not perfect?" And the answer is: It would be impossible, but that "the blood of Jesus Christ his Son cleanseth us from all sin." When sprinkled with that atoning blood they can draw near with boldness and confidence to the Holy One of Israel (Heb. x. 19—22). And the following verses carry out the same idea. Thus interpreted, the text is a precious testimony to the *completeness* of the reconciliation effected by the blood of Christ. The sense is both clear and forcible.

But if we substitute the other meaning, surely the words lose much both in clearness and force. "If we lead a holy life, we have fellowship with God and his saints, and the blood of Jesus Christ his Son makes us altogether holy." There certainly seems to me a difficulty in making out a clear connection between the first and last clauses of this sentence.

We owe to the death of Christ the enlightening as well as the sanctifying influences of the Holy Spirit. But would it not seem a strange and somewhat unnatural way of speaking to say that the blood of Christ enlightens our minds and teaches us God's ways?

Or, viewing the fact of our redemption by the blood of Christ as one main incentive to holiness, it can hardly be said that the blood of Christ cleanses us from sin at every moment *in this way*. For even the most devoted Christians are not at every moment meditating on Christ's sufferings for them.

It may occur to some that sanctification by Christ's blood is expressly spoken of in the Epistle to the Hebrews. But it is clear, on a careful study of that Epistle, that the term "sanctify" is used throughout it in a special sense, namely, that of being rendered acceptable to God, answering to that typical cleansing to which Mr. Hopkins refers in the former part of his paper. And this, I think, he will himself allow.—Very truly yours,

Woking Station, Surrey. H. Noel.

NEGLECTED CHILDREN.

Dear Sir,—At a Mission held in this town not long ago one request for prayer was that "God would bring about a Mission for children in Birmingham, and stir up the hearts of his people to feed his little hungry lambs." I see by the letters of H. S. and H. Cope that the prayer is already being answered. Will all who read this still continue to make this request known to God? There are so many little ones round about hungry for the love of Jesus, and yet ignorant of it.

Only last week a boy about 14 years of age was asked if he went to Sunday-school. "No," was the reply. "Have you never been?" "No, I've got no clothes to go in." "You never learnt about Jesus Christ?" "No." He seemed almost ignorant of the existence of such a person. It is a fact that thousands of children in our town do not attend Sunday-school, and do not receive religious instruction in the Board-school.

Meetings have been held to consider what should be done, but with little success. I believe it is *individual* effort that is needed. If every one who loves the Lord Jesus would obey his command, and feed each lamb that comes under his notice, such ignorance could not exist. If regular services were held for them I believe they would be fully appreciated. I know of one small service for ragged children which is so crowded that they are admitted by ticket.

If the institutions already existing were more liberally supported, they would be able to extend their operations. Mr. David Smith's Institution at Bloomsbury, and Mr. Middlemore's Emigration Home, St. Luke's-road, are both open to receive homeless boys and girls. Then there is the Home for Working and Destitute Boys, in Bradford-street, and Refuge in connection with it at Deritend, where no destitute boy is ever refused admission.

63, *Pershore-road, Birmingham.* F. J. O.

Sir,—There is cause for devout thankfulness that the condition and needs of the poor children of our streets should have found expression in your widely-read journal. The hearts of many readers in London, and other great centres of population, as well as in Birmingham, will respond to the earnest pleas set forth by your correspondents.

There is indeed urgent need for the Church of Christ to be up and doing. There are thousands of children in our midst who are under no Christian instruction or influence whatever. And in saying this I am not unmindful of or ungrateful for the self-sacrificing efforts of devoted Ragged-school teachers and workers in the past. Speaking at the annual meeting of the Open-air Mission, on Friday week, Sir Thomas Chambers stated that it was impossible to calculate the good accomplished, under God's blessing, by Ragged Schools during the last forty years; but for these and other beneficent agencies he believed London would not now be habitable. These Ragged Schools are still doing a noble and much needed work in our midst, serving as centres of Christian instruction and benevolence, and shedding rays of Gospel light into the dark corners of our cities. But if this end is to be attained, and all our children and young people Christianised, and, I might add, civilised, there is a crying need for multiplying these agencies in all crowded centres of population.

The sad condition of the orphaned and the destitute appeals strongly to our sympathies, but in heeding their wants let us not lose sight of the thousands who, though nominally in a better condition, have only haunts that do duty for home—parents often rather a curse than a blessing—and who also need the loving sympathy of the Christian worker to instil God's Word into their hearts and to lead them into paths of righteousness. As it is, our thoroughfares swarm with the young of both sexes; rowdyism, drunkenness, and vice abound, to say nothing of lawlessness, infidelity, and other social disorders only too prevalent.

In view of such conditions and symptoms, Lord Shaftesbury, and the friends of Ragged Schools in London and the provinces, have resolved to hold a Conference in Exeter Hall on Wednesday, April 11, at eleven o'clock a.m., to consider prayerfully how far the Ragged Schools and Mission operations amongst the very poor may be maintained and extended. Already promises of co-operation have been received from the Duke of Westminster, Mr. Samuel Morley, M.P., Mr. W. H. Smith, M.P., the Rev. Canon Fleming, Prof. Leone Levi, Mr. John MacGregor, Miss Macpherson, and other friends. Should any of your readers wish for tickets, or further information, may I refer them to Mr. Kirk, of Exeter Hall, W.C.

Meanwhile, I would bespeak earnest prayer that whatever is done may be for the glory of God, the furtherance of the Gospel, and the spiritual and temporal behoof of the children of our streets.

Yours faithfully,
Arthur F. Kinnaird.

BETHSHAN.

Sir,—You favoured me recently with space for a letter on the miracles wrought at the above, in which I sought for a little light from within. But as the good people there make no sign, kindly permit me to attempt to shed a little from outside by inserting this.

And perhaps this may be more simply done—for this letter is meant for those who want to know the simple truth—by the question: By what authority, or under what rule, are these miracles done?

The apostles of this power do not present themselves in the name of an Apostle, or even of a Deacon; else they might say to the lame, whether they had faith in Jesus Christ of Nazareth or not, "Rise up and walk!" and immediately the afflicted one would leap into perfect soundness.

It is quite safe, and perhaps not unnecessary, to say that no one on earth possesses this faculty.

Neither do they invite afflicted people to place themselves under skilful physicians or surgeons as the nature of each case might require, men whom they have selected for the purpose, and then offer to pray on their behalf that God would bless the treatment, and the remedies employed in order that the sufferers might be restored to health. This would be a natural, intelligent, and, I think I may add, a Scriptural course of proceeding, which would recommend itself to most people. And many are prepared to testify, out of their own experience, their belief that such means have been repeatedly honoured by answers to their prayers.

But the teaching at Bethsban is essentialy different. The promoters say to all invalids, "Come!" excepting none; for people suffering diseases commonly considered to be fatal hi herto, as well as minor complaints, and even the slowly dying are invited to participate in the healing power ready for them there. And the cases quoted by the managers imply that all who thus "come" shall be made perfectly whole after being anointed with oil and prayed for by them, *provided* the patients exercise faith themselves. And that if any should depart no better, they have only themselves to blame—their faith was too weak, or they had none.

(*Continued on page* 22.)

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Fierce and wild the storm is raging
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Say, where is thy refuge, my brother?
Why perish with cold and with hunger?
From the riven Rock there floweth

CONTENTS OF No. 2.

What can wash away my stain?
Come, thou weary! Jesus calls thee
Should the death-angel knock at your chamber
The Gospel bells are ringing
Have you any room for Jesus?
Oh come, sinner, come! 'tis mercy's call
Make room for Jesus! room, sad heart!
Oh, do not let the Word depart
Brightly beams our Father's mercy
O Christ, in Thee my soul hath found
Light in the darkness, sailor!

CONTENTS OF No. 3.

When my final farewell to the world I have said
Standing by a purpose true
When the storms of life are raging
I have read of a beautiful city
Ring the bells of heaven! there is joy to day
I have heard of a land far away
"Land ahead!" its fruits are waving
Oh, tender and sweet was the Master' voice
'Tis the promise of God full salvation to give
When storms around are sweeping

CONTENTS OF No. 4.

Of course you know that to and fro, throughout our glorious land
She only touched the hem of His garment
Our Master has taken His journey
Tempted and tried
Father, don't you hear the ange
The prize is set before us
There is a Fountain filled with blood
Would you lose your load of sin?
Yield not to temptation, for yielding is sin

London: Morgan & Scott, 12, Paternoster-buildings; *and may be ordered of any*

We have heard of something like this at Knock, in Ireland, at Loretto, and at Naples.

But a seeker after truth in a recent letter in The Christian, which indeed bears internal evidences of its truthfulness, reports that they are too busy at Bethshan to attend to any inquirers after truth, and that the attempt to "prove all things," or "to try the spirits whether they are of God," is a kind of impiety: while a Christian brother there has in hand certificates from hospitals to show. Are not these the ordinary certificates of discharge issued to chronic cases discharged from hospital as "incurable" when the room is required for acute cases, or when doctors get weary of them, and put their hope in the lapse of time, and the powers of nature? Ten thousand such, or statements made by the sufferers themselves, are useless.

What is required is a medical report on the case, the organ or organs affected, and their actual condition, ascertained by a scientific observer, before going to Bethshan, and another after they have been healed and returned to their homes. Not a vague certificate, expressed in general terms, and squeezed out of the overflowing good-nature of some medical friend of the party; nor of some one in some out-of-the-way place; much less from somebody in some other quarter of the globe.

If this power should on infallible proof be found to reside in the elders of the Church nowadays, it will unquestionably be an irresistible force in favour of Christianity; and I shall rejoice, and no doubt the whole Christian world will rejoice with me.

If, on the other hand, it should be found a delusion, it will bring no little discredit on those who originated the movement, and those who have with child-like faith trusted in it.—Yours, &c.,

A Surgeon.

RELIGION IN THE SCHOOL.

Dear Sir,—In these days of indifferentism and unbelief, I am prompted to ask you to allow me to address a few lines to the many parents who read your paper concerning the selection of schools for their sons, and some of their needs whilst away at school.

Mingling with many, I am astonished to find how little care is given to the former subject; those who have been trained in the fear of the Lord, so soon as they have to leave home for school, are often cast into sudden and great temptations. Yet parents wonder when the conduct of their sons at school causes them pain and anxiety. Often the character of the school, private or public, is not considered; the name, whose sons go there, and what position will accrue from their having been educated at such and such a school—these are the all-important considerations with most parents. It is not always easy to ascertain the "tone" of our schools, but I am confident more information might be obtained if the necessary trouble were taken.

It is undoubtedly true that public school life has wonderful advantages for our boys. If the home influence has made its mark, no youth can have a better field in which to be fitted for future life, whatever it may be. All boys are not cut out for public school life, and parents should exercise discretion in the matter. It is positively unkind to send certain boys to other than a private school, the "tone" of which can be generally verified by the Christian character of the principal.

The capacity to ensure a good secular education being nearly the only fitness required in the selection of the masters of our public schools, it is not to be wondered at that they are generally known as men of learning only; very little can be said about their moral or spiritual character. Many of them also lack human sympathy, and these deficiencies must operate adversely upon the future of our boys with regard to their concern about religion.

Parents ought not to send away their sons to school in order to shelve their own responsibilities. No master can reach the hearts of his pupils as the parent can do; and too much ought not to be expected of the master. If parents would regard their sons (although away from home) as still belonging to the family—keeping them interested by their weekly letters with bright home news, what a help it would be to many!

The absence of Sunday joys is no small hindrance to the development of religion in the hearts of our schoolboys; the routine of Sunday preparation and worship is generally admitted to be very dry and uninteresting, to say nothing of the want of happy reading for spare hours. Surely it is incumbent upon all parents to think how they can brighten these days for their sons.

A boy once told me quite casually (his parents are rich and kind), "They never send me any books. I would give anything Sunday after Sunday to get hold of an interesting book with something about religion in it." Another wrote me: "How I liked that book you sent me! I was longing for something to read. It made me think of home Sundays. I passed it on to several other fellows, and they liked it so much; we have no books in our library, such as we used to read at home on Sundays." I am quite sure if fathers and mothers would think more of the small requirements of their boys at school, they would have much to praise God for in after days.

Why is it that sons are so little understood by their parents when they have finished their education and returned home? Simply because parents forget to study their dispositions and tastes while they are at school. What a hold it is upon the boy's affections, if, when at home for his holidays, his parents kneel down in private with him! Can any link draw them together like prayer? I think not. John Shrimpton.

38, *Lincoln's-inn-fields, W.C.*

IRISH RELIEF FUND.

Dear Sir,—Would it not be well for you to open a fund for the relief of Irish distress? I have no doubt that many are waiting to send contributions for that purpose; but would like to know that the money would be faithfully and economically administered through trustworthy channels. No political bias or sectarian exclusiveness should prevent our doing what we can as Christians for those who are literally starving by thousands for want of the barest necessaries of life, who may be as guiltless of participation in crime as we are. Surely such loving sympathy would soften Irish hearts, and would probably help to solve the difficult problem of Irish legislation. I am ready to send help according to my ability.

Yours faithfully,

37, *Sion-hill, Bath.* John C. Pooley.

[We shall be happy to receive any sums entrusted to us, and to disburse them through well-known and accredited institutions and friends in Ireland.—Ed.]

Notices.

The Country Towns Mission have changed their Offices from Exeter Hall to No. 18, New Bridge-street, E.C., nearly opposite the Ludgate-hill Station.

Communications received with thanks.—H.M. H.E.W. W.C. J.R. D.C.McA. E.D.G. L.F.B. G.G. W.Q. W.G.S. C.H. M.L.D. R.F.C. H.E.B. E.A.G. H.S.D. J.P. W.E.S. J.M.W. R.A.W. T.P. S.R. J.C.W. A.M.L. W.F. Reader E.H.D. J.T. E.J.A. O.L.E. A.M. T.H. F.E.A. T.D.W. L.A.H. C.B. G.A.D. W.H.N. G.J.H. G.H.M. P. C.T. J.C.J.

Forthcoming Meetings.

Messrs. Moody and Sankey—April 1 to 14, Liverpool.

☞ Information for this column should reach us not later than Monday morning.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

The Irish Evangelization Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton. Hon. Sec., Dundalk, Ireland.

Stepney Meeting House, Spring Garden-place, E.—Mrs. G. S Reaney will give an address to Men and Women every Sunday at 3 p.m.

Y.M.C.A.—Thirty-eighth Annual Meeting in Exeter Hall, Thurs., April 19, at 7.30 p.m. Earl of Shaftesbury will preside. Speakers, Rev. Canon Wilberforce, Subject, "Christian Thoroughness." Rev. Hugh Price Hughes, Subject, "Christian Audacity." Rev. J. Jackson Wray, Subject, "Christian Pleasures." Annual Breakfast, May 17, at 6.0 a.m.

——— West Branch, Burlington Hall, 23, Savile-row, Regent-street, W.—Thurs. evening, March 29, address to Young Men by the Rev. J. Jackson Wray, 8.30 p.m.

Strangers' Rest, 163, St. George-street, Ratcliff-highway, E.—Monthly Workers' Meeting, Thurs., April 5. Tea at 6 p.m. Meeting 7 p.m.

Agricultural Hall Services.—Sunday, April 1, 3.30 p.m., Rev. W. H. King; 7 p.m., Messrs. Elvin and Britton, and Miss Clarke (Soloist).

"Oxford" Music Hall, 6, Oxford-street, W.—Mr. George Tompkins during April, on Sundays, 7 p.m.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, March 30, at 7 p.m., Rev. Thornley Smith on Holiness.

Trinity Church, Triangle, Hackney.—Holiness Convention April 2 to 6, inclusive. Daily Services, 3, 6.30, 7.30 p.m.

Y.W.C.A.—Annual Meeting at Exeter Hall, Friday, April 20, 8.30 p.m. The Earl of Shaftesbury will preside. Speakers, Revs. Canon Wilberforce, J. Oswald Dykes, D.D., and J. R. Wood.

Blackheath Conference, Rink Hall, April 18 and 19.—Subjects, "The Christian, who, and what is he?" "The Christian's calling." "The Christian's armour, conflict and victory." "The Christian's hope."

The Deepening of Spiritual Life.—Conference at the Hall, Richmond, Surrey, April 24 to 27. Applications for tickets and communications to be addressed, H. F. Bowker, Highcroft, Church-road, Richmond, Surrey.

Children's Scripture Union.—Fourth anniversary meeting, Exeter-hall (Lower hall), Monday, April 2 at 3 p.m., Rev. George Savage presiding; at 7 p.m., Mr. George Williams presiding.

Ragged Schools Conference, Exeter-hall, Wednesday, April 11, at 11 a.m. The Duke of Westminster, Earl of Shaftesbury, Mr. Samuel Morley, M.P., Mr. W. H. Smith, M.P., Rev. Canon Fleming, Professor Leone Levi, and others have promised to address the meeting.

Conference Hall, Mildmay-park, N.—Bible-readings and Gospel Addresses by Mr. Geo. C. Needham during March. Sundays at 9.30 a.m., 3.30, and 7 p.m.; Thursdays at 3 p.m. Tues., April 3, at 7.30 p.m., Foreign Aid Society; addresses by M. le Pasteur Mouron of Paris and Rev. H Joy Browne of Barnet. Wednesday, April 4, at 3 p.m, Mission Work in Paris and other parts of France; Rev. R. W. McAll and Rev. W. W. Newell, jun., will address the meeting.

Subscriptions received by Messrs. Morgan & Scott to Thursday Morning, March 22, 1883.

*** Donations should be sent by cheque or Post-office order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning. Any amounts received afterwards will be acknowledged in the subsequent week's number.

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Gratuitous Circulation of The Christian—G. M. B. ..	0	1	10
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Rescue Society—M. W. ..	0	10	0
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Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK

CASE of MR. G. B., OF BROMPTON.

This patient came to see me on the 2nd of September last, through hearing of cases in Gloucestershire benefited by my treatment. In January he had broken a blood-vessel, since which time (eight months) he had been very low, and gradually losing flesh. For a long time he had attended the Brompton Hospital, without receiving the slightest benefit.

I found him in an exceedingly weak state, with congested condition of the lungs, accompanied with intestinal irritation, and the respiration very short and feeble. The balsam was prescribed, with pills, zinc ointment with glycerine, an anodyne and stimulating liniment, with cod-liver oil and generous diet, under certain restrictions.

In *October*, examined by Mr. Brown, "Greatly improved, no blood had passed, breathing improved, appetite better." In *November* saw me again; "had nearly lost all his symptoms, and was wonderfully improved." The improvement continued, as I heard (after this by letter) in December.

In the last letter, dated January 31, the patient writes:—"It would be ungrateful of me did I not now acknowledge the vast benefit I have received from your treatment. I have just passed the doctor's examination for entering a club. After being out-patient for a long time at the Consumption Hospital, without the least good, I came to you, and in a fortnight I began to mend. I must have taken to my bed otherwise. I could scarcely walk half a mile. Make use of my case, dear sir, but I have special reasons for not wanting my *name to appear in print*."

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

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No promotion money will be paid to any one. The expenses being strictly confined to the payments made for advertising and registration.

Full Prospectuses and Forms of Application for Shares can be obtained from the Secretary or Solicitor, or at any Branch of the City Bank.

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BEFORE deciding to take action for the formation of this Company, the scheme was stated to various Gentlemen interested in Temperance and philanthropic work, and among a large number of replies received we select the following:—

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Institutions.

A CALL FROM FOOCHOW.

THE COMMITTEE of the SOCIETY for PROMOTING FEMALE EDUCATION in the EAST desire to make an earnest appeal on behalf of the work which they have been enabled to carry on at this station, in co-operation with the Church Missionary Society, for more than eight years. The Rev. J. R. Wolfe has brought forward the importance of obtaining premises for the permanent occupation of their Lady Missionaries, and of strengthening their staff by sending out another, so that the Boarding School may be enlarged, Day Schools multiplied, and what may, in China also, be called Zenana work (although there are not any zenanas, properly so called, in that empire), may be regularly carried on. His long experience and well-known judgment entitle his earnest appeal to their attentive consideration. The Committee pray that He, whose is the silver and the gold, may touch the hearts of some of His stewards, and incline them to come speedily and willingly to the help of the poor women and girls of Foochow.

Contributions to the Foochow Fund will be thankfully received by Miss E. Rutt, Lower Clapton, E.; Miss Haldane, 118, Westbourne-terrace, W.; Miss Stirling, 77, Cadogan-place, S.W.; and by Miss Webb, 267, Vauxhall Bridge-road, S.W.

SYRIAN COLONIZATION FUND,

Office: 2, Gracechurch-street, London, E.C. March, 1883.—To the Subscribers to the Syrian Colonization Fund. The Viscountess Strangford (*late Lady President*), Miss Beaufort, Mrs. Tremlett, The Very Rev. Dean Butcher, Frederick Braby, Esq., Francis D. Mott, Esq. (*late Hon. Secretary*), and G. G. Tremlett, Esq., have instructed me to inform you that they have withdrawn their Names from the above-mentioned Fund.—A. WESTMACOTT EEDES, *late Assistant Secretary.*

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The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY.

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station The Elms, Coppermill-lane, Walthamstow, Essex

THE COMMITTEE of the Ladies' Samaritan Society, of the National Hospital for the Paralysed and Epileptic, 25, Queen's-square, Bloomsbury, earnestly plead for help, in aid of the poorer patients and their families. The smallest gifts in Money and Clothing will be

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A CONFERENCE to promote the spiritual and temporal welfare of the Neglected Poor will be held under the auspices of the **RAGGED SCHOOL UNION,** in Exeter Hall, on Wednesday, April 11th, 1883, at eleven a.m.

The Duke of Westminster, The Earl of Shaftesbury,
Mr. W. H. Smith, M.P., Mr. Samuel Morley, M.P.,
The Rev. Canon Fleming, Baroness Burdett Coutts, and others are expected.

Tickets to be had at the Society's Office, Exeter Hall, W.C.

ST. JAMES'S HALL, Regent-street and Piccadilly.—On and after Sunday Evening, April 8, Mr. JOSH. PROUDMAN will conduct a series of Gospel Services, supported by a select choir. All not in the habit of attending places of worship are earnestly invited. All seats free. An opportunity will, however, be given for contributing towards the expenses. Doors open at 6.30; service commences at 7. Mr. PROUDMAN will be happy to receive the names of Christian persons, with good voices, willing to assist in the larger choir, which will lead the singing of the congregation.—Tickets for the platform will be sent on application to Mr. PROUDMAN, at 48, Jenner-road, N.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving 10s. from M. W. Wellbury.

The Annual Meeting will be held on Monday Evening, April 23rd, 1883, in the Large Room, George-yard, Whitechapel, at seven o'clock. The Right Hon. the Earl of SHAFTESBURY will preside.

The Infant Day Nursery. Day Ragged Schools. Toy Classes. Work amongst Factory Girls. Mutual Industrial Classes for Lads. Room to Room Visitation by Bible Nurse, Bible Woman, and Missionary. Services in the Common Lodging Houses. Evangelistic Services, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

MISSION HALL, Thrawl-street, Spitalfields.—An important work has been carried on by the Christian Community for nearly forty years in this locality, with constant tokens of God's blessing resting upon it. To meet the increasing needs of the work, a new Hall was recently erected, meeting the wants of the work very adequately. The cost of the hall was £800, one half of which has been raised, leaving a debt of £400 still to clear off. To accomplish this object, two very kind and generous friends have promised to give £100 each, on condition that we raise the remaining £200. For this object an earnest appeal is made to the Christian public for assistance to meet the offer made.—Donations can be sent to the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street; to the Editors of THE CHRISTIAN; or to the Secretary, JAMES ATKINSON, 10, Enfield-road South, Kingsland, N.

SEASIDE CONVALESCENT HOME.—Warmly recommended to readers of *The Christian.* Protestant and Evangelical. Open all the year. Sunny situation. Food excellent. Funds needed.—For terms, &c., address, Rev. E. FORBES, Christ Church, Clevedon.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of

For Delicate or Backward Youths

PRIVATE TUITION

must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninterested Assistant Masters, and to the rough treatment of hardier Schoolmates.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home, wherein his Pupils are received as members of, and sharers in, the family life. In the fear and love of God it is sought to train this family, developing all kindly and gentle feeling, encouraging observation and a love of Nature. It is Mr. Penn's conviction that

DECISION OF CHARACTER

is of more value than an extensively stored memory, and the mere acquisition of knowledge apart from some perception of its significance as a factor in human life and interests is not encouraged. The House is admirably situated on the eastern brow of the northern heights of London, open on all sides and commanding an extensive and delightful view of over twenty miles of River, Lake, Hamlet, and the Forest of Epping, into which it is easy to penetrate for pleasant rambles, &c. Abundant opportunity for

BOATING, BATHING, CRICKETING, NATURALISING, &c.,

close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery by a competent Tutor. Drawing, Painting, and Shorthand are *included* in the curriculum. Full particulars on application with References to parents of Pupils.

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.

Entrance at any date, Fees in proportion.

Erdington College School,

Near Birmingham. Healthy position, Christian training. Distinguished success. Reference kindly permitted, H. S. PEARSON, Esq., Professor of English Literature at the Midland Institute; W. A. SOUTHWELL, Esq., Y.M.C.A., Cardiff. FREDK. W. W. HOWELL, Principal.

ZENANA AND MEDICAL MISSION Home and Training School for Ladies, 71, Vincent-square, Westminster, S.W.—For particulars, apply, enclosing stamped directed envelope, Dr. GRIFFITH, Hon. Sec. Funds earnestly asked towards free or partially free scholarships. Hon. Treasurer, G. J. GREEN, Esq., London & County Bank, Victoria-street, S.W. Miss Hankey, £2 2s.; Mrs. Dawson, £5; J. B. Ingle, Esq., £1 1s.; Mrs. Clemence, 10s. 6d.; Mrs. Dowling, 10s. 6d.

CARES AND PRAYERS.—Christian workers among young women in the E., E.C., N., and S.E. postal districts, can receive a packet of the above leaflet for distribution (free of cost), upon writing to JOHN SHRIMPTON, Esq., 38, Lincoln's-inn-fields, W.C.

ANGLO-INDIAN EVANGELISATION SOCIETY, for promoting the spiritual interests of our countrymen in India.—The Twelfth Annual Meeting will be held in the Council Room of Exeter Hall, on Wednesday, 11th April, at 3 o'clock. Samuel Morley, Esq., M.P., will preside. The following will take part in the proceedings:—Sir William Muir, K.C.S.I., LL.D.; The Hon. A. F. Kinnaird; Rev. R. C. Billing, M.A.; Rev. Professor Graham, D.D.; Rev. E. E. Jenkins, M.A.

Office: 7, Adam-street, Strand, W.C.

ADVERTISER, conducting an Evangelistic Mission, asks a few Christian friends each to contribute sixpence a week to help the cause.—R. W., Mr. Thomson, Stationer, St. James-street, Brighton. Reference to Rev. E. Storrow, Brighton.

PRINTING.

THE BOYS' HOME,
55, Southwark-street, Southwark, S.E.

Mr. FEGAN desires to announce that the Printing Plant which has been removed from Deptford, has been set up in more commodious premises here, and is now in full working order.

With efficient machinery, a good assortment of type, skilled master tradesmen and increased facilities for working, orders can now be executed with despatch, and will give satisfaction both in quality of workmanship and materials as well as in price.

Invoices, Statements, Memo forms, &c. Circulars, Handbills, Posters, and all kinds of Commercial Printing. Reports, Pamphlets, Tracts, &c.

For estimates, &c., apply to The Governor, The Boys' Home, 95, Southwark-street, S.E.

THE CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION. Office: 56, Haymarket, London, S.W. This Society is employing 120 Scripture Readers amongst the poor and destitute of London. They go from house to house, and from room to room, reading the Word of God, pressing its precious truths on men's acceptance, pleading with God in prayer for a blessing, and directing all with whom they come in contact to Jesus the Saviour of Sinners. We want to multiply Scripture Readers, for nothing, we believe, can supply the place of house-to-house visitation, and as surely bring the Word of God into immediate contact with individual souls. Funds are urgently needed, and will be thankfully received by either of the undernamed: MARCUS RAINSFORD, Clerical Secretary; J. RODDAM TATE, Lay Secretary; or Messrs. MORGAN & SCOTT.

HOME FOR DESTITUTE LITTLE GIRLS, The Dale, Upperton-road, Eastbourne, Sussex (late of Plaistow).—Contributions received by Messrs. MORGAN & SCOTT; or Miss IKE, at the above address.

Educational.

THE WOODLANDS, Hitchin, Herts.—Select Boarding School for Boys. For prospectus apply to the Principal, ISAAC SHARP, B.A., a member of the Society of Friends. Careful

BRIGHTON.—EDUCATION.—Mr. ALFRED CLARK, B.A. (Lond.) receives about 20 Sons of Gentlemen, from seven to fourteen years of age. Terms from 40 to 55 Guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and Mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. W. Haslam, 19, King's-road, Brownswood-park, N.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

Principal—Dr. CRANAGE, M.A., Author of "Mental Education," "Three Lectures on the Tabernacle in the Wilderness," "The Mark of the Beast," &c., &c.

Vice-Principal—Robert Weston, Esq., T.C.D. Head Master—Mathematics: T. Woodcock, Esq., B.A., Wrangler, and late Scholar and Exhibitioner, Christ's College, Cambridge. Second Master—Classics: H. May, Esq., B.A., late Scholar of Brasenose College, Oxford; with other Masters.

Dr. CRANAGE'S undeviating aim is to train the boys committed to his care, not only in mental acquisitions, but in their whole moral and physical being; believing that as much pains and unremitting attention are required for the latter as the former. His main object in the intellectual culture is, to teach the boy to think; without omitting the positive work and hard study necessary to brace "the nerves of the mind," for the making of a scholar. Above all, Dr. Cranage desires to bring his pupils to Christ as their Saviour, and to help them to walk like Christ as their example. The boys attend with Dr. Cranage, on Sunday mornings the evangelical ministry at Christ Church, Wellington, Rev. T. L. Butler, M.A., Vicar, and in the evening the services at his Mission Hall, in the town, conducted by himself. Exhibitions, dependent on entrance examinations, are offered each April, July, and December; two of the value of Ten Guineas per annum, for seven years for boys under ten years of age; two of the value of Twenty Guineas per annum for five years, for boys under fifteen; and one of the value of Fifty Guineas per annum for boys under sixteen, for three years. The next Term will begin (D.V.) Thursday, May 3rd.

MONKTON COMBE SCHOOL, near Bath.—Pupils prepared chiefly for Oxford and Cambridge. Reference to Lord Radstock, and many other parents and guardians whose sons are at the School.

MORNINGTON HOUSE, 27, Clapham-road.—Principals, the Misses MORRIS. Parents who value a Christian training for their children, will find it, in conjunction with a first-class education, at the above establishment. The pupils are liberally boarded, and their health receives most careful attention. Professors of high repute attend for accomplishments. Preparation for public examinations. References to Clergymen and to Parents. Terms moderate. Payment from day of entrance.

KILBURN COLLEGE FOR BOYS.—Happy home. Christian influence. Pupils of 12 and 13 years successful at Cambridge Local Examination. PRINCIPAL, HENRY CARVILL, 9, Somerset-terrace.—30 and 50 guineas. Referees, Rev. Grattan Guinness, &c.

KENDAL SCHOOL, Westmorland.—Parents who desire to find a school for their Sons, where their health and happiness will be considered of first importance, and where they will receive a first-rate education, with careful moral training, are invited to send for prospectus of the above school, to the PRINCIPAL,
ARTHUR H. EDDINGTON, B.A. Lond.

EDUCATIONAL HOME for the Daughters of Gentlemen.—Miss PENN and Fräulein ESSER receive a limited number of Pupils at Grove House, Upper Clapton, London, E. Detached house. Large garden. Large and efficient staff of Masters and Governesses, German and French the languages of the house. Careful training and Christian influence, with individual supervision. For prospectus and references apply as above.

A CLERGYMAN is anxious to recommend a high class School for twelve girls. Thorough teaching. Preparation for Local Examinations. Kind Christian training. Happy home for Indian children. Terms very moderate. References to parents.—Rev. J. JOHNSON, Brit-

MR. AND MADAME BODDA'S (Miss Louisa Pyne), "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the Pupil, six guineas. Each other study two guineas the term. For further particulars, apply as above.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

BRIGHTON.—Kendrick House, Marlboro'-place, facing Pavilion and enclosures, within three minutes' walk of the sea. The Misses DAGE receive a limited number of Boarders to educate with their day pupils. The School is managed on High School principles. A comfortable home. Terms from 50 to 60 guineas, according to age. Reference kindly permitted to Rev. J. B. Figgis.

SOUTH-WEST LONDON COLLEGE for Young Ladies.—Principal, Mrs. HALE, A.C.P., assisted by efficient teachers and professors, 1, Carlton-mansions, Clapham Rise, S.W. A few Young Ladies are received as boarders, and prepared, if desired, for the *Public Examinations*, University Local College of Preceptors, South Kensington, and Trinity College. A scholarship is awarded to pupils passing in First-class Honours at the Oxford and Cambridge Local Examinations. Home comforts, with careful training and individual supervision. Terms moderate and inclusive. Highly recommended by parents and Rev. C. H. Spurgeon.

Balham, May 29th, 1880.

I am very reluctant to recommend Schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly recommend Mrs. HALE, and have the greatest confidence in her capacity, management, and character, having known her for several years. C. H. SPURGEON.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss ARNOLD, 50, Victoria-road, Clapham-common, S.W.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors—their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

ASSISTED EDUCATION.—Parents of position and of limited income can ensure for their daughters a SUPERIOR EDUCATION, on inclusive terms, in an Establishment that is highly recommended by Christian parents. The aim of the Principal is to train her pupils for the Lord Jesus, thus ensuring a high moral tone. Candidates successfully prepared for all examinations.—PRINCIPALS, care of Mrs. Manley, Sidmouth, South Devon.

TUNBRIDGE WELLS.—Belgrave-place. *Principals*—Mrs. and Miss WILKIN. First-class education, with home training. Resident foreign governess and visiting professors. Pupils prepared for public examinations.

A LADY wishes to highly recommend a School for Little Girls at Tunbridge Wells, where they will receive a thoroughly good education, and careful Christian training. Domestic arrangements the same as a family.
Mrs. EDMUNDS, 45, Queen's-road, Tunbridge Wells.

SCARBOROUGH OR LONDON.—Daily engagement or lessons. First-rate music and singing, drawing and painting, fluent Parisian French and German (Hanover), Italian, Latin, advanced English literature, natural science, &c. Highest references.
ALPHA, Boddington's Library, Notting-hill-gate.

LADIES' SCHOOL, High-street, Petersfield.—Miss HENSON has vacancies for two or three boarders on moderate terms. A good education, combined with home comforts and careful training, on Christian principles. Preparation for Local Examinations if desired. Situation very healthy. The next term commences May 7th. Prospectuses on application.

MISS PALMER, assisted by excellent governesses and masters, successfully prepares girls for Cambridge Local and Dulwich High School examinations. Specially suited for children whose parents are abroad. Home comforts. Healthy situation. Careful training. Term begins 2nd May. References to parents of pupils.—Fernside, 17, New Rosendale-road, West Dulwich, near London.

A FRENCH LADY (Protestant) wanted early in May, to teach her own language and music in a Ladies' School.—Apply, stating, references and all particulars, to Mrr. WALLIS, Birkdale, Southport.

EDUCATION IN GERMANY.—Pastor G. Hagenmeyer at Hugsweier, near Lahr, Baden, continues to receive a few English pupils, with special view to their making rapid progress in the German language and in other branches of education. Christian principles. Kind and happy home. Situation very healthy and picturesque (near the Black Forest). Particulars and prospectus on application. References are kindly permitted to Rev. Emil Frommel, Chaplain to His Majesty the Emperor of Germany at Berlin; Fred. Footman, Esq., Botton Lodge, Bedford; George S. Sully, Esq., Bridgwater; W. Richardson, Esq., Darlington; H. C. Stuart, Esq., 8, York-terrace, London.

PARIS.—Protestant Establishment for Young Ladies. Sciences, Arts. French only language of the house. Terms £40. Ladies with a private bedroom, £5 a month. References: Rev. Baron HART, 21, Avenue de la Grande Armée; Rev. Dr. VERMEIL, 7, Rue des Batignolles, Paris; Rev. D. J. WATT, The Priory, Rectory-road, London. Principal, Mme. FLMANT, 68, Rue Truffaut Paris.

PARIS, 18 Rue Demours.—Mdlle. VIENOT reçoit un petit nombre de demoiselles. Education Chrétienne. Bons professeurs. Références, Monsieur le Pasteur Bersier, 216 Boulevard Pereire.
W. ARMITAGE, Esq., Farnley House, Chelsea.

A CERTIFICATED MASTER for a small private (elementary) school in a retired hamlet in Sussex. One who is able to conduct a simple service, according to Open Brethren's principles, and to preach the Gospel. Average number of children 35, expected to reach IV. Standard. Salary £120 per annum, with cottage free.—Mrs. THOMAS, Monks, Wadhurst, Sussex.

MADEMOISELLE L. G., Protestante et Chrétienne, donne des leçons de Français élémentaires et avancées. Prix modérés.
Mdlle. L. G., 30, Manchester-street, London, W.

GOVERNESS.—Mrs. ELIOT HOWARD wishes warmly to recommend a Lady, teaching French, German, and music. Younger children on Kindergarten system. Thoroughly reliable, and kind. Neighbourhood of London preferred.—Walthamstow, Essex.

AS GOVERNESS.—A Lady, experienced, desires a re-engagement to children under 12; or to assist generally in housekeeping, supervision of pupils, and part teaching in a school. Very good references.—A. B., 4, Rothsay-villas, Eglantine-road, Wandsworth, S.W.

REQUIRED by end of April, for a First-class School, a Christian Lady, as responsible English Governess, with view to partnership. Experience in school management, and ability in guiding the young indispensable qualifications.—Application in first instance, stating age, attainments, &c., to Mrs. SLATER, Cheveley Hall, Mannamead, Plymouth. (No agents need apply.)

A LADY wishes to place her daughter (17) as Pupil Teacher in a good school. Seaside preferred.—Address, with full particulars, M., Proudfoot's Library, Lower Norwood, S.E.

BRIGHTON.—A Lady receives twelve pupils, who have the advantage of a superior education, with Christian training, and every home comfort. High Class Professors attend.—M. A., 12, Eaton-place.

GOVERNESS.—A Christian Lady (24) desires re-engagement as above, to young children. English, singing, drawing, calisthenics, elementary music, and French. Good needlewoman. Salary £25, and laundress.
Miss LAWTON, Sandal-road, Wakefield.

SWISS GOVERNESS seeks situation in Ladies' School.—German and French, conversationally and grammatically.—For address and references, apply E. H., Burr's Library, High-street, Stoke Newington.

GOVERNESS WANTED by family in West End of Glasgow.—Seven children. Must be thoroughly qualified, and decided Christian. Abstainer preferred. Salary £30.—Apply, care of Williamson, 481, Sauchiehall-street, Glasgow.

A YOUNG LADY that can teach music and drawing, of Christian principles, wanted in a private School.—S. & A. WILLIAMS, 17, Station-st., Treherbert, nr. Pontypridd, Wales.

CHIGNAL, near Chelmsford.— A Preparatory School in the country, for boys and girls (boarders only) conducted by Miss Barker, with an efficient governess. Pupils thoroughly grounded in English, French, music, and drawing. A kind home, under the immediate supervision of the Principal. Terms from 20 guineas per annum. References to parents and clergy.

Appointments, Situations, &c., Wanted.

AS EVANGELIST, or Coffee and Mission Room. Has had charge of two Mission Chapels four years. No family. Wife play Harmonium. Excellent testimonials.
B. W., Basin-road, Chichester.

EVANGELIST.—Much blest with conversions at Gospel Hall, of which he has had charge for twelve months. Not object to travelling. Married; aged 29. Romans i. 16.
T. P. G., 79, Norfolk-road, Islington, N.

A LADY wishes to recommend a useful and experienced person for any position of trust, in which deafness will be no obstacle. Well educated, good book-keeper and accountant, experienced housekeeper and needlewoman, plain dressmaker, can work sewing machine; quick and active. Three years' reference from last situation.—E. M., 5, South Parade, Chelsea.

A SCRIPTURE READER requires a re-engagement. Country preferred. Church of England. Several years' experience in Mission and Parochial work. Excellent references.—W., 55, Charlotte-street, Caledonian-road, Islington.

SITUATION in Coffee Room wanted by Christian married man; place of trust, or help in Mission work. Two years eight months present situation. Good references.
H. M., Soldiers' Home, York.

AS FOOTMAN.—A young man, aged 28, wishes to enter a total abstaining family. Wages moderate. Good character from last place.
Mrs. CHALMERS, 42, Stanhope-gardens, S.W.

GARDENER (Head working), by a thoroughly practical man, experienced in every branch of gardening. Member of Wesleyan Society. Total abstainer. Married. Age 35.—H. NALDRETT, Laburnham Cottage, Downs-road, Merrow, Guildford, Surrey.

AN ENGAGEMENT in Gospel work wanted by married couple (25), no children. Three years' experience. Life abstainers. A work similar to the Salvation Army preferred.
G. DANN, Mere, Wilts.

TO THE BENEVOLENT.—Employment is urgently wanted for a tall, strong young man, who has lost both hands by an accident. For four years he has been under the care of a Clergyman, and he can read, and even write a little. He can use a broom, and a hoe, and could be useful in many ways about a country place. Character very good, and the case is strongly recommended by the Charity Organisation Society.—Apply to A. D. GRAHAM, Esq., Fairlight, Uxbridge-road, Ealing, London, W.

MR. HENRY BRIDGER, late Missionary to Navvies, &c., is open to an engagement as Missionary, &c. Good testimonials from Clergymen and others.
14, William-street, Waterloo-road, London, S.E.

COOK.—Wanted in a Christian family, a situation as above with a kitchen-maid, or with a kind, small family where there are two or more kept.—M. W., The Red House, Tassett-road, Kingston-on-Thames, Surrey.

LADY'S COMPANION.—Wanted, by a middle-aged Lady, a situation as above in a Christian family.—A. B., care of Miss H. Tolver, 10, Dudley-road, Tunbridge Wells.

RE-ENGAGEMENT required by experienced Matron of Institution, for Boys' Orphanage, Working Lads' Home, Sailors' Home, Housekeeper, or any position of trust. Highest testimonials and references.
PRISCA, Mrs. Stanley, 5, King-street, Greenwich.

HOUSEKEEPER to widower or single gentleman, by a respectable middle-aged person. Good manager, trustworthy, and one who studies the comfort of home. Christian. Abstainer. Reliable references if required.
C., care of Mr. BLIGH, Bailey-street, Luton, Beds.

AS USEFUL COMPANION.—A Young Lady wishes an engagement as the above, in a Christian family where a servant is kept. Would not object to teach one child. Highest references can be obtained.
E. D., 5, Terminus-terrace, Southampton.

HOUSEKEEPER.—A widow Lady, English, Scotch origin, active, healthy, cheerful, desires situation as above to gentleman. Is fond of children. Christian, abstainer.
MATER, 47, Marion-terrace, Seville-place, Dublin.

A WIDOW would feel obliged if any Christian friend could assist her in finding genteel employment for her son, age 17, well educated, left school last Christmas; or perhaps some gentleman might like to take him into his own office.—Apply at first by letter to Mrs. C., care of Mr. Pierson, Newsagent, Shepherd's Bush-green, London, W.

A YOUNG CHRISTIAN WOMAN desires an engagement, in any large town, in Mission work. Low locality preferred. Small salary, with board and lodging.
Y. W. C. A., 9, Portland-street, Southampton.

A MIDDLE-AGED LADY, of active habits, seeks a Christian home in the capacity of useful Companion of Housekeeper. Salary required. References exchanged.
E. H., Aston Hall, Shifnal, Salop.

A WIDOW LADY desires the superintendence of a Nursery, where in return for her services, her own two little girls (age 4 & 2½ years), might share the Nursery and training of the children. Col. iii. 23. References exchanged.—Mrs. LEE, Post Office, Budleigh Salterton, Devon.

USEFUL COMPANION.—A young lady (24) seeks an engagement as above, to an invalid child, or elderly lady. Country or seaside preferred. References exchanged.
A. R. S., Graham Lodge, Worthing.

AS COMPANION or Governess.—A Gentleman's daughter, an accomplished musician and linguist, good reader and needlewoman, would make herself generally useful. Kind Christian home more an object than high salary.
HORNER, 2, Queen's-villas, Aldershot.

A TRAINED NURSE of good practical experience during some years, desires an engagement by an Institution; or as Matron to a Cottage Hospital.
Mrs. CHALMERS, 42, Stanhope-gardens, S.W.

AS COMPANION, or Housekeeper.—A Lady seeks a re-engagement. Has had much experience in nursing, and can supply high testimonials. Age 45.
S. C., 73, Alma Vale-road, Clifton, Bristol.

AS YOUNG LADIES'-MAID, or Nurse.—A Lady wishes to recommend a Young Woman, aged 19. Thorough needlewoman; dressmaking. Christian home indispensable.
A. D., 19, Kensington, Bath.

AS USEFUL COMPANION, or Assistant Housekeeper.—A Young Lady (well educated) wishes re-engagement. Excellent references. Views Evangelical.
ALPHA, 186, Anerley-road, Anerley, S.E.

NURSE, Sewing-maid, or Children's-maid.—Good needlewoman. Thoroughly experienced with infants. Highly recommended. £20. Age 26. Last place 3½ years. London, W.—Miss ILOTT, Y. W. C. A., 17, Old Cavendish-st., W.

AS NURSE in a family, Matron, or Wardrobe-keeper in a school, or Sub-Matron in an institution. Wanted situation by a respectable person.—Mrs. CHARLES, Post Office, Horsley, Nailsworth, Gloucestershire.

AS LADY'S MAID.—A situation wanted, in a Christian family. Good dressmaker and hair-dresser.
F. W., Avington House, Winchester.

SOMETHING TO DO.—Will anyone, in Christian love, give employment to the son of a late beneficed clergyman, aged twenty-eight, who from having epileptic fits, about twice a year, has been unable to retain employment. He is gentle, honourable, and most self-denying, and having a little means would for small remuneration devote himself entirely to the interests of another. He might be especially useful to an elderly person in inspecting his estate.
Rev. S. E. TERRY, Holy Trinity, Southampton.

Appointments, Situations, &c., Vacant.

WANTED for an Institution, a person of methodical habits; Christian and total abstainer; to do plain cooking, and train young girls in household duties.—Apply to the MATRON, Temperance Orphanage, Sunbury-on-Thames.

PAGE.—Wanted, a respectable, industrious youth, to train as Page, in a quiet Christian family. Comfortable home, everything found. Height 5 feet.—Address by letter, E. F., Post Office, Messrs. Blacksall, Lamb's Conduit-street, London, W.C.

TO MANAGE a Coffee-house in a small country town. Wanted, an energetic Christian man and his wife, without children.—Apply to J. F. RUTTER, Mere, Wilts.

ASSISTANT MATRON, or Housekeeper.—Wanted immediately, by an active, capable, middle-aged person, of much experience, a situation as above. Can be well recommended.
SUPERINTENDENT, 13, Bass-street, Derby.

MATRON.—Wanted by the middle of August, an experienced Crèche (Infant Nursery) Matron, with first-rate references. Must be a decided Christian.
A. D., 19, Kensington, Bath.

BIBLE-WOMAN NURSE.—Hospital trained. Not over forty. Evangelical. Wanted in a village twelve miles from London, to nurse and visit the poor in their homes. Liberal salary to really competent person. Personal references indispensable.—Apply by letter, giving particulars of age, experience, &c., and stating salary expected, to SIGMA, care of Metchim & Son, Advertising Agents, 32, Clements-lane, E.C.

A WORKING MATRON wanted for a Girls' Training Home at Greenwich. Salary £25. Abstainer.
Mrs. WOOD, 4, Talbot-place, Blackheath, S.E.

COMPETENT LAUNDRY MATRON, experienced in institution work, wanted for Red Lodge Reformatory (Girls'), Bristol. Salary £30, with board and lodging.—Miss ELIZABETH STURGE, Chilliswood, Tyndall's-park, Bristol.

AS POLICE COURT MISSIONARY.—Wanted, a Christian woman, by the Sheffield Women's Christian Temperance Association.—Apply by letter, stating full particulars as to age, experience, how long been an abstainer, salary, &c., to
Mrs. HENRY J. WILSON, Pitsmoor, Sheffield.

AN EXPERIENCED NURSE wanted in a Clergyman's family, for four young children. Good wages. Nursemaid kept. Highest references required. Send particulars and photograph.
Mrs. ALDOUS, Stoke Fleming, Dartmouth, Devon.

AS MOTHER'S HELP.—Wanted active, Christian girl. Three children, six, three years, and four months. Able to teach eldest, and willing to be useful. Servant kept.
Mrs. WILLIAMS, Fir Grove, Weybridge.

CAN A LADY recommend a good General Servant, for the neighbourhood of Forest-gate, London, who understands plain cooking, and will do a little washing. Protestant.
H. R., 9, Mincing-lane, London.

A GOOD PLAIN COOK.—Wanted, in a quiet family in the country, middle-aged Christian woman. Must understand dairy. Abstainer preferred. Good references required.
Mrs. LEACH, Sanders, Dartmouth.

Carried to page 22.

AN INTERESTING VISIT.

THE other day I had the privilege of spending an hour in the consulting-rooms of a medical electrician, who bids fair to make himself a great reputation. But although Mr. B. Copson Garratt does not place himself so prominently before the public as do some others in his profession, I have good reason to believe that he is doing a work which is scarcely less extensive, and certainly is not less effective, than theirs. Mr. Garratt is man who likes to work in a quiet way. I think, however, that such a man ought to be better known. He is an enthusiast—albeit, a very sober one. He will talk to you by the hour about medical electricity, in which he is, of course, thoroughly well up, and he never tires of showing you its wondrous effects, although even he is unable to explain to you all the mysteries of its working. If you ask him why he goes into raptures over this remarkable therapeutic agent, he will give you two very good reasons: the first is, that it gave him new life; and the second is, that it has given new life to others. Mr. Garratt knows, and therefore speaks.

After giving me a little experience of the Faradic current, which had no more serious effect than to make my hands feel a little sleepy, Mr. Garratt converted the current into what is termed constant, instead of induced, and assured me there was just as much electricity passing through my body as could be made sufficient in the other form to cause instant death.

As an illustration of the penetrative power of magnetic currents, I may mention that I held in front of me a mariner's compass, and Mr. Garratt held behind me one of his Nerve Invigorators, and in a moment the magnetic current passed through my clothing—and I had a heavy overcoat on—and through my body, and laid hold of the hand of the compass. This is the mighty force which Mr. Garratt infuses into, and sends right through, the system of his patient, producing the most astonishing and beneficial results.

Some of the most startling scientific discoveries of the present age are based upon magnetic principles; and the efficacy of magnetism as a healer promises to lead to results quite as startling as any that have attended it in other directions. And here let me repeat that magnetism is not galvanism. The latter, as I understand, often fails, and even where it succeeds it is open to the objection that its effect is too powerful. In skilful hands it has been, and may be, used with success, but it is, nevertheless, in its application, often of a painfully irritating character, because it must come into direct contact with the body, requiring the nerves as a conducting medium. Mr. Garratt does not claim to have made any new discovery, but he affirms that he has found out how to use electricity in the most efficient and practical way.

A great advantage also in connection with this special form of application is that the currents generated by the appliances are continuous, and so gentle and uniform as to be rarely detected when used by the most sensitive patient. Their construction is the acme of simplicity. They consist of specially prepared magnets, wrought in comfortable garments of different fabrics; no metallic materials are visible, and such as exist add no objectionable weight or stiffness to the appliances.

Magnetism does not supersede ordinary medicines, but can be used in conjunction with them without at all affecting, or being affected by their action. But its chief value is, that it will reach cases which ordinary medicine will not touch. Take paralysis. The doctor does not, cannot cure paralysis. But Mr. Garratt can point you to people who were bed-ridden, and, to all appearance, bed-ridden for life, but who, thanks to magnetism, have left their couches, and are now engaged in the active work of life. Long-standing cases of epilepsy and spinal irritation have also been cured. I take these cases from a pamphlet of Mr. Garratt's, where full names and addresses are given, a copy of which will be sent, post-free, to any person who will write to his consulting-rooms, 16, Finsbury-square, London, E.C. Ordinary medicines are of little avail in chronic cases of long standing; but these are just the cases that Mr. Garratt likes to undertake. Another class of sufferers who derive incalculable benefit from magnetism are people of overworked brain. In such cases the physician usually prescribes complete rest, and a total change of air—medicine being of little use. Mr. Garratt affirms that he can give the over-worked man, who is unable to obtain rest and change, the like benefit he would derive from them in a very much quicker, simpler, and cheaper way. At the same time Mr. Garratt's system is not opposed to other means of combatting disease; on the contrary, it is an auxiliary which may be used in conjunction with, and as a supplement to them.

Full particulars of the treatment may be obtained free on application to B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.—*Extract from an article in "The Fountain."*

Blackheath Christian Conference,

To be held (D.V.) at the RINK HALL, BLACKHEATH, on WEDNESDAY and THURSDAY, 18th and 19th APRIL.

Date.	Hour.	Subject.	Chairman.	Speakers.
April 18	11 to 1.	"The Christian: Who and What is he?"	Mr. H. F. Bowker.	Rev. H. Sinclair Patterson. Lord Radstock.
	3.30 to 5.	Bible Reading: "The Holy Spirit in relation to the Christian."	Rev. C. Wilson.	Mr. G. C. Needham, of Chicago.
	7.30 to 9.	"The Christian's Calling"	Mr. H. F. Bowker.	Rev. John Bennett. Mr. H. E. Brooke
	11 to 1.	"The Christian's Armour, Conflict, and Victory."	Mr. H. F. Bowker.	Rev. Evan H. Hopkins. Rev. W. H. Webb-Peploe.
" 19	3.30 to 5.	Bible Reading: "The faith in Christ."—Acts xxiv. 24.	Rev. C. Wilson.	Rev. W. Has'am.
	7.30 to 9.	"The Christian's Hope."	Mr. S A. Blackwood.	Rev. W. Haslam. Mr. J. Denham Smith.

Prayer Meetings will be held at the Rink Hall on Wednesday and Thursday, at 9 a.m. and 7 p.m.

Sankey's Hymns will be used. *Refreshments will be provided at moderate charges.*

A few seats will be reserved, for which tickets may be obtained, price 2s., for the two days, on application to E. P. LE FEUVRE, *Hon. Sec. Conference Committee*, 5, Northbrook-road, Lee, S.E.

Trains every 20 minutes from Charing Cross and Cannon-street. The Rink Hall is close to the Blackheath Station, South Eastern Line.

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CAUTION

TO

YOUNG WOMEN AND GIRLS SEEKING EMPLOYMENT.

LORD SHAFTESBURY has recently described the treatment to which numbers of the above are subjected as "more horribly cruel and detestable than anything contained in the records of the world." These young people are entrapped under false pretences into bad houses, chiefly by means of personal solicitation, advertisements, and registry offices. Therefore, Young Women and Girls are hereby **WARNED** to avoid conversation with strangers of either sex, and neither to answer advertisements nor apply to registry offices except under the guidance of a trustworthy friend.

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ARTIFICIAL TEETH.—Special Notice.—Mr. J. Shipley Slipper, Surgeon Dentist, is enabled to fit artificial teeth without extracting loose teeth or stumps. These teeth are life-like in appearance, and can be adjusted without any injurious wires, from 3s. 6d. per tooth, and from 20s. a complete set (guaranteed), at the Holborn Dental Surgery, 37, High Holborn, London, W.C., opposite Chancery-lane. All information free of charge. Daily from 9 a.m. to 7 p.m. "How to Preserve the Teeth," by J. Shipley Slipper, gratis and post free to readers of The Christian on application.

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The Christian.

GOVERNMENT AND THE OATH.

WE receive from week to week various letters taking opposite views of this subject. Many of our correspondents fail, we think, to see our true position, which is one independent of personalities of any kind. We dissever the name of Mr. Bradlaugh from the matter altogether; it has assumed a far wider aspect than is involved in the question whether he shall be admitted to the House of Commons or not, and we think that only harm comes of discussing his claims as an individual, or those of Northampton as a separate borough. The time has gone by for that. As a matter of *policy* it might have been wiser to allow him quietly to take his place as its representative when first the controversy arose, leaving the responsibility of taking the oath to himself, although on grounds of *principle* many would doubtless condemn such a course; we should hesitate, looking at the known character and influence of the candidate as an atheistic leader, to advocate it.

The simple point at issue, in our judgment, is this: Should nations in their national capacity and legislative functions assert the existence and supremacy of Him from whom alone proceeds all power to govern, or may they disregard his claim to be acknowledged as the Ruler of men, and take into their counsels, and in all their governmental departments deliberately employ, those who openly deny Him, and labour to destroy his kingdom and dishonour his name?

The question is not shall Government establish this, that, or any other Church, not whether truth in the abstract needs parliamentary support, not even whether the religion of Christ, so dear to us all, shall be legalised in any way, or to any extent. It is not a Church question, as such, at all; it is a national question, having to do with the God of nations, and with nations in their national responsibility to God.

When the reins of government passed out of the hands of the Jewish theocracy into those of Gentile power, "the Times of the Gentiles" began; and it is a significant fact, that from the first proud ruler of the world powers, occupying the throne of universal empire, as distinguished from a seat of government in which God was the central and all-absorbing thought, the Almighty compelled the acknowledgment that "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." On the kingdom passing into the hands of Darius, the Mede, like conviction was forced upon his mind, issuing in a decree that, "In every dominion of his kingdom men should tremble and fear before the God of Daniel, for He is the living God." It was equally so in the case of the Grecian conquest. Alexander, the proud conqueror of the world, adored the name of the true God when confronted therewith on his entrance to Jerusalem, and under the direction of the high priest offered sacrifice to Him, declaring it was by his power he had achieved success in his career. True, there is nothing in this we can regard as spiritual, or in itself of spiritual value, but there is a moral sphere as well as a spiritual one, and we are by no means to disown moral influences and moral principles because they are not elevated to the height of spiritual truth.

We are not likely to succeed in our work as Christians and servants of the Church of God because we forego first principles, and stand side by side with the infidel in the removal of the Divine Name from every other sphere than the purely Christian and spiritual one. Nor are Governments likely to succeed in the work assigned to them of benefiting the nation if they ignore their accountability to Him who is higher than they. God has never resigned his claim to be acknowledged in the governments of men, although for a time He has allowed men, as men, to hold sovereignty, and exercise their sway over the earth; and again and again has He smitten with sore judgments the nations which have refused to acknowledge his might. Our Lord taught that we should "render unto God the things that are God's," at the same time that we "render unto Cæsar the things that are Cæsar's." No line is to be drawn between them which makes them wholly distinct. He reminded Pilate, before whom He stood, that he "could have no power at all except it were given him from above."

Paul, in writing to the Church at Rome, declared, "the powers that be are ordained of God," the servants of the State were "the ministers of God," language which is far from implying that we are to regard national government apart from the recognition of the Divine name. The idea of Deity as supreme was never omitted from ancient legislatures, and was constantly inculcated by the most eminent philosophers of Greece and Rome. Surely modern professedly Christian governments, and Christian teachers, in a Christian land, in these days of Christian truth, should not take lower ground than they.

We claim that our Constitution, by every law of reason, conscience, and truth, should remain, and as matters now stand, be more definitely than before, based upon a distinct affirmation of the existence and almighty power of God. We are bound by the obligations of centuries of peculiar indebtedness, not only to his mercies showered upon us temporally, but also to our national possession and assertion of his Name, his Word, and his cause, as having had their central point, their base of operations, as it were, in our midst. To this fact we owe much of the influence we have gained in every part of the world. More than to the force of our arms, the strength of our naval resources, or any other human consideration, we are indebted to our national recognition of God as the God of Britain for our greatness. In the eyes of all other nations we have long been identified with his supreme dominion, and for us now to take a definite stand in favour of atheistic principles, and by direct negative, if not positive, legislation, deny the God with whom we have to do, is to come down from the height of our national greatness, and to accelerate in every part of the globe where our proceedings are known and watched, the march of infidelity, and the advance of every evil work.

We are told that toleration and charity in reference to the opinions of others demand the concession which the Affirmation Bill is intended to make; but toleration of actual moral evil is a crime, not a virtue. Consideration for the principles of atheists, as such finds no support in Bible precepts; so far from being there spoken of in terms of charitable toleration, they are branded with every mark of reproach and Divine censure. From such principles it is absolutely impossible for anything to come but evil; virtue cannot exist in an infidel atmosphere, or grow in atheistic soil. Conscience slumbers where no God is known to whom its dictates shall make the soul accountable. Self, with its unhallowed passions and disregard of others' rights, reigns supreme, and truth and purity vanish from the scene, if not at once, yet by sure and often rapid strides.

With Acts of Uniformity, and religious tests applied to those who make the Word of God their standard of appeal, we have no kind of sympathy, but with Acts framed to support the action and elevate the status of those whose creed is No God, No Bible, and No Church, we confess to have still less of toleration or regard. They seem to us unworthy alike of the honour of God and the best interests of men. We are not pleading for an oath as the best means of declaring allegiance either to the throne of God or of men; a simple affirmation we think better in many respects for all. But we do plead, and that with all the earnestness and force we can summon to the task, for an Affirmation Bill which shall necessitate an affirmative declaration of loyalty to the Divine Name as well as to the statutes of our own realm. That so many of the friends of God and godliness should, under the influence of political creed, and what we cannot but look upon as an exaggerated claim of Liberalism and religious toleration, rank themselves on the side of entirely changing the constitution of our land, and so of subverting its very foundations, is to us a cause for deepest regret and sorrowful concern.

NEW YORK.—The New York City Missions, especially those of Messrs. Sawyer, McAulay, O'Niell, and Dunn, and the Bowery Missions conducted by Messrs. Rulison and Childs, and Edward William Oakes (for the Y.M.C.A.), are in daily operation, and save many souls from the clutches of the great adversary. The success of the British and American evangelists in Great Britain, and the many Christ-like enterprises in your large cities for the rescue of the fallen and elevation of the degraded classes, as reported briefly, yet so tellingly, in THE CHRISTIAN, are a notable encouragement to the best friends of the people, the servants of God, on this side of the Atlantic. Brothers John Dooley, Crittenton, Edward William Oakes, Wells, Howe, Smith, Allen, and others, last Saturday organised another life-boat for wrecked women. It is called "The Florence Midnight Mission."—Yours fraternally,

A. L. STIMSON.

THE PARLIAMENTARY OATH.

PROTEST AGAINST ADMISSION OF AVOWED ATHEISTS TO PARLIAMENT.

FORM OF PETITION.

To the Right Honourable and Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament Assembled.

The Humble Petition of

SHEWETH,

That your Petitioners have learned with feelings of the deepest sorrow and alarm that a Bill has been introduced into your Honourable House to alter the Law, with the view of enabling avowed Atheists to act as Members of the Legislature.

That while recognising to the fullest extent the right of every Constituency to choose as its Representative any Person not disqualified by Law, your Petitioners trust that your Honourable House will not permit any alteration in Law or Usage tending to dispense with the recognition by Parliament of the Supreme Authority of God.

Your Petitioners therefore humbly pray that your Honourable House will refuse its assent to any Bill dispensing with the Parliamentary Oath.

And your Petitioners will ever pray.

RULES TO BE OBSERVED WITH RESPECT TO PETITIONS.

1st. **All Petitions must be written.**

2nd. They may be written either on paper or parchment.

3rd. There must be at least one Signature on the sheet on which the Petition itself is written. As many additional sheets of Signatures as can be obtained may be appended to it. Names must be written on only one side of the paper, and every person (male or female) signing a Petition must write their address after their Signature.

4th. If transmitted by Post in a wrapper with the ends open, and marked "Public Petition," they will go post-free, *if addressed to any Member of the House of Commons.* The weight must not exceed thirty-two ounces.

The Petitions should be returned as speedily as possible.

☞ Copies of the Petition will be forwarded on applying to the Secretary of the Parliamentary Oath Committee, 32, Charing Cross.

BIBLE AND PRAYER UNION.—By March 1st our Union had enrolled 176,050 members. Since our last issue we have added 158 new members from foreign parts, including Demerara, France, Hong Kong, Madras, Natal, New Brunswick, Ontario, and Smyrna. A member writes: "I have found the Bible so increasingly precious, that I quite long for others to join our Union." Another writes: "I have been a member five years, and I have been led to the Saviour by reading the precious truths of the Bible." Another: "Reading the Bible consecutively has given us fresh light and power. The Lord is blessing our souls by the Word." A clergyman writes: "Our branch of the Bible and Prayer Union contains nearly one hundred members, who meet twice a week for reading, prayer, and praise. The benefits we have derived from uniting together, both parochially and individually considered, have been enormous, and we bless God for the Union." A worker in a parish, where there are 230 members out of a population of about 750, writes: "I want to put the whole parish through the Bible, and the Bible through the whole parish. Surely every soul, without exception, ought to know what is written. I therefore urge all that can read to read." All communications to be addressed (members to quote card number)—Rev. Thomas Richardson, Vicar of St. Benet's, Mile-end-road, London, E.—*April Notes.*

MY SAINT JOHN.

By JAMES M. LUDLOW, D.D.

A PASTORAL SKETCH.

"WUD yer riv'rince come an' see a man what's dyin'?"

The speaker, who had come to the basement door of a city clergyman's house, was one of the worst bedraggled women off Blackwell's Island. Her voice was as husky and weak in tone as it was strong with the smell of whiskey. Her face was a cold and villainous one—only that at first glance; but a second discovered the slightest trace of anxiety, just enough to suggest that her woman's nature was not entirely burned out, and that some sparks of sympathy, maybe of love, for somebody, still glowed among its ashes.

Her address led into a section of the city which is almost as complete *terra incognita* to our worthy and even philanthropic metropolitans as is the land of King Mtesa. In the back basement of a filthy tenement house the old hag, who had preceded the visitor, welcomed him to what only the evident fact would warrant calling a human habitation. What had once been a kitchen pantry was now converted into a chamber, where there lay a man, about sixty years of age, of hard, yet rather intelligent countenance, and the shrunken remnant of a once powerful body. Starvation was evidently accelerating the work of hasty consumption. An inquiry if he had no friends brought the response: "Plenties on 'em, when one can go and find 'em an' there's a bit in pocky for a drink. All the b'ys 'long shore knows ole John; but missin's not mindin'; an' no but yersel an' the old woman's a-crost the doorsill for four days an' nights. They says till themsel's 'Guess ole John's skipped ag'in,' though they knowed this ole hulk was 'bout aground agin the graveyard."

Daily visits to him while he "kept afloat," and the little comforts which were brought him, soon established the utmost familiarity between John and "his riv'rince," who thus had an opportunity to study human nature in its raw material, unmoulded by any conventionality of society, and uncloaked by that caution, if, indeed, it be not hypocrisy, with which we ordinarily conceal ourselves from our best friends. Perhaps both felt that the difference was slight between the real humanity which buttoned itself in broadcloth, and that which was wrapped in the pauper's blanket.

Of his early life John could give no very clear account. Of his ancestors he said, "They never took no 'sponsibility for me, an' I never felt no 'sponsibility for askin' after them." To the best of his belief, in his voyage into this world, he "made port" in England. While a mere child, he fell into the grip of that stern law of the "Survival of the Fittest," and, being fit for nothing on land, took to the sea. For nearly half a century he had drifted about the world, seeing only the lowest forms of civilisation, among that morally amphibious population along the wharves of seaports, which may be said to live half the time in this world, and half in hell. Ship law, under the shadow of the yard-arm and the cat-o'-nine-tails, was his highest code of morals, and dread of death his highest attainment in religion. It was this last characteristic which led him to send for the clergyman. He knew almost nothing of the doctrines of the Bible, and said, honestly, "I'm no priest's man, an' no Protistint neither. I'm jist a poor soul what's dyin'." He would listen respectfully to conversation, but seemed to have no power to fix his attention upon the Scriptures as read.

John's interest in "the Book" was first caught by the reading of David's description of a storm at sea. "The man what wrote that, sir, foller'd the sea. Was he a captain?" Upon being assured that the Psalmist was first a shepherd boy, then a general, and finally a king, but never a sailor, he declared: "But, Mister, yer larnin's at fault there, for ye see there's ividince in his manner o' speech that him what wrote it was a sailor lad, or may's how a' venturer-like, who'd see'd the storm. 'Their soul's milted because o' trouble.' It's it 'xactly. I'se niver frighted in the storm; but me soul's jist milted mony's the time. 'At their wit's ind, 'an' 'cry till the Loard.' Ye see, Mister, I didn' know nothin' 'bout the Loard, an' 'ave tol' 'im to damn me oftin, because I didn' b'lieve there was ony Loard. But when the soul's milted ye 'opes as 'ow ther' may be a Loard lookin' after yez in the storm, but not thinkin' it worth's while to look after yez when yez only foolin' an' profanin', an' don't mean what yer sez, but only asks 'im to damn yez playful-like."

From that time David was treated with all the confidence of an intimate friend by John, who was ready to hear what the "sea-farin' king" had to say.

Another Biblical acquaintance was introduced to the sick man in a similar manner by the reading of the story of St. Paul's shipwreck. It happened that John had often "fared 'long" that same north coast of the Mediterranean, and been "driven up and down in Adria." Once he had expected the ship to go to pieces at the base of the Taurus. The rocky pinnacles of the Sporades were hung with momentoes of his drifting among them. His manner became tragic as, with wild tones and gesticulation, losing himself in actual mania with the vividness of his remembrance or the morbidness of his imagination, he described an awful night off Sicily. "We driv through the blackness, an' the white foam was like divil's fingers a-reachin' out o' it; divils a-roarin' in the timpist an' a-screechin' in the riggin'; but there must a-bin a hangel somewhere, for in the mornin' the ship stood as livil as the risin' sunbame. But, Mister, me ole craft's goin' down this time. An' was ye arnist when ye said a hangel would git on board o' me now likes? Loard o' mercy, sind th' hangel, for John's at's wits ind."

From exhaustion the poor fellow fell back in unconsciousness upon the pillow. After this he was always anxious to "hear a bit o' what said the lad what saved the ship," meaning St. Paul.

In response to the reading, "Not one doeth good, no, not one," he confessed that he had been a bad man. "But why's the not, sir? Ye can't make posies grow in ship's ballust, an' sailor lads ain't saints nat'ral like. But, Mister, I'll no bemane mysel', an' though I'se no good un, it's honest truth that I niver sthiffen'd nobody what wasn't worse nor me, 'cept's maybe when the shore-grog was in, an' that'll niver count agin a ship's-lad."

But John could not feel self-complacent. "D'ye know what troubles me? It's a-thinkin' of that sailor king and t'other lad, as clane souls in this wicked worl' as you sun-peep on the dirty floor, an' the one o' 'em a sayin', 'Me sin's iver afore me,' an' t'other sayin', 'I'm no more clane nor a dead corpus, than a body o' death'; an' all acause them gem'men had a-seen likes it was the face o' God; an' maybes how I shall see the face of God too; an' maybes as how he's a-lookin' at me now, an' a-readin' me log, an' a-takin' off me flesh, so's to git a look clane through me soul."

The visitor quoted the Bible promises of

forgiveness to such as are sorry for, and confess their sins. But said John: "Sorry for 'em! But I wasna' sorry for 'em when I did 'em, and I feel kind o' mane to say as how's I'm sorry for 'em now, when I can't do 'em no more. Mayhap, Mister, if that in the bottle there 'ud make me stout an' handy the morrow, I'd no be sorry for 'em. An' don't the Loard know that John don't know hisself when he says as how he's sorry? O Loard! is it sorry or feard I am? An' confess 'em? How 'ud that diffrince the Almighty? He knows 'em allriddy. Doesn't David say he did 'em 'in thy sight?' Aye, aye, sir. He saw 'em plainer nor I did mesel'. An' whyforeconfess 'em? 'Twould be like sinnin' 'em over agin to tell 'em. But John's got a long wake o' sins behin' 'im, an' it don't die down like, but stays there a-markin' my cruise. I can see it (mapping it with his finger pointing to the walls) like a great white sarpint, lying across both the great seas, an' kinkin' itsel' up into ivry port I iver dropped anchor in. An' the Loard's a-lookin' at it too. Ye says th' Loard will forgie me? Na! na! It's not raison he will. Isn't th' Loard juster nor me? But John 'll niver forgi'e hisself, an' how's th' Loard o' goodness goin' to forgi'e John? Thankee fur yer comfort, but John can no' tak' it. It's not raison like."

An explanation of the doctrine of salvation through Christ, ending with a quotation from the Psalm, "As far as the east is from the west, so far hath he removed our transgressions from us, brought David into temporary disrepute with the sick man. "But that sailor king was no' much of a sailor. He niver went aroun' the 'arth, or he'd niver said nothin' 'bout th' far o' th' 'aste an' th' wist. Ye cud no measure th' far that's betwixt 'em wi' all th' longitudes than y'd fathom th' ocean dipth wi' a log-line."

The next day, however, he accosted his visitor with, "I've thought all th' night 'bout th' aste an' wist. That David was a mighty navigator, sure. He'd been 'roun' th' arth. I axes pardon for suspicionin' 'im. An' thim words o' his has sailed all 'roun' me soul. Let me 'splain till yez th' aste an' wist. D'ye list? Th' fastest ship what iver cut water, crowdin' her sails wi' harricane abeam, or wi stame or the devil in her biler, startin' in th' aste 'ud niver come, till th' wist. Th' wist's a 'orizon what's allers a recadin' an' recadin' as ye goes afther it. Now list till I makes known till yez Capt'in David, his maning. John's sins is like th' wist, all a-flamin' rid, as whin sun's goin' down, scarlet like as ye rid yesterday; an' John's th' ship a-drivin' afther 'em with's conseience a-thumpin' an' all his soul a-creakin'; but th' Loard o' mercy's is a-drivin' 'em away, an' by'n by he'll plump 'em down out o' John's sight foriver an' iver. I think, mister, as how's it was th' h'angel told me that maning last night, whin th' ole woman was sleepin', an' th' ile was gone; for it seemed daylight, an' quiet, wi' not a rat a-gnawin, was spacheful like. Maybe I dramed it. But mightn't dyin' be dramin'? Now, yer riv'rence, ony time ye sees I'm unaisy an' frighted, jist say till me 'aste an' wist, John, aste an' wist,' for sometimes thim sins comes a-rushin' on me like seas astern, an' I'm anchored like wi' me bad feelin' an' can't ride 'em, an', as th' captain says, 'All th' billows goes over me.' Then I thinks 'tain't seas like, John; its aste and wist like; an' I falls to dramin' agin."

John had still a great trouble. He could not overcome the natural shrinking from death. "Yer riv'rence, do ye likes the worums? I cud ate the worums asier than I can bear to think o' the worums a-atin' o' me. D'ye mind that arrum (showing the shrunken muscles of his arm)? It cud stiffen ony mon on shipboard; but how thin it's got! Maybes how's the worum's inside it now an' tastin' me fore dinner's riddy. An' d'ye mind the injy ink, th' hanchor, an' me 'nitials, "J," an' "O" forninst it. Ow! the nasty worum 'll crawl along an' ate out th' J and th' hanchor an' th' O. Ate me body and ate me name." The shrunken form gathered itself up in a convulsive heap beneath the blankets, and moaned: "Ow! the dirty worums. I don't wan't to die."

The clergyman talked to him of the resurrection, and reminded him of the promise in the Book of Revelation: "I will write upon him My new name." And "His (God's) name shall be in their foreheads." John's face emerged from the blankets. "Say that agin, Mister." And, after a few moments' pause: "Wud ye mind haulin' through that agin?" A deep light seemed to fill his sunken eyes, as if his whole soul was condensed in them. The harsh features relaxed into something very like beauty. A little superstition would have seen a light overspreading the features and the halo about the head. The clergyman saw neither of these; but thought of them, and thought, too, of the title which is prefixed to the story —"My *Saint* John."

In a few moments the man came out of his rhapsody, and in a voice which itself told of the elation of his thoughts: "I'm goin', then, intil the nixt worl' like's a new-born babby, an' God He's me father, an' he'll christen me with a new name, and he'll name me after hisself, jist as if I'd never lived afore, an' neither the saints nor divils 'll know nothin' o' ole John an' his sins."

He raised himself with the remnant of his fast-failing strength, and, lifting both arms, cried out, as if passing into the vision, "Oh! but that's glorious! that's glorious! I thank me God!" and fell back upon the pillow in utter exhaustion.

The next day the clergyman was met at the street door by some wretched women, who said: "You've no need to go there agin, sir. He's dead."—Abridged from the New York *Independent*.

For the Young.

EASTER THOUGHTS.*

"He is not here: for He is risen, as He said."

THEY were such a happy little party, until death came in and divided them. Frankie was eight, a blooming, bright-eyed boy; then there were Freddie, the blue-eyed, full of fun and mischief, and sweet, gentle little Mabel, who did everything so quietly, and had such a soft, winsome, smiling face that nobody could help kissing it who looked at it.

That dreaded scarlet fever! Ah! they had reason to remember its entrance into their home, for when it left them Frankie lay still and white, with flowers upon his breast, on his little bed. Mother stole in and out, with eyes that looked weary of weeping; the children's laughter was hushed, the house was darkened, and all seemed lonely and sad. By and by, when Frankie's form had been laid to its last long rest, in the family grave, the loneliness seemed even worse. Oh, how Freddie and Mabel longed to see him! How they talked of and begged him to come back, if only for one game!

"Where is he?" They asked everyone, and the answer that came with a sigh and a sob, "In heaven, darlings," did not seem to satisfy them.

"I know where Frankie is, and where heaven is," whispered Freddie to his sister as they stood together after dinner in the dining room.

"Do you? Oh, let's go and bring him back! God won't mind, and Mother 'll be so glad!" cried five-year-old Mabel.

"I know the way too," said Freddie.

"Oh, how nice!" said Mabel, with the grandest faith in Freddy's knowledge and abilities.

So they decided to go and tempt Frankie back. "He needn't stay," urged Mabel, "if heaven's nicerer than our nursery. We only want him so, *so* much just for a little."

"He liked his marbles best," said Freddie. "I mean to take them in my pocket. He'd do anything for marbles."

"Yes," assented Mabel; and they ran for hat and cap, and stole out in the soft sunshine, through the park, and down the lane to the village cemetery, where, under the snowy marble tomb, Freddie had watched his brother laid.

"This is heaven and Frankie's inside it," said Freddie decidedly; "we must knock, I suppose."

And the children knocked, and knocked again, and their little voices pleaded, oh! so touchingly, with the loved, lost playmate who could not hear them. And by and by they wept, and their hands were bruised with weary knocking at the cold marble door, and their voices grew tired and hoarse. Poor little souls! So much hope they had brought with them, such bitter disappointment they met and mourned.

A tall lady in black carrying a basket of pale, fragrant primroses lingers near the little ones. After laying her tribute on some lost one's grave, she wonders at their grief, and, mother-like, she cannot leave them weeping. So she wins from them their story.

"He never, never said a word," sobbed little Mabel; "he used to love to play with us once, but he will not even speak to us now."

Then the lady told them, soft and low, the old, old story of the cross and the tomb—the story of the first glad Easter morn, and of One who was living, and who was sought for amongst the dead. The children listened with wondering, wakeful eyes. It all seemed so real, so beautiful, as they sat beside Frankie's grave. It all dawned on them. How he was not there, but was risen; how Frankie was Frankie still; living, loving, a happy child in God's bright presence, with snow-white wings, lustrous with heavenly light, with a smile that had caught its radiance from his Saviour's face, with a heart that first beat and throbbed with love and life. And they went home comforted. Freddie emptied the marbles out of his pocket, saying, "I would not have brought *these*, if I'd only known how splendid it all is, and what he has got instead."

The lady left them at their gate and went on her way.

Eva Travers Evered Poole.

* Though somewhat late in point of time, this little story carries with it a lesson that is never out of date.

CAPT. CAREY.—The daily newspapers record the death in India of Captain Carey, who accompanied the Prince Imperial in South Africa at the time he met with his death.

PUBLIC MORALITY.—A drawing-room meeting of ladies only took place on the 14th inst., at 86, Portland-place, for the consideration of the subject of the Regulation of Vice by the State. The inutility, injustice, and deceptive character of the Contagious Diseases Acts were clearly demonstrated by the ladies who addressed the meeting. The audience numbered over 200.

THE CHURCHES IN RELATION TO EVANGELISTIC WORK.

PRIZE ARTICLES

By Rev. EDWD. SMITH, Fairfield, Manchester.

CHAPTER XII.—REFLECTIONS.

"While I was musing the fire burned; then spake I with my tongue."—PSALM xxxix. 3.

"Well roars the storm to him who hears
A deeper voice across the storm."

NO one diagnosis of national disease, and, therefore, no one prescription of remedies, can at all approach the exhaustive. The difficulties so much harped upon can only be met by the contributions of many minds and hands. In preceding articles the dark picture was swiftly followed by the bright; in the war against the prevalent evil and the achievement of the possible good, it was shown that elevation of *classes* could only be secured by concentration on *persons*, and that the *manhood* of Britain demanded *most* attention; in the endeavour to accommodate Church methods to the prejudices and surroundings of the working manhood of the country, it was alleged that the toilers are openly or secretly resisted by a gilded tyranny in the shape of a selfish refinement; *that* once overthrown, the path will be more than ever open to irregular agents, who, while accused of suffering from a "craze," are in possession of the very craziness which Satan does not at all like; but since, for want of wise combination, a great deal of honest, talented work goes almost for nought, it is best to interlink Christian agencies as much as may be, and also to study carefully beforehand all experiments and all channels for the display of religious energy, lest there occur a deplorable waste of that which, in many quarters, is so much needed. Hardly got must not be lightly lost; so a rigid, loving guardianship of precious results is quite imperative; and in this, as well as in the actual gaining of these results, many side-helps are available.

In all topics so kindred to each other as are these, there must be a certain amount of intersection and even repetition of thought; and yet room is left for a few closing observations.

CLAIMS OF THE YOUNG.

The pleaders who urge the necessity of an early prevention of evil and implantation of good, merit a place among the sages of the Church. Preventive measures yield least *apparent* but most *real* fruit. There are no friends more faithful than are children. If they are taught to "follow truth along her star-paved way," they will be, in all probability, the staunch adherents of truth during their after years. The blame of their disloyalty and defection is generally in others, more than in themselves. Who can tabulate the good done by a minister who, on Saturday afternoons in winter, has a meeting purposely for the young, and by heartiness and liveliness, the giving of little cards for best scriptural answers, and the introduction of plenty of blithe singing, thoroughly interests and wins for his Lord the boys and girls alike? They obtain a belief in religion which no after-testings are able to wash away. The Church can scarcely do *too* much for her lambs, and social movements when allied with religious work will prove that the propensities to evil which have come from father to son can be trained out in quick time and their places supplied by celestial intuitions.

But the afflictions of the present come extensively from the remissness of the past. The legacy of untaught, unsanctified masses left to Protestantism centuries ago by a moribund Romanism has weighed heavily upon us ever since. We have had too much leeway to make up, and have had to devote to depraved adults the power which might have been exercised toward the children. If for fifty years the Churches could give unbroken thought to the rising race, the face of the land would be completely changed. Alas! it cannot be, for we are always in arrears with our work—thanks to the heresies and distractions of the past.

Hence the fact that this is a day of blackness, reproach, and blasphemy; that society is tossed and torn as if, on her expanse, the four winds were striving together for the mastery. The statistics which have gone the round have produced unwonted jubilation among the adversaries. Would-be-wise social quacks and quasi-religionists have fulminated against Churches and ministers; Papists have emitted their fœtid gasconade, and Anythingarians have favoured us with shrieky passion-cries of "Didn't we tell you so?" Nostrums without end have been offered for nothing, and each inventor has some *one* special medicine for a most complex ailment; uncharitable aspersions as to the capabilities of the chosen pastorate, and the faithfulness of the general crowd of the religious, have been hurled promiscuously hither and thither; the forgotten sneers at those who hold a "vulgar hope" have been revived by traducers and libellers, materialists and review-writers; the advocates of that doctrine of "a high (?) necessity," to which all falsities more or less incline, have fostered new anticipations of an early triumph over the one formidable "superstition;" it is roundly asserted that we may as well try to remove the "bitter from a partridge's thigh" as to extract the vice from the low-lived and incriminated.

A NEW OBSTRUCTION TO SUCCESS IN SOUL-WINNING

is slowly disclosing itself. All this "to-do" about the frivolous and unchaste, the scornful and the negligent, is giving them a larger idea of their own importance. Their pride and self-will are brought into play more actively than ever. They are becoming wary, and, on the principle that "Surely in vain is the net spread *in the sight* of any bird," are eluding the snares laid for them by Christian love. "I'll take good care that these religious folks who are after us don't get hold of *me*," is the unspoken sentiment of great numbers of those whose salvation we desire. Never before, perhaps, were ministers of religion so much exposed to sarcastic comments as they pass along the streets. The popularised tunes with their sacred words are sung in ribaldry in hundreds of public-houses. Burlesques of the phrases and methods of aggressive Evangelism are shockingly common.

Only a few nights ago, I was put to exquisite pain on hearing from a cottage full of half-drunken men and women a vile parody of holy exhortations and sacred melodies. The astonishment and shame of the assembled company when I stepped into their midst and rebuked them with mingled sternness and tenderness was something worth witnessing. I told them I was accustomed to *trust* the working-classes of my country, and that, when I did so, I was *never* insulted. Said they, "Neither will we insult you;"—and they listened with respect to my loving, warning words. All these phenomena teach us that while we prepare more assiduously than ever for expeditions against sin, it will be wisest to make as little clangour as we can, lest we *scare* those whom we desire to save, and lest also we aid the proud self-willed soul in finding fresh reasons for its rebellion.

In presence of all these grave facts, what attitude are believers to take toward the mass of willingly captive men? They should avoid a spirit of murmuring, and also any sedative which is yielded by a pretty illusion. Growlers are mostly idlers, and illusionists don't usually earn their salt in honest religious work. While we shudderingly hear,

"The sad world's moan
The long low discord of incessant wrong;"

while, in view of *possible* excellencies which never, in some lives, become actualities, we plaintively sing,

"I see their unborn faces shine
Beside the never-lighted fire;"

we ought to refuse to give up our faith and respect toward *any* of our fellows; for oh! it is *so* much easier to lose the vantage-ground of conviction than it is to recover it. The Lord Jesus spoke often with irony about the *deeds* and *belief* of some around Him, but not once with contempt toward the *persons* who wrought such deeds and held such beliefs.

CHRIST HAD FAITH IN MAN.

He who knew most about the evil in all men was most confident as to the future extension of good both in soul and society. As to us, if we lose faith in our fellow-mortals, we may almost as well lose faith in our Creator. Nay! the one often results from the other. Max Muller says that the idea of *humanity* as a whole came into the world with the advent of Christianity. Aforetime nations and persons despised each other, and each affected a lofty superiority to many of the rest; but now, the outburst whose sonorous Latin and sound sense brought forth the frantic applause of Rome's citizens, has a meaning more profound than ever before—"I am a man, and I hold that nothing which concerns mankind can be a matter of unconcern to me." When contempt for any members of the human family has once occupied the servant of Christ, there is no longer any hope of wide-spread usefulness as far as *he* is considered. The old-time tale about the one whose immortality was contingent on the possession of a single golden hair, is, in bad logic, more than matched by the creed of the religionists who, in Christian England, speak of the soul as if its continued existence depended on certain of its temporal and accidental surroundings.

At the root of much of the apathy of the Churches may be found the suspicion or belief that some who are called "men" are not inherently immortal. Surreptitiously, indeed, has this doubt about natural immortality poisoned the springs of action. It is noteworthy, too, that the tenderest wailing over lost sinners and the most earnest exhortations to labour on their behalf are found in books written by those who believe in the everlastingness of retribution to the persistently and finally impenitent. After all, it was the loyalty of the "lower orders" which lengthened on earth the Saviour's life. As far as human appearances go, but for them his day of toil, teaching, and miracle, would have been shortened, and the Gospels would not have been so great and so crowded a treasury as they actually are. It behoves the "better classes" to pay their debt to Judæa's lower orders by a liberal policy in thought and act toward the dense masses now found within this realm.

(To be concluded in our next.)

THE LITTLE OUTCASTS OF LONDON.

A CONTRAST.

A STRIKING contrast, says *The Pall Mall Gazette*, between the condition of the helpless children who crowd many of the streets of London and those who are cared for in certified homes for pauper children, is afforded by some letters that are published in the morning papers. The first, signed "District Visitor," appears in *The Daily Telegraph*:—

Not many days since the following sad tragedy came to my knowledge: A forlorn little girl, aged about twelve, but dwarfed by misery, hunger, and neglect, had been wont during these long, bitter winds to hang about Victoria Station trying to sell a box or two of cigar lights. Her plight became more wretched from day to day, until she could hardly shamble a few yards. The policemen about the station eyed her pityingly, and occasionally a penny or two was thrust into her hand—the givers being generally not much better off than herself. At last she dropped down in a swoon. She was lifted up, taken to the nearest police-station, and a little food, aided by a warm room, revived her soon. When asked where her home was, so that a policeman might lead her thither by the hand, she burst into a passionate fit of terror-stricken tears, exclaiming, "Oh, don't take me there! If I can't bring any money home my mother beats me almost to death. I am black and blue from head to foot" (her words proved true), "and can hardly walk. For the last six days I have hardly tasted food, until you gave me some to-day. Take me anywhere; do what you like with me; I will work for you from day to night, but oh! don't take me home, for mercy's sake!" It was found on referring to the address given by the poor little sufferer that her every word was true, and that other children equally forlorn were going daily through the same experience. The mother has been arrested, and is, I believe, now awaiting her trial. The poor little waif and stray of the streets has been sent to a Home.

"Another Grieved Spectator" writes to *The Morning Post* on the same subject as follows:—

Much good is being done for poor children, and it is a rare thing to see a boy of ten or twelve ragged and destitute in the street, as they were some few years ago. But for the infant and very young children, who are, night as well as day, made to suffer the greatest neglect and misery in our streets, by wretches who trade on their infancy, little or nothing seems to be done. The very tenderness of their age is made an excuse for leaving them in the clutches of wretches who make money by the children's pitiful helplessness. Why should these children be passed by? Cannot they also be taken from such wretches, like the elder ones? I feel sure there is quite a system now (since the elder children have been cleared off by the School Board, &c.) of trading on the helplessness of mere infants. If one happens to pass at midnight along the Strand or Trafalgar-square, by St. Martin's Church, the way is beset by numbers of the tiniest children. Doubtless they are watched, and the money taken from them by the so-called fathers and mothers. We have a home for destitute dogs, and thousands of pounds go out of the country annually to benefit charities abroad. Might not some of this English wealth be kept for this most piteously deserving charity at home—namely, a home for destitute and ill-used babyhood?

THE OTHER SIDE OF THE PICTURE

is presented by Mrs. Anne Thackeray Ritchie, who sends to the *Daily News* the following account of her recent visit to a certified home for pauper children at Clapham:—

In the home were some twenty little boys, who came stumping into a big comfortable room at Clapham, with windows opening on to a garden where rabbits and vegetables were flourishing. A long table was laid for dinner. A bowl piled with steaming carrots stood on the table, while a leg of pork smoked at the end. All the little boys came clustering round about these delicacies, with nicely-rinsed healthy faces and brushed-up wisps of hair. The manager stood carving as hard as he could. Mrs. Manager came and went, dispensing bread in a motherly sort of way. "Joey, where's Joey? Make haste, Joey!" and the twentieth little boy appears in the doorway and trots to his place with the comfortable, confident air of a child whose face has just been washed, and who knows its dinner is ready. Next to Joey, with his red cheeks, sat a pale-faced boy with shining eyes and an odd bright expression. I had read about him in the papers a few weeks before. He had been found, starving and almost inanimate, by the police, in a filthy garret, where the mother, a tipsy creature, had kept her children locked up for weeks together until she was finally locked up herself by the magistrate, and the poor children taken to the workhouse. The boy after a time was sent to this home by the guardians. But from the first, so my friend told me, he never would speak, or allow a single word to be said against his mother.

And herein lies the whole gist of the matter. These faithful little creatures have natural hearts, with which to trust and believe in the veriest shadow of a mother, and the worst of natural ties is in so far better than the best of systems. These children are pauper children sent by guardians, but there is no pauperisation among them. They are little individual boys, all separately cared for, and expected to do their best, as the best is done for them. If Joey's glands are swollen, he is sent as a cabin boy, and the sea air cures him; if Jimmy longs to be a "buttons," buttons are found for him. This amount of attention is possible where there are only twenty little boys; but with five or six hundred how is it possible?

The corresponding school for little girls at Clapham breathes the same homelike gentle spirit. As I looked into the sitting-room after my visit there, I saw a group of the little housemaids-to-be appropriately playing with a doll's house of generous proportions, and rubbing and dusting the tiny chairs and ornaments. One of them was singing with a very sweet voice, like a little bird. "Hush!" said the other little girls, turning very red, when they saw me. Their packets of letters tell the friendly story of wholesome influence continued into after life. "I now take the pleasure of writing to you," says the little maid-of-all-work, after a year's absence; another sends cards, kind love, over four closely-written pages. "Your ever loving daughter Ellen," signs an enthusiastic little housemaid. All the letters are full of messages and inquiries for "Fanny." Fanny is the adopted child of the little community, a baby, found in a parcel upon a bridge, and the girls were allowed to bring her up. I think these ladies, who for eight years have worked and dispensed not only the better things but silver and gold upon their Homes, have fully proved their theory. Out of thirty girls sent out into the world two have failed; one was idiotic, the other hopelessly naughty.

These Homes were mentioned not long ago at the Social Science Congress as admirable in working and result. All along the guardians have helped and approved them, and only one difficulty has lately arisen. When the boys' home was opened the honorary secretary, being unwilling to attempt to raise a large sum by subscription, first inquired whether the guardians would be willing to pay 7s. 6d. a week with each pauper boy, that being the sum which they paid to the district schools. To this no objection was made, but in 1882 the Poor-law auditor refused to pass the accounts, and the sum has been reduced (although the guardians appealed to be allowed to pay as before), leaving £100 to be made up for the year's current expenses. My object in troubling you, Sir, is to ask for some help towards this sum, and also to suggest, through your kind help, an indefinite extension of such admirable and simple experiments. Boarding out is no doubt the best of substitutes for good homes, but it must be remembered that only orphans can be boarded out, and most of these children have skirmishing parents alive, ready to appear the moment any advantage or black mail is to be levied. Any subscriptions towards the expenses of the children at Clapham should be sent to the care of the hon. sec. of the Homes, Miss H. L. Synnot, Clapham-common, or would be gratefully acknowledged by your obedient servant, ANNE THACKERAY RITCHIE, Moray Lodge, Kew.

RESCUE WORK IN POPLAR.—In the fourth annual report of this excellent work, Mrs. Wilkes appeals for help from the Christian public. We are glad to know that this Mission is free of debt. Its work is well and favourably known to many of our readers.

THE BIBLE FLOWER MISSION.—The Report for 1882 states that the distribution of bouquets was 399,149, being an increase of 32,188 over 1881. The receipts for the year were £337 7s. 1d., and show a balance in hand of over £11. There are interesting items of conversation mentioned.

THE CHURCHES AND THE MASSES.

THE indifference of the people to religious services conducted at ordinary places of worship, forces itself upon the attention of all who are observant of matters affecting the moral aspects of our times. The Congregationalists, led by Mr. Samuel Morley, M.P., seem to recognise the need of decisive action in reference to the matter. They have resolved to establish Mission Halls in various districts, as centres of general benevolent activity, and for the preaching of the Gospel.

There can be no doubt that the time has come for attention being given to this subject on a far wider scale than it has yet received. A more sad fact than that stated by Mr. Morley at the Conference held on this subject at the Memorial Hall the other day could scarcely be penned. In the district of Kilburn, it was found recently, on a certain Sunday evening, by direct numbering, that whilst there were in 25 places of worship 5570 people, in 35 public-houses there were 5591. We fear there is no reason to think Kilburn worse than many other neighbourhoods. Unless the members of our Churches rouse themselves from selfish regard to their own ease and comfort, and obey the Saviour's command to go out into the highways and hedges, and seek by special means to lay hold on the multitudes of people outside their Church organisations, the alienation will increase, and be beyond remedy.

We do not want fewer churches and chapels, but we do want more care for others on the part of many who are connected with them. The sooner the self-complacency of those who pride themselves on their handsome edifices and respectable congregations can be disturbed, and made to give place to downright earnest effort to reach the vast crowds who have no part nor lot in the matter, the better for all concerned. The parable of the Good Samaritan has its lesson for to-day, even as the priest and the Levite have still their living representatives.

Some concern was expressed at the Conference referred to, lest the movement in favour of erecting special Mission halls should tend in any degree to isolate the Churches from the work of evangelisation, and lest these halls should become really separate Churches. It was urged that the special effort intended should be kept in close union with neighbouring Christian communities. There is much to be said in favour of this, both on the ground that the interest taken by the Church in its special Mission agency would be for the spiritual welfare of its members, and that converts made by such agencies would at once find a spiritual home, where Christian nurture and brotherly aid would help on their growth in the knowledge and service of Christ. But here, again, how much must depend upon the condition of the Churches in relation to spiritual life and power! Everything urges the cry, "O Lord, revive Thy work."

THE "WILFRID LAWSON," EPPING FOREST.—It was my privilege to attend the opening of a new coffee palace on Easter Monday. It is well situated, and will meet the need of the thousands of blue ribboners who never fail on holidays to take a breath of pure country air in our grand old East-end forest. We felt that this was just the place we had longed for, when taking out hundreds of our poor people for their day's excursion. We hope to take one thousand poor people (young and old) to the "Wilfrid Lawson," in detatchments of two to three hundred, in the bright summer-time. May our God abundantly bless the kind lady and gentleman who have erected this handsome temperance hotel for our poor Londoners!

ANNIE MACPHERSON.

THOUGHTS ON HOLINESS.—2.

By Rev. MARK GUY PEARSE.

THIS, then, is Christ's idea of his holy religion. It is to make men like God, corresponding to Him, answering to Him. This is the aim and end of every part of it—to make men think as God thinks; to make men will as God wills; to make men do as God commands.

To think as God thinks—that is, to love God with all the mind.

To will as God wills—that is, to love God with all the heart.

To do what God commands—that is, to love God with all the strength.

And not only of Christianity is this the great aim. It is impossible to think of any true religion of which this is not the purpose—to be like God. This is religion in the angels; this was the religion of Paradise—a power sustaining and developing the likeness of God. This was the whole aim of the Jewish religion. Christianity is one with all these in its purpose.

But Christianity differs from all these—

In the way in which that purpose is to be fulfilled.

The Son of God becomes the son of man that through Him the sons of men may become the sons of God. The great revelation that Christ makes is not of God only, but of God as "Our Father." This is the key-note of the Sermon on the Mount, "Your Father, which is in heaven." And in that new relationship lie these new and infinite possibilities. The relationship between God and Israel was the relation of a covenant. God was the God of Abraham; Israel was the seed of Abraham. Our relationship to God is the relationship of *a new nature.* Born of God, we are his children, and if children, then heirs; heirs of God and joint-heirs with Christ. Here lies the glorious possibility of perfection: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Dwell upon it until the thoughts are filled with the mighty wonder of it, and the heart glows with an adoring love, and all the soul is thrilled with its boundless promise. Not in any figure, but in very act and deed they that are Christ's are "begotten of God;" "partakers of the Divine Nature." Accept it as the pledge of an infinite blessedness. Herein lies not only the possibility of perfection, but the ground of this command and demand. This new and closer relationship of sons has new claims upon us. God has a right to a fuller obedience; a heartier confidence; a more loving service. He calls upon us to live in the enjoyment of our high and holy privilege. Hence all the precepts of the Sermon on the Mount. Christ is "not come to destroy the law but to fulfil," to make it possible by this new relationship for us to keep it perfectly—to turn the *thou shalt* of the table of stone into the *I will* of the new heart.

And because we are sons we are brought into a new relationship to each other, with new duties and new opportunities of mutual service. Of old time men were neighbours; now that we are the children of God every man becomes a brother; and the friendliness of old is to be quickened and kindled into a brotherly love, with forbearance and gentleness and generous self-sacrifice.

This, then, is holiness; *the healthy development of this divine nature that is within us.* Born of God, we have the beginning of a life in which lies all the possibility and promise of a perfect likeness to God. Holiness is the steady and healthy growth of this new life. It may be a "second blessing;" it may be a two-hundred-and-twenty-second blessing. It may be sought after with an agony of endeavour; it may be a simple, glad, unconscious effort that just pleases Jesus all day long, because it seems as if love cannot help it. It may be a rapture; it may be a conflict; it may be a gloom. Mark—it may be! Holiness may go with all these—and it *may* go without any of them. For holiness is simply a perfectly healthy religious life. By faith in the Lord Jesus, and by the gracious energy of the Holy Ghost, you are born of God—*now live.*

"Live," you say—"is that all! I live without any trouble. I eat and drink, and sleep, and live. This is a very short and easy cut to holiness."

Is it so? Think of all that life means. *Air, food, light, warmth, society, exercise, rest.* Let the spiritual life within us have these as freely and ungrudgingly as we give them to the bodily life, and holiness asks no more. Breathing the atmosphere of communion with God—the breath of God; desiring the sincere milk of the word that we may grow thereby; walking in the light as He is in the light; warmed with the glowing love of Jesus filling the soul; running gladly in the way of his commandments; resting in the care of the gracious Lord who careth for us—this is to ensure the all-round development of the life of God within us.

Yet again, think of all that life means. The getting up in the morning, and all the philosophy of being clothed. The breakfast, compassing two worlds that you may have a cup of tea. Then business—letters and telegrams; the markets, with the anxious scanning of appearances; the manufacture, with its trained skill and caution; the money-making and the money-losing—life means all this. Dinner, with all the hundred hands that have toiled to feed us; the harvest of the ages meets us in the commonest crust of bread. The home, with all its arrangements, domestic, social, sanitary.

Holiness means that *in all this round of life we seek first the Kingdom of God and His righteousness.* So thinking and purposing and doing that everywhere the life of God within us shall have freedom and opportunity for growth; much more, that it shall be kept from the blight of the world's east wind and frost, and from being trodden under foot and crushed in the crowd of cares. This first: not gain, not honour, not pleasure. First in all things *to be like God.*

Holiness, then, is simply this: *perfect health of soul.* And what is perfect health anywhere, in anything? It cannot be other than this—*perfect reception* and *perfect distribution of all that life depends upon.*

"Christ, who is our life," PERFECTLY RECEIVED for forgiveness, for deliverance, for victory, for all.

"Christ, who is our life," PERFECTLY DISTRIBUTED over the home and the business, throughout the thoughts and wishes and words and deeds.

This is holiness. This reception checked, then at once the life is a sickly one. This reception stopped, then the sickness is unto death.

(*To be continued.*)

CHILDREN'S SCRIPTURE UNION.—Portions for week ending April 47:—April 8, Eccl. iii. 11-17; April 9, Eccl. v. 1-7; April 10, Eccl. vii. 19-29; April 11, Eccl. viii. 1-13; April 12, Eccl. ix. 10-18; April 13, Eccl.: xi. 9-10, xii. 1-7; April 14, Eccl. xii. 8-14.

MR. F. W. LOCKHART GORDON.—We deeply regret to announce the death of Mr. Lockhart Gordon, the Hon. Secretary of the Christian Vernacular Education Society for India. He was taken seriously ill on the 17th March, and died on the following Monday.

MESSRS. MOODY AND SANKEY.

CLOSING AT LEEDS.

THE visit of Messrs. Moody and Sankey to Leeds closed last night. My last letter was written near its commencement, and it is not possible now to give more than a general impression. As the Mission went on, the meetings grew in numbers and deepened in interest. Good Friday brought in many from outside the town. The Coliseum, holding 4000, and Oxford-place Chapel 2000 to 3000, were both crowded. In the afternoon, at the Coliseum, Mr. Moody's address was suited to the occasion—a vivid picture of the scenes at "The Supper," "The Garden," before the High Priest, Pilate, Herod, at Calvary; and then at the Tomb, when, on the morning of the resurrection, the stone was miraculously rolled away—"not to enable Christ to rise and leave the sepulchre, but that his disciples and the faithful women might look in and see that it was empty." Many in the audience would feel that they never listened to a more solemn and powerful address.

On March 25, as on the previous Sunday, four services were held, viz., for Christian workers at 8 a.m.; for non-church and chapel-goers, at 11 a.m.; for women at 3 p.m., and for men at 7. Large overflow-meetings were held in connection with the two latter. Those at Oxford-place Chapel have been conducted by Mr. J. M. Scroggie, with like results, in leading many into the inquiry-room, and, it is hoped, to Christ, as were obtained at the Coliseum, under the ministry of Mr. Moody.

Easter Monday being a Bank Holiday, brought many into Leeds. The *Leeds Mercury* says the flow of excursionists out of Leeds by train was less than usual, though the weather was fine, while the flow into Leeds was great. The meetings were of course crowded. Mr. Moody was heard to say that most of those, for two or three days of the holiday time, to whom he spoke in the inquiry-room, came from neighbouring or more distant towns. During several days it became needful to hold a third overflow-meeting in the Victoria Hall (Town Hall), which was conducted by Mr. Cleworth, of the Church of England Parochial Mission.

The last two days, in order to accommodate the crowds of expectant hearers, the evening meeting was held at six for women and at eight for men. Mr. Moody's closing afternoon address yesterday was a very powerful appeal against conformity to the world. His words took deep hold of the audience, and an involuntary "hear, hear" was once or twice heard.

The prayer-meetings claim a brief notice. These were held in the Albert Hall (Mechanics' Institute), nearly opposite the Coliseum, at noon daily, and were conducted by Mr. Scroggie. The attendance rose from 300 or 400 to 1000 or more; and very solemn and profitable the occasions were—a good preparation for the later services of each day, as well as an opportunity for presenting many special requests for prayer or praise before the Lord.

On the suggestion of Mr. Moody, who is one of the most business-like and practical of men, the Coliseum was used last Saturday for a Blue-Ribbon mass meeting. It was filled by an audience that listened with the keenest interest to addresses by Mr. H. E. Richardson, of Newcastle-on-Tyne, and Mr. Clark Aspinall, coroner of Liverpool.

The question may be asked, What is the result, and how does it compare with the work of Messrs. Moody and Sankey in other places? As to numbers and manifest interest, the most sanguine anticipations have been exceeded. My impression, from information, is that fewer have found their way into the inquiry-room than has been the case in some other places. Leeds is a slow town to move, but when moved is slow to lose the impression that has been made. The whole and final result is hidden from human

eyes. I rejoice in the belief that the visit has been greatly blessed of God, and that He who on earth was careful that no fragment of food should be lost and wasted, will gather up the results of this work done in his name, and that they will appear hereafter to his glory.

As the committee have the use of the Coliseum for three or four weeks longer, meetings in the evenings of next week will be held by Mr. J. M. Scroggie. It was Mr. Moody's earnest wish that Mr. Scroggie should remain and continue the Mission services. It may be said that he has given "full proof of his ministry," and much prayer will be made that his further labours may be greatly blessed.

Leeds, March 31. T. Harvey.

Another correspondent writes:—"On Sunday afternoon the Coliseum was full. The audience was deeply impressed by Mr. Scroggie's address, and many in the inquiry-room were to be seen seeking the Saviour. In the evening the building was again crowded, and 'the power of the Lord was present to heal.' A powerful address was given from 2 Cor. viii. 9. Many anxious ones rose to be prayed for, and many came into the inquiry-room seeking the Saviour."

The following discriminating remarks on the meeting are by a well-known writer in the *Leeds Mercury*:—"The chief social event in Leeds during the past week or ten days has unquestionably been the 'Mission' of Messrs. Moody and Sankey, the well-known American revivalist preachers. I believe that in few towns visited by these gentlemen has their success been so great as it has been here. How great it has been in Leeds is proved by the simple fact that last Tuesday afternoon no fewer than ten thousand persons were congregated together in the Coliseum and the halls and chapels in which 'overflow' meetings were being held, in order to hear Mr. Sankey sing and Mr. Moody or some other evangelist preach. It is ridiculous to attempt to ignore a movement which is attended by such results as this. I should like to know what living orator could bring together for an afternoon meeting ten thousand men and women. Whether Messrs. Moody and Sankey are right or wrong in their methods of working,—and that is a question upon which people have differed and will continue to differ,—there can at least be no doubt as to their marvellous success. We must go back to the early days of Mr. Spurgeon's ministry in London, or to the historic times of Whitefield, in order to find anything that can be compared with it.

"There is one point which must puzzle those who go to hear Mr. Moody preach, and who do so with fair and unbiassed minds. That is, as to the secret of his remarkable success. He is not an eloquent man, or a learned one. He makes no attempt by violent language or heated declamation to rouse the feelings of his hearers. Your first impression on listening to him is almost certain to be one of disappointment, for his manner is so quiet and even conversational that it is difficult to suppose that it can affect anyone. But it does affect those who hear him, all the same. He utters a humorous remark, and a smile flits across the faces of the thousands who are listening to him. Then he tells a story, and you think it a very good story, but not a very new one. But suddenly he 'applies' that little anecdote, and you find that he has come quite close to the hearts of all that multitude. How is it done? I think the secret of his success lies in the very simplicity of the means he uses. He makes his appeal constantly to one or two of the nobler sentiments of our common human nature, which can hardly be absent from any heart, however hardened or degraded it may be. It is to the love of children for their parents and of parents for their children that he most constantly appeals; and it is by this means that he gets so near to the hearts of men and women of all classes and conditions in life. Who is there who has not loved a mother, or mourned for her? This all-pervading sentiment of the human heart is made in Mr. Moody's hand a lever wherewith he moves thousands who would be callous under the most impassioned eloquence of the ablest of preachers of the ordinary type. I cannot help thinking that our churches would be much better filled if clergymen and ministers would condescend to take a few lessons in the art of preaching from this simple and homely Evangelist."

OPENING IN LIVERPOOL.

The closing series of meetings during the present campaign of the Evangelists was begun at Liverpool on Sunday last, under the most favourable conditions. The opening services are admirably reported in the leading local papers. Monday's *Mercury* and *Courier* each devote two and a half long columns to this purpose, and the *Daily Post* is not far behind in point of space. The following is from the *Mercury*:—

"The second visit to this city of Messrs. Moody and Sankey will doubtless be welcomed by all sections of the Christian Church in Liverpool, whose work derived much stimulation and resuscitation some eight years ago as a result of the successful Mission then held. The great revival movement not only aroused many of our congregations from the lethargic state into which they had apparently fallen, and put new life and energy into the Churches, but also contributed unmistakably to that better feeling between one denomination and another—between Church and Dissent—which has become more manifest of recent years in movements having for their object the common good. Messrs. Moody and Sankey commenced their labours in this town yesterday under most auspicious circumstances. They found all the arrangements for their visit and Mission as thorough and complete as a well-organised and zealous committee could make them. The four services in Hengler's Circus (where all the principal meetings are to be held daily) brought together larger gatherings than have ever before crowded within the spacious building, and many disappointed thousands must have gone away from the doors in the course of the day. In view of this emergency, however, overflow meetings were arranged to be held at Brunswick and other chapels, where it was announced that Mr. Sankey would sing.

"The large stables in the rear of the building have undergone very considerable transformation. The great object of Mr. Moody's preaching and Mr. Sankey's singing is to 'rescue the perishing,' and to bring them under Christian influences after they have gone away; consequently, one of the most important elements in connection with the Gospel meetings is to lay hold of inquirers for 'more light,' and direct them in their further pursuit of the 'unsearchable riches.' The stables, therefore, have been converted into an 'inquiry room,' comfortably furnished with matting and chairs, the walls are recoloured, and the mangers covered with red drapery. A number of gentlemen—ministers and laymen—well known for their earnest Christian piety, have volunteered to assist the evangelists in meeting inquirers, among whom it may be hoped there will be many who will commence a new spiritual life in the stable, as earnest disciples of Him who, nearly nineteen hundred years ago, first saw the light of earth in a manger."

We add a few sentences from the introductory remarks of the *Daily Post* reporter:—

"Messrs. Moody and Sankey began their Mission in Liverpool yesterday, when four great meetings were held in Hengler's Circus. Large and commodious as the building is, it did not provide accommodation for all who desired to be present, and overflow meetings were extemporised in the College Hall, Shaw-street. There is little change in the personal appearance of the evangelists since they were last here, except what eight years of hard work may be supposed to have effected. Mr. Moody is as robust as ever, and his addresses are marked by the plain, earnest, somewhat colloquial, but nervous power that characterised his utterances at the last visit. The voice of Mr. Sankey has lost none of its charm, and he sings with his old fervour the well-known hymns in the collection of Sacred Songs and Solos. At eight o'clock in the morning the first great meeting was held in the Circus for Christian workers. The building was crowded to excess. Following this service was one at eleven o'clock for non-churchgoers. The congregation was not so large as that at the preceding service. We have no means of ascertaining what proportion of the vast congregation were non-church or non-chapelgoers. It was estimated that there were 6000 persons present, the majority being men, but judging by appearances we should think very few belonged to the class for whom the meeting was specially held. The acoustic properties of the structure proved to be admirable, and the enunciation of Mr. Sankey was clearly heard all over the place, while every word Mr. Moody uttered was distinctly audible in the remotest corner. The other services yesterday were one at three for women only, and another at seven for men only, both of which were largely attended."

A GLASGOW MISSION OF HOPE AND HELP.

A TRULY noble and Samaritan work is that which has been carried on for some years in Glasgow by the Prison-gate Mission, William-street, Calton, and the House of Shelter for Females, Hill-street, Garnet-hill. Miss Bryson is at the head of the former institution, while the latter is under the fostering and motherly care of Mrs. Ferguson. A friend in Glasgow who lately paid a visit to the House of Shelter, sends to us an interesting statement of the operations of both Missions, which within a recent period have been incorporated, with mutual advantage.

The Prison-gate Mission, as its name implies, is intended specially for the benefit of such female prisoners as may be induced or disposed to seek its friendly aid at the conclusion of their period of "durance vile." In this time of their sore need they can count upon the sisterly sympathy and assistance of Miss Bryson and her helpers. Temporary occupation is provided, and every effort is made to make smooth the pathway of the erring one back to a course of honest and remunerative industry. Many successful instances of this are to be found in the records of the Mission, and their frequent recurrence is a great stimulus to those who labour so devotedly in this branch of Christian service.

The House of Shelter is somewhat wider in scope than the sister institution; its doors are open to all, whether criminals or not, who, from any cause have turned aside from the narrow way, and find it difficult to return. In the case of its inmates, a probation of twelve months is imposed, experience having dictated this condition as one most conducive, in the long run, to permanent and satisfactory reformation. Our correspondent says, that instead of this proviso being unwelcome to those who seek and find a place of shelter at Garnet-hill, it is only with reluctance that many of them quit its friendly precincts at the expiration of the appointed time. Such a fact speaks volumes for the kindness shown, and the beneficent influence exerted, by those who conduct the internal arrangements of the Home.

At the annual meeting of the combined Mission, held the other day in Glasgow, it was stated that a large number of women had been effectively helped during the past twelve months, there being 100 inmates on the books at the close of the year. The need of a new building to meet the growing demands of the Prison Gate Mission work is seriously felt, and an earnest appeal was made at the meeting for voluntary help towards this most desirable object. It is of course a matter for much regret that there should be any need for extending the operations of such a work; but since that need exists, the facts, however unwelcome, must be recognised, with a feeling of the deepest thankfulness that there are those ready to do this blessed work of rescue, if the Christian public will but furnish the means for its accomplishment. We very warmly commend these efforts to lift up the fallen ones in a great city, to the sympathetic consideration of our readers.

SUNDAY SCHOOL TEACHERS who are striving after efficiency should give a careful perusal to the last week's double issue of *The Sunday School Chronicle* (56, Old Bailey, E.C., 2d.), which contains full reports of the Easter Conferences in the provinces, and much other valuable matter relating to this important work.

WORLDLY AMUSEMENTS.

A CORRESPONDENT writes on the subject of the duty of Christians in relation to worldly amusements; instances are cited of some holding office in the Church to which they belong, who publicly eulogise dramatic performances, and of professed servants of Christ who regularly attend them. There can be no doubt that a sad degree of laxity prevails in Christian circles on this point. The half-hearted and formal spirit which is so often found in connection with Church life may be largely traced to its influence. It is useless, however, laying down rules on this matter for others; nothing can cure the evil but a deepening of spiritual life in those who thus attempt to serve God with one hand and the world with the other.

The root of the evil is to be found in a want of true consecration of heart. The mind set on things above has no desire for the carnal delights of this world. The heart filled with the love of Christ has no room for earthly pleasures; "none but Christ can satisfy" those who are truly his. No amount of reasoning, or of censure, will avail with those who, while bearing the name of Christ, persist in seeking pleasure apart from Him. They must be made to know and feel by Divine impression their folly and their sin, as well as their need of reaching a higher spiritual level, if they are to answer the great end of their calling.

It is a deplorable fact that in some of the most prominent of our religious communities expedients are resorted to which tend directly to foster the evil our correspondent refers to. For example, few, we should think, of those who have the cause of Christ at heart, could read without painful regret of an entertainment recently given in connection with the City Temple Sunday-school, in which an acted charade and tableaux formed the main feature, the gist of the former being a parlour scene in a country hotel, in which we are told the dramatic talent displayed by the young men and women engaged, drew forth the vociferous cheering of a crowded audience, as did also "the performances of the very little children—mostly girls—some of them mere infants."

We have no desire to be censorious, or to sit in judgment on others where matters of fair difference of opinion are in question, but, in the name of all that is Christlike and pure, we would ask: Can this kind of entertainment be productive of spiritual or even moral good? Can the high and holy aims of Sunday-school work be attained or furthered by such means? How can the influence of pious parents who look anxiously upon their sons and daughters just entering into life be supported by such doings, as they endeavour to warn them of the evils of the stage and its surroundings? Nay, are not their endeavours frustrated, and their influence weakened, as such facts, sustained by names of note in the Christian world, are published and made known?

By these methods—and similar things are also by no means uncommon in connection with associations formed for the young belonging to the Churches and congregations of to-day—the worldliness of the Church is promoted, and the influence of truth is lessened on every side. The Spirit of God is grieved, the power of his presence is consequently withheld, and the work of the tempter is helped forward, to the dismay of the true friends, and to the satisfaction of the enemies, of our Lord Jesus Christ.

THE NATION'S DRINK BILL.

A LETTER from Mr. William Hoyle, of Bury, which appeared in a recent number of *The Times*, cannot fail to fix the attention and excite the zeal of the friends of Temperance all over the land. It treats of the Drink Bill of Great Britain for 1882. The figures quoted, while affording some ground for satisfaction, and hope as to the future, are shown to be by no means so gratifying as many have thought they would prove. Mr. Hoyle thinks the decline in the revenue from the diminished consumption of intoxicating drinks is due mainly to the reduced means caused by the depression in trade, and but very partially to the progress of Temperance principles. The difference in the Government returns for 1881 and 1882 is given in the gross as £823,101, the total expenditure being for the latter year £126,251,359. Considered more minutely, the cost per head of intoxicating liquors was in 1881, £3 12s. 10d.; in 1882, £3 11s. 7d. This difference is indeed small, although if it is set against £4 9s. in 1876, the result of Temperance work may seem more encouraging.

There is, moreover, room for Mr. Hoyle's expression of disappointment contained in the following sentences:—

During the past few months paragraphs have from time to time appeared in the public Press referring to the decline in the revenue from the diminished consumption of intoxicating liquors. Those comments have created an impression in the public mind, especially in the minds of those engaged in temperance work, that the reduction of the past year would be greater than proves to be the case; for, when account is taken of the efforts put forth by the Alliance, the old Temperance Societies, the Blue Ribbon movement, the Salvation Army, by Bands of Hope, Good Templars, Rechabites, the Church of England Temperance Society, and all the other temperance organisations that are associated with the various Christian Churches, a tangible reduction was to have been expected; and it does seem appalling that the most that all these organisations have been able to effect during the past year has been to stem the further rising of the tide of the intemperance which so fearfully deluges our beloved country.

The cause of this small amount of real progress is traced to lack of legislation on the subject in the right direction, and what we may term over-legislation in the wrong direction. Mr. Hoyle argues, and we think justly:—

The legalised influences which so universally produce intemperance are so numerous and powerful that they prove themselves to be more potent than the most energetic voluntary efforts of our people, even when roused to a high pitch of enthusiasm. A nation which licenses evil weakens thereby its moral power, and so long as the Legislature of this country licenses 180,000 persons to pursue a traffic the interests of which are antagonistic to national society, virtue, and order, so long we shall have to mourn our inability to cope with the resulting evils.

The examples quoted of the successful results of Temperance legislation in Scotland, through the passing of the Forbes-Mackenzie Act in 1854, and also in Sweden, are very striking, and convincing to all who fairly look at the question, as to the desirableness of similar action in our own country. We give the following quotation concerning Sweden, which thirty years ago was said to be the most drunken country in Europe. It is from the pen of Mr. A. Balfour, of Liverpool, who says:—

In estimating the practical value of the Swedish Licence Reform Act of 1855, allow me to refer to the fact that no minimum number was fixed for licences, and this, which is essentially a permissive prohibitory Act, has existed in Sweden for the last twenty years. So vigorously have the people outside of towns used their permission to limit and prohibit, that, among 3,500,000 people, there are only 450 places for the sale of spirits. This it is which has so helped Sweden to emerge from moral and material prostration, and which explains the existence of such general indications in that country of comfort and independence among all classes.

In Switzerland, where the Cantons have been deprived of the power they previously possessed of regulating the drink traffic, the results have proved most disastrous. Witness the following statement of a *Times* correspondent, writing from Geneva in December last:—

As a consequence of the abolition of these restrictions, the number of public-houses has increased from 17,807 in 1870, to 21,838 in 1880. . . . The increase of public-houses has been followed by a marked increase of drunkenness and crime, and the time lost and the money spent by working men in public-houses has resulted in untold suffering thereby inflicted upon their families. The vice of intemperance is growing so fast in Switzerland as to occasion grave anxiety among men of all classes.

Stimulated by these facts on the one hand, and warned on the other, we may well look to Government for aid in further Temperance reform, and shall do well to act upon Mr. Hoyle's advice in the closing sentences of his timely and thoughtful letter:—

I would urge upon every one who desires the welfare of the nation, earnestly to support all measures tending to lessen the temptation to intemperance; and not only to do this, but also to press upon the Government the necessity of effectually dealing with the licensed traffic in intoxicating liquors, which produces intemperance and other evils in this country—evils so gigantic in their magnitude as to exceed the combined scourges of war, pestilence, and famine.

In a letter sent by Mr. J. G. Richardson, of Bessbrook, Armagh, to Mr. Gladstone, and published recently in various forms, the arguments in favour of the plea for speedy action on the part of the Government are stated with great clearness and force, as follows:—

Some of the best men in the House, Conservative and Liberal, are in favour of decided action, and would rejoice at the accomplishment of temperance reform, in response to the greatly-increasing interest almost everywhere shown by the public meetings throughout the country, and the consequent light thrown on the subject. There are, it is said, above 4,000,000 total abstainers amongst us. A constantly-increasing number of medical men are coming to the front and declaring alcoholic drinks to be the main cause of lunacy and disease of all kinds. It is the almost unanimous opinion of the judges of the land that 75 per cent. of crime is due to the same cause. It is an almost proven fact that 120,000 persons annually die, directly or indirectly, from its effects. It is estimated that there are 600,000 drunkards in the nation — useless, if not criminal — who, poor wretches, are crying, if we could but see their hearts, for deliverance from the terrible temptation placed before them in the public-houses. We have well-nigh one million of the population paupers in the workhouses, and perhaps another million outside, costing the nation nearly fifteen millions annually. We have examples of successful legislation on the subject in America and in our own colonies.

In view of these facts we may surely hope that ere long without unduly infringing on the liberties of the subject, some course may be taken by our legislature which shall serve to lift the nation to a higher level in the matter of Temperance reform. Meanwhile its friends and promoters have no reason to lose heart, but every reason to labour on in faith, and hope for results from the spread of their principles among the young, and rising generation. It is there that the fruit of modern Temperance work will be most manifestly seen.

THEATRICAL TEA-MEETING. — A largely attended meeting of women engaged in theatres was held on Friday last at Whitefield Church Schoolroom. Addresses were given by the Rev. Dr. McEwan, Mr. W. Forbes, and others.

Notes and Comments.

OUR readers will note that on page 20 we give an exhaustive list of the approaching Spring Anniversaries. It would be advisable that those who may have occasion to refer to the list should cut out and preserve the page.

We learn with much regret that Dr. Murray Mitchell, whose return from a long tour in India we recently announced, is detained in Italy through a slight attack of fever. We hope a speedy convalescence will enable him to reach England in time for some of the May anniversaries. His present address is Hotel Corona D'Italia, Florence, Italy.

We shall be much obliged to our readers if they will send us intelligence of Christian work in their own localities, whether immediately in connection with the Churches or otherwise. It will save them and ourselves trouble if such notes are given as briefly as possible, remembering that matters of specially local interest are not so much required for our columns as main features and results.

The Earl of Shaftesbury cannot, in the course of nature, continue many years longer in the exercise of the public activity of his long and useful life. We hope our readers will not overlook his addresses in our present issue. Lord Shaftesbury is a notable instance of one who "minds not high things, but condescends to men of low estate." He has not missed his reward here, nor will he lose it hereafter.

We have read with much pleasure an account recently written by two agents of the Scripture Readers' Society for Ireland, of their experiences in some of the disturbed districts of the sister Isle. The warm welcome everywhere extended to them, the ready ear granted to their message, and the joyful reception of the Gospel portions distributed, are all hopeful omens for the future of distracted Ireland. The work of this excellent and unpretentious Society is worthy of the heartiest support.

The Conference season is upon us. In addition to the gatherings at Blackheath, transplanted this spring from Crayford, there will be found in our list of Forthcoming Meetings the particulars of a similar Convention of Christians at Southsea. We trust these occasions, now so important a factor in the religious life of our community, may be seasons not only of manifested unity among Christians, but of manifest Power from on High. Our readers will no doubt make them a subject of constant and earnest prayer.

In view of the approaching, and we hope successful, effort to register a parliamentary vote on the question of legalised vice, we direct the attention of all social reformers to the letter in our correspondence columns by Mr. B. Scott, the City Chamberlain. Whatever can be done to strengthen the hands of those who are fighting this uphill battle on the floor of St. Stephen's, ought to be done without stint and without delay. We also take this opportunity of counselling a careful perusal of three able papers read at the recent Convention in London, by Miss Sarah Hill, Miss I. M. Tod (1d. each), and Rev. J. P. Gledstone (2d.), published in pamphlet form by *Dyer Bros.*, Amen-court, E.C.

Our advertising columns this week contain a caution to young women and girls seeking employment. A new horror has come before us within the past week, which adds a dreadful emphasis to this warning. A young servant travelling in an omnibus was given a tract by a fellow-passenger, apparently a lady. They alighted together, and the latter invited the young woman to her house. She went, and found it, to her life-long sorrow, a whited sepulchre, fair outside, but within full of all uncleanness. We hope this case may be followed up and the guilty brought to justice. But our immediate purpose in mentioning it is, to caution young women against giving their confidence to anyone, and especially from putting themselves in the power of any person, without being well assured that they are worthy of their trust. Satan may come as an angel of light, but he is the devil still.

Many who have known the Weigh House Chapel and been interested in its sacred associations, will look with regret upon the fact that by the time this Note is before our readers the last service will have been held within its walls. Long the centre of many useful institutions, and the scene of the labours of some of the most eminent servants of Christ, it will be missed from the religious haunts of not a few in every section of the Church of Christ in and around London.

The Committee of the Congregational Union have just issued a recommendation to the Churches to set apart a day (April 8) for special prayer. The basis of their action in so doing is thus expressed:—

> That this Committee, having been led to consider the disastrous effect of the late unfavourable seasons on the material interests of the country, and sympathising especially with that part of the population which, through its connection with agriculture and its dependent industries, has suffered such great loss and discouragement, resolves respectfully to call the attention of the Churches to the duty of earnest and importunate prayer in regard to the matter.

It is a cause for much thankfulness and hope that there should be just now a quickened sense of the necessity and power of prayer on the part of various sections of the Christian Church. If this spreads and deepens so that the Church is really brought into a condition of humble, penitent, and expectant waiting upon God, we shall soon see showers of blessing descend upon our land, and threatening ills may yet be averted.

We see that the action of the Congregational Union in suggesting a day of special prayer, as indicated in the preceding Note, is causing no little stir among some of the constituents of that assembly. Although only issued as a *recommendation*, it is regarded by some, apparently, as rather in the nature of dictation and an infringement of liberty. It is spoken ot as inexplicable, and the purpose of it out of harmony with modern thought and scientific knowledge, while the fact that the decision to adopt such a course was passed by a narrow majority, is made a ground for regretting that it should have been passed at all. We sincerely trust that those who succeeded in obtaining the decision will not be disheartened by this reception of their proposal, and that they will be permitted to see rich fruit of their action in the matter by the spirit of prayer and supplication that God shall pour upon them and the Churches for which they act. There are still many thousands among the people of God in every Evangelical communion who will demur with earnestness and assurance of faith, to the suggestion that in the question of prayer to God for material interests we are as grown-up men in relation to children, in comparison with our pious forefathers.

With much regret we quote the following extract from a Bristol evening paper, and hope a knowledge of the facts will elicit a speedy and adequate response:—

> Amongst all classes of Bristol, no matter of what religious belief, there will be regret when it is known that at the present time one of the marvels of the age, the Orphan Asylum at Ashley Down, founded by Mr. George Muller, and still conducted by him, although he has been frequently away from home lately, is in need of increased support. There has been religious work undertaken in connection with the Asylum, and this has had to be greatly curtailed, whilst the strain of meeting the continual cost of maintaining the two thousand orphans has lately been severely, very severely, felt. It is an old boast of this institution that it is a charity that never begs, and its directors have never issued nor authorised any appeal. But the fact of funds being needed having been privately learned on good authority, it appears a public duty to make it widely known, and to leave it to the consideration to those who would regard it as a calamity, in more ways than one, for an institution with so wonderful a history to be crippled in its powers of usefulness.

It is to be feared that the practice of betting is much on the increase among young people, and that what has been said concerning America is true also of our own country: "The temptation to bet is increasing daily, and is becoming one of the most common that we have to meet with." Parents and tutors will do well to point out to their children and pupils the great evil of this practice on whatever scale it may be adopted. The following extracts from words spoken by "A Christian Merchant" may be serviceable to them in dealing with the subject:—

> The common practice of betting, or backing-up our declarations or opinions by a wager, is one of the most pernicious and dangerous among the customs of the world. Christ taught that any declaration that was more than yea, yea, or nay, nay, came from evil; and so I say to every youth who is starting out on the journey of life, Never bet. It will never add in the least degree to the confidence reposed in your truthfulness or soundness of judgment for you to back it up by a wager, no matter how small or large it may be; but, on the contrary, it is often the custom of persons whose word is but little depended upon to be always betting on their statements and opinions. I give it as my settled opinion and conviction, resulting from many years of almost constant observation, and some little experience, that good *never* comes from so doing, but *evil*—more or less—is always the result.

The danger of being led into this evil arises in many cases from failure to look at the matter in the light of the principle it involves. Things are often thought to be wrong when done on a large scale, but harmless if only entered into in a small way. The following words are specially worthy of note on this point:—

> The old proverb declares that "It is a sin to steal a pin," and I believe that if gambling is wrong in principle, it is wrong to bet even the smallest object under any circumstances whatever. I used to think I could wager a dinner or a big apple without harm; but of late I make it a point never to bet at all under any circumstances.
>
> The first step in gambling is often a bet, and may be taken under the impulse of a moment when we are contradicted and consequently excited.
>
> I earnestly warn all young people against ever being led into putting up a wager under any circumstances, whether at a church-fair or festival, or at the suggestion of any person, no matter if even by a professor of religion.

"GOING HOME."

(*See "For the Young" in last week's* CHRISTIAN.)

SAINTS from earth are hourly going,
One by one they pass away;
Loving hands would hold them longer,
Loving lips would bid them stay.
But the Master gently calleth,
And they answer, "It is well,"
As they rise into the glory,
Of the joy no tongue can tell.

There are tiny treasures passing
To that heaven-world so fair,
For the Lord, who loves the children,
Longs to have them safely there.
So He comes Himself to fetch them,
Then with baby-smiles they go
To the outstretched arms of Jesus,
To the One who wants them so.

There are youths and maidens also
Whom the Lord is calling now,
Hope hath flushed those fair young faces,
She hath crowned each eager brow;
For they love the King of Glory,
They look forward to the time
When their very eyes shall see Him
In his majesty sublime.

There are many, many others
Who to-day are going home,
Worn and wearied, on life's journey,
They are glad no more to roam.
With a sigh of peace they enter
On the rest prepared above,
By the Saviour who redeemed them,
By the Master whom they love.

Do we wonder that the workers
Who were toiling—heart and brain,
Have so often joined the number
Of that white-robed, glorious train?
Ah! it may be they were needed
For a grander, wider sphere,
Than the corner of the vineyard
That they kept for Jesus here.

Oh! what mysteries and murmurs
Will be solved and hushed in heaven;
What adoring, glad thanksgiving
Will to Christ our King be given!
We, who now can see but darkly
All the hidden depths of grace,
Will "At Home" behold them clearly,
In the sunshine of his face.

CHARLOTTE MURRAY.

THE ASHLEY MISSION.

THE Annual Meeting of this Mission at Peel-grove, Bethnal-green, established fourteen years since, was recently held. A substantial tea was provided for the Mothers' Meeting and the members of the men's classes by Miss Dudin Brown. At the subsequent meeting, the Earl of Shaftesbury, president, took the chair. His son, Hon. Lionel Ashley, made a statement with respect to the work of the past year. He said there was great cause for thankfulness to God for the help He had rendered them; prayers had marked every department of the work. He urged all the workers to take courage, and redouble their efforts. If they looked round and saw the increase of infidelity, and how the ranks of sin were being daily augmented, they might feel they were like David with the sling, going out against Goliath, but they were to remember that David's God was their God, and that He would deliver them from the hands of the Philistines.

In the course of his address, the Noble Chairman said: Nothing had struck him so much as to see the persons that God raised up to work for such institutions as these. He went all over London, and wherever he journeyed he found people who were ready to give their time, their hearts, and their means to further objects such as these, and this without any hope of return but the deep internal satisfaction of seeing souls brought to Christ by their instrumentality. His son had alluded to a fact that was very remarkable and very alarming, viz., that the Recorder of Middlesex had stated that a vast number of criminals who came before him were those who had received a good education, many of them in the Board schools. An equally remarkable document had just been presented to him. It was the Report of the Chaplain of Pentonville, who stated that within the last three or four years the number of young persons brought into his prison was very alarming. Many of them had high education, almost all of them had received a fair education, and if things went on in this way they would dismiss the gaol schoolmaster altogether, for the criminals were quite as capable of teaching others as others were of teaching them. This was a proof of the fallacy of the reasoning that education and intellectual enlightenment alone were going to stamp out crime from amidst the community. He was of opinion that where education was given without the spirit of religion being imparted, education was woeful and perilous in many respects. Here they had a sufficient control over a vast number of children, and could bring them up in the fear and love of the Lord, and to respect and obey the law. They could hold the mothers' meetings and tell mothers that to them was confided a trust that was greater than was given to the sovereign of an empire. The father stood for little in the early education of the child; it was the mother who made the first imprints upon the child for good or for evil. Referring to the spread of infidelity, his lordship remarked, many people asked why they took such alarm, since there were greater agencies than ever there were before doing the Lord's work. He considered that that was a sign that greater mischief was going on than before. If they saw a great deal of good being done, they might be sure the devil was ten times more active. The most refined, the most organised, the most compact system of infidelity was now in battle array drawn up against the armies of Christ, furnished with such means as they had never before possessed in man's history. It was this that made one think that they did not make all the opposition they should do. Still, let them rely upon it, that though they did not bring a very great number to their way of thinking, they were producing an atmosphere which many breathed, and which would be instrumental in leading many to Christ. He rejoiced in the foundation of such institutions, and prayed God that they might ever flourish.

This Mission has sustained during the past year severe pecuniary losses, by the death of three of its supporters, Sir Joseph Copley, Mr. Charles Bevan, and Mr. Haldane. Funds are urgently needed to maintain and extend the work. Cast-off clothing, hospital and convalescent letters, will be much valued, and workers are much needed. The Hon. Lady Superintendent is Miss Bontein, 47, Weymouth-street, W.

MILDMAY CONFERENCE HALL.

AN INTERESTING ANNIVERSARY.

THE annual tea meeting of the Men's Night-School at Mildmay took place on Wednesday, March 28. The men assembled for tea at 7.30 p.m., in the lower rooms, where they found a substantial meal provided for them by willing hands. The ladies who have devoted themselves to the work of teaching these men had each her own class at the table allotted for it. It was a pretty picture to see the tables spread with substantial provision, and in some cases a book or card lying in front of the plates of the men. The men themselves were well dressed, and seemed to be as delighted as any day-school with their treat.

After tea, most, if not all the men, had a bunch of flowers placed in their button-holes, and then all marched in order to the large Hall, where certificates and medals were awarded to successful competitors. Immediately in front of the platform, works of art, executed and given by the men, were exhibited; they were to be sold the next day, the proceeds to go to the funds of the Mildmay Missions. These works of art would astonish many who are not acquainted with the character of this night-school.

Mr. BADENOCH read the report, some of the details of which will interest our readers. The school was open during the winter session seventy times. The number of men who attended, 1181. Highest attendance, 516; lowest, 244. The trades represented number 143; 74 were labourers; 316 obtained certificates. The amount of money paid by the men was £30 6s. 6d. Over sixty signed the pledge during the session. Mr. Badenoch believed there had been great blessing in conversions; many young men had taken their stand for Christ, and were now rejoicing in Jesus as their Saviour. Two meetings were mentioned as the chief agents of blessing received: (1) A prayer-meeting of the teachers, held every week, and (2) one held by the men, at which between sixty and seventy met and earnestly prayed for blessing on themselves and upon those who are unsaved. The report of the Examiner showed that out of 2000 written answers to questions on Scripture, only three contained any error of doctrine.

Mr. J. E. MATHESON said that many of the men had progressed beyond A, B, C, to D. He gave them three texts: (1) They were not to be *disciples* "secretly." (2) "If ye continue in My Word then are ye My *disciples* indeed." (3) "Herein is My Father glorified, that ye bear much fruit; so shall ye be My *disciples*."

Lord RADSTOCK spoke a few earnest words of encouragement to those who had been brought to Christ during the Session. Salvation, he said, was not becoming serious, not reliance on a system, but a feast, a continuous joy in the Lord. After an appeal to those who were still unsaved to decide for Christ, the meeting closed with praise and prayer.

HOMES for WORKING GIRLS in LONDON.

AT Gordon House, 8, Endsleigh-gardens, N.W., a "praise and prayer-meeting" was recently held in acknowledgment of the wonderful blessing which has attended this movement, and to ask for the continuance of Divine guidance and favour during 1883. A company of some 150 ladies and gentlemen met for "afternoon tea." The arrangements of the house were afterwards inspected. The meeting was presided over by the Hon. and Rev. E. Carr Glyn, vicar of Kensington. After a hymn and prayer, the Honorary Secretary, Mr. Shrimpton, said they had been privileged during 1882 to open two fresh Homes. Gordon House had been open twenty-two months, and in that time had sheltered no fewer than 700 young women.

God had been acknowledging their work from the very commencement. The movement had sprung out of prayer; and the success vouchsafed had been so signal, that before the first house was quite ready they had all the necessary funds to complete the second. The seventh Home was the outcome of a few special donations, that so inspirited the committee, that they were constrained to open it. But even more remarkable was the fact, that upon his return from his summer holidays last September he found another challenge of a promise of £500 towards the eighth home, on condition of two more like sums being contributed. He made the matter a special subject of prayer, and the result was that the friend reconsidered his offer, and undertook to give £500 if a like amount could be raised in two months. They had now that money in the bank, and would be glad to find a suitable house for their eighth house. He had now, he thought, suitable premises in view, and was therefore quite ready to accept a challenge for the ninth. He was sorry to say that last year, for the first time in their history, *they closed their books in debt, with a deficit of* £400. In faith and prayer they would go forward nothing doubting.

Rev. E. Carr Glyn then delivered an address from the words, "Other foundation can no man lay" (1 Cor. iii. 11). Apologies for absence were read from Lord Shaftesbury and Lord and Lady Aberdeen. The company dispersed with a deepened sense of the Divine working in such byways of philanthropic effort, and under the influence of a more prayerful spirit, fresh from a scene where the results of prayer were so clear and unmistakable.

LETTER FROM MADAGASCAR.

OUR READERS THERE.

DEAR SIR,—I write to thank you for sending me THE CHRISTIAN, and to say how much we all enjoy reading its items of news as to the progress of the Kingdom of God, both at home and abroad. It comes like cold water to our thirsty souls, bringing good news to us from the far-off land we have left, but love; bringing the best of all news—the news of the progress of the Redeemer's kingdom in all parts of the earth—and thus cheering and refreshing our hearts here, who are trying to extend his kingdom in this land. After reading it myself, and lending it to one of our native pastors, I send it south to the Betsiles country, to our missionaries there, from one of whom I had a letter a few weeks ago, in which he says: "Many thanks for THE CHRISTIAN which you have sent from time to time. I like to look through them, and as you requested me to do, I have sent them to the friends here to read. You get a view of Christian work in THE CHRISTIAN which does not come prominently before you in any other paper, and one gets stirred up by reading the records of what others are doing."

So you will see that you not only do me good, but also refresh and help to stir up the souls of a noble band of devoted men and women who are carrying on a great work for God in the south of the island.

THE FRENCH IN MADAGASCAR.

Our work, I am sorry to say, is being much interrupted, and we are all in a state of the greatest anxiety, from the action of the French with regard to Madagascar. We are waiting anxiously for the next mail, fearing it may bring the news that France has declared war on Madagascar; and if it does I fear it is all over with Madagascar, and with the glorious work of God which has been going on here for the last twenty years. It really began with the landing of the first missionaries on the island in 1818; but it was *seemingly* put a stop to by the long reign of persecution which lasted from 1835 to 1861; but in reality the persecutions only deepened the impressions made and rooted them more firmly than ever. But if this island goes to the French, it means, all going into the hands of the Jesuits, who are at the bottom of all this, and who have been working for it for years, and then we will have the days of persecution back again. The French in Madagascar means Madagascar given up to French morality, the vilest in the world, and to utter Godlessness, and thus to ruin for time and eternity.

Of course they only pretend to want a protectorate over a small part of the north-west coast; but we all know what that means, and we all know very well that if they once get such a footing in one part of the island, they will very soon take it in another. We all remember about Tahiti. But we cannot believe that England will be so insane, even for her own interests, as leave Madagascar to the tender mercies of the French after her friendship for Madagascar extending over sixty years, a friendship unsoiled by a single blot, and after all she has done for the good of the Malagasy. If she does, then England deserves to lose the respect of every civilised nation and every Christian man, and hence we cannot believe she will. We sincerely hope and pray that through the good offices of England the war for which the Malagasy are being compelled to prepare may be prevented.

Our good Queen, who has been very ill lately, and who is still weak, and is kept weak through anxiety about the state of affairs, is spending her days, I am told, and great part of her nights, in weeping and praying to God for her kingdom; pleading with Him, that if *she* has done wrong to punish her for it, and not her people, by allowing war to devour her subjects and desolate her kingdom. The people have also been praying for months about this affair, always fearing the worst from the way in which the French have been treating them for years, insulting and bullying them all, from the Queen downwards.

What a difference between the poor Malagasy, with their Queen and nobles praying to God, and pleading with Him, to save them from their foreign oppressors, and the representatives of those would-be oppressors, as I saw them the Sabbath I spent at Tamatave, on the coast, on my way from England. There they were, at the French hotel, after being at Mass in the morning, playing at billiards, dice, and cards, drinking, dancing, swearing—a French Sabbath, in fact—and to that it would come here also, where the Sabbath is better kept than in any other city I know in the world.

The old Christians, those who were Christians in the days of darkness and persecution, are to have their monthly prayer-meeting to-morrow, to pray for their native land, and the pastors of the nine large congregations here in the capital have called a prayer-meeting for Thursday afternoon for the same purpose; but there is no building in the island that would contain one-third of those who are sure to be there from all the churches round, as well as from the city congregations. What a contrast to the conduct of the French! At the same time they are doing their utmost to prepare to defend their native land, to defend their hearths and homes, to defend their wives and daughters from being ravished, and themselves from being robbed and murdered. The French are giving out that they are going to the assistance of their allies, the Sakalava against the Hova; but so far is that from the truth, that within the last few days the Queen has had messengers from the Sakalava chiefs to say that they repudiate any and everything of the kind, that they are her faithful subjects, and that if the French land to take a foot of the land, it will only be done by passing over their dead bodies, for they will fight for their native land to the bitter end. But the Lord reigns, and He is able to turn upside down all the plans of the wicked, and to save his people and his cause by his own right hand. "Brethren, pray for us."—With kindest Christian regards, yours sincerely, T. T. MATTHEWS.

Antananarivo, Madagascar,
January 8, 1883.

DR. LANSDELL ON HIS TRAVELS.

ON Monday, March 12, at Lady Ashburton's, Knightsbridge, the Rev. Henry Lansdell, D.D., F.R.G.S., delivered an account of his recent journey by Tobolsk and the Irtish to Kuldja, and thence through Turkestan and Bokhara to Khiva, and across the Turcoman desert to the Caspian, the Caucasus, and the Euxine. Among those present were Lord Kinnaird, M.P., Sir Emilius Bayley, Bart., Sir William Hill, the Dowager Countess of Gainsborough, and the private secretary of the Duchess of Edinburgh, to whom, with the rest of a well-filled room, were exhibited several objects of interest, including a casque of mail and battle-axe, embroidery and silks from Kokhand; a satin robe, and gorgeous saddle-cloth of crimson velvet, embroidered with gold and silver, presented to the lecturer by the Emir of Bokhara, together with several curiosities from Kuldja, Kashgar, and Khiva.

On the following Saturday Dr. Lansdell delivered, in the large hall, to the scholars and friends of Christ's Hospital, an educational lecture on Siberia, illustrated with magic-lantern views specially prepared from his photographs. The proceeds of both lectures were to be given to charity. We are glad to see that Dr. Lansdell's book, "Through Siberia" (*Sampson Low & Co.*), has reached a fourth and half-guinea edition. It has been reviewed in about a hundred publications of the English, Irish, Scotch, American, Australian, French, German and Swedish press, and translations have been put forth in German and Swedish, whilst two others are in course of preparation into Danish and Dutch.

THE LATE MR. CROOME.—It is proposed to perpetuate the memory of this man of God, lately deceased, in connection with the endowment of a new parish organisation at Soudley, Forest of Dean. Full particulars may be obtained from Rev. G. A. Allan, Puckington Rectory, Ilminster.

BEULAH.

WE climbed at Easter time a mountain side,
Until the moaning of the distant tide
Faded into the music of the rills
Rippling from all the lonesome, fir-crowned hills;
And through the blackened gorse, in patches wide,
We slowly gained the sloping summit, where
There was life-giving strength in all the air,
And sunset gleaming on the granite bare.
So, Lord, with longing hearts we would aspire
Through all life's winding paths and cleansing fire
To reach the lofty asphodel-decked sod,
Where there is nought but perfect peace in God;
All human passions hushed, and ever still
At rest within the influence of thy will.

JAMES BOWKER.

RICHARD WEAVER IN EDINBURGH.

AT the conclusion of meetings in Brighton-street, E.U. Church, the Rev. J. Macintosh spoke of the vast amount of good which had been done during Mr. Weaver's visit, and made mention of a large number of inquirers whom he had personally spoken to. There would be some thirty cases of professed conversion during Mr. Weaver's week of work in Brighton-street. On Saturday evening a temperance meeting was held, at which Mr. J. H. Waterston, who dated his conversion to Mr. Weaver's visit in 1859, said his faith in him had never swerved. Referring to the subject in hand, he mentioned the fact that there were 850 people engaged in the liquor traffic, all members of various Churches, with the exception of twenty-seven, and it was a disgrace to think that ninety-seven of these were either elders, deacons, or managers, when the Church should have men holding office whose hands were clean. There were no less than 38,000 to 40,000 people who never entered a church in Edinburgh, and between 800 and 900 fallen women who walked the streets.

Mr. Weaver then gave a thrilling address, full of interesting matter. He was in favour of Sir W. Lawson's Local Option Bill, and said that many ministers' hands were tied, and their usefulness crippled, because of men connected with the drink traffic holding office, and who contributed largely to the funds of the Church. He suggested at the close the formation of a Red Ribbon Army against tobacco smoking. It was not a nice sight, he said, to see people lighting their pipes or cigars when emerging from church.

On Sabbath, March 18, two meetings were held in the Drill Hall, when there would be some 2000 in the forenoon, and 7000 people present in the evening, although the weather was very stormy. An after-meeting was held, when many professed to be brought to the Saviour. A large number of students were among the audience, while a choir of forty voices rendered pleasing service.

On Monday Mr. Weaver began his second week of meetings in Richmond-place Free Church (Rev. J. Cochrane's), when the meetings increased nightly in interest. Two Roman Catholic girls sent in a letter of thanksgiving for conversion; a mother came with her daughter to return thanks for like blessing; a daughter wrote, thanking the Lord for making a drunken mother sober. Men, women, and girls have been brought to the Lord in great numbers, while several interesting scenes took place in the vestry—as, for instance, when a daughter threw her arms around her father's neck, and kissed him when he found the Saviour. There have been nearly 100 cases of professed conversion during Mr. Weaver's visit, while many people are bathed in tears every night during the speaker's addresses. Several students and ministers have aided in the work, while the choir has helped greatly. Mr. Weaver conducted his third week of meetings in Rev. C. Wedderburn's church, Cowgate. D. C.

SERMON LANE MISSION.

THE tenth annual meeting of this useful Mission was held on Thursday evening last, at the Athenæum, Highbury New Park. A wealthy and generous neighbourhood, replete with social comfort, had thus the claims of the poor and ignorant brought close to its doors. The Earl of Shaftesbury was to have presided, but the chilly condition of the weather led his Lordship's medical attendant to forbid his venturing out. The chair was ably filled by Mr. W. Hughes Hughes.

The interest of the meeting was fully sustained by the addresses of the Rev. Mr. King, of the Baptist Chapel, Highbury; Mr. Curtis, of the Sunday School Union; and Messrs. Lamont, W. Haig Miller, Nixon, Joseph Surr, and Dr. Kinns, who so effectually pleaded the claims of the Mission that a liberal collection was made. Some of the speakers dwelt strongly on the adaptation of such Missions to keep down discontent and infidelity among the lower classes, and one gentleman suggested that the work at Sermon-lane might be usefully studied by the Congregational body in the event of their carrying out their scheme for the spread of Mission halls in the Metropolis.

The balance-sheet, prepared by Mr. Lewis, treasurer, showed the funds of the Institution to be in a healthy state, owing largely to a generous gift of £100 from Mr. Livingston Learmouth. The interesting report, too, prepared and read by Mr. Cooksey, the Secretary, overflowed with details of well-planned and efficiently-carried out schemes of Christian usefulness, embracing, indeed, almost every temporal and spiritual want of the lower classes, whether young or old. In these days of "Associations of the Black Hand," it was encouraging to hear of the doings of an institution, as it may be termed, of the "White Hand," almost literally a manufactory of happiness!

PROMOTING FEMALE WELFARE.

AT the recent annual meeting of the Society formed for this purpose, Lord Shaftesbury said it was very remarkable to find what a great change had come over the minds of people during the last few years as to the influence of women upon women. He himself had taken the chair within the last two days at meetings of two associations for the sole purpose of taking care of the interests of women. He was very glad to see that the Society would undertake the protection of girls and children in meeting them on their first arrival in town at the railway station and thence pass them safely to their situations or homes. Nobody could over-estimate how necessary it was that protection should be afforded to these poor girls from the injurious influences to which they were subject. It was a common thing for girls of seventeen or eighteen years of age, with no experience of the world, to arrive at a railway station, and there to become the prey of the first unscrupulous person who came forward. Referring to the good work that was being done by the various institutions, the Noble Earl mentioned the case of a little child of three years old, who had been rescued by one of their societies. That child had been taught by its mother to curse and blaspheme in the most fearful way; it was carried about by its mother from one public-house to another, and people who frequented those public-houses actually paid money to hear it use such awful language. That child had been cared for by the Institution, and in a short time forgot its bad habits. Quite recently he saw the child off to Canada, and on arriving there she had been adopted by a Christian family.

It was very right that they should interest people in work of that sort; but what he wished the ladies present to inculcate upon all parents (and especially those of a better class), was the necessity of teaching their children some kind of work which would in the future be useful to them if they came to want employment. He thought it would be well if, as in the case of the old Jews, every child were trained to some manual labour or other, so that if ever they were reduced to want and distress, they would be able to put their hands to something useful. He had thought over this for many years, and he had come to the conclusion that such a state of things was absolutely necessary. Formerly, when the proportion of the sexes was more equal, men were called the bread-winners, but now that there was a large excess of women, as shown by the last return, the woman must herself become the bread-winner.

He was sure that the Society had undertaken a work which would redound to the honour and interest of this country, because if once their women were corrupted there was no help for the nation. He was glad to say that if they went amongst the most fallen of the population, and traced out the worst amongst them, they would find there the greatest desire to improve their condition. At Whitechapel there were evening classes attended by poor girls who were earning 2s. 6d. a week, out of which they had to pay 1s. a week for a share of a bedroom. Nevertheless, as many as eighty, ninety, or a hundred girls came at eight in the evening and stayed till ten, and showed themselves very grateful for the good advice they received. The result of his experience was that if left to itself this class might become a curse and a danger to the nation, but he had no doubt that, under the blessing of Almighty God, through the work of this and similar agencies, the character of this class of the population in London might in the course of less than ten years be entirely changed, and he believed that God would give them the heart to discharge this great duty faithfully.

GOSPEL TEMPERANCE WORK.

MR. AND MRS. MOUNTAIN IN SOUTH AFRICA.

THE Grahamstown *Journal*, of January 26, reports the farewell meeting held the previous evening in connection with a Blue Ribbon Mission by Mr. and Mrs. Mountain in that place. A number of friends spoke, testifying to the good results that had followed the labours of the evangelists during their brief stay in the town.

BOURNEMOUTH.

A very large and successful tea-meeting in connection with the Bournemouth Gospel Temperance Union was held in the Town Hall, on Easter Monday. This was followed by a public meeting, when interesting addresses were delivered by Major-Gen. Hutchinson, who presided, Admiral Sir James Sulivan, Rev. Neville Sherbrooke, Mr. William Noble, and Dr. H. Nankivell. About seventy new pledges were taken.

MR. F. MURPHY IN SWANSEA.

A very successful Gospel Temperance Mission has just been concluded at Swansea by Mr. Francis Murphy. His earnest words have stirred up the interest in the movement, and not only drawn into our ranks about 1100 new recruits, but restored many backsliders. The weekly Temperance meeting held regularly in the Albert Hall on Saturday night has been attended by above 2000 people, besides another weekly meeting on the same night in the Ragged-school.

Mr. Murphy's genial manner and his touching appeals produced a wonderful impression upon young and old. Going in and out amongst the people, I can testify to the wonderful change in many homes and hearts. I only wish we could persuade brethren in the ministry, one and all, heartily to join this movement. It is a power, and will be still more a power in the country; Christian ministers who stand aloof are losing a wonderful vantage ground.

S. C. Morgan, D.D.
Vicar of Swansea.

SHREWSBURY.

Mr. T. E. Murphy, who conducted a Blue Ribbon Mission in Shrewsbury some two months ago, with manifest tokens of God's blessing, is amongst us again, to revive the work and to cheer and encourage those who, with God's help, resolved on the occasion of his last visit to be sober and righteous and godly for the remainder of their lives. Few who were present will forget the warm enthusiastic welcome he received, when once again his kind, loving face appeared on the platform.

Mr. Murphy himself is so bright, earnest, and eloquent that it is impossible not to catch the infection. His tact is marvellous, as exhibited in his management of a poor half-drunken man, who made a slight disturbance at this opening meeting. With the greatest good humour Mr. Murphy invited the disturber to come on to the platform, if he wished to make a speech. To the astonishment of all present, a poor, ragged, half-drunken man advanced from the farther end of the room, till he reached the platform. All gazed in excitement, wondering what would be the end of this strange scene. Mr. Murphy advanced to meet the poor man, and, taking him kindly by the hand, led him up the steps on to the platform, where he quietly asked him if he would like to become a sober man. The poor man answered in the affirmative. "Then," said Mr. Murphy, "to-night you shall have a chance." Turning to the audience, in a voice of solemn emotion, which instantly quelled the rising merriment, he said: "My friends, here is a man who says he would like to become a sober man. To-night he shall have a chance. We want no more eloquent argument in favour of the Blue Ribbon movement than this poor man." He bade the man be seated on the platform, between two gentlemen, where he remained during the rest of the evening, subdued and silent, and evidently sobered by Mr. Murphy's manner. At the close of the meeting he signed the pledge, and had the blue ribbon pinned on his ragged coat; and he joined the choir in singing hymns while others signed the pledge.

We pray that God's blessing may rest on the work our brother is now carrying on in our midst, and trust this Mission may prove even more successful, under God's blessing, than the last one, when over 2000 signed the pledge. A. O.

MR. T. E. MURPHY IN LANCASTER.

This earnest worker has closed his third Mission in this good old town, and has given his message with the same winsome power and pathos which characterised his first efforts among us. At the opening meeting it was most delightful to look over the great sea of upturned faces, and notice here and there, as we did, some who were persuaded by the words of his mouth when here before to sign the pledge, knowing as we do that ever since then they have been walking in liberty.

I am glad to say that the short Mission has resulted in adding to our roll, I think, over 350 new names. And when we think of results we ought to take into account the indirect as well as the direct and tabulated results. There are many almost persuaded, and we are hopeful that soon they will be altogether, whilst there are not a few who have become "secret disciples" of total abstinence, having banished from their tables the intoxicating glass. On this occasion, as formerly, Mr. Murphy has been supported by a large staff of workers.

The last meeting certainly was the best, and I think that so far as Mr. Murphy himself was concerned he gave us also of his best. No address which he has ever delivered in our midst was more thrillingly powerful. His exposition of the principle of self-denial, lighted up as it was with aptest illustrations, and his closing words of appeal, will not soon be forgotten.

Mrs. Harris, wife of the ex-Mayor, was on the platform and publicly signed the pledge, amidst a scene of great enthusiasm. Her wide influence will no doubt be most helpful to the cause. Mr. Harris, also, a large employer of labour, supported Mr. Murphy on the platform, as he supported him before, and takes a most lively interest in the work. Miss Dawson of Aldcliffe Hall, who was the first to invite the Messrs. Murphy to Lancaster, and who for years has laboured indefatigably in Temperance and Gospel work, spoke on this occasion such words as must have gone home to many a heart. Altogether it was such a meeting as will live in grateful hearts for many days to come.

At the request of some earnest workers in our cause Mr. Murphy visited one day, at noon, the village of Galgate, the owners of the mill there

giving half an hour beyond the usual time, so that their employés might have the privilege of hearing him. For many weeks a good work has been going forward in this village, which at first presented a very stiff soil on which to operate. But now all is changed. In a letter received from a friend there since Mr. Murphy's meeting, my correspondent says, "To-day no one says 'it is a disgrace to wear a blue ribbon,' or 'the blue ribbon is nothing but a joke.'" The people of Galgate, like the people here and all around us, are being moved for good, and we are thankful to God and ever will be, that he sent among us the Messrs. Murphy. May He bless them wherever they are called to labour.

Adam Scott,
Congregational Minister.

WOOD GREEN, N.

Mr. Francis Murphy has been among us in Wood-green, and has done a noble work. Our northern suburb is among the pleasantest spots in the vicinity of the metropolis. Built on the undulating slopes at the foot of Muswell-hill, it might have presented attractions not easily equalled were it not for the drink curse. Palatial edifices have been erected at the corners of all our principal thoroughfares for the sale of intoxicating liquors; as the result, many may be surprised to be told that in some districts the squalor and vice are such as you would hardly expect to find out of Whitechapel or the purlieus of Drury-lane.

Some earnest men in the different Churches began to think that something should be done, and done at once, to stop the evil. But it is chiefly owing to Mr. T. B. Smithies, editor of *The British Workman*, that we are now able to report so favourably. It will be a grief to many of your readers to learn that a brother so well beloved and widely honoured, who has not enjoyed good health for some time, is now very ill indeed. May God spare him. We need such men. Although prostrated, in great pain and weakness, he is still eager to be at his Master's work, and it is his genial catholic spirit diffusing itself into those around him which more than anything else has brought about the happy union of the Churches on the present occasion and supplied the stimulus for a united effort.

From the day that Mr. Murphy came among us, a feeling of interest and a spirit of great hopefulness were manifested. We were unable to secure any hall that could be regarded as common ground, and consequently the meetings were held in the various places of worship in the locality—Wesleyan, Presbyterian, Congregational, Baptist. Night after night the church which was the scene of operations was crowded to excess by eager listeners, who were swayed from tears to laughter under the eloquence of the chief speaker. His pathetic stories of real life, and his thrilling appeals, will not easily be forgotten by those who heard, and in many instances impressions have been made which we believe will never be effaced. His son, Mr. T. E. Murphy, was an efficient helper during the first days of the Mission.

Although the population of the district is limited, more than 500 fresh pledges have been taken, and a considerably larger number of blue ribbons given away. Not a few for whom some of us were beginning to tremble have put on the little badge, and are not ashamed of it. One poor fellow, who had gone sadly astray himself, before the week was out was among the most earnest in bringing others to the pledge tables. We desire to give God praise for sending his servant among us. Wood-green has seen no such work before. It is gratifying at the same time to think that the work has been accomplished without opposition. Mr. Murphy is not the man who will provoke bitterness and open hostility even among those who are most opposed to his principles. He is a dangerous antagonist, for he has a way of turning round and outwitting you with his love. Now that he has left, it is the feeling in every heart that the motto on his pledge-card is, indeed, the motto of Francis Murphy himself: "With charity to all and with malice to none."—Yours very sincerely,

Duncan Macrae, Hon. Sec.,
Presbyterian Minister.

At the Gospel Temperance Mission now being conducted in Manchester by Mr. Francis Murphy, pledge takers have the option of donning either the ordinary ribbon, signifying total abstinence from alcoholic liquors, or a ribbon with a white line running up the centre of the blue, to denote, in addition, abstinence from (or, in the case of females, opposition to) the use of tobacco and all other narcotics.

EVANGELISTIC NOTES.

DR. SOMERVILLE IN NATAL.

NEWS of an interesting character reaches us from Natal. Dr. Somerville has had good meetings, and the ministers have rallied round him.

Y.W.C.A. CENTRAL INSTITUTE.

Mr. Shuldham Henry has been holding meetings at the Central Institute with much blessing. Mr. Henry intends visiting the institute again shortly.

A GERMAN SALVATION ARMY.

A religious movement bearing some resemblance to that of the Salvation Army has begun at Hamburg. Three orthodox clergymen invite people, especially workmen, to meetings by placards with the inscription "Followers of Christ assemble, and take up his cross." The meetings are well attended by men and women of the lower classes. Free discussion is allowed.

ALDERSHOT.

Mr. and Miss Parker have just held a ten days' Mission at Miss Daniell's Soldiers' Institute. Most of the meetings were crowded, and at every one inquirers were personally spoken with, a number of whom fully decided for Christ. It was a pleasant sight to see the men, in their bright uniforms, crowding to hear the old, old story, in song and speech. Prayer is requested for their comrades in Egypt and India, who are exposed to so many temptations. Mr. and Miss Parker will conduct a Mission at Fulham, from April 1 to 10.

WESTPHALIA.

Recent notices in some of the German secular papers give glowing accounts of the services conducted in various Westphalian towns by Dr. Ziemann. His earnest and rousing addresses are heard with the greatest avidity, and produce a deep impression. The services are largely attended, many of the hearers being Catholics and Jews. One journal says that in Dortmund the theatre was deserted when Dr. Ziemann spoke, and when it was known in Witten that he had arrived, the stage company from Dortmund, who were to perform there, withdrew all their announcements.

INVERNESS, N.B.

A successful series of meetings, extending to four weeks, has just been concluded here. Mr. Richard Hill was with us for three weeks and gave two addresses each day. Blessing, with the word preached, was given from the beginning of the meetings, and precious souls were translated into the Kingdom each evening. The good received by believers was great, and we are looking forward to another visit from Mr. Hill soon. Will your readers remember the north of Scotland in prayer—that everywhere doors may be opened for holding such meetings? R. L.

CHILDREN'S MISSION.

A successful ten days' Mission at Dorking, conducted by Mr. G. Banaster, was brought to a close on Wednesday, March 21. Good attendance and interest was sustained throughout. The simple Gospel truth, forcibly illustrated and most earnestly applied, has borne much fruit in the hearts of the children and young people. One special feature in this Mission was the drawing-room meetings, the last of which was attended by over sixty boys and girls, who listened with marked attention whilst Mr. Banaster lovingly and earnestly put before them the question, "What shall I do then with Jesus which is called Christ?" (Matt. xxvii. 22). Many fresh members were added to the Dorking branch of the Scripture Union which now numbers 470.

RADCLIFFE-ON-TRENT.

Rev. W. Haslam has just concluded a Mission in this parish. It has been a time of great blessing. Many persons have come from long distances to hear Mr. Haslam, who knew him through his books, and they have been blessed. Few who have heard our revered friend have remained cold and dead. His words were with the power of the Holy Ghost, and have stirred many hearts.

Mrs. Haslam held meetings for women every afternoon, which were crowded with earnest and attentive listeners. Her sweet words of comfort and faithful counsel fell like rain on the thirsty soil. Even men came from the surrounding villages, and entreated to be allowed to hear her. "She has been a succourer to many."

John Cullen, Vicar.

NORTH DEVON AND CORNWALL.

Miss Naomi Waterman has been labouring at Kilkhampton, Hartland, and surrounding villages. The interest felt by the people in the Gospel services was so great, that for upwards of seventeen weeks it was difficult to provide adequate accommodation for the eager crowds who came to hear. In the little fishing village of Clovelly a very gracious revival has taken place. Some of the most hardened and depraved among the fishermen have yielded themselves to the Saviour, and are now witnessing for their Master among their companions.

On March 10, Miss Waterman proceeded to Tiverton. Here, also, God has blessed the word spoken and souls have been saved. She is engaged in that neighbourhood till about April 28. Ministers and friends wishing to communicate with her may address, care of Rev. E. Turner, St. Andrew-street, Tiverton, Devon.

MR. HENRY THORNE IN LONDONDERRY.

Mr. Thorne has completed a nine days' Mission here in connection with our Y.M.C.A. Many of the friends had been long anxious to secure him for a series of services in the "maiden city," but owing to the multiplicity of his engagements, he could not see his way to pay us a visit till the 10th inst.

During the Mission Mr. Thorne conducted three meetings daily—a noon prayer-meeting, an afternoon Bible-reading, and the evening evangelistic service. The attendance at the various meetings was good, and we are thankful to say much blessing has resulted. Every night, except one, some professed to apprehend the way of salvation, while the Lord's children have been stirred up and refreshed. The local ministers joined cordially in the work, some of them rendering very material help in the after-meetings for inquirers. Considering the direct and indirect bearing of the Mission on the work of our Association, we can truly say the work of the Lord's servant among us has not been in vain.

W. McC.

Mr. H. M. Barnett informs us that he has lately held Gospel services at various places in Norfolk and Suffolk; the audiences have been large and appreciative.

Rev. W. H. Aitken, April 22 to May 6, St. Matthew's, Bayswater; May 26 to July 2, South London.

Mr. T. E. Murphy, April 8 to 22, Belfast; May 27 to June 3, Exeter Hall, London.

Mr. Francis Murphy, April 1 to 15, Manchester; April 22 to May 22, chief towns of Norfolk; May 27 to June 3, Exeter Hall, London.

Children's Special Service Mission.—Mr. Dennes at Friends' Meeting House, Kingston-on-Thames, April 2 to 6; Mr. Banaster at Thetford, April 7 to 12; at Southsea, April 17; Mr. Spiers now at Brixham, South Devon. The office of the Children's Special Service Mission is now removed to 48, Paternoster-row, E.C.

Mr. Henry Thorne, April 5, Derby; April 6, London; April 7 to 9, Margate; April 10, Ramsgate; April 13 to 15, Lincoln; April 18, Bury; April 21 to 30, Macclesfield.

Rev. W. Haslam at Emmanuel Church, Wimbledon, beginning Saturday, April 7.

THE LORD'S APPEARING.—Copies of the circular of invitation from the Melbourne Prayer Union that appeared in our last issue, may be obtained from Rev. C. Melville Pym, Cherry Burton, Hull. Mr. Pym will also be glad to arrange with Christian friends for the formation throughout the country of similar Unions.

Notices of Books, &c.

Chart and Compass. Vol. for 1882. *S. W. Partridge & Co.* 5s. Edited by Rev. E. W. Matthews, Secretary of the British and Foreign Sailors' Society, and neatly bound in bright blue cloth, this is in all respects a sailor's book, possessing a healthy Christian tone, as one might expect to find from its object, which is "to help seamen to sail life's ocean with Christ." It is made up of good readable articles, narratives, Mission reports, and poetry, occasionally illustrated with woodcuts, all having more or less the flavour of the breezy, briny deep. For floating libraries, presents to sailor friends, and amongst our numerous maritime population, it ought to be a great favourite and command a good circulation, both in the volumes and in the monthly parts, in which latter form it is regularly issued.

Footsteps of Truth. Edited by C. R. Hurditch. *J. F. Shew & Co.* 3d. monthly. The April number of this excellent magazine is before us. It contains many well-selected articles. The second paper on "Abraham, the Man of Faith," by Dr. McKilliam, treats upon God manifesting Himself to Abraham by means of his Word; it was after obedience thereto that Jehovah *appeared* to him. We are glad to find the writer of this article urging with persistence the necessity of keeping to the Word of God for both life, walk, and blessing. Mrs. George Müller's account of the life and labours of her husband, given at a prayer-meeting in New York, is full of interest, and puts in a concise way his early days, conversion, and subsequent career. A continued article by Professor Gosse, under the heading of "The River Jordan," is interesting geographically as well as spiritually. The crossing of Jordan is dwelt upon in a way that commands attention to the spiritual significance of the passage. We can only express our earnest hope that the readers of these, and the other articles of no less value, may be profited thereby.

"Alexander Duff, D.D." By Thomas Smith, D.D. 2s. 6d. *Hodder & Stoughton.* Another volume of the "Men Worth Remembering" series, although, as the author says, differing from those which have preceded it, inasmuch as while they dealt with the lives of men who have passed away from the sphere of living memory, this deals with a life personally known to many who are still with us. It differs from them also in that it has neither preface nor table of contents, which is we think a cause for regret, although in all other particulars the book commends itself to us as well worthy to stand beside its predecessors. Dr. Duff must ever rank high in the annals of missionary lore. No man of modern times has excited a more powerful influence in connection with the work of evangelising the world, or shown himself more fully imbued with the spirit of Christ in the service he rendered. He must be regarded as the Father of Scottish Missions. It was mainly owing to his influence that the General Assembly was brought to adopt foreign Mission work as a part of its policy in the service and cause of Christ. His biographer says: "Dr. Duff's advocacy of the cause of Missions was more powerful than any advocacy of the same cause that has ever been conducted in any Church since the Reformation." This, to some readers, remembering the still earlier labours of Dr. Carey, and some other devoted pioneers in the field, may seem too much to assert, but, certainly, the work of Dr. Duff was unique in its methods, and in many respects, in the success which attended it. His association with educational operations in India renders his work of peculiar interest and importance, and we commend the thoughtful reading of this volume to our readers as calculated to be of great service in directing their judgment on some very pressing points of missionary work in the present day.

New Periodicals.—*The Battle Axe*, published by *Marshall Bros.*, is the organ of the Church Army, and contains copious news of the doings of that body in different parts of the country. *The Christian Pioneer Army and War Chronicle* emanates from Hoxton, and records the doings of a Mission in that part of the metropolis. *The Marylebone Christian Witness*, published by Mr. J. E. Hawkins, is a local magazine, containing articles by writers who have some connection with the Lord's work in the district. *Joyful News*, edited by our energetic and witty friend, Rev. Thomas Champness, contains evangelistic intelligence, and articles contributed by workers attached to the Wesleyan Communion. We have also received the first No. of *The United Clerks' Journal*, 116, Great Queen-street, Lincoln's-inn-fields, W.C. It proposes to represent the interests of clerks from a business point of view.

Letters to the Editor.

VICIOUS LEGISLATION.

Sir,—Mr. Stansfeld has, at last, obtained a day for his motion on the (so-called) Contagious Diseases Acts—Friday, April 20. A very great impression was made upon the Members of the House of Commons by the flood of petitions and letters which accompanied Mr. Hopwood's motion of February 27, and which were the result, to a great extent, of the Christian Convention in London of January 24 and 25. It is of *the utmost importance* that the impression then made should not be lost or lessened, but rather greatly deepened by a repetition of the petitioning and correspondence with members who have not unequivocally expressed themselves in favour of repeal.

A vigorous effort made now may save years of labour on a painful and, in some respects, revolting subject. It is not improbable, looking at the congested character of the business before the House of Commons, that this opportunity of bringing the matter before the House may be the *last and only one* during the present session. Those who desire to work should put themselves in communication with their local organisations, or with the National Association, 2, Westminster-chambers, London, S.W.

Benjamin Scott,
Hon. Sec. City of London Committee.

THE SALVATION ARMY.

Dear Sir,—Mr. Booth, in his letter in The Christian of March 22, explanatory of his Book of Orders and Regulations, has omitted any explanation of the following order found in it:—

"The C. O. must always remember that everything done should be impressive, especially at the commencement of an attack like this. A large company of soldiers will itself be impressive, no matter how the men conduct themselves. They can shout and laugh, and display the most perfect freedom. But two or three will not be able to produce a deep impression without far more careful conduct. They must either make a very great show of energetic zeal, or else profound solemnity and intense conviction."

It is much to be desired that Mr. Booth should satisfy your readers that in this instruction to those whom he calls his "soldiers" dissimulation is not taught.

Mr. Booth is mistaken in saying that a "bitter spirit" is manifested by Christian people towards him at "each fresh step taken to extend the kingdom of our blessed Lord." Such teaching as that which is quoted above causes great pain to those who regard "simplicity and godly sincerity" as prominent features in the character and doctrine of those who speak in Christ's name. Mr. Booth cannot reasonably expect to be placed outside the test. "Try the spirits whether they are of God: because many false prophets are gone out into the world."—Yours truly, Walter Brown.

Manchester.

CLEANSING BY THE BLOOD OF CHRIST.

Dear Sir,—I read with considerable interest the letters which appeared in The Christian of March 29, on the interpretation of 1 John i. 7. I am thankful to see this most important subject reopened. The point of the controversy seems to me to be this. We are all agreed that the blood of Jesus Christ is the means of our *justification* before God through faith; *but has the blood of Christ power to sanctify our hearts, when applied by the Holy Ghost through faith?* I believe it has. I trust I may also add, I am living in the conscious experience that it does.

To arrive at the mind of the Spirit on this subject, it is important to notice the use of the verb καθαρίζω (katharizo), which is translated "cleanseth," in 1 John i. 7 (also in Matt. viii. 3, x. 8, xi. 5, xxiii. 26; Mark i. 42; Luke iv. 27, vii. 22, xvii. 14 and 17; Acts x. 15, xi. 9; 2 Cor. vii. 1; Eph. v. 26; Jas. iv. 8; 1 John i. 9). From a consideration of these texts, it will be seen that it is frequently used of the cleansing of the leper. I need not say that leprosy was no skin disease; but, like sin, had its roots deep in a man's inner being. In Lev. xiv. 7, the Hebrew טָהֵר (taher) is rendered, as often elsewhere, by the verb καθαρίζω in the LXX. By means of the application of the blood of atonement, the leper was *cleansed*. Surely here we are to view the blood of Christ in its healing efficacy, as reaching the roots of our spiritual leprosy. In other words, we see, as in 1 John i. 7, the blood of Jesus in its sanctifying power when the Spirit applies it through faith.

This faith is regarded, not so much as an act, or as a succession of acts, but as a habit of life. Walking by faith, we walk in the light and experience of the continual cleansing efficacy of the precious blood of Christ.

This view of the power of Christ's blood to keep us cleansed was the secret of the heavenly life of the late Miss F. R. Havergal. She says: "First, I was shown 'that the blood of Jesus Christ his Son cleanseth us from all sin,' and then it was made plain to me that He who had thus cleansed had power to keep me clean; so I just utterly yielded myself to Him, and utterly trusted Him to keep me."

The view expressed by the Rev. E. H. Hopkins, as to the sanctifying power of Christ's blood, is that of the late Dean Alford. He says: "In verse 9, 'to cleanse us from all unrighteousness' is plainly distinguished from 'to forgive us our sins'—distinguished as a further process; as, in a word, *sanctification*, distinct from justification." "The blood of Jesus *purifies us day by day*. Observe, not the *application* of that blood; for we are speaking of a *state of faith* and holiness, in which that blood is continually applied: *the walking in the light is, in fact, the application;* is that which, as a subjective conditional element, makes that blood of Christ's cross to be to us a *means of purifying from all sin*." Lange says: "The Apostle does not advert here to justification, regeneration, conversion, the *actus judicalis* or *forensis* concerning the sinner, but to *sanctification*." Ebrard writes: "In later times, the more correct apprehension of καθαρίζειν, as meaning the sanctifying, purifying power of the blood of Christ, has been very generally adopted. (See Lücke, Neander, Olshausen, Düsterdieck.)" He then explains verse 9 as Alford does. "Now," he adds, "as the analogy of faith forbids our referring the cleansing (καθαρισμός), of which walking in the light is a condition, to the forgiveness of sins, so the chain of thought in the context constrains us to refer it to the *sanctifying* power of God. . . . Thus καθαρισμός (cleansing) indicates the purifying, sanctifying energy of God living within him; and with this also agree the words ἀπὸ πάσης ἁμαρτίας. *From all and every kind* of sin he is cleansed of God, who is light, and who liveth and worketh in him. . . . By "the blood of Jesus Christ" we must understand the *real blood* of Jesus poured out upon the Cross. . . . . The blood of Christ is most certainly equivalent to *his death*." Lücke writes, "St. John here connects with it ("the blood of Christ") *the power of purifying from sin*." Barnes writes, "*provision*" is here made "for cleansing the soul from sin, and making it like God."

Since I have apprehended the sanctifying efficacy of Christ's blood, I have obtained a fuller insight into the meaning of John vi. As by faith we eat Christ's flesh and drink His blood, symbolically in the Lord's Supper, "our sinful bodies are made clean by His body, and our souls *washed by His most precious blood*, and we dwell in Him, and He in us" (see Communion Service of Church of England). The Lord "wash us thoroughly from our wickedness, and cleanse (LXX. καθαρίζω) us from our sin."—I am, yours in Christ Jesus,

H. C. Sturdy,
Vicar of St. Paul's, Dorking.

Mission and other Appeals.

Salvation Army.—An appeal is issued from Head-quarters, 101, Queen Victoria-street, E.C., for £2500 towards the expenses of the work. Mr. R. B. Kennett undertakes to give £500 if four others will give like amounts.

Walton-on-the-Naze Home of Rest.—Sale of fancy work at the residence of Mrs. Wall, 4, Highbury Grange, N., on April 19, 20, 21, to defray the expenses of a Matron for the Home. Useful and fancy articles will be thankfully received.

Leicester-square Soup Kitchen.—Mr. Richard Barlow Kennett has just offered £100 to the Leicester-square Refuge and Soup Kitchen, Hamyard, Great Windmill-street, Haymarket, W., if within two months four times that amount is got in any sums.—W. Stevens, Supt.

British and Foreign Sailors' Society.—Rev. E. W. Matthews, Secretary (Sailors' Institute, Shadwell, London, E.), writes:—"A friend offers to give a donation of £50, and subscribe £10 a year, if you can get ten others each to subscribe £10

annually. A steam launch is now ready to go out to Malta, and £100 are needed to start her on her mission of mercy."

CHRISTIAN COMMUNITY.—To extinguish the debt on the Mission Hall in Spitalfields, a sale of useful and ornamental articles will be held during the month of April. An earnest appeal is made for articles of a useful or ornamental kind, to assist in accomplishing this very desirable project. Articles can be sent to the Secretary, Mr. J. ATKINSON, at the Memorial Hall, London-street, Bethnal-green, E., or donations in money will be equally acceptable.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION.—Owing to the death of a large number of our most liberal contributors, the Committee have been compelled to withdraw several of their grants, and, unless additional aid is immediately forthcoming, they will be constrained to make a further reduction in the number of their Scripture-readers. May I appeal to your readers to help us to avert such a necessity?—Yours faithfully, J. RODDAM SATE, Lay Secretary, 56, Haymarket, London, S.W.

THE F. R. HAVERGAL MEMORIAL, LIMERICK.—It may be remembered that a Hall was purchased in Limerick, in connection with the work of the Irish Society, as a memorial of the late Miss Havergal, who showed a most practical sympathy with the objects of the Society. A good work has since been carried on in the Hall through the Ragged Schools, under the supervision of Canon Greig. A sum of £500 is still required to defray the expenses incurred in the purchase of the Hall. Help will be received, and further details afforded, by the Secretary of the Irish Society, Rev. W. FITZPATRICK, 17, Upper Sackville-street, Dublin.

Requests for Praise and Prayer.

PRAISE.—For a goodly number of souls, who have come out on the side of Christ lately at Trinity Hall, Battersea.——For the conversion of souls at meetings for which prayer was lately asked, in connection with the Evangelistic Mission.

PRAYER.—An esteemed correspondent writes: "Will you let me entreat the Lord's remembrancers to unite in spirit, and, wherever it is possible, socially, and in fervent and faithful prayer, as to whether Great Britain shall still retain its character as a Christian country, or nationally renounce its allegiance to the King of Kings, by no longer demanding a public acknowledgment of Him from the members of her Senate. Let us plead with Him, who has hitherto so marvellously, by a variety of providential arrangements, prevented this evil, when again and again it has appeared to be hopelessly imminent, to give us the faith which can remove mountains, as we ask Him to arise and help us, and for his own great name's sake, never to allow it to be dishonoured by our Parliament."——That I, who sorely need help myself, may through God's mighty power be enabled to help one even more sorrowfully placed—homeless and friendless through her own doing, but suffering bitterly. I ask for earnest prayer for us both.——For the recovery of a Christian husband and father, compelled to leave his home for the third time from mental derangement.

PLACES.—For work in the Conference Hall, Eccleston-street, that believers may be strengthened and consecrated, and thousands around may be brought to Jesus.——For God's blessing on a Mission opened at the Wrythe, Carshalton, on Sunday last.——For abundant blessing on meetings to be held at Birkenhead, from April 15 to 27, by Mr. Bain.——For Open-air meetings during the summer months, at Coatbridge, N.B.——For Gospel Services by Mr. George Brealey, of the Blackdownhills Mission, who will be in Hastings, London, Staines, &c., during the month of April.——That it may please the Lord to revive his work in Winchester.——A minister of Christ desires prayer that he may be guided about a visit of evangelisation to France, and may be blessed in leading many to Christ.——For God's blessing on the circulation of the Scriptures in Ireland.——Messrs. David Baron and Henry Barnett, of the "Mildmay Mission to the Jews," are going this week on a Mission to the Jews in Sheffield. Will Christians pray that many may be brought to acknowledge their Messiah and Saviour.——For a Mission at St. Paul's, Chippenham, to be held by Rev. R. D. Monro.——On behalf of Evangelistic Services to be commenced at Carluke, N.B., by William Hall, on April 8.——For meetings in Assembly Rooms, Stamford, from April 8 to 22, conducted by E. J. Mitchell.——For blessing on the labours of Miss Ruth Brryman, commencing April 15, for three months, at the Athenæum, Goldhawk-road, Shepherd's Bush, W.——For Gospel services from 22nd to 25th inst, at Rosslyn Hall Mission, Church-street, Islington.——For Gospel services at Y.M.C.A., Bradford, by Mr. H. Murch.

CONVERSIONS. — For an aged father, and that he may be delivered from the love of strong drink.——A mother earnestly requests prayer that her son and daughters may be led to attend the meetings of Messrs. Moody and Sankey in Liverpool and give themselves to the Lord.——For an infidel brother of a Christian sister.——For a brother—the only one in the family unsaved.

Forthcoming Meetings.

☞ Information for this column should reach us not later than Monday morning.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELIZATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

STEPNEY MEETING HOUSE, Spring Garden-place, E.—Mrs. G. S Reaney will give an address to Men and Women every Sunday at 3 p.m.

"OXFORD" MUSIC HALL, 6, Oxford-street, W.—Mr. George Tompkins during April, on Sundays, 7 p.m.

THE ATHENÆUM, Goldhawk-road, W.—Miss Ruth Brryman, Sundays, 3.30 p.m. and 6.30 p.m., commencing April 15.

AGRICULTURAL HALL SERVICES.—Sunday, April 8, 3.30 p.m., Rev. J. T. Wigner; 7 p.m., Mr. Elvin and Miss Thurston (Soloist).

DR. THAIN DAVIDSON'S Monthly Sermon to Young Men, Colebrooke-row Presbyterian Church, Islington, Sunday evening, April 8, at 6.30.

SEVENOAKS QUARTERLY CONFERENCE, Friday, April 6, commencing at 10.30 a.m.

RAGGED SCHOOLS CONFERENCE, Exeter-hall, Wednesday, April 11, at 11 a.m. The Duke of Westminster, Earl of Shaftesbury, Mr. Samuel Morley, M.P., Mr. W. H. Smith, M.P., Rev. Canon Fleming, Professor Leone Levi, and others have promised to address the meeting.

SOUTHSEA CONFERENCE, April 11, 12, 13.—The following are expected to take part: Revs. Hubert Brooke, J. B. Figgis, J. Luce, E. N. Thwaites, H. G. Thwaites, and H. L. Young, Mr. H. W. Bowker, Lord Radstock, and others. The following are the subjects for the three days: April 11, a manifestation, "God is Love;" April 12, a message, "God is Light;" April 13, a memorial, "God is Faithful." Communications respecting the Conference should be addressed to Rev. F. Baldey, St. Simon's Vicarage, Southsea, Hants.

BLACKHEATH CONFERENCE, Rink Hall, April 18 and 19.—Subjects, "The Christian, who, and what is he?" "The Christian's calling." "The Christian's armour, conflict and victory." "The Christian's hope."

THE DEEPENING OF SPIRITUAL LIFE.—Conference at the Hall, Richmond, Surrey, April 24 to 27. Applications for tickets and communications to be addressed, H. F. Bowker, Highcroft, Church-road, Richmond, Surrey.

SALVATION ARMY.—Addresses by Mrs. Booth: Regent's Hall, Oxford-street, Tuesday, April 10, 3 p.m., subject, "The Training of Children." Eyre Arms Hotel, St. John's Wood, Thursday, April 12, 8 p.m.

STRANGERS' REST, 163, St. George-st., E.—Monthly meeting of Workers, Thurs., April 5. Tea at 6. Meeting at 7. Dr. Ziemann will give an account of his recent tour in Germany. Lord Radstock will also give an address.

LADIES' PRAYER MEETING.—On first Friday in each month, in Parlour, Y.M.C.A., 186, Aldersgate-street, 11.15 a.m. to 12, to pray for blessing on the approaching visit of Messrs. Moody and Sankey, and for Christian work in London generally.

THE MCALL MISSION IN FRANCE.—Rev. R. W. McAll and Rev. W. W. Newell, jun., will give accounts of this work at Camden-road Chapel, Camden-road, N., Thurs., April 5, at 7.30 p.m. Chairman, Rev. Francis Tucker. Myddelton Hall, Upper-street, Islington, Monday, April 9, at 8 p.m. Chairman, J. E. Mathieson.

HOUSE OF REST, 8 Cambridge-gardens, Kilburn-park, N.W. Special Monthly Meetings.—Friday, April 6, 10.30 a.m. to 1 p.m., Prayer for Missions and Workers. 3.30 p.m., accounts of Christian Work. 7 p.m., Prayer for an outpouring of the Holy Spirit and short addresses on the subject by Rev. E. W. Boardman and others. Wed., April 11, 3.30 p.m., address by Rev. Jackson Wray.

MISS MITTENDORFF'S ORPHAN HOME.—Annual meeting-April 23, 7.30 p.m., at 17, Old Cavendish-street, Cavendish, square, W. Friends invited.

Y.W.C.A.—Annual Meeting at Exeter Hall, Friday, April 20, 8.30 p.m. The Earl of Shaftesbury will preside. Speakers, Revs. Canon Wilberforce, J. Oswald Dykes, D.D., and J. R. Wood.

ANGLO-INDIAN EVANGELISATION SOCIETY.—Twelfth annual meeting, Council-room, Exeter-hall, Wednesday, April 11, 3 p.m.; Mr. Samuel Morley, M.P., chairman. Sir William Muir, Hon. A. F. Kinnaird, Rev. R. C. Billing, Rev. Professor Graham, Rev. E. E. Jenkins, will speak.

Y.M.C.A.—Thirty-eighth Annual Meeting in Exeter Hall, Thurs., April 19, at 7.30 p.m. Earl of Shaftesbury will preside. Speakers, Rev. Canon Wilberforce, Subject, "Christian Thoroughness." Rev. Hugh Price Hughes, Subject, "Christian Audacity." Rev. J. Jackson Wray, Subject, "Christian Pleasures." Annual Breakfast, May 17, at 6.0 a.m.

——WEST BRANCH, Burlington Hall, 23, Savile-row, and 15, Mill-street, Conduit-street, W.—Mission Services for Young Men, conducted by Mr. J. E. Kennedy and Mr. Stanley Smith, April 9 to 13, 8.45 p.m.

Notices.

APPLICANTS FOR TRACTS.—W. Gregory, 20, Wansbackroad, White Post Lane, Victoria-park; E. W. Clay, 11, Paul-street, Simon-square, Edinburgh; Mrs. Acres, 39, Commercial-road, Bournemouth; Mrs. Brenton, Morchard Bishop, Devon; Mrs. Holmes, Higher Adworthy, Worlington, Devon; G. McPherson, 20, Union-street, Hamilton, N.B.; J. Sprunt, 16A, Omega-place, Alpha-road, N.W.; J. D. Cassels, care of Mrs. Stoddart, 2, Olive-street, Sunderland; C. Stowell, The Manse, Gunnersbury; Miss Bradford, Guisfield, Burnt Ash, Lee; J. W. Lambert, 24, William-street, Grays, Essex; W. Houghton, 24, William-street, Grays, Essex; W. G. Roch, Laurel-cottage, Rock Ferry; Miss Smith, 11, Arnott-road, Fenwick-road, Peckham Rye, S.E.; G. Hensman, 34, Stanmore-street, Caledonian-road, N.; G. Davies, Signalman, 190, Third Avenue, Queen's-park Estate, Harrow-road; W. Mortlock, 7, St. Thomas-road, Rhodeswell-road, Limehouse; Miss S. Crow, Duloe, near St. Noot's; T. Stevens, engine-driver, Burghclere, Newbury; T. A. Salmon, Navvies' Missionary, Whitchurch, Hants; W. Pycock, Thorpe Bank, Wainfleet, Boston; J. M. Muchert, 22, Johnstreet, Finch-street, Whitechapel, E.

Communications received with thanks.—A.L.S. J.R.T. R.B. A.M. J.E.B. J.B. W.P. A.S. M.H.A. E.M. C.P. S.A.W. J.S. J.C. E.T. A.C. W.R.D. R.H. F.H.W. T.G. M.G.S. C.C. W. McC. D.C. B.C. H.P.Z. W.S.L. A.A. J.C. M.B. L.T. H.C. W.J.L. C.S. G.S. J.H. R.A. M.L.J. L.A.B. E.T.B.P. A.A.R. L.E.H. Miss S. W.S. W.P. A.E.W. W.G. McN. J.C.J. G.D.G. W.B. L.M. F.E.R. A.A.B. R.S.V.P. Felix E.B. H.C.H. W.C. Van M. M.B.G. A.M. M.T.B. F.P. N.M. B.B.T. G.H. M.A.M. T.H. J.H. H.T.M. W.H. D.B. H.E.B. L.C. W.C. T.B. J.H. G.B. C.T.V. L.C.M. J.H.L.C. H.S.W. C.M. L.B. H.L. C.S. R.A. J.T. M.E.B. C.M.P. C.W. A.O. M.R. W.L. G.C.V. H.E.B. J.T.D. H.M.B. W.H. C.M. W.M. H.C.S. T.B. A.J.H. W.G. J.T. W.J.W. W.H.M.H.A. N.W. R.L. A.E.W. S.C. T.A.B. C.C. W.D.M. C.D.J. J.C.H. J.V.S. N.A. E.B. N.E.M. R.H. M.S.M. M.G.P. H.M.C. C.W.W. W.H.M. P.P. I.M. S.G.P. J.S. F.M.A. E.P.H. E.M. H.M. B.B. D.M. E.J.S. R.S.W. M.E. J.N. J.N.F. J.B.H. J.S. T.M. W.P. G.W. G.K. L.E.H. T.H. J.E.C. S.S. J.P. F.W.B. W.S.M. W.F. W.S. E.M.W.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, March 31, 1883.

*** Donations should be sent by cheque or Post-office order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning. Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Strangers' Rest, 163, *St. George's-street*—A Friend, £25; Mrs. A. P. £1; Mrs. T. 5s.; G. W. £2 2s. ..	28	7	0
Distress in South Wales—Mr. K. 1s.; L. M. 5s. ..	0	15	0
New Hall, Old Ford (*Mr. Chorley*)—A. B. H. £5; A. S., Addiscombe, £2; R. F., Addiscombe, £2.. ..	9	0	0
China Inland Mission—S. £1; Box L. A. C. 2s.. ..	1	2	0
Gratuitous Circulation of THE CHRISTIAN—J. H..	0	2	0
Distress in Western Highlands—C. L. M. T. ..	1	0	0
Home for Destitute Little Girls (*Eastbourne*)—A. Z.	5	0	0
Irish Relief Fund—J. C. P. £1; A. Z. £10	11	0	0
Mildmay Convalescent Homes (*East End*)—B. M. W.	1	0	0
The Three Indian Orphans, at Oxford—N. N. 10s. 6d.; W. R. 10s. 6d.	1	1	0
Rescue Society—S.	1	0	0
Home of Industry—Mrs. D. £1; G. M. 4s. 6d.	1	4	6
Female Education in the East (*Foochow Fund*)—A. Z.	10	0	0
Bethel Vessel, Plymouth, H. Cook—A. Z.	5	0	0
Poor Jews in Jerusalem (*Friedlander*)—J. M. £10; A. C. (F. & K.) 10s.; L. M. 5s..	10	15	0
Friendless and Fallen—B. M. W.	1	0	0
Church Pastoral Aid Society—S.	5	0	0
Bird Fair Mission (*Mr. J. Knowles*)—T. C.	0	10	0
Bristol Orphan Houses—C. L. M. T. £1; C. L. M. T. (Missions), £1..	2	0	0
Blackgang Mission—A. Z.	5	0	0
Indian Female School Society—F. C.	0	10	0
Congo Mission (*Rev. H. G. Guinness*)—B. M. W. ..	1	0	0
Church Army, Westminster—S.	1	0	0
Dr. Barnardo's Homes—C. C. A. T. 10s.; C. M., Exeter, 10s.	1	0	0
London Bible Women—C. L. M. T.	1	6	8
Mrs. Ginever's Orphan Homes—A. Z.	10	0	0
Dock Labourers' Mission (*Free Meals*)—C. L. B. £1; A. L. T. 2s. 10d. *Free Lodgings*—A. U. 2s.	1	4	10
Widow of the late Rev. Julius Benn—E. T. £1; L. M. 5s.	1	5	0
Church Missionary Society—S.	2	0	0
Hope and Help to the Fallen (*The Anchorage*)—A Friend..	1	0	0
British and Foreign Bible Society—C. L. M. T. ..	1	0	0
George Yard Ragged Schools—A. Z.	5	0	0
	£125	16	4

[ADVERTISEMENT.

The Boys' Home (*Southwark*)—I. P. £2.

Mr. Chorley's Work, New Mission Hall for Old Ford—H. R. T. £5; N. R. £20; C. B. £2 2s.; E. J. B. 5s.; Lady P. £5; Anon. £10.

Distress in South Wales (*Mr. Prout*)—"York," 5s.; "Ealing," 5s.; A Reader of THE CHRISTIAN, 4s.; Reader of THE CHRISTIAN, £1; A Reader of THE CHRISTIAN, 2s. 6d. "Liverpool," £5.

THE MANCHESTER NIGHT REFUGE. — This institution continues to furnish a shelter for many who are in such necessitous and distressed circumstances as to be without any settled home. A Gospel address is given every night in the week, with the visible effect, that there is never the least necessity to call any one to order afterwards. Help is needed, and should be forwarded to the Hon. Secretary, Mr. Robert Stonex, jun., 45, Blackfriars-street, Manchester.

LIST OF "MAY MEETINGS," 1883.

DATE.	HOUR.	SOCIETY OR INSTITUTION.	MEETING.	PLACE OF MEETING.	CHAIRMAN OR PREACHER
APRIL.					
Wed. 11	11 a.m.	Ragged School Union	Meeting	Exeter Hall	Earl of Shaftesbury.
,, ,,	3 p.m.	Anglo-Indian Evangelization So.	,,	,,	S. Morley, Esq., M.P.
Mon. 16	All day.	Salvation Army	,,	,,	Rev. W. Booth.
,, ,,	3 p.m.	Indian Female Normal School	,,	St. George's Hall	Earl of Shaftesbury.
Tues. 17	6 p.m.	Wesleyan Educational Fund	,,	Exeter Hall	James Sutcliffe, Esq.
Wed. 18	6 p.m.	Reformatory and Refuge Union	,,	,,	Earl of Shaftesbury.
Thur. 19	3 p.m.	Midnight Meeting Movement	,,	,,	Lord Mount-Temple.
,, ,,	7.30p.m.	Young Men's Christian Asso.	,,	,,	Earl of Shaftesbury.
,, ,,	11 a.m.	Baptist Missionary Society	Pryr. Mtg.	Mission House	Rev. J. Bigwood.
Fri. 20	9 a.m.	Lord's Day Observance Society	Breakfast.	St. James' Hall	F. A. Bevan, Esq.
,, ,,	11 a.m.	Lord's Day Observance Society	Meeting	,,	F. A. Bevan, Esq.
,, ,,	8.30p.m.	Young Women's Christian Asso.	,,	Exeter Hall	Earl of Shaftesbury.
Sun. 22	7 p.m.	British and Foreign Bible Soc.	Sermon	Westminster Abbey	Rev. Can. Girdlestone.
Mon. 23	6.30p.m.	United Methodist Free Ch. Mis.	Meeting	Exeter Hall	Captain King.
,, ,,	3.30p.m.	London Anti-Vivisection Soc.	,,	,,	Sir Patk. Colquhoun.
Tues. 24	6.30p.m.	Trinitarian Bible Society	,,	Freemason's Hall	W. G. Habershon, Esq.
,, ,,	3 p.m.	South American Missionary Soc.	,,	Exeter Hall	Dean of Lichfield.
,, ,,	3 p.m.	Church of England Temp. Soc.	,,	Lambeth Palace	Archbp. of Cantrbury
,, ,,	6.30p.m.	Baptist Total Abstinence Asso.	,,	Metropolitn. Tabncle.	W. S. Caine, Esq., M.P
,, ,,	7 p.m.	Baptist Missionary Society	Soiree	Cannon-street Hotel.	Sir R. Temple.
Wed. 25	5.30p.m.	Widows' Friend Society	Meeting	Guildhall Tavern	Ald. Fowler, M.P.
,, ,,	7 p.m.	Zenana and Medical Mission	,,	Exeter Hall	Dean of Westminster.
,, ,,	12 noon.	Baptist Missionary Society	Sermon	Bloomsbury Chapel	Rev. H. S. Brown.
,, ,,	6.30p.m.	Field Lane Ragged Schools	Festival	Wmnstr. Palace Hotel	Duke of Connaught.
,, ,,	2.30p.m.	Church of England Temp. Soc.	Meeting	Offices	Rev. Canon Ellison.
,, ,,	7 p.m.	Church of England Temp. Soc.	,,	Exeter Hall	Sir Cunliffe Owen.
,, ,,	3 p.m.	Thames Church Mission	,,	,,	Earl of Shaftesbury.
Thur. 26	6 p.m.	Baptist Missionary Society	,,	,,	Rt. Hon. W. E. Baxter.
,, ,,	11 a.m.	Church of England Temp. Soc.	,,	Willis's Rooms	Rev. Canon Farrar.
,, ,,	2.30p.m.	Church of England Temp. Soc.	Wm's Cnf.	Exeter Hall	Dean of Windsor.
Fri. 27	9 a.m.	Regent's Park College	Breakfast.	Freemason's Tavern.	S. Morley, Esq., M.P.
Sun. 29	3 p.m.	National Temperance League	Sermon	Metropolitn. Tabncle.	Rev. R. H. Lovell.
,, ,,		Church of England Temp. Soc.	,,	Westminster Abbey	Rev. Canon Ellison.
,, ,,	6.30p.m.	Brit. Soc. Prop. Gos. amng. Jews	,,	Ch. High Rd. Lwishm.	Rev. J. Jackson Wray.
,, ,,	11 a.m.	Religious Tract Society	,,	All Souls,' Lnghm. Pl.	Bshp. of Sodor & Man.
Mon. 30	2.30p.m.	Home and Colonial School Soc.	Meeting	Gray's Inn Rd., W.C.	Earl of Chichester.
,, ,,	3 p.m.	Vernacular Educt. Soc. for India	,,	Willis's Rooms	Earl of Shaftesbury.
,, ,,	6.30p.m.	Church Missionary Society	Sermon	St. Bride's, Fleet-st.	Rev. Dr. Tristram.
,, ,,	6.30p.m.	National Temperance League	Meeting	Exeter Hall	W. Crausfield, Esq.
,, ,,	3 p.m.	British and Foreign Sailor's Soc.	,,	Mansion House	Lord Mayor.
,, ,,	7 p.m.	British and Foreign Sailor's Soc.	Pryr. Mtg.	Metropolitn. Tabncle.	Mr. C. H. Spurgeon.
MAY.					
Tues. 1	7 p.m.	British and Foreign Sailor's Soc.	Sermon	Cng. Ch. Bckhrst. Hl.	Rev. Newman Hall.
,, ,,	11 a.m.	Church Missionary Society	Meeting	Exeter Hall	Earl of Chichester.
,, ,,	7 p.m.	Church Missionary Society	,,	,,	Bishop of Ballarat.
,, ,,	4 p.m.	British & Foreign Bible Society	Sermon	St. Paul's Cathedral.	Bishop of Bedford.
,, ,,	6 p.m.	Presbyterian Church Missions	Meeting	Prsby. Ch. Rgnt's. Sq.	Moderator of Synod.
,, ,,	3 p.m.	London Asso. Moravian Mission	,,	Exeter Hall	
Wed. 2	7.30p.m.	London Asso. Moravian Mission	Sermon	St. Paul's, Onslow Sq.	Rev. Gordon Calthrop
,, ,,	11 a.m.	British & Foreign Bible Society	Meeting	Exeter Hall	Earl of Shaftesbury.
,, ,,	7 p.m.	Church Pastoral Aid Society	Sermon	St. Dnstan's, Fleet-st.	Rev. H. Webb-Peploe.
,, ,,	7 p.m.	Anti-Opium Society	Meeting	Exeter Hall	Earl of Shaftesbury.
,, ,,	7 p.m.	Brit. & Foreign Sailors' Society	,,	Institute, Shadwell	Richard Cory, Esq.
,, ,,	7 p.m.	Liberation Society	,,	Metropolitn. Tabncle.	
,, ,,	10.30a.m.	Evangelical Churchmen	Cnference.	Exeter Hall	
,, ,,	3 p.m.	Missionary Leaves Association	Meeting	,,	Bishop Ryan.
,, ,,	7.30p.m.	Seamen's Christian Friend Soc.	Sermon	Dvnsh. Sq. Stok. New.	Henry Varley, Esq.
Thur. 3	2 p.m.	Church Pastoral Aid Society	Meeting	St. James's Hall	Earl of Shaftesbury.
,, ,,	7 p.m.	Lond. Soc. Prop. Gos. amg. Jews	Sermon	St. George's Blmsbry.	Archdea. Richardson.
,, ,,	3 p.m.	Ch. of Eng. Zenana Miss. Soc.	Meeting	Exeter Hall	Bshp of Sodor & Man.
,, ,,	7.30p.m.	Ch. of Eng. Zenana Miss. Soc.	Sermon	S. James' Ch. Padntn.	Bishop of Liverpool.
,, ,,	11 a.m.	London City Mission	Meeting	Exeter Hall	Lord Aberdeen.
,, ,,	11 a.m.	South American Miss. Society	Sermon		
Fri. 4	9 a.m.	Lond. Soc. Prop. Gos. amg. Jews	Breakfast.	Exeter Hall	
,, ,,	11 a.m.	Lond. Soc. Prop. Gos. amg. Jews	Meeting	,,	Earl of Shaftesbury.
,, ,,	6.30p.m.	Religious Tract Society	,,	,,	Earl Cairns.
,, ,,	3 p.m.	Ch. of Eng. Scrip. Readers' Asso.	,,	Willis's Rooms	Bishop of Liverpool.
MAY.					
Fri. 4	3 p.m.	Turkish Mission Aid Society	Meeting	Exeter Hall	Earl of Shaftesbury.
Sun. 6	11 a.m.	British & Foreign Bible Society	Sermon	Pby. Ch. Up Grg-st. W	Rev. James McGregor
,, ,,	6.30p.m.	British & Foreign Bible Society	,,	Westminster Chapel.	Mr. R. W. Dale.
Mon. 7	6 p.m.	Ragged School Union	Meeting	Exeter Hall	Earl of Shaftesbury.
,, ,,	6.30p.m.	Congregational Union	,,	Memorial Hall	Rev. A. Fairbairn.
,, ,,	7 p.m.	Church of Eng. S. S. Institute	Sermon	St. Paul's Cathedral.	Bishop of Durham.
Tues. 8	2 p.m.	Church of Eng. S. S. Institute	Cnference.	Lambeth Palace	
,, ,,	6.30p.m.	Church of Eng. S. S. Institute	Meeting	Exeter Hall	Archbishop of York.
,, ,,	9.30a.m.	Congregational Union	Assembly	Westminster Chapel.	Rev. A. Fairbairn.
,, ,,	7 p.m.	Religious Tract Society	Sermon	City Road Chapel	Rev. J. W. MacDonald
,, ,,	9.30a.m.	Salvation Army	Breakfast.	Exeter Hall	Rev. W. Booth.
,, ,,	6.30p.m.	Brit. Soc. Prop. Gos. amng. Jews	Meeting	,,	Sir W. McArthur, M.P
Wed. 9	7.30p.m.	Brit. Soc. Prop. Gos. amng. Jews	Sermon	Finsbury Pk. Chapel	Rev. R. Roberts.
,, ,,	11 a.m.	London Missionary Society	Sermon	City Temple	Rev. E. E. Jenkins.
,, ,,	7 p.m.	London Missionary Society	,,	Westminster Chapel.	Rev. Ll. Bevan.
,, ,,	3 p.m.	Evangelical Continental Society	Meeting	Exeter Hall	Ald. R. N. Fowler, M.P
Thur. 10	6.30p.m.	British Women's Temp. Asscn.	,,	,,	Rev. Chas. Garrett.
,, ,,	10 a.m.	London Missionary Society	,,	,,	Earl of Shaftesbury.
,, ,,	3 p.m.	Missions to Seamen	,,	Willis's Rooms	Earl of Aberdeen.
,, ,,	7 p.m.	Operative Jewish Converts	Sermon	Chpl., Palestine-pl. E.	Rev. E. W. Bullenger.
,, ,,	12 noon.	Soc. for Relief of Distrsd. Wdws.	Meeting	32, Sackville-st., W.	Mar. of Cholmondeley
,, ,,	3 p.m.	Royal Naval Female School	,,	Roy. United Svce. Ins.	Admiral Duncombe.
Fri. 11	3 p.m.	Operative Jewish Converts	,,	Exeter Hall	
,, ,,	10 a.m.	Congregational Union	Assembly	Memorial Hall	Rev. A. Fairbairn.
,, ,,	10 a.m.	British Women's Temp. Asscn.	Cnference.	Exeter Hall	Mrs. Atherton.
,, ,,	2.30p.m.	British Women's Temp. Asscn.	,,	,,	Mrs. Servanté.
,, ,,	7 p.m.	British & Foreign Bible Society	Meeting	,,	Joseph Hoare, Esq.
,, ,,	7 p.m.	Systematic Bible Teaching Mis.	,,	,,	S. Morley, Esq., M.P.
Sat. 12	10 a.m.	Soc. for Eductn. Dghters. of Mis.	,,	Cannon-street Hotel	Geo. F. White, Esq.
Tues. 15	4 p.m.	Evangelical Alliance	Conversaz.	Regent's Pk. College	Lord Polwarth.
Wed. 16	3 p.m.	Army Scripture Readers	Meeting	Exeter Hall	Bishop Claughton.
,, ,,	6.30p.m.	Army Scripture Readers	,,	,,	Colonel Sandwith.
Thur. 17	6 a.m.	Young Men's Christian Asso.	Breakfast.	,,	Lord Radstock.
,, ,,	6.30p.m.	Children's Special Service Miss.	Meeting	,,	Rev. Geo. Everard.
,, ,,	9 a.m.	Religious Tract Society	Breakfast.	Cannon-street Hotel	H. M. Matheson, Esq.
,, ,,	7.30p.m.	Brit. Soc. Pro. Gos. amng. Jews	Sermon	Cong. Ch. Clapton Pk.	Rev. A. McAuslane.
Fri. 18	1.15p.m.	Religious Tract Society	,,	St. Mary Aldermary.	Rev. Preb. Cadman.
Sat. 19	3 p.m.	Young Abstainers' Union	Meeting	Exeter Hall	
Sun. 20	11 a.m.	Religious Tract Society	,,	Bptst. Ch. Denmrk.-pl	Rev. Dr. Stanford.
,, ,,	6.30p.m.	Seamen's Christian Friend Soc.	Sermon	Seamen's Ch. L. Dks.	Rev. Dawson Burns.
Mon. 21	2 p.m.	Blue Ribbon Army	Cnference.	Exeter Hall	W. J. Palmer, Esq.
,, ,,	7 p.m.	Blue Ribbon Army	Meeting	,,	S. A. Blackwood, Esq.
,, ,,	6 p.m.	Bible Christian Mission	,,	,,	
Tues. 22	6.30p.m.	Aged Pilgrims' Friend Society	,,	,,	Earl of Shaftesbury.
,, ,,	6.30p.m.	Peace Society	,,	Finsbury Chapel	Sir J. W. Pease, M.P.
,, ,,	7.30p.m.	Tonic Sol-fa College	,,	Exeter Hall	Henry Leslie, Esq.
,, ,,	7 p.m.	Seamen's Christian Friend Soc.	,,	Seamen's Ch. L. Dks.	Colonel Brockman.
Wed. 23	3 p.m.	Naval and Military Bible Soc.	,,	32, Sackville-street.	Admiral King-Hall.
,, ,,	7 p.m.	Wrkng. Mn's. Lord's Day Rst. So.	,,	Exeter Hall	Earl of Shaftesbury.
,, ,,	7 p.m.	Ragged Church & Chapel Union	,,	,,	George Williams, Esq.
Thur. 24	6 p.m.	Nat. Refuge for Homeless Chldn.	,,	,,	Earl of Shaftesbury.
,, ,,	7.30p.m.	East Lond. Evangelization Soc.	Sermon	Latimer Chp. Mile End	Rev. J. W. Atkinson.
Fri. 25		Medical Missionary Association	Meeting	Exeter Hall	
,, ,,	6 p.m.	National Temperance League	Conversaz.	Cannon-street Hotel	Samuel Bowly, Esq.
Mon. 28	7 p.m.	Christian Community	Meeting	Memrl. Hl. Bethnl-gn.	George Williams, Esq.
Tues. 29	8 p.m.	Seamen's Christian Friend Soc.	Sermon	Commercial-rd. Chpl.	Rev. Archibald Brown
,, ,,	2.30p.m.	Christian Evidence Society	Meeting	Exeter Hall	Earl of Carnarvon.
Wed. 30	3.30p.m.	Theatrical Mission	,,	,,	
,, ,,	3 p.m.	Female Prevent. & Reformatory	,,	,,	Earl of Shaftesbury.
,, ,,	3 p.m.	China Inland Mission	,,	Conference Hall, N.	Rev. Hudson Taylor.
,, ,,	7 p.m.	China Inland Mission	,,	,,	Earl of Shaftesbury.
JUNE.					
Sun. 3	7 p.m.	Open Air Mission	Sermon	St. Paul's, Onslow-sq	Rev. H. Webb-Peploe.
Tues. 6	5 p.m.	Hazelwood Home of Rest	Meeting	Exeter Hall	George Williams, Esq.
,, ,,	6 p.m.	Dr. Barnardo's Homes	,,	,,	Earl Cairns.
,, 19	7.30p.m.	Lay Helpers' Association	,,	,,	G. Spottiswoode, Esq.
Wed. 20	6 p.m.	Field Lane Ragged School	,,	Holborn Town Hall	Earl of Shaftesbury.

A Memorial Fund

FOR THE

WIDOW OF THE REV. JULIUS BENN

(Late Pastor of Old Gravel Lane Meeting House, Wapping),

Who suffered death at the hands of his lunatic son, on Sunday, the 4th March.

Sir,—The appalling calamity which has befallen the family of the above Congregational Minister has called forth the greatest sympathy in London and the Provinces. A number of friends have suggested that the kindly feeling thus shown should take a practical form in the shape of a money present to the Widow and the children dependent upon her.

The gentlemen, whose names appear below, have formed themselves into a committee for carrying out the matter.

The following account of Mr. Benn's career, and the statement as to the present circumstances of his widow, will be sufficient to show the necessity for a Memorial Fund.

Donations will be gladly received and acknowledged by

Mr. W. G. McNAUGHT, 66, Colvestone-crescent, West Hackney, London, E. } *Hon. Secs. to the Fund.*
Mr. A. ASHCROFT, 29, Groombridge-road, South Hackney, London, E. }
Mr. T. WILSON BOOTH, 161, Stepney-green, London, E. }

COMMITTEE.

Samuel Morley, Esq., M.P., Wood-street, E.C.
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Rev. Septimus Buss, Rector of Shoreditch, late Rector of Wapping, E.
Rev. Arthur R. Carter, Rector of Wapping, E.
Rev. J. F. Kitto, M.A., Rector of Stepney, E.
Rev. John Kennedy, M.A., D.D., Hampstead.
Rev. Alex. McAuslane, D.D., Approach-road Congregational Church, Victoria-park, E.
Rev. G. S. Reaney, Stepney Meeting House, Stepney, E.
Rev. B. Sackett, Ebenezer Chapel, Shadwell, E
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Matthew W. Richards, Esq., New City Chambers, Bishopsgate-street, London, E.C.
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H. T. Tiddeman, Esq., Finsbury-square, London, E.C.
Theo. W. Williams, Esq., Lawrie-park, Sydenham, S.E.

For more than 30 years Mr. Benn was identified with the Lord's work in London and the provinces. In the year 1851, at the request of the London City Mission, he came to London from his native town, and, for a time, laboured earnestly in the neighbourhood of Cable-street, Ratcliff-highway, and St. George's-in-the-East generally. While thus engaged he took a special interest in the welfare of our City arabs, and was asked by the Rev. John (now Dr.) Kennedy and Mr. Thomas Scrutton to take charge of the first Institution founded in this country for the reformation of criminal boys. In this work he was particularly successful, and only a few months ago the Rt. Hon. the Earl of Shaftesbury, at Exeter Hall, testified to the value of Mr. Benn's labours in connection with the Institute in Stepney-causeway, and subsequently as master of the "Home in the East."

The circumstances of Mr. Benn's decease have been so recently and fully published that it is not necessary to refer to them here at any length. It is a distressing circumstance of this sad calamity that the son, as already indicated, was married—and that most happily—just before Christmas, and on January 16 it was found necessary to place him under care in Bethnal House Lunatic Asylum, E. After residing there for some weeks, he improved so rapidly that the doctors advised his removal into the country. Acting upon such distinct medical advice, and with the proper papers signed, the Reverend gentleman arrived in Matlock with the patient on the 26th February. All went most happily until Sunday morning, the 4th March, when homicidal mania suddenly seized the poor boy, and what followed is too well known. The expenses attendant upon all these painful circumstances have more than swallowed up the means left by the deceased, and the widow, with three children unprovided for, has to face the trouble and liabilities of the future. It is to meet the necessities of these, and these only, that the proposed Memorial Fund is intended, and the names attached to this circular will be sufficient guarantee of its *bona fides*.

FIRST LIST OF DONATIONS.

	£	s.	d.
Samuel Morley, Esq., M.P., Wood-street, E.C.	10	0	0
T. W. Williams, Esq. } Miss Dexter }	40	0	0
W. G. McNaught, Esq.	10	10	0
W. M. Dabbs, Esq.	10	10	0
B. Newling, Esq.	10	0	0
Messrs. Whittard, Crisp & Co.	10	10	0
E. Crisp, Esq.	5	5	0
A. Ashcroft, Esq.	5	0	0
Mrs. Duff	5	0	0
T. Greenwood, Esq.	5	5	0
W. W. Ellis, Esq.	2	2	0
The Misses Olding	3	3	0
A. Lussignea, Esq.	2	2	0
Rev. E. W. Mummery	1	1	0
Rev. G. S. Reaney	1	1	0
Rev. S. McAll	1	1	0
J. W. Baker, Esq.	1	1	0
Jas. Boyer, Esq.	1	1	0
Mrs. E. J. King	1	1	0
Mrs. Salt	1	0	0
"Silvermere," Cobham	1	0	0
Arthur Jennings, Esq.	1	1	0
Joseph Hopson, Esq.	1	0	0
J. S. Curwen, Esq.	0	10	6
Azalea	0	5	6
Mr. S. Lonsdale	0	5	0
Mr. G. M. Lind	0	2	6
S. H.	0	1	0

RE-OPENING SERVICES.

HOLINESS CONVENTION.

TRINITY CHURCH.

(Undenominational),

TRIANGLE, HACKNEY.

MONDAY, April 2nd, until FRIDAY, the 6th.

Daily Services.—3.30 p.m. Prayer, Addresses, and Testimony. 5.30 p.m. Interval for Tea. 6.30 p.m. Addresses and Testimony on Faith Healing, 7.30 p.m. General Conference.

Daily Subjects.—Wednesday: Perfect Love and Full Assurance of Faith. Thursday: Baptism of the Holy Ghost and Power for Service. Friday: The Joy of the Lord and Praise of Faith.

Speakers.—Rev. John Allen, Rev. G. D. Bartlett, M.A., Mrs. J. E. Boardman, Miss E. Green, Mrs. Lowther, Miss Mason, Mrs. M. Baxter, Rev. W. E. Boardman, Admiral E. Gardner Ashborne, C.B., William Green, Esq., Rev. Asa Mahan, D.D., LL.D., Rev. John Vercoe, Rev. H. D. Berguer, Rev. M. Nachin, Mrs. Thorpe.

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The Society is prepared to provide for Services in Tents during the Spring and Summer, at the invitation of the Vicars of Country Parishes.

£2,500 for the SALVATION ARMY.

R. B. KENNETT, Esq. has just offered £500 if we can collect four other £500 in any sums in two months. We not only need **£400 per week** for our general expenditure, but urgent calls reach us daily for help in securing buildings and other means to extend the work at home and abroad.

WHO WILL SEND HELP?

Cheques or Post Office Orders to be sent to the Gen., WILLIAM BOOTH, 101, Queen Victoria Street, London, E.C., the latter made payable to William Booth, at the General Post Office; and please write across the face of either Cheque or P.O.O. the words CITY BANK.

THE SALVATION ARMY.

MRS. BOOTH will deliver Addresses in Regent Hall, Oxford Street, every Tuesday in April as follows:—

APRIL 10, at 3,
On "THE TRAINING OF CHILDREN."
APRIL 17 and 24, at 3,
On "THE DUTIES OF THE HIGHER TO THE LOWER CLASSES."

Reserved Seats, 1s. each. Tickets may be had by sending stamped directed envelope, and stamps or P.O.O. to Chief or Staff, 101, Queen Victoria-st., E.C.; or on application at 101, Queen Victoria-st.; 20, Charing Cross; Regent Hall, Oxford-st.; The Eagle Salvation Hotel, City-rd., E.; or Congress Hall, Lower Clapton, E.

THE SALVATION ARMY.

MAY MEETINGS in EXETER HALL on MONDAY, APRIL 16th.

Morning at 11: "HOLY LIVING."

Afternoon at 2.30: More "HOLY LIVING."

Evening at 6.30: "THE SALVATION ARMY at HOME."

The General will be in command, assisted by Mrs. Booth, Miss E. M. Booth, Mr. Bramwell Booth, Commissioner Railton, Mr. Herbert Booth, and other Officers.

Admission by Ticket free, or Reserved Seats 1s. each, or 2s. for the three meetings, to be had by sending stamped directed envelope to Chief of Staff, 101, Queen Victoria-street, London, E.C.; or by personal application at 101, Queen Victoria-street; 20, Charing-cross; Regent Hall, Oxford street; the Eagle Salvation Hotel, City-road; and the Congress Hall, Lower Clapton, E. *Send for Tickets* Early.

UNIVERSITY OF EDINBURGH.—The COLDSTREAM MEMORIAL SCHOLARSHIP, in memory of the deceased JOHN COLDSTREAM, M.D., F.R.C.P.E., for a Medical Student destined for Medical Missionary Work at Home or Abroad, will be open to Competition in October next.

Full particulars can be obtained on application to the Secretary of the Scholarship, 6, Buckingham-terrace, Edinburgh.

(*Continued from page 3.*)

Appointments, Situations, &c., Vacant.

LADIES, having leisure time, who have extensive private or congregational connections, could handsomely increase their incomes, in a quiet and respectable manner, by the sale of useful household goods in parcels. Liberal commission allowed.
M., 4, Mount Pleasant, Belfast.

HOUSE AND PARLOUR-MAID.—Wanted, in a quiet Christian family. Not under 21. Apply personally, or by letter, to Mrs. R. H. Hill, Durrant, Sevenoaks, Kent.

PARLOUR-MAID and HOUSE-MAID combined wanted. Wages about £16. Also good COOK. Wages from £18. No beer. Country. Both will have help. Small family.
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THOROUGH HOUSE and PARLOUR-MAID, over 25, wanted. Small quiet family. No beer, good wages. Personal interview required before engaging.
Mrs. May, 5, Bruce-grove, Tottenham, London, N.

WANTED, a dear Sister in Jesus, as coadjutor, acting heart to heart with the mother in training and teaching her five children. No haste for reply.
Daisy, 2, Western Villas, Winchester.

NURSE wanted, Christian, single-handed. About 25, for young children. Capable of taking baby from the month. Good needlewoman.—Apply by letter to Mrs. C., 13, Burlington-place, Eastbourne.

HOUSE AND PARLOUR-MAID (thorough) wanted, three miles from Bromley. Small family. Early riser indispensable.—Apply in first instance by letter, Mrs. M., Brook House, Farnboro', Beckenham, Kent.

A GOOD GENERAL SERVANT wanted, who understands plain cooking. Must have good character. Total abstainer preferred. A Christian would be appreciated.
Mrs. R., 18, Marlow-road, Anerley, S.E.

HOUSE AND PARLOUR-MAID wanted shortly, for small, quiet family.—Strong, healthy, good-tempered, sensible, kind in illness; good character. Not high wages.—Miss MacLean, Inverscadell, St. John's Wood-road, Bournemouth.

COOK. — Wanted, a thoroughly good plain Cook, by May 1st, for a first-class boarding house. Good wages given to competent person. Also good **HOUSE & TABLE-MAID** and **HOUSEMAID.** Must be early risers. Abstainers preferred.
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SINGLE LADY requires Christian abstainer, over 40, to undertake work of her household. £16. Tea and sugar. Comfortable, permanent home.
Gloucester, 87, Charlwood-street, Pimlico.

NURSE.—Wanted by a Lady (the wife of a clergyman), a respectable young woman as Nurse, to take charge of an infant from the month. Age about 19 or 20. One trained under a head nurse preferred. Must be a total abstainer. Mrs. A., Brunswick Lodge, Berrylands, Surbiton.

USEFUL MAID wanted, Church of England, for a delicate Lady and one daughter (in Croydon). Care of house linen, plain dressmaking, and wardrobe of two gentlemen must be undertaken. Good packing, and good tempered, obliging disposition essential.—Apply by letter only,
L., The Cottage, Arundel-road, West Croydon.

A MOTHER'S HELP wanted in a Clergyman's family. Must understand the care of an infant, and be a good children's dressmaker. Under nurse kept.—Mrs. E. L. Savory, Palgrave Rectory, Diss, Norfolk.

A GENERAL SERVANT wanted, a true Christian. Only two in family. Total abstainer. Washing.
A. B., Naphill, Wycombe, Bucks.

MAID AND ATTENDANT wanted for an invalid young lady. Accustomed to nursing, age 36. Good health. A Protestant, must be well recommended.—Apply by letter, Mr. Wilson, The Cedars, Beckenham.

A NURSEMAID wanted, for one little boy. Must be very respectable.—Apply after 6 o'clock any evening to Mrs. T., 16, Bessboro'-street, Pimlico, S.W.

CAN ANY LADY recommend a thorough nice maid, who wishes a quiet place, and is Church of England? She must be a good dressmaker and hairdresser.
Lady Marriott, The Down House, Blandford.

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PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C. This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms Rev. R. Milne, Abbey Church, Edinburgh, writes:—"*Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. Collingwood Bruce, Newcastle-on-Tyne; Dr. Goodman, Southport; Dr. Young, Rome; Rev. J. Sampson, Barrow-on-Humber, and readers of The Christian, from all parts of the world.
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97, 99, 101, Southampton-row, London, W.C. Patronised by numerous readers of *The Christian*. *Plain Breakfast or Tea*, 1s. 3d. *Beds*, 1s. 6d. to 2s. 6d. Tariff on application to Frederic Smith.

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LONDON.—Mrs. Greatley's Christian Boarding-House is highly recommended for comfort, economy, and being convenient to all parts. References kindly permitted to the Rev. Dr. Thain Davidson. Terms from 2s. 6d., bed and breakfast.
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TO PARENTS sending Sons to London.—Superior accommodation in family (Society of Friends), in good suburb. Terms £65 to £80.—K., care of Samuel Harris, Publisher, 5, Bishopsgate Without.

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BOARD AND RESIDENCE offered by a Lady, to two or three ladies, or gentlemen. Those in delicate health would receive kind care. Piano Comfort studied.
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CASE FOR THIS WEEK

CASE of Mrs. DUNN, MARYHILL, N.B.

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A wish of David's was a law to his three mighty men (2 Sam. xxiii. 15). Should not, then, a wish of Christ's be a law to us? Shall Christ have one mind, and we, his flesh and bones, another? With this tender mind toward our Lord, we shall follow hard after Him, and pursue nothing that may bring shame upon us.

Oh, let us think of the tenderness of the heart of Christ! No apple of the eye so tender as that heart. Let us, then, be careful to do his will; chiefly lest we grieve Him; but also for our own comfort and joy.

A child of God ought to be ever committing himself into God's hand, that God may direct his way for him. The natural man deviseth his own way, but God would have his children hang upon Him for counsel and guidance in everything.

One of David's mighty men fought single-handed with the Philistine host for a piece of ground full of lentiles; others might have thought it not worth fighting for, but it was parcel of King David's land, and to his faithful one that was enough. Let us in our spiritual warfare be like that good soldier (2 Sam. xxiii. 11, 12).

"Be content," for He hath said, "I will never leave thee, nor forsake thee." This promise was first given to Jacob, then to Joshua, now it is spoken to all God's children. Let me lay up the promise in my heart, and I am a rich man. How can I please God to-day? He will take care of to-morrow, will be my settled, blessed mind.

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Death.

JEWHURST, Mrs. ELIZABETH, on March 31, at Manor Hall, Royal Female Philanthropic Society, Hammersmith, after 18 years of faithful service as Laundry Matron.

Institutions.

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GEORGE HOLLAND thankfully acknowledges receiving a parcel of Tracts and Books; a small box of Spring Flowers from A.

D.V., the Annual Meeting will be held on Monday Evening, April 23rd, in the Large Room, George-yard, Whitechapel. The Right Hon the Earl of SHAFTESBURY, K.G., will take the chair at half-past seven o'clock. Doors open at seven. More than thirty Missionary Agencies are in operation, for children, young persons, and adults.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

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PASTOR CHINIQUY will Lecture (D.V.) at the Talbot Tabernacle, Talbot-road, Notting hill, on Tuesday, April 17th, at 7.30 p.m. Subject, Rome and the Bible. Admission by Ticket, 6d. each.—EVERETT, 75, Cornwall-road, Westbourne-park; or at doors of Tabernacle.

INDIAN FEMALE NORMAL SCHOOL and Instruction Society, or Zenana Bible and Medical Mission.—The Annual Meeting will be held at St George's Hall, Langham place, on Monday, April 16th, 1883. The Chair will be taken by the Earl of SHAFTESBURY, K.G., at three o'clock. Speakers: Rev. F. E. Wigram, Hon. Sec. C.M.S., Rev. J. Bennett, Rev. H. Sinclair Paterson, M.D., Rev. W. Stevenson, from Madras, Henry Morris, Esq., M.C.S., R. Scott Moncrieff, Esq. Treasurers—The Lord Kinnaird and Sir W. Muir, K.C.S.I. Sub-Treasurer—Hon. A. Kinnaird, 2, Adelphi-terrace, W.C., who will be glad to receive contributions.—Tickets may be had from the Secretaries, 2, Adelphi-terrace, W.C.

LORD'S DAY SOCIETY.—The Annual Breakfast and Meeting will be held at St. James's Hall, on Friday morning, April 20th. Breakfast will be served at 9 o'clock; the Meeting will commence at 10 o'clock. Francis A. Bevan, Esq., the Treasurer, will preside. The following gentlemen will address the Meeting: Sir John Coode, Kt., C.E., Sir John Kennaway, Bart., M.P., W. S. Allen, Esq., M.P., J. H. Lydall, Esq., Rev. Jarvis Finch, Rev. W. Wetton Cox.—For Tickets for the breakfast, apply as below.

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THE SUPERVISION OF TENEMENT HOUSES IN THE METROPOLIS.—A Meeting will be held on Friday, April 13th, at 3 p.m., at the Rooms of the Society of Arts, John-street, Adelphi, W.C., to consider the present condition of the Courts and Streets in which the poorest classes are lodged; and the Moral, Sanitary, and other evils arising from the street-doors being left open at all hours; and from the want of supervision in tenement houses. And also to consider whether an improvement cannot be effected by urging the local authorities in the Metropolis to apply to the Home Secretary under the Section of the Public Health Act. for the Bye Laws for the Supervision and Inspection of Tenements, &c.—Admission by card only, to be obtained on application.

C. S. LOCH, Secretary.
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The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY.

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

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AN URGENT APPEAL is made to those who love the House of God, to help the poor agricultural parish of Harlaston, Staffs., to rebuild the church. The old structure was too unsafe for service, and under great difficulties £1000 has been collected; £400 more is required to finish the work in the very plainest way possible. The smallest contributions will be received with deep gratitude by the Rev. J. B. SWANN, Harlaston Rectory; or can be paid into Lloyd's Bank, Tamworth.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The Thirty-eighth Annual Meeting will be held in Exeter Hall, on Thursday, April 19th, 1883, at 7.30 p.m. The Right Hon. the Earl of Shaftesbury, K.G., will preside. Speakers: Rev. Canon Wilberforce, M.A., subject, Christian Thoroughness; Rev. Hugh Price Hughes, M.A., subject, Christian Audacity; Rev. J. Jackson Wray, subject, Christian Pleasures. Admission by ticket only, free from Exeter Hall, Strand.

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DECISION OF CHARACTER

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Balham, May 29th, 1880.

I am very reluctant to recommend Schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. HALE, and have the greatest confidence in her capacity, management, and character, having known her for several years. C. H. SPURGEON.

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KENDAL SCHOOL, Westmorland.—Parents who desire to find a school for their Sons, where their health and happiness will be considered of first importance, and where they will receive a first-rate education, with careful moral training, are invited to send for prospectus of the above school, to the PRINCIPAL,
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Head Master—Mathematics: T. Woodcock, Esq., B.A., Wrangler, and late Scholar and Exhibitioner, Christ's College, Cambridge. Second Master—Classics: H. May, Esq., B.A., late Scholar of Brasenose College, Oxford; with other Masters.
Dr. Cranage's undeviating aim is to train the boys committed to his care, not only in mental acquisitions, but in their whole moral and physical being; believing that as much pains and unremitting attention are required for the latter as the former. His main object in the intellectual culture is, to teach the boy to think; without omitting the positive work and hard study necessary to brace "the nerves of the mind," for the making of a scholar. Above all, Dr. Cranage desires to bring his pupils to Christ as their Saviour, and to help them to walk like Christ as their example. The boys attend with Dr. Cranage, on Sunday mornings the evangelical ministry at Christ Church, Wellington. Rev. T. L. Butler, M.A., Vicar, and in the evening the services at his Mission Hall, in the town, conducted by himself. Exhibitions, dependent on entrance examinations, are offered each April, July, and December; one of the value of Ten Guineas per annum, for seven years for boys under ten years of age; two of the value of Twenty Guineas per annum for five years for boys under fifteen; and one of the value of Fifty Guineas per annum for boys under sixteen, for three years. The next Term will begin (D.V.) Thursday, May 3rd.

MR. AND MADAME BODDA'S (Miss Louisa Pyne), "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the Pupil, six guineas. Each other study two guineas the term. For further particulars, apply as above.

TO PARENTS.—A private Bedroom (for a pupil who is not strong), facing the sea, on the south coast, will be vacant next term, in a select Gentleman's Boarding School.—B. G., Messrs. How & Co., 44, Marina, St. Leonard's-on-Sea, Sussex.

EDUCATION.—Thorough education, comfortable home, and careful training. Number of resident pupils, limited to eight. First-class governesses and masters. References exchanged. Spring term commences April 23rd. Principal, Marli House, Church road, Richmond, Surrey.

BRIGHTON.—Kindergarten and Educational Home. Thorough preparatory education, combined with Christian training and motherly care. Entire charge taken of children from abroad.
Principal, Dover House, Clifton-hill, Brighton.

SCARBOROUGH.—Daily engagement or lessons. First-rate music and singing, drawing and painting, fluent Parisian French and German (Hanover), Italian, Latin, advanced English literature, natural science, &c. Highest references.
Alpha, Boddington's Library, Notting-hill-gate.

EDUCATION IN FRANCE.—Rev. de Pomaret, director Evangelical popular meetings at Chambéry (Savoy), near Aix-les-Bains, receives English pupils. Situation very healthy, and climate mild. Terms moderate. Best English references. Apply as above.

TEACHER WANTED for Infant Classes in Sunday School; also to act as Bible-woman and Visitor in connection with Congregational Church. Apply, stating age, previous experience, references, also salary, to Mrs. Horton, 7, Selborne-terrace, Bradford, Yorkshire.

A LONDON VICAR most strongly recommends to parents, seeking wise and intelligent training for their Daughters, a Lady of highest attainments, Christian culture, and experience, in a salubrious seaside spot.—Referee, Rev. J. Kirkman, St. Stephen's, Hampstead, N.W.

EDUCATION.—The Sister of a beneficed clergyman, assisted by resident governesses, has a vacancy for two little girls in her private educational establishment. Thorough English, French (conversationally and grammatically), superior music, drawing. Direct personal supervision, and home comforts. Bath-room. Highest references. Terms strictly inclusive, £45 yearly.
Principal, 23, Bardolph-road, Camden-road, N.

PARIS, 18 Rue Demours.—Mdlle. Vienot reçoit un petit nombre de demoiselles. Education Chrétienne. Bons professeurs. Références, Monsieur le Pasteur Bersier, 216 Boulevard Perère.
W. Armitage, Esq., Farnley House, Chelsea.

A CERTIFICATED MASTER for a small private (elementary) school in a retired hamlet in Sussex. One who is able to conduct a simple service, according to Open Brethren's principles, and to preach the Gospel. Average number of children 35, expected to reach IV. Standard. Salary £120 per annum, with cottage free.—Mrs. Thomas, Monks, Wadhurst, Sussex.

MISS PALMER, assisted by excellent governesses and masters, successfully prepares girls for Cambridge Local and Dulwich High School examinations. Specially suited for children whose parents are abroad. Home comforts. Healthy situation. Careful training. Term begins 2nd May. References to parents of pupils.—Fernside, 17, New Rosendale-road, West Dulwich, near London.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss Arnold, 50, Victoria-road, Clapham-common, S.W.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors—their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—Delta, Boddington's Library, Notting-hill-gate, W.

BRIGHTON.—A Lady receives twelve pupils, who have the advantage of a superior education, with Christian training, and every home comfort. High Class Professors attend.—M. A., 12, Eaton-place.

A CLERGYMAN is anxious to recommend a high-class School for twelve girls. Thorough teaching. Preparation for Local Examinations. Kind Christian training. Happy home for Indian children. Terms very moderate. References to parents.—Rev. J. Johnson, Britwell Rectory, Watlington, Oxon.; or Principal, 5, Sussex-place, Southsea.

THE SON OF A CLERGYMAN, aged 19, desires a tutorship for young boys, in a family or school. High references.
H. H. Malleson, 27, Wilbury-road, Brighton.

GOVERNESS.—A Lady with 12½ years' experience, seeks a re-engagement in a school (near London preferred). English, arithmetic music. Good disciplinarian.
B. P., 113, Mount-st., Grosvenor-sq., London.

GOVERNESS.—Wanted early in May, a Christian young Lady, as Daily Governess, to four little girls, ages from seven to fourteen.—Apply by letter to Mrs H., 43, Hertford-street, Mayfair.

CHRISTIAN NURSERY GOVERNESS wanted, to take entire charge of three children, ages four, six, and seven. None who have not been out before need apply.—Mrs. Tatlow, 2, Windsor-terrace, Malahide, Ireland.

GOVERNESS.—A young Lady desires re-engagement, in a gentleman's family, as Governess to children under twelve. Good English, French, Germ n, and music. London preferred. Good references.
Miss Williams, 27, Highbury-hill, London, N.

TO WIDOWERS.—A Christian mother wishes to meet with one or two little children, needing a mother's care, to train and educate, with her own. Plain, happy home. Terms moderate.—H., care of Mrs. Rivett, Upland-road, East Dulwich.

NURSERY GOVERNESS.—Wanted by the advertiser, a situation as Nursery Governess, to take charge of two or three young children. Unexceptionable references given and required. A comfortable home more desired than large salary.—G. B., care of Messrs. Alexander & Shepherd, 21, Castle-street, Holborn, London, E.C.

PUPIL-TEACHER.—A professional Gentleman seeks a situation for his daughter (age 16), with Christians, in a good school, where she would have finishing advantages, in return for services and small premium. Could take juniors with music and harmony.—Jennie, care of Rev. H. H. Dobney, Maidstone.

GOVERNESS, or Lady Help.—A Clergyman's Daughter would teach young children English, French, rudiments of German, or assist in household occupations, needlework, &c. Good references.
32, Park-avenue, Sandy Mount, Dublin.

DECIDED CHRISTIAN GOVERNESS desires re-engagement. Recommended by Rev. Wm. Haslam. English, French, music, rudiments drawing, Latin. Excellent testimonials. Good salary. Young pupils preferred.—Beta, Albion Printing Office, Upper Sydenham, S.E.

GOVERNESS, or Companion.—A Swiss Protestant, experienced in tuition, desires a re-engagement in a Christian family. Teaches German, French, English, and music.
K. B., Wheeler, 68, Mildmay-park, London.

A YOUNG LADY, 23, desires re-engagement as Governess to young children, or as Companion. Would be willing to make herself generally useful. Kind Christian home more an object than high salary. Has been nearly four years in Clergyman's family.—L., care of Mrs. Tunnicliffe, Castle Villas, Stafford.

A SWISS LADY seeks re-engagement.—Thorough linguist, French and German (Paris and Hanover), English in all branches. Classical music, model drawing, Latin to beginners. Can finish her pupils. Liberal terms.—M., 29, Manchester-street, Manchester-square, W.

GOVERNESS.—Resident English Finishing Governess (diplomée), desires a re-engagement. Perfect French, German, Italian (respective countries), 19 years abroad, music, drawing, painting. References to families of rank.—Sigma, 10, Manor-terrace, Kilburn.

RESIDENT GOVERNESS.—An experienced young Lady requires re-engagement as above, in school or family (school preferred). Thorough knowledge of music. Good references. K. S., 34, Carisbrooke-road, Newport, Isle of Wight.

AS GOVERNESS.—Wanted, a situation in a private School, by a young German Lady, whose duty would be that of teaching the German and French languages. Salary moderate. References given.—Fraeulein S., 2, King-street, Finsbury-square, E.C.

GOVERNESS.—An efficient, experienced, intelligent Governess (27), desires re-engagement. English, French (eight years' abroad), German, piano, harmonium, drawing, needlework. Pleasing, gentle manners. References, Prebendary C., and wife of Dean (14 years in their families).—H. H. E., Robinson's, 10, Manor-terrace, Kilburn, London.

SUPERIOR EDUCATION FOR YOUNG LADIES.—The Rev. W. Woodward, Wotton Vicarage, Bucks., confidently recommends a School in the healthy watering-place of Weston-super-Mare. Watchful individual training is combined with good education and the comforts of home. Resident foreign governess. Visiting masters. Evangelical ministry. Special arrangements with parents resident in Scotland, Ireland, or abroad. Address as above.

VILLA ST. ROCH, Lausanne, Switzerland.—Ladies' Boarding School.—Special facilities for learning French and German. Fine healthy site. Large garden. Advantageous terms.—References and prospectuses of R. Allsop, Esq., 7, Drapers'-gardens, Throgmorton-street, London; or of Principal. Escort in April.

Appointments, Situations, &c., Wanted.

MR. HENRY BRIDGER, late Missionary to Navvies, &c., is open to an engagement as Missionary, &c. No objections to travel in the country or abroad, with another "Evangelist." Good testimonials from Clergymen and others.
14, William-street, Waterloo-road, London, S.E.

TO THOSE INTERESTED IN VILLAGE MISSIONS.—Advertiser desires to act as Evangelist, without remuneration, in neglected villages, near to provincial or sea-side town.—Faith, Williams' Library, Hereford-road, Bayswater, London.

EVANGELIST (musical), making Spring and Summer arrangements. Will be glad to undertake Missions, in any part of England. Particulars and references on application to S., 10, Milner-street, Islington, N.

BUTLER.—Wanted by a Christian married man, age 40, situation as thorough Butler, where a Footman is kept. In a Christian family much desired. 15 months in present situation. Two years in previous.
J. W. Gelly Peg, Kidwelly, South Wales.

AS WARDROBE-KEEPER.—A Lady, slightly deaf, desires re-engagement in school, or to assist a mother in a family. Clever with needle. Very domesticated. Good references.
Miss Taylor, Independent College, Taunton.

AS FOOTMAN, or thorough indoor servant by a Christian young man. Age 21, height 5 ft. 8 in. 4½ years' good references. Total abstainer.—F. Deane, care of Mrs. Wm. Newham, Flemings Gate, Beverley.

AS FOOTMAN under a Butler, or single-handed in a small family. Age 26. Height, 5 ft. 4 in. Three years' character.
W. S., Mr. Thos. Maides, West-street, Midhurst.

AS PORTER, or Messenger, or any place of trust.—A Christian Young Man (21) seeks situation. Fair scholar; highest references.
W. P., 56, Queen's-road, Chelsea, S.W.

TO FAMILIES BELONGING TO THE BLUE RIBBON ARMY.—A situation wanted for a young Footman. Good character from his last place. Reference,
Mrs. Chalmers, 42, Stanhope-gar., London, S.W.

A LADY wishes to recommend, as a Travelling or ordinary Lady's-Maid, one who has been with her on the Continent for 18 months.—Address, on or after the 20th April, to K. W., Hotel Chateau Durieaux, Aix-les-Bains, France.

A LADY who has held a position of trust for several years, seeks a re-engagement as Lady-Housekeeper or Companion. Has no objection to an invalid, or travelling. Best references given and required.
A., Johnson's Library, 106, Crawford-street, W.

MRS. DONALDSON HUDSON is very anxious to place a boy of sixteen as **PAGE,** or Steward's-room boy. Has character exemplary from "Arethusa" training ship, is active, honest, and sober. Also situation wanted as **HOUSE** or **NURSERY-MAID,** for girl of nineteen, tall and strong, willing to learn.—Apply by letter to Cheswardine, Market Drayton.

AS READER, AMANUENSIS, and **USEFUL COMPANION.**—A Lady seeks an engagement to an elderly or invalid Lady. Is accustomed to household management. Has filled a similar post with an aged, blind Clergyman for 6½ years. Salary moderate. Evangelical Church of England.—Miss Willson, Nevill Court, Nevill Park, Tunbridge Wells.

AS HOUSEKEEPER, Maid to elderly Lady, or charge of child.—Wanted engagement by respectable, trustworthy person. Good needlewoman, age 40.
M. J. A., 17, Herbert-place, Oatland-road, Leeds.

NURSE to young children.—Can be highly recommended. Been in present situation 7½ years. Aged 24. Abstainer.
C. K., 18, St. Paul's-road, London, N.

A LADY wants to recommend a respectable, middle-aged widow. Care of chambers, offices, lodge, or place of trust. Moderate wages.—A. R., 28, Woburn-square, W.C.

A MIDDLE-AGED LADY, of active habits, seeks a Christian home in the capacity of useful Companion or Housekeeper. Salary required. References exchanged.
E. H., Aston Hall, Shifnal, Salop

A LADY (32) seeks remunerative employment in a Christian household. Musical. Good needlewoman. Fond of parish work. Could teach young children. If in a school, would take junior music pupils on reciprocal terms. References exchanged.
Miss E., 29, Castle-street, Dover.

A SWISS LADY desires an engagement as Companion to an elderly or invalid lady. She is accustomed to nursing, and could also assist in the house. Good references given and required.
B.W., Box 384, Post-office, Bradford, Yorks.

ATTENDANT upon an invalid gentleman, or Companion to the same.—A well-educated man, aged 54, at present in a state of extreme poverty through no fault of his own, seeks a situation as above.—Applications received by T. F., High Smith, 82, Wimpole-street, London, W.

USEFUL COMPANION, or Nursery Governess to young children. A Gentlewoman (21) seeks an engagement. Bright and cheerful disposition. Willing to go abroad. Salary secondary object.
Beta, Wilsons, Stationers, Cheapside.

LADY HOUSEKEEPER, or Companion.—A Lady desires an engagement. Thoroughly domesticated, and accomplished. No salary. Would be glad to help in parish work.—A. B., Victoria House, Avenue-road, Bournemouth.

MRS PEPPER wishes to find a situation as **UNDER NURSE** or **HOUSE-MAID,** for an active willing girl, 14, where she can attend Salvation Army meetings.
Mrs. Pepper, Salisbury.

AS GENERAL SERVANT.—A Lady wishes to hear of a situation, in a quiet Christian family in the country, for a girl who has gone astray, but has since been a year in a Home.—Hon. Lady Superintendent, Lock Asylum, Westbourne-green, Harrow-road, London, W.

Appointments, Situations, &c., Vacant.

PARTNER WANTED with good business capabilities, in an old-established Window-blind manufacturing business.—Apply by letter, A. G., care of Mr. Broadbridge, 8, Church-street, Stoke Newington, N.

TO RETIRED GENTLEMEN, seeking the occasional employment of their leisure time, with a profitable investment under their own management.—A Director is required for a Joint Stock Land Company, shortly to be incorporated. Qualification moderate. Liberal remuneration.
R. G. 30, Messrs. Deacon's, Leadenhall-street, E.C.

J. SESSIONS & SONS, Timber and Slate Merchants, &c., Gloucester, have a vacancy in their office for a well-educated youth, who wishes to acquire general business habits, and a practical knowledge of commercial life.

A CHRISTIAN GARDENER wanted. Also, a **CHRISTIAN NEEDLE-WOMAN,** who will not object to housework. Wages £16.—The Rev. E., care of Mr. A. Watkins, Llanvihangel Crucorney, near Abergavenny.

GOOD HEAD GARDENER wanted, where two are kept. Active, trustworthy. Understanding forcing houses, &c. A Christian and abstainer preferred.
Mrs. Dunne, Bircher Hall, Leominster, Hereford.

WANTED ON 26th APRIL by a Lady in delicate health, a thoroughly respectable trustworthy person, not under 25, as **WORKING HOUSEKEEPER.** Must be a good plain cook, and able, with two thorough housemaids, to manage for a family of 9. Unexceptionable references of not less than one year required. Wages £30. Also, **HOUSE** and **PARLOUR-MAID** combined. Not under 30, tall, neat, and thoroughly experienced. Also, **HOUSEMAID,** one age. Fond of and willing to wait on children when out of school. Gardener cleans boots, knives, and windows. Wages £16, all found. Rise after first year. Apply this week 11 till 4, at 8, The Avenue, Eltham-road, Lee.

MATRON.—Wanted, a Christian Matron for a Boys' Preparatory School.
Miss Blackwell, Eton House, Harrogate.

HOUSEMAID AND PARLOUR-MAID required in an officer's family. Must be strong, active, very clean, and willing. Only those with excellent characters need apply.—A. C., care of Mr. R. H. Jenkin, Westow-street, Upper Norwood.

COOK (good Plain) wanted in quiet Christian home. Must be intelligent, and thorough in work, well recommended, and abstainer. Three maids kept.—S., 4, Vanbrugh-park-road, Blackheath, S.E.

PLAIN COOK wanted in a small and quiet family of two, in the country. Total abstainer. A boy cleans shoes and knives.
Miss Noel, White Grange, Woking Station.

WANTED, decided Christian, middle-aged, as Assistant Working Housekeeper and Matron. Salary £20.—Miss Arthington, 5 Belle-Vue-terrace, near Belle-Vue-road, Leeds.

COOK—Can any Lady recommend a trustworthy, good Cook, about 25? A little housework required. Wanted by the 28th.—Mrs. Miall, Southview, Mowbray-road, Upper Norwood.

Continued on page 23.

Why Magnetism Cures.

To those who have no knowledge of the curative properties of electricity beyond the galvanic methods of applying it, a little explanation as to why Magnetism cures may be acceptable. First of all, on what grounds are we led to believe that many chronic ailments are curable? Simply from the marvellous recuperative power which Nature herself exerts when the ordinary conditions of health are supplied. This is so universally felt, though not generally understood, that invalids are buoyed up with the belief that they will be better as a more favourable season returns, well knowing that atmospheric changes affect them; while others, who are not really ill, but rarely well, conscious of no specific ailment, lack nerve power or vital energy, which we call recuperative force. The art of healing consists in supplying this deficiency. The self-regulating power of the human frame gradually declines, often imperceptibly, or is suddenly checked by cold; in this condition the vitality is low, and many forms of suffering arise and become chronic. To stimulate and augment this latent energy, the close proximity to the body of Odo-Magnetic influence has been found to be most effectual in averting the unfavourable effects of temperature and external influences, by surrounding the patient with a protecting atmosphere conveying the elements of a force identical with the life-force.

In attempting to describe the curative properties of Magnetism, we presume that the positive and tangible action of galvanic or electric appliances is too well known to need description. All and every unpleasantness is avoided in Odo-Magnetism, but why does it affect the system beneficially? We will explain. The processes of life are as subtle and intangible to us when in health as the influence of a common magnet on an ordinary mariner's compass when acted upon through our bodies. What Life is, or how nature's wonders are accomplished in and around us; how all the colours in nature are produced by the white light of the sun; how many chemical substances and colours are totally reversed by it—we cannot explain. We attempt in vain to get these various results in a dark cellar. The law of cause and effect we know, and can intelligently understand the why and wherefore of many wonderful results. The identity of light and heat, electricity and magnetism, are now fully recognised. If introduced into a totally dark place, electric light will develop latent germs, and cause them to grow into vigorous plants, and bear fruit. Thousands of illustrations might be given, proving that where no apparent force is exerted, where there is only the simple influence of light, of heat or cold, the results in producing changes, and in developing active irresistible force, are striking and universal.

The light and heat necessary to develop vegetable life are also necessary to the nourishment of physical life. We cannot illustrate the action of Magnetism by any other phenomena so clearly as by those of light and heat. Magnetic influence radiates in every direction from the object discharging it, with this advantage always, that it passes as freely through all solid bodies as light passes through our windows.

By these facts we can prove more clearly the identity of magnetic influence with the life force than can be done by those who practise galvanic electricity, because the lines of force from magnetism will penetrate, permeate, and diffuse themselves through any substances, except certain metals; and by the mariner's compass we can prove that these lines of force pass through the stoutest individual.

The self-regulating power of the organism is thus aided to recover what it has lost, or what balance of power properly belongs to it, and these results are accomplished because the phenomena of life, or the germs of more vigorous life, are present to be acted upon, otherwise the results of our treatment by Odo-Magnetism would be as ineffective in producing sensible changes as the shining of the sun on solid and inert matter. Those who know the action of galvanic electricity upon the human system, and ignore magnetic influence, cannot have reflected upon these facts.

By the most simple arrangement, magnetic currents are caused to penetrate through the body, and at the same time surround the patient by a vital influence so energising in effect and gentle in operation as to render the application unique, and positively agreeable to the most sensitive patient because of the continuous and equalised electric atmosphere in which the patient lives, enjoying in this respect an advantage above his fellows. Impartation of general warmth with returning energy, is one of the earliest sensations experienced. This magnetic force sets other forces in motion, and an exhaustless storehouse of latent energy is supplied from it. The recuperative forces of animal life work with it to one common end—health.

Having spent many years of patient, laborious, and continued study in adapting his treatment to some of the most obscure and intractable affections, Mr. Garratt now claims, as the result of his professional career, to have attained a success unparalleled in the healing art. Those who desire further information on his method of treatment should peruse his Essays, explaining the radical effect of Magnetism upon the human organism in Health and Disease. His practice is essentially unlike the existing agencies for the manufacture or sale of special Magnetic or Electric articles, it having been Mr. Garratt's careful study to adapt the remedy to the requirements of each case—a practice based upon the principles laid down in his published Essays. He will always be happy to confer with any scientific or medical gentleman, either personally or by letter, upon any phase of the subject, or any case for treatment, and will send a private list of 850 names as referees to any address.—B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

Blackheath Christian Conference,

To be held (D.V.) at the RINK HALL, BLACKHEATH, on WEDNESDAY and THURSDAY, 18th and 19th APRIL.

Date.	Hour.	Subject.	Chairman.	Speakers.
April 18	11 to 1.	"The Christian: Who and What is he?"	Mr. H. F. Bowker.	Rev. H. Sinclair Patterson. Lord Radstock.
	3.30 to 5.	Bible Reading: "The Holy Spirit in relation to the Christian."	Rev. C. Wilson.	Mr. G. C. Needham, of Chicago.
	7.30 to 9.	"The Christian's Calling."	Mr. H. F. Bowker.	Rev. John Bennett. Mr. H. E. Brooke
„ 19	11 to 1.	"The Christian's Armour, Conflict, and Victory."	Mr. H. F. Bowker.	Rev. Evan H. Hopkins. Rev. W. H. Webb-Peploe.
	3.30 to 5.	Bible Reading: "The faith in Christ."—Acts xxiv. 24.	Rev. C. Wilson.	Rev. W. Haslam.
	7.30 to 9.	"The Christian's Hope."	Mr. S. A. Blackwood.	Rev. W. Haslam. Mr. J. Denham Smith.

Prayer Meetings will be held at the Rink Hall on Wednesday and Thursday, at 9 a.m. and 7 p.m.

Sankey's Hymns will be used. *Refreshments will be provided at moderate charges.*

A few seats will be reserved, for which tickets may be obtained, price 2s., for the two days, on application to E. P. LE FEUVRE, *Hon. Sec. Conference Committee*, 5, Northbrook-road, Lee, S.E.

Trains every 20 minutes from Charing Cross and Cannon-street. The Rink Hall is close to the Blackheath Station, South Eastern Line.

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The BISHOP OF MANCHESTER says, referring to this work:—

"It appears to me to be the product of much careful study, to be written in a lively, interesting style, and to be likely to be extensively useful to that large class of persons to whom thoughtful and intelligent study of the Word of God is becoming a matter of ever-increasing interest."

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1. **THE CUP OF CONSOLATION**; or, Bright Messages for the Sick Bed for Every Day in the Year. With an Introduction by J. R. Macduff, D.D. 3s. 6d.
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The Christian.

THE AFFIRMATION BILL: OBJECTIONS CONSIDERED.

WE continue to receive communications from our readers on the subject of the Affirmation Bill, some approving our position, and thanking us for outspokenness upon it, others differing from our utterances, and regretting our opposition to what they regard as a right line of action on the part of our Government. We thank the writers for their expressions of opinion, mingled as they have been in all cases with kindly references to ourselves, and general appreciation of the work in which we are engaged. We assure them all that we have written with no party bias. We have never, in the past, made THE CHRISTIAN a political organ; it is by no means our desire or intention to do so in the future. But this question presents itself to us as involving principles, considerations, and issues, of a far wider range than any political school or party can represent or include, and from the purely Christian and even strictly moral standpoint seems to us of such vital importance, that we are impelled to adopt the course we have taken by a sense of responsibility we dare not evade.

But there are two or three misapprehensions of our position which we are anxious to point out, and endeavour to remove. Several of our correspondents are members of the Society of Friends, and they appear to have thought that we have pleaded for an oath in preference to an affirmation, which would of course be diametrically opposed to the principle they, as a body, have honourably and consistently maintained from the first. Mr. Bright said not long ago, "Probably there is nothing in the New Testament more especially condemned and forbidden than oaths;" a statement which, however open it may be in some minds to question, represents a deep religious conviction we respect, and to a large extent sympathise with. We have not, by any means, pleaded for the Oath as desirable, and have repeatedly spoken of it as not the point at issue; indeed, we have admitted in one article that a simple form of solemn affirmation, supposing it affirmed belief in the existence and authority of God, as well as allegiance to the Throne, would for many reasons be better in all cases. It is of course true that to anyone morally indifferent to the claims of truth, either would be equally formal and unbinding, so that to the false-hearted and insincere, one form has no advantage over the other, while, to the sincere and truthful, either would be equally effective. Had the Affirmation Bill been introduced simply in favour of those who object to the taking an oath, so long as care was exercised to still preserve our Constitution true to its acknowledgment of a Divine Ruler, we should have had nothing to say in opposition to it. But this is not needed, inasmuch as already in cases of conscientious objection to an oath, affirmation is permitted. It is to a Bill framed purposely to meet the demands of openly avowed Atheism we object, and to that alone.

Further, we have all along disclaimed, as a ground of our action, any mere opposition to Mr. Bradlaugh as an individual, atheism as a whole, rather than any particular atheist, being the evil we depreeate. His repeated election by the Northampton constituency, in direct opposition to the general feeling of the nation, has unfortunately compelled a prominent reference to his name in the controversy which, in common with others, we deplore. We are prompted by a deep conviction that we are now brought face to face with a question which is of most solemn significance to the future of our nation—viz., Shall declared atheism be admitted freely and openly to a share in governmental influence, and by special legislation on its behalf be elevated in the eyes of all beholders to the level of national rule and authority? At present, as the law stands, an avowed atheist is not qualified to sit in our Senate. As a solicitor, writing on the subject, has said:—

> It should be denied that constituencies may elect *whom* they may like; and that being elected they ought to sit. They may *not* elect whom they like—for instance, a minor, a woman, a foreigner. They can *only* elect a person who is *qualified* to sit. To elect another is a *nullity*.

We, therefore, strongly object to a step which shall qualify atheists (hitherto disqualified) to have place among our rulers. For a nation to forego its national regard to the fact that GOD *is the source of power* and the Ruler of its destinies, is to rob Him of his due, and to expose itself to his just displeasure. We have only to consult their own published declarations to see what the object of secularists in seeking admission to Parliament really is. The following extract from one of their leading journals speaks volumes:—

> Our public purpose is to obtain the repeal of all Acts of Parliament that interfere with secular practice by forcing religious compliances of speech or conduct, and to obtain the abrogation of so much of the common law as may be applied to the same purposes. The first branch of this object will be to obtain the passing of an Act of Parliament which will enable persons to make affirmation who object to the terms and ceremonies of oaths.

And this with a view—to quote again from themselves—"to completely destroy not only Christianity, but also every form of Theism." In view of these things, and having regard to the present state of the popular mind in our own country, and throughout Europe, we feel this is no time to pass fresh Acts which, though not so intended by the Premier who promotes them, must yet of necessity tend to enhance the position and extend the influence of those who boast that to them "there is no God."

Nor have we any such feeling of hostility to atheists, or agnostics of any type, as would induce, on our part, persecution of them on account of their principles. Though excluded from Parliament, they are none the less sharers to the full extent in all privileges accorded by law to peaceful citizens. No pains or penalties are, or ought to be, inflicted upon them, such as persecution implies. No effort is made to force their opinions, or to compel their faith. They have free rights of assembly, and are in every way on a level with others, except in the one matter of not being eligible to legislate for a nation whose Constitution, from the Crown downwards through all its legal executive, is closely identified with a distinct avowal of belief in Deity, and a regard for the Divine law.

We grant that, in spite of this, Parliament is far from being composed of perfect elements, and from exerting in all directions the high moral influence such beliefs and principles of action should secure; but the fact that it is imperfect while such principles remain, seems to us no argument for making its imperfections greater by removing what is certainly, to some extent, a safeguard to virtue, and in harmony with the moral sentiment of the nation.

Nor are we impelled to this course of opposition to the Government proposal by any want of confidence in the power of Christian truth to assert itself anywhere, and under all conditions. We do not in any way plead for State patronage as necessary to the maintenance or advancement of true religion. We are satisfied that the truth of God can stand alone, and that ultimately, in his own time, and by methods of his own device, it shall triumph, and every form of opposition to it be utterly overthrown. But none the less are we bound to use influence on its behalf, and to resist the endeavours of its foes to displace it from its position in national and social spheres. We are not to stand by, and see Government place weapons in the hands of the avowed and determined enemies of God and inveterate foes of all religious beliefs whatsoever, and have nothing to say against it. We are surely bound to use all possible influence to exalt the Divine name of Him who is the King of Nations, and to resist whatever imperils the moral and spiritual interests of mankind. As it has been well said by a contemporary:—

> There is a spirit of infidelity and anarchy seething below the surface of society which is far more widely diffused than is generally realised, and it behoves every lover of his country, of order, and of Christianity, to steadily oppose the advance of those destructive principles which have always ended in the ruin of the nations which have adopted them.

If, therefore, our protests and expostulations on this matter seem to some of our readers useless, and a cause for regret rather than commendation, we must yet ask them to believe that they are the outcome of deep moral conviction, so deep that necessity is laid upon us to avow our sentiments on the subject without hesitation or fear. It would be impossible for us to insert the communications we have received on either side. The arguments of those who differ from our view are indicated in what we have written above, and are largely represented in the secular and, to a considerable extent, in the religious press, so that it is the less necessary that they should be repeated by ourselves.

FREE ITALIAN CHURCH.—By a clerical error the number of Sunday-school scholars in connection with this organisation was stated in a recent issue to be 67,288, instead of 672.

CUBITT TOWN CITY MISSION, Stebondale-st.—The original chapel attached to this district, though built not more than three years ago, having been found too small for the work, it has recently been enlarged, through the liberality of Mr. R. D. Anderson, of Hampstead, who has an interest in some extensive mills in the neighbourhood. The re-opening took place on Wednesday evening, March 21. After tea a very interesting public meeting was held, and was addressed by Mr. Anderson, who presided, Rev. Mr. Billington, of Hull, Mr. Miles, and others. All the operations of a very useful Mission appear to be in full exercise, and much gratitude to the Lord was expressed for his continued blessing. Several very interesting cases of conversion are said to have taken place during the past few months. Mr. W. H. Smith, the missionary, labours assiduously and acceptably in what appears to be a genuine and growing work.

"The Christian" Pulpit.

ATHEISM: SOUL-SUICIDE.

By JOHN FLAVEL.*

ONE way of ruining the precious soul is, by drinking in the principles of Atheism, and living without God in the world.

Atheism stabs the soul to death at one stroke, and puts it quite out of the way of salvation. Other sinners are worse than beasts, but Atheists are worse than devils, for they believe and tremble: these banish God out of their thoughts, and as far as they can out of the world, living "without God in the world" (Eph. ii. 12). It is a sin that quencheth all religion in the soul. He that knows not his landlord, cannot pay his rent: he that assents not to the being of a God, destroys the foundation of all religious worship; he cannot fear, love, or obey Him whose being he believes not: this sin strikes at the life of God, and destroys the life of the soul. Some are Atheists in opinion, but multitudes are so in practice: "The fool hath said in his heart, There is no God" (Ps. xiv. 1). Though he hath engraven his name upon every creature, and written it upon the table of their own hearts, yet they will not read it: or if they have a slight fluctuating notion, or a secret suspicion of a Deity, yet they neither acknowledge his presence nor his providence; *Fingunt Deum talem qui nec videt, nec punit:* "They say, how doth God know? Can He judge through the dark clouds? Thick clouds are a covering to Him, that He seeth not" (Job xxii. 14). Others profess to believe his being, but their lives daily give their lips the lie; for they give no evidence in practice of his fear, love, or dependence on Him. If they believe his being, they plainly show they value not his favour, delight not in his presence, love not his ways or people; but lie down and rise, eat and drink, live and die, without the worship or acknowledgment of Him, except so much as the law of the country, or custom of the place, extorts from them.

The dregs of time produce abundance of Atheists of both sorts. Many ridicule and hiss religion out of all company into which they come; and others live down all sense of religion. They customarily attend indeed on the external duties of it, and hear the word; but when the greatest and most important duties are urged upon them, their inward thought is, this is the preacher's calling, and the man must say something to fill up his hour, and get his living. If they dare not put their thoughts into words, and call the Gospel *fabula Christi*, the fable of Christ, as a wicked pope once did; or say of hell and the sufferings of the damned, as Calderinus the Jesuit did, "I will believe it when I see it:" yet their hearts and lives are of the same complexion with these men's words. They do not heartily assent to the truth of the Gospel which they hear: and though bare assent would not save them, yet their dissent or non-assent will certainly damn them, except the Lord heal their understandings and hearts by the light and life of Christ.

The devil hath no surer prisoner than the Atheist; there is no escaping out of his possession and power, whilst this bolt of unbelief is shut home in the mind or understanding. An unbelieved truth never converted or saved one soul from the beginning of the world, nor ever shall to the end of it. Those bodies that have the boulema or dog appetite, whatever they eat it affords them no nourishment or satisfaction, they thrive not with the best fare. Just so it is with your souls, no duties, no ordinances, can possibly do them good. As in argumentation, no conclusion, be it never so regularly drawn, and strongly inferred, is of any force to him that denies principles.

If you assent not to the truth of the Gospel, you not only make God speak to your souls in vain, which is fatal to them; but you also make God a liar, which is the greatest affront a creature can put upon his Maker (1 John v. 10): "He that believeth not God, hath made Him a liar." Vile dust, darest thou rise up against the God that made thee, and give Him the lie! An affront which thy fellow-creature cannot put up, or bear at thy hands. Darest thou at once stab his honour and thy own soul? Are not the things that thou lookest on as romances and golden dreams, a mere artifice neatly contrived to cheat and awe the world; are they not all built upon the veracity of God? which is the firmest foundation and greatest security in the world. Hath He not intermingled for our satisfaction, not only frequent assertions, but his asseverations and oath to put all beyond doubt? And yet dare any of you lift up your ignorant, blind understandings against all this, and give Him the lie? Surely the wrath of God shall smoke against every soul of man that doth so, and his own bitter, lamentable, doleful experience shall be his conviction shortly, except he repent.

Dare any of you give the thoughts of your hearts as certain conclusions under your hand, and stand by them to the last, and venture all upon them? Wretched Atheist! bethink thyself, pause awhile, examine thine own breast; whatever thy vile atheistical thoughts sometimes are, is there not at other times a fear of the contrary? A jealousy that all these things which thou deridest and sportest thy wicked fancy with, may and will prove true at last? When thou readest or hearest that text, John iii. 18, "He that believeth not, is condemned already;" his mittimus is already made for hell. Doth not thy conscience give thee a secret gird, like a stitch in thy side? Dare you venture all upon this issue, that if those things you find in the Word be true, you will stand to the hazard of them? If that be a truth, Mark xvi. 16, "He that believeth not shall be damned," you will be content to be damned? Or if Romans viii. 13 be a truth, that "they which live after the flesh shall die," you will run the hazard, and bear the penalty of eternal death? If Heb. xii. 14, prove true, that "without holiness no man shall see the Lord," you will be content to be banished from his presence for evermore? Speak your hearts in this matter, and tell us, do not you live betwixt atheistical surmises that all these are but cunning artifices, and fears that at last they will prove the greatest verities?

Hath not God given you all the satisfaction you can reasonably desire of the undoubted truth and certainty of his Word? What would you have, which you have not already? Would you have a voice from heaven? The Scriptures you read or hear are a more sure word than such a voice would be (2 Peter i. 19). Or would you have a messenger from hell? he that believeth not the written word, neither would believe if one should rise from the dead (Luke xvi. 31). View the innate character of the Scripture, is it not altogether pure and holy, full of Divine wisdom and awful majesty, and in every respect such as evidenceth its Author to be the wise, holy, and just God, who searcheth the hearts and reins? Look upon the seals and confirmations of it; hath not God confirmed it by divers miracles from heaven, a seal which neither men nor devils could counterfeit? And do not you see the blessing and power of God accompanying it in the conversion and wonderful change of men's hearts and lives, which can be done by no other hand than God's? Say not, the miracles which confirm the Gospel are but uncertain traditions, and except you yourselves see them wrought, you cannot believe them. There are a thousand things which you do believe, though you never saw them; and what you require for your satisfaction, every man may require the same for his; and so Christ must live in all parts of this world, and repeat his miracles over and over in all ages, to satisfy the unreasonable incredulity of those that question their truth, after the fullest confirmation and seal hath been given that is capable to be given, or the heart of man can desire should be given; and if all this should be done, you might be as far from believing as now you are; for many of those that saw and heard the things wrought by Christ, contradicted and blasphemed, and so might you.

Satan, who undermines your assent to these things, is forced to give his own; he that tempts you to look on them as fables, himself knows, and is convinced that they are realities: "The devils also believe and tremble" (James ii. 19); they know and feel the truth of these things, though it be their great design and interest to shake your assent to them; they know Christ is the Son of God, and that there will be a day in which He will judge the world in righteousness, and that there are torments prepared for themselves, and all whom they seduce from God (Matt. viii. 29). If you ungod God, you must unman yourselves; yea, not only make yourselves less than men, but worse than devils.

In a word, let thine own heart, O Atheist, be judge, whether these be real doubts still sticking in your mind, after you have done all that becomes men to do for satisfaction in such important cases! or whether they be not such principles as you willingly foment and nourish in your heart, as a protection to your sensual lusts, whose pleasures you would fain have without interruptions and over-awings by the fears of a judgment to come, and a righteous retribution from a just and terrible God! Examine your heart in that point, and you will soon find the cheat to be in that I here point you to: you have not studied the Word impartially, nor brought your doubts and scruples with a humble, unbiassed, teachable spirit, to those that are wise and able to resolve them; much less prayed for the spirit of illumination; but willingly entertained whatever atheistical wits invent, or the devil suggests, as a defence against the checks of conscience and fears of hell in the way of sin. You are unwilling those things should be true which the Scriptures speak, and are glad of any colourable argument or pretence to still your own consciences. Is not this the case? The Lord stop your desperate course; your paths lead to hell.

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*From Mr. Flavel's famous and exhaustive 'Treatise on the Soul of Man" (London: 1824).

DOVER SEASIDE ORPHANS' RESTS.—The first year of this work has been brought to a close, and by the report just issued, over five hundred London orphans have had a change of air. Sufficient funds have been received to meet all expenses and furnish three buildings with 77 beds, which it is hoped will be as fully occupied again this summer. The children have been greatly blessed during their stay, by kind friends, apart from the considerable amount of good they acquired under God's blessing in this healthy seaside town. Plans to erect a permanent building are being prepared, which will be begun as soon as funds are forthcoming. The Rests being open free to all London Homes, any who may wish to use the buildings this year are requested to send in their applications at once to the Founder, Mr. Thomas Blackman, 8, Biggin-street.

THE CHURCHES IN RELATION TO EVANGELISTIC WORK.

PRIZE ARTICLES

By Rev. EDWD. SMITH, Fairfield, Manchester.

CHAP. XII.—*(Concluded.)*

QUITE apart from any accessions to the ranks, all work done, whether preventive, destructive, or creative, is of service to the Church. The despondent, if they find their task and fulfil their mission, will feel that their night of gloom is scattered. The giving away of a handful of leaflets has brightened many an experience. How many saints have had to cry—

> "I myself must mix with action,
> Lest I wither by despair!"

Persons who stagger under the burden of a great sorrow will discover that, if they fill their hands with labours, their feet will come down with safer tread. The unfortunate, the bereaved, the lonely in spirit, have often refuged themselves securely in manifold responsibilities; and by having their thoughts drawn away from themselves, have been receptive of sundry tonics designed for them by Heaven.

Sleepy ministers and members are fond of quoting the passage, "It is good that a man should both hope and quietly wait for the salvation of the Lord." That, surely, was not inserted in the Bible that it might become a plea for a false contentment. In truth, neither minister nor people ought to be at all content

UNLESS CONVERSIONS OCCUR WITH FREQUENCY.

A conversion from selfishness or haughtiness into selflessness and humility is a greater marvel than the cleansing of a blasphemer's lips, or the reversal of a drunkard's bias. When a sense of beauty is born into a nature once destitute of it, when features which were as monotonous as a heap of sand become bright as a garden of flowers, and all because the wooing of God's love in Christ has been heard and accepted; *that* is, perhaps, a greater Gospel triumph than is the transformation of a sensualist or the restoration of a prodigal; but, withal, it is the conversion of *open and notorious sinners* which attracts most attention, and excites most remark. And so, no Church should be satisfied without this latter evidence of the presence of God in its midst. This will materially assist in checking the spread of scepticism, and, if the Church happens to suffer from a bad reputation for stiffness, lack of zeal, and general uncharity, a few genuine and remarkable instances of personal and domestic renovation will do much to destroy such reputation.

These living specimens of the nearness and lovingness of God are the most needed of all arguments. Only by these can sophistries be split open, and sneers rebutted, and cherished convictions re-invigorated. Unless these can be displayed, a number of the most faithful of Christ's champions will be tempted to stand in doubt of the truth of their cause, and will feel sometimes as if they were drifting on a shoreless sea. It is imperative that evangelistic work be successful among coarser lives, for what discovery can equal in sadness the revelation that the Creed whose Articles are twined into my very soul, to which I have clung with passionate fondness, which has been steeped in tears and shaped into prayers, does not stand the trial imposed upon it by the practical necessities of intelligent yet sin-bound man? 'Tis then as if volcanic fires were bursting out of the rent ground, and gaping chasms were waiting for my shivering soul. Many a valiant heart has prayed that, ere that day shall come, the paralysis of death may do its work; and that day *will* come, unless by means of the Gospel, in city and country alike, are produced lives strikingly transformed.

But that day need not and will not come. The problem which vexes us cannot be insoluble, for God is in the world. He loves souls more than we can ever do. Redemption teaches us that He would rather pour a few drops of comfort into a suffering child of man than light new smokeless torches in the skies. And He is "King of the Ages." He is equally the Lord of Spirit, Matter, and of Time. All the contents of the Ages point to man and exist mainly for redeemed man. God has always hidden forces at work; and, without doubt, they are more powerful than are the forces we discern. His shot silk will cross the mean fibres which we have put together, and will make the texture both beautiful and strong. We cannot, then, afford to part with Paul's great thought that the *very same power* which wrought the central miracle of our religion—the Resurrection of Jesus—is the power which works now in the souls of men. "That power raised Him from the dead—and also raised *me* up to be an Apostle." We are filled with comfort. We are joyful in all our tribulation. From such a power, illustrated by such a deed, we may freely hope great things.

THE CHURCH IS GOD'S CHOSEN AGENT,

and He will fit her more and more for her work. He will give to her members a growing horror of all forms of inconsistency. He will bestow on those who take up the duties of charity a higher skill in conjoining the nourishing of the soul with the feeding of the body, and will teach pious specialists the best methods of penetrating with their influence homes of all kinds and grades. He will instruct his people how to give on principle and to give generously, and this will rectify a crying want of the times. He will provoke into a successful agitation of great social questions the very individuals best suited to this duty.

Societies springing out of the Church, good in their aim but ephemeral in their existence, shall by their dying give birth and strength to other societies whose scope shall be wide and whose salutary efforts shall be beneficial and long-continued. God's fingers drop no threads. He can equip fresh moral forces, braid them into the old ones, and make them ready for all contingencies that shall arise. The Crusaders' battle-shout, "It is the will of God!" can still draw out the enthusiasm of his pledged ones.

That enthusiasm will not be wasted. When I see a bad, brutish face, I may be for a moment confounded, but quickly do I propound the question to myself, "Have you never known the owner of just such a countenance as this thoroughly got hold of and changed by 'the glorious Gospel of the blessed God'?" And very soon my memory serves me well, and spells out some name, or photographs a set of features. The other day a cluster of portraits was presented to a godly pastor. It included quite a quantity of men who were three years ago dog-fanciers, pigeon-flyers, sots and swearers. Yes! lost appetites after goodness may be once more aroused. The sight of thirsty companions quaffing rich draughts of the water of life may make stolid sinners conscious at last of their own thirst. Hardened looks are sometimes little more than skin deep. Even reformatory lads display, not uncommonly, a fine cast of countenance. How have the graces of which the features are the indices found a home in youths whose ancestral history is so depraved? Lives which seem to have about them nought but evil have but to be brought under religious conditions and the prevalent naughtiness rapidly melts away. The walls of many a new house are only damp for lack of spouting, and a godly combination fastened to a sour nature may cause the thin streams of moroseness no longer to trickle.

We shall yet hear on all sides the rescued revellers, and the once fallen but now cleansed and humble youths who once figured as precocious offenders against law and morality, and middle-aged men who blush at the very remembrance of their past misdeeds, and women whose late guiltiness manifested itself indifferently in wrangling, covetousness, love of finery, neglect of home, singing in their turns the song of the man of Tarsus. "Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting."

THE CHURCH NEEDS THE HELP OF ALL

her children, but *especially* of her sweetest and bravest and fairest and strongest. The parable of Jotham is the parable of the masses. If the olive tree will not leave its fatness, nor the fig its sweetness, nor the vine its strength, in order to preside royally and beneficially over the trees of the forest, then King Bramble assumes the sovereignty, and from him goes forth a fire which turns into ashes many a princely cedar and shady oak, many a towering fir and flowering shrub, together with numbers of trees of lower degree. And so, if the sons of melody, the educated light-bearers, the skilful gladiators, the richly-blessed in qualities or in wealth, do not give of their sweetness, fatness, strength—do not consent to give up some of their advantages and joyous pleasures for the sake of obtaining a holy rulership over errant and peccant men; why, then, the tricksters and revolutionists, the drink-traffickers and book-makers, the secular Diotrephes and the secular Demas, will gain sway; and in the flame that will steal forth from this godless dominance those who selfishly declined the burden of Empire shall themselves be overtaken by insulted justice, and shall be in peril of sharing the ultimate fate of the souls whom they refused to guide and to save.

The battles of the Pyrenees, fought by British soldiers among the crevasses, and near the eyries of the eagles, did not offer to those engaged the honour which now is offered by our Captain to the Christian soldiers who will volunteer to take their part in the battles of the suburbs and the battles of the slums. We want no faint-hearted ones in our battalions. The spirit of cowardice might spread by their means even among the courageous. "Whosoever is fearful and afraid, let him return and depart early from Mount Gilead."

THE END.

JERUSALEM.—The correspondent of *The Record* says:—The Mission of the London Society for Promoting Christianity amongst the Jews has been visited by two members of the Parent Committee, sent out, as is understood, at the request of the brethren here, to investigate the present very remarkable phase into which the Mission has passed. What the future development of the existing state of things may be it is of course impossible to foresee; but no one interested in the work of Missions amongst God's ancient people can witness without an increase of that interest dozens of intelligent Jews, young and middle-aged, listening with eagerness to the preaching of the Gospel, and many of them entering upon a course of training to fit them for the Christian life.

THOUGHTS ON HOLINESS.—3.

By Rev. MARK GUY PEARSE.

THE STARTING POINT.

"Be ye therefore perfect, even as *your Father which is in Heaven* is perfect."—Matt. v. 48.

THERE are many earnest religious people who cannot help feeling that there is a lack somewhere in their religious life, for which they cannot account. That it should be so is a grief to them and a perplexity—yet so it is. Instead of finding that religion cures all their cares, it is the one great burden which wearies them most. Instead of healing other failures, as it certainly ought, it is the one thing in which they do most grievously fail. Everything in the Word encourages the hope that religion will bring a new life, an abiding strength, a confidence, and joy; but instead of that it seems only to bring to them a sadder sense of weakness and troubled doubts.

Is it possible for us just to put our finger upon the source of the mischief? I think it is. Let us claim the help of that blessed Spirit who searcheth the deep places of the soul.

We have come pretty generally to this point, that the ground of our salvation is not in doing, nor in feeling, nor even in faith: the ground of our salvation is the finished work of our blessed Saviour Jesus Christ—faith is only the beggar's hand that takes it.

But the old subtle life of looking to ourselves is not dead because we have given it up in one particular. It lives on vigorously and tyrannises over us in a great many ways. It underlies our prayers; it fills us with chilly fears and fevers of doubt; it makes our hopes as variable as the weather or the state of our health.

Here is the great source of the mischief: *We think we must make God love us by being good.* If we are good—good enough—God will love us; but if we are not good enough, what hope is there? Said one of my little ones to the youngest, in that threatening tone which is usually adopted in teaching, "You must be good, you know, or father won't love you." That is how we think of God, and how we live toward Him. We are always trying to be good enough to make Him love us; and, of course, to do that one must be *very, very* good! Then comes again the troubled sigh over the dreary round of failure. "You see, I am so dreadfully bad; so unlike other people. I have so little faith—no love—no earnestness—nothing!" Here is the black source of this misery.

"You must be good, or father won't love you," said the little one. Then I called him to myself as God seeks to call us, and I said, gravely and tenderly, "Do you know what you have said? It is not true, my boy—not a bit true."

"Isn't it?" said the little one, surprised and doubtful.

"No," I said; "it is far away from the truth."

"But you won't love us if we are not good, will you?" he asked.

"Yes," I said; "I can't help loving you. I shall love you for ever and ever, because I can't help it. When you are good I shall love you with a love that makes me glad; and when you are not good I love you with a love that hurts me; but I can't help loving you, because I am your father, you know."

"*Your Father which is in heaven.*" Alas! we speak it only as the utterance of a reverential homage. We think of it as a figure borrowed from an earthly life, and only in some faint and shallow meaning to be used of God. We are afraid to take God as our own tender and pitiful father. He is a schoolmaster, or almost further off than that, and knowing less about us—an inspector, who knows nothing of us except through our lessons. His eyes are not on the scholars, but on the book, and all alike must come up to the standard.

Let us look into the school. Here is one thoughtless and indolent, the lessons neglected for everything—when he comes up to the master no wonder he hangs his head and is full of confusion. Here is another dreaming, as people dream in hearing sermons, the mind wandering for half an hour, then waking up suddenly to find that the time is gone and the lesson unlearned. Here is another who does try at the sum, but it will come wrong, try and try as he may. Here beside him is another who sees the mistake and gets it right without any trouble at all. But the master knows nothing about trouble, he only looks at the answer. Here is the poor little maiden, God bless her, who has to be the mother at home, the mistress of the poor household, to see to all the family; is it any wonder that her thoughts are flying from the lessons back to other cares? but the master knows nothing about that as he calls her to himself. Here is the lad who has failed so often that he has given up trying. Here is a dull little scholar, born of dull parents, for half-a-dozen generations, who finds every task so dreadfully hard. Here is the clever boy who knows it all at a glance and says it. Here is the poorly little one with the headache and weariness, trying to keep back the tears that tremble in her eyes. All of them, dull and clever, weak and strong, anxious and easy—all are brought to the same lesson, the master measuring them not by themselves, but by the answers and the tasks.

Oh, I know those scholars—so do you. It is just the picture of our trying to serve God—trying to bring what He has commanded; the dull scholar, and the anxious scholar, and the poor, weak, tired scholar, all getting up the tasks, and in it all burdened with the fear of failure and of being turned.

Now the school is over. Home they come, bounding with glee. All the restraint gone, the troublesome lessons are done with, the fear of failure is forgotten. Why? They are at home now. *This is the Father's house, and love is here.* Ah, there is that lazy, thoughtless scholar, was there ever such a boy to work? And he who was dreaming, look how his eyes flash; he is all eagerness, and tenderness, and care. But this is harder work than lessons or sums? No! there is no work in it, it is only *doing something for mother.* Oh, the magic of love!

Here is the anxious little maiden; it is no burden to toil; there is no sigh over it now. It is for those she loves. Here comes the dull, slow child, she forgets all about her not being clever, her father loves her as much as the clever one every bit. Ah, and here is the sum that would not come right, with the master's cross drawn right down the slate. The father hears all about it and takes the little fellow on his knee, and holds the little hand in his and tracks the mistake up to its beginning and gets the answer right triumphantly. "There, you have done it at last!" says the father, cheerily. "Oh, yes, father, I could do anything when you help me like that," cries the lad, wondering if he shall be ever so clever. Home comes the little one who is poorly, and love sees at once the drooping eye and the heavy head, and soothes it with tender pity.

Now open the ears of the heart, timid child of God; let it go sinking right down in the innermost depths of the soul. Here is the starting point of holiness, in the love and patience and pity of our heavenly Father. We have not to learn to be holy as a hard lesson at school, that we may make God think well of us; we are to learn it at home with the Father to help us. God loves you, not because you are clever, not because you are good. He loves you because He is *your Father.* The Cross of Christ does not make God love us, it is the outcome and measure of his love to us. He loves all his children, the clumsiest, the dullest, the ugliest, the worst of his children. His love lies at the back of everything, and we must get upon that as the solid foundation of our religious life, not growing up into that, but growing up *out of it.* We must begin there, or our beginning will come to nothing. Do take hold of this mightily. We must go out of ourselves for any hope, or any strength, or any confidence. And what hope, what strength, what confidence may be ours now that we can begin here, *Your Father which is in heaven!*

We need to get in at the tenderness and helpfulness which lie in these words, and to rest upon it—*Your Father.* Speak it over to yourself until something of its wonderful truth is felt by us. It means that I am bound to God by the closest and tenderest relationship—that I have a right to his love and his power and his blessing, such as nothing else could give me. Oh, the boldness with which we can draw near. Oh, the great things we have a right to ask for! *Your Father.* It means that all his infinite love and patience and wisdom bend over me to help me. In this relationship lies not only the possibility of holiness, there is infinitely more than that.

The story is told of one of our most gifted poets, that when a little lad of six he was sent to what was called a "charity" school. Sensitive and timid, frightened at the master's look and voice, and at the cane, without which nothing was done in those times; he could only tremble over his lesson and blunder tearfully instead of saying it, going back beaten and bewildered to try again. Little wonder that he came to think himself as stupid as the master said he was, and despaired of ever knowing anything. At last the master's patience was exhausted, the scoldings and the canings were alike in vain. Seizing the little fellow angrily, he thrust him out of the school and sent him home as too dull to learn anything. The frightened child hid himself in his mother's arms and sobbed out all his grief. Then she sat beside him and patiently taught him his letters, and bore with a hundred failures, and praised his occasional success, and so led him on until he was a scholar almost before he knew it.

Here we are to begin, in the patient love of our Father. Think how He knows us apart and by ourselves, in all our peculiarities, and in all our weakness and difficulties. The Master judges by the result. Our Father judges by the effort. Failure does not always mean fault. He knows how much things cost, and weighs them where others only measure. Your Father. Think how great store his love sets by the poor beginnings of the little ones, clumsy and unmeaning as they may be to others. All this lies in this blessed relationship, and infinitely more. Do not fear to take it all as your own.

Your Father *which is in heaven.* Holiness is no exceptional privilege to which only the inner circle of God's favourites are admitted. It is the *right* of all his children. It is no height to be reached only by some few adventurous spirits of rare endurance and daring; it is the highway to the Father's

house. It is ours by inheritance, the blessed portion of goods that falleth to us. *Holiness is the natural life of our new birth.* The moment we are in Christ the eternal purpose of all things in heaven and in earth leads up to this end, that we should be holy and without blame before Him in love. If I am the child of God, all the wisdom and love and righteousness of the Father, all the great salvation which is in Christ and Him crucified, all the energies of the Holy Spirit, all the arrangements of the daily life, are mine to minister to my holiness. So God meets us on his side. How shall we meet Him on our side?

Oh, for an enthusiasm for holiness. A passionate and absorbing ambition to be like Christ in thought, and word, and deed. To live over again the life of Christ in doing the will of God and serving others; in courage and in patience; in great brotherliness and in utter self-forgetfulness; in restful faith and in consuming zeal; in the abiding consciousness of God's love, and in sight of the dread realities of the judgment and its eternal issues; in tender compassion for the fallen, and deepest abhorrence of sin.

Let us pray and wait for the gift of the Holy Ghost, who is come to make us realise this relationship in all its glorious fulness, by whom the love of God becomes much more than a thought—a blessed possession, *shed abroad in the heart.* "The Spirit Himself beareth witness with our spirit that we are children of God." And how ready is the Father to give us this gift divine. "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him."

A GROWING WORK IN SPAIN.

DEAR SIR,—Having just visited Figueras it occurred to me that your readers might be glad to hear something of the Mission carried on there. The work is growing and is only needing increased help to extend on every side. A new schoolroom for boys, one for girls, and a large hall have just been opened, and the bright, clean appearance of everything is most attractive. The building, owing to the zeal of Pastor Rodriguez, his wife and brothers, with three English ladies, has been very tastefully decorated with texts and pictures. In order to save expense to the Mission all the painting inside and out has been done by the brothers, the result being most satisfactory.

The Sunday evening services are well attended, and that means that these poor peasants have braved persecution for their love to our Lord. When they become Protestants their employers generally dismiss them, and it is a hard matter to find any work. We were told several interesting cases of how they had suffered willingly, nay cheerfully, that they might confess Christ before men. The school children number 150, and it is beautiful to hear the distinct way in which they repeat text after text, some having committed over one hundred to heart from various parts of the Bible.

The desire is to start the same kind of work in the sixty villages around Figueras where the Gospel has never yet been heard. One room has already been hired at Vilabertran, where these indefatigable Christian workers have commenced a Sunday-school and a service once a week. The result is most encouraging, and if those in England who are working for the Master could see for a few days, as we have done, the self-sacrifice involved in carrying on this Mission in and around Figueras, we feel sure they would gladly cheer the hearts of their "companions in labour" by sending some help in order to extend the advancement of Christs' kingdom in Spain.—Yours truly,

Barcelona, Spain. G. STOUGHTON.

A PLEA FOR THE FAR NORTH.

SIBERIA.

ALTHOUGH the readers of THE CHRISTIAN have pretty frequently of late had their attention directed to Russia and its needs by the travels and personal efforts of such men as Mr. H. Grattan Guinness, Dr. Baedeker, and George Müller, yet I have felt it incumbent upon me, before God, to place before the Christians of England the special and urgent needs of that part of the Czar's dominions known as Siberia. Although comprising in its vast sweep nearly one-third of Asia, it is inhabited by only a few millions of the poorest and most uncared-for of the human race. These millions, it is to be feared, are doomed to pass away without ever having had as much as a glimpse of the "Light of the World," who yet came to shine on the benighted wanderers on the steppes of Siberia. Where are the tender hearts and the willing feet that will take the Light out to these perishing millions? that will brave the snows and the cold, and the loneliness, and the utter isolation from the world, friends, and country, count himself as one *dead* to all these, lay his *all* upon the altar, and carry the Gospel of Jesus Christ out to them?

The only spiritual provision, of any kind, made for the various tribes inhabiting Siberia, is a visit once in three or four years from a Russian priest to administer the Lord's supper, baptize, &c. Yet the people are more heathen than Christian, being ignorant of the very first fundamental truths of Christian faith and doctrine. Though nominally Russians, yet these several tribes, especially those on the slopes of the South Siberian mountain ranges, are of Finnish origin (the locality being in fact the birthplace of the Hungarian and Finnish nations), each speaking its different language, though there is a strong resemblance between them. Their utterly neglected condition is proved by the fact that the Bible has not yet been translated into any of their dialects.

This alone would be a matter of urgent importance, but becomes an imperative demand when we bear in mind the appalling fact, brought to light by an eminent Siberian traveller, Professor Ahlqvist, who in scientific researches spent a long time among them, that these semi-savage tribes are being rapidly decimated by drink and syphilis. What should still more move our hearts and quicken our actions, is the indisputable fact that, according to all accounts, there is hardly a people on the face of the earth more ready to welcome and receive the Gospel, more longing and more grateful for it. Jesus lifted up there instantly draws all men to Him.

No sustained missionary work has been carried on there since 1840. In that year the Emperor Nicholas expelled the English missionaries who, under great difficulties, but with the most blessed results, had been labouring among the Buratans, a tribe east of the Lake Baikal, in the interesting region from whence, some years since, Professor Europæus despatched his famous post-card to Helsingfors University, announcing his discovery, in a stone cooking utensil of petrified soup, computed to be at least a thousand years old. There can be little doubt that the present humane Emperor would without much difficulty re-open Siberia to missionary enterprise, if only men can be found who, constrained by the love of Christ, will go and seek to win these wonderfully prepared peoples for Jesus; carrying the Gospel into the very heart of Asia, and there meeting with their brother toilers from China, coming northward and westward. May God lay this matter upon the hearts of some of his children, to take prompt and active steps for winning our benighted fellow-creatures on the steppes and mountains of Siberia to the cause of Christ and of order, both by the spoken word, and by the written testimony which God hath given us of his Son, translated into their vernaculars for the purpose.

FINLAND.

As many Christians in this country have become interested in Finland, I should like to add a few words about that country. God be praised for what He has done there, through the Holy Ghost, and still is doing. As a proof, however, of the spiritual "wickedness" rampant in ecclesiastical "high places," whence the masses have been wont to look for salvation, I may mention a single fact. At a conference of Christians, recently held in Helsingfors, convened by one of the most respected ministers in the land, who glories in having been a believer thirty years, the meeting could not come to any decision as to whether, in determining our own standpoint with regard to the teachings of Christ and his apostles, we were to be guided by the Word of God, or by Luther's writings. A number of Evangelical Christians present stoutly maintained and defended the supremacy of Scripture in all matters of faith and points of doctrine, insisting that the masses should be referred to the Word of God alone for guidance. The rev. Chairman, supported by his friends, would, on no account, aquiesce in this view, but vehemently claimed for Luther equal, if not indeed greater, authority than Scripture itself. As they could not agree upon this point, the whole Conference fell to the ground.

The people, of all classes, are thankful for the Gospel, and the only opposition comes from so-called Ministers of Christ, who from their pulpits openly denounce and inveigh against the preaching of a full and free salvation through faith in Christ alone. God, in gracious answer to the prayers of Christians in this country, did much for Finland last year. May more faithful and earnest prayer be offered up for the work of God in that corner of the world this year; the results will be even more blessed and glorious, to the praise and honour of Jesus Christ.

WALDEMAR LÖNNBECK.

17, *St. Bride-street, Liverpool.*

A REFUGE FOR EX-PRIESTS.

WE have received an appeal from Pastor C. Chiniquy, on behalf of his Home of Refuge in the United States for priests who are desirous of leaving the Church of Rome.

It will be in the recollection of many of our readers that Mr. Chiniquy appealed to Christians in this country twenty-three years ago for help towards this work of rescuing his brethren from the thraldom of popish bondage. He is now in this country holding meetings for the purpose of bringing before the Protestants of this country the great need of aggressive effort in seeking the deliverance of many who are nominally Romanists, but are longing to be free.

Mr. Chiniquy states that fifteen young men who have received a Christian education at his college are now preaching the Gospel in America; and that about 150 boys and girls also have been taught the truth through the help the Lord's people have rendered him from time to time.

As work increases, responsibility becomes heavier, and the more need of funds for continuing any good work. Mr. Chiniquy is very strong in his feelings against the idolatries of his former religion, and urges an immediate extra effort on behalf of those enslaved by popery and ritualism. Mr. Chiniquy's present address is 38, Parliament-street, London, S.W.; he will be glad to give fuller information to any who are disposed to help.

For the Young.

MAGGIE'S DIFFICULTY.

WHO does not remember their first day at school? How frightened and nervous you felt; how strange everything looked, and how hard the lessons seemed. It is generally a great trial when a child goes to school for the first time, and older people often do not know what little Harry or Nelly goes through when they set off, perhaps not liking to tell anyone how frightened they feel, for fear of being laughed at.

Anyhow, little Maggie, who was only nine years old, did not look very happy as she sat with her slate in her hand on the first day she went to school, for there were such large tears in her eyes, that she could not even see the figures before her: they seemed to dance up and down, looking sometimes very small, and sometimes very large, until she could not distinguish them at all, and at last, one of these tears fell right in the middle of the sum, blotting part of it out. This was the signal for more to follow, and then Maggie did not try to keep them back any more, but let them come as fast as they would without trying to stop them.

The trouble was simply that she could not make an arithmetical sum come right: do what she would, the figures came just the same, and *would* not "prove."

She had tried very patiently to find out her mistake for some time, but her efforts seemed fruitless; she could not discover where the error lay, and her brain only became more confused and puzzled each time she went over it; so at last she gave it up in despair.

"Why, Maggie, what's the matter?" said her teacher, presently, hearing a little sob.

"I *can't* remember how to do these sums," was the tearful answer.

"Then let me show you, dear;" and under the influence of that pleasant voice and clear explanation, Maggie's difficulties vanished like snow before the sunshine. Before very long the sum was finished, and pronounced to be right, and the little girl's face was bright with smiles instead of being wet with tears. "Why did you try to puzzle it out by yourself?" asked her teacher. "You should have asked me to help you. Next time you have any difficulty come at once to me, and I will put you right. I do not expect you to get on alone."

We, too, are often like Maggie, in that we try to learn our lessons in the great school of life in our own strength, and forget to ask help from our wise and loving Master, who is so ready and willing to aid us in our tasks. Maggie made her sum ever so much harder by not taking it directly to her teacher when she found it was wrong, and it is just the same with us—

"Oh! what peace we often forfeit,
Oh! what needless pain we bear,
All because we do not carry
Everything to God in prayer."

Let us learn, then, from little Maggie to take everything to Jesus—to get into the way of going to Him with all the details of our daily life; and whenever there arises "the smallest tangle, the tiniest thing," let us not try to put them right ourselves, but take them "straight to the King."

Emily M. Fox.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending April 21:—April 15, Titus i. 1-16; April 16, Titus ii. 1-15; April 17, Titus iii. 1-15; April 18, Philemon v. 1-9; April 19, Philemon v. 10-25; April 20, Psa. cxix. 1-16; April 21, cxix. 17-32.

MESSRS. MOODY AND SANKEY.

GREAT MEETINGS AT LIVERPOOL.

(from a correspondent.)

MANY of your readers will have shared the feelings that drew from one of the most faithful of them an exclamation of disappointed surprise, at the disappearance of "Messrs. Moody and Sankey's engagements" from the head of your weekly list of "Coming Events." Thousands of Christians whom distance and diverse other causes have prevented from seeing or hearing these Evanglists, have yet followed their movements, and read of their labours with a watchful and ever growing interest. But the lapse of time has almost exhausted the plan of the provincial campaign, which has been going on these eighteen months, and before many days are over the Mission of 1881-3 will be a thing of the past—all but its happy memories and rich results; these will remain as prized possessions of the Christian Churches throughout the land while time endures.

In the work of the successful evangelist it is especially true that "history repeats itself." Whether carried on among the refined and educated classes, the busy devotees of commercial and industrial life, the more simple-minded tillers of the soil, or the sunken masses of the "residuum," the methods and results of Gospel work are virtually the same. So there is little or nothing new that can be said about the Liverpool meetings in the main features of them. Some of the accidental surroundings would be worthy of more than passing remark if your space allowed.

The place of meeting, for instance, Hengler's Circus, has much about it that is unique. Mr. Moody has often remarked that circuses, as a rule, are constructed on the most sensible principles for the accommodation of popular assemblies. Hengler's Circus is a superior specimen of its genus, and one could hardly conceive of an auditorium better suited to the purposes of the evangelist. The seeing and hearing are so perfect in all parts of the house that no sort of physical strain is imposed on the audience, and they are left free to receive, unchecked, all the spiritual influences that emanate from the pulpit platform. When the building is packed to its utmost capacity from floor to ceiling, as it has been so often during the past ten days, the sight is a wonderfully stirring one, and could hardly fail to inspire even a much less sensitive or earnest preacher than Mr. Moody.

As stated in your last issue, the adjoining stables have been transformed into an inquiry-room, and anything better adapted for this special department of the work could not be devised. In a word, the Committee has spared neither pains nor expense in perfecting all the likely human arrangements that experience and collective wisdom could suggest.

With all its great seating capacity, estimated at over 5000, the Circus has altogether failed to accommodate the mighty multitudes that have flocked thither. The overflow has been provided for, afternoon and evening, at Emmanuel Church, near by, where Rev. T. E. Cleworth has been the preacher. That, too, has been crowded out on most week evenings, and an adjoining chapel has opened its friendly doors for the rejected of the Circus and the church. Further than that, a late meeting, for men only, was started in the middle of the week in Brunswick Chapel, at some five minutes' distance; here Professor Henry Drummond has taken up the special work that under his wise direction was so prospered of God during the Liverpool Mission of eight years ago in Newsome's Circus.

With so many ramifications, all in progress almost at the same hour, it is not possible for one spectator to give any adequate idea of the extent and scope of the movement. The great centre of attraction has of course been the circus, where Mr. Moody has invariably been the preacher, except on Friday afternoon and evening, when Mr. Cleworth was a most effective substitute.

On Wednesday evening I was fain to find a resting-place on the stairs, at one of the furthest corners of the top gallery. The words of the preacher, specially those addressed to backsliding parents, were unspeakably solemn. He had not known a single instance, he said, in all his experience where the falling away of parents did not result in moral and spiritual damage to their children. No one who has experienced the least defection or deadness of soul could doubt the absolute truthfulness of Mr. Moody's depiction of the unhappiness and sorrow that track the footsteps of those who consciously forsake the fountain of living waters and vainly seek refreshment at the broken cisterns of the world.

Another meeting in the Circus of singular interest was that of Thursday afternoon, when Mr. Moody spoke of "What Christ is and offers to be to his people." The address has become pretty familar to me through repeated hearing of it; yet it was invested with such extraordinary freshness and delivered with such an unction from the Holy One, that I was glad to yield myself unrestrainedly to all the moving and enthralling power of this glorious theme, as the preacher unfolded to view the varied aspect of Christ's work as Saviour, Deliverer, Shepherd, Teacher, and Guide. The discourse sparkled, too, with gems of terse and pointed epigram, each of which sent a thrill of emotion through the vast and attentive audience, as the gentle breeze ruffles the surface of the glassy sea.

Mr. Sankey's exquisite singing, at the same meeting, of "I've found a friend, oh, such a friend!" and the solo part of "Come, oh, come to Me!" admirably fitted in with the sentiment of the address, and helped to render this a meeting that will long and often recur to the memories of those who were privileged to come under its gracious spell. The perfect acoustics of the circus have greatly aided Mr. Sankey in presenting the Gospel to the people through the channel of sweetest song. So many overflow gatherings have, however, been a serious addition to his labours. After singing in the Circus he has proceeded to Emmanuel Church, aiding Mr. Cleworth not only by his song, but in the other parts of the service. Later still, he has on several occasions helped to sustain the interest of the men's meeting in Moss-street, conducted by Mr. Drummond.

LAST SUNDAY'S MEETINGS.

The morning of the Day of Rest rose bright and peaceful, but it proved to be anything but a day of rest for the Evangelists. Thousands of the Christian workers of Liverpool and its suburbs must have been very early astir. Long before eight o'clock the great Circus was crammed. The demand for tickets for this meeting was extraordinary, and far exceeded any possible supply. The many disappointed late comers were provided for by an overflow meeting at the College Hall, Shaw-lane. Thither Mr. Sankey went, after thrilling the eager expectant multitude in the Circus with two rousing calls to service: "Go Work in My Vineyard," and Miss Havergal's noble hymn, "Tell it out among the Heathen that the Lord is King." These messages, so pertinent to the occasion, wafted on the morning air, in sweetest, grandest tones, to the ears and hearts of the assembled Christians, were an admirable prelude to Mr. Moody's address. One of the brethren who led in prayer—a stalwart Presbyterian pastor—thanked God with much unction and fervour, on this bright resurrection morning of spring, when the buds and flowers were bursting forth on every side, that He had in his providence sent the evangelists "as a breath of spring" to the Churches in Liverpool; might the result be many swelling, bursting buds of

faith and hope and zeal, and holy living in the days and years to come.

Mr. Moody commended to the workers his four famous "Qualifications for Successful Service"—faith, courage, enthusiasm, and sympathy. The Spirit of the Lord was upon him and his words were with great power. Many were busy with their pencils treasuring up the winged, barbed words of the speaker for future use. At some points in the address the hearers were deeply moved, and, as one friend remarked, there could not have been many dry eyes in the house. In describing the doings of the faithful four who carried the man sick of the palsy, and letting him down through the roof, laid him at the feet of Christ, Mr. Moody interjected a word for the critics and the fault-finders, lineal descendants of the wise men in our Lord's time, who objected to any such display of irregular and unconventional zeal. It takes neither brains nor heart, he said, to find fault, but those who are really in earnest about the salvation of others will not be daunted by anything that the croakers may say. The morally sick in Liverpool will never be reached simply by opening the church doors, and saying "Come in and be saved," or "Stay out and be lost." Christ came to *seek* the lost, and then to save them; his followers must tread in his footsteps.

Passing on to the question of *courage* in the Lord's work, and illustrating it by a reference to Gideon's army, Mr. Moody said he believed the Church of God in the present day would be ten times stronger if she could get rid of all the fearful ones in her ranks. She wants men and women whose hearts are on fire with the love of God, and with a consuming passion for the good of others. Many of the "wise men" in these times are afraid of enthusiasm, and talk of it as "spasmodic effort," "undue excitement," &c. &c. Where are all the people that were converted in Liverpool eight years ago? they triumphantly ask. "Thank God," said Mr. Moody, "I have met with them every day since I have been here. Every night my arm aches through shaking hands with those who tell me they were blessed at that time." It is not likely that the converts are going to pull the door-bell of those who stand aloof from the work and tell of their conversion. Would to God there were far more enthusiasm in all departments of Christian work than there is.

As he drew to a close he expatiated with most moving effect on the need and the power of human sympathy, and referred to the deplorable condition of many of the destitute children of Liverpool. The other night, walking down to the hotel, from the meeting, with a friend, about half-past ten, they fell in with a small ragged boy shivering in the cold. Their hearts were deeply touched by the apparent wretchedness of the little fellow. When questioned, the boy said his mother had sent him out to beg for pennies that she might buy whiskey. The friend who was with Mr. Moody took him by the hand and led him away to a place of shelter, where he could be cared for. These, said the Evangelist, are the kind of Christians we want. We have had plenty of long sermons; now let us go and carry them into practice. Let us begin to preach with our hands and our feet. If the spirit of the Good Samaritan were to actuate all the Christians in Liverpool, their number would no doubt be doubled inside of thirty days. Think of the many burdened, weary hearts in all our great cities, and the children worse than orphans. How long the Church has been in reaching them! Let us go after the erring ones and draw them on towards a better life. Let us show more practical sympathy with those who are giving their lives to the saving of the destitute and neglected children.

Before his address Mr. Moody made the welcome announcement that an All Day Convention would be held in Liverpool on Thursday, April 26, two days before they sailed for America. The details of this farewell gathering are not yet arranged, but the probable programme will be given in our next issue. It will be an occasion of great interest, and many friends from the three Kingdoms will doubtless be present.

The Circus was not long emptied of the Christian workers when it was again packed to repletion with those who purported to be "non-churchgoers." A glance at the audience was sufficient evidence that a great proportion of the crowd was of the right sort, though the hearty way in which the hymns were sung showed that many more had gained an entrance—to put it plainly—on false pretences. Mr. Sankey sang with great feeling, "Waiting and Watching." Mr. Moody's address was on "Christ seeking the sinner." He illustrated it largely from the stories of Bartimæus and Zaccheus, which he made to pass before the mental vision of the deeply attentive audience, clothing the skeleton outlines of the Scripture narrative, as he put it, in flesh and blood, and setting them walking around. His words went straight to many a heart, and the frequent resort to handkerchiefs was an outward symbol of the emotion that stirred within. The number of those who rose for prayer at the close speedily outstripped all calculation, and it almost seemed as if the great amphitheatre was one leviathan inquiry-room. Large numbers flocked to the stables, and the stalls were filled to overflowing with those seeking the way of salvation and peace. Again there was an overflow meeting in the College Hall, where Mr. Cleworth preached and Mr. Sankey sang.

The afternoon service was specially designed for women. They came out in such numbers that two overflow-meetings were needed. After the Circus and College Hall had been filled up to their uttermost capacity, the remainder were accommodated in Brunswick Chapel. Mr. Moody declared the counsel of God to the thousands in the Circus, Mr. Cleworth did a like service for those in the crowded College Hall, and Mr. Henry Drummond gave an address to his large audience on "Putting on Christ's Harness," clear as a sunbeam, and as luminous; the writer conversed at the close with a young fellow who had come in, guiltless of a Sunday suit, but in deep anxiety of soul; he described Mr. Drummond's short sermon as "splendid."

While each meeting had a preacher to itself Mr. Sankey was the singer at all three. Indeed, it may be said, "right here," that he has never before in all his experience had such a full day; he sang the sweet music of the Gospel at *no less than eleven meetings* in the course of the day. This afternoon in the Circus he gave a magnificent rendering of that prime favourite, "Behold what manner of love;" to the congregation in College Hall he delivered the pathetic song-sermon about the Jewish "daughter" who touched the hem of Christ's garment and was made whole; no less moving was his singing, to a new and characteristic air, of the well known hymn, "There is a green hill far away."

The evening work fitly crowned a day of rare opportunity and of large blessing. Being somewhat late, I experienced no little difficulty in finding my way to the inside of the circus, where I found Mr. Moody already in the heart of his discourse on "Sowing and reaping," addressed to a vast throng of men. Every point in this solemn exposition of eternal truth told; the Gospel arrows flew thick and fast, and the inquiry-meeting afterwards revealed the fact that some of them, though shot at a venture, reached their mark.

I can only add, in a word, that four other meetings were proceeding simultaneously with that in the circus—at the Baptist Chapel close by, at the College Hall, where Mrs. Menzies addressed women, at St. Augustine's Church, where Mr. Cleworth was the preacher, and at Moss-street Chapel, under the presidency of Mr. Drummond. At all these overflow meetings, except the first mentioned, Mr. Sankey was present, and sang. It was a busy and blessed day. This meagre outline report cannot convey any just conception of the hold which the work has taken in Liverpool, at the close of a week's meetings. In view of this encouraging fact, the Evangelists have decided to extend their stay over next week at least, and, it may be, up to the last days of their present sojourn on our shores.

THE WORK IN LEEDS.

The Mission in Leeds is being continued in the Coliseum, under the ministry of J. M. Scroggie. His manner of presenting the claims of the Gospel is different from D. L. Moody's, yet it is "in demonstration of the Spirit and in power," and it leads to the same result in the conversion of many souls, and the return of wanderers to the Father's home. It was at one time decided to close the Mission with the meetings to be held to-morrow, the 8th inst. Influenced, however, by the growing interest manifested, and a telegram from Mr. Moody expressing sorrow at the prospect of so early a close of the Leeds Mission, Mr. Scroggie, after such conference with friends as was practicable, stated the case to the audience on the 5th inst., which rose in mass to express desire for the continuance of the meetings. They will, therefore, be held for at least another week.

It is evident that the seed sown by Messrs. Moody and Sankey and their coadjutors in the earlier part of the work is now springing up in spiritual results. Very many who held back are now coming forward for personal conversation, and are led to accept Christ as their Saviour. Not a few deeply interesting cases have occurred, but for the present I will name only one. A young lady found out a man who, when a boy, had been turned out of his Sunday-school for misconduct. Though now married and middle-aged, he had never been inside a place of worship until this week, when she persuaded him, with no small difficulty, to come to one of Mr. Scroggie's meetings in the Coliseum. He came again, and now has confessed Christ, and become, it is hoped, a changed man. A case like this, most unlikely to be reached by the ordinary means, proves the value and necessity of special efforts such as those now put forth by these honoured servants, to whom God grant abundant blessing.

Leeds, April 7. T. Harvey.

MR. QUARRIER'S ORPHAN HOMES.

An interesting ceremony took place at the City Orphan Home, James Morrison-street, Glasgow, on April 3. The occasion was to wish God-speed to a band of a hundred children on their departure to Canada. Eleven such bands have been sent within the past thirteen years to the new homes in the Far West. This time only the boys are going, the departure of the girls being postponed till May. In the unavoidable absence of Sir William Collins, who was to have presided, Mr. James White, of Overtoun, took the chair.

Mr. Quarrier stated that there were 100 more children in the Homes now than at the same date last year, although they had since then sent 150 out to Canada. Alluding to the expense of maintaining the children in the Homes, he remarked that though it took £25 a day, or £175 a week, to keep the large family they had at present, money was always forthcoming, and they never required to put off payment of a tradesman's account.

Miss Bilbrough, from Canada, was then asked to address the boys, and the enthusiastic reception she met with at their hands clearly indicated her popularity. She had been in Canada for thirteen years, and had received some 4000 boys, and placed them out in homes there. They prospered much better than they ever could do in the old country.

Rev. Mr. Howie gave his testimony from actual experience at home, and from what he had heard from people in Canada, of the good work accomplished by Mr. Quarrier.

A SWISS RETREAT FOR WORKERS.—Dear Sir,—As you have been so kind formerly to mention "La Retraite" de Mdlle. de Greyerz, for lady workers, governesses, &c., who need rest and a Christian home for a long or short period, may I ask you to mention that this "Home" is now at Weissenstein, a pretty country house surrounded with pine woods, twenty minutes only from Berne. —Address La Directrice de La Retraite, Weissenstein, Berne, Switzerland.

Notes and Comments.

THE Rev. A. F. Beard, D.D., pastor of the Plymouth Congregational Church, Syracuse, New York, has been appointed to take charge of the work in the American Chapel in Paris.

A Conference on Spiritual Life is to be held at Richmond during the last week in April. We doubt not it will be profitable to many. An advertisement gives all particulars.

We are glad to find the labours of Mr. John Bost are not forgotten. M. E. Leris, of Castres, has just bequeathed to the Asylums the sum of 50,000 francs, and a mansion worth 100,000 francs.

The *Freeman* informs us that "a most cordial invitation has been sent from the Churches in Leicester to the Council of the Baptist Union, to hold their autumnal meetings this year in that interesting central town."

News from Berlin reports the work of Mr. Von Schluembach to have been such a success that those who have been blessed, and the ministers whose hearts have been stirred by its means, are arranging for its continuance. A new Y.M.C.A. has been started, which, if rightly conducted, may become a power for good all over Germany.

The tendency of the world is to shut out God. "There is no fear of God before their eyes" is sadly true to-day. We are glad to notice the following remark in this month's *Evangelical Christendom*:—

Men who have no God to worship and adore are not likely to be ennobled with any Godlike quality. . . . . Materialism is necessarily a debasing creed, and morality has no sure and certain basis apart from religion, *i.e.*, Christianity.

Principal Rainy has been giving the students of New College some sound advice on "Preaching." The Doctor contrasted the results of "legal" and "Gospel" preaching respectively, urging the latter as the only means "of bringing back sinners to God." The following passage in his address describes the cause of all true success:—

It is one of the good features of the modern time that the central place in Christianity is our Lord's Person. His wondrous self has become more generally recognised; hence, preaching revolves more constantly on this centre.

So far as statistics are concerned, the following, taken from the Protestant Mission Decennial Statistical Tables, show the growth of Missions in India, &c.:—

The number of native Christians in India, Burmah, and Ceylon was: In 1851, 102,951; in 1861, 213,370; in 1871, 318,363; in 1881, 528,590. In India alone there were: In 1851, 91,092; in 1861, 138,731; in 1871, 224,258; in 1881,417,372. The rate of increase in India from 1851 to 1861 was about 53 per cent.; that from 1861 to 1871 was 61 per cent.; that from 1871 to 1881 has been 86 per cent. The number of communicants is, perhaps, the best test of progress. In India, Burmah, and Ceylon the numbers stand thus: For 1851, 17 306; for 1861, 47,274; for 1871, 78.494; for 1881, 145.097. In India alone the numbers are: For 1851, 14,661; for 1861, 24,976; for 1871, 52,816; for 1881, 113,325. Thus the number nearly doubled between 1851 and 1861; it more than doubled between 1861 and 1871; and again it has more than doubled between 1871 and 1881.

Efforts are being made in many quarters to introduce false doctrines, and deadly errors of various kinds, under the garb of religious feeling, and even of Christian fervour. Meetings where prayer and Gospel hymns figure on the programme, are held, at which themes quite opposed to Christian faith and Bible teaching are at first subtly introduced, and afterwards freely discussed. It behoves all to whom truth is sacred and precious, and who care for the souls of others, to be on the alert, and to do what they can to counteract such movements.

One of the books spoken of by Mr. Joseph Cook in his lectures on Spiritualism, and referred to by us in our Notes and Comments a few weeks ago, as about to be issued by Spiritualists as superseding the Bible, and giving to the world a new revelation, is already, we find, advertised for sale in our own country under the title of "Oahspe, a New Bible, in the words of Jehovah, and his angel ambassadors." The publishing association by which it is issued, urge the formation of clubs for the purchase of the volume, offering it on reduced terms where this is done. It is also recommended that the book be read at the meetings of such clubs, and its principles discussed. Surely words of warning are called for, and should be spoken by our ministers, and religious teachers everywhere, and the blasphemous pretensions of modern Spiritualism should be exposed with no sparing hand.

The following facts are well worthy of special notice, not only as an illustration of devoted and laborious service for the Lord, but also as an indication of the desire for the Word of God which appears to prevail:—

The Rev. Henry Lansdell, D.D. (recently returned from a tour in Central Asia), travelled over 11,000 miles, distributing the Scriptures in Russian, Sclavonic, Hebrew, Chinese, Mongolian, Kirghese, Persian, Arabic, Turkish, Polish, German, and French. He was enabled to make a permanent arrangement, by which the exiles passing into Siberia might be supplied with copies of the Scriptures to take to their distant destinations. He also supplied prisons and hospitals, and sold a large number of Kirghese and Chinese Scriptures in the markets at Kuldja, where the people gathered around him like bees, and speedily purchased all he had to dispose of. Of the 11,000 miles travelled by Dr. Lansdell, 5000 miles were accomplished by rail, about 3000 by water, and the remainder on wheels, or on the backs of horses and camels. The last three modes of travel involved the hire of 900 horses, 330 drivers, and eight camels.

In the last two numbers of the *Methodist Recorder* articles have appeared on the subject of the union of the different Methodist bodies. It is to be hoped this effort will be persevered in, for everyone will admit that a united testimony for the Lord is as daylight to dark, especially in the presence of so many formidable foes as at present assail those who profess faith in our Lord Jesus Christ.

The unification of the Methodist bodies in Canada seems practically effected. The proposed basis of the union has been almost unanimously approved by the Primitive Methodists. Returns to hand show that in 27 circuits 1271 approved of the basis, whilst only 269 voted against it.

A far higher and broader unity than even this is the necessity of the Church of God. "By one Spirit are we all baptized into one body," wrote the Apostle Paul to the Corinthian saints. The manifest unity, as here expressed, is what the most spiritual in all the Churches long for. The Word of God must be the basis of fellowship for those who are indwelt by the Spirit, if our Lord's prayer is to be answered so far as the Church of God is concerned. For this let all Christians labour and pray.

God has sent a good man to London; a young preacher of the old Puritan sort—as free from religious cant as from the cant of modern thought. We refer to the Rev. Ossian Davies, who has just entered upon the pastorate at New-court Congregational Chapel, Tollington-park. An unpretentious and unassuming man, with Welsh poetry and fervour, a Scotch love of facts and figures, an English directness of expression; but above all, a man with the fear of God before his eyes, and the love of the Lord Jesus and his Gospel in his heart. This, at least, is the impression we have received after hearing his two sermons on last Lord's-day.

In these rapid days there is a tendency to thought without meditation, and to an exercise of the brain in disproportion to that of heart and conscience. We should therefore keep before us the special need in the ministry of a preaching and a life which lead the people to say, not "What a clever preacher!" but "We will go with you, for we see that God is with you!"

The Resolution Sir Wilfrid Lawson proposes to move on Friday, the 27th inst., on Local Option, is to the following effect:—

That, in the opinion of this House, the best interests of the nation are seriously affected by the continued delay in giving effect to the Resolution adopted and reaffirmed by the House, declaring that a legal power of restraining the issue or renewal of licenses for the sale of intoxicating liquors should be placed in the hands of the persons most deeply interested and affected, namely, the inhabitants themselves.

This would seem to be a self-evident proposition, and we might suppose would be sure to prove successful in bringing about the action desired, and already declared desirable.

But it is surprising how much pressure is required to induce a large proportion of our legislators to rise above the interests of a class, and legislate simply in the interest of reforms calculated to benefit the nation at large. There is such a thing, we suppose, as a national conscience, but it is terribly hard to arouse it on some questions. The result of the discussion the other night on the Opium traffic shows this to be the case. Although the resolution brought before the House by Sir J. Pease only proposed to give to the Chinese Government the right to arrange its own import duties, it was nevertheless negatived by a majority of sixty.

There is reason to believe, however, that progress was made by means of the discussion, spite of the majority voting against the resolution. The Government did not, as on previous occasions, meet the matter with a direct negative, and Lord Fitzmaurice made admissions on its behalf which would lead us to hope that means are being considered by which the traffic may be greatly modified, if not wholly surrendered. He said that "the Government were fully sensible of the importance of the question, and, considering the great interest shown, not only in that House, but out of it, in the matter, as the time approached when the decennial revision of the treaty of Tientsin would naturally take place, the whole Opium question would be certain to be forced upon the attention of the Government."

The following words of Mr. S. Smith, the new M.P. for Liverpool, are worthy of special regard, and have a ring of Christian manliness about them which we cannot too highly commend :—

Not only would the change of policy be productive of material advantage to this country eventually, but it would raise us in the estimation of all the races of the world. There could be no doubt that our dealings with the Chinese with regard to opium were a great blot on our escutcheon in the eyes of the whole world. Moreover, this opium traffic was felt by many of our own people to be one of the great national sins of this country, which we had not atoned for or withdrawn, and it would be a relief to their feelings to do away with this iniquitous trade. Again, its abolition would give Christianity a chance. By our cruel and unjust treatment of the Chinese we had done our best to make Christianity abhorrent to them. What could they think of our Christianity when we presented them the cup of vice with one hand and the Bible with the other? They could only conclude that our religion was a huge hypocrisy. He believed that a change of policy towards the Chinese would bring blessings upon this country, for wherever a nation took a right course it gained by it sooner or later.

The paragraph referred to in the following letter found its way into our columns last week in the absence of the Editor, who certainly would not have inserted it :—

Dear Sir,—As you have copied into your Christian of this week a paragraph about this Orphanage which appeared in a recent impression of a Bristol evening paper, and as you introduce the quotation with a sentence which assumes that the statements in that paragraph are "facts," I must request that, by the insertion of this letter, you will allow me in an equally prominent part of next week's Christian, to assure your readers that the paragraph in the Bristol paper was published entirely without our sanction or knowledge. On its being shown to us we immediately communicated with the proprietor of the paper, and learned from him that the paragraph was the work of a sub-editor, and was the substance of a conversation which a gentleman resident in the neighbourhood had held with him. Further, *that this person was in no way whatever connected with this institution, nor did he derive his information from anyone connected with it.* May I be allowed, once for all, to state that no *reliable* information regarding the state of our funds can *ever* be obtained except through the annual reports. *All* newspaper statements, therefore, purporting to give information derived from private sources should be *always* received by the public at their exact value—which is ever "nil."—I am, dear Sir, faithfully yours,

James Wright.

New Orphan Houses, Ashley Down, Bristol.

We have received a mass of correspondence on the subject of "Faith Healing," and that on both sides. Few themes claiming Christian thought require more caution, or prayer for Divine guidance and preservation from error, than this. A letter has been sent us by the Rev. C. H. Wainwright, M.A., of Blackpool, which has already appeared in print, narrating the death of his own sister, notwithstanding the prayers of Mr. Karl Andreas. Mr. Wainwright's feeling is so strong in the matter, and the facts he narrates are so painful, that he says the certificate should have been, "Died from the imposture of faith-healing."

One case of any kind, however, cannot determine for or against a general principle. We have testimonies from some whose genuineness and sincerity is beyond doubt, who declare that they have derived great benefit at Bethshan. If the simple point at issue were, "Is the Lord *able* to heal the sick in answer to prayer?" every believer would of course reply, "Undoubtedly so," and that with, or without means, humanly hopeless and incurable or not. But as the matter is being treated, much more is asserted than this, and the subject is a wider one than in its present form we can find space for in our columns. We should advise all who can do so to spend a Wednesday afternoon at Bethshan, and see and hear for themselves what is there set forth. One of our correspondents suggests that if "A Surgeon," and others, would go in an unbiassed spirit to some of the Wednesday afternoon meetings at Bethshan many difficulties would be removed, and the friends who conduct the work there would be less misunderstood.

It is a striking feature of the times in reference to Christian work in heathen lands, that there is a greatly increased thirst for religious information, and readiness to receive books and tracts aiming to impart it. The last annual report of the Calcutta Tract Society, just issued, testifies to this in a very marked degree. The total issues for the year have been, by sale or free gift, 403,566, as compared with 294,333 the year before.

The report states : "These figures are very noteworthy. Formerly all tracts were given away gratuitously, and in many cases it was difficult to induce people to receive them at all; they seemed to feel as if some defilement attached to the tracts, and as if loss of caste might result from receiving them. After some time this prejudice died away to a large extent, and people were ready to receive tracts freely. There is evidently now a great desire on the part of the people to obtain tracts. All tract distributors testify to this."

The Report further states :—

Many missionaries have written to bear testimony as to the readiness with which tracts are received, and the good which they do. Many cases have come to our knowledge in which the recipients file the tracts as they receive them, and read them over more than once. Frequently tracts are asked for by name, or if one is offered to a man he replies that he has it already, and would like a different one. Ladies engaged in zenana work bear testimony to the acceptableness of the tracts among the inmates of the zenana, and report that the girls in the schools state that the tracts they receive are read by their fathers and brothers. The amount of light and comfort which has been imparted by the 260,000 vernacular tracts that have been distributed during the year, must be very great.

On Sunday week petitions were signed in all the churches of the Romish Archiepiscopal diocese of Westminster, by desire of Cardinal Manning, declaring that the laws relating to the protection of young girls are inadequate, and urgently need amendment, particularly in the case of those who are without property, or parents and guardians. The petition urges that the age of protection, now fixed at thirteen years, should be raised in all cases to eighteen years, that it should be made a distinct offence to receive any minor into any house, or upon any premises, for an immoral purpose, or otherwise to promote immoral relations with any minor under the age of twenty-one years, and asks that the law may be altered for those purposes in the present session of Parliament.

The terms of this petition are by no means too strong or urgent. Such legislation is imperatively called for, and that without delay, and it behoves all sections of the Church to use their influence in promoting the accomplishment of such ends as are therein aimed at. There is a fearful laxity of morals showing itself amongst us, and young minds, poisoned by the light and frothy literature which streams forth from the press in all directions, are in danger of becoming an easy prey to the myrmidons of vice who lurk about their path.

TO ENGLAND.

"The throne is established by righteousness."—Prov. xvi. 12.

ENGLAND, my country! can it, can it be,
That thou art falling from thy high estate;
That "glory is departing" e'en from thee,
And that like Israel's shall be thy fate?
England, O England, is the hour gone by,
When, as a banner, we this truth unfurled—
That "over all, it is the Lord most high,
Who reigneth in the kingdoms of the world."
O sons of England! shall your laws disown
Allegiance to the eternal King of kings;
Shall they henceforth claim earthly rule alone,
And "right divine" be 'midst forgotten things?
Kings reign by righteousness, true right divine,
The guardian-angel this of England's throne.
O'er her vast empire Heaven's sun shall shine,
With light and glory still illume the crown,
And on her shield no shadows dim shall fall,
If God be honoured first, as Lord of all.

J. H. S.

A CALL FOR CHRISTIAN LADIES

TO HELP DWELLERS IN RAILWAY-CROSSING COTTAGES.

DEAR FRIENDS,—As we read the record of our blessed Lord's journeyings when on earth, how frequently we are reminded that his loving heart went out after the lonely villagers at these bye-way places. Did He not find some of his most precious opportunities to speak to men and women? Sometimes alone, at other times the twelve were with Him, going through every city and *village*, preaching and showing the glad tidings of the kingdom of God; the result was that many "heard the Word, kept it, and brought forth fruit with patience."

In our land we have 6000 or more persons in charge of railway crossings, requiring *a monthly book-packet of cheer*. These thousands of families, who dwell in the cottages where public roads cross the level of the lines of the railways of Great Britain, are remote, in the majority of instances, from towns and villages. These dwellers alone, unable to leave their watch and ward over the lives of the millions who travel by railway, are seldom seen or spoken to, except by those who drive the vehicles, and whose only wish, naturally, is to pass as rapidly as possible across the line lest their horses should take fright.

The Land Agent of the Great Eastern Railway, deeply interested in the welfare of railway men, has for the past three years, with a band of twenty-three ladies, remembered these isolated cottagers on his line, and the post has carried to them month by month copies of the *British Messenger, Cottager and Artizan, Friendly Greetings, British Workman*, &c. These poor folks have received the papers most gratefully, and many have been the touching letters sent in acknowledgment. Many of them cannot write, and some are very aged, just able to raise the flag, having been at their lonely post more than thirty years.

We now desire to extend this happy, unseen service for the King over all the railways in the kingdom. Having obtained the names of the cottagers, may we ask for lady-volunteers, each at her own expense to undertake twelve, or more, families to whom they will send the above papers. In due time we hope to link each railway line, and the distributors' names, under a local superintendent, so that we may secure united prayer for blessing upon the Mission.

The Home of Industry will be a convenient centre, and the Secretary, Miss Watson, assisted by other voluntary lady helpers, will aid by correspondence, or, where possible, a personal interview, the furtherance of this much needed Mission; and by united prayer upon the monthly packets sent through the land, to witness to souls of Jesus our Lord, who died to save the lost, we may look for a rich blessing in the ingathering of many precious souls.

Yours in service for the Master,

Home of Industry, Annie Macpherson.

60, *Commercial-street, London, E.*

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THE EAST LONDON INSTITUTE.

THE story of the ninth year of the East London Mission Institute, under the direction of Mr. and Mrs. H. Grattan Guinness, has just been told in an intensely interesting Report issued by Mrs. Guinness in the March number of "*The Regions Beyond.*" Aptly entitled "Toiling On," it records numerous facts and incidents illustrative of the spirit of faith and patient endurance in the service of Christ; it furnishes fresh testimony to the certainty of Divine aid being rendered to all who trust "in the living God."

The college work is first referred to; fifty-one new students have been received into the Institute during the year, while fifty-four have left for various Mission stations—thirteen in Europe, nine in Asia, eighteen in Africa, ten in America, and one in New Zealand. Three female missionaries have also been sent out this year, a new Home for training such having been established. The students have, both at Hulme Cliff and at Harley House, a testing process to pass through, which ensures their being able and willing workers at the end of their curriculum; indeed, the whole course is one of ardent and diligent labour, such as none but those willing to "endure hardness as good soldiers of Jesus Christ" would be likely to maintain. At Harley House, seven hours a day of study, and two of practical work, and at Cliff, nine hours' study and plenty of manual labour in addition, together with evangelistic efforts of various kinds, form the rule of college life. We do not wonder that in some cases probationers do not remain, or that, as the report states, "The Institute acts as a sieve, straining out all who are not physically, mentally, morally, and spiritually *strong men*, fit for the arduous life of a missionary."

Yet there appears no overstraining; kindly consideration of human limitations enters into all the arrangements made, and cheerfulness and health would seem to be the constant companions of toil. The evangelistic work of the students is of a most varied and practical—we are thankful to see also successful—character. No fewer than twenty distinct Missions have been assisted by them in London districts during the year, beside independent efforts in connection with the Bible Carriage, tract distribution, and open-air preaching.

The Livingstone (Congo) Inland Mission furnishes a page of history at once stimulating and touching in the highest degree. It forms a record of self-denying and heroic effort worthy of a place second to none in the annals of missionary enterprise. The brethren employed in it have indeed proved themselves men who do not count life dear unto them, so that they might fulfil the ministry they have received of the Lord Jesus, to testify the Gospel of the grace of God. In the face of sickness and death, hardship and imminent peril at every step, they have advanced with a courage and devotion truly apostolic. Not a few have succumbed to the peculiar dangers of their task; again and again have the hearts of our friends who direct the Mission been stricken by tidings of devoted brethren having fallen in the fight. Yet those who survive remain undaunted; with only redoubled energy and fearless faith they press forward to the front.

Twelve brethren and two sisters form the staff at present occupying the field. The principles of action laid down in the Report for the guidance of this important and specially difficult sphere of Mission effort, seem to us eminently wise, practical, and worthy of confidence. It is gratifying to read such words as these:—

Our stations between Mataddi and Manyanga, planted at intervals of thirty or forty miles, extend over 100 or 110 miles of a route traversed by no Europeans save ourselves at present. Our brethren have dwelt peaceably among the people for five years, and never once had any collision with them at any of the stations. The people are thoroughly friendly, trust and respect us, rely on our promises, entrust their children to our teaching and care, and understand our motives in going amongst them. Our missionaries have learned the language, and are training some of the lads for teachers. They are freely supplied with native produce by the people, who are also willing to act as carriers for them over the whole line.

Much is to be expected ultimately from all this, as one of the brethren writes: "We sow the seed and wait." The waiting for results on a large scale may be sometimes weary, but the harvest must be sure, and soon.

The work among the Bedaweens of Arabia, among the English in India, evangelising on the Ural Mountains of Russia, all come in for a share of notice, and excite feelings of joy and hope in the mind of the Christian reader.

Space would fail us to follow this delightful record through all its inviting pages; our readers will do well to obtain it for themselves, as they may through the publishers, *Messrs. Hodder & Stoughton*, or from Harley House, Bow, E. (price sixpence).

Just a word, in closing this notice, as to finances, the account of which is specially worthy of note. 2400 donations have been received during the year, making a total of £17,710, as against £16,359 the year before. This amount has been sent in sums varying from a few penny stamps to a thousand pounds; "some from aged pilgrims on the verge of eternity, and others from schoolboys and schoolgirls, and even little children." Mr. and Mrs. Guinness and their daughter gratuitously devote themselves to the directorate and superintendence of the work; they even pay for their residence in the Institute, while all arrangements are made with an evident regard to the stewardship for Christ the direction of the Mission involves.

We can but rejoice in what is being done in connection with this valuable branch of the Lord's work, and pray that among the other agencies employed, the East London Institute may continue to grow and abundantly prosper, to the glory of the dear Lord and Master it so devotedly serves.

A NEW EFFORT IN THE EAST END.

WE have received a communication from Rev. H. Burnside, Vicar Designate of the Church of St. Saviour's, Forest-gate, E., appealing for aid in the completion of the building. The church is to hold 1000 persons, and its cost will be £7000, of which £3000 is still required. The patronage is vested in Evangelical trustees; our one aim, says the writer, is the glory of God in the conversion of souls, and "to know nothing among the people save Jesus Christ, and Him crucified." A temporary iron church has been erected just over two years, and has already had to be enlarged. The Sunday-schools muster an average of over 350 children, and are on the constant increase. A goodly band of earnest Sunday-school teachers and district visitors is at work, besides a Scripture reader and mission woman. Mothers' meetings, cottage lectures, Bible classes, open-air preaching, temperance and missionary work, &c., are in full action.

The population in the district is growing with abnormal rapidity. But the class of residents is such, that it is utterly impossible for them to give much pecuniary aid in this project. The treasurer, Mr. Alfred Fowell Buxton, of 62, Threadneedle-street, London, E.C., will gladly acknowledge any contributions that friends of the work may send.

SHELTERING HOMES, LIVERPOOL.

DEAR SIR,—This winter has been a busy one with us and we have had much blessing upon our work, which has greatly prospered during the past twelve months. On my return from Canada last autumn, we opened a branch home for little girls, and this additional accommodation has enabled us to shelter about 140 children.

Last week I accompanied our sixteenth band (numbering sixty-eight boys) as far as Ireland, on their way to Canada, under the charge of their skilful teacher. There was many a one in that band whom I rejoiced to see safely on the way to the new land, where a purer, happier life would open for them. I had watched them with trembling many months, for fear of their bad and depraved relatives withdrawing them, and dragging them back into the sea of wickedness from which they had been rescued. Altogether, they are one of the most hopeful bands we have trained. We have the encouraging fact that 95 per cent. of those formerly placed out are doing well.

The following letter is one among many lately received from our young emigrants. It is from one of two lads deserted and left on the hands of their old grandmother; he has been out nine years:—

"Beloved Mother,—I have been uneasy that I did not get your answer to my letter with the two photographs. I want to tell you who they are photos of. It is my wife and I. I am in the boot business, and I can earn three pounds a week (British currency). I am so comfortable and happy. I am sending you in this letter a little sum of money, but in a little time you shall have more, for I hope to have you and Annie out in this country before long. The state of this country is prosperous and good. Wishing you a Happy New Year, I am, your affectionate son, "W. J. W."

I have also received a letter telling of two sisters comfortably married, inviting me to their homes, and telling in most touching terms their gratitude to God for good Christian husbands, who neither smoke nor drink. These girls were not only fast going to ruin themselves in Liverpool, but would have led to ruin many others.

I ask the prayers of your readers for the band of boys now upon the water, that God will bless them in the land whither they go, and also your readers' sympathy and practical help in the preparing of the band of girls to sail later in spring with me. Our addition at Girls' Home, of course, makes an additional running expense, and though it also enables us to shelter a larger number, increases our emigration expenses. As some of your readers kindly contribute to our funds, we shall be glad to forward them a report on application.

Yours, in the Master's service,
Louisa Birt.
Sheltering Homes, Byrom-street, Liverpool.

"THE BRITISH HOME FOR INCURABLES."—His Grace the Archbishop of Canterbury has become a Vice-President of this National and deserving Charity, the Annual Festival of which will be held on April 20, under the presidency of H.R.H. the Duke of Cambridge. A special appeal for help, urgently needed, is made. The offices are at 73, Cheapside, &c.

CHILDREN AND PEACE.—The Editor of the *Sunday School Chronicle* (of 56, Old Bailey, E.C.) remarks:—"We have observed an advertisement for a series of lively and interesting *Peace* tracts, suitable for circulation among juvenile readers. The offer of payment for them seems to be good, and it is possible that some of our readers may be interested in the subject, and be able to write some of them. Inquiries on the matter should be addressed to Mr. William Robinson, West Bank, Scarborough. It is of supreme importance that our children should be early taught to recognise the evil of war. Nothing will disarm the nations, and relieve them of the military burdens that now crush them, save the spread of a right 'public opinion' among the people as to the advantages of peace, the possibility of settling national disputes by arbitration, and the claims of that human brotherhood which the Christian religion glorifies."

PREACHING CHRIST IN A SPANISH CATHEDRAL.

A YOUNG English lady, who, with her father, is on visit to Spain, sends to relatives at home a most interesting account of the varied sights and experiences met with in that land of priestly misrule. We are permitted to extract the following description of an Easter service and sermon in the Roman Catholic cathedral at Barcelona. It will be as welcome and gratifying to our readers as it was to the writer. Our only regret is that she was unable to preserve full notes of the remarkable discourse which she so well reports in outline:—

"We went to the cathedral on Easter Sunday, intending afterwards to go to the English service, but curiously enough we were so impressed with what we saw and heard that we remained through the service. It had just begun when we went, and of course there was a great deal of ceremony—a long procession of bishops, priests, &c., round the church, and many extraordinary manœuvres, accompanied by exceedingly fine music and singing. When this had been going on for some time one of the priests mounted the pulpit, took off his hat to the people all round, and then began his discourse.

"You must imagine a very fine cathedral, with thousands of people kneeling on the floor, the ladies all in black mantillas. When the preacher began all stood up and for forty minutes stood motionless, listening as I think I never saw men listen. The preacher had a splendid voice, and I shall never forget the first Spanish sermon I heard. I understood a good deal, which surprised me. He began, in a low deliberate way, to speak to the people of their duty to consider Christ as the Way, the Truth, and the Life, on this morning of his Resurrection. Then came a description of the Resurrection, the influence it has had in the world, is having now in our lives, and is to have hereafter. Then came a description of the sins of the world, the awful nature of sin, the great need of repentance and confession.

"Lastly, he made an earnest appeal to the people—oh, so earnest—to come to Christ. He showed God's love to us, Christ's love to us, the joys of holy life, and the terrors of neglecting salvation; and from his own experience spoke as a minister sent by God to entreat them to "*haber fé, fé, fé,*" (have faith, faith, faith). The men and women all around us were in tears. Papa said that merely from watching the man he was so moved that he is determined henceforth to preach the Gospel with more earnestness and fire, so as to touch people's hearts as well as their heads. Such a man as this priest must carry a blessing to the people, even if there are coverings that at times hide what is true. We came away feeling that we had indeed met with Christ, though as unexpectedly as the woman of Samaria, when she went to draw water at the well."

JUVENILE MISSIONARY BAND.—Mrs. Frank H. White's Report, which is just issued, shows that her "Band" is a true helper of Missions. We notice £33 of the receipts are sent to foreign lands.

SHANKLIN, ISLE OF WIGHT.—Miss Ruth Brryman conducted a fortnight's Mission here, closing Monday, April 2, with a farewell tea, when 340 sat down; after which a most profitable meeting was held, and Miss Hamilton, Blackgang, Miss Cotton, Mr. and Mrs. Brown, and others taking part. The crowded audience denoted the great appreciation in which this young evangelist is held. We cannot say how many have been brought to the Lord, but on Sunday evening thirty or more anxious inquirers were spoken to, and numbers each evening have yielded themselves to the Lord. It has been remarked there has never been such a move in Shanklin before. Mr. and Mrs. Brown and Miss Cotton are continuing the meetings with much blessing, and had they but a suitable hall, many more could be reached. Shanklin is in need of a good Mission Hall, a wooden building would do; if any of the Lord's people should have it laid on their hearts to send means for one, it would be filled by souls who are thirsting for the water of life and hungering for the bread of God.

"HOLD THE FORT" IN ARMENIA.

INCIDENT IN CONNECTION WITH "SACRED SONGS AND SOLOS."

A COPY of Messrs. Moody and Sankey's volume of hymns lately reached one of the Turkish post-offices in Armenia to the address of an American missionary. Of late (writes our correspondent) the Imperial restriction on the importation of foreign literature, as well as on the printing press, have become more stringent than ever, so, as a matter of course, Moody and Sankey must pass under the eagle eye of Bukhsheesh Effendi, the Governor-General's factotum, who knows a few words of English. He was all the sharper on this occasion, because he had very recently passed by inadvertence a book consisting of letters from one of the New York papers, the author of which roundly denounced the misgovernment he had witnessed in Armenia during the campaign of 1877. And this volume was addressed to the same quarter as the present hymn-book. "Dogs!" exclaimed Bukhsheesh Effendi, as he turned over the leaves. "Hold the Fort! What fort? Treachery, as I live! May Satan seize them!" They were patriotic songs for the use of the Armenians, those hymns, and the musical notation proved it; and that particular song, "Hold the Fort," must have reference to an intended insurrection. So "Hold the Fort" was cut out by order of Bukhsheesh, and the expurgated volume sent to its destination.—*Daily News.*

OUR BLUE JACKETS.

DURING the past year the thoughts of many have been drawn towards our brave seamen and marines on the burning sands and under the burning sun of Egypt. I must thank the readers of THE CHRISTIAN for the books and text-cards so kindly sent; they were forwarded to Egypt, and with the "blue backs" did good work. I had a band of Gospel Temperance men on board almost every ship engaged in the war; and multitudes of letters have come to me with such bright testimonies! I could tell many incidents connected with the war: it was a testing time to many of our men; thank God they have come out "strong in the Lord, and in the power of his might."

A great field of usefulness has been opened for the "blue backs" in the United States Navy. They are distributed officially on board every ship in that Navy, and I hear of much blessing among officers and men; very many have also signed the pledge after reading the letter.

I am glad to report increasing prosperity at our Sailors' Rests at home. Our Portsmouth Sailors' Rest has done so well that we are already crowded out—in our bar, our reading-rooms, and our dormitories. I am adding to the refreshment bar and reading-room, and hope to increase the dormitory accommodation as the funds come in. If any reader should feel inclined to become a subscriber to our Gospel Temperance work or Building Fund, I shall only be too glad to give any further information. The fact that kindred institutions are working successfully at Portsmouth, and that we have to turn away numbers, shows how the brave fellows are endeavouring to escape from the evil that is around them, and every true Christian will, I am sure, be willing to aid them.

AGNES E. WESTON.

Sailors' Rest, Portsmouth.

BIBLE FLOWER MISSIONS.—Miss Macpherson's (Home of Industry) Report of the "Bible Flower Mission" for 1882 is before us. Those who have flowers in their gardens, or can gather wild ones, could not, we think, help sending some if they read this Report. We are sorry to notice that over £29 has been paid out of nearly £50 for "carriage of hampers," and Miss Macpherson has been obliged to make a donation of over £8 on the side of receipts.——The Metropolitan Tabernacle Bible Flower Mission's Report shows a distribution of 17,616 bunches of flowers among five or six different institutions in South-East London. The account of the year's work is well written.

A WOMEN'S HOME FOR WINNIPEG.

TOWARDS the end of February *The Liverpool Courier* published two letters from an English lady who recently went to Winnipeg. After giving a most entertaining account of the climate and other surroundings, she writes: "The growth of this town is really marvellous. Houses spring up on all sides like mushrooms, and another springtide of emigration is expected to set in soon. In fact, we hear that a large number of servants have already arrived at Montreal on their way to Winnipeg. Poor things! they little know what they are coming to! Here they land in a strange place, after a long and weary journey, with not a friend to help them, nor home of any kind to go to: merely those emigrant sheds which were put up in a hurry last spring, where dirt, discomfort, and overcrowding are the chief features; or some low hotel or boarding-house near the station, and few of these are fit places for respectable women. Now we, the women of Winnipeg, are most anxious to start a Home for these homeless women, where for a very moderate sum they may live decently and comfortably until suitable situations are found for them. A registry will be kept, and washing and plain sewing taken in, so that none need be idle, and after the first start the home may be self-supporting. A gentleman here has promised £1,000 on condition that we raise £250 without further appeal to the gentlemen, as money is very scarce in the city this winter. It is, however, not possible for us, comparatively few and with no independent means, to do this unless we have help from without; but we are so sure that if those at home only knew the temptations which beset these poor girls from the very outset they would willingly give us the needed help."

In a subsequent letter, dated February 20, 1883, extracts from which are sent to us by a friend, the same lady says: "The idea of starting a Home for women here has met with such hearty approval on all sides that the first public meeting on the subject was held to-day, and we have formed a committee of two ladies from each of the eight congregations in Winnipeg. As the need for the Home is even greater than we at first saw, and we have already 100 dollars in hand, we mean to take a room, or rooms, at once, and begin. One of the chief features of the Home is to be a large sitting-room where shop-girls and servants can spend their leisure time profitably and comfortably, and we can become personally acquainted with them, so that they may not feel as if no one cared what became of them. This has been the excuse for much of the evil that exists here."

Fuller information may be obtained from Mrs. Muir, 2, Royal-circus, Edinburgh, and Mrs. Sandeman, 35, Great King-street, Edinburgh, either of whom will be glad to receive contributions towards this most worthy object.

LIVERPOOL SHELTERING HOME.—Mrs. Birt's ninth annual Report contains interesting details of the good done by sheltering and caring for the orphan and fatherless children. The address is Mrs. Birt, Byrom-street, Liverpool.

THE MARYLEBONE MEDICAL MISSION is a boon to many, and is carried on, like that of Dr. Saunders, in conformity with the principles of the Word of God. Any help may be sent to Dr. Chambers, 43, Carlisle-street, Edgware-road, London, W.

COW CROSS MISSION.—The seventeenth Report of this Mission, pictorially illustrated as usual, is issued. The headquarters are now at Gloucester Hall, Upper Gloucester-street, in the centre of Clerkenwell, and midway between the open-air preaching stations occupied by the Mission. The work includes the usual programme, viz., Sunday-school, Mothers'-meeting, Blue Ribbon Army, Band of Hope, Penny Bank, Children's Dinners, open-air and indoor preaching, &c. £286 were deposited in the Penny Bank by the poor people. The income for the year is £469, and a balance remains in hand of £90. Some letters are included showing good results, especially from the open-air preaching. The address of Mr. Wm. Catlin, the Superintendent, is now 17, Claremont-square, Pentonville, N.

MEDICAL MISSION IN ROME.

MR. JAMES WALL'S Medical Mission work among the poor in Rome is of a deeply interesting and practical kind, and is eminently successful, considering the special difficulties by which it is attended. It has now an average weekly attendance of from 250 to 300, a new hall having been erected for the purposes of the Mission, in a poor and densely populated district. During last year, 1096 cases received treatment, which means a far larger amount of direct Christian influence and Gospel effort than appears upon the surface, many being thus brought within its reach who otherwise would not come, and the way being open for not a few visits to families otherwise inaccessible.

More helpers are greatly needed, while if only means were forthcoming, extension could most advantageously be made. One most desirable direction for this presents itself in the fact that a shop adjoining the new Mission hall is at present used for the sale of wine. This Mr. Wall is anxious to obtain, and turn into a temperance café. We sincerely hope this may soon be within his reach, and commend him and his work, not only to the prayers, but also to the practical aid of those who have it in their power to help.

BIBLE STAND, CRYSTAL PALACE.

YOUR readers will no doubt rejoice with us in the fact that more than a quarter of a million of Gospels, in French, Dutch, and Flemish, have been delivered in Belgium by book post, to as many individuals residing in 2447 towns and villages during the last two years. We have still about 40,000 more nearly ready for Brussels and its environs; this will complete Belgium.

In the early part of March we forwarded 920 Gospels to Vienna by the same channel. These being the first lot sent, it is very satisfactory to know that they are faithfully delivered by the Viennese postal authorities.

The most convincing proof of this is the number returned, through the dead letter office, of persons having left, or gone without address, the average being about 5 per cent. This number refers to large cities, where the population is continually fluctuating; in smaller towns and villages where the residents are more stationary the returns are from 1 to 2 per cent. We are also daily sending fifty Gospels to Ireland. We have directories for Spain, Vienna, and Ireland, to which we could easily dispatch half a million or more of Gospels, had we the funds.

What greater joy can we have than to be able to say, as did the Lord Jesus, "I have given them thy Word." And what greater proof can there be that God will own and bless this work, than his own promises. "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Are not souls born of God by the incorruptible seed, and sanctified through the truth? Martin Luther said, "God does more by his Word alone than you and I, and all the world besides, by our united strength." Six pounds will post 1000 Gospels either to Ireland, Vienna, or Spain.—Yours, in the love of the Truth,

William Hawke.

THE FISHERS ON THE IRISH COAST.—Sir,—I hasten to thank the good friends who have so promptly sent various parcels of books, tracts, &c. In reply to questions I would say, that as this place is thirty miles from the nearest railway, it would be better to use the book post than the rail. Your readers will be glad to know that our services are fairly well attended, and we hope these will be the means of doing much good. Perhaps it may give more confidence to those who wish to help us when I say that the effort is quite unsectarian. The Rector presides over Church and Dissent in this matter.—Yours, &c., William T. Quigley,
Commanding Coast Guard.
Dingle, Kerry, Ireland.

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COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.

WE have received the tenth annual report of this Association, from which we learn that nearly 9000 copies of the Word of God have been placed in as many hotel bedrooms. 137 libraries (aggregating about 12,000 volumes, and valued at £3000) have been set up in hotel commercial rooms since the work began.

The Beneficent Fund for relieving commercial travellers in distress through sickness, temporary loss of employment, or other misfortune, is doing Christ-like service. The members and donors are about 2000 as compared with 300 ten years ago. A special effort to raise £1000 towards more Bibles and libraries has not yet reached £400. This is owing to the sudden death of the late secretary.

The work of the Association is a good, solid, unostentatious one, and well worthy of the prayers and support of the Lord's people. Full information will be supplied by the Secretary, 186, Aldersgate-street, E.C.

MISSION TO ZULU KAFFIRS.

ROCK FOUNTAIN, IXOPO, NATAL.

LETTERS continue to be received from Mr. and Mrs. Elbert S. Clarke, with favourable accounts of the progress of their Mission. Their religious services, and their school for Kaffir children, are steadily maintained. They have a Christian native teacher, James Sodibo, a truly reliable and genial character. He not only gives satisfaction as a schoolmaster, but during the holidays he is very helpful in the missionary journeys which Mr. Clarke takes among the native population. Mr. Clarke has now in view the employment of another Christian Kaffir, George Utzebar, who had some years of training under Mr. H. Grattan Guinness, and who has since been pursuing his studies at Lovedale College in South Africa. His father's kraal is not far distant from Rock Fountain, and it is hoped that his efforts to introduce the Gospel among his own people will be attended by a signal blessing.

Mr. Clarke also proposes the establishment of two new Mission stations, in similar localities, and each about ten miles from Rock Fountain. They are designed for the benefit of an increasing Kaffir population who are flocking into that part of the country, to occupy a district assigned to them by the British Government, in lieu of territory that they have given up to European settlers. In these localities are also a considerable number of white settlers, who are entirely destitute of religious teaching, or opportunities for public worship. Preparations for one of these out-stations are already far advanced. Mr. Clarke has invited Mr. George Angus to go out and take charge of it. Mr. Angus was in Zululand at the time of the war with Cetewayo, and he then became intensely interested in the natives, and had a great desire to take to them the message of the Gospel. He was afterwards requested to go to the Congo, as a member of the Livingstone Mission. He remained there more than a year in charge of the steamer sent out by that Mission to navigate the lower Congo. His health was completely broken down by the terrible climate, and he was compelled to return.

He is now very much restored, and has, during the winter, visited many parts of England, giving lectures on Mission work on the Congo and among the Zulus, the interest of which has been greatly enhanced by numerous paintings and curiosities, illustrating life in Africa. He will continue to deliver his lectures on Africa in places where there is an opening for them during the summer. Those who would like to have a visit from him should communicate with Mrs. Samuel Fothergill, Claremont, Darlington.

MR. GEORGE BLAIKLOCK has recently visited Penybout, Llandrindod, Dolaw, and Llangunllo, and held Blue Ribbon meetings, which were very successful. This week he is conducting a second Mission at Knighton.

FROM THE CANADIAN BACKWOODS.

IT may interest you to know that The Christian reaches us regularly through the kindness of a friend. Its pages are always fresh and welcome, and, after perusal, the little paper is scattered to lonely settlers—the lumberman's shanty and the railway navvy's camp.

During the past winter I have preached to large gangs of men in shanty and camp, and have received a kindly welcome. These men are gathered from many parts and are of various sects—Protestants, English and French Catholics, and some hoisting no religious or denominational flag at all. Yet when gathered for worship they are orderly and respectful, and after reading the Word they all respond to the invitation, "Please stand up for prayer."

During my seven years' residence in Canada I have had more Roman Catholic hearers than I had during thirty years of public service in England.

The winter, of course, is the great harvest time for the lumberman in the woods. The shanties are temporary homes built for the men for the winter's work. A shanty is generally some sixty feet long by thirty-five to forty broad. Kept warm by large stoves, and fairly lighted with windows, double rows of bunks afford sleeping-berths for tired men. The foreman and cook have a corner reserved for themselves. These are astir at 3.30 a.m., then the teamsters are called to go out to their horses to feed and harness them, and return to breakfast at five. Then the teamsters go out and hook on to their loads of logs prepared the night before—and away under the stars they are often found two or three miles away, before the peep of day. Sometimes they have a draw of six or seven miles on the snow and ice to the creek, where they deposit their load on the ice, waiting for the moving of the waters in the spring. The ice on one of these creeks sometimes contains 100,000 logs, the cut of one winter! In the shanty the choppers are grinding and whetting up their axes, the foreman all alert for the first streak of dawn; when it peeps, you hear his voice, "All abroad!" and out streams the gang for the woods.

Sermons need to be short and to the point. On a Sabbath you have more leisure, but on a week-night evening you must take care not to preach them to sleep. You must adapt yourself to the situation. In one of these services the cook was the one I had to negociate with. He wanted me to proceed as he and his mate were washing up the tin cups and plates. I proposed to wait till the clatter was over. Then "other preparations for the morning had to be made." So I delivered my Master's message with my back to a large cook stove, and the only noise was that of the cook peeling potatoes for the morning meal.

Within the last few years immense deposits of iron have been discovered in these parts, and just now a railway is under construction to tap some of these ore beds. Some 800 men are now employed making the road, and as opportunity offers I seek to reach these needy ones with the offer of the bread of life. May I ask your readers to pray that that bread may not be offered in vain?—Yours in the Gospel.

The Ridge, North Hastings, Ontario, March 12. H. T. Miller.

HADLEIGH, SUFFOLK.—Crowded meetings were held here for ten days last month by members of the Cambridge Alliance. 829 took the blue, of which 642 were new pledges.

KIRKBY STEPHEN.—A Gospel Temperance Mission is proceeding here, conducted by Rev. A. Scott, of Lancaster, and other speakers. The Christians in the town are united, and there is great good resulting from the work. J. W. B.

THE LATE MR. GARFORD.—We are desired to correct a misstatement in the obituary sketch of this young American evangelist, that recently appeared in these columns. It was stated in the American paper from which we quoted that some of his relatives in this country were connected with the brewing trade: this we are informed is not the case.

THE EVANGELISTIC MISSION.

LARGE and enthusiastic meetings were held on March 26, Bank-holiday, at Kilburn Hall. The Anniversary of

DALSTON HALL

took place on the evening of the 3rd inst., and Mr. C. Russell Hurditch, the Director of the Mission, referred to the opening of the Hall twelve months ago with much encouragement. The prayers offered on that occasion had been graciously answered in the conversion of not a few souls, some of whom had been scattered and others had found a home in neighbouring Churches, while some remained there to carry on the work. The lease of the hall expires in December; and, notwithstanding that the building (originally an Episcopalian Church, though a deserted one) is now the scene of a comparatively prosperous work of God, with good attendance on the wettest nights, yet the land has been bought from under them by the vicar of the parish. There had been difficulty in getting another site, but one had been at last offered, and they must look to the Lord for guidance as to the future.

Mr. J. G. McVicker quoted Ezra v. 11 and Acts xi. 20, 21, as indicative of the character of the work. It seemed a simple thing to believe a message; but the things the Gospel deals with are utterly outside the natural man, and unless the invisible hand of the Lord be working with and through our words, they will not save the people. "The disciples at Antioch turned" —not to the preachers, to a building, to a new sect, or to a new form of worship, but *to the Lord*, and this brought them together. It needs that eyes be given to "See the grace of God." After twenty-three years of service for the Lord, the speaker would re-echo Barnabas's exhortation that with purpose of *heart* the converts should cleave to the Lord, and so much the more in that the lease of their lives might not run to December.

Mr. John E. Jack remarked that "hard" places were grand places to work in, inasmuch as God's power is made perfect in weakness. Many promises, such as Malachi iii. 10, were conditional, but there are no bolts and bars on *God's* side of the windows of heaven; and, if we pull them away from *our* side, the blessing is so weighty it shall break down those windows. Body, soul, and spirit laid on the altar, and self burned up, then shall God's work prosper. Whether we see fruit from our labours or not, God is blessing his word; and our *faithfulness*, not our success, is valuable in his eyes. Let us observe the conditions of blessing, and there shall not be room enough for it in us; it shall flow out to others.

After a few words of cheer from Mr. F. E. Paynter, Dr. McKilliam read part of Exodus xxxvi. In the work of the Tabernacle, the giving, the working, the fitness of men—all was of the Lord. The name *Bezaleel* means *Under the shadow of God;* and unless workers abide under the shadow of the Almighty, the wisdom and understanding that can come alone from the Lord is lacking, and the heart is not in the work. The secret place of the Most High referred to in Psalm xc. 1 is surely Christ Himself. Whether successful or tried in our work, we are all secure in Christ. The men engaged on the Temple were all working *with* the king, *for* his work. If we regard Christian work as merely *ours*, jealousy and sectarianism begin. Though engaged twenty years in Christian work, only for the past ten years had he known what it was to do it as the *King's* work and under his shadow, and recognised that the Lord must take care of his own work and the poor servant as well. It is one thing working with the *brain* and another thing working with the *heart*. If we minister human energy, tradition, brain power, other men's sentiments and ideas—all will fall flat and useless, because nothing but *the Spirit* gives life. The speaker closed by a most interesting detailed description of his experiences in the Lord's work at Blackheath, full of instances of the way in which God had honoured the mighty power of prayer as wielded by his servants. He incidentally referred to a copy of Mr. Hurditch's new magazine, *Footsteps of Truth*, being sent to a convert in America, which resulted in an eager application for more. The speaker expressed the conviction that infidelity would yet feel the power of the spiritual *praying* Church before she was taken up from the earth.

Mr. Henry Morley said that notwithstanding the necessity for prayer, there was danger of neglecting to give praise to God. The past demanded praise, the future called for watchfulness.

Mr. Tom Jones had opened the meeting with prayer, and Mr. E. Ives closed it in like manner.

The next gathering of a special character will be held at Kilburn Hall (D.V.) on Whit-Monday, May 14, and is looked forward to with much interest.

CHILDREN'S SCRIPTURE UNION.

THIS now widely extended movement was the theme of two interesting gatherings held on Monday last in Exeter (Lower) Hall, to celebrate the fourth anniversary of the work. At the afternoon meeting, presided over by Rev. Geo. Savage, of St. Mary's, Isleworth, the Rev. J. Harford Battersby spoke of the benefit he had witnessed arising from the Union at Keswick.

The Chairman said this Children's Scripture Union was but one of several outcomes of the work of the Children's Special Service Mission, established some sixteen years ago in Mildmay, and which had so spread that it was difficult to measure its extent. With regard to the Scripture Union, he was rejoiced to find that its ramifications now extended to so many parts of the world, and that there were in Great Britain alone some 1200 local secretaries engaged in overlooking the children's reading, and in very many cases holding regular meetings for them. He noticed that the Union was specially adapted for children, the portions selected being short and easily read, and conducted on a plan of consecutive reading, so as to go through the whole Word of God, which ought to be treated as a letter from a dear friend, and read from beginning to end, and not here and there.

Mr. E. T. M. Dennes followed with some hints as to how to conduct Scripture Union meetings, and gave the outline of an excellent object lesson on "an inkpot."

The Rev. W. S. Stanton thought the fact of over 120,000 children being brought into daily contact with the word of God was one of deep solemnity, and we ought to pray earnestly every day that God would make it a means of quickening souls into life. We need to press upon the children the importance of making time for reading and thought over their portions, and seeking to find something therein for themselves. We must not forget that the Bible is for reproof, correction, instruction in righteousness, and the members should be taught to look for the Lord Jesus in every portion.

Mr. T. B. Bishop then gave some particulars of the extension of the Union. He stated that while 120,000 was the number of members mentioned on this year's card, it was really now far larger. More than 150,000 cards, in English alone, for 1883, had been issued, and allowing for a number in the hands of the secretaries, we were within the mark, considering the number of foreign branches, in reckoning at least 170,000 members in the whole world. The work had been most warmly taken up by many friends in France, Germany, Italy, Sweden, Holland, Bohemia, and also in India, China, Australia, and the United States. The German branch alone numbered 10,000 members, while there were branches in about ninety towns in France, and from many of these most cheering news of the usefulness of the work had been received.

In the evening George Williams, Esq., presided, and Mr. Bishop gave, from a pile of letters, a number of extracts, telling what blessing had resulted from the daily reading of God's own Word, and how the work had been entered into in various foreign countries. Amongst others, workers in Cambrai, Chaux de Fonds, Barcelona, Lisbon, Rome, Caltonisetta, Torre Pellice, San Paulo (Brazil), Beyrout, Paramatta (New South Wales), bore their testimony to the usefulness of the work of the Children's Scripture Union, while numbers were now reading in various towns of the Holy Land; and the latest addition to its ranks was Madagascar, where the missionaries have printed 4000 cards, and hope soon to enrol a good number of daily readers in this Union, amongst the 100,000 children they have under instruction.

The Chairman said he felt the Christian public, and Christian parents especially, were much indebted to the Committee and the 1200 local secretaries who were so heartily working in this great effort to spread God's Word. There was deep cause for thankfulness, as they looked back and saw how from a membership of 7000 at its commencement, four years ago, this Union could now count at least 170,000 members. Those connected with the Young Men's and Young Women's Christian Associations over our land would, he felt, look with deepened interest on this movement, as they saw in it a means of adding to their ranks in the future a number of earnest members and workers from among these young Bible readers. He saw that the card was now translated into fifteen different foreign languages, and he trusted this was a pledge of the growth of the Union, till the whole 240 languages in which the Bible is now printed should have their cards of membership, helping to the regular and systematic reading of the Word.

Mr. J. W. Jordan gave an address upon the study of the Word of God, and showed how it was a *quickening* word, a *sustaining* word, a *guiding* word, a *preserving* word, a *sanctifying* word, the *complete* word, and the *eternal* word.

Mr. Geo. Banaster spoke of the importance of getting hold of the boys, and how they in their turn would become centres of blessing to others in their schools. He gave some deeply interesting incidents, showing how lads in some of the public schools and colleges had been laid hold of and had become earnest workers for Christ. He was endeavouring to start a yacht for the purpose of visiting several of the watering-places round the coast during the summer time, so as to hold seaside services for the children on the beach, and he asked their prayers for the *Olive Branch*, which he felt sure would be an attraction to the boys wherever it went.

Mr. Edwin Arrowsmith gave some stirring words on the pressing need for a quickened energy in this all-important question, how to save the children; and drew some thrilling pictures of the ignorance of spiritual truth, and of the apathy of many professedly religious. He, too, pressed the importance of looking after the boys, and had found the value, during a Mission, of holding services specially for them.

Mr. McClure gave interesting particulars of an institute he had commenced at Greenwich for boys of the lower class. It was open every evening, and the Scripture Union portion was always read at the close. There had been several encouraging cases of conversion.

Rev. W. S. Standen suggested the desirability of enlisting the interest of day-school teachers in the work of the Children's Scripture Union. Then he would say, try to get some more local secretaries. He wanted to see this work spread till there should not be a village in the country where there was not an earnest worker among the children.

Mr. F. Aldous said that he was seeking to solve the problem of how to interest Christian children in Christian work, and described the varied agencies in connection with his Sunday afternoon service for better-class children at Angell Town Institute, Brixton. Amongst other agencies there is a "Waste Not" Society, which supports four orphan children, and a benevolent box for providing teas for poor children; while some children read to the sick and aged in almshouses; and there is a Sunday-school taught by the elder young people attending the service. Mr. Aldous gave a description of the way in which he conducted the regular afternoon service, at which about 800 children attend. The branch of the Scripture Union in connection with the service numbers 1200 members, including many who have removed to distant parts of the country, but who still love to keep up their connection with it. After some hearty words of congratulation from the Chairman, the meeting was brought to a close.

HOW A CHRISTIAN MEETS DEATH.

CAPTAIN JAHEEL BRENTON CAREY.

IT does not seem right to withhold from our fellow-believers the strengthening and comforting testimony of a child of God's last moments after four years of suffering in Christ's school of discipline; of trials borne bravely by Almighty help and endured patiently through Almighty grace. Capt. Carey was in perfect health on February 9, when his last bright cheerful letter was dated, taking down "time expired men" to Bombay. On the 16th he returned to Karachi, struck evidently for death, and grew rapidly worse. When his faithful wife told him that he was probably about to be taken, and asked if he were "afraid of death," he answered instantly, "*Afraid!* no! it's going *home!*" And a beautiful smile lit his face, as she mentioned meeting his Saviour and his lost little boy. She asked if she should pray for his recovery. He said, "No—pray for easy moments before I go." An hour after, with but one moment's struggle, his wearied spirit departed to perfect rest and joy, leaving those who best loved him to "sorrow not as those who have no hope."

RICHARD WEAVER IN EDINBURGH.

MR. WEAVER'S meetings have been increasing in interest week by week. Last Saturday he paid a visit to Carrubber's Close Mission, and addressed a crowded audience, when many found blessing.

In the Drill Hall, on the Sabbath, he spoke twice. In the evening he preached from Isaiah xxxv. 5, to several thousands of people. Many were in tears as he spoke of God's wondrous love. The after-meeting was a truly blessed one, while the inquiry-room was filled with the anxious, asking, "What must I do to be saved?" A lad, some fourteen years old, after he had seen the Saviour, cried out, with glistening eyes, "Oh, let me run and fetch my sister!" he was so overjoyed. Men and women praised the Lord for removing their burdens, and a great number went away rejoicing and glad.

Three United Presbyterian Churches had desired Mr. Weaver's services, but he commenced his fourth week here in Brighton-street Church, as it had been previously engaged. On Monday many professed to find peace. One man, of middle age, exclaimed while Mr. Weaver was speaking, "I see it! I see it! I see it!" A woman, whose husband had been converted a year ago, and who had never ceased praying for her, professed to find the Saviour. A man who had put in a long petition, stating that he had been searching for Christ for fifteen years, and asking Mr. Weaver to pray for him, came up the next night, with a happy face, and said, "The Lord has pardoned me." An old woman, upwards of sixty years of age, who was sober, but had been partaking of liquor, was spoken to by a sister in the meeting, who showed her two verses, "No drunkard shall inherit the kingdom of heaven," and "God is love." The poor woman began crying as the love of God for sinners was revealed. "Have you never lost a child whom you loved?" asked the sister For reply the old woman, trembling, and with tears streaming down her face, took from her pocket a small parcel. After taking off various wrappings, there was displayed a Sabbath-school ticket, with the words, "God is love." "My child's dead and gone to glory," the poor woman replied, "and that was what she gave me when dying." Before the meeting was over she professed to find the Saviour she had despised so long.

We have only mentioned a few cases. A great amount of work has been done, and the amount of good to souls has far exceeded the expectations of those who asked Mr. Weaver to Edinburgh. Blessing has been largely poured out, and hundreds of prayers have been answered.

D. C.

STRANGERS' REST, 163, ST. GEORGE-ST.

WORKERS' MONTHLY MEETING.

IN addition to the many proofs we have of the favour of God in this blessed work for Him, is his manifested presence at our monthly gatherings. The utter absence of all conventionalism, the oneness of spirit, the desire to glorify God, expressed both in speaking and in prayer, are very apparent. Last Thursday night's meeting was no exception to this.

After a quiet waiting time at the Mercy-seat, specially remembering Germany and its needs, asking God to use his servant going forth on the morrow, Dr. Ziemann read Isaiah liii. 10, saying with what power the words "The pleasure of Jehovah shall prosper in his hands" had come to his own heart. It would be useless to attempt to describe how the Spirit of God touched our hearts through the words given to our brother. Suffice to say, the God-side of Christian work was brought home most forcibly.

Jehovah's pleasure: He was longing to bless poor lost ones. His love, past telling, was manifested in that He spared not his own Son. It was to be in sympathy with Him, to get into harmony with God's thoughts and will, to know something of his tenderness and love for a lost, ruined world. Then we, too, should see Jehovah's work prospering, and should share his pleasure. Dr. Ziemann reminded us that each time he had left for Germany in his three recent visits he had gone direct from the "Strangers' Rest," where prayer and praise were continually ascending to God for his work there. He greatly encouraged us, and confirmed our faith in God's power and goodness by giving many instances of God's special guidance. In one case the price of a hired hall was to be raised considerably, but God overruled it, that the authorities of the place offered a larger hall, and that free of cost.

Cases of parties postponed, concerts and amusements forsaken, and halls crowded to hear the message of God's love to sinners; individual cases of those in high life forsaking all for Christ, gladdened our hearts. We were asked to pray especially for the pastors of Germany, who in many instances were very earnest, and really desirous to extend the kingdom of God.

Dr. Ziemann has fifty-two invitations, thirty of these from pastors, to visit the different towns and tell the "Old, old story." We then joined in singing "Sowing seeds of kindness," remembering it was "Sowing for the Master," and with further waiting upon God our happy meeting came to a close; we bid our brother God's blessing on leaving and shall look with joyful expectation for the answers to our prayers. One striking fact to be remembered is that Dr. Ziemann goes forth simply with the Word of God and in the power of the Holy Ghost, and neither needs or desires any other attraction. We who have laboured over five years at the "Strangers' Rest," can testify to the power of God's Word, relying upon the Holy Spirit to make it a living word.

DREADFUL FIRE IN RUSSIA.—Mr. Aaron Sternberg, 16, Poplar-grove, West Kensington Park, W., sends us the following distressing letter from his sister: "Jerusalem after its destruction could not have looked worse than Paneves looks to-day. A terrible fire broke out at one o'clock last night, two hundred houses were burnt down one after another, there being no proper fire-engines to extinguish the flames. The poor Jews occupying the little shops, and two hundred and sixty families, are lying about in the fields homeless and destitute, and it is so cold; they saved themselves with hardly anything on their backs. The poor things have been saving up for months, so as to welcome the great Feast of Passover, and now they are in such a state of misery. If only kind English hearts could witness this appalling sight they would be touched to the very quick. They are now collecting to construct sheds for them. In the next street, two little children were burnt to ashes in their cradles. I shall never forget the terrible sight, it was heart-rending." We shall be happy to receive any contributions for this object.

THE PARADOX OF GRACE.

WHEN the body, racked and worn,
Droops at eve and aches at morn,
Yet with daily strength endued,
Soul and spirit rise renewed,—
Let me cry, with truthful tongue,
"When I'm weak, then am I strong."

If, as hours slowly drag,
Powers droop, and senses flag,
Dews of Heaven cool my brow,
Comfort comes I know not how,—
Can I find a fitter song,
"When I'm weak then am I strong."

When a hundred foes surround,
Sins assault, and woes abound,
On my Saviour's arms I fall,—
Swift He bears me out of all;
Trusting souls have found it long,
"When I'm weak, then am I strong."

When temptation's swelling force
Almost turns the vessel's course,
Timely grace assists my need,
On I haste with added speed,
Louder, sweeter, swells the song,
"When I'm weak, then am I strong."

When my prayers refuse to flow,
Dead my heart, my comfort low,
Jesus' prayers an answer win,
While the Spirit groans within;
Never can the cry be wrong,
"When I'm weak, then am I strong."

L. Munden Rectory. A. J. Begbie.

"IN EVERLASTING REMEMBRANCE."

THERE has lately passed away to her home above one whose beautiful Christian character and earnest labours of love have left a sweet and lasting remembrance, not only in the hearts of her bereaved family but among a large circle of friends. This lady, Mrs. R. E. Turner, was best known, as to active work for God, in the poorer parts of Westminster, adjoining as they did her home in St. George's-square. There she undertook, in fellowship with a devoted Christian friend, the late Hon. Mrs. Lefroy, the charge of one of the ragged-schools instituted by the late Miss Howell, and carried on this work with unwearied interest till the school premises were taken down. Out of this school grew an Industrial Home for destitute girls, afterwards removed to its present quarters in Oakley-street, Chelsea.

Mrs. Turner's constant, self-denying, personal visitation among the poor was a means of true blessing to many, and deep were the regrets of her humble friends when failing strength obliged her to give up such work. She was gifted with a rare brightness and sweetness of appearance and manner, which, while making her attractive in every society, in itself brought cheer and comfort to the homes of poverty and sorrow.

And no less was she loved and valued by friends in her own rank of life, those especially who, united with her as fellow-workers, enjoyed the benefit of her warm sympathy, her fervent spirit, her vigorous mind. On the Ladies' Committee of the Foreign Evangelisation Society, the Bible Society, the Young Women's Home at Manor Hall, Hammersmith, her aid was greatly prized, and it usually devolved on her to open the committee meetings with prayer.

THE McALL MISSION.—This week the Rev. R. W. McAll, of Paris, and Mr. Newell, an American gentleman who has succeeded the lamented Mr. Dodds as his helper, have been holding a series of meetings in London, and giving most interesting accounts of the work in France. We hope to give a more detailed account in our next.

EVANGELISTIC NOTES.

RYDE.

A MISSION here, conducted by Rev. James Weller, was recently brought to a most successful conclusion. The week evening congregations were large; at the thanksgiving service the Church was crowded.

BUSHY HALL, VILLIERS-ROAD.

The gathering at Bushy Hall was greatly gratified by receiving a visit on Tuesday, April 3, from Mr. Denham Smith; the hall was very well filled by a most attentive and earnest audience, and many expressed themselves as greatly helped by the clear scriptural knowledge they had received from his address.

DUFFIELD, DERBYSHIRE.

Early this year a meeting was convened by circular, of Christians of each of the four denominations who have places of worship in this place. The Duffield Christian Union was formed, and one of its first steps was to invite the Evangelisation Society of London to send down an earnest preacher of the Gospel. Mr. George Gillingham, of that Society, has conducted a five weeks' series of meetings, and from the first the interest has grown; the wave of blessing has spread, and a glorious harvest of precious souls gathered for Christ. Over 130 have professed to yield themselves to the Saviour. In some households whole families have now experienced a change of heart. The village has been moved mightily by the passing by of Jesus of Nazareth. On Monday, April 2, Mr. Gillingham bade a crowded meeting of friends and converts farewell, a number of whom promised to endeavour to meet him in heaven. The Duffield Christian Union are caring for the future welfare of those recently brought to the Lord. Several meetings each week have been already arranged, and it is trusted they will prove a source of strength and grace to those who have just entered upon Zion's ways.

G. W.

REV. F. P. HAMMOND IN BERMUDA.

As we intimated some weeks since, Mr. Hammond, with his wife and three friends, has paid a visit to Bermuda, a lovely island, about 700 miles S.E. of New York, and a famous resort of seekers after health and pleasure. Mr. Hammond went there not for pleasure but for labour for the Master, at the invitation of some of the pastors of Hamilton. Union meetings have been held in five different parts of the island, and over 700 have given in their names as professing conversion. The meetings were continued in most of these places after Mr. Hammond's return to Brooklyn.

A pastor of a Presbyterian Church writes to the *New York Observer* as follows: "Our people had become so accustomed to the ordinary routine of religious services that they were somewhat surprised at the novel methods used in Mr. Hammond's meetings. They were especially shocked at the idea of an inquiry-meeting. Now there is little opposition, and we find a difficulty in speaking to all who remain, anxiously asking what they must do to be saved. God has blessed the instrumentality used, and many have been born again. About 700 persons, gathered from the different places where meetings have been held, profess to have been converted. A great blessing has been poured out upon those who have long been in the service of the Lord; they have received a new baptism of the Spirit. To-day we take farewell of our brethren from abroad, but we intend to continue the special services, as we believe the work has only begun."

CONFERENCE HALL, MILDMAY PARK, N.

The Lord is still giving blessing here with the ministrations of our brother, George Needham. Many of the saints have been refreshed through the Thursday afternoon Bible readings and the Sunday morning meetings for Christian workers. These are continued throughout this month. In the nightly Gospel services, too, which are conducted with much wisdom, precious souls have entered into light and liberty. The goodly gatherings of railway men last Wednesday and Friday evenings swelled our numbers; and amongst these men quite a number manifested anxiety and some found rest. Many more had already joined themselves to the people of God.

We desire to see larger meetings in the remaining weeks of April, and invite the co-operation of the Christians of North London in bringing the careless to listen to a clear, free, and full Gospel.

J. E. M.

BRYNMAWR.

Twelve years ago, Mr. Rodway, of Stroud, held Gospel services in the English Congregational Church of this town. The Word of God was blessed to many souls; seventy-four persons professed faith in Christ. Fifty-one of these joined the Congregational Church, and it is pleasing to know that many of them continue unto this day, while others who have emigrated to America and Australia are telling the old, old story of redeeming love in those lands.

From the week of prayer, held in the beginning of this year, it became manifest that the Holy Spirit was striving with the people, and one after another came over on the Lord's side. As this good work has continued, Mr. Rodway has again visited us, and conducted six days' special services with most blessed results. Thirty-two persons have been led to seek the Saviour. The good work still goes on.

D. Daw, Pastor.

Rev. W. H. Aitken, April 22 to May 6, St. Matthew's, Bayswater; May 26 to July 2, South London.

Mr. T. E. Murphy, April 8 to 22, Belfast; May 27 to June 3, Exeter Hall, London.

Mr. Francis Murphy, April 22 to May 22, chief towns of Norfolk; May 27 to June 3, Exeter Hall, London.

Mr. Henry Thorne, April 13 to 15, Lincoln; April 18, Bury; April 21 to 30, Macclesfield.

Children's Special Service Mission.—Mr. Banaster at Thetford, April 7 to 12; at Southsea, from April 17; Mr. E. Arrowsmith at St. Matthew's Schools, Brixton, April 16 to 20 at 7 p.m. Mr. Spiers now at Brixham, South Devon.

Major and Mrs. Evered Poole commence a Mission in the Drill Hall, Kingston-on-Thames, on April 13, for seventeen days. Every arrangement is being made by the Local Committee to ensure its success, and a daily prayer-meeting is held from 4 to 5 p.m., for God's blessing on the work. Mrs. Evered Poole will speak in Exeter Hall in the afternoon of April 26. On the 1st of May they commence a Mission at Frome.

CONTINENTAL NOTES.

BELGIUM.

ON many sides sympathy with the disciples of the Gospel is to be remarked amongst the Roman Catholic population. It is particularly shown by the readiness with which the people go to hear the Gospel preached in the burying grounds, where it constantly happens that from 500 to 1000 hearers press round the open grave to listen to the pastor.

A PEACE UNION

Exists at Osnabruck, Hanover. Its object is to oppose the embarking in lawsuits, and its members undertake to engage in no suit until the arbitrators of the society have endeavoured to obtain an amicable settlement. The Union last year numbered 684 members, and, out of twenty-five cases submitted to it, twenty-three were peaceably arranged.

HAUTES ALPES, FRANCE.

Pastor Remond writes that an important movement towards the Protestant Reformed faith is now progressing at Montmorin, a hitherto Roman Catholic Commune. He purposes visiting the place to establish evangelistic preaching, and, if possible, arrange for the settlement of a regular pastor. He asks for the prayers of Christian friends in this country.

BASLE.

The religious movement reported some weeks ago still continues. On Sunday afternoons the great hall of the Vereinshaus continues to be filled with men and women, who listen attentively to various Gospel addresses, and join with much spirit in the singing of lively hymns. Formerly the presence of men at an afternoon service was a most exceptional rarity; here they form a respectable proportion of the audience, the great majority of whom are not drawn from other ordinary congregations, but a new flock collected from the indifferent masses, who are being visited in their homes, and instructed more thoroughly in the Word of God in smaller gatherings.

La Tempérance is the title of a new monthly paper, the organ of the Swiss Temperance Society.

PARIS.

The Paris committee of the *Mission Intérieure* held its general assembly on March 13. The meeting was large and sympathetic, and the proceedings lasted up till half-past ten p.m. The object of the Mission Intérieure is "the awakening of the Church in view of the evangelisation of the masses." The expenses have risen to 30,000 francs, while the receipts are 1200 francs behindhand. Both the encouragements and the difficulties of the situation were presented in very interesting addresses by various speakers, and a collection at the meeting produced 144 francs.

FRANCE.

Temperance coffee-houses have been established with very encouraging results at Barnave and Poyols (Drôme), in connection with the Protestant Mission there.

In Lorraine and Champagne very great facilities exist for evangelistic work. At N., a small town near the German frontier, with but twenty to thirty Protestants, the Mayor has placed the Salle de Justice de Paix at the disposal of Mons. Hocart, an evangelist sent out by the French Methodist body. Here a Gospel address on "True Christianity" was listened to with great attention by 200 persons. At Saint Dizier (Haute-Marne) the same address was repeated to an audience of several hundreds, chiefly men, in the theatre. Here also the authorities showed the greatest kindness and courtesy. We look for great spiritual results.

The expenditure in connection with Mr. McAll's Mission in France amounts to the sum of £1000 per month. The Saint Honoré *salle* has been enlarged, and the rent, £400, is provided almost entirely by friends in Philadelphia. Mons. Saillens sends enthusiastic accounts of his reception in America.

SOCIETÉ EVANGÉLIQUE DE FRANCE.

Extracts from the reports of agents of this Society, in various Departments, show that an encouraging work is going on amid the deepest spiritual need and superstition. In the Department Creuse, a man who had decided to abjure the Roman profession and become a Protestant, stopped, pen in hand, to declare that, if Protestantism was "a religion," he would have nothing to do with it. He was confounding religion with superstition, a mistake which was soon rectified. At another place, in Corrèze, at a catechism class, held by the evangelist, a young girl of 17, daughter of a *bourgeois* family, stated, in reply to a question, that Nazareth was the son of Jesus (!). Everywhere the meetings are crowded, and doors are opening in fresh places, which, however, cannot be occupied for want of funds.

There has been a religious awakening in the Canton de Berne, owing to the indefatigable labours of the missionary, Mons. Schrenck, whose efforts are everywhere crowned with marvellous success. It was in consequence of a visit to England—"the most delightful time in his life," he says—that M. Schrenck felt the need of a more satisfactory conclusion to his meetings, and to meet this need, his preaching is now always followed by after-meetings and private conversations. He has worked alone, without help from the pastors, and in independent buildings, not places of worship. As a result, "believers have been strengthened, the lukewarm fired with a new zeal, and the newly awakened may probably be counted by hundreds. Other evangelists have received a new stimulus; the influence has passed like a breath of life over the greater number of our meetings." One, for forty years a member of the Société Evangélique, says he has never seen anything to compare with it. There is no trace of excitement or fanaticism.

MR. F. MURPHY IN MANCHESTER.

THE success which has attended the special Gospel Temperance Mission conducted nightly during the past week by Mr. Francis Murphy, at the Circus in Chepstow-street, affords abundant evidence of the increasing popularity of Temperance principles. Each evening the building has been crowded with sympathisers, largely consisting of men and women, and general enthusiasm in the cause has been manifested. Mr. Murphy's addresses have naturally formed the chief attraction during the week. The homely language employed and the genuine pathos imparted to certain personal reminiscences suffice to engage every mind, and after witnessing one of these gatherings it would be difficult to mention any other public assembly where speaker and audience are bound by a closer tie.

It is claimed for the present Mission that on no previous occasion have more satisfactory results been obtained. From its opening on Sunday down to Thursday night, 2144 pledges of total abstinence from intoxicating drink had been signed, 3458 "blue ribbons" had been issued, and 1920 "thorough-going" ribbons—a pledge against indulgence in drink and tobacco—given out to earnest converts. It is proposed to continue the meetings nightly until Sunday the 15th inst., and confident hopes are entertained that when the Mission is over ten thousand fresh adherents to Temperance will have been won through its agency.—*Manchester Guardian.*

Requests for Praise and Prayer.

PRAISE.—For our Conference at Weston-super-Mare last week, for the deepening of the spiritual life. The Lord has done very great things for us whereof we rejoice. A mighty wave of blessing has passed over us. With all our hearts we praise the Lord.——For much blessing at Brynmawr and Tredegard the last two weeks. ——For much blessing upon a three weeks' Mission held by Mr. G. Andrews, of the Evangelisation Society at Langley, near Guildford.——That God has so stirred up his people throughout our land to prayer and action concerning the "Affirmation Bill;" also that there is so much more time than was hoped for. May He enable them to stand, in unwavering faith, upon his glorious word in Psalm xlvi. 5—11.

PRAYER.—That God will bless work being carried on in the Italian army.——For the work in the evangelical hospital at Rome.——For blessing on distribution of tracts in Italy.——For an aged lady who for many years has been longing for joy and peace in believing, but who even now says she has neither part nor lot in the matter. She would be grateful to be prayed for.——For a young man dangerously ill, that he may be restored to health, and that this affliction may be sanctified to the saving of his soul. This is an urgent case. He has a young wife and newly-born babe.——For a young Christian man who seems in consumption, that, if it is God's will, he may be restored.——For a husband, that he may be saved from strong drink; and that God in his infinite love may call him to Himself, and that guidance and strength may be given to his trusting, but afflicted wife.

PLACES.—For four days' special services at Congregational Chapel, Waunlwyd, Mon., by Mr. Opie Rodway, to commence on Thursday, April 12. ——That God will richly bless some Evangelistic services in a country-place in Ireland.——For special services to be conducted by Mr. Monck and Mr. Samme, of the Evangelisation Society, in Ranlyn Hall, Church-street, Upper-street, Islington, from the 12th to the 15th inst.——For a revival of the Lord's work in the Highlands of Scotland.——That God would cause a mighty awakening in Hamilton, N.Z.——For blessing on an eight days' Gospel Mission at Trinity Rooms, Crawford-street, W., from 15th to 22nd, conducted by Mr. James J. Scroggie.——William Catlin desires prayer for wisdom in conducting Gospel services in the streets, lanes, and alleys of Clerkenwell.——For the Protestant Portuguese schools and converts in Madeira, and on the "Sailors' Rest" and Temperance work in that place.

CONVERSION.—For a young man and his wife, Roman Catholics, the former brought up a Protestant.——For three brothers in a foreign land, that God would answer speedily the many prayers offered for them.——For a mother and her four children and grandchildren, long prayed for.

Notices of Books, &c.

SOME APRIL MAGAZINES.

China's Millions gives as usual interesting accounts of the work of the China Inland Mission.

The Jewish Herald continues its article on "Jewish Feasts and Fasts." This month's number contains that of "The Passover."

The Universal Instructor (*Ward, Lock & Co.*), parts 29 and 30, 7d. each, sustain the reputation of former issues, and present a wide field for those desirous of self culture.

Parts 23 and 24 of Dr. Adam Clarke's Commentary (*Ward, Lock & Co.*), 1s. each, have reached us; we cordially endorse our previous commendations of this standard work.

The Rosebud (*Jas. Clarke & Co.* 3d.) is full enough of quaint and beautiful pictures and stories to satisfy the most exacting occupant of the nursery.

The Biblical Treasury, published by *The Sunday School Union*, contains lengthened expositions of the Epistles to Timothy, Titus, and Philemon. Quotations from some of our best authors adorn its pages.

Young England (*Sunday School Union*) contains an interesting account of the work and death of Dr. E. J. Southon, who laboured in connection with the London Missionary Society at Urambo, Central Africa.

The Anti-Slavery Reporter is replete with valuable information relative to the suppression of slavery and its attendant evils in different parts of the world; we earnestly commend it to all the friends of human freedom.

Among the many choice things in The Sunday Magazine (6d. *Isbister & Co.*) we select for special commendation Dr. W. Morison's short sketch of "James Clerk Maxwell," and Mrs. Murray Mitchell's account of "Mission Fields in South India." This serial continues to keep in the forefront in the excellence of its illustrations.

Evangelical Christendom, the organ of the Evangelical Alliance (*Johnson*, 121, *Fleet-street*) contains deeply interesting news of the Alliance and intelligence of the Lord's work in different parts of the world. A warm tribute of esteem and notice of the life and labours of the late W. E. Dodge, U.S., is a modest yet worthy reference to that good man.

The Church Missionary Intelligencer (*C. M. House, Salisbury-square.* 6d.) contains an account of the Calcutta Missionary Conference. It is a matter for devout thankfulness to God that missionaries labouring under the auspices of various societies, and with different views on Church government, and even points of doctrine, could meet and discuss such subjects as were there considered.

The Christian Church (*S. W. Partridge & Co.* 6d.) opens with an article on "Ireland," and after noticing the various elements of trouble in the sister isle, states that "the Church of Rome is the great enemy of British rule in Ireland." This may be true to a great extent, but the Gospel alone can enlighten the people of Ireland. There is an able article in this magazine on "A Few Words with an Evolutionist."

The politico-ecclesiastic articles in The Congregationalist (1s. *Hodder & Stoughton*) are an outstanding feature of the magazine; this month "The Present State of the Anglican Church" is discussed with spirit and ability from a Liberal and Nonconformist point of view. The recently published correspondence of Carlyle and Emerson is the subject of a friendly criticism, though the writer is impartial enough to point out how disappointing the work is in its bearing on the great spiritual problems of human life, here and hereafter.

Good Words (6d. *Isbister & Co.*) has in recent numbers been full of unusually excellent reading. This month our good friend Mr. Richard Heath discourses very pleasantly on "The Paris Ouvrier;" Mrs. Garnett cleverly describes an evening "With the Salvation Army" at Bristol; Mr. Skelton ("Shirley") brings to a close, all too soon, his fascinating sketches of "Alpine Resting-places."

Two of the briefest articles in The Quiver (6d. *Cassell & Co.*) are among the best from a philanthropic standpoint—"The Poverty of Kilburn Park," and "Work Among the Gipsies." The "Short Arrows" seem to multiply every month; this time a good word is said for many excellent institutions. The number contains a new and good musical setting to Bishop Heber's immortal missionary hymn, "From Greenland's Icy Mountains."

In The Sword and Trowel (3d. *Passmore & Alabaster*) Mr. Spurgeon leads off with some brief but weighty advice on Always Doing One's Best. The writers that follow him, including his son Thomas and another namesake, seem to have obeyed this advice, and between them give the reader a feast of fat things.

The Sunday at Home (6d. *Religious Tract Society*) has a fine sketch, executed by that rapidly rising artist, Mr. F. Dadd, of the Queen and Princess Beatrice knitting quilts for Netley Hospital. Rev. H. C. Adams begins a series of articles on "Heroic Women" with a promising instalment on "Heathen Heroism." Miss Hesba Stretton furnishes some most interesting glimpses of Ragged-school work in London, with a view to show how great the need is yet for such efforts in this "loud and stunning tide" of human life. We can only mention with a word of warmest approval the following, from the same publishers: *Leisure Hour* (6d.); *Friendly Greetings* (4d.); *Cottager and Artizan*, *Child's Companion*, and *Tract Magazine* (1d. each).

The Clergyman's Magazine for this month (*Hodder & Stoughton.* 1s.) is full of instructive matter. The first of a series of articles on the "Apocryphal Gospel" is a sharp criticism, and worth reading. The seventh letter to a "Divinity Student" contains excellent advice on preaching. Such sentences as "The Christian preacher comes to his congregation as a herald, or authorised messenger from God." "Here, then, is what we have to preach—Christ, the manifestation of God, the Saviour of sinners," have a good ring about them. Warning notes are not wanting, *e.g.*, "You might preach very nicely, and only make them sleep all the sounder." "The snore from the pew is often only the echo of the snore from the pulpit." We commend the magazine.

The Welcome (6d. *S. W. Partridge & Co.*) this month, as always, justifies its title. The "Men and Women of Mark," whose portraits are sketched both with pencil and pen, are John Milton, Rosa Bonheur, John Ruskin, and Sir Salar Jung—a most select group. Besides these we have an abundant supply of engravings, poems, descriptive articles, narratives, and sundry gleanings. Married folks will be specially attracted by the large and finely-executed frontispiece of the British Workman, "Praise your Wife," with the accompanying story, from the practised pen of J. W. Kirton. The Band of Hope Review, with a full-page engraving of a Wounded Pigeon, has a word of praise for our royal Princess, in espousing the cause of these feathered favourites.

The Wesleyan Methodist *Sunday School Magazine*, and *Our Boys and Girls*, are full of interesting matter, as usual. The Manchester *Christian Worker*, *The Church of England Temperance Chronicle*, *Hand and Heart*, *Child's Own Magazine* (new series), and *Old Jonathan*, are full of readable matter and illustrated.

We have also received the following April Magazines:—*The Scripture Readers' Journal*, *Pearl of Days*, *Our Own Magazine*, and *Notes for Bible Study*.

Mission and other Appeals.

The Commercial Travellers' Christian Association.—It is earnestly desired to complete the special effort for £1000 for the sending out well-bound copies of the Word of God for the commercial bedroom table, and libraries of standard works to commercial hotels. Not £400 has yet been subscribed. Will you help? Donations will be received by the Secretary, Mr. John Wells Thatcher, 186, Aldersgate-street, E.C.

The Rev. E. Cerisier, late Professor at King's College School, Somerset House, and now pastor at Sauveterre, near Pau, France, is in London, and wishes to appeal to the English Christians for building a school-house in his parish. £100 have already been found. £300 more would be necessary. M. Cerisier is highly recommended by the Revs. Th. de Felice, E. Casalis, Em. Frozard. Donations would be thankfully received by D. Matheson, Esq., 120, Queen's-gate, S.W.

Melior-street Mission.—In the parishes of St. Olave Southwark and Bermondsey, among the people employed at wharves and tanneries, most valuable service has been rendered by this Mission for thirty-five years. Owing to the death of many former friends, the place is in danger of being closed for want of funds. The trustees earnestly appeal for help. The sum of £100 is urgently needed to put the premises into repair and meet other claims. Mr. John E. Stobr, 199, Newington-butts, S.E., is financial secretary.

900 MOTHERS OF ENGLAND

Are wanted to contribute *ONE POUND* each for the erection of *"THE MOTHER'S HOUSE,"* for Orphan Boys, at Swanley. The House will ready for the Orphans this summer. Will each mother who reads The Christian pray for these fatherless boys, and try and help them?

Gifts will be most thankfully received by Mrs. A. O. Charles, 19, Alwyne-square, Canonbury; by Messrs. Morgan & Scott, at the Office of The Christian; or by the Secretary, at the Homes for Little Boys' Offices, Ludgate-circus.

THE DEEPENING OF SPIRITUAL LIFE.

A CONFERENCE will be held (God willing) at the **NEW HALL, RICHMOND, SURREY,** from **24th to 27th APRIL** inclusive. As the space is limited, applications for Tickets to H. F. Bowkbe, 106, Church-road, Richmond, Surrey. **Reserved** Tickets for the Four Days, 5s. each. Other Tickets free.

(*For further particulars, see "Life of Faith," April.*)

Christian Community.

A SALE of USEFUL and ORNAMENTAL ARTICLES

Will be held on WEDNESDAY, THURSDAY, and FRIDAY, April 11, 12, and 13, in the

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The Sale will be opened at 2 o'clock on WEDNESDAY by Mrs. F. A. BEVAN; on THURSDAY, at 3, by WILLIAM FOX, Esq.; and on FRIDAY at 3, continuing each evening open till 10. The profits are to be devoted to the extinction of the debt on the Mission Hall, Thrawl-street, amounting to £400, and to enable the Committee to meet the generous offers of two kind friends who have promised £100 each on condition that the whole be raised by this effort. An earnest appeal is therefore made under these exceptional circumstances to the readers of *The Christian* to visit the Sale, and assist by buying such articles as they might need, or in any other way contribute towards making the project a success. JAMES ATKINSON, *Secretary.*
10, *Enfield-road South, Kingsland, N.*

THE SALVATION ARMY.

MAY MEETINGS in EXETER HALL
on MONDAY, APRIL 16th.
Morning at 11: "HOLY LIVING."
Afternoon at 2.30: More "HOLY LIVING."
Evening at 6.30: "THE SALVATION ARMY at HOME."

The GENERAL in command, assisted by Mrs. Booth, Miss E. M. Booth, Mr. Bramwell Booth, Mr. Ballington Booth, and Commissioner Railton. Music and Singing will be conducted by Mr. Herbert Booth.

During the day a few specimen cases of change wrought in individuals will be given. God willing, Jane Johnson, the notorious woman of Leeds, who has been over 240 times before the magistrates, and who, notwithstanding falsehoods to the contrary, is still rejoicing in God her Saviour, will speak. There will also be present the Champion Prize Fighter of Yorkshire; Orange Harriet, the notorious character from Barnsley; the converted Publican from Luton, and some other similar characters, who will describe what God has done for them, and whose experience may be taken as illustrations of what He has done for thousands of others.

The following will also take part:—Barkworth, the Travelling Boxer; the Deaf and Dumb Brigade, the Blind Seers, and other Converted Publicans and Sinners.

Admission (by ticket only) Free. Reserved, 1s. each, or 2s. for the three meetings, from all the London Officers, and 101, Queen Victoria-street; 20, Charing-cross; the Eagle Hotel, City-road; Regent Hall, Oxford-street; Congress Hall, Lower Clapton.

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Hebrews vi. 19.

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Letters to the Editor.

MISS WHATELY'S WORK IN EGYPT.

Dear Sir,—I find that an idea has been taken up by some visitor who must have totally mistaken what he heard—that my work in Egypt for over twenty years has been solely an educational one. I can truly affirm that with prayer and tears have I laboured all this while for the good of souls, to make known the Gospel of salvation. Although I could not, of course, *oblige* scholars to *profess* themselves Christians, they have always been taught the Scriptures fully. The first text, which I myself learned in Arabic, and taught to my first little school of ragged girls, "I am the Way, the Truth, and the Life," has been the head and front of the teaching from that day to this. It may seem superfluous to say this, as most of your readers are aware of it, but the mistaken notion having been *printed* I feel obliged to contradict it.—I am, dear Sir, yours truly, M. L. Whately.

Cairo, March 26.

BLACKGANG, I.W.

Dear Sir,—In your issue of March 29 is a request from Blackgang, for the fellowship of the Lord's children in the matter of additional accommodation for the many who every Lord's Day assemble for work and worship. Having been privileged to see something of the work there, I can bear testimony to the great need which exists for an additional building. The greater portion of those who worship at Blackgang belong to the poorer class, such as fishermen, coastguards, and farm labourers, and come from villages within a circuit of several miles, often bringing young children with them. In consequence of the distance to and fro, many can only avail themselves of *one* service, who, if some accommodation was provided for meals, &c., could otherwise stay the day, thus securing greater spiritual refreshment. There is a good hall, but some class-rooms are badly needed. God has wonderfully owned the labours of our sisters in that part of the island during the past ten years, and surely the hall, the birthplace of coming precious souls, should no longer be merely rented, thus entailing a burden upon our devoted brother, Mr. Charles Reade, but should be secured as the permanent home of the Mission.

I know of no work more deserving, and would earnestly commend this matter to the prayerful consideration of those to whom the Lord has entrusted his silver and gold.—I am, dear Sir, yours faithfully, William T. Float.

The Manse, Foxton, Market Harboro'.

CLEANSING BY THE BLOOD OF CHRIST.

Dear Sir,—With regard to the above subject, it appears to me to be of the utmost importance for us to bear in mind the scope of the Apostle's argument. He is seeking to lead believers into the "fulness of joy." This joy can only be experienced by those who are walking in fellowship with God. If a man is walking in darkness (or disobedience to God) he is a stranger to this fellowship, and if he professes to be living in the enjoyment of it his profession is false (1 John i. 6), for sin on the conscience makes fellowship impossible.

But suppose a believer is walking according to the will of God, so far as he knows it, and has, therefore, a conscience "void of offence," is he without sin? No, certainly not. There is much sin in the believer of which he is not conscious; but this does not hinder fellowship with God. But does he not need to be cleansed from that sin, as much as from the sin of which he *is conscious?* Most assuredly he does, and "nothing but the blood of Jesus" can do it; and obviously the design of the Apostle is to show that even though we may be "walking in the light," and have a conscience "void of offence," yet we are not without sin, and, therefore, need continual cleansing by the blood of Jesus Christ.

And the man who says he is without sin, because his conscience does not convict him of it, is deceived (ver. 8). This is the case with numbers in the present day. They talk about being without sin because their consciences do not condemn them. This does not, however, prove their sinlessness, but rather their deficiency of the "truth." The Apostle guards us against this error.

In verse 9 he shows us what is to be done in the case of known sin. We are to confess it, and to receive the promised forgiveness and cleansing. To fail in this is to get out of fellowship with God, and so to lose that joy which comes from the consciousness of his smile. W. S.

PLACES FOR YOUNG WOMEN.

Sir,—Will you allow me to plead with Christian ladies among your readers for help in placing out the young women who have been in the Anchorage House. It is when a young woman has finished her training, and has to return to the world again to earn her living, that the time of deepest anxiety comes to myself and those who work with me.

Even though, by the grace of God, the girl may be truly repentant, and may have given her full trust to the Lord Jesus Christ as her Saviour, we feel it still most necessary to watch over, to counsel, to strengthen, as far as we possibly can. It must be remembered that we are all animated by the one and only desire of winning souls to the Lord Jesus. Every detail of the "Anchorage" work, every step that we take, is subordinated to this one desire.

We cannot accept the various places that are offered to us for young women in worldly households, as we feel so strongly that the key to the girl's future life (humanly speaking) is the service she will be placed in when she leaves the shelter of the Anchorage House.

I most earnestly desire to find service for repentant girls in Christian households, and I pray that some of those who wish to do some service for the Lord will help me to find such places.

The girls are in most cases good servants, and while in the Anchorage have been very carefully trained, more particularly in habits of punctuality, tidiness, and cleanliness.

Will any who sympathise with those of their sisters who have passed through a time of sorrow and humiliation help me towards giving them a fair start? If they will write to me, I will gladly give them details of those for whom service is now required.

We give freely ourselves towards the financial needs of the "Anchorage," and Christian friends help us liberally; but the kind of help I am now trying earnestly to plead for, is one equally (if not more) important, and one that can be given by many who are by circumstances debarred from giving the other.

If I have taken up much of your space, I can only urge the deep importance of the subject, and my wish that thorough and faithful help may be given to all those whom God has led into the shelter of the "Anchorage House," and this thorough and faithful help is greatly dependent on the household in which we can place the girls, when the time has arrived for them to go back to their worldly duties.

L. (Mrs. H.) Stuart Wortley.

Rosslyn House, Grove-end-road, N.W.

Notices.

Applicants for Tracts.—Miss Froude, 26, The Parade, Leamington; Robert C. Forsythe, 90, Church-street, Paddington; A. Burrows, 24, Rotherfield-street, Essex-road, N.; W. H. Lewis, Abercrydoch, Swansea Valley; John C. Morley, 11, Leather-lane, Dale-street, Liverpool; Henry Page, 12, Clarence-square, Cheltenham; H. Johnson, 222½, High-street, Lincoln; Mrs. A. Riel, Ethel-villas, Snells-park, Upper Edmonton; Andrew Neil, 7, Quality-street, Leith; G. Dutton, 57, Belvedere-rd., Upper Norwood, S.E.; H. Bridger, 14, William-street, Waterloo-road, S.E.; H. N. B. Jones, 6, Fowler-st., Derby; Miss M. J. Davies, 7, Hurst-lane, Tipton.

Communications received with thanks.—J.H. C.S. W.W. J.T. E.F. A.D.O. R.G.S. G.K. H H. J.M.D. E.T.E.P. S.G.P. M.E. A.P. E.M.B. L.R.V. B.L.W. M.C.C. M.L.W. J.B. B.W.O. J.P.C.O. E. de B. M.H.M. B.B. J.G. H.O.G. R.R. W.P. J.T. E.G. A.M. E.S. W.T.F. G.M. T.H. W.S.M. C.B. J.T.O.J. Mrs. P.D. B.B. E.C. W.W.M. H.N. T.W.S. S.N. B.B. R.A. R.P. J.C. R.G. S.G.P. A.J.W. W.S. L.E.J. H.H.T. P.S. S.T. E.S. E.F. L.L. J.H.S. D.D. F.C.S. G.B. J.G. M.E.H A.C.B. C.P. A.E.N.B. S. S.G.P. T.C.E. J.G. A.P. E.M.F. H.B. G.W. A.J.T. T.P. J.E.S. J.R. A.J.B. F.N.S. A.H. M.L.W. J.C.M. N.G.R. L.K.W. Miss C. W.S. E.W. G.P. E.L. J.E.M W.S. G.B. Miss S. F.J.T. E.M. L.E.T. A.S.E. M.T. W.C. H.R. R.K.S. M.E.H.

AN EIGHT DAYS' GOSPEL TEMPERANCE MISSION will be held at Exeter Hall from May 27 to June 3, inclusive. A choir of 100 voices is wanted. Ladies and gentlemen who can render help are requested to send their names and addresses to Mr. Orchard, Y.M.C.A., 186, Aldersgate-street, E.C. The first meeting for practice will be on Saturday, April 28, at 5 p.m.

MR. GEO. C. NEEDHAM'S FAREWELL ADDRESSES to Christian workers in London will be given on the following dates at the Central Noon Meeting, 186, Aldersgate-street, E.C.: Monday, April 16, "Waiting on God;" Tuesday, 17, "Rallying the Forces;" Wednesday, 18, "Determined Opposition;" Thursday, 19, "The Great Revival;" Friday, 20, "Nehemiah's Personal Character."

Forthcoming Meetings.

☞ Information for this column should reach us not later than Monday morning.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

The Irish Evangelization Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Stepney Meeting House, Spring Garden-place, E.—Mrs. G. S Reaney will give an address to Men and Women every Sunday at 3 p.m.

"Oxford" Music Hall, 6, Oxford-street, W.—Mr. George Tompkins during April, on Sundays, 7 p.m.

Conference Hall, Mildmay-park, London, N.—Preacher for April 15, at 9.30 a.m., 3.30 and 7 p.m., and every night during the week (except Saturday) at 8 o'clock, Mr. Geo. C. Needham. Bible Readings, Thursdays, April 12 and 19, 3 p.m.

Blackheath Conference, Rink Hall, April 18 and 19.—Subjects, "The Christian, who, and what is he?" "The Christian's calling." "The Christian's armour, conflict and victory." "The Christian's hope."

The Deepening of Spiritual Life.—Conference at the Hall, Richmond, Surrey, April 24 to 27. Applications for tickets and communications to be addressed, H. F. Bowker, Highcroft, Church-road, Richmond, Surrey.

Ladies' Prayer Meeting.—On first Friday in each month, in Parlour, Y.M.C.A., 186, Aldersgate-street, 11.15 a.m. to 12, to pray for blessing on the approaching visit of Messrs. Moody and Sankey, and for Christian work in London generally.

Miss Mittendorff's Orphan Home.—Annual meeting April 23, 7.30 p.m., at 17, Old Cavendish-street, Cavendish square, W. Friends invited.

Y.W.C.A.—Annual Meeting at Exeter Hall, Friday, April 20, 8.30 p.m. The Earl of Shaftesbury will preside. Speakers, Revs. Canon Wilberforce, J. Oswald Dykes, D.D., and J. R. Wood.

Pastor Chiniquy will lecture (D.V.) at the Talbot Tabernacle, Talbot-road, Notting-hill, on Tuesday, April 17, at 7.30 p.m. Subject, "Rome and the Bible."

Open-air Mission. North London Auxiliary.—Conference, Fri., April 13, St. Peter's Schoolroom, Cambridge-terrace, Islington. Address by Rev. A. Ewing. Tea at 7. Meeting at 8 p.m.

Home of Industry, 60, Commercial-street, Spitalfields.—Monthly Meeting for Workers, Wednesday, April 18. Rev. Hudson Taylor will give an address on "God's faithfulness to His promises in journeyings oft." Tea and Coffee from 6 to 7 p.m.

Y.M.C.A.—Thirty-eighth Annual Meeting in Exeter Hall, Thurs., April 19, at 7.30 p.m. Earl of Shaftesbury will preside. Speakers, Rev. Canon Wilberforce, Subject, "Christian Thoroughness." Rev. Hugh Price Hughes, Subject, "Christian Audacity." Rev. J. Jackson Wray, Subject, "Christian Pleasures." Annual Breakfast, May 17, at 6.0 a.m.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, April 7, 1883.

*** Donations should be sent by cheque or Post-office order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O's payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning. Any amounts received afterwards will be acknowledged in the subsequent week's number.

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(Continued from page 3.)

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CONFERENCE

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WILL BE HELD (D.V.) AT

THE NEW HALL (Lower Mortlake Road), RICHMOND, Surrey,

ON

APRIL 24, 25, 26, 27,

MEETINGS at Eleven, Half-past Three, and Seven p.m.

The following are expected to take part:—

Revs. H. WEBB-PEPLOE, C. A. FOX, W. HASLAM, E. W. MOORE, J. B. FIGGIS, D. B. HANKIN J. A. JACOB, EVAN H. HOPKINS, and others.

Refreshments will be provided at moderate prices. A few Reserved Tickets at Five Shillings each for the whole Conference, or Two Shillings for each day, may be obtained on application to H. F. BOWKER, Esq., 106, Church Road, Richmond. Tickets for the Unreserved portion of the Hall will not be required.

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THE

Christian Commonwealth

PUBLISHES WITH THIS WEEK'S NUMBER, APRIL 19,

A SPLENDID LITHOGRAPH PORTRAIT

OF THE RIGHT HON.

THE EARL OF SHAFTESBURY, K.G.

WITH NEXT WEEK'S ISSUE, APRIL 26,

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C. H. SPURGEON

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A CHILD of God ought to be ever committing himself into God's hand, that God may direct his way for him. The natural man deviseth his own way; but God would have His children hang upon Him for counsel and guidance in everything.

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GEORGE YARD RAGGED SCHOOLS, &c.,

HIGH STREET, WHITECHAPEL, E.

(D.V.) The ANNUAL MEETING will be held on Monday Evening, April 23rd, in the Large Room, George Yard, Whitechapel.

The Right Honourable the EARL OF SHAFTESBURY, K.G., will preside.

Doors open at 7 o'clock. George Holland will gladly forward tickets to friends requiring them.

"Cast thy bread upon the waters: for thou shalt find it after many days."—Eccles. xi. 1.

THAMES CHURCH MISSION,

INSTITUTED 1844.

Patron:—His Grace the Archbishop of Canterbury. *Vice-Patron*:—The Right Hon. and Right Rev. The Lord Bishop of London. *President*:—The Right Hon. the Lord Mayor. *Chairman*:—Capt. the Hon. F. Maude, R.N.

THE ANNUAL PUBLIC MEETING will be held (God willing) at Exeter (Lower) Hall, Strand, W.C., on Wednesday, the 25th April, 1883, at 3 p.m. precisely.

THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G., IN THE CHAIR.

The Rev. R. C. Billing, M.A.; The Rev. J. W. Marshall, B.A.; Henry Green, Esq.; Joseph Weatherley, Esq., and other Gentlemen, are expected to address the Meeting. A number of Boys from one of the Training Ships, North Sea Fishermen, and Sailors of various Nationalities, will be present. The Committee trust that many friends of Seamen will join them on this occasion in thanksgiving to God for the success of the Mission in the past, and in earnest prayer for His continued blessing. Tickets may be obtained from the Offices, 31, New Bridge Street, Ludgate Circus, E.C. Psalm xxxiv. 3.

E. J. MATHER, *Sec.*

Holiness & Faith Healing.

Every Monday, Trinity Church' Triangle, Hackney.

6.30 p.m., Faith Healing; 7.30 p.m., Holiness. Speakers various.

Conducted by Rev. JOHN ALLEN.

ST. JAMES'S HALL, Regent-street and Piccadilly.—On and after Sunday Evening, April 8, Mr. Josh. Proudman will conduct a series of Gospel Services, supported by a select choir. All not in the habit of attending places of worship are earnestly invited. All seats free. An opportunity will, however, be given for contributing towards the expenses. Doors open at 6.30; service commences at 7. Mr. Proudman will be happy to receive the names of Christian persons, with good voices, willing to assist in the larger choir, which will lead the singing of the congregation.—Tickets for the platform will be sent on application to Mr. Proudman, at 48, Jenner-road, N.

NATIONAL TEMPERANCE LEAGUE.—The ANNUAL SERMON at the METROPOLITAN TABERNACLE will be preached on Sunday, 29th April, at 3 p.m., by the Rev. R. H. Lovell.

NATIONAL TEMPERANCE LEAGUE.—The ANNUAL MEETING will be held in EXETER HALL, Strand, on Monday, 30th April, at 6.30 p.m. William Crosfield, Esq., J.P., of Liverpool, will preside; and the meeting will be addressed by the Very Rev. H. H. Dickinson, D.D., Dean of the Chapel Royal, Dublin; the Rev. Llewelyn D. Bevan, D.D., London; the Rev. Joseph Wood, President of the Primitive Methodist Conference; William Fowler, Esq., M.P. for Cambridge; Heywood Smith, Esq., M.D., London; C. Ernest Tritton, Esq., London. The Temperance Choral Society (Conductor, Mr. Birch) will sing the Coronation Anthem (Handel) prior to the Chair being taken; commencing at 6 p.m. Admission Free. Tickets for Reserved Seats, 1s. each, may be obtained at the Offices of the League, 37, Strand.

A HOME for Swiss Governesses looking for situations is shortly to be opened under the patronage of the Rev. Paul Descoeudres, minister of the Swiss Church, Endell-street, Bloomsbury, and a Committee of Swiss Ladies.

The Committee have a suitable Matron in view, and are only waiting for funds to secure the house they have selected. £400 are wanted to start the Home. Will the Lord's people help in this work of faith? The number of Swiss governesses coming over to this country is increasing from year to year, and a Christian Home to receive them is much required.

The same Committee has already started an agency for governesses and maids under the care of Mrs. Albrecht, 6, Fitzroy-street, W.C. Donations will be thankfully received by the Rev. P. Descoeudres, 7, Houghton-place, Ampthill-square, and by Messrs. Morgan & Scott.

BARBICAN MISSION TO THE JEWS, E.C.—At the last Quarterly Committee Meeting it was proposed by Rev. Dr. Edmond, Chairman of Committee, and agreed to nem. con.: "That in view of the rapid growth of the Mission, embracing weekly addresses at Albion Hall, London Wall; instruction in Night School, Harvey-street, Hoxton; Bible Readings at Barbican House, House to House Visitation, Scripture and Tract distribution, &c. (with occasional help to distressed believing and inquiring Jews from among the Refugees), besides the Brighton Branch work during the summer, conducted by Mr. Warschawski and his assistants, the claims of this work as an instrumentality much blessed in its manifold operations should be brought under the notice of the friends of Jewish Missions for their prayerful consideration and sympathy." The last Annual Report is replete with interesting information, and will be forwarded to any address. Free-will offerings towards the maintenance of the work will be thankfully received and acknowledged by Rev. Dr. Edmond, 97, Highbury-hill, N.; Colonel Brockman, 19, Addison-gardens, Kensington; Edward Jarvis, Esq., Treasurer, 10, Kingsland-green, N.; or by the Head Missionary and Superintendent, Paul Warschawski, Barbican House, 6, Farleigh-road, Stoke Newington, N.

HOME FOR AGED CHRISTIAN BLIND WOMEN, 90, Junction-road, Upper Holloway, London, N.—Funds urgently needed. Resources are seriously taxed by illness, age, and infirmities. Inmates need so much care. Will friends send help in this emergency? Report sent on application.

Henry & Ann Bright, Hon. Superintendents.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

Supported by Voluntary Contributions.

President—

The Right Hon. the Earl of Shaftesbury, K.G.

Established 1822, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations*. Irish-speaking Readers are sent to Irish-speaking districts when required. The work is carried on in a spirit of love.

Subscriptions or Donations will be thankfully received by the Secretary, Capt. Kearney White, R., Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, Shaftesbury.

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

MISSION HALL, Thrawl-street, Spitalfields.—An important work has been carried on by the Christian Community for nearly forty years in this locality, with constant tokens of God's blessing resting upon it. To meet the increasing needs of the work, a new Hall was recently erected, meeting the wants of the work very adequately. The cost of the hall was £800, one half of which has been raised, leaving a debt of £400 still to clear off. To accomplish this object, two very kind and generous friends have promised to give £100 each, on condition that we raise the remaining £200. For this object an earnest appeal is made to the Christian public for assistance to meet the offer made.—Donations can be sent to the Treasurer, F. A. Bevan, Esq., 54, Lombard-street; to the Editors of The Christian; or to the Secretary, James Atkinson, 10, Enfield-road South, Kingsland, N.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. Griffith to give change of air and rest to educated people of limited means. For particulars, apply to 45, Finsbury-square, E.C.

HOME FOR DESTITUTE LITTLE GIRLS, The Dale, Upperton-road, Eastbourne, Sussex (late of Plaistow).—Contributions received by Messrs. Morgan & Scott; or Miss Lee, at the above address.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money and clothing will be thankfully received by the Committee.

Gratefully acknowledged:—"Readers of *The Christian*," per Morgan & Scott, £8 15s. 6d.

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

ZENANA AND MEDICAL MISSION. Home and Training School for Ladies, 71, Vincent-square, Westminster, S.W.—The Annual Meeting will (D.V.) be held in Exeter Hall, Wednesday, April 25th. Chair to be taken at 7 o'clock by the Dean of Westminster. Supported by Sir R. Temple, the Revs. J. H. Rigg, D.D., E. E. Jenkins, M.A., Trevor Filleder, M.A., W. Sinclair, M.A., Dr. Heywood Smith, Dr. Newsholme and Dr. Lazeron. All friends are cordially invited.

LORD'S DAY SOCIETY.—The Annual Breakfast and Meeting will be held at St. James's Hall, on Friday morning, April 20th. Breakfast will be served at 9 o'clock; the Meeting will commence at 10 o'clock. Francis A. Bevan, Esq., the Treasurer, will preside. The following gentlemen will address the Meeting: Sir John Coode, Kt., C.E., Sir John Kennaway, Bart., M.P., W. S. Allen, Esq., M.P., J. H. Lydall, Esq., Rev. Jarvis Finch, Rev. W. Wetton Cox.—For Tickets for the breakfast, apply as below. John Gritton, D.D.

Lord's Day Society,
20, Bedford-street, Strand, W.C.

HOME FOR INVALIDS.—Queen's-road Villas, Battersea-park.—Christian workers received at seven, fourteen, or twenty-one shillings per week, according to requirements.—Consulting physician, Dr. Heywood Smith. Address Secretary.

SEASIDE CONVALESCENT HOME.—Warmly recommended to readers of *The Christian*. Protestant and Evangelical. Open all the year. Sunny situation. Food excellent. Funds needed.—For terms, &c., address, Rev. E. Forbes, Christ Church, Clevedon.

Educational.

THE WOODLANDS, Hitchin, Herts.—Select Boarding School for Boys. For prospectus apply to the Principal, Isaac Sharp, B.A., a member of the Society of Friends. Careful personal training. Efficient staff of masters. excellent recreation grounds.

CHIGNAL, near Chelmsford.—A Preparatory School in the country, for boys and girls (boarders only) conducted by Miss Barker, with an efficient governess. Pupils thoroughly grounded in English, French, music, and drawing. A kind home, under the immediate supervision of the Principal. Terms from 20 guineas per annum. References to parents and clergy.

KILBURN COLLEGE FOR BOYS.—Happy home. Christian influence. Pupils of 12 and 13 years successful at Cambridge Local Examination. Principal, Henry Carvill, 9, Somerset-terrace.—20 and 50 guineas. Referees, Rev. Grattan Guinness, &c.

MONKTON COMBE SCHOOL, near Bath.—Pupils prepared chiefly for Oxford and Cambridge. Reference to Lord Radstock, and many other parents and guardians whose sons are at the School.

MR. & MADAME BODDA'S (Miss Louisa Pyne), "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the Pupil, six guineas. Each other study two guineas the term. For further particulars, apply as above.

BRIGHTON.—EDUCATION.—Mr. Alfred Clark, B.A. (Lond.) receives about 20 Sons of Gentlemen, from seven to fourteen years of age. Terms from 40 to 55 Guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and Mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. W. Haslam, 19, King's-road, Brownswood-park, N.

BRIGHTON.—Kendrick House, Marlboro'-place, facing Pavilion and enclosures, within three minutes' walk of the sea. The Misses Dago receive a limited number of Boarders to educate with their day pupils. The School is managed on High School principles. A comfortable home. Terms from 50 to 80 guineas, according to age. Reference kindly permitted to Rev. J. B. Figgis.

KENDAL SCHOOL, Westmorland.—Parents who desire to find a school for their Sons, where their health and happiness will be considered of first importance, and where they will receive a first-rate education, with careful moral training, are invited to send for prospectus of the above school, to the Principal, Arthur H. Eddington, B.A. Lond.

For Delicate or Backward Youths

PRIVATE TUITION

must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninterested Assistant Masters, and to the rough treatment of hardier Schoolmates.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home, wherein his Pupils are received as members of, and sharers in, the family life. In the fear and love of God it is sought to train this family, developing all kindly and gentle feeling, encouraging observation and a love of Nature. It is Mr. Penn's conviction that

DECISION OF CHARACTER

is of more value than an extensively stored memory, and the mere acquisition of knowledge apart from some perception of its significance as a factor in human life and interests is not encouraged. The House is admirably situated on the eastern brow of the northern heights of London, open on all sides and commanding an extensive and delightful view of over twenty miles of River, Lake, Hamlet, and the Forest of Epping, into which it is easy to penetrate for pleasant rambles, &c. Abundant opportunity for

BOATING, BATHING, CRICKETING, NATURALISING, &c.,

close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery by a competent Tutor. Drawing, Painting, and Shorthand are *included* in the curriculum. Full particulars on application with References to parents of Pupils.

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.

Entrance at any date, Fees in proportion.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

Principal—Dr. Cranage, M.A., Author of "Mental Education," "Three Lectures on the Tabernacle in the Wilderness," "The Mark of the Beast," &c., &c.

Vice-Principal—Robert Weston, Esq., T.C.D.

Head Master—Mathematics: T. Woodcock, Esq., B.A., Wrangler, and late Scholar and Exhibitioner, Christ's College, Cambridge. Second Master—Classics: H. May, Esq., B.A., late Scholar of Brasenose College, Oxford; with other Masters.

Dr. Cranage's undeviating aim is to train the boys committed to his care, not only in mental acquisitions, but in their whole moral and physical being; believing that as much pains and unremitting attention are required for the latter as the former. His main object in the intellectual culture is, to teach the boy to think; without omitting the positive work and hard study necessary to brace "the nerves of the mind," for the making of a scholar. Above all, Dr. Cranage desires to bring his pupils to Christ as their Saviour, and to help them to walk like Christ as their example. The boys attend with Dr. Cranage, on Sunday mornings the evangelical ministry at Christ Church, Wellington, Rev. T. L. Butler, M.A., Vicar, and in the evening the services at his Mission Hall, in the town, conducted by himself. Exhibitions, dependent on entrance examinations, are offered each April, July, and December; two of the value of Ten Guineas per annum, for seven years for boys under ten years of age; two of the value of Twenty Guineas per annum for five years, for boys under fifteen; and one of the value of Fifty Guineas per annum for boys under sixteen, for three years. The next Term will begin (D.V.) Thursday, May 3rd.

Ora et Labora.

THE SCHOOL HOUSE, Weston-super-Mare.—Mr. H. Penn receives the sons of Gentlemen. He will be glad to communicate with Parents who desire Training as well as Education for their sons. Situation of the School House most healthy. Plenty of open-air exercise, good food, and work. Personal supervision. Next term commences Thursday, May 10th. For terms, &c., apply as above.

CAPTAIN MORETON has great pleasure in recommending Mr. Forster's School to Christian parents who value the judicious training of their boys.

Eldon Park School, South Norwood.

EDUCATION.—Thorough education, comfortable home, and careful training. Number of resident pupils, limited to eight. First-class governesses and masters. References exchanged. Spring term commences April 23rd. Principal, Marli House, Church-road, Richmond, Surrey.

SOUTH-WEST LONDON COLLEGE for Young Ladies.—Principal, Mrs. Hale, A.C.P., assisted by efficient teachers and professors, 1, Carlton-mansions, Clapham Rise, S.W. A few Young Ladies are received as boarders, and prepared, if desired, for the *Public Examinations*, University Local College of Preceptors, South Kensington, and Trinity College. A scholarship is awarded to pupils passing in First-class Honours at the Oxford and Cambridge Local Examinations. Home comforts, with careful training and individual supervision. Terms moderate and inclusive. Highly recommended by parents and Rev. C. H. Spurgeon.

Balham, May 29th, 1880.

I am very reluctant to recommend Schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years. C. H. Spurgeon.

PREPARATORY SCHOOL for Young Gentlemen (Established 14 years), 2, Woodside-villas, Victoria-road, Gipsy-hill. Principal, Miss Smith, assisted by certificated governesses and visiting professors. Pestalozzian Classes. Special arrangements for pupils whose parents are abroad. References to clergymen, medical men, Indian officers, and parents of other pupils. Summer term commences May 7th.

MISS PALMER, assisted by excellent governesses and masters, successfully prepares girls for Cambridge Local and Dulwich High School examinations. Specially suited for children whose parents are abroad. Home comforts. Healthy situation. Careful training. Term begins 2nd May. References to parents of pupils.—Fernside, 17, New Rosendale-road, West Dulwich, near London.

GOVERNESS.—An efficient, experienced, intelligent Governess (37), desires re-engagement. English, French (eight years' abroad), German, piano, harmonium, drawing, needlework. Pleasing, gentle manners. References, Prebendary C., and wife of Dean G. (14 years in their families).—H. H. B., Robinson's, 10, Manor-terrace, Kilburn, London.

A CLERGYMAN is anxious to recommend a high class School for twelve girls. Thorough teaching. Preparation for Local Examinations. Kind Christian training. Happy home for Indian children. Terms very moderate. References to parents.—Rev. J. Johnson, Britwell Rectory, Watlington, Oxon; or Principal, 5, Sussex place, Southsea.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss ARNOLD, 50, Victoria-road, Clapham-common, S.W.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors—their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

BRIGHTON.—A Lady receives twelve pupils, who have the advantage of a superior education, with Christian training, and every home comfort. High Class Professors attend.—M. A., 12, Eaton-place.

A LONDON VICAR most strongly recommends to parents, seeking wise and intelligent training for their Daughters, a Lady of highest attainments, Christian culture, and experience, in a salubrious seaside spot.—Referee, Rev. J. KIRKMAN, St. Stephen's, Hampstead, N.W.

MARGATE.—Sandringham House Preparatory School for the Sons of Gentlemen, from 7 to 14 years, conducted by Miss Rich, assisted by efficient masters and governesses. Pupils regularly attend the College of Preceptors, and Oxford and Cambridge Local Examinations, at which many successfully pass from year to year. Prospectuses and honour lists on application. The next term commences May 8th.

HOME EDUCATION. — Bournemouth.—A Lady accustomed to tuition, and having now the care of three pupils, wishes to receive two more young ladies to educate with them. Every care and attention given to delicate girls. Pupils prepared for Public Examinations if required. Good testimonials.
Miss COLE, Eversley, Bournemouth.

EDUCATIONAL.—Pupils can be received, at reduced terms, in a Boys' School, conducted by an earnest Christian. Excellent testimonials and references to Minister and other parents.—PRINCIPAL, care of Mr. Hewson, 31, Courtney-road, Drayton-park, Holloway, N.

TO PARENTS.—A private Bedroom (for a pupil who is not strong), facing the sea, on the south coast, will be vacant next term, in a select Gentleman's Boarding School.—B. G., Messrs. How & Co., 44, Marina, St. Leonard's-on-Sea, Sussex.

BRIGHTON.—Kindergarten and Educational Home. Thorough preparatory education, combined with Christian training and motherly care. Entire charge taken of children from abroad.
PRINCIPAL, Dover House, Clifton-hill, Brighton.

PARIS.—Protestant Establishment for Young Ladies. Sciences, Arts. French only language of the house. Terms £40. Ladies with a private bedroom, £5 a month. References: Rev. Baron HART, 21, Avenue de la Grande Armée; Rev. L. VERNES, 7, Rue des Batignolles, Paris; Rev. D. J. WATT, The Priory, Rectory-road, London. Principal, Mme. FLAMANT, 68, Rue Truffaut, Paris.

PARIS, 18 Rue Demours.—Mdlle. VENOT reçoit un petit nombre de demoiselles. Education Chrétienne. Bons professeurs. Références, Monsieur le Pasteur Bersier, 216 Boulevard Perère.
W. ARMITAGE, Esq., Farnley House, Chelsea.

EDUCATION IN FRANCE.—Rev. de Pomaret, director Evangelical popular meetings at Chambéry (Savoy), near Aix-les-Bains, receives English pupils. Situation very healthy, and climate mild. Terms moderate. Best English references. Apply as above.

A S TUTOR. — Re-engagement wanted by trained Teacher. Experience, 8½ years. English, mathematics, drawing, music (vocal). Christian. Total abstainer. Age 23.—T. J. MEDLIN, Waterloo House, Waterloo-road, Falmouth.

HASTINGS.—A Lady recommends a School, conducted by Christian Ladies. A few additional pupils desired for next term. Fees moderate.—For particulars address, MAUDE, Mr. Bishop, Stationer, West-hill, Hastings.

AS GOVERNESS.—Wanted, a situation in a private School, by a young German Lady, whose duty would be that of teaching the German and French languages. Salary moderate. References given.—FRAEULEIN S., 2, King-street, Finsbury-square, E.C.

NURSERY GOVERNESS.—A Lady (29), member of a Christian Church, and a total abstainer, seeks a re-engagement. English the rudiments of French; good needlewoman; has had experience with children, and understands their management. Good references.
Mrs. GARDINER, 16, East Parade, Goole, Yorks.

A YOUNG SUISSE (Certificated) desires re-engagement. Teaches French, German; has filled a situation for two years in Germany.—Mdlle. STUDER, Althorpe House, Spencer-road, Ryde, I.W. Can send Photograph.

ADVERTISER would be obliged to anyone who could recommend an Evangelical Boarding School for two boys, 12 and 16, either in France or Switzerland.
Dr. E., 39, Upper Brook-street, W.

GOVERNESS to Young Children.—A Lady, experienced and highly recommended, requires re-engagement. 2½ years' reference. English, French, music, needlework. Salary 25 guineas.
L. L., 15, Hampton-road, Forest-gate, E.

MORNING OR AFTERNOON engagement required by Christian Young Lady as Companion, or Governess to young children. Usual qualifications; good references.—764, Mr. Tamblyn's, 8, Ladbroke-grove-road, Notting-hill.

Appointments, Situations, &c., Wanted.

TO INVALIDS and others requiring an occasional Companion, Amanuensis, Reader, Teacher, &c. A Christian, B.A., offers his services. Linguist, and musical. Terms moderate. Best references.
CHRISTIAN, 3, Leighton-road, N.W.

AS EVANGELIST, Scripture Reader, or Pastor of a small Church.—Ten years' experience in village work. Unexceptionable reference given. Married, but no family.
I. HOWES, Stanford, near Faringdon, Berks.

SCRIPTURE READER.—Advertiser seeks engagement as such. Could take Mission Hall service; &c. Church of England; total abstainer; excellent references.
C., 10, Church-street, Southampton.

EMPLOYMENT, as Tutor, Companion, or Clerk, wanted. Age 57. Good references.—A. B., 27, Duke-street, Bloomsbury.

A STEADY MAN wants to find employment as Watchman, Timekeeper, or Clerk in coal office, and would make himself generally useful. Good references.—Rev. F. W. DODD, B.A., 61, Richmond-road, Islington, N.

COOK.—A Christian Young Man, married, aged 27, total abstainer, seeks re-engagement as above, in a Temperance Institution of any kind. Good reference given.
STILLMAN, 39, Northumberland-place, Bayswater.

COMPANION, or Lady-Housekeeper.—A middle-aged Lady, well educated, cheerful, intellectual, seeks the above. No salary required. Highest references. Can conduct Bible-classes, mothers' meetings, &c.
S., 6, High-street, Sutton.

COMPANION.—A Lady (not young) desires engagement as above; or to take charge of a delicate child. Christian home of more importance than remuneration.
S., 665, Fulham-road, Walham-green, London.

MATRON.—A Lady recommends a capable Christian woman as above, her great desire being to "Mother" homeless girls; or as Bible woman in London.
E. L., 39, Stanhope-gardens, S.W.

A LADY wishes highly to recommend a middle-aged Maid, who has lived in her family some years, to attend upon an elderly or invalid Lady, with light housework, or any place of trust. A personal character can be given any day before 1 o'clock.
E. T., 83, Cadogan-place, S.W.

PARISH WORK, charge of Mission-room, or as Bible-woman, or small Servants' Home, wanted in London. Can teach in school. Experienced.—S., Mission House, Boys' School, Church-street, Waterloo-road.

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REQUIRED, for Young Man attending College of Music (near Albert Hall), board and lodging in Christian home. With piano preferred. Terms moderate.—JAMESON SIMPSON, General Post-office, Edinburgh.

Continued on page 23.

THE MYSTERY OF LIFE AND THE SIMPLICITY OF HEALTH.

By B. COPSON GARRATT.

I need not remark, as regards the bestowment and withdrawal of life, that it is solely in the hand, and at the command of the Great Spirit, the God and Father of us all, who wills that all His creatures should be happy in the healthy enjoyment of the life which He has given.

In the fulness of this desire He sent a life-giving Saviour to bring life and immortality to light. Do we believe and accept this truth? Then away with every doubt as to any hindrance on the part of our common Father to the attainment of what He has so bountifully ordained as the birthright of all His creatures—not suffering and death—but *life*, physical and spiritual, above and beyond any human power to describe. I refer you to the life and deeds of the Great Physician for an embodiment of this good news. May I venture to say that by His grace I have not only tasted of His goodness, but am desirous to extend a knowledge of its blessings on the lines so definitely laid down by the Great Exemplar Himself. The thought I wish to fix in the minds of His disciples is this—that the true priests of God should care for our life in all its aspects, that they may come into the direct line of apostolic succession and feel the importance of the trust committed to them.

It is from a consciousness of the importance of this commission, "Go work to-day in My vineyard," that I so directly appeal to them, on behalf of the work in which I am, and have been for some years past, successfully engaged—namely, ministering to the sick. If I am doing this in a God-appointed way, to ' ur. alone I owe the inspiration; I, therefore, ask their o-operation in extending a knowledge and practice of the truths which have already brought health and happiness to many of God's suffering children who thought their weaknesses were irremediable.

If I were advocating any pet medical theory or proprietary right in any so-called remedy for the ills of humanity, I feel I should be open to censure for taking the line of appeal here laid down.

No man has any proprietorship in God's gifts of pure air, water, sunlight, Magnetism, or oil, as prescribed in James v. 14, but may as markedly develop and apply their healing properties as the hydropath has already done with respect to the health-giving virtues of water. I do not make these statements as a mere theorist or experimentalist, but appeal to the thinking portion of the community, who surely can discern the essential difference between the practice of medicine and the art of healing. Medicine is only corrective. The idea of cure comes with all completeness when the patient is healed.

There are multitudes of chronic sufferers who cannot be aided either by medical or surgical skill; moreover, the complicated difficulties in the practice of medicine are well known to both patient and practitioner. To what extent these difficulties prevail in the treatment of chronic ailments, as compared with acute affections, needs no comment.

My views on medicine, as expressed in the published essays, are based on some knowledge and experience of the sanatory effect of natural and uncompounded remedies.

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It has long been my desire, if possible, to write some earnest words of truth and soberness on the topics referred to. Could I choose subjects more directly claiming their attention and interest than—The Missing Link to Success in Christian Work.—Healing by the Prayer of Faith, or Faith and Works. — The Mystery of Life and the Simplicity of Health.—The Philosophy of Health and Healing.—Worry: its Dangers and Remedy.—Nervous Exhaustion and Physical Prostration: their Cause and Cure.—Mental and Physical Maladies.—Toil and Rest: Day and Night.—Magnetism and Electricity: their Curative Properties Explained.—The Hygienic Value of Magnetism.—Medical Reform and Appeal to the Medical Profession.—The Unseen; or, Spiritualism, Mesmerism, and Magnetism Scientifically considered.

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I shall always be happy to confer with any scientific or medical gentleman, either personally or by letter, upon any phase of the subject, or any case for treatment.

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Notice to the Readers of "THE CHRISTIAN"

WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK

CASE of MR. THOS. SMITH, of HORNSEY.

This patient sought my advice in April last—somewhat unwillingly (though under medical attendance which did no good), but urged by a friend who knew how successful my remedies have proved.

This was a case in which spitting of blood, with severe cough and great weakness, were indicative of that state of the lungs almost invariably terminating in confirmed phthisis when not altered by judicious treatment.

After following my instructions for a month, the patient reported "great relief"—and began to contemplate a sea voyage.

Being desirous to bear testimony to the good he had received, the patient wrote me, Feb. 13, saying:—Your medicine completely set me right. I consider it a wonderful medicine, and shall be glad to recommend it. Please use this communication, and refer anyone you please to me.—Thos. A. W. Smith, 21, Thorpedale-road, Hornsey-road, N.

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

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The Christian.

"THE TRIUMPH OF ANTICHRIST."

WHAT atheists think and say of the position taken by the religious press, and by multitudes in the Christian Church, in relation to themselves and their claims, may be gathered from the following quotations from a series of letters which have just appeared in *The Newcastle Daily Chronicle*, owned by Mr. Joseph Cowen, M.P., which has a large circulation in the North of England. They are headed "The Triumph of Antichrist," and assuredly the facts to which they call attention, and the spirit in which they are written, point but too ominously in that direction. Such a triumph is to come; it shall be but short-lived, but none the less will its attendant circumstances fill the world with disaster and dismay. The writer of the letters in question says:—

Let me venture to say that, in the long roll of centuries elapsing between the time referred to and the present day, there has never been an Easter when the Christianity and the Civilisation of England have been so much estranged as they are now. The fact is, the nursling has outstripped the nurse; and the religion which was at the birth of our civilisation, and nourished it through the centuries, has not only been left far behind, but is widely pronounced to be an absolute drag upon modern progress. For proof of this estrangement, I would draw your attention to the public attitude now so generally assumed by the Christian sectaries of England. In short, a great change has come over these people; and I am prepared to show that every man who despises the conventicle, repudiates theology, and denies God, has reason to rejoice because of that change.

After alluding to the character of the charge brought against the imprisoned free-thinkers, as being like the full-developed monster in contrast with the lifeless embryo, when compared with the blasphemy for which trials were instituted in the first half of the present century, the writer congratulates his fellow unbelievers on "the sympathy and indignation which, nevertheless, their imprisonment has aroused among evangelical Christians." He proceeds:

It would have rejoiced the hearts of atheists in the olden time to see the progress of our days, when, for the consolation and enlightenment of the downtrodden poor, the atheistical pamphlet is fast taking the place of the Methodist tract. It would have pleased them to behold the number and variety of the leaflets and brochures that are circulated broadcast, and without let or hindrance, among the populace.

The policy to be pursued in reference to those who cannot yet be induced to look thus favourably on the cause of atheism is then sketched, and the growing number of sympathisers thus rejoiced over:—

Of course it is not to be supposed that the cruder forms of infidelity should be at once palatable to all the rank and file of chapel-goers, any more than the suckling can digest and draw nutriment from solid food. But familiarity with the subject, as the result of persistent propagandism, will clear away those difficulties in due course; and, in the meantime, I should counsel secularists to deal gently with our chapel-going brethren, and avoid, for the better advancement of the cause, the more violent forms of exposition and description. Believing that blasphemy is no crime, what we want to secure first is the total abolition of the law against blasphemous libel. To this end, Mr. Foote has already addressed an earnest appeal to the "Ministers of Christianity and their flocks;" and, I am glad to say, the appeal has not been in vain. One Christian minister (the Rev. Mr. Sharman, of Plymouth) has already announced his intention of giving up his charge that he may be free to take an active part in the movement for getting rid of the obnoxious law, as well as for abolishing the Parliamentary oath, and every other symbol indicating that God is still a power in the State. Many other denominational ministers have expressed their horror of the prosecution, while a number of godly folk are, to my knowledge, subscribing money to the fund that has been established for securing the freedom of the infidels. If this is not cause for rejoicing, I know not what is.

Although two long columns are filled with particulars, the writer adds:—

Did space permit me, I could multiply still more remarkable instances to justify the satisfaction of atheists because of the change that is coming over the religious denominations. Rapid and satisfactory as that change has been, infidels ought not to be disconsolate because of its consummation being still prolonged. The history of the world is the history of how difficult it is to tear up the roots of superstition; but if the progress of infidelity among Christian sectaries continues, the dawning of the better day towards which all unbelievers look is not so distant as one might suppose.

Referring to plans proposed for secularising education to a more complete degree, and quoting words of Mr. John Morley, M.P., upon it, he says:—

These are noble precepts; and when they have been carefully applied and their gradually improving results handed down for a generation or two, then will dawn upon old England that happy time which "Freethought" philosophers have foretold, when the little child will repeat to its approving parent Shelley's dictum—"There is no God!"

In closing the second letter, we specially note the following words:—

I have referred above to the now popular cry among Dissenters about religion having no connection with politics. In this phrase is the kernel of the whole subject. The idea conveyed by it is, both philosophically and historically, of paramount interest, pointing unmistakably to the triumph of Antichrist.

Were such utterances as these confined to some one unknown source, they might be regarded with unconcern, but they are in accord with the general tone of infidel sentiment, and represent the jubilant convictions of atheistic leaders all over the country—we may say the world. The facts upon which these hopes are based are but too manifestly real. The tone of the Christian press, and of the Christian community, is but too accurately represented. Our fathers maintained a firm, uncompromising spirit of resistance and of dogmatic antagonism to forms of infidelity far less deplorably outspoken than those with which we are confronted. But the policy of to-day is that of toleration, and even political patronage and public support of the claims of those who lead the van of atheistic progress.

Whither is all this tending? The attitude of the Church, as represented by not a few of her leaders, is that of making smoother the lines along which infidelity, of a most determined and ribald character, pursues its march. Our young people are learning to look upon its leaders as men to be respected, and qualified to legislate and pioneer for others. Religion is being relegated to a separate sphere, instead of being regarded as entitled to rule all our actions and permeate all our influence. We can see in these signs of the times nothing but cause for sorrow and concern, and all the more so because many whom on other grounds we esteem, and whose position in the field of Christian action we honour, are found on the side of this, to us, mistaken policy, and essentially anti-Christian spirit of latitudinarianism. This attempt to mix light with darkness, Christ with Belial, and truth with error, cannot be of God, and we see much which indicates that those who advocate it pull down with one hand what they build with the other.

The tide of infidelity and its companions, communism and lawless disregard of the rights and privileges of others, has set in; all over the world it gathers volume and force. We know from the revealed word of prophecy, as, for instance, from St. Paul's second Epistle to the Thessalonians, that it is destined, prior to our Lord's manifestation, to spread and deepen, until it reaches its dire culmination in the reign of the Man of Sin. It is written concerning those who have been visited with the light of truth, but have refused to receive it, "God shall send them strong delusion (or as the revised version has it, "a working of error"), that they should believe the lie."

How solemn is the warning conveyed by this, not only to the World, but also to the Church, and how needful on the part of all who profess the truth are solemn, thoughtful concern lest unwittingly they be found helping forward the cause of that error which shall engulph an ungodly world in its fell delusions and soul-destroying snares. We earnestly plead with Christian men to look closely and with set, prayerful purpose, at the distinctively Christian side of the question, before they commit themselves further to a policy of political and social alliance with avowed Atheism, and Godless rule.

CARRUBBER'S CLOSE MISSION, EDINBURGH.

THE second annual social meeting of the Carrubber's Close Mission Gospel Temperance Society was held on Monday night, April 2, in the Oddfellows' Hall, Forrest-road. The hall was densely crowded, every available inch of room being occupied, while hundreds who had expected to purchase tickets at the door had to go away disappointed. Mr. T. R. Marshall, president of the society, occupied the chair. He expressed the delight he felt at seeing such a great meeting.

Mr. Barclay said that the society was instituted in March, 1881. During the first twelve months 500 members were enrolled, and in the second year 7000 members. They had several cases in which liquor sellers had to renounce their calling, and in which those living in the most depraved parts of the city had reformed under the influence of the society. Branches had also been established by the society throughout Edinburgh, and in villages and towns in different parts of Scotland. At the Leith branch no fewer than 2000 members had been enrolled; while in the House of Refuge, Canongate, much good work had been done.

Principal Cairns said he was glad to have that opportunity of saying how much he valued what had been done by the Carrubber's Close Mission, not only for Edinburgh but for our country and our common Christianity. He did not believe that anything in the world was adequate to grapple with and destroy intemperance save the Gospel. Ex-Bailie Lewis said that more effort had been exercised in the cause of Temperance during the past year than during the last fifty years, or, indeed, the whole history of Temperance organisation. Nevertheless, they had but touched the fringe of the great evil they were met that night to protest against. Intemperance, he maintained, blocked the way of the sanitary reformer, the educationist, and the preacher of the Gospel. The Rev. W. M. Falconer, Rev. Henry Cowan, and Rev. Dr. Adamson also addressed the meeting. In the course of the evening the Carrubber's Close Temperance choir, consisting of 100 ladies and gentlemen, sang a number of hymns. The hall was beautifully decorated, through the kindness of Messrs. R. B. Laird and Sons, nurserymen, and Bailie Cranson, of Edinburgh, a gentleman who has done much to further the carrying out of the new premises being built for the Mission.

BIGGAR, N.B.—A good work of grace has been accomplished here in connection with the labours of Mr. J. Mitchell, evangelist, from Edinburgh.

"The Christian" Pulpit.

HATH, OR SHALL HAVE.

By CHEYNE BRADY.

THE rules of grammar are very important, but they are too frequently disregarded. Few compositions are free from grammatical errors. Even in the Queen's Speech critical eyes profess to detect mistakes, and, according to newspaper critics, few letters or writings of public men are exempt from blunders.

Now, strange as it may appear, disregard of the rules of grammar is often the cause of the doubt and uncertainty of many earnest Christians. We consider that a clear regard to the tenses in Scripture would carry certainty and peace to numbers of questioning souls, who read not only *the past*, but also *the present*, as *still future*.

Forgiveness, acceptance, eternal life, the heritage of every believing sinner, is often thought of as future. Sonship and vital union to Christ are objects of hope; gifts already bestowed are asked for; promises freely pledged are postponed to an uncertain future.

Let such a reader now give full force to the tenses in the following texts, and the Holy Spirit credit for having indited the exact truth, and we doubt not a great veil will be lifted from his heart, and he will apprehend that in *the past* he was eternally saved, in *the present* he possesses eternal life, exceeding great and precious promises, and that the future opens up to him the fulness of blessing with a glorified and sinless body, a crown of glory, and a "for ever with the Lord."

(1) *As to forgiveness and eternal life.*

Read carefully these words of our Lord Himself: "Verily, verily, I say unto you, he that heareth my Word, and believeth on Him that sent Me, HATH everlasting life, and *shall not* come into judgment, but IS PASSED from death unto life."

Grasp by faith the plain meaning, the full force, the common significance of that little word HATH. Do not alter the language, do not misread the word. It is the present tense, it is not future; it is not shall have, or, may hope to have; it is HATH. It is here and now yours, and not a thing to be put off, or expected, or hoped, or waited for. Do not put off to a future time, considering it to be a hope that by-and-by a fuller manifestation of Christ will be made to your soul, or that when you come to die you shall enter heaven and have eternal life. Nay, the words are clear and unmistakable; apply them thus: "I have heard the Word, I believe God who sent Jesus, and now I KNOW that I HAVE eternal life—the life of Jesus; I know I shall never come into judgment for my sins, because Jesus bore their penalty. I know I have passed from eternal death and misery unto eternal life and happiness. Perhaps I do not feel, but I believe God, and know these things to be verities."

It is unbelief to question the record, it is sin to contradict God's Word. It is faith to set to your seal that God is true, and well-pleasing to Him. Look up in the face of your Father, and cry, Abba Father, I believe thy word; I HAVE ETERNAL LIFE.

In the first chapter of Colossians we read the following confirmatory passages:—

"God HATH delivered us from the power of darkness."

"God HATH translated us into the kingdom of his dear Son."

"In Christ WE HAVE redemption through his blood, even the forgiveness of sins."

And in Ephesians we learn that—

"God HATH quickened us together with Christ."

"HATH raised us up together, and made us sit together in heavenly places in Christ Jesus."

Is it not rank unbelief to gloss over the meaning of God's plain words with our interpretations? Why alter God's present into man's future? The word of God says now, objectors guard against the *now* by changing it to *perhaps*. Unbelief alters the present into the future.

Praise the Lord, O my soul, thank Him for the gift of Christ—for salvation. O my soul, believe, possess and enjoy, the grace so fully and freely given.

(2) *As to union with Christ.*

Yes, we are now united to the Lord Jesus Christ. Think of that, "one with Him." His life our life. The Word of God is clear on this point. "He that is joined to the Lord is one spirit." Henceforth you may and ought to adopt these words, "I have been crucified with Christ; nevertheless, I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved ME and gave Himself for ME."

Do not let any false timidity or sense of unworthiness rob you of these privileges. These and such like texts are the truth of God and are written for this very purpose, that you may have confidence and boldness, and that "your joy may be full,"

(3) *Complete in Him.*

Read and inwardly digest. "Ye are complete in Him," and "as He is, even so are we in this world," and "He hath perfected for ever them that are sanctified." Beloved, let no one defraud you of the stability, the solid joy, of such words. There are many who fritter away these texts. Do not allow the very abundance of grace to be a stumbling block to its reception, nor the timid shrinking of lukewarm Christians to derogate from the power of such blessing. By virtue of your union to the Lord Jesus, you stand complete, you are as He is. In Him you are perfected for ever; and that now and here, not to be postponed until by and by in heaven. Praise the Lord.

(4) *Meetness.*

Again, meetness for heaven is an object of desire and hope, a thing almost universally considered to be of our own preparation, and practically postponed to an indefinite future. But what saith the Scripture? "Giving thanks unto the Father, who HATH MADE US MEET to be partakers of the inheritance of the saints in light." What! HATH made us meet, now meet, already fit for heaven? Certainly, God says so; our part is to believe it. Believe God and give thanks. O my Father, I thank Thee that Thou hast made me in Christ Jesus meet for glory. "Stand fast in the Lord, my dearly beloved."

(5) *Fulness.*

One of the distinguishing characteristics of the present Gospel dispensation, as contrasted with the Old Testament dispensation, is that of promises fulfilled, facts accomplished. In Christ all the promises of the Old Testament have been realised. Christ Jesus, the great fact of facts. He has been received by us, and all things, all promises, all blessings, are filled up in Him, and received by us when we received Him. Christians lament and bewail their lack of grace and Christ-like qualities, but what saith the Scripture? "Of his fulness HAVE ALL WE RECEIVED, and grace for grace." It does not say out of his fulness we may receive now and again; no, but of his fulness HAVE all we received, once for all. That is to say, by virtue of our union to Him we are united to Him, and, as it were, connected with the spring of blessing which perennially flows through the whole body of Christ; we are joined to his fulness; his fulness is ours. "In Him all fulness dwells." In Him are hid all the treasures of wisdom and knowledge." "In Him dwelleth all the fulness of the Godhead bodily," Moreover, it is written that "his Divine power HATH given unto us ALL THINGS that pertain to life and godliness."

(6) *False Humility.*

Humility is lovely, but unbelief is not humility; unbelief is subtle pride and selfism. Unbelief is not infirmity, but sin. It is a device of Satan to teach believers that it is humble to stand afar off, humble to be poor and miserable, humble to hope and expect, humble to doubt; whereas, on the contrary, true humility abnegates self altogether, sets to its seal that God is true, that the state of self has nothing to do with the question, that it is just because self is irremediable that grace is spontaneous, free, and unconditional.

(7) *Trust.*

The more you believe Him, the more you trust Him, the more you recognise the link to be fixed, the nearer you come, the oftener you sit at his feet, the longer you lie on his bosom, the more honour you pay Him. Faith is honouring to God, and, as it were, the greater faith, the greater flow of blessing. Blessing is pent up by unbelief, God is robbed of glory by unbelief. Unbelief puts a tap on the conduit, and only turns it now and again. Faith is the cemented link, never to be severed.

(8) *Do not Make God a Liar.*

Read the gracious remonstrance that the Holy Spirit has indited on the subject of unbelief in God's testimony. He says, "If we receive the witness of men," that is, if you believe the word or testimony of a fellow man, "the witness of God is greater;" and ought to be implicitly believed, though, in fact, we find ourselves giving greater credit to what we hear from one another, than to the Word of the Living God. But the Holy Spirit proceeds, "This is the witness of God, which He hath testified of his Son: He that believeth on the Son of God hath the witness in himself; HE THAT BELIEVETH NOT GOD HATH MADE HIM A LIAR; because he believeth not the record that God gave of his Son. And this is the record, that God HATH GIVEN to us eternal life, and this life is in his Son. He that hath the Son HATH life, and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God, that YE MAY KNOW that ye HAVE eternal life."

ALL THINGS.

Let us abandon all doubting, fearing, hoping, wishing, feeling, and just believe only. Let our language be "I KNOW WHOM I have believed, and am persuaded He is able to keep that which I have committed unto Him against that day." "I can do *all things* through Christ who strengtheneth me." "For WE KNOW that *all things* work together for good to them that love God." "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us *all things*."

Let us accept these divine realities as accomplished facts. Let us go up and possess the goodly land and feed on "the old corn of the land," and enjoy here in this present moment the fulness of the blessing of the Gospel of Christ. Let our souls revel in them as in a continual feast and we shall not hear the chronic groan, "Lord, help our unbelief;" we shall not always be craving from God that which He has already bestowed, continually begging for blessings which

Christ has bought for us, the Father has given us, and the Holy Spirit witnesseth to. We shall not leaven our very hymns with miserable doubtings, with utterances of unbelief, with contradictions of what God says.

Peace, perfect peace, in this dark world of sin;
The blood of Jesus whispers peace within.
Peace, perfect peace, with sorrow surging round;
On Jesus' bosom nought but calm is found.
Peace, perfect peace, our future all unknown,
Jesus we know, and He is on the Throne.

WHITE SLAVES IN LONDON.

SIR,—May I trespass on your space with a few words, urging on Christian men and women to consider the grievous wrong done to the girls and women employed in the large drapery establishments of our city? It occurs to few who enter these places to make their purchases, to consider the lives of these female assistants (young girls principally), whose daily toil means standing from eight o'clock a.m. to, usually, nine p.m., except the short period allowed for meals.

I have been led to these remarks by being struck by the look of intense weariness in a young girl's face, who was serving me, very recently, at one of our large West-end shops. She had to ascend some steps to procure for me the article I required, and the deadly pallor that came over her face at the exertion startled me into the inquiry if she had been ill. "No; only tired. So many hours standing—and these 'sales' (there was one on then) are extra fatiguing."

I missed her when I returned a few days after, but not knowing her name could hear nothing as to the cause of her absence; but seeing the head of the department looking curious as to what I was asking about, I told him, and he replied, "Oh, knocked down most probably from the work, and had to give in; the girls can't stand it long; twelve hours—no rest to speak of; none worse off than we drapers' assistants, male and female. That young girl you speak of, I think I know her. That's nothing! You should see what we have sometimes—three or four of them carried out fainting."

"But," I said, "there is a movement to try to shorten the hours, and induce the heads of establishments to give seats to their assistants." "It is rumoured that there is another movement going on among the masters," said he gravely, "to lengthen the hours." "You should stand together and protest against it." "No use," he replied. "As long as ladies and gentlemen make their purchases at unreasonable hours we must sell to them. They could prevent it. The masters won't."

I wrote down his words, which made a very painful impression on me, and determined me to make an appeal to all right-thinking men and women to wipe out their share in this cruel wrong. Let them make it a rule to have all their shopping done before five p.m. A very trifling act of self-denial for them, but what a boon and blessing to the poor tired shopwomen. J. F. A.

Kensington-gardens, W.

ROYAL VICTORIA COFFEE HALL, WATERLOO ROAD.—On Friday, April 20, a number of distinguished members of the legal profession will address a Temperance Demonstration in this popular place of meeting. Sir Thomas Chambers will preside, and amongst the speakers will be Professor William Barber, Q.C., Messrs. E. W. Fithian and Thomas Sutherst, Barristers-at-law; Messrs. Swinford Francis, J. Maude, J. M. R. Todd, and S. Watson, Solicitors. Admission may be obtained at nominal prices, ranging from 1d. upwards.

AMONGST THE KABYLES.

MY DEAR SIR,—The warm interest which many Christian friends in England have expressed in our missionary enterprise amongst the Kabyles, encourages me to tell you of the steps we are now taking to further it. The sun shines gloriously on the distant hills of the Beni Jennad, in the sight of which I am writing, and so God appears to be smiling upon us, encouraging us to go forward.

A party of seven Christian friends—four brethren and three sisters—arrived on this north coast of Africa a month ago, drawn here by their interest in the work, and some to be permanently engaged in it, amongst them Major-General Haig, whose well-known missionary spirit led him to found a Mission in North-west India. He has now returned to Europe, and has come across the Mediterranean to explore the country and see what can be done for the Arab population. Mr. E. H. Glenny, the treasurer of the Mission, has come to study the needs of the Mission on the spot and report to friends in England. Mr. J. H. Bridgford, from Bray, near Dublin, an architect, has done us much service, kindly giving us his advice, his professional help, and recommending the purchase of some ground adjoining our own. Mr. Wallis has now returned to England, and also one of our sisters, who proposes to qualify herself by medical study for usefulness in the Mission field.

The two sisters from the South of England have obtained temporary lodgings at Mekla, about a mile and a half from this station. They are at their own charges. Three hours after their mule journey, on their arrival, they were in the midst of the Kabyle women. One sister is French, having a French diploma qualifying her as an "Institutrice." She has also a diploma of the English Obstetrical Society, which qualifies her for the treatment of women. The other sister has been also much blessed in Christian work in England. They thus describe their entrance amongst the people: "Our welcome here appears to us most wonderful. The Kabyles had been told we were coming, but such a demonstration we did not expect: husbands sending to invite us to eat in their houses; women crowding round us when we went into their village, kissing our hands, and in every way expressing delight; but each day since, our hearts have been more touched by the words, 'Soyez les bien-venues' from the men, and the gratitude of the poor dear women. For the simple remedies we are able to use, they bring us eggs and some Eastern dish of curdled milk. To-day one poor old thing, in great pain, called for her Mother, as is their custom. The women have no God; He is only for the men. The dirt, and consequent suffering, no person living at home could imagine, and we long for the Lord to send some medical man for the poor bodies suffering so much; but, above all, we beg our heavenly Father very soon to let the true Light, even the loving Lord Jesus, shine into many of these dark, hopeless hearts."

Mons. Marchal, a French brother, is provisionally accepted. He understands building, the boys around love him, and cling to him. Mr. and Mrs. Lamb, of Partick, Glasgow, are preparing to come over in the autumn, to live and labour for the Kabyles. Our present small Mission-house is utterly unfitted as a permanent residence, especially in the heat of summer, but will do as a store-house and for temporary lodgings. To provide suitable accommodation for a Mission party of five it is absolutely necessary to erect two residences. We have obtained some ground, entered into a contract with a French builder at Mekla, and are putting up one house with five rooms, which will cost us, with a well and the ground, £880, exhausting the funds in hand. This is to be finished in two months. The remaining part of Mr. Bridgford's plan of the additional house of the same size, at the cost of £352, we hope to proceed with when funds are forthcoming, as we do not intend to go into debt. When finished, the buildings will form a compact square. I have just laid the first stone of the first house—"For the glory of God, and in the name of the Lord Jesus Christ."

In addition to this, we shall require furniture, support of missionaries, passage and outfit, temporary tent, the ordinary Mission expenses up to the end of the year, and sundries, amounting to about £800. The cost of the buildings is much more than it would be in other circumstances, on account of the difficulty in a mountainous country of bringing the materials from such a distance. I am thankful to be able to say that the interdict by the authorities about dispensing medicine has been removed.

Mr. Mayor is opening up a new station amongst a neighbouring tribe, where he hopes to be sustained independent of the Kabyle Mission.

It is difficult to convey to others, in words, the charm attaching to these interesting people and lovely country; the friends who are here feel the inspiration. But when we regard the words of our blessed Lord, ere He ascended, "preach the Gospel to every creature," and when we think of its being thus far down the nineteenth century, and yet the boon has been withheld, how the heart glows with the desire that the fulfilment of our Saviour's expressed will should be retarded no longer. It is a privilege to us to give ourselves to such work in order to present the Gospel for the first time to the Kabyles, and we are assured that many will also feel it to be a privilege to have their share in the work by assisting us with pecuniary means, as the Lord may have prospered them, to put up the remaining part of the house, and provide for the support of the Mission party.

Yours sincerely, GEO. PEARSE.

Djemaa Saharidj, Algiers, April 2.

UNION HALL MISSION.

THE annual gatherings of friends connected with this Mission were held on Thursday week in Union Hall, Carlisle-street, Edgware-road, afternoon and evening.

In the afternoon the meeting was addressed by Mr. J. G. McVicker, Colonel Puget, Mr. A. C. P. Coote, Mr. John Churchill, and Mr. C. Russell Hurditch. We all felt that God was of a truth in our midst and speaking most graciously to our hearts.

At the seven o'clock meeting, Mr. Hawkins, Mr. Henry H. Morley, Mr. Wm. R. Lane, and Mr. Edmund Ives, gave addresses. Extracts from the report, read by the Director of the Mission, gave a very cheering account of God's goodness and blessing upon all departments of the work. The friends hope, by the Lord's grace, still further to extend the work by tents and new halls, as the way is opened up for them.

Will your readers pray for the five different branches of this Mission? ROBERT BILKE.

18, *Victoria-road, Kilburn, N.W.*

TEA TO RAILWAY MEN.—On Friday week the young ladies interested in the Mission to Railway Men gave them an excellent meat tea, in St. Matthew's Schools, Queen's-road, Chelsea. Over 100 attended. After tea some most earnest addresses were given by gentlemen connected with the Church, navy, army, and the law. All went away apparently much refreshed from what they heard.

THOUGHTS ON HOLINESS.—4.

By Rev. MARK GUY PEARSE.

LOOK at THE RAW MATERIAL out of which Christ makes his saints. We have heard the command of our Master—"Be ye therefore perfect." At once we have looked within us and sighed a troubled sigh. Everything there is against us—disappointment and failure meet us everywhere. No faith; no earnestness; no love; no strength of purpose; self spoiling every thought; sin creeping over our holiest things; so much of ill-temper, and indolence, and worldliness—everything bad. "Not for me," we think; "this high life is far away out of my reach. I am not able to meet the demands of lowest duty and commonest claims of religion—with nothing good, nothing wise, nothing fair, a place stript of everything but confusion and failure—this is no palace for the King." And, lo, at the threshold standeth the King Himself. "This is the place I seek," saith He; "Blessed are the poor in spirit for theirs is the kingdom of heaven."

Thank God, that is where holiness begins. Not in our strength and goodness, but in our poverty and emptiness. Set that in the forefront of the thoughts, as it is here in the forefront of the Lord's Sermon. Holiness is not a rapturous triumph away up somewhere in vague heights of glory, steadfast and splendid like a sun. It is just a poor heart that makes room for Jesus.

Blessed are the poor in spirit. Did we not agree that this perfection was likeness to God—correspondence to God? Here is the beginning of this correspondence: My emptiness answering to his fulness. What God seeks in the world is room. "There was no room for Him in the inn"—well, then the manger shall have Him, and the bleak shed where the cattle lie. Lowliness and poverty cannot shut Him out if there is but room. This is ever the first step in discipleship, coming down to be low and poor enough. "Because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked,—I counsel thee to buy of Me gold tried in the fire that thou mayest be rich; and white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see."

And do not think of this only as an entrance-gate into discipleship which we must pass at the outset, but which is ever left further behind as we get further on. Being poor in spirit is always the first condition of perfection however far on we go, and whatever we attain to, a condition ever deepening as we receive. Then am I poorest in spirit when I am fullest of God.

Blessed are the poor in spirit. How can it be otherwise? Whatever I have of myself is so much independence of Jesus—for all that I can do without Him.

But if I have nothing I must beg of Him. If I have nothing I must accept his gifts. If I have nothing I must depend upon Him for everything.

Oh, blessed poverty! Put that together, dear soul. *Begging of Jesus. Taking from Jesus. Depending on Jesus.* That is the A B C of holiness. This poverty of spirit is unfolded in the verses that follow. Let us note well every feature of it.

Do you say that if conscious emptiness and failure are the first conditions of holiness, then are many of the world's worst nearer to the Kingdom of Heaven than some of the Church's first? Well, that is what the Master told us long ago, that drunkards and harlots shall go into the kingdom of God before the Pharisee—the self-satisfied. But to the true disciple this failure is a source of deep and bitter grief. The thought of all that sin has wrought within the soul fills us with an upbraiding mournfulness; no excuses can lessen it, no explanations lighten it. There is a right consciousness of this poverty. *Blessed are they that mourn.*

Blessed are the meek. This is constantly associated with a willingness to learn. We are to receive with meekness the engrafted Word. A quiet teachableness is the next mark of the disciple. We put down preference and prejudice and stout self-will, and we sit longing to hear the Master's voice. Here again is the correspondence. Christ's eagerness to teach, met by a spirit that is eager to learn.

Blessed are they that do hunger and thirst after righteousness. God's yearning to give met by my great longing to receive.

Then, in the disciple, this poverty begets a pity for all. My failure is to compel in me a patient and merciful thought of others. There is to be in all things a single and steady aim after the right and true (ver. 8). And that with a gentle spirit that neither avenges nor resents (ver. 9); yet with a courage which bravely endures persecution for the sake of the kingdom of heaven.

SEE WHERE THE DISCIPLE IS FOUND.

Be ye therefore perfect, even as your Father in heaven is perfect.—These words can only be rightly heard when we are in the right attitude. They bless us only when we hear them from the great Teacher Himself.

At the beginning of this chapter there are two words that should be underlined in our Bibles and deeply graven in the memory and heart. "His disciples came UNTO HIM, and He opened his mouth and taught them. . . . Be ye therefore perfect."

UNTO HIM. We separate the word from Him, and so we lose it. Christ's teaching is always *vivâ voce*—He opens his mouth and teaches us. This is the reason why the reading of the Bible and the hearing it are so often but dead and dreary forms. We forget to come *unto Him.* Then the precept is no more the gracious Word proceeding out of his mouth—it is shrunk and shrivelled into a mere opinion of the preacher's; the commandment is either a wearisome utterance, or else it is a grievous burden which we strive vainly to carry, for *without* Him we can *do* nothing; the promises, if we hear them at all, are but faint echoes that come to us from afar, bringing no healing, breathing no virtue. But we come UNTO HIM. Then the precept is full of a Divine authority; then the commandment is full of a tenderness and love which make it a glowing promise; and at his feet, within reach of that Hand, the promise is transformed into a blessed inwrought possession.

No man may be able to tell me altogether *what* holiness is, but what of that? I know *where* it is—*just at the Master's feet.*

It will be very helpful to you to think always of holiness, *not as something in us, but as a power in Jesus.*

Sit down, dear soul, sit down at his feet; look up into his face. By the height and depth, the length and breadth of the cross, try to measure the vast purposes of his love, and the immensity of his grace to help. Then from his lips hear the words, infinitely tender and full of power: *Be ye therefore perfect.*

He who thinks of holiness as a something in himself, at once limits it by all kinds of measurements and mismeasurements of what he is and is not; and of the tall sons of Anak and of the size of Jericho's walls; and feebleness whispers, "We are but as grasshoppers."

But if holiness is a power in my Almighty Lord—his power to help and bless me—where are its limits? Who can measure that?

Do let this truth sink down into the soul's depths: *Holiness is all in Jesus, and we can find it nowhere else.* YE ARE COMPLETE IN HIM.

Once I went forth to look for Repentance. I sought her day and night in the City of Mansoul. I asked many if they knew where she dwelt, and they said they had never seen her. I met one, grave and scholarly, who told me what she was like, and bade me seek her earnestly; but he did not tell me where she was to be found. Then, all sad at heart, and wearied with my search, I went forth without the city walls, and climbed a lonely hill, and up a steep and rugged way, until I came in sight of the Cross, and of Him who hung thereon. And lo, as I looked upon Him, there came one and touched me. Then instantly my heart was melted, and all the great deeps of my soul were broken up.

"Ah, Repentance, I have been looking everywhere for you," I said.

"Thou wilt always find me here," said Repentance; "here, in sight of my crucified Lord. I tarry ever at his feet."

Again I went forth, to look for *Forgiveness.* I knocked at many a door in the City of Mansoul and asked for her. And some said they thought she did live there *sometimes:* and some said she used to, once; and some said she came there occasionally when the weather was fine to spend a Sunday. Then up came one whom I knew by name as Unbelief, with a voice like the croaking of a raven, and he said that Forgiveness never was there and never would be, that she was much too fine a lady to live in so low a place as that and among such a set as they were. So I came forth wearied and sad, and as I reached the city gate I met again the grave scholar, and he gave me much account of her birth and parentage, and he showed me her portrait, and told me of her gracious works, and he bade me seek her earnestly, but he did not tell me where I could find her.

So I went along my way, looking, but well-nigh in despair, when it chanced that I found myself again upon the high hill, climbing again the steep and rugged path. And I lifted my eyes and saw once more the Cross and Him who hangeth thereon, and lo, at the first sight of my dear Lord, Forgiveness met me, and filled my soul with holy peace, and a rest like heaven itself.

"Oh, I have had a weary search for you," I said.

"I am always here," said Forgiveness; "here at my Master's feet."

"Long afterwards I wondered within myself where Holiness dwelt, but I feared to go in search of her. I knew she would never be at home in the low lands and busy streets of Mansoul. All whom I asked about her answered doubtfully. One said that she had died long ago; indeed, was buried in Eden before Adam came out. One said that she lived away at the end of the Valley of the Shadow of Death, her house was on the brink of the river, and that I must hope to meet with her just before I crossed it. Another argued almost angrily against this notion. "Nay," said he, "she lives further on still; search as thou wilt, thou shalt never find her till thou art safely across the river and landed on the shores of the Celestial City."

Then I remembered how well I had fared aforetime on that Holy Hill, and went forth again. So up the lonely way I went, and reached the top of it and looked once more

upon my blessed Saviour. And lo! there was Holiness sitting at the Master's feet. I feared to say that I had been looking for her, but as I gazed upon the Crucified, and felt the greatness of his love to me, and as all my heart went out in love and adoration, Holiness rose up, and came to me all graciously, and said, "I have been waiting for thee ever since thy first coming."

"Waiting where?" I asked, wondering.

"At his feet," said Holiness. "I am always there."

(To be continued.)

For the Young.

A JUVENILE BAZAAR.

IN a country house about fifty miles from London live some young girls, who had been interested in what they had heard about our Zenana Mission. They began to wish they could help to bring happiness to the women and children of India, who are kept shut up, and know nothing of the free happy life that most English girls lead, or worse still, know nothing of the blessed Saviour, who alone can make us all truly happy.

Well, these young English girls wondered what they could do, and one of them took a penny collecting-card, and made all her friends pay toll. But that was not quite approved of at home; so they all laid their heads together to see if something better could not be done. The eldest of the three, who went to school, proposed that they should get up a little bazaar and exhibition in their own family, and invite their friends round about to give it their patronage. So she interested some of her companions at school in the work, and sent for little books and papers, to distribute amongst them. The result was that some of them set heartily to work, and helped her to make things for the Juvenile Bazaar.

The Christmas holidays came, and our young friend returned home, bringing the contributions of her schoolfellows with her; and then the elder sisters of this family were called on to help, which they most kindly did in many ways. All the morning of the eventful day they were hard at work, decorating their school-room, which was a good-sized room with a large bow window. In this were placed two tables with a space between them, and a cord was stretched across the top of the bow from which drooped two big flags, arranged in a graceful manner, the same cord supporting Chinese lanterns wherever they could be prettily hung. Two other larger flags were similarly festooned on either side of the door, and a number of small ones, interspersed with bunches of holly and laurel over the pictures, and some gay peacocks' feathers—all giving this *Resort of Study* a very gay and unusual appearance. The piano, covered with a large red cloth, made a capital stand for the display of drawings, terra-cotta paintings, vases and woodwork, for sale; and close beside this was a big bran pie of penny things, the charge of which was given to a little girl who was assisting the others to sell; and very happy she looked with her little bag of pennies on her arm, getting heavier and heavier every moment.

One side of the room was devoted to the exhibition part of the entertainment; and there was a great display of minerals, and fossils, and curiosities of many descriptions—Chinese, Japanese, Peruvian, &c. The young sellers were dressed in pretty muslin aprons, and high mob caps, and a most active business they seemed to be doing at their various tables,—about six altogether. The exhibition part was not much looked at, for the visitors, who came flocking in at the hour appointed, seemed to find it more amusing to purchase from the eager little girls who were carrying on such a brisk sale. The youngest had only penny things at her table, and cleared ten shillings. Another had a stall of sixpenny things, and was equally successful in disposing of them. The more valuable things sold well also; in fact, at the close of the afternoon it was found almost everything was gone, and everybody declared it was a most sucessful little bazaar. So they all adjourned to the drawing-room, young and old, and had tea, and wound up the pleasent afternoon with some music—a pretty trio, and a piece on the harp, &c.

And how much do you think our young friends had made for their Indian sisters? Well, I should have guessed £5. But they had actually made £8 by that afternoon's sale; and afterwards they disposed of a few things that came in too late for their bazaar, and a few more of the Society's little books, and altogether it amounted to £10. Was it not splendid? This they sent to our good Secretary of the Girl's Union for the support of Hester at the Normal School. Hester is is a very nice, superior Indian girl, already a Christian, who has been teaching under our Missionaries at Lucknow. But she requires more training, and they are most anxious to send her to the Calcutta Normal School, that she may learn to be a really valuable teacher to her fellow-countrywomen. And now this £10 gives them enough money for the first year.

Do you not think all this very encouraging? Why should not a great many more families go and do likewise? If some of you would start something of the kind amongst yourselves as these young girls did (16, 12, and 9 were their ages), you would be surprised at your own success: for your older friends would get interested in your eagerness, and you would find that help would flow in. Do just try what you can do to help to make these sad young Indian girls as happy as yourselves; and remember that the Secretary, Mrs. Impey, Bedecote, Horsham, is always ready to correspond with you on these subjects. Her great desire is that her English Girls' Union (English, Scotch and Irish, of course) should be able to provide and support a missionary entirely themselves, to work amongst the Indian girls. But this costs £200 a year! That large sum would soon be provided if you would all work like the young friends I have been telling you about.—*Indian Female Evangelist.*

CHILDREN'S SCRIPTURE UNION.—Portions for week ending April 28:—April 22, Psa. cxix. 33-48; April 23, cxix. 49-64; April 24, cxix. 65-80; April 25, cxix. 81-96; April 26, cxix. 97-112; April 27, cxix. 113-128; April 28, cxix. 129-144.

A SACRED SONG ASSOCIATION was founded in North-West London for the purpose of making known the Gospel in song, to prepare Christians who have the gift of song and musical ability for the work, and to conduct Gospel services of sacred song in the open air and places of public resort, in common lodging-houses and tramps' kitchens. During the past year much has been done through these varied channels. The Association have secured a commodious hall, which will be opened with prayer and praise on Thursday, April 26, at 3.30, p.m., and will be known as "Bliss Hall," Leighton Crescent (formerly St. John's College), Kentish Town, N.W. Mr. John Farley, City Missionary to public-houses, and occasionally leader of praise at Mildmay Conferences, will conduct Mission Services here. The Committee would welcome any assistance in the work. Communications may be forwarded to Mr. H. A. Farley, Hon. Sec., 48, Paternoster-row, E.C.

THE DOOR OF THE LIPS.

"Set a watch, O Lord, before my mouth: keep the door of my lips."—Psalm cxli.

SAY not the thing ye mean not. Words are knives
That cut deep gashes in our little lives;
Gashes that reach deep down within the heart,
And all our lives leave some unhea'ed smart.

Say not the thing ye mean not. Words will live
To mock your grief when you perchance would give
Your very life to take away the pain
That you have made; alas, 'twill then be vain.

Ah, many a word that was in passion said
Has left a wound that secretly has bled,
Till love has come to be a trickling stream,
And earthly joy like some past happy dream.

Yea, all that brightens life has fled away,
Leaving but work, the dreary livelong day.
Say not the thing ye mean not. There be few
Whose life within and life without are true.

Yet be ye true, yea, though ye suffer wrong,
If true, then real, and being real, strong;
And being strong some little word ye speak
May be p some struggling brother who is weak.

Say not the thing ye mean not. Sure our life
Is not for meanness, pettishness, or strife;
Souls who have destinies so great and high
Must not defame their immortality.

Say not the thing ye mean not. Every word
That wrought a pang of anguish, or that stir.ed
With secret sorrow any human soul,
Will bound back on thyself, like waves that roll

Themselves upon the shore, then leap again
To the deep bosom of the watery main.
Say not the thing ye mean not. Harsh and chill
Is this cold world; why let thy words work ill?

Rather wipe eyes that weep, cheer those who mourn,
And whisper comfort into hearts forlorn.
Impute not wrong, lest thou should add to strife,
Or mar with bitterness some noble life.

Say not the thing ye mean not. Death is nigh;
Thou knowest not but soon that one may lie
In the cold grave, whose ears so sadly heard
The harsh, unfeeling, bitter, unkind word.

S. Trevor Francis.

CHURCHES FOR THE PEOPLE.

THE New York City Mission and Tract Society, organised on the basis of Christian union and co-operation, and composed of members of all the leading Protestant and Evangelical denominations, has of late years been engaged chiefly in erecting churchly buildings, and organising independent churches on the Apostles' Creed, as the only symbol of doctrine, with a body of church officers associated with the pastor, who is an ordained clergyman of some Evangelical denomination.

What has been accomplished within a few years has demonstrated that large congregations of working people can be gathered and systematically and carefully trained, so that they can intelligently and effectively carry on the Church and the Sabbath-school, and all the various evangelistic operations in use among Christian people, quite as well as the older churches of the regular denominations.

A few figures will give an idea of the more important results. There have been received into these churches for the people on confession of faith 2076 persons. There are in the Sabbath-schools 2500 children. In one of these churches ten years ago, there was in the Sabbath-school only two out of a hundred that were professing Christians, now there are twenty-seven out of a hundred that are church members. Ten years ago the contributions of the Church and the Sabbath-school together amounted to about £400, now the contributions aggregate £3000.

A particular account of the organisation and conduct of these Churches for the people is given in the annual published by the City Mission, entitled "Christian Work in New York," and furnished freely on application to the Secretary, Mr. Lewis E. Jackson, No. 50, Bible House, New York City, N.Y., U.S.A.

SUNDAY CLOSING FOR ENGLAND.—It is intended by the promoters of this measure to invoke the help of the Government in providing an opportunity for its discussion this Session. Our readers are asked to do all in their power, by prayer and by influencing their representatives in Parliament, for the progress of the Bill.

THE BOSTON MONDAY LECTURES.

MR. JOSEPH COOK closed the course of Boston Monday lectures for 1883 on Monday noon, March 26. A large audience crowded Tremont Temple, and at the close of the services many ministers and other persons, who have been constant attendants, shook hands with Mr. Cook, congratulated him upon the success of the course, and wished him success in his future work. At a meeting at the close of the lecture the recommendations of the committee were adopted, the old officers of the association were re-elected, and it was voted to invite Mr. Cook to give another course of lectures next winter, beginning in January.

Mr. Cook's "Prelude" at this lecture was on

INTERNATIONAL DUTIES OF CHRISTENDOM.

Not reformation only, but regeneration is the demand of Christianity, of every individual, every people, and the whole unified family of the world's nations. As with the poet or the orator, it is not the inspired word that gives the inspired mood, but the inspired mood which gives the inspired word; so it is regeneration of the world that is to bring about its reformation, and not its reformation its regeneration. It is religion that is to be the basis of all really hopeful and permanent secular reform, and not secular reform that is to bring in by and by a perfect religion. My conviction is profound that the preaching of the Gospel must go before any pervasive self-supporting success of great philanthropies, even in Pagan nations, and that we must look for the world's regeneration in a large part before we can expect its reformation throughout any very wide and untroubled portion of its now vexed, fickle, and degraded populations. The perfection of civilisation will not be reached until the world, as a whole, learns the strange new wisdom which is not the cause, but the result of total and affectionate self-surrender to God.

1. The growth of Christianity is already so great that it is responsible for the maintenance not only of national, but also of international morality.

2. But international morality cannot be maintained without leading to the reformation of international law.

3. The united Christian sentiment of the globe has power to seize by the throat and break the neck of any unjust international movement.

4. As the slave-trade, piracy, and other international evils have been wholly or nearly abolished, so all the abuses that remain in the conduct of nations towards each other must be reformed.

5. It must be proclaimed unflinchingly that even commerce is not to stand in the way of righteous judgment in the affairs of nations.

6. It is chiefly, to-day, the inertness, the greed, and, occasionally, the moral unscrupulousness of nominal Christians, under temptation of gain, which maintain the worst international abuses of the world.

7. Commerce itself, in spite of its selfishness, and even on account of it, may become a chief support of international reform.

8. *Communication between nations is becoming so swift and pervasive that it must lead to contact among nations, and contact to conference, and conference to concert, and concert to co-operation, and co-operation to virtual moral confederation.*

9. What is wanted is not a union of Christian or even of Protestant or English-speaking nations; but an alliance consistent at once with self-government with the different nations, and with a cosmopolitan and Christian internationalism in their concerted action.

Not proposing the formal political confederation of Christendom; but its close moral alliance part with part, throughout the whole earth, I defend a number of definite measures that would secure, if carried, what scholars have been asking for these fifty years—universal peace, justice in the relations of strong nations with weak, and a general advance of Christian principle through all the departments of international law. Let me name twelve measures required by international morality:—

1. Arbitration in place of war in every case to which it can be applied; treaties including agreements to use arbitration before resorting to war.

2. The complete abolition of the slave trade on the sea.

3. The wider protection of the rights of neutrals in all wars.

4. Common laws as to copyrights and patents.

5. Postal union facilities of all kinds.

6. International bills of exchange.

7. The extension of international law to the Orient, Africa, and all the weakest nations.

8. Mixed courts, made up in part of judges from one nation and in part of judges from another, for the trial of international offences by individuals.

9. An international police.

10. A scholarly codification of international law as far as it now exists in a positive form, and the adoption of a brief summary code by the advanced nations.

11. A high court of arbitration in case of disputes between two nations.

12. An annual conference of nations with a view to facilitate intercourse, prevent abuses, and secure international peace.

When the suspension bridge was built at Niagara, the first thing done was to send a boy's kite over the chasm. It carried a silken cord across the roaring abysses beneath it, and that cord drew after it wires, and the wires cables, and the cables a bridge which now bears the thunder of traffic between two empires. Just so, this thought of a league of advanced populations; this idea that it is the duty of Christendom to maintain international morality, and thus to lay the basis for reform of positive international law; this scheme of an Anglo-American alliance; this theory that it is possible and desirable to bring all enlightened nations together in a cosmopolitan moral confederation, may be a kite flown in the winds of discussion; but, if you fly it often enough and long enough on both sides the Atlantic and Pacific, and in the northern and the southern hemisphers, it may ultimately carry over the roaring abysses of international prejudice a silken cord of Christian amity, and that cord may draw after it wires and cables, and by and by a bridge, which shall bear the weight of the heaviest international reforms, and uphold, at last, the feet of the white Christ, as he walks into the dawn of the millenial day.

THE THIRTY-EIGHTH RESCUED BAND.

WE had a lovely day to escort our forty fatherless and twenty-one motherless boys on board the *Sarmatian*, whilst she still lay in the Liverpool dock. Witnessing their delight in making themselves at home with their hammocks and new surroundings, took off the edge of their sorrow at parting. We hope to sail by the *Sardinian* on May 31, with another hundred.

Before returning we had the great privilege of joining in several of Mr. Moody's large meetings. Not for twenty years have we witnessed such a scene of soul-burdened men, as in the well fitted-up stalls of Hengler's Circus. After the application of the Ten Commandments to the consciences of 5000 men, one could only exclaim, "God was in that place." The abominable pride and fear of man seemed gone, difficulties were at once told out and met by the Word, and a "Thus saith the Lord." The workers and ministers seem most united; much anxiety for souls rests upon every face.

The beloved evangelists are more and more in dead earnest, and marvellously upheld in soul and body. Such scenes from day to day call upon every Christian in the land to adoring praise; for these indeed are the "greater things." It would be well for the lukewarm to go to Liverpool for a few days, and receive some of the blessed influences now pervading the work of the Lord there. A. McPherson.

Home of Industry.

ENGLISHMEN IN INDIA.

THE "May Meetings" proper may be said to have begun at Exeter Hall on Wednesday last week, with the anniversary of the Anglo-Indian Evangelisation Society. The beginning was a most inauspicious one in the matter of attendance. There were just eleven persons present, exclusive of speakers and reporters. Either the meeting was very insufficiently made known, or the spiritual condition of our countrymen in India is not a subject in which the Christian public of London is greatly interested. The general opinion expressed by the speakers on the occasion was that English Christians need much education on this point.

The Secretary, Rev. P. Bannatyne, said the society had sustained heavy losses during the year by the deaths of one of its agents, Rev. Alexander Thomson, and of one of its best friends, Mr. Lockhart Gordon. It has now ten agents at work in different parts of India; by visiting tea-plantations, and other places where young Britons are employed, by personal conversation with them, and by such public services as can be held, these servants of Christ seek to carry the Gospel to our countrymen resident in the outlying and isolated parts of the Empire. These labours are by no means in vain. Mr. Bannatyne related two cases of unmistakable conversion, as illustrating the work of the Society.

Mr. Samuel Morley (Chairman) said the religious destitution to be found among our countrymen engaged in various business pursuits throughout India was a loud call to action on the part of the Churches at home. Referring to the Ragged-school Conference just held in another part of the building, he said the Churches would have to show much more activity and liberality both at home and abroad, if they would come up to the measure of their responsibility. The great want of the day was personal service more than money; this Society stood in need of both.

The Hon. A. F. Kinnaird said few Christians at home have any real conception of the religious, or rather irreligious, surroundings of these young Englishmen at work on tea plantations. Without the restraints of religious associations and privileges, with the lax observance or the utter neglect of the Sabbath, and encircled by all the degrading influences of heathenism, the results were too often of the saddest kind. In such circumstances the visits of these men of God, though too few and far between, were an unspeakable blessing. Many English families, having relatives in these distant lands, are, or ought to be, deeply interested in this work. The Christian conscience of the country generally needs to be awakened about it.

Some words of warm advocacy followed from Rev. H. W. Webb Peploe, who said that a similar effort was about to be inaugurated in connection with the Established Church. Sir William Muir, speaking from the experience of residence in India, said that if such agencies were multiplied a thousand fold, the needs of the country would not be met. The number of Europeans engaged in connection with business enterprises in the Indian Empire is rapidly increasing; and, considering their surroundings, it was little to be wondered at that many of them lapsed into practical heathenism.

An eloquent speech on behalf of the Society's operations, from Professor Graham, deserved, as indeed all the speeches deserved, a much larger audience. We trust when another anniversary comes round it will be seen that the interest shown in this important undertaking by the Christians at home is more in accordance with the merits of the case.

SEVENOAKS CONFERENCE.—This quarterly conference for pastors, teachers, and evangelists was held on the 6th inst. The morning was devoted to prayer, praise, exhortation, and reading of John xiii.—xvi. In the afternoon brief expositions were given on the above chapters by Mr. W. Lane, Mr. G. Hucklesby, Mr. Chas. Cook, and Mr. Geo. Brealey. After tea, reports of work were given by Messrs. Brealey, Cook, Brown, Chorley, Shrubsall, Maxted, and others.

MESSRS. MOODY AND SANKEY.

THE MOVEMENT IN LIVERPOOL.

[BY A CORRESPONDENT.]

ONE feature of the work during the past week so far surpasses all others in novelty and interest that, instead of sketching for the thousandth time the details of the many meetings, I shall refer to this with some little fulness.

There being no doubt now that an important work is being done, the attention of the workers has been directed to the best method of conserving the results. As in other places, the name, address, and Church connection of each inquirer is inscribed upon a card by the worker who deals with the case. These cards are dropped into a box constructed for the purpose, which hangs at the door of the inquiry-room, and which is cleared every morning, the details of the cases being entered in a book. At this point, in other towns, the immediate connection with the inquirer generally ceases. The name is allowed to sleep in the pages of the ledger until the heat of the movement is over, and then the inquirer is visited in his own home by some discreet worker.

That is a great advance upon former methods; but the Liverpool committee has improved even upon it. As soon as two or three hundred names were received at the office the following circular was sent by post to each:—

Hengler's Circus, April 11, 1883.

As Mr. Moody wishes a book to be given to each one who has received blessing during the past few days, he will be glad if you will call at the ticket office at the Circus, any time this week between 12 and 8. The most convenient hours will be from 2 to 5.

The project was then confided to three or four workers of exceptional ability and mature experience, who were asked to be in attendance at the Circus at the hours named. They were supplied with various books, such as Dr. Mackay's "Grace and Truth," Dr. Reid's "Blood of Jesus," and others, which they were to give at discretion to the different applicants. The response to these circulars has been so overwhelming that the ticket office has been literally besieged by professed converts. As a main object of the scheme was to bring the inquirer once more into contact with a worker, to deepen former impressions, to correct errors, to remove later difficulties, and generally to diagnose the case afresh for the inquirer's benefit and the worker's satisfaction, each interview became a private experience-meeting of the most searching and practical kind. The few workers who have been privileged to take part in this most sacred and delicate task declare themselves, beyond all expression, satisfied with the result. The new-lit joy, gratitude, tenderness, and enthusiasm in the young converts, make their work so enviable that in a few days, when the matter becomes whispered about—for at present it is almost a secret—the volunteers for this extra service will be far beyond the requirements. Meantime the workers engaged in it unanimously agree that it is the most joyful Christian service of their lives, and that these hours spent in the ticket office will abide among their most holy and gracious memories.

The secrets of these interviews are much too sacred to find their way into print. But to the student of human nature, as well as to the apologist for Christianity, the facts elicited have certainly been of commanding interest. Not all the divinity of the modern schools could so convince the rationalist of the existence of a Holy Spirit, of the love of God in Christ, and of the facts of Regeneration, as an hour spent behind the scenes at these informal confirmation meetings. The only further facts I feel at liberty to add are, that the professing converts belong to every class, and that up to the present time by far the larger proportion of those who have come to the circus for the books have been *men*.

The work last week seems only to have been limited by the size of buildings; apparently there is nothing to prevent a general awakening throughout the city, and, indeed, throughout the country, except a sufficient number of competent men, preaching Christ in suitable places and at suitable hours. Wherever there have been meetings, and there have four or five each day in addition to the central gatherings in the Circus, there have been results. Nevertheless, it cannot be affirmed that, however deep the work may be locally, it amounts to a general revival. And this for the reason named—the human agencies for a large and widespread movement are not in operation. It might be well if the attention of Evangelistic committees were directed to this point. By making a larger provision they would, at least, be in a position to secure a larger harvest.

But, as far as it goes, the work is of the most satisfactory kind. All the various meetings—for men, for women, for young men and for young women—are still in progress. The chief worker at all these services is Mr. Sankey. He is omnipresent. After singing twice, and possibly speaking and praying in addition, in the Circus, he goes the round of all the other meetings, and takes a greater or less share in the service at each. The other workers also have their hands very full. The inquiry-room is filled at the close of every service, and on every side one hears of the extension and deepening of the work. A prayer-meeting at *five o'clock in the morning* has been started at Byrom Hall.

SUNDAY'S MEETINGS.

Shortly after seven the Circus was packed with workers. The demand for tickets for this service was enormous, and the great building could have been filled, probably, three times over, as the addresses to workers are known to be as popular and useful as any of Mr. Moody's efforts. His subject was, "Be ye doers of the Word, and not hearers only." The tender and stimulating words of the Evangelist will be long remembered. The meeting for non-church goers at eleven was most fruitful, and the women's service at three was not less so. Mr. Moody spoke on "What must I do to be saved?" and, among other things, Mr. Sankey, assisted by two ladies and a male voice, sung what is to our mind the most exquisite and simple of sacred songs, "My Jesus, I love Thee." The later meetings presented no special features, but the men's meeting was a season of great blessing.

THE FAREWELL CONVENTION.

It has now been definitely arranged to close the present campaign with a great All-day Convention to be held in the Circus, on Thursday, the 26th inst. The telegraph is being actively employed to secure speakers from different parts of the country; and although the list is not yet complete, we need not assure our readers that Mr. Moody and Mr. Sankey will provide the best possible fare for such an occasion. The following is the draft programme—subject, however, to alteration:—

10 to 11.—Temperance.
11 to 12.—Home Religion.
12 to 1.—Question Drawer.
3 to 4.—How to help Young Converts.
4 to 5.—Holy Living.
7.30.—Evangelistic Meeting.

LEEDS.

The past week has been one of much blessing. Many have found their way after each meeting into the inquiry-room, and it is hoped and believed that cases of true conversion are numerous. The Evangelist has been effectively aided by Mr. Vance, a young man from Belfast, of earnest piety, gifted with a fine voice, and the skill to use it in song. His solos produced a marked effect on the audience. The Mission will close to-morrow, and upon local Christians, ministers, and others will devolve the great responsibility of following up the work, and doing their best for the feeding and shepherding of the young converts. T. H.

Leeds, April 14.

THE NEXT LONDON CAMPAIGN.

It is now decided that the coming evangelistic campaign in London by Messrs. Moody and Sankey will commence, God willing, at the beginning of November next. We quote as follows from a circular just issued by the London Committee:—

With the view of carrying out the arrangements, the following gentlemen belonging to the Central Committee have undertaken to form Local Committees in the several districts.

Northern District.
Mr. W. T. Paton, 36, Milner-square, N.
Mr. A. O. Charles, 19, Alwyne-square, N.

North-Eastern District.
Mr. J. E. Mathieson, Conference Hall, Mildmay-park, N.

Eastern District.
Mr. Burnett Tabrum, 40, High-street, Borough, S.E.
Mr. J. T. P. Pechey, 59, Mark-lane, E.C.

Western District.
Mr. J. T. Campbell, Wood House, Shepherd's-bush, S.W.
Mr. J. H. Lydall, 65, Ladbroke-grove, W.

South-Eastern District.
Mr. Chas. B. Ker, 12, Eastcombe-villas, Blackheath, S.E.

Southern District.
Mr. M. H. Hodder, 27, Paternoster-row, E.C.
Mr. John Taylor, 5, Tokenhouse-yard, E.C.

Any information regarding available sites or halls, or any suggestions that will be helpful, will be thankfully received by any one of these gentlemen.

The Committee have been greatly cheered, and their expectations of blessing quickened, by the reports which have been received of the marvellous work wrought by God in the provincial towns in which the brethren have held meetings, the blessing received being much in excess of what was experienced during the previous visit in 1874-5. Not only have Churches been largely increased and strengthened, but Clergy, Ministers, and Christians of all denominations have been drawn more closely together and greatly stimulated to more determined efforts in the Master's service.

RICHARD WEAVER IN EDINBURGH.

MR. WEAVER gave a most appreciative address on Saturday week in Brighton-street Church, to an audience of some 1300, entitled "From the Coal-pit to the Platform." On Sabbath forenoon he spoke in the Drill Hall, and in the evening the building was packed by thousands of people, anxious to hear his farewell address. Basing his remarks on the words, "Go, and the Lord be with you," he spoke of the Goliath of drunkenness, of infidelity and scepticism. He pleaded with thrilling earnestness that everyone should turn to Christ, and do all in their power to pull down the strongholds of sin, and to walk as becometh the children of God. At the after-meeting many souls were blessed, and the inquiry-room was again filled with the anxious.

On Monday a farewell soiree was held, when Brighton-street Church was filled to overflowing, some 1500 being present. A letter was received from the Rev. J. Macintosh, who was unable to be present, who spoke of the vast amount of good done during Mr. Weaver's visit, and wishing him continued blessing. Mr. D. Napier occupied the chair, and said that the number of souls won to Christ had been greater than was even expected. After Mr. Adams, missionary, Mr. Jackson, Mr. Maxton, and Mr. Veitch had addressed the meeting, Mr. Cuthbertson said that, from personal observation, there had been no less than 200 professed conversions during Mr. Weaver's visit. He then presented a purse of sovereigns to the evangelist for his family at home, collected by the ladies of the choir, as a slight token of the high esteem in which his work is held.

Mr. Weaver, in reply, pressed on all the necessity of following Christ with all their heart. Many hundreds shook hands with Mr. Weaver, while on leaving for Manchester next morning there was quite a crowd to see him depart, passengers and porters standing listening as Mr. Weaver sang "Come to the Cross and be saved." Mr. Weaver intends to visit Edinburgh again. He leaves behind him on every occasion many souls brought to the Lord. D. C.

Notes and Comments.

In our next issue we shall give a supplementary list of "May Meetings." Any notices that have not been sent to us should be forwarded at once. Copies of The Christian for April 5, containing the first list, can still be had.

As will be seen by our evangelistic announcements, a Gospel Temperance Mission is arranged to be held in Exeter Hall from May 27 to June 3; it will be conducted by Messrs. Francis and T. E. Murphy. We hope the friends of Temperance in London will rally round the workers on this occasion, so as to ensure a widespread blessing. Those who can help in the service of song should communicate with Mr. Orchard, 186, Aldersgate-street, E.C.

We trust as many of our provincial readers as can do so will attend the Farewell Convention to be conducted by Messrs. Moody and Sankey at Liverpool, on Thursday next. Bishop Ryle, Canon Wilberforce, Rev. Evan Hopkins, and other well-known friends have promised to take part. Such practical subjects as Temperance, Holiness, How to reach non Church-goers, Rescue Work, &c., will be dealt with; and there will be Mr. Moody's "Question Drawer." Ministers can obtain reserved seat tickets on application to Mr. Thomas Leigh, Hackins Hey, Liverpool.

A correspondent calls our attention to the importance of action in securing the non-delivery of parcels on the Sunday, in connection with the proposed "Parcels Post." This is of great importance; certainly the postmen all over the country should be spared any additional labour on the Lord's Day. Indeed, the time has come when the whole question of Sunday postal delivery should be reviewed, and agitated with determination and force. If London can do without it, surely the provinces may be expected to do so, especially if by an extra delivery on Saturday night, or some such arrangement, pressure were removed, and the inconvenience reduced to a minimum.

The spirit of unrest in the matter of religious beliefs, and of chafing at tests and formal creeds of any type, which is the prevailing feature of the Church life of to-day, seems to have entered into the Presbyterian camp, and asserted its claim to be heard. At the meeting of the London Presbytery on Tuesday last, the adjourned debate on the relation of office-bearers to the Confession of Faith was resumed. A resolution to the following effect was moved by Dr. Donald Fraser, and carried after much discussion by a majority of twenty-two:—

Whereas the Westminster Confession of Faith, while held in high and deserved honour in this Church, as setting forth that system of doctrine which this Church with unabated firmness teaches and maintains, is found to be no longer so well suited in form and expression as it was in former times to the actual condition and wants of the Church; it is overtured by the Presbytery to the Synod to take the relation of the Church to this subordinate standard into careful consideration, with a view to such prudent and timely action as to its wisdom may seem meet.

This overture took the place of one which had been moved by the Rev. W. Dale, and seconded by Dr. Edmond, to the effect "that the Confession failed by excess, and still more by defect," to be an accurate statement of the doctrines of Scripture.

Our attention has been called to the influence of the Volunteer movement over the minds and habits of young men connected with pious families, and in many cases with Christian work. Parents and ministers do well to point out to such the danger which there is arising from evil associations, and also the want of harmony which exists between the warlike spirit infused by such a movement and the principles inculcated by the gospel of peace. Young men engaged in the work of the Sunday-school, and other Christian institutions, can scarcely fail to meet with much in such pursuits calculated to hinder them in their cultivation of the high moral and spiritual tone requisite to success in the service of Christ. Caution and consideration are certainly called for on the subject.

We would call early and special attention to the annual public meeting of the Society for the Suppression of the Opium Trade, which will be held (D.V.) in Exeter Hall, on the evening of May 2. The venerable Earl of Shaftesbury is to preside. The subject is of an urgent nature, and painfully involves the honour of our country in the eyes of the world. Of more importance still is our solemn responsibility as a nation in the sight of God, and every effort should be used to make this year's meeting eminently successful. The goodly array of speakers engaged to take part ensures a powerful protest against the accursed traffic; this it may be hoped will go far to stimulate increasingly vigorous action in support of the Society's operations.

The question of Emigration as a solution of the problem what to do with pauper children, continues to occupy a large share of public attention. The President of the Local Government Board, Sir Charles Dilke, received a large and influential deputation the other day on the matter, urging that the Department should renew its sanction to the Guardians paying the cost of sending friendless children to Canada. It was stated, in reply, that the Board was quite disposed, under proper restrictions, to look favourably on the application. Stress was properly laid on the necessity for using every precaution to ensure suitable homes for the children on arriving there.

There can be no doubt that Canada affords wide scope and ample resources for meeting the difficulty of our over-crowded population. The following extract from a letter written by Lord Archibald Campbell, brother of the Marquis of Lorne, is interesting on this point:—

Lord Lorne, the present Governor-General of Canada, may surely by this time be allowed to be a judge of the capabilities of Canada, and most decidedly would not so enthusiastically love the land and its people, or long for the continual inroad of his fellow-countrymen, did he not really and truly believe that by so doing they would lay the corner-stone of their future success.

Before many years have flown, the Government of this country will have to purchase probably whole regions as a refuge for the destitute of this country—England, Scotland, and Ireland—in order to prevent actual starvation, and give thousands the chance of blessing those so sending them, and providing them, at all events, with some means of gaining a livelihood in "Greater Britain." Vast tracts of rich soil do not exist for nothing, and those who have seen these lands of the Far West and do not advocate emigration, must be worse than fools. "All day long, often," my brother told me when journeying toward the "Rockies," he wondered "why no inhabitants were there," so rich and lovely was many a land they passed through. I refer to the Governor-General of Canada's journey of last year.

The following telegram sent to the High Commissioner for Canada from the Minister of Agriculture of the Canadian Government shows also the wide field there is for occupation in the country to which his lordship alludes:—

Farm and general labourers, mechanics, and domestic servants, urgently wanted in old provinces of Canada, as well as Manitoba and British Columbia.

Mr. A. H. Baynes, Secretary of the Baptist Missionary Society, has written in reply to a statement made by Lord E. Fitzmaurice in the House of Commons the other night, to the effect that the missionaries on the Congo River were said to be only traders under another name. Mr. Baynes is anxious that it should be widely known that it is one most stringent rule of the Society that "under no conditions are our missionaries upon the Congo allowed to engage in trade or commerce." This fact is of the more importance to be distinctly understood as the agents of this society are the only missionaries settled at Stanley Pool.

The Annual Report of "The Bombay Y.M.C.A." has just reached us. It is gratifying to find that in that far distant capital so valuable a work is being carried on with vigour and success. The number of members and associates upon the register is 375. A good work is done by members of the institution in connection with the harbour and Prince's Dock services, which are held on Sundays, and on Thursday evenings, on board one or other of the ships, as announced from time to time. The programme for the past year commenced with an address by Mr. Joseph Cook, of Boston, on "Prayer," and seems to have been well sustained throughout.

The petition presented to the House of Commons the other night by Sir William M'Arthur and Mr. W. S. Allen, from Wesleyans, on behalf of the Sunday Closing Bill, contained 590,332 signatures, upon one continuous roll of paper, 4832 yards, or 2¾ miles, in length. The roll weighed 3 cwt. 50 lbs., and was 12 feet in circumference. The names were attached in double columns, and though allowing for gaps here and there, the list of names, if single, would extend a distance of five miles. This gigantic petition taxed the energies of five men to carry it into the lobby of the House.

The activity shown in regard to this matter of Sunday closing among all the religious bodies, and by multitudes outside of them, augurs well for the attainment of the object in view. The passing of such a prohibitory measure is in the highest degree desirable from every point of view. It would be a boon to publicans themselves, as well as to the working classes and to the public generally. It is a cause for deepest thankfulness that so much interest has been awakened in the question, and sympathy so widely gained in its favour. Not only the friends of Temperance, but all who are interested in the moral and social well-being of our country, do well to use their influence on the side of this movement. Anything which tends to uphold the sanctity of the Lord's Day, and to check the growing spirit of disregard to its Divine appointment as a day of rest, is worthy of earnest and vigorous support from all who desire the nation's weal.

It is proposed to organise a Monster Demonstration on Whit-Monday in Hyde-

park, in support of the Bill for closing public-houses on the Lord's Day. The object of this proposal is to furnish evidence of the feeling of London inhabitants, that the Metropolis should on no account be excluded from the beneficent operation of the measure. It would, indeed, be a mistake were it to be so; nowhere are its provisions more needful or desirable than in the vast area of the Metropolis itself. The demonstration to be effective, should be supported by all sympathisers with its object, and should command their heartiest co-operation. Multitudes can be brought together for demonstrations of other and far less worthy kinds; it will do good to show that they can also be commanded in the interest of pure and righteous aims.

The duty of English Christians in reference to the state of Egypt was a subject for consideration at the meetings of the Upper House of Convocation last week. The Bishop of Winchester stated that—

Notwithstanding the late war in Egypt, the English were looked up to with great respect in that country, and he thought that British Christians should now seek to extend the national influence by the more stable arts of peace.

The Bishop of London moved, "That this House, recognising the responsibility which the late events in Egypt have laid upon the people and the Church of England, of endeavouring to further the cause of Christianity in that country, views with sympathy every well-considered effort towards promoting the better education and the deeper spiritual character of the Coptic Church."

At the suggestion of the Bishop of Exeter, words were added to the effect that the House earnestly prayed for the Divine blessing to rest upon the work which the Committee had undertaken in relation to the matter.

The condition of Egypt demands the consideration of men who have influence in political and other public circles where such subjects are either little understood, or regarded with indifference. The following statement relative to the Soudan is from the pen of M. Vassion, the French Vice-Consul at Khartoum:—

Since the departure of Sir Samuel Baker and Colonel Gordon, and the death of Gessi, all the good which these great men did has disappeared. Slavery flourishes more than ever in the valley of the Upper Nile, to furnish eunuchs, servants, and concubines for Stamboul and the other Turkish cities. This situation calls loudly for the attention of Europe. Civilisation must not be treated as a vain word; it is a duty to free these disinherited members of the great human family from their miserable state. All possible means must be adopted.

BRITISH WOMEN'S TEMPERANCE ASSOCIATION.—The presentation of the Sunday Closing Petition, announced for April 11, is deferred to the end of May. Filled sheets may be sent in up to May 21. Instructions and sheets may still be obtained by application to Mrs. Bradley, Memorial Hall, Farringdon-street, E.C.

INDIA.—Principal Hastie speaks as follows, in a singularly powerful paper, in the *Church of Scotland Record*: "The visible disintegration of Hindu society, the contemptuous disregard of caste, the open contumely poured everywhere upon the old gods, may have but too evidently confirmed the low sad moan of the Brahmin Gurus that the *Kali Yug*, the 'black iron age' of universal degeneracy, indeed had come. No student of history can fail to be struck with the extraordinary resemblance between the period of the decline and fall of Paganism in the Roman Empire and what has been going on during the past century in India, and is in most vigorous movement to-day. 'History does, indeed, repeat itself,' according to the law of similar causes being invariably followed by similar effects; and in the record of the first four Christian centuries in the ancient world of the West, we have given the outline of the future fate of India."

BIBLICAL NOTES AND QUERIES.

OUR blessed Lord, in Matt. xii. 40 (R. V.) declares that "as Jonah was three days and three nights in the sea-monster, so shall the Son of Man be three days and three nights in the heart of the earth." Now, if he were crucified on a Friday p.m., and rose again on our Lord's Day before it was light, it is quite clear that the *literal* fulfilment must have fallen short, which could not be. The anachronism, so to speak, must have been some error of man's. Will you kindly explain the apparent discrepancy? C. L. E.

The difficulty is met by remembering that our Lord spoke according to the Jewish mode of reckoning time, which differed, in common with the custom among other ancient nations, from our own. Any part of a day with them was counted for a whole day, that is, as a day and a night, twenty-four hours; and as their day commenced at six p.m., our Lord's death having occurred at three p.m. of Friday, the remaining three hours would be counted, according to the regular custom of the Jews, as one day; Friday to Saturday, six p.m., the second day, or, with them, two days; Saturday, six p.m., to Sunday morning, when He rose, would, therefore, make three days and three nights. This is a simple matter of fact, and not a mere hypothesis, or human device for explaining our Lord's words, as abundant illustrations of the same ancient mode of computing time will show.

Will you kindly explain the difference between *reckoning* yourselves dead with Christ, and *being* dead with Christ? M. G. S.

Shanklin, March 14.

Our correspondent will perceive that there is a great difference between a fact realised or apprehended and appropriated, and one not so laid hold of and applied. Every true believer in Christ died with Him, as asserted by the Apostle in Romans vi. 2, 8. As a matter of fact, therefore, representatively, Christ's death to sin was ours, we died in Him; see also Ephesians ii. 5, 6. But some fail to see this so clearly as the Word of God puts it. Faith stops short in them of bringing this great truth to bear upon daily life; we are to reckon this glorious fact as being really so, and to count it for its true value in relation to Christian experience, and conflict with evil. It is indeed a vantage ground for the child of God to occupy, and a position he cannot afford to lose through lack of spiritual perception, or through unbelief.

"G. W. B." calls attention to the paper on "Unanswered Prayer," which appeared in our issue for March 29. Referring to the writer's remarks on selfish prayers and the instances of them quoted by her, he says: "The first of these I cannot find—'Send the multitude away.' I doubt whether there is such a passage in the Bible." If, however, our correspondent refers to Matt. xiv. 15, he will find the reference intended. It is an interesting suggestion he makes as to the second case—"Send her away," that these words are too harsh a rendering of the Greek, which is the same as that used by Pilate when he wishes to release Jesus, so that "Let her go," or "Set her at liberty," would be a better translation. The sense is, according to this rendering, "Grant her petition, and so let her be free to go."

Another correspondent, referring to the same article, notices "M. L. D.'s" reference to the request of the disciples in Acts i. 6, as "one of the captious and curious questions our Lord would not answer," characterising it as an "unlawful desire." He sends us the following extract from a lecture delivered the other day on this passage by Dr. A. A. Bonar, which presents it in an altogether different light: "I do not think the question was prompted by an idle or vain curiosity, nor that it sprang from carnal ideas of the coming kingdom of our Lord Jesus Christ. They knew well what the prophets had spoken about that kingdom, *e.g.*, 'It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains,' &c. &c. &c. (quoting also other parallel passages). And now that Christ's sufferings were past, and there was no cloud of coming trouble to dim the brightness of his sky, their intercourse with Him was of such a delightful kind, their joy so full to overflowing, that they quite naturally began to think, 'Is this the beginning of the kingdom? Can this be the dawn of that glorious day predicted by the prophets of old, and which is surely to come to pass?' It was a most natural question, and their disappointment may be imagined when our Lord gently but firmly tells them, 'That is in the hands of the Father, and there is a work for you to do for Me on the earth in the meantime,' &c."

W. F. G.

A VOICE FROM THE PRISON CELL.

THE following letter has been received by the Rev. J. G. Bass, Chaplain King's County Penitentiary, Brooklyn, U.S.:—

"Dear Sir,—Please read this at your leisure. I am a young man twenty-five years old, born in this city, where I have since made my name notorious. I received an early Christian education, and when a boy was placed in a Christian family, where I had all the advantages of a good home and kind friends. While still a boy I was exhorted to give my heart to God, and the necessity of taking such a step while young was pointed out to me. But I, taking up with other considerations and bad companions, said to myself, 'Not now; when I am twenty-one then I will be a Christian.' I little dreamt, in my boyish ignorance, that each succeeding year would place me farther and farther from God, and that the "twenty-one" I so anxiously looked forward to would peep through a grated window and see me seated in a prison cell, clothed in a convict's garb, crushed in heart and hope.

"Oh, what a world of shame and anguish I would have saved myself and friends had I but heyed the voice of reason, and accepted Christ as my guide through life! Ever since the time when as a boy, I said to myself, 'Not now, another time,' the devil has been steadily weaving about me a network of sin, which at last has bound me so strongly and securely that nothing in heaven or earth, save the omnipotent hand of God, can draw me out of it. All my life I have been putting off this important work, and the result is, I have wasted and abused all the resources God gave me for better purposes. I have spent my life in sin and have made myself an outcast from society, and have laid up against me a long account to answer for in the end.

"I have led a life of crime extending over a period of ten years. I have tasted of crime to the fullest extent, and have reaped what a life of sin can give; and after long and painful experience I have come to the conclusion that there is no peace or happiness in such a life, nor any hope for the future except through God. I am tired of struggling to live without God and religion, and relying on my own strength of will to resist temptation. I fear to leave this prison and go out in the world without God. I have, I trust, taken the first step on the home journey. I have come to God in prayer and faith. I am trusting in Him. I ask your prayers and wish you to request the prayers of Christian congregations for a poor, weak, sin-sick convict.—Sincerely yours. "C."

"P.S.—I thank you for your sermon three Sundays ago (Job xxxiii. 27, 28). Thank God for the promise, 'He will deliver.'"—*New York Witness.*

MRS. AMANDA SMITH.—We learn from the first number of a "Monthly Paper," issued by Miss Mason, of the Kilburn House of Rest, that Mrs. Smith, writing from Bassa, Liberia, West Africa, says she rarely now has an attack of fever. She arrived in Bassa in time for the Annual Conference of the Methodist Episcopal Church, and speaks of much manifested blessing from the Lord during the session. She adds that what is wanted is a mighty baptism of the Holy Spirit upon all the Churches, and asks for the earnest prayers of the Lord's people.

RAGGED SCHOOLS AND THEIR WORK.

AN important Conference on this subject was held in Exeter Hall on Wednesday last week; it was largely and influentially attended. Rev. Dr. D. McEwan having asked the Divine blessing on the proceedings of the day,

Lord Shaftesbury, as Chairman, briefly introduced the subject. He claimed for the Ragged School Union that it had taken off the London streets, and placed in the way of earning an honest livelihood in this country and the colonies, no less than 300,000 children. That, moreover, only represented a fraction of what the Union had done for the destitute children of the Metropolis. It is now beyond dispute that the School Board, with all its advantages, cannot deal effectually with this peculiar class; the ragged-school can alone meet the necessities of the case. We want not only to maintain but to extend its operation to every part of our great city. After forty years' experience, said his lordship, I am more than ever convinced that, under the blessing of God, we have chosen the only path that will lead to the great results we desire to see.

A paper was then read by Mr. H. R. Williams, on the general subject of

RAGGED SCHOOLS—PAST AND PRESENT.

We have in type some of the more salient portions of his admirable and comprehensive review; pressure on our space, however, compels us to hold it over for the present.

The first resolution, moved by the Duke of Westminster, was as follows:—

That while recognising with gratitude the great extension of elementary education throughout the country, this Conference expresses its earnest conviction of the need of maintaining and extending the Ragged Schools and their affiliated Missions, as centres of Christian benevolence and important factors in the prevention of crime, and heartily commends the efforts of the Ragged School Union in that behalf to the support of the community.

In supporting it, his lordship said the great results achieved in the past were ample justification of the movement. Other ameliorating agencies had now come into play, such as the Elementary Education Act, the Blue Ribbon crusade, &c. But these did not cover all the ground. Speaking of educational work in Chester, with which he had been specially connected, he said the proportion of children passing through their hands who turned out well was most encouraging. An excellent work was done by a training ship stationed at the Menai Straits, on which they were able to receive boys from Manchester, Leeds, and other large towns in the kingdom. His lordship quoted official statistics to show that a marked diminution of juvenile crime had resulted from the work of the Ragged School Union and cognate agencies such as industrial schools. But after all that had been accomplished much remained to be done, and the present was no time to stay the hand from this noble work.

The Earl of Aberdeen alluded to the importance of the work in the Sunday-schools. It is to this agency more than anything else that we must look for an extension of practical godliness among the masses of the people. It is a work of the highest importance, and ought to be conducted by the most capable and earnest teachers that can be secured. The resolution was briefly supported by Mr. John Macgregor.

As a representative of the Ragged School Union of Liverpool, Mr. McDiarmid described the unenviable condition of that city with respect to death, intemperance, and crime. At present they had in operation seventy-nine day, Sunday, and evening schools, with an average attendance of 10,000 children. He regretted that there was now a decline in the enthusiasm that had produced so many voluntary teachers in the past. He referred with approval to a recent effort made by Mr. S. Smith, M.P. for the city of Liverpool, through which some 850 children are fed and taught every Sunday.

Mr. Menzies (of Stephen the Yeoman Ragged School) asserted from experience that the raw material to work upon was as plentiful as ever. He strongly urged those engaged in the work to stick to their buildings; they would find plenty to do. If needful the Ragged School Union would help them.

A short, but able and eloquent paper, was next read by Canon Fleming on

RELIGIOUS INSTRUCTION.

After a touching account of the condition of the neglected children in the early days of the movement, the Canon proceeded:—

"The founders of ragged-schools believed that religion is essential to all reformation, and that there can be no true or complete education without religion. We are here to-day to affirm this same conviction without abating 'one jot or tittle.' We believe that our best hopes for the nation rest upon a sound religious education for the people, an education which shall be mainly directed to teaching the child, first of all, that he is God's child, then, that he is ours.

"Let it be understood that we never put forward Sunday-schools as if they could either clash with or supersede the day-school, where regular education can alone be given throughout the week, but to supplement them.

"When all the day-schools of this country shall be absorbed by the "Board," ragged-schools and ragged-school teachers will still be needed. The prevailing tendency of the hour is to separate the sacred from the secular; while knowledge and information increase, we see the result of this unhappy divorce in less reverence for parents, the passion for low theatres, the utter disregard of the Sabbath, and the thirst and zest for pernicious literature. Unless the Church is up and doing, it is easy to predict what the future will be.

"Christianity is not merely a theory, but a *power—a working-power*. As we look upon the mass of social evil and moral leprosy festering in the heart of society, undermining the Throne, the Churches, Law, Government, Property, and Life itself, we are well-nigh paralysed; and we stand and ask—What is to stem all this? what can meet it? what can stop it? The answer is—Only the Spirit of Christ, sweeping all impediments from our selfish hearts, and animating us to effort. *With* Christ the work can certainly be done. In his Divine grace put forth upon the heart of man or child, there is an illimitable power, before whose inspiration no evil thing can stand. This is the outcome of all that is preached; and they who practise it in the lowest, darkest places of the world, are the true saints of God, and the true friends of man."

Mr. Samuel Morley moved a resolution calling for the extension of Sunday-school work and other religious agencies among the poor and destitute. While heartily upholding the great educational work of the School Board, he felt the overwhelming need of Sunday-schools to supplement it with those influences that lead up to the enjoyment of a higher and holier life. At the same time the work of the Ragged School Union should stimulate to more personal and private effort. Looking at the ascertained statistics of church accommodation and church attendance, he urged the opening of a large number of Mission-rooms and other places where the spiritual life of the ragged children can be fostered.

The resolution was seconded by Rev. C. H. Kelly. Alluding to a remark of a previous speaker, he said that there might be an apparent decrease of *crime* among juveniles, and an increased practice of many forms of *vice*. There was no work more needed or blessed than that now under consideration, and it had the warmest sympathy of all other Sunday-school organisations intended for children of a higher social rank. The resolution was also supported by Mr. Richard Johnson, of Manchester, who said that the School Board system would not gather the children to school on the Lord's Day; it could not clothe the naked or feed the hungry; it could not give any adequate Christian instruction; it could not visit them in sickness or minister consolation to the sick and dying. All these things can be done and only done by loving, sympathetic Christian men and women. Only those who have given their life to such deeds of kindness and mercy will reap the reward.

A hearty speech in favour of ragged-school work followed from Mr. B. Clarke, of the Sunday-school Union. He drew attention to the special need of looking after the young girls of the poorer classes, and appealed for more teachers, from among the higher ranks, for the ragged-schools throughout London and all our large cities. He hoped the work would take a fresh start from the present gathering.

Miss Hastings, of the Whitecross-street Mission and member of the London School Board, said that institution, however good its work in one department, could never take the place of the ragged and Sunday-schools.

No man in London or anywhere else is better fitted to deal with this subject than the next speaker, Mr. George Holland, of George-yard. He said he would have ragged-schools increased on the right hand and on the left. Many of these destitute children in the metropolis are compelled to be very migratory in their habits; what was to become of them if the ragged-school work ceased? A gentleman in the meeting interjected the remark, "Make their fathers work." Mr. Holland pertinently replied that many of the waifs did not know who or where their fathers were. The social and moral condition of many of the poorer parts of London was simply awful. Besides that, there was often no work to be had. There were many poor women who toiled from one week's end to the other, not excluding Sunday, for *the miserable sum of five shillings*!

An elaborate and well-reasoned paper was read by Professor Leone Levi, LL.D., on

CHARITY AND THRIFT.

"The primary object of ragged-schools, said the Professor, is doubtless religious and educational, but it is impossible for those who are brought into contact with many of the most degraded and destitute, and who see their sufferings and privation, to be altogether indifferent to the calls of charity. And so the friends of ragged-schools are often charged with being too lavish or indiscriminate in giving. But the charge is unjust, first, because they have not too much to give, and second, because they can be trusted to do it wisely. Is it wrong to administer relief in cases of real want? Certainly not. At the same time it cannot be too firmly asserted that the object of ragged-schools is not to pauperise, but to lift up—not to foster a dependent spirit, but to inspire self-reliance. Whatever may be said as regards giving direct relief, there can be no doubt about the use of every means to promote thrift, and I am sure I am expressing the opinion of all friends of ragged-schools when I say that the first and most important benefit we can confer on the poor is to help them to obtain good and convenient places of living. A small crowded lodging means immense personal discomfort, the frequent resort to public-houses, the loss of all delicacy and habits of propriety.

"It is clearly within the functions of the Ragged School Union to urge the most beneficial, as well as the most economic, method for extending house accommodation for the poor. There is an immense waste going on in the household expenditure of the poor from an excessive use of articles good in themselves, the frequent use of articles which impart no strength to body or muscle, the purchase of the necessaries of life by small quantities at higher prices, and the practice also of purchasing on credit. A greater diffusion of knowledge of the chemistry of food and cookery would go far to economise the scanty resources of the poor. The ragged-schools offer special facilities, too, for promoting Temperance, and the workers are most earnest in the advocacy of the same. Nothing can replace the action of the ragged-school workers in encouraging children to learn, early in life, the duty of sacrificing present enjoyments with a view to future benefit. Long before the modern penny banks were named, or the Post-office savings banks organised, many ragged-schools had their little savings banks, and many a penny has thus been saved to meet real wants. Savings banks are real benefactions to the poor, and they should be fostered in connection with every ragged-school.

"As centres of instruction and benevolence it is fit that their action should be extended to grown-up lads and girls in daily employment, and that the schools for children should evolve into Youths' Institutes; and what a blessing if

the thousands who pass through our Sunday and ragged-schools were, by their means, retained within the pale of salutary influence after they have entered into adolescence."

In moving a resolution on the lines of Professor Levi's paper,

Earl Cairns said that the state of the dwellings of the poor in London and other populous towns was a question lying at the root of the evils that afflict society. It was deplorable to contemplate the conditions under which many poor families lived; the practice of morality under such circumstances was almost a miracle. There was little hope for an improved state of things until some radical change was wrought in this respect. The noble Earl also highly commended the virtues of temperance and thrift, and urged that emigration would better be carried out privately than by the Government. Short addresses were given in succession by Mr. Badcock, Rev. Paxton Hood, Mr. J. Edmunds, Mr. R. Lemaire, and Mr. Gent. The interesting proceedings closed with a hearty vote of thanks to the noble Chairman, who, in response, urged the friends of ragged-schools to more strenuous efforts than ever in the prosecution of their beneficent mission.

AMERICAN NOTES.

THE reports of revivals in our exchanges have been so numerous that it is impossible, within the space at our command, to make even a concise summary. An abstract of the reports of the churches which have received recently over twenty souls on confession would fill this page, and probably a larger space —*Christian Intelligencer*.

In reference to numerous revivals which have taken place in America since the beginning of 1883, the *New York Observer* says: "Some of these revivals have been in progress for several months past, but most of them have followed the Week of Prayer. The fact ought to be a stimulus and encouragement. If any people have fallen into a habit of thinking that the day for revivals has passed, and that we are not to expect the Church to be advanced by their agency, let them remember that they must be revived, if they are now cold and lifeless."

An extensive revival prevails at Middleboro', where special union meetings have been held under the direction of Mr. S. M. Sayford, State Secretary of the Y.M.C.A. The Rev. Dr. A. J. Gordon and Mr. Russell Sturgis were present, and so great was the interest shown that no church edifice was large enough to hold the crowds that attended. Meetings have been held at noon in the straw shops, where a number of conversions have taken place. One Sabbath class of twelve young ladies have all decided to become Christians.

The *Christian Union* says that "the report of the Police Matron at Brooklyn, New York, shows the wisdom of having a matron in the police department. 160 women and young girls have been committed to her charge during the past month. The matron visits the families of women in prison, supplies food and clothing to the needy, finds homes for those who would have to return to the streets, gives advice and encouragement, and makes the unfortunate committed to her care understand that they are not beyond the pale of human sympathy. The police justices approve of the work."

The American correspondent of a Berlin paper, *Evangelisch-Kirchlicher Anzeiger*, mentions a good work among Chinese labourers in some parts of the United States. At Boston the Chinese Sunday-school established by Miss H. Carter is attended by upwards of 100, chiefly washermen. So great is their appreciation of the benefits of the Gospel that they have subscribed 114 dollars (£22 16s.) recently in aid of a scheme for evangelising the Chinese in Hong Kong who are in the habit of travelling to and from America. This subscription has been forwarded to the American Board of Missions, who originated the scheme. At St. Louis, the members of the Y.M.C.A. carry on a similar work with much blessing among the Chinamen of that city.

The Baptists are erecting a church in Salt Lake City, almost under the shadow of the great Mormon Temple.

Delaware, Ohio, has been visited with a very gracious revival of religion. Within a few weeks, some 460 have professed conversion, more than 200 of whom are students of the Ohio Wesleyan University.

A revival of religion is in progress at New Colfax, Washington territory. It began during the Week of Prayer, and has continued to the present time. The weather has been very severe, and the travelling difficult, but each meeting has been more than well attended, and the interest intense.

Much interest is felt in Washington in the McAll Mission in Paris. A large meeting was held recently in the Congregational Church to further the objects of the cause. The friends of the Mission propose to give it a more systematic character, and for this purpose favour a national organisation which shall have the work in charge. One scheme proposed is to have a president and an executive committee of twelve, of whom eight shall be residents of Philadelphia and the others representatives of Washington, Brooklyn, Syracuse, and other cities which take especial interest in the work.

CENTRAL AMERICA.

A remarkable awakening has taken place at various missionary stations along the Moskito Coast. Natives have poured in to seek comfort and advice for their anxious souls. More than four hundred have joined the Moravian Church, and the brethren feel convinced of their sincerity.

At Karata, 211 persons have applied for instruction previous to baptism, and so many came to hear the Word of Life that a large tent had to be erected outside the church to protect the overflowing auditory from the sun.

MAJOR COLE IN NEW ORLEANS.

Since the first week in January we have been favoured with the presence and labours of Major J. H. Cole. He began work in the First Baptist Church. Notwithstanding rain almost daily for six weeks, the meetings were well attended by Christians seeking a closer walk with God. The Major seemed led of the Spirit to labour with this class, rather than the unconverted, and most blessed has been the result of so doing to the members of the Church.

During the meetings confessions were often heard, followed with deep breathings of soul after God. Denials of self found expression in the abandonment of the use of tobacco, taking up of neglected duties, seeking reconciliation, and the turning of sinners from sin to righteousness.

During his stay here Major Cole held meetings in the Central Congregational Church, Wesley Chapel, Austerlitz-street, Baptist Church, Leland University, Straight University, New Orleans University, St. Ann's Asylum, Poydras Asylum, St. Charles-avenue M.E. Church, South, American M.E. Church, besides addressing large meetings under the auspices of the Women's Christian Temperance Union.

The Major spoke often three and four times a day. All who were intimate with him in labour were impressed with the deep, abiding, fragrant spiritual life he lives. That his life may be spared many years for labour is our earnest prayer.—Fraternally yours, M. C.

EVANGELISATION OF THE MASSES.—Sir,—The London Diocesan Conference at its late sitting appointed a Committee to consider and report on the above subject. I shall be thankful to receive from the secretaries of any societies engaged in this work the following particulars: (*a*) Name of Society or Association, with number of members, and special object it has in view. (*b*) Mode of operation, whether by open-air preaching, Mission services, or civilising agencies. (*c*) Copy of last report (if any). (*d*) Hindrances found, by experience, to evangelistic work. It is proposed, when this information is collected, to invite representatives of some of the societies to meet the committee for conference on this all-important subject.

G. H. Thomas.

19, *Brighton-road, Stoke Newington, N.*

THE FRENCH OUVRIERS.

VARIOUS meetings in different parts of the metropolis have been addressed by the Rev. R. W. McAll, and his coadjutor, Mr. Newell, on the work among the working men of France. In the course of his address at the Central Noon Prayer-meeting, Mr. McAll read the following letter received from his agent in Lyons: "There is a workman who has been a constant attendant upon the meetings at one of our stations in Lyons. He always took his place immediately in front of me, and fixed his eye upon the speaker with a wonderful intensity. Two or three weeks ago he came up to me at the close of the meeting, and said, 'I have come to say adieu.'

"'Oh, you are leaving the neighbourhood?' 'No, sir, but you see me for the last time.'

"'On what account?' 'I came here to get good, and I get only misery.'

"'Misery, but how?' 'Yes, it is so. Before I began to attend I was calm. But what I hear troubles me. I see my sin, which becomes black, black, which mounts, mounts, and chokes me.'

"These were his very words. They took me by surprise. I was moved; and in my emotion I threw my arms around him. 'Oh, my friend!' I cried, 'return. Do you not perceive that it is God who is speaking to you? Listen to Him, instead of withstanding and hardening yourself. Do you not know that Jesus Christ is come to heal those who feel themselves sick, to save those who feel themselves lost? Soon you will know Him better, and He will give to you his peace. Promise me to return.' He promised. I would not then press him further. The true sense of sin is so rare in our poor country that it is necessary to guard against any adverse breath that might quench the spark. The Holy Spirit was working in his soul, and I felt that I must, for the time, leave it with Him, persuaded that He would open the man's eyes to the divine infinite mercy. Meanwhile, I bore him on my heart in prayer.

"Last week I again visited that station, and this man, faithful to his promise, sat before me, his eyes fixed on me like a gimlet ready to run me through. I spoke of the first and second Adam, of the position of each hearer through the first Adam, as in a state of suffering, wretchedness, and sin, and of the heritage of a new humanity in the second Adam, through the Holy Ghost—reconciled, received in grace, a new heart prepared by Him for new obedience, believing, hoping, living, finding even in suffering the token of fatherly love. I closed with the line of a hymn—

'The tempest itself will guide us into port.'

I was greatly moved, and so was the whole assembly. I felt that what I was saying for one of my hearers went home to, and impressed them all.

"The instant the meeting was over, the man came to me, *took both my hands* [very expressive in France: often done by a new convert when first he has found Christ], and said, 'I have understood to-night what I never understood before, namely, that Jesus Christ is a Saviour. Heretofore, that was for me only a word, a mode of speech, now I see Him as such.'

"I said, 'You need yet one step further. Do you understand that he is *your* Saviour?' He reflected a moment, and then said, 'Not yet.'

"'Then ask of Him to make you understand that also.'"

Here, said Mr. McAll, our good missionary had to leave him for the time. We await, prayerfully, further tidings.

FUNCHAL, MADEIRA.—Dear Sir,—We had a good time with the Channel Fleet. There were three teas at the Sailors' Rest, one for the temperance men of H.M.S. *Sultan*, in connection with Miss Weston's Royal Naval Temperance Society, and the other two for any men who wished to come in. The Admiral in command kindly let the men know that there was a "Rest" on shore to which they could go. The squadron may visit us again on its return from St. Vincent, Cape de Verde. William George Smart.

EVANGELISTIC NOTES.

BRISTOL.

THE pastor of the City-road Baptist Chapel (Rev. W. J. Mayers), assisted by Rev. A. Bird, of Sandown, Isle of Wight, has had a week of continuous Gospel services. The friends are now rejoicing over not a few who have turned to the Lord.

MR. THOMAS HOUSTON IN CLONMEL.

Mr. Thomas Houston, the blind Evangelist, revisited Clonmel, Tipperary, last month, and held a series of Gospel meetings, which were greatly blessed to many in the town. At the close of the Mission there was a praise-meeting, where very encouraging testimony was given.

SHEFFIELD.

Mrs. Joshua Kaye has conducted special evangelistic meetings in Sheffield. Much blessing has been given to the Word. Stout-hearted men and women have been melted under her Gospel addresses. The good work is still going on, although Mrs. Kaye has left us for a season.

J. K.

NETHERTON.

Rev. Silas Henn lately held a series of services at the Messiah Baptist Chapel, Cinder Bank, Netherton. The attendance has been good, the interest deep both among believers and unsaved. The former have received a special quickening, and a number of the latter have professed to receive the forgiveness of sins.

KINGSTON-ON-THAMES.

A five days' Children's Mission was held last week at Kingston-on-Thames, by Mr. E. T. M. Dennes, of the Children's Special Service Mission. Many children were spoken to individually in the after-meetings, and we believe that young hearts have been given to the Saviour. A praise-meeting was held on Wednesday last, when Mr. E. Salisbury addressed the young Christians.

W. H. Sessions.

KINGSTON, ONTARIO.

The Salvation Army is working with great success in Kingston, Ontario. The assistant minister of the St. George's Cathedral has thrown himself into the work, having himself received much spiritual good. He is preaching the Gospel to his people with great earnestness. The work of the Army is affecting the liquor selling business. F. E. Grafton.

Montreal.

CORSICA.

Colportage work is being carried on in Corsica under the direction of M. Ruben Sailleus. On an average 250 Bibles are sold per month. The colporteur meets many persons living in mountain villages, who have obtained their Bible or Gospel at one of the International Exhibitions, and are endeavouring to frame their lives accordingly. Many Corsicans are dissatisfied with the "religion of the priests," and thus a door is opened for introducing the true Gospel.

ALLOA, N.B.

Times of refreshing have lately been experienced in Alloa. In February Mr. John Mitchell held a series of meetings for children in Park-lane Chapel, which were very much blessed to the young people. These were followed by services in King-street Hall, conducted by Mr. D. M. Pittendrigh. After five weeks' continuous work the results lead to the conclusion that such success has not for a long time past been experienced in Alloa. At the closing meeting of the series held in Greenside Mission Chapel, the testimony to the good which had been done was most remarkable. Men and women of all ages as well as young lads stood up and told what God had done for their souls during the past month or two.

Mr. Pittendrigh began another series of services in connection with Park-lane Mission, on Sunday, the 8th inst., and there are already tokens of blessing.

GREENWICH.

Rev. Walter and Mrs. Bradbury and Miss Haire have begun a two months' Mission in the densely-populated parish of St. Peter's, Greenwich, at the request of the Vicar, Rev. Storer Clarke. It is a unique district; not a single house keeps a servant, except publicans, and there is no other place of worship within its bounds.

Y.M.C.A., WEST BRANCH.

A very successful effort has been made at Burlington Hall, in the West District, to bring young men under the power of the Gospel. Just at this time the large business houses with which this Branch is surrounded are full of young men, who have recently come from all parts of the kingdom. A Mission was arranged for, to be conducted by Mr. E. J. Kennedy and Mr. Stanley Smith. God gave his servants manifest power in the addresses which they delivered to the large and interesting audiences; every night through the week at the after-meetings many gave evidence of having found the Saviour. Some of the cases were of a most interesting character.

VALE OF LEVEN, DUMBARTONSHIRE.

Mr. Marsh, of the London Evangelisation Society, has been labouring in this locality for the last three weeks. At the close of each meeting all the workers were occupied, frequently till a late hour, dealing with the anxious. As the result, we have already the names of several hundreds who profess to have got blessing.

A remarkable feature of the work is the large number of young men who have been brought to Christ, and the earnestness with which they have entered into the work. Also the number of households that have got blessing. We know of several where the husband and wife and grown-up family have been converted.

Free Manse, Bonhill, N.B. T. Collins.

THE MOUNTAIN EVANGELIST.

Mr. G. O. Barnes, who has been working as an Evangelist in Kentucky for the last few years, commenced work in this country by delivering a Gospel address at Hoxton Hall on Sunday week. At the invitation of Mr. Noble, he made a warm and earnest appeal to the unconverted, founded on the gracious invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Mr. Barnes' daughter sang for him with considerable skill and acceptance. Between twenty and thirty grown-up persons—and over forty, including children—arose, one after another, to declare that from that hour they would accept the yoke of Christ, that they then and there lay down at his feet their heavy burden, and received in exchange the easy yoke of the Lord Jesus.

HELENSBURGH.

Sir,— We lately had a series of four meetings for boys and girls in the United Presbyterian Church here. Mr. Mackeith, Mr. Steel, and Mr. Pratt, from Glasgow, have given most interesting addresses, accompanied by lime-light views, illustrating the "Pilgrim's Progress. About a thousand young people have been present each night, and no one accustomed to work among them could fail to be impressed with the quiet and attention which Mr. Mackeith succeeded in securing.

At the close of the last meeting an invitation was given to all those who believed they had really received the Lord Jesus as their Saviour to adjourn to the lecture-hall of the Church. A large number responded, varying in age from ten to about sixteen years. While they were being shortly addressed by Mr. John Colville, of Cambeltown, it was evident from their faces that the great majority were most deeply in earnest. Those working amongst the young have been greatly cheered and encouraged, and we believe that so far as they are concerned greater definiteness of aim will characterise their work in the future.

It is interesting to note that this week concluded a whole year during which these devoted servants of the Master have been carrying on such meetings in different places, week after week without interruption.

William Sloan.

NED WRIGHT AT NOTTING-HILL.

This evangelist has held a week's meetings in the Congregational Church, Lancaster-road, Notting-hill. Each night the numbers increased, and on Friday, at the concluding service, the place was crowded with an audience composed chiefly of the working-classes, for whom the addresses of the speaker were more especially adapted.

Gifted, as he undoubtedly is, with powers of speech and persuasion, Mr. Wright riveted the attention and interest of his audience, as he told out the message of the Gospel in simple and earnest language. But the most impressive parts in his addresses were always those of an autobiographical character.

It is, of course, impossible to speak much of results, but the spirit of earnestness and inquiry which pervaded the assemblies, could not fail to be observed. After-meetings were held at the close of every service except the first, and a large company remained behind to pray. Several professed to have found peace and joy in Christ during the meetings; while believers were stirred up to more energy and devotion.

NEWPORT, MON.

About nine years ago Mr. Opie Rodway preached at Raglan, on "How long halt ye between two opinions?" and a young son of a publican at once decided to serve the Lord. He soon began to preach in the streets and elsewhere, and God blessed his work. He had little education, but he went to preach at a Baptist chapel at Maindee, near Newport, Mon., to a congregation who met in a hired room. They asked him to become their pastor. He smiled at the idea, saying he had not been to college yet, and was not qualified for such a position. However, he visited them again and again, and they said he would do very well for them, and begged him to settle among them. He consented, and the Lord gave his blessing, so that every week souls were saved. Being asked how it was, in spite of his disadvantages, that his labours were so fruitful, he said: "It is very simple. I and my people believe in prayer, and every Sunday we meet before each service, and early in the morning and at the close at night; we have five prayer-meetings in the day, and God hears and answers." This Church and its pastor are still being used in winning souls.

ABERDEENSHIRE.

During the past nine weeks, Messrs. Anderson and Malcolm, Evangelists, Aberdeen, have conducted services in the villages of Mintlaw, Old Deer, Stuartfield, and Fetterangus. Much religious interest has been awakened, and has not only been sustained for more than two months, but has continued to increase. Large audiences have attended the meetings night after night and week after week, suffering scarcely any diminution on the most inclement evenings, and have listened with fixed attention to addresses which for accuracy and pointedness of Gospel truth and spiritual unction in delivery, were of a very high order. An important part of the services were the after-meetings, to which all were invited to remain for praise and prayer and personal conversation. Considerable numbers embraced this opportunity and many found peace and joy in believing. Others with erroneous or confused views regarding conversion, the new birth and justification, have been brought into clearer light and fuller Christian liberty.

As a result of the services at Mintlaw, a women's meeting for prayer and Bible reading, conducted by themselves, has been begun, and also similar meetings for young people under the direction of an elder of the Free Church. In Fetterangus and Stuartfield the regular Church agencies have been very much stimulated.

Mr. Henry Thorne, April 21 to 30, Macclesfield.
Mr. T. E. Murphy, May 27 to June 3, Exeter Hall, London.
Mr. Francis Murphy, May 27 to June 3, Exeter Hall, London.
Rev. W. H. Aitken, April 22 to May 6, St. Matthew's, Bayswater; May 26 to July 2, South London.
Major and Mrs. Evered Poolen Mission in the Drill Hall, Kingston-on-Thames, from April 13, for seventeen days; Frome, May 1.
Children's Special Service Mission.—Mr. Banaster at Southsea, from April 17; Mr. E. Arrowsmith at St. Matthew's Schools, Church-road, Brixton, April 16 to 20 at 7 p.m.; Mr. Lidstone at Highbury-hill, Chapel School-room, Highbury, April 16 to 20 at 7.30 p.m.; Mr. Spiers now at Brixham, South Devon.

GOSPEL TEMPERANCE WORK.

MR. FRANCIS MURPHY IN MANCHESTER.

(By a Correspondent.)

THE results of a fortnight's Gospel Temperance Mission, conducted in Cook's Circus, Manchester, by Mr. Francis Murphy, assisted (during the first week) by his son, have been such as to fill the hearts of all friends of practical religion with deep gratification and thankfulness to God. Audiences of from 2,000 to over 3,000 have nightly assembled to listen to the glad tidings of Christ's deliverance from the drink curse, and a rich harvest of new pledges has been obtained.

The workers have been drawn mainly from the *élite* of the Manchester Temperance bodies. Mr. T. E. Hallsworth, one of the hon. secs., has been indefatigable in enlisting recruits from the Band of Hope Union; three hundred of them immediately responded to his call. Many prayers have been offered up to God for a blessing on the work, and the greatest harmony has throughout prevailed. The most effective service has been rendered by the Manchester Sacred Song Association.

The Mission itself is due to the initiative of Mr. Peter Spence, J.P., our nearly octogenarian temperance pioneer, whose faith in Mr. Murphy's power for good and his ability to draw the masses induced him to offer to take the whole financial risk. The American Consul, the Hon. Colonel Shaw, presided at the first gathering, and following him a succession of distinguished chairmen were delighted to honour Mr. Murphy by taking the chair at his meetings. Amongst these were Mr. J. Barlow, J.P., ex-Mayor of Bolton; Mr. Alexander McDougall, jun., one of the hon. secs. of Mr. Moody's Committee; Alderman White, of Macclesfield; Mr. Alexander Forrest; Mr. R. B. Brierley; Dr. Rayner; Mr. J. C. Needham, treasurer of the Boys' Refuge, &c. Mr. McDougall's address was remarkable for its earnest appeal to blue ribbon workers to stand loyally by Jesus, the Captain of their movement, and the only Saviour of the lost.

During the course of the Mission Mr. Murphy has addressed a large number of outside meetings: the gatherings of employés of engineering, railway, and other works during the dinner hour having been specially interesting and valuable in results. The remark of the *Manchester Guardian*, when referring to the Circus addresses, that "it would be difficult to mention any other public assembly where speaker and audience are bound by a closer tie," is, if possible, still more applicable to these workmen's mid-day assemblies. Mr. Murphy's genial and exuberant *bon hommie*, his frequent personal but absolutely stingless remarks, his constant humorous sallies, which, so far from destroying the serious impressions of his hearers, scarcely give them time to thank God that they have another side to their nature, before he has touched the highest cords of their being by some heart-melting incident; and last, not least, his manifest yearning desire to bless and ennoble every poor desolate soul about him;—all these influences, brought to bear upon an audience of working men, fascinates them in a very remarkable way.

At the Manchester Alum Works, where the address was given in the open, there were, in addition to the workmen, a large group of women and a smaller one of children. In the most natural but touching way Mr. Murphy was drawn to the latter, and, placing his hands on their heads, spoke of them in words that immediately won not them only but all hearts in the assembly. The appeal from them was irresistible, the result of course being a large number of temperance pledges.

Altogether, Mr. Murphy is a most refreshing example of the rich variety of God's works in nature and providence, and if it were only for one incidental result of his work, the softening of the somewhat hard feelings towards Irishmen, which his addresses have produced in many English hearts, it is to be hoped he may be spared among us for many long years to come.

It will not surprise the readers of THE CHRISTIAN to learn that when the chairman of the Manchester Committee proposed to Mr. Murphy the use of an optional "thorough-going" ribbon (the ordinary blue ribbon with a thread of white silk running through its centre) discountenancing the use of tobacco and other narcotics as well as alcohol, he at once, in the most unprejudiced spirit, accepted the porposal. His sagacity has been confirmed by the fact that up to Friday evening last, the 13th inst., 4977 of these "thorough-going" ribbons had been asked for at the Manchester Mission, and so many requisitions for them have been received from distant parts of the country that the committee have been glad to accept the offer of the Anti-Narcotic League, Peter-street, Manchester, to supply them to all applicants (at cost price). In the face of the statistical investigation amongst the Lincolnshire Good Templars, which demonstrated the fact that the smokers are, on the average, over five times more liable to break their pledges than the non-smokers, it is impossible to condemn the new protest against this fruitful cause of intemperance. In view also of the sadly benumbing influence of this narcotic upon the conscience, it becomes a serious question whether the policy of some well-meaning Christian men in providing smoking rooms at working-men's clubs as a counter-attraction to the "drink," is not really ministering to the prince of this world rather than to Him who came to seek and to save that which was lost. If even strong-minded men like Carlyle, with his terrible animus against evils and abuses, felt the lethal influences of tobacco, who can doubt the injury which the ordinary rank and file among us are likely to receive from it?

The number of pledges and ribbons taken at the Manchester Mission up to Friday evening last, the 13th inst., are as follows: Pledges, 5691; blue ribbons, 7675; "thorough-going," 4977.

MR. T. E. MURPHY IN BELFAST.

During the last week this young Evangelist has been conducting Gospel Temperance meetings in Belfast with much success. *The Irish Christian Advocate* of Friday gives a lengthy and admirable report. The first meeting on the afternoon of Sunday week was specially intended for those in the humbler walks of life. With respect to this meeting the reporter says:—"At the close of his address Mr. Murphy appealed to all present to come forward and sign the pledge. About as remarkable a sight as it has ever been our lot to witness in a Temperance meeting was the result of his invitation. Hundreds came forward to the table and signed. The majority were men; but there was also a large proportion of women who took the pledge, and it would need a harder heart than we possess not to be affected by the tears of gratitude which poured down many a wife's face as she saw her husband pledge himself to do better in the future. When we considered that the pledges there taken meant more happiness, comfort, and peace to the mothers and little ones of many a home, we could not but thank God for a movement which accomplished such things. The Bible-women and missionaries, who had worked for months to bring that meeting together, cannot but look back upon their labours with satisfaction when they know that 539 persons there resolved to put the curse of drink from their homes.

"The total number of those who took the pledge during the first four days was 6687. There have been no such meetings for spirit, size, enthusiasm, and present results for the promotion of Temperance held in this country since the days of Father Matthew as those which have been held this week in Belfast, under the auspices of the Irish Temperance League. The committee and officers of the League have been indefatigable in their endeavours to make them a success; it must be a gratification to them that so many persons are signing the pledge."

Mr. W. Forbes has been conducting a series of meetings at Taunton; there have been large audiences, and a number of pledges have been taken.

A correspondent calls attention to a paragraph emanating from *The Hampshire Independent*, reflecting on the inconsistency of Major Evered Poole, as a Blue-ribboner, in voting for a publican at the recent election of guardians in Southampton. The Major candidly replies that he deserves the reproof, but explains that he carelessly signed the paper without first acquainting himself with all the names, or he would not have voted as he did.

THE WEE FOLKS AT THE CRECHE.

THE following extracts of a letter we have just received from our good friend Mrs. Hilton, of Langveld House, Burdett-road, E., and the Stepney Crèche, will, we trust, evoke much practical sympathy from our readers. Only those who are engaged in such work know the anxieties it entails; when to these are added difficulties of a monetary kind, the burden is one that other Christians, with fewer responsibilities, may well count it a privilege to bear:—

"You will regret to hear that we have had a time of sorrow and distress in connection with our dear children. At the beginning of last month we lost our dear little Dollie, the doorstep baby: she died of congestion of the lungs, after a few days' illness. In the following week eleven fell ill with a bad type of measles; of these we lost three. I can scarcely tell you what a time of suffering it was for all. When the worst was over we had to consider the question of expense, and found that it was a ruinous item added to our other liabilities. Funds have been very scarce for the last three months, so that our need at the present is greater than at any former period. We should lose hope utterly did we not call to mind the loving kindness of the Lord in times past.

"Yet we are not without some brightness. Our country house at Feltham is as an oasis to us, especially at this time; we are going to send our little invalids there when the weather is a little milder. Our eight elder girls are improving in every way, and thoroughly enjoy their country life. We can take sixteen at the country branch, and thirty-five or forty in the Home at Stepney Causeway, besides the large daily attendance of 80 to 100 in the Crèche. These are but a very small proportion of those who need shelter and care, and to whom we have constantly to refuse admission.

"The time for holding our bazaar (May 21-23) is approaching; at present we have not received many contributions. Lady Brassey has kindly promised to open it."

PRAYER FOR OUR LORD'S APPEARING.—DEAR SIR,—I have had several communications on this matter, and have come to the determination of starting the Union for Prayer for the United Kingdom, on the same principle as Mr. Richardson's Bible and Prayer Union. I am now prepared to supply copies of the Melbourne Invitation at 4s. per 100; a suitable hymn sent out with it at 2s. per 100, if wished for; members' cards at 1d. each. I am obliged to make these charges to cover expenses of printing, postage, stationery, &c.—Yours in the blessed hope, C. MELVILLE PYM.

The Rectory, Cherry Burton, Hull.

A MEDICAL MISSION IN FLORENCE.—I have lately visited the most interesting but little known Medical Mission carried on in this city by Miss Robarts, assisted by several English ladies and by an Italian doctor. On the Piazza Cavour in sunny and cheerful rooms I found the day's work about to commence; nearly 100 persons gathered to attend the preliminary services, and thereafter be prescribed for. The address of the young Italian was listened to with apparently deep attention, and the work seemed one thoroughly to commend itself as worthy of support. Miss Robarts has hitherto carried it on very much at her own expense, but, growing in her hands, she now feels constrained to accept the offerings of friends, and should any of your readers feel disposed to help on this good work in Florence, their gifts for the purpose will be cordially received.—Yours truly,

JOHN P. GOLDSTREAM.

6, *Buckingham-terrace, Edinburgh.*

IRISH FISHERMEN.

A FRIEND who sent a parcel of Christian literature to Mr. Quigley, of Dingle, Kerry, Ireland, in response to his appeal for the Irish fishermen, has received a letter from Mr. Quigley, of which we extract some portions:—

"They are a fine set of fellows, and as Popery reigns supreme here, I thought it advisable to start some effort for them. Previously there was nothing but the publichouse for them. The rector and other friends are now with me in working for them. We have the use of the Protestant school-room for the evenings when they are not at sea. On Sunday afternoons we have Bible-classes in the same place, and a large number attend the church. It is really cheering in this wild, out-of-the-way place, to hear them sing. We mainly use 'Sacred Songs and Solos,' because they like and can join in them so well.

"Language cannot describe this unhappy country, caused mainly by Popery and whiskey, with their retinue—filth, rags, and ignorance. It is more than one dare do to give a tract in the streets. I beg an interest in your prayers for our little cause."

FIVE MONTHS IN BERLIN.

HERR VON SCHLUEMBACH'S FAREWELL.

THIS good brother left us to-day. He will be greatly missed by those whom he has been the means of bringing to Christ. Between three and four hundred letters testify to the remarkable influence he has gained in his comparatively short stay of five months in Berlin. He has made a good many friends also amongst the believers, most of whom kept aloof at first, for fear of unwished-for innovations.

The poor were the first to open their hearts, and understand the Gospel message he had for them. A poor woman came to a lady, saying: "Madam, you gave me a Bible some years ago; it was very kind of you, but it remained a sealed book to me until Herr Von Schluembach came and taught us how to use our Bibles." Thieves have confessed their sin, and returned the money stolen. Drunkards have broken with their bad habits and companions. Sins of adultery and perjury were confessed privately to one who had not been ashamed to confess openly from what an abyss of sin the Lord had rescued him, thus encouraging the most hopeless and forlorn to seek advice and accept the Saviour's call of mercy.

No wonder that the parting of these new-gained souls in the north of Berlin should have been particularly affecting. It reminded one of Paul on his way to Jerusalem taking leave of the disciples who were so unwilling to let him go (Acts xx. 32—38). There was much weeping, but there were also words of power and life to give courage and consolation to fight the Lord's battle; there was even a smile of amusement when he said, in his quaint way: "It is time I should go, lest the work might begin to *taste of Schluembach;* that would do it no good, for the Lord's work must be kept clear of all human predominance." Promises were exchanged of continued intercessory prayer, and a German pastor from East Prussia, who heard Schluembach for the first and, to his great regret, probably the last time, called upon the audience to kneel down and commend to the keeping of God his faithful servant, who had been so greatly blessed in his work for Berlin.

A theatre, holding from 1500 to 1800 persons, was filled to its remotest corner next day in another part of Berlin, and there it was suggested by Herr von Schluembach, in a very delicate way, that no thanks were due to him; next to God, the English and American friends must not be forgotten who sent him out and supported him faithfully with their prayers and their worldly goods.

Very different in its audience, but not less profitable we trust, were a few meetings, previous to those just mentioned, for Bible study, at Count Bernstorff's house and my own. Drawing-room meetings of that kind were not known in Berlin before, but they were well attended—the higher circles thus becoming acquainted with the Evangelist's work.

The last evening of all was of great and, I am sure, lasting importance for Berlin. A Young Men's Christian Association, with Baron Rothkirch as president, was on that occasion introduced to the religious world of Berlin, which had been full of misgivings concerning this last and novel undertaking of the daring American, but was now evidently surprised to find a beautifully organised institution sprung up as it were over night. A meeting place for young men of every condition in life is appropriately furnished, and a secretary found in a young German merchant, who spent some years in England, and is a decided Christian. Laymen of the best society are ready to give their help in the work, as far as time permits.

A ladies' committee is formed to give its moral support to the institution, to make it known at home and abroad, and to help in forming a useful library, after having seen to the furnishing of various rooms. Last night the ladies' committee, or rather its head, the Countess of Waldersee, provided refreshments for 250 invited guests. By giving her name, her far-reaching influence, and her prayerful interest, she has rendered the work an incalculable service. While encouraging the timid by her coming forth, she is likely to check many unfavourable remarks, as will also her husband's support; his Excellency has allowed himself to be inscribed as the first honorary member of the new institution.

I will not enlarge on Herr Von Schluembach's eloquent address at this last successful meeting; it gave an important finishing touch to his five months' stay amongst us; it made many hearts join in the wish and hope of seeing him return before long.

Mrs. Palmer Davies.

82c., *Potsdame-str.*,
Berlin, April 5.

CORRECTION.—In the short paper, in our last issue, on the work of the Crystal Palace Bible stand, it was stated that "*Six pounds* would post 1000 Gospels, either to Ireland, Vienna, or Spain." The correct estimate of this cost is *five guineas*.

THE LAFORCE ASYLUMS.—A friend writes: The succcessor of the late Mr. John Bost, of Laforce, France, Pasteur Rayroux, is coming to England this month to give an account of his work. He is to hold a drawing-room and other meetings. When in France last summer, in company with two friends, we visited the Asylums at Laforce, and can testify that it is a deeply interesting work. All letters to Pasteur Rayroux should be addressed, care of James Nisbet and Co., Berners-street, W.

STATE REGULATION OF VICE.—A prayer-meeting (for women only) is to be held at five o'clock on Friday, April 20, in the Westminster Friends' Meeting House, St. Martin's-lane, W.C., whilst the Right Hon. James Stansfeld is urging in the House of Commons a resolution against State protection of an exceptional nature being accorded to vicious men. There will be gatherings for prayer the same day at Buckingham-gate, Mildmay-park, Spitalfields, and Hornsey.

SCANDINAVIAN TEMPERANCE HOME.—In sending to us a copy of the last balance-sheet of this Home, 89, Leman-street, Whitechapel, Miss Hedenstrom says: "I am sure that if our friends knew the need for such a place, and the great blessing the Home has proved to hundreds, they would thank Him for his goodness in inclining their hearts to come forward and help. We are now out of debt. Praise the Lord! We ask our dear friends who have shown such kindness to poor seamen, to continue to pray for them, and to remember God's work here."

HOME FOR DESTITUTE LITTLE GIRLS, EASTBOURNE.—Dear Friends,—I am rejoiced to say that the removal of our Home for Destitute Girls from Plaistow last September to Eastbourne has proved a great success. The health of the children is excellent, and those around us are beginning to take an interest in the work. Altogether, I am greatly encouraged; but I still need the sympathy and help of my old friends, especially now that expenses are heavy. I have four empty beds, which I should be glad to fill if funds would permit. I look to Him who knows our need to send us a supply through his stewards.—Yours most truly, J. S. Lee.

The Dale, Upperton, Eastbourne.

CONTINENTAL NOTES.

PORTUGAL.

A PROTESTANT corporal in the Portuguese Army, named Manuel Joachim, having refused to go to confession when ordered to do so by his military superior, has recently been condemned at Oporto to 18 months' imprisonment on the complaint of the Catholic chaplain.

SPAIN.

The Swiss Pastor, Segundo Fabio, says his newly-founded church of La Salvacion Gratuita, in Saragossa, Spain, already numbers fifty members, and new hearers are present at nearly every service. Although very poor, they contributed in 1882 £16 4s. 3d. A school of forty-five children is taught by the pastor and his wife, no funds being available for the salary of a teacher. One of the scholars is employed every Saturday in leading blind beggars about the town, thus earning the school-money for himself and younger brother, two francs monthly. The gratuitous services of a Christian lady would be gladly welcomed by these zealous workers.

FREE ITALIAN CHURCH.

Invited by seventy-one heads of families in the country of C——, Signor Angelini of Bassignana, preached Christ for an hour and a half in a Roman Catholic Church the other day, to about 1500 people. He would have remained there some days had not the Syndic closed the church, though everything proceeded in the greatest order, save that now and again there was an exclamation, "*Viva* the Gospel," "Down with the impostors," "We desire the evangelical parson." The day after the people resolved to open the church by force, but they were restrained from their purpose by being told that they must provide otherwise, and that Signor Angelini or his colleague would return. The hope is expressed that the wishes of 2000 people will be respected, and that neither priest nor Syndic will impose themselves on people who desireto be emancipated from error.

CANNES, ROME, AND POMPEII.

Having sojourned at Cannes for some weeks during the present winter, it may be helpful to Christian travellers generally to state that the English residents in this part of the "Sunny South" bring their Christianity with them; while seeking health of body efforts are made to carry on and revive the work of God among every class. There is a united weekly prayer-meeting held at the German church, which is well attended. A well-known Gospel tract writer holds a weekly Bible-reading, which has proved a great blessing to many. There are three other Bible-meetings each week for ladies, and female servants; and besides these an English lady exhibits a magic lantern displaying Scripture scenes to large Italian and French audiences, who are most attentive as the subjects referring to the Word of God are being explained. There is also a good work going on at Nice, and other places along the Riviera, which are all growing year by year to meet the increasing demands of invalids.

Rome is not forgotten by our gracious God, for in this stronghold of Satan's power a few faithful men and women are plowing up the fallow ground and sowing the incorruptible seed of the Kingdom amid all that is false and dark. I do not care to mention names, but from personal observation I feel constrained to notice the splendid work which dear Mr. and Mrs. Wall are doing among the sick, the poor, and the most degraded, who are greatly neglected in the so-called "Eternal City."

Signor Capellini is doing a noble work among the Italian soldiers, and others also (Mr. Pigott, Signor Rosetti, &c.) are likewise proclaiming God's salvation far and near to the Italian people.

I have just been to Pompeii. Painful it was to see there human bodies unearthed after a period of over 1800 years, when the once famous city was buried beneath the debris of the eruption of Vesuvius (A.D. 79). The position and expression of each, except one, betrayed the death-agony; one face seemed so placid as if "asleep in Jesus." All, however, await the resurrection day! Geo. Saunders.

Letters to the Editor.

CLEANSING BY THE BLOOD OF CHRIST.

Sir,—In his letter on Mr. Hopkins's article, Mr. Brooke appealed to "all who are interested in this inquiry to rise above the very unsatisfactory teaching of commentaries as to this point." Would that your correspondent, Mr. Sturdy, had taken the exhortation to heart! The doctrine of the blood is to be explained by the types; and as soon as that is recognised it may be generally assumed that the German commentators—supremely ignorant of the types—are unsafe guides on such a theme. Dean Alford, so far beyond them in many respects, has, as Mr. Sturdy notices, been misled by them here, and his note on 1 John i. 7 is one of the blots upon his most valuable commentary.

Mr. Sturdy states the question thus: "Has the blood of Christ power to sanctify our hearts, when applied by the Holy Ghost through faith?" I venture to take exception to this statement. Sanctification by blood is almost a lost truth in the Church of God, and none who have learned it from God have failed to find in it a new motive to a life of godliness. But this sanctification is not partial. It was to sanctify *his people*, and not their hearts only, with his blood, that "Jesus suffered without the gate." The Christian is not a sinner who has a holy heart, but one who is himself holy. A saint is God's favourite name for the believer, and saint means simply *holy;* there is but *one* word in the Greek. Sanctification by blood was no mere fiction or dogma with the Israelite. Upon it depended his right to approach a holy God, or even to dwell in the camp illumined by his presence. And if this truth were generally apprehended by his people now, it would produce a new revival in the Church of God.

But I crave attention to the fact that this is not the truth of 1 John i. 7. Cleansing is not sanctification. These writers always confound them. Scripture never does. It is only *the saint*—the believer who has been sanctified by the blood, and who is as holy as the blood can make him—who can possibly walk in the light of God. But because of what he is, and where he is, as a sinner in a world of sin, he needs the *cleansing* of the blood. The Israelite was sanctified by the blood of the covenant; but yet he needed the blood of the sin-offering to cleanse him. The blood of the burnt-offering, sprinkled upon the people, was for sanctification (Exod. xxiv. *Comp.* Heb. ix. 19, x. 29); the blood of the sin-offering, sprinkled on the mercy-seat, was for cleansing (Lev. xvi. 30; 1 John i. 7).

Mr. Sturdy argues that because cleansing is mentioned in relation to a deep disease like leprosy, it must have the meaning Mr. Hopkins has assigned to it. But this is to confound the cleansing of leprosy with its *cure*. He does not imagine, surely, that the sprinkling of a few drops of a sparrow's blood *cured* the leper! But it availed to cleanse him.

I venture to restate the question thus: It is not whether the believer is perfectly sanctified by the blood, for that is certain; but whether they who are thus sanctified, need none the less this cleansing; whether the saintliest of saints be not ever dependent on the continual efficacy of the blood to cleanse. It is not a question of words, but of deep and solemn truth. It is a question as to the heinousness of sin, and the holiness of God.

The Author of
"The Gospel and its Ministry."

Dear Sir,—It is difficult to argue against a proposition which is not clearly defined; and one may observe, both in Mr. Sturdy's doctrine of sanctification by Christ's blood, and in the passage which he quotes from Miss Havergal, the same indistinctness which was noticeable in Mr. Hopkins's statement.

Mr. Sturdy says: "Has the blood of Christ power to sanctify our hearts, when applied by the Holy Ghost through faith? I believe it has." These words are certainly *capable* of a meaning in which all true Christians will agree. The Holy Spirit enables the children of God to believe that they were redeemed by the precious blood of Christ, not only from the curse of the law, but also from the dominion of sin and of Satan, and this belief has a purifying influence on their hearts. Numbers of passages of Scripture may be quoted in harmony with this doctrine; as, for example, our Lord's own prayer, "Sanctify them by thy truth; thy word is truth." The sanctifying *power* is the power of the Holy Ghost, but the truth is the *instrument* by which He chiefly works upon the hearts of believers. And among the truths by which He works, the truth of redemption by Christ's blood holds a pre-eminent place.

If this is *all* that Mr. Sturdy means in the sentence above quoted, it is much to be desired that he, and those who think with him, should say so distinctly, that we may not be fighting in the dark when we are in reality agreed. But if *not*, it is equally to be desired that they would tell us distinctly and unmistakably in what way *not apprehended by Christians generally* they consider the blood of Christ to be connected with the purification of the hearts of believers; and in what way, *different from that which all allow*, the Holy Spirit *applies* the blood of Christ (as Mr. Sturdy says) to this purpose.

No one would think of denying that the word καθαρίζω, and its cognates, are sometimes used in the New Testament in the sense of sanctification; but that this was not the meaning of cleansing by blood in the types of the law is evident from Heb. ix. 22: "Almost all things are by the law purged with blood, and without shedding of blood there is no *remission*." And in order fully to appreciate these words, the whole passage to which they belong (Heb. ix. 1. x. 22) should be studied.

Mr. Sturdy refers to the cleansing of the leper, But it is to be observed that in Lev. xiv. the leper is first cleansed with blood, and then anointed with oil; signifying that those who have been cleansed from guilt by the atoning blood of Christ receive the gift of the Holy Ghost, by whom they are sanctified (see Acts. ii. 38; Rom. viii. 1-14; Gal. iv. 16-23).

The only *reason*, so far as I am aware, that has been alleged for interpreting the word "cleanseth" in 1 John i. 7 in the sense of sanctification, is that of Alford, who says that the word must bear in this verse the same meaning as in verse 9, and that in the latter verse it is plainly distinguished from the forgiveness of sins. But this is a very feeble argument, for—as I noticed formerly—one of the commonest characteristics of the Hebrew style is what is known as parallelism; and in parallelism we find often the *same* idea repeated in other words. This very sentence contains in its first clause an example of it—"We deceive ourselves, and the truth is not in us." So also in the same epistle, chap. i. 5, ii. 8, 27, 28, iii. 22. A reason such as the above is a very poor one for setting aside a clear, obvious, and forcible meaning of a passage, to make way for an obscure and mystical sense.

I would not for a moment question the reality of Mr. Sturdy's or Miss Havergal's experience; but a sick man may have received great benefit under a physician's treatment and yet may fail to give a clear and accurate account of it.

Truly yours,
Woking Station, Surrey. H. Noel.

Notices of Books, &c.

An Exposition and a Sermon by Rev. Dr. McAuslane, of the Victoria Park Tabernacle, London, are published monthly by *Mr. W. Penny*, 1, Ivy-lane, E.C., and *Messrs. G. Gallie & Son*, 99, Buchanan-street, Glasgow. Price 1d. Dr. McAuslane, is well known in the metropolis as an able and impressive preacher. Many will be glad to possess themselves of these instructive expositions and discourses.

The Marriage Ring. By William Landels, D.D. *Cassell, Petter, Galpin & Co.* This is intended to be a "gift-book for the newly-married and for those contemplating marriage," but we wish that those chapters on the "Pre-requisites of Marriage" could be placed in the hands of every young girl as she leaves the school-room, and every young man who begins to earn money. Were marriages formed on the principles set forth in these chapters there would be less need and yet all the more willingness to receive the "Suggestions for the Married Pair." Of the "Divine Institution of Marriage" Dr. Landels treats reverentially and skilfully, as might be expected from him, and under these three divisions we have a book of rare excellence. Delicate handling of a difficult subject, strong practical wisdom, and ripe experience combine to make this book one of the best of its kind. Its garb has been also well chosen by the publishers, and may win an entrance for it amongst bridal gifts where a more sombre covering would be out of keeping with such an occasion.

Terrible Sufferings at Sea. By J. T. Chapman. 2d. *British and Foreign Sailors' Society, Gravesend.* A narration of facts relative to shipwrecks, that might well stir the feelings of the most callous. An earnest appeal for practical help toward the support of the society is made in the closing pages.

From Darkness to Light, a Narrative of the Early Life and Conversion of an Israelite, is a little work published at the Hebrew Christian Home of Industry, Hackney-road, E. It will prove of interest to the friends of Jewish Missions, and helpful to the cause they advocate. It is an autobiography, and written in very readable and pleasant style, and cannot fail to attract the mind and heart of the reader. It should be circulated freely by those who desire to secure for the Jew wider sympathy and concern.

My Ramble through Bible Lands. By Wm. J. Ridges. *Sunday School Union.* The author manages to put not a little freshness into an old theme, and gives the reader a clear and concise description of the many sacredly classic scenes through which he passed. His eye was open, all along the route, to trace the footsteps of the Saviour of men, and to behold whatever was most calculated to throw light upon Scripture truth, so that Sunday-school teachers and others will find much that is helpful to them in illustrating Bible themes. The book derives additional value from the author's pre-millennial views leading him to regard the land he visited from future as well as past points of interest.

La Vie et L'Enseignement de Notre Seigneur Jesus Christ. Dr. and Mrs. Grimké, whose names are well known to our readers, have prepared in the French language a little summary of the New Testament under the above title. It is attractive in appearance, and would probably be accepted and perused by many French-speaking people who would not take or read a complete copy of the New Testament. It is almost a pity that the plan adopted in the English authorised version of putting the supplied words in *italic* type has been followed in this little book. It often suggests emphasis, where emphasis is out of place. The omission of a publisher's name is rather an oversight, for how are people in general to know where to procure the little work? No doubt it is to be obtained direct from Dr. Grimké, Prestwich, Manchester.

The City of God. A Series of Discussions in Religion. By A. M. Fairbairn, D.D., Principal of Airedale College, Bradford. *Hodder & Stoughton.* A series of able and eloquent essays on such subjects as "Faith and Modern Thought," "Theism and Science," "Man and Religion," "God and Israel," "The Jesus of History and the Christ of Faith," "Christ in History," and ending with that which gives its name to the whole, "The City of God." They are full of thought and insight of no ordinary kind into the subjects treated of, and show the results of extensive reading. Nevertheless, the view presented of Christianity is mundane rather than heavenly. The object of Christ's mission is set forth rather as the founding of a new society to regenerate humanity than to call a people from earth to heaven. The salvation of souls, it is true, is recognised, but, as the writer says, "Yet the salvation of the individual is only a means to the great social and collective end. Christ came to create a society, to found a state, to make and rule the kingdom of God on earth." We much doubt if such a description of the aim of Christ in founding the Church would have satisfied the Apostle Paul. There is a want of due recognition of the "heavenly calling," "the citizenship which is in heaven," and, as might be expected, a total absence of the "looking for the Saviour from heaven." A kingdom of God realised upon earth in the present dispensation seems to be all that the able writer of these essays contemplates as the design of Christianity.

There is also a sad lack of discrimination between the Church and the world—between those who are Christ's and those who are not. Humanity is exalted to a position of importance that Scripture knows nothing of. The solemn background which the Scriptures paint of Satanic agency and Satanic power is studiously ignored, indeed, in one passage it is only mentioned to be almost denied, for what can we make of such a sentence as this: "In every actual devil there is a possible god. Christ made us to see the possible god in the actual devil, made us so to see it that we might love this divine image, though lost yet latent in the very worst, and labour that it might be restored." To say the least, this is very careless language, and very unlike what we find in Scripture. The whole book, interesting as it is, savours more of "modern thought" than of the Word of God.

Requests for Praise and Prayer.

PRAISE.—For a marvellous escape from burning.——For the recovery of a dear relative.——For much blessing on a Mission by F. E. Marsh, at Renton and Alexandria, N.B.

PRAYER.—The friends of Mr. and Mrs. Aitchison, of the Ikwezi Lamaci Mission, South Africa, will hear with much regret that their eldest little boy, William Stewart Halliwell, aged nearly four years, died on the 26th of February, after about ten days' illness. In their isolated position the blow is very heavily felt. They ask for the prayers of their friends at home, that they may continue to realise the presence and help of the great Comforter.——For one passing through trials.——For a young man desiring to go out as a missionary, if the Lord will, that the way may be made very plain, hindrances removed, and guidance given as to China or elsewhere.——That a sorrowing mother, who has lost her eldest child by death, may experience all needed consolation, and may have grace to acquiesce in the Divine will.

PLACES.—For blessing on services in Birmingham, conducted by Mr. G. Hefford.——For a blessing to rest upon a Mission at Bexley-heath.——For blessing on services by Miss Ruth Brryman at Shepherd's-bush and at Hammersmith.——For proposed Evangelistic services at Aberfeldy, N.B., during May.——For blessing on a Mission to be held by F. E. Marsh at Partick, N.B.——For blessing on an eight-days' Mission in Exeter, to be conducted by J. A. Vicary, from April 22 to 29.——For much blessing on a Mission conducted by Wm. Day at Brixton-hill.

CONVERSIONS.—For an only son just returning to school.——For two young men just going to college.

Mission and other Appeals.

A Convalescent Home for the poor and helpless classes was opened two years ago in Sussex, and has been greatly prized. Hitherto it has been self-supporting, but circumstances have recently arisen, chiefly in connection with a change of location, that urgently call for help to the extent of £50, in order that the institution may be kept going. Miss Chapman, The Grange, Chiddingly, Hawkhurst, Sussex, will gladly receive help.

Aged Christian Blind Women. — The committee of this excellent institution now at 90, Junction-road, Holloway, have in view to purchase a building which will permit of an extension of the work. They have the offer of a suitable freehold house, "The Mansion House," Hanley-road, Hornsey Rise, N., for £1250; a third of this sum must be raised by Sept. 29th next in order to effect the purchase. Friends of the work are invited to contribute; help will be received by Mr. and Mrs. Bright at the Home, or by Rev. J. R. Wood, 56, St. John's Park, Upper Holloway, N.

Home for Gentlewomen of Limited Means (19, Sutherland-gardens, Harrow-road, W.)—May I appeal to the readers of The Christian for help? The Christmas rent still unpaid weighs heavily on my mind, and there are other debts, our subscriptions having always been considerably less than our very moderate current expenditure. Many ladies in necessitous circumstances, through long waiting for employment, have had a free residence, and others in time of sickness have been carefully tended. If the benevolent and Christian friends would kindly help forward this work, its benefits might be greatly extended to a struggling and very deserving class, whose necessities seldom reach the public ear.—Sophia Strongi'th'arm.

A Nursery in Bristol.—Dear Sir,—I am anxious to bring this institution under the notice of your readers, in the earnest hope that God may raise up friends to save it from being closed. The Nursery is for the illegitimate children of young women who have been previously respectable, and who are now doing well in service. The need of a shelter for these innocent little ones is acknowledged by workers among the fallen, who have hailed the opening of the Bristol Nursery, but are unable to maintain it. It must be closed for want of funds, unless at least £100 be sent at once to the treasurer. I am sure there are Christian people who would help to save these little ones if we only knew where to look for them, and I have thought that an appeal in your paper might be the means of finding them out.—Yours faithfully, Louisa Marriott, Oldburg House, St. Michael's Hill, Bristol.

Notices.

"A Weak One" is requested to send full name and address (not for publication), when her letter will receive reply.

Applicants for Tracts.—G. H. Jones, Wesleyan Mission House, Bishopsgate-street Within, London, E.C. (for Mission Work in British Guiana); J. Price, 6, Leeterrace, Lee, S.E.; A. Reeve, 8, New-road, Ponders End, N.; E. J. Boon, 5, Oxford-road, Bevois Mount, Southampton; J. Robertson, Free Church Missionary, Camelon, Falkirk, N.B.; J. Taylor, 28, Cressy-place, Stepney-green, E.; Mr. Jackson, 24, Napier street, Shepherdess-walk, City-rd., E.C.; J. Fraser, 11, Cavendish-place, Eastbourne, Sussex; J. W. Harrison, Nook End, Tag Hill, Heanor, Derbyshire; J. Rowe, 107, Akerman-road, Brixton, S.W.; Rev. A. Balfour, Grosvenor Cottage, Sussex-street, Brighton; A. F. Solloway, care of Mr. King, St. Mary-st., Wallingford; B. Colebourne, 65, Darby-st., New Normanton, Derby; Miss Ellen Waskett, 6, Queen's-road-villas, Queen's-road, Battersea-park.

Communications received with thanks.—J.E.R. H.V. T.P. E.J.B. L.I.L. W.R.E. A.M. C.A.T. M.K. J.A.S. E.E.J. H.M.T. T.R. J.N. F.W.S. H.E.B. C.M. F.S. J.G.H. E.W. M.H.R. M.S. W.L.T. E.L.D. M.E. M.W.G. D.H.N. R.B. J.W.T.K. M.G.P. N.D. J.R. J.D.H. W.B. J.E.M. M.W. E.L.W. W.H.S. E.G. T.J. S.H.S. C.L.D. W.G.S. M.D. A.M. S.A.B. C.G. J.K. J.C.A. J.C.B.S. M.W. J.L. W.L. J.F.C. T.C. C.M.P. J.S.S. D.J.M. F.A.B. J.E.M. M.E.H. J.W.J. G.G. R.J.H. A.B. A.H. T.H. E.F. N.S. L.L. E.W. J.C.S. W.F. W.H. M.M.M. V.M.S. H.E.S. T.L. F.S. C.B.

Forthcoming Meetings.

☞ Information for this column should reach us not later than Monday morning.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

The Irish Evangelization Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton Hon. Sec., Dundalk, Ireland.

Stepney Meeting House, Spring Garden-place, E.—Mrs. G. S Reaney will give an address to Men and Women every Sunday at 3 p.m.

"Oxford" Music Hall 6, Oxford-street, W.—Ned Wright Sunday, April 22 and 29, 7 p.m.

Conference Hall, Mildmay-park, London, N.—Preacher for April 22, at 9.30 a.m., 3.30 and 7 p.m., and every night during the week (except Saturday) at 8 o'clock, Mr. Geo. C. Needham. Bible Readings, Thursday, April 19, 3 p.m.

Blackheath Conference, Rink Hall, April 18 and 19.—Subjects, "The Christian, who, and what is he?" "The Christian's calling." "The Christian's armour, conflict and victory." "The Christian's hope."

The Deepening of Spiritual Life.—Conference at the Hall, Richmond, Surrey, April 24 to 27. Applications for tickets and communications to be addressed, H. F. Bowker, Highcroft, Church-road, Richmond, Surrey.

Miss Mittendorff's Orphan Home.—Annual meeting, April 23, 7.30 p.m., at 17, Old Cavendish-street, Cavendish-square, W. Friends invited.

Y.W.C.A.—Annual Meeting at Exeter Hall, Friday, April 20, 8.30 p.m. The Earl of Shaftesbury will preside. Speakers, Revs. Canon Wilberforce, J. Oswald Dykes, D.D., and J. R. Wood.

Y.M.C.A.—Thirty-eighth Annual Meeting in Exeter Hall, Thurs., April 19, at 7.30 p.m. Earl of Shaftesbury will preside. Speakers, Rev. Canon Wilberforce, Subject, "Christian Thoroughness." Rev. Hugh Price Hughes, Subject, "Christian Audacity." Rev. J. Jackson Wray, Subject, "Christian Pleasures." Annual Breakfast, May 17, at 6.0 a.m.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, April 20, at 7 p.m., Rev. A. C. D. Ryder, M.A., on "The Gospel of the Glory."

The Salvation Army.—Mrs. Booth will deliver an address at Regent Hall, Oxford-street, April 24, "On the Duty of the Higher to the Lower Classes," 3 p.m. At Vestry Hall, King's-road, Chelsea, S.W., April 26, 8 p.m.

Mildmay Park Annual Conference, June 27, 28, and 29, 1883. No applications for tickets can be received before May 9.

Women's Union of C.E.T.S. Conference, Exeter Hall.—Thursday, April 26, 2.30 p.m. Addresses by Dr. Alfred Carpenter and Mrs. Evered Poole (Eva Travers).

The Deepening of Spiritual Life.—Stafford Rooms, Tichborne-street, Edgware-road, W. Friday, April 20, 3.30 p.m., Rev. W. Haslam, on "Christ in you" (Col. i. 27).

Open-air Mission.—Quarterly Meeting, Mission Hall, Queen Anne's-gate, Westminster, Monday, April 30. Special address by Rev. J. Hudson Taylor, on "The Hand of God in the story of the China Inland Mission." Chairman, Mr. George Williams. Tea at 6. Meeting at 7.

——North London Auxiliary.—26th Annual Meeting, Conference Hall, Mildmay-park, Friday, April 27, at 8 p.m. Chairman, Mr. James E. Mathieson. Speakers, Rev. W. H. King, Rev. T. W. Henderson, and others.

Wesleyan Missionary Society.—Sermon by Rev. Chas. Garrett, April 26, 11 a.m., City-road Chapel. Sermon on April 27, 11 a.m., Great Queen-street Chapel, Rev. Dr. Jos. Parker. Annual Meeting, Exeter Hall, April 30, 11 a.m., Mr. J. Holden, Chairman.

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(Continued from page 3.)

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London Association in Aid of the Moravian Missions.

THE ANNUAL MEETING will be held (D.V.) in EXETER HALL (Lower Room), on TUESDAY, MAY 1st, at 3 p.m., H. C. NISBET, Esq., Chairman. Speakers: Rev. J. GRITTON, D.D., Vicar of Sidcup; Rev. MARMADUKE C. OSBORN, Secretary of the Wesleyan Missionary Society; Rev. H. SINCLAIR PATERSON, M.D., Trinity Presbyterian Church, Notting Hill; Rev. H. E. SHAWE, Representative of the Moravian Missions; and Admiral FISHBOURNE, C.B.

The ANNUAL SERMON will be preached (D.V.) in ST. PAUL'S, ONSLOW-SQUARE, on WEDNESDAY, MAY 2nd, at 7.30 p.m., by the Rev. GORDON CALTHROP, M.A., Vicar of St. Augustine's, Highbury.

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WOMEN'S MISSIONARY ASSOCIATION of the Presbyterian Church of England.—The Annual Meeting will be held (D.V.) at the Somers Town Presbyterian Church, Ossulston-street, about five minutes north from Regent-square Church), on Wednesday, May 2, 1883.

Chair to be taken at 4 o'clock, by W. D. ANDERSON, Esq.

Addresses will be given by Rev. W. S. Swanson, M.A., Amoy; Rev. J. C. Gibson, M.A., Swatow; Rev. Thomas Barclay, M.A., Formosa; Rev. A. N. Mackray, M.A., Torquay; Rev. J. J. Muir, F.L.S., Waterloo, Liverpool.

FAITH HOME, 14, Garden-road, Tunbridge Wells.—The usual Prayer-meeting, with short address, every Friday at 7 p.m.

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BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.—The Fortieth Anniversary will (D.V.) be held on Tuesday evening, May 8, 1883, in Exeter Lower) Hall. The chair will be taken by Alderman Sir Wm. MCARTHUR, K.C.M.G., M.P., at Half past Six o'clock. The Revds. Dr. Bevan, John Bond, R. F. Downes, J. Jackson Wray, and R. Jaffe, of Nuremberg, will deliver addresses. The Excelsior Hand-Bell Ringers have kindly consented to lead the singing. Sermons will be delivered by the Rev. J. Jackson Wray, in Lewisham High-road Congregational Church, on Sunday evening, April 29, at Half-past Six o'clock; the Rev. Richard Roberts, in Finsbury-park Wesleyan Chapel, on Wednesday evening, May 9, at Half-past Seven o'clock; the Rev. A. McAuslane, D.D., in Clapton-park Congregational Church, on Thursday evening, May 17, at Half-past Seven o'clock.

THE MEMORIAL STONE of the new South London Tabernacle, Peckham-road, will be laid (D.V.) by GEORGE WILLIAMS, Esq., on Tuesday, May 1, 1883, at 3.30. Tea at 5.30, and a Public Meeting at 7 o'clock in Camberwell-green Congregational Chapel (kindly lent), when J. T. Olney, Esq., will preside. The following gentlemen are expected to take part:—Revs. R. H. Marten, B.A., President Lon. Bap. Asso.; Dr. Clemence, Congregational Church, Camberwell; J. Reid Howatt, Presbyterian Church, Camberwell; J. P. Chown, J. R. Wood, J. T. Wigner, W. P. Cope, W. T. Moore, J. A. Brown, M.R.C.S.; M. H. Hodder, Esq.; R. Paton, Esq.; J. Attenborough, Esq.; J. Short, Esq.; and the Pastor, Mr. C. H. Marsack Day. Tram-cars and omnibuses pass the Site from Westminster, Blackfriars, and City. Trains to Rye-lane, or Camberwell New-road.

BRITISH AND FOREIGN SAILORS' SOCIETY.—The Sixty-fifth ANNUAL MEETING will be held in the MANSION HOUSE, on Monday, April 30, 1883. The Chair will be taken at 3 o'clock p.m., by the Rt. Hon. the LORD MAYOR. Bishop Claughton, Sir Thomas Brassey, Thompson Hankey, Esq. (Treasurer), J. H. Tritton, Esq., J. J. Vickers, Esq., and A. Bradley, Esq., Ex-Mayor of Dover; E. Rawlings, Esq., J. Cory, Esq., A. Scrutton, Esq., S. Linder, Esq., Revs. W. Tyler, W. Wright, D.D. (British and Foreign Bible Society), L. B. White, M.A., D.D. (Religious Tract Society) W. Marshall, J. Morlais Jones, and other friends have promised to take part.

The Annual Prayer Meeting will be held in the METROPOLITAN TABERNACLE, at 7 o'clock. Rev. C. H. SPURGEON will preside.

The Annual Sermon will be preached in the Congregational Church, Buckhurst Hill, on Tuesday, May 1st, at 7.15 p.m., by Rev. NEWMAN HALL, B.D.

Contributions urgently needed, and may be sent to EDWARD W. MATTHEWS, GEORGE WILKINS, } *Secretaries.*
Sailors' Institute, Shadwell, London, E.

SCRIPTURE READERS' SOCIETY FOR IRELAND.
Supported by Voluntary Contributions.
President—
The Right Hon. the EARL OF SHAFTESBURY, K.G.

Established 1822, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations* Irish-speaking Readers are sent to Irish-speaking districts when required. The work is carried on in a spirit of love.

Subscriptions or Donations will be thankfully received by the Secretary, Capt. KEARNEY WHITE, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY.

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

LONDON CITY MISSION.—On Thursday, May 3, 1883, the forty-eighth Annual Meeting will (D.V.) be held in Exeter Hall. The chair will be taken by the Earl of ANNESLEY, at eleven o'clock precisely. Speakers: Rev. John Bennett, M.A.; Rev. Ll. Bevan, D.D.; William Fowler, Esq., M.P.; Rev. H. Price Hughes, M.A.; Sir William McArthur, M.P.; E. A. Stuart, M.A. Tickets may be had of Messrs. Seeley, Jackson & Halliday, 54, Fleet-street; Nisbet & Co., 21, Berners-street; Hatchard & Co., 187, Piccadilly; Hodder & Stoughton, 27, Paternoster-row; Partridge & Co., 9, Paternoster-row; Warren, Hall & Co., 88, Camden-road; and at the Mission House, 3, Bridewell place, Blackfriars, E.C.

ST. JAMES'S HALL, Regent-street and Piccadilly.—On and after Sunday Evening, April 8, Mr. JOSEPH PROUDMAN will conduct a series of Gospel Services, supported by a select choir. All not in the habit of attending places of worship are earnestly invited. All seats free. An opportunity will, however, be given for contributing towards the expenses. Doors open at 6.30; service commences at 7. Mr. PROUDMAN will be happy to receive the names of Christian persons, with good voices, willing to assist in the larger choir, which will lead the singing of the congregation.—Tickets for the platform will be sent on application to Mr. PROUDMAN, at 48, Jenner-road, N.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from L. E. W., 10s.; E. W. W. (Burrows-green), £1; Anonymous, a parcel of left-off Clothing.

The Infant Day Nursery. Free Day Ragged Schools. Children's Services. Band of Hope. Classes for Elder Girls and Young Women. Industrial Classes for Lads. Mothers' Meetings. Services in the Common Lodging Houses. Evangelistic Services, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

BARBICAN MISSION TO THE JEWS, E.C.—At the last Quarterly Committee Meeting it was proposed by Rev. Dr. Edmond, Chairman of Committee, and agreed to nem. con.: "That in view of the rapid growth of the Mission, embracing weekly Addresses at Albion Hall, London Wall; instruction in Night School, Harvey-street, Hoxton; Bible Readings at Barbican House, House to House Visitation, Scripture and Tract distribution, &c. (with occasional help to distressed believing and inquiring Jews from among the Refugees), besides the Bristol Branch, during the summer, conducted by Mr. Warschawski and his assistants, the claims of this work as an instrumentality much blessed in its manifold operations should be brought under the notice of the friends of Jewish Missions for their prayerful consideration and sympathy." The last Annual Report is replete with interesting information, and will be forwarded to any address. Free-will offerings towards the maintenance of the work will be thankfully received and acknowledged by Rev. Dr. EDMOND, 97, Highbury-hill, N.; Colonel BROCKMAN, 19, Addison-gardens, Kensington; EDWARD JARVIS, Esq., Treasurer, 10, Kingsland-green, N.; or by the Head Missionary and Superintendent, PAUL WARSCHAWSKI, Barbican House, 6, Farleigh-road, Stoke Newington, N.

HOME FOR AGED CHRISTIAN BLIND WOMEN, 90, Junction-road, Upper Holloway, London, N.—Funds urgently needed. Resources are seriously taxed by illness, age, and infirmities, inmates need so much care. Will friends send help in this emergency? Report sent on application.
HENRY & ANN BRIGHT, Hon. Superintendents.

MISSION HALL, Thrawl-street, Spitalfields.—An important work has been carried on by the Christian Community for nearly forty years in this locality, with constant tokens of God's blessing resting upon it. To meet the increasing needs of the work, a new Hall was recently erected, meeting the wants of the work very adequately. The cost of the hall was £800, one half of which has been raised, leaving a debt of £400 still to clear off. To accomplish this object, two very kind and generous friends have promised to give £100 each, on condition that we raise the remaining £200. For this object an earnest appeal is made to the Christian public for assistance to meet the offer made.—Donations can be sent to the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street; to the Editors of THE CHRISTIAN; or to the Secretary, JAMES ATKINSON, 10, Enfield-road South, Kingsland, N.

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square, E.C.

KONIGSHEIM, WESTON-SUPER-MARE.—A temporary residence for Lady Christian workers, or those engaged in tuition, who wish to make a short stay in a quiet Christian home, at a pleasant watering-place.—Further particulars to be obtained from the LADY SUPERINTENDENT.

Educational.

THE WOODLANDS, Hitchin, Herts.—Select Boarding School for Boys. For prospectus apply to the Principal, ISAAC SHARP, B.A., a member of the Society of Friends. Careful personal training. Efficient staff of masters. excellent recreation grounds.

CHIGNAL, near Chelmsford.—A Preparatory School in the country, for boys and girls (boarders only) conducted by Miss Barker, with an efficient governess. Pupils thoroughly grounded in English, French, music, and drawing. A kind home, under the immediate supervision of the Principal. Terms from 20 guineas per annum. References to parents and clergy.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

MONKTON COMBE SCHOOL, near Bath.—Pupils prepared chiefly for Oxford and Cambridge. Reference to Lord Radstock, and many other parents and guardians whose sons are at the School.

For Delicate or Backward Youths

PRIVATE TUITION

must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninterested Assistant Masters, and to the rough treatment of hardier Schoolmates.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home, wherein his Pupils are received as members of, and sharers in, the family life. In the fear and love of God it is sought to train this family, developing all kindly and gentle feeling, encouraging observation and a love of Nature. It is Mr. Penn's conviction that

DECISION OF CHARACTER

is of more value than an extensively stored memory, and the mere acquisition of knowledge apart from some perception of its significance as a factor in human life and interests is not encouraged. The House is admirably situated on the eastern brow of the northern heights of London, open on all sides and commanding an extensive and delightful view of over twenty miles of River, Lake, Hamlet, and the Forest of Epping, into which it is easy to penetrate for pleasant rambles, &c. Abundant opportunity for

BOATING, BATHING, CRICKETING, NATURALISING, &c.,

close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery by a competent Tutor. Drawing, Painting, and Shorthand are *included* in the curriculum. Full particulars on application with References to parents of Pupils.

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.

Entrance at any date, Fees in proportion.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

Principal—Dr. CRANAGE, M.A., Author of "Mental Education," "Three Lectures on the Tabernacle in the Wilderness," "The Mark of the Beast," &c., &c.

Vice-Principal—Robert Weston, Esq., T.C.D.

Head Master—Mathematics: T. Woodcock, Esq., B.A., Wrangler, and late Scholar and Exhibitioner, Christ's College, Cambridge. Second Master—Classics: H. May, Esq., B.A., late Scholar of Brasenose College, Oxford; with other Masters.

Dr. CRANAGE'S undeviating aim is to train the boys committed to his care, not only in mental acquisitions, but in their whole moral and physical being; believing that as much pains and unremitting attention are required for the latter as the former. His main object in the intellectual culture is, to teach the boy to think; without omitting the positive work and hard study necessary to brace "the nerves of the mind," for the making of a scholar. Above all, Dr. Cranage desires to bring his pupils to Christ as their Saviour, and to help them to walk like Christ as their example. The boys attend with Dr. Cranage, on Sunday mornings the evangelical ministry at Christ Church, Wellington, Rev. T. L. Butler, M.A., Vicar, and in the evening the services at his Mission Hall, in the town, conducted by himself. Exhibitions, dependent on entrance examinations, are offered each April, July, and December; two of the value of Ten Guineas per annum, for seven years for boys under ten years of age; two of the value of Twenty Guineas per annum for five years, for boys under fifteen; and one of the value of Fifty Guineas per annum for boys under sixteen, for three years. The next Term will begin (D.V.) Thursday, May 3rd.

Ora et Labora.

THE SCHOOL HOUSE, Weston-super-Mare.—Mr. H. PENN receives the sons of Gentlemen. He will be glad to communicate with Parents who desire Training as well as Education for their sons. Situation of School House most healthy. Plenty of open-air exercise, good food, and work. Personal supervision. Next term commences Thursday, May 10th. For terms, &c., apply as above.

CAPTAIN MORETON has great pleasure in recommending Mr. Foster's School to Christian parents who value the judicious training of their boys.
Eldon Park School, South Norwood.

EDUCATION.—Thorough education, comfortable home, and careful training. Number of resident pupils, limited to eight. First-class governesses and masters. References exchanged. Spring term commences April 23rd. PRINCIPAL, Marli House, Church-road, Richmond, Surrey.

PREPARATORY SCHOOL for little Boys, near Brighton.—Locality healthy. Home comforts. Christian training. Special attention to delicate, backward boys. Separate beds. Visiting masters. Twenty guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

BETHANY HOUSE SCHOOL, Goudhurst, Kent. Principal, Rev. J. J. KENDON. The object of the Principal is to thoroughly educate his pupils, and to carefully train them up in the love and service of Jesus. Terms from 27 guineas per annum.

LADIES' COLLEGE, Goudhurst, Kent. Conducted by the Misses KENDON, daughters of Rev. J. J. Kendon. A kind, Christian home and school for girls and delicate children. Terms, 27 guineas per annum. For prospectus, with reference to parents, apply to Miss R. KENDON, M.C.P.

MR. & MADAME BODDA'S
(Miss Louisa Pyne), "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the Pupil, six guineas. Each other study two guineas the term. For further particulars, apply as above.

BRIGHTON.—EDUCATION.—Mr. ALFRED CLARK, B.A. (Lond.) receives about 20 Sons of Gentlemen, from seven to fourteen years of age. Terms from 40 to 55 Guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and Mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. W. Haslam, 19, King's-road, Brunswood-park, N.

PADCROFT HOUSE,
WEST DRAYTON, MIDDLESEX.

High-class education for Professional or Commercial life. As each boy receives personal attention, and backward pupils have private tuition, progress is secured. Decided Christian teaching.
Rev. G. H. JONES, F.A.S.

ADVERTISER would be obliged to anyone who could recommend an Evangelical Boarding School for two boys, 12 and 16, either in France or Switzerland.
Dr. E., 39, Upper Brook-street, W.

KENDAL SCHOOL, Westmorland.—Parents who desire to find a school for their Sons, where their health and happiness will be considered of first importance, and where they will receive a first-rate education, with careful moral training, are invited to send for prospectus of the above school, to the PRINCIPAL,
ARTHUR H. EDDINGTON, B.A. Lond.

SOUTH-WEST LONDON COLLEGE for Young Ladies.—Principal, Mrs HALE, A.C.P., assisted by efficient teachers and professors, 1, Carlton-mansions, Clapham Rise, S.W. A few Young Ladies are received as boarders, and prepared, if desired, for the *Public Examinations*, University Local College of Preceptors, South Kensington, and Trinity College. A scholarship is awarded to pupils passing in First-class Honours at the Oxford and Cambridge Local Examinations. Home comforts, with careful training and individual supervision. Terms moderate and inclusive. Highly recommended by parents and Rev. C. H. Spurgeon.

Balham, May 29th, 1880.

I am very reluctant to recommend Schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. HALE, and have the greatest confidence in her capacity, management, and character, having known her for several years. C. H. SPURGEON.

PREPARATORY SCHOOL for Young Gentlemen (Established 14 years), 2, Woodside-villas, Victoria-road, Gipsy-hill. Principal, Miss SMITH, assisted by certificated governesses and visiting professors. Pestalozzian classes. Special arrangements for pupils whose parents are abroad. References to clergymen, medical men, Indian officers, and parents of other pupils. Summer term commences May 7th.

MISS PALMER, assisted by excellent governesses and masters, successfully prepares girls for Cambridge Local and Dulwich High School examinations. Specially suited for children whose parents are abroad. Home comforts Healthy situation. Careful training. Term begins 2nd May. References to parents of pupils. —Feruside, 17, New Rosendale-road, West Dulwich, near London.

SUPERIOR EDUCATION FOR YOUNG LADIES.—The Rev. W. Woodward, Wotton Vicarage, Bucks., confidently recommends a School in the healthy watering-place of Weston-super-Mare. Watchful individual training is combined with good education and the comforts of home. Resident foreign governess. Visiting masters. Evangelical ministry. Special arrangements with parents resident in Scotland, Ireland, or abroad. Address as above.

BRIGHTON.—Kendrick House, Marlboro'-place, facing Pavilion and enclosures, within three minutes' walk of the sea. The Misses Daco receive a limited number of Boarders to educate with their day pupils. The School is managed on High School principles. A comfortable home. Terms from 50 to 60 guineas, according to age. Reference kindly permitted to Rev. J. B. Figgis.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss Arnold, 50, Victoria-road, Clapham-common, S.W.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors — their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

BRIGHTON.—A Lady receives twelve pupils, who have the advantage of a superior education, with Christian training, and every home comfort. High Class Professors attend.—M. A., 12, Eaton-place.

A LONDON VICAR most strongly recommends to parents, seeking wise and intelligent training for their Daughters, a Lady of highest attainments, Christian culture, and experience, in a salubrious seaside spot.—Referee, Rev. J. Kirkman, St. Stephen's, Hampstead, N.W.

MARGATE.—Sandringham House Preparatory School for the Sons of Gentlemen, from 7 to 14 years, conducted by Miss Rich, assisted by efficient masters and governesses. Pupils regularly attend the College of Preceptors, and Oxford and Cambridge Local Examinations, at which many successfully pass from year to year. Prospectuses and honour lists on application. The next term commences May 8th.

HOME EDUCATION. — Bournemouth.—A Lady accustomed to tuition, and having now the care of three pupils, wishes to receive two more young ladies to educate with them. Every care and attention given to delicate girls. Pupils prepared for Public Examinations if required. Good testimonials.
Miss Cole, Eversley, Bournemouth.

EDUCATION IN FRANCE.—Rev. de Pomaret, director Evangelical popular meetings at Chambéry (Savoy), near Aix-les-Bains, receives English pupils. Situation very healthy, and climate mild. Terms moderate. Best English references. Apply as above.

BRIGHTON.—Kindergarten and Educational Home. Thorough preparatory education, combined with Christian training and motherly care. Entire charge taken of children from abroad.
Principal, Dover House, Clifton-hill, Brighton.

A CLERGYMAN is anxious to recommend a high-class School for twelve girls. Thorough teaching. Preparation for Local Examinations. Kind Christian training. Happy home for Indian children. Terms very moderate. References to parents.—Rev. J. Johnson, Britwell Rectory, Watlington, Oxon.; or Principal, 5, Sussex-place, Southsea.

CLIFTON.—Vacancies for Boarders in select high-class Ladies' School. Moderate and inclusive terms. Christian training, certificated governesses, and visiting professors. Good references.
Principal, Clifford, Chertsey-road, Clifton.

DERBY, Belmont House, 42, Friar-gate.—Principal, Miss Adams; Domestic Supervision, Mrs. Adams. Sound and thorough education; careful training. Home comforts. Term commences May 9th. Prospectuses and references on application.

KINGSTON HOUSE, Abbotsford-road, Clifton.—The Principal of a select Day School wishes to receive a few young Ladies, as Parlour Boarders. Christian influences, and cheerful home combined with the highest educational advantages. Special arrangements with parents residing abroad.

TUNBRIDGE WELLS.—Mr. Needham has vacancies during the ensuing Term, for pupils who would receive home comforts, sound education, and Christian supervision. Premises are situated close to the Common and mineral springs. Terms moderate.
Bedford House, Mount Zion, Tunbridge Wells.

AS GOVERNESS.—A Young Lady seeks an engagement to children not above 14 years of age. Certificated Cambridge, also Trinity College, for music). English, French, music, drawing, with the rudiments of German. Satisfactory references.—H., Berwyn House, Colchester.

MELROSE HOUSE, Bedford.—Principals, the Misses Ray. The ensuing Term will begin (D.V.) on Friday, the 4th of May. Terms and references on application.

KINDERGARTEN STUDENTS.—One or two Ladies, wishing to study for the Froebel Examination, can be received and trained, on advantageous terms, by
The Misses Buckpitt, 2, Daniel-street, Bath.

HAMMERSMITH HIGH SCHOOL FOR GIRLS.—Boarders received in the house of the Head Mistress.—Particulars and last report on application to Miss Mary E. Page, Hammersmith, W.

EDUCATION FOR GIRLS. — A pleasant home, combined with high-class education and careful Christian training. In one of the healthiest suburbs of London.—Terms and references on application to V. S., Jackson's Library, Albion-street, Hyde-park, W.

RESIDENT GOVERNESS. — Required, a re-engagement as above, for the end of May. Acquirements: English, French, German, and music.
A., Spring Cottage, Lindfield, Sussex.

GOVERNESS' desires a re-engagement, daily or resident, in South Kensington. Excellent French, music, English, German. Young pupils preferred. Good references. Resident, terms moderate. Daily, £60.
Governess, Ainsworth's Library, Harrogate.

AS GOVERNESS.—Young Lady seeks re-engagement in a Christian family. English, French (Paris), German (Germany), music, drawing. Salary moderate. No agents.—F. F., 4, Paragon-villas, Weston-super-Mare, Somerset.

GOVERNESS (daily), experienced, successful, desires re-engagement in Christian family. Teaches English, music, drawing, French, painting. Excellent references; 2½ years in last situation.—Etta, Cook's International Reading Rooms, Ludgate-circus, E.C.

FRENCH NURSERY GOVERNESS (superior) wanted, on June 1, for the four summer months at the seaside, to take charge of five children; eldest eleven.—Apply, by letter only, to Mrs. A. T. Schofield, 15, Arundel-square, N.

AS DAILY GOVERNESS, or Companion, in the S.W. district.—A Clergyman's Daughter requires an engagement. Qualifications: English, French, German, good music and singing.—Beta, The Rectory, Sloane-street, S.W.

AS JUNIOR TEACHER in an educational Home.—Required, a Gentlewoman, with tact and firmness.—Address, with particulars of age and qualifications, to A. B., care of Messrs. Davies, Stationers, Weston-super-Mare.

TWO LITTLE BOYS can be received on reduced terms, in a Preparatory School in the country, as companion pupils to another of 7. Home comforts.
M., Ferndale, Broxbourne, Herts.

A GENTLEMAN wishes to place his Son (aged 19) as sole Pupil with a Swiss Pasteur, for a few months from the end of May. He will be most grateful to any parents who could recommend such a home with a foreigner of decided piety.
Rev. G. W. H., 17, Victoria-place, Eastbourne.

TEACHER WANTED for Infant Classes in Sunday School; also to act as Bible-woman and Visitor in connection with Congregational Church.—Apply, stating age, previous experience, and references, also salary, to Mrs. Horton, 7, Selborne-terrace, Bradford, Yorkshire.

Appointments, Situations, &c., Wanted.

A SCRIPTURE READER is seeking for a fresh appointment. Church of England. Married. Age 33. References to Clergymen.—Henry Millward, 326, Latimer-road, Nottinghill, W.

BUTLER.—A Gentleman wishes highly to recommend a man-servant who has lived in his family 14 years. Butler or single-handed. Competent and active. 18 years total abstainer. Age 40. Married, one child.
D. H. D., 49, North-end, Croydon.

A RESPECTABLE YOUNG MAN, a teetotaller, seeks an engagement in a Coffee Palace, or, if trained, would make a good indoor servant, as he can wait at table.
T. Gandy, 170, Buckingham-palace-road.

COOK.—A Christian Young Man, married, aged 27, total abstainer, seeks re-engagement as above, in a Temperance Institution of any kind. Good reference given.
Stillman, 30, Northumberland-place, Bayswater.

EMPLOYMENT wanted in Mission work, or charge of an Institution, or any place of trust. Age 38. Married. Congregationalist. Abstainer. Town or country.
J., Infant Nursery, Salisbury-street, Maida-hill

GOSPEL WORK wanted by married couple (25). Life abstainers. No children. Bright and lively services preferred.
G. Dann, Mere, Wilts.

LIGHT EMPLOYMENT wanted by a middle-aged Christian Man; used to business, but not strong. Country preferred. Services given for board and lodging.
W. C., 25, Warleigh-road, Brighton.

A CHRISTIAN LADY (30), fond of an active life, wishes to enter a family on the Continent (France preferred), where she could fill any useful position. A comfortable home more an object than a salary. Good references.
X. Y. Z., Earle House, Broughty Ferry.

VICAR'S DAUGHTER (nineteen) desires home and work. Clergyman's family preferred. Fond of parish work. Would assist a mother with her children.—Alpha, Bay View, Penmaenmaur, North Wales.

AS GROOM AND GARDENER.—A respectable Christian Man seeks employment as above. Understands forcing, vineries, conservatory, &c. Highest references.—J. S., care of Mrs. Wallis, Wootton, Lymington, Hants.

AS HOUSEKEEPER, Assistant Housekeeper, Useful Companion to elderly or invalid Lady; or any position of trust. Very domesticated, excellent needlewoman. Good references.
1, Winchcombe-terrace, Slad-road, Stroud, Glos.

AS LADY'S MAID.—Wanted, a situation in a Christian family. Good dress maker, milliner, and hairdresser.
F. W., Avington House, Winchester.

A LADY is desirous of meeting with a comfortable home, for a Girl (aged 15) who has been well brought up. She is competent to assist a mother with young children, being domesticated.
M. A. P., 19, Manor-road, Holloway, N.

LADY'S MAID desires situation. Age 28. Good Dressmaker. Good character. A Dissenter. Would not object to travel. State wages, and all particulars.
A. L., Mr. J. B. Kerr, Townhead, Beith, N.B.

A RESPECTABLE PERSON, aged 20, who has been three years assistant in a good Board School, seeks a situation as Children's Maid, or Sub-Matron.
L. Watkins, West Drayton, Retford, Notts.

AS UNDER-NURSE, or Under-Housemaid, in a Christian gentleman's family. A Lady can recommend a very steady, respectable girl. Age 16. An abstainer.
Mrs. K., Christchurch Vicarage, Hoxton.

A LADY wishes to recommend as a travelling or ordinary Lady's-Maid, one who has been with her on the Continent for 18 months. Address, on or after the 26th April, to K. W., Hotel Chateau Deurieux, Aix-les Bains, France.

AS ASSISTANT to the Dress and Mantle-making. Wanted a situation. Country preferred.—Miss Day, 72, Gower-street, Bedford-square, London, W.C.

AS NEEDLEWOMAN.—Wanted a situation in private school or family. Used to, and fond of children. Age 27. Highly recommended.
C. D., Y.M.C.A., 49, North End, Croydon.

CAN ANY LADY find situations for two respectable Girls, age 14, who, if not helped, must seek employment in factories.
H. B., 3, Cromwell-road, London, S.W.

Appointments, Situations, &c., Vacant.

CHRISTIAN PARTNER desired, with capital, about £200, to commence a first-class perambulator business, by a tradesman of experience.—R., care of Mr. Taylor, 31, White Hart-street, London, W.C.

AS FOOTMAN.—Wanted, a young man, about 20, Christian and abstainer (Dissenter preferred), in a small quiet family. Housemaid and cook kept.
M., 2, East Ascent, St. Leonards-on-Sea.

CAN ANY LADY recommend a good plain Cook who understands the management of a small dairy? Cleanliness and good character indispensable.—Mrs. C. E. Nalder, Langhorn House, Shepton Mallet.

HOUSE AND PARLOUR-MAID wanted, on May 15th, in a Clergyman's family, three in number. Age under 30. Good character essential. Good needlewoman.
Mrs. C. C. Fenn, Wallington, Surrey.

AS MOTHER'S HELP, three in family, no children. Must be good needlewoman, domesticated, and not object to light housework. Also total abstainer. Servant kept.
Mrs. Gregson, Normanton, Sidcup, Kent.

AS COMPANION. — Wanted, an earnest Christian Lady. Must be domesticated, cheerful, and obliging; an abstainer, and good needlewoman. A Dissenter preferred.
Y. Z., Knight's Royal Library, Worthing.

A LADY requires an active, well-reared country girl, fond of children (well recommended) for service. Superior training, and clothes for twelve months, afterwards wages. Christian home, kind care.—X., care of Mrs. Williams, Stationer, Catford-bridge, S.E.

HOUSE AND PARLOUR-MAID, (experienced) wanted. Good personal character. Assistance given; small family. Liberal wages.
Mrs. H. MacGregor, 2, Dalton-terrace, York.

HOUSEMAID wanted, in a quiet Gentleman's family, of three members. Will be required to assist the Parlour-maid in waiting at table. Must be member of a Christian Church. Wages £14, all found.—Apply between 4 and 8, to Miss W., 6, Warwick-road, Upper Clapton, London, E.

AS COOK.—A Clergyman's wife requires a thoroughly steady, trustworthy young woman. Three in family.
Mrs. Rolfe, Shere, near Guildford, Surrey.

GENERAL SERVANT wanted for family of two. She must be thoroughly respectable and willing.—Apply after seven any evening to Mrs. T., 16, Bessboro'-street, Pimlico.

A CHRISTIAN LADY-HOUSEKEEPER wanted, about 35 years of age, in a Public Institution. No salary, but a comfortable home offered. She must be very orderly and economical, must possess good testimonials for some years' standing. A widow without children not objected to.—Applications and copies of testimonials to be forwarded to Dr. Lasbrey, The Green, Tottenham. Unsuccessful candidates receive no answer.

PLAIN COOK wanted in a small Christian family, willing to be useful, and to help in waiting on a delicate Lady. An abstainer, active, and in good health. Church of England. Well recommended by a Lady. Age about 40. Two other servants kept.
Mrs. C., Overdale, Shortlands, Kent.

COOK (good Plain) required early in May, for a Clergyman's family, in the country. Small dairy. Also a **HOUSE** and **PARLOUR-MAID.**
Mrs. R., Horsted Keynes Rectory, Sussex.

GOOD PLAIN COOK wanted in a small Christian Gentleman's family. House-maid and Footman kept. Good wages. No beer. —Write to A. C., Mrs. Buttenshaw, Stationer, Church-road, Tunbridge Wells.

GOOD PLAIN COOK wanted in May, for small family at Eltham. Good personal character indispensable. Christian valued. Abstainer. Apply by letter, stating particulars, to
M., Elm Dene, Eltham.

COOK.—Wanted, a Christian Cook. Wages from £18. Also a Christian **WORKING MAN,** with a practical knowledge of all farm work.—Rev. E., care of Mr. A. Watkins, Llanvihangel Crucorney, near Abergavenny.

NURSE wanted, in Clergyman's family, for young baby and two children, aged four and five years. Some help given. Must be Churchwoman, not under 20; good needlewoman. Total abstainer preferred.
Mrs. C., 14, Brookside, Cambridge.

GENERAL SERVANT —Wanted in June, for quiet family of four, trustworthy Christian young woman, accustomed to children. No washing; lad for dirty work.
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HOME WITH MEDICAL MAN (married) offered to invalid Lady or Gentleman, with every care and attention, in a healthy locality; beautiful scenery. Carriage exercise Terms moderate.
Medicus, Barkland, Bradninch, Devonshire.

(continued on page 24)

HEALING
BY THE PRAYER OF FAITH;
OR BY FAITH AND WORKS?

The injunctions of Holy Writ, and their continuous enforcement by precept and practice, teach us that the gift of healing is an embodiment of Christian work to be embraced and practised, if our efforts for good are to be commensurate in their results with those which characterised the labours of the Apostles.

The work of healing is evidently indicated by the reference to oil in the oft-quoted text, James v. 14 and 15. We claim, and we think with some truth, that as oil was then used for sanatory purposes (and why not now?) it is there mentioned as a means as manifestly as the "plaister of figs."

We know it is not Healing by *Faith*, or Healing by the *Prayer of Faith*, but by the power of Christ; but all this does not set aside individual action, or the use of means. Elijah is represented as stretching himself over the dead body of the lad, and breathing warmth into it, as well as praying.

A recent number of *The Christian* has the following passage:—"In the war of Israel with Amalek, Moses, Aaron, and Hur were on the hill praying, Joshua and the chosen men on the plain fighting, and God giving the victory, hearing prayer, and blessing means.

"In the Epistle of James we have prayer and anointing with oil, or prayers and medicine, and God raising up the sick, hearing prayer, and blessing means."

So it has always been in the experience of God's children.

Reports are constantly reaching us of healing by faith on the one hand, and on the other by the successful application of remedies from Nature's own storehouse, remedies in which no man can claim a proprietary right. Light, air, heat, and electricity (or oil, as prescribed in James v. 14) are Nature's own provision, and their curative properties may be developed as the hydropath develops and applies the virtues of water. Magnetism is that form of Electricity which Mr. B. Copson Garratt has applied in a most remarkable manner. The following letter, which we quote for the encouragement of similar sufferers, shows the energising properties of Odo-Magnetic treatment:—

MARTIN CHEEK, Esq., Hylton Lodge, Willesden-green.

"I have received the enclosed from Mr. Steer. I am pleased that I was led to wear your improved appliances from his recommendation. Having known him many years I have great pleasure in forwarding you this letter, for the truth of which I can vouch, and which he has no objection to see published. I trust that your appliances may be the means of caring many of that nervous depression from which I suffered, but from which I am now quite free."

(Enclosure.)

"The effect of Mr. Garratt's Magnetic Appliances was very rapid and very remarkable. You may remember that I suffered exceedingly from General Debility and a marked tendency to Rheumatism. The former was so depressing in its effects that I felt quite worn out—an old man at the age of fifty—so much so that I was unable to put on my coat without assistance. Everything was a trouble to me. I rose in the morning more fit to stay in bed; I hardly knew how to walk, and ten minutes' walking would exhaust me. In addition, I had a very distressing bilious headache, which troubled me every two or three days. I was, in short, totally unfit in mind and body for the duties of life. This state of things came on gradually, from overwork and exposure to inclement weather and night air. The influence of the Appliances was most magical. A few hours after wearing them I felt better than I had done for months. Then I went for a walk, which extended itself to a ramble of considerable distance, as I felt so well, and I have constantly progressed from then till now. Sleep, which was often a stranger, is now natural and easy. I am cheerful where I was despondent, and I cannot say how thankful I am for the great benefit I have received."

Gratuitous information and copies of his essays may be obtained at Mr. B. Copson Garratt's Consulting-rooms, 16, Finsbury-square, London, E.C.

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The Christian.

THE TRIUMPH OF SOCIAL PURITY.

SATURDAY, April 21—for it was 1 a.m. of that day ere the division was taken in the House of Commons—will be ever memorable in the annals of the struggle for Social Purity all the world over. The Right Hon. James Stansfeld had obtained a place for his motion on Friday afternoon, and the day had arrived when the long-wished-for issue was to be joined which should determine whether England should go forward or recede in the matter of social morality. No less than five meetings for prayer were being held in different parts of London, as Mr. Stansfeld rose in the House to speak; doubtless thousands throughout the British Islands were bearing on their hearts the cause which he advocated on that momentous occasion.

The debate—most unfairly reported, or suppressed, in the London daily papers—resulted in the decisive majority of 72 against the compulsory examination of women under the laws hypocritically termed "Contagious Diseases Acts." It is hardly needful for us to say that this examination is the essential element of the abominable system of State-regulated prostitution.

The Times says:—"This decision may be considered as the death-blow of the Acts. Although influences still strong will possibly prevent their exclusion from the statute-book, the expression of the opinion of the House of Commons against the compulsory examination of women—a necessary ingredient of the administration of the Acts—is sufficient to make them henceforth a dead letter." This division is indeed the death stroke, but it is not as yet the death of the system; it is scotched, but not slain; it will drag on an existence more or less prolonged, more or less enfeebled, until it expires, like negro-slavery, on British soil and in the British colonies to which it has been introduced. After this decided vote of the representative assembly, we hope Lord Derby will see his way to the suppression of the system in Hong Kong, in accordance with the prayer of the deputation that recently waited on his lordship as Secretary for the Colonies.

Saturday's victory is one for which it becomes us to be thankful. Success has thus far crowned the efforts of a noble band of men and women, headed by Mr. Stansfeld and Mrs. Josephine Butler, because they have laboured and trusted, and committed the issue to the Most High. Before noon on Saturday the news had been flashed to the cities of Europe, where thousands watch the example of England; expressions of joy and of gratitude were flashed back again, which found echoes far and near in the British Islands.

Thanksgiving was offered in many churches on Sunday. A notice was circulated as widely as the shortness of the interval permitted, announcing a meeting "for united and hearty thanksgiving, and also to ask for God's continued help that the final victory be won." This meeting will be held at the Friends' Meeting-house, in St. Martin's-lane, Westminster (behind the National Gallery, on Thursday, the 26th, at 4 p.m. Praise well becomes those who prayed, and gratitude will be the first emotion of the well-regulated heart. The second will be a desire and determination to improve the advantage gained, not by giving heed to delusive compromises, founded on false or unholy principles, but rather by standing firmly on the old and righteous law, both of God and of Old England, that vice is sin—a thing to be suppressed, not a thing to be sanctioned, regulated, and guaranteed by the powers of the State.

THE MAY MEETINGS AND THE CHURCHES.

MAY it not be expected, and should not all of us fervently pray, that the numerous gatherings of the Lord's people during this and the next few weeks, will conduce to raise the tone of spiritual life in the various sections of the Church? Many appeals will be addressed to the heart and conscience; stirring facts and incidents of what the Lord is doing in the earth will be recorded; hundreds of special prayers, mingled with thanksgiving, will be presented by representative assemblies convened from all parts; the work of God at home and abroad will be reviewed; and startling revelations of the need for further zeal and liberality on the part of all Christians will be made. Let all who join in these annual gatherings do so *in the spirit of waiting upon God*, and the result will be seen in quickened life and power.

And this is the great purpose in such anniversaries being held. They are useless if regarded as merely formal and customary. They are, if viewed from the right standpoint, of solemn importance, and may be turned to great practical account. Never was the need of Divine quickening greater than at present. Amid much that is gratifying and cheering in connection with the religious aspects of our times, there is much to humble and lay us low before God. Many professors of godliness walk as "enemies of the cross of Christ," numbers who bear his name do nothing to uphold his cause, and not a few of those who should be as lights shining amid the darkness, walk in darkness themselves. "Having a form of godliness, but denying the power thereof," is a feature of "the perilous times" the Apostle warns us to expect "in the last days."

There is reason to think that already profession without practice is a marked trait of our own times. Fashionable religion is not godliness, nor does it tend to produce it. Meanwhile the powers of darkness concentrate their forces, and gather fresh courage and determination in their resistance of the truth. The great adversary knows how to turn to his own advantage the failures and mistakes of the Church of Christ. As of old, so is it still, "The serpent was more subtle than any beast of the field." One of the many practical and suggestive sentences uttered by Mr. Moody in his addresses, the statement that he does not fear infidelity half so much as he fears the cold formalism which is creeping over Christianity, calls for solemn consideration. As he justly says, "The want of heart, interest, fire, and enthusiasm, is the great danger of our times." The truth of this is painfully evident from the difficulty Church leaders find in every section of the Church, in arousing general activity on the part of members and communicants. The Laodicean condition of things, "neither cold nor hot," is the prevailing state of numerous Christian communities in relation both to matters of faith and practice. To this may be attributed much of the boldness and confidence with which the enemies of Christianity assert their doctrines, and labour to spread them on every hand. Oh for another Pentecost, a fresh *baptism of power* from on high!

The following extract, from an address lately delivered before the Connecticut Methodist Convention, points a moral for all the Churches. It refers to one of the dangers the speaker regarded as threatening spiritual efficiency. He puts it: "Methodists are nothing except they are spiritual." The word "Christians" may be substituted for Methodists with equal truth. The lesson applies all round:—

> At the start, in her assets Methodism had little else but spirituality. Her preachers did not know Latin, though they did know men, and understood how to lead them to Jesus. She had no Parsonage on the Avenue to offer, no prominent banker or prosperous director for recording steward. She did not go to church in sealskin and praise the Lord with 5000 dollar organs. She did not call her preachers to marble pulpits. She made the best of roadsides and barns. But one thing she assuredly did have—that "lost art" (as a prominent divine in another denomination has lately called it), the art of winning souls.

Lack of spirituality inevitably leads to worldliness of spirit and aim, and to this may be traced much of the failure of the Church in so-called Christian lands, to affect as it should the outlying masses of the population. Hence also the insufficiency of men and means for carrying on the work in heathen climes to anything like the extent the circumstances demand. Worldliness leads to selfishness, and selfishness to indifference as to the claims and necessities of others. "Ye are the salt of the earth," our Lord said to his disciples. "But if the salt have lost its savour wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and trodden under foot of men." God grant that a springtide of unwonted, unprecedented, spiritual blessing may come to all the Churches this year in connection with their conferences and deliberations upon the work entrusted to their hands. The Intercessor cries, "Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out." In the spirit of ardent desire, let the Church respond, "Let my Beloved come into his garden, and eat his pleasant fruits." Then shall God's presence fill the Church with renewed power for service, and with fresh manifestations of spiritual blessing.

YOUNG MEN'S FOREIGN MISSIONARY SOCIETY.—The urgent needs of the heathen have induced the members of the Aldersgate-street Y.M.C.A. to initiate a Young Men's Foreign Missionary Society; its objects are to cultivate a missionary spirit in the hearts of young men, and to assist in training and sending them forth to foreign fields. Already three of the members are in training for the work; the applications of three more are at present under consideration. In addition, the committee have the names of nine others, well fitted in their opinion for the work, who are waiting the indication of God's will as to their training and going forth. The Committee are also desirous of organising deputations to visit other associations with a view of deepening the interest in this subject.

OPEN-AIR MISSION.—Permit me to appeal to the readers of THE CHRISTIAN for free grants of tracts, or the means to purchase them. Each year the operations of the Mission cover a wider area, though for the last three years the income has been stationary. Last year our members worked in 459 towns and villages, visiting 271 races, fairs, and other special gatherings, and distributed 1,034,000 tracts and other publications. The Mission has now more than 700 members, and is anxious, as far as possible, to supply them with tracts. I may mention that Mrs. Grimké's text-cards are as acceptable a present as anyone can send us. Now, with the open-air preaching season fairly upon us, we are anxious to meet the large demands made upon us for tracts. Books for the Preachers' Library will also be very acceptable.—Yours faithfully, GAWIN KIRKHAM, Sec.

14, *Duke-street, Adelphi, London, W.C.*

FAITH'S EFFECTS, GODWARD AND MANWARD.

"HAVE faith in God." With these words Jesus commanded and encouraged his disciples. With what sweetness and force they come from his lips. Who else could so appropriately instruct concerning faith? The speaker of these words was that wondrous One who, "being found in fashion as a man," felt, in common with us, the pressure of weakness and need, and who Himself walked the pathway of faith. And yet He was also the Promiser; the mighty Utterer of the promises which faith pleads; the Answerer of prayer.

This word from our Lord's lips is singularly seasonable now. Embryonic believers abound. There are about us many babes in Christ, those in the first bright flush of faith's glad dawn. There are also, alas! many dwarfs as well—not babes, for it is long since they were born again (if born again at all), but spiritual dwarfs, stunted and puny. And this because not instructed in "the whole counsel of God"; not led to hold salvation and "the things that accompany salvation" in proper relation to each other; believing rather the half gospel of faith than the full gospel of faith and faith's fruitage. One who has but believed in Christ as his Saviour from perdition has not believed enough about Christ. He has gazed through faith's telescope at but one of the myriads of stars of promise; has but taken the first course at salvation's banquet. He needs to go on believing. He must learn that faith is not merely an act, nor even in a series of acts, but is a daily, hourly, *living*. It is not a door to be entered, but a highway to be patiently traversed.

Faith in its full sense is a stupendous thing. Well may we marvel at what it has wrought. But we need to fix our regard not only on its effects Godward, but manward as well. If it works mightily upon God, it works mightily also on the believing one. And there is a beautiful correspondence between the effect wrought on God and on the believer. We may with reverence say that faith, by his own appointment, controls God. It is the only thing which can so move Him. It does three things. It fixes his attention, it stirs his affections, it awakens his activities. But in like manner it controls the believing one. It rivets his attention, stirs his love, and rouses his activities. And it moves God just in proportion as it thus moves the believing soul. The balloon lifts not only the car it carries, but itself as well, to the altitude where it reposes majestically in mid-air. So the faith we exercise in God works in us that which exactly corresponds to the effect God is pleased to permit it to work in Him. "It is a moral power which penetrates and subdues the entire man."

Faith is an ACT OF TRUST. In trusting, the mind is fixed and engaged. It weighs the evidence, and concludes it is sufficient, and there rests. As one would inspect a cheque, informing himself of the bank and the drawer, so the believer weighs the promise of God. But this serves as but a partial illustration. It is not only trust, but an *act* of trust. It includes committal of oneself to a course of action appropriate to the thing believed. The faith of many stops right here. It is mere dogma-holding. It is but devil-faith. True faith not only inspects the cheque, but proceeds to the bank and draws the amount. It is like the elephant who tests the bridge and then trusts his weight to it. "Faith without works is dead." *The effect of half-truths is most pernicious.*

As this Spirit-wrought faith that proceeds from the believer thus fixes his attention upon what God has spoken, and leads him to cordially embrace it, and trust himself to it, so likewise the same faith, touching God, fixes his attention on the same promise, and leads Him to trust the believer with the answer to his faith. The believer's act of trust in prayer issues in God's act of trust in the answer. Abraham believed God, whereupon God entrusted blessing to Abraham. Abraham counted God righteous by believing his word, and God then counted Abraham righteous. It is only to such as are dominated by an unceasing faith, acted out in life, that God can entrust great spiritual blessing.

Again, faith is an act of trust IN A PERSON. Here we take a step deeper into its nature. Accepting and drawing a cheque, or testing and crossing a bridge, requires thought and action, but touches not the affections. Where a person is trusted the heart is moved upon. Think, beloved of God, who our Promiser is. It is One who wears our nature; One of unutterable moral beauty; One who "having loved his own who were in the world, loved them unto the end;" loved them through a life of unparalleled suffering, through Gethsemane's darkness, through the ribaldry and rejection of Pilate's hall, through the anguish of the Cross, exquisitely felt by a nature unblunted by sin; One who now lives for us, who comes for us, in whom our every hope for time and eternity is centred; One who has yielded to us his heart, and his life because his heart. Thus the faith that lays hold upon God, and stirs his love to the believer, works in the believer an overmastering love for the God whose promise he pleads.

Again: faith is an act of trust in a DIVINE PERSON. "Have faith in *God*." This is faith's inner heart and pulsating life. Being in God is what gives it its character of commanding importance. Being in the Supreme One it necessarily bows our wills to his. It says, "What wilt thou have me to do?" It studies to ascertain God's will and then does it—promptly, honestly, happily, resolutely, continuously. Faith, if real, then issues in obedience. Otherwise, it is vain and void. As our beloved brother Monod said some years since in London, "It is with his entire being man believes God. It is an act in which the whole soul of a man, the whole will of a man, the whole purpose and life of a man, are engaged."* And here we face the prime cause of deficient faith. This heavenly plant cannot thrive except on the very verge of the light we have. Sin, any sin, all sin, all failure to obey the Word professedly believed, is a moral impediment to faith. "How can ye believe who receive honour one from another?" said Jesus. How can ye believe who indulge any sin? Ye cannot. Faith flickers and expires.

And here we trace the parallel in this last particular between God and the believer. Faith calls forth action on the part of God. It leads Him to do the things pleaded for. But it none the less certainly produces action in the believer. It moves God to act in harmony with his Word; and as surely moves the believer to act in harmony with the same Word. "Lord, increase our faith."

* THE GIFT OF GOD. A Series of Addresses. By Rev. THEODORE MONOD. *Morgan & Scott.*

THE EVILS OF GAMBLING.

SINCE writing some Notes with reference to the increasing prevalence of the evil habit of betting, we have seen in a contemporary an article on the same subject deploring the fact. We cull from it the following statements made by the chaplain of the Pentonville prison in his report issued for last year. He says:—

Prisoners of superior education are, I am afraid, an increasing element of our convict population. Cases of embezzlement and other sorts of dishonesty by persons holding situations of trust, seem to come before us more frequently than they used, but, whether this be really so or not, they are sufficiently numerous to attract notice, and to invite attention from those who may be in a position to throw some light upon their causes.

From such an authority any statement of opinion on the causes to which this sad fact may be traced must have weight. And this is his deliberate conviction on the matter:—

As for my own opinion, they may, for the most part, be accounted for the one cause of *betting* alone. This is an evil which, it is to be feared, prevails to a very great extent amongst all classes, and is much to be deplored, bringing, as it does, ruin both temporal and spiritual to thousands. The most frequent examples of such ruin coming before us in the prison are furnished by young men in offices and places of business. If those who are being led into this most ruinous and demoralising habit could only visit the unhappy occupants of many of our cells and hear their cry of mental distress, and read the letters from mothers and sisters, and young wives, telling of broken hearts and blasted prospects, and homes that are homes no longer, they would surely pause and consider the terrible risk they were incurring.

Principals, and heads of departments in our City houses of business, have no little responsibility resting upon them in relation to the young men under their direction. By a course of firm and kindly supervision over what goes on in business hours, much may be done to create a healthy moral tone, and to put a ban upon practices of evil character and tendency. Rules forbidding raffling and all kinds of gambling in their establishments on the part of their employés, would go far to influence many young minds, and to preserve them from contamination, such as we know them to be often exposed to in houses where no such oversight is exercised.

POLICEMEN'S CHRISTIAN ASSOCIATION.

AN Association for Christian Policemen has lately grown out of the Bible-classes and meetings for members of the Force held in various parts of the Metropolis. In this Association, which is managed by Christian workers in the Force, and has received the approval of the authorities, it is desired to unite together for prayer and Christian sympathy all those policemen who, believing on the Lord Jesus Christ, are willing to confess Him, and determined by his grace to follow Him. Although yet in its infancy, it has been already started in the East, West, and North of London; we hope soon to see branches formed in the South and in the City, and in course of time to see the work extended to the Provinces also.

Any of your readers who may be carrying on Christian work among the police, or may know of Bible-classes, &c., established among them, would greatly assist us by kindly sending the particulars of such classes to the address given below.—Yours truly, CATHERINE GURNEY.

11, *Ladbroke-terrace, W.*

NORTH AMERICA.—A man of the tribe of the Chicktaw Indians has made an offer to the American Bible Society to provide half the cost of presenting a copy of the New Testament to every child in his tribe. The Society at once accepted the offer, and have responded to the good man's wish by sending him a case of over 500 Testaments.

THOUGHTS ON HOLINESS.—5.

By Rev. MARK GUY PEARSE.

THE NEXT GREAT STEP IN HOLINESS.

ON our part it is *the* great step. He who takes this will at once find himself on the high level. Read carefully the thirteenth and fourteenth verses of this fifth chapter of Matthew's Gospel.

Ye are the salt of the earth. . . . Ye are the light of the world. Of these words it is most true that we can hear them aright only when we are at his feet. Not only to feel their force must we come *unto Him*, but thus only can we get in at their meaning at all.

So let us come to Jesus—on the mountain slope, under the clear sky in which perhaps the rosy hues of the sunrise yet linger, for it would seem probable that it was in the early hours of the day that Jesus had gone up from the multitudes and gathered his disciples about Him. Let us venture to join them in that sweet and hallowed communion, for we, too, have learned to love and trust Him as our Lord and Master.

Jesus looks upon the little company of his disciples, and his heart goes out toward them. Away from the turmoil of the crowd and the pressure of the people, He sits and rests in their midst. In them He finds a trust that refreshes Him. They bring Him a confident love that soothes and gladdens Him. They are beginning to understand something of the purpose of his coming; faintly, perhaps, but still discerning the spiritual and eternal, where others only saw the coarse outside.

But all this—the rest, and refreshment, and gladness—is quickly overborne by another thought, another feeling in the heart of the Great Redeemer. There was one mighty feeling and thought which drew all into itself, as the rivers are lost in the sea. And these words are opened to us only when we can enter into that great feeling with a sympathy close and tender and clear-seeing; for love is the gift of insight.

Here, at his feet, think with adoring reverence who He is, and whence He comes—the glorious Son of God, from the eternal throne. Think of the purpose which brings Him here, and how that all the consciousness of Christ is wrapped about this purpose—*The glory of his Father in the salvation of the world.* For this He in whom all fulness dwells has emptied Himself. For this the King of Glory has taken upon Him the form of a servant. For this the Lord and Giver of Life is on his way to death, even the death of the cross. And now, as all within Him throbs and glows with the intensity of this purpose, He looks again upon his disciples. In them He has a new power to glorify his Father and to bless the world. *Ye are the salt of the earth; ye are the light of the world.* Ye are my disciples, receiving my spirit, that I through you may check corruption, and bring sweetness and purity. I have kindled you that you may be consumed in lighting and blessing others.

Be ye therefore perfect even as your Father which is in Heaven is perfect. Holiness is in likeness to God. Let us try to enter into the meaning of those words—almost more wonderful than any that earth has ever heard—GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH BUT HAVE EVERLASTING LIFE.

Sit again at the feet of the glorious King of Heaven, and hear Him declare: THE SON OF GOD CAME NOT TO BE MINISTERED UNTO, BUT TO MINISTER AND TO GIVE HIS LIFE A RANSOM FOR MANY.

We are to surrender ourselves to Christ that this great purpose of his coming shall claim and possess the whole life. We are to live like God, to bless others. "Ye are my disciples," saith the Master—but not for your own sakes, not that you may be safe and comfortable, but that I, through you, may glorify the Father in blessing and saving others.

We need to stay awhile and let this go sinking down into the soul, filling it—musing until the fire is kindled.

It is perhaps a hard saying. It condemns us, in our easy-going forgetfulness of others, and well it may. To think of fruit like this proves the sickly plant of our piety! We turn from this high demand to find only failure everywhere: a life that begins and ends with self and never ventures far enough to lose sight of it.

But come again to the only resting-place. Tarry at his feet, and hear the words from his gracious lips: "Ye are the salt of the earth. . . . . Ye are the light of the world." This is his will, *his* purpose concerning us. This is what his power waits to do for us. And this, too, is the claim of his great love upon us. Do not sigh a poor assent to the truth of it, and then pass by neglectfully on the other side. Do not think about it and pray about it, without even a passing hope that the prayer will be answered. Do not gather yourself up in great resolutions to be good and useful. Kneel in sight of the Crucified. In the cross of Christ spell out his great purpose and yearning love to men. Let the heart feel all the might of the appeal that comes to us from those torn hands and feet and bleeding brow, from all the dreadful shame and agony of our dear Lord. And bought and bound by all this, surrender yourself to Him for his great purpose. Take Him as your strength for this life-work—to be the salt of the earth; the light of the world.

The first great step in holiness is the Lord himself coming down to our low level—*Blessed are the poor in spirit.* And this is the second step, Christ lifting us up to his high level—*Ye are the salt of the earth; ye are the light of the world.*

For Christ's sake and in Christ's strength, this, then, is our life work.

Salt of the earth. It is the noiseless power of a good life, making all about us pure and blessed, not by great fuss and ado, not even by preaching, still less by scolding, but just by *being Christ-like.* Yet by no means a weak amiability that is scarcely felt: *salt*—a very quick and sharp unpleasantness to those whose moral life is chapped and cracked, dreadfully in the way of those who want to be wrong.

Salt *of the earth.* He who thinks that religion has nothing to do with politics, with business, with pleasure, is ignorant of the whole meaning of religion. It is a power right in the midst of all these, sweetening and purifying them all. Think of this as holiness—not rapture, not glowing and glorious experiences; but in Christ's strength and for Christ's sake, setting ourselves to sweeten and purify the life about us.

In the story of old, when the water was bitter and the land was barren, the prophet took a cruse of salt and cast it into the spring. At once the fountain was healed, and the land became fruitful. Christ's true disciple is just such a cruse of salt in the Master's hand, one whose presence has power to heal life's bitterness, making the water of life sweet for those about us, and planting the waste and desolate places of life with a beauty like the garden of the Lord. Surely heaven itself could have no fairer sight for our blessed Master than such a disciple here in the midst of our bury life, one whose noiseless influence is like a breath of heaven, bringing wholesomeness, sweetness, and strength. To come into contact with such an one is to find a healing virtue.

Think, then, how Christ is saddened and what a sense of failure hurts Him when any stands forth as his disciple, and yet brings no blessing, never healing the springs of bitterness nor turning the barren places into beauty. The salt that is without savour is no salt at all, fling it away; white it may be, and in the most orthodox of salt-cellar, but if it is not sweetening the life about you, fling it away and cry to God for some better.

But what of the Master's grief when he who is called by his name is himself a source of bitterness and blasting. A Christian—and yet blighting and withering like an east wind! Called by Christ's holy name, yet always grumbling, jealous, envious, muttering ill-will. A minister, indeed, but of what? Not of grace; not of brotherly kindness; not of wholesome truth, but ministering only to the burden of the world's unkindness and misery! Let not such a one think within himself that he shall in anywise be reckoned as the salt of the earth. Salt that hath lost its savour is good for nothing; but even bad salt never becomes a source of corruption.

(*To be continued.*)

RED HERRINGS.

THERE is one class in connection with our fishing industry that specially calls for the sympathy and care of Christian friends, namely, the women engaged in the smoking and kippering of herrings. This is a large and increasing industry. The nature of the work itself, the late and often irregular hours, and many other things in connection with the work, make it a peculiarly perilous one to the moral and spiritual tone and habits of young women. The work is carried on in localities far removed from their homes, and as many of them are hardly ever at home from one year's end to the other, this in itself proves injurious, by breaking in upon those home ties and feelings that are so healthful and restraining.

In the small far-away town of Stornoway, there has grown up of late years an ever-extending trade in this direction. There are now thirteen separate smoking-houses, employing between them about two or three hundred women. These latter are mostly gathered from towns on the east coast of Scotland and England, such as Aberdeen, Dunbar, Eyemouth, Newcastle, and Lowestoft. The Home Mission Committee of the Free Church of Scotland have arranged to send a lady missionary to labour among them. A local committee of workers will co-operate.

Monday evening is their holiday time, but it is also their pay-night, when they are sadly tempted to spend their hard-won earnings in the public-house. The workers are devising some means of gathering them together, and, if possible, of saving them from this snare. For Sabbath evening services and week evening entertainment and Gospel work, a small wooden shed is being erected close to the smoking-houses; it is intended to fit this up as a Mission-room and coffee-stall. This will entail considerable outlay. Christian friends, when eating their red or kippered herrings, should remember the poor toil-worn, hard-working women engaged in the curing of them. Monetary help or tracts will be thankfully received by Rev. D. J. Martin or Mrs. D. Smith, Stornoway, N.B.

CHRIST CHURCH (CLEVEDON) CONVALESCENT HOME.—The Rev. C. Houghton, enclosing a third subscription from the Long Ashton Charity Trustees towards the above institution, writes: "Those whom I have hitherto sent to the Home speak most gratefully of the kindness they have received. I am very glad I am able to make use of it for my people, feeling sure that the whole influence is for their real good." For terms, &c., address, Rev. E. Forbes, Christ Church, Clevedon

For the Young.

"AN HUNGERED."

COLD the morning was and dark,
Dawn was breaking down the river;
As we crossed the Carlisle Bridge
Came a blast that made us shiver.
Few foot passengers were out—
Emblem that the day was Sunday,
And the busy Sackville-street
Solitary seemed for one day.

Just before us on the path
Went a limping little figure,
One boot on, and one boot off,
Four foot six he was, or bigger.
Hair was sticking out of hat,
Knees were sticking out of breeches,
Anything but waterproof
Was that coat so wanting stitches.

Long, oh long, his face appeared
Stranger to the use of water;
Where the struggle was for food
Cleansing seemed an idle matter.
Week-days maybe saw him cry
"*Telegraph*, the last edition!"
But this morning he was bent
Clearly on a different mission.

Suddenly he met a boy,
Style and stamp his very brother;
Quick his chum he recognised,
Thus they each accosted other:—
"Mornin', Mick! you're soon about,
What a hurry you appear in!
Does your mother know you're out?
Somethin's up with you, I'm fearin'."

"Silence, Barney, nothin's up,
On a Sunday stop your chaffin',
Off I am to get my tay,
Come and have some, don't be laughin'."
"Coorse I'll go; where *is* the place?
Tay I would be afther drinkin',
Good while since I had a cup,
I've an appetite I'm thinkin'."

Into Lower Abbey-street,
Here the conversation dropped them:
Nearing now the farther end,
Lo! the Union Buildings stopped them.
Crowding round the open door,
Waiting through the wind and weather,
Stood a mass of rags and bones,
Such as seldom comes together.

Hungry hollow eyes were here,
Cheeks all sunk, and forms all squalid,
Every type of wretchedness—
Poor and needy, pinched and pallid:
Mothers, with their little mites
Crying for the food untasted,
Boys grown old in ways of sin,
Men with features wan and wasted.

Soon within the welcome door
Found they all the space to enter;
Kindly ushers gained their guests
Seats in gallery or centre.
Hymn was sung, and grace was said;
Then, no longer hesitating,
Fell to all these hungry ones
With a zest that beats narrating.

Thirty minutes by the clock
Did the cups and saucers rattle,
Thirty minutes did each man
With the famine fiend do battle.
Followed silence, and a friend,
From an open Bible reading,
Told of One, though poor Himself,
Once five thousand poor ones feeding.

One, of heaven and earth the King,
Who dispensed with all his glory,
Moved amid the sinful sort,
Lived their friend and learned their story.
Lone ones in his presence found
Gladness great for all their grieving,
None who ever came in need
Went away without receiving.

Life of sorrow, life of care,
Lived He for the sake of others;
And that suffering life He gave
To redeem his fallen brothers—
Would the Father now receive
Those who pardon sought by Jesus?
Yes—his dying paid the debt,
Yes—his condemnation frees us.

Ah! but might a sad one come
Reft of every good endeavour?
Yes—such weak and wandering ones
Was He sure to welcome ever.
All might come that very morn,
Why, O why, should one keep staying,
When the Saviour bade them come?
There was danger in delaying.

Thus the speaker—and his words
In a silence solemn ended:
And the people went their way
When the final prayer ascended.
Homeward through the streets we turned,
As the Sunday bells were pealing—
For the things we saw and heard
Gratitude and gladness feeling.

S. S. McC.

[Contributions to the Dublin Free Breakfast Mission are earnestly solicited. On each Sunday morning during the past twelve months 1000 on an average of the poorest people in Dublin were entertained at a free breakfast, and had the Gospel preached to them, in the Christian Union Buildings, Lower Abbey-street. Subscriptions may be forwarded to this Office.]

A MEDICAL MISSION AT SMYRNA.

WRITING lately to a friend in Edinburgh, Mr. J. M. Eppstein, Medical Missionary in Smyrna, says:—

"I have had many proofs of the usefulness and blessing of my dispensary work, and on missionary journeys it is invaluable. Many of the patients come purposely early, not to lose the opportunity of being prayed with. In one place in the country they always instal me in the synagogue with my medicine-chest, and I sometimes spend the whole day seeing the sick, giving them medicines, speaking to and arguing with some of them when time permits. Thus, with the medicine-chest on the one side, Bibles and tracts on the other, the missionary is allowed to preach Christ, and to attract them by Christian love, and point them to the 'Lamb of God.'

"At the Wanderers' Home for Proselytes and Inquirers many of the poor are lodged and cared for until they can find work, and are all the while instructed in the truths of Christianity. I also conduct night-schools for young men. On Saturdays I have a Spanish service in the afternoon. The Saturday mornings are generally devoted to visits in the Jewish quarter. Last year a good deal of my time was taken up with Russian, Roumanian, and Egyptian refugees, to provide for some, to give medical and other relief for others, and visit them from time to time, or receive calls from them."

Any friends who feel led to help this good brother in his interesting work, may communicate with Major Napier Smith, 17, Buckingham-terrace, Edinburgh.

QUARRYMEN AT BATH.—Miss Skinner, of Bath, sends us an account of a visit she lately paid to the large stone quarries in the neighbourhood of that city. "The men," she says, "seemed cheerful and contented, and glad to have a word of sympathy and encouragement. We visited some of their wives on our return. They are far from the Church, and seldom get a visit from any Christian friend; but there is a Baptist Chapel close by, and I was told that they had little meetings for prayer sometimes among themselves. Yet I think from such expressions as these that I heard, "We have not had any one to speak to us for a long time," "No one ever comes to see us here," that some Christian brother who could speak or sing the Gospel might do worse with his time than sometimes go and spend a day in the quarries."

THE STRATFORD "CHRISTIAN BAND."

A COMPANY of young believers in connection with the congregation in Stratford, of which Mr. Knaggs is pastor, have banded themselves together for purposes of mutual edification and combined Christian work. At a recent meeting of the band, papers were read by some of the members on The Best Means of Influencing those who are "Almost Christians." We extract the following portions of an excellent and suggestive paper by Mr. M. S. Lindsley, which has been placed at our disposal:—

"The method of adapting our influence to the case of those with whom we have to deal, demands our best attention. It should ever be done in a meek but earnest and prayerful spirit. Is it not a fact that the most of our failures to impress others are traceable to deficiencies in ourselves? The tenor of our conversation is not after the style of the Master; the words as they fall from the lips instead of being fired by the love of Christ, too often seem as icicles to the souls of those addressed.

"Perhaps we have omitted to supplicate our Father's blessing and the Holy Spirit's guidance before attempting our mission; or we have not prayerfully sought out the passages of Gospel truth most suited to the case, and have had recourse to ideas of our own. Need we be surprised if, as the result, our appeals have been fruitless?

"Again, it is not uncommon for Christian professors to recount the fierce judgments of the Almighty against the wicked, thinking, as it were, to drive the sinner to Christ for salvation. This, I contend, finds no analogy in the teaching of the Lord Himself. Has He not said, 'If I be lifted up from the earth, I will *draw* all men unto Me'? Better far for us that we should strive to bring to bear upon the unsaved the truth of a full and free *Salvation*, offered by a merciful and gracious Father, 'who desireth not that any should perish, but that all should come unto Him and be saved.'

"Further, let us never be impetuous in forcing the claims of God upon the sinner, or hastily judge his imperfections. Who amongst us is perfect? Better would it be for us ofttimes to turn the eye upon self, and seek to discern our own faults, than to criticise and expostulate upon the failings of others.

"Patience and perseverance in trying to lead the sinner to the Saviour are two of the most essential points in our work. We are apt to flag in this matter, as one rebuff after another meets us, and our labour seems to be lost upon the hardness of the natures of men. We forget that the work is not man's but God's, or we do not thoroughly realise the blessed promise that 'his word shall not return unto Him void.'

"It is also well that we should fit our sympathies with the peculiar circumstances that beset the path of the guilty one. Is it the depth of sin to which he has sunk that prevents him believing that this salvation is for him? Let us lovingly lead to the Fountain open for sin and uncleanness, which washes white as snow, and to the blessed words of our Heavenly Father, that to those who confess their sins He is able and willing to forgive them their sins, and to cleanse from all unrighteousness. Is it the dark misgivings of doubt or superstition, that hang as a thick cloud over the soul? Let us pray that Christ, as 'the Light of the World,' may chase away all darkness, and that the soul may be irradiated with his light. Is it that he has become so entangled by the alluring pleasures of the world, the flesh, and the devil, so that he is as a ship in a tempest, tossed about hither and thither at its will? Let us lead him to the Rock, Christ Jesus. Resting there, though storms may rage, and the waves of sin may threaten to overwhelm the soul, yet shall that soul know the enjoyment of 'the peace of God which passeth all understanding.'"

A BAPTIST CHURCH IN NEW YORK counts twelve Chinamen among its members, one of whom is shortly to be sent as a missionary to his countrymen in Canton.

A PRAISING FO'CSLE.

THE Fo'csle at the "Welcome Home" has been called a "praying Fo'csle." A few nights ago it proved to be truly a "praising fo'csle." The meeting was commenced, as usually, by singing. After prayer it was asked, in sailor phraseology, how many then present had "shipped" for the heavenly land? Several held up their hands to signify that the "Strangers' Rest" and the "Welcome Home" had been, as they termed it, the "shipping office" in which they had signed for the glorious Gospel ship, under the Great Captain of their salvation, Christ Jesus.

The first sailor who stood up for testimony, was a Welshman. He said: "I came about three years ago from Dundee. I lost my bag by giving it to a man to carry; as I was drunk, I could not look after it. The man ran away, and I never saw it again. I had £15, which I lost or spent in drink, and then I was so poor I had no place to put my head down. A countryman of mine said, "Come to the 'Strangers' Rest.' There I soon found friends. I came to live at the 'Welcome Home,' and one of the lady friends from the West-End had many conversations with me, which were greatly blessed to my soul. I have been twenty years in the gold-diggings, and have spent a fortune. I am thankful to say, after spending my young days in the service of Satan, Christ has forgiven an old sinner. Young men, give God your hearts!"

After an Irishman, a Scotchman, a Dane, and a Swede had each given brief testimonies, a young Norwegian, who had run away from home, said: "I went away from home. My dear father said to me, I was going to hell. But now I am saved. I am going to write home and gladden my father's heart. A Christian brother at the 'Welcome Home' helped me, and I am happy now."

Another Swede said: "I am glad to say on the 1st of March the Lord saved me. I was on the ground drunk, and was kindly helped by one of the workers at the 'Welcome Home,' who brought me in and spoke to me about Jesus and his love."

Then another Dane: "I heard of this Jesus in the Ratcliff Highway, and after I left here He found me on the high seas. My shipmates did not know what was the matter with me, because I told them that the Lord had saved me 2000 miles away from here. Bless his name!"

His wife, who after her husband's conversion came to see us, wishing to have the same happiness, stood up and said: "I am not a sailor, but I am a sailor's wife, and it was the words of the 23rd Psalm that brought peace to my soul. We are a happy couple. May the Lord keep us both to the end!"

Two more stood up (a Russian Finn and a German), giving praise to God for having been led to Christ at the Ratcliff Highway "Home."

Captain Webber: "I am thankful to God to-night, my brother sailors, to be with you. I shall never forget the night that the Lord delivered me from shipwreck. I had lost my crew, and three Greeks left me in the boat. The boat upset and threw me in the sea. I struggled with the waves, and after a long time was able to reach the boat and turn her, the Lord helping me all the time. I commended myself afresh to God. Presently I saw something in the distance, which I discovered to be a cask of oil, which had been thrown out of the boat. I swam for it, and brought it back with me. I drank some, and found it most valuable, after the quantity of salt water I had swallowed while in the sea. Feeling the good effect of the draught of oil, I thought next I would rub myself with it and pour some on my clothes, which were drenching with sea-water. I found this to be a great comfort to me, especially as the waves were constantly dashing over me. While thanking God for the blessing I had found the oil to be to me, He gave me the thought to pour some of it on the water all around the boat. This I did, and I was immediately in a calm for some time; having more oil still I was able to renew it from time to time, till God in his mercy sent relief through a vessel taking me up.

"During the time the storm was at its height my hat was taken from me. This I felt to be a great loss, as it was valuable to protect my head from the heat of the sun and also as a signal of distress. I caught sight of it in the distance, then prayed earnestly that it might be returned to me. Immediately it seemed to come nearer, and on and on it was brought by the waves till it was thrown by them on to my very breast. During the eighteen hours I was thus alone with God I realised his power and presence more than I have ever felt in my life, and can never cease to thank Him for his wondrous love to me. I am pleased to see so many sailors here to-night. I hope you will all take the Gospel away to foreign parts. I trust none here will go out before they give God their hearts."

TROPHIES OF GRACE IN RANGOON.

THE Rangoon Methodist Episcopal Church has lately enjoyed a precious season of revival interest. Dr. J. Stone, of Calcutta, was with us for nearly a month, during which time morning meetings for prayer and conference and evening evangelistic services were continuously held. A very noticeable and encouraging feature of the meetings was the spirit of prayer and supplication which came upon some of the Lord's people. A number were accustomed to meet at some appointed house at mid-day to wrestle with God for the enduement of power from on high; and, in some cases, blessed prayer-meetings of an impromptu character continued until late at night in believers' houses. Brothers and sisters, mostly of humble station in life, went forth with all boldness to invite friends and neighbours to the services, and, if possible, to have personal religious conversation with them. The results were very satisfactory. During Dr. Stone's stay about sixty persons publicly sought Christ, a goodly number of whom, so far as we can judge, have been truly converted. The writer continued the meetings for a further period of ten days after Dr. Stone had returned to Calcutta. A few were enabled to accept Christ.

Some of the cases were very interesting. A woman who had lived with a European for some twenty years in comfortable circumstances as the mother of his six children, was brought under deep conviction of sin. By the grace of God she was strengthened to "come out and be separate" from her sinful life, absolutely penniless and not knowing what was to become of her. God has given her friends, and she is happy in the assurance of salvation. Two men who had sinfully cohabited with native females for many years have been married to them, and another will be married in a few days. The two former have been very graciously saved; one of the two, a European, seems to be wholly absorbed in praying, reading God's Word, and singing his praises; and promises to be a helpful worker in the vineyard.

Another convert is a man who had sunk almost as low as it is possible for a human being to sink, having had *delirium tremens* four times within the past year. He now seems to be really sitting at the feet of Jesus, clothed, and in his right mind. He bears a humble, self-distrustful, yet confident testimony to the saving power of Christ. Since his conversion he has had his miserable room whitewashed, and takes great delight in pointing to the motto, "God bless our home," which now adorns its wall. At a believers' meeting held last evening about thirty-five were present, the majority being recent converts. Nearly all were able to testify of the grace of God, and many for the first time led in prayer. We are making every meeting a salvation meeting, and God is with us.

Rangoon. J. E. Robinson, Pastor.

SCRIPTURE READERS.—Many will have heard with regret of the death of Mr. J. Roddam Tate, late Lay Secretary of the Church of England Scripture Readers' Association, 56, Haymarket. The loss is a very great one to the Society, especially to the readers, to whom he was a kind friend.

CHRISTIAN COLPORTAGE IN NORTHAMPTON.

TO-DAY, writes a correspondent, I have had a busy and profitable time in company with two colporteurs of the Christian Colportage Association in the market square of Northampton. The market-place is thronged with those who buy and sell; there are butchers' stalls, benches filled with game, fish dealers, rows of fruit vendors, crockeryware dealers, and the thousand and one things that go to make up a market in one of our large provincial towns.

Our Bible and bookstall is well pitched in a prominent position. In the front and on either side are printed in large type the words of John, "God is Love." From time to time we have people coming to the stall to look, to buy a book or a Bible, or to listen to the Gospel. One of the colporteurs attracts people to the stall by playing hymns on a concertina, such as "Beyond the smiling and the weeping," or "Beulah Land," whilst the other does a brisk trade in the penny edition of *Songs and Solos*. By way of variety, a chapter of the Word is read reverently and calmly; then he effects a sale of a twopenny Testament or a tenpenny or higher priced Bible. Or, perhaps, a chapter is read from "Christie's Old Organ," "Sea Boy's Grave," or some such Gospel story. Several dozens of these pass from our stall into the hands of anxious readers.

We hold conversations on eternal things during the day, and find many opportunities for "telling out among the people, that the Lord is King." Upon our stall lie a hundred large ornamented texts, "The Lord's Prayer," for one penny, "Our Father which art in Heaven," &c. The colporteur's voice sounds clear and firm as the people gather round. "'Our Father,' 'Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God.'" Whilst one is speaking the other is in the crowd sowing precious seed. Everyone of these texts has disappeared; in fact, we find when our day's work is over, about ten p.m., that we have effected upwards of 270 sales, ranging from a penny tract to a half-crown Bible.

Our next-door neighbour is selling "the correct card" for the coming races. The fickle crowd gathers around the racing prophet and we are forsaken. Up gets one of the colporteurs: "Our friend is talking about 'the Straight Tip.' I will talk to you about racing. We are on the winning side. 'Know ye not that they which run in a race, run all, but one receiveth the prize;' 'a horse is a vain thing for safety, neither shall he deliver any by his great strength;' but 'He that believeth on the Son of God hath everlasting life.' He is delivered from the wrath to come, and is enabled to 'run the race set before him looking unto Jesus.'" Now the numbers at the stall increase again. The blessed Gospel is proclaimed to them, and so passes the day in the Master's service.

Late in the evening a Christian worker in the town came to us and asked, "To whom do you belong? What denomination keeps you at work?" "My dear brother, what clock is that striking ten?" "All Saints'." "Thank you; even so, this work belongs to God and all saints and to you. Will you pray for it?"

[This admirable work in a town which has been so prominently before us during the past two years, was commenced by the Christian Colportage Association, (37, Farringdon-street, E.C.) in order to give testimony to the Son of God from house to house, as well as in the market-place. It has been signally blessed. We understand that funds are now needed to maintain it. All that is necessary will, we hope, be supplied.]

THE BLIND.—The twenty-seventh anniversary of the day of special prayer and thanksgiving on behalf of the Blind, observed by those friends who take an interest in Dr. Moon's system of embossed reading (now in 250 languages), and in the establishing of Home-teaching societies and Free-lending libraries for the Blind at home and abroad, will take place on the first Sunday in May.

MESSRS. MOODY AND SANKEY.

THE COMING LONDON CAMPAIGN.

AFTER a busy day in Liverpool last Thursday, Mr. Moody came to London by the night train, and met a large company of Christian workers at Exeter Hall on Friday afternoon. They had been hastily summoned, on short notice; nevertheless, they mustered in strong force, completely filling the area of the Lower Hall. As far as our knowledge extended, the gathering was a remarkably representative one; that fact and the unbroken harmony that marked the proceedings augur well for the success of the Mission that will be carried on in the Metropolis, if the Lord will, next winter and spring.

The main object of Mr. Moody's visit, as appeared from his few opening remarks, was to urge on the London Christians immediate and systematic preparation for the coming campaign. He was most anxious, he said, that the work of the after-meeting, which was at once the most difficult and the most important, should be as thorough as possible. In order to this the selection and the training of competent workers should begin at once. There were many church members who had no settled assurance of their own salvation. These were not fit to deal with the anxious; no man could work for the salvation of another until he knew that he was saved himself. It was necessary that some of the more deeply taught Christians should lead these doubting, half-and-half believers up to a higher plane of spiritual life, where they could be of service to others. When the Mission began he hoped to have Bible lectures for Christians in the afternoons, and he would propose that at the close of these there should be opportunities for friendly conversation with all who had doubts or spiritual difficulties of any kind. The evening meetings, as far as possible, would be for the unsaved.

Then, if they wished to reach the masses outside the churches, in the different districts where the meetings would be held, these people would have to be visited in their homes. Simple advertising would not bring them to the meetings. There must be a systematic canvassing of the various districts, inviting the people individually, and providing them with tickets of admission. All that meant plenty of work, but, unless it was done, they could not hope to achieve great results. Further, steps should be taken to secure a record of those who were conversed with, whether they professed conversion or were only under spiritual concern, so that by immediate visitation the work of the inquiry-room might be followed up. For this purpose a band of visitors would be need d, to go into the homes of the people and fight out the battle there.

At the request of Mr. Moody, a brief account was given by Mr. Campbell White of the visitation work carried on in Glasgow after the recent Gospel Mission in that city. A band of ladies, numbering about twenty, with the aid of a few gentlemen, had charge of the visitation. Each lady had twenty visitors under her, making a total of 400 visitors. Glasgow was mapped out into twenty districts, and the visitation of the professed converts was apportioned to these ladies according to the districts in which the converts resided. Mr. Moody had held services in two towns at some little distance from Glasgow, near Loch Lomond, and he was followed by Mr. Pentecost. In these two towns there were about 800 who professed conversion. A young man who had been very successful in personal dealing followed up all these cases; he has gone twice round the list, and his report was that by far the greater number of them remain steadfast in their profession.

In answer to a question, Mr. H. Matheson, Chairman of the London Committee, said that according to present arrangements the meetings would commence on the 1st of November in Islington. The plan of the campaign was laid down for six months, and it was intended to erect in succession two or more large and moveable buildings in twelve different districts of the metropolis. After a fortnight's meetings in Islington, Messrs. Moody and Sankey would probably strike fresh soil in the south, and afterwards alternate between different points until the whole of London was reached, to some extent at least. Several friends present seemed to fear that the western districts might be overlooked, but Mr. Matheson assured them that this was not so, although he did not know that any such central place as the Haymarket Opera House could be had on this occasion. The meetings, he indicated, would be restricted, as far as practicable, to those living in the particular districts, so as to give all an equal chance.

Various questions were addressed to Mr. Moody as to the conduct of the after-meetings, which, from his extensive experience, he was able satisfactorily to answer. He pointed out that the most effective safeguard against any abuse of the after-meeting by the entry of unworthy persons, was the presence of the local pastors and others who would be acquainted with the workers. Eventually a small "committee of selection" was appointed with a view to the formation of a band of trained workers, who would systematically devote a portion of their time to this important branch of the work.

One friend having asked whether the existing churches and chapels could not be utilised, Mr. Moody said he fully trusted they would be. During the Liverpool meetings the attendance has been so great that in addition to the central services in Hengler's Circus they had filled several Church of England buildings and chapels at the same hour, where the services were conducted by suitable persons, and in all of which, it may be added, Mr. Sankey has sung the Gospel.

Before closing the interesting proceedings with prayer, Mr. Moody said he was very much encouraged by the tone and spirit of the meeting. He felt as if his bones were all on fire, and he was ready for the battle. Mr. Hugh Matheson, in the name of the assembled friends, expressed to Mr. Moody their deep appreciation of the many personal and domestic sacrifices he and his fellow-labourer, Mr. Sankey, were making in connection with this arduous campaign. He offered them the heartiest thanks and loving fellowship of the Christians of London.

THE WORK IN LIVERPOOL.

[BY A CORRESPONDENT.]

A well-known Liverpool detective rose in the Young Men's Meeting one night last week, and begged permission to give his testimony to the lasting effects of the parallel movement eight years ago. He had frequented the meetings at that time, and had since kept his eye upon many who professed conversion. Many of these, he said, had been the worst characters in the city; but he could testify from personal and professional observation that the change was radical and permanent. He imself was a fruit of that movement, and he proffered his testimony to encourage those engaged in a work which, judged by its effects, could be nothing less than supernatural and divine.

Similar testimonies now greet the workers on every hand, and if I were asked what was the most remarkable result of the present movement, next to the large addition to the number of professing converts, I should say the marvellous proofs everywhere afforded as to the solidity and stability of the revival in 1875. I have conversed personally with scores and scores who date their conversion from that time. Many of the converts besides are working as missionaries and ministers in other parts of the country; others have gone abroad, and from the Atlantic to the Pacific have been used of God to win souls for Christ publicly and privately. Of not a few also we have heard that they have "gone home." But in Liverpool alone there is fruit enough for the former movement to refute a thousand times the suspicion that the work's was evanescent. The Free Breakfasts, the Carters' Mission with its *two thousand* professing converts, the Cocoa Palace Company, with its *forty going and paying establishments*, all rose out of the '75 Mission. And, according to the testimony of many ministers and superintendents of Christian work, the Evangelistic and other agencies connected with these and with many chapels, churches, and missions, are largely manned by the converts of that year.

With such facts in sight, it is not surprising to find the highest ecclesiastical authority in Liverpool giving the following testimony to the work, and the men who are the instruments in doing it. Bishop Ryle, presiding on Monday week at the annual meeting of the Society for Promoting Christianity among the Jews, remarked upon the smallness of the attendance, and attributed it to the legitimate attraction to Christian workers of the Circus meetings. He was one of those, proceeded his lordship, who thanked God for Mr. Moody. He thanked God for the testimony Mr. Moody bore to the simple Gospel of Jesus Christ. There was nothing sensational, no beating of drums and blowing of trumpets; he simply told in very simple language the story of the Cross, and brought out the truth of the Word of God, not for any party, not for any sect, not for any particular church, but for the cause of his Lord and Saviour. He thanked God for any man who could get the ear of the people in the way Mr. Moody did. He hoped that they would all get a great deal of good from his visit, and that they would all try more and more to stick to the simplicity of the Gospel of Christ.

Another valuable testimony to the movement came from Rev. Chas. Garrett, who addressed a vast assembly in Hengler's Circus on Saturday week, on the subject of Temperance. He said: "I rejoice exceedingly in the wonderful work which has been accomplished here through the agency of our dear friends; and I think that not only the Church, but the people of this country ought to thank God that Mr. Moody and Mr. Sankey ever visited our shores. The amount of good accomplished by their visit can only be known to the mind of the Omniscient One; but it has brought Christian people nearer together; and what a boon that is! and how acceptable to the mind of Him who prayed that we might be one! How many things there are to keep us asunder! and what a wrong impression many good men have of one another! We ought all to be true, earnest friends. They have also shown us the power of the simple Gospel, and the power of Christian song. We have learnt a lesson, in that respect, which will abide with us when our friends have gone away. Another thing which has been brought home to us as, I think, it never was to the whole Church before, is that Christianity is a LIFE, rather than a CREED—that a man's Christianity is not shown so much by his being connected with this or that organisation, or by his pronouncing this or that shibboleth, but by his living as Christ would have him to live, endeavouring to make earth like heaven, and men like God."

As regards the work of the evangelists last week, there is no new thing to chronicle. Mr. Moody has preached with the old power and with the old results; and Mr. Sankey has sung with his customary fervour and impressiveness. All the subsidiary meetings have gone on as before, and every day has witnessed large additions to the list of inquirers.

A local contemporary narrates the following pleasing incident that occurred at one of the afternoon meetings: "The girls of Mount Vernon Reformatory Institution visited 'Henglers,' accompanied by the matron and a few friends. They occupied seats near the platform, and the children sang a number of hymns very sweetly. They were so occupied when Messrs. Moody and Sankey entered the circus. The former gentleman seemed quite struck, and expressed his admiration of the children's singing, saying to Mr. Sankey, 'These children sing better than your choir.' Mr. Moody subsequently selected several suitable hymns for them,

and Mr. Sankey improvised a music lesson. Mr. Storey, the efficient choirmaster, also expressed his appreciation, and said he would have been glad had they joined the choir. The happy and natural manner of Mr. Moody in adapting little incidents of this kind is one of the secrets of his success. He appears to be a firm and thorough man of business, but genial and unconstrained in manner. There can be no doubt that with the aid of Mr. Sankey's sweet singing a great and glorious work has been accomplished."

The Protestant Standard is doing a good work in disseminating reports of Mr. Moody's addresses. On Wednesday evening, last week, Mr. Moody preached at the invitation of his brother-evangelist, Mr. W. P. Lockhart, in the latter's Tabernacle at Toxteth Park.

Mr. Moody and Mr. Sankey sail on Saturday next in the *Alaska* direct for New York, whither they will be followed by many prayers. They remain in harness, however, almost to the last hour. On Thursday the farewell Convention will be held in the Circus; and on Friday night will take place the most interesting gathering of the series—a meeting for young converts. Besides the recent converts, those of 1875 are also to be admitted by special ticket, the only others to be present being the inquiry-room workers. This meeting is anticipated with much interest and prayerfulness.

REFORMATORY AND REFUGE UNION.

EXETER HALL was crowded last week upon the occasion of the 26th annual meeting of this Union, established for the benefit of destitute and neglected children, discharged prisoners, and outcast women. The popular feature of the proceedings was the singing of selected pieces by a choir of 650 children from various refuges and homes in London in connection with the Union. From a statement submitted by the secretary (Mr. A. J. S. Maddison), it appeared that 403 children have been dealt with by the Boys' Beadle during the year. Since the foundation of the Union, 3,964 children have been provided for. The Shoeblacks' Beadle has dealt with 369 boys in the past year, and the female missionaries have had charge of 928 new cases, besides aiding 156 cases formerly helped; 260 have been placed in homes, 252 have been provided with situations, 79 restored to friends, 114 sent to hospitals, and 218 temporarily assisted. Such rescue work as has been undertaken was to facilitate the work of 550 affiliated institutions. The educational report of the Government inspector was very encouraging. A good deal has been accomplished by means of circulating good literature, particularly in the interests of discharged prisoners. As illustrating the reformatory school work, it was stated concerning the Castle Howard Institution that over 90 per cent. of the inmates have been found to be earning an honest livelihood for three consecutive years after their discharge.

A short address to the children being given by Mr. E. J. Kennedy, Mr. Arnold Morley, M.P., moved a resolution, "That the work of this Union in assisting and in promoting co-operation amongst preventive and reformatory institutions, and in striving to reclaim the destitute and the outcast, is worthy of hearty support." He spoke of the economy of the Union's operations, and pointed out its advantages as a means of obtaining information, of stimulating effort, and of doing voluntarily work of a kind too frequently left to be undertaken by Parliament. The motion was seconded by the Rev. Churchill Julius, M.A. The Rev. Donald Fraser, D.D., referred to the association not only as a preventive agency but as improving the condition of the lower classes, a work which could never be undertaken by the State. Lord Shaftesbury, Chairman, said he was very much indebted to the Ragged-school children, for he had been pretty nearly clothed by them, having received slippers, socks, vests, and even bed-linen, worked by their little fingers. He hoped that reformatories would be shortly altogether extinguished by the Refuge Union.

YOUNG MENS' CHRISTIAN ASSOCIATION.

THE annual meeting of this institution at Exeter Hall last Thursday evening, was one of the most enthusiastic it has known for many years. Every corner of the spacious room was crowded; how many were excluded for want of space we cannot tell. Lord Shaftesbury presided over the brilliant and crowded assembly. Mr. Hind Smith's report, a mere abstract of the fuller statement that will be duly published, was laden with facts of the most absorbing interest and importance. The mere enumeration of the varied branches of work, and special efforts made during the past year, at Exeter Hall, Aldersgate-street, and Gracechurch-street, would fill more than all the space at our disposal. We can only say, therefore, in a word, that these three branches of the "London Central" Association appear to be sparing no possible exertion for the spiritual, intellectual, and physical advancement of the young men of London. By-the-way, we may remark that we missed the interesting outline of Association work in foreign lands, that used to be a feature of these reports in former years; presumably that department of secretarial duty now devolves on the International Association. It was publicly announced that Mr. Hind Smith had resigned the general secretaryship, in order to give his whole time to the task of extending and consolidating Association work throughout the provinces. His place at Exeter Hall has been taken by Mr. Cameron Churchill, "who," says the report, "is well qualified by training and by active Christian experience, as well as by his position and attainments to superintend the work."

Mr. J. H. Tritton, in presenting the balance-sheet, said the receipts of the past year were about £8000; the expenditure had exceeded the receipts by nearly £2000. This, he went on to say, when added to a mortgage of £11,000, made a total deficit of £13,000; but Mr. Algernon Coote having set to work to raise that amount, there had been obtained in cash and in promises £5515, £1000 being conditional on the balance being made up.

Rev. Hugh Price Hughes delivered an address on "Christian Audacity." If he were asked to say what was the great need of the Church he should reply Christian audacity. True Christians were supremely men of action, and men of action in every age who had accomplished their object had done so by means of audacity. Audacity was the great hinge on which the success of revolutions had turned, and his prayer was that the members of that Association might have Christian audacity. Having referred to Luther's conduct in relation to the Diet of Worms as a remarkable example of audacity based on faith in God, and adherence to his Word, the speaker said the recent raising of £10,000 on behalf of the Salvation Army was worthy of imitation in reference to the deficit just mentioned by Mr. Tritton. In concluding, he urged the young men in that Association to exhibit their Christian audacity by never being ashamed of Christ, and openly declaring themselves on his side. He referred to the crusade begun by the Bishop of Durham among the pitmen, and to movements among a number of graduates at Oxford in the cause of social purity, and urged members of Christian Associations to co-operate in all movements of that kind.

Rev. Canon Wilberforce, on rising to speak on "Christian Thoroughness," received a very cordial welcome. At first it seemed doubtful whether he could speak more than a few sentences, owing to his suffering from a severe affection of the throat; but, forgetting his weakness, he spoke for about twenty minutes with his usual vigour. The preceding speaker had told them the truth; there was no Christian audacity, and no Christian thoroughness, beyond the mere empty echo of the word, except they came from the power of the indwelling Christ. People might talk of Christianity, and the battle-field of the world, but if they were proceeding in their own strength, or as members of some Old Adam Improvement Company (Limited), they would fail. When they took upon themselves the name of the Young Men's Christian Association, they claimed a power to work in their hearts that would make them stronger than any foe. There never was a time when Christ and Satan might be said to be more fully face to face than now, and there was only one kind of Christian that had no *locus standi* in the Church; he was the selfish man who banded himself under the banner, but had no Christian heart. They did not want such men. As Christians, the Lord had called them the salt of the earth, and they should realise what they could be in this great sin-stained London if they were all living to Him. But if the salt had lost its savour, what was its doom? It was not deserving of a judgment from the Father, who would leave it to be spat out of existence by the contempt of man. God forbid that anyone present should be no more than mere savourless salt! They had heard of the power of the blue ribbon, and he would say to any who had not this ribbon that they ought to have it. Not, however, that this was Christianity. When the other side was reached the question would not be, How many teetotallers have you made? but How many souls have you saved? It was the want of courage to witness that was keeping many young men back. A great many were too timid to let their conviction work out; but they should never forget that it must be in them before it could come out. First, they had to let the dear Master come in, and then to let Him come out in their lives. He did not believe in young men who kept their Christianity to themselves. If young men had true hold of the Saviour they would certainly want to make Him known.

The last address was by Rev. Jackson Wray. Although, as he remarked, it was no easy task to hold the audience after the stirring speeches that had gone before, it must be said that he succeeded admirably. With "Christian Pleasures" for a text, he showed in eloquent and picturesque language that the Christian young man can engage in all the legitimate recreations that the world affords, and that come through the avenues of his natural senses. Superadded to these he has the assurance of salvation through Jesus Christ, and a joy that all the so-called pleasures of earth can never give.

The short address of the noble Chairman was, as usual, practical and to the point. He made a pathetic allusion to his advancing age, and to the fact that he could not hope now to preside at many more such meetings. We trust his valuable and useful life will yet be prolonged, that he may stimulate his younger brethren by the power of his high example.

STRANGERS' REST, CONSTANTINOPLE.

WRITING to a friend in London, Miss Maria A. West says: "We have at last succeeded in getting a place in the old city, in the midst of many 'Khans,' where men and lads lodge while away from their homes in the interior. The first Sunday twelve men came, the second nineteen. To-day (March 14) we finished the work of taking a new place at Galata: two good rooms, the best and cheapest that we have yet found, at £70 a year (Turkish). We have only means to rent for the half-year, and trust God will furnish funds to go on. We cannot tell whence our 'daily bread' will come, but we look to our Father for needed supplies."

Miss West's address is, The Rest, Galata, Constantinople.

CABMEN IN NORTH LONDON.—Dear Sir,—May I ask for a little space to plead for the cabmen in North London? While in other parts of the city Cabmen's Shelters are erected and opportunities afforded for reading and refreshment, the men in the northern suburbs seem to be outside the pale of Christian effort. If Shelters cannot be erected, possibly rooms might be hired in the immediate vicinity of the cab-ranks, where Christian workers might offer the men interesting literature of a religious character, and speak a word in season as they had opportunity. W.

Stoke Newington, N.

[We believe the friends at Mildmay carry on a work among cabmen in the neighbourhood, but there is doubtless room for much more.]

Notes and Comments.

AMONG the many tributes from the Queen and other members of the Royal Family laid upon the coffin of the late Hon. Mrs. Stonor, at the funeral ceremony on the 18th inst., was one of a most beautiful and touching character from the Princess of Wales. It was a floral device bearing the following inscription: "For my dearest friend, Mrs. Stonor, from her most devoted and sorrowing Alexandra . . .

Nothing in my hands I bring,
Simply to Thy Cross I cling."

Too much has been made of the Archbishop of Canterbury's reply to the appeal of the clergy to him upon the subject of the Affirmation Bill. The following sentences which he uttered should be considered by those who would fain make the Primate an apologist for the measure. While stating that under certain circumstances the substitution of an affirmation for an oath would not necessarily deprive Parliament of its Christian character, he added: "Nevertheless it does appear to me that this is no abstract substitution of one form of declaration for another, and I shall oppose it." His Grace also said that if the proposal were made "in the serenest times, and on religious grounds," it should be made "with the greatest deliberation."

A long life of usefulness in the cause of Christ has just been brought to a close. The Rev. S. W. Dias, for fifty years Singalese Colonial Chaplain of Colombo, Ceylon, died early in the present month, from paralysis of the brain, induced by excess of work. His great undertaking—the translation of the Bible—to which he had devoted many aborious years, was only completed a week before the attack which has ended in death.

A Bill is about to be introduced to the House of Lords for the better protection of young girls, founded on the Report of the Select Committee of the House of Lords on the subject. A joint committee, representative of a large number of the philanthropic societies in the Metropolis, has been formed to watch over the progress of the measure, and to promote petitions in favour of it. The co-operation of the London clergy and Nonconformist ministers is being solicited, with the sanction of the Primate, the Bishops of London, Rochester, St. Albans, and Bedford, as also of Dr. Allon, Mr. Spurgeon, and other Nonconformist leaders. Several Boards of Guardians have promised support, so that altogether there is reason to believe a satisfactory measure will be secured.

An important letter from Mr. William Tallack, of the Howard Association appeared in Wednesday's *Times*, on "The Supervision of Emigrated Children." The need of such supervision is very forcibly shown by facts of a very convincing character. Grave moral dangers exist in Western States and cities, as well as at home, and on the European continent. Hence, as Mr. Tallack says, "Poor children sent thither need a most careful selection and supervision in regard to the persons and homes among whom they are to be permanently located from their distant native land." There is clearly an "indispensable necessity" for preliminary training of the children, and for some arrangement for careful inspection of the homes provided for them in the land to which they are sent.

Saddest, probably, among all the secular publications of the season are the three volumes of "Letters and Memorials of Jane Welsh Carlyle" (*Longmans, Green & Co.*), edited by Mr. J. A. Froude. What a fierce and lurid light do these letters throw upon the "splendid misery" of a wedded life in which unworthy ambitions, or all-absorbing pursuits, check the free play of that mutual consideration and forbearance which are the first pre-requisites of domestic happiness. More loudly still do they proclaim the folly of hoping cheerfully to bear the trials and crosses that dog the earthly footsteps of every son and daughter of Adam, without the sustaining grace of the God of all consolation.

Amid the general gloom that seems to have enshrouded the later years of this highly-gifted wife of a greatly gifted man, the Christian reader sees, with welcome, some stray and struggling beams of light and hope. In one letter written to her husband from Scotland, while on a visit to some maiden aunts, Mrs. Carlyle says, with characteristic plainness of utterance:—

My heart was opened by their kindness to tell them that it was nothing but apprehension of their bothering me about my soul which had estranged me from them so entirely. A——'s reply, given with an arch look and tone, was very nice: "Indeed, Jeannie, you need not have been afraid of our setting ourselves to reform you; it is plain enough that nothing short of God's own grace can do that; but I won't despair that the time may come, though I am not such a fool as to think that I can hasten it."

There is a touch of ultra-Calvinism in this last phrase that mars the beauty of the otherwise "nice" reply. Some years later, Mrs. Carlyle records in her diary, after the usual recital of bodily and mental troubles, these striking experiences of the Psalmist; they show that the memories of early acquaintance with Scripture truth, gained in her Scottish home, had not forsaken her through all her after-life:—

"Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed. My soul is also sore vexed: but thou, O Lord, how long? Return, O Lord, deliver my soul: O save me for thy mercies' sake" (Ps. vi. 2—4).

But, as we have said, the book on the whole is an inexpressibly sad one. The wisdom of the editor, we think, is open to serious question; yet there are many valuable lessons that may be learnt from these brilliant but melancholy pages by the discerning reader.

A correspondent, writing to us on the importance of individual effort for the conversion of others, cites the following instances from personal experience:—

During some special services recently held, I was asked to speak to the seeking ones in the inquiry-room. I found there a fine-looking young woman, who seemed to be deeply in earnest, and longing to find salvation. She told me of some special difficulties and temptations which seemed to be in the way, and said, "I have been attending Mr. So-and-so's Bible-class for some weeks past, *hoping that he would speak to me about my soul.*"

Some few years ago I attended a special service for young people, and those who were anxious about their souls were invited to come forward as inquirers. I saw, sitting in one of the pews, a little girl belonging to my class in the Sabbath-school. I asked her if she would like to go forward as a seeker of salvation? Bursting into tears, she answered, "Yes." *She was only waiting for an invitation.* That afternoon she found peace; and when I asked her if she had felt her need of a Saviour before, she replied, "Oh, yes, teacher, for a long time." I found that this girl had been sitting in my class week after week, and longing to be a Christian, but timidity prevented her from making her desires known; and I, who ought to have spoken personally to her, had not done so.

A father writes: "It gives me great joy to tell you that *both* our two dear boys were converted on Sunday week, the one at Worthing and the other at St. Albans. How gracious of our Heavenly Father to save them *both in one day*, although so far apart from each other. It has filled our hearts with joy and thankfulness to God for so graciously answering our many prayers." Let this encourage other parents to pray on in hope and confidence.

A correspondent in Bristol draws attention to the fact that Christian young men in search of situations are often at a disadvantage, through their conscientious scruples not to accept employment where Christ and his cause are ignored or evil spoken of. He suggests that Christian employers in search of assistants should give more frequent preference to those who are actuated by faith in Christ, and a desire to serve Him in business as well as private life.

There is, however, another side to this question. Other things being equal, the Christian young man is the better servant, and the world knows it; but Christian employers must expect a due proportion of unconverted young men, whose salvation should be earnestly sought. Establishments where this is the case are one of the glories of our country.

It is gratifying to find that the North of England Board of Arbitration, acting for masters and men in the iron trade, have ordered the discontinuance of Sunday fettling up, so that the week's work is reduced to six days, one of fettling-up and five of puddling. Hitherto it has been the custom to put up the machinery on the Lord's Day, so as to secure six days' puddling work. This is a step in the right direction, for which many will be thankful. It is also an example others might follow with advantage. Those who know the iron districts will best appreciate its importance.

It is said that three of Arabi Bey's children aged respectively eight, ten, and twelve years, are in the United Presbyterian Mission School at Cairo. It is an interesting fact that Arabi himself, before leaving Cairo, procured a set of books from the Mission store. His children are faithfully instructed in the Scriptures. It is also said that the asperities of the Moslem population are greatly softening in regard to Mission work, and that Moslem children, in increasing numbers, are resorting to Mission schools.

Among the recent methods of philanthropic action adopted by our American friends, that employed by the Massachusetts Society for Prevention of Cruelty to Animals, appears to be very commendable and successful; 180 "Bands of Mercy" have been formed in and out of the State, with a total membership of about 20,000. Each member is required to sign the following:—

PLEDGE.

I will try to be kind to all harmless living creatures, and try to protect them from cruel usage.

These societies are connected with Sunday and day schools of all kinds and denominations, and appear to be increasing rapidly. The monthly number of the society's magazine heads an article on the subject, "Glory to God." It is a cause for thankfulness that such principles should extend their influence.

The "Band of Mercy" owes its conception and origination to the late Mrs. Smithies, the mother of the estimable Editor of *The British Workman*.

The evil habit of smoking is greatly on the increase among juveniles, and proves a great nuisance in many ways, beside being so injurious physically and morally to those who practice it. Cannot tutors in our day schools and Sunday-school teachers do more to prevent it, by pointing out to the boys of their classes its evil effects, and warning them of it as being a bad habit in every way? The Senate of New Jersey has recently imposed a fine of twenty dollars on any person convicted of selling tobacco to minors; this because of the prevalence of smoking among small boys.

The British Syrian Schools, having their centre at Beyrout, continue to prosper. There are now 33 schools, with 3300 pupils, besides scripture-readers, Bible-women, schools for the blind, and a large training institution for teachers. The following extract from recent intelligence is cheering in its promise of future results:—

Our great hopes are for the Mahomedans, for whom we have special schools and Bible classes, conducted by our Bible-women and Scripture-readers. I myself have a large Bible-class every Sunday for Moslems, Druzes, and Oriental Christians, Nubians and children, numbering about two hundred. The Mahomedans are very friendly with us, and often large parties of ladies come, utter strangers, saying, "We hear you love the Mahomedans." We have free access to the houses of the highest Pashas, where the Bible is eagerly and reverently listened to. At a recent visit to the wife of a Pasha, we found one of our Moslem pupils sitting at her feet and singing in Arabic, "I lay my sins on Jesus," and similar evangelical hymns. Indeed, we find hymns such as this one among the most powerful pleaders for the Mission.

A great and eminently important work is that of Women's Medical Missions. The physical suffering of women in heathen lands is indeed saddening to contemplate, and efforts to meet the case with Christian compassion, and by means of agencies specially adapted to that end, should surely command the sympathy of Christian men and women everywhere. Special and united prayer and thanksgiving are asked on behalf of ladies who are studying to become missionary physicians to the women of India and other lands.

The Irish Evangelist for April says in a leader:—

The world wants *women*—in some places vastly more than men. It would not be wise, nor would it be polite, to say we have too many of our fair friends in these kingdoms. Women of the right sort are greatly needed everywhere, and even our own land can ill afford to lose them. But such women as "laboured with Paul in the gospel" are specially needed where the gospel preached by Paul is never heard by millions of their sex.

This receives ample confirmation from the proceedings of the annual meeting of the Indian Female Normal School and Instruction Society, at St. George's Hall, noticed elsewhere, as also from many other sources. Lord Shaftesbury's words at the meeting referred to are worthy of every attention:—

The Indian people could not be reached by European agents, and therefore it must be done by native agents, and it was very right that women should be the movers of men in their own country. The influence that the women of India, particularly in South India, had, was far greater than many were aware. Within her own house she was positively absolute, therefore if they wished to win India to Christianity they must begin by making the women Christians. The work that women were doing in England was done more efficiently than the men could do it, and he hoped they would extend their work and visit the courts and alleys and take the roughs by the hand. He believed if they did that the roughs would follow them like spaniels, and therefore he could not see why women should not do a great deal of useful work in India.

The Bishop of Exeter has lately been giving a Visitation charge to the clergy of his diocese. His words concerning the value and importance of quiet, unostentatious work, deserve special notice and consideration. He said:—

If there is to be any good come out of work in church, or work in meetings to arouse, if there is to be any permanent good come out of it, it must be because corresponding to it there is quiet, earnest, determined resolution to follow it by a work that is mostly done from individual to individual, in the house, in the cottage, in the quiet class, in services where, perhaps, there is nothing to draw great crowds, in that activity which does not work in any sense whatever for the present moment, but for eternity; and, therefore, all the more quietly, because it is not the hurried, nor the quick, nor the sudden, nor the startling, that has most surely in it the eternal mark of a Divine work, but that rather which shows but very little, which attracts little attention, but which never rests, never flags, carried on by the conviction of a quiet faith.

His counsel to others whose constitution is in harmony with the more startling and vehement forms of activity, and who are the subjects of strong and restless impulses, is equally worthy of attention:—

To all such it seems to me the only thing to be said is—Beware, above all things, that you lose not your own self-control. Remember that, even if this be a heavenly impulse in your souls, yet "the spirits of the prophets are subject to the prophets." You cannot throw off the responsibility for what you say or for what you do upon the impulse which moves you, nor upon the object which draws you. Your vehemence may be just, but not simply because you are impelled to vehemence. You may be taking part in a bright and excellent work; but it is not only the work that will be tried, but you, and the doing of that work. And if you have swerved from Christian charity or from Christian truth you will not be excused by reason of the excellence of the results, or of the intensity of your own convictions.

It is often said that Jesus on the Cross was forsaken of the Father. But we should do well to adhere to Scripture statement, the accuracy of which is never more manifest than in the names it uses, under different circumstances, of the persons and offices of the Father, Son, and Holy Spirit. It is not true that the Son was forsaken of the Father when He died upon the Cross. The cry of the Lord Jesus was, "My God, my God, why hast thou forsaken me?" If we substitute the words "My Father" for "My God," we are conscious of a revulsion of feeling which bears witness to the untruth of the exchange. God, as the Judge of all the earth, forsook the Lamb of God when He was bearing away the sin of the world; but the Father was never nearer to the Son of his love than when He made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him. It is well also to remember that when the body of the sin-offering was being consumed with devouring fire, without the camp, the inward parts were going up as a sweet savour to heaven, from the altar of burnt-offering. God so loved the world that Jesus was never a sweeter savour to Him than when He was undergoing the malefactor's punishment due to sin, in order that God might be just, and the Justifier of him who believeth in Jesus.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—A large and interesting meeting of the friends and workers of this Mission was held on Monday, April 16, at the Seamen's Chapel, London Docks, under the presidency of Colonel Handyside. Cheering accounts of the progress of the work were given by a number of the workers. Mr. William Green (of the Coal Exchange) gave an earnest and practical address.

INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY.

THE Annual Meeting of this Society was held on Monday week in St. George's Hall, Langham-place, the Earl of Shaftesbury presiding.

The Secretary (Mr. Paton) read an abstract of the Report for the past year, in which the Committee stated that they had been privileged to send out eight missionaries during the year, and there were five ladies now accepted, either under training or waiting to go to India in the autumn, besides others who were offering themselves. As nurses many offered, but they required in them not only the true missionary spirit, but also sufficient education to enable them to profit by the medical training that they must pass through ere they were fit for the work in India. The Committee felt a responsibility laid upon them to raise the income as soon as possible to £20,000. Places yet untouched had sent appeals for lady missionaries, to which till funds increase they could not respond, and from all their chief stations the call was increasing for more workers. It was added that twenty-eight new associations had been formed during the year, raising the total to over 120.

Rev. F. E. Wigram, General Field, Rev. H. Sinclair Paterson, M.D., Rev. H. W. Webb-Peploe, and the Rev. J. Bennett having given addresses warmly advocating the work of the Society,

Rev. W. Stevenson (missionary of the Free Church of Scotland in South India) said that, having laboured as a missionary in India for several years, he felt nothing was more urgently needed at the present time than the extension of female Christian agency in India. The influence exercised by women in India upon the home and family was even greater than the influence exercised by women in this country. The whole edifice of Hindooism was founded upon the family. The religion was family religion, the customs were family customs, the property was family property; the whole of life in India centred in and was bound up with the family; and hence, if they would undermine Hindooism, and remove the great hindrance to the entrance of Christianity, they must find their way into the citadel—the family—and the keys of that citadel were in the hands of the women of India. The field was opening and widening on every side, but he wished it to be understood that this was a crisis as regarded female education. The young men who had been educated in our schools had begun to feel that it was time for young women to be educated, and men generally did not now regard it as an evil thing that females should be educated.

The Earl of Shaftesbury said:—There can be no finer idea than that of the Christian women of England coming forward to rescue from their degradation the whole mass of the women of India. One thing that is wanted is boldness. I recollect people saying that it would not do to interfere with Suttee, but we did interfere, and it fell. The principles of Christianity are aggressive, and the ladies of England must in this matter imitate the example of the ladies of America in what was called the "whiskey war," one of the most remarkable movements that ever occurred. I will conclude by applying to the Zenana work carried on by women in India some lines which were written by a friend of mine:—

Not faithless she where all around were tried,
Not she with craven lips her Lord denied,
But when all others fled alone was brave,
Last at his cross and earliest at his grave.

DESTITUTE CHILDREN IN LIVERPOOL.—At a meeting called by the Mayor of Liverpool last week, and addressed by Mr. Samuel Smith, M.P., it was decided to form a Society for the Prevention of Cruelty to Children. At the last meeting of the West Derby Board of Guardians, it was resolved to emigrate to Canada, at the end of May, under the care of Mrs. Birt, of the Byrom-street Home, twenty pauper Protestant children, subject to the consent of the Local Government Board.

BLACKHEATH CHRISTIAN CONFERENCE.

On Tuesday, April 10, at Crayford Village Hall, Mr. S. A. Blackwood expressed regret that it had been necessary to abandon the Crayford Conference for the present year; its place, however, would be supplied by similar gatherings at Blackheath. These were held on Wednesday and Thursday, last week.

The first public meeting, on Wednesday forenoon, was fairly well attended, and was presided over by Mr. H. F. Bowker; the subject being

THE CHRISTIAN: WHO, AND WHAT IS HE?

Following the sequence indicated by the order on the reference paper, Mr. Bowker remarked that the Christian was first a *new* creation, standing before the world and the Church, with new objects, new thoughts and new hopes. Then he was "*accepted* in the Beloved." So close is the union that it renders Christ and the Christian inseparable. The next step is being washed, sanctified, and purified. This is succeeded by the desire to know more of the Master. The craving of every true Christian is to be like Christ. The next thought is: we are *complete* in Him—filled full of Him. Then the climax is the love of the Christian being made *perfect*, that he may have boldness in the day of judgment.

Rev. Dr. H. Sinclair Paterson and Lord Radstock delivered addresses, to which allusion was made by the Rev. C. Wilson (Blackheath), who took charge of the afternoon meeting. He said that in these days it is necessary to distinguish between the nominal and the true Christian—the Christianity which is the product of education, and that which results from the Holy Ghost working in the human soul. Dr. Paterson had drawn a clear distinction between the state and the character of the Christian. His state was sure and abiding. There was no need to be regenerated again, because "He that is washed needeth not save to wash his feet, but is clean every whit." We are not born full-grown. There is a law of development in the Christian life. We are learning under the teaching of the Holy Spirit, and grow up into the stature of men in Christ Jesus. The one ideal of perfection for the Christian is the character of the Lord Jesus Christ.

Lord Radstock, said Mr. Wilson, spoke on the human side, as Dr. Paterson had on the Divine side; he warned us against the pursuit of comfort, and states of feeling, and finding satisfaction in certain emotions which in some hearts are easily excited. Religion is not a matter of emotion, but of life. Be a Christian, and no one will have to ask whether you are one or not. With the high ideal of Christ before us we should get discouraged unless we could fall back upon the truth which was especially the subject of consideration that afternoon:

THE HOLY SPIRIT IN RELATION TO THE CHRISTIAN.

Christian character is not the outgrowth of natural causes, or a development of civilisation; it is the outcome of a divine work wrought in us and perfected by the Spirit of God. He was much afraid that if the question were put in a practical form, many would be ready to say that they knew not there was a Holy Ghost. To many the Holy Spirit was little more than a name or an influence.

Mr. G. C. Needham delivered a forcible address on the personal character of the Holy Spirit, and his co-equality with the Father and the Son. The Holy Spirit sustained certain relations to the Lord Jesus Himself, and the very same kind of relations he sustained to Christ He sustains to those who are Christians. Two principal thoughts formed the conclusion of the address, *i.e.*, that the Spirit of God is given to make us holy, and that the Christian is the tabernacle of the living God, by the indwelling of the Spirit, which latter reflection ought to make us walk softly and carefully, lest by our walk and conversation we grieve the holy Guest within.

The Chairman made a practical application by entreating those who had not surrendered themselves to Christ not to resist the Holy Ghost, and those whose lives lacked religious freedom and joy not to grieve the Holy Ghost.

THE CHRISTIAN'S CALLING.

This formed the subject for the evening contemplation, when Mr. H. F. Bowker again took the chair, and made some preliminary remarks, dwelling chiefly upon that instinct of Divine life in such as are born again and entitled to take the name of Christ.

Rev. J. Bennett (Chelsea) said it would require an angel's tongue to do justice to the glorious subject under consideration; he only expected to raise the porch to the building which would be erected by the speaker who was to follow him. He had only last week had a proof of the reality of the grace from which the Christian's *calling* springs. It seemed laid upon him to mention it, as bringing out the graciousness of the Lord Jesus, and the wonderful way in which He works by the instrumentality of the Sabbath-school. A child of poor parents in his district, about five years of age, was dying; and the mother was praying that she might have some token of his safety before being taken. But he seemed unconscious. At last he spoke, and said, "Mother, there is so-and-so," naming a sister who had died three years ago, when he was so much of a babe as to be unable to recognise her in the flesh; and then relapsed into unconsciousness. Again he spoke, and said, "Mother, 'Suffer little children to come unto Me and forbid them not, for of such is the Kingdom of Heaven.'" This he had learned from his Sunday-school teacher but a short time before, and was sustained by it. After another pause the child spoke again, and said, in a hushed voice, "Mother, look! That is Jesus;" and passed away. The speaker proceeded to dwell upon the fact that the disciples were first *called* Christians Acts xi. 26, and the calling was by Divine command and revelation as clearly indicated by the words employed in the original. We are called Christians because we are Christ's, and as He who hath called us is holy, we are expected, nay, commanded to be holy, in all manner of conversation.

Rev. H. E. Brooke, Dovercourt, cited the calling of Lazarus from the tomb as symbolical of the calling of the dead sinner to life. He drew the distinction between the general call spoken of in Matthew xxii. and the effectual call in Luke xiv., and enlarged upon the various aspects of *calling* mentioned throughout the New Testament.

THE CHRISTIAN'S ARMOUR, CONFLICT, AND VICTORY,

was the theme for Thursday's first public meeting. Mr. H. F. Bowker again acted as chairman. He read from 1 Cor. ix., and said that there conflict and victory were both spoken of; but the preliminary was the statement of a certain condition of mind which animated the Apostle, and led him in all his service to be considerate and careful in endeavouring to win others, and that he might not put a stumbling-block in their way. This gives a true understanding of what conflict means and lies at the root of it. He became "all things to all men," not by compromise, not by want of remembrance of what God required of him as an obedient child, but by the grace of his manner, by the tenderness of his consideration. He did what the great Master did—he descended to the platform of everyone with whom he might come in contact, and put his loving arm around them and raised them up. The abnegation of self and the understanding of our true position are primary elements in the conflict which ultimately results in victory.

Revs. Evan H. Hopkins and W. H. Webb-Peploe gave excellent addresses on the Armour, the Conflict, and the Victory of the Christian. In the afternoon the Bible reading was presided over by the Rev. C. Wilson, and the Rev. W. Haslam was the speaker. The subject was "The Faith in Christ."

The evening gathering, which, in spite of unfavourable weather, was by far the most numerously attended, was under the direction of Mr. Blackwood, the appointed speakers being Revs. W. Haslam and J. Denham Smith. The topic was

THE CHRISTIAN'S HOPE.

The Chairman said that the Second Advent of our Lord was the most stupendous event to the Church and to the individual which could be conceived; it had been lost sight of, it was true, for centuries, but now, thank God, it was revived. Many are standing on the watch-tower, who can see the glimmerings of the "Morning Star," if not, perhaps, the first rays of "The Sun of Righteousness." To the expression of the hope that the Holy Ghost might lift all present into the attitude of expectation—that sphere of spiritual sympathy with the Master and the Bridegroom—and that their hearts might be indeed waiting for the Coming of the Lord Jesus Christ, there was a hearty response of "Amens." The disciples were taught to ask that his kingdom might come, and Christians were wrong if they did not give the Coming of the Lord Jesus Christ pre-eminence in their prayers and anticipations. Adverting to Samuel xix. 11, 14, he said that as King David would not come back and cross the Jordan until a united message, as that of one man, was sent to him, surely it was the duty of the Christian Church with one accord, in the language of Revelation, to pray with our brethren at the Antipodes, "Even so come, Lord Jesus, and come quickly." May it not be that that hour shall not strike for his Return until the heart of his Church, the Bride, goes out towards Him in earnest, passionate desire for that Return—until, casting aside every other consideration, we cry as one man, "Even so, Lord Jesus, come quickly?"

THE REVIVAL IN LEEDS.

The meeting in the Coliseum last night of those who had received blessing through the Mission services was very impressive. About 2000 of the invited class were present. The Chairman, Mr. Beckworth, conducted the proceedings with great ability, and under an evident impression of the solemnity of the occasion. In addition to prayers and hymns there were short addresses from clergymen and laymen, on the duty of "Confession of Christ;" on "Nonconformity to the World;" on the importance of the reading of Holy Scripture as "a lamp to our feet," &c.; and on the duty of private dealing with individuals respecting the great work of salvation. The message of Mr. Moody by telegraph was received with much interest.

In addition to the known cases of conversion, or of spiritual blessing received during this Mission, there are no doubt many unknown. A lady at a distance writes to a friend: "I attended only one of the afternoon services, but that was a day ever to be remembered by me, for I then found the rest and peace I had been seeking for some months previously." T. H.

Leeds, April 20.

A writer in *The Leeds Mercury* of April 21, says: "There is no doubt that the visit of the American evangelists has been an event of no small importance in the religious history of Leeds. I am told, indeed, that its results are already apparent in the increased congregations gathered in many of our churches and chapels. Along with the 'Evangelistic Mission,' great efforts have been made by the 'Gospel Temperance Society,' and very large numbers of persons have been induced to sign the pledge. Both these movements will have the good wishes of most persons. In connection with the question of temperance reform, I may mention a singular and interesting fact. The committee of the Leeds Liberal Club have recently found themselves under the necessity of making a small addition to the tariff for meals—not because the attendance of members has fallen off, or because there are any signs of a diminution of the general prosperity of the club, but because of the extraordinary decrease in the amount of the receipts for intoxicating liquors."

MR. SPURGEON'S PASTORS' COLLEGE.

THE nineteenth annual conference of the Pastors' College Association was held during the past week. The usual preliminary gathering took place this year at Lower Norwood, on Monday evening, where, in the chapel of Pastor Hobbs, a tea and public meeting was held, at which Mr. Spurgeon (who was accompanied by Mrs. Spurgeon) presided. The address of the President pointed to the necessity of preaching the truths of the simple Gospel, though deemed by some of modern times as platitudes, childish simplicities, and exploded delusions. These were the only truths that would convert the sinner and establish the saint in the faith of God. Earnest and impressive addresses were also delivered by Pastors Whale of Middlesborough, Rice, of Earls Colne, Hackney, of Oxford, and the pastor, W. Hobbs.

The first session of the conference proper was held on Tuesday morning, when a large concourse of ministers assembled at the College. Great was the disappointment produced in the meeting when it was announced that a communication had been received from the beloved president of the College stating "that a furious attack of gout had come upon him during the night, which compelled him to remain in bed." Throughout the conference hopes were entertained that he might recover sufficiently to come, but though successive days brought the welcome news of a measure of convalescence, the recovery did not progress with sufficient rapidity to allow of a visit; and for the first time in the history of the Institution the week's conference passed away without the presence of its founder. None, however, would be more rejoiced than himself to learn that God abundantly compensated for his enforced absence, by evoking an unusually fervent spirit of intercession on the part of ministers assembled, also by granting manifestations of his presence and power in such a degree as to produce a general and unanimous conviction that the success of this annual gathering was equal to any that had ever been held.

The customary hour of prayer having ended, the Vice-President, Pastor J. A. Spurgeon, in the absence of his brother, presided, and, upon the words of Jesus, "Thus it becometh us to fulfil all righteousness," based a brief but instructive discourse, gathering from it a great lesson of united action in Christian service, as well as the paramount necessity of Christian faithfulness in the discharge of all God's righteous claims, and unquestioning obedience to all his commands. Professor Gracey followed with a paper on "Faith," directing special attention to the relation subsisting between the faith by which men are saved, and that faith by which they follow Christ. After this the general business of the session was transacted, and the morning sitting concluded.

In the evening, the usual soiree at the Stockwell Orphanage furnished a delightful opportunity for social enjoyment and fraternal greeting. The programme of the entertainment included selections of music, instrumental and vocal, by the Orphanage choir, and an exhibition of views of America by Pastor Chas. Spurgeon. Among the things likely to be remembered was an enthusiastic speech by Pastor A. G. Brown, who maintained that the inordinate lust after visible success was one of the most insidious dangers to which Christian ministers were exposed; that before committing ourselves to the act of endeavouring to "keep abreast of the times," we must know in what direction the times are going; and that in order to maintain constant freshness in our work there must be close fellowship with God, unstaggering faith in his word, and absolute fidelity to his truth. "Don't trouble about me, but keep yonder flag floating," said the dying soldier to his comrade, who brought him drink to assuage his thirst. Even so, might all *his* comrades keep the Gospel flag unfurled and uplifted, whatever cost it might entail.

Wednesday morning found the conference again assembled to listen to an address by Dr. Charles Stanford. Basing his remarks on the Saviour's promise to his disciples, "I will give you a mouth and wisdom," the genial doctor eloquently discoursed upon the two essential qualifications for a successful ministry. The tea and supper to subscribers was given in the evening. Mr. Houghton, of Liverpool, presided at the meeting, and pleaded for the necessity of colleges such as was there represented, and warmly commended it to the support of the friends assembled, believing that the men who went from it were preachers of God's truth. He was glad to say that a good work was going on at Liverpool through the meetings of Mr. Moody.

The extent to which the Institution has grown, and the practical work it is doing, may be seen by the annual report. During the twenty-seven years of its existence more than 650 men have been received into the College, of which number forty-four have fallen asleep. There are 486 regularly engaged in the work of the Lord as pastors, missionaries, and evangelists. During the past year thirty-four students have left the College to take charge of various churches; two have gone forth as missionaries, one as an evangelist, and one has become the tutor of Hulme Cliff College, Curbar. It will also interest friends of Missions to know that a considerable number of the students have gone forth as missionaries, so that now in almost every part of the Mission field they are to be met, including Africa, China, Japan, India, Brazil, Hayti, Naples, and Spain. Students from the College are also occupying positions as pastors of churches in Australia, Tasmania, New Zealand, Cape Colony, St. Helena, Canada, Nova Scotia, Jamaica, and the United States of America. Among the missionaries are three "medical." Several students are hoping in due time to be qualified to go forth in the same capacity. The expenses of the Institution for the past year amounted to more than £7000; of which about £2000 was raised by the weekly offering at the Tabernacle, about £4000 by donations, and £1000 by legacies.

During the evening the Chairman called on three of the students respectively from India, China, and Africa. Mr. Norris gave an account of his work at Calcutta, and spoke of the work in its evangelistic bearing. He had circulated hundreds of Mr. Spurgeon's sermons among the rising young men of Bengal. He made an eloquent appeal for men and money for the evangelisation of the 250 millions of India, of whom only about half a million are Protestants. Mr. Turner appealed with equal fervour on behalf of the Chinese, among whom he had laboured for seven years, almost invariably conversing in the Chinese tongue, so as to have altogether lost fluency in English speaking. He urged the Churches to seize the present opportunity for evangelising the heathen, lest their memories be haunted with the consciousness of neglected opportunities. The recent famine opened the way for missionary work, and at the risk of incurring disease and death the devoted workers went among the stricken ones and ministered to their temporal and spiritual needs. He had himself been down to death's door; but though alone in a foreign land found God's presence and support all-sufficient. Mr. Billington told of the indebtedness of missionaries to the researches of Livingstone and Stanley for increased knowledge of Africa. Among the obstacles encountered by Christian workers were those of climate, difficulties of transport, and superstitious notions. Two Congo boys, during a visit to this country, had been saved, and were now telling others of the Saviour in their own land.

Three of the pastors were then requested to report concerning God's work in their several spheres of labour. Pastor Johnson told of his work among the potteries, and claimed for it a place in the forefront of those demanding sympathy and support. Pastor Blakaby, of Stow-on-the-Wold, described a conflict through which he passed during a season of dearth, and how he was moved to call for more prayer among the people of his charge, as the result of which not less than twenty persons were converted to God. Pastor Glover, of Coome Martin, was conducting three services every Sunday, and a meeting of some kind each evening in the week. As the result of a recent revival of God's work, no less than 180 conversions had taken place.

The Chairman having expressed himself as much refreshed by what he had listened to, the meeting closed, and the company repaired to the Lecture Hall, where a sumptuous supper was provided; before the close it was announced that the noble sum of £2087 had been contributed at the tables, of which the Chairman's donation was £100.

On the following evening a large meeting was held in the Tabernacle, known as the College public meeting. Much enthusiastic feeling prevailed. The utmost degree of warmth of loving feeling was manifested by the meeting toward the assembled ministers, whom they regard in a special sense as being their own. Addresses were delivered by Pastors Samuel, of Birmingham; Mayers, of Bristol; Tarn, of Cambridge; Longhurst, of Cheltenham; and Professor Fergusson. It transpired during the evening that among those who sent messages of inquiry after Mr. Spurgeon that day was the Prime Minister.

Many excellent papers were read during the week, including one by Pastor Hillman, on "Persistency in our work;" by Pastor Styles, on "Conversion and its Counterfeit;" by Pastor Anderson, of Reading, on "The Necessity of the Holy Spirit in the Christian Ministry." The reading of this last paper was accompanied with no small measure of power; at the close of which was sung, "Lord God the Holy Ghost."

On Friday, the last day of the feast, a holy solemnity pervaded the assembly, which had then met for the final gathering ere parting for another year. Mutual and fervent prayers were offered; fitting and suggestive words of counsel were given by the Vice-President; the Lord's Supper was administered, and with mingled feelings the company once more sang together with clasped hands the usual parting hymn; while some were wondering who among that gathering were meeting for the last time on earth, since each returning conference misses some of the number.

EVANGELICAL MILITARY CHURCH IN ROME.

THE tenth anniversary of this Church was celebrated on March 14. The place of meeting was the Methodist Church in Via della Scrofa, and the smaller hall, in which the daily meetings for the soldiers are usually held, was decorated and used as an ante-room. The soldiers present amounted to more than 300, and the visitors to about sixty; among the latter were several ministers of other churches, and missionaries belonging to different denominations. The meeting was presided over by Rev. J. Gordon Gray, of the Presbyterian Church, Rome.

Signor Capellini, the minister of the church, briefly gave an account of his own conversion, and sketched the history of the beginning, development, and progress of the work, with the difficulties and the successes which have marked its course, expressing the gladness of his heart as he now beheld its prosperity. In the course of the service the President spoke of the earnest desire of Signor Capellini to build a suitable place of worship for the evangelical soldiers, and suggested that a collection should be made toward this end. The sum of *Lire* 364.65 was the result.

Rev. Henry Pigott also expressed the great satisfaction which filled his heart in looking upon the fruits which had grown from Signor Capellini's ten years' work.

At the close of a Communion service on a subsequent day, an elegant Bible, the gift of Mrs. Robertson's Society for the Free Distribution of the Scriptures, was presented to each of the new communicants, and Signor Capellini requested that all would remember in their prayers these kind friends who interested themselves so much on their behalf.

WELCOME TO MR. HUDSON TAYLOR.

THE intimation that this would be the chief business at the usual Home of Industry meeting for workers last week brought together a large party of friends. Many of those present must have shared our feelings of disappointment that instead of having the lion's share of the time, Mr. Taylor had to crowd his remarks into the last half-hour or so of the meeting. The preceding addresses were of deep interest, and under other circumstances would have been most timely; but we had not heard Mr. Taylor's voice in public for four long years, and so we listened with qualified patience while our good brother, Mr. Broomhall, read lengthy extracts from missionary letters, and while Mr. Nicoll, out of a full heart, vehemently charged his hearers to lay themselves on the altar as evangelists to China. In a few earnest sentences Mr. Wood told how he had been led to resign a good business position and give his life to Gospel work in China; he asked to be remembered in the prayers of the Christians who stay at home.

Mr. Hudson Taylor said there was no meeting in all London in which the China Inland Missionaries liked better to take part than this meeting of Miss Macpherson's. She was one of the last who wished him God-speed when he went away four years ago, and one of the first to greet him on his return. Out in China he and his fellow-workers were often at these gatherings in spirit. After some very choice reflections and practical exhortations based on the closing verses of Psalm xxviii., Mr. Taylor said he trusted God would give to China some from among those present who would go to that land and live out the Gospel of Christ among the people. Turning to a large map on the wall behind him, he pointed out the vast extent of the Chinese Empire, as compared with Great Britain. As an indication of the size of the country, he described how it took thirty days of hard boating on the Yangtsekiang to go from Nankin to Ganking, which are only a few inches apart on the map. To mark the progress that God had granted to their labours in recent years, he said that when he went out four years since there was not a single native Christian to their knowledge in the western half of China; now they had a record of at least 150. Five years ago there was not a European lady missionary to the west of the central line; now they had sixteen such labourers. Mr. Cameron and others had traversed the length and breadth of the empire—Mr. Cameron had visited every province in the land with one exception, taking the name and Gospel of Jesus Christ with them. It was difficult to reckon up or tell the effects that had been produced. Some at least of the seed sown had come to light again. To illustrate this, Mr. Taylor told how he knew of four distinct cases of conversion through the reading of each of the four Gospels; from these conversions several native churches had been founded in distant places where no European missionary had ever been. Then he proceeded to relate something of God's wonderful goodness in connection with the history of the Inland Mission, and gave a few intensely interesting early reminiscences of a personal character. We are sorry that the unusual pressure on our space will not allow us to reproduce them here in any adequate fashion; we can only hope to do so in a subsequent issue, for the encouragement of those who would follow the leadings of God towards any specific field of service.

At the beginning of the meeting Miss Macpherson delighted the friends with her usual monologue about the "little emigrants," and the Home of Industry work generally. Miss Clara Lowe asked prayer on behalf of the Brahmin young lady who embraced Christianity at Cuddalore some months ago, but had since been forcibly removed by her heathen relations and kept in close confinement. It is feared that her life is in serious peril.

THE MORAL STATE OF GERMANY.

THE following telegraphic despatch from the Berlin correspondent of *The Times*, dated April 18, appeared in that paper on the succeeding day:—

This day was the annual Busstag, or day of national fasting, prayer, and penitence in Prussia; but there were few signs of its observance in the way orginally appointed. The churches seemed to be the very last place of public resort. Taking advantage of the splendid weather—this being the first real spring day we have had—the whole city seemed to have turned out to disport itself in the sun; and all the beer-gardens drove a roaring trade. Moralising on this day, which was intended to give the Prussian people an annual opportunity for religious self-examination, the *Kreuz Zeitung* remarks:—

"If we look at the moral condition of our country, must we not be horrified in our inmost soul? What frightful barbarisation! What an increase of coarseness and bestiality! Truly not a few are taking their places at the head of their brothers, the animals. Every newspaper tells us of murder, of suicide, of terrible derangement in houses and families, of unheard-of atrocities, of a moral degeneracy which must fill us with horror. . . . And turning to our social state we see ourselves going downwards on the path of destruction. Our social institutions are in course of dissolution. Nihilism, it is true, may not be impudent and shameless, as in Russia and France; but we are on the road to a similar state of things. Our Social Democracy is not very far removed from Nihilism. . . And how is it with our political life? How much has the old feeling of loyalty disappeared! Revolutionary thoughts fill the minds of many. How few still look upon authority as by God appointed. What a sad impression is made in our days by the tactics of our political parties! . . . And then as to our Church affairs. How great is the falling away from the living God and estrangement from his Church! How many men literally live without prayer, without God's Word and Sacrament, and think they have made great progress in being able to live outside the shadow of his house. Materialism and Paganism dominate only too many, and that, too, among the educated; but still more among the half-educated classes."

There is certainly much truth in the above lamentation, and coming as it does from a native prophet, it will carry more force than if uttered by a foreign observer. The *North German Gazette* is also moved by this religious occasion to comment in a horrified tone on "the demoniac spirit of destruction which now possesses large classes of the population of all countries."

THE RECENT FISHERY DISASTER.—Sir,—It is to be sincerely hoped that the appeal made by the Lord Mayor of London will be generously responded to, and at the same time that the nation will set itself seriously to work to provide more places of safety for fishermen and others in time of storm and danger, so that such losses may not be so deplorable in future.—F. Johnson, Hon. Sec., National Refuge Harbours Society, St. Leonards-on-Sea.

BORDER CHRISTIAN CONFERENCE.—A Christian conference for the border counties was held under the auspices of the Hawick Home Mission in the Exchange Hall on Saturday week. The chair was occupied by Mr. R. Hill, Melrose. Dr. Herdman gave an earnest and stirring address in introducing the subject of "Christ Jesus made unto us righteousness and sanctification." Rev. Mr. Kelman spoke on the relation between righteousness and sanctification. The two questions were afterwards discussed by Revs. Messrs. Hislop, Scott, Fordyce, and Mr. McCance. Reports regarding Christian work were given in by deputations from Galashiels, Jedburgh, Denholm, Cavers and Ancrum. An address was afterwards given on the subject, "Christians; lights of the world and witnesses for Jesus," by the Rev. Mr. Scott. On Sabbath evening Mr. Richard Hill, evangelist, gave an address in the Exchange Hall, when there was a large attendance. He spoke powerfully, and was listened to with deep interest throughout.

YOUNG WOMEN AT EXETER HALL.

THE annual meeting of the Young Women's Christian Association was held on Friday evening last, when the Earl of Shaftesbury occupied the chair. Long before the time for commencing the proceedings, the young women and their friends, with many others interested in so noble a cause, flocked into the hall; the choir sang several anthems ere the meeting commenced.

Rev. J. R. Wood opened with prayer, and then Mr. W. T. Paton read the report, which showed that the London society had now twenty-four institutions affiliated, besides forty outlying branches in London, with a membership of 5660, an increase of 1600 over the previous year. There were now twenty counties under the special charge of the association. With reference to the funds, Mr. Paton said that nearly two months ago Mr. Barlow Kennett offered £500 to enable the committee to extend the work of the association, on condition that three similar sums were collected within two months. One lady had given another £500, whilst the remaining £1000 had been contributed by other persons. But they still needed £2000 to open a branch in the City, as well as £3000 for a West-end restaurant and home in Oxford-street. Towards these schemes the committee had the promise of £500 from Mr. Samuel Morley, and £100 from another for the West-end establishment. The receipts, including balances from last year of £387, were £3100 14s. 7d., the expenditure leaving a balance in hand of about £174.

At this stage Lord Kinnaird presented the noble Chairman with an inkstand and silver pencil, on behalf of the young women of the parent and branch societies, and also read a suitable address of congratulation and thanks to the noble earl. His lordship, in reply, said he was very much surprised at receiving such a token of respect from the young women, and thanked them from the bottom of his heart for the gift. His lordship proceeded to compare the present with the past, as regards the many efforts and institutions for young women and young men, observing that the young women of the present day not only needed, but could find protection in such institutions as these. He was glad to be able to witness such a sight, and congratulated the workers on the attainment of such an enterprise. "God bless and long live the Y.W.C.A.," said the noble Earl, as he sought to impress upon the members that the great principle which must guide them was the extension of Christ's kingdom.

Dr. Oswald Dykes spoke impressively on the influence of young women, remarking that if the temptations for young men were great, those in the way of young women were still greater. The Doctor urged the necessity of union with Christ for strength to overcome, and also the need of pressing on towards the great end of life, cultivating the virtues obtained by sitting at the feet of Jesus.

Rev. J. R. Wood spoke of the need of seizing every opportunity as it came to hand. Every effort in Christian work must either grow or decay; there was no such thing as standing still.

Canon Wilberforce being interdicted by the doctor from attending the meeting, the Rev. Neville Sherbrooke was called upon. He briefly exhorted his hearers to a practical knowledge of the Saviour.

The good that is being done by this institution in a quiet way among the young women of our great city cannot be measured, and we earnestly trust that many will come forward to their help in these fresh and much-needed efforts they are now making.

OUR LORD'S APPEARING.—Christian friends residing in Ireland, who are animated by the hope of our Lord's Return, may be glad to know of "The Blessed Hope Union," founded two years ago by Rev. W. J. Christie, The Rectory, Gorton, County Tyrone, who will furnish full particulars.

EVANGELISTIC NOTES.

HULL.

THE three weeks' Mission of Messrs. Fullerton and Smith in this town has been an increasing success. Thousands have attended the services held in the Public Rooms, and souls are being saved. The noonday prayer-meetings are excellent in their attendance and spirit, and the meetings for "men only" are notably successful. The executive have succeeded in urging the Evangelists to prolong their visit, and have hired Hengler's Circus for that purpose.

MR. OPIE RODWAY AT TREDEGAR.

Evangelistic services were conducted at the Castle-street Congregational Chapel, during the first week of the present month, by Mr. Opie Rodway, of Stroud. Some twenty years ago Mr. Rodway visited Tredegar. As the outcome of these services, over sixty converts were added to the Episcopal Church, and about an equal number were added to the Congregational Church. On the present occasion services were conducted for the Congregationalists; pastor, Rev. B. Shankland. The attendance throughout was good, and the results, in the shape of new converts, have been very encouraging.

DR. SOMERVILLE IN SOUTH AFRICA.

The following is an extract from a letter by Mr. John Fraser, member of Parliament for Bloemfonten, Orange Free State, to a relative in London: "We have had a five-days' visit from Dr. Sommerville here. He left yesterday (March 20) for the Diamond Fields. May the Lord bless his word and work here. I was one of the committee to aid him, and I shall always be grateful for his coming here. I hope and trust his sowing of the precious seed here will bear much fruit. He certainly has a powerful way of telling the simple truths of salvation, and is mighty in clearing away doubts and exposing the fallacies of self-righteousness."

BASUTOLAND.

Mons. D. Keck, missionary, writes: "The work at Thaba Bosigo is abundantly blessed. I am sent for from all sides to hold services. A chief, formerly hostile to the Gospel, has sent for me three times to his village. The Christians are zealous in spreading the Gospel, several Churches have been formed, and many villages are visited every Sunday, in order to preach the Gospel. I have begun an evening school for the young shepherds who are all day in the fields, and have fifty-eight names, with an average attendance of fifty. Every Sunday our large church, holding a thousand, is filled twice with an attentive congregation. All our eyes are turned now towards the Cape Parliament, who are debating whether or not they will give up the Basutos. Let us pray more than ever that our Lord would watch over this tribe, which, whatever may be said, desires but to advance and to know the truth.

ILFRACOMBE.

As a resident of several years, I have been made glad by the wonderful change wrought by God's blessing through the Salvation Army among the lowest and most degraded of the population in this place, as well as in the homes of those of a little higher standing. Many a house that was the constant scene of brawls and swearing is converted into the abode of peace and comfort.

The Army have done even more than this; their example of untiring zeal in seeking to save souls has stirred up the hearts of all the dissenting ministers to redouble their efforts to win souls for Christ. The consequence is, that new members have been added by scores to all the chapels in the town and in the neighbouring villages. The whole place has undergone such a transformation that a former resident, on visiting Ilfracombe, said he could hardly recognise it. Drunkards he had left, deaf to all his persuasions, he found earnest Christians.

Springfield, Ilfracombe, N. Devon. M. Desborough.

SPRINGFIELD, FIFE, N.B.

A series of Evangelistic meetings was held in the Christian Institute in this village from April 8 to 15, by Colonel Oldham, assisted by Mr. W. W. Gray, and Mr. A. Smith, superintendent of the Children's Church. Colonel Oldham spoke with great power on the various subjects. It was not until the third night that there appeared to be any anxiety, but the wave of blessing has spread, and a good many souls have been won for the Lord Jesus. A number of young women have professed decision for the Saviour, also some young men and children. This is the second year of these meetings, and they have proved a great blessing.

Cupar, Fife. W. L. T.

MR. AND MRS. HASLAM AT WIMBLEDON.

A very successful ten days' Mission at Emmanuel Church, Wimbledon, conducted by Rev. William Haslam, was brought to a conclusion on Tuesday week. There were daily services, morning and evening, in the church, and afternoon meetings for women, conducted by Mrs. Haslam, in the rooms of the Young Women's Christian Association, and in the iron room attached to the church.

Large congregations attended all the services. On the thanksgiving day (Tuesday) there was not only a liberal response to an appeal for funds for carrying on Mission work in the country by means of the Parochial Mission Society, but many publicly testified, both men and women, to the power of the Spirit in their hearts.

CONTINENTAL NOTES.

BERLIN.

IN Berlin, for 709,000 Protestant inhabitants, there are but twenty churches and twenty-seven *pasteurs*, or one church for 40,000 inhabitants, and one minister for 25,000. A society has been formed under the direction of M. Stöcker, for the dissemination of religious truth among the non-churchgoing population, and during the course of last year 15,000 sermons were distributed, most of them apparently being purchased at a *pfennig* (less than half a farthing) each. Police and postmen, tramway employés, firemen, all receive copies regularly, and in some cases they are read aloud by the men to one another when off duty.

FRANCE.

Le Chrétien Belge gives the following statistics of Mr. McAll's work in France: In Paris there are thirty-one Gospel Halls open in various parts of the city and suburbs. A similar work has been founded in twenty-eight towns of France, with forty-nine Evangelistic Halls, seating altogether 13,200 persons. The number of meetings held last year was 10,500, at which 716,000 persons were present. The expenses during 1882 amounted to £11,520.

JUBILEE OF THE RAUHE HAUS, NEAR HAMBURG.

This institution, which has brought so much blessing, spiritual and temporal, to untold thousands in the Fatherland, was begun in 1833 by Johann Heinrich Wichern, then a poor and unknown student, who received a few starving children into a thatched cottage, where he might be a father to them and train them by work and prayer for an earthly and a heavenly calling. Twenty-five years later this servant of Christ established a similar institution in Berlin, the Johannis-stift. The Hamburg institution alone has sent out 477 brethren, who are working for Christ in Germany and its colonies, as heads of orphanages and other institutions, city missionaries, teachers, preachers, &c. Thousands of children have been saved from ruin, thousands of destitute, sick, criminal, and forsaken ones succoured by these two institutions, and whatever has been done for the Saviour's glory in the work of evangelisation in Prussia and Germany is in great measure due to the efforts of this man of God. The Jubilee year is being celebrated by collections in all the Evangelical Churches on behalf of this good work. —*Evangelisch-Kirchlicher Anzeiger.*

GENEVA.

The *Journal Religieux de la Suisse Romande* contains an account of evangelistic work in Geneva, carried on by the Comité de l'Evangélisation Populaire, which held its annual meeting last month. The report states that the year has been marked by specially encouraging results. "In many cases we have been able to hold after-meetings, which have been really fruitful and blessed. More than 1000 New Testaments have been sold in the halls, most of the purchasers being men."

Hitherto the work has been done by voluntary agents, most of whom can only devote a few hours in the evening to it. Its increasing development has decided the committee to appoint, as a special agent, M. le Pasteur Young, well known in connection with Temperance and Evangelistic work in Switzerland.

RUSSIA.

A pastor named Findeisen succeeded in 1869 in founding a Y.M.C.A. at St. Petersburg, which, though never large, has been enabled to carry on a good work ever since. It has obtained the Imperial sanction, and comprises young men of all classes of society, thus bringing into prominence the Christian side of social life. Many useful servants of God have gone forth from its midst as divines, missionaries, colporteurs; and other Russian towns, encouraged by the example of St. Petersburg, have now their own associations, at Riga, Reval, Mitow, Dorpat, and Moscow. At Moscow the Association is earnest and active in its endeavours to reach and benefit the young people of the city. At Reval, to quote their own account, "we seek to develop the spiritual life of each young man, and to encourage questions and remarks. Each of our members endeavours to make himself useful, and the more advanced take a pleasure in visiting the sick and the poor."

REVIVAL IN THE DRÔME.

An account by Mons. Vernier in *La Mission Intérieure* says: "This has become a new country since the visit of our brother, M. Sainton. The desert rejoices and blossoms as the rose. At Barcelonne, after much prayer amongst the Christians, we decided to have a meeting for testimony in the chapel at ten o'clock, to last an hour, and be followed by the usual preaching. But up to one o'clock in the afternoon we were still listening with rapt attention to the story of God's work in the souls of many converted twenty or thirty years ago, but who had never told it publicly before. Glory be to God! many unconverted were awakened to salvation, and these testimonies formed the most eloquent sermon that had ever been preached in the chapel. Similar meetings were held every evening for fifteen days in the villages all around, while I was absent on a missionary tour in Auvergne. At each meeting souls were saved and added to the Church; several being men whose evil lives had been notorious, and whose wives and children had been driven to the verge of despair. At two Saturday night meetings twenty-six persons found peace."

EMIGRATION OF CHILDREN TO CANADA.—We understand that a sum of money has been placed at the disposal of the committee of the Manchester and Salford Boys' and Girls' Refuges and Children's Aid Society, in furtherance of their scheme of emigration. It is felt that, as this is one of the most useful branches of their work, and as a single child's emigration outfit does not exceed £10, others might assist the committee by monetary donations. A number of children will be forwarded to Canada, under proper guardianship, next month. At a recent meeting of the Council, Mr. C. W. Busk (a member resident in Canada) made a special report on this subject, observing that all the children who had been sent out up to the present time were doing remarkably well. There was, he said, always a demand for boys—and perhaps a still larger one for girls—on Canadian farms. He urged an extension of emigration work, especially for children whose surroundings are of a vicious character.—*Manchester Guardian.*

THE SALVATION ARMY.

GENERAL Booth, on Monday, at Exeter Hall, took the opportunity, when presiding at the annual "May Meeting" of the Salvation Army, to reply to the assertions recently made against the organisation. With regard to the debate in the Upper House of Convocation last week, he said that two bishops uttered statements, of the falsity of which he was sure, bearing upon the moral character of the Army; and their assertions were confirmed by the Bishop of Hereford. The Bishop of Oxford expressed a wish that statistics showing the proportion of cases of immorality or illegitimacy to the number of Salvation Army meetings held could be obtained. Asked for the grounds upon which he founded his accusations, the Bishop of Oxford had written two letters, the first of which stated that the names of his informants—credible persons—must be withheld. Again asked to supply the grounds upon which his statements were based, or, failing this, to withdraw them, the Bishop said that "he would make some further inquiries, and if he could find any reason to modify his opinions he would do so." Inquiries made of every corps in the dioceses of Oxford and Hereford elicited straightforward replies that even no report of cases of immorality arising through the proceedings of the Army had been heard of save at Hereford, where, however, upon inquiry at the union workhouse hospital, it was found no woman connected with the Army had ever been there because of misconduct. Similar inquiries would be made of every corps in England; and, if the bishops who had so unjustly aspersed the character of the Army would not do them justice, the General proposed to send a memorial, signed by the million and a half of the Army's adherents, to the head of the Church—the Queen—praying Her Majesty to see that justice was done them. In this he believed he would have the support of the Primate. It was wholly untrue that at York Salvationists were "crawling for Jesus for two hours in darkness." Despite the attacks against which the Army had had to contend, they were still marching on, abroad as well as at home. The total receipts at the three meetings held during the day amounted to nearly £10,000, which included several donations of £1000 each.

The Church Standard of Friday contains the following letter from Earl Cairns addressed to the Editor:—

"5, Cromwell-houses, S.W. Sir,—I have to acknowledge your letter, in which you enclose a portion of a recent publication of the 'Salvation Army,' containing some words of mine in reference to the work of the 'Army,' and you ask me whether I still continue to entertain an opinion of their work as favourable as I then expressed. The words to which you refer were spoken by me about a year since. From what I had seen and heard up to that time I fully believed—and I still believe—that the 'Salvation Army' had, although by methods which might appear to us strange and perhaps uncouth, succeeded as no organisation had ever previously done, in attracting the ignorant, reforming the depraved, and in reaching a stratum of our seething population which never had been touched before. I was only too glad to welcome such efforts, even although I might question the taste and judgment of much that was done in making them. I am as much convinced now as I was then of the entire self-sacrifice, singlemindedness, and devotion of those engaged in directing this remarkable work. But I have been much pained by many things which have come under my notice in the further development of their operations. The language of irreverence—no doubt unintentional—in which some of their placards and advertisements are expressed; the 'Orders' and Instructions to the officers of the 'Army,' the teaching of some of their publications as to the Sacraments, and even as to the Bible, their financial scheme of inviting deposits without adequate security, and of inducing contributions by the promise to the donors of a high rate of interest for their lives, all these appear to me to be matters which offend much more seriously than merely against taste or judgment, and I regret to say that I would feel myself unable at present to speak of the mode of conducting the work of the 'Salvation Army' as I did a twelvemonth ago.—I am, Sir, your obedient servant, Cairns."

Letter to the Editor.

THE AFFIRMATION BILL.

Sir,—Before this can appear, the second reading of the Bill to make it lawful for open and avowed Atheists to bear rule in our land will have been proposed in the House of Commons. It is a cause for great thankfulness to God that, throughout the length and breadth of the country, so much deep and earnest feeling has been aroused in opposition to a measure so shameful and degrading to a nation professing godliness.

The time has passed in which to further petition Parliament, but it is not too late to supplicate a Higher Power. Most earnestly do I entreat your Christian readers who perceive the real character of the measure proposed, and its tremendous issues, not only for the time present, but for all time to come (for the step once taken can never be recalled but must inevitably lead to others in the same direction), to *give themselves to fervent prayer to God*, that (supposing the division has not been taken) his restraining and constraining hand may be upon every member when he is called upon to vote. Especially ought we to pray that those who bear the Christian name may be influenced by the fear of God *alone* in deciding whether they say "aye" or "nay" to a proposal which, if accepted, involves the entire nation in a declaration that righteous government and an acknowledgment of the being and supremacy of Almighty God are no longer *necessarily* connected.

Dark as is the present outlook, "God is," and is "over all blessed for ever," and our hearts and lips may yet be filled with his praise that for a while at least the "drag upon modern progress" is not taken off, and what *The Nonconformist* calls "the timid advance of the Government Affirmation Bill" is checked.

Thanking you from my heart for the very valuable and convincing leading articles which have appeared in your paper of late, and earnestly trusting you will steadily maintain your defence of truth and righteousness at all costs, I remain, yours faithfully, Frank H. White.

164, *Westbourne-terrace, W., April* 21.

THE MIDNIGHT MEETING MOVEMENT.

THE friends of this Society held their annual meeting in the Council-room of Exeter Hall last week, under the presidency of Mr. J. T. Drysdale. He said he considered this one of the very best societies in existence. The Committee were in earnest, but were crippled by want of funds; if they had a larger sum at their disposal, a great deal more good might be done.

Mr. J. H. L. Christien presented the report, which glanced at the work of a quarter of a century, during which time the Society had been engaged in rescuing the fallen, and in seeking to protect from falling those whose lives were beset by many temptations. During that period the Society had held nearly 800 meetings in London and the provinces, and these had been attended by 50,446 women. It was estimated that of this number at least 14 per cent. had either been sent to Homes or induced to return to their friends.

The claims of the Society were ably urged by the Rev. J. M. Andrews, who agreed with the remark recently made that London, with regard to this evil, is worse than Vienna, Paris, or Berlin; by the Rev. Dr. Davis, and Mr. Haig Miller, who, as a veteran in the work, bore cordial testimony to the good done by the efforts of the Society.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending May 5:—April 29, Psa. cxix 145-160; April 30, Psa. cxix. 161-176; May 1, Heb. i. 1-14; May 2, Heb ii. 1-9; May 3, Heb. ii. 1-9; May 4, Heb. iii. 1-11; May 5, Heb iii. 12-9.

HINDOO AND CHRISTIAN SISTERS.

By Mrs. M. Porter,
For upwards of Thirty years Missionary in India.

THE HINDOO WOMAN'S LAMENT.

I AM weary of this darkness,
Oh, when will it be light!
There is not a gleam of sunshine:
My mind is dark as night.

I long to know a true God,
I have worshipped those of stone,
But no comfort can they give me,
Wand'ring, or when at home.

I have travelled till I'm footsore
To temple and to shrine,
That I might find a good God.
Whose face on me might shine.

But oh, I cannot find Him,
My search has been in vain,
I am told of Sheva, Brahma,
And many another name.

O Christian women! tell me,
Will your God for women care?
Does He feel for women's sorrows?
Will He hear a woman's prayer?

If you have light, oh, bring it,
That we may no longer pine
In darkness and in sorrow,
While on you the light doth shine.

THE CHRISTIAN WOMAN'S RESPONSE.

YES, yes, poor mourning sister,
We do possess the light,
And our God is full of mercy,
Of tenderness, and might.

He cares for women's sorrows,
He listens to our prayer,
And graciously He bids us
To cast on Him our care.

We will send his message to you,
Although we cannot go;
And our earnest prayers will offer,
And for you our tears will flow.

Jesus has died to save you,
Eternal life He'll give
To all who rest upon Him:
Only "believe and live."

And when life's journey's finished,
If our sins are all forgiven,
Hindoo and English sisters,
We all shall meet in heaven.

Bournemouth.

WILLARD TRACT REPOSITORY.—In consequence of the late fire in Paternoster-square, in which the Willard Tract Repository's publications were destroyed, Dr. Cullis will not be able to supply them until further notice. Communications can be made to Mr. S. Freeman, Hon. Secretary, Gloucester Villa, North-road, Highgate, N.

IRISH CHURCH MISSIONS.—The various meetings in connection with the April anniversary in Dublin, which have just been held, appear to have had more than ordinary interest attached to them. The annual meeting was transferred to the Christian Union Buildings. The galleries, on Monday evening, last week, were filled by about 700 children from the Society's Homes and Schools, and their singing added greatly to the interest of the meeting. The Bishop of Kilmore presided. Rev. Horace W. Townsend, Clerical Secretary, gave a summary of the year's work, and incidentally referred to the attack made upon the Society recently by a Roman Catholic Priest, Rev. Columban O'Grady. Even the testimony of the latter, however, was a significant proof of the growing power of the Missions, for he remarked that "the Society is silently sapping the foundations of the faith (Romish) in this city and in many parts of the country." During the anniversary, a large new Home for Destitute Children was opened in Townsend-street, and a thanksgiving service was held in it for the blessing which had attended the Society's efforts.

NOTES FROM THE AUSTRALIAN BUSH.

By D. M. LOGAN.

DEAR SIR,—The intensely interesting matter that always fills the pages of your excellent periodical, which comes with constant regularity, is read by us with avidity and goes further to interest and arouse others. We used to long for the mail that we might hear what more Mr. Haslam had to relate concerning his labours and experiences in his "Yet not I," which was often so instructive and suggestive to those who live in the country; to hear of the progress of the work going on through the instrumentality of Messrs. Moody and Sankey; of the grand Gospel Temperance reformation; the exploits of the Salvation Army; Mission work by Miss Annie Macpherson, Dr. Barnardo, and others; to read the sketches of travel by Mr. H. Grattan Guinness, and notes of a variety of efforts in the spread of the Gospel.

TEMPERANCE.

On several occasions I have read extracts from THE CHRISTIAN, which have interested and aroused the people gathered for Christian service or at Temperance or kindred meetings. A little piece entitled "The Ribbon of Blue" was much appreciated, and my copy of THE CHRISTIAN containing it has been passed about with unusual solicitude. How my heart is warmed and my spirit cheered by reading of the prosperity of the Lord's work in well-known localities! Specially was it so when I read that No. 1 Branch of the Greenock Y.M.C.A. had received such blessing through Mr. Moody's visit to the town that their quarters were too small for them, their numbers having so greatly increased. Nineteen years ago I was a humble member of No. 1, and whilst there was converted to God. What encouragement in prayer I have received by reading of so many leading and influential Christian men at home joining the ranks of the total abstainers! Surely "superstitious faith" in the virtues of alcohol is fast disappearing from amongst Christian people. The Lord's name be praised! All the ministers of the Churches in our district here, whether Wesleyan, Church of England, or Presbyterian, are abstainers.

A MODERN SEER.

In a previous letter I mentioned that the Lord had directed a godly man to my place. It was as if the Spirit of the Lord came to John (John Keay is his name), and said, "Arise, get thee up unto a place that I shall show thee." John did as he was commanded, and came here as Elijah went to Zarephath. The Lord said to Elijah, "I have commanded a widow woman there to sustain thee." Of course we know the Lord's bounty was twofold, for not only did he sustain Elijah, but through Elijah's instrumentality the widow and her son were sustained likewise. And as John was paid for his labours here, I in turn was repaid by his presence, his faith, and his prayers. So far as my experience goes, I cannot recall any one character so like the Old Testament prophets as John. He is unique. We have pastors, preachers, evangelists, and teachers; but here is a seer, a prophet—one living in such thorough harmony with the Divine will; so constantly hearkening, watching, listening, waiting for the slightest wish or word from the Master, that he seems to be in that Master's thorough confidence. Surely "the secret of the Lord is with them that fear Him; and He will show them his covenant." The latter part of this verse is often not quoted with the former.

I fear to trespass on your valuable space, yet if you can find room for the following I think it will not only be interesting, but may tend to strengthen the faith of those who may read it. John was in my service fifteen months. During that time we had two sheep-shearings. On the first occasion rain prevented our beginning on the day we had intended. We were delighted at the downpour. Two days later we started, and, after a few days, rain again stopped us for two more days. John came to me and said, "Please God, you'll not be stopped any more by rain." Some days afterwards the clouds began to draw down, and it looked as if *promising* rain. We don't say "*threatening*" in regard to rain here. I said to John, "What do you think of things now, John?" His reply was most memorable: "Though the heavens were black above us we won't have rain to stop you." The heavens grew blacker and blacker, a freshness was in the air, but John's face grew almost brighter as the smile of faith spread over it. At last, down came the heavy rain, but only for a few minutes, and then the storm blew off and we sheared out without any delay whatever. Then came the weary months of drought when thousands of cattle and sheep perished for lack of water, and all around us the scarcity of the precious liquid was alarming. John encouraged us to put faith in God, and as I previously related, He was graciously pleased to hear our prayers and send us rain.

For some time before our next shearing it was very showery weather and shearing was protracted in many sheds. I intended beginning early in November, and John came to me saying, "Please God, you'll get right through this time; you'll have no rain to stop you." Hot, dry weather set in whenever our shearing began, and people said we would be having a more severe drought this year than ever. Evil predictions were rife, but a smile just beamed on old John's always bright face, as he said, "You'll get all your water-holes cleaned out soon and some will have more water than they want." We finished shearing on the 14th of the month, and that very night, a few hours after we had finished shearing, down came the rain in torrents, and for several weeks, on every Tuesday, heavy rain occurred and water-holes were cleaned out, and some people had their dams washed away. I feel almost inclined to add, "according to the word of the Lord by the prophet John." At all events, it was as real to me as events we read of in Old Testament story in connection with the prophets. On one occasion I was going to cut some hay. John said, "We'll have rain soon, please God." I thought we had better leave the hay alone. Others in the district cut their hay and a quantity of it got spoiled. I waited and secured a fine crop, better than I should have had before.

(*To be concluded.*)

HAMPSTEAD.—In this delightful northern suburb the foundation stone of a new Congregational Church was laid laid week, by the venerable African missionary, Dr. Moffat. The pastor of the Church is Mr. R. F. Horton, a fellow of New College, Oxford, a young man of great intellectual gifts, and full of evangelistic fire. We anticipate much blessing in that neighbourhood from his ministry.

HIGHLAND ORPHANAGE, INVERNESS.—In the presence of a large number of friends and sympathisers of the movement, the foundation-stone of the first cottage was laid last week by Mrs. Forbes, of Culloden. Addresses were given by several gentlemen in commendation of the good work. Of the sum of £800 required, only a little over £250 has been subscribed, and as there are already six boys and four girls in the temporary Home, an earnest appeal is made for funds to enable the promoters to complete the first building free of debt. The Treasurer is Mr. George Walker, Ness Bank, Inverness, N.B.

THE "STRANGERS' REST," LIVERPOOL.—This agency has been greatly owned of God to the conversion of souls. Since the Friday evening meeting for prayer and testimony was instituted by Mr. Radcliffe, something like a revival has taken place; most encouraging are the testimonies borne by workers and converts at these joyous gatherings. The want is deeply felt of periodicals, magazines, books, tracts, &c., used in making up a sailor's "book bag," to take with him on the voyage, when he goes away, for reading at leisure, and distributing among his shipmates. Christian friends, having the sailor and the stranger at heart, are asked to forward contributions of old books and periodicals, &c., addressed to Mr. Reginald Radcliffe, The "Strangers' Rest," 24, Parklane, Liverpool. The need is a pressing one, the last bagful being given away weeks ago, and the demand for them is great.

GOSPEL TEMPERANCE WORK.

DALKEITH.

THE first anniversary meeting of this movement in Dalkeith was held on the 16th inst., 3000 persons being present. Nearly 1000 names have been enrolled during the year.

KIRKBY STEPHEN.

A very successful Mission has just been closed here. Five hundred and thirty pledges taken, out of a population of 2500. Several notorious drunkards have been reclaimed, and much good the result.

CLEVEDON.

A four days' Mission has just been conducted here by Mr. W. Forbes, who, by his earnestness and inexhaustible store of incident and illustration, completely carried his audience with him. A number of pledges were taken.

KNIGHTON.

A week's Mission has been held in this town by Mr. George Blaiklock. The meetings from first to last were crowded, and the audiences most enthusiastic. One third of the population have now donned the blue ribbon, and the Temperance cause was never in so flourishing a condition as at present.

BATTERSEA, S.E.

On Sunday evening, 15th inst., Mr. W. S. Caine, M.P., addressed a large meeting in Bolingbrooke Hall, in furtherance of the Blue Ribbon Army Mission in Battersea. In his usual homely common sense style, he sought to persuade those who stand aloof from the Temperance movement to become identified with it. Forty pledges were signed in the hall.

HIGHBURY VALE, N.

A four days' Mission amongst the poor of the district of St. John's, Highbury, has been held, Mr. Joseph Samme being the conductor. On one occasion two hundred of the poor were gathered, at the invitation of the vicar (Rev. G. D. Wyatt, M.A.), to a tea, after which Mr. Samme gave a Gospel address, and Mrs. Wyatt, the vicar's wife, sang a solo. It is believed that many souls were born again, backsliders restored, and believers stirred up.

KINGSTON-ON-THAMES.

The Mission conducted here by Major and Mrs. Evered Poole is becoming daily more of a success. From the first night the Drill Hall, holding 2000 people, has been full, and the enthusiasm great. In the week past over 2200 pledges have been secured, and these are but a token of the numbers that we hope will eventually be drawn in.

The after-meetings are largely attended, and have been followed with blessed results. On Friday night, after a solemn address from Mrs. Evered Poole, all who had decided for Christ that night, or during the preceding nights, were asked to stand, and thirty-nine rose to their feet to confess their new-born faith in Christ. The scene was most impressive, and the silence only broken now and then by sobs.

Many who have hitherto held aloof from the blue ribbon movement have come forward to confess that they see the hand of the Lord working in their midst, and to welcome the blessing He is sending upon Kingston by his servants.

Among those who signed the pledge and took the blue ribbon during the Mission Canon Basil Wilberforce recently held at Torquay, was the Duchess of Sutherland.

The Kiosk and Coffee Stall Company have received permission to place a kiosk in Hyde-park, similar to the one in Regent's-park, for the sale of refreshments without intoxicating drinks. The site selected is near the Marble Arch.

A publican of Ilkeston, near Belper, has joined the Blue Ribbon Army. To show the sincerity of his conversion, he pulled down his signboards and presented them to the Army as trophies. He also had all the ale and spirits in his house washed down the gutters.

STRANGERS' RESTS IN GERMANY.

It was felt in November, 1880, that there was an urgent need for Strangers' Rests in the two chief ports of Germany, Hamburg and Bremerhaven. Accordingly, Mr. A. Brunnschweiler and Mr. Reginald Radcliff proceeded to these ports, and after working for some weeks succeeded in forming a Rest in each place. These Rests have continued open for seamen of all nations each night of the week ever since. The reports received speak of much blessing. Some time afterwards an aged but devoted lady helper of the Liverpool Rest went over with a companion and worked several weeks both at Hamburg and Bremerhaven.

The Rest at Hamburg has now begun to walk on its own legs, asking but little pecuniary help from England, and that only for one year more. But it must be borne in mind that Bremerhaven is only a little town (two hours by rail from the important City of Bremen), and the Germans who give their labour to the Rest are all poor Christians. Some of them were unable to aid in the support of their own pastor, so that he, helped by our Liverpool sister, had to emigrate to America, whilst his congregation continued to minister to one another without a pastor.

After the current year it is expected that the amount required from England will much diminish, but towards the present urgent wants and to provide one more year's rent for Hamburg there is needed about two hundred and fifteen pounds. It is hoped that the friends of the sailor in Great Britain will generously help in providing this sum. Contributions will be received by Mr. Arnold Brunnschweiler, Manor-avenue, Urmston, Manchester.

Notices of Books, &c.

Lunar Rainbows. By S. E. Saunders. 3d. *J. F. Shaw & Co.* This little book contains texts of Scripture for the night season for every day in the month. They are appropriately selected, and nicely printed.

Look unto Him. By the Author of "A Companion to the Birthday Text Book." *The Book Society.* The Saviour is here set forth under various scriptural images. The little work is attractive in style, and as instructive as it is interesting.

The Sunday School Union has just published a collection of Anniversary Hymns and Tunes for Sunday-schools, by Mr. Alfred H. Miles, price 6d. Some of the hymns are new ones, and the tunes appear to belong to that class which will wear.

Memorials of a Beloved Child. By her Mother. *Clark, Dorking.* This is a brief but touching story of a daughter who passed away at the early age of twenty-two, leaving behind her a bright Christian testimony. It may help some anxious ones looking to their own experience for rest, instead of to Him who hath said, "I will give you rest." We heartily commend it.

Illustrations and Meditations; or Flowers from a Puritan's Garden. Distilled and dispensed by C. H. Spurgeon. 2s. 6d. *Passmore & Alabaster.* It would really seem that the busiest men are those who have the most time; else how could Mr. Spurgeon attend to the thousand and one arrangements of his many institutions, and at the same time send forth a constant stream of the richest and freshest writing of the day? We will not seek to solve the mystery: we will thankfully accept the fact, and pray God that his bow may long abide in strength. This latest volume from his prolific pen is marked by all the qualities that have gained him such popularity as an expositor of Divine truth. He is, no doubt, fortunate in his choice of texts for these meditative illustrations; the flowers of thought he has culled from the sermons of Thomas Manton are redolent of heaven's perfume. But they lose nothing of their original fragrance in the process of distillation by this gifted professor of spiritual chemistry; indeed, we may safely say that the extracted essences seem often to have a sweeter and more pervasive odour than the flowers themselves. Preachers and teachers will do well to inhale it oft, for their own refreshment and that of others.

We have received Tedlams and Mabel Watson, little books for children, written by Elizabeth Manton; they can be had from that lady at 8, Gough-road, Edgbaston, Birmingham.

Wayside Talks. By E. W. W. *Sunday School Union.* A capital little book for boys and girls, suited for Sunday reading, and full of illustrations, pictorial and verbal.

Maranatha: A Watchword for Christians. 3d. *Houlston & Sons.* A simple but deeply interesting outline of prophetic truth is presented in these pages by a surviving daughter of the late Rev. John Cox. The pre-millenial view of the Second Advent, with the need of constant watchfulness and readiness, is advocated, by one who evidently loves our Lord's appearing, and who longs to bring others to share with her in the joy of anticipation.

"Unto the Perfect Day." Life Thoughts; selected and arranged by Rev. John A. Jennings. *Carson Bros., Grafton-street, Dublin.* A literary gem. Small enough to go into an ordinary vest pocket, it contains some of the wisest and weightiest sayings of many of the most gifted Christian poets and prose writers of the age, on the greatest themes that can occupy the human mind. Every reader will thank Mr. Jennings for having introduced him to such choice and profitable companionships.

Melodies of the Fatherland, Translated from the German. By the Rev. Robert Maguire, D.D., Rector of Southwark, and dedicated to the congregation of St. Olave's Church. All lovers of sacred poetry into whose hands this little volume may fall will richly prize it. It is full of gems, and we commend it heartily to all as a beautiful gift-book to a friend or companion and help to devotion for personal use. The book is published at the Office of *Home Words*, Paternoster-buildings, E.C.

Household Management for the Labouring Classes. By H. L. Hamilton. *Partridge & Co.* This little treatise contains valuable advice on five most weighty subjects, viz., Money, Home, Children, Clothes, and Illness. It is full of eminently practical hints for guidance, and throws much light upon many matters of the utmost importance to the class for whose benefit it is written. A more useful book for circulation, in connection with Mothers' Meetings, District Visiting, and Home Mission operations generally, we have rarely seen. We should like a copy of it to be in every cottage home throughout the land.

Year by Year. These collected addresses of Lord Polwarth, issued during fifteen years past as "Watchwords for the New Year," are now published in one volume, which we are glad to see has reached a second edition. They are full of Gospel truth, clearly and simply expressed. The type is good, making the volume very suitable for the aged, to whom in its present form it will be of special service and value. The addresses can also be had separately, and should be largely used in tract distribution, being admirably adapted for general circulation by Christian workers. They are published by *Mr. Rutherford*, Kelso, N.B.

The Age and Origin of Man Geologically Considered. This is another of the series of Present Day Tracts, publishing by *The Religious Tract Society*; it is written by Mr. S. R. Pattison, F.G.S., and Dr. Friedrich Pfaff, Professor of Natural Science in the University of Erlangen. It is a valuable contribution to a subject upon which many minds are unsettled and confused, and contains facts which it is desirable all such should be in possession of. The arguments employed lead most clearly to the conclusion that Scripture has nothing to fear from modern scientific criticism, but is only proved "more well-founded and irrefragable" by being sifted and examined in its light.

The Perversion of Dr. Newman to the Church of Rome, in the Light of his own Explanations. Common Sense, and the Word of God. By Pastor Chiniquy. 1s. *W. T. Gibson, 58, Parliament-street, S.W.* This pamphlet is likely to do good service to the cause of Protestant truth, and should have a wide circulation. It treats Dr. Newman's works with bold and trenchant criticism, and contains an exposure of the real principles and subtle practices of Romanism, which should in these days be understood by all classes of society. The connection between Nihilism and kindred movements and Jesuit influence is clearly shown, and the fearful evils of Auricular Confession exposed. The author was at the time of the issue of "Tracts for the Times" a Roman Catholic priest, and so is able to deal with his subject from a point of view specially advantageous to a fair and candid review of its bearings upon the cause of truth.

MANUEL MATAMOROS.*

[In April, 1865, the writer of these lines and his daughter spent part of two fragrant days at Lausanne with Manuel Matamoros, the Spanish exile, and with M. Bridel, an eminent minister of the town, and warm friend of the Spaniards residing there. Matamoros died on the 31st July, 1863, M. Bridel on the 1st of November following.]

I LITTLE thought, else keen had been my pain,
Those brilliant eyes should beam on me no more,
That scarcely fifteen moons should wax and wane,
Ere death had sealed them by blue Leman's shore.

Dear Matamoros! No friend have I known
Of soul less soiled with earthliness than thine;
In chains and exile, brave thy Lord to own,
The victor's wreaths thy martyr temples twine.

Loving and lovely, gentle, guileless, pure,
All base alloy thy lofty bosom spurned:
To lead thy bleeding Spain to Christ for cure,
With life consuming fire that bosom burned.

I loved thee, as did those of many a clime—
Thy glorious race on earth seemed but begun.
The Lord "does all things well." In golden prime
Thou servest now, where shines no setting sun.

And Bridel's voice by Leman's lake is dumb;
Its silvery tones on earth are hushed for aye;
The Great Belov'd has to his garden come,
And, stooping, caught the lilies quick away.

Glasgow. A. N. Somerville.

* Manual Matamoros. New Edition, 2s. *S. W. Partridge & Co.*

Requests for Prayer.

PLACES.—For blessing upon a Mission to be conducted by Rev. R. D. Monro, at Gosforth, near Leeds, April 21 to May 3; also praise for much blessing upon the Mission at St. Paul's, Chippenham.——For a Mission at St. Paul's, Balham, April 28 to May 8, conducted by Rev. H. Dening. ——For blessing upon Mr. Varley's Mission to Ipswich, commencing April 22.——For blessing on a further week of Mission services at Brixton-hill for non-churchgoers.——For blessing on a Bible-class for young men at a ragged-school in Pendleton, Manchester.——For blessing on open-air preaching at Belvedere-road, and outside Christ Church, Westmidster-bridge-road.

MR. SPURGEON was unable last Sunday, through an attack of gout, to officiate at the Metropolitan Tabernacle. The affection has got into his hand, shoulder, and knee.

BIBLE FLOWER MISSION.—The short notice of the last report of the above Mission which appeared in our issue of the 5th inst., may have caused an erroneous impression as to the real state of its finances. The hon. secretary states, that although £11 were in hand on November 30, there were bills for rent, printing, &c., sent in immediately afterwards, and that at the present moment the Mission is in debt to the extent of over £50. There was a very large increase in the work done last year, the total number of distributions being just under 400,000, and there is great need for more helpers, either as visitors to the hospitals and infirmaries, senders of flowers and suitable text cards, or contributors of money to the necessarily increasing expenses. The report for 1882 may be had on application at 110, Cannon-street, E.C.

THE LATE MR. WILLIAM MORLEY.—A correspondent writes to *The Record*: "The religious and commercial worlds have sustained a severe loss in the removal by death of Mr. William Morley, who entered into rest on the evening of the 10th inst., at the age of sixty-seven, at his residence at Streatham, after a short illness. His life was one of truly Christ-like simplicity and unostentatious beneficence. He was the head of the firm of Messrs. Morley and Gray, of Gutter-lane, where he was most highly respected, and there are perhaps but few principals of London establishments to whose Christian consistency and practical solicitude for the best welfare of their associates and *employés* such striking testimony could be borne as was conveyed in a most touching letter written by them on his decease to his widow. One special feature of the Christian work in which he was engaged was a personal effort on behalf of atheists. These he would meet in goodly numbers on Sunday afternoons, and after hearing their arguments, instead of entering on logical instruction or controversy, he would take a brief text and apply it in a way so original as to disarm his opponents almost in spite of themselves, and so secure for himself a hearing upon those everlasting truths which he so firmly and persistently held."

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Notes for Bible Readings. A Collection of over Six Hundred Subjects, carefully compiled and arranged. Suitable for Bible Readings, Cottage Lectures, Sermons, Addresses, Sabbath-school Lessons, &c. Cloth, bevelled boards, 3s. 6d. A cheap edition may also be had in tinted cover, 2s. 6d.

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Christ Lifted Up. Meditations on the Death, Resurrection, and Ascension of our Lord Jesus Christ. By Rev. ROBERT GILCHRIST. Cloth, bevelled boards, 2s. 6d.

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And may be ordered of any Bookseller.

TURKISH MISSIONS' AID SOCIETY.

THE ANNUAL MEETING will be held in the LOWER ROOM of EXETER HALL, on FRIDAY, MAY 4. The EARL OF SHAFTESBURY, K.G., will take the Chair at 3 o'clock. Addresses will be delivered by the Rev. Dr. Trowbridge, of Aintab, Turkey; Rev. R. C. Billing, M.A., Rector of Spitalfields; Rev. G. S. Reaney, of Stepney; Rev. James Craig, D.D.; Rev. W. Wingate; J. E. Mathieson, Esq.; and others.

THE ANCHORAGE.

Hebrews vi. 19.

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The young women are fitted for resuming their position in life, by thorough instruction in household duties, cookery, dressmaking, fine laundry work, &c. &c.

A full description of the work of the Mission, with regulations for admission to the "Anchorage House," will be sent on application by letter to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End Road, N.W. (President of the Ladies' Committee), to whom, or to Messrs. MORGAN & SCOTT, subscriptions may be sent.

On THURSDAY, MAY 3, 1883, the

REV. DR. PARKER

Will preach a SERMON on behalf of

The Benevolent or Strangers' Friend Society

(Established in the year 1785 for Visiting and Relieving, by an unpaid Agency, the Sick Poor of the Metropolis), in the

CITY TEMPLE, HOLBORN VIADUCT,

At Twelve o'clock Noon.

THE SYSTEMATIC BIBLE TEACHING MISSION,

67, PATERNOSTER-ROW, LONDON, E.C.

Is designed to reach and enable parents at Home to train their Children religiously by the Lessons taught in the Sunday School.

The FOURTH ANNUAL MEETING and EXAMINATION will take place in EXETER HALL, STRAND, on FRIDAY EVENING, MAY 11, 1883. SAMUEL MORLEY, Esq., M.P., will take the Chair at Seven o'clock. The Rev. Dr. CONCANON, Rev. Dr. WHITTEMORE, Rev. Dr. WILSON, Rev. J. MATTHEWS, D. H. FRY, Esq., Mr. KIRK (Ragged School Union), Mr. CLARK, Mr. GEORGE HOLLAND, W. BRAMSTON, Esq., and others, have promised to take part in the Meeting.

ARTIFICIAL TEETH.—SPECIAL NOTICE.—Mr. J. SHIPLEY SLIPPER, Surgeon Dentist, is enabled to fit artificial teeth without extracting loose teeth or stumps. These teeth are life-like in appearance, and can be adjusted without any injurious wires, from 3s. 6d. per tooth, and from 20s. a complete set (guaranteed), at the Holborn Dental Surgery, 37, High Holborn, London, W.C., opposite Chancery-lane. All information free of charge. Daily from 9 a.m. to 7 p.m. "How to Preserve the Teeth," by J. Shipley Slipper, gratis and post FREE to readers of THE CHRISTIAN on application.

THE SALVATION ARMY.

A Saturday Afternoon and Evening

FREE-AND-EASY

IN

EXETER HALL,

CONDUCTED BY

THE GENERAL,

MAY 5TH, 3 and 6.30 p.m.

Admission by Ticket only, free. Reserved Seats, 1s. each Meeting. Tickets may be had by application at 101, Queen Victoria street; 20, Charing-cross; Regent Hall, Oxford-street; The Eagle Salvation Hotel, City-road; Congress Hall, Lower Clapton; or by post on sending stamped and addressed envelope to Chief of Staff, 101, Queen Victoria-street, E.C.

"LIFTED UP." The Life of Walter Douglas. With Frontispiece. Paper covers. Price 6d. Cloth, 1s.

London: MORGAN & SCOTT, 12, Paternoster-buildings;
And may be ordered of any Bookseller.

SUPPLEMENTARY LIST OF "MAY MEETINGS."

Date.	Hour.	Society.	Meeting Place.	Chairman or Preacher.
MAY.				
Thur. 3	11 a.m.	Aged Christian Society (Sermon) ..	St. Paul's, Onslow-gdns.	Bishop of Sodor & Man.
,, ,,	12 noon.	Strangers' Friend Society (Sermon)	City Temple	Dr. Parker.
Sat. 5	3 & 6.30.	Salvation Army	Exeter Hall	General Booth.
Mon. 7	3 p.m.	Church of England Waifs' Home ..	Mansion House	Lord Mayor.
,, ,,	7 p.m.	Met. Tab. Colportage Association ..	Metropolitan Tabernacle	Mr. C. H. Spurgeon.
Tues. 8	11 a.m.	Irish Church Missions	St. James's Hall	Earl Cairns.
,, ,,	11 a.m.	Prayer Book Revision Society ..	,, ...	Canon Taylor.
Thur. 10	3 p.m.	Ladies' National Association for Abolition of Regulated Vice	Exeter Hall	
Tues. 22	3 p.m.	Naval Scripture Readers' Society ..	United Service Institution	Admiral Sir A. C. Key
Wed. 23	3.30 p.m.	Parochial Mission Society	Exeter Hall	Bishop of Bedford.
Fri. 25	3 p.m.	Strangers' Friend Society	Willis's Rooms	
Sat. 26	3 p.m.	Protestant Deaconesses' Institution..	Tottenham, N.	Mr. S. Morley.
Mon. 28	7.30 p.m.	Gray's-yard Ragged School	Burlington Hall, W. ..	Lord Leigh.
Thur. 31	3 p.m.	Dalrymple Inebriate Home	Mansion House	Lord Mayor.
,, . ,,	3 p.m.	African Settlement Society	Exeter Hall	

Corrections in previous List: Chairman at meeting of National Temperance League, on Monday, April 30, in Exeter Hall, is Mr. W. Crosfield.

Hour of meeting of Anti-Opium meeting, at Exeter Hall, on May 2, is 7.30, not 7 p.m.

Meetings of China Inland Mission at Mildmay Conference Hall, are to be on May 31, instead of May 30 as announced.

Mission and other Appeals.

Ramsey-street Juvenile Mission.—The Committee of this Mission solicit help to meet the rapidly increasing needs of the work. Contributions received by the superintendent, W. Rawles, 477, Cambridge-road, Hackney, E.

Deaf and Dumb.—Mr. D. Murray, Secretary of the Royal Association in Aid of the Deaf and Dumb, 419, Oxford-street, London, W., appeals for the increased support of the public on behalf of this important work of this institution.

Convalescent Home, Broadwater, Worthing.—Mr. Aulay Macaulay appeals for help for the Home under his care. He writes: "The home was opened last May, and has benefitted nearly ninety children. The children we take into the home come from homes of the most wretched description. The home at present is in urgent need of funds. Subscriptions will be thankfully received by Mr. Aulay Macaulay, Hon. Sec., Blechynden-street, Notting Hill, W.

Grove Hall Gospel Mission, Lisson-grove.—Omega-hall, where Gospel services have been held by the Evangelistic Mission, is to be sold; but several converts and friends are anxious that the work should be continued in the neighbourhood. It has been arranged to conduct meetings at the above hall (not in connection with the Evangelistic Mission). Friends desiring to help forward the work are asked to send their contributions to Mr. James Spruntt, superintendent, 16A, Omega-place, Alpha-road, N.W.

Nottingham Tabernacle.—If it were not for the exceptional circumstances of my plea, I would not venture to trespass on your space. The debt when I became pastor here was over £7500. In two and half years, by God's blessing, we reduced this amount by £1,500. Now, owing to the faulty construction of the roof, we are compelled to have certain repairs done, and we have had to find a temporary home elsewhere. The Lord is working in our midst, but the heavy drain upon a congregation composed of working people is too much. Will you just let your readers know these facts? £1000 is needful.—H. E. Stone.

[We shall be glad to take charge of any donations for our earnest ministerial friend.]

Battersea Park Tabernacle.—A special appeal is issued for the erection of a new building for the use of the Baptist Church worshipping at Battersea-park-road (Rev. T. Lardner, pastor). Mr. C. H. Spurgeon, Beulah-hill, Upper Norwood, endorses it, and says: "The pastor and the people are earnest workers and are doing their best; but Battersea consists mainly of working people who have little to spare, and must be helped from the outside. The work can be done under £3500, and they have a start of £700; but they need a number of large donations to lead the way, and then a cloud of smaller gifts to bring up the main body. I have consented to act as treasurer, and the sooner I am burdened with funds the better. Houses are springing up all around like dreams of the night, and the house of God ought to be builded at once."

Notices.

Applicants for Tracts.—Miss Pearson, 104, Stamford-street, S.E.; H. Rawles, 7, Malden-road, Kentish-town, N.W.; Jesse Warters, High Oak-cottage, Ware, Herts; Mrs. Tite, 7, Bywaters-buildings, Carver-street, Birmingham; J. Oakley, 121, Church-street, Pendleton, Manchester; T. Johnson, 3, Little Tufton-street, Westminster, S.W.; G. Bagshaw, Colporteur, New Barnet; H. Moss, 258, Greendykes-road, Broxburn, Scotland; J. Taylor, 28, Cressy-place, Stepney-green, London, E.; W. Waylan, 31, Whitechapel-road, London, E.; T. Brown, 18, Victoria-terrace, Uplandroad, Peckham Rye; A. Phillips, 16, Tabernacle-square, Finsbury, E.C.; J. Griffin, Goods guard, Orchard-street, Stapleford, near Nottingham; Miss Brackenbury, Leicester House, Gipsy-hill, Upper Norwood, Surrey; T. H. Franklin, 71, Peckwater-street, Kentish Town, N.W.; Willie Paige, Postal Teleg., Ware, Herts.

Communications received with thanks.—W.L. J.C. W.M.T. J.T.P. T.H.E. W.J.C. T.H. C.M.B. R.M.B.M. A.W. W.H. H.B. J.B. E.H.H. W.R. D.M.L. E.McW. L.A.B. W.E. M.B. H.T.L. B.S. M.C.I. S.R. D.O. E.K. M.C.P. F.J. J.C.J. W.T. W.J.L. G.M. G.K. L.R.H. W.L. J.A. J.B. J.N.B. J.H.P. M.D. E.N. S.B. H.D.P. J.C.S. J.M.S. W.L.T. A.R.F. A.H.H. G.C. G.R.K. R.A. G.J.H. M.E. E. de M.R. A.M. E.G. J.G.P. G.S. R.H. S.C. E.I. T.H. J.E. D.L. W.D.C. L.E.T. W.A.C. G.W.L. G.N.Y. J.H. J.S. H.D. M.A.L. J.W.B. C.B.L. S.T.P. W.O. Commercial Traveller. H.H. C.S.B. W.H.S. T.H. Reader. G.H.T. F.B. F.H.W. R.B.G. E.J.W. T.S.

Forthcoming Meetings.

☞ **Information for this column should reach us not later than Monday morning.**

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

The Irish Evangelization Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton. Hon. Sec., Dundalk, Ireland.

Stepney Meeting House, Spring Garden-place, E.—Mrs. G. S. Reaney will give an address to Men and Women every Sunday at 3 p.m.

Agricultural Hall Services.—Sunday, April 29, 11 a.m., 3.30 and 7 p.m., Rev. James Ellis and Mr. Elvin.

"Oxford" Music Hall, 5, Oxford-street, W.—Ned Wright, Sunday, April 29, 7 p.m. This is the closing meeting for the season.

Conference Hall, Mildmay-park, London, N.—Preachers for April 29, 9.30 a.m., Mr. Geo. Soltau; 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Geo. Soltau.

St. James's Hall, Regent-street.—Mr. Joseph Proudman conducts Gospel Services, supported by a Select Choir, every Sunday evening at 7 p.m.

House of Rest, 8 Cambridge-gardens, Kilburn-park, N.W.—Friday, April 27, at 7 p.m., Rev. Thornley Smith, on "Power from on high."

Mr. George O. Barnes, the "Mountain Evangelist," from Kentucky, U.S., will deliver Gospel Addresses, each evening, in Hoxton Hall, Hoxton-street, N. Sacred Solos will be sung each evening by Miss Barnes, 3 p.m.

Evangelistic Mission, Kilburn Hall, Kilburn-gate (*not* Town Hall).—Bank Holiday, Whit-Monday, May 14, 4 and 7 p.m., Dr. McKilliam, Ned Wright, and others. Also at Bignold Hall, Bignold-rd., Station-rd., Forest-gate.

Y.M.C.A., 186, Aldersgate-street, E.C.—Mr. Henry Varley will give an address on Sunday evening next, April 29, at 8.15, and each evening during that week, at 8.30 (Saturday excepted) also daily at the Central Noon Prayer Meeting (open to all).

———Burlington Hall, 23, Savile-row, W.—Sunday afternoon, April 29, at 3.15 p.m.; Devotional Meeting, address by the Lord Bishop of Sodor and Man.

Strangers' Rest, 163, St. George-st., Ratcliff-highway, E.—Monthly meeting of Workers, Thurs., May 3. Address by Mr. J. G. McVicker, on "New Covenant Service." Tea at 6 p.m. Meeting at 7 p.m.

The Promotion of Holiness, 3, Rochester-square, Camden-road.—Rev. W. E. Boardman, every first Tuesday in the month, 3.30, 6, and 7 p.m., and every Tuesday, 6 and 7 p.m.

The Salvation Army.—Mrs. Booth will deliver addresses as follows: Vestry Hall, King's-road, Chelsea, Thursday, April 26, 8 p.m. Vestry Hall, Haverstock-hill, N.W., Thursday, May 3, 8 p.m.

South London Tabernacle, Peckham-road, S.E.—Laying of memorial stone, May 1, at 3.30 p.m., by Mr. George Williams. Public meeting at 7 p.m. in Lecture-hall of Camberwell-green Congregational Chapel.

Children's Special Service Mission.—Meeting of workers at Exeter (Lower) Hall on May 17, at 6.30 p.m., Rev. G. Everard presiding.

Open-air Mission.—Quarterly Meeting, Mission Hall, Queen Anne's-gate, Westminster, Monday, April 30. Special address by Rev. J. Hudson Taylor, on "The Hand of God in the story of the China Inland Mission." Chairman, Mr. George Williams. Tea at 6. Meeting at 7.

——— North London Auxiliary.—26th Annual Meeting, Conference Hall, Mildmay-park, Friday, April 27, at 8 p.m. Chairman, Mr. James E. Mathieson. Speakers, Rev. W. H. King, Rev. T. W. Henderson, and others.

Wesleyan Missionary Society.—Sermon by Rev. Chas. Garrett, April 26, 11 a.m., City-road Chapel. Sermon on April 27, 11 a.m., Great Queen-street Chapel, Rev. Dr. Jos. Parker. Annual Meeting, Exeter Hall, April 30, 11 a.m., Mr. J. Holden, Chairman.

Women's Union of C.E.T.S. Conference, Exeter Hall.—Thursday, April 26, 2.30 p.m. Addresses by Dr. Alfred Carpenter and Mrs. Evered Poole (Eva Travers).

Mildmay Park Annual Conference, June 27, 28, and 29, 1883. No applications for tickets can be received before May 9.

Newport and Isle of Wight Conference, May 16, 17, 18.—General subject, "The Work of the Holy Spirit." Meetings in Borough-hall, Newport, at 10 a.m. for prayer; at 11 a.m. and 7 p.m. for conference; 3 p.m., Bible reading; 4 p.m., accounts of God's work; 5.30 p.m., prayer, praise, and testimony.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, April 21, 1883.

*** Donations should be sent by cheque or Post-office order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning. Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Poor Jews in Jerusalem (Friedlander & Kelk)—T. N. J. 10s.; S. S. £1; Matt. x. 8, £1	2	10	0
Miss E. Hopkins' Work—A. R. M. 2s.; F. Z. H. £2	2	2	0
Strangers' Rest, 163, St. George's-street—W. W. £5; F. W. 10s.	5	10	0
Miss Leigh's Home, Paris—W. M. C.	2	0	0
Rev. R. W. McAll's Work—E. Z. H. £2; Matt. x. 8, £1	3	0	0
Scripture Readers' Society for Ireland—Matt. x. 8	1	0	0
Widow of late Rev. Julius Benn—T. N. J. 10s.; C. K. £1; Matt. x. 8, £1	2	10	0
Gratuitous Circulation of The Christian—A. R. M. 1s.; T. N. J. 6d.	0	1	6
Home for Blind Children (Miss Nevoburn)—J. G.	1	0	0
Mrs. Hilton's Creche—Anon. £5; A. B. £3	8	0	0
Soldiers' Institute, Portsmouth—E. Z. H.	1	0	0
Christian Colportage Association—Matt. x. 8	1	0	0
Mrs. Grinever's Homes—G. N. 1s.; Matt. x. 8, £1	1	1	0
Dock Labourers' Mission—G. S. 2s. 6d.; A. U. 2s.	0	4	6
East London Training Institute—M. R. £1 1s. *Congo Mission*—H. M. 7s. 6d.	1	8	6
Bristol Orphan Homes—Anon. £5; F. M. W. £4	9	0	0
Mrs. Birt's Sheltering Home, Liverpool—E. Z. H.	1	0	0
Bristol Nursery, Louisa Marriott—A. B.	3	0	0
Dr. Barnardo's Homes—O C.	2	0	0
Widow of the late H. Moorhouse—S. S. £1; Matt. x. 8, £1	2	0	0
Free Distribution of the Scriptures—M. R.	1	1	0
Dublin Ragged Schools—M. R.	1	1	0
Mrs. Watt's Work, Rome—E. Z. H.	1	0	0
Barbican Missign to the Jews—Matt. x. 8	1	0	0
Mr. Fegan's Boys' Home—O C. £2; W. M. C. £5; M. R. £1 1s.; C. K. £1	9	1	0
China Inland Mission—S. S. £1; B. J. W £10; Matt. x. 8, £1; Virginia, £2	14	0	0
Irish Relief Fund—Matt. x. 8	1	0	0
Blackgang Mission—F. M. W. 10s.; Matt. x. 8, £1	1	10	0
Bridge of Hope—E. Z. H.	1	0	0
Mission to the Kabyles—Matt. x. 8	1	0	0
Home of Industry—O C. £1; S. S. £1; W. M. C. £5; E. Z. H. £2; Matt. x. 8, £1	10	0	0
Poor Jews in Russia (Mr. A. Sternberg)—R. B. P. 5s.; "Keturah," £3 3s.; A. M. K. 4s. 6d.	3	12	6
The Anchorage Mission—M. R.	1	1	0
Victoria Hall Mission, Norwich—F. M. W.	0	10	0
George Yard Ragged Schools—A. 2s. 7d.; Matt. x. 8, £1	1	2	7
Mr. Pascoe's Work in Mexico—Matt. x. 8, £1; H. M. 5s.	1	5	0
Asylums at La Force (Madame Best)—Matt. x. 8	1	0	0
Miss Weston's Work in Royal Navy—Matt. x. 8	1	0	0
Miss Robinson's Work for Soldiers—Matt. x. 8	1	0	0
Friendless and Fallen—Matt. x. 8	1	0	0
St. Giles' Christian Mission—Matt. x. 8	1	0	0
Children's Special Service Mission—Matt. x. 8	1	0	0
British Society for Propagating the Gospel among the Jews—H. M.	0	7	6
British and Foreign Bible Society—H. M.	0	7	6
South American Missionary Society—H. M.	0	7	6
Convalescent Home, Sussex (Miss Chapman)—A. B.	3	0	0
Aged Christian Blind Women—A. B.	3	0	0
Home for Gentlewomen of Limited Means—A. B.	3	0	0
	£114	14	1

[ADVERTISEMENTS.]

Evangelistic Mission—Anon. (Folkestone), per C. R. H, 2s.
A Girls' Home at Winnipeg—Anon. (Edinburgh), £5.

(*Continued from page 3.*)

To Let, Apartments, &c.

INVALID LADIES' HOME. — A few Vacancies. Terms from 15s. per week, including medical attendance and medicine.—Apply to the Lady Superintendent, 67, Dyke-road, Brighton.

BOARD AND RESIDENCE. — A Lady living in a pleasant suburb in North Devon, wishes to receive a Christian Lady to share her home. References exchanged.
A. C. B., Post Office, Barnstaple.

HOUSE OF REST AND HEALTH RESORT, Rothesay, N.B. Terms—Board, lodgings and hydropathic treatment (if required), from 42s. 6d. per week.—Prospectus from Colin Campbell, House of Rest, Rothesay.

UNFURNISHED.—Two first-floor Rooms, low rent, to respectable person. No other lodgers.—17, Queen Margaret's-grove, Mildmay-park. Near the Conference.

INTERLAKEN, Switzerland. — Mrs. Simpkin begs to inform her friends that she has left the Pension Anglaise, and is now at St. Beatus, close to the Lake of Thun, where she receives Boarders at 5 and 6 francs a day.

ST. LEONARDS-ON-SEA.—First-class Private Boarding Establishment, facing the sea. Conducted with every regard for the comfort of visitors. Excellent references. For terms,
Miss Smith, Cleve House, 79, Marina.

BOARD AND RESIDENCE.—A Lady (or two occupying same room) can be received in a small select School, near Gipsy-hill. —L. M., Roberts' Library, Westow-hill, Upper Norwood.

CHANNEL ISLANDS.—Christian Parents, having children requiring special care, would find a happy home for them with a Lady and her daughter, who have much experience in the training and management of children.—Terms and references on application to L. C., De Beauvoir Cottage, Rocquettes, Guernsey.

CHRISTIAN HOME offered to a Lady and Gentleman (delicate or otherwise), in the family of physician's widow. Good house and garden. 25 miles from London. Moderate terms.—L. B. P., Fern Villa, Howard-road, Dorking, Surrey.

Apartments, &c., Wanted.

WANTED, furnished Bed-room and Sitting-room, or combination, for a Lady Secretary, very near to Harley-street, southern end. Cleanliness and moderate terms indispensable.—Miss C., 21, Mortimer-street, W.

UNFURNISHED APARTMENTS —Wanted, at Midsummer, north or west of Kingsland, two rooms on same floor, bed-room, &c., with attendance, in a Christian family without children, and close to an Evangelical Ministry. Rent must be low.—Address, with full particulars, to M. E., care of Miss Nadauld, High-street, Kingsland.

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any sincere seeker after divine truth.
Evangelist, Clapham, S.W.

KINDERGARTEN.—An opportunity offers for a Lady, with moderate capital (£250 to £300), experienced in the system, to join two other Ladies, having very suitable house, and an old-standing School connection, in a healthy country town in Hants.
A. B., 8, Balfour-road, London, N.

EPPING FOREST.—The Wilfrid Lawson Coffee Tavern, Woodford-green, on the main road to Highbeach and Queen Elizabeth's Lodge, is now open for the entertainment of the public, with good dinners, teas, and lighter refreshment on temperance principles, and at reasonable prices. A large Tea Hall for schools, Bands of Hope, &c. Terms on application to T. Searle, The Wilfrid Lawson, Woodford-green.

WALDENSIAN MISSION.—One dozen Devonshire Ferns, 2s. 6d.; eight varieties. Primrose roots, full of bud and bloom, 1s. 6d. per dozen. Proceeds for the above Mission
Miss P. Freeman, Caton, Ivybridge, Devon.

GENUINE TEA, 2s. 10d., 2s. 4d., 2s., 1s. 9d. G. R. Gabrielson, 90, Leman-street, E., devotes himself to the supply of genuine Tea, to the quality of which many Christian friends can testify. Free delivery in London of 5 lbs. and over; half-chests at 1d. per lb. reduction. 5 lb. in canisters 1d. per lb. extra. *Carriage paid on 2 lbs. and upwards to all parts.*

WASHING WANTED, by an experienced laundress, few families' washing. Good supply of water, good drying ground, open to fields. Good reference.
Mrs. Hodson, 10 Walmer-road, Notting-hill.

BUTLER'S REMEDY FOR NEURALGIA is a certain cure, frequently giving relief after the first dose. This Medicine is invaluable in all nervous complaints, as it strengthens the system, restoring the nerves to their normal state.—Prepared by Thomas Butler, Queen's-road, Portsmouth. Price, by post, 1s. 3d.

ASTHMA.—Persons suffering from Asthma, Difficulty of Breathing, &c., are invited to try (free of charge) a remedy for affording immediate relief.
C., Mr. G. A. Keyworth, Hastings.

FRANCIS' BRONCHIAL PROTECTOR
Registered.
For Bronchitis, Asthma, Winter Cough, Tight Breathing, } **SURE REMEDY**
all Throat Complaints.

Mr. J. D. Fisher, Chemist, Blackpool, says:—"I have tried it myself, and have received great benefit from it. My customers speak highly of its virtues." Of Chemists, 1s. 1½d. and 2s. 9d., or for Stamps sent to
FRANCIS & CO., Belgrave Gate, LEICESTER

PURE BEDDING,
Country made, and warranted all through alike. White Feather Beds, purified feathers, Four Guineas; Superior Quality, Five Guineas.
Purified HAIR MATTRESSES, of extra quality. Carriage free, 2½ per cent. discount for cash. Price List on application.
John Tatham & Son, Settle, Yorkshire.

THE WEST END SANITARY STEAM LAUNDRY,
LAUNDRY ROAD, FULHAM, S.W.

WANTED, the NAMES of First-class Laundry Hands, MALE and FEMALE, to live in the Cottages provided by the Firm. Total Abstainers preferred.—Apply to Mr. Howland, Manager.

OLD LACES. — Lady has lovely Old Laces to sell (for benefit of Invalid) cheap. Genoese, Ratalesque, Milanese, Flemish Flounces. Narrow, for bodices; also Mechlin, Mirecourt, Flemish and Venetian Guipures, Binche, Brussels, Valenciennes. Orders earnestly solicited.—Maud, 292, Stamford-street, Ashton-under-Lyne.

PORTRAITS.—Faithfully painted in oils from one guinea. Testimonials post free. Send approved Photograph.—G. R. Gill, 26, Leighton-road, London, N.W. 1 Thess. v. 25.

HARMONIUM.—A bargain, only £12 (cost £24), in handsome case, 10 powerful stops, splendid tone. Smaller one, £6 10s. Sent free.—North London Musical Society, 20, Windsor-road, Holloway, N.

A LADY WANTED in every Country town and village, to sell fine Teas amongst friends, at 1s. 9d., 2s. and 2s. 6d. per lb., in small packets. Liberal commission. Write for samples gratis to
C., 16, Great Winchester-street, London.

Publications.

GOSPEL BOOKS with Covers beautifully printed in Chromo-Lithography. By the Rev. George Everard, M.A. In Two Packets, 6d. each. Packet I. contains:—1. Do It Now. 2. The Four Looks. 3. Crossing the Bridge. 4. The Heavenly Ladder. 5. The Door Open and the Door Shut. 6. Deepen the Well.
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CASE FOR THIS WEEK

"CHRONIC BRONCHITIS merging into CONSUMPTION."

The following is an extract from a letter of Mr. James Mackay, Maclean-street, Paisley-road, Glasgow:—

"My father, who was under your treatment for eighteen months, was completely cured by it. No doctor had been able to afford him any relief. His case was 'CHRONIC BRONCHITIS MERGING INTO CONSUMPTION.'

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EXTRACT, page 78.

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"Bis dat qui cito dat."

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THE MISSIONS TO SEAMEN.—

The Earl of ABERDE will preside at the Annual Meeting of The Missions to Seamen, at Willis's rooms, King-street, St. James's, S.W., on Thursday, May 10, at 3 p.m. The Bishop of Cork; the Bishop of Dover; the Rev. J. B. Harbord, M.A., the Chaplain of the Fleet; the Rev. R. B. Boyer, M.A., Superintendent of Missions; the Rev. T. S. Treanor, M.A., Chaplain for the Downs; Admiral T. V. Hamilton, C.B.; and S. B. Bowen, Esq., will take part.—The Missions to Seamen, 11, Buckingham-street, Strand, London, W.C. W. DAWSON, Commander R.N., and Secretary.

METROPOLITAN TABERNACLE COLPORTAGE ASSOCIATION.

— President, Rev. C. H. SPURGEON. The Annual Meeting will be held in the Metropolitan Tabernacle on Monday evening, May 7. Chairman, Rev. C. H. Spurgeon. Speakers, Samuel Danks Waddy, Esq., Q.C., M.P.; and Rev. J. Reid Howatt; also several Colporteurs.

BRITISH AND FOREIGN BIBLE SOCIETY.

—Seventy-ninth Anniversary. Anniversary Sermons. On Sunday, May 6, at the Presbyterian Church, Upper George-street, W., at 11 a.m. Preacher, Rev. James Macgregor, D.D., of St. Cuthbert's, Edinburgh. And at Westminster Chapel, at 6.30 p.m. Preacher, Rev. R. W. Dale, D.D. JOHN SHARP, CHAS. E. B. REED, } Secs.

THE COMMITTEE of the Ladies'

Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for Contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee.

RAMSGATE.—St. Luke's Invalid

Home. A Sale of Work will take place on May 29, for which contributions of work are invited. —Miss ROSALIND HOSKING, Finsbury House, Ramsgate.

MRS. WILKES proposes to be at

home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

GREAT COLEMAN'S, near Ongar,

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College-avenue, Hackney.—It is a time of special need just now. Money is required to meet expenses of cleansing and repairing the house. —Contributions gratefully received by Miss RYE, or Messrs. MORGAN & SCOTT.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

—The Fortieth Anniversary will (D.V.) be held on Tuesday evening, May 8, 1883, in Exeter (Lower) Hall. The chair will be taken by Alderman Sir Wm. MCARTHUR, K.C.M.G., M.P., at Half past Six o'clock. The Revds. Dr. Bevan, John Bond, R. F. Downes, J. Jackson Wray, and R. Jaffe of Nuremberg, will deliver addresses. The Excelsior Hand-Bell Ringers have kindly consented to lead the singing. Sermons will be delivered by the Rev. J. Jackson Wray, in Lewisham High-road Congregational Church, on Sunday evening, April 29, at Half-past Six o'clock; and the Rev. Richard Roberts, in Finsbury-park Wesleyan Chapel, on Wednesday evening, May 9, at Half-past Seven o'clock; the Rev. A. McAuslane, D.D., in Clapton-park Congregational Church, on Thursday evening, May 17, at Half-past Seven o'clock.

ZENANA AND MEDICAL MISSION.

Home and Training School for Ladies, 71, Vincent-square, Westminster, S.W.—For particulars apply, enclosing stamped directed envelope, Dr. GRIFFITH, Hon. Sec. Funds earnestly asked towards free or partially free Scholarships. Hon. Treasurer, G. J. Green, Esq., London & County Bank, Victoria-street, S.W. Dr. & Mrs. St. George Elliott, £5; Miss Irene Maurice Adams, 10s. 6d.; Mrs. Thomas Purves, £1; The Misses Nugent, £1.

SUNDAY CLOSING FOR LONDON.

WHIT-MONDAY DEMONSTRATION IN HYDE PARK.

A Grand Procession will leave the Victoria Embankment at One o'clock for Hyde-park, where Mass Meetings will be held at Half-past Two; to be addressed by Working-men. The following gentlemen have promised to preside:—Benjamin Whitworth, Esq., M.P.; Rev. J. W. Horsley, M.A.; Rev. G. M. Murphy, M.L.S.B.; Andrew Dunn, Esq; Dr. Norman Kerr, George Thorneloe, Esq.; Mr. Jno. Johnson, Mr. Joseph Leicester, and Mr. Jabez West.

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The Right Hon. the EARL of SHAFTESBURY, K.G.

Established 1822, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations*. Irish-speaking Readers are sent to Irish-speaking districts where required. The work is carried on in a spirit of love.

Subscriptions or Donations will be thankfully received by the Secretary, Capt. KEARNEY WHITE, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY.

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

BARBICAN MISSION TO THE JEWS, E.C.

—At the last Quarterly Committee Meeting it was proposed by Rev. Dr. Edmond, Chairman of Committee, and agreed to nem. con.: "That in view of the rapid growth of the Mission, embracing weekly Addresses at Albion Hall, London Wall; instruction in Night School, Harvey-street, Hoxton; Bible Readings at Barbican House, House to House Visitation, Scripture and Tract distribution, &c. (with occasional help to distressed believing and inquiring Jews from among the Refugees), besides the Brighton Branch work during the summer, conducted by Mr. Warschawski and his assistants, the claims of this work as an instrumentality much blessed in its manifold operations should be brought under the notice of the friends of Jewish Missions for their prayerful consideration and sympathy." The last Annual Report is replete with interesting information, and will be forwarded to any address. Free-will offerings towards the maintenance of the work will be thankfully received and acknowledged by Rev. Dr. EDMOND, 97, Highbury-hill, N; Colonel BROCKMAN, 19, Addison-gardens, Kensington; EDWARD JARVIS, Esq., Treasurer, 10, Kingsland-green, N.; or by the Head Missionary and Superintendent, PAUL WARSCHAWSKI, Barbican House, 6, Farleigh-road, Stoke Newington, N.

HOME FOR AGED CHRISTIAN BLIND WOMEN,

90, Junction-road, Upper Holloway, London, N.—Funds urgently needed. Resources are seriously taxed by illness, age, and infirmities, inmates need so much care. Will friends send help in this emergency? Report sent on application.

HENRY & ANN BRIGHT, Hon. Superintendents.

MISSION HALL, Thrawl-street,

Spitalfields.—An important work has been carried on by the Christian Community for nearly forty years in this locality, with constant tokens of God's blessing resting upon it. To meet the increasing needs of the work, a new Hall was recently erected, meeting the wants of the work very adequately. The cost of the hall was £800, one half of which has been raised, leaving a debt of £400 still to clear off. To accomplish this object, two very kind and generous friends have promised to give £100 each, on condition that we raise the remaining £200. For this object an earnest appeal is made to the Christian public for assistance to meet the offer made.—Donations can be sent to the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street; to the Editors of THE CHRISTIAN; or to the Secretary, JAMES ATKINSON, 10, Enfield-road South, Kingsland, N.

Educational.

THE WOODLANDS, Hitchin, Herts.

—Select Boarding School for Boys. For prospectus apply to the Principal, ISAAC SHARP, B.A., a member of the Society of Friends. Careful personal training. Efficient staff of masters. Excellent recreation grounds.

KENDAL SCHOOL, Westmorland.

—Parents who desire to find a school for their Sons, where their health and happiness will be considered of first importance, and where they will receive a first-rate education, with careful moral training, are invited to send for prospectus of the above school, to the PRINCIPAL, ARTHUR H. EDDINGTON, B.A. Lond.

PREPARATORY SCHOOL for little

Boys, near Brighton.—Locality healthy. Home comforts. Christian training. Special attention to delicate, backward boys. Separate beds. Visiting masters. Twenty guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

For Delicate or Backward Youths

PRIVATE TUITION

must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninterested Assistant Masters, and to the rough treatment of harder Schoolmates.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home, wherein his Pupils are received as members of, and sharers in, the family life. In the fear and love of God it is sought to train this family, developing all kindly and gentle feeling, encouraging observation and a love of Nature. It is Mr. Penn's conviction that

DECISION OF CHARACTER

is of more value than an extensively stored memory, and the mere acquisition of knowledge apart from some perception of its significance as a factor in human life and interests is not encouraged. The House is admirably situated on the eastern brow of the northern heights of London, open on all sides and commanding an extensive and delightful view of over twenty miles of River, Lake, Hamlet, and the Forest of Epping, into which it is easy to penetrate for pleasant rambles, &c. Abundant opportunity for

BOATING, BATHING, CRICKETING, NATURALISING, &c.,

close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery by a competent Tutor. Drawing, Painting, and Shorthand are *included* in the curriculum. Full particulars on application with References to parents of Pupils.

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.

Entrance at any date, Fees in proportion.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

Principal—Dr. CRANAGE, M.A., Author of "Mental Education," "Three Lectures on the Tabernacle in the Wilderness," "The Mark of the Beast," &c., &c.

Vice-Principal—Robert Weston, Esq., T.C.D.

Head Master—Mathematics: T. Woodcock, Esq., B.A., Wrangler, and late Scholar and Exhibitioner, Christ's College, Cambridge. Second Master—Classics: H. May, Esq., B.A., late Scholar of Brasenose College, Oxford; with other Masters.

Dr. CRANAGE'S undeviating aim is to train the boys committed to his care, not only in mental acquisitions, but in their whole moral and physical being; believing that as much pains and unremitting attention are required for the latter as the former. His main object in the intellectual culture is, to teach the boy to think; without omitting the positive work and hard study necessary to brace "the nerves of the mind," for the making of a scholar. Above all, Dr. Cranage desires to bring his pupils to Christ as their Saviour, and to help them to walk like Christ as their example. The boys attend with Dr. Cranage, on Sunday mornings the evangelical ministry at Christ Church, Wellington. Rev. T. L. Butler, M.A., Vicar, and in the evening the services at his Mission Hall, in the town, conducted by himself. Exhibitions, dependent on entrance examinations, are offered each April, July, and December; two of the value of Ten Guineas per annum, for seven years for boys under ten years of age; two of the value of Twenty Guineas per annum for five years, for boys under fifteen; and one of the value of Fifty Guineas per annum for boys under sixteen, for three years. The next Term will begin (D.V.) Thursday, May 3rd.

Ora et Labora.

THE SCHOOL HOUSE, Weston-

super-Mare.—Mr. H. PENN receives the sons of Gentlemen. He will be glad to communicate with Parents who desire Training as well as Education for their sons. Situation of the School House most healthy. Plenty of open-air exercise, good food, and work. Personal supervision. Next term commences Thursday, May 10th. For terms, &c., apply as above.

PREPARATORY SCHOOL for

Young Gentlemen (Established 14 years), 9, Woodside-villas, Victoria-road, Gipsy hill. Principal, Miss SMITH, assisted by certificated governesses and visiting professors. Pestalozzian Classes. Special arrangements for pupils whose parents are abroad. References to clergymen, medical men, Indian officers, and parents of other pupils. Summer term commences May 7th.

CHIGNAL, near Chelmsford.—A

Preparatory School in the country, for boys and girls (boarders only) conducted by Miss Barker, with an efficient governess. Pupils thoroughly grounded in English, French, music, and drawing. A kind home, under the immediate supervision of the Principal. Terms from 20 guineas per annum. References to parents and clergy.

EDUCATION IN FRANCE.—Rev.

de Pomaret, director Evangelical popular meetings at Chambéry (Savoy), near Aix-les-Bains, receives English pupils. Situation very healthy, and climate mild. Terms moderate. Best English references. Apply as above.

BRIGHTON.—Kindergarten and

Educational Home. Thorough preparatory education, combined with Christian training and motherly care. Entire charge taken of children from abroad.

PRINCIPAL, Dover House, Clifton-hill, Brighton.

A CLERGYMAN is anxious to

recommend a high-class School for twelve girls. Thorough teaching. Preparation for Local Examinations. Kind Christian training. Happy home for Indian children. Terms very moderate. References to parents.—Rev. J. JOHNSON, Britwell Rectory, Watlington, Oxon.; or PRINCIPAL, 5, Sussex-place, Southsea.

DERBY, Belmont House, 42,

Friar-gate.—Principal, Miss ADAMS; Domestic Supervision, Mrs. ADAMS. Sound and thorough education; careful training. Home comforts. Term commences May 9th. Prospectuses and references on application.

KINGSTON HOUSE, Abbotsford-

road, Clifton.—The Principal of a select Day School wishes to receive a few young Ladies, as Parlour Boarders. Christian influences, and cheerful home combined with the highest educational advantages. Special arrangements with parents residing abroad.

EDUCATIONAL HOME for the

children of Christian Parents residing abroad.—Miss ARNOLD, 50, Victoria-road, Clapham-common, S.W.

MR. & MADAME BODDA'S

(Miss Louisa Pyne), "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the Pupil, six guineas. Each other study two guineas the term. For further particulars, apply as above.

TO GODLY PARENTS.—The under-

mentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

PADCROFT HOUSE,

WEST DRAYTON, MIDDLESEX.

High-class education for Professional or Commercial life. As each boy receives personal attention, and backward pupils have private tuition, progress is secured. Decided Christian teaching.

Rev. G. H. JONES, F.A.S.

SOUTH-WEST LONDON COLLEGE

for Young Ladies.—Principal, Mrs HALE, A.C.P., assisted by efficient teachers and professors, 1, Carlton-mansions, Clapham Rise, S.W. A few Young Ladies are received as boarders, and prepared, if desired, for the *Public Examinations*, University Local College of Preceptors, South Kensington, and Trinity College. A scholarship is awarded to pupils passing in First-class Honours at the Oxford and Cambridge Local Examinations. Home comforts, with careful training and individual supervision. Terms moderate and inclusive. Highly recommended by parents and Rev. C. H. Spurgeon

Balham, May 29th, 1880.

I am very reluctant to recommend Schools, because I am not always able to judge of the interior arrangements; but in this case I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years. C. H. SPURGEON.

LONDON.—First-class Education

for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors—their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

BRIGHTON.—A Lady receives

twelve pupils, who have the advantage of a superior education, with Christian training, and every home comfort. High Class Professors attend.—M. A., 12, Eaton-place.

A LONDON VICAR most strongly

recommends to parents, seeking wise and intelligent training for their Daughters, a Lady of highest attainments, Christian culture, and experience, in a salubrious seaside spot.—Referee, Rev. J. KIRKMAN, St. Stephen's, Hampstead, N.W.

MARGATE.—Sandringham House

Preparatory School for the Sons of Gentlemen, from 7 to 14 years, conducted by Miss Rich, assisted by efficient masters and governesses. Pupils regularly attend the College of Preceptors, and Oxford and Cambridge Local Examinations, at which many successfully pass from year to year. Prospectuses and honour lists on application. The next term commences May 8th.

HAMMERSMITH HIGH SCHOOL

FOR GIRLS.—Boarders received in the house of the Head Mistress.—Particulars and last report on application to Miss MARY E. PAGE, Hammersmith, W.

BRIGHTON.—Kendrick House, Marlboro'-place, facing Pavilion and enclosures, within three minutes' walk of the sea. The Misses Dago receive a limited number of Boarders to educate with their day pupils. The School is managed on High School principles. A comfortable home. Terms from 50 to 60 guineas, according to age. Reference kindly permitted to Rev. J. B. Figgis.

MELROSE HOUSE, Bedford.—Principals, the Misses RAY. The ensuing Term will begin (D.V.) on Friday, the 4th of May. Terms and references on application.

KINDERGARTEN STUDENTS.—One or two Ladies, wishing to study for the Froebel Examination, can be received and trained, on advantageous terms, by The Misses BUCKPITT, 2, Daniel-street, Bath.

PARIS.—Protestant Establishment for Young Ladies. Sciences, Arts. French only language of the house. Terms £40. Ladies with a private bedroom, £5 a month. References: Rev. Baron HARE, 21, Avenue de la Grande Armée; Rev. L. VERNES, 7, Rue des Batignolles, Paris; Rev. D. J. WATT, The Priory, Rectory-road, London. Principal, Mme. FLAMANT, 68, Rue Truffaut Paris.

HIGH-CLASS PRIVATE SCHOOL FOR BOYS, Yarm-road, Stockton-on-Tees.—Principal, A. Kemp Brown, B.A., a member of the Society of Friends. Testimonials from Arthur Pease, Esq., M.P.; Professor Henry Morley, &c., forwarded with prospectus and terms on application.

HIGHBURY HOUSE, St Leonards-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division taught by ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus apply to Mrs. DUFF, the Lady Principal. School duties will be resumed January 20.

PERCY ACADEMY, Jesmond, Newcastle.—The Head-master can receive two boarders, under his personal supervision. Terms from 45 guineas. School reopens 1st May. JAMES G. PETRIE, M.A.

BRIGHTON.—2, Sussex-square.—Miss GOULTY'S pupils will re-assemble on Wednesday, May 9. This school is recommended by friends, both Foreign and English, as a happy home, with high influences and thoroughly good teaching.

CLIFTON.—Vacancies for Boarders, select high-class Ladies' School. Moderate and inclusive terms. Christian training, certificated governesses, visiting professors. Good references. Articled pupil required. Term commences May 4. PRINCIPAL, Olifford, Chertsey-road, Clifton.

SCARBOROUGH OR LONDON.—Daily engagement or lessons. First-rate music and singing, drawing and painting, fluent Parisian French and German (Hanover), Italian, Latin, advanced English literature, natural science, &c. Highest references. ALPHA, Boddington's Library, Notting-hill-gate.

ST. LEONARD'S-ON-SEA.—A Lady receives Twelve Pupils, who have the advantage of a superior education, with Christian training and home comforts. Resident foreign governess. Term commences May 9. PRINCIPAL, Silverlea, Springfield-road.

SEASIDE EDUCATION.—Companion Pupil required, under ten, in a first-class finishing school for twelve girls. Terms nominal. A vacancy for Governess-pupil, to take two juniors to practise. Must be well connected. Premium moderate.—Mdlle. C., Steel's Library, Marmion-road, Southsea.

A FRENCH LADY (Protestant) required early in May, in an establishment for the Daughters of Gentlemen.—Address, stating age, salary, and references, to, PRINCIPAL, Wicken House, Winston-road, Stoke Newington, London.

EDUCATION.—Young Lady (age about 15) required in a Ladies' School, to render some assistance with junior pupils, and receive a good education on reduced terms. Miss HENSON, Petersfield.

CHRISTIAN NURSERY GOVERNESS wanted, to take entire charge of three children, ages four, six, and seven. None who have not been out before need apply. Mrs. TATLOW, Malahide, Co. Dublin.

A LADY, the widow of an Officer, in the Army, residing in Devonshire, wishes to hear of two or three children, to educate with her own. A. B. C., The Vicarage, Brixham, S. Devon.

A VACANCY for a Governess-Pupil in a select School. Pupils re-assemble (D.V.) May 12. Misses FULLAGAR, Welby House, Ramsgate.

GOVERNESS.—Situation required for Young Lady as above, in a Christian family or school. Has first-class C.P. and Senior Music Trin. Coll. certificates. W. G. WALLIS, Maryport.

GOVERNESS.—A Lady highly recommends a Young Lady, age 19, as above, to children under 12. English, French, music, needlework.—Mrs. ROBERTSON, Callander Lodge, Callander, N.B.

NURSERY GOVERNESS.—A Lady wishes to recommend above. English, rudiments of French and music. Good needlewoman. Willing to take entire charge. £35. Laundress. BETA, 66, Weymouth-street, Portland-place, W.

A QUIET, HAPPY HOME, with good education, is offered to one or two little girls, in the family of a medical man residing in a healthy part of Norfolk. Good references. Moderate terms.—Miss M., care of Mr. Wheeler, Bookseller, 88, Mildmay-park, N.

BRUSSELS.—104 rue Les brous-sart. The Misses Cooke offer every advantage to Ladies desirous of studying French and German. Careful Christian training. Reference permitted to Miss Bamber, Marlborough College, Exeter.

Appointments, Situations, &c., Wanted.

AS CORRESPONDING SECRETARY, COLLECTOR, or place of trust, in an Evangelical Institution.—Advertiser wishes for an appointment. Independent. Good references.—B., care of F. Austin, 39, Atlantic-road, Brixton, S.W.

AN EVANGELIST whose labours have been much blest, seeks re-engagement. No family; wife can play harmonium. No objection to Coffee or Mission Rooms. Excellent testimonials.—W. Bew, 1, Eton-terrace, Caledonian-road, Chichester.

GARDENER, Head.—Wanted by a Christian Young Man, situation as above. Total abstainer. 14 years' experience. Good testimonials.—Rev. D. K. GUTHRIE, Free Church Manse, Liberton, Edinburgh.

AS UNDER GARDENER.—A Christian young man desires a situation as above. Can be well recommended. GARDENER, Birchwood, Dedham, Colchester.

ATTENDANT (Male) on the Insane, seeks an engagement as above, or in any capacity. Not afraid of work. Married. Abstainer. And good reference.—R. P., Mr. Bishop's, 6, Sophia-terrace, Basing-road, Peckham, S.E.

RESPECTABLE AND WILLING YOUNG MAN desires light employment in coffee tavern. Generally useful. Good reader. Correspondent. Small salary, board. Rev. R. WALKER, Poole, Dorset.

A CLERGYMAN wishes to recommend a Gardener, single-handed or otherwise. Age 29. Married, one child. Three years' good character. Total abstainer. J. RAVENHILL, Ridgway, Farnham, Surrey.

WILL ANY CHRISTIAN MASTER help a man to employment who has given way to drink, but earnestly desires to abstain? Not an habitual drunkard, and otherwise of excellent character. Middle-aged, and active. Thoroughly competent for garden-land, or management of stock.—For particulars apply to E. T., Huntsfield House, Stow-on-the-Wold, Gloucestershire.

A LADY (middle-aged) seeks a home in a family (abstainers), where her services would be accepted in part payment. Could pay £30 a year inclusive, and give assistance in household matters. Is very domesticated, and a good nurse in sickness.—A. P., Messrs. Byles & Gould, 27, Cheapside, E.C.

SECRETARY.—A Lady, thoroughly well educated, is anxious to devote herself to Christian work as above, or to assist in Mission, temperance, or literary work. Musical Church of England. Salary essential, as she has no means. Full particulars by letter. L. I. L., Willingham Hall, Wangford, Suffolk.

NO SALARY.—A well-educated Lady desires position as Lady-Housekeeper, Governess, or Lady Companion; in or close to London. Having private means, asks no salary. Time for piano practice required, and laundress.—S. S., Cavendish Library, 65, Weymouth-street, London.

AS MATRON.—A situation wanted in a small Institution, or Assistant Matron in a large one, or Housekeeper in a School or House of Business. A good housekeeper, and well up in Institution work. Excellent testimonials.—A. M. M., care of Messrs. Raithby & Lawrence, 39, Market-place, Leicester.

MATRON in Home or Institution, or any position of trust. Highest testimonial. A. B., 19, West-hill-road, Brighton.

HOUSEKEEPER or Lady Help.—Lady seeks a situation. Good cook and needlewoman. A member of the Society of Friends. M. W., 12, Claremont-place, Bath.

AS USEFUL COMPANION, or Attendant on elderly or invalid Lady. Good needlewoman. Leaving through death. Good references. A Christian home desired.—Mrs. BROOKS, 50, Upper Berkeley-street, Portman-square, W.

AS WARDROBE-KEEPER to Institution or Elderly Lady. Lady recommends Christian woman. Age 38. Good needlewoman. Has machine. Knows something of nursing. Mrs. DODD, 61, Richmond-road, Islington, N.

A LADY wishes to recommend trustworthy Christian person, as useful Companion, or to wait on an invalid lady. Could assist in household duties. Small salary. J. S., 46, Thornhill-road, Barnsbury, N.

AS USEFUL COMPANION, HOUSEKEEPER, or to fill a position of trust. A Lady desires a situation in either of the above capacities. Salary £20. References exchanged. E. H., Ash Hall, Shifnal, Salop.

CERTIFICATED TEACHER seeks an engagement as Sub-Matron, Wardrobe-keeper, or Secretary. Good needlewoman and machinist. Could keep books. Used to institutions. Hearing defective. References. E. MATHER, Haceby Lodge, Folkingham.

AS LADY HELP.—A young lady requires a situation (country preferred). Good references.—A. W. 32, Graham-road, Dalston.

USEFUL MAID, to Elderly or Young Ladies.—A quiet place. Good plain dressmaker. Age 28. Country or sea-side preferred. 6½ years' good character; highly recommended.—E. R., Mrs. Stockbridge, Morden, near Mitcham, Surrey.

AS COMPANION or Assistant Housekeeper.—A Lady with high references, very conscientious and trustworthy, seeks a position of usefulness. Is cheerful, educated, musical.—M., Deeks, Stationer, Cornwall-road, Westbourne-park.

CARETAKER, or any place of trust.—Wanted, by respectable Married Couple without incumbrance, the charge of small Coffee or Mission room, where man's services are not required during day.—B. F., Town Mission Coffee Room, High-street, Epsom, Surrey.

UNDER NURSE, or some light occupation.—A Lady would be thankful to hear of a situation, in a Christian family, for a girl nearly 15. Miss SUSETTE ASHBY, Colne House, Staines.

NURSERY MAID.—A Lady wishes to recommend a respectable girl of 15 as above, where two are kept. Very neat sewer. Mrs. WM. DAWSON, 25, Sussex-square, Hyde-park, W.

Appointments, Situations, &c., Vacant.

APPRENTICE.—A Pharmaceutical Chemist by examination has a vacancy for a gentlemanly youth as apprentice. Excellent opportunity for acquiring a thorough knowledge of the business. Assistance (and time for study) given to enable him to pass necessary examinations. Comfortable home. Premium required. PHARMACIST, 100, Warwick-road, Kensington, S.W.

ASSISTANT COLLECTOR, &c.—Wanted, a steady young man to fill a vacancy in an established Loan Society's office, and to assist in collection of Rents and Debts. Permanent situation. Salary from £80 to £120 per annum. Must invest a few hundred pounds at interest as security. Experience not essential. D. B., 82, Clough-road, Sheffield.

SCRIPTURE READER wanted for Charles Parish, Plymouth, in June or July. Must be a member of the Church of England, and a total abstainer. He must be accustomed to take Mission Services.—Apply to Rev. GEORGE F. HEAD, Charles, Plymouth.

LITERARY.—A Christian resident in London, accustomed to write for the press, may find employment for a part of his time.—R. F. S., care of Messrs. JNO. F. SHAW & Co., 48, Paternoster-row, E.C.

WHITEFIELD COFFEE TAVERN.—Wanted, an active Christian young man for the bar. Age about 25. Single, and abstainer. MANAGER, 1, Newton-street, Holborn.

LADY-CLERK & BOOK-KEEPER required in the office of a Religious Society. Some experience in Christian work desirable. State age, and salary expected.—B. A., Mr. ARCHER'S, 28, Tenter-street, Moorfields.

A CHRISTIAN LADY-HOUSE-KEEPER wanted, about 35 years of age, in a Public Institution. No salary, but a comfortable home offered. She must be very orderly and economical, must possess good testimonials for some years' standing. A widow without children not objected to.—Applications and copies of testimonials to be forwarded to Dr. LASKERON, The Green, Tottenham. Unsuccessful candidates receive no answer.

A LADY requires a Christian young person, Parlour Attendant and needlewoman, possessing pleasing manners, good temper. Churchwoman. Abstainer. Reliable character.—ALPHA, Mr. Hillier, Church-street, Swanmore, Ryde, Isle of Wight.

WANTED, in a small Christian family, a well-trained, capable, conscientious young person, not under seventeen. Accustomed to housework. Wishing to learn plain cooking, and seeking a permanent and comfortable home. Two servants kept. HARCOURT, Post Office, Old Eastbourne.

HEAD HOUSEMAID wanted, for a country house near London, where three are kept. Large family. A Christian much desired. Good wages given. A personal character required. Age not under 30. Mrs. FRANK BEVAN, Ludgrove, New Barnet.

HOUSEMAID.—The Advertiser will be obliged if any Lady will recommend above. She must be able to assist in waiting, if required; also, to act as Lady's-Maid. She must be a Christian, and not over 30. H., Howard Printing Office, Sydenham.

NURSE wanted, for one little girl aged eighteen months. Mrs. BETTS, 4, Yerbury-road, Tufnell-park, N.

GOOD COOK wanted in a small family.—Must be an early riser; age about 30. Wages £20, and all found; no beer.—Apply by letter to Miss B., Winterdyne, Beckenham.

GOOD GENERAL SERVANT wanted immediately, in a quiet family of two persons. One who can cook well, and have a thoroughly good character. A country woman preferred. Another servant kept. M. P., 6, Thyra-grove, North Finchley.

GOOD GENERAL SERVANT wanted, fond of children, to teach girls housework in a small Orphanage. Not under 25 years of age. Good personal character. Miss GREEN, Saffron Walden, Essex.

CAN ANY LADY recommend a thoroughly good Nurse for two young children? Churchwoman. Clergyman's family. Small house. State wages required. Rev. A. W. P., 5, Brichtland-road, Eastbourne.

GOOD PLAIN COOK wanted for a small quiet family. Also a **HOUSE AND PARLOUR-MAID.** Ages not under 25 years. C. C., 3, Northbrook-terrace, Southsea.

UNDER NURSE wanted.—The Advertiser would be much obliged to any Lady who will kindly recommend a thoroughly trustworthy, active, cleanly young woman. A. S. ROBY, Sydenham-hill, S.E.

HOUSE AND PARLOUR-MAID (good) wanted for a quiet family of three persons ten miles north of London.—Apply at first to Mrs. FREEMAN, 24, Warwick-road, Upper Clapton

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C. This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes:—"*Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; Dr. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world. Tariff on application to Miss PERCY.

STILL FURTHER ENLARGEMENT.
WEST CENTRAL HOTEL.
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CHRISTIAN UNION.

THE union of Christians of various sections of the Church is a subject calling for much concern. The lack of it is a cause for humiliation before God, and tends most seriously to retard the progress of the work of Christ. Canon Gregory presented to the House of Convocation recently a gravamen containing the following clause referring to the efforts to restore "magnificence of worship" in the Church of England:—

That the observances so restored have caused great differences of opinion in the Church, and in consequence there has been much unseemly strife, much costly contention before the law courts, and much injury, directly and indirectly, inflicted upon the cause of religion, and a grievous weapon placed in the hands of the Deist and Atheist for undermining the faith of many.

From the reformandum which accompanied this, it would seem the object of the Canon was to obtain for Ritualistic observances greater toleration and sanction. With this purpose evangelical Christians can feel no sympathy, but the words quoted above indicate, nevertheless, a fact of grave importance. The divided state of Christendom furnishes a weapon of attack enemies of the truth are not slow to employ, and there is urgent need for considering how it can be remedied. There are in our country somewhere about a hundred and eighty different denominations, thirteen new sects being registered at Somerset House last year.

"For the divisions of Reuben there were great searchings of heart." For those of the Christian Church there may well be the same. In the case of true believers their cause is not so much any real or essential differences of belief on fundamental truths, as apparent differences and contrariety of thought on minor matters. There is not a little truth in the statement that—

At the present day that which keeps Christian people apart is largely respect for merely tradition, the feeling that what has been for a long time must, forsooth, continue to be out of respect to our ancestry and the systems which they builded and cemented with their blood, whether wisely or foolishly.

The limits within which Christian unity should be confined, or the extent to which it should be striven after, is a difficulty with many who consider the subject. A correspondent signing himself "Old Paths" writes to *The Record* recently, calling attention to Eph. iv. 3, where in the Greek the definite article occurs before the word "peace," from which the writer thinks we are taught that—

"The bond of peace" is not woven out of placid indifference to theological error, or unrequited, concessions to it (as is too commonly supposed) but out of these three threads: (1) the person, (2 the finished sacrifice, (3) the continued spiritual presence with us of Christ, who is said in ii. 14 to be our peace; in ver. 15, to have made peace; and in ver. 17, to have "come and preached peace."

In the bond of that peace which Christ is, made, and preached, it is, indeed, our duty to "strive to keep the unity of the Spirit: "but, most assuredly, not in the bond of any other peace, else surely the Epistle to the Galatians had never been written, and St. Peter had never been "withstood to the face."

Christ the one sacrifice, Christ the ascended Lord, "Christ all, and in all," is assuredly the centre to which all true faith converges. Outside these the evangelical believer can find nothing in common with his own deepest convictions. The Divine Spirit testifies to these cardinal facts, and those who are led by Him must surely bear their unwavering witness to the same. But questions not affecting the fulness and glory of Christ as the Saviour and Redeemer of men, however they may affect the conscience as matters of personal conviction, should be held subordinate to Christ, and should not be allowed to prevent brotherly sympathy and co-operation among those who are members of the one body of which He is the Head. Those who are true to Christ should also be true to those who are his.

The glorious fact of the real oneness of the body needs to be kept more prominently in view, and its preciousness more deeply felt. Whatever differences prevail, if we are truly Christ's, it remains a fact as He said, "One is your Master, and all ye are brethren." Be it ours to recognise and act upon his words.

LONDON PUBLIC HOSPITALS.

THE condition of some of our metropolitan hospitals in relation to funds calls for earnest attention on the part of the public. It seems that both in the case of St. George's Hospital in the west, and the London Hospital, Whitechapel-road, in the east, there is a serious falling-off of income. Both institutions are highly deserving of confidence for the efficiency of their management, and are greatly needed in the districts where they exist. The meeting held at Grosvenor House on the 23rd inst., presided over by the Duke of Cambridge, will probably do much to increase the spirit of liberality on behalf of the former among the wealthy inhabitants of the West End, to whom, as Lord Shaftesbury justly said, it is a disgrace and a reproach that such an institution placed in the midst of such a neighbourhood should languish for lack of support.

The case of the London Hospital calls for special concern and widely increased aid from all classes of society having it in their power to assist. Its position in the midst of a dense population of poor and hard-working people, exposed to all sorts of peril amid the wharves, factories, and various trades and occupations involving danger to life and limb, makes it of vast importance to the district. The arrangements for the welfare and comfort of patients appear to be specially worthy of commendation. Special departments for special diseases, Jewish wards where arrangements are made for cooking and serving food in accordance with the religious principles of their occupants, bright and cheerful children's wards carefully and specially attended to, are features which indicate wise and beneficent management.

The work accomplished by this valuable centre of medical skill and philanthropic effort to ameliorate suffering and distress, may be judged of by the fact that 7171 in-patients have been treated during the past year, while no fewer than 62,000 out-patients also received relief. At a meeting presided over at the Mansion House by the Lord Mayor, held last week, Dr. Andrew Clark said of it that it was "the greatest hospital in the country, and the one which was perhaps doing the largest work."

Surely such institutions demand regular and liberal support. It would be well if those who have time and means at their disposal would sometimes visit them, and from personal inspection satisfy themselves of their noble and deserving character. Compassion for the needy sufferers would be excited, and the scenes witnessed would be more eloquent and effective in their pleading than any other means that could be employed to induce practical sympathy with the necessities of the work. Most assuredly, all who are actuated by the Spirit of Christ should give to such claims a foremost place in their sympathies and benevolent action.

"HIGHWAYS FOR OUR GOD."*

By LADY HOPE.

OUR crowded streets of London! What thoroughfares for Satan they *are!* What highways for our God they *might* be! Why do we not use them more? When thousands upon thousands are signing the Temperance pledge, and many thousands are donning the Blue Ribbon, why do we not take advantage of the movement to open Mission coffee-houses by the hundred? The people's money has kept up the drinking houses, the music-halls, the theatres; why should it not now be turned towards the support of places for beneficial result—places where the Lord's name is honoured, his Word read, his laws manifested and taught? Why not? There would be a great deal more encouragement for the people to become abstainers, and having become abstainers, or, better still, Christians, to keep so, or be kept so, by the continual opening afresh of large, spacious, and Christian coffee-houses.

The *Coursales* abroad teach us a lesson. There, beneath a great roof, the people mingle together, eating and drinking; listening to music, enjoying conversation, or games, or handiwork. They pay a fee for entrance, and hundreds thus find a shelter which they appear to look upon not only as a luxury but a necessity. If we could devise cheaply a covered space, more like a rink than anything else we have in England, where the people might crowd together, and enjoy themselves apart from the public-house or outdoor temptations, the place ventilated throughout with a godly influence, hymn singing, speaking, music, temperance talk, above all Scripture reading, going on at intervals throughout the evening, the powers of evil would be kept in check, the people would be happy and comfortable and, without a doubt, we know from our every day's experience the results would be marvellous.

Perhaps some brave speculator may, *with faith*, ere long, give us our wish in some central position in London, and let us see the theory brought into practice, with results accruing therefrom more abundant even than our expectations. And these are large, because the promise is large.

* Extracted from His Handiwork. 2s. *S. W. Partridge & Co.*

THOUGHTS ON HOLINESS.—6.

By Rev. MARK GUY PEARSE.

IT is Christ's appeal to us, and his entreaty, *Be ye therefore perfect!*

Ye are the salt of *the business life.* A power in the midst of it, to check its corruption.

Do not smile at such an assertion as absurd. It can be done. "All power is given unto Me, in heaven and in earth," saith He who is our strength, and He fits us for our position. Surrender yourself to Him for this purpose, to check all that is underhand; all that is actually ungenerous.

"Well, but you can't do business on those principles."

Very well, then, if that is really so, settle which you will give up, Christ or the business. Don't call yourself a Christian and be false to your King. Will you give yourself right up to Him for this? Never was there greeter need of a valiant, enthusiastic devotion to Christ than in the business life of to-day. It may not pay. Very likely it will not. Leave that matter to the Lord Jesus, and make your one thought an out-and-out loyalty to Him

The world ha some honesty about it after all. If a man wil be steadfastly consistent in the service of his heavenly Master, the world may laugh at his scruples, but it won't despise him in its heart of hearts. It will honour him; it will believe in him; and he will act upon it as the salt. But the world eeps its scorn for those religious people whose religion makes them only clever. They don't fall down into the black pit of cheating and lying, not because they hate a lie as damnable, but because they have learnt to trim and shape their words so cleverly that they make the truth itself tell lies for them. Ah, if they looked up, surely they should see that Face filled with a grief which is changing into indignation! What, these the salt of the earth, the light of the world?

Salt, so needful, so wholesome, yet is it to be wisely used. There are some good kind of people who find it saves so much trouble to deal out religion in large doses, especially, perhaps, to servants and children; giving them a long and solemn lecture on religion at some solemn time, or when one is in the mood for it, or, still more likely, when some grave offence is committed, as if religion were only a supplementary punishment. No wonder such sufferers never like the taste of it again. Salt, discreetly sprinkled over all the common dishes of life, giving all things a savour and sweetness—this our Master seeks to make us.

Look up again to the gracious Lord; this is his desire and purpose concerning us. *Ye are the salt of the earth. . . . Be ye therefore perfect.*

Ye are the light of the world. So the Saviour takes us again to share His great work, and to further it. "*I am the light of the world,*" He saith of Himself. Then He lifts us up to his high level, and saith of us, "*Ye are the light of the world.*"

Here again there meets us at once the thought of our self-surrender to Christ. The "light" is a candle, a lamp—not a star, much less a glow-worm. It is a *burning*, and therefore a shining light. The candle consumes itself in blessing others. So are we to be like unto Christ, who gave *Himself* for us.

We cannot get this truth too firmly fixed within us, that on our part this self-surrender is everything.

We cheat ourselves with vague aspirations and desires to be useful—moonshine, cold and transient. We set ourselves to rush to and fro trying to do a hundred good works—a zeal that may never see the Master's face; never hear the Master's voice; never know the Master's will. Holiness is coming *unto Him*, and giving ourselves right up to our dear and blessed Saviour that He may fulfil in us his purpose—the purpose of glorifying the Father.

Glorifying the Father! Why do not the words stir us and inflame us? To serve HIM were much; but we are called to more than that. To please HIM were blessed; but ours is to be a higher life than that. So living as that men shall GLORIFY Him. What possibility can be beyond that? It is the heaven of the highest angels; it is the rapture of the seraphs; it is the great life-work of the Son of God; and yet it is Christ's command concerningyou and me!

A lofty work, indeed—the highest and grandest conceivable. Say then, is it not the saddest proof of our blind, deaf, dead souls—that we can think of it so coldly, so unmoved! It is the fullest proof of his great salvation, that *we* should be called to such a high estate, and made capable of so sublime a service. Thanks be unto God for his unspeakable gift.

And yet, though it is so high and noble a work, this holiness is to reach down to all the lowliest round of life. It giveth light *to all that are in the house.* I knocked my head once in going up the dark staircase of a lighthouse tower. "You want more light *inside*," I said to the keeper.

"Oh, it doesn't matter about us, sir, so long as the light shines well out at sea."

Holiness shines within as well as without. It brightens every room in the house—the kitchen, the nursery, the dining-room, upstairs as well as down. It cannot be hid.

And yet it is always hidden. So shine that men may . . . *glorify your Father, in heaven.* Self-seeking is slain, self-consciousness even is overcome. Oh, happy deliverance! who does not long for it? Well, here it is for us, like all other gifts, *in Him*—coming unto Him, and, in his strength and for his sake, giving ourselves right up to Him, for his great purpose.

THE HIGHWAY OF HOLINESS.

Where is it? Ah, what weary searches some have had for it. What journeyings men have gone in the hope of finding it—the holy grail, the vision of God, at once the source and crown of holiness. And some have found it, after years of toil and peril—found it in a whirlwind of rapture, up at heaven's gate, far away and out of sight of earth, up in visions of bewildering glory; and simple men have sighed and trudged along life's muddy roads, and faced the dreary winds and rains, and wished that they could fly—then they might be holy too.

Cheer up, sad heart, cheer up. The Highway of Holiness is along the commonest road of life—along your very way. In wind and rain, no matter how it beats—*only, it is going hand in hand with Him.*

Look again at this fifth chapter of St. Matthew, ver. 17. He is come to fulfil *in us* the law and the prophets; to show to us their innermost meaning, and to bring out their fullest life.

Read ver. 21—24. He is come to go down with us into the midst of those who vex and wrong us—the slow and blundering people, the quick and careless ones, the hot-tempered, who set us on fire; the clumsy, who provoke us to impatience. Holiness is in just taking his hand for strength to check our temper, and to hold our tongue. And if we have spoken sharply, that gentle hand leads us back again, and gives us courage to say that we are sorry for it, and so to be reconciled to our brother. That is the Highway of Holiness.

(Ver. 27.) It lies along a way where evil suggestions meet us and whisper foul things at our ear, but He goes with us and we hold Him. "The Lord my strength . . . my goodness, and my fortress" (Ps. cxliv. 2). Oh, blessed victory is ours then! Hand-in-hand with Him, all that He has is ours. We walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. Christ and Him crucified is ours most fully, when we walk and talk with the risen, the living, the present Christ,—more than conquerors through Him that loved us.

I know not what is meant by "the destruction of the evil principle" within us—"the rooting up of the remains of the carnal mind." Do not bewilder yourself about yourself. Set eye and heart and hand on Him. I do know that hand-in-hand with Him I can overcome. I do know that without Him I am the helpless slave of sin. What more need any know?

(Ver. 33—37.) The highway of holiness leads down into the market-place, amidst the many words of those that buy and sell—the beating up and beating down. It goes still hand-in-hand with Him, and so finds strength and grace to be quiet. Oh, rarest gift and truest grace! In Him we find the even truth, whose yea is altogether yea, and a nay that is altogether nay. Hand-in-hand with Him is this grace learnt, to speak a word that needs no oath, that does not overstate nor understate, nor "say *perhaps* silently," a word that hits the mark at once and needs no second. That is the Highway of Holiness.

(Ver. 38—48.) The Highway of Holiness goes down into the midst of enemies who injure and defraud. But still hand-in-hand with Him, He teaches and strengthens us neither to resent nor to avenge such injuries; but in all things to be governed by a noble charity, a charity which has its penalties and prisons it is true, but uses them neither in malice nor anger, for charity is sister to justice.

So holiness is in receiving Him, and thus having authority to become the sons of God, and true brothers to all men.

(*To be continued.*)

Y.W.C A. INSTITUTE, DUBLIN.

NEAR the close of 1881 an Institute was opened in 13, Nassau-street. We have had over 150 members enrolled; besides these upwards of 500 young women in the houses of business in our city have received invitations, and attend occasionally. There are two Bible-classes weekly, Sundays and Fridays, which are well attended and have been a source of blessing. We have also a missionary working party, music, singing, drawing-classes, and lectures on nursing. Our Registry has, so far, done well, but we still need our Institute to be better known, and then it will become more useful, both to ladies who require servants and young women to apply for suitable situations.

We gladly avail ourselves of this opportunity of letting the work be more widely known through your columns, for we believe that many who are interested in young women only require to hear of such work to give it a helping hand. Any further information can be obtained from, and contributions sent to, the secretary of the Institute, Mrs. A. Jones, 43, Stephen's-green, Dublin.

MR. SPURGEON had not sufficiently recovered from his attack of rheumatic gout to officiate on Sunday last at the Metropolitan Tabernacle. His health, however, is much improved, and it is hoped he will be in his place on Sunday next.

MAY MEETING NOTES.

THE sermon of Dr. Stanford at the City Temple on behalf of the Baptist Home and Irish Mission was one of special value and striking originality of thought and expression. From the words of our Lord to Peter, "When thou art converted, strengthen thy brethren," the preacher called attention first to the fact that Peter was *already a disciple* when he needed this re-conversion; and, secondly, urged that the text should make each disciple of to-day ask *whether he himself needs thus to be converted* before he can strengthen others. Very searching and salutary were his words as he pointed out how Christians who possess a *strong human nature*, a *worldly spirit*, and those *who take little or no part in the Gospel* enterprise, need a re-conversion in order to power for service. The sermon deserves a very wide circulation, and should be read by all Christian professors. The closing words indicate the tone of deep spiritual pathos and power which pervaded the whole discourse:—

But it is plain that if we would serve our age as true Christians, and true Britons, we must be converted—converted to a life of closer communion with Christ, and made to feel that whatever interrupts that communion interrupts our missionary power. Augustine once said, "O Lord, convert me, convert me, but not now!" Reverently, humbly, earnestly, we would say, Now! This we would say for ourselves, and for all the churches, and would have ever on our hearts, words once written by Ward, of Serampore—"The conversion of the Church must precede the conversion of the world."

The address of the Rev. J. P. Chown, as Chairman of the Baptist Union, was delivered on Monday morning in Bloomsbury Chapel. The subject was one of vital importance, "Christ in the Christian." The address was a manly and outspoken one, on a theme which is precious to all saints. Speaking of "Christ in the man," he said:—

We notice how it should be in the case of those who bear the Divine name. This is what the Lord feels, as, looking down on his disciples, He says, "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." This is what He teaches, as to the spirit by which they should be known, when He gives the new commandment, "That ye love one another as I have loved you; that ye also love one another;" and it is by this men are to know they are his disciples. This is the authority with which they are invested, as the Lord says to the Father, "As Thou hast sent Me into the world, even so have I also sent them into the world. So that a Christian without Christ is a contradiction of terms."

It was a good point made when Mr. Chown said:—

He had seen the word spelt a few days ago with a small "c," but let their conduct be such that it would be felt, not only by them, but by the world, that there was so much of Christ in Christian, so much of the divinely personal in the human representative, that the word was worthy of being spelt with a capital C, or if all in capitals and in letters of gold, so much the better.

The other parts of the address pointed out what must be the results of Christ being in the man and in the Church, viz., eminent holiness, thorough oneness, and sanctified consecration to missionary work, &c. On the latter we read:—

Christ is a leader and commander too, and if He leads where He commands, as He does, and that may be rejoiced in, He also commands where He leads, and that should be obeyed. "If ye love Me, keep My commandments," is a principle that is very broad in its application, and certainly should be remembered in connection with this. Look at the condition of the greater part of mankind, and the fact that the Gospel is the only power that can fathom the depth of their depravity, or give them the blessing without which they can never be really blest at all. Look at the relation they sustain to us, as "God hath made of one blood all nations of men," and "all the world" is around us as the field in which we are to work, and every part of which is to be filled with the Gospel.

The introduction of a strongly-worded resolution in favour of the Affirmation Bill seems to have cast a shadow of discord over the meetings of the week in connection with the Baptist Union. The feeling of the minority who voted against it was very strong, and it would seem to have struck many even of those who voted for the resolution that it was a pity to bring before an assembly of such a character a political subject which involves strong religious convictions, and necessarily excites differences of opinion among Christian men. At the Annual Members' Meeting of the Missionary Society, the Treasurer, Mr. Joseph Tritton, intimated that his own feeling was so strong on the matter that he must take time to prayerfully consider whether he could longer hold public office in connection with the body.

From an announcement made by the Secretary of the Bible Translation Society at its annual meeting, there appears to be a possibility that the long-standing dispute between the Baptist denomination and the British and Foreign Bible Society may soon be ended. The Editorial Committee of the latter institution has been instructed to allow of a translation of the words *baptize* and *baptism* being placed in the margin of aided versions—*e.g.*, "Some translate *immerse*." It is to be devoutly hoped that an arrangement which appears to be so thoroughly consistent with fairness and loyalty to truth may be adopted on both sides, so that complete co-operation may be secured in the grand work of circulating the Scriptures. Anything which tends to increased unity without the sacrifice of principle, must surely be hailed with satisfaction by all well-wishers to the cause of Christ.

Sir Richard Temple's speech, as Chairman of the Soirée held by the Baptist Missionary Society at Cannon-street Hotel, calls for special note. Having filled the position of Lieut.-Governor of Bengal he could speak with peculiar force on the work of Missions in India. His address was full of encouragement and hope concerning the results secured, and still to be expected from the efforts being put forth by the Christian Church. We give the following extract as eminently arousing and cheering to the supporters of Mission work:—

You may be confident, when I appeal for your pecuniary support, that the results are fully commensurate with the expenditure. As an old Finance Minister of India, I ought to know, if anybody does, when the money's worth is got by any operation, and myself having also administered provinces which contain, from first to last, 105,000,000 of British subjects—that is, nearly half British India—I say that, of all the departments I have ever administered, I never saw one more efficient than the missionary department, and of all the hundreds of thousands of officers I had under my command—European officers and gentlemen—I have never seen a better body of men than the Protestant missionaries, and I say also that of all the departments I have administered, I have never known one in which a more complete result was got than in the great department—the grand department—which is represented by the Protestant missionaries.

The Annual Meeting in Exeter Hall of the Baptist Missionary Society on Thursday last was well attended. It was presided over by the Right Hon. W. E. Baxter, M.P. The report read by the Secretary, Mr. A. H. Baynes, was of a very pleasing character, all the fields of the Society's operations showing advance. The treasurer, J. Tritton, Esq., said that he had to report an income of £60,722, a sum of £8000 in advance of any previous year. The Rev. Dr. Bevan spoke eloquently on the opportunities presented to the Church for conveying the Gospel to all the world, and produced a deep impression by urging the inquiry, "Are the churches ready to meet the changes imminent in heathendom through the breaking up of the various systems of superstition and idolatry?" The conviction in his mind was that they were not, and that a fresh infusion of life and power is essential if the work of evangelisation is to be adequately maintained.

The United Methodist Free Church has just held its annual meeting on behalf of Home and Foreign Missions, in Exeter Hall. Financial difficulty was reported, and circumstances causing trial and anxiety in connection with the Society which had prevented extension. The first resolution contained words to the effect that "This meeting prays that the Holy Ghost may be poured out on the Mission stations, resulting in the salvation of souls." Here we have the great desideratum in all the departments of Christian work. We cannot be too often reminded that it is "not by might nor by power, but by my Spirit, saith the Lord of Hosts."

The Primitive Methodist Metropolitan Chapel Building Fund held its annual meeting, last week, in the City Temple. It appears to be doing a useful work, and that in a modest, unpretending way. The Chairman, Mr. W. Green, of Highgate, gave a wise caution when he said, "They might build new chapels, but this would do little good unless the Church exhibited more of the spirit of unity, and more clearly revealed the Christ of the Gospels to man."

The seventy-eighth annual meeting of the British and Foreign School Society has just been held at the Cannon-street Hotel, under the presidency of Lord Mount-Temple. It is cause for congratulation that this Society continues to advance successfully upon its old lines, the necessity for its operations becoming increasingly urgent as the cause of secular education and the influence of scepticism strengthens their hold upon the nation. The President spoke truly and wisely when he said:—

The especial object of Agnostics and Secularists was to get within their control the training of teachers. The Society, therefore, had more than ever an important work before it, and he believed that its main object must command the sympathy and support of the public, and of all those who wished that in the primary schools there should be a full development of all the faculties of the children, their minds, hearts, souls, spirits, and consciences.

YOUNG WOMEN IN HOLLOWAY.—A meeting was recently held at 4, Cambridge-terrace, Holloway-road, to open a new Institute there for the benefit of the shop employés in the neighbourhood; Mr. S. Morley, M.P., in the chair. Mr. W. T. Paton said there were thousands of young girls employed in the immediate vicinity who would be tempted to go in the wrong direction were not such doors of sociality, kindness, and Christianising influences thrown open to them. Mr. Morley congratulated the friends on the opening of the Institute, and wished God speed to the Association. Hon. Arthur Kinnaird, Revs. M. Washington, J. R. Wood, and other friends also expressed their sympathy in the work of the new Institute.

THE LIVERPOOL CONVENTION.

THE "Christian Conventions" which are now so increasingly popular in this country, as a stimulus to effort and an expression of brotherhood, may be said to have largely originated with the visit of Messrs. Moody and Sankey eight years ago. Mr. Moody's unrivalled gifts as a leader of such gatherings have invariably made them a success, when he was present, giving a practical turn to the discussions. The Convention over which he presided in the city of Liverpool at the close of his last British campaign was one of the most memorable and fruitful of these occasions. It would, perhaps, have been too much to expect that any such tangible result as the establishment of the famous "British Workman Cocoa Houses" should follow the Convention of Thursday last; but if it only fostered the growth of union among Christians of different names, and give an impulse to the spiritual energies of the churches, it would have amply fulfilled its purpose. Much more than this, however, has been its outcome, as our report will show.

Much interest was felt in the proceedings, not only by the Liverpool friends, but by those at a distance, many being present from London, Leeds, Manchester, Newcastle, Glasgow (which sent a large contingent), Dublin, &c., &c. Mr. Moody presided throughout. During the day Mr. Sankey sang, "Tell it out," "While the days are going by," "Go work in My vineyard," and other favourites.

GOSPEL TEMPERANCE.

The first hour of the morning session—10 to 11—was devoted to this important subject. Canon Wilberforce was expected to take a leading part during this hour, but was unable to attend in consequence of a throat affection.

Rev. Jas. Scott, of Glasgow, opened the topic with a statement of facts respecting Temperance progress in Glasgow. The Mission of Mr. Moody and Mr. Sankey, he said, gave a great impetus to Temperance work in that city. He hoped there were few cities in the kingdom that stood more in need of such a movement. They had put the Gospel in the forefront, believing it to be the only real lever by which they could uplift the drunkard. The victims of the drink came to the meetings by the thousand. In the course of a year some 50,000 men and women took the pledge. Between 20,000 and 30,000 of these had been visited, and were found, as a rule, to be holding out well. Mr. Scott gave an interesting account of the formation and progress of the "Mizpah Band," the facts of which are pretty well known to our readers. Only some 8 per cent. of the 900 that joined that band had relapsed. They were not only studying the Bible together for their own edification, but, in order to reach their fellows, they had started nine Gospel Temperance Meetings in different parts of the city. The "male choir," under Mr. W. Moodie, was a great feature of the work, and did good service in sustaining and extending it. Some of the best workers in the city were men who a short time ago had been down in the gutter through indulgence in the intoxicating cup.

Mr. Moody having referred to the appeal by Rev. Chas. Garrett at the Liverpool Convention in 1875 on behalf of the "corner-men," which resulted in the founding of the Cocoa-houses, Mr. Babcock, Chairman of the Liverpool British Workman's Public-house Company (Limited), gave some details as to the history of that remarkable movement. With a capital of £30,000, forty-six of these cocoa-rooms and seven cafés of a superior order had been established and maintained, yielding the good return of 10 per cent, while exerting an excellent Christian influence in the community. Many of the managers, he said, were able and effective Christian workers, having abundant opportunities of speaking a quiet word for Christ to those who frequent the establishments. The secret of their success, he believed, lay in the fact that it had been undertaken as a work for God, whose blessing had been invoked upon it from first to last.

HOW TO EXTEND EVANGELISTIC WORK.

This subject was introduced by Mr. C. Russell Hurditch. The first thought that came to him, he said, was that of thanksgiving to God for the establishment of such agencies as Gospel literature, united prayer-meetings, and the raising up of Evangelists who had gained the ear of the masses. As to future extension, he thanked God for the more general recognition by the churches of the gift and office of the Evangelist. Would that many more whole-souled, God-called, and God-qualified men might be sent out to the great world-parish, proclaiming the simple message of the Gospel. He hoped many of the recent converts in Liverpool would henceforth labour among their fellows in this line of service. We want more men of the right stamp—men of might, of understanding, of ability, who will eschew business prospects in order that they may devote their gifts to God's service in direct evangelistic work. As to methods, said the speaker, we want a greater adherence to the good old Gospel and less of intellectual essays or apologetics. Let us utilise all kinds of buildings—barns, circuses, tents, &c.—if we would reach those of the masses who cannot be drawn into church and chapel. Then there must be more "button-hole theology"—seeking by individual effort to win those who are afar off. Mr. Hurditch made an earnest appeal to Christian women, especially those in good positions, to take up more heartily and courageously rescue work among their fallen sisters. In all Christian effort there must be more real unity among those who call themselves by the name of Christian worker.

Five minutes' speeches were called for—a stipulation not in every case adhered to. Mr. Grattan Guinness said this large Convention ought to yield a goodly number of young men for foreign missionary work. Over in France there were 37,000,000 of people, mostly Romanists and infidels; there the field is absolutely open, as indeed it is all throughout Europe. Evangelists are much wanted in Norway, where they can speak by translation. Letters are coming from Finland speaking of much blessing there. In Russia, with her 80,000,000, there are wonderful openings for service, and also in Austria. Italy and Spain are both stretching out their hands to the Gospel. Across the Mediterranean, in North Africa, a small work has been begun, but that gigantic continent is yet practically a heathen one. Then if we look at India, Central Asia, Mongolia, Burmah, and the adjacent nations, we find loud calls for workers. China with its vast population is open to the preacher, but to a large extent it is still in darkness. South America, Brazil, Central America, and the East India Islands, also present opportunities. "Young men and young women, rise up and go forth to these lands with the light of the Gospel. Their people are redeemed with the blood of Christ, but they have never been told of it. The word of the Lord is first 'Go ye;' then comes the promise, 'Lo I am with you alway, even to the end of the days.'"

Rev. Mr. Robinson (Dublin) spoke of open-air preaching as an effective method of evangelistic work, and told of several striking cases of the conversion of drinking men through this instrumentality. He wished that in his country they had the same grand opportunities for open-air effort as in England. He believed, however, there was never before so much independence of thought and so much hunger for the word of God among his countrymen. He asked for believing, importunate prayer on behalf of his poor bleeding country.

In response to this appeal, Mr. Moody offered fervent prayer for the sister isle: "Bless thy children there," he pleaded, with broken utterance, "who have been passing through such deep trials, and may the day soon come when there shall be a mighty work of grace up and down the land. Calm the passions of man; bring them out of the darkness of superstition and breathe upon them the breath of life."

Mr. Campbell White, while urging more effort for the uplifting of the masses, said that the lives of Christians as well as their words ought to speak for Jesus. It needed more courage and faithfulness on the part of Christians to testify for Christ among those on the same social plane; but this is a duty that ought not to be shirked.

Mr. Moody thankfully referred to the work among the lapsed masses of the Cowcaddens, Glasgow, that had been begun during the Mission there last year; he called on Major Colquhoun to give a statement of what had been accomplished there. The Major said they had made every effort to make the meetings attractive—short addresses, short prayers, and plenty of good singing. But the direct kindly dealing with individuals had been the most effectual instrument in pointing sinful men and women to Christ. The results had been most encouraging. The people came in their working garb. The work among the children was most successful. To keep up the interest they had the lime-light showing Gospel and Temperance pictures; object lessons were also found to be a source of much attraction and instruction.

MR. MOODY'S QUESTION-DRAWER.

The last hour of the morning session was taken up with the answering by Mr. Moody of various practical questions that had been sent in. The first question, he said, he would himself propound, and try to answer, in case he might forget it:—

How can the mechanics and other working-men who have been alienated from churches and chapels be reached? One of the best things that can be done, in my opinion, in all our cities and large towns, indeed in smaller places, too, is to have a good, permanent Evangelistic Committee. It should be composed of the leading Christian workers of the place, men of character in whom the combined churches have confidence. Let the Committee take frequent counsel together, and when they find a man who is able to reach the different classes of the people, let them invite him to come and evangelise. Let them give him a good backing up from the beginning of the meetings, and stand by him throughout. I hope I shall live to see the day when there will be such a committee in every town and city throughout Christendom.

Should Christians dance? Well, I think if a person has got plenty of Christian work to do he will neither have the time nor the desire for dancing. Christ does not call upon us to give up this or that amusement, He gives us something far better, and these other things go of themselves.

A brewer who has been in the inquiry-room wants to know if he cannot legitimately continue his business? I would say to him: Make it a matter of prayer, and if you think you can go on in your business to the glory of God, go on; if you cannot, give it up. I think it would trouble some men to distil a barrel of whisky and pray God to make it a blessing to their fellow-men; they would get stuck before they were very far on in their prayer.

Would you advise collections in Mission Churches and Halls? Certainly. Men do not like to be treated as paupers. It is a great mistake, I think, to call these buildings "Mission Halls"; why not call them "Churches"? I used to have over the door of our church in Chicago "Illinois Street Mission." A good many of the people said they were not going round there among a lot of paupers. I took down the sign at once and called it a Church. We have not got two kinds of Gospel, one for the high and another for the low. We want to get

these men interested in the work, and treat them as men; then they will be much more likely to give of their substance. It is good training for them, and they should be taught to show the fruits of their profession by giving.

Should women be allowed to take a leading place in Home Mission Work? My experience has been that women can get into many homes where men cannot. They are the best workers in every respect. I feel very strongly on this point, because I have seen it. We want to have educated, godly, consecrated women; they can reach all classes, the highest and the lowest. Women can read character better than we men can. They can almost always find some one at home, and a husband will not be so jealous if a godly woman calls at his house as if it were a man. You smile at that remark, but I am talking about facts. I hope to see in every church and chapel well-educated consecrated women doing pastoral work all the while. Ministers have so many demands on their time now-a-days, that very often pastoral work is neglected. A Christian woman could visit the people in the congregation frequently, and report what was being done. She could hold cottage meetings, gathering the mothers together for prayer and conversation; there would be conversions all the while.

How long should Evangelistic meetings last? About an hour; if they are prolonged, you lose most of your inquirers. About after-meetings, let me say that the Benediction should not be pronounced at the close of the first meeting, because people take that as a kind of polite intimation to go home. Then those who conduct the meetings should not say, "*If* there are any anxious ones present." They should take it for granted. I believe there would be thousands of people in England converted inside of twelve months through the regular church services if the ministers would only have after-meetings. Some say they have tried it, and have failed; but they did not use the right method. It will not do for the minister to say he will be glad to speak with any inquirers in his vestry; it would be pretty hard work for any one to get up and go in there alone in the presence of the whole congregation. Ask all to stay to a prayer-meeting, and you will find that many anxious souls will remain.

How does Mr. Moody prepare his addresses? Well, I do not prepare them as well as I would like to do. I have been more successful in taking up particular subjects than in dealing with single texts. I get so full of a subject, that I go at it and preach as best I can. If a thought occurs to me in connection with a subject that I think will help in a sermon, I note it down at once; when I get home I put it away with that sermon. Sometimes a thought strikes me in the night, and, if I am not too sleepy, I get up and put it down. If I hear a man on the platform say a good thing, I take hold of it and pass it round.

Should Christians travel in tramcars and railways on the Sabbath Day? I do not carry the consciences of other people; but I do not do it myself. I do not like to take away any man's Sabbath from him. If I had a horse and carriage of my own and could let them rest on the Saturday or the Monday, I could use them on the Sabbath with a clear conscience.

How can the elder Sunday-school scholars be retained in our churches? By getting the very best talent you have got in the church to take the class.

How would you further union among ministers of different denominations? Well, if I were to answer some of the questions that have been sent to me, I should break up the union we have here, inside of an hour. There are some Ishmaelites who are all the while trying to disturb the peace of God's people. They bring out their hobbies on all occasions. There are some things that we must agree to differ about. Wherever you meet a man who brings out his hobby on all occasions give him a wide berth. I believe every child of God is bound to keep the peace with his brethren as far as he possibly can.

Are the young converts brought in at a time of special revival as good as those converted in connection with regular church work? My experience is that they are better; let a hundred of them start together, and they will help one another. If some of those who speak against revivals would only examine their Church rolls they would find that the great proportion of their earnest members were brought in at a time of revival. In further referring to this point, and specially to the fruits of the great American Revival, as seen during the Civil War that shortly afterwards followed, Mr. Moody entreated prayer for his country. Large numbers are gathering there, he said, from all parts of the world; the Continental Sabbath is being introduced in many places by the foreign element, and much prayer is needed on behalf of the Christians of America.

What would you advise young converts to read? Let them read the Bible, in the first place. It is a good thing, I believe, for a young convert to take some religious paper. It broadens them out; brings them into sympathy with other Christians, and with different branches of the Lord's work.

HOLY LIVING.

After an interval the afternoon session of the Convention began at three o'clock. The great circus was crammed from end to end. After Mr. Sankey had splendidly sung, "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God," an address was given by Rev. Evan Hopkins, of Richmond, on the foregoing topic, from Gal. ii. 20.

If we are going to speak about "Holy Living," he said, we must think about the Holy One—the Lord Himself. There is only one holy life. Jesus Christ did not say, "I am the Vine, and ye are other vines in the same vineyard." No; we are not to be parallel lives. "I am the vine, and ye are the branches"—only one Life flowing through the vine, and through the branches. "Christ liveth in me"—that is the secret of Holy Living.

I am going to speak about the provisions for this life, but first let me point out some of the mistakes that we often make in connection with holy living. There are many who clearly understand God's way of justification who do not so clearly understand God's way of sanctification. They have a sincere, earnest desire to be like Christ. They make constant and vigorous efforts, but oh! how sadly they are disappointed in their walk. Defeat and failure meet them at every turn, because the life they are living is essentially a self life, and not the Christ life. Instead of making Jesus Christ the centre of their life, many are working out from the self life in order that they may make themselves righteous, and bring forth fruit unto God. They are trying to do that which the Lord said no Christian can do—bring forth fruit from himself. The branch cannot bear fruit of itself, or as it is literally, from itself. We have to follow in the footsteps of the Lord Jesus in this respect. He said, "I can do nothing of myself. The Father that dwelleth in Me He doeth the works." He voluntarily took that position of dependence. He emptied Himself and took the place of a servant.

Then mistakes are made as to *cross-bearing*. We know that there can be no discipleship without cross-bearing. But let us see to it that we are not reversing God's order. What is the denying of self that Christ requires of us? It is the *ignoring* of self. The only place where we get rid of self is at the Cross of Christ. We are not only to see Him bearing our sins there, but we must see that we are crucified with Him—identifying ourselves with Him in his death, bearing about in the body the dying, the deadness, or the death, of Christ, that the life also of Christ may be manifested in our mortal bodies.

Another mistake is made in reference to *conflict*. What is our true position in this matter? In reading Eph. vi. never pass by verse 10. Many people think that the conflict begins with the eleventh verse, "Putting on the whole armour of God," &c. But the essential condition to fighting wisely is told us in the tenth verse, "Be strong in the Lord and in the power of his might." The Lord Jesus Christ has Himself conquered all our enemies—hell, sin, Satan, death, and every enemy that can be named. By faith we must take up that position which He has won for us, before we engage in conflict.

Now as to some of the blessed provisions that God has made for us in our Christian walk. There is, first of all, *momentary cleansing*. It is my privilege to speak to many young converts, and to them I would especially address myself. You have taken your stand upon the finished work of Christ. But the path opens up before you; there will be temptation, and trial, and conflict. You are privileged to walk with Him who is the light, and to have continual communion with God. But in order to have this continual communion there must be the continual cleansing by the blood. Moment by moment, step by step, you must know that you are under the blood that cleanseth from all sin. That blood not only cleanses us in the sphere of our justification: it covers the whole ground. When we realise that the blood cleanses us continually, the communion is maintained.

Again, there is momentary *deliverance*. We shall carry about "the flesh" with us to the last. Let it be clearly understood that there is no such thing in this life as sinless perfection. But, if the flesh can never be sanctified into the Spirit, we may walk above it in a path of continuous deliverance from its power. What is the secret of this walk? "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." In reading these words, "The flesh lusteth against the Spirit, and the Spirit against the flesh," let me charge you against one interpretation. Do not look at it as if it meant that the flesh and the Spirit are the "two natures," fighting the one against the other. "Walk in the Spirit"—that is, in the Holy Ghost—"and ye shall not fulfil the lusts of the flesh." Which is the stronger of the two? The Holy Ghost. If you are under the power of the Spirit, you shall be delivered from the power and dominion of the flesh.

There is also momentary *strength*. You cannot live upon the grace of yesterday. Living in entire dependence upon God, the stream of his power is continually flowing into us, meeting the necessities of the moment. So, too, there is momentary *guidance*. If we are truly living this Christ life we will discover a wondrous change come over our experience. There will be rest instead of worry. How many of us are carrying our cares instead of casting them upon God? There will also be ease instead of strain. There will be victory instead of failure. People say, "Ah! but you do not know my peculiar circumstances." Well, in Romans viii. 37 we have what seems to me the very perfection of adverse circumstances. Did you ever notice what the circumstances were that the Apostle mentions? "Tribulation, distress, persecution, famine, nakedness, peril, and sword"—seven things, the very perfection of adverse circumstances. Yet he says he is "more than conqueror" over them all. The secret of it was, "Not I, but Christ in me."

There will be gladness instead of gloom. How many gloomy Christians there are in all our churches, and what a sad hindrance they are to the Spirit's work. What a stumbling-block they are to young converts. When there is a full surrender to God there will be a wondrous change even in our very countenances. We talk about getting dying grace, but I call it living and working and overcoming grace. So, too, there will be plenty instead of scarcity. "They shall be like a watered garden, like a spring of water" (Isa. lviii.). A spring overflows; are you overflowing with blessing and with power? If you are, it will soon be seen in its effects upon those around you. You will not be trying to pump up these things; it will be in you "a well of water springing up into eternal life." That is the kind of Christianity we want.

POWER FOR SERVICE.

During the second hour of the afternoon meeting, an address on this subject was given by Rev. Dr. Mackay, of Hull. Paul knew what it was to be weak, he said, and what it was to pray for more power. His great desire was that he might "know Christ, and the power of his Resurrection" (Phil. iii. 10). This Epistle is the

epistle of Christian experience—not the experience of Christians; that is a different thing altogether. The word "sin" is never mentioned in it, because there is no sin in Christian experience. There is much sin in the experience of Christians. Christian experience is perfect, because it is like Christ. The word "flesh" is only once used in this Epistle, and that is when the Apostle bids us have no confidence in it. The word "joy," or "rejoice," is found in it eighteen times, because Christian experience is a rejoicing experience. We should never have known where Paul wrote it except for an incidental hint in the first chapter, where he trusts that even his "bonds" may be for the furtherance of the Gospel. Although he wrote this letter in a prison, chained to a Roman soldier, he yet tells these Philippian believers eighteen times to rejoice. The secret of this happiness is to have Christ between us and our circumstances; then we will be perfectly happy. By as much as our circumstances are between us and Christ, to that extent we will be perfectly miserable.

In addressing young converts, let me bring before you three texts—"That I may know Him and the power of his resurrection" (Phil. iii. 10); "Ye shall receive power after that the Holy Ghost is come upon you" (Acts i. 8); "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth" (Rom. i. 16). Here we shall have to look first at the risen Saviour's power, next at the descended Spirit's power, and, lastly, at the authoritative Revelation from God carrying his power with it.

"That I may know Him and the power of his Resurrection." Thank God if you have got as far as the Cross; but you must get a little further. Christ was not only delivered for our offences, but raised again for our justification. I was lately crossing the Atlantic, and as we were entering the Gulf of St. Lawrence we encountered a stiff gale from the north-east. I was rather enjoying it; those that go down to the sea in ships see God's wonders on the deep, and no mistake. A friend of mine on board came upon the deck after the gale had moderated a bit; pointing to a black cloud away to the south-west, he said he feared we were going to get more of it yet. "Oh, no!" I replied, "that cloud has passed us; we have got to the windward of the storm." So it is with us as we stand on the Resurrection side of Christ's grave; we are to the windward of the storm. Death, damnation, judgment, wrath, are all behind us.

Not long ago a man walked into my study at Hull. He stared at me with such a wild look that all sorts of dynamite ideas came at once to my mind, and he gave me quite a scare. He said, "I am lost; I have come a long distance to have a conversation with you." I thought he was mad, besides being lost, as I saw his glaring eyes. "I was converted twelve years ago," he said, "but I have sinned away my day of grace;" then he brought up those texts about the sin against the Holy Ghost and so forth. "Well," I said, "compose yourself a bit, and we will have a talk about it." Then I asked, "Where is Christ?" The man went on to tell me about his having been all round the world, and having done this and that and the other thing. "Where is Christ?" I repeated; "that is the thing I am talking about." "Oh, yes, but I once felt the calm of religion—" "I am not talking about 'the calm of religion;' where is Christ?" "Christ! of course He is in heaven." "Then," I said, "there is one man in heaven, at any rate. It is not a question, therefore, of any man ever getting there, for there is one there already." "Oh, but He was holy, harmless, undefiled, the very God of very God." "Whether had He or you the more sin upon Him?" He didn't see the point of it yet, so I repeated the question, and quoted the passage, "Behold the Lamb of God, that taketh away the sin of the world." "There is a man—the God-man—hanging there on Calvary's cross, with infinitely more sin on Him than ever you had, and yet He is in heaven. Therefore it is not a question of a man having sin upon him that will absolutely condemn him. It is because you are a great sinner that you want to believe in the Saviour. Christ is in heaven, but he would never have been there if sin had not been put away. 'If Christ be not risen ye are yet in your sins.' Some people do not know the meaning of being in their sins at all. Thank God I am not in my sins, but I am sorry to say that sin is yet in me. In the resurrection of Christ from the dead, we see God's answer to every question about sin, God's receipt in full for all the demands of his justice."

After some further elaboration of this point, Dr. Mackay took up the next division of his subject: "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be witnesses unto Me, in Jerusalem and in all Judæa and unto the uttermost ends of the earth." We have not yet got that Evangelistic steamship that Mr. Grattan Guinness has sometimes told us about, to ship the workers off in loads to the great mission fields of the world. Think of every third man in the world being a Chinaman; and millions on millions of these have never heard the name of this risen Saviour. Now, when we have this power we are to be witnesses for Him. Let me draw your attention again to the text of which Mr. Hopkins spoke, "The flesh lusteth against the Spirit;" as he said, it is the Holy Spirit that is referred to. It is generally supposed that the passage means, the flesh lusteth against the Spirit so that we cannot do the things we would like to do. Nay, it is the Spirit lusteth against the flesh *in order that we may not* do the evil things we might be inclined to do. The speaker proceeded to illustrate the work of the Spirit in man by a reference to the functions of steam-power in an engine. There may be the appliances there—pistons, connecting-rods, and all the working gear, even the water in the boiler; but unless the fire is introduced, pistons and wheels and everything else are practically useless. So we are dependent on the Holy Spirit for the power which will enable us to be witnesses for God. We cannot lay in a stock of this power; we must get it moment by moment. We must *live* in the Spirit, and so have power for each day's service. He thanked God that we do not get power to-day for to-morrow's service. If we did, we would use it all up to-day, and there would be none left for to-morrow. Many Christians fret all their life long about to-morrow's troubles; why should they try to cross the bridge before they come to it? God will not lay up a store of grace in his children, but his grace will be sufficient when the need arises; his strength will be perfected in the hour of weakness. As an illustration of the failure that must come from attempting to serve God in the energy of the flesh, Dr. Mackay referred to the life and work of Moses. He thought at first he could serve his nation best after a pugilistic method; and so he began to settle off the Egyptians *seriatim*. God showed him, however, that he erred from excess of energy, and so He sent him away for forty years' college training in the wilderness, keeping sheep instead of knocking down Egyptians. He had to learn his own weakness, in order that God could use him in the deliverance of his people. So it was with Job. In the twenty-ninth chapter the patriarch was full of himself; after he had been in the Divine college awhile he learned to abhor the very self which he had before been extolling.

Then came the third and last point: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." This is the weapon God has put into our hands. I saw a book in a shop window to-day, and it was described as 'Moody's Bible'; I thought that would be a very poor thing. The Lord has given us his own Bible, which, thank God, Mr. Moody uses. The Doctor went on to remark that it was an utterly wrong thing to speak of any one as so-and-so's converts; they are nothing of the kind. All that any one of us can do is to proclaim the authoritative word that God will bless. He had heard preaching in which the sharp chisel of the word was guaranteed to glance off every man's conscience, without making the least impression. God has placed this instrument in our hands, and we must use it, whether men will bear or whether they will forbear. Repeated attacks have been made on the Word of God, and many apologies have been offered for it by would-be defenders, but the grand old Ship goes on, sailing away through the seas of criticism as if nothing had touched it, beyond a little spray raised by a passing breeze. He urged young converts, and especially young evangelists, to keep to the good old Gospel, and be sure to get plenty of "sword-exercise," if they would be successful combatants in the Christian warfare. It was not so necessary that they should *stand up* for the Word of God as that they should *stand upon* it; then nothing in earth or hell could move them.

THE GOSPEL AND THE MASSES.

So great was the desire to be present at the last meeting of the day that the Circus was crammed to the doors long before half-past seven, the stated hour for commencing. On reaching the building about seven o'clock our reporter found himself, with several local gentlemen of the Press, on the wrong side of the door, without the least hope of getting in by any species of manœuvreing. For the following excellent summary of the proceedings we are indebted to *The Liverpool Courier*, whose representative was more fortunate:—

The evening's proceedings were the most exciting, and probably the most practical of the Conference. The circus was crowded long before the time announced for the commencement of the proceedings, and for some time hymn after hymn was sung with great heartiness. Sitting immediately behind Mr. Moody was the Right Rev. the Bishop of Liverpool (Dr. Ryle), and surrounding them were ministers of almost all Protestant denominations. The subject set down for discussion was "The Gospel and the Masses." Mr. Moody delivered a short, pithy address on the duty of Christians to consecrate themselves and to consecrate their efforts. He remarked that the Conference was to stir up Christians, and that if it did not do this it had failed. In referring to the efforts which were being made in Liverpool to raise the fallen and to rescue young and destitute children, he urged upon Christians the necessity of assisting in their emigration to Canada. He thought pounds should be pouring in for such an object. The children would be taken to Christian homes, and they might yet sparkle in the Saviour's crown like diamonds.

The Bishop next addressed the meeting. He said he could not refuse Mr. Moody's invitation to speak at the meeting, for he believed him to be a man worthy of all honour. He had not the honour to know to what Church Mr. Moody belonged, and he had no affair with that, but whether he was Episcopalian or Independent, Presbyterian or Baptist, Wesleyan or Methodist, of this he was quite certain—that he was a real good servant of Jesus Christ, and belonged to the Holy Catholic Church, which was made up of all God's saints. He thanked God with all his heart for all the work that he had done by the grace of God the two last times he had been in England. He was not going to believe it was all nonsense, all smoke, all fireworks. He praised God for Mr. Moody's simple declaration of Jesus Christ, and his preaching of the 'truth as it is in Jesus.' He had made much of the Cross, and therefore he believed God had made much of him. The people did not want a new religion, but the old religion unadulterated; and if it was so preached it would have the same power that it had eighteen hundred years ago. He appealed to those present if Mr. Moody had not proved this fact by his great meetings; and he dared infidels or Socialists, or Mr. Bradlaugh, to get the circus filled for weeks by people anxious to hear their opinions. He thanked God for the really catholic spirit with which Mr. Moody had acted. There had been no sectarianism about his preaching, but he had besought his hearers to believe in Christ. He asked the people what use they were going to make of Mr. Moody's visit. He prayed that many might repent and be converted, so that they would bless God for the visit of the American evangelists. So long

as Mr. Moody continued to act and preach in the same catholic way, he (his lordship) hoped he would never be ashamed of speaking in his favour.

Mr. Moody then said he was beginning to feel on fire, and asked Mr. Balfour, "What do you want?" Mr. Balfour said he wanted helpers at the Sunday Free Breakfast Mission, and voluntary teachers in the ragged schools. He also stated that the committee connected with Mrs. Birt's Sheltering Homes were anxious to rescue the orphan children of Liverpool, and send them out to Canada. Mr. S. Smith, M.P., had given the committee the use of Clifton Hall, and the estate attached, for eight or ten years, so that it could be utilised for the training of orphan boys, with the view of sending them out to Canada. Plans had been drawn out to make the house suitable to accommodate 100 boys, and it was estimated that the alterations would cost about £1800. Mr. Moody had asked him what he wanted, and he wanted £1800. Mr. J. Houghton had promised to give them the use of the Homes in Byrom-street, and £1,000 was wanted to fit them for the accommodation of 100 girls. Mr. Moody then jumped up, and asked for subscriptions and a collection, and announced that Mr. Balfour had just given £250. Mr. Houghton promised £100, and Mr. Moody said that if they would send ten bright orphan boys out to him he would get them educated for the ministry. That would be his contribution, and he then turned round to various individuals and asked for similar contributions. For several minutes written promises to send boys out to Canada were handed up to Mr. Moody, who announced them as soon as he received them. A special cheer was given on the announcement that the Glasgow delegates had subscribed £50, and this was renewed shortly afterwards when Mr. Moody stated these delegates had agreed to send out four orphan boys from Liverpool. Above twenty promises to send boys out were received, and a liberal collection was also made.

THE FAREWELL MEETING.

As a correspondent surmised in our columns last week, the evangelists were in harness till almost the last hour of their stay on these shores. The final meeting on Friday evening was primarily intended for converts and inquiry-room workers only. To satisfy the marvellously eager desire to be present, it was decided that the general public should be admitted, special provision being first made for accommodating those who professed conversion through this Mission and that of eight years ago. It need scarcely be said that the Circus was full to overflowing an hour or so before the advertised time.

To utilise the time, Mr. Moody called on various friends to say what ought to be done in continuing the work. He proposed that at the close of the meeting a "Mizpah Band" for reclaimed drunkards should be formed, similar to the Glasgow organisation. Mr. Jas. Scott and Mr. Hunter Craig, both of that city, explained the working of the Band, and afterwards assisted the Liverpool friends in launching the new venture. We understand that 100 members were enrolled.

Mr. Drysdale, who has been conducting largely attended Sunday services in the Circus for the last five years, invited the help of those who had been converted at the special meetings, in view of the next winter's campaign. Mr. A. Balfour urged the young converts to attach themselves to the Young Men's and Young Women's Christian Associations respectively. Mrs. Stephen Menzies, addressing her Christian sisters in the audience, spoke of the varied ways in which they hoped to advance the cause of Christ among their townswomen, and called for volunteer helpers. Rev. R. H. Lundie, as representing the ministers of the city, counselled the young disciples to connect themselves with some Christian communion both for purposes of edification and usefulness.

The remarks of these and other friends very profitably filled up the time of waiting. When the meeting proper had begun Mr. Moody said he really thought they ought to make it a thanksgiving service. He proceeded to express the heartfelt gratitude felt by Mr. Sankey and himself for all the Christian kindness and brotherly love that had been shown to them, and the spirit of unity manifested, during their nineteen months' sojourn in England, Scotland, Ireland, and France. He warmly thanked the Liverpool friends for their co-operation—the Press, the choir, the policemen, the officials, the ministers, the committee—in brief, everybody. He made special mention of the services rendered by Mr. Robert Paton, secretary of the London Evangelistic Committee, who had freely, and at the expenditure of much labour, arranged the provincial programme. Mr. Moody urged the young converts to stand by the ministers and help on in every possible way the Lord's work in the city. After he had offered earnest prayer, mingled with thanksgiving, Mr. Sankey very pathetically sang his new hymn, "When the mists have rolled away." Mr. Moody gave a lengthy address to the young converts on "Overcoming Faith," notes of which we must postpone to our next issue. Though the proceedings were protracted till a comparatively late hour, many seemed loth to leave the building that had become hallowed by so many remarkable scenes of blessing and manifestations of Divine power. Mr. Moody and Mr. Sankey quietly took their departure before the gathering was formally dismissed, in order to avoid the multitudinous hand-shakings and farewells that would have been imposed upon them.

Next forenoon the evangelists were accompanied to the *Alaska* by a large number of friends, who were accommodated in a special tender. Though the rain fell with a steady persistence, enough to damp any ordinary type of enthusiasm, a goodly crowd was gathered on the landing-stage to witness the departure, and to wave their last good-byes to our American brethren, who have found so warm and lasting a place in the heart of Christian England. If the most fervent prayers and heartiest good wishes could waft them, and their dear ones who accompanied them, safely across the broad ocean, "the greyhound of the Atlantic" will this time outstrip all her former feats of speedy sailing. And while thousands of grateful hearts follow them to their native land, as many more look forward with expectation and hope to their return six months hence, if it please the Lord to bring them back again in the fulness of the blessing of the Gospel which it is their delight to proclaim.

A SUPPER TO OMNIBUS MEN.

THROUGH the liberality of Mrs. Potter, a shareholder in the London General Omnibus Co., a supper was given last Thursday night, at the Coffee Palace, Notting Hill Gate, to over 100 men in the employ of the Omnibus Co. A bountiful repast was served shortly after 11 o'clock; and when full justice had been done to the creature comforts provided, the tables were cleared and a pleasant hour soon passed away.

The chair was occupied by the Rev. Dr. Thornton, who welcomed the men in the name of Mrs. Potter, who was unavoidably absent. Short addresses were given by Mr. Spottiswoode, Rev. T. S. Hutchinson, Secretary of the London City Mission; Admiral Macdonald, Dr. Small, and Mr. W. Smith, the City Missionary to omnibus men. Mr. Hutchinson expressed the pleasure it gave him to be present that night. He had seen some of the men before, when he visited some of the yards in company with Mr. Smith. He was sure Mr. Smith had their happiness at heart, promoting temperance and, above all, true religion. He counselled them to carry their religion with them in their every-day life; never mind the little trials it may subject them to, ask God for the help to sustain them. Mr. Small and Mr. Smith also addressed the men.

WALTER J. KIBION.

MY PRAYER.

I HEARD the voice of Jesus in the night,
Stealing upon my soul in music sweet—
Music that put all anxious thoughts to flight,
And brought me trusting to the Master's feet.

He bade me "Ask"—and I, what should I say?
I thought of loved ones still upon the road
Which leads to death, unconscious of the way,
And others, conscious, sinking 'neath their load.

I thought of sin, and misery, and death—
A thousand ills came trooping on the night,
And puzzled me, and stayed my fleeting breath
With questionings and doubts o'er Wrong and Right.

I thought of Infidelity and Truth,
And longed to stamp out Error with the lie,
And yearned to fix the thoughtless heart of Youth
On solid joys—His gifts, that never die.

The music of his voice awoke again—
"O Lord," I cried, "What *shall* I ask of Thee?
So much of doubt and darkness, strife and pain
Is round me, to perplex and sadden me.

I love Thee, and I long to bear Thy name
Into the lists, where combat rages high,
And win, through Thee, a conqueror's lasting fame,
To cheer the weak when foes and fears are nigh."

I paused—"O foolish heart!" the whisper came,
"To waste thy longings in a vain despair.
Am I not everlastingly the same?
Canst thou not watch and wait in patient prayer?"

Rebuked, I looked into my inner heart,
Vain-glorious Self was seated on its throne,
Forgetful of the faithful servant's part,
To learn of Christ, the Master-hand, alone.

I prayed, "O Saviour-Christ my Teacher be,
And make me humble, patient, true alway!
'Tis Thine to use me as Thou best shalt see,
'Tis mine, in Thee, to *watch*, to *wait*, to *pray*."

Thus watching, waiting, praying in his love—
I serve my Lord, who bids his children "Ask"—
For prayer can bring all blessings from above,
And mountains sink, if faith but crown the task.

MARGARET B. GEEDS.

THE MISSION IN LEEDS.

AN interesting communication, giving details of the close of the special meetings here under Mr. J. M. Scroggie, by some misadventure did not reach us in time for our last issue. The writer says:—

"In all, some 1800 persons have been personally and separately conversed with by a staff of Christian workers, Mr. Scroggie and Mr. Vance assisting. All of these testify to having found a personal Saviour. The prayers and blessings of thousands of Christian hearts will follow Mr. Scroggie; his kindly, genial manner with both workers and inquirers, has won for him golden opinions.

"A choir of 1000 voices, gathered mainly from the various churches of the town, have rendered splendid service to the Mission. Not by any means least has been the influence upon these vast gatherings of Mr. Vance's renderings of some of the choicest solos in Mr. Sankey's collection. Although with us but four nights, too much cannot be said of Mr. Vance's appreciative setting forth of the Gospel in hallowed song. In addition to a finely cultured taste, he possesses a rich tenor voice. He literally enchains the audience."

We understand that Mr. Vance, who now fills a business position in Belfast, has resolved to relinquish it in order to join Mr. J. M. Scroggie in Evangelistic work.

SWANLEY ORPHAN HOMES.—Mrs. A. O. Charles has published an earnest appeal to 900 mothers of England, each to contribute £1 towards the erection of a "Mothers' House" at the New Orphan Homes at Swanley, Kent, now in course of erection. This effort is for orphans, as distinguished from homeless boys, and will be connected with the work at Farningham. We hope the mothers of England will readily respond. Communcations may be addressed to Mr. or Mrs. A. O. Charles, 19, Alwyne-square, Canonbury, N.

Notes and Comments.

IT is said that the preparations being made by the Malagasies for war are very great, more than 15,000 assegais and other weapons being made daily in Tamatave. The spirit of opposition to foreign aggression upon their territory is exceedingly strong and determined. We may still hope, and fervently pray, that so disastrous a war as has been so long threatening may even yet be averted.

Dr. Temple, the Bishop of Exeter, has been elected Bampton Lecturer for the ensuing year. This is a post of great influence in relation to the direction of religious thought, and, let us hope, will be turned to good service in the hands of its present occupant in the cause of truth. It has often done so in the past, as in the case of Canon Liddon's famous lectures on the Divinity of Christ.

The Annual Festival Dinner of the Field-lane Ragged Schools and Refuges was held on Wednesday last. His Royal Highness the Duke of Connaught presided, and stated that at this time no fewer than 2120 were receiving benefit from this institution in connection with its various agencies. During the past year 484 men and women had been afforded shelter and accommodation in the night refuges, and 216 had been assisted in getting employment, or had been otherwise provided for. The annual expenditure was £7000, and the reliable income only £4000.

A correspondent sojourning on the Continent writes: "Unitarians are spreading their literature very industriously. On the tables of *salons* in hotels they are to be found, and even to the reading-rooms of health-resorts abroad their journals are regularly sent. Generally on pointing them out to the proprietor, and objecting to them as false, they will be destroyed or returned. Christian travellers should be on the watch, and bring all such literature to the notice of principals, and request its removal."

It appears that the name of God is becoming so offensive to French notions of what is desirable for society in the present day, that it is to be expurgated as soon as possible from all school books. This is secular education with a vengeance, but there are those in our own land who would gladly adopt the same course. The abandonment of the Divine right to be acknowledged and to have his supremacy asserted, in one sphere, leads to the surrender of it in other spheres. Concessions to infidel opinion create a dangerous sliding scale, and the descent is more easy and rapid than many perceive.

A paragraph has appeared in the papers to the effect that the Baptist denomination have taken steps to induce every member of their body to renounce all connection with the spirit trade. Surely every denomination should hasten to follow this grand example. We should not, however, show respect of persons, but deal equally with the great brewers and distillers. Those who own public-houses are as blameworthy as those who keep them. And yet we see these over-rich producers actually patronising religion. It is time the Churches of God should mark their sense of the iniquity of all concerned in the drink traffic, and refuse to accept their patronage.

A native Bible-woman thus reports a Hindoo astrologer's testimony to the power of Christianity: "A Sudra, a person of caste, called me to see a woman who was suffering great pain. According to his request, I went and saw the patient, who was suffering very much. An astrologer was there, trying his utmost with magical performances to give relief; but on seeing me he said, 'As this Christian woman has come, my attempts to relieve will do no good.' The people of the house asked him, 'Why can you do no good with the Christian woman in the house?' He replied, 'If Christians *will* come wherever we are our efforts will be *useless*.' So saying he left the house, and the poor woman soon after was relieved." Shall we not send more Christian men and women thus to oppose the powers of darkness?

The Temperance cause continues to advance with very rapid strides. Its influence is extending in the very highest circles of the land. A large and influential gathering assembled at Stafford House the other day, in response to an invitation from the Duchess of Sutherland, who has herself donned the Blue Ribbon. Lord Mount-Temple presided on the occasion, and addresses were delivered by the Revs. Canon Wilberforce and John Hewett. Among those present were the Duke and Duchess of Sutherland, the Marchioness of Ailsa, Sir D. and Lady Baird, Sir Richard Temple, Lady Mount-Temple, Lord Radstock, Lady Wolseley, and others. The example of such an assemblage of members of the aristocratic class joining other classes of society in one common effort to raise the nation from the burden of intemperance and its attendant evils, cannot fail to be highly beneficial in its influence and results.

How needful it is that the admonition of the Apostle should be remembered by Christians in these days: "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and for all in authority." All, that is, who are in "eminent place," as the marginal reading is given. We need to pray that their minds may be turned to a consideration of questions requiring their action, as also that they may be disposed to adopt a right course in relation to them. "It is the honour of kings to search out a matter;" and we may remember that "The king's heart is in the hands of the Lord, as the rivers of water; He turneth it whithersoever He will." It was in answer to prayer that the heart of Ahasuerus was turned to the Jews in their time of distress, and also that "all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king helped them."

Many of the Lord's people have much yet to learn as to the place and power of prayer in reference to all that transpires in this world of sin and abounding sorrow. Some have very limited ideas on the matter, and draw lines of distinction between the material and the spiritual, which sadly restrict their freedom and boldness at the throne of grace. God has not resigned his right to control and govern men in any sphere. The usurper's power is great, as the "prince and god of this world." He has vast sway over the affairs of men, but nevertheless "The Lord reigneth," and interposes his strong arm as and when He pleases. The power of prayer is still mighty, and should be far more vigorously brought to bear upon national evils, whether pertaining to our own or other parts of the world.

Those who are troubled as to the lawfulness or otherwise of this or that pleasure, and as to their duty in reference to doubtful pursuits, will find the following rule laid down by that eminent woman, the mother of the Wesleys, worth reflection and personal adoption:—

> Whatever weakens your reason; whatever impairs the tenderness of your conscience; whatever obscures your sense of God; whatever increases the strength and authority of your body over your mind—that thing to you is wrong, however innocent it may be in itself.

In giving to the Lord of our substance, it is of utmost importance that we offer willingly and of our best. It was a charge brought against Israel in Malachi's day: "Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand, saith the Lord?" There are many ways in which we may prove the fulness or otherwise of our consecration to God in connection with giving for his cause, not only in gifts of money, but in acts of service and of kindness to others. Rarely does giving reach the point of real sacrifice or self-denial. Too often that which is little cared for is given, rather than that which self desires to retain. Let us remember to give our best unto the Lord; even then we fall far short of his worth and of our indebtedness. In showing kindness to the poor of his flock, we do well to act upon this principle, seeing Him in them. It is not patronage or bare charity they want, but the brotherly kindliness and Christ-like compassion and sympathy He loved to show.

At a Church Missionary Meeting, recently held at St. Michael's Church, Bournemouth, the Rev. W. T. Storrs, B.D. (Vicar of Sandown, and many years a missionary in India), narrated a number of very interesting facts with reference to his work amongst the Santhals. He described the work from its commencement, and mentioned that on May 15, 1864—which was a red-letter day in Santhally—he baptized the first three native Christians. He had no font, for there was no church then, and even if there had been they would not have had a font, for the rule of the Church was immersion, and they were getting in all their churches in India regular baptisteries, in which the converts could be properly immersed, so that a person might be buried in baptism, as a sign of being buried with Christ.

Referring the other day to Lord Wolseley's official attendance at the procession of the Mecca Carpet, and the parade of British troops in honour of it, Mr. R. N. Fowler, M.P., made the following assertions. They are capable of a wider application than that he intends, and it would be to our credit as a nation if all our action in foreign lands was based upon them. He says:—

> I believe that, as a Christian nation, we should maintain our principles, and not allow it to be supposed that we are indifferent to the truths we profess. I believe further, that we do not really gain the confidence of our subjects of other creeds by allowing it to be supposed that we are less attached to our religious tenets than they are to theirs.

Compromise in religious matters, and surrender of loyalty to conscience and truth, ought never to be resorted to under any circumstances; when they are, the effect can only be disastrous to the cause of righteousness and to the claims of God.

The extract given on a preceding page from Lady Hope's new book, raises a most important and pressing question; the sooner it receives the earnest consideration of Christian reformers and philanthropists the better. We are strenuously agitating for laws that will empower us to close up the dram-shops, those seed-plots of evil in all its foul and varied forms. We trust and believe the agitation will never cease till the cause of it is removed. But when we have gained our point, what shall we have to offer the working classes in lieu of the warmth and good fellowship, such as it is, of the public-house? What have we to offer them now, when, as it may fairly be hoped, many are anxious to find some easy way of escape from oft-recurring temptation?

Of course the abolition of drinking dens would not only remove a powerful rival to the working man's home, but would enable him to increase its comfort and attractiveness. But if the rich man, with all the luxuries of life at command, craves for the companionship of his fellows at the club, can we expect the exhibition of less gregarious instinct in the "labouring man"? We must take him as we find him, not as we think he ought to be. Where, then, we repeat, is the adequate substitute for the place of temptation and ruin that we are striving to disestablish? Are there any Christian capitalists who will accept the challenge of Lady Hope?

Lord Aberdare, Mr. Forster, M.P., and others are exerting their influence in promoting the establishment of self-supporting schools for boys, on the same principle as those which are proving so eminently successful in connection with the Girls' Public Day School Company. The need of schools of this class for boys is felt by large numbers of the inhabitants of metropolitan districts and leading provincial towns, and their establishment cannot fail to be a great boon, or to be attended with speedy success. The company formed to initiate them, we are glad to know, does not propose to make the education of a secular character, but, as Mr. Forster puts it, will "teach the boys a knowledge of the great facts of Christianity without instilling into them feelings of a purely denominational character."

The Bishop of Gibraltar has refused to sanction the erection of an English Church at Monaco, on the ground that its effect would be to give an appearance of respectability to the place which would tend to draw English families to this nest of temptation and vice, and so by exposing them to its dangers, rather hinder godliness than promote it. The English chaplain at Monaco, the Rev. W. Wright, M.A., has written to *The Times*, advocating strongly the other side of the question. He says, with not a little show of reason and force, "If Monaco is a very wicked place, the greater the need, one would imagine, to provide moral deterrents to neutralise the evil." It seems scarcely in accordance with the spirit of the Gospel that a place should be left destitute of religious influence on the ground of its wickedness and vice. A Church with evangelical agencies, and sustained with Christian faith and fervour, ought to be a match for the devil even in his principal strongholds. Supposing the testimony to be clear and strong, even in Monaco, the Gospel would prove itself the power of God. But, as the Bishop puts it, the question involves nice distinctions, and somewhat complicated points of consideration.

It is now suggested that the letters sent to the *Newcastle Chronicle*, headed "The Triumph of Anti-Christ," upon which we commented in a recent issue, were written in the spirit of satire and sarcasm, rather than as expressions of the real sentiments of the Author. The Editor says of them in a note appended to the last of the series:—

> They appeared to us to be, and as such we printed them, a vigorous but ironical exposition of arguments and facts on a subject that is largely occupying the public mind, and upon which political feeling, in the opinion of the author, is leading many well-meaning persons to forget the consequences to which their policy inevitably tends. *Satire is sometimes so subtle that it is taken for reality.*

It matters comparatively little whether they were satirical or otherwise; they expressed truly a state of things which has become awfully real, and which, like a leprosy, is spreading among all classes of society.

The decadence of preaching has furnished a theme for correspondence in the columns of *The Record* the last week or two. A clergyman, writing from Ipswich, makes some good suggestions as to the cause for this, so far as it may be supposed to exist. He puts in the forefront the statement that the laity do not *pray* for their clergy, as also that they do not listen intelligently and earnestly to their utterances, but discourage efforts to preach lucidly and with the purpose of teaching, by showing decided preference for short sermons, too short to admit of fairly handling important themes. Pulpits, or rather boxes, and robes too tightly-fitting to admit of action, are also spoken of as hindrances to power in preaching. Read sermons come in for wholesome condemnation, while too long continuance on the part of a preacher in one sphere is also declared to be opposed to efficiency.

The fault, doubtless, does not all lie at the preacher's door. Hearers need earnestness and spiritual purpose as well as preachers. But after making fullest allowance for external considerations of every kind, it still remains true, that if a preacher is "full of power, as by the Spirit of the Lord," hearers are as it were compelled to attend, and, as of old, are constrained to admit the Gospel to be "the power of God unto salvation." The Apostles and first preachers of Christ had few advantages such as in our day are regarded as essential to success. Spite of all, however, they succeeded in turning the world upside down, and in compelling widespread regard to their message.

The foundation-stone of the new premises for Carrubber's Close Mission, in High-street, Edinburgh, was laid by Mr. D. L. Moody, on Tuesday week in presence of a vast concourse of people. A large number of leading ministers and laymen of all denominations were present, among whom were the Revs. Dr. H. Bonar, Dr. A. Thompson, Dr. Wallace, and many more well known in the various circles of Christian society. The site of the new buildings is immediately west of John Knox's house, and has a frontage to the High-street of nearly sixty feet. After prayer by Dr. Bonar, Dr. Thompson gave a brief history of the Mission, which he said had three features: first, it acted upon the principle that as soon as a man became a Christian he had to exert himself to get others converted; secondly, all the labour of its members was gratuitous; and, thirdly, it did not seek to make churches, but converts. He questioned if there was a single congregation in Edinburgh with a particle of spiritual life that had not received an accession to its membership from this Mission. Mr. Moody then laid the stone, while the audience sang "Rock of Ages," and afterwards engaged in prayer. He also gave as a motto for the institution, Isaiah xxvii. 3. £11,000 has been already collected toward the cost of the building, which it is hoped will be opened by Mr. Moody on his return to Britain next winter.

We are glad to announce a cheap edition of Rev. W. Haslam's YET NOT I; OR, MORE YEARS OF MY MINISTRY. Mr. Haslam is also issuing a special, cheap edition of FROM DEATH INTO LIFE. This latter edition will be of advantage to those who are circulating the book gratuitously.

We cannot but regret that with regard to the measure before Parliament under the name of the Affirmation Bill, we are opposed to Mr. Gladstone and on the side of a speaker who could follow the Premier's magnificent speech on Thursday night with the contemptible vulgarity of charging the Government with "an electioneering job of the lowest and basest character." Mr. Gladstone's speech was full of noble sentiment. We honour his sincerity in thinking that he is doing justice under difficult circumstances; and we thank him for these golden words: "The measure of the difficulty is the measure of the duty and the honour."

We are, therefore, all the more grieved that it is a statesman so conscientious and so noble who is so mistakenly using his mighty influence to promote this God dishonouring legislation. It is not a question of Affirmation instead of Oath, but of England avowing the principle that although "power belongeth unto God," men who deny God are competent to exercise the power of government; and that although the nation acknowledges that "the powers that be are ordained of God," she will ordain as powers men who deny God and blaspheme his name. England is, we believe, on the edge of a fatal precipice; and the numerous petitions prove this to be the conviction of a vast proportion of the nation. It is, at least, a most important step, and ought not to be taken until the country has deliberately made up its mind to do it. The glorious answer to prayer in relation to the Contagious Diseases Acts may well encourage us to cry mightily to God to deliver us from our perilous position.

The Rev. Dr. Trowbridge, of Aintab, President of the Central Turkey College, and well known to many in this country as a distinguished member of the American Mission Staff in Asia Minor, has arrived in London on a visit for health's sake. He will give a short address at the meeting of the Turkish Missions' Aid Society in Exeter Hall tomorrow afternoon, and may be expected to throw some light on the Armenian Question, as well as to give fresh information as to the success of the Gospel in Bible lands. The new number of the *Star in the East*, the organ of the above Society, contains some interesting facts from several parts of that great field.

ST. GILES' MISSION.—On Tuesday evening, April 24, the anniversary meeting of the St. Giles' Christian Mission Sunday Schools was held in the commodious Mission Chapel, Little Wild-street, and was presided over by Mr. Sheriff Savory. The meeting was a large and enthusiastic one. It was stated that more than a thousand of the children of St. Giles' were in regular weekly attendance at the three schools.

For the Young.

A TROPHY OF THE SPECIAL SERVICE MISSION.

WE read from time to time in The Christian short accounts of the various works carried on by those connected with the "Children's Special Service Mission," the very mention of which causes a joyous light to sparkle on many youthful faces.

In our daily reading, a few weeks ago, the text was, "Let us search and try our ways;" a grand text for a birthday. It was just on that day, five years before, that the Lord first revealed Himself as a God of Love to the heart of a young girl who for several years had been wearily uttering the cry, "What must I do to be saved?" Services for the young were being held in the town by one well known to the friends of the Mission, and thither the Lord led that young girl, unaccustomed as she was to anything like "going to church on a week-day." Entering the hall, merely to escape the snow, and having nothing to do for an hour between one class and another, the words of the well-known hymn, "Only trust Him," sounded with a strange solemnity. How distinctly all the events of that afternoon are recalled by the writer—the fast-falling snow, the darkened hall, the sweet singing, and, above all, the sense of the Divine presence.

A weary week followed—sad, deep, and sleepless nights—until at length light broke in that troubled heart, and there was joy in the presence of the angels over another sinner returning unto God. As the writer calls to remembrance the days that are past, and considers the way by which the Lord has led her, most lovingly and earnestly would she beg young brothers and sisters to give their hearts now to the Lord. As one of themselves, she can truly say, the young Christian's life is indeed a happy one. How gladly then are our daily tasks performed, compared with what they were when we did not realise that a loving Friend was watching our every action. As life is but beginning with some of us, shall not we, as Christian boys and girls, determine to lay our bodies, souls, and spirits on the altar, and consecrate ourselves to the Lord, bravely fighting against the evil within us, and earnestly trying, by loving words of sympathy and prayer, to lead those without to surrender to the Great King?

May we, who have been brought into the fold through the instrumentality of the "Children's Special Service Mission," become, indeed, a praying band, asking daily that the hearts of the dear workers may be encouraged and cheered, and that we young people may be fitted and prepared for taking the places in later years of those whose labours shall have ended. M. W.

THEATRICAL MISSION.—The Committee of this Mission on Thursday evening held a social meeting in their reading-rooms, King-street, Covent-garden, of two distinct companies of ballet girls who are very shortly to leave London on a tour through some of the Continental cities. In view of the hardships and dangers recently proved to exist for such on the Continent, it was thought wise to enrol these girls as members of the society, so that wherever they may be, some of its lady associates may be able to befriend them. Tea was followed by a very suitable address, with some sacred solos kindly rendered by lady friends. This Mission has recently opened a similar institute for boys and youths. Some 300 or more professionals are reached weekly by the varied agencies at work in connection with the Mission. The Secretary is Mr. Courthope E. Todd, 21, King-street, Covent-garden, W.C.

NOTES FROM THE AUSTRALIAN BUSH.

(Concluded from our last.)

MORE ABOUT "JOHN THE SEER."

OF course, many people don't understand John. They can't, because they don't know his relationship to God. I almost laugh again as I fancy I see him coming down to me from the hut, with a copy of The Christian in his hand. I had lent him the copies with the accounts of the Mildmay Conference. I specially pointed out Dr. Mackay's address, as I had much enjoyed it. He read it over and over again; but on first perusal he came to me, laughing till the tears rolled down his brown cheeks, and saying Aha! Dr. Mackay's right in; he's in the right place; he must know all about it, or he couldn't speak like this, for he says, 'The world doesn't understand us.' Ha! ha! they think we're mad, oh, dear, dear!"

John's special book in the Bible is Isaiah, and one of his favourite passages is ch. lix. 15, margin, "is accounted mad," so he appreciated Dr. Mackay's remark most thoroughly. I wish we were all more like John, and accounted mad by the world. Many think him clean gone. He may do things that some would count mad, but the man of faith is the man of courage.

One day a young man jumped on a horse to run in some others from a paddock. The animal was fresh, and after jumping about a bit, landed the young fellow far ahead and gave him such a fall that he did not recover from the effects of it for weeks. As soon as John was informed of the accident, he ran, along with others, assisted the lad up, and seeing he was in safe keeping, mounted the horse and rode round, bringing in the others. Few young men would have dared to do the same.

One morning John came to me, and said he had got his Master's orders to go off; he didn't know where he would eventually be sent, but he was told where to camp for awhile, and that was eighteen miles away. He was to go in a week. I was sorry to hear it, but didn't try to dissuade him. He was full of the Spirit, and as happy as ever, and asked me for a slip (No. 1) with the hymn, "Happy, ever happy," some of which friends at home had kindly forwarded. In a few days John was away. In the morning, after an early breakfast, he said, "Now then, a word of prayer," and down we went, in the same business-like way as at the "Refuge" in old times, and John prayed one of his warm, hearty, earnest prayers. He specially prayed the Lord to deliver us from wild dogs among the sheep. This is a prayer that many of the readers of The Christian have united in, and one friend wrote me saying, "You see if these wild dogs don't all disappear." Well, to God's glory, I can say that for several months we have scarcely had any trouble from them, and I do trust they may soon be entirely destroyed. When John was mounted my heart was too full to speak, but, grasping my hand, he said, "Keep looking up;" and, as he rode off, his last words were, "Praise the Lord."

I have read a good deal about the secret of power; I have seen it exemplified in the case of this prophet John. The secret was Psalm v. 3. John was up at four in the summer mornings, and five in winter. His first hour or more was spent in communion by prayer and through the Word. By day God's Word was his constant meditation. His sleep was unbroken, so that he rose early and began the day well. His face shone for the Master; his conversation was to edification, and his actions such as to bring glory to God. He was most industrious, and could do almost anything, from making fancy bread to pick and shovel work. He could have been earning two or three times the wage I could offer, but when I mentioned what I could afford, he said, "I've nothing to do with that, the Lord sent me here, and I must stop."

Since he left me I have seen him several times. One day when I met him in a township, he said, "I saw you riding in this morning." I replied, "You must have made a mistake, for I didn't pass your camp." He replied, "It was by the Spirit, and I saw you at the top of the creek, by the end of the wire fence, and I thought Mr. H——— was with you." I had passed that spot, though I might have come several other ways, and Mr. H——— had just left me. John is a seer, and let people count him mad if they like; it does any Christian's heart good to spend an hour in his company. I could relate many things about him, but your space would not allow more at present. Enough to show what God hath wrought in a man by the power of his Spirit, simply through the teaching of his own Word, with little or no help from human lips. Let us say with David of old, "My soul, wait thou *only* upon God, for my expectation is from Him" (Ps. lxii. 5).

Since I began writing the above on "The Prophet John," I have heard from a Wesleyan minister of a somewhat similar case in Queensland, of a man who went out without a penny in his possession to preach to the people in the interior. He walked, carrying tracts and Bibles with him. After accomplishing a good work, the Lord sent him back in a waggonette and three horses, people having been moved to help him, and he travelled thousands of miles, constantly getting supplies of books, tracts, &c., and preaching as he went. Since then he has been trying to reach the natives of a wild island in the ocean, north of Australia.

I have added J.P. to my name at the end of this letter, as some friends may be glad to know that I have been so far honoured in this out-of-the-way place. It gives me further opportunities of doing good. D. M. Logan, J.P.

Moura, Bumbury, via Molong, N.S.W.
Feb. 26, 1883.

A CHRISTIAN CHIEF IN FIJI.

SIR,—As your valuable paper, with its short notices of the moral condition of various parts of the world and its stirring descriptions of mighty spiritual workings in England, comes to me regularly and always interests and blesses me, I send you in return a few lines giving a short account of the state of things in this country and of God's work.

He has taken away from us during the present month the great Chief Thakombau, whose name is so well known to those who know anything at all of Fiji. As the conversion of Paul has often been used for one of the great evidences of Christianity, so in our smaller part of Christendom, Fiji, the change in Thakombau which the Gospel wrought, has been a powerful argument for the divine nature of the Gospel preached in Polynesia. A fierce, imperious, haughty, unbending, barbarian prince, licentious in morals, merciless and cruel, he became a professing Christian. He was, after a time, married, and admitted, with his consort, into membership with the Church by baptism, and lived there, after a decent, moral life, marked too by most regular attendance on all the means of grace, by a habit of Bible-reading, by heart devotion, and consistent effort on behalf of Christianity.

He died at Bau on February 1, at the age of threescore years and ten. Rev. F. Langham, his pastor, and a native minister, were with him as he passed away. The Chief asked them to pray with him. Being asked "if he were trusting alone in Jesus the Saviour, who never left us in sickness or in health," he answered heartily, "Jo" (Yes). He died quite peacefully. The churches were draped in mourning. *The Fiji Times* appeared with deep black edgings to its columns, and a general feeling of loss exists throughout the country.

In a future letter I hope to say something of the moral and religious state of the people of our own race in Fiji.—Yours truly,

Arthur J. Webb.

Wesleyan Mission House, Levuka, Fiji.

DEATH.—At St. Leonard's-on-Sea, on April 24, aged 58 years, Samuel Michael Haughton (late of Southboro', Kent), author of "A Saviour for You," "Heaven: and How to get There," "Faith," &c. &c. He passed away in great peace, almost his last words having reference to the Saviour's promise, "I will give you rest."

CONFERENCE AT SOUTHSEA.

[By a Correspondent.]

THE second Southsea Conference was held on April 11 to 13. As we look back to the happy time we can only thank and praise the Lord for his great goodness. The weather was all that could be desired. The friends who had promised to speak on the subjects proposed for consideration were all present. "Not I, but Christ," was the key-note of every address. Christ, and not experience, was put in the foreground throughout. Although the meetings were composed of Christians belonging to various sections of the Christian Church, there was no jarring; from first to last, the unity of the spirit was very manifest.

The first of the Conference meetings took place in St. Simon's Schoolroom. Rev. J. B. Figgis, of Brighton, spoke on "A Manifestation: 'God is love.'" Very sweetly did he dwell upon these wonderful words, glancing at the *fact*, the *proof*, and the *effects*. In answer to the question, *How* does God love? he showed from Scripture that God loves as a Father, mother, shepherd, friend, brother, bridegroom, and, lastly, as He loveth Himself. Before concluding a most interesting address he pointed out that the worst thing we can do to love is to doubt it. It should be believed and obeyed. Captain Baring followed with some weighty words on the proofs of love.

After dinner Mr. Fegan, of the Boys' Home, Southwark, spoke of the terrible condition of the masses of London underneath the surface. Mrs. Urmston followed with a brief account of Gospel Temperance work, in which she has taken so large a part.

In the afternoon Rev. Hubert Brooke, of Liverpool, gave a most interesting Bible reading, in which he pointed out the characteristics of the books of the New Testament, and suggested that the very order of the books was designed to correspond with the growing experience of the Lord's people.

Mr. Brooke also spoke at the evening meeting on the subject of the day. He first pointed out how Christ is the manifestation of the love of God, and proceeded to notice progressive manifestations from the following passages in the Gospel according to John i. 29—31; ii. 11; xxi. 1, 14; xiv. 20—23. He urged believers not to rest satisfied with the earliest of these, but to desire also the latest and fullest which is vouchsafed to those who are walking obediently.

Mr. H. F. Bowker followed, illustrating from the Book of Joshua the secret of success and victory in the Christian course.

On Thursday the subject was "A Message: 'God is light.'" It was opened by Rev. J. Luce, of Gloucester, who showed the Christian's calling to be a life of fellowship with God. God is light, and to have fellowship with Him we must be like Him, and have no fellowship with the unfruitful works of darkness.

Mr. Bowker followed, presenting Christ, the Light, as the Christian's example. Then came some earnest words from Rev. J. Genders, Baptist minister, and Captain Baring.

After dinner, Mr. Bowker and Mr. Gawin Kirkham, secretary of the Open-air Mission, gave most deeply interesting particulars of Christian work amongst the masses. In the afternoon a Bible-reading on four "Fear nots" in the Book of Joshua was conducted by Rev. J. J. Luce. He drew an important distinction between life in the wilderness and life in Canaan. The former is not to be followed, yet too often Christians get no further. The life in Canaan after Israel crossed the Jordan is the type of what the life of a Christian ought to be.

Rev. H. Brooke then dwelt upon the Christian's responsibility to shine (Matt. v. 14). From Zech. iv. 1—6 he pointed out that Christ is the light, and a Christian the lamp (Philipp. ii. 16, 16). The nearer to God, the higher up, the further the Christian will shine. A Christian who does not shine is like a lamp-post on which the lamp is not lit. It is not only useless, but a dangerous stumbling-block in the way of others. But the Christian is only a wick. All the power for shining comes from the *oil* which is everywhere typical of the Holy Ghost. Why, then, do we not always shine? (1) If the wick does not run right into the oil there is only smoke, not light. To shine brightly we must "abide in Christ." (2) If the wick is not kept trimmed the light soon gets dim. The snuff thus formed is a picture of the "little sins," as they are called, which hinder many a Christian from shining brightly for his Master. Like the snuffers to the lamp-stand in the Tabernacle, so is confession to the Christian. (3) If there is a knot in the wick the oil cannot get through. Perhaps some secret sin known only to the Lord and ourselves may keep us from shining. Ask the great High Priest to undo it, to remove the hidden evils that his light may be seen in us and shine forth from us.

Rev. E. N. Thwaites, of Salisbury, then spoke of light (1) as the *purest* of all things; it cannot be defiled. (2) As *free* to all. (3) As *bright*. (4) As *revealing*. And enforced the duty of the Christian to *let* his light shine, not to *make* it shine. Capt. Baring dwelt, in conclusion, on our responsibilities as hearers of the word.

On Friday morning the Lord's Supper was observed in St. Simon's Church, and a very precious season it was. An address was given by Rev. Hubert Brooke which made a deep impression on those who were privileged to listen to it. He regarded the Passover as a type of the Lord's Supper, and he spoke of the first three passovers as bringing the Lord Jesus Christ before us in three different aspects in relation to his people.

The subject of the third day was "A Memorial: 'God is faithful.'" Rev. Graham Thwaites, of Newport, opened out the passages which speak especially of what God is faithful to do. He was followed by Rev. J. J. Luce, who spoke on the Song of Solomon viii. 5, 6, 7. Lord Radstock illustrated the faithfulness of God from Ruth iii. 18, and Captain Baring pointed out three directions which the faithfulness of God takes: (1) to Himself as a covenant-keeping God; (2) to his dear Son; and (3) to his believing people.

After dinner, the Rev. Evan Hopkins described the operations of the Church Army at Richmond. In the afternoon, Rev. Hubert Brooke gave a Bible-reading on 2 Kings ii. 1—14, bringing out the lessons connected with Gilgal, Bethel, Jericho, and Jordan.

At the evening meeting, Rev. Evan Hopkins gave a very precious address from the words, "Yet not I, but Christ," showing that to be successful and victorious Christians we must cease to live a self-life, and must live a Christ-life, a life of continual dependence on the ever-present Son of God. Rev. Hubert Brooke then asked, "What shall we do with all we have heard?" and answered the question from Nehemiah xi. 24.

A very blessed Conference was brought to a close by Lord Radstock, first of all speaking of the faithfulness of God to his people, and then solemnly pressing the immediate acceptance of Christ upon the unsaved. The following morning a praise-meeting was held, when many bore grateful, joyous testimony to the help the Conference had been made to them.

THE GOSPEL TENT MISSION was established in 1875 to send the glad tidings into our neglected villages. During the seasons of 1875-6 George Heath, now of Hildenborough, Kent, took the tent 500 miles, and had during the tours 60,000 attendances, with much blessing. Year after year the good work has been carried on. The same evangelist will take it this year. The treasurer is Mr. Thomas Radcliffe, Church Aston, Newport, Salop.

ROSSLYN HALL MISSION.—Last year, Miss Emma Garnet, being impressed with the need of doing something more to bring sinners to Christ, opened a room for Gospel services near her residence in Barnsbury, and the Lord blessed the word preached. Objection being taken by neighbours, the room was refused; and after much prayer Rosslyn Hall, in Church-street, Islington, was taken, and there are many signs of encouragement. Not only do the people come in, but sinners are converted. As yet, however, the work is but in its infancy, and therefore monetary help is much needed. It is a purely Gospel effort, but also includes a Gospel Temperance movement.

"BE YE ALSO READY."

"I am now ready."—2 Tim. iv. 7.

READY to fight for Jesus,
If the trumpet call resounds,
And the rallying hosts of evil
Fill earth's great battle-grounds.
Ready to raise his banner
Mid the foemen's fiercest din;
Or ready to die in his service,
If death win the day for Him.

Ready to speak for Jesus,
If he needs a human tongue,
To tell out the wondrous story,
That from age to age has rung:
With never a thought of laurel,
And never a hope of gain,
Content to be just an echo
Of his matchless love to men.

Ready to work for Jesus,
If work be his will for me;
By swift light-hearted service,
Showing my loyalty—
Stooping to lift a burden,
Or offering sympathy;
Thankful to share with angels,
Such happy ministry.

And ready to sit down silent,
To lie at his wounded feet;
If service or speech be denied me,
By his will supremely sweet.
Ready to suffer for Jesus,
If suffering bring Him praise;
If any new ray of glory,
I've won by my weary days.

Ready to give to Jesus
My life, my love, my all;
If my heart, alert and eager,
Hear his sweet constraining call.
Never a thing withholding,
That He stoops to ask of me,
Giving my choicest treasures,
With a glad heart willingly.

Ready to wait for Jesus,
If He wills to tarry long,
Wiling away the watch night,
With soft and Heaven-taught song.
Watching each pale star waning,
Ere the golden glory dawn
Floods earth and sky with brightness,
And crowns the coming morn.

Eva Travers Evered Poole.

CLOUDESLEY INSTITUTE.

A VERY interesting meeting was recently held in connection with this Institute, when the new house was opened by the Earl of Shaftesbury. In his opening address he strongly urged upon each Christian young woman the duty and privilege of undertaking some definite religious work, and suggested that there must be in the neighbourhood many Sunday-schools greatly in need of teachers.

Rev. C. Julius stated, in reply to Lord Shaftesbury, that members of the Institute were doing precisely the work indicated by his lordship; some were labouring in a very poor ragged-school, and others were managing a large Sunday-evening service for children.

Mr. George Williams, Mr. T. A. Denny, Rev. C. F. Lillingston, Rev. R. C. Billing, and Mr. E. M. Denny, afterwards spoke words of cheer to the workers, and counsel to the young women. The proceedings were varied by some sweet sacred solos from Miss Sydney Roberts and Miss Lizzie Jones, and hymns were heartily sung by the whole company. Mrs. W. T. Paton, hon. secretary, is always glad to receive new members, especially at the Bible-classes, and is likewise happy to give information as to the boarding accommodation, which is homely and comfortable. The address of the Institute is 8, Upper Barnsbury-street, N.

MR. AITKEN ON "WEST-END" LIFE.

DURING the bygone week, Rev. W. H. Aitken has been conducting a Mission at St. Matthew's Church, Bayswater. On the evening of Wednesday, when our reporter was present, there was a very large congregation, though the spacious church would have held some hundreds more. Before his sermon, Mr. Aitken affectionately urged all whose hearts were fully given to God to lay themselves out for bringing to the meetings those who were still undecided.

The discourse was one of great power, and was listened to with the most rapt attention. With the three closing verses of Hosea, chap. v. and the first verse of chap. vi. for a text, the preacher's key-note was the egregious folly of men and women turning their backs upon God and looking to the world for satisfaction and happiness. Having illustrated this by a reference to the history of Israel as described in the text, Mr. Aitken went on to say that our wonder at the conduct of these ancients almost ceases when we contemplate the facts that are daily happening in our own time. He graphically pictured the universal heart-hunger and weariness that are inseparable from the present life, when that life is divorced from Him who is its fountain, and who alone can give the power that will sustain amid all its burdens and vicissitudes.

How hopelessly insoluble are life's problems apart from God! Need we wonder that thoughtful men, who have not learned its true secret, become misanthropes, and give up the problem in despair? Such a one was the young man at Oxford, who made his exit from the world under very startling circumstances. He was an undergraduate, and had been two or three years in residence at the University. One night he went into his room and deliberately wrote down a statement to the following effect: "Let no man say that I am insane. I am in the full possession of all my faculties, as much as ever I was. I have carefully, and to the best of my ability, examined the problem of life, and I have definitely come to the conclusion that there is no such person as God, and no such thing as a hereafter. I have also come to the conclusion that life is full of trouble, and care, and disappointment. We have to work hard, and we get little or nothing in return. And the end of it all is, that we turn to the dust of which we were originally composed. We struggle along on earth for a few brief years, enduring all the hardships that fall to our lot, and then we pass back into the constituent elements of our being. Under these circumstances, I have come to the conclusion that life contains more of trouble than of gratification; and that the balance is decidedly against the expediency of living; therefore I intend to live no longer. This night I intend to terminate at once my wretchedness and my existence." He took a dose of prussic acid, and was found dead in his bed next morning, with this written paper beside him, as the deliberate statement of his conviction.

Coming nearer to the presumptive condition of many in his well-to-do audience, Mr. Aitken proceeded to describe the exactions of a fashionable West-End life. "How hard men work," he exclaimed, "in the endeavour to find pleasure. If I could gather all the Christians of London town into some such building as the Albert Hall, and if I could by some strange inspiration of the Holy Ghost send these Christians forth into London to work as hard for God and for the benefit of their fellow-men as the Upper Ten Thousand in this West-End work for their own gratification and self pleasing, we should see a moral revolution so stupendous that this city, in a few years, would scarcely be known as the same place. Alas! we Christians are not half so much in earnest to serve our God as the children of the world are to serve themselves." Then followed a vivid and faithful portraiture of the fashionable frivolities of "the season," of the weary, monotonous round of gaiety, in which the night is turned into day and the morning brings no respite. When "the season" is ended, the young ladies have to be taken into the country to be nursed, that they may gain strength for the important business of next season's campaign.

All are not pleasure-seekers, but the same spirit appears in many forms—absorption in business, the gambling-table, the race-course, devotion to literary pursuits—all equally hollow and unsatisfying to the soul of man. The time comes when all these resources fail, and then bitter is the disappointment. In the parish where he conducted his last Mission the vicar said he had just come from witnessing a terrible scene. "What was it?" "I visited a house where a child was dying—a dear little fellow; there he lay on his bed, evidently near his end. Over him hung his mother with her hair dishevelled, her hands clasped, and her eyes as if they would start out of her head. She said, 'Oh, God, Thou art a hard God! Thou art taking away from me the thing that I love dearest on earth.'" So it is with many; they think God is dealing hardly with them, while He is all the time yearning over them. It is in love that He sends stroke upon stroke; for the creature is so constituted that he can never find true satisfaction till he finds it in God Himself.

The closing part of the discourse was an intensely pathetic exhortation to weary worldlings to imitate the example of the Israelites, when, in the final words of the text, they exclaimed, "Come and let us return unto the Lord, for He hath torn and He will heal us: He hath smitten and He will bind us up."

We are requested to state that an address to Sunday-school teachers will be given on Saturday evening next, at eight o'clock, at St. Matthew's Church, Bayswater, by Rev. Jas. Stephens.

AMONG THE YOUNG IN GLASGOW.

FEW things have more distinguished the present Revival movement in and around this city than the work among the young. Special arrangements in after-meetings, during the visit of Mr. Moody, had to be made for the young people, and those interested in this branch of Christian work were cheered by finding numbers of them asking, "How can I find Jesus?"

The Foundry Boys' Society, and the Sabbath School Union, the two principal Societies in this city for work among young people, took advantage of this outpouring of God's Spirit to organise a joint evangelistic effort for the conversion of our youth, the chief agents being Messrs. McKeith, Steel and Pratt. More than a year ago these gentlemen, along with other warm-hearted Christian workers, began special evangelistic meetings in the north end of the city, which were attended with the happiest results. The meetings were crowded with the very class desired to be reached; impression was in many instances produced, and conversion in not a few cases followed.

Starting in the north end, these gentlemen have carried on meetings in church after church, passing round the city from east to west; they have now made a complete circuit, having returned during the last fortnight to that district from which they set out.

These meetings have not alone been blessed to the children, but workers have been stirred up, and some who held back from timidity have become soul-winners. It is to be hoped that the agencies for the young in this district will continue to carry on the work so auspiciously begun. W. A. C.

"FULLY RIPE."—With sorrow we record the death of another of the Lord's labourers, Rev. James Stack, who for so many years worked unceasingly in his Master's cause. His earlier years of service were spent in the Church Mission Field in New Zealand, in which he ever evinced a lively interest, but although compelled to leave his post on account of ill health the missionary spirit never left him, and his labours in Oldham, Woolwich, and Portsmouth are remembered by many grateful hearts who first learned from his lips the words of truth.

THE RICHMOND CONFERENCE.

[From a Correspondent.]

RICHMOND is a place of not a little interest and of much effort in Christian work. It has had its share of blessing, too, so far as blessing comes of success, in very many of the forms of spiritual and moral activity which mark the day in which we live. Few places have greater privileges, and still fewer have less hindrances to a full knowledge of what truth is, both in doctrine and in practice. Christ in his person and work is so manifestly set forth, that none need be in ignorance of his claim and of his offers of salvation.

It was thought, therefore, that Richmond would be a suitable place to hold a general Conference on the deepening of the Christian life. The opportunity has been given, and has been a blessing to many. The hall for the use especially of the Church Army, so munificently placed at the disposal of the Vicar of Holy Trinity, was the place of meeting. The work was planned for the inside of a week, commencing on Monday evening, April 23, with a general prayer-meeting. The Rev. E. H. Hopkins, the Vicar of Trinity Church, presided, and was assisted by many helpers, among whom were the Revs. H. Webb Peploe, G. R. Thornton, C. Graham, J. A. Jacob, D. B. Hankin, John Pigott, W. Hay Aitken, C. A. Fox, W. Haslam, J. B. Figgis, A. Barnes-Lawrence, H. Sharpe, H. Wilcox, W. Frith, J. C. Taylor, J. A. Aston, and several laymen, both local and from afar. Among these were Captain Baring, Messrs. E. Wilcox, Carlile, A. Head, Davidson, Stanley Smith, Olliphant, Maynard, E. Crewdsop, &c.

A great variety of subjects were handled, and some of them with great power. The manifestation of the presence of the Holy Spirit was occasionally great. To those who watch these gatherings carefully, it is instructive to observe the variety as well as progress shown in the teaching of those who are called to speak. That life of Christ so free, so abundant, so full of resurrection power, which constitutes the sanctification of the believer, is an endless theme. Its aspects are so many, its power so great, to all who, being willing to be emptied of self, are then willing to receive Him as their sole Director, Guide, Deliverer and Keeper. One prominent truth in relation to that life, much dwelt upon at Richmond, was its oneness, not merely that Christ is its centre, but that He is the One Life, and that of that One Life all who believe in Him are partakers. This was much enforced, and, in consequence, when one of the speakers urged Christ's consequent claim, "Yield yourselves unto God," at one of the meetings, there was a great manifestation of the Lord's presence, moving many hearts and stripping many of all thought of self. In the afternoon generally there was some testimony given of God's blessing received, and some of these were evidently very real, coming from hearts broken by God's goodness.

Each evening the last half-hour was devoted to an after-meeting, which the majority of those present remained to, and these were very solemn occasions, as they have for a long time proved to be.

Some very encouraging instances of hearts longing for more of Christ in their lives, from those not able to be present, came under the notice of one who assisted in arranging the Conference—cases so simple and true as to be as great an encouragement as any given by those who were present. So we will thank the Lord and take courage. The wave of blessing is rising. May it overflow the Church of Christ all over the earth, enabling it to give a final and very distinct testimony to Christ before his appearing.

FROM THE FAR WEST.—By the kindness of someone unknown to me, I receive The Christian regularly. I am greatly obliged for it. It is a great pleasure to me to know what my brethren of new names and remoter places are doing for Christ. Besides, I have some poor "Britishers" among my people who are very glad to get this paper. I thank my unknown friend for them and myself. I am doing Mission work, and tracts are very acceptable. John K. Harris.

Red Cloud, Webster Co., Nebraska, U.S.A.

THE THAMES CHURCH MISSION.

THE Annual Meeting of this Mission on Wednesday last in Exeter Hall, under the presidency of the Earl of Shaftesbury, was as interesting as any anniversary which has yet been held. The Lower Hall where the meeting took place was well filled; among the audience, as well as those on the platform, were some whose appearance clearly proclaimed them to be sailors.

Mr. E. J. Mather presented the Thirty-eighth Annual Report. It was read with genuine feeling, and elicited expressions of cordial sympathy. To attempt even a summary of it here would be scarcely to do it justice. It must suffice to say that the income for the year was £3700, that the visits to the shipping by the worthy missionaries numbered 35,931, being an increase of 7,451 upon the previous year; also that there were 1042 more services with 24,483 more attendants. The British and Foreign Bible Society had freely given 36,660 copies or portions of the New Testament to emigrants and soldiers, while the Religious Tract Society, the Church of England Book Society, and the Society for Promoting Christian Knowledge, and various friends, had kindly given us no fewer than 224,624 English and foreign tracts, and 56,029 magazines. It was cheering to learn that these gifts were really prized by the men into whose hands they fell.

Rev. R. C. Billing expressed his conviction that the two new smacks, the *Edward Auriol* and the *Cholmondeley*, would do good service among the fishermen of the North Sea. Referring to the useful work of the missionaries among the navvies at Tilbury, he said he had been pleased to hear the hearty cheer which rang through the room when the name of George Simon was mentioned. They had sent George from the east of London, and he hoped he would be made a great blessing.

Rev. W. S. Lewis, vicar of St. Mary's, Hornsey-rise, hoped managers and men would stick to the ship, and that the subscribers would by their liberality cheerfully bid them to "go on ahead!"

Very general interest was excited by the brief and simple addresses of some of the missionaries of the Society. The master of the smack *Ensign*, Mr. Daniel Budd, said: "It is three years ago now since God called me to trust in Himself. I was enabled to do so, and my earnest prayer was, 'Lord, use me for Thy glory!' I asked Him," the speaker continued, "to give me some work in which I might be so used, and the answer He gave me was to send me to the North Sea, where some of the fishermen never know what it is to have a Sunday to themselves.

Another of the missionaries was Mr. Barnes, who had been a North Sea fisherman thirty-one years. He and two of his companions had met together to pray year after year that a blessing might be poured out on the men at work in the North Sea, and he remembered one of them tapping him on the shoulder one day and saying, "Harry! the blessing must come soon, for our God will not withhold it." And the blessing had come, for that summer about thirty men were brought to the Lord.

Among the missionaries, too, was Mr. Lowman, formerly mate of the *Swan*, and he gave a very encouraging account of the manner in which the sailors generally received the message of salvation. The meeting was also addressed by Rev. J. W. Marshall, Mr. G. Weatherley, Captain Maude, Admiral Buckle, and the Earl of Shaftesbury.

WIDOWS' FRIEND SOCIETY.—The annual meeting of this society was held at the Guildhall Tavern on Wednesday last week, Alderman Fowler, M.P., presiding. Mr. Cæsar, secretary, read the report, which stated that a large number of widows had been effectually relieved by comparatively small sums judiciously administered. He urged the claims of the society to increased support. Addresses were given advocating the work of the society by the Chairman, Revs. A. S. Herring, B. Cassin, H. A. Mason, J. Huleat, and others.

DR. BARNARDO'S EMIGRATION PARTY.

IT was with no little anxiety that last year we essayed our first systematic effort in the direction of emigration, and readers of THE CHRISTIAN will remember with what prayerful solicitude many who sympathise with our work followed the dear lads who left Liverpool for Canada on the 10th August, 1882. They will, therefore, expect to hear something now as to what has befallen them; it is with unfeigned thankfulness to God that I am able to state that all, without exception, have so far done well, having given real satisfaction to their employers, are in good work, and apparently are perfectly happy and satisfied in the new openings which have thus providentially been presented.

One or two of the cases that have gone out are remarkable. One little mite of a child, taken in miserable rags from an East-end thoroughfare, and kept in the Home for two years, was among the party. His bright, merry face attracted attention; he was received into the household of a barrister-at-law, who is also a member of the Dominion Parliament. After a little while he was adopted as a member of the family, and is now in a fair way to attain a superior education and opportunities in life which could never have been dreamt of on this side. A few of the other lads have had to change first places, but that was only to be expected, considering that we were inexperienced, and that little boys are not made by the process of emigration all at once into wise men; but, as I have written, these difficulties have been overcome, and I have only a favourable report to send of each young emigrant.

We are hoping to send out a larger party this year. We have secured independent premises, favourably situated, not far from the city of Hamilton, in the province of Ontario. These at least we hope to retain for a little while, although it is possible that another position more advantageous may open up to us later on. We are earnestly desirous to send 150 more boys and at least 50 girls this year,—the boys to go in the last week in May, the girls in the last week in June. The demands all over the country for our children have been very great and encouraging. Already every one of these 200 children are allotted; that is to say, we have been during the earlier part of this year receiving applications from farmers and others, who have been visited or written to, all circumstances connected with them carefully examined by our agents, so as to make quite sure that it will be safe and wise to entrust a child to their keeping, and, as the result, about two hundred of the most advantageous applications have been entertained.

In every instance we endeavour to get the clergyman or nearest minister of the district to become acquainted with our children settled near, to visit them and to assume towards them those helpful spiritual relations which will be the surest guarantees of good. Besides this, our own agents, a young Christian man and his wife, are on the spot. They place the children out, and occupy the time between the arrival of the parties in visiting from farmhouse to farmhouse throughout the villages and townships where they are scattered.

Ten pounds per child is needful in order to do the work well, and for 200 children this will mean £2000. We are hoping and praying that our Father may incline the hearts of many of his people to trust us with half this sum very speedily, so that our minds may be at rest as to what we shall be able to do. The remainder will not be required for at least another month. Meanwhile, many kind fingers have been long at work, and garments, urgently required, are in process of preparation. I earnestly ask the prayerful interest and sympathy of all who love the Lord Jesus.

Friends interested in the subject of child emigration are invited to remember our party in prayer, if possible, on Saturday evenings, between half-past seven and nine. Those who can find their way at this hour to the Edinboro' Castle could join a large party of friends, who will for the next two months meet for this object.

THOS. J. BARNARDO.

18 *and* 20, *Stepney Causeway, London, E.*

MISS MITTENDORFF'S HOME.

MONDAY, April 23, with a smart snow shower falling at the hour fixed for opening the meeting, was certainly not an inviting evening for the anniversary of the Home for Destitute and Deserted Children at Clayton House, Epsom. Nevertheless, a number of ladies bravely faced the weather, and they were amply repaid by the interesting proceedings at 17, Old Cavendish-street. Mr. JOSEPH WEATHERLEY presided, and among those present were Miss Mittendorff, Rev. J. Denham Smith, Dr. Smith, Mr. A. J. Woodhouse, Dr. Picard. Mr. Denham Smith offered the opening prayer, marked by deep thankfulness for the tender mercy shown to the children of the Home during a time of severe illness. After some remarks by Mr. Weatherley,

Mr. J. DENHAM SMITH said though he did not believe in "interviewing," he thought it would make the proceedings of the evening less formal if, instead of standing up to address them, Miss Mittendorff were allowed to keep her seat, and answer a few questions which, in the name of the meeting, he would venture to put to her. This plan succeeded so well that Miss Mittendorff was able in a pleasant way to give a great deal of information respecting the progress of the work. Briefly put, her replies to the questions amounted to the following:—

The root of this happy work in her soul she said was of the Lord. He had brought her to England and had led her to Himself. She was praying and waiting for nine years before she saw clearly what she had to do. A question asked in *The Revival* had seemed to point out the way to her in which she could work. The question was, "Is there not a woman to be found to take up these children?" In looking at the question, she continued, I asked the Lord, can *I* be this woman? And at length the Lord answered me. A doctor to whom I spoke said, "Your health is so far restored that you may be able to undertake it." For a whole fortnight I waited, until at length the way was made plain after a conversation I had with a Christian lady. I had no means, so if the thing were to be done, it must be done entirely by the Lord. It was the Lord who began it, and He it is who has entirely sustained me. I was what you call an "old maid;" I had never seen a little baby younger than three weeks; but the good doctor encouraged me by saying, "Just as the Lord can teach the mother how to take care of her *first* child, so He can, and will, teach you."

In proceeding she gave an account of the growth of the Home, of the miraculous way in which the Sunday dinners came, of the trouble in connection with the outbreak of the fever, and the strength she had received to hold on, although some after the sickness were not inclined to look with an eye of favour upon the Home.

The remainder of the evening was spent in listening to brief but very hearty addresses from friends present. Mr. Woodhouse remarked that the lesson they ought to learn from such a story as that to which they had listened was to trust the Lord more fully.

Dr. Picard said he had visited the Home two or three weeks ago, and had found everything in admirable order, and the best attention was paid to sanitary matters.

Miss Mittendorff stated that the "quarantine" Home had cost £25, but it was an expense she was obliged to incur. The meeting was also addressed by Dr. T. Gilbart Smith.

THE addresses of the abstaining Mayors delivered at the Guildhall on March 14, 1883, are now published in pamphlet form, and may be had at 337, *Strand, London, W.C.*, price 1d.

WE have received from *Messrs. Marcus Ward & Co.* a number of packets of illuminated Text Cards. Packet No. 135 is entitled, "Solace for the Sorrowful," and has twelve Floral Designs, with Verses by Frances Ridley Havergal. No. 41A is called "Memorable Words," and contains twelve Floral Cards, arranged by Hesba Stretton. No. 16 contains sixteen cards on the Lord's Day, also selected and arranged by Miss Stretton. Then we have Reward Cards, and others in great variety, all of them beautiful, and at remarkably low prices.

GOSPEL TEMPERANCE WORK.

GOOLE.

A VIGOROUS Blue Ribbon Mision in this Yorkshire town has resulted in more than 2000 new pledges.

BRAMPTON.

The Temperance work initiated a few months ago by the Hon. Mrs. Howard, of Naworth Castle, has been attended with great success, the number of pledges now reached being 1680.

OXFORD.

A very successful Gospel Temperance Mission having been held here, a series of periodical meetings has been arranged. The first was addressed by Mr. J. Hilton, of London.

BOURNEMOUTH.

At the Baptist Chapel, Westbourne, last week, Rev. W. Stott, of Notting-hill, gave a very interesting lecture on the wines of the Bible, illustrated by models and implements, and specimens of different kinds of unfermented wines. Continual allusion was made to Scripture, and the parable of new wine in old bottles received an interpretation new to some, but which is, we doubt not, the true explanation.

BELFAST.

The Gospel Temperance Mission which has been conducted by the Irish Temperance League in Belfast was closed on Sunday week, when Mr. T. E. Murphy, who has been the principal speaker throughout the Mission, delivered his farewell address to an audience which crowded the vast building in every part. During the Mission 31,775 have signed the pledge and put on the blue ribbon. Of these 14,240 have signed in shops and offices in the town. It is computed that there are now in Belfast, out of a population of 220,000, upwards of 46,000 wearing the blue ribbon, and that there are in all 62,000 persons abstainers.

MR. FRANCIS MURPHY AT MANCHESTER.

The Gospel Temperance Mission which Mr. Francis Murphy conducted here for fifteen nights was brought to a most successful termination on Sunday week. The circus in Chepstow-street was crowded in every part, hundreds of people being unable to get admission to the service. The Sacred Song Association contributed some tender music in solos and choruses.

Mr. Murphy was in his best vein, and proceeded in a powerful address to gather up the threads of the work in which he had been engaged during the fortnight of his stay. He could not, he said, remain longer, notwithstanding that the associations of that city had made a deep impression on him. He would carry with him the most agreeable recollections of a place in which he had spent many happy days. His heart went out to the numbers who had been induced to give up a life of selfishness and dissipation for a life of sober godliness. What could he say to keep them in the path they ought to go? What else should he say than ask them to be men, and to remain faithful to their pledge. "Be brave and fearless in your endeavour to maintain your integrity. Remember what a curse follows the giving way to temptation. Be sober. Be good. Be generous, be kind. Be merciful to the women you have about you. Remember that while you are at work they are thinking of you—sorrowing for you, and sympathising with you. Use no harsh words to them, but give them the gentleness of your inmost soul. It may be that some in this vast building to-night have been rescued from the cursed drink. It may be that in your headlong career of dissipation that wife whom years ago you led in innocence to the altar, has been dragged down with you. If you are strong in the pledge be still merciful to her. Do not speak cruel words that blight the soul and call up all the revengeful desires in the breast. Go to your work, and come home on the Saturday like a man; give up to her your earnings; have faith still in her, and maybe that while you are away toiling she, poor soul, will go into her room and ask herself in silence whether her conduct is right, and maybe that the tears will gush forth as they did in the old pure days, and she will come forth a new creature. Love is all powerful. You know not what it can do. Give it a chance. Let it beautify your soul, and breathe upon your spirit, and if ever there was a nobleness in this world it will be yours. The chains of the demon drink are powerful, but the gentleness of a strong man's love is stronger than all the links forged on the anvil of hell."

The total number of pledges given amounted to 7000. The number of ribbons distributed was 21,000. As Mr. Murphy left the building he was beseiged on all sides to shake hands with the multitude of persons that crowded round the place.

MESSRS. MURPHY AT HASLINGDEN.

On Tuesday evening, 24th inst., was held the anniversary of the Blue Ribbon Club at Haslingden. Both the Messrs. Murphy were present, and the meeting was such as did our heart good to see. The large Public Hall was crowded with a genuine working-class audience, many of whom are now reaping the substantial and happy fruits of Gospel Temperance.

It was in this town where Mr. T. E. Murphy commenced alone his work in our country, and the reception which he now met, accompanied as he was by his honoured father, showed that the good he has been instrumental in effecting in this community still lives in the grateful memories of those who were blessed.

The history of the work here is most interesting. It was on November 13, 1881, when Mr. Murphy, jun., began operations, and as the result of his labours, over 6000 signed the pledge for the first time and donned the ribbon. Some time afterwards he paid a second visit, when about 1500 more signatures were secured. A Gospel Temperance Union was organised, and by means of this agency the work has been kept going. On January 9, 1882, a meeting was convened in the Coffee-house by four ladies deeply interested in the cause, and which was attended by a number of men who had received benefit. The outcome was the establishment of a Working Men's Club, which has done much to foster an interest in the movement, and keep the pledged faithful. For some time the members met in the Coffee-house, but a year ago a large roomy house was secured, and which was opened as a club house by Mr. T. E. Murphy. The expenses of the place are met by the members themselves, who last quarter numbered 260. The house contains a convenient suite of rooms, and the society has cricket and football clubs, a gymnasium, and holds a mutual improvement class, as, also, what is far more important, a Sunday Bible-class. The work is in good Christian hands; it has been of great and blessed service, and we bespeak for it a prosperous future.

The anniversary meeting was successful in every respect. Both the Messrs. Murphy spoke well, though the work in Manchester and Belfast must have been a great strain upon their energies. The choir was exclusively composed of men belonging to the Club, many of whom will have reason to thank God all through eternity for the blessings of Gospel Temperance.

Some of the things we have heard regarding several who took the pledge under Mr. Murphy, jun., are most touching. Lives that were in ruin through the drink have been thoroughly changed; homes once dark are now bright; and children in misery are now happy. The story of one dear fellow, which we had from his own lips, is of tearful interest. He was once as far down as the drink can bring a man, and God knows how far that is—but now he sits at the feet of Jesus clothed, and in his right mind; and he owes all, under God, as he says, to his "good friend, Mr. Edward Murphy."

We were glad to see several clergymen and ministers at the front at the anniversary meeting; and we are happy to say that the indefatigable labours of the Rev. Francis Standfast, Wesleyan minister, now of Grantham, are not forgotten. For enthusiasm we never had a better audience than this which we addressed; and though the meeting was almost entirely composed of Blue Ribbonites, we are glad to say that forty new pledges were signed at the close. May the occasion act as a powerful stimulus in the good work, and while we wish the publicans personally nothing but the sincerest good-will, may the cause sweep along, until they feel its influence yet more and more in their returns, which we understand have been seriously affected.

Adam Scott,
Congregational Minister, Lancaster.

The *Church of England Temperance Chronicle* of April 28 contains short reports of many of the sermons preached in London on Temperance Sunday.

The little town of Holmfirth has had a Gospel Temperance Mission, the results of which have been most encouraging. 1342 persons have taken the pledge, and over 2000 the blue ribbon. The good work is still going on, pledges being taken daily.

ZENANA MEDICAL MISSIONS.

ON Wednesday, last week, the Dean of Westminster presided in the Council-room, Exeter Hall, at the third annual meeting of the Zenana and Medical Mission Home and Training School for Ladies. In the course of his remarks he said all Christians should be ready to co-operate in aiding a society which is endeavouring to carry out the Master's command, "Heal the sick and preach the Gospel." By means of this institution Christian ladies who devote themselves to this work receive adequate training, enabling them to go forth not as medical practitioners only, but as followers of Him who came to alleviate human suffering and to seek and save the lost.

Sir Richard Temple (late Lieut.-Governor of Bengal) said he felt it incumbent upon him to attend and give his testimony to the necessity for and value of such a society. Lady medical missionaries are particularly required by the women of the upper and middle-classes of India, on account of their strict seclusion. At a rough estimate there are at least fifty millions of women and children who are thus precluded from receiving scientific medical aid in the physical ills to which they are liable. Assistance in sickness can only be rendered by Christian ladies trained at home for the work; hence the importance of such an institution as this. If India is to be evangelised we must begin with the women, for their influence is very great, and in no way can this be more easily and effectually accomplished than by means of lady medical missionaries, who, winning their gratitude and confidence, become ambassadresses of the Gospel in the darkest corners of the Zenanas.

Dr. G. de G. Griffith (hon. sec.) read the annual statement, which was full of encouraging facts. Copies of it may be had from the Secretary, 34, St. George's-square, S.W.

Rev. Trevor Fielder spoke of the missionary character of the work. Dr. Heywood Smith emphasised the fact that the preaching of the Gospel is the primary object, although the secondary object, that of healing the sick, is also important. Being in constant communication with Miss Hewlett at Umritsur he was enabled to say that Miss Sharp, the first fully trained pupil sent out from the institution, is already proving herself of immense service in the work.

Rev. J. H. Rigg, D.D., read extracts from the letters of a lady missionary of great experience, pointing out the great importance of lady missionaries receiving their training in distinctively Christian institutions. He remarked that a larger house has been taken, the committee having felt compelled to take this step owing to the want of accommodation for the increased number of pupils. For this purpose, as well as for presentation pupils, he earnestly desired the increased aid of the Christian public.

Brief addresses followed by Rev. W. M. Sinclair, Dr. Lazeron, Rev. F. Cole (ten years a Church Missionary Society missionary in India), Dr. Griffith, Rev. Percy W. Bunting, and Dr. Newsholme.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending May 12:—May 6, Heb. iv 1-16; May 7, Heb. v. 1-14; May 8, Heb. vi. 1-10; May 9, Heb vi. 11-20; May 10, Heb. vii. 1-14; May 11, Heb. vii. 15-28; May 12, Heb. viii. 1-13.

EVANGELISTIC NOTES.

BLACKBURN.

THE Rev. T. Champness visited Blackburn lately, and conducted services in Clayton-street Chapel from Monday to Thursday. Altogether, during the five days no fewer than 120 persons gave in their names as inquirers.

PORTSMOUTH.

Rev. Thomas Cook writes in a Methodist contemporary: "This has been the most glorious fortnight of my life. We took the names of 666 inquirers. I never before witnessed such a work among middle-aged men."

GWERSYLLT, NEAR WREXHAM.

Three weeks' evangelistic services have been conducted here by Mr. W. J. Taylor, of the Evangelisation Society. Each evening the chapel was well filled, and Mr. Taylor's addresses were listened to with fixed attention. The Lord has blessed Mr. Taylor's visit to Gwersyllt by the conversion of not a few.

BROOKLYN, U.S.

Rev. E. P. Hammond has entered upon a course of revival services in the Brooklyn Tabernacle. He is turning his attention largely to the children. The Sunday-school of the Tabernacle now fills the whole of the lower floor of the building, and is enjoying a high degree of prosperity. Its superintendent, Mr. Hall, and his large corps of teachers, are in hearty sympathy with Mr. Hammond's revival efforts.

THE DROME, FRANCE.

Pastor Remond writes: "Since the kind notice appeared in your issue of April 12, the Lord has granted me the privilege of making known the Word of his Grace at Bruis, another village of the High Alps. I am also invited to Ribergret, a village wholly Catholic. The harvest is truly great, but the reapers are wanting. May our English friends support us by their sympathy and their prayers!"

DR. SOMERVILLE IN SOUTH AFRICA.

The latest news of Dr. Somerville comes from Kimberley. There the Doctor has had the unique experience of having his sermons, while preaching, translated into Dutch, Zulu, and Bechuana. On the first Sabbath evening the attendance was so great that, for the first time in Africa, it was necessary to hold an overflow-meeting. Mr. Cumming, who was suffering from two illnesses, is again able to be in his chair at the organ.

RAILWAY NAVVIES IN BANFFSHIRE.

The Free and U.P. Presbyteries of Banffshire have appointed Mr. Marr as missionary to labour amongst the navvies who are engaged in the construction of the Keith and Buckie Railway. The Banffshire Railway Workers' Gospel Temperance Society is the name of a new organisation of which Mr. Maclean, Free Church Minister of Fordyce, is the President, and Mr. Simmers, U.P. Minister of Portsoy, is the Vice-President.

THE BLACK COUNTRY.

In Dudley there has been a deep religious awakening among working-men. Special Mission Services have been held for three weeks in the Presbyterian church, with most cheering results. The minister and his congregation have been assisted by Rev. John More, of Cheltenham; by Mr. John B. Bain, Evangelist; and by Rev. G. Main Smith, of Gloucester. From the half-hour open air services the men have walked quietly in crowds to the house of God. There, under a sense of sin, many have sat still to be directed to the Saviour, and have left praising and thanking God for his salvation. On the fourth night of the services three brothers were found in one seat in deep anxiety. All three got into liberty ere they left, and since then their father has also been led to accept the Saviour. This is a sample of what the Lord has done and is doing among us.

ALEXR. HARDIE, Minister.

BOREHAM, CHELMSFORD.

A good work has been going on at the Mission Chapel here for the last three months. Mrs. Yeoland's addresses have been listened to with the greatest attention by crowded congregations. Manifest signs of the work of the Holy Spirit have been witnessed by several Christian workers who have been engaged in the after-meetings. Two Cottage meetings, a Young Men's Bible-class, and a youth has twelve lads at his cottage for the reading of "The Word." Many praise God for Mrs. Yeoland's visit to Boreham.

MIDLAND RAILWAY MEN.

On Thursday evening, April 26, over 300 of the men employed by the Midland Railway Company were invited to tea by Mr. and Mrs. Coxeter, of Bathurst House, Highgate-road. The invitation was very fully responded to, and the large Lecture Hall of the Highgate-road Baptist Chapel was crowded. After a substantial repast, Mr. Badenoch, of Mildmay Hall, and others addressed earnest words of exhortation to the men. After those who had to go on duty left, about fifty remained to a short devotional meeting in which the railway men only took part; at its close several professed to have derived great blessing.

WINDERMERE.

Mr. George Norrish, of the Evangelisation Society, has concluded a week of meetings in this place. It was felt to be advisable to follow up the very successful Gospel Temperance Mission which Mr. T. E. Murphy conducted last month, by some meetings of a more thoroughly evangelistic character; and we have great cause for thankfulness to God for the visit of Mr. Norrish.

It is impossible to estimate all the good that has been done; but the Christian people who have taken part in the work have received much blessing, and several who were living without Christ have been brought to know Him as their Saviour. Mr. Norrish addressed a large meeting of children on Sunday afternoon, April 22, and those present listened with deep interest to his very excellent address on the words, "Thou God seest me."

CLIFTON SOMERVELL.

Requests for Prayer.

PLACES.—Mr. and Mrs. Catlin, itinerating in South Wales during the month of May, ask for prayer that God would give much blessing on open-air work in the villages, and at special services to be held around Abergavenny, Monmouth, Brynmawr, &c.——For a Mission at Cadbury, Devon, May 6 to 27, by Mr. W. H. Gorham.——For a blessing on an effort being made to reach the souls of the men now lying in Kilmainham Gaol, under sentence, or awaiting their trial, for complicity in the murders at Phœnix Park.——For a Mission to be held at St. Paul's Church, Balham, 29th inst. to 8th May.——For a series of Bible-readings during May, at the Camden Town Branch of the Y.M.C.A., upon the Holy Spirit, by Mr. T. Shuldham Henry.——Miss Child, of the "Welcome Home," writes: We are having prayer in our Fo'csle meetings with two Danish sailors, who are leaving us for Denmark and Norway, to tell among their own countrymen of what the Lord has done for them. Their desire is to go forth at their own expense. Will the readers of THE CHRISTIAN unite with us in fervent prayer for them and this effort.——For blessing upon the weekly meeting of the Swansea Young Men's Christian Association.

PAUPER CHILDREN.—The St. George's, Hanover-square, Guardians, and the Guardians of Whitechapel Union, have both voted a considerable number of children (girls) to be offered to Miss Rye for her next voyage to Canada, subject to the approval of the Local Government Board.

CABMEN IN NORTH LONDON.—If your correspondent "W." will favour me with a call, I can put her in the way of helping the cabmen. We have a distinct Mission for this class, and two Cabmen's Shelters in good working order, one at Highbury, the other at Canonbury Station.

JAMES E. MATHIESON.

Conference House, Mildmay-park, N.

Notices of Books, &c.

JACK'S HEROISM: A STORY OF SCHOOL BOY LIFE. By EDITH C. KENYON. *Partridge & Co.* A good story, well told, and calculated to imprint lessons of highest importance upon the youthful mind. It is sure to take with the class for whom it is intended, and may safely be placed in the hands of juveniles at home or at school. Its attractiveness is increased by illustrations of its contents, both pictorial and poetical.

OUR HOPE, the organ of the "Blessed Hope Union," is a quarterly publication edited by the Rev. W. J. CHRISTIE, of Gortin, co. Tyrone, fro whom it may be had direct. Among other articles of interest, it contains a brief paper on "Why we are Pre-Millenarians," by Mr. J. T. Duffield; another, entitled "Bishop Ryle's Prophetic Creed," both of which are adapted for circulation as guides to inquiry on a theme of deepest moment.

ILLUSTRATED SABBATH TRACTS. Compiled by the Editor of the "British Workman." Second series. *Partridge & Co.* A useful little volume, full of incidents and suggestions helpful to those who are engaged in promoting the maintenance of the Lord's Day as a day of rest and sacred service. It is also adapted to lead any who are careless and indifferent on the matter to thoughtfulness and concern. It should have a wide circulation.

THE VOICE OF WISDOM. *W. P. Nimmo & Co., Edinburgh.* This is a treasury of moral truths, selected from various sources, and contains a choice collection of illustrations on a great variety of themes. There are in all 1820 quotations, from 330 authors. The work is alphabetically arranged, and covers a wide field of thought. It is a very handy book of reference for preachers and teachers, indeed, Christian workers generally will find it of much service in suggesting ideas, and unfolding truth to the mind.

THE LAST DAYS: ARE THEY NOW NIGH AT HAND? By the Rev. W. J. CHRISTIE, of Gortin, Co. Tyrone. The author gives a *résumé* of the history of the Great Pyramid, and of the scientific and religious theories which have been based upon it. He further gives Scripture evidence as to the character of the days which will immediately precede the Lord's coming, and indicates the signs of the times which appear to urge the conclusion that we are nearing that long-looked-for and glorious event. It is published by the author, and may be had direct from him, price sixpence.

A POPULAR INTRODUCTION TO THE NEW TESTAMENT. By J. RAWSON LUMBY, D.D. *Hodder & Stoughton.* The contents of this volume were originally published as a series of Essays in the "Clergyman's Magazine." The author has somewhat enlarged upon the plan adopted in their serial form, having made additions both to the text and by means of notes printed at the foot of the pages. The Essays were well worthy of republication, and, in their revised form, present a volume which deserves to take high rank among books of its own class. The author furnishes the reader with a mass of useful information upon the sacred writers of the New Testament, as well as upon those to whom their writings were originally addressed. His paraphrase of the Epistles is exceedingly well done, and will be read with interest and profit by those who seek to understand and enter into the scope and meaning of the Sacred Word. To leaders of Bible-classes the book will be found of special service and value.

JUAN DE VALDES' COMMENTARY ON ST. PAUL'S EPISTLE TO THE ROMANS. *Trubner & Co., Ludgate-hill.* Juan de Valdés was one of a small band of Spanish Reformers, who lived in the early part of the 16th century. He was of noble birth, and held high rank in the court of Ferdinand and Isabella. He was led to adopt Protestant views of truth, and to avoid the Inquisition fled to Naples, where he dwelt in retirement with several friends like-minded with himself, among whom were Peter Martyr, Vittoria Colonna, and Guilia Gonzaga. This commentary is one of the fruits of their earnest and prayerful study of the Scriptures. His works have been almost lost sight of, until recent years, when, through the efforts of Dr. Boehmer, Mr. B. G. Wiffen, and others, they have been brought out of their obscurity. The present volume is a translation from the Spanish, by Mr. John T. Betts, who appends to the Commentary Dr. Boehmer's Lives of Juan and his twin-brother Alfonso de Valdés. As the original title-page says, the Exposition is "very wholesome for every Christian," and should have a place in the library of every lover of thoughtful and deeply spiritual literature. The volume possesses, from every point of view, a more than common amount of interest.

Letters to the Editor.

EMIGRATION—A GOOD IDEA.

Sir,—I am glad to see you encourage emigration in every form. This must be carried out much further than at present. Cannot Penny Emigration Savings Banks be started in all our large centres of commerce and manufacture? I feel sure there are thousands whom it would be a vast boon to settle in our colonies, at the same time it would be a great relief to our country and poor-rates, &c.—Yours truly, W. Ouston.

118, *Woodsley-road, Leeds, April* 20.

THE AFFIRMATION BILL.

Sir,—May I be allowed to correct an error in my last letter? I said the time had passed in which further to petition the House of Commons against the Bill now before the House. But this I find is not the case. Petitions are still of the greatest use and importance, as should the debate close on Thursday it will take some further time in Committee before going to the House of Lords. May fervent and continued prayer meanwhile be graciously answered. Frank H. White.

164, *Westbourne-terrace, W.*

PARLIAMENT AND THE LORD'S DAY.

Dear Sir,—Permit me to plead with your readers that they will make every effort to strengthen the hands of Lord Shaftesbury in his amendment to Lord Dunraven's motion for opening museums and picture-galleries on the Lord's Day. The motion is down for Tuesday, May 8. The friends of the Sabbath should use earnestly the forms of petition which have been supplied to them; those who have not received them should send to us for copies. It will also be very helpful if influential friends will write to any members of the Upper House whom they may be able to influence. John Gritton.

20, *Bedford-street, Strand, W.C.*

UNANSWERED PRAYER.

Sir,—In connection with an article on Unanswered Prayer in a recent Christian, may I beg for space to draw attention to a prayer not quoted, wrung in agony from the lips of our Saviour himself. Does not the cry, "Let this cup pass," three times uttered in vain, remind us forcibly that the most sinless and earnest prayer may not be granted? If Christ, the Son of God, who is one with his Father, qualified his cry for help with "Thy will be done," are we not distinctly taught that all our petitions ought clearly to be made with the reservation—if it be the will of God?

Why may not physical infirmity be to the glory of God? It would be easy to bring forward cases where much work has been accomplished for the Lord which might not have been done but for a bed of sickness. Let us pray without ceasing, and expect great things; remembering the while that the essence and spirit of prayer is nearness to the Father, and, consequently, oneness with his will.

Doubtless our Saviour, while on earth, healed all cases of sickness which were brought before his notice, but so also he fed the multitudes, calmed the raging storm, brought the dead to life again, and worked other miracles. Why should not we claim for the prayer of faith answers also to such as these? The miracle of raising a dead body to life would be no more miraculous, so to speak, than curing one fatally smitten. Are sorrows, anxieties, persecutions for the Word's sake, crosses not far heavier to bear even than ill-health? Christ tells us, "In the world ye shall have tribulation," but adds, "In Me ye may have peace." Peace—not from the world's trials, be they of the soul or body, but peace in and under them; so that, bending to the Divine will, we may be able to say, "All things work together for good to them that love God;" and to feel that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Barochan, Houston, N.B. H. R.

WHITE SLAVES IN LONDON.

Sir,—The letter in your issue of April 19, under this heading, is deserving of the deepest consideration, and I trust will arouse the indignant remonstrances of Christians everywhere. I cannot read it without a blush of shame for the ignorance, thoughtlessness, and unholy greed that lies at its root. That English girls and women, many of whom have been brought up in well ordered English homes, some even delicately nurtured, and not a few well educated, should by dire necessity, and in thousands, be compelled to sacrifice health, life, and liberty, to late shopping, is a problem that needs solving without any unnecessary delay.

The shop-walker was quite right when he said, "Ladies and gentlemen can prevent it: *the masters won't.*" It is too much to expect of poor human nature that masters will give up their chance of making money whilst the general public are indifferent to the price at which it is done. You may no more expect it from them, than you could get it from the manufacturers before Lord Shaftesbury's Factory Acts came into operation, and stopped them passing thousands of helpless children through the fire to the same Moloch of Gain.

Not only in London, but in all our large towns, and in countless smaller ones too, the health and happiness, present and eternal, of thousand of innocent girls and women are being sacrificed every year to the long hours and compulsory standing; in shops often badly ventilated, and rendered noxious by many breaths and blazing gas. But it is said the better establishments provide seats for their female assistants. A highly intelligent young lady remarked the other day, "Yes, they do! but if we happen through sheer weariness to take a seat for a moment, the look of surprise from the powers that be, and the sneering taunt, 'What! nothing better to do than sit down, Miss,' will explain how that works."

Early closing has been tried and found wanting. It has done much good; all honour to those who have so persistently advocated it. But the fact is patent, the greed of one man will often neutralise a whole district. It is humiliating to confess it, but we firmly believe that no voluntary action in this matter will work the cure. Never, till the law steps in with its power and authority, and says, "Thou shalt not kill," and attaches a penalty to the "killing process," will our helpless, weaker sex be saved from this terrible slavery.

But some indignant Briton may say, "You will interfere with freedom of contract and the liberty of the subject." Not a bit of it! An Act to protect our women and girls from the tyranny of selfish greed and thoughtlessness, would interfere with no right or liberty of the subject, save that of the right and liberty of the white slave-driver to "larrup his own nigger."

Are the ladies of Christian England so lost to a sense of duty as to dwell in ease and comfort whilst the cry of their oppressed sisters is rising up to God? Is there no possibility of forming a *Red, White, and Blue Army*, to take up this holy crusade for their deliverance? We believe that a simple law passed for closing all retail establishments where women and girls are employed, at six o'clock, and bringing all warehouses and wholesale establishments under the Factories Act, would inflict no great hardship upon any, and would be the means of untold blessing to thousands. Trusting that your columns, ever open to the cry of the oppressed, will never be closed against this subject till the White Slave is freed,—I remain, yours, &c., Lex.

Forthcoming Meetings.

☞ Information for this column should reach us not later than Monday morning.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

The Irish Evangelization Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton. Hon. Sec., Dundalk, Ireland.

Stepney Meeting House, Spring Garden-place, E.—Mrs. G. S Reaney will give an address to Men and Women every Sunday at 3 p.m.

Rev. W. Haslam, May 5, St. Paul's, Dorking: May 19, St. Peter's, Drypool, Hull.

Clapton Hall, Upper Clapton.—Mr. Denham Smith during May; Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Agricultural Hall Services.—Sun., May 6, 3.30 p.m, Rev. W. Le Pla; 7 p.m., Mr. Elvin and Mr. Chamberlain.

Dublin Believers' Meetings in the Merrion Hall, Lower Merrion-street, Merrion-square, Dublin, June 19, 20, and 21.

St. George's Hall, W.—Mr. Shuldham Henry during May. Sunday, 11 a.m. and 7 p.m. Burlington Hall, Savile-row, Wednesday, 8 p.m.

Y.M.C.A., Iona Rooms, 205, High-street, Camden Town, N.W.—Addresses by Mr. Shuldham Henry on "The Holy Spirit," Thursdays in May, 8.45 p.m.

St. James's Hall, Regent-street.—Mr. Joseph Proudman conducts Gospel Services, supported by a Select Choir, every Sunday evening at 7 p.m.

Children's Special Service Mission.—Meeting at Exeter (Lower) Hall on May 17, at 6.30 p.m., Rev. Geo. Everard presiding.

The Promotion of Holiness, 3, Rochester-square, Camden-road.—Rev. W. E. Boardman, every first Tuesday in the month; 3.30, 6, and 7 p.m., and every Tuesday, 6 and 7 p.m.

Evangelistic Mission, Kilburn Hall, Kilburn-gate (*not* Town Hall).—Bank Holiday, Whit-Monday, May 14, 4 and 7 p.m., Dr. McKilliam, Ned Wright, and others. Also at Bignold Hall, Bignold-rd., Station-rd., Forest-gate.

Strangers' Rest, 163, St. George-st., Ratcliff-highway, E.—Monthly meeting of Workers, Thurs., May 3. Address by Mr. J. G. McVicker, on "New Covenant Service." Tea at 6 p.m. Meeting at 7 p.m.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, May 4 All-day meeting, Rev. E. W. Boardman, Rev. T. W. Humphreys, and others. 10.30 a.m., Special Prayer for all Work and Workers represented; 3.30 p.m., Questions and Testimonies; 7 p.m., Baptism of the Holy Spirit.

Home of Industry, 60, Commercial-street, Spitalfields.—Monthly Meeting for Christian Workers, Wednesday, May 16. Address by Mr. Reginald Radcliff. Miss Child of the "Welcome Home," Miss Steer of the "Bridge of Hope," and other friends from Ratcliff Highway will give reports of their work. Tea at 6 p.m. Meeting at 7 p.m.

Mildmay Park Annual Conference, June 27, 28, and 29, 1883. No applications for tickets can be received before May 9.

Newport and Isle of Wight Conference, May 16, 17, 18.—General subject. "The Work of the Holy Spirit." Meetings in Borough-hall, Newport, at 10 a.m. for prayer; at 11 a.m. and 7 p.m. for conference; 3 p.m., Bible reading; 4 p.m., accounts of God's work; 5.30 p.m., prayer, praise, and testimony.

Notices.

Will any kind friend who can spare copies of prints of Sir Noel Paton's "Mors Janua Vitæ" (Man with the muck-rake), "Faith and Reason," &c., send them to Rev. J. Tate Kitts, Medical Missionary, Tsing Chew Fu, care of A. H. Baynes, Esq., Mission House, Castle-street, Holborn.

Applicants for Tracts.—Miss Charriere, 6, Queen's-road-villas, Queen's-road, Battersea-park; W. H. Doggett, Cherryhinton, Cambridge; R. Strudurch, 6, Fellow-street, Hackney-road, E.; Miss J. Fraser, 11, Cavendish-place, Eastbourne; Miss Ada Wilkins, Milton-street, Dorking; Miss Swaine, High-street, Bishops Waltham; Mrs. Miller, 6, Lee-terrace, Blackheath; T. De La Mare, Post-office, Guernsey; W. Thomas, 13, Rutland-terrace, Stockton-on-Tees; Miss Pottinger, Coat, Martock, Humister; Mrs. T. Turney, 137, Hamilton-road, Lower Norwood; J. W. Braithwaite, Gospel Temperance Mission, Kirkby Stephen; J. W. Wilson, Town Missionary, Australia-cottage, Redruth; T. H. Yewen, 11, Holland-terrace, Harrow-road, Leytonstone, Essex; W. Benson, 16, New-street, Kenington-park, S.E.; T. Pearce, guard, Westbourne-park Station, G.W.R.; J. Coleman, High-street, Tewkesbury; J. Burgess, 47, Pole-street, Preston, Lancashire; E. Wickes, 94, Cyril-street, Northampton; J. Robson, 13, Queen-street, Oxford; Miss G. Bannerman, 1, Pawson's-road, Croydon; J. G. Millard. Postman, Spilsby, Lincolnshire.

Communications received with thanks.—S.M. E.M.B. J.E.P. G.H. G.W. T.J. C.H.H. W.F. M.C.G. E.N. H.C. W.S. F.C. C.F. T.D. T.G. W.G. T.W.B. A.G.H. C.E.T. T.J.B. I.F.B. G.C. G.S. S.B. J.E.M. H.F.B. W.H.N. G.F.P. F. J.T.M. J.S. H.J.S. W.J.C. W.H.D. J.M.S. J.C. W.H. T.P.S. J.F.McH. A.E.H. F.H.W. M.W. W.J.K. A.S. C.G. T.R. S.P. J.W.G. A.M.H. W.W.M. C.S. W.B. L.J.F. F.A.V. J.P.T. E.W. H.C. J.G. E.M.S. A.H. F.S.N. W.P.P. J.C. J.J.S. T.R. K.A.F. M.J.M. S.P. M.I.H.

Subscriptions received by Messrs Morgan & Scott to Saturday Morning, April 28, 1883.

*** Donations should be sent by cheque or Post-office order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning. Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
China Inland Mission—Capt. T. £3; R. C. W. £1 10s. 6d.; R. A. D. £25; Laurance Kirk, £1	30	10	6
Dock Labourers' Mission—Miss W. 4s.; L. H. 2s.		6	0
Poor Children's Tea—A. K. F. £1	1	0	0
Christian *Tract Fund*—R. A. D.	0	15	0
Widow of late Rev. Julius Benn—W. G. P.	1	0	0
London City Mission—S. G.	1	0	0
Widow of late H. Moorhouse—T. H.	2	0	0
Strangers' Rest, 163, *St. George's-street*—Col. du C. 10s.; J. W. 10s.	1	0	0
Mrs. Hilton's Creche—S. G. 7s. 6d.; S. L. R. 10s.	0	17	6
Aldershot Mission Hall (Miss Daniel)—B. M. W.	1	0	0
Home of Industry—Widows—A. E. F.	1	0	0
Y.W.C. Association, 17, Old Cavendish-street, W.—A. E. H.	5	0	0
Bristol Orphan Homes—A. S.	1	0	0
Bible Stand, Crystal Palace—1000 *Gospels*—R. A. D.	5	5	0
Soldiers' Institute, Portsmouth (Miss Robinson)—B. M. W.	1	0	0
Mr. Toye's Orphan Home—A. E. F.	1	0	0
Home for Blind Children, Hackney—Anon.	0	2	6
Irish Relief Fund—A. E.	1	1	0
Distress in South Wales—A. S. 5s.; S. P. 5s. 1d.	0	10	1
Thames Church Mission—R. A. D.	5	0	0
Friendless and Fallen—A Stranger, £1; Conscience money, 10s.	1	10	0
Children's Special Service Mission—Conscience money	0	10	0
London Medical Mission—Anon.	0	2	6
Blackgang Mission—A. E.	0	10	6
Dr. Barnardo's Homes—Kelso, S. S. 10s.; Conscience-money, 10s.		0	0
Poor Jews in Russia (Mr. A. Sternberg)—R. A. D. £4; "Mabel," 2s. 6d.	4	2	6
Miss de Broen's Work in Belleville—Edith L. B. 10s. Miss G £1	1	10	0
Trinitarian Bible Society—S. G.	1	0	0
London City Mission (Disabled Missionaries)—Anon.	0	2	6
Mission to the Kabyles—	0	10	6
	£71	6	1

[ADVERTISEMENT.]

Women's Home at Winnipeg—C. C. £2; Mrs. T. £10.

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FIFTH SERIES OF WEEKLY CASES.

Notice to the Readers of "THE CHRISTIAN"

WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK

From the "Christian Herald."

CASE OF BRONCHO-PHTHISIS—Mr. J. L. GRIERSON, of KIRKCUDBRIGHT.

On the 28th February this gentleman wrote to Mr. Congreve as follows:—

"It is with the deepest sense of gratitude I tell you that I now enjoy perfect health. When I look back it seems incredible, so wonderful has been the cure effected by your medicine.

"Sixteen months ago I was compelled to leave London, and returned to Scotland in 'hopeless condition,' very much reduced in strength, cough most severe, frequent hæmorrhage, profuse night sweats (described in the book as occurring in advanced cases), and sleeplessness. I have been often told *I was at death's door.*

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CHURCH PAROCHIAL MISSION SOCIETY,

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The ANNUAL MEETING will be held in EXETER (Lower) HALL, on WEDNESDAY, May 23. The Chair will be taken at 3.30 p.m., by the Lord BISHOP OF BEDFORD.

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IN

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The FOURTH ANNUAL MEETING and EXAMINATION will take place in EXETER HALL, STRAND, on FRIDAY EVENING, MAY 11, 1883. SAMUEL MORLEY, Esq., M.P., will take the Chair at Seven o'clock. The Rev. Dr. CONCANON, Rev. Dr. WHITTEMORE, Rev. Dr. WILSON, Rev. J. MATTHEWS, D. H. FRY, Esq., Mr. KIRK (Ragged School Union), Mr. CLARK, Mr. GEORGE HOLLAND, W. BRAMSTON, Esq., and others, have promised to take part in the Meeting.

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TURKISH MISSIONS' AID SOCIETY.

THE ANNUAL MEETING will be held in the LOWER ROOM of EXETER HALL, on FRIDAY, MAY 4. The EARL OF SHAFTESBURY, K.G., will take the Chair at 3 o'clock. Addresses will be delivered by the Rev. Dr. Trowbridge, of Aintab, Turkey; Rev. R. C. Billing, M.A., Rector of Spitalfields; Rev. G. S. Reaney, of Stepney; Rev. James Craig, D.D.; Rev. W. Wingate; J. E. Mathieson, Esq.; and others.

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Hebrews vi. 19.

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(Continued from page 8.)

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EIGHT DAYS' GOSPEL TEMPERANCE MISSION,

AT EXETER HALL, May 27 to June 3, 1883.

ADDRESSES BY

FRANCIS MURPHY, THOMAS E. MURPHY, WILLIAM NOBLE,

And other Prominent Advocates of Gospel Temperance.

Sabbath, 27th May.	*Chairman*, GEORGE WILLIAMS, Esq.	
SUBJECTS.	SPEAKERS.	
"The Desecration of the Lord's Day."	Mr. FRANCIS MURPHY. Mr. GAWIN KIRKHAM. Mr. THOMAS E. MURPHY.	
Monday, 28th May.	*Chairman*, SAMUEL MORLEY, Esq., M.P.	
"The Demoralising Influence of 'Treating' in Commercial Circles."	Mr. WILLIAM NOBLE. Rev. W. BARKER, M.A., Queen's Chaplain. Mr. FRANCIS MURPHY.	
Tuesday, 29th May.	*Chairman*, J. H. TRITTON, Esq.	
The Wrongs inflicted upon Women through the use of Intoxicants."	Rev. J. R. WOOD, of Holloway. Rev. S. D. STUBBS. Rev. WM. STOTT, of St. John's Wood. Mr. THOMAS E. MURPHY.	
Wednesday, 30th May.	*Chairman*, S. GURNEY SHEPPARD, Esq.	
"The influence of Drink upon the Working-man—his person, family, and home."	Rev CHARLES SPURGEON, of Greenwich. JOHN W. KIRTON, Esq., LL.D. Mr. FRANCIS MURPHY.	
Thursday, 31st May.	*Chairman*, H. M. MATHESON, Esq.	
SUBJECTS.	SPEAKERS.	
"The Physical, Mental, Moral and Spiritual Deterioration resulting from the use of Stimulants."	Rev. CHURCHILL JULIUS, M.A. HARRISON BRANTHWAITE, Esq., F.R.C.S. Rev. F. A. C. LILLINGSTON, of Highbury. Mr. THOMAS E. MURPHY.	
Friday, 1st June,	*Chairman*, GEORGE HOWARD, Esq., M.P.	
"The sufferings entailed through Drink upon Children from Infancy upwards."	Dr. T. J. BARNARDO. Rev. J. P. GLEDSTONE, of Streatham Hill. Mr. FRANCIS MURPHY.	
Saturday, 2nd June.	*Chairman*, ARTHUR PEASE, Esq., M.P.	
"Strong Drink a Robber of the Churches."	Rev. J. HUDSON TAYLOR, of the "China Inland Mission." Mr. HENRY VARLEY, Mr. THOMAS E. MURPHY.	
Sabbath, 3rd June.	*Chairman*, WILLIAM FOWLER, Esq., M.P.	
"The Gospel the power of God to deliver the enslaved."	Mr. FRANCIS MURPHY. Mr. G. O BARNES, the Mountain Evangelist of Kentucky. Mr. THOMAS E. MURPHY.	

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SABBATH, 3rd JUNE. *Chairman*, WILLIAM FOWLER, Esq., M.P.

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Lady Superintendent.

MISSION HALL, Thrawl-street, Spitalfields.—An important work has been carried on by the Christian Community for nearly forty years in this locality, with constant tokens of God's blessing resting upon it. To meet the increasing needs of the work, a new Hall was recently erected, meeting the wants of the work very adequately. The cost of the hall was £800, one half of which has been raised, leaving a debt of £400 still to clear off. To accomplish this object, two very kind and generous friends have promised to give £100 each, on condition that we raise the remaining £200. For this object an earnest appeal is made to the Christian public for assistance to meet the offer made.—Donations can be sent to the Treasurer, F. A. Bevan, Esq., 54, Lombard-street; to the Editors of The Christian; or to the Secretary, James Atkinson, 10, Enfield-road South, Kingsland, N. (52)

GOSPEL TEMPERANCE MISSIONS.—Printed Suggestions by W. Forbes, Gospel Temperance Advocate, free on receipt of stamped addressed envelope

71, Windsor-road, Holloway, London, N.

ARMY SCRIPTURE-READERS AND SOLDIERS' FRIEND SOCIETY, 4, Trafalgar-square, Charing-cross, W.C. The Annual Meeting of the Society will be held in the Lower Hall, Exeter Hall, on Wednesday, May 16, at three o'clock. The Right Rev. Bishop Claughton, Chaplain-General, will preside. Speakers: Rev. Nevile Sherbrooke; Major Owen Hay, R.A.; Lieut.-Colonel Ward, R.A.; and Rev. J. Smith, of Delhi. A Supplementary Meeting will be held in the evening, at half-past six.

INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES. Walthamstow Hall, Sevenoaks.—The Annual Meeting and Breakfast will be held on Saturday, May 12, at the Cannon-street Hotel, at 10 a.m; when George F. White, Esq., will preside, and the venerable Dr. Moffat, with others, will be present.

SYRIAN COLONIZATION FUND.

President:—

THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

The object of this Society is the relief of Suffering Jews, in token of Christian sympathy. Nearly 200 Jews have been sent out to the East, and a settlement is being formed in Cyprus, where some of these Jews may await the removal of the difficulties which impede their settlement in Syria.

Contributions received at Messrs. Drummond's, Bankers, Charing-cross; at the Bank of England; the Royal Bank of Scotland and the Provincial Bank of Ireland; and at the Society's office, 41, Parliament-street.

E. A. Finn, Secretary.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for Contributions in aid of the poorer patients and their families. The smallest Contributions in money and clothing will be thankfully acknowledged by the Committee. Old coats and trousers are much needed.

FUNDS ARE GREATLY NEEDED to carry on Mission work in connection with the Sailors' Home, Teignmouth. Further particulars will be sent, and contributions thankfully received, by Miss C. Fry, Teignmouth.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

Supported by Voluntary Contributions.

President—

The Right Hon. the Earl of Shaftesbury, K.G.

Established 1822, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations*. Irish-speaking Readers are sent to Irish-speaking districts when required. The work is carried on in a spirit of love.

Subscriptions or Donations will be thankfully received by the Secretary, Capt. Kearney White, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, Shaftesbury.

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

GREAT COLEMAN'S, near Ongar, now opened by Dr. and Mrs. S. C. Griffith to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square, E.C.

HOME FOR BLIND CHILDREN, College-avenue, Hackney.—It is a time of special need just now. Money is required to meet expenses of cleansing and repairing the house. —Contributions gratefully received by Miss Rye, or Messrs. Morgan & Scott.

Educational.

PADCROFT HOUSE, WEST DRAYTON, MIDDLESEX.

High-class education for Professional or Commercial life. As each boy receives personal attention, and backward pupils have private tuition, progress is secured. Decided Christian teaching. Rev. G. H. Jones, F.A.S.

Ora et Labora.

THE SCHOOL HOUSE, Weston-super-Mare.—Mr. H. Penn receives the sons of Gentlemen. He will be glad to communicate with Parents who desire Training as well as Education for their sons. Situation of the School House most healthy. Plenty of open-air exercise, good food, and work. Personal supervision. Next term commences Thursday, May 10th. For terms, &c., apply as above.

THE WOODLANDS, Hitchin, Herts.—Select Boarding School for Boys. For prospectus apply to the Principal, Isaac Sharp, B.A., a member of the Society of Friends. Careful personal training. Efficient staff of masters. excellent recreation grounds.

For Delicate or Backward Youths

PRIVATE TUITION

must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninteresting Assistant Masters, and to the rough treatment of hardier Schoolmates.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home, wherein his Pupils are received as members of, and sharers in, the family life. In the fear and love of God it is sought to train this family, developing all kindly and gentle feeling, encouraging observation and a love of Nature. It is Mr. Penn's conviction that

DECISION OF CHARACTER

is of more value than an extensively stored memory, and the mere acquisition of knowledge apart from some perception of its significance as a factor in human life and interests is not encouraged. The House is admirably situated on the eastern brow of the northern heights of London, open on all sides and commanding an extensive and delightful view of over twenty miles of River, Lake, Hamlet, and the Forest of Epping, into which it is easy to penetrate for pleasant rambles, &c. Abundant opportunity for

BOATING, BATHING, CRICKETING, NATURALISING, &c.,

close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery by a competent Tutor. Drawing, Painting, and Shorthand are *included* in the curriculum. Full particulars on application with References to parents of Pupils.

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.

Entrance at any date, Fees in proportion.

THE OLD HALL SCHOOL, WELLINGTON, SHROPSHIRE.

Principal—Dr. Cranage, M.A., Author of "Mental Education," "Three Lectures on the Tabernacle in the Wilderness," "The Mark of the Beast," &c., &c.

Vice-Principal—Robert Weston, Esq., T.C.D.

Head Master—Mathematics: T. Woodcock, Esq., B.A., Wrangler, and late Scholar and Exhibitioner, Christ's College, Cambridge. Second Master—Classics: H. May, Esq., B.A., late Scholar of Brasenose College, Oxford; with other Masters.

Dr. Cranage's underlining aim is to train the boys committed to his care, not only in mental acquisitions, but in their whole moral and physical being; believing that as much pains and unremitting attention are required for the latter as the former. His main object in the intellectual culture is, to teach the boy to think; without omitting the positive work and hard study necessary to brace "the nerves of the mind," for the making of a scholar. Above all, Dr. Cranage desires to bring his pupils to Christ as their Saviour, and to help them to walk like Christ as their example. The boys attend with Dr. Cranage, on Sunday mornings the evangelical ministry at Christ Church, Wellington, Rev. T. L. Butler, M.A., Vicar, and in the evening the services at his Mission Hall, in the town, conducted by himself. Exhibitions, dependent on entrance examinations, are offered each April, July, and December; two of the value of Ten Guineas per annum, for seven years for boys under ten years of age; two of the value of Twenty Guineas per annum for five years, for boys under fifteen; and one of the value of Fifty Guineas per annum for boys under sixteen, for three years. The next Term will begin (D.V.) Thursday, May 3rd.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss Arnold, 50, Victoria-road, Clapham-common, S.W.

KENDAL SCHOOL, Westmorland.—Parents who desire to find a school for their Sons, where their health and happiness will be considered of first importance, and where they will receive a first-rate education, with careful moral training, are invited to send for prospectus of the above school, to the Principal,

Arthur H. Eddington, B.A. Lond.

PREPARATORY SCHOOL for little Boys, near Brighton.—Locality healthy. Home comforts. Christian training. Special attention to delicate, backward boys. Separate beds. Visiting masters. Twenty guineas.—Lady Principal, Hamilton Lodge, Hurstpierpoint, Sussex

PERCY ACADEMY, Jesmond, Newcastle.—The Head-master can receive two boarders, under his personal supervision. Terms from 45 guineas. School reopened 1st May.

James G. Petrie, M.A.

CHIGNAL, near Chelmsford.—A Preparatory School in the country, for boys and girls (boarders only) conducted by Miss Barker, with an efficient governess. Pupils thoroughly grounded in English, French, music, and drawing. A kind home, under the immediate supervision of the Principal. Terms from 20 guineas per annum. References to parents and clergy.

EDUCATION IN FRANCE.—Rev. de Pomaret, director Evangelical popular meetings at Chambéry (Savoy), near Aix-les-Bains, receives English pupils. Situation very healthy, and climate mild. Terms moderate. Best English references. Apply as above.

BRIGHTON.—Kindergarten and Educational Home. Thorough preparatory education, combined with Christian training and motherly care. Entire charge taken of children from abroad.

Principal, Dover House, Clifton-hill, Brighton.

A CLERGYMAN is anxious to recommend a high-class School for twelve girls. Thorough teaching. Preparation for Local Examinations. Kind Christian training. Happy home for Indian children. Terms very moderate. References to parents.—Rev. J. Johnson, Britwell Rectory, Watlington, Oxon.; or Principal, 5, Sussex-place, Southsea.

DERBY, Belmont House, 42, Friar-gate.—Principal, Miss Adams: Domestic Supervision, Mrs. Adams. Sound and thorough education; careful training. Home comforts. Term commences May 9th. Prospectuses and references on application.

KINDERGARTEN STUDENTS.—One or two Ladies, wishing to study for the Froebel Examination, can be received and trained, on advantageous terms, by

The Misses Buckfitt, 2, Daniel-street, Bath.

MR. & MADAME BODDA'S (Miss Louisa Pyne), "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the Pupil, six guineas. Each other study two guineas the term. For further particulars, apply as above.

HIGH-CLASS PRIVATE SCHOOL FOR BOYS, Yarm-road, Stockton-on-Tees.—Principal, A. Kemp Brown, B.A., a member of the Society of Friends. Testimonials from Arthur Pease, Esq., M.P.; Professor Henry Morley, &c., forwarded with prospectus and terms on application.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division taught by ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus apply to Mrs. Duff, the Lady Principal. School duties will be resumed January 20.

LONDON.—First-class Education or the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors—their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—Delta, Boddington's Library, Notting-hill-gate, W.

BRIGHTON.—A Lady receives twelve pupils, who have the advantage of a superior education, with Christian training, and every home comfort. High Class Professors attend.—M. A., 12, Eaton-place.

MARGATE.—Sandringham House Preparatory School for the Sons of Gentlemen, from 7 to 14 years, conducted by Miss Rich, assisted by efficient masters and governesses. Pupils regularly attend the College of Preceptors, and Oxford and Cambridge Local Examinations, at which many successfully pass from year to year. Prospectuses and honour lists on application. The next term commences May 8th.

HAMMERSMITH HIGH SCHOOL FOR GIRLS.—Boarders received in the house of the Head Mistress.—Particulars and last report on application to Miss Mary E. Page, Hammersmith, W.

SUPERIOR EDUCATION FOR YOUNG LADIES.—The Rev. W. Woodward, Wotton Vicarage, Bucks., confidently recommends a School in the healthy watering-place of Weston-super-Mare. Watchful individual training is combined with good education and the comforts of home. Resident foreign governess. Visiting masters. Evangelical ministry. Special arrangements with parents resident in Scotland, Ireland, or abroad. Address as above.

BRIGHTON.—2, Sussex-square.—Miss Goulty's pupils will re-assemble on Wednesday, May 9. This school is recommended by friends, both Foreign and English, as a happy home, with high influences and thoroughly good teaching.

CLIFTON.—Vacancies for Boarders, select high-class Ladies' School. Moderate and inclusive terms. Christian training, certificated governesses, visiting professors. Good references. Articled pupil required. Term commences May 4.

Principal, Clifford, Chertsey-road, Clifton.

SCARBOROUGH OR LONDON.—Daily engagement or lessons. First-rate music and singing, drawing and painting, fluent Parisian French and German (Hanover), Italian, Latin, advanced English literature, natural science, &c. Highest references.

Alpha, Boddington's Library, Notting-hill-gate.

SEASIDE EDUCATION.—Companion Pupil required, under ten, in a first-class finishing school for twelve girls. Terms nominal. A vacancy for governess-pupil, to take two juniors to practise. Must be well connected. Premium moderate.—Mdlle. C., Steel's Library, Marmion-road, Southsea.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon.—Visiting professors, certificated teachers, Christian supervision References to Christian parents, clergymen, and ministers, throughout the United Kingdom, and on the Continent

HIGH-CLASS GIRLS' SCHOOL.—Principal, Miss BASTIN, Glebe-place, Stoke Newington Efficient Masters and Governesses. Limited number of boarders. Watchful care and home comforts. Pupils prepared for Cambridge Local Examinations. Referees—Rev. GORDON CALTHROP, 3, Highbury Grange, N.; Rev. WILLIAM SPENSLEY, 20, Lordship-park, Stoke Newington, N.

A QUIET, HAPPY HOME, with good education, is offered to one or two little girls, in the family of a medical man residing in a healthy part of Norfolk. Good references. Moderate terms.—Miss M , care of Mr. Wheeler, Bookseller, 88, Mildmay-park, N.

BRUSSELS.—104 rue Les broussart. The Misses Cooke offer every advantage to Ladies desirous of studying French and German. Careful Christian training. Reference permitted to Miss Bamber, Marlborough College, Exeter.

BRIGHTON. — Kendrick House, Marlboro'-place, within three minutes' walk of the sea.—The Misses DAGG receive a limited number of Boarders to educate with their day pupils. The school is managed on High School principles. Resident German governess. A comfortable home Terms from 50 to 60 guineas, according to age. Reference kindly permitted to Rev. J. B. FIGGIS.

CHELTENHAM. — A Christian Lady of high-class Continental education, experienced in tuition, receives four resident pupils. Advanced English, music, languages, painting. £55.—A , Gardner's Library, Winchcombe-street, Cheltenham.

GOVERNESS. — Wanted for a private family in Chicago, U.S.A., an experienced Christian Lady as above, to three little girls aged 10 and 12. Must be competent to teach English in all its branches drawing, and painting; must also be a thorough musician, and speak French fluently.—Please apply, stating age, experience, and salary expected, and enclosing copy of testimonials with photograph (which will be returned), to J. S , care of Mrs White, Warren Villa, Coleraine, County Derry.

SWISS GOVERNESS required in Ladies' School for resident pupils only. Happy home. Christian advantages State acquirements, age, height, salary, enclosing photo, and names of referees B., Undercliff Warren, Starcross, Devon.

NURSERY GOVERNESS.—A Lady (age 25) desires an engagement at once, as above, to children under seven. Acquirements: English, rudimentary music, French, and German. Has not been out before.—Apply by letter in the first instance, to Miss A. PULLEY, 41, Ferntower-road, Mildmay, London, N.

MISS SHEKLETON, of 9, St. Michael's-road, Wallington, Surrey, is seeking a situation as Nursery Governess and Mother's Help Qualifications, good English, French, drawing, and elementary music. She would assist in need'swork and light housework. Highest references as to character, respectability, and qualifications

GOVERNESS (daily), experienced, desires re-engagement in Christian family. Teaches English generally, music, drawing, French, painting Last appointment held 2½ years Excellent references.—BETA, 3, Blandford-place, Clarence-gate, Regent's-park, N.W.

AS GOVERNESS.—A young Lady, educated abroad, desires a re-engagement in a family or school. Is fond of children. Acquirements, English, French, German, music. Good references Miss READ, White House, Carlton Colville, Lowestoft.

GOVERNESS PUPIL. — The friends of a Young Lady educated in a first-class Swiss school, desire an engagement for her. Thorough French and German.
Mrs. F., 7, Richmond-road, Bayswater.

A LADY at Brighton meeting with Open Brethren, wishes to receive the children of such to board and educate.—A. B., care of Mr. Gillett, Stationer, St. George's-road, Kemp Town, Brighton.

LESSONS IN FRENCH, German, Latin, and Greek, by a member of the University of Paris. Highest references of present pupils in London. Speaks English well.
T. R., 16, Middleton-square, W.C.

EDUCATION.—Two vacancies, in a School of good position, can be filled by resident pupils at reduced terms. Resident governesses; good professors.—HILDA, care of Messrs. Davies, Stationers, Weston-super-Mare.

Appointments, Situations, &c., Wanted.

AS FEMALE CLERK, useful Help, or any position of trust.—Situation wanted by energetic and domesticated young person. Good needlewoman. Accustomed to teaching.
B. C., 18, High-street, Fulham, S.W.

AS GARDENER, where two or more are kept.—Thorough knowledge of Gardening in all its branches. Seven years' good references.—TURNER'S Registry Office, Temple-street, Aylesbury.

AS MATRON of Creche or small Home. Experienced. Excellent testimonials and references.
A., Mrs. Staines, Beulah-road, Walthamstow.

AS SECRETARY.—A Gentleman desires re-engagement. Would prefer an appointment in an Evangelical institution. Churchman. Good references.—Secretary, Mr. SHARMAN, New-street, Wellington, Salop.

A CHRISTIAN GENTLEMAN (the Brethren), single, of fair English education and good mercantile experience, desires now an engagement as Secretary or Companion. Can also help in the Lord's work. Highest references.
A. B., Confidential, 19, Merrion-row, Dublin.

SCRIPTURE READER and Evangelist.—One thoroughly competent, and a total abstainer, submits himself for the above. Testimonials and references on application.
E., Riverside Mission, Warehouse-lane, Leeds.

AN OFFICER, aged 45, would like an appointment of about £500 a year, as he does not wish to return to India, on account of ill health. Strictly Evangelical in his views. It would be a great kindness if any Christian friend would try and get him something to do, as he has a family of five growing up.—4538, care of Mr. McNeill, Stationer, 9, Goldstone-villas, West Brighton.

SMALL COUNTRY SCHOOL, with Evangelistic work if required, by an experienced London teacher. Could provide for needlework, —TEACHER, care of J. G , 5, Holmwood-terrace, Haldon-road, Wandsworth, S.W.

AS USEFUL COMPANION, or Attendant on elderly or invalid Lady. Good needlewoman. Leaving through death. Good references A Christian home desired.—Mrs. BROOKE, 50, Upper Berkeley-street, Portman-square, W.

AS WORKING HOUSEKEEPER to Gentleman, attendant on invalid, or other place of trust. A Widow, over 50, wants situation Healthy, good needlewoman. Excellent references.—W., 137, Clapham-park-road, S.W.

A LADY desires to recommend her Nurse, who lived with her for fifteen years, as attendant to an invalid Lady or Gentleman. Thoroughly trustworthy.
Mrs. B., The Savings Bank, Taunton.

AS MOTHER'S HELP, Companion to children, or an invalid girl, desired by a young Christian, where education is not required. Disengaged May 10. Excellent references. Suburbs of London preferred. Comfortable home and Christian privileges. Salary no object.—E. L., Mrs. Board, 6, Leamington-terrace, Acton, W.

AS MOTHER'S HELP or Nursery Governess.—A young Lady desires a situation in a Christian family. Is a good dressmaker.
Mrs. HINE, Campden, Gloucestershire.

AS COOK AND PARLOUR-MAID.—Wanted, by two Sisters, situations together (in the outskirts of London). Ages 28 and 22. Good characters. Highly respectable. Disengaged May 23rd.—E. N , Gresham Villa, St. George's-road, Cheltenham.

A YOUNG PERSON, aged 18, who has been apprenticed to a dressmaker, seeks a situation as Sewing or Children's Maid. Church of England; abstainer. Good character from Vicar of the parish.—ADA DABNER, Wycombe-lane, Wooburn, Beaconsfield.

KITCHEN-MAID.—Wanted, by respectable Country Girl, aged 15, light place as above, or as Help in Kitchen and Housework.—Recommended by Miss PERRY, Mounthill, Chelmsford.

COMPANION.—A Lady is anxious to obtain an engagement for an accomplished young Lady (20); she is amiable, cheerful, and ladylike; clever at needlework, a good reader and correspondent; is a member of the Church of England; would not have any objection to travel with a Lady. References given and required.
Mrs. W., Durley House, Woodbridge, Suffolk.

Appointments, Situations, &c., Vacant.

PARTNER WANTED, with from £500 to £1,500, to manufacture patent Electric Lamps and Dynamos, under very favourable circumstances.—J. D. M , 16, Arundel-square, N.

SCRIPTURE READER wanted for Charles Parish, Plymouth, in June or July. Must be a member of the Church of England, and a total abstainer. He must be accustomed to take Mission Services.—Apply to Rev. GEORGE F. HEAD, Charles, Plymouth.

WESTERN TEMPERANCE LEAGUE.—The Executive are desirous to appoint a gentleman as District Agent for Bristol, Somerset, Dorset, Devon, and Cornwall. His principal duty will be to promote and organize the movement, to collect old, and obtain new subscriptions, and visit persons of influence to explain and enforce the principles and operations of the League. He must be of established Christian character, a total abstainer of some years' standing, and competent to address public and other meetings. Salary to commence at £180 per annum, with an allowance for travelling and hotel expenses.—Apply by letter, with full particulars and testimonials, before June 1st, to Mr. J. G. THORNTON, Secretary of the League, Redland, Bristol.

EVANGELIST.—Will any earnest Christian man undertake a work for Christ, where the stipend is very small, but an excellent opportunity of saving souls.—Mr. SNOOK, Jacob's Wells, Clifton, Bristol

WANTED, IN SEPTEMBER, a Curate in Priest's orders, a whole-hearted fellow-labourer in the Lord's work Two mission churches; almost sole charge. Stipend. £150.
The VICAR, Baildon, Shipley.

AS GENERAL SERVANT.—Wanted a young person, about 18.—Apply at 10, Blandford-street, Portman-square, W.

UNDER SALESMAN in Furniture Shop. Wanted, energetic young man. Excellent character indispensable. Christian preferred. Small salary. Good home.—State age, experience in the business, WHEATLAND, 12, Neeld-terrace, Harrow-road, Paddington.

HOUSEKEEPER.—Wanted, Christian woman. Abstainer preferred. About 30. To cook, and attend on single Gentleman, living in small cottage. Frequently from home. Wages moderate.
M.S., 18, Pembroke-gardens, Kensington, London.

TO CITY MISSIONARIES AND SCRIPTURE READERS. — Wanted, for the Earlswood Asylum for Idiots, an earnest Christian man, married, and without encumbrance, to live on the estate and to devote his whole time to the work. Salary, £100, and a cottage free.—Apply in writing to the Chairman of the House Committee, 86, King William-street, E.C.

A GOOD GROOM and Coachman wanted, understanding hunters, steady driver and good rider. A Christian abstainer. Assistance given.—Mrs. DUNNE, Bircher Hall, Leominster, Herefordshire.

HOUSEMAID.—Can any Lady recommend an active, reliable housemaid, who would value quiet Christian home in abstainer's family. Middle-aged preferred. Must be good plain needlewoman.—Mrs. BATTEN, Gloucester.

ATTENDANT.—Wanted for a young Lady in the country, a kind, patient attendant, with some knowledge of Hysteria. A good needlewoman. Address, stating wages, to
E. G. B., The Mount, Droitwich.

COOK (good plain) wanted,—Decided Christian, and abstainer. No late dinner. Wages £18, and all found.—Apply by letter, L. F., 6, Cedars-road, Clapham-common, S.W.

PLAIN COOK wanted, family of three, in Shropshire. One in fellowship with Open Brethren desired.
Miss NICHOLAS, West Cross, Swansea.

GOOD GENERAL SERVANT wanted, in a quiet family of three. Age 30. One who can cook and rise early. Abstainer. Reliable character.
M. A. W., Ardwick House, Watford.

WANTED, 26th INST., experienced House and Parlour Maid. Good Needlewoman. Family consists of lady and gentleman, very quiet. Cook and girl kept.
Mrs. B., 5, Freelands-road, Bromley, Kent.

NURSE wanted, by a Clergyman's wife. Capable of taking entire charge of an infant. Not under 20. Total abstainer.
Mrs. A., Brunswick Lodge, Berrylands, Surbiton.

NURSE.—Wanted in a Gentleman's family, an experienced Head Nurse for three young children. State wages, and experience.—Mrs. ELDRIDGE, Daylesford, near Newport, I.W.

A LADY WANTED, by Christian Tea Merchant, in every Country town and village, to sell fine strong Teas amongst friends, on commission in packets. Delivered free, 6d. per lb. allowed. Can supply at any price. £1 per week easily earned. Write for samples gratis to
C., 16, Great Winchester-street, London.

NURSE WANTED in country village for little girl of 2 years. Some housework and plain sewing.
W. W. Llanover, Bournemouth West.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C. This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes:—"*Quiet, cleanliness, comfort, and moderate charges, are the characteristics of it's house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; Dr. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world
Tariff on application to Miss PERCY.

STILL FURTHER ENLARGEMENT.
WEST CENTRAL HOTEL.
97, 99, 101, 103, Southampton-row, London.
Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Francis Murphy, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian*. *Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d.* Printed Tariff on application to FREDERIC SMITH

A LADY wishes to Let part of her handsomely furnished private house. Four bed-rooms and two reception-rooms or less; bath-room, garden. Good cooking, attendance Or would receive a few boarders. Three minutes of Clapham Station.—S., care of Adams, 4, Railway Approach, Gauden-road, Clapham.

TO CONGREGATIONS in want of Chapel accommodation.—To be Let, in Endell-street, Bloomsbury, a Chapel, newly decorated, for religious services or meetings, on Sunday afternoons or evenings, or during the week. About four hundred seats. Good organ, and use of vestry-room.
Mr. J. T. MULLER, 38, Dean-street, Soho, W.

A ROOM, comfortably Furnished, to Let.—Would suit one or two young Ladies, engaged during the day Breakfast if required.—Mrs. J., 28, New Church-road, Camberwell-road, S.E.

SUPERIOR BOARD AND RESIDENCE, or Partial.—Widow Lady offers a comfortable home to Gentlemen engaged during the day. Good bath-room, and piano, garden, &c. Three minutes from Canonbury Station; omnibus and tram. Parents sending their sons to London can have good references from Clergymen. Terms moderate.—S. A., care of Mrs. Hatton, 93, Newington-green-rd., Canonbury, N.

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Mrs. W., 17, Eign-road, Hereford.

Continued on page 23.

GARRATTONIAN PHILOSOPHY: WHAT IS IT?

"He is not the discoverer who first utters a truth, but he who says it again and again until he compels mankind to hear him!" So said Sydney Smith.

IT is perhaps unnecessary to say that modern Therapeutic Science tends to establish the fact, that it is impossible for local symptoms and organic weakness of a chronic character to exist without a proportionate derangement or deficiency of nervous energy in the system. Our own experience is daily showing the soundness of this conclusion.

All reformed methods of healing demonstrate the folly of supposing that any class of ailments can be brought successfully under treatment without the patients' compliance with the general laws of health. Knowing, therefore, that our ailments and weaknesses subside with a conformity to natural influences, is it not logical to conclude that our first care in search of health should be to comply with such simple and easy natural conditions a invariably tend to counteract disease? Th most fruitful sources of disease approach us imperceptibly, so our recovery often follows the use of means as subtle and intangible as those by which we became ill. There are mystified ideas associated with disease as being some infectious disorder. The word literally and simply means unrest, discomfort—dis-ease; often induced by excessive mental or physical exercise, slightly deranging the healthy action of the organism as a whole; scarcely realised in its beginnings, and only recognised when the deranged condition has become fixed in some organ or portion of the body. The indications or symptoms are only the outcome of the general disturbance. For instance, coldness of feet often arises from or accompanies congestive headaches, and these unbalanced conditions are present in many constitutional ailments.

There are, however, affections which no ordinary medical compounds can cure, because their operation is limited to the alleviation or palliation of an ailment; by holding the symptoms in abeyance they modify the severity of an attack or help through a crisis, while they do not reach, and consequently cannot remove, the actual cause or causes of an ailment, simply because medicinal means are powerless to increase the vitality of the system, or heighten its recuperative power, so as to overcome the tendency to a recurrence of the attacks. In Magneto-Electricity we have, on the contrary, a natural influence which affects the cause of the symptoms, and, while gradually removing the ailment itself, eradicates a tendency to its return by rectifying the conditions under which it exists. And it is because we have at our disposal a remedy, the success of which has been chiefly among cases despaired of in ordinary medical practice, that we hold firmly by this principle, that all treatments which would be final and effective must be constitutional. This is the basis of treatment, and, to us, its soundness is very apparent in that large variety of chronic affections for which Magnetism is undoubtedly the specific. It is often an easy task to treat symptoms only, but in doing this we should do no more for a patient than the ordinary medical treatment is supposed to do. It follows of necessity that unless we restore the true balance of the vital forces by simultaneously energising the whole organism, we are not only dealing with the symptoms of disease, but with their cause.

(*To be resumed.*)

Mr. Garratt will always be happy to confer with any scientific or medical gentlemen, either personally or by letter, upon any phase of the subject, or any case for treatment, and will send a private list of 850 names as referees to any address.—B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

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The Christian.

MAY MEETING NOTES.

WESLEYAN MISSIONS.

THE anniversaries of the Wesleyan Missionary Society appear to have been marked by a degree of earnestness and enthusiasm which augurs well for its further operations and prospects. Although among the latest formed of similar institutions, it has outstripped all other societies in the extent of the field it covers, the number of its members, and, with the exception of the Church Missionary Society, the revenue it expends. The total receipts for the year, as reported at the Annual Meeting in Exeter Hall the other day, amounted to £169,361, while the expenditure had been £169,446.

The chair was taken by Mr. Isaac Holden, the well known M.P. for the West Riding, who, in referring to the great success which had followed their work, said :—

Wesley found work for all his disciples. As they turned up with warm hearts, and fervent spirits, and resolute minds, he invented work for them. He had local preachers, and exhorters, and class-leaders, and prayer-leaders, and teachers, and visitors, and circuit stewards, and collectors, and all kinds of officers, so that they were like a hive of bees, all working that could work, and that could find a possible sphere of work. To that he attributed the great success of the Methodist Church, which was itself a missionary Church.

Speaking of himself and his connection with the work, he gave utterance to a sentiment worthy of regard by all members of Christ's Church :—

He had very narrowly escaped being a travelling preacher, but he had not escaped being a local preacher, and he did not understand how a youth, or an old person either, whose heart was fully under the influence of Christian feeling and principle, could refuse to give all his leisure time and a proper proportion of his property for the promotion of the Christianity which had blessed him so much.

There can be no doubt that an immense amount of power is lost on all sides by the failure of numbers of professing Christians to recognise and act upon this principle.

MANY REGIMENTS, BUT ONE ARMY.

The President of the Conference, the Rev. Charles Garrett, spoke with all his wonted energy and fire, reviewing the various departments of the Society's efforts. He touched on a point of much practical importance when he said—

It is on this platform, as well as upon our knees, that we understand and realise that we belong to an army as well as to a regiment. There is a constant danger of our forgetting that there is an army, and of imagining that our regiment is the army. When we do that, we make a great mistake, injurious to ourselves, injurious to our brother, and dishonouring to God. I rejoice in the spirit, in the advance and triumphs of the regiment. I rejoice yet more in the advance and triumphs of the army. Sir, I am satisfied that many members of the Christian Church lose a vast amount of blessing by the narrowness of their views. How many of us there are who overlook the fact that we are only one amongst many: we overlook the fact that there are a hundred Protestant missionary organisations in existence, of which we only form one. We look at the one, and forget the work of the ninety-nine. The result is often discouragement, when there should be enthusiasm and joy.

NATIVE CHURCHES.

A beautiful illustration of native devotion to the claims of Christ and his cause was furnished by Rev. S. Langdon, of Ceylon. Speaking of Morotto, in that island, as a grand old battle-ground of Christianity, he narrated the fact that the converts there had themselves erected a beautiful place of worship, and given it freely to the Lord :—

They did it themselves, without a farthing from this country. They were poor people, but they wanted the chapel, and there never was in this world any cathedral more truly consecrated to God's service by stately ceremonial and by Episcopal benediction than was that little village chapel at Morotto by the self-sacrifice and devotion of those very villagers. They were poor people. The lime-burners said, "We will burn the coral and we will bring the lime." The masons said, "We will provide the bricks and lay them in the building." The carpenters said, "We will make the woodwork;" and then there were none but the women and children, and they, God bless them! said, "We will sing." Every day was a dedication day, every brick was consecrated, and every stroke of the hammer was an act of worship; and that building rose to the music of pious Christian hymns sung by the mothers and children of that Singalese village.

The progress made among native churches toward self-supporting agencies, and the increase of native preachers and workers of various kinds, is a most pleasing and hopeful feature of missionary enterprise at the present time. This is testified to by all the societies, and indicates the deep hold which Christian truth has gained upon the hearts and minds of men in the centres it has entered and occupied. If only the Gospel of the grace of God be believed and understood in all its fulness and greatness by the natives, so that they are filled with its power, more may be expected from their labours among their own people than can possibly result from foreign agents, however earnest and well qualified they may be. Our Lord's order of things everywhere is, each convert a power for the conversion of others.

DR. PARKER'S SERMON.

One of the Annual Sermons on behalf of the Wesleyan Society was preached this year by the Rev. Dr Parker, who chose as his text the words of Christ in Luke xiii. 32. The sermon, which was an eminently characteristic one, dwelt on "Christ's view of the future." We extract two or three paragraphs specially worthy of note :—

There are two futures—the little future over which anxiety presides, the little future which sometimes the oldest will persist in paying attention to as if it were worthy of notice, notwithstanding the Lord's sharp, clear word, "Take no thought for to-morrow." Then there is the great future, over which imagination reigns. The apocalyptic future, with its four-square city, its one-pearl gates, shut neither by day nor by night, its crystal river, its cloudless heavens, its ineffable rest—by that future will the Lord of all duration constrain us, as by a gracious compulsion, to prosecute our work, bear our burdens, and sustain our injuries, as if they were the roots of our best blessings.

We all need to think more of what is set before us, and less in some respects of what is immediately present with us. "The things that are seen are temporal," and faith furnishes impulse to action by surveying with confident expectation the "things not seen as yet." The following words are very suggestive as to this :—

Christ spoke rarely and briefly of that little future; but he spoke much of the great and complete future. "Hereafter shall ye see heaven open and the angels of God ascending and descending upon the Son of Man." He lived in the hereafter; He had his house in the beyond; "to-day" and "to-morrow" were the fields in which he toiled; the "third day" was always within his purview, and it warmed him like heaven. He shall come in his own glory and in his Father's, and that of the holy angels. "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom."

To an enlightened mind taught of God to understand the greatness of the prophetic vision referred to, the prospect set forth in the last extract for which we can find space is very inspiring and glorious to contemplate :—

Among the riches of the Christian Church are not only things present, but things to come. A nation is to be born in a day; the enemy of man is to be encoiled in chains which cannot be broken; the dead are to be raised incorruptible; death itself shall die; the grave-scars are to be smoothed out of the green earth; sorrow and sighing are to flee away, and the whole creation, forgetting its grievous overthrow and its sharp pain, is yet to stand fast on eternal pillars, and to be beautiful as a city built for God. "Wherefore comfort one another with these words."

THE NEGLECT OF HOME MISSIONS.

The remarks made by Mr. J. H. Crossfield at the Meeting of the United Methodist Free Churches' Annual Missionary Anniversary on Home Missions and the Home Churches strike us as being of a very truthful and timely character. They are bold and outspoken, but none too much so :—

I wish to say a word or two in reference to our suffering millions at home. I say advisedly the suffering millions. I wonder how it is that Christians cannot get at these people. They have a notion that their human sympathies are about as dead as a three thousand year-old mummy; but they are not, they are no more dead than the Egyptian wheat in the mummy coffin; and I believe it only requires the sympathy of Christians to excite in these people those sentiments which will draw them to Christ as their salvation. The great problem of the present day, it seems to me, is how to accomplish this work; and I must confess I do not thank some of you London people for sending us down to the provinces from time to time a lot of acrobats with tom-toms and fandangoes, and all the old heathenish exercises and practices, except the swinging of the hook in one's vertebræ. Jesus I know, Paul I know; I know Luther, and Wesley, and Spurgeon, and such people who preach the Gospel; but these strange men who come to us—I do not think they are working in the spirit of our Lord and Saviour.

But I need not dwell upon that point; what I wish to say is this: I think there is a great mistake abroad and spreading amongst our Christian churches, that the Church may leave this kind of work to a special organisation. I think myself, if that is not an invention of the devil, it is an invention of lazy parsons and sleepy churches. And I say, from the moment that the Christian Church neglects its Home Missions, its highest and most solemn duty to the poorest classes of the people—from that moment the Christian Church will go down. They may take great care of their kid gloves and cushions in their pews, but if they do not care for the souls of men, they have done their work, and God will sweep them away.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of the British and Foreign Bible Society was held last week, a number of leading men of various Church denominations assembling on the platform to join in the thankful gladness which the cheering report given by the secretaries could not fail to produce. The work accomplished by this God-honoured and honouring institution is truly marvellous. The issues for the past year from the Bible House in London have been 1,542,413 copies, and from depôts abroad 1,422,223, making a total of 2,964,636 copies, 26,091 more than in the previous year. The issues of the Society from its commencement have now reached a total of 96,917,629 copies, figures we can only state, and very slightly realising their vast significance. The total income of the Society for the year was reported to be £210,000.

The Archbishop of Canterbury was among the speakers at the meeting. His speech contained not a little worthy of remark, as indicating the catholic lines upon which he seems inclined to work in his position as Primate of the English Church. His reference to the resolve of the Committee to concede a marginal rendering of the word "baptize" in versions issued by them was clear indication of this. He said "he was glad that they had decided to insert the

word 'immerse' in the margin of their Bibles as an alternative rendering of the original word. He thought they were justified in taking this step, and this conciliation, based upon the real root meaning of the word, would, he doubted not, have a good effect."

The Times of Saturday, commenting on this meeting, calls special attention to the Archbishop's eulogium on the Society's concessions to other agencies, and speaks of it in connection with the Rev. Chas. Garrett's catholic utterances at the meeting of the Wesleyan Missionary Society, as an instance of "the general tendency among the mighty religious institutions which rendezvous at Exeter Hall to efface artificial boundaries, and to interpret their mandate by the spirit rather than the letter." So long as this tendency is conservative of the doctrine of Christ, the increasing development of it is a cause for sincerest joy. The one great need for caution is found in the danger lest the spirit of concession should be allowed to override the claims of truth.

THE BIBLE IN EGYPT.

One item of the Report calls for special notice, and all lovers of liberty will think of high commendation. The work in Egypt had been somewhat disturbed and hindered by the recent war, and the depôt at Alexandria was damaged in the bombardment to the extent of £900. A claim was filed for compensation, but when the Committee found that the indemnity would have to be paid out of taxes levied upon the very people they sought to benefit, they immediately withdrew their claim. It is no marvel that Lord Dufferin should have expressed his appreciation of this act of Christian principle and high-toned sense of justice. It cannot fail to strengthen the confidence of the Christian public in the executive of the Society.

THE CHURCH MISSIONARY SOCIETY.

The Archbishop presided at the meeting of the Church Missionary Society held the day before, Earl Cairns and the Earl of Chichester being among the speakers. General Sir George Hutchinson, K.C.B., the lay secretary of the society, read the financial report, which showed an income for the year of £225,231. A gift of £72,000 from Mr. W. C. Jones, of Warrington, was also reported, to be expended on China and Japan. These countries claim a larger share of missionary thought and endeavour than they have yet received. No part of the world offers larger or more promising fields for rich ingathering of souls than these, while the marvellous spread of knowledge and development of modern civilisation, in the latter country especially, is being so diligently employed by the great adversary for the dissemination of error, that it behoves the heralds of the Cross to be wide awake to the imperative claims of the present opportunity for sowing broadcast the seed of the kingdom. Earl Cairns spoke of the income as large, but at the same time not much for a nation which could afford to spend £120,000,000 and more in the purchase of intoxicating drinks. The Bishop of Calcutta and others spoke most hopefully of the various stations occupied by the Society in Asia and Africa.

BRITISH AND FOREIGN SAILORS' SOCIETY.

This is among our most useful and valuable institutions for spreading the influence of the Gospel, and gathering souls to the fold of Christ. Its annual meeting was held on the 30th ult., at the Mansion House, under the presidency of the Lord Mayor. The attendance was by no means so large as the merits of the Society demanded it should be. Rev. Dr. Wright, of the British and Foreign Bible Society, said that the Society he represented regarded this as one of its most useful auxiliaries, and urged that it was only right that the merchants of London and the provinces, who profited so much by the labours of sailors, should pay back something for their benefit in return. Dr. White, of the Religious Tract Society, also testified to the good effected by this agency both in our own country and abroad, large numbers of the publications issued by his own Society being distributed by its means. Mr. J. Herbert Tritton said that he had visited many of its stations, and could personally testify to their efficiency and value:—

> Every ship which left our shores must necessarily be a missionary ship either for good or for evil. One of the greatest obstacles to the spread not only of civilisation but of religion in past times had been the conduct of the occupants of the vessels which traded to foreign lands. In too many instances these men had been missionaries for evil. It was the desire of the society and of its well-wishers that every ship which left this country should be an agency for good, and that its influence should be exerted on the right side, so that when the preacher of the good news of the Gospel of our Lord Jesus Christ followed in the wake of the sailor he might not find that an impression had been created against him.

GEORGE YARD RAGGED SCHOOLS.

Our friend, Mr. George Holland, read his twenty-ninth report at the annual meeting held a few days ago, Lord Shaftesbury in the chair. During the year 293,000 attendances of persons of all classes had been registered, the Institution having been opened 1974 times. £1362 had been received as income, and £1320 spent on the various good works carried on. Such work as this agency performs cannot be too highly commended; it reaches quarters where no other instrumentality can be employed, and produces results which but for its efforts would be altogether lost.

PRIMITIVE METHODIST MISSIONS.

The members and friends of that hard-working and useful denomination known as the Primitive Methodists have just held their annual missionary services, which have been distinguished, to quote from their own journal, "by a goodly amount of interest, enthusiasm, and success." Their yearly breakfast meeting was held in the City Temple, under the chairmanship of Mr. Josiah Goodman, a member of the Congregational body. It appears, from statistics given by the secretary, the Rev. W. Cutts, that the Society is now 40 years old, has 56 Home stations, 178 Colonial, and 4 Foreign. The whole amount of missionary money raised in the past year was £20,105 5s. 11d. The missions themselves had raised, in addition to this, £16,760, for their own maintenance, an advance of £1640 having been made on the previous year.

At the annual Missionary meeting held in the Metropolitan Tabernacle, Mr. Arthur Pease, M.P., presided, and said that there were some respects in which the Society of Friends and the Primitive Methodists were remarkably alike:—

> They both believed that the call to the ministry and the qualification for the ministry were direct from God; and whilst they did not despise learning, they regarded the spiritual call and equipment as the most essential thing. Then they were united in believing that the ministry of the Gospel was not confined to one class or sex, but that now, as in olden times, God poured out his Spirit upon the handmaidens, and that the daughters as well as the sons were called upon to "prophesy."

Rev. W. H. Allen maintained that the cause of Christian Missions was born in the heart of God, manifested in the life of Christ, and lived in the hearts of men. It was at once the solemn charge of the Church and the spiritual weal of the world. The Rev. J. Guinness Rogers, who was among the speakers, said he honestly believed no better or more valuable work for Christ was being done in this country than the Primitive Methodists were doing. They believed with all their heart and soul in the old Gospel, and so did he.

For the Young.

LITTLE ELLEN.

THE early violets bloomed and shed
Their fragrance on the air,
And merry sunbeams, as they danced,
Brought gladness everywhere.

The birds—God's happy minstrels—sang
Among the budding trees,
And children's merry shouts were borne
Upon the gentle breeze.

But little Ellen could not share
Their laughter or their play;
Within a silent, darkened room
The little sufferer lay.

Oft had she wandered through the woods
In search of early flowers,
And found a shelter 'neath the trees
From April's sunny showers.

But now the merry sunbeams danced
And violets bloomed in vain,
For she was laid upon a bed
Of languishing and pain.

"And did not Ellen grieve," you ask,
"To leave this pleasant scene?"
No; for she sang of fairer flowers,
And fields of living green.

"Mother," she said, "I'm not afraid,
My sins are all forgiven,
And I shall see my Saviour soon,
And dwell with Him in heaven.

"I loved to sing at Sabbath-school,
But now 'twill not be long
Before I tune my heavenly harp
And sing the heavenly song.

"Mother, the flowers my teacher brought,
From her own favourite tree,
I want to take them up to heaven,
Please bury them with me.

"And, mother, you will meet me there;
Nay, mother, do not weep;
But sing my little hymn again
Before I go to sleep.

"Hark! mother, hark! I hear the sound
Of music sweet and clear,
It sounds just like the heavenly harps,
Hark! mother, do you hear?

"Look, mother, look, do you not see
The angels? they are come
To take me to the Saviour's arms;
Good-bye, I'm going home."

She ceased, and on her face was seen
A look of glad surprise;
One sigh, and she was safe at home
Above the sunny skies.

And now she roams through heavenly fields
Where flowers unfading grow,
And by the Lamb Himself is led
Where living waters flow.

She strikes her golden harp, and sings
The praises of her King,
And now for evermore enjoys
A bright, eternal Spring.

St. Leonard's. E. L. Wright.

THOUGHTS ON HOLINESS.—7.

By Rev. MARK GUY PEARSE.

THE INNER LIFE OF HOLINESS.

"Take heed that ye do not your righteousness before men to be seen of them, else ye have no reward of your Father which is in heaven," &c. (MATTHEW vi.—Read to the end.)

WE come in this chapter to the Inner Life of Holiness. Here again the starting-point is in these words—YOUR FATHER. It is only as we know Him, and the deep reality of our relationship to Him, that this chapter will be opened up to us. Let us come again unto our gracious Master, who waits to declare Him unto us—sitting at His feet let us ask Him to teach us—*Lord, show us the Father and it sufficeth us.*

Running through this chapter are two lines of thought that become one in the deep underlying truth.

(1) The Father's Claim.

(2) The Soul's Supply.

The two rise up sharply side by side in the Lord's Prayer—"Our Father which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is done in Heaven"—thus far the Father's claim. Then comes the child's supply. "Give us this day our daily bread. And forgive us our debts as we also forgive our debtors. And lead us not into temptation, but deliver us from evil." Then we reach the point at which the two unite: "For thine is the kingdom, and the power, and the glory, for ever. Amen."

These two make up the inner life of holiness. We will take them in order, asking the blessed Spirit to lead us by his light.

I. THE FATHER'S CLAIM.

Born of God, we are bound to Him, as we have seen, in the deepest, closest, most abiding relationship. This great love of our Father has its claims upon us. He appeals to us, the authority of the commandment hidden in the tenderness of the love: "My son, my purpose concerning you is that you should be holy, perfect, even as your Father which is in heaven is perfect. Yield yourself to Me for the fulfilment of My purpose. Give yourself over to Me in your innermost aim and desire that in ME you may find the whole end of your being." His love claims that we seek to please Him in everything, with no side-glances at others; in all the round of our "righteousness," in our giving, and praying, and fasting, having a single eye to the glory and pleasure of our Father in heaven (*vs.* 1—6; 16—19).

His love would have us come close to Him, not as suppliants who knock at the outer door, not as strangers who tarry in the hall and stately courts of the king, but as his children who come right into the inner chamber of the Father's presence (*v.* 6).

His love claims from us that we shall not come to Him with vain repetitions, as if we doubted his love or thought we had to wring our blessings from an unwilling hand. "Your Father knoweth what things ye have need of before ye ask Him" (*vs.* 7, 8).

He claims from us that we honour Him as our Father, and set in the forefront of everything the glory of his name, the coming of his kingdom, the doing of his will (*v.* 9, 10).

His love demands that we who are called and entitled to such a lofty rank and high nobility are not to have our hearts snared and tangled here as if this were our abiding home (*vs.* 19, 20).

His love demands from us further, that we are not to be anxious, worried, fretting. If we are his children, and if He is our Father, we are bound to trust Him, quite sure that all these things will be added unto us. "Therefore, I say unto you, be not anxious for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on, . . . Your Heavenly Father knoweth that ye have need of all these things" (*vs.* 24—34).

He claims from us that in all the round of the daily life and in the midst of these commonest things—eating, drinking, being clothed, we are ever to seek first his kingdom—most eager for its treasure, most ambitious of its honours, and ever most jealous of the dignity and greatness of our King (*v.* 33).

This is the inner life of holiness—the whole-hearted surrender of ourselves to the claims of our Heavenly Father. He is my Father; I am his child. In all things I am to obey Him, to trust Him, to make Him glad with my love.

Let us dwell upon these claims until we come to see them in their depth and breadth, claiming every power we have and reaching to everything we do. Let us seek to feel them in the full force of their authority, and yet in all let them come to us as the tender appeal of his great love.

By these claims let us test ourselves and all the conditions of our life. We are the sons of God, and we have no business anywhere or in anything that conflicts with the will of our Heavenly Father. The student lays out his life plans for study: his place of residence; his day's arrangements; the people he mixes with; the books he reads; the money getting and the money spending—all are controlled and directed by this. All this may involve him in many inconveniences; but he makes light of them and allows himself no choice in the matter. The merchant plans his life in relation to his business: his home, his hours, his work, his very pleasures—all are made subject to the claims of the business. There are many worries and annoyances, but he takes them as a matter of course, and does not think of giving up the prosperous business on that account.

Now we are, first of all, *sons of God.* That is our calling and profession. We are in the world first of all *to be like God.* And because we are sons of God, we are to find, in this relationship, a power strong enough to order all our life's plans for the service and pleasure of our Father. Surely it is not too much to demand that such a relationship, with all its glorious possibilities, should be able to inspire us with a purpose as steady and resolute as that which the student finds in learning or the merchant in money-making.

Our Lord teaches us further that these claims of our Heavenly Father can only be met by a right waiting upon God. "*But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret.*"

The life of holiness finds its strength and beauty in the vision of God. To know God is life eternal. By faith in Christ and by the grace of the Holy Ghost we have received that spiritual life which sees God, and hears his voice, and loves Him, and speaks to Him with trustful boldness as our Father. To know more of God is to grow in holiness. *And hidden heart-communion with God is the royal road to this knowledge.* It is only when we have entered into the secret place of the Most High, and dwell under the shadow of the Almighty, that we learn to say aright the simplest petitions of the Lord's Prayer. It is when we see the Father in his infinite holiness, that we learn to bow before Him in true reverence, and to say, *Hallowed be thy name.* It is when we see Him in his supreme majesty as King of kings and Lord of lords that we pray, *Thy kingdom come.* It is when we prove the deep, full blessedness that there is in Him, the infinite love, the perfect wisdom, the tender pity, that we long for the whole world to love and trust and rest in Him: "*Thy will be done in earth as it is in heaven.*"

And to set God aright before us is to set ourselves right before God. To see his holiness is to renew within ourselves the springs of a gracious penitence; to have kindled within us an utter abhorrence of that which is evil, and a passionate longing for likeness to Him. To see his majesty is to lose ourselves in lowliness and meekness at his feet; and yet to be lifted up into the dignity of the sons of God, assured and triumphant in his greatness. To see his love is to be amazed and hurt that we could ever doubt or fear or murmur. It is to surrender ourselves a living sacrifice to Him; to find ourselves filled and fired with such a steadfast love that we hold all things for his service, and do all things for his pleasure.

God calls us up into the clefts of the rock away on the mountain top that He may make all his goodness pass before us, and we are transformed by beholding. Great swelling thoughts of ourselves come only from low and unworthy thoughts of God. Light estimate of duty cannot go hand in hand with the right estimate of God's authority. Self-seeking is cured by the clear sight of his claims. Harshness and covetousness and all uncharities are stricken for want of very breath in that Divine atmosphere of his presence.

Then out of this dependence of ours as children, and the revelation of his power and wisdom and love as our Father, comes the further prayer for bread, and for forgiveness, and for the guidance of his gracious hand. Here is at once the foundation strength and the crowning beauty of holiness—REVERENT LOVE and CHILD-LIKE TRUST. And they live and move and have their being only in the true vision of God. The observance of this precept is the very root and spring of holiness. "*Enter into thine inner chamber and pray to thy Father which is in secret.*"

And finding God thus we take Him with us. We come down from the mount, but not alone. The eye is anointed, and we see Him; and the ear hath He opened. We come forth from the secret place, but we abide under the shadow of the Almighty. Difficulties suggest his present help. Temptation tightens our hold upon his hand. In every mercy we see his love and thank Him; in the worries and cares that meet us we come to find the opportunities for victory; in fear we shrink at his side; and communion with Him is as easy and as natural as it is blessed. There is begotten within us a spiritual sensitiveness which is quick to understand the Father's will, and delights to do it.

Does there rise before you a dreadful contrast? Selfishness and unfaithfulness having dominion over us; the scene of a wayward, foolish, stubborn child who lets go the Hand and stumbles on alone? Look up. *It is to fulfil in us these very claims of our Father that Christ is come.* For this, for nothing less than this, we believe in Him. "As many as received Him, to them gave He the right to become the sons of God, even to them that believe on his name." Let us daily receive Jesus into our hearts for this power, and then daily surrender ourselves to the Father for the service and life of the sons of God.

MR. JOHN HARRIS, of the Evangelisation Society, London, has just concluded a very successful Mission at Piddington and neighbourhood.

"THE BLOOD."—1.

By the Author of "The Gospel and its Ministry."

REDEEMED by blood. Justified by blood. Sanctified by blood. Cleansed by blood. Made nigh to God by blood. Let the doctrine of the blood be eliminated, and Christianity is destroyed. Teaching which honours the blood is not philosophical. It is an outrage on human nature, and, therefore, on human wisdom and human goodness. But Christianity assumes the ruin and rejection of human nature, and, therefore, the blood is the foundation-truth on which it rests.

"The religion of the shambles," men call it. The religion of the shambles! What meaning has the taunt? The religion of Calvary must surely be, indeed, the religion of the shambles. Worse than that, even, for the shambles are for the slaughter of harmless beasts, but Calvary was the death-place of wicked men whose crimes unfitted them to live. Christianity points to a crucified Jew hanging between two nameless criminals, and, telling us that that is the Lord of Life and Glory, bids us turn from all wisdom, goodness, purity, and worth of man, and bow *there* for mercy and pardon through that death. The religion of the shambles, truly!

And yet this taunt needs further looking into. Is God appeased by the sight of blood? or is there any power in blood to fit men for his presence? It is impossible to hear the way the blood is spoken of on many sides without an uneasy feeling that some such thought is common. The *death* of Christ is intelligible: "He died for our sins, according to the Scriptures:" this all can understand. Why, then, should we speak of blood at all? Most true it is that the blood is preached and hymned too commonly in language more befitting the worship of Baal than of the God and Father of our Lord Jesus Christ; and further, that, within the limits of propriety and truth, "blood" is often spoken of where "death" is the word which scriptural accuracy would demand. But "blood" has a meaning of its own, and by no means must it be given up.

The types of the Mosaic law are a mine of truth, inexhaustible and of priceless value, but sadly neglected; and the neglect of them is a cause of endless confusion and error. The study of these types would teach us the doctrine of the blood, and save us from all such excesses and mistakes. The general thought of blood-shedding in the Old Testament is life given up; but when we come to the special teaching of the types, the blood represented death in its application to he persons or things in respect of which the sacrifice was offered. In every sacrifice something was done with the blood after the death of the victim. In the Passover, it was sprinkled on the houses of the Israelites. Death thus passed upon all within, and thus they were redeemed from Egypt's judgment. The blood of the burnt-offering of the covenant (Ex. xxiv.) was sprinkled on the people, and thus they were sanctified. And so with every sacrifice; the blood was put sometimes on the offerer, sometimes on the altar, sometimes before the vail, sometimes on and before the mercy-seat.

But it was real material blood which flowed in the sacrifices of the Law. The question remains, what is the spiritual reality it typified? The darkening blood-stain was the shadow; what, then, is the substance?

Plain words are needed here: Witness the language too often heard upon this theme. First of all, then, let this axiom of interpretation be clearly apprehended and firmly held, that whenever the Blood of Christ is spoken of the words are figurative, and they are to be interpreted by reference to the types. To speak of the blood of Christ in any other sense, as bringing blessing to sinners, is either error or folly; and on such a theme error is vital and folly is profane. If we speak of the real material blood which flowed on Calvary, it is to mark the reality of that death as the great fact on which our redemption rests, or else to measure the cruelty and hate of men in presence of deepest love and grace displayed through sufferings that transcend all human thought. But that blood, though it cries for vengeance on a guilty world, has no power to bless or sanctify. Were it otherwise, the Roman soldiers, who tore with cruel nails those sacred hands and feet, would have become the holiest and most blessed of mankind. Material blood! This is to confound the substance with the shadow, and to degrade it to the level of the shadow. It is to use the types, not to throw light upon the glorious realities of the New Covenant, but to obscure those realities by dragging them back into the darkness of the Old.

The use of the blood in the sacrifices of the Law had a twofold significance and purpose. By it the persons or things on which it was put became identified with a death already accomplished; and further, that death, from being a bygone fact, became a present reality, in virtue of the memorial of it which remained—the sprinkled blood. For example, on the night of the Passover in Egypt, the blood-stain on the doors was the pledge and proof that judgment was already past for Israel's firstborn; and it was this just because it was at once the memorial of the appointed sacrifice, and the means of the Israelites' identification therewith. And so in every type. The blood meant this, and nothing else. The recognition of this will make havoc of some of the blood-theology of our hymn-books, but it will increase our intelligence and deepen our confidence in the truth.

True reverence will show itself in sobriety, if not reserve and delicacy, of language on this subject. But yet in these days of mingled scepticism and extravagance in religion, plain speaking is desirable. The idea of bathing in a fountain of blood is as opposed to Scripture as it is repulsive to our innate sense of what is worthy of God. It is due in some measure, perhaps, to the erroneous, and now discarded, reading of the anthem of the first chapter of Revelation, but mainly to Cowper's hymn, which is based on putting a wholly false meaning on the words of the prophet, "There shall be a fountain opened for sin and for uncleanness." Zechariah's prophecy refers to the great sin-offering of Numb. xix., where running water which had passed over the ashes of the sacrifice availed to cleanse. But this fountain is for the "house of David" and "the inhabitants of Jerusalem." It is for the covenant people, the redeemed. Access to that fountain is for those who already have redemption, and redemption is "through his blood."

Not that the "real material blood" which flowed on Calvary has touched us. This is to go back to the darkness of the shadow, instead of grasping the spiritual reality it prefigured. The death of Christ on Calvary, though infinitely precious to God, and the foundation of every blessing to man, will bring no blessing save to those who become identified therewith. No faith of man can add to the efficacy of that death, nor can unbelief detract from it. But unbelief can separate the sinner from it, and faith avails to identify him with it. The sinner who believes in Christ becomes united to Him in his death. In the Law this identification of the sinner with the sacrifice was taught by the sprinkling of the blood; and the Gospel has adopted the language of the type, so perfect in its simplicity and yet so pregnant with the deepest meaning.

HYMN OF PRAISE.

(*Suggested by a Sermon of Rev. James Spurgeon.*)

WHAT shall I render to my King
For love that passeth thought,
For bounty that made haste to bring
The succour I besought?
For special grace by God bestowed,
For marvels of his care,
For mercy that was on the road
When rose the voice of prayer?

What shall I render unto Him,
The tested and the true,
My sunlight when the world grew dim,
My fount of comfort new?
What shall I render for his sake
Who folds the clouds away,
And bids me into singing break
At dawning of the day?

O Lord! Thou knowest I have nought;
I gave myself of old,
Yet if the life thine own hath bought
Some secret fetters hold,
If of the price some hidden part
Be covered from thy sway,
Now, Master! search my yearning heart,
And claim Thou *all* this day.

I have no offering meet for Thee,
But hand and heart rise up
To take thy royal guerdon free,
The King's salvation-cup;
I dare not only praise afar,
I come, my God! to prove
How tender thy compassions are,
How wonderful thy love.

What shall I render, Lord of Heaven?
Only a prayer made strong
In memory of the blessings given
To helpless faith so long:
I call anew upon thy Name,
I ask yet more and more,
Thy depths all-infinite I claim,
Oh, love that hast no shore!

M. S. MacRitchie.

DESTITUTE CHILDREN IN LIVERPOOL.

AS was stated at the Liverpool Convention on April 26, the Committee of Miss Birt's Sheltering Homes wish to add a wing to the house given them by Mr. Samuel Smith, M.P., in order that it may accommodate 100 boys for training previous to emigration. They also find it necessary to enlarge and repair the old premises for girls. The estimated cost altogether is £3000. The treasurer, Mr. Joseph Thorburn, 13, Rumford-street, Liverpool, will most gratefully receive any donations for this purpose.

The work done by this little Institution has so increased in favour that applications on behalf of destitute and orphan children from, not only Liverpool, but all parts of the country, cause the Committee to feel that if the necessary support can be obtained to extend the work, and enable them to benefit more children, they are manifestly called to "go forward" and "enlarge their tents." As so much depends on the thoroughness of the short training given to the children before emigration, the Committee feel that they will have the sympathy of all in their endeavours to provide suitable homes in which this training may be carried on.

BANFF, SCOTLAND.—A three weeks' Mission was conducted in this town, in the latter end of April, by Mr. Joseph Cleworth, of the London Evangelisation Society. Crowded meetings were addressed—the first week in the Free Church and the second and third weeks in the Parish Church, the audiences latterly increasing to 1700. Close on 300 anxious inquirers came into the Church Hall to be spoken to, and many of them now profess to have entered into the joy of believing.

MR. AITKEN IN BAYSWATER.

(FROM A CORRESPONDENT.)

THE Mission at St. Matthew's Church is just drawing to its close, and it is with much thankfulness to God that we look back upon this season of great and real blessing. Mr. Aitken and his helpers have not been allowed to labour in vain; but we have all rejoiced together in a happy harvest time.

The attendance from the first has been satisfactory, especially in the evenings. On the Sundays the church has been crowded to its utmost capacity, and many have been unable to obtain admission. At every service one could not help noticing the deep interest, the fixed and reverent attention, the moment the preacher began. Often there were times of breathless expectation as some great argument was approaching its climax, then a thrill of real emotion as the Gospel went home to many hearts with a power never felt before. The intense realisation by the speaker of the tremendous importance of his subject seemed to render any outward demonstration impossible. The very scoffers seemed to be subdued by a strange power which they confessed they felt and wondered at, not knowing, as we know, that it was none other than the presence of the Holy Ghost.

Speaking as one who never heard Mr. Aitken before, I should say the chief characteristics of his preaching are close, keen reasoning, an intellectual grasp (which one can only call magnificent) of every detail of the plan of salvation, added to a deep conviction of the truth of every word he utters, and the unspeakable importance of its acceptance by his hearers. In almost every sermon his plan has been first to convince the reason, to show by history, human experience, and the soundest philosophy, that these things must be so; by a deep examination of Scripture and a close adherence to Scripture language, to prove what is really revealed by God; and then by setting forth God's great love in Jesus, to break down the pride of opposition and win an entrance for his message into the heart. Few who attended the services will forget the power with which Mr. Aitken spoke of the great doctrines of Christianity: the Atonement, Justification, Faith, Repentance, Sanctification. Each was made the subject of a sermon, and was presented in an aspect so clear, so reasonable, so majestic, that by the inherent force of their own truth and beauty they seemed to compel assent. The difficulties, too, which so often are a stumbling-block to the educated, received powerful but loving treatment. Mr. Aitken seemed to have known and felt all the difficulties that the most tried of his hearers had experienced.

Perhaps at no service was the power of God's Spirit more visibly present than at the afternoon service for men only on Sunday week. Some nine hundred men listened for an hour with deep attention while Mr. Aitken spoke to them from Rom. vi. 21. With a power which seemed an inspiration he set before them the dignity of life in Christ, and all the glorious possibilities of our nature. He showed what a failure a godless life must be, false to God, to society, to ourselves. With an insight into modern ways which was almost fierce in its scathing intensity, he showed the unutterable meanness of a life of sin. It was wonderful to watch the congregation. Curiosity deepened into interest, interest into conviction, till, as the preacher told of the consequences of the two lives, the glories of heaven, the unspeakable woe of the lost, and then of God's great gift of eternal life, a wave of emotion passed through the congregation, and a great half-smothered sob seemed to rise from the whole church. Many remained behind seeking help, and many went away rejoicing.

What are the results of the Mission? It is not for us to catalogue conversions; God knows. But if evidence goes for anything at all, and changed lives may testify to changed hearts, then are we sure that many entries have been made in the great catalogue of heaven, even the Lamb's Book of Life.

On Thursday evening last (Ascension Day) Mr. Aitken preached on "The Exaltation of Christ," taking for his text Phil. ii. 9—11. It was one of the grandest and most inspiring utterances to which we have ever listened. Nothing less than a verbatim report could give any adequate impression of its force and beauty. All that our limited space permits is a skeleton outline, written while the discourse proceeded.

The preacher began by pointing out that this exaltation of Christ was not merely a return to his former glory, but was the assumption of a position that belonged to Him solely by virtue of the life He lived and the death He died upon the earth. The Apostle dwells on the various descending steps by which He divested Himself of the Divine glory, humbling Himself to the lowest point. There are two things that we must bear in mind in order to understand the Atonement of Christ, and have an intelligent as well as a hearty faith with respect to it. In the first place, we must never forget that Christ was as truly God when He hung upon the cross as when He sat on the throne. If He were less than God, where would be the justice of God in permitting the sins of one human being to be laid upon another? The ordinary idea of substitution, as of one school-boy receiving the punishment of an offence in another's stead, or of an innocent man in the army taking the place of a condemned culprit, entirely fails to bring out the truth. Such a thing, instead of being an illustration of justice, would seem, in the latter case, to be simple murder. Our moral sense of equity would be grievously offended if we could see any parallel to this in the sacrifice of our Lord. But when we understand that He who bears the penalty of the broken law is Himself divine, this objection loses all its force. God has surely a right to do with Himself as He pleases, and wrongs no one in this wondrous plan for the expiation of human guilt. Much of the unbelief of the period arises, no doubt, from a misunderstanding of the Atonement. This view of it is well fitted to remove such misapprehensions.

Again, we must bear in mind that just as He was truly Divine so He was truly human; it was in his proper manhood that He suffered and died beneath the overwhelming load of human guilt. Do you ask if there was not something due to his perfect and sinless manhood? It may seem at the first glance as if God cared more for sinful mankind than for his own beloved and only Son. The devil has from the beginning tried to convince men that there is some incompatibility between perfect obedience to the will of God and the highest happiness of his children. How is it that the very One who showed a unique obedience to that will was made to undergo such unique sufferings? Is it possible that Satan shall find an argument in the very facts of the Atonement? In the most critical test case that could be imagined it has been demonstrated to all intelligences that the will of God, whatever it may *seem*, is in reality the good and perfect and acceptable will that his Word says it is. We are asked in this text to view the Son as He sits on the throne of glory *by virtue of his earthly life and death*. So that Satan's master lie has met with its master refutation. No obedience to the will of God on our part could entail such sacrifice as in the case of Jesus, and yet who can say that He has not gained in every way, even as far as He is Himself concerned?

What, then, shall be his reward for all that He submitted to and endured in the days of his flesh? What shall be his reward for his steadfast march to the cross, and for the drinking of the full cup of sorrow to its utmost dregs? In the splendour of his devotion He moves forward till He could say, "I have finished the work which Thou gavest Me to do." What shall the Eternal Father give to the Son that was not his by right from all eternity? Shall He be set on the throne of the universe? Nay, but that was his from the very beginning. What peculiar gratification can be thrown into the scale for all those untold agonies He suffered on our behalf?

Some of us know something of the delights of true benevolence to others. To lead a soul into the enjoyment of peace is ample reward to us for any trouble we could expend. What, then, must have been the unspeakable joy in the heart of Christ when He found that He had procured the redemption of the world! Now, as the result of his cross and passion, all power in heaven and earth is given unto Him, and He can say to his followers, "Go ye *therefore* and preach the Gospel to every creature." The salvation of the poor malefactor, even in the very article of death, was but the first fruits of what the Son of God has been reaping from that day to this. Oh, how one loves to think of it! He sits on his mediatorial throne that He may save every poor sinner who comes to Him and puts their case into his hands. *That* is his reward, and will continue to be, on through the ages of the future. Who are these on the throne, side by side with Him? Ransomed men, once sunk in the depths of hell, but now sharing the glories of the Deity on his throne. As the Bridegroom looks on his ransomed Bride surely He has his full reward. He shall one day see of the travail of his soul, and be *satisfied*—SATISFIED! Then will He say, "Not in vain did I sow in tears, and pass through Gethsemane. Now the harvest time has come, and the ripe ears of earth are gathered into the granary of the Lord."

Will *you* rob Him of his reward? Are *you* going to deny Him this well-earned interest for all his pains and tears? How shall *we* reward Him? Are *we* to give Him no recompense for all He endured on our behalf? We are gathered round his feet on this memorial of his Coronation Day. Oh, sinner, is there no return that *you* can make to Him? He did all this that He might have the joy of saving thee—the deepest joy that could fill his heart. Is it not a shame to rob Him of his rights? Think of the tenfold deep damnation of our guilt, if after all that waste of love we render it necessary for Him to say: "If thou, for whom my blood was shed, hadst but known the things that belong to thy peace! But now they are hid from thine eyes." That means hell to you; think of what it means to *Him*. He invested his very life that He might reap the interest of the joy of saving you. Will you not say to Him, "I have given Thee pain and sorrow long enough. If it can give Thee joy to save a wretch like me,

> "Take my poor heart, and let it be
> For ever closed to all but Thee;
> Seal Thou my breast, and let me wear
> The pledge of love for ever there."

THE OPEN-AIR MISSION.

THE quarterly meeting of the Open-air Mission was held on Monday week, at the Mission Hall, Queen Anne's-gate, under the presidency of Mr. George Williams. Rev. J. Hudson Taylor, founder and director of the China Inland Mission, who has just returned from a four years' visit to China, delivered an address, entitled "Personal Testimony to God's Faithfulness, as seen in the Rise and Progress of the China Inland Mission." Mr. Hudson Taylor commenced by saying that before he first went to China he studied medicine, so as to be fitted for the work; soon after his arrival he found his knowledge in that respect very useful. He became the chief of a hospital, where he worked both for the soul and the body, and, he was thankful to think, did much good. He had several times been in China, and had succeeded, after much hard work and severe trials, in organising quite a large band of missionaries. In every province but one throughout the land there was one or more resident missionary. The early workers trusted in the Lord, and He had blessed their efforts and provided the means to carry out the work.

After seeing his colleagues at work he returned to England, but four years ago once more repaired to China, and to his great satisfaction found the work had spread enormously. The Christian converts might now be counted by hundreds in the different provinces, and these converts took every opportunity to convert their associates. As the result of their work, they now had a great many schools, churches, and other institutions throughout the country, and the work was still progressing.

The "Christian" Pulpit.

OVERCOMING FAITH.

By Mr. D. L. MOODY.

FAREWELL ADDRESS TO CONVERTS AT LIVERPOOL.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."—1 JOHN v. 4.

WHEN a man is converted, the warfare begins. When I was first converted, I made this mistake: I thought the battle was won, and the crown of victory was already in my possession. It was not long before I found out that there was a difference between being saved and getting the crown. Salvation is the free gift of God, but the reward must be worked for. If a man has no desire to work for God, it is a pretty good sign that he has not been born again. The first impulse of a young convert is to work; he wants to bring someone else to Christ.

Many young Christians think that when they are converted their old nature is taken away, and they get a new nature instead; they fancy they are never going to be troubled again with their old sins and temptations. Let me warn you seriously on this point. Do not suppose for a moment that there is to be no conflict in the Christian life; let no man deceive you here. The Christian life is not like laying down the oars in the bottom of a boat and floating into heaven on the current. You have to go right against the stream of an ungodly world.

I very often have had people come to me a few weeks after they were converted and say they were so disappointed. They tell me they never had an impure or a blasphemous thought until they were converted; now they were afraid they had never been truly converted because such thoughts came flashing into their minds. But that is no sign they have not been converted; indeed, it is a pretty good sign that they have really been born of God. If you have been taken out of Satan's kingdom he will do all he can to get you back again. He will dart these thoughts into your mind, and try to make you believe you are not saved. But it is the unsaved man who has no conflict with himself; he has a very good opinion of himself. The Pharisee went up to the Temple, as some one has said, to brag and not to pray. He struck a balance once a week and the Lord was in his debt every time. He looked with scorn on the poor publican. He was not at war with himself. The publican was an altogether different man. He had got a view of himself in God's looking-glass, and, like Job, he loathed himself and cried out: "God be merciful to me a sinner."

A MYSTERY EXPLAINED.

When the new life begins then conflicts begin between the flesh and the spirit, the lower and the higher nature, that which is carnal and that which is spiritual. Every man who is born of God has got two natures. I do not know of anything that helped me more than the discovery of this fact. For the first five years of my Christian experience I was a mystery to myself. But I afterwards made this discovery, that when I was converted God gave me a new nature. I became a partaker of God's nature, and the one being contrary to the other the warfare began. Then I understood myself. I believe many young converts get discouraged when they find the old temper or some old besetting sin coming back after they thought it was dead. As I have already said, do not let Satan make you believe that you have never been converted. What you want is to judge yourself and confess your sin. "If any man sin we have an advocate with the Father, Jesus Christ the righteous." That was spoken to believers. Justification is one immediate act of God, but sanctification is a life work. Many people think they can jump right into a perfect Christian character at once; I do not understand that it is so taught in the Scripture. People, I think, make a woful mistake when they expect perfection from young converts. If a young disciple makes a slip or does some un-Christian act, they say: "I told you so; he professed to be converted three months ago, and now see what he has done." So they discourage the young believer. If we would only do as the Master would have us do—cover up the fault instead of proclaiming it abroad, and try to restore the erring one and encourage him, not in his sins, but in confessing his wrong doing, we should be doing God's work; many who get discouraged and go back to the world would become a great blessing to the Church of God. If a man goes wilfully into sin, and does not repent of it, but lives in sin, that is a good sign he has not been a partaker of the Divine nature; but if he protests against it, and confesses it, that is a sign he has truly been born of God.

"Ye are of God, little children, and have overcome them; because greater is He that is with you than he that is in the world" (1 John iv. 4). If I have got Christ in me I am going to overcome the world. He was the only Man who could say at the end of life's journey, "I have conquered the world." Death and the grave tried to conquer Him; the law tried it; the world, the flesh, and the devil, all tried it; but He stood there as the victor over them all. If I have got Christ in me I am going to overcome. I must either conquer the flesh or it will conquer me. How can I overcome it? By having Christ formed in me the hope of glory.

By faith we live upon the Son of God day by day (1 Gal. ii. 20). If you young converts get an idea that you are strong enough to walk without Christ you will soon go back into the world. It takes the same grace to keep us every day as it did to save us. We do not get grace enough to last all through life; we must draw upon this Bank of Grace as we need it day by day; so we live by faith.

EXAMPLES AND WARNINGS.

"Because of unbelief they were broken off, and thou standest by faith" (Rom. ii. 20). The only way that we can stand in the Christian life is by faith. I have noticed that if a man becomes unsound in his doctrine, he will soon be unsound in his practice. Let us hold right on by simple faith in the living, risen, personal Christ, who is our Righteousness. If we stand in Him, is He not able to keep us? He made Joseph to stand in a darker day than that in which we live; He made the three Hebrew princes to stand in Babylon, and He is able to make us stand. But, if any man thinks he can stand without the grace of God, he is on slippery ground. I am told that Edinburgh Castle was only once captured in all the history of Scotland. They thought that on one side of the castle it was so steep that it could not be scaled, so they did not put sentinels to watch there, and thus the enemy climbed up and took the castle. When a man thinks he is strong in one particular point of his character, he is sure to fall right there. I was wonderfully impressed with this thought some years ago. I went right through the Scriptures, and found it was true. Abraham was noted for his faith, yet this was the very point at which he fell. His faith failed him when he went down into Egypt and he lied to Pharaoh about his wife. Moses was noted for his meekness, yet he was kept out of the promised land because he lost his temper. Elijah was the boldest man of his day. He stood like a giant on Mount Carmel and defied the prophets of Baal. But when Jezebel said his life should be like the life of these prophets, away he went like a coward and struck for the wilderness, lay under a juniper-tree and wished himself dead. It was a good thing the Lord did not let him die there; but this incident in his life is a warning to us. Peter was the most forward of the twelve Apostles, and yet one day he followed Jesus afar off, and a maid frightened him out of his loyalty to his Lord. I would like to have stood next to that maid on the Day of Pentecost; she must have been greatly amazed at the change that had come over him. "Why, this man declared to me, with an oath, that he did not know Jesus, and now he stands there charging the Jews with having murdered Him." He had got his eye off the Master, and down he went. I used at one time to think that if I had stood twenty years there would be no danger of my falling. I have got over that idea long ago. Our only safety is in fixing our eye on the Master, and keeping close to Him. If you think you are strong enough to stand alone you will soon have a tumble. May God help us to realise that in ourselves we can do nothing.

Another thing: "We *walk* by faith, not by sight" (2 Cor. v. 7.) My experience is that the most unhappy Christians are those who are all the time walking by sight instead of by faith. We find two good illustrations of this in Joseph and Jacob. Jacob was one of those who could only trust God as far as he could see Him. In Egypt he said to Pharaoh, "Few and evil have the days of the years of my life been." What a testimony to give to a heathen king! If Jacob had gone through a prison as Joseph had done, what an amount of whining there would have been. What a grandson he had in Joseph! They put him in prison, but it is said "the Lord was with him." They had to shut up the Almighty with him in the prison. Joseph would rather be in the prison with God, than out of the prison without Him. It is a good deal better to know that you are right with God; even if you have to suffer for it a little while down here. So we live and stand and walk by faith.

There is another passage I want you to notice. "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. vi. 16). The devil may fire a good many darts at us, full of poison and burning hot, but God is able to quench them all. No weapon that is formed against us shall prosper. What we need is to be able at all times to look up and say, "Lord, I stand in the faith of thy dear Son."

OUR THREE GREAT ENEMIES.

Now let us look at our enemies. It is well to know who they are, and how strong they are. Let us not make the mistake of under-estimating the strength of our enemies. We must sit down and count the cost. We read in the Word that our three great enemies are "the world, the flesh, and the devil." I used to think the devil was my worst enemy, but the more I got acquainted with the flesh the more I saw that it was the worst foe I had. "Resist the devil and he will flee from you;" but as someone has said, if you resist the flesh it cleaves to you. A good many Christians are troubled about other people, but I have more trouble with D. L. Moody than with anyone else. Those who are all the time living on the failings of other Christians will have enough to do at home if they will only take a good look at themselves. We are to "put off the old man with his deeds"—all his deeds, not a part of them. That means a good deal. I know more of God's heart than I do of my own. "The heart is deceitful above all things and desperately wicked; who can know it?"

Then there is "the world"—fashion, pleasure, and many other things that could be mentioned. Nearly everything we see around us has a tendency to draw us away from God. We often excuse ourselves in doing certain things by saying, "Well, you know it is the custom." A man said the other day, thinking he was quoting from Scripture, "When you are in Rome you must do as the Romans do." That was not the way Daniel acted in Babylon. He "purposed in his heart that he would not defile himself with the portion of the king's meat nor with the wine which he drank." He went right against the current of the ungodly world. If you young converts would live a godly life, you will often be called upon to go against the customs of those who are round about you. I find that in some parts of the country it is the custom to drink a good deal of whiskey at funerals. I believe a good many start out in their wedded life by getting drunk. I would advise you not to touch the cursed stuff that causes other men

to stumble. "Oh but," they say, "you must not interfere with people's liberty." A man told me that some time ago, and I was ashamed to see a preacher of the Gospel sitting at his table who, I think, had a little too much. I was protesting against it, when he said that some men had to take the drink as medicine. I said, "Why don't you put pills on the table? Why not go to the drug store, and provide your guests with a whole assortment of medicines?" We have heard quite enough of this plea of "medicine." It will be a grand day for England when the stuff is swept out of the country. Let us dare to be peculiar. Christ died that He might make us a peculiar people. We want more peculiar people who will go against the evil customs of the day.

Let me call your attention to some of the

INWARD FOES

with which we have to contend. There is appetite; if a man has been addicted to strong drink, he has got to overcome that. It is written that Christ came to destroy the works of the devil. I believe that this appetite for strong drink is the work of the devil, and we need supernatural power to destroy it. I am so thankful that men are waking up to the fact that Christ *can* destroy it, root and branch; many are getting a mplete victory over this foe. Then "the lust of the flesh" is another inward enemy that has to be overcome. Many a young man is being ruined by this accursed sin; he has not got complete victory over it. I would say to you: Keep as far as you can out of the way of temptation. Flee youthful lusts, as you would flee from burning coals. The way of the strange woman is the shortest pathway to hell. If any young convert has been in bondage to this sin, and is unwittingly brought into temptation, let him cry to God for help and deliverance, right there on the street.

Temper is another form of the flesh that has to be fought. Many need help here; they are irritable, and lose patience. Paul urges the believer to be sound in patience as well as in faith and in charity. I see many who are wearing the blue-ribbon badge. Did you ever think of the badge that Christ gave his disciples to wear? It was the badge of love one towards another. By this badge men were to know that they were his disciples. You may make a great outward profession, but if you have not got love for your fellow men that is a sign that you are declining in the Christian life. I have known many people who would have had a noble Christian character, except for this "fly in the ointment," that spoilt it all; they were so apt to lose their temper. It wonderfully crippled their influence for good. We are to be sound in patience, otherwise the world will not believe we are really the children of God.

Then there is *covetousness*. I have known of men who became so covetous in their declining years that they could hardly let a penny go out of their hands. The love of money was eating out their very manhood. They look down on the drunkard with scorn, but I believe in the sight of God covetousness is as great an evil as drunkenness. Let us be on our guard against it. Another enemy is *deceit*. We need to be delivered from all guile, and to grow in all the graces of the spirit. What a terrible enemy is *jealousy*. This Spirit of "who shall be the greatest?" has wrecked nearly every good cause in the world. One of the strongest proofs that the Church of God is divine, is that it has not been wrecked long ago by this cursed spirit of jealousy among those who profess to be the followers of Jesus Christ. May God root it out of all our hearts, so that we are willing to be accounted as nothing. Let us have the spirit of John the Baptist, who said, "He must increase but I must decrease." When the Jews sent an influential committee to ask him who he was he did not say he was the greatest born of woman, the mighty forerunner of the Messiah. He just said he was Mr. Nobody, only a voice crying in the wilderness. And as the morning star disappears with the rising of the sun, so John the Baptist faded out of view when the Sun of Righteousness was revealed,

SELF CONTROL.

Every temptation that we overcome will help us to overcome another; on the other hand, every temptation that overcomes us leaves us weaker than before. Let us look to God for strength, that we may get self-control. One of the greatest victories we can achieve is the control of self. He that cannot control himself cannot control other people. I believe God has placed us here that we may rule, and if we can rule our own spirits He will give us greater work to do. He that is faithful in few things shall be made ruler over many things. God's reward for work is more work.

I do not know what He is going to do with us hereafter. If we are to be kings and priests unto God we must have kingdoms to reign over. We must be here at school and in training for something higher. It may be that the other planets are inhabited, and perhaps God is going to send his people to rule over them. However that may be, we are here on probation; God is training us for future usefulness.

BE NOT EASILY OVERCOME.

It is one of the saddest things to see how little it takes to overcome some people. A man told me some years ago that he had given up Christian work. I asked what he had given it up for. He said he joined the church and went to work, but he had only been at it a little while when a deacon in the church "threw cold water" on all he had done. So he stopped work. "Shame on you," I replied, "cold water never hurt any one yet. Why, they used to throw Christians into the fire in the olden days." Oh, may God help us to stand; we can afford to be ridiculed and persecuted for a little while. Shall the servant be above his Master? They slandered Him, and misjudged Him, and lied about Him, and called Him by every conceivable name; shall we not be content to have the same treatment as He received? "If any man will live godly in Christ Jesus, he must suffer persecution." If the world has nothing to say against us, Jesus Christ will have little to say for us. Do not let us seek the world's popularity. I suppose Lot was a very popular man down in Sodom, but he did not get a single convert there for twenty years. If we are going to overcome the world we must get to work for God. Let us see that we work from a right motive. The fire shall reveal every man's work, of what sort it is. If any man's work abide, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved so as by fire" (1 Cor. iii. 13—15). I firmly believe that many Christians will get into heaven so as by fire, the way that Lot got out of Sodom; there will be no reward whatever for them.

After a recital of the eight "Overcomes" mentioned in the Book of Revelation, Mr. Moody said, in concluding his stirring address: "Let us reconsecrate ourselves to God to-night; then, let us go out and work for Him. Everything done for Christ shall be as lasting as eternity."

EMIGRATION.—The Secretary of the Manchester Y.M.C.A., Mr. W. H. Newett, being on a visit to the United States and Canada, purposes to make inquiries in the western towns with respect to openings for young men and young women from this country. If any of our readers who are specially interested in this subject wish to communicate with Mr. Newett, he may be addressed, care of the Secretary Y.M.C.A., Milwaukie, Wisconsin, U.S.

LADY MISSIONARY PHYSICIANS to the women of India and other heathen lands are now in great demand. Women only can gain access to the women of these lands. There are hundreds of young ladies in our own land that are longing for "something to do." Here is an open door. But this is no field for sentimental, make-believe work. There must be first a whole-hearted, self-denying consecration of the whole being to the Lord; secondly, a natural aptness for, and love to the work itself; and thirdly, a period of special education and training, which costs time and money. Are Christian parents prepared to give their daughters to this service?—*"House of Rest" Monthly Paper.*

AMONG THE EAST-END MASSES.

WRITING to *The Record*, Rev. Thos. Richardson, of Stepney, says:—

"We have recently commenced a Church Army, which is the outcome of the continuous evangelistic efforts of past years, merely a step downward towards the masses by those already working for God. Bands were used twenty-five years ago to win the masses to parochial gatherings, and they were successful. It is only of recent date that it has been found out that we can just as easily get the masses to strictly spiritual gatherings if we use the same means. On Easter Monday afternoon, our little Church Army of soul-loving, Christ-loving men and women, including my own wife, and three daughters, walked through a portion of our parish with banner, a few instruments, and drum. A drunken man heard the drum, woke up, came to the meeting. God spoke to his conscience; he came again at night, and was spoken to by myself, and, if I know anything of the working of the human heart, hat man was at changed man from that day. He continued to attend, and on the Sunday night he brought his wife, who, with her babe in her arms, bowed before God to seek that blessing, as she added, "which my husband has got." Both had been soaked in drink; both ascribe their waking up to the drum.

"We began by holding Gospel Temperance meetings on Sunday evenings; these were so blessed we easily fell into Salvation meetings. One Sunday night, as the Army were singing at the hall door, a careless young woman was arrested by the tambourines. She listened, and heard a short address at the door on "Behold I stand at the door and knock." She entered, was arrested, and she herself came out of the midst of the meeting and presented herself an unhappy sinner, anxious to be spoken to about Jesus. My wife spoke to her. This young woman, having been taught the Scriptures as a child, is now a most useful member of our Army, and ready to go out to bring other souls in. Take another case, a young man, who evidently wished to disturb the meeting. Let him tell his own tale:—'I have been an infidel, and attended many of the meetings at the Infidels'-hall; I have gone into the Salvation Army meetings to disturb them, and was taken before a magistrate and fined. I came to this meeting for the same purpose. I was spoken to, and I said I did not believe in a God, but I was fond of this kind of music, and then I heard the soldiers testify; and I was walking with a man down —— Road and he dropped down dead, and I asked myself, if I was ready; so now I stand up to confess that God has changed my heart, and I want to live for Jesus.' I merely mention these as samples out of not less than sixty in two months, all of whose names and addresses I have."

CIVIL SERVICE PRAYER UNION.—The first meeting of the Dublin branch of this union was held on the last day of April in the parlour of the Christian Union Buildings, simultaneously with the London gathering. There was a good attendance, under the presidency of Captain Lefroy, of the High Court of Justice, several departments being well represented; the proceedings were characterised by much earnestness and evident enjoyment. The Dublin branch promises to be very helpful to the service in that city.

THE HOUSE OF REST, both at its central house at Kilburn and its seaside branch at Eastbourne, is for the exclusive benefit of Christian workers, missionaries, and all well-accredited labourers in the Gospel of our Lord and Saviour Jesus Christ. The work is supported by the freewill offerings of the Lord's people; and all subscriptions should be sent to Miss Mason, House of Rest, Kilburn, N.W. Continue to pray for this work. There are many Missions which, in the nature of things, necessarily make a greater stir in the world than this, but there are none that have received more manifest tokens of the loving favour of the Lord. All who desire the spread of the Gospel throughout our Home and Foreign Mission fields, and who cannot themselves enter upon this service, can do something to cheer the hearts and strengthen the hands of those whose lives are devoted to the work of the Lord.—*Monthly Paper.*

Notes and Comments.

THE many friends in this country of Messrs. Moody and Sankey will be glad to learn, from the telegraphic announcements in Monday's papers, that the *Alaska* arrived at New York early on the morning of Sunday, "all well."

Dr. Edmond, in his address, last week, as Moderator of the Presbyterian Synod, expressed a truth, often lost sight of, when he said, "Next to faithful preaching in the pulpit (if next in this regard) is the sound teaching of our code of praise. Happy the church whose pulpit and pew, in sermon and in song, are in harmonious evangelical accord." Very often the hymnology of the church is far from being clear and pure in its teaching, and great care needs to be exercised in the choice of hymns to be adopted for general use. The principle involved in the well-known utterance, "Let me make the ballads of the nation, and I care not who makes its laws," has a force of application here.

The death of Dr. Connor, Dean of Windsor, adds another to the long list of bereavements which Her Majesty the Queen has of late been called to mourn in connection with her household and immediate circle of devoted servants and friends. He had only been a few months in the office he held, having succeeded the Hon. and Rev. Gerald Wellesley last autumn; and he was, we believe, specially chosen for the post in accordance with the Queen's desire. The late Dean was a warm friend and advocate of the temperance cause, and has left behind him that precious heritage, the memory of a good name; he will be remembered with regret for his loss, and esteem for his character and work, by all who knew him.

An important meeting was held at the house of Lord Mount-Temple the other day in connection with the Victoria-street Society for Protection of Animals from Vivisection. Among the speakers was the Bishop of Oxford, who urged the evil effects of the absorbing interest upon the operator, from whose mind, he quoted a vivisectionist to show, compassion must be banished. Lord Coleridge spoke strongly on the matter, and said—

> He came there because he wished to say that if it was manly to torture unresisting animals it was a manliness he had no desire to share. If it was childish and sentimental to stand up for those who could not protect themselves, and who were given us to have dominion over by God, it was a childishness and sentimentalism for which he was content to bear the scorn of men of science.

A meeting, in the interests of the same question, has just been held at Exeter Hall in connection with the London Anti-Vivisection Society. Surgeon-General C. A. Gordon, M.D., C.B., declared that—

> He found a larger number of medical men in opposition to vivisection than perhaps the public were aware. After reading the literature on the subject pro and con. extending over a number of centuries to the present day, he had come to the conclusion to oppose the practice, because he had observed that whatever in favour of it had been written by medical men had been more than controverted by other writers, and also because he found that so-called discoveries made by vivisection could be obtained by other means.

Dr. Sinclair Paterson's assertion that "the *morale* of the human race stands before the knowledge of the race," is one worthy of universal acceptance, and goes to the root of the whole matter.

We would remind our London readers of the great demonstration to be held in Hyde-park on Monday next, in favour of the Sunday closing of public-houses in England. We hope the occasion will serve as a rallying-point for the forces that are being arrayed against this deadly and prevalent evil.

A circular letter addressed to the friends of the Repeal of the Acts bearing on the question of social purity has been issued by Mrs. Josephine Butler. It sounds a note of praise for the evidence of answered prayer, which has been furnished by the recent vote on the subject in the House of Commons. Its principal object, however, is to urge the necessity of following this up by bringing all possible pressure to bear upon Parliament to carry into legal effect the resolution passed. Efforts in this direction must not be relaxed; success in the present must only stimulate zeal to work on until the desired end is secured. Petitions to this effect should at once be sent in.

Orders have been issued by the Government to discontinue the police supervision hitherto exercised under the above Acts in the garrison towns of Plymouth, Chatham, and Portsmouth, so that it appears to be their intention to carry out the spirit of the resolution lately passed. Their action, however, is severely criticised and questioned by some opponents of the resolution, so that Mrs. Butler's suggestions are by no means uncalled for.

Prince Bismarck has been credited with a scheme for inducing the great European powers to reduce their armaments, and retrench their war expenditure and lessen *all round* their military preparations. Such a step would indeed be a welcome fact in the history of our times could it be brought about. But we fear such a scheme, desirable as it is on every ground, belongs more to the realm of vision than to that of practical politics. The spirit of aggression in some quarters, and of thirst for revenge in others, mingled with the mutual suspicion and jealousy one of another which widely prevails, makes any such prospect one of remotest contingency, so far as it can be the result of human statescraft and earthly policy. "The Prince of Peace" alone can effect the radical change in the world which a general disarmament of forces would require in order to its accomplishment. Before *his* presence "wars shall cease unto the ends of the earth," and nations shall "beat their swords into ploughshares, and their spears into pruning hooks."

The Millennium is to come, perhaps it is nearer than many think, but Prince Bismarck is not likely to prove its herald, or human legislation its means. At the same time, the subject is one well worth looking at, and a discussion of its possibilities by all means to be encouraged. Much might be done to soften asperities, and to prevent needless bloodshed, if a better understanding could be produced among the nations as to each other's purposes and motives.

In connection with this subject, we may draw attention to the forthcoming Prophetical Conference at Wimbledon, May 30 to June 1 inclusive. It is now some years since a large Conference has been held in the metropolis on the Second Coming of our Lord. The gathering at Wimbledon will serve to reawaken public interest on a topic that should ever be present to the Christian mind and heart.

The study of prophecy has been cast into the shade very much by the extravagant and foolish assumptions which some of its exponents have made. The meeting convened at the Cannon-street Hotel last week by a person named Frederic Boyce, calling himself an authorised servant of Christ, furnishes another illustration of the danger there is of letting loose the reins of imagination, and of going beyond the plain statements of the Word of God. The meeting was poorly attended, and after listening to the address of the convener, a resolution was carried to the effect that Mr. Boyce was under a delusion, and that the meeting had no reason to regard him as being in any way specially qualified to speak on the subject. It is needful to remember that it is to the "sure word of prophecy" itself, and not to any human expositors of it, "we do well to take heed as unto a light shining in a dark place."

The annual invitation to the Mildmay-park Conference appears in our columns this week. The subject chosen for contemplation is of vital and all-absorbing interest and importance — "Union with Christ." This is, as the divisions made for the three days' meetings, indicate, the Ground of Security, the Secret of Power, and the Source of Fruitfulness. A change of programme is announced for this year's proceedings, inasmuch as the afternoon meetings on behalf of various societies are to be discontinued, with the exception of two general assemblies in the large hall on behalf of Jewish Missions, and of those to the Heathen world.

Probably the gain in concentration of thought upon the topics for conference, and in more time being allowed for meditation and prayer, will compensate for what many will feel to be a loss, in reference to the awakening and deepening of sympathy and interest in the many branches of Christian service usually advocated, and brought before the notice of the visitors. Anyway, we devoutly trust that large measures of Divine influence and blessing will rest upon the arrangements made, that as heretofore, and in yet larger degree, the week may be one of hallowed joy and power for good.

While some of the existing hospitals are standing in urgent need of funds for carrying on their work, there is talk of erecting yet another for the large district covered by North London. The desirableness of this can hardly be questioned, and, considering that the cost is only estimated at about £40,000, there ought to be very little difficulty in providing for this, and also for the necessities of all similar institutions. The enormous wealth of our Metropolis is fully equal to any such demands, without the slightest sense of burden, if only the vein of benevolent sympathy with suffering and sorrow could be effectually struck. The concurrence with the movement of the Baroness Burdett-Coutts, Lord George Hamilton, and other well-known members of various circles of social and religious influence, will, doubtless, ensure its success; and tens of thousands of those resident in the district who feel the need will rejoice at the relief thus afforded to the 100,000 sick persons said to be always present within their borders.

Her Majesty the Queen has issued a Royal Proclamation instituting an order of special honour to be conferred on those who have been distinguished for kindness and self-denying toil in nursing the sick and wounded of our Army and Navy.

A decoration styled the Royal Red Cross, consisting of a cross enamelled crimson, having an effigy of the Queen in the centre, and the words Faith, Hope, Charity, emblazoned upon the arms thereof, and attached to a dark blue riband, edged red, tied in a bow, and worn on the left shoulder, is to be conferred on all ladies, whether subjects or foreign persons, who are recommended for such distinction by the Secretary of State for War. It is expressly provided that if any wearers of this badge should by their conduct become unworthy of it, their names should be erased from the register of those thus honoured, and that by the order of the sign-manual of the Sovereign.

Names at once rise to the memory belonging to some who richly deserve such recognition at the hands of their country and Queen, and, doubtless, this well deserved mark of honour will help still more widely to develop the spirit of womanly compassion for suffering, and devoted ministry to sufferers in times of need.

We may well turn our thoughts for a moment to consider the gracious and condescending Lord, who, though King of kings, deigns to regard with acceptance and delight any acts of service and love rendered to his disciples for his name's sake. Higher distinction far is that conferred by Him upon every faithful minister of kindness and compassion to his tried ones, though not so conspicuous to the eye of sense. Let us be reminded of his loving words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me," and again, "Whosoever shall give to one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

We have been asked to say that a weekly meeting for prayer is held in Dublin to seek for Divine blessing on the Medical Mission work there. The promoters earnestly desire all Christians who see this notice of the fact to join them in prayer that God would increasingly bless them in their efforts to reclaim inebriates from both the upper and lower classes of society, and that He would graciously direct and prosper the remedies employed for restoring the health of dispensary, hospital, and private patients, for whom special prayer may be requested from time to time.

It is a good sign when the enemies of truth begin to express alarm at the efforts made by its friends to establish and advance its power. From letters which have recently appeared in *The Freeman's Journal*, the Roman Catholic organ in Ireland, the work of the Irish Church Missions there would seem to be telling with good effect. Referring to the results by which those agencies have been followed, a priest of the Romish Church says: "The evil has assumed such gigantic proportions that our entire strength will have to be put forth for its suppression. It is silently sapping the foundations of faith in this city, and in many parts of the country. Its sleepless activity, and our supine sluggishness, have already reduced nearly every Catholic interest in the city to a state of critical peril." It is a deep cause for thankfulness that such words should have a foundation in fact, and we trust that the agents of these Missions will take heart from such statements made by their opponents, and labour all the more devotedly to pull down the strongholds of error, and to exalt the Saviour's name in the land.

It is to be feared that these Missions, in common with other institutions, find the condition of Ireland, conducing as it does to impoverish many who were formerly able to contribute to such objects, adverse to the maintenance of their stations and agencies. It can only need to be known what kind of work they are doing, and how successfully they are doing it, for those who have means at their disposal to come to their aid and help them to extend rather than diminish their operations. Ireland's one great hope and chiefest need is, the Gospel of our Lord Jesus Christ. Popery has much to do with the poverty, crime, and disorder, which prevail in our unhappy sister isle.

It is a clear evidence of a genuine work of grace, when a convert, under the influence of his new experience, is led to make restitution where he has wronged any before his conversion to God. A pleasing and commendable instance of this has just come under our notice. In our list of donations to various objects in last week's issue appeared, under the heading, "Conscience Money," three sums of ten shillings each. The donor some years ago was sent by his master to change a £5 note when the shopkeeper by mistake handed him £1 too much. On his way back he hesitated what to do with this amount, and at last yielded to the temptation to keep it. Since his conversion he has repeatedly tried to find the owner, but without success, and now has given 30s. to the Lord's work, as an act of restitution and acknowledgment of his fault. It is worthy of note as a lesson to others not to yield to similar temptations.

The British Society for the Propagation of the Gospel among the Jews recently sent an address of fraternal greeting and congratulation to the venerable Dr. Franz Delitzsch, of Leipzig. The following extract from his reply, which is published in this month's *Jewish Herald*, is singularly touching and expressive, as coming from a scholar of such eminence, and a man of such wide renown in the Christian world:—

> The address with which you favoured me on February 23 has deeply moved my heart. The address begins with a eulogistic review of my life and work, but not without giving more glory and honour to God than to his unworthy servant and instrument. If I have achieved anything that is good, it was God who did it through me. I am fully conscious that all I have been permitted to do has been marred in his holy sight by the corruption and weakness of my sinful nature, and has required the sprinkling of the blood in order that it might please God. Therefore, all honour and glory be ascribed to Him alone.

Truly the man of God is never so great as when he is little in his own eyes, and never more exalted than when he sits lowly at his Master's feet.

Once more, in answer to earnest and united prayer, the Lord has appeared in our midst as a nation, and caused his name to be magnified in connection with endeavours to prevent legislation on the side of error. The defeat of the efforts made to pass the Affirmation Bill is a cause in itself for devout thankfulness. As a party triumph it is worthless; indeed, it cannot obviously be regarded as a party triumph at all. The majority was composed of not a few who, on any other question than this, would have been found voting on the other side. But as a moral victory, it is to be hailed with gratitude to Him who once more appeals to the nation, and indicates his readiness to be its Guide and Benefactor still. As a rebuke to Atheism and its pretensions, we can but rejoice in the defeat of the measure, which all along we have striven to show was opposed to righteous rule and the Divine glory. Right glad should we be to see an Affirmation Bill brought in which shall be free from any possibility of complicity with atheistic sentiment, or aid to atheistic influence. The oath would be better removed than preserved, but an affirmation may as well be based on a principle of avowed acknowledgment of the Divine Being as an oath. And it is this we strenuously maintain that our legislative assembly should continue to assert: that, in spite of all its defects, it proceeds on the principle of belief in the grand fact that "The Lord reigneth."

MAJOR POOLE AT KINGSTON-ON-THAMES.

THE Mission conducted by Major and Mrs. Evered Poole was brought to a close on Monday, April 30. It has aroused the town and neighbourhood in a way that many people considered impossible. The enthusiasm which attended the meetings from the first became so earnest and intense that the crowds who thronged to the drill-hall could not be accommodated. An ever-increasing number had to be turned away nightly.

The number of those who signed the pledge and donned the blue is considerably over four thousand, three-fourths of the number being entirely new pledges. Amongst these many are known to be cases which had been given up as almost hopeless before the Blue Ribbon Mission came. For some weeks previous to the Mission prayer-meetings were held every week, and after it began two prayer-meetings were held daily. The marvellous blessing vouchsafed was therefore the natural result of earnest waiting upon the Lord.

The most enjoyable portion of the meetings were the after-meetings, when more prominence was given to the glorious Gospel of the blessed God. That the "old, old story" has not lost its power over men's hearts, when simply and faithfully declared, was proved by the ever-increasing number who stayed to these meetings. On the last Sunday of the Mission some 600 or 700 must have stayed behind to hear Mrs. Poole's short address. Many of the Christians in Kingston who have for years been praying for the outpouring of the Spirit upon the neighbourhood rejoiced in this answer to their prayers, and thanked God that He had begun to glorify Himself in their midst.

Major and Mrs. Evered Poole are now in Frome conducting a similar ten days' Mission there; they are followed by many an earnest prayer that God will richly bless "their work of faith and labour of love."

A LETTER TO NURSES.—Miss Skinner, of Bath, has written a "Friendly Letter" to nurses of the sick (*Jarrold & Sons*).

CHILDREN'S FRESH AIR MISSION.—Its objects are very simple, and commend themselves to all who desire to better the condition of the poor children in our great city. The president, Rev. E. Canney, Vicar of Saffron Hill, and others similarly interested in the condition of the poor, carefully select sickly children who are pining for the fresh air which they are unable to obtain. By the co-operation of residents in the country we then arrange with cottagers to take these children for a three weeks' visit, at a charge of 5s. a week per head; last year by this simple organisation 269 children were sent to various country villages. The good thus done to these little ones, both in body and mind, can hardly be exaggerated. We are making great efforts this year to extend our operations, and the supply of sickly children is unfortunately unlimited. Our operations are limited solely by the contributions we obtain. I am sure the response to this appeal will be encouraging to those who are working this effort in the poor districts of London. A report has been prepared, and I shall be happy to forward it to any who may desire further particulars.—Yours faithfully, WALTER HAZELL, Treasurer.

6, *Kirby-street, Hatton-garden, E.C.*, *May* 4, 1883.

MILDMAY PARK CONFERENCE, 1883.

JUNE 27, 28, 29.

BELOVED Christian Friends, — Another Mildmay Conference is at hand. Again, if it be the Lord's will, it will be our privilege to meet together as children of the living God, in the name of the Lord Jesus Christ, to worship, and, in the power of the Holy Ghost, to wait on Him from whom cometh every good and perfect gift, and who still says as of old, "Gather the people together, and I will give them water."

We have indeed proved in the past how faithful our gracious God has been to his promises. Great as have been our failures, numerous as have been our mistakes, He has not failed us. Whenever we have come together, owning the blessed name of his well-beloved Son as our one bond of union, He has met with us. We thankfully remember how wonderfully the unity of the Spirit has been preserved in our gatherings. We have proved by happy experience how true it is that when brethren thus dwell together, there the Lord commands the blessing. "The Lord hath been mindful of us, He will bless us."

The subject proposed for consideration at our next Conference is one which we trust will be found to intensify this brotherly unity, since it is that of "Union with Christ." It is only as we realise how intimate, how vital, how eternal is union with Him, who is the Head, that union with the members of Christ—the unity of his body, the Church—becomes to us an equally glorious reality. The closer we draw to the Centre, the closer do we draw to each other.

It is as "The Ground of Security," "The Secret of Power," and "The Source of Fruitfulness," that we propose to meditate upon this wondrous theme, wondrous indeed since it was the purpose of the all-wise God before the foundation of the world, and is to be manifested in a coming eternity to his praise. We ask your earnest and believing prayers that the Holy Ghost may prepare our hearts to enter into these deep things of God with reverence, faith, and understanding, and that He may Himself take of the things of Christ, and show them to us in mighty power.

You have, perhaps, already heard that it has been judged advisable to discontinue this year the side meetings connected with various Christian enterprises, which have of late been held in the smaller rooms and in the gardens. The multiplication of these meetings, although bringing many phases of work for Christ before those who attend the Conference, and thus no doubt productive of good, has, it is felt, tended rather to distraction than to that concentration of thought, which is so desirable when gathering together to wait upon the Lord for a definite purpose; and as it would have evidently been impossible to make a selection between the numerous equally important societies which apply for time and space, it became necessary to decide that no such side meetings should be permitted.

We are sure that you will believe that this step has been taken, not from any want of sympathy with the efforts of the Christian friends interested in any or all of the special objects which have been advocated, but from the conviction that the main object of the Conference—worship and edification in the truth—will be better attained by restricting the proposed engagements of the three days to these purposes. The gardens and smaller rooms will therefore be devoted in the afternoons to Bible-readings and prayer meetings, and thus opportunity will be afforded for more real *conference* than is possible with the numbers assembling in the large Hall in the mornings and evenings. Meetings in connection with the Jewish question and the claims of the heathen world will be held in the Conference Hall in the afternoons of the first two days.

To this our annual gathering—the 14th Mildmay Conference, the 27th from the commencement at Barnet—a gathering recalling hallowed memories to many hearts, and destined, we trust, to be the scene of rich spiritual blessing to us all, we now invite you.

Oh! that we may come together to *meet with God*. He loves that his people should seek his face, sit at his feet, and partake of the provision of his house. Our necessities, the necessities of the Church, are indeed great, greater perhaps now than ever, as the perilous times of the last days close in upon us, while at the same time the opportunities of Christian enterprise call for greater separation and more thorough sacrifice. But He is nigh unto all that call upon Him, and still says, "Open thy mouth wide, and I will fill it." May He grant us all prepared hearts, and then we shall not come together in vain. May our Conference of 1883 be more to the praise of his glory than any that have preceded it. May it be a "time of refreshing from the presence of the Lord."—We remain,

Yours affectionately in Christ Jesus,

S. A. Blackwood, Cavan,
Jas. E. Mathieson, H. C. Nisbet,
Trustees of the Conference Hall.

SUBJECTS OF CONFERENCE.

Wednesday, June 27.—Union with Christ—*The Ground of Security.*

Eph. i. 4; 2 Cor. v. 14; Gal. ii. 20; Rom. vi. 8, vi. 4; Eph. ii. 5; 2 Cor. v. 21; Col. iii. 3; Rom. viii. 1; Eph. v. 30; John xiv. 19; Rom. viii. 30.

Thursday, June 28.—Union with Christ—*The Secret of Power.*

Col. i. 18; Col. ii. 10; Eph. iv. 8; Matt. xxviii. 18, 19; Luke x. 19; Luke xxiv. 49; 1 Chron. xxvi. 8; 2 Tim. ii. 1; Eph. vi. 10; Eph. iii. 16; Micah iii. 8; Phil. iv. 13.

Friday, June 29.—Union with Christ—*The Source of Fruitfulness.*

Rom. vii. 4; John xv. 5; John xv. 4; Rom. xi. 18; Hos. xiv. 8; Gen. xlix. 22; John xv. 5; Phil. i. 11; Gal. v. 22; Col. i. 10.

GENERAL ARRANGEMENTS.

Tickets are not needed *except for reserved seats.* These may be secured both for the morning and evening meetings, on payment of 2s. 6d. for each day. Postal orders to be sent to Mr. James E. Mathieson, Conference-hall, Mildmay-park, N.; these may be sent as received without being made payable at any particular office. Ministers desiring to be present can have a ticket for a reserved seat (NOT TRANSFERABLE) on application. Application for tickets to be made to Mr. Mathieson, and a STAMPED and fully addressed envelope to accompany each application. Envelopes should be about 5 inches long, by 3½ wide, in order to cover tickets, with lithographed plan of hall and seat marked.

MACCLESFIELD.—A nine days' Gospel Mission has been held here by Mr. Henry Thorne. Taken altogether, the mission has been highly successful; besides an encouraging number who have professed to find the Lord, it is felt that many have been deeply impressed. A "Service of Praise" held on Monday evening formed a fitting conclusion to the services, and was the most interesting, as well as profitable of the series. It is hoped that the Mission will lead to the reorganisation of the local Y.M.C.A., which has for some time been languishing beneath a heavy debt; already a large portion of this burden has been removed.

LINCOLN APRIL FAIR.—Efforts to spread the Gospel amongst the thousands of people who annually attend this fair were energetically put forth by the local branch of the Y.M.C.A. Some 15,000 tracts were distributed, and open-air meetings held nightly, large and attentive crowds gathering on each occasion. The earnest preaching of Mr. Peter Wallis—sent down by the Open-air Mission, London—was very effective; Gospel solos were sung by the secretary. On Fair Sunday, a free tea was given to the showmen and their families, under the auspices of the Temperance Society, and three Gospel Temperance meetings held in the Circus. Upwards of 100 persons "donned the Blue," many of them being showmen.

THE LAFORCE ASYLUMS.—Sir,—As I am now in this country pleading on behalf of the John Bost Institutions at La Force, permit me to ask you to rectify a statement respecting them in your valued paper published on April 12. The legacy referred to is likely to be much less than there stated, and will not come into possession till the death of the testator's widow. Unfortunately the will is contested, and we may never receive anything after all. We are in special need of help just now, as we have important works of enlargement and repair proceeding, which have still to be provided for, and the needs of our orphans, invalids, and incurables are always pressing.—Yours faithfully,

Pastor Rayroux,
Successor to John Bost.

UNTIL THE END.

By MARGARET J. PRESTON.

TO do God's will—that's all
That need concern us: not to carp or ask
The meaning of it; but to ply our task
Whatever may befall;
Accepting good or ill as He shall send,
And wait until the end.

What if a spire of grass
Should dare assert itself against his power,
And question wherefore He withheld the shower
Or let the tempest pass
To shred its stem and pour its juices out,
Or shrivel it with drought?

Each atom God hath made
Yields to his primal law obedience true,
Whether it be a star, or drop of dew,
Forest or fern blade.
Should one resist, the world would feel the spell:
"Behold! a miracle!"

If Nature thus can bow,
With acquiescence absolute, profound,
Before the mysteries that gird her round,
Nor ever disallow
The pressure of the Hand above her, why
Should not this conscious *I?*

Wherefore is man so loth,
Without presumptuous quest into the cause
Of this or that, in God's inviolate laws,
To trust, as Nature doth,
Content, although he may not comprehend,
To wait until the end!

—*New York Independent.*

SYRIAN COLONISATION SOCIETY.

A MEETING of the friends of the above society, instituted some fifteen months ago for the relief of the persecuted Jews from Russia, was held at the residence of the Earl of Shaftesbury in Grosvenor-square, on Saturday, April 28, being the anniversary of his eighty-second birthday. There was a good and influential attendance.

Mrs. Finn, the secretary, gave many interesting, though harrowing, details of the sufferings of the afflicted Jews. Some 20,000 of these poor people have lately passed through Hamburg alone on their way to America, where and in London the society did all in its power to help them. Many of them were sent to Latakia, in Syria, but as difficulties from the Turkish Government have arisen, the society now proposes to locate many in the island of Cyprus, where a suitable tract of land can be obtained.

At the close of the meeting his Lordship made a few short but very interesting remarks. One was that since the time of Antiochus Epiphanes he did not remember having heard or read of such extended calamities as those they were suffering under Russia. He added that help tendered to them at present in their deep sorrow would, he believed, do more than anything else that could be conceived to touch their hearts, which might cause them to turn to Him they had so long rejected. Such a turning of the Jewish people towards Christ and his Gospel would probably be more effectual in advancing that cause so dear to all true Christians than all other missionary activities combined.

SOLDIERS IN SINGAPORE.—Our Lord and Master is "establishing a good work in us" in drawing souls to Himself by means of a Soldiers' Bible-class, held at Miss Cooke's (of the Chinese Mission), and Bible-classes held in the schoolroom at Tanglin Barracks. Some thirty to forty attend, the majority being converted men, many through the instrumentality of these meetings. Would your readers kindly assist by gifts of illustrated tracts, *British Workman*, and like publications. They may be addressed to the undersigned, who will undertake their distribution. Commending this work to the prayers of your readers,—I am, yours obediently, A. I. Bridges, Schoolmaster,

1st Battalion Royal Inniskilling Fusiliers.
Singapore, China.

MR. McALL'S MISSION IN FRANCE.*

IT was a great pleasure to welcome Mr. McAll at Mildmay at the meeting held for his Mission on April 4th, and to hear him speak again in his own simple but telling way of his most interesting and important work in Paris and the provinces of France.

MR. DONALD MATHESON, who presided, said that sympathy in preaching the Gospel, and not controversy, was one of the characteristics of this Mission. He remarked also on the simplicity of the work. It had been begun and was carried out in a simple, natural way, adapting itself to circumstances, and going down to the people. A shop was taken, the goods and furniture turned out, a few chairs put in, and a man sent to preach the Gospel in the plainest possible manner. This was their manner of proceeding.

Mr. McALL began by saying that when he last stood in that room, just a year ago, he had by his side his colleague, Mr. Dodds. Little did he think how soon his beloved fellow-labourer would be taken from him. He had scarcely known him more than a few hours before perceiving how his heart was given to the cause of Christ. During the last few weeks of his life, it had especially seemed as if his one desire was to fulfil the work of his Master.

Though the standard-bearers might fail, the Lord was guardian of his own work; and of this they had had many proofs during the past years. Never in times past were there more in Paris and the provinces disposed at least to listen to the Gospel. Indeed, the calls to work were more urgent than ever. There had been an unparalleled effort to cry down religion; and thus people may have imagined that the work was hopeless. There was much to deplore; but there was much cause for encouragement also.

The following incident would exemplify what he had said. It was their custom to hire occasionally large ball-rooms, where atheists were in the habit of meeting, and they had done so again this year. One hall had been hired for three, another for six nights. One evening the speaker was addressing an audience of 700 people, chiefly men, on the existence of God, when the wife of a shoemaker, who had his shop under the hall, came to the man at the door, and said, "I thought there was a meeting to-night." "Yes, there is." "Then the hall is empty?" "No, indeed!" "I don't believe it: whenever there is a meeting, there is such a noise that we have to stop business and shut up the shop." "Will you walk up and see?" There, when she came to the door, she saw a large gathering of people listening in silent attention to the Gospel.

A year ago there were seventy stations: there are now eighty, those at Marseilles and Corsica, under Mr. McAll's former helper, and now his coadjutor—M. Sailliens, having been added. There have been no other additions, simply because there has not been the means. The only way in which new ground has been broken up during the past year is this: French pastors have said, "We want to help. If you can give us a Mission Hall, we will do the rest." This had been done, and so the work had been extended. Their Mission rooms seat between 1300 and 1400 people. This year the attendances have amounted to half a million, 40,000 more than last year.

Mr. McAll then took us on an imaginary visit to one of the stations. It was in a demoralised district, in the neighbourhood of Champ de Mars. It had been at first a discouraging station, but was now most encouraging. There are two public Evangelistic services on Thursday and Sunday evenings (and on Sunday evening, at the close of the ordinary service, an after-meeting); a Bible-class, conducted by a Lutheran pastor, attended by from 60 to 100 people (with respect to which the pastor had said it was the most encouraging part of his work); a meeting for working women; a free Dispensary and Medical Mission twice a week; a system of visitation; a free library; a Sunday-school; and a weekly meeting for children.

A short time ago Mr. McAll was at this very station, and after the meeting was shaking hands with the people at the door, when a workman and his wife referred to Mr. Dodds. "I owe everything to that dear friend who has left us," said the man; "he was my father in Christ." His wife chimed in; "I owe everything to Lord Radstock, when he was taking meetings in the Wesleyan Chapel."

In connection with the same station, a poor man died not long ago—an itinerant knife-grinder. He came to the Dispensary in great darkness, but soon manifested anxiety about his state before God, seeing there was something in Christianity which he did not possess. He was missed after a time; and it was found that he had been taken to one of the hospitals. Here he was urged to see the priest, which he steadily refused to do, asking, instead, to have "the gentleman from the Dispensary" sent for. For this he was turned out; but in that hospital, away from anyone to teach him, with no aid except his Bible, he had found Christ. He died soon after, the very last word on his lips being "Jesus."

In the Mission at St. Etienne there are three stations. When Dr. Burrowes was about to leave for Marseilles to take charge of the Medical Mission there, at the meeting which was held to bid him farewell 250 stood up to attest their resolve to live for Christ. Eighty of these have joined the Free Church of that place.

Dr. NEWELL, an American gentleman residing in Paris, who has joined the Board of Directors recently established in connection with Mr. McAll's Mission, dwelt upon two or three characteristics of the work.

(1) It was natural; it had started in a natural way, and had advanced step by step. The extent to which it was still to be developed must depend very largely upon the Christian people of England and America.

(2) It was in harmony with the existing churches, having the support and sympathy of the French pastors, and in turn assisting their work. Dr. Newell gave an instance of this which had just come under his notice, and which he said even Mr. McAll had not heard of. A lady living at Orleans attended Pastor Wheatcroft's ministry, but after a time absented herself from the services. On inquiry it was found that her daughter, only eighteen years of age, so persecuted and ridiculed her for her religion that she had been able to bear it no longer, and to avoid annoyance had given up attending public worship. This daughter happened soon afterwards to be on a visit to Marseilles, and there, while passing by the room where one of the services was being held, she was attracted by the music and singing and went in. So impressed was she that she went again, and soon was rejoicing in the knowledge of Christ. On her return home, she told her mother she had become a Christian; and now both mother and daughter are attending the ministry which had once been despised.

(3) Its influence upon the French nation. A quiet work was being done in many directions. A gentleman met some people in a railway carriage, and began to talk to them on the subject of religion. The reply was, "We don't know whether we are Protestants; but we are Christians, for we have received Christ." It appears that they had bought a Bible from a pedlar, and thus had learnt the way of life.

The people had elegant churches. What they wanted, and what this Mission supplied, were Mission Halls.

* During Mr. McAll's recent visit to London we were unable to give any lengthened account of the various meetings he held; we are therefore all the more glad to transfer to our columns this interesting notice that appears in the current number of *Service for the King* (2d. *Shaw & Co.*)

HOMES FOR WORKING GIRLS IN LONDON.—The Countess of Aberdeen's annual tea-party to the residents of the various Homes was held on Thursday evening (over 260 were present) at Gordon House, 8, Endsleigh-gardens, N.W. The Earl of Aberdeen presided at a social meeting afterwards, and addresses were given by the Rev. Dr. M'Ewan, Mr. John Shrimpton, Rev. Canon Spence, and the Hon. A. F. Kinnaird.

EVANGELISATION IN BADEN.

IT cannot be denied that the sad picture drawn by the Berlin correspondent of *The Times* on the occasion of the national day of fasting and humiliation is but too true. There are, on the other hand, cheering indications that better days are dawning upon our Fatherland. While, on one side, wickedness of every kind is assuming alarming proportions, there is also among the well-disposed a growing desire for, and longing after, a better state of things. Many are beginning to open their eyes to the fact that, after all, the only remedy against the growing evil might be a return to the pure religion of Jesus Christ.

When it was first proposed that we should have a Mission here, few understood what was meant. However, the increasing interest manifested as the work progressed, and the various testimonies of thankfulness to those who conducted it, amply proved how much it was appreciated. As Dr. Ziemann, together with Pastor Stockmayer, proclaimed during the space of three weeks, night after night, the truth as it is in Jesus, many were led to accept Him for their Saviour, and to surrender their hearts and lives to Him as their King. The Town Council kindly placed a fine hall at the disposal of the Evangelists, free of charge; and though, as a rule, it was the "common people" that came and heard gladly, yet not a few of the aristocracy were seen, night after night, some of them professing to have found peace through the blood of Jesus.

One evening especially will ever be memorable in this blessed work. Dr. Ziemann had invited those who were really anxious about the salvation of their souls, and willing to make a full surrender of themselves, to a Bible-reading in a smaller hall. At the close of a very clear exposition of the way of salvation, a leading citizen of the town arose and bore testimony to blessing received. He was quickly followed by others, till at last, as by one mighty impulse, almost all present moved to the front, and then and there solemnly dedicated themselves to their Lord and King. The sight was almost overwhelming, especially to those who feel and realise every day how hard the Germans are to be moved. That the surrender in most cases was true and real has since been fully proved, by the sacrifices which have been made in support of the "Mission," or otherwise. One baker has begun to close his shop on Sunday—a thing almost unheard of in Germany. It is a matter of great thankfulness that so many men, and young men, came out for the Lord. Towards the close of the "Mission," a good number responded to the call of the Evangelists to stand up and bear witness to blessing received.

There is life springing up all around. Numbers have been added to the Church; while the Christians have received a fresh impulse to go forth and work in the Lord's vineyard. Bible readings, and other work, are being organised, and we hope especially to continue the work among children which Dr. Ziemann began. We are much indebted to the Children's Special Service Mission for a liberal grant of picture leaflets in German, which are a great attraction, as well as for pecuniary help to hire halls for children's meetings. On the whole we have met with much encouragement.

Freiburg in Baden. M. RÖMMELE.

A NEW HALL.—An interesting meeting was ately held on the occasion of the opening of Bliss Hall, in Leighton-crescent, Kentish Town, N.W., in connection with the London Sacred Song Association. A sale of fancy and useful articles was held in support of the work; and in the evening a public meeting was held of friends interested in the new undertaking. We understand part of the building—an old-fashioned and roomy house standing behind Leighton-crescent—is shortly to be opened as a Christian Home for young men in business, many of whom will be glad to reside in a place where they may enjoy the privilege of Christian society and the opportunity of Christian work. The Hon. Sec. is Herbert A. Farley, 48, Paternoster-row, E.C.

SUPPRESSION OF THE OPIUM TRADE.

THE annual meeting of this society was held on Wednesday week at Exeter Hall, under the presidency of Sir Joseph Pease, M.P. There was a large attendance.

Rev. Storrs Turner, the secretary, presented the report, which stated that they could not report any decided progress in their long controversy with the Government. The immediate work of the society had been steadily prosecuted during the past twelve months. About seventy-five thousand publications had been issued. The society had to thank Mr. Broomhall, of the China Inland Mission, for the publication, independently of the society, of two editions of "The Truth about Opium Smoking." Several fresh auxiliaries had been formed during the year, including those at Gloucester, Bristol, Norwich, Eastbourne, Falmouth, and Hastings.

Rev. J. Hudson Taylor moved: "That this meeting deeply regrets that Her Majesty's Government, by moving the previous question on April 3 last, declined to accept the principle of Sir Joseph Pease's resolution, which asserted the right of China to the entire control of the opium trade on her own territory." The speaker, who was very cordially received, said he was thankful to see so large a meeting to consider this important matter. He was satisfied that it was only necessary for the public of England to be more fully acquainted with the merits of this question to stir within the hearts of the people of this country such an interest as would compel them to bring powerful influences to bear upon the Government that would oblige them to face the question of the Indian revenue. Many persons were already deeply interested in the question, but after very close observation of the state of things in China, he was prepared to say that there were very few indeed who had any adequate idea of the great magnitude of the evil. Even the African slave trade, terrible though it was at last seen to be, was not so serious as that by which China was now being injured. They were all rejoiced to see Canon Wilberforce to-night, the grandson of one who fought so bravely against slavery. Very thankful would they all be if he would give them his assistance in putting down this evil. It was now thirty years ago since he went to China, and as a medical missionary he had come into close contact with the evils caused by opium. When he had a hospital into which some of the smokers were brought, the strength of the habit by which they were bound could be seen, and indeed it was beyond the power of language to describe. As the founder and director of the China Inland Mission, he had been brought into close contact with all the provinces of China proper, for they had missionaries in most of them. During his visits to these brethren, he had their opinions on the subject, and he was consequently in a position to speak with some authority upon it. It was not easy to exaggerate the malignant character of the evil. There were missionaries on the platform who had spent long years in China, and he believed their opinion would entirely coincide with his own as to the blunted and deadened consciences of those enslaved by this habit. The grave question to be considered was, What is England doing in this matter? The answer was that hitherto its action had been evil; but something at least had been done. In Shanghai, for example, the authorities had closed every shop. If China had the power that was used elsewhere, this question would soon be settled. In conclusion he told of a somewhat startling retort given to one who was telling of the progress of the Gospel in China, by a listener—"Ah, yes! but who brings us the opium?"

Canon Wilberforce, who was received with loud cheers, in seconding the resolution, said that if it were wrong, as Mr. Hudson Taylor had shown, to smoke a single grain of opium, was it not something savouring of a deadly national sin to pour hundreds of chests of this poison into a country unable to resist the mischief? When Mr. Taylor had referred to the struggle preceding the abolition of the slave trade, he could not help remembering a fact in connection with it. He was in a position to state that the leaders in that great movement never took a single step in it without earnest and constant communion with their Lord. On the very night when the leader of the movement went down to the House of Commons to plead with silver voice and tender eloquence for the abolition of the evil, on that very night in a little chamber there was gathered a band of praying men, and that night was the night of victory in the House of Commons.

Mr. Samuel Smith, M.P., confessed that, although he had been a little discouraged at the cold reception this question met with in the House of Commons, this noble meeting had greatly encouraged him. He could not have heard the stirring speeches which had been delivered to-night without feeling that they had a cause committed to their trust on which they might earnestly ask the Divine blessing to rest. There was a time when, if this country had acted rightly, this evil might have been strangled in its infancy. It was said that the real difficulty was the money—the revenue of six or seven millions. The answer to an argument of that kind was that they would be prepared to bear the burden. They had gained a great triumph in the House of Commons on the side of temperance. They had obtained local option, and he contended that they should give China local option with regard to the use of opium.

Mr. S. Morley, M.P., moved the next Resolution: "That this meeting is of opinion that the Indian Government ought not to encourage the opium trade for the sake of revenue, but is morally bound to repress both the production and consumption of the pernicious drug to the utmost possible extent." He desired to place against the statement of the Home Government the declaration of the Malagasy Envoy within the last few weeks to a deputation waiting upon him respecting the drink traffic in Madagascar. "Better have a deficient revenue than a degraded people." He was of opinion that it was one of the gravest scandals of modern times that the Government of China should have been interfered with in this matter. If the English nation once understood the details of this question, he could not believe that it would be submitted to for a single hour. This evil ought not to remain any longer unchallenged by the English people.

Mr. David McLaren said that for many years he had taken a deep interest in this question. He thought one fact should be clearly known, that the opium manufactured by the Government was made with the express purpose of being sent to China.

Baboo Protab Chundra Mozoomdarr, in a telling speech which excited considerable interest, having supported the resolution, it was unanimously adopted.

Sir Joseph Pease said that it had been a great pleasure to him to preside over the proceedings of the evening. It seemed to him that the meeting plainly said the people of this country were about to awake to the magnitude of the evil of the opium traffic. He should long remember the occasion as giving a clear and emphatic utterance on this question.

NORMAL COLLEGE FOR THE BLIND.—The Royal Normal College, at Norwood, was founded in 1872, for the purpose of affording the youthful blind from all parts of the kingdom a thorough physical, general, and musical education, so as to qualify them to become self-supporting, useful members of society. Pupils of both sexes are instructed by experienced masters and teachers, and from 80 to 90 per cent. of the pupils who have received a thorough course of training have been enabled to fully maintain themselves by various pursuits. The Gardner Trustees have given a great impetus to the work by establishing a large number of scholarships. Scholarship committees have also been formed in many of the large towns. About 150 pupils are now under instruction. A mortgage debt of £12,000 has been incurred, the interest due being an annual burden upon the funds of the college. The committee appeal to the public for help to pay off this mortgage, so that it may be free to devote all its energies to the education and training of the young blind.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

THE annual meeting of this society was held last week, in the Lower Room, Exeter Hall, the Right Rev. the Bishop of Sodor and Man in the chair. The meeting was largely attended. The report, which was read by the Rev. G. Karney, secretary, was of a very encouraging character, and gave details of successful work in the various provinces in which the operations of the Mission have been carried on, particular reference being made to the work of the Normal School. The village missions and schools are steadily developing, and among the interesting facts to be noted in connection with them are the records of several conversions and an increased interest on the part of natives of every rank. The society has doubled its missionaries in three years, and in expressing the opinion that it would be a grief to see such a work curtailed, the committee feel that every effort should be made to bring the income for the coming year up to £22,000.

The Chairman said, when he listened to the report he felt full of thankfulness. God seemed to have prospered the work of the society in every way. He had attended many meetings at which he heard complaints of want of money and want of workers, but here there was thankfulness for everything. Another point in the report was Bishop French's testimony to the welcome given to English ladies in Zenanas. Was not that a distinct call to the ladies of England, to those who love the Saviour, and are ready to dedicate themselves to his work?

Archdeacon Richardson believed that many reflex blessings came to their own land from taking up those missionary enterprises, and they gained no small advantage from being able in this cause to test what woman's work could do, and what it ought to be in any one locality for Christ. It was a vast work they had to do, and with regard to the suitability of women for the work, he quoted his own experience in a country parish where they ventured with successful results on the then novel experiment of putting into the hands of ladies the teaching of the lowest and roughest class of men.

Rev. G. N. Hodges (Masulipatum) said that one of the great obstacles to many Hindoo men, who would otherwise accept the faith, was the state of their female relatives, and he believed the work of saving men and women must go on concurrently. He believed in the efficiency of native agents, and spoke in high terms of the value of the normal schools for the training of native teachers.

Rev. F. E. Wigram, in urging the extension of the work to China, said they need not fear any want of support. If they had hesitated on account of the vastness of the work already in hand, missionary work would not have extended as it had done to the East and West.

Mr. Henry Morris, late Indian Civil Service, hoped that English ladies would use every effort to carry into the homes of their Hindoo sisters the brightness springing from the love of Jesus that illumined their own.

IPSWICH Y.M.C.A.—A very pleasant gathering was held on Friday week in the Old Museum Rooms, in connection with the Young Men's Christian Association. There were more young men present than at any previous meeting of the association. Mr. E. Grimwade, J.P., the chairman, impressed upon his hearers the importance of taking a firm stand by what is right and true. Mr. W. H. Roberts, the secretary of the association, read a brief report of the winter work. Since November sixty young men had been added to the roll of members and associates. Mr. J. Venn stated that at the commencement of the session a prize of books to the value of £2 2s. was offered for the best essay on "The true source of a nation's greatness." This had been won by Mr. A. Adcock, who proceeded to read his essay, which was heartily received. A practical address was delivered by Rev. Canon Garratt, dealing with some of the dangers surrounding young men. This was followed by well-chosen and appropriate remarks from Dr. Roche. W. H. Roberts.

PASTOR CHINIQUY AND ROMANISM.

ALLOW me to ask your readers to join with me in blessing God for the manifestations of his infinite mercies towards many of those to whom it has been my privilege to preach the truth, these last three months. How can I tell you my joy, when, after my second address in Exeter Hall, three Roman Catholics came to shake hands with me in the presence of many, and said, with tears of joy: "Now we see the light, and we understand the errors of the Church of Rome. We give up those errors from this very hour. We will never invoke any name but the name of Jesus, and the Word of God will be our only guide."

The very next week my joy was not less, when one of the most venerable Episcopal ministers of London came to tell me, "Do you remember that old gentleman, with his white hair, who was just before you, when you were speaking in our huge hall? He is a wealthy and very influential man, enjoying the confidence of all by the stern honesty of his conduct. But, unfortunately, a couple of years ago, he fell into the hands of Ritualists, who very soon filled his mind with the subtle poison of their half-concealed Popish doctrines and practices; so much so, that he determined to give up his position in our Church in order to submit himself to the Pope. All my efforts to prevent him from making that unfortunate step were of no avail; and next week was chosen by him and the priests of Rome to make his public recantation. Then, he heard you were to give us a public course of lectures on Romanism, and he determined to come to hear you. The Lord evidently guided your thoughts and your words for the salvation of that honest and intelligent man. The first person I met, when I returned to my parsonage, after the lecture, was that dear old friend of mine. He threw himself into my arms, and with tears of joy he said, 'Help me to bless the Lord! I understand the mummeries and idolatries of Rome. By the grace of God, nothing will ever any more shake my faith in the glorious Gospel truths which our heroic ancestors have bought for us at the price of their blood.' The rest of the night was spent by him and me in blessing God for the admirable and so sudden change just wrought in his heart."

The other day one of the most pious and eloquent Baptist ministers of London told me, in a public meeting, "After your lecture in my church, a French lady came to tell me that though she had been till then a most devoted and sincere Roman Catholic, she felt that her duty towards God and herself, as well as towards her relations, was to break for ever the ties which had united her to the Church of Rome, in order to unite with one of our Evangelical Churches. Not only has she kept her resolution, but, full of joy for the great gift she has received, she has just gone back to France to persuade her friends and relations to give up the errors of Popery, in order to accept Christ as the only hope, light, and life of sinners."

Nine years ago one of the most respectable ladies of England was entrapped, as are so many others, by the glittering sophisms and novelties of the Ritualists. She made the acquaintance of Dr. Newman, who very soon entrapped her into the snares of Popery. For seven years she led the life of a sincere Roman Catholic, suffering humiliations and making sacrifices which would draw the tears of your readers were I allowed to reveal them. But the hour of light and deliverance was approaching. A year ago an unknown friend sent her, by the mail, my humble book, "The Priest, the Woman, and the Confessional," which she read with attention. A few days after my arrival in England a most admirable letter was handed me from that lady, telling me how her own personal experience of Auricular Confession was corroborating several of the things she found in my book, adding that her faith in the new religion was much shaken and modified from that day. She put to me several questions about the Church and the Real Presence. With prayers and ardent supplications to God, I answered her questions. And this very morning how many tears of joy have rolled on my cheeks, when I learned, from that dear daughter of Christ, how she had distressed and confounded the Jesuits, and bravely come back to the Church where Jesus alone is the joy, the strength, the light, the door and the life of poor sinners!

I would narrate you many other conversions which have made the angels of God sing their songs of eternal joys, were I not prevented by the fear of making my letter too long. But I will not finish without telling your readers that it has been my privilege these last three months to help two priests of Rome in breaking their fetters, and I hear of several others who want to follow their example.

I came to this country to try and awaken some of the precious souls whom the Jesuits and Ritualists have put to sleep in order to destroy them. It was my hope that many of the disciples of Christ would like to help me to prepare a Home for those priests who wish to break their fetters. I ask all those who love our Saviour Jesus Christ, and wish to see Him reigning over this world, to help me in that good work. My address is 38, Parliament-street, London, S.W.—Truly yours in Christ, C. Chiniquy.

April 27.

MR. FRANCIS MURPHY AT ORMSKIRK.

A MOST successful Gospel Temperance Mission has been conducted at Ormskirk during the last week by Mr. Francis Murphy. Crowded houses were filled with the utmost enthusiasm, and greeted the veteran advocate with much warmth. The Mission was arranged by a committee consisting of almost all sections of the Christian Church. The Secretary, Mr. Drummond, in his farewell statement, said they had tried many times in Ormskirk to get the various bodies to work together on some point of vital Christian work, but up to the coming of Mr. Murphy had failed. He was glad to be able to say that the present Mission had been one of harmonious feeling throughout. Mr. Murphy spoke his farewell words in a spirit of sympathy and gentleness, exhorting all to continue the great work in God's name.

The total number of pledges taken during the Mission was 1500, which is nearly one-third of the population of the little town. The principal industry here is the brewery industry, the place boasting of no fewer than six breweries to less than six thousand inhabitants. The drink interest has been rudely shaken, and it is the hope of the committee that these places will be compelled to give up.

THE LOYALTY ISLANDS.—*Le Christianisme* publishes an appeal for a young and active French pastor to take up the work of the London Missionary Society in the Loyalty Islands, now under a French protectorate. He is to reside in the island of Maré, where, last year, there was serious persecution. The Romish party commenced a series of assaults upon the Protestants, and the result was civil war, in which the Romanists were beaten. The French Government thereupon deported the principal Protestant chiefs as prisoners to Cochin China, and installed the Romish chiefs in their places. Notwithstanding these troubles the work has gone on.

GOOD NEWS FROM SPAIN.—I would like to thank those of your readers who have kindly sent Scripture text-cards, which are very useful for distribution. Simple large-type wall-texts, on good paper, are still needed. The Lord, on whom we cast our need of a local, did not disappoint us. He stirred up one of the chief tradesmen of the town to send and offer to let us a house in the same street, in which they threw down all the partitions and have made a far larger place capable of holding nearly double the number of people, better lighted and ventilated, ready as soon as our time was up in the other, at no more expense, and we have it for three years. We would ask continued prayer, particularly with regard to the day-school for boys and girls, which, short-handed as we are, we feel obliged to open. Our meetings still continue crowded with most attentive listeners.—Yours sincerely, Rosetta S. Blamire.

Calle del Sol 10, *Marin*, *Pontevedra*, *Spain*.

FRENCH FOREIGN MISSIONS.

THE *Société des Missions Evangéliques* has recently held its annual meeting in Paris, when encouraging reports were given of the work in Basutoland, where the venerable Mons. Casalis commenced to labour in the Gospel fifty years ago. Since then progress has been made through much opposition and difficulty, and now M. Jousse is able to tell of a church crowded with heathen eager to hear the Word of God.

In Tahiti, thirty years after the English missionaries had been expelled and vain efforts had been made to impose Romanism, a French officer informed the native Christians that there were Protestants in France, upon which they applied to the Government for French pastors, and obtained them. These Tahitian Churches purchased from the British and Foreign Bible Society in one year £1000 worth of books, and this is only one of many instances showing the vigour of religious life in the islands. A Chinese cook who was converted at once set himself to the task of finding out all his former employers, in order to refund the money he had cheated them out of. This man evangelises his countrymen in Tahiti, and out of 100 francs, his monthly wages, gives ninety to the work of God.—*L'Evangéliste.*

PORTSMOUTH AND GOSPORT SEAMEN'S MISSION.—After a very prosperous cruise, and several weeks of successful labour among the fishermen in the West of England, we have returned to follow up the work among the fishermen, who have also returned to Portsmouth, where they are now catching mackerel, and will remain here for another three weeks. Our vessel, lying close by the large fleet of boats constantly coming in, will serve, as heretofore, for evangelistic work. During the visit to Brixham our meetings were largely attended, and evidently much blessing was given. Will your readers kindly remember us for books and little bags, not only for our fishermen, but for our sailors in general? After our work is over here we shall hope, God willing, to sail about the end of May for work in Havre, Honfleur, Rouen, &c. French Bibles, Testaments, Gospel books, &c., will be much appreciated. Henry Cook.

Belle Vue-place, Stoke-road, Gosport.

FREE ITALIAN CHURCH.—From Bassignana there is a gratifying report of progress for last month in the work of this church. At conferences held at Bergamo a few weeks ago, such was the throng to hear the Word, that not being able to obtain admission to the hall, many trampled each other outside. On one occasion there were gentlemen present, besides tradesmen of the city, under-officials, soldiers, and one captain of the Besaglieri, who showed much interest, asking the prayers of the people, and declaring he would willingly continue to come. Such has been the hostility roused that the excellent minister, Signor Lorenz Mazzetti, deemed it prudent to suspend his weekly conference for a time, with the hope that men's excited passions might cool, and that their foolish and unreasonable prejudices might be removed, by their seeing his object in the quiet good work of the Gospel. Let us pray that this very temporary suspension of the conferences may secure real advancement in that city.

NEW TABERNACLE FOR SOUTH LONDON.—The memorial-stone of a new building to be called the South London Tabernacle was laid last week by Mr. George Williams, treasurer of the Young Men's Christian Association. The pastor-designate of the new temple is Mr. C. H. Marsack Day, who has formed a church numbering about 150 members, and united with the London Baptist Association. Mr. Day said that a spirit of love had pervaded this work from beginning to end. Mr. Williams, before proceeding to lay the memorial-stone, remarked that London was increasing at such a rate that to suppose that the Church of England could overtake the spiritual wants of the people was out of the question. What was wanted was co-operation among Christians. He was present as a Churchman, and heartily wished them God-speed. Rev. J. R. Wood (Upper Holloway) had seen a great many foundation-stones laid, but did not remember seeing before a memorial-stone of a Baptist chapel laid by a Churchman, and he was thankful for this catholicity of Christianity. Mr. Robert Paton, Mr. Robert Burn, and Mr. Chapman also addressed the meeting. Subsequently a public meeting was held, under the presidency of Mr. J. T. Olney, and addresses were delivered by leading members of the Baptist denomination.

CONTINENTAL NOTES.

RUSSIA.

A RUSSSIAN Count and Countess, assisted by their friends, all zealous Evangelical Christians, carried on an interesting work during the late Industrial Exhibition at Moscow, by distributing tracts and Scripture portions to all comers. About a million and a half persons were thus reached, most of them receiving the gift with great eagerness.

GOOD FRIDAY IN SWITZERLAND.

For some years the young men of the Christian Union, or Y.M.C.A., of Sainte-Croix, Vaud, Switzerland, have been accustomed to devote the whole of Good Friday to special evangelistic efforts in the surrounding villages. This year a party of twenty-six went out, and found their message everywhere welcomed. They held open-air meetings in ten villages, and distributed 1800 tracts and 200 Scripture portions.

SPAIN.

A noble band of consecrated men and women are working for their Lord in the three provinces of Catalonia, Asturias, and Andalusia. At Gijon, a small seaport on the Bay of Biscay, a Church has been formed, all its members not only confessing the glorious name of Jesus, but showing by their daily life and conversation that the Gospel has saved them as well from the power of sin as from condemnation and the fear of death. The same consecrated spirit and singleness of heart is apparent in all the letters from different workers in different places.

PARIS.

According to French contemporaries, the materialistic propaganda is becoming more and more zealous and active. Paris has been divided into parishes for this purpose, each with its Free Thought Association, holding periodical meetings presided over by titled preachers, who occasionally celebrate marriages, and even baptisms, into the new faith. The mere mention of God's name throws them into a passion, and in their meetings its use, except for purposes of obloquy, is strictly interdicted.

In view of the complete secularisation of the common schools in France, many of our Evangelical brethren, not satisfied with the limited opportunities of the Sunday-school, have instituted in addition to these what are known as Thursday-schools, held on Thursday afternoons —the weekly half-holiday—and in which the Scriptures are systematically taught, and the children lovingly instructed in the truths of the Gospel. These Thursday-schools are generally well attended.

BERLIN.

On the Weddingplatz, in the north of the German metropolis, was situated a public-house of very low standing, called the "Prince Blucher," which exercised a most pernicious influence on the whole neighbourhood. On New Year's Day it was for the last time used for dancing and revelling, and on January 8 it was opened for its new Christian purposes. Besides being a centre for Christian work, this property opens a new field which has hitherto been almost entirely neglected in Germany. The itinerant workman finds a shelter in the "Wanderers' Home," but hardly anything has yet been done for the resident workman. The active sympathy awakened by the labours of the Rev. von Schlüembach in the north of Berlin has made this void still more apparent. Within a few weeks, Young Men's and Young Women's as well as other Christian Associations have enrolled upwards of 700 members, and the Blucher house is already used for their meetings as well as for Sunday-schools. There are now large rooms open at all hours of the day, where the working man can find rest, refreshment, and Christian literature. In two large halls more than 1000 people often meet to listen to the preaching of the Gospel.

FRENCH Y.M.C. ASSOCIATIONS.

In your issue of last week mention was made of the unrelenting determination of certain French authorities to erase the name of God from every school-book. Six months ago in the half-yearly meeting of the French Young Men's Christian Associations of Paris, M le Pasteur Recolin in burning words expressed his sorrow at seeing the powers of darkness so ably teaching the nation to forget God. He enjoined the French Y.M.C.A. to join the battle against unbelief and superstition, and to prove themselves sons of the Huguenots, Christians, and patriots. He proposed the *fête de la Jeunesse Chrétienne* as a means of extending the influence of the Associations among young people careless or ignorant of the Gospel, and of awakening the enthusiasm of those already Christians.

Six months have passed, and the half-yearly meeting of the Associations of Paris has been held again. The fête took place last week in the temple of the Oratoire, and only on one occasion (during the Mission of Messrs. Moody and Sankey) have we seen that fine old church so full. M. Recolin offered a very hearty welcome to all the young people present of both sexes, expressing with sincere emotion his joy at seeing the realisation of a cherished wish. Faithful and manly exhortations were addressed to their hearers by MM. les Pasteurs Picard, Lichtenberger, Bridel, Dumas, enjoining those who believe to keep at the feet of Jesus, to remain true men in a century of effeminacy and dissoluteness, and appealing to those who had not yet accepted for themselves the message of love to do so without delay. It is a bright ray of light in the midst of much darkness. God grant that the movement may spread to the provinces, rousing and encouraging Christians, young and old! H. D.

CHILDREN'S GOSPEL MISSION.—The annual meeting was held at the Fox and Knot School on Wednesday, April 18. Tea was provided for 150 of the parents and friends. The Chairman, Mr. Geo. Minto, sen., spoke of the necessity of parents yielding themselves to God for their children's sake. The report showed satisfactory progress during the past year. Admiral Fishbourne, Messrs. G. Hoon, Crust, Minto, and Wintersgill also gave short addresses. The Mission needs help to carry on the work. At Smithfield and Plumber's-place some 300 children of the poorer classes are gathered together and taught. The Hon. Sec. is Mr. H. W. Nunn, 48, Morton-road, London, N.

THE GOSPEL IN CHILI.—A Romanist priest at Sandy Point, Chili, having complained of the conduct of the Governor in giving countenance to Protestant Missions among the terribly degraded nations of Tierra del Fuego, the Governor writes to a Valparaiso newspaper: "Apart from the respect due to a man of Bishop Stirling's character, who can fail to admire the work he carries on with so much self-denial in these dreaded regions? Father Matulski does not understand courtesy being shown to a Protestant who has abandoned rank, fortune, home, and friends for a country universally regarded with horror, a man who calls the despised Fuegians brothers, and instructs them in the knowledge of God, who has transformed creatures hitherto regarded as the lowest type of the human race into intelligent and useful beings." —*Témoin de la Vérité.*

GAUBERT, EURE-ET-LOIRE, FRANCE.—In a very poor district of France, between Paris and Orleans, lies the small town of Gaubert, where two excellent Christian workers, Pastor Kruger and his wife, labour among the poor people, so poor that during winter, in order to save the cost of fuel, they use their stables as sitting-rooms. Gaubert is the only place in a wide circuit where the Gospel is preached, and as the old church is falling into ruins, these poor people—men, women, and children — have contributed £300 towards the building of a new one of a simple and inexpensive character. Having done their utmost, they now ask help from their fellow-Christians elsewhere. The Protestant community of Paris have given a portion, and Mrs. Kruger, leaving her husband to continue his pastoral duties, has crossed the Channel to appeal to those in this country who take an interest in the spiritual welfare of France. M. Gustave Monod, Pastor Theo. Monod, and Rev. R. McAll, testify to the goodness of the cause and the sterling character of Pastor and Mrs. Kruger.

AFRICANS FOR AFRICA.

A MOST interesting gathering took place on Wednesday week at Highbury-quadrant Hall (Dr. Bevan's). It was the annual meeting of the Freedmen's Mission Aid Society for sending coloured missionaries to Africa (18, Adam-street, Strand, W.) In the unavoidable absence of the President, the Earl of Shaftesbury, the chair was taken by Mr. R. Sinclair.

Rev. J. Gwynne Jones, secretary, read the Report, from which it appeared that the work of the society at its various stations on the West Coast of Africa had been carried on with marked success during the year. Arrangements have now been made for extending the work very greatly by aiding the United Brethren, who have already several large and successful Missions in the same neighbourhood. During the coming year the Gospel will be preached by the agents of the society in at least one hundred towns and villages on the West Coast, and that mostly to those who have never heard the name of Jesus. This work, it was said, had practically no limit. As contributions were received, new agents from among the educated Christian coloured people of the United States would be sent forth, and schools would be established, where the children would be taught, not only reading and writing, but the arts of Western civilization, habits of industry, and all that make the difference between civilised and barbarous nations.

The Arthington Mission in East Central Africa, towards the establishment of which Mr. Arthington, of Leeds, had given £3000, and other friends in England and Scotland about £4000 more, had been delayed on account of the rebellion of the False Prophet Achmet in the district that had been chosen. The hope was expressed, however, that as vigorous measures were now being adopted to restore peace and tranquillity, the door would soon be open, and a strong force of coloured missionaries would take possession of the land for Christ.

Rev. Dr. Bevan spoke of the importance of the work of the Society, and the Divine call to carry it on with energy, so that the millions of that land who lived in darkness and the shadow of death might soon rejoice in the glorious light and liberty of the children of God.

Rev. W. Justin Evans said he believed most thoroughly in the wisdom of employing in this work, to a very large extent, Africa's own sons and daughters, who could stand the climate so fatal to white men. Hence he most heartily approved of the plans adopted by this Society.

The next speaker was Professor Hugh M. Browne, M.A., a coloured gentleman, now on his way from America to the College at Monrovia, West Africa. Looking at the work of African Evangelisation from the African's point of view, he said that whilst ten years ago those of the coloured people in America who were educated felt it was their duty to remain in America and render all the help they could to lift up their own race, now the feeling was very general amongst the best class of the educated negroes of America that they should bear their full share in the work of evangelising Africa.

Professor T. McCants Stewart, B.A., LL.B. (coloured), in a very eloquent speech, which touched the hearts of all present, spoke of the debt the white races owe to the African race; now they have a grand opportunity of paying some of that debt, by helping in the work of uplifting the Dark Continent from heathenism, superstition, and slavery. The coloured people of America will furnish the men, and to some extent the means, but they need the sympathy, the prayers, and contributions of British Christians in this mighty work. If the Church of Christ was ready to enter heartily upon it, he believed that the next twenty years would yield such spiritual results in Africa as had never been known in the history of Christian Missions in any other country.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending May 19, 1883:—May 13, Heb. ix. 1-14; May 14, Heb. ix. 15-28; May 15, Heb. x. 1-14; May 16, Heb. x. 15-25; May 17, Heb. x. 26-39; May 18, Heb. xi. 1-16; May 19, Heb. xi. 17-29.

A WOMAN'S HOME IN WINNIPEG.

SIR,—A work has recently been begun in Winnipeg, which must, I think, commend itself very warmly to the sympathy and help of your readers. I refer to the Home for Women, lately established by the Winnipeg Christian Women's Union. This Union was formed for the purpose of making united Christian effort to stem the spread of vice by offering help and protection to the many unmarried women who have come here, and are still coming, to earn their livelihood, attracted by the very high remuneration offered to shop-girls, seamstresses, and domestic servants.

Some of your readers may be able to realise what fearful dangers these girls are exposed to, far from their homes, in a go-ahead Western city, where each man is striving to outdo his neighbour in quest of "filthy lucre." Many of them have suffered much discomfort and privation, for the dwelling accommodation, owing to the great influx of immigrants from Canada, the United States, and the British Isles, was until the last few months quite inadequate to the demand, and provisions, having hitherto been brought long distances, were all exceedingly dear. These facts the boarding-house keepers wrested to their own advantage, and the consequence was poor lodging and food for those who could not afford to pay exorbitantly for better.

To meet the needs of these unprotected women, and to be able to assist the numbers of girls expected during the summer from the Old Country, the Union has opened a Home, consisting of a boarding-house and an evening resort for those working out during the day. They have been stimulated to undertake this work by the promise of a Winnipeg gentleman to give them £1000 as soon as they can raise £500, and they hope that their fellow-Christians in the Old Country will contribute bountifully to help them in this work (whose importance cannot be too highly estimated). The expenses for bare necessaries will be very great, as your readers may judge from the prices for coal and wood being respectively £3 a ton and £2 a cord, and the rent for the house (an old wooden one, leased by the month) being £8 a month; a more modern one of the same size would rent for at least £20 a month.

It therefore seems advisable to the Union to start a Building Fund, that we may as soon as possible have premises rent-free, out of which they cannot be turned on short notice. Now, if each reader of your valued paper would contribute even a small sum there would be a total that would materially assist our object, to minister to spiritual needs while supplying temporal wants. Mr. Ch. Tinling, Church-road, Seaforth, Liverpool, has kindly consented to receive and forward all contributions.—Yours truly,

ANNIE MONK, Sec. C.W.U.

Bank of Ottawa, Winnipeg, Manitoba, Canada.

METROPOLITAN TABERNACLE.—A Gospel Temperance Service in connection with the Metropolitan Tabernacle Blue Ribbon Total Abstinence Society was held on Sunday afternoon at the Metropolitan Tabernacle. It was attended by a congregation that filled the spacious edifice, it having been announced that an address would be delivered by Mr. R. T. Booth, the American Evangelist. Mr. Booth expressed the pleasure it gave him to see so many persons at his second meeting after his return to England. Since he had been away he had seen many signs of the progress of the blue ribbon movement, and he was rejoiced to say that now Englishmen were carrying on the Continent, and wherever they went, the principles of total abstinence and the little badge of blue. He pleaded with his hearers for the sake of the unconscious influence which every man and woman wielded to take the blue ribbon. Subsequently he asked all who were total abstainers to hold up one hand, and about three-fourths of the vast assemblage responded to the invitation, Mr. Booth remarking that it was a grand sight. He then asked those who were not total abstainers to come forward and take the blue ribbon, and many came down the aisles to some desks, where pledges were administered and the blue ribbon given away.

Notices of Books, &c.

THE RED FLAG; OR, DANGER ON THE LINE. By ELYS. 337, *Strand*. A capital little Temperance book.

TRAPS. By the same Author. Sounds a salutary warning against taking cider, as the first step to indulgence in something stronger.

IS IT UTOPIAN? A Plea for the Evangelisation of the Masses by Voluntary Lay Help. By Rev. CHARLES BULLOCK. 1, *Paternoster-buildings*. This little but wise treatise on a great subject should be extensively read.

A DOG'S PROTEST AGAINST INTEMPERANCE. By Rev. J. MARSHALL MORRELL. 337, *Strand*. A truly wonderful dog, that growled at the approach of any drunkard. Boys and girls should get it and read it, which they may do for one penny.

MESSENGERS OF TRUTH. By FAITH CHILTERN. 337, *Strand*. The oft-repeated story of blighted prospects, desolated homes, wasted lives, and wretched adventures, all through the demon of drink, told in excellent style. The plain diction and language are beyond the ordinary run of Temperance allegories.

AFRICA (Sixpence, quarterly: *Partridge & Co.*) is full of deeply interesting news of missionary work in different parts of the Dark Continent. Those who are at all interested in Africa will find much in this well got-up quarterly to thank God for. A good map is inserted in this number with the Mission stations marked.

OUR MASTER'S FOOTSTEPS. By CHARLOTTE BICKERSTETH WHEELER. *Elliot Stock*. A volume of Bible-class notes on the four Gospels, designed for thoughtful girls. It meets a want that parents often feel, and may be safely and wisely placed in the hands of young people who are at all interested in the study of the Scriptures. The authoress says in her preface, "We who have the responsibility of training the mothers of the leading men of another generation, should seek, by God's help, to lay the foundation of their faith very deeply, where no assaults of infidelity can shake it, for these are dangerous times, and perhaps worse are coming." These words are weighty and well-spoken, and those who desire to act in accordance with their spirit, cannot do better than bring this thoughtful and suggestive book before all young readers whom they can influence and guide.

INTRODUCTION TO THE CRITICAL HISTORY OF PHILOSOPHY. By Dr. ASA MAHAN. *Elliot Stock*. This is a book for close readers and clear thinkers; it is not one that will have much attraction for superficial minds. It is an introductory portion of a much larger work soon to be published by the learned author. Dr. Leonard Bacon says of it, it is "common sense analysing and defining itself," while the Dean of Canterbury, and other competent critics, bestow upon it high praise. As a guide to a right understanding of the real nature of some of those delusive and ensnaring theories, which under the shelter of great names, and with high pretensions to learning and depth of research, do so much to unsettle and beguile unwary souls, the work will prove of great service. Although issued as an introduction to a further treatment of the subject, it is really complete in itself, and may be read with great advantage by all who seek for aid in the formation of settled principles of belief.

THE THREE WITNESSES. By Rev. H. T. ARMFIELD. 3s. 6d. *Bagster & Sons*. This is a treatise on the disputed text in 1 John v. 7. The author speaks of its omission from the Revised Version of the New Testament as being "perhaps the most conspicuous and the most daring of the changes the Revisers have made." He justly complains that no intimation is given of the fact that its genuineness is still a disputed point. The book is valuable as a protest against the modern disposition to sneer at all the criticism of past days as unworthy of regard. It deals with the question as to what qualifications modern scholars have for settling such discussions beyond those of the past, and reviews, with a great amount of fairness and skill, the evidence on both sides. Happily, the doctrine of the Trinity in unity of the Godhead does not rest upon this one passage, and is not materially affected by its retention or rejection, being the manifest teaching of Scripture throughout. But the case is so far established by the author in this interesting contribution to the subject, that few readers, we imagine, would hesitate to admit that the passage ought to have been retained, or at least not dismissed without a word or note to indicate that it is, after all, a matter on which there is good ground for difference of opinion.

THE STORY OF A PILLOW. By A. C. LAMBERT. 1s. 66, *Paternoster-row*. Designed to train little readers in the art of self-forgetfulness in the desire to care for others, especially the sick and helpless. Attractively written, this little volume of a hundred pages will not fail to do good service.

THE EVANGELICAL SUCCESSION. Second Series. 5s. *Macniven & Wallace*. There can scarcely be a greater service to Evangelical truth than the presentation, in a form at once easily intelligible and scholarly, of the lives of those men who, in all ages and in different climes and circumstances have handed down the torch of the "Evangel," from the times of the Apostle of the Gentiles to our own day. The present series of lectures, beginning with Calvin and ending with Zinzendorf, embraces the "middle period;" it is to be followed by a third, and perhaps a fourth, which will bring the "Succession" down to modern times. These seven lectures vary in style and in ability, but each is animated by the same spirit of catholic Christianity. Viewed as sketches of the lives and achievements of Christian heroes, they combine lucidity with depth; having been originally addressed to large popular audiences, they are vivid and inspiring. Professor Candlish's lecture on Calvin is a temperate and judicious exposition of his peculiar service to Evangelical religion, which, he says, consists in his having given "positive form in doctrine and in practical church life to that vivid sense of the grace of God in Christ that is the Evangelical element in Christianity." The paper on "Knox" naturally follows. Rev. R. W. Barbour writes of Knox, in whose "frail and feeble bit of a body" the heavenly light burned, in a spirit akin to the great Reformer's own. There are glowing sentences and burning phrases which we should like to quote if we had space. "Samuel Rutherford," by Mr. Taylor-Innes, is incomparably the best piece of literary work in the book. It is studded with fine thoughts finely expressed, with striking pictures and graphic touches, in which the writer of the famous "Letters" again lives and speaks. This sketch alone would render the volume before us worth procuring. The other lectures are "Alexander Henderson," by the Rev. S. Webster Thomson; "Archbishop Leighton," by Professor Blaikie; "Baxter," by the Rev. J. Stalker; and "Zinzendorf," by Professor Binnie. Of all except "Rutherford," of whom no portrait has come down to us, we have excellent vignettes heading each lecture, and the volume is a good specimen of the printer's art.

ABBEY HALL, READING.—By the kindness of Messrs. Sutton, Evangelistic Services have been carried on during the winter, for several years past, at this Hall. God has given greater blessing on the past winter's work than in any previous year. The Evangelists, whom Captain Smith, Hon. Sec. of the Evangelisation Society, has kindly supplied, have proclaimed Salvation in simple words which all could understand, and many of the hearers have accepted the Saviour. The friends in charge of the work impress on the converts the great importance of joining themselves at once to some section of Christ's Church, where they may be built up and strengthened in their spiritual life.

SUNDAY CLOSING FOR ENGLAND.—DEAR SIR,—A memorial, asking the Government to give the needful facilities for discussing the Sunday Closing Bill for England, has been signed by 120 Members of Parliament, and was last week presented to Mr. Gladstone. During the Session, up to the 20th of April 5013 petitions, with 1,138,190 signatures, have been received by the House of Commons in support of the above measure. At this crisis it is most important that many more numerously signed petitions should be sent in. We ask for earnest prayer that all who work for the success of the movement may be guided aright.

52, *Parliament-st., S.W.* EDWARD WHITWELL.

MR. G. O. BARNES has been preaching in London for the last few weeks, labouring principally at Hoxton Hall. Last Sunday he took the principal part in the three meetings, morning, afternoon, and evening. On the previous Sunday evening he gave a Gospel address, at the close of which nearly sixty persons rose in token of their desire to accept of Christ as their Saviour. Mr. Barnes is accompanied by his wife, his son, and his two daughters. The latter are important helpers in the meetings, as they sing very sweetly and touchingly. Mr. Barnes' preaching is very striking and effective. The originality rivets the attention; whilst a word dropped now and again proves him to be a careful student of Scripture, and as having critical acquaintance with the text.

THE EVANGELISATION SOCIETY.

THE annual report of this excellent Society, just issued, is full of interesting details of the year's work, ending March 30. In the face of wide-spread infidelity and scepticism, as well as a growing disregard of the Gospel message, it is not a little cheering to find that over three and a half millions of people have heard the Gospel from the lips of the evangelists of this Society. Those of our readers who are at all acquainted with the way these servants of God preach the glad tidings, will rejoice that their efforts have not been in vain, as will be seen from a few extracts from the report. Captain Smith says :—

"Through summer and winter alike, in all parts of the country, in towns and in villages, our evangelists are every night preaching the Word of Life in town-halls, theatres, coffee-palaces, school-rooms, skating-rinks, concert-rooms, and drill-sheds, choosing secular ground if possible, but where none such is to be had, accepting any building to which people will come and listen to God's message to the sinner."

About Liverpool we read:—"The Rev. R. Hobson invited two of our working-men evangelists to hold a Mission, and was much cheered to find how readily the working classes came to hear the Gospel from their lips. The hall, holding 750 people, was sometimes crowded out; even rain did not keep the people away, and as the Mission went on there was a noticeable increase of smock-frocks and poor. Very many appeared deeply impressed."

Coming to Oxfordshire, we are told:—"Last spring a week's mission was held in the village of Chadlington, but with little apparent result. At the beginning of this year the effort was renewed, and there was now a remarkable awakening among the people, and much blessing followed the preaching of the Gospel."

A report from Lower Norwood says:—"The Lord's Day Services are conducted exclusively by agents of the Evangelisation Society. The services are attended chiefly by the working classes. As the key fits the lock, so the agents of the Evangelisation Society are exactly suited to be useful to our congregations."

A report from Brighton says :—"The Evangelists supplied by you began under much discouragement, but by God's blessing on steady and prayerful perseverance, a number of converted men and women have been gathered in, and are labouring with earnestness and success to extend the work. On every side we see changed lives and homes, and hear most encouraging testimonies of blessing received. Our hall, which seats 400, is filled to overflowing every Sunday evening, and such numbers have to be sent away that we are only waiting for funds to enlarge the building."

The personal testimonies inserted are of no less value than those quoted. We note with pleasure that about five hundred "thank-offerings" appear among the contributions; this is an evidence that the people under whose auspices meetings are held, as well as those who receive blessing, are not shirking their responsibility towards the expenses, though the Society wisely makes no conditions respecting funds. The number of meetings held during the year were 17,986—1424 more than the previous year. The receipts have not increased proportionally, though we find £11,329 as the total.

In commending the work of this Society to our readers, we cannot do better than quote the closing remarks of Captain Smith's report :—

"A new financial year is now open before us, with new opportunities for tent missions, barn work, Gospel missions in halls and school-rooms all over the country, and we most cordially invite all who themselves know and love the Gospel, to strengthen our hands by their gifts, their services, and their prayers. All who are willing to assist in the work by donations, by preaching, or by promoting meetings in the places where they reside, are invited to apply to the Hon. Secretary, at the offices of the Society, 21, Surrey-street, Strand, W.C.

Forthcoming Meetings.

☞ **Information for this column should reach us not later than Monday morning.**

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELIZATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

STEPNEY MEETING HOUSE, Spring Garden-place, E.—Mrs. G. S Reaney will give an address to Men and Women every Sunday at 3 p.m.

REV. W. HASLAM, May 19, St. Peter's, Drypool, Hull.

REV. W. H. AITKEN: Trinity Sunday, May 20, Penge, S.E.; Sunday, June 3, Penge-lane, S.E.

MR. HENRY THORNE, May 15 to 17, Kendal; 18, Halifax; 19 to 28, Derby: 31, Doncaster; June 1, London; 4, Birmingham; 5 to 8, Macclesfield.

CLAPTON HALL, Upper Clapton.—Mr. Denham Smith during May; Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

AGRICULTURAL HALL SERVICES.—Sun., May 13, 3.30 p.m., Rev. C. B. Sawday.

DUBLIN BELIEVERS' MEETINGS in the Merrion Hall, Lower Merrion-street, Merrion-square, Dublin, June 19, 20, and 21.

CONFERENCE HALL, Mildmay-park, N.—May 13, 9.30 a.m., Rev. J. Wilkinson; 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Joseph Samme.

ST. GEORGE'S HALL, W.—Mr. Shuldham Henry during May. Sunday, 11 a.m. and 7 p.m. Burlington Hall, Savile-row, Wednesday, 8 p.m.

Y.M.C.A., Iona Rooms, 205, High-street, Camden Town, N.W.—Addresses by Mr. Shuldham Henry on "The Holy Spirit," Thursdays in May, 8.45 p.m.

ST. JAMES'S HALL, Regent-street.—Mr. Joseph Proudman conducts Gospel Services, supported by a Select Choir, every Sunday evening at 7 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Meeting at Exeter (Lower) Hall on May 17, at 6.30 p.m., Rev. Geo. Everard presiding.

DR. THAIN DAVIDSON'S Monthly Sermon to Young Men, Colebrook-row Presbyterian Church, Islington, Sunday, May 13, 6.30 p.m.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, May 11, 7 p.m., Rev. E. Gill, M.A., on "Positive Christianity."

TALBOT TABERNACLE, Talbot-road, Westbourne-park.—Thursday, May 10, 7.30 p.m., Meeting for praise and prayer in connection with the Affirmation Bill.

ECCLESTON HILL, Eccleston-street, S.W.—Whit-Monday, Conference of Christian workers to wait on the Lord for guidance and power for service, 11 a.m., 3.30, and 7 p.m.

MILDMAY PARK ANNUAL CONFERENCE, June 27, 28, and 29, 1883. No applications for tickets can be received before May 9.

CONFERENCE AT HAMMERSMITH, West-end Chapel.—May 28, 29, and 30, 4 and 7 p.m. Subjects, "Spiritual Life, Progress and Service."

UNION HALL, Carlisle-st., Edgware-rd.—Whit-Monday, Conference of Christians, 11 a.m. Open-air meeting, Regent's-park (near Hanover-gate). Public meeting in Hall, 7.30 p.m.

NEWPORT AND ISLE OF WIGHT CONFERENCE, May 16, 17, 18.—General subject. "The Work of the Holy Spirit." Meetings in Borough-hall, Newport, at 10 a.m. for prayer; at 11 a.m. and 7 p.m. for conference; 3 p.m., Bible reading; 4 p.m., accounts of God's work; 5.30 p.m., prayer, praise, and testimony.

YOUNG MEN'S MISSIONARY BREAKFAST, Cornwall Hall, 124, Cornwall-road, Notting-hill, Monday, May 14, 8.30 a.m. Addresses by Rev. Filmer Sulivan, (Vicar of St. Matthew's, Bayswater), Rev. W. Norris (Calcutta). Rev. J. J. Turner (China), and J. W. Handford, Esq., C.M.S. (East Africa).

EVANGELISTIC MISSION, Kilburn Hall, Kilburn-gate (*not* Town Hall).—Bank Holiday, Whit-Monday, May 14, 4 and 7 p.m., Rev. J. Hudson Taylor, Herbert Francis, Dr. McKilliam, Ned Wright, and others. Also at Bignold Hall, Bignold-rd., Station-rd., Forest-gate.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Monthly Meeting for Christian Workers, Wednesday, May 16. Address by Mr. Reginald Radcliffe. Miss Child of the "Welcome Home," Miss Steer of the "Bridge of Hope," and other friends from Ratcliff Highway will give reports of their work. Tea at 6 p.m. Meeting at 7 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Arrowsmith every Saturday and Sunday in May at Croydon; Mr. Spiers now at Dartmouth; Mr. Geo. Brunster at Folkestone, May 19 to 26; Mr. W. L. Seyler at Highgate-road Baptist Chapel, May 21 to 25; Messrs. Attenborough and Seyler at Upton Chapel, Lambeth.

SALVATION ARMY.—Address by Mrs. Booth, on "Modern Unbelief," Regent Hall, Oxford Circus, Tuesdays in May (except Whit-Tuesday), 3 p.m. The General will conduct services in Regent Hall, Whit-Sunday, 11 a.m., 3 p.m., and 7 p.m. Clapton Congress Hall Anniversary, Whit-Sunday and Monday, Thanksgiving meeting. Saturday, May 12, 7 p.m. Mrs. Booth on Whit-Sunday, 3 p.m. Meeting in Grecian Theatres, Whit-Monday, 7 p.m.

APPLICANTS FOR TRACTS.—L. Lightbourn, 52, West High-street, Cross-lane, Salford; F. Parrott, Engine Cleaner, 143, Newcomen-road, Wellingboro'; Lewis J. Virgo, Goldstone House, Fairfield-road, St. John's, Burgess-hill; R. Morris, Derwen Deg, Conway; A. Phillips, 10, Tabernacle-square, Finsbury, E.C.; W. Lilley, 141, High-street, Strood, Kent; Miss H. S. Donald, Elnathan-villa, Marlboro-hill-place, Bristol: D. Taylor, 22, Adelphi-street, Southside, Glasgow; W. A. Davidson, 9, Summer-villas, Edgbaston, Birmingham; W. Raeburn, Hamilton, Waikato, Auckland, N. Zealand, via San Francisco

Subscriptions received by Messrs Morgan & Scott to Saturday Morning, May 5, 1883.

*** Donations should be sent by cheque or Post-office order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning. Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Mrs. Meredith's Prison Mission—Amicus	0	2	6
Home for Blind Children (Miss Newbury)—J. G.	1	0	0
Sailors' Welcome Home, 173, St. George's-street—M. A. P.	0	10	0
Mon. Sallien's Hall, Marseilles—M. A. P.	0	10	0
Poor Jews in Russia (Mr. A. Sternberg)—E. M.	0	5	0
Dock Labourers' Mission—Poor Children's Tea—Miss W. 4s. 6d. *Personal Expenses*—G. W. 10s.	0	14	6
Bristol Orphan Houses—A. S. W. £5; M. A. P. £1.	6	0	0
Miss Weston's Work in the Royal Navy—M. A. P. £1; A Friend, £1	2	0	0
Asylums at La Force—M. A. P.	1	0	0
Church Missionary Society—M. E. R. £1. *Victoria N'yanza Mission*—M. E. R. £1	2	0	0
Anchorage Mission—E. M.	0	4	6
East London Training Institute—W. N.	0	10	0
Gratuitous Circulation of THE CHRISTIAN—Y.M.C.A., Wellingboro'	0	10	0
Soldiers' Institute, Portsmouth—M. A. P.	1	0	0
Bordighera Orphanage—M. A. P.	0	10	0
London Society for Promoting Christianity among the Jews—M. E. R.	1	0	0
Mission to the Kabyles—E. A. B.	0	10	0
Friendless and Fallen—R.	0	2	0
Mrs. Hilton's Creche—M. A. P.	1	0	0
Mrs. Wilkes' Rescue Work, Poplar—M. A. P.	0	10	0
Strangers' Rest, 163, St. George's-street—Mrs. T. 10s.; A. E. H. £5	5	10	0
China Inland Mission—K. Y.	0	10	0
Poor Jews in Jerusalem (Friedlander & Kelk)—R. 2s.; H. C. 10s.	0	12	0
Smyrna Rest—M. A. P.	0	10	0
Mr. Faithful's Work—M. A. P.	0	10	0
Home for Aged Christian Blind Women—S. C. F.	0	10	6
Rev. R. W. McAll's Work—A Friend	3	0	0
Dr. Barnardo's Homes—M. A. G. £1; M. A. P. £1.			
Emigration Fund—H. R. 2s. 6d.; S. B. 2s. 6d.	2	5	0
Strangers' Rest, Constantinople—M. A. P.	0	10	0
Spitalfields Gospel Mission—M. A. P.	0	10	0
British Society for Propagating the Gospel among the Jews—S. C. F.	0	10	6
Pastor Chiniquy's Refuge—A Friend	1	0	0
	£35	16	6

[ADVERTISEMENTS.]

Work in Stornoway among Fishing Women—Dawlish, £1. *Medical Mission in Florence*—M. K. 5s.

PAU, BASSES PYRENEES.—During the five months from June to November, at Bordeaux Exhibition, I sold or gave away 34,176 books. And in and around Pau, at the markets and fairs from November 20 to April 15, I have sold 8055 books, of which 423 were Scriptures in whole or in part. Some friends have given me a little help towards purchasing a Bible carriage, and when I am able to get a suitable one it will be a great help towards my work. Yours sincerely,

THOMAS PH. SINEL.

FISHERS ON THE IRISH COAST.—SIR,—I desire to thank the many kind friends who have so freely responded to my appeal in your columns; the supply is so liberal that my wants are fully supplied for this season. Our friends will be glad to know that the attendance at our services, Bible-class, and prayer-meetings, have greatly improved. This I attribute partly to our being able to distribute periodicals, tracts, &c., after each meeting, these forming valuable reading during any leisure at sea.

Dingle, Kerry, Ireland. WILLIAM T. QUIGLEY.

STIRLING CHRISTIAN CONFERENCE.—An all-day conference was held at Stirling on Tuesday, last week. The threefold subject set down for consideration was that embodied in Micah vi. 8, "Do justly, love mercy, and walk humbly with thy God." The speakers were Prof. Lindsay, Glasgow, Rev. W. R. Nicoll, Kelso, Dr. E. Elder Cumming, and Rev. J. M. Sloan, Glasgow. Dealing with the second division, Mr. Nicoll said: "If mercy was to be loved, it must be practised, not simply regarded as a sentimental feeling. It must also be carried out to its legitimate end, and in the commonest things of life. Mercy in speech was greatly needed. The sin of mercilessness in speech, he believed, characterised Christian people more than most others. A spirit of censoriousness was cherished, and made itself known in speech, and thus God's great gift of speech was much abused. He counselled the cultivation of a more charitable disposition in regard to our fellow-men, assured that it would bring a rich reward to those who practised it." Evangelistic addresses were given before and after the conference by various friends.

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FIFTH SERIES OF WEEKLY CASES.

Notice to the Readers of "THE CHRISTIAN"

WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK

CASE of R. NELSON, of PATRICK, N.B.

This case was brought under my notice by Mr. Dunn, of Maryhill. (The reader of this will probably remember the very interesting and remarkable cure of Mrs. Dunn, which was published a short time since.)

The patient's address is Rose Cottage, Claythorn, by Patrick, N.B. A statement of his case was sent to me on the 15th of Jan.: "Commenced with eruptions on the skin, and weakness, then cough set in, with expectoration (at first slight, afterwards assuming a purulent character), pains in the chest, and spasmodic breathing. The patient had taken cod liver oil and other medicines for nine months without any benefit, and was losing flesh in all his limbs."

He has so far recovered in two months that Mr. Dunn writes: "I am glad to say *Nelson is a new man*. There is quite an outcry for your medicine in these parts."

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days.

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A CONFERENCE

On Subjects connected with the Second Advent of the Lord

WILL BE HELD (D.V.) AT

WIMBLEDON, on MAY 30, 31, and JUNE 1,

Convened by the REV. CLARMONT SKRINE.

MEETINGS at 11 a.m., 3, and 6.30 p.m.

The following are expected to take part:—The Revs. Canon GARRATT, Dr. FLAVEL COOK, J. GOSSET TANNER, H. WEBB-PEPLOE, SHOLTO DOUGLAS, A. R. FAUSSET, and others.

Full particulars may be obtained on application to the Hon. Sec., W. GODSELL, Esq., 18, Ridgway Place, Wimbledon.

GRAND KALENDAR BAZAAR

(Under the Patronage of H.R.H THE PRINCESS CHRISTIAN)

For the Benefit of

Mrs. HILTON'S CRECHE, Infant Infirmary, Orphan Training and Convalescent Homes,

WILL BE HELD IN THE

LARGE HALL of CANNON STREET HOTEL,

AND WILL BE

Opened on MONDAY, MAY 21, 1883, at 2 o'clock, by LADY BRASSEY.

THE BAZAAR WILL CONTINUE OPEN ON TUESDAY AND WEDNESDAY, MAY 22 AND 23, FROM 12 TILL 10

Tickets of Admission, ONE SHILLING.

The DECORATIONS OF THE STALLS will represent the TWELVE MONTHS OF THE YEAR, and are provided free of cost to the Institution.

Contributions of fancy and useful articles are earnestly desired, and can be received at the CRECHE upon the 18th May, addressed to Mrs. HILTON, 12, 14, and 16, STEPNEY CAUSEWAY, COMMERCIAL ROAD, E.; or on the 19th, at CANNON-STREET HOTEL, addressed to Mrs. HILTON.

CHRISTIAN COLPORTAGE ASSOCIATION,

37, FARRINGDON STREET, LONDON, E.C.

Annual Report (now ready) will be sent post free on application.

The Secretary will be glad to communicate with any desirous of employing a Colporteur.

COLPORTEURS WANTED. Must be Christians of some experience, able-bodied, active, with earnest love for souls. Apply, stating age, family (if any), and other particulars, to the Secretary.

Funds urgently needed to maintain the work in the poorer districts. H. D. BROWN, *Secretary.*

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Hebrews vi. 19.

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Anniversary of the Opening of the Congress Hall.

The following Meetings will be held in the CONGRESS HALL, Lower Clapton:—

A Great THANKSGIVING SERVICE on Saturday, May 12, at 7.30, led by the GENERAL.

On Sunday Morning, Three Hours with the King, commencing at 9, led by the Chief of Staff. Three p.m., MRS. BOOTH will Prophesy. Seven p.m., GREAT SALVATION SERVICE.

WHIT-MONDAY, MAY 14. GREAT ALL-DAY MEETINGS. First meeting at 10.30 a.m.; second meeting at 2.30 p.m. Great Donation Tea at 5 p.m. Indescribable meeting at 7 p.m.

Reserved Tickets for the above meetings on Whit-Monday, One Shilling each meeting, or Two Shillings all day. All-day Tickets to the Unreserved seats, One Penny each. No admission without ticket. Tickets for Great Donation Tea, 8d. each, to be obtained at Congress Hall, or 101, Queen Victoria-street, E.C.

THE SALVATION ARMY at the REGENT HALL, Oxford-circus. The General will conduct services all day on Whit-Sunday at 11, 3, and 7. Admission without ticket.

THE SALVATION ARMY.—A Great Meeting will be held in the GRECIAN THEATRE at seven on Whit-Monday evening. Admission Free without ticket.

ARTIFICIAL TEETH.—SPECIAL NOTICE.—Mr. J. SHIPLEY SLIPPER, Surgeon Dentist, is enabled to fit artificial teeth without extracting loose teeth or stumps. These teeth are life-like in appearance, and can be adjusted without any injurious wires, from 3s. 6d. per tooth, and from 20s. a complete set (guaranteed), at the Holborn Dental Surgery, 37, High Holborn, London, W.C., opposite Chancery-lane. All information free of charge. Daily from 9 a.m. to 7 p.m. "How to Preserve the Teeth," by J. Shipley Slipper, gratis and post FREE to readers of THE CHRISTIAN on application.

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SPECIAL NOTICE TO ADVERTISERS.

Owing to Monday next being Bank Holiday, it is necessary that all Advertisements intended for insertion in the number for May 17, should reach this office not later than the morning of Friday, the 11th instant.

TERMS FOR ADVERTISEMENTS

IN

"The Christian"

(PREPAID).

Miscellaneous Advertisements in small type are charged at the following rates:—

Not exceeding	*30 Words*	.....	*3 0*
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To prevent disappointment, it is necessary to say that in no case must Letters be addressed to a P. st-office, unless permission be previously obtained at such Post-office.

The Publishers cannot undertake to receive and forward Replies to Advertisements.

☞ In order to secure insertion of Advertisements in the following number of THE CHRISTIAN they should reach this office *on or before Friday*, and at the *latest* by Saturday Morning's *first post.*

(Continued from page 8.)

To Let, Apartments, &c.

HEALTHY SEA-SIDE RESIDENCE.—Boarders received for long or short periods. Near the sea. Close to church. Evangelical ministry. Terms on application.—Rev. W. H. SIMMS, St. Saviour's Parsonage, Littlehampton-on-Sea.

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London: C. MITCHELL & Co., Red Lion-court, Fleet-street.

DECORATION FOR NURSES.—Royal Proclamation: "The Queen's admiration for the devotion displayed by Lady-Nurses is well known to her subjects."—*Times.*
"Friendly Letter addressed to Nurses."
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1. "Choose you this day whom ye will serve."
2. "The wages of sin is death."
2.* "The gift of God is eternal life, through Jesus Christ our Lord."
3. "Repent ye therefore, and be converted, that your sins may be blotted out."
4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
9. "The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
6. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me; and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted."
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

The eight following are in Extra Large Type.

25. "Jesus only."
27. "Now."
28. "God is love."
29. "Behold, He cometh."
30. "Have faith in God."
41. "Prepare to meet thy God."
49. "Thou God seest me."
50. "Be ye kind one to another."

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No. 694.] THURSDAY, MAY 17, 1883. [ONE PENNY. POST FREE, 1½d.

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An Urgent Appeal for Funds.

RESCUE WORK IN POPLAR.

Funds are needed for maintenance; the expenses consequent on improvement of the premises in Kerby-street; and also for the complete outfitting of a number of the inmates for a new life.

At this time, when the hearts of the whole Christian world are stirred by the thoughts of how to help in this great question of *social purity*, surely aid will be given to a work which aims at teaching, tending, and raising the victims of vice, ignorance, and drunkenness. The Houses are all crowded, and the expenses very great.

Contributions of money and clothing are earnestly requested by Mrs. WILKES, The Elms, Copper Mill Lane, Walthamstow, Essex.

EIGHT DAYS' GOSPEL TEMPERANCE MISSION,

AT EXETER HALL, May 27 to June 3, 1883.

ADDRESSES BY

FRANCIS MURPHY, THOMAS E. MURPHY, WILLIAM NOBLE,

And other Prominent Advocates of Gospel Temperance.

SABBATH, 27th MAY. *Chairman*, GEORGE WILLIAMS, Esq.
SUBJECTS. SPEAKERS.
"The Desecration of the Lord's Day." — Mr. FRANCIS MURPHY. Mr. GAWIN KIRKHAM. Mr. THOMAS E. MURPHY.

MONDAY, 28th MAY. *Chairman*, SAMUEL MORLEY, Esq., M.P.
"The Demoralising Influence of 'Treating' in Commercial Circles." — Mr. WILLIAM NOBLE. Rev. W. BARKER, M.A., Queen's Chaplain. Mr. FRANCIS MURPHY.

TUESDAY, 29th MAY. *Chairman*, J. H. TRITTON, Esq.
"The Wrongs inflicted upon Women through the use of Intoxicants." — Rev. J. R. WOOD, of Holloway. Rev. S. D. STUBBS. Rev. WM. STOTT, of St. John's Wood. Mr. THOMAS E. MURPHY.

WEDNESDAY, 30th MAY. *Chairman*, S. GURNEY SHEPPARD, Esq.
"The influence of Drink upon the Working-man—his person, family, and home." — Rev CHARLES SPURGEON, of Greenwich. JOHN W. KIRTON, Esq., LL.D. Mr. FRANCIS MURPHY.

THURSDAY, 31st MAY. *Chairman*, H. M. MATHESON, Esq.
SUBJECTS. SPEAKERS.
"The Physical, Mental, Moral and Spiritual Deterioration resulting from the use of Stimulants." — Rev. CHURCHILL JULIUS, M.A. HARRISON BRANTHWAITE, Esq., F.R.C.S. Rev. F. A. C. LILLINGSTON, of Highbury. Mr. THOMAS E. MURPHY.

FRIDAY, 1st JUNE. *Chairman*, GEORGE HOWARD, Esq., M.P.
"The sufferings entailed through Drink upon Children from Infancy upwards." — Dr. T. J. BARNARDO. Rev. J. P. GLEDSTONE, of Streatham Hill. Mr. FRANCIS MURPHY.

SATURDAY, 2nd JUNE. *Chairman*, ARTHUR PEASE, Esq., M.P.
"Strong Drink a Robber of the Churches." — Rev. J. HUDSON TAYLOR, of the "China Inland Mission." Mr. HENRY VARLEY, Mr. THOMAS E. MURPHY.

SABBATH, 3rd JUNE. *Chairman*, WILLIAM FOWLER, Esq., M.P.
"The Gospel the power of God to deliver the enslaved." — Mr. FRANCIS MURPHY. Mr. G. O BARNES, the Mountain Evangelist of Kentucky. Mr. THOMAS E. MURPHY.

Doors open at 7 o'clock p.m., when the Choir, consisting of about 200 Select Voices, will sing Pieces from "GOSPEL TEMPERANCE SONGS."

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A limited number of Reserved Seats, 1s. each. Reserved Tickets for the Series, 5s. each. To be had at the Ticket Office, Exeter Hall, Strand; Y.M.C.A., 186, Aldersgate Street; Stafford Rooms, Edgware Road; The Priory, Islington; Burlington Hall, Savile Row; Messrs. HODDER & STOUGHTON, 27, Paternoster Row; Messrs. S. W. PARTRIDGE & Co., 9, Paternoster Row; Messrs. MORGAN & SCOTT, 12, Paternoster Buildings, E.C.; National Temperance Publication Depot, 337, Strand, W.C.

A Collection will be made at each Meeting to help defray the Expenses.

Institutions.

URGENT APPEAL.

"Bis dat qui cito dat."

The Parish of Eston W. Normanby, including South Bank and Grangetown, in the district of Cleveland, has a population of 18,000, consisting of Miners, Iron-workers, and small Shop-keepers. The only Church is the old Parish Church of Eston, which seats 180 people. A new Church is in course of building, towards which £3,000 has been subscribed; £1,000 is absolutely needed to complete the same. At South Bank the site for a new Church is given: the plans are passed, and tenders conditionally accepted. £2,000 has been promised towards the Building Fund, but an additional £800 is required at once to enable the Committee to commence the work. Who will come to our help in this great emergency? Cheques can be paid into the National Provincial Bank of England, Middlesbrough, to the credit of the "Eston and Normanby" or the "South Bank" Church Building Fund account; or addressed to the Rev. C. BYRON WILCOX, Eston Vicarage Normanby, near Middlesbrough.

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Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

LECTURES AT THE STAFFORD ROOMS.—Mr. B. W. Newton proposes (D.V.) to give a few Lectures on Prophetic and other parts of Scripture, at the Stafford Rooms, Titchborne-street, Edgware road, on consecutive Thursday Mornings at Half-past seven o'clock.

The first Lecture on Thursday, May 17.

BLUE RIBBON GOSPEL TEMPERANCE MISSION. Founded by William Noble, Feb. 10, 1878. The annual meeting in Exeter Hall, Monday, May 21. Chair to be taken at 7 p.m., by S. A. Blackwood, Esq., Q.B. Speakers: Rev. H. Pelham Stokes, M.A., Rev. J. Monro Gibson, D.D., Mr. G. O. Barnes (from Kentucky), Mr. Councillor White, Mr. W. I. Palmer, J.P., and Mr. Noble. Miss Mary Davies, and a choir of 500 voices will sing. Admission Free. Reserved seats 1s. at Hoxton Hall, N.

MISSION HALL, Thrawl-street, Spitalfields.—An important work has been carried on by the Christian Community for nearly forty years in this locality, with constant tokens of God's blessing resting upon it. To meet the increasing needs of the work, a new Hall was recently erected, meeting the wants of the work very adequately. The cost of the hall was £800, one half of which has been raised, leaving a debt of £400 still to clear off. To accomplish this object, two very kind and generous friends have promised to give £100 each, on condition that we raise the remaining £200. For this object an earnest appeal is made to the Christian public for assistance to meet the offer made.—Donations can be sent to the Treasurer, F. A. BEVAN, Esq., 54, Lombard-street; to the Editors of THE CHRISTIAN; or to the Secretary, JAMES ATKINSON, 10, Enfield-road South, Kingsland, N.

FUNDS ARE GREATLY NEEDED to carry on Mission work in connection with the Sailors' Home, Teignmouth. Further particulars will be sent, and contributions thankfully received, by Miss C. FRY, Teignmouth.

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I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY.

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

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MONTHLY TRACT SOCIETY (with which the Protestant Tract Society is now amalgamated).—The ANNUAL MEETING of this Society will be held at EXETER HALL on WEDNESDAY AFTERNOON, May 23. The Right Hon. the Earl of SHAFTESBURY, K.G., will take the Chair at THREE O'CLOCK. Rev. Burman Casalis, Rev. Henry Sharpe, Rev. J. Stephens, Rev. J. Jackson Wray, Rev. Dr. Wright, and others are expected to address the meeting.

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I wept to see my little ones go supperless to bed;
I listened for a footstep, as I'd often done before,
Waiting for a staggering man to stumble through the door:
But his step was firm and steady, and his eye was clear and true,
And on his ragged coat he wore a little bit of blue!
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And now we hope to set them free; oh, lend a helping hand!
We go not forth to rescue them in feeble human strength,
But trusting in our Saviour's power, we hope to win at length,
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If the party who wrote last week, enclosing this heading, with cover, will give me his name and address, I shall be happy to reply. Truth needs no disguise.

The statements of patients often reveal the cause of their chronic and intricate ailments as resulting from the worry or anxiety of mind, and strain to which the nervous system has been subjected. This is how the vital force of the system becomes lowered, and the resisting power to external influences lessened, so that exertion of any kind renders them liable to local weakness. Not that the throat, or lungs, or limbs, in such cases are weak in themselves, but that the system is lacking the full force required to tide over the exertion without sensible exhaustion, either to the system as a whole, or some organ in particular. We do not break down during the excitement of those occasions which call forth the excessive expenditure of nervous force; indeed it might at times be well for us if we did so break down, as this would prevent the more complete and final exhaustion from over-strain, following a repetition of the cause, which confirms the local weakness as a chronic condition, and to correct which, any remedy, to be effective, must influence the whole system from nerve-centres to nerve extremities. This kind of invigoration cannot be accomplished by local treatment. We are often asked to supply local remedies for clergymen, public speakers, and singers; but if we could sanction limited and partial treatment, we should advise that all such applications for the chest should be worn on the back the greater part of each day, so as to be most effectual. Even this is not the means by which vital energy is to be restored as a constant possession, and the true balance of power regained. Any remedy, to be permanently effective, must exert an influence reaching beyond the symptoms, or it will fail to do more than the means already tried. The entire system once energised on the principle indicated, the symptoms will disappear as surely as the drooping plant revives when vitality is communicated to the root and stem.

Many persons are never well, although not actually invalids; health in its fulness is a stranger to them. They consider themselves, and are considered by others, incurable, because they have been so long in this state; and yet their only ailment is a deficiency of that energising element which it is so manifestly the office of Odo-Magnetic influence to impart, an abiding energy which medicine cannot give. Rarely can a tangible and measurable potential remedy minister to the necessities of a distressed mind or a debilitated constitution. Is it not to natural external influences that the physician consigns his patient when his skilful treatment has done its utmost without restoration? We say, then, why leave the most effective means out of the prescription at the commencement, allowing the spirit to hunger and pine to powerlessness, while seeking in vain to inspire a living energy from inert, but noxious and irritable compounds? For while medicinal treatment is being directed to the symptoms, it too often happens that the affection, or, more correctly speaking, its cause or causes, are allowed to assume a chronic type.

(*To be resumed.*)

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TRIBUTES TO MISSIONARY WORK.

THE cause of Missions sometimes receives testimony from the enemies of truth as well as from its friends, and in such cases the *evidence* becomes specially forcible from the certainty of its lacking all bias in favour of its theme. It has been charged against missionary advocates that they over-estimate and highly colour their reports of what is accomplished by those at work in our Mission-fields. We do not believe that this is so, unless in very rare and exceptional instances. A French atheist, in the *Revue des Deux Mondes*, has just been discussing the question of the wisdom or otherwise of the French Government in proposing to withdraw protection from religious Missions carried on by the Romish Church. His evidence is given very strongly, from the utilitarian point of view, in favour of missionary operations, and furnishes an important tribute to the real and intrinsic worth of the religion of Christ as seen in its moral and social results.

M. Charmes, the writer to whom we refer, speaking of our own Government in relation to Missions, says :—

> In consequence of the spirit of association that reigns in England, their Missions have organisations of the strongest character, and are in no want of resources. The State protects, sustains, and encourages them. No one would think of proposing to England to abandon the Protestant protectorate it exercises in fact, if not in law. It does not forget that the Protestant Bibles carry its language everywhere, and that missionaries are the best agents of civilisation that a great people can employ to deliver from barbarism the countries that are still plunged in it.

He adds, referring to the fact that benevolent operations such as command the sympathies and win the hearts of men, are always interwoven with the efforts of missionaries to extend the faith they proclaim, and also to the beneficial efforts of those operations in civilising and opening the way for material properity :—

> How can these things be done more cheaply and more surely than through the missionary societies? Who can be depended upon to remain faithful to their posts in time of trial except those who are sustained by that hope, or, if you please, by that supernatural illusion, that belongs only to men controlled by faith?

We may truly say of the foes of Christianity, "their rock is not as our Rock, even our enemies themselves being judges."

The Times, in one of its leading columns the other day, thus spoke of modern Missionary enterprise :—

> In a material aspect, and as mere organisations for the administration of vast sums of money and the government of vast companies of subordinates, most of the societies which propound their annual reports in Exeter Hall deserve admiration. It is satisfactory to be able to believe that they may claim sympathy on higher grounds. For a considerable expanse of the earth's surface the missionary station affords the sole educational and civilising centre which in the nature of things is attainable. A permanent decay in the fruitfulness of the collections summarised at Exeter Hall would mean the extinction of the solitary rays of brotherly kindness which break the darkness over wide spaces abandoned else to native darkness.

The same article criticises with undue severity Lord Cairns' reference to the smallness of the amount expended on Missions as compared with the expenditure of the nation on intoxicating drinks. The writer appears to think this comparison an odious one: it seems to us perfectly reasonable and fair. There is no room to fear that the supply of funds for Mission work is likely to exceed the demand, although the writer of the article says, "Missionary enterprise is fairly sure to levy a continually augmented income, provided it can point to a continual augmentation of good work."

This it does already; on all sides the cry is heard for more labourers, and in some important districts work must actually be stopped if larger means for carrying it on are not forthcoming. The worthiness of missionary claims on enlarged support is amply proved by facts, even if, without going further, we accept the evidence of *The Times* itself as quoted above. We admit that the claims put forth by our various societies should be scrutinised, but we rejoice in the certain conviction that they will bear most thoroughly the closest scrutiny.

LATITUDINARIANISM.

THE progress of what is called "free-thought" in religious matters is unmistakably rapid and sure. It can scarcely be otherwise, while those who profess the faith of Christ publicly fraternise with the leaders of systems of belief radically opposed to Evangelical truth. Dr. Martineau welcomed and praised in the midst of the students at New College, as a writer whose books induce reverence for their author, and congratulated upon his influence and power for continued efforts to mould human thought, is a sign of the times most believers in "Jesus Christ, and Him crucified," will regard with pain rather than pleasure, and with concern and apprehension rather than with gladness and hope.

Dr. Martineau's talents are undoubtedly of a very high order, and our reference to him is purely theological; but we cannot forget that to him our adorable Redeemer is only the best of men, while his Cross is but that of a martyr for the truths He taught. A teacher of such doctrines as those comprised in the Unitarian creed, must surely be far removed from the position the Principals of our Colleges would desire their alumni to adopt. And yet can it be wondered at if many are induced to take their views of cardinal doctrines of the Gospel from Dr. Martineau's standpoint, while they are taught to revere and admire him as a teacher and guide in spiritual things?

Fidelity to Christ in these times demands that a bold stand should be made for the honour of His name, and indubitable testimony borne to the efficacy of his blood as the only means of atonement for sin. The difference between Unitarianism and the Christianity of the New Testament is wide; the points of disagreement are not those on which neutrality can be maintained by any mind really taught by the Spirit of God. The tendency of young men whose thoughts are turned to the study of sacred truth is already far too strongly inclined to negative theology, and we can but view with sadness any movement which is calculated to break down still more completely the barriers between orthodox Christian truth and Socinian error.

The presence of a Congregational minister as a speaker at the laying the memorial-stone of a Unitarian chapel at Croydon, the other day, points in the same direction as the "cordial reception" and "enthusiastic thanks," accorded to Dr. Martineau for his presence at New College. Christian charity surely ceases to be Christian when it sanctions, in the least degree, any contradiction of Christ's claims to be regarded as the co-equal Son of God, and the sacrificial substitute and sin-bearer for man.

The highest glory of the Saviour as the Son of Man is seen in his voluntary surrender of Himself to death, even the death of the cross, that so He might become the Life of men. To despoil Him of this is to rob Him of the noblest crown He wears; and of no part of his character and work should we be more jealous than of this. It is as the Lamb slain He is worshipped and adored in heaven, and on earth no real and spiritual worship can be rendered to Him which omits regard to this same feature of his work. We may respect as men, and admire as gifted men, some who deny these truths, but to help by any means to add to their status and influence as religious teachers, is a step fraught with peril as to its results, and calculated to grieve that sacred Spirit which testifies of Him.

In all spheres of thought and action to-day, the intrinsic value and importance of truth is to a large extent being lost sight of, and the force of firm unwavering testimony to it is being sacrificed to what is called charity and toleration. As a speaker in the House of Commons said the other night, "Religious freedom must not be made to mean freedom from religion." Neither must regard to Christian liberty be allowed to become license to ignore the leading doctrines of Christianity. Bigotry and sectarian intolerance, we know and feel, are far removed from the spirit of the Gospel of Christ, but equally so are vacillation and indefiniteness in relation to the great truths which form the foundation of our faith. Simon's noble confession of the Divine Sonship of Jesus earned for him the title of Peter, or the rock, and on that same rock the whole of the true Church is built. Whatever is not built upon it is destined to perish, and is therefore worthless. Surely it behoves all who know the certainty and preciousness of the old, old story, to see to it, that their influence is all given to the preservation of it in its completeness and purity.

GLASGOW CITY ARABS.

AN interesting account of the outward voyage of Mr. Quarrier's last batch of 100 boy emigrants, per ss. *Prussian*, from the pen of Miss Quarrier, appears in the *North British Daily Mail* of Wednesday, May 9. After describing the experiences at sea and on landing, Miss Quarrier says :—

"The wharf at Halifax was crowded with people just out of the churches and chapels, and the singing powers of the boys were called into use. We hoped to get off from Halifax early on the Monday morning, but it was one o'clock before we got all our boxes out, checked, and into the cars. Dr. Clay took dinner with us on Sabbath evening, and we had a very pleasant time round the table. I should so have liked some of the Glasgow folks to have heard his unasked-for testimony as to the work we are engaged in. He told us he had visited over 1000 children placed out in Canada, and out of that number not one had ever been in a penitentiary, gaol, or before the court, and that 19 out of every 20 were doing well. The captain remarked, 'Mr. Quarrier says 95 per cent. do well;' and Dr. Clay said he had found it so. It was very gratifying to us to hear of several cases he told us of who are now such a comfort and help to the people who have them, and a blessing to the country. The Governor of Nova Scotia also came on board, shook hands with us, and asked the boys to sing, which they did. He expressed warm sympathy with the work, said he never had seen such a nice, healthy-looking band of boys, and wished us 'God-speed.' All the way through we have met with so much kindness from entire strangers that it is impossible to tell of it all. Mr. Watch has plenty of applications for the boys. Some go to-morrow, some on Saturday, and about 30 or 40 east on Tuesday."

The "Christian" Pulpit.

A PILGRIM'S PRAYER.*

By Rev. Dr. CHARLES STANFORD.

"And lead us not into temptation."—Matt. vi. 12; Luke xi. 4. (*Authorised Version.*)

"And bring us not into temptation."—Matt. vi. 13; Luke xi. 4. (*Revised Version.*)

THE Lord's Prayer is for the use of the family while travelling home. This is no easy travelling. A poet, speaking of the modern "Pilgrim's Progress," reminds us that there can be no railway to the Celestial City—that the journey must still be made in the ancient fashion—made, so to speak, *on foot*—made not *for* us, but *by* us. The onward movement is not like that of a carriage, while we are asleep inside it, but must be the result of our own individual volition and exertion. "We *walk*;" and we walk "by faith, not by sight."

Some of us notice that the shadows begin to lengthen. The day will soon be over. Jesus, our Sun, is gone before us, is out of sight, and is already creating the glory of the land that we call Heaven. So, we are "stepping westward." Questioned as to this, each one of us might answer—

> "Stepping westward, did you say?
> Stepping westward? Yes, alway;
> With staff and scrip,
> Wayfaring songs upon our lip,
> Stepping, stepping to the end."

"Wayfaring" prayers as well as songs are upon our lip, and this is one—"lead us not into temptation."

This appeal implies that *our Father is our Leader*. No other leader knows the way. It must be so, for ours is a pilgrimage, not through space, but through time. Whatever else we have seen, we have not seen to-morrow. Whatever maps we have consulted, we have never found a map of the future. No atlas can help us. The road beyond the moment in which I now plant my foot is all mist. We know that at some time or other we may have to wade heavily through black suffocating thoughts that make the "Slough of Despond;" or to toil wearily up the "Hill Difficulty;" or, our spirits quivering with awful touches, to go down into the "Valley of the Shadow of Death," or to be locked in the cell of "Doubting Castle;" or to drink the air and see the beauty of the "Delectable Mountains." There are lions in the way; and giants for each red-cross knight to fight with, but when or where these sceneries may break upon us, or these adventures open, no horoscope can tell. Our Father knows, for "He inhabiteth Eternity," and sees the "end from the beginning." In Him therefore do we place our trust, and to Him do we lift this cry. . . . . .

We thus pray, because we know that *our path abounds with instruments and occasions of temptation.*

These would not be so certainly dangerous if they all had open advertisement. If danger-signals hung out near all danger—if everything that had in it the nature of hell made itself visible by the light of its own hell-fire—if every snare had the word "Temptation" written on it, by the hand of mystery that wrote on the palace wall of Babylon, you would keep out of its way; "for in vain is the snare spread in the sight of any bird." You would not bathe in brightest waters while seeing sharks play there; you would catch up no basket of flowers like Cleopatra's if you saw the asp lifting its head from below, for only the lunatic will "dally with the crested worm." Life is not in love with death; and the instincts of holiness would make the Christian shun a sin when known to be a sin, even without the warning, "avoid it, pass not by it, turn from it and pass away." But it is not so. The sin that is near us constantly hides itself under a false colour and a wrong name.

We may be led into temptation, when *in business*. Business is not in itself a sin. It is not a sin to make the most of the earth, to get the most out of it, to make it answer, to turn it into value, and to do that with it which creates wealth. The commandment to "dress and keep" the garden in which God has set man, so as to "replenish and subdue the earth," was given before the fall, and is still binding on us; but in the world as it now is, who does not know that while in pursuance of this lawful end we may be led into something that is unlawful? When a thing that is in itself only subsidiary, is interesting, there is a tendency to take too keen an interest in it. Dealing with earthly things, we may be too eager to gain them, too grasping to keep them, and too sorrowful to let them go. We may be mastered by the law of assimilation, and so become like the elements that we work in. "Bury a man in earth," says the shrewd Owen Feltham, "and he himself will soon be earth."

We may be led into temptation *by the habits of society*. Let me try to make my meaning plain by a parable.

Sometime after the last of the Apostles died, there lived at Ephesus a thriving man of business named Marcus, who was an elder of the Church. His wife, though, like himself, an accredited member of the Church, was scarcely reclaimed from the prevailing heathenism, and still cherished with sentimental interest, though not with belief, the old poetic stories of Apollo and Venus, Jove and Diana.

Their children, as the children of persons rising in life, were sent to schools suited to the risen class, and where it was thought a sign of respectability to honour "the fair humanities of old religion." Naturally, the associates of these children, as they grew older, were the fashionable heathen. They entreated and coaxed their parents in one thing after another to conform to heathen usages. "Why should we be singular?" it was said, "Why should we not be at feasts where, just for mere form's sake, libations are made to Apollo, so long as we do not believe in Apollo. Why should we refuse meats consecrated to the heathen gods, when every one knows that this consecration means nothing? How are we to reclaim the heathen, if we never mingle with them? And, besides, did not our Master sit with publicans and sinners?"

Marcus was a man courteously inclined, easily entreated, happy to see others happy, especially sympathetic with the happiness of youth; and just now, on the principle "that extremes beget extremes," was tempted to the extreme of laxity because some Christians had gone to the extreme of stringency—making, as he justly thought, religion appear to the young less like a Divine principle than a hardy, narrow, censorious prejudice. So, afraid to create a prejudice in young minds against religion, gradually, but uneasily, the good Marcus gave way.

Gradually, you saw his children at heathen festive meetings held at their friends' houses. "Why not? The heathen should never have ground for saying that Christians are morose." Gradually, toiler though he was, his own house would become the scene of a sumptuous entertainment, where, between the toil of yesterday and the toil of to-morrow, hot, exhausted crowds, in hot exhausted air, would be in mazy motion most of the night. "Why not? Entertainments of this kind," it would be said, "are absolutely necessary to maintain our position, and if we accept them, we must return them." Gradually you saw about his walls, silver or marble statuettes of Jupiter or Venus. "Why not? They are not for worship, of course; they are placed there simply in compliance with the general usage of good society." Gradually in the course of these evening entertainments, exquisite perfumes from censers richly wrought would be waved before these images. "Why not? It is always done; nobody means anything by it; and as for the statuette, we know that an idol is nothing in the world.'

At last, fellow Christians would venture on remonstrance. Then the young people in the family of Marcus would fire up, and answer grandly—"You tell us that we are in danger. We tell you that we know when to stop. You tell us that we distress the consciences of persons in the Church, who keep to the simplicity of the old faith, and check the decision of converts. We beg to reply, that we glory in everything broad, and scornfully repudiate everything narrow. The meanest of all influences over conduct is that which comes from the thought of what others may think. Others may think it religion to shut themselves up and read the old Gospel manuscripts; we stand up for our own rights; and, whatever others do, as for us, and our house, we will please ourselves." So by degrees they were led into temptation, and at length it became impossible to tell from any social signs whether these advanced Christians were servants of Jesus or of Jupiter. Let us, as far as it is needful, apply the principle thus suggested to the circumstances of our own day.

We may be led into temptation by *retiring from the world*. It must be plain to every one who forms a fair estimate of men as they are, that the great majority of them regard Christian principles as expounded in the New Testament with dead indifference or sarcastic hostility. The *many* are of the world; the *few* are not of it. So patent is this fact, and so patent has it ever been, that according to the supreme Book, the term "world," marking the ungodly, is the term that also represents the idea of society in general; obviously importing, that, in the judgment of inspiration, the ungodly form the mass of mankind. This is an alarming consideration, for it implies that if we are thorough-going Christians, we have to hold our ground or make our way against an opposing mass. Surely that which has at once mass and momentum, weight and velocity, must carry all before it! It has often been thought, therefore, that there is no safety for those who are "not of the world" but by getting out of its way.

If we attempt this by retirement into some scene of quiet happiness, we may there meet with new temptations. In the middle ages, when it was a common article of belief that the garden of Eden, though a holy secret, guarded by angels, still flowered in all its glory in some Eastern land, many a terrified soul in wicked city or monastic cell would doubtless dream of the blessedness there would be in finding the spot, and dwelling there guarded from Satanic spells.

Yet, Paradise was the scene of the fall, and there it was that man was first led into temptation. Be sure that if we could find or make some earthly Paradise of our own,

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* Extracted and abridged from THE LORD'S PRAYER, the latest volume of "The Household Library of Exposition." 3s. 6d. *Macniven & Wallace.* For spiritual grasp and insight, for wealth of glowing imagery, and for rare felicity of diction, it will hold a first place in this valuable series of expository monograms.

where we might hear "the voice of the Lord God walking in the trees of the garden," where "the world forgetting and the world forgot," holy love would tremble into tenderness, thought into flame, and where there would be no outward interruptions to prayers, even there, a tempting spirit would find us.

If, on the other hand, we fled into a wilderness, we should still be followed. In the same old times at which we have just glanced, devotion has often sped in alarm from the world into the wilderness. The devotee has many a day made his escape to some stern solitude, where, a cave his house, a litter of leaves his bed, roots his food, his drink the crystal spring—he has tried to crucify every natural inclination, to strain all humanity out of his body, and to steep his soul in ghastly meditations, that thus he might keep out Satan. But old legends testify that on such lives Hell has often spent its utmost fury, and that in such conditions, poor souls have suffered most from the poison of idle thought or polluting fancy.

Though the first Adam was tempted in a garden, the second was tempted in a wilderness. There it was, that through forty days, with no rich fruits to stay the sting of hunger, no clear stream rippling over golden sands to slake his thirst, no shelter from the fiery day or the freezing night, and where—beauty banished, grim desolation sat enthroned, He who afterwards died for us was tempted, and the wilderness was the memorable field in which man's great representative fought with man's great foe. After this, let no follower of his hope to escape "the fiery darts of the wicked one," by living in any wilderness of self-inflicted poverty or pain. The principle of seeking retirement from the world of temptation, either in some kind of Eden or in some kind of wilderness, is always being tried in some form or other, and always fails.

We may be led into temptation even when we feel most secure from it *by communion with God.* When was Christ himself tempted? Bishop Hall says, "No sooner has Christ come out of the waters of baptism, than He comes into the fire of temptation. No sooner does the Spirit come in the form of a dove, than he is 'led by the Spirit into the wilderness.' No sooner doth God say 'This is my beloved Son in whom I am well pleased,' than Satan darts the suggestion of doubt, '*If* Thou be the Son of God.'" We have in Christ's experience a rehearsal of what is likely to be our own. It is a specimen of what is common in the tempter's strategy. After a season of profit and privilege, you may expect to be caught in some artifice or challenged to some deadly fight. The robber of the soul waits for the moment when the soul, being most happy, is least cautious, and has most to lose. "It is the man bringing his dividend from the banker's door who has most cause to dread the pilferer's hand. . . . . .

It is said of Jesus, whose steps we are to tread in, that "He being *full* of the Holy Ghost, returned from Jordan, and was led by the Spirit into the Wilderness."

This strikes us as a strong contrast to the reckless rush and flippant levity with which men often plunge into dangers so great that it would need a miracle to bring them out unscathed. "Be ye filled with the Spirit," is the Divine law for us. Can we, when thus filled, go, from our own preferences, into the haunts of sin? Our Father never sends his children into them on any needful errand, or for any wise discipline, without this preparation. "He never," says an old writer, "suffers his castles to be besieged till they be provisioned." With this equipment, it may be his will that we should enter fields where we have to face the full array of evil, and brave the full blast of storms. But however charged with the Spirit's influence, we shall not step into a post of great moral hazard without clear orders.

While only led by our own inclination into a risk, we have no Divine guarantee of protection. Led and filled by God Himself, our souls are safe anywhere.

Not only so, but temptations will be made subservient to the highest purposes of profit to man and glory to God. Overcome, they will keep us closer to Him who is leading us, make us lowlier God-ward, and more sympathetic man-ward. Victors who have been tempted are the wisest teachers, and the strongest helpers of those who are tempted now. Still, though the result may be so gracious, the process is so trying that it is right to say, "Father, if it be possible, spare me. It is not my own choice to go, if it be thy will lead me into some other path, but if it be thy will to lead me in this I will go. I will go in the strength of the Lord God, making mention of thy righteousness and that only."

"THE BEST PROTECTOR."

A TRUE INCIDENT.

THE train rushed into the station, and I was relieved to find that I was at the end of half my journey. Persons of all classes, each with a different destination and a separate business, were leaving the carriages; but I paused, scanning the crowds, on the step of mine. A happy-faced, soft-voiced porter came running up, and touching his cap, asked:

"Any luggage, lady?" "Thank you, porter, only those two."

"You're not like a lady I served this morning, she had twenty pieces of luggage, and heavy luggage, too. It would be six months before she reached the end of her journey."

"Was she alone?" I ventured to ask. "Oh, yes, lady,—leastways she was not alone—she'd got *the best Protector* with her. I wonder, lady, if *you've* got that Protector?"

The sure ring in the voice, the searching, earnest look of inquiry that accompanied the words, told me at once that this man was no novice in the missionary field of a railway-station, and that he was a man who used his opportunities.

"Thank God, and thank you, I have!" I could answer.

"Ah!"—such a relieved sigh, such a radiant face! "Then you know all about Him, lady. He's been *everything* to me. Now, lady, we'll wait here till we get this labelled, for you must see it labelled yourself, and then you'll have ten minutes to wait for your train. I'm used to the work, you see; I *ought* to be, for I was twenty years at Brighton-station, and ten years here this very year. I've seen all sorts of life, people that come and wait here for hours for their train, they're *ready* and *waiting* for their journey. Others come rushing in, no time even to get a ticket, they just scramble into their carriage, and sit down quite out of breath; they're the people that are almost too late, and they remind me of death-bed repentances. Then there are those that come in—they see their train just out of the station, and they stand looking after it, full of anger—they've lost a few minutes on the road to speak to a friend, and now they're *too late!* They remind me, lady, of the thousands that die every year, and catch a glimpse of their lost condition at the last moment, *too late.*

"I've waited on royalty here, too; been as near to them as I am to you, ma'am. But I'm nearer heavenly Royalty than I ever shall be to any other, for I'm in the King's presence all day long. Before I began railway work I waited at the tables of the great, and I've seen plenty of high life of that sort as an outsider; but, lady, I wouldn't exchange my ——"

"Here, preaching Jim, take this over for Streatham," a rough voice burst in upon my porter's little talk; and there was pushed into his hands a truck containing a pile of luggage. He smiled cheerfully, took the new charge, and said, "I'll be back soon, lady."

When he returned I questioned him about the nickname I had heard applied to him. "Yes, ma'am, they call me 'preaching Jim' because I tell them about my Master, and sometimes they'll listen, and sometimes they won't."

"How did you first come to serve our King?" I asked.

"Well, a gent came up to me one day, and he says, 'Here, porter, I want you to look after these while I get my ticket.' So I took care of his wraps and bags, and when he came back he'd only a minute to spare. He gathered his wraps together, pushed something into my hand, and was off down the platform. I looked in my hand—he'd given me half-a-sovereign! I rushed down the platform, put my head in at his carriage window, and tells him his mistake. 'Ah,' he says, 'you're very honest. What's your name?' 'Godson, sir.' 'I wonder,' says he, 'if you *are* God's son, by faith in the Saviour?' The train was running on, so I just touched my cap, said 'No, sir,' and jumped off the footboard. But I began to *think.* That gentleman wasn't a clergyman, but he'd hit home, and I kept hearing them words, 'I wonder if you *are* God's son, by faith in the Saviour?'"

"Every day I looked out for that gent, but I never saw him again; and every day I got more uncomfortable, more wretched about myself, and more conscious that I was a sinner needing a Saviour. Well, the long and the short of it was that I found the salvation I needed, and I've been twenty-eight years, 'oft in danger, oft in woe,' with ever so many escapes for my life: but as I've had the Great Protector with me, I've always come off conqueror, and I expect to do so now to the end of my days."

The gate was opened, the tickets were examined, and my porter and I would soon part. As he put my bag in the rack, he said, "A pleasant journey to you, lady, and our Protector to guard you every step of life's way!" A hearty wish which I re-echoed on his own behalf, and so we parted.

It was pleasant to have had this little chat, apart from the encouragement it always is to meet with those who have their strength in the Source of our strength, and who find in Him their All and in All.

MARGARET B. GERDS.

MANCHESTER ORPHANS.—While Mr. Moody was in Manchester, the work carried on at the Cheetham Orphan Homes, in connection with the Boys' and Girls' Refuges, Strangeways, was brought under his notice. Having seen a number of the boys at one of the early Sunday morning services, he has offered to take twelve of them into his Training School, at Northfield. As many as show fitness and capacity for Mission work will, in due time, be transferred to one of the colleges, and from thence sent forth as Scripture-readers, evangelists, or missionaries, to labour in the noblest and happiest calling which can fall to any human lot. It is expected the party will sail on or about June 1, in company with Mr. Leonard K. Shaw, the hon. sec.

THOUGHTS ON HOLINESS.—8.

THE INNER LIFE OF HOLINESS.

PART II.—THE SOUL'S SUPPLY.

"Take heed that ye do not your righteousness before men to be seen of them: otherwise ye have no reward of your Father which is in heaven."—Matt. vi. 1.

THUS our Lord bids us beware of what we may call a *natural* religious life. A religious life that is born of self, and sustained of self, has no higher source and no other aim. It prays and gives alms and fasts—but all that is only the price it pays for the good opinion of others. It gives its gold to buy men's admiration, and has it: that is its reward.

Very different, in all its course, is the life of holiness. It never does, it never can by any possibility, reach that point at which it stands up before men to be seen of them, and says, "I am perfect." It would be false to its whole nature if it could thus make a vulgar show of itself and trumpet its piety in brazen ado before the world. The Father in heaven does not recognise that as having any claim upon Him. Holiness has altogether another source and another nature. It is not born from within; it cannot thrive on itself; it does not seek itself. It is born not of blood, nor of the will of the flesh, nor of the will of man. It is born of God—*your Father*—the life of holiness has its beginning in that relationship, and in the Father it must find not only its source but its continued sustenance and growth.

Like the life of the body, the spiritual life is dependent upon that from which it is derived. The body, taken from the earth, is dependent upon the earth. It must breathe the breath of earth. It must feed on that which the earth yields. It must be warmed with the warmth, and lit with the light which belongs to earth; it must be exercised in its work, helped by its society, and it must be renewed in sleep. So our spiritual life is from God, and in Him only can we find its supply. Let us set this plainly before us. We cannot sustain the life of holiness by any outside forms—prayers, almsgivings, fastings. We cannot sustain it by thoughts of God. Orthodoxy is not holiness. The springs of this new life are much further in than that—at once deeper down and higher up. The source of our holiness is in God, and in Him it is always to be beginning. It is not a life begun in the soul, and henceforth independent and self-existent. In Him, and in Him only, we live and move and have our being. We can only receive this life from Him; and we can only retain it by continually receiving—of Him, for Him, to Him, is its ceaseless round—like the rain that cometh down from heaven, decking the earth with fairness and enriching it with food, then mounting to heaven again. For our supply, as for the Father's claims, there is the one great condition—"*Enter into thine inner chamber, and having shut the door, pray to thy Father which is in secret.*"

To all life as we know it, derived and dependent, there are the same wants, in plant and in animal, in body and soul:—

Air,	Food,
Warmth,	Light
Exercise,	Society,
Sleep.	

There may be a kind of existence without some one or two of these, but "the abundant life" is only for him who will secure these. And these are the conditions of that healthy spiritual life which is holiness.

THE BREATH

of our new life is to be found only in communion with the Father, away in the inner chamber, behind the veil, in the Holy of Holies of his immediate presence.

And this is more than a first condition of living. If we do not get breath, it matters very little what else we get. Food, warmth, sleep, are of no avail if we cannot breathe. This entering into the presence of God and communing with Him is the renewal of our spiritual atmosphere.

Set before your mind the case of the diver who has to go down to work in the depths under the sea. The water is the breath of the fish, but it is death to him. The condition of his life is that the air of this upper world be pumped down to him. Then he goes down without fear, careful beforehand to see that all is right with the atmosphere above him, and careful, however deep he goes, or however busy he is, to keep the communication open with that upper world to which he belongs. He is not always thinking about his breathing, but he cannot do without it for a moment, and he knows better than to suffer any trifling with the apparatus which secures that.

So are we in this world; the atmosphere is too dense for our new life. And yet our duty lies down here. Well, fear not, go down; only, first of all, be sure about the communication with that higher life to which we belong. If that be broken off or neglected, we die. *Take not thy Holy Spirit from me!* is a cry for very life. And this hiding of ourselves with God in prayer is the adjusting of the apparatus with that source whence comes the breath of life to us.

Nothing can take the place of this quiet waiting upon God. It were a mad folly to try to live without sleep or food; but what of the man who tries to live without breath? That he does who suffers prayer to dry up into a mere set of phrases, which are gone over without any thought or heart. Wandering thoughts in prayer-time! Is it any wonder? They have nothing else to do.

Prayer is more than a kneeling and asking something from God—much more. It is more than expecting and claiming that which we ask. What we need is to get into the presence of God. We want the hallowing touch of God's own hand, and the light of his countenance. Tarrying in his presence we must have the breath of God breathed into us again, renewing the life which He created at the first.

This is the first, the *great* need of the life of holiness, without which nothing else can avail us anything.

FOOD.

The second condition of the healthy spiritual life is food. The spirit can no more live without being fed than can the body. But what can it feed on? All about us is of the earth, earthy. Where are the green pastures in which the Good Shepherd can make his sheep lie down, satisfied with the abundance? There is but one answer—*in the Word.* The Word of God is the food of the life of God. The Word of God read, marked, learned, and inwardly digested, is essential to healthy spiritual life. The blessed man finds his strength in the law of the Lord, and in his law doth he meditate day and night.

Think how the milk is fitted to the child, or meat to the strong man; how each nourishes the whole system, turning into blood, bone, nerve, muscle; how each strengthens every organism—brain, heart, lung, eye, ear, hand. So the word of God is fitted to the life of God within us, ministering to every spiritual faculty; invigorating all the graces of our new life, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—so strengthening us that to do the will of God is a delight instead of a burden, as a strong man *rejoiceth* to run a race.

And picture a babe without milk—a puling, pining, wasting thing. So is the soul without the Word, a life that is a prolonged dying without growth, without beauty, without strength! The churches swarm with these sickly babes of twenty, thirty, forty, fifty years of age, always requiring to be dandled and petted, and always needing to be looked after, crying for cordials and to be carried; of no use to any living creature, only a burden to everybody. *They have never fed on the Word.*

This feeding means much more than *reading.* Search, meditate, these are the words which direct us in its use. We need to get in at the life of the Word, and we need get the Word into the life.

It might shame us out of our indolence in this matter if we would quietly think out the process of our being fed—the story of the bread that perisheth.

Think of some benighted citizen, ignorant of where his daily bread comes (there are many such). And the kindly countryman takes him forth to enlighten him, brings him away in the dull ploughing-time when under wintry skies they turn the furrows.

"But where is the bread?" cries the bewildered citizen, looking at the dull brown earth.

"Wait and you will see," says the patient countryman.

And now there comes forth the sower casting out the handful of seed.

"But is not the bread ready yet?" murmurs the eager visitor.

"Wait, sir, wait. Come again in the spring."

"Why, surely it will be all eaten before that," thinks the citizen.

So the winter has slowly dragged itself away, and the spring time arrives. Here is the dainty young green wheat waving glossy in the April sunshine.

"Where is it?" asks he of the city.

"Wait, and come again, sir, in the early autumn."

And now it is the harvest time, and he sees them reap the yellow corn and bear it home.

"But I don't see the bread!"

Then follow all the further processes—thrashing, with its complications—the grinding, and all the pleasant mysteries of the mill; and at last the crowning skill of baking.

"Here, sir, is your loaf."

"All that to get me a crust of bread!" thinks the enlightened citizen, amazed.

But even here the matter does not end. A score of further marvels are involved in the process of eating and digesting it; the teeth, sharp to divide, and flattened to grind it, with their movements fitted exactly to their work—the supply of gastric and other juices. So many vast and varied contrivances to feed us with the bread that perisheth. And do we think the soul can be fed by five minutes' careless glancing at a chapter?

The Word is called *good seed.* God provides that. But we find neither much interest nor profit in the Word because we don't take the trouble to plough and sow and reap and thrash and grind and bake for ourselves; or else we beg our crusts from door to door—old, dry, mouldy, like those which the Gibeonites showed to Joshua. No wonder we find so little relish for the Word.

And not for strengthening only is the Word necessary to the life of holiness. It is

a power directly *cleansing* us. "Sanctify them through thy truth" is still the Saviour's prayer for his disciples. "Now ye are clean through the Word which I have spoken unto you," is a blessedness that we may prove. Christ has given Himself for us that He may sanctify and cleanse us "*with the washing of water by the Word.*" Nothing can so hallow the imagination as to have it hung about with these scenes—"the chambers of our imagery" thus adorned and consecrated. The motives and aims must be purged by its precepts. Our hopes and energies are to be purified as well as stimulated by its promises, and the heart freed from its earth-stains and spots of worldliness by these glowing revelations.

We need only allude very briefly to the other conditions; not because they are in any degree of less importance, but because to secure these of which we have already spoken, is to secure much of the others. That communion with God in which we find our spiritual atmosphere is the source of light. The food yields the warmth. Each reveals the presence of our gracious Lord; each invigorates us for exercise; each invites us to rest.

Yet it is well for us to think of each of these distinctly as necessary to the spiritual health, and definitely to seek them.

We need WARMTH; we cannot afford to live without finding in our religion that which stimulates and develops the emotions. *All that is within us* is to bless the Lord, and we cannot afford to have the heart chilled, the feelings paralysed. The New Testament shows that Christianity began with a great outburst of gladness, so deep, so pure, so sustained that earth had never seen anything like it. Heaven touched earth, and admitted those men through Christ—who is the Door—into the fellowship of its own blessedness. What a picture of pure joy is set before us in this description of the early Church: "And they continued daily with one accord in the Temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God and having favour with all the people." What a triumphant rapture rings through the experience of St. Paul; and how constant are the exhortations to rejoice. We are not to wait for tides and feelings of gladness; we are to seek and to secure this abiding joy for ourselves. We need linger underneath the Cross, musing on the Crucified, until the fire of our love is kindled and enwraps our soul with ardent adoration. We need sometimes rise up and sit in the Heavenly Places with Christ Jesus, and taste the bliss of those who see the King in his beauty. The joy of the Lord is to be our strength.

LIGHT.

The life of holiness is a growing perception and a larger revelation of God's will. There is in it a steadily increasing power to receive and to perceive. The eye grows stronger with use, until it learns to look upon the Sun.

Holiness is very much a matter of dwelling in the light. She cannot live at the poles, where life is dwarfed and stunted and frozen; her home is on the very equator. The sunshine of the tropics turns the very grasses and ferns of colder climates into trees, and makes the shivering plants of the arctic regions into the monarchs of the forest. The lives that enrich the world with ripened fruit; the mighty love that can endure; the graces that adorn and beautify the Christian character, can only be grown *in the light.*

Holiness follows the sun that she may dwell in a perpetual noon. They who live in the dawn only are but touched on one side with the solar rays, and on the chill side cast a black far-reaching shadow. But they who know "the perfect day" have found a noontide blessedness, wherein the light falls round about on every side, and the shadows—the black and gloomy thoughts that never felt the sun—are lost.

EXERCISE.

But holiness cannot rest in seeing, or spend herself in emotion. She must show forth her love in her life. A hearer of the Word only that she may be a doer of it. The heavenly vision creates only a more complete consecration and a more earnest inquiry, "*Lord, what wilt thou have me to do?*"

SOCIETY.

For holiness cannot dwell alone. These three, Light, Exercise, and Society, are beautifully set before us by the Apostle John: "If we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth from all sin." *Walk, light, fellowship.* God's own white light shines right down into the innermost thoughts and wishes, in upon the secret aims and emotions. Quick to see the stains and specks of evil, we are as quick to claim the precious blood which cleanseth from all sin. And walking thus there meet us the Shining Ones.

REST.

This last condition of the healthy spiritual life is often overlooked. Yet it is as needful to the spiritual life, at any rate in its present condition, as it is to mind or body. It is to be feared that there are not a few who think and call themselves Christians that do nothing else but sleep. Religion with them is a waking up occasionally on Sundays to sigh, and stretch, and look toward heaven mournfully—and then a going to sleep again. But there are many earnest souls who suffer much because they have not learned to sleep.

There are no promises more frequent than those which are to secure for us this rest. And that not as a recovery from weariness, but that we may find at the outset strength for service. The Blessed Master would have us at our ease with Him as the first condition. "*The Lord is my Shepherd, I shall not want. He maketh me* TO LIE DOWN," and then after that, "HE LEADETH ME." "*Come unto Me,*" saith He most tenderly, "AND I WILL GIVE YOU REST," then, "*learn of Me.*"

It is away in the inner chamber, in the presence of God, that we find this rest, in the vision of God. To see Him in his Omnipotence controlling all things, to know that his infinite wisdom is guiding all the affairs of the universe, to know that his righteousness triumphs, that his great love and pity yearn over all men; to draw nearer to Him and to call Him *my Father;* this is deep, delicious, unutterable rest to the soul. To put off the burden of our care from the tired shoulder and let Him carry it for us, home cares, business worries, soul troubles, church work, national affairs, fears about the future—to lay them all upon Him who careth for us, this is rest. To pass up from the toss and turmoil of the earth, away into the secret place of the Most High; to find in the Eternal God our refuge, to feel that underneath us are the everlasting arms, to be quite sure of his love as our very own;—this is the rest which his love and our need alike urge us to seek as a necessity of healthy spiritual life.

"*Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest thy flock to rest at noon?*" "*He will save: He will rejoice over thee with joy;* HE WILL REST *in his love; He will joy over thee with singing.*"

SUNSET THOUGHTS.

"The night cometh when no man can work."

HAVE you watched the hues of sunset,
As the daylight speeds away,
How the misty twilight gathers
At the ending of the day,
When the stars, like jewels of glory,
Glitter with a peaceful light,
As the pale blue sky of evening,
Deepens into quiet night?
Doth it bring to your remembrance
Visions of the close of life;
Of the hush that wraps the spirit,
After a brief day of strife?

Life perchance is in its morning,
Dear to thee its sunny glow;
What thine after years may bring thee,
Joy or care thou may'st not know.
Let us thank the tender Father,
Who hath hid them from our view;
He would have no shadow darken,
Morning's bright and roseate hue.
With the faith of little children,
Take each day as from his hand;
Trusting Him to guide us safely,
To his own glad, resting land.

Maybe, thou hast past life's morning,
In the midst of noontide care,
Fear not! for He knows thy burden,
'Tis not more than thou canst bear.
Doth the mid-day heat oppress thee?
Art thou longing for the rest?
Is thy faith a little wavering?
Doubt not! for He knoweth best.
Are thy talents small? He bids us
To be faithful over few.
Oh! the ever joyous resting,
Of the loving ones and true.

Some have passed the noonday turmoil,
Worked until the setting sun
Disappeared beyond the mountains,
Telling that the day was done.
Some are waiting in the gloaming,
For the loving Master's call;
There may still be work unfinished,
Yet He bids us "Rise, leave all."
We shall say "How light the labour!"
When the toiling day is past;
We shall cry, "How short the conflict!"
When we gain the crown at last.

'Tis not always at the sunset,
In the evening of our day,
That the Father bids his children
Leave the strife, and come away.
Some are taken in life's morning,
Or amid the busy noon:
Oft our wayward hearts would murmur,
"Lord, why callest Thou so soon?"
Question not the Master's doings,
Trust Him till thy day be done;
In thy youth's glad, fearless morning,
Till the setting of its sun.

ISABEL HURREL.

PENDLETON, MANCHESTER.—The 20th anniversary of "The John-street Hall Ragged School and Mission" was celebrated on Saturday week. The chair was occupied by Mr. Thomas Briggs, supported by the Mayor of Salford, the ex-Mayor, Alderman Bailey, J. Sugden (secretary of the hall), and other gentlemen. The Chairman said twenty years had elapsed since the commencement of the operations of what was then called "The Working People's Association" at Charlestown, since which period it had been continued with varying success. Sixteen years ago the present hall was erected, being found necessary for the purpose of effectually carrying on the work. Taking the past year in its entirety, it had been the most successful in the history of the society. There was a ragged school with an average attendance in the winter months of 500 and about half that number in the summer. Outdoor services were held, and the sick visited. The Gospel Temperance work had been singularly successful. During the past eight months 1200 pledges had been taken. The Mayor of Salford, Dr. Meacham (Red Bank), Mr. Alderman Bailey, Mr. Kirlew, Mr. Tom Johnson, and Mr. Sugden addressed the meeting.

ON HEARING THE WORD.

THE object of a faithful ministry is two-fold—to build up believers, and to win souls to Christ; the latter is the distinct work of the evangelist, the former the special work of the pastor. We have the ministry, in its peculiar relations to the believer, in view at this time, deeming the importance of this aspect of our theme to be by no means small, or in any way inferior to the great work of conversion. Indeed, there is reason to think that the results of evangelistic work, whether in connection with the regular ministry, or with special agencies, are often weakened, and sometimes lost, for want of care being given to the advancing of new converts in the knowledge of the truth. Certain it is, that for want of clearer perception of those deep things of God which He has revealed in his Word, many young converts lose their first love, and fall out of the ranks; while many in our Churches lack spiritual force, and fail to walk in the assurance of faith and hope, because they lack the assurance of understanding. Believers of every age, and of all degrees of experience, require to be led to the Word of God, which, to the devout mind, is ever full of life and power, ever able to build us up, and increase us in the knowledge of Christ. But it is obvious that even where the ministry is spiritual and decidedly scriptural in its character, it must yet depend on the spirit of the hearer as to how far it shall be successful in producing those fruits which our Lord said that seed falling into honest and good ground should certainly bring forth.

Jesus Christ had much to say to his disciples on the subject. Two precepts fell from his lips in addressing them, which demand our careful consideration. One was "Take heed *what* ye hear" (Mark ix. 24); the other "Take heed *how* ye hear" (Luke viii. 18). Both seem to have been uttered in connection with the wonderful series of parables recorded in Matthew xiii., where we also find the words, so often repeated by our Lord, "Who hath ears to hear, let him hear." All who profess to be his disciples have not ears such as the Great Teacher intended; of some it may be said as of those referred to in Jer. vi. 10, "Their ear is uncircumcised that they cannot hear. The word of the Lord is a reproach to them, they have no delight in it." To each one of the seven Churches in Asia the Master addressed the words, "He that hath an ear, let him hear what the Spirit saith unto the churches;" showing how essential it is that we should possess special grace to enable us to hear aright the truths of his Word, and how diligently we should apply ourselves to the knowledge of his will. In these days great caution as to *what* we hear is requisite. From many pulpits teaching is given which so far from building up the soul, weakens and disturbs the very foundations on which it rests. Error and truth are so commingled that the latter is rendered powerless, and the mind is perverted from the right ways of the Lord. The sophistries of human reason, the speculations of man, the fine-spun theories of "modern thought," are put forth in place of the solid and unchanging truths of "The glorious Gospel of the Blessed God." This is done in some cases with so much skill and apparent reverence for truth, that hearers are apt, before they suspect the soundness of the teaching they receive, to find themselves perplexed with doubts and beset with difficulties which they would never have experienced at all but for their lack of attention to our Saviour's direction.

It is of the first importance that Christian hearers should seek out a godly and a faithful ministry such a one as Bunyan describes in his picture, referred to in these pages in a recent article on "The Ministry for the Times." Concerning this picture, the Interpreter said to the Pilgrim, "Bear well in mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death." There are many who prefer such teachers; the time would seem to have come (certainly, there are signs of its near approach,) to which the Apostle refers in 2 Tim. iv. 3: "They will not endure sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts, and will turn away their ears from the truth and turn aside unto fables." The true believer is not in the counsel of such, he desires to hear the Word of God, and keep it; let him, therefore, carefully consider what he hears, and pray for heavenly wisdom to distinguish between the precious and the vile, between the truth of God and the specious errors of men.

The advice of the wise King of Israel must have weight with him, "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." But given a ministry pure, and true in its adherence to the inspired rule of faith, and also hearers eager to hear the voice of the Shepherd, not of the stranger, yet, if the soul is to profit, the hearer must take heed *how* he hears. A few hints on the art of hearing may be of service to some of those who are alive to the claims of truth upon their attention.

(1) It is important to hear *as in the sight of God*. Thus Cornelius and his friends set themselves to listen to Peter's message when he was sent of God to inform them of the Christian dispensation and its distinctive truths. His words must have been to the Apostle stirring and impressive in their deep earnestness and solemnity, "Now then we are all here present in the sight of God to hear all things that have been commanded thee of the Lord." It is not the servant we are to have in view when we are attending upon the ministry of the Word, but the Master. However loved and honoured for his work's sake, it is on the message rather than the messenger, on the King from whom he comes, rather than on the ambassador, that we are to fix our attention. Too often this is lost sight of; truth from the lips of an unknown and perhaps neglected, though faithful servant of Christ, is sometimes lightly esteemed. "Wisdom is better than strength; nevertheless, the poor man's wisdom is despised, and his words are not heard." This is to grieve the Holy Spirit, who delights to speak through his own instruments, choosing ofttimes "the weak things of the world," rather than those which are by man more highly esteemed. Many a Christian loses ground by running hither and thither after popular preachers and great men, rather than contenting himself with a ministry of which Christ is the central theme, and the exposition of the Scriptures in their fulness and force the great aim. It is when the presence of God is discerned and the truth of God sought after, that the soul gains light, and the hearer is truly edified.

(2) It is essential to right hearing that there be *prayerful dependence upon the Divine Spirit* whose office it is to guide into all truth. Without his aid we cannot see light in God's light; no human instrumentality, however qualified, can suffice to reach the recesses of the heart and mind, and to make us prove the illuminating, sanctifying power of truth. This is strikingly illustrated in the case of Philip and the eunuch. The Spirit led the preacher to the hearer. The Spirit was in the word read, the Spirit guided the words spoken; when the message was delivered He caught away the messenger, and filled the hearer's heart with a holy joy.

It is impossible for either preachers or hearers to make too much of the Holy Spirit's agency and power in reference to the services of the sanctuary. Without it the most gifted, and the most earnest, are powerless; with it "the feeble shall be as David." The pulpit and the pew are alike entirely dependent for spiritual results on his grace and energy. "The things of God knoweth no man, but the Spirit of God." "He that is spiritual discerneth all things." These are simple axioms in the sphere of sacred truth, and we must take them into all our calculations and methods in the pursuit of spiritual good.

(3) *Reverent regard to the sacred Scriptures* is essential to profitable hearing. The Bereans are an example in this respect for all time. "These were more noble than they of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so. Therefore many of them believed." The wise hearer will refuse to be led beyond the covers of his Bible. Within them are to be found the green pastures where he must feed; there are the treasures he regards as better than fine gold, there the oracles he knows he may depend upon, without fear of being misled. For him in every disputed point this is the arbiter to whose decision he bows. Of it he says:—

> "This is the judge that ends the strife,
> Where wit and reason fail,
> My guide to everlasting life
> Through all this gloomy vale."

He knows the voice of the Good Shepherd is heard there, and so it is with him, as with all who are the true sheep of Christ's fold, "A stranger will they not follow, but will flee from him, for they know not the voice of strangers." The wise hearer will be open to conviction concerning every point where Scriptural evidence is given; prejudice and preconceived ideas, however long cherished, will give way before the force of a "Thus saith the Lord;" the claims of sect and party will be subordinate to Bible light, and with docile, childlike mind he will "receive with meekness the engrafted word." Thankful for all which tends to make the written Word more clear to his understanding, and practical in its power over the heart and life, eager to gain whatever information he can upon its hallowed contents, he takes it as the right-hand man of his counsel, and refuses to be led away from its dictates. "Comparing spiritual things with spiritual" he thus learns to know and do his Lord's will.

(4) We close by saying, *an eye to Christ, and the exaltation of his name*, is essential to a wise and right hearing of the Word. He is the pole-star of the believer's voyage, upon which his eye is fixed, and by which he directs his course. He is the one great object of desire in all his search after truth, and the only anchorage of his faith. He tests all doctrines, and proves all assertions, by this unerring rule—Do they exalt Christ? then they are worthy of his acceptance, and command his confidence. Our Lord said of the Holy Spirit, "He shall glorify Me, for He shall receive of Mine, and show it unto you." How far Christ is glorified by any ministry becomes, therefore, the measure of the believer's delight in it, and of his respect for its teaching. Like the wonderful shield of which we have read, into which the artist who made it had so skilfully worked his

name that it could not be removed without destroying the shield itself, so Christ is interwoven with every truth so closely that nothing can be true in which his name is not found, or which does not in some way show forth his praise. "The testimony of Jesus is the spirit of prophecy." His Mediatorial Person and Work, the virtue of his Sacrifice, the power of his Resurrection, and the glory of his Second Coming, will be themes of vital importance in the estimation of the wise hearer, to whom Christ is truly "all and in all." And this not for the sake of a cold and rigid orthodoxy, but out of love to his name, and practical desire to be made conformable to his will. The great end of hearing the Word is that we may do it; we gaze upon the beauty of Christ as it is reflected in the mirror of the inspired volume, that we may be changed into the same image as by the Spirit of the Lord. Let us, then, not be "forgetful hearers, but doers of the Word," and let us hear as those who would "prove all things, and hold fast that which is good."

BETHEL SANTHAL MISSION.

A LETTER from Mr. Haegert, dated Bethel Mission Station, Jamtara, March 19, says:—

"Six native teachers go every day, two-by-two, to different villages, preaching the glad tidings of salvation through Christ. This morning at 8 a.m. we had a "council of war." Christians from six or eight villages were present; we had a happy time with the Master; we trust that our native brethren were strengthened by it.

"On the 7th inst. I was called in all haste to attend a Brahmin priest in Phatepore, ill with cholera. He had lost the power of speech, but uplifting his clasped hands in a pleading way, he wept like a child. For many years he had heard about Jesus; he had been convinced, yet thought his sacrifice of position too much to follow the Lamb of God; now he was apparently dying, without God, and without hope. His tears of bitter regret flowed freely over his cheeks. I stayed two hours with him, and called again in the evening, comforting him with the words of our Saviour, who receives all who come to Him. I gave him medicine; we all prayed for him. The medicine acted at once, and his life was spared.

"On the 10th, in the evening, we had our magic-lantern at work. Over 300 people were present. They opened their eyes and mouths to see the wonderful things on the canvas. I preached to them in Santhali, and Bolai (native teacher) translated sentence by sentence into Bengali, as our assembly consisted of Santhals and Hindoos."

Communications should be addressed to the Hon. Sec., Miss M. C. Gurney, 12, Camden Hill-road, Gipsy Hill.

VEVEY, SWITZERLAND.—Messrs. B. Caille and Co., publishers in this place, write: "We should be happy to communicate or to meet with any good friends of Gospel temperance who might be in Switzerland this summer. Kindly direct them to us."

INDIAN PRAYER UNION.—This Prayer Union was started in Bangalore, S. India, in the month of July, 1881, under a sense of the deep need that exists throughout the land of an outpouring of God's Spirit, the result of which should be a revival of true, vital Christianity. This little Union has nothing sectarian in its nature, being composed of Christians of every denomination, and from all parts of India, some native converts being among the number. There are now upwards of 250 members, and the founders are most anxious to increase the number of those who will really pray. The Secretary for the English branch is Miss Hogarth, 35, Addison-gardens, North Kensington, W.

UNCONVERTED CHURCH MEMBERS.

BY DR. J. H. BROOKES, ST. LOUIS.

ONE of the saddest features of the present evil times is the immense number of unconverted, and therefore unsaved, Church members found in all denominations. This is no doubt largely due to the unfaithfulness of preachers who, unlike the Apostle, cannot say, "I am pure from the blood of all men," because, unlike the Apostle, they are unable to add, "I have not shunned to declare unto you all the counsel of God" (Acts xx. 26, 27). No man can declare all the counsel of God concerning the utter corruption of the human heart, the entire worthlessness of the flesh, even in its most attractive forms, the inability of any and every Church on the earth to save, the absolute necessity of the new birth, and the certainty of an everlasting hell for unbelievers, and be popular! And with thousands in the pulpit the main thing is to be popular at any cost.

Besides this, there is the pressure of a strong desire to succeed, to build up one's own sect, to gain reputation and renown as a pastor or evangelist, to wield a powerful influence in connection with ecclesiastical affairs; and hence people are urged to join the Church, before they have passed out of death into life.

Well, such false prophets might find searching admonitions in God's Word, if they would read them. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. iii. 17, 18). Such a minister may put into a building a lot of wood, hay, stubble, but it will all be burned at the coming of Christ, and he himself will be saved, provided he is converted, "yet so as by fire" (1 Cor. iii. 11—15). "Many," says Jesus, not few, but "many will say to me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name cast out devils, and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity" (Matt. vii. 22, 23).

If thus it shall be with false prophets, how will it be with unconverted members of the Church? Let the same Witness, who is "the Truth," reply in his own words. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity" (Luke xiii. 25—27). It is not enough, therefore, to go to the Lord's table, to eat and drink in his presence, or to hear his teaching; for except a man is born again by the Holy Spirit through faith in Jesus Christ, as revealed in the Word of God, he can never enter into the Kingdom of God, but shall most certainly be punished with everlasting destruction from the presence of the Lord and from the glory of his power.

Oh, it is unspeakably painful to think of the multitudes in various ecclesiastical organisations, who give no evidence whatever that they know Jesus as a personal Saviour. They deny the inspiration of the Scriptures, they avow infidel sentiments, they are thoroughly wedded to the world, they live in sin, they are precisely like the children of the devil in their principles, their aims, their amusements, their conduct, and their conversation; and yet their fear is quieted because they belong to the Church. They imagine that all is well, while all is ill with them, perhaps fatally ill; for it is not probable that they will be aroused from their slumber of death, until it is too late to escape the tremendous consequences of their delusion.

There is nothing for which the children of God should more earnestly pray than for the power of the Holy Ghost to attend the truth to the hearts and consciences of these dead members. Of course it is difficult to reach them by human instrumentality, for, as a rule, they will not listen to a man who preaches the Gospel; but it is not difficult to reach the Throne of Grace in their behalf, and surely no class stands in greater need of earnest, importunate prayer. Moreover, those who have received Christ, and are, therefore, born again, should seek opportunity to talk to them kindly but faithfully, and to put into their hands tracts and little books, that plainly show how, and what it is, to be saved. True Christians in all the congregations of the land are doubtless acquainted with some who, perhaps, sit in the adjoining pew, but who, even in the judgment of the largest charity, know nothing whatever of the power of God's converting grace. Let them send one of these little printed messengers of truth to such, setting forth simply and clearly the way of salvation, and let their prayers attend it for God's blessing.—*The Truth.*

RAGGED SCHOOL UNION.

LAST week the thirty-ninth anniversary of the Ragged School Union was held in Exeter Hall, the Earl of Shaftesbury presiding. The report for the year, read by Mr. John Kirk, secretary, stated that the buildings connected with the union numbered 170, and the noble army of voluntary teachers had reached the total of 3211. The day-schools had, for the most part, been maintained with efficiency and usefulness through the year. The benevolent operations included infant nurseries, maternity societies, Dorcas meetings, soup kitchens, Thrift and providence were encouraged by Bands of Hope, temperance societies, Blue Ribbon missions, penny banks, clothing, boot and shoe and loan clubs.

Some 700 of the children from the various schools were seated on the orchestra, each school with its banneret. During the evening, under the conductorship of Mr. Joseph Proudman, they sang in a very creditable manner. The prizes, consisting of books, illustrated cards, and of money, were distributed by the Chairman to the teachers of the various schools, who, as they passed off the platform, in some instances staggering under a heavy pile of books, were more or less cheered.

The Bishop of Bedford spoke of the need for these agencies for the lifting up of the masses. Ardent Churchman as he was he made the admission that the ordinary ministrations of the Church of England were inadequate to the work to be done. He said he was very sorry that the School Board should be aiming at schemes of higher education before trying to grapple with the wants of the poorest and lowest. Rev. Paxton Hood and Rev. G. W. Olver having made short speeches, the Earl of Shaftesbury said what was required was not so much a justification of ragged-schools as an extension of their operations. The venerable earl, who has never missed attending one of the thirty-nine anniversaries of the Ragged School Union, was loudly cheered by the children, as well as by the general audience, on quitting the hall.

MAY MEETING NOTES.

THE BISHOP OF EXETER ON THE BIBLE.

At the recent meeting of the British and Foreign Bible Society Dr. Temple spoke very forcibly on the authority of the inspired Word. Remembering the Bishop's connection some years ago with the noted "Essays and Reviews," his words on this subject are to be received with devout thankfulness and special regard. He said:—

I have read many books which do much for the human intellect and for the human spirit. I have read many books which teach and enlighten—which sometimes seem, as it were, to be the medium of new revelations to the soul; I have read the writings of good men and great men; I have read the writings of great philosophers of old—of men who saw far deeper into the truth by the power of wonderful intellects, guided, no doubt, by God's providence, than it was possible for ordinary men to see. I have read many books which set before the soul the loftiest motives of action, and the most heavenly principles to guide the conduct. And still, wherever we turn, as we read them all, we feel that they are referred to our own consciences to judge; that we still are called to discriminate, and to say, "Here I accept, and there I reject;" and though the man be a greater man than I, still my judgment remains responsible for its own decision, and I cannot shift the responsibility on any other shoulders than my own. And I have read many such books, and have felt that I have learned much; and still, for all that, there remains the sense that these books, though they are my teachers, are not my rulers, and, though they instruct me, they cannot command me. But when I turn to the Word of God, it takes me straight, as it were, into God's very presence, and gives its message thereby an authority which is his, and his alone. It speaks with the authority of its Maker.

So again in reference to the relation of the Bible to modern criticism, and strictest scrutiny and research:—

The more the Bible is spread, and the more the Bible is studied, the deeper, the profounder the thought that is spent upon it, the more earnest the inquiry bestowed upon it, the more careful the criticism, the closer the examination—all the more shall stand out conspicuous before the spiritual nature, the marvellous power which breathes through all its pages, and tells mankind of the truths which it contains. I fear not any examination to which it may be subjected; I fear not any criticism of its history, or any investigation of its source; I fear not any examination of the details of its meaning. Still, I know that whatever else shall go, this will stand. This is, indeed, the message of God Almighty to man, and as long as man still remains here on earth, still shall he find, in ever increasing measure, the power which it has to uplift his soul.

Coming from such a source, all lovers of the grand old book will hail these wordswith satisfaction and delight.

RELIGIOUS TRACT SOCIETY.

The eighty-fourth anniversary meeting of this institution was held on the 4th inst., Earl Cairns presiding. The report was of a most gratifying kind, giving evidence of a vast amount of vitality and power existing in the various departments of the Society's operations. The total circulation from the Home depôt had been 79,379,350, of which 33,249,800 had been tracts; an increase over the previous year of 6,217,730, while 14,000,000 had been issued from foreign depôts. The only feature of the reports presented, of other than a cheering character, was the fact that there was a slight decrease in the funds of the Society so far as the subscriptions and donations were concerned. As the Chairman and others pointed out, this probably arises from the fact that the position of the Society as a missionary agency is not clearly present to the public mind, its enormous business as a publishing house obscuring somewhat its missionary objects. The work done by its means, in connection with the evangelisation of Europe, has been of untold value and of widespread extent; while in Asia and Africa, as also in the colonies, the circulation of good literature and Gospel truth has been greatly promoted.

THE POWER OF HOME LITERATURE.

Dr. MacEwan, of Clapham, spoke of the manifest readiness of those at its head to adapt the work of the Society to the requirements of the times, especially referring to the admirable series of "Present Day Tracts" issuing from its press. His words as to the provision made for the youth of our country were well deserved:—

It has ever been the grandest feature of the society that it influenced powerfully for good the life of our country in its most sacred and influential spheres. Guard home life, and young life, and you take the best method of establishing religion and righteousness in the land. Keep these pure, and you go far to purify the whole nation. Already has this society done noble service in providing a wholesome and readable literature for the homes and the youth of our country, and I do believe that at this moment the boys and girls of England give it most hearty thanks for providing them bright and instructive periodicals to which they can turn in their leisure hours with pleasure and profit, without the risk of having their young lives poisoned.

TRACT DISTRIBUTION ABROAD.

The addresses given by Dr. Lansdell and Rev. Jas. Smith, of Delhi, furnished ample illustration of the importance of tract distribution in foreign lands, and gave most encouraging instances of the blessing God had made to rest upon it. We have recently referred in our columns to Dr. Lansdell's travels in Siberia, and his efforts in this direction, and must refer our readers to the published reports of his speech, which well deserves a careful perusal. Mr. Smith in an extremely interesting speech told of the rapid spread of education, and the de ire for knowledge in India, among the lower, as well as the upper classes, showing the need there is for the extension of such operations as those of this Society.

THE INFLUENCE OF A BAD BOOK.

Canon Fleming uttered an eloquent word against the pernicious influence of bad literature, and illustrated it by a double reference to the late John Angell James, of sainted memory. We specially commend his words to the attention of the young:—

It is a satisfaction to know that that book of John Angell James, "The Anxious Enquirer," has reached its six-hundredth thousand. But, alas! who can tell what shall be the influence of a bad book? That same minister—and I believe there was no holier minister of God in the Church than John Angell James—once said this in the pulpit: "Twenty-five years ago, when I was a boy, a schoolfellow gave me an infamous book, which he lent to me for fifteen minutes. At the end of that time I was to return it to him, but that book has haunted me like an evil spectre ever since. I have asked God on my knees to obliterate that book from my mind, but I believe that I shall carry down the damage of those fifteen minutes to my grave." God grant, then, that in that effort which we are making, in common with all the churches, the growing literature of this age may increasingly be such as shall extend the spirit of pure and undefiled religion, such as parents, when dying, would wish to put into the hands of their sons and daughters.

LONDON CITY MISSION.

In presiding over the annual meeting of the London City Mission, the Earl of Aberdeen claimed peculiar sympathy with its work, on the ground that it was of an eminently unobtrusive kind. It was therefore emphatically desirable that the public should be made fully acquainted with its operations. The missionaries have such special demands on their faith and patience, that they need to be assured of the place they hold in the daily thought and prayer of their supporters and friends.

It appeared from the report that a larger average number of agents have been at work during the past year than in any previous one, 454 missionaries having been employed. The vastness of their sphere may be judged of from the fact that during the twelve months prior to the publication of last year's police returns, 26,170 new houses had been built in the metropolis, covering a length of more than 86 miles- £47,519 had been received by way of income for the year. The expenditure had been £51,014; but unless larger aid was given, some districts would have to be resigned which are at present occupied. This, when the need for wider operations is so urgent in all directions, would be a calamity we trust will be speedily averted.

Such a record of work as this Society shows, we venture to say, cannot be surpassed by any institution either as to its importance or its thoroughly evangelical character. It is a cause for deepest gratitude to God that there should be such a work going on in a centre like our great metropolis, from which there radiates all over the world lines of influence and impulse for good as well as for evil.

NATIONAL TEMPERANCE LEAGUE.

The annual meeting of the National Temperance League, under the presidency of Mr. J. Crosfield, J.P., has been a most successful one. Mr. Robert Rae, the able secretary, had a very cheering report to submit. Referring to the recent division in the House of Commons on the Local Option question, Mr. W. Fowler, M.P., said:—

It showed not only a marked change in public opinion, but also in the opinion of Members of Parliament, who were "a squeezable article," soon affected by the ebbs and flows of public sentiment. A notable change was also shown in the opinion of the members of the Government on the question. He confessed, however, that he had misgivings as to whether the decision of the House of Commons meant all that it seemed to indicate, and whether a great deal more would not have to be done before the end aimed at was attained. He doubted whether the boards to be appointed for all sorts of objects would also do the temperance work as well as some people supposed.

THE SUNDAY-SCHOOL UNION

has this year celebrated its Eightieth Anniversary, and had, as it deserved, a most enthusiastic reception from the vast audience which thronged Exeter Hall at its annual gathering there. The chairman this year was Mr. Henry Lee, M.P. The speeches delivered were of a high order, as may be inferred from the fact that the programme included such names as those of Revs. Arthur Mursell, R. H. Lovell, Newman Hall, and Dr. Bevan. The subjects dealt with were of first importance, and worthy of the highest efforts that sanctified talent could employ to set them forth. They were, "Love, the great need of the Teacher," "Face to Face, or Confidence between Teachers and Scholars," "The youthful Christian life," and "The Temperance Work, in its connection with the Sunday-school." We should like to quote from the valuable addresses given on these topics, but space forbids. Our contemporary, *The Sunday-school Chronicle*, gives full reports. We trust these utterances may be productive of yet larger success in the great work the Union labours so effectually to promote.

REV. J. CLIFFORD, in a recent letter from Nice, states that he is much better, and improving daily in health and strength.

Notes and Comments.

In consequence of having to go to press a day or two earlier than usual, by reason of the Whitsuntide recess, we must defer some notes on the meetings of the Congregational Union and London Missionary Society, with other matter, until our next issue.

Dr. Parker, of the City Temple, has been elected to the Chairmanship of the Congregational Union by a large majority, two-thirds of the assembly voting for his election.

We learn from the current number of *Evangelical Christendom* that it has been arranged to hold the annual Autumn Conference of the Evangelical Alliance this year at Norwich, some time in October next.

A lady correspondent responds to our suggestion that some Christian capitalists should provide places of safe and attractive resort for the working classes, by offering to contribute £100 to any substantial effort of this description.

We commend the approaching eight days' Gospel Temperance Mission at Exeter Hall to the prayers of all our readers, and invite the co-operation of those who have it in their power to help in making the effort eminently successful in securing the highest results. The chairmen and speakers engaged, ensure a good representation of the principles which the Mission aims to advance; we may confidently expect the Lord's presence and blessing upon the meetings of the week, which commence on the 27th inst.

Mr. John Shrimpton, of 38, Lincoln's-inn-fields, W.C., has sent us a copy of his fourth "Annual Letter to Boys," a copy of which he will be pleased to forward to any schoolboy who will apply to him for it. We should like all the boys of all our public schools to read it. It abounds in wise counsel and racy utterances, such as are calculated to be of good service in winning young hearts, and guiding youthful minds. Long may the writer live to be blessed of God in such useful efforts as this!

A meeting of unusual interest was held recently at Park Chapel, Camden Town, to celebrate the seventieth birthday of Rev. Joshua Harrison, its esteemed and honoured pastor. It is a fact of much interest that he and Mr. S. Morley, M.P., who presided on this occasion, were more than fifty years ago young men in the same business department of the well-known house of Messrs. J. & R. Morley, Wood-street. A close bond of friendship was then formed between them; together they attended the Rev. John Clayton's ministry, and together they received the true light into their hearts. The loving esteem in which Mr. Harrison is held by his church and congregation, as well as by many friends outside, was shown by a gift of £3000, and an address full of kindly and hearty words of congratulation and Christian affection. Drs. Stoughton, Allon, Hannay, Angus, and Newth, with others, took part in the engagements of the evening, which formed a graceful and fitting tribute to a life of sterling worth and unostentatious service of Him, who, as Mr. Harrison declared, had been the God of his youth, his manhood, and his age, and whose goodness had upheld him to that day.

A meeting of a similiar character, and under the same chairmanship, was also held the same week to express goodwill and esteem for another minister of nearly fifty years' standing, Rev. W. Tyler, of Bethnal-green. Mr. Tyler's labours in connection with the Christian Community, which was originally organised by the Rev. John Wesley for the benefit of the sick poor, and to labour in the lowest districts of London, have earned for him general respect and love, and have been followed by a large measure of success.

At the Synod of the Presbyterian Church of England just held, with Dr. Edmond as Moderator, Rev. Dr. Dykes moved a resolution to the effect that such changes should be made in the language of the Westminster Confession as would make that venerable symbol of the Reformed faith more intelligible to the people of the present day. This was seconded by Dr. McEwan, and carried by a large majority. Not a few adherents of the old faith will watch with deep interest and concern the progress of this movement, anxiously waiting to see what form the changes proposed will take.

We are sorry to see that the memorial presented to Mr. Gladstone, in the name of 120 Members of Parliament, asking him to afford special facilities for the second reading of the Sunday Closing Bill, has failed of its object. So valuable and important a measure calls for urgent and prompt support, and even yet let us hope some way may be found to secure for it a further consideration before the Session closes. No subject that has come before the House is more worthy of its attention, and no Bill which asks for its sanction, is so full of promise of good results for the nation, if only it could be made into law.

We are glad to observe that the Earl of Dunraven's motion for the opening of museums and galleries on Sundays has been rejected in the House of Lords by a majority of twenty-four. We are thankful for this in the interests of the very class for whose benefit this piece of legislation has been proposed. It could not fail in the long run to tend against the working classes by increasing Sunday labour, and leading to further changes in our Sabbath observance which must be morally and socially prejudicial to all concerned. The friends of the Sabbath as a day of rest and of sacred appointment should maintain vigorous and resolute action against the various infringements that many seek to make upon it.

Among the names of self-made men, from whose lives valuable lessons may be learned by all who contemplate their course, that of Peter Cooper, who has just passed away, in his 93rd year, from the place he so worthily filled in the society of New York, must rank high. After severe trials in early life, he rose step by step, through the exercise of perseverance and virtuous principles, to the highest pinnacles of mercantile prosperity and social influence. It has been said of him by those who knew him best:—

> His energetic business life is a fair sample of the industry and skill to which our country owes its matchless progress. His genius for business, his broad, practical philanthropy, and his eminently righteous and pure life, place him among the worthiest of the great men of our land. How to make money honourably, and how to spend it wisely, are seldom so nobly illustrated as in the life of Peter Cooper.

His long life abounded in usefulness to his fellows, and in fruitfulness to the glory of God. He has left behind him a substantial monument to his true character as a Christian philanthropist, in the Cooper Institute for the Advancement of Science and Art in the City of New York, which he established at a cost of two million dollars, and handsomely endowed.

A letter in *The Nonconformist and Independent* of last week, on the present aspect of Congregationalism, calls attention to the want of sympathy and brotherly love which prevails in some churches, and speaks of it as "one of the chief causes that lead to declension." The writer says:—

> The Church is a family, and though the newly-received child may hear the Master's words, "My son, my daughter," can you blame him if he feels pained and hurt at finding himself practically alone? Being adopted into fellowship, is it not the duty of his fellow-members to come forward with kindly words of welcome and sympathy? Surely if the Church is Christian, its first duty is to show Christianity to the new-comer, and so make him to feel that he is of their number. "Look not every man on his own things, but every man also on the things of others."

We are persuaded that the lack of attention to this lies at the root of the indisposition many new converts show to joining the churches of to-day. Workers in mission-halls, and other special agencies, know how often converts, when urged to identify themselves with some one or other of the Christian communities in their neighbourhood, excuse themselves on the ground that they do not feel at home when they go to the regular church and chapel services. In many cases this is not to be wondered at, no effort whatever being made to welcome them, or the slightest notice, in fact, being taken of them if they do present themselves.

Every Christian church should be a spiritual home for each and all who enter its fellowship, but it can only be this by the manifestation of kindly concern for, and interest in one another, by all the members. Apart from this, church fellowship is merely a name, a sham rather than a true representation of the fold of Christ. Class distinctions have no right to interfere with Christian brotherhood, or to intrude themselves into Christ's Church. The plain and practical words of the Apostle James need to be ever and anon repeated in the hearing of many, "My brethren, have not the faith of our Lord Jesus Christ with respect of persons."

At an important conference held the other day at the City Temple, on Evangelistic work in London, the Earl of Shaftesbury in the chair, the duty of Church members was much dwelt upon. Rev. W. E. Hurndall, of Bow, spoke with faithful boldness of the sin of "those respectable people who say they are converted, but who sit in their pews Sunday after Sunday, and never stretch out a hand during the week to save those in poverty and sin." Mr. Jack (theatre preacher) said: "What was needed in combination with special services was for people of the upper classes to come down, and bridge over the chasm between the classes. His panacea was for Church members to go down to the poor people, who would receive them gladly if they understood that they really loved them, and desired to do them good."

Rev. G. S. Reaney also said "they must look to the better class—to those who had leisure—and they must look for such a

manifestation of practical Christianity as was not yet conceived." The noble Earl also, referring to personal Christian effort, said, "It was house to house visitation, coming into contact with the fathers, mothers, and children, which would produce a real and permanent effect." All these testimonies are true, and when the Church of Christ, in the spirit of her Lord, learns to come down, we shall soon see the moral and spiritual condition of the masses going up.

Pastors and teachers do well in these days to show special gentleness, and to use special care, in dealing with those who are troubled with honest doubts on religious questions. Amid the abounding scepticism which permeates much of our literature, and prevails so extensively in modern society, many minds unskilled in argument, and sincere in desire for truth, get disturbed and perplexed. For such, not censure, or harsh, cold criticism, is required, but kind, gentle sympathy, and fraternal endeavours to guide and help reverent inquiry. As Christ treated the doubting Thomas, so should we our doubting brethren and friends.

To frown upon them is to increase their difficulties, and probably to drive them more fully into the quagmires of scepticism and despair. Truth will bear fullest investigation, and the best remedy for doubts as to the reality of the Christian's creed, is to give them full vent, and to place them alongside of the overwhelming proofs of its value, and sure foundations. Smother doubts, and they are likely to linger on, and sooner or later assert themselves with increased vigour: bring them out and honestly face them, and they will vanish like mists before the sun.

MAJOR POOLE AT FROME.

A VERY successful Gospel Temperance Mission was conducted in this town for the first six days in May by Major Poole and Mrs. Evered Poole, assisted by Rev. W. W. Perrin, Mrs. Reaney, and Mr. Mark Knowles. The meetings have been mostly held in the Market Hall, the largest building in the town, and have been marked by the high spiritual tone so prominent a feature in Major Poole's Mission throughout. Some opposition showed itself at first in an attempt to disturb the meetings by scattering noxious acids about, but the Spirit of God prevailed and order was preserved.

We have reasons to believe that many rejoice that Major and Mrs. Poole came to this town. The same spirit was manifest in a marked manner in Mr. Knowles' addresses. The Mission was closed on the evening of May 8, with an after-meeting for prayer and praise. Number of pledges taken, 384; ribbons registered, 504; and about another 500 unregistered. 110 papers were taken home for parents' signature from the children's meeting. B.

KINGSTON-ON-THAMES.—The good work commenced by Major and Mrs. Poole is proceeding satisfactorily, and greater results are still anticipated. Among those employed at Messrs. Kelly's, printers, a large number are donning the blue.

DISCHARGED PRISONERS.—The noble rescue work carried on among these pariahs of society by Mr. George Hatton and his coadjutors in the St. Giles' Christian Mission is rapidly extending. The Home Office authorities have kindly granted a site for the erection of an Iron Room near Wandsworth prison, for the daily reception of those discharged from its gloomy portals. A blessed work will be carried on there, similar to that which has been so greatly owned of God at Coldbath-fields and Holloway. Help is much needed for this new effort, and will, we trust, be freely given. A meeting in connection with the Mission is to be held at Exeter Hall, on the evening of the 29th inst., when testimonies will be given by a number of those who have been rescued from lives of lawlessness and sin.

REV. GRIFFITH JOHN IN CHINA.

MY DEAR SIR,—I wish to thank you very sincerely for THE CHRISTIAN, which you have sent to me during the past twelve months. Its record of work done for God, at home and abroad, is very stimulating to one seeking to advance the interests of Christ's kingdom in a land such as this is. Here the progress is slow, and the work plodding. The kingdom of God is coming unquestionably in China, but not with observation. You will not suppose, however, that the missionaries are either disappointed or discouraged. Our faith in God and the Gospel is unshaken, and we know that we are not engaged in a doubtful contest.

Now and again our hearts are greatly cheered by what we see and hear of the silent influences which are at work around us. Especially are we gladdened from time to time to find that the converts are working for God, and that they are the means of leading men into the light by their consistent lives, as well as their fearless proclamation of the truth. A very gratifying instance of this has just come under my observation.

It is now six years since a young man from a neighbouring district joined the Church at Hankow. Since his baptism he has been a humble and faithful disciple. I do not think we have one connected with us who has given greater satisfaction, on the whole. His relations were bitterly opposed to his becoming a Christian, and many of them showed their anger in ways that were extremely trying to the young convert. One of his uncles was especially wrathful, and threatened once and again to kill him if he did not renounce his faith. The young man persevered. Gradually the light found its way into the dark minds of his persecutors; and now nearly every member of the household is in the church. The first to yield were his parents, and they have been in the church for some time. Last year his uncle came forward as a candidate for baptism, and in due time was received, along with his two sons. This uncle is now one of the happiest and brightest-looking men in the congregation. This day four weeks his elder brother appeared in my study as a candidate for baptism, bringing with him an ancestral tablet, on which the names of twelve generations are inscribed. It was with evident joy the younger brother handed the tablet to me, saying, "Pastor Yong, we are now all Christians, and shall need this tablet no more. I have brought it to you, thinking you might like to have it." I was very glad to have it, and I am keeping it in my study as a precious memorial of this triumph of Divine grace.

An instance of this kind gives me an idea of certain possibilities in connection with our work. We know not what influences are at work around us, or what results are about to appear. Ancestral worship is the very strong hold of Satan in this land. The Chinese will laugh at the idols as much as you please; but tell them it is wrong to worship their deceased ancestors, and they will look at you in blank astonishment, and turn away from you and your doctrine with something akin to deep loathing. The Chinaman cannot give a stronger proof of the sincerity of his profession of Christianity than this man gave when he placed the ancestral tablet in my hands. This superstition has a marvellous hold on both the heart and conscience of every man and woman throughout the entire empire, and nothing but the grace of God can enable anyone to sincerely abandon it, and to brook the reproach, the insult, and the injury which the attempt to do so must inevitably incur.

I had two illustrations last week of the intensity of the Chinese feelings in regard to this ancient and deep-rooted custom. The week was spent in the neighbourhood of Hiau Kan, where we have three stations, and a goodly number of Christians. One of the Christians at the Wei village was recently baptized at Hankow. No sooner did his mother become acquainted with the fact than she became furious. During my stay at the village he was compelled to keep away from me and the services. His mother kept watching him, and declared that if he went to the chapel she would go also, and break up the meetings with her clamour. The principal source of the mother's anxiety is the fear of the ancestral worship being abandoned. To her imagination there is something appalling in the thought. The consequences to the spirits of those who have already departed this life, and to her own spirit when it enters the Land of Shades, would be unspeakably distressing. When exhorted to calm herself, for fear she might make herself ill, her reply was to this effect: "Why talk about making myself ill? He (pointing to her son) is breaking my heart and making me mad by this act of his. I am not afraid of illness, I am afraid of madness."

I went next to the Liu village, where we have another group of Christians. As I entered the chapel, I noticed a young man to whom I have often preached, and asked him when he was going to make up his mind to become a Christian. He told me, with evident sincerity, that he *had* fully made up his mind. His mother, however, had been informed of his presence at the chapel, and ere many words had passed between the young man and myself she appeared. The son had to flee, and she followed him, cursing us all most bitterly as she went. After some time I sent the native assistant to speak to her, to ask for some explanation of her strange conduct, and to try to do something towards assuaging the violence of her hostility. Her reply was something to this effect: "This son is breaking my heart; he has already given up all the idols, and he is now wanting to become a Christian. If he becomes a Christian, what will become of my spirit, and the spirits of his ancestors? there will be no one to sacrifice to them." Of course, we saw nothing more of the son on this visit. I am convinced, however, that he is a Christian in heart, and will be an open disciple ere long.

These facts may interest you, and perhaps they might interest some of the readers of THE CHRISTIAN. If you think so, please use them as you may see fit.—I am, yours faithfully, GRIFFITH JOHN.

Hankow, China, March 24.

CHRISTIAN COLPORTAGE.—The annual meeting of the members and friends of the Metropolitan Tabernacle Colportage Association took place on the 7th inst. In the absence of Mr. C. H. Spurgeon, the chair was taken by his brother, Rev. J. A. Spurgeon. He exhorted all to "stir up the gifts that were within them" in the prosecution of the work. The Secretary (Rev. W. C. Jones) submitted the annual report, from which it appeared that during the past year, besides the sales made by seventy-nine colporteurs, close on 621,000 families had been visited, and 7149 religious services conducted. Rev. J. Reid Howatt (Presbyterian Church, Camberwell) referred to the evils and doubts which infidelity was spreading over the land. Infidelity, it seemed, was becoming aggressive, but it could not last. At the same time, though infidelity would yet have to hide itself in the mire, Christian workers should be alive to the doubts which it was disseminating—doubts which, once entertained, became the ruin of many, young men particularly. Several of the colporteurs present delivered brief addresses descriptive of the work in their respective districts, and relating instances of the beneficial results accruing therefrom.

For the Young.

EVA AND DOUGLAS.

OF late I have been domesticated with five grandchildren; all full of health and life, fun and noise. A little too much so for my nerves (or temper), and occasionally I reprove rather sharply. However, to-day coming from church with pretty Eva—just six—I got a lesson. I was telling her about the Resurrection, and how she "would have her own body again, only more beautiful, and quite free from pain—no toothache" (from which she suffers), "nor sorrow, nor crying." "*And no more worry, when grandmamma is cross!*" she asked, gravely and quietly.

She and Douglas, five years old, were much distressed about the starving children in Donegal, and gladly sent some of a late "tip" to them, and pray for them every night. To-day I told them about the poor Manchester children coming so far for a supper of soup, and Eva said, "We will pray for them too, that they may always get it." But Douglas sighed heavily, and looked oppressed. At last he said, "How many things we have to pray about!" H. C. H.

Jersey.

A FLOWER PARABLE.

"Well, I don't see what I was stuck here for!"

"Neither do I. I wish I could be of some use in the world."

"And so do I," "And I," "And I;" and the chorus was taken up by all the primroses growing in that corner of the wood.

"That's just what I want, to be of some use to somebody," said the first speaker, a tall Hyacinth, who was usually the first to start a conversation in that part of the world.

"What good can we do, rooted here?" sighed a Wood Anemone. "Now, if we only had wings like the birds and butterflies, we could fly away into the towns and villages, and delight people with our bright colours or delicate forms, and so do some good; but here——."

"Yes," said the Hyacinth, "it isn't even as if by our names we could help anybody; now the Speedwell there, wherever he goes, seems to be blessing people, and wishing them 'God-speed;' and the Forget-me-not can carry messages, but what meaning does *my* name, for instance, show—Hyacinth? and what does Anemone, or Woodsorrel, or Stitchwort? We were sent here to do good, and the question is, What are we to do, and how are we to do it? What do you say, Cowslip?"

The Cowslip, who had not yet spoken, had been gazing at the bank beyond; where, if you looked *very* carefully, among the grass, you might see a little green plant, very fair and delicate, with two leaves on its stem, like an anemone, and above these a little round head, made of five tiny green flowers, four on the sides, and one looking straight up into the sky.

"I was wondering," said the Cowslip, when spoken to by Hyacinth, "what Muscatel was thinking about, for she has been looking up to heaven as if reading something there, and I think she has something to say to us."

"Oh! let us hear it, let us hear it," cried all the flowers; while a tall purple Orchis, who was not exactly one of the company, not living quite in the corner with them, but who liked to hear what they were saying, wondered whatever they wanted to listen to "a dowdy thing like that" for; but then Orchis could not see Muscatel clearly, and did not know her so well as her nearer neighbours did.

"I was thinking," said the Muscatel "that God would not set us here to do his work without giving us work to do; and though it may not be just the kind we should like, it must be the best for us, since He gave us it to do. We cannot do one another's work; and if we have not "names that mean anything," as Hyacinth says, "if we are not planted where people can see us and be pleased by our looks (only we must not be vain about them), we can look our brightest here, and God will see that we are trying to please Him in the way we know best; and, besides, who knows what may not be in store for us to do?"

"Oh, thank you, dear Muscatel!" cried the flowers, and they all tried to look their very brightest and best, feeling sure that God was looking down from heaven, and was glad to see them so willing to serve Him.

By and by the children's voices were heard in the distance, coming nearer and nearer, and then the pattering of little feet, and a voice saying, "Oh, what a pretty place!" and then little fingers were busy picking all the primroses, hyacinths, anemones, cowslips, orchises that they could find. Muscatel was too small and green to be seen among the grass by eyes that were looking for bright colours, so she was left behind alone, while the others were being carried away in a basket with a number of other flowers.

"Well!" said Hyacinth, "Muscatel was right; she said we did not know what was in store for us."

"Only I wish we were not squeezed together so," groaned the Wood Anemone, "I can't live much longer, and the Woodsorrel is drooping already."

"I don't think this is the end," said Cowslip, "I think there is something more yet for us to do."

And he was right; for before long they were taken out of the basket, and placed by kind hands in a bowl of water. Oh, such long drinks they took! The anemones revived directly, and looked as pretty as ever, and the primroses opened out as wide as they could, and looked up in the children's faces, thanking them for the nice, pure, clear water.

Presently a lady came into the room with some bright coloured wool, and she and the children began making up the flowers into little bunches, with a printed card tied to each.

Now *our* flowers—those from our own little nook, you know—had been gathered all at the same time, and laid in the basket together; they were also close together in the water, and when the bouquets were made up, one consisted of *our* primroses, anemones, and dog-violets, hyacinths, orchis, and cowslips. When all the bunches were made up, they were put into a basket again, and carried a good long way, but as they were in the dark they could not see where they were going to.

When at last the basket-lid was removed, the flowers found themselves in a long, long room, with rows of little white beds, many of them occupied by women who were too ill to sit up, as some others were doing. The lady who carried the basket went from bed to bed, giving each woman a little bunch of flowers with a few kind words. It was a very old woman who got our little friends.

"Oh, dear!" she said, "that's just what I was wanting. I've been lying here fretting, because I know how the primroses and cowslips and other flowers will be out all over the country, and I can't get out to see them, and I was just longing for a sight of some of them, I love them so, and here they are!"

"Then I am glad you have got such a nice bunch," said the lady visitor, "and such a nice text with them: can you read it?"

"To be sure," replied the old woman. "I learned to read when a girl, and my eyes are good still. 'My God shall supply all your need, according to his riches in glory, by Christ Jesus.' Oh, that's true! that's true! I'm all ready to go when the Master sends for me; my husband and sons are all over there waiting for me to join them; and all I could have wished for was just a sight of some fresh spring flowers. 'All your need,' it's true."

"Cowslip," whispered Hyacinth, when the old woman had fallen asleep, still holding her treasures in her hand, "you and Muscatel were right, God had some work for us to do that we did not know of, and how glad I am that He gave us it; let us thank Him for his goodness to us little things."

So all the flowers thanked God that He had made them of some use in cheering the heart of one of his servants, and fulfilling her last wish; and when at last they drooped and died, they did so feeling that they had done just what was given them to do.

As for Muscatel, though her work might *seem* less than that of her companions, yet I feel sure that she was no less loved of her Maker, for she had delivered the message to others that had been given her for them, and could rest in the assurance that "she had done what she could." F. P. T.

THE AFRICAN GOLD COAST.

TIDINGS have reached Basel of the death, at Akra, of Mr. Hermann Prætorius, who went out on a visit of inspection with three young missionaries last autumn, and has fallen before the deadly climate of the African seaboard. He leaves a widow and three children of tender age to mourn his loss.

Mr. Prætorius visited England on his way to Africa, and, with his fellow-voyagers, was commended to God in a meeting at Mildmay Conference Hall. Those who then formed his acquaintance can sympathise with his colleagues at Basel, in their loss of so gifted, zealous, and humble a worker for Christ. He went to the front and fell at his post, like a brave soldier of the Cross. Prayer is asked for this much and oft-tried Basel Mission. M.

"TO THE JEW FIRST."

THE fortieth annual meeting of the British Society for the Propagation of the Gospel among the Jews was held in Exeter Hall on Tuesday evening, May 8. The chair was taken by Alderman Sir William McArthur, M.P.

Rev. J. Dunlop read an abstract of the report, from which it appeared that the receipts had been £9454, and the expenditure £6780. The income is a larger one than had been received in any previous year of the Society's existence, and has enabled the committee after clearing off the mortgage on the Mission House amounting to £800, to put aside upwards of £2000, as a reserve fund to prevent borrowing to meet current expenses at that season of the year when little or no money comes in. The Society, forty years ago, began with four agents, now there are upwards of 100 labourers, paid and unpaid. It is a cheering fact that never before in its history had there been such steady advance along the whole line.

Effective speeches were delivered, on behalf of the Society's work, by Revs. Dr. Bevan, John Bond, R. P. Downes, Louis Herschell, and P. Gaffe, of Nuremberg. We hope to give further details of this interesting and useful Mission in an early number.

REV. E. P. HAMMOND AND HIS WORK.

By Dr. S. S. HUBER.

I AM now paying a visit to my esteemed friend, Rev. E. P. Hammond, the Evangelist. In the year 1875 he spent a few days in Neuville, Pa., and the wonderful results that followed are still fresh in the minds of the people. Those meetings will be long remembered by me personally, for it was through their influence that I was led to a new life.

I went to them with no friendly feeling. I left my place of business with the determination to criticise, but came back a convicted sinner. In the back seat of the Lutheran Church Mr. Hammond found me, and asked, "Do you ever pray?" to which I answered in the negative.

He evidently knew by my appearance that I was a godless man. By my side sat my associates, ready to join me in opposing any effort to do us good. He spoke a few kind words and asked me to attend the meeting the next day.

While on my way to church, accompanied by my wife, he overtook me, and during his conversation said, "Doctor, you are too good a man to be lost." During his sermon that Sabbath morning, when the feeling in the audience was very deep, Mr. Hammond mentioned my name, and looking me in the face, said, "If you would give yourself to Him who bled and died for you and come out boldly on the Lord's side, forty men in Neuville would follow you."

At the close of the sermon he came directly to me and said, "Will you forgive me for mentioning your name publicly? I never did such a thing before." With tears in my eyes, I said, "I *thank* you for it; by the help of the Lord I will try and be a Christian."

The next morning I stood up in the old Presbyterian Church, publicly avowed my determination to forsake my sinful ways and trust in Him "Who loved me and gave Himself for me." Ere long great peace and joy filled my soul; a wonderful change came over me. Things I loved before I hated, and the good things I before hated I loved. From that hour my heart went out to the Evangelist, and I have loved him ever since. I know there are many in Neuville who feel towards him as I do. Nearly one-fourth of our population at the time professed conversion. Mr. Hammond and the thirty or forty from Harrisburg only remained in our little town two days; yet, out of a population of about two thousand, four or five hundred professed conversion. Dr. C. L. Thompson, Editor of *The Interior*, states that, as a result of the meetings conducted by Mr. Hammond during the brief period of five weeks in Harrisburg and Cumberland Valley, there was reason to believe that there were not less than three thousand conversions.

With these personal and general facts before me, it is not surprising that I desired to see my old friend at his home in Vernon, Connecticut. It is a beautiful town in the Connecticut Valley, on the line of the New York and New England Railroad, twelve miles east of Hartford. Rockville, with a population of 6000, is one of the villages of the town. Mr. Hammond's ancestors for generations have lived in this locality, and have been among the leading men of the place.

On my arrival I found Mr. Hammond unpacking his trunks, as he had just returned from a series of meetings in New York and Brooklyn. In Brooklyn he held meetings mostly in the magnificent Tabernacle of Dr. Talmage, by special invitation of the pastor. It is well known the capacity of that building is from 4000 to 5000. A series of meetings in a place like that, where people attend from all parts of the city and country, must have been one of great influence. In a letter from Dr. Talmage he said, "Eternity alone can reveal the good accomplished."

The evangelist spent several weeks this spring in the Bermudas, a group of 365 islands 700 miles south-east from New York. He there held crowded meetings in the Presbyterian, Episcopal, and Methodist churches, all denominations uniting in the effort. Over 700 professed conversion during the eighteen days he and his party were there.

Vernon, Ct., April 19.

SPITALFIELDS GOSPEL MISSION.

DEAR FRIEND,—Will you kindly give the space for me to say to dear friends that I have been very ill and suffering; I am still so weak and shaken that I am compelled for a little season (the Lord granting) to give up the active oversight of our loved work for the Lord, purposing, so soon as I can make the needful arrangements, to have a season of rest in the country. I have prepared a new number of "Promises Proved," but must ask all dear friends to pardon my delaying the posting till I return.—Yours faithfully,

WILLIAM JOSEPH LEWIS.

14, *Sidney-square, E., May* 11.

[We bespeak for our brother the deepest and most prayerful sympathy of our readers in this time of his bodily weakness. For a quarter of a century he has given his whole life, almost miraculously sustained as it has often been, to the lifting up of the sunken masses at the East-end. We trust that God will yet spare him and strengthen him for much service in such a needy corner of the vineyard.—ED.]

DR. SOMERVILLE AT THE GOLD FIELDS.

OWING to the many nationalities which go to compose the white population of these fields, it is most difficult for those at a distance to accurately gauge and fathom the intensity or motive power of any great popular movement that takes place amongst us. Even keen observers, who have lived here for some length of time, have often been disappointed by the apparently free and easy manner in which mass assemblies can apparently so quickly support and countenance what the same or a similar mass meeting only a short time before had discountenanced. Dr. Somerville has done what many believed impossible in Kimberley, sustained the interest and enthusiasm of the multitude for a considerable length of time.

A remarkable feature of this movement is its catholicity. We find united on the same platform, praying for the same object, working harmoniously together, Episcopalians, Wesleyans, Presbyterians, Congregationalists, adherents of many other churches and sects, and freelances, or men of no particular denomination. A grand and encouraging spectacle it is to see men and women, while not laying aside their characteristic denominational distinctions, meeting and joining hearts and hands on the broad and beautiful platform of love to Jesus Christ. It would be the greatest pity that this unity of heart and purpose amongst all the different companies of Christ's army here should prove only a fleeting parade, useful merely to show what could be accomplished by its combined forces in the skilful hands of a masterly commander. It would be well if the recognised leaders and influential members of all denominations, who desire to witness the continued development of the Doctor's good work in Kimberley, could devise some system of organisation by which the different bands of workers now in active co-operation could still carry on their work under some responsible and guiding control. Already a Young Ladies' Association is being formed, and we believe that before many days a similar Association for Young Men will be established. May no sectarian jealousy prevent these two desirable and necessary institutions from being successfully carried on. If the clergy, the leading citizens, the philanthropists, the earnest Christian workers of Kimberley were further to band themselves together into a compact, united, harmonious whole, for the propagation of the great truths common to all, and for the practical work commanded by the Great Master, amongst the sick, the poor, the irreligious, amongst the surging masses of heathendom at our very doors, the results would be such as to astonish the world, and cast a halo of glory around our Diamond City.—*Kimberley Paper.*

"THE BONNIE BIT OF BLUE."

Air: "*Auld Lang Syne.*"

Of all the tints the light looks on,
However bright their hue,
There's none that speak of better things,
Than does the bit of blue.

The bonnie bit of blue, my friends,
The bonnie bit of blue,
It tells of hope, it tells of joy,
The bonnie bit of blue.

There's many a home where comfort reigns,
And peace and gladness too,
Whence want and sorrow have been driven,
By just a bit of blue.

Come, wear the blue—you cannot know
The good that you may do,
By joining in a noble cause,
The Army of the Blue.

Then wear the blue above a heart
That's brave, and warm, and true,
And never be ashamed to show
The bonnie bit of blue.

BAND OF HOPE UNION.

THE twenty-eighth anniversary of this important branch of Temperance work was held on the 9th inst. Dr. Richardson presided over the breakfast meeting at Exeter Hall, when the Revs. W. Barker, M.A., and J. W. Horsley, M.A., Chaplain of her Majesty's prison, Clerkenwell, gave addresses. The latter said: "The Union was doing more to disestablish and disendow him than any other society, fully three-fourths of the crime of the country being the outcome of the evil of drink."

A Conference was held in the afternoon, under the leadership of W. S. Caine, Esq., M.P., Dr. Sinclair Paterson delivering an address, and Miss Annie Young reading a paper on "Woman's Share in Juvenile Work."

In the evening, Mr. S. Morley presided. The Secretary reported 10,144 Juvenile Temperance Societies in connection with the Union, having a membership of 1,167,000. 1282 meetings had been held in London during the year.

Rev. J. P. CHOWN was among the speakers, and spoke of the work that was being done amongst the young in the Bands of Hope as one of the great influences of the day, for it did not stop with the Bands of Hope, but went on through the Sunday-school to something higher and nobler still; many who were filling honoured positions in Christian fellowships in the ministry and in the missionary field, would never but for the movement have been led into the course of which this was the consummation.

Canon WILBERFORCE referred to the influence of the blue ribbon as having been of immense power in awakening the nation to the importance of the Temperance movement, and said that Temperance was a power that it had never been before. There was only one danger, and that was lest the movement should become secularised into a mere utilitarian movement for the improvement of the nation. If that were so, it was bound to fall, and all the ground they had gained would be lost; it must go hand-in-hand with the religion of Jesus Christ, and he asked for their prayers that the power of the Holy Spirit might be poured out upon it. So far only as it was carried on in the power and presence of the living God would it continue to be the success which during the last two years it had been in the nation.

Rev. CHARLES GARRETT also eloquently pleaded the same cause, and urged the necessity of giving closer attention, and yet greater care, to the training children in the principles of Gospel Temperance, their future place and influence in the world making this of vastest importance. It is in the next generation the wonderful results of recent advances in the cause of total abstinence will be seen and felt.

MISS NAOMI WATERMAN has held a Gospel Mission in Barnstaple for a fortnight. Night after night she gave a faithful Gospel testimony, which God has owned. She has now entered on a Gospel Temperance Mission to Bristol.

BRITISH WOMEN AND TEMPERANCE.

THE anniversary meetings of the British Woman's Temperance Association were this year transferred from the Memorial Hall to the more central hall in the Strand. Thursday last was largely filled up with meetings for mutual conference; and in the evening a large company was gathered in the Lower Exeter Hall for the annual public assembly. An interesting and hopeful feature of the attendance was the presence of a goodly array of young ladies.

Reviewing the work of the society during the seven years of its existence, Mrs. BRADLEY, the able and energetic secretary, said that its progress had been steady and sure. From eight branches in the first year, they had now increased to ninety-five. Many, if not most of the results, could hardly be tabulated. During the past year much good deputation work had been done, but it had fallen on comparatively few; the committee would make a strenuous appeal for more workers in this wide and ripe harvest field. Thousands of pledges had been taken during the year, and twenty-five new branches established. A marked advance had been made in the "parliamentary" department of petitioning in favour of more stringent legislation. Mrs. Bradley's excellent statement ended with a note of triumphant hopefulness as to the ultimate success of the cause.

Rev. CHARLES GARRETT, chairman, said that, in one respect—his reverence of woman—no one was better qualified to occupy that post. He proceeded to give some cogent reasons for wishing all the women in the land on the side of total abstinence. Think of the *influence* of woman in all the stages of life. If all the daughters in our families were on the right side in this question how soon the battle would be ended! Some striking illustrations of the power of women, in their different relations in the family, Mr. Garrett related with much effect. He said that by the way of the mother we could reach the heart of the roughest and wildest of men. Womanly tact and determination are also of untold value in such a crusade as this. Mr. Garrett made an urgent appeal to mothers, for the sake of their children, to inculcate, both by precept and practice, the principles of total abstinence from all intoxicating drinks. He quoted the saying of an old friend many years ago, which he had never forgotten: "If a man takes a glass of brandy and water, and there is any evil principle in his nature, it will surely find it out and stir it up." He hoped the income of the society would be doubled next year, and their numbers increased tenfold. These anniversary gatherings ought to have the same effects as those mentioned lately by a rough homely Yorkshireman, who thus described a revival in his village: "The Lord A'mighty has been mendin' old Methodists, and makin' new ones."

In a most impressive and persuasive address, Miss TOD, of Belfast, exhorted her sisters engaged in this warfare to look at the more hopeful aspects of the subject. The many Sunday Closing Bills were a striking sign of the growth of the movement throughout the kingdom. So many good efforts had sprung out of their Ladies' Association in Ulster, that they had added as a subsidiary title, "The Christian Workers' Union." She suggested that her English sisters might take a leaf out of the Irish book.

Mrs. JAS. PARKER, with much pathos and real womanly eloquence, expatiated on the past achievements, in many departments of reform, of that Divine "enthusiasm of humanity" that is now going out in noble efforts for the salvation of society from the great evils of the drink. She stirred the meeting to its depths as she declared that they would give themselves no rest till the accursed drink should be banished from the land, the brewery converted into a flour mill, the pawnshop into a savings' bank, and the gin-palace into a sanctuary. "Oh, for the brush of an artist and the tongue of an angel!" she exclaimed, "that I might make you see and realise the terrible wrongs that the drink is inflicting upon us. I call on you to unite with us in putting down this soul-destroying enemy of our land and our race." In some further references to the parliamentary action of the society, Mrs. Parker said that if the legislature would only give votes to the women, that social pest, the grocer's licence, would soon be swept away. In closing one of the most telling speeches we have ever heard from woman's lips, she invoked the eloquence of the pulpit, the learning of the bar, the power of the press, the pen of the author, and the advocacy of the statesman, in this momentous struggle.

As a delegate from the Eastern Counties, Mrs. HOLMDEN, of Cambridge, said that the cause was making rapid progress in that town, and especially among the undergraduates. As an amusing instance of this, she spoke of one college where a large extra supply of tumblers had lately to be purchased, as scarcely any of the "freshmen" coming to the university would use the customary tankards for beer.

Happening to be present at the meeting, Mr. FRANCIS MURPHY was called on, and made a characteristic little address. He spoke of the great power of woman in every good cause, and magnified the example of Mrs. Hayes in excluding intoxicants from the White House during her husband's term of office.

The meeting was altogether an excellent one, and will, we trust, give a powerful impetus to the work of the Society for another year.

MEMORIAL COTTAGE HOSPITAL,

MILDMAY PARK, N.

IN the Memorial Cottage Hospital, Mildmay-park, it is much wished to name a bed after Agnes Elizabeth Jones, whose noble self-sacrificing love for the poor in the workhouse infirmary at Liverpool will for ever cause her memory to be blessed.

The hospital in which the Agnes Jones Memorial Bed is to be placed is situated in the north of London, amongst a very poor class of people, and where there is the greatest need of hospital accommodation. The money for building the hospital has been given by one friend of the poor in memory of a beloved son, and the need of an endowment is so manifest that special effort is being made to collect money for this object.

All who knew Agnes Elizabeth Jones, or have read the record* of her life-work, must feel that there is no spot so suitable to place her name as on the walls of a hospital devoted to the care of the sick or dying poor. In Florence Nightingale's words we appeal: "Let us add living flowers to her grave. . . . Let us bring the work of our hands and our heads and our hearts to finish her work which God has so blessed. Let her not merely rest in peace, but let hers be the life which stirs up to fight the good fight against vice and sin and misery and wretchedness as she did."

The secretary of the proposed endowment fund of £1000 is Mrs. A. R. Pennefather, 7, Cheniston-gardens, Kensington, W.

IRISH CHURCH MISSIONS.—Earl Cairns, in presiding last week at the anniversary meeting of the Irish Church Missions, at St. James's Hall, Piccadilly, said that the state of Ireland during the past three years had been one of intense anxiety to every friend of the country. He did not think he should be exaggerating anything when he said that during these years Ireland had been in a state of more disorganisation, more disloyalty, and a greater source of danger to the community at large, than at any time during the present century. In the midst of all that had occurred they had some great things to be thankful for and rejoice at. England had made one great mistake in the past—she had neglected to give Ireland the Gospel of Christ; but this and kindred efforts were now supplying the lack.

* Memorial of Agnes Elizabeth Jones, by her Sister. *Strahan & Co., 56, Ludgate-hill, E.C.*

VILLAGE MISSIONS.

SIR,—As the time of year is approaching for country excursions, I beg to give your readers a short account of a tour to the neighbourhood of Wales and back last year. We left my home on Saturday, May 27, and spent the next Saturday morning at Tintern Abbey, going by rail from Monmouth to give our pony rest, and reaching home again near the end of the following week. Without waste of time we saw the splendid scenery which abounds along the roads through Worcestershire to Malvern and thence over Saddle-bow Hills to Monmouth, returning viâ Wye Valley to Ross, thence to Cheltenham, Abingdon, &c. We were able to do some 230 miles of house-to-house village visitation, and preached the Gospel at every point where there were a few houses.

Our party usually consisted of five, and for the development of walking powers this work is fine. We have not been over more than fifty miles of the road since, but it is very remarkable that when we touched it again in the autumn, in Herefordshire, at the first house one friend visited he found an old man who had yielded his heart to the Saviour, in response to the earnest appeal given during the previous visit. One Lord's Day morning we seemed specially blessed; several whom we visited there and then yielding themselves to Christ. In one house the mother was "hungering and thirsting" to be filled with the Lord Jesus: the daughter was also seeking for Him.

We usually dined by the road-side, and asked some poor woman for the use of her cottage, and a kettle of water at tea-time. In several cases our visit was, we believe, blessed to those. Between each village our time was often occupied in telling of sick or anxious cases we had just left. We have also very happy recollections of kindness received from Christians on the road. To those who love the work, every day seems to have its special blessing, and the road-side prayer-meetings under the trees are times of real blessing and communion.

No person who has not visited these outlying districts can form any idea of the abiding influences of visits of this kind, and I write this with the hope that many others will go this summer.

Our kind friend Mr. E. W. Thomas, 200, Euston-road, has given us an invitation to tea and conference on May 22, and we shall be specially pleased to give any information then, or by letter.—Yours truly,

THOMAS S. HELEY.

Wing, Leighton Buzzard, May 9.

DEAF AND DUMB FEMALES.—The Skinners' Company have made a grant of £10 10s., and Mrs. Allnutt, of Tonbridge Wells, a donation of £100, to the British Asylum for Deaf and Dumb Females at Clapton.

EVANGELICAL CONTINENTAL SOCIETY.—Alderman R. N. Fowler, M.P., presided last week at the annual meeting in connection with the above society, at Exeter Hall. The Society's twenty-three spheres of labour are situated in France, Belgium, Italy, Spain, and Bohemia. The expenditure for the year, £3552 9s. 9d., left a balance to the treasurer of £318. The amount received, however, for the ordinary work of the society for the year had been only £2647. A legacy of £2284 had been received from Miss C. R. Manning, and £2000 had been deposited as a reserve fund, which the committee proposed to expend during the next five years for the purposes of special evangelistic work in France and elsewhere. The Rev. R. S. Ashton, B.A., the secretary, read the report, which stated that the year had not been marked by any extraordinary movements. Reports from the numerous fields of labour showed healthy progress. The Chairman alluded with pleasure to the fact that France was now opened to the work of the agents of the Society without let or hindrance. Rev. J. F. Tinling (Congregational minister, Eastbourne), referring to the infidelity abroad, remarked that it was the direct result of the influences of centuries of priestcraft, and he was sure the importance of the nations amongst which the work was carried on made the Society worthy of the support of a Christian public in this land. Rev. D. A. Hershell, Dr. McAuslane, Rev. T. A. Binns, and Mr. F. Y. Edwards also advocated the claims of the Society.

RAGGED SCHOOLS PAST AND PRESENT.

By H. R. WILLIAMS.

IT was no easy task which the few pioneers of this movement undertook thirty-nine years ago. No superficial, or half measures, would be of any avail in the haunts of poverty and crime, which they had determined to assail. They must dive deep down into filthy courts and alleys, despite their foul and fœtid smells, and lay bare the withering forms of poverty and neglect, which at that time abounded in all the thickly-populated districts of London and other large towns. Many of the homes of the poor were wretched almost beyond description; dilapidated, dark, dirty, damp, unprovided even with the commonest decencies of civilised life, they had become the haunts of every kind of repulsiveness, the breeding places of fever and contagion. Under these circumstances there is little wonder that crime and immorality flourished. The child was too often more sinned against than sinning. In spite of the boasted civilisation and Christianity of the first half of the nineteenth century, children were growing up in every large town as ignorant of a God or a Saviour as the very heathen themselves, and who, if left to themselves, would prove in years to come a terror and a scourge to society. It was for this raw material of humanity that ragged-schools were founded.

In November, 1844, the work of the Ragged School Union really commenced. Lord Ashley became its first active and devoted President, and has continued, as the Earl of Shaftesbury, to take an earnest interest in the welfare of the poor and neglected children and their parents, who appropriated the schools as their own, and crowded them from the very commencement. Over and above those collected into the various schools under the auspices of the Ragged School Union during the first few years of its existence, it was computed that in London alone more than 100,000 youths of both sexes were growing up untaught and uncared for. It was to grapple with this mass of ignorance and wretchedness that the unceasing efforts of the Union were directed. The early struggles to plant schools in the most degraded and neglected neighbourhoods are worthy of record, nor must the devotion and heroism of the voluntary and unpaid teachers be omitted. Seeking no reward but the approbation of their own conscience, and as in the sight of God, they laboured on with a devotion which has never been exceeded, and but seldom paralleled. No adequate idea can now be formed of the faith and patience with which the founders and conductors of these schools grappled with the foulness and repulsiveness which beset them. Sustained by a simple and fervent piety, they surrendered nearly the whole of the Sabbath, their only day of rest, to this self-imposed labour of love, and on other days, after many hours of toil, they devoted their evening hours to the most harassing, and not unfrequently dangerous, duties of the school.

The statements made at the opening of the various schools, and the facts brought to light by their founders, attracted much attention. Dr. Guthrie, in his admirable and impassioned appeals, held it to be a mockery to give the little starveling moral and religious education, however good in themselves, without at the same time providing daily food, and showed how much easier and cheaper it was to educate the boy than to punish the man. The Ragged School Union opened an Industrial School and Refuge in Westminster, which was successfully administered for some years to the benefit of some hundreds of neglected youths of both sexes. Others upon the same model were established in other centres of destitution and neglect in London, and in most of the great manufacturing towns throughout England.

To what extent ragged-schools have been the means of reducing the heavy catalogue of juvenile criminality it is impossible to say, but we may fairly claim that no system of law or police could have done what these schools have accomplished. They have, by God's blessing, rescued thousands from a career of crime, and have prevented multitudes from falling into vicious and depraved courses, and placed them in positions by which they have become good and useful citizens, a blessing instead of a curse and a burden to society.

Somehow or other an impression has got abroad that ragged-schools and their affiliated Missions are no longer necessary, and that the London School Board are doing all the work hitherto carried on by the Ragged School Union in the slums and alleys of London. It is admitted by the Board that school-places are still required in London for 100,000 children, for whom no provision at present exists. But it is not the day-schools and elementary education about which the Union are now anxious; their own day-schools have been reduced in number, and the present attendance at ragged day-schools is now only 4868 children. They are quite content to leave the educational work to the Board; but the Mission and spiritual work of the Union cannot be transferred. At the present time, and apart from all the other operations carried on for the benefit of the poor, there are in connection with the Ragged School Union 203 Sabbath afternoon and evening-schools, with an average attendance of 36,734 children, presided over by 3157 teachers.

The importance of these schools cannot be over-estimated. This forms no part of the work of the School Board, and, if it did, no teachers they could employ could compete in earnestness and devotion with the voluntary and unpaid teachers of the Union. Love to Christ is the one great principle that has animated this army of volunteers, many of whom were once scholars in the schools in which they now teach. What would happen if the Sunday ragged-schools were closed, and all the collateral and independent efforts arising out of them suspended, and the 3157 volunteers disbanded? Why, simply that more than 50,000 of our very poorest children would be thrown upon the streets, neglected and uncared for, exposed to much of the vileness and irreligion which unhappily still exist, no man caring for their soul.

It is not pleasant to think that the income of the Union is not equal to its expenditure, and is altogether inadequate for the purposes required. If another thousand or fifteen hundred pounds could be added to the yearly income of the Society, it would go far to relieve the Committee of the anxieties they often have on this account, and would help many a poor Mission-school to carry on its work with greater vigour.

MRS. YOUMANS was expected to arrive in this country from Canada on the 13th inst. She has been for many years president of the Ontario Woman's Christian Temperance Union, and is well known throughout America for her forcible, earnest, and eloquent addresses in the cause of temperance. We gladly welcome her presence and help on this side the Atlantic. Any communications may be addressed to Mrs. Youmans, care of Miss Billbrough, Wellesley-road, Croydon.

THE SUMMERBANK HOME, 8, Bellevue-street, Edinburgh.—This Home for little children was opened five years ago, with only four little boys and girls, and in a much humbler house than the one at present occupied. Since then the number of children has been increased to thirteen. During the five preceding years we have never had to report any serious illness, and this one, we are thankful to say, has proved no exception. The children wash all the dishes, brush all the boots, make several of the beds, and are besides very useful in various smaller ways, such as in cleaning knives, dusting rooms, dressing the younger children, and running errands: their services are not to be despised. They are still taught their lessons at home, and though their progress is somewhat gradual they are, as a rule, doing well. The Home is at present in debt to the amount of £70. The ordinary expenditure now comes to about £270 a year, so that the estimated sum required to meet present liabilities, and to conduct the Home satisfactorily to the close of another financial year, is £340. In looking back on the past five years, we do not feel great anxiety as to the future, believing, as we do, that God will surely send for the children all that they need; still it would be a comfort to receive sufficient help to free the Home from debt, and to carry on the work free from money embarrassments. A. M. Logan, Treasurer.

26, *East Claremont-street, Edinburgh,*

Notices of Books, &c.

My Jewels. 13, *Chetwynd-road, N.W.* This record of incidents in the life and labours of a London City Missionary is deeply interesting, and worthy of circulation.

The Chinese in London (2d. *Wesleyan Book-room*) is a description of the degrading habit of opium-smoking among the Chinese who visit the metropolis, with an appeal that more should be done for their spiritual welfare.

Jock Halliday. A Grassmarket Hero. By Robina F. Hardy. 2s. *Oliphant, Anderson & Ferrier.* A capitally written sketch of Scottish city life among the humbler classes. The author's accurate reproduction of the rich northern dialect will make the little work all the more attractive to those readers who are "to the manner born." Many of the incidents hinge on the unhappy prevalence of drinking habits. The youthful "hero," of course, is a bright exception; may he have numberless imitators.

Roving Robin. By Nellie Hellis. *Religious Tract Society.* The writer has succeeded in producing a very pretty story, illustrative of the power of kindness to overcome the waywardness and hardness of heart that are sometimes met with in early life. The lessons of love and of thoughtfulness for others which are contained in this little volume are well calculated to impress themselves upon the mind of the reader, and we heartily commend it to those who are desirous of placing really good and useful books in the hands of their juvenile friends.

The Railway Signal. 1d. Monthly. 186, *Aldersgate-street, E.C.* We are glad to know that this useful serial has a steadily-growing circulation among railway employés. No better service could be done, by any friends interested in the moral and spiritual well-being of those engaged at the railway station nearest to their residence, than the introduction and distribution of this paper. Its expository articles and reports of Evangelistic work cannot fail to be of much service to those who, in too many cases, are deprived of the ordinary "means of grace."

The Observatory Tracts. By Pastor C. Spurgeon. 6d. per 100. *E. G. Berryman, Greenwich.* These tracts are written by the son of the Metropolitan Tabernacle Pastor, who has a charge at Greenwich, hence the title, Observatory Tracts. But, as the proverb says, "Like father, like son;" the twin-sons appear to have inherited the paternal faculty for writing crisp, clear, idiomatic English. These tracts are strikingly effective, well adapted for wide distribution, and worthy to have been written by "John Ploughman" himself. To ensure the wide circulation they deserve to obtain, we should like to see them somewhat improved in "get up;" and they ought to be supplied through some agent in Paternoster-row.

Our Eastern Sisters and their Missionary Helpers. By Harriet Warner Ellis. 2s. 6d. *Religious Tract Society.* There is no more outstanding or pleasant feature of modern Missions than the increasing solicitude felt for the enlightenment of the female inmates of secluded Eastern homes. This volume furnishes in brief compass, and in a deeply interesting form, the leading facts of this Gospel crusade, brought down to the most recent date. Every Christian young woman should be acquainted with the progress already made in carrying the light and liberty of the Gospel to her less fortunate sisters in Eastern lands, as well as with the greater work that yet remains to be done. Such knowledge it may well be hoped would inspire them with a holy resolve to help in the doing of it. We wish for this volume many intelligent readers of the right sort.

DR. STEPHENSON'S CHILDREN'S HOME.—Exeter Hall was crowded last Thursday evening on the occasion of the annual festival of the Children's Home. Mr. James Barlow presided. Rev. Dr. Stephenson, principal of the institution, told the story of his recent travels round the world, the glowing narrative being varied by a musical performance, vocal and instrumental, from the children, who, to the number of 300, both boys and girls, were arrayed on the platform. Rev. Charles Garrett, President of the Wesleyan Conference, looked in from another meeting during the evening, and spoke warmly in commendation of Dr. Stephenson's work. The institution receives children from all parts of the United Kingdom, apart from any consideration of nationality or sect. The headquarters are at Bonner-road, Victoria-park, E. where there are eight houses, containing 233 children—109 girls and 124 boys. About 600 children are now resident in the several branches of the Home.

ISLAM AND CHRISTIANITY.

SIR,—The following remarks by Dr. Carslaw, of the Mount Lebanon Schools, regarding the present relations of Christianity and Mohammedanism, are from the forthcoming Report of the Committee. They have already appeared in a local daily paper, and may be interesting to your readers. The Rev. Mr. Rae, of Aberdeen, who was for some years resident on Mount Lebanon as clerical superintendent of the schools, says, regarding these remarks:—"Dr. Carslaw can render no better service in his leisure time than keep an eye upon and feel the pulse of Islam, in such places as Beyrout and Damascus, and let the friends of the schools have from time to time the benefit of his observations. Islam is for the most part inaccessible to the direct efforts of Christian Missions, and it is of the greatest consequence at present that information as to this unwrought field—as to any ways of practical access to it that may yet be found open—should be brought fully before the Christian public. Christianity is practically kept at bay by Mahommedanism."

Dr. Carslaw's remarks are:—

"During the rebellion in Egypt there was a good deal of excitement throughout the country, but especially in Beyrout and Damascus. At one time the alarm of the Christians in Beyrout was so great that thousands of them fled to the mountains for safety. But though the Government took stringent measures to prevent an outbreak, no confidence was restored to the Christians till the news came of the battle of Tel-el-Kebir and the capture of Arabi. For a long time the Moslems could not believe that the army of the regenerator of Islam was defeated, and that he himself was a prisoner in the hands of the infidels; but now, whatever may lie beneath the surface, all interest in the rebel is apparently gone, and things are moving on in their usual way.

"But though there is apparent quietness, causes are at work which will always create uneasiness among the Christians, and will assuredly cause an outbreak at no very distant period. Islam is not a religion for a conquered race; it is in its very essence a religion for conquerors. It is all very well to speak of Islam as being tolerant, but Islam is only tolerant when it is the dominant religion, and when its professors are flourishing in this world. Now it is notorious that the land in Syria is rapidly passing into the hands of Christians. It is notorious, too, that of the races that profess Islam, and those that profess Christianity, the latter are industrious and try to accumulate wealth, while the former are not inclined to exert themselves. As civilisation advances, the Christians eagerly take advantage of all the means it offers to benefit themselves. Comparatively few Moslems are found in our schools and colleges, almost all the students are Christian. The most wealthy of the merchants are Christians, the most industrious of the artisans are Christians. And while the Christians are ascending in the social scale, the Mohammedans find themselves descending, even in a country where they form the governing class. Again, they see the Caliph, the head of temporal and religious power, dictated to by the Christian nations, instead of dictating to them, which, according to Mohammedan ideas, is the proper state of matters, and this increasing weakness of their Caliph has an especial influence on the ulemas and the more fanatical of the Moslems.

"Another thing, too, which does not at all tend to smooth matters is that, through the influence of the European powers, the Mohammedans cannot help themselves to the wealth and goods of their Christian neighbours whenever they think it necessary, for Mohammedan cadies and other Turkish officials find themselves compelled to do justly; and when a Moslem is punished for having done an injury to a Christian, that is put down in his mind to the account which, he is quite sure, he will at some future time have an opportunity of settling with his enemies. It is not possible that the Mohammedans can rest contented with the present state of matters. That they will make a determined attempt to regain their former power, if an opportunity occurs, is certain. For these reasons the Christians are to some extent always uneasy, and when any excitement arises among the Moslems the alarm and fear of the Christians may be easily imagined. Again, while the Government are disarming the Christians for the purpose of maintaining peace, Moslems are not deprived of their weapons, so that if any disturbance should arise every Moslem would be armed while the Christians would be defenceless. It is something like pulling the teeth of the sheep in case they should quarrel and fight with the wolves.

"Of the Christian populations of Syria the most intelligent and most industrious is to be found in the Lebanon. In Beyrout and in Alexandria they are found in merchants' offices, as teachers in schools, as editors and proprietors of newspapers. And if the day come when Syria will be governed without respect to creed, the natives from Mount Lebanon will be found occupying most of the offices requiring ability and intelligence. Our work, then, is of the greatest importance, not only for the immediate results we hope and expect may follow, but for its future influence on the country."

I shall be glad to send the report when published to any who may send me their address.—Yours truly, W. FERGUSON.

21, *Manor-place, Edinburgh.*

CHILDREN'S SCRIPTURE UNION.—Portions for week ending May 26:—May 20, Heb. xi. 30-40; May 21, Heb. xii. 1-13; May 22, Heb. xii. 14-29; May 23, Heb. xiii. 1-15; May 24, Heb. xiii. 16-25; May 25, Ps. cxx. 1-7; May 26, Ps. cxxi. 1-8.

MR. PHILIP PHILLIPS and his son have completed a tour of the Island of Jamaica, giving their song-sermons at the principal places *en route*. Everywhere a cordial reception and much Christian kindness have been accorded to them in their endeavours to "sing for Jesus."

SAILORS IN NAPLES.—DEAR SIR,—I have removed to the undermentioned address, and it will help to save the precious papers sent continually from England for the sailors, if you will kindly state this in your paper. We lately held our annual meeting on board the *Bethel*. The addresses of Mr. Grant, H.M. Consul, who presided, and the Presbyterian, Episcopal, Wesleyan, and Independent ministers, were full of sympathy and brotherly love. STEPHEN BURROWES

93, *Via Piedigrotta, Naples.*

TRACTS FOR THE EAST-END.—The workers of the East London Tract Society are greatly in need of tracts for distribution. Upwards of 148,000 tracts have been distributed by 62 workers, who are engaged in distribution to sailors, soldiers, policemen, emigrants, in docks, streets, cemeteries, hospitals, public-houses, canals, parks, &c. 2000 weekly required to meet the demands; besides which upwards of 2000 families are regularly visited. Funds and tracts are urgently needed. Much good has resulted. The superintendent is Mr. George Fuller, 34, Cawdor-street, Bromley-by-Bow, Poplar, E.

WAIFS AND STRAYS.—The Lord Mayor presided last week at a public meeting, held at the Mansion House, in connection with the Church of England Central Home for Waifs and Strays. From the Report it appeared that the committee have at present under their care about 140 children, of whom fifty-six are in the receiving houses, twenty-eight in other Church Homes and institutions, and the remainder boarded out with communicants of the Church of England. An important step had recently been taken in the appointment of an officer to deal with cases which appeared to come under the provisions of the Industrial Schools and Elementary Education Acts.

AN ORGAN FOR COMMERCIAL TRAVELLERS.—Mr. Wells Thatcher, the active Secretary of the "Commercial Travellers' Christian Association," has issued the first number of a new series of "On the Road." (Monthly, 1d. *Allen & Co., Ivy-lane, E.C.*) Whatever may be its shortcomings, we can vouch for it that under Mr. Thatcher's supervision it will not commit the offence, unpardonable in these days, of being dull. The contents are varied, full of genuine and instructive interest, and such as are likely to be acceptable to its peculiar *clientèle*. We wish for it, in ever increasing measure, the privilege of helping its readers to spend many a pleasant and profitable hour "on the road."

WHOSE IS THE PRAISE?

HE sat at the table with thoughtful brow,
And swiftly his fingers moved,
While the swifter flowing of heart and brain
The close-written pages proved.

So fair and clear were the characters traced,
So weighty the thoughts expressed,
So graphic and choice was the language he used,
With the seal of power impressed.

Transcribed to print those thoughts and words,
Far over over the world were read,
Still stirring and strengthening the hearts of men,
When their author had long been dead.

But on the day he finished his work,
And rose from his study chair,
The pen he had used soliloquised thus,
As it lay among others there:

"How well I have written these masterly sheets,
How true I kept to the line,
And not a mistake or a mis-spelled word,
In all this fair work of mine.

"So great and so good are the thoughts and words
I have written down for men,
They will surely ascribe much praise to me,
And talk of the wondrous pen."

O Spirit of God, how often are we,
Whom Thou dost vouchsafe to use,
As foolish as boastful pen would be
In our vain self-conscious views.

Thou dost hold us up, and direct our steps,
So that we walk in the light;
And are we not prone to think that we stand,
And guide our own feet aright?

Thou art pleased to inspire some heaven-born thought,
And the words which convey it best,
So that it reaches a listening heart,
Which is quickened and taught and blest.

Do we always give all the praise to Thee,
Without a presumptuous thought,
Of how we have spoken, of how we have felt,
Or how much we have striven and wrought?

And when we consider thy gracious work
Through a brother or sister done,
Do we most consider the instrument,
Or the grace that used each one?

Do we think too much of the means employed,
Too little of Him who wrought;
Or place them both on a level of praise,
More nearly far than we ought?

How foolish the powerless pen would be
That boasted what it could do;
How equally foolish would men appear
If they gave it the credit, too.

Lord, keep us far from such folly and sin,
Teach us our part and our place,
To yield to thy hand, and fulfil thy will,
As "grace-filled" channels of grace.

And yet in thy work Thou art graciously pleased
To say that of us Thou hast need,
Not a word could be written without the pen,
Though the heart and the hand must lead.

Thou dost link thy power with thy instruments,
Thus making them strong and free.
Co-workers with God! What honour for us
But all the glory for Thee E. R. V.

SHEPHERD'S BUSH, W.—Services have been held at the Athenæum, Goldhawk-road, W., by Miss Brryman, on Sundays, for the last four weeks with very blessed results. Miss Brryman is assisted in this work by Miss Cresswell, a young lady devoted to the work of leading anxious ones to the Saviour. The Athenæum, which holds about 550, has proved too small, numbers having to stand outside the doors.

A NEW POCKET COMPANION.—Among the various attempts to supply the travelling and writing public with a portable, cheap, and efficient substitute for the conveniences of the desk, the latest is decidedly the most successful. The "Grapho" Fountain Pen is simple in construction, and free from the faults in working that have marked some of its predecessors. Its distinguishing advantage over the popular "Stylograph" is the fact that the writing instrument is a real pen, thus preserving the characteristics of the handwriting. It has the additional merit of comparative cheapness, the price being only 2s. 6d., while fresh points are supplied at a very low figure. After a prolonged test, both for longhand and shorthand purposes, we can strongly recommend it as an indispensable pocket companion. The office of the makers is 77, Leadenhall-st., London.

Letters to the Editor.

KINDNESS TO ANIMALS.

Sir,—Will you allow me to draw the attention of your readers to the desirability of forming "Bands of Mercy" in their different neighbourhoods. I am sure the claims of the lower animals do not receive that attention which they deserve, and I regret to see this question so very seldom touched upon in The Christian.

It is painful in the extreme to notice the cases of cruelty which take place in our midst. As far as the brute creation is concerned, truly it can be said, "The whole creation groaneth and travaileth in pain."—Yours faithfully. B. Molony.

Cambridge-road, Anerley, S.E.

OUR LORD'S "UNANSWERED PRAYER."

Sir,—In your issue of May 3 the following occurs in a letter from "H. R." : "Does not the cry, 'Let this cup pass,' three times uttered in vain, remind us forcibly that the most sinless and earnest prayer may not be granted?" On the general views expressed in that letter I have no remark to make; but, with your permission, I desire to correct what seems to me a serious error and misapprehension on the quotation I have made—one not uncommon, I fear.

The writer, and those who think with him, imagine that "the cup" which our Lord prayed might pass from Him was the impending death on the cross—that cup of which He said shortly after, "The cup which my Father hath given me shall I not drink it?" In other words, that his human weakness shrunk now from the accomplishment of the work of which He had said, "For this cause came I into this world."

Is there not something justly startling here?—First, that He, who as they were ascending to Jerusalem, "*went before* them, and as they followed they were afraid," should now draw back; and, second, that any prayer of his, especially one thrice spoken in agony of spirit, should have been "uttered *in vain?*" I cannot believe it. We read, on the contrary, in Heb. v. 7, "Who, in the days of his flesh, when He had offered up prayers and supplications with strong crying and tears, unto Him that was able to save Him from death, and was heard"—a reference, as is universally believed, to the agony of Gethsemane.

From what, then, did he pray to be delivered? What was the cup—the hour (Mark xiv. 35)? The appalling agony of that hour was testified by the sweat bursting in drops of blood from the skin—a well-authenticated though rare phenomenon in cases of extreme mental anguish. That agony surely was the sense of what was due to the sin of man, now resting upon Him—the great Propitiation. It threatened an untimely end to his human frame, before the things which were written of Him should be fulfilled, especially his dying on the accursed cross. And his prayer was heard. "An angel appeared from heaven strengthening Him." He regained composure to meet his captors and to appear before his judges. On the cross, when all else had been accomplished, "He was made sin for us." The light of his Father's countenance was hidden from Him; the agony returned, and the bitter cry, "My God, my God, why hast Thou forsaken Me?" was heard from the midst of the darkness. And at last—that which He prayed might not prematurely take place in the Garden—was accomplished on the cross—*He died of a broken heart.* (See Stroud on "The Physical Causes of Christ's Death.")

This view your readers will find in Doddridge's writings, and in "Letters Practical and Consolative," of the late Rev. David Russell, D.D., of Dundee, very convincingly stated.

I cannot close without asking any reader who may be inclined to the theory that there was no penal element in the death of our Lord, to account for his awful fear in the Garden, his apparent want of faith in his Father on the cross, especially as contrasted with the composure or triumph of his martyrs, or even of his feeble followers in their dying hours.

If there was no *vicarious* character in his sufferings; if He who did always the things that were pleasing in his Father's sight yet could not realise that Father's smile when it was most needed, and might have been most expected, oh, what may I have to fear in that hour! Why, unless He suffered on my behalf, should I expect the peace that was denied to Him?—Yours, &c., D. M'L.

May 7.

OUR CANAL AND GIPSY CHILDREN.

Sir, — A Sunday evening or two ago, while people were wending their way with light heart and step joyfully to church and chapel, I came upon three canal boats tied together, waiting to be "tugged" through a long dark tunnel—with a moral outlook for those living in the cabins darker still. As the boats lay underneath the overhanging branches of lovely trees budding into exciting spring-life alongside a beautiful park, I could not resist the promptings of my heart to inquire into the condition of the poor neglected creatures living in the suffocating cabins. In No. 1 boat there were man, woman, and four children of both sexes, from 8 to 14 years of age, none of whom could tell a letter. I gave them some picture cards, &c., which the good woman with sorrow upon her face and grief in her eyes, said, "I shall take them to Birmingham for my mother to read to us in our cabins, as she often does." In No. 2 boat there were man and two grown-up daughters. The man could tell a "big letter," but neither of the young women could do even this much. In No. 3 boat there were one woman, a young man, and four children of school age. Out of the 15 men, women, and children living in three cabins in a total space of less than 9 ft. square, not one could read and write a sentence.

The previous day I came upon a poor boat girl of about ten winters doing horse's work in pulling a laden boat along. A strong woman was at the tiller, and the man was in a public-house.

Should the time ever arrive — which seems doubtful—when the Canal Boats Act Amendment Bill I am humbly promoting, becomes law, and my plans carried out, this state of things will be remedied, and the children receiving a free education with but little cost or inconvenience to either boatmen, boat-owners, or canal proprietors—in fact they will be gainers in many ways.

With reference to the amending Bill, as the matter now stands, it has been "blocked" by Mr. Warton, M.P. for Bridport, and Mr. Algernon, M.P. for Wigan, and is opposed by Mr. F. S. Powell and the Canal Association.

Freezing wintry darkness and cruelty are to be the lot of the 60,000 canal and van children of school age in the future, as it has been for centuries in the past, with no parliamentary hand to deliver nor Government to protect. Caravan and canal children are living in blacker, denser ignorance, and suffer more cruelty and hardship than the children of our working classes in England; and this is the state of things in our country, which is reckoned the first in the world to protect the children within its borders, and to extend the blessings of civilisation over the Globe.—Very sincerely yours, George Smith, of Coalville.

Welton, Daventry, May 9.

Mission and other Appeals.

Mansion House Mission.—Mr. G. W. Linnecar (89, Bellenden-road, Peckham, S.E.) appeals for help towards the necessary repairs of the Mission-room at 82, Camberwell-road. The people who attend the services have done their part, but they are very poor.

Littlehampton-on-Sea.—This place is under very peculiar depression this year from local causes. I am labouring very hard at my own charges. The income is not sufficient to meet the expenses, interest, and ground rent on my Mission Church, which is otherwise well attended. I am unable to bear the burden alone and want some help. Contributions will be thankfully received. W. H. Simms, St. Saviour's Parsonage, Littlehampton-on-Sea. Any visitors who will come and help will confer a double obligation.

Home for Invalids, 6, Queen's-road Villas, Battersea-park.—We have had a house full of sufferers all through the long, trying winter; so much so, that we have scarcely had sleeping accommodation for ourselves and helpers. It has long been thought desirable to add the adjoining house to the "Home," so that we might find accommodation for the numerous applicants we now have to reject; by increasing the number of patients, which could be attended by the same staff, we might render the Home self-supporting, which, as yet, has never been the case. To fit up this adjoining house, which may be hired at a reasonable rate, would require from £80 to £100. Will the Lord's people help in this effort? I ask your prayers for the work.—M. L. Ellen Waskett.

Notices.

The permanent address of Mr. Geo. Pearse is, Bouvelard Victor Hugo, L'Agha, Algiers.

W. L.—Joshua Poole has been an invalid for nearly four years, from nervous debility, attendant upon a severe attack of rheumatic fever. During this long period he has been unable to undertake any work for the Lord; he has made several attempts, but as they only had the effect of still further prostrating him, he had (much against his will) to desist. He has suffered very much lately, but he still hopes that the Lord will raise him up once more to engage in the evangelisation work, in which, for so many years, he had been successfully employed. Earnest prayer is requested on his behalf. His address is, 7, Gladstone-road, Halifax, Yorks.

Communications received with thanks.—W.P. M.C. S.S.T. R.C.M. H.D. M.G.P. M.A.C. W.N. G.W.C. A.A. V.M.S. G.J. L.W. A.J.B. R.S.B. A.P. E. de R. J.W.W. A. de G. A.R. L.B. M.L.R. W.P. W.S.B. H.G.S. A.P. J.B.R. M.S. P.C. T.C. M.D.M. A.M.L. S.S.H. J.B. L.W. W.P. W.H. R.T. C.W.A. S.D. H.H.R. J.P.T. J.C. H.D. W.L. J.H.S. F.H.W. E.J.J. Mrs. H. A.P. E.S. E.J.T. G.F. C.E.H. C.G. S.C. J.W. J.M.T. A.E.C. J.S.D. W.T.Q. J.S. G.F. D.R. A.S.E. H.A.B. F.S. A.W.B. M.B.G. G.N.W. P.R.F. D.McL. E.A.P. G.J. W.H.P. W.J.B. G.S. E.M.W. E.J.M. S.B.P. M.S. B.S. M.W. Miss R. W.E.S. E.P. B.B. R.S. C.B. M.T.H. A.M.G. J.S. W.H.T. J.C.A. L.P. H.B. H.R.F. J.E.M. F.J.B. T.S.H. W.D. J.S.L. W.J.L.

Forthcoming Meetings.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

The Irish Evangelization Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton. Hon. Sec., Dundalk, Ireland.

Rev. W. H. Aitken: Trinity Sunday, May 20, Penge, S.E.; Sunday, June 3, Penge-lane, S.E.

Mr. Henry Thorne, May 18, Halifax; 19 to 28, Derby; 31, Doncaster; June 1, London; 4, Birmingham; 5 to 8, Macclesfield.

Children's Special Service Mission.—Meeting at Exeter (Lower) Hall on May 17, at 6.30 p.m., Rev. Geo. Everard presiding.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, May 18, 7 p.m., Rev. A. C. D. Ryder, M.A., on "Resting in the Lord, and the Lord resting in us. Tea at 6.

The Deepening of Spiritual Life.—Stafford Rooms, Tichborne-street, Edgware-road, W. Friday, May 18, Rev. W. E. Boardman on, "The Giver and his gifts."

Conference at Hammersmith, West-end Chapel.—May 28, 29, and 30, 4 and 7 p.m. Subjects, "Spiritual Life, Progress and Service."

Dublin Believers' Meetings in the Merrion Hall, Lower Merrion-street, Merrion-square, Dublin, June 19, 20, and 21.

Mildmay Park Annual Conference, June 27, 28, and 29, 1883. No applications for tickets can be received before May 9.

Village Missions.—Special meetings for conference at 200, Euston-road, Tues., May 22, 6 p.m. Rev. C. B. Sawday and Mr. Thos. S. Heley, of Wing, have promised to attend and give some account of Evangelistic Work.

Home of Industry, 60, Commercial-street, Spitalfields.—Monthly Meeting for Christian Workers, Wednesday, May 16. Address by Mr. Reginald Radcliffe. Miss Child of the "Welcome Home," Miss Steer of the "Bridge of Hope," and other friends from Ratcliff Highway will give reports of their work. Tea at 6 p.m. Meeting at 7 p.m. The party of boys starting for Canada the same evening will be present.

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EIGHT DAYS' GOSPEL TEMPERANCE MISSION.—"The Christian," June 7, will be a 40-Page Number, and will contain Special Reports of the Eight Days' Gospel Temperance Mission, at Exeter Hall, May 27 to June 3.

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Of these Institutions will (D.V.) be held in EXETER HALL, on WEDNESDAY Evening, the 6th June, 1883.

THE RIGHT HON. THE EARL CAIRNS

will take the Chair at 6 o'clock, and will be supported by a number of sympathisers with such work.

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Admission will be free only to the Gallery. Tickets for the body of the Hall will be 6d. and 1/- each, a few specially reserved and numbered seats being 5/- each.

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Institutions.

CHRISTIAN EVIDENCE SOCIETY.—The Annual Meeting will be held at Exeter Hall, Strand, on Tuesday next, May 29, at 2.30. p.m. *Chairman*—The Right Hon. the Earl of Carnarvon. *Speakers*—The Lord Bishop of Winchester, Rev. J. Monro Gibson, D.D., F. le Gros Clark, Esq., F.R.S., Rev. R. W. Forrest, D.D., E. B. Underhill, Esq., LL.D., General Sir John Lefroy, K.C.M.G., F.R.S. No tickets required. Offices: 13, Buckingham-street, Strand, W.C.

CHRISTIAN COMMUNITY, Memorial Hall, London-street, Bethnal-green (near the Junction Station, G. E. R., Westward).—The 111th ANNUAL MEETING will be held in the above Hall, on Monday, May 28, 1883. Refreshments at Six o'clock. The chair will be taken at Seven o'clock by the President, George Williams, Esq., and Addresses will be delivered by the Revs. R. C. Billing, B.A.; A. McAuslane, D.D.; Wm. Tyler, J. Wilkinson, and J. D. Kewer-Williams; F. A. Bevan, R. Charles, and Wm. Fox, Esqs. The usual collection in aid of the funds will be made. P.S.—At Three o'clock up to seven a Supplementary Sale of useful and ornamental articles, left from the recent Bazaar, will be held in the Upper Hall. The proceeds will be devoted to reduce the debt on the new Mission Hall, Thrawl-street. Friends are earnestly invited to patronise this Sale by the purchase of articles. Admission Free. Help is very much needed, and donations will be very gratefully received by the Secretary, or by the Editor of *The Christian*.—JAS. ATKINSON, Secretary, 10, Enfield-road South, Kingsland, N.

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DALRYMPLE INEBRIATE HOME.—Mansion House Meeting, Thursday, 31st May, at 3 p.m. Chairman, the Lord Mayor. Supported by the Bishop of Gloucester, Canon Duckworth, Hon. and Rev. Carr Glyn, Rev. Dr. Donald Fraser, Lords Aberdare and Claud Hamilton, Sir Spencer Wells, Sir J. W. Pease, M.P., Sir W. T. Charley, Dr. A. Clark, Dr. Norman Kerr, and others. Cards of admission (free) from H. K. Lewis, 136, Gower-street, and Publication Depot, 337, Strand.

OPEN AIR MISSION.—The Thirtieth Annual Report is now ready, and may be had free at the Office, 14 Duke-street, Adelphi, London, W.C. Contributions may be sent to Mr. Gawin Kirkham, Secretary. Treasurer, Lord Kinnaird. Hon Sec., John MacGregor, Esq.

LONDON AGED CHRISTIAN SOCIETY.—The Fifty-seventh ANNUAL MEETING will be held (D.V.) on Friday, the 25th May, 1883, in Willis's Rooms, King-street, St. James's, at Three p.m.; when the chair will be taken by R. C. L. Bevan, Esq., and the Rev. R. S. Tabor, M.A., of Cheam, will give an address to the pensioners able to attend, after the Report is read.—H. W. WEBB PEPLOE and E. S. EARDLEY, Hon. Secs.; J. C. SOMMERS, Official Sec.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for Contributions in aid of the poorer patients and their families. The smallest Contributions in money and clothing will be thankfully acknowledged by the Committee. Old coats and trousers are much needed.

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Subscriptions or Donations will be thankfully received by the Secretary, Capt. KEARNEY WHITE, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY.

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

KONIGSHEIM, WESTON-SUPER-MARE.—A temporary residence for Lady Christian workers, or those engaged in tuition, who wish to make a short stay in a quiet Christian home, at a pleasant watering-place.—Further particulars to be obtained from the
LADY SUPERINTENDENT.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square, E.C.

GOSPEL TEMPERANCE MISSIONS.—Printed Suggestions by W. FORBES, Gospel Temperance Advocate, free on receipt of stamped addressed envelope.
71, Windsor-road, Holloway, London, N.

LECTURES AT THE STAFFORD ROOMS.—Mr. B. W. Newton proposes (D.V.) to give a few Lectures on Prophetic and other parts of Scripture, at the Stafford Rooms, Titchborne-street, Edgware road, on consecutive Thursday Mornings at Half-past eleven o'clock.
The first Lecture on Thursday, May 17.

BLUE RIBBON GOSPEL TEMPERANCE MISSION. Founded by William Noble, Feb. 10, 1878. The annual meeting in Exeter Hall, Monday, May 21. Chair to be taken at 7 p.m., by S. A. Blackwood, Esq., C.B. Speakers: Rev. H. Pelham Stokes, M.A., Rev. J. Monro Gibson, D.D., Mr. G. O. Barnes (from Kentucky), Mr. Councillor White, Mr. W. I. Palmer, J.P., and Mr. Noble. Miss Mary Davies, and a choir of 500 voices will sing. Admission Free. Reserved seats 1s. at Hoxton Hall, N.

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

Educational.

PADCROFT HOUSE,
WEST DRAYTON, MIDDLESEX.

High-class education for Professional or Commercial life. As each boy receives personal attention, and backward pupils have private tuition, progress is secured. Decided Christian teaching.
Rev. G. H. JONES, F.A.S.

THE WOODLANDS, Hitchin, Herts.—Select Boarding School for Boys. For prospectus apply to the Principal, ISAAC SHARP, B.A., a member of the Society of Friends. Careful personal training. Efficient staff of masters. excellent recreation grounds

MR. & MADAME BODDA'S (Miss Louisa Pyne), "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the Pupil, six guineas. Each other study two guineas the term. For further particulars, apply as above.

HIGH-CLASS PRIVATE SCHOOL FOR BOYS, Yarm-road, Stockton-on-Tees.—Principal, A. Kemp Brown, B.A., a member of the Society of Friends. Testimonials from Arthur Pease, Esq., M.P.; Professor Henry Morley, &c., forwarded with prospectus and terms on application.

HIGHBURY HOUSE, St Leonards-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division taught by ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus apply to Mrs. DUFF, the Lady Principal. School duties will be resumed January 20.

LONDON.—First-class Education or the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors—their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

A TUTORSHIP wanted, for the Long Vacation, or longer, by an Undergraduate of Oxford who has passed his Moderations. Salary less an object than a Christian family.—A. B., care of Rev. F. Chalmers, Nonington Vicarage, Wingham, Kent.

AN OXFORD UNDERGRADUATE desires a Tutorship, in a Christian family, for the latter part of the long vacation. Would travel, if wished.—Apply, till June 9, BATHURST, Union Society, Oxford.

CHIGNAL, near Chelmsford.—A Preparatory School in the country, for boys and girls (boarders only) conducted by Miss Barker, with an efficient governess. Pupils thoroughly grounded in English, French, music, and drawing. A kind home, under the immediate supervision of the Principal. Terms from 20 guineas per annum. References to parents and clergy.

EDUCATION IN FRANCE.—Rev. de Pomaret, director Evangelical popular meetings at Chambéry (Savoy), near Aix-les-Bains, receives English pupils. Situation very healthy, and climate mild. Terms moderate. Best English references. Apply as above.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss ARNOLD, 50, Victoria-road, Clapham-common, S.W.

EDUCATION.—Two vacancies, in a School of good position, can be filled by resident pupils at reduced terms. Resident governesses[?]; good professors.—HILDA, care of Messrs. Davies, Stationers, Weston-super-Mare.

For Delicate or Backward Youths

PRIVATE TUITION

must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninterested Assistant Masters, and to the rough treatment of hardier Schoolmates.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home, wherein his Pupils are received as members of, and sharers in, the family life. In the fear and love of God it is sought to train this family, developing all kindly and gentle feeling, encouraging observation and a love of Nature. It is Mr. Penn's conviction that

DECISION OF CHARACTER

is of more value than an extensively stored memory, and the mere acquisition of knowledge apart from some perception of its significance as a factor in human life and interests is not encouraged. The House is admirably situated on the eastern brow of the northern heights of London, open on all sides and commanding an extensive and delightful view of over twenty miles of River, Lake, Hamlet, and the Forest of Epping, into which it is easy to penetrate for pleasant rambles, &c. Abundant opportunity for

BOATING, BATHING, CRICKETING, NATURALISING, &c.,

close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery by a competent Tutor. Drawing, Painting, and Shorthand are *included* in the curriculum. Full particulars on application with References to parents of Pupils.

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.

Entrance at any date, Fees in proportion.

SCARBOROUGH OR LONDON.—Daily engagement or lessons. First-rate music and singing, drawing and painting, fluent Parisian French and German (Hanover), Italian, Latin, advanced English literature, natural science, &c. Highest references.
ALPHA, Boddington's Library, Notting-hill-gate.

EDUCATIONAL.—The Principal of a Ladies' School (High-class), who has had lengthened experience and has been singularly successful as a teacher and trainer of youth, morally and physically, offers a present Vacancy on inclusive and reduced terms to parents seeking for their daughters intellectual culture, combined with Christian training. All pupils entered for the University Examinations have passed successfully.—PRINCIPALS, care of Miss Rendle, Bank-street, Teignmouth.

MORNINGTON HOUSE, 27, Clapham-road.—Parents who value a Christian training for their daughters, will find it in conjunction with a first-class Education at the above establishment. The Pupils are liberally boarded, and their health receives particular attention. Professors of high repute attend for all accomplishments. Preparation for examinations. Kindergarten class for little ones. References to Clergymen, and parents. Terms moderate. Entrance at any date.

A CAMBRIDGE GRADUATE (experienced), now reading for Orders desires a Tutorship or Secretaryship, where Parish work could also be obtained. Views Evangelical. Prepares for Examinations. Highest references.
SIGMA, Grove House, High Barnet.

HIGH-CLASS SCHOOL FOR GIRLS.—A Lady and her Daughters (qualified to prepare for public examinations) are desirous of meeting with additional pupils. They can offer thoroughly good education, training on Christian principles; and desire, above all, the soul welfare of the girls entrusted to their care. Terms moderate.
Mrs. KENT, 41, Longton-grove, Sydenham, S.E.

SCHOOL wanted, South of England, for three Girls, 12 to 16. Good education, with home care. Charges moderate. References required.—Mrs. WRIGHT, Parkview, Balmoral-place, Stirling, N.B.

HIGH-CLASS GIRLS' SCHOOL.—Principal, Miss BASTIN, Glebe-place, Stoke Newington. Efficient Masters and Governesses. Limited number of boarders. Watchful care and home comforts. Pupils prepared for Cambridge Local Examinations. Referees—Rev. GORDON CALTHROP, 3, Highbury Grange, N.; Rev. WILLIAM SPENSLEY, 20, Lordship-park, Stoke Newington, N.

BRUSSELS.—104 rue Les broussart. The Misses Cooke offer every advantage to Ladies desirous of studying French and German. Careful Christian training. Reference permitted to Miss Bamber, Marlborough College, Exeter.

ENGLISH FINISHING GOVERNESS.—Chaperone Diplomée. References to families of rank. Good linguist. Resided abroad 17 years. Music, drawing, painting, English (certificated), accustomed to parish work.
SIGMA, 10 Manor-terrace, Kilburn.

GOVERNESS.—Required, a situation by a young Lady, 24 years of age, teaches English French German (acquired abroad), music, singing, and drawing. Five years' reference to last situation. Salary £60.—Miss DAVISON, Kirby Bellars, nr. Melton Mowbray.

GOVERNESS or Companion.—A young Lady desires a re-engagement as resident Governess or Companion. Acquirements: thorough English, French, elementary German, and music. In fellowship with Open Brethren (so called).—ALPHA, Theodore B. Jones, Georgeville, Harrogate.

GOVERNESS-COMPANION.—Clergyman's daughter desires situation. English, French, German, music Good needlework. Would take charge. Excellent references given. M. N., Post-office, Aberfeldy, Perthshire, N.B.

GOVERNESS (daily), experienced, desires re-engagement in Christian family. Teaches English generally, music, drawing, French, painting Last appointment held 2½ years. Excellent references.—BETA, 3, Blandford-place, Clarence-gate, Regent's-park, N.W.

MORNING OR AFTERNOON engagement required by a Young Lady, to teach Oil and water-colour painting, and drawing.
M. S., Post-office, Stamford-hill, N.

GOVERNESS.—A Lady, who has had experience in teaching, both at home and abroad, seeks an engagement as Governess, in a Clergyman's family, or elsewhere, where she would have opportunities of engaging in Christian work. Advanced English, French, German, music. Liberal salary.
ALPHA, Miss Blyth, 9, Hope-street, Edinburgh.

A CHRISTIAN GOVERNESS, of moderate accomplishments, domesticated, wishes re-engagement, where a conscientious discharge of duties would be appreciated. Willing to be useful.
D., Mr. Hill's, 46, St. Paul's-street, Stamford.

NORTH GERMAN GOVERNESS, earnest Christian (diplomée), aged 24, requires engagement, daily or resident. Music, fluent French, speaks English. Very good references. FRÄULEIN S., 16, Powis-terrace, Westbourne-park, W.

A GERMAN LADY, proficient in painting, wishing to spend six weeks in England, would give lessons in painting in exchange for a comfortable home.
Fräulein RUPPRECHT, 2, Lorne-villas, Margate.

SWISS LADY (middle-aged), partly engaged in Missions in London, wishes to give her services, instruction in superior music and languages, in return for a home. Highest references. North preferred.
E. S., 1, Newington-green, N.

JUNIOR ASSISTANT.—A young Christian Lady desires an engagement as above in a school. Good music; or the care of one or two young children in a private family.—C., Mrs. RICHARDS, 2, Sangora-road, St. John's-hill, New Wandsworth

A LADY desires a re-engagement in a small school. Will teach English, music, and German, acquired abroad. Salary £40.
K., 134, Torriano-avenue, Brecknock-road, N.W.

A CLERGYMAN'S DAUGHTER (23), desires re-engagement as superior Nursery Governess, or Lady's Help. English, music, and rudiments of French. Good needlewoman.—Miss CLARKE, The Poplars, West Bridgford, near Nottingham

NURSERY GOVERNESS.—A Lady wishes to recommend above. English, rudiments of French, and music. Good needlewoman. Willing to take entire charge. £25. Laundress.
BETA, 65, Weymouth-street, Portland-place, W.

NURSERY GOVERNESS.—A Lady experienced with young children, and highly recommended, seeks re-engagement. English, elementary music, and French. Entire charge. No agents.
C. S., 2, Brandenburgh-road, Chiswick, W.

NURSERY GOVERNESS required for three children, 5 to 8, and help with two elder ones. Must be a good needlewoman, fair musician, and decided Christian.
Collegiate School, Bridlington Quay.

Appointments, Situations, &c., Wanted.

TO OWNERS OF PROPERTY, AND OTHERS.—A Christian Gentleman, who has house property of his own, seeks an appointment, Collector or Manager, in London. Nominal salary, or commission. Highest references.—E. S., 45, Beech-street, London, E.C.

AS SECRETARY, Companion, &c., to aged or invalid.—A gentleman, with a foreign degree in medicine, desires an engagement. Total abstainer. Evangelical.
E. L., 64, Orchard-street, Reading, Berks.

A SITUATION WANTED by a business man in middle life, who has had large experience in several branches of the Drapery wholesale trade, also in the manufacture of certain classes of woollen goods. Has had travelling experience to some extent, knows something of books, and is a good correspondent. Could take a position in either a merchant's or manufacturer's place of business, and would accept a moderate salary. Unexceptionably high class testimonials.—A. A., 6, Portland-place North, Lower Clapton, E.

A LADY wishes to recommend a Head Working Gardener, who has lived with her fourteen years. A teetotaler, and thoroughly trustworthy.—Miss GILLETT, Banbury.

AS MATRON of a Crèche, or small Home, or care of a Mission house. Highest references.—L. Cox, 47, Parker-street, Queen-street, High Holborn, W.C.

MR. GEORGE HATTON, of St Giles' Christian Mission, is anxious to strongly recommend a respectable middle-aged Widow (an earnest Christian), who seeks an engagement, as Matron or Sub-Matron to a Convalescent Home or Cottage Hospital. Has had many years' experience in nursing, mental and otherwise. Would not object to care of a blind or imbecile person, who needs kind care and attention. Was six years with one patient. Advertiser has her own furniture, and could take the entire charge of an invalid.
Mrs. S., 12, Ampton-place, Regent-square, W.C.

A LADY desires to recommend her Nurse, who lived with her for fifteen years, as attendant to an invalid Lady or Gentleman. Thoroughly trustworthy.
Mrs. B., The Savings Bank, Taunton.

A LADY highly recommends a superior young person, just from school, to help a mother in care and education of young children. Small salary.
Mrs. M., 15a, Pembridge-crescent, Bayswater.

LADY'S-MAID, 23 (Parisian, Christian Protestant), desires really Christian home. Can cut out simple dresses, mend, &c. Good references in England, and from Mme. DALENCOURT, 33 rue Denfert-Rochereau, Paris.

MRS. J. G. BARCLAY wishes to recommend her third Housemaid, who has been six years in her service, as second housemaid, where three are kept.—Leyton, Essex.

UPPER HOUSEMAID.—A Lady wishes to recommend a young woman who has lived with her nine years, and is thoroughly qualified.—Mrs. J. Fern Lea, Highfield-hill, Upper Norwood, S.E.

MOTHER'S HELP.—A Lady desires to recommend above. Can take a baby from the month. Thoroughly trustworthy. At liberty in June.
Mrs. W., Sub House, Hornby, Lancaster.

WARD MAID in Children's Hospital. A lady desires to recommend a young person (21) as above, or as attendant on an invalid.
Miss ONSLOW, Alresford, Hants.

AS BIBLE-WOMAN, or Matron of small Home, or any other sphere of trust.
A.B., 91, Lillington-street, Pimlico, S.W.

COOK.—Situation wanted as good plain Cook, where Christian privileges will be valued. Disengaged now. Total abstainer, age 35. Wages £25. London or suburbs preferred.
E. A., 59 Cleveland-road, Surbiton, Surrey.

KITCHEN MAID.—A Lady can recommend a girl of 17, tall, strong, well trained. No offer of single-handed place can be answered.
Miss ONSLOW, Alresford, Hants.

MONTHLY NURSE.—A Lady highly recommends a qualified Monthly Nurse, and will be glad to answer any inquiries about her.
Mrs. WALTER ASHBY, Larch Croft, Red Hill.

A LADY wishes to find a situation in the South of England, for a girl, aged 24, as Serving-maid or Young Ladies' maid. Good character.
Mrs. GARNETT, Ashton House, Bradford.

Appointments, Situations, &c., Vacant.

BUTLER.—Wanted for family in Glasgow, steady, active Butler, single-handed. Assistance given. Only those highly recommended need apply.—Mrs. M., care of Mr. Mackinlay, Bookseller, Sauchiehall-st., Glasgow.

GROOM AND GARDENER.—Wanted, a Christian abstainer, single, willing to be generally useful.—Apply, stating age, wages, and reference, to ALPHA, Radstock, near Bath.

A CHRISTIAN MAN AND WIFE.—Man to attend upon invalid gentleman, to wait at table, and make himself generally useful; and wife to act as Cook. Total abstainers.—M. G., 2, Oakfield Villas, St. James'-road, Tunbridge Wells.

FOR A PLACE OF TRUST.—Wanted, a respectable person not under 30, to wait on a Lady in delicate health, and take charge of linen and wardrobe. Must be a good needlewoman and packer, and have a thorough knowledge of household matters, as she might be sometimes required to take supervision.—Address, with full particulars, A. B., care of Messrs. Allen & Sons, Long-row, Nottingham.

CHRISTIAN LADIES are earnestly and affectionately invited to offer their services for work in the Mission Field abroad, where several vacancies are waiting to be filled. They must be sound in the faith, full of love to souls, Evangelical members of the Church of England, well educated, in good health, and not exceeding thirty-five years of age. It is desirable, though not essential, that the Candidates should have some means of their own. The fields are white already to harvest, but labourers are greatly needed. Who will go?—Apply by letter only, giving the name of some Evangelical clergyman as likely to be a referee, to S. S., care of Messrs. John F. Shaw & Co., 48, Paternoster-row, E.C. Answers will be sent only to those who appear likely to be suitable.

MOTHER'S HELP.—Active young person about 20 wanted, to assist in care of four young children. Needlewoman. Must be decided Christian.—Apply Thursday or Friday, between 3 and 5, at 144, Belsize-road, N.W.

MATRON.—Wanted, an earnest Christian, as above, in a Girls' Orphanage of 90 children. Strong and active; fully competent to teach them their work thoroughly.—A. B., Mr. Daniel, Newsagent, High-street, Epsom.

WANTED, a competent Laundry Matron, a Christian and abstainer, in Home for young women.—Apply, stating salary required, and references, to Mrs. THORPE, 5, Kenilworth-road, St. Leonards-on-Sea.

LADY HOUSEKEEPER required, thoroughly competent, to take charge of a household, and family of children.
Apply to T. W. CARR, Newtown House, Carlisle.

WORKING HOUSEKEEPER wanted.—Good plain Cook. Small dairy. Other servants kept. Two in family. Wages £20, all found. Quiet home.—State all particulars.
M., Miss Money, Faringdon, Berks.

CAN ANY LADY recommend a steady Christian young woman to help with children, and make herself generally useful in household matters. Abstainer. No fringe.
Mrs. P., 17, Hervey-road, Blackheath, S.E.

A TEACHER wanted immediately, for an Institution for Girls. Must be good disciplinarian, quick, and energetic. To reside in the house.—Apply, personally or by letter, to V., Heathfield House, East Heath-road, Hampstead Heath.

A GIRL wanted, to assist in nursery, and school-room. Early riser. Good needlewoman.—Mrs. BRASHER, Feldholm, Queen's Ride, Barnes Common, S.W.

USEFUL MAID wanted.—The Advertiser would be obliged to any Lady who would kindly recommend her a thoroughly trustworthy person, who would be kind and attentive in sickness. A good dressmaker and needlewoman required.
A. S., Howard's Printing Office, Sydenham.

LADY'S-MAID wanted.—Must be a good dressmaker and needlewoman, thoroughly understanding her duties. Gentle, obliging, Christian, abstainer, either Foreigner or English.—Mrs DUNNE, Bircher Hall, Leominster, Herefordshire.

A NURSE wanted, for one child of 14 months.—Mrs. FARAKER, 2, The Villas, Church Fields, Broxbourn.

NURSERY MAID wanted, not under 20, healthy and well-trained, for a large Nursery, where three are kept. Must understand good housework, and sew well. Town and country. A Christian and abstainer desired.
Mrs FRANK BEVAN, Lodgrove, New Barnet.

CHILDREN'S MAID wanted.—French or Swiss preferred, but must be an earnest Christian. Age not under 20. Good needlewoman. Must be well recommended. Write, giving full particulars as to wages,
ALPHA, Bank Villa, North Malvern.

COOK (good plain) wanted, age about 27. One from a gentleman's Farm-house would suit. Also **HOUSE AND PARLOUR-MAID.** Small family. Write for particulars, Picton House, Lee-terrace, Blackheath, Kent.

COOK (good plain) required immediately, in a Christian family. Must be thoroughly respectable, active, and early riser. Age about 25. Wages £18 and washing.
L., 40, Colville-terrace, Bayswater.

A COOK wanted, for Bournemouth, in a Christian family. Also, a thorough **PARLOURMAID**, and a **HOUSEMAID.**
C. D., Messrs. J. F. Shaw, Paternoster-row.

COOK (good plain) wanted, for a quiet country place. Assistance given. Wages £18, and all found.
Mrs. BERKELEY, Banstead, Epsom.

COOK.—Wanted in about a month's time, a thoroughly good Cook. Must be punctual, scrupulously clean, and a good manager. One accustomed to small dairy would be preferred. An earnest Christian, Nonconformist, and a total abstainer.—Address, with references, and wages required, LADY OGLE, Withdeane Court, near Brighton.

COOK (plain).—Wanted, in a private family, a trusty Christian person, where two housemaids are kept. Will go with family to their seaside residence in Summer.—State age, wages, and references, to Mrs. HAMMOND, 1, Highbury hill, London.

COOK (good plain) wanted in small family near Birmingham. Comfortable home. A conscientious Christian woman much desired.—H. M. L., 143, Stratford-road, Camp-hill, Birmingham.

COOK (good plain) wanted in a Christian gentleman's small family. Active, and an early riser. Abstainer. Housemaid and footman kept.—A. C., Mrs. Buttenshaw, Church-road, Tunbridge Wells.

GOOD COOK AND HOUSEMAID (good needlewoman) wanted.—Man-servant and girl kept. Total abstainers. Good wages. Early rising and good character required.—Address or apply, Mrs. M., 4, Upper Wimpole-street, W.

GENERAL SERVANT (thorough) wanted in a gentleman's family.—Must be good plain cook, early riser, and trustworthy. Wanted by 8th June. A housemaid kept.—Mrs. MIALL, Southview, Mowbray-road, Upper Norwood.

WANTED, thoroughly good, healthy General Servant, 24 to 30. Plain cooking. Must wash her own clothes. Housemaid kept. Family, three ladies. Good reference indispensable.—W., 318, Liverpool-road, Islington, N.

TWO GOOD GENERAL SERVANTS wanted, one as Cook, other as Laundry-maid. Wages £14 and £13, all found. Age 25; Cook to bake.
MATRON, Cottage Hospital, St. Helens, Lanc.

GENERAL SERVANT wanted in June, by a Lady living in apartments. A Christian preferred. Light situation. Address, stating wages, &c., to
Mrs. W., 24, Queen's-road, Notting-hill, W.

WORK FOR THE LORD.—Will one of God's children, from love to Him, and the salvation of souls, conduct a Bible-class for young men on Sunday afternoons? John xv 7
ALPHA, 99, Stockwell-park-road, S.W.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C.
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes:—"*Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; Dr. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world
Tariff on application to Miss PERCY.

STILL FURTHER ENLARGEMENT.
WEST CENTRAL HOTEL.
97, 99, 101, 103, Southampton-row, London.
Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Francis Murphy, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian*. *Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d.*
Printed Tariff on application to FREDERIC SMITH

BOURNEMOUTH, Clairville.—Superior Boarding House, conducted by Mr. and Mrs JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church and sea. Most liberal table.

VENTNOR.—Furnished House to Let for Summer months; close to beach and station; pleasantly situated in its own grounds. Two public, five bed-rooms. Terms, three guineas per week. One servant left if required
A. M., Prospect House.

BOARD AND RESIDENCE at BRIGHTON.—Central position, near to the Pavilion, Aquarium, and Piers. Sea view. Liberal table. Every home comfort.—Terms on application to Mr. and Mrs. Box, 58, Old Steine.

HASTINGS.—Castle House, Select Boarding Establishment. Land and Sea views. Sheltered situation. Three minutes from sea. Home comforts. Terms moderate.
The Misses BIRD & PINDER.

HOME FOR INVALIDS, Queen's-road-villas, Battersea-park.—Christian workers received at fourteen to twenty one shillings per week, according to requirements. Consulting Physician, Dr. HEYWOOD SMITH.
Address, SECRETARY.

WESTON-SUPER-MARE.—A most desirable residence, Park-place. To be Let, furnished for a year (subject to renewal), a detached Villa, with shrubbery in front, and flower-garden with green-house in rear. The house being a private residence, a small family, without children, would be preferred.—Mr. C. H. POOLE, Merton-villa, Weston-super-Mare.

HOUSE OF REST AND HEALTH RESORT, Rothesay, N.B. Terms—Board, lodgings and hydropathic treatment (if required), from 12s. 6d. per week.—Prospectus from COLIN CAMPBELL, House of Rest, Rothesay.

A MARRIED CHRISTIAN LADY receives into her residence Ladies or Children afflicted with paralysis and epilepsy, and needing kind attention. House pleasantly situated, near parks.—Terms and particulars of
Mr. K., 77, Knightrider-street, E.C.

AMSTERDAM EXHIBITION.—Ladies wishing to visit the International Exhibition at Amsterdam, can obtain board and lodging at 2s. 6d. to 3s. 6d. a day, at the Christian home for Governesses, Utrecht, 585, Zuylen-straat. Distance by rail from Amsterdam, 40 minutes.

BOURNEMOUTH, Ivors, Old Christchurch-road, Boarding House.—Cheerful central position, near Holy Trinity Church. Very comfortable house. Permanency or otherwise. Terms moderate.

BOURNEMOUTH.—Board and Residence offered by a Lady, in a detached villa. Sunny aspect. Close to West Cliff; near sea, church, and West Station.—R., Leigh Wood.

EASTBOURNE, close to sea and park.—Comfortable Apartments, with good attendance, or Furnished House, with attendance, for long or short periods. Moderate terms. Excellent references.
G. J. A., Handel House, 2, Compton-street.

HAUPTWEIL.—Christians desiring to make a stay in this village are informed that the Hotel du Lion is now prepared to receive guests. Every attention and moderate prices. French spoken. Hauptweil is reached by train from Zurich to Gossau, on the St. Gall line, where change for Hauptweil.—Madame ITTER, Hotel du Lion, Hauptweil, Cn. Thurgau, Switzerland.

SCOTLAND, Rosneath, near Helensburgh.—To Let, during the summer months or longer term, comfortably furnished House, 3 rooms and kitchen. Near sea, picturesque locality, exceptionally healthy; near church and Post-office.
Apply Miss CAMPBELL, Springfield House.

SHANKLIN, Isle of Wight.—Furnished Apartments, with attendance, with or without board, as desired. Every home comfort. Terms moderate. References exchanged.—SHANKLIN, "Christian World" Office, 13, Fleet-street, London.

ILFRACOMBE.—Comfortably furnished Apartments. Two bed-rooms, one double bedded if required, and sitting-room. Good plain cooking, with attendance. Lovely sea view. Highest references.
The Heights, 18, Oxford-grove.

HOLLOWAY.—Manor-road, No. 15. To Let, a detached Villa Residence. 12 rooms and large garden. Rent £80. Frontage of nearly 60 feet by nearly 200 feet deep.—Apply at 19, Manor-road.

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Miscellaneous.

BUTTON-HOLE WORK.—Mr. Fegan would be glad to hear from some Christian friends willing to serve the Lord by inviting passers-by into Special Services, to be held in W.C. district, on Sunday evenings during June.—J. W. C. FEGAN, The Boys' Home, 95, Southwark-street, S.E.

AUSTRALIA.—A Lady wishing to join her sister, is willing to give her services either as Companion Governess, or any other capacity in a mission, in return for passage about July or August.
H. S., 51, Oxford-road, Essex-road, N.

LADY (over 35), energetic, practical, small means, thinking of making a home in United States (West), would like to correspond with another Lady, having similar views. References given and required.
L., Theat's Library, Farnham, Surrey.

ADOPTION.—Will some Christian kindly adopt a little bab Boy, three months old? Full particulars can be had by writing to Miss SALTER, 2, Spring Bridge-villas, Ealing, W.

TO LADIES'-MAIDS and others, Lessons in dress-fitting and cutting, £1 1s. the course, fit guaranteed, patterns included; privately, £2 2s. Ladies' patterns taken from 1s. 6d.
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Continued on page 23.

GARRATTONIAN PHILOSOPHY: WHAT IS IT?

"He is not the discoverer who first utters a truth, but he who says it again and again until he compels mankind to hear him!" So said Sydney Smith.

We purposely omit in these papers the consideration of the ailments or affections which usually occupy so prominent a place in all works on Remedial Science, because we have a thorough conviction that such diseases or affections are but the *indications* of impaired vitality or want of energy. This is the cause, whatever form the symptoms may take. We must, therefore, be prepared to look beyond the bodily symptoms for the causes of our ailments, if we would correct the tendency to a return of the symptoms of disease, which are only an outward and visible proof of constitutional debility.

The remedy is simply to supply what we understand to be a positive influence to the negative condition of the system. This positive stimulus, operating on the blood, strengthens and vitalises the inner man, urging the system to demand its proper nutriment during digestion, and to efficiently bestow those constituents to the general welfare of the body. The dyspeptic, un-nourished, finds every function of body and mind fail him, because the mal-digestion of his food prevents the formation of health constituents for the blood. The natural impetus of Magnetism stimulates this latent function, by securing a better secretion of gastric juice, and a more healthy nervous and circulatory condition. And so throughout a long catalogue of general and specific affections. Magnetism, by its peculiar qualities, affords a natural power to overcome disease. The marked and speedy effect of this stimulating influence arises from its natural affinity to the nervous force with which it allies itself, aiding the recuperative powers of the system, heightening its vitality, increasing its resistance to all unfavourable external influences, inducing so radical a change in the whole organism, that, if the weakness is not entirely overcome, it is kept in abeyance to a degree fully credited by those only who have proved its efficacy. We have been advocating the claims of Magnetic methods of healing for years, with a deepening conviction that it would be outside the argument altogether to specify any class of ailments for which it is especially adapted, because, as Dr. Sharp truly says, "a certain amount of these imponderable influences is necessary to the maintenance of life itself," and therefore it would be equal folly to suppose we could ignore the value of pure air or sunlight, and be healthy, as to suppose that we could live apart from the influence of this universal law. We naturally draw the conclusion that there is scarcely any known ailment which a due supply of magnetic force could not materially relieve, because no existing form of Electricity could more readily ally itself with the vital force of the sufferer at any period of his life. For, as Magnetism is a universal law, its effects must be unlimited, and it becomes our duty to inquire how far we are obeying this law to our advantage. To suppose we can ignore a natural law with impunity is folly, and, without asserting that Magnetism *will* meet every emergency, we conclude that no other influence can come to our aid with such energising and life-inspiring qualities, and that it approaches more nearly to the life force ever acting upon the nerves than any other known influence. Who, therefore, can fix the range of its action, or set bounds to its power for good?

Mr. Garratt will always be happy to confer with any scientific or medical gentlemen, either personally or by letter, upon any phase of the subject, or any case for treatment, and will send a private list of 850 names as referees to any address.—B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

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Notice to the Readers of "THE CHRISTIAN"

WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK

CASE of a LITTLE GIRL—Letter from REV. C. HIGGINS, SUMMERTOWN, OXFORD.

"Dear Sir,—My little girl, seven years of age, has always been delicate from her birth. No medicine she has ever taken has been of any permanent good until some months ago I was induced to try your Balsam. *The first dose seemed to put new life into her*, and after she had taken the first bottle there was decided improvement. After she had taken the second she was perfectly restored. She can now eat almost anything, can walk four or five miles without fatigue, and sleep well. *She was the weakest of the flock, but now she is the strongest.* All say how well she looks, and that she is not like the child she was six months ago. We owe this change to your medicine, under the Divine blessing. For this I tender to you my most grateful thanks, and trust your treatment will become universally known.—Believe me to be, gratefully yours, C. H."
Feb. 28, 1883.

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

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A ROYAL REFORMER.

A REMARKABLE book has just been published by *Messrs. Trübner & Co.*, entitled, "The Actual Mission of Sovereigns. By One of Themselves." Its author is said to be Louis II., King of Bavaria. It gives a comprehensive survey of the condition of Europe, as viewed from the writer's exalted position, and so furnishes facts on some subjects unique in their importance and interest. In reference to the prevalence of the war spirit in all the states and empires of the world, his Majesty, deploring the fact, says :—

To-day, the Sovereigns, more nominal than real, are but the guardians of an armed truce which does not permit the accomplishment of peace. A fatal circle encloses us, both sovereigns and peoples, and which we can only break through by a sincere and united agreement, to be brought about by a great intellectual and moral effort.

The plan suggested by the royal author for altering the existing state of things is that of establishing a great European Council, "composed of representatives from the municipalities and mercantile bodies of the chief cities, and who should draw up rules and agree upon guiding principles for the settlement, as they may arise, of all difficulties connected with commerce, manufactures, industry, finance, banking, railways, navigation, coinage, tariffs, customs, agriculture, and so forth. This Council would reassemble annually in the capitals of the chief countries, in succession."

In addition to this another should be convened, to be called the Council of the States of Europe :—

It would be composed of delegates from the Governments and Legislatures of the nations, and would take cognizance of questions and disputes referring to international justice, treaties, navies, diplomacy, colonisation, frontiers, and similar matters. The monarchs would have direct power in this council, which, like the other, would reassemble annually in one of the capitals. And the sovereign of the country in which the meeting took place would have, for that year, the title of Arbitral Emperor of Europe.

Nor does the author of these important suggestions stop here, but, recognising the vast influence which religion exercises in all human spheres, he proposes that a Council of the Churches, Romish and Protestant, Established and Nonconformist, together with all leaders of scientific thought, should be formed. The Pope as its President, it should aim at concentration of all sacred and literary influenceson securing arbitration and peace, where now discord and war prevail to such an alarming extent. We imagine, however difficult the task might be to bring about the two former plans, the difficulty of accomplishing the latter would be far greater, for agreement between such diametrically opposed elements of thought as Romanism and Protestantism, Agnosticism and faith in revelation, could scarcely be secured; nor would the presidency of the Pope prove a resting-place or centre of friendly conference between those who regard him as infallible, and others who regard his pretensions as insulting to the Majesty of Heaven.

It is, at the same time, pleasing to know that there are crowned heads to whom military despotism and armed force is detestable, and that there is, in some quarters at least, a disposition to face the problem, how the evils of war may be checked, and worthier systems and principles introduced. The question, as put by the writer of the book before us, is worthy of careful analysis and reflection :—

Christians in our private lives, civilised in our domestic habits, must we eternally cherish in our official relations, as Sovereigns, the impulsive and ferocious acts of an anti-Christian and barbarous policy, consisting of diplomatic strategy and military violence, the immorality of which, our national laws prosecute and punish, when practised by our subjects amongst themselves. No intelligent or conscientious person can reply in the affirmative.

It is said of "another King, one Jesus," "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth." He is possessed of wisdom and power not only to consider the difficult problem how to reorganise a disorded world, but also to bring about speedily its practical salvation. With ardent faith and hope we cry to Him, "Thy kingdom come."

GOSPEL MISSION IN PENRITH.

A VERY successful nine days' Mission has been held in Penrith by Mr. Henry Thorne, in connection with the Y.M.C.A.

The ministers of the various churches in the town have heartily co-operated with Mr. Thorne in this work, and encouraged him by their presence and sympathy. It is felt that our dear brother has brought with and left behind him a savour of Christ which will long be felt.

After the close of the Mission proper, Mr. Thorne held a Blue Ribbon meeting; the Vicar of Penrith, Rev. E. W. Chapman, president, and other ministers and friends, took part. This was also a bright and helpful meeting; many donned the little bit of blue.

Penrith, May 16. C. H. G.

CHORLEY, LANCASHIRE.—Mr. W. Forbes has conducted an eight days' Gospel Temperance Mission in the Town Hall. The results have been most encouraging; upwards of 1400 donned the "blue" during his brief stay. It is to be hoped that the good work which he has inaugurated in this town will continue to prosper.

"SOUTHSEA MISSION," PORTSMOUTH.—As the summer months are now returning, and I am still entrusted by Mr. Russell Hurditch, of London, with two of his tents for Gospel work, we hope now to be giving our attention more particularly to that part of the work; the Government authorities have again granted us the privilege of pitching one on Southsea Common, where large numbers of people of all classes and characters flock nightly for pastime and pleasure, and where all sorts of games and amusements are carried on. We hope through the summer to hold Gospel meetings every evening, and twice on the Lord's day. There are also many other dark and needy places in this town where we are desirous to carry the Gospel. The tents are lent me by Mr. Hurditch without charge, but I am responsible for all repairs and working expenses, which are likely to be very considerable this year; as I have no means of my own, I shall be truly thankful to receive the freewill offerings of any of the Lord's people.

JOHN DENNING.

Pain's-road, Somers-road, Southsea.

NEGLECTED CHILDREN IN FRANCE.

IN an interesting letter to *The Times* Mr. William Tallack, of the Howard Association, calls attention to a report just issued by order of the French Senate, concerning the condition of orphans and neglected children in France. It is a very voluminous report, and ably edited by M. Roussel, Senator of France, and in Mr. Tallack's judgment reflects high credit on the Commissioners, and all who have been engaged in officially investigating the subject. It is gratifying to learn the following facts :—

The amount of public and private charity bestowed upon orphan and neglected children in France is shown by the volumes under notice to be very considerable, and is most honourable to the character of the French people. There as elsewhere the Christian Church takes the lead in this and other good work. And it is satisfactory to find in these reports a recognition of this fact, and an absence of the bitter and meanly ungrateful spirit too often manifested by influential infidels and Jews in France against those religious bodies and teachers who have expended so much loving care upon the youth of the nation. Thus, out of the 713 orphanages alone in France, more than 600 have been established and maintained by religious bodies, chiefly the Roman Catholic Church.

It seems that even in connection with philanthropic effort great mistakes are made, and reform is needed in France as well as in some cases among ourselves. Mr. Tallack says :—

The Commissioners have rendered good service in drawing public attention to this weak side of charitable and reformatory work, and also to the necessity which exists in France, as in other countries, for leavening the generally too pedantic ecclesiastical mind with a liberal infusion of lay common sense. For it is also shown that the training of the children in many of the religious charities is so lacking in the needful preparations for meeting the temptations of practical life, that the convent-trained girls in particular, on their discharge, fall very easy and very general victims to seductive and ruinous influences.

Much judgment is required by those who govern our charitable institutions, and too much watchful oversight can scarcely be exercised by all true sympathisers with them to avoid mistakes and correct errors which may from time to time be discovered. Defects are sometimes seen from outside which those most responsible, from their absorption in the work to which they are given, fail to observe.

A lesson for our own country, much needed under existing signs of the times, may be learned from the latter part more especially, of the following paragraph :—

The report very briefly and incidentally alludes to two of the chief causes of juvenile, as of adult, crime and misery in France and other lands—the increased facilities for drunkenness of late years, and the prevalence of a flippant and irreverent disregard of the hopes and fears inseparable from adequate and judicious inculcations of the claims of the majesty of God here and hereafter.

Secular education divorced from religious influence is ever the cause of looseness in morals, and must lead to social disintegration and national decline.

CHRISTIAN MISSIONS AND THE SECOND ADVENT.

AS Chairman of the London Missionary Society's Annual Meeting at Exeter Hall the Earl of Shaftesbury gave utterance to some observations which form the subject of a special column in *The Nonconformist* of last week, written by Dr. Kennedy, late of Stepney. The writer says of his lordship's speech, "The theory of Missions which Lord Shaftesbury set forth seems to me unwarranted by Scripture, and if practically adopted, would be most mischievous." These are strong words, and we may well ask what strange and erroneous notions the noble Earl can have propounded. They are declared in the following sentences:—

Missionary societies "no longer claim the right and the power almost to cover the whole world with the Gospel, and to bring every soul to the knowledge and love of the Lord Jesus Christ." "They now know what they can do, and what they are called to do. They are not called to convert the whole world—that is reserved for one greater: they are called to carry the Gospel to every living creature, and to preach it over the whole surface of the globe, to offer the Bible message of heaven to every soul that breathes, that has a heart to feel and a mind to understand. We have to present that in preparation for the greater event." And the greater event is the "second advent of our blessed Lord and Saviour," which, according to the good Earl, is "the grand solution of all difficulties, and the consummation of all things."

Dr. Kennedy, after thus summarising the Earl's statements, adds: "The questions which gather around the 'second advent' are too great and too many to be discussed in these columns." Nevertheless he proceeds to criticise the theory, and to charge home upon its advocates ideas and consequences they would utterly repudiate, and which are by no means logical sequences of their beliefs on the subject. As for instance:—

To say that "it is expedient" that He should now come visibly and personally to reign, in order to "convict" and convert the world, is to say that the Spirit has failed to accomplish his part in the world's redemption.

The question, as millenarians would put it is, What is the part the Holy Spirit has undertaken to perform in connection with this present dispensation? Dr. Kennedy says it is to convert the world by the preaching of the Gospel. Lord Shaftesbury, and multitudes who with him study carefully the statements of the Word of God on the matter, says this is nowhere taught in Holy Writ. On the contrary, the purpose of the Gospel dispensation is an elective one, designed to gather out of the world a people for the name of Christ, a multitude whom no man can number, out of every kindred tribe and tongue.

This purpose demands the most earnest and devoted energies of the Church to be directed to its accomplishment, and that right on until the Lord returns. It also becomes, when Scripturally understood, one of the most powerful motives to missionary zeal, and personal concern for the salvation of men, it is possible to employ. We most honour the Holy Ghost when we accept his own teaching, and look to Him to perform his own work in his own time and way. That it is the function of the Church to present the Gospel to every creature as far as it is possible to do so no millenarian would deny; but to say that the commission of the Church is to convert the world, is to assert what no word of Scripture implies, but what is contrary to its teaching throughout.

The work of the Spirit in connection with the personal return and reign of Christ will be no less honouring to Himself, and blessed in its effects upon the world than it is now in its relation to the Mission of the Christian Church. The exaltation of Christ in personal triumph on the earth which was the scene of his humiliation, will not detract from the glory of that divine Spirit whose office it is to testify of Christ and to glorify Him. The dispensational purposes of God form the grand and glorious theme of revelation, and as in the past of the world's history, so in the present age the divine Word shall accomplish, not what the crude theories of men deem most probable, or most desirable, but as Jehovah Himself has said in the prophecies of Isaiah, "It shall accomplish that which I please, and prosper in the thing whereto I sent it."

After eighteen hundred years and more of Church work we see to-day three-fourths of the world still in darkness, and Christendom developing with frightful rapidity all sorts of rationalistic and anti-Christ forms of thought. From Dr. Kennedy's point of view, no wonder many speak of the Church's failure in face of her commission, failure for which in great part the Church, by reason of her apathy and divisions, is herself responsible. But in the light of Lord Shaftesbury's truly Scriptural way of presenting the matter, while there is ample room and urgent call for ever-increasing consecration and effort on behalf of the claims of Christ and of a perishing world, there is no ground for the charge of failure, but everywhere cause for deep thankfulness and joy that the savour of Christ's name is being made manifest in every place.

The bride is making herself ready, the Gospel is being preached in all the world for a witness, and signs everywhere being given of the near approach of that day when our absent Lord shall return, and take to Himself the heathen for his inheritance and the uttermost parts of the earth for his possession. Missionary societies have nothing to fear from the views the Earl propounds, and he deserves the cordial thanks of all lovers of God's truth in its dispensational aspects for having on such an occasion drawn attention to them. If they were but studied in their Bible light and accepted in their true significance, we should see the cause of world-wide Evangelisation gloriously sustained and advanced.

GROVE HALL, 130, Lisson-grove, N.W.—Meetings for prayer, praise, and addresses were held in this Hall on Whit-Monday. Stirring addresses were delivered during the day both to the saved and unsaved by various brethren.

AMONG THE FRENCH OUVRIERS.—Rev. R. W. McAll asks us to make the following correction in the notice that appeared in our issue of the 10th inst.: "It was stated that 'the Mission-rooms seat between 1300 and 1400 people;' the correct figures are, between 13,000 and 14,000. The attendances of half-a-million, and increase of 40,000 in 1882, refer to Paris and its vicinity alone. Taking in the whole number of stations, the attendance (including Marseilles) exceeded 800,000, and the increase was 75,000."

ENCOURAGEMENT TO TRACT DISTRIBUTORS.—A correspondent mentions the following circumstance which came under her personal notice: A young man who had lost his situation from drink, and had gone far away from the right path, one day on his return home found that a tract had been put under the door. At first he laid it aside, declaring he would not read it; he felt so sleepless and uneasy, however, that to amuse himself he thought he would look at it. The words he read made him so unhappy that he went the next day (Sunday) to a Mission-room with one who had acted the part of a real Christian friend many times. God sent him such a message that he felt constrained to stop and speak to the evangelist, and there and then he yielded himself to Christ Jesus. The next day he signed the pledge against drink, which had been such a curse to him, and he is now living a happy Christian life.

THOUGHTS ON HOLINESS.—9.

By Rev. MARK GUY PEARSE.

THE OUTER LIFE OF HOLINESS.

Part I.

WE have dwelt upon the Inner Life of Holiness, as set forth in Matthew vi. We have seen that, born again, we are brought into the deepest, closest, and most abiding relationship, out of which grows the Father's claim upon our love and service, and out of which grows our claim upon Him as sons.

And now we come forth from the Father's Presence, and go out into the midst of men. What is the first peril against which we have to guard? We find it in the opening words of Matthew vii.

"JUDGE NOT."

It is strange, almost startling, to find this in the forefront of the precepts about the Life of Holiness. It scarcely seems an offence; or, if an offence at all, it is surely one of the lightest. Who was ever troubled with anxiety to keep this precept? or who was ever troubled with much grief for having broken it? Yet its position indicates its great importance. Let us earnestly set ourselves to get at the heart of this command.

There are two or three things which it certainly cannot mean. It cannot mean *that we are not to discern between good and evil.* It does not mean that we are to paint black white because it looks better—that we are to tell lies or think lies and call it charity. It does not mean that we are to baptize foul things with pretty Christian names, and think we have regenerated them. Niggardliness is not to be called "the prudence that withholds." Miserliness is not to be called "economy." Ill-temper is not to be called "nervousness;" dishonesty is not to be softened into "misfortune." *Judge not* does not mean that. There never was a time when the world needed more fierce, unsparing, whole-hearted indignation against moral wrong than to-day. And there certainly never was any who burned against all forms of evil with such an abhorrence as He who said *Judge not.* With might and main, with a keen eye and a bold tongue, with both hands and all the heart, in God's name, let us set ourselves against cruelty, and vice, and corruption, and hypocrisy, wherever we can find it.

And yet, JUDGE NOT.

Nor does this mean that we are not to try and form an estimate of a man's character, or of his actions, when duty calls to it, or when important trusts depend upon the judgment or relationships involving sacred interests. Such judgment is, in itself, a careful, earnest, righteous act, neither indulging any personal curiosity nor ministering to any evil.

Nor does it mean that we are not to form an estimate of men in their public character, or in relation to their public work, or that we are not to form any opinion of each other's character, as earnest or indolent, gentle or harsh, weak or strong. Yet, here we *may* be standing on the verge of the forbidden.

If it were only in relation to others, these judgments might well be matters against which we should be on our guard. There is, perhaps, no one power which we all share so largely as the power of shaping each other's opinions of other people. It is a power that is by no means dependent upon opportunities of knowing, or gifts of perception, or general trustworthiness. One might almost be tempted to think that the gossip is most successful when least hampered with such con-

ditions. Think how lightly and easily our judgment of others is affected. We require of the physician, the lawyer, the engineer, the expert in every branch of knowledge, that he must have qualified himself, and assured us of his skill before we take his opinion. The judge will not allow the jury to receive any hearsay evidence, any evidence that cannot be tendered on oath, and which cannot be sustained by direct witnesses. But we allow a passing glance, a brainless chatter, a child's prejudice, a moment's thoughtlessness, to shape our opinion of people for life. And we, in turn, create a like estimate in others.

One meaning of the command is this: *Keep your mind free from needless judgments of others.* Remember how mistaken you may be in your impressions. Remember that there are in all men surface currents that have nothing at all to do with the tide. There are in all of us moods and moments of which we should think it most unjust that we should be judged. "*Therefore, I say unto you, Judge not.*" You are liable to see wrongly, and liable to interpret wrongly, even that which you may rightly see. And you are always blind to the inner self, and blind as to the circumstance. How, then, can you presume to judge any man?

But there is another meaning in these words, a far more solemn and earnest one. It is in relation to ourselves that the words have their fullest force. What we are to guard against is *the judging which comes from a notion of our own moral superiority.*

I have kneeled in the inner chamber of the Divine presence, and have called God Father. I have been admitted to high and holy privilege, and advanced to the honour of this relationship, a child of God. And now as I come forth into the midst of others, *myself, my* feelings, *my* thoughts, *my* ways, become the standard by which I begin to measure everybody else. I put on the robes of my dignity and climb up into the judgment-seat of my exalted virtue, and look down upon the less favoured humanity at the bar and pass judgment upon him.

It is this against which the word is spoken. *Judge not.* This self-righteousness—this notion of being better than other people—see how earnestly and solemnly Christ guards us against it. There is in the Master's words a touch of that fiery indignation with which He ever rebuked the Pharisee. And no wonder, *for this is the very essence of Pharisaism*—that hopeless darkness which Christ Himself could not illumine—for which there was nothing but the most terrible denunciation. This is the spirit which is condemned, the presumption, the self-confidence, the spiritual conceit in which lies the peril of the most hopeless damnation. For is it not a law that holds good in every sphere, that the higher and more complex the organisation the greater is the corruption, if it become corrupt? There is a corruption possible to an egg which is impossible to a stone. It takes an angel to make a devil. Pharisaism is the corruption of great religious privilege and light and knowledge. Therefore, saith the Lord, "THOU HYPOCRITE!" because he is so keen at seeing the mote in his brother's eye but is blind to the beam in his own; that is to say, that the fault which he may condemn in another is little, beside this Pharisaism, this self-righteousness. Nothing can be more utterly destructive of all that is Christ-like within us; nothing is more hopeless as a soil in which to grow holiness. "Blessed are the poor in spirit"—the mourner, the meek, the pure in heart—but here is a swelling conceit, here is the man who triumphs in his own superiority.

And look at the development of this spirit. "*Thou hypocrite,*" saith the Lord. For in that evil which he denounces with such fiery indignation, he is not thinking of the evil at all. He likes to find in the black contrast that which lends a new lustre to his own white robes. He reproves the offender, not in pity, not in love, but in triumph. And if he forgive him it is only to inflict a further humiliation. Thou hypocrite, finding in the evil of others that which makes thine own superiority stand out against the foil of such an advantageous background.

And out of this sense of superiority comes all the wretched round of Pharisaism—all that is hard, and haughty, and scornful; all that strengthens pride, and all that deepens despair in God's world. Borrowing a fancied superiority to others in everything, and exalting the sentiments and tastes above morality, because they more obviously exalt and flatter. And so comes that hideous parody of religion which is its truest crucifixion. A man of gentlemanly demeanour does not suffer in "the religious *world*" because he does not pay his debts—unless, indeed, they are debts incurred in gambling! He may be profane, corrupt, lewd—what of that if he is rich and dresses well? He will be welcomed without dismay. "The religious *world*" is only horrified at him if he drops his *h's*, or keeps a *small* shop! "Thou hypocrite!"

And yet further out of this judging spirit comes that last and furthest result of Pharisaism, *which can see no beauty in anything.* A self-appointed inspector of nuisances, with a nose for nothing else—never scenting God's violets and roses. Oh, it is pitiable—religious, very religious indeed—and yet a man to whom a large and noble thought is impossible. A great generous impulse would kill him; the heart could not hold it. A sight of God's own sun flooding the world would strike him blind. They suspect the purest. They see some selfish and sinister end in every charity. They spy out cracks and flaws and chips in everything. Their own exalted self has claimed all their faith; they have none left for any other. Self has drained every drop of their love. These are the men who came to see Beelzebub in Christ Himself, and could crucify the Son of Man as a blasphemer and traitor.

"Well, but surely everybody who judges another is not so bad as that," you say. No; but the most black and hopeless Pharisaism has its springs in this spirit of judging. They are inseparable, this self-righteousness and these harsh judgments. "He spake a parable to certain who *trusted in themselves, that they were righteous, and despised others.*"

And yet, though there be no judgment, let there be caution. *Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.* Your experience of these holy things is not to be lightly esteemed. On the one hand do not exalt yourself because of them into a kind of moral superior, and therefore a judge of men; on the other hand, remember that you have received high and holy mysteries, which many cannot appreciate, or even understand.

And yet again, do not think that these holy things are the high privilege and perquisite of a few favoured ones who have specially commended themselves to God. EVERY ONE *that asketh, receiveth.* It is not because the son is clever, or strong, or brave, or wise, that the father gives him good things, but because he is a father. *How much more shall your Father which is in Heaven give good things to them that ask Him?* Not your superiority, but the Father's love has blest you. Now by his blessing you are bound to go forth and love all men as brothers. "*Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*"

Do is the key-word of this seventh chapter. The outer life of holiness is in *doing.* Not in conscious privileges, not in clearer light, gracious feelings, raptures—it is *in doing.* And this doing stands in the forefront. Because of our high privilege as sons of God, because of communion with Him, we are to come forth into the midst of men with a great brotherliness which longs to bless them. This is the fullest and fairest outcome of holiness, its bloom and beauty—doing unto others as we would that they should do to us.

There is a very common religious living which strengthens selfishness. It climbs the mountain top and there builds its tabernacle, sitting and singing its hymns about Heaven, and crying deliciously over them. It cannot think how anybody can like to go down amongst those dreadful lepers and frightful demoniacs and outcast women, and the noisy and vulgar people. Be quite sure that the highway of holiness does not lead us up there for a *dwelling-place.* It takes us down into the market-place and teaches us to do our business there, honestly and generously as we would be done by. It takes us into the lanes and byeways of the city and teaches us to see in every want and every sorrow a claim upon our pity and help. It takes us home and helps us to remember how the children feel, and to consider the neighbours and servants. This is what we are to set before us as the outcome of our faith and prayer, *a gracious considerateness for other people.* And that not as busybodies, much less as patrons, but with a simple Christ-like brotherliness, a considerateness that does not only concern itself about men's souls and that which helps them heavenward; but which runs through all the commonest round and ways of the daily life. We are to carry such a sense of indebtedness to our dear Lord and Master that we shall be always trying to find opportunities and outlets to bless others; we are to live finding in all the daily intercourse with men a hundred fresh channels by which the Father's love may flow into their midst.

For his sake, for the sake of others, for our own sakes, let us strive after this as the fairest and only satisfying token of a holy life—this unfailing brotherliness.

AMONG THE KABYLES.—*Le Chrétien Belge* has a long and most interesting account of Mr. Mayor's work among the Kabyles, of which our readers have seen frequent notices. Mr. Mayor's work has increased so much that he came to seek for colleagues in France and Switzerland. Having no salary to offer, he has only found one, Mr. C. Marchal, to whom he guarantees the modest sum of £40 a year. These two brethren have now returned to their work of faith and labour of love.

UNION CHAPEL, DARJEELING.—The Union Chapel, Darjeeling, is a non-denominational place of worship, built for the use of the residents, and visitors to Darjeeling. The services have, for the last eighteen months past, been conducted by the Rev. H. Rylands Brown (Baptist minister), who was sent out in communication with the Rev. C. H. Spurgeon. Mr. Rylands Brown also visits among the tea planters of the district, conducting occasional services at some of their houses, where neighbouring planters meet. He also conducts regular weekly temperance and religious meetings among the soldiers at the convalescent depôt. With a view to strengthening the financial position of the chapel, this appeal is made to all Protestants who believe that Christian union is to be desired, and that every effort in that direction should be encouraged. Colonel B. W. Morton, Calcutta, is honorary treasurer.

WANTED! 1500 MISSIONARIES FOR CHINA.

SHALL the Gospel be preached to this generation of the Chinese? A weighty question, truly; but how can I, a solitary Christian missionary, one of the two professed Protestant Christians in this vast heathen city, even entertain such a question? Yet is there not a cause? Might not God grant the fulfilment of even this vision? Then I will turn it over in my mind and think.

Shall the Gospel be preached to *this* generation? That suggests the thought of other generations, for whom our preaching is too late. Oh, merciful Lord our God, rebuke us not in Thine anger, neither chasten us in Thine hot displeasure, that we have suffered generation after generation to drift unwarned, unheeded, to destruction! It has often been said that every third being on the globe is a Chinese. Then what of that awful world of misery, the just reward of sin. Many of the other two-thirds of the world's inhabitants have been won for God; but the Chinese third continues little touched. Oh! fearful thought!

The Gospel preached to *this* generation? Then there is not much time to lose if *that* is to be done: "The King's business requireth haste." "I must work." Yes, I must; and, in God's strength, I will. But *this generation*—that is, an immense multitude, hundreds of millions here in China alone. *I* can't reach them, neither can all our missionary brethren, even with the aid of our dear Chinese fellow-workers. Will anybody help us? If one could pour out one's heart to Christian brethren at home face to face, surely many would come. Who knows whether writing may not have some effect?

Preach the Gospel to this generation? Yes, dear friends; it is neither impracticable nor impossible. The body of missionaries met in conference at Shanghai in 1877 said in their appeal for more labourers: "We want China emancipated from the thraldom of sin in this generation. *It is possible.*"* Let us see then how it might be done

How may the Gospel be Preached to this generation of the Chinese?

By preachers, assuredly; for "how shall they hear without a preacher?" The Apostle continues: "And how shall they preach except they be sent?" But our modern version might appear to run, "except there be funds forthcoming wherewith to support them." Now, seeing that to accomplish so great a work some fifteen hundred missionary preachers would be all too few, we encounter at the very outset the objection that such a thought is "utopian," "impracticable," "unreasonable," and all the other big words by which many a God-inspired thought has been crushed as soon as born. Oh, let us not be lulled by any easy-going conclusion as to its impracticability, as though God had somehow become poor! Is He not still the owner of "the cattle upon a thousand hills," and of all the mighty universe?

Do we really *know* God? Nay, do we comprehend the least jot or tittle of his mighty power, of his yearning, longing love for those who are out of the way, of his unwillingness that any should perish?

Will not He, who so freely gave up the Son of his love, add to that great gift every other good? In that "gift of all gifts" He has given us the strongest, fullest promise possible of his willingness to give *all*; nay, all things *are* ours in Him. Surely, when God is taken into account, it is no impracticable, unreasonable matter we come to discuss when we ask, "How may the Gospel be preached to this generation of the Chinese?"

Now the first step is a thorough and general stirring up of believers, so that the great duty of the Church to disciple all nations may be recognised as *the burning question of the day*. We may be sure God never intended that a mere sprinkling of earnest souls—a few here and a few there—should be the only ones possessed by an intense longing for the salvation of the heathen. Many Christians who might do so, lack willingness to give themselves first and then their substance to the Lord for his mighty work. There are, probably, not a few of God's children in England, &c., who have a private income of £50 per annum; now that, or even less, say £40, might, in some parts of China, suffice, especially if two or more live together and share various expenses, such as rent, wages of cook and teacher. Should any feel doubtful as to £40 or £50 being sufficient, I only wish they would come here and try; I believe they would be most thoroughly satisfied. Good, abundant, and substantial food; neat, warm, and comfortable clothing; a fairly comfortable residence, a servant and teacher, all these may be procured in these parts for £40 or £50 a year. Now, if in possession of so much, why not live on it among the heathen? Let these sheep without a shepherd have some consideration.

Then in the case of those anxious to go forth, but possessing no private income, might not the plan be more generally tried of each church sending forth one or more of its members, and looking upon him as its own missionary, though he might wisely work in connection with the missionary organisation preferred by the church sending him forth? A church even of 100 members would probably find £50 within its ability to raise. Perhaps self-denial might need to be more generally practised than at present. "I like," would have to give way to "I can do without." A little less, and less ornate, furniture, dwellings not quite so spacious, dress not too scrupulously following the fashion, might wonderfully simplify the question of sending forth more missionaries. Were I in England again, I would rather live in one room, make the floor my bed, a box my chair, and another my table, than the heathen should "perish for lack of knowledge."

I believe, too, that Christian merchants and traders could assist in the effort to "preach the Gospel to this generation of the Chinese," in a way that would not in the end impoverish them. English manufactured goods of many kinds find a wide and constantly increasing market in China. Calico, and other plain and flowered cotton goods, rugs, blankets, cloths and various woollen materials, watches and clocks, toys and pictures, matches, and numerous other things, sweetmeats and preserved provisions, are generally saleable. Much of the calico at present brought from England to China is shamefully poor stuff, consisting, in great measure, of clay, which, when washed out, leaves a mere nothing behind. But if a Christian merchant established an agency, say at Shanghai or Hankow, supplying really good materials and articles, and engaging earnest, faithful Christian men to travel throughout the land and sell them, on the understanding that they were to take advantage of every opportunity offering to spread the Gospel, I believe that the goods might be sold at fairly paying rates, and that the profit would cover the expenses of the traveller, and so this would be a self-supporting and extending plan.

I cannot see anything in such a work unbefitting a preacher of the Gospel; nay, I believe that Christians thus brought into the church would be strong, robust, and independent ones, who would not lean on their teacher's aid for alms, employment, and what not. The very fact of seeing their teacher earning his bread by the "sweat of his brow," would be in itself a sufficient sermon. I have reliable information that honest, straightforward trade in such articles as I have mentioned has been attempted with success. Foreigners may legally travel (and in that way trade) everywhere in China, but are not allowed to publicly establish their warehouses, &c., except at certain ports, of which Hankow is the most central one. Such travelling agents need but to go in the spirit of Jesus Christ—meek, gentle, courteous, honest, truthful, and forbearing—and they might recommend the Gospel more widely than even missionaries can hope to do for many a day.

Then, I have not mentioned the sale of *good, well-tried* medicines, which would, in the eyes of the Chinese, be even more consonant with the character of a teacher, and would be pecuniarily successful. The attempt to mitigate the terrible curse which has come on the land in the smoking of opium might thus be made to advance God's kingdom. Any really reliable medicine for stilling the craving for opium, and keeping up the smoker's strength while he feels the depression caused by abandoning the vice, would be welcomed and gladly purchased by hundreds of thousands, even though it were costly. Other medicines, too, pay well, such as chlorodyne, santonine, quinine, good oint-

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* As some of our readers may not possess the Report of the Shanghai Conference, containing the appeal above referred to, we give at length the paragraphs on pages 476—478 bearing especially on this question:—

"Under these circumstances millions pass into eternity every year! What an agonising thought! Souls of men, endowed with the most glorious faculties, perishing for lack of that knowledge which has been entrusted to us for diffusion!—Souls which might be emancipated from sin, transferred into the kingdom of God, and thus established in a career of ever-widening intelligence, and ever-deepening joy, to 'shine as the brightness of the firmament, and as the stars for ever and ever.'

"How long shall this fearful ruin of souls continue? Ought we not to make an effort to save China *in this generation?* Is God's power limited? Is the efficacy of prayer limited? This grand achievement is in the hands of the Church. If we faithfully bring our tithes into the storehouse, and preach the Gospel everywhere, then the windows of heaven shall be opened, and blessings showered down upon us, till there be not room enough to receive them. . . .

"We earnestly appeal to the whole Christian world for help. . . . We want China emancipated from the thraldom of sin *in this generation.* It is possible. Our Lord has said, 'According to your faith be it unto you.' The Church of God *can do it*, if she be only faithful to her great commission. When will young men press into the Mission field as they struggle for positions of worldly honour and affluence? When will parents consecrate their sons and daughters to missionary work as they search for rare openings of worldly influence and honour? When will Christians give for Missions as they give for luxuries and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or, rather, when will they count it no self-denial, but the highest joy and privilege, to give with the utmost liberality for the spread of the Gospel among the heathen?

"Standing on the borders of this vast empire, we, therefore—one hundred and twenty missionaries, from almost every evangelical religious denomination in Europe and America, assembled in General Conference at Shanghai, and representing the whole body of Protestant Missionaries in China—feeling our utter insufficiency for the great work so rapidly expanding, do most earnestly plead with one voice, calling upon the whole Church of God for more labourers."

ments and plasters, of which the Chinese have none, suitable patent medicines, &c. The mere sale of these things would do much good, for such medicines are an immense improvement on what the Chinese themselves have. In similar ways, Christian merchants and traders might help to solve the question, "How may the Gospel be preached to this generation of Chinese?"

True, the men thus employed might not be versed in all the learning of the ancients, nor even know a word of Hebrew, Greek, or Latin; but, I hope none would demur, on that account, to their being sent forth. Sometimes a desire has been expressed that (only) men of superior educational and other attainments should be sent to this great Mission-field. Ah, me! What would be said if the infantry were not allowed to go to war because they were not life-guards? Nelson's renowned signal was: "England expects every man"—seamen and marines as well as officers and captains—"to do his duty!" Does not God expect every Christian to do his duty? And, while Satan still usurps the rule over such immense parts of our Redeemer's dominions, is there much doubt where our duty lies?

I don't know which ode of Virgil or which father of the church would help me to answer the questions asked me day by day, "Is it the same sun in your country as ours?" "Are there any hills and plains, rivers and lakes, in your land?" &c. Nor does it need a great amount of learning to tell a poor sinner that an almighty Saviour waits to save him. What is needed is first heart, then head. "Heart to heart." Moreover, as a matter of fact, we find in China as elsewhere that it is "the poor" who hear the Gospel gladly; not many wise, not many noble are called. God still chooses "the weak," "the base," "the despised," "yea, the things that are not;" and, to reach and influence these, it is not so much learning, as the constraining love of Christ and the mighty power of the Holy Ghost, that are essential.

Finally, the 1500 missionaries coming to China would be no loss to the home church; nay, more young men and women are lost to the church annually, by backsliding, often traceable to a lack of Christian work to engage their hearts and energies, than would suffice to carry the blessed Gospel through the length and breadth of this heathen land.

If any should desire more particular information, and will communicate with me, I will gladly give them all I can.

China Inland Mission, GEORGE KING.
Hankow, China.

PROTESTANT HOSPITAL IN MADRID.—The Spanish Protestants have established a small hospital in Madrid in order that their converts may not be obliged when sick to come under the influence of the Sisters of Charity, who use every possible means to induce them to confess to the priest and return to the Church they no longer regard as Christ's.

BLACKDOWN HILLS MISSION.—Having had to stand still at the command of the Lord for some time in our own locality, to learn at his feet and to wait for further orders, we hear his voice now saying, "Go forward." We are directed to the dark parts of Somerset and Dorset by the earnest entreaties of those who sit in darkness and who long for the light and the truth to be brought to them. We desire to provide a second tent for this purpose, and we lay this matter before our fellow-servants of Christ for fellowship and prayer. We trust we shall commence our summer work with two tents—one among the soldiers at the camp on the Blackdown hills early in June, the second about the same time in West Somerset and Dorset. This work will need special help apart from the other Mission now, for purchase of tent and evangelistic services and working expenses.

GEO. BREALEY.
Clayhidon, Wellington, Somerset.

For the Young.

MONIE, THE BLIND FISHER-GIRL.

BRIGHT and bonnie she looks as she leans back gazing over the blue waves with a sad, sweet smile on her face. No one would have guessed that those big brown eyes were sightless, and had been so since Monie first came into being. The child was growing up now into a well-developed girl. It was difficult to know what to do with her, so her father thought, as he watched her sitting amongst the sailors on the pier, or wharf, and heard her carolling in her round, rich voice, the songs they asked her for.

Monie had a wonderful memory; perhaps a gift that in some degree made up to her for the loss of sight. Hymns, songs, or sayings were caught up by her and stored away in the deep recesses of her busy brain for future use.

One day a stranger strolled up and down the wharf watching the boats being loaded and unloaded, and exchanging a word here and there with an idle sailor who stood lazily smoking, or chewing a straw. The gentleman's attention had been attracted by Monie, and he stood to listen to her singing. Presently he led her by the hand to where a group of men stood, and asked her to sing him a hymn. The girl struck up at once a well-known one, apparently without intentionally choosing it:—

The whole world was lost in the darkness of sin,
The Light of the world is Jesus!
Like sunshine at noonday his glory shone in,
The Light of the world is Jesus!
Come to the Light! 'tis shining for thee;
Sweetly the Light has dawned upon me.
Once I was blind, but now I can see:
The Light of the world is Jesus!

Even as she sang the words, with a plaintive pathos in the oft-repeated chorus that no words can describe:—

Once I was blind, but now I can see:
The Light of the world is Jesus!

tears stood in many eyes and rolled down the cheeks of one or two. The gentleman pulled his little well-worn Bible out of his pocket and said as he opened it:—

"My men, we have had a sermon preached to-day by blind Monie that you and I can never forget. She has sung about light and sunshine, and the glory of day, yet her eyes have beheld none of these things; they are only meaningless words to her. Oh, are they realities to *you?* They are to me; I *can* say:—

Come to the Light! 'tis shining for thee
Sweetly the Light has dawned upon *me.*
Once *I* was blind, but now *I can see:*
The Light of the world is Jesus!

"My dear friends," he continued more earnestly, "do not be content with listening to words about Jesus, with joining in hymns about Jesus, with talking of heavenly things—but go right to Him and get your souls' eyes opened."

The men listened in a subdued way, and though no immediate effect of the little scene followed, the blind girl's thoughts began to centre round the Jesus of whom she had long sung unthinkingly and carelessly, and in after years she learned to say in a sweet, deep, true sense as the stranger did:—

Once *I* was blind, but now I can see:
The Light of the world is Jesus!

My little reader, have *you* been content with pleasant services, bright hymns, nice seaside talks, has *your* tongue flowed glibly over sacred words and solemn hymn-lines, without any of it being a *reality* to you? Is yours a sadder blindness than Monie's—even a soul-blindness?

It drew tears from the eyes of strong men to hear a blind girl singing about sight, but it draws tears from the eyes of Jesus and the angels when they hear a *blind soul* talking or singing about the light and glory of Heaven when it is in awful darkness concerning them.

Will you be careful *never* to sing a hymn that you can't *say* is true of your own self and your own feelings? Question yourself as you sing—"Can I say I do believe?" or "I am thine O Lord," and if you cannot, do not rest till, like blind Monie, you have made all a "*reality.*" EVA TRAVERS POOLE.

STRANGERS' REST, HAMBURG.

A LITTLE more than two years ago a Rest was opened in Hamburg by Mr. Reginald Radcliffe, of Liverpool. It was visited in the first year by 3402 and in the second by 5629 persons, most of whom were seamen.

In a town like Hamburg seamen who have just returned from a long voyage are exposed to great temptations, and it is the duty of every Christian, and of every man who loves his fellow-men, to reach out a helping-hand to prevent them from falling into moral degradation and wasting their hard-earned money. In the Strangers' Rest a helping-hand is reached out, and not in vain: God has visibly blessed the work.

The number of those who take an interest in the work of the Rest is small, and few of this number can afford to contribute largely. We are, therefore, compelled to seek the help of friends at a distance; the work cannot be carried on if we do not receive this assistance, which may be sent to Rev. J. C. Aston, 47, Heinrichstrasse, Altona, Hamburg.

A CONFERENCE IN NORTH CAROLINA, U.S.

A CHRISTIAN Conference was held at Durham, in this State, for three days, April 18, 19, and 20. It was a movement of such interest and importance as to merit being chronicled in THE CHRISTIAN, which has several appreciative readers here. The chief interest of the gathering lies in the fact of its being, as far as the writer knows, the first of the kind in the Southern States. It has attracted wide attention, and will doubtless result in similar Conferences being held in adjacent States. It was largely attended, chiefly by ministers. To all it was a season of much blessing, and to many like the beginning of a new life.

The subjects considered were thus expressed in the "call," one topic being taken up each day: "What attainments in (1) Righteousness, (2) Peace and Joy, and (3) Power for service, are offered us in the Word of God for this life? What hinders these attainments? How are we to make them? Leading addresses were made at the beginning of each of the three daily sittings, followed by other voluntary addresses, limited to ten minutes, and interspersed with frequent and earnest approaches to the throne of grace. The dew of the Lord rested on all the speakers. They included brethren eminent for power and piety. While the Word was given large prominence, it was noticeable that it seemed to have searched the speakers' hearts through and through, and was also applied with great power and pungency to the consciences of those who listened. The practical outcome of the proceedings in the quickening and empowering of many of the servants of Christ is most gratifying.

We would ask English Christians to join us in thanksgiving for this memorable meeting, which many of us believe marks a new era in spiritual things in this part of our land. We ask also their prayers, that this movement, thus begun, may be forwarded by the grace and power of our God. E. F. BALDWIN.
Greensboro', N.C.

MAY MEETING NOTES.

THE CONGREGATIONAL UNION.

THE meetings of the Congregational Union, in spite of a week of inclement weather, were successful and well sustained. The Chairman's address was delivered on the morning of Tuesday, the 8th inst., at Westminster Chapel, and dealt with the subject of "Christianity in the First Century." Of course it was characterised by all Dr. Fairbairn's well-known literary skill and intellectual force; indeed, some critics have spoken of it as being too elaborate, and "too highly charged with intellectual elements" for its purpose.

The theme is one of such practical importance, and capable of treatment so serviceable to the interests of the Churches of Christ to-day, that it is disappointing to find it dealt with on lines unpractical and far removed from the sphere of thought occupied by the rank and file of Christian communities. As is the case with so much of the teaching prevalent now-a-days, it is what is *not* in the address, rather than what is there, that indicates a lack which minds imbued with a love of spiritual things must painfully feel.

We could have wished that in such a paragraph as the following, Dr. Fairbairn's testimony to the miracles of Christ as supernatural works, and evidences of the Divine power which attended his Mission, had been more clear and unmistakable. Speaking of the historical events of our Lord's life, he says:—

This is outer history, all that the eyes of a Pilate or even a Tacitus saw; but was it all that could be seen? "No," say some, "there were his wonderful works; what men of later days were to call miracles, finding them a burden or a support to faith, just as the idea of nature or of Christ was the greater." Well, these need not concern us; his supreme works were not physical, but spiritual; undiscernible by sense, but only the more marvellous to thought.

So also in his discussion of the vital points involved in the doctrine of Christ's sacrifice; on such an occasion, and from such a position as the Chair of the Union, it would seem to be of highest importance for the trumpet to give a certain sound. Critics who lean to the broad and rationalistic view of the Atonement have already claimed the utterances of the address on this subject as favourable to their views. In times like these, when the vicarious and really sacrificial nature of the death of Christ is so widely ignored, and the tendency to set it aside grows more and more strong, we should have rejoiced to have had from such a source a firm declaration of the doctrine in its Apostolic clearness, rather than the laboured and largely philosophical treatment of it which it has received.

So also in reference to the work of the Spirit. In a picture of the Christianity of the first century we should have expected to find the pentecostal effusion of the Holy Spirit recognised as its great factor, and dwelt upon as its mightiest force, rather than thus summarily dismissed:—

And now, why had the doctrine of Christ so wonderful a career? Why did it create in these few years so extraordinary a revolution? achieve so remarkable progress? These are large questions, not to be answered in a few concluding sentences. We speak not here of special endowments, common or miraculous gifts of the Spirit, but only of the normal agencies and methods of the primitive churches and their apostolic men.

The common and miraculous gifts of the Spirit far outweighed in their importance every other consideration. We confess that philosophical disquisitions on such a theme have for us but little charm; they take the mind away from the central point to which it should ever converge. The Apostles may have been as limited in their ideas, and circumscribed in their notions, as they are said to have been, but they accomplished more in their day than all the more learned and broad teachers of these modern times are accomplishing for the spiritual regeneration of men. The one great requirement of the age is, for the Christianity it develops to return to the purity, fervour, and simplicity of the first century of its history.

While writing thus we nevertheless find many passages in the address with which we heartily accord, as for instance the description given of the Churches of Christ as to their true character:—

The Church is the body of Christ; the churches into which it is not divided, but distributed, ought to be like incarnations of his Spirit, orders by which his beneficent activity is maintained and exercised on earth. So far as they have been this they have existed by divine right, been confessed as Christ's before his Father and before men.

Every Christian must sympathise with such a desire as the following words express:—

Would it were possible for the Christian people of England to forget for one splendid hour their ancient feuds, and look at their ecclesiastical rivalries and controversies, as it were, from the standpoint of the Redeemer, and man's simple and direct relation to Him.

Were the churches able to look at each other from this standpoint, they would be able to see unity where now they only feel diversity, would lose the ignorance which breeds contempt in the knowledge that begets respect and discovers brotherhood. Where controversy had reigned, emulation would live; the ambition to excel in the ministries of gentleness and peace would supersede the ambition to excel in authority, or conquer in argument.

Were anything like this to happen, men would indeed find that the kingdom of God had come; our Christian societies would be the realised religion of Christ. And were they to realise it, its victory would be achieved. That victory tarries, not because the enemy is strong, but because the forces of Christendom are weak; and they are weak because they lack the love that unifies and compels to common and loyalest service. Where division from us is treated as separation from Christ, there the very power truly to love man is lost, and with it the power to work as agencies reconciling men to God. He who hates a fellow Christian can neither love a brother-man, nor make him feel loved of God.

So also in its repudiation of all priesthoods in the Church of Christ save that which is in Christ Himself, and is the mission of his whole Church as identified with Him, the following extract is well worthy of reproduction:—

Christ called no disciple a priest, endowed none with priestly functions, made his collective society a holy and spiritual priesthood, but did not establish within it any priestly class. A completer act of abolition was impossible, or one of mightier moment and significance. It meant that his people, like Himself, were sons, that the filial relation was too direct and sacred to suffer any alien to intermeddle with it, that the fellowship ought to be so clear and close as to make the child feel as if his spirit were a mirror of his Father's heart. The man who knows himself a happy and reconciled son feels the priest's a devisive presence. So deeply did this enter into the ideal of the new religion, that it is only sober truth to say, the degree in which a system restores a priesthood is the measure of its departure from Christ. The men who seek through ritual, ceremonial, or sacrifice to worship God prefer bondage under the ancient schoolmaster, the poor and burdensome law, to the spirit and adoption of sons.

THE LONDON MISSIONARY SOCIETY.

This is among the largest and most widely known of all the great missionary agencies of our land. Its income has reached the sum of £127,627. This year the annual meeting was presided over by Lord Shaftesbury, who paid a high tribute to its work and worth as an organisation for diffusing the knowledge of Christ in the earth. He said:—

I have always greatly admired and almost marked with reverence the progress of the London Missionary Society; I have always been struck by its mild yet vigorous dignity. I have always observed the intensity of its principle, the firmness with which it pursues its object, the grandeur of its conceptions, and the wonderful way in which God has blessed all its operations from its commencement to the very hour in which we live.

The report dealt with the Society's work in China, India, Madagascar, South Africa, Central Africa, West Indies, South Seas, and New Guinea, and contained many features of a most encouraging and deeply interesting character. Special reference was made to the dificulties caused by the state of things in Madagascar and South Africa, the first resolution moved by Rev. Edward White thus speaking of them:—

While this meeting is devoutly thankful for the steady progress made generally in the Missions of the Society, it cannot but deplore the political difficulties which threaten to interfere with the work in Madagascar, and the unrighteous and cruel treatment to which the natives of South Bechuanaland have been subjected by Boers and other marauders; and would still prayerfully commit the cause to Him who can make man's wrath praise Him, and the remainder of it restrain.

Rev. J. Mackenzie, of South Africa, pleaded earnestly on behalf of the land from which he had come, and said:—

What I want is to introduce a supreme and central power in South Africa, as the Government in Edinburgh did amongst the clans in the North of Scotland. If England will do this—it need not cost money, it need not cost a regiment of soldiers from this country—if England will do it with the right hand, not the left, then a bright future is before South Africa. If you desire to see Cape Colony circumscribed and without influence, handicapped by its own troubles on its own borders, then you leave all the possibilities of the future in the hands of the Transvaal, men whose sympathies are like those of the Southern States of America. With your eyes open, Christian friends, you are writing the future history of Africa in blood; you are causing wars of this nature to be fought, in which grown native men and women will be shot down; you are leading to a history in which the children of those men thus shot down, having the chains fastened upon them, will burst them, as human beings ever will in some period of their history, and burst them in blood. I plead for the rights, the liberties, the very existence of those whom I imperfectly represent this morning, and I would ask that the earnest, straightforward, and Christian influence of Exeter Hall and of the London Missionary Society may be given in this matter.

Canon Girdlestone and Mr. Albert Spicer, with Rev. G. Gilmour, also addressed the meeting. Mr. Spicer has just returned from a visit to the stations in India, and gave a most graphic and cheering account of what he saw and heard of the progress of Christianity there. We quote two extracts from his speech:—

WOMAN IN INDIA.

Though it is true that women form the chief obstacle in India, I am here to testify to-day that no class of society in India suffers more from their position as heathens than the women of India. I do not use exaggerated terms when I say that I may describe the great mass of women in India—and, of course, speaking of quite the higher classes—as being simply beasts of burden; and, whilst they are the greatest sufferers from heathenism, there is no class that has gained so much where they have accepted Christianity as these women. You can see it in their faces. As you go about places like Travancore and are in the habit of meeting constantly heathen and Christian women, I would undertake to choose correctly in any given street the Christian women, quite apart from dress, from the heathen women. There is a tone of depression and of sadness, a haggard and a worn look—something unsatisfied; but on the Christian women, on the other hand, there is that look of growing refinement and satisfaction, and something that tells of a hope that is brighter than what they have known before.

A GOODLY SIGHT.

In Nagercoil, Travancore, they have a church which seats 2500 people. It was my privilege to see that church full on two occasions, the first at a meeting of welcome to us, and again on the Sunday; and after the ordinary service they held their united communion, when 1100 native Christians sat down to the commemoration of the Lord's Supper. I confess that I did not look upon that scene without feelings of strong emotion, and a feeling that one had been privileged to see the partial fulfilment of our Saviour's words when he said, "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one flock and one shepherd."

Rev. G. Gilmour, in speaking of the work in China, put in

A PLEA FOR MORE PRAYER.

I want you to pray for the conversion of these men to whom we, in Pekin, and others in other parts of the world, are the means of communicating these truths of Christ. I believe it is not only the earnestness of the missionary that is going to produce results, but it is your earnestness here. We are your agents, and I believe fervently we shall have results there in direct proportion to the measure of your earnestness here. I believe I am speaking to the right people when I ask you to pray. Unprayed for, I feel very much as if a diver were sent down to the bottom of a river with no air to breathe, or as if a fireman were sent up to a blazing building and held an empty hose; I feel very much as a soldier who is firing blank cartridge at an enemy, and so I ask you earnestly to pray that the Gospel may take saving and working effect on the minds of those men to whose notice it has been introduced by us. What I want is this: to go back to my work feeling that there are those behind us who are praying earnestly that God's Spirit would work effectually in the hearts of those to whom we have the privilege of preaching. If you pray earnestly you can but work earnestly, and then you will also give earnestly; and I do not think we can be too earnest in the matter for which Christ was so much in earnest that he laid down his own life.

THE BIBLE AND PHILANTHROPY.

An evening meeting has been held this year on behalf of the British and Foreign Bible Society, in addition to the usual largely attended morning one, referred to in our columns a week or two since. The Rev. Hugh Price Hughes was among the speakers, and paid the following well deserved tribute to the Bible in its social influences over men wherever it is known:—

He maintained that all history would show that in every country of the world where the power of the Christian Bible had not made itself felt, the working man was and is a slave. The Christian Bible, and the Christian Bible alone, had made a man who works with his hands a free citizen. What book was there in the world that honoured and sanctified the state of poverty as did the Bible? What book so fiercely denounced the sins of the rich as did the Bible? What other book in the world dared to teach, as one of its central principles, that we must honour all men? What destroyed the despots of Europe but the discovery of a Bible by Martin Luther in an old monastery? Let the secularists show their trophies. There was not enough philanthropy among the enemies of the Bible to keep one single hospital in existence. Those who loved the Bible, and because they loved the Bible, had held upwards of 150 May meetings this very year for the promotion of health of body, culture of mind, and for the benefit of the whole human race. Had the agnostics held a single May meeting? Those who loved the Bible had a monopoly of doing good, and if they struck, all the charitable and philanthropic institutions of the country would be bankrupt in six months. A waning interest in the Word of God would be followed by ecclesiastical coldness and death.

IRISH CHURCH MISSIONS.

The usual breakfast party of friends connected with this Society was held on the 9th inst., at St. James's Hall, and was followed by the annual meeting, at which Earl Cairns took the chair. His lordship well introduced the object they had met to promote.

The income of this Society was, for the past year, £19,310. The report stated that—

The work in the city of Dublin had not been in the slightest degree hindered by the persecution which had so seriously interfered with missionary operations in Connemara; but it had been surrounded with special and peculiar difficulties. It might be said to be carried on in three distinct parts of the city, each of which was densely populated. The Mission church in Townsend-street was in the midst of an almost exclusively Roman Catholic population. If proof were needed that Mission work was required in such a locality, they had only to mention that five out of the nineteen men recently charged with conspiring to murder in this city either lived or worked within a stone's throw of the Mission buildings. And, although the population sympathise generally with the prisoners, such was their respect for the Mission workers that they could pass in and out of the streets, at all hours, without let or hindrance, without the slightest insult or opposition. It was also worthy of note that not a single convert, or even any regular attendant at the Mission services, had been in any way connected with those wicked conspiracies.

Addresses were delivered by the Chairman, Revs. H. W. Townsend, W. B. Doherty, Canon Cory, and G. Everard, all of whom earnestly pleaded for greater support to be given to this important work. Its funds need replenishing, and its operations deserve hearty sympathy and support.

EVANGELICAL ALLIANCE.

The Annual Conversazione in connection with this well known institution was held at Regent's-park College, Lord Polwarth occupying the chair. Addresses were delivered by the Revs. C. Skrine, M.A., Charles Graham, Dr. Murray Mitchell, and J. Hudson Taylor. The action of the Alliance on behalf of religious liberty, and that in all parts of the world, has been firm in its tone, and invaluable in its results from the beginning of its history. As a proof of its continued zeal in this direction, it may be noted that—

During the meeting special prayer was offered with regard to two memorials from the Evangelical Alliance—one to the Khedive of Egypt, seeking to obtain Sunday as a day of rest for the Christian employés of the Egyptian Government, and the other memorial was about to be forwarded to the Emperor of Austria, soliciting liberty for Protestant parents to take their children, between the ages of seven and fourteen years, with them to their own places of worship, instead of being compelled to send them to Roman Catholic services.

Mr. Graham's statement that they were doing the most for the Church of God who were promoting the unity which was the basis of the alliance, is undoubtedly true, and worthy of the serious consideration of all who stand aloof from other Christian bodies than their own. As the Chairman said, in these times we do indeed require to realise our separation from the world, our consecration to God, and our union one with another. It may be, ere long, that many who have failed to be drawn into union of heart and action by the influence of the truths taught in the Word of God concerning it, will be driven into it by the force of circumstances, involving the necessity of standing shoulder to shoulder in defence of the faith, which has been delivered not to this sect or that, but to the saints.

MESSRS. MURPHY AT BLACKPOOL.—Mr. Francis Murphy opened a new Blue Ribbon Hall at Blackpool on Sunday-week. The hall is capable of holding 3000 people, and admirably adapted for Mission work in connection with the Gospel Temperance movement. There was a good audience, and Mr. Murphy spoke with much earnestness and power. Mr. T. E. Murphy also delivered a telling address on the principles and practice of Gospel Temperance. Prof. André's choir sang hymns sweetly, and added greatly to the enjoyableness of the proceedings. The Professor is doing a good work of reform throughout the town in counteracting the allurements of the gin-palaces.

MESSRS. MOODY AND SANKEY'S COMING MISSION.

A LARGE gathering of clergy, ministers, and Christian workers of different denominations, in sympathy with the forthcoming London Mission, and representing the district from Woolwich on the one hand to Peckham on the other, was held on Friday evening last at the St. John's Mission-room, Deptford. The Rev. Canon Money presided, and the following gentlemen were among those who took part in the meeting:—Rev. B. W. Bucke, Lee; Revs. J. W. Marshall, Charles Wilson, and B. Baring-Gould, Blackheath; Rev. J. T. Wigner, Newcross; Rev. George Boggis, Greenwich; Rev Hugh McIntosh, Brockley; Lieut.-General Field, Mr. John Macgregor, Mr. C. D. Fox, Dr. McKilliam, &c.

Resolutions were passed, heartily and unanimously inviting Messrs. Moody and Sankey to labour in this locality; also for the formation of a committee in full sympathy with them and their work; and urgently inviting earnest and continued prayer for the labourers and work of the Mission at all devotional meetings, in the family and in private. There is much reason to feel grateful to God for this meeting, where all were "of one accord, of one mind;" and we cannot but accept it as an earnest of a rich harvest to follow.

YOUNG CITY WORKWOMEN.

SIR,—In your issue of April 19 your readers had most touchingly brought before them in a letter from "J. F. A." a picture of poor overtired shopwomen. May I suggest one practical way of helping them. The health, and even at times the lives of these young shopwomen, and of young women toiling in our large and crowded London work-rooms, are sacrificed, because, when change of air and rest are urgently needed, means are wanted to enable them to procure it.

Last autumn a cottage on the borders of Epping Forest was opened for the purpose of giving rest and country air to many of these overtired women and girls. The rent of the cottage is guaranteed, but as *no charge* whatever is made to the young workwomen, who are mostly poor, the expense of their maintenance is very considerable, and for this we earnestly ask the help of your readers. I am sure I should not appeal in vain if they knew the gratitude of those who have already enjoyed the rest and country air at the cottage, or had seen the look of surprise and gratitude of a young city shopwoman who, looking faint and weary with fatigue, was only to-day invited to come for her "Saturday off" and Sunday, to the cottage.

Many are able to stay a week or fortnight, and our earnest desire is that these times of rest may become a great blessing spiritually, as well as physically, to numbers of young women. Communications of any kind and subscriptions to be sent to (Miss) KATE REYNOLDS.

Epping New-road, Buckhurst Hill, Essex.

FEMALE EMIGRATION TO CANADA.—The Canadian Government, in the new buildings about to be erected at Quebec, are providing a department for the reception of single women and children, which will practically be a temporary home for the classes in question. It will be in charge of a lady who has been identified with emigration work, and will be kept cognisant of the requirements for female labour in every part of the Dominion, so that women and children may be sent direct to situations or homes that have been provided for them.

SOPHISMS OF UNBELIEF.—Rev. Dr. Wainwright, one of the ablest and best informed Christian apologists of the day, gave an interesting address on this subject to a company of young men at the Y.M.C.A., Aldersgate-street, last Thursday evening. The two points taken up and elaborated were the sophistical assertions that the Bible is obsolete and that miracles are impossible. These were examined and most satisfactorily refuted. We should be glad to see Dr. Wainwright's special gifts as a defender of the faith more frequently utilised at our London Y.M.C. Associations.

Notes and Comments.

WE are requested to state that the applications for reserved seats at the forthcoming Mildmay Conference—June 27 to 29—have been so early and numerous that no reserved space is left unappropriated. Tickets are not needed for the unreserved portion of the hall.

Mrs. Marzials, of Barnave, par Luc, Drôme, France, writes thanking all the friends who received her, in the name of the Lord, during her recent visit to this country, and invites Christians who are going to the Continent to spend part of their summer holidays in rest and work in that traditionally interesting, but spiritually needy locality.

The venerable George Muller, of Bristol, after an evangelistic tour in Germany, Poland, and Russia, has returned to England, and is giving addresses at the Conference Hall, Mildmay-park. Next Friday evening (May 25), at 7 30, he speaks to Christian workers; and on Sunday (May 27) he preaches in the Conference Hall, at 3.30 and 7 p.m.

We note with regret that the *Société Evangélique de France*, in view of the great falling off in its resources, has been compelled to instruct its agents to take only half the accustomed number of journeys monthly to distant localities, and to concentrate their activity in places where they can go without expense. Two stations, moreover, have had to be closed entirely.

The Grand Duchy of Luxembourg is the only European State in which the public sale of the Bible is forbidden by law. The reason given for the prohibition is that colporteurs, under the pretext of selling Bibles, are said to have offered improper publications for sale. A strange reason for a strange measure. A paper, entitled "Christianity in the Grand Duchy, and the Christianity of the Gospel," has been widely disseminated, setting forth "those truths which to us," says *La Chrétien Belge*, "are familiar, but among our neighbours in Luxembourg are totally unknown."

It is requested that friends willing to help the work of Miss Reade (late of Punrooty) would kindly communicate with Miss Lowe, 6, Maberley-road, Upper Norwood, S.E. The thirty orphan girls dependent on Miss Reade are now removed to Cuddalore, and will be left under the care of Miss Groom, while Miss Reade hopes to undertake village preaching in a district where the Gospel is not now heard.

The following statement appeared recently in the *Pall Mall Gazette*, and has been reproduced in other journals. It is a sad comment on the moral condition of things in this land of light and liberty, of Churches and Christian institutions:—

It was the High Priest of Nishi-hong-wan-ji who was selected by the reforming Japanese Government of 1868 to proceed to London, and to report on the influence of the Christian religion on public morals in England. It was the intention of the Japanese Government that, if the report were favourable, Christianity should be introduced throughout the country. But after the high priest—a most enlightened and spiritually-minded man of very liberal views—had spent eighteen months in London, he reported to his Government that Christianity was far more powerless than either Shinto or Buddhism in preventing crime, and particularly drunkenness, and it was therefore resolved to make no change in the public religion of Japan.

The effect of Christianity upon those who dwell in its light, and come under its outward influence without yielding to its power, is terribly hardening. The Gospel is either a savour of life unto life or of death unto death to those who hear it, so that its effects as a system of thought, a mere formal creed, in a country like our own, where the susceptibilities of many are blunted, and the hearts of multitudes hardened, by familiarity with its truths, rather tend to increase enmity to the truth, and neglect of righteousness, than the contrary. It is to be feared that to a large extent in England the salt has lost its savour. Mere profession of Christianity is powerless to correct evil, or reform society. Could the Japanese priest have approached Christianity, and viewed its effects from the standpoint of its true spirit and tendency and power, rather than that of its mere political and general influences, he would have arrived at a different conclusion. Christianity, spiritually understood, and experimentally realised, is the mightiest force for destroying evil and producing righteousness the world contains. It is true, as one of our poets has put it—

"Talk they of morals? O Thou bleeding Love!
Thou Maker of new morals to mankind!
The grand morality is love of Thee!"

Spite of all men say to the contrary, "The Cross once seen, is death to every vice."

In contrast to the report of the high-priest it is pleasant to receive the following testimony from a Christian minister:—

Japan is now being blessed with a wonderful revival. Natives and foreigners alike share in its benefits. It began in connection with the Sailors' Reading Rooms, under the charge of Mr. Austin. I think that more than sixty foreigners have found the Lord, and all the native churches rejoice in many additions. The native pastors preach in the demonstration of the Spirit, and with power. The change is most marvellous. Next month we have a general Conference of missionaries at Osaka.

Thomas Pratt Gould.

Yokohama, March 10.

While the Duke of Cambridge and others are asserting the moral value of those Acts which have so recently been condemned in our House of Commons, by the vote obtained on Mr. Stansfeld's resolution, the testimony borne by the Rev. Mr. Schon, who has for many years been chaplain to the Melville Hospital of Chatham, is of highest importance as evidence to the contrary. After long experience in watching their effect, he speaks of "their demoralising tendency," and says, "What has set me most against them is the fact that they remove from the minds of immoral men the sense of guilt and shame." He declares that, when speaking to patients suffering the fruits of their sinful habits, he finds them pleading the Acts of Parliament as sanctioning, and so rendering morally harmless, the course they have pursued. Mr. Schon is worthy of honour for speaking from such a position so frankly on a question, about which truth is often withheld.

It is a sad sign of the laxity of these days in reference to freethought, and atheistic boldness, to find the President of the Congregational Union and the Vice-President of the Baptist Union signing, with a number of Agnostic leaders, a memorial praying for the release of the imprisoned Freethinkers, who are under sentence not for their freethinking, but for their daring to outrage common decency by publishing prints too vile for description. No wonder an evening contemporary should say:—

It is impossible but that the impression should get abroad that these gentlemen really regard the religion of which they are the authorised teachers as at best an open question, and the movement, coming immediately after the action which some of them took on the Affirmation Bill, is specially unfortunate. Such misplaced liberality does not even commend itself to those on whose behalf it is displayed. Consistency is a virtue which even atheists know how to respect.

The effects of this dallying with Atheism on the part of men who occupy positions of influence in the Christian Church, on young men and others, is terribly disastrous. Cases are not wanting in which the sons of Christian parents plead as an excuse for reading infidel literature, that ministers, whom they have been taught to respect, tolerate it, and plead for its authors. The journal quoted from above, says:—

We cannot readily believe, however, that the clergymen who have allowed themselves to take part in this movement are fully aware of the character of the publication whose conductors are now undergoing punishment.

In many cases, it appears that political ideas of liberty are allowed to supersede sacred warnings against licence to work evil, and regard to what are mistakenly called civil rights is allowed to override the claims of Christian truth and moral law.

The demonstration in Hyde-park on Whit-Monday in favour of Sunday closing for London seems to have been a great success. The procession formed an unbroken line from St. James's-street to Hyde-park Corner, and certainly indicated a very widespread and deep desire on the part of multitudes all over the metropolis, to see this measure brought about. Among those who took part in the several meetings held along the line were the Revs. Dr. Maguire, H. J. Horsley, G. M. Murphy, with Dr. Norman Kerr, and Mr. Andrew Dunn. Mr. B. Whitworth, M.P., presided at the principal meeting.

He stated that Sunday closing in Scotland had, reckoning increase of population and taking the consumption per head of the population, decreased the consumption of intoxicating drink by thirty-five per cent. Equally satisfactory results had followed similar closing in Ireland, and the five exempted towns, which needed such closing the most, were no longer to be exempted. If the drink bill of England were lessened by one-half, he believed the wages of the workmen would immediately be raised twenty per cent.; and that the consequent increased comfort to themselves and their families would be incalculable.

Mr. John Hilton, representing the United Kingdom Alliance, declared that but for the moral influence exercised by the temperance societies in relation to the drinking facilities, it would be impossible to govern the metropolis.

Canon Tristram, the author of "The Land of Moab," "The Natural History of the Bible," and other well-known works, has lately been expressing himself rather strongly on the subject of evangelicalism in theology. He is reported to have said, during his recent visit to the metropolis:—

What I dread more than anything else is indefiniteness of doctrine. What I fear in the young clergy is falling into the habit into which the Congregationalists and other bodies have fallen—that is, of using terminology that means nothing. Two-thirds of the Congregationalists are Arians, and there are few Congregationalists who dare preach the doctrine of the Atonement; and that is what I am afraid of in our young clergy—of their beginning to be loose and not definite in their doctrinal teaching.

Referring to the Universities, he said:—

One of the great difficulties felt throughout England was that of finding at the Universities godly young men of Evangelistic views. There were as many as we could expect to find at Cambridge, but next to none at Oxford. The perils to which a young man was exposed at Oxford were very great. He must be master of all the infidel literature—Positivist, Agnostic, and Pantheistic—or he would not get his first-class there.

Supposing these statements to be exaggerated, as we may well hope they are, it is still a lamentable fact that there should be any real ground for their acceptance. Yet to preach plainly now-a-days the old-fashioned doctrine of atonement requires courage, and is in many quarters a bar to acceptance in churches of influence. The gospel of education and culture, of intellectual refinement, and of moral elevation apart from spiritual life, is sadly subverting the power, and usurping the place, of the Apostolic doctrine of the Cross of Christ. Fearless denunciation of modern tendencies to set aside Evangelical truth, and vigorous warning of their growing presence in our midst, may excite anger and scorn in some minds, but we may be thankful that there are some leaders of the age who are still bold and uncompromising in their attachment to the old way-marks, and in their resistance of attempts to remove them.

We have received the following interesting and suggestive note from our friend and fellow-worker, Rev. Thomas Champness:—

I am anxious to call the attention of Evangelists to the wisdom of following in the wake of our Blue Ribbon friends. Wherever they go they make a gimlet-hole for "a nail in a sure place." Not long ago I was conducting a Mission in a large town in Lancashire where there had been a special effort made by the Gospel Temperance workers, and found the place all alive. Christian people had learned how to work. The ice was broken, and we had in consequence more done in four days than could have been done in twice the time but for the forerunner.

The United Presbyterian Church Synod has just been holding its Sessions in Edinburgh, and has been occupied with important social as well as directly spiritual questions. A report on public morals was submitted by Dr. Andrew Thompson, who said no rest should be given to our legislators until the disgraceful Acts bearing on the promotion and sanctioning of vice were utterly done away, as also Sunday traffic of every kind, except in medicine and milk. Resolutions in sympathy with this feeling were passed, and also enjoining Sessions to see that no members of their congregation should keep open shops on Sunday. Church discipline might well be brought to bear on this in other directions.

A Conference on Christian life and work was held in the course of the session, when the subject of "Prayer-meetings, and how best to conduct them," was freely discussed. This is a subject of immense practical importance to our churches. The difficulty of maintaining the attendance and fervour of these meetings lies to some extent in the want of tact often displayed in their management. Dr. Thompson and others advocated importing into them as much as possible of the spirit of joy and praise; variety as to subjects introduced was also urged. Nothing is more needful than for the hearts of Christian professors to be awakened to the place and power of prayer in the Divine plan of working and blessing work.

Several speakers referred in strong terms to the worldliness of many methods adopted for raising money on behalf of church work. The practice of bazaars and lottery tickets was severely animadverted on. Dr. Jeffrey, of Glasgow, said: "A strong voice should go forth against the practice of introducing amusements at semi-religious concerts and soirees, which was becoming very common. The disposition to secularise religious concerns was greatly to be regretted." There can be no doubt these things serve greatly to lessen the spiritual power of the communities in which they are resorted to, and it may be hoped this free ventilation of opinion on them will serve to check the evil.

We are glad to see the Synod is advancing in the strength and vigour of its interest and action in the cause of Temperance. Principal Cairns moved and Dr. Wallace seconded, a motion to the effect that a legislative measure embodying the principles of local option is urgently demanded, and should be passed for Scotland without unnecessary delay. Dr. Reid asserted that a non-abstaining minister was not fully equipped for the work of the ministry. The number of ministers occupying charges in their Church was 589, of these 295 were abstainers. Much may be hoped for in the way of further advance in the adoption and spread of temperance principles in Scotland from the position taken in reference to it at this year's Synod.

A very enlightened, suggestive, and able paper on "Social Reform" appears in *The Nineteenth Century* of this month, written by Mr. Samuel Smith, M.P. It deals largely with the question of our immense pauper population, and how to meet the need of providing for pauper children. It is gratifying to find a statesman so philanthropic and resolute in his determination to face the social problems of our times, coming to the front, and exerting such an influence as the member for Liverpool is certainly gaining in the estimation of the public.

Mr. Smith says, with much force of truth, "We are scandalised, and rightly so, at the contrast between the religion we profess and the national life we lead. We wish to yoke together the ethics of Christianity and the maxims of State policy." If we would do this, we must not allow the sworn enemies of Christianity to have place in our national councils. The divorce of Christian ethics from State policy must surely follow, giving to anti-Christian leaders power to regulate State action. If Mr. Smith's wish in this matter is to be accomplished, as we devoutly hope it will, the efforts made of late to yet further secularise the State must not be allowed to become successful. If the State is to "remove vexatious restrictions, and give encouragement" to Christian philanthropy, most assuredly atheism must be kept as far as possible from its seats of honour and influence.

The awfully hardening and pernicious effects of gambling has just received a fresh illustration in the suicide of a young nobleman at Monte Carlo. He belonged to one of the first families in Schleswig-Holstein, and visiting Monaco in the course of a tour through Italy, was drawn into one of the infamous gambling hells there, ruined, and then in despair he shot himself. Surely the devil is nowhere more at home or more triumphant than in gambling circles, where body and soul become his easy prey.

It is a cause for regret that the new Canon of Westminster should have been chosen from the very decidedly High Church school. There is room for complaint that in some of our high places far too much favour is shown to Ritualistic proclivities, and far too little to thorough Evangelicalism.

The parents of the Rev. C. H. Spurgeon celebrated their golden wedding at the house of their son on Monday of last week. The gathering of the children, grandchildren, and great-grandchildren amounted to nearly forty. Mr. Spurgeon, Sen., though retired from pastoral work, still preaches frequently, and renders good service to the cause of Christ.

It is worthy of note that Archbishop Croke's outrageous action in support of Irish disaffection has proved too much even for the Vatican, so that he has been sent for to Rome, and received well-merited rebuke. Directions have also been sent to the Irish bishops to refrain from having anything to do with the testimonial to Mr. Parnell, or with any agitation in favour of his political plans.

The *New York Times* of Monday, May 7, has a lengthened notice of the return to America, on the previous day, of Mr. Moody and Mr. Sankey. The latter was present at the meeting in the Cooper Union on the evening of the day of their arrival; besides singing several Gospel songs, he briefly rehearsed some of the outstanding features of the eighteen months' campaign on this side of the sea.

Mr. Moody, says the account, had not sufficiently recovered from the ocean voyage to attend any meetings, but it appears he did not altogether escape the attentions of the sharp journalists ever on the alert for news. While declining to go into details as to the recent campaign, he expressed his grateful conviction that the results had been large. The following paragraph from the notice in the *New York Times* will interest many on this side of the Atlantic:—

Mr. Moody also thought that the ministers in this country should exchange pulpits often with the brethren in England, "say for six months at a time." If this were done it would remove much of the prejudice felt between the two countries as experienced by travellers who hastily made their trips through one or the other without staying long enough to get really acquainted. "It is only a short trip across the ocean, and it would do much to stir up the people of both lands. Why, I could have preached in Queenstown," said Mr. Moody, "on Sunday last in the morning and in New York to-day."

Referring to the trip of the *Alaska*, which, notwithstanding frequent delays by fog during the last forty-eight hours of the voyage, surpassed all her previous records by two hours, the same journal says:—

Yesterday she landed her passengers here for the first time early enough for them to attend morning service. The voyage was described as an unusually pleasant one. Messrs. Moody and Sankey were among the passengers. They held a number of services during the voyage in the cabin and also in the steerage. There were also a number of members of a temperance organisation on board, and on the last day of the voyage ninety passengers were induced to sign the temperance pledge.

By all means our readers resident or visiting in London should go and see the Tinworth Exhibition of Bible scenes, modelled in terra-cotta, by George Tinworth, at 9, Conduit-street, W. Note the Scripture references on the models.

Among the ministers present at the Memorial Hall on the Monday evening, at the opening meeting of the Congregational Union, was the Rev. John Harsant, of Rochester. By half-past six on the Tuesday morning he had passed away to the other world. So suddenly may we be called to exchange time for eternity. Well may we be awake to the duties of the present hour, for we none of us know what a day may bring forth!

A well-deserved tribute of respect and affection has just been paid to Dr. Angus, of Regent's-park College. A testimonial, the subscriptions to which had amounted to £2221, was presented to him at a meeting held in the College, Mr. S. Morley, M.P., presiding. The Doctor has been president of the institution for 35 years, during which time he has had under his care 200 students, 188 of whom are still labouring in the Master's cause, 26 of them in Mission fields abroad.

A large meeting of brewers, wine and spirit merchants, licensed victuallers, and beer-house-keepers was held at Sheffield on Friday, at which resolutions were passed deprecating Sunday closing, and, of course, the Temperance movements which are gaining ground so extensively amongst us. Copies of these resolutions were ordered to be sent to the Prime Minister, and every Member of Parliament. Happily, our Temperance Army is well manned and well equipped for maintaining the fight, and, spite of all opposition, such as this action portends, the Drink traffic is doomed to far greater destruction than has yet overtaken it.

The Eight Days' Gospel Temperance Mission at Exeter Hall next week appears likely to be a great success. The chairmen include Members of Parliament and well-known London citizens prominent in every good work. Among the speakers are the foremost professional advocates from America, as well as some of our best home workers in the same field. The leaders and members of London and suburban Gospel Temperance Choirs have come forward nobly to aid in this great central effort, and from what we heard and saw at the meeting for practice on Saturday we should expect a choir of at least 200 well-trained voices.

We are requested to remind the Choir that the last rehearsal will take place at Exeter Hall next Saturday (26th inst.), at five o'clock precisely, when it is hoped that all who purpose to take part during the Mission will not fail to be present.

As this Mission is intended to be a demonstration of the state of feeling in the Metropolis on the vital question of Total Abstinence, it is urgently desired that all who lead opinion in their own circles, and whose influence is a power, will by their presence contribute to its success. It will be observed that the programme (see p. 24) consists of a sevenfold impeachment of Strong Drink, as a desecrator of the Lord's Day, a demoraliser in commercial circles, an inflicter of wrongs upon women, an enemy to the working man, a deteriorator of our physical, mental, moral, and spiritual being, an oppressor of children, and a robber of churches; concluding on the eighth day with the Gospel of Christ as the power of God to deliver the enslaved.

COLAR FAITH MISSION.

AN INTERESTING EVENT.

DEAR SIR,—Our friends and fellow-helpers in England may be interested with an account of a baptism which took place, in connection with our Mission, on April 15. Our people had due notice that the baptism was to take place at Bethany—our Christian village—about three and a half miles from here, on Sunday at 6.30 a.m., before the sun was too hot. They were cautioned to rise early enough to be there in good time. This injunction was hardly needed, for many of the orphans were astir soon after 3 a.m. Five o'clock found us all up. By this time the big children and young people had started on foot, while we (Europeans), the small children, and others who could not walk, followed in three coaches and three carts, all drawn by oxen. Our English friends would have enjoyed the primitive sight.

By the time we reached Bethany the foot travellers had already gathered round the open-air baptistery in orderly ranks. The sight was intensely interesting. After a short service, Mr. Ed. Bowden (of the Nursapore Mission, whom we had the pleasure of entertaining for a few days, and whom we asked to administer the ordinance) descended the steps to the baptistery, when a hush came over every spirit. The candidates (eleven in number, ranging from ten to seventeen years of age) went slowly and solemnly down into the water in turn, as if they knew and felt what they were doing. Each one received an appropriate text of Scripture before being baptized.

The youngest candidate was a boy of about ten. It was deeply affecting to see the little fellow standing in the water, reverently listening to his text as it was read to him. Tears—not of sorrow—started at the sight. "Out of the mouths of babes and sucklings Thou hast perfected praise." This is true of a few even in India; but oh, what a few! This little coloured lad stands in the streets and preaches to his fellow-natives, and has done so for some time.

Before the ceremony was over and we could be gone the tropical sun had risen far above the horizon, and had commenced its scorching work. We retraced our steps as quickly as possible, thanking God for what had occasioned our journey, and reached home in good time for breakfast.

The usual Sunday afternoon Gospel service was changed into a Communion Service, when our young friends were publicly received into church-fellowship for the first time. It was a happy time for them.

We have twelve cases more now under consideration who have applied for baptism. May we be directed aright as to receiving them.—Yours very truly, W. Alfd. Redwood.

Colar, Mysore Territory, India.

MR. ELI JOHNSON.—At an enthusiastic temperance meeting in Brooklyn, N.Y., Mr. Eli Johnson received a warm welcome on his return from Australia, where with his famous black box he aroused considerable enthusiasm. Mr. Robert Graham, whose effort to check the illicit traffic in intoxicating liquors in New York city is still being pushed forward, was present, and his enterprise was heartily commended.

A CONTINENTAL GOVERNESS' HOME.—Nearly three years have elapsed since the late Miss Esther Beamish, accompanied by Lady Sebright, paid a visit to this city. We had a drawing-room meeting at which both ladies were present, when Miss Beamish addressed the friends assembled most earnestly about the desirableness of establishing a Governess' Home. I rejoice to say that we have now the prospect of seeing our long-cherished desire in this matter realised. Mdlle. de Blairville, the founder of the Home Suisse in Vienna, has resolved to open a branch in our city. As it has been arranged that there is to be an "English room" in the Home, we have pleasure in uniting our efforts with hers. The Home will be opened, D.V., in September, and we shall be very glad to receive contributions in the meantime for the furnishing of the English room.—Yours very truly,

Rudolf Quai 8, Budapest. Andrew Moody.

ADORATION.

YES, to Thee—to Thee—belongs
Endless praise of holy songs,
Adoration as is meet,
Worship perfect, and complete:
Angels only bring Thee this,
In the happy realms of bliss.

Yet Thou seekest here below,
Worshippers to serve Thee too,
Not the praise of bended knee,
Muttered words of mystery,
Not the attitude of prayer,
Which the spirit does not share.

But the homage of the heart,
Loving Thee for what Thou art,
Finding Thee in all around,
Earth as heaven a holy ground,
Till the soul exultant sings,
"Lord of lords, and King of kings."

Thus with an adoring love,
May we join the hosts above
Who repeat before thy throne,
"Thou art worthy, Thou alone,
To all worship, honour, praise,
Through eternity's long days."

Holy! holy! holy Lord!
Evermore be Thou adored,
Blessed be thy glorious name,
The unchangeable "I am."
Finite creatures though we be,
Yet we join in praising Thee.

Alice S. Eman.

DR. SOMERVILLE IN SOUTH AFRICA.

DEAR SIR,—My object in writing now is to ask you to let Christian friends know, through the medium of The Christian, that Dr. Somerville has had large meetings here, and that we in Bloemfontein have been blessed through his visits. Souls have been won for Jesus, and Christians in all our churches revived and quickened. The Wesleyan and Dutch Reformed brethren worked hand in hand, the meetings being held alternately in the respective church of those two denominations. In addition to meetings for the elders, we have glorious times with the little ones.

Dr. Somerville is now on the Diamond fields, and I hear has had large gatherings.

The natives were not forgotten by the Doctor; he had a large meeting, speaking through three interpreters—Dutch, Baralong, and Kafir. Pray for us in South Africa, that the visit of such men as Dr. Somerville and Mr. Mountain may be blessed to all classes of the population.

Robt. S. Stoddart.

Bloemfontein, Orange Free State, South Africa, April 12.

MR. CLARK WILLSON has been the leading agent in a considerable and genuine work of grace at Elmira, New York State, U.S. A local report states that the interest increases, and each night finds more people professing conversion. Mr. Willson is assisted by Mrs. Willson and his daughter Hila.

SPRINGFIELD, ILL.—For seven weeks the "glad tidings" of God's grace have been preached in this city by Dr. Munhall, of Indianopolis. Over one thousand have professed the name of the Lord Jesus Christ. Men and women in the churches, cold and careless, enveloped in darkness, and finding no joy or peace, have been led into the light.

NEBRASKA.—The Nebraska Evangelistic Committee was organised to meet a felt want, and the new and rapidly rising commonwealth is thought to be a wide open door for its largest usefulness. The evangelistic services and the Sunday-school institutes have been signally owned and honoured of God. The committees are now looking with much solicitude for a State evangelist, and the right man has before him a most enviable field. A State Christian Convention is also planned by the committee for next October.—*Evangelistic Record.*

HOMES AND SCHOOLS IN DUBLIN.

HROUGH the goodness of God we have cause to rejoice in the comparative success he Dublin Mission work in all its branches. e disturbed state of the country has opened ny fresh doors to the Scripture readers, who t throughout the City every day, teaching people wherever they can obtain a hearing, l inducing large numbers to attend the differ- classes and Gospel meetings which are held their instruction. The Homes and Schools, which some 1300 children are wholly or in rt maintained, are working successfully, and reports received from the employers of the rs and girls who leave the Homes for situ- ons are almost invariably encouraging and isfactory.

There has hitherto been a missing link in the ain of institutions constituting the Dublin ssion, namely, a Home for Big Boys. The cessity of this has long been felt; many dis- ssing cases are continually coming before our tice, of lads in poverty and helpless destitu- n who are beyond the age up to which it is nd practicable to provide for boys in either of e other institutions. Through many adverse cumstances it has become almost impossible such lads to obtain employment of any kind. is heartrending to meet them, time after time, d to know that for lack of a helping hand, or, they themselves aptly express the want, "one re chance," they are fast degenerating into nfirmed idlers, soon to add to the enormous mbers already filling our workhouses or isons.

Permit me to give an example of the kind of ses this Home is intended to help. One even- g, at the close of a Gospel service, which was ld in the Mission Church, a tall, weary-look- g lad stood away at the far end of the build- g, apparently loath to leave the place where had found a temporary shelter and warmth. he friend who had been conducting the meet- g noticed and approached him; finding that was in a most pitiable state he questioned m as to the cause of his becoming so poor. e replied that some time ago his master dis- arged him on account of his conversion from oman Catholicism. He had found it impos- ble to get any work since; the consequence s that being several weeks idle he was com- lled to part with everything he possessed for od, and was at this time at his last resources. was soon ascertained that his story was true, d he was temporarily supported in one of the omes, where he exhibited much gratitude by s diligence in making himself useful, until a itable situation was obtained for him; in this has since remained, and is giving every satis- ction to his employers.

God inclined one of his stewards to offer us ch an amount of money towards the cost of a ome for this class of boys, that we were duced to erect the building, which we pray ay be the birthplace of many souls. There is commodation for twenty in this new Home; d it is proposed to keep the lads long enough ascertain their capabilities, character, &c., en to pass them out to situations, according to eir fitness, as openings occur. Every care ll be taken to entertain only those who prove emselves worthy of the help friends are giving.

Faithfully yours,

, *Upper Fitzwilliam-street,* ELLEN SMYLY.
Dublin.

CALLANDER, N.B.—A series of very success- l Gospel Temperance Meetings have been held re last week. Many anxious souls have been alt with by Mr. Arthur Robertson (agent for ghland Temperance League) and other Christian rkers.

WORCESTER.—By invitation of the Young en's Christian Association, Mr. Mapstone, of e Evangelisation Society, held a series of etings for young men in our Lecture Hall. His ours have been much appreciated, and many earing evidences have been afforded that the rd's blessing has rested upon the work of his vant.

A REVIVAL IN BOSTON, U.S.

ANOTHER manifestation of what is proving a most remarkable religious awakening was seen at Tremont Temple, where was held an all-day "prayer and Bible convention" under the auspices of the Young Men's Christian Association. From what was there said and from conversations with pastors and other religious workers, the reporter gained a fair idea of the scope of the work already done and of the results that the next few weeks are expected to bring forth. There was but one general opinion expressed, though in various words. Pastors of all denominations agreed in saying that the Evangelical Churches of the city and suburbs are united as never before. There has been a spontaneous and genuine union—with the one object, the salvation of men—such as evangelical Christians in Boston have never seen. Denominational differences seem to have disappeared of themselves, and the result has been not only most wholesome among Church members, but a great help in reaching the masses.

The first effect of union evangelical meetings, which were begun at Tremont Temple in midwinter, seems to have been a general awakening of Church members. Indeed, the undercurrent started in this direction is said to be peculiarly powerful and effective. The response from the popular heart outside the churches has been a surprise to all engaged in the work. The interest among all classes has been wonderfully keen, prompt, and responsive. There has been no excitement, no demonstrative emotion, but a deep-seated, earnest inquiry that the leaders regard as a more hopeful and abiding spirit than has been manifest in previous religious movement. The work has been going on quietly and solely through the churches, thus making no loud call on public attention.

The largest churches in many sections where Union Evangelical services are being held nightly are scarcely able to contain the throngs of people of all classes who seek to hear the Evangelists and other leaders. In Hyde-park, where Mr. E. W. Bliss has been at work for two weeks, the meetings are crowded, and the number of inquirers has been very large. In Jamaica Plain, in Everett, in Woburn, and in various sections of Boston, according to the reports at yesterday's meeting, the same feeling exists. Noon-meetings are now held at Tremont Temple daily. The Evangelical churches at the South End unite in a series of meetings, there being Bible-readings in the afternoon at the Union Congregational Church, and general services in the evening at the Clarendon-street Baptist Church. Mr. Bliss will conduct the latter services. Mr. J. M. Sutherland is also at work in the city and vicinity, and the pastors of Evangelical churches are helping each other outside their own immediate fields. It is yet too soon to speak of the effects of the work upon church membership.

The Convention at Tremont Temple continued from 9 a.m. until 5 p.m., leaders, topics, and speakers being changed hourly. Fully 5000 people attended the services in the course of the day, and the exercises were most impressive. As indicated above, all the reports were encouraging, not only those from this vicinity, but several that were made from other parts of the country. Most of the morning was spent in listening to these reports and in prayer. At 2 o'clock Rev. Dr. Gordon spoke earnestly on the topic, "The Baptism of the Holy Ghost." At the beginning of the next hour Mr. Bliss spoke impressively on the subject, "How to Use the Bible with Inquirers," and Rev. Dr. E. B. Webb delivered a thoughtful address upon "The Importance of Thoroughly Instructing Young Converts in the Bible." Rev. Dr. Ellis, pastor of Tremont Temple Church, closed the services with a most heartfelt plea for a higher, purer religious life and work, and when he called for a manifestation of a decision of consecration or reconsecration to God's service, scarce a dozen in the house remained seated.—*Boston Journal.*

CHRISTIAN WORK IN SEVEN DIALS.

A VERY interesting and successful Mission of ten days' duration has been concluded in connection with Mr. William Harrison's work in the Five and Seven Dials, St. Giles'. On Sunday the 6th from three to four hundred Christian workers from different parts of London engaged in active service in this needy district, and entered heartily into the work of visitation, tract distribution, singing, preaching, and other branches of work in the Lord's service.

The congregations that gathered round were thoroughly characteristic of the neighbourhood, and many were the listening ears who never would have heard the Gospel in any church or chapel. The scene in the morning was an impressive one, for amid the din of shouting pedlers, costers, shopkeepers, and others engaged near the spot in Sunday trading, the strains of song and prayer might be heard mingling in solemn contrast. Meetings were convened and successfully carried on in various parts of the district where the multitudes could be best reached, each being provided with an appointed conductor, preachers, singers, &c. The workers met for tea in the Mission hall, and afterwards renewed the services in different parts of the district as well as in the Mission Hall, Moor-street.

This work was earnestly followed up by meetings for prayer, public services in the hall, and in the open-air, during the succeeding week. Large and interesting assemblies gathered night after night. Many of those given to drink signed the Gospel Temperance pledge, and more than a hundred persons solemnly avowed their intention to lead a new and better life. Mr. W. Harrison is anxious to continue a vigorous enterprise in the open-air as well as in the Hall all through the summer, and would be glad of personal help, tracts, illustrated papers, &c., which will in any way aid in the instruction of the poor and ignorant. His address is, 20, Merrick-square, Newington, S.E.

THE GOSPEL IN SOUTH AFRICA.—We have not before had so many signs of spiritual blessing, or such a good school, as during the past year; nor have we had so many requests for teachers at outlying districts, or so many open doors for the Gospel. Just now we could place out four native teachers and establish as many preaching stations, if only the means were forthcoming. We are sorry to say that each year has found us in arrears; we are now needing over one hundred pounds to meet present demands. We have, hitherto, refrained from asking the Christian public for help, but, in order that they may know the necessity of the work, they should be informed of how the Mission stands, financially, as well as of the spiritual progress amongst the people, and of the work accomplished. We pray that God will open the hearts of his stewards to see the desirability of helping us to continue in the work. We ask all who are interested in the heathen to remember us before the Lord. S. & F. E. AITCHISON.

Ikwezi Lamaci, near Harding,
Alfred County, Natal.

STEPNEY HOUSE, FOLKESTONE.—"Rheumatic fever and inflammation of the lungs—Yes! Ten weeks of it, ma'am, but, thank God, he gets to work for three or four hours each day now, so *that's* something. It is difficult to get up one's strength when you have only one room to live and sleep in—that means four of us, our two selves and our children!" This case only represents hundreds where a change of air and scene and good food would hasten restoration to health, and lessen the sorrows of the uncomplaining and patient poor. "Never well! Pining for fresh air, which we cannot afford to give her, the poor child is wasting away! The doctor says a change to the sea would work wonders! But that's it, you see: how are we to manage it?" This, too, is a case which represents, alas! unnumbered ones in the over-crowded homes of the East-end of London. To help in some small measure those who thus suffer is the object of our Convalescent Home. Although all cases cannot be received as "free patients," it is hoped that every pound collected beyond the sum necessary for furnishing will help to supply free tickets to those who are unable to afford the nominal sum of 6s. per week for a child and 8s. for an adult. We shall be thankful if friends will send us books suitable for the library.

ISABEL REANEY.

Stepney House, 73, East India-road, E.

EVANGELISTIC MISSION.

KILBURN HALL.

WHIT-MONDAY, as usual, was the occasion of important meetings at several branches of this Mission. At Kilburn Hall, both afternoon and evening, the meetings were more crowded and enthusiastic than ever, many well-known speakers taking part with manifest spiritual power.

After prayer and praise, including reference to the recent departure of Mr. F. Caley, of Windsor and remembrance, before the throne, of the bereaved family, Dr. McKILLIAM expounded Exodus xxiv. Moses and his companions were called up into the mountain as purged ones. Christians are often bright only by fits and starts because they see more of and rely more upon themselves and circumstances than they do with respect to God alone. The glory of God was as devouring fire to those afar off, but not so to those in the place of nearness to Him. Believers now, like Moses and Joshua, can approach and "eat bread" in the Divine presence, with confidence, because of the blood-besprinkled throne.

Rev. J. HUDSON TAYLOR said that believers often think of what Christ is to them, seldom of what they are to Him; but if He be in our hearts He cannot be hid. Mr. Taylor referred to the fact that an address he gave on a previous Bank Holiday at Kilburn had led to one giving himself to the work in China, where the Lord was using him to the present day; and alluded to the great need for more labourers in the Gospel there, especially teachers for the native converts. It would be well for each saved one to ask whether he or she were the right man or woman in the right place in remaining in England when help is so urgently needed in China.

Mr. T. SHULDHAM HENRY read John viii. 12; Matt. v. 14; 2 Cor. iii. 18; and pointed out that Moses when off the Mount reflected God's glory in the midst of darkness. The child of God should be as a lighthouse to warn sinners of the rocks ahead. Let us see to the taking away of the veils from our mirrors and the making them bright for the reflection of our blessed Lord.

After an adjournment for tea, the meeting was resumed about seven o'clock, and after a few words from Mr. RUSSELL HURDITCH on Christian work, Mr. MARSACK DAY read Rev. xxii. 1; John vii. 37, 38; Psa. cv. 41 and xlvi. 4; and Gen. ii. 10. A river is the emblem of God's divine fulness for our blessing, and the four heads thereof show his universal love as running (1) through the golden land; (2) through the black or dark country; (3) towards the sunrising, (4) and as a great river. Rivers are appreciated most in the wilderness. They do not trickle, but gush out; and though the courses be polluted with sin, the source is pure.

Mr. CRAVEN referred to Gen. xxxv. 4, 10, as teaching that the joy of the Lord is in his people, who will not lack any good thing if they look to Him. Mr. GEORGE HUCKLESBY read Ezek. xlvi. 9, 10; xli. 7; xlvii. 1. "The Prince in the midst" is a blessed assurance to the believer that the Lord is always with him. The "enlarging and winding about" of a spiral staircase of the Temple was "still upward," and it is a privilege of the believer to experience upward growth as well as deeper knowledge of the things of God. The river comes from the Temple of God by the south side, opposite to judgment. The believer is made to experience the depths of God's waters, and to go through them, not merely look into them.

Mr. HERBERT R. FRANCIS read Deut. xxxiii. 12. The Christian must be lowly in order to receive the blessing; and to have the mind of Christ we must let in the love of Christ. Mr. JOHN E. JACK said that it was desirable to take away with them the fulness of the feast they had enjoyed there that day, and to refresh others, seeking grace to wake up and live out the truth. Mr. WILKINSON advocated interest in other spheres of work than our own, and gave several illustrations of such sympathy. He made touching allusion to work amongst the Jews, and the spread of the Gospel amongst their children.

BIGNOLD HALL.

In the afternoon Mr. CHARLES INGLIS inferred from Phil. iv. the need of power in life. We know enough: what we need is power to put our knowledge into practice. Dr. LASERON referred to Ezek. iii. Power comes only through the word. Mr. E. H. GLENNY read part of John xii. The secret of power is an indwelling Christ. Mr. JOHN McCALL read part of Phil. iv., and emphasised the verse "The peace of God shall guard your hearts and thoughts." This is the result of power—a complete trust in and a ready obedience to God.

In the evening addresses were given by Mr. G. Soltau, Mr. E. H. Glenny, Mr. Wm. Grove, Mr. F. C. Spurr, &c.

SWINDON.

On the same day full and enthusiastic meetings were held at the Central Hall, Swindon, tea being provided for large numbers at three sittings. Messrs. Brewster and Hind, who are at present in Swindon with their large Bible-carriage, took part in the meetings. On the previous Lord's day they held services. During the factory dinner hour, in the open-air, between 1600 and 2000 men were addressed on several occasions. This work progresses very happily, with many inquirers from week to week, and additions to the Church of the First-born written in heaven.

The annual general meeting of workers and friends of this Mission is fixed for Thursday, June 14, at the Town Hall, High-street, Kensington, W., at 3.30 and 7. The speakers include the Hon. A. Kinnaird, Drs. Donald Fraser and Mackay, Messrs. T. A. Denny, J. E. Mathieson, Reginald Radcliffe, J. Hudson Taylor, Henry Varley, and Frank H. White.

TEN DAYS' MISSION AT DORKING.

A TEN days' Mission has been held here by Rev. W. Haslam and his excellent wife. The many prayers which were offered previously have been abundantly answered. Although my church is not well situated for the population, and the weather was cold, wet, and hazy, until the last days, the people gathered in large numbers to the services; day by day we could see the attendance increasing.

For a time there was a shyness about acknowledging the blessing received; but at our Praise and Testimony Meeting many confessed that they had obtained great benefit, others went away tearfully, saying, "I was burning to speak, but was afraid; but the Lord has done great things for me."

Mrs. Haslam's afternoon meetings for women were specially blessed; many testified to the glory of God, that they had been lifted out of self into Christ.

The special feature of the Mission, I think, was the revival of Christians who for years have known what reconciliation with God is; but who now know not only the gift, but the Giver, and are determined to cease from self-effort and to trust an indwelling, risen Christ "to work in them to will and to do of his good pleasure." "I live, yet not I, but Christ liveth in me," is the experience and testimony of many. The lambs of the flock, too, have been fed. One little girl of six years sent this message to Mr. Haslam: "Please to accept my thanks for making it all so plain."

There was a large "Men's Meeting" on Sunday afternoon. The number of men in this place, where the other sex greatly preponderate, was very striking at all the meetings.

With a grateful heart to the instruments and above all to the Lord Himself,

I am, yours faithfully,

Vicarage, St. Paul's, Dorking. H. C. STURDY.

SOLDIERS AND SAILORS AT THE CAPE

ON Wednesday afternoon, May 16, a drawing-room meeting was held at Bournemouth to hear from Mrs. Osborn, who has recently returned from Cape Town, some account of her interesting and useful work among the soldiers and sailors there.

A well-known Christian veteran, Major Rowlandson, presided, and in introducing Mrs. Osborn briefly sketched the history of the Cape, and his own experiences there and in India.

Mrs. OSBORN said that she was led to go to the Cape in consequence of a letter which appeared in *Word and Work* from a Christian soldier, who, passing through Cape Town to Natal, had observed the want of a Soldiers' Home. On her arrival she found only two Christian soldiers, with whose assistance she formed a Bible-class and established a Gospel Temperance Meeting. Then a house was taken for a "Home," in which classes were formed for music, reading, writing, &c. Another Home was subsequently established at Wynberg. Our space does not admit of our entering into the details of the Evangelistic and Gospel Temperance work, which has resulted in many conversions, and in exercising a most salutary influence on both soldiers and sailors. Mrs. Osborn has returned to recruit her health, and two other ladies have gone out to carry on the work. There is, however, need of more labourers, and many ladies who, having no special object before them at home, almost question whether life is worth living, might find at the Cape and in many other localities abroad a sphere of usefulness wherein they would make the happy discovery that they were necessary to those around them. The Homes at the Cape are not self-supporting, and those who cannot render personal service are, happily, not excluded from sharing in the blessedness of being helpers in the war.

Mr. LARKINS gave his testimony to the interest and value of work among soldiers, illustrated by his own experiences in India

Miss Sprainger, in whose drawing-room the meeting was held, has made a model of the Tabernacle for the Soldiers' Home at Cape Town.

Mrs. Osborn writes:—What I am most anxious to do is to provide a Mission-house in which to hold meetings for sailors and working men. The little Sailors' Rest is not fitted nor intended for this purpose, as at present we have no place for meetings. The Mission-house would also provide lodgings for the workers. It is most important they should reside at the centre of work, as in Cape Town no lady can walk through the streets after dark unattended.

Miss McCallum lives at the Soldiers' Home and now I want those who go to work among sailors and working men to have a centre for their work, and where they can reside.

I did not allude to another great need—that of a work similar to the Bridge of Hope work. Nothing is done in this way in the town, and there are streets which are sunk in sin, one in the very centre of the town, the name of which respectable people are ashamed to mention.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending June 2:—May 27, Psa. cxxii. 1-9; May 28, Psa. cxxiii. 1-4; May 29, Psa. cxxiv. 1-8; May 30, Psa. cxxv. 1-5; May 31, Psa. cxxx. 1-8; June 1, Jer. ii. 1-13; June 2, Jer. iii. 14-25.

MADRID.—On Easter Sunday we had the privilege of receiving several new members and administering the Lord's Supper to more than six communicants. Our Easter services attracted some new hearers and the improved number of auditors is keeping up. One of the agencies which is working without much noise but which is doing as good work as any is the Sunday-school. The quiet influence on the children will one day show its fruit. We are especially grateful to the Foreign Sunday-school Association of the United States of America for all they are doing in making the Sunday-schools attractive to the children by grants of books, maps, and little pamphlets, &c. Our Sunday-school paper, *El Amigo de la Infancia*, we are glad to be able to say, is finding its way slowly but gradually also into other than Evangelical families of Spaniards. FRITZ FLIEDNER.

THE FISHERIES EXHIBITION.

'E trust all Christians who visit the remarkably complete and varied representation he fishing industries of the world, now open Kensington, will not fail to examine the stand he Thames Church Mission. It will be id in the Eastern Arcade, near the main ance to the Exhibition. Apart from the llent and attractive display, both artistic and ary, illustrating the work of the Mission, as an additional claim to special attention; the only effort in connection with the Exhi- on to advance distinctly Christian work ng the fishermen who ply their perilous ipation around our coasts.

he Religious Tract Society and The British Foreign Bible Society are kindly co- rating with the Mission, the latter body having nted a copy of the Scriptures in the different guages to every fisherman engaged at the ibition. The Mission, through the kindness arious friends, also provides a library in the n specially allotted to fishermen.

graphically written descriptive sketch of work of the Mission, from the pen of Annie le, and profusely illustrated, appears in the part of *The Girls' Own Paper*.

ORPHAN HOMES OF SCOTLAND.

IR,—The 98 boys sent to Canada on April 4 arrived safe and well; letters to hand tell us 57 of that number had been placed out, and re another fortnight had passed they ex- ted all would be settled. We are sending second band of children to Canada on the 31st by the ss. *Buenos Ayrean*, of the Allan Line. vill consist of from 60 to 70 girls and little s from our Homes, and from 20 to 30 from nburgh and other places, making in all ut 100 children. There are about 15 of the nber we intend sending, still to pay for, ch, at £10 for passage and outfit of each, is 0 yet required before the day of sailing. s. Quarrier and myself intend going with the ty this time. Mr. R. H. Hunter will take rge of the work in my absence.

The workers in the various Homes will, I feel e, do all they can to lighten the burdens of the k. The supplies (£25 a-day) for our large ily that we leave behind, and which will be easing, we cast on the Lord; we feel sure children who have generously helped in the t will not forget the needs of the children ing our absence, and others will be raised up elp, so that we feel easy in going forth again h another rescued band. Since the last party , about fifty new cases have been added to our nbers; now we have over 400 in the Homes, l applications from all parts of the country being made. We are anxious to have three houses at Bridge of Weir to replace the an-road Homes, which we are obliged to e. The cost of each of these would be £1500. some who have the means to give this would a fitting memorial of a departed one, and ld perpetuate their memory by helping many dy little ones to a better and happier life. t of the eleven houses at the Bridge of Weir mes ten are already occupied, and these litional ones are for the emigration scheme.

WILLIAM QUARRIER.

18, *St. Vincent-street, Glasgow.*

MESSAGE FROM THE WEST.—My dear Sir,—y I express, through your columns, my personal titude to those friends who have sent THE RISTIAN to this remote point? The different ies received have been messengers of Christian th to many. A file has been placed in our ading-room. They have been sent as mis- naries to a distance of a hundred and forty es beyond this place to the cattle ranches. ey have been scattered among private families re there is little or no religious reading. They e cheered and helped the sick. In every tance have they been welcome and of service. hank most heartily all those Christian friends o have had the goodness to send to this remote mmunity such valuable religious influences.—

JARVIS RICHARDS, Pastor,
First Congregational Church.

Pearfish, Dakota, U.S.A.

RICHARD WEAVER AT PONTYPRIDD.

ON Sunday week Richard Weaver held services at Pontypridd. It had been intended that the meetings should be in the open air, but the weather proved unpropitious, and the Tabernacle was, by the liberality of Rev. Dr. Roberts and his church placed, at the disposal of Mr. Weaver. The afternoon meeting was exceedingly thronged, and the evangelist was full of the old stirring vitality which once imparted such wonderful spiritual halo to his work.

Mr. Weaver does not pretend to philosophic treatment of text or exceptional theological grasp. His one aim appears to be to rouse the auditory into sympathy with Christian truth. To what extent he succeeded time must tell, but of this there can be no question: he is an earnest Christian man, anxious to do good effectively and permanently, and in English districts, amongst the nation across the border of which he forms a part, this end is likely to be realised. Mr. Richard Cory, Cardiff, presided over the afternoon meeting; as usual, his presence was welcomed at Pontypridd, and his utterances listened to with pleasure and profit. Last week Mr. Weaver was engaged in a series of Rhondda Gospel Meetings. All interested in evangelical work wish him the success which he so richly deserves and unselfishly seeks.—*Western News*.

OUR BLUE JACKETS.

DEAR SIR,—The ships of H.M.'s Reserve Squadron, "Lord Warden," "Hercules," "Warrior," "Repulse," "Hector," "Valiant," and "Defence," are at Portsmouth and Plymouth, preparing for their annual cruise. It has been my privilege to visit each of those ships, and the next fortnight or three weeks will be a busy time with me. Gospel temperance work is in active operation on board each one of them.

A conference of officers and men was held the other day at the Sailors' Rest, Portsmouth, and it was unanimously resolved that earnest work should be carried on among the coastguardsmen who will shortly be embarked. Temperance meetings and Bible and prayer-meetings were agreed to, ten men promising to get as many as possible to sign the temperance pledge, and also to look up ten Christian men, and to furnish me with their names and addresses, that I may be able to set them to active work for Christ on their distant stations. I shall give Gospel Temperance addresses on board all or most of these ships; I have already commenced on board the "Lord Warden" and "Warrior."

A petty officer of the "Lord Warden" suggested that each ship should carry a box of nice Gospel and Temperance books, tracts, or leaflets, illustrated if possible, to give away among the coastguardsmen. Will your readers help me by sending copies of "Sunday at Home," "Leisure Hour," "British Workman," "Band of Hope Review," "Cottager and Artisan," and any good Gospel or Temperance publications for these ships? It is the one opportunity in the year which we have of reaching the coastguards in a body, as they are out for training. Numbers come from poor Ireland, and would carry the Gospel seed back there. Parcels will be gratefully received if sent carriage-paid addressed to me at the Sailors' Rest, Portsmouth, for the "Lord Warden," "Hercules," "Warrior," "Repulse," "Hector;" and to the Sailors' Rest, Devonport, for the "Valiant" and "Defence."

I need not say that old reports and old books are of no use, while bright, attractive illustrated books are thoroughly appreciated. I am always grateful to friends who will send copies of *The Graphic, Illustrated News*, &c., for our reading-rooms at the various Sailors' Rests.—Yours most truly, AGNES E. WESTON.

Sailors' Rest, Portsmouth.

CHURCH ARMY, WESTMINSTER. — Workers are needed to deal with the anxious every evening at the Portcullis Hall, Westminster. Rev. W. Carlile will gladly welcome any helpers.

CHILDREN'S SPECIAL SERVICE MISSION.

THE annual gathering of the supporters of this Mission was held last week at Exeter Hall, under the presidency of Rev. Geo. Everard. The lower hall was densely crowded, many young people being present. After devotional exercises, Mr. S. D. Rickards made a statement as to the work of the Mission. He said there were a great many agencies employed by the Mission, and special services were given for young people, which were sprightly, lively, healthful, and not too long. They had a Scripture Union, in which there were 170,000 members all over the world. The Scripture Union cards and leaflets were printed in twenty different languages—three of them being Indian languages, viz., Hindi, Hindustani, and Oriya (for Orissa.) In India adults, as well as the young folks, eagerly sought the publications of the Mission, which was effecting a great amount of good in our Indian empire.

The CHAIRMAN said there could be no work upon which their Divine Master looked with greater favour than that of the Mission, which endeavoured to lead the young into the paths of virtue and duty. Teaching the young about the Word of God should be the first point observed by those engaged in this Mission.

Hon. W. TALBOT RICE, of Christ Church, Oxford, said there was great need for work like that of this Mission in some of the public schools. During the time he was at Eton he had never heard the clear Gospel preached. He had asked those who had been respectively at Winchester, Clifton, Marlborough, and Wellington schools, and he got the same answer from them all—that personal religion was not taught in them. In the great public schools boys were taught morality, how to be respectable, and to do their best not to swear, but they were not taught personal religion. Hence, at many of our public schools morality was very low indeed, and if people were in them for a week they would be shocked at what they witnessed. The young should be taught the Scriptures, for at Oxford every second student they met had a different opinion and theory on religion.

Dr. H. SINCLAIR PATERSON was of opinion that those who preached to the young ought to be most hopeful, because it was sometimes difficult to reach the hearts of old people whom Christ had not reached in their childhood. But there was nothing more emotional in the world than the hearts of little children. Rev. W. S. STANDEN, Mr. E. ARROWSMITH and Mr. GEORGE BANASTER addressed the meeting.

REVIVAL IN FERRYDEN. — This interesting fishing village, on the opposite bank from Montrose of the river Southesk, is at present the scene of a remarkable awakening. A large number have been brought to Christ. The whole village seems moved. The villagers have the strong emotional feeling common to fisher-folks, and pass through deeper sorrow and more abundant joy than is generally seen in anxious ones elsewhere. Montrose is also sharing in the blessing.

C. I.

PUERTO, SANTA MARIA, SPAIN.—Mr. Joseph Viliesid writes in the last number of Pastor Fliedner's "Quarterly": Since the death of Miss Ross this Mission has been conducted by my friend D. Rafael Blanes and myself. Ever since the establishment of that work, we have been carrying on the services regularly once a week; but at the death of our sister in Christ not only the work, but the responsibility also devolved on us. The weekly service is conducted alternately by us, but the Sunday one is held by the teacher of my school at Jerez. The attendance is very gratifying; as a general rule the place is comfortably full. Several persons have been awakened, and the Word has been as manna to their souls. The schools have an average attendance of over a hundred and fifty children, and are taught by three young women trained by Miss Ross. I am sorry to say that we have no schoolmaster for the boys; we cannot as yet clearly see our way towards engaging one as our funds are not so very abundant, still we can raise our Ebenezer, and say: "Hitherto the Lord has helped us; and, indeed, far beyond our expectations." For while our lamented friend closed her two last years' accounts with a deficit of thirty and forty pounds, we were able to show a surplus.

WORKERS AT THE HOME OF INDUSTRY.

THE unusually large company that gathered into Miss Macpherson's Upper-room on Wednesday evening, 17th inst., seemed to betoken a good meeting; and so it proved. Mr. Radcliffe having specially come up to town to meet with the workers in and about the "Highway," it was natural and fitting that our sailor friends should have the most of the time, though the landsmen and the heathen were not forgotten, either in the speaking or in the praying.

First to claim our interested attention was Miss CHILDS, who had a very encouraging report to bring before us of the work at the "Welcome Home." Not a night passed, she said, without some wanderer being brought back to God. Those who had themselves tasted of the heavenly gift were now seeking to share it with their fellow-seamen. It was pleasant to hear from Miss Childs that drunkenness had much diminished in Ratcliff Highway, though she was constrained to add that it was not a particularly sober place yet. She asked the help of Christian ladies in writing letters to seamen when abroad, and of the public generally in founding other "Rests" and "Welcome Homes" in ports at present unprovided with them. Mr. George Lawrence, late of Barcelona, was about to open a "Welcome Home" at Cardiff.

Then followed some stirring words from Mr. RADCLIFFE. Having expressed his delight at seeing the transformation in the fitting up of "The Fo'csle," at the Ratcliff Welcome Home, he said that as we could not divide Miss Childs into fifty pieces to be distributed among the ports around Britain, we must pray the Lord of the harvest to thrust forth other labourers for this service. He reported the opening of a Strangers' Rest at Hull, through which during the summer months some 3000 emigrants are passing every week. Some earnest Christian working men there were trying with good success, notwithstanding the difficulties of language, to preach the Gospel to those Swedish and other foreign friends who sojourned in their town on the way to Liverpool and the far west. Mr. Radcliffe proceeded, with his own intense and rugged eloquence, to exhort the workers not to confine their sympathies and efforts to those at home, but to "grip" in their prayers the far-off lands of China, India, Africa, and the uttermost parts of the earth. We have as yet done comparatively nothing to carry the Gospel to those lands. We must mix up our Christianity with all our commercial transactions abroad, our shipping, our railways, our emigration. This emigration is only in its infancy; it is to become a mighty thing; let us be no more children in the Lord's work, but let us rise up to the mighty opportunities we have of spreading the Gospel to the ends of the world.

Miss HEDENSTROM gave some brief details of the good work that goes on among the seamen at the Scandinavian Home in Leman-street, and invited friends to pay her a visit now and then. Then came a characteristic little address from Mr. T. A. DENNY to the forty young lads who were ranged in the accustomed corner, and who were to sail in the *Sarmatian* from Liverpool for Canada on the following day. He exhorted them to be honest and truthful, to stick to their temperance pledge, and to eschew bad companions. When he put the question, "Are you all going to give your hearts to the Lord?" it seemed as if every youthful voice responded with a firm and ready "Yes, sir."

Miss MACPHERSON further awakened our sympathy by reciting in brief the life histories of several of them; may their future be all the brighter by contrast with the shadowy and sorrowful past. The first party of sixty-three boys, who sailed on the 11th April, under Mr. Thom's care, safely reached their destination, after a rough but otherwise favourable voyage. In June a third band goes out, consisting of little girls only. Friends will be welcomed at the Hackney Training Home any day but Saturday.

Before the very interesting meeting broke up we were favoured with some most practical exhortations from Rev. J. Hudson Taylor on the words of the Lord, "If any man thirst, let him come unto Me and drink." We must reserve till next week some notes of the work carried on at the Bridge of Hope by Miss Steer, referred to by Miss Macpherson.

YOUNG ABSTAINERS AT EXETER HALL.

ONE of the most attractive and interesting of the May meetings was that which gathered into the lower Exeter Hall last Saturday afternoon. The meeting consisted of members and sympathisers of the Young Abstainers' Union, who had come to celebrate another anniversary of their interesting society.

After praise, reading of the Scriptures and prayer, Mr. HUGH MATHESON, Hon. Treasurer, submitted the yearly budget, which showed an expenditure of about £500, with a small balance in hand. The report of the year's work being in print was taken as read. It is a most encouraging record, and we would commend the friends of temperance among the young to send for a copy to the offices of the Union, 23, Exeter Hall, Strand, W.C.

Miss ANDREWS, Central Secretary, whom Mr. Blackwood described as "the mainspring of the clock," made a bright, homely little speech, in which she expressed her special delight at seeing so many of the younger members present. She always contended, when visiting the branch meetings, that nowhere could be found happier-looking young folks than these "C" members of the "Y.A.U."

Mr. BLACKWOOD said the Society had covered the land with a network of associations, with a total membership of 7000. After an existence of only three years he thought this was matter for much thankfulness. The membership had doubled during the past year. If this rate of increase could be maintained all the young people in the land would be "swallowed up" by the end of the century. It was found that the Bands of Hope did not practically reach the children in the families of the middle and upper classes of society; this union was intended to be "the missing link" between these Bands of Hope and the various adult organisations. The Chairman went on to describe the many sore temptations that meet young people from the drinking customs of society. He besought those before him to enrol themselves at once on the safe side.

Mrs. REANEY gave her "dear young friends" the exhortation not to be weary in well-doing. But, there must be *well-being* before there could be *well-doing*. From this starting-point she made a very touching and earnest appeal to the children to give their hearts fully to the Lord, that they might go out and work for Him.

Rev. E. A. STUART, addressing the younger portion of his audience, gave them the following four mottoes: "fight shy" of every form of sin, "keep nigh" to God, "aim high" in any work undertaken, and, lastly, "pray and try."

Dr. NORMAN KERR, in a brief and cogent speech, dealt with the physical aspect of the question, which, he remarked, was the very alphabet of it. After Mr. Johnson, a coloured brother, had sung in his native dialect a verse of the hymn, "Come to Jesus just now," Dr. SINCLAIR PATERSON said he had addressed, in the Board schools of London, 25,000 children on the physiological action of alcohol. Down in Ratcliff-highway, in one school he had visited, about half of the children were wearing the blue ribbon, and some two-thirds of them declared they were members of a Band of Hope. "The poor neglected upper classes" had long been outside these educating influences, but this society was now supplying the lack.

BOXES OF TRACTS AT HOTELS.—A correspondent suggests that a box, to contain a supply of suitable and attractively-prepared Gospel tracts, should be placed in a prominent position in all our hotels. Much good is believed to have resulted from the placing of similar boxes at railway stations.

HOW A YOUNG LIFE WAS SAVED.

WITH much regret we learn that "Dr. Barnardo's Homes," which, as our readers know, contain over 1200 poor children, are feeling keenly the lack of funds just now. The following record, taken from a recent number of *Night and Day*, will, we trust, suggest to many the blessedness of helping such an invaluable work. The address of the Homes, we may add, is 18 Stepney-causeway, London, E.:—

"Some time ago Mr. George Holland, the veteran superintendent of the George-yard Ragged School, brought under my notice the case of a girl whom he was anxious to save. She was thirteen and a half years of age, and had lived all that time in the worst company in the lodging-houses. It was feared that the poor girl had become seriously contaminated in mind by those with whom she lived. She had no father or mother, or any person who seemed to care for her, although a woman in whose company she had once been had begged about the country with this girl until she was nine or ten years of age. Then they lived in the lodging-houses hard by George-yard, during which time the girl attended Mr. Holland's day-school. Occasionally, when the woman with whom she lodged disappeared, Mr. Holland kindly gave the child a night's lodging in his shelter. This state of things went on for some years, until at length it was seen that, unless something was done to take her right out of the place where she was, she must go, as many of her age had gone, to utter ruin.

"She presented herself at one of our free teas with a note from Mr. Holland to that effect. I was perfectly bewildered. I did not know how we should manage to assist such a girl. On glance at her was enough to prove that we dare not send her to Ilford; nor could I venture to send her from my door, all homeless, friendless and defenceless as she was. If ever a poor child (for she was still but a child) demanded Christian pity and help she did. So I sent her to our town receiving house in the Bow-road, and there employed her in house-work for some months. She had all kinds of work to do, and was kept hard at it, and so busy, that she had but little time for mischief.

"At first all the accounts I received about E. D. were most unfavourable. She was a liar, I was told, and hopelessly dishonest; no drawer could be left open, no cupboard be left unlocked, but her pilfering fingers would extract from within something not intended for her. Her language, too, was at times horrible. Of course she was reproved, and various means taken to show her the sinfulness of her conduct, and at length there began to be a change, very gradual but none the less very real.

"Soon after this a very godly person came to preside over that house, who had had much experience with older girls, and whose manner was firm but loving. Her influence over E. D. was very marked. In a little while the lion had become a lamb, softened, subdued, respectful, anxiously struggling to be truthful; indeed, the girl seemed in many respects changed for the better. Her future was, however, still a very anxious matter with me. She was now fifteen and a half years, and had not grown much, while a peculiar deformity of her neck made it impossible to hope she would ever get into respectable service. To send her out to a little place in the East-end of London might be her ruin, for one could not but fear that she would after all, soon get back among the people with whom so much of her early life had been spent.

"It was at this time that an opening occurred to send her with some others to South Africa, and with great delight she accepted my offer to go as general servant in a clergyman's family out there. I received letters from her, written during the voyage and after her arrival, which were very satisfactory. The thought of what this girl was rescued *from*, of the kind Christian home, in a clergyman's family, to which she has gone in *South Africa*, and of the future life which, under the blessing of God, she may hope to enjoy, is enough to fill any of those who have had the least share in her rescue and training with unspeakable gratitude to God."

A HOLIDAY MISSIONARY BREAKFAST.

THE fifth annual missionary breakfast in connection with the Talbot Tabernacle Congregation was held on Whit-Monday, at the Cornwall Hall, Notting-hill. Although proceedings commenced at 8.30 a.m., the hall was filled with guests, and the sight of so many young people assembling at such an early hour on a holiday morning was most gladdening.

Breakfast being concluded, the Scriptures were read and prayer offered by Mr. E. G. Hodge, Curate of St. Matthew's. The President, Mr. Frank White, then gave a few words of loving welcome, and briefly explained the object of the meeting, which he said was to fan the flame of missionary zeal in their midst. He called upon Mr. FILMER SULIVAN, the new Vicar of St. Matthew's, to address the meeting, which he did in a speech of remarkable simplicity and sweetness. Prayer was offered by Mr. Lane for several missionaries who had gone out from the Congregation; four to China, one to India, and one to Jamaica.

Mr. NORRIS, of Calcutta, followed, giving a graphic sketch of various missionary agencies with which he had been personally associated in India. His remarks were greatly encouraging, though he earnestly deplored the fatal influence which a Roman Catholic Viceroy was exerting in favour of a false religion, and that in a country ruled by a Protestant Queen. The sight of Her Majesty's representative carrying a wax candle in a procession of the "Corpus Christi" cannot certainly be a very edifying spectacle to our heathen fellow-subjects.

Mr. J. TURNER, who has been labouring for seven years in China, followed with a most touching and telling appeal for help, both in money and missionaries, for that great country; and then, with more praise and prayer, this most interesting meeting was brought to a close by Mr. White expressing the hope that after what they had heard many would give themselves more heartily than ever to Gospel work, both abroad and at home.

Offerings in money were afterwards received, and as all the provisions for the breakfast were given, some substantial financial results may be expected. Of this we are sure, much spiritual help must have been realised, and we can only hope and pray that such "Holiday Breakfasts" may multiply, and that the Evangelical Churches of our land may become more and more intensely missionary in their aims and efforts as the coming of the Lord draws near.

The world is very evil,
The times are waxing late;
Be patient and keep vigil,
The King is at the gate.

A SEVEN DAYS' MISSION has been concluded in this small country parish; population under 400. It was conducted by Rev. A. Whitmarsh, Vicar of Kempston, Bedford. Our congregations increased day by day, and there was evidently a great eagerness to listen to the Word of life spoken so eloquently and earnestly by the Mission preacher. I have great reason to hope and believe that the Holy Spirit has been carrying that word to many hearts. Some were there at each service who had not been known to enter a place of worship for ten or twenty years.—Yours very faithfully,

ROBERT TOMKINSON, Rector.

Chipping Warden Rectory,
Near Banbury, May 12.

BEN HOGAN IN OMAHA, U.S.—Our city is moved mightily. Ben Hogan came to us almost unannounced, and without any intention of beginning a revival work. But wishing to speak to his old acquaintances in crime, the opera-house was secured for him, and was packed full with eager listeners. When he had once spoken he must go on. The largest church in the city was thrown open to him, and nightly it is crowded to its utmost capacity. There have already been many conversions, and the meetings are increasing in interest and power. Mr. Hogan's directness and intensity of style are well known in Chicago. They are just the thing for our restless, crime-laden population. If the Lord but spare his health, the indications are that, under the Spirit's blessing, our wicked city will be moved as it has never been moved before.—*Chicago Record.*

ANOTHER GAP IN THE RANKS.

FREDERICK G. CALEY.

A FRIEND sends us an interesting account of the career and death of Mr. F. G. Caley, of Windsor, well known to many as a successful man of business and devoted Christian worker. Our correspondent says:—

On Wednesday, May 9, Frederick G. Caley, one of our most worthy townsmen, passed joyfully into the presence of the Master whom he had long loved and served. After he was converted, the salvation of souls became his great aim and object in life. Beginning with his own family, to whom he was the most loving and tender husband and father, he rested not till he saw them enter one by one into the kingdom of grace. To his joy he had in them earnest fellow-workers in the heavenly vineyard ere he entered into rest. Though as the head of a first-class business as mercer to the Queen and Royal Family, &c., he must have had many harassing and worrying cares, still he honoured God in the midst of these.

He delighted to labour especially amongst the poor. Many a night, though worn out with business and preaching, he would be found at the side of the dying, and the joy of seeing heavenly light dawn upon the hitherto sin-blinded soul was all the reward he needed.

For several years past Mr. Caley's health had been very unsatisfactory, and his medical man warned him that he must take rest; but work he must. In the open air, in private, in travelling, everywhere, he literally bought up golden opportunities. As an instance of this, on the occasion of a travelling menagerie stopping for a couple of nights in the town, he and several like-minded saw in this at once an opening for fresh work; they visited the company, held services, and several were saved. On the occasion of Messrs. Moody and Sankey being refused permission to address the Eton boys on the College grounds, he was permitted to have them proclaim the glad news of the Gospel in his own garden, to as many as it could hold.

As death drew near, his children spoke of how he would meet them when they were called to follow, and he answered, "Yes, but I believe the Lord Himself comes to meet his redeemed ones. I shall know it this afternoon." Death was welcomed as the entrance into everlasting life. About two minutes before the close he quietly said, "I think I'm going," a heavenly light seemed to shine upon his face. He closed his eyes, and without a sigh or struggle he fell asleep in Jesus.

As might be expected, his funeral was largely attended. At the request of the bereaved family, a Gospel address was delivered to the concourse gathered around the grave, that if possible the burial of their precious dead might be the occasion of life to some.

THE UNITED KINGDOM BENEFICENT ASSOCIATION, 4, Berners-street, London, W., grants small but welcome annuities to those who have passed the best part of their lives in affluence, but who from no fault of their own are now destitute and invalided, in many cases hopelessly so. 386 candidates are on the list for election in July next, but there are only sufficient funds to provide for 16 of them. We cordially commend the institution to the charitable public.

HYDE PARK SERVICES.—Our services are closed for another season at the Metropolitan Music Hall. For seven months we have had crowded meetings, and God has blessed his own Word to many souls. On Sunday week we had our opening meeting in the Park. Favoured by splendid weather, we began our tenth year of services, and were rejoiced to notice the close attention paid to the same Gospel which has been preached there so long. Brethren known to us, or accredited evangelists, will be welcomed to take part in our Park meetings, which from the 1st of June will be held every Wednesday and Friday at 8 and Sundays at 6. If any friends to whom our work is known are able to help us pecuniarily I shall be thankful, as the last month's rent of large Music Hall has not yet been met. CHAS. COOK.

Hyde Park Hall, W.

A CARELESS AGE.

"In such an hour as ye think not, the Son of Man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord when He cometh shall find so doing."—MATT. xxiv. 44—46.

THE long, long years of vice and wrong,
When superstition black as night
Made slaves alike of weak and strong,
Have passed for ever from our sight.

Gone are the dark old days, and yet,
Although the Gospel light shines clear,
Men heed it not, and quite forget
That they are only servants here:

Servants entrusted from on high
With sacred work—each man his own—
And yet who put their duties by,
And live for self, and self alone.

And though the Lord Himself has said
That He will come again with power
When men expect not, they are dead
To all the signs of that dread hour.

When countries into war are hurled,
When tempests stir the mighty deep,
When great disasters shock the world,
They wake not from their foolish sleep;

But, lulled by sin into a dream,
All heedlessly they drift along
In Pleasure's ways, until they seem
To reach the deeper depths of wrong.

And sceptics scoff, and waverers fall,
Deeming that Christ will never come;
While those who hold the truth through all
Too oft are listless, if not dumb.

Oh, if this thing could only be!—
That many a careless heart to-day
Might wake to serve God faithfully,
And do Christ's bidding—"Watch and pray;"

That when He comes again in might—
The Father's well-beloved Son—
They might be faithful in his sight,
And hear his sweet "Well done! Well done!"

G. WEATHERLEY.

UNION HALL MISSION.

BANK HOLIDAY was an occasion of much spiritual blessing in connection with this Mission. A number of Christian friends assembled at Union Hall in the morning for praise, prayer, and addresses. A most refreshing and helpful season was thus spent. In the afternoon we gathered for an open-air service in Regent's-park, many friends coming from a distance to help in this important work. Two hours were spent in testifying the Gospel of the grace of God to the perishing. Although at times the rain fell heavily, a large company heard the Word of Life.

After tea quite a hundred Christians went forth into the crowded thoroughfares of Lisson-grove, and Edgware-road; hundreds were thus met with the Word of God and invited to the Hall. The hall being well filled, we had several short addresses. A number of young believers afterwards bore testimony to God's saving grace in their souls. Several spoke of the Lord's goodness to them through the different tent meetings which have been held in connection with this Mission. ROBERT BILKE.

18, *Victoria-road, Kilburn, N.W.*

EVANGELISATION IN CORSICA.—The effort which have been made to send the Gospel to the peasantry and native inhabitants of Corsica are bearing fruit. The Committee have now two agents labouring in the interior of the island, Corte forming their base of operations for the time being. The Rev. Matteo Prochet, of Genoa, has kindly undertaken the direction of this work. Mr. Donald Matheson is the treasurer. Communications should be addressed to Mr. J. C. Berger, Sion House, Lower Clapton, London, E. The Committee earnestly invite those interested in the evangelisation of Corsica to give this Mission a place in their intercessions at the throne of grace.

MRS. HILTON'S CRECHE AND HOME.

LAST Monday afternoon, in the presence of a large assembly of friends, Lady Brassey formally opened the biennial bazaar on behalf of these institutions, held in Cannon-street Hotel on the first three working days of this week. Sir Thomas Brassey accompanied her ladyship, and there were also present, Rev. J. F. Kitto, of Stepney; Rev. Mr. Arbuthnot, vicar of the parish in which the Crèche is situated; the Wesleyan and Presbyterian ministers, &c. &c.

Mr. Arbuthnot having offered prayer, a number of the children from the Crèche, who were present, sweetly sang "The Story ever New." Mrs. Hilton then read an address to her ladyship describing briefly the work of the Crèche, and expressing gratitude for the deep and practical interest she had taken in its operations, both publicly and privately, since its formation. The immediate purpose of the bazaar was to extinguish a debt that rested on the Feltham Convalescent Home, opened last year, which had proved of inestimable service both for training and health purposes.

In responding, Lady Brassey said it was true she had felt deeply interested in the Crèche, because she believed that it was a thoroughly good institution, and that Mrs. Hilton, her daughters, and other friends had done their best to make it worthy of support. It was no experiment; it had taken root downward in the hearts of the people of the East-end, for whom it had effected much good, and also in the hearts of the people in the West, who had been glad to help it on. It must be a great pleasure to its founder to see the tree she had planted now bearing such fruit upward, as shown by the faces of the children around her, whose beautifully trained voices they had heard.

Sir Thomas Brassey having briefly concurred in his wife's expressions of approval, her ladyship declared the bazaar open, hinting at the same time, that those friends who were unable to be present might do worse than show their practical sympathy with the work by forwarding a cheque to Mrs. Hilton.

The arrangement of the stalls was pretty and novel, each of the twelve, ranged round the room, representing a month in the year, and displaying a basket of flowers appropriate to the month. As Sir Thomas Brassey remarked, many warm hearts and busy hands must have been in motion in order to produce the ample store of attractive articles with which the stalls were loaded. We trust, with him, that it may have been successful in forwarding the work of such an excellent institution.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—On the morning of Wednesday week, at the early hour of six, a large gathering of ladies and gentlemen was held in the lower room of Exeter Hall, the occasion being the annual breakfast and meeting of the Central Young Men's Christian Association. After breakfast, to which quite 300 ladies and gentlemen sat down, Lord Radstock delivered an address to the young men especially on consecration to God and holy living; spoke of the admirable work done by the institution during the many years he had known it. Rev. John S. Pawlyn next addressed the company, speaking of the power all young men had for usefulness, notwithstanding the fact that many of them had to move in very humble spheres in life—they could still "live for God." Rev. Marmaduke Washington also gave an address.

THE BOYS' HOME, SOUTHWARK.—Dear Sir,—Under the heading "Fires in the Metropolis" there appeared in several daily papers this morning a notice that some waste-paper here caught fire in our printing machine-room, "the flames spreading to other parts of the building" and causing "great alarm amongst the inmates." To save many kind friends unnecessary solicitude on our behalf, will you kindly allow me to explain that all the boys but a few engaged in house-work were out with me for an early bathe in the Serpentine, that the fire was entirely confined to a small corner of one room, was speedily put out with a little water, and that our total loss was a little waste-paper and the door of a cupboard?—Yours faithfully,

J. W. C. Fegan.

95, *Southwark-street, S.E., May* 19.

Notices of Books, &c.

How to Teach the Pianoforte. By Lady Benedict. 6d. *Hughes, Pilgrim-street, E.C.* This little manual gives many useful hints to instructors of youth.

How to Teach Plain Needlework, by Emily C. Jones (*Hughes*), is also a capital little handbook for teachers and mothers. It contains excellent diagrams, and the language is simple.

The A B C Church and Chapel Directory for 1883 (*R. Banks, Racquet-court, E.C.* 2d.) gives much ecclesiastical and cognate information relating to London and the suburbs.

A series of cards for distribution at races, fairs, &c., with characteristic designs and suitable portions of Scripture, have been prepared by Mr. W. C. Miles. They are published by *Mr. W. Mack.* Price 8d. per assorted packet of 100.

The Laws and Polity of the Jews. By Dr. Edersheim. *The Religious Tract Society.* This volume deals with the political, domestic, and social life of Israel, and throws a flood of light upon the history of that chosen race. The book abounds in illustrations of Bible truth, and should be in the hands of all Bible students.

The London Congregational Directory. 6d. *Alexander & Shepheard, 21, Castle-street, Holborn, E.C.* Contains a list of Congregational Ministers resident in London, corrected to the present date. The list of ministers is followed by a list of Congregational Churches, in alphabetical order, according to locality. A list of Mission Rooms and Preaching Stations connected with the churches follows, and shows, in some measure, what Evangelistic work is being carried on in connection therewith.

Natural Law in the Spiritual World. By Henry Drummond, F.R.S.E. 7s. 6d. *Hodder & Stoughton.* We have heard much of the "feeble and dissolving faith" of these times. The warning on the point was necessary. But sure we are that the tide is turning, and with a strong current. This book will help forward the healthy reaction that has set in. The "decadence of religion in the world of science" here meets its remedy. A master hand shows that there is a unity of conception in the universe, and that there are subtle and profound analogies between Nature and Evangelical religion. Modern science has ignored the supernatural, and in some cases has done this contemptuously. In this volume Professor Drummond not only asserts, but proves that Evangelical theology in its primary characteristics is both scientific and philosophical, and that, *in* the supernatural, natural law reigns. And it should be observed that all this is done without in any way lowering the spiritual revelations of Scripture. A scientist applies to the cardinal tenets of the Christian faith the facts of science, and, in an original and most impressive manner, finds an illustration of great Bible truths in the natural laws that have proceeded from the same Divine Mind. We are thankful for such a work. The age needed it. It is a cause of the deepest rejoicing that one who is taking his place among the naturalists of the day uses the discoveries of modern science to enforce the highest spiritual requirements.

Not For Him: The Story of a Forgotten Hero. By Emily S. Holt. 3s. 6d. *J. F. Shaw & Co.* The perusal of a new book from the pen of Miss Holt is, to us at least, an event and a landmark in our studies of contemporary literature. As we have said before, so we are constrained to say again, the productions of no living narrator of the past history of our nation are so eagerly anticipated, so fully enjoyed, and so reluctantly laid aside. The "forgotten hero" whose sorrowful but patient life-history is recorded in this delightful chronicle is "Edmund, Lord of Cornwall," one of England's nobility six centuries ago. We get a vivid glimpse at once of the political, social, and religious aspects of the time. Few readers of the book will say that the former times were better than these; we imagine the young lady portion of them will specially rejoice that their lot is cast in a generation that pays more heed to the voices of reason and righteousness in the settlement of certain important affairs. But human passion and human blindness when uncontrolled by an enlightened obedience to the will of God work out the same results in every age and under every social condition; so that we find abundant lessons in this picture of a bygone time for the men and women of to-day. We trust many of these will become acquainted with Miss Holt's "forgotten hero;" if they do not they will be depriving themselves of a treat of no common sort.

Wave Whispers is another series of poetical leaflets from the prolific pen of Mr. William Luff. As the title indicates, the subjects are suggested by marine objects, surroundings, and associations. The thoughts are fresh and choicely expressed, and the leaflets are well-suited for sea-side distribution. The packet, containing 100 copies of sixteen different leaflets, has been neatly got up *Drummond's Tract Depôt, Stirling.* Price 6d.

Guided Step by Step. By Ebba de Ramsay. 1s. *S. W. Partridge & Co.* We are glad to welcome, in this compact form, the various narratives that Madame de Ramsay has written and published from time to time of her work among the helpless children at her Swedish home. We feel sure that many who have read these delightful chapters in their detached form will be glad to renew and revive their acquaintance with our sister's excellent and most Christ-like work; while this simple and touching record of God's faithfulness and marvellous goodness ought to secure hosts of new friends for her "Cripples' Home."

Christian Ministry to the Young. By S. G. Green, D.D. *Religious Tract Society.* Dr. Green is eminently qualified to speak with authority on the subject of this volume, which contains the substance of six Lectures delivered before the Principal and Students of Regent's-park College, and published by their request. Long experience has made him thoroughly at home with its details, and we have, as might be expected, many invaluable suggestions, such as parents, pastors, and teachers may most profitably consider, and wisely adopt. The place of children in the congregation, the best methods of conducting Special Services for Children, preaching to children, class instruction, and general religious training, all come in for review. The author deserves hearty thanks for the freshness, earnestness, and skill which he has brought to bear upon his theme. He has rendered important service to the Church of Christ in issuing this book, at a time when it is more than ever its imperative duty to give attention to the claims of the young.

The Prophecies of the Revelation. By Dr. Seiss. *Christian Herald Office, Ivy-lane.* This is a cheap edition, somewhat abridged, of an American work which was originally published in three volumes at the price of three pounds. Here we have it for three shillings, a marvel of cheapness, and of intelligent, painstaking research into the revealed will of God. It is a storehouse of prophetic truth such as thoughtful students of prophecy may consult with advantage While not endorsing all the author's conclusions, or agreeing entirely with his theory of interpretation, we can yet cordially commend the work to the prayerful and earnest attention of those who desire to look closely into the solemn import of Apocalyptic truth. The book is written in a calm and reverent spirit, and adopts largely the principle of allowing Scripture to interpret itself, by comparing one part of the Word with another. We are living in times when it is of special importance that Christians should become acquainted with the sure word of prophecy. It is a matter for deep regret that so many should neglect the study of themes which occupy so large a space in the pages of inspiration, and which have so much to do with the present duty, as well as future prospects, of all true believers on Christ. The reading of Dr. Seiss's book cannot fail to awaken thought and excite inquiry, and we therefore heartily commend it to our readers.

REV. J. MOUNTAIN and his wife continue to prosecute their Gospel temperance campaign in Cape Colony. The Grahamstown *Journal* of March 24 reports a week's temperance conference held there organised by Mr. Mountain, and at which he acted as honorary secretary; various aspects of the question were discussed by men of standing in the community, and a healthy impetus given to the growth of a sound public opinion. Mr. Mountain, we observe, has also been defending in a Cape newspaper the use of non-alcoholic Communion wine.

GRAVESEND.—Mr. J. T. Chapman, seamen's missionary, writes that he visited a number of Italian emigrants lately and distributed portions of Scripture. When it was discovered what the book were many of them were thrown into the waters A very cordial reception was, however, accorded to Mr. Chapman on the same occasion by English and Scandinavian emigrants, who thankfully received the books offered to them. Mr. Chapman would be glad to receive suitable literature for the purposes of his Mission. His address is, British and Foreign Sailors' Society, Gravesend.

(*For Forthcoming Meetings, Donation List, &c., see page* 22.)

Marylebone Medical Mission and Dispensary,

43, CARLISLE ST., EDGWARE ROAD, N.W.

THIS Mission was begun in May, 1876. Objects:—Preaching the Gospel and Healing the Bodies of the Poor. The work is carried on in one of the poorest districts in London. All patients receive Advice and Medicine Free. The sick are provided with Beef-Tea, Milk, &c.

New Cases admitted during the year 1882	4,647
Visits made by these to the Dispensary	13,806
Visits of Medical Superintendent to Sick at Home	3,356
Visits of Nurse to Sick at Home	3,264
Bibles, Scripture Portions, and Tracts distributed	**25,968**

MEETINGS.

Short Services for 25 Minutes on Monday, Wednesday, and Friday for the Patients	1	p.m.
Thursday, Gospel Service	8	,,
Sunday, Gospel Service	7	,,
,, Prayer Meeting	8.30	,,
Monday, Bible Class for Women	3	,,

The Committee appeal for funds, which are greatly needed. Contributions will be thankfully received by R. CHAMBERS, 43, Carlisle-street, Edgware-road, N.W.; or by the Treasurer, E. PARKER YOUNG, Esq., 30, Westbourne-square, W.; and by Messrs. MORGAN & SCOTT, Office of "THE CHRISTIAN," 12, Paternoster-buildings, E.C.

THE SALVATION ARMY.

MRS. BOOTH

Will deliver an Address in the Regent Hall, Oxford Circus, on

"Modern Unbelief,"

On Tuesday Afternoon, May 29, at Three o'clock. Admission Free, without Ticket.

Reserved Seat Tickets, One Shilling each. To be had on application, or by sending stamped addressed envelope with stamps to Chief of Staff, 101, Queen Victoria-street; or on application, 20, Charing-cross; Regent Hall, Oxford-circus; Congress Hall, Lower Clapton; and Eagle "Salvation" Hotel, City-road, E.

Whitecross Street Medical Mission

This branch of the work is open two days a week; and the pressure, from the number of patients attending, is so great that it ought to be opened a third day. Funds are *urgently* needed. FRANCES HASTINGS.

Mission Hall, 199, Whitecross-street, E.C.

"THE CHILDREN OF OUR STREETS."

With great grief the announcement has to be made of

An absolutely empty purse, and an overdrawn Bank Account, while every day Urgent cases of homeless children demanding admission are brought to our doors.

Even the maintenance of those already in the "Homes" is a matter of much present difficulty.

The food alone required for over 1,200 Children and about 100 Adult helpers, costs little less than £50 per day.

Moreover, unless the needful amount is soon forthcoming, we shall be compelled to relinquish

The emigration of 200 children,

For whom places have already been obtained in good homesteads in Canada, and berths bespoken in vessels leaving for Quebec in June.

The need is therefore most urgent, and the Lord's people who have hitherto so kindly sympathised with the work of saving homeless and orphan children from the crime and suffering of our large cities, and from the perils of the streets, are invited to help in the present urgent and pressing crisis.

The smallest donations will be promptly acknowledged if addressed to the Treasurer, WM. FOWLER, Esq., M.P.; or to

Yours faithfully in Christ's service
among the Little Ones,

T. J. BARNARDO.

18 to 26, *Stepney Causeway, London, E.*

Requests for Praise and Prayer.

PRAISE.—For the success of the Sunday Closing Demonstration in Hyde-park on Whit-Monday; ask our Heavenly Father to give his guidance and blessing to all the further efforts to get the sale of intoxicating liquors stopped throughout England during the whole of the Lord's Day.——For much blessing granted during a week of Mission Service held in St. James's Church, Hereford, by the Rev. W. West.

PRAYER.—An agonised father entreats prayer for his son who has (though only a youth, and one whom he had considered a Christian until lately) fallen into the lowest depths of sin. Pray that he may be convicted, pardoned, sanctified, and saved.

PLACES.—That tracts and portions of Scripture which will be given away in Paris by a lady may be blessed of God.——For Gospel meetings in Haddington, N.B., being conducted by J. M. Scroggie.——For a blessing on open-air preaching at Banffshire Feeing Markets, May 21 to 26.——For a Mission being held in Christ Church, Southport.——For rich blessing upon a three weeks' Mission at Newhills, near Aberdeen, N.B., to be conducted by Mr. G. T. Gillingham.——For Gospel Mission at Derby to be conducted by Mr. Henry Thorne.——For God's blessing on Gospel services by Mr. Opie Rodway at Mission Room, Chalford, Sunday, 27th May.

ARMY SCRIPTURE READERS.—The annual meeting of the Army Scripture Readers and Soldiers' Friend Society was held at Exeter Hall on Wednesday last week, under the presidency of Bishop Claughton. Mr. W. A. Blake reported that 95 readers of the Society were located in the United Kingdom, Bengal, Bombay, Madras, Hongkong, Barbadoes, Egypt, Gibraltar, Malta, and Mauritius; during the past year additional readers had been appointed for Beverley, Pontefract, Shrewsbury, and Taunton. The Chairman, in a short address, said that one of the first efforts he made when he took the office he now held was to endeavour to increase the facilities and remove the obstacles in the way of Scripture readers. The duty of the chaplain was to preach the Gospel, and that of the reader was to bring persons to hear the Gospel. The work done in Egypt by the Scripture readers had been exceedingly valuable, for they had brought to many a dying soldier, who was laying down his life for his country the comfort and hope of the Gospel. The following resolution was carried by the meeting: "That having heard with devout thankfulness of the success which has crowned the labours of our Scripture readers during the past year, this meeting desires to commend this society to the generous support of all who profess and call themselves Christians, in the firm conviction that they cannot show their indebtedness to the valour and self-sacrifice of the British soldier in a better way than by seeking to promote his spiritual welfare."

THE RELIGIOUS TRACT SOCIETY.—On Thursday last the annual breakfast was held at the Cannon-street Hotel, in connection with the foreign missionary work of the Society. Mr. Hugh Matheson presided, and referred with pleasure to the great spread of Mission work in foreign countries. He stated that in China in particular the great barriers to the progress of Christianity had been broken down. Bishop Titcomb gave an encouraging account of the signs of progress of the Mission work in Rangoon, and stated that good short practical tracts which compared Christianity with Buddhism were much needed for distribution in fields where he had been labouring. M. E. Sautier gave an account of the work of the Mission in France, where he stated there was a great need of more workers to uphold the truth they held so precious. Rev. J. B. Wood, of the Church Missionary Society, in referring to the missionary work in West Africa, said that nearly the whole of the education there had been done by the missionary societies. The Bible had been translated into 401 languages spoken in the West of Africa. Dr. John Murdock said that India had a special claim upon them, as the people there were their fellow-subjects. He expressed his regret that there were not only freethought societies in India, but that two anti-Christian publications were circulated there, and a large number of writings of Mr. Bradlaugh, Mrs. Besant, Colonel Ingersoll, and other well-known freethinkers. There were, however, numerous societies and publications to counteract that evil influence. The Rev. James Gilmour, from Pekin and Mangolia; the Rev. J. Hudson Taylor, of the China Inland Mission; and Mr. A. N. Archibald, from Nova Scotia, also addressed the meeting, and gave interesting accounts of the work in which they had been engaged.

Mission and other Appeals.

UNION HALL MISSION.—We hope soon to begin our summer work in the Gospel tents. The blessing bestowed upon these efforts last year was both great and lasting, and we look for even greater results during the coming season. I am invited to erect tents at Fulham, Battersea, Wandsworth, Kensal-green, and Pinner, near Harrow. There are other places in and near London where these efforts might be used with undoubted success. For the effectual working of the tents in the abovementioned localities, we shall need quite £250, as our funds for the general work of the Mission are exhausted. Contributions sent direct to me will be very gratefully acknowledged.—ROBERT BILKE, 18, Victoria-road, Kilburn, N.W.

BETHNAL-GREEN FREE LIBRARY.—Her Majesty's Commissioners of Patents for Inventions have presented one thousand volumes of their publications to the Free Library, London-street, Bethnal-green, E. One of the conditions upon which the grant has been made is that the library shall be open free to the public "at all reasonable hours," and therefore it is now open daily from morning till night. As this step will involve a very considerable increase in the working expenses, the committee earnestly appeal for funds to enable them to meet this extra outlay. Contributions will be received by Mr. F. A. BEVAN, treasurer, 14, Lombard-street, E.C., or by Mr. G. F. Hilcken, librarian, at the Library.

BOARDING-HOUSE FOR CHRISTIAN WORKERS.—A lady, who for many years has been engaged in missionary work both at home and abroad, is anxious to start a small private boarding-house for Christian workers when needing a temporary rest or a time of preparation for work. A small sum of money is required for the start. Mrs. Norman Macleod, 20, Coates-gardens, Edinburgh, will be glad to receive any contributions kindly given for the purpose. We know the lady of whom Mrs. Norman Macleod writes, and think her scheme worthy of support, and will be glad to promote it.

JAMES ALEX. CAMPBELL, Stracathro, M.P.
Rev. J. ELDER CUMMING, D.D., Glasgow,
P. W. MACLAGAN, M.D., Berwick-on-Tweed.
Rev. GEORGE WILSON, Minister of Cramond.

Notices.

APPLICANTS FOR TRACTS.—J. G. Millard, postman, Spilsby, Lincolnshire; James Rennie, colporteur, Hitchin, Herts; Miss Kelland, Woodchester, near Stroud, Gloucestershire; C. Hockley, 102, New England, Peterborough; Miss N. Harding, 5, Stanhope-street, Hyde-park-gardens, W.; H. Dinham, Mrs. Fennell, Longparish, Hants; W. Burgess, High-street, Sutton, Surrey; J. Galt, town missionary, 20, Madeley-street, Tunstall; J. Smith, Bible Depot, Aylesbury; Miss Dempster, Hall-bank, Ladbroke-terrace, Notting-hill-gate, London, W.; T. Guest, Woodsetton, near Dudley, Staffordshire; H. Jones, 6, Fowler-street, Derby; H. Jones, 10, Trafalgar-place, Weston, near Bath; C. Jeffs, goods guard Midland Railway, Cobden-street, Long Eaton, Derbyshire; H. Wilson, 375, South-street, Glasgow; S. Evans, navvy missionary, 13, Stephenson's-row, Boston, Lincolnshire; Miss Marratt, 55, Howard-street, Eccles New-road, Salford; G. Lambeth, 31, Green-street, New Brompton.

Communications received with thanks.—G.B. S.G. C.M.P. D.B.F. F.D. C.E.M. J.T. M.G. C.C. J.D. A.M. M.G.P. T.P. H.E.S. R.W.McA. E.C.N. W.A.R. J.R. S.A. M.A. M.L.W. J.E.B. R.S.S. A.S.E. W.Q. J.T.C. S.G.M. M.E.C. A.St.J.M. F.M.M. R.T. M.B.G. A.M. M.G. E.G. J.F. W.F.T. E.S. D.M. W.H.J. T.L.S. G.E.W.C. R.A. E.R. J.H.R. G.W. C.A. M.L.D. A.C. A.R.S. E.S. F.H.W. L.Y. C.H.G. J.G.F. M.G.P. G.E. H.C.S. S.C. W.W.S. W.H. C.M.H. W.F. S.H.B. S.S. A.M.G. W.L. F.J.C. F.N. W.F. J.P.T. C.I. H.J.B. C.E.H. A.E.W. W.D. M.V. R.B. J.W. E.L.R. L.G. F.M. T.P. W.C.S. G.L. J.S.W. W.F.B. J.T.R. H.M.B. M.G.P. G.S.W. J.S. G.H. M.A.K. S.P. Major F. E.J. W.O. W.B.W. W.B.T. A.T. F.W.H.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELIZATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

REV. W. H. AITKEN: Trinity Sunday, May 20, Penge, S.E.; Sunday, June 3, Penge-lane, S.E.

MR. HENRY THORNE, May 31, Doncaster; June 1, London; 4, Birmingham; 5 to 8, Macclesfield.

THE DEEPENING OF SPIRITUAL LIFE.—Stafford Rooms, Tichborne-street, Edgware-road, W. Friday, May 25, Rev. G. A. Arbuthnot on "Preparation for Christ's Coming."

CONFERENCE AT HAMMERSMITH, West-end Chapel.—May 28, 29, and 30, 4 and 7 p.m. Subjects, "Spiritual Life, Progress and Service."

DUBLIN BELIEVERS' MEETINGS in the Merrion Hall, Lower Merrion-street, Merrion-square, Dublin, June 19, 20, and 21.

MILDMAY PARK ANNUAL CONFERENCE, June 27, 28, and 29, 1883. No applications for tickets can be received before May 9.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers, now Totnes; Mr. E. Arrowsmith, at Public Hall, Croydon, every Saturday and Sunday in May; Mr. W. Seyler, at Highgate-road Baptist Chapel, till May 25; Messrs. Attenborough and Seyler, at Upton Chapel, Lambeth, May 28 till June 1; Mr. Bannaster, at Folkestone till May 26.

——————SIXTEENTH ANNIVERSARY OF CENTRAL SERVICES FOR SOUTH LONDON, at Hawkstone Hall, Westminster-bridge-road, on May 29, at 7 p.m.

CONFERENCE HALL, Mildmay-park, N.—Friday, May 25, Address to Christian workers, by Mr. Geo. Muller; Sunday, May 27, 9.30 a.m., Rev. J. Hudson Taylor; 3.30 and 7 p.m., Mr. Geo. Muller; Tuesday, May 29, 3.30 p.m., Miss Weston will give an account of work in the Royal Navy.

Y.M.C.A., 205, High-street, Camden Town.—Thursday, May 24, 8.45 p.m., address by Mr. T. Shuldham Henry on "The Holy Spirit as the Power for Walk, Work, and Worship."

STRANGERS' REST, 163, St. George-st., Ratcliff-highway, E. —Monthly Workers' meeting, Thursday, June 7. Tea 6 p.m. Meeting, 7 p.m. Rev. John Wilkinson will give an address, subject, "Second Coming of Christ."

SALVATION ARMY.—Address by Mrs. Booth, on "Modern Unbelief," Regent Hall, Oxford Circus, W., Tuesday, May 29, 3 p.m.

THE SECOND ADVENT.—Addresses by Rev. John Wilkinson, at Conference Hall, Mildmay-park, N., Room No. 6, on Wednesday evenings, 7.30 p.m. May 23, "The Second Advent: How, When, and Where?" May 30, "The Second Advent, in its Relation to the Church."

FRIENDLESS AND FALLEN.—A special meeting for praise and prayer will be held at the Central Home, 200, Euston-road, on Tuesday, May 29, at 6.30. Friends are invited.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thursday, May 17, 8.45, address to young men by Rev. J. Thain Davidson, D.D., subject, "Wanted—A Man!" Monday evening, May 21, 8.45, lecture by Mr. Alfred J. Glasspool, subject, "Hard Work without Beer."

CHINA INLAND MISSION.—Annual meetings at Conference Hall, Mildmay-park, May 31, at 3 and 7 p.m.

MAJOR AND MRS. EVERED POOLE, who are now in the Channel Islands, will hold a Gospel Temperance Mission in Hornsey in June.

MR. SAMUEL INSULL sails to-day for Halifax, Canada, and the United States in the interest of Gospel Temperance. He is accredited by the Y.M.C.A., and by the leading temperance organisations.

Subscriptions received by Messrs Morgan & Scott to Saturday Morning, May 19, 1883.

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Thrawl-street Mission—A Working Man	0	2	6
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Poor Jews in Jerusalem (*Mrs. Finn*)—A Soldier	2	10	0
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Bible Carriage, Pau—H.	5	0	0
Calcutta Mission (*Mr. Hobbs*)—G. W. G.	10	0	0
Poor Jews in Russia (*Mr. A. Sternbury*)—A Soldier	2	10	0
Zenana & Medical Mission (*Dr. Griffiths*)—Killinker, Y.W.C.A.	0	6	0
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MAJOR WHITTLE and JAMES McGRANAHAN have had a most successful series of meetings in Dayton, Ohio. From there they go to Marquette, Mich., on the Lake Superior shore.

(Continued from page 3.)

Miscellaneous.

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Medical Missionary Association.

The Annual Meeting of the Association will be held, God willing, on Friday, 25th May, at 3 p.m., in the Lower Exeter Hall.
Chairman—WM. LOCKHART, Esq., F.R.C.S.
Author of "The Medical Missionary in China."
Dr. K. Mackenzie, L.M.S. Mission, Tien-tsin, China. *Physician to His Excellency Li Hung Chang, the Viceroy of Chih-li.*
Dr. J. Dixon, Mildmay Medical Mission to the Jews in London.
Surg.-Gen. Francis, of the Indian Medical Service.
And others, will take part in the proceedings.

The openings for Christian service which some of these gentlemen have obtained on the foreign and home fields have been of a remarkable character, and their statements of work and results will repay the close attention of all interested in Mission efforts among the most contrasted classes.

EVANGELIZATION IN THE INTERIOR OF CORSICA.
Director of the Mission.
The Rev. MATTEO PROCHET, of Genoa.
Treasurer.
DONALD MATHESON, Esq.

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EIGHT DAYS' GOSPEL TEMPERANCE MISSION,

At EXETER HALL, May 27 to June 3.

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SABBATH, May 27.... The Desecration of the Lord's Day through the Liquor Traffic ..... — **Mr. FRANCIS MURPHY.** / **Mr. GAWIN KIRKHAM.** / **Mr. THOMAS E. MURPHY.**

Chairman—**SAMUEL MORLEY, Esq., M.P.**

MONDAY, May 28.... The Demoralizing Influence of "Treating" in Commercial Circles ..... — **Mr. WILLIAM NOBLE.** / **Rev. W. BARKER, M.A.,** *Chaplain to the Queen.* / **Mr. FRANCIS MURPHY.**

Chairman—**J. H. TRITTON, Esq.**

TUESDAY, May 29.... The Wrongs inflicted upon Women through the Use of Intoxicants ..... — **Rev. J. R. WOOD,** *of Holloway.* / **Rev. S. D. STUBBS,** *of Pentonville.* / **Rev. WM. STOTT,** *of St. John's Wood.* / **Mr. THOMAS E. MURPHY.**

Chairman—**S. GURNEY SHEPPARD, Esq.**

WEDNESDAY, May30.... The Influence of Drink upon the Working man—his Person, Family, and Home ... — **Rev. CHARLES SPURGEON,** *of Greenwich.* / **JOHN W. KIRTON, Esq., LL.D.** / **Mr. FRANCIS MURPHY.**

Chairman—**H. M. MATHESON, Esq.**

THURSDAY, May 31.... The Physical, Mental, Moral, and Spiritual Deterioration resulting from the Use of Stimulants ..... — **Rev. CHURCHILL JULIUS, M.A.** / **HARRISON BRANTHWAITE, Esq., F.R.C.S.** / **Rev. F. A. C. LILLINGSTON,** *of Highbury.* / **Mr. THOMAS E. MURPHY.**

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FRIDAY, June 1 .... The Sufferings entailed through Drink upon Children from Infancy upwards ..... — **Dr. T. J. BARNARDO.** / **Mr. RICHARD T. BOOTH.** / **Rev. J. P. GLEDSTONE,** *of Streatham Hill.* / **Mr. FRANCIS MURPHY.**

Chairman—**ARTHUR PEASE, Esq., M.P.**

SATURDAY, June 2.... Strong Drink a Robber of the Churches... — **Rev. J. HUDSON TAYLOR,** *of "China Inland Mission."* / **Mr. HENRY VARLEY.** / **Mr. THOMAS E. MURPHY.**

Chairman—**WILLIAM FOWLER, Esq., M.P.**

SABBATH, June 3.... The Gospel the Power of God to deliver the Enslaved... ..... — **Mr. FRANCIS MURPHY.** / **Mr. G. O. BARNES,** *the Mountain Evangelist of Kentucky.* / **Mr. THOMAS E. MURPHY.**

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EIGHT DAYS' GOSPEL TEMPERANCE MISSION.—"The Christian," June 7, will be a 40-Page Number, and will contain Special Reports of the Eight Days' Gospel Temperance Mission, at Exeter Hall, May 27 to June 3.

Friends wishing for a number of Copies for Distribution are particularly requested to order at once.
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CONFERENCE HALL,

ECCLESTON STREET (WATERLOO STATION),

On TUESDAY NEXT, JUNE 5, at 6.30 p.m.

The Chair will be taken at 8 o'clock, by

STEVENSON A. BLACKWOOD, ESQ.

The occasion is one of special interest to the Mission, the object being to return hearty thanks to God for *the completion of its Chain of Stations from the Coast to the Upper Congo;* also for

The Launch of the "HENRY REED" Steamer,

For the Service of the Mission on the extensive Upper River now reached.

Messrs. BILLINGTON, HARVEY & RICHARDS, from the Congo, will be present, also Three Native Lads; and Mr. GUINNESS will give an account of a recent visit to the King of the Belgians, with reference to the future of the great Congo Region.

The "HENRY REED" Steam Launch will be on view at Westminster Bridge (Steps, South Side),

On TUESDAY, WEDNESDAY, and THURSDAY, the 5th, 6th, and 7th of June, from 11 *a.m. to* 6 *p.m.*

TICKETS for the Conversazione can be had free, on application to the Secretary, Harley House, Bow, E. Tea and Coffee from Half-past Six to Eight.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Funds greatly needed.—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the office of this paper.

HOLINESS AND FAITH-HEALING MEETINGS.

EVERY MONDAY, TRINITY CHURCH, Triangle, Hackney. 6.30, Faith-Healing. 7.30, Holiness. Speakers, various.
Conducted by Rev. JOHN ALLEN.
HOLINESS MEETINGS, 3, Rochester-square, Camden-road. Every first Tuesday in the month, 3.30, 6 and 7 p.m. Every Tuesday, 6 and 7 p.m.
Conducted by Rev. W. E. BOARDMAN.

£100 URGENTLY REQUIRED, for

carrying on the "One Tun" Ragged School Mission, Old Pye-street, Westminster. THERE ARE NOT SUFFICIENT FUNDS IN HAND TO PAY THIS MONTH'S EXPENSES.

The Twenty-sixth ANNUAL MEETING on June 5, at Six o'clock, at the School, The Earl of SHAFTESBURY presiding. About Forty young servants, formerly scholars, with excellent characters of one year and upwards, will receive the School Prize. About Twenty others are in situations, but not yet twelve months. Other operations besides the Day, Night and Sunday Schools, are Mothers' Meetings, Band of Hope, Juvenile Sabbath Band, Working Lads' Institute, with Bible and other Classes; Mid-day (Wednesday) Prayer-Meeting, Men's Sunday Afternoon Bible Class, Sunday Evening Mission Services and Prayer-Meeting. Penny Banks, Shoe Club, &c. A Bible-Woman to visit all connected with the Mission, and other efforts. "Brethren, pray for us." Mr. A. J. WOODHOUSE, Treasurer, 1, Hanover-square, W. Mrs. J. BARKER HARRISON, Hon. Sec., 78, Coleshill-street, Eaton-square, S.W. Cheques may be crossed Union Bank of London, Argyll-street, Branch.

URGENT APPEAL.—The Committee of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The work of the Society is not in any way curtailed by the rebuilding of the Hospital, but is still carried on in the New Wing, and the Committee will most thankfully acknowledge the smallest gifts in money or clothing. Old coats and trousers are much needed.

SCRIPTURE READERS' SOCIETY
FOR IRELAND.
Supported by Voluntary Contributions.
President—
The Right Hon. the EARL of SHAFTESBURY, K.G.
Established 1822, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations*. Irish-speaking Readers are sent to Irish-speaking districts when required. The work is carried on in a spirit of love.
Subscriptions or Donations will be thankfully received by the Secretary, Capt. KEARNEY WHITE, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.
The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.
I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY.
N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

TWO OR THREE CHRISTIAN
WORKERS of the Kingsland Missions intend (D.V.) spending their holidays (the first half of July) in village Gospel Work, and will gladly hear from Christians in the West of England where such efforts are most needed.
W. C., 79, Norfolk-road, Islington.

FIFTY POUNDS immediately wanted to start the *Malta* Steam Launch on her mission of mercy. She sails on Wednesday for Malta. This will cover the extra expenditure for one year.—Subscriptions may be sent to the Rev. EDWARD W. MATTHEWS, Secretary, British and Foreign Sailors' Society, Shadwell, London, E.

ZENANA AND MEDICAL MISSION Training School and Home, 58, St. George's-road, S.W.—The increased number of pupils has compelled the taking of the above much larger house, and the Committee earnestly ask for funds to meet the largely increased expenses. Treasurer, G. J. Green, Esq., London & County Bank, Victoria-street, S.W. Hon. Sec. Dr. Griffith. Miss Brocklebank, £10 (toward new house).

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square E.C.

LECTURES AT THE STAFFORD ROOMS.—Mr. B. W. Newton proposes (D.V.) to give a few Lectures on Prophetic and other parts of Scripture, at the Stafford Rooms, Titchborne-street, Edgware road, on consecutive Thursday Mornings at Half-past eleven o'clock.
The first Lecture on Thursday, May 17.

OPEN AIR MISSION.—The Thirtieth Annual Report is now ready, and may be had free, at the Office, 14 Duke-street, Adelphi, London, W.C. Contributions may be sent to Mr. Gawin Kirkham, Secretary. Treasurer, Lord Kinnaird. Hon. Sec., John MacGregor, Esq.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.
GEORGE HOLLAND thankfully acknowledges receiving £2, A Thank-offering. S., 4s. for Day in Country.
The Infant Day Nursery, Day and Sunday Schools, Work amongst Elder Girls and Young Women, Children's Services, Mothers' Meetings, Temperance Work, Evangelistic and Open Air Services, Shelter for Homeless Boys and Homeless Girls, and other Missionary Agencies in operation.
Friends are invited to visit the Institution any day but Saturday.
Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

CONVALESCENT HOME, Copped Hall Green, Waltham Abbey (half an hour's rail from Liverpool-street, to Waltham Cross, and near Epping Forest), for respectable poor women requiring country air and good food. Payment £1 1s. for three weeks. Communications to be addressed to Matron, Miss HEBBITT, at the Home. Contributions received thankfully by the Lady Superintendent, Dowager Countess of GAINSBOROUGH, 17, Hyde-park-square.

MRS. WILKES begs to acknowledge the receipt of an anonymous £5 from Edinburgh in aid of Rescue Work in Poplar. Mrs. Wilkes at home on Wednesdays.

Educational.

PADCROFT HOUSE,
WEST DRAYTON, MIDDLESEX.
High-class education for Professional or Commercial life. As each boy receives personal attention, and backward pupils have private tuition, progress is secured. Decided Christian teaching.
Rev. G. H. JONES, F.A.S.

THE WOODLANDS, Hitchin, Herts.—Select Boarding School for Boys. For prospectus apply to the Principal, ISAAC SHARP, B.A., a member of the Society of Friends. Careful personal training. Efficient staff of masters. excellent recreation grounds

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
Principal—Dr. CRANAGE, M.A., Author of "Mental Education," "Three Lectures on the Tabernacle in the Wilderness." &c., &c.
Vice-Principal—Robert Weston, Esq., T.C.D.
Head Master—Mathematics: T. Woodcock, Esq., B.A., Wrangler, late Scholar and Exhibitioner, Christ's College, Cambridge. Second Master—Classics: H. May, Esq., B.A., late Scholar of Brasenose College, Oxford. Modern Language, Music, and Drawing: C. M. Bach, Esq., Graduate of the University of Leipsic, and Government (German) Certificated Teacher. Junior Master: D. H. S. Cranage
Terms for Board and Lodging (exclusive of School Fees), as under, per Term:—Boarders under 10 years of age, 12 Guineas; Ditto, 10 years of age and over, 15 gs.; Ditto, under 18, with separate Bed-room and share of Private Sitting-room, 33 gs; Private Pupils above 18 years of age, with separate Bed-room, separate Private Sitting-room, and other privileges, 60 gs.; Separate Bed-room for one Boy, 6 gs. For Boys who enter the School under 10 years of age the charge remains 12 gs. Two or more Boys from the same family are taken at reduced charges. Entire charge taken of Boys from India, the Colonies, &c.
School Fees (for Education only), per Term:—English Education, with Latin, Greek, and Mathematics, £4 4s.; French and German (each), £1 11s. 6d.; Drawing, £1 11s. 6d.; Piano, Singing (each), £1 11s. 6d.; Shorthand, £1 11s. 6d. Drilling (during summer months), per annum, £1 1s.
Full particulars on application to the PRINCIPAL.
Dr. CRANAGE has recently greatly enlarged and improved his School premises.

BRIGHTON.—EDUCATION.—Mr. ALFRED CLARK, B.A. (Lond.) receives about 20 Sons of Gentlemen, from seven to fourteen years of age. Terms from 40 to 55 Guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and Mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. W. Haslam, 19, King's-road, Brunswood-park, N.

EDUCATIONAL.—The Principal of a Ladies' School (High-class), who has had lengthened experience and has been singularly successful as a teacher and trainer of youth, morally and physically, offers a present Vacancy on inclusive and reduced terms to parents seeking for their daughters intellectual culture, combined with Christian training. All pupils entered for the University Examinations have passed successfully.—PRINCIPALS, care of Miss Rendle, Bank-street, Teignmouth.

EDUCATION IN FRANCE.—Rev. de Pomaret, director Evangelical popular meetings at Chambéry (Savoy), near Aix-les-Bains, receives English pupils. Situation very healthy, and climate mild. Terms moderate. Best English references. Apply as above.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss ARNOLD, 50, Victoria-road, Clapham-common, S.W.

For Delicate or Backward Youths
PRIVATE TUITION
must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninterested Assistant Masters, and to the rough treatment of hardier Schoolmates.

MR. WILLIAM PENN
devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home, wherein his Pupils are received as members of, and sharers in, the family life. In the fear and love of God it is sought to train this family, developing all kindly and gentle feeling, encouraging observation and a love of Nature. It is Mr. Penn's conviction that

DECISION OF CHARACTER

is of more value than an extensively stored memory, and the mere acquisition of knowledge apart from some perception of its significance as a factor in human life and interests is not encouraged. The House is admirably situated on the eastern brow of the northern heights of London, open on all sides and commanding an extensive and delightful view of over twenty miles of River, Lake, Hamlet, and the Forest of Epping, into which it is easy to penetrate for pleasant rambles, &c. Abundant opportunity for

BOATING, BATHING, CRICKETING, NATURALISING, &c.,

close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery by a competent Tutor. Drawing, Painting, and Shorthand are *included* in the curriculum. Full particulars on application with References to parents of Pupils.
SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.
Entrance at any date, Fees in proportion.

MR. & MADAME BODDA'S
(Miss Louisa Pyne), "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the Pupil, six guineas. Each other study two guineas the term. For further particulars, apply as above.

HIGH-CLASS PRIVATE SCHOOL FOR BOYS, Yarm-road, Stockton-on-Tees.—Principal, A. Kemp Brown, B.A., a member of the Society of Friends. Testimonials from Arthur Pease, Esq., M.P.; Professor Henry Morley, &c., forwarded with prospectus and terms on application.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division taught by ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus apply to Mrs. DUFF, the Lady Principal. School duties will be resumed January 20.

MORNINGTON HOUSE, 27, Clapham-road.—Parents who value a Christian training for their daughters, will find it in conjunction with a first-class Education at the above establishment. The Pupils are liberally boarded, and their health receives particular attention. Professors of high repute attend for all accomplishments. Preparation for examinations. Kindergarten class for little ones. References to Clergymen, and parents. Terms moderate. Entrance at any date.

CHIGNAL, near Chelmsford.—A Preparatory School in the country, for boys and girls (boarders only) conducted by Miss Barker, with an efficient governess. Pupils thoroughly grounded in English, French, music, and drawing. A kind home, under the immediate supervision of the Principal. Terms from 20 guineas per annum. References to parents and clergy.

EDUCATION.—Two vacancies, in a School of good position, can be filled by resident pupils at reduced terms. Resident governesses; good professors.—HILDA, care of Messrs. Davies, Stationers, Weston-super-Mare.

HIGH-CLASS SCHOOL FOR GIRLS.—A Lady and her Daughters (qualified to prepare for public examinations) are desirous of meeting with additional pupils. They can offer thoroughly good educational training, on Christian principles; and desire, above all, the soul welfare of the girls entrusted to their care. Terms moderate.
Mrs. KENT, 41, Longton-grove, Sydenham, S.E.

BRUSSELS.—104 rue Les-broussart. The Misses Cooke offer every advantage to Ladies desirous of studying French and German. Careful Christian training. Reference permitted to Miss Bamber, Marlborough College, Exeter.

PARIS.—Protestant Establishment for Young Ladies. Sciences, Arts. French only language of the house. Terms £40. Ladies with a private bedroom, £5 a month. References: Rev. Baron HART, 21, Avenue de la Grande Armée; Rev. L. VERNES, 7, Rue des Batignolles, Paris; Rev. D. J. WATT, The Priory, Rectory, road, London. Principal, Mme. FLAMANT, 68, Rue Truffaut Paris.

BRAMFIELD, Cavendish-road, Clapham-common. Miss RABETT receives a limited number of young ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences. Careful mental culture. Special advantages for modern languages. High-class professors attend. Preparation for Cambridge Local and Higher Examinations. Prospectus on application.

A CHRISTIAN PERSON wanted, to reside with Teacher. Country school. Rent, coals free. Must have means, or some occupation such as home needlework.—Mr. MORSER, 27, Barclay-road, Waltham-green, London.

A LADY residing in a healthy agricultural village, is desirous of meeting with a little girl to educate with her own daughter, under a competent Governess.
Apply for particulars, Mrs. WAITE, Halifax.

SEA-SIDE EDUCATION.—High School for Girls, Littlehampton-on-Sea.—Miss Selina Simms (late of Berlin and Milan), daughter of the Rev. W. H. Simms, receives a limited number of Boarders. Terms on application.

KINDER-GARTEN.—Good opening in a suburb of London, for this kind of school, if undertaken by an experienced Lady, with some private means.
ALPHA, 11, Southampton-street, Strand.

TUTORSHIP wanted by a Glasgow Undergraduate, formerly at an English Public School. One year's experience at a Preparatory School. Good testimonials and references.—A. W., 6, Buckingham-buildings, Hillhead, Glasgow.

A JUNIOR wanted, to assist the Boys in a private School in class singing.—Full particulars to
PRINCIPAL, Southdown College, Eastbourne.

FINISHING GOVERNESS.—A Lady desires a re-engagement. Thorough English, perfect French, German, Italian (acquired in respective countries), music, drawing, and painting. Six years' reference.
F. E., May's, 159, Piccadilly.

AS GOVERNESS.—Re-engagement desired. English, all advanced branches; French (France), German, music, Latin. Well recommended.—C. C., care of Miss Stroud, Conference Hall, Mildmay-park, N.

GOVERNESS.—Wanted, next August, a decided Christian Lady, aged above 30, as experienced Finishing Governess for one girl. Superior music, painting, and conversational languages indispensable.
Mrs. C., Broadfield House, Carlisle.

Appointments, Situations, &c., Wanted.

EVANGELIST.—Parties wishing the services of JOHN MITCHELL, Evangelist, will oblige by intimating to him their desire early, that he may make his arrangements accordingly. Special services for children conducted where desired.
5, Horne-terrace, Viewforth, Edinburgh.

COACHMAN.—Experienced, trustworthy Man wishes situation. Understands hunters. Age 35, single; height, 5ft. 10 in.; Scotch. Distance no objection. References.
R. MURRAY, 26, Dean-street, Kilmarnock, N.B.

GARDENER (Head).—Wanted by a Christian young man, situation as above. Total abstainer. 14 years' experience. Good testimonials.—Rev. D. K. GUTHRIE, Free Church, Manse, Liberton, Edinburgh.

GARDENER (Head Working).—Age 30. Thorough practical in stove and greenhouse plants, pines, vines, melons, cucumbers, flower and kitchen gardening. Three years' good character.—B. G., Hart's Nurseries, Beaumont-road, Leyton, Essex.

CAN ANY CHRISTIAN GENTLEMAN provide an Orphan Youth with a situation, where much education would not be essential? Age 18; quiet, steady, gentlemanly bearing.—E. S. S., Mr. Wheeler, 88, Mildmay-park, London, N.

A LADY wishes to recommend a Lad of 15, for a situation under a coachman or gardener. He can have a year's character for honesty, steadiness, and general intelligence.
Mrs. GRENFELL, 46, Gore-road, Victoria-park, E.

NO SALARY.—A Young Lady, desiring Mission work, offers to help any Christian Lady, either in the management of little children or in Parish work.
M. S., 8, Cambridge-gardens, Kilburn.

HALL PORTER, Chapel Keeper, or any place of trust. Abstainer. Excellent testimonials for 20 years.
REUBEN, 125, Winston-road, Stoke Newington, N.

EMPLOYMENT wanted as Second in a Coffee Tavern, where there is no Sunday labour, by a Middle-aged Man. A Christian abstainer.
X. Y. Z., Eagle Hotel, City-road, E.C.

HOUSEMAID.—Situation wanted in a Christian family where one or more men-servants are kept. Age 33. Wages £20, with all found. Near, but not in London. A comfortable, permanent situation sought and valued.
C. B., Grant's Library, Richmond, Surrey.

AS COMPANION.—Christian young Lady is anxious to meet with an engagement A good reader and amanuensis, and could take the management of household. E. M., 94, Bloomsbury, Oxford-road, Manchester.

A YOUNG LADY, aged 18, orphaned of both parents, desires a situation in a Christian family as Nursery Governess, Useful Companion, or Mother's Help —Application and reference to me,
EDWARD BUTLER, Solicitor, 7, Park-square, Leeds.

A SITUATION required in private family —A valuable Servant, in delicate health. Highly recommended. Excellent needlewoman; can keep accounts; good letter-writer.
Mrs. H., 46, Hertford-street, Mayfair.

COOK.—A Lady wishes to hear of a comfortable situation for her good plain Cook, for three months from July 1.
H. C., Wotton Rectory, Dorking.

NURSERY OR SEWING MAIDS.—Two Sisters (18 and 20) desire situations. Excellent needlewomen, respectable, industrious, neat. Both decided Christians.—Recommended by Miss TAYLOR, Y.W.C.A., Regent-street, Leamington.

AS GENERAL SERVANT, or good plain Cook.—A Lady would be glad to recommend a Young Girl (22). A quiet Christian home, with only two or three in family, preferred. No telegrams or post-cards.
Miss GARRETT, Cavendish, Suffolk.

UNDER LAUNDRYMAID, or Servant in an Institution.—A situation is desired for a Young Woman, where she would be under Christian influence.
Mrs. OSBORNE, St. Peter's, Upper Holloway.

Appointments, Situations, &c., Vacant.

A LONDON ARCHITECT and Surveyor, having lost his late partner through death, wishes to share his offices with some Christian Gentleman well versed in the profession of architecture, with a view to ultimate partnership.—E. P., Messrs. Dawson & Sons, Cannon-street, London.

CURATE WANTED.—Priest for large parish of Poor. A young man, and one anxious to win souls. Liberal salary.—Rev. F. W. BOOD, 81, Richmond-road, Islington, N.

WORKING CHRISTIAN FOREMAN wanted, on a small farm. State whether wife can take a situation, also testimonial as to Christian character.—Rev. E., care of Mr A. Watkins, Llanvihangel Crucorney, near Abergavenny.

A LADY EVANGELIST wanted.—Must be a lover of souls, able to give Gospel addresses, sing and play when required, and visit from house to house, and is willing to undertake the work for a comfortable home, in a country village. Age about 45, and healthy, without incumbrance. Apply by letter to
H. P., 8, Sandpit-road, Braintree, Essex.

WORKING MATRON.—Wanted, an earnest Christian woman, a total abstainer, as Working Matron of a Convalescent Home for Children, near Worthing, in which at present twenty children are received. The Matron will have a good general servant under her. Remuneration, £30 a-year.—Apply, personally, at the Latymer-road Mission, Blechynden-street, London, W., within three minutes' walk of the Latymer-road Station, between the hours of six and nine on the evening of Tuesday, June 5

AS PAROCHIAL VISITOR.—Wanted, a Churchwoman. Apply by letter, in the first instance, to VICAR, 30, Arundel-square, N.

MISSION WOMAN wanted in St. Giles. Experienced.—Send full particulars, salary required, and references, to Rev. S. A. GRIFFITH, Christ Church, Endell-street, W.C.

WANTED, FOR THE ALBION-HILL HOME, a first-class Needlewoman. Must be able to cut out under garments and carry out orders for a shop, and direct 8 or 10 girls. A comfortable home and good salary. Highest references required.—Mrs VICARS, Albion-hill Home, Finsbury-road, Brighton.

LAUNDRY MATRON.—Wanted, at once, a Christian woman as above, in a small home for Penitents.—Apply to Mrs. SHETTLE, 73, London-street, Reading.

MOTHER'S HELP.—Christian North German Mother's Help required. Fond of and gentle with children. Good needlewoman and children's dressmaker, able to teach her own language. Elementary music.
Q., at Fry's, Chemist, Taunton.

MOTHER'S HELP (thoroughly domesticated) wanted immediately in an English family in France. Must be a good needlewoman and fond of children.—Mrs. JACKSON, 8, Boulevard de Versailles, St. Cloud, Paris.

DECIDED CHRISTIAN wanted, not of the Established Church, to sew, cook, and be in the kitchen managing children.—Miss ASHINGTON, 5, Belle Vue-terrace, Belle Vue-road, Leeds.

A COOK wanted, for Bournemouth, in a Christian family. Also, a thorough **PARLOURMAID,** and a **HOUSEMAID.**
C. D., Messrs. J. F. Shaw, Paternoster-row.

COOK wanted, good, experienced. None need apply who cannot give excellent references as to health, character, and abilities. Family very small.
S. M. C., The Cottage, St. Andrews, N.B.

COOK AND HOUSEMAID.—Wanted in a quiet family, two good servants. Wages £16 and £14. Good characters indispensable.
Mrs. D., 81, Richmond-road, Islington, London.

BIBLE-WOMAN, or Matron.—Rev. C. J. Whitmore will be glad to hear of employment in London for a Bible-Woman or Matron, for a Widow whose children are grown, who has been labouring under his charge in Drury-lane for ten years.
88, Caversham-road, London, N.W.

GOOD COOK required, in Gentleman's family.—Must be thoroughly trustworthy, and be able to give good references. Abstainer preferred. Also a good, active **HOUSEMAID,** and good **PARLOURMAID,** thoroughly understanding their duties.—Apply, stating wages, &c., to M. L., care of Higgs, House and Estate Agent, Sandown, Isle of Wight.

A GOOD COOK wanted in a Gentleman's family in the country, a Churchwoman, an abstainer preferred. No kitchenmaid kept. Age about 30. Also a thorough **PARLOURMAID,** a good waitress, accustomed to the management of lamps and the care of plate.
Mrs. WOODS, Mickleham, Dorking, Surrey.

COOK (good Plain), wanted by June 21, in a quiet Christian family. Three servants kept. Good character indispensable. Comfortable situation. Apply by letter.
Mrs. B., 5, Nottingham-place, London, W.

NURSE REQUIRED.—Thoroughly experienced Christian woman, able to take a baby from the month. Good wages given.
X. Y. Z., 81, High-street, Guildford, Surrey.

NURSE wanted at once, by a Clergyman's wife, capable of taking entire charge of an infant. Good needlewoman, and total abstainer. State wages.—Mrs. A., Brunswick-lodge, Berrylands, Surbiton.

NURSE (thoroughly trained) wanted immediately, both for private and district nursing. Abstainer preferred.—Apply, with testimonials, to LADY SUPERINTENDENT, Swansea and South Wales Nursing Institute, 87, Bryn-y-Mor-road, Swansea

CAN ANY LADY recommend a respectable, active Country Girl, to attend little children, and assist generally? Need not have been out before. Kind Christian home, and superior training, with clothes first year, afterwards wages.
E. V., Buckhurst, Hurstbourne-road, Forest-hill.

COMFORTABLE HOME offered to a young, decided Christian Girl, willing to be trained in the duties of Children's Maid and Housemaid.—69, Wodehouse-terrace, North Circular-road, Dublin.

A YOUNG WOMAN to take charge of a little boy and assist in housework. Must be a good needlewoman.—Letters to Eversley House, Spring-grove, Isleworth.

COOK.—Wanted in about a month's time, a thoroughly good Cook. Must be punctual, scrupulously clean, and a good manager. One accustomed to small dairy would be preferred. An earnest Christian, Nonconformist, and a total abstainer.—Address, with references, and wages required, LADY OGLE, Withdeane Court, near Brighton.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C. This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes: — *"Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house."* Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; DR. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world.
Tariff on application to Miss PERCY.

STILL FURTHER ENLARGEMENT.
WEST CENTRAL HOTEL.
97, 99, 101, 103, Southampton-row, London. Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Francis Murphy, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian. Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d.* Printed Tariff on application to FREDERIC SMITH

LONDON.—Mrs. GREATLEY'S Christian Boarding-House is highly recommended for comfort, economy, and being convenient to all parts. References kindly permitted to the Rev. Dr. THAIN DAVIDSON. Terms from 2s. 6d., bed and breakfast.
17, Tyndale-place, Upper-street, Islington.

LATE ABODE OF FAITH.—Private Establishment, opened 1876, to receive Ladies who have caused their families trouble and cannot be kept at home; or those suffering from depression or weak intellect, not inebriates or insane.—Terms of Mrs. DALBY, 3, Oppidans-road, Primrose-hill.

BED-ROOM, with use of sitting-room, with or without partial board; or bed and sitting-room combined; or double-bedded room, for friends or brothers engaged during the day. Could accommodate a Lady. Christian people; no children. Domestic comfort studied. Near rail and cars. Terms moderate.
A. B., 77, Mildmay-grove, N.

HOME FOR INVALIDS, Queen's-road-villas, Battersea-park. — Christian workers and sick children received at seven, fourteen, and twenty one shillings per week according to requirements. Subscriptions needed.
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BOARD AND RESIDENCE at BRIGHTON.—Central position, near to the Pavilion, Aquarium, and Piers. Sea view. Liberal table. Every home comfort.—Terms on application to Mr. and Mrs. Box, 58, Old Steine.

BOURNEMOUTH. — Apartments, and Board if desired, in a Tradesman's family, offered to two ladies or gentlemen. Pleasant situation, near churches, chapels, and sea. For terms, B., 2, Regent's-terrace, Bournemouth.

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Apartments, &c., Wanted.

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Miscellaneous.

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Continued on page 23.

GARRATTONIAN PHILOSOPHY: WHAT IS IT?

"He is not the discoverer who first utters a truth, but he who says it again and again until he compels mankind to hear him!" So said Sydney Smith.

The Odo-Magnetic method of healing is therefore not an experiment upon public credulity; its principles were recognised and employed (though imperfectly) for therapeutic purposes years ago. From the first introduction of Odo-Magnetic treatment to the present date it has received the marks of continuous and increasing favour. By it many who had despaired of their recovery from disease have become an astonishment to their friends and themselves; while some not perfectly cured, because absolute cure was not possible, have yet found their condition so ameliorated as to make life tolerable, if not enjoyable. In many instances it has so energized the nervous system that unavoidable pain has been borne with greater fortitude, and the unqualified testimony on all hands is that none of the remedies yet provided for human ills have conquered such a varied array of diseases, or have been so simple and comfortable in application.

The credit of this remedy is involved in each case treated; therefore we do not regard any labour as irksome which assists us in forming a clear idea of the patient's requirements, enabling us to suggest the form of application and degree of Odic Force which experience has shown to be effectual, according to the particulars communicated. We have no difficulty in this respect when our Case Forms for describing symptoms are filled in by our correspondents. Patients at a distance need entertain no scruple in writing to us freely, as all communications are strictly confidential and private. The secret of our success is simply that we make it a point to be informed of the details of cases, offer suggestions and advice, and insist on the adoption of our prescription in full if at all. We have known patients who had purchased and used Galvanic or Magnetic Appliances for some time without proportionate benefit, but who after reading carefully the instructions contained in our pamphlet, applied to us for the proper treatment, and having implicitly followed our advice, derived marked benefit in a few weeks, although they had formerly worn the self-selected appliance for months without benefit. For although Magnetism is applicable to a variety of diseases, if it is applied indiscriminately a patient may be disappointed, and thereby discredit, instead of increased confidence, may accrue to a remedy which is fully capable of meeting all his requirements. There must be special selection and adaptation to the diagnosis of each case.

This system of treatment is based and carried out on scientific principles, and is a practical thing. Theory and argument, discussion and speculation, belong to the past. Those who are able to realise the inevitable operation of Magnetic influences in the human organism, will allow our conclusions to be correct. Those who regard our treatment as an experiment may, by a full and fair trial of this remedy, prove for themselves the reality of the oft-repeated statement made by others, "that it has been the most satisfactory expenditure yet made in the pursuit of health." Very many patients have given us this experience, whose statements are either spurious, and mean nothing, or they are authentic, and mean that Magnetic treatment has availed where that of the ordinary practitioner has signally failed.

(*To be resumed.*)

Mr. Garratt will always be happy to confer with any scientific or medical gentlemen, either personally or by letter, upon any phase of the subject, or any case for treatment, and will send a private list of 900 names as referees to any address.—B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

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FIFTH SERIES OF WEEKLY CASES.

Notice to the Readers of "THE CHRISTIAN"

WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK

CASE of Mr. J. RANSOM, of HASTINGS.

This patient (whose full address is Arlington House, St. Thomas'-road, West-hill, Hastings), writing me, March 13, on behalf of a poor man, says:—

"*Your medicine saved my life*, under God's blessing. You will remember you reported my case as one of Bronchitis, Diseased Lungs, with Liver Affection." (This was so; and on account of the complicated nature of the case I was not sanguine as to his recovery.) "I had been under three doctors, and their opinion as to the nature of my disease coincided with yours. I thank you for your great kindness to me. Through your advice and medicine I have been completely cured, and I am now as well as I ever was in my life. I have advised several persons to write to you, and shall do so."

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days.

MARYLEBONE MEDICAL MISSION.

THE ANNUAL MEETING

WILL BE HELD (D.V.) IN

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THE RIGHT HON. EARL OF SHAFTESBURY, K.G.,
Is expected to preside.

Speakers: Rev. H. W. WEBB-PEPLOE, M.A., Vicar of St. Paul's, Onslow-square; Rev. J. MONRO GIBSON, M.A., D.D., St. John's-wood Presbyterian Church; Rev. E. A. MIDWINTER, M.A., Vicar of St. Paul's, Lisson-grove; Dr. W. BURNS THOMPSON; Dr. R. CHAMBERS, Medical Superintendent; and others. Tickets are not required for admission.

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THE ANCHORAGE.

Hebrews vi. 19.

UNDER THE ANCHORAGE MISSION
(Of Hope & Help).

Committee.

George Hanbury, Esq., Rev. H. E. Fox, Col. Stuart-Wortley.

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Regulations for admission to the "Anchorage House," will be sent on application by letter to Mrs. H. Stuart-Wortley, Rosslyn House, Grove End Road, N.W. (President of the Ladies' Committee), to whom, or to any member of the Committee, or Messrs. Morgan & Scott, subscriptions (which, owing to the necessarily expensive character of the work, are much required) may be sent.

It is fitted with a Steel Pen, and carries sufficient ink for several days' use. Will be found invaluable for taking notes at Meetings, the writing being permanent, and not easily blurred as when a lead pencil is used.



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The Christian.

CONCENTRATION AND UNITY THE NEED OF THE TIMES.

THERE is no lack just now of schemes and agencies for meeting the gigantic evils which are rife in our midst. For dealing with the unbelief and irreligion that prevail there are churches enough; numberless schools and Mission rooms exist, and Christian institutions, admirable in their respective spheres, abound on every hand. For battling with the evils resulting from strong drink, Temperance organisations, sound in the principles they adopt, and strong in their influence for good, are to be found wherever we turn. For every other kind of social and national reform we see active exertions put forth, and fresh forms of activity constantly being developed.

Yet we fail to keep pace with the advancing tides of error and of sin. Is there not a cause? May not the cause be found largely in the lack of concentration and co-operation on the part of those who, having one end in view, are yet working as though there were no links of fellowship between the servants of the one Master they serve? Between the various apparent divisions of the enemy's camp there is real union, as is soon seen when the enemy's cause is really endangered. Hence the power which is wielded on the side of error, and in favour of that which is evil and contrary to godliness. The hosts of darkness work together, they direct their energies with one consent, and so, in a great degree, obscure and check the march of the hosts of light.

Multitudes of earnest workers are so taken up with, and absorbed in, their own plans of action and separate spheres of labour, that they fail to realise the enormity of the evils with which they have to contend, and also the true amount of force which is required to successfully cope with them. At the same time they also fail to comprehend how much power is on the side of righteousness, if only it were well directed and definitely employed. They are, consequently, weak when they might be strong, and often depressed when they might otherwise be encouraged. Guerilla warfare may serve a purpose sometimes, and under some conditions it may be safe and needful, therefore wise, to divide our army, and even our regiments, for separate action, and in minor operations, but it is essential to triumph and success that the power of massing the troops at will, and concentrating their efforts in one direction, should be maintained. Occasions arise when, if this is not so, the enemy triumphs, and the cause is lost.

Our own times are of such a character as to require far more of this centralisation of moral and spiritual force than we seem able to secure. Denominational Unions doubtless serve a purpose, but union on undenominational lines is sadly wanted. Numbers of earnest workers yearn for it. While not prepared to surrender their conscientious convictions as to points of doctrine wherein differences of opinion always have existed, and always will, so long as this dispensation lasts, they nevertheless fail to see that these should prove separating barriers between brethren in Christ. Not to break up churches or found new sects, but to bring together in true fraternal conference and hearty co-operation those of all communities who are animated by this desire, is the great object to which it is requisite that the prayerful and earnest attention of thoughtful Christian leaders should be given.

Many are feeling the pressure of circumstances arising out of the growing worldliness and political furore which prevail in connection with modern church life. They can do little to correct these evils in the spheres they are called to occupy; their protest, by reason of fewness and isolation, is weak. If such could be drawn together in friendly conference, mutual action be promoted, and general agreement as to further open testimony for Christ and the spirituality of his kingdom secured, many who now feel alone, and, like Elijah under the juniper-tree, ready to give up, would gain fresh heart and new hope. Finding a reserve force far larger than they supposed possible, like-minded with themselves and ready for the field, they would go forth in renewed vigour and might to assert the claims of their Lord, and to confront the degenerate spirit of the age.

The apostle of infidelity is summoning his followers to concentrated effort by organising a crusade throughout all the cities and towns of the land, in order to secure the legal status, and parliamentary influence for himself and his opinions he has as yet has failed to obtain. Vigorous as were the efforts made by his opponents in the recent struggle on the Affirmation Bill, and strong as are the feelings of many of them now, action seems on their side to have ceased. Yet the need for it is as great as ever, if the danger is to be permanently averted.

It is for want of centralisation, and for lack of united and concerted operation, that in this, as in other directions, effort is relaxed. There are many, very many, who are prepared to band together for the cause of God and truth, as opposed to Bradlaughism and all anti-Christian forms of error, as well as on behalf of spiritual religion as opposed to formalism and unhallowed mingling with the world on the part of the Church. They thirst for union on orthodox grounds, while they refuse to adopt it on the latitudinarian lines for which so many plead. They long to stand shoulder to shoulder, and link heart to heart, hand to hand, with those who are like-minded with themselves. Let such pray, and pray fervently, that the Lord may open the way for calling out and forming into solid phalanx all who are prepared to take such a stand for the name of Christ and the glory of God. At the same time let it be theirs to show, by their spirit of forbearance, conciliation, and love toward those of their respective churches who differ from them, that it is in no mere spirit of opposition, but simply out of fidelity to conscience, and devotion to their Lord, that they take a position of separation from what they cannot regard as being in accordance with the will of God.

A PLEA FOR OUR FISHERMEN.

I ASK your permission to plead to-day for a field which has long lain fallow for people for whom nothing has yet been done. In the summer of 1881 the attention of the Thames Church Mission was directed to the religious destitution of the many thousands of men employed in the Deep Sea Fisheries. By the kindness of Messrs. Hewett and Co. some agents of the Mission were allowed to take passage in their steamers to the fishing smacks employed near the Doggerbank, and occasional services were conducted amongst the crews. In the summer of 1882 the good providence of God opened up a way by which a sustained and continuous missionary work might be carried on, especially amongst these vessels (known as the Short Blue Fleet), with results, in part made known to your readers, which have been most gratifying. I speak of the arrangement made by the kindness of the owners of the *Ensign*, which has become in effect the floating church of the Thames Church Mission.

But this happy enterprise has only touched the edge of the great necessity which has been made manifest by the experimental efforts of the Thames Church Mission on behalf of the Deep Sea Fishermen. There are seven other fleets occupied after the same fashion, in which about 10,000 men and boys are employed under circumstances of toil and hardship and of constant danger, which can only be appreciated by those who know the roughness of the Northern seas and the inevitable risks of the fishing craft. While the Committee were longing to extend their work in this direction, the owners of two new vessels, the *Cholmondeley* and the *Edward Auriol*, now on the stocks, came forward and with great generosity offered them for service amongst these outlying fleets. The cost of their maintenance and management as Fishing Smacks will be entirely sustained by the owners, but they are being so fitted as to become, like the *Ensign*, floating churches furnished with all requisites for the work of Bible and Tract distribution and of Temperance advocacy, and with libraries of books suited for circulation amongst seamen. They will also be supplied with medical necessaries and comforts. The Committee of the Thames Church Mission (Offices, 31, New Bridge-street, London, E.C.) have gladly accepted this offer, and have made themselves responsible for all these missionary and benevolent agencies, in full confidence that your readers will aid them by contributions to their "Fishermen's Fund," which they now propose to create as a branch of their general work.

What need I say to move on behalf of these fishing fleets the generous concern of those who are never slow to recognise their obligations to all who serve the public weal? Far from home, which they only see at long intervals; employed in a calling which is full of danger always, and which presents a death-rate of startling magnitude; exposed to much temptation by the agencies of sordid men who trade upon their weaknesses and their helplessness; with no opportunities for rest or recreation, for the worship of God, or for social intercourse with their friends, the men of these fleets toil, and eat, and drink, and sleep, and toil again, in a laborious monotony of destitution of all that most men understand of life and comfort. Is it not clear that our blessed Lord and Master has still a voice for the Fishermen, like those in whose labours He most often bore company? and may we not hope that many another Simon and Andrew, and James and John, may follow Him at his call, borne to them by these "Church Smacks," not "leaving their nets," but finding in the pursuit of their present duty and calling the opportunity for proving the blessedness of his service, and of becoming also "fishers of men." This is an apostolical succession which all may joyfully unite to sustain and to perpetuate.—Yours faithfully,

CHOLMONDELEY, Vice-President.

"The Christian" Pulpit.

"IT IS FINISHED."

(JOHN xix. 30.)

By CHRISTMAS EVANS.*

THIS exclamation derives all its importance from the magnitude of the work alluded to, and the glorious character of the Agent. The work is the redemption of the world; the Agent is God, manifested in the flesh. He who finished the creation of the heavens and the earth in six days, is laying the foundation of a new creation on Calvary. Four thousand years He has been giving notice of his intention to mankind; more than thirty years He has been personally upon earth preparing the material; and now He lays the chief corner-stone in Zion, exclaiming, "It is finished."

Consider the import of the exclamation—

(1) "It is finished." This saying of the Son of God is a very striking one; and, uttered as it was, while He hung in dying agonies on the Cross, it cannot fail to make a strong impression upon the mind. It is natural for us to inquire, "What does it mean? To what does the glorious Victim refer?" A complete answer to the question would develop the whole scheme of redemption. We can only glance at a few leading ideas.

The sufferings of Christ are ended. Never again shall he be persecuted from city to city, as an impostor, and servant of Satan. Never again shall He say, "My soul is exceedingly sorrowful, even unto death." Never again shall He agonise in Gethsemane, and sweat great drops of blood. Never again shall He be derided by the rabble, and insulted by men in power. Never again shall He be crowned with thorns, lacerated by the scourge, and nailed to the accursed tree. Never again shall He cry out, in the anguish of his soul, and the baptism of blood—"My God! my God! why hast Thou forsaken me?"

The predictions of his death are fulfilled. The prophets had spoken of his crucifixion many hundred years before his birth. They foresaw the Governor who was to come forth from Bethlehem. They knew the Babe in the manger, as He whose goings forth are of old, even from everlasting. They drew an accurate chart of his travels, from the manger to the cross, and from the cross to the throne. All these things must be fulfilled. Jesus knew the necessity, and seemed anxious that every jot and tittle should receive an exact accomplishment. His whole life was a fulfilment of prophesy. On every path He walked, on every house He entered, on every city he visited, and especially on the mysterious phenomena which accompanied his crucifixion, it was written—"that the Scriptures might be fulfilled."

The great sacrifice for sin is accomplished. For this purpose Christ came into the world. He is our appointed High Priest, the Elect of the Father, and the desire of the nations. He alone was in the bosom of the Father, and could offer a sacrifice of sufficient merit to atone for human transgression. But it was necessary also that He should have somewhat to offer. Therefore a body was prepared for Him. He assumed the seed of Abraham, and suffered in the flesh. This was a sacrifice of infinite value, being sanctified by the altar of Divinity on which it was offered. All the ceremonial sacrifices could not obtain the bond from the hand of the creditor. They were only acknowledgment of the debt. But Jesus, by one offering, paid the whole, took up the bond, the handwriting that was against us, and nailed it to the cross; and when driving the last nail, He cried, "It is finished."

The satisfaction of Divine justice is completed. The violated law must be vindicated; the deserved penalty must be endured, if not by the sinner himself, yet by the sinner's Substitute. This was the great undertaking of the Son of God. He "Bore our sins," that is, the punishment of our sins—"in his own body on the tree." He was "made a curse for us, that we might be made the righteousness of God in Him." There was no other way by which the honour of God and the dignity of his law could be sustained, and therefore "the Lord laid upon Him the iniquity of us all." He "died unto sin once;" not merely for sin, enduring its punishment in our stead, but also "unto sin," abolishing its power and putting it away. Therefore it is said, He "made an end of sin"—destroyed its condemning and tormenting power on behalf of all them that believe his sufferings were equal to the claims of justice; and his dying cry was the voice of Justice Himself proclaiming the satisfaction. Here, then, may the dying thief, and the persecutor of the holy, lay down their load of guilt and woe at the foot of the cross.

The new and living way to God is consecrated. A veil has hitherto concealed the holy of holies. None but the high priest has seen the ark of the covenant, and the glory of God resting upon the Mercy-seat between the cherubim. He alone might enter, and he but once a year, and then with fear and trembling, and the sprinkling of atoning blood after the most careful purification, and sacrifice for himself. Christ has filled his hands with his own blood, and entered into heaven itself, there to appear in the presence of God for us. The sweet incense which He offers fills the temple, and the merit of his sacrifice remains the same through all time, superseding all other offerings for ever. Therefore we are exhorted to come boldly to the throne of grace. The tunnel under the Thames could not be completed, on account of an accident which greatly damaged the work, without a new subscription for raising money; but Jesus found infinite riches in Himself, sufficient for the completion of a new way to the Father—a living way through the valley of the shadow of death to "the city of the Great King."

The conquest of the powers of darkness is achieved. When their hour was come, the prince and his host were on the alert to accomplish the destruction of the Son of God. They hailed Him with peculiar temptations, and levelled against him their heaviest artillery. They instigated one disciple to betray Him and another to deny Him. They fired the rage of the multitude against Him, so that the same tongues that lately sang, "Hosanna to the Son of David!" now shouted, "Crucify Him! crucify Him!" They filled the priests and scribes with envy, that they might accuse Him without a cause; and inspired Pilate with an accursed ambition, that he might condemn Him without a fault. They seared the conscience of the false witnesses, that they might charge the Just One with the most flagrant crimes; and hardened the hearts of the Roman soldiers, that they might mock Him in his sufferings, and nail Him to the cross.

Having succeeded so far in their hellish plot, they doubtless deemed their victory certain. I see them crowding around the cross, waiting impatiently to witness his last breath, ready to shout with infernal triumph to the depths of hell, till the brazen walls should send back their echoes to the gates of the heavenly city.

But hark! the dying Saviour exclaims—"It is finished!" and the great dragon and his host retreat, howling, from the cross. The Prince of our Salvation turned back all their artillery upon themselves, and their own stratagems became their ruin. The old serpent seized Messiah's heel, but Messiah stamped upon the serpent's head. The dying cry of Jesus shook the dominions of death, so that the bodies of many of the saints that slept arose; and rang through all the depths of hell the knell of its departed power. Thus the Prince of this world was foiled in his schemes, and disappointed in his hopes, like the men of Gaza, when they locked up Samson at night, thinking to kill him in the morning; but awoke to find that he was gone, with the gates of the city upon his shoulders. When the Philistines caught Samson, and brought him to their Temple, to make sport for them, they never dreamed of the disaster in which it would result—never dreamed that their triumph over the poor blind captive would be the occasion of their destruction. "Suffer me," said He, "to lean on the two pillars." Then he bowed himself, and died with his enemies. So Christ on Calvary, while the powers of darkness exulted over their victim, seized the main pillars of sin and death, and brought down the temple of Satan upon its occupants; but on the morning of the third day He left them all in the ruins, where they shall remain for ever, and commenced his journey home to his Father's house.

(2) So much concerning the import of our Saviour's exclamation. Such was the work He finished upon the cross. We add a few remarks of a more general character.

The sufferings of Christ were vicarious. He died, not for his own sins, but for ours. He humbled Himself that we might be exalted. He became poor, that we might be made rich. He was wounded, that we might be healed. He drained the cup of wrath, that we might drink the waters of salvation. He died the shameful and excruciating death of the cross, that we might live and reign with Him for ever.

"Ought not Christ to have suffered these things, and to have entered into his glory?" This "ought" is the ought of mercy, and of covenant engagement. He must discharge the obligation which He had voluntarily assumed. He must finish the work which He had graciously begun. There was no other Saviour—no other being in the universe willing to undertake the work: or, if any willing to undertake, none able to accomplish it. The salvation of one human soul would have been too mighty an achievement for Gabriel—for all the angels in heaven. Had not "the only-begotten of the Father" become our Surety, we must have lain for ever under the wrath of God, amid "weeping and wailing and gnashing of teeth." None but the Lion of the tribe of Judah could break the seals of that mysterious book. None but "God manifest in the flesh" could deliver us from the second death.

The dying cry of Jesus indicates the dignity of his nature, and the power of life that was in Him to the last. All men die of weakness, of inability to resist death—die because they can live no longer. But this was not the case with the Son of God. He speaks of laying down his life as his own voluntary act, —"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." "He poureth out his soul unto death"—did not wait for it to be torn from Him—did not hang languishing upon the cross, till life "ebbed out by slow degrees;" but poured it out freely, suddenly, and unexpectedly. As soon as the work was done for which He came

* Extracted from "CHRISTMAS EVANS, THE PREACHER OF WILD WALES." By Rev. PAXTON HOOD. *Hodder & Stoughton.*

into the world, He cried—"It is finished!" "bowed his head, and gave up the ghost." Then the sun was darkened, the earth quaked, the rocks rent, the graves opened, and the centurion said—"Truly, this Man was the Son of God!" He cried with a loud voice, to show that He was still unconquered by pain, mighty even upon the cross. He bowed his head that death might seize Him. He was naturally far above the reach of death, his Divine nature being self-existent and eternal, and his human nature entitled to immortality by its immaculate holiness; yet "He humbled Himself, and became obedient unto death, even the death of the cross"—"He bowed his head, and gave up the ghost."

We may regard this last exclamation, also, as an expression of his joy at having accomplished the great "travail of his soul," in the work of our redemption. It was the work which the Father had given Him, and which he had covenanted to do. It lay heavy upon his heart, and oh, how was He straitened till it was accomplished! His "soul was exceedingly sorrowful, even unto death;" "and his sweat, as it were, great drops of blood, falling down to the ground." But upon the cross, He saw of the travail of his soul, and was satisfied. He saw that his sacrifice was accepted, and the object of his agony secured—that death would not be able to detain Him in the grave, nor hell to defeat the purpose of his grace; that the gates of the eternal city would soon open to receive Him as a conqueror, and myriads of exultant angels shout Him to his throne, whither He would be followed by his redeemed, with songs of everlasting joy. He saw, and He was satisfied; and, not waiting for the morning of the third day, but already confident of victory, He uttered this note of triumph and died.

And if we may suppose them to have understood its import, what a source of consolation it must have been to his sorrowing disciples! The sword had pierced Mary's heart, according to the prediction of old Simeon over the infant Jesus. Her affections had bled at the agony of her supernatural Son, and her wounded faith had well-nigh perished at his cross. And how must all his followers have felt, standing afar-off, and beholding their supposed Redeemer suffering as a malefactor! How must all their hopes have died within them as they gazed on the accursed tree! The tragedy was mysterious, and they deemed their enemies victorious. Jesus is treading the wine-press in Bozrah, and the earth is shaking, and the rocks are rending, and the luminaries of heaven are expiring, and all the powers of nature are fainting, in sympathy with his mighty agony.

Now He is lost in the fire and smoke of battle, and the dread artillery of justice is heard thundering through the thick darkness, and shouts of victory rise from the troops of hell, and who shall foretell the issue of the combat, or the fate of the Champion? But lo! He cometh forth from the cloud of battle, with blood upon his garments! He is wounded, but He hath the tread and the aspect of a conqueror. He waves his crimsoned sword, and cries: "It is finished!" Courage, ye weepers at the cross! Courage, ye tremblers afar off! The Prince of your salvation is victor, and this bulletin of the war shall cheer myriads of believers in the house of their pilgrimage, and the achievement which it announces shall constitute an everlasting theme of praise!

"It is finished!" The word smote on the walls of the celestial city, and thrilled the hosts of heaven with ecstacy unspeakable. How must "the spirits of just men made perfect" have leaped for joy, to hear that the Captain of their salvation was victorious over all his enemies, and that the work He had engaged to do for them, and their brethren, was completed! And with what wonder and delight must the holy angels have witnessed the triumph of Him, whom they were commanded to worship, over the powers of darkness! It was the commencement of a new era in heaven, and never before had its happy denizens seen so much of God.

"It is finished!" Go, ye heralds of salvation, into all the world, and proclaim the joyful tidings! Cry aloud, and spare not; lift up your voice like a trumpet, and publish, to all men, that the work of the cross is finished—that the Great Mediator, "made perfect through sufferings," has become "the author of eternal salvation to all them that obey Him"—"is of God made unto us, wisdom, and righteousness, and sanctification, and redemption!" Go, teach the degraded pagan, the deluded Mohammedan, and the superstitious Papist, that the finished work of Jesus is the only way of acceptance with God. Go, tell the polished scholar, the profound philosopher, and the vaunting moralist, that the doctrine of Christ crucified is the only knowledge that can save the soul! Go, say to the proud sceptic, the bold blasphemer, and the polluted libertine, "Behold the Lamb of God that taketh away the sin of the world." Preach it to the gasping sinner upon the death-bed, and the sullen murderer in his cell! Let it ring in every human ear, and thrill in every human heart, till the gladness of earth shall be the counterpart of heaven!

For the Young.

MORE ABOUT EVA AND DOUGLAS.

LIKE all children, they delight in Bible stories, and their remarks are amusing. Telling them about "the one little ewe lamb," and how, just as the rich man of many flocks and herds took away the poor man's one treasure, so God took away his baby boy, Douglas growled out, "Serve him right!" and Eva said, with an almost vindictive gleam in the big blue eyes, "I'm very glad!"

The Prodigal Son is another favourite tale. "Tell us about the boy who spent all his money." I suggested "wasted," but the distinction is too fine for them. Douglas's look and gesture of disgust at the Prodigal longing to eat even the swine's food are comical, and the softened radiance of their faces when "the Father runs to meet him" is pretty to see, and Eva's little confident nod of her head, as she says, "Our papa do that too!"

Sunday is really a "happy day" with them. On the morning of last Sunday King Baby was brought to say good-morning, preceded by Douglas, walking backwards, in true court style. "How bright he looks!" said I. "Because he knows it is Sunday," said he, in a triumphant tone.

Their evening prayers are often very long, as any event of the day must be duly mentioned. Having seen a woman ill-treating her child in the street, they said: "Do make that woman kind to her little boy;" and on telling Eva about a little girl who was blind, and would never see the flowers and sunshine, she burst into tears, and would not be consoled until told that she might pray for her, so every night she says, "And do take the little blind girl soon to heaven, where she can see everything." H. C. H.

SHELTERING HOMES OF LIVERPOOL.

Our Homes have both been as full as a hive all winter. The church next door has been crowded with our widows' class, who have met together through the kindness of our Liverpool member, Mr. S. Smith, and every Wednesday had a meat tea and sixpence for two hours' sewing.

It is blessed work to receive the poor children, wan, cold, ragged, and starving, as they are. In the space of half-an-hour we are able to transform their outward appearance; and then we tell them that Jesus loves them; and that is why we love them too. The last girl I admitted took tea with me in my sitting-room. Before commencing, I tried to get her to shut her eyes and fold her hands while I asked God to bless our meal. She folded her tiny hands, but her bright eyes she kept fixed intently on me, and the moment I had finished, she exclaimed, "Who are you talking to with your eyes shut?" I replied, "To God." "And will He hear? I don't see Him." "Oh, yes! He will hear, for He loves us." She then said, with a great sigh of relief and such a sweet smile, "Oh! I am glad He loves us, because He won't hurt us, will He?"

On March 22 our band of lads was taken to Canada under the care of our teacher, Mr. Edward Carter. They were very speedily placed in good homes and situations by our admirable co-worker, Miss Meiklejohn. At Halifax they were met by our good friend, Dr. Clay, of Halifax, who said that he had visited over a thousand children, and that they were all doing well.

Our second band left on the 26th of April, the day of the Liverpool Convention, and quite a cloud of prayer ascended to God for them. They arrived safely, and are placed. Our third party will sail on the 31st inst. in the *Sardinia*. We ask all who love this work to seek the Divine blessing upon us as we go on the great deep with our precious charge to seek loving, happy homes for them in the bright land of Canada. Rev. R. A. Lundie is also sailing with us, and his testimony about the work as carried out on the other side will be most acceptable to all our friends. LOUISA BIRT.

Byrom-street, and 1, Sugnall-street, Liverpool, May 24.

RAGGED CHURCH AND CHAPEL UNION.

EXETER HALL has been turned to good account during the month of May; but never did it more worthily fulfil its purpose than on the evening of Wednesday, the 23rd inst., when the Committee and friends of the Ragged Church and Chapel Union celebrated the thirtieth anniversary of that useful society. There are no less than 106 Mission halls in connection with the movement, yet £400 was all that was raised last year for this God-like work. A deeply interesting report was read by the Hon. Secretary, Rev. Burman Cassin, of St. George's, Southwark.

Mr. George Williams, of St. Paul's Churchyard, occupied the chair, and showed from the marvellous growth of London the need of increased effort. Among the speakers were Revs. R. C. Billing, G. D. Hooper, and W. Tyler, with Colonel Sandwith, Mr. G. Holland, Major John Smith, and Mr. John V. Farwell, of Chicago. The last-named gentleman generously arranged with the Chairman to contribute £80 towards the extinction of the deficit, and the balance was discharged by the Rev. W. Tyler.

CORRECTION.—In our issue of May 17, 82, Camberwell-road, Peckham, S.E., was given as the address of the Mission carried on by Mr. G. W. Linnecar; it should have been "Mansion House Mission, Mansion House-square, between 212 and 214, Camberwell-road, S.E."

EARLY CLOSING.—The Committee of the Early-Closing Association have issued a circular appealing to ladies to avoid late shopping, so that the thousands of young girls who lead lives of excessive toil may have a little time for enjoying the fresh air. We trust our readers will not forget this request.

REMINISCENCES OF RAILWAY TRAVEL.

I.

WHILE railways have done so much to advance the material interests of men, they have also afforded precious opportunities for advancing their spiritual and eternal interests, when they have in the providence of God been placed before the servant of Christ, for the exercise of his love and skill in bringing before them the truth which saves and sanctifies. Especially are those opportunities to be embraced, I think, when we find ourselves shut in with one or two travelling companions for a long journey, for this affords a means of personal appeal and freedom of speech which we should earnestly seek to use in wisdom and love.

As a specimen of these opportunities, I should like to tell your readers, with your kind permission, of a journey I made a few years ago from Manchester to Edinburgh. It was convenient for business to travel by the night train, and soon after midnight I found myself shut up in a third class carriage with two men whose appearance was not prepossessing. I therefore placed myself in the corner farthest from them and endeavoured to read. But the conversation of the two men became too lively for this. I soon gathered from it that they were American backwoods men, who had saved some money and had now come to spend it in seeing the old country. In imitation of many nights they had spent in the wilderness, they now sought to beguile the tedious hours by the relation of adventures in the far west, the Rocky Mountains, and the mines of California.

I might have been interested in this, but, alas! their narratives were interlarded with oaths such as I had never heard before from human lips. All that the devil could suggest of variety and refinement in blasphemy they poured forth, and the sacred names of God, Jesus, and the Holy Ghost, were constantly bandied in their talk. My first impulse was to entreat them to desist, but I saw that that would be to prevent their speaking at all, as they could not open their lips without an oath. Visions of bowie knives and revolvers, with which they were evidently familiar, rose before me, and (I must confess it), to my little faith, life seemed to be imperilled if I spoke.

Yet it was dreadful to think of being silent while God was blasphemed. So I lifted up my heart to God, and prayed that some opening might be made for my speaking to them. The prayer was soon answered, for they began to speak of their adventures with serpents, especially in the Rocky Mountains, of their finding them in their tents, or in their beds, and of their conflicts with them, in which I noticed the attack upon the head was a prominent feature. Now I saw the opportunity had come, and praying that I might be able to use it aright, I went close to them and told them that I had been interested in hearing of their struggles and conflicts, especially as regarded serpents, to which I had, like them, a special aversion. I proposed, if they would allow me, to tell them how this came about. They made no objection, and I went on to tell them of the creation of man in perfect happiness and holiness, and how he had fallen into sin and misery through the temptation of the devil, who had made the serpent his instrument, but that God in his mercy had promised a Deliverer who should bruise the serpent's head. I heard one whisper to the other, "I never heard anything like that before; it is wonderful!" And now I felt the way was open for a full exhibition of Christ and his work, and of the happy consequences to those who receive Him as their Saviour, in sin being pardoned, and the powers of Satan broken in the heart and life. I had said nothing to them about their swearing, and had set God before them as full of compassion, and delighting in mercy; but I was truly thankful to hear in their first remarks the operation of conscience and conviction of sin.

As soon as I ceased speaking, one of them said with much feeling, "Oh, how you must have been grieved with our swearing. It is a bad habit we got in the backwoods, and we hoped to leave it behind us, but it has been too strong for us." But evidently some power had come with the Word, for I do not recollect a single oath escaping them in the few hours we spent together, in which I encouraged them to speak of their own history, from time to time coming back to the "old, old story." We parted as friends, with many thanks on their part, and with encouragement, and thankfulness to God, who had graciously blessed a weak endeavour, on my own.

J. R.

THOUGHTS ON HOLINESS.—10.

By Rev. MARK GUY PEARSE.

THE OUTER LIFE OF HOLINESS.

PART II.—MATT. vii. 13.

SO we reach the thirteenth verse: "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Do is still the key-note of the chapter. We are to get up and press into this highway of holiness. We have heard the sermon, and now it is to be done, for we *are* only what we *do*. *He that doeth righteousness is righteous.* He that *doeth* the will of the Heavenly Father, he and he only shall enter into the kingdom of heaven. By this we are to know false prophets, testing their doctrine by their deeds. Holiness is not in saying, "Lord, Lord!" Pious phrases, pious tones, pious looks, pious professions, count for nothing, unless there is the *doing* of the Father's will. He that heareth and doeth not, builds his house upon the sand; he that heareth and doeth, builds his house upon a rock.

Think what real peril there is in *knowing without doing*. We may very easily cheat ourselves with the delusion that what is thoroughly familiar to us must have wrought itself into us. We have heard it so often, and believe it as such a matter of course, that we are quite persuaded it must have woven itself by this time into the very fibres of our being. We speak of repentance and faith. "Of course, of course; it is wearisome to be reminded of such commonplace truths," sighs the hearer; and yet repentance and faith are not one whit the more ours because we have heard of them so often, but the hearing has produced a substituted confidence, like the pillow of goats' hair which Michael set in place of the living David.

And this imposture, true of the most commonplace things, is at once more easy and more perilous when it belongs to a set of truths which we think of with much solemnity, almost with awe, upon which hang the tremendous issues of eternity, which we sing about in our hymns, and pray about in our prayers. The substitute for life is more apt to impose upon us when it is arrayed in the stately robes of worship, and is set up in a devotional attitude.

And greater still is the power of such knowledge to impose upon us if it comes to us as a truth which fills the imagination with a glowing splendour, lighting up all the chambers of the imagery like a sun, illuminating our dull consciousness, and filling us with a sunny brightness. Such a reception of the truth the more readily becomes the brilliant substitute for doing it.

And yet, perhaps, most of all are we tempted to put knowing in place of doing when the hearing of the Word really moves upon the heart, filling us with the thought of great triumphs, girding us with sublime resolutions, transforming our poor little life into a thing of amazing possibilities and glorious hopes. So for a brief hour we have listened, heard, believed it all we are astonished at the doctrine. We acknowledge the authority. What more is there?

"ENTER YE IN."

Raptures, resolutions, glowing visions, great desires—there is no holiness in these. We must get up, rousing ourselves; and we must press in, meaning it and striving earnestly—for holiness is in *doing*, and in doing the will of the Father which is in heaven.

Look at Israel, on the shores of the Red Sea, and listen to their song of triumph. Was there ever such a glowing assurance of possession as that which rang out in their song that day? Not of triumph over Egypt only, but what a confidence that the land of Canaan was theirs. Jerusalem, the holy city itself, and the stately splendours of the Temple, seemed already to belong to them.

"Thou hast guided them in thy strength unto thy holy habitation. The people shall hear and be afraid: sorrow shall take hold of the inhabitants of Palestina. . . . All the inhabitants of Canaan shall melt away. Fear and dread shall fall upon them: by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over which thou hast purchased. Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place which Thou hast made for Thee to dwell in, in the sanctuary, O Lord, which thy hands have established." (Exod. xv. 13—17.)

Yet forty years afterwards they are still outside, and the word is spoken: "Every place that the sole of your foot shall tread upon that have I given you, as I said unto you." Theirs by promise, theirs by glowing visions, theirs by triumphant hope. Yet it was not theirs until *they had set foot upon it*. They could only make it theirs by *occupation* and by *appropriating* it. Till then, with all their promises and hopes, they had only the wilderness, the sky of brass and stretch of dreary sand; restless pilgrims were they, instead of being at home amidst the vineyards and olive-trees. Knowing about it, singing of it, longing for it, availed them nothing. They had to enter in and *possess* it. Holiness is thine and mine, dear reader, when we will get up and enter into it, in *Christ's name*, in *Christ's strength*, *in* CHRIST HIMSELF.

Think aright of the strait gate. We read it as if it meant this—that I am to come to Christ for forgiveness, and then I must strive and crush through this narrow way as well as I can in my own strength. And we soon learn that it is all a dreary failure. *Christ Himself* is the strait gate. "I am the Door; by Me if any man enter in he shall be saved, and shall go in and out and find pasture." Because we mistake the door we fail. Christ Himself is the way, the truth, and the life.

There often is a preparatory struggle, but "Holiness is not a struggle." It is only obtained when struggling ceases, and trust

ng is entire and unhesitating. Struggling is not at all necessary. Infinite power never struggles, and if we claim oneness with God his strength is ours.

This is a point which perplexes some. We learn that Holiness is not a struggle, it is a victory. It is not a trying, but a trusting. And yet this phrase, and the whole figure, suggests difficulty, struggle. Think of Christ himself as the strait gate, and all is plain. My struggle must be directed to this one end —to find Him, to be in Him, to dwell with Him. Holiness is a power in Christ, not a blessing in me, apart from Christ, and I have it so long as Christ is mine and only then. Christ is Himself the way, the highway of holiness. My struggle and the energy of the Holy Ghost are to be put forth to this end, as the Apostle teaches us: "That He would grant you to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith." Then out of that indwelling comes all else: "To the end that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."

Do let us note clearly the *purpose* of our effort and striving. It is not to become the sons of God. It is to *receive Christ*, for "as many as received Him to them gave He power to become the sons of God." Our *doing* must be upgrowth from our knowledge of Christ. For whilst there is a knowing Him that does nothing, there is also a doing much which knows Him not. "Many will say to me in that day, Lord, Lord, have not we prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? Then will I profess unto them, I never knew you. Depart from me, ye that work iniquity." It was a doing that lived in no communion with Him; that never listened for his voice, or waited upon Him to know his will; or came back to Him to render the account. The "wonderful works" which had not their root in Him, drawing from Him their life and strength, He denounces as iniquity.

Then our Lord closes the sermon with the parable of the two builders: he that heareth, and doeth; and he that heareth, and doeth not. The figure continues the line of thought which immediately precedes the parable. Each house was a doing—a labour. Probably, building on the sand is the greater labour of the two. But the wise man's labour was to get on to *the rock*. As soon as that was his foundation the Rock gave its strength to the whole building. Every stone in it was firm, because the foundation was good. THAT ROCK WAS CHRIST. Our strength is in building on Him. To separate the sayings from Christ, and then to try and do them, is also to build our house upon the sand.

This, then, is the point at which knowing passes into doing. It is when we come *unto Him*, and give ourselves and all belonging to us right up to Him for his service; and we take Him as our strength for service, receiving Him as our Saviour and helper as well as our King and Lord. Then in his strength living our life of holiness, referring instinctively to Him our work and pleasure, asking, "*What wilt Thou have me to do?*" waiting upon Him to know his will, and then doing it, so that all the life is his service, and we can think of no higher heaven than to be always pleasing Him.

It is very needful for us to see this clearly —the *aim* of our striving. Take as an illustration the words of Peter: "Be sober, be vigilant, because your adversary the devil as a roaring lion walketh about seeking whom he may devour; whom resist." How do we read this? Is it that we are to set ourselves resolutely to resist the devil, and then he will flee from us? That if I make up my mind and stand firmly against him, the enemy is not only powerless, but he will be driven back baffled and beaten? Is this the lesson that Peter learnt from his encounter with that old lion? Has he forgotten the words of his watchful Master: "Simon, Simon, Satan hath desired to have thee . . . . but I have prayed for you that your faith fail not"? Turn to the passage again, and see what else there is: "Humble yourselves therefore under the mighty hand of God." That first,—have no confidence in yourselves, but come down, be weak and little, and low enough to creep in under the mighty hand of God for shelter; "casting all your care upon Him, for He careth for you"—this care as well as all other, the care of being taken care of. Thus sheltered and screened, resist him, steadfast in faith—in faith, that is, the hand that holds to the Lord.

Think what a cruel mockery it were if the shepherd should say, "Little lamb, be sober, be vigilant, the old lion is about. Be not so eager after thy buttercups and daisies as to keep no sharp look-out, and if he comes upon thee, stand up bravely against him and he will run away." Then the shepherd goeth away over the hills, and home. The lamb scarce ventures so much as to nibble, in the eagerness of its watch and in its fears. And, lo, with the darkness there cometh the lion. What of watchfulness and brave resistance? One stroke of that paw, and the lamb is dead! Is that it? Then let him, who knoweth anything of his own heart, despair. Eat and drink, for to-morrow we die.

No; thou and I, my brother, are no match for the old lion. Be sober, be vigilant, be not so eager after anything that thou dost suffer the Good Shepherd to go far from thee; keep looking up that thou mayest see Him. Thy safety is only in his presence, thou canst rest only in his shadow. Cast all the care of thy safety upon Him, and then let all thy thought and prayer and effort be to keep close to Him. The only peril lies where Peter found it, in following Him afar off. John was too close to his Lord to be tempted to deny Him. Right in under that mighty hand is the place of our resistance.

Thus the practical Apostle James puts it. "Submit yourselves therefore to God." "Resist the devil, and he will flee from you." "Draw nigh to God, and He will draw nigh to you." Our effort is to get near to God and to keep there, *then* we are more than conquerors through Him that loved us. "I will say of the Lord, He is my refuge," where I run and hide from my foes. *Then* "I will say of the Lord, He is my fortress," where I turn and fight against them. "Surely He shall deliver thee."

Mr. Boardman tells us that one day he was passing through a large city, and having an hour to spare, he called upon an old friend, a shot manufacturer. As they were sitting together his friend asked him "if he would like to have the world under his feet?" Mr. Boardman understood the suggestion that they should go to the top of the shot tower, and at once fell in with the proposal. Presently he reached a passage in which he saw a stone staircase going winding up into the darkness, and he began to mount the steps.

"No," said the friend, "you are going wrong. It is down here."

Mr. Boardman stopped and thought there was some mistake. "We are going up to the top of the tower, are we not?" he asked.

"Yes," said his friend, "and you must go down here to get there. *That* is the old way; dark and dusty and full of cobwebs. But you would find a door near the top that is nailed up now. You would only knock your head and get covered with dust, and then have to come down again. This is the way." And he pointed to two or three steps that went *down*.

"Going down is a strange way to get up," he thought.

"Now all you have to do is to sit still."

"But I can never get up by sitting still, surely," said Mr. Boardman.

"Trust me," was the reply, "and you will see."

Instantly they began to rise. They were on a lift; and in two minutes they stepped out high above the city, to find the world under their feet.

This is our victory—coming down to get up. Trusting Him, and then sitting still with Him "Blessed be the God and Father of our Lord Jesus Christ, who hath blest us with all spiritual blessings in heavenly places in Christ."

So the Sermon on the Mount ends. Yet it is very beautiful and blessed to carry it on a little bit further, to the incident that immediately follows, if, indeed, it does not grow out of the sermon. Remember, again, the "unto Him" with which the sermon begins. "And seing the multitudes, He went up into a mountain: and when He was set, his disciples came *unto Him:* and He opened his mouth and taught them." Then turn to the "unto Him" with which it ends: "And when He was come down from the mount, great multitudes followed Him. And," so St. Mark says, "behold there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, Lord, if Thou wilt, Thou canst make me clean."

Think of the leper and of all the voices that bade him be clean. How all his once moral sense, and all his efforts to hope, and all his struggles, his medicines and spells, all had said unto him, *Be clean.* But the word was without power. The law stood over him, and demanded of him that he be clean, but it was powerless to help him, and could only drive him forth a branded outcast. Think of any who should meet him and bid him "Be clean." Poor fellow! it only mocks him to talk so. "Ah, it is what I long to be," he sighs, "and I have tried every way I can think of."

But now he kneels at the feet of Jesus. Now the Lord bends over him in tender compassion. He speaks—oh, so much more than a word—BE CLEAN; and as the ear drinks in the music of that voice the heart leaps with a new strength; the wasted heated weariness is gone; life comes back to him, fresh, pure, delicious, like the life of a little child. Immediately his leprosy was cleansed.

There for us, too, is the blessing that we need, but only there—IN HIM, AT HIS FEET. As He bends over us in his compassion, as his hands are laid upon us, as the words drop from his lips, the blessing is ours. The King's command, and yet so much more than a command as he speaks it—a word having authority: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

FORTSLADE ROAD MISSION HALL. — The helpers in this Mission, although poor in this world's goods, support the work almost entirely. Meetings, outdoor and indoor, are held all day on Sunday as well as children's and prayer meetings on Wednesday. We are encouraged by hearing from time to time persons profess to have been saved through the work. The hall is a railway arch by Wandsworth-road station. Supplies of tracts and back numbers of suitable periodicals will be gratefully received by K. A. Brittain, Hon. Secretary, 88, Ganden-road, Clapham, S.W.

THE DUTY OF THE CHURCHES TOWARDS WOMEN AND CHILDREN.

THE readers of The Christian who have shown so deep an interest in our great women's movement, and have given me such earnest and affectionate support, both by their prayers and their sympathy, will doubtless be interested in a summary of

THE PROGRESS WE HAVE ACCOMPLISHED

in a hard winter's work. Whatever the depth and magnitude of the evil to be combated, however much we may be forced to realise that we are attacking the very stronghold of Satan, and that he will assuredly stir up all the powers of evil against us; however desperate a battle it seems at times, till at last, beaten and sore bruised, one can only "fall as one dead" at the feet of Jesus Christ, yet through it all we have the strongest manifestation that God is with us of a truth.

Only a few weeks ago I was speaking on the same platform with Mr. Samuel Bowly, the veteran champion of temperance. For fifty years he stated he had been fighting for that great national cause, and yet it is only within the last five or six years that the Excise has shown a decided falling off, and that there has been a marked change in public feeling. I have only been working six years; Mrs. Butler and her colleagues have only been contending against vicious legislation for fourteen years; the penitentiary movement, which only dealt with results and did not profess to touch the causes, dates back only thirty years or so; yet even in the short six years that I have been working, I can see the most marked change of public opinion. This year I can only compare it to the breaking up of a long frost, and as if all the seed that had been sown in such bitter tears and anguish, and mid such angry abuse, were now springing up, till one's heart is very full of thankfulness to Him who giveth the issue.

Let me go over the ground we have gained this winter. First—

THE LEGAL PROTECTION OF GIRLS,

and the amendment of the present scandalous defects of the English law, for which I pleaded hard when I first began to work, but could get no hearing, has now taken firm hold of the public mind. The Bishops have formed themselves into a Committee for considering and forwarding it. A powerful Committee, called the Minors' Protection Committee, with eminent London barristers upon it, and with delegates from almost all the London societies for the benefit of women and children, is pressing the question upon the whole of London and its suburbs. At its instance Cardinal Manning at once caused petitions to the House of Lords in favour of the legal protection of the young to be signed in all the churches under his jurisdiction, an admirable promptitude of action which we wished could have been followed by our Anglican bishops.

My secretary and myself have worked the rest of the country, 230 large towns and districts having sent up petitions, and 760 rural deaneries having been applied to for the same purpose. Perfect unanimity reigns in our counsels. Two points are unanimously agreed to. First, we maintain that a girl's virtue should be legally protected up to eighteen, whereas the present legal protection stops short at thirteen. Next, we insist that legal protection from the trade of vice should extend to twenty-one. There is now practically no protection whatever. At any age an unruly little girl may run off from her situation, or from the parent she has quarrelled with, and as long as she abducts herself, and is not abducted by any specified individual, any vile den of infamy may harbour her without an indictable offence being committed.

Nothing, I believe, has done so much to educate public opinion, and get people to face the question, as this work of petitioning, which has been taken up with great enthusiasm by the working-classes, especially the poor working mothers, an especial leaflet having been issued to working fathers and mothers. We regret that the Bill shortly to be brought in by Government is likely to be

A WRETCHEDLY INADEQUATE ONE,

actually stopping legal protection from even the trade of vice just short of the most dangerous age in a girl's life, sixteen, the very age at which we know the largest number of girls go wrong! If this melancholy piece of legislation passes without an amendment, we must continue agitating till a more satisfactory measure is obtained.

Another great forward step we have gained is in getting the National Church to face the question in her corporate capacity. At the last Church Congress it was with the utmost difficulty that the subject could obtain a hearing at all, and then only as a concession to a woman pleading the cause of women and children, and at a meeting with five others going on at the same time. At the next Church Congress the subject is down in the authorised list, and a meeting of men only is to be held, which will bring it before the rank and file of the clergy as well as the earnest Church laity. Let us hope those two clergymen in a northern town will soon become extinct who refused to give out some bills for a meeting of working mothers on the early training of our girls and boys, "because it was such a delicate subject they could not possibly mention it"!! Let us trust that these lavender kid gloves will shortly give place to hands of flesh and blood. Steady progress is also being made towards the forming of

A GREAT CHURCH SOCIETY

for the prevention of the degradation of women and children, on the same broad basis as the Church of England Temperance Society. Will not the Nonconformist bodies be stirred with holy jealousy, by the vigorous action of the Established Church, to bear their part in the great conflict?

On the immense step gained by the condemnation, by a large parliamentary majority, of the unjust and immoral principle lying at the bottom of certain objectionable legislation, I need scarcely comment. Even the advocates of State Regulation of Vice allow that that legislation is now practically crippled; and an immense moral force which has been used up in the merely negative measures of agitating against it, will now be set free for the constructive measures that we so vitally need. Let us remember that in getting rid of wrong legislation we have done absolutely nothing towards solving the problem itself. We have got rid of a wrong solution: the right solution has yet to be found.

And may I not, in summing up the winter's work, again earnestly thank the readers of The Christian for their co-operation in distributing and circulating the little pamphlet, "Grave Moral Questions" (*Hatchards*). It is now in its one hundredth thousand, and is daily awakening hearts to care and pray and suffer and work.

Lastly, let me speak of a movement which I cannot but believe has a great future before it, in raising the moral tone of England, and infusing into her men a higher, manlier, more chivalrous feeling towards women: I mean the Bishop of Durham's

WHITE CROSS ARMY,

inaugurated by one of European fame, who wears his weight of learning "lightly like a flower" above his stainless years. The name is a peculiarly happy one. Purity is too tenderly sacred a thing to be bandied about in circulars, or even talked of too glibly, and, therefore, it is best represented by its symbolic colour—white. The army has a comfortable sound of chivalrous defence and disciplined strength; the Cross—no badge, but the sacred truth preached from every pulpit—embodies for us the fact that the movement is based on the perfect humanity of our Lord, and that self-giving which is at the bottom of all true manhood, as well as of all true womanhood. The motto is that of the spotless knight, Sir Galahad:—

> My strength is as the strength of ten,
> Because my heart is pure.

The obligations are the Oxford principles, a little more simply worded: (1) To treat all women with respect, and endeavour to protect them from all wrong and degradation. (2) To endeavour to put down all indecent language, and coarse jests and conversation lowering to women. (3) To maintain the law of purity as equally binding on men and women alike. (4) To spread these principles among my companions, and help my younger brothers. (5) To use all possible means to fulfil the command, "Keep *thyself* pure."

The old chivalrous feeling to women is put in the forefront, the one thing you can speak openly to a young man about, the one thing to which an Englishman most deeply responds, the Christian ideal which is one of "The truths deep-seated in his mystic frame;" "that the man is to love the woman, and give himself for her."

I addressed the men of the Bishop of Durham's Institute at his own wish, and have since addressed many meetings, of men only, in connection with the White Cross Army, sometimes as many as 2000 men. We were told that such meetings would be inevitably attended with an outbreak of the coarse jocularity with which men treat the whole subject. I can only say I have never addressed meetings marked by a deeper solemnity and enthusiasm; and they have made me feel that there is a great unsuspected force in the men of England to fight this base and cowardly evil of the degradation of women when powerful men have the courage to come forward and head the movement, and no longer leave a woman to take the lead, at the terrible sacrifice of every feeling of her own nature—a sacrifice only possible for the sake of other women and children, who are sacrificed in ways that makes any sacrifice borne for their sakes light indeed.

In conclusion, I would remind my beloved sister women that *we* must be the strength, the enthusiasm, the inspiration, of this great dawning movement among men. The responsibilities resting upon us women seem to me at this present time almost terrible.

ARE WE GOING TO BE TRUE TO OURSELVES,

true to the dignity of our own womanhood, or are we going on being so awfully untrue, that a speaker at the Church Congress could say, and say truly, "Whilst women admit into their own intimate society men known to be in the habit of degrading women, whilst women have so little respect for themselves, how can they expect men to respect them?" Are we going to bear the shame and offence of the Cross, when it presses most heavily

among our own equals? Are we going to set our faces sternly against the man, even though he be an Earl or "a good match," who we know is doing his best to make our womanhood a vile and accursed thing? Are we going to be content to let our sons form a pure attachment, or to marry on small means, because, though against their worldly interest, we know that it is the best safeguard to that crowning grace to which alone the vision of God is promised, to which alone it is possible? Are we going to bring up our girls, no longer as fine ladies, but to be the God-fearing wives of poor men, to manage the sewing-machine, to learn how to cook, and how to train the rough servant-girl, to know how to economise, and marry the man they love on a small income?

It is easy to subscribe to Training Homes and Free Registry Offices and Penitentiaries, but it is hard to bear the cross in our own lives, in our own rank, to be true, to make real personal sacrifices. But let us remember all that is at stake. Do not let us think that this is an evil we can waive off sublimely into the back streets; let us realise that it presses quite as heavily on us as on the lowest poor.

If it is thought that I exaggerate, that I have got this question on the brain, then take the quiet statement of one of our greatest mission preachers: "You must remember that with nine young men out of every ten *this* is the temptation they have got to fight." Why should we think that our son will always be the untempted tenth, and not one of the tempted nine! The facts that have ever turned my whole heart sick and my whole heart faint, have not been so much the facts of the back streets and the slums, as the facts of our great public and private schools into which we have to send our boys for education. It is our own sons that we are fighting for, in body and soul. It is our own nation that we have to save. Surely the great American evangelist's witness before five thousand men in Liverpool will not be wholly in vain, when he bore testimony that it is altogether a mistake to suppose that intemperance is the only or even the chief sin of England; what is eating out the noble heart of England is this sin of our degraded womanhood.

Surely thinking of our own sons, of the little children of our land, of our own England, we, the women of England, will be able to say with our Divine Master, "For their sakes I sanctify myself."

ELLICE HOPKINS.

Percy House, Brighton.

CORNWALL.—Thousands gathered as usual at Gwennap Pit at Whitsuntide, and listened attentively to an earnest sermon by Rev. C. Pickels, of Penzance. At the close, most of the people flocked to the Fair, in Redruth, where the Town Mission workers held a protracted service, helped by friends from other places. Services were subsequently held at Camborne and Truro. On the Sunday we held the usual service among the Show people, having one of the show stages to speak from. Thousands of tracts were distributed during the week.

J. W. WILSON,
Redruth. Town Missionary.

ENTERED INTO REST.—A correspondent sends some particulars of the life and death of Rev. George Lea, late of St. George's, Edgbaston, for fifty-six years an active minister of the Established Church, and a most devoted servant of Christ. Throughout his long ministry he earnestly set forth the love of God; his life was so holy and consistent that, in the words of one friend of forty years' standing, "he had reached a standard of conduct immeasurably above all around." Last Easter increasing age and infirmities compelled him to resign his living; his strength rapidly declined, and on Thursday week he was laid to rest in Christ Church, the scene of his first labours in Birmingham.

VOYAGING WITH MESSRS. MOODY AND SANKEY.

FROM the diary of Mr. W. Hind Smith, who lately crossed the Atlantic in the *Alaska*, we are permitted to make the following extracts:

Sunday, April 29.—On rising about seven I found the vessel in Queenstown Harbour. Finding there would be no regular service on board this morning, and being got clear about ten, Mr. Ripley and I started a singing meeting. We soon gathered a hundred of our fellow passengers, and had a good time. We were enabled between the singing of the hymns to say a few faithful words. We decided to meet on deck twice each day, all being well, for short services of singing, &c.

In the afternoon the Church Service was conducted in the saloon by the purser. Mr. Sankey sang several hymns. Mr. Moody was not well enough to join us. At four we had another service outside. A nice time with the emigrants brought a happy day to a close.

Next morning nearly all except frequent sailors were ill. On Tuesday, May 1, I felt rather better, and had a good time with the emigrants, who were delighted with the service. In the evening, Mr. Sankey distributed a bundle of his hymn-books among the emigrants, who received him very warmly; after this we had more singing.

Wednesday morning was very pleasant, but as the day went on the wind changed, and the ship began to ride instead of plough through the waves, and the motion was not altogether desirable. In spite of wind and rain and motion, we had two good deck-services, and gladdened many hearts. Many men and young women are from Cornwall, and not a few appear to be decided Christians. The Germans enjoy the singing although they cannot join in the language. While speaking to these groups on the features of Daniel's character, we sang, over and over again, "Dare to be a Daniel." They entered into the spirit of the thing thoroughly.

Thursday, May 3, was a lovely morning. During the day a strong head-wind sprang up. When we were at dinner such a wave broke over the dome-light of the saloon that we wondered "What next?" It was with difficulty we had scrambled into our chairs, and when there the difficulty of keeping the plates was great enough. . . . After dinner I found a retired place, where I saw great preparations being made for the storm—packing the doors with waterproof sheets, boards, and putty. The scene of trying to get up and downstairs was amusing. Such a clinging to the balustrade, and such swinging to and fro, such bumping and tumbling! I went to bed early, in the hope of a fair night. All night the rolling and pitching of the vessel went on, but about six o'clock I turned out to find a glorious morning. . . . . At ten I went off to my congregation, and kept with them, singing, talking, and reading, for an hour. Mr. Moody came and showed himself, and asked for the Dutch, Swedes, and Welsh. Each nationality sang in their own language. Mr. Ripley read Luke xv., and, on the whole, we had one of our best times; and several hundred present.

After lunch the weather became very cold, and we soon found ourselves off the banks of Newfoundland. Great excitement prevailed as three icebergs, and then a fourth, some of vast size, appeared. We had several captains on board returning to America for ships; one, who has often encountered these enemies to navigation, says that only one fifth of their actual size appears above water. Two of those we saw were estimated at 120 feet high. Many passengers, including Mr. Sankey, said they never saw such a sight before, although they have crossed the Atlantic many times.

What a contrast the steerage passengers present to my former experience when the Irish Roman Catholic so prevailed as to endanger my life. At first, here, we had a little opposition, but now several of the opposers are helping us. When I see the tears that start as we speak and sing of the love of Jesus I am made glad that we began these services the first day. A considerable number of the saloon passengers now join us in the singing.

Saturday, May 5.—Such a lovely morning; we have come to our last day. It is fully expected that we shall record the quickest passage ever made from Queenstown to New York. We had a capital service, the Swedes sang in their own native language, "Hold the Fort," "Shall we Gather at the River?" and "Even Me." One of the Irishmen who opposed us at first is now quite a leader of the singing, and some of his mates yesterday pinned a paper on his back with the following words on it: "Salvation," "Saved." I took the ticket off, to the astonishment of the company, and told the way they might then and there be saved. I have kept the ticket as a memento of the incident.

We have had two capital services this afternoon, the first by Messrs. Moody and Sankey, and the other a temperance meeting, when seventy signed the pledge. One of the ringleaders in a kind of rebellion, at one of the early services, was the first to sign the pledge and don the blue ribbon.

About five o'clock on Sunday morning, Master Joe, our bedroom steward, came into our room and said they had just stopped the engine to take the pilot on board. On getting up I found that in spite of fog and our going further south than is usual to get rid of icebergs, we had travelled from Queenstown to New York in the shortest time ever recorded—viz., six days, twenty-three hours, and forty-eight minutes. We reached the Custom House at about nine, and had our things examined; we got through this operation about eleven, and then went to the Y.M.C.A.; in a few minutes in came Messrs. McBurney, Morse, and others, and I had a most hearty welcome.

Mr. John Ripley, of Caygill's Tourist Office in the Strand, was a passenger on the *Alaska*, and sends some reminiscences of the voyage to *The Christian World*. In the course of his letter he says:—

"It is gratifying to me to state that I have not heard a profane oath since we left Liverpool, nor have I seen a man at all affected by drink, neither did I ever take a voyage, either short or long, where I saw greater harmony and friendliness prevail, than I have seen during this voyage. This I attribute in a great measure to the singing of Mr. Sankey's hymns, the short addresses that were delivered at each service, and the strong Temperance and religious elements from Cornwall, Wales, and Sweden; for at each meeting the English and the Swedes alternated and interspersed their singing. On Friday afternoon Mr. Moody gave a very acceptable address to the people, while Mr. Sankey conducted the singing; right pleasing was it to see the anxious crowd gathered at the steerage, some holding on by the ropes of the ship, and others occupying any point where they could either see or hear, and listening with the utmost attention to Mr. Moody's words, though some of them could not understand a word of English. Equally pleasant was it to hear all their voices blend in the singing of the hymns. At the close of Mr. Moody's address we held a Temperance meeting, Mr. H. Smith presiding; and the writer of this gave an address, at the close of which seventy of the people signed the Temperance pledge, and determined to start the battle of life on the continent to which they were journeying as total abstainers. When they reach the places at which they intend to settle they will send their addresses to me, and I promised to forward from London to each of them a pledge-card and a piece of blue ribbon. The only one whom we could decorate with the blue was a young Irishman who disturbed us at the first, and to whom I transferred the decoration from my own coat."

HOLLOWAY EVANGELISTIC MISSION.—The annual meeting of this Mission was held on the 7th May, when it was reported that 500 indoor and 276 outdoor meetings had been held; 500 pledges had been taken during the year, and free breakfasts had been given. Testimonies were given by those who had received spiritual benefit. The promoters appeal for help to carry on the work. Mr. H. Putterill, 94, Frederick-street, Caledonian-road, is superintendent of the Mission.

Notes and Comments.

MANY of our readers will be glad to know that the striking paper by Mr. George King, of the China Inland Mission, Hankow, which appeared in our last issue, may be had in leaflet form. It is entitled "Shall the Gospel be preached to this Generation of the Chinese?" and is published at this office, with an Introduction by Rev. J. Hudson Taylor. (Price 6d. per dozen.)

Mr. George C. Needham has been preaching at Merrion Hall, Dublin; congregations large, and the work of conversion going on steadily. Mr. and Mrs. Needham are returning home to America very shortly.

Rev. Josiah Henson, so well known as the original of Mrs. Stowe's "Uncle Tom," died at Dresden, Ontario, on Sunday, May 6, in his ninety-fourth year. Many will remember with pleasure his visit to our own country, and the features of interest connected with it. "Heaven is better than Kintuck, Massa George," were the last words of Mrs. Stowe's hero; the real "Uncle Tom" has left behind him the blest assurance that he has gone to prove the superior joys of that world where perfect freedom from all ill is eternally secured. He was a sincere Christian, and an earnest preacher of the Gospel of Christ.

After a long and dreary winter time we seem suddenly to have leaped across the lap of spring into the heart of glorious summer. Rapturous visions of blue ocean and green fields, of shady bowers and babbling brooks, are haunting the thoughts of those who spend their days in "the loud and stunning tide" of city life. How many of the tender human plants, young and old, that drag out a sickly existence in our great metropolis are longing for one day's release we wot not, but their name must be legion. Who will help in granting to them this much-prized and long-remembered boon? We are receiving calls upon our "Day in the Country Fund," but as yet there is no fund. We confidently trust to the generosity of our readers in this matter, as we have done in years gone by.

Doubtless there are many friends residing in the near country, who could place a field or a park at the disposal of those London workers who arrange the day's outing for their youthful *protéges*. Any kindness shown in this or other ways would bring with it a rich reward.

The eight days' Gospel temperance campaign in Exeter Hall had an auspicious beginning on Sabbath evening last; the body of the great hall was well filled, and there was a strong muster of well known workers on the platform. Mr. George Williams presided, and introduced the special subject —The Desecration of the Lord's Day—in his most genial and hearty way. Mr. Kirkham's address was full of pertinent facts well marshalled; the utterances of Messrs. Murphy, Sen. and Jun., were telling, and raised the enthusiasm of the audience to a white heat. At the close pledge-signing was actively carried on for some time. Messrs. Murphy will alternately address the noonday prayer meetings at Exeter Hall and Aldersgate-street every day throughout the week. As announced, we shall next week give a double number containing the pith of the addresses delivered during the Mission.

A writer of eminence now deceased said some time ago:—

One thing is certain—that infidel science will rout everything except thorough-going orthodoxy. All the flabby theories, and the molluscous formations, and the intermediate purgatories of speculations will go by the board. The fight will be between a stiff, thorough-going orthodoxy, and a stiff, thorough-going infidelity. It will be *e.g.*, Augustine or Comte, Athanasius or Hegel, Luther or Schopenhauer, J. S. Mill or John Calvin.

This is receiving fulfilment at a speedy rate. The fact that it must be so should induce timid waverers, and those who lean over to half-hearted measures in relation to the treatment of error, to come out and boldly assert themselves on the side of uncompromising adherence to truth. Calebs are wanted on all sides, men who follow the Lord fully. Elijahs too, who cannot tolerate halting between two opinions. Gideons likewise, who throw down the altars of Baal, and go forth to pitch right over against the Midianites.

There are many indications that the parliamentary struggle on behalf of social morality and a righteous treatment of "the weaker sex" is far from being ended. It will be seen from the letter by Miss Hopkins, in another part of this paper, that she has no very sanguine expectations of the Bill for the Protection of Young Girls, to be introduced in the House of Lords, being adequate to the necessities of the case. It would further appear that, such as it may be, the Bill will meet with determined opposition from certain honourable (!) members of the Lower Chamber, if not of the Upper—probably of both. In a short but trenchant article, headed "Parliamentary Assassins of Innocence," in the June *Sentinel* (*Dyer Bros.*) the editor says:—

Let not the friends of artless innocence think that the battle is won, or nearly so, because the Government has promised to bring in a Bill based upon the recommendations of a Committee of the Upper House. Members of Parliament who are themselves the assassins of innocence are not likely to consent without a severe, if shameless struggle, to any measure that would curtail the gratification of their diabolical lusts. These persons and their abettors (and all are their abettors who seek to prevent the better legal protection of girlhood) sit on both sides of the House. No moral man, whether in their constituencies or elsewhere, owes them one particle of consideration. If it be possible, let the weight of their infamy be brought home to them. Shall the conventionalities of Society stand in the way of the prevention of the massacre of innocence? The poet of the American Anti-Slavery movement —J. G. Whittier—might well in tones of astonishment address to English men and women the words that he spoke to his own countrymen in the dark days of negro slavery:—

"Shall tongues be mute when deedsare wrought
Which well might shame extremest hell;
Shall freemen lock the indignant thought;
Shall Pity's bosom cease to swell;
Shall Honour bleed; shall Truth succumb;
And pen, and press, and soul be dumb?"

It becomes every valorous friend of the weakest and most sorely tempted portion of the community, to bestir themselves and bring such pressure to bear on the two branches of the legislature as shall compel the passing of a sufficient measure, and defeat the machinations of heartless and wicked men, whatever be the rank they occupy or the social influence they possess.

Another article in the same issue of *The Sentinel*, entitled "An Important Principle at Stake," should be carefully read and pondered by those who wish to see our nation free from all complicity with vicious expedients in Government and law making.

A paper representing Liberals and Nonconformists has questioned the genuineness of the petitions against the Affirmation Bill; and another representing the Church and Conservatives has attempted in like manner to discredit the petitions in favour of Marriage with a Deceased Wife's Sister. Considering the value of the right of petition, it seems to us a very impolitic and mischievous thing, for party purposes, to discredit petitions, and quite unjustifiable, unless on clear evidence that they are not what they profess to be.

It were much to be desired that all great proprietors in our cities and towns were like the Duke of Westminster, in his inveterate dislike to public-houses, and determined purpose to lessen their number. It is said that he has closed no less than twenty-four on his Grosvenor-square estate within the last five years, and that he will not renew the leases for the continuation of others which still remain. Would that a similar spirit animated owners of such property in the East-end, and, indeed, all round.

Since our last issue, another birthday anniversary of our beloved Sovereign the Queen has come and gone. We devoutly join in the thankfulness felt by the whole nation that her life is still prolonged, and pray that yet many years may pass before she ceases to become the occupant of the English throne. Her Majesty lives in the hearts of her subjects as no monarch before has ever done, and with feelings of no ordinary fervour and depth we say, "God save, and bless with ever increasing blessing, our noble and gracious Queen! Long may she live to continue her reign of beneficence, purity, and exemplary virtue!"

By the death of Dr. William Chambers a notable personage has been removed from the literary world. Perhaps no man did more to bring about the cheapening and popularising of literature of an educational and entertaining class. Not a little of the marvellous advance our age has made in social and educational directions may be attributed to the enterprise he and his brothers displayed fifty years ago in their publishing work. Dr. Chambers stood high in the esteem and confidence of his fellow-citizens in Edinburgh, and will be long remembered with respect by many on both sides the border. The honour of a baronetcy came all too late.

Cardina Manning has just been expressing his opinion on the state of Christendom, and, we fear, puts the matter only too truthfully when he says:—

No civil order in the world ever sank so low as the Christian world is sinking now, and will be sunk if the name of God be erased from its public laws. You have lately asked of those who make our laws that none should legislate for us except those who believe that there is a Divine Lawgiver, whose law is supreme. But it seems as if we were being carried down a stream against which we cannot prevail, and from which there is no escape, as if in a little while the public life and laws of the world will be no longer Catholic nor Christian, nor based upon a belief in God. Other foundation for men or for morals there is none. There are many who see where we are rushing downwards, and desire it; and many who see it with horror, but with folded hands do nothing against it; and many more who see nothing, and are being carried away unconsciously into a social and political state without God in the world. For the first time since the world began it is openly rejecting God. The old world so profusely believed in the Divine, that God was everywhere and in all things. To them even the world was God, and all things were supernatural. Now God is nowhere, and exists no longer; the world is dead.

His ambiguous reply to Mr. F. W. Chesson, who recently wrote to him as to his views on the Affirmation Bill, becomes still more mysterious and unaccountable when read in the light of the Pastoral from which we quote. In that reply the Cardinal said:—

I feel myself to be so little of a judge on political or even social questions, and religious questions so seldom come before us, that I rarely feel it a duty to form and to express an opinion on any subject of a public nature.

In the Pastoral, however, referring to legislation of this very character, he says, and very rightly as to the duty inculcated:—

Necessity then is laid upon us, from the least to the greatest, everywhere and in every way, to bear witness for God, "in whom we live, and move, and are." In this there can be no neutrality. To be silent among the seditious is to abet treason. The law of the land still justly punishes offenders against God and his moral law; not indeed for its offences against Him, but for its damage to society; and there is a clamour that such laws should be abolished. If men libel their neighbour they may be heavily punished. If they only libel God as our Divine Redeemer, we are told that no man should judge them. The Catholic flock in England is few in number; but we have only one heart and one voice in condemning these outrages on all that is Divine.

It is officially announced that the Marquis of Lansdowne will succeed the Marquis of Lorne as Governor-General of Canada, in October next. The post is one of considerable importance in its relation to some of our home politics, as well as to the Colonial Government itself. There is every reason to believe that the new Governor will bring many qualities to bear upon his influence and work, from which results of a very satisfactory kind may be expected to follow. *The Times* speaks of industry, common sense, and sound judgment as qualities for which the Marquis has been all along distinguished. These go far to make a successful and worthy occupant of any post of responsibility.

The old cathedral church of St. Giles, Edinburgh, was reopened on Wednesday last by the Earl of Aberdeen, as Lord High Commissioner to the General Assembly. Nearly twelve years have been occupied in the work of its restoration, the cost of which, to the extent of some £50,000, has been defrayed by the munificence of Dr. William Chambers, whose decease just on the eve of its completion cast a shadow over the proceedings at the opening ceremony. An address prepared by him as almost his last act was read, and touchingly acknowledged by Lord Aberdeen, who paid a high tribute to his worth. Rev. Dr. Cameron Lees preached the opening sermon, from Josh. iv. 21, "What mean these stones?"

It does not say much for the earnestness of our present House of Commons in reference to social reform that on Tuesday, while a majority of a hundred could be obtained for an adjournment over the Derby Day, in the discussion on the Sunday Closing Bill the same evening a count-out was easily effected, and the second reading probably shelved for another session. The friends of national measures for the benefit of the working classes, and all who are concerned for the preservation of our Sunday observance, had need bestir themselves, and would do well to ask their representatives where they were on an occasion when their influence was required on behalf of so important a matter. The question is being asked: Where were the bishops when the opening of museums, &c., on Sundays was being discussed? We may also ask: Where were the friends of the Sabbath on Tuesday night, when their cause was so much at stake?

An American daily newspaper—stated by some to be *The New York Herald*, and by others to be a Cincinnatti paper—has arranged to have Mr. Spurgeon's Sunday morning sermons cabled the same day, and published in its issue of Monday morning.

The following statistics of the New York Society for the Suppression of Vice, furnish a commendable illustration of zeal and energy in the resistance and overthrow of evil, as well as reveal the great necessity there is for such resolute and vigilant action:—

During the past year the agents of the Society have seized 219,386 lottery tickets, 71,759 lottery circulars, suppressed six lotteries in this State, and convicted seven policy gamblers. They also "raided" 54 gambling saloons and closed several pool-rooms in New York and at Hunter's Point, seizing over 1,000,000 pool-tickets.

Whether we survey the state of things at home or abroad in reference to the employment of active measures for the promotion of vice on the part of those who make capital out of its victims, there is abundant evidence to show that this is no time for relaxing zeal in opposing the authors of such measures, and unearthing their secret plottings and advances. If we are to keep pace with the emissaries of the evil one, we must strain every nerve to help on the cause of righteousness by the use of every possible means in our power. Social reformers as well as Christian philanthropists do well to remember the subtlety and power of the adversary with whom they have to contend.

Those who have been accustomed to think that Missionary work is unremunerative in a practical sense, will find food for reflection, and probably ground for altering their opinion, when they read Dr. Angus's testimony as to one branch of modern Missionary enterprise. In a recent speech he said:—

No work, no money, is more productive than work done, than money spent, for God. Some years ago I visited Jamaica, and had occasion to examine the work done there during the preceding thirty years. Fifty missionaries had been sent out in that time, of whom thirty then remained. In these thirty years our society had spent, in sending out and supporting missionaries, £100,000—with what results? We found at ninety stations property in chapels, schools, and ministers' houses, which had cost £140,000, £40,000 more than all the money we had spent there from the beginning of our mission. The money value of what we found was nearly one-half more than all we had given! We found, moreover, a population, not of slaves, but of freedmen, of whom 30,000 were members in our churches, while 20,000 more had already gone home to God. The material results, therefore, more than repaid all we had spent, and God gave us the souls besides!

We ought to have noticed before that Mr. and Mrs. Charles Reade returned from India about three weeks since; they were called away from London to the Isle of Wight almost immediately after their arrival, consequent on the dangerous state of health of Colonel Hamilton, Mrs. Reade's father. We are asked to mention that although Miss Reade is now labouring in and around Cuddalore, the Punrooty Mission is still carried on; it was left in good working order by Mr. Reade, with the majority of the native helpers whose labours have all along been so valuable. Any friends willing to help the work, or desiring information regarding it, are requested to communicate with Mr. Reade, at Blackgang, I.W., who will be happy to furnish every particular respecting the Punrooty Mission.

The general assemblies of the Free and Established Churches of Scotland met in Edinburgh on Thursday last, and continue their sessions throughout the present week. Dr. Horatius Bonar, as "Moderator," or presiding officer, of the Free Church Assembly, gave an address on the lessons suggested by the forty years' history of that Communion. *The Daily Review* justly says of the address:—

It will produce a greater effect when quietly read at home even than when it was spoken in the Assembly, and we are glad to learn its immediate publication has been arranged for. It is a high-toned address, worthy alike of a man of letters and of a Christian theologian—chaste in style, ripe in learning, and winningly attractive because of the Christian faith and love which inspire it.

In our next issue we hope to give extracts and to refer further to the proceedings of these important Assemblies.

A pamphlet of much value, in its advocacy of truth and its skilful refutation of error, has just been published by *Messrs. Nisbet & Co.*, under the title of "The Testimony of a Dewdrop to its Creator: What it can tell us, and what it cannot tell." It is from the pen of our friend and correspondent, Rev. Horace Noel. We heartily commend it to our readers, and believe it will be eminently serviceable in checking the tendency to give way before "the oppositions of science, falsely so-called," which too frequently shows itself on the part of believers in revelation.

Mr. Noel's treatment of the doctrine of Evolution is specially worthy of notice. As he says:—

We know that not only believers in God, but believers in Christianity, think it quite possible to find room for this doctrine within the boundaries of their creed.

Such believers should carefully read the author's presentation of cardinal questions to which the Evolution theory can give no satisfactory answer. They will be compelled, we think, to admit the soundness of his conclusions, which go to show "first, that Evolutionists are still at an infinite distance from having proved even the *possibility* of their theory as a general solution of the mysteries of nature. Secondly, that were this hopeless task achieved, they would only have established a physical possibility, and not a fact. Were it demonstrated that Creation and Evolution were equally possible ways of accounting for the facts of existence, the Christian would still be right in adhering to the former and rejecting the latter, because he has positive reasons grounded upon other evidence for believing in God and the Bible, and has no such reasons drawn from other sources for believing in Evolution."

It will be a cause of thankfulness to many parents in distant places to know that their sons employed in houses of business in London will be looked after in times of sickness by the members of the Y.M.C.A. at Exeter Hall. This is a new branch of work upon which they have entered. They need not only the sympathy but practical help of others in this labour of love. There are comforts and delicacies often required which those who have undertaken this visitation could not supply. It would be a graceful act if parents whose sons are sheltered from all hardship in loving homes, and who have the means at their disposal, were to send a thank-offering to the Secretary of the Y.M.C.A., Exeter Hall, W.C., so that a Sick Fund could be formed, to be drawn upon in urgent cases.

It is a fact greatly to be deplored that the Bishop of Rangoon should be found opposing the efforts of those who seek in that port to preserve sailors and others from drunkenness and its attendant evils. A new committee having been appointed to carry on the Rangoon Sailors' Home, the bishop has used his influence to induce them to abandon the temperance principles on which it has been hitherto conducted. The result is, that, greatly to the sorrow of a large section of the community, a canteen, or licensed drinking saloon, has been opened in connection with this important institution.

To the credit of the ministers of other Christian churches in Rangoon, they have all signed and issued the following declaration, Presbyterians, Baptists, Methodists, and Lutherans, alike :—

Rangoon, March 30, 1883.

We, the Nonconformist ministers of Rangoon, feel constrained not only to express our deep regret that, on the motion of the Right Reverend Dr. Strachan, Anglican Bishop of Rangoon, a canteen is to be opened at the Rangoon Sailors' Home, which hitherto has been the only place of resort where sailors visiting this port could be free from temptation to indulge in the use of liquor, but also to declare before the Christian public that we are convinced that all moral and religious work on behalf of seamen in this port has met with serious detriment.

The Liverpool Protestant Standard proposes the following question for the consideration of Christians who plead for legislation in order to admit professed Atheists to Parliament. It is assuredly a knotty one for them to answer :—

How can professed Christians consistently plead for the admission of Atheists into Parliament in opposition to the Scriptural injunction: "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God" (2 Samuel xxiii. 3)? Now, in face of this Scripture, to elect an Atheist to be a ruler in the Senate, with power to make laws for the government of the nation, is to act in direct opposition to the command of God. Let this question be answered with the same brevity with which we have put it; not in the words of man's philosophy but, according to the Word and the Testimony.

The Paris correspondent of *The New York Herald* asserts that Sunday observance is making great and marked progress in Paris. He gives, as indications of this, the following facts :—

Three-fourths of the wholesale stores and respectable tradespeople in the centre of the city close their shutters for twenty-four hours on the Sabbath. After dark on Saturday night, till Monday morning, you might go from end to end of the Rue de la Paix without being able to buy a bottle of scent or a watch chain. The Rue du 4 Septembre also becomes a howling desert, and in the Avenue de l'Opera, or between the Madeleine and the Rue Vivienne—the most moving of all the corners of Paris—barely half of the shops are open, and these are neglected.

This increases the desirableness and importance of adding largely to the evangelical and evangelistic efforts put forth in Paris at the present time. The mere cessation of business, if it only leads to deeper absorption in the gaieties and frivolities of the French capital, is scarcely a gain to be much triumphed over; but it must afford a wider scope for Gospel labour, and let us hope that as one of its results, many may be brought under the influence of sound Gospel teaching and gracious impulse. Admirable agencies adapted to this end are at work in Paris. What is wanted are more zealous, earnest labourers to enter the field and help those already at work.

The Licensed Victuallers' National Defence League has just held a large representative meeting at Freemasons' Hall, Great Queen-street. The chairman, Mr. Clever, of Leicester, stated that—

The meeting represented many millions of money invested in the trade throughout England, Ireland, and Scotland, and they were determined to form a solid phalanx against the destructive legislation which threatened them. At present there were many unnecessary measures before Parliament affecting the trade. The one for the closing of public-houses during elections, and that respecting the adulteration of beer, he regarded as insults to the trade, and that for the prevention of the payment of wages in public-houses as degrading to the working classes. He enumerated the several Bills which proposed to deal with the closing of public-houses on Sunday in different localities, and he expressed his astonishment that the people in these localities did not protest against these proposals. With respect to the measures which proposed to restrict the hours of opening of public-houses on Sunday, he said these restrictions were not asked for by the public, but only arose from the agitations of those who found a profit in disturbing the existing condition of things.

Resolutions in accordance with these sentiments were adopted, and the spirit manifested indicated that the results of Temperance work are sufficiently evident and telling to make the upholders of the drink traffic tremble for their future success. It is by no means to be regretted that the opposition should be seen to be awake and active, it will only serve to show Temperance reformers that the time has not come when they can rest on their oars, or be content with their present triumphs. The foe is still mighty, and the curse of strong drink still rests heavily on the people. Past successes must only encourage further and even more vigorous onslaughts.

Sir Wilfrid Lawson last week opened a large temperance hotel and tavern which has been built at Woodford-green, on the borders of Epping Forest, and named after himself, "The Sir Wilfrid Lawson." The building owes its erection to the exertions of Mr. A. Johnston, and is a model of what such establishments should be. Sir Wilfrid said :—

He denied that he had any objection to public-houses: he would not shut up one; but he wished to prevent them selling evil drink. This public-house, to which he had "lent his name," would sell good drink and good food; it would be a real, and not a fraudulent "victualler," and if the people kept to the refreshment there, the poor rates would be lessened, the police would have less criminals, and magistrates like Mr. Johnston would find time so heavy upon their hands that they would have to become members of Parliament, or to find some other amusement.

It is with no slight amount of surprise, not unmingled with concern, that many have heard of the new Primate's reference at Willis's Rooms, the other night, to "the martyred Laud." Surely among those who have preceded him in the office he holds, some might have been found more worthily calculated to fill Dr. Benson's mind with a sense of the responsibility of his position, than the intolerant, superstitious, and Popish prelate, whom all history brands as traitor to the cause of true Protestant faith. We should hope that the idea of wearing the mantle, or taking up the work of such a tyrannical and arrogant bigot as Laud, is far remote from the new archbishop's mind. Neither the cause of God as a whole, nor the Church of England as one of its allies, owes any debt of gratitude to his memory, and it is unfortunate it should have been brought out of its well-merited obloquy if not obscurity.

MAY MEETING NOTES.

CHILDREN'S SPECIAL SERVICE MISSION.

AMONG the more recent institutions formed to promote the interests of the Redeemer's cause, none hold more worthy place than this Special Mission for Children. It has received rich blessing from its commencement, and is becoming an increasing power for good in almost all parts of the world. It was stated at the annual meeting, lately held in Exeter Hall, that during the past year nearly one million hymn-sheets, leaflets, and tracts, had been distributed, that the Children's Scripture Union had issued 120,000 cards of membership in English alone, that £1273 had been expended in furthering the work of the Mission, and that special services had been conducted at 110 seaside resorts. "Our Own Magazine" a monthly serial devoted to the interests of the Union, and aiming to help intelligent study of the daily portions read, has reached a circulation of 40,000 copies a month, and on the Continent, and even in India, China, and Africa, branches of the Scripture Union have been formed.

There can be no doubt that by means of this society numbers of children and young people are led, not only to the daily reading of the Word of God, but also to the experimental knowledge of Christ. What is also of immense importance, this Mission provides in vast numbers of cases for watching over and nourishing those who have become lambs in the feld of Christ. Translations of children's picture leaflets have been made into German, French, and almost all Continental languages, as also into Hindoostani, Hindi, Oriya, and Arabic. The daily portions used by the members all the world over are published weekly in our columns. Our readers cannot do better than help to extend the influence of this invaluable agency by bringing them under the notice of all their children and youthful acquaintance, with a view to induce them to become members of this interesting and valuable agency.

AGED PILGRIMS' FRIEND SOCIETY.

Care for the old is as truly sacred a duty as care for the young, and it is a cause for sincere rejoicing that the Society mentioned above continues to flourish, and to command a fair share of public sympathy and support. The Earl of Shaftesbury has this year presided over its annual meeting, held on the 22nd inst. at Exeter Hall. His lordship said—

Quite apart from its direct benefits, the Society was a great moral institution, in that it served to inculcate the spirit of reverence, which was the basis of all religion. Reverence existed more in foreign countries than in ours, and more in ancient times than in modern; it did not now exist either for men or for things, in things moral, political, or religious. Old people might be said to live to teach young people to practise the great Christian principle of reverence."

The adoption of the report was moved by Archdeacon Richardson, who commented on the foundation of the Society on evangelical truth, and seconded by the Rev. Donald Fraser, who said that the Society did a great deal to solve the tremendous problem of poverty in London. The amount of good accomplished by its means may be imagined from a reference to the following statistics which were given in the report :—

Since its foundation 4320 pensioners had been assisted, and the expenditure involved had been £159,300. The annual subscriptions for 1882 had amounted to £2636, exclusive of £661 contributed through the auxiliaries, £320 from collections, £1475 from legacies, and £486 from funded property. The total receipts for the year were £8053,

and the balance in hand £356. The recipients of the charity now numbered 996, of whom 650 were upwards of 70 years of age, nine were over 80, and one had attained her 102nd year. The pensions distributed ranged from ten to three guineas per annum.

While this institution is very catholic in its rules as to the recipients of its bounty, the only condition being that they shall be testified to as sincere believers on the Lord Jesus Christ, it is also very conservative of old school theology as to the great foundations of Christian truth. This fact serves to commend it, as Archdeacon Richardson contended, to the hearty support of all Evangelical Christians.

NAVAL SCRIPTURE READERS' SOCIETY.

The annual meeting has been held, under the presidency of Admiral Sir Cooper Key. In the face of statements made in the report, and by the several speakers, as to the need of the work done by the agents of the Society, it is a cause for much regret that there should be a serious falling-off in its funds. Rev. G. B. Harbord, M.A., said:—

Few had any conception of the organisation that Secularism had set on foot to introduce its principles into the Navy. The Secular Society had two classes of members among the sailors, one class whose names were printed in their list, and another a kind of secret organisation, the members of which were only known by a number, but all alike engaged actively in the dissemination of this pernicious literature.

Among other speakers who dwelt on these facts, and advocated the claims of the institution, were Revs. H. W. Webb Peploe, Hon. and Rev. E. Carr Glyn, and Sir Thomas Brassey, M.P. So long as we are under the necessity of maintaining an army and navy, it surely becomes a solemn duty and a grave responsibility for us to see to the providing for the special moral and spiritual requirements which their very constitution necessitates.

BIBLE CHRISTIAN MISSIONARY SOCIETY.

The Bible Christians are a community well known in country districts in the North and South of England; for zeal, fervour, and downright earnestness in Christian work, they yield to no other section of the Christian Church. Their annual missionary meeting was held in Exeter Hall on the 21st inst., Mr. H. M. Bompas, Q.C., in the chair. In the course of a most interesting and pertinent address he spoke of the great importance of Canada as a field for Gospel work, and said:—

It was very difficult to get at the scattered populations of some parts of Canada, and it was only by Christians in England putting their shoulders to the wheel, and making up their minds to endure some self-sacrifice, that these widely separated districts and populations could be reached. He would beg them not to neglect the opportunities they now possessed; for each little village that was springing up in the outlying districts of Canada, would probably in twenty years' time become a great city, the character of which would largely depend upon the work done in that little village. It would be a very good thing if there could be infused into the supporters of the society a little more of the spirit which animated worldly people. Many persons would leave their native land for Canada or elsewhere without a moment's hesitation when material wealth or influence was to be gained by so doing; but if they were asked to go there as missionaries and receive Christ's favour, and to lay up treasure in heaven, everybody would hold up their hands and exclaim, "What a wonderful sacrifice it would be if they were to do so!" He had no desire to under-rate the sacrifices that were every day being made by Christian men and women in the Master's cause; but he did think it a shame to see the way in which men would go far and wide for the sake of mere worldly advantage, and the way in which the followers of Christ sometimes hesitated before making a sacrifice for God.

Rev. W. B. Lark, President of the Conference, made some practical and weighty remarks on how best to reach the masses. We quote the following:—

One would suppose, by the current talk, that "reaching the masses" was a new thing in the history of the Christian Church; but did not the Master reach the masses? and did not John Wesley and the early Methodist preachers? and did not the fathers of their own beloved denomination reach the masses? And how did they reach them? Not by spending their money in buying big drums and tambourines. Had it come to this, that God must be brought down to the mud-gutter before He was acceptable to the masses of the people? Had it come to this, that, as in his own town not many weeks ago, it must be announced that the Gospel would be preached by a man just out of hell with his night-cap on? In the name of the Master he protested against the imputation, and in the name of those who preached the Gospel he protested against the insult. They did not want another Gospel in order to reach the masses, but they wanted some of the old simplicity, fervour, and whole-heartedness, sympathy, and love. If those feelings characterised their ministry they would no more fail to reach the masses than did their fathers before them, or than the Divine Lord and Master failed. The work of reaching the masses was the work of not one branch only, but of the whole Christian Church, and he prayed God to help the Church to do her work.

Referring to Colonial Missions, Rev. J. Kilner made a strong appeal for home sympathy, and said:—

He held with the President of the Bible Christian Conference that they did not need the pantomimic, dramatic punch-and-judyism that was adopted by some folks in connection with the preaching of the Gospel; he believed in the old Gospel, and that there was nothing like it. The simple Gospel as we have it in the New Testament was working wonders among our countrymen who had left our shores, perhaps for ever. With regard to their missionaries in the colonies, they could not tell whether they would be blessed to the polished merchant of London going out there, or to the lady who became his wife, or to the honest farmer and his wife, or to the little one, beautiful in its simplicity, or to the rough, rugged prodigal, or to the old, indurated, sin-smitten iceberg, but in sending them forth they had the assurance that God Almighty would crown their efforts with abundant blessing.

Rev. J. Jackson Wray paid a well-deserved tribute to the Society in saying:—

He felt that the Bible Christian Church, though small, was potent; it preached the same Gospel, and on the same lines as that which he meant to preach till he died. They must abide by those first principles, and seek to have the love of God shed fully abroad in their own hearts, and a plentiful baptism of the Holy Spirit, then they might depend upon it success of the highest character would, more and more, attend upon their work.

Mr. S. D. Waddy, Q.C., M.P., in a lively and eloquent speech, said:—

It appeared to him that the name of this Society was a text and a sermon too; they believed if any good was to be done in the world it must be done by the "Bible," its first word. In the teeth of every scheme that might be devised for masking or smothering Gospel truth on the one hand, or denying and destroying it on the other, they still desired to go forward, in their different ways, holding to the fundamental principle that the salvation of the world was to be secured by means of the truths contained in the Bible. He deeply regretted to find the Bible was being wounded in the house of its friends; that rough and random criticism had been allowed recently in encyclopædias that they were accustomed to consider themselves safe in going to; when there was this danger in the so-called philosophy of the present day it was all the more important that they should acknowledge themselves as stupid and old-fashioned as their grandfathers and grandmothers were, and say they believed in the grand old book, the Bible, still. Some people would allow them to believe the Bible if they took out of it its great and glorious centre; but they met that night as Bible, "Christians," the second word in their title. If Christ were taken out of the Bible that book would be useless to him; its poetry would be but empty and its grandeur vain; like the sound of one playing upon a musical instrument it might charm for a while, but it would be emptiness and desolation. The Bible without Christ would be dead.

The meeting throughout appears to have sustained a high toned spirit of loyalty to the old-fashioned truths of the Gospel, and ranks high in its testimony for Christ among the many similar testimonies borne at this season of the year.

WORKING MEN'S LORD'S DAY REST ASSOCIATION.

The Earl of Shaftesbury presided over a numerously-attended meeting of the friends of this Association on Wednesday of last week.

The report presented by the Secretary of the Association, Mr. C. Hill, stated that the past year had been "one of incessant struggles to prevent the increase of Sunday labour." During the year 508,600 publications had been issued, including 91,000 copies of Mr. Broadhurst's speech against Sunday opening; 7000 copies of the secretary's prize essay had been reprinted in modern Greek, and also in French; 53 illustrated lectures had been given on the Sunday question, and ten new Juvenile Sabbath Unions had been formed.

It was a pleasing feature of this meeting that the larger proportion of those present appeared to be of the artisan class. Mr. Samuel Morley, M.P., spoke of Sunday rest from the physical point of view. It was a necessity for the working man, and the sooner he learnt it the happier would it be for the country. Mr. Waddy, Q.C., M.P., said that it had been conclusively proved to him that the people who attended exhibitions and museums and galleries on Sunday were not the working-men for whom many represented their necessity. Resolutions congratulating the friends of the Sabbath on the parliamentary success of their opposition to Sunday opening of museums, and respectfully requesting the trustees of the British Museum to open the national collection on three week-day evenings each week till ten p.m., were unanimously carried.

It is by means of such societies as this that public feeling can be stirred, and action induced in the direction of preserving our Sabbath from legal desecration and encroachment. Too much energy cannot be displayed in resisting the efforts of those who labour to rob the nation of its day of rest. The enemies of the Sabbath are numerous, organised, and resolute; let all who rank themselves as its advocates and friends see to it that they are no less combined and vigorous in their action.

BOW AND BROMLEY INSTITUTE.—Last Sunday night was held the last of the "Free Services for the People" in the Hall of the Bow and Bromley Institute, prior to closing for June, July, and August. For nine months past there have been crowded attendances, and very largely of non-churchgoers. The preacher has been Rev. W. Evans Hurndall.

PEACE SOCIETY.—The annual report of this Society, just issued, states that the committee has, during the year, been trying to create a sounder sentiment as to the real character of war, as not only inhuman, irrational, and unchristian, but as utterly inefficacious to secure the final and satisfactory settlement of the matters in dispute. How far they have prospered it is not easy to say. Judging by the testimony of some of their opponents, they have already become a great power in this land. The report dwells at length on the recent Egyptian war, and the resolute opposition which the Society felt bound to render to it; refers to the correspondence of the committee with the leaders of the movement in America, which has issued in a Resolution introduced into the Senate, authorising the President to negotiate with all civilised powers for the establishment of a system of international arbitration; and gives some interesting particulars of recent peace movements in Sweden and Denmark, as well as in Austria. It expresses confidence that there is an opening for useful operations on the Continent, where the nations are growing weary of the intolerable oppressions of the war system.

LADIES AND LEGALISED VICE.

A COMPANY of the friends of the total repeal of the Contagious Diseases Acts met in a room at Cannon-street Hotel on Tuesday afternoon last week, at the invitation of Mrs. Butler, on behalf of the Ladies' National Association. The main purposes of the gathering were to offer prayer and praise in connection with the recent successes in Parliament, and to take "grave consultation" as to future action. The great bulk of those present were ladies, but a sprinkling of gentlemen attended. Mrs. JOSEPHINE BUTLER fitly presided.

A brief season was first of all devoted to prayer, when one brother and two sisters poured forth their hearts' desires to God, and also gave earnest thanksgiving for the great things He had already done.

In making a statement as to the present position of the agitation, Professor STUART, of Cambridge, read a letter from Mr. J. Edmondson, Halifax, to Mr. Wilson, Sheffield, in which it is urged that the questions of disease and vice should be separately dealt with. He contends for the complete repeal of the existing Acts and the enactment of such statutes as shall give local bodies or communities the power to deal with the manifest evils and incitements to immorality that exist in their midst. A great responsibility, said the Professor, now rests upon us. We are contending for the principle of *morality* in all our legislation as opposed to expediency, and it is our duty to infuse others with a conviction of this eternal principle. We must never yield to compromise for any temporary advantage. Without needlessly hampering the action of the Government we must not, out of a mistaken feeling of consideration for them, relinquish any vital point.

Mr. F. WHEELER, of Rochester, said that the passing of Mr. Stansfeld's Resolution had at least broken down the conspiracy of silence. The rage and disappointment of those who have lost their prey and their gain are among the best signs of the progress that is marked by this parliamentary vote. To show the hollowness of the plea that the wretched subjects of these Acts welcomed its operation, Mr. Wheeler said that from personal observation the previous week, he could assert that not one of the abandoned women in Chatham availed themselves of the usual arrangements when they had the option of refusing. The terrible education in the school of vice during the sixteen years' reign of these Acts had so demoralised certain classes in the town that they were prepared for almost any fresh development of depravity.

Miss TOD, of Belfast, said the present duty of repealers was to insist on such conditions with respect to the treatment of the Army as would cause a reversal of the notion that the practice of morality among soldiers generally is impossible and utopian. We must bring every pressure to bear on the Executive to adopt such preventive, and punitive methods as shall prove the contrary. There is also the important question of providing suitable recreations and occupation for the leisure hours of these servants of the Crown.

In giving a brief outline of what she would suggest for the immediate future, Mrs. BUTLER strenuously insisted upon it that fallen women should not be dealt with as if they were a special and exceptional class, while of course all the demands of suffering humanity, however guilty the sufferers may be, must be heeded and met. As to the forthcoming Bill for the protection of young girls, she urged the immediate formation of Vigilance Committees throughout the country, which should see that the provisions of the law were fully and fairly carried out. A strong protest was formulated against the autocratic action of the War Office, which in many cases crushed all municipal spirit and action. Dr. Elizabeth Blackwell had suggested the formation of a Woman's Municipal League, in defence of the rights of communities to self-government. The recent victory in the House of Commons had not only stirred up a strong opposition, but had brought to light many new friends to the cause of repeal. There must now be a movement, by way of petition, to show the feelings and convictions of those classes which have been the subjects of this legislation. In closing her remarks, Mrs. Butler said she thought they might well raise a band of praying women who should besiege the houses of ill-fame, and by the power of prayer bring about the stopping up of these fountains of evil, as so many of the whiskey shops in America were swept away.

Professor STUART reminded the meeting that the Acts were not yet repealed, and, seeing the extraordinary activity now shown by the opponents of repeal, there must be no lack of vigilance in order to secure a total and unconditional reversal of this legislation.

After several other short speeches the following resolution was with one consent agreed to:—"That this meeting, whilst expressing thankfulness to God for his blessing on our work, pledges itself to renewed activity for the total repeal of the Acts, next to endeavour to purify the Statute Book from all complicity with vice, and further to advance every moral and religious effort in the districts which have been so deeply impaired by being subjected to the Acts."

RATHDRUM MISSION AND CONFERENCE.

THE ninth annual Mission and Conference at Rathdrum, co. Wicklow, has been attended with much success. The services began every day with an early meeting for prayer, at which addresses were delivered by Mr. Spencer Walton. These meetings proved seasons of special refreshing in harmony with the brilliant weather and bright exterior of nature, especially in that romantic and beautiful county. The addresses were marked by spiritual power and lucid exposition of the Word of God. The Sunday services were conducted by the Rector, Rev. Wyndham Guinness, and the Mission sermons during the week were preached by Rev. J. K. Latham, rector of Wexford. The attendance was considerable. Deep impression seemed to be produced, large numbers remaining behind to the after-meetings, at which Mr. Walton assisted. Many professed to have found pardon and peace.

At the meetings of the Conference in the afternoons and evenings the following subjects were considered: "Missions to France," "Foreign Missions," "Temperance Work," "Christian Progress and its Hindrances," "The Work of the Holy Spirit." In considering these subjects the Rector was assisted by Revs. J. K. Latham, John Hoff, J. J. F. Drought, A. W. F. Cooper, M. Le Pasteur Dardier, Mr. Spencer Walton, and others. Many attended the meetings from considerable distances, and were hospitably entertained in the Rectory grounds. Not a few had to thank God for being led by a definite act of faith to a fuller consecration of their lives to the Lord.

MR. GEORGE MULLER, of Bristol, will address the annual meeting of the China Inland Mission on Thursday (this day), at the Mildmay Conference Hall, at three p.m. He will also speak at Kilburn Hall, Kilburn-gate, N.W., the same evening at 7.30.

MR. OPIE RODWAY has concluded a brief Gospel Mission in Mr. J. Thomas's chapel, St. Helen's, Swansea. The words of the evangelist were with much power and demonstration of the Spirit, and the workers are greatly cheered by his visit. Prayer is desired for a rich blessing on the labours of Mr. Rodway at Watford, where he commences a month's tent services next Lord's day.

JAMAICA.—I have received an interesting letter from Mr. H. Suffolk, Mission-house, Waldensia, Falmouth, Jamaica. This is the farthest station which the minister and missionary at Stewart Town has under his care. The Mission is one that Mr. Knibb, the great Jamaica missionary, had under his care, and where Mrs. Knibb lived and died. The people are said to be the worst in the island. Mr. Suffolk with his wife left Kineton, Warwickshire, at the end of last year, to go out to these needy people, and they are now stationed there. He earnestly asks help in prayer, and more material aid, which may be sent to myself, to be forwarded to him. (Major) G. WINDHAM.

Ashleigh House, Bedford.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

THE thirty-seventh annual meeting of this institution was held last week at the Seamen's Chapel, London Docks, E., and was well attended. Colonel H. J. Brockman, V.P., presided.

An abstract of the report, read by Rev. G. J. Hill, stated that the past year's work had been enlarged and greatly blessed. The usual agencies had been in operation in London, Liverpool, Whitehaven, Workington, Maryport, Isle of Man, and Ireland. Arrangements had been made for opening a Sailors' Rest at Whitehaven, and a further sum of £150 had been paid off the debt upon the society's premises in Ratcliff Highway. The income from annual subscriptions had increased, and more support was being received than formerly from city merchants and shipowners; but additional help was still needed in order that the Society's operations might be extended.

Rev. C. H. Turner, Rector of St. George's-in-the-East; Mr. H. W. Maynard, Director of London Docks; Mr. T. W. Stoughton, and other gentlemen warmly advocated the Society's claims.

VILLAGE MISSIONS.

OUR villages are being depopulated, and the people are gradually gathering to the towns and cities. At a meeting of the Village Mission, held at 200, Euston-road, last week, Mr. E. W. Thomas said that not a day passed without several fallen girls coming before him, and almost always one or more have recently come from the country to London. The carrying the Gospel, therefore, to our villages and country districts is calculated to have a most beneficial influence on our cities and towns; for it makes all the difference whether young men and women come out of the rural hamlets with the knowledge of Christ and bring a holy influence with them, or come only to swell the tide of ignorance and vice, already too abundantly supplied.

The meeting referred to was not attended by more than a score, but their narratives of work by the hedge-rows, in cottages, in country chapels, in the hop yard, in the harvest field, were full of interest.

Mr. HELEY, of Wing, near Leighton, Beds, and Mr. SHIPLEY, Breachwood-green, near Welwyn, Herts, have taken up village Missions as their special work, and any friends desiring to see something of it during the summer months might communicate with them.

Mr. BENSON, missionary, connected with Rev. Newman Hall, and Mr. HARRISON, connected with Bloomsbury Chapel, and labouring in Seven-dials, told of their cheery holiday experiences, in contrast with their normal work in London. Rev. C. B. SAWDAY spoke of a remarkable visitation of power from on high some years ago, in direct answer to prayer, at a village which he is shortly about to re-visit. Mr. LUFF, whose poems sometimes enrich our columns, told of visitation to sick villagers, and of fruitful work among children. Mr. NOTT, who latterly has kept more closely to London, scarcely ever goes into a chapel but some one greets him who has found Christ in one of his annual preaching visits to Ramsgate Sands, or in his village work. Several others gave no less cheering narratives.

THE RAILWAY MEN'S BIBLE UNION has now between 2000 and 3000 members. The Hon. Secretary would be glad to assist any who are wishing to form a fresh Branch, or to send cards to individual members. She requests a stamp may be enclosed, and letters addressed to Oakfield, Three Bridges, Sussex.

BIRKENHEAD.—At a recent Gospel temperance meeting here nearly 100 joined the movement. The anniversary to be held in July is expected to be a grand success, Mr. W. Noble having promised to attend, and, together with Mrs. Noble, to take part in the proceedings. We shall be glad to receive help in carrying on this work. Mr. G. Shaw, Craven-street, Birkenhead, is Hon. Treasurer.

LIVINGSTONE INLAND MISSION.

LAUNCH OF THE STEAMER "HENRY REED."

By Mrs. H. GRATTAN GUINNESS.

THROUGHOUT his career in Africa Livingstone was always pressing inland, and seeking to reach the heart of the Dark Continent. He strongly urged missionaries to stand no longer shivering with false fears on its mere edges, but to plunge boldly into its very centre, where he assured them millions were waiting for them and willing to welcome them. The six British Missions established since his death have consequently all devoted themselves to the interior. Four entered from the East and have established themselves on the great lakes, while two from the West endeavoured to plant themselves on the Upper Congo, the greatest highway into the heart of Africa.

The East Coast Missions all adopted the plan of establishing themselves, from the first, right in the interior, at points distant from the coast from five to ten or twelve hundred miles. Such a course involved too much risk and too large an outlay for a Mission with very small resources of men, money or experience; and the plan which the Livingstone Inland Mission was led to adopt was that of the gradual formation of a chain of stations not more than fifty miles apart between the coast and the interior plateau, *i.e.*, through the difficult and life-endangering cataract-region of the Congo.

Now at last, after five years of heavy outlay, of patient toil, and of much devoted endurance and self-sacrifice, the Mission has accomplished this part of its task, and established itself on the waters of the Upper River. Thence there lies open before it the vast interior plateau of Central Africa, traversed in every direction by navigable waterways.

The undertaking has proved immensely more difficult than was anticipated. One after another eight brave and beloved pioneers fell victims to the climate and to their own inexperience of its dangers. The names of Telford, Peterson, McKergow, McCall, Lanceley, Richards, Blunt, and Appel will remain engraven in the foundations of the Mission as those of noble labourers who suffered and died for Christ in Congo, leaving other men to enter into their labours. Eight stations of the Mission now connect the coast with the Upper Congo, the eighth having been planted last March by Dr. Sims and Mr. Clarke, at Stanley Pool, where a site has been leased from the "International Association," which is represented in this region by Mr. Stanley.

The first section of a very difficult task is therefore successfully accomplished, thanks be to God! The doubtful dream of 1878 is the accomplished fact of 1883, and half Africa now lies open before the messengers of mercy. No longer shut in by an impenetrable barrier, thousands of miles of broad river highways invite us to visit and evangelise countless tribes and nations of men, whose minds are even darker than their swarthy skins, but who are as capable as ourselves of receiving "the light of the world—Jesus."

Before, however, they can utilise the great river of Central Africa, the missionaries must have a craft to carry them, and to carry them swiftly enough to escape, if need be, from the war-canoes of fierce cannibal warriors armed with poisoned arrows, who might desire to make "meat" of them. The next undertaking consequently devolving on the Mission is the placing on the Upper Congo of a steam-launch, which may serve not only to transport men and goods in safety for long distances, but also as a temporary home for missionaries during exploring trips or while erecting houses.

Such a boat is costly to buy, to transport, and to reconstruct; difficult to place (as it must be made in portions suitable for carrying over the mountains on the head of men); and more difficult still to reconstruct in a land where skilled help is not to be had. Difficulties as great as those already overcome may still therefore lie before us, though we hope not! Long before the Mission was ready for it, the boat needed had, in the providence of God, been provided by a noble gift from the Antipodes. Australia has the honour of endowing Central Africa with one of her first Mission steamers. In memory of the late beloved Henry Reed, of Launceston, his widow has presented to the Mission a beautiful little steam launch, which bears the name of her late husband, adding also a donation of £1000 towards the heavy expenses of its transport to the Upper Congo. This remarkable providence encourages us to hope that it is the purpose of God to prosper our effort to carry the Gospel to Central Africa, and that having sent the boat He will give also the blessing.

It was only the last mail that brought us the welcome tidings of the completion of our chain of stations in Africa, and that now, for the first time, the brethren there are ready for the steamer to be sent out. Mr. Billington, the missionary engineer, who has superintended its construction during his furlough at home on sick-leave, is now ready to sail in charge of it, having quite recovered his health, and the vessel also is ready to be launched. All things being thus prepared, in the name of the Lord we go forward.

On Monday last the *Henry Reed* was launched from Forrest's Yard, Millwall; on Tuesday, Wednesday, and Thursday, June 5, 6, and 7, she will lie for public inspection in the Thames, at the steps opposite St. Thomas's Hospital, Westminster-bridge, from 11 a.m. to 6 p.m. each day. We shall be very glad to welcome on board all the friends of the Mission who can make it convenient to call during those hours, as well as any other Christian friends interested in Africa.

On the evening of the 5th we hope to have a public meeting, and to commend the vessel and the Mission generally to the preserving care and prospering blessing of God, without whom nothing is holy, nothing strong, nothing successful. Three of the missionaries now at home, and three little Congo lads, will be present, and our valued treasurer, Stevenson A. Blackwood, Esq. will preside. The Conference Hall in Eccleston-street has been very kindly placed at our disposal by Lord Radstock. It is situated within a few minutes' walk of Victoria Station, and is thus within easy access of the spot where the *Henry Reed* will be lying.

We may mention, in conclusion, some facts which greatly encourage us to believe that God's own time for opening up and blessing Central Africa has come at last.

We have recently visited Belgium, and had deeply interesting interviews with his Majesty King Leopold II., and also with his Minister Baron Strauch, the Secretary of the International Association, and of the "Comité d'Etudes du Haut Congo." We were prepared to find in the King a very warm friend of Africa, but were both surprised and delighted at the extent and at the nature of his devotion to the interests of the Dark Continent. Some of our friends think we have Africa on the brain, but our interest is slight compared to the King's. To secure, as far as it may lie in his power, the present and future well-being of the new world of Central Africa, seems to be the one great object of his life. With no selfish or personal object, with no view to annexation of territory, or to commercial profits for Belgium, from no other motive than the highest and purest philanthropy, this noble monarch is spending £80,000 a year from his own private purse for the benefit of Africa. He is giving his best attention to an earnest study of its interests and the way to secure them, and is enlisting in its service the highest talent he can find. We do not remember in all history a parallel case. A monarch devoting his great influence and his ample private wealth, not to the aggrandisement of his own country or of his own name, but to the elevation and protection of the helpless.

All the work being now carried on by Mr. Stanley on the Congo is at the king's expense, to say nothing of his operations in other parts of Africa. His plan, which he very fully and frankly explained to us, seems to be marked by far-seeing and statesmanlike wisdom. He has set to himself the task of removing, if possible, the existing impediments to a lucrative commerce between Europe and Central Africa, in order that when they are removed, he may be in a position to hand over the advantages he has secured to a large international commercial association, which shall conduct trade with Africa on righteous principles. He wants to save Central Africa from the dreadful fate of the Portuguese colonies, both east and west; to secure the weak against the tyranny of the strong; and to protect the helpless against the demoralisation which mere selfish commerce always inflicts on savage nations.

Legions of difficulties, political and social, as well as physical and financial, attend the execution of this plan, and may to some extent frustrate it. In its present stage of development it cannot well be fairly judged, and it is little wonder that the King's motives are in some quarters misunderstood and suspected. They are so lofty and so pure, so far removed from the lust of power or of gain, that men cannot conceive anything so unusual. We had ourselves been puzzled at some things doing on the Congo. But all is explained now, and our sympathies are warmly enlisted with his Majesty's plans. He may not always have found the best agents to carry them out—few things are more difficult than to find agents in every way suited to work in Central Africa; but the plans themselves are admirable. The King would be glad to enlist high-minded, benevolent, and able young English or Scotch men in his service, men of talent and enterprise, and we should rejoice to hear of some such joining the International Association. They could hardly serve a better master in a better cause (unless they are serving Christ and the cause of Missions), and we shall gladly give particulars to anyone desiring them.

But what has moved this monarch to pity Africa, to plan so wisely and spend so generously that her dark recesses may be opened at last to the blessings of civilisation? Is he not an instrument in the hand of God? And is not his work a proof that the time to favour Ethiopia is come? If so, may not we and all other Missions to Central Africa go forward with renewed hope We are working in the line of the present purposes of God! He raised up and sustained David Livingstone to initiate the work. He has raised up and guided this great and good Leopold II. to push it forward, and do what missionaries could not do, in order that they may do what they can do, and what He wills should be done—enter with the Gospel the doors providentially opened by others.

These things have a voice, too, about the approaching end of the age. As we said to the King after conversing over his plans for more than an hour and a half, we cannot but see in his remarkable and unprecedented course one more "sign of the times." He is breaking open the last stronghold of heathenism, and rendering it possible for the ambassadors of Christ to enter in! And what did our Master say? "This Gospel must first be published among all nations, and then shall the end come."

BLUE RIBBON GOSPEL TEMPERANCE MISSION.

IN connection with the anniversary of this Mission, which was founded by Mr. W. Noble, in February, 1878, a Conference was held at Exeter Hall on Monday afternoon, the 21st inst. A number of London and provincial temperance reformers were present. The object of the Conference was to discuss the advisability of forming an agency by which speakers and missioners of undoubted character and ability might be obtained for the furtherance of Gospel Temperance work in the metropolis and the provinces. Mr. JOHN T. RAE, secretary, reported that 680,908 pledges had been recorded during the past five years in connection with the work, of which Hoxton Hall is the centre.

Mr. W. J. PALMER, Reading, gave a somewhat detailed account of the rise and progress of the Blue Ribbon Army, and mentioned that it was now proposed to change the word "Army" into "Mission." Mr. Sutherst, barrister-at-law, Revs. J. Campbell, T. Blandford, G. M. Murphy, J. Morgan, Messrs. Hutchinson, R. Scott, T. Whittaker, and W. Noble, spoke in favour of the organisation; and it was ultimately resolved that the Committee which had summoned the Conference be requested to continue, and, if possible, extend the assistance which has already proved so helpful in London and other parts of the kingdom. The mighty wave of blessing which is passing over our land calls for some more definite action in meeting the increasing demand for speakers, who will not only speak with force and wisdom on the temperance question, but will preach Christ as the Saviour from every form of evil.

The evening meeting crowded every corner of the large hall, and was presided over by Mr. S. A. BLACKWOOD. After the reading of the report by Mr. J. T. Rae, the Chairman said he believed the great success of this movement was due to the fact that its foundation-stone was the Lord Jesus Christ.

Rev. PELHAM-STOKES evoked the rousing cheers of the audience by quoting the names of various popular advocates who have done much to bring the temperance question to the front. Referring to the obstructive tactics in the House of Commons of Mr. Warton, the member for Bridport, he said the Dorsetshire friends were doing their best to convert him from an opponent to a friend.

Dr. MONRO GIBSON was able to report that as the result of a Blue Ribbon Mission 800 persons had signed the pledge in his neighbourhood (St. John's Wood); the change had effected not merely the home and the habits but the heart and the life.

Mr. GEORGE O. BARNES said that if the blue ribbon were merely to remind him of his pledge to abstain from drinking alcoholic drink he had no need for it. He had been an abstainer on higher principles than for the mere sake of joining any temperance association. The reason why he was going to keep the pledge to the end of his life was not because he had taken it into his head to be an abstainer, but from a consideration of what the Saviour had done for mankind, because He had suffered and died to save the souls of men, and had been raised again for their justification; and because the blue ribbon would be an ever present reminder of this fact.

Mr. COUNCILLOR WHITE, of Norwich, said the progress of this portentous movement was a fact. For many years past, he said, it had been the custom to send a beer train from Norwich to London, and a gentleman well versed in commercial statistics told him (the speaker) the other day that one of the large brewers who sent a beer train day by day, containing 480 barrels of beer to London, had to cut off a great many trucks from the train, and that it now carried not more than 250 barrels. That meant very nearly 50 per cent. The same gentleman had told him that other brewers in Norwich—for the one to whom he had referred was not a Norwich brewer, though he belonged to the county—found that the beer trade with the metropolis had very much diminished, as he could testify from the statistics which he had from time to time to collect.

Mr. W. NOBLE said the Blue Ribbon movement had no sectarian element in it. They desired to be the friends of all, but they would never lower their colours. If the work had been blessed, it was only because those who had been in the forefront of the battle had been consistent and true to its principles.

During the evening Miss Mary Davies sang "He shall feed his flock like a shepherd," "There is a green hill far away," and "The Ninety and Nine," with great feeling and effect.

MEDICAL MISSIONARY ASSOCIATION.

THE audience that came together in the Lower Exeter Hall, on Friday afternoon, to the annual meeting of this society was by no means commensurate with the importance of the work. In some introductory remarks, Dr. BURNS THOMSON said he was not discouraged by that fact, and cited the case of a meeting of three persons in Perth, which was addressed by three of a deputation, which, however, resulted in the establishment of an excellent branch of the Edinburgh Medical Missionary Association. Proceeding to read portions of the report, the Doctor made an earnest appeal both for men and money, and suggested that some might help by gathering their friends to a drawing-room or a homely tea-party, at which the work of the Society could be reported and its claims advocated. A man *had* been found for Gaza, but had afterwards withdrawn. The Medical Mission at Marseilles had been launched under the care of Dr. Burroughs; the work is progressing satisfactorily, having commended itself to the favour of the Préfet of the city. A beginning had been made in the important work of preparing young men for Medical Mission service in the foreign field. The first selected student was the son of a devoted missionary of the Church Missionary Society.

DR. LOCKHART (Chairman) dwelt upon his own early experiences as a medical missionary in China to show the great progress that had been made since those bygone times. He warmly advocated the cause, which he believed had a great future before it, both at home and abroad.

Dr. MACKENZIE, medical missionary at Teintsin, China, gave some most interesting details of the work as it had come under his personal observation during his eight years' residence in the Celestial Empire. He described how after much prayer a remarkable Mission hospital and dispensary were procured at Teintsin, primarily through the successful medical treatment of the wife of Li Hung Chang and through some operations performed in the presence of the Viceroy. Wealthy patients began to crowd in, and eventually these subscribed for for the erection of a hospital, which has been sustained by them for the last four years. Eight young Chinese students are now being trained in the practice of Western medicine, and through them it is believed that the upper classes of the people will be reached, not only to the healing of the body but to the saving of the soul. The best way to preach the Gospel in China, he said, was not to speak from a platform to the people *en masse*, but to deal with them individually in a conversational style. The work of Medical Missions affords ample opportunities for Gospel preaching of this kind. Such work effectually removes prejudice from the minds of the people. A Corean Prince on one occasion paid a visit to the hospital, thus paving the way for such efforts in his own land. In closing his animated and eloquent statement of the work, Dr. Mackenzie told of some cases of unmistakable conversion through medical treatment in the hospital.

As a worker in the home field, Dr. DIXON, of the Mildmay Mission to the Jews, gave similar details of his daily experiences. At first they met with considerable opposition, but that was now breaking down, mainly owing to personal benefits received by the opposers. He could not boast of many known conversions, but large numbers had heard the Gospel message, and some were inquiring the way of life.

Dr. DOWNES, Cashmere, thought that Medical Missions had not yet had a fair chance of showing the great results they were well calculated to effect. They much wanted to have a Medical Mission in Umritsur, the capital of Cashmere, but they had not yet accomplished that. During the first five years of his residence in Cashmere he had more than 30,000 cases through his hands, some 3000 of these being surgical operations. He had not yet been able to acquire the Kashmiri language, and that was an obstacle in presenting the Gospel to the people. There was great readiness among them to hear the Word, and everything was done, both publicly and in the medical wards, to bring the truth to bear on them.

Very warm and important testimony was borne to the work of Medical Missions by Surgeon-General Francis, of the Indian Medical Service. He urged that those who went out, both men and women, should be fully qualified in a medical point of view, and should be total abstainers.

ENGLISH MISSION HOMES IN PARIS.

A MEETING was held on Friday afternoon at 24, Grosvenor-square, by permission of the Earl of Shaftesbury, at which the work now being carried on in Paris by the English Mission, under the direction of Miss Leigh, was discussed. The Earl of Shaftesbury occupied the chair.

Miss Leigh gave a graphic description of the work that was being done in assisting young English girls who for various reasons, the principal of which seemed to be the idea of learning the French language and so getting on better in England, accepted uncertain situations in France at ridiculously low salaries. Frequently they were dismissed without sufficient warning, and but for the aid given by this Mission their fate would be a lamentable one. Among other facts Miss Leigh mentioned that there were 22,000 English poor in Paris, or, in the words of a Commissary of Police, "English people who could not afford to lose a day's work." The claims upon the Mission were innumerable, and the good it was effecting incalculable.

The claims of the Mission were eloquently urged by the speakers, and a resolution was passed that it was desirable that information as to the work that was being done should be widely spread. Among other things urged upon those present was the need of making known the dangers to which young women expose themselves by answering advertisements and obtaining situations through agencies. Parents ought to be tenfold more careful respecting the selection of schools, as in many cases the prospectuses are thoroughly deceptive. The question of the position of an English girl who may have married a Frenchman without going through all the forms required by French law was also touched upon, several young English women having been deserted in such a position, and having fallen back on the Mission for aid; and it was resolved that Parliament be requested to at once take such steps as may seem requisite to bring about a removal of this evil.

PORT SAID.—Mr. G. O. Eoll, a Swede, has for ten years been doing the work of an Evangelist among foreign seamen at Bristol, and the Lord has truly blessed the seed sown. Latterly he has not been able to use his gift of languages (of which he speaks ten, more or less perfectly) on account of the altered condition of the port of Bristol. He is therefore about to sail for Port Said, having had a desire to go there for the past five years, and the way being now opened for him to follow up the work of Mr. Whytock, who returned to Scotland some months ago. Mr. Eoll very aptly quotes Num. xiii. 17-20; Ps. xxxii. 8; Ezra vi. 3, 4, 8, 9; Is. vi. 8; 1 Cor. ii. 3, to which we beg our readers to refer. Messrs. Cory Brothers, of Cardiff, have offered him a free passage; Miss Macpherson and Mr. Wright, of Bristol, have contributed £10 each: and we trust this faithful and simple-hearted Evangelist will be upheld by the prayers and help of Christian friends interested in our own sailors and those of other nationalities, in a port of peculiar difficulty and temptation.

CHURCH OF ENGLAND MISSIONS.

LAST week, in Exeter Hall, the Bishop of Bedford presided over the annual meeting of the Church Parochial Mission Society. The Secretary, Rev. S. W. Darwin Fox, read the report, which stated that the number of Missions taken by the clergymen connected with the society during the year was 168. The employment of laymen in direct connection with the Mission work of the Church of England had, during the past year, received the careful attention of the Committee, and the services of three lay evangelists had been secured. In the organisation of the Church Army the Society had entered during this past year upon an enterprise which was already passing out of the experimental stage of its development, and might claim to have proved itself a valuable auxiliary to the ordinary work of the parish, especially in the poorer districts of large towns. Twenty corps of the Church Army were now on the register. Every corps, it was remarked, had some feature of special interest. The Portcullis Hall, Westminster, was largely attended by young men who were in danger of drifting into the criminal classes. The work among this class was especially difficult, yet nothing could better show the supernatural power of vital Christianity than the way in which some young fellows living in the tainted moral atmosphere of Westminster lodging-houses were kept in the practical realisation of the Lord's saving power. The Oxford corps, under the command of Rev. F. S. Webster, had rescued some of the worst characters in the town. Accounts were afterwards given of the "Army" work at Brighton and Birmingham, and it was observed that wherever the right men could be found for officers, and wise, sympathetic guidance was given by the clergy of the parish, the Church Army might be recommended as an agency likely to do good and lasting work.

The Chairman said he could not imagine how anyone could go about day by day as he had to do in the east of London, and watch those groups at the corners of the streets, especially when the corner was a gin-palace—groups of rough men, and of still rougher and ruder women—without his heart sometimes sinking within him, and the question arising in his mind how these people of all ages and of both sexes were to be reached and won. The great bulk of them manifested stolid indifference with regard to religion rather than any other feeling, but at the same time there were eager, anxious spirits who were busy in propagating infidelity amongst their class. The problem which he had mentioned being always before him, he felt day by day the necessity for not being one-sided, the necessity for opening his heart to almost all kinds of instrumentalities, and of not confining oneself or cramping one's energies within very narrow lines. Alluding to the work of the Church Army, the Bishop said he felt sure God intended that men should not merely attend religious services, but should also have joyous feelings in their religious life, and that emotion had a manifest use. Surely Christians ought to show that they were no longer under the law, but under grace, and should rise above a mere slavish obedience. There should be a bright, joyous, happy sense of God's presence and of God's love.

Rev. Filmer Sulivan, Vicar of St. Matthew's, Bayswater, said he would confine his remarks to a few jottings from his own personal experience. He was at Brighton when Mr. Aitken first came among them. At the time of his first visit the people were not accustomed to Missions, but he was thankful to say that a great many members of the congregation and others had great expectations, and were tolerably prepared for the Mission, and when their friend came, and God came with him, he fully realised the force of that passage, "I will open the windows of heaven, and pour out such a blessing that there shall not be room to receive it." The results far exceeded the expectations, and every night there were gathered in the chancel a number of persons who offered up a song of praise. The results of the third Mission were marvellous. The only difficulty was to find room for the people who flocked to hear the preacher. Having recently come to a large church in London he had sought the aid of Mr. Aitken in his new district, and never did he hear the Word of God preached with greater power, or listen to teaching more thoroughly scriptural. On the last Sunday afternoon there was about 1000 men in the church, and there was a wave of emotion which it seemed impossible to repress.

Rev. W. H. Aitken said last year would always be a very memorable one in the history of that society as being the year in which it took a new departure. They must all remember the stirring speech of the Archbishop of York that time last year in which his Grace called attention to the operations of the Salvation Army, and said he felt that the time was come when the Church of England should proceed in some definite mode in the same direction. General Booth had been the Columbus of a movement which had opened up to them a new and grand continent, and he thought the society was right in using what he had done as a foundation for the humble beginning which they had made in connection with their own Church.

Rev. H. Armstrong Hall (Vicar of Holy Trinity, Bristol), Mr. E. Clifford, and a working man on the platform belonging to Birmingham, also addressed the meeting.

RELIGIOUS LIBERTY IN SWITZERLAND.

DEAR SIR,—Our daily secular Press does not keep us informed of what is passing at home and abroad on religious questions, however momentous such questions may become as it regards the liberty of the subject. It will hardly be credited, but it is true, that freedom of religious worship and the right of association (public meeting) have been practically abolished in Neuchatel, a Canton which, with Geneva, so distinguished itself in the 16th century that they became the homes of the persecuted and the proscribed when almost all Europe cast them out.

The uprising against freedom of worship began, some months since, with the arrival of Miss Booth and two friends of the Salvation Army, who were expelled on the pretext that they belonged to a "religious corporation." It remains to be proved whether that Army possesses a corporate character, and this question is now before the Council on appeal. It must be understood, however, that the practices peculiar to the Army at home, such as marching, singing, and praying in public, have nothing to do with the question, as neither at Geneva nor at Neuchatel has anything been attempted but to conduct religious services in public halls or private rooms.

What I am anxious now to point out is that however the action of the authorities may have originated with the claims of Miss Booth as a peaceable resident in Switzerland, the principle involved has been pushed by the opponents of all vital religion to the extreme of denying the right of association for religious purposes, and of worship in public and in private, to every person who has not "the express authorisation of the Great Council" of the Canton.

The opponents of free religion have unearthed for their purposes an Article of the Constitution which related to the Jesuits and their affiliates after the war of the Sonderbund. This Article, the 72nd, is as follows: "No religious corporation shall establish itself in the Canton without the express authorisation, and always revocable, of the Great Council."

This Council, which is elective, and at present under the control of the party opposed to religion, has withdrawn the protection of the police, and the mob has now, for at least a month past, interdicted all private meetings for religious worship, even though they be held in private houses, and be convened by letters or by cards of invitation. An attempt to hold such a private meeting in the house of a well-known friend and advocate of liberty, and who is entirely opposed to the particular organisation of the Salvation Army, brought about such an attack upon the house that the windows and door were destroyed, and so outrageous an assault was made upon the few friends assembled, that some of the ladies present were confined to their beds for many days with wounds, bruises, and contusions received. The police rendered no assistance; indeed, the visitor or native of the Canton who may claim to worship God with his friend in his own or hired house or hotel, is, *ipso facto*, an outlaw, and must expect no protection from the authorities. Those who are determined to assert their rights, until better times arrive, travel by train each Lord's Day to the forests of the Jura or to remote mountain stations, and like the Separatists of London, the Pilgrim Fathers of New England, or the Covenanters of Scotland, enjoy in the wilderness that freedom which is denied them by the rancorous bigotry of their fellow men.

I will only add that the mobs which now rule are composed of the lowest and most degraded class, but they would be powerless were they not abetted by the upper class, which is almost entirely arrayed against vital godliness. I have documentary evidence for what I have written; but I mention no names, as it would involve friends in risks, which I desire that they may avoid.

Two journals which have advocated the cause of freedom have been silenced by threats of violence, which would certainly be carried out.

It is important that your readers should be informed of this state of things, and if they contemplate visiting the Continent they should certainly avoid the Cantons of Berne, Geneva, and especially Neuchatel, unless they are prepared to surrender the practice of public and private worship accompanied by their families and friends.—Your constant reader,

London, May 19. Sigma.

A PRACTICAL CHRISTIAN EFFORT.

SIR,—You were good enough, last year, to allow me to appeal on behalf of ailing women residing in our overcrowded Metropolis, an appeal which elicited a kindly response. It was wished to obtain two or three weeks' enjoyment of country or sea air for ailing women and girls belonging to the lower orders, who needed rest from their life of toil but who were too poor to procure a holiday for themselves, and I thought that many a lady might be able to find a corner in her house where such a one could be accommodated.

The best argument I can adduce in favour of the occasional reception of poor guests into ladies' houses, is that they who have once welcomed them almost invariably do so again. Is it to be wondered at, when it is found that at the cost of a very slight sacrifice much pleasure can be given and good done to one of "God's poor"? Let Christian gentlewomen open their doors as well as their hearts to such and let them in. I myself have had the pleasure of entertaining poor guests for the last three or four summers, so I am not recommending to your readers an untried experiment.

Ladies who will kindly volunteer to receive ailing women or girls into their own houses or board them out under their own watchful supervision in cottages—paying for their board and lodging, which costs about 8s. a week—are requested to write to the Lady Brabazon, Ottershaw-park, Chertsey.—Yours very faithfully,

M. J. Brabazon.

EVANGELISATION IN PARIS.—In consequence of unforeseen commercial changes, the esteemed secretary of this Mission, Mr. W. J. Lockie, has been compelled to relinquish a position he has held in Paris for the last sixteen years. Our friends in Paris regard it as most important to retain him as a missionary to the English there as well as secretary. To accomplish this it is necessary to raise a special fund, as the income of the society is barely enough for the support of the seven missionaries engaged in this good work. Gladly and thankfully will I receive contributions for this purpose, as I know Mr. Lockie to be spiritually-minded and well qualified for the position. J. M. Weylland,

Hon. Sec. for England.

31, *Carlton-hill, St. John's Wood, N.W.*

AS THE SPRING.

"Do good."—Ps. xxxvii 3.

GO forth in the winter around thee!
Go forth with the bounty of Spring!
There are buddings of hope that are waiting
For the sunshine thy blessing may bring.
There are hearts that are darkened by sadness,
Where the beams of thy kindness may shine;
Till it changes the gloom into gladness,
Gilding grief with a glory divine.

There are flowers that are hiding their blossoms:
Go forth with a quickening ray,
Bid them rise from the beds where they slumber,
And be clothed with their goodly array.
Like the Spring, scatter flowers of beauty,
Of innocence, pleasure, and mirth:
Doing good as thy privileged duty,
With jewels bestrewing the earth.

There are dells where the mists have long gathered,
Where the trees are still barren and bare;
There are birds that are waiting thy summons,
To open their orchestra there.
Flash the brightness of joy down these valleys,
Hang the leafage of hope in their bowers,
Till the songsters amid their fair palace,
With music shall cheer the bright hours.

Doing good, till the world shall grow better,
Till the mists and the shadows depart,
Till the sunlight shall melt the cold fetter
That chills the true life of its heart.
Doing good, not with wearying labour,
To merit the love of thy King;
Doing good in the light of his favour,
Doing good like the beautiful Spring.

WM. LUFF.

AGED PILGRIMS' FRIEND SOCIETY.—The Annual Meeting of this Society was held in Exeter Hall on Tuesday evening, May 22, Lord Shaftesbury presiding. The report, read by Mr. J. E. Hazelton, Secretary, was of a cheering and interesting character. The Society is for the relief of aged poor of both sexes and of all Protestant Evangelical denominations. 1011 pensioners are now on the books, and receive pensions amounting to upwards of £6150 per annum. More than 750 are over 70 years of age. Help is needed to sustain and extend the important work of this institution. Lord Shaftesbury warmly commended its claims to the Christian public.

HOUSE OF REST, EASTBOURNE.—On Wednesday, May 16, an interesting gathering was held in connection with Miss Mason's good work of providing a place of rest for weary workers in the Lord's vineyard. Rev. W. A. Bathurst presided, and spoke appropriately on the object of the Home. Miss Mason read an encouraging report of how the Houses of Rest at Kilburn and Eastbourne had met the needs of many. One wrote: "I can never be thankful enough for the blessing your House of Rest has been to me." Other visitors bore testimony to the benefit derived from their stay. Miss Mason's address is Cambridge-gardens, Kilburn, N.W.

BOYS' HOME, Palmer House, 185, Holloway-road, N.—The purpose of this Home is to receive boys who are destitute or neglected, and by timely help, by kindness, and by Christian influence, to save them from entering upon lives of crime. The work was commenced in November, 1881, by taking and fitting up two rooms in Swan-yard, near Highbury-station, as a shelter for about a dozen lads, most of whom had been sleeping "out"—that is, anywhere they could—and temporary employment was arranged for them as shoeblacks. In March, 1882, the work was extended by transferring it to much larger and more convenient premises in Palmer House, which has been fitted to receive thirty boys, and is generally full. More than 100 boys have already been received as inmates, some only for a few days or weeks, but others remaining several months before being placed out in situations. The boys in the Home receive food, lodging, and clothing. Their ages vary from nine to fifteen, the younger boys attending a Board School, others being employed in wood-chopping or as shoeblacks, and several in regular situations, but still living in the Home. The earnings of the elder boys cover part of the expense of their maintenance, but the remainder, as well as the whole expense of the younger boys, and the general expenditure of the Home, has to be met by the contributions of friends. Help will be thankfully received and acknowledged by Mrs. Watts-Hughes, 19, Compton-terrace, N. Parcels of left-off clothing would be also very useful, and much appreciated.

HOMELESS AND DESTITUTE CHILDREN.

THE annual meeting of the Refuges for Homeless and Destitute Children was held at Exeter Hall on Thursday evening last; Earl Shaftesbury took the chair. The boys and girls sang for three-quarters of an hour to the delight of a well-filled house.

The Chairman then distributed a number of prizes to boys and girls who had kept their situations from one year to seven. These prizes consisted of medals, writing desks, work boxes, Bibles and purses. It was an interesting sight to see the recipients march on to the platform, having the appearance of respectability and industry. One Christian sailor received a Bible as a reward for saving the life of one of his comrades who had fallen in the river.

The report, read by Mr. Williams, states that the London Home, in Great Queen-street, under the care of Mr. and Mrs. Ward, has during the year proved of good service to many homeless boys of the Metropolis. Some idea may be formed of the need of such a Home and Receiving House in the old locality, from the fact of the secretary receiving in the course of the year upwards of two thousand applications for admission. During the year 462 boys were received in this Home, all of whom were in an utterly destitute condition. They have come seeking admission, in some instances in want of the necessaries of life, and to have turned them away would have been to doom them perhaps to an early death. The total number of children admitted into the Refuges up to the end of 1882 was 9279, viz., 7619 boys and 1660 girls. The total number of children who have left the Refuges and ships for service, &c., from their establishment to the 31st December, 1882, is over 8200, viz., over 6800 boys and 1400 girls.

It will be seen that this institution is doing an important work and deserves the heartiest support. The letters from the boys given in the report are extremely interesting. The girls' Homes at Sudbury and Ealing have been pursuing the work of training girls to become good, useful domestic servants. The income of the institution in 1882 was £23,114 16s., and the expenditure £26,147 15s. 7d., leaving a debt of over £3000, part of which has since been met.

After prayer by Rev. R. G. Simpson, the Chairman spoke of the general work of the institution, and claimed that no better examples could be found the world over for sobriety, morality, and religion than among the boys and girls of these Homes and training ships. Canon Nisbet, Revs. J. P. Chown, J. O. Davis, and J. F. Goe spoke a few words of encouragement and exhortation.

GOSPEL TEMPERANCE.—In the provinces some of the more prominent advocates of the movement have been busy during the past week—Mr. and Mrs. Poole in the Channel Islands; Mr. G. Blaiklock at Summertown, near Oxford; Mr. R. T. Booth, at Plymouth; and Mr. W. Forbes, at Blackpool.

MR. W. CATLIN, of the Cow-cross Mission, writes encouragingly of a Gospel tour he is making in Wales. He has visited Brynmawr, Monmouth, Leamington, Worcester, Hereford, Ross, and Pontypool. Many open doors have been given to him, and a good many have heard the Gospel by his lips. Other London workers would be considerably benefitted by such a tour.

SWANSEA.—A branch of the Church Army has been started in Swansea in connection with the parish church, and after a month of hard work it is felt to be a real blessing in the place. It was commenced on Sunday, April 15, under the leadership of the Rev. Wilson Carlile. Services have been held every night in the schoolroom or some Mission-room, preceded by a march through the streets. Open-air meetings have been most successful, held at the corners of streets. Children's services held on Sunday, and once or twice in the week, have been greatly blessed, as have also the weekly meeting on Friday night for the promotion of a deeper spiritual life. Numbers stood up at the after-meeting at the close of the evening service on Whit-Sunday to testify to the blessing which they had received since the Church Army work had commenced. It has also reached some of the very poorest people, who, though much persecuted by their friends, have come out for Christ.

VILLAGES IN SUSSEX.

THE time has again come for special evangelistic efforts in our villages. The present delightful weather opens our way, and we have already commenced our summer's campaign by visiting places within a radius of ten miles. There is little or no Gospel in some of these places, and in few of them tract distribution or house visitation is carried on. We endeavour, as far as able, to supply this lack, calling at every house, distributing tracts, selling copies of the Scriptures, and conversing with the people. We have been much encouraged in this work. In the evening we hold open-air meetings, having announced them during the day. We are thus able to preach the Word of Life to many who enter no place of worship.

Our own people being poor, are not able to meet the outlay at our regular meetings in our own neighbourhood; we therefore ask for the sympathy and help of Christians on behalf of this work. For thirteen years we have plodded on; hitherto the Lord has sustained and blessed us, also making us a blessing to others. Gospel tracts and books, Bibles and Testaments, will be most acceptable. E. SHRUBSHALL.

Laughton, Sussex.

MISSION WORK AT EPSOM RACES.

THE usual combined effort to carry the Gospel to the people attending Epsom races was made last week. Agents of the London City Mission, the Open-air Mission, and unattached evangelists, to the number of about twenty, worked together during the greater part of the week. Miss Annie J. Alexander made the local arrangements, and it is a matter for devout thankfulness that she has been spared to do this for twenty-five consecutive years. Mr. William Quartermaine East shared in the work by receiving the workers to tea on Sunday afternoon. This "Sunday before the Derby" is very valuable for Mission work. The tide is in our favour, and we can preach on the racecourse both afternoon and evening. Monday is the gipsies' day, when Miss Alexander gives them a free tea.

The racing begins on Tuesday, and continues four days. Then we meet the people on their way to the course, and offer them tracts, and have personal conversation as opportunity offers. As a rule, the only opposition offered is during the preaching in the town at night, and in that respect this year was no exception to its predecessors.

On the course itself, and among the carriages along the sides of the course, quiet Mission work can be carried on any time during the day, and especially before the racing begins. On the "Derby Day" I expounded "The Coloured Teacher" on the course, without any opposition. Probably, during the week upwards of 70,000 tracts, books, and cards were distributed, the Open-air Mission Scripture cards being specially acceptable.

The forces of evil are very great on this great national racing carnival. The awful abominations belched forth by men and women cling to us for weeks. Lenient as the police are on such occasions, no less than fifty-six cases were dealt with by the Epsom magistrates the day after the Derby; the chief offence being gambling. The new emblem of total abstinence, the blue ribbon, is conspicuous by its absence, the bulk of racing people eschewing it. Those who are for ever flattering themselves that the world is growing better should spend the race week at Epsom.

GAWIN KIRKHAM.

SUNDAY CLOSING.—The secretaries of the Association for Sunday Closing appeal to our readers to be diligent in signing petitions in favour of this movement. They say: "We need that every petition should be signed as numerously as possible, and presented early, so that before the middle of June the House of Commons may be again flooded with them. Every person sixteen years of age and upwards, who has not signed a Sunday closing petition this year, should be requested to do so. The Rev. W. H. Perkins, M.A., secretary, 14, Brown-street, Manchester, will gladly supply written petitions, signature sheets, &c."

"Dr. Barnardo's Homes for Destitute Children,"

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THE ANNUAL MEETING

Of these Institutions will (D.V.) be held in EXETER HALL, on WEDNESDAY Evening, the 6th June, 1883.

THE RIGHT HON. THE EARL CAIRNS

Will take the Chair at 6 o'clock, and will be supported by the Rev. W. Barker, M.A., Rector of Marylebone; the Rev. Evan H. Hopkins, M.A., Vicar of Holy Trinity, Richmond; Wm. Fowler, Esq., M.P.; the Right Hon. the Lord Kinnaird, the Rev. Dr. Donald Fraser, Hon. T. H. W. Pelham, General Maclagan, the Rev. Thomas Champness, Samuel Gurney Sheppard, Esq., Hon. A. F. Kinnaird, James E. Mathieson, Esq., the Rev. R. C. Billing, M.A., the Rev. Dr. Sinclair Paterson, C. M. Baker, Esq., Robert Anderson, Esq., LL.D.; the Rev. Donald Macleod, the Rev. Dr. Rosedale, Harry C. Nisbet, Esq., the Rev. Archibald G. Brown, and R. C. Morgan, Esq.

About 750 children from the "Homes" will sing, under the leadership of Mr. Joseph Proudman.

To prevent the overcrowding of former years, and the disappointment felt by many who had tickets but although they came from a distance were unable to gain admission, it has been decided this year to make a small charge for all the tickets except those for the Gallery. No more will be issued than are sufficient to fill the Hall comfortably.

The doors will be opened at a Quarter before Five punctually, at and after which hour ticket holders will be at once admitted to their seats in the order in which they arrive.

Admission will therefore be *free only to the Gallery.* Tickets for the body of the Hall will be 6d. and 1s. each. A few specially reserved and numbered seats at 5s. each.

As it has been with some little hesitation that the charge for admission has been proposed, the Committee earnestly hope that its adoption will not prevent any real friends and sympathisers of the work carried on by these "Homes" from being present. The programme for the evening will be a specially attractive one, both as regards the speakers, the singing, and the prize-giving.

Application should be made for these tickets at once, P. O. O. or stamps in prepayment of ticket and postage being in all cases enclosed.

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Letters to the Editor.

REPLIES TO CANON TRISTRAM.

DEAR SIR,—Being a constant reader of THE CHRISTIAN, I cannot refrain from expressing the heartfelt pain given me to-day by reading your quotation of Canon Tristram's remarks on Congregationalists. "Two-thirds," says the Canon, "of the Congregationalists are Arians, and there are few Congregationalists who dare preach the doctrine of the Atonement." I am well acquainted with the Congregational Churches and ministers of Shropshire, and the Canon's statement, as far as it relates to this county, is absolutely untrue. I never knew but one Congregational minister in our county association who was, as I thought, tainted with Arianism, and if he were he had become tainted by reading some of the Broad Church writers of the Canon's own Church. I am profoundly sorry that a professedly Gospel minister should give expression to such an unchristian, inexcusable, and slanderous falsehood!—Yours truly,

LEWIS WEAVER.

Ruyton XI. Towns, Salop, May 24.

DEAR SIR,—In your number of May 24 I read a charge made by Canon Tristram that "Two-thirds of the Congregationalists are Arians, and there are few Congregationalists who dare to preach the doctrine of the Atonement."

As a Congregationalist preacher of more than fifty years' standing, and of wide acquaintance with the ministry throughout England, Wales, and Ireland, I boldly declare I know not one Arian; there may be a few whom I do not know. There may be places where the doctrine of the Atonement may not be preached; but I, thank God, was never at one of them, nor could I name any such place.

For myself, and for the two thousand seven hundred of my Congregational ministerial brethren, I say, if Canon Tristram can lay his hand on two hundred and seventy, one-tenth, or twenty-seven, one in a hundred, I will heartily thank him, and will undertake to forward the list to the secretaries of each County Union throughout the British Islands.

In conclusion, I would remind the rev. Canon, the Midianitish shepherd once proclaimed a world-wide commandment, "Thou shalt not bear false witness against thy neighbour." I enclose my card. —I am, faithfully yours,

A CONGREGATIONAL MINISTER.

Mission and other Appeals.

"THE PILGRIM BAND," GREENWICH.—Miss C. Elliot, 22, River-terrace, East Greenwich, appeals for help towards the expenses of a free tea for 100 poor people.

BRITISH AND FOREIGN SAILORS' SOCIETY.—Rev. E. W. MATTHEWS, Mercers'-street, Shadwell, E., appeals for help in sending forth the steam launch, *William Tyler*, on her mission of mercy to Malta, where English and foreign men-of-war and merchant ships are constantly calling; £100 still are needed.

PEAR-STREET RAGGED SCHOOL, WESTMINSTER.—Funds are needed to enlarge and improve the premises of this Mission. Upwards of £400 is wanted, of which more than half has been given and promised. The Superintendent, Mr. W. MIDDLETON CAMPBELL, 23, Rood-lane, E.C., will be glad to receive contributions.

MOULINS, ALLIER, FRANCE.—An appeal is issued by the friends of evangelical work in this place for help in defraying the cost of erecting a much needed church and schools. Pastor Camus, of Moulins, will furnish full particulars, and the Hon. A. F. KINNAIRD, 3, Pall Mall, W.C., has kindly consented to receive subscriptions.

CHELSEA Y.W.C.A.—In order to procure funds for carrying on the work among young women in this district, a sale of work will be held on July 3 and 4, at Mr. and Mrs. Maguire's, "The Vale," King's-road, Chelsea. Mrs. Bennett, wife of Rev. John Bennett, Park Chapel, Chelsea, appeals for articles or donations in furtherance of this object. Help to be sent to Mrs. BENNETT, 25, Westgate-terrace, South Kensington, S.W.

BRITISH SYRIAN SCHOOLS.—An earnest appeal is made on behalf of the British Syrian Schools at Tyre. A suitable site for a new building, which will cost £1200, has been found, towards which £450 has been given. Much real work is being done by the agency of these schools, and we trust our readers will be able to help towards the desired object. Information may be obtained from, and donations sent to, Miss Annie Poulton, 18, Homefield-road, Wimbledon.

Notices.

Mrs. Henderson, Bank House, Falkirk, N.B., would be glad if any reader could send her a list of the hydropathic establishments in England, especially of any such institutions in Margate or Ramsgate.

APPLICANTS FOR TRACTS.—Miss Charriere, 6, Queen's-road-villas, Queen's-road, Battersea-park; Miss Evans, Home for Invalids, Queen's-road-villas, Battersea-park; Agnes Butler, 61, Chatworth-road, Clapton-park, Homerton; Thomas Guest, Woodsetten, near Dudley; John Berry, Twinkey, Greenock Police Chambers, Greenock, N.B.; Alexander Allan, 14, Mearns-street, Greenock; Job Feara, Quarndon, near Derby; Miss Godson, Lower Brailes, Shipston-on-Stour; Miss McLean, Belmont House, Romford-road, Stratford, London, E.; John Thaxter, 8, Offord-street, Barnsbury, N.; David Targitt, 6, Northampton-street, Bath; William Cant, 5, Bennett-street, Bath; William Reeve, 48, Clyde-street, Jarrow; George Wassell, Dock Wordsley, near Stourbridge, Staffordshire; Mr. W. Roberts, Temperance Hotel, Woking Station, Surrey; Mr. W. Whenday, Freehold, Hadlow, Kent; John Cownley, Bell Vue, Wordsley, near Stourbridge, Staffordshire.

Communications received with thanks.—A.E.S. B.E.M.G. M.B.W. E.W.M. J.S. B.S. A.G.F. J.E. C.C. C.H.G. J.B.G. E.C. E.M.H. E.L.R. C.H.C. W.E.H. M.M.G. M. K.A.B. J.M.R.T. C.H. M.A.M. J.B. M.E.B. G.H. M.O. F.T. G.J.H. E.L. W.G. C.B. M.E.P. E.H. T.R.F. W.P. C.L. E.S. W.W.C. J.A.A.K. W.G. W.J. W.W.V. M.W.H. W.A.B. V.M.S. W.J.H. G.W. E.M. T.D. L.W. S.P.A. W.C. C.S. P.B. L.B. B.B. G.K. W.H. E.S. W.W. J.E.H. S.S. P.S. C.A.F. E.A.F. W.J.O. G.S.S. H.P. J.R. E.H.G. W.J.J. F.E.A. G.B. S.S. W.F. D.J.M. C.B. J.W. E.F. E.M.F. J.S. P.A.D. H.W.T. S.H.W. A.C.W. C.W. C.M. S.A. J.H. J.T. J.S. M.F.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELIZATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

CHINA INLAND MISSION.—Annual meetings at Conference Hall, Mildmay-park, Thursday, May 31, at 3 and 7 p.m. Chairmen: Earl Shaftesbury and Theodore Howard, Esq. Speakers: Revs. D. B. Hankin, J. Edmond, D.D., F. Greeves, J. Hudson Taylor, T. Bryson, E. Pearse, Dr. Barchet, Messrs. J. E. Mathieson, J. Cameron, and George Muller.

STRANGERS' REST, 163, St. George-st., Ratcliff-highway, E. —Monthly Workers' meeting, Thursday, June 7. Tea, 6 p.m. Meeting, 7 p.m. Rev. John Wilkinson will give an address, subject, "Second Coming of Christ."

MR. HENRY THORNE, June 1, London; 4, Birmingham 5 to 8, Macclesfield.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers, now at Totnes; Mr. E. Arrowsmith, at Public Hall, Croydon, June 2 and 3 Messrs. Attenborough and Seyler, at Upton Chapel, Lambeth, till June 1.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. —June 1, at 10.30 a.m., Prayer for all work and workers represented; 3.30 p.m., Address by Rev. Frank White; 7 p.m., Rev. W. E. Boardman, and others. The annual meeting will (D.V.) be held on Thursday, June 7, at 4.30 p.m. T. A. Denny, Esq., Rev. J. Munro Gibson, D.D., and several other friends will take part.

REV. W. H. AITKEN: June 3, Penge-lane, S.E.; July 1 to 15, Holy Trinity, Scarborough; July 22 to August 3, Martyrs' Memorial Church, Smithfield.

REV. H. HASLAM: June 2, Cobridge, Stoke-on-Trent; 16th, St. James's, Plumstead, Kent; 30th, Grays, Essex.

CONFERENCE HALL, Mildmay-park, London, N.—Preachers, June 3, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Spencer Walton.

Y.M.C.A., The Priory, 198, Upper-street, N.—Sunday, June 3, 3.15 p.m., Address by Rev. J. Henson.

ENANGELISTIC MISSION. — Annual general meeting of workers and friends, Town Hall, High-street, Kensington, W., Thursday, June 14, afternoon (3.30), when Samuel Morley, Esq., M.P., will preside, and evening (7). The Hon. A. Kinnaird, Dr. Donald Fraser, Dr. Mackay, Messrs. T. A. Denny, J. E. Mathieson, Reginald Radcliffe, Frank H. White, Henry Varley, and others, will (D.V.) take part.

STEPNEY MEETING HOUSE, Spring Garden-place, E.—Mrs. G. S Reaney will give an address to Men and Women every Sunday at 3 p.m.

A FRIENDLY LETTER to artists' models has been prepared by Miss Skinner, of Bath.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending June 9:—June 3, Jer. vi. 9-19; June 4, Jer. vii. 1-16; June 5, Jer. vii. 17-28; June 6, Jer. viii. 18-22; Jer. ix. 1-3; June 7, Jer. x. 1-13; June 8, Jer. xvii. 5-14; June 9, Jer. xvii. 19-27.

SYRIAN COLONISATION FUND.—Cheering accounts have just been received by the Committee of the happy arrival of their second party of Jewish emigrants in Cyprus. They speak warmly of the great kindness shown them in Alexandria, and by English residents in Cyprus. It is an unspeakable comfort to think of their safety, while reading the sad news now published of fresh outbreaks of violence in Russia against the unfortunate Jews who still are obliged to dwell in that land. Relief of persecuted Jews, in token of Christian sympathy, will be needed so long as Christians thus cruelly treat the Jews.

Subscriptions received by Messrs Morgan & Scott to Saturday Morning, May 26, 1883.

*** Donations should be sent by cheque or Post-office order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning. Any amounts received afterwards will be acknowledged in the subsequent week's number.

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Home for Gentlewomen of Limited Means—F. V.	2	0	0
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East London Training Institute (Congo)—M. B. W.	0	10	0
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CHRISTIAN *Tract Fund*—M. B. W.	0	5	0
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"A CARELESS AGE."—The poem with this heading, by Mr. G. Weatherley, which appeared in our last issue, was taken from the May number of *The Quiver*.

PHILO-JUDÆAN SOCIETY. — The secretarial work in connection with this excellent institution, performed by the late Mrs. Way, has now devolved on Mrs. H. Langhorne Orchard, of 15, Christchurch-road, Hampstead, N.W. The object of the Society is the administration of temporal relief to aged and distressed Hebrew women.

HOUNSLOW.—The Lord has just removed by death a servant of his living at Hounslow, who had recently started a Sunday afternoon service for children and young people of the upper classes in his own drawing-room. The work was greatly blessed, which is proved by the sorrow of the children at their friend's death, and their anxiety that the services should be continued. Is there any servant of the Lord living in the neighbourhood who is willing to take up this work? Full information as to the work may be obtained from Mrs. H. E. Prall, Hautville, St. Stephen's-road, Hounslow.

(*Continued from page 3.*)

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A ruler once came to Jesus by night
Fierce and wild the storm is raging
Why do you wait, dear brother?
Say, where is thy refuge, my brother?
Why perish with cold and with hunger?
From the riven Rock there floweth

CONTENTS OF No. 2.
What can wash away my stain?
Come, thou weary! Jesus calls thee
Should the death-angel knock at your chamber
The Gospel bells are ringing
Have you any room for Jesus?
Oh come, sinner, come! 'tis mercy's call
Make room for Jesus! room, sad heart!
Oh, do not let the Word depart
Brightly beams our Father's mercy
O Christ, in Thee my soul hath found
Light in the darkness, sailor!

CONTENTS OF No. 3.
When my final farewell to the world I have said
Standing by a purpose true
When the storms of life are raging
I have read of a beautiful city
Ring the bells of heaven! there is joy to day
I have heard of a land far away
"Land ahead!" its fruits are waving
Oh, tender and sweet was the Master' voice
'Tis the promise of God full salvation to give
When storms around are sweeping

CONTENTS OF No. 4.
Of course you know that to a d fro, throughout our glorious land
She only touched the hem of His garment
Our Master has taken His journey
Tempted and tried
Father, don't you hear the ange
The prize is set before us
There is a Fountain filled with blood
Would you lose your load of sin?
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THIS WEEK'S MEETINGS.

Chairman—S. GURNEY SHEPPARD, Esq.

WEDNESDAY, May 30....	The Influence of Drink upon the Working Man—his Person, Family, and Home ...	Rev. CHARLES SPURGEON, of Greenwich. JOHN W. KIRTON, Esq., LL.D. Mr. FRANCIS MURPHY.

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THURSDAY, May 31....	The Physical, Mental, Moral, and Spiritual Deterioration resulting from the Use of Stimulants	Rev. CHURCHILL JULIUS, M.A. HARRISON BRANTHWAITE, Esq., F.R.C.S. Rev. F. A. C. LILLINGSTON, of Highbury. Mr. THOMAS E. MURPHY.

Chairman—GEORGE HOWARD, Esq., M.P.

FRIDAY, June 1	The Sufferings entailed through Drink upon Children from Infancy upwards	Dr. T. J. BARNARDO. Mr. RICHARD T. BOOTH. Rev. J. P. GLEDSTONE, of Streatham Hill. Mr. FRANCIS MURPHY.

Chairman—ARTHUR PEASE, Esq., M.P.

SATURDAY, June 2....	Strong Drink a Robber of the Churches...	Rev. J. HUDSON TAYLOR, of "China Inland Mission." Mr. HENRY VARLEY. Mr. THOMAS E. MURPHY.

Chairman—WILLIAM FOWLER, Esq., M.P.

SABBATH, June 3....	The Gospel the Power of God to deliver the Enslaved...	Mr. FRANCIS MURPHY. Mr. G. O. BARNES, the Mountain Evangelist of Kentucky. Mr. THOMAS E. MURPHY.

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School Fees (for Education only), per Term:—English Education, with Latin, Greek, and Mathematics, £4 4s.; French and German (each), £1 11s. 6d.; Drawing, £1 11s. 6d.; Piano, Singing (each), £1 11s. 6d.; Shorthand, £1 11s. 6d. Drilling (during summer months), per annum, £1 1s.

Full particulars on application to the PRINCIPAL.

Dr. CRANAGE has recently greatly enlarged and improved his School premises.

MR. & MADAME BODDA'S

(Miss Louisa Pyne), "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the Pupil, six guineas. Each other study two guineas the term. For further particulars, apply as above.

HIGH-CLASS PRIVATE SCHOOL FOR BOYS,

Yarm-road, Stockton-on-Tees.—Principal, A. Kemp Brown, B.A., a member of the Society of Friends. Testimonials from Arthur Pease, Esq., M.P.; Professor Henry Morley, &c., forwarded with prospectus and terms on application.

HIGHBURY HOUSE, St. Leonards-on-Sea.

—Boys prepared for Commerce, Public Schools, or the Universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division taught by ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus apply to Mrs. DUFF, the Lady Principal. School duties will be resumed January 20.

EDUCATIONAL.—The Principal of

a Ladies' School (High-class), who has had lengthened experience and has been singularly successful as a teacher and trainer of youth, morally and physically, offers a present Vacancy on inclusive and reduced terms to parents seeking for their daughters intellectual culture, combined with Christian training. All pupils entered for the University Examinations have passed successfully.—PRINCIPALS, care of Miss Rendle, Bank-street, Teignmouth.

HIGH-CLASS GIRLS' SCHOOL.—

Principal, Miss BASTIN, Glebe-place, Stoke Newington. Efficient Masters and Governesses. Limited number of boarders. Watchful care and home comforts. Pupils prepared for Cambridge Local Examinations. Referees—Rev. GORDON CALTHROP, 3, Highbury Grange, N.; Rev. WILLIAM SPENSLEY, 20, Lordship-park, Stoke Newington, N.

EDUCATION.—Two vacancies, in

a School of good position, can be filled by resident pupils at reduced terms. Resident governesses; good professors.—HILDA, care of Messrs. Davies, Stationers, Weston-super-Mare.

FRANCE.—Fontainebleau, near

Paris, 73, Rue St. Merry. Boarding School; limited number of young ladies. Principal now in England, will give full particulars or prospectuses. Highest references.—Mademoiselle C. L., The Hollins, Warley, nr. Halifax.

TO GODLY PARENTS.—

The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

HIGH-CLASS SCHOOL FOR GIRLS.

—A Lady and her Daughters (qualified to prepare for public examinations) are desirous of meeting with additional pupils. They can offer thoroughly good educational training, on Christian principles; and desire, above all, the soul welfare of the girls entrusted to their care. Terms moderate.

Mrs. KENT, 41, Longton-grove, Sydenham, S.E.

CHIGNAL, near Chelmsford.—A

Preparatory School in the country, for boys and girls (boarders only) conducted by Miss Barker, with an efficient governess. Pupils thoroughly grounded in English, French, music, and drawing. A kind home, under the immediate supervision of the Principal. Terms from 20 guineas per annum. References to parents and clergy.

BRAMFIELD, Cavendish-road,

Clapham-common. Miss RABETT receives a limited number of young ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences. Careful mental culture. Special advantages for modern languages. High-class professors attend. Preparation for Cambridge Local and Higher Examinations. Prospectus on application.

TRAINING CLASS for Kindergarten Teachers.

Fee one guinea, for course of ten lessons.—Islington Kindergarten, 32, St. Mary's-road, Canonbury, N.

MUSIC.—Wanted in September,

in a high-class Ladies' School, a Lady, competent to teach thoroughly good music, theory of music and singing, together with junior English.—Address, stating references and salary, ALPHA, care of Mr. Adam Holden, Bookseller, 43, Church-street, Liverpool.

SEASIDE.—Happy Christian home.

Orphans or others needing change. Educational advantages, with Advertiser's daughter. Resident governess. Delightfully healthy. Lovely walks, and park. Home comforts.—MATERNAL, Dudley House, Mount Pleasant, Hastings.

AN EXPERIENCED GOVERNESS

desires in August an engagement in a family going abroad. Acquirements: English, French, German, music, elementary Latin. Has been 6½ years in present situation.—Miss SHARPE, Enfield-villa, Harold-road, Cliftonville, Margate.

GOVERNESS.—Wanted, in

Cumberland, next August, a decided Christian Lady, aged above 30, as experienced Finishing Governess for one girl. Superior music, painting, and conversational languages indispensable.—Apply by letter to

Mrs. O., 8, York-terrace, Regent's-park, London.

GOVERNESS.—Re-engagement

desired by the daughter of a naval officer. English, French, calisthenics or drilling. Elementary music. Aged 20. Salary £20.—L., 9, Penrhyn-terrace, West-hill, Hastings, Sussex.

GOVERNESS (Daily) desires re-

engagement in Christian family. Teaches English generally, music, drawing, French, painting. Last engagement held 2½ years. Excellent testimonials.—BETA, 3, Blandford-place, Clarence-gate, Regent's-park, N.W.

AS GOVERNESS.—A Lady, ex-

perienced in the training and education of children, seeks a re-engagement. Acquirements, thorough English, French, music, and drawing.

Miss B., 114, Marine Parade, Brighton.

A FRENCH LADY

would be glad to meet with a holiday engagement, for the months of July and August. Is fond of travelling.

Mademoiselle M., 175, Lodge-lane, Liverpool.

A CHRISTIAN LADY,

successful in preparing pupils for public examinations, seeks an opening for a Girls' School. Seaside preferred. England or elsewhere.

BETA, 53, Don-road, St. Helier's, Jersey.

NURSERY GOVERNESS wanted at Wallington, Surrey, to take entire charge of two children, ages 5 and 6, and assist with two elder ones. Must be good needlewoman and musician, decided Christian.
27, Middleton-road, Dalston.

A LADY residing in Cazenove-road, Stamford-hill, is desirous of meeting with two children as Day Boarders after the Midsummer holidays, to be instructed with her daughter, aged 13, by a resident governess.—Reply by letter, to N. N., Burr's Library, High-street, Stoke Newington.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss ARNOLD, 50, Victoria-road, Clapham-common, S.W.

Appointments, Situations, &c., Wanted.

AS SECRETARY, Evangelist, Missionary, or Lay Agent.—A Gentleman, late Native Indian Army, and Tutor to Indian Prince, desires a position. Experienced lecturer; abstainer. No objection to travel.
THETA, 39, Charing-cross, London.

AN OFFICER, with several War and Life-saving Medals, seeks the help of God's people to procure him any position of trust, that he may procure education for his children. References and security good.
W. T., 43, Old Bond-street, London, W.

HALL PORTER, Chapel Keeper, or any place of trust. Abstainer. Excellent testimonials for 20 years.
REUBEN, 125, Winston-road, Stoke Newington, N.

AS FOOTMAN, or single-handed.—A situation wanted in a small quiet family. Age 23; not object to travel. Christian and abstainer.
D. H., The Grove, Carshalton, Surrey.

AS GROOM AND GARDENER.—A Gentleman wishes to recommend Young Man (an abstainer). Understands greenhouses. Has been five years in present situation.
J. C. REID, 35, Dingwall-road, Croydon, Surrey

LADY HOUSEKEEPER, or Companion.—A Widow Lady seeks re-engagement as above, or the care of Children, where no teaching is required. Christian home earnestly desired.
K., 13, Queen's-road, Brownswood-park, N.

AS LADY SUPERINTENDENT, or Matron of a Convalescent Home or small Hospital.—Wanted, an engagement by a Lady of considerable experience in Hospital Nursing, who has also a knowledge of dispensing, and is a thorough Housekeeper.
P. P., Training Hospital, Tottenham, Middlesex.

A LADY is anxious to find a Christian Home for a Girl aged seventeen, who is exposed to great trials on account of her religion. Content with a small wage. For further particulars address
Miss E. B., Hexham House, Hexham.

COMPANION, or Lady-Housekeeper.—Wanted, by a Lady of experience, an engagement where a moderate salary would be required.—Mrs. SMITH, East Lodge, Lillington-road, Leamington.

A SUPERIOR Christian Girl, 18, wants light situation in Nursery, with children out of arms. Good needlewoman. Also, Orphan Boy, 13, as PAGE.—Recommended by
Miss PERRY, Mounthill, Chelmsford.

AS PARLOURMAID, Housemaid, or Young Ladies'-Maid.—Wanted, by a Young Person, 21, tall, a light situation, in small family.
R. A., Downe, near Beckenham, Kent.

HOUSEMAID.—Wanted, a situation in small private family as above. Age 29. Can give good reference. Scotland or suburbs of London preferred.—K. FOWLER, 20, North Bridge-street, Monkwearmouth, Sunderland.

Miss J. CROWLEY wishes to recommend a Young Woman as Parlourmaid. Place must not be heavy. Now at liberty. Also wants place for a Girl.
Normandy House, Alton, Hants.

ATTENDANT to elderly or invalid Christian Lady, or any position of trust. Good needlewoman; had experience in nursing. In or near London preferred. Good reference.—A. B., 66, Great Cambridge-street, Hackney-road, London, E.

AN ELDERLY WELSHWOMAN desires a situation, in any capacity, where strength, industry, and attention are appreciated. Life member of a Christian Church, and an abstainer. References.—ANN DAVIES, Evans' Dairy, 57, East-road, City-road, London.

UNDER HOUSEMAID.—A Lady wants a situation for an Under Housemaid of 18, trained at the Hoddesdon Home. Has been out before.
Mrs. HARGRAVE, Silsoe Vicarage, Ampthill.

GENERAL SERVANT.—A Lady is very anxious to get a situation as above in a Christian family, for a Young Woman of 24. She is clean, hard-working, industrious, and honest.
Mrs. WARING, Lyme Regis, Dorsetshire.

COMPANION, OR NURSERY GOVERNESS.—A Minister is desirous to obtain an engagement for a Young Lady, who is accomplished, cheerful, amiable, and well domesticated. Can be strongly recommended.—Write to Rev. H. DUNINGTON, Baptist Minister, East Hartlepool, Durham.

AS HOUSEKEEPER, Companion to Lady or children, Matron, Wardrobe-keeper. A Christian Lady desires a re-engagement. Good needlewoman, domesticated; small salary, good references.—HOUSEKEEPER, 31, Harley-street, Cavendish-square, W.

A CHRISTIAN WOMAN desires engagement as small Chapel or Mission Hall Keeper. Been used to the work. Highest references.—W., 87, Edmund-street, Camberwell, S.E.

Appointments, Situations, &c., Vacant.

PARTNERSHIP (small) with light employment. Wanted by an Invalid, a true Christian to join same.
L. N., 394, Coventry-road, Birmingham.

MISSIONARY WANTED for Wallace Green Presbyterian Church Town Mission, Berwick-on-Tweed. Salary £80. Applications, with testimonials, to be lodged with J. W. PLENDERLEITH, Secretary, not later than the 16th inst.

INTELLIGENT YOUTH wanted, to train in lawyer's office, London. Highest references as to personal character indispensable. Apply in own handwriting, stating age and salary required.—E., Horne's Farm, Felixstowe, Ipswich.

COACHMAN wanted by a country Gentleman. Wife as Laundress, or to attend house. Cottage, garden, and coals provided. Wages according to qualifications and character. Abstainers preferred.—D. BLAIRMORE, Reigate.

GROOM AND GARDENER wanted. Christian, abstainer, married, without encumbrance, able to drive, neat and smart.—Miss RUSSELL, The Lodge, Leominster, Herefordshire.

COOK AND FOOTMAN wanted, about 20th inst. Former must be thoroughly good, punctual, a good manager, and if accustomed to dairy preferred. The latter, not under 5ft 8in., must know his work well, be accustomed to go out with carriage; and both must be scrupulously clean, early risers, earnest Christians (Non-conformists), and total abstainers.—Address, stating wages required, with references,
Lady OGLE, Withdeane Court, near Brighton.

GENERAL HAND. — Wanted, a steady Christian man, an abstainer preferred, as above, to the Boot-making. None but good workmen need apply.
F., The Bazaar, Alton, Hants.

HOUSE-PARLOUR-MAID.—Wanted in a small Christian family, an efficient and conscientious person. Age about 24. Personal character required.—Write, stating full particulars, to M. E., Elmdene, Ridgway, Wimbledon, S.W.

A HOUSEMAID wanted, in a Doctor's residence, a trustworthy, superior person, age 25 or 30. Two in family, not high wages, light work, quiet, comfortable home for a Christian woman.—Mrs. CLARKE, The Limes, Stock, near Ingatestone, Essex.

MOTHER'S HELP. — Wanted, a Christian woman as above. Must be a good needlewoman, and fond of children.
Mrs. G., 27, Court-road, Lower Norwood.

NURSE wanted by 25th July. Must be a bright Christian, age about 30, for children out of arms. Good needlewoman. Abstainer.—Mrs. BOARDMAN, Magnolia House, The Green, Stratford.

NURSERY MAID wanted, not under 20, healthy and well-trained, for a large Nursery, where three are kept. Must understand good housework, and can well. Town and country. A Christian and abstainer desired.
Mrs. FRANK BEVAN, Ludgrove, New Barnet.

CAN ANY LADY recommend a thoroughly respectable and trustworthy Parlourmaid, fully acquainted with all her duties, and who would value a comfortable Christian home.
Mrs. C. D. FOX, 7, Vanbrugh-terrace, Blackheath.

HOUSE AND PARLOURMAID (thorough) wanted in a quiet Christian family. Accustomed to wait on a lady, and a good needlewoman. Second housemaid kept.
Mrs. WILKINS, Alstone-lodge, Cheltenham.

A COMPETENT NURSEMAID wanted, in a Minister's family. (Three children, one an infant.) Also **GENERAL SERVANT.**—Apply, stating wages and reference,
Mrs. NOBBS, Margery-park-road, Upton, E.

COOK (good Plain) wanted in a Clergyman's family in the neighbourhood of London.—The Advertiser would be much obliged to any lady kindly recommending a thoroughly trustworthy person.—A. S., Howard's Printing Office, High-street, Sydenham, S.E.

AS GENERAL SERVANT or good Plain Cook, to help Housemaid. Would a Lady recommend a steady, clean, good-tempered young person. Wages about £18. Abstainer preferred.
M. F., 12, Connaught-street, W.

GOOD GENERAL SERVANT wanted, with knowledge of cooking.
Mrs. G., 27, Court-road, Lower Norwood, S.E.

A LADY wanted by Christian Tea Merchant in every country town and village in England, Scotland, and Ireland, where not yet represented, to sell choice Teas, very strong, in packets, at store prices, amongst private friends or customers. 6d. per lb. commission allowed. £1 weekly easily earned. Samples gratis.—Apply only by letter, C., 16, Great Winchester-street, London.

LADY WANTED to solicit orders for Irish Hand-Loom Linens (Table-linen, sheeting, towels, handkerchiefs, &c.) amongst her friends and acquaintances. Samples free. Expenses paid.—Apply LINENS, care of Mr. Smith, West Central Hotel, 97, Southampton-row, London.

To Let, Apartments, &c.

HOME OF REST FOR CHRISTIANS.
Air dry and mild. Terms from 18s. to 25s.—LADY SUPERINTENDENT, Rutherford Lodge, Briswell-road, Worthing.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C.
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes: — *Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; DR. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world.
Tariff on application to Miss PERCY.

STILL FURTHER ENLARGEMENT.

WEST CENTRAL HOTEL.
97, 99, 101, 103, Southampton-row, London.
Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Francis Murphy, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian*. *Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d.*
Printed Tariff on application to FREDERIC SMITH

THE ADVERTISER wishes to Let, furnished or unfurnished, a First Floor (40 feet of rooms), with use of kitchen, in a private house. Well situated, very pleasant outlook. Five minutes from station. Would suit one or two gentlemen or ladies requiring a permanency. Close to chapel and church, and easy walk to others. Good ministry. Terms moderate.—L. K., Bout's Library, Bellevue-road, Wandsworth Common.

BOARD AND RESIDENCE in a Christian family, for two Ladies, friends or sisters. No other boarders received. Terms moderate, especially if occupying the same room. Highly favoured neighbourhood for good ministries.—H., 36, Kyverdale-road, Upper Clapton.

A MARRIED CLERGYMAN without children, having a large house, would be glad to hear of some one to reside with him. Terms moderate. Convenient and healthy situation in N.W. London.—CLERICUS, 2, Dunollie-road, Lady Margaret-road, Kentish Town.

A COMFORTABLE HOME in an Evangelist's family, healthy district, bed-room with use of sitting-room, 5s. 6d. per week.—G. W., R. 29, Ellerslie-road, Loat's-road, Clapham-park, S.W.

LARGE BEDROOM, use of sitting-room, or bed and sitting combined. One or two gentlemen. Partial board, close rail or omnibus, no children.—47, Radipole-road, Munster-park, Fulham, London.

BED-ROOM, with use of sitting-room, with or without partial board; or bed and sitting-room combined; or double-bedded room, for friends or brothers engaged during the day. Could accommodate a Lady. Christian people; no children. Domestic comfort studied. Near rail and cars. Terms moderate.
A. B., 77, Mildmay-grove, N.

HOME FOR INVALIDS, Queen's-road-villas, Battersea-park. — Christian workers and sick children received at seven, fourteen, and twenty one shillings per week according to requirements. Subscriptions needed.
Address, SECRETARY.

VACANCY in long and successfully established Private Home, Seaside, for six suffering from excess of Morphia, Chloral, Absinthe, Stimulants, or Nervous Debility. Christian care and influence, judicious supervision and home comforts, with every kindness.
MEDICUS, care of 9, Stoke's Croft, Bristol.

BOURNEMOUTH, Ivors, Old Christchurch-road, Boarding House.—Cheerful central position, near Holy Trinity Church. Very comfortable house. Permanency or otherwise. Terms moderate.

BOURNEMOUTH, Clairville.—Superior Boarding House, conducted by Mr. and Mrs. JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church and sea. Most liberal table.

BOARD AND RESIDENCE at BRIGHTON.—Central position, near to the Pavilion, Aquarium, and Piers. Sea view. Liberal table. Every home comfort.—Terms on application to Mr. and Mrs. Box, 58, Old Steine.

BOURNEMOUTH.—Board and Residence offered by a Lady, in a detached villa. Sunny aspect. Close to West Cliff; near sea, church, and West Station.—E., Leigh Wood.

BOURNEMOUTH.—Private family would let their Furnished House for two months, from middle July. Three reception, five bedrooms. Extensive views. Near the sea and Branksome Park.—B. ROSENLAUI, Alum Chine.

CARISBROOKE, Isle of Wight.—Furnished Vicarage to Let, from June 20, for a month or five weeks. Lovely situation. Easy access to all parts of the Island. Plate, linen, supplies from garden.
Rev. H. G. THWAITES, Carisbrooke, I. W.

SEASIDE.—Cheerful Christian Home, with every care and attention, is offered to a lady suffering from Epilepsy, Paralysis, or Nervous Debility, by a married Gentleman, of long and varied experience in such cases.
MEDICUS, c.o. Mr. Wareham, Library, Clevedon.

A MEDICAL MAN living in a healthy country locality, large garden, near railway, offers a home to a Lady or Gentleman, invalid or otherwise. Terms moderate.
MEDICUS, Bucks' Library, Cheshunt.

DEVONSHIRE. — Furnished six-roomed house; two or three months. Pleasantly situated. Five miles from Torquay and Teignmouth, near park and rail. Good water, drainage, garden. Terms moderate.
Mr. LAW, Newton Abbot.

DORKING.—Furnished House to be Let for a few weeks. Five bedrooms; drawing, dining, and small breakfast rooms; usual offices; garden. Five guineas per week. Or an exchange of residences might be arranged.—K., Mr. Franks, 128, Grange-road, London, S.E.

EASTBOURNE, close to sea and park.—Comfortable Apartments, with good attendance, or Furnished House, with attendance for long or short periods. Moderate terms. Excellent references.
G. J. A., Handel House, 2, Compton-street.

HASTINGS.—Castle House, Select Boarding Establishment. Land and Sea views. Sheltered situation. Three minutes from sea. Home comforts. Terms moderate.
The Misses BIRD & PINDER.

ILFRACOMBE.—Comfortably furnished House to Let for July, August, and September, or part of time. Contains 11 rooms. No attendance. Lovely sea view. References exchanged.—The Heights, 18, Oxford-grove.

TO LET.—Near Inverness. Comfortable furnished House, 8 apartments. Summer months, beautiful situation.
C. W., Y.M.C.A., Inverness.

FURNISHED APARTMENTS offered in pretty, healthy village. Sitting and Bed-room, with or without board.
Miss BELL, Pertenhall, Kimbolton, Hunts.

TO LET, a ten-roomed House, pleasantly situated in St Lawrence village. Rent, £35. Will any Christian family come and help in soul work in the parish?—Miss LAURA MASCALL, Ellington, St. Lawrence, Ramsgate.

A CHRISTIAN LADY, owner of large, detached, superior house and grounds, in healthy, pleasant country village, would take care of elderly Lady afflicted with harmless mental disorder. Particulars,
MARKHAM, Stockton, Rugby.

HOUSE OF REST AND HEALTH RESORT, Rothesay, N.B. Terms—Board, lodgings and hydropathic treatment (if required), from 22s. 6d. per week.—Prospectus from COLIN CAMPBELL, House of Rest, Rothesay.

SWITZERLAND, Interlaken. — Mrs. SIMPKIN begs to remind her friends that she has left the Pension Anglaise, and is now at St. Beatus, where she receives Boarders at five and six francs a day.

SITTING AND BED-ROOM, unfurnished, pleasantly situated at Brixton Rise, with partial use of kitchen, garden, &c., offered to trustworthy Christian couple, at nominal rent and for slight services of wife. Widow and daughter would suit. Highest references required. —Letter only, to Mr. TODD, 21, King-street, Covent-garden.

Apartments, &c., Wanted.

UNFURNISHED Sitting and Bed-room, large size, with attendance, required, within half-mile of Marble Arch, for a gentleman. Situation must be airy and quiet.
Mr. D. BLAIRMORE, Reigate.

Miscellaneous.

ANXIOUS INQUIRERS are again earnestly invited to write for advice to
EVANGELIST, Clapham, S.W.

FLUTINA, HARMONINA, or small portable Musical Instrument with stand, for Open-air Gospel meetings. Wanted to purchase. Terms moderate.
J. R. HUNTLEY, 7, Princes-buildings, Bath.

IRON CHURCH to be sold for £100. It is well constructed, holds about 300 persons. There is also a large Vestry, and other conveniences.—Apply to Mr. WM. THEOBALD, 2, Ashley-road, Hornsey-rise, N.

CABINET AND UPHOLSTERY business in Devonshire for disposal at once.—Satisfactory reason for transfer. Part purchase money can remain in the business if properly secured.—T. J. MARTIN, Valuer, Taunton.

TWENTY-FIVE DEVONSHIRE FERNS.—Young healthy Plants, several varieties, each variety named with Botanical and English names. Carefully packed, and sent post free for fifteen stamps.
J. RICHARDS, Bear-street, Barnstaple.

ASTHMA. — Persons suffering from Asthma, Difficulty of Breathing, &c., are invited to try (free of charge) a remedy for affording immediate relief.
C., Mr. G. A. Keyworth, Hastings.

SIX VARIEGATED, six Zonal Geraniums, six Calceolarias, six choice named Herbaceous Plants, twelve Lobelia, one choice Dahlia, one Double Petunia, two Carnations, two Pinks, twelve Daisies, for 8s 9d., including carriage and package. Satisfaction guaranteed.
SIMCOX, 158, Severn-road, Cardiff.

DRESSMAKING on Scientific principles.—Madame BOYD solicits the patronage of Christian Ladies, guaranteeing a perfect fit by measurement. Orders carefully and promptly executed. Materials supplied, or Ladies' own made up. Terms from 12s. 6d. Wedding dresses, Brides' from 3 guineas, Bridesmaids' from 2 guineas.—2, Eccleston-street, South Belgravia, opposite the Conference Hall.

TO LADIES'-MAIDS and others, Lessons in dress-fitting and cutting, £1 1s. the course, fit guaranteed, patterns included; privately, £2 2s. Ladies' patterns taken from 1s. 6d.
Mrs. JUDD, 9, Beak-street, Regent-street, W.

PORTRAITS.—Faithfully painted in oils from one guinea. Testimonials post free. Send approved Photograph.—G. R. GILL, 26, Leighton-road, London, N.W. 1 Thess. v. 25.

Continued on page 39.

GARRATTONIAN PHILOSOPHY: WHAT IS IT?

"He is not the discoverer who first utters a truth, but he who says it again and again until he compels mankind to hear him!" So said SYDNEY SMITH.

(*Resumed from last Issue.*)

Of the value of Magnetism in the various affections of children it is impossible to speak too highly. The petulance and fretfulness of the little ones arise not from natural peevishness, but from the irritability consequent upon some nervous derangement. Cross children will be found to be sickly children, and fretfulness is often, to the scientific eye, the clearest symptom of disease. Whatever allays irritability or regulates the functional processes must in such cases be invaluable. A correspondent, writing to us, says: "My little boy was born with hoarseness and rattling in the throat, which more or less continued for nine months, during which time we had not a good night's rest. From the time your appliances were put on he began to amend, and after a little while he lost the symptoms altogether. My brother's little girl appeared to have chronic croup, which came on when she was only four months old, and after two months' treatment, different doctors quite gave the child up, thinking she must be suffocated, her breathing being so difficult. On using your treatment there was soon a marked improvement, which continued until the child got quite well. Both children are now strong and healthy."

It is thus possible to explain the efficacy of Odo-Magnetic treatment without resorting to the ingenious theories on which some persons expend a considerable amount of so-called logic. We refer to the supposition that the cures recorded have been effected by the faith or imagination of the patient. A large proportion of our patients have made trial of Odo-Magnetic treatment when despairing of cure from any remedy, and after having consulted physicians during fifteen or twenty-five years with a great hereditary faith in medicine. Yet in numbers of such cases we have been favoured by signal success, so that the insinuation itself conveys a free admission—none the less genuine because unintentional — that Magnetic treatment does effect cures, not by faith, but, as we assert, by the result of actual specific influence, because the cure itself cannot be explained by any action other than that of Magnetism. Other means are resorted to with considerable faith and confidence in their remedial power, yet fail in numberless instances to produce the decidedly permanent results which Magnetism—through its vitalising influence—resorted to at a patient's utmost extremity, often effects in the Paralysed, the Epileptic, the Dyspeptic, the Asthmatic, and sufferers from Rheumatism, Neuralgia, Bronchitis, Nervous or Muscular Weakness, and kindred maladies.

It would be a wonderful freak of imagination which would persuade a man helpless with paralysis that he has become able to walk; a man groaning under rheumatism, that the agonies he has endured for twenty-five years, and such as his father bore before him, have at length disappeared. Although many persons have now unlimited faith in Curative Magnetism, this was not a condition imposed upon them when under treatment, but arises from the benefit they have derived from it.

We have dealt at some length on this point, because objectors, failing to understand what Odo-Magnetic treatment is, and unacquainted with its results, cannot weaken our statements concerning what it does, or our knowledge of the laws which guide us in its adaptation. The effects we can satisfactorily explain, as being uniform, whether in the treatment of delicate infants or adults, although the former are not particularly gifted with strong faith.

(*To be resumed.*)

Mr. Garratt will always be happy to confer with any scientific or medical gentlemen, either personally or by letter, upon any phase of the subject, or any case for treatment, and will send a private list of 850 names as referees to any address.—B. COPSON GARRATT, Medical Electrician, 16, Finsbury-square, London, E.C.

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The Christian.

LAST WEEK AT EXETER HALL.

THE Eight Days' Gospel Temperance Mission at Exeter Hall is now over, and may well be looked back to with satisfaction and thankfulness by all who were concerned in its promotion. For the first time in the history of the movement, it has been possible to keep up, for over a week, a sustained interest on the subject, in this great metropolitan centre. Night after night crowds flowed into the historic building; the closing meeting on Sunday night showed no abatement of interest or attention. A goodly show of pledges has been secured, and in every case the names and addresses of the newly-enrolled have been carefully registered. In itself, this Gospel Temperance Mission has formed a series of May meetings, combining vigorous oratory and lively enthusiasm.

The American originator of the Blue Ribbon movement, Mr. Francis Murphy, and his eloquent son, Mr. Edward Murphy, have been well to the front; there was no evening on which either or both did not deliver a characteristic and impassioned address. A Gospel Temperance Mission in London would be incomplete without William Noble, who commenced the Blue Ribbon movement in this country. The two addresses which he gave were marked by his usual earnestness; last Sunday evening he created special interest by narrating the story of his conversion to God, and the way by which the Lord led him.

Rev. Charles Spurgeon, of Greenwich, gave an admirable address on Wednesday night, full of vigour and fire, certain in its sound, and worthy of the Metropolitan Pastor himself. We believe this was the first occasion on which the Pastor's son has addressed an Exeter Hall audience; but probably in the future his voice will be often in request, for it has the true Tabernacle ring, the real Tabernacle fire. On another night Dr. Branthwaite spoke admirably on "The Physical, Mental, Moral, and Spiritual Deterioration resulting from the use of Stimulants," and presented scientific facts in so attractive a guise that all were constrained to listen; to some, we know, the Doctor's evidence came as a startling revelation.

The most crowded meeting of the series was that of Friday evening. After the Chairman's remarks, Dr. Barnardo spoke as a specialist on "The Sufferings entailed through Drink upon Children from Infancy upwards." Mr. Richard T. Booth had travelled two hundred miles to be present on this evening, and was received with acclamation. He gave a powerful address, rich in Gospel truth, and full of appropriate quotations of Scripture, which touched, as with electric force, the hushed assembly.

We are only able in this brief notice to name a few of the speakers: there were many others who did noble service to the cause; to these we endeavour to do such justice, in our extended report, as our limited space will allow. Sincere thanks are due to Mr. Croil Falconer, who so skilfully led the singing; to Mr. Roby, who ably presided at the organ; to the choir, for its gratuitous and effective help; to Mr. and Mrs. Milligan, for their diligent superintendence of the pledge-taking; to Miss Mason (of the House of Rest), for the formation and oversight of the Ladies' Committee; also to Mr. Weston, Mr. Lawrence, and the band of stewards.

Messrs. F. & T. E. Murphy gave addresses at the Aldersgate and Exeter Hall Daily Prayer-meetings during the week; their earnest and appropriate exhortations must have helped to fan the flame of zeal that found its manifestation in the great gatherings held night after night.

Pressure upon our space will not allow of our giving in the present issue the addresses of Saturday and Sunday evenings; these we hope to give in our next.

JESUS ALL, AND ALL FOR JESUS.

IN his lectures on John the Baptist, Edward Irving thus comments on the fact that so little is said of him by the Evangelists, so few details of his life and work recorded:—

"We may grudge this silence over the acts of so noble a personage, the most poetical, perhaps, in history, and whom, certainly, Poetry, if she had not lost her high faculty of selection, would choose for her subject; but that envious silence which we grudge is another testimony amongst many to the high aims with which the Evangelists wrote. Poetry and pathos, or justice to the best of men, or recording the memory of deeds better recorded in the book of God's remembrance, all that which prompts historian, biographer, or man of genius, was second-rate or out of the question with men who were travailing as in birth with a world's salvation; who beheld a world lying in wickedness, and shot across from land to land to save them, and committed to scattered leaves of Epistles words of healing and saving virtue—every word precious as a soul—and sent them forth to seek their fortune amongst the disbelieving part of men.

"What had they to do with taste, criticism, finish, and such puny accomplishments, when life, life eternal, immortal, was breathing in their sentences? Oh that we had such men again; men who coined truth and made it current in its first mintage, striking spirit with the first impression of spirit, and taking men with the pure virgin tints of nature and truth; spirit-stirred, enrapt with the high themes of salvation, and who left behind them in their glorious course literary, sectarian, and clerical distinctions, as the trifles of the present world with which the enemy entraps the souls of the unwary."

Despite his mistakes and peculiarities, Irving was himself a striking illustration of whole-hearted absorption in the Saviour's cause; he therefore could fairly express such desires as those contained in the above extract. And how truly do they set forth the want of the Church and of the world. To influence either aright we must be independent of men, and fully alive to the superiority and imperativeness of the claims of Christ. The man whose soul is lifted high above the merely human and earthly distinctions which obtain amongst many, and who dwells on high, holding holy fellowship with his Master, is the man whose mission tells upon those to whom he is sent. In heaven nothing is recognised but that which is Christlike and built upon truth, and heavenly unction only rests upon the head of those who disdain on earth all that is not stamped with the same image and built upon the same foundation. Singleness of eye is essential to fulness of light, and if we are to successfully cope with the powers of darkness we must assuredly see to it that we are filled with light, and that the light which is in us is pure and clear, even Heaven's own.

"He that followeth Me," said our Lord, "shall not walk in darkness, but shall have the light of life." What is following Christ, but letting the heart and mind be fixed on Him so completely that we lose sight of other guides, and discard all other motives than Him and his constraining love? Of them that were born of women, there had been no greater prophet than John the Baptist, yet from him, as from all other human teachers, did apostles and evangelists turn, to gaze fixedly and only upon Jesus. We may honour men whose gifts and graces mark them out as prominent in the ranks of Christ's servants, but we may not call them Master, or allow them to influence our action so as to make us unmindful of the fact that *One, and only One*, is our Lord, all beside being brethren. Man worship, leading to trust in human leadership, and boasting in human names, is far remote from the spirit and teaching of the inspired Word, and should be, therefore, far from the life and heart of all who are taught to obey its precepts. "Christ is all and in all," is the right motto for every Christian worker, and the secret of all success in Christian work. The Church needs to be brought to clearer and fuller recognition of the fact that Christ is still in the midst of his people, actually and blessedly with us as our Teacher, Ruler and Guide, and that before his presence even a Moses or an Elijah must fade away, that Christians may see and hear "Jesus only."

Sectarianism would soon wither away before his recognised presence, and love, pride, and vainglory would find no place where He was seen and felt to be at hand. All adverse influences and unworthy motives would be put to flight, and gracious impulses alone be excited, if thus all were "looking off unto Jesus." In proportion as we are absorbed in the contemplation and the exaltation of our Lord and Saviour shall we be prepared for his service, and honoured of God in our work. Self will, indeed, be forgotten, earth lose its charms, man be despoiled of power to allure by smiles or alarm by frowns, if only we are wrapt in adoring, trustful admiration of Jesus as our Redeemer, and consecration to Him as our Lord. Be it ours, whatever our sphere, to seek a holy freedom from, and elevation above, all distinctions and distractions which could take away from complete subordination and surrender of self to Christ.

"Christian, wouldst thou fruitful be?
Jesus says, 'Abide in Me;'
From Him all thy fruit is found,
May it to his praise abound."

"THE BLOOD."—2.

By the Author of "The Gospel and its Ministry."

"IN whom we have redemption through his blood." Redeemed with "the precious blood of Christ as of a lamb without blemish and without spot." The allusion to the Passover is clear. Israel was redeemed by blood. There was a redemption by power, too. With a strong hand and an outstretched arm God brought his people out of Egypt. But this followed on redemption by the blood.

And this is a truth which every sinner who seeks pardon and life must learn. The heart craves some proofs of redemption, some sense of deliverance, before believing in the blood. But God will give none. It was as slaves, still groaning under Egypt's bondage, that the Israelites sprinkled the paschal blood. Some, doubtless, could have shown the livid weals of the ganger's lash even as they feasted on the lamb within their blood-stained doors. They were still in the house of bondage, and the power of Egypt was unbroken. As judged by unbelief in the light of reason, and of plain, hard facts, their faith was fanaticism, and their conduct was folly. They had nothing to rest upon, nothing to appeal to, but the bare word of Jehovah.

And so is it with the Gospel. It reaches the sinner in his sins, as he is and where he is, and tells him of life and peace. It comes as the word of God, and claims to be received as such. The message to Israel was, "I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm." But before they could be redeemed from Egypt's bondage, they must needs be delivered from Egypt's doom. The judgment was not upon the Egyptians, but upon Egypt: and none were excepted. The destroying angel had no commission to inquire as to race, or creed, or character. The death-sentence had fallen upon the first-born, and it was for him to execute that judgment, save where the blood-stain testified that it was already past. They "kept the sprinkling of the blood, lest he that destroyed the first-born should touch them." Through the Blood the Israelite had redemption.

There are two words for *redeem* in the New Testament. The one signifies to buy, as in a market; the other, to effect deliverance by the payment of ransom and the exertion of power.* The latter is the fuller word, and this it is which is commonly used in the Septuagint, notably in connection with the deliverance from Egypt. Here the thought of purchase is utterly inadequate, save as it is included in the ransom. Satan, after all, is but a brigand. Pharaoh had no rightful claim upon the people whom he held in servitude, and Israel's deliverance was his destruction.

And yet redemption by blood goes deeper than this. It was by the decree of God Himself that the death-sentence passed upon the first-born. It was God who ordained the deliverance from that doom. And, mark, it was not by the *death* of the paschal lamb, but by the sprinkling of its blood, that Israel was saved. Here the doctrine of the blood comes in. Substitution is the leading truth in our theology respecting the Atonement, but in Scripture it is but a part of a fuller and a wider truth. In the sin-offering Israel was identified with the victim before its death, by the laying on of hands; and the victim died as a substitute. But the sin-offering was for a people already redeemed. In the passover, on the other hand, the *death* of the lamb, though the basis of the blessing, in itself brought no deliverance. *That* depended on the sprinkled blood, whereby the Israelite became identified with a death already accomplished.

And the passover reveals to us the sacrifice of Christ in its aspect towards the sinner lying under judgment. That sacrifice is God's provision for his deliverance, but it can bring no blessing, it can bring nothing but a deeper doom for him who rejects it or neglects it, unless and until he becomes identified therewith.

If words are to be used with scriptural accuracy, redemption is not through the *death* of Christ, but through his *blood*.* Or, to drop the figure, the sinner must become identified with that death by faith. To use the good old term of the divines, the blood represents death "appropriated" by the sinner who believes. If this doctrine of the blood be lost sight of, we shall inevitably lose ourselves in the trackless waste of universalism, or else be driven to take refuge in the narrow rut of ultra-Calvinism. The one ever ignores the righteousness of God, the other denies his grace. In contrast with both, the Gospel of the blood reveals how grace can reign through righteousness unto eternal life.

And here we must remember that the two distinctive truths of the Gospel, righteousness and grace, belong, not to the age of "darkness," but to that of "the true light," which shone in Christ. That faith is counted for righteousness is a truth as old as the covenant with Abraham. But how God could be righteous in thus justifying the believing sinner—this is a truth which was veiled until the new covenant revealed it. The righteousness of God was witnessed by the law—by these very types of the Mosaic ritual—but it was manifested and declared in the Gospel, apart from law altogether; and until that revelation was made it was a hidden truth. (Rom. iii. 21—26.)

And so also with grace. The Israelite's redemption depended not on any merits of his own, but only upon the blood. But yet the blood was only for the Israelite. The ground of redemption was such that the Egyptian might have shared it just as freely; but in fact he was excluded. No message of mercy reached him. But now the Gospel is preached to every creature under heaven. "There is no difference, for all have sinned." "There is no difference, for the same Lord over all is rich unto all that call upon Him." "Sin reigned once—God was dealing with men on the ground of their being what they ought to be, while by their very nature they were what they ought not to be. God's attitude towards the sinner therefore was adverse. There was a covenant truly, but that only served to make the doom of the world more definite. God was imputing sin, and the normal and legitimate result to men was death. But now sin is dethroned and grace is reigning. God is no longer imputing sin, but preaching peace. He to whom all judgment is committed is now seated on a throne of grace. It is not that He has grace for the elect, and judgment for all besides, but that grace is the great characteristic of his reign. He is a Saviour and not a Judge. He shall yet come to judge; but now, the amnesty has been proclaimed, and judgment waits. It is not, as in a bygone dispensation, that there is mercy for a favoured class, but that there is mercy, and nothing else, for all without distinction. The day is coming when judgment will be as unmixed as grace is now, but during all this 'acceptable year of the Lord,' his throne is a throne of grace, and the guiltiest sinner upon earth will there find only mercy."

* *ἀγοράζω* (from *ἀγορά*, a market) means simply to buy (see, *e.g.*, Matt. xiii. 44, 46, xiv. 15, xxi. 12, xxv. 9, 10, xxvii. 7); and is so rendered uniformly by the Revisers. It is used six times in the deeper sense, viz., 1 Cor. vi. 20, vii. 23; 2 Peter ii. 1; Rev. v. 9, xiv. 3, 4. In Gal. iii. 13, and iv. 5, the kindred word *ἐξαγοράζω* occurs. The second word *λυτρόω* (from *λύτρον*, a ransom), though often used in the LXX., occurs in the New Testament in three passages only, viz., Luke xxiv. 21; Titus ii. 14; and 1 Peter i. 18. The kindred noun, *λύτρωσις*, occurs likewise three times: Luke i. 68, ii. 38; and Heb. ix. 12; *ἀπολύτρωσις* is used in ten passages: Luke xxi. 28; Rom. iii. 24, viii. 23; 1 Cor. i. 30; Eph. i. 7, 14, iv. 30; Col. i. 14; Heb. ix. 15; xi. 35.

* See Eph. i. 7; 1 Peter i. 18, 19. The blood includes the death, but it brings in the thought of the sinner's indentification therewith. The blood is a figurative expression, and the figure is derived from the types.

ITALIANS IN LONDON.

EIGHTEEN years ago, a daughter of the late esteemed Rev. Dr. Duncan, of Greenwich, formed a class of organ men and boys, to whom she taught the Bible on Sabbath afternoon; from that humble beginning a Society has resulted for the benefit of poor Italians in London, which has been in existence ever since, and has done much good. On Sunday afternoons at the Board school, Saffron-hill, there is a class for adults in Italian, and classes for children. A missionary visits from house to house and distributes tracts and portions of the Bible. The district is full of Italians, the greater part of whom are utterly ignorant of the Word of God, and many of them decided sceptics in all matters of religion. But all over London there are a large number of Italian figure sellers, confectioners and others, for whom Mission work is absolutely needed.

For this school and Mission, the lady workers have decided on holding a sale of ladies' work at the Kensington Town Hall, commencing on Wednesday, June 13, to be opened by Lord Shaftesbury at 12.30. We hope the friends of Italian Evangelisation in London will take the opportunity of coming to the aid of this excellent Mission. The Treasurer is Mr. R. R. Glover, Allendale, Green-lanes, N.

FRENCH IN LONDON.

WE have before us the brief history of Monsieur Barbier's report of work among the poor French-speaking people of Soho and the neighbourhood during another year. It gives several interesting incidents, illustrating the usefulness of the Mission, especially among Romanists, who, being neglected by their own people in this country, are willing to send their children to the school, and receive visits themselves from the missionaries. The Mission comprises numerous agencies for the various classes of people, young and old, whom it is designed to benefit. In looking through the accounts, it strikes us that the work is carried on in a very economical manner. Mr. Joseph Weatherley, in a prefatory note, testifies to its value, and it will no doubt give him great pleasure to be entrusted with any sums for the purpose of carrying it on.

Since the issue of the Report, we learn that 10, Charlotte-street, Portland-place, the house in which young French and Swiss girls are received, and the Registry for Governesses and Servants is carried on, is in danger of passing into other hands, unless the sum of £600 can be found to purchase the lease. Of this sum, Madame Barbier obtained the consent of the Trustees of her marriage settlement to advance £350, but is dependent upon donations for the remaining £250.

THE FREEDOM OF THE WILL.

CHRISTIANITY AND MODERN THEORIES.

THE freedom of the human will has always been, and probably always be, one of the most debateable of metaphysical questions. Yet it is a subject having such a direct bearing on the fundamental principles of religion, that the simplest religious thinker cannot shelve it as being a merely metaphysical subject. It is a practical question upon which his moral responsibility depends.

Two of the most influential modern writers on ethics maintain (under different forms and phraseology) the theory, that the will, while not necessitated to move in certain fixed directions with precisely the same rigidity as matter is under physical law, is nevertheless only capable of exerting itself in obedience to the strongest motive bearing upon it, so as to act in the line of least resistance. Without committing himself to this statement of the case as being either the truest in principle or the happiest in expression, the Christian is prepared to allow and meet it, as one *not* antagonistic to, but accordant with, the glorious proclamation of salvation from sin to a life of holiness through faith in Christ crucified.

Admit that the will of man has a bias towards evil, that this bias constitutes a motive power which dominates his volitions, what but a new affection can supplant that native power of evil, and become a constraining power for good? The love of God as manifested in the life and death of his Son affords the strongest incentive to affection for that which is pure and holy (that is, accordant with the character of Him to whom the grateful love arises) which can be conceived, and in theory as well as in experience it becomes a motive power controlling the will and imparting an ardour of desire and an energy of effort in the right direction, *i.e.*, the direction towards righteousness and holiness, which makes that direction (however much in other respects a thorny path) become "the line of least resistance." The Christian asserts that this manifestation of Divine love and the affection it incites, when apprehended in its fulness, supplies a dominant motive power over the will such as can be found in nothing else. Other motives may influence the character for good, may tend to lessen the bias towards evil, but they are immeasurably inferior to this, and when the Apostle speaks of the constraining power of the love of Christ, he alludes to the mightiest motive power in the moral universe.

It is beside the question to point to those whose lives are not controlled by this power, although they have heard the Gospel of the grace of God—the love of God in Christ—all their lives long. In more instances than is generally imagined the story of love Divine has perhaps not been even intellectually apprehended, although heard. Inattention, indifference, incapability of "seeing the invisible," may have deafened the ears and blinded the eyes, so that hearing, they hear not; and seeing, they see not. But if this manifestation of the love of God cannot excite affections and implant wishes in the human mind that shall energise the will to virtuous action of the noblest character, what can? Nay, what does?

It is also beside the question to point to examples of professing Christians, whose lives testify that their wills are not governed by an all-controlling motive for good. These examples simply show that such persons are either deceivers or self deceived as to their wills being under this mighty controlling power. The proof that the love of God manifested in Christ is the all-sufficient controlling motive power over the human will by virtue of which the path of righteousness becomes the chosen path, *because "it is the line of least resistance,"* is to be found in the lives of those who having once been the bond-servants of sin, have become under its influence the no less manifest *bond-servants of righteousness* (Rom. vi. 18, 19).

Are not these living witnesses, these epistles read of all men, readily to be found? And wherever they are found they constitute a Christian evidence more valuable, because more convincing, than all the intellectual arguments that have ever been adduced, and practically refute the sophistries which may be founded on modern views of the freedom of the will. E. R. G.

THE DAILY CROSS.

A WORD FOR THE TRIED AND TROUBLED.

"LET us lay aside every weight and the sin which doth so easily beset us" if it is our heart's desire to make progress in the way of holiness. For this we need a constant supply of God's grace that these enemies of our souls may be subdued, and that we may tread upon their high places. But while every encumbering weight is to be laid down, there are certain weights which our Heavenly Father sees fit to lay on. We stand equally in need of his grace to be able to accept these lovingly and to bear them patiently, even though it should be all the journey through. They will be no hindrance, though at first sight we may regard them as such. That temptation in the flesh seemed to be anything but helpful even to the experienced eye of one who had been in the third heaven, and who had had "abundance of revelations." It was taken to the Lord in prayer, and its removal earnestly desired. "A messenger of Satan" truly! But He who said to the disciples, "Behold, I give unto you power . . . over all the power of the enemy" (Luke x. 19) said also to Paul, "My grace is sufficient for thee, for my strength is made perfect in weakness" (2 Cor. xii. 9).

We may have often prayed or sung in sincerity of heart,—

"Nearer my God to Thee, nearer to Thee,
E'en though it be a cross that raiseth me."

But when the cross was given, its first effect was not to raise us but to lay us in the dust, and to strip us of all our glory. Is it so with you, dear child of God? Do you feel the cross which He has given you, to be a heavy burden, almost unbearable? You thought it would have been something quite different, but this—this *is* a cross. Yes, and it is *thy* cross. If prayer for its removal is not answered, then pray for a spirit of submission to God's will, and the controversy will end. Ask for grace meekly to bow the shoulder and allow Him to lay on thy cross. You will find it neither too large nor too heavy for you, but just what is needful—one of the good things which the Lord our God has given. It may stay the eagle flight, it may slacken the running pace, but steady advancement and persevering continuance in all the righteous ways of God will not be hindered thereby. "They shall walk and not faint."

Let us beware of using unlawful means in seeking to get rid of the cross. He will only increase our burden, and bring a gloom over our souls. Even were we successful, what child of God would choose to lay down the cross if at the same time the light of his Father's countenance were to be withdrawn? "He gave them their request, but sent leanness into their soul" (Ps. cvi. 15). It was a poor portion! "Shall we not much rather be in subjection to the Father of spirits and live?" "If any man will come after Me, let him deny himself, and take up his cross daily and *follow Me*" (Luke ix. 23).

Looking unto Jesus will always help the poor tried soul. Looking at our cross the eye grows dim, and we faint and stumble, for in itself it can never be desirable, but "They looked *to Him* and were lightened." Looking unto Jesus, and remembering how He bore the Cross for our sakes. Looking unto Jesus for sympathy. He knows all the sorrows of his people; He also knows their every weakness—their cross, and their inability to carry it without his imparted strength. His eye is resting with the most tender interest on each one of the pilgrim band, and not only the home, but "the way home," is all arranged by Him. "He saw them toiling in rowing, for the wind was contrary to them." Even so now.

Looking unto Jesus, as the weary, way-worn traveller looks and longs for the end of his journey, the home to which he is hasting. Jesus Himself is the "God of glory," and to be with Himself will fully compensate for all the trials and difficulties of the way. What He cannot explain to us now He will unfold to us then, and it will be a revelation of grace from first to last. God giveth us songs in the night, and we try to sing them; but they are feeble, broken songs, too often ending in a sigh. By and by they will be set to heavenly music, and we shall sing them in the light and liberty of Immanuel's Land.

"Now the tuning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the Alleluia song.
Now the training, strange and lowly,
Unexplained, and tedious now;
Afterward, the service holy,
And the Master's 'Enter thou.'"

Arbuthnott, Kincardineshire. B. WYSE.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

THE annual meeting of this Society was lately held in Dublin, the chair being taken by Major Warren. The attendance was large, and representative of the different religious denominations. The speakers were also connected with various churches. Among them were Revds. Dr. Stevenson, Horace Townsend, H. M. Williamson, J. H. Deacon, Mr. J. R. Fowler, Mr. R. P. Froste, &c.

The report read by Rev. John Elliott, secretary, was very encouraging. Only in the year 1875 had the sales reached so large a sum, £8,873 19s. 3d. having been received at the depots for Bibles, books, and periodicals during the past year. Besides the sales there has been a large gratuitous circulation of tracts and periodicals. The journals of the colporteurs give the most cheering records of work done and blessed, saving effects produced. It is very pleasant to read these records of light and life at a time when such dark and dismal scenes have been enacted in Ireland. For that country the only remedy is the Word of God, and the agents of this Society, carrying Bibles and good books, are finding their way into all parts of the country. The Report tells us that good, intelligent Christian men approved of by the Society are ready to go into the field as soon as called on.

It takes about £60 to support a colporteur. If any friend or number of friends will contribute £40, the Society will send an agent to any district selected. Rev. J. Elliott, Armagh, will answer all inquiries.

BIRTH.—Since receiving the communication from Senora Rodriguez, of the Figueras Mission, Spain (see page 18), we are informed that she has given birth to a son; both mother and child, we are thankful to say, are doing well.

FREE CHURCH OF SCOTLAND GENERAL ASSEMBLY.

THE meetings of this extensive branch of the Church of Christ have a more than ordinary interest this year, from the fact that it is the fortieth year of its existence. It was in 1843 that the famous disruption occurred; how God has honoured the noble-hearted men who, urged by nothing but fidelity to conscience, led the way in the formation of the Free Church, the strength and progress of that body, from the first until now, abundantly testify. The present session is evidently one of earnestness and holy purpose, no sign of decaying zeal or waning power being discernible. The discussions have been full of vigour, and much interesting information concerning the work of God at home and abroad has been elicited.

DR. HORATIUS BONAR'S ADDRESS.

In our last issue we briefly alluded to the address of Rev. Dr. Horatius Bonar, as Moderator. As might have been expected, it is devoted to the spiritual aspects of the work in which the Church has been engaged. It breathes the spirit of reverent faith and earnest concern for the glory of Christ, which has pre-eminently characterised Dr. Bonar's life and labours all along.

It is mainly occupied with what may be termed the under-currents of church life, rather than with matters seen upon the surface, and regards them in their reference to the future, as well as traces their relation to the past. The Doctor speaks as one taught in the prophetic, as well as the evangelistic Word, and while compelled by the present state of things to look somewhat mournfully upon many signs of the times, yet with unshaken faith, and a hope glowing with brightness and blessedness, discerns and hails the approaching dawn of that day when Christ shall come to make all things new. The true spirit and purpose which should animate and control such gatherings as those over which he presides are thus beautifully sketched:—

We meet here in faith, not so much round a visible creed as round an invisible cross—the cross in which we glory. We meet in love, for One is our Master, even Christ, and all we are brethren. We sit here not as units, but as one great unity; and in cherishing this unity we recognise not merely our dependence on our Head, but on each other for counsel and for sympathy; no one member isolated from the other; for "we are the body of Christ, and members in particular." "Not for strife or debate, or to smite with the fist of wickedness," do we assemble here; not to fight over differences, but to intensify agreements. Let them quarrel who seek their own glory or think themselves infallible, but let those who are aiming at the honour of another, and know the difference between the false liberality and the true, speak only the words of charity and peace. Not to despatch a certain amount of business, nor to go through certain annual forms, still less to seek victory for special views or favourite measures; not to introduce into the impartialities of a court of Christ the elements of human passion which disturb the equilibrium of the calmest judgment, not by a triumphant majority to overthrow an adversary or humble a brother, not to court reputation for ourselves at our Master's expense, or the Church's damage; not to magnify our own community above others—her labours, her liberalities, her numbers, her self-denial, as if all other denominations were rivals not allies; not to chalk Ichabod on the walls of every Church save our own. The model for the under-shepherd is the "Chief Shepherd," the "Good Shepherd," who gave his life for the sheep. From us the outside world is to learn something of what He is, and what we think of Him, and what extent of sacrifice we are prepared to make in serving Him. Let us not misrepresent Him in an assembly where it is specially expected that He should be represented well.

Referring to the results of the past, Dr. Bonar says:—

Our public records tell us much, but we should like to get deeper than they carry us, for human hearts are not engrossed in legal deeds, nor embodied in reports of committees. These forty years have not been years of stagnation; but the amount of progress cannot be measured by the quantity of motion. They have been years of liberal giving of our gold and silver to God, but have they been years of eager reception of his heavenly wealth? They have been years of human work; have they been correspondingly years of the Spirit's power, so that, on a review of the past, we can enter on our minutes what the Apostles entered on theirs at the close of their first year's work, "So mightily grew the Word of God and prevailed."

The character of our own times as it is depicted in the address furnishes by no means a satisfactory reply to the questions thus raised. While acknowledging much blessing which has been enjoyed, and much useful work done, Dr. Bonar sees in the spirit of the age cause for deepest concern and evidences of approaching changes of a momentous character. And in this spirit of unrest and departure from the truth of God, he sees to some extent at least the fruit of past failures. On the part of the Church, he says:—

In the ever-shifting changes and contradictions of public opinion, swaying to and fro with the tides of human passion; in the wide acceptance of the doctrine that religious certitude is impossible, and the supernatural indemonstrable; in the effacement of ancient landmarks, and the slackening of the most trusted keystones, we see a spirit at work—call it the spirit of the age or not—which is only beginning to reveal its aim and potency. In the disintegration of creeds and the decomposition of the materials of which these creeds are formed; in the multiplication of sects and the appetite for division and subdivision; in the unsettlement of thought, and the unwillingness to accept a settlement upon divine authority; in the rejuvenescence of doubt and the preference of unbelief to faith; in the audacities of scepticism and the oscillations between a bald atheism and an ornate pantheism; in the revived admiration for the deities of Greece and Rome, and the ill-concealed regret that polytheism is now out of fashion, and that

> "To adorn the worship of the One
> A universe of gods has passed away;"

in the effrontery of an agnosticism that seems to have rebuilt the Athenian altar "to the Unknown God," though whether for worship or as an excuse for refusing all worship, no one knows; in the spread of religious materialism and the passion for the æsthetic and pictorial; in the tendency to regard the worship of Him, who is a Spirit, as a priestly performance for the gratification of the eye and ear; in the ambition to imitate antiquity and restore the worn-out garments of paganism; in these we have the foreshadows of approaching changes—of a spiritual revolution which will formulate to itself a new creed, which is gradually coming into shape, though as yet its projectors have not made up their minds as to whom they are to dedicate their projected temple—whether to the Jupiter of Olympus or the Jehovah of Zion. And then in the adoption of Evolution as an ascertained law both in science and religion; in the substitution of intuition for induction, and hypothesis for fact in biblical investigation; in the preference of the conjectural to the historical in the problems of criticism; in the elevation of minor points above the major, and the depression of the doctrinal below the sensational; in the depreciation and irreverent handling of the one great Book; in all these we read warnings of what may at any moment burst upon us, more especially as the destructive, not the constructive or pacific spirit is in the ascendant, and men seem resolved to pursue every favourite idea, not to say every crotchet, to the bitter end.

In all these disorganising forces the motive power is supplied by the great adversary of souls, who is altering the methods, but at the same time intensifying the malice and determination of his attack.

It is in the strength of the Divine Paraclete alone that we hold on our way, in this our nineteenth century—a century of intellectual light—as our fathers did in their day of mental dimness, fighting our later battle with unbelief as they did theirs with credulity. Three centuries and a half have changed many things connected both with faith and unbelief. The whole nature of religious conflict has been modified; in many points reversed. The weak has become the strong, the strong the weak; the certain and the uncertain have changed places and sides; and the treatment of Divine truth, both by believers and unbelievers, has become in many respects widely different from what it was in our younger days. We still "wrestle against principalities and powers, against the rulers of the darkness of this world." But the tactics of the great adversary are wholly altered. He has pierced our centre and turned our flank, our ranks are getting into confusion, and, worst of all, he has succeeded in dividing our counsels and sharpening the swords of our men of might against each other. The enemy has assumed the offensive with increased numbers and wiser plans; not only with new weapons but with new allies, which the free and easy spirit of the age has enabled him to secure. He has extended his front, shifted his positions, assailing all at once, in front and flank and rear. Fertile in stratagem, as well as fierce in onset, he is out-generalling as well as out-numbering us, and his ambuscades are multiplying on all sides.

These facts are not spoken of as though they were dispiriting, or even discouraging to the true believer in Christ, and in no way prevent certainty and confidence as to His ultimate triumph. The value of prophetic truth is shown in this respect, and under such circumstances, to be beyond all price.

The believing student of the Word is always in some measure prepared for what is coming on the earth, by the prophetic instructions of his Lord. These instructions interpret the past to him, they give him a true and sober insight into the real condition of the present, and they correct his fond and one-sided anticipations of the future. They are his light in a dark place until the day dawn and the day-star arise.

The true position of the Church to-day, and the only source of power to enable her to maintain it in the face of present difficulties, is thus accurately described:—

The power of Pentecost is not yet exhausted. It is well that the Church should avail herself of the best of human acquirements. Let everything that is true be consecrated to the service of God. But it is not by these that the world is to be won, nor by these that the god of this world is to be conquered. It is not by wisdom of words that we are to meet the world's wisdom of words; it is not by oratory that we are to meet oratory; it is not by culture that we are to meet culture; it is not by sensationalism that we are to meet sensationalism. If we would successfully confront the dark mass of human evil that rises around us we must fall back on Pentecost, and on Pentecostal power. That is still in store for the Church of God. For its full exercise she is responsible. The Church has not cast anchor over an uncertain Bible, or an untried creed. If she has, then she has no message to deliver, and no authority to lift up her voice in the name of God and of His Christ. It would better become her to be silent. But she believes, and therefore she speaks. She has a divine commission to stand upon, and a true gospel to deliver. Hence she can afford to face not only opposition, but disappointment and apparent failure. She can also afford to wait; all the more because she has been forewarned of delay and of the need of patience. "He that believeth doth not make haste."

Those who see nothing but progress and cause for hopefulness rather than anxiety in the state of things around us, will find in the closing paragraph of this invaluable contribution to the religious thought of the age much food for reflection. It contains truth of deepest moment to us all, and points to the only rock of security and only star of hope to be discerned amidst the darkness and gathering force of the storm, which thoughtful men who see things as they really are, and survey them in the light of Bible teaching rather than of optimist speculation, know is soon to burst upon an apostate Christendom:—

The age is one of motion. But all motion is not progress, and all progress is not upward and Godward. Things are not always getting their proper names. Enlightenment, breadth, liberality, ad-

vancement, culture, large-heartedness may not be, in the judgment of God, quite the same as in ours. Our visions of the future may not be quite in sympathy with those of God. They may be, after all, I will not say earthly dreams, but human miscalculations. The creature-power which is producing all this motion and sending out these activities is undeniably great; far greater than most imagine. But unsanctified power is a perilous possession. The power of unregenerate humanity for evil is part of the heritage of the Fall. That power has never been really on the side of God, though once and again, "the earth has helped the woman." Power from above is one thing; power from beneath is another. Which of these powers is to obtain ascendency on earth remains to be seen. Can creaturehood be trusted with such power as it claims, and with such authority to wield that power as it assumes? Is humanity, as we find it now upon earth, qualified to exercise the original "dominion" committed to it by the Creator? (Gen. i. 26). Public opinion says, yes! Politicians of every party say the same. Does the Book of God affirm the same? The movable things of earth are now being shaken, that those things which cannot be shaken may remain (Heb. xii. 27). Instability makes us greatly prize the prospect of stability, and, in the long night, drifting like St. Paul's vessel upon a perilous shore, we cast our four anchors out of the stern and wish for day. All plans of mere human wisdom are like the "ungirdling" of the Alexandrian ship, a mere temporary relief. We are making for the shore. We long for the day when the kingdoms of earth shall be supplanted by the Kingdom that cannot be moved, and the many sceptres of the world be superseded by the one sceptre of the Righteous King. Many in our day dread what is called innovation, others love it, others know not whether to dread or love it. But whether loved or dreaded, it will come. But it will come in a form and from a quarter which will take all by surprise. It will come without any overtures from Presbyteries, either for or against. It will come without debate or division, without a mover or a seconder; it will be consummated without a vote or a protest, when He who sitteth upon the throne shall speak in the hearing of heaven and earth, and say, "Behold, I make all things new."

HOME MISSIONS.

Rev. James Wells, of Glasgow, in supporting the report of the Home Mission Committee, made an admirable speech on the duty of the Church to extend her influence to those outside. He thus dwelt upon the personal responsibility of her members, and the value of quiet, faithful effort for the salvation of men:—

The Church must do her utmost to provide a congenial and unsurpassed home for all zealous workers and young converts. It also becomes us to magnify more than ever those retired and homely ways of spreading Christianity, which are within the reach of nearly every Christian man and woman, and which are so powerfully recommended by the example of Christ. These ways are not the less likely to do good that they supply no excitement to the imagination, do not gratify the craze for publicity, and are emblazoned in no magazine. We have also to consider whether we are doing what we can to carry into practice the doctrine that every flock in town and country is a missionary institute, and before all other things an instrument for doing the work of Christ. We must all feel that our flocks contain vast energies for Christian work, and that the most of these energies are slumbering. The home mission cause is second to none in our land. It does not wear the outward marks of greatness which most readily strike the popular mind, but it derives unexcelled greatness from the earthly benefits it brings into the most wretched homes and from its tendency to enrich the life of the worker: it derives peculiar greatness from its close resemblance to the work of Jesus of Nazareth in the days of His flesh, and it derives unspeakable greatness from its relation to the everlasting interests of men.

JEWISH MISSIONS.

Dr. Wilson's report on Jewish Missions was particularly effective and interesting, his recent return from a missionary tour in the East lending to it a special freshness and point. Among the many striking facts brought forward by the Dr., the following is not the least significant and suggestive:—

Of all places Jerusalem was the most difficult of access to the Jews; indeed, it was difficult to fancy a Jew becoming a Christian in Jerusalem, for this reason, that there, where one might suppose they would find the headquarters of Christianity, they came across difficulties in their most serious form. They found there dead and corrupt churches, a coarse, repulsive view given of the religion of Christ, the very worst representation of Christ that could be given, and the adoration of sacred things and sacred places in a most remarkable degree. Not only did the Moslem make it a crime punishable with death for a Jew to enter into the precincts of the old Temple of Solomon, but also the so-called "Christian" made it almost equally criminal for a Jew to pass before the Church of the Holy Sepulchre—an extraordinary commentary on the Lord's command to begin at Jerusalem, and to begin by preaching the Gospel to the Jew as well as to the Greek. He found, further, the Greek, Latin, Armenian, and Koptic fighting with each other for some places in this Holy Sepulchre, each having some part of his own, and each having some common part at different times, and Turkish soldiers being constantly there to keep peace among these followers of Jesus to prevent them literally fighting with each other. With these things staring them in the face, it was difficult for Jews to become Christians, and this bore upon the indispensable necessity for having the Christian Church itself reformed before they could look for much in the case of the Jews.

The whole speech is spoken of as eminently fitted to quicken the youth, and arouse the enthusiasm of the Church in the work of Jewish Missions. A glowing tribute was paid to the missionaries at work in the field.

RECEPTION OF DELEGATES.

One of the most cheering incidents of the session has been the reception of deputies from foreign stations. M. Dardier of Geneva, M. Mouron of France, Dr. Leon Cachet of Holland, Mr. G. Filian of Antioch, Syria, with others from Ottawa, Victoria, and Nova Scotia, spoke most hopefully and cheerfully of the work connected with their respective societies and spheres. The great want appears to be labourers to go into these fields and help those already at work. Dr. Bonar earnestly pleaded for volunteers, and gave glowing testimony, from his own experience, of the promising nature of the toil to which he invited them.

BIGGAR, N.B.—A good work of grace has been accomplished here in connection with the labours of Mr. J. Mitchell, Evangelist, from Edinburgh.

A SOUL-WINNER AT PAISLEY.—At the Port Glasgow meeting of the Renfrewshire Christian Union a deeply interesting fact was mentioned by a Paisley brother. A humble Christian woman, he said, has been the means of the conversion of one soul in each of the houses of the tenement in which she resides. On the last occasion on which he met with her, she was rejoicing in the anticipation of being used in bringing other thirty souls to the light, as there is a new block of buildings in course of erection adjacent to her present dwelling, and it will just accommodate thirty families. The tenement is one of three stories and attics—*Christian Leader*.

CENTRAL AFRICA.—Mr. Arthur V. Liley, of the Livingstone Inland Mission, Banana, Congo River, Africa, writes, on April 2:—Dear Sirs,—Some kind friend has caused THE CHRISTIAN to be sent me, for which I am deeply grateful. I may add that it is a source of great interest to me, and its pages are eagerly read. After I have read them myself I generally forward them up country to my brethren. Friends in England cannot understand how we, who are in voluntary exile for Christ's sake, look forward to the arrival of mails and papers. If friends only knew how we are severed from Christian communion, I believe many would send us Christian publications. Old *Graphics*, scrapbooks, or any illustrated papers, would be most thankfully received. The children in our schools are very fond of pictures, and I should be glad if any of your kind readers would send any pictures, addressed to me, at Messrs. Bywater, Perry & Co.'s, Mansion House Chambers, Queen Victoria-street, E.C., who will forward them to me.

"A CHRISTIAN GAVE IT TO ME."

"A CHRISTIAN gave it me"—that fatal glass
Which proved the turning-point. The Rubicon
Once crossed, my path was clear to ruin.
I knew its power, and I was struggling sore
Against the deadly spell. Full many a time
Had taunts of boon companions made me yield,
But grace was given to turn away from them.
And now, when I had hoped—yes, hoped once more,
That health and happiness and home were mine,
A noble lady, one bright New Year's morn,
Pressed me to take a glass "just for this once,"
In honour of her hospitality.

She did not dream—how could she?—what was
By drinking that one little drop of wine. [meant
The buried craving of the days gone by
Uprose anew within me, and I fell
A victim to its power; my being seemed
As set on fire of hell, and from that hour
To this, my downward course was swift and sure.

O Christian! pause and think; was it your hand—
A sister's hand, perchance, which should have helped—
That put temptation in a brother's way?
You say, "I would not;" but you cannot tell
Their soul-surroundings who may cross your path;
You do not know, oh, then consider well,
The possibilities of every case,
And let no erring one have cause to say
That by your means they have been led astray.

E. A. E. K.

FRIENDLESS AND FALLEN.

SO large a company of sympathetic friends attended the twenty-sixth annual meeting of the London Female Preventive and Reformatory Institution on Wednesday afternoon last, that the Council room of Exeter Hall was inconveniently crowded; the interest of the proceedings well justified so goodly an attendance. The Earl of SHAFTESBURY presided.

After earnest prayer had been offered by Rev. John Shaw, Mr. Edward W. Thomas, Secretary, read the annual report. He said that during the year, 884 young women and girls had participated in the benefits of the four reformatory and two preventive homes of the institution; 911 had been admitted to the Open All Night Refuge. An urgent appeal was made for funds to make the night refuge equal to the demands made upon it. Last year there were no less than 1426 applications made for participation in the benefits of the institution.

Rev. F. A. C. LILLINGSTON spoke of the debt of gratitude due to the friends who so earnestly undertook a work from which so many drew back. He confessed that he seldom returned home of an evening without an aching heart, as he witnessed the number of fallen ones in our streets, and without thankfulness that there was a society engaged in doing their utmost to rescue them. Rev. S. A. Swaine, Rev. W. R. Mowl, Rev. Burman Cassin, and Rev. R. C. Billing followed in the same vein. In response to a vote of thanks moved by Sir William Rose,

The Earl of SHAFTESBURY said: It seems to me that the work you are doing is of vital importance. From the report which has been read, and the general testimony of friends, you are doing it as well as it can be done, in the face of all the difficulties surrounding it. It is right that we should do our utmost to mitigate, even if we cannot remove, existing evils, and your plans to this end are well devised. In proceeding, his lordship said that without the assistance which the night refuge offered, there could be no doubt that absolute ruin must have fallen upon numbers of young women. In the course of his remarks, he said that the placard warning girls against the traps set for them, although it had been attributed to him, was really the work of Mr. Willing, and he was glad to know that it had been productive of some good.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending June 10:—June 10, Jer. xviii. 1-12; June 11, Jer. xxiii. 1-8; June 12, Jer. xxiii. 23-32; June 13, Jer. xxiv. 1-10; June 14, Jer. xxix. 1-14; June 15, Jer. xxxi. 1-9; June 16, Jer. xxxi. 10-20.

Notes and Comments.

OUR advertising columns contain a notice of a Prayer Union for the Lord's Return. It consists of about 230 members at home and abroad, and is, our correspondent says, under God, progressing favourably.

Dr. J. H. Wilson, of Barclay Church, Edinburgh, has returned from his three months' tour in Palestine, much improved in health.

We have long been obliged to make a rule not to insert personal appeals for pecuniary help, though we are in frequent receipt of such. We have, however, before us some cases of Christian workers who are sick, to whom aid would be very acceptable.

A proposal has been made to build public rooms in Paris, similar to Exeter Hall, or the Farringdon-street Memorial Hall, which might become the centre of the many Evangelical institutions now in existence for furthering the work of Christ in France. This is worthy of wide support, and it may be hoped will be found speedily practicable.

The *Times* of Saturday contained a telegram from Tamatave stating that "the situation has become serious." The French have, it appears, commenced hostilities, their bombardment of some of the towns on the coast causing the greatest excitement in the island. This, and the Tonquin difficulty as well, are incidents likely most prejudicially to affect Missionaries and Mission work, and give cause for much prayerful concern on the part of Christian workers.

Another veteran minister of Christ has just passed away to join the saints in light. We refer to the Rev. Samuel Green, of Hammersmith, father of the Rev. Dr. Green, of the Religious Tract Society. He was long and honourably connected with the Baptist denomination, and prominently known in some of its institutions as an earnest advocate of the cause of Christ among men. He was for more than sixty years a minister of the Gospel. His last words were, "Adieu! God be with you."

We learn from a French contemporary that the sland of Réunion, a French colony, greatly needs the services of a true evangelist or pastor. All the more enlightened men have broken from the Church of Rome. Not that they are anti-religious, but, on the contrary, the greater part desire nothing better than to attach their families to a truer form of Christianity. In the absence of a Protestant Church, the wives and families feel themselves obliged to attend the services of a Church whose doctrines and practices are condemned by the head of the family, thus causing much social and religious discord.

Very great blessing has followed the use of the after-meetings in the Gospel Temperance work of Major and Mrs. Evered Poole. Mrs. Poole also invites any impressed during the Mission to write to her, and numbers of anxious souls take this opportunity of inquiring the way of life. We hope these methods may become generally adopted, and that the salvation of souls may be increasingly aimed at by all Gospel Temperance advocates.

In his sermon on behalf of the Religious Tract Society, Dr. Stanford chose as his text, Hab. ii. 2. He thus commented upon the power of the Press in relation to the spread of the Gospel:—

> The mode of publication which the prophet was commanded to adopt was to spread a sheet of wax upon a table or board, and there, with an iron pen or stylus, he was to write in the plainest letters that every man might read—the writing was not to be for the educated, but for the humblest people. The *principle* of this was *printing*, whether by means of the stylus, or seal, or types. The prophet had to preach to the eye, to make a statement in writing in the best way known in his times, and the same thing has to be done still. The Pulpit and the Press are not rivals, but relatives; and in some respects the Gospel is being preached more extensively by the printed page than by the human voice.

The preacher founded upon this an eloquent appeal on behalf of the Society, and its vast and valuable operations. It furnishes also a powerful plea for the prayerful and practical sympathies of the Christian community at large to be given to those whose energies are devoted to the maintenance of a Christian Press. Much more might be done to promote the circulation of monthly and weekly serials which have for their object the advocacy of Gospel truth. Their wider circulation would greatly tend to counteract the influence of error, and to strengthen the hands of those engaged in the work of Christ. Christian journalism has scarcely the hold on Christian sympathy that its importance might fairly claim.

Returns just published of the churches, chapels, and buildings registered for public worship in England and Wales give the following statistics:—

Established Church	14,573
Wesleyan Methodists	6,469
Primitive	3,825
United Methodist Free Church	1,230
Independents	2,603
Baptists	2,243
Calvinistic Methodists	895
Roman Catholics	824
Bible Christians	495
Society of Friends	375
Presbyterian Church of England	201
Other smaller bodies	2,123

There are thus 21,343 places of worship registered as belonging to Nonconformists, and 14,573 to Episcopalians, in all 35,916 definite centres of religious work, from which many thousands of other agencies radiate all over the land. The amount of machinery which this represents is indeed large. Only let the motive power be Divinely proportioned, and how soon the gigantic evils with which the Church has to contend, and before which, alas! she seems comparatively powerless, would be compelled to give way. How slow many are to learn, or, if they learn, to act accordingly, that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Among the 21,343 places of worship returned as Nonconformist, there are some used by sects with which Evangelical Christians can have no sympathy, and which cannot therefore be regarded as centres of light and truth. Even some Secularist halls seem to be included. Unitarians, Swedenborgians, and others whose gospel is not that of the New Testament, are also numbered in the list. But allowing for all these, there is ample room for expressing grave concern that greater spiritual results are not forthcoming from so large a mass of effort and expenditure. We are straitened in ourselves, not in God. The results which are secured go to prove how ready the Lord is to bless and prosper all who, filled with his love, labour to promote his glory.

From a report that has reached us, the Convention of American Young Men's Christian Associations just held at Milwaukie, Wis., appears to have been in every respect a successful and encouraging one. The reporter says:—

> The growth in the *quality* of Association work has been more remarkable than in its *quantity*. It is more spiritual, and much prominence is given to Bible study and personal work. More attention is being given to good reading-rooms and libraries, to social work, to classes, lectures and literary work, and to work for boys, and the associations now provide first-class gymnasiums in the leading cities.

The English representatives of Association work, Mr. Hind Smith, Travelling Secretary, Mr. W. H. Newett, of Manchester, and Mr. P. Bankart, late of Exeter Hall, were cordially welcomed.

A correspondent writing from New York, U.S., says:—

> Will you particularly direct the attention of young men who may be coming to the United States to the Young Men's Christian Association, Twenty-third-street and Fourth Avenue, New York? I am much impressed with the many advantages they might get from it; not the least of them is the "Boarding House Register," by which they might know suitable places to stay at in New York, on arrival.

Dr. Andrew Bonar in his memoir of Robert Murray McCheyne says of him that when he became secretary of the Forfar Association Branch of the Church Extension Scheme he devoted to this work untiring energy. Not that he imagined if churches were built and ministers endowed this would of itself be sufficient to reclaim the multitudes of perishing men. But he expected the Lord to send faithful men into his vineyard, and to make the churches like cisterns ready to catch the showers as they should fall upon them. McCheyne thus summed up his views upon the matter:—

> Give me a man of God the truth to preach,
> A house of prayer within convenient reach,
> Seat-rents the poorest of the poor can pay,
> A spot so small one pastor can survey:
> Give these—and give the Spirit's genial shower,
> Scotland shall be a garden all in flower.

According to the New York *Independent*, that city stands in need of temperance reform, to an extent terrible to contemplate. Speaking of the inadequacies of existing laws to secure the comfort and well-being of the community, the Editor asks—

> Why have we not better ones? Because the Rum Power fills the seats of the New York and Brooklyn representatives in the Legislature. Why are the present laws not executed? Because the Rum Power elects the aldermen who confirm the Excise and Police Commissioners. Who rules the city? The Rum Power. With all its churches, its intelligence, its social refinement, its busy and beneficent wealth, New York is governed by the Rum Power, and by the Rum Power it is bound hand and foot. The rum business is the one branch of trade which is not only not beneficent, but is fairly entitled to rank with the slave trade as the sum and source of all villanies. And yet the rum business is regulated, or is presumed to be regulated, by law; and law-abiding citizens must not interfere with the legal rights of those licensed to carry it on. The slaver once had his legal rights as a slaver. Gradually these rights were restricted, and then withdrawn altogether, and now he is a criminal, hunted everywhere and by all nations on the high seas. We hope and believe the time will come when rum dealers will be so hunted; but meantime we must restrict, all we can, their ruinous business. It is both disgraceful and disastrous to our city to be under such control.

A letter appeared in the columns of *The Record* the other day asking what was meant by "Gospel Temperance," and criticising the term as though it trenched upon the honour of the Gospel as the appointed means of human salvation. The term would seem to be expressive enough, as denoting that its advocates believe in nothing as truly saving apart from faith in Christ. Temperance in itself is an invaluable benefit to those who come under its influence, promoting as it does health and prosperity in every temporal sphere; but when faith in Christ is linked with it, it becomes indeed the *summum bonum* of life, uniting spiritual and temporal benefits in one. This, we understand, our friends of the Gospel Temperance Mission aim to lead men to see.

It is proposed by some who feel strongly moved by a sense of the evils resulting from a system of secular education in our Government schools, to form a Prayer Union all over the United Kingdom, for united prayer one day in every month for the young of the country:—

(1) That God will supply to them from other sources that which is lacking in their education as regulated by Government.
(2) That God will raise up men and women of power to deal with this subject, and undo the present evil system, and once more make Christian teaching the groundwork of national education.
(3) That God will put it into the hearts of the wealthy to endow elementary schools all over the country, where the young may be systematically trained in Christian principles, independently of Government help and regulation.

Opportunities for propagating the Gospel in France seem widening on every side. In a letter to one of the French papers, Rosseau Saint-Hilaire, Protestant Professor of the Institute of France, asserts that the people never more earnestly drank in Gospel truth, and that while the better classes scorn it, the masses are being permeated by plain, simple Gospel exposition.

The Mayor of Brest, also a Protestant, lately said to M. Reveillaud, who had been preaching at a Gospel service he had attended: "You have done what I had hitherto thought to be impossible in Brest. To have said such things, and to have elicited such applause, in one of the lowest quarters of the town, surprises me while it delights my soul." Testimonies of a similar kind come from other districts, and indicate how powerful a witness the Gospel is beginning to bear in that land of Papal darkness and sceptical indifference. These have long been the two rocks on which the spiritual interests of France have been wrecked.

Lord Shaftesbury is reported to have said, at the annual meeting of the East London Church Fund, last week, that "he had had great experience with East-end people, and he could say that for zeal, heart-sentiment, and gratitude, they were worth all the West-end people put together." Such a testimony shows how powerful an agent the Gospel is for breaking down the class prejudices which are so strong in many minds, and which form in European countries, as truly as caste does in Oriental lands, a great barrier to the progress of Christian truth. The noble Earl exalts himself by the generosity of such sentiments as these, and wins for himself a place in the hearts of his fellow-countrymen, of genuine respect as well as of love, which no mere titles, or possession of wealth could command.

It is a saying of Luther's, "The fewer words the better prayer." It would be a great gain if all who take part in prayer meetings believed this, and acted upon it in their public devotions. Many a meeting is spoiled, rendered heavy and monotonous, through the long prayers of those who engage as the mouthpiece of others. Why cannot prayer leaders aim at directness and brevity in their supplications? Some people, very sincere in their desires no doubt, are sadly tedious, because they persist in going over the same ground, and pleading the same things, time after time. Prayers, like arrows, should be aimed to hit the mark, and the more they are Spirit-taught, the more direct will be their aim.

Rev. F. Wagstaff, in a paper on "Inaccurate Quotations of Scripture," says:—

The spread of education and the more universal discussion of questions that were formerly either unknown or else confined to a few, renders it more than ever important that our scholars should carry out into the world with them at least some accurate knowledge of what the Bible actually contains. Scepticism of the more dangerous and offensive kind largely depends upon distorted and perverted quotations of Scripture, and misrepresentations of what Jesus Christ or his Apostles really said. Young men, who have no sufficiently accurate knowledge of the New Testament to detect a false quotation when they hear it, are at a great disadvantage; and if only on this one ground alone, it is surely worth considering whether sufficient attention is given to verbal accuracy in the portions of Scripture which we require our scholars to commit to memory.

This is a point to which Sunday-school and other teachers of the young would do well to give heed. Looseness of understanding, and errors of judgment are sure to follow looseness of memory, and carelessness of spirit, in the reading and study of the Word of God. The importance, moreover, of a single word of Scripture is sometimes very great. As, for instance, when our Lord employs a quotation from Psalm cx. to confute the Pharisees who sought to entangle Him in their net. See Matthew xxii. 43, 44. And in many other cases similar weight is attached to the very words of inspiration. Too much care and reverent regard to the iotas of truth cannot be given in the study of Sacred Writ.

It was decided at one of the sittings of the Established Church of Scotland the other day that the 10th of November, the 400th anniversary of Luther's birth, should be recognised by that Church as a day of special thanksgiving for the blessings of the Reformation. It will be a fitting opportunity for general Protestant testimony and praise to God. In these days a quickened sense of the value and importance of Reformation principles is to be desired in many quarters, and the occasion may fitly serve to furnish the fresh impetus required.

It is said that of the hundred thousand children of scholastic age in St. Petersburgh only 14,500 attend any school. Russia may well be behind the age in civilisation and social reform when the education of her youth is a matter of such small concern and of such gross neglect.

The coronation of the Czar has passed off without any of the mishaps which many feared might be caused by conspirators and anarchist plots. Amid ceremonies of the most august and solemn kind, as well as with gorgeous pomp and splendour, the Emperor of All the Russias has been confirmed in the throne, and invested with all the dignities and power of his ancestors. Popular acclamation seemed universal and hearty throughout the gala week in Moscow, and it may be hoped the dark portents of the first year of his reign are giving place to brighter prospects. Never had monarch a finer opportunity to achieve for himself a name and to win the grateful love of his people.

Reforms are needed in all parts of his dominion, and not a few are prepared to support the Czar in any course of wise and beneficent action he might adopt on behalf of his subjects. It behoves Christians to pray that wise counsellors may be raised up to guide the future policy of this great potentate, in whose hands are placed the destinies of some 90,000,000 of the human race. If he were but to be actuated by a spirit of bold and courageous determination to prove the benefactor of his people, Russia might soon rank high among the nations for qualities such as strengthen home interests and attract confidence and respect abroad. Just now, too, the cause of Evangelical truth is much at stake in the land, and we need to pray that the doors may be opened for wider and freer Gospel effort.

The power of the Czar in ecclesiastical spheres is large indeed, judging from the following facts which we cull from a contemporary:—

The Czar stands at the head of the church administration of all creeds and beliefs. He appoints the members of the Holy Synod of the Orthodox faith; the Synod, in the Czar's name, appoints the bishops, and the bishops appoint the priests and deacons throughout the empire, without any regard to the wishes of the parishioners. The Armenian-Gregorian Synod elects a candidate for the office of Patriarch or Supreme Catholicos, and the Czar either approves the election or orders a new one. The Roman Catholics in Russia are under control of the Archbishop of Mohilev, who is appointed by the Czar, with the consent of the Pope. The bishops are appointed in the same way. The newly-appointed archbishop and bishops take the oath of allegiance, first to the Czar and then to the Pope. The Catholic priests are appointed by the bishops, with the Government's approval. The Evangelical Lutheran and the Protestant Clerical authorities are appointed by the Czar; the former are guided by the rules laid down in *Agenda*. The chief rabbi of Hebrews is also appointed by the Czar. Mohammedans are under control of a Mufti. The Mohammedans elect two candidates for that office, and the Czar appoints one of them. In the same way is appointed the head of Buddhists, the Kalmucks, and Buriats.

MISSION AT ST. PETER'S, HULL.

THE Lord has permitted his servants, Rev. W and Mrs. Haslam, to hold a Mission here from May 19 to May 29. He has wonderfully blessed their efforts. The services, especially the evening ones, were largely attended, and the utmost attention was manifest throughout. Night after night, souls have been brought to see Christ as their Saviour. Believers also have seen the necessity, nay, rather, the glorious privilege, of having Christ as their keeper, so that many can now say, "The Lord is my Shepherd!" It was very cheering to observe how many young men gave their hearts to the Lord, and after their conversion how anxious they were that their companions should "taste and see how gracious the Lord is."

Mrs. Haslam's meetings for women were held every afternoon in the Mission room, and God's blessing has indeed been upon them. Mrs. Haslam has such a simple, touching manner in speaking to the women, that the words seem to go straight to their hearts.

J. Hetherington.

St. Peter's Vicarage, Hull.

EDUCATION OF WOMEN IN INDIA.

By A MISSIONARY'S WIDOW.

A STATEMENT made the other day at the meeting of the London Missionary Society most strikingly shows the rapid advancement of female education in India. It was stated that, in India, two young Bengali ladies are devoting their time to advocating, on public platforms, the education and teaching of women.

This would not have been possible a few years ago, and is a strong contrast to the general opinion held on Hindoo female education forty years ago. It was proposed by a missionary's wife, forty-six years ago, to commence an orphan—or boarding-school for girls, at one of the large towns in the Madras Presidency. She was told it was a wild scheme, and would never answer; the girls were too stupid to learn, and those who had relations would never be allowed to be taught. But it was deemed right to try what could be done. At first there were great difficulties; the prejudices against female education were so strong, and the question was often asked, "If they *could* learn, what would you do with an educated Hindoo girl?" and many other queries. But God had purposed that this school should be a nursery for the Church, and in a few years there were sixty-six girls in it, some of whom are now earnest workers for Christ. Since then, school after school has been established, and it would not be easy to say how many thousands of Hindoo girls are this day receiving a good education in various parts of India.

To show what was the opinion that prevailed among the higher class of natives at the time referred to, it may be stated that three native gentlemen had on one occasion made a visit to the missionary; as a matter of courtesy one was asked concerning his family. He replied he had one little girl, five years old. The missionary's wife said, "That is just a nice age for her to begin to learn to read."

"Oh, madam, you mistake me; it is a *female* child. You know we never teach them; women do not learn to read."

"But *I* learnt to read."

"Yes; you are an English lady. Hindoo women *cannot* learn."

"May I ask you, sir, is it your opinion that they *could* not learn, or that it is not your custom?"

"Truly, I believe they *could not* learn."

At that time there were a few girls in the school who had learned to read very well. They were sent for, and read and sang some hymns, and answered some questions put to them.

The three gentlemen expressed their great astonishment, and said, "What can we say?"

The missionary's wife answered: "Why, that it *is possible* for a Hindoo girl to learn to read. May I have the pleasure of teaching your little girl?" But various objections were raised, and the offer politely declined.

Such would not be the case now. Hindoo fathers and brothers are anxious that their girls should be well taught. Even in the villages many of the women who meet our Bible-women ask earnestly, "Can you teach *us* to read the wonderful words you tell us?" and they do teach them. In this way and in many others, the knowledge of Christ is spreading over India. Now, in many of the villages they beg for a school for their girls. And who is to say the mighty change that will come over India, as the mothers and daughters of the land learn that idolatry is folly! Many a little one now goes home from school and says, "Mother, what is the use of the idol? Worship Jesus; He *loves children*."

The change which is coming over the high caste families, where Christian ladies are allowed to visit the Zenana, is most marked, and must increase and exert an influence on the present, and still more on the coming generation. Never was it more important that the teaching should be that of the "old, old story of Jesus and his love." This is what we would have the mothers of India teach their children and their children's children, and if so, idolatry must fall.

As female education extends and Christianity prevails, early marriages and early widowhood, two great sources of woman's sorrow, will decrease. The crescent of Mahomet will give way to the Cross of Christ, and India, beautiful, grand India, will lay her crown at the Redeemer's feet, and "crown Him, Lord of all." What Christian would not feel it the highest honour and the greatest privilege to do anything, however small, to advance the cause of education and Christianity among the women of India! M. P.

Bournemouth.

For the Young.

ONE OF JESUS' LAMBS.

A LADY writes to a friend:—"I have been wanting for some time to tell you about my little niece, the first fruits of your Children's Meeting here. Do you remember, she seemed to have such a clear sight of the power of the Blood. Though I believe every effort was made to remove the remembrance of that day from her mind, and she was considered "too young to be taught religion," it was too great and blessed a reality to her ever to be lost; and she constantly referred to the "day when she came to Jesus," in conversations since with me. The Lord gathered her home to Himself three weeks ago. One week ill, unconscious from first to last; but she gave such bright testimony before she was taken ill. She was so happy in the Lord, and we had such a delightful time together the last day she spent with us. She asked for prayer, which we had. She said, 'Though she knew she was a lamb of Jesus, yet she had so often been a very naughty lamb, and she wanted to tell Him all about it.' She had one regret, that she had done so little for Jesus.

"Her last act the day she was taken ill was to finish dressing a doll, which was to be sent in my box to the 'Bird's Nest.' She had done it 'for Jesus.' It was *so* beautiful; the way she always did what little service she could, 'unto Him.' A lily, which she had tended with great care, burst into bloom the day she was buried.

"I do feel so thankful that you took the meeting that day; and now another ransomed soul is 'watching and waiting for you' at the golden gates."

MR. W. D. DUNN has been preaching at Govan, Glasgow, to crowded meetings, many souls receiving the Lord Jesus. His next field of labour is Edinburgh. Prayer is desired.

TUNBRIDGE WELLS.—A delightful manifestation of Christian union in work for the Lord took place in Tunbridge Wells on the last week in May. The Sunday-school teachers belonging to two bodies of the Methodists, two chapels of the Congregationalits, and the Baptists, met for prayer on the Saturday evening. The scholars were all gathered together for a service on the Sunday afternoon, and in the evening at 8.15 the officers and teachers of the various schools united in the celebration of the Lord's Supper. On the following evening, the 28th ult., the engagements were brought to a close by a large public meeting, Rev. Wm. Guest, the President of the Union, in the chair. Many confessed that the manifestation of Christian fellowship had never before been so marked in the town.

Messrs. MOODY & SANKEY in NEW YORK.

ON Sunday evening, May 20, says *The New York Herald*, more than three thousand people were in Cooper Institute Hall; about the same number sought admission, but were prevented by the police from entering. The occasion was the fifth anniversary of the Cooper Institute Evangelistic work, conducted by Mr. C. W. Sawyer. Mr. D. L. Moody spoke on the subject, "How to bring the unevangelised masses of our large cities under the power and influence of the Gospel," and Mr. I. D. Sankey led the singing. It was their first joint appearance in public since their return from Europe. Among others present were Messrs. William E. Dodge, jun., Morris K. Jesup, Cyrus W. Field, F. P. Freeman, J. H. Sweetzer, Russell Sage, J. J. Jones, John M. Sterns, L. H. Biglow, W. H. Barbour, John Wanamaker, of Philadelphia; John B. Burns, of Glasgow; Mr. Hodder, of London; James Talcott, and the Rev. H. M. Field.

Mr. Moody took as his text, "Say not by and by but now," from the fourth chapter of St. John. He said there was need for more common sense in the way that Gospel revivals are conducted. What is wanted is sympathy with the masses. The spirit of the good Samaritan should be felt in the work. It was not enough to have one hall like Cooper Institute. There should be several of the same kind. Every one should take part. There was work for the lowly and ignorant as well as for the rich and educated. It was not necessary to be a college graduate to succeed in carrying the Gospel to the hearts of the multitude. The Lord did not select either wealthy or educated men to preach his Word.

Mr. Moody was followed by Mr. J. B. Burns, of Glasgow, Mr. Hodder, of London, and Mr. C. W. Sawyer. Mr. Sankey sang a number of hymns. The only new hymn was, "When the mists have rolled away." A collection was taken up. It was very large. Two gentlemen in the audience offered $5000 each. The services lasted from seven o'clock until after nine, the immense audience remaining unlessened to the close. Messrs. Moody and Sankey then crossed to the annex hall, Nos. 14 and 16 Fourth-avenue, which was quickly crowded. The services here were short, Mr. Moody saying a few words only, and Mr. Sankey singing, "Take Me as I Am" and "Waiting and Watching." Another collection was taken up. Messrs. Moody and Sankey referred only incidentally to the work carried on by them in Europe. Their appearance last night will be the last in this city for some time. Mr. Moody will start for his home in Massachusetts and Mr. Sankey will go to Pennsylvania. Mr. Sankey was accompanied in the singing by Messrs. L. P. Thatcher and Theodore Perkins.

THE BIBLE FLOWER MISSION.—The last report of the branch of the Flower Mission carried on from the Home of Industry contains many grateful testimonies to the success and blessedness of the work. There is room for much additional help in the gifts of flowers, and we hope many will respond to this need, now that the earth is producing such an abundance of these lovely messengers of God's goodness and love. Hampers, &c., should be sent to Miss Macpherson, Bible Flower Mission, 60, Commercial-street, London, E. Most of the railway companies send hampers addressed to the Mission at a reduced rate of carriage.

WORKERS WANTED.—Mr. Fegan, of the Boys' Home, 95, Southwark-street, S.E., writes:—"I am commencing some special Evangelistic Services next Sunday, June 3, in the Swiss Protestant Church, Endell-street, Long-acre, to be continued every Lord's Day evening till further notice. The services will commence at 7, but there will be some singing by the boys of our Home for half an hour previously. I would greatly value the help of any Christian workers, either in distributing notices, inviting in passers-by, or dealing with any anxious souls in the after-meeting. We meet in the vestry at 6 o'clock for prayer, &c., and I hope to see there some volunteers in response to this request. Young men especially heartily welcome."

THOUGHTS ON HOLINESS.—11.

By Rev. MARK GUY PEARSE.

DEFEAT AND VICTORY.

"Iniquities prevail against me: as for our transgressions, Thou shalt purge them away."—PSALM lxv. 3.

HERE is defeat—"*Iniquities prevail against me.*" Here is victory—"*As for our transgressions, Thou shalt purge them away.*"

The Psalmist looks within, and there all is helpless. He looks around, and all is full of hindrance. Looking thus, he sees only sin and self, self and sin. A gang of thieves, fierce, threatening, greedy; and in their midst this poor, trembling I, stript, wounded, and half dead, vainly struggling to be free. He looks up, and then even self is forgotten. He sees Jesus only. Ah! what blessed company is He. Robber hordes are led away captive, goods are restored, wounds are healed, fear itself is slain, peril is forgotten, all is triumphant and rapturous. "As for our transgressions, Thou shalt purge them away."

There is much earnest religion that lives in the dreary compass of these first few words, and never gets a glimpse beyond it. Who is not familiar with the sigh, the sad face, the look of weary failure: "I don't know how it is, but I can't get on at all. It really seems no use for me to try. I do want to be religious, I'm sure, and I do try, too. But it seems as if the more I try the worse I am. I have got stirred up on a Sunday, and on Monday I have gone out and meant to be everything I should be, and really tried hard, and before I knew it, sin has got the upper hand again, and I have been back just where I was. I suppose I can't be like other people."

Well, you are like David at least; and a good deal like everybody else too. You are right; it is no good trying, and if we cannot find something better than trying, we must despair. This is the truth that every man has proved many times: "I am no match for my sins. Iniquities prevail against me."

But do not put a full stop there—because it is no good our trying. What then? Give up? No. Fetch in One who can help us. "As for our transgressions, THOU shalt purge them away." The moment we bring the Lord in, that moment defeat is turned to triumphant deliverance. Write that up in golden letters—THOU. And do not find in this word only a trembling hope, or a wondering wish. Listen to its full assurance—THOU SHALT. There is but one result that can warrant the agony of Calvary; there is but one result that can satisfy either our blessed Saviour or ourselves; and that is our being conquerors over sin.

And not only amongst those who are seeking the Lord is this a frequent experience, but, strangest and saddest of all, it is sometimes the experience of those who have found Him. There are not a few who trust the Saviour for forgiveness, but who slip back again into the old life of self-help for getting on any further, and so, of course, there comes the old failure. We hear again the weary moan and dirge, "I can't get on; I am so weak, and so tempted, and there are so many difficulties and hindrances." It is the dark experience of these few words, "Iniquities prevail against me." Nothing but self and sin, sin and self; a round of trying, and struggling, and failing. And no wonder, for it has shut out the Lord. There is no more strength in a converted man to overcome sin than there is in an unconverted man. It is true of him as of others, "Without Me ye can do nothing." New affections, new desires, new views, are ours with our new life, but it is only in Christ that we can do anything.

Look again at this swift transition from defeat to victory. He makes no break; he does not wait until he feels better. He looks right up, and instantly help and victory are his. The very moment the Lord comes in there is glorious deliverance. Look up to Him now with assurance. Thank God, we can never find a better cry with which to knock at Heaven's door than a cry for help. And we are never better able to put up that cry than when we feel beaten and helpless. Venture now to put that trembling hand in the hand of the Great Captain of our Salvation. Look up to Him quietly, resolutely, "Blessed Lord, I am thy poor, foolish child, so weak, so venturesome, so full of sin, and so beset with hindrance, I can't get on." He bends over us, He stretches out the right hand of his power. "Fear not," saith He, "all power is given unto Me in heaven and in earth. Lo, I am with you alway." Hand in hand with Him the feeblest can look upon the hindrances assured of victory. "As for our transgressions, Thou shalt purge them away."

Some time since I was crossing the river Tamar in a ferry-boat. Just as we were going to push off from the pier a shout told us that there was yet another passenger. There came a man, ragged and lame, shuffling with bare feet on the slippery stones to the boat. He hobbled on board, and then we were off.

I was near enough to the poor fellow to have a word with him.

"How far are you going?" I asked.

"London, sir, if I can only get there."

"And how are you going?"

"Tramp it," said he, gloomily.

"Ah, you wouldn't mind going all the way like this, would you?" He shook his head sadly, and tried to smile, but it was a failure.

Presently the boat reached the other side, and the passengers were dispersed—one in a carriage, and one in a cart, and the rest to the train, that reached London in half a day. But I stood and watched my poor friend limping over the stones, as long as he was in sight, and then turned and went on my way, seeing in him the picture of very many pilgrims to the Celestial City. It is miserably sad that any should go thus, limping and footsore. But hundreds, thousands, think there is no other way. They trust the Lord to take them across the river of condemnation, and then they step out on the other side and set forth on a dreary tramp in wind and rain, uphill, and over stony roads.

This is not the great salvation which our gracious Lord has provided for us. The trust that takes us across the river would take us right up to the gates of the Celestial City—ah, and farther than that—right up to the very Throne of God.

Hear now the story of Mr. Fearing and one Captain Faith. Once upon a time, and not long since, it chanced that in the King's castle there dwelt one Fearing. His dwelling-place was dark and comfortless—where but a ray of light fell through a grating. The place was cold and damp; and the scanty furniture looked more fitted for a prison than the home of a royal guest. It would indeed have been sad, but for one thing which seemed to all else exceeding strange—and that is, that Fearing *need not have dwelt here.* The whole palace was open to him, and he was as welcome in the King's banquetting chamber as in the dungeon. And yet there he lived, catching occasional glimpses of the King, and hearing the music from afar: "I trust I am one of the King's guests," said Mr. Fearing; "I think I heard the music."

So poor Fearing spent many months.

Now it chanced one day there hurried past this part of the palace, which was called Condemnation-row, one Captain Faith, who aforetime did know Mr. Fearing well and formerly lived nigh unto him. But as he fell upon his old friend now he scarce could recognise him, for the place was but ill-lighted, so that Captain Faith was like to have passed him by.

"Oh, Captain Faith, Sir! is that you?" said Fearing, in a melancholy voice.

"Why, Brother Fearing!" cried Faith, astonished, "what ails thee? What art thou doing here? And why is thy face so filled with sadness, and thy condition altogether so sorry? Art thou not one of the King's guests? What art thou doing here?"

Then did poor Mr. Fearing answer, groaning, "I cannot tell how it is, but it seems as if I was never meant to live anywhere else. You see I am so weak, and I have so many temptations and trials."

"Well," said Faith, "what else hast thou?"

"You see I am not like you, Captain Faith. I am so timid;" and poor Fearing leaned upon his stick and coughed.

"Well?" said Faith, wondering, and looking about him.

"I don't think it is any good for *me* to think of getting any higher up, though I do very often wish I could."

"What hast thou written over thy door, Brother Fearing, in those black letters?" said Captain Faith.

"The words of the Psalmist, Sir, 'Iniquities prevail against me.' It doth comfort me to think he, too, dwelt in Condemnation-row." And Brother Fearing sighed again.

"Ah! and then a full stop?" asked Faith, almost fiercely.

"I suppose so, Sir," said Fearing, rather frightened. "Why not?"

"Because there is none there," Faith answered, "and never was meant to be." Then Captain Faith sighed and spoke more tenderly, "Iniquities and me, me and iniquities! Nothing else. Thou wilt never be better so long as thou dost live here. This place is damp and cold."

"It is that," said Fearing, and he coughed again.

"Agues and cramps, and all kinds of diseases will prey upon thee here. Come up to where I live."

"Is it far up, for I can't climb?" asked Fearing.

"Only the next story," said Faith. And then did he straightway take Brother Fearing by the arm, and gently lead him up the King's staircase, out of the gloom into the sunshine, until he brought him to a chamber which looked forth into the King's garden; and at the open casement there came in the sweet scent of flowers, and the singing of birds, and the splash of fountains.

"What a lovely place," said Fearing, looking in, but afraid to set his foot upon the floor.

"Fear not," cried the Captain, cheerily, "it will bear thee, brother."

Brother Fearing let his eyes go feasting upon the place for awhile in silence. Then he turned to his friend, and said in an undertone of very awe:

"It must cost a great deal to live up here with so many luxuries."

"Cost! Not a farthing, brother. I am one of the King's guests, and dine daily in the banquetting chamber."

"So am I," said Fearing, timidly; "or at least I—I—" and he coughed again.

"Look here," said Faith, as he took Fearing to the window, and bade him look out into the King's garden, and he marvelled to see such great manner and variety of delights.

"It is a lovely place," said poor Fearing, overwhelmed.

"Sit down," cried Faith, "and I will tell thee the story of how I came by it.

"This place, wherein I dwelt aforetime, was as dull and cheerless as thy Condemnation-row, and upon my door was graven a cross, and underneath it the words, 'Iniquities prevail against me,' even as thou hast. Well, it chanced one day the King stood at my door, and he read that which was written, and methought his face grew sad as He read it.

"'Wouldest Thou, my Lord, that I should write something else?'

"'Wilt Thou follow Me?' He said tenderly. And instead of going before, He Himself took me by the hand and brought me hither. He led me within the door, and pointed over it to that which was written thereon. Canst thou read it, brother?"

Then Fearing looked, and there over the door was written in gold the one word, THOU, and on either side of it the rest of a sentence: "As for our transgressions, THOU shalt purge them away."

"Well," Captain Faith went on, "the King bade me tarry there, saying it was fitter for a king's guest than was Condemnation-row. And here have I dwelt ever since, and by the King's grace here do I mean to stay."

"I should think so," said Fearing, growing bolder as he listened.

"That is the secret of it all," and Faith, as he spoke, pointed to the word in letters of gold—THOU. In the gloomy place below it was all I—I—I—I—*My* weakness and *my* temptation; my troubles and my trials. And up here it is all THOU. *The King*, the glorious Lord who always maketh us to triumph. Ah, it doth make such a difference!

Now, as they two talked together, the King himself came in, and Mr. Fearing got him up in haste, and having bowed unto his Majesty, made as if he would hurry forth from his presence. But the King took him by the hand graciously, and spoke tenderly to him. "Thou art most welcome, do not leave us; I have often wished that thou wouldst make a better use of Me, my son. What wouldst thou that I should do for thee?"

Then Fearing found new courage in the King's grace, and falling upon his knee, he said, "My Lord, I would that thou wouldst write that on my door," and he pointed to the golden Thou, and the words on either side of it.

"I have long wished that thou wouldst suffer Me to do it," said the King.

And forthwith Fearing left his cell, and found himself in a place of beauty in sight of the King's garden, and sitting henceforth daily at the King's table. And he did afterwards become one of the King's own knights, and was known henceforth as Sir Valiant.

But he never forgat how much he owed to the noble Captain Faith. "Dost thou remember thy words, brother?" he would say; "it used to be all I, I, I,—my sins and me. But now it is THOU;" and he would point to the letters of gold. "Ah! what a wonderful difference it makes."

ISLINGTON.—Missions have recently been held in connection with the district of St. John the Evangelist, Copenhagen-street, Islington, by Mr. Somerset Gardner, of the Church of England Parochial Mission, and by Mr. Israel Sida, of Littlehampton. The Lord has owned his word to the saving of souls. The friends of the work ask for prayer on its behalf.

GEORGE TINWORTH.

[In a recent issue we advised our readers to go and see the Tinworth Exhibition, 9, Conduit-street, Regent-street, W. The following extracts from Memorial Sketches by Mr. Edmund W. Gosse, of "the painter in terra-cotta," will explain the nature of the Exhibition, and still more interest our readers by showing how far the genius of the sculptor is traceable to his godly mother.]

THE story of Mr. Tinworth's life should be singularly encouraging and stimulating. He is a man who has been lifted by the force of his own genius out of the poorest class, and who has become a distinguished artist without ceasing to be an artisan. He presents, perhaps, the most remarkable example in our age of a man of imagination who has found the means to express his genius while remaining quietly and unaffectedly in the sphere where he was born. It should be said at once that the very original and remarkable sculptor whose work is the subject of this memoir, is still a workman in the received sense of the word. When he is not modelling his friezes, he is busy making and ornamenting pots in the Lambeth Pottery, and it has never occurred to him, in the last phrase of artistic patter, to "put on a good coat and go into society."

GEORGE TINWORTH is in his fortieth year. He was born near Camberwell Gate, Walworth, Nov. 5, 1843. He was the child of parents from whom, at first sight, nothing in the way of artistic proclivity could be expected. His father was a master wheelwright in a very small way of business. Mrs. Tinworth was a woman of a type peculiarly English; she was what is called a narrow Dissenter, a member of one of the smaller Nonconformist sects among which the study of the Bible is not considered a duty so much as a luxury, and the exposition of it is not left exclusively to any minister, but cultivated at home even by those of very slender education. Tinworth grew up, therefore, in a Biblical atmosphere; the Scriptures were read to him and by him, from cover to cover, over and over, until they sank into his blood, and became part of his very nature. For the religious lines upon which his talent has developed, his mother must be considered wholly responsible. She trained him to look upon all other literature as dross, and to this day the Bible remains the only book which he reads without indifference. His early experiences of life were harsh, but salutary. Poverty pinched the household closely, and all through, like a jarring string in an instrument, there went the fear and horror of the head of the house. Through it all, too, went the harmonious faith of the mother, her Puritan ideal of the personal "walk with God," and the constant voluntary exercises of prayer and "expounding of the Word."

Meanwhile, this child in a dingy little Walworth shop was inspired, as spontaneously as though he had been the primitive first artist, with a craving for plastic expression of his ideas. His first attempts were made when he was a very little boy, and consisted of objects drawn in imitation of nature upon transparent slates. A little later his mother bought some paints for him, and he began to colour engravings. At last he took to cutting butter-stamps out of wood, and even to carving timid little wooden figures. All this time he was completely ignorant of even the simple processes which are taught to children, and was so far from receiving any encouragement that his father used to break up his figures and beat him for "wasting his time."

In 1866, at the age of twenty-three, Mr. Tinworth became for the first time an exhibitor at the Royal Academy. He sent a work which had no sort of connection with his academic studies, but was the first expression of his peculiar realism. It was a group of four or five small figures in plaster, and he named it "Peace and Wrath in Low Life." The scene was taken from his own doors; it was a page from the gutter-life at Hope-street, Walworth. Two little boys were fighting, two little girls were trying to separate them or egging them on, as the case might be. A dog in the foreground was barking with lively interest in the whole affair.

Mr. Tinworth found by degrees the work which he was really fitted to produce. His early terra-cotta panels are rather sketches than performances. It was about 1874 that his sculpture began to be mature. In that year he exhibited three large terra-cotta panels at the Royal Academy, the "Gethsemane," the "Foot of the Cross," and the "Descent from the Cross." They were bought by Professor Archer for the Museum of Science and Art in Edinburgh, where they are objects of never-failing interest to the numerous country visitors of the Museum. To the Royal Academy of 1875 Mr. Tinworth sent eight small panels in terra-cotta; these were grouped together, in three frames, in the vestibule at Burlington House. It was on this occasion that Mr. Ruskin drew public attention to the artist for the first time, and spoke of him with vehement generosity in his *Notes on the Royal Academy of* 1875. In 1876, Tinworth appeared again in the vestibule of the Academy with four panels, and this time he attracted the attention of the late eminent architect, Mr. G. E. Street, R.A. Both Mr. Ruskin and Mr. Street came down to Lambeth to see what he was doing and to encourage him with their advice. Mr. Street went further than this: he expressed an eager wish to combine his own architectural labours with the sculpturesque inventions of Mr. Tinworth. When he was engaged upon York Minster, an opportunity for doing so presented itself. The late Dean of York, the Hon. Augustus Duncombe, desired to present a reredos to the Cathedral, and it immediately occurred to Mr. Street that Mr. Tinworth would be the man to execute it. But he wanted it carved in wood, and this the sculptor neither could nor would consent to do. Mr. Street then proposed that it should be made in terra-cotta and copied in wood, but the artist very naturally refused this also. The project then lay over for eight or nine months, but Mr. Street had not abandoned it. He applied to Messrs. Doulton to make experiments in the colour of terra-cotta, and at last, when they had fabricated a tint which exactly suited him, he gave Mr. Tinworth the commission.

His successes may be said to be exclusively scriptural. With the Bible before him he has never gone far wrong; outside the range of its pages he has never succeeded in making a really successful group or figure; and it is as a Biblical artist solely that we have to consider him. He is, so far as I am able to remember, the only artist who has continued to express in his art the actual religious sentiment of the lower middle class in England. Mr. Tinworth is an interesting figure, if only to prove to us, by way of exception, that fine art is not entirely unattainable from the lower middle class point of view. His vision is neither classical, nor Italian, nor conventional; it is purely that of the average English evangelical. By degrees, the artist in him has grown more fervent, the preacher less obtrusive; but still his compositions have the same sort of merit, as discourses, which we find in the best of Mr. Spurgeon's sermons. He avoids, with great determina-

tion, most occasions on which he might be permitted to introduce the nude figure, and in those rare instances where he has employed it, the forms seem studiously spare and unattractive. To his devout and simple mind a sort of asceticism is suitable in contemplating the finite body of fallen man; and while he avoids, on one side, the love of Roman art for what is hideous in the human frame transfigured by suffering, he has no sympathy whatever with the pagan feeling for physical loveliness, for the rosy plumpness of imperturbable youth.

In all this, and still more in his humour, Mr. Tinworth resembles the best Puritan writers of the seventeenth century. We should never have expected to find in English sculpture a return to the spirit which animated Bunyan and Quarles, but we cannot fail to recognise that spirit in these Biblical terra-cottas. The artist treats his stories and his texts as Isaac Barrow consented that a lively preacher might without fault use them in his sermons, that is, "with a pretty, surprising uncouthness, in conceit or expression, to affect and amuse the fancy, stirring in it some wonder, and breeding some delight thereto." This dry wit is best seen, perhaps, in the text which Mr. Tinworth strews about the spare parts of his compositions, but often in the design itself. Sometimes it consists in combination of the two, as in the panel of "Daniel in the Lion's Den," where we see one of the younger brutes hastily standing up on his hind legs to read a citation of Psalm xci., which is graven on the wall. We turn to the Psalm, and we understand the emotion of the animal, for we read, "Thou shalt tread upon the lion . . . the young lion . . . shalt thou trample under feet," A typical instance of the more purely plastic expression of humour is to be found in "The Tribute Money," where, while Simon Peter pays the tax-gatherers, three impish children examine the fish which held the coin, and wrangle for this worthless prize. Underneath this group Mr. Tinworth has scratched "The World." An example of realistic high spirits is seen in the panel of the "Miraculous Draught of Fishes," in the distorted faces of the boy and man who are shouting lustily for help.

This mixture of Puritan asceticism with Puritan humour makes Mr. Tinworth singularly well-fitted to illustrate the Bible in the temper which we have already indicated. He is not trammelled in the least by what is conventionally called "a reverential spirit:" his vision is not marred or disturbed by too much antiquarianism: he sees things clearly by the light of London life, and he is not distressed in the least by his limitations. His soldiers, whether Canaanite or Israelite, Philistine or Babylonian, are dressed in the same Roman costume, a coat of mail, with greaves, a helmet and a cloak; his sages and divines wear a flowing robe, with a girdle, a species of costume that tends but too readily to the hour-glass shape; there is very little attempt at variety here, and no affectation of learning.

Where he is truly successful, his vigour is extraordinary. We take as an instance, "Casting Lots for the Garments of Christ." This composition contains about twenty prominent figures, not counting those which are partially lost in the background. Of these no two repeat the same action, not one but adds something of his own to the bustle and scandal of the scene. The three brawny soldiers in the centre, throwing their dice on a shield under the very feet of the Saviour, the man who stoops to fill a sponge with vinegar from a brazen pot, the negro boy lounging on the ground, the laughing youths who divide the coat, the adoring apostles and prostrate women, not one but has the directness and sincerity of actual vision. This is no perfunctory illustration of the scene; so it was, for so Mr. Tinworth has seen it.

There has been no more sincere or unaffected development of religious art in our time. Indeed, it may very well be doubted if there has been any so sincere; for the highly conscious temper of the modern races does not lead them to expression of this simple sort. In one of Mr. Tinworth's early panels we see Christ seated under a fig-tree, surrounded by learned and aged doctors, and holding a little boy of three or four years between his knees, while saying those words of exhortation to humility which we all of us know so well and practise so little. The art of Mr. Tinworth has close analogies with this little child of the parable, and in its simplicity and quaint sincerity it can teach many a lesson to the academic fathers of religious sculpture. It is occupied with the essential part of the story, rather than with its ornaments or accessories. The parable comes first, the illustration second, and the lesson is always more than the mode in which the lesson is taught. Very rarely are we conscious of the romantic intention of the artist.

Among his earlier compositions I see none except the "Gethsemane" in which he has been mainly occupied with beauty of composition. Here a rare poetry is gained by the veiled forms prostrate on the hills of the garden, the Christ resting his head on his arms, with his face to the ground, the bending angel whispering consolation into his ear. But this is quite exceptional, and usually the artist is principally occupied with giving us a vivid and consistent reproduction of the picture which is formed in his mind by the repetition of the sacred words. How naïve and droll this sometimes is we see in the "Zacchæus," where the short, stout man, uncouthly girded, hastens in a very clumsy fashion to drop from the branches of his tree. We feel inclined to call out, in the quaint distich of Quarles:—

"Well climbed Zacchæus! 'Twas a step well given—
Hence to the tree, and from the tree to heaven!"

Yet he is not always occupied with the merely humorous or graphic side of his subject. The "Daughter of Herodias" is an early panel which is notable for grace of design, and for that conscious poetry of movement which is the very essence of a sculptured frieze.

Our "painter in terra-cotta" is essentially a parable-maker, and he is never happier than when he illustrates one of the stories with which Christ rebuked the dulness of the Jews. In "The Lost Piece of Money" we see this happy gift displayed in the pleasantest style possible. The woman, who has been sweeping, bends over the garden-fence to call her neighbour's attention to her lucky discovery, and the congratulations of the neighbours are exceedingly sincere and vivacious. The little boy under the palm-tree is too much astonished to claim what we cannot help conceiving to be his due—a share in the credit of this discovery; the woman in front of the group of neighbours looks as pleased as if she had found the piece of money herself; and the *bourgeois* type is wonderfully preserved. We feel from the pose, the dress, the features of each one of those respectable people, that they are in a condition of life in which the loss of so broad a piece of silver is a very serious and agitating one. They are not athletes and ladies of quality masquerading in Jewish robes, in the style of most of our religious painters. Their poverty, their honesty, and their Hebrew blood are translated to us in the very strongest words that realistic art can use; and we return to the text of the parable with a sense of its intimate truth and meaning which we have never felt before.

Not more vigorous than this, but more elaborate, is a still later panel, the lintel of the chapel door of Wraysbury, near Windsor, which tells the story of "The City of Refuge." Here Mr. Tinworth has given full indulgence to his love of parables. We see a section of the wall of the city. The Door of Mercy stands ajar, and has only just admitted the Shedder of Blood. The Avenger has almost caught him, and at the moment of his escape his enemy hurls the hatchet of Justice after him. It would strike and slay him, but a saintly form within closes the door, and Justice is foiled by Mercy. The Shedder of Blood falls swooning on the threshold of the House of Forgiveness. With all this direct didactic purpose, the realistic illustration is not neglected. Not only are the principal figures modelled with great alertness, but a crowd of bystanders, outside the City, watch the proceedings with intense interest. It is very rarely, even in the days of the Florentines, that a Scripture story has been seen so vividly, and rendered so vivaciously, in art as this.

The latest and most ambitious direction taken by Mr. Tinworth's art has been towards the elaborate illustration of the last days of Christ on earth. As early as 1875 it was the sketches for these panels which, on their being exhibited in the Royal Academy, attracted the notice of Mr. Ruskin. What he then said of them in his *Notes* cannot have been without its influence on the mind of the artist: "Full of fire and zealous faculty," Mr. Ruskin declared them to be,—faculty "breaking its way through all conventionalism to such truth as it can conceive; able also to conceive far more than can rightly be expressed on this scale." Those were indeed but sketches; among them for instance was that "Judgment of Pilate," of which Mr. Ruskin went on to speak in his suggestive manner: "And, after all the labours of past art on the life of Christ, here is an English workman fastening, with more decision than I recollect in any of them, on the gist of the sin of the Jews and their rulers, in the choice of Barabbas, and making the physical fact of contrast between the man released and the man condemned clearly visible. We must receive it, I suppose, as a flash of really prophetic intelligence on the question of universal suffrage."

[Mr. Tinworth's productions remind us very much of the personal sketches and the vivid descriptions of some of Mr. Moody's addresses; and we are sure that no preacher, teacher, or evangelist will look upon these genuine expositions of Scripture worked in terra-cotta without profit to himself and to his hearers.—Ed.]

OUR SAILORS.—A most interesting and hearty service was held at Commercial-road Chapel on Tuesday evening, May 29, in connection with the thirty-seventh anniversary of the Seamen's Christian Friend Society. The large chapel was well filled, and a great many seamen were present. A suitable and powerful sermon was preached by Rev. Archibald G. Brown, of the East London Tabernacle. Taking the words of Acts xxvii. 25 for his text, Mr. Brown regarded them, first, as indicating the best creed for a stormy night at sea, and secondly, as being the Christian's confession on the deck of a foundering ship. At the close of his sermon Mr. Brown spoke highly of the Society's work. A number of Christian seamen, who had marched from the Seamen's Chapel and Welcome Home in St. George-street, returned as they came, singing the praises of God through the streets.

PARIS CITY MISSION.

IN the pleasant drawing-rooms of the Earl of Shaftesbury, looking out on the fashionable Grosvenor-square, was held on Tuesday week the annual gathering of the English supporters of the Paris City Mission. His lordship presided for the greater part of the time, but having to fulfil another engagement in Shoreditch, left at the close of his remarks, his place being taken by Mr. Donald Matheson.

Mr. Weylland, Honorary Secretary, in submitting a brief statement of the work, said that last year's income showed a small increase on that of the previous year, a third of it being contributed by the Paris Christians themselves. There was abundance of Mission work to do in such a large and dangerous city, and the cry was going up to the Christians of favoured England, "Come over and help us."

Mons. Bertrand, of Paris, as a member of the Committee of the Paris City Mission and of the French Home Mission, said both societies were doing much elementary Christian work that had not before been done since Louis XIV. banished the Gospel from France. There had been in the history of France a constant rebound from Idolatry to Satan, from Ultramontranism to Communism. Now the nation had broken with Rome, and the rebound was seen in the rapid progress of infidelity. After a running review of past efforts to evangelise the nation, he said that they must adapt themselves to the existing condition of things. Mr. McAll and Mr. Gibson had succeeded better than their predecessors, largely because they began by instructing the people in the most primary truths of Christianity. The work of visitation was one of the most important, because through it the sympathy of the people had been gained. The good pastor related with much graphic power some conversations he recently had with a Parisian *ouvrier* who had been induced to attend some of the Gospel meetings by invitation of one of the city missionaries, and whose individual and family life had been completely metamorphosed. He also read extracts from the diary of one of the missionaries, full of deeply interesting facts, and all showing a remarkable readiness on the part of the industrial classes of the city to hear and receive the Gospel. France is in a great crisis; there is a strange mixture of light and darkness. If we want the nation for Christ let us make haste to bring the simple Gospel to those who are in danger of making eternal shipwreck. Now is the time for us to win a victory for our Lord over infidels and Romanists.

Rev. W. Newell, of the McAll Mission, as another deputation from Paris, said it was not possible to estimate the work of the society by merely numbering the seven agents at work. These seven are helping on all the Christian organisations throughout the city, such as those of Miss de Broen and Mr. McAll. Mr. Newell, in passing, paid a high tribute to the work and the heroic devotion of Miss de Broen, and said that English Christians ought to give such a Mission their heartiest support. One of the city missionaries is doing a great work among the *gamins* of the city, transforming them both in habit and appearance in a wonderful way. The speaker quoted a touching incident that recently happened to show that the communists are being reached with the Gospel through this instrumentality.

Lord Shaftesbury said he saw no reason why the Paris City Mission should not succeed as well as the London City Mission had done. He believed that very nearly the same results would be brought about with faith and patience and determination. Although France is now an irreligious nation, she has in former ages produced noble witnesses to the truth and power of the Gospel. Why should it not be so again? We have had an earnest of this in the marvellous work in Paris under Mr. M'Call and Miss de Broen. The attention of the people and their apparent gratitude, as witnessed by himself, were a singular tribute to the power of the truth. His lordship seconded the appeal for another helper to Miss de Broen, emphasising it by the fact that the return of many exiles to Paris opened up larger opportunities than ever. When in Paris he had a conversation with a Cabinet Minister, who, after referring to the different evangelistic efforts then in progress, said: "You don't know the good you are doing to the people of Paris by your various movements."

Rev. H. Webb-Peploe moved a resolution pledging the meeting to make increased efforts for the evangelisation of the people of France. He gave some of his personal experiences as a pastor in Lisle about twenty years ago to show the immense advance that had been made in the work of Christianising the French nation. He was sure that no agency could do this work better than that of the City Mission. Though there is much unbelief in France, a great deal of it is of the shallowest kind, and the testimony of such agents would be potent in meeting and upsetting it by the application of the simple truth. Mr. Peploe said there were many English families in France who had settled there, and who, not being able to accept Romanism, had sunk into unbelief purely through neglect. If we gave them Christ, the results would be glorious. If any English Christians gave their personal service, or their means to this work, the reward they would reap could not be estimated.

Rev. Dr. Pigou, of Halifax, said he had lately spent a few months in Paris and had noted the progress of Christian work in the heart of France. He could not but see that the door was fully open now without let or hindrance. From personal observation he could testify to the eagerness with which the people received the message of the Gospel. He also had a very warm word to say about the work in Belleville by Miss de Broen. He most earnestly expressed the belief that there could never be a greater opportunity for Christian work in France than now. Could not some of the many English Christian women who had nothing to tie them to their own country, consecrate themselves to this work of carrying the light into the dark places of the Continent? Paris has sent us many bad things, in fashion, in literature, and in art; let us return good for evil and send what will elevate and save the nation.

In calling for a hearty expression of thanks to the noble host and his daughter, Lady Edith Ashley, Mr. George Williams proposed that the meeting should raise £60, the sum needed for providing the Belleville Mission with another missionary, and offered to contribute his share. Mr. Greer, M.P., seconded; and several friends present responded in a practical form.

Miss de Broen, being present, was asked to say something. She pleaded very naïvely for this second missionary. She said they had every year access to 6000 new homes, but there were no workers to do the work of visitation, which had proved such a blessing. Miss de Broen greatly stirred and touched the meeting by her recital of the needs of the people and of the wonderful things God had enabled them to see in connection with the Belleville Mission.

The address of Mr. J. Weylland, Honorary Secretary of the Mission for England, is 31, Carlton Hill, St. John's Wood, N.W.

A NOVEL TEMPERANCE REFORM.

MAKEA, the Queen of Raratonga, has been so much distressed by the increase of intemperance among her people, that she has devised a new method of putting a stop to it. She summoned a popular assembly, and before them all she severely reprimanded the police agents for their culpable indulgence towards drunkards. She then dismissed them all, and created a new police composed of women of mature age.

The experiment succeeded perfectly. These women have shown an extraordinary ability and energy in discovering frauds and defrauders. They have found and thrown into the sea quantities of smuggled brandy. Since they have had the matter in hand a true reformation in the morals of the population has taken place. This Queen, who has so well understood that women are the most deeply interested in the suppression of the plague of drunkenness, is certainly a woman of head and heart.—*Le Christianisme au XIXe Siècle.*

WORK AMONG DISCHARGED PRISONERS.

ST GILES'S CHRISTIAN MISSION.

ALMOST interesting gathering was held in the lower Exeter Hall on the evening of Tuesday week in connection with this noble work of rescue. Sir Wm. Charley, Common Serjeant of the City of London, presided.

After prayer by the Chaplain of Newgate, Mr. Robert Scott briefly bore testimony to the excellent influence of this work. He had invoked the help of the Mission in a case in which he was interested, and that help was freely and effectively rendered.

Mr. Geo. Hatton, superintendent of the St. Giles's Mission, described the origin of this branch in 1877, through special Gospel services conducted by Joshua Poole. Since then the work has grown to large proportions. A few days since out of 76 men discharged from Coldbath-fields and Holloway prisons in one day, 46 accepted the invitation to breakfast. The Home Office authorities had granted a piece of ground opposite Wandsworth Prison, where it is proposed to erect an iron room, so that similar work may be carried on. The success of Mr. Wheatley in obtaining occupation for the discharged prisoners is truly astonishing. A Christian home, providing sleeping accommodation for twenty, enables many to be taken right out of their old surroundings and associations. The sphere of the work is daily widening, and the cries for help from these helpless men are most distressing, with the limited means at disposal. The authorities have done their utmost to further the work, and it rests with the Christian public to provide the wherewithal for its adequate extension and maintenance.

Mr. Wheatley, Secretary, read letters from some of those who had been helped, expressive of gratitude for all the kindness shown to them. He said he wished something could be done for the wives of those undergoing punishment.

The Chairman said the more routine duties of a judge were sometimes pleasantly diversified by an opportunity of doing something to help a prisoner back to the paths of honesty. What such a man chiefly needs is a fresh start in life, free from old influences and associates, and this is what the St. Giles's Mission seeks to give him. He appealed for the heartiest support of the public, both on the grounds of Christian philanthropy and of social economy. The Home Secretary never did a wiser thing than in granting a site for the erection of a new room at Wandsworth Prison for the reception of prisoners as they leave its portals.

Dean Vaughan, of the Temple, referring to the Chairman, said the administration of justice and the exercise of Christian benevolence went well together. What could be more tenderly touching to any man who knows himself than the thought that he has been preserved from the paths out of which this Mission is seeking to rescue those who have fallen. He had on several occasions preached on behalf of a similar effort to this, from the text, "The devil left Him, and angels came and ministered unto Him." He might well describe the friends who carry on this blessed work of rescue and help as God's ministering angels.

Mr. J. W. C. Fegan thought Mr. Hatton and Mr. Wheatley were real Christian heroes, for having the courage to enter on such a work and persevere in it, in the face of much difficulty. Such an effort must be very acceptable to the Lord, who loves to uplift the fallen and to save the sinful. Apart from the individual benefits conferred by its operations, he felt that the work of the Mission was one of the most powerful evidences to the power of the Christian religion. With its precious ministry of help and hope, the criminal becomes a useful servant of the Lord Jesus Christ. The claims it has on our sympathy and aid cannot be exaggerated.

The Chaplain of Wandsworth Prison also bore strong testimony, from personal knowledge, to the efficient manner in which the Mission comes to the succour of the discharged criminals in the moment of their deepest need. After this, some of the prisoners restored to respectability by means of the mission gave touching and effective testimony to the work.

DR. SOMERVILLE IN SOUTH AFRICA.

ON Friday, April 2, Dr. Somerville arrived in Port Elizabeth, Algoa Bay, from Cradock, having made the tour from Port Elizabeth to Natal by sea, and thence overland through the Free State and Diamond Fields to Port Elizabeth again in 132 days. During this period he delivered no fewer than 180 addresses. It may be interesting to your readers to have a summary of the work done on this journey of, at least, 1500 miles by the Rev. Doctor, and this I purpose giving as briefly as possible.

It is perhaps desirable that I should make some reference to methods of travelling in South Africa, of which the majority of your readers must naturally know little or nothing. With the exception of a distance of sixty miles in Natal, and 240 miles in the Port Elizabeth district, there are no railways along the route followed by Dr. Somerville, and consequently other means of transit had to be employed. Acting on the advice of friends, the journey was performed by mule waggon, an expensive and somewhat slow method of travelling, but far in advance of the ox waggons which are so common everywhere. In the Free State means of conveyance by public vehicles are very scarce, the post carts only running once a week, and affording very rough accommodation indeed. The roads, too, are not roads in the home sense of the word, but rather paths through the plains, with the inequalities levelled down by constant traffic. Not being metalled in any way, they suffer much during the wet season.

Dr. Somerville's work on this tour may be described as consisting of four great branches: First, Evangelistic services in towns to the English-speaking population; second, addresses, through an interpreter, to the Dutch-speaking population; third, addresses, through interpreters, to the natives employed in and living near the various towns; and, fourth, visits to regular Mission stations.

Beginning at Durban, Natal, on December 24, Dr. Somerville continued there till January 11; then, proceeding up the East Coast, he held three days' services in the town of Verulone, thereafter visiting two of the American Mission Stations, Umvoti and Inanda. From Durban to Pietermaritzburg, the capital city, was the next journey, and in the city Dr. Somerville laboured for a fortnight, in a large theatre, which was found very suitable for the purpose.

From Pietermaritzburg Dr. Somerville proceeded as far as Helpmakaar, on the Zulu frontier, visiting Greytown on the way, where he addressed his first Dutch audiences, and also the two important Mission stations at Impolwein and Umsinga. One more town in Natal, Ladysmith, was visited before the border was crossed into the Free State. From the border all the way to Bloemfontein, the capital, are small towns, such as Harrismith, Bethlehem, Senekal, and Winburg, in all of which Dr. Somerville delivered addresses, and was received with great cordiality. Nor was his reception less cordial in the capital, where he held services for several days.

From this Dr. Somerville proceeded to Kimberley, the chief seat of the diamond mining industry in Africa, and one of the most important towns in the Colony. There, business at present is in a very depressed condition, but in spite of this, great interest was displayed by all classes of the community in the Mission which, including visits to Dutoitspan and Barkly, lasted nearly three weeks. An urgent request that he would stay longer had to be set aside, on the ground of want of time to accomplish all the work before him. From Kimberley to Cradock was the next stage, and by the way Dr. Somerville addressed meetings in Fauresmith, Jagersfontein, Philippolis, and Colesberg. In Cradock Dr. Somerville spent a week very profitably, and now is about to begin work in Port Elizabeth, the so-called Liverpool of South Africa.

Such is a brief sketch of Dr. Somerville's journey, and I shall now say a few words about the different classes of people addressed on the way. In all parts of the Colonies there are to be found numbers of persons who have emigrated from Great Britain in search of wealth, and, as usual in a young colony, there are large numbers of young men among them. In the large towns they have the opportunity of attending church ordinances, and of sharing in the general religious life of the community. In many towns Young Men's Christian Associations have been established and are in a more or less flourishing condition, in others steps have been taken to form such. The case of the young men who are not in the towns is a peculiar one. They perhaps have stores or farms away from the centres of population, and are without any provision for religious ordinances save the chance visit of a clergyman. Dr. Somerville several times held a short service with young men in this position, and his ministrations were always appreciated. In all the towns visited the English-speaking population evinced much interest in the services, notably so in Pietermaritzburg and Kimberley. One very interesting meeting at the latter town was for Jews, which was largely attended. In one town in the Free State the interest shown was so great that all the canteens were closed at eight o'clock for want of customers.

The Dutch-speaking population were not behind the English in the interest they evinced in the services. As a rule, and specially so in the Free State, the Dutch are a simple-minded people, and readily attend religious services. The greatest respect was paid to Dr. Somerville by these people. A common title given to him was "Father," and in one district he went by the name of "Governor." One gentleman left his house and family for three or four days in order to drive Dr. Somerville in his waggon, and on bidding farewell he threw his arms round Dr. Somerville's neck and kissed him heartily.

The addresses to natives in the various towns visited by Dr. Somerville, were not the least interesting features of the work. In Pietermaritzburg and Kimberley the attendance of coloured people was said to exceed anything ever seen before in these towns. In one town, Bloemfontein, it was necessary for Dr. Somerville to have no less than three interpreters, Dutch, Kaffir, and Basuto, so that every word had to be spoken four times, thus prolonging the services very much. The natives seemed to enjoy the services, and listened with great attention. In their worship their singing is a great feature, and many of them possess fine alto and bass voices.

Last in order, but not least in point of importance, come the visits to regular Mission stations. At these places the results have been very encouraging. The self-denying labours of God's servants there have brought great numbers to the point at which a word spoken by a stranger seems able to bring them to decide for Christ. To the natives, a person of such venerable appearance as Dr. Somerville is quite a strange sight, and they regarded him with the greatest reverence and respect. From all the stations visited cheering reports have come of the good done by Dr. Somerville's visits, and of the encouragement given to the missionaries personally.

One word about music. In all places alike, among English, Dutch, and natives, Mr. Sankey's hymns have been sung with great acceptance, and in the large towns united choirs were formed to lead the singing. The hymns in the second part of "Songs and Solos" we found were quite unknown in South Africa, and have become very popular wherever sung.

Such is a brief and imperfect sketch of the work accomplished by Dr. Somerville in his long overland journey. Surely the results are encouraging enough to call forth thanks for God's wonderful goodness in enabling his servant to accomplish so much, and to urge them to renewed prayer for the teeming millions of the Great Continent of Africa.

JOHN B. CUMMING,
Port Elizabeth, April 28. Stud. Theol.

FINDING LOST SHEEP AT LEEDS.

THE meetings held in connection with the visit of Messrs. Moody and Sankey, and their helper, Mr. Scroggie, were most successful; the tide of blessing has been flowing into our churches, and not only there, but amongst the working class all around. A drayman stopped me on Wednesday, to ask if we could speak to the men in the railway yard, as he believes many of them are under deep impression. Already I can count upon eight new members for my class, and others have been roused to new life.

After one Sunday afternoon service, a boy about ten years old gave his heart to God, and would not go home until he knew where he could go to class; on the spot a young gentleman promised to meet him and another boy during the week. This has been already formed into a boys' class-meeting.

In going to my Bible-class, on Wednesday, March 28, I found a man who had for three years abstained from strong drink, and been an earnest Christian, but during the severe weather this winter he had broken his pledge, and had been drinking sadly. He saw me first, and said:—

"Are you seeking me?"

"Yes, I want you at the class to-night."

"Oh, I'm too bad to go there; I'm going to the public-house."

"No," I said, "you must not go there again, if I have to follow you all night."

He looked astonished, but submitted, as many a drunkard will, and went to a cocoa-house, to have a cup of tea, and wait until my class was over; another man from my class stayed with him.

By nine o'clock he was sobered, and very wretched, quite sure he had sinned far more than "the man that ate husks," and he feared there was no hope for him—he was sorely burdened with his load of sin. Two men tried to take him home, but at every step he seemed more miserable.

"I can't go home with this burden on my conscience; will you pray with me?"

"Yes, I'll go to your lodgings, and ask God o forgive you."

"No," he said, "not there, my mates wil laugh at me. I dare not do it."

Poor fellow! his distress increased so much, that at the top of New Briggate he again stopped, and said:

"If you will kneel down just here, I believe God will save me!" Remembering the Salvation Army's meeting-place close by, we guided him there. He went straight forward to be prayed for, and pointed to Jesus. He was truly penitent, and cried from his heart, "God be merciful to me a sinner." At once the Saviour met him with pardoning love. "He's done it again," he cried. "Does my face look different? When God forgave me before, a friend said that my face showed the change." And, indeed, it did this time, too; the burden was gone, and the light of God's presence had come instead. He then signed the pledge, with a very trembling hand, but with a new trust in God to keep him firm to his promise, knowing well how weak human strength is against the strong temptation that has already caused him to fall.

"Will you give me two pledges, for my mates?" was his next request. In coming out of the room, a man asked my friend if he had given God his heart? "No," he said, "He's taken it;" and was speedily on his way home, assuring me I need not watch him any more; he could go home now with his burden gone. He proposed to return to his class again the next night, but was hindered. He has been at the Mission services every night since, growing stronger day by day.

On the last Friday of Mr. Scroggie's services, I again found my friend in the after-meeting, wanting to see me. He had brought one of "his mates" with him, and the man was under deep conviction of sin; he was easily persuaded to join the other inquirers, and I trust he too is enjoying the blessing of pardon. C. R. S

A GROWING WORK IN SPAIN.

THE FIGUERAS MISSION.

ON Easter Sunday we had the joy of opening our new hall and schools, which have been certainly given to us in answer to prayer. With hearts full of praise we dedicated the hall by a service which was largely attended. Notwithstanding our personal efforts, the necessary outlay has drawn considerably on our small funds. We therefore appeal to the Christians of England to help us in providing this simple building for the proclamation of the Gospel.

The work in Vilabertran has given us much joy of late. The increasing attendance at our Sunday-school so roused the anger of the priests that they influenced the Count who owns the land to turn three families out of employment because they refused to withdraw themselves or their children from the school. A week or two ago, the twenty-five converts partook for the first time of the Lord's Supper, which was a solemn and happy event to us all. My husband gave an address to the converts, and I wish the friends in England could have seen the bright, earnest faces of those dear, brave witnesses for the truth. Each convert has been excommunicated by the priest, and all of them have removed their children from the day-school, because confession was enforced. Now they have petitioned my husband to give them a Protestant school. An excellent master has been recommended for this post. He could also act as an Evangelist, preaching on days *de fiesta* in adjoining villages, distributing Scriptures, &c. Such workers are most difficult to find in Spain, so we are very anxious to secure the one who now offers himself. Will not the Lord's stewards help us to supply this need by providing the salary of £60 a year?

A few weeks ago we had Dr. Stoughton and his daughter with us. I quote the following which he wrote in our visitors' book on leaving: "I have visited the schools in Figueras with much satisfaction and pleasure. Our friends are doing a noble work, and well deserve the sympathy and assistance of British Christians. I heartily commend to them the whole institution, and pray that God may bless and prosper it."

News has come to us from Rosas of the arrival of a Spanish squadron in the harbour. My husband is busily packing two portmanteaus and a carpet bag with Gospels and Testaments to give to the sailors. I would take this opportunity of thanking the friends who have from time to time so kindly sent us texts. Our supply is all but exhausted, so we shall be very glad of more. Any help in aid of the Mission will be gladly received by Colonel Baynes, 87, Elgin-crescent, Notting-hill, London, W.— Yours sincerely, EMILY L. RODRIGUEZ.

Calle Pedro 3, Figueras, Spain.

P.S.—A copy of our last report and balance-sheet will be sent to any friend who may apply either to Col. Baynes or to us here.—E. L. R.

WOMAN IN MOHAMMEDAN LANDS.

M. BERTRAND who, with M. Réveillaud, has been holding a series of religious meetings in the departments of Oran and Algiers, gives the following as an illustration of the position assigned to women by Mohammedans: He met with a very pretty little girl, and said to her father, "Your daughter is like a beautiful rose; can she read?" "No," he replied, "my daughter is a *girl*." "And because she is a girl, do you teach her nothing?" "Nothing; for a woman is happy only when she knows nothing." "But she cannot read in the Koran, which tells of Allah, who made her so beautiful." "So much the better; my daughter will not busy herself with the mysteries of the Koran." "I believe with the Great Prophet, Christ, that she has a soul like you and me." "I tell you, my daughter is not a boy."

So it is: a woman is an object of luxury, a beautiful article, a jewel, a flower, if she is young and pretty; an object of some value if she is ugly and strong, for she can labour like an ox; if she is old and weak she is old rubbish; but whatever she is, she is only a *thing*, not a man, not a soul

THE FLOATING BETHEL IN GENOA.

GENOA Harbour boasts one of the finest Bethels afloat. It is built of iront lined with wood, and seats 200 comfortably. It has also small rooms for the man in charge, for the missionary, and for Bible and tract depôt. The cost of this beautiful vessel amounted to £2000, of which £750 was given by the Sunday-school children of Scotland, and the rest collected by Rev. Donald Miller, of the Presbyterian Church, 4, Via Peschiera, Genoa, who superintends the Mission. The Reading-room is supplied with papers, and is open for the sailors to read and write free of all charge.

Several evenings in the week meetings are held; it is found easy to collect the sailors by going in the small boat from ship to ship; as many as eighty are often assembled, to hear the good news of salvation for sinners through faith in the crucified Redeemer. They need the very simplest language, and are, as a rule, very attentive. Besides the salaries of missionary and caretaker, &c., the vessel has to be put on the floating dock every year to be cleaned and painted, at a cost of £12. CHEYNE BRADY.

Villa D'Este, Lake Como, Italy.

THE RATCLIFF "BRIDGE OF HOPE."

IN the letter to Miss Macpherson, to which reference was made in a recent issue, Miss Steer of 26 and 27, Princes-square, E., says:—

"I feel to-day full of gratitude to our God for his great goodness. The past winter has been a very busy one, and though our strength has been often severely tried, yet it has not been beyond measure, and has been equal to the day. We have been much encouraged in the attendance at our mothers' meeting; the room is as full as it can hold, and we could get many more could we receive them. We invite especially those poor women who, many of them from necessity, are living in bad courts and alleys, frequently next door to houses of ill-fame. Our especial object in gathering them, next to telling them of Christ as the Saviour for their own souls, is to show them our sympathy in having to bring up their children under such adverse surroundings, and to help them as much as we can with their girls. The friendliness which is thus established between us is wonderful. I can see a very great difference in the welcome we meet with now and the way in which we were received two years ago.

"We also have lately begun a service on Sunday evening, and many gladly come to it. The children's Gospel service is as popular as ever: I cannot say it increases, because we have been as full as ever we could be for a long while.

"As to the rescue work among the poor girls, about 150 have passed through this house since our last report was issued in September; we have sent forty to Homes, found situations for twenty, restored about the same number to friends, and helped others in various ways; in some thirty or more cases our work has seemed in vain. To-day our family numbers in all thirty-nine. There cannot be a work where there is often such sorrow and disappointment; nevertheless, we often get the most blessed joy, and I can now think of several who have not only been rescued from a life of outward sin, but who have found Jesus as their Saviour, and are living consistent Christian lives.

"Through the kindness of Lady Ashburton, who has given us a house rent-free, we have lately been able to open a Home for training, either for service or emigration, rough girls, who, though their surroundings and antecedents have been bad, have not yet themselves fallen into evil. Some such whom we have already emigrated are doing well; two are now on their way to Natal under careful escort to situations already provided. It is such a comfort to know, when work presses, that we are remembered in prayer by other Christians, perhaps not so heavily weighted as we are."

THE BLUE RIBBON.

WELCOME cheery ribbon blue,
Bravely will we wear it;
To our pledge abiding true,
Let us thus declare it.

Let this tiny token show
Our determination
Firmly to resist the foe,
Spoiler of our nation.

Let it tell of earnest zeal,
Darkened lives to brighten;
Wounded, broken hearts to heal,
Burdens sore to lighten.

Satan's captives to release,
Drink's strong cords to sever,
Souls to lead to Christ and peace,
And a bless'd forever.

Resting on our Captain's Word,
Seeking his direction;
Doing all "as to the Lord,"
Claiming his protection;

We will guard our badge of blue,
Sign of high endeavour;
For our God, and brother, too,
We will wear it ever.

Bright, uniting ribbon blue,
Who will come and wear it?
Order of an honour true,
Who with us will share it?

Bath. E. SYMONS

AT WORK IN GERMANY.

WRITING from Wiesbaden, on May 16, to a friend in England, Pastor Scheve says:—

"Five weeks have been spent in Berlin, whither I had been called to minister to the church in the absence of their pastor. The Lord has richly blessed my stay there. Seventy souls professed to have found peace in Jesus. Although this journey has somewhat hindered me, personally, in my Mission to the poor people in the flooded districts, I had previously so arranged that the work could run its blessed course without me.

"The colporteurs, Gärtner and Opel, laboured together in the distribution of the Word in the towns and villages of Biebrich, Schierstein, Castel (on the Rhine), and Bischofsheim (Maine), while Pastor Reimer and Colporteur Bonn visited Worms, Frankenthal, Edigheim, Oppau, Friesenheim, and Hemsdorf, to give testimony of the Lord, by the written and spoken Word. With the Bible-carriage they went from house to house. Everywhere the word was received with great gratitude and movings of heart. Not unfrequently the people thronged round the Bible-carriage, and listened with tearful eyes to the simple but quickening message of salvation in Christ. Through the Lord's gracious guidance and the willing offerings of Christian friends, we were enabled in these places freely to give away about 2000 Testaments, as well as 3584 tracts and other Christian writings, besides relieving some deeply distressed families with money to the amount of £25. I have a small balance still left, which will find its use within the next few days."

Any communications with respect to this interesting effort should be addressed to Mrs. C. H. Christie, Hill House, Belstead, Ipswich.

STORNOWAY, N.B.—The coffee-house for the smoking workers has been opened here, and is a great success, meeting, as it does, a felt want. The masters of the surrounding yards and smoking-houses have been very kind, some of them visiting the coffee-rooms in person, and expressing their thankfulness for such a place. They send in their women workers by relays. About 250 were thus supplied with hot coffee and bread on the first night, and the place seems to be increasing in favour. We are most thankful to God for this. On Sabbath short services are held, and also on Monday nights. A lady superintends each day. The workers themselves seem most grateful. The cost of the building is £70, and for that we have received about £30, leaving a debt still of £40.

F. C. Manse, Stornoway. DONALD F. MARTIN.

EIGHT DAYS' Gospel Temperance Mission,

IN EXETER HALL,

May 27 to June 3.

SABBATH EVENING, MAY 27.

The Desecration of the Sabbath.

THIS important, though all too brief campaign, was opened on the evening of the Lord's-day, May 27, when the large Exeter Hall was well filled by an audience that manifested a great and enthusiastic interest in the subject under consideration. Mr. GEORGE WILLIAMS presided. The praise was led by an excellent choir, under the leadership of Mr. Croil Falconer, which, it may be here observed, did splendid service throughout the entire Mission. After an opening hymn, Mr. Francis Murphy read 1 Cor. xiii, and Mr. Cameron Churchill, Secretary of the Central Y.M.C.A., offered earnest prayer for God's blessing on the effort.

OPENING REMARKS BY MR. GEORGE WILLIAMS.

WE commence to-night our Eight Days' Gospel Temperance Mission. Your presence in such large numbers is an indication of the growing interest manifested in this increasingly successful and important movement.

Our grand and noble forefathers secured for, and have handed down to us, the inestimable blessings of the Christian Sabbath. Be it ours rightly to appreciate, and justly to maintain, this glorious heritage. But more. Be it ours, by every means within our power, to extend these blessings which we enjoy, to those who, sad to say, are in a great measure deprived of them. If there be one class of the community, more than another, needing the girding power, the sacred, sanctifying influences of the Christian Sabbath, surely that class must be the publicans. They are exposed to great and manifold temptations—how great only those engaged in the traffic can know. And yet these people, as a class, either by necessity or choice, do not largely participate in these blessed and helpful privileges. Now, why is this? It ought not to be so. The publicans in Scotland, Ireland, and Wales, enjoy the blessings of the Christian Sabbath. Why should not the publicans of our beloved England also share these blessings? Let us seek by prayerful effort to do all we can to bring about so desirable an end.

Mr. Williams quoted the details of several cases of attempted suicide by persons in the trade out of sixteen such cases recorded by Rev. J. W. Horsley, Chaplain of the Clerkenwell House of Detention as having been committed to prison during the past twelve months.

He then proceeded: Sometimes people say they are wishful to be usefully employed for Christ. Here is a field of labour for such—for I cannot conceive of any better or more thoroughly religious work than to endeavour to procure for these people—the publicans—the blessings of the Christian Sabbath. Think for a moment what calamities would overtake our land if we were deprived of the privileges of the Lord's Day! Can we imagine such a thing as all the houses of prayer closed; our five millions of Sunday-school scholars turned into the streets; our half-million Sunday-school teachers without occupation? What if all the ministers of the Gospel were prohibited from preaching; if all the London City Missionaries and Bible-women and Scripture-readers and open-air preachers were to be stopped from continuing their glorious work! Why, if such were to take place, we should have to write "Ichabod" upon the Queen's palaces, our churches and chapels, and all our great and good institutions, for surely our glory as a nation would have departed. But, God helping us, such a state of things shall never come to pass. We know from experience the Sabbath to be a day of rest, of joy, and gladness. Shall we not do all we can to extend the benefits we enjoy to all our fellow-subjects in this great Empire?

ADDRESS BY MR. T. E. MURPHY.

Having made a brief and appreciative reference to the kindness that had been shown to him and his father since their arrival in this country about two years ago, Mr. Murphy said it was an admitted fact that the drink traffic was the great agent in causing the desecration of the Sabbath Day. If we could only succeed in doing away with this traffic, then peace and righteousness and virtue would flourish in our midst. The publicans are not to be held wholly responsible for the traffic; the root of the evil lies more in the habits of the people. If we could but induce the people to abstain, the publicans would soon go out of the business.

Looking at the progress of the temperance reform in the light of the history of other great movements in byegone ages, Mr. Murphy showed that reformers must not be dismayed because for a time they are in a minority, or because their labours were not immediately crowned with success. This has been the lot of all who have worked for the public good. Thank God for those who, amidst ridicule, persecution, and contumely, have steadily persevered, and have made it possible for this movement to occupy the place it now holds in the public favour.

The speaker then appealed in earnest words to those in the audience who were, to any extent, under the thraldom of the intoxicating cup. Perhaps, he said, you think your parents and friends do not know anything about it. But your Christian mother finds it out, and what does she do? She goes aside, and quietly weeps over the failings of her boy. Young man, for the sake of that mother, I ask you to sign and to keep the pledge. You will never know the beauty and the grandeur of a mother's love until she is taken from you. I well remember the hallowed influence of my mother, as I knelt at her knee, and learned to say, "Our Father, which art in heaven." I remember the day she died. She put out her emaciated hand, and, looking at me, she said, "God bless you, Edward; remember the teachings of your mother, and meet me in heaven." These were the last words she ever spoke to me. She is gone, but I thank God that her sweet voice still lingers in my ear, and the smile on her calm face is stamped in the innermost recesses of my memory. When I remember that there are thousands of such mothers, who are as anxious for their boys as mine was, and when I think that this traffic is doing so much to destroy the young men of the present day, how can I but resolve that as long as this stammering tongue shall have the power to give utterance to thought, so long will I speak and do all that I can to induce my brothers to come and stand on the platform of abstinence from this accursed thing! Let each one of us be resolutely determined to do his duty. Let us catch inspiration to-night from the glorious opportunities that are opening up before us for noble and heroic action. Let those who sigh for higher horizons and wider fields of usefulness labour where God has placed them. They shall have the reward, not only of doing their duty, but of helping some poor struggling brother to come up higher in the fight. They shall know that he who is instrumental in turning another to righteousness, shall save a soul from death and cover a multitude of sins.

ADDRESS BY MR. GAWIN KIRKHAM.

God only gave two laws at creation; one was the law of the Sabbath, and the other the law of marriage. The purpose of the Sabbath was rest on the one hand, and worship on the other. The institution of the Sabbath was destined to be from creation to the end of time. The Sabbath is no more Jewish than marriage is Jewish. Though the Jews may have loaded the Sabbath with a ceremonial which is not binding on Christians, the right and due observance of the day is as much the duty and privilege of the Christian as ever it was to the Jew. Therefore we are dealing with first principles to-night. In the sevenfold impeachment of this drink traffic we begin by impeaching it with reference to the Lord's Day. I shall present to you briefly a sevenfold view of this aspect of our subject.

First, I charge the drink traffic with robbing the Sabbath Day of its rightful purpose. I am told that you cannot make malt within a week, so that you must have Sabbath labour in order to produce the malt that produces liquor. Here is a direct infringement of the Day of Rest. Again, this Sunday traffic keeps 340,000 people in bondage—that is supposed to be the number of persons engaged in dealing out liquor in connection with the public-houses of Great Britain every Lord's Day. It is as clear as daylight that the drink traffic interferes with the Lord's Day by keeping these thousands in bondage; and as the Chairman pointed out, it is our duty as Christians to let the oppressed go free.

Again, this traffic interferes with other traders. There is a law against Sunday trading in this country, and it is sometimes enforced. But here is a trade legalised by Parliament to be carried on on Sunday, and the money that is flowing into it ought to be distributed over the whole field of commerce during the six working days of the week. This Sunday trade in drink further throws a strong temptation in the way of the drinkers. I believe nobody would welcome the closing of public-houses more than the drinkers themselves. Though they cannot pass the public-house when it is open, they hate themselves for it, and they would thank God and the Government too, if these houses were closed, so that they could not do what they hate themselves for doing. There is an Act in this country called the "*Bonâ Fide* Travellers' Act," by which any man who chooses to say that he is three miles from the place where he slept last night can demand that he shall be served with drink. All the suburbs of London to-day are witnesses of the folly of such a provision as that. Highbury New Park Tavern, in the North of London, was

open for a number of years for the benefit of these precious *bonâ fide* travellers. One Sunday morning the police counted up at least 1200 people who went into that tavern during the two hours of divine service.

Again, this traffic robs the Sunday-school and the Church of Christ. What becomes of our young people—those who should form our senior classes, and be trained as the teachers of the future? They fall into the ways of other young people; they drop into the public-house, with the result that the Sunday-school and the church are robbed of them and their influence. Once more, this Sunday traffic unfits men for work on Monday. There is such a thing as "Saint Monday." The calculation has been made by one of our great ironworkers that somewhere about £45,000 a year are lost by his firm because the men do not go to work on Monday, chiefly owing to their Sunday drinking. That is but a specimen of what the legitimate industries of the nation suffer from "Saint Monday."

What are to be the remedies for all this? Not the Sunday opening of picture galleries and museums. There is a pious fiction, believed by many, that somehow or other the opening of such places would diminish Sunday drinking. Let me tell you a fact that will suffice for argument. Some years ago I had a correspondence with the Secretary of the Sunday Band in Regent's Park. He came to my office and wanted me to subscribe to the funds of the band. He showed me his list of subscriptions, and on looking at it I saw that more than half the subscribers were publicans. I asked him how that was. "Oh," he said, "don't you know that we are the publicans' best customers? People come to hear the band, and then they want refreshments." So you see, as I have said, it is a pious fiction, that if you give the people entertainment on Sunday you will keep them out of the public-house.

What is our duty in reference to this subject? Whether we are total abstainers or not, we must give our Parliament no rest till it has given us a Sunday Closing Bill. If meetings like these are multiplied throughout the kingdom, so as to make their voice heard in the House of Commons, we shall get it. Parliament never gives the nation anything that it does not ask for; but when they have been asked long enough, and pressingly enough, they will give you anything you ask for, whether it is right or wrong! So if we only knock at the door of St. Stephen's long enough and strongly enough we shall get this Bill. God helping us, we shall never rest till the thousands who are in bondage through this accursed traffic are set free.

Mr. Robert Scott, Secretary of the Mission, having briefly spoken of the need and the power of prayer in connection with this crusade, there followed an

ADDRESS BY MR. FRANCIS MURPHY.

I am not going to talk much, he said, about the desecration of the Sabbath; that has already been well and ably presented to you. What a day is this—how sweet, how bright, how beautiful! I was wishing to-day I were near a garden where I could catch something of the splendour of nature, as it opens its bountiful hand, under the sunlight of God's love—vale and hill and tree-top, all singing praises and uttering thanks to Him who, high over all, has opened his great loving heart and sent the waves of sunshine and distilled the dew upon the budding foliage, until nature, so to speak, is rising from her grave and putting on her beautiful garments. God help us to do our work calmly and patiently as He does in the great processes of nature.

I believe in this Gospel temperance work, because it saves men and it does harm to nobody. I want you all to be kind in this work. The world needs the Gospel of love. I read in the good old Book, "If I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or tinkling cymbal." We have been talking a good deal of the publicans. There are worse people than they. If you do not want to have anything to do with them stay away from them. I have been a publican, and I know it is pretty hard for a man in that position to keep the door closed on the Sabbath Day. If you people would all sign the pledge and give your hearts to God, the publicans would have a chance of keeping the Sabbath and perhaps going to the Lord's House. I have seen a man beg and pray of me, with tears in his eyes, just to give him a little drop, or he would die. I can pity that man. That is the man who needs the Gospel of Christ. In this historic hall, where Wilberforce inspired the nation till its great conscience was lifted up to the mountain-top of righteousness, and the word went forth, "Let my people go," I call upon you to let your own enslaved people go free. The publican has not got much chance to do better. Every time we get on to a platform we are after him. I wish I had signed the pledge before I did, but I went to a temperance meeting one night, and the burden of the discourse was that they were getting ready to hang all the men who sold drink, and to bury all the men who drank it. I was not ready for the entertainment! Some of the best and noblest men and women in this country have been under the power of the drink; and it is only a little while since any of us got clear of it. Those of us who have lived in glass-houses must not get pelting anyone else with stones. As a publican, I longed to get out of the business; I was sick of it; my wife never would come near the place. She was a Christian woman. She said, "I wish you would not sell the drink." I said I would not touch it. "Well, some other body will touch it." Then, she said she was afraid for the children. God help us to be kind to the publican, to go and plead with him as Christians to give it up, for the sake of his wife and children as well as for his own.

After a reference to the work at Hoxton Hall, where the work had been carried on for 1,930 consecutive evenings, Mr. Murphy told, with much dramatic skill, of a cripple boy in Belfast, who, during the recent mission there, was so patient and so persistent in his efforts, that he got more than 170 signers of the pledge. If we want to stop the desecration of the Sabbath, continued the speaker, let us all sign the pledge, and keep away from the public-house. Nay, I will not say that; next Sunday, go to the publican and try to bring him to church. In 1869, in the city of Portland, Maine, I knew 365 liquor sellers. Three years after that I could almost have counted all that I could find left on the fingers of one hand. Having exhorted his hearers to keep the Gospel of the grace of God ever before the people as the only power that would save them from the slavery of the drink, Mr. Murphy concluded his address by relating with much power and pathos the story of a reformed inebriate in America, a man of great gifts, who had fallen to the lowest depths through the drink, but is now an honoured citizen of his country.

MONDAY EVENING, MAY 28.

Exeter Hall was again crowded on Monday night, the subject for consideration being

The Demoralising Influence of "Treating" in Commercial Circles.

Mr. Samuel Morley, M.P., presided. The proceedings were begun with the singing by the choir of the hymn,

"Let the lower lights be burning,"

after which Mr. Francis Murphy read a few verses from Romans xv. appropriate to the occasion, the Rev. Oswald Sharp subsequently offering prayer.

ADDRESS BY MR. S. MORLEY.

I believe that the keystone of the commonwealth is the hearthstone, and that the strength and power of England may be more accurately measured by the virtue of her people and the purity of her homes than by her wealth or the strength of her army. If our people are to be intelligent and strong they must, by God's blessing, get out of the habits that are enslaving them. That we are lessening the extent of that slavery I am thankful to know, and I feel assured that the future Chancellors of the Exchequer are likely to have trouble enough from a diminished revenue. I have been many times cheered by the words of a man who has taught the English people a lesson which they might well lay to heart. I refer to the Malagasy Envoy who said to a deputation that waited on him upon this subject, "It is better to have a falling revenue than a degraded people." I remember well Lord John Russell, who ought to be held in honoured remembrance by all, saying to a deputation at which I was present, that "the Government would not dare to tax the people as the people taxed themselves." If the people only knew what they were spending on that which is valueless, there would be a determination on the part of the masses who consume these particular articles to save their money and improve their social position. I heard another distinguished leader, Richard Cobden, say, years ago, "The moral force of the masses lies in temperance. I have the utmost faith in that movement for the elevation of the working classes. We do not sufficiently estimate the amount of crime, of vice, poverty, ignorance, and destitution which spring from the drinking habits of the working people."

Speaking as a commercial man, and looking with deep anxiety often at the condition of the artisan class, especially in the manufacturing districts, I would mention a statement that was made in America not many months ago, and which I hold to be, if it is at all true, very appalling. It is a report presented to the American Government on labour in Europe and America. Dr. Young, the chief of the Bureau of Statistics of New York, said, speaking of England: "It is evident that the intemperate habits of the men, and the loss of time consequent thereon, prevent them from performing a full week's work. It is quite true, English workmen work as rapidly and as well as those in the United States. I believe, however, that, owing to the above cause, 900 men in the United States, employed in the branches indicated, as well as in many others, will accomplish as much efficient work per week as a thousand Englishmen." Now, I remember the time when it used to be believed that an English workman was as good as at least one Frenchman and a half. The misuse of one day in the week by thousands of the working men in England—I will not say all—will beat us in competition with other countries unless we can carry on this temperance crusade to a successful termination. I have been too much indebted to the integrity and perseverance and ability of English working men, to utter a word that would seem to savour of want of confidence in them; but you may depend upon it, that unless they conquer this tendency they will be beaten in the race. This means something very serious indeed, because we manufacture enormously more than we consume in England, and have, therefore, to find markets for our products in different parts of the world. In the competition, which is growing very severe—not from France, Switzerland, Saxony, or other European countries, but from the United States—we may depend upon it, unless we can look out with confidence on this subject a very serious future lies before us. It is calculated that the wages of the working men of England amount to £30,000,000 a year. Now, although I do not pretend to say that this first working day is wasted by all English workmen, or perhaps by half, still it has been calculated that by the appropriation of Monday little short of £25,000,000 or £30,000,000 are wasted by the working classes. I should be thankful to see all that money transferred to the wives at home. The statement is often made that the working man occupies an inferior dwelling, and that he drinks because of this. I contend that

it is all the other way; he inhabits an inferior dwelling because he drinks. If, instead of spending money in the public-house, the working man gave the amount to his wife, he might double the comfort of his home, and raise himself in the social scale.

Keeping to the commercial aspect of the question, I would refer with extreme grief and dissatisfaction to the system of "treating" by agents and tradesmen, as a means of promoting their business. It is immoral and demoralising. Young men are tempted from the City warehouses—and this is a fact to which I can well testify—to go sometimes to the houses of inferior agents, and are induced to buy goods, because they are "treated" in that way. There are two evils arising from this. These young men are lowered in their own estimation, because they are led to purchase goods which they know are not so good as could be got elsewhere; and they are encouraged in a self-indulgence which often results in the loss of their situation, and their deterioration in every respect. I am thankful to know that a custom against which I raised a respectful protest thirty years ago—the custom that was observed in commercial rooms in hotels in respect to dining—is wonderfully improved. Those who enter upon the important and responsible life of commercial travellers, assuming the performance of important duties, used to find themselves at the commercial table in hotels, under the necessity of taking their share of a certain amount of wine, as a condition of having a much better dinner than was otherwise obtainable at the same price. I believe that custom is almost entirely changed, and that there is now perfect freedom in that respect.

Mr. Morley entreated every one who had not yet abstained to do so before the battle was over, so as to take a share in the great conflict. He could not sit down, he said, without referring to a little Bill in which he was very much interested—a Bill to stop the payment of wages in public-houses. It had been passed through the House of Lords twice and had been put into his hands, supported by his friends, Mr. Broadhurst and Mr. Burt, who knew thoroughly the habits and the wants of the working people. He had been attacked a good deal in private and anonymous letters, in which it was stated that the working man did not want this Bill. He contended that if the custom did not exist the Bill would do no harm, and if it did exist then the Bill ought to be passed, in order that men might not be forced against their will to go to the public-house to receive their wages. He could not conceive that a working man could have a feeling other than that he was entitled to the protection which this Bill would give. It was a satisfactory thing to know that the House of Commons was in thorough sympathy with the measure, but they were blocked by a handful of men who were an absolute nuisance in the House; still, the Government would, no doubt, devise some means by which to secure the passing of this and other needful measures.

ADDRESS BY MR. WILLIAM NOBLE.

At the commencement Mr. Noble read a long letter from a friend, with whom he was associated in boyhood, and who is now connected with a large City firm, setting forth the evils of the drinking customs amongst commercial men, and wishing that much good might result from ventilating publicly this particular phase of the drink question. One principle by which I stand, he continued, was illustrated by Alderman Lusk years ago when he was trying a woman for stealing milk cans. Turning to another woman who was giving evidence, the Alderman said, "Do you ever say your prayers?" The witness bowed, and said, "Yes, your worship." "Do you ever repeat the Lord's prayer?" "Yes, your worship." "Well, do you know that in that prayer you have these words, 'lead us not into temptation'?" "Yes, your worship." "Then what right have you to tempt your neighbours to steal your milk cans?" The Alderman dismissed the case, and gave the prisoner 2s. to help her on her way. If every Christian man and woman in Exeter Hall to-night, and in the country, will only put this doctrine into practice in reference to drink, and say, "I have no right in view of eternity, I have no right when I come to consider that alcohol is an insidious poison, to put a temptation in the way of my fellow-men by offering to them intoxicating liquors," the land will soon be free of this curse. I can remember the time when in business I took my parcel of samples under my arm and tried to get orders. At times I was very successful, but I would tell these young men whom I see before me, that wine and billiards beat me. Drink is not the only curse to-day. There are billiard boards underground and above ground in this great city, and young men are thus being led into the outer circle of the fearful whirlpool which has engulfed so many in the past. I would say to you as one who loves your souls, "Drop the billiard cue." Or if you will have billiards, see to it that you do not go through the public-house to get to the billiard-board.

The Chairman has very wisely said that we do not go so far as to say that a man commits a crime by drinking a glass of wine, but there are hundreds and thousands of men in the City of London who have been led astray by taking that glass, and it is the doctrine of the Blue Ribbon Mission not to have anything to do with it. Duty is ours, not results, in this question. I would ask in great earnestness, every man and woman in this building in the name of God—for strength without Him is very weak indeed—in the name of that dear Saviour who brought peace and joy into this world, to join us in the resolve to devote the future of our lives to the abolition of the drinking customs of society.

ADDRESS BY REV. CANON BARKER.

In the course of my travels—and they have not been few—throughout the length and breadth of England, I have noticed in stopping at hotels, where I have sometimes been led to be present in the commercial room, that there has been a great consumption of strong drink. When I was informed that commercial travellers were expected to purchase the strong drink "for the good of the house" in which they stayed, it struck me as most unfair to a body of men who are not perhaps the wealthiest in the world, and to whom money is not less valuable than it is to most other members of the community. Another point that strikes me is this, that if a man is not able to buy or sell before consuming some strong drink he will not be the better able after he has taken it. For my own part, when I have to do anything that requires judgment and discrimination I prefer having a clear head, and as far as my experience goes, I have not discovered that alcohol has any quality for clearing the brain. I have generally found that it has the effect of muddling it. Therefore I cannot see what sensible purpose commercial men have in undertaking to buy or sell under the influence of strong drink.

There is another reason worth consideration why it should not be taken, and that is, that many people in consequence of being obliged to carry on their business under such conditions, that is to say, being often sorely tempted and led astray from the path of strict temperance, end by becoming absolute drunkards. We are all mortal, and very few persons can drink without suffering from it sooner or later. I would like to know the statistics with regard to drunken commercial travellers. I would like to know how many such men have lost their situations in consequence of intemperance. I would also like to know how many bad bergains have been struck when men have had their brains confused with strong drink. It would be interesting, too, to know how many persons have bought bad articles which they would not have bought unless they had been under the influence of strong drink. The speaker then pointed out the striking analogy between the first Napoleon and the prominent leaders of the Blue Ribbon Mission, in their power to make men rise up around them as soldiers in their several spheres. When the history of the nineteenth century came to be written he would make bold to say that the achievements, moral, social, and religious, won by the Blue Ribbon movement, would stand out in glorious and splendid relief as a great and religious movement of this active and philanthropic age.

TUESDAY EVENING, MAY 29.

Another full house rewarded the hopes of the promoters of this effort to forward the good cause. Mr. J. H. Tritton presided over the enthusiastic assembly. An unexpected interest was given to the proceedings by the sweet and expressive strains of Mrs. Richards, Mr. Murphy's eldest daughter, who rendered the first hymn in "Gospel Temperance Songs," "How can I but love Him?" with much feeling and effect. The topic for the evening was

The Wrongs Inflicted Upon Women.

ADDRESS BY THE CHAIRMAN.

After referring to the wonderful extent of the present movement on behalf of Temperance, Mr. Tritton said: The aspect of the question that particularly engages our attention this evening is one of supreme importance. It is a vast subject and one that needs the artis t hand and the most eloquent speech of the orator to do it justice. It is sometimes said of men who speak on temperance platforms that they use intemperate language. God deliver us from that; but when we see the blackness of that against which we are testifying we are constrained to speak as we feel. If I had had the drafting of this evening's topic I think that in place of the word "inflicted" perhaps I would have used the stronger word *heaped* upon women.

The subject naturally divides itself into two branches, to which I can only just refer. There are wrongs personal and relative. Who does not know something of the personal wrongs inflicted on women by the use of strong drink? I ask you whether, supposing intoxicants were out of existence at this moment, we could see in our city, or many other cities, such sights, or hear such sounds, as daily greet our eyes and ears in the main thoroughfares of all our large cities and particularly in London? Were it not for the use of intoxicants there would be no such pandemonium possible as is enacted in our streets. But the *relative* wrongs inflicted on women by the use of this drink far exceed those that are merely personal. Who does not know of a mother's heart that aches and throbs as she listens for the return of a son—awake when all others are hushed in sleep? Who does not know something of the horror she experiences as she hears the unsteady steps of that son upon the stairs? How few families or households in which there is not some one who has succumbed to the power of this terrible evil? In the case of every drunkard is there not some womanly heart that is broken, or breaking, because of this thing? When we think of all this misery our hearts are stirred, and we long to do all we can to remedy the awful wrongs that are being heaped upon the women of our land. We have almost canonised those who in other days have gone forth to remedy some social wrong, and have succeeded. We honour Howard for his labours for the amelioration of prison treatment throughout Europe, and we honour those brave men who toiled day and night that slavery might be abolished wherever the English flag was hoisted. Our Queen has recognised the bravery and merits of those nursing sisters who care for the wounded on the battle-field. Has the time not come when we shall band ourselves together, sisters and brethren, in a united struggle against intemperance, that we may reap the magnificent reward of seeing England sober and England free?

ADDRESS BY REV. J. R. WOOD,

OF HOLLOWAY.

I think in all the list of subjects for the week, there is none of greater moment than that which engages us now. In the form in which it is put it assumes that which nobody here will be inclined to dispute—that the use of intoxicating drinks may, and very often does, pass into the abuse. Closely connected with the use of these drinks, and almost inseparable from it, there is a constant danger. Whatever may be said in praise of moderation—and even now there are not lacking men who will sound its praises—it certainly cannot be said for it that it is in all cases a safe practice. The other day I took up a pamphlet issued by the United Kingdom Alliance, entitled "The effects of the Traffic in Strong Drink." There are in it 35 pages, in double columns of closely printed matter; and five of these are devoted to a single subject—"Assaults upon women." I looked through several paragraphs of these pages, and I confess that as I read I sickened; I felt that along that line at any rate it could not be my province to go to-night. The catalogue of ills so inflicted is too dark and too dreadful for me to dwell upon. Only let us remember that "this fatal process of brute making," as Hugh Miller called it, is one that constantly goes on even in this Christian England. Although we do not open these dark chambers, let us not forget that they exist, and that many of our English mothers and children are locked up in them to-night.

Passing from the region of the police-court, and the coroner's inquest, and the newspaper Press, I should rather like to touch on another part of the subject. Half of the tale of the wrongs inflicted upon women by this evil will never be told; it is purposely hidden away. It is suffered with an uncomplaining patience that reminds one of the patience of the Celestial throne. I should like to call special attention to-night to the sorrows and sufferings of those who will never speak of their own sorrows and sufferings, which are perhaps keener and deeper than some of those that take a more tragic hold upon the imagination. I dare say most of the speakers will be dealing with facts that have come within their own knowledge, and I may be forgiven if I notice some such facts in illustration of the sufferings which I have indicated.

I visited, to-day, a godly widow. As her pastor, I have watched her struggles through the three years of her widowhood. During that time she has been struggling to bring her family up in something like respectability. Three years ago there was smitten from her side her husband and help-meet. She owed that death and all the sad consequences that have followed to strong drink. I never look upon her sorrows, or come into sympathetic contact with her sufferings, but I remember that the drink demon was at the back of it all. Not that her husband drank himself; but, in a fit of drunken frenzy, a neighbour suddenly took his life. She has been left alone in the world, to face the difficulties of life with her family. It was the drink that deprived her of the strong and manly helpfulness which God had given her. That is one instance of silent suffering that would never get into the papers; and how many such cases there are everywhere!

I was paying a visit awhile ago, and as I sat talking with my friend a lady was introduced, past middle life, and pleasant in bearing and manner. I had some slight recollection of her some thirty years ago. As she came into the room I saw that she was dressed in deep mourning. When I knew her she was then the young mother of a family of five boys and girls of great promise. Now there were the lines of care and thought and suppressed grief. She struggled bravely to enter upon the ordinary topics of conversation, and when she had left the room my friend said, "She has just lost her eldest son. Drink was the cause of his death." There was a Christian mother, far advanced in life, who had to follow in hopeless sorrow to the grave a son who for years had been her pride, her hope, and her joy. Nobody would ever hear of that kind of sorrow and suffering; of the eclipse of hope, and the laceration of love she has to bear, and which by this Gospel Temperance movement we desire most heartily to relieve and to comfort. Why, there are lives that are a prolonged martyrdom; there is no other phrase that can describe them. If this martyrdom were demanded by Christ or by duty, I think that on this platform we should thank God for those who had the heart and the courage to endure it. My soul was thrilled the other day when I heard of a brave young missionary who had succumbed to disease in the Cameroons. He had been in the Mission field little more than twelve months. Before he went out his college tutor was pointing out the special dangers of the work in Africa. Said this young Christian hero: "Sir, you know that when a bridge is being built a good deal of the material goes into the foundation; it is buried out of sight, and nobody thinks much about it. If Christ wants my life for such a purpose I will not keep it back." Christ did require his life. It has gone into the foundation of missionary work in Western Africa, and we thank God that his Church in these days can raise up such men. But the sacrifices of which we are specially thinking—the sufferings of living women—are not sufferings that are demanded by Christ. They come out of sinful indulgence; and I protest against their existence.

Proceeding to notice some circumstances that were an aggravation of the wrongs inflicted on women, Mr. Wood remarked that there is in life an ascending scale of value. Woman's nature is the highest and noblest of all. The poet has expressed it:—

"So much nearer God—Woman!"

In the large loving faculty, in the quick perceptive faculty, in the keen, incisive moral faculty, woman's nature stands highest, and the man who inflicts any wrong upon her aggravates the wrong by reason of the one upon whom he inflicts it. We plead, then, to-night for our mothers; and what mothers some of us have had? We plead for our wives; for the best man would not be half so good as he is but for his wife. We plead for our sisters; and how some of us have reason to thank God for what they have been to us! When I think of the close relation which the woman sustains to the man, I feel that any man who inflicts wrong upon woman aggravates it by the fact of the closeness of their relationship. Mr. Wood closed his admirable address by quoting two mottoes from a Homily by John Foster, on "Better is the end of a thing than the beginning of it." "Just persevere" is what we say to ourselves in this Gospel Temperance crusade; "Reform" is the message we bring to those who have not yet joined our ranks.

ADDRESS BY REV. S. STUBBS.

OF PENTONVILLE.

Very prevalent are the personal evils from which women suffer through the use of intoxicants; they meet us continually. Some years ago I was living in the best road of a certain neighbourhood; and on either side of me the lady of the house was killing herself with drink. But this phase of the evil is a comparatively new one. In the oldest Book within the reach of most of us—the Bible—we have, so far as I can remember, no instance of a drunken woman. When one was charged with being drunken, she resisted the insinuation: "Count not thine handmaid for a daughter of Belial" (1 Sam. i. 16). The report issued by the House of Lords Committee three years ago contains this statement: "That the increase of female intemperance is of so gigantic a nature, and so rapid, as to be a new source of disgrace and evil."

It is natural, therefore, for us to consider what is the probable cause of this. Undoubtedly the confectioner's licence, which is altogether of modern growth, supplies facilities for one class of the community, and the shopkeeper's licence supplies opportunity for another, for the more dangerous form of consumption, in the boudoir and the bedroom. Statistics sometimes mislead us, but they are, at times, of such a character that their teaching cannot be mistaken. As, for instance, this fact, that in Manchester, thirty years ago, the number of women brought up before the magistrates for drinking was annually on an average 250; at present the average is 2000! Considering the prevalence of this evil I doubt whether the Christian poet could have written in this century what he wrote in the last:—

"Can a woman's tender care
Cease toward the child she bare?"

The evil effects of parental drinking upon the children are most marked. A drunken mother means to the child the imbibing of alcohol with every portion of its early food. Go into the pawnbroker's shop, and there you see a row of little shoes. You conclude that they are the shoes of the children of drunkards; and so they are. But they are not the shoes of the children of a drunken father, so much as of a drunken mother. The last thing a drunken man will sell to obtain drink is his children's clothing; but they are the first thing that a drunken mother will part with.

In speaking of the wrongs inflicted on women by others, I will not refer to any terrible list of assaults, but to that which is less palpable to the world, though equally sad. In the earliest period of life the more delicate organism of the female child suffers more from the hereditary taint than that of the male. While the boy is at play the little girl is in the house, and more conscious of the misery of a drunkard's home. Then in domestic service, what sin and trouble do they become acquainted with, from the evils and temptations presented by an intemperance not their own. When the time comes for settling it may well be said that the woman's sins are those that "go beforehand,"—"evident" is the revised reading. In the case of a man they "follow after." The woman often finds out, too late, that she has a drunkard for a husband. Some of the sorrows of a wife I cannot allude to, but they should be imagined by those who have any thought, as most have, of entering "the holy estate," if only to make them very cautious, and to draw forth, it may be, their sympathy and prayers. What can a drunkard's wife know of manly help and comfort—one of the things for which, in God's grace and mercy, marriage was instituted. What hope can a mother have that her children will be religiously and virtuously brought up? A drunken husband means the spending of a large proportion of that which he earns—some say one-tenth. I should say one-sixth. That means a home unhealthy, food unsuitable, clothing insufficient. It means too often the wife going out to work, instead of being "a keeper at home," and a worker at home. That, in turn, means the daughter kept at home to help, when she should be receiving her education.

More than that, it means sickness. Dr. Andrew Clark stated in a lecture, two years ago, that among his patients in a London Hospital seventy out of every hundred were brought there by intoxicating drink. This means sorrow and trial in the home, and an appeal to the charitable, thereby taking from that which should go to the widow and the orphan. This drink also means premature death, as our insurance and other statistics of mortality amply prove. Not only does it mean sickness and death, but crime. I had to spend five hours every day last week in one of our largest metropolitan prisons. I had personal converse with 100 prisoners, and I found that twenty-five out of the hundred were there directly through the use of intoxicating drink. Another twenty-five were there indirectly from the same cause, while another twenty-five were there through dishonesty, committed probably to satisfy their craving for the drink. That shows seventy-five per cent. of our criminals to be the result of this evil; others place the proportion as high as eighty or ninety per cent. We are face to face with a habit which, as our Premier has said, brings on the human race evils greater than

the combined evils of war, pestilence, and famine. I appeal to every woman who has not yet done so to join this movement. There are some women even with drunken husbands who cannot be induced to give up their glass. I appeal to men—to the chivalry that is inherent in every right-minded man, and to the Christianity that furnishes the highest motive of all. As Christ loved the Church and gave Himself for it, so ought men to love their wives and think nothing to be a sacrifice that will promote their happiness and comfort.

ADDRESS BY REV. W. STOTT,

OF ST. JOHN'S WOOD.

After a spirited defence of the gentler sex from the flippant speech of some who would place them on a lower level than the male portion of the community, Mr. Stott said that neither Jesus Christ nor his apostles ever put woman in a secondary position. I hope the time is coming, he said, when our sisters will take a more prominent part in this great movement than they have yet done. Some of us have to come, almost daily, in direct contact with this fearful evil, which for the last forty years has been sweeping like a tornado through England. We have not been able in the past to get men in Parliament or in the pulpit to wake up to the greatness and extent of this evil. But things are changing. Our cause is rising—50,000 recruits a week—4,500,000 badges of blue. What is the result? In December last, in a single insurance office, a friend of mine told me that he actually gave out policies to the tune of £40,000 among working men.

This "wrong" inflicted on woman, of which we are to speak, is, first of all, a *physical* one. If there is anything in this world calculated to stamp out the fair image of Jehovah from the woman it is the accursed drink. If there is anything that will shorten human life, which may be bright, and beautiful, and buoyant, and useful, and philanthropic, and God-fearing, living in the enjoyment of heaven's smile now, and having the glorious prospect of life beyond the grave—nothing can more effectually curse, and blight, and wither that fair prospect of womanhood than the drink.

Then there are *social* wrongs. We do not properly gauge the enormity of the social wrong inflicted upon women through this curse. It does not always appear in a moment. A little while ago I met a man in Lancashire. He came up to me with a hand ready to grip mine and said, "Do you know me?" "Upon my word, I don't." "Well, I am Mr. W——. God bless you; it was through your instrumentality that I signed the pledge." I promised I would go and see him, when he said, "We won't be ready for you for three weeks." "What do you mean?" He replied, "I have got a large amount of work to undo. I have to get my silver watch that was presented to me by the factory hands where I worked, but which I put in pawn. My wife's best silk dress and a lot of the children's things have vanished in the same way, and all the furniture has gone. I should be ashamed to have you come and visit us now, for there is not a chair." I went to the house in about a fortnight and the wife came to the door. I smiled and she smiled, and then put her hand to her mouth. She said, "You see I have lost my teeth." "How did you come to lose them?" As she went away the husband interposed and said: "She is too good-natured to tell you. I came home one Saturday after having spent all my week's earnings. I never brought her home more than 7s. a week out of £3 10s.; yet I expected her to have a chop always ready for me on Saturday afternoons. Because everything was not as I had expected it I struck her on the face—God forgive me—and knocked out her teeth. Oh, sir, God bless you; we will have happy days yet." I found that there were now in the house a chest of drawers, and half a dozen chairs. One of the daughters was busy kneading dough, to make a pudding, while another was washing the floor. A fortnight after, when going to my chapel, I met two little girls having hold of each other's hands. They told me they were Mr. W.'s children; they were going to school. Said the smallest one, "I have got a new frock, and it has got a pocket in it." Bless the dear little thing! she never knew before what it was to have a pocket; if she had there would have been nothing to put in it. But the best is to come. In less than six months I gave the right hand of church-fellowship to this man and his wife. Only in eternity shall we know the extent of the social wrongs that this drink inflicts on women, from the lady with the jewelled hand down to the poorest working woman.

But there is also a *spiritual* wrong. I have been pastor of one church close on twenty-one years, through the mercy of God, and I say here, with humbling and with pain in my soul, that we have had to turn out of fellowship—I thank God not a large number—but more women than men; it has been three to one. In every case it has been through the drink. In some cases they were servants. If there be any here who employ servants, let me speak a word to them. You pay them, say, £18 a year "and their beer," as if they could neither scrub a floor or bake a pudding without the beer. A greater delusion was never imagined. Yet some of these servants, strange to say, because the missus says it, think it must be true; therefore they drink the beer, whether they like it or not. Oh, I beseech you, be careful! you are your sister's keeper. Though you may have the moral courage and self-possession to say "No," and to turn your back upon it, that is no proof that your next neighbour can do it. In this work we uplift the Bible, and Christ higher than the Bible; He is our talisman. In his strength we fight, and by the blood of the Cross we will conquer.

ADDRESS BY MR. T. E. MURPHY.

Mr. Murphy said that from lack of experience he did not feel he could do justice to the subject for the evening. As a young man, he would say that if a son desired to honour his mother he would keep out of the public-house. Having quoted the saying,—

"When the wine is in the can the wit is in the man,
When the wine is in the man the wit is in the can,"

the speaker gave a humorous account of a young man's experiences after attending a dinner party where the tables were loaded with wines, of which he had taken "a little too much." He went successively into several trains that were not going in the right direction for him, and on being apprised of the fact he always said, "Very well, I will get out." At last he entered a train in which a person asked him if he knew where he was going, when he replied "I am going to Manchester." "No, sir, you are going to ruin." "All right! Wrong train again! I'll get out." That is a specimen, he said, of the influence that drink has upon a young man. Whilst we laugh, it is a sad thing to think that a young man, made in the image of God, should thus "put an enemy into his mouth to steal away his brains," and make himself the laughing-stock of all around. I appeal to the young men before me to be true to themselves, and then they cannot be false to any man. People say they do not want to wear the blue ribbon. Well, I had rather be laughed at for wearing a blue ribbon than for wearing a red nose. The publican hangs out his sign, which says, "I sell intoxicants." I wear the blue badge to intimate that "I do not buy any." The wearing of the badge has a wonderful effect on those who are engaged in the traffic; it does not encourage them much. They come to the conclusion that people are becoming sober—that total abstinence is rising; and, as it rises, the traffic goes down. It cannot go down too soon. When I was in Kendal, the Mayor of the town came out boldly and put on the ribbon; that act shook the town, and during the Mission about half the population put on the badge of blue. The legitimate trade of the place increased as the publichouse business went down. A milkman in the town signed the pledge. He was in the habit of serving a publican with milk. When he called one day, the publican said: "Have you got the blue ribbon too?" "Yes, I have." "Well, you need not leave any more milk here." "Very good, sir; there are about 5000 people in the town who are wearing the ribbon, and if they cannot take what milk I have got, I will drink it myself!" The result was that the milkman could not supply the demand.

I do not say that it is a sin to take a glass of beer or wine; but, as a Christian man, my influence for good is much greater if I am an abstainer than if I am a moderate drinker. It needs no argument to prove that this drink makes my brother to offend. Therefore, I will deny myself for my brother's sake. God will honour those who act up to this principle. There are many who quote Paul's prescription to Timothy as an excuse for indulgence; when the fact is, their name is not Timothy, and the prescription does not apply to them at all. It seems to me that if Christ has died to save us, we ought to do something to advance his cause. I plead for the unhappy victims of the drink-curse—the little waifs of the city. I was walking down Fleet-street this afternoon and I noticed in an alley three or four little children huddled up together, and gnawing at a crust of dry bread. I said to myself, "The drink is responsible for that." But who is responsible for the drink? The people. They are the Government. Let them sweep the evil thing away. God help us in this great conflict. Mr. Murphy closed his stirring speech by some personal reminiscences as to the sufferings his father and the family had endured in bygone days through the fell power of intoxicating liquor.

WEDNESDAY EVENING, MAY 30.

The meeting, which was again a large one, was opened with the singing of a hymn, after which Mr. Francis Murphy read Psalm i., and Mr. Oscar Snelling, of Swansea, offered prayer Mr. S. Gurney Sheppard presided.

The Influence of Drink upon the Working Man—His Person, Family, and Home.

ADDRESS BY THE CHAIRMAN.

I think we may all congratulate ourselves upon gathering together on such an auspicious evening, when we can rejoice over the fact which has just been announced to us, that the second reading of the Bill for promoting Sunday closing in the county of Durham has just been passed by the House of Commons by the satisfactory majority of 96. (Loud and prolonged applause.) At the same time a monster petition, which required no less than the united energies and efforts of three hon. members to carry it, was presented at the bar of the House in favour of Sunday closing in general. But while we have cause to rejoice in these and other efforts that are being apparently crowned with success, we must remember that there is a great deal to do, and a very short time in which to do it. So with the view of carrying out our work to-night we must proceed immediately to consider the subject which is before us in our programme. You will doubtless have seen that it is "The influence of drink upon the working man—his person, his family, and his home."

Now I suppose that many of our eloquent speakers here will immediately claim that they are entitled to the name of "working man," and, consequently, they doubtless will be able to give us their experience, as well as tell us many a lamentable tale of the misery and woe that are brought more particularly

upon what we know as the working men of our land. Whilst seeking to find a remedy for their trials, we should not forget the women that were spoken about last night, and also the children. When the evil of drink gets into the working man's home, the wife and children must suffer as he does. Then we shall have to consider not only what the evil really is, but how to prevent it; and I am quite sure we should come to this conclusion, that "prevention is better than cure." We must look round for many remedies, and we may suggest many, but I believe the first remedy that we can bring to the working man is the pure and simple glad tidings of our Lord and Saviour Jesus Christ. Having brought that to bear upon his daily life and upon the daily life of his wife and children, we shall find him more ready to listen to what we believe is the fearful curse of drink. The result must be that total abstinence will be the course he must adopt. We have cause to congratulate ourselves that we are met to consider this subject in this hall of the Young Men's Christian Association. I venture to say advisedly, as one interested in these Associations, that every Branch should take up this matter with an undaunted front, and endeavour to strike at the root of this fearful evil that is impregnating the land.

Having brought the Gospel to the working man and led him to see the advantages of abstinence, I think our next step will be to try and educate those who very much need education upon this subject. I am very sorry to believe that the doctors are comparatively ignorant upon this subject. It is not long since I met with a poor man who had almost drunk himself into one of "Her Majesty's hotels," with all his family to follow him. He was induced to take the pledge, which he maintained for about twelve months, and secured a good position. He was a clever man and had every prospect of advancing in his profession, but, alas! illness overtook him, and the doctor recommended him "strengthening medicine" in the shape of some alcoholic beverage. The usual result followed, and he is now drinking himself into a drunkard's grave, and his family are being brought to ruin. So I say, let us try and educate even the doctors, and ask God to bless the literary productions that have come from the pens of Dr. Richardson and very many others.

The choir and the audience having sung "Yield not to temptation," the Chairman said he was desired to state that the petition to the House of Commons for Sunday closing by the British Women's Temperance Association contained over 208,000 names, and that sent to the House of Lords 183,000 names. The Earl of Aberdeen had undertaken to present the latter.

ADDRESS BY REV. CHARLES SPURGEON,

OF GREENWICH.

I feel I cannot speak much about "the influence of drink upon the working man, his person, his family, and his home." Not because I have not seen, and heard, and smelt the effects of drink, for these three senses have told me that it is the greatest evil that exists in the present day. My lack of knowledge must be from want of lengthy experience, though still as God has given me eyes and ears I have sought to use them both, and thereby I have often looked upon the hideous scenes, and heard some of the hideous cries, that come from the consequences of drink. As I looked at the subject, I thought. Take away the first part, "the influence of drink," and you will have a working man, a person, a family, and a home. Given the first half, "the influence of drink," and you have done away with the latter half, "the working man, his person, his family, his home." Consequently, you know well that I can only add to-night facts to facts.

Taking the theme as I find it, I say, first of all, *that the influence of drink brings no work.* Consequently we have done with one part of a word in our subject—*work*-ing man. It was only as I left home I saw a young fellow, about my own size and age, walking down the street in Greenwich. He took two or three steps, and then said, "Hard up—many miles—from Manchester." He took three more steps, and said, "Hard up—many miles—from Manchester." And so he went along the street—that his only text, and that his only sermon. I thought: "he is not a working man. Nine chances to ten drink brought him to that." He had only a week previously passed down that same street, and I had heard him singing, in a droning fashion:—

"There is a fountain filled with blood."

I thought, Brother, if you would plunge into it you would find that coming from the crimson tide there would be healing. Christ has wrought out for you a grand work of salvation, and soon your hands would find labour to do, because your heart would be washed from the crime of drink. He is only a sample of hordes of similar beings. What speak we, then, for? It is that you and I, knowing that drink will take away work from the working man, should be working men, so as to rescue them from this bondage, and bring them into liberty. What comes with no work? Untold misery, blasphemies, and oaths. Very seldom the intemperate will arouse themselves, but, peradventure, will heap opprobrium upon their Creator, and blame Him for what they are forgetting, that He never made a drunkard. He has always given us the ways of righteousness wherein to walk, and not upon those hard stony paths of sin and unrighteousness.

Then I come to the influence of drink upon the man, and I say, *it will make a man no man.* I never entered the doors of a gin-palace. Let me, however, in fancy take you inside one of those hell-houses—for here it is that souls are verily damned. I ask you to observe that man who is not strong enough to stand up. Do you call him a man when the demon of drink has got hold of him? Is he not unmanned? We have to answer again in the affirmative. We know that the nerve, the muscle, the sinew, the pluck, the courage, that make a man a man—that energy which God has given him, has all been drained out of him as he has been draining all out of the pot and out of the cup. I tell you with such a spirit—alas! that that name has been given to the liquor which is drunk by the myriads—he is brought down lower even than the beasts. And yet, why stand we here? For this reason—that we may preach to them the more acceptable gift, that we may bring to the working man something that shall make him more of a man; for until the Holy Ghost comes within the soul of a man he is not a man. Away with the alcoholic spirit, and give us more of God's spirit in the heart. Then we shall find men and women as they should be, and the little children born to them as little men and women who shall grow up to become great and grand Gospel temperance workers too, because God has saved them.

May I be allowed to change my next subject? I say that the influence of drink will cause you never to find "a purse-on (person) a man." (Laughter.) If you go to a working man given over to the influence of drink, you will never find a "purse-on." You will often find his hands in his pockets; and why? Because there is nothing else there. And if you address him outside a public-house as he is loafing about, feeling the want of bread—for he hasn't any other "loaf" at all—ask why he is outside. He will say, "If I had twopence I should be inside." He never spoke a truer word in his life! his only "till" being the treasure-till of the publican inside. He never deposits at any other than the place where he gets drink. Consequently we find him penniless, and very often knocking at our door. I have learned to know their knock. They are men who stink of drink. We see drink in them, and consequently we can see no cash. They go and spend all they have—so my third influence of drink is this, that the "purse-on" is done away with. He has no money to buy anything for his family. It is hard enough in these days to get an honest livelihood. It is hard enough in these days to make both ends meet, but you never will with the gap of drink between. They say "extremes meet," but I tell you, working men, in your extremity you will never find both ends meet, for the more you drink the more you will drink. Drink is that which seizes the soul and takes all from it until both soul and body are lost.

What about the family? Ah! methinks now if I had a woman's heart and a woman's tongue, I could speak more tenderly than I do. It wants such a fine chord as is to be found within the heart of a wife, such tender strings as may vibrate within a mother's soul, really to speak to the working man about the evils of drink in the family. Yet, did I hear it said that *women drink?* Did I hear it muttered that mothers drink? Alas! it is too true. Last Monday evening after one of the brightest and happiest anniversaries in connection with the Sunday-school in my own church, as I was just leaving, a man came to my vestry door whom I had seen before when visiting a little lad who seeks admission to my father's Orphan Home. He was the boy's uncle. Tears were running down his face, and I could see anxiety pictured in every feature, and as he bared his arm he said, "I have come from my wife—what am I to do?" She had been scratching and biting him, and he had tried to keep her off with his arm. "It's all drink. I'm afraid of the boy's life—he's outside." I said, "I don't know what I can do for you. I have put your case before the Orphanage, and the little lad will be taken in as soon as possible if there is any chance." "I have offered (he said) to take her and sign the pledge with her, but she won't." I said, "You may do all you can, but have you tried prayer?" "Pray to God—I'm tired of it;" and that is how he looked in my face, with a look of despair as if everything had gone from him. What is the result? If the husband takes to drinking don't be surprised if the wife does. She has a bad example, and it is easier to follow a bad example than a good. The family is utterly ruined, and the home is broken into by this dreadful influence of drink.

I come to my last word; and that is, *What about the home of the drunkard?* Have you ever been inside one? I went inside the home I have just named. I do not think I would give a sixpence for all I saw in it. Oh, the poverty and destitution portrayed there, and all because there was a drinking wife! What about the homes of this England of ours? Are they to be bettered? By God's help we will seek that they shall; and, as far as we are able, we will do our little best. After all, it is not always these great meetings that push on the cause of temperance; it is individual enterprise. It is the one speaking to another, and that one speaking to a third. When old St. Paul's was pulled down to make room for the present St. Paul's, Sir Christopher Wren came across a big piece of old wall of a very formidable character. He gave orders for a battering-ram to be prepared. They poohpoohed the idea, and began to laugh at it. It, however, went away, day after day, against the wall. Not so much as a stone budged, or a piece of mortar cracked, until on the fourth day, about twelve o'clock, bang went the old ram, and a crack was seen from the top to the bottom. Everybody was looking for the next blow, when with a long pull, a strong pull, and a pull altogether, crash went the wall into a thousand pieces! The wiseacres held up their hands, and said, "Dear me, what a big blow that was to be sure!" It was not that particular blow that did it, for that was probably the most easy of all; the succession of blows that preceded it had prepared it for the final result. And if you and I can only strike a blow for God's sake and for the sake of the world, may God just take us and hurl us both against this wall of drink. If we are not in at its final crash we shall have at least made some contribution towards the grand result. Our reward should surely come, for He is the righteous One who has to give all the honours in the Last Grand Day.

Let us then boldly and steadfastly, with our trust fixed in Jehovah, still pursue the right course. God is with us. By Him who died on Calvary we will stem the tide and influence of drink, and by his omnipotent saving power there shall yet be working men with families and with homes calling Him blessed for evermore. Methinks

that to-night is the point of divergence with some of you. Brother working men—and I worked hard when I was only about seventeen in preaching—as a working man speaking to working men, I beseech you to drop your drop of drink for God's sake and your own.

ADDRESS BY MR. JOHN W. KIRTON,

AUTHOR OF "BUY YOUR OWN CHERRIES."

We are naturally led to ask, "Is the influence of intoxicating drinks good or bad upon the working man, his family, and his home?" It is sometimes wise to go back to the beginning of things; to trace, if we can, the reason of things. I have come to the conclusion that if we adopt this course with reference to drink we shall not be long in coming to the conclusion that the influence of drink is bad at the beginning, bad in the middle, and even worse in the end, so long as it continues. And this is no accident. It must be so from the very nature of the drink itself, because in the first place it is *delusive* in its character. The best of Books says, "Wine is a mocker, strong drink is raging, and whoso is deceived thereby is not wise." It is delusive in two or three ways I charge intoxicating drinks, in the first place, with being a *seducer*. It always tempts people to evil. If a man wants to thrash his wife he says, "You only wait till I get a glass or two in me and I'll let you see." It will prime a man to do what in his sober moments he never would think of doing. If you want to swear, if you, young women, want to indulge in unchaste thoughts, take intoxicating drink, and it will help you. Therefore, if we are wise, we should have nothing to do with it.

It is a *firebrand*, inflaming the passions, and exciting to that which is evil. Strong drink strengthens the motive power to do wrong, and at the same time weakens the inclination to do right. One of the earliest things I met with in my experience of this movement was a working man getting up and saying he had been a teetotaler so many years, and he could do anything. But there was a man in the body of the meeting who cried out, "You can't?" "I can," he said. "You can't, Jack; for when you used to drink you used to thrash your wife two or three times a week. Can you do that without drink?" "No, ladies and gentlemen," said the man, "I beg to apologise. I ought to have said I can do anything that ought to be done, without intoxicating drinks."

Finally, it is a *traitor* entering into any person's home, because it does not stay its deadly hand anywhere. It betrays our best friends. I challenge any man or woman to produce a fact which will confirm this position—that the constant use of intoxicating drink in the home has ever made a better husband, a better wife, a better child. You never knew a man made a better husband, or a woman a better wife, or a child more obedient, by going to the public-house two or three nights a week. You know they are constantly being made worse; and therefore if we have common sense, apart from the religion of this Book, we ought to say, God helping us, we will drive out the traitor and save the homes of the people from being destroyed.

Further, this influence is not only delusive but *dangerous*, and therefore evil. I do not hesitate to say that the use of intoxicating drink is dangerous at all times, in all places, and to all people. If there is a virtue about drink it is this: it is no respecter of persons. It does not stay with the working man, but goes up into high places. I could take you into churches of all denominations, and pick you out cases where strong drink has influenced the people there, not for good, but for evil. I could tell you the history of men who have stood upon this very platform, preaching the Gospel and speaking on behalf of Missions, who have been cursed and ruined by this terrible drink—men with whom I have had to do myself; and therefore I say to-night, this drink is an evil because it is a dangerous thing. It has the tyranny of a despot over those it controls, because it has the spell of a fiend when it once attaches itself to their highest nature, and becomes as the hold of a giant, so that nothing but the Divine grace will enable a man to snap the bonds when once he becomes its victim. An old American temperance ditty says:—

"Write it underneath your feet,
Up and down the busy street,
Write it for the great and small,
In palace, cottage, and in hall,
Where there's drink there's danger."

Write it so that you may never for a single moment forget it. Thank God, while I am speaking of the danger of drink, it is perfectly safe to let it alone for everybody and everywhere. Thomas Fuller said, "It is dangerous to gather flowers that grow on the banks of the pit of hell, for fear of falling in." At first it looks very pretty in the drawing-room and the parlour to hold up the sparkling glass; but, after all, it is gathering flowers by the edge of the pit of hell, and some moment when you least expect it you may take one step too much, and be hurried down into a hopeless eternity.

Then, it is evil because it is *destructive*; it is destructive of the health, the home comforts, and the family joy of you, working men. People say to me, "Do you think working men can do without beer? Do without it!—*that is settled.* If every public-house were to be closed to-night we should start up and sing, "Praise God, from whom all blessings flow;" but at eleven o'clock you would be singing, "Oh, dear, what can the matter be? I can't get my beer." I spent four days recently in a prison. I went in of my own accord, and came out again when I wanted to. I asked the Governor of the prison, who had had an experience of thirty years, if he found the health of the prisoners injured because they could get no beer? "No, sir," he replied; "the fact is, that when they have been here six or twelve months, our rule is to send them out of gaol weighing heavier than when they came in." Hard work, spare diet, and no beer do not kill. Over every prison door there should be written, 'Government Temperance Hotel,' so that you drinkers might see it.

It is also destructive of home comforts. A working man came to me the other night and said, "Do you know how much three quarts of ale cost me?" I said, "No, I do not; I suppose it means that you got into trouble. Well, what did it cost you?" Here is a copy of the paper he handed to me. He knocked his wife downstairs, broke her ribs, and assaulted a policeman: Doctor's bill for curing his wife and mending her ribs, £7 13s. 6d. He had to buy extra things for his wife's comfort in the shape of beef-tea, &c., £2 8s. He got behind in his rent, £4 15s. He had to pay the nurse £5 10s. He spoilt his wife's clothes, which cost him £2 10s. to replace. He was fined 5s., and costs, 18s. 6d. The ale cost him 1s. 6d.; total £23 6s. 6d. He said, "When I had to pay that bill I thought it was high time I joined your lot." I said, "I think so too." He has now become kind to his wife, attentive to his children, happy in his home. He went to a place of worship, got converted there, and is on his way to heaven.

I have a book written by a celebrated brewer, Mr. Buxton, "How to Stop Drunkenness." He makes in that book this confession: "There are 500,000 homes in England in which home happiness is never felt through the one vice of intemperance." There are, then, 500,000 reasons why we should do our best to dry up the source from whence the misery flows. Ask yourself, "What can I do to come to the help of the Lord against the mighty?" I appeal to you in the language of one who was rescued from this terrible evil and became a Christian man. Drink had sapped the foundation of his life, had shortened his days, but God gave him a message to give to us here to-night when he said—

"By the ties this vice hath riven,
By the homes this sin hath marred
By the souls this curse has driven,
Unreclaimed to their reward;
By the earth which it is thinning,
By the hill which ends its track,
Use your influence with the sinning,
Help to drive this demon back."

Mrs. Richards here sang very sweetly two verses of a hymn, "Oh! Galilee, sweet Galilee."

ADDRESS BY MR. F. MURPHY.

We are speaking to you, working men, to-night. Anything that is derogatory to the home is demoralising, and there is not a greater pest to the home than the drink traffic. I believe every man can make his home exactly what he likes. It is not the wages a man earns, but the way in which he expends them. I commenced housekeeping when I was eighteen years of age, and I married for love. Let a man marry for love, and he can eat bread without butter, and drink tea without sugar. A man and woman who have married for love can cut an egg in two and eat it—half each. I married for love, and I worked for money. They said we were not rich, but if we did not have much we did not want much. The difficulty with me was, I didn't know how to invest. The little money I had I gave to my wife, and she acted as financier of the family. There was a balance on each week's account, and it was always on our side. Live within your means. Be honest with yourselves; do not get into debt, and do not mortgage your honour. Dignify yourself by labour. Better a ragged coat than a ragged reputation. *Live* right and you will *do* right. Do not transgress the laws of God. The moment you step outside God's law, that moment you introduce trouble.

How drink affects working men: that is our subject. I believe that this Gospel temperance movement has done as much to make homes happy as anything that can be named. Let me tell you one thing, that if you people don't mind, the Yankees will beat you in your own markets. They are sending their cottons and their tweeds into Manchester, and Canada is already doing the same; and all the things that you make, and that you ought to sell to us, we are trying to sell to you. Now, why is this? It is because the capitalists of this country have not been able to keep their men steady. Your Saint Monday and Saint Tuesday, your decorating public-houses and putting gilt letters, and putting plate glass into their windows, and enabling those who keep them to ride in carriages, and to dress in silks and satins, whilst your own homes go bare, and your own backs and the backs of your family are poorly clad—all this is against you. Cut off the drink, sever yourselves from the public-house, and you may snap your fingers in the face of competition, and let America do as she pleases, for you could get along without her, and in spite of her.

There was a Yankee who was trying to introduce a superior form of steel into America, and he could not do it without the aid of a skilful Englishman, whom he found and pursuaded to go with him from Sheffield to America. This man drank in America, where he was making a pile of money. He was married, and had one of the most lovely little women in the city for a wife, but he did not treat her very well. He forgot his wife and children in the drink. On Saturday night he became a victim of drink to such an extent that at the store at which he dealt he was always known to buy a liver, and yet he was making £15 a week. Tom came in one Saturday night and as he wanted the least expensive article—a liver—he was the last served. Whilst waiting the butcher's pleasure the man came in at whose saloon he used to leave the better part of his £15—came in with nice overcoat, hat and trousers to match, and kid gloves, smoking a 15 cent cigar. The butcher, leaving Tom to his own devices, was all attention as the great man gave his order. "Cut me, thick, five pounds of tender lean steak!" "Yes, sir," said the butcher. "You need not wait, I will send it up to the house;" and off the great man went.

Then he turned to Tom and said: "I know what you want;" and he cut down a liver, put it into a piece of paper, and handed it to Tom. The scene he had just passed through impressed Tom, for he went away muttering, "Beef-steak—liver—5 lbs. of beefsteak cut very thick—liver." Tom said not a word that night at supper, but on the Monday following he refused to drink at the usual time, and whenever resolve

began to fail he repeated "beefsteak—liver." The next Saturday with all his £15 in his pocket he went to the butcher's store. "Oh!" said the butcher, "I know what you want;" and he went to cut down a liver. "Stop," said Tom, "not a liver, but cut me, thick, 5 lbs. tender lean steak." The butcher was astonished, but he said, "You needn't trouble to wait, sir, I'll send it to the house." Working men, respect yourselves and other people will respect you. Tom purchased a large basketful of all sorts of provisions, paid cash for them, and ordered them home. He allowed them to arrive first, and, coming up shortly afterwards, heard his wife saying to the man: "They can't be for us, I'm sure there's some mistake." "No mistake at all," said Tom. Imagine the joy of the poor wife to see her husband reclaimed; and since then he has become a Christian man and the owner of much property.

The foregoing are but the outlines of a narrative that Mr. Murphy considerably amplified, and into which he introduced many pathetic allusions to drink-cursed homes. He concluded as follows: Cross the line that separates you from Christ and get under the saving power of God. Keep out of the public-house; take your money home to your wife and children, and be sober and brave Englishmen. We have just had a sweeping majority in the House of Commons. It is the beginning of the end. Let England not rest with her present victory. Let England be as uncontrollable in the great path of reform as the winds of heaven and as the restless sea until every county in this dear old England of ours (for it is mine as well as yours) has been saved from the drink curse.

THURSDAY EVENING, MAY 31.

This evening the attendance somewhat fell off. The proceedings, over which Mr. H. M. Matheson presided, were opened with the singing of a hymn, and with the reading by Mr. Francis Murphy of part of Isaiah lviii. Rev. Burman Cassin offered prayer.

The Physical, Mental, Moral and Spiritual Deterioration resulting from the Use of Stimulants.

ADDRESS BY THE CHAIRMAN.

It is impossible to exaggerate the importance of this movement. I believe there is no question that has such a bearing upon people of all classes and of all ages. Like the friends who have preceded me in this chair, I do heartily rejoice at the wonderful progress made in the Temperance cause, and that the progress has been so widely associated with the Gospel. It is almost startling to see the great unanimity of opinion throughout the country upon this question, not only among the people and in the Press, but now in the House of Commons itself. Of course there is a little word that we had perhaps better keep in mind: "Woe unto you when all men speak well of you." But, lest we should be exalted and tempted to boast, we get a wipe now and then. There was a considerable wipe this morning in a daily paper, which intimated that we were going too far, and that we were depriving the supposed working man of his liberty. I suppose the liberty meant is the liberty to keep his wife and children in abject and utter misery. *That* we shall endeavour to deprive him of if he insists upon it; but the real working man, having been consulted, is entirely on our side. I believe I am right in saying that in the question under discussion in the House of Commons last night, the working men in the County of Durham have given their opinion in favour of Sunday closing.

Nothing can now stop this tide which is flowing with such a rapid movement. We have had the subject mentioned in the Queen's Speech for the first time. Then we have the most important of eminent physicians and surgeons declaring in its favour. We have Dr. Andrew Clark, the Physician in Ordinary to the Queen, declaring that alcohol is not so much a stimulant as it is an irritant poison. We have Dr. Carpenter, who was physician to the late Archbishop of Canterbury, who declares in the most emphatic manner that alcohol is not necessary for sustenance; in fact, that it is not an article of diet at all. These were great heresies some years ago; now they are received by the vast majority of the medical profession, as was witnessed at the great Congress held last autumn. A great many of us have been under a terrible delusion as to this. We have supposed that as we were not very strong it was necessary for us to take something in the shape of wine or beer. Some of us have been nourishing this delusion for a very long time. I confess that I was living in it myself until about five or six years ago, and it is an absolute discovery to many people, that instead of falling off when they have given up these things, they have improved so much that their friends hardly know them. I met a man a few evenings ago whom I had known as a very important officer in China, at the head of a very large fleet of commercial steamers, and I said to him, "Dear me, how well you are looking! When you left this country you were not looking half the man that you are now." "Ah," said he, "I have taken to water, and I have doubled my energy for work! What is more, formerly it was very difficult to find an engineer for the employment that I am in who was not given to drink; now it is entirely the exception." So the advance in that, as in almost any other walk of life, is immense in the direction of temperance.

The special subject for this evening is "The Physical, Mental, Moral, and Spiritual Deterioration which results from the Use of Stimulants." The only thing I wish to say about the clause which I have read is with reference to that word "stimulants." It is a mild description of the thing with which we are dealing. There is no doubt whatever, and it has been asserted over and over again, from very eminent quarters, that these things are not so much stimulants as they are poisons. Therefore we are dealing with something which it would certainly be better if we could get rid of. If this alcohol is what these men describe—a narcotic irritant poison—there is little wonder that it is to be spoken of as deteriorating to the human frame physically, mentally, morally, and spiritually. I wish that more and more we would go to the Word of God for the principles which are to guide us in dealing with this matter, and with every matter pertaining to our conduct in life. One of the very earliest lessons that we find in the Bible is that none of us can shake off our responsibility in regard to those around us. "Am I my brother's keeper?" is one of the first of the great unanswered questions of the Bible. And there is another Bible lesson that I might just mention in case many of you may not have observed it. In the rules which were given to the children of Israel there are many things that contain great leading principles upon which we to-day are, or ought to be, governing our conduct. There is a very remarkable statement that if an ox gore a man or a woman so that they die, the ox shall be stoned, but the owner shall go free; but if that ox had been known before to attack a man or a woman with its horns and the owner was aware of it, then not only should the ox be stoned, but the owner should be brought to justice. And that is what I think we ought to remember in dealing with this great drink question. Certainly this horrid drink has been known to do men and women great harm. It has been known to produce crime, misery, and poverty, to a huge extent. The ox has been known to gore, and it has brought people to death. Let those who have encouraged its use, reflect that they cannot get rid of their responsibility for doing so.

ADDRESS BY REV. CHURCHILL JULIUS.

We meet in the face of a very grave evil. I have but to touch upon one of its phases, but I would pause to remind you of the fearful evil it has caused, and is causing, in our land. What is the remedy we propose for it? Nothing less than total abstinence. You may say that the remedy is a violent one, but so is the disease; and in my humble opinion this is the only remedy. We remember that drink is not the only sin in the world. We are told that there are a great many who eat and sleep too much. I grant it. Then, they say, you never preach total abstinence in these cases. Quite true. I know people eat too much, but I never heard of anyone who preached total abstinence in that respect. I have heard of them coming down to the one potato for dinner; but never much lower than that. It is obvious we must eat. Nor have I heard total abstinence proclaimed as a remedy for indulgence in sleep. We must sleep. But when we come to deal with alcohol we treat it in a different manner. I do not think we have much ground to stand upon, at least as preachers of total abstinence, unless it can truly be shown that alcohol is absolutely unnecessary for our use. On the other hand, everyone with eyes to see and hearts to feel must know that there is nothing so productive of misery as this accursed drink. Therefore, we say, be moderate in your sleeping and feeding, and in the use of everything which God has given you; but as to drink—which, in my opinion, is man's invention and not God's gift—be not moderate in it at all, but give it up entirely.

The matter I have to speak upon is "The Physical, Mental, Moral, and Spiritual Deterioration resulting from the Use of Stimulants." I believe all that, but I am not in a position to touch upon the first two—not because I have no opinions of them, but because I have never looked sufficiently into the matter to justify me in addressing you upon it. Only this evidence can I give, which at least has the value of being positive. Seven or eight years ago I stood for the first time upon a temperance platform in the county of Somersetshire, and when I proclaimed myself an abstainer, an old lady in the gallery was heard to say, "Poor dear, he looks like it, too." I defy that old lady to make a similar remark to-day. I have heavier work, and many more cares than I had then, but, thank God, far better health than ever I have known before.

Let us come, however, to the deteriorating moral and spiritual effects of drink. I believe that the weightiest charge to be brought against the use of alcohol is that its effects are directly opposite to the work of the Lord Jesus Christ. He came into the world to lift man up from the state of a beast, and make a man of him. Now, drink leaves a man, not a brute nor yet a man—a strange, poor, ruined creature. Christ came into the world to lift man up, morally and spiritually, but drink ruins him, and therefore, as a humble soldier of the Cross, I am bound to withstand this great foe of my Lord and Master. Look at the effect of drink upon *the conscience*. There is nothing like drink to stifle it. The man says to his conscience: "It is the social custom of the country; I cannot hold my own and be a man unless I drink. It is necessary for me, and for every man who does a day's hard work." What can conscience reply to all that? When a man has so many seemingly irresistible arguments at his finger's end poor conscience retires into a corner. So the man goes down, down, till conscience ceases to speak. Can there be anything more terrible than that a man's conscience should be silenced within him?

Look at the deteriorating effect of drink upon *the will* of a man. It destroys his power of choice. He becomes a slave to drink, and despite the advice of employers and relatives, he becomes, whether he will or not, fast bound by a threefold cord. The first cord is that of *liking*. He finds that the alcohol which quiets his conscience produces certain pleasing effects upon him, if only for a time. That power of force

and appetite lays hold upon his will. Then the force of *habit* seizes him, and habit is a mighty power. The last cord that binds him is that of *necessity*, or almost necessity. It is a terrible thing when drink becomes so great a power in the man that nothing but the power of divine grace can save him. I do not believe that total abstinence can save a man. I know that only Christ can do that, but how if that man has clogged his brain and drowned himself in drink, and made himself utterly unable to hear and appreciate the voice of God which speaks from heaven. What is there to help that man? I say total abstinence is the handmaid of the Gospel. We have to try to make a man sober that we may bring that poor sober sinner to the Lord Jesus Christ.

ADDRESS BY MR. H. BRANTHWAITE, F.R.C.S.

I am often asked why I wear the Blue Ribbon, and my answer is, "To show that I am engaged in a warfare with that which has cursed humanity and dishonoured God." As I look at this bit of blue, it becomes to me an emblem of hope. I look with the eye of faith beyond the din and smoke of the conflict in which we are engaged, and I see the dawn of a day when man shall have conquered habit, burst the bonds of appetite, snapped the fetters of social custom, and refused any longer to believe in the value of an agent potent for evil—an agent that deteriorates man's physical nature, blunts his mental perception, paralyses his moral powers, and hinders his spiritual progress.

Now what is this agent against which we bring such a terrible indictment? That agent is alcohol—the active ingredient in all those drinks against which we wage an uncompromising warfare. It produces in man a condition we call intoxication—a state in which a man is physically, mentally, morally, and religiously incapable of performing his duties. Now I have no intention attempting to define what drunkenness is; that is almost as difficult a matter as to define what moderation is. A very great amount of mischief has been done by calling these drinks by a wrong name. I contend that intoxicating drinks are not stimulants in any true sense of the meaning of that word. I should be sorry to stand here and say that stimulants deteriorate a man either physically, mentally, morally, or religiously, because I believe that the very best type of a stimulant is a good beef-steak or a mutton chop. The early Temperance reformers knew nothing at all of the action of alcohol upon the human system. They advocated total abstinence from all intoxicating drinks on purely moral grounds. They saw amongst them the existence of a terrible evil that was sapping the foundation of domestic, social, and national life, and they called upon all true men and women to aid them in removing the cause. To-night we stand on a different platform. To-night we have to admit that whilst the moral arguments have lost none of their force, we have, as the result of scientific research, found that intoxicating drinks are not only unnecessary to health but positively injurious. Combining, then, the moral and the physical arguments, the position of the man who voluntarily abstains, whether for his own sake or for the sake of others, is logically unassailable.

In order to secure good health every function of the body must be properly performed—digestion, nutrition, respiration, circulation, secretion, excretion—all these must go on with unfailing regularity. If we can prove that the use of intoxicating drinks interferes with the proper performance of any one of these functions, we prove the assertion that their use is productive of physical deterioration. We only want time to prove that the use of intoxicating drinks interferes with everyone of them more or less seriously, and to such an extent as to produce loss of vital power, thus rendering the system less able to bear up against accident or successfully to battle when attacked by disease. I am convinced that thousands die annually who, but for this fact, might have been safely steered through the shoals and quicksands of disease.

When alcohol is taken its first action is to paralyse the *nervous energy*. A gentleman once disputed this point with me. He said, "Suppose I want to jump across a chasm, and I feel on looking at it that I can't do it. Give me a glass of brandy, and in five minutes I will go over it like a bird." I said, "No, you won't; you'll go over it like a madman!" The effect of alcohol in enabling the man to leap that chasm was not to give him nervous energy, but to paralyse nervous energy, so that he did not realise the danger he was undergoing. The same thing happens when men take intoxicating drink to drown sorrow and banish care. They drink, and sing "Begone dull care: thee and I will never agree," but just let the effect of the alcohol pass off, and the care and the sorrow are there in a heightened degree.

A second action of alcohol is that it deteriorates the *blood*. Alcohol is a robber. It robs the blood of its water. It renders the solid portions of the blood, which ought to absorb the oxygen, less capable of absorbing that which is its life-giving power. What is the result?—that if a man has a pint of stout, he feels sleepy. The blood becomes carbonised instead of oxidised. Let me tell you an incident that will illustrate this point. Going into Somersetshire, in the autumn-time, by train, I found myself in a compartment with five or six passengers. We were all reading the papers save one. One of the passengers said to this gentleman, "Would you like to look at *The Times?*" "No, sir," he replied. "I never read when I am taking a railway journey in autumn. I like to admire the autumnal tints, and to have my thoughts raised from nature up to nature's God." I thought to myself, "I will watch that man." Between Westbourne-park and Reading he made four applications to a very large and suspicious-looking flask that he carried in his pocket. Within five minutes after leaving Reading he was as fast asleep as the most tired man could wish himself to be, and he might have been going through a coal mine for aught he knew of the autumnal tints or the beauties of the landscape.

A third thing that takes place is the effect of alcohol in reducing the temperature of the body. A person says, "If I take a little whiskey and water I feel warmer." Ah, but he is judging by his feelings! Now, although you may describe a good many of your feelings to your medical man—for your comfort let me tell you that he thinks very little about them. We doctors usually carry in our pockets a little thing called a thermometer, which is affected by no feelings. Put that into the mouth of a patient who has had a glass or two of whiskey, and within half an hour after he has had it, however hot he may feel outside, his general system has been robbed of heat, and the temperature generally reduced. Upon the equable condition of the temperature of the body depends life and health, and any departure from that normal standard means destruction. You will see how important it is that we should not go on taking that into the system which continually lowers the temperature. I never met with one single case in which there was not a reduction of temperature after the imbibation of alcohol.

You say, "Can you prove all this deterioration?" I can prove that total abstainers enjoy better health than non-abstainers. In Essex there is a lodge of Odd Fellows. Three-fourths of the members are moderate drinkers and one-fourth total abstainers. During five years they paid for sick claims £189. Clearly the total abstainers were entitled to one-fourth, which would be £47 5s. As a matter of fact, they did not want it, and they only received £17 2s. 10d. Of 356 days' sickness in five years the total abstainers were entitled to one-fourth, or 89 days; but they had only 29. £52 were paid for funerals and allowances to widows and orphans. It *all* went to the moderate drinkers, no teetotaler had any of it at all. The Temperance Hospital held their annual meeting the other day, when the report stated that the vast number of patients who had been received in the last ten years had all been treated without alcohol, and their death-rate was only four per cent. People imagine they get a benefit from alcohol, but it is purely imaginary, and in this as in many other things such a sensation is not to be relied upon.

Success has followed these temperance efforts, because we have gone with the Gospel in one hand and the temperance pledge in the other. Why has success been ours? Because the Church is recognising temperance as her handmaid. Depend upon it, when this coalition is complete, then will the Church go forth in her true dignity, "bright as the sun, clear as the moon, and terrible as an army with banners." I prophesy that our forces are now gathering from near and from far, and that the day is not far distant when this mighty Gospel Temperance Army, shoulder to shoulder, heart to heart, will to will, shall sweep down upon the foe and drive back to the caves of ignorance from whence it sprang the delusion that has broken hearts, blighted prospects, blasted reputations, robbed heaven, and peopled hell.

ADDRESS BY REV. F. A. C. LILLINGSTON, OF HIGHBURY.

I have two or three solemn charges to bring against alcohol. I feel myself in the position of a grand prosecutor. There is a demon at the bar yonder, and you are the jury able to pronounce an intelligent opinion upon his case. First of all, I charge him with demoralising people as regards the simple matter of independence of character and due provision for those who are near and dear to them. I do not know of anything that seems to me a simpler virtue than this, that a man should provide for himself and his family. Now I have seen how the independence of my fellow-countrymen is absolutely lost and ruined by this curse of drink. I find they have got into the habit of thinking they must have it, and they will part with anything for it. When the rainy day comes, having lived emphatically "from hand to mouth," they are absolutely without resources.

I come to the next charge—the want of *honesty* which is often produced because of this wretched vice, which causes people very often to abandon the strict path of rectitude. In nine cases out of ten, either directly or indirectly, dishonesty has been produced by the love of drink. Often a man enters into the path of crime through drink, leading him to condign and miserable punishment. Then drink destroys *love*. Is there anything in the world so necessary as love? Is there anything which so links together common humanity and Christianity? Yet see how this demon deals with that. Look at that man who has just married, after "keeping company," as the phrase says, or courting the girl he loves. The marriage day arrives, and he almost worships the ground on which he treads. Pass on for three or four years. Look at that miserable room. It belongs to that man whom we saw smart and proud and happy as a bridegroom. Look at that withered and worn and haggard woman. You can hardly think that that is the girl whom he married so short a time ago. The room is bared of everything by the awful demon, drink; but you see the poker there—only too well furnished in that respect. See him raising the weapon and dashing out the brains of the woman he swore to love, and then being dragged off himself to a miserable and early death. What has caused this tragedy? Drink. She would not yield the money for him to waste, and so he killed her. That has happened many hundreds of times—all caused by the demon of drink. Is there any love stronger than the pure and holy love of a mother for her child? Does not the scriptures say, "Can a woman forget her suckling child?" She can do so but rarely, except under the influence of this demon. You see the child poisoned with cordials given it to make it sleep in order that undisturbed the mother may spend her time in drinking. Thousands of little tiny coffins year by year are tenanted by the offspring of such "mothers." They have neglected them because of drink, and I charge all this upon it.

Then I come to *truth*. Is there anything more necessary for morality than truth? And yet drink destroys it. The moral feeling of truth is wholly destroyed, for the drunkard will do anything to gratify his passion. I pass on to *common morality*. Oh! what fills our streets at night with that which causes us to blush? When was the first downward step taken? In nine cases out of ten under the influence of drink. What is it that causes the neglect of *public and private worship?* Thousands never think of attending church or chapel; thousands more never raise the family altar, and thousands more never bend the knee in private prayer. What is it they worship? They worship the temple of Bacchus. I see them pouring in in one constant stream, and pouring out again filled with evil spirits—spirits which they have imbibed there. Let us use all the agencies we can, but the demon of drink confronts us at every step.

What about *Christian hope?* Who would be without it? What is it that sustains us in the battle of life but the glory of the Christian's hope? Think of the drunkard's hope: it is all gone. What has robbed him of it? It is the demon drink. Now in the face of all this let each one ask himself: What have I done in the past to oppose this evil? It is an evil which is all around us. I charge you as before God to answer the question—what are you doing in this matter? Come and join us. Are you holding out a hand to your brother? Come and join this noble band. If you are a "quiet total abstainer," see if you can't do a little more. Spread this blessing abroad. Put on this blue ribbon and let all men see that you are wearing it. Don't be ashamed of your colours. Go forth, bearing them, and you will be preaching a noble sermon from a little text that will be saying, "I can and will abstain."

ADDRESS BY MR. T. E. MURPHY.

I would like to get all young men interested in this movement, but if I could get all the young ladies interested, I should be sure of the young men. In a certain town where I was labouring for this glorious movement there was a Young Ladies' Club, every member of which signed the pledge and donned the blue ribbon. They resolved that all the gentlemen would have to do likewise. But they said they would do it in a kind and loving manner. Now I do not believe much in coercion. I believe what cannot be wrought for God in this world by the principle of loving kindness cannot be wrought by anything else. Therefore I am thankful that this is a loving movement, and that it rests on the basis of human sympathy and on the principle of our blessed Lord and Master: "Love one another, bless them that curse you, do good to them which hate you, and pray for them that despitefully use you and persecute you." If we would all live up to that doctrine, it would not be long ere London would be converted.

Some young men say they only want just a little, and some people assert it is very good to take it. Well, there may be young men who will not be injured by drink, but the experience of the past—and it is the experience of the past brought to bear on the present that enables us to some extent to solve the problem of the future—I say the experience of the past leads us to make this declaration: that there is no safety in the wine-cup. But there is perfect safety in the principle of total abstinence. Some people say this movement is a first-rate movement for children. Well, I thank God for such children as my father here and many of the well-known friends of the movement who have stood on this platform. But if we can only succeed in inculcating the minds of the boys and girls who are growing up now with the principle of total abstinence, in twenty years we will have not only a Sunday Closing Movement in England, but we will have a movement that will close up the public-houses every day in the week, and this is what we want. Twenty years hence the boys and girls of to-day will be the active business men and women of London. Twenty years hence some of the boys of this kingdom will be the members of Parliament, and they will pass a law that will put to the death this accursed traffic; so we cannot have too many children in this Gospel Temperance Movement.

The strength of every army lies in its reserve power, and the general who commands an army says at the critical point in a battle, "I will call up the reserve forces," and so, when these men who are veterans in this blessed cause shall pass away, they will call on the boys and girls who compose the Bands of Hope in this United Kingdom to fall into the line, and march until this devil shall be compelled to surrender, and until Parliament shall repeal every Act that clothes it now in the garb of respectability. Mr. Murphy closed with a powerful appeal to parents to sign the pledge, and then their children would be glad to follow them.

FRIDAY EVENING, JUNE 1.

The Hall was more crowded on this occasion than on any previous evening of the Mission. Mr. GEORGE HOWARD, M.P., presided. The proceedings were opened as usual by the singing of a hymn and the reading of a portion of God's Word.

The Sufferings entailed through Drink upon Children from Infancy upwards.

ADDRESS BY THE CHAIRMAN.

I have never before presided at a great Temperance meeting in London, but I have often presided over meetings in the country with this object in view. It was when presiding at meetings of this kind that I first met Mr. Francis Murphy, who had come to help the work that was being done in the country districts in the North of England. Meeting him here again to-night makes me feel very forcibly the great difference between the work in which we were engaged there, and that which we are engaged in here to-night. The work is the same, but the circumstances are very different. The success of that work up in the country district I was telling you of was very great indeed; in fact, far greater than those who knew the people and the country expected it could be. I think this success mainly depended upon this—that the men and women who were engaged in the work did not satisfy themselves with having successful meetings and securing eloquent speakers, but they organised themselves in such a way that the enthusiasm which was excited by the speakers at the meetings was not allowed to die out. Work of that kind in a country district, where everybody knows everybody else for many miles around, and the force of public opinion is keenly felt, becomes far more possible than in a large city like this, where there are so many of us living close together who are not neighbours except in the sense of living near other.

What, then, are we to think of work in a town like this? Are we to be discouraged by the fact that the work before us seems so great that anything we can do must appear like a drop in the ocean? Those who are undertaking a work of this kind of course depend upon the hope that they will see some result: not only that they will influence individuals, but that by hard work they may produce a real alteration in the condition of the people. Is it reasonable to have such a hope with respect to London? I should be very much afraid that the answer would be discouraging if we were to look merely at the effect on grown-up men and women. If you look for any real, radical, thorough alteration, I think that you must place your hopes in the next generation. This brings me to the question that is before us to-night, "The Sufferings entailed through Drink upon Children from infancy upwards." It is a very vast one; so great that I shall only attempt to touch the points of it.

First of all, let me allude to what seems the most terrible side of the question—the results of drunkenness in hereditary disease upon children. We get accounts of the number of children who die in earliest infancy—happier, perhaps, than those others who survive merely to become the tenants of hospitals for incurables and madhouses; and such things are the saddest reading that I know of. There have been lately published some statements by a French doctor, of which I will read one as a sample of many others. In an instance reported by another physician, a man who has long been under treatment for delirium tremens had been married twice, and was the father of a family singularly numerous. By his first wife he had sixteen children, of whom fifteen died without attaining the age of one year, while the survivor is a martyr to epileptic fits. By the second wife this very unsuitable husband had eight children, of whom seven were soon carried off by the same disease that proved so fatal to their half-brothers and sisters. There are many terrible cases of this kind. We cannot well do anything to help these unfortunate children, except to take the best possible care of them in hospitals; but I think it reveals a state of things so horrible that we should do all we can to prevent such children from being born, by persuading their fathers not to be drunkards.

Then there are children who live with drunken parents. It would require the talent of a Dickens to describe all the horrors that take place in the houses of drunken parents; but even without the aid of such gifts we can form some idea of what takes place by looking at the short statements in the police reports. No sensational exaggeration can equal the tales that you see recorded, without note or comment, of scalded children, burned children, children thrown out of windows, children beaten with pokers, &c. Horrible as these things are, the cruelty and the violence that some children suffer is a small part of the evil that happens to those of them who live in drunken homes. When we think of the kind of surroundings that such a child has, of the amount of dirt and neglect, of the example that it sees, of the habits that it must form, I think we cannot fail to be deeply moved. Think of young boys whom, on our public holidays, you see about our streets—not of half men, half boys, but more boys than men, coming reeling out of the public-houses. They have merely imitated their fathers in going in there. There was a case I saw the other day in the paper, of a boy thirteen years of age who was brought before the magistrate. He had been drunk and incapable. The evidence showed that for many hours his life hung in the balance. The magistrates expressed their reprobation of this state of things, but it seems to me that in cases of that kind the punishment to the publicans who give drink to children of thirteen years of age ought to be more effective than it is.

If we think of the girls who are brought up in these homes, their case is even sadder. When you think of the young girls who spend their time in workshops, and who merely have a crowded, dirty home to go home to, we cannot be surprised that they should linger about the streets at the close of the day, and try to find warmth, light, and amusement in the only places that are open to them. Many sad revelations have told us lately the terrible results of that, and I think that all of us ought to do something for the sake of these virtually homeless girls who wander about our streets. I have alluded to the children of drunkards, and to those children, mostly of the poorer classes, who live in the homes of drunkards. It may be said that these things do not apply to the children of the rich and the well-to-do; they at all events are not exposed to these risks and to these temptations. Certainly to a great extent they are not; yet I think if most of us who have reached a certain time of life, were to look back, we could recollect some one who was our companion at school, a bright and manly boy, brought up in the same way, with the same surroundings, who since those days has come to grief through drink, who has become a sorrow to his family and a nuisance to everybody else. The thought of even one such should be enough, I think, to induce fathers with families to try

and do all in their power to save their own boys from such a fate as that.

No doubt there are many people in this room who will say, "That is all very well for fathers of families, but we are not fathers of families yet. When we become such, we will think about it." No doubt a young man has less apparent and immediate reason to join this movement than a father, or a preacher, or a teacher; but still, I think, there is plenty of ground for his doing it as well. In some ways young men can influence more than anyone else, those who are younger than themselves—the boys. In the schools you know the Bands of Hope are doing a great and good work; but the moment comes when the boy leaves the school, and then he is very anxious to emulate and to imitate those who are just older than himself. It is then that the example of a young man is of more weight with him than the advice of his father or the example of his teacher. I hope that the young men will be induced to join this movement for the sake of their brothers and their younger friends. I hope they will show the boys that there is nothing particularly manly in getting drunk, and that a lad who wears the blue ribbon can be just as cheerful as anybody else.

The Hon. Conrad Dillon briefly moved the adoption of two petitions; one to the House of Commons and the other to the House of Lords, in favour of Sunday closing.

Mr. John Taylor (Chairman of the National Temperance League), in seconding the motion, said that, thirty years ago, when he came to London, his first work in the Temperance cause was to agitate for a Sunday Closing Bill, and after two years' work they succeeded in securing the passing of the Wilson Patten Act. He was sorry to say that, until the vote of Wednesday night, they had got no further in Sunday closing for England.

The motion was carried with acclamation by a standing vote.

Mr. J. C. Stevenson, M.P., who was on the platform, being asked to speak, said: I have no reason to be dissatisfied that you have taken the opportunity to-night to pass so heartily, and so unanimously, petitions to both Houses of Parliament in favour of the Sunday Closing Bill. We are sometimes told, that whatever may be the ripeness of public opinion in other parts of the country, we must always be careful how we deal with the Metropolis; and I think this expression of your opinion is all the more valuable as showing that you, at least, have no misgiving as to the application of this Bill to London. There is no doubt that this movement is making very rapid progress, and it must make rapid progress with the progress of temperance sentiments and temperance principles which you have met here this week so zealously and so efficiently to promote. I believe there is no question that so occupies the mind of the country at this time as that of Sunday closing. I believe it is a question which, beyond even the measures of the Government, the people are anxious to see settled, and I do heartily hope that we shall not have the disappointment of another session elapsing without a definite step being taken towards spreading, over some part at least of England, those benefits of Sunday closing which have been enjoyed and appreciated by other parts of the kingdom.

ADDRESS BY DR. BARNARDO.

It has already been stated by the Chairman that it is almost impossible to exaggerate the evils which arise out of the drinking customs of the community. And it was easy to see, from the manner in which that remark was received by the audience, that it carried conviction to almost every person present. Almost every phase of this subject has been or will be brought before your consideration, and that, too, by specialists in each separate department of which they treated. I am glad, therefore, without remarking on the general question of the evils of intemperance and the need of reform, to turn at once to the particular subject placed on the programme for our consideration to-night.

When we consider this subject we may well say that a long, low, sad wail is heard all over the land—England "weeping for her children;" and may I add, "refusing to be comforted," until he who would destroy the life of the young child is no more. But I argue from this series of meetings, from the spread of public opinion which has rendered them possible, and from the success that has attended this effort, that however dark the present time may be—and I think we must not hide from ourselves the fact that in some respects the present condition of things is really and truly a dark one—a brighter and better future is before us.

In considering this aspect of the subject I feel bound to do so from at least three points of view; first from the physical, then the social, and lastly from the moral and spiritual points of view. In treating of the *physical* aspects of the sufferings entailed upon children, we are brought face to face with that which is peculiar to this class. We know that in the case of adults, the evils flowing from the drink may be said to be chiefly *acquired*. But with regard to the children it is not so; the evils of which *they* are subjects, as the result of this particular vice, have been *inherited*. These evils have surrounded them from their infancy; I was going to say—and it would have been quite correct—that ere they had being, these drinking habits of society have absolutely handicapped numbers of unfortunate children, so that when they enter the race of life they are to a great extent unfitted for the task that lies before them in the journey.

It is indeed a sad fact, one that is widely admitted, and therefore needs no proof, that the intemperate parent bequeaths to his children a certain physical deterioration of tissue, besides absolute tendencies, and, in not a few cases, even diseases, which he may have himself acquired by his intemperate indulgence. Moreover, besides this deterioration which is now admitted to come upon the children of intemperate parents, it has been asserted by some of our leading physicians and surgeons, that persons who may not have been absolute drunkards, but only what is called moderate drinkers, have entailed upon their innocent offspring physical effects which, to some extent, unfit them for the battle of life. I may quote from the memorable letter of Sir Henry Thompson to the late Archbishop of Canterbury. He says:—

> I have had the conviction that there is no greater cause of evil, moral or physical, in this country than the use of alcoholic beverages. I do not mean by this that extreme indulgence which means drunkenness. The habitual use of fermented liquor to an extent far short of what is necessary to produce that condition—and such is quite common in all ranks of society—injures the body, and diminishes the mental power to an extent which I think few people are aware of. Such, at all events, is the result of my professional experience during more than twenty years of professional life devoted to hospital practice, and to private practice in every rank above it. Thus, I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice, as well as those which every medical man has to treat, to the ordinary and daily use of fermented drink, *taken in the quantity which is conversationally deemed moderate.*

Professor Miller wrote, in 1861, on the same subject:—

> The worst of it is, that the disease so induced does not terminate with the life of him or her who produced it. If, unhappily, children be born, they will inherit the evil of their progenitors; stunted in body, and often in mind; fatuous, or foolish; drink-loving, and drunken, in their turn; scrofulous, rheumatic, consumptive, weak, useless. This is one of the punishments of sin, in the present life, which may in sad bitterness be traced downward from parent to child—"iniquity of the fathers visited upon the children, and upon the children's children," even "unto the third and fourth generations."

No one can afford when quoting such testimony to omit that of Dr. Richardson. At the conclusion of his famous Cantor Lectures upon "Alcohol," he thus speaks of "transmitted disease:"—

> The most solemn fact of all bearing upon these mental aberrations produced by alcohol, and upon the physical not less than the mental, is, that the mischief inflicted on man by his own act and deed cannot fail to be transferred to those who descend from him, and who are thus irresponsibly afflicted. Amongst the many inscrutable designs of nature none is more manifest than this, that physical vice, like physical feature and physical virtue, descends in line. It is, I say, a solemn reflection for every man and every woman, that whatever we do to ourselves so as to modify our own physical conformation and mental type, for good or for evil, is transmitted to generations that have yet to be. Not one of the transmitted wrongs, physical or mental, is more certainly passed on to those yet unborn than the wrongs which are inflicted by alcohol.

What these diseases are with which the adult community are affected, through intemperance or indulgence in drink, are well known to medical men in general practice; and it is not denied by any medical man who has examined the subject, that a number of diseases that used to be ascribed to other causes are now put down to this. Let me merely mention that such common-place complaints as gout, rheumatism, enfeebled heart, paralysis, eczema, apoplexy, epilepsy, liver disease, and dropsy may in a very large number of cases be directly traced to the use of stimulants. It is indeed an absolute fact that no vital organ in the parent escapes the consequences of even the moderate use of alcoholic drinks. It will not be difficult therefore to imagine or understand how certain is the process of transmission to the children, or how widespread are its effects. Of the diseases of childhood which may be directly traced to these causes, there are many to which I cannot refer. I will only speak very briefly indeed of three which are perhaps among the most marked. *Idiocy or insanity* is, to a very large extent, the direct inheritance of the child from intemperate parents. The same may be said of *epilepsy*, and of *hydrocephalus*, or what is commonly known as water on the brain. As to idiocy, one is appalled by the statistics collected by those who have examined the matter. Dr. Andrew Mitchell, one of the Scottish Lunacy Commissioners, in his evidence before the Select Committee of the House of Lords, on "Habitual Drunkards," said:—

> It is quite certain that the children of habitual drunkards are in a larger proportion idiotic than other children, and in a larger proportion themselves habitual drunkards; they are also in a larger proportion liable to the ordinary forms of acquired insanity.

Sir W. F. Brown, First Medical Lunacy Commissioner for Scotland, said:—

> The children of drunkards are deficient in bodily and vital energy, and are predisposed by their very organisations to have cravings for alcoholic stimulants. If they pursue the course of their fathers, which they have more temptation to follow and less power to avoid, they add to their hereditary weakness, and increase the tendency to idiocy or insanity in themselves and their children.

I might to a much greater extent pursue this branch of the subject, but time forbids; I must therefore pass on to say a few words upon what will, perhaps, be more interesting to many in this assembly than that of which I have spoken—I mean the *social* aspect of the subject. This is indeed a truly sad one to think about. Strong drink, which ruins the parent, *involves the children in the wreck*. Strong drink, which turns the tender-hearted and loving mother into an infuriated animal, transforms in numbers of cases the pet of the house into the victim. I was reading a little while ago a case which is recorded by the author of "The Temperance Reform and the Christian Church." He states that in Glasgow the wife of a well-to-do tradesman left her home on a Monday, and was arrested a few days afterwards with her baby in her arms. When she left her home, which was a comfortable one, she and the child were well clothed, and she had money in her pocket. When she was arrested the child was almost in a state of nudity, and the mother was little better. Strong drink had made one, hitherto a loving parent, utterly regardless of the dangers to which she was exposing her child.

But, as may be imagined, my own experience has furnished me with a large number of similar instances. In the peculiar work in which I have been engaged many cases have come under my notice of persons who, when under the influence of drink, absolutely behaved as if they were not human, and exhibited passions that we would scarcely imagine the lowest animals to be capable of. Some years ago my attention was drawn to the fact that a large number of little boys and girls, especially girls, who are found in the lowest lodging-houses, frequently changed hands. They were lent or hired by their parents or guardians to tramps or professional beggars, who carried them about, hoping to extract alms from the charitable, through the apparent helplessness of these unfortunate children. On one occasion I had to interfere with a rough tramp, who was at the time under the influence of drink, and who was ill-using a little girl of seven or eight years of age. I inquired into the case, and found that the mother of the little girl formerly lodged in that house, and was mostly under the influence of drink. She had actually, some considerable time before, sold her child to the man in whose custody I found her

for the sum of half a crown! The deputy of the lodging-house added that she had not received the money ten minutes before it was spent in drink. Such a fact, extreme as it is, will show that, viewing this subject from the social point of view, the children suffer terribly as the result of intemperate habits on the part of parents. No one can tell how wide-spread and how far-reaching are the issues of such a sin.

Dr. Barnardo proceeded to quote the testimony of Dr. Thomas Guthrie, the founder of Ragged Schools, who was an ardent advocate of total abstinence when such advocacy was not so easy as it is now. Speaking of the sufferings entailed on children through the drink in his day, Dr. Guthrie said:—

> Believe me, it is impossible to exaggerate, impossible truthfully to paint, the effects of this vice on those who suffer from it—most of all on those poor innocent children that are dying under cruelty and starvation, that shiver in their rags upon our streets, that walk unshod the winter snows, and with their matted hair and hollow cheeks, and sunken eyes and sallow countenances, glare out on us, wild and savage-like, from these patched and dusty windows.

Dr. Guthrie repeatedly affirmed that 99 per cent. of the children admitted into ragged schools were the offspring of intemperate parents. I, too, examined the subject some years ago, and was then led to this conclusion, that of the 3000 who up to that time had been under my care, 77 per cent. had been brought there as the result, direct or indirect, of the drinking customs of the community.

In closing, Dr. Barnardo showed that it is a mistake to suppose that such sufferings are confined to the lowest classes of society—no rank, no grade, no class was safe. Many children whose parents once occupied good and even distinguished positions, had come to the direst degradation and poverty through the intemperate habits of those who had given them being. He then cited the cases of two girls who obtained a refuge in the institution over which he presides. They were daughters of a clergyman, and with their mother were on the point of entering the workhouse when they were brought under his notice by a philanthropic friend. One was nine, and the other fourteen years of age. Drunkenness on the part of the father had caused the loss of character, friends, and everything else, till these unfortunate girls found themselves in the position from which it was necessary to rescue them, by placing them in his institution.

The time having expired, Dr. Barnardo concluded his address without entering on the last point indicated—the moral and spiritual evils entailed upon children by the drink.

ADDRESS BY MR. R. T. BOOTH.

After some preliminary remarks, Mr. Booth said: I believe in honest, healthy enthusiasm; but that enthusiasm is not real, that excitement is not healthy, that does not grow out of truth, and that does not lift men heavenward. If this movement ever becomes a mere utilitarian movement, if it ceases to win souls for Christ, I shall then tear this blue ribbon from my breast, and have nothing more to do with it. The glory of this Gospel Temperance movement is this: that whilst it proves to the man that the public-house is bad, and the drinking customs of society are pernicious, it convinces him of his need of a Saviour. It is upon these lines that there has been created and fashioned in this country the mightiest power out of heaven—a public conviction—a conviction that is as universal in our land as in yours—that the liquor traffic is a nuisance and a danger to the community. There is not a city, town, or hamlet in the United Kingdom that has been visited by this movement in which hearts have not been healed, and homes made happy. Men have been redeemed, and in many instances these drinking places have been reduced and lessened.

You all know the results of last Brewster Sessions in many of the towns where the greatest work has been done. In the town of Newcastle-upon-Tyne there are fifty-six fewer drinking-places than there were two years ago. In Birmingham, where in three weeks no fewer than 51,000 pledges were taken a year ago, at the very next Brewster Sessions 106 licences were refused by the magistrates. All of them nearly, I believe, were off licences. But this has been the case throughout the country where these Missions have been held. In Brighton, where a Mission was held last year, many of the public-houses have been closed, and there are scores of public-houses to-day that are occupied by men who are absolutely paying not a penny for rent. One publican the other day put up the shutters, locked his door, and tacked a blue ribbon over the door. When he was asked why he did that, he said, "Because the Blue Ribbon plague is about." And so it has been in Swansea. Many public-houses have been closed, and no fewer than three breweries have gone to smash. Whenever I hear of public-houses going to smash and closing, my heart feels glad, for death to them means life to the people.

We may rail against the publican and the brewer, but all the sin does not lie at their doors. I indict society as the one power that is responsible for this drink. The wine-glass in the Christian's hand, the brandy-bottle on the sideboard, are the great stumbling-blocks in life's path. It is over these that thousands of our young every year fall into the gulf that never yields up its dead. When we can get society to set its face against the custom and lift its voice and its power, when we can get society to abstain, we will make short work of the liquor traffic. We have recently had some striking illustrations of the power of society. I would like to see the English gentleman that would dare to stand up to-day and advocate the slaughter of pigeons since the Princess of Wales has taken the position that she has. And you all know what a howl there has been going up amongst the farmers since the Queen has ceased to have her household supplied with lamb. I have hope of any nation that will protect the lambs of the field and the birds of the air.

But surely it is time that this great nation, as well as my own, should turn their attention to the little ones, whose bleeding feet you can track through all the slums of London, and whose little empty hands are held up to God, and whose pinched faces say to you and me, "Is it nothing to you, all ye that pass by? Behold and see, is there any sorrow like unto my sorrow?" It is not the public-house that we dread most. I could take my boy, sweet and pure as he is, into the lowest den of London, and let him see the sights and hear the sounds, let him hear virtue mocked, and prayer reviled, and the name of God blasphemed, let him see the drunken husband smash his wife's face until the blood starts from it. From such a sight he would turn aside and cry, "Father, take me away; I want to have nothing to do with that." My boy will never become a drunkard in such a place, nor will yours. But if he should go out into society, and enter the homes of refinement, and if the glass is presented with jewelled fingers, and it may be with a man of God smiling upon it—then it is that I fear for the safety of my boy. Therein lies the danger of your child. It takes courage to refuse to drink with a comrade in the public-house; it takes manhood to decline the proffered glass of a lady. May God speed the day when society in this land will set its face against this system of wrong.

Just a word in regard to the conflict that is taking place in the bosom of every drinking man. God pity the man whose appetite and passion drive him to drink. There is a conflict raging within his breast more terrible than most of you can ever know. But should drink conquer? Praise God, *never*. Our Captain has never lost a battle yet. Put your trust in the Lord Jesus Christ. Let Him put his loving arm about you; then you will be kept, and you can never fail. I want you to do all you can to aid a brother whom you may see fighting this terrific battle. When men say, "I can drink, or let it alone," I recollect the case of a man who had been a preacher of the Gospel. People had been fed from his lips, and souls had been saved. He had worn on his breast "the white flower of a spotless name," but he drank, and he fell. I have seen him begging for drink with all the fervency of despair. When you tell me you can drink or let it alone, it is a great thing that you can do it; but it is a better thing to let it alone. Do you say you will have no part in this conflict? Then you will never know the sweets of victory; you will never taste the joys of triumph. Fall into line to-night, and stand shoulder to shoulder with us. Wear this little badge of blue, and by and by, though the Red Seas of difficulty shall oppose us, and mountains of opposition shall rise on the right hand and on the left, these shall melt away as the dew before the sun. The waters shall separate and roll back as a scroll, and we will stand on the other side; then with the redeemed host we shall sing—

> "Sound the loud timbrel o'er Egypt's dark sea,
> Jehovah has triumphed, his people are free."

ADDRESS BY REV. J. P. GLEDSTONE.

There are but few of us who have not assisted at an informal and always interesting domestic ceremony which takes place a few weeks after a child is born. When friends and neighbours call to make kind inquiries after the mother's health, and to see her child, the little one is carried round for each visitor to have a good look at him. The sight of him evokes a good deal of comment. "Who is he like?" is the question everyone asks, and tries to answer. "His hair will be like his mother's," says Aunt Emily, "for hers was light when she was a child." "His eyes will be the colour of his uncle Joe's," remarks a neighbour. One friend, who has a quick eye, exclaims that "the youngster has got his grandfather's thumb," which is of a very peculiar shape in that old gentleman.

And so they go on anatomising the baby, and assigning each several part to some relative more or less near. Only one young bachelor sits quiet, feeling a great deal amused at all this "absurd guessing," as he thinks it to be, about this "absurdly interesting baby." His opinion, when he was asked for it, was that the "little mortal was like everybody in general, and nobody in particular—was, in fact, a featureless little bit of flesh, which might assume shape some day." The bachelor stood alone. The rest contended for likenesses.

And one thoughtful friend of the family went away wondering what mental and moral likenesses, now certainly quite unknown and unknowable, lay hidden beneath the external features. For every child is an invisible photograph. You have seen these photographs, which look like sheets of white paper, but which, when immersed in water, show the lines of a picture which come out with growing distinctness, or the likeness of a face. So the hidden likenesses in the child, the great realities of being which are at once covered and revealed by the external dress of the body, with its mingled pattern gathered from progenitors, from ancestors, and from relations, will show themselves when mind and soul shall be steeped in the waters of trouble and temptation. The very texture of his body, the quality of his mind, and the temper of his spirit, have come to him from those who have given him being. Even the moods, the fears, the tremors, the tastes, the delights, the antipathies, which they possess have entered by some subtle process into his being. We are reconstituted in our children; we live over again in them "Their sins are our ghosts," says the great Norwegian, Ibsen.

Without committing ourselves to John Wesley's theory, that animals will exist in the world to come—though I do not know why they should not, if we only treat them better—we may gather a suggestive example of the transmission of *feeling* from the animal world. Mr. Buckland tells us that some young salmon which he was rearing in artificial pools, would show no sign of fear of a man's hand, but if a net were held over them

they would tremble with terror. If *salmonidæ* are so capable of receiving the mental state—it is the only word I can use—of their mothers, how much more capable are the children of human mothers. The tastes we have, we communicate; and they will show themselves in due season. I saw an amusing illustration of that a few days ago. A child eighteen months old stretched out his hand for a cut lemon, perhaps thinking it was an orange; it was put to his mouth, and he sucked it, and looked sufficiently miserable. But its sourness did not prevent him from having another suck. Two days afterwards he had lemon again, and this time he pulled no wry face, but sucked it as a pleasure. A child of eighteen months enjoying the taste of lemon! Now, the explanation was that his father was fond of acid fruit.

What the law of transmission of qualities is, no one knows. But the fact is obvious enough, and most solemn in its import. Indeed, not only may the qualities of fathers and mothers be inherited, but the child may possess a taste which one of his grandfathers had, and which did not appear in either of his parents. This *atavism*, as it is called, this passing over one generation and appearing in the next, makes the transmission of qualities still more serious and admonitory; for we may now be indulging ourselves in gratifications which our children may avoid, because they see their evil effects, but into which we may draw our grandchildren when we are dead and gone! "The wilful sin of the father," says George Macdonald, "may become the sinful weakness of the child," yes, and of the grandchildren too.

What a tremendous responsibility is this! And when the taste imparted is an evil one, what shameful cruelty, what damning guilt does it lay at the transmitter's door! You communicate to the child something that becomes part of his nature, something that is interwoven with the very texture of his constitution, something that is in him, not upon him, and from which he can no more run away than he can flee from himself! You implant in him a base, vile passion, which, springing up through the purer tastes of his nature, overshadows and poisons them like a deadly nightshade. Remember the child with its perfectly innocent love of lemon—the latent love for sharp acid showing itself as soon as the child came from the bottle of sweet milk. Just so, boys and girls with this taste for strong drink, communicated by a father or a mother who never overstepped the bounds of moderation, but who created in themselves and in their children a certain condition of body out of which excess could easily grow—just so, these boys and girls will go forth from apparently simple habits and good associations, and show themselves sensual, devilish! A fire is kindled in them which they think of extinguishing only by heaping on more fuel. A thirst is created which calls for the deadly poison that originated it, and that strengthens it every time it is partaken of. A burning craving for drink! more drink and a hotter craving; a hotter craving and more drink! more drink! So the poison is taken for a remedy, until too often its fatal work is done, and death stops the ghastly process. "You cannot tell," said a fallen Blue Ribbonite to me a few days ago, "you cannot tell what a fire there is within me! My inside feels in a flame!"

Now the terrible thought is that that temptation to drink, that appetite for it, continues in some cases, with more or less intensity, as long as life lasts. It is the entail of vice which cannot be cut off in a generation, sometimes not in two or three. There is something specially painful when we further recollect how this dread birth-gift is the inheritance of some of the finest and most promising natures sent into the world. It spoils their all. You shall see a man endowed with some of the highest gifts, broken and ultimately ruined by the tendency he cannot control. Reason is powerful, imagination is bright, memory is strong; but there is this fatal flaw, this hidden weakness, which cripples effort and disappoints hope. He is always coming short. He ought always to succeed, but he always fails. Men of this kind are chapters of life which are never finished. Their work is like a temple carried a few feet from the ground, and then left open, wrecked, incomplete—a fine design, a noble commencement, but no accomplishment; and remember that the finer the nature, and the grander its possibilities, the keener its sufferings at its failures. Noble souls with this animal weakness despise themselves, loathe themselves, whenever it conquers them. They scorn to take their fill at the swine troughs, and yet they go to them. They know they ought to be sitting with scholars, judges, rulers, and yet they cannot break loose from the revelry of some of the lowest of men. Their shame makes them desperate; their failure reckless. They care for no one, and for nothing, and yet they care much; for their sufferings correspond to their capacity; and they would be glad to realise the better things they know, to do the higher things of which they are capable, and to enjoy the fellowship of purer men and women, whom they cannot approach.

He loathed the false, yet lived not true
To half the glorious truths he knew;
The doubt, the discord, and the sin
He mourned without, he felt within.

Untrod by him the path he showed,
Sweet pictures on his easel glowed,
Of simple faith, and love of home,
And virtue's golden days to come.

But weakness, shame, and folly made
The foil to all his pen portrayed;
Still, where his dreamy splendours shone,
The shadow of himself was thrown.

Lord, what is man, whose thoughts, at times,
Up to thy sevenfold brightness climbs—
While still his grosser instinct clings
To earth, like other creeping things?

So rich in words, in acts so mean;
So high, so low; chance-swung between
The foulness of the penal pit
And Truth's clear sky, millennium lit.

Now it depends upon the habits and tastes of parents whether their children, "Swung between the foulness of the penal pit, and Truth's clear sky, millennium lit," shall be more powerfully drawn to the darkness and foulness of the pit than to the light and glory of the sky.

To take another illustration of the life-long sufferings entailed upon children through drink, think of the pain and disadvantage of bearing a drunkard's name. Men are sunflowers made to grow, and expand, and become beautiful in the sunshine of honour, of love, of confidence, of respect. But a drunkard's child is placed in the shade at his birth. Poor child, how sad is his lot! He is ragged, dirty, unlovely in his appearance, and can only look upon the purity and brightness of better homes than his as upon the glory of heaven, and *he* can never enter. His very name is a brand of shame—a burden, a disadvantage, a cause of suspicion and fear among men. Remembering the hereditary tendency of which I have already spoken, they wonder whether he will turn out good or bad—they fear bad; and it is only natural they should fear. So he encounters the chilliness of suspicion where young child-nature should have at least the brightness and warmth of hope—if not the advantage of absolute trust, that he may have to win by worthy conduct—but he should not be denied hope. To have a fear from everybody, a shrug of the shoulder, a doubt, a hesitation, is enough to daunt the courage of a child, much more a child weak in moral resolution and surrounded by disadvantages of the worst kind. And though he may do well, though he may make a fair start in life, the name will always cling to him and the shadow always go by his side. To him is denied the wonderful aid of looking to a parentage that bestowed honour and called for high moral and religious effort to uphold it. Think of the difference between a drunkard's boy as he looks back to his home and his parents, and a Wilberforce, such a one as delights to plead the cause of Temperance among high and low. Why, the mere name of Wilberforce is enough to make a man ask himself how he can carry it worthily, and hand it down pure, unsullied, unblemished, undefamed, to his posterity. And asking it honestly, he will not fail to discover that the name was made illustrious by the grace of God welcomed into the heart, and obeyed in the life, and that only by the same grace can it be sustained. But a drunkard's child might easily say: "In the shade, where I was born, I must live and die; I have nothing worth striving for." Though to him also is this grace offered, whereby he may cleanse himself from pollution, walk as a child of God, and conquer as a soldier of Christ. With God all things are possible, and in the glories of Divine sonship the darkness and shame of human birth and heritage may be lost and forgotten.

Time will not allow me to do more than mention the sufferings of a physical nature which are sometimes inflicted for life upon children through drink. The broken limb which never regains its original strength and fitness for work; the sapped and undermined constitution which is never equal to hard effort, and never enjoys the luxury of bounding health; the scar which tells the tale of a father's violence, the paleness and weariness which point back to a mother's neglect—what a life-long disadvantage is here; what untold pain, when you count up the days, and nights, and years, over which it is extended. Only when the poor outraged body is laid in the grave will this suffering, the entail of vice, cease.

To any parents, then, who may be addicted to drink, whether moderately or immoderately, let me speak the weighty words of Dr. Pusey: "Wouldst thou not have children which thou wouldst wish unborn; *reform thyself*." And to all, whether they have children or not—indeed if they have none, they ought to gather a family of God's little ones from among the forgotten and neglected—to all I say, for the children's sakes, come over to the side of Gospel Temperance. Be abstainers, and by wearing the "bit of blue" show that you are abstainers. The children's eyes will sparkle at the sight of the badge when they see it. They will count you a friend at first sight. Let me beg of you, by the unspoken and unspeakable grief which drink has inflicted upon tens of thousands of them, by their shame which has covered them as a cloud from infancy, by their heavy burden of disadvantage never removed from their shoulders, by their fierce temptations burning within and assaulting them from without, by their alarming dangers, and by the utter ruin of body and soul, which too often is their fate, by childhood's wrongs and tears, than which none are so touching, come and aid us in this fight to save the children. If you do, and may God move your hearts to come, to you will be spoken the words of our Lord, "Inasmuch as ye have done it unto one of the least of these *my little ones*, ye have done it unto Me."

ADDRESS BY MR. F. MURPHY.

After some genial references to the Chairman (Mr. G. Howard), and to the fact that all the drink-shops on his estates in the North had received the death-warrant, Mr. Murphy said: We have had a good deal of speech-making; what we want now is pledge-signing. Thank God! we are beginning to break the spell of the intoxicating drink, and to find pleasure, and joy, and happiness in this beautiful beverage (holding up a glass of water). It is the same to-night as it was at the dawn of creation, when God Himself brewed it, and flung it out in dew, and set it up as a bow of promise from sea to land. I never knew a child to be hurt because its father drank this—never. It is wonderful what the drink will do. There was a newspaper passed up to me in which there is a statement about the man who makes Bass's beer—how he has built a couple of churches, and presented those churches to religious people. I hope God will help these people, who talk so much about religion, to get rid of their associations with this evil. As long as Christian people will accept churches and gifts from brewers you cannot get them to do anything. (To illustrate this point the speaker related with much graphic skill the story of a man who was acquitted of an offence in America because he had cleverly bribed the jury.)

But our subject is the sufferings of children through the drink. I read a statement in one

of the City papers not long ago. A mother had a lovely babe, and that mother learned to love the drink. Somebody may say that she was a brute and a fiend, but she was not until the drink made her so. That woman came home when under the influence of the drink, and saw her little child asleep. She picked it up, and placed it on the fire. The screams of the child were heard, and a woman came to the rescue. She took the child off the fire, but the mother ran at her like a tigress, and caught the child and placed it on the fire again. The woman rescued the child once more; then the mother, to have revenge, took a kettle of boiling water, and threw it over the woman who had rescued her infant. The public press of London gave a mere paragraph to the matter; yet they will give an editorial about Mr. O'Kelly and Mr. McCoan, because they talk about going out to shoot each other. Let the people speak out on this question, and create such a public sentiment that the Press of England will speak out on it too. I thank God for this Gospel Temperance Blue Ribbon Work that is going on throughout the country. I don't know anything else that has helped the babes so much as this. Tens of thousands of people have signed the pledge, and where the children were hungry it has put bread in their hands; and where they had no shoes, it has put shoes on their feet; and where they were afraid of their father and mother, now, thank God, they can come and speak to father, and climb on his knee: instead of bringing home kicks he brings home a paper of candy. Blessed be God, it does not stop there. The family altar has been erected, and the voice of prayer has been heard.

In bringing his rousing speech to a close, Mr. Murphy urged Christians to more heroic sacrifice on behalf of those who are in positions of danger through the evils of drink. To illustrate this he related the well-known incident of the rescue of a child from a burning house by a brave member of the Fire Brigade. He described in glowing speech and with appropriate action the efforts of the noble fireman, baffled for a time, but, cheered on by the spectators, ultimately successful, though at the cost of much suffering to himself. The pent-up feelings of the crowded audience found vent in rapturous and prolonged applause, and the orator resumed his seat after another fervent appeal for signatures to the pledge.

MR. GEO. BLAIKLOCK, of Hoxton Hall, has paid a second visit to Ramsgate, and conducted a five days' Blue Ribbon Mission in the Cavendish-street Chapel. The meetings were very successful, and many new pledges were taken. Mr. Blaiklock will revisit Tunbridge Wells this week, and conduct a second Mission.

A WELL-MERITED REBUKE.—It would seem that a great deal of the Sunday traffic on American railways is caused by "camp-meeting trains." One of the leading lines has resolved to discontinue these, as well as all other Sunday trains. The chairman says: "If Christian people cannot find other places for worship, this company will not violate the Divine and civil law and deny its *employés* the essential rest of the Sabbath to carry them to camp-meeting grounds."

GRAY'S YARD RAGGED SCHOOLS.—The annual meeting of the friends and subscribers of the Gray's-yard Ragged Church and Schools was held last week, at Burlington Hall, Saville-row, W.; Lord Leigh presided, and there was a large attendance. The honorary secretary (Mr. A. G. Fraser) read the annual report, which described in detail the operations of the past year carried on by means of free breakfasts and dinners, Bible reading, church services, boot clubs, mothers' meetings, drum and fife band, and other agencies. The amount expended during the year had been £760, though unfortunately the income had been about £135 less. The Chairman, in the course of a brief address, said that of the many benevolent institutions of the Metropolis, none could appeal more strongly to their sympathy and support than that. He had formerly frequently wondered where the poor went to church, as he had seldom seen any but well-dressed persons attend. Since he had been in the habit of visiting Gray's-yard, however, he had found out where a portion of them went to. Rev. Donald Fraser, D.D., and other friends addressed the meeting.

WIMBLEDON PROPHETICAL CONFERENCE.

A CONFERENCE was held on May 30 and 31 and June 1, for the study of prophecy in connection with the Second Advent of the Lord Jesus Christ. The Lecture Hall belonging to Emmanuel Church (Rev. C. Skrine) was well filled at both morning and evening meetings during the three days. The addresses given, though expressing different views in many of their details, agreed in the essential points that the coming of the Lord is to be personal and premillennial.

Wednesday, May 30.

Mr. A. Churchill took the chair at the morning and evening meetings, and read passages of Scripture bearing on the subject. They were met, he said, to consider the blessed hope of the Lord's return, and though there are differences of opinion, it matters little so long as we are really *looking for* his appearing. During all these nineteen centuries He has been preparing a place for His Church; happy is the Christian who can say, "I have fought the good fight, I have finished my course," &c.

Rev. C. Skrine said that though many present had met in years past to study prophecy they had not disagreed; their duty was not to dogmatise but to investigate.

Rev. Canon Garrett read a paper. He said the most important question to begin with is the meaning of the expression "Kingdom of Heaven," or "Kingdom of God," or "The Kingdom." If it means the same thing as the Church of God's elect, then that Church must be a mixture of good and evil. It may be said, not indeed to be the Church, *i.e.*, Christ's body, but the aggregate of visible Churches. John the Baptist and our Lord announced its approach (see Luke xii. 20, xvii. 21, xix. 11; Matt. xii. 28, and xxi. 43). Christ claims the allegiance of all nations, but receives it not (Ps. ii.), but they will yield it when He appears to take the Kingdom. The Kingdom includes rulers and subjects, and the Church is the body of rulers in the Kingdom (see Luke xxiii. 30, and Matt. xix. 28). The Lord called his transfiguration a coming in his Kingdom; it was an earnest of his Kingdom (2 Peter i. 16). The history of the world between the time then present and the appearing of Christ in glory is only sketched in the Gospels by parables. In John v. 28, 29, and Luke xiv. 14 there are two stages of his advent, and, there is reason for thinking, of other stages also. His appearing in the clouds to gather his Church is prior to his coming with his Church to judge and reign. A time will come (the Canon thinks) when signs will lead the Church to expect the Lord daily, viz., the closing of Gentile times, the sun darkened, &c.

Rev. F. A. C. Lillington said the coming of the Lord was a practical truth, intended to deepen our spiritual life, keep us separated from the world, and give us power to resist temptation and overcome Satan. First, it is a *personal* coming. The Gospels, Epistles, and Revelation, must all be rewritten if this is not so. How pleasant for every child of God to know that the Lord is coming as a Bridegroom for his bride, as a deliverer and rewarder. Second, his coming is *twofold*, viz., *for* his saints and *with* his saints. In 1 Thess. iv. we are led to look at the taking up of the Church to meet the Lord in the air as the first event of a series, therefore the children of God have good cause to look forward with joy. Then there is also a parallel of judgments: (1) the judgment of saints for their works; (2) the judgment of the world. Thirdly, his coming will be *sudden;* yet signs are given, such as Noe—"As it was in the days of Noah, so shall it be when the Son of man cometh." Lot, too, and again signs in the heavens, and "men's hearts failing them for fear." The world scorns the subject of the Lord's coming; He will come as a thief to them, but not so to the saints.

Dr. Alder Smith directed attention to Matt. xxiv. Mark xiii., and Luke xxi., "Tell us," &c., but in Matthew only it is said, "What shall be the sign of Thy coming?" The advent is divided into two stages, yet they are, to some extent, mingled. In connection with the passages above referred to, the abomination of desolation is spoken of; but the Lord will come *for* his saints before these troubles, or at their commencement. The "elect will be gathered from the four winds." These passages Dr. Smith considers to be synonymous with the rapture of 1 Thess. iv., and the "gathering together unto Him" in 2 Thess ii. Considerable emphasis was laid upon the expressions, "waiting Christians," and "faithful ones;" and the term "generation," in "this generation shall not pass away," &c., means race or people, and refers to the Jews. The two signs given are (1) the preaching of the Gospel among all nations; and (2) the fig-tree, symbolising the Jewish nation.

Dr. Flavel Cook remarked that the difference of opinion on various passages relative to the subject which appear to be contradictory are not really so, and need not stumble us. The Scriptures speak in a language which condescends to man's way of thinking, by using expressions which he can understand. The coming is one, yet double: He will come for his people and He will be manifested; the former to perfect salvation, and the latter to judge the ungodly and deliver Israel. The Lord will come personally; and as to the necessity for a large amount of time ere the Lord can come, why should it be so? The Lord is able to do all things. Notwithstanding the development of anti-Christian power, the principles of infidelity in high places, and the lordship and godship of reason, the true bark will never sink.

Rev. H. E. Brooke spoke of a conference on unfulfilled prophecy which took place many hundreds of years ago. There were only two at that conference, and they were joined by a third, who, after having spoken to them on the subject of their conversation, said, "O fools, and slow of heart to believe *all* that the prophets have spoken." It is just this point "*all*" which expresses the position of students of God's Word to-day. Our differences are the result of not understanding "*all* that the prophets have spoken." Nay, these differences of opinion really help, and Christians should search the Word of God, not taking one side of the question, but compare scripture with scripture, and the teachings of men, also tested by the Word. The Lord said, "Let your loins be girt about with *truth*," and Peter wrote, "Gird up the loins of your mind." This indicates mental effort on our part, and a preparedness which we can only learn from the Word. There are at least twenty-eight allusions in the Epistles which refer to the Lord's coming, and which if carefully read will be seen to be the A B C of Bible truths, and not full of difficulty. The Thessalonians, "turned to God from idols, to serve the living and true God, and *to wait for his Son from heaven;*" thus we see the knowledge of the coming of Christ is a part of the truth learned—if properly learned—at conversion.

Rev. C. Graham spoke of the sanctifying power of the truth of the Lord's coming. He is sent forth for the very purpose of raising the saints and catching them up. The man of apostacy will be revealed, but the Lord will consume him by the spirit of his mouth; death will be destroyed, the books will be opened, and death and Hades cast into the lake of fire. Paul prayed that the Corinthians might come behind in no gift, "waiting for the coming of the Lord." James comforts the saints by saying, "The coming of the Lord draweth nigh." Peter assures them of "praise, honour, and glory at the appearing of Jesus Christ." Set your hope on Him, and your purification will just follow. We shall all stand before the judgment seat of Christ to receive the rewards for our services, and to take rank with Christ.

Thursday, May 31.

Rev. Gosset Tanner spoke of the various aspects of the Lord's coming as mentioned by the Apostles who wrote Epistles. St. James links it with *patience*, and that in connection with the wickedness of rich men (Jas. v. 1—8). St. Peter speaks of the Lord's coming in connection with *obedience and holiness* (1 Peter i. 13-16). St. John links the same truth with

abiding in Christ—(1) abiding in the consciousness of the efficacy of His atoning sacrifice, in the power of his spirit, in tenaciously keeping his word and in unceasing, mutual fellowship. St. Paul speaks of the Lord's coming, bringing full redemption to all the saints (see 1 Cor. xv. 14-54; 2 Cor. v. 2-4; Phil. iii. 11 and 1 Thess v. 23)—viz., of body, soul, and spirit.

Rev. H. Webb-Peploe agreed with the last speaker in the main, but he had looked upon the Apostle Paul's statements about the Lord's coming as embracing all the others had said. The one great thought is that each believer will be like the Lord when He comes. St. James teaches us submission to God; this was one of the chief characteristics in the life and death of our Lord when He gave Himself for our sins. St. Peter was a man of action, ever and anon showing his devotion to his Lord and Master, whether in preaching the Gospel or suffering for Christ, having the crown of glory in view at the coming of the Lord. St. John's thought was one of constant and entire satisfaction in his Saviour, and that longing of his soul fulfilled at the coming of Jesus. Men say the Lord's coming is not practical, but from James, Peter, John, and Paul, we have a practical truth brought before us wherever it is spoken of.

Dr. Anderson read a paper on "The Casting Away and Receiving of Israel," as stated by St. Paul, in Rom. xi. 15. He said Israel was the key by which the storehouse of prophetic truth could be unlocked. The history of Israel in the future is brilliant beyond description. The time is at hand when Israel and the Church—that is, Jew and Gentile—shall be manifestly one in Christ, and the Jerusalem of earth shall be in happy accord with the Jerusalem of the heavenlies. Nothing in the past has failed of all that God has promised, nor will it. Connect and read verse 15 with verses 1, 2, 11, 12, 25, and 26. Blindness (or hardness) in part is happened unto Israel until the fulness of the Gentiles be come in; then *all* Israel shall be saved, and become the heralds of salvation to the world at large. The casting away of Israel is a fact still; a godly remnant will be spared, but the larger number of the Jewish race will perish, when the Lord arises to shake the earth. Simeon declared that God did visit the Gentiles to take out a people for his Name. This is going on during the interval of Israel's rejection. It is important to distinguish between the restoration and conversion of the Jews; the former takes place in unbelief, the latter when they look on Him whom they have pierced (see Jer. xxi. 10, xxx. 3; Ezek. xxxix. 28; Amos ix. 15; Hosea iii. 5, and Zech. xii. 10, xiii. 9). The result is as "life from the dead." The millennial blessedness, with Antichrist destroyed, Satan bound for a thousand years, the Temple set up, and the truth of Jacob's ladder brought to pass, will bring heaven and earth into loving accord. In view of these wondrous realities let us not sleep as do others, but look for his appearing, having this as an incentive to faithful service, waiting and watching, praying and working, in the daily expectation of his advent.

Rev. J. Wilkinson read 1 Sam. xii. 22—24, and remarked that God would keep his word. There was a practice among many Christians of taking all the blessings of the promises to Israel, and putting all the curses on the head of the Jews.

The Jews are not cast away finally, for they will yet be restored; they are not cast away individually, for the Gospel is preached to them, and is as free to them individually as to Gentiles. The cause of their being cast away as a nation for a time was—

(1) Idolatry:—witness the ten tribes.
(2) Rejection of Christ.
(3) Forbidding the Gospel to the Gentiles.

Wrath to the uttermost has come upon them, but in the Epistle to the *Hebrews* it is written: "He is able to *save* to the uttermost." The consequences of their fall are—the Gospel is preached to the Gentiles, but the loss to the Jew is that of country, constitution, home, and "the Kingdom of God." All through the Old Testament and a greater part of the New, we read of Gentile blessing being the result of Israel being blessed. The Lord cast off the only nation He chose to be his because of their sin, and is now taking out from among all nations a people for Himself, as a Bride; and presently He will restore the castaway nation to be the centre of blessing to all the world.

Rev. J. A. Aston spoke of the Lord's coming as, first, *for* his people; second, *with* his people; and, third, to set up his kingdom. Many persons got into difficulty through thinking that certain things must precede one phase of his return which properly belong to another. The "day-star" has arisen in the hearts of many of the Lord's children, and no subject is more calculated to stir up God's children to earnestness than a good understanding of the Lord's second coming. The Old Testament period may be considered as the dispensation of the Father; the present, that of the Spirit; the future, that of the Son, until all will be delivered up to God, and He will be all in all.

Rev. A. Fausset read a paper of considerable interest on the promised blessing of the latter rain which Jehovah promised Israel if they would serve Him with all their heart. He would give rain in due season. But they rejected the Lord and chose Cæsar. Therefore God has rejected Israel for a time, making her sin and the world the instruments of her punishment. Rain fell at intervals between the three physical and natural periods; so now, but the full blessing can only come when Israel's heart is fully moved toward God. Our Scriptural warrant for expecting the blessing of the "latter rain" is in Joel ii. The former rain is the outpouring of the Spirit on the day of Pentecost.

This promise of God is far from exhausted, though partly fulfilled at the first Pentecost. Just as the periods of natural rain are connected by intermediate showers, so the dispensation of the Spirit extends from the first outpouring till the Lord comes. We are on the verge of the latter rain: there shall be a full outpouring on Israel first, and then upon the world at large. Now is the time of the regeneration of *individuals*, by and by of *nations* (Is. lxi. 8).

The means for obtaining this blessing are (1) the promises of God (Zec. xii. 10); (2) labour for the conversion of sinners, see Acts iii. 19, 2 Pet. iii. 12, Is. xxii 15; and (3) patient expectation of the Lord's coming, see Jas. v. 7, Heb. x. 25, 2 Thes. ii. 1.

Then we come to the *signs*. It is "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up the standard," and "the Redeemer shall come to Zion," &c. (Is. lxix. 20; Rom. xi. 26). The first sign is the need of Israel and the world for the Spirit of God. Unclean spirits are notoriously manifested in *infidelity, lawlessness*, and *spiritualism*.

The beast, *i.e.*, the Godless world-power, is casting off the harlot (Rev. xvii.). Rome stands at the front of Apostate Christendom. How great is the falling away from the living God and his Church? Many live without prayer and without the Word, and materialism and paganism dominate among the educated and uneducated alike. Another sign is as the Spirit of Christ in Noah preached to those before the flood, so now the Spirit is pleading with sinners before the elective dispensation closes. Another sign also is in Ps. cii. 13. There has been a learned and laborious research into the stones of Jerusalem.

The effects of the outpouring of the latter rain upon Israel is found in 2 Cor. iii. 15, 16. The Spirit of the Lord will deliver Israel from bondage. Instead of the harlot church and the beast-world power, there will be the Bride reigning with Christ in the heavenlies over Israel, and the nations will be freed from Satan's presence. Ezek. xxxvii. 9—19 will be fulfilled, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

There are four ways in which the Spirit operates (1) on the *soul* of the believer; (2) regenerating the body; (3) He will regenerate the world-nations, with Israel at their head; (4) He will regenerate the world nature, Ps. xiv. 30.

Rev. C. Skrine said that the Apostle Peter did not say the prophecy he quoted from Joel was exhaustively fulfilled (Acts ii.) in the pouring out of the Spirit on the Day of Pentecost; it will have its final accomplishment when "all flesh" shall be reached. Now we have an interval of nineteen centuries, but the times of refreshing then begun will yet reach the Gentile world as a whole, with Israel as a basis. There are three reasons why we may believe the last days to have come. (1) The spread of the Gospel all over the world; there never was such a time as the present in this respect. (2) The Lord shall be in the midst of his people Israel (Joel ii. 27); and this is true of his people in the present dispensation; more true now than ever it was—witness the present and many other like conferences. (3) There has been since the Reformation a great revival of doctrine. It is better to have a weak theology with the Lord's blessing, than a correct statement of truth without blessing. The truth of sanctification has been considerably brought to the front of late, and also a revival of the precious truth of the Lord's Coming. For these, and many other reasons, he believed the appearing of the Lord was very near.

The afternoons were devoted to answering questions on what had been previously stated; on Friday evening all Christians were invited to gather around the Lord's table to remember his death.

In this brief report of the Conference a difference of opinion will be seen as regards some minor details respecting the Lord's Coming. The "historical" and "futurist" views were both represented, and there was a mutual forbearance on the part of the brethren present. That so large a company should be gathered to study the return of the Lord is a matter for profound thankfulness.

A full report of this Prophetical Conference will be found in the pages of *Word and Work* of to-day's date, price 2d.

CONVALESCENT HOME FOR CHILDREN.—Those desirous of placing children needing special care, from hospitals or otherwise, at the seaside, will be interested in learning that arrangements may be made for their reception at the Home for Children, established at 7, College-place, as a branch of the London and Brighton Invalid Home, Kemp Town. Inquiries may be addressed to Miss E. S. Elliott (Hon. Sec.), 66, Mildmay Park, London, N., or to the Matron, Mrs. Jenkins, 7, College-place, Brighton.

MARINERS' FRIEND SOCIETY.—The thirty-fifth anniversary of this Society was held in the Seamen's Bethel, Old Gravel-lane, London Docks, on Tuesday, May 29. The proceedings commenced in the afternoon with a Conference. The annual meeting was held in the evening. The Report showed an important work in the Port of London and on the sea-coast, including services ashore and afloat, distributions of Bibles, books, and tracts, in various languages, Sunday-school, mothers' meeting, temperance meetings, lodging-house services, free libraries, &c.; it contained the following: "The past year has been, perhaps, the most important in the Society's history, changes of magnitude, affecting the entire administration, having been effected after long and thorough investigation and prayerful consideration by the Committee." Rev. Philip Gast, Chairman of the Committee, Mr. W. R. Mumford, Mr. Skentelbury, Mr. William Dyne, Rev. H. E. Smith, Mr. J. Robey, Mr. Thomas Cogswell, and other gentlemen, addressed the meeting, urging the claims of the Society upon the Christian public.

THE MONTHLY TRACT SOCIETY.—The Council Room at Exeter Hall was well filled on Wednesday week at the annual meeting of this society, whose object is to bring the subject of personal religion periodically before the middle and upper classes and the general diffusion of evangelical literature. It has recently received into amalgamation with itself the Protestant Tract Society, whose special mission it was to afford a knowledge of events relating to Romanism, Ritualism, and Rationalism, to counsel and advise perplexed Protestants, and in other ways to help the cause of evangelical truth. This amalgamation has been an advantage to both so far as economy of working is concerned, although the funds for Protestant work are kept entirely distinct from those of the general work of the society. After a few words from Lord Shaftesbury, the chairman, who spoke highly of the good which was being accomplished by the Society, referring especially to its work in France and in India, Revs. H. Webb-Peploe, Burman Cassin, Dr. Wright, Dr. Wickson, H. J. Sharpe, M.A., and other friends, gave interesting testimony to the usefulness of tracts, and urged, with much force, the claims of the Society.

THE CHINA INLAND MISSION.

THIS Mission held its anniversary meetings in the Conference Hall, Mildmay, last Thursday afternoon and evening. In the afternoon a goodly company assembled in the large Conference Hall. It was expected that Lord Shaftesbury would have presided, but important and pressing business in the House of Lords prevented his attendance. In his regretted absence Mr. Robert Scott took the chair.

At the commencement of the proceedings Mr. Hudson Taylor expressed much solicitude that those present should not only feel interested but receive a personal blessing. A hymn was sung, and Rev. J. Wilkinson, with much unction, prayed that God's richest blessing might rest on the operations of the Mission, and that Christians all over the land might take a practical interest in its work.

Mr. Broomhall, secretary, said the income for the past year had been £13,878 4s. 4d., which was an increase of £4,327 over that of the previous year.

Mr. James E. Mathieson said these anniversaries were always of deep interest, because of the catholic character of the Mission and the growing progress that is reported. As representing Mildmay, he welcomed them to the Hall, and said he should feel very jealous if these meetings were ever transferred to Exeter Hall. China has been highly favoured in this respect, that direct Gospel preaching has ever been a chief characteristic of the Missions that have laboured in it. Many of the early Indian Missions were conducted on the educational principle, getting few conversions, and leaving those who were thus educated open to other and less evangelical influences. There is now in China a vigorous self-propagating Church. The Chinese, as a people, have a strong moral stamina above most other nations. Mr. Mathieson quoted several cases to show the self-propagating power of the Gospel when received by the Chinese. They have to suffer much persecution, and the loss of their worldly goods, in thus openly accepting and confessing Christ. Let us trust the coming years will see a wider and deeper blessing than ever before.

Mr. Hudson Taylor said it was five years since he had been present on a similar occasion; during that time God had given them very abundant blessing. He had many hallowed associations in connection with Mildmay, which seems to have had bequeathed to it much of the spirit that pervaded the meetings at Barnet. He would not venture to say much as to the rise and early progress of the Mission. In the matter of funds, God had been very good to them; He had given them ten new workers during the year, each of inestimable value. He had given them to see some very important openings in the Empire. Three large provincial capitals had been permanently opened up for missionary work. One of these was Ching-tou, the capital of the province of Si-Chuen. The people there flocked day by day to the house of Mr. and Mrs. Riley to hear the Gospel. They had been steadily planning and working to obtain a footing in the city of Sin-gan, the capital of Shen-si. The agent there, Mr. King, had had the joy of seeing his first convert. In Yun-nan, the capital of the province, permanent work is being done, and it is hoped that soon the same thing will apply to the province of Hu-nan.

Mr. Taylor referred to a map of China hanging behind him, on which a black line was drawn dividing the map. Five years ago there was no native Christian, and no settled work known to the west of that line. More than that, there was no lady missionary five years ago to the west of the line. Mrs. Taylor went out to China during the time of the great famine, and she with her companion were the first to cross the line. A number of the children who were cared for had been converted. Now in the Inland Mission alone there are sixteen lady workers in Western China. They have gone to the far west of Yunnan, a three months' journey from the coast. Not only are there missionaries planted in these provinces, but there are at least 150 native converts in these places. God has given the workers to see that their labours have not been in vain in the Lord. Nine new centres for work has been opened during the four years.

Referring to another map, on which red marks traced the itineraries of Mr. James Cameron, Mr. Taylor followed the wanderings of this redoubtable Christian missionary during the same period. The toil represented by these journeys is incalculable. Many of the other missionaries have also carried out large itinerant work. In two journeys Mr. Parker travelled 2000 miles, distributing and selling Scriptures as he went, in different languages. Over 6000 copies of Scriptures were sold, and through them some have already been brought to the truth. The speaker said he had met with at least six cases in which the simple reading of the Gospels had been blessed to the conversion of individuals and the enlightenment of those around.

The work, said Mr. Taylor, is a large one and the workers are greatly scattered. How are the needs of the work met? By God, through his stewards in England. We have shared the experiences of other Missions in having a falling revenue during the autumn. During last autumn and winter the amounts sent from England were not half enough for any one of these months. The remittance for October came. It was impossible to divide it between the workers, so I went to my room and spread the letter of advice before the Lord and asked his guidance as to its disposal. Then help began to come in China. One sent fifty dollars, and another sum came, and all the needs of that month were supplied; though there was not much left, yet no one had lacked. Next month when the remittances came I felt sorely tried, but I took the matter again to the Lord, and all the needs of the hour were met. So with the months that succeeded. We could never tell all the wonderful answers we have had to our prayers and our needs. Such service is the happiest of all service, and I feel as if I were the happiest man in the world—not carrying on my own shoulders the cares of this Mission, but knowing that I am carried on the shoulders of the great and loving God.

Dr. J. Edmond said that after the deeply thrilling facts given by Mr. Taylor, any general statement from him would be out of place. He had come simply to express his sympathy with the Mission, whose principles and practices he greatly approved of—simple faith in God for the supply of the needed means, and the proclamation of the simple Gospel of Jesus Christ for the conversion of the people. The itinerary work of the Mission reminded him of the work of our Lord, who went about from place to place, doing good and preaching the Gospel of the kingdom. He had always been struck with the genuineness of Chinese conversions, as shown by the way in which they immediately began to testify to others. Among the ten new agents who had gone out during the past year, one had gone from his church. The farewell meeting held when he went, had been made a blessing to his church and congregation. In giving lives as well as money, it is more blessed to give than to receive.

Rev. F. Greeves said every Christian heart must have been moved at the statements they had heard. As one who had not been a foreign missionary, he thought that Mission-work in China was exceptionally difficult, and should claim much thought and prayer. He believed thoroughly in carrying on Missionary work partly by education, but this was very difficult in China. There is not the same motive for the Chinese to seek education from Englishmen as in India. He regarded the opium trade as another serious hindrance to the Gospel in China. The evil thing would go on until the Christian conscience was aroused, and the nation sent only those men to Parliament who would remove this obstacle. He thought that this Inland Mission had a special claim on the Christians of England. Many foreign missionary reports are dry exceedingly, and so he turned with great refreshment, month by month, to *China's Millions*, and the stirring records it contained. In the Wesleyan Mission in China, they had lately had many pressing requests that they should arrange the meeting places so that women could attend. So many men had come to hear the Gospel that they wished their wives to hear it too. That was one of the outward indications that a great work was going on below the surface. Mr. Hudson Taylor might well spread his needs before the Lord, because he has laid himself and all his possessions on the altar. Have we done that? The first duty of the Christian is individual effort for others, and if the Christian Church were to duplicate itself every year for the next ten years the whole world would be converted in that period.

Mr. Geo. Muller said he had to bear his testimony to the value of the operations of this Mission, and he praised God for the abundant blessing that He had caused to rest upon it. In these days of scepticism the single matter of waiting on God for the support of the work, without pressing anybody for help, was of vast importance to the Church of Christ. The commission to go out and preach the Gospel to every creature, and the promise to be with those who thus go, implies that every need will be supplied. The assurance that in the end God will triumph over all the power of the enemy is a source of great encouragement to the missionary. Although we do not believe that all the world will be converted before the Lord's return, yet we ought so to labour as if the conversion of the world depended on us. The Lord yet tarries for awhile, that many more may be saved. Never since the creation of the world, not even in the days of the Apostles, has the work of conversion been so successful as during the last thirty-five years. We are commanded to "Occupy till He come." In July, 1829, my eyes were first opened to see the truth as to the Lord's Second Coming, and I can well remember the first thought was: What can I do to win souls for the Lord while He tarries? The question should arise in every heart: "May I not give myself to missionary work in China?" We may not be called ourselves, but if the Lord calls any of our sons and daughters, let us give them gladly to the work. If no call comes to us in this way, still we can by correspondence, by counsel, by advice and prayer, help those in the field. Are we doing anything in this way? How often do we pray for these missionaries? Do we seek to comfort them and strengthen their hands in God, as we have opportunity? Then do we help them with our money? We are not pressed for that help, but it is our business to stand before God and ask what He would have us to do in this matter. How much money have we given to this Mission or to other Missions among the heathen—the twentieth part or the fiftieth part of our means? I will say nothing as to the proportion, but as God's faithful stewards we ought to say to Him: "What wilt Thou have me to do with that which Thou has entrusted to me in this world?" It is this state of heart that the Church of Christ needs, and we should pray that we and all Christians may have this spirit more and more. If we were all brought to this, I believe one hundred times more could be accomplished than is now accomplished. The Church of Christ has ample resources. The Lord help us individually, and as members of the Church of Christ, to say, "What wilt Thou have me to do?"

Mr. R. Scott said the childlike trust in God displayed by the head of the Mission reminded him of his own little one, who, when he reaches home, says to him, "'Oo must take me on 'oor big tolder." So let us come to God as children and trust Him to sustain us in all our times of difficulty. Referring to the opium question, he said that unless we repent and forsake our national misdeeds, the Lord will visit our land with his judgments. He urged that Christians should combine, in a determined effort, leaning on the strength of God, to influence our legislators on behalf of what is right.

Another meeting was held in the evening, at which interesting addresses were given.

Letters to the Editor.

RELIGIOUS LIBERTY IN SWITZERLAND.

Dear Sir,—The letter of "Sigma" in your last number on "Religious liberty in Switzerland" is partly true, partly exaggerated. It is true, inasmuch as the Salvation Army has been the occasion of rousing a sad anti-religious movement; exaggerated, inasmuch as the claims of religious liberty have not lacked from able and persevering advocates. The State Council of Neuchâtel had taken at first a firm and correct attitude; actually it seems to listen to the passionate suggestions of the *radicaux* (the leading political party), but the danger is not so great as "Sigma" says; if the house of Mr. A. H. has been assaulted, this sad incident will, no doubt, not renew itself. A petition of fifty-nine pastors of the canton of Neuchâtel has just been sent to the Great Council, asking this authority to take sufficient measures in favour of an entire religious liberty for anyone so long as laws and morals are not concerned. The religious services in chapels and church continue to be held quite safely everywhere.

May I say that "Sigma" has taken a tragic tone a little too soon; your countrymen may safely come here, and they will find Christian friends to welcome them.—Yours truly, P. J.

Auberson Ste. Croix, June 1.

ANOTHER REPLY TO CANON TRISTAM.

Dear Sir,—Canon Tristam, the author of the "Land of Moab," has lately said, and his words are reported in your "Notes and Comments," "Two-thirds of the Congregationalists are Arians, and there are few Congregationalists who dare preach the doctrine of the Atonement." He advances not one tittle of evidence for this most extraordinary and unfounded statement. I do not charge him with wilfully transgressing the ninth commandment, but I do not hesitate to say that he knows far more about the land of Moab than he does about Congregationalism. If he had followed with any degree of attention the history of the Independents for the last few years, he would have been compelled to believe that the vast majority of our ministers remain true to the cardinal points of the Divinity and Atonement of Christ. I do not deny that we have some "Broad Churchmen" amongst us, as there are in the Canon's own Communion, but these, as was abundantly proved at our Leicester meetings of the "Congregational Union," held about five years ago, were in a very small minority. In 1836 the Rev. Joseph Gilbert published, as one of the "Congregational Lectures," a treatise entitled the "Christian Atonement," in which the view of the Godhead of our Saviour and the substitutionary character of his sufferings was strongly maintained. Forty years after, Dr. Dale, of Birmingham, delivered another of the "Congregational Lectures," also on the Atonement, wherein the same great doctrines are eloquently and scripturally set forth. I have, as one of them, mingled a great deal with Congregational ministers for the last fourteen years, and I am convinced that the great doctrines of the Deity of Jesus and his Atoning Work are not only held but proclaimed by them as a body. I am simply astounded, and, I may say, disgusted, at the statement of the Canon, that "there are few Congregationalists who dare preach the Atonement." I doubt whether the Canon has ever been in a Congregational Chapel in his life. If he had, he would soon find reason to reverse his hasty and calumnious statement. I am glad to know that the Atonement is preached among us, and, from personal experience, I am sure that our people rejoice in our testimony.—Yours faithfully,

J. T. T. Hallowes,
Barnsley. Congregational Minister.

CAMBUSLANG, N.B.—At the invitation of the Cambuslang Sabbath School Union, Messrs. Steele and Mackeith, of Glasgow, came here, and, with the assistance of Mr. Pratt, displayed some beautiful views of the "Pilgrim's Progress." Mr. Mackeith gave the address on each evening, and took particular care on every occasion to impress the saving truths of the Gospel upon the minds of the young. In the after-meeting, Mr. John Colville rendered valuable service, also in addressing meetings of Sabbath-school teachers and others. As a result of these meetings, many a heart and many a home in Cambuslang have been rendered happy. The work received the co-operation of all the ministers in the district.

W. S. P.

Notices of Books, &c.

Silver Bells (*Longley*) is a collection of short stories by several authors, adapted for young people, and well calculated to amuse and instruct them. They are nicely illustrated, and the book is very prettily got up.

Sermons. By Rev. Geo. Walker, B.A., Congregational Minister, Twickenham. *Speaight & Sons, Fetter-lane.* Suggestive, expository, and helpful to spiritual education.

Our Little Ones. 3d. Monthly. *Griffith & Farran.* Just the book for the "little ones:" beautiful pictures, quaint verses, and charmingly natural histories of the sayings and doings of small folk.

Those Watchful Eyes. By Emilie Searchfield. *T. Woolmer.* A touching story of a city arab who lost his own life in saving that of his benefactor. Although rather mournful in tone it is calculated to teach some good lessons to old and young.

Blue Ribbonism: An Oration. By Francis Murphy. This sixteen-page pamphlet contains one of the most earnest addresses delivered by the famous Gospel Temperance advocate. It abounds with striking and beautiful passages, and is calculated to deeply impress the reader. The publisher is *J. P. Taylor, Clayton-bridge, Manchester,* and the price, 1d.

Our Bobby: a Sea Gift. By Grace Stebbing. *Book Society.* The heroine is a child who was found washed up on the sea coast of a little village, where she was adopted and cared for by all the villagers, who called her "Our Bobby." The story tells of her usefulness in after life, and furnishes an example of self-denying and grateful devotion to the work of benefitting and morally elevating those around us.

Leaves from a Spiritual Diary. *S. Harris & Co., Bishopsgate-street Without.* A collection of blank verse, containing reminiscences of the author's own life and experience in various spheres. There is a great deal of sound, healthy moralising on everyday occurrences, and incidents such as are common to all, and not a little spiritual truth, well adapted to quicken aspiration and excite endeavours after holiness and consecration to God.

Footsteps of Truth. Monthly, 3d. *J. F. Shaw & Co.* The June number of this magazine, edited by C. Russell Hurditch, keeps up its good name for supplying sound expository articles on Biblical truths. The notes on the Epistle to the Hebrews are well worth perusal. The Sonship of the Lord Jesus Christ is intelligently set forth, and the ministry of angels is briefly expounded. "The Believer a Servant," by F. E. Marsh, is a good though brief digest of "how to work."

Life and Work among the Navvies. By D. W. Barrett, M.A. Third Edition. *Society for Promoting Christian Knowledge.* We have here a vivid description not only of Mission work among the navvies, but of all the surroundings and details of navvy life. It is dedicated to the Bishop of Peterborough, under whose auspices the Mission work it describes was carried on. The book is full of interest from a general as well as religious point of view, and serves to show the urgent need there is for such special efforts. Those who are ignorant of the kind of life which a large class of their fellow-countrymen have to live, and so are indifferent to the mental and moral destitution which prevails among them, will do well to read this volume.

Doubts, Difficulties, and Doctrines. By J. Mortimer Granville, M.D. *Ward, Lock & Co.* The author in his preface states that he does not write as a theologian, but rather as a physiologist, or medical psychcologist, having found that minds diseased by worry and perplexity concerning the subjects he treats may be intellectually relieved. There is much in this book that is discriminating and helpful in the direction at which the author aims. But the intellect, as well as the heart, requires something more than argument to give it rest. There is a conspicuous absence of Christ and his Cross as the soul's true centre, and as the only source of peace and joy, which appears to us fatal to its success in the case of those whose anxiety is really spiritual and deep. There are many passages we should gladly place in the hands of those who are in mental distress, with the belief that they might dissipate some of their difficulties; but, as a whole, it is not the volume we should choose for the purpose, original and able as it may be from the literary standpoint.

The Sevenfold Gifts of the Holy Spirit. By John Spittal, M.A. 1l, *Paternoster-buildings.* An exposition of Isaiah xi. 2, 3. The Bishop of Manchester introduces this little volume by one short sentence, in which he says, "Your tract is good, and sound, and clear." This is so from a Churchman's point of view, and apart from the first chapter, which treats of Baptism and Confirmation from a sacramentalist's standpoint, we find profitable reflections on the work of the Spirit in the heart and life of the believer, such as may be commended to devout minds.

Little George's Mission; Found at Last; Unspoken Addresses. These are three books by Mrs. G. S. Reaney, and are published by *Messrs. Hodder & Stoughton.* 1s. each. They are worthy of very wide circulation, and we should think they are sure to find it. Full of evangelical truth, they find their way to the heart of the reader, by the simple pathos and earnest spirit which pervade every page. They are just the books to interest and attract, and are likely to win to a consideration of Gospel truth those who by other means are inaccessible. Mrs. Reaney has a mission for her pen which cannot fail to result in blessing to many.

Loving and Beloved. A Memorial Sketch of Mary C. Lowdell. Compiled by Emma Holland. *Nisbet & Co.* A beautiful, tender, and touching piece of biography, rich in its gracious influences upon the mind of the reader. Christian workers will find it not a little helpful to them in the prosecution of their work for the Lord. The extracts it gives from letters written by Mrs. Lowdell are specially worthy of attention. The book has our heartiest commendation. The profits derived from its sale are for the benefit of the Brighton Young Women's Christian Institute.

Early Graves. By J. R. Macduff, D.D. *Nisbet & Co.* In times of bereavement, when the heart is sore and tender, and friends seem to have no words wherewith to comfort, while yet they long to offer sympathy in some form, the gift of such a volume as this, showing forth the compensations of early death and the unerring wisdom of the Eternal Father, would be most appropriate. The plan of the book before us partakes of a series of word pictures founded on Scripture incidents, and concludes with a few choice scenes from the author's own experience in visiting death-beds among his own flock.

Animals, their Past and Future. By G. H. Pember, M.A. *Hodder & Stoughton.* Mr. Pember is a writer of superior skill and striking originality, as his volumes on "Earth's Earliest Ages," and "The Great Prophecies," fully prove. This little treatise is marked by all the author's thoughtful and earnest investigation of Bible teaching, and is full of suggestiveness on the theme of which it treats. Whether its conclusions as to the future of the animal creation be accepted or not, the essay cannot fail to induce a more just and humane regard to the claims of the brute creation than many at present display.

Three new story books, just published by *Messrs. J. F. Shaw & Co.*, will keep up the reputation of that house for superior reading for the children. Lost her Shoe; and a Few Little Threads, by Grace Stebbing (1s. 6d.), contains a charming set of stories for elder girls, written with considerable talent. Ruth's Rescue; or, The Light of Ned's Home, by Emily Brodie (1s.), founded on the oft-told tale of a waif rescued from shipwreck, is brightly narrated, with a sensible and natural ending. Out in the Storm; or, Little Messengers, by Catherine Shaw (1s.), is the story of a poor consumptive who found peace at the eleventh hour. It shows how the Gospel has power to illuminate the humblest and most commonplace lives.

Influence of Mind on Mind. By John Bate. 12s. 6d. *Wesleyan Book-room.* A large, interesting, learned, and wise book, written by a man who has not been carried away from the old moorings, by modern currents of speculative thought. It deals with a wide range of subjects, illustrative of the influence (1) of human mind on human mind, (2) of the Divine mind on the human mind, and (3) of the human mind on the Divine mind. In the first section, the chapter on The Influence of Books is particularly interesting and suggestive; and in the last section, that upon Answers to Prayer. Some of the chapters are characterised by much depth of thought, expressed, however, in language of unmistakable clearness. While the volume is far more interesting than its title might lead some to suppose, its matter is also highly suggestive, and we do not doubt that many persons will use it with profit as a quarry from which to extract facts and thoughts to influence the world for good.

A HANDBOOK OF REVEALED THEOLOGY. By Rev. JOHN STOCK, LL.D. *Elliot Stock.* This is a new and carefully revised edition of a well-known book, which has done good service in upholding the standard of Evangelical truth against its assailants. Mr Spurgeon contributes a preface, in which he bestows upon the work high praise; indeed, his employment of it as a text-book in the Pastor's College is sufficient to show his hearty appreciation of it. Of course, like all attempts to systematise the truths of the Word of God, it contains some things on which great difference of opinion prevails, but, as a whole, no reader can fail to find it helpful to the investigation of Christian truth.

DAMASCUS AND ITS PEOPLE. Sketches of Modern Life in Syria. By Mrs. MACKINTOSH. Late of the British Syrian Schools. 3s. 6d. *Seeley, Jackson & Halliday.* This book gives a vivid insight into life in the still populous and thriving town of Damascus and its environs at the present time. It tells of the habits, customs, and religious observances of Jews, Mohammedans, and Greek Christians, of whom the population of the town is now composed, and contains a mass of information on all these points, such as could only be gathered by a continuous residence in the country. Read even without the Scripture references which abound, and to which there is a copious index, the book cannot fail to interest and please; if the references are searched out its value will be enhanced a thousandfold. We cannot but think that the chapter on The Shepherd and his Flock would throw some light on the tenth chapter of John's Gospel, even to experienced students.

COUNT BOBRINSKOY, from Russia, will preach in French, and Lord Radstock will preach in English, Sunday, June 10, at 3.45 and 7 p.m., in Conference Hall, Eccleston-street, three minutes from Victoria-station. It is hoped that the Lord's children will take this opportunity of getting foreigners who speak French under the sound of the Gospel.

CHRISTIAN COMMUNITY.—Mr. George Williams presided on Monday week at the 111th annual meeting in connection with this organisation, at the Memorial Hall, London-street, Bethnal-green. The report stated that the free library and reading-room were developing very much in number of readers. The various ramifications of the work had been successfully prosecuted during the year. Temperance work particularly had been pushed forward with vigour. An effort had been made to extinguish the debt of £400 on the hall reported last year. Two friends had offered £200, and with the proceeds of a recent sale and other donations, they only now needed £30 to accomplish their object. In the open air ten stations in good places have been occupied during the season, where 500 services had been held. The number of workers was now 159. Mr. Williams expressed his pleasure at knowing that the institution, in which Whitefield and Wesley took some administrative part, was of such benefit to the neighbourhood. Addresses were also given by Rev. Dr. McAuslane, Hon. H. Noel, Revs. R. C. Billing, B.A., William Tyler, and J. Wilkinson.

DEACONESSES' INSTITUTION, TOTTENHAM.—The fifteenth annual meeting of this institution was held in the grounds, The Green, Tottenham, on Saturday week, when Mr. Samuel Morley, M.P., presided. Advantage was taken of the occasion to lay the memorial stone of the first section of the new buildings, which will very much enlarge and entirely change the outward appearance of the establishment. This section will contain 24 beds, and the cost of its erection will be under £7,000, the necessary sum having already been raised. Dr. Laseron, the director, read the annual report, which showed that during the year they had nursed, counting the visits to out-patients, 13,362, or during the last 15 years 109,183 persons. The demand on the children's ward was, however, so great that applicants had to be refused. Mr. Morley said he believed there never was a time when a louder call was made for the sympathy of those who had influence to those who had need. He referred to the testimony he had received from Cork and Sunderland as to the work of the nurses, not only in exhibiting a kindly sympathy with their patients, but in endeavouring to lift up their minds to a knowledge of their best interests. He said that the drink bill at the parent house was only £5. They never did so well as when the consumption of this particular article alcohol was reduced to a minimum, and he hoped it would soon disappear altogether. Addresses were delivered by Revs. Dr. Paterson, Dr. M'Auslane, Dr. Bevan, Messrs. T. A. Denny, W. Noble, &c.

Mission and other Appeals.

THE POOR OF THE SOUTH-EAST.—Mr. J. SMITH, of 52, Chatham-street, Rodney-road, S.E., appeals to our readers for help towards providing a free tea and a Gospel entertainment for poor people in the neighbourhood of Kent-street, and some of the courts and alleys adjoining.

MILITARY EVANGELICAL CHURCH IN ROME.—The time has come when it seems absolutely necessary to secure a permanent building for the use of the Soldiers' Church. Signor Capellini proposes to purchase a site in a good position as regards the new barracks, while land for building can still be obtained. About £1,600 is the sum required for this purpose, towards which a little over £200 have been already subscribed; and once the site is secured the building would not be proceeded with until the funds required were provided. Will not Christians aid this devoted and self-denying labourer to secure the needed site before the present opportunity passes away, perhaps for ever? Contributions in aid of "The Building Fund" should be made payable to Mrs. L. W. FAIRLEY, 33, Holland Park, Notting-hill, W.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELIZATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton Hon. Sec., Dundalk, Ireland.

REV. W. H. AITKEN: June 3, Penge-lane, S.E.; July 1 to 15, Holy Trinity, Scarborough; July 22 to August 3, Martyrs' Memorial Church, Smithfield

REV. W. HASLAM: June 16, St. James's, Plumstead, Kent; 30, Grays, Essex.

STRANGERS' REST, 163, St. George-st., Ratcliff-highway, E.—Monthly Workers' meeting, Thursday, June 7. Tea 6 p.m. Meeting, 7 p.m. Rev. John Wilkinson will give an address, subject, "Second Coming of Christ."

ST. GEORGE'S HALL.—Mr. Denham Smith each Sunday during June, at 11 a.m. and 7 p.m. Wednesday at Burlington Hall, Savile-row, at 8 p.m.

AGRICULTURAL HALL.—Sunday, June 10; 3.30 p.m., Rev. George Snashall; 7 p.m., Mr. Elvin and Miss Clarke (Soloist).

CONFERENCE HALL, Mildmay-park, London, N.—Preachers for June 10: 3.30 p.m., Dr. Wm. Gould; 7 p.m., Dr. Jas. L. Maxwell. Wednesday, June 13 at 7.30 p.m., address by Rev. J. Wilkinson, subject, "The Second Advent in its relation to the World."

STEPNEY MEETING HOUSE, Spring Garden-place, E.—Mrs. G. S. Reaney will give an address to Men and Women every Sunday at 3 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Rev. W. S. Standen at Sidcup, June 17 to 22.

SWISS PROTESTANT CHURCH, Endell-street, Bloomsbury.—Special Evangelistic Services on Sunday evenings in June, at 7 p.m. Mr. J. W. C. Fegan will preach, and a choir of lads from The Boys' Home, Southwark, will lead the singing.

HOUSE OF REST, 7 & 8, Cambridge-gardens, Kilburn-park, N.W.—Annual Meeting, Thursday, June 7, 4.30 p.m. Mr. T. A. Denny will preside. Rev. J. Monro Gibson, D.D., Rev. J. F. Andrewes, Rev. D. B. Hankin, and others will take part.

A DAILY PRAYER-MEETING in connection with the Islington Church Home Mission is held at 12 o'clock at 69, Upper-street, Islington-green, and will be continued until the end of June.

UNION HALL, Carlisle-street, Edgware-rd.—Monday, June 11, Meeting of Christian Workers. Tea at 7. Meeting at 8. Address by Dr. McKilliam of Blackheath.

OPEN-AIR MISSION, West London Auxiliary.—Protracted meeting in Hyde-park, near the Reformers' Tree, Sun., June 10, 2.30 to 8.30 p.m.

THE SALVATION ARMY.—General Booth will conduct Holiness Meetings at Grecian Theatre, City-road, Sat., June 9, 3 and 7.30 p.m. Tickets at Headquarters

GLOUCESTER CONFERENCE, Wed., Thurs., Fri., June 13, 14, and 15; Meetings. 7.15, 11, 3, and 7, at Shire Hall. Objects: To draw near to God and to one another. (*See Advt.*)

MILDMAY PARK ANNUAL CONFERENCE, June 27, 28, and 29, 1883.

EVANGELISTIC MISSION.—Seventieth Annual Convention of workers and friends, Town Hall, High-st., Kensington, W., Thursday June 14, afternoon (3.30), when Samuel Morley, Esq., M.P., will preside, and evening (7), when the Right Hon. the Earl of Shaftesbury, K.G., will preside. The Hon. A. Kinnaird, Dr. Donald Fraser, Dr. Laseron, Dr. Mackay, Dr. McKilliam, Robt. Baxter, Esq., Frank A. Bevan, Esq., J. T. Campbell, Esq., G. A. Colman, Esq., Geo. M. Chamberlain, Esq., T. A. Denny, Esq., John Houghton, Esq., John McAll, Esq., J. E. Mathieson, Esq., Reginald Radcliffe, Esq., Frank H. White, Henry Varley, and others, will (D.V.) take part. Refreshments at 5.30.

LITTLE EMIGRANTS.—On Monday, Miss Macpherson was at the noon meeting at Aldersgate-street, with a party of little girls, who sail to-day (Thursday) for Canada. One of them (a child of seven) had been sold for a shilling by a wicked sister, and there was a touching story about each one. Mrs. Birt, of Liverpool, has just taken a party of boys to the Province of Quebec, making over 5000 children which these two sisters have removed from our crowded cities to the open lands of Canada, to the great benefit of both countries.

Notices.

THE Correspondent who writes inquiring for a book suitable for "one who calls himself an agnostic," will find Rev. E. White's "Genesis the Third; History not Fable" (1s. *Mr. Fisher Unwin,* 17, *Holborn Viaduct, E.C.*), well suited to the purpose.

APPLICANTS FOR TRACTS.—J. Kemp, 4, Holland-road, South Norwood; J. J. Browne, 8, Clifton-terrace, South Norwood; W. H. Hillier, 1, Temple-gardens, St. George's-road, S.E.; Wm. J. Young, Pirton, near Hitchin, Herts; James West, Davies'-alley, Queen-street, Hitchin, Herts; F. Inglis, 47, Church-street, Falmouth; A. C. Whitehead, Broomfield Cottages, Clayton-lane, Clayton, Near Bradford: Nellie Pendlebury, 32, Bonner-road, Victoria-park, E.; Robert Watkinson, Greenfield-lane, Litherland, near Liverpool: J. Warters, High-oak Cottages, Ware, Herts; J. Rogers, Forlease-road, Maidenhead; J. Maddock, Parr-st., Litherland, near Liverpool.

Communications received with thanks—J.H.S. H.S. . W.A.W. W.J.J. G.A.R. J.B.C. A.R.B. S.T. H.R.F. E.A.K. R.S.J. H.C.W. E.S. G.M.C. J.H. J.C.F. G.W. S.T.B. H.C. H.T. J.W. F.A.B. M.K.L. J.S.A. H.T. A.M. A.J. J.T.T.H. J.H.B. W.T. E.R. F.B.R.W. M.G.P. J.R.H. H.B. J.T.M. R.M.B.M F.H. G.T. W.S.P. H.C. G.B. J.S. W.C.M. R.A. A.S. J.E.K. G.B. M.G. W.D. F.E.L. T.H. J.McR. W.C. J.S. P.T.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, June 2, 1883.

	£	s.	d.
Mission to the Kabyles—H. W.	2	2	0
Marylebone Medical Mission—M. S. R., Edinburgh	0	10	0
Lord's Day Society (Dr. Gritton)—C. P., Bristol	2	0	0
Pastor Rodriquez' Work in Spain—From Lucy	0	5	0
Free Circulation of THE CHRISTIAN—Miss T.	0	5	0
Ladies' Samaritan Society—Elitta	0	5	0
Dock Labourers' Mission (Poor Children's Tea)—A. V. 5s.; Two little girls, 2s.	0	7	0
Miss Weston's Work in the Royal Navy—M. S. R., Edinburgh	0	10	0
Strangers' Rest, 163, *St. George's-street*—Sir G. H.	10	10	0
Irish Church Missions—E. B. £2. *Scripture Readers*—E. B. £1.	3	0	0
Distress in Donegal—C. O. G.	0	10	0
Salvation Army—R. C.	10	10	0
Scripture Readers' Society for Ireland—E. H. C.	0	10	0
Dublin Sunday Free Breakfasts—Elitta	0	5	0
China Inland Mission—From Readers of China's Millions, 3s.; From Lucy, 5s.	0	8	0
London Society for Promoting Christianity among the Jews—M. S. R., Edinburgh	0	10	0
Syrian Colonisation Fund—Miss R. S. £2; C. T. 5s.	2	5	0
Congo Mission (Rev. H. C. Guinness)—A. P. S. B.	20	0	0
Distressed Jews in Jerusalem, &c. (Mrs. Finn)—C. O. G.	0	10	0
Mr. G. Hatton's Prison Mission—R. C.	10	10	0
Home for Destitute Boys, Holloway-road—M.	2	2	0
King Edward Ragged School—F. V.	0	5	0
Dr. Barnardo's Homes—R. C. £10 10s.; E. C. £1; Mrs. P. 10s.; M. S. R., Edinburgh, 10s.; C. P., Bristol, £5 10s.; Miss R. S. £3; M. A. 2s.; Miss B. £5; Elitta, 5s.	26	7	0
Miss Daniell's Soldiers' Homes—Proceeds of Mission Basket	10	10	0
Bridge of Hope, Ratcliff—From Lucy	0	5	0
Pastor Chiniguy's Home—Miss T.	1	0	0
Spitalfields Gospel Mission—C. K.	0	10	0
Bristol Orphan Houses—C. L. M. T. £1. *Missions*—C. L. M. T. £1.	2	0	0
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Sailors' Welcome Home, Radcliff—C. P., Bristol	0	15	0
Miss de Broen's Work, Belleville—From Lucy	0	2	6
Children's Special Service Mission—Miss T.	0	5	0
Evangelisation Society—C. K.	0	10	0
Miss Leigh's Work, Paris—C. L. M. T.	1	0	0
Strangers' Rest, 163, *St. George's-street*—Anon., £1; Box at Rest, 8s. 1d.	1	8	1
Anchorage Mission—E. H. C.	0	10	0
Working Men's Lord's Day Association—C. P., Bristol	2	0	0
Mrs. Wilkes' Rescue Work, Poplar—From Lucy	0	2	6
Mrs. Hilton's Creche—Miss T. 5s.; C. K. 10s.	0	15	0
Day in the Country Fund—F. H. 5s.; Elitta, 5s.; F. V. £1 15s.	2	5	0
Miss Whateley's Work in Cairo—C. L. M. T.	1	0	0
	£122	9	1

[ADVERTISEMENTS.]

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MR. RICHARD WEAVER has been holding special services in Cardiff and the neighbourhood for the last month. He has also been in the Rhondda Valley, where, with its large chapels, there is not one large enough to hold the people that flocked to hear him preach in his inimitable style. Very great good has been accomplished in Cardiff; during the last week seventy souls professed to have found peace. There were a great many remarkable conversions. Among them was that of a captain and his wife from Dundee, and a man and his wife who had been notorious. Mr. Weaver's work will live long in Cardiff after he has passed away. J. R. H.

"THEY BECKONED TO THEIR PARTNERS."

Let me recall the incident, and suggest an application:—

On the Lake of Gennesaret were two ships, but the fishermen were ashore "mending their nets."

Jesus entered Simon's boat, and, launching out into the deep, He said—

"Let down your nets for a draught."

When they had done this, they enclosed a great multitude of fishes;

And their net brake.

Then it was they "beckoned to their partners" for aid, by whose means the mighty catch Divinely given was brought to shore.

In the deep sea of this awful City-Life, we, too, hearing His voice,

Have let down the nets of our Homes.

A great multitude (Twelve Hundred and Eighty and Three) have been enclosed.

The nets show present signs of a heavy strain, unaided they may break.

I beckon herewith to you, my "partners" of many years' standing, co-workers, supporters, and helpers all, "Come to our aid. The Master is with us, in the very ship. By His help the great multitude has been caught. But your help is required to bring them all to shore."

Can any work be more needful or more blessed than that of rescuing Orphan or Destitute Children from the perils that await them if neglected by the Church?

Certainly no undertaking has produced more permanent and blessed results.

Again, therefore, I earnestly invite your aid in His name, who said—

"Launch out and let down your nets for a draught."

Yours by His continued grace,

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Why do you wait, dear brother?
Say, where is thy refuge, my brother?
Why perish with cold and with hunger?
From the riven Rock there floweth

CONTENTS OF No. 2.

What can wash away my stain?
Come, thou weary! Jesus calls thee
Should the death-angel knock at your chamber
The Gospel bells are ringing
Have you any room for Jesus?
Oh come, sinner, come! 'tis mercy's call
Make room for Jesus! room, sad heart!
Oh, do not let the Word depart
Brightly beams our Father's mercy
O Christ, in Thee my soul hath found
Light in the darkness, sailor!

CONTENTS OF No. 3.

When my final farewell to the world I have said
Standing by a purpose true
When the storms of life are raging
I have read of a beautiful city
Ring the bells of heaven! there is joy to day
I have heard of a land far away
"Land ahead!" its fruits are waving
Oh, tender and sweet was the Master' voice
'Tis the promise of God full salvation to give
When storms around are sweeping

CONTENTS OF No. 4.

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She only touched the hem of His garment
Our Master has taken His journey
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(*Continued from page 3.*)

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WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK

CASE of Miss M. BONNETT.

This patient came to Coombe Lodge October 7 of last year. She then resided at Norfolk-crescent, Hyde-park. Her illness had commenced in the preceding Winter. Expectoration dark and thick, chest very painful, pains under both clavicles, breathing very short, dyspepsia distressing. The upper lobe of the right lung was found (on examination) to be seriously affected.

In six weeks the patient was decidedly better. In Dec., Jan., Feb., she reported continued improvement.

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Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

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No. 698.] THURSDAY, JUNE 14, 1883. [ONE PENNY. POST FREE, 1½d.

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FAREWELL AND DISMISSAL MEETING.

CLOSE OF THE TENTH YEAR

OF THE

East London Institute for Home and Foreign Missions.

Mr. and Mrs. H. GRATTAN GUINNESS request the presence and fellowship of Christian friends on this occasion, when a number of Missionaries will be leaving for various parts of the world.

MONDAY, JULY 2, 1883.

AFTERNOON MEETING at 3. | TEA and CONVERSAZIONE at 5.

EVENING MEETING at 7.

FULL PARTICULARS IN NEXT WEEK'S "Christian."

THE BLUE RIBBON GOSPEL ARMY.

RICHARD BARLOW-KENNETT, Esq., has generously offered the sum of £250 as a donation towards the expenses of the Blue Ribbon Gospel Army, under the Presidency of the Rev. M. BAXTER, providing £1,000 additional can be raised in a few weeks. This Army has now more than one hundred stations in England and Scotland, in which Blue Ribbon Gospel Meetings are conducted generally every evening, as well as on Sundays, by 150 paid Evangelists. The expense of these Missions is more than £100 a week, over and above local contributions. It is earnestly hoped that the answer to this appeal will be such as to enable the Army to comply with the conditions, and to extend an agency which, under God's blessing, has been the means of rescuing thousands from lives of sin, drunkenness, and degradation. Collecting Cards will gladly be sent by the President to any who will help to collect for this object. Donations should be addressed to the President, the Rev. M. BAXTER, at the Headquarters, 1, Bakehouse-court, St. Paul's, London.

"Light and gladness and joy and honour . . . a feast and a good day."—Esther viii. 16, 17. "Fellowship in the gospel."—Philippians i. 5. "Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you."—1 Thess. v. 16—18.

EVANGELISTIC MISSION.

The Seventeenth Annual Convention of the above Mission will be held (D.V.) at the Town Hall, Kensington (opposite Kensington High-street Station, Metropolitan Railway), on Thursday afternoon, June 14, 1883, at Half-past Three, when Samuel Morley, Esq., M.P., will preside; and Addresses will be given by the following ministers and gentlemen: Dr. Donald Fraser—subject, "Conformed to the Image of His Son." Dr. W. P. Mackay, of Hull—subject, "Christ's Unfinished Work." Reginald Radcliffe, Esq., of Liverpool—subject, "Arise." Refreshments at 5.30. The Meeting will be resumed at 7.30, when the Right Hon. the Earl of Shaftesbury, K.G., will preside. Dr. McKilliam will speak on "Answered Prayer." Mr. Henry Varley will speak on "The Divine Method of Working." Robert Baxter, Esq., Frank A. Bevan, Esq., J. T. Campbell, Esq., C. A. Colman, Esq., G. M. Chamberlin, Esq., of Norwich, T. A. Denny, Esq., John Houghton, Esq., of Liverpool, the Hon. Arthur Kinnaird, Dr. Laseron, John McCall, Esq., James E. Mathieson, Esq., Mr. Frank H. White, and other gentlemen have also promised to attend either the afternoon or evening session.—C. Russell Hurditch, 164, Alexandra-road, St. John's-wood, N.W.

NEW MISSION HOME FOR LADS,

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Friends are earnestly requested to contribute towards paying off the remaining £700 still due for the building of this New Home, which was opened last month.

Contributions will be gratefully received and acknowledged by Mrs. ELLEN SMYLY, 35, Upper Fitzwilliam-street; or by Mr. THOMAS EVANS, 12, D'Olier-street, Dublin.

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Extract from Preface.

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A CALL FROM FOOCHOW.

THE COMMITTEE of the SOCIETY for PROMOTING FEMALE EDUCATION in the EAST desire to make an earnest Appeal on behalf of the work which they have been enabled to carry on at this station, in co-operation with the Church Missionary Society, for more than eight years. The Rev. J. R. Wolfe has brought forward the importance of obtaining premises for the permanent occupation of their Lady Missionaries, and of strengthening their staff by sending out another, so that the Boarding School may be enlarged, Day Schools multiplied, and what may, in China also, be called Zenana work (although there are not any zenanas, properly so-called, in that empire), may be regularly carried on. The sum of £800 only is required to complete the purchase of premises which are suitable in every way. The Committee pray that He, whose is the silver and the gold, may touch the hearts of some of his stewards, and incline them to come speedily and willingly to the help of the poor women and girls of Foochow.

Contributions to the Foochow Fund will be thankfully received by Miss E. Rutt, Lower Clapton, E.; Miss Haldane, 118, Westbourne-terrace, W.; Miss Stirling, 77, Cadogan-place, S.W.; and by Miss Webb, 267, Vauxhall Bridge road, S.W.

URGENT APPEAL.—The Committee of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen's-square, Bloomsbury, earnestly appeal for contributions in aid of the poorer patients and their families. The work of the Society is not in any way curtailed by the rebuilding of the Hospital, but is still carried on in the new wing, and the Committee will most thankfully acknowledge the smallest gifts in money or clothing. *Old coats and trousers are much needed.*

KESWICK.—Ninth Annual Convention will be held (D.V.) July 23 to 24.—T. D. HARFORD BATTERSBY, Keswick; ROBERT WILSON, Broughton Grange, Carlisle.—For lodgings apply to Mr. POSTLETHWAITE, Eskin Place, Keswick.

LAWYERS' PRAYER UNION.—It is proposed to hold another social and religious Meeting in London for Barristers and Solicitors, and their Clerks only, on Thursday evening, June 14, 1883. Mr. Justice Pearson in the chair. Any Gentlemen in the legal profession, or their Clerks, who desire to attend, or will assist in inviting others, are requested to apply to Mr. H. C. NISBET, 35, Lincoln's-Inn-Fields.

HOLINESS AND FAITH-HEALING MEETINGS.

EVERY MONDAY, TRINITY CHURCH, Triangle, Hackney. 6.30, Faith-Healing. 7.30, Holiness. Speakers, various
Conducted by Rev. JOHN ALLEN.

HOLINESS MEETINGS, 3, Rochester-square, Camden road. Every first Tuesday in the month, 3.30, 6 and 7 p.m. Every Tuesday, 6 and 7 p.m.
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Subscriptions or Donations will be thankfully received by the Secretary, Capt. KEARNEY WHITE, M., Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary: Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY.

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society"

PARIS CITY MISSION.

Or, COMITÉ AUXILIAIRE D EVANGÉLIZATION DE PARIS.

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Superintendents of Missionaries.
Pastors HUGMAN, THEODORE MONOD, GRIDOL, and LEFORT; and Rev. R. W. MCALL.

Seven efficient Missionaries with all diligence now make the Gospel known to the poor of Paris. The conflict with Romanism, error, and immorality is severe, but deep impression is made and trophies are won for Christ. The Committee ask for aid, as their needs are pressing. Income last year about £400 and this is failing. Five such pastors and English ministers are pressing for more of these labourers. Help will be gladly received and full information given by J. M. WEYLLAND, Hon. Sec. for England, 31, Carlton-hill, St. John's-wood, N.W.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. C. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square E.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from E. H., £5.

When sufficient funds are in hand about 600 children from the courts and alleys for a "Day in the Country." Received from L., 5s. The Infant Day Nursery. Week-day and Sunday Schools. Evening Classes. Children's Services. Mothers' Meetings. Mission to Inebriate Women, and Temperance Work. Evangelistic and Open Air Services, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable to 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

ZENANA & MEDICAL MISSION, Training School and Home, 58, St. George's-road, S.W.—The Home will be removed this month into the above much larger house. Contributions earnestly asked towards the increased and increasing expenses.—Hon. Sec., Dr. Griffith; Treasurer, G. J. Green, Esq., London and County Bank, Victoria-street, S.W. Mrs. Rumford, £35 (third collection).

Educational.

BRIGHTON.—EDUCATION.—Mr. ALFRED CLARK, B.A. (Lond.) receives about 20 Sons of Gentlemen, from seven to fourteen years of age. Terms from 40 to 55 Guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and Mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. W. Hasham, 19, King's-road, Brunswood-park, N.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

THE WOODLANDS, Hitchin, Herts, Select Boarding School for Boys. For prospectus apply to the Principal, ISAAC SHARP, B.A., a member of the Society of Friends. Careful personal training. Efficient staff of masters, excellent recreation grounds.

THE OLD HALL SCHOOL, WELLINGTON, SHROPSHIRE.
Principal—Dr. CRANAGE, M.A., Author of "Mental Education," "Three Lectures on the Tabernacle in the Wilderness," &c., &c.
Vice Principal—Robert Weston, Esq., F.C.D., Head Master—Mathematics: T. Woodcock Esq., B.A., Wrangler, late Scholar and Exhibitioner, Christ's College, Cambridge. Second Master—Classics: H. May, Esq., B.A., late Scholar of Brasenose College, Oxford. Modern Languages, Music, and Drawing: C. M. Bach, Esq., Graduate of the University of Leipsic, and Government (German) Certificated Teacher. Junior Master: D. H. S. Cranage.

Terms for Board and Lodging exclusive of School Fees, 33 guineas per Term.—Boarders under 10 years of age, 12 Guineas; Ditto, 10 years of age and over, 15 gs.; Ditto, under 18, with separate Bed-room and share of Private Sitting-room, 38 gs.; Private Pupils above 18 years of age, with separate Bed-room separate Private Sitting-room, and other privileges, 60 gs.; Separate Bed-room for one Boy, 6 gs. For Boys who enter the School under 10 years of age the charge remains 12 gs. Two or more Boys from the same family are taken to reduce charges. Entire charge taken of Boys from India, the Colonies, &c.

School Fees (for Education only), per Term:—English education, with Latin, Greek, and Mathematics, £4 4s.; French and German (each), £1 11s. 6d.; Drawing, £1 11s. 6d.; Piano, Singing (each), £1 11s. 6d.; Shorthand, £1 11s. 6d. Drilling (during summer months), per annum, £1 1s.

Full particulars on application to the PRINCIPAL. Dr. CRANAGE has recently greatly enlarged and improved his School premises.

BRAMFIELD, Cavendish-road, Clapham-common. Miss RABETT receives a limited number of young ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences. Careful mental culture. Special advantages for modern languages. High-class professors attend. Preparation for Cambridge Local and Higher Examinations. Prospectus on application.

For Delicate or Backward Youths

PRIVATE TUITION

must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninterested Assistant Masters, and to the rough treatment of harder Schoolmates.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home, wherein his Pupils are received as members of, and sharers in, the family life. In the fear and love of God it is sought to train this family, developing all kindly and gentle feeling, encouraging observation and a love of Nature. It is Mr. Penn's conviction that

DECISION OF CHARACTER

is of more value than an extensively stored memory, and the mere acquisition of knowledge apart from some perception of its significance as a factor in human life and interests is not encouraged. The House is admirably situated on the eastern brow of the northern heights of London, open on all sides and commanding an extensive and delightful view of over twenty miles of River, Lake, Hamlet, and the Forest of Epping, into which it is easy to penetrate for pleasant rambles, &c. Abundant opportunity for

BOATING, BATHING, CRICKETING, NATURALISING, &c.,

close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery by a competent Tutor. Drawing, Painting, and Shorthand are *included* in the curriculum. Full particulars on application with References to parents of Pupils.

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.
Entrance at any date, Fees in proportion.

CHIGNAL, near Chelmsford.—A Preparatory School in the country, for boys and girls (boarders only) conducted by Miss Barker, with an efficient governess. Pupils thoroughly grounded in English, French, music, and drawing. A kind home, under the immediate supervision of the Principal. Terms from 20 guineas per annum. References to parents and clergy.

EDUCATIONAL.—The Principal of a Ladies' School (High-class), who has had lengthened experience and has been singularly successful as a teacher and trainer of youth, morally and physically, offers a present Vacancy on inclusive and reduced terms to parents seeking for their daughters intellectual culture, combined with Christian training. All pupils entered for the University Examinations have passed successfully.—PRINCIPALS, care of Miss Rendle, Bank-street, Teignmouth.

MORNINGTON HOUSE, 27, Clapham-road.—Parents who value a Christian training for their daughters, will find it in conjunction with a first-class Education, at the above establishment. The Pupils are liberally boarded, and their health receives particular attention. Professors of high repute attend for all accomplishments. Preparation for examinations. Kindergarten class for little ones. References to Clergymen, and parents. Terms moderate. Half term, June 15th.

BELMONT COLLEGIATE SCHOOL for Girls, 13 and 14, Belmont, Bath.—A thorough English education, with Latin, mathematics, French, German, &c., on inclusive and moderate terms. The School is arranged on the best modern lines, and the utmost care taken that the whole tone and atmosphere be decidedly Christian. A few boarders received in the house of the Principals.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss ARNOLD, 50, Victoria-road, Clapham-common, S.W.

EDUCATION.—Two vacancies, in a School of good position, can be filled by resident pupils at reduced terms. Resident governesses; good professors. HILDA, care of Messrs. Davies, Stationers, Weston-super-Mare.

A CHRISTIAN LADY, successful in preparing pupils for public examinations, seeks an opening for a Girls' School. Seaside preferred. England or elsewhere.
BETA, 54, Dou-road St. Helier's, Jersey.

PARIS.—Protestant Establishment for Young Ladies. Sciences, Arts. French only language of the house. Terms £40. Ladies with a private bedroom, £5 a month. References: Rev. Baron HART, 21, Avenue de la Grande Armée; Rev. L. VERNES, 7, Rue des Batignolles, Paris; Rev. D. J. WATT, The Priory, Rectory, road, London. Principal, Mme. FLAMANT, 68, Rue Truffaut Paris.

VEVEY, Switzerland.—First-class Educational Establishment for young Ladies. Special facilities for acquiring foreign languages; careful Christian training; special attention to health; domestic arrangements as in the best English schools. The Lady Principal will be in England at the beginning of August.
H. E., Librairie, B. Caille, Vevey, Switzerland.

GOVERNESS or Companion.—A young Lady desires a re-engagement as resident Governess or Companion. Acquirements; thorough English, French, elementary German, and music. In fellowship with Open Brethren (so called).—ALPHA, Theodore B. Jones, Georgeville, Harrogate.

A SWISS LADY who can teach German, French, English, music, singing, and drawing, and who has had some years' experience in England, desires a situation in a Christian school or family. Salary, £40 to £50.—Reference, Mr. WIEGELER, 14, Calstor villas, Manor-road, Stamford hill, London, N.

BOARD, AND INSTRUCTION in German, may be had by Ladies or Gentlemen in Clergyman's house, in a small town of Baden. Beautiful locality. 100 marks monthly.—Herrn DEKAN, Pastor Karl Eberhardt, Adolsheim, Baden; or Miss J. MARTIN, Auchinblae, N.B.

ENGLISH GOVERNESS.—Wanted, in Cumberland, next August, decided Christian Lady, aged above 20, as experienced Finishing Governess for one girl. Superior music, painting, and conversational languages indispensable.—Apply by letter to
Mrs. O., 8, York-terrace, Regent's-park, London.

GOVERNESS (daily) desires re-engagement (either Autumn or now) in Christian family. Teaches English generally, music, drawing, French, painting. Last appointment held 14 years. Excellent testimonials.—BETA, 3, Blandford-place, Clarence-gate, Regent's-park, N.W.

WANTED IN SEPTEMBER, Resident Assistant Master for a private School (boys). English subjects, elementary Latin and French, drawing (South Kensington Certificate preferred).—Address, stating salary, references, experience, X.Y.Z., English and Foreign Library, Blackheath.

ITALIAN AND FRENCH Languages taught, privately or in classes. Easy method.—Professor A. ROTA, St. Peter's School, Onslow street, Farringdon road, E.C.

HOLIDAYS ABROAD.—A French Clergyman, with his family, intending to spend six weeks this summer on the banks of the Lake of Geneva, would take charge for that time of two or three youths of good connection, desirous of learning French.
J. M., French Parsonage, Bayswater, W.

SUPERIOR GOVERNESS seeks a position (holiday or permanent) to a gentlewoman, or to elder girls. Fluent German, Parisian French. Truly Christian home essential. Interview in London.—SOLNA, Barker House, York.

Appointments, Situations, &c., Wanted.

EVANGELIST, Missionary, Lay Agent.—Gentleman, late Native Indian Army, Tutor to Indian Prince, desires position. Prepares in Hindoostanie and Persian. Experienced Lecturer. Abstainer. No objection to travel.
THETA, 39, Charing-cross, London.

AN EVANGELIST is anxious to obtain a situation, in a light and respectable business, for his Daughter, aged 15 in a Christian family.—ALICE, 73, Balham-grove, S.W.

AN ACCOUNTANT (a Christian, and man of business) has leisure to post and periodically balance books. Highest references. Terms moderate.—BOOKKEEPER, care of Messrs. Jones & Co., 14, Holborn-viaduct.

GEORGE HOLLAND is anxious to obtain employment for a Russian gentleman. He speaks Russian, German, and French fluently, understands English, and is a good penman.—GEORGE HOLLAND, The Large Room, George-yard, High-street, Whitechapel, E.

EVANGELIST, or for Gospel Temperance Missions.—Outdoor and indoor Preacher, for halls, chapels, barns, tents, or "heaven's canopy." Member of Open Air Mission.
J. D. C., 88, Hackleyford road, S.E.

AS FOOTMAN or Indoor Servant.—A young Swiss man, Protestant, will ing to make himself generally useful. A family of total abstainers preferred.—C. H., 10, Charlotte-street, Portland-place, London, W.

AS COACHMAN.—One horse or a pair, town or country. Single, middle age, weight 10 stone. Can be well recommended from his last place.—D. R., Stationers', 23, King-street, Portman-square, W.

COACHMAN.—A Gentleman wishes to recommend a Man as above, for a quiet place in suburbs. Wife good Cook. Has two boys, ages 9 and 10.
W. G., 161, Caledonian-road, Islington.

COACHMAN, or Groom and Coachman.—Experienced, trustworthy, steady, unmarried man. Age 35, height 5ft. 10in. (scotch). Wishes situation. Good references. Distance no objection.
ROBERT MURRAY, 20, Braeside, Kilmarnock, N.B.

RE-ENGAGEMENT wanted by Advertiser, in any kind of Christian work. Experienced in Mission and Temperance work; can play the Harmonium. Excellent testimonials and references.
Mr. DAVIS, 52, Brand street, Greenwich.

UNDER GARDENER.—Wanted, by a decided Christian Youth, age 19, a situation under a gardener. In or near the suburbs preferred.—G. G., Wood House, Wood-lane Shepherd's Bush.

CHAPERON, Companion, Secretary, or other capacity, at home or abroad.—A Lady (38) seeks an engagement. Experienced in Christian work, conducting meetings, &c. Used to travelling. Domesticated. High-st references J. W., 12, Great Queen-street, London, W.C.

LADY HOUSEKEEPER or Companion.—A Widow Lady seeks engagement as above. Christian home earnestly desired. J. E. C., 10 Cecil-street, Lytham, Lancashire.

HOUSEKEEPER in small family or School; or Mother's Help.—Middle-aged. Understands domestic duties and needlework Abstainer. Dissenter. Remuneration not first consideration. Y. Z., Kenhurst, South-hill-park, Hampstead.

A LADY wishes to highly recommend a Lady's Maid (German) who was for 7 or 8 years in the family she has just left, where she was much valued —E. H., address to W. M. H., Bolton Library, Knightsbridge, London, S.W.

AS COMPANION, Housekeeper, Secretary, or any position of trust and responsibility. Engagement wanted by educated and experienced Lady. Practical, economical, and domesticated. Highest references M., Rev. J. Overbury, Moseley, Birmingham.

A WIDOW AND DAUGHTER would gladly hear of a sphere of usefulness for the summer near the sea. Can conduct cottage or children's meetings. No remuneration. M, 17, Courtnell-street, Bayswater.

UNDER HOUSEMAID.—A Lady wants a situation for a girl, 18. Strong, healthy, well trained. No offer of single-handed place responded to.—Miss UNSLOW, Alresford, Hants.

NURSEMAID OR HOUSEMAID.—A Lady recommends two promising girls in their 16th and 17th years, as above, in a small family where another servant is kept. Country preferred. Miss UNSLOW, Alresford, Hants.

A LADY wishes to find a situation for Girl of 18 who wishes to redeem her character. Has been out before as general servant. Mrs. MASTER, Park House, Farnboro', Hants.

A PLACE wanted, a little way out of London, for a strong, respectable Girl of 15.—Apply Hon. Sec. to the Metropolitan Association for Befriending Young Servants, 3, Shouldham-street, Edgware-road, W.

AS SUPERINTENDENT of Nursery, or to help generally. Situation wanted by middle-aged Christian Widow, unequal to laborious duties. Comfortable home and only nominal salary.—Letter, J. C., 7, Oldfield-road, N.

PLACE OF TRUST wanted, by a respectable Middle aged Person. To wait upon an elderly Lady or Invalid. Excellent needlewoman, good packer; understands dress-making and millinery. Highest references. A. D., The Vineries, Borobridge, Yorks.

AS UNDER NURSE, or Under Housemaid in a Christian Gentleman's family.—Miss LOVEJOY can recommend a very steady, respectable Girl, age 17. 32, Sydney-street, South Kensington, S.W.

NURSE desires re-engagement to children out of arms. (In fellowship with Brethren.) Good needlewoman, plain dressmaking, and millinery. S. DEVESON, Barking Side, Ilford.

NO SALARY REQUIRED.—A Young Lady requires a situation as Nursery Governess. She would wish to be treated as one of the family.—P., Heathcote, Red Hill, Surrey.

HOUSEKEEPER or Lady Help, in a small family, where one or two servants are kept. Thorough knowledge of plain cookery. Widow, middle age. Mrs HOLME, 79, Crown-road, Great Yarmouth.

UNDER LAUNDRY or Housemaid Trained, strong girl, 17. **UNDER NURSE,** 14, strong girl, from Christian home. Untrained, trustworthy for children. Mrs. BURTON ALEXANDER, The Bury, Pavenham, Bedford.

GIRLS (15 and 17), under good general servants, or where mistress works herself. Also **W DOW,** recommended to take CHILDREN under 4 (country). Miss GREENE, 25, Palace-gardens, London.

Appointments, Situations, &c., Vacant.

MISSIONARY WANTED for Wallace Green Presbyterian Church Town Mission, Berwick-on-Tweed. Salary £80. Applications, with testimonials, to be lodged with J. W. PLENDERLEITH, Secretary, not later than the 15th inst.

A DEVOTED, EARNEST CHRISTIAN wanted, to take the entire charge of the Barnave Mission.—Pasteur MARZIALS, Barnave, Lue en Diois, Drôme, France.

INTELLIGENT BOY wanted to train in Lawyer's Office. Highest references as to personal character indispensable.—Apply in own handwriting, stating age and salary required. E. 6, Argyll-esca road, Ipswich.

A GOOD BUTLER wanted (where footman is kept), thoroughly trustworthy and competent. Abstainer preferred.—Apply, stating age, height, wages, and who her single or married, to MRS. KEMP, Beechwood, Rochdale.

AS HOUSEMAID.—An active, obliging girl of good character, clean, steady, and a good riser. Wages £12, all found except beer. N., 102, The Common, Clapton, E.

COLPORTEURS WANTED by the Christian Colportage Association. Must be earnest Christian men, able-bodied and active.—Apply, stating age and other particulars, to H. T. Brown, Secretary, 37, Farringdon-street, London, E.C.

MOTHER'S HELP, or Nurse, wanted at once, to take charge of four children and their wardrobe, assisted by a nursemaid.—Apply between the hours of 11 and 1, to Mrs. O., Albert Villa, Granville-road, Southfields, Wandsworth, S.W.

AS COMPANION and Help to a Lady in delicate health.—Wanted, a cheerful, well educated, Christian Lady. Musical preferred.—Address, with full particulars and Photo, to Mrs. W., care of Mrs King, Kingsroad, Clifton.

UPPER HOUSEMAID wanted, capable and trusty, about 30. A Christian. Plenty of work. Good wages and Christian sympathy. A footman kept, and two under-housemaids. Mrs. UMPHELBY, Belstead, Ipswich.

CAN ANY LADY recommend a good Plain Cook and House and Parlourmaid. Six in family. Country. Churchwoman. £18 and £16. No beer. Mrs JOSE, West Hill, Portishead.

COOK AND FOOTMAN wanted, about 20th inst. Former must be thoroughly good, punctual, a good manager, and if accustomed to dairy preferred. The latter, not under 5ft 8in., must know his work well, be accustomed to go out with carriage; and both must be scrupulously clean, early risers, earnest Christians (Nonconformists), and total abstainers.—Address, stating wages required, with references, Lady OGLE, Witnesse Court, near Brighton.

A LADY wanted by Christian Tea Merchant in every country town and village in England, Scotland, and Ireland, where not yet represented, to sell choice Teas, very strong, in packets, at store prices, amongst private friends or customers 6d. per lb. commission allowed. £1 weekly easily earned. Samples gratis.—Apply only by letter, C., 16, Great Winchester-street, London.

PLAIN COOK.—Required, in a quiet Christian family (Lady and Gentleman), superior working energetic young woman as above to assist in housework. Must have reliable character from similar situation. Liberal wages. Abstainer. Another kept.—ALPHA, 1, Church-street, Swanmore, Ryde, Isle of Wight.

COOK (good Plain) wanted.—Three Servants kept. Must have good character. Age 24 to 34; all found but beer.—Write, stating particulars and wages, to MRS. WARNER, Beechcroft, Wimbledon-park.

A PLAIN COOK wanted in a Christian family to assist in the house work. Age from 26 to 30. Wages from £18 to £20. Must be an abstainer. A thoroughly conscientious, trustworthy servant with a good character would be valued.—Apply, between the hours 4 & 8, at 18, Carleton-road, Tufnell-park, London.

COOK.—Wanted a thoroughly well-principled person as Cook in a small family. Two other servants kept. Church of England, and abstainer.—H., Mildmay Lodge Dover.

COOK (good Plain) wanted for an elderly Lady. Must be active and trustworthy. Three servants kept. Comfortable situation.—Mrs. PIM, Trondhjem, Manor-road, Bournemouth.

COOK (good Plain) wanted in a quiet Christian family. Three servants kept. Abstainer preferred. Age under 30. Good character indispensable.—Apply by letter, Mrs. B., 5, Nottingham-place, London, W.

NURSE.—Wanted in a quiet family in the country, a Christian person thoroughly used to children. Baby eight months, two older. Under nurse kept.—Mrs. BURFIELD, Sandbanks, Hailsham, Sussex.

GENERAL SERVANT wanted.—A Christian young woman of experience and good character. Fond of children. Wages £12. A nursemaid is kept. Mrs. DAVIS, Tregenvor, Bromley, Kent.

CAN ANY LADY recommend a young General Servant. Three in family, one other servant. Also, a girl wanted as Nurse to infant. One who has had experience preferred. Please state wages by letter to V. B. 89, Messrs. Deacon's, Leadenhall-street.

To Let, Apartments, &c.

PERCY'S HOTEL,

40, Bedford Place, Bloomsbury-sq., London, W.C. This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes:—*"Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house."* Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; DR. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world.
Tariff on application to Miss PERCY.

STILL FURTHER ENLARGEMENT.

WEST CENTRAL HOTEL.

97, 99, 101, 103, Southampton row, London. Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Francis Murphy, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian*. *Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d.* Printed Tariff on application to FREDERIC SMITH.

FOLKESTONE.—A Clergyman's Widow who receives four or five Lady Boarders, will have vacancies about the end of the month. Mrs. S., 13, Bouverie-road, W.

LONDON.—Mrs. GREATLEY'S Christian Boarding-House is highly recommended for comfort, economy, and being convenient to all parts. References kindly permitted to the Rev. D. THAIS DAVIDSON. Terms from 2s. 6d., bed and breakfast. 17, Tyndale place, Upper-street, Islington.

BED-ROOM, with use of sitting-room, with or without partial board; or bed and sitting-room combined; or double bedded room, for friends or brothers engaged during the day. Could accommodate a Lady. Christian people; no children. Domestic comfort studied. Near rail and cars. Terms moderate. A. B., 77, Mildmay-grove, N.

VACANCY in long and successfully established Private Home, Seaside, for six sufferers from excess of Morphia, Chloral, Absinthe, Stimulants, or Nervous Debility. Christian care and influence, judicious supervision and home comforts, with every kindness. MEDICUS, care of 9, Stoke's Croft, Bristol.

BOURNEMOUTH, Ivors, Old Christchurch-road, Boarding House.—Cheerful central position, near Holy Trinity Church. Very comfortable house. Permanency or otherwise. Terms moderate.

BOURNEMOUTH, Clairville.—Superior Boarding House, conducted by Mr. and Mrs JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church and sea. Most liberal table.

BOARD AND RESIDENCE at BRIGHTON.—Central position, near to the Pavilion, Aquarium, and Piers. Sea view. Liberal table. Every home comfort.—Terms on application to Mr. and Mrs. BOX, 58, Old Steine.

HIGH BARNET, Herts.—To be Let, furnished, for a month or six weeks, from about 1st August, a detached Villa, in a garden; 3 sitting and 6 bedrooms, bath, and dressing-rooms. Very pretty south view. Ten minutes from station.—A. N., 1, King Edward street, Newgate-street, E.C.

MILDMAY CONFERENCE, last week in June. Furnished House to Let in Mildmay-park, opposite Conference Hall, for two months.—For particulars, apply Mr. JOSEPH HIBBARD Auctioneer, 14, Newington-green, Mildmay, London.

PARIS.—A Lady living in the best quarter of Paris, receives ladies and gentlemen visiting the city. Terms moderate. English spoken. References.—Mdme. A., 11, rue Chateaubriand, Champs Elysées.

BOARD AND LODGING, in a Gentleman's family in the country, for a young man studying in the City, required in September. Christian associations desired.—Apply to Colonel DEWSBURY, Bournemouth.

BOURNEMOUTH.—Furnished Apartments in a house standing in its own elegant grounds, a few minutes from the station and the sea (East Cliff). References exchanged. N.B.—Apartments are cheaper in June.—Miss THORNHILL EATON, Madeira-road, Bournemouth.

SEATON, Devon.—To be Let for two months from ab ut 10th July, the house called the Castle, very pleasantly situated near the sea.—Mr. MERRINGTON, Seaton.

ST. MARY'S, CHALFORD, half a mile from Nailsmcombe station G.W.R.—A large Family Residence, containing dining, drawing-rooms, library and school-rooms, bath and billiard rooms, ten bed-rooms. Good offices and cellars. Coach-house and stables. Gardens, green-house, and orchard-house, and land if required. The above very substantial and comfortable house, suitable for a large family, or a Christian institution (as there is a second 8-roomed house adjacent) to be Let on very moderate terms, on account of the proximity of a railroad and factory. C., Frome Hall, Stroud, Gloucestershire.

DELIGHTFUL COUNTRY RESIDENCE (moderate-sized), very high and bracing commanding beautiful views of the surrounding neighbourhood. This is a perfect resort for any gentleman requiring country air or change of scene. Close to church, rail, and post. Will be let furnished or unfurnished, or the freehold would be sold. Hillside, Loudwater, near High Wycombe

A LADY and Children received for the summer, with board, in a country house near Cambridge. Large gardens and meadows. Every comfort. Pony and carriage kept. Rev. ——, Ashdon Hall, Linton, Cambs.

VENTNOR.—Board and Residence, delightfully situated, close to sea and church. Fine view. Large, airy rooms. Comfortable home. Good piano. Terms, from 25s. BETA, Roslyn House, Hambrough-road.

LEWISHAM PARK, to be Let or Sold, small detached Villa, eight rooms, with lovely garden. Five minutes from church and railway station, Mid Kent. For particulars, address NOTROM, "Chronicle" Office, Eastbourne

SOUTH DEVON.—A Lady wishes to Let her commodious, well furnished House, for three months, or longer. Terraced garden, conservatory. Moorland air; splendid views. Terms moderate.—Melmerby, Newton Abbot.

S.W. DISTRICT.—For Sale, the valuable Lease of a superior House; 13 rooms, rental £80. near Victoria: for many years a first class lodging house. 9 per cent. clear on investment. Furniture can be taken. Messrs. JONES & Co., 14, Holborn-viaduct, E.C.

AUCTION, ESTATE & GENERAL AGENCY.—Parties in Town or Country, seeking assistance in the disposal or acquisition of House property, or of genuine businesses not connected with *Intoxicants*, are invited to consult Messrs. JONES & Co., 14, Holborn-viaduct (adjoining station), Surveyors, Valuers, and Negotiators.

TO BE LET.—A Lady wishes to Let her House to small family, for six weeks from July 4. Cheerful, airy; near railway and good church.—Miss MARTEN, Broomfield, Red Hill.

HOME OF REST FOR CHRISTIANS.—South Coast. Air dry and mild. Terms from 18s to 25s. LADY SUPERINTENDENT, Rutherford Lodge, Erlswell-road, Worthing.

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Miscellaneous.

ANXIOUS INQUIRERS are again earnestly invited to write for advice to EVANGELIST, Clapham, S.W.

A GENTLEMAN with capital is prepared to purchase a sound business, in or near London. The proprietor could by arrangement retain an interest in the concern.—Apply by letter to A. B., care of Mr. E. Saunders, 6, Bishopsgate-street Without, London.

TICKETS for Mildmay Conference wanted by a Lady who cannot otherwise attend. Any person having tickets which they may be prevented using, kindly address Mrs. R., Knighton House, Manor-way, Blackheath-park.

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IRON CHURCH to be sold for £100. It is well constructed, holds about 300 persons. There is also a large vestry, and other conveniences.—Apply to Mr. WM. THEOBALD, 2, Ashley-road, Hornsey rise.

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REMEDY FOR DIABETES, BRIGHT'S LIVER, DROPSY, DYSPEPSIA, BLADDER AND KIDNEY DISEASES by GLENN and BETHESDA MINERAL WATERS. REMEDY for BRONCHITIS, ASTHMA, COUGHS, and CHEST COMPLAINTS, by ALLEN'S FAMOUS EUPHORBIA. Testimonials by Physicians and others, from Rev. T. PENROSE, Reading.

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Continued on page 23.

GARRATTONIAN PHILOSOPHY: WHAT IS IT?

"He is not the discoverer who first utters a truth, but he who says it again and again until he compels mankind to hear him!" So said Sydney Smith.

Delays are proverbially dangerous in cases both of incipient or of developed disease. Persons but slightly unwell, "not really ill," delay the use of means which, by invigorating the entire system, would preclude the possibility of the approaching disease becoming fixed. A case in point is at the moment of writing vividly before us. A patient, observing the premonitory symptoms of an incurable disease, wrote to us, stating the case at length, and requesting our opinion, to which we replied by an entreaty not to delay its treatment. Some time afterwards he wrote again, to say that the disease was unmistakeably developed, and requested us to prescribe immediately. Had he done so at first, we believe the disease would never have reached the point at which cure had become doubtful. We have known cases where hereditary disease has been to all appearance eradicated, while the patient had the comforting assurance that, should it reappear, the remedy was constantly at hand. In many such cases, in which youth maintains a constant and unequal struggle against disease, there could not be found a more valuable ally. For consumption, in the premonitory stages, we should recommend Magnetic treatment with confidence; and though in more advanced cases, where organic disease has made rapid strides, we do not pretend to cure, we have yet obtained results which look remarkably like it.

Odo-Magnetic cures are facts; they may be ridiculed — everything worth much has been ridiculed—especially by those whose interests must clash with what appears to them an innovation. What important change could take place in a community without some opposing interests? Harvey was persecuted when he proclaimed his discoveries in connection with the circulation of the blood. Stephenson was ridiculed in reference to the locomotive. Who does not remember, too, how scientific anathemas not only tried to stop the locomotive, but also to put out the gas? But, for all that, the engine runs, the gas burns, and Magnetism cures. The best reply to all misrepresentation is the growing popularity of Odo-Magnetic remedies among all classes of sufferers. They are at this date being used, recommended, and prescribed professionally in every quarter of the globe.

As a most admirable illustration of the remedial virtue of Magnetism we may instance the following:—Being officially associated with the Strangers' Benevolent Society, an ancient charitable institution, we came into contact with a case of confirmed paralysis. Although Thomas Challace, aged 54, had been treated both as an in and out patient of the Hospital for the Paralysed and Epileptic, at Queen's-square, London, W.C., his weakness became so increasingly evident that he was apparently sinking. From the first we were convinced that Magnetic treatment would be successful in this instance, while his friends were anticipating much benefit from hospital treatment. On the 14th of April the patient was clothed with our Odo-Magnetic Appliances, and every second or third day we used the mildest possible electric current down his limbs; on the third day he was able to raise his hand, which at the commencement of our treatment had to be moved for him; on the seventh day he moved the foot, in which he had previously no power; on the fourteenth day he reached his door with the aid of a stick; on the twenty-first day he walked to the corner of the street in which he lives. He is now convalescent, and rapidly gaining strength. This patient is still in the enjoyment of the help thus afforded.

(*To be resumed.*)

Mr. Garratt will always be happy to confer with any scientific or medical gentlemen, either personally or by letter, upon any phase of the subject, or any case for treatment, and will send a private list of 850 names as referees to any address.—B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

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Notice to the Readers of "THE CHRISTIAN"

WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK

CASE of Miss E. W.,* PETERCHURCH —CHRONIC BRONCHITIS, merging into CONSUMPTION.

This patient was brought to me by Mrs. Beard, wife of Rev. Joseph Beard, of Peterchurch. She had been under two doctors in her native place in Wales; both had failed to touch her complaint, which had commenced two years before this and was gradually getting worse, and the patient was getting much weaker. I gave her medicine, with full advice; and, as the result, she recovered so decidedly as to get married, and her husband writes me as follows:— March 8 (from S——, where they now reside): "My wife's father considers it to be my duty to write you regarding her, and to say that two of your large bottles completely restored her to health. Before she commenced she could scarcely walk upstairs. Two of the most eminent medical men in her neighbourhood had attended her with no benefit. If you publish this, kindly forbear to print her name."

* *The name and address of this patient will be supplied on application.*

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days.

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The Christian.

THE KING OF KINGS.

IN the decision of every question it is essential that we go back to first principles. When the Pharisees asked the Lord if it were lawful to put away a wife for every cause, He at once referred them to the beginning, when God made them male and female; and to their further question about Moses, He replied that Moses, on account of the hardness of their hearts, suffered a man to put away his wife, *but from the beginning it was not so.*

There are very few questions which do not lead us back to the beginning, and the question whether the law of England can consistently be so altered or constructed as to permit professed deniers of God into a share of the government is certainly not one of the exceptions.

It has been the boast of England that her greatness is founded on the Bible. As a nation we are unquestionably committed to the acknowledgment of God. That at least is ascertained ground. Is there any reason why the nation, having for centuries acknowledged God, should at this late period of history make his existence an open question?

It is declared that any man who is not an alien, a peer, or a felon, has a natural right, if elected, and that any constituency has a right to elect him, to a share in the government of this country, irrespective of any religious opinions he may hold. There are, at least, three fallacies in this view: (1) It claims human rights without considering the rights of God. (2) It makes no distinction between the right to be governed fairly, and the right to govern others. (3) It overlooks the fact that every constituency is a constituent part of the nation, and cannot have a right to act independently of the whole nation.

This country is pledged in a variety of ways, and has been, throughout her history for a thousand years, to the recognition, and acknowledgment, and worship of God. This recognition of God is based upon the Bible. But the Bible declares that GOD created man, and that He committed the government of the world into the hands of man. When the Psalmist asks, "What is man?" he replies to his own question, "THOU madest him a little lower than the angels; THOU crownedst him with glory and honour. THOU madest him to have dominion over the works of thy hand. THOU didst put all things under his feet." GOD, then, is the king-maker. He is the source of governmental power and authority. He who created the world, created man to rule the world. It is claimed, however, that man has a *right* to rule, independently of God; yes, even though he repudiates his authority, blasphemes his name, and denies his very being. Whence did man derive this asserted right? We deny that any such right exists; and we call upon those who affirm it to declare whence it is obtained.

When God chose a people out of the apostate nations after the Flood, He was himself their King; and when they clamoured for a king that they might be ruled like the rest of the nations, God himself nominated a king after the people's heart; and when Saul despised his commands God deposed him, and set up another king after his own heart. Through all the Jewish history God never for a moment resigned his right of setting up and putting down kings, and when at last backsliding Israel and treacherous Judah had alike rebelled and revolted against Him, He sent them and their kings captive into Babylon.

Then began that great period of history in which we live, and which Scripture describes as the Times of the Gentiles. Its first great monarch was Nebuchadnezzar. He affirmed the principle of human power and authority independently of God. He claimed the right to govern without recognising God, but when Daniel revealed his dream and its interpretation, he bowed down and acknowledged "of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret."

But soon he forgot the lesson, and made an image of himself, to which he commanded all the subject nations to bow down. Three men who feared God refused to bow and were cast into the fiery furnace; but God asserted his own rights by delivering them from the fire, and again Nebuchadnezzar acknowledged God, and promoted the men who had disobeyed him, in their higher obedience to his and their Lord and King.

Once more the self-sufficient monarch, despite his warning dream, walked in the palace of the kingdom and said, "Is not this great Babylon that I have built for the house of the kingdom and for the honour of my majesty?" Immediately "there fell a voice from heaven, saying, "The kingdom is departed from thee," and he was driven from men, and had his dwelling with the beasts of the field, until he learned that the heavens do rule, and praised, and honoured, and extolled the King of Heaven.

We ask again, whence have we derived the right to ignore the King of Heaven, and to commit the power of government to men who professedly deny his existence, and burlesque his mighty works?

It is said that constituencies have a right to send what representatives they please to Parliament. We ask them to show their right. We say that God has a prior right to govern, because He is the Creator and Preserver of men; and until this English nation is ready to declare that this is an open question, we say that no constituency has a right to contravene the position which the nation, as a nation, has occupied throughout her history,—that "power belongeth unto God," and that "the powers that be are ordained of God."

There is a vast difference between the natural right to have our individual liberty respected, and the supposed right to be elected to govern others. England says her greatness is built on the Bible. The Bible says: "He that ruleth among men must be just, ruling in the fear of God." Is the nation to stultify herself by now making it an open question whether the foundations of her greatness may not be rooted up? England at present acknowledges, by her statute-book, that he who governs must fear God. It is true that this is not positively stated, but it is implied by the religious character of our coronations, and by the opening of Parliament with prayer to God.

The measure known as the Affirmation Bill was not chiefly or primarily intended to release the consciences of those who objected to the form of an oath, but to do away with the requirement by the nation that her rulers shall be men who acknowledge allegiance to God as the King of kings, the Lord of lords, by whom kings reign and princes decree judgment.

A great deal is said as to civil rights being independent of religious opinion; but the personal rights of a subject in a free country are clearly distinguishable from the right of government. The government of this country is divided between King, Lords, and Commons. If the nation has a right not to admit any but a Protestant Sovereign to the throne, much more it has a right to refuse to admit to its Parliament one who denies religion and God altogether. For the Sovereign and the Member of Parliament each represents a fraction of the ruling power, and although the Sovereign is the larger fraction of the two, the principle is the same. If we have no right to consider the religious profession of the Member, neither have we of the Sovereign; let it therefore be distinctly understood that the principle of the Protestant Succession Act is on its trial and that when we rob ourselves of the right to keep Atheists out of Parliament we rob ourselves also of the right to keep a Papist from the Throne.

MR. PHILIP PHILLIPS writes on board the *Furnessia*, off Queenstown Harbour, June 4:—"How strange it seems that with my dear family I am again so near the shores of England. After a most delightful sojourn in Jamaica for four months, we are *en route* for Amsterdam, where we have been invited to give one hundred services of praise under the auspices of several Christians in Holland during the World's Fair. Please do not forget to pray that our efforts may prove a blessing."

TRACT DISTRIBUTION ON THE CONTINENT.—Mr. Cheyne Brady reports an incident illustrative of the caution that should be observed in tract distribution on the Continent. A lady in Italy was recently giving out a tract entitled "The Coming King," when she was arrested by the police and conducted to a police-station, notwithstanding her protestations. On the way, however, a deliverer appeared in the person of Signor Gavazzi, who pointed out to the guardians of the peace the mistake they had made.

GREAT TEMPERANCE FETE AT THE CRYSTAL PALACE.—A Great National Temperance Festival, under the auspices of all the leading Temperance organisations throughout the kingdom, will take place at the Crystal Palace, on Tuesday, July 10. Great Temperance meetings, to be conducted by Mr. Richard T. Booth, Mr. Francis Murphy, and Mr. William Noble, the leaders of what is known as the Blue Ribbon Movement, are to be held throughout the day, and three Monster Choral Concerts by 15,000 abstainers, 5000 in each choir, are also to be given—contingents coming from all parts of the country. No intoxicating drinks will be sold at the bars. Excursion trains at low rates will be run from nearly a thousand provincial stations.

"The Christian" Pulpit.

FAITH AND PROGRESS.

By Rev. HORATIUS BONAR, D.D.

AN ADDRESS DELIVERED AT THE CLOSE OF THE FREE CHURCH OF SCOTLAND ASSEMBLY.

THIS brief period now closing has been one of happy calm, as well as of genial Christian intercourse. We have looked each other in the face once more, and have found how truly we are brethren. We met in love, we took council in love, and now we part in love. These days have been days of sunshine, both without and within, and I think we shall have cause in after years to remember this Assembly as one of brightness and peace, reminding us of our happy assemblies during the early years of our history, ere we knew what strife was, ere debates grew fiery, ere words became sharp swords, ere divisions required to be taken in the House, or voting called for, ere parties had grown up and separated themselves into right and left, when majorities and minorities were unknown, and when we were all one great majority, one unbroken brotherhood.

Let us start upon another stage and period of our history, with peace as our watchword, and the God of peace shall be with us. We accepted office in the Church, not as doubters, but as believers; confessing not our unbelief, but our faith, in subscribing to the Church's standards. It is by faith, not by doubt, that we are saved, and our Gospel is not "doubt and live," but "believe and live." In the course of a long ministerial life the complaint (not loud but deep) has often been made to us, "A believing heart has gone out of me." There was in this complaint a heavy sense of loss—of a treasure lost—lost in the crowd—lost in business and bustle, lost in strife and controversy, lost in pleasure and politics—too thoroughly lost to be recovered, and far too priceless to be replaced by anything else. Have not many of ourselves experienced more or less these withering influences, and felt as if a believing heart were slipping away from us, we knew not how? The invisible, the supernatural, the divine, seemed to be unloosing themselves from our grasp, dissolving into unrealities and uncertainties, which we are fain to call mysteries in order to persuade ourselves that we have not quite lost all, or at least that we have got something in their place! Invisible personalities lose all reality, and Him who is infinitely personal, the King Eternal, Immortal, and Invisible, we often find the most difficult of all to realise.

Faith thus ceases to be faith, even when retaining the name; for faith is the recognition of truth as certainty, not as probability. It is no longer the substance of things hoped for, or the evidence of things not seen. At the best it is but a struggle to believe, a struggle against some adverse power that is unconsciously drawing us backward. With many it seems rather a desire not to believe, a secret preference for doubt, as nobler and more independent than faith. We grope, and pray, and strive, and weep, but the reality comes not; nay, it seems to recede farther from us every day. The age tosses, like a fevered man upon his sick-bed, seeking rest but finding none. It tries variety, as men in quest of health try change of air. It rejects finality or completeness, as associated with mental weakness, and the advances of which it chiefly boasts are into the region of uncertainty, not of certainty; into the domain of hypothesis, not of induction and demonstration. They vanish successively in vapour, and leave only pestilence behind them. The guesses at truth, numerous as they are, often plausible, sometimes beautiful, are the results more of fermentation than of life or growth.

Along with the believing heart the desire for its return has gone out with many, and the materials for faith are silently disappearing. Faith itself is regarded rather as a prison-house than a palace—a restraint upon thought, not an instrument for its development—linked with bondage, not with liberty. We see, and hear, and touch, and taste, but we do not believe. We deal in make-believes, and fill up the hollowness thus created with pleasant dreams, for thorough believing would be limitation and finality, unworthy of intelligent humanity—subjection to a superhuman will and a mind outside of our own. The recognition of anything as true beyond the circle of our senses would land us in the supernatural; and the supernatural is fast becoming to multitudes but a wondrous day-dream—a fable of the mystic ages, like Homer's Olympus, or Virgil's Elysium, or Odin's Valhalla.

We profess to be possessors of an authentic volume of heavenly truth. It deals throughout with the invisible and supernatural; nor does it make any apologies for so doing. It makes no attempt to conciliate the wise of this world, nor to allow for human prejudices; but calmly and with dignity records its facts and doctrines for the reception or rejection of man. It does not pare down the miraculous, in order to make it less obnoxious to reason, or more accordant with probability and the laws of nature. It does not minimise the infinite and the eternal in order to render them more credible. The writers write with authority, and assume the entire accuracy of the words they use; they certainly seem to know what they are writing about; they affirm that what they say is infallible truth, they present it for faith to rest upon, and the question coming up as we read this Book of Truth is, Are we satisfied that the things to be thus got by believing are worth the having? They are to cost us nothing. What is our estimate of them? The Book makes no secret as to God's estimate of them; is ours the same as his?

The believing faculty of the age seems to be undergoing a change, or, as our modern thinkers would say, "undergoing repairs." Its sphere is considered to have been too wide on some sides, and too narrow on others. Is it safe to credit what lies beyond the sweep of scientific vision? is the question that has broken in upon us with much earnestness. To deliver oppressed humanity from the trammels with which the faith of centuries has fettered it, is reckoned the chief mission of modern culture. This deliverance is to be achieved by first landing us in doubt, that out of that doubt or unbelief a truer, nobler faith may grow. The Christendom of the past has been, it is supposed, the Christendom of credulity. The Christendom of faith is now dawning. The credulity of the middle ages accepted miracles in thousands without evidence. Will the new faith of the nineteenth or twentieth century signalise itself by rejecting miracles, though certified by all the proof that the most trusted history has to rest upon? The founders of the new Christianity, the introducers of the Christ that is to be, think the supernatural a defect or blot upon the Bible. The defenders of the old Christianity, the believers in the Christ that is, cannot conceive of a Bible without the supernatural, and would deem the absence of the supernatural from any professed revelation a sufficient proof that it could not have come from God.

If the Church of God is to do her true work on earth she must often remind herself of the Master's precept, "Have faith in God." For her office is connected with that which faith only can know. It is with these responsibilities burdening us (rather, shall I say, strengthening us?) that we go back to our flocks; and if our fellowship here shall have done nothing more than deepen our sense of ministerial responsibility—quickening our desires to be more devoted, more self-denying, and more thoroughly useful, it will be well. Whilst taking sadly to heart the evils multiplying around us, our gravest question should be, Are we not in large measure partakers of the very evils we deplore? Would it not be well if on entering this the fifth decade of our history we were to inaugurate a higher style of Christian life, and rise to a nobler platform of ministerial labour? That would go a long way towards calming down the waves of past controversies, and preventing the uprise of new contentions. Would not this be the happy reuniting of our broken ranks, the effective removal of stumbling-blocks, the true solution of the many problems springing up on every side, the grand settlement of the great questions of doctrine, or criticism, or worship, or Church order?

I lay blame on none, or, at least, I would begin with myself, acknowledging personal and official deficiency during a ministry of six and forty years. I would not put Peter's question at the first communion table, "Lord, who is he that betrayeth Thee?" till I had put first the deeper and more needful one, "Is it I, Lord, is it I?" While grieving over those whom we call the lapsed masses, and deploring the sins that are leavening the land, let us not acquit ourselves. The whole ministry of Scotland ought to feel the pressure of the burden. At ease in Zion! Asleep in the storm, like Jonah! Prophesying smooth things, and shrinking from telling men of the wrath to come! Untroubled with the peril of immortal souls! With just as much or as little of self-sacrifice as will save our professional reputation or soothe our conscience! Not coveting the best gifts, nor setting an example of Christian chivalry in the great warfare to which we are called, and quite unambitious of a higher place in the kingdom, "a far more exceeding and eternal weight of glory"! Ought not these things to be matters of severe self-questioning, as connected with the lapsing of the masses? The danger for ourselves in this day of energy and bustle is that of busying ourselves with a multitude of matters, not always in themselves unimportant, but which are after all considerably external, and which vanish into nothing when set side by side with the true ministerial work of seeking the lost and building up the saved.

The power of the pulpit is said to be on the wane. Yet learning and eloquence are admitted to be in full play. All kinds of artificial appliances—music, ornament, humour, style, rhetoric, architecture, have been called in to prop up the pulpit, and neutralise, or, at least, minimise, its supposed failure. But as galvanism is not life, so these artificial stimulants leave the failure just where they found it—or rather somewhat increased by reaction. Such stimulants are a poor substitute for a faded first love, a sad compensation for the Holy Spirit grieved and quenched. They may result in serious evils, greater even than those which they are seeking to cure. At all events, they are not the divine remedies prescribed for Sardis or Laodicea. Yet we are called to war a good warfare, with the seven marvellous promises "to him that overcometh" before our eye, and the voice from the throne ever sounding in our ears, "Behold, I come quickly." We are to be witnesses for the truth in a world of error; examples of faith

in an age of unbelief; upholders of the integrity of the one true Book amid the storms of a crude and reckless criticism. We are to be men of progress, but it is to be apostolic progress, increase in the knowledge of Him whom to know is life eternal. We would be advanced thinkers, too, but our thinking would be in deepening sympathy with the mind of God, and fuller understanding of his never-obsolete Word. We would be progressive theologians, only not at the expense of truth and soundness. Just as progressive scientists do not think it needful either to forget or abjure Newton's Principia, so we see no necessity for a surrender of ancient landmarks, or a desertion of long-accepted creeds.

Our progressiveness consists in the fuller discernment of all parts of revelation—historical, prophetical, doctrinal, practical, and the more careful exploration of its inexhaustible pages. We add nothing to, and we subtract nothing from the perfection of that profoundest of all profound volumes, but we make daily discoveries in its depths. We do not pretend to prop it up as if it were on any side giving way; we confide in it as a fortress impregnable against all assaults, and we wonder at it as an anvil on which a thousand hammers have already broken themselves, and which stands in its own divine greatness courting the stroke of a thousand more.

As a Church, it becomes us to examine ourselves, not once, but oftentimes every year increasingly, and so much the more as we see the day approaching; for the day of the Lord so cometh as a thief in the night. To put away confession, to prophesy smooth things, to say that we exaggerate the evil, and do not take sufficient credit for the good, is neither wise nor safe. Better to look the danger in the face, even though its extent may have been magnified. The mixture of the sweet and the bitter is one of the very last things that a Church should sanction. Fellowship between faith and unbelief must, sooner or later, be fatal to the former. "I would thou wert either cold or hot," has a deep significance for us. Truth is truth, and error is error. There the case begins and ends. The blending of light and darkness can at the best only produce twilight, not noon. We may tamper with doubt, we may trifle with certainty, and we may succumb to public opinion; but what will the end be? Has the one great Oracle spoken? Has it spoken accurately and intelligibly? If it has, our only honest position is acceptance of its utterances. Every revealed truth has a distinct personal claim to be believed, however offensive to the taste or spirit of the age. Truth never demands a vote. It refuses to go to the poll, or to acknowledge majorities. It presents its evidence, and claims submission. To attempt to gather truth out of a multitude of errors, by setting them to neutralise each other, is to revive the vain alchemy of the Middle Ages to turn iron into gold, or to imitate the folly of an old student of prophecy, who gathered some score of conflicting prophetic dates together, and struck the mean among them in order to reach the true year! We are apt to forget that error is sin; that truth does not reverse itself; that inspiration and non-inspiration are two opposite poles, admitting of no medium; that infidelity ought not to cloak itself under the name of candid inquiry; and that candid inquiry should beware of being landed in unbelief, perhaps before it is aware.

What the Athenians at this day may think of their own old inscription I know not. But the tendency of the human mind to take refuge in ignorance, both in the Apostles' days and our own, is remarkable. To these old Greeks, however, "the unknown God" was a personality which they might worship in some way; to our own later philosophers the unknown God is an abstraction, or rather a nonentity; and should any further question arise as to the worship of this nonentity, it might take this shape: After what pattern shall an altar to the unknown God be reared, and where shall such an altar be most appropriately placed? In one of the great squares of our own cities, or in the quadrangle of one of our universities, or in front of one of our churches? As we read the subtle disquisitions on natural and supernatural religion; as we listen to certain oft-repeated phrases, such as "the silences," "the solemnities," "the infinities," "the eternities;" and as, by the sophistries of modern wisdom, we are tempted away from the adoration of "the King Eternal, Immortal, and Invisible, the only wise God," we ask for one hour of the old Jew of Tarsus to repeat his matchless and magnificent sermon, the echoes of which have not yet died away from earth, and to preach it anew with his own telling voice, not on Mars Hill, not on the citadel of Corinth, not amid the ruins of the great Temple of Diana, not in the Roman Forum, but in some of our own seats of learning or halls of theology—"Whom therefore ye ignorantly worship, Him declare I unto you."

There are some who are cowardly enough to trifle with or nibble at truth, but not bold enough to fling it away. It would be well for us to remember that not merely accepted error, but undervalued truth, has often made havoc of a church and shipwreck of a soul. Much of the teaching of the present day is not in the direction of certainty, and yet men feel that to be tossed to and fro with curious speculations will make but a poor life for them. Meanwhile Revelation remains to us, and, when human thinkers have spent themselves, it will reassert its authority and power. Every region of earth has in turn been shaken. Restlessness—religious, social, political—like a universal fever, exhibits itself everywhere, and has become chronic. The most stable Governments and institutions cannot hold their own against the pressure, inward and outward, of some unseen dynamite, which is rending them asunder, and refuses either to be eradicated or controlled. But the Cross still stands, and with it Jehovah's eternal purpose of grace—grace finding its way to the sinner through the righteous channel opened by the death of the Divine Substitute.

That Cross is the true exponent of the supernatural. The only scientific religion that we acknowledge is the religion of the Cross. A religion framed by scientific men upon the principles of pure science, and scientifically eliminating all revealed truth from its articles; a religion that will prove no stumbling-block to men of science, but rather command their admiration and their faith; a religion which can be taught in our universities without coming into collision with Scripture, and which will chiefly get credit to itself among the thinkers of our day by its skilful exclusion of the name of Christ; a religion which will really be the expression of distaste for all the prophets and apostles have taught: such a religion will not be that which Paul preached at Corinth, and of which he said, "The preaching of the Cross is to them that perish foolishness, but unto us who are saved it is the power of God." The idealists of our time ask for a scientific cross; but there shall no such cross be given. Our philosophers call for a philosophic gospel; but there shall no such gospel be sent down from heaven. Our advanced thinkers and men of expansion demand a Christ for the nineteenth century; but no such Christ has arisen or shall arise. It must be either the first century Cross, the first century Gospel, the first century Christ, or no Cross, no Gospel, no Christ at all. A cultured world now calls aloud for a cultured Christ, and refuses its allegiance to any other; but there shall no other Christ be given but the son of the carpenter—"He who was wounded for our transgressions, and bruised for our iniquities; upon whom the chastisement of our peace was laid; and with whose stripes we are healed."

A RESTING-PLACE FOR WEARY WORKERS.

THE annual meeting of Miss Mason's "House of Rest" was held at 7 and 8, Cambridge-gardens, Kilburn-park, N.W. Mr. T. A. Denny took the chair.

Miss Mason stated that the object of the "House of Rest" was what the word implies, a place where weary and worn-out workers might come apart and rest awhile. Many come thoroughly worn out from the strain upon their physical and spiritual system by reason of their contact with the degraded classes, and the anxiety and disappointment so often met with in their work. The seaside branch at Eastbourne has proved a boon to hundreds of tired workers. At Kilburn, 214, and at Eastbourne 330 persons, have been admitted during the past year; this number embraces home and foreign missionaries, bible women, workers engaged in the rescuing of children, among young women, in homes for fallen women, nurses in homes and hospitals, teachers in schools, city missionaries, &c. The funds received during the past year amounted to £1926, out of which sum the workers themselves paid £540. This shows that these Christian workers do not entrench on the resources of the institution unless their position absolutely requires it. Many workers in and around London go and stay two or three nights, and return to their spheres of labour invigorated and refreshed.

In answer to questions put to her at the meeting, Miss Mason said they were often found with an empty exchequer, but no worker was refused admission on that account, as she always found the Lord met their need in a marvellous way. She had observed there were many Homes for the vicious but few for the virtuous, in the sense that this Home was, and she had abundant proof from workers in all parts of England and abroad that bodily and spiritual strength had been given by this agency. There was still a debt on the Eastbourne house of £1200, besides the future support of the work. The property was all in trust and worth £7000.

The Chairman remarked that individual effort in the Lord's work was by far the most successful, and he believed this work was worthy of support. The fact that most of the persons admitted paid from seven to twelve shillings a week spoke well for the economy of the institution. Dr. Monro Gibson and Rev. J. F. Andrews also dwelt on the advantages of such an institution; they were able to state from frequent observation, and conversation with those who visit the House of Rest, that they found it was indeed a "rest" in the truest sense of the word.

Several of the workers bore testimony to the benefits they had received during their stay at the House of Rest; they spoke highly of the spiritual refreshment obtained, and its corresponding results in their work.

We looked over the various departments, and found everything in the best and simplest order. We think churches might well afford to send their overtaxed labourers here without much cost. It would be economy to do so, as strength would be both saved and gained for future work.

THOUGHTS ON HOLINESS.—12.

By Rev. MARK GUY PEARSE.

THE TEMPLE CLEANSED.

"Jesus went up to Jerusalem, and found in the temple them that sold sheep and oxen and doves, and the changers of money sitting; and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables, and said unto them, 'Take these things hence, make not my Father's house an house of merchandise.'"—John ii. 13—16.

THE Lord Jesus had gone up to Jerusalem to keep the Passover. It was the first public declaration of Himself; the sublimity and solemnity of the great work on which He was entering filled his soul. But his was the large and tender heart which was ever quick to receive impressions from that which was about Him. He could not come along his way from the North country to Jerusalem without rejoicing in the beauty and gladness of the world It was the most delicious season of the year. The hills were bright with a hundred hues of flowers, and in the valleys the corn was swayed by the breeze. Our own familiar birds—the thrush, the lark, the blackbird, gladdened all his way.

It is pleasant to think of Jesus going thus to the Temple. To the Son of God surely this earth was "the Father's house." The great sun lit it up with splendour, and the deep blue of heaven bent in blessing over it. Then, as He came on, slowly the fair country was lost in clouds of dust and din of crowds, until, as He passed through the gate of the city, all the beauty, the stillness, the simplicity, the purity of "the Father's house," were left behind. The frightened cattle were being driven along the narrow ways amidst the frightened people. Sellers of all sorts of wares pressed their goods upon the passers-by, for the feast had come to be a great annual fair.*

Nearer the Temple the ways were more thronged, and the confusion was worse. But worst of all was within the courts of the Temple itself. The part intended for strangers was let to the cattle-dealers, and the poor proselyte had just to worship God where best he could. All the holy place was filled with din and disturbance—lowing cattle, bleating sheep, the shouts of those that sold, and the chaffering of the buyers. Potters praised their clay dishes and their ovens for the evening sacrifice. Dealers in wine, in salt, in everything that the service required, cried up their wares. The cages of the doves were piled within the house of prayer. More quietly, but with a greedier craft, the money-changers sat at their tables, exchanging the heathen money for the Temple coin. Noise and filth and stench and greed were everywhere. Little wonder that as Jesus looked about Him He was filled with indignation. Snatching up a rope He knotted it, and with an authority that awed them all, He cried, *Take these things hence!* And forth He drove the sheep and oxen, and bade the dove-sellers begone, and upset the table of the money-changers, sending the money rolling under the feet of the crowd.

The story is full of teaching for us in our pursuit of holiness. Here are what may be called three parables—the Parable of the Temple, the Parable of the Confusion, the Parable of the Cleansing.

I.—THE PARABLE OF THE TEMPLE.

We are accustomed to think of the Temple itself as filled with types and parables. The ark of the Covenant, within and without; the Priest, the Altar, the Sacrifices—all were full of teaching. *But what was the meaning of the Temple itself?*

It is curious that this should have been so often overlooked. The plan of its structure was remarkable enough to have courted inquiry. It was altogether unlike anything else that was ever devoted to purposes of worship. Neither Egypt nor Syria suggested its architecture; neither Grecian Temple nor Roman Pantheon nor Christian Cathedral have ever in any way reproduced any faint resemblance to it.

It was not one building, but three courts standing one within another. The first and outermost was the court of the worshippers. The second court, higher than the first, so that all could look up into it, was the court of the sacrifices. There the priests moved, busied at the altars. Beyond this there rose another structure, higher still, and so placed that each worshipper kneeled toward it. It shone with dazzling brilliance, the front being covered with plates of gold, except over the great doors where a golden vine trailed its branches, and there hung golden clusters of grapes. Within the open doors the worshippers could look as far as the immense veil of thick tapestry—blue, scarlet, and purple, woven into a fabric of matchless beauty and of enormous value. This shut in the Holy of Holies, the dread Presence Chamber of the Great Jehovah.

The threefold arrangement was of God's direct commandment, after the pattern shown to Moses on the mount. It was the plan alike of the Tabernacle and of the first Temple, and again of the second Temple. Here, as Luther suggests, is a striking resemblance to our human nature, if not a type of it. Man, in his threefold nature: body, soul, and spirit. "Destroy this temple," said Jesus, "and in three days I will raise it up"—this spake He of the *temple of his body*.

Let it be noticed, too, that God did not *command* the building of the Temple—He only permitted it. The Divine direction was the Tabernacle—the shifting Tabernacle, that could be taken down in an hour. His glorious Presence needed not the solid marble and the plates of gold. He dwelt within the frail and unsubstantial covering of skins. In this was the truer picture of man, who never continueth at one stay—who hath here no continuing city. The very grandeur of the Temple blinded men to its first meaning.

Further, the Temple is a picture, if not a type, of man in his *threefold relationship* as well as of his threefold nature—man in relation to the material world, in relation to his neighbour, in relation to God; when God is in the Holy of Holies, when man worships Him in the innermost chamber of the spirit, then is he right towards God. And drawing near to God in the appointed way, he is right towards his neighbour; he bows with his nation, knit and bound with one brotherhood, by a common dependence on the one Great Father, by a common consciousness of sin, by one great sacrifice, and by one hope, and one joy of acceptance and blessing. And then, right with God, and right with his brother-man, the worshipper comes to be right with the material world about him. He gratefully dedicates to God his genius and gifts, his substance and his wealth. Up into God's house he brings of his cattle and sheep, of his oil and wine, of his gold and cedar wood, of his art and splendour; and thus he learns to hold them from God, and to use them for God. This is the idea and parable of the Temple-man in his threefold nature serving God, man finding the threefold relationship secured and consecrated in the Temple.

(To be continued.)

* See Dr. Geikie's "Life of Christ," i. p. 469.

"PROGRESS IN THEOLOGY."

IN *The Christian Church* for the current month there is an article on the papers which have been appearing of late in *The Catholic Presbyterian* on "Progress in Theology." The writer's words are a good comment on the modern theories advocated in other quarters, and by other theological leaders of the age, as well as those he speaks of:—

These papers on "The Progress of Theology" are bringing out the fact that there are much more serious differences than appear on the surface; that there is a new school, represented by Principal Tulloch, Professor Bruce, and others, which aims at nothing less than changing the whole basis of the accepted theology. This is the idea of "progress," but it is a kind of progress that has taken place in many past ages of the Church, and the tendency of which has always been in the end, not the exaltation of Christ, but the explaining away of his true divinity. We imagine we see the seeds of this already in the present movement, in the utter disregard of our Lord's testimony to the facts of the Old Testament, and in the general questioning of the method which He Himself and his Apostles pursued in the establishment of his Church, as treating *every part* of the old Testament with reverence as the inspired Word of God. The tendency may be unconscious, but it is none the less real.

There is a great rage now-a-days for new things, new doctrines, fresh modes of religious thought not excepted. Many theories propounded for acceptance are received by not a few simply because of their supposed novelty and assumed freshness and originality. A little careful analysis and examination would show that in this, as in other matters, there is nothing new under the sun. So-called new doctrines are for the most part old errors arrayed in modern garb, old weapons of the enemy refurbished, and sharpened for use in modern conflict. The great thinkers of the age are not so much in advance of the ancients as they are supposed to be. Indeed, for depth of thought and originality of design, as well as boldness of conception, much of the boasted progress of the age is progress backward rather than forward.

It is only of Christ's words that perpetual freshness can be predicated. Of Him as a Teacher, and of his teaching alone, can it be said as the ages roll on, "Thou hast the dew of thy youth." Old as the everlasting hills, his doctrine is yet ever new, affording to the eye and heart of faith fresh prospects and developments of the truth which is as eternal and unchanging as God Himself.

After that wonderful series of parables contained in Matthew xiii., our Lord said to his disciples, "Have ye understood all these things? They say unto him, Yea, Lord. Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man which is an householder, who bringeth forth out of his treasure *things new and old*." The treasure, according to St. Paul's teaching in 2 Cor. iv. 7, is the glorious Gospel of Christ, and it does truly afford to those who possess it and explore its depths an unfailing supply of truth, as replete with vernal freshness as it is conservative of unchanging principles.

To the spiritual believer in the revelation of God, this fact as to its infinite wealth of thought and boundless prospect of development is a matter of experience. Not from narrowness of mind or bigotry of spirit does he refuse to be led away from the old paths, but because of the deep satisfaction and blessed effects he finds resulting from walking in them. It is with him as the Saviour said, "No man having drunk old wine, straightway desireth new, for he saith, The old is better."

FREE CHURCH OF SCOTLAND. GENERAL ASSEMBLY.

THE annual meetings of this body have now concluded. Of the numerous important subjects that occupied the attention of the assembly, we can only further refer to two or three of the most prominent and generally interesting. Among these we may certainly place the report of the Committee on

THE WELFARE OF YOUTH.

Rev. Dr. White, of Edinburgh, thus described the work carried on by this agency, a work which other churches would do well to emulate and prosecute with equal ardour. It touches a point in our Christian organisation which pre-eminently calls for earnest attention:—

The committee was instructed to take into consideration how best to deal with the youth of the Church—those especially above Sabbath-school age and upwards—till they became members of the Church, and were settled and established as Christian men and women. It was complained and lamented, and not too deeply or too soon, that many of our youth had little or no attention paid to them, and no proper work laid out for them, that no little difficulty was found in interesting them and keeping them attached to the Church, even when all was done that pastors and parents could do. And it was laid on us to inquire and say whether, in the most favourable circumstances, and when parental and pastoral care had been most successful, there was not both room and call for some more careful and helpful supervision of our young people on the part of the Church in her Church capacity.

As the result of the action taken in accordance with these instructions, the system at present adopted was inaugurated. That system includes the following arrangements:—

There is annually announced in name of the General Assembly a syllabus of subjects of study that could be pursued in town and country alike; and which, while taken up by ministers and other teachers in their classes, might also be studied by solitary students at home. One charm and good fruit of this system has been that the minister who took it up felt himself to be working alongside of hundreds of his fellow-labourers throughout the Church, while single and lonely students who had no minister to assist or advise them, and no fellow-student to stimulate and encourage them, yet felt all through the winter that they were members of a vast Free Church Bible-class; scholars in a great national seminary composed of thousands of the intelligent and studious youth of his land. These feelings of fraternity, co-operation, and competition were created and secured by the yearly issue of a syllabus comprising a wide range of subjects of study, under such heads as biblical, doctrinal, historical, ecclesiastical, and experimental. The best handbooks were recommended for study; the books, as a rule, were first-class in quality, cheap, and easily accessible; and examinations were held simultaneously all over the Church, and the results laid year by year on the tables of the House. The success of this system, so far as it has been taken up throughout the Church, has been a surprise and a pleasure of no ordinary kind to those who have been called to work it.

Professor Blaikie commented with fair congratulation on the results of this scheme. He said:—

He thought it a very interesting thing that they should have such a multitude of young persons coming forward to present themselves for the examination of this committee. The number this year was close upon 2000, and, although their merits were, of course, very varied, and although the examiners, in some little instances, had had to note defects in the work done, yet no one could read the accounts of the examiners on the papers submitted to them without being struck with the great ability and great care which these papers on the whole presented. There was very special reason for paying great attention to the religious instruction of the young, on account of the spread of infidel literature, and the presence of infidelity in many places and forms. The Assembly knew well that infidelity was putting on a bolder front. Within a few yards of where they were now assembled they had a display of infidel publications, and they had things done in that direction which a few years ago were unknown. In these days they were so constantly hearing objections to Scripture wherever people met—in offices, warehouses, factories and shops—that they would need to be fortified with some of the best answers that might be used, so as to be able to give, in the words of the apostle, "An answer to everyone that asketh of them, and a reason for the hope that is in them."

THE ORGAN QUESTION.

The discussions on this matter were marked by an intensity of interest and concern which some of us on this side the Tweed can scarcely understand, accustomed as we are to instrumental aid in the praise part of our services. The strong feeling involved on both sides, and the excitement felt in relation to the results of the debate, make it highly creditable to the spirit of the assembly, that it could so deliberately, and with such an absence of all bitterness and strife, conduct its proceedings on the matter. Dr. Bonar's own calm and Christian influence as Moderator told well upon the whole assembly, and contributed much to the harmony in diversity which prevailed. Principal Rainy's motion was to the following effect:—

That there was nothing in the Word of God, or in the constitution and laws of this Church, to preclude the use of instrumental music in public worship as an aid to vocal praise; that the Assembly declare accordingly, at the same time stating that congregations must have due regard to the preservation of peace in adopting the use of such aid to praise.

This was opposed by a counter-proposition moved by Sir Henry Moncrieff:—

That, having in view the difference of feeling in the Church, and the committee's own statement that it might have been well, if possible, to proceed more deliberately, they publish the report for the general information of the Church, and in the meantime take no further action.

The issue was that 390 voted for the former, 259 for the latter, Principal Rainy's "local option" principle being carried by a majority of 131.

This would seem to be a proper conclusion at which to arrive, liberty to act in accordance with conscientious conviction on either side being thus secured. But it is not to be wondered at that with such a feeling to fall back upon as that which has prevailed for centuries in the Scotch Church on the subject, many of the minority should view this result with deep regret and grave anxiety. The point among ourselves is not unattended with difficulty; in not a few directions it must be admitted that the organ and its management require careful supervision (such as cannot always be exercised) in order to prevent its secularising and lowering the tone of Christian worship. It is a good servant, but a bad master.

The impossibility of successfully resisting modern innovations upon the customs and traditions of the churches was also shown by the reports and discussions upon "The Hymnal," and "The Subscription of Deacons." In the former case it appeared that great progress was being made in the adoption of The Hymnal, which threatened to interfere not a little with the psalm book so long in use. Dr. Begg, of course, made a vigorous protest against this.

On the Subscription of Deacons to the Confession of Faith, it was urged that its requirement prevented men from coming forward to assume the duties of the office, and that a simpler formula, binding them to the spirit of the "Catechism" rather than to the "Confession," would be equally serviceable. A resolution, approving of this course, was carried by a large majority.

We are glad to see that the exhaustive programme of the Assembly's business procedure included consideration of the Opium Traffic and the Contagious Diseases Acts, against which strong protests were made, and resolute action taken.

For the Young.

LORD SHAFTESBURY AND HIS YOUNG FRIENDS IN PYE STREET.

As all our youthful readers could not be present at the very interesting gathering in Pye-street, Westminster, last week (a report of which we are obliged to defer, through pressure on our space), we thought they would like to read the letter presented to the Earl of Shaftesbury by the children. His lordship kindly allowed us to copy it for this purpose:—

"MOST KIND AND HONOURED LORD SHAFTESBURY,—We are so glad to see you again. We think it is so kind of you to come to our school in Pye-street, when you have been to so many great meetings, in such grand halls. Some of us went to your house on the 28th of April; that was your birthday, and you were very kind to them and gave them some nice books, which they liked very much. They saw the kind young lady, your daughter, and a pretty little Chinese dog, which allowed them to stroke him and did not bite. Some of us went in May to a meeting in Exeter Hall for prizes, and because they wore their caps and aprons the gentleman who taught them the singing called them 'the cooks and housemaids.' We hope, when we are old enough, to be cooks and housemaids too, and that we shall have good characters and come up to you for prizes.

"We hope you will be so kind as to accept a silk patchwork table cover, also some paper flowers, a stove ornament, and a pair of slippers. We always pray that God will bless you and take care of you, so that we may see you again another year, for our Lord Jesus Christ's sake.

"We are, your humble and dutiful school children,

"Signed, for all the girls, by
"MARY ANN BOWSKILL.

"Signed, for all the boys, by
"HENRY COLEMAN."

A SECOND FATHER MATHEW is prosecuting a crusade at the Cape of Good Hope against strong drink. His name is Father Haneberry. On the last Sunday evening of April, in St. Augustine's Roman Catholic Church at Port Elizabeth, he spoke with such marvellous effect that a thousand people sprang to their feet at the close of his discourse to take the pledge. He gives it as the result of his experience in North America, Australia, and New Zealand, that very few pledges taken at these Missions are broken.

A PERTINENT QUESTION.—A poor child, straying into a Sunday-school one day, asked simply: "Is this the way to heaven?" The superintendent was for a moment startled. Was the school, indeed, the way to heaven? Was he trying to make it so? Were his teachers intent on the same object? The artless question struck home. From desk to class the question went round with a thrill. What were they all doing? Whither were they all tending? The question was like an angel suddenly come into their midst to make a record of all that transpired in that school. Oh, superintendents, teachers, make sure of this one thing: with all your efforts to impart knowledge, make the salvation of the soul of paramount interest; whether your school be a model or struggling up to perfection, be sure that every scholar shall feel that it is the road to heaven.

DR. BARNARDO'S HOMES.

THERE is much in the work over which Dr. Barnardo presides that cannot fail to appeal to the popular imagination and sympathy. His annual gatherings at Exeter Hall are, therefore, invariably large and enthusiastic. Notwithstanding the fact that admission this year (except to the gallery) was by ticket, to be paid for, the great area was crammed to the doors. The orchestra, as usual, was almost completely taken up with the 700 boys and girls from the Stepney and Ilford Homes. A prettier sight, or one more eloquent of the greatness and goodness of the Mission, could scarcely be imagined. A novel feature of the gathering was the presence, in the two front reserved seats, of a number of young men and women who had been trained in the Homes, and are now filling situations provided for them. These young people played an interesting part in the proceedings of the evening, as will be seen.

The meeting was presided over, as it has been for years past, by the Earl Cairns, who was surrounded on the platform by a large array of friends and well-wishers. The chief honours of the evening were divided between the singing and the prize giving. This latter element was introduced on this occasion for the first time, but it is likely, we imagine, to become a permanent institution. Nothing, it seems to us, can have a more beneficial or stimulative effect on the younger inmates of the Homes than to see some of those who have left their sheltering precincts and gone out to fight the stern battle of life, periodically reporting themselves, and showing that they have profited by the care and training bestowed upon them. The numerous prizes given to the young men and women who had formerly been inmates, "for length of service and good conduct," were the gift of that generous friend of the work, Mr. S. Gurney Sheppard, Chairman of the Committee. They included musical instruments, silver watches, work-boxes, writing-desks, &c., and their presentation by the Chairman excited much interest. An extra cheer was given to one who wore the policeman's blue, to another who now holds a responsible position in the Homes where he was trained, and to a third who is Master of an Industrial School at Manchester. As to the singing, what can be said that is new, in praise of Mr. Proudman and his youthful choir? Such a wonderful response to the beat of the conductor, such an intelligent and expressive rendering of the sentiment of the songs, not to speak of the pretty and unexpected "effects" produced—all spoke volumes for the skill of the conductor, and the plasticity of the pupils. These things we have said before, but each successive anniversary seems to demand a repetition of them.

The speaking was not above the average of Exeter Hall oratory; but, indeed, speeches on such occasions are almost superfluous. Adopting his customary rôle of Chairman-Secretary, Lord Cairns reported that during the bygone year a grand total of 4102 boys and girls had been dealt with by the various ramifications of the work. Of these 1422 had actually been cared for inside the Homes, while the rest had attended night-schools, industrial clubs, &c. His lordship proceeded to expound the principles on which the institutions are conducted. The children are taken right away from their evil surroundings, and placed in real "Homes," not in barracks. No absolutely destitute child is ever refused admission, and no system of voting bars the way. Then the children are not only cared for and educated in a bodily sense, but they are regarded as possessing immortal souls, and due provision is made for their spiritual health and growth. As illustrations of the action of the Homes, the Chairman cited several instances of rescue from the most degraded and deplorable surroundings. Among the additions to the work during the year was "The Leopold Home," in the Burdett-road, capable of receiving 110 little boys, the Jersey Home having proved too small for the requirements of the work. A servants' registry had also been added, being fitted up at the expense of one friend, and superintended by one of a committee of ladies. The emigration department had been largely developed during the year. A Home in Ontario, Canada, has been secured, and will be the centre of the work of placing out the children sent to the Dominion. If funds are forthcoming a hundred boys and girls can be sent out within the next month. A friend of the work has not only given a large donation in furtherance of the emigration scheme, but he has taken a thousand acres of land in the Midland Counties, where he offers to provide accommodation for a hundred boys, who can be trained in agricultural pursuits with a view to their following that sphere of life either at home or abroad. The statement of the noble Chairman was concluded with an urgent appeal for increased support to this large and constantly-growing institution. Every day nearly £100 are needed. It is desired to raise a special fund of £5000 for a contemplated extension at Ilford and the other developments in progress.

Canon Barker knew not whether to admire most the success or the extraordinary width of the work. He believed much of the secret of that success was due to the personal sympathy and oversight of Dr. Barnardo himself. He thought the emigration scheme was a most practical one, and suggested that some generous friend of the work should buy a large tract of land in the Far West, dividing it up into small farms on which the young emigrants could make a new start in the new world. The Canon, speaking of the terrible overcrowding in London, said he had become cognisant of facts which, if he were to repeat them, would bring a blush to the cheeks of every man, and make every woman weep. Such an institution as this, that redeems the young from their fearful surroundings, ought to have the warmest support of all who care for their kind. The speaker closed with an eloquent and powerful plea for the orphaned, or worse than orphaned, waifs and strays in our great city. Dr. Donald Fraser was happy in his reference to the brilliant sunshine we have lately had, as a symbol of the gladness and comfort that these Homes have carried into many of the dark, lurking-places of Merrie England. What, he asked, amid the assenting cheers of the vast audience, has atheism ever done to rescue the degraded children of our land? What but the love that is the outcome of the great love of Christ could accomplish such results? Rev. Thomas Champness could not tell how much he had enjoyed himself, but he would have a wonderful story to tell his wife and children when he returned to the North, where Dr. Barnardo and his work were held in high esteem. Referring to the neat and comfortable dresses of the children, he told an amusing incident about a Yorkshire tradesman, who said "religion was a rare thing for the tailors—it gave them plenty of work." Dr. Sinclair Paterson added his note to the chorus of praise and thanksgiving.

Dr. Barnardo himself did little in the way of speechifying, mercifully declining to inflict on the audience the reading of a report that extends to eighty octavo pages! This report we may say, by the way, is an intensely interesting and thrilling record, not at all of the conventional sort; we hope it will be widely read. As for the rest of the Director's labours throughout the evening, they were mainly confined to a prompting the audience to help in providing the special fund of £5000, and to announcing the various sums subscribed. More than £2000 were promised at the meeting, and we hope the whole will soon find its way into the coffers of the Homes.

SIGNOR ROSSETTI, of the Reformed Italian Church, recently died of apoplexy, while conducting divine service in Florence. His sacred hymns and other writings have won for him popular favour throughout the country.

CONTINENTAL NOTES.

RUSSIA.

FROM the German *Witness* we learn that Mr. George Müller laboured with great blessing eleven weeks in St. Petersburg. In Warsaw no open door was found, but he gladly accepted a hearty invitation to Lodz. The pastor and brethren there were much astonished to see the chapel full, and more than full, day after day. The great things which God has done for us were set forth by Mr. Müller with his usual clearness, and the people listened with eager attention and with great longing for salvation.

SWITZERLAND.

The Bishop of Coire, Grisons, calls upon all thoughtful men to occupy themselves diligently in spreading abroad good books, as an antidote to the colporteurs, who distribute in all directions "their miserable, bad books," "their translations from the Bible, elegantly bound, but often falsified, and always without ecclesiastical authority." The bishop notwithstanding, we trust that Switzerland will be flooded by these Bible portions, and that Christian tourists will not fail to do their part in scattering the seed of the Kingdom.

ITALY.

The Vaudois Church aspires to be the true national Church of Italy, not because it is united to the State, but because it is of Italian origin. It is, *par excellence*, the missionary church in Italy. According to the *Annuare Evangelique*, the communicants of the Vaudois Church number 3421. They have also Churches at Nice, Cannes, &c. The large works undertaken at Cannes have attracted a crowd of Italian workmen, as many as 7000 it is said. Here in a large hall belonging to the McAll Mission, M. Muston, the Italian pastor of Nice, conducts a meeting every Tuesday evening, when more than 200 hearers assemble.

In 1862 a Christian lady took especial interest in three Italian workmen at Clarens; to each she gave a Bible. In the winter these three men returned to San Fedele, talked of and lent their Bibles to their friends and acquaintances. Then they began little meetings, where they read the Word, and explained it as well as they were able. This work has grown, under God's blessing, and in 1881 they opened a place of worship and a school. This is encouraging to those who sow beside all waters.

GERMANY.

The German Union for the Distribution of Christian Periodicals is doing good work. Infirmaries and hospitals are supplied, and many proofs are given of the eagerness with which the poor invalids look out for the papers. Reading-rooms have been established, and papers are regularly left at the best known restaurants, wineshops, &c., of Berlin.

At the beginning of May the Home and Town Mission held several meetings in Berlin, chiefly with a view to stir up Christians to take a more brotherly interest in the welfare of the poor, and especially those just released from prison. We are glad to see that definite results seem likely to follow.

In Hamburg, Stuttgart, and some other places our Baptist brethren have seen many signs following the preaching of the Word, and have been greatly encouraged and cheered. The awakening and revival have in many cases been attributable, under God, to the visits of Evangelists. This has not been done without great opposition in some cases. Two young ladies, sisters, were severely beaten by their father, and treated with scorn by the whole family.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending June 17:—June 17, Jer. xxxi. 27-37; June 18, Jer. xxxiii. 1-9; June 19, Jer. xxxiii. 10-16; June 20, Jer. xxxvi. 1-10; June 21, Jer. xxxvi. 16-28; June 22, Jer. xxxviii. 1-13; June 23, Jer. xxxviii. 14-24.

THE WALDENSIAN VALLEYS.

I HAVE been asked to give a short account of a visit to these famous valleys. The history of the Waldensian Church is well known, so I will confine my remarks to what I saw and heard during my two-days' visit to this interesting land, that has been consecrated by the blood of martyrs, and has brought forth so much fruit to the praise and glory of God.

We (for I was one of a party of four) were most hospitably entertained by Madame Beckwith, widow of the great benefactor of the Vaudois. What struck me very much was the beautiful simplicity manifested in the self-denying lives of the pastors and professors. It is evident that to them "to live is Christ." Their work, whether in preaching the Gospel, teaching the young, or training the youths for the ministry, is the great object of their lives.

The Orphanage is a model of what such an institution should be. The perfect order and cleanliness of the large airy rooms, and the happy looks of the children, who sang two or three hymns very sweetly to us, testified that the Father of the fatherless had sealed with his blessing this refuge and provision for the orphans of the valleys. Of the hospital we saw sufficient to convince us that the sick and suffering were tenderly cared for.

Perhaps nothing interested us more than our visit to the training college. Here the young men, some almost boys, are well instructed in general knowledge and the necessary branches of a good sound education, including the Scriptures in the original. Above all, they are rooted and grounded in their most holy faith; taught the truths and doctrines of the Bible, so that they may be able to impart them to others, and also that it is a privilege to be set apart by God Himself for the ministry of the Word.

This institution is, obviously, second to none in importance, for were the supply of pastors to fail, who would feed the flock in the valleys? There is a burden now resting upon this ancient church, in the shape of a heavy debt upon the training college. Little or nothing can be given by the people themselves. A subscription list has been opened, to which it was our privilege to add our names.

Limited space forbids my dwelling upon our visit to one of the romantic little parishes upon the mountain side, or to the delightful meeting convened by our kind hostess the evening before we left, when between thirty and forty, including pastors, professors, students, and girls from the Superior School, were invited to meet us. We sang the praises of Him who had made us one by the blood of the Cross, and we knelt at his footstool as one family, redeemed from among men, and fellow-heirs of the Kingdom, where we shall be "glorified together."—Yours in Christ Jesus, ANNA D. ATKINSON.

Blackheath, May.

THEATRICAL TEA MEETING.—Although Mr. Forbes is now almost entirely engaged in Gospel Temperance work, the gatherings of theatrical employés have been carried on regularly for five years. A meeting of ballet girls and others was held a few days ago, when, after tea, Gospel addresses were given.

THE PROTECTION OF YOUNG GIRLS.—A correspondent of *The Daily News* writes: There are many unprotected young women constantly passing through London *en route* to their homes or situations in various parts of the country, while many more arrive at our docks and wharves from Germany and other European countries, whose difficulties are intensified by a want of knowledge of our language and customs. I need not expatiate upon the temptations to which they are exposed morally, nor to the risks they run of being victimised by insinuating strangers either upon landing on our shores or when in transit. I wish to make it known that the Committee of the Princess Louise Home and National Society for the Protection of Young Girls are always prepared to send a chaperon to protect young women whose friends will apply to them for such aid. All applications should be made to Mr. A. M. Gillham, Secretary to the Princess Louise Home, 54, New Broad-street, London, E.C., with full particulars.

A SWEET SINGER GONE.

MANY of our readers will be interested in knowing that Mr. Lilas J. Vail, of New York, died a most peaceful death at his home in Brooklyn, on Sunday, May 20, aged sixty-three years. Mr. Vail's memory is and will be enshrined in the hearts and voices of thousands in many parts of the globe, therefore he has made himself a living blessing to the Christian world. He composed the music of many of the most popular Gospel hymns of the day, such as "Scatter seeds of kindness," "Nothing but leaves," "We shall sleep, but not for ever," "The gate ajar for me," "The better land," &c. &c.

At the request of Mr. Vail's friends, Philip Phillips, "the Singing Pilgrim," was called to sing alone some of these beautiful songs at his funeral, prefacing the same with some few instances which have come under his observation, when and where they have proved a true blessing. It was a solemn and impressive scene to see the singer, who had sung these songs all round the world, now standing by the side of the dead composer, singing with tearful voice—

"We shall sleep, but not for ever,
There will be a glorious dawn.
We shall meet to part, no never,
On the resurrection morn."

AFRICAN SETTLEMENT SOCIETY.

THE annual meeting of this Society was held at Exeter Hall, on Thursday, May 31.

Alderman R. N. FOWLER, M.P., who presided, said the objects the Society had in view would no doubt eventually be the means of conferring incalculable blessings upon hundreds of hungry and destitute children in our midst. He had visited Natal, and found it had a splendid and genial climate. He believed that under God's blessing the work of the Society would gradually expand, and fulfil the expectations of its workers; he therefore had no hesitation in appealing to their sympathies and liberality.

Mr. W. PEACE, Natal Government Agent, stated that the Immigration Board had granted to the Society some 3400 acres of the best land in Natal to carry out its operations. The Umzemkulu River (which runs by the Society's land) would in a few years be one of the chief ports for the Orange Free States and the Diamond Fields (this Port being the nearest), when the bar of the rock at the mouth of the river was completely removed, and larger steamers could enter it. Being himself a colonist, he would say that the colonists would give the Society every assistance in their power.

Rev. W. FLEMING said he well remembered when he was Adjutant over that part of the country in which the Society's land was situated. He compared the district to Chatsworth for its beauty, and at the time marked it so on his map.

Rev. BURMAN CASSIN, as the rector of a parish where there was a very large amount of misery, asked, What is to become of the poor children if they were not sent to our Colonies? A door is now open in our South African Colonies; let us take courage, and forward the efforts that are made by this Society.

Dr. Gilbart-Smith and Rev. J. B. Heard also addressed the meeting.

OPEN-AIR PREACHING ON MIDSUMMER-DAY.—The committee of the Open-air Mission suggest that Midsummer-day (June 24), which falls on Sunday this year, should be used by ministers, missionaries, and others, in the proclamation of the Gospel throughout London and the provinces more fully than has ever before been attempted. Why should not the Master's call be heeded: "Go out quickly into the streets and lanes of the city," and a Gospel message delivered in every one of its ten thousand streets on this one day? There is Christian energy enough if there be first a willing mind. The committee further suggest that those who take part in this movement should communicate with the Secretary, Mr. Gawin Kirkham, 14, Duke-street, Adelphi, W.C.

ASSURANCE.

"He hath given assurance . . . in that He hath raised Him from the dead."—ACTS xvii. 31.

NOT in the gloomy caverns
Of thy most treacherous heart:
Not where conflicting "feelings"
Their varied hues impart:
For in the flesh there dwelleth
Nought that is good or fair:
In vain, with anxious yearning,
We seek assurance there.

Not in the deep contrition
Of thy repentant soul:
Not in thy tearful pleading—
"Lord Jesus make me whole."
Not where the Spirit's graces
The Spirit's work reveal;
Rest not for thy salvation
E'en on the Spirit's seal.

Uplift thine eyes to Jesus,
When weary in the quest:
Uplift thine eyes to Jesus,
And faith shall be at rest.
High in the heavens exalted,
With nail-prints in his hands,
As thy divine assurance
Eternally HE stands!

The very crown of glory
Which wreathes his kindly brow,
Declares thy guilt atoned for,
And peace thy portion now.
Thy sins are gone for ever,
"He liveth who was dead,"
That Blessed One our Surety,
Who suffered in our stead.

Peace to each troubled conscience!
Redemption's work is done!
Jehovah gave "assurance"
By raising up his Son!
Now, free from condemnation,
Free from the law's great claim,
Give glory everlasting
To his beloved Name!

LUCY A. BENNETT.

MARYLEBONE MEDICAL MISSION.

THE annual meeting of this Mission was held on the 5th instant, at Stafford Rooms, Titchborn-street, Edgware-road, when Lord SHAFTESBURY took the chair.

Dr. ROBERT CHAMBERS gave an interesting account of the work done in the past and former years, citing several cases illustrative of the great benefit of the practice of medicine along with preaching the Gospel. The great aim of the Mission is to preach the Gospel and heal the sick in one of the poorest and most populous parts of London, a district choked with miserable tenement houses, grimy, neglected, and evil-smelling. During 1882, 4647 cases were admitted, 13,806 attendances at the dispensary, 3356 home-visits made by the medical superintendent, 3264 visits by nurse, and 25,968 bibles, scripture-portions, &c., distributed. The Gospel is preached daily by Dr. Chambers to those who attend. The need of £1000 for a house and hall was mentioned by Dr. Chambers, and urged by the Chairman, who, in a few kindly words, heartily commended the Mission, as well as Medical Missions generally. Revs. H. W. Webb-Peploe, E. A. Midwinter, and Dr. Monro Gibson endorsed what had been said, and further urged the support of the Mission. By means of such agencies a great many hear the Gospel who would not otherwise do so, and their bodily ailments are, as a rule, the door to their souls.

"A LITTLE CHILD SHALL LEAD THEM."—A correspondent informs us that a London teacher who stands high in his profession, on finding that 240 of the 300 boys in his school had become abstainers, thought it was his duty to look fairly and fully into the temperance question. He did this, and it resulted that he and all his family have become pledged abstainers.

Notes and Comments.

THE Princess of Wales has just sent a donation of twenty-five guineas to the Royal National Lifeboat Institution, intimating her wish to be identified with its cause.

We trust our readers will not overlook the statement and appeal of Mr. George Hatton in a paper that is given as a supplement to our present issue. The work of which it speaks is noble in conception, and one that every earnest follower of Jesus Christ ought to have a hand in.

A Rural Christian Mission, to be conducted by the native Christians of India, has been inaugurated by Rev. — Golokuath, of Jalandhar. He has purchased with his own money a few hundred *begás* of land, in six different villages. Houses for teachers and preachers have been built, and they are expected to live on the produce of the land. The converts from heathenism are to be helped according to their necessities.

Mr. Gladstone, speaking the other day at the unveiling of a tablet in memory of Garibaldi, presented by Italians to the Duke of Sutherland, told the following story of that illustrious General. It serves to illustrate how truly the child is father to the man, as well as to show what a wonderful union of tender humanity with bold and unflinching courage there was in the nature of the great patriot. Referring to an interview he had had with Garibaldi, the Premier said :—

I remember he told me a story in these words:—"When I was a boy, I was at school in Genoa. It was towards the close of the great war of the French Revolution. Genoa was a great military post; a large garrison always in the town; constant parades and military displays, with bands and flags, that were beyond anything attractive to the schoolboys. All my schoolfellows used to run here and there all over the town to see if they could get sight of one of those military parades and exhibitions. I never went to one. It struck me then as a matter of pain and horror that it should be necessary that one portion of mankind should be set aside to have for their profession the business of destroying others." When one considers what Garibaldi was, what he was in the field of battle, how fear never for a moment, any more than cruelty, found a lodgment in that heroic breast, is it not a wonderful tale, and is it not truly interesting to trace up the man to the boy, and to find that even in the thoughtless hours of childhood that sympathy with mankind which governed his whole existence found such a peculiar and interesting form of expression?

While Protestants contemplate the celebration of the 400th anniversary of the birth of Luther with rejoicing, and thanksgiving to God, the Romish Church is making use of the same fact, and that with the utmost boldness, in Germany, to defame and injure the memory of the great Reformer. No language of vituperation, no process of falsifying history, is too strong or too glaring for some of his enemies to employ in seeking to dishonour his name, and lessen the influence of the principles associated with it. We trust the occasion will serve to call out vigorous and powerful declaration of the truths for the promulgation of which Luther was raised up of God. Romanism is unchanged, intolerant, and indwelt by the spirit of Antichrist as much as ever, and requires to be met everywhere with firm and dogmatic testimony as to its true character and design. "The golden cup in her hand is full of abominations," as Scripture so emphatically declares.

Dr. Horatius Bonar is preparing a memoir of the late Rev. G. T. Dodds, of Paris, his son-in-law.

Some friends of Indian Missions are endeavouring to make provision for the family of the late Rev. Dr. J. Morrison, for 43 years a missionary in North India, and the originator of the annual "Week of Prayer." Major-General Anderson, 2, Eliot-hill, Blackheath, S.E., will furnish fuller particulars.

An ardent worker in the Temperance cause suggests that twenty thousand Christian women throughout the land should send individual protests to the Prime Minister against the continued licensing of grocers and confectioners. As Mr. Gladstone was instrumental in passing the statute under which these licences are granted, it would be fitting that he should procure the abolition of a system that has caused untold personal and domestic misery.

A German correspondent of the New York *Christian Intelligencer* says :—

The school of Ritschl annuls the expiatory death of Christ, and lays much stress upon the ethical life of our Lord and his followers. A pupil of this school, Professor Kaftan, of Basel, has been appointed to the professorship left vacant by Dorner. The outlook in our German universities is sad indeed. The students are busy with Wellhausen's Kritik and Ritschl's Theology, and our theological youth is returning to the old rationalism. All must be interpreted from an historical and human standpoint, and belief in God and in his wonders and mysteries disappears.

Here are a few Spurgeonic items from the current number of *The Sword and Trowel* :—

Monday, June 18, is to be observed as a day of united prayer on behalf of the Pastor's College.

The following day, Tuesday, June 19, is the forty-ninth anniversary of the Metropolitan Pastors' birthday; it will be signalised by the usual all-day festival at the Stockwell Orphanages.

There are chapels or bazaars to be opened, anniversaries to be celebrated, debts to be removed, tea-meetings to be held, schools to be built, or Blue Ribbon Missions to be inaugurated; and the question is put, 'Shall we ask Mr. Spurgeon to come?' we beg beforehand to furnish the answer—'Don't!' Most gladly would we serve all our brethren to the utmost if health permitted, but repeated warnings convince us that the wisest course for us is to use the strength given to us for the work which rightly claims our first attention, and leave all other efforts to those who have been entrusted by God with greater physical force. It is a great sorrow to be shut up to this, but what else can we do?

There are still rigid Sabbatarians in Scotland, determined to withstand modern innovations on what they have been taught is due to the sacredness of the Day of Rest. A large quantity of fish was brought on the Saturday night to the Western terminus of the Highland Railway, to be conveyed to the London markets by a Sunday train. A report says :—

About one o'clock on Sunday morning, however, the residents of Strome assembled in large numbers, and protested against the sanctity of the Sabbath being thus invaded. They took possession of the pier and railway property, resisted the efforts of the police to dislodge them, and refused to permit the removal of the fish during canonical hours.

The fishermen remained in possession of the railway and pier until midnight, religious services being held throughout the day. It would be well if equal determination to maintain the observance of the Lord's day animated the friends of the Sabbath everywhere, though certainly not by the same methods of operation.

The Society of Friends, ever distinguished by philanthropy and benevolence of the highest order, have just given fresh evidence of their regard to humanity, and desire to promote the interests of those in distress. We copy the following from *The Times* of last week :—

The Society of Friends in Ireland have lately distributed 270 tons of potatoes to be used for seed among the distressed peasantry of County Donegal, at an expenditure of nearly £1,800. The distribution has been made principally by their own members, who have travelled through the distressed portions of the country for the purpose. Material assistance was received from the Lord Lieutenant, who readily placed several gunboats at their disposal when other means of transit could not be obtained. About 3,000 families have been enabled to plant their potato patches with a quality of seed superior to that which is ordinarily used. The committee have no doubt that the seed has been used for the purpose.

The speech of the Bishop of Peterborough in the House of Lords, the other night, on the Cathedral Statutes Bill, was remarkable for its outspokenness on the relations of the Church to the State. The following extracts contain principles well worthy of consideration by all the churches, indicating as they do the vast importance of the spiritual, beyond the political, in connection with Church life and work :—

The Church of England in Parliament, and especially in the House of Commons, is politically weak for a reason which is highly creditable to her—namely, because she is politically neutral. She takes no part in party politics. She tries to do good to the whole nation, and not to a portion of it only, and consequently in her assemblies she is not given to pass resolutions in favour of the proceedings of this or that Ministry. If the Church of England continues to neglect party politics for spiritual objects she will be the gainer, not only spiritually but politically. The political power of the future in this country will lie with the masses, and the Church of England, which devotes herself to labouring among the masses without intriguing with political parties, will in the end prove the most powerful. The force that moves nations in the end and in the long run is the spiritual force, and in the end and in the long run the spiritual society will prevail over any number of political clubs; and if political Dissenters in the House of Commons choose to transform themselves into political clubs, the result will be that they will lose that which the Church of England is rapidly gaining—the affection of the masses by whom the fate of the Church and of the political institutions will before long have to be decided.

Dr. Grindrod, of Malvern, referring to a statement made by Dr. H. Branthwaite in his recent speech at Exeter Hall, that "the early Temperance reformers knew nothing at all of the action of alcohol upon the human system," says :—

Exactly half a century ago I for one was engaged in almost daily expositions, by lectures and in other ways, of the action of alcohol on the human system. Nearly forty years ago I engaged in a Medical Mission, which lasted over six years, and illustrated my views by a collection of medical drawings, which covered the four walls of a large hall, and which were prepared at considerable cost, in addition to a variety of morbid preparations and anatomical models. These lectures were attended by hundreds of thousands, and tens of thousands signed the pledge.

A correspondent writes thanking us for some recent articles on Congregationalism and Freethought, urging that "the great want is that of outspokenness on the part of men who hold the truth, but who think they must allow those who are in church-fellowship with them to hold error and to proclaim it. There is a fear of being thought 'narrow' in not allowing that these may be right as well as themselves. Such articles as that on 'Latitudinarianism' may tend to open the eyes of these good men."

The General Assembly of the Presbyterian Church in Ireland has just held its annual meeting in Belfast. The outgoing Moderator, Dr. Killen, opened the proceedings by an admirable sermon on the words, "Who is sufficient for these things?" The duties and responsibilities of the ministry were shown to be so manifold and solemn that none but those who live in close abiding communion with God can possibly discharge them with any hope of success, or real consciousness of power. The sermon was most timely, and animated throughout by a tone of deep spirituality and richest Gospel truth.

In his address, before retiring from office, Dr. Killen uttered words full of wisdom and discernment, concerning the present state of Ireland, words which were as thoroughly patriotic as they were loyal. Our space only allows us to make one extract, which seems to us specially worthy of note:—

The penal and land laws bore as hardly on Presbyterians as on Roman Catholics, yet our people are law-abiding and peaceful, and comparatively free from crime. The four provinces have been under the same laws, yet one is prosperous and peaceful, while three are stained with blood. Surely this points to the conclusion that the religion of the people has much to do with their freedom from or complicity with crime. And we all know that Romanism, with its doctrine of mortal and venial sin, its purgatory, its confessional, and absolution, has a demoralising influence on its votaries. The only effectual remedy, therefore, for Ireland's ills is the Gospel of the grace of God. The Irish people have no natural propensity to crime and blood. They are a noble race—vivacious, quick-witted, intelligent, warm-hearted, pure in their morals, faithful to their friends. Only bring them under the influence of the Gospel, lead them to the feet of Jesus, imbue their hearts with love to Him, give them the light and liberty his truth alone can give, and they will be among the noblest specimens of humanity, and our beloved Emerald Isle will once more become an island of saints.

Rev. H. B. Wilson, of Cookstown, was elected Moderator for the ensuing year, an appointment which seems to be regarded by the whole Church with great satisfaction. His opening address to the Assembly augurs well as to the influence he is likely to exert during his term of office. Admirably does he sum up in the following words the duties of Christians in Ireland at the present time:—

Meantime, our special duties are to follow our own people to their scattered homes throughout the land, and provide opportunities for them to hear the Gospel; to speak the truth as it is in Jesus, with loving heart and persuasive tongue, to all who will hear the message; to allay the bitterness of sectarian strife; to act in concert with the sister churches of the land in every good work; to shed around us the light of holy lives; to put ourselves into line with every movement fitted to promote industry, frugality, obedience to the laws of the realm and loyalty to the throne; and to pray earnestly and perseveringly to Him who is Ruler of the nations, that He would turn the hearts of all men to Himself, and make our island home the abode of a loyal, contented, peaceable, prosperous, and godly people. This is what Ireland needs, and this, I believe, is substantially the work in her interest which Christ assigns to us as a Church.

The Presbyterian ministers of Chicago have given up the habit of preaching in connection with their Communion services, and devote the time to prayer, praise, remarks on the ordinance, silent meditation, and thanksgiving. Dr. Dykes, of Regent-square Church, London, has adopted a somewhat similar course, an address from the pulpit, prior to the Communion, taking the place of the ordinary sermon. This is undoubtedly far more contributive to the due observance of the Lord's command than the custom of making it a mere adjunct to another formal service. To the devout mind there is ample scope for continued meditation, and full enjoyment of the Master's presence in the Communion service itself, apart from other engagements.

The annual meetings of the General Assembly of the Church of Scotland have been held in the Hall, Castle-hill, Edinburgh. The Lord High Commissioner was the Earl of Aberdeen, the newly-elected Moderator being the Rev. Dr. John Rankine. In addition to the transaction of business relating to home work, the Assembly was occupied with reports on Colonial and Foreign Missions. A public meeting was held on behalf of Home and Foreign Missions, presided over by Mr. G. A. Campbell, of Stracathro. It appeared from statements made that there is a revival of interest in this work on the part of the Church, Dr. Elder Cumming, of Glasgow, moving a resolution to the effect, "That this meeting rejoices to hear of improved organisation for increasing the contributions of the Church in support of all her missionary enterprises, and earnestly trusts that such organisation will be generally adopted." It was said that some of the Glasgow Sunday-schools were contributing more than the congregations, an indication of what results from careful organisation.

A deputation from the Scotch Church in England was received during the session. Dr. Macleod, the minister of Crown-court Chapel, London, was the leading speaker, and was enthusiastically received, his report on the progress of the old and historical cause with which he is identified giving the greatest gratification to his audience. Mr. Anderson, another representative of the same Church, also spoke, and urged the importance of a strong Presbyterian Church being maintained in England.

The report of the committee on the Conversion of the Jews was very satisfactory, and showed that there are eleven schools, with 2233 pupils; of these 1106 were Jews. The Stations are at Constantinople, Smyrna, Salonica, Alexandria, and Beyrout. There are six missionaries, and thirteen assistants and teachers. The income last year was £5392—£899 more than the previous year.

An article in *The Daily Telegraph* of Friday last complains in a tone of great bitterness of the favour that legislation on behalf of Temperance Reform and Social Purity appears to receive at the hands of the Government. The Sunday Closing Acts for Cornwall and Durham are spoken of as "beneficent despotism;" recent parliamentary action in similar directions, and on behalf of the repeal of the Acts in connection with our garrison towns, is called "grandmotherly legislation." Our contemporary asserts that "a stand should be made by the representatives of all the interests menaced by these efforts, a stand which should be joined in, heart and hand, by that great section of the public who object to being treated as though they were the children of the old woman who lived in a shoe."

Surely the writer is reading backwards, or else with green glasses on his eyes. In any case, it is a sad thing to find an editor of so widely circulated a journal lending his aid to hinder efforts for promoting the cause of Temperance and purity, which have ever proved themselves to be identical with the cause of national thrift and well-being.

The bitterness of Russian feeling in reference to Jews may be imagined from the fact that Hebrews there who keep Christians as domestic servants, even without trying to proselytise them, are fined five roubles daily.

Few are aware of the fearful extent to which drunkenness affects infant mortality. Some striking statements on the subject are quoted in a recent letter to *The Echo*. Sir W. Gull has said that alcohol is the most destructive agent of which he is aware, and we have only to study the records of infanticide, and to trace the causes of death in relation to children upon whom inquests are held, to see how chargeable alcohol is with the great proportion of them all. What week passes by without its record of some horrid act of child murder committed by those who, when sober, may be as affectionate and careful as any? But recently we have read of a mother, when drunk, thrice throwing her infant on the fire; of a father seizing his child by the legs and braining it against the wall; of a grandmother taking a babe of four months old from one public-house to another, until it died by a fall from her drink-palsied arms.

Take, on the same subject, the following testimonies from eminent physiologists as to the hereditary effects of strong drink. This is the testimony of Professor Darwin: "All the diseases arising from spirituous liquors, or fermented liquors, are liable to become hereditary, even to a third generation; increasing if the cause be continued till the family becomes extinct." Dr. Edis exposes "the delusion that ale or stout is necessary as an article of diet for nursing mothers." Dr. Richardson bears the following witness: "Not one of the transmitted wrongs, physical or mental, is more certainly passed on to those yet unborn than the wrongs which are inflicted by alcohol."

The testimony of our judges is frequently given with equally startling plainness, on another aspect of this question. During the recent session of the Central Criminal Court at the Old Bailey, Mr. Justice Hawkins twice in one day alluded to the crime producing effects of intoxicating drinks. He asserted from observation that 75 per cent. of the crime of the country was directly due to this cause. These things being so, surely it is high time that something decided should be attempted in the way of removing the temptations to indulgence that exist on every hand.

STRANGERS' REST, WORKERS' MEETING.

A VERY interesting and profitable time was spent here last Thursday; many friends gathered, and the Lord's presence was realised. Rev. J. WILKINSON spoke of the return of our Lord. The nearness of his approach, and the practical bearing it should have upon our everyday life, were dwelt upon very impressively.

Dr. ZIEMANN was present, and, with a full heart, told of the Lord's wonderful doings recently in Germany. He told an affecting incident of an aged mother, so anxious about the conversion of her three sons, living in three different towns. At each of these places this mother was seated in the audience, and God honoured her faith in the salvation of each one!

A request was made that Christian friends might be led to help in painting and repairing the "Rest," so as to make it look cleaner and brighter.

Grants of English, Swedish, and Italian tracts and magazines, &c., are much needed, and will be gratefully received by the Hon. Sec., Mr. J. T. Isaacs, 163, St. George-street, E.

GOSPEL TEMPERANCE MISSION IN EXETER HALL.

SATURDAY EVENING, JUNE 2.

Strong Drink a Robber of the Churches.

THE meeting this evening, which was largely attended, under the presidency of Mr. Arthur Pease, M.P., was opened with the singing of the hymn—

"The light of the world is Jesus."

Mr. F. Murphy then read part of Romans xv., and prayer was offered by Rev. J. McCarthy.

ADDRESS BY THE CHAIRMAN.

The subject which has been put down for our consideration this evening is the connection between strong drink and the Church; it is described as "a robber of the Churches." When I observed what the special subject was, my first thought was of those with whom I myself had been familiar, who had held the position of pastors or ministers in connection with churches of various communions, and who had fallen under the influence of strong drink. I thought, however, it would not be profitable to our meeting this evening that anecdotes of this character should be told. We grieve over such cases. We regret that the conduct of any Christian man should bring reproach. At the same time, while we look upon them with grief, we are not inclined to talk, or we should not be inclined to talk much about them, but rather to learn from them those lessons which these events are calculated to teach. Perhaps the most prominent amongst these is, "Let him that thinketh he standeth take heed lest he fall." I have seen those who have been blessed of God as instruments in his hand for the conversion of souls, who, through not abstaining from intoxicating liquor, have come under thraldom to it, and have become degraded in the sight of the community, and have lost their positions in the Church. It seems to me that these cases are eminently calculated to warn every member of the Christian Church.

But what I thought of speaking about to-night was this, that strong drink interferes with the liberty and the power of the Church. *It robs it of both.* Some may wonder how it robs the Church of its liberty, but those who are connected with the innermost workings of a great number of congregations know that this drink traffic has its influence upon the Ministry and the Church. A gentleman told me a while ago that at some great church gatherings in Scotland it was said there were 2000 people assembled, and while they were in the place they drank a large number of bottles of whiskey. Somebody said to the minister, "Why did you not speak strongly against it?" He said, "The leading members of my church are in the trade." Well, we see how he was bound. He was unable to speak plainly. There was not the liberty in the pulpit that he ought to have had to declaim against a vice which was ruining the bodies and souls of those who were under his spiritual oversight.

We may turn to many other cases—the country clergyman for instance. He knows that the one place in his village where the young men are degraded is the public-house. He knows that all the evil associations of the place gather there, that those whose example is bad are to be found there, and he would warn his people plainly against frequenting the public-house. But how is he situated? It may be that that very public-house belongs to the patron of the living—the squire of the parish. It may be that the leading man in his congregation, who is supplying him largely with the funds for his philanthropic and religious efforts, is himself the brewer who supplies the house. Therefore he feels himself in a very difficult position lest any remark he may make may seem to be personally directed, and lest, whilst speaking against the influence of drink, and advising young men not to go to those places, he will be thought to be speaking *at* the gentleman who is sitting in the pew just below the pulpit. So we find it interferes with his liberty, and dependent as the congregations often are upon the contributions of some of their wealthier members, he feels that to give offence in that quarter would be largely to limit his powers of usefulness.

There is a more direct point that comes home to the members of congregations on which I would like to say a few words. I have no doubt many of you who are gathered here are Sabbath-school teachers. You know in London—as in the country—that if the boys who are under your care are to be brought up as industrious, God-fearing young men, you would desire, above all things, that they should be kept away from the public-house. If you say to them, "Keep away from the public-house," while you yourselves are in your own private houses taking intoxicating liquors, what influence can you have over them? We frequently find in every-day life that individuals come to those who are abstainers and say to them, "Such a young man is going the wrong way; I wish you would speak a word to him." If we were to say to them, "Why don't you do it yourselves?" most probably the reply would be given, "I can hardly invite him to be an abstainer when I am not an abstainer myself." So the Sunday-school teacher, when he is endeavouring in his class to put before his scholars those truths of our religion which he desires to impress upon them, and is pointing out that those principles will lead them in the path of self-denial and abstinence from anything that tends to evil, will find that he is encouraging them to do things which he himself is not doing, that he is asking them to take a step that he has not himself taken; therefore he is dumb upon these subjects. If that be so, do we not find that strong drink is a robber of the liberty and power of the Church? If it prevents ministers of religion and those who exercise spiritual gifts from speaking all that is in their hearts to declare unto the people; if we find in the Sabbath-school the same influence working, although it may be of a somewhat different kind, we say that strong drink is robbing the Church of its liberty and of its power.

On the other hand, those of us who are abstaining from strong drink feel that we are exercising a power greater than any mere words of advice would have. When I have known men of eminent piety, exercising large and great influence in their congregations, who have had but little sympathy with us in our operations, I have thought "they know not what they do." Young men who, perhaps, hold themselves in high esteem, will say, "Surely we may copy their example and do as they do." But the young man who thus speaks has perhaps a different temperament and in his daily surroundings has greater temptations than the minister of whom he is speaking. He may fall, while the other one maintains his steadfastness in sobriety; and so I want to ask you this evening to say that you will have no part in limiting the liberty and power of the Christian Church; that you will each one individually place yourselves in that position in which you have the greatest capacity for strengthening the weak, and helping those who otherwise might fall. Strong drink has not only been a robber of the churches, taking some of their brightest ornaments, both among ministers and laymen, but it has largely crippled the usefulness of the Church, and has most materially interfered with both its liberty and its power.

ADDRESS BY REV. J. HUDSON TAYLOR.

I have not worn the Blue Ribbon very long; I only put it on last night. It is, however, not the first time I have been on a temperance platform. The very year that I was born, in 1832, my father became a teetotaler. It was not very easy work being a teetotaler then. There were no audiences in Exeter Hall, like this great audience, to encourage those who were abstainers. I believe that at the first temperance meeting I went to I was carried in my father's arms, so that it is not a new subject to me. I have a very distinct recollection when I wore petticoats of standing upon a chair and imitating my father in attempting to give to my companions a little temperance lecture.

Our subject to-night is a very sad one: "Strong Drink a Robber of the Churches." As I was thinking of it I recalled the few friends and companions I had in my childhood's days, when we played at teetotal meetings and Temperance lectures. And where is one of them? He is either in a madhouse to-night or he has died in a madhouse during the last four years that I have been in China. Would to God he had become a total abstainer when he was a child, and continued one. I think of another of them, one of my most intimate companions. His father died in *delirium tremens*, and the whole of the family were wrecked and ruined through strong drink. I think of a third companion. He was once a Christian, entered the Church, gave great promise of usefulness, and began to seek to rescue the perishing around him; he is wrecked now and lost. There are some others, total abstainers, who are Christian men, and who are doing a useful work for God. Well, what a safeguard and what a blessing it would have been if all my early companions had become total abstainers; if when the Blue Ribbon was brought they had put it on, and boldly shown their colours.

I have been a missionary for thirty years. As our Chairman has reminded us, it is not always a pleasant thing to look back upon the career of those with whom we have stood shoulder to shoulder as the witnesses for the Lord Jesus Christ; but when I think of some of those I have met and known during these thirty years, what has strong drink done for them? I think of two families into which misery came, ending in divorce. I think of a number of Episcopalian, Presbyterian, Congregational, Baptist, and Methodist brethren who were once preaching the Gospel, but who were all ruined, and some died dishonoured. One of them, the last time I heard of him, was a porter in a workhouse. Drink is indeed a robber of the churches. When I was in London last I was invited to preach to a London congregation, and when I went into the vestry the sacramental wine was brought out, and I was requested to take some before I went into the pulpit: "You will preach all the better for it," said the deacon. My friends, what would have been the inspiration? This good old Book that we so much love tells us the same story, "Be not drunk with wine wherein is excess but be filled with the Spirit." This is the message which our Master has given us.

Drink is a robber of the churches, not merely by taking many out of them who have been in, but by keeping many out who should be in, and would be in but for this sore temptation. Man is very weak, and some men are especially weak. We heard last night a terrible story of the way in which strong drink injures the children, and of the predisposition that some have for it. There are those who feel weak in themselves, lacking self-confidence and self-respect: they would be glad to wear the Blue Ribbon, and to join the Temperance cause, but are afraid lest in doing so they may bring disgrace upon it, and be unable to stand, and be unable to resist the power of temptation. But we are met to-night not merely on the Temperance platform, but on the Gospel Temperance platform. I read in this good old Book that the Gospel means the "power of God unto salvation"—unto deliverance—"to everyone that believeth," be he Jew or be he Greek; if any of you who feel, "Oh! that I were free from this thraldom," receive the Lord Jesus Christ, and receiving Him, you will receive a power to help and to succour you against the mighty foe.

In China I have been brought in contact with the heathen, and there we have to contend with one very great difficulty, the utter want of faith in all religions. China is a country in which there is a great deal of philosophical scepticism. I was talking once to one of the literary men there, and he said, We don't believe any reli-

gion at all. We have seen all forms of religion ried, and all forms of religion fail. Good men re good men, whether they are Confucionists, r Buddhists, or the professors of any other form f religion that we have had brought before us. Bad men are bad men, and continue bad men whatever form of religion they accept." Now in ur work amongst them we do rejoice in one glorious truth, that the Lord God Omnipotent eigneth. When I am before a Chinese audience t is my joy to know that there is not one f them that the Lord Omnipotent is not able to deliver. I knew a Christian Chinaman, nd I have heard him preach with mighty power. And why? Because he had found what the power of God was in his own soul and in transorming his own life. That was a literary man, a Chinese B.A. He went out into the streets of his own native city one day, not fearing the scorn and contempt which he knew would be bitterly poured upon him, especially by the upper classes and the literary class there, and he preached Jesus mighty to save. He said: "I have to tell you not merely about a salvation to come, not merely that if you will accept this religion and follow his Teacher you will, in a future state, obtain some future blessing. I have to tell you of the Lord Jesus Christ as a Saviour of your lives, and that if there is a poor opium smoker here who can't give up his pipe, Jesus Christ can save him. Jesus Christ can save the sensualist, and Jesus Christ can save the gambler. He is an Almighty Saviour, and if you ask when and how? I say, receive Him, and He will save you now." If there be here one who does not know how to escape the power of strong drink, and if there be one who does not know how to escape the power of the tobacco-pipe, an enemy, I fear, almost as much as the drink, the Lord Jesus Christ, my Saviour, can save him to-night, and *now* if he will take Him as his strength and his shield. What was the result of that Chinamen's sermon? There was a poor wretched man in that crowd who was the terror of the neighbourhood, and the dread of the mandarin. He had a gambling hell some ten miles outside the city, and was surrounded by a band of desperadoes, so that the magistrates dare not touch him. Men went out of that city, and spent their time and money in this man's house gambling with bad women, and the other concomitants of a gambling hell. The poor man heard a message that day that went to his heart. In that poor, wretched man there was a chord that the Spirit of God caused to vibrate. He heard the sweet words "deliverance" and "Saviour," and said "If that Jesus Christ can save me He shall save me now." He went home with the preacher and had a talk and prayer with him. It was early in the afternoon. He turned the bad people out of his house that afternoon, and shut and locked the door. A party of gamblers came there that night, out of whom he would have made fifty dollars. "No," he said, "this house is closed for such purposes. It will never be opened again until it is opened to preach the Gospel of Christ in it." That man is alive to-day. I have been in that house and preached the Gospel. He is a changed character. The members of his family have been saved, and they will shine bright as the stars in glory when this world has passed away.

Dear friends, the Lord Jesus Christ is mighty to save. This is what Gospel Temperance means: the power to bring with it blessings for the present life and the dim reflection of the eternal glory that shall follow. There was an opium smoker in another part of China, 500 miles away from this last place. He had been the victim of this habit for thirty years and wanted to give it up, but he could not. It was affecting his purse and destroying his health, and he knew that as things were going on the end could not be far off. He tried to give it up gradually, but it was too much for him. He felt his doom was sealed. I have been engaged as a medical missionary in the cure of opium smokers. I have seen them writhing in agony as the craving has been on them, tears running down their eyes, foam issuing from their mouths, and their bodies trembling in every nerve. They have not known how to bear it. We have said to those men, "Pray to God to help you." They have prayed and have been helped. The medicines we have given have been of some assistance to them; but those who receive the Lord Jesus Christ do not fall back, as a rule, though the others who do not receive Him only get a temporary deliverance. This man knew nothing of Jesus Christ. What was he to do? He did not know. God had his eye upon that man and sent a Christian Chinaman to find him out, and a number of others, and put Christ before him, and this man received Jesus Christ as his Saviour. He received a new heart and a new power —not only desires to be a different man, but power to carry out those desires. He never thought of giving up the opium, but one day a Christian soldier came in to read the Scriptures with him, and found him laid on his side with his head on a pillow, and with the opium pipe in his mouth. He said, "Don't you know you cannot be a Christian, and smoke opium?" "Why not?" he asked. "It is a sin against God." "Does the Bible say anything against opium?" "No, but it speaks about drink, and I believe that drink and opium stand very much on the same basis." His friend advised him to give it up gradually, but the man said, "Is it a sin in the sight of God to smoke three drachms?" "Yes, certainly." "Then I can't think it is right in the sight of God to smoke two drachms and nine-tenths, and give it up gradually. If the thing is sin, it must be given up at once." The Christian Chinaman was frightened; he was afraid the man would die if he gave it up suddenly. They prayed together about the matter; and, as faith strengthened the heart of the opium-smoker, he took his pen, and wrote on a piece of paper, "In accordance with the will of the Heavenly Father, from this moment I vow never again to touch opium, secretly or openly." He posted it up in the front of his shop there and then, and never touched it again. If there is an intemperate man here or a smoker of tobacco, let him write down, like this poor opium-smoker, "In accordance with the will of the Heavenly Father, from this moment I vow never to touch, secretly or openly, strong drink or tobacco again." As he trusts in the living God, he will not be put to shame. The Lord Omnipotent reigneth.

ADDRESS BY MR. HENRY VARLEY.

Sacrilege has been regarded as a crime of the highest magnitude. The reason of this is obvious. The Church, properly understood, represents the possession and property of God. By common consent the term "sacrilege" has come to mean the robbery either of property or money, devoted to sacred purposes. I use the term in a higher sense, and charge strong drink with robbing the Church of God of living men and women. These are God's inheritance, properly purchased by the sacrifice of the Son of God, redemed unto God by his own blood out of every nation, kindred, tongue, and people. The testimony of the Gospel is that "Christ died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again." To rob the Church of money is iniquity of no ordinary magnitude; to rob the Church of those for whom Christ died is a crime more terrible than may be described.

Not only has strong drink been guilty of this crime, but it has marred and defaced the image of God in the experience of multitudes both of men and women; nay more, it has stamped with the counterfeit die of the sensual and devilish, millions, who, at least by profession, once bade fair to become pillars in the Temple of God. No one intelligently acquainted with Church history can deny this. Thousands of ministers have been deceived, have fallen, and have been disgraced by wine and strong drink; those whose feet were once beautiful as the messengers of peace bringing the glad tidings of good things, have, through intoxication, fallen into shame, silence, dishonour, and death. Once beloved they are now only mentioned in sorrow. Once in honour which an angel might envy, they have sunk into dishonour and eternal loss. Brighter than the sons of the morning, they sacrificed the glory of their shining to the subtle fascination and sting of the wine cup.

How many ministers during my experience of a quarter of a century have I known to fall! I remember when in Canada about eight years ago, one who had been a prominent minister sending in his card to me, at the house of the friend with whom I was staying in Toronto. He was now dishonoured and disgraced by the use of intoxicating drinks. He had been seen in certain public-houses, drinking his soda and brandy in the morning. When I went to see him in the dining-room, and saw him bearing on his face all the marks of a man disgraced and dishonoured by drink, his breath foul with the smell of brandy, though it was but ten o'clock in the morning, I felt how possible it was and is for a man to sacrifice the highest prospects to the intoxicating cup. Poor fellow! how the evil habit has followed and cursed him! I fear, from most recent information, that he is still in this gall of bitterness and in this bond of iniquity.

I might speak of one other case in New South Wales. I was asked to preach on one occasion the anniversary sermons at a certain chapel there. On the Monday morning I was asked by the minister to go with him and visit some of his people. Seven houses were visited that Monday morning. In six out of the seven the whiskey bottle was placed upon the table. I do very earnestly desire that one result of the Temperance Missions throughout our land will be to sweep this dishonourable social custom away. My friend took spirits in five places that morning. I need scarcely say that I had no fellowship with that; but as soon as our visitation was over I asked him to come with me into the quiet cemetery in that prettily-situated town. Sitting upon one of the grave-stones, I said to him, "I observe a marked difference in your church compared with three years ago; what is the cause?" He said, "I don't know; but there is a difference." I said, "My dear friend, let me be very faithful with you. Don't you think I have seen the illustration and proof of that cause to-day?" "What do you mean?" "Are you aware that five times you have taken spirits this morning? Now, I am as sure as I live and am sitting on this tombstone, that the spirit of prayer and the appetite for drink cannot dwell together."

Oh! I hear just now the stalwart words of the Apostle Paul, "I keep my body in subjection, lest after having preached to others, I myself should be rejected of my Lord." And I am here to-night to ask those who are found in this meeting (I am thankful to see such a large preponderance of men present) to see to it that intemperance has no power over you. Let this be your aim, that you should be able honestly to say, not as mere maudlin sentiment, not as some namby-pambyism of which we have had already far too much, but in bold honesty, "God knows that in my heart and life there is no form of sin that has mastery over me."

I believe that what we need in our day is to have a view of the saving power of the Lord Jesus Christ as the Saviour of the body. These cases that I have cited are but samples of the wreckage caused by feeding the appetite for drink. Experience everywhere shows that the gratification of appetite recoils upon the subject, and more and more involves him in its horrible bondage. I have been nearly thirty-three years an abstainer, and, despite prophecies to the contrary, have never felt so strong as I feel to-day. I believe that I owe a good deal of that, under God, to this, that when I was a boy of fourteen I signed the Temperance pledge, and never knew the effect of drink upon me in my life.

I quite agree with Mr. Hudson Taylor about smoking. I would that you would all here give up the pipe. To-morrow morning you may find in London thousands of young men who are smoking before they rise from their beds. As soon as breakfast is over, they are off into the parks to smoke again. The effect of this narcotic is to quiet them down into a sort of happy go-easy condition, when they will not take the trouble to think, to read or to listen. Go to-night to

your billiard saloons, and see clouds of smoke rising there and the sort of *ennui* that is over all in these places. Would to God that they had an object in life. Would to God that so many of them were not cursed by these appetites of the body. We were not made for *gourmands* or educated pigs; we were made for men. Oh! that there may be, as one result of this work in this Hall, such a manifestation of the government of the body amongst men that we shall look back with gratitude to these meetings as having helped in no uncertain way to this great result.

Further, I charge upon the drinking customs of society that they have been mainly the cause of vast numbers of the members of the churches dishonouring their profession. Whenever the facts are known it will be seen that intemperance heads the list in the causes of failure in the Church, and the necessity for discipline by the Church. I am not unmindful of the solemn fact that, in nearly all cases where the discipline of the Church has been exercised, the subjects of such action have, as a rule, become prayerless and unwatchful. Departure in heart from God precedes, in nearly every case, a fall in the life; but intemperance would appear to be the devil's masterpiece in securing that fall.

Finally, let us not forget in the Temperance movement that we are dealing mainly with a negative principle after all. It is not enough that we teach the people to abstain from drink. Turkey is, religiously, a sober country, but let us not forget that that country is, perhaps, nationally considered, the most licentious country in the world. I would rather see England drunken than I would see England licentious. I know how these evils are identified with one another, how they work and co-work, but what I say is this: let us see to it that when we get people to abstain from drink, when the house is emptied, when the habit is broken, let us see that we put a positive furnishing in the house, or our work is in vain. "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest; and finding none, he saith: 'I will return into my house from whence I came out,' and when he is come he finds it empty, and swept, and garnished." We have no objection to the house being swept and garnished, but we demur to its being kept empty. It is the possession by the Lord Jesus Christ of every one who signs the pledge and dons the Blue Ribbon that we are labouring for. I beseech you, in Christ's name, receive the Son of God. Receive Him, and you shall know the deep meaning of the words: "If the Son shall make you free, you shall be free indeed"—free for the City of London, free for the government of that body, free to take your place of service amongst your fellow-men, free for the future, free for the eternal realities that are to come. May the living God greatly bless this enterprise in our city full of need—the biggest in the world, the wickedest, and yet I sometimes think the best. You think you have not taken so many pledges as you ought to have done, but let me tell you that London is honeycombed with an amount of temperance and Christian effort and such a number of Christian men and women, as shall yet make London's power felt for God, and truth, and righteousness, to the ends of the earth.

ADDRESS BY MR. T. E. MURPHY.

I thank God for the success of this Mission! Perhaps some may be disappointed that the numbers who have signed are not larger, but as I stand here I realise that there are more sober men in London than there were before this Mission was inaugurated. Consequently, less drink has been sold in the public-houses, and Temperance principles are more popular, and there are more men who will stand up and petition Parliament to pass a Sunday Closing Bill.

The subject is, "Strong Drink a Robber of the Churches." That is an admitted fact. I stand here with the cure—total abstinence, by the grace of God. I am a believer also in the little badge of blue. There are some who laugh at and ridicule us, but though

> "Scoffers die, and are forgot,
> Work done for God—it dieth not."

This little badge of blue has been the instrument of bringing Gospel Temperance before the minds of people who but for it would never have given it a thought. I was riding from London to Lancaster, and there were three gentlemen in the carriage. Shortly after we left Euston they engaged in conversation, and pretty soon one pulled a flask out of his pocket and passed it to his friends, and they indulged. I had the badge of blue on my overcoat; and the gentleman, looking over at me, said, "I see you belong to the Blue Ribbon Army?" I said, "Yes, I do." He said, "It is a good cause, and I believe in it." Said I, "If it is a good cause, and you believe in it, why don't you do something for it?" "Well," he said, "I don't mind telling you that we are to have a Mission in our town, and I have been thinking about joining." I said, "The sooner you do it the better." "Who are you?" he said. "I am proud to say I am the son of Francis Murphy, the founder of the Blue Ribbon movement." "Then," said he, "if you are the son of Francis Murphy I will take it from you." If I had not had the badge of blue on my coat that man would not have spoken to me, and perhaps I would not have had the courage to approach him. So I say to the teetotalers, sign the pledge, wear the blue, and do not be ashamed of your colours. People wear the colours of the Tory or the Liberal party as emblematic of their views, and are willing to work for their man. If you believe in the pledge of total abstinence, do not be ashamed to wear the colour that is emblematic of your opinion. It is a protest against "the robber of the churches," so put it on. We will never know its strength and value.

There is a young solicitor here from St. Helen's, one of the most popular young men in the town. I went to the town last October, to engage in a Gospel Temperance campaign. This young man was a moderate drinker and was known as a jolly good fellow. He had influence; whatever Harry did the boys said was right. I got near Harry and said to him, "You should sign the pledge. This is the commencement of this work, and if you will give us your influence you can get the young men who follow you to do likewise." I had quite a time with him, but I did not succeed. Pretty soon I saw his wife coming over to him, and she slipped her arm into Harry's and said, "You had better come up and sign." "Well," said he, "I will do it;" and when Harry Riley signed the pledge there were no fewer than half a dozen young men who did the same. He was laughed at because he wore the blue ribbon. He said he had occasion to visit Liverpool and thought at times he would take it off, but he said, "I knew I must be true and I wore it that day. When I had finished business I went to lunch with two of my friends. They saw me with the badge of blue, and they said, 'All right, we won't ask him to take any wine.'" This is the power of this little badge of blue in this Gospel Temperance work.

A girl who lived in the provinces was to visit some friends in London, and she wore the little badge of blue. Her parents thought that if they placed her in a railway carriage she would reach London in safety, and her friends would be there to meet her. On arriving at Euston, through a mistake, her friends were not there. She walked about until at last a cabman came up and said, "Who are you looking for, my girl?" Said she, "I expected to find some friends here, but they haven't come." She had the directions. He read them and said, "I will drive you there." "But I don't know you," said the little girl. The cabman took up the lappet of his coat, and the blue ribbon was there. "Then," said the little girl, "I will go along with you." This is the power of the blue ribbon.

Some people say there is no need to sign the pledge. I met a man in the town of Haslingden which has 12,000 people, and where in two weeks 7500 signed the pledge, and where the publicans had to go out to work at the mill like other people. This man would not sign the pledge, and said, "I don't need it." When visiting the town two months afterwards, I met that man and said to him, "Will you sign the pledge?" He said, "Since I last saw you, when I said I would not take any pledge, I have pledged my coat, my watch, and all the furniture I have; but now I am ready to sign your pledge, so that I may get them all back." We believe in a pledge that puts a coat on a man's back, boots on his feet, and a dress on his wife. I believe that every man should think more of his own home and family than of the public-house. I ask you to-night to write your protest against this traffic, and go on with us until this blessed crusade shall be crowned with ultimate victory. In the meantime, there is an opportunity for each one of us to become missionaries. If all those who have signed the pledge would resolve each to get somebody else to do so, it would not be long before we should have a goodly army of abstainers. It is possible to reach the drinking man through kindness. The human family is susceptible to kind influences, and in this blessed work we believe in the spirit of kindness.

In 1877 my father visited the city of Troy, New York, to conduct a Gospel Temperance campaign. It is the great stronghold of the liquor interest in that State. The Mayor of the city was a namesake of my father's, and the largest brewer in that part of the country. The Temperance people wanted to get my father, and they also wanted the use of the City Hall. The Mayor, on application, said, "If there is a man by the name of Murphy coming here to preach total abstinence he may have the hall, for it's very seldom you meet a man by that name who doesn't take just a little." The campaign was inaugurated, and in six weeks, out of a population of 50,000, 27,000 signed the pledge for the first time. Murphy, the Mayor, used to brew twice a week, but at the close of the campaign he had hard work to brew once a week. At one of the meetings I noticed a man under the gallery, to whom I felt attracted. I left the platform, and passed down. I noticed my father was coming up, and we both came upon this man at the same time. It was in January, and it was bitterly cold. There were three feet of ice on the Hudson River. This man was in a most dilapidated condition, and his clothes were in a dreadful state, but I noticed he had a broad, open forehead, and a pair of eyes that flashed like stars. I said to myself, "Strip that man of his drink and get into his heart, and you will find 'manhood' written in characters of living light;" but it had been debased and degraded through the drink. My father said, "You had better sign the pledge." He looked at him and said, "I think I had better do something." My father said, "Sign the pledge." "I don't think I could keep it." My father said, "If you will only make an effort to help yourself we will help you and God will help you." The man shuffled forward to the pledge-table and wrote his name. He put the little card in his pocket and started out of the hall, but I knew he needed practical help. I knew further, that sometimes the nearest way to a man's heart is through his stomach. I believe in a Gospel that feeds the man when he is hungry. I had a little money in my hand, and I said to him, "Take this, it will help you." He turned to me with a look that if I live a thousand years I shall never forget, and said, "I did not sign the pledge for money." I slipped the money into his hand, and said, "Will you come to the prayer-meeting to-morrow?" He said, "I will."

Next day, at the prayer-meeting, I saw him. His face had come in contact with cold water, and that makes a wonderful improvement. My father conducted the prayer-meeting, and said, "Is there anyone here who would like to ask for the prayers of God's people?" This man rose up and said: "Most of you know me. I was respected, and had a business, but it has all gone through the drink, and I want you to pray for me." The people prayed for the man, and at the close of the meeting we talked with him, and my father asked him to come to the hotel and see him. He said, "I can't go there, I have been kicked out of that place more than a dozen times in the last month." "Never mind, come and see me, and let me do something for you." "What is that?" "I want you to let me give you a suit of clothes." He said, "Mr. Murphy, I didn't sign the pledge for clothes;

and he commenced to cry like a child. My father said, "I want you to let me do for you what God's people did for me when I first started out." My father had to put himself into the position that that man was in before he could help him. I would to God that the Christian people would come down to the wants of poor fallen humanity. They would soon put an end to this "robber of the churches."

My father asked him to come to the meeting, and as they went together the people cried, 'There goes Murphy with the biggest drunkard in Troy." The police magistrate was waiting for him, and he said, "Mr. Murphy, I desire to see you for a moment. I am deeply interested in the success of this work, and so far nothing has occurred to disturb its harmony, but that man is the biggest drunkard in this city, and I, in my official capacity, have sent him to the prison every month for the past three years. In fact, we have a room there known as 'Henry Ellis's room.' If you take him on the platform you will insult the intelligence of Troy, and spoil the movement," My father replied, "If this movement cannot stand the salvation of Henry Ellis, in God's name let it die, for it has outlived its usefulness." The audience cheered the man, as he rose at my father's request, to speak. He said: "You know me, and you know how I have fallen through the drink; but, God helping me, I am going to get up again. I heard what you (turning to the Judge) said to Mr. Murphy, and it hurt me; but I want to tell you, in the presence of this great audience, that the room you keep in yonder prison for me you can let to some other man; I will never occupy it again." That man is fully saved. He has now a large business in the City of Troy, and I had the pleasure of being entertained by him, and seeing his wife. It seemed to me she had grown ten years younger since her husband signed the pledge, and there was a blue ribbon on every chair in the house! This, then, is Gospel Temperance, and I ask you to assist us in carrying on such a glorious work.

[We are obliged to postpone the insertion of the addresses on the closing evening to our next issue.]

MESSRS. WHITTLE AND M'GRANAHAN IN OHIO.

FOR two months past the city of Dayton has been greatly blessed by the evangelistic services conducted by Major D. W. Whittle. The meetings, held two and three times each day, were at first conducted in the hall of the Young Men's Christian Association, which comfortably accommodates about five hundred persons. These limits becoming too narrow the larger meetings were removed first to the Music Hall, thence to the rink, the attendance ranging from one to two thousand. As a speaker Major Whittle is simple, direct, earnest, full of Gospel truth, kind, tender, avoids all excesses of manner or illustration, and with no aim at oratory in the popular sense, holds his great audiences with the power of a master in the arts of speech. His afternoon Bible-readings, attended constantly by large numbers of interested Bible students, have been especially instructive. Mr. James McGranahan and his wife led the singing, a service in which their work has been greatly appreciated. At the present writing, the larger public meetings have been closed, and Mr. Whittle is conducting evening services in the Summit-street United Brethren Church, with afternoon Bible-readings at Association Hall.

The thirteenth anniversary of the Young Men's Christian Association of this city, was held recently. The address for the occasion, a production of great power, was delivered by Major Whittle.—*Our Bible Teacher.*

SOUTHWARK.—A useful open-air service is conducted every Sunday evening at 8.15, by Rev. G. W. McCree and friends in London-street, London-road; Christian helpers will be welcomed.

AGED CHRISTIAN BLIND WOMEN.

THE third annual meeting of the friends and supporters of the Home in Junction-road, Holloway, was held on Thursday last, in the Friends' Meeting House, Mercer's-road, Upper Holloway. Mr. T. A. Denny presided.

The report, which was of an encouraging nature, was read by Rev. J. F. Osborne, hon. sec.; its adoption was moved by Rev. E. Brewer, and supported by Rev. Thornley Smith. Having previously visited the Home, Mr. Smith expressed his regret that the institution was not more widely known; he felt sure a little knowledge of its working would ensure its greater support. Addresses were also given by Mr. H. Bright and Rev. A. J. Ard. Like a former speaker, Mr. Ard said he knew nothing of the existence of the Home until recently; he expressed the deepest interest in the work, and promised his hearty support.

A special feature of the proceedings was the Purchase Fund, which the Chairman explained to the meeting was a great undertaking: about £1,700 would be necessary to complete the purchase, and make the necessary alterations. Of this sum, about £220 had been previously subscribed, or promised.

ANGLO-INDIAN EVANGELISATION SOCIETY.

REV. H. G. E. DE ST. DALMAS has been itinerating among English-speaking people on the Great Indian Peninsular Railway, and Captain H. Pelham Burn, of the Rifle Brigade, Poona, devoted two months' leave to Evangelistic work, with his magic lantern, and a large assortment of choice slides illustrative of "The Pilgrim's Progress" and Scripture subjects. By this additional attraction the Gospel was presented to much larger numbers than usual, both of European and of English-speaking natives. The meetings were held in school and reading-rooms, railway goods sheds and running-rooms, and in soldiers' barracks, also in a museum, theatre, pavilion, and Government kacheri; and sometimes the largest places proved too small for the numbers that came together.

Rev. H. Rylands Brown has been itinerating in Assam, under the auspices of this Society. "During the year," he writes, "a very large number of Babus had written to me, asking for copies of the Scriptures, and these had been forwarded. Out of this grew the subject of a lecture which they asked me to deliver. The interest was very great. At the request of some Hindus and members of the Brahmo Somaj I gave a second lecture on 'The proof of the necessity of a mediator for the salvation of mankind.' The lecture was given in a building lent and prepared for the occasion by a Mahommedan. A number of Moslems were present. The subject of the lecture had been chosen by the native gentlemen themselves. It struck me as very remarkable that I, a Christian teacher, was giving a lecture on such a subject, by request, to a mixed audience of Englishmen, Brahmos, Hindus, and Moslems. I left the place with a very thankful heart. With devout gratitude I close this three months' work for the Master. About 2500 miles have been covered. Many scores of Europeans were met with, many of whom are seldom or never visited by any Christian man."

TRACTS FOR DISTRIBUTION.—The Weekly Tract Society is just now making special grants of its tracts at one-third of the published price; thus: a parcel of tracts, containing 1000, which is usually issued at 15s., can be bought for 5s., and half the quantity for 2s. 6d. As all the tracts issued by the Society are short, pithy, four-page narratives, specially addressed to working people in simple language, tract distributors should avail themselves of the opportunity of securing early parcels while they can be obtained under this arrangement, as the number to be distributed at this rate is very limited. Application should be made to the Manager of the Weekly Tract Society, 62, Paternoster-row, London.

PIONEERING IN BOLIVIA.

WE fear that to many, if not most English readers, Bolivia is a *terra incognita*. Probably not a few intelligent Christians of middle or even mature age could not tell in which of the four quarters of the globe it is situated; others might vaguely guess that it is somewhere in South America. The whole of that vast continent has received comparatively scant attention and thought from the Christian world at large. One of the workers sent to Pernambuco by Rev. Wm. Taylor, writing to a contemporary, published in the United States, says, "It is characteristic of missionary writings, sermons, and addresses, to make mention of India, China, Japan, Mexico, Africa, and the islands of the sea, *without any allusion to South America.*" This may be a somewhat exaggerated statement, but there is much that goes to substantiate it.

We are desirous of awakening the prayerful sympathy of our readers on behalf of a courageous effort that is now being made to carry the Gospel into the large Republic of Bolivia, in western central South America. From time to time we have recorded in these pages the faithful labours of Mr. Andrew M. Milne, an ardent Scotchman, who for a number of years has successfully represented the American Bible Society in the Argentine Republic. He has long looked forward with earnest desire and longing to making an evangelistic expedition to Bolivia, which may be said to be almost virgin soil, as far as the proclamation of the Gospel is concerned. This desire we learn is now to be fulfilled. Mr. Milne expected to leave Monte Video about the middle or end of May, accompanied by two colporteurs and a friend, Signor Pensoti, who is also thoroughly devoted to the work of Bible distribution in these lands. The little church at Montevideo were to have a week of special prayer for this important missionary journey, and also to ask counsel of God as to how they could best improve the opportunities there are for the spread of the Gospel there and on the River Plate. There seem to be many open doors which they are unable to enter.

A paper that recently appeared in the Chicago *Christian Advocate*, written by Rev. T. B. Wood, embodies an earnest call to prayer for South America—her ten nations, her nine republics, and the great empire of Brazil. In this article Mr. Wood, speaking of the past labours of Mr. Andrew Milne, says he has been "anointed of God to be the leader of the far extended pioneering that is opening all the South Eastern part of the continent for the preaching of the Gospel. In this fresh expedition to the west, we earnestly trust that Mr. Milne and his companions may be as manifestly anointed and equipped. There will be many difficulties of various kinds, but God is able to make the way plain and smooth, and we doubt not He will do so, in the way that shall be most conducive to the good of the Bolivian people. The wife and family of Mr. Milne are now in Scotland; we commend them to the prayerful remembrance of fellow Christians, during this time of anxiety and separation from a devoted husband and father, who is in the high places of the field.

BUCKHURST HILL.—The open-air services at this pleasant spot in Epping Forest have been resumed for the summer. For several years past a good work has been done through these weekly gatherings for the preaching and singing of the Gospel.

MESSRS. FULLERTON AND SMITH have concluded a fortnight's Mission at Maidenhead, Berks. The brethren came at the invitation of the Baptist Church, but it was soon found desirable to adjourn from the chapel to the Town Hall, where the congregations continued to increase, until at last the building was so thronged that late comers could not find admission. All the addresses were rich in Gospel truth, delivered with a power of argument, aptness of illustration, and tenderness of appeal, well calculated to take the heart by storm. The visit of these brethren to Maidenhead will not soon be forgotten. The time of the year was not favourable for large gatherings, but good was done; souls professed conversion, and Christian people felt it to be a time of refreshing indeed.

THE DARK CONTINENT.

A STEAMER FOR THE UPPER CONGO.

THE area of Eccleston Hall was well filled with the friends who responded to Mr. and Mrs. Guinness' invitation for Tuesday week. Some time having been pleasantly spent in social converse over a cup of tea, Mr. S. A. Blackwood assumed the chair, and briefly introduced the business of the evening. The two most appropriate mottoes, he thought, for such an occasion, were "Ebenezer" and "Jehovah-jireh."

Mr. Grattan Guinness presented an exhaustive running outline of the history of the Livingstone Inland Mission, during the five and a half years of its course. The real work of the Mission, he said, was now only beginning. He told how the work originated and grew, how one worker after another was stricken down, but other volunteers filled up the gaps; and how a chain of stations had been planted, until at length Stanley Pool was reached. The first fruits of the work appeared in the two Congo lads, who were brought to England, and materially assisted Mr. Guinness in the work of preparing a grammar and dictionary of the Congo language. After a time they were formally admitted to membership in the Christian Church on profession of their faith, and have since returned to Congo-land with Mr. Craven, who was the first missionary sent out, and who had been home for the recruiting of his health. Three other Congo lads lately came to this country with Mr. Richards, who has also returned to recruit. These lads were on the platform, and greatly interested the meeting by their lively representations of native speech and customs. One of them repeated in the Congo language several Scripture narratives, which were afterwards given by another of the dusky youths in very fair and intelligible English. They seem to be lads of much promise. It was gratifying to hear from Mr. Guinness that there are 50 or 60 such youths now under the tuition of the missionaries out on the banks of the Congo.

One of the most interesting portions of Mr. Guinness' statement was that in which he gave details of his recent interviews with the King of the Belgians. There seems no doubt that the generous intentions and desires of that philanthropic potentate are of the most disinterested kind. During the last three years the king has spent £240,000 on the expedition which is headed by Mr. Stanley. He intends, says Mr. Guinness, to continue the work until the whole of the Congo region—as large as the United States—is opened up as far as possible to the civilising influences of commerce. Though himself a Roman Catholic, he is friendly to Protestant Missions, and highly venerates the memory of Livingstone. The future of the enterprise will of course depend greatly on the agents employed, and it was mentioned as a subject for earnest prayer to God that men of good character and wisdom might be deputed by the king to engage in a work that must largely affect the future history of the African continent. We sincerely trust that no international jealousies or commercial avarice may be allowed to mar the fair prospect.

In the course of his address Mr. Guinness told of the gift of the *Henry Reed* steamer by Mrs. Reed, as a memorial of her late revered husband. This craft will be sent out very shortly in charge of Mr. Billington and others, and is destined for the broad waters of the Upper Congo, above Stanley Pool. It is expected that considerable difficulty will be experienced in the transport of the vessel inland to her destination, but every possible precaution will be made, and the result left in the hands of God, with the confident hope that ere long the *Henry Reed* will be plowing her way through these Central African waters, bearing with her the messengers and the messages of the Cross.

After an account from Mr. Richards of some of his missionary experiences on the Congo and of native superstitions, the meeting was addressed by Rev. A. McAulay. In very suitable and touching terms he expressed the gratitude felt by all friends of African Missions, and especially of the Livingstone Inland Mission, for the generous gift of Mrs. Reed. As one who knew well the late Mr. Reed, he showed how such a gift was in deepest consonance with the life and character of that sainted man of God.

NOTES FROM BROOKLYN.

A HEARTY reception was given to Messrs. J. Hind Smith and M. H. Hodder at the hall of the Brooklyn Association, on May 28. The former reported that the Milwaukee Convention was a conspicuous illustration of consecration, concentration, and courage of conviction. He would ever put the spiritual interests above the social and secular, and make Y.M.C.A. to mean "Your Master Christ Alone." Mr. Hodder spoke in a similar strain on the blessedness of working for God.

Dr. Cuyler told of his acquaintance with Mrs. Smith in her girlhood, and of her fruitful life for Christ. He alluded to the new "Exeter Hall" of Brooklyn, to be built, as a nobler bridge than that superb, aerial avenue just finished; for it will, with God's blessing, be a pathway from this city to the New Jerusalem above for multitudes of young men. It is believed that no American city, even New York, has so many young men as Brooklyn. Its population is near 700,000, and a great many thousands who do business in the metropolis reside here.

The tent-work of the Association, beginning with June, is carried on vigorously through the summer. The new Y.M.C.A. building will be an elegant and substantial edifice.

Mr. Hind Smith expects to return home by the close of June, and Mr. Hodder a month later.

E. P. Thwing.

MR. AITKEN AT PENGE.

A MISSION extending from May 20 to June 1 was held in the parish of St. John the Evangelist, under the auspices of Rev. W. Hay Aitken, assisted by Rev. James Stephens and Mrs. Crouch. It is not too much to say that the services held by these devoted servants of God have been "times of refreshing" to a large number of God's people in the parish. Many and many a Christian has experienced the "more abundant life" which has been fully and clearly pointed out to them as their heritage and birthright.

It is true that the Gospel of God's grace has been set forth here for upwards of a quarter of a century by the present vicar, Rev. D. McAnally, and that many under his ministry have received large blessing in connection with it; but the new voices, and the new setting of the same precious jewels, have been, according to his own testimony, greatly owned and blessed to God's people. The awakening appeals also of the Mission preacher, who has so faithfully and forcibly declared the whole counsel of God, have deeply stirred the hearts of the unconverted, and it is hoped that many will be added to the Lord. It is impossible, indeed, to conceive any more faithful preaching than that of Mr. Aitken, who, while he fully declares the exceeding great love of God in Jesus Christ, does not hesitate to point out, in the awful language of Holy Scripture, the terrible doom of the wicked.

Mr. Stephens's services also have been much appreciated by the young and their teachers, as well as by French domestic servants; and Mrs. Crouch's addresses to "Women of all Classes" have been greatly owned of God. The testimony, indeed, of all who have attended any of the services is, that God has been with them of a truth.

MONMOUTHSHIRE.—W. J. Catlin, who has just returned from South Wales, tells us of a young workman, Thomas M. Wintle, a devoted worker for Christ, carrying on a good and successful Mission at Pontymoile near Pontypool.

NINE ELMS PRISON MISSION.

THE annual meeting of the Prison Mission was lately held in Nine-elms Hall—Sir John Kennaway, M.P., presiding. Mr. Ellerton, Jun., read the report, which stated that at the prison gate every morning there was a gathering averaging twenty. In the Nine-elms Laundry there were usually forty-six women at work. The Laundry had given the means of earning bread honestly on 12,924 days to 572 women. These women are not residing in any institution, but lodge in the neighbourhood, and are as much as possible prevented from associating with each other. Every woman in the laundry is helped by prayer and the reading of the Holy Scripture. She is given two meals and one shilling in cash for her day's work.

The Chairman, in moving the adoption of the report, said that when the prisoner had suffered his punishment it was a great thing to find how such societies as this could work with such happy results. Sir Edmund Du Cane could state that there was a great difference in the extent and nature of the criminal classes. This was partly owing to the improved management of prisons, for which he might take much credit, but it was greatly the result of the labour of love amongst criminals carried on by the Prison Mission and kindred societies.

The meeting was subsequently addressed by Mr. R. Cust, J.P., Mr. J. C. Sherrard, Revs. W. H. Duke, A. Styleman Herring, and J. G. Tipper.

MISS HERDMAN.—An eight days' Mission has been held in Gosport and the surrounding Forts by Miss Herdman. The services have been marvellously owned of God to the conversion of souls, and many have reason to praise the Lord for turning them from darkness to light. Miss Herdman has also received great encouragement at Aldershot, where some striking conversions took place.

BLOOMSBURY.—During the past week a series of interesting Gospel Temperance Meetings have been held in Bloomsbury Chapel, their interest and importance increasing as the time went on. The meetings throughout were characterised by great spiritual power, and many were the new resolves and renewals of consecration entered upon at every meeting; 428 pledges were taken, and a much larger number of blue ribbons donned.

CHRISTIAN EVIDENCE SOCIETY.—The Examiners have just reported the results of the recent examinations. Besides the prizes, thirty-six first and thirty-second-class certificates were given. The number of candidates in the elementary grade was fewer than usual, but the average attainments in all classes were higher. Information respecting examinations may be obtained at the Society's Office, 13, Buckingham-street, Strand, London, W.C.

THE BOYS' HOME, SOUTHWARK.—A friend ("Cantab"), who has long been interested in the work, offers £10 to Mr. Fegan's Homes if four similar amounts are contributed by the end of June, and a second donation of £10 if four further contributions of like amount are given within the time named. Gifts to meet these kind offers should be specified "In response to Cantab," and may be sent to Mr. Fegan, 95, Southwark-street, S.E.

A MISSIONARY KETCH.—Mr. Cook, of Gosport, writes: "Our missionary crew has been at work among the English and French at Havre. The French people have gladly hailed our visit again to that country. Will the readers of The Christian pray for much blessing on the preaching of the Gospel and distribution of Bibles and tracts. Any true, earnest brother speaking the French language fluently would find work with us during July and August. Address until June 30, H. Cook, English Mission Ketch, Commercial Dock, Havre."

MISS MACPHERSON'S FORTIETH BAND.—Mr. W. J. Orsman, of the Golden-lane Mission, writes: "On the 6th inst. I saw our beloved sister, Miss Macpherson, and her party of fifty little waifs and strays, start on their journey to Canada. The arrangements were admirable, and by the kindness of the Euston station-master, the farewell gathering for prayer was held in a large saloon carriage. The children were in high glee, and exceedingly well-behaved. This is, I believe, the fortieth band Miss Macpherson has been the means of reclaiming from the East-end wastes, and placing in the homes of kind Canadian friends. She ought to be well sustained in her grand work for the Lord."

YOUNG WOMEN IN THE WEST-END.

THE annual meeting of the Central Branch of the Young Women's Christian Association was held on the 6th inst., at 17, Old Cavendish-street, W. A goodly number of Christian ladies and a few gentlemen attended. Rev. SHOLTO DOUGLAS presided, and spoke of the need of such institutions as the Y.W.C.A., and of the practical results attained by the self-denying efforts of those ladies who had given themselves to the work.

Mr. CUST read the report, from which we extract the following:—

"We have now over 600 names enrolled on the books. Many hundreds also pass through, without joining the Association. The Bible-classes are always the largest, the average attendance on week nights being from 120 to 130, and on Sundays from 80 to 90. But on special occasions, when a special Gospel address is given, the room is full to overflowing, and many have to sit outside, as our class-room will not hold more than 200."

"One writes, 'Many of my happiest hours while in London have been spent at Old Cavendish-street. Many a time have I been strengthened and refreshed by the loving message spoken at the Bible-class, when cast down and worried by the trials of business, and my own repeated failures, and have afterwards gone home rejoicing. I always looked forward to Thursday evenings as one bright spot in a weary week.' Another sent 10s. as a thank-offering for the benefits received. These, with many other incidents that we could give, prove more than anything that our work is not in vain. We know that hundreds have received blessing, and that many careless ones who have been brought to Christ might, but for the influence used with God's blessing at the Institute, still be indifferent to that which concerns their eternal welfare."

In connection with the Institute there are a "working-party" on behalf of destitute children, a "penny bank" to encourage thrift, a "benefit society" in case of sickness, and a "flower mission." The young women are thus helped to help themselves.

Rev. J. A. JACOB, as one who had considerable knowledge of the class which such institutions befriended, spoke of the great need of ladies doing everything in their power to get young women to attend. Here was a home for them where they could meet and find every encouragement for good, and where they were led to a definite faith in Christ. He exhorted ladies to decide also upon some definite way of helping the Institution.

Dr. GILBART-SMITH said that many ladies might open their drawing-rooms and invite a party of twenty or thirty to spend the evening in the winter at a trifling expense, and accompanied by an immense deal of pleasure to the young women. They might also have garden-parties during the summer, and thus show their love to Christ and their appreciation of the services these girls rendered in supplying them over the counter. Miss Ely would be glad to make all the arrangements required, and the opportunity of leading them to Christ might be considerably increased.

RESCUE WORK.—All who are interested in this sorrowful but sorely needed work should read the touching narrative and statement about "Little Florence and her Mother," in this month's issue of *Woman's Work* (4d. *S. W. Partridge & Co*).

WEXFORD.—A Blue Ribbon Gospel Temperance Union has been formed in this place, the chief town of the Irish county that gave birth to Mr. F. Murphy, the founder of the movement. A friend writes that the Union has already enrolled many members, and is doing good work.

LAUNDRY WORK.—A conference was held lately held in St. Stephen's Hall to discuss Temperance work in laundries. Mr. Helby stated that the Women's Union had produced a good effect, not only in dispensing with the usual beer, but in the establishment of a bible-class and a clothing club. Mr. T. A. Denny and others spoke in favour of something being done, not only to diminish the evils by which laundry-women are surrounded, but, if possible, to place coffee taverns in the laundry districts.

PLYMOUTH "BLISSFUL BROTHERS."

TO the doubter who always brings spiritual work to the touchstone of "results" before he will accept it as at all genuine, we would point to two "outward and visible signs" of the durability and usefulness of the labours in this country of Messrs. Moody and Sankey. These are two large and flourishing clubs or associations, formed at the time of our friends' visit, the one at Glasgow and the other at Plymouth. The Mizpah Band, of the former city, is already well known to most of our readers. It is an organisation, for mutual encouragement and support as well as for Christian aggression, of several hundred reclaimed inebriates.

But with the society known as the "Blissful Brothers" of Plymouth, the Christian public is not so familiar. A few words, therefore, regarding its origin and history may not be unacceptable. Following the Mission of Messrs. Moody and Sankey in Plymouth, Mr. E. W. Bliss continued the work they had begun. One of the steps he took to consolidate and perpetuate that work was to hold a meeting of the men favourably impressed at the evangelistic meetings; some sixty or seventy were gathered together, for the most part men who in times past had been leading very evil lives. Many of them had been great drunkards, swearers, and sceptics; but their steps having been once guided into the new and better way, they were anxious to continue walking in it, and to wholly renounce the errors and wickednesses of the past.

In order to band these men together it was arranged that there should be weekly meetings; and the "young converts"—most of whom were "young" only as regards the new life—out of grateful appreciation and regard towards Mr. Bliss, named the association after him. Hence a title that otherwise might possibly seem to smack of affectation and insincerity. Since then the Society has gone on increasing, till there are now 215 members; and as one of them said the other day, "God only knows where it will end."

A subscription of a penny per week is paid (this amount, small as it is, is remitted in case the poverty of the member makes him ill able to afford it); and there is a weekly gathering. Should a "brother" miss two of such meetings, it is the duty of the Visiting Committee, consisting of six members, to depute one of the number to go and see him, with the object of administering spiritual consolation in case of sickness, or in order to try and win him back should the brother have unfortunately fallen.

But the efforts of the society do not end here. The "Blissful Brothers" are doing yeoman service in the cause of the Master. Now and again certain of them visit the villages and country towns of the neighbourhood, and there hold Gospel Temperance meetings. As may be supposed, the Brothers are not educated men. One of them said last week that he had never had a day's schooling. But life-stories told with the earnestness of truth and soul-conviction have the best influence on hearers, perhaps as uncouth and uncultivated as the speakers themselves. Moreover, the altered appearance and reformed mode of life of the Brothers cannot but have the best effect on persons who mayhap at one time have been their companions in sin and degradation. One of the Brothers is a "navvy," who has been on the verge of suicide through his drinking habits; another has attended various fairs in the locality in the capacity of "clown," and who, even now, such is the force of habit, dates his conversion as having taken place about the time of Tavistock Fair.

This brief narrative calls for but two remarks. It shows the value of what Mr. Moody so often insisted upon, viz., the gathering in and garnering of the grain after he and Mr. Sankey had moved elsewhere. Secondly, the work now being done by the Blissful Brothers is a proof of the importance of personal testimony. Many of the men forming this society might, but for the trouble taken to associate them together and encourage and help them, have fallen back into former evil ways, hardening others by their bad example and sad downfall. Instead of that, however, they are helping to spread the light and the blessings they themselves enjoy, helping on in their humble way the coming of that glorious kingdom so devoutly wished and so long prayed for by all true Christian men and women.

THE "GOSPEL COMPASS."

THIS ingenious and deservedly popular Gospel broadsheet (*Partridge & Co.*), designed by Mr. W. C. Miles, and commended by us when it was published two years ago, continues to be a medium of great blessing amongst the sailors. We understand the sixth edition (32nd thousand) is now in course of publication. The Thames Church Mission, by whom it has been most beneficially distributed on the river and amongst the North Sea fishermen, speak of it as having "been used to the conversion of many seamen." The following, taken from the report of the Thames Church Mission, strikingly illustrates the usefulness of the "Gospel Compass" in saving life as well as precious souls:—

"The captain of the —— some time since bought a 'Gospel Compass.' He said that the 'Compass' had been blessed to him; it was fit to steer by for both worlds. 'I carried several of them to Guernsey for my friends,' he said. 'I gave one to a very wicked man who had worked on the quay for years. On my last voyage to Guernsey I was delighted to find this bad man quite altered. He told me that it was the reading of the 'Gospel Compass' that did it. 'No more swearing now, captain; my life is an altered one.' The captain also told how the 'Compass' helped him in a gale the other day. 'I was in a heavy gale,' he said, 'and could scarcely tell what to do, when I saw the lightship hoist signals of distress, but I could not tell their meaning. I ran below, looked at the 'Gospel Compass,' which told me at once. I ran my vessel, and made it known, so that *the crew was saved.*'"

WOMAN'S PRAYER UNION FOR CHINA.

A MEETING in connection with this Union was held in the ladies' waiting-room of the Conference Hall, Mildmay on Thursday, May 24, Rev. J. Hudson Taylor taking the chair.

The Secretary reported that the Union now numbered 316 members, banded together to pray daily for their poor sisters in China, and to seek personal guidance as to how they may help them. Fifty-six new members have joined during the year. Twelve members of the Union have been led to devote their lives to missionary work, and were now in China. Reference was made to the appeal for 1500 more missionaries for China, so that the Gospel may be preached to this generation, and prayer urged that God-called men and women might respond to it. Prayer was also asked for the health of missionaries during the trying summer months.

Mr. HUDSON TAYLOR dwelt on the wide openings and the need of woman's work in China, and mentioned instances of its usefulness and success.

The objects of the Union may be stated. They are—(1) To remember the women of China, and those working among them, in prayer every day; (2) to seek to interest others in the spiritual condition of the women of China; (3) to seek special guidance as to the way each may personally help as well as pray for the women of China. Cards of membership of the Union can be had on application to Miss E. Boyd, 5, Aldridge-road-villas, London, W. We hope many of our lady readers will join it, and thus be led to take a deeper personal interest in China and its teeming millions.

CHOWBENT, NEAR MANCHESTER.—Our unwearied friends, Mr. and Mrs. Rawlinson, have been carrying on for years, almost single-handed, a very useful and self-denying work among the poor. The expense as well as the labour has fallen largely upon themselves. We hope this mention will secure co-operation now when it is specially needed.

Letters to the Editor.

LETTER TO SCHOOL BOYS.

My dear Sir,—Your very kind reference to my Annual Letter to Boys has brought me so many letters from parents and others throughout the kingdom, and also from the Continent, that I am obliged to ask you to allow me to inform them that I will gladly send a copy *to any young gentleman whose name and address they may send to me*, but I cannot forward to adults copies for their own use. May I further add that I do not sell them, and that all are sent (prepaid) direct to the boys by myself.

It is very satisfactory to me, a regular reader of The Christian for many years, to find that it is so largely circulated. I think you, my dear Sir, should feel greatly encouraged.—Yours sincerely,

John Shrimpton.

38, *Lincoln's-inn-fields, W.C.*

SYRIAN COLONISATION FUND.

Sir,—We learn that it is reported that the object of this society has been changed. This is not the case. Our object is that for which the society was first founded: "Relief to persecuted and distressed Jews, mainly by colonisation in Syria, in token of Christian sympathy."

The field of proposed operations is, as it ever was, the province of "Syria," which is almost co-terminous with the Land of Promise, and includes North Syria, Lebanon, Galilee, Samaria, Judea, Gilead, &c. While acceding to the request made by those Jews who are prevented by Turkish officials from now entering Syria to settle them in Cyprus, we intend to go on as quickly as possible with our original and main work.

We guarantee £52 for support this year of each family in Cyprus, and the British Government take them under their protection, and will allot to them suitable land. We ask immediate help in providing this sum for their settlement in the island.

That primary duty fulfilled, we intend to continue the work in the Land of Promise, at Jerusalem, and elsewhere, of helping suffering Jews to settle in honest industry. Violent persecution of Jews by Christians has begun again in Russia. We must earnestly appeal for help in giving prompt relief. We are supporting nearly two hundred souls in Syria and in Cyprus.

(Signed) Shaftesbury, President.
E. A. Finn, Secretary.

41, *Parliament-street, London, S.W., June 4.*

Notices of Books, &c.

Stories for our Girls, and their Parents. By the Hon. Lady Grey. *Hatchards.* Suitable for reading at sewing classes, mothers' meetings, &c., as well as for general circulation. The lessons inculcated are by no means commonplace or tame, nor is the method and style of the stories by which they are illustrated, heavy or monotonous. The book affords interest and instruction for all who may read its attractive pages.

From Cana to Bethany; or, Gleanings from our Lord's Life on Earth. By Rev. Frederic Whitfield, of Hastings. *Nisbet & Co.* These are selections from former works now out of print, and we feel sure their reproduction will be a gratification to many. The chapters are on varied themes, but all are full of rich Gospel truth, and redolent with the fragrance of the name of Jesus. Searching and pointed in its style, spiritual and evangelical in its tone, the book is sure of being useful to both saint and sinner.

The Postman, edited by our Evangelist brother Mr. W. Y. Fullerton (1d. *Passmore & Alabaster*), is a capital pennyworth of "clear, crisp, and concise" writing; the contents are fresh and varied, and admirably arranged. We are almost inclined to say amen to the Editor's boast that there is something in it for everybody; if, as he further says, "it is sold everywhere," our commendation is scarcely needed. But is this not a patent exaggeration? If so, are exaggerations permissible in the conduct of religious journals?

Does Science Aid Faith in Regard to Creation? By Bishop Cotterill. 3s. 6d. *Hodder & Stoughton.* The first of a series of volumes on the chief doctrines of Christianity, to be published at intervals by this enterprising firm, and to be called "The Theological Library." The public are promised that the volumes issued shall be "condensed in expression, biblical in doctrine, Catholic in spirit, and by competent writers." All these conditions are admirably fulfilled in the volume before us. It is divided into two parts, the first treating of the Christian Faith on the subject of Creation, the second on Its Scientific Aspects. The book is of a class much needed, and the publishers have been fortunate in securing for their first essay the services of so valiant a defender of the faith as Bishop Cotterill proves himself to be. We accept this really superior treatise with much grateful appreciation of its merit, and shall look forward with eagerness and expectation to the volumes, from other pens, on other themes, by which it is to be followed.

Principles of Health in Childhood, Manhood, and Old Age. By Louis King. *Hamilton, Adams & Co.* Full of practical suggestions, as well as physiological facts, such as all wise men and women will be glad to be made acquainted with and to act upon. Those who are about to build, and those who have the care of households, should possess themselves of this very valuable guide at once. It may save them much future anxiety, trouble, and expense. Attention to its rules will go far to make its readers independent of doctors, and to make them free from the ravages of disease.

Forthcoming Meetings.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

The Irish Evangelization Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Rev. W. H. Aitken: June 3, Penge-lane, S.E.; July 1 to 15, Holy Trinity, Scarborough. The Mission at the Martyrs' Memorial Church, Clerkenwell, (Mr. Oswad Sharpe's), which was to have been held in July, is postponed till October.

Rev. W. Haslam: June 16, St. James's, Plumstead, Kent; 30, Grays, Essex.

St. George's Hall.—Mr. Denham Smith each Sunday during June, at 11 a.m. and 7 p.m. Wednesday at Burlington Hall, Savile-row, at 8 p.m.

Stepney Meeting House, Spring Garden-place, E.—Mrs. G. S. Resney will give an address to Men and Women every Sunday at 3 p.m.

Children's Special Service Mission.—Rev. W. S. Standen at Sidcup, June 17 to 22.

Swiss Protestant Church, Endell-street, Bloomsbury.—Special Evangelistic Services on Sunday evenings in June, at 7 p.m. Mr. J. W. C. Fegan will preach, and a choir of lads from The Boys' Home, Southwark, will lead the singing.

A Daily Prayer-Meeting in connection with the Islington Church Home Mission is held at 12 o'clock at 69, Upper-street, Islington-green, and will be continued until the end of June.

Gloucester Conference, Wed., Thurs., Fri., June 13, 14, and 15; Meetings, 7.15, 11, 3, and 7, at Shire Hall. Objects: To draw near to God and to one another.

Mildmay Park Annual Conference, June 27, 28, and 29, 1883.

Evangelistic Mission.—Seventieth Annual Convention of workers and friends, Town Hall, High-st., Kensington, W., Thursday, June 14, afternoon (3.30), when Lord Shaftesbury will preside, and evening (7), when Samuel Morley, Esq., M.P., will preside. The Hon. A. Kinnaird, Dr. Donald Fraser, Dr. Laseron. Dr. Mackay, Dr. McKilliam, Robt. Baxter, Esq., Frank A. Bevan, Esq., J. T. Campbell, Esq., G. A. Colman, Esq., Geo. M. Chamberlain, Esq., T. A. Denny, Esq., John Houghton, Esq., John McAll, Esq., J. E. Mathieson, Esq., Reginald Radcliffe, Esq., Frank H. White, Henry Varley, and others, will (D.V.) take part. Refreshments at 5.30.

Clapton Hall, Upper Clapton.—Mr. Herbert W. Taylor during June: Sundays, 6.30; Fridays, 7.30.

The Deepening of Spiritual Life (Stafford Rooms, Tichborne-street, Edgware-road, W.), every Friday, 3.30 p.m. June 15, "Finally," Mr. H. F. Bowker.

Agricultural Hall, Islington.—Sunday, June 17; 3.30 p.m., Rev. George Mole; 7 p.m., Messrs. Elvin and Allen, and a soloist.

The Merchants' Lecture.—Tuesdays in June, and in July, by Rev. Henry Allon, D.D., Finsbury Chapel, Moorfields, 12 to 1.

Y.M.C.A., The Priory, 198, Upper-street, Islington.—Thursday, June 21, 8.30 p.m., Special address by Rev. G. D. Wyatt, M.A.

Keswick Ninth Annual Convention will be held (D.V.) July 23 to 28. T. D. Harford Battersby, Keswick; Robert Wilson, Broughton Grange, Carlisle. (For lodgings apply to Mr. Postlethwaite, Eskin-place, Keswick.)

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, June 15, at 7 p.m., Rev. Thornley Smith on "The Indwelling Christ."

Home of Industry, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian Workers, Wednesday June 20; tea at 6; meeting at 7. Address by Rev. R. C. Billing on Colossians i. 11.

Children's Special Service Mission.—Mr. E. Arrowsmith, at Harrogate, June 16—18; at Leamington, June 23, 24; Rev. W. S. Standen, at Sidcup, June 17—22.

Conference Hall, Eccleston-street, S.W.—Mr. George Holland on "The East of London, its Dangers, and its Needs," Saturday, June 16, 4 p.m.; lecture on "Historical Accuracy of the Bible, as Evidenced by Recent Discoveries in Assyria," by Hormuzd Rassam, Esq. (late Consul at Bagdad), on Tuesday, June 19, 3.30 p.m.; Rev. J. Hudson Taylor on "Rest in Christ," as illustrated by thirty years' experience of Mission life in China, Wednesday, June 20, 4 p.m.

Notices.

C. W.—The Christian will be valued by Mdlle. Levat, 11, Quai de la Fontaine, Nimes, Gard, France.

Applicants for Tracts.—J. A. Bradburn, 18, The Crescent, Salford; Mrs. R. M. B. Morgan, 39, Lion-street, Hay; Mr. A. Latham, The Royal Clothing Military Depot, Pimlico, London; J. W. W. Matthews, High-street, Hungerford; G. Jack, Coast Missionary, Westfield Cottage, Broughty Ferry, N.B.; Miss Smith, 2, Three Crowns-lane, English-street, Carlisle; J. Rogers, Forlease-road, Maidenhead; Mr. J. Hanson, 3, Quarry-hill, Fall-lane, Dewsbury; J. Hall, care of Mr. Joseph Hall, Armitage-street, Ravensthorpe, via Normanton; S. K. Green, Thornhill-road, Dewsbury, Yorkshire; E. Peters, High-street, Stevenage, Herts; Miss Kelland, Woodchester, near Stroud; R. Chambers, 90, Church-street, Paddington; A. J. Sheppard, porter South-Eastern Railway, Wellington College, near Wokingham; Rev. — Smith, Manse of Unst, Shetland.

Communications received with thanks—E.L.F. H.E. E.W.M. F.W.A. J.C. J.P. M.F. G.H. S.S.M. G.S. F.M.L.P. R.J.H. L.P. Unity, P.P. C.B. J.J.I. H.W.W. L.F. W.B. H.C.H. J.W. C.S.H. A.B.H. C.B. K.J.G. J.O. N.E. G.P. A.M.C. E.A.F. R.B.G. F.M. S.K. J.W.T.M. G.E. H.C. F.W. A.A.M. J.T.W. G.T. R.B. H.M. S.H. P.D. E.J.M. R.H.H. P.W.R. E.C. W.H. B.M. J.DuP. de la H. G.H.C. H.J.A. J.J. W.F. H.J.B. J.J.W.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, June 9, 1883.

*** Donations should be sent by cheque or Post-office order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Eight Days' Gospel Temperance Mission—A. P. £5; P. £1 1s.	6	1	0
London Medical Mission—H. H. S.	1	0	0
Irish Church Missions—H. H. S.	1	0	0
London City Mission—D. P.	10	0	0
Mr. G. O. Eoll, Work, Port Said—J. J.	0	2	6
Mrs. Meredith's Prison Mission—C. W. H.	5	0	0
Day in the Country Fund—P. H. £3; Mrs. R. G. £2 2s.; Mrs. M. £5; M. J. S. 5s.; M. A. G. £1; G. D. C. £1; S. L. R. £1; E. E. C. £1 10s.; E. E. H. £1; Anon. £2; L. O. C. 10s.; A. B. M. 1s.; A. W. M. £5; Miriam £5	28	8	0
Passalenti's Italian Mission—H. H. S.	1		0
Thames Church Mission—H. H. S.	1		0
Church Missionary Society—D. P.	10	0	0
East London Training Institute—C. W. H.	10	0	0
Children's Special Service Mission—C. W. H.	5		0
Mr. Fegan's Boys' Home—Mrs. M. £5; H. H. S. £1; O'C. £2	8	0	0
Cow Cross Mission—H. H. S.	1	0	0
Dr. Barnardo's Homes—A. S. 5s.; O'C. £4; *Emigration Fund*—E. and A. K. 5s.; J. J. 5s.; Miriam, £5	9	15	0
China Inland Mission—K. Y. 10s.; J. J. 5s.; C. W. H. £5; Mrs. W. £10	15	15	0
Christian Colportage Association—C. W. H.	5	0	0
British and Foreign Bible Society—C. W. H. £5; O'C. £1	6	0	0
Poor Jews in Jerusalem (Friedlander and Kelk)—Miss L. A.	0	10	0
Rev. McAll's Work, Paris—H. H. S. £1; C. W. H. £5	6	0	0
Friendless and Fallen—O'C. £2; C. W. H. £5	7	0	0
Syrian Colonisation Fund—Mrs. and Miss P. £1 2s.; J. J. 5s.	1	7	0
Mr. Pascoe's Work, Mexico—C. W. H. £5; H. H. £5	10	0	0
Young City Work women—Anon £2; T. C. E. 5s.	2	5	0
East London Hospital for Children—E. H.	5	0	0
Miss Leigh's Work, Paris—H. H. S.	1	0	0
Army Scripture Readers' Society—O'C.	1	0	0
Scripture Readers' Society for Ireland—Mrs. and Miss P.	1	2	0
Miss Whately's Moslem Mission—C. W. H.	5	0	0
Convalescent Home, Folkestone—Anon	2	0	0
St. Giles' Christian Mission—H. H. S.	1	0	0
Miss de Broen's Work, Paris—H. H. S.	1	0	0
Pastor Chiniquy's Work—J. J.	0	2	6
Mildmay Mission to the Jews—C. W. H.	5	0	0
Gospel in South Africa—Anon £2	2	0	0
Miss Lee's Home, Eastbourne—Anon £2: No. 561, 5s.	2	5	0
Fresh Air Mission—C. F. 5s.; T. C. E. 5s.	0	10	0
	£178	3	0

[ADVERTISEMENTS.]

Open-air Mission—W. W. £5.

Royal Sea-Bathing Infirmary, Margate—Six water-colour sketches from F. S.

The "One Tun" Ragged School Mission—Mrs. Adeline Barker Harrison gratefully acknowledges the following donations towards the required £100: J. W. A. £3; Two Friends (Sandown) £2.

Young City Workwomen—A Lady Reader of The Christian, £1; from Moffat, 2s.

BETHESDA MISSION, Portsmouth.—Commander Ben. H. Key will be glad if friends will kindly send articles for sale at their "sale of work," to be held in October next, for the support of this Mission. £320 is wanted. Address: Commander B. H. Key, Downham, St. Edward's-road, Southsea.

WATERHEAD MISSION.—Mr. Joh Hancock, 3, Napier-street, Oldham, appeals for monetary help in a Gospel Temperance Mission, conducted by working men, and which has resulted in reclaiming several drunkards. The present need is want of forms.

"THEY BECKONED TO THEIR PARTNERS."

Let me recall the incident, and suggest an application:—

On the Lake of Gennesaret were two ships, but the fishermen were ashore "mending their nets."

Jesus entered Simon's boat, and, launching out into the deep, He said—

"Let down your nets for a draught."

When they had done this, they enclosed a great multitude of fishes;

And their net brake.

Then it was they "beckoned to their partners" for aid, by whose means the mighty catch Divinely given was brought to shore.

In the deep sea of this awful City-Life, we, too, hearing His voice,

Have let down the nets of our Homes.

A great multitude (Twelve Hundred and Eighty and Three) have been enclosed.

The nets show present signs of a heavy strain, unaided they may break.

I beckon herewith to you, my "partners" of many years' standing, co-workers, supporters, and helpers all, "Come to our aid. The Master is with us, in the very ship. By His help the great multitude has been caught. But your help is required to bring them all to shore."

Can any work be more needful or more blessed than that of rescuing Orphan or Destitute Children from the perils that await them if neglected by the Church?

Certainly no undertaking has produced more permanent and blessed results.

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GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving a parcel of Clothing from B. W.

The Infant Day Nursery. Week-day and Sunday Schools. Evening Classes. Work amongst Elder Girls and Young Women. Open Air Services. Mission to Inebriate Women. Evangelistic Services. Temperance Meetings, &c. The "Children's Rest," at Stroud Green, Woodside, near Croydon, is open to the Inspection of Visitors.

GEORGE HOLLAND, George-yard Ragged Schools, &c., High-street, Whitechapel, E.

DAY IN THE COUNTRY.

GEORGE-YARD RAGGED SCHOOLS.

Received with thanks from B. W., 5s.

The poor children of the courts, alleys, and back streets, will be taken for a Day in the Country, when it shall please the Lord to supply sufficient funds.—GEORGE HOLLAND, George-yard Ragged Schools, &c., High-street, Whitechapel, E.

MORAL REFORM UNION.—Lectures to Adults on Christian Morality. The Rev. H. P. Hughes, M.A., of Oxford, on "Immorality versus Christianity." At Westbourne Park Chapel (Royal Oak Station), Thursday, June 21, at 8 p.m.

HOLINESS AND FAITH-HEALING MEETINGS.

EVERY MONDAY, TRINITY CHURCH, Triangle, Hackney. 6.30, Faith-Healing. 7.30, Holiness. Speakers, various.

Conducted by Rev. JOHN ALLEN.

HOLINESS MEETINGS, 3, Rochester-square, Camden-road. Every first Tuesday in the month, 3.30, 6 and 7 p.m. Every Tuesday, 6 and 7 p.m.

Conducted by Rev. W. E. BOARDMAN.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

Supported by Voluntary Contributions.

President—

The Right Hon. the EARL OF SHAFTESBURY, K.G.

Established 1822, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations*. Irish-speaking Readers are sent to Irish-speaking districts when required. The work is carried on in a spirit of love.

Subscriptions or Donations will be thankfully received by the Secretary, Capt. KEARNEY WHITE, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY.

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

URGENT APPEAL.—The Committee of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic 25, Queen's-square, Bloomsbury, earnestly appeal for contributions in aid of the poorer patients and their families. The work of the Society is not in any way curtailed by the rebuilding of the Hospital, but is still carried on in the new wing, and the Committee will most thankfully acknowledge the smallest gifts in money or clothing. *Old coats and trousers are much needed.*

KESWICK.—Ninth Annual Convention will be held (D.V.) July 23 to 28.—T. D. HARFORD BATTERSBY, Keswick; ROBERT WILSON, Broughton Grange, Carlisle.—For lodgings apply to Mr. POSTLETHWAITE, Eskin Place, Keswick.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square E.C.

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

GOSPEL TEMPERANCE MISSIONS.—Printed Suggestions by W. FORBES, Gospel Temperance Advocate, free on receipt of stamped addressed envelope.

71, Windsor-road, Holloway, London, N.

KONIGSHEIM, WESTON-SUPER-MARE.—A temporary residence for Lady Christian workers, or those engaged in tuition, who wish to make a short stay in a quiet Christian home, at a pleasant watering-place.—Further particulars to be obtained from the

LADY SUPERINTENDENT.

Educational.

BRAMFIELD, Cavendish-road, Clapham-common. Miss RABETT receives a limited number of young ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences. Careful mental culture. Special advantages for modern languages. High-class professors attend. Preparation for Cambridge Local and Higher Examinations. Prospectus on application.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss ARNOLD, 50, Victoria-road, Clapham-common, S.W.

For Delicate or Backward Youths

PRIVATE TUITION

must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninterested Assistant Masters, and to the rough treatment of harder Schoolmates.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home, wherein his Pupils are received as members of, and sharers in, the family life. In the fear and love of God it is sought to train this family, developing all kindly and gentle feeling, encouraging observation and a love of Nature. It is Mr. Penn's conviction that

DECISION OF CHARACTER

is of more value than an extensively stored memory, and the mere acquisition of knowledge apart from some perception of its significance as a factor in human life and interests is not encouraged. The House is admirably situated on the eastern brow of the northern heights of London, open on all sides and commanding an extensive and delightful view of over twenty miles of River, Lake, Hamlet, and the Forest of Epping, into which it is easy to penetrate for pleasant rambles, &c. Abundant opportunity for

BOATING, BATHING, CRICKETING, NATURALISING, &c.,

close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery by a competent Tutor. Drawing, Painting, and Shorthand are *included* in the curriculum. Full particulars on application with References to parents of Pupils.

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.

Entrance at any date, Fees in proportion.

THE OLD HALL SCHOOL, WELLINGTON, SHROPSHIRE.

Principal—Dr. BRANAGH, M.A., Author of "Mental Education," "Three Lectures on the Tabernacle in the Wilderness," &c., &c.

Vice-Principal—Robert Weston, Esq., T.C.D.

Head Master—Mathematics: T. Woodcock, Esq., B.A., Wrangler, late Scholar and Exhibitioner, Christ's College, Cambridge. Second Master—Classics: H. May, Esq., B.A., late Scholar of Brasenose College, Oxford. Modern Language, Music, and Drawing: C. M. Bach, Esq., Graduate of the University of Leipsic, and Government (German) Certificated Teacher. Junior Master: D. H. S. Cranage.

Terms for Board and Lodging exclusive of School Fees), as under, per Term:—Boarders under 10 years of age, 12 Guineas; Ditto, 10 years of age and over, 15 gs.; Ditto, under 18, with separate Bed-room and share of Private Sitting-room, 33 gs; Private Pupils above 18 years of age, with separate Bed-room, separate Private Sitting-room, and other privileges, 60 gs.; Separate Bed-room for one Boy, 6 gs. For Boys who enter the School under 10 years of age the charge remains 12 gs. Two or more Boys from the same family are taken at reduced charges. Entire charge taken of Boys from India, the Colonies, &c.

School Fees (for Education only), per Term:—English Education, with Latin, Greek, and Mathematics, £4 4s.; French and German (each), £1 11s. 6d.; Drawing, £1 11s. 6d.; Piano, Singing (each), £1 11s. 6d.; Shorthand, £1 11s. 6d. Drilling (during summer months), per annum, £1 1s.

Full particulars on application to the PRINCIPAL.

Dr. Cranage has recently greatly enlarged and improved his School premises.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

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THE WOODLANDS, Aitchin, Herts, —Select Boarding School for Boys. For prospectus apply to the Principal, ISAAC SHARP, B.A., a member of the Society of Friends. Careful personal training. Efficient staff of masters excellent recreation grounds

A CHRISTIAN HOME.—Mr. & Mrs. Macculloch having had much experience in teaching and training the young (both Sighted and Blind), are prepared to receive into their family a limited number of young persons, attending Public Classes, or as Private Boarders. Every home comfort, with careful superintendence of lessons, music included. Terms moderate, and according to arrangement.—Highest references, and full particulars, on application to G. MACCULLOCH. Author of "Story of a Blind Mute." &c., 56, Queen-street, Edinburgh.

EDUCATION.—A Clergyman strongly recommends a first-class Christian home for twelve girls. Terms moderate. Pupils have successfully passed Local Exams. and R.A.M. Indian children received.—Rev. J. JOHNSON, Britwell Rectory, Watlington, Oxon; or PRINCIPAL, 5, Sussex-places, Southsea.

BOARDERS.—Two or three boys of good family can be received as above by Rev. J. C. ASTON, Altona, Germany.

EDUCATIONAL.—The Principal of a Ladies' School (High-class), who has had lengthened experience and has been singularly successful as a teacher and trainer of youth, morally and physically, offers a present Vacancy on inclusive and reduced terms to parents seeking for their daughters intellectual culture, combined with Christian training. All pupils entered for the University Examinations have passed successfully.—PRINCIPALS, care of Miss Randle, Bank-street, Teignmouth.

HIGH-CLASS GIRLS' SCHOOL.—Principal, Miss BASTIN, Glebe-place, Stoke Newington. Efficient Masters and Governesses. Limited number of boarders. Watchful care and home comforts. Pupils prepared for Cambridge Local Examinations. Referees—Rev. GORDON CALTHROP, 3, Highbury Grange, N.; Rev. WILLIAM SPENSLEY, 20, Lordship-park, Stoke Newington, N.

A SWISS LADY who can teach German, French, English, music, singing, and drawing, and who has had some years' experience in England, desires a situation in a Christian school or family. Salary, £40 to £50.—Reference, Mr. WINTELER, 14, Caistor-villas, Manor-road, Stamford-hill, London, N.

VEVEY, Switzerland.—First-class Educational Establishment for young Ladies. Special facilities for acquiring foreign languages; careful Christian training; special attention to health; domestic arrangements as in the best English schools. The Lady Principal will be in England at the beginning of August.

H. E., Librairie, B. Caille, Vevey, Switzerland.

WANTED IN SEPTEMBER, Resident Assistant Master for a private School (boys). English subjects, elementary Latin and French, drawing (South Kensington Certificate preferred).—Address, stating salary, references, experience,

X.Y.Z., English and Foreign Library, Blackheath.

READING AND CONVERSATION.—Wanted, in a high-class Boarding School in Holland, a young Christian Lady for above. In exchange, lessons in French, German, and drawing. Travelling expenses returned. No salary. Laundry free.

Miss KROFFF, Ede, near Arnhem, Holland.

NURSERY GOVERNESS wanted, to take entire charge of four children. Eldest girl of eleven, youngest boy of five. Must be Christian Lady, able to teach English, French, and music, and be a good needlewoman. Small salary, but very happy home.—Address with full particulars, P. PARFITT, Stationer, Salisbury.

GOVERNESS or Secretary.—An earnest Christian desires a re-engagement. English, Senior, and Higher Cambridge Exams. French diploma. Hanoverian German, music (Paris Conservatoire), drawing, water-colours. Highest references.—V. S., May's, 159, Piccadilly.

AS GOVERNESS.—Wanted, August 1, Christian lady, between 22 and 30, to take entire charge of a girl, aged 9. English, conversational French, drawing, and music required.—L., Eastwood House, Chesterfield, Derbyshire.

GOVERNESSES.—An experienced English governess wanted in Wales. A Christian lady. Aged above 30. Thorough English, fluent French, drawing, and painting. Also a French Holiday Governess for Scotland.—Address by letter only to Mrs. WYATT, 28, Eastbourne-terrace, London.

A GERMAN LADY would be glad to meet with a holiday engagement for the months of August and September. Is fond of children.—Fräulein BOCKENDAHL, Miss Goulty, Sussex-square, Brighton.

GOVERNESS.—Wanted, by a young Lady, very fond of children, an engagement as above. Acquirements: English, music, and the rudiments of French. Country preferred.

META, 10, Mount Pleasant, Lewes, Sussex.

DAILY GOVERNESS.—A Lady, from North Germany, desires a re-engagement as above, in the south of England, where she could be in lodgings near her pupils. Thorough English education, and Parisian French.—For satisfactory references apply to Mrs. R. THOMSON, Monkchester, Bournemouth; or to Miss H. A. SMITH, Wilford House, Nottingham. A Christian home would be much valued.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors—their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

BELMONT COLLEGIATE SCHOOL for Girls, 13 and 14, Belmont, Bath.—A thorough English education, with Latin, mathematics, French, German, &c., on inclusive and moderate terms. The School is arranged on the best modern lines, and the utmost care taken that the whole tone and atmosphere be decidedly Christian. A few boarders received in the house of the Principals.

Appointments, Situations, &c., Wanted.

TO CLERGYMEN.—A Layman of decided Evangelical views, whose invalid Wife requires a dry, and not a relaxing, place of residence, would be thankful to be directed to some suitable spot in the South of England, where his help would be welcomed by an over-worked or hard-worked Clergyman in sick visiting, mission services, Bible classes, or other work for the Master. The Advertiser is upwards of sixty years of age, and not a stranger to the kind of labour here intimated.—Address, in the first instance, S. T., care of Steel & Jones, Advertising Agents, Spring-gardens, S.W.

AS PRIVATE SECRETARY, Secretary to a Mission, or otherwise.—Wanted, by a Gentleman of unquestionable Christian character and integrity, a position of responsibility and trust. Rapid correspondent, and first-class accountant.

O. K., 6, Portland-place North, Lower Clapton, E.

PARTNERSHIP wanted by a young man, in a sound established business. Moderate capital. State full particulars.—A. B., Mrs. Day's, Stationer, 154, Uxbridge-road, London, W.

EVANGELIST.—Would take oversight of Village Chapel, or Mission work permanently, or conduct Gospel Services for a few months. Highest references to pastors and others; known to, and recommended by Mr. Henry Varley.—For further particulars address, SIGMA, The Christian Commonwealth, Kensington Chambers, 73, Ludgate-hill, E.C.

TRAVELLING TUTORSHIP, or post of contributor to a religious journal. Poetry or prose. Wanted by member of Worcester College, Oxford.—Apply, with terms, J. S., 66, Kingston-road, Oxford.

AN ACCOUNTANT (a Christian, and man of business) has leisure to post and periodically balance books. Highest references. Terms moderate.—BOOKKEEPER, care of Messrs. Jones & Co., 14, Holborn-viaduct.

BUTLER or Caretaker, married, one child three years old; age 27, height 5 ft. 11½ in., over 12 months present situation; 3½ years previous situation. Wife useful if required. Christian and abstainer.

A. S., The Lodge, Weston-super-Mare, Somerset.

MR. GEORGE HATTON, of St. Giles' Christian Mission, is most desirous of obtaining a situation for a young man, whom he can highly recommend. Aged 31. Eleven years' excellent character. He would not object to a Porter's or Messenger's place. Can be trusted to any extent.—J. S., 21, New North-street, Theobald's-road, W.C.

GARDENER, or Groom and Gardener.—A respectable Christian Man seeks place as above. Forcing, conservatory, vines, &c. Well up in his work. Married, middle-aged. Highest references.—J. B., Wootton Lymington, Hants.

GARDENER.—A Gentleman desires to recommend a thoroughly experienced Gardener, a Christian abstainer, married. Been accustomed to green-houses, occupied present situation seventeen years. Age 40. Neighbourhood of Croydon, Surrey, preferred.

J. C. R., 2, Austin Friars, E.C.

SITUATION wanted, by Christian young man, 22, where trustworthiness is required. Any light capacity; good references.—Enquiries or letters, R. S., care of Mr. Ruffell, Church Home, Middlesex Hospital, W.

TO SADDLERS, Upholsterers, or any Mechanical Trade.—A Christian wishes to apprentice his son, indoors. Small premium, country or London.

HOWARD, 20, Station-road, Finchley, London.

A WIDOW LADY (Church) wishes for Mission work where labourers are really wanted. No salary. Details and references given by letter.—F. B., 12, Castledine road, Anerley, S.E.

AS COMPANION, or Assistant-Housekeeper, to delicate Clergyman's wife, or Mother's Help. No salary, but a happy Christian Home earnestly desired.

L. A., 1, Norfolk-place, Halifax, Yorkshire.

FRENCH NURSERY GOVERNESS. A young Lady desires an engagement in a Christian family. Salary £20. Travelling expenses paid. Also an experienced FRENCH COOK.—Madame MARZIALS BARNAVE, Luc-en-Diois, Drôme, France.

HOUSEKEEPER, or Caretaker.—The Advertiser, whose husband (late of the Protestant Evangelical Mission) has recently been killed, desires an engagement. Highest references.—M. B. P., 109, Hemingford-road, Barnsbury, N.

MAID.—A Lady wishes to recommend a superior young Girl as above to young Ladies, or sewing maid, in a Christian household. Has been apprenticed to a dressmaker, and served under a milliner.

Mrs. ILIFFE, Shipston-on-Stour.

A YOUNG LADY desires work in a Convalescent Home, to assist under a Lady Superintendent. Has had some experience. No salary.—L. O., care of Miss HOSKING, Finsbury House, Ramsgate.

AS WORKING MATRON.—Number of children not exceeding 25; or to teach elder girls needlework. Understands dressmaking.—A. N., Female Orphans' Home, Tangley-park, Hampton, Middlesex.

AN EXPERIENCED CHRISTIAN WORKER, accustomed to give Gospel addresses and Bible readings, and of great experience in open-air and tent preaching, will be disengaged at the middle of July, and open to correspond with any of the Lord's people concerning Mission work. References given to well-known servants of the Lord Jesus Christ.—Letter, A. M., 16, Colville-road, Colville-square, Bayswater, W.

AS BIBLE-WOMAN. — Wanted, by an Unsectarian, a situation. Experienced, can be well recommended. Age 36.
I. M., The Cottage, Green-street, Forfar, N B.

NEEDLEWOMAN, in a Christian family. Good dressmaker and machinist. Age 29; highly recommended.
Miss B., Broadwater-Bury, Tunbridge Wells.

SECRETARY. — A well-educated Lady desires to undertake the duties of Secretary to some Mission or charitable work.—Apply by letter to
Miss J. A. T., 72, Princes-square, Bayswater.

MISSION WORK, or as Governess. —The Rev. J. B. Barraclough is anxious to find employment for a Christian Jewess. Mission work preferred. Speaks several languages.
46, King Edward-road, Hackney.

A LAD, aged 17, who has been three times convicted, wishes to obtain employment under supervision, with a view to retrieve his character. Has worked in Printing-office. Right arm partially disabled, otherwise would go to sea.—C. O. S., 27, Duke-street, Bloomsbury.

Appointments, Situations, &c., Vacant.

WOOLLENS.— Traveller wanted (town preferred), dealing with first-class houses only, on short terms, or eventual partnership, with Christian man, by London firm recently started.—Apply by letter only, OMEGA, care of Y.M.C.A., 186, Aldersgate-street, E.C.

FOR FRANCE.—Wanted, a duly qualified Medical Missionary.—W. BURNS THOMSON, 110, Newington-green-road, London, N.

A CHRISTIAN COUPLE wanted, for a small village in Warwickshire. The man to be Colporteur in the district, and have charge of a reading-room attached to the dwelling-house. He must be qualified to give occasional addresses, and be earnest in seeking to win souls. The wife to give coffee in the Evening, and keep the room clean. Good house, with salary.—M., Rimer's Library, 205, Brompton-road, London, S.W.

TO CHRISTIAN LADIES.—The Advertiser desires to meet with a lady as Companion, cheerful, energetic, and musical, to assist her in Christian work in the country. A good home. Small salary if required, but voluntary help preferred.—E., Buckenhill, Bromyard, Worcester.

AGGRESSIVE CHRISTIANITY.—Wanted, two Ladies, friends if possible, to conduct Mission services, take Bible classes, and win district to Christ. Must be fully saved, pledged abstainers, able to sing. Plenty of liberty given in bright Mission room.—Apply, stating stipend, Rev. H. J. WOOD, New Farnley Parsonage, Leeds.

GROCER'S ASSISTANT.—Wanted, First Hand, outdoors. A decided Christian, thoroughly businesslike. Good provision hand.—Apply at once, with particulars, to SMITH & VOSPER, Kingston Cross, Portsmouth.

A SUPERIOR PERSON of some education, wanted to undertake the housemaid's department of work; and to attend a little upon the mistress and two children. No stimulant allowed.—Mrs. A., 8, Chapel-street, Southport, Lancashire.

COACHMAN, AND LAUNDRESS.—Wanted, on the 30th instant, a Man and his Wife, to act in the above capacities. He must understand horses, be a good whip, and know town well. His Wife capable of managing the laundry for a large family. Good wages. Spacious and comfortable rooms. Highest testimonials as to character necessary.—Apply by letter to Mr. DAVIS, J.P., Earlsfield, Wandsworth-common.

A GOOD BUTLER wanted (where footman is kept), thoroughly trustworthy and competent. Abstainer preferred.—Apply, stating age, height, wages, and whether single or married, to Mrs. KEMP, Beechwood, Rochdale.

COOK AND FOOTMAN wanted, about 20th inst. Former must be thoroughly good, punctual, a good manager, and if accustomed to dairy preferred. The latter, not under 5ft. 8in., must know his work well, be accustomed to go out with carriage; and both must be scrupulously clean, early risers, earnest Christians (Nonconformists), and total abstainers. — Address, stating wages required, with references,
Lady OGLE, Withdeane Court, near Brighton.

A LADY wanted by Christian Tea Merchant in every country town and village in England, Scotland, and Ireland, where not yet represented, to sell choice Teas, very strong, in packets, at store prices, amongst private friends or customers. 6d. per lb. commission allowed. £1 weekly easily earned. Samples gratis.—Apply only by letter, C., 16, Great Winchester-street, London.

UPPER HOUSEMAID wanted, where two are kept. Age not under 30.
Mrs. RYLE, The Palace, Liverpool.

AS LAUNDRY MATRON.—Wanted at once, a Christian woman in a small Home for penitents.
Mrs. SHETTLE, 73, London-street, Reading.

A WORKING HOUSEKEEPER, about 35 years, wanted, the end of June. Small family. Must be a thorough Christian, and a cheerful disposition.—A. S., Watts' Servants' Registry Office, 56, Bexley-road, Belvedere, Kent.

CAN ANY LADY recommend a strong, industrious, respectable Girl, as Kitchen and Scullery Maid, 18. Good character indispensable. Char-woman once a week. Clergyman's family.
Miss B., Broadwater-Bury, Tunbridge Wells.

GOOD NURSE for four children, able to take care of young infant. Experienced, thoroughly trustworthy. Character excellent; good needlewoman. £20, all found.
Mrs. H. EVANS, Mapperley Vicarage, Derby.

A GIRLS' MATRON wanted, in a School for boys and girls. Must be a good needlewoman, and fond of children. Age 25 or over.—Mrs. LEIMEY, Friends' School, Saffron-Walden, Essex.

GENERAL SERVANT wanted, in a Christian family. Clean, honest, good character; about 20. Housemaid kept.
62, Gresham-road, Brixton, S.W.

UNDER NURSE wanted. Decided Christian and abstainer. Not under 18.
Mrs. ASHTON, Delrow, Watford.

NURSE wanted, single-handed, about 30. Accustomed to and fond of children. Four children, youngest 2 years. Good needlewoman. Also, a good **COOK** required.
Mrs. APPERLY, Hurstleigh, Redhill, Surrey.

COOK.—A thoroughly respectable person wanted as good plain Cook. £20. All found. Total abstainer.
26, Stanley-gardens, Kensington-park, W.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C. This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes: — *Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; Dr. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world.
Tariff on application to Miss PERCY.

STILL FURTHER ENLARGEMENT.
WEST CENTRAL HOTEL.
97, 99, 101, 103, Southampton-row, London. Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Francis Murphy, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian. Plain Breakfast or Tea*, 1s. 3d. *Beds*, 1s. 6d. to 2s. 6d. Printed Tariff on application to FREDERIC SMITH.

BED-ROOM, with use of sitting-room, with or without partial board; or bed and sitting-room combined; or double-bedded room, for friends or brothers engaged during the day. Could accommodate a Lady. Christian people; no children. Domestic comfort studied. Near rail and cars. Terms moderate.
A. B., 77, Mildmay-grove, N.

TO LET, two unfurnished Rooms, with use of Kitchen, suitable for mother and daughter, or two sisters. No children.—Particulars, A. B., 134, Beresford-street, Camberwell, S.E.

MILDMAY PARK, to Let, a Furnished House, or part of. Servant could be left. E. F. P., 17, Mildmay-park.

DRAWING AND BEDROOM (Furnished) in private family, for permanency. Terms moderate. Close to Kensington-gardens and Notting-hill-gate.—E. C., Boddington's Library, Notting-hill-gate, W.

TO BE LET, at reduced rent, £28, Melrose Villas, Brunswick-park, New Southgate. Pleasantly situated, very high and healthy; good gardens; perfect drainage. Three bed-rooms, two parlours, kitchen, and scullery; two w.c.'s, bath-room, hot and cold water.—Apply, WM. WOOD & SON, Wood-green Station, G. N. R.; or on the Premises.

DELIGHTFUL COUNTRY RESIDENCE (moderate-sized), very high and bracing, commanding beautiful views of the surrounding neighbourhood. This is a perfect resort for any gentleman requiring country air or change of scene. Close to church, rail, and post. Will be let furnished or unfurnished, or the freehold would be sold.
Hillside, Loudwater, near High Wycombe.

BOURNEMOUTH, Ivors, Old Christchurch-road, Boarding House.—Cheerful central position, near Holy Trinity Church. Very comfortable house. Permanency or otherwise. Terms moderate.

BOURNEMOUTH, Clairville.—Superior Boarding House, conducted by Mr. and Mrs. JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church and sea. Most liberal table.

BOARD AND RESIDENCE at **BRIGHTON.**—Central position, near to the Pavilion, Aquarium, and Piers. Sea view. Liberal table. Every home comfort.—Terms on application to Mr. and Mrs. Box, 58, Old Steine.

BOARD AND RESIDENCE in a Christian family, for two Ladies, friends or sisters. No other boarders received. Terms moderate, especially if occupying the same room. Highly favoured neighbourhood for good ministries.—H., 38, Kyverdale-road, Stoke-Newington.

BOURNEMOUTH. — Comfortably furnished Apartments, drawing and two bedrooms. Every convenience, with moderate terms. Mrs. NEWBURY, 2, Eastbourne-terrace, East Cliff.

BOURNEMOUTH. — Furnished Apartments in a house standing in its own elegant grounds, a few minutes from the station and the sea (East Cliff). References exchanged. N.B.—Apartments are cheaper in June.—Miss THORNHILL EATON, Madeira-road, Bournemouth.

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Continued on page 23.

GARRATTONIAN PHILOSOPHY: WHAT IS IT?

"He is not the discoverer who first utters a truth, but he who says it again and again until he compels mankind to hear him!" So said Sydney Smith.

We emphatically deny, what is occasionally so lightly stated, that it is possible to gather authentic and genuine testimony to any and every invention. If a patient makes a plain statement, attests it with a respectable and honoured name, and quotes the corroboration of similar benefit derived by several of his nearest friends, it affords an argument on the side of truth which no amount of sophistry can deprive of genuineness; and since we have received, and continue to receive, innumerable testimonies of this character, we feel no anxiety about the result of a communication with any of those whose statements we publish, as our correspondents will, we are assured, as gladly reply as they have spontaneously communicated their experience to us. In almost every instance a direct communication from the writers themselves would reveal not only a certainty of speedy and beneficial results being derived from Odo-Magnetic influence, but that the permanent character of the change experienced adds to the confidence of such patients in the power of Magnetism to produce such radical, constitutional, and permanent results.

It is impossible for us to put the experience of our patients more clearly than they themselves have done from time to time. What could be plainer than the statement of the Rev. R. Burrell, concerning his friend, in "Uniform Efficacy," "Apparently paralysed for life," "Now perfectly cured, away in a tropical climate, enduring the heat better than his brother officers;" or of Rev. Henry Watts, Titchborne Parsonage, also in "Uniform Efficacy," "The lady who was apparently doomed to be bedridden through paralysis, being sentenced to that fate for the rest of her life by the prophecies of Allopathists, was enabled after a reasonable trial of your Magnetic treatment to get down-stairs again and go out in a Bath chair."—*See also other cases of paralysis.*

If the power of the remedy is such as to bring health and activity to lifeless limbs, what may we not hope from its use in cases where no part of the nervous or muscular tissue is diseased, but, while perfect in all its parts, lacks only such a stimulus to nervous energy as Odo-Magnetic influence has proved itself to be?

This unquestionable testimony in favour of Magnetic treatment has two special and significant features worthy of notice which are not perhaps to be found in connection with any other remedy. First, that we are permitted to give the full names and addresses of our patients. Second, that they not only give their own experience, but are able to state that friends (in some instances numerous) have realised the benefit they themselves sought from Curative Magnetism.

In closing these brief papers, we trust that the reader will have arrived at the only logical conclusions possible, viz.:—

That disease is an unit, or element of disturbance, an irregularity or defect in the system, in whatever form it may manifest itself, or by whatever name it may be called.

That in most instances its approach is very insidious and imperceptible, only revealing its presence when it has a fixed hold on the system or some part of it.

That an unbalanced or abnormal condition of the organism precedes all chronic affections, as well as those of a temporary and acute character.

That the pathological classification of disease is often perplexing to the medical practitioner, consequently a difficulty of treatment arises in each case. And, finally,

That, except by such means as effectually correct the disturbance, by affecting the whole organism simultaneously, thus restoring the equilibrium or true balance of the vital forces, we are only dealing with the symptoms of disease and not the cause.

Mr. Garratt will always be happy to confer with any scientific or medical gentlemen, either personally or by letter, upon any phase of the subject, or any case for treatment, and will send a private list of names as referees to any address.—Mr. B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

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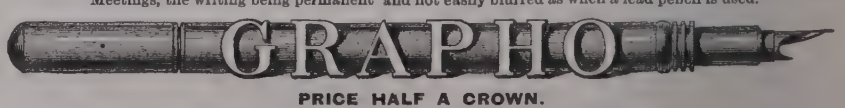
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The Christian.

THE STUDY OF PROPHECY.

THE contents of the Bible may be ranged under three leading divisions: doctrine, history, prophecy. In order of importance they may, perhaps, be fairly so placed, the positive teaching of the Word, the *ipse dixit* of the Holy Spirit, as to revealed truth, being in the forefront, the historical facts, upon which so many doctrines are based, coming next, and the great prophecies, fulfilled and unfulfilled, bringing up the rear. The three, combined, form a mighty force of truth against which the hosts of error vainly strive. They are a threefold cord, which cannot be broken. They are so related, one to the other, that neither can be overlooked without the other suffering from the neglect, each one contributing to the other a quota of sacred evidence and inspired support.

Of the three, prophecy occupies by far the largest place. In the Old Testament, sixteen books are devoted to prophetical truth, while the remaining books are largely occupied with prophetic statement; specially in the Pentateuch and the Psalms. In the New Testament, very much of our Lord's teaching, and not a little of that found in the Epistles, abounds with predictions concerning the future, while the sacred canon closes with that wonderful prophecy known as "The Revelation of Jesus Christ," in which all that has gone before is so gathered up and interwoven as to show that the Divine Spirit intended it to refer us back to that "sure word of prophecy" which pervades the Scriptures throughout.

It is impossible to study the Bible with any degree of fairness and breadth of thought without studying prophecy; yet we venture to say, among Bible readers, no subject is so generally neglected; in many cases it is even on principle avoided. The consequence is, that a large portion of the inspired volume to many minds becomes barren and unfruitful, not because the soil is not equally as rich and fertile as other parts may be, but because it is unworked and passed by. Or if ever visited, then it is only to pluck at random some stray flower of sacred truth which grows upon the surface, rather than to search and delve for the precious ore with which its depths abound.

Yet the study of prophecy is not only commended but commanded by the inspired writers. Special promises are attached to its careful consideration, while its bearing upon the life and character of the true believer is of the highest practical importance. It tends to arm his faith with weapons of keenest edge in the midst of assaults to which that faith is exposed; and by forewarning him of coming events, to preserve him from the evil and to prepare him for the return of his Lord. The enemy of souls labours hard to deter Christians from studying prophecy, or, if they enter upon it, to mislead them, for well does he know that in proportion as they are scripturally versed in its themes will they be awake to the claims of Christ, and on their guard against his own devices.

Why, then, do so many neglect it? Various answers to this question are sometimes given. Among them are these: The faults and follies into which many of its students have fallen; the difficulties which the study involves; lack of time and opportunity to enter upon it; and last, but not least in its bearing upon the matter, lack of interest and concern as to what the future may have in store, further than the one essential point of eternal life beyond the grave. As to the first of these, it must be confessed that some of the advocates of prophetic truth have been its worst enemies; by their attempts to be wise above what is written, and by the wild and absurd hypotheses they have first raised, and then exaggerated into assumed facts, they have made sober, thoughtful readers of the Word jealous of the subject altogether. Attempting to fix dates, solve mysteries, and arrange details, they have exposed themselves, and what is of far more consequence, the prophetic Word itself, to contempt and neglect. In this, as in many other directions, Christ has been "wounded in the house of his friends."

And yet here, as in other spheres, human mistake and error of judgment should surely be regarded as beacons of warning, adding to the safety of the way, rather than as barriers to entering the path in which they may be found. The same objection might be urged against the study of doctrine, systems of theology abounding in traces of human error, and being often overlaid with the mere traditions of men. Keeping to the plain letter of the Word, and depending solely on the guidance of the Holy Spirit, will save us from mistaking these will-o'-the-wisps for the prophetic light, and from falling into the mistakes all wise men would alike deprecate.

As to the difficulties which attend the study, they are only such as yield to prayerful inquiry and thought. They are more fancied than real, and arise from want of acquaintance with the wider range of inspired truth, which due regard to prophecy as well as its other themes would afford. The difficulties attach to secret things which belong not unto us, but unto God, rather than to what is revealed in the Word that we are called upon to investigate.

Lack of time and opportunity is doubtless an obstacle to exhaustive study of revelation on the part of many. However much they may desire to be so, all readers cannot be students. But the most busy man, if a child of God, will feel it his duty to give some time to acquaintance with his heavenly Father's will, even though it be a sacrifice in other respects to do so. If such a one, however brief and few his opportunities may be, in the spirit of a true disciple, impartially and with childlike simplicity, seeks to be led into *all* truth, he shal find that the bright gleams of joy and hope which prophetic light throws across our pilgrim path, illumine his sky and cheer his onward way. Let him therefore use aright his one talent of time, assured that to him who is faithful in that which is least, more shall be given. Where lack of interest and concern accounts for the neglect, surely we are right in urging that to be uninterested in anything God has spoken, or unconcerned about any subject He has unfolded for our benefit, is to dishonour Him, and slight his gracious message: "Every scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction which is in righteousness," and seeing that the prophetic Scriptures are undoubtedly inspired of Him, they certainly demand our reverent regard. To neglect them is therefore culpable and inexcusable in his sight.

The very fact that He has occupied so much space with them proves their importance and indicates their value. Only let us apply the same principle of interpretation to unfulfilled prophecy as we necessarily must to that which is plainly fulfilled, and we shall find that while the latter serves to confirm our confidence in the Divine origin of Holy Writ, the study of the former tends to sanctify the heart and consecrate the life, by giving to the present, as read in the light of the future, a solemnity and responsibility, the force of which we cannot resist. Undismayed by the signs of the times, however dark they may become; undaunted by the powers of darkness, however fiercely they may rage; unmoved by the trials of life, however severe they may prove; taught by the prophetic page, we shall look for the appearing of the Lord we love, and waiting for the Son of God from heaven, shall "gird up the loins of our mind, and hope to the end for the grace to be brought unto us at the revelation of Jesus Christ." Meanwhile we shall be found actively engaged in his service, we shall "occupy till He come," and all the more diligently and faithfully because through the vigils of the night we hear his voice sounding through the word of truth, and saying, "Behold, I come quickly, and my reward is with me, to give everyone according as his work shall be."

KESWICK CONVENTION.—The usual circular of invitation, issued by Canon Battersby and Mr. R. Wilson, states: We purpose, if the Lord will, to hold another Convention at Keswick, for the promotion of personal and practical holiness, from Monday to Saturday, July 23—28. We cordially invite all who love the Lord Jesus Christ, and desire the fulness of his blessing and the coming of his kingdom, to meet with us at that time, that we may together wait upon God in prayer, learn at his feet the secrets of his grace, and drink more deeply into that Spirit which He has given to those who believe. Our arrangements will be similar to those of past years, only that with a view to the greater comfort of those who come together, and the accommodation of a larger number, we have arranged for the purchase of a new, larger, and better constructed tent. Those who desire accommodation for themselves or friends during the time of the Convention, are invited to communicate with Mr. John Postlethwaite, Eskin-place, Keswick, who has again kindly consented to give his valuable services as Hon. Secretary to the Convention. It is expected that the attendance will be yet larger than in former years. Visitors are requested to be careful in stating the exact amount and kind of accommodation which they will require.

TRAINING THE BLIND AT NORWOOD.

WE lately paid a visit to the Royal Normal College for the Blind at Norwood, which is under the able management of Dr. J. F. Campbell. We only wish we could convey to our readers an adequate impression of the importance and value of what we saw. Its operations are unique, and in order to be duly appreciated and properly understood require to be seen. Starting with the accommodation afforded by one or two small houses, it has grown to be an extensive suite of buildings beautifully situated in grounds covering six acres, laid out and designed with special reference to the comforts and requirements of the scholars and students.

Strange as it may seem to some of us, the beauties of nature, and the external arrangements made for the enjoyment of those who are fortunate enough to be passing through the course of study pursued at this institution, are by no means lost upon them. Though blind, they enter into the surroundings of the place with zest and delight. Some of them cultivate flowers with their own hands, though deprived of power to behold their beauties of form and colour.

Dr. Campbell, himself blind, called our attention to a grove of trees standing at the foot of the lawn, and exclaimed, "I am a great lover of trees, and could not think of having them cut down." The pupils run and jump upon the lawns, or exercise in the gymnasia with a freedom and agility wonderful to see; they wind around the paths, and among the trees and shrubs, with an air of satisfaction which tells how fully they appreciate the privilege. Great attention is paid in this institution to physical development as a means of inspiring confidence and inducing self-reliance.

Dr. Campbell is enthusiastic in his work, and, with a fervid sympathy which his own blindness serves to deepen and maintain at white heat, devotes himself unremittingly to his charge, anticipating every need, and arranging every detail with marvellous tact and skill. His theory is that the blind are as capable of being fitted for usefulness and independence in life as are the seeing. Their perceptive faculties only need to be trained and informed to make them useful and happy members of society, rather than burdensome, and mere objects of pity. The practical truth of his theory, to the development of which he has devoted years of labour, is already fully proved by the fact that 80 or 90 per cent. of those who have gone out from this college are now occupying positions of honourable independence; and, in some cases, they are also providing homes for friends depending upon them.

The pupils are 146 in number, ranging from seven to twelve years of age in the primary, and from nine to twenty-one in the technical schools. As we passed through the rooms in which the scholars and students were busily engaged, we were struck with the brightness and intelligence everywhere displayed. Here was a class battling with the problems of Euclid in a way which would put to shame many a youth whose outer sight is clear and strong. There another class answering questions on the map of England and Wales, an embossed copy of which was in every hand, with a readiness and accuracy which showed how thoroughly they had mastered their task. In another room some twelve or more were busy with lessons in botany, two or three little maidens describing the special qualities and formation of a mulberry leaf with an evident relish of the study, which by the sense of touch they appeared to comprehend as well as though they could see. A set of boys whose faces would have been strangely vacant and sad, but for the sharpening of intellect they were receiving, recited for our benefit "The Miller of the Dee," with an emphasis and sparkling force, such as lighted up their countenances with expression and vivacity. In the Technical Schools we found some learning to manufacture pianofortes, and other instruments, while some were tuning, and others practising music and singing under efficient and careful superintendence.

On every side neatness, order, cleanliness, and cheerfulness prevailed, to a degree which made it a gratification of no ordinary kind to witness the scene. Marks of Dr. Campbell's love for his work, and tender concern for those committed to his care, abound on all hands. He has arranged a playroom for the very small inmates of the College, and hails with delight, only equalled by that of the little ones concerned, any contribution of dolls and toys that kind friends may make to its furniture. Nor are the moral and spiritual wants of the students overlooked. The spirit of religion, faith, and prayer are not lacking in this estimable institution. On Sunday evenings special Mission services, mainly choral, and led by the scholars themselves, are held. The working classes resident in the district are invited to attend, and various evangelical ministers of the neighbourhood give Gospel addresses. Large numbers attend these meetings, and some have thereby been led to frequent places of worship, who before had not done so.

Altogether the work commends itself to us as one pre-eminently worthy of Christian sympathy, and practical support far beyond what it obtains. Cannot our readers help an institution which so thoroughly claims commendation and assistance? A mortgage of £12,000 exists upon the premises and grounds. £2700 is promised towards the extinction of this debt if the remainder is forthcoming this season. Great efforts are being made to accomplish this, and if it is done, £600 per annum will be at once set free for use in the charitable expenditure of the college. Numbers of applications for admission come continually, and have to be denied. Many of those now being housed and trained there, are entirely dependent upon the income derived from subscriptions and donations, Dr. Campbell and his committee being sometimes hard pressed for means to maintain their operations.

While there is ample provision for the comfort and complete education of the pupils, there is no extravagance. There is no endowment on which to rely for aid, and at present but a small subscription list on which to depend. Dr. Campbell's system, and its success, need only be known in order to secure far wider support.

To all our readers we commend this work, bot has to its special appeal and its regular necessities, assured that their gifts and offerings on its behalf will be turned into a channel alike pleasing to God and highly beneficial to man. Any contributions may be sent to the Principal, or we shall be happy to receive and transmit them to the College.

SURREY.—At the first annual meeting of the Dorking Gospel Temperance Union, held lately, it was stated that 1000 pledges had been taken during the year, and several branches formed in the surrounding villages.

A SHEAF FULLY RIPE.—On Wednesday, June 6, at the advanced age of eighty-seven years, Miss Jellard, of Torquay, fell asleep in Jesus. She exercised no small influence for good in Torquay during a residence extending over a period of more than forty years. Numerous Mission and other benevolent agencies will miss an able and active helper.

"MESSRS. CASSELL & CO. (LIMITED)."

IN the history of modern book-making and book-selling no name occupies a more honoured place to-day than that of "Cassell." The bearer of that name, it is true, has for nearly twenty years been gathered to his fathers, but his mantle descended on a couple of gentlemen—Mr. Petter and Mr. Galpin—who have worn it worthily. They have lived to see the goodly plant that took root under the fostering care of their predecessor and partner, develop into a mighty and far-spreading tree. Such works as "Bunyan's Pilgrim's Progress," and Dr. Wylie's "History of Protestantism," with their profuse illustrations, would alone give them a title to the gratitude of the Christian public.

The lapse of time has brought with it other changes, and the firm of "Cassell, Petter, Galpin & Co.," has just been merged into that of "Cassell & Co., Limited." Mr. Petter has withdrawn from active service, while Mr. Galpin, for a time at least, assumes the chief direction of the new and largely-extended partnership. That partnership now embraces some 300 of the employés of the late firm, making the establishment, in its reconstructed form, one of the most remarkable and creditable examples of "co-operative production."

This interesting event was celebrated a fortnight ago by a social gathering in Exeter Hall, under the presidency of Mr. W. E. Forster, M.P. Noteworthy speeches were delivered by the Chairman, who, it appears, is also a shareholder, by both Mr. Petter and Mr. Galpin, and by several of their late employés—and now co-partners. The liberal arrangements that have been made for enabling the rank and file of the workers to acquire a share in the concern, do ample credit to the members of the late firm, and is a very welcome illustration of the mutual consideration and good feeling that tend so largely to the well-being of society, and frustrate the growth of class antagonisms.

The publications that issue from the teeming press in Belle Sauvage-yard, especially in the shape of cheap and excellent serials, form a whole library in themselves, until, as some one remarked at a recent meeting, the house has become "a quasi-national institution." All those who desire to see the evil literature of the day displaced by good healthy reading, will bid an earnest God-speed to the operations of the new Company.

BERMONDSEY.—A few young Christians desire help in conducting services in a hall in Bermondsey, on Sunday evenings. Address, Mr. F. A. Lang, 119, Great Dover-street, Southwark, S.E.

LIVERPOOL EVANGELISATION SOCIETY.—This Society continues to make aggressive effort in evangelising the masses of Liverpool and neighbourhood. From a short report, just issued, we read that "tent work claims a prominent place." Many churches and Missions have been helped by the Society, with encouraging results. The Hon. Secretary is Mr. T. A. Leigh, 3, Hackin's Hey, Liverpool.

GLASGOW LITTLE EMIGRANTS.—Mr. and Mrs. Quarrier have left Glasgow with a party of children for Canada. At a meeting held on the 6th instant, Mr. Quarrier stated that all the wants of the children had, by the goodness of the Lord, been met. One gentleman has promised to contribute £1500 for building another home for training children for Canada to take the place of the Homes in the Govan-road. Two more Homes are required. Since sending out 98 children in March, nearly as many had been rescued to fill their places. Mr. Kelly and Miss Bilborough gave some account of those already placed in Canadian homes. There was a great demand for boys, and good prospects before them. Such a work as this done for Christ's sake, the children's sake, and our own country's sake, deserves support. During Mr. Quarrier's absence, Mr. R. H. Huntor carries on the work.

THOUGHTS ON HOLINESS.—13.

By Rev. MARK GUY PEARSE.

THE TEMPLE CLEANSED.

II.—THE PARABLE OF THE CONFUSION.

THESE money-changers and dove-sellers, these cattle, and sheep, and oxen here, in the wrong place—all these were only the outermost symptom of a mischief that lay much further in. They had thrust out the Gentile proselyte to make room for all these. So this outside confusion with the lower creation grew up from the fact that the man had got wrong *with his brother*. It always does. Let a man love his neighbour as himself, and all the money that was ever minted will not hurt him. The cattle on a thousand hills may be his, and he may go through as much work and worry as mind or body will bear, but the world will be kept in its right place when he is right with his brother. Avarice, self-indulgence, covetousness, all these are impossible to the man who keeps right with his neighbour.

But this being wrong with his brother, came from another wrong that lay still farther back. It always does. *The Jew was wrong with God*—then he was wrong with everything, out of joint with the universe—that is the history of all confusions.

Religion had become very much a thing of tradition, an inherited custom. God was not to them the living God, after whom the soul thirsted, and in whom it delighted. They kneeled with lowly tones and confessed their sins, but without any deep contrition. They came with a sacrifice, but without desire or thought of anything further. They heard the benediction spoken, but without any sense of blessing; only a sigh of relief that it was done. That was the source of the confusion. Every age illustrates it. Then is everything wrong when religion comes to be a round of pious phrases without any grip of faith; pious tones without any heart-cleaving to the Lord; prating about sin, but going on with a self-satisfied goodness; saying, Lord, Lord,—but without hallowed communion with Him; without any earnest effort to know his will, without any denying ourselves to please Him.

Religion without *a living God*—then all this mischief assuredly creeps in. The service may be very grand, very stirring, very emotional, very solemn, all that will help men to cheat themselves more perfectly. Many a man likes to be made to feel that life is a sacred and lofty thing—*for an hour;* he can the better afford to balance such solemnities by frittering life away in a thousand vanities. A man likes to wipe his eyes at the touching story of somebody else's generosity, his emotion makes him a sharer in the good deed; but that will not stop him from taking his poor neighbour by the throat and demanding his own with usury. Many a worshipper likes to worship awed and entranced amidst solemn appeals or melting music; and yet he can go straight home to be selfish, snappish, mean, to feel that life is a dull, colourless, dispiriting thing, when the music is hushed.

Ah, we all of us know too much about this story of the confusion. It is a good deal easier to grow indignant at it in other people than to remedy it in ourselves. Come, let us ask, How can I find the religion that serves God in everything right through the seven days of the week? How can I go home from God's house to be always true, patient, brave, earnestly serving God in all my dealings and doings? Where is the power to be right, to keep right? the power that turns the prayers into life, and brings us always nearer to the level of our best moments?

Thank God, there is an answer. We will hear it presently.

Then came easily the next step in the story of the confusion. They got wrong with the neighbour.

The living God was gone; then the splendours of the Temple and the costly sacrifices were not consecrated offerings to the Most High. All these sank down into a flattering of Jewish pride, the pompous exhibition of his own importance. As the Jew moved in these courts, and looked at the marble columns and gilded roof and sumptuous walls, there rose up in his soul a swelling sense of his own superiority, and a scorn of outside humanity. When the living God was gone, the Temple and its services became at once the mother and nurse of pharisaism. "Is not this our great Temple that we have builded by the might of our power and for the glory of an Israel." All that should have smitten at self, fed and fattened it. Charity, fair charity herself, is turned into a leper by such conceit, and defiles the gold she gives. Their prayers were not *dead* prayers only, they bred corruption, and ministered to the man's vanity. And so, of course, came the ever-growing contempt for his Gentile brother. He who was not born a Jew was an offence to their eyes, a vulgar nonconformist to their Jewish faith,—why should they heed him! In people of such course clay, what place could they find in this great Temple. Call these brothers! the Pharisee flung his head in contempt, and lifted the jewelled hand to heaven in pious sorrow. What has he to do with them!

Ah, this confusion, too, at least in its beginnings, we want cured. We can be earnest in prayer, we can read the chapter, we can listen to the word—but always and everywhere to be right to those about us! Always to be brotherly; to have love *always* throned in the heart; always to have the mastery of the temper; always to be ready to forgive, to help; always to be unselfish; to know when indignation becomes sin, and when the fire that kindles us is a spark of hell. Ah, thank God, we can find this too. Come, my brother, for this a power is provided. Hope, bravely and earnestly, for we shall reach it presently.

Then the parable of the confusion shows how *they had got wrong with the worldly substance.* Cattle and sheep and tables of the money-changers had got into the wrong places. They were all right in themselves, and needful. Do not find fault with them. God had made them all, and sent them for blessed uses, but they had got across the border line, and now, here they were bleating and bellowing in the Temple of God.

Here, too, is our confusion. These things have got into the heart, and fill it with din and greed and filth. A pitiable thing, surely, for God and his holy angels to look down on—the man whom God made for Himself, as one having dominion, a slave to his cattle and gold! The heart wherein He Himself would come and have his abode, overrun with oxen and sheep! The eternal music of God's love, and the songs of the man's own soul, drowned in the bleating of lambs and the bellowing of calves! He who was made a little lower than the angels, crowned with glory and honour, become a grocery store, a drapery warehouse, a cattle market, a money office! The heart that was to have held God, and whence help and brotherliness were to come forth for all, dried and shrivelled into a mere Judas' leather purse!

(To be continued.)

For the Young.

NO DRUNKARDS IN HEAVEN.

THOUSANDS of children have attended the Ragged Schools whose parents could well have afforded to pay for the education of their children. But they spent their wages in public-houses and gin-palaces and, alas! very many died the drunkard's death, to face a drunkard's eternity. On one occasion I noticed four little ragged scholars, half starved children, in a Bermondsey ragged school. Feeling very much for their miserable, pale faces, I was about to give them some pence to buy food, but the teacher told me that their father was a very clever tanner, and earned weekly more than £3. When he received his wages on Saturday he and his wife went straight to a public-house and got drunk. They drank gin all day on Sunday and Monday; then he went to the tannery penniless on Tuesday.

For the children of parents like these, Bands of Hope have been established in most ragged schools, and so popular have they been that nearly 8000 belong to these anti-drink societies.

I am glad to say that very many drunken fathers and mothers—the last always the worst of the two—have been led to sign the Temperance pledge by the example and prattle of their children. And, what is still better, they have left the Temple of Bacchus—the drink god—for the house of prayer.

Among these preachers was little Edie. She was an amiable child. Always first to enter the class in her Sunday-school, she was like a ray of sunshine to her little school fellows. Nothing pleased her more than to hear of and talk about that best friend of little children, Jesus.

Little Edie became sick unto death. Her father too often came home reeling from the pothouse, where, like King Ben-Hadad (1 Kings xx. 16), he "drank himself drunk," with his evil friends. Now, God had got a work for Edie to do before she died, as He has for all of us; and, though probably she had never heard of the prophet Joel, she delivered a similar message from God, but in her own words (Joel i. 6): "Awake ye drunkards and weep." When her father came to her bedside to receive her last kiss, she told him that she was very happy, because she was going to be with Jesus in heaven. She then fixed her gaze tenderly on her father, and added, with the faint voice of the dying, "But, father, there are no drunkards in heaven!" Soon after she was called home to that bright world where there is no sorrow. And *why?* Because there is no sin.

Little Edie's father never forgot the dying sermon of his beloved daughter, "There are no drunkards in heaven." He took his sins to Jesus and found pardon in his blood. He fled from the drink which had stung him like an adder, and united himself to God's children. He never spoke of his darling without tears, and his one hope was that before long he would rejoin her who was used by God to save his soul. Edie was only one out of many children who confirm the words of our Lord (Matt. xxi. 16), "Out of the mouth of babes and sucklings thou hast perfected praise!"

E. J. Hytche.

Hornsey-rise.

EVANGELICAL MISSION TO THE JEWS.—The *Messiah's Witness* (1d. 394, Hackney-road, E.), for this month, contains a report of the annual meeting of this Mission, conducted by Mr. D. C. Joseph, who aims at bringing his Jewish brethren to a knowledge of Jesus, the true Messiah.

"The Christian" Pulpit.

WEIGHED IN THE BALANCES.

By Mr. D. L. MOODY.

"Thou art weighed in the balances, and art found wanting."—Dan. v. 27.

SUPPOSING there should come from the throne of God an edict that this night, at twelve o'clock, every one of us should be weighed, not in balances of our own making, but in the balances of the sanctuary—the law of God. Suppose the scales should come down from yonder world, and we had to step into them and be weighed, do you tell me you would not tremble as did the King of Babylon in that night when the mysterious handwriting appeared on the palace wall? Would there not be a great wail of terror going up from this congregation? And yet the time is coming when we shall all be weighed in these balances. Let us use our imagination a little, and suppose that these balances are here to-night, and we have each one to step into them and be weighed. God has created this world, and He had a right to give a law by which it should be governed. Of all the sceptics I ever met, not one has had a word to say against the Decalogue. We find that those who are making laws in our own day are imitating the Moral Law in the statutes they are framing.

Here is the first weight: "Thou shalt have no other gods before Me." If God has created us He certainly has a right to our affection; He has a right to say that we shall worship no other god. Let us drop this weight into the scale. Are you ready to step into the other scale and be weighed? I believe we have as many gods in England as there are in China, or India, or Africa. You do not need to go to any of these heathen countries to find men bowing down to false gods. The thing that you think most of is your god, whatever it may be. How many in this land are worhipping *gold* to-day. They will sacrifice honour and truth if they can only make money. Is not that making a god of money? Do not let us flatter ourselves that all the idolaters are in heathen countries. If God should ask you to step into the balance how would it be with you? Would not the word ring forth as it did in the banqueting hall at Babylon: "Tekel—thou art weighed and found wanting"?

Take another weight: "Thou shalt not make unto thee any graven image; thou shalt not bow down thyself to them, nor serve them." Then we are not even to worship the cross. There are a good many who worship the cross instead of the crucified One. The Apostles were hardly cold in their graves before the professing Christians began to worship them. God is to have the first place in our hearts, and we are to bow down to Him alone.

Here is a third weight: "Thou shalt not take the name of the Lord thy God in vain." I am amazed to find people making light of this sin. They will say: "Yes, I know I swear, but then I don't mean it." God says He will not hold you guiltless, and He means what He says. How can you expect to get into the kingdom of heaven if you blaspheme the name of God? I would like to have you step into this scale to-night; you would find yourself lighter than a feather's weight. Do you tell me that a man who curses and blasphemes his God is fit for the kingdom of heaven?

I met a man a number of years ago who told me he was without sin. I thought, "Here is a most extraordinary man." He was the first man I had ever met who was without sin—as pure as the angels. I began to question him. I said, "Do you never swear?" "Well," he said, "sometimes I do; but I have a right to do it; it is righteous indignation. You know I don't mean anything by it!" Ah, my friend, you cannot trifle with God in that way. I have been in the army, and have heard men cursing and swearing. Some godly woman would pass along, and not an oath would be heard. They would not swear before their mother, or their wife, or their sister; they had more respect for their mothers than they had for God. When a man blasphemes he shows an utter contempt for God. Suppose the word should go forth to-night that you, profane man, were to be weighed in God's balance, would you be ready to step in? Would you not be found wanting?

Let us come to the fourth weight: "Remember the Sabbath Day to keep it holy." Sabbath breaker! are you ready to step into the scales? Where were you last Sabbath? Where did you spend the fifty-two Sabbaths of last year? I believe it will be a dark day for England if she gives up her Sabbath. Go across the Channel and look at France, if you would see what a nation is without a Sabbath. Working men, give up your life, rather than give up your Sabbath. I do not know how quickly we should get back into slavery if it were not for the Day of Rest. Let us stand up for it; God knows how much we all need it.

There may be some who are inclined to use the Sabbath in helping them to make money faster. In the United States, the Germans are clamouring to make it a day of recreation. Some of our capitalists are going in for running excursion trains. It is one of the darkest things in our country to-day, and I do not know what will become of the Republic if we lose our Christian Sabbath. It is proved that a man can do more in six days than if he has to work all the seven. Let me say to business men, that if you teach your servants to have no regard for the Sabbath, it will not be very hard for them to take your money.

Another weight: "Honour thy father and thy mother." Young man, how do you treat your parents? If you tell me that, I will tell you how you are going to get on through life. I have travelled considerably, but I have never yet found a person who dishonoured his parents and who prospered. I believe that anyone who goes against the counsel of a godly father or mother will have his way hedged up by God, so that he shall not succeed in life. Is there anyone who loves you like your parents? If they cannot have your regard through life, what reward are they to have for all their care and anxiety on your account? When I hear a young man speaking contemptuously of his grey-haired father, I say he has sunk very low indeed. I remember a young man who used to belong to the Sunday-school I was connected with in America. There were four in the family, two girls and two boys. The father was a confirmed drunkard; the mother took in washing, and worked hard to keep her children. She had her eldest boy sent to the High School. I heard one thing about him that sent him down in my estimation. I have kept my eye on him since; he has not prospered. The mother worked so hard that she had to go into the hospital, where she died of hard work. One day this young fellow stood in front of the little cottage where his mother lived, when a young man who belonged to the High School came along. The son saw him coming, left his mother, and went to meet him. He was ashamed to own his mother. His friend asked, "Who is that woman?" when he replied, "Oh, that is my washerwoman!" You smile, but it is not a thing to smile about. I cannot tell you the contempt I have for him.

Young man, how long is it since you wrote to your mother? Perhaps there are some here who have not written home for months, or it may be years. How often I get letters from mothers urging me to try and influence their sons. I remember some years ago hearing of a man who was planning to send his gray-haired father to the poorhouse. His little boy heard him, and said: "Father, when you get to be old will I have to send you to the poorhouse?" If a young man sends his father to the workhouse, it won't be long before he gets there himself. It would be a good deal better for you to divide your last penny with your old parents. You remember how that mother watched over you when you were sick. Night after night she would watch over you and care for you. Now she is getting old; her natural force is becoming abated, and her step begins to falter. You are in full manhood, and you let that poor mother go to the poorhouse. Shame on the man who would do it; may God give him repentance and forgiveness of that sin.

Here is another weight: "Thou shalt not kill." Some of you may be saying you could stand to be weighed in that scale. But we have not got to kill a man to be a murderer. If I get so angry in my heart with any one that I wish him harm, I am a murderer. I may be speaking to a good many who are cultivating an unforgiving spirit. That is the spirit of the murderer, and needs to be rooted out of your heart.

Another weight: "Thou shalt not commit adultery." I wish I could pass over this; I hate to touch upon it; but I feel as if I should be untrue to God if I passed it by. This sin is coming in upon us like a flood at the present day. Young men in our streets are being borne down by this accursed sin. I believe young men by hundreds are being utterly ruined by it. We hear a good deal about intemperance now-a-days; it advertises itself, but this sin hides itself away under the shadow of the night. A man who tampers with this evil goes on step by step until his character is blasted, his reputation ruined, his health gone, and his life made as dark as hell. May God wake up the nation to see how this awful sin is spreading. Young man, are you leading an impure life? Suppose God's scales should drop down before you, what would you do? Are you fit for the kingdom of heaven? You know very well that you are not. You loathe yourself. When you look upon that pure wife, or that sainted mother, you say "What a vile wretch I am! The harlot is bringing me down to an untimely and dishonoured grave." May God show us what a fearful sin it is. The idea of making light of it! I do not know of any sin that will take a man down to ruin more quickly. (Having read a portion of Proverbs vii. Mr. Moody proceeded): Is there anyone here who will get up and deny that the house of the strange woman is "the way to hell, going down to the chambers of death"? Are there not men here whose characters have been utterly ruined for this life through this accursed sin? Are there not wives here who would rather sink into their graves than live? You went with that wife to the altar a few years ago, and promised to love and cherish her. Now you have given your affections to some vile harlot, and brought ruin on your wife and children! Oh, Spirit of God, come upon us that we may see the sinfulness of this awful sin!

Young man, hear God's voice, and turn from that awful iniquity. What wilt thou say when God shall question thee? "Whatsoever a man soweth that shall he also reap." It is a fearful thing to hear any man talking in a flippant way about that sin, and yet hold up his head in society. You may walk down the aisles of the church and take your seat there, thinking that no one knows anything about it. But there is a God sitting on the throne; He knows all about it, and He shall bring you to judgment. When you step into the scales you shall hear the dread word, "Tekel; thou art weighed and found wanting."

I have not time to take up these other weights, "Thou shalt not steal." If there is a person here who has got a penny that belongs to someone else, I beg of you give it up. You need not expect God to bless you till you have made restitution. Then, as to bearing false witness. Be careful how you speak about people you know nothing about. There is hardly a public man who has not things told about him that would sink him into the lowest hell if they were true.

Now, you moralists, I would like to have you step into the scales. Do you think you would stand the test? What does God say? "Except a man be born again he cannot see the kingdom of God." "Except ye repent, ye shall all likewise perish." Have you turned from every sin?

But there is a man down there who says: "I'd like to see Mr. Moody step into the scales." I tell you, without any boasting, I am ready to step into them and be weighed. If those scales should now come down from yonder throne, I would go in with a shout of joy. Many years ago I found out that I was a sinner. I took Jesus Christ for my Saviour; and with Christ I am ready to step in and be weighed. I do not know how any man can step in without Christ; He is the only One who ever kept the law, who did everything that God required. Take Christ as your Saviour and Master; then you will be ready. I pity the soul without Christ; it is an awful thing to die and meet God without Him.

MAJOR AND MRS. POOLE IN JERSEY.

DURING the last fortnight, successful Gospel Temperance meetings and Bible-readings have been conducted by Major and Mrs. Evered Poole in St. Helier's. On each occasion the audiences have been large; on both Sunday evenings many have been unable to obtain admittance. The Gospel has found an entrance into many a weary, sin-sick soul. Christians have had their faith quickened and their love to God deepened; we trust the result will be more willingness "to spend and be spent in the Master's service."

The after-meetings have been rich in blessing; deep earnestness compelling many a one to stand up and witness for the Saviour, whom they desired to follow openly in the time to come.

The Temperance question, brought before the people each time, has had no mean success; hundreds have donned "the little bit of blue."

E. C.

RIPE HARVEST FIELDS.—It is said that there are 1200 towns west of the Mississippi without churches or regular religious services of any kind.

LONDON NEPHALISTS' CLUB.—Under this title an organisation has been formed with the view of enabling young men who engage in athletic recreations to do so without being exposed to temptations to drink. As most of the clubs having similar objects meet at public-houses, it will be understood that such a society as that newly formed has a definite and important mission to perform. The Secretary is Mr. C. E. S. Tweedie, 24, Josephine-avenue, Brixton-rise, S.W.

THE LAND AND THE PEOPLE.

BY invitation of Mr. Jas. Mathieson and Rev. John Wilkinson, a number of friends interested in the Jews met at the Mildmay Conference Hall on Tuesday afternoon last week. Lord Shaftesbury hoped to have been in the chair, but was detained at the House of Lords. Mr. MATHIESON, in presiding, said that a large number of communications had been received from well-known Christians, approving of the proposals that were to be submitted to the meeting. He further said he believed that in this movement they were not going before the Lord, but following the leadings of his providence.

As one of the conveners of the meeting, Rev. J. WILKINSON described some efforts he had made in recent years to help Mr. Friedlaender's Mission-work in Jerusalem. The scheme which they were to consider was not designed to send Jews back to Palestine from other places, but only to provide occupation in their own land for the Jews who had already returned, or who might return. It had been asked whether these Jews would cultivate the soil if they were provided with the facilities for doing so. As an answer to this question, Mr. Wilkinson read extracts from one of the leading Jewish papers showing that families now settled in the agricultural districts are most industrious in their avocations, and quite capable of developing the resources of the country.

Rev. H. FRIEDLAENDER said he was not ashamed to confess that he felt deeply moved at meeting so many Christians who were practically interested in the condition of the Jewish people. Proceeding to state the facts that had impelled him to come to this country on his present mission, he said the objects they desired to forward were not only simple and feasible, but in his view an integral part of his proper work of carrying the Gospel to the Jews. He said the Jewish refugees who had gone to Palestine during the last year or so, owing to the Russian persecutions, had done so in the face of strong material temptations to them to go to the West. He therefore contended that they ought to be special objects of Christian care. Although Jews almost everywhere look to their own poor, it was a singular fact that the Jews in Palestine did not receive or give any encouragement to these refugees. In ordinary circumstances these refugees would have scorned to have asked for or accepted aid from their brethren who had been converted to the Christian faith. Now, for the first time, these people had come to the Christians asking for help. He was driven to the conclusion that the events that were happening had been used by the Holy Spirit to bring these poor Jews under the power of the Gospel. Although hunger had at first driven them to apply for help to Christians, the fact remained that many of them have become the undoubted subjects of God's saving grace. Some who had applied to them, and were afterwards led to seek the aid of the rabbis, had again returned to the Christian camp. This could not be explained on any other assumption than that among the Christians these refugees found an attraction that was due to the power of the Gospel of Jesus Christ. What was needed now was to make such arrangements as would enable these refugees to earn an honest livelihood by the cultivation of the soil.

A resolution was moved by Dr. ROSEDALE to the effect that the time had come when some scheme should be formulated for the settlement of these refugees in the land of Palestine. The speaker, in a touching way, referred to the inherent desire among all true Israelites to return to the land of their fathers, and said he believed that these persecutions would be the means of sending the Jews as a nation back to the Holy Land. Mr. ELLIS, in supporting the proposal, suggested that English Christians should invest in land in Palestine, and let it to these refugees.

Several other friends having spoken warmly in favour of some immediate systematic action being taken by English Christians for the relief of the refugees, a committee was appointed to consider what shape such action should assume. The result of their deliberations will no doubt be communicated to the public in due course.

COING AND RETURNING.

"For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."

GOING ASTRAY.

INTO the paths that look so fair,
With gay flowers blooming ev'rywhere,
On, through the heavy perfumed air,
"Going astray."

"Narrow" the path we left behind,
And upward still that path doth wind;
Downward and "broad" the road we find
"Going astray."

Onward we go as those that dream,
Truly, things are not what they seem!
Dancing feet in the morning's beam
"Going astray."

* * * * * *

Changed is the scene, the flow'rs are dead,
And the clouds gather overhead;
All our light careless mirth has fled,
"Going astray."

Oh, for the garments without stain,
Oh, for the narrow way again!
Pleasure we sought and found but pain
"Going astray."

All that once charmed is past and gone,
Weary and thirsty, faint and lone,
Yea! sick at heart, we wander on,
"Going astray."

Darker and darker grows the night;
Oh, for a glimpse of Heaven's light!
Oh, for a hand to set us right,
"Going astray."

O Shepherd! whom we disobeyed,
Far from the fold we've erred and strayed;
Footsore and hopeless and dismayed,
"Going astray."

RETURNING.

"Shepherd and Bishop," Saviour, Thou
Who sought'st us, at thy feet we bow!
Far have we wandered, see us now
"Returned" to Thee.

Oh, blessed rest at thy dear feet,
Oh, "pastures green," how fair and sweet,
Oh, welcome that thy "lost" ones meet,
"Returned" to Thee!

Oh, blessed to be always led,
Oh, safe the narrow path we tread,
No hunger now, O Living Bread—
"Returned" to Thee!

Oh, past for ever is the night
And darkness, for Thou art our Light;
No step without thy presence bright!
"Returned" to Thee!

The hearts that mourned, the tear-dimmed eyes
Are lifted up in glad surprise,
Thy home, thy bliss, before us lies!
"Returned" to Thee!

"Shepherd and Bishop!" all our days
With loving hearts we sing thy praise;
Now—though we wandered from thy ways—
"Returned" to Thee!

LUCY ISABELLA LING.

OUR FISHERMEN.—Now that our fishermen are brought so prominently before the world by the International Fisheries Exhibition, it will be interesting to our readers to know that a great public meeting will be held at Willis's Rooms, London, on July 12, under the presidency of the Earl of Shaftesbury, to which all those interested in saving the lives of our fishermen and sailors are invited.

FOR VISITORS TO THE TYROL.—Herr Sh. W. Reinmuth, Villa Hechenbleickner, near Schloss Weierburg, Innsbruck (close to Pension Kayser) wishes us to mention that he will be happy to welcome any Christians travelling in the Tyrol and to afford them any information in his power. His wife is English, and he resided in England many years. Opportunity for Christian fellowship on the Lord's Day.

THE EVANGELISTIC MISSION.

IN the spacious and airy Town Hall in High-street, Kensington, Mr. Russell Hurditch convened the annual gatherings of the Evangelistic Mission last Thursday. In the afternoon a large company responded to his invitation, and was presided over by the Earl of Shaftesbury. After Dr. Ziemann had asked God's blessing on the meeting and on the Mission, some appropriate passages of Scripture were read by Mr. Abraham Wallis.

Mr. Hurditch made a statement as to the work of the past year. The evangelistic work in London is directed definitely towards the non-church goers, chiefly through the preaching of the Gospel in halls scattered throughout London. In the winter-time the Oxford Music Hall and two places of entertainment in Hammersmith are utilised for Sunday services. During the present summer, thirteen tents, the property of the Mission, are in use in different parts of the country. There have been many real conversions among the attendants at the various services. Among the agencies of the Mission are also Sunday-schools, children's services, mothers' meetings, &c. Of the work of personal dealing it is difficult to speak, but there are many cases known, in which these hand-to-hand efforts have been the means of bringing anxious ones to decision. House-to-house visitation has been largely entered upon, and has been attended with good success. It was the good old Gospel that they preached, and thousands had come under its power, to the salvation of their souls. The constancy of the converts is one of the best proofs of the reality of their profession. The country work embraces sea-side services, tent meetings, colportage, &c. A very successful work is going on at Swindon, at Bushey, and at Margate. Special outlay is demanded in connection with the building of halls in places where these cannot be hired, and Mr. Hurditch made an appeal for more help in this department. Various social meetings had been held specially for our fallen sisters. As the result, fifteen had been returned to their homes, and others dealt with. A large distribution of Gospel literature had been greatly blessed.

The noble Chairman said that among all the Missions in London, he knew none more sound in its basis or more deserving of support than this one. With the great masses of the people open-air preaching was most acceptable, and was the easiest way of reaching them. He thanked God that in this Mission the simple Gospel was adhered to; he believed the masses would either have that or none at all. He fully approved of Mr. Hurditch's plan of calling his places of meeting "halls," in preference to "churches." The prejudices of many people were so great that numbers of them would not be induced to enter a church on any consideration, while they would readily go into a theatre or hall. Speaking of the building department, his lordship thought too much should not be made of that. There seemed to him to be a perfect mania in the present day for church building. Among the applications for help that continually reached him by post, for one that was desired on behalf of the living agent, there were a hundred that had reference to the erection, the repairs, or the beautifying of some church. His lordship closed by a warm appeal on behalf of the operations of the Mission, especially as there are now so many opportunities for carrying the Gospel to the masses of the people.

An address followed by Rev. Dr. Donald Fraser, on being "Conformed to the Image of God's Son." Our strength and efficiency, he said, for such work as this, is our being brought into harmony with the character and purpose of Jesus Christ. The great science of our day is biology, and the study of Christian biology is deserving of more attention than it receives. Law and order are as paramount in the spiritual as in the natural world. The natural scientist goes back a long way, but he is obliged to stop short at the origin of life. So in the spiritual world there is a mystery, a power from above; but there is also the material for God to work upon. So we have the Spirit of the Lord and the spirit of a man, the latter of which is capable of receiving and being moulded by the former. Inorganic matter is not plastic, but the spirit of man is; he is therefore capable of being degraded below the level of the brute, or being raised to the highest heights of conformity to the spiritual. Man has also the power of choice, and God has placed many influences at our disposal in this spiritual life and development. Man alone has the terrible power of not fulfilling the end of his being. The end of all is this: "He shall appear, and we shall be like Him, for we shall see Him as He is." Christ is the model Man, and to his image we must all be conformed, if we would appear in His presence.

A characteristic address followed from Dr. Mackay, of Hull, the subject announced being "Christ's Unfinished Work." The address was full of sharp sayings and telling "points."

At the evening meeting there was again a large attendance, Mr. Samuel Morley, M.P., being in the chair. In his adjourned statement, Mr. Hurditch referred to the kind and generous liberality of Mr. Morley in connection with the work of the Mission. But for his timely interposition, unsolicited, two of the halls would have been closed. The Director said the present time was a crisis in the history of the work, and appealed for an increased support, in order that the many calls coming to them might be responded to

Mr. Morley said that, as an Englishman and a Christian, he rejoiced in the increase of Mission-halls. It was a most affecting fact that half of the church and chapel accommodation in the metropolis was not utilised. The masses of the population do not seem to be reached by denominational work, and this fact ought to suggest to all the sects that they should unite their forces in the effort to evangelise the people. The great need of the day he believed to be personal service by the great mass of the professing Christians. Whether we be men of commerce or those holding ecclesiastical rank, we are alike bound to take our part in "preaching the Gospel to every creature." The faith of the people is being shaken in many ways, and there is great need for the service of those who will so present the truth as to commend it to the attention of those who are in danger of falling away into open unbelief.

Mr. Reginald Radcliffe spoke on the word "Arise." No better training college, he said, could be devised for Christian workers who shall devote themselves to missionary service abroad, than a few years of work in the different departments of such a Mission as that which had brought them together. Having read some passages from the life of Jonah, Mr. Radcliffe said that only after the disobedient prophet had been punished by God did he discover that salvation was of the Lord. Then he arose and went to Nineveh, as he had been commanded, and the blessing came like a flood. If we had more faith, we should see more floods of blessing in our work for God, both at home and abroad. Sacred history teaches us that God loves to work in floods, and the records of modern Missions tell the same story. But we have been too much like those spoken of in Isaiah lix., as groping in the dark at noonday. Have not our eyes been closed to the wonderful opportunities before us? Are we doing, even now, all that we can for the spread of the Gospel at our own doors, not to speak of the great open fields of Africa, and China, and India? Instead of arising to obey the command of God, we have too often been like Jonah, arising only to run away. We have been like Peter, refusing to preach the Gospel to any but our own countrymen. We have lately heard great cries of help going up from Central Africa and from a solitary missionary in Central China. Christ wept over Jerusalem when He saw that the day of their visitation was hid from their eyes. But our day is not hid from our eyes. God says to us, "Arise, shine, for thy light is come." We long to see Mission work extended in our own land; but the great populations of the world are not in England, or even in Europe or in Ameria. They are in India, and Africa, and China. If we look to God in simple faith, may we not hope to see great multitudes of our English men and women, trained in such Missions as these, going forth to live and labour and die in these lands, the Lord sending down upon them floods of blessing? Then we may also hope to see floods descending upon London, and Liverpool, and Manchester, and all the cities of our own beloved land.

Dr. McKilliam, referring to the former speaker's exhortation to "Arise," said that before we could arise we must first come down before God on our knees in self-abasement and prayer, and be endued with power. Then floods of blessing would come upon the work in which we are engaged. In seven out of the nine instances of recorded prayer in the Acts of the Apostles, floods of blessing resulted. We need to give ourselves more to united prayer. There must also be a corresponding consistency in our conduct if we would see the Lord's hand working mightily in us and by us. Some cherished inconsistency will suffice to hinder the working of his Spirit.

Mr. T. A. Denny said that notwithstanding the number of churches and chapels in London and the provinces, as well as other agencies, he thought there was still plenty of room for the Evangelistic Mission. As the Chairman had said, many churches although elaborately decorated internally and externally, are half empty. Sin is everywhere rampant; lawlessness abounds on every hand, and there is plenty for all to do.

Mr. H. Varley read a paper on the calling and work of the evangelist as given in Eph. iv. 8. The work of the Evangelist naturally stands first and prepares for that of the pastor. The Church of God has in a great measure hindered her growth by not recognising this. The evangelist's work is the evidence of his gift. He must bring everything to the test of God's word, denouncing sin and exhorting to repentance towards God and faith in our Lord Jesus Christ.

MR. FRANCIS MURPHY IN LUTON.

ON Monday and Tuesday, June 11 & 12, Mr. Murphy held successful meetings here. By invitation of the Blue Ribbon Committee a very influential company gathered in the Friends' Meeting-house, on Monday afternoon, which Mr. Murphy addressed in his happiest manner. He impressed on his hearers their personal responsibility in regard to the drink traffic, and we believe an excellent impression was made.

In the evening, with Mr. Henry Brown, J.P., in the chair, Mr. Murphy gave a most telling and pathetic address in the large Plait Hall, which was crowded in every part. He took for his subject the history of his own life, and showed that however well anyone may be educated in moderation, and however good an example parents may set, if they do not abstain entirely, great danger may attend their children in after life. The large audience were deeply moved at the relation of many of the scenes of Mr. Murphy's life, and a wonderful effect was produced. At the end of the lecture over 100 took the ribbon.

On Tuesday afternoon Mr. Murphy addressed a meeting of women only; several hundred coming at a few hours' notice. His Chairman was Mr. H. Leggitt, and he was supported by many ladies of the town. All seemed greatly interested, and much good was done; numbers took the pledge at the close. Another meeting was held at 8 p.m., presided over by Alderman Drewitt, Chairman of the Blue Ribbon Committee. Mr. Murphy spoke as to the personal responsibility of Christians, and particularly ministers, who, he said, should follow their Divine Master, and go down to the poor drunkard and lift him up out of the mire. At the end of the meeting about 150 pledges and ribbons were taken.

We believe much lasting good will be the result of this two days' Mission; and we trust the richest blessings of God will rest on this earnest worker in the Lord's vineyard.

A GARDEN IN WESTMINSTER.

AT the recent anniversary of the "One Tun" Ragged-schools, in Old Pye-street, a good deal was said about flowers. This arose from the fact that prizes were given to a large number of young people for plants reared in their own homes. But, apart from that, no subject could have been more appropriate to the occasion. The whole institution, and the pretty array of boys and girls who are, or have been, the subjects of its care, might well be compared to a prosperous garden—a very garden of the Lord.

One speaker quoted the passage in Isaiah that tells of the time when the desert shall rejoice and blossom as the rose. In very deed this is what has happened in Old Pye-street. Not so many years ago the neighbourhood was truly a moral wilderness, or swamp, sending forth all kinds of evil and unwholesome vapours. To a very great extent the transformation that has taken place may be traced to the influences of the noble work carried on in these parts for the last quarter of a century by Mrs. Barker Harrison. This lady has been placed by a popular publishing house on the roll-call of the heroines of the time, and justly so. Great must have been her delight at this twenty-sixth anniversary to see the rich and abundant fruits that have grown out of a long period of faithful and unwearied service. The sight of so many fair young human flowers who have been nurtured by the Institution, and are growing up to adorn the humbler walks of social life, and also, as we believe, to adorn the doctrine of our Lord and Saviour, is surely ample reward for a lifetime of toil.

As usual, Lord Shaftesbury presided over the interesting assembly. He declared he was never happier than when looking on a sight such as that he saw before him. After he had received the letter from the children, that was reproduced in our last issue, and after the numerous prizes had been distributed, for length of service and for the rearing of flowers, his lordship addressed "his children," as he familiarly called them. He urged them to commit to memory as much of the Scriptures as they could; in times of sickness and trial they would find that the words of God's Book would be a source of unspeakable comfort to them.

Another long-tried friend of the Institution is Sir Robert Carden, for whom the Pye-street children seem to have an affection scarcely second to that cherished for the noble Earl himself. Sir Robert amused the children greatly; in reply to a letter read to him by one of the girls, he said some good and sensible things about the treatment of domestic servants. His servants, he said, were always looked on as members of the family rather than hirelings, and, as a consequence, they stayed with him for long periods, except when they "unfortunately" went away and got married!

Other friends, among whom were Canon Fleming, Mr. W. H. Smith, M.P., Dr. Sinclair Paterson, Prof. Leoni Levi, &c., took part in the deeply interesting proceedings. Instead of quoting their remarks, we will rather make room for the following statement, sent to us by Mrs. Barker Harrison herself. Help to the extent of £100 at least is needed for the immediate requirements of the work. We can only say that we know of no Mission in London or elsewhere that better deserves the hearty support of the Christian public:—

"There are over 200 children of the poorest and dangerous classes, the schools being in the Pye-street district, in the midst of atheism, Feniauism, and superstition. The various efforts carried on embrace the spiritual and temporal welfare of men, women, and children; the Prayer-meetings, Mission-services, Bible-classes, are all well attended. The children's various meetings—'Sabbath Band,' with 180 members, for teaching them the observance of the Lord's Day, the Band of Hope, with over 300 members, and a Gospel Temperance meeting every Tuesday, are wonderfully blessed.

"As the children are old enough, they are placed in situations; upwards of sixty are now doing well. Above 100 former scholars have recently been communicated with, by letter or personally, to receive the gift of a nice Reference Bible from the Earl of Shaftesbury. Many of them were over 30 years of age, married and respectable tradesmen; three had settled in the United States, doing well; two had been several years superintendents of Sunday-schools; the young women, also, respectably married; and letters of the greatest pleasure were received in acknowledgment of the valued gift.

"This is the first time during twenty-five years that funds have failed us. It is but a trial of faith, and we are sure that the Lord, the bountiful Giver of all good, will incline the hearts of those who have the means to help the children."

A SUGGESTION FOR EMPLOYERS.

DEAR SIR,—We have caused the following notice to be posted in our factory. We think it is desirable that similar notices should be placed in all work-rooms where young girls are employed, in such cities as this. Many are drawn into associations which lead them ultimately to ruin, by innocently entering into conversation with strangers, without having any suspicion of possible evil results.—Yours truly,

Manchester. T. Shaw & Sons.

[COPY OF NOTICE.]

"Girls employed here are cautioned not to enter into conversation, nor to have anything to do with strangers who may accost them in the street during meal hours, and when coming to or leaving work."

CARDIFF STRANGERS' REST.

NO one, unless from personal observation, can justly estimate the need of such a home in a large sea-port like Cardiff, and not even those who know this can trace the blessings which it brings to those who come within its influence. It shines like a light to guide wanderers back to the right path, and its open door reveals the brightness of a lost home to many who once knew its value.

It is rather more than a year since the Rest was opened, and the numbers of seamen who use the rooms and attend the meetings show how greatly it is appreciated. The place was soon found to be too small, and more accommodation was added, but even now the rooms are often overcrowded and uncomfortably warm. The plan of operations is much the same as that adopted at the Rests in London, Liverpool, and Calcutta, and the aim of the workers is to gain spiritual results. Helpers are much needed for the work among Scandinavians, French, German, and Spaniards, and ladies able to speak these languages will be gladly welcomed. There is a large and constant demand for bags of books, illustrated periodicals, &c.

We beg those who are interested in such efforts to send for a copy of the brief report now published; and we are sure their interest will be awakened, and the desire of helping in the work aroused. The work is unsectarian. Copies of the report may be obtained at "The Strangers' Rest," 180, Bute-road, Cardiff, from Miss Tilly, Hon. Superintendent. L. M. R.

REVIVAL AT EDEN VALLEY, AUSTRALIA.—One of the most remarkable outbreaks of God's Spirit that we have heard of for some time has taken place at Eden Valley, in the South Rhine district. For some time this district was entirely given up to the work of the enemy of souls, the public-house was the principal meeting-place of the inhabitants. But within the last twelve months a grand work has been going on by the pastor's stirring appeals to repentance. Some of the most notorious drunkards and Godless people have decided for Christ. The pastor, W. B. Shorthose, believing the place was ripe for a spiritual harvest, gave a pressing invitation to several excellent Evangelists. Night after night the Baptist Church was crowded to hear the story of the Cross. Such has been the work that there are but few left to patronise the public-house.

THE FRENCH IN LONDON.

THE twenty-first anniversary meeting of the French Protestant Evangelical Church in Bayswater, and of the Mission connected with it, was held in the French Church, Monmouth-road, Westbourne-grove, on Tuesday afternoon, 5th inst. Mr. John Macgregor (Rob Roy) presided, and was supported by a large number of the friends of the Mission.

Pastor Du Pontet de la Harpe gave an account of the work during the past year. The Mission includes a dispensary, a foreign governess' home, a day and Sunday-school, a governess' agency, a registry office for servauts, a society for befriending foreign servant girls in England, a Mission to shop-girls, a Bible-woman, &c. &c. All the branches had done good work during the year, and had been used by God for benefitting large numbers of the French in London, both temporally and spiritually. They were the descendants of the noble Church of the Huguenots in practice; they had never known anything else but Christ and Him crucified. In conclusion, the Pastor stated that four years hence, if they were spared, they would commemorate their twenty-fifth year, and he hoped they might be permitted to meet for praise on that occasion in a new church, more suited to their requirements and more in harmony with the considerable Mission connected with it.

Rev. Dr. Sinclair Paterson, Rev. Nevile Sherbrooke, Professor Gladstone, and the Chairman, expressed their hearty sympathy with the work, and their thankfulness to God that such a marvellous agency had been raised up, in a place like London, for the promotion of Christ's kingdom among our French-speaking foreigners, and, through them, in many a dark corner of the Continent, France especially.

SPITALFIELDS GOSPEL MISSION.

WE are delighted that our hard-worked and physically weak brother, Wm. J. Lewis, has been invited by a kind Christian lady to Ryde, where he and Mrs. Lewis are spending a few weeks, greatly to the benefit of their health, while the work at home is being efficiently carried on by his devoted fellow-workers, two of whom thus write:—

"God has wonderfully helped and blessed us since Mr. Lewis's departure. Such a bond of love and unity exists between pastor and people that an increased spirit of devotion and energy has manifested itself in his absence. The Gospel services are well attended, and much spiritual power accompanies the simple proclamation of Jesus Christ Crucified, Risen, and Enthroned. Our Monday evening prayer and praise meetings have been excellent in spirit and power. A deep tone of reverence for God prevails. We can say with the Psalmist, 'In thy presence is fulness of joy and at thy right hand there are pleasures for evermore.'

"Mr. Lewis is devotedly attached to the band of young persons whom he gathers around him every Tuesday evening to instruct and build up in the Truth, and so prepare them for lives of usefulness. This class is the nursery for the Church; here our open-air speakers and teachers are prepared for their work. The Sunday evening open-air work goes on prosperously, with great crowds of attentive, earnest listeners. We set forth simply the full salvation of God in Christ Jesus, avoiding sensationalism.

"We have just received a letter from a brother in Christ, who some few months ago left us for Australia. He writes saying that Walter Douglas's work is still spoken of; in many parts they have come across many who claim to be 'Douglas's lambs.' This is very cheering to W. D. and W. J. L., seeing they are so intimately related, viz., father and son in our Lord Jesus Christ.

"J. S. & E. H."

MADAME MARZIALS, of Barnave, par Luc-en-Diois, Drôme, France, writes us that the health of her husband, Pasteur Marzials, has been failing, and he is now dangerously ill. It is very desirable that some Christian brother should be found to take the whole responsibility and oversight of the Mission work—a girls' school, three Sunday-schools, three Temperance cafés, in different villages, and the orphan homes. Communicate with Mme. Marzials as above.

Notes and Comments.

WE learn that Pastor Theodore Monod will be among the speakers at the forthcoming Mildmay Conference.

The revision of the Old Testament continues to make progress, although but slowly. The Revisers have just closed their seventy-ninth session, and have carried the final revision of the text as far as Exodus xxvii.

Rev. Narayan Sheshadri, in the *Free Church of Scotland Monthly*, reports on a recent evangelistic tour in Central India. During five days preaching by fifty evangelists, at the Annual Paitan Fair, some 15,000 persons, he says, must have heard the Gospel.

It is a good sign as to the increasing power of Temperance principles in society that the Dean of Westminster, who recently appealed for £3000 to buy up the license of a public-house, received in two or three days upwards of a thousand pounds towards the amount.

Five new missionaries have been appointed to the foreign field in connection with the Free Church of Scotland. Two go to the Livingstonia Mission, one to Blythswood, and one to Lovedale, all in South or Central Africa; the fifth proceeds to the New Hebrides.

The largest collection ever realised for the Sunday Hospital Fund was taken at St. Michael's Church, Chester-square (Rev. Canon Fleming's), on the 10th inst. It amounted to £917 11s. 6d. Altogether, the proceeds of the day, received up to Saturday last, amount to £22,000.

With the death of Alexandre Castellani, of Naples, a remarkable man has passed away from the world of art. As an antiquarian he was unrivalled, and some of the finest relics of ancient art to be found in our museums, as well as in most of the Continental collections, owe their discovery and preservation to his genius, shrewdness, and unwearied diligence. He was one of those upon whom Papal hands had been laid, having rendered himself obnoxious to Roman authority by his patriotism and love of liberty.

Special interest attaches to the new Mission established in Latimer-road, Notting-hill, from the fact that it is supported by the masters and boys of Harrow School, who have made themselves responsible for the missioner's salary for seven years. Last summer, in response to an address given to them by the Bishop of Bedford on Church work in the Metropolis, the boys organised a committee, and started subscriptions among themselves for the purpose of establishing this Mission, which is most successfully advancing. A Mission-hall is about to be built at a cost of £1,000, a site having been secured at a cost of £2,200.

An interesting meeting of old Harrovians was held at St. James's Hall last week, under the presidency of Dr. Vaughan, Dean of Llandaff, for the purpose of aiding this work. Among those who wrote expressing regret at their absence was the Earl of Shaftesbury; Sir T. F. Buxton, Dr. Butler, Head Master, and others were among the speakers.

Dr. McCosh, of Princeton College, U.S., wishes to retire from professional duties in order that he may engage exclusively in the battle against modern unbelief. At his advanced age the resolution is a very valorous one. Dr. John Hall, of New York, is mentioned as his probable successor at Princeton.

A resolution has been laid before Lord Derby, by an influential deputation, including the rectors and vicars of the principal East-end parishes, Revs. Archibald Brown, G. S. Reaney, and others, to the effect that "State-directed emigration and colonisation is, for the United Kingdom, a necessity of the time."

A correspondent of *The Pall Mall Gazette*, writing from Boulogne, makes an earnest plea for "the bathing-machine horse," which is too often treated, as he asserts, with great brutality, in addition to being sadly overworked. This state of things applies, we are informed, to other watering-places as well as Boulogne. We trust all the friends of that noble servant of mankind, the horse, who may witness such cruelties, will raise a loud protest, and seek by every means to prevent them.

The eighty-seventh annual assembly of the Methodist New Connexion has been held at Sheffield, with Rev. T. Rider, of Ashton-under-Lyne, as President. This branch of the great Methodist family has a Conference consisting of about 165 members, and is known in many parts of the country as devoted to the interests of the true Gospel of Christ. The new President indicated the spirit of his own work, as well as that of his brethren, when he said in his inaugural address:—

> The more earnestly I consider the intellectual and spiritual needs of to-day, the more profound is my conviction that apostolic methods are as urgently required and as completely appropriate now as they were eighteen hundred years ago; and that men can only be elevated, refined, and saved by the simple Gospel of Christ, applied to their hearts by the power of the Holy Ghost.

A most remarkable meeting has been held lately in Saratoga, convened by a joint committee representing the various Baptist societies of America, which had been appointed to confer, and summon a general Convention of the denomination. The object of this was to submit a plan by which instead of divided and sectarian action in circulating the Word of God, there should be union with other denominations for that purpose. Two whole days were spent in discussing the matter, the Convention being one of the largest ever held by the denomination. The issue was that 461 voted for union, 30 against it. Ultimately the 30 withdrew their negative votes, and joined heartily with the majority. A meeting for praise and thanksgiving was held, and all hearts seemed filled with joy and gladness.

By this decision, the "American and Foreign Bible Society" ceases to exist, a result in which Captain Morgan, its honoured and generous president, in a noble and manly spirit concurred, pledging himself and his colleagues to support the new arrangement. *The Christian Union*, of New York, says, "The spirit of the men of the American and Foreign Bible Society, as expressed in this meeting, was beyond praise, for it was the spirit of the Master whose sweetest name is Love." All true servants of Christ will hail with satisfaction this fresh advance towards the union of believers in Christian work.

Birmingham last week was given up to festivities and gigantic celebrations in honour of its distinguished representative, the Right Hon. John Bright. Whatever differences of opinion may prevail as to the value of that statesman's political opinions, all England is proud of his oratorical powers, and admires the loftiness of his character as a Christian philanthropist and true patriot. His long-continued career of public and private devotion to the interests of his country, and of unswerving integrity in every sphere of life, entitle him to all the honour his countrymen can put upon him.

Rev. J. Smith, missionary of Delhi, preaching on behalf of the Baptist Missionary Society at Cambridge, on Sunday week, said that the advance of Western science is doing so much to undermine Eastern ignorance and superstition, that the recently-founded Mahometan College at Allegghur, is tending more than anything else to the overthrow of Mahometanism. Mr. Smith spoke most hopefully of Missions, because the human heart everywhere instinctively yearns for God, the heathen feel after Him if haply they may find Him, and the Gospel brings Him nigh to them in Jesus his Son, who is the image of the invisible God.

A minister said the other day that we must face, in a way we never yet have done, the question of sending the Gospel to the heathen world. This needs to be constantly repeated. God is answering the prayers of years in opening heathen countries to the truth; is it not the least that we should set before ourselves, that every church in every town should be represented by one or more of its members in the foreign Mission field? This would create and preserve a vital personal interest between the Church and Missions, and go far to ensure the missionaries' support.

It appears that the University of Oxford has just voted £10,000 for building a laboratory, and supplying means and opportunities for Dr. Burdon Sanderson to pursue his researches. An old member of the University has written to *The Spectator* urging all anti-visectionists who have any influence in the matter to see what can be done to prevent this vote promoting the practice of vivisection. We notice with pleasure that an Anti-Vivisection Society has been established in France, with such influential men as Alphonse Karr and Victor Hugo among its chief supporters.

The Bill that is now before the House of Lords to make further provision for the protection of girls, the suppression of evil houses, and of solicitation in the streets, is in some respects satisfactory; in other respects it is not so. The Bill has been carefully considered by the London Committee for the suppression of "the foreign traffic;" a petition from that Committee has been prepared, containing suggestions for highly desirable amendments, and has been presented by Lord Mount-Temple. The greatest flaw in the Bill, so far as the protection of girls is concerned, is that it proposes to guard girls up to the age of sixteen years only, from legal consent to the arts of the moral vultures of society. A higher age than that must be respectfully but firmly insisted upon. It will be impossible to accept this and other proposals in the Bill as a final settlement of the matter.

An International Congress is being held in Paris, for the discussion of questions relating to neglected and criminal youth. It is being held under the auspices of the French Society for the Protection of Abandoned and Criminal Children, of which the well-known philanthropist, Mr. George Bonjean, is president, and which has its office at 47, Rue de Lille, Paris. The sittings are held in the Trocadero, and, commencing with June 15, end on the 23rd. We hope to furnish some particulars in our next.

The claims of Spain upon Evangelical Christendom are just now specially urgent. The Spanish peasantry, it is said, are very largely alienated from Romish influence and teaching. The Bishop of Meath bears some testimony to this fact, and says concerning it:—

There is one other element of urgency in this present "opportunity" which cannot fail to carry weight with every thoughtful mind. It is this. The field within which this work of reform is being carried on—more especially as regards the rural districts of Spain and Portugal—has not as yet been pre-occupied, to any large extent, by secularism and infidelity. The very backwardness of these countries has kept them free from that tide of unbelief which follows too often in the track of modern civilisation. As Dr. Neale truly says, "The peasantry of Spain have all the seeds of faith yet in their hearts." Yet a little while (his Lordship adds) and this may be no longer so. It may be, ere long, with Spain as it is now with France. By and by many a heart now soft may be hardened into indifference, and many a conscience now tender may have become callous to the thought of religion in any form. It may then be too late to do the work which God calls us to finish now without delay. Let us then be up and doing "while it is day, before the night cometh in which no man can work." Great, in truth, is the need of those who ask our help, and great indeed is our opportunity. While we have that opportunity let us resolve, God helping us, to supply that need!

The responsibility of the Church of Christ at this time is heavy and vast. The Lord's voice may be heard on all sides saying, "Behold, I have set before thee an open door." It is needful to press the importance of *individual* preparedness to respond to his appeal. Many help societies by their contributions who ought to be at work themselves, spending and being spent for God. Labourers are wanted, toilers who, from love to the Master, are ready to go forth and reap the whitening fields. Men go far and spend much in tours and travel simply for pleasure; when shall we see the Church supplying bands of evangelists ready, at their own cost, to travel and explore for Christ? Only by personal fidelity and devotion to His work can we overtake the opportunities which present themselves all over the world.

Now that many are leaving home for their annual country, sea-side, or continental trip, it is not out of place to urge upon Christian excursionists the importance of using their influence, wherever they may be, for good. In many a town or village communities of the Lord's people may be cheered and helped by their kindly sympathy and aid. Lodging-house proprietors, domestics, boatmen, and public servants may be reached by a friendly word or printed message of Divine mercy and truth. The sea-shore may furnish a wide sphere for quiet Christian effort among the children, and with adults of every class. It will greatly tend to make the holiday happy, and holy too, if the Saviour's loving service be entered upon in connection with it, unobtrusively, and in the spirit of faith and joy in God. "Blessed are ye that sow beside all waters" is a promise to be borne in mind.

The twenty-fourth Conference of the Midland Clerical and Lay Association has just been held at Nottingham. The Rev. Canon Tebbutt read a Paper on "Evangelical Distinctiveness in Ritual and Doctrine." His summary of the grand realities which go to make up the system called "Evangelical" is so clear and well defined that we reproduce it:—

(1) First in the distinguishing features of our scheme of doctrine we place the absolute authority of Holy Scripture. We maintain the integrity of God's inspired Word; we believe that its authors were "moved by the Holy Ghost" to write what they wrote, each in his own style, but each in fullest truth. We hold "that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ." We accept no tradition foreign from or repugnant to Holy Scripture; and whilst we do not undervalue the aid of man for the understanding and unfolding of God's Word, whether of ancient or modern exposition, we always place the Bible above the Church. (2) We trace the spiritual life in the soul of man, not to a sacramental origin, but to the one prime source of all life in the eternal redeeming love of God in Christ. We say that the initial of spiritual life is due, not to the efficacy of ordinances, but immediately and exclusively to God's sovereign will and grace. "Of his own will begat He us with the word of truth" (James i. 18). (3) A third feature, which should mark true Evangelical teaching, is the message of a full, free, finished justification, through the blood and righteousness of Christ, to every true penitent and believing heart. (4) Next in order comes the need of clear distinctive teaching as to the person and work of the Holy Ghost in the regeneration of the soul. (5) One subject remains, and with this I will conclude. No Evangelical teaching can be considered complete in which the doctrine of the second advent and kingdom of our blessed Lord does not find a pervading presence. With us this great and solemn fact will not be merely the subject of Advent, to be laid aside for the rest of the Church's year, but a present, vitalising power in all our teaching and inner life.

At the same Conference an important paper was read by Mr. A. H. Guinness, M.A., on "Jesuitism, the Influence it exerts in Social and National Life." Attention was called to a fact which receives but too little consideration, viz., that while Germany and France have expelled Jesuits from their land, Protestant England receives them with friendly greeting, and grants them her favour and protection. The influence their presence exerts, clandestinely and by false representations, is a fact which Protestants ought not to be ignorant of, or fail to meet with firm and stern opposition. They are employing their residence in this country for the promulgation of their pernicious principles to an extent few perhaps are prepared to believe.

Mr. Guinness pointed out what is the real character of Jesuitism, directing attention to the three main accusations brought against it, namely, probabilism, mental reservation, and justification of means by the end. He said:—

I am prepared to prove from their writings the distinct inculcation of these principles, and, further, to show by extracts from their works the character of the teaching enforced by the application of these principles. These extracts distinctly sanction the practice of equivocation and of perjury, the commission of theft, the use of bribery, even the bribing of judges for the perversion of judgment, the perpetration of the grossest immorality, the evasion of the payment of taxes, the deposition of kings and rulers, the release of subjects from their allegiance, the commission even of murder and of regicide.

The General Assembly of the Presbyterian Church in Ireland has been occupied with a long and somewhat stormy discussion on the question of instrumental music as an aid to worship. A resolution was moved condemning its use, and calling on all churches in the Assembly who had adopted it to discontinue it, as contrary to the rules of the church. An amendment sanctioning its employment, and deprecating any interference with congregational liberty in the matter, was ultimately carried by a majority of eleven. As in the case of the Free Church of Scotland, the minority appear to feel very strongly on the subject, and threaten further action in reference to it.

We note a pleasing indication that the working classes are not so alienated from religious teachers and teaching as that they may not be drawn into alliance with them. The working-men of Sheffield have just presented the Archbishop of York with a handsome cabinet of cutlery, mounted in silver, as a mark of their regard for him and his efforts on their behalf. It was presented at a crowded meeting, held in the Sheffield Albert Hall, last week.

In his address in reply, the Archbishop said that the word "condescension," which had been applied to his coming amongst them so often, was quite out of place. If they had been on the footing of condescension, they would not have got on so well as they had. He had never had a thought of the kind, but came as a man amongst men. He had never sought either to flatter them, but had always found them appreciate bold and straightforward utterance. These words are worthy of notice by all who desire to reach the masses; when properly approached, they are far more accessible to Gospel influences than many suppose.

No sadder or more appalling calamity has befallen this country for many a year than that by which nearly 200 children were suddenly deprived of life at Sunderland on Saturday last. The many bereaved households will have the deepest sympathy of the nation, not to say of the whole civilised world. We pray that in the time of their distress they may be able to cast themselves upon the God of all grace and consolation, and that out of this inexpressible and almost unparalelled source of sorrow there may arise such salutary influences as shall be to the good of man and the glory of Him who is "out of evil still educing good."

This fearful and unlooked-for disaster suggests the reflection that such large gatherings of young people should not be left without adequate adult supervision. A searching inquiry will, of course, be made as to the defective internal arrangements of the building that was the scene of the accident.

STARVING PEASANTS IN DONEGAL.—Mrs. Ernest Hart, 38, Wimpole-street, S.W., has described in *The Daily Chronicle* the sorrows and starvation of the poor peasants of Donegal. She says, "hundreds are being kept from starvation by doles of a pennyworth of meal a day." In one place, 3600 persons out of 4500 are being fed by charity. About 14,000 persons are requiring food in Donegal county, though it only costs 7d. a week to keep one person alive. Mrs. Hart pleads for help for a people who are "self-reliant, industrious, sober, and pure-living."

MISSION TO THE KABYLES, ALGERIA.—Mr. Alfred S. Lamb, who has for some six or seven years successfully conducted a Mission in Partick, Glasgow, has left with his wife and children for Algiers, where he has devoted himself to work among the Kabyles. An interesting meeting was recently held in the Burgh Hall, Partick, which was largely attended by many leading citizens of Glasgow. To mark the esteem in which the young missionary was held, a purse of £111 was presented to Mr. Lamb, which called forth a very touching and feeling reply. We wish him God-speed in his new field of labour.

GOSPEL TEMPERANCE MISSION IN EXETER HALL.

SUNDAY EVENING, JUNE 3.

The Gospel of Christ the Power of God to Deliver the Enslaved.

THE closing meeting of the Mission, which crowded Exeter Hall in every part, was presided over by Mr. William Fowler, M.P. Part of the sixtieth chapter of Isaiah was read by Mr. F. Murphy, and the Rev. Vernon Charlesworth offered prayer.

ADDRESS BY THE CHAIRMAN.

It has struck me, in thinking over the subject which we are to consider to-night, that there are two kinds of slavery in the world—the one slavery by law, and the other slavery by custom and by habit. We have had most extraordinary illustrations of the power of Christ's Gospel to undo and abolish slavery by law. In this country, as you all know, we abolished it long since, and the name of William Wilberforce will always stand out before the world as one who was a great practical Christian, and, therefore, a great emancipator of slaves. And on the other side of the water we have had in our time, a momentous illustration of the same truth, in that mighty struggle by which slavery was abolished in the United States of America. I have no hesitation in saying that but for the power of the Gospel of Christ, slavery would not have been abolished in America or in England at this hour.

But what we have to discuss to-night is the other question—the slavery of custom and habit. I desire to draw your attention to certain facts of Christianity which seem to me to show that it is powerful in this as well as in the other case. We know very well that habits are most powerful over men. Men have disagreeable, disgusting habits that cling to them for life; but they have also habits which are degrading, demoralising, and destructive to the very life of the man. There are two such habits that stand out before the world as peculiarly destructive—the habit of vice and the habit of drink. They are closely associated with one another, and both are most powerful to the injury of the people. But I think we shall agree that taking all classes, and taking the different periods of man's life, there is no habit at this moment so destructive to our country as the habit of taking intoxicating drinks. That at least is my firm conviction. I cannot read the newspapers day after day without noticing the awful crimes, the terrible disorders, the fearful miseries that are continually produced, even in cases where the law cannot interfere, and where the law only records and registers the miserable results that come before its officers. If we could reckon up the premature deaths that take place in this country in one year, not deaths from violence, but deaths the direct result even of moderation in drinking, I believe the tale would be something terrible to tell. One of the greatest physicians of our day once told me that no one had any idea of the number of men prematurely cut off who are not regarded as being destroyed by drink, but who are supposed to be carried off by ordinary disease. I mention this only as an illustration of the extraordinary importance of the question.

We have to consider to-night these facts, which are so notorious and so frequently repeated that people say they are almost tired of their repetition, though I believe we cannot repeat them too often, or impress them on our minds too much. But what we have to ask ourselves is this: Has Christianity a power to overcome this evil, just as it overcame the evil of legal slavery? I say, if Christianity is worth having, it has that power. It is a reality; it is not merely a question of name, but, as the great Apostle said,—"It is the power of God unto salvation to everyone that believeth." How easy it is to say those words, but how hard sometimes to act up to them. Many of us, perhaps, who condemn the drunkards are indulging in habits that are just as opposed to the Gospel of Christ. If a record were made of the power of habit in covetousness, what a ta there would be against some of us who have not sinned as the drunkard has sinned. There is a great deal said against the habit of covetousness in the Bible: but it is a mighty power in the world still, though I believe Christianity can overcome and destroy that habit as well as all other evil habits.

How does the Gospel work on the mind of man? This is what the Apostle says in the eighth chapter of Romans, and we cannot read too often: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Now, there he puts the whole thing in a nutshell. The slavery is gone because we are free by the power of the Spirit of Christ. The Apostle is no superficial reasoner, but goes to the bottom of things. He says that the cause of that weakness in us which results in our being overcome by these evil habits is, that by nature we do not understand anything higher than ourselves. He says the natural man cannot understand the things of the Spirit of God, because they are spiritually discerned. The mere human law frightens us, it may keep us from doing wrong; but it does not make the man a better man. It does not alter his inner nature, and elevate him, and lift him up above himself into the liberty that the Apostle calls in another place "the glorious liberty of the children of God." "The carnal mind," as he tells us, "is not subject to the law of God neither indeed can be." But "the law of the spirit of life in Christ can make us free."

There is one thing about these habits which I wish to mention as especially applying to the habit of drinking. There is a peculiar power of the habit to re-assert itself. You may think it has gone, but it comes back again. I shall never forget hearing Mr. Gough describe what he suffered when he tried to get over this terrible habit of drinking. A man wants to be a changed man in order to get rid of this terrible slavery to his own vices. I do not say that a man is never rescued by other motives, but I say a man who becomes truly changed by the Spirit of God is a more powerful man for good as an abstainer, than the man who is merely led away by some economical theory or by some notive of minor importance. How easy it is to drift into some terrible habit that becomes so powerful over us that nothing in the world but God's grace can lift us out of it. If ever there was an illustration of this, it is in this curse of drink. All over the country there are groans and cries going up about the power of this evil.

We live in very dangerous times, in many respects, especially in the case of those to whom God has given much of influence and wealth. We are apt to forget everything but the present. There is so much bustle and business that we do not seem to have time to attend to these higher things; but sooner or later we shall have time to die, and then the question will be whether we have indeed understood anything of this great gospel of which we are speaking to-night. It seems to me as if many thousands of men and women were saying to us, who profess to be Christians: "You profess the name of Christ, who gave his life for men, and we therefore ask you to follow his example, and give up something, so as to help us. He gave up his life; we ask you for his sake to give up a small indulgence, not a necessity, so that we may be helped in our struggle by your example and your influence. Paul said he would eat no flesh while the world stood, if flesh made his brother to offend. Surely we may say that drink ruins thousands every day, and so we appeal to you to throw it on one side for the sake of those who are weak and need your aid." Sure I am that, if we are led by Christ's spirit, we shall try to help our fellows; and no money and no words are so powerful as that personal example which proves our professions to be genuine, and not a mere matter of words lightly spoken and soon forgotten. I heard this morning a few words of a beautiful hymn, which I thought were very appropriate to the meeting of to-night, and I will conclude by quoting them:—

> "Come unto Me, ye weary,
> And I will give you rest;
> Oh, blessèd voice of Jesus,
> It comes to hearts oppress.
> It tells of benediction,
> Of pardon, grace, and peace,
> Of joy that hath no ending,
> Of love which cannot cease."

ADDRESS BY MR. FRANCIS MURPHY.

I am glad to be here this blessed Sabbath evening to speak to you upon this theme of the power of the Gospel of Jesus Christ to save to the uttermost all who will accept it. Our Chairman opened to us that great stream of salvation, the 8th chapter of Romans, out of the verses of which all the experiences of every man and woman are gathered up. I read a verse or two from Isaiah lxi. where that great Apostle of the Gospel, some 600 years before Christ had appeared, gave a beautiful description of Him. Looking down through the unborn ages he saw something of the stately steppings of the crucified One, who came to this world to teach us the Gospel of our blessed Father in heaven, and so he said: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

It is a beautiful message, and, if you remember, when our Saviour entered the synagogue, He took up the Book and read that same verse. I was delighted with the Chairman's beautiful statement—how kind we ought to be towards each other, how merciful, seeing how easy it is for any of us to drift into a habit that we do not think injurious at the commencement. There is not a man in this house who, if he were asked the question, "Did you ever intend to be caught in the meshes of intemperance, or to become its slave, and have the word 'drunkard' written over your forehead?" would stand up and say that he expected any such thing to come upon him.

What is the truth about this evil? It is simply this, that this old country is the most hospitable country in the world; and this very beverage that has given us so much sorrow has stood as the emblem of hospitality and of good cheer from time immemorial. Whilst people are willing to shut up public-houses, and reduce licences, even men who do sign the pledge and put on the blue ribbon have not been able to empty their wine cellars, simply because they want to be hospitable. Now this is a fact; I know a great many good men who are in just this condition. Therefore, it is very necessary that we should all be kind and merciful and considerate in dealing with them. The great want of the present day is, for us men who are talking about this Gospel being able to save, to be anointed ourselves. If a man is anointed himself, if God has set his love upon him, if he is possessed of the Holy Spirit, if he has been thoroughly regenerated and disenthralled, and has had the witness of God's Spirit is his own heart, and is able to stand up and say, "I know that my Redeemer liveth," then he should be extremely tender to his brethren, knowing that but for God's mercy he himself would have been lost. There are many of us who are good at talking, but practising is a different thing. If there is anything that is beautiful in religion it is that it makes a man kind and loving to his wife and to his children. I want a man to begin to practice in that little circle called *home*. I have a great desire when my life's work is done that my children may say, "Well, I thank God for the memory of my father. He has been good to me." What we want is the Gospel *in our hearts*,

nd to begin to practice it, no matter what it osts.

Love is the conquering and reclaiming power, nd there is nothing in this world that will ever ring it out of darkness, and out of sorrow, and ut of sin, like the Gospel of our blessed Lord nd Master Jesus Christ, who is the centre of ife, and the fountain of life, and who to-night s the inspiration of that blessed and holy theme. It is singular how we see it manifested in the experiences of fathers and mothers. I have yet in all my public experience to meet with a father or a mother who has ever deserted a child. Some of you may know instances of that kind. I do know just one, not where the mother deserted her boy, but where the brothers did. There are a great many who have brothers that do not leave home, but who, when the prodigal comes back, are much like the elder brother in the Gospel story, and will not come in, God help us to be kind when the prodigal comes home.

One of the saddest experiences of my life has been trying to save a widow's son. The family were in fine circumstances. The mother came to our prayer-meeting. She was one of the brightest little creatures in the world. She sent request after request for prayer for a boy that was a slave to drink—a great big handsome fellow who had been led into the habit of drinking, not in the public-house but in palatial residences, in beautiful drawing-rooms where he placed his feet under mahogany and moved amongst the cultured and refined. There he sipped the ruby wine, there the appetite was formed in him, until he came down into the streets and became so low that he took the last undergarment he had, folded it up, carried it away, and gave it to a man for the price of drink. That is the strength of this accursed thing, and if it ever seizes you young men as it seized me, and a multitude more like me, oh, be careful, for you may not escape. I escaped only with my life, by God's mercy. This mother asked me to go and see her son. I did, and the drink was written on every feature of his face. When I entered the room, George looked at me over a pair of glasses, and seemed quite astonished. He told me he was delighted to hear of the work I was doing, and wished me great success, and said he knew a number of friends whom he would endeavour to bring to the meeting and see if they could not be induced to sign the pledge. "There are always a few, you know," he remarked, "who take just a little too much." I walked close up to him, and caught his hand in mine. I did not know that he was this woman's son, but it had just dawned upon me. I called him by name. I said, "Your name is So-and-So. Your mother sent me to you. She has been in our prayer-meetings for two weeks praying for you." What happened do you suppose? That great, big man stood up, his lips quivered, and he said, "My mother! my mother!" and he turned away from me and sobbed as if his heart would break. Said I, "I want you to abstain. I want you to give your heart to Christ." He said, "I did not mean to tell you who I was, but I have broken my mother's heart."

That man came to the meeting. He kept his word, and brought a crowd with him. I noticed them at the back of the hall at the noon-day prayer meeting, and they were talking to each other. I noticed that the little woman in the hall had got a sight of him. The crowd moved round and surged along the aisle till they came in front of the platform. George was in that crowd. They wanted him to sign, but he said, "No, I won't sign." But when that mother came and put her arms round his neck and said, "George, you will sign," he said, "Yes, mother, I will for you." He did sign. I begged of that man to give his heart to God. I believe he did. But he was never really received by his brothers—never. He was not treated kindly. About a year after I came back to that city, and heard how he had broken his pledge and taken to drinking again. It was his last dissipation. He staggered into a little back lane in a court in the city, and that was the end of George.

Oh, the drink! oh, the drink! Oh, Christian people! I beseech you to-night, let us give up our little for the sake of the masses who are dropping down into the maelstrom, never again to come up. In Christ's name let us give it up, for the sake of the fallen. What was it that saved me? I am here to testify to the world to-night that I never would have lived had it not been that God had saved me. He saves to the uttermost, and by his grace and mercy I live. The miracle of his saving power shall be renewed. Kingdoms shall be subdued, and righteousness shall be established, and the last link in the accursed chain of this ungodly habit shall be broken, and every home shall be lit up with the grace and beauty and love of our blessed Lord and Saviour, Jesus Christ.

ADDRESS BY MR. G. O. BARNES.

I want to keep in view the theme of this evening's discourse—"the Gospel the power of God unto salvation in delivering the enslaved." I truly believe that God gauges his blessed salvation for the weakest one that needs it, and if I can preach a Gospel for the weakest it shall be a Gospel for the strongest. Having read a long letter received by a recent mail, voluntarily sent to him by a friend who lives at Harrisburg, Kentucky, describing his redemption from the power of the drink, Mr. Barnes proceeded: The Gospel that could save that man could save you. If you had seen him you would believe it. He has not told the fiftieth part of his history. He was as full of whiskey as he could hold, for he was an old soaker upon whom no quantity of drink seemed to have any effect. Some people do not believe that Jesus can save a man in this condition. What a libel on the grace of God! This man was saved with his body reeking with drink. Yet the night after he had confessed the Lord Jesus Christ he slept like a baby; and from that time he was free. "The night before," he said, "I could not have written my name if I had died for it; now my hand was as steady as a rock, and it has been as steady as that ever since." It was an immediate cure. The man has testified, and I know that his witness is true—that he has never had the faintest desire for the accursed stuff since that hour.

That is the kind of Jesus Christ we want. We are all agreed that the Gospel is "the power of God unto salvation to them that believe." If we do not believe, God himself cannot save us. I speak with perfect reverence. Rejection is absolute destruction, and that is the only rejection I can find in the Bible. But then there comes back the question, What is the Gospel? Brother Francis Murphy spoke the truth when he said, "It is love that is going to conquer." It is God's love incarnate in his Son that is going to save all that are to be saved. "I, if I be lifted up, will draw all men unto me." Jesus Christ upon the cross is the only hope of a lost world. He tasted death for every man—that is the Gospel as I know it. "God so loved the world"—loved it while it was yet unlovely, when it was as hateful as the devil could make it—"that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." That is the Gospel, and I could repeat fifty verses exactly the same. "Glory to God in the highest," was the answering echo from the heavenly host. Surely they know what the Gospel is—"On earth peace, good pleasure in men." The original is even a little stronger, it means "Good pleasure in men as men." Not in people who believe in Jesus Christ, and in men who have turned over a new leaf. The sweet joy of a saint is, that when he does right he knows his Father is well-pleased with him. But back of all that there is "glory to God in the highest, peace on earth and good pleasure in men," as men. When they are naughty? Yes. If He has not good pleasure in us when we are naughty, He has it not at all, for we are always naughty more or less. Even the best of us have our naughty points; so He has to put up with some naughtiness any way.

Does God take pleasure in the sinner? Yes. In the liar? Yes. In the drunkard? Yes. In the rum-seller? Yes. This blue ribbon means to me good pleasure in the rum seller as well as in the drunkard, for both have souls, and both are equally men. If this movement ever deteriorates into a deadly fight with rum-sellers your cause is gone. If you do not deal with rum-sellers as God is dealing with you your work will come to nought. This is the backbone of the Gospel, as clearly as the Alps are the backbone of Europe—that God has nothing against any man, woman, or child, in this world. The reason is simple, that Christ atoned for all sin. He "bore our sins in his own body on the tree." Blessed be his name, He went deeper than that! He put away sin, root and branch, by the sacrifice of Himself, That is the reason Jesus Christ received sinners, and ate with them. He did not die to save good people—there were none. That is the reason Jesus Christ justifies the ungodly; and if ever He is to justify any one it must be the ungodly.

I believe in a man being saved first, and getting good afterwards. That was what saved this man whose letter I read. I said to him, "My friend, God has got nothing against you." That was the first word that struck his poor dull ear. It is the only thing that will touch a man full of self-accusation—"God has nothing against you, whatever you may have against yourself." Having nothing against you, there is no reason why you should not come to Him. He says, "Take my Son: confess Him as best you can." Then I remember the words he said: "There was one thing you spoke that clenched the nail; you said,

> 'Just as I am, without one plea,
> But that thy blood was shed for me.'"

"If you will confess that Saviour as yours, if you accept Jesus as you are, and not as you are not; if you will take that Saviour, and you are not saved, then I will be damned in your place." Said he, "That is a fair proposition." That was the only thing that the poor stupefied wretch could lay hold of, and he said, "I will close with that proposition." He came forward, assisted by his friends, took Jesus as his Saviour, and that letter tells the result. He has never wavered for a single moment. All that God asks of you is to confess Him as your Saviour; and then, if you want to be delivered from the power of strong drink, do not be ashamed to keep on confessing Him. If you will confess the Saviour, He will deliver you. That is the sweet Gospel of the Grace of God, if I know it.

ADDRESS BY MR. T. E. MURPHY.

I am thankful for the success of those who have been labouring in this cause; and I hope and trust the work will go on until every home in this great city shall feel its blessed influence. There are some people who, before they engage in this work, desire to be convinced from a scientific standpoint. This, in itself, is very proper, but there is a higher ground than that occupied by the logician; there is a nobler attitude than that which is assumed by the scientist. The philosophy of this Book teaches us that love is the basis of all true and noble action. Those who love not labour not, but what we love we labour for. Hence it is that this work is dedicated to that fundamental virtue, and it illustrates its power and beauty by the lives of those who have suffered and died for love. I have read the history of that wonderful man who stopped not to admire the mountain-top, with its eternal diadem of snow, nor the wild flow of falling waters, nor the stately piles of architecture; but in the dungeon and in the pest-house he stayed among the lowly, pointing their eye of faith to a home beyond the tomb. When Howard died, the dust of earthly toil was upon his garments, and the damp of the dungeon was upon his brow; but his memory lives to-night to bless humanity as much as ever it did.

There are those here to-night who remember, and those like myself who do not remember, but have read, that when pride and ambition plunged the nations of the East into a bloody war, thousands fell by cannon and by sword, while tens of thousands perished by the slow hand of disease. Ambition and selfishness neglected their wants, but their wail of suffering reached one sympathising heart at least, and from a pleasant English home, where Christian refinement dwelt, and where all the elements of wealth and culture prevailed, there came forth a young and devoted woman, in whose heart that wail had vibrated as the voice of God. The sneer of the cold-hearted, the breath of the slanderous, affected her not. The love of home, the novelty of the position, and, as some urged, its impropriety, affected her no more than did the pictures which were drawn of the corruptions of a soldier's life, the contagions of the hospital, and the perils to which her life would be exposed. Love—pure, holy, godlike—swelled her heart, and sustained her among the sick and dying in the Crimea. To her the bursting bomb, the roaring cannon, the rattling musketry, the flashing sabres, spoke no words of terror; but the grateful utterances of the relieved sick was as the dew of heaven to her heart and the music of the blest to her ears. Her reward of love is sure; for though the sweetest songster of the grove has ever borne her name, and night after night warbles in our ears the melodies which link that name to richest notes of harmony, yet even its music shall be forgotten in the gush of holy joy that fills all angels' hearts at the mention of the name of Florence Nightingale. The spirit that actuated John Howard to administer to the wants of the prisoner, and actuated Florence Nightingale to administer to the sick and dying upon the battle-field, is worthy of emulation in all who are engaged in Gospel Temperance work.

ADDRESS BY MR. WILLIAM NOBLE.

Allow me to tell you how it was I got the blessing which Mr. Francis Murphy spoke of to-night, and of which he read to us in the sixty-first chapter of Isaiah. How can I preach this Gospel? "Because the Spirit of the Lord God is upon me, and because the Lord hath anointed me to preach good tidings." In 1877, just on the eve of my departure for England (I was at the time in New York), John B. Gough said: "I want you to come with me to Jerry McAulay's Mission Hall." I said, "Who is Jerry McAulay?" "He is a converted riverside thief." I said, "That is a pretty sort of company to keep, but I will go anywhere with you." That night I was driven by Mr. Gough to Jerry McAulay's, who received us in the ante-room—not a very lively-looking place. I saw he was in earnest. Turning to Mr. Gough he said, "We generally have a few words of prayer before we go into the Mission room," and Jerry asked me to pray. He soon got the straight tip that that was not in my line. Until a man knows of a truth that his sins are blotted out of God's Book of Remembrance he will never pray. I said to Mr. McAulay, "I would rather not." He prayed, and just asked God to bless John B. Gough and William Noble. By and bye we entered the meeting, and Jerry gave out—

> "The mistakes of my life have been many,
> The sins of my heart have been more."

Then said Jerry, "We will have a few verses from the Word; after that Mr. Gough will occupy ten minutes, Mr. Noble ten minutes, and you good people can have a minute each."

"This is something new," I said. "It takes me five minutes to get into my subject. Speak for a minute!" Ah, they said in a minute what I could not say in an hour! One man got up and said: "I thank God that Jesus not only saves me from drinking, but from smoking, from lying, from stealing, and swearing; bless his holy name." A woman got up and said: "Since I have been converted I say 'please' and 'thank you.'" Ah! it is a sign that a change has taken place in a man's heart when he is grateful; but there are men and women in this city who are not thankful even to their earthly saviour, putting God on one side. As I stood upon that platform listening to those experiences, my heart longed to know what these converted drunkards and thieves knew. "Oh!" I said, "would to God that I could get rid of William Noble, to-night, and know of a truth that I am anointed," for there was a good deal said about the anointing power.

I returned to England in the month of December, 1877. I said to my wife, "I am going to give up lecturing." "Then," she said, "what are you going to do?" "Well," I said, "I can see that my first step is to give up everything, and never rest till I can stand before an audience and say, 'I know in whom I have believed.'" To-day, sir, we have men and women who repeat, every Sabbath, "I believe in the forgiveness of sins," who come and tell us it is presumption to testify that Jesus saves. I know to-night, blessed be God—I say it humbly—that my name is written in the Lamb's Book of Life. Jesus Christ is my Saviour, and God is my Father, and the Holy Spirit my Comforter. I met a friend in the City one morning, and I told him the state in which I was. He said, "Come to the noon-day prayer-meeting." Blessed noon-day prayer-meeting for me, at 165, Aldersgate-street! This was the thought that flashed through my mind: "Wilt thou have this man to reign over thee? Art thou willing to have a funeral, and to bury William Noble? Oh, yes; let William Noble go into the grave. Let self be buried, and let Christ arise." And He did that day. Rev. William Cuff was there, from the East London Tabernacle, and he came up and gripped me by the hand. From that time I have gone up and down this town, and many another, with a clean bill of health.

This is the closing day of the Mission. How stands it with you and God? If sudden death were to come to-night would it be sudden glory? Then the only way to be ready for eternity is to take Him. As brother Barnes put it at one of our meetings in Hoxton Hall: "There is no need to get down on your knees and howl for an hour." The sin question was settled upon the Cross 1900 years ago. Blessed Jesus, we take that finished work to-night. It is thy work for us. Let that be the crowning work in this Mission, that tens and scores of men and women in Exeter Hall on this 3rd of June will find acceptance in Jesus.

THE FISHERIES EXHIBITION.—Messrs. A. Boot & Son, 24, Old Bailey, E. C., have issued a twopenny "District Railway Guide and Directory to the Exhibition." It contains an excellent coloured ground-plan of the Exhibition, and gives a large body of information on the various exhibits.

KING EDWARD RAGGED SCHOOLS.—The last report of these schools states that there are 761 children on the books of the Sunday and week evening schools. During the winter Sunday evenings 200 are frequently sent away for want of room. The various branches report satisfactorily, the Mission services for adults and Band of Hope especially. Prizes were gained this year by 58 scholars for good conduct in their situations. The Secretary is Mr. C. Montague, 67, Turner-street, E.

A CONVENTION will be held at Norwich, July 11 and 12. The subjects are, Wednesday morning, "The Lord Jesus Christ as the Revealer and Representative of God to Man; evening, "The Lord Jesus Christ as the Substitute for, and Representative of, Man to God." Thursday morning, "The Holy Spirit applying the Redemption of Christ in conversion and sanctification;" evening, "The Holy Spirit enduing believers with power for service." This will be the first Conference of the kind ever held in Norwich, and prayer is earnestly desired for its success in the highest sense. The Committee includes members of many sections of the Church.

REV. W. H. AITKEN AT PENGE.

DURING the last two weeks Mr. Aitken has been working with much encouragement at Penge-lane Church, where the Rev. Mr. Dankes and his fellow-workers had made very earnest preparations for the Mission. The meetings began on Sunday, the 3rd, and as the church is in close proximity to Mr. McAnally's, where Mr. Aitken had been previously labouring, there was from the first great preparedness to receive the Word. Many had been already impressed and awakened at the other church.

There was hopeful work each night, but on the evening of Friday week the impression was very powerful, and the large vestries were crowded with anxious souls. Sunday week will be forever memorable to many. Mr. Aitken invited the anxious to cross the road and meet him in the schoolroom. A very large number at once complied with this direction, indeed, many more than could be spoken to, and a very blessed season followed, in which it is hoped many sought and found a Saviour. All praise to the Lord of the harvest for this day of visitation.

The second week of the Mission passed with a great measure of interest and of blessing. The congregations were much larger, and, so far as man can judge, each night there was quite a harvest of souls. Much prayer had been offered for the members of the very numerous Church choir, and as the week closed thanksgivings were returned for the spiritual blessing that had fallen on almost all these men. There is "great joy" in this parish, and many from the surrounding neighbourhood seem to have received blessing. Mr. Aitken and his helpers concluded their work here on Sunday last.

COLLINGWOOD-STREET MISSION, S.E.

THE sixth anniversary of this Mission was held on Friday evening, the 8th inst. The chair was taken by Mr. F. A. Bevan, who, in his opening remarks, expressed his very great pleasure at being invited to such a meeting, and also his surprise at having been so long connected with nearly every kind of Christian work in London and never till very recently heard of this Mission. He commented on the self-supporting nature of the work, and said it was a matter of much congratulation for him to find a Mission which had never been in debt, and which was entirely voluntary from beginning to end. It was also pleasing to find that working-men, after the labours of the day, were willing to employ their time and energies in such a work. Several bore testimony to the good they had received through the instrumentality of this Mission. One who had spent nine years in prison spoke with much feeling of the great change that had taken place in his heart and life. Another, who had been engaged in the Zulu War, rejoiced that he was spared to return to England, and has since found the Saviour.

A letter was received and read from the Rev. C. H. Spurgeon expressing his deep interest in the work of the Mission, and recommended some one to be set apart to give his whole time to the work, so that a system of visitation might be carried on, and that the work among the Church members might not be neglected, promising for this purpose a yearly contribution of £10. Mr. F. A. Bevan promised a similar sum, and Mr. G. Hatton promised £5 per year. It is earnestly hoped that other Christian friends will come forward to assist in this object.

Mr. Joseph Ashton, 41, Queen-street, Blackfriars-road, is the secretary.

WINTERBOURNE GUNNER, near Salisbury, has been visited with a gracious revival in connection with the labours of Mr. William Skinner, of the Evangelisation Society, who has been working in the village at intervals during the past eight months. As an outcome of the work a Prayer Union has been formed. The members belong principally to the labouring class. The idea has been found to work well and has proved most helpful to the young converts. The Union has been formed about two months, and now numbers nearly fifty members.

A COLLEGE FOR LIBERIA.

AN afternoon in the middle of June, with the thermometer at 80° in the shade, does not seem a favourable time for a successful public meeting. There was an unusual combination of platform attractions announced for the meeting in Exeter Hall last week in connection with the College for Liberia, and the occasion had been well advertised; yet the audience that was drawn together at no time much exceeded a hundred persons.

Among those who were expected to speak, the Earl of Aberdeen, and Mr. Lowell, the American Minister, sent messages of inability to attend; the latter gentleman, however, said he believed the object of the meeting to be an excellent one, and he would send a contribution towards it.

In the temporary absence of Lord Shaftesbury Lord Kinnaird assumed the chair, and Archdeacon Farrar opened with two brief prayers. Then Professor Stewart, one of the two coloured teachers now on their way to Liberia, had the platform, and made his statement. He was sure, he said, of the sympathy of English Christians in this cause. After an eloquent description of the degradation of the negro race through the influence of the slave trade, he briefly sketched the origin and progress of the colony of Liberia. With the aid of England the slave trade had been abolished all along the western coast. In response to an earnest call from a Liberian chief, a lady in New York had devoted a portion of her wealth to the founding of a church and school in the colony. There is a population of 30,000 negroes, who have gone, or descended from those who have gone, from America, and 80,000 aborigines. Mr. Joseph Cook, of Boston, has said, in a recent letter, that Liberia should be "a pillar of fire leading all Africa out of the deserts of Paganism into the promised land of advanced civilisation and undefiled Christianity." The work of the Liberian College has received the imprimatur of many leading philanthropists of Boston and New York. A female department has been added and also an agricultural department, while the latter branch of the work will be greatly developed by the removal of the college itself, from the coast, to a healthier and more central position in the interior. Twenty-six coloured students, undergraduates of colleges in the Southern States, are about to sail for the Liberian College. If all these students are possessed of a tithe of the eloquence and fervour of Professor Stewart, they will be a wonderful acquisition to the ranks of those who are seeking to train the coloured population of Western Africa for God and for heaven. His companion, Professor Browne, has not the same overpowering gift of speech, but in a few sentences he was able to show that the thoughtful young negrohood in America are all looking anxiously to the extension of this movement as one of the great hopes for the future of the race.

After some sympathetic remarks by Sir T. Fowell Buxton, Rev. Dr. Phillips Brooks, of Boston, endorsed the statements of Professor Stewart as to the favour with which the Liberian movement had been received in the United States. He had much admiration for those young men, such as the two who were present, who had relinquished a much easier and more promising career, in a material sense, in America, and were going forth to Africa—the land of the past and the future of their race. While he believed this with respect to Africa, he thought at the same time that it was quite a mistake to say that the negroes were not needed in America. America is the home of all peoples, and the recent legislation by which the door had been shut upon one of the most wonderful races in the world was something of which his country ought to be ashamed. He had the most profound conviction as to the suitability and need of this Liberian College, and he thought England and America could not better show their mutual sympathy than in helping their brethren of the coloured races. Dr. Brooks moved a resolution appointing an English committee for the furtherance of this movement. It includes several of the most influential philanthropists of the time, Mr. A. Burson, of Exeter Hall, being honorary secretary. The resolution was seconded by Dr. Donald Fraser in an able and hearty address, who said that while other European nations had ambitions of a doubtful character with respect to Africa, England ought to have an ambition of a better and more beneficent character.

Mr. T. A. Denny moved the thanks of the meeting to Lord Shaftesbury, and Professor Stewart seconded in a very touching speech. His Lordship, in reply, said he rejoiced to think that he dwelt in the minds and hearts of the coloured people, in whose welfare he had felt a deep interest for many years. He thanked God for the changed feelings in America towards the coloured people, as evidenced by the presence and earnest speech of Dr. Brooks. He believed that England had done a great wrong to America in the past by the share she had in imposing the system of slavery upon the American Continent; we ought now to make restitution by seeking to forward the cause of the blacks. His lordship alluded to the unworthy opinions that had been sometimes expressed as to the negroes being an inferior race, an idea that was confuted by the work of the Jubilee Singers, as well as by the addresses of the coloured gentlemen on the platform, who had exhibited such a deeply earnest missionary spirit. These colour distinctions ought now to cease, and the truth be recognised, that God had "made of one blood all nations for to dwell on the face of the earth."

The interesting proceedings were terminated by Rev. Dr. Oswald Dykes pronouncing the benediction.

WORKING LADS' INSTITUTE, WHITECHAPEL.

A FEW years ago, in conversation with a London errand-boy, about sixteen years of age, I found that he had left Sunday-school, and attended no place of worship; nor did he pray or read his Bible. On the other hand, he was so fascinated by the sensational, illustrated literature of the day that he would read it while walking in Cheapside with a basket of goods on his head.

Here was a lad living in the midst of Christians and Christian agencies, but untouched by them. Indeed, his was a godless and practically a heathen life. I reflected that this youth was but *a type and representative of thousands* in the metropolis who daily earn their bread by hard labour, either as errand boys, apprentices, or factory hands. Many of them live in homes destitute of comfort, and others in wretched lodgings, and experience teaches us that their dangers and temptations are very real. During the day they may be thrown into contact with men who drink and swear; they may also be tempted to untruth and dishonesty; but the temptations between the hour of leaving work, about 7 o'clock, and the time for retiring to rest, say 10 o'clock, are certain and unmistakable.

It is sometimes said that these youthful toilers should spend their evenings "at home," but a moment's reflection will show this to be a mistake. Were their abodes like the happy Christian homes of some of the middle classes the case would be different, but being what they are it is impossible. The mother has often a large family: the living-room is small and there is perhaps washing going on. The lad would only be in the way, and is not expected nor wanted until bed-time. Then, what is he to do? There are the streets: but I think no one who sees them as they are at night would wish him to spend his hours wandering aimlessly in them. The public-house is always open, so is the music hall, the low theatre, or penny gaff. These resorts, I believe, are the ruin yearly of hundreds of bright and virtuous lads, who enter them because they know not where else to spend their leisure.

Looking at this condition of things, and the grave issues involved, I felt constrained to make some effort, and wrote a letter to The Christian. Many and cheering were the responses, expressing sympathy and promising help. It seemed that, to effect good, the first thing must be to save our youth from these baneful places by providing some resort which the boys might frequent every evening; there might then be opportunities of influencing them. Hence a house was taken in the main road, Whitechapel, and opened as a Working Lads' Institute. It was an experiment, and some friends feared could never succeed—for either the lads would not come, or even, should we get them, they would leave as soon as they discovered the nature of the literature and resources provided.

Seven years have passed away, and we can say, "Ebenezer." The following facts may be of interest: Within a month of the opening, 166 had paid subscriptions and become members, and some of them are still with us. Altogether nearly a thousand have attended, including a number of Jews.

We begin to see some fruit from the work. Some of the lads have joined the City of London College, others are now in the Y.M.C.A. Several have become teachers in the Institute, while more may be found filling posts of usefulness as secretaries of Sunday-schools and Temperance Societies, and lay preachers. One is an assistant missionary in South Africa. We have precious letters telling of good done and hearts and lives given to Christ.

Our aim is large and high: The physical, mental, moral, and spiritual improvement of all we can reach. The whole nature should be trained and devoted to God, and the means must be adapted. Lads need recreation and mental culture, as well as the heart won for Jesus. Hence our programme comprises reading-room and library, classes for reading, writing, arithmetic, drawing, singing, shorthand, French, &c. Lectures and entertainments, cricket and swimming, Temperance savings bank, clothing-club, &c. Bible-class and evangelistic services, and other agencies. Several other institutes have since been started, directly or indirectly in connection with ours, and are doing good.

The premises at Whitechapel are small, and for a long time our work has been sadly hindered for want of accommodation. Two years ago it was decided to start a fund for a new Institute, which might meet the urgent need. After a long and prayerful search, a suitable plot of freehold land (over 200ft. deep) was secured, the price being £1950. Designs have been prepared for the buildings, which will comprise reading, refreshment, and class-rooms, dormitories, lecture-hall (which can be used for Gospel services) swimming-bath, gymnasium, housekeeper's apartments, &c. These will cost about £6000, making a total outlay of £8000. The property will be vested in trustees.

The Committee and friends have raised £2,600. The ground is paid for, and there is about £200 now in hand. In other words, we still require some £6000, and we cannot commence building until we have at least £2000 more. We seem to have come to a standstill. The need of such an institute is most pressing. It would accommodate about 1000 lads annually, and once erected would, we are persuaded, prove an incalculable blessing. It grieves us not to be able to go forward, but we have done what we can, and know not to whom to look for contributions. We are praying and waiting for God's guidance and help. The treasurer is Mr. Frank A. Bevan, 54, Lombard-street, E.C.

Henry Hill, Jun.,
38, *Bow-lane, E.C.* Hon. Secretary.

"THE MORNING WATCH."—This is the title of a new association, the members of which undertake to rise early and spend a short time in private prayer, praise and reading God's Word. A little book, entitled "The Morning Watch," which gives full information on the subject, may be obtained from Rev. J. T. Wrenford, St. Paul's Vicarage, Newport, Mon. (price 6d. per dozen).

COLPORTAGE WORK.—A sale of work on behalf of the City of London Colportage Union was recently held in the City Temple. Dr. Parker explained the aim of the union, which he said was to displace bad books by good ones. Mr. S. Morley, M.P., in commending the effort to the sympathy of the public, urged others to adopt a custom he and his wife observed, of carrying little books for distribution as opportunity offered.

MR. HENRY THORNE IN DERBY.

A NINE days' Mission has been conducted here by Mr. Thorne. The Committee of the Derby Y.M.C.A. invited him, and are now thankfully rejoicing in the success that has been vouchsafed. Mr. Thorne, besides being an able Missioner, has remarkable powers of administration, so that the arrangements made were in every way complete. The manifested unity between members of the different congregations —Episcopalian, Baptist, Congregational, Wesleyan, &c. has been a most striking feature.

Night after night, in steadily increasing numbers, the largest room in the town was thronged. At the close the same building, which was only large enough for the meeting of the Church Congress last year, was filled to the very end. The large proportion of men who came was very noticeable. Many, both men and women, remained afterwards for prayer and to receive personally further help and exhortation. At these after-meetings, Mr. Thorne was aided by a large band of workers. Those entrusted with this important and delicate duty had been selected by the various ministers who were in sympathy with the Mission.

On the Sunday immediately following, two Mission sermons were, by request of the Committee, preached in as many of the churches and chapels as possible, and Rev. Sholto D. C. Douglas, Rector of All Souls, Marylebone, London, preached on the following Wednesday to a crowded congregation at All Saints. The work is being still continued by a series of weekly addresses, especially for those who have received blessing, to be given by different ministers, on "Worldly Conformity," "Holding Fast," "Prayer," "Confessing Christ," and "Dedication," and on "Searching the Scriptures," by Mr. Thorne. A "Bible Searching Union" has already been formed, and has commenced weekly meetings with good prospect of continuance.

The Derby branch of the Y.M.C.A. is taking advantage of the occasion to consolidate its work in this and other ways. It has expressed, in more definite terms than we have seen before, the object of such an association, viz., "The well-being of young men—spirit, soul, and body —for time and eternity;" and this Mission is proof that whilst the Y.M.C.A. is essentially a lay movement, independent of ecclesiastical control, the evangelical churches are not only not ignored by it, but are regarded with feelings of cordial respect and active sympathy. The Derby branch has been happy in securing at this important juncture the services of an able, experienced, and energetic local secretary, so that there is good promise that Mr. Thorne's Mission will be remembered by its outcome in an increase in the town of practical and united Christian work.

THE FERNLEY LECTURE this year is to be delivered by the Rev. William Arthur. It is sure to possess more than ordinary interest for all who have valued Mr. Arthur's ministry and personal friendship in the past.

INDIGENT BLIND VISITING SOCIETY.—Lord Shaftesbury presided last Friday afternoon at the annual meeting of this society, at Farnley House, Chelsea Embankment, the residence of Mr. and Mrs. Armitage. The total number of blind persons visited is 811, of whom fifty are suspended from relief for want of subscribers. These are visited by nine visitors, who are themselves blind. London is divided into nine districts for the purpose. About thirty of the blind educated in the classes are now regularly employed by the British and Foreign Blind Association as writers of embossed manuscripts on the Braille system, and the Bible has been stereotyped in the Braille type by a blind man. Lord Shaftesbury commended the work of the society, and enlarged upon the deplorable calamity from which the poor blind suffered. The claims of the society were also advocated by Rev. Dr. D. Fraser, Canon Fleming, Mr. W. J. Armitage, Major Fitzroy, and Dr. Armitage, the last of whom gave some details of the work of the society. It was, he said, the great missionary society to the blind in London, and they could certainly judiciously distribute treble their income. If the blind folks could do work, they were taught to earn their own living, thereby making them independent members of society as far as possible.

THE STORY OF MY DUTCH PICTURE.

By GAWIN KIRKHAM.

IN August, 1867, I visited Holland, to attend the General Conference of the Evangelical Alliance, held at Amsterdam. This led to other visits during the two following years. Altogether, on these three occasions, I spent ten weeks in that country. The time was chiefly occupied inpreaching by interpretation; and the Lord graciously confirmed the Word with signs following, for I have no doubt of the conversion of sinners by the preaching of the Word.

Though at first told by the public prosecutor that I should be put in prison if I preached in the streets, afterwards I had the joy of thus proclaiming the Gospel in the Hague and other places. This joy was shared by my fellow-labourer, Robert Craig. Mr. Isaac Esser, one of my interpreters, and himself the most diligent of Dutch open-air preachers, wrote some years afterwards, that, in a low street in the Hague, which I very distinctly remember, the effects of the preaching were so striking that "the police have almost nothing more to do;" and so remarkable was the change that the burgomaster declared that "One good street preacher is worth ten policemen;" a verdict, by the way, which I should like to see generally adopted by English mayors.

But the most interesting reminder of these visits is an allegorical picture, entitled "The Broad and the Narrow Way." My kind host in Amsterdam was a bookseller, Mr. De Hoogh. In his shop window was a chromo-lithograph of this picture, about twenty-four inches by nineteen. Day after day I looked at it, and on returning to England brought two copies with me. But as the "Explanation" was still in Dutch, I made but slow progress in unfolding its meaning. By and by I induced my young Dutch friend, Frederick Emmighausen, to translate this into good English, and thus I obtained the key of the position. Then I attempted to describe it, and my hearers were evidently so deeply interested, that I decided to have an enlarged copy painted. This proved too small to be of any practical value, so I had a larger one made, and then another; and finally, rather more than two years ago, Henry Bevis, the scene-painter, of Pentonville-hill, prepared me a copy, nine feet by twelve, which, with a "new quintuple dual illuminator," an invention of a friend who is an engineer, enables me to show it with comfort while I am expounding it.

The picture may be described as a kind of Continental "Pilgrim's Progress," and is based upon the passage in the Sermon on the Mount, beginning, "Enter ye in at the strait gate," &c. (Matt. vii. 13, 14). In the general foreground are a number of persons, rich and poor, making their choice of two gates, one very wide and the other very narrow; the one with a fine "Welcome" over it, and the other with a plain inscription, "Enter ye in at the strait gate." Venus and Bacchus invite to the unsatisfactory pleasures of the one way, while a preacher tries to induce the people to enter the other. In the centre of the foreground are the Tables of the Law—the Ten Commandments, with grapes and corn on the right-hand side, to signify blessing and fruitfulness; while on the other side are thorns and briars, and the crawling serpent, signifying barrenness and the curse.

The Broad Way contains the house of the strange woman under the shadow of the theatre; a worldly inn, presided over by Bacchus; a ball-room; a band of music; a gambling house; a house of such as take a pledge of the poor; a market-place; a lottery-table; cruelty to animals; children disobeying their parents; a Sunday train, and a battle-field; while a second preacher stands far up the road warning the travellers to turn from their evil ways. The end of the road shows the unerring balances of justice, and the awful doom of the wicked, who are sent into "everlasting punishment."

On entering the Narrow Way there is a fountain with Rev. xxii. 17 over it. Then a cross is seen on which is an image of the crucified Redeemer, near which is a friendly church, with a minister giving the cup of communion to a new convert. Then a series of steps are climbed and a Sunday-school is seen, opposite which is a man carrying his cross. A little further on is a hospital, deaconess house, and an open-air preaching crowd, representing the place for good works. Here a prodigal is restored, and soon after a lion is met and conquered. Then a steep hill is climbed, and soon the New Jerusalem is reached. As the pilgrims approach the city they see a rainbow, and over all is the eye of the triune Jehovah. Suitable texts are given, so that with an open Bible the picture is self-interpreting to a considerable extent.

I knew from the first that the original was a German production; but only last year did I see a German copy, and receive information of its origin. It appears that it was designed more than thirty years ago by a pious lady, the wife of a wealthy merchant in Stuttgart, named Reihlen, and that she induced a gentleman of the name of Walker, an amateur artist, also of Stuttgart, to paint it. This gentleman died about a year ago. It was then circulated as a wall-print throughout Germany; and the Dutch, struck with its suitableness to convey moral and religious truth, made a Dutch edition.

Such is a brief description of the picture and account of its origin. I am afraid to say how many times I have expounded it during the last eight or ten years; but I know it is exactly ninety-five times in the eight months ending May 31.

It has a Mission in this country. God has blessed it to the turning of sinners from the broad into the narrow way, as is proved by a number of testimonies I gratefully treasure. This account is written at the request of friends, who wish its existence to be more widely known. Copies may be had and particulars obtained at the Open-Air Mission Office, 14, Duke-street, Adelphi, London, W.C.

AN IMPORTANT QUESTION.

WE are glad to find many of the influential residents of the metropolis are beginning to bestir themselves on the question of street immorality. At the invitation of Rev. H. W. Webb-Peploe a number of gentlemen from different parts of London met at the residence of the Marquis of Ailsa, in Charles-street, Berkeley-square, on the 11th inst., to consider the best means of closing houses of evil resort, and cleansing the streets from the unblushing incitements to sin that are seen on every hand. The hope was strongly expressed that the Bill for the better protection of young girls, recently introduced into the Upper House of Parliament, would, with some needful alterations, speedily become law, and that the painful scenes now witnessed would be effectually put down.

Meantime it was urged that Vigilance Commitees should beformed in every district throughout the metropolis, to act in concert with the police, as has been already done in the parish of St. Jude's, King's-cross, with good results. Among those who took part in the proceedings were Revs. H. W. Webb-Peploe (Chairman), Sholto Douglas, — Andrews (Vicar of St. Jude's), Sir William Muir, Lord Radstock, Mr. S. Morley, M.P., &c.

At the annual meeting of the Social Purity Alliance last week, in Exeter Hall, Canon Wilberforce made an eloquent and telling speech. He said if the evil of social impurity was ever to be stamped out they must go to the root of the matter, and not deal merely with the symptoms. In this matter a tremendous burden rested with the ladies, who ought to show, unmistakably, their detestation of transgressors in the other sex. If all who were known to be the betrayers of womanly honour were excluded from respectable society, a greater blow would be dealt at the evils with which the Purity Alliance contended than by any other means. Other speakers also insisted on the meting out of equal punishment, at least, to the male partners in vice, who in most cases are the sorest offenders.

Notices of Books, &c.

In the current issue of Our Darlings (*J. F. Shaw & Co.*) an appeal is made to the children, to build a "children's cottage" at Ilford.

The "Summing Up" of the Lord Chief Justice in the recent trial of Messrs. Foote and Ramsey, for blasphemous libel, revised, and with a preface by his lordship, is published by *Messrs. Stevens & Sons*, 119, *Chancery-lane, W.C.* Price 1s.

The Church Portrait Journal for June (6d. *W. Poole*) contains a most excellent photographic portrait of Rev. W. H. Aitken, with a short but correct and comprehensive biographical sketch. Many of the friends of the eminent evangelist will doubtless be glad to possess themselves of the magazine, which also has a portrait and sketch of Rev. Prebendary Meyrick.

The Church. By a Layman. 6d. *W. Ridgway*, 109, *Piccadilly*. A useful little treatise on an important theme, designed to promote a more careful and definite use of the term "Church" than at present prevails. It is likely to be serviceable in arousing inquiry and leading to further breaking away from mere ecclesiasticism and human priestcraft.

Mr. F. E. Longley, 39, *Warwick-lane*, has issued a series of penny handbooks on the "Married Women's Property Act," "Liability of Employers," "Bills of Sale," and "Sale of Food and Drugs;" also "Our Eastern Cathedrals," "Watering Places," "The Rhine," "Channel Islands," and "Amsterdam." For persons seeking information on these topics the brochures will be found serviceable.

Murray's London Time Tables & Diary. 3d. *A. Boot & Son.* This most excellent and handy little work of reference continues to keep the traveller informed of the latest changes and improvements in city and suburban railway accommodation. Messrs. Boot also publish a Shippers' Diary and Mercantile Register (1d.), which ought to prove of great service to all connected with trade.

Studies in Anthropology. By the Rev. Jas. Woolcock. *Bible Christian Book Room*, 26, *Paternoster-row*. A volume of lectures delivered before the Jersey Young Men's Christian Association, with the object of guarding young men against the scepticism of the day, and to strengthen them in the Christian faith. The subjects treated on are: "Man: Whence came he?" "What is he?" "His relation to the Unseen;" "His World," and "His Work." They are full of striking quotations from various authors, are sound and logical in their reasoning, and admirably adapted for the end they have in view.

Eudokia: The Angels' Song. By Theophilus, A.M. of Glasgow University. *Elliot Stock*. The author in his preface brings a very heavy charge against the Revised New Testament, which he declares "to be wonderfully like the Popish Douay or Rhemish New Testament in English, rendered from the Roman or Latin Vulgate, *only outdoing* that version in retaining all its corruptions; in importing into the text many changes of a most doubtful character, and in casting out the most precious Scriptures without cause or reason shown." The object of the book is to substantiate this charge. We think the author overstates his case, and fails to do justice either to the revisers or the revision. Their work is by no means perfect, but spite of some defects, which in common with himself we should desire to see remedied, there are yet many commendable points, and the revisionists are worthy of praise rather than censure for their painstaking, and we believe, honest attempt to faithfully translate the original text.

The Expositor. 1s. *Hodder and Stoughton*. This learned monthly represents a broader school of theology than we feel justified in following. Nevertheless, we must bear witness to the singular ability, devoutness, and earnestness of the writers, and that for the most part its pages are doing valuable service in the exposition of the common truths held by Christian men. The articles are always in defence of Revelation, and while discrimination may be necessary, they may be read with profit by all Bible students. Sometimes indeed they may be read with the highest advantage even by men whose convictions move firmly along Evangelical lines. In the last three numbers we would specially note the Editor's "Chronicle of Balaam," "Isaiah, an Ideal Biography," by Dr. Plumptre, and a most valuable and remarkable paper on "The Day of Judgment" by Dr. Matheson. We would also note with gratitude a brief exposition of Philippians i. 22 by Dr. Weymouth.

From *Ward, Lock, & Co.* we have received Parts 31 and 32 of The Universal Instructor, 6d., which well sustain the reputation of former issues. The diagrams are good, and the varied instruction is conveyed in an interesting and popular way. From the same publishers we have received Parts 25 and 26 of Dr. Adam Clarke's Commentary, which embrace Matthew xii. to Luke v. (1s. each) The exhaustive and scholarly comments form a body of divinity easily accessible to the Bible student.

Little Folks. 3s. 6d. *Cassell & Co.* The midsummer volume of this popular serial for the young, just issued, is a perfect storehouse of pictorial and literary gems. We know of no magazine of its kind on which so much skill and talent are lavished, and the publishers richly deserve the large support they receive from the youthful reading public. The "Little Folks" Humane Society now numbers, we are told, more than 33,000 members; we hope its ranks will be doubled during the next six months. A very attractive programme is announced for July and the succeeding months; now is the time for those who are not readers to become so.

Sunday Meditations. By Daniel Moore, M.A., Prebendary of St. Paul's. 5s. *Religious Tract Society*. A thoroughly excellent and precious book. We have read the "Meditations" with great personal profit, and in all the fifty-five, extending over 320 pp., there is not a wrong or doubtful evangelical note. They are, it is true, arranged for the seasons of the ecclesiastical year, but there is nothing merely sectional about them. They are suitable for all Christians who love the tender and faithful presentation of Scriptural truth. They are at once instructive, practical, and consolatory; and they are all this because based on a faithful exposition of the inspired teaching of the Word of God.

Heroes of Science: Chemists. By M. M. Pattison Muir, M.A., F.R.S.E. *Society for Promoting Christian Knowledge*. Excellent service has been rendered to thousands of youths and students in Great Britain by the publication of this beautiful volume. We have read its pages with surprise and admiration. Chemistry can never be treated in a popular manner like the science of astronomy. But in this book the history and progress of chemistry are traced from the earliest times to our own in a form that gains the attention of the reader, and conveys, with singular freedom from mere technicality, the most important scientific knowledge. The biographies of such great chemists as Priestley, Dalton, Davy, Graham, and Liebig, which are grouped round the accounts of their discoveries, give a great charm to the book.

Roman Britain. By Rev. Prebendary Scarth. *Society for Promoting Christian Knowledge*. This is a small but most attractive volume, upon a subject of the deepest interest to every Englishman. We have only two matters of regret with respect to the work. The first is, that the chapter on "The Rise and Spread of Christianity" in Roman Britain, comes far short of what we could have wished in the way of information; and the second is that this brief record gives no other view of early British Christianity than that of a Church in Britain, with its "edifices, altars, Scriptures, discipline, holding the Catholic faith, and having intercourse with Rome and Palestine." We regret this High Church conception of the first British Church. We are satisfied, from subsequent history, that when the Britons were driven, after the invasion of the Anglo-Saxons, in the year 452, into the Cambrian mountains, they carried with them Christian doctrines and practices which had been transmitted from their forefathers, and which were more conformed to Apostolic simplicity than the foregoing description would convey. The book abounds, nevertheless, with rich, varied, and most valuable information relating to the first four Christian centuries.

The Life of Christ. Vol. 1. By Dr. Bernhard Weiss, Counsellor of the Consistory, and Professor of Theology in Berlin. *T. & T. Clark, Edinburgh*. It is to be gratefully noted that the Spirit, whose office it is to glorify Christ, is raising up barriers of sound learning against the tide of a reckless and destructive criticism that has been weakening faith, and paralysing preachers. This book is to be hailed as a powerful contribution to the reaction which has happily set in. It examines rationalistic criticism with extraordinary acumen, scholarly calmness, fine discrimination, and marked perspicacity. It reduces many of the conclusions of modern learning to mere mirage and pure blundering. It proves that the highest erudition can go hand-in-hand with orthodox truth, and upholds the sacredness and authority of New Testament Scriptures on historical grounds.

The first part of this volume occupies more than two hundred pages, and is taken up with an inquiry into the origin of the four Gospels. After an able review of negative evidence, it arrives at the significant conclusion that thirty-seven years after the death of Jesus, the Gospel of the Apostle Matthew appeared. This was at first the Gospel of the Jewish Christians. Two years later, that of the Evangelist Mark was sent forth, written for the Romans. The Gentile Churches, founded by St. Paul, received what Dr. Weiss designates the Pauline doctrine of Luke about the year 80. After this there is a most valuable dissertation on the authenticity and composition of John's Gospel.

The second part begins the Life of Christ. Here we have no romantic memoir, but a reverent following of the four records in presenting the successive stages of Christ's life. While we do not profess to agree with the learned author on every point, we venture, nevertheless, to say that no more timely work has lately appeared, and we wait anxiously the publication of remaining volumes.

Letters to the Editor.

YOUNG FOREIGN GIRLS.

My dear Sir,—Will you let me inform your readers that to aid the many unprotected foreign young women constantly passing through London, Gordon House, 8, Endsleigh-gardens, N.W., was opened two years ago, especially to receive German young women? Such good service has it proved that no less than 460 German, 31 French, 17 Swedes, 2 Danish, and 1 Dutch, have resided in it during that short time. They are welcomed by a German superintendent. Space would not allow me to record the joyful benefits conferred on the homeless and destitute, both temporally and spiritually.

To make this work a real substantial help to foreign girls, it is proposed to open a foreign registry as soon as premises can be obtained.

Yours sincerely,

John Shrimpton.

38, *Lincoln's-inn-fields, W.C., June* 15.

FREE THOUGHT AND FREE ACTION.

Sir,—It has lately been shown in an influential daily paper, that a phrase or an expression often becomes commonly used by those who attach a perfectly different meaning to it from what it should rightly convey. There is a word that I think may be classed with these misleading expressions, and that is "Freethinker," which is used frequently to designate those who in truth are rather entitled to be called "Freedoers."

We are all Freethinkers! No fetters forged by man have yet been able to chain up minds; they may be darkened and warped by evil influences, but as long as reason remains thoughts cannot be robbed of their freedom. It is when these thoughts are turned into action that, without infringement of the just liberty of a man, he may be punished for them directly if they are criminal or dangerous, or indirectly by the denial to him of certain privileges enjoyed by others. This cannot be called persecution of free thought, but it is a checking or restraining of the free action, of those who would endanger the well-being of others. A man may think what he pleases so far as regards his fellowmen, but if he gives vent to those thoughts by speech or pen, thought thereby becomes action, and as such is met by moral, or political, or social laws, that seek to prevent prejudicial acts, but cannot put force on thoughts, and therefore do ont attempt it.

A man may harbour thoughts that are opposed to all moral law, and are contrary to the belief which is the foundation of our country's legislation. If the opinions are unexpressed the matter rests between him and his inner consciousness; but if he proceeds to advocate his views by speech or pamphlet, and influences thereby the opinion and conduct of others, he passes from the domain of the free thinker into that of the free doer, his words written or spoken being acts affecting his fellow-creatures.

A man must think as he lists, and is responsible for his unuttered thoughts only to God: for his acts he is accountable also to his fellow-men; and if they see reason to believe, judging from those acts (or words), that he will do what he can to undermine the sure foundation on which all law, order, and authority alone can rest securely, they are surely entitled to refuse him the power to endeavour to destroy what they deem sacred, and to decline to place in his hands fresh instruments of destruction.

I think those avowedly Christian men who are

favouring a movement to remove a barrier opposed to an atheistical triumph, confound in this case liberty of thought with licence of opinion openly avowed in words, which thereby becomes licence of action.—I am, Sir, yours obediently, L. P.
June, 1883.

BISHOP MAGEE'S SPEECH.

Dear Sir,—I am a regular and interested reader of The Christian, though I do not always agree with it. Permit me to express my regret at your quoting with approval a passage from the Bishop of Peterborough's speech in the House of Lords. You speak of the extract as "containing principles well worthy of consideration by all the churches, indicating as they do the vast importance of the spiritual, beyond the political, in connection with church work and life." No Christian man doubts it. But the words were spoken by a political functionary, in a political place, on a political occasion, and by one who, thus steeped to the neck in politics himself, could speak of "political dissenters" in terms obviously meant to convey a reproach, or worse.

He also, in the extract you quote, speaks of the Church as "politically neutral," not "intriguing with political parties." I do not ask you to receive any counter-assertion, or to open your columns to arguments on the point; I content myself with saying that both the statements and the innuendoes of the prelate are strongly dissented from by numbers of your readers, and that the advice he is supposed by you to give sounds strange from the mouth of the wealthy and ennobled prelate of a State Church, speaking from his place in the Upper House, where the Bench of Bishops have so often foiled the wishes of the people of England.
—Yours truly, Edward Butler.
Leeds, June 15.

Requests for Praise and Prayer.

PRAISE.—For a great blessing on the Mission at Christ Church, Southport.

PRAYER.—For blessing on Messrs. Mateer and Parker's labours at St. Giles' and Gosport.——That Mme. Marzials may be guided in her present trial, arising from the failing health of her husband, and that the Lord will guide all connected with the Mission work at Barnave to his own glory.——For a sister, a sad sufferer for many years, from a mysterious and seemingly unalleviable complaint, who deeply desires to be remembered by Christian friends.

Mission and other Appeals.

Convalescent Institution, New Brighton, Cheshire.—The Lady-Superintendent appeals for help towards the expenses of the Home, as the sums charged are not sufficient to meet its requirements. Full particulars on application.

London City Mission.—An appeal is made in the June Magazine of the Society for £10,000 to make up the present deficit, and an additional £5000 a year to maintain the work. The office of the Mission is Bridewell-place, near Bridge-street, E.C.

Rosslyn Mission, Islington.—Miss Garnet, 32, Westbourne-road, Barnsbury, N., appeals for monetary help for this Mission. She says: "Souls are being saved at nearly all the meetings, and a good work is carried on in the Gospel Temperance cause." Mr. Gawin Kirkham commends it.

Wandsworth Mission.—Mr. E. Powell appeals for £500 for the erection of a hall in connection with this Mission. A good work has been done for some years past by unpaid agents, who have not only done the work, but have also met the greater part of the expense. Different rooms have been used for the operations, carried on with much inconvenience. The lowest classes are reached by this agency, and there has been much blessing. Contributions to be sent to Mr. J. P. Wilson, 2, Lake-terrace, Wandsworth-common.

SOUTH LONDON.—Any friends willing to assist in open-air preaching, during the summer, in South London, will be welcomed at 1, Victoria Hall, Lancaster-street, Blackfriars-road, S.E.

WELCOME HOME, CARDIFF.—Would you have the kindness to name to your readers how acceptable would be loans or gifts of pictures, wall texts in different languages, and books, model ships, birds, fishes, ferns, or flowers, suitable for fitting up the Sailors' Welcome?—G. Lawrence.

Notices.

Applicants for Tracts.—Mary Symons, 2, Lower Trafalgar-place, Weston, near Bath; E. Maslen, Union House, Weston-park, Weston, near Bath; H. Jones, 10, Trafalgar-place, Weston, near Bath; W. Sims, 69, Walterton-road, St. Peter's-park, Paddington, W.; W. H. Tarrant, 2, Cleveland-street, Camberwell; R. Barrett, 59, Clapton-common, Upper Clapton; R. Barber, 68, Petre-street, Sheffield; T. Hickling, 36, Lyons-street, Sheffield; A. J. Hunt, 9, Havard-terrace, Longhedge-street, Park-grove, Battersea-park, S.E.; Mrs. Dening, Battleford Hall, Axminster, Devon; W. Maxwell, 57, Burdett-road, Mile-end-road, E.; J. Allison, 4, Shaftesbury-street, Anderston, Glasgow; G. Smart, 75, Rua das Pretors, Funchal, Madeira; Mrs. A. Taylor, 6, Upper John-street, Golden-square, W.; G. W. Hill, 2, Bath-street, Salisbury; W. Willcock, 271, Deansgate, Manchester; F. Brett, Shackelwell-lane, Kingsland; E. A. Marr, 48, Larcom-street, Walworth, S.E.; G. Claridge, 54, Brook-street, Tring, Herts; G. Dee, 1, The Parade, Tunbridge Wells; H. Wilson, 150, Thistle-street, South Side, Glasgow; J. Hughes, care of Rev. W. Garner, Lime-tree Cottage, Hook-road, Goole, Yorkshire.

Communications received with thanks—T.L. C.A.T. H.T.M. W.C. J.H. W.A.B. R.A. R.L.B. H.C.S. E.L.D. F.J. J.R.L. M.M.A. J.S.K. T.F. Sigma. A.O.L. W.J. C.E.S.T. M.K. J.R.H. T.S. E.C. H.A.M. H.R. W.F.K. E.H. M.A.J. A Reader. F.N. M.O. A.B. A.J.H. M.H.S. J.H. G.B. T.D.H.B. R.B. C.S. C.E.W. N.M.G. W.H.G. E.G. W.O. E.B. W.D.D. W.G. M.L. J.M. J.T.T. T.A. D.W. M.P.H. A.H.B. A.L. S.W.W.T. E.H.G. J.S. C.M. G.L. T.B.J. R.M.

MILDMAY PARK CONFERENCE.

PROGRAMME OF ARRANGEMENTS.

WEDNESDAY, JUNE 27.

Large Hall, at 11 a.m.—"Union with Christ, the ground of security." Eph. i. 4; 2 Cor. v. 14, v. 21; Col. iii. 3. Mr. S. A. Blackwood will preside at all the morning and evening meetings.

Large Hall, at 3 p.m.—"The Jewish Question.—Exposition and explanation of Isaiah xviii.; Jewish restoration and Christian duty; promises to the Fathers confirmed in Christ." Chairman, Earl of Cavan. Speakers, Revs. Andrew A. Bonar, D.D., H. Friedlaender, and John Wilkinson.

Room No. 4, at 3 p.m.—"Union with Christ, the ground of security." Gal. ii. 20; Rom. vi. 8, vi. 4; Eph. ii. 5, ii. 6. Open Conference.

Tent, at 3 p.m.—Bible Reading. "The family of God: its present calling and future glory." 1 John iii. Rev. Claremont Skrine.

Room No. 6, at 5 p.m.—Prayer meeting for Israel. Chairman, Mr. R. C. Morgan.

Large Hall, at 7 p.m.—"Union with Christ, the ground of security." Rom. viii. 1; Eph. v. 30; John xiv. 19; Rom. viii. 30.

THURSDAY, JUNE 28.

Large Hall, at 11 a.m.—"Union with Christ, the secret of power." Col. i. 18, ii. 10; Eph. iv. 8; Matt. xxviii. 18, 19.

Large Hall, at 3 p.m.—Missionary meeting: Africa and China. Chairman, Mr. H. Grattan Guinness. Speakers, Rev. John Wm. Handford, Monbassa; Rev. J. Hudson Taylor, China.

Room No. 4, at 3 p.m —"Union with Christ, the secret of power." Luke x. 19, xxiv. 49; 1 Chron. xxvi. 8; Mic. iii. 8. Open Conference.

Tent, at 3 p.m.—Bible Reading. "The blessedness of dwelling in God's house, here and hereafter—grace and glory." Ps. lxxxiv. Rev. A. R. Fausset.

Room No. 6, at 5 p m —Prayer-meeting for Foreign Missions. Rev. Gilbert S. Karney.

Large Hall, at 7 p.m.—"Union with Christ, the secret of power." 2 Tim. ii. 1; Eph. vi. 10, iii. 16; Phil. iv. 13.

FRIDAY, JUNE 29.

Large Hall, at 11 a.m.—"Union with Christ, the Source of fruitfulness." Rom. vii. 4; John xv. 5, xv. 4; Rom xi. 18; Hos. xiv. 8.

Large Hall, at 3 p.m.—The Lord's Supper. (The doors will be closed at 2.45.) No admission except by ticket, to be obtained on application to the stewards. Rev. Andrew A. Bonar, D.D., will preside.

Immediately after the United Communion.—*Room No.* 4.—Praise meeting. Mr. George Soltau. *Room No.* 6.—Parents' prayer-meeting. Rev. William Haslam. *Tent*.—"How to deal with the anxious." Rev. Frank White.

Large Hall, at 7 p.m.—"Union with Christ, the Source of fruitfulness." Gen. xlix. 22; John xv. 5; Phil. i. 11; Gal. v. 22; Col. i. 10.

ILLUMINATED TEXT ENVELOPES.—These envelopes, "On the King's Service," are specially well got up. The texts are in two colours and gold, and are striking both in subject and appearance. 1s. per box of 100. *Book Society*, 28, *Paternoster-row*.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending June 30:—June 24, Jer. xxxix. 1-18; June 25, Lam. iii. 22, 23; June 26, Lam. iii. 37-50; June 27, Ps. lxxix. 1-13; June 28, Ps. lxxx. 1-19; June 29, Ps. lxxxi. 1-16; June 30, Ps. lxxxii. 1-8.

Forthcoming Meetings.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

The Irish Evangelization Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland

Rev. W. H. Aitken: July 1 to 15, Holy Trinity, Scarborough. The Mission at the Martyrs' Memorial Church, Clerkenwell (Mr. Oswald Sharpe's), which was to have been held in July, is postponed till October.

St. George's Hall.—Mr. Denham Smith each Sunday during June, at 11 a.m. and 7 p.m. Wednesday at Burlington Hall, Savile-row, at 8 p.m.

Stepney Meeting House, Spring Garden-place, E.—Mr. G. S. Reaney will give an address to Men and Women every Sunday at 3 p.m.

Clapton Hall, Upper Clapton.—Mr. Herbert W. Taylor during June: Sundays, 6.30; Fridays, 7.30.

The Merchants' Lecture.—Tuesdays in June, and in July, by Rev. Henry Allon, D.D., Finsbury Chapel, Moorfields, 12 to 1.

Keswick Ninth Annual Convention will be held (D.V.) July 23 to 28. T. D. Harford Battersby, Keswick; Robert Wilson, Broughton Grange, Carlisle. (For lodgings apply to Mr. Postlethwaite, Eskin-place, Keswick.)

Home of Industry, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian Workers, Wednesday, June 20; tea at 6; meeting at 7. Address by Rev. R. C. Billing on Colossians i. 11.

Agricultural Hall, Islington.—Sunday, June 24, 3.30 p.m., Rev. Dr. Thain Davidson; 7 p.m., Mr. Elvin and Miss Clark (soloist).

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, June 22, at 7 p.m., Rev. A. C. D. Ryder, M.A., on "Holiness unto the Lord."

Conference Hall, Mildmay-park, London, N.—Preachers for June 24: 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. Chas. A. Fox (of Eaton Chapel).

Rome and Central Italy.—An address, illustrated by photographs, by Miss Carruthers (of Pisa), at 81, Mildmay-grove, Mildmay-park, Saturday, June 30, 3.30 p.m. Admiral Fishbourne will preside. Subject. "Signor Capellini's Work in the Italian Army, and the Protestant Schools at Pisa and Cisanello."

Children's Special Service Mission.—Mr. E. Arrowsmith, at Leamington, June 23, 24; Rev. W. S. Standen, at Sidcup, till June 22; Mr. Banaster now at Southsea.

Mr. T. Shuldham Henry will conduct a series of Evangelistic Services on Sunday evenings from July 1, and deliver addresses to Christians on Sunday afternoons at the Royal Spa Concert Rooms, Harrogate. He will also give week-night addresses at the Albert Hall.

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(*Continued from page 8.*)

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CASE FOR THIS WEEK

CASE of Mr. CHAS. SPANNER. of RYDE—CONSUMPTION—LEFT LUNG DISEASED.

This patient, who resides now at 2, Vernon-cottages, Preston-place, Ryde, came to consult me by the earnest persuasion of a chemist in his locality. His first symptom was cough, commencing Jan., 1882, followed by hæmoptysis at intervals, with pains in the left side, short breathing, and general loss of flesh.

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SPECIAL NOTICE.—"The Christian" for July 5 will be a 40-page Number, price 2d. (post free 2½d.), and will contain Special Reports of the Mildmay Conference, held on June 27, 28, and 29. Advertisements and Orders for Copies of this number should be sent at once to the Publishers.

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URGENT APPEAL.—The Committee of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic 25, Queen's-square, Bloomsbury, earnestly appeal for contributions in aid of the poorer patients and their families. The work of the Society is not in any way curtailed by the rebuilding of the Hospital, but is still carried on in the new wing, and the Committee will most thankfully acknowledge the smallest gifts in money or clothing. *Old coats and trousers are much needed.*

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must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninterested Assistant Masters, and to the rough treatment of hardier Schoolmates.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home, wherein his Pupils are received as members of, and sharers in, the family life. In the fear and love of God it is sought to train this family, developing all kindly and gentle feeling, encouraging observation and a love of Nature. It is Mr. Penn's conviction that

DECISION OF CHARACTER

is of more value than an extensively stored memory, and the mere acquisition of knowledge apart from some perception of its significance as a factor in human life and interests is not encouraged. The House is admirably situated on the eastern brow of the northern heights of London, open on all sides and commanding an extensive and delightful view of over twenty miles of River, Lake, Hamlet, and the Forest of Epping, into which it is easy to penetrate for pleasant rambles, &c. Abundant opportunity for

BOATING, BATHING, CRICKETING, NATURALISING, &c.,

close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery by a competent Tutor. Drawing, Painting, and Shorthand are *included* in the curriculum. Full particulars on application with References to parents of Pupils.

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.

Entrance at any date, Fees in proportion.

EDUCATIONAL.—The Principal of a Ladies' School (High-class), who has had lengthened experience and has been singularly successful as a teacher and trainer of youth, morally and physically, offers a present Vacancy on inclusive and reduced terms to parents seeking for their daughters intellectual culture, combined with Christian training. All pupils entered for the University Examinations have passed successfully.—PRINCIPALS, care of Miss Rendle, Bank-street, Teignmouth.

LONDON.—First-class Education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors—their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

EDUCATION.—A Clergyman strongly recommends a first-class Christian home for twelve girls. Terms moderate. Pupils have successfully passed Local Exams. and R.A.M. Indian children received.—Rev. J. JOHNSON, Britwell Rectory, Watlington, Oxon; or PRINCIPAL, 5, Sussex-place, Southsea.

A SWISS LADY who can teach German, French, English, music, singing, and drawing, and who has had some years' experience in England, desires a situation in a Christian school or family. Salary, £40 to £50.—Reference, Mr. WINTELER, 14, Caistor-villas, Manor-road, Stamford-hill, London, N.

VEVEY, Switzerland.—First-class Educational Establishment for young Ladies. Special facilities for acquiring foreign languages; careful Christian training; special attention to health; domestic arrangements as in the best English schools. The Lady Principal will be in England at the beginning of August.
H. E., Librairie, B. Caille, Vevey, Switzerland.

PARIS.—Protestant Establishment for Young Ladies. Sciences, Arts. French only language of the house. Terms £40. Ladies with a private bedroom, £5 a month. References: Rev. Baron HART, 21, Avenue de la Grande Armée; Rev. L. VERNES, 7, Rue des Batignolles, Paris; Rev. D. J. WATT, The Priory, Rectory, road, London. Principal, Mme. FLAMANY, 68, Rue Truffaut, Paris.

SWITZERLAND.—A Lady who has lived several years abroad, wishes two or three Children to board and educate with her own little Girl of 10, who speaks fluent French. Delicate Children specially cared for. Climate and educational advantages good. References given.—Mrs. M. M., care of W. Durie Brown, Stationer, Drumsheugh-place, Edinburgh.

WIESBADEN.—A cultivated Hanoverian family, living near the English Church and Curhaal, who desire to receive a few boarders, is highly recommended by an English Lady who has resided in the house. Kind, motherly care, and really good food.—Frau WAHNSCHAFFE, Friedrich-strasse 3, Wiesbaden.

HOLIDAYS ABROAD.—A Christian Lady (31), intending to spend six weeks this summer in Germany, would take charge of two or three children desirous of learning German.
ADELE, 5, Windsor-terrace, Bedford.

MUSIC.—A Lady highly recommends a German Lady who is seeking an engagement as Musical Governess in a School. First-rate pianist, and brilliant performer.—FRAULEIN, 26, Stanley gardens, Kensington-park, W.

A GRADUATE of Trinity College, Cambridge, would be glad to hear of pupils in London. Would prepare boys for Public Schools, or young men for Universities, at their own homes, going for an hour or two on two or three days in the week. References to Cambridge tutors, &c., given.—R., care of W. Mitchell-Carruthers, 6, Inverness-terrace, W.

GOVERNESS—Experienced Young Lady, with good references, desires engagement, in a good School, as Junior Governess. Neighbourhood of Oxon or Bucks preferred.—E. B. B., care of Dr. Bullock, Hulme, Manchester.

GOVERNESS desires re-engagement. Teaches English generally, music, drawing, French (acquired in Paris), German (in Hanover), and Latin. Good salary required.
F. M., Post-Office, The Triangle, Bristol.

A LADY whose daughter has been educated in a school in the West End of London, desires to call the attention of Christian parents to the advantages which she believes many would gladly secure. Those who value influence on character, refinement of taste, and intellectual training, would find all these combined with great domestic comforts, and careful attention to health. The best Masters are in attendance for lectures and accomplishments. There are Resident Governesses for the languages, and especial attention is given to the individual, mental, and moral requirements of the pupils
Mrs. ARBUTHNOT, Plaw-hatch, East Grinstead.

CAN ANY ONE kindly recommend a home for an Evangelical Clergyman's son, aged 14, who has to be removed from school on account of defective sight. He can read and write three or four hours daily, all other instruction must be oral. Christian influence and discipline sought for. Terms moderate.—Rev. G. W. HILLYER, 15, Rue Porte de Grand, Bruges.

SEASIDE EDUCATION.—Lavenham House, 16, Nelson-road South, Great Yarmouth. Preparatory School for Boys, conducted by the Misses Ewing. Training thoroughly Christian. Special attention paid to delicate children. House pleasantly situated. Rooms airy. Sea-bathing close at hand. Terms moderate. References to clergymen and parents of children.

SWISS GOVERNESS.—A Lady wishes to recommend above for children under fourteen years of age. French, German, English, music, and needlework. A comfortable home, and kindness, would be much appreciated. Salary £40.—MRS. WOLLASTON, Chalvington Rectory, Hawkhurst.

WANTED IN RETURN for comfortable home in a Clergyman's family in the most healthy part of Essex, a young lady to instruct two children under nine in the rudiments of French, English, music, and assist one older in painting and music.—Apply to the Vicar of Lindsell, Chelmsford.

RESIDENT GOVERNESS wanted.—Must be able to ground thoroughly, and teach well, English subjects, Latin, music, drawing, and needlework.—Mrs. BRAHAM, Feldholm, Meen's Ride, Barnes-common, S.W.

GOVERNESS desires re-engagement. Acquirements, English, good music, singing, drawing (freehand, models, geometry, and perspective); certificated; water-colours, French, and German.—A.H., Clinton Villa, Oakfield-grove, Clifton, Bristol.

GOVERNESS COMPANION, experienced. Fluent French and German (acquired in respective countries); advanced English, good music, rudimentary Latin. Excellent references. In town.
A. H., Miss Ilott, 17, Old Cavendish-street, W.

YOUNG LADY (nearly nineteen), educated in London, Paris, Germany, seeks engagement in Christian family, or School, to teach young children English, French, German, music, drawing, needlework.
F., 4, Paragon, Weston-super Mare.

Appointments, Situations, &c., Wanted.

AN ACCOUNTANT (a Christian, and man of business) has leisure to post and periodically balance books. Highest references. Terms moderate.—BOOKKEEPER, care of Messrs. Jones & Co., 14, Holborn-viaduct.

GARDENER (Head), or good Single.—Understands vines, fruit-trees, flower and kitchen garden, plants, and conservatory, &c. Married. Eight years in a clergyman's family. Total abstainer. A Christian man.—W. BURNELL, 25, Elgin-terrace, Maida-vale, London, W.

MISS CROWLEY wishes to highly recommend a young Lady, about 26, as Companion to a lady or young ladies. German and French, acquired on the Continent. Musical. Moderate salary.
Normandy House, Alton, Hants.

LADY HOUSEKEEPER, without salary.—A domesticated Lady desires an engagement as above, either to a widower or single gentleman. Highest references.—A. M. G., The Bazaar, Tollington-park, London, N.

AS HOME MISSIONARY or Scripture Reader.—A young man wishes to devote his time to the Wesleyan cause. Can give good references for three years.
T. C., Magnolia House, Sandy.

WORK in the Lord's vineyard, either visiting the poor or taking care of a Mission-room, desired by a respectable Christian widow. Highest references.—A. T., Grotty's-terrace, Brunswick-road, Walthamstow.

A YOUNG MAN, aged 23, desires a re-engagement in the Master's work. Abstainer and non-smoker. Good references.—Mr. E. J. H. PEACH, 33, Dumbarton-road, Portsmouth.

ENGAGEMENT wanted by Man and Wife, to superintend Coffee Tavern or Refreshment Rooms. Strictly temperance man; good accountant. Wife good cook. Well recommended.
A. J. W., 5, Talbot-road, Rickmansworth.

Mrs. HENRY FORD BARCLAY, Woodford, Essex, is anxious to find a situation (where he will be lodged and boarded) for a Boy of 17, who has had one year's training in her stable and garden. He can also clean knives and shoes.

EMPLOYMENT WANTED by HENRY BAIDGER, as Porter, Messenger, or Timekeeper. No objection to travelling.—6, Museum-street, New Oxford-street, London, W.C.

AS STORE or Office-keeper, Messenger, or similar capacity.—Christian, 29, married, abstainer, not strong, earnestly seeks employment. Good testimonials.
GEORGE COWAN, 789, Great Eastern-road, Glasgow

TO HELP IN STABLES and garden.—A Lady recommends a strong, industrious, capable lad of 18. He has had experience with horses and cows.
Miss GUNNER, Willhall, Alton, Hants.

AS COMPANION to a Lady or invalid.—Situation wanted by a Young Lady. No objection to travel.—E. J. L., Tamblyn's Library, Ladbroke-grove-road, Notting-hill, W.

LADY HELP.—Engagement required by a German Protestant Lady as above, or Useful Companion, in a decided Christian family. Best references.—Frl F., care of Frl. v. Rappard, 81, Meckenheimer-str., Bonn a/Rh., Germany.

MOTHER'S HELP.—Engagement, not menial, required in suburbs of London, by Christian young person of neglected education. Excellent references. Salary not so much object as comfortable Christian home. Disengaged June 25.—E. L., Mrs. Board, 6, Leamington-terrace, Acton, W.

YOUNG PERSON (21), respectably connected, seeks situation in Christian home, to be treated as one of the family. Good knowledge of dressmaking; would make herself generally useful. Salary moderate. References.
E. A. T., 80, York-road, Montpelier, Bristol.

COMPANION, to delicate Lady requiring help in management of household, or to elderly Lady. Cheerful, decided Christian, abstainer, musical. Good references.—Miss KIRK, Lower Pennington, Lymington, Hants.

LADY'S-MAID.—A Lady wishes to recommend her Lady's-maid, who is attentive and capable in a sick-room. Has a knowledge of invalid cookery, &c.—Miss HARRISON, Gorsefield, Wimborne-road, Bournemouth.

HOUSEKEEPER or Companion.—Highly recommended, active and thoroughly domesticated. Good needlewoman, fond of children. Abstainer.—A. V., Rev. J. Wills, Bovey Tracey, Newton Abbot, Devon.

COMPANION to a delicate or elderly Lady. A thoroughly domesticated Christian Lady (31) experienced in illness, housekeeping. Fond of children, good needlewoman. Highest references.
B., 7, Trinity Church-yard, Guildford, Surrey.

A RE-ENGAGEMENT wanted by a Christian person (total abstainer) a helper in a Christian Institution. Fond of children. Good reference from last employment.—X., 46, Johnson-terrace, Bromley-common, Kent.

AS GOOD COOK in a Gentleman's family.—Age 40. Good character. Wages £25 to £30.—A. A., 205, Great Portland-street, London, W.

COOK.—A Lady wishes to recommend, for a situation where a Kitchen-maid is kept, her Cook elderly), who has been in her service five years.—Miss LANG, Harrow.

SITUATION wanted, as Working Companion to Lady, or as Mother's Help in Christian family. Moderate salary; seaside preferred. Recommended by Mrs Reaney.
R. P., 7, Ely-terrace, Stepney.

AS HOUSEMAID in a small family, or Under Housemaid in a large family.—A Lady leaving home can highly recommend a Young Woman of 22 Parted with for no fault.
Mrs. D., Oakholm, Wimbledon-common.

GIRLS (15 or 16) under good **GENERAL**, or where Mistress works. Beginners. Another (20), washing or rough work (untruthful). Also **WIDOW RECOMMENDED** to receive **CHILDREN** under 4.
ALPHA, 25, Palace gardens, London.

GENERAL SERVANT.—Situation wanted for good General Servant, a month in prison, anxious to redeem her character. Only suitable applications will be answered.—HEAD DEACONESS, Church Deaconess Home, Maidstone.

Appointments, Situations, &c., Vacant.

MANAGER wanted, for Militia Coffee-shed in Scotland, for July.
Lady A., 12, Charles-street, Berkeley-square.

TO CLERGY AND CHURCH WORKERS.—Wanted, a middle-aged Christian woman, for a Cottage Home under the management of a Ladies' Association for Rescue Work.—For particulars apply by letter to
Miss ILES, Abbey Park, Louth, Lincs.

FOR FRANCE.—Wanted, a duly qualified Medical Missionary.—W. BURNS THOMSON, 110, Newington-green road, London, N.

CHRISTIAN MAN AND HIS WIFE wanted total abstainers, and without incumbrance, to take the charge of a Home for Boys.—Apply, by letter only, enclosing copies of testimonials, to
SECRETARY, 8, Duke-street, Adelphi, W.C.

MAN AND WIFE wanted, as Indoor Servant, and Cook, in a Gentleman's family, near London. Must be abstainers. Wife to understand a dairy.—T. T., 10, Moorgate-street, E.C.

COOK AND FOOTMAN wanted, about 20th inst. Former must be thoroughly good, punctual, a good manager, and if accustomed to dairy preferred. The latter, not under 5ft 8in., must know his work well, be accustomed to go out with carriage; and both must be scrupulously clean, early risers, earnest Christians (Nonconformists), and total abstainers.—Address, stating wages required, with references,
Lady OGLE, Withdeane Court, near Brighton.

GARDENER.—Wanted, a Christian man, for the growth and sale of grapes, cucumbers, and flowers.—Full particulars to
J. B. TURNER, College House, Herne Bay.

LADY HELPS, Ladies'-Maids, Useful Maid-Housekeepers (not Companions).—Superior Christian middle-aged person (English only), Church of England, required as Personal Attendant on Lady (delicate, not invalid). Good plain dressmaking, millinery, needlework. Assist Lady, housekeeping, &c; walk with child; little light housework. Strong health. Attendant leaving—consumption. Remuneration, £30, including allowance for tea, sugar, laundress, &c.—Applicants who like, and can afford it, apply immediately, 10, St. Leonard's-terrace, Chelsea-gardens.

A LADY in West London offers a happy home for one year to an orphan girl. The girl must be trustworthy, a useful companion and help in the light household work. Church of England.
M., 120, T-street, Queen's-park Estate, N.W.

CAN ANY LADY recommend a thoroughly good Parlour-maid. Abstainer, Churchwoman preferred; useful with her needle. Page kept. Wages £26.
Mrs URMSTON, 38, South Parade, Southsea.

NURSE.—A thoroughly experienced, trustworthy Nurse, for family going to live in Germany. Five young children. Character excellent. Good needlewoman, abstainer preferred. £20.—Mrs. BAKER, Belmont, St. Ronan's-road, Southsea.

SWANSEA AND SOUTH WALES INSTITUTION FOR THE BLIND.

MATRON WANTED.—Age 35 to 40. Qualifications, high Christian character, experience in domestic management, good disciplinarian. Special experience with the blind not indispensable. No incumbrance. Salary £30 per annum, with board, &c.—Applications, with copies of testimonials, to the Hon. Secretary, JOSEPH HALL, Grosvenor House, Swansea.

HOUSE AND PARLOUR-MAID (thorough) combined, wanted. No other kept; small family. Age about 30. Character must be undeniable. One from the country preferred, and a Churchwoman.
Mrs. M., 3, Woodlands-terrace, Blackheath.

HOUSEMAID.—Can any Lady recommend a thoroughly efficient Christian Housemaid, for a comfortable home in the country (one hour from London), where only one housemaid is kept, but help is given in the morning. A good needlewoman is indispensable, but no waiting is required, as butler and page are kept.—Apply by letter to Mrs. M. J. S., Westwood House, Tylehurst, Reading.

A GIRLS' MATRON wanted, in a School for Boys and Girls. Must be a good needlewoman, and fond of children. Age 25 or over.—Mrs. LINNEY, Friends' School, Saffron Walden, Essex.

COOK (good Plain), age about 27, wanted in small family.—Write, with and for particulars, 38, Lee-terrace, Blackheath, Kent.

COOK.—A thoroughly respectable person wanted as good plain Cook. £20. All found. Total abstainer.
28, Stanley-gardens, Kensington-park, W.

A WORKING LAUNDRESS required for Preventive Home. Must be good shirt-ironer. Decided Christian, and total abstainer preferred.—Apply by letter, SUPERINTENDENT, St. Mary's Lodge, Buckhurst-hill, Essex

UNDER-NURSE wanted, Christian, good needlewoman, experienced, not under 20. Abstainer. Wages £16, all found.—Write all particulars to Lady C., Champion Lodge, Maldon, Essex.

PLAIN COOK AND HOUSEMAID (who will wait at table) wanted immediately. Church of England, total-abstainers.—Address, stating age, experience, an wages required, Rev. ERNEST BOYS, Sidcup,

CAN ANY LADY recommend trustworthy person as Nurse to children, single-handed? Total abstainer, early riser, and willing to make herself useful. Youngest child four years.—Mrs. BRASHER, Feldholm, Meen's Ride, Barnes-common.

COOK AND HOUSEMAID wanted, about the middle or end of July, in a large but quiet family, near Woodford. Cook must undertak small dairy. An under-housemaid kept. Christian and abstainers preferred. Ages from 25 to 35.—Apply by letter to Mrs. ROSE, 34, Pembury-road, Clapton, London.

CAN ANY LADY recommend a strong, active Under Nurse. Eighteen. Good needlewoman and early riser; Christian and abstainer. Required end of July. Clergyman's family.—Mrs. STUART, 52, Highbury hill, N

GENERAL SERVANT wanted in small family. Wages £14. Near terminus, Gospel Oak cars, and Haverstock-hill station.—Mrs. ARMSTRONG, 8, Shirlock-road, Mansfield-road, N.W.

AS HOUSEMAID.—Wanted in a Christian family, a quiet, respectable girl, willing to learn to wait at table. Two older servants kept.
Mrs. AUSTIN, Lingfield, East Grinstead, Sussex.

CAN ANY LADY recommend a strong, willing, respectable girl, to help in housework and Kitchen. Must have a good character, and been out before. Age, 16 to 18
Mrs. CAUSTON, Powyscourt, Park-hill, Croydon.

GENERAL SERVANT.—Can any Lady recommend a young person as above. Neighbourhood of Sevenoaks; 3 in family. Please write, stating wages, &c., to Mrs. J. M. S., 8, Athelstan-road, Margate.

AN EXPERIENCED NURSE wanted for two children, ages 3 years and 8 months. Must be a good needlewoman, and well recommended.
Mrs. F. BRADLEY, Broadgate, Beeston, Notts.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms Rev. R. MILNE, Abbey Church, Edinburgh writes: — *"Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house."* Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; DR. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world.
Tariff on application to Miss PERCY.

STILL FURTHER ENLARGEMENT.
WEST CENTRAL HOTEL.
97, 99, 101, 103, Southampton-row, London.
Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Francis Murphy, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian*. *Plain Breakfast or Tea*, 1s. 3d. *Beds*, 1s. 6d. to 2s. 6d. Printed Tariff on application to FREDERIC SMITH.

TO LET.—A large front Bed-room, use of sitting-room, bath-room, or Bed and Sitting-room combined, for a gentleman seeking home comforts in a Christian family. Partial board if required. Near Putney Bridge. Omnibus and train. No children.—ALPHA, 47, Radipole-road, Munster-park, Fulham, London.

A CHRISTIAN HOME for respectable young Men.—Real comforts; piano, bath, garden. Double-bedded room, 4s.; single, 5s. each weekly. Close to 'bus and near Westbourne-park station.—90, Elgin-road, Paddington.

KEW GARDENS.—Newly furnished House, containing four bedrooms, to Let for one month, from August 10. Close to Gardens, river, and rail. Three guineas per week.
G., 2, The Avenue.

BLACKDOWN HILLS.—Furnished Lodgings. Two sitting, three bed-rooms with dressing-rooms. Splendid situation. Near railway, good fishing. Terms £1 weekly. (Engaged during August.)—Mrs. MAYNARD, Penross-Hemyock, Cullompton.

BEDFORD.—To Let, a cheap and pleasantly situated Suburban Villa, with garden, conservatory, lawn tennis, and stable, from August 1 for six weeks.
Major WINDHAM, Ashleigh House, Bedford.

TO BE LET, in Sussex-square, Brighton, for six weeks of holiday time, from about August 4, a Furnished House, delightfully situated, close to sea and downs, with use of extensive gardens, belonging to the Square; also a field. There would be dining, breakfast, drawing-room; two carpeted school-rooms, eight or more bed-rooms. Terms, including use of books and pianos, seven to eight guineas per week, according to number of rooms required. Trusty servant will be left in the house. For further particulars apply to Miss GOULTY, 2, Sussex-square, Brighton

BOARD AND RESIDENCE at BRIGHTON.—Central position, near to the Pavilion, Aquarium, and Piers. Sea view. Liberal table. Every home comfort.—Terms on application to Mr. and Mrs. Box, 58, Old Steine.

DIPSOMANIA.—A vacancy in long and successfully established Private Home, **SEASIDE**, for six suffering from excess of Morphia, Chloral, Absinthe, Stimulants, or Nervous Debility. Christian care and influence, judicious supervision and home comforts, with every kindness.
MEDICUS, care of 9, Stoke's Croft, Bristol.

BOURNEMOUTH, Ivors, Old Christchurch-road, Boarding House.—Cheerful central position, near Holy Trinity Church. Very comfortable house. Permanency or otherwise. Terms moderate.

BOURNEMOUTH, Clairville.—Superior Boarding House, conducted by Mr. and Mrs JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church and sea. Most liberal table.

CLIFTON, Bristol, near the Downs.—To Let, in quiet home for 6 or 8 weeks from middle of July, Drawing-room and 2 Bed-rooms.
65, Camp nge square.

SEASIDE.—Cheerful Christian Home, with every care, is offered for Lady or Gentleman suffering from Epilepsy, Paralysis, Hysteria Chronic Rheumatism, or Nervous Debility, by a married Gentleman, of long and varied experience in such cases
MEDICUS, c.o. Mr. Wareham, Library, Clevedon.

EASTBOURNE.—Close to Sea and Park. Comfortable Apartments, with good attendance. Drawing, dining and several good bed-rooms. Can be let separately or together. Excellent references.
G. J. A., Handel House, Compton-street.

COUNTRY RESIDENCE to be Let, unfurnished, in the neighbourhood of Ashdown Forest, charmingly situated in its own park. Ten bed and dressing-rooms, three public rooms, and conservatory. Easy access to church, rail, and post. Rent, £120 per annum.
W. R. ARBUTHNOT, Esq., East Grinstead.

THE FAKENHAM NURSES' HOME.—A comfortable and roomy house, with a pleasant garden for exercise and recreation. To Let, a good Sitting-room and Bed-room, suitable for a Lady or Invalid, with or without a maid.—Terms on application to Miss S. HAMOND, Nurses' Home, Fakenham, Norfolk.

SEASIDE.—To be Let, a furnished Cottage at Weybourne, eight miles from Cromer. Terms, 30s. per week.—Mrs. MARSHALL, Industrial School, Fakenham, Norfolk.

COMFORTABLE HOME offered to Christian Lady. Companionship desired. Quiet and respectable. References exchanged.
E. B., 6, Portland-place North, Lower Clapton, E.

HASTINGS.—A Lady wishes to Let her house at Hastings for the summer holidays. Ten beds, three parlours; three minutes' walk from the sea. Open situation. Three and a half guineas a week.—9, Devonshire-terrace.

HASTINGS.—Castle House, Select Boarding Establishment. Land and Sea views. Sheltered situation. Three minutes from sea. Home comforts. Terms moderate.
The Misses BIRD & PINDER.

DELIGHTFUL COUNTRY RESIDENCE (moderate-sized), very high and bracing, commanding beautiful views of the surrounding neighbourhood. This is a perfect resort for any gentleman requiring country air or change of scene. Close to church, rail, and post. Will be let furnished or unfurnished, or the freehold would be sold.
Hillside, Loudwater, near High Wycombe.

HERTS.—To Let, furnished, during August, a 10-roomed House, pleasantly situated, with fine view. Good gardens, paddock. Three and a half guineas per week.
Miss YEO, Great Hadham, Herts.

TO CHRISTIAN WORKERS needing rest. Comfortable apartments in Leamington are offered FREE during the next months to Evangelist and family, or Lady-workers. Must find their own board. Attendance arranged for.
A. B., Stanhope House, Leamington.

MAIDENHEAD.—To be Let, furnished, comfortable Villa. Coach-house, stables, lawn, garden, &c. (*Labourers wanted*, see Matt. ix. 36–38.)—PREECE, Castle-hill Lodge.

RAMSGATE, St. Luke's Invalid Home.—Governesses requiring vacancies in August, should apply at once. Terms 15s., or 18s. Servants, in Cottage Department, 12s. 6d.
Miss HOSKING, Finsbury House, Ramsgate.

ST. COLUMB, Cornwall.—To be Let during the month of August, Furnished House, consisting of dining and drawing-rooms, five bed-rooms, garden, &c. Conveniently situated for seeing the beauties of Cornwall, being only 3½ miles from the sea, and within walking distance of the lovely Vale of Lanherne. Terms moderate. References exchanged.
W., Lansdowne House, St. Columb.

ONE OF THE MOST PLEASANT PLACES in which to spend a summer holiday, is the South Devon Health Resort. First-class baths, beautiful grounds, various amusements, and Christian home comforts. For further information apply to Mr. C. F. CARPENTER, Health Resort, Bishop's-Teignton, near Teignmouth.

TO BE LET, for six weeks from July 7, at King's Heath, Worcestershire, a well-furnished semi-detached Villa Residence, with large garden, at 15s. per week. Air healthy and bracing; children objected to. References required.
Mrs. HAWKES, Osborneville, King's Heath.

WESTON-SUPER-MARE.—A most desirable residence, Park-place. To be Let, furnished for a year (subject to renewal), a detached Villa, with shrubbery in front, and flower-garden with green-house in rear. The house being a private residence, a small family, without children, would be preferred.—Mr. C. H. POOLE, Merton-villa, Weston-super-Mare.

Continued on page 23.

PHILOSOPHY
OF
MAGNETIC TREATMENT.

We have advocated the claims of Magnetic Treatment in these columns by such arguments as are always unanswerable when the subject has passed beyond the theoretical into the proved and practical. We have endeavoured to put the arguments in intelligible language such as any reflecting reader could comprehend; and we are encouraged by the fact that our labour has not been in vain; but there is yet a class of readers who are not to be convinced by argument or converted by statements of our patients unless made by persons known to them. For the satisfaction of this class of inquirers we have arranged to append a list of 1000 names, some of whom are readers of *The Christian*, and may be known to other subscribers; these have endorsed the following general statement, and have expressed themselves willing to confirm it by letter or personal interview:—

"*We have great pleasure and satisfaction in acknowledging the economy and efficacy of Mr.* B. Copson Garratt's *Treatment by Magnetism.*"

Adams, Frederick, Esq., 2, Park-terrace, Highgate, N.
Ames, D., Esq., Rose Villa, Park-rd., Teddington. [S.E.
Bannister, Mr. A., 18, Grosvenor-st., Camberwell-rd.,
Basham, Mrs., Bassaleg, Newport, Mon. [Nottingham.
Bastow, Mr. W., 158, Kensington-vill., Queen's-walk,
Bedbrook, Mr. Wm., 10, Falcon-grove, Battersea, S.W.
Blackburn, Mr. G., 27, Market-street, Bradford, Yorks.
Bligh, Mrs., 46, Queen's-road, Peckham, S.E.
Brown, C., Esq., 69, Upper-street, Islington, N.
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The Christian.

RELIGIOUS INTOLERANCE IN SWITZERLAND.

SIR,—I am not about to enter into any controversy concerning the movements and methods of the Salvation Army, in writing to you to follow up the letter of your correspondent "Sigma," concerning the persecution to which our country men and women have been subjected in Switzerland. Regarded independently of all religious controversy, the situation in Neuchatel at this moment is an exceedingly grave one, and is not unlikely to lead to something like a revolution. The question is one of liberty and justice, of freedom of public worship, and freedom of public and private meeting, as well as of the traditional hospitality to strangers which once was characteristic of Switzerland.

I hear from a Swiss correspondent that the Grand Council of the canton of Neuchatel has endorsed the "*arrete*" of the Council of State concerning the suppression of all meetings in which the "Salvationists," even though citizens of Neuchatel, should appear or take any part. "The debates," says my correspondent, "were most interesting, but very, very sad; for only two speakers dealt with the question from the point of view of principle. Liberty and justice were represented in this Council by a minority of 15 against 57, and a revolting resolution was passed, proclaiming that all religious exercises connected with this movement should be stopped, whether conducted by English or Swiss people, in private houses or anywhere else. All persons who have taken part in such meetings received a circular the next day from the prefect of police, forbidding them not only to hold any such meetings again, *but never again even to attend any such meetings in any place whatsoever.*"

The tremendous significance of such an attack on freedom and personal rights must surely be evident to every English man and woman who understands the merest elements of justice. This precedent will serve as a justification for the tyrannical suppression of any movement in future which may not happen to please the dominant party of the day; a party hostile to religion, and leaning towards a strongly centralised and despotic form of government.

English people will not find the same freedom as formerly in certain Cantons of Switzerland to preach the Gospel, or to promote any social or moral movement in which they may be interested. I believe a great conflict of principle is about to arise in that country, and I earnestly hope that English Christians will not deny their sympathy to those Swiss patriots—their fellow-Christians—who may have to fight a hard battle for liberty of conscience and just law.—I remain yours, &c., JOSEPHINE E. BUTLER.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending July 7:—July 1, Luke i. 1-17; July 2, Luke i. 18-25; July 3, Luke i. 26-33; July 4, Luke i. 46-56; July 5, Luke i. 57-66; July 6, Luke i. 67-80; July 7, Luke ii. 1-14.

GAMBLING AT HOME AND ABROAD.

CANNOT something be done to put down gambling in the west of London? The authorities are quick to suppress a game at cards for money in the east of the metropolis, but no attempt is made to abolish "so-called clubs in fashionable St. James's, where baccaret, roulette, French hazard, and a dozen other games are played the livelong night through with entire impunity."* Our readers would be surprised to learn how many young men of real or expectant wealth are annually impoverished or absolutely ruined in these dens. Gambling is no less grave a vice because carried on in a fashionable drawing-room, with piles of gold for stakes instead of pence; and until the strong arm of the law summarily and impartially closes all such establishments, irrespective of locality, we must be prepared for an increase of the evil.

The enormous gains of the Monte Carlo gaming-tables are a direct incentive to play in all countries, and we are not surprised that no less than thirty-seven illicit tables were recently found open at night in and around Nice during a single police raid. For several years previous to the formation of the "International Association for the Suppression of the Gaming-tables at Monte Carlo," the clear profits of the Casino were over 25,000,000 francs per annum. The Prince of Monaco receives 250,000 francs yearly for the concession, besides a share in the profits and considerable supplementary sums; and as the expenses of the casino and entire principality are defrayed by the bank, the sum annually lost by players cannot have fallen below FIFTY MILLIONS OF FRANCS! The receipts have fallen off considerably since 1881, but it is estimated that fully 30,000,000 francs have yearly found their way over the green tables into the coffers of the bank. What losses and misery does this sum represent! How many, tempted to play in the hope of "luck" and sudden wealth, have gone and on till ruin and disgrace have stared them in the face! How many dependent wives, children, and relatives have been reduced to absolute poverty in a day! And, alas! how many have committed self-murder to escape the shame caused by their own folly.

While desirous of avoiding anything approaching sensationalism, we venture to quote the following paragraph from the *Colonie Etrangère*, a paper published in Nice: "An Englishman allowed a train to run over his neck; a Russian blew his brains out; a young Bavarian fired a couple of bullets into his chest; a Pole shot himself in the middle of the gaming saloon at Monte Carlo. A well-dressed stranger shot himself at the Hotel des Empereurs, Nice; a merchant poisoned himself at the Hotel de la Garl, Cannes; an Austrian of distinguished family blew out his brains in a shed at Ségurance, Nice; a lawyer threw himself from the top of the rock Rauba Capen into the sea, Nice; a German officer shot himself in the ear; a Hollander poisoned himself; a Dutch nobleman shot himself in the garden of his villa, Monaco; and a widow, fifty-five, poisoned herself at the Hotel des Deux Mondes Nice; she had sold her last jewel to try and recover her losses at Monaco. A German shot himself on a seat, a few steps from the casino; an Englishman hung himself on the Ponsroad; a gentleman shot himself before the Café de Paris, close to the Casino; and a young Russian shot himself at the Casino door."

The Times, of the 10th ult., reports the circumstance of a young German of good family having shot himself the Thursday after losing at the gaming-tables; and a young Englishman of good family, whose father held a high position in the House of Lords, told the writer last week that he had lost a fortune at Monaco, was a beggar on the world, and that he seriously contemplated suicide as the only way of escaping misery and shame. The writer has a list of fifty more suicides before him, the direct results of gambling at Monte Carlo. What sorrow and distress these violent deaths have entailed upon helpless victims! Many of our readers visit the Riviera as a winter resort, and we entreat them to dissuade persons from going to Monaco "just to see the place." Though Monaco be "even as the garden of the Lord," the cry of it is great, and its sin very grievous, even as Sodom and Gomorrah.

It is gratifying to find that the International Association has succeeded in drawing the serious attention of the great Powers to the subject of public gambling at Monaco. Almost the entire press of the United Kingdom is in favour of the movement, and the leading Continental press lends hearty co-operation. The question has already occupied the consideration of the French Chamber of Deputies and Senate, and the Italian Parliament and German Reichstag have denounced in indignant terms the continuance of an institution so fruitful in crime, misery, and death. The subject will now be shortly brought before our own Houses of Parliament. Full information will be afforded by Mr. R. Stewart Clough, Secretary, 8, Adam-street, Adelphi, W.C. A series of popular tracts on the sinfulness and evils of gaming would doubtless be blessed to many to whom card-playing is becoming a passion. Gambling is a crying evil both at home and abroad, and it is time to raise our cry against it, lest it burst upon us as a flood.

* *Daily Telegraph*, June 7, 1883.

FIELD-LANE RAGGED SCHOOLS.—The Rev. Jackson Wray presided, on the 20th inst., at the forty-first annual meeting of this charity, at Holborn Town Hall, in the absence of Lord Shaftesbury. Mr. Peregrine Platt read the report, which stated that the institution benefits as many as 2120 persons weekly. There was a debt of £2000 still standing. Rev. F. A. C. Lillingstone was glad this institution had not lost its old friends, even in the face of the manifold organisations around them. Rev. G. W. McCree said the intellectual and moral improvement of the poor of London during the last forty years had been marvellous, which was largely owing to the influence of such refuges as this. If they wanted to bring the refuge work to a triumphant conclusion they must abolish the drinking customs of the country. Revs. Burman Cassin, Sinclair-Paterson, M.D., T. Harley, and R. P. Downes, also advocated the claims of the institution.

"The Christian" Pulpit.

PERSONAL UNION WITH CHRIST.

NOTES OF AN ADDRESS AT A MEETING OF THE EVANGELICAL ALLIANCE, JUNE 22.

By Rev. W. FULLER GOOCH.

WHAT do we mean by union with Christ? Not a mystic, far-away something which cannot be properly defined, or clearly understood, but a truly practical and conscious oneness of soul with Him who is not only the living Saviour, but for all believers "The Life." Many regard the subject as vague and illusory, remote from the common walks of life, and belonging to the ideal rather than the actual. Not so is it taught in the New Testament; it is there set forth as a fact of human consciousness, entering into every sphere, and imparting its influence to every circumstance of the believer's life.

We have a spiritual nature as truly and literally as we have a material one. We allow ourselves too often to be so absorbed with the needs and desires of the latter, that we become unmindful of the former. We forget the Master's words, "Is not the life more than meat, and the body than raiment?" In seeking the welfare of the outer, we forget the infinite superiority of the inner nature with which we are endowed. Yet our spiritual necessities press upon us as closely and as imperatively as our physical. The soul craves satisfaction; it has its hunger and its thirst, its weariness and its faintness, its longings and its loathings, as truly as the body has. Not more surely are meat and drink a necessity for the sustenance, refreshment, and satisfaction of the one, than spiritual supplies are essential for the sustenance, refreshment, and satisfaction of the other.

Slow and unwilling as men are to believe or acknowledge it, personal union with Christ is the only means of supplying the necessities of the soul. The Saviour's words in John vi. 53, 56 are not the language of mysticism or mere idealism. It is a sober, solid truth that "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the Last Day. For my flesh is meat indeed, and my blood is drink indeed."

The act of eating is singularly expressive in its symbolic use, and is frequently employed in Holy Writ to denote the necessity of union with Christ. In the paschal feast it was not enough that the lamb be slain, and its blood sprinkled; its flesh had to be eaten. The language of the prophet, as he addresses hungry, starving souls, is, "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat." The same truth has a prominent place in the simple but significant service we call the Lord's Supper. "Take, eat," said Christ to his disciples.

Let us dwell for a moment upon the significance of this act. It is *personal*. It applies to myself, and can only be my own act. Another's eating will not satisfy my hunger. Union with Christ is also personal, and can only be enjoyed through personal faith in Him. The union of the Church with Christ, as a whole, is a precious truth, and one we may not ignore or mutilate; but the union is as real and as essential in reference to each member as it is to the body viewed in its completeness; and we can only know its preciousness by individually enjoying and realising its power. We are members of the true Church of Christ, not by outward ceremonies, or external profession, but by inward and personal oneness with Christ Himself.

Eating is a *necessary* act; we eat to live. So is it a necessity to spiritual life that we be one with Christ, and that we be constantly drawing from Him, by closest ties of faith and love, fresh nourishment and inward strength. Nothing else can take the place of this. Eating indicates *appetite—desire*. Even so the soul once quickened, and made alive to spiritual things, hungers after righteousness and closer communion with its Lord. To use St. Peter's simile, if we have tasted that the Lord is gracious, we shall "as new-born babes desire the sincere milk of the word that we may grow thereby." Our language will be, as we think of the good Shepherd, and the ever fresh and verdant meads to which He leads his flock:—

> "The pasture I languish to find,
> Where all who their Shepherd obey
> Are fed, on thy bosom reclined,
> And screened from the heat of the day.
> 'Tis there I would always abide,
> And never a moment depart,
> Concealed in the cleft of thy side
> Eternally held in thy heart."

Eating results in *assimilation*. That which we eat becomes part of ourselves, is incorporated with us, and physically goes to make up our very being. Union with Christ assimilates the soul to Himself. By faith, all Christ is, and all He has, all He has done, or is doing, becomes our own. One in spirit, one in thought, one in purpose, Christ and a true believer are inseparable. To the believer Jesus says, with complacent, loving tone, "I have redeemed thee, thou art Mine;" while the believer, with humble, trustful joy responds, "My Beloved is mine, and I am His." So close is this union, that in one well-known text the Church is actually called the Christ (1 Cor. xii. 12). Closer assimilation, nearer union cannot be than that which results from saving faith in Christ. Referring to it in his sublime prayer, He compares it to that which unites Him to the Father, and says, "That they all may be one, as Thou, Father, art in Me, and I in Thee." "I in them, and thou in Me." Union with Christ a necessity? Oh, yes! such a necessity as all that is vital, all that is worth possessing in connection with the religion that bears his name depends upon it. Well might He say, "Without Me (severed from Me) ye can do nothing." "If a man abide not in Me, he is cast forth as a branch and is withered."

If this union is so essential, the blessedness of realising it becomes at once obvious and indisputable. How do we realise it? By faith, and by those sacred engagements which are the evidence that faith is really in exercise. Faith reads the fact of this personal union in the revelation God has given us of his purpose and its accomplishment, in the Gospel of his Son. "God, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved): and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Faith assents to this, and lays claim with eager joy to the privileges and blessings which flow from it. Discerning the boundlessness of Divine grace in thus providing for the soul's deepest need and most intense desire, she sings:—

> "Christ Jesus is my all in all,
> My comfort and my love;
> My life below, and He shall be
> My glory-crown above."

Under this impulse the soul draws near to Christ, seeks, daily, closer communion with Him. In prayer the believer talks with Christ, while through Him he has access to God. In the Word of Truth he finds his Lord in every page, and, sitting at his feet, learns of Him. Is he in the furnace of affliction? The Son of God is with Him there. Is he in the busy scenes of earthly life? He knows that there, where the temptations to forget the spiritual, and to be absorbed in the material, are so strong, he may yet rely upon his Master's presence and experience his preserving power. Does he go forth to works of usefulness and acts of Christian service in the great harvest-field of God? Then he goes conscious that the Master he serves will stand by to give him needed wisdom, grace, and strength. Yea, in every scene, and under all circumstances, he will abide in Him, and so be able to say, "I can do all things through Christ, who strengtheneth me." United to Christ, and conscious of the union being real and strong, he will enter into the joyous confidence of the apostle who said, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." As Jonathan fed on the honey of the wood, and found his eyes enlightened, or as Elijah ate of the angel's food and went in the strength of it forty days, so the believer, feasting on a realised oneness with his Saviour, will find his heart lifted up in the ways of the Lord, and his soul gladdened and refreshed with the salvation of God.

Let us not omit to notice how in various passages personal indwelling is the great element of bliss arising out of our union with Christ. "He that eateth my flesh, and drinketh my blood, abideth in Me, and I in him." "And hereby we know that He abideth in us, by the Spirit which He hath given us." This is the peculiar blessedness of the believer in Jesus; Jesus becomes his friend, "A friend that sticketh closer than a brother." No mere creed, or ecclesiastical system, or dry school of thought, becomes our heritage, but intimate and delightful intercourse with our Lord.

The natural result of thus blessedly realising oneness with Christ will be that we count it our duty and privilege to manifest it in love to all who share this gracious experience with us. Union with Christ necessitates union with Christians as a logical fact, for Christ is not, and cannot be divided. The body is one, whether all the members recognise its oneness or not, and He is the head of the body, therefore to be of the body is to be one with Him, and to be one with Him is necessarily to be one with the body. If we dwell in Christ, we shall be lifted above the atmosphere of mere partisanship and out of the region of division and strife. His commands will be paramount with us, and among these his new commandment that we should love one another will certainly not be least considered, or least obeyed. It is because we are yet carnal, rather than spiritual, that we have aught of envying, strife, or divisions among us, and because, as St. Paul puts it, we walk as men, or (as it is in the margin) according to man (1 Cor. iii.)

Our separate organisations have their uses, serve their turns, and properly, according to conscientious convictions, enlist our sympathies, but let us remember they are not of themselves the commandment of Christ—they are all more or less of men. *Churches* are, as to outward rules and regulations, organised, and rightly so, by men whose sanctified intelligence has guided their action, but *the Church* is organised of God, and as to its inner life and universal obligations is governed directly by its Head. Hence, while loyal to our consciences on minor points,

and in our local spheres, we are bound to be also loyal to the commands of Him whom we all reverence and love as our Sovereign, Master, and Lord. If we are this, we shall not allow our human limitations to override his Divine prerogatives, and so shall be in our conduct one to another Christians first, Conformists or Nonconformists, Congregationalists, Methodists, or whatever beside, secondarily and subordinately. Our reason for loving our brother will be, not that he belongs to our sect or party, but that he belongs to Christ, and even though we see not in him all the lovable traits we could desire to see, yet as a duty to Him with whom we both are one, we shall, for his sake, love, and lovingly serve if need be, whosoever we have reason to believe is his. Charlotte Elizabeth has a beautiful simile somewhere in her writings: she compares the Church and its various sections to an immense rose-tree she had seen growing in a garden, having on one stem twenty different roses, from the deep-tinted velvety damask to the pure and delicate China rose. All bloomed in beauteous perfection and harmony, while all derived their life from one parent stem.

And the recognition of this oneness is a privilege as well as a duty. While it is everything to be one with Christ, it is also much to be one with all the good and great who have ever been linked in with Him. If I am Christ's, and Christ is mine, then the apostles, the noble army of martyrs, the spirits of the just made perfect, yea, all the host of the redeemed, are also mine, for having come to Jesus, I am also come to "the general assembly and church of the first-born, whose names are written in heaven."

Few questions are of equal importance in these days to that of how we can best discharge this duty, and prove that we value aright this privilege. Never was the practical union of Christians in Christ, and for his sake, more needful than now. Unity is found among those who are on the side of Antichrist, their hosts are well-organised, well-disciplined, and grow increasingly enthusiastic in the pursuit of their object. They borrow impulse from our divisions, and sometimes triumph through our scattered condition. Oh, for more absorption in the claims of Christ, more readiness to surrender personal and social considerations for the sake of those which are central and world-wide; central in their reference to the Saviour's glory, and world-wide in their bearing on the good of men. Let us dwell in Christ, let us love as brethren, seeing Him in each other, and living for his service. Then shall we see and know more fully "how good and how pleasant it is for brethren to dwell together in unity," and among us "the Lord shall command the blessing, even life for evermore."

ENGLISHMEN IN FRANCE.—Nothing has ever given me more joy than a little effort made a fortnight since for some Englishmen employed in an American circus which lately came to Vevey. On inquiry I found that twelve Englishmen and four Englishwomen were amongst those employed. To these I gave English books, which were very gratefully received. Feeling that something more should be done for their souls' good, I asked for the loan of a hall, and also got a friend to procure some English Bibles. We invited them to a meeting in the evening; eight came, including a Frenchman, who asked to come. We read God's Word together, which I strove to apply to their hearts. To see the delight of these men when addressed in their own tongue, and furnished with a Bible as a gift from Vevey, was something to make the heart glad. I hope that the above facts may incite other Christians (who have not yet done this) in different towns, to care for these men and women leading such a rough life. ANNE MALPAS.

3, *La Tour de Pietz, près Vevey, France.*

THE NUMBER "SEVEN" IN SCRIPTURE.

By MR. S. A. BLACKWOOD.

THE most cursory reader of the Bible can hardly fail to have noticed the way in which one particular number—the number *seven*—occurs with remarkable frequency. Isolated cases, as well as groups of instances of such occurrence, have often been pointed out; but I do not think that the extent to which that number, when not actually specified, enters into the structure of many parts of Scripture has been observed; and I am not aware that any complete and exhaustive record of all the passages in which the number appears has ever been made.

In a recent consecutive study of the Scriptures I have taken occasion to note down, as far as I could, all such passages; and I venture now to publish the compilation,* not only because it is interesting in itself, but also because it seems to me likely to stimulate search and to arouse inquiry.

I do not presume to offer an opinion as to the purpose with which the number "seven" has been so prominently interwoven with the Scriptures. That there is some purpose, however, I can hardly doubt; for the use of the number is far more than merely mechanical or artificial. It runs through the whole of the Bible, commencing with the institution of the seventh day—or Sabbath—in Eden, and concluding with the various series of "sevens" in the Apocalypse.

If it were found occurring in a marked and definite manner only in some of the poetical parts of the Bible, some might be disposed to attribute the fact to human design. But when we discover it entering into some of the historical scenes, which we should be slow to consider as susceptible of methodical arrangement, we are, as it seems to me, constrained to admit that its adoption must be intended to serve some distinct purpose, to teach some important lesson.

Take, for example, such instances as these: Seven utterances of God in Eden; seven sayings of Christ on the cross; seven weepings of Joseph; seven excuses of Moses when commissioned to deliver Israel; seven prayers of Jesus recorded by Luke; seven miracles recorded by St. John; seven resurrections mentioned in Scripture; seven "walks" described in the Epistle to the Ephesians; seven beatitudes in the Revelation. We must surely acknowledge that a Divine design has caused this particular number to be so frequently employed, and to enter into the composition of the books of the Bible—books written by so many hands, and at such various periods.

Whatever other object the Divine Author of the Bible may have had in view in making such frequent use of the number, it seems to be generally believed, for one thing, at least, that it was intended to convey the idea of completeness, or perfection. The first employment on the occasion of the completed work of creation is strongly in favour of this presumption.

Some suppose, again, that its component parts, three and four, have some reference to that union of the divine with the human which was planned from eternity, and carried out through the work of redemption, three being regarded as the divine number, as connected with the Trinity, and four as the human or earthly number, as being used in connection with the four seasons, the four winds, the four quarters of the globe, &c. It is interesting to notice, with reference to this supposition, that the first three petitions in the seven which constitute the Lord's prayer have reference to the name, kingdom, and will of God, whilst the last four relate to our human necessities.

It seems, at any rate, to be clear that its constant occurrence in the Scriptures is the result of nothing short of Divine intention; and it is remarkable that He who has thus connected it so closely with the very structure of his written Word should also have caused it to enter into the works of his hands, as regards both animate and inanimate creation.

We know, for example, that both light and sound consist of seven parts—the seven colours which complete the rainbow, and the seven notes which constitute the scale of music—while the moon's orbit is performed in four weeks of seven days. The septenary periods, whether of days or years, which bear so distinct a relation to many of the phenomena in the life of both man and beast, are as clearly the arrangement of the Creator.

Whether, therefore, we consider the works of his hands or the word of his lips, we are equally confronted by the fact that this mysterious number has been selected by Him for some wise and useful purpose, into which we may at least reverently inquire, though perhaps not yet able fully to discern it.

The compilation may stimulate a spirit of search into a very interesting subject, and will, at any rate, I trust, lead to an examination of the letter of the Word, which, by God's blessing may result in a better understanding of its spirit, and thus prove not to have been made in vain.

May the teaching and enlightenment of the Holy Spirit be vouchsafed to those who use these pages, so that while thus searching the text of the Scriptures their hearts may experience the power of that Word which is able to make wise unto salvation through faith which is in Christ Jesus.

* "THE NUMBER 'SEVEN' IN SCRIPTURE." Compiled by S. A. BLACKWOOD. Tinted covers, 1s. Cloth limp, 1s. 6d. *Morgan and Scott.*

MISSIONARIES FOR AFRICA.

THE Free Church of Scotland continues to give proof of her Evangelical zeal by year after year sending missionaries and ministers to the foreign and colonial field. The Mission-colonies, as they may be called, which have recently been founded, make continual demands for more help, as, in the providence of God, the sphere of their operations extends. It says much for a Church when the blanks made by disease and death are speedily filled up by the flower of her young men.

A pleasing illustration of this has just occurred in the history of one of the most hopeful of the African Missions—Livingstonia. No difficulty was experienced in finding missionaries, doctors, and teachers, to take the place of those who had fallen at their posts. The other week a great valedictory meeting was held with the new missionaries in the Free College Church, Glasgow; and on Monday week there was a second and well-attended meeting, when the Presbytery of Glasgow ordained, and solemnly set up as the Rev. James Alexander Bain, M.A., of that city, for the work of a missionary in Livingstonia. Rev. Professor Candlish preached, and Rev. George Reith gave the charge to the young missionary, with whom the audience shook hands, and wished God-speed on retiring. Mr. Bain sailed last week. The party is accompanied by Professor Henry Drummond, of the Free Church College, Glasgow, who goes out on a visit of exploration in connection with African Missions.

LIVERPOOL.—A very encouraging work of grace has been going on in connection with Evangelistic services held at Windsor Hall, in this city, by Mrs. Yeoland. During the three weeks the attendance was good, and at the farewell gathering several bore testimony to the saving power of Jesus

"THE BLOOD."—3.

SANCTIFIED BY BLOOD.

By the Author of "The Gospel and its Ministry."

"I WILL sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea." Such was Israel's song of exultation as they stood on the desert sand, and saw the sea close upon their enemies. Not only were they rescued from slavery, but they witnessed the destruction of the power which had enslaved them. Their deliverance was absolute and complete.

But what was their spiritual condition? What was their relationship to God? They were redeemed from the judgment of Egypt, and from the bondage of Egypt; but they had as yet no altar, no covenant, no priest, no sanctuary, no right to approach a holy God, no fitness for his presence. These are privileges and blessings secured to every sinner who believes in Christ; but in the key-pictures of the Pentateuch God has spelled out the truth for us, line upon line, that we may learn the definiteness and fulness of the provision He has made to satisfy his own holiness and the sinner's need. The first thought in redemption is deliverance from all that is against us, whether it be Divine judgment, or the powers of evil which enthralled us. But God would have his people *near* Him, and without holiness there can be no approach. It is not enough that there should be desires for holiness, and an earnest of its attainment. The sinner must be *sanctified* before he can draw near to God. Redemption in its fulness includes this, but as the truth is unfolded in the types the two are entirely distinct. It was as a redeemed people that Israel set out upon their wilderness journey to the land of their inheritance. But what was the attitude of God towards them as they gathered around Sinai—their first great Pentecost, "Charge the people, lest they break through unto the Lord to gaze, and many of them perish." Such was the Divine command to Moses.

And when, after the law had been delivered, the leaders and representatives of the people were summoned to the Mount, they were warned to "worship afar off." They could not come nigh; Moses alone was to come near the Lord. The distance was measured out which separated them from God. Such was their condition in the opening scene of the 24th chapter of Exodus. But that chapter marks a great crisis in their spiritual history. The significance of the sacrifice it records is entirely ignored in every system of theology; but yet the importance of the truth it typified cannot easily be exaggerated. The covenant was dedicated by the blood of the great burnt-offering, and that same blood was sprinkled on the people. The sprinkled blood of the Paschal lamb had *redeemed* them. By the blood of the burnt-offering they were *sanctified*.

And mark the change it produced in their relationship to God. The very men who, before that sacrifice was offered, had been charged to "worship afar off," were, after that blood had sanctified them, enabled to go up to God. But yesterday they trembled afar off in the camp, now they could be at rest in his presence. "They saw God, and did eat and drink." Nor was this nearness for the Elders only. The people had been warned in terms of the utmost solemnity that any attempt to approach their God was death. But now that they stood in the acceptance of the burnt-offering, the Divine command to that same people was "Let them make Me a sanctuary *that I may dwell among them*" (xxv. 8).

This twenty-fourth chapter of Exodus is the key to the Epistle to the Hebrews, which takes up our spiritual history after the Passover has been accomplished. In the doctrine of the Epistle the Passover has no place. Its purpose is not to teach how sinners can be rescued from bondage and death, but how they can be brought nigh to God. In the twenty-fourth of Exodus, Moses, the mediator of the old covenant, makes purification for sins, and then goes up to God to receive the full revelation of that covenant, and deliver it to Israel. In Hebrews, the Lord Jesus, the Mediator of the new covenant, having made purification for sins, ascends to the Majesty on high, and "speaks from heaven" to those who are the children of that covenant. The parallel is complete. The next step is the consecration of the High Priest, but this is to anticipate. Heb. ix. 12, 19—21 refers still more expressly to Exodus xxiv. See again Heb. x. 29, which warns the sinner so solemnly against treating as common "the blood of the covenant, wherewith he was sanctified." The latter part of chapter xii. is no less definite. We have in the 24th verse the Mediator and "the blood of sprinkling;" not the Passover, but the burnt-offering of the covenant; and the 29th verse uses the very words of Exod. xxiv. 19. The last chapter refers to it again: "Jesus, that He might sanctify the people with his own blood, suffered without the gate" (ver. 12). And the 20th verse, that sublimest utterance of the Epistle, turns back to the subject of the opening verses of the first chapter, and brings before us the Mediator, now become the great Shepherd of the sheep, brought again from the dead through the blood of the everlasting covenant.

Sanctification by blood was no mere theory or fiction for Israel. God was unchanged, and the people were unchanged, but the blood of the covenant made such a change in their relationship with God that, instead of forbidding them to come near Him, He could charge them to prepare a place that He might dwell in their very midst. And the chief argument and purpose of the Epistle to the Hebrews is to prove that the blood of Christ does more in fact for the believer now than the blood of the sacrifices did for Israel. If the blood of the burnt-offering availed to sanctify, so that the people were fitted for the Divine presence in their midst, is it possible that the blood of Christ can fail to accomplish this?

In the popular theology of the hour the truth of what is termed the believer's "standing" is disparaged in favour of the practical element of his condition and walk. What does this mean but to exalt human attainment above what Christ is to the soul that trusts Him? True it is that a practical walk befitting the believer's standing in Christ is essential to the enjoyment of favour and fellowship with God. And this remains to be treated of in the sequel. But the foundation of all blessing is that which is flippantly disparaged as "standing." No height of attainment in Christian character, no measure of consistency of conduct, can of themselves avail to bring the smallest blessing. They are merely the removal of hindrances to blessing. Christ is the *ground* of all blessing; character and conduct are merely *conditions*.

But is it possible to state in plainer terms the truth conveyed in the language of the type? The believer has come to "the blood of sprinkling" (Heb. xii. 24); and in that blood, the new covenant is his (1 Cor. xi. 25), and he is sanctified thereby. This is not a theory, but a great Divine fact. If he be redeemed by blood, it behoves him to learn that he is also *sanctified* by blood. He is called to be holy, but the exhortation is based upon the fact that he *is* holy. No less than fifty times is the believer so described in the Epistles. The essential thought in sanctification is separation—separation from all evil unto God; and absolute separation can only be through death. Therefore is it that sanctification is ours in Christ, through his death made our own; or, in other words, through his blood. God demands sanctification in a practical sense too; and not only that, but also holiness as a personal attribute. But underlying all is the great truth that we are absolutely sanctified by blood.

In confounding this sanctification with justification, theology has robbed the Church of God of a great truth of immense practical importance. They are entirely distinct in the types, and clearly distinguishable is the doctrine of the Gospel. But the one may serve to explain the other. Just as a sinner is justified and declared to be righteous in virtue of identification with Christ in death and resurrection, so, as really, and on the same ground, is he sanctified and declared to be holy. And further: to slight the justification which is ours in Christ, because of the importance of righteousness in a practical sense, would not be a greater outrage upon God and his truth, than it is to disparage sanctification by blood because of the need of practical holiness. "But rather rejoice that your names are written in heaven," was the Lord's reply to his disciples, when they came to Him exulting in their achievements in his service. When the believer sets a higher value upon his own attainments than upon the provision God has made for him, he is on perilous ground.

MR. DENHAM SMITH.—After six months of earnest evangelistic service in different parts of London, Mr. Smith will preach the Gospel during the next two months in Dublin.

LILLESHALL, SHROPSHIRE.—On Monday, 18th inst., a nine days' Mission, conducted by Mr. H. Thorne, in this pleasant village, was brought to a close by a very happy praise meeting in the tent, when much heartfelt thanksgiving and praise ascended to the God of all grace, from many hearts. The regular workers are greatly cheered by the manifest blessing that has attended Mr. Thorne's faithful, earnest setting forth of the whole counsel of God. The "dinner-hour" addresses for the benefit of the workmen employed in large iron works close at hand, drew large numbers, who listened with reverent attention to the Word of God. A little band of hopeful converts met Mr. Thorne on the last evening to hear his parting counsels, and stood up in the praise meeting as a testimony of blessing received. The Y.M.C.A. Branch here has been reorganised, with the prospect of increased life and activity.

THE PURE LITERATURE SOCIETY.—On the 20th inst., by permission of Mr. and Mrs. Greer, the annual meeting of this Society was held at Grove House, Park-road, St. John's-wood, under the presidency of the Earl of Shaftesbury. The annual report stated that for nearly thirty years the Society has been actively engaged in promoting the circulation of pure and interesting literature. It has supplied books at half price to 5713 libraries for working men, schools, and other institutions, of a total value of 42,798*l*. Funds are still needed to meet the requirements of poorer districts, and 500*l*. will be required for this purpose during the present year. Over 100 magazine associations are connected with the Society, and above 1000 parcels of selected periodicals are sent out monthly from the office in Buckingham-street, Strand. Mr. J. Macgregor referred to the work done by the Society, and explained that they did not publish any books or periodicals themselves, but simply carefully selected those that were suitable. Their list now contained the names of about 4000 volumes. The society had done much good and useful work amongst railway employés, soldiers, sailors, and policemen. The noble chairman, Dr. Angus, Dr. Sinclair Paterson, Rev. Burman Cassin, and other speakers, urged the claims of the Society, which was doing a noble work in combating the evil influences of the cheap and trashy periodicals of the day.

THOUGHTS ON HOLINESS.—14.

By Rev. MARK GUY PEARSE.

THE TEMPLE CLEANSED.

III.—THE PARABLE OF THE CLEANSING.

IN the midst of all this confusion there stood Jesus the Messiah, the glorious Son of God. It was a strange sight. This very nation of Israel bound together by the hope of His coming. They point on to Him in every part of their ritual, by almost every prophecy and psalm of their Scriptures, by all the great events of their history; yet all the time they are thinking of Him as afar off. And lo, He stands in their midst, unhonoured, unknown, looking upon all the confusion with grief, and indignant. He knots the cord: He speaks in the fierceness of his zeal and the consciousness of his own supreme authority. And before Him go the oxen and the sheep, the money-tables are upset, the dove-sellers hurry forth with their cages, and once more the court of the worshippers is cleared.

Here is the only deliverance for us, *the indwelling of the living Saviour.* We have too often a religion that knows only the dead Christ, that looks back to one who lived eighteen hundred years ago. We need more than that. There is the religion of the Christ to be, who is coming again in great glory, and then shall He set all things right and put down his enemies under his feet. By all means let us look back adoringly to Him who bare our sins in his own body on the tree. By all means let us look on joyfully to the triumph of our glorious Lord. But I want a *present* deliverance; a victory *now.* Look up. The living Christ, the mighty Saviour, standeth in our midst. He comes to make this very temple his abode, to put down the confusion; to hallow all its courts. This is our deliverance, and only this.

Christ Himself dwelling in the heart is the only deliverance from the traditional religion or from the dead forms of the Temple service. He reveals the Father to us, and we worship Him in spirit and in truth. We hold communion with Him, and within us is restored the Holy of holies. We hear the voice of the Father. We have his love shed abroad in the heart. The light of his countenance gladdens us. We have the glorious presence of the King. We know Him and delight in Him as the fairest among ten thousand, and the altogether lovely. "We will come unto him and take up our abode with him," is a promise that the Master waits to fulfil.

The living Christ within us makes us right with our brother. In Him we find the blessed secret of being always true, and humble, and unselfish, and generous. He makes the crooked tempers straight, and pours into the springs of our life something of his own true brotherliness.

The living Christ within us makes us right toward the things of the earth. He restores us to our first position, as men having dominion over the earth. He only can give within us, for wild confusion, peace. In Him we become the children of God, to love and please Him in all things. In Him we become true brothers of all men, to love and serve them. In Him we become able to keep the world in its right place. Surrender to Him the oversight of all the place, the key of every chamber, and He shall set it right.

But is there not another parable that might be added:—

IV.—THE PARABLE OF THE FAILURE?

By this act of daring enthusiasm, Christ at once stood before the people as a prophet. Elias verily had come. The authorities were shamed by his words into new efforts, and the people were roused by them into new demands. Christ had come, had spoken, had cleared the courts; henceforth they were determined to keep them free from such confusion. Never again should there be any ground for such a reproof. Rules of the utmost strictness were introduced. Notices were everywhere set forth forbidding that any should henceforth go up to the House of the Lord "with a staff in his hand, or with his shoes on his feet, or with money in his girdle, or with a sack on his shoulder, or even with dust on his feet, and no one might carry a burden of any kind through the Temple, or spit within its holy precincts." (*Geikie.*)

And what was the end of it all—authority, lofty resolutions, stringent rules? Three years later Christ came again, and the place that had been a house of merchandise, had sunk down now into *a den of thieves!*

How often we are content with visits from Christ—visits that reprove and shame us. Then we stir ourselves into great purposes and wonderful intentions, and we let the Christ go forth from the Temple whilst we are arranging what we mean to be and to do. And soon it all ends in a new manifestation of our own weakness, and in the darkening of our despair.

Christ only, by his own presence, can set the Temple in order; *Christ only, by his own abiding, can keep the Temple in order.*

This is what the blessed Lord would be to thee and me, my brother. This is the purpose of his coming; this is his great salvation. Do not think of Him only as One in whom we have the forgiveness of sins, or the hope of getting to heaven. He comes to dwell within us, that He may make us right with a threefold and glorious rightness; right toward God, right toward our brother, right toward all things. Open the door of the heart to Him; He stands and knocks. Kneel at his feet and give Him the possession; He will come in and dwell in us. His own indwelling shall consecrate the Temple to God, and hallow all its courts.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, ... that He would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith."

And *that indwelling is the only consecration.* "Christ loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

* * * * *

"I have been reading about holiness," said one to me the other day; "I do wish I could find it."

"Find IT?" I said, "you mean find HIM." Holiness is in Jesus. 'As many as received Him, to them gave He power to become the sons of God.'"

A week after my friend came to me with a radiant face: "*I have found it in* HIM."

We think and talk of holiness as if it were getting into the King's garden, climbing over a wall by a tremendous effort, or getting in as a great favour, and plucking a flower which we wear in its fragrance for a day, then keep it pressed and treasured, a faded remembrance of the King's grace. No, holiness is ours only when we open the door of our heart unto the King that He Himself may come in and make this barren place the garden of the Lord, a very paradise wherein He may walk and talk with his child.

HOMES OF THE POOR IN EDINBURGH

AN Edinburgh city missionary has placed on record some very appalling facts, gathered from personal observation, as to the social condition of the lower classes in that famous and cultured city. Extracts from his pamphlet (which has been printed for private circulation) are given in the last week's issue of *The Christian Leader.* Our contemporary writes that many of the facts cannot fittingly be reproduced in its pages. After remarking on the evils that arise to young women from habits of gambling, love of dress, and scanty pay, the writer describes in the following terms "The Homes of the Poor":—

Another cause of the appalling degradation is the character of the houses which the authorities allow to be provided for working-men. Those who have never personally visited these districts have no idea in what kind of "homes" thousands of their fellow-creatures live. One tenement on the front street, six stories high, has on each story twelve to fourteen families—allow four for each family, and we have 300 people on one stair. The whole building is without proper sanitary arrangements. Many of the "houses" are separated only by a wooden partition, so thin that all loud-speaking in one house is heard in the next—rent, 1s. 9d. to 2s. 9d. a-week. In the closes the state of matters is even worse. Some of the houses, with damp almost dripping from the walls, have hardly any ventilation. One cellar, having three squares of glass for a window, an earthen floor, six feet high, twelve feet square; in this live the father, mother, and grown-up son and daughter; rent, 1s. 6d. a-week. Another habitation, rented at £3 5s. a year, is a corner of the staircase, partitioned off with the remains of old packing-cases, with hardly any light coming in at the mock window.

And then think of the low lodging-houses, in which all kinds of characters mix—washing, eating, &c., going on generally in one common room, the atmosphere of which may be more easily imagined than described. Some of these low lodging-houses for men have a floating population of over a hundred—twenty sleeping in one room; a single bed is a luxury. Try to fancy the religion in such a room—the quiet prayer. Can we wonder that men become still more irreligious when once they have sunk to this level? But in the low lodging-houses for couples there may be from two to six beds in a dormitory about twelve feet square. A scantling of wood, six feet high, divides one from another, but all is exposed in front, and children have to sleep with their parents. We need add nothing; the moral training may be left to common sense to imagine.

Such a state of things in the rich and refined capital of Christian Scotland is enough to make one blush for their country. It seems simple mockery to preach the Gospel to the poor, without making some effectual provision for the abatement of these evils.

TEXT CARDS ON THE CONTINENT.—A lady in Geneva writes of encouragement she has had in the distribution of cards (Mrs. Grimké's) in the tramcars and to the children in the streets. She has gathered groups of little ones around her, promising them a card if they would first learn the text. They did so with great joy, and went home delighted with their prize. The elder people gladly accepted them also. Our correspondent urges travellers on the Continent to take advantage of this mode of doing service for the Lord, in spreading the good seed of the kingdom.

ST. GILES'.—Messrs. Mateer and Parker, from Rev. C. H. Spurgeon's Tabernacle, have been holding a five days' Mission in St. Giles'. The meetings were held in the Mission Chapel, Little Wild-street, Drury-lane, commencing on Sunday morning, June 17, at eleven, with an address to Christian workers, and continued every evening until Thursday, the 21st. Our esteemed Irish brother, Mr. Mateer, spoke each evening with much simplicity and considerable power, whilst Mr. Parker sang many of Mr. Sankey's new solos very sweetly, and with striking effect. We have had the joy of pointing inquirers to the Saviour each night. If I mistake not there is a path of much usefulness for these devoted brethren.

GEO. HATTON.

12, *Ampton-place, Regent-square, W.C.*

ONE YEAR AFTER.

IT is just a year since Messrs. Moody and Sankey moved away from Glasgow, after conducting one of the most successful Missions they ever held. It was, too, one of the longest, extending over some five months. It occurred to us lately, in order to test the results of the work, to make inquiries, and we mentioned three special cases as those on which information, if it could be obtained, would be valuable. The remark is repeated *ad nauseam*, "Oh, wait till the excitement has passed away, and then—" The prolonged pause usually following is understood to mean a good deal that is untoward and disheartening. Of course, in Mission work, as, indeed, in connection with every other kind of religious effort, a percentage of those impressed fall away, and again take their place among the "lapsed masses." There is, and always will be, the thin, poor soil on which the good seed will drop and apparently flourish for a time, only, however, to be a miserable failure in regard to fruit-bearing.

Now with regard to the three persons we have referred to. The first of these was a divinity student, who, at the time of the visit of the Evangelists, was a sad backslider. Once a successful preacher of the Gospel, much owned of God, spiritual pride had brought him very low. He had, too, given way to drink, and such a wreck was he, that he had taken a very menial situation in connection with the law. He was seen often about the streets in a deplorable state of intoxication, and was generally regarded by those who knew him as perfectly irreclaimable. Said a gentleman who knew him, and who expressed his wonderment at hearing him give his testimony after his restoration to God, "My wife and I, as we saw him pass along in his degraded state, often prayed, 'God help that man!'" This ex-divinity student again took his stand boldly but humbly on the right side during Mr. Moody's meetings; and now he never loses an opportunity of preaching that Gospel which is once more so dear to him. Only recently he was presented with a valuable testimonial by some of those who have benefited by his work.

The second case is that of a baker, a man well advanced in years, who had been scores of times in prison; in fact, he was rarely ever out more than long enough to get drink and to return. He, too, professed his conversion during the meetings, and he still holds faithful to his religious professions. He is living at a village near Glasgow, where recently, at his own expense, he provided a substantial tea for about seventy members of the Mizpah male choir visiting the locality to conduct services there. Our correspondent adds, "He is an earnest, working Christian, and is now as much honoured as he was formerly despised."

Our last case is that of a well-educated man, who acted as a chemist's assistant, and was, in fact, a sort of unregistered doctor in the east end of the city where he lived. He was of a powerful build and strong constitution, which he did his best to destroy, being a very heavy drinker; indeed, he was rarely, in later years, fully sober. Whilst partly intoxicated he was induced to attend one of the Evangelists' services, and there he was talked with and afterwards attended home, with the result that in a day or two he fully decided for Christ. Quite fresh on our memory is the testimony he gave at a subsequent meeting. "Were you tempted?" asked Mr. Moody. "Yes," said the man; "I met one of my boon companions a few days ago, and he asked me to go and have a drink with him. I took him into a side street, and there pulling out my Bible, I said, 'This is my tap now.' My 'friend' said, 'Do you mean it?' and on my assuring him that I did, he looked surprised, turned on his heel, and left me." The speaker is now engaged in Christian work, and has, by his sincerity and unaffectedness, won the esteem of all who have come in contact with him.

It remains to say a few words respecting one part of the active Christian life of Glasgow having its origin in the visit of our American brethren. In what is known as the Cowcaddens district, a northern part of the city, drunkenness was, and is, alas! still fearfully rife, and very few of the inhabitants attended any place of worship. Here, then, was a wide field for evangelising effort, and one, too, that demanded immediate and constant attention. Mr. Moody saw his opportunity, and the Evangelistic Association was not slow in following his excellent advice. Meetings have been held in Cowcaddens almost nightly ever since he and Mr. Sankey left this great manufacturing centre. The Cowcaddens Free Church, which was lent for the purpose, has been well filled every Sabbath evening. On week-day nights the attendance up to the month of May has averaged 229; and since then, the weather being warmer, and uninviting for indoor gatherings, 179. Some hundreds of names have been taken of those who at this church and at these services have professed to accept Christ as their Saviour, and these persons have been systematically visited in their homes. Deducting a percentage of loss through individuals changing address, and so not found, and a percentage of cases where effects seem to have passed away, there yet remains probably quite *three-fourths* of the whole number of names originally taken, of *good cases*, now fully particularised, of men, women, and young people owning to having been savingly changed through faith in the Lord Jesus Christ, and apparently growing in grace and knowledge. Since the workers are becoming more experienced, better and better results are being attained, and the work still goes on, blessedly and increasingly successful.

Did space permit, much might be said as to the free breakfasts, established during the first visit to Glasgow of Messrs. Moody and Sankey, and which are still given each Sabbath morning. During all these years, we believe, not a penny has ever been asked in support of the heavy outlay hereby occasioned, and though the donations are published month by month, they are mentioned anonymously, or only with the giver's initials attached. About two thousand adults and children receive the bread that perisheth Sunday by Sunday, at a weekly cost of £20, or thereabouts. But not only so, these poor creatures, some of whom have reached the lowest depths of degradation and misery, have an opportunity given them at each of these breakfasts of hearing of "the unsearchable riches of Christ.

Such, then, are a few of the results of earnest, self-sacrificing labours among a densely crowded community; the sum and the reward of these labours eternity alone will reveal. W. B.

THE GLASGOW MIZPAH BAND.

The Christian Leader of last week gives an interesting account of the first anniversary celebration of this band of "reconstructed" men:—

"The conspicuous success which has crowned the efforts of the Glasgow United Evangelistic Association, in knitting together men who have been rescued by grace from the thraldom of strong drink, deserves the earnest consideration of every follower of Christ. The first annual demonstration of the Mizpah Band has just passed off with great success, and the work which has been accomplished during the year is a glorious testimony to the genuine character of the revival of last year under Mr. Moody and his consecrated workers. The form of the anniversary meetings made them exceedingly interesting, and well fitted to extend the valuable work. The Mizpah choir and members met in the Mizpah Hall, Cadogan-street (Dr. Somerville's old church), and marched to the tent on the Green, and here a mass meeting took place. Warm-hearted friends of the movement were seated on the platform, and stirring addresses were delivered. The address of Dr. Wallace was specially enjoyed. He gave instances of men having been reclaimed through the Band who were now rejoicing in deliverance. The meeting in the tent over, an adjournment was made to the Evangelistic Hall, James Morrison-street, where a soirée was held. Much credit is due to Mr. William Moodie, the efficient conductor of the Mizpah choir. Mr. Moodie has undertaken the work in such a thorough manner that any notice of this good work would be incomplete without mentioning his name. He meets the choir every Saturday afternoon at four' in the Christian Institute; and this is a wise arrangement, as Saturday is such a trying day. May the great movement go on extending its field of operation! With Dr. Wallace, I hope that by next anniversary the singing portion of the band will reach a thousand members, so that the city may be divided into ten sections, with a hundred singing men in each."

DR. SOMERVILLE IN SOUTH AFRICA.

SIR,—I send you a brief account of the visit of Dr. Somerville, of Glasgow, to our town. Prior to his coming, a committee was formed, to arrange for the meetings, consisting of nearly all the evangelical ministers of our town, and our large and magnificent Town Hall was secured.

Port Elizabeth is one of the largest towns in the whole of South Africa, having a population of nearly 20,000. The inhabitants are chiefly European, but there are many Hottentots and half-castes, Fingoes, Kaffirs, and Malays. Among the Europeans are churches for well-nigh all sections of Christians: Episcopalian, Presbyterian, Independent, Baptist, and Wesleyan; and among the natives are extensive Independent, Wesleyan, and Episcopalian Missions. There is room for much special evangelistic work, and most of us hailed the worthy Doctor's coming with delight. Our meetings began on Saturday evening, April 28, and continued through the following week. Large congregations assembled, and on the Sunday evening our Town Hall was crowded to excess. Every day, at noon, a service was held in the schoolroom of Trinity Episcopal Church, for Christians, and was very well attended. The meetings were supported by all classes of the community, and Christians of all denominations joined in them. Great blessing was experienced by nearly all God's people, and we believe many of the unconcerned were awakened. A Ladies' Christian Association has been formed as *one* result of the Doctor's Mission.

We have felt deeply grateful to God for sending his dear servant among us, to cheer us in our work, and to arouse the unconverted. We are not often favoured in this "Great Thirst Land" with visits from such men as Dr. Somerville, and they are, therefore, specially refreshing. We sincerely wish Dr. Somerville and Mr. Cumming, who is with him, the abundant blessing of the Lord, and our prayers will follow them in their future work. People have no idea in England how we in this far-off land appreciate such opportunities, and we are looking forward to the Doctor's return, when he will lecture for us before proceeding to Cape Town and England. We ask the prayers of your readers for South Africa.

HENRY J. BATTS,
Sec. Ministers' Committee.

Port Elizabeth, South Africa.

THE GOSPORT MISSION KETCH.—Mr. Henry Cook, of Gosport, has again visited Havre in his Mission ketch *Annie*. On the Lord's day, and every night of the week, crowded French meetings have been held. The Word preached has been received with joy and gladness. Mr. Cook's visits here will not soon be forgotten. Little children as well as adults have shared its benefits. We are now expecting to do a good work among the soldiers. Special meetings for them are to be held every evening one hour before the usual public services commence. Will your readers pray for our brother's work? JOHN W. HERIVEL, Pasteur.

20, *Boulevard François jur., Havre.*

A FIFTEEN DAYS' SPECIAL MISSION was brought to a close at Bignold Hall, Forest Gate, E., on Sunday, June 17. The preachers have been Lord Radstock, Dr. Laseron, Messrs. Henry Varley, F. C. Spurr, and others. The Lord has wonderfully owned this effort in the conversion of many souls, and the quickening of his children. The afternoon Bible readings, conducted by Mr. F. C. Spurr, have been very helpful to the Lord's people, and the Mission services every night have been times of power and blessing. At the closing service, when Mr. Henry Varley preached, the hall was densely crowded; the Word was with power, many confessing Christ in the after-meeting. This branch of the Evangelistic Mission has been richly blessed of God.

STIRRING WORDS FROM THE SOUTH.

WE have seldom read more stirring and seasonable words of address than those which fell from the lips of Mr. R. Searle, as chairman of the South Australian Congregational Union, at its annual meeting held in Adelaide last April. The subject was "Some of the more prominent Aspects of Christian Living." His appeal to Christians for individual consecration to the service of Christ was unusually powerful and strong. We quote from it in the hope that it may produce salutary impressions upon some of the many idlers in the vineyard to be found amongst ourselves, as well as in the far-off colony. Speaking of the urgent need of consecrated effort Mr. Searle said:—

"The work to be accomplished is so great that the present staff of ministers, Sunday-school teachers, and other workers, cannot possibly overtake it. Thousands of boys and girls are growing up without any knowledge of God or the Bible. Hundreds of families never attend a place of worship, and their children are receiving no religious instruction whatever. Vice and ignorance, dirt and disease, drunkenness and crime, are around us on every hand. There are houses so filthy that the germs of disease lurk in every corner; there are children so ignorant that they know not the name of God or Christ, except, indeed, they hear it in some vulgar jest or blasphemous oath; there are men and women so degraded by drunkenness that they have sunk below the level of the beast; there are orphans lacking the hand of love to guide them; there are widows needing not only bread and raiment, but what is sweeter still, loving sympathy and help; there are many sick ones lying on beds in weakness and pain, who are wanting the common necessaries of life, and many a dying man or woman who look in vain for a hand to smooth the pillow, for a cup to moisten the parched lips, or for a gentle voice to whisper divine words of comfort to their trembling spirits.

"Surely it is enough to make good men weep to see misery and sin so rampant, and yet so few of Christ's followers who, in a genuine practical way, are making earnest effort to stem the torrent of iniquity that is rolling by our very doors.

APPEAL TO CHRISTIAN WOMEN.

"Christian *matrons*, cannot you help in this holy crusade? Is it necessary that household cares (important as they are) should claim all your precious time? Could you not devote some hours of the week to ministering to the sick, and caring for the dying? Are there not some of your frail, sin-polluted sisterhood whom you could by sympathy and love lead into paths of sobriety and virtue? Christian *maidens*, who, like Mary of old, have learnt at the Master's feet, cannot you help? Is it needful you should give so much time to dressing, and visiting, and partying, and fancy-work? Could not some of the precious hours be devoted to teaching the thousands of ignorant children that crowd our city streets, or to assisting the old and decrepit, and smoothing their pathway to the grave? Is it not true of some of you, that the frivolities of life have too large a place in your heart? Depend upon it, you will find the truest happiness not at the dancing party, or the theatre, but in doing the Master's work."

A CALL TO YOUNG MEN.

"And you young men, in the freshness and glory of your young manhood, is there no work for you? I know many of you that wear the King's livery; but you are not doing his work. You smoke your pipe, or play your game of whist, or take your ease with slippered feet, whilst your less fortunate brothers, less hedged round by godly ties or pleasant associations, are slipping down the broad road to death. *Do you know* that hundreds of your fellows are fast going to the devil through the fascination of drink? *Do you know* of the traps, and snares, and pit-falls, which are nightly laid for them, that they may be robbed of their purity and virtue? Yes! you know it all! and yet you never stretch out a helping hand or raise a warning voice! Do you dare to utter that Cain-like excuse, 'Am I my brother's keeper?' Ask your conscience! ask your Bible! My young brothers, be up and doing! arouse you from your sloth! use the talents which God has given you! Do all you can for the bodies and souls of those around you, if at last you wish to hear, 'Well done, good and faithful servant.'"

The following words on remedies for existing evils in connection with church organisation contain not a little practical wisdom. They are perhaps too radical in their suggestions for some lovers of conventional customs and of stereotyped plans of action; but they point in a direction to which the churches must turn their attention with earnestness and readiness to discern the signs of the times, if they are to retain their hold upon the people.

THE REMEDIES PROPOSED.

"First, let us follow the Christlike method of giving practical sympathy to those who are outside the organisations of Church life. Let us show them that we have a real interest in them and their children, in their homes and their work, in their joys and their sorrows, in fact *in all* that concerns their common everyday life, and having fed the hungry, clothed the naked, and educated the ignorant, we shall probably find them all the more ready to sit at the Master's feet. Second, let us do away with pews and pew-rents; let us put chairs or comfortable open benches, to which all shall have an equal right, and where the rich and the poor together can worship God as brethren and sisters of the same great family. Let no one be compelled to pay for a seat in the house of God; let the widow give her mite and the rich man of his abundance. Third, as far as possible, without diminishing the deep spirituality of worship, give greater variety and cheerfulness to the service, and endeavour to induce the congregation to join heartily in all.

"I am thoroughly convinced that if some church would have the courage to work on the lines thus briefly indicated, it would not only achieve a great success, but would help practically to solve the difficult problem of how to win back a multitude of men and women who are now passively antagonistic to Christian faith and worship. There are many who though they could not at first be induced to attend the ordinary worship of God's house, would in most cases be willing to attend a service of another description. The influence of song is so universally recognised that it is strange so few efforts have been made to attract non-churchgoers by well-selected services of song. I am persuaded that large numbers would be attracted by them, and that they might be made the stepping-stone to a brief mixed service, where prayer might be offered and the Gospel preached."

The concluding words of the address point to

THAT ONE SOURCE OF LIFE AND POWER

without which no real success in work can be achieved:—

"If the Divine Spirit were more sought and more manifest in our midst, we should not have to complain of cold and lifeless worship, we should not have to mourn the paucity of attendance at our week-day services, we should not be so engrossed in purely secular pursuits. We should not lead such selfish lives or take such pleasure in worldly amusements. Were his presence and guidance more sought and felt, the precious time that God has given us would be put to better use. Our young men would not waste their leisure in lazily sitting and smoking when so many of their fellows are being led to ruin. The daughters of our homes would not fritter away the hours in the fripperies and fopperies of fashionable visiting, or assisted by weak music and silly small-talk, go whirling down the mazy dance until often the prolonged hours of night deepen into the early hours of morning. It is the absence of the Sacred Fire, promised by God to his waiting people, but given only to those who earnestly seek it, that causes the human spirit to be content with the muck-rake, and to grovel in the dust, instead of finding its highest joy in doing the Father's will."

For the Young.

THE WIFE'S NEW STORY.

THE story, ma'am? Why, really now, I haven't much to say;
If you had come a year ago, and then again to-day,
No need of any word to tell, for your own eyes could see
Just what the friends of Temperance have done for John and me.

A year ago I hadn't flour to make a batch of bread,
And many a night these little ones went hungry to their bed;
Just peep into the pantry, ma'am; there's sugar, flour, and tea;—
That's what the friends of Temperance have done for John and me.

The pail that holds the butter he used to fill with beer;
He hasn't spent a cent for drink for two months and a year;
He pays his debts, he's well and strong, and kind as man can be:—
That's what the friends of Temperance have done for John and me.

He used to sneak along the streets feeling so mean and low,
And always felt ashamed to meet the folks he used to know;
He looks the world now in the face, he steps off bold and free;—
That's what the friends of Temperance have done for John and me.

Why, at the shop, the other day, when a job of work was done,
The boss declared, of all his men the steadiest one was John;
"I used to be the worst, my wife," John told me, and says he—
"That's what the friends of Temperance have done for you and me."

The children were afraid of him, his coming stopped their play;
Now every night, when supper's done, and the table cleared away,
The boys will frolic round his chair, the baby climb his knee:—
That's what the friends of Temperance have done for John and me.

Oh, yes! the sad, sad times are gone, the sorrow and the pain;
The children have their father back, and I my John again.
Don't mind my crying, ma'am, indeed it's just for joy, to see
All that the friends of Temperance have done for John and me.

And mornings when he's gone to work, I kneel right down and say,
"Father in Heaven, oh, help dear John to keep his pledge to-day!"
And every night, before I sleep, thank God on bended knee
For what the friends of Temperance have done for John and me.

MANITOBA.—A correspondent writes asking prayer for a small company of Christians meeting in a remote district of Manitoba. Mr. Duncan is holding services there, and hopes to continue.

BANFFSHIRE RAILWAY.—The evangelistic work in connection with the Banffshire railways is going on favourably. Messrs. Marr and McDougal, the missionaries, meet with every encouragement in their work, and their labours are highly appreciated by the men. The social meetings on pay-nights have been successful, and have had a good influence in checking drunkenness and prompting sobriety. The Earl and Countess of Seafield have been much interested in the movement, and have done all in their power to help on the cause. There are about 600 men on the works, and about 200 pledged abstainers.

Notes and Comments.

NEXT week, in a Double Number, price 2d., we shall give full reports of the leading addresses delivered at the Mildmay Conference.

The Primitive Methodist Conference has met this year at South Shields, their President being Rev. Wm. Cutts, of London. The report for the past year showed an increase of 5151 church members, not a single district having reported a decrease.

It appears that the vigorous protest made by the Highlanders of Strome Ferry against Sunday trading has resulted in the railway directors issuing a notice to the effect that no fish shall be despatched from there on Sundays, at least for the present.

The Swedenborgians have just been holding their seventy-third annual meeting. Resolutions were passed pledging the society to further reprint and issue at nominal prices the writings of Swedenborg, and that with special reference to their circulation among the working classes. It behoves the friends of orthodox truth to be awake to the insidious advances of the delusive and ensnaring doctrines of Swedenborgianism, which completely explain away the leading truths of Christianity.

The Chicago *Times* reports a passing visit paid to that city by Mr. Sankey, "on his way west to enjoy a vacation." He addressed a meeting in Farwell Hall, and, according to the reporter, "entertained the audience with several hymns." The Chicago scribe appears to have endowed Mr. Sankey with the gift of prophecy in a way which must have surprised the Evangelist not a little. The following statements will, we trust, come true at no distant day, but as yet the events which they describe must be written in the future tense, rather than in the past or present:—

He [Mr. Sankey] gave an interesting sketch of the progress of evangelism in London, saying that the Moody meetings were held in two large halls, each with a seating capacity of 5000. The halls are so arranged that they can be taken to pieces and moved. While a meeting is going on in one, the other is carried to a new district, and so alternately.

The same issue of the Chicago paper that contains a notice of Mr. Sankey's visit gives seven long and closely-printed columns of outline sermons delivered in the city on the preceding day. We wish our leading dailies in London, Liverpool, Manchester, Birmingham, Edinburgh, and Glasgow would in this respect take a leaf out of the book of their Transatlantic contemporaries.

A private asylum, for a select number of ladies of unsound mind, has been conducted for some years with great success by Dr. and Mrs. Craig, of Bishopstone House, Bedford. The patients have been Christians themselves or the relatives of Christians, and 61 per cent. of them have been restored to soundness of mind, and to home. This is an answer to the mistaken idea of many that such persons need to be withdrawn from Christian association in order to recovery. Dr. and Mrs. Craig are themselves Christians, and endeavour to make a judicious use of the Word of God, with constant prayer for the Great Physician's healing power to be made manifest.

Captain Smith, of the Evangelisation Society, has issued "A Word of Caution" to the workers under his supervision. His words as to the importance of care not to allow mere emotion and surface impression to be mistaken for a true work of God upon the heart are very timely, and deserve earnest attention. Our Lord says of the wise man that "*he digged deep*, and laid the foundation on a rock." For lack of this, many so-called conversions prove ephemeral, and disappoint in their results those who counted upon them. Our Lord in his ministry was very slow to take advantage of mere multitudes and external surroundings, and in times of popular excitement in his favour was specially heart-searching and plain in his teachings. Nothing will bear the test of the coming day but that which is truly spiritual and of the Holy Ghost. It is not enough for preachers to be careful as to laying the foundation, but "let every man take heed how he buildeth thereupon," lest he be found to have employed wood, hay, stubble, rather than precious stones.

Captain Smith says, referring to the desire to tabulate results:—

In many of the letters received of late there has been an attempt to estimate the results of the preaching of the Gospel, and to count the numbers of the so-called converts almost night by night. Such a system can only hinder the Gospel, and be productive of sad disappointment, and I desire earnestly to warn all our fellow-workers against adopting or encouraging it. Is it not like 1 Chron. xxi. 2, 3? I heard lately of one of our Evangelists praying God at one place he was visiting that, at the meetings he held, "a hundred souls might be distinctly manifested as converted." What warrant have we in Scripture for such a prayer? It is not in accordance with the teaching of our Lord in the parable of the sower to count as converts all those who profess faith immediately after hearing the Word. If we honour our Lord's teaching we shall patiently wait to see, not which seed springs up, but which bears fruit, for it is to the fruit we are to look for the only true evidence of conversion.

Further, as to pressure being applied to induce immediate testimony to conversion, he says:—

Moreover, I think it most unwise to urge those who are supposed to be saved, after a meeting, immediately to make public profession of their faith in Christ. Many under the impulse of overwrought feelings, and sometimes from a wish to satisfy the friend who presses them so hard, make at such times, in all sincerity, profession of a faith which they do not possess. Others receive Christ into their hearts by faith, but are quite unable to give expression in words to their new experience. It is impossible for us to read the heart, or to distinguish at the outset between faith and feeling in others. Let us not then announce that such and such persons have been converted. Let us rather endeavour to preach, to explain, to warn so clearly that none may deceive themselves, nor be tempted to confess faith in Christ from passing emotion or excitement only, nor profess to enter his service without being prepared to renounce that of Satan. Conversion is not the fruit of passing emotion, but is the result of God's dealing with the heart and conscience by His Spirit through his Word, and we must see that our preaching is addressed to the heart and conscience, and not only or chiefly to the feelings.

The Committee for the conduct of Gospel Services in Theatres, Halls, and Mission Rooms in London have closed their twenty-fourth season. At a recent meeting of friends and helpers many testimonies were given as to the favour with which this movement is regarded by the masses of the people. Mr. Udall, the Secretary, reported that the past winter's work had been marked by very decided cases of conversion. We note with regret that there is a considerable deficit in the exchequer, which we trust a generous and discriminating public will make good.

Our recent notes on the facilities now afforded for evangelising the continent of Europe receive fuller confirmation from a letter in last week's issue of *The Nonconformist*, by Rev. R. S. Ashton, Secretary of the Evangelical Continental Society:—

M. Hirsch, one of the most devoted Evangelists in France, and a very powerful speaker withal, says that during the three weeks which he spent in the departments of the Corrèze and the Creuse—a region which three or four years ago was destitute of any organised Protestant Church—he felt that the Spirit of God was at work in the hearts of many who attended his meetings. At Brive, where our agent, M. Cremer, is stationed, quite a little church has been gathered, and a Sunday-school is springing up. At Tulle, M. Hirsch says, "Our expectations were surpassed, and our weak faith confounded. Long before the hour the theatre was filled to overflowing. I was listened to for two hours, and not the slightest sign of impatience was shown." We have since heard that Mr. McAll has had his attention directed to this important town, and is about to open a hall there. Before going to the Corrèze, M. Hirsch visited several small towns in the Ardennes district in the North of France, and found the people very hostile to Catholicism, but not to religion. He discovered that the Bible is regularly read by several families in the places he visited.

Pastor Bourgeon, of Caen, and Pastor Moyer, of the Paris Inner Mission, also report similarly of tours made by them in the districts of La Perche and the Oise, stating that on all sides tracts are eagerly received, and large audiences gathered to hear the truth. At Ansauvillers, out of a population of 1000, at least 200 persons attended, some having walked a long distance in order to be present. Speaking of Italy, Mr. Ashton writes:—

Excursions are arranged for in Umbria, Calabria, and in Sicily; and we trust we shall soon have good tidings to report of the labours of our brethren. A tentative journey has been made by Rev. Signor Varnier to some of the towns in the interior of Sicily. He found the people very accessible, and ready to listen, but excessively ignorant. The majority know not that there is such a book as the Bible. Some progress has been made of late in regard to education, but as regards religion, the darkness of the middle ages prevails. This kind of work is somewhat perilous in Italy. Priestly power is still great, and as "the end justifies the means," serious trouble, and even danger to life may arise. The Evangelists, therefore, need the prayers of all their brethren, both for the success of their labours and for their personal protection. They are, in all cases, to travel two and two, one of the number being a colporteur. It is thus hoped that in every place visited some portions of God's Word will be left behind as a seed from which a blessed harvest may arise.

We hail these testimonies with triumphant joy and praise, and feel sure they cannot be read by earnest disciples of Christ without producing deep impressions of thankfulness, and at the same time of deep concern, the more so as labourers and means of support are so greatly needed. We can but re-echo Mr. Ashton's words, "The Mission-fields of Europe call for ever-increasing attention and prayer on the part of English Christians."

The death is announced of Rev. J. E. Salkinson, Missionary to the Jews at Vienna. He is spoken of as the finest writer of Hebrew in his day, and certainly possessed talents of highest order and of special value in the service of Christ, to which he had zealously devoted them. He lived long enough to complete his Hebrew version of the New Testament, on which he had been engaged for twenty years. This work is in course of publication by the Trinitarian Bible Society. Mr. Salkinson, at the time of his death, was connected with the British Society for the Propagation of the Gospel among the Jews.

The Swedes have arranged to celebrate the 400th anniversary of the establishment of a printing press in their country, on the 8th of July. It was first set up by John Snell, a German. Printing has gone on regularly at Stockholm since 1491. The Upsala Press was established in 1510.

Rev. W. B. Doherty, of Bristol, writes to *The Record* on the importance of Bible-classes, specially held for boys of the upper and middle classes, and instances the success of one he has himself established, on Sunday afternoons, at his own house, for lads from twelve to sixteen. He states that the study of Scripture and Theology proves of great interest to the boys, and that the work is full of promise as to its results. He justly says:—

There is scarcely any class more neglected as to Scriptural knowledge and personal dealing with them, in all love and gentleness, as to the state of their souls.

In most congregations there are numbers of youths to be found who are not reached by Sunday-school instruction; these furnish a field of special importance, and one which should be vigorously worked. Doubtless special adaptation for it is required, but there is no lack of power on the part of the Holy Spirit to qualify those upon whom the matter may be laid. There is never a work to be done for which God cannot provide the worker to do it.

Dr. E. Pressensé, in a letter to the *Christian World*, calls special attention to the enthusiastic meetings which have been held in Paris, in connection with the jubilee of the French Protestant Mission to the Basutos. The presence of the veteran pioneer of this useful Mission, M. Eugène Casalis, imparted special interest to the gathering; his account of his first entrance to Basutoland fifty years ago, when no Christian had set foot in it, furnishing a striking contrast to the condition of things there now. Large numbers of representatives of all Protestant churches attended the meetings.

Dr. Pressensé thus sums up the results achieved by the Mission as at present seen:—

The missionaries have found that our losses during the late war were less heavy than was supposed, and that the Mission is recovering very satisfactorily. There have been already admitted or re-admitted since the war 396 persons, raising the total number of communicants to 4023. The catechumens are 1070, and others are being daily added. Before the late calamities we had 68 chapels, now we have only 67, so that we have only lost one. We had 122 catechists and teachers; now we have only 105, a serious diminution, but not surprising, since these poor working men were the very ones who had to expose themselves to death for their country. The Normal school and the Scripture school being again fully at work, we may well hope that these gaps in the ranks will soon be filled up.

The death is announced of Dr. Colenso, Bishop of Natal, on the 20th inst. His influence on modern thought in relation to the inspiration of the Word of God has been widely prejudicial to the reverence and respect in which that Book should ever be held. He will always be remembered as one who, by his free handling of sacred themes, did much to promote rationalistic views and ideas. At the same time, he rendered good service in other directions; and among the Zulus at least, his name will be long cherished as that of a friend and benefactor of their race. He was in his seventieth year, and had been thirty years Bishop of Natal.

A Churchman of very different stamp has also passed away during the last few days. We refer to Dr. Irons, Prebendary of St. Paul's, and Rector of St. Mary Woolnoth. He was the son of Rev. Joseph Irons, formerly of Camberwell, a high Calvinistic preacher of great repute in his time. Dr. Irons wrote many controversial works in opposition to modern scepticism and free-thought.

Rev. R. H. Haweis has been preaching in his church at Marylebone on "Unmarried Women." While admitting that marriage was the divinely intended rule, he claimed that under special conditions, and for individuals, an unmarried life had peculiar advantages. He dwelt upon "the beautiful ardour, the gracious enthusiasm, of a woman who had a mission, an interest, a gift, the cultivation of which absorbed her, and noted the new and splendid spheres of activity which the Christian religion had opened out for unmarried women and widows."

His concluding words were of practical value for all. They were to the following effect:—

Sacrifice and affection, these are the two life purifiers, and there is room for both in every state. Soul is, after all, greater than sex. It may be that sex distinction is but an accident of time—one phase in the long spiritual development of the ages—and that "in heaven they shall neither marry nor be given in marriage." Certain it is that the Master, when He comes and calls for you, will not ask were you married or unmarried, but "Are you the children of the Kingdom? Did you love me and keep my commandments? Did you feed My sheep? Did you gather the lambs in your bosom? Did you bind up the broken-hearted?" Then—married or unmarried—enter ye into the joy of your Lord!

It does indeed indicate a turn of the times to read that a stained glass window has been placed in Elstow Church as a memorial of John Bunyan. Few men are more worthy of being remembered than "the immortal dreamer," and certainly few men who have ever lived are less likely to be forgotten. While the language lasts, *The Pilgrim's Progress* will remain to perpetuate his fame.

Mr. H. E. Davis, Ladymead, Walton by Clevedon, Somerset, sends us the following query, to which, perhaps, some of our readers may be able to reply:—

DEAR SIR,—Do you know of any provident organisation by which domestic servants can secure for themselves some provision for the years when they can no longer earn wages? The Post-office, and I believe other annuities, are deferred to the age of sixty; but this, in the case of women-servants, is at least seven, if not rather ten, years beyond the time up to which they can hope to hold situations and earn wages.

If there be no supply for this need, perhaps this very inquiry may suggest its consideration to some one able and willing to advocate such a provident association for those who spend their strength and health in our service, and to whom we are beholden for so much of the comfort of our own lives, and especially of our declining years.

If, happily, there be supply for this need, you, Sir, or your readers, are certain to be acquainted with it. Will you kindly give me the requisite information?

The symbolism of Scripture includes in a most marked degree the figurative use of various numerals, notably so the number "Seven." Mr. Stevenson Blackwood has just published an interesting little volume giving a *résumé* of all the instances he has been able to trace of its occurrence in the sacred volume. It is published at this office, and we believe many of our readers will be glad to have their attention called to the fact of its publication. Its suggestiveness to preachers and teachers, as well as to private readers of the Word, will make it a welcome addition to the many Bible hand-books already in use. The book is unique in its method and design, and will lead to much fresh searching of the inspired Word of Truth.

Christians unattached to any organised community of believers may learn a lesson of practical value from the following incident, which we cull from the pages of a contemporary. Church fellowship is regarded very lightly in these days by many, and doubtless there is need of its being made more real and fraternal in many cases, in order to induce greater attention to its importance, and utility in reference to Christian life:—

An old sea captain was riding in a railway carriage, and a young man sat down by his side. He said, "Young man, where are you going?" "I am going to the city to live." "Have you letters of introduction?" "Yes," said the young man, and he pulled some of them out. "Well," said the old sea captain, "have you a church certificate?" "Oh yes," replied the young man; "I did not suppose you desired to look at that." "Yes," said the sea captain, "I want to see that. As soon as you reach the city present that to some Christian church. I am an old sailor, and I have been up and down in the world; and it is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide."

HIGHLAND TEMPERANCE LEAGUE.

THE third annual report of this Society shows a great work of Gospel Temperance being done in the Highlands and islands of Scotland. The three agents have addressed meetings, numbering from a handful to thousands of people, in churches, schoolrooms, halls, private houses, and in caves by the sea-shore. During the year nearly 10,000 have either donned the blue ribbon or signed the pledge. The last Assembly of the Free Church of Scotland, in its Temperance report, acknowledges with gratitude the work done. At the last meeting of the Free Synod of Ross, the convener of the Temperance committee said, having referred to the efforts of the various Temperance societies, more especially to those of the Highland Temperance League, and the great success which had attended the labours of its advocates, it was scarcely possible to determine the moral and spiritual results that had accrued from this movement; results which should rejoice the heart of every Christian minister and office-bearer of the churches.

The poverty of the Highlands, the widely-scattered population, difficulty of access in many cases, and the severe storms of winter among the hills, and boating among the islands, render the work most arduous. Yet God has wonderfully blessed it. The Highlanders have nobly helped the cause, but a great proportion of the funds must come from the wealthier Lowlands. Mr. Arthur Robertson, the Gaelic deputy, is now in London pleading this cause; £200 is required this year to prevent the work suffering positive loss. He may be addressed, 186, Aldersgate-street, E.C.

A Gospel service in the Gaelic language was held on a recent Sabbath evening in the Y.M.C.A., Aldersgate-street, by Mr. Robertson. The hall was well filled. At the close of the service an unanimous desire was expressed that similar services in Gaelic should be continued. The Rev. Nigel McNeil, who was present, kindly agreed to hold Gaelic services on following Sabbaths, at 6.30 p.m., in the same place. Highlanders in London will rejoice at this arrangement, and will surely gather around Mr. Neil, and encourage him in his service for Christ to his Celtic brethren.

BARNAVE MISSION.—Any one wishing for a copy of the report of this Mission may obtain it from Mr. William L. R. M'Cluer, 49, Newington-green, N.

MR. GEORGE MULLER ON HIS TRAVELS.

ON Monday evening, June 18, at Bethesda Chapel, Bristol, Mr. George Müller gave a lengthened account of his recent labours in Russia, Poland, and various parts of Europe. As so many prayers had ascended from beloved brethren and sisters on behalf of himself and wife, it seemed suitable, he said, that he should give a brief account of the Lord's dealings with them on this ninth missionary tour.

Before giving details of the tour, he briefly enumerated the special objects which he had in view in all his labours in the different countries. One object was, to seek in the most simple, clear, and decided way to preach the Gospel of the grace of God. This he did because so many persons who are truly in earnest about their souls rest on their feelings, and do not see distinctly how, through trust in Christ alone, irrespective of feelings, the blessing is obtained. Another object was, to lead the children of God to the enjoyment of the truth connected with their standing in Christ, because so many, who there is ground to trust have believed in Christ, do not know they are born again, are the children of God, have obtained the forgiveness of sins, and that they stand as justified before God through faith in Christ. Another object was, to do his part in seeking to bring the children of God back to the Scriptures, to try everything by them, to have but one single standard for all their ways in religion and for the affairs of this life. He sought to exhort the children of God everywhere to become lovers of the Word of God, and to encourage them daily, habitually, systematically, prayerfully, to read through the Scriptures, in order that they might be brought to love the Word of God, to make it the man of their counsel, and to become more and more men and women of one Book. God be praised, he knew of some instances during the last eight years of his service in which this had been accomplished.

Another and a principal object was to promote the unity of the children of God. There is too much denominationalism, and too much standing aloof one from the other. In a feeble measure he sought to unite the hearts of the children of God as the heart of one man. For this reason he went among all denominations, provided they were sound in the foundation truths, and he was not required to do anything he could not do with a good conscience. If we stood aloof from one another till we saw eye to eye in every way, we should never be drawn together. He did not say that he had been able to accomplish everything that he desired; for one has to sow in hope and faith, but he had full reason to believe that in many instances this had been greatly owned and blessed. One instance was given of a result which occurred in the United States (at Washington) during his visit there about five years ago. Meetings of pastors of various denominations were held, and proved so blessed, that one of the number proposed such meetings should be continued after his departure, and accordingly meetings of a united character have since been periodically held.

Another object was to lead beloved brethren and sisters to walk in separation from the world, and to aim at real true conformity to the mind of Christ. Lastly, he was anxious to instruct Christians about the true character of this dispensation.

At the commencement of the last tour he preached a few times at Weymouth. While there he did not hear of any particular blessing, but a few days since he received a letter saying how great the blessing had been while he was there.

DUSSELDORF.

He had visited this place six years ago. While there on that occasion, a dear, godly man, a city missionary, came to him in much distress of soul, saying: "I am come to get a little comfort and encouragement from you. I have six sons; they are all grown up. For many years I have been praying for them, but they remain in the same state. They give not the least sign of concern about their souls." He replied, "Go on to pray and pray more earnestly than ever. Expect also answers to your prayers, and you will find that you have to praise God." When he was there this time, this very man came to him, saying: "I have to communicate good news. When I saw you six years ago, I said to myself, how strange that I didn't see that myself before, and that I must go and hear this from you. And I resolved that I would pray more earnestly than ever. Now I have to tell you that two months after I had seen you, five of my sons were brought to the knowledge of the Lord, and all these six years have walked consistently, and the sixth son has some measure of concern about his soul." He (Mr. Müller) mentioned this circumstance especially for the encouragement of those who have unconverted children for whom they have been long praying.

From Düsseldorf he went to a small village, at the special invitation of a minister there. At this place he preached in the parish church and also in a public hall. People came as much as twenty miles to attend the services.

The next place was Mühlheim, in which he found a great deal of spiritual life. There he preached to crowded congregations. Many persons walked fifteen or twenty miles to be present. After this he visited Wiesbaden, Mannheim, Heidelberg, Munich, and Vienna. In all these places he found much spiritual death and popery. In Vienna

RELIGIOUS LIBERTY IS VERY RESTRICTED.

For instance, he preached in a Methodist chapel. This was an extra meeting, and hymns were not allowed to be sung. If they had sung, a policeman would have come in and stopped the meeting, and the minister would have been fined or imprisoned. Any stranger wishing to hold meetings has to give notice three days previously, and to announce the subject on which he is going to speak. Christians not belonging to the State Church, such as Methodists or Baptists, are not allowed to bring their children between the ages of seven and fourteen years to their meetings, but they are under the Roman Catholic priest. On account of this, efforts for the relief of Christians have been made by the Evangelical Alliance, and a further memorial to the Emperor is shortly to be presented. Prayer for the success of this effort was requested.

He next visited Pesth (in Hungary), then Prague, Dresden, and Leipsic. After this he went, according to a long-cherished desire, to

KROPPENSTAEDT, HIS NATIVE PLACE.

He had long had the desire that God might be pleased to give him the honour before departing this life to preach there. He had opportunities of preaching the Gospel in the simplest way to the people, who were all eyes and ears, for he addressed them as one who was born in the place. He looked back with gratitude to God for permitting him to go to that place and witness for his precious, adorable Lord Jesus.

After this he went to Berlin, where he preached many times. Then to Dantzic, where he had the joy of meeting two of his former university friends, whom he had not seen for forty-six years. They studied at Halle while he was there. These two beloved brethren were both aged men. Both had celebrated their jubilee, having been each of them for more than fifty years pastors of churches. While there he preached by permission of the Commandant in the garrison church, and also preached in the hall of the Moravian Brethren. After this he went to Königsberg, where he preached in one of the churches three times to congregations numbering about three thousand.

From this point, the journey to

ST. PETERSBURG

commenced, which was reached after thirty hours' travelling. From the time he left Dresden, the winter had set in, and for the next five months they were surrounded by deep snow wherever they went. He was in St. Petersburg eleven weeks and three days. He had been advised when in Berlin to provide himself with a good fur coat, but having had experience of Canadian winters, he did not think he should want it. However, he found a great difference between the dry cold of Canada and the States, and the damp, foggy cold of St. Petersburg. Yet God carried him through.

In St. Petersburg he experienced nothing but kindness. God gave him precious open doors for service among the highest classes of the aristocracy, and they were like children, ready to receive the truth. He never had opportunities to such a great degree, for teaching and explaining difficult passages, as he had in St. Petersburg. He preached in the Reformed Church, among the Moravians, in the American and English chapels, to Swedes (with translation), and to Italians, and had a great number of meetings in drawing-rooms, and the breaking of bread in his own room. Altogether he preached 93 times, had three meetings for pastors, and sixteen meetings for Christian workers.

POLAND.

From thence he went to Poland, stopping at Warsaw, where there are 127,500 Jews, and two or three hundred Jewish synagogues. There are also six or seven hundred Talmudic schools. In this place he preached six times. At Lodz he had very encouraging meetings, the people being most eager to hear. Before he had been there a week, a person came to him and brought a letter, written in German, of which this is a translation: "I, and most of the population of this town, entreat you, in the name of the Lord Jesus, that you will have the kindness to remain with us till after next Sunday. In the name of many thousands, we thank you." This person told him of a number of freethinkers who attended some of the meetings, probably to laugh; but they went away in tears. The whole town was alive with regard to the preaching. In all the factories and public-houses, it was the talk of the people. He remained some days longer, having meetings every day, which were crowded, and two meetings on the Lord's Day. He would have been delighted to stay longer, but his arrangements would not permit.

On his way back he preached again at Dantzic, and concluded his work in this tour by preaching ten times in London, and once in the neighbourhood of Ipswich. He commended to the prayers of all present these various services, and the tracts and books which had been distributed. He also asked for prayer, that if God should be pleased to allow him further to serve Him, he might be helped, and that God would be pleased to grant more religious liberty in Russia, Poland, Hungary, Bohemia, and Bavaria.

VILLAGE WORK.—Mr. G. Morrish, of the Evangelisation Society, has been preaching the Gospel the last fortnight in a barn at New Sampford (fitted up by Mr. A. Richardson) with much acceptance and blessing. On the Sunday evenings more than 100 could not get into the barn, which held from 300 to 400, showing again that where the Gospel is preached in simplicity there the people will gather. C. Carter.

BIBLE CARRIAGE WORK.—In a recent circular, issued by Mr. J. Mercer, of 29, Queen's-road, Southport, with respect to this work, we are glad to read: "Through the Lord's goodness, last season, it was our joy and privilege to preach the Gospel to the many thousands of people who frequent this favourite resort. We circulated from the Bible-carriage (kindly lent to us by Mr. P. M. Crane, of Manchester) many thousand Gospel Tracts, about 4000 small Testaments, a large number of Bibles, and hundreds of valuable books. During this time our hearts were frequently rejoiced and encouraged by evidences of the precious seed falling into good ground, and bringing forth fruit unto God, in the salvation of souls. We have again entered upon this blessed work of sowing and reaping for another season. The Lord has graciously given us a carriage, which will be known as the "Lancashire Bible-carriage." We desire to use it for his glory. The carriage at present is stationed on the Sands here, and will remain until the end of September. We affectionately invite the help and co-operation of all Christian workers who may be visitors to the town." Mr. Mercer is associated in this good work with Mr. W. W. Waters, Cambridge-arcade, Southport.

MR. SPURGEON'S BIRTHDAY FESTIVAL.

TUESDAY, last week, was a high day at the Stockwell Orphanages. It would be difficult to say what proportion of the multitude that thronged the grounds, afternoon and evening, was there to do honour to Mr. Spurgeon, and what proportion was mainly attracted by the claims of the good work over which he so worthily and happily presides. The two seem so closely identified that the great preacher is as much a part of the institution as any of the 365 boys and girls who are now receiving its benefits. In his numerous little speeches delivered throughout the day Mr. Spurgeon was, perforce, obliged to refer occasionally to himself, and the fact of it being his forty-ninth birthday; but this was only that he might all the better serve the interests of the orphans. Of the many "love tokens" that had come to him by the morning post, all of them which had any marketable value (amounting to more than £500) went to the cash-box of the Orphanage. Even in his death, as in his life, Mr. Spurgeon wants to assist the widow and the fatherless. He says that if the Home Secretary for the time being will allow it, he desires his mortal remains to find their last resting-place in the grounds of the institution, so that if anyone should visit his grave their attention will be called to the work that he loves so well. No doubt the Home Secretary will be agreeable, but we pray that many a Government may rise and fall before the needful permission has to be craved.

Judging from his appearances on Tuesday week, Mr. Spurgeon is good for many years of active service yet. He seemed to be somewhat troubled with his old and ruthless enemy, the gout, but otherwise he was in splendid "form." He had only to open his lips, and the words of wit and wisdom dropped from them thick and fast. In response to the cheers of the crowd, he said it was "very awkward to feel forty-nine;" but nobody else could have suspected that. He was, in truth, the life and soul of the entire proceedings, though he was ably seconded by the other gentlemen who took part in the engagements of the day. That his bow may long abide in strength, must have been the fervent desire of every praying unit among the many thousands who visited the place last week.

In the afternoon the interest centred around the vacant space to the right of the entrance gates. Here two memorial-stones were "well and truly laid" by Mr. Samuel Morley, M.P., and Mr. James Duncan, of Benmore, respectively. The buildings now to be erected are a master's house, board room, &c.; these will almost complete the quadrangle, and the provision of a residence for Mr. Vernon Charlesworth, head master, will enable the entire block of building on the girls' side of the square to be devoted to its proper use. When all the houses are full, the orphans who are under the sheltering wing and fostering care of the institution will number 500—an equal number of boys and girls. Mr. Duncan thinks the number ought to be increased to 1,000, but even the giant faith and large ambition of the Metropolitan Tabernacle pastor are not equal to that. Mr. Morley's address was characteristic of the man, and full of that practical Christianity which he so nobly exemplifies. He urged a point that seems to have impressed him deeply of late, seeing his frequent references to it, viz., that "Belgravia" ought to know more and feel more about "Bethnal Green." A hearty speech from Rev. Burman Cassin, Southwark, wound up the formal proceedings of the afternoon. We may remark that some £500 are yet needed to make up the contracted cost of the new building.

The evening hour brought with it quite a galaxy of orators. There were Baptists, and Methodists, and Independents, and Episcopalians, and we know not what else besides; so that Mr. Spurgeon was justified in describing the gathering on the *al fresco* platform as a real Evangelical Alliance. Rev. J. Spurgeon gave details of the working of the Orphanage, and the economical way in which the funds are administered. Dr. Parker made what was, perhaps, the most practical contribution to the day's talk, by offering to preach an annual sermon in the City Temple on behalf of the orphans; Canon Hussey was very hearty and sympathetic; Rev. Hugh Price Hughes was all that, and brilliant and witty besides; Mr. Spurgeon's son Charles, of Greenwich, spoke loudly in praise of his illustrious parent; Dr. Barnardo was business-like and urgent in his advocacy of a work so nearly allied to his own. The Doctor shows his interest in the kindred institution by sending the boys' band from the Stepney Home to discourse sweet music to the lieges of Stockwell-road. Not the least attractive feature of the day's doings was the promenade of the orphans round the square, headed by this band of juvenile disciples of Tubal Cain. The neat, smart, and comfortable appearance of these happy, hopeful-looking lads and lasses, was ample proof of the care that is bestowed upon them. Thrice happy are the widowed mothers who are fortunate enough to find a place in Mr. Spurgeon's Home for one or more of their children. The Lord must love to smile on such a work as this; surely his redeemed ones must love to help it on, according to the measure of their ability.

Not content with providing the attractions usual to the occasion, Mr. Spurgeon had placed on view a remarkable collection of pictures which he has made, illustrative of Reformation times. As we scanned these telling representations of stirring events in the bygone centuries, we could not but rejoice that our lot was cast in happier days, when, instead of dragging others to the stake, because they dared to think for themselves, professed Christians are uniting heart and hand in saving and brightening the lives of those who are doomed to eat the bread of sorrow and of poverty.

THE SUNDERLAND CATASTROPHE.

IN a letter dated 21st inst., Mr. J. J. Spraggon, of Sunderland, gives us some details of the sad event that has brought so much sorrow to the city. He says:—

"This week has been the most terrible in the history of our town. The most graphic accounts in the newspapers fall far short of the real reality. I was one of the first to get to the Hall, and helped in the sorrowful work of arranging the mangled little bodies for their parents' recognition. The scenes of anguish were frightful as the mothers came rushing in after the alarm had spread over the town. 'I want my Willie! Oh, tell me where my darling is!' 'My blessed little bairn, he can't be dead!' One big strong man said to me, sobbing as if his heart would break, 'Where's my little Mary? Oh, she was such a bright little thing!'

"I counted 150 corpses, and it seems there are thirty more, which the poor distracted parents, the moment they saw them, picked them up in their arms and ran home with them. One remarkably fine Christian man, a preacher, has lost three, as well as two grandchildren; and you may imagine the desolation of that family; another has lost four; and the families from which two have been taken are very many.

"Words are powerless to comfort such stricken hearts. Let us pray that the calamity may lead thousands to serious thought and decision in regard to their eternal interests."

NORTH WALES.—A very successful Mission was brought to a close on Monday, June 18, at Esclucham Parish Church, near Wrexham. The services were conducted by Rev. Dr. Morris, who has been recently placed on the staff of the Church Parochial Mission Society. Although the Mission lasted over sixteen days, very large congregations attended, and the interest and numbers increased to the end. Dr. Morris is an able, earnest, and very practical preacher; he is singularly powerful in the after-meetings. The results of his visit to the above parish are already visible. Many anxious souls have found peace; backsliders have been reclaimed, and believers edified.

THE HEART'S DESIRE.

OH, draw aside the veil
That hides thy beauties from my longing sight;
Earth's glories then shall pale,
As pale the stars before the morning light.

Oh, show thyself to me!
Then shall the clinging tendrils of my heart
Entwine themselves round Thee,
And find it easy from all else to part.

Oh, show thy love to me!
Then shall this foolish, fluttering, trembling will,
In sweet serenity,
Like babe within its mother's arms, lie still.

Oh, show thyself to me!
Not like the sun in noontide's burning glow,
But calmly, tenderly,
As falls the morn's soft light on all below.

Oh, show thyself to me!
Thy glories shaded in a veil of love;
And say—yes, e'en to me
"How fair, how pleasant art thou, O my dove."

To Faith's anointed eyes
Grow clearer, sweeter, lovelier every hour;
Thus let new beauties rise,
Constraining all my soul with tender power.

Oh, show thyself to me!
Reveal by sweet degrees thy wondrous love;
Until made strong to see
Thy full-orbed glory in the realms above.

* * * * *

Dear, doubting, fearing one,
Whose soul thus "thirsteth for the living God,"
Cheer thee! thou art his own,
Thy heart the chosen place of his abode.

The Lord declares thee blest.
If blessèd, then thy sins are all forgiven;
Here let thy soul find rest,
Thou art a child of God, an heir of heaven.

M. J. Monck.

THE OTHER SIDE.

OUR esteemed brother, Mr. M. H. Hodder, who is now in the United States, sends some interesting items in a letter dated New Haven Conn., June 9: "At Brooklyn and at Boston the Young Men's Christian Associations are entering upon special Gospel Missions for the summer; the former have taken a large tent, capable of holding about 2500 persons, for Lord's days, and a small one for week-evening services. Dr. Pentecost gave the opening address last Lord's day evening.

"Theatre services are to be conducted at Boston, and it is expected that the opening address will be delivered by Mr. Moody. There has been an excellent work going on in the last-named city. It was my privilege to attend Dr. Gordon's church last Lord's day, when twenty-eight members in all were welcomed to church-fellowship, three of the number being quite young.

"Before going to Philadelphia and further on, I was glad to have a day or two's rest with our good friends Dr. Pentecost and Mr. Moody and their families at Northfield. I was greatly interested in Mr. Moody's excellent training-schools for girls and boys. Our friend was specially anxious that I should be introduced to the room intended for the library. It would be a good thing for friends in England to get together a good supply of English books, and make a present of them to Mr. Moody for these admirable institutions. Until I return, I have no doubt Messrs. Morgan and Scott will take charge of any books that may be forwarded to you for this purpose."

BLACKPOOL Y.M.C.A.—During the past three weeks this Association has had the services of Mr. T. W. Gladstone, late of the Liverpool Y.M.C.A. During his stay he has been actively engaged in organising the work. Prayer-meetings, Bible-classes, and evangelistic services have been arranged with every prospect of success, and the general work of the Association put on a good footing. In addition to the usual features of a Y.M.C.A., the Association here has made arrangements to receive and accommodate about twenty young men as boarders, offering them the advantages of a Christian home during their summer holidays. Will young men going to the seaside bear this in mind? John Taylor,
16, *Church-street, Blackpool.* Hon. Sec.

OUTWARD BOUND.

ON Thursdayafternoon, May 31, the good ship *Sardinian* weighed anchor and steamed from Liverpool toward the Great West. On Friday we boarded her at Moville, and soon saw the Irish coast fading from view as the broad Atlantic received us on her heaving bosom. Thirteen hundred and eleven souls, all told, are on board, with a miscellaneous cargo of 1,700 tons. Many nationalities mingle, and we merge for the time into one great family. Hopefulness shines on many a face; youth and strength, old age and childhood are well represented, and the great concern of most is their prospective home in the land of plenty. The Allan Line to which our ship belongs conveyed over 50,000 persons during 1882 to the shores of Canada and the United States.

The *Sardinian* has long been known as a floating Bethel. From her saloon the voice of prayer ascends on the Lord's Day, and the daily evening worship in the forecastle is not formal exercise. Hymns, prayer, and Bible expositions fill up the half-hour, and the sixty or seventy listeners are thankful for spiritual refreshment. The skipper is bishop in his own ship, but pastors and evangelists are enlisted in the work.

Our present company embrace two bands of rescued children, one under the care of Mrs. Birt and another with Miss Rye. Two hundred girls, some merely babes, are voyaging to homes awaiting them in the Dominion.

Since Miss Macpherson and her co-labourers commenced this humane service for degraded childhood, about ten thousand of them, boys and girls, have been taken from their former fœtid haunts to the broad lands and healthy climate of Canada.

This means something of toil, self-denial, energy, and the giving out of true motherhood. It involves rescue, selection, training, and much-needed legislation; an outlay of brain, heart, time, and money; it includes sleepless nights, anxious watchings, and tears and prayers, lest they should run in vain or labour in vain.

The children on board our ship are not the only bands now at sea. The *Grecian*, in our wake, has a goodly number, under the care of Miss Bilbrough, from "the land o' cakes," where cakes for them, poor dears! were hard to find. Miss Macpherson, with a company from London, is but one week behind us, and soon (D.V.) the *habitués* of Spitalfields and Whitechapel will begin to live and thrive where starvation is unknown.

Mrs. Birt has some very interesting cases on board, who would possibly drop out of sight for ever, or be crowded to death in trying to elbow their way to the front, had she not thrown her strong arms around them, and lifted them from the mire. Aye, from a hundred deaths these friends of helpless children have rescued many a life; and, as the wee girls of other days blossom into a pure womanhood, and as they are fast becoming the matrons of their own happy homes, they surely will not cease to bless the hands which were instrumental in shaping their course and guiding their life. But here we are on the St. Lawrence, after a speedy and comfortable passage, for which we praise our God, who doeth all things well.

June 9, 1883. G. C. Needham.

THE STUDENT'S PORTFOLIO is a useful envelope guard-book, quarto size. Its advantages over the ordinary method of preserving notes on various subjects will be at once seen. It has an index and fifty paper envelopes; linen-lined ones would be an improvement. It is published by Mr. J. E. Hawkins, 36, Baker-street, W. The price, which is 6s., seems to us so high as to be prohibitive in the case of many students.

RICHARD WEAVER IN WALES.—Mr. R. Weaver has had large and successful meetings in Wales during the last few weeks. It is estimated that 10,000 persons listened to the Gospel in the open air in Cardiff, and there were crowded congregations in the different places of worship where he preached. A correspondent says that "hundreds of strong men and women were to be seen weeping and crying to God for mercy, many professing to find pardon and peace." On July 1, Mr. Weaver commences a series of services in Swansea.

THE Y.M.C.A. AND FOREIGN MISSIONS.

AN interesting meeting was held in the Lecture Hall, 186, Aldersgate-street, on the 20th inst., to inaugurate a "Young Men's Foreign Missionary Society" in connection with the British Y.M.C. Associations. The objects of the society are, first, to foster a missionary spirit in the hearts of young men; and, second, to make the necessary provision to enable them to enter foreign Mission work in connection with existing societies. From time to time young men have come forward for missionary work, some of whom have entered the foreign field, and are to-day engaged in spreading the Gospel among the heathen; others are doing the same among the heathen at home. Several are already in training for distant lands, and many others have heard the Lord's call to the work, and are merely awaiting the opening of the door.

Mr. George Williams presided at this meeting, and said it was true self-sacrifice for these young men to give themselves to the Lord for the extension of his Kingdom abroad. Those who abide at home must do likewise, so as to take the places of those who are called abroad, or to imitate their example when the opportunity opens.

Mr. Robert Burn, the secretary, said many useful and earnest young men were ready to go into the foreign fields. Shall we not do what we can to help them? From £300 to £500 would be wanted to meet the Society's expenses during the first year; the young men themselves would contribute. Every effort would be put forth to foster a missionary spirit among them.

Lord Radstock suggested that many young men might go out to China, India, and elsewhere as business men. They might continue in their calling, at least for a season; in the meantime they could acquire the language, observe the customs of the people, and do work for the Lord according to their ability. They need not fear if He were with them. When He puts forth his own sheep He goes before them. Difficulties would be removed one by one as they were faced in his strength.

Captain Poulden, R.N., of the South American Missionary Society, said that considerations of climate need not deter them. He had been in nearly every part of the world, and could assure them that the climatic difficulties were small compared with the glorious privilege of spreading the Gospel where multitudes are waiting to receive it.

Thirteen Chinese being present at the meeting, Rev. George Piercy, of China, told them in their own language that the faces of those present were bright with joy at the prospect of sending "good tidings of great joy" to their country. This provoked smiles of gratitude from them. Rev. M. C. Osborn, of the Wesleyan Missionary Society, gave several instances where young men and young women had gone to China, and there maintained themselves at their own cost, for the purpose of preaching the Gospel—an example worthy of imitation. Mr. Jno. V. Farwell, of Chicago, exhorted each young man present to constitute himself a missionary society for the service of the Prince of Peace, and do all they could to stir each other up to the work. Rev. W. H. Penny, of the Universities' Mission to Central Africa, spoke of the progress of African work, and of the necessity of young men having one thing above all others, viz., a burning love for souls.

Mr. Reginald Radcliffe spoke of the need of Scandinavia, Finland, and Russia as fields for young men, as well as Central Africa and China. It was a shame that we had neglected the Mission field so long, until God had been obliged to take away Livingstone in order that our hearts might be stirred about Africa.

Rev. C. H. Gollmer, of Lagos, pleaded very earnestly for Africa, and spoke with much animation of the prospect of the missionaries of different societies shaking hands in the centre of that continent. This gentleman here asked a young African orphan girl, whom he and his wife had adopted, to stand up before the audience that they might see what sort of people the West Africans were. Mr. E. H. Glenny in a fervent speech, spoke of the need of Algeria Tunis, and Tripoli in North Africa. It was only three and a half days' journey; there were grand openings for farming, and the people were longing to hear the Gospel.

Several young men gave brief testimonies of the way in which the Lord had led them to devote their future to foreign work.

GLOUCESTER CONFERENCE.

THE three days' conference held at Gloucester in the Shire Hall, under the direction of Rev. J. J. Luce and Mr. Jordan, has proved to be a season of wonderful refreshing and blessing from the presence of the Lord in our midst. Each day was begun by drawing near to God and seeking his special guidance in all things. The two main objects of the conference were to draw near to God and to draw near to one another, and, truly, the expectation of the many who were thus brought together was not disappointed. At each meeting some time was spent in silent prayer, quietly waiting upon God, and many written requests for prayer and praise were also presented to God.

The Bible readings were conducted by Rev. Colin Campbell (Western-super-mare) from 10 to 10-45 a.m. On the afternoon of Wednesday Rev. J. Hudson Taylor gave very interesting accounts of his work and that of his companions in China in connection with the Inland Mission. An earnest desire has been stirred up in the hearts of some who attended this meeting to offer themselves to God for work in this great harvest field, and a meeting for young men was held on the evening of that same day, at which many were present.

On Thursday afternoon a most instructive lecture on the "Dispensations" was given by Mr. E. Ashby, of Southampton, which was clearly illustrated by a large coloured chart. The "blessed hope" of the Church, and the coming of our Lord Jesus Christ for his people was dwelt upon. On Friday afternoon many testimonies were given of definite blessings received through the Conference from the Lord and of much increase of light from the Word of God.

Ministers and others of all denominations have met together, during these three days, on the one ground of love to God and faith in Jesus Christ, and the most striking point has been how each one who spoke brought the people face to face with Christ Himself, urging them to look away from self, and feelings, and experience and to receive Christ in all his fulness, by simple faith, and so to abide in Him. How many blessed results will spring from this time of communion with God and with each other eternity will show, but the feeling often expressed has been, "It was good for us to be there," and "Behold how good and how pleasant it is for brethren to dwell together in unity." God was with us, and we were made full of joy by his presence.

HARVEST DRINKS.—A correspondent sends the following:—(1) Mix 1½lbs. of Epps' cocoa with warm water in a basin; mix 1 lb. finest oatmeal in another basin, with boiling water. Stir all into six gallons of boiling water. Slice in the lemons, add sugar, and boil all together for ten minutes, stirring all the time. Add milk to taste. Cost, about 7d. per gallon. (2) Dr. Parkes' oatmeal drink: Oatmeal ½lb., three quarts of water to be well boiled; then add 1½oz. brown sugar. Shake up before drinking. In winter take it hot, in summer cold.

EVANGELICAL ALLIANCE.—The Quarterly Conference was held at the Council-room, 7, Adam-street, Strand, on the 22nd inst. The chair was taken by Colonel Puget, when an address was given by Rev. W. Fuller Gooch on "Personal Union with Christ: its necessity, the blessedness of realising it, and the duty of manifesting it." In the discussion which followed, Revs. C. Graham, C. Skrimand others took part. There was special prayer for the work of the Council generally, and for the success of a memorial just forwarded to the Emperor of Austria on behalf of religious liberty in that country. There was a large attendance

A REST FOR WEARY CHILDREN.

THERE are thousands of our fellow-creatures in the metropolis, who, through badly-ventilated dwellings, close courtways, and an impure atmosphere, greatly suffer in health. Many a bread-winner gradually sinks and dies, and poor others have sickly children who easily fall a prey to disease. Much of the sickness amongst the poor might be prevented, and many a precious life saved, if fresh air, proper rest, and wholesome food were provided in the country.

About two years ago the pale faces of drooping boys and girls made us very sad. We told the Lord all that was on our hearts, and asked him, that if it should be for his glory, that He would provide us with a cottage, where a few poor children might be sent for a fortnight's change. He has answered our prayers. He disposed the heart of one of his people, who being practically acquainted with the difficulties and trials of the poor, and unasked by man, determined to erect the necessary building. Lady Ashburton bade us find a builder, and gave instructions to have a Cottage built on a large piece of land on her ladyship's estate, Stroudgreen, Addiscombe.

The building being completed, and the rooms furnished, between three and four hundred of the East-end poor were invited, on Wednesday week, to spend the day in the grounds surrounding Addiscombe House. They journeyed there by railway, and after spending a short time in the gardens, walked through a shady lane, and soon came to the cottage, where they were joined by Lady Ashburton, Hon. Mary Baring, Rev. W. H. Haslam, and other friends. Here, in the field behind the cottage, the people knelt, and "praised the Lord for his goodness and for his wonderful works to the children of men." They also sang, with heart and voice, "Praise God, from whom all blessings flow." After they had visited each room, they returned to the gardens, where, under a large tent, was spread out a substantial repast. A feast of good things had been prepared for the people, who sat down with grateful hearts, thanking God for the plentiful provision made. Then, gathering under the beautiful trees, they sat listening to God's message, delivered by that beloved servant of the Lord, Rev. W. H. Haslam. Some of the Lord's people gave their testimony, and told how precious Jesus was to them. After a day spent very happily, they returned home, some of them to witness for Christ, in the courts, alleys, and back streets of East London.

The land has been provided for the "Rest for weary children," the cottage erected, and the whole will be sustained (under God) by Lady Ashburton. The first children have been sent down and are now enjoying the benefits of fresh air, good food, and attention. There, too, they will often hear more about Jesus. Whilst writing, hundreds of little lambs are longing to get away, and some are asking, "Am I to go?"

We are so thankful to friends who already have given to the poor children rest and change; their help and assistance is much needed, so that as large a number as possible may receive the benefit of country air and good food.

The Lord has greatly blessed us at George Yard. Hundreds of men, women, young persons, and children come here week by week; the Gospel has attracted them, and attached them to this place. For many years we have experienced the goodness of the Lord. He stands by us, blessing and prospering all we have taken in hand for Him, supplying every want, giving needful grace, and permitting us to know that our labours have not been in vain in the Lord.

GEORGE HOLLAND.

George Yard Ragged Schools,
High-street, Whitechapel.

MR. CHARLES CARTER, for several years connected with the Evangelisation Society, has recently been suffering seriously from nervous prostration, produced by over-work. Under medical advice, he is ordered to take a long voyage, and he would be very thankful for the prayers of God's people for himself, and for his wife and family, during his absence. He proposes to sail in the *Carlisle Castle*, on July 10, for Melbourne.

ITALIANS IN LONDON.

THE Evangelical Mission to Italians held a meeting on the 19th inst. for the purpose of opening a new room at 2, Frith-street, Soho-square. This is a quiet and earnest effort that has been carried on for some years by Mr. Travers, an Italian missionary, under the auspices of the London City Mission. Mr. GEORGE WILLIAMS presided, and in a few kindly words expressed the pleasure he and other friends felt at the progress of this work. The Italians of old had sent us the Gospel, and now we English Christians ought to reciprocate that kindness by doing what we could to make known the Gospel to them.

Mr. W. A. BOULNOIS said a good room had now been provided, and he hoped those present would do all they could to attend and get others to come too.

Mr. TRAVERS remarked that some of those present had been attending the meetings for twelve years. The building in Greek-street being pulled down necessitated the removal to Frith-street. Two Italians present expressed their gratitude for the kindness that English Christians had shown them.

MISS SHARMAN'S ORPHAN HOMES.

ON Monday evening (18th) the annual meeting was held in the Lecture-hall of the above institution, Rev. H. Simon, of Westminster Chapel, presiding. Mr. Bidlake read the report, a document always characterised by Miss Sharman's trust in God, her mother-like sympathy, and her sound good sense. Nearly all the girls who have been sent into service are doing well, and during the past year four more have earned the prize of a watch for keeping their first place seven years. This speaks well for the institution, as well as for the girls, showing that good places are provided for them, as well as good girls for the places. Miss Sharman's first purpose is to do her work well rather than to do a great deal, consequently she keeps the orphans long enough for their strength and their principles to become established, and until they have gained a fair share of experience. There are now 222 children in the Home, West-square, Southwark, and its country branches at Gravesend and Tunbridge Wells. Miss Sharman was enabled by the kindness of friends last year to give all the orphans a change by the sea, or in the country, and hopes to do so this year, if funds come in for that special purpose. A new wing of the Home is waiting to be furnished, and will require £1000 a year of additional income; and there are applications for the admission of fifty children—the circumstances of some are most touching. Miss Sharman, on principle, never appeals for funds, nor collects subscriptions. Her view is that she received her work from the Lord, and that He will supply her need, as He always has done hitherto.

Brief addresses were given by Rev. Canon Hussey, W. Statham, Rev. Newman Hall, and others.

The Chairman, in the name of the meeting, thanked Mr. T. Roper Smith, the honorary architect, for his continued and very valuable services; and also expressed his own interest in the Hastings Home, which was specially for the orphans of formerly well-to-do persons who had left their children unprovided for. This, as well as the other orphan Homes conducted by Christian ladies, deserves the warm and hearty support of all who feel their responsibility to care for helpless female orphan children.

DEAF AND DUMB FEMALES.—The annual meeting and election of free inmates to the British Asylum for Deaf and Dumb Females took place at Clapton, on Friday, 22nd inst. The Bishop of Bedford, who presided, made an earnest appeal on behalf of the charity, the objects of which are: (1) To educate, or continue the education of female deaf mutes upon the best method. (2) To teach some industry or trade. (3) To provide a home for the aged and helpless; and to lead all to a knowledge of God and Jesus Christ whom He has sent. Two inmates are stated in the report to be blind.

THEN AND NOW.

FORTY years ago a public-house, known by the sign of the "Green Man," stood, surrounded by courts and alleys, in a neighbourhood in Westminster, which for generations past had been notorious for depravity, misery, and squalor. Almost adjoining were two other spirit-bars, the "Red Lion" and "Compasses," the latter being famous as the centre of cock-fighting, bear-baiting, dog-fighting, gambling, &c.

It is needless to say the inhabitants of the district were the lowest of the low. An old resident states that the police dared not enter the courts and alleys except in couples; much less could any respectable woman venture unprotected. At length the criminal courts became so familiar with the infamous doings of the neighbourhood that sweeping measures were taken, and amongst them was the withdrawal of the license from the proprietor of the "Green Man."

But while the notice of the authorities was thus turned to the district, the sympathy of the philanthropist was likewise awakened, and it is said that when the "Green Man" was closed as a centre of vice, it was purchased and started as a nucleus for good. About this period Ragged-schools in London were instituted, and it is interesting to know that one of the first was opened in the building of the "Green Man," which was re-named the Pear-street Ragged-school. The founders are unknown to the present committee, but it is understood that the late Mr. Joseph Gurney was one of the earliest workers and supporters of this school.

When the London School Board was formed it was found that the premises were not equal to the standard required by the inspector, and the day-school, which had existed for upwards of thirty years, was therefore closed. In connection, however, with the school, other Christian agencies had been from time to time organised, such as Sunday evening services, Sunday-school, and mothers' meetings. These have been developed and augmented, and there are now Temperance and Band of Hope meetings, girls' sewing classes; the sick and the fallen are also visited by a Bible-woman and a missionary of the London City Mission.

It is for the purpose of extending this work that this brief history is given. Upwards of £400 is wanted to enlarge and improve the premises, of which more than half has been given and promised. The superintendent of the Missions is Mr. W. Middleton Campbell, 23, Rood-lane, E.C. The Hon. Sec. is Mr. Cameron Churchill, Exeter Hall, W.C.

"QUIET RESTING PLACES."—This is the title of a series of illuminated texts, mounted. They are exceedingly well got up and the texts selected are suitable. They are executed from the paintings of one of the ladies of the Deaconess's Home, Mildmay-park, N., and published by Mr. J. E. Hawkins; price 2s. 6d.

ANOTHER SICKLE LAID DOWN.—A much esteemed sister in the Lord passed to her rest on June 15, in the person of Eliza Simpson, of Bristol. For fourteen years she has laboured among factory girls in that city with great success; her gentle manner and personal interest in each of the girls won their affection. Many of them followed her remains to the grave with much sorrow. It is hoped someone will be raised up to take her place.

AFRICAN SETTLEMENT SOCIETY.—We have selected our party of six Christian men and their families to go out and prepare the place for receiving the first party of boys. All is ready, but we have not received all the requisite funds. It is urgent that we should have these within the next twenty days, if we are to take out next December the boys offered to us by Dr. Barnardo, Miss Macpherson, and others. Our party of girls (some from Dr. Barnardo's and other Homes), over fifteen years of age, will leave about the middle of July for Natal, for situations in Christian families in Durban. We are still open to receive a few more girls, but their names should be forwarded at once.

115, *Fleet-street, E.C.* W. WRIGHT, M.A.

THE FOREIGN AID SOCIETY.

A DEEPLY interesting meeting in connection with this society was held on Tuesday week in the National Club, Whitehall-gardens. Lord Kinnaird took the chair, in place of Lord Shaftesbury, who was engaged at the House of Lords. This Society, whose object is to promote the principles of the Reformation by grants in aid to the evangelical societies on the Continent, is a Church of England Society. It is matter of deep regret that it receives so little support from the large section of that Church which supports so liberally the Church Missionary Society for carrying the Gospel to the heathen. We have to deal with a semi-heathenism across the Channel, and a vigorous support of the existing evangelical societies on the Continent, particularly in France, could not fail to have a powerful influence on Europe and the whole world. For this end, a very large proportion of the Society's funds goes in support of Mission work in France. For the credit of our evangelical brethren in the Episcopal Church, we earnestly hope that a combined effort will be made to strengthen the hands of this excellent Society.

One feature in this meeting was the presence of two men who, more than any others, represent the living Protestantism of France, namely, M. Eugene Reveillaud and Pastor Lorriaux, of the Central Society. Both of them spoke admirably. M. Reveillaud confirmed, in a striking way, from his personal observation as an evangelist, what has been noticed by others, that there is undoubtedly a breath of the Divine Spirit stirring the heart of the nation to feel after the living God as revealed in his Son Jesus Christ; everywhere there is an open door and ready hearers. He referred in particular to Brittany, once the most bigoted part of France, where he had lately a most cordial reception and large audiences to hear the Gospel at Brest, L'Orient, &c. Here is a population of two millions, closely allied in language to our own Welsh-speaking people. After giving some very interesting details, he concluded an eloquent appeal by comparing our French brethren to the disciples, who at their Lord's command launched out into the deep, and, as the result, got such a great multitude of fishes that they beckoned to their partners, which were in the other ship—that is, to ourselves on this side of the Channel—to come and help them. Shall we not do so? M. Reveillaud spoke in French.

Pastor Lorriaux, who spoke in excellent English, charmed the meeting, as, with mingled pathos, naïveté, and touches of quiet humour, he described the preparedness of the French people for something better than the superstition and ignorance and infidelity which are so rampant among them.

Mr. Donald Matheson observed that no country on the Continent more heartily welcomed our co-operation in Mission work than France. The Foreign Aid Society could not do a wiser thing than concentrate its energies, as it is doing, in support of Evangelistic Missions in that country. The Continental countries do not ask us to set up churches by means of bishops and pastors, after a model of our own, but they do need evangelisation, pure and simple, to follow up the work of the colporteur in sowing the seed of the Word, which has been so largely carried on for many years by our Bible and Tract Societies. If the Church of Rome considers England the great prize with which, when gained, she may subdue the world, the Evangelical Church of Christ may well look to France as the key of the position which, when gained, cannot fail to influence not only all Europe, but Africa and the East.

After referring to a successful Mission at Reus, in Catalonia, Spain, carried on by Sgr. Antonio Martinez, who has been helped in the past by the Society, and now needs £1500 for the erection of Mission premises; also, to Italy, Bohemia, and Belgium, Mr. Matheson stated that the 10th of November of this year will be the fourth centenary of the birth of Luther, when it is expected that there will be great demonstrations in Germany and other Protestant countries in commemoration of that event. It is hoped our own country will not forget what we owe, under God, to Luther, so that it may be an occasion for reviving the Protestant spirit in our land.

Bishop Ryan brought the meeting to a close by some reminiscences from his personal experience of the good effect of words spoken in season in the Mauritius and in France.

MORAVIAN MISSIONS.

A NUMBER of friends were invited by Lady Kinnaird to meet at 17, Old Cavendish-street, W., last week, in order to hear about the work done by Moravian missionaries in different parts of the world. From one cause or another only a few responded, but those who did so were more than rewarded by the very interesting statements laid before them. Among the friends who would have attended if other engagements had not prevented, were the Bishops of Antigua and of Victoria (China), Canon Fleming, Baroness Burdett-Coutts, Rev. Daniel Moore, Sir W. and Lady Hill, &c. Admiral Grant had purposed being present, to testify from personal knowledge to the value of the society's operations, but professional duties had called him out of the country.

After the opening exercises, Captain Bedford Pim spoke briefly as to what he had seen of the Moravian missionaries on the Mosquito Coast, and in the Arctic regions, and he had nothing but praise to utter with repect to them. He thought those labouring on the Mosquito Coast were the *crême de la crême* of the missionary body. The gallant gentleman read extracts from a recent pamphlet he had written, in which he bore the highest testimony to the self-denying character and successful labours of the missionaries on this unhealthy coast.

Rev. S. Hutchinson referred to the service rendered by the agents of this society as the pioneers of Foreign Missions, especially in the work of translation, which had been of inestimable service to those who had come after them and entered into their labours. If there was such a thing as apostolic succesion, he believed these Moravians were entitled to claim it. Although the earth's influences, powers, and potentates has been many a time arrayed against them, their continued preservation has been a wonderful testimony to the fact of their labours being well-pleasing to God. Simple, fervent, Evangelical faith and fervour have been the chief secret of their success. What might be termed their "coat of arms" was an altar, with a plough and an ox on either side, with the motto, "Prepared for either," expressing the thought that they were ready to break up the fallow ground, or to lay down their lives on the altar of God's service as He might appoint.

Dr. Downes, late of the Medical Mission, Cashmere, said he had never before been at a missionary meeting at which there was no missionary present who was connected with the society. The reason of their absence on the present occasion was significant of the spirit that animates Moravian missionaries—they were all at their post. After a description of the work of a medical missionary, as illustrated from his own experiences in Cashmere, Dr. Downes gave some details of the work of one of the devoted Moravian missionaries and his wife, whom he knew very well. The influence of their single-minded efforts and high Christian character was producing a remarkable effect upon all with whom they came in contact. If this worthy couple were —as he had no doubt they were—ordinary specimens of the agents of the society, nothing more Christ-like than the work of these faithful men and women could be imagined.

As clerical secretary of the London Association in aid of the Moravian Missions, Rev. Jas. Henry greatly interested the meeting by a running review of the work being carried on at the various stations. These are planted in Greenland, Labrador, West Indies, South and Central America, South Africa, Australia, and Thibet. The total number of existing stations is ninety-nine; and the united congregations nearly number 77,000. One very remarkable feature of the Missions is the fact that in many cases they are self-supporting. The number of these is increasing, but there are also urgent calls for the opening of new stations, and for this the help of the Christian public is most earnestly desired. The Moravians themselves are a people poor in this world's goods, but rich in faith and zeal; it is a striking fact that about one out of every fifty of the adult members of the Moravian Church give themselves to mission-work among the heathen. The stations in Greenland and Labrador, said Mr. Henry, had proved such centres of spiritual blessing that in some of those northern regions the whole population are professed Christians. It is contemplated to open a new station in North East Greenland, if the exchequer of the society is sufficiently replenished.

Mr. Henry told of the deep and practical interest that had been awakened in various places which he had visited as a deputation, and appealed for an increased support to this good and blessed work.

We would warmly second that appeal. The history of this small and heroic band of evangelists forms one of the brightest and most romantic chapters in the annals of the Christian religion. A competent observer has said that if all Christian churches and missionaries had been as faithful and devoted as the Moravians, not a heathen tribe would now remain unevangelised. The office of the London Association, 42, Berners-street, W.; secretary, Mr. G. E. Roberts.

A farewell meeting was held on board the Moravian Mission ship *Harmony*, in the West India Docks, on Friday afternoon. There were present two of the Moravian Mission Board from Berthelsdorf, in Germany. Rev. H. E. Shaw presided, and mentioned that this ship was now going on her twenty-second annual voyage. She is taking out a young German lady, who is to be married to a missionary at Hopedale, Labrador. Mr. Connor, of the German Board, said there were special subjects for prayer he would mention: that the difficulties might be cleared away for the establsihment of a Mission at Leh in Ladak, Western Himalayas, and for increased accommodation for the large number of members in Paramaribo in Surinam, South America. Bishop Kuhn addressed the company in German, his words being translated by Mr. Shawe.

Rev. Henry Dowson, who had four children educated in the Moravian schools, said the missionaries of this church had gone to parts of the world the least accessible and the least inviting. With reference also to the work amongst the lepers, he remarked on the self-denial that was required in that work.

BRITISH METHODISM.

THE returns of membership at the forthcoming Hull Conference will show a great addition to the church, all the more marked, as at last Conference the brethren had to rejoice over many won for Christ. The total number of members in church fellowship is 407,085, being an increase (after making allowances for losses by death, emigrations, backslidings) of 13,331. In addition to this there are no less than 35,000 candidates on trial for church fellowship, and 36,219 young people in junior church classes who have been won for Christ. With the exception of paying the regular "class and ticket money" these are to all intents and purposes members of society.

The glorious tide of revival is still flowing over the country. *Joyful News*, edited by Rev. Thomas Champness, is crowded with the news of aggressive work for Christ; the mother church of Methodism is renewing her youth and girding herself for stern conflict and glorious triumph. The conference at Hull is likely to be memorable for spiritual power and blessing, and is looked forward to with eager interest by many who thank God for the past, and with the shout of Wesley, "Best of all, God is with us," are expecting greater things than these. J.

Notices of Books, &c.

THE BIBLE: ITS REVELATION, INSPIRATION, AND EVIDENCE. By the Rev. JOHN ROBSON, D.D. 7s. 6d. *Hodder & Stoughton.*

This is a very able and interesting book, from the pen of one of no ordinary mind. It deals, however, with the subject from a point of view which is more likely to commend it to a man of the world than to a Christian. The author appears rather to sit in judgment upon the Word of God than to sit at its feet as a learner. He says himself in the preface:—

> The method I have pursued has been, taking the Bible for what it professes to be, to interrogate it as to what it reveals on the questions in hand; what it expressly says, and wherein it is silent, what it implies.

We cannot, however, admit that the Bible when thus interrogated would give the answers which the writer claims to have got from it, at all events as to some of the subjects of his inquiry. As to inspiration, for example, he takes but a low view, of which we could give no clearer proof than his remarks regarding the first chapter of Genesis as "based on older records":—

> There was a primitive account of creation current in the lands in which Moses lived. How it originated we do not know, and we do not need to explain. Moses (assuming that he wrote the chapter) had only this previous record or tradition to go by, corrected at most with his own observation of nature. We have seen that it is against all the rules of evidence to suppose that he received any revelation on the subject.

How it can be against all the rules of evidence to suppose that Moses, being a prophet, spoke or wrote as he was "moved by the Holy Ghost" (2 Pet. i. 21) it is hard to understand; and how a prophet thus writing can be said not to have "received any revelation on the subject," is beyond our comprehension.

Dr. Robson's interrogation of Scripture on this point is by no means satisfactory. One would suppose that the first position in evidence on the subject would be given to the teaching of our Lord Himself. How did He treat the writings of Moses? "If ye believe not his writings, how shall ye believe my words?" (John v. 47.) How uniformly does our Lord appeal to the canon of Scripture as a well-known authority before which all must bow. "Ye do err not knowing the Scriptures." "What saith the Scripture?" "The Scriptures must be fulfilled." These, and such like sayings of our Lord, are some of the witnesses which Dr. Robson has forgotten to call into court. Moreover, it is ridiculous to say that the writer of the first chapter of Genesis did not claim to write a revelation. What "primitive records" could have supplied him with the very words of God, "Let us make man in our image after our likeness," &c., words which are referred to more than once in the New Testament as being words of truth which may be depended upon, which could not be said of traditionary lore. It is worthy of notice, too, that our Lord refers to a passage in the first chapter of Genesis when he says (Mat. xix. 4), "Have ye not read that He which made them at the beginning, made them male and female?" An appeal to the authority usually conveyed by the words "it is written," as to the value of which authority, and as to the light in which He regarded it, our Lord's own teaching is decisive.

This low view of inspiration is the chief defect in this otherwise interesting book. There are other indications, too, of a rationalising tendency. It is well known that writers of the Rationalistic school set aside the very clear testimony of Irenæus concerning the date of the Apocalypse, viz: "that it was seen towards the end of Domitian's reign," because, forsooth, they think that the troublous times of Nero and Vespasian, some twenty or thirty years earlier, are more likely to have suggested the matter of the book, which they thus regard as a reflection only of these troubles, and in truth no revelation at all. This view Dr. Robson advocates, saying oracularly, as if it were a point never disputed, that in the midst of the persecutions of Nero and the destruction of Jerusalem, John wrote the Apocalypse. "It bears the impress of the times in which it was written; it mirrors their bitterness, and deals with their anticipations." This view of the Book of the Revelation must be to every devout believer in the words of inspiration little short of offensive. No book in the Bible proclaims its being a distinct revelation more clearly, and to no book are more solemn words applied, both as to the blessedness of receiving its testimony and as to the danger of rejecting it.

PALMY DAYS (7d. *Cassell & Co.*) is the Summer number of *The Family Magazine*, issued monthly by this house. The contents are well suited for recreative and holiday reading.

The "GRAPHIC" SUMMER NUMBER (190, *Strand, W.C.*) is a genuine work of art, and cannot fail to please old and young by the vivacity and fineness of its illustrations; most of these are beautifully coloured, and are good specimens of the humourous in pictorial art. Price 1s.

IFS AND BUTS. By Miss CLAYTON. 2d. *Partridge & Co.* This little book tells some pathetic stories of the sorrows of young working women, and pleads that more should be done for the 20,000 young women who are toiling for their daily bread within half a mile of St. Paul's Cathedral. The writer asks that Christian ladies in greater numbers should personally help the work carried on by Mrs. Fisher at "The Welcome," 6, Jewin-street, Aldersgate-street, E.C.

THE MASTER'S SERVICE: A Practical Guide for Girls. *Religious Tract Society.* Some of the best chapters from the "Girls' Own Paper" are here collected in a portable volume. They are written by Lady Brabazon, Dora Hope, Alice King, and Mary Selwood, and contain practical suggestions concerning every department of Christian work to which thoughtful girls might be drawn. Many older workers might profit by their perusal, but to any girls "longing for a sphere," the book would be a real help. The chapter on "Women's Work in the Mission Field" would alone make the book a valuable one.

AMONG THE MONGOLS. By the Rev. JAMES GILMOUR, M.A., London Mission, Peking. *Religious Tract Society.* Realistic pictures of life among a race but little known, dwelling in that remote part of the world that lies between Russia and China. The book is, in fact, a compendium of all that relates to Mongolia, written in a graphic and readable manner. Although written by a missionary, it is not a strictly missionary book in the evangelistic sense of that word. That divine enthusiasm for souls which made the records of Moffat and Williams such inspiring reading, is not in this case apparent. The volume is handsomely bound and well illustrated.

THE GREAT ARMY OF LONDON POOR. Sketches of Life and Character in a Thames-side District. By the RIVERSIDE VISITOR. *T. Woolmer.* It would be difficult to speak too warmly of a book such as this, or to exhibit its true merits in the limited space at our command. The writer presents no exaggerated picture of the poverty and wretchedness that mark many districts of our city. His narratives are the result of personal contact and patient labour among those of whom he writes. While they tell of much that is sad and wretched, they are clothed with an amount of expressive tenderness, and beautified by the grand results of Christian effort and sympathy, that make them intensely interesting, and such as will not readily fade from the memory. It is a book calculated to awaken a much-needed interest in the toiling and suffering masses of the people.

THE RISE AND DECLINE OF ISLAM. By Sir WILLIAM MUIR. 4d. *Religious Tract Society.* As a history, in a brief space, of the causes that contributed to the triumphs and decay of the Mahometan religion, this contribution to the series of "Present Day Tracts" is beyond all praise; but, after reading it, we have asked ourselves whether the argument on behalf of Christianity is adequate. The first object of this excellently planned series of tracts was to show "the strong, impregnable foundations of the Christian religion," to prove the authenticity of the Bible, and to remove present doubts and difficulties. Nothing could have been more timely, or have been better designed to meet a felt want. But, speaking with all frankness, may there not be a disposition to ask gentlemen to write, who, while able specialists in their own line, are not intimately acquainted with the scope and character of popular scepticism? The Tracts are not merely for the teachers of Christianity to use, but for placing in the hands of imperilled young men. While we gladly admit the learning, we confess to an apprehension that the original object of the series is not always adequately borne in mind.

SOME JULY MAGAZINES.

THE WELCOME (6d., *Partridge & Co.*) is brimful of interesting articles. The "Men and Women of Mark" continue to be a very attractive feature. "The Congo, or Livingstone River," with its commerce and Christian Missions, cannot fail to interest readers. The history of the Rothschilds and their original house at Frankfort will be a source of wonder as well as instruction. FRIENDLY GREETINGS. (4d., *R. T. Society.*) This is an excellent magazine, full of short and stirring Gospel articles profusely illustrated. "The Wreck of the 'North Star'" is a well-written poem. "The Trial of Patience" teaches the profitable lesson of not pronouncing a verdict before hearing the evidence. THE BRITISH MESSENGER, GOSPEL TRUMPET, and GOOD NEWS (*Drummond Tract Depôt, Stirling*) keep up their reputation both as to excellence of matter and illustration. The fact of this depôt having circulated fifty millions of their magazines is a matter of profound thankfulness. THE COTTAGER AND ARTISAN (1d., *Religious Tract Society*) is good both in type, illustration, and matter. The short story of John Brown's fidelity to Her Majesty is an example of the reward which follows faithful service. THE CHILD'S COMPANION and TRACT Magazine continue to give good reading. The former is a great favourite with the little ones. THE BRITISH WORKMAN (1d., *S. W. Partridge & Co.*), as usual, is beautifully illustrated. This month it has two excellent articles on "The Bit of Blue." THE BAND OF HOPE REVIEW (½d.), with its bright and well-executed pictures and lively, pointed articles, does splendid service among the young in promoting the Temperance cause.

FRIENDLESS AND FALLEN.

SIR,—The annual report of this work about to be issued will show that 228 *preventive* cases were admitted to the Homes during the past year, and 167 to the Open-all-Night Refuge. *Reformatory* cases admitted—259 to the Homes and 462 to the Refuge. I visit the Refuge every morning, so that girls admitted there temporarily may be transferred to the Homes best adapted for them.

During the current half-year there have been (up to this date) 715 applications for admission. Very many of these have been on behalf of quite young girls. Happily, a considerable proportion of them are preventive cases. The end sought in every case is the conversion of the soul. Blessed be God! there are many evidences of the power of his grace in individual cases.

Thirty years of service in this department has been followed by great changes. Many of the early and liberal supporters of the Homes have been summoned to their rest, and consequently their aid and co-operation are lost. On the other hand, the institution has, year by year become more widely known, and its help more extensively called for; and, notwithstanding a present dearth of funds, the committee and I are agreed that, to the utmost capacity of the Home, every suitable applicant should be promtly welcomed in the Saviour's name.

I would therefore earnestly appeal to the reader to strengthen our hands in this work. "Pray for us"—that precious souls may be saved in the Homes; further, kindly give of your substance, so that the work may not only be sustained but that still further advances may be made into the enemy's ranks, and that many more of Satan's captives may be rescued from his grasp.

EDWARD W. THOMAS,
200, *Euston-road, London, N.W.* Secretary.

BANFF, N.B.—Some months ago, God, in his good providence, sent a captain and lieutenant of the Salvation Army to Banff. They rented the old U.P. Church, the building in which the labours of that man of God, the late James Turner, were so greatly blessed in the salvation of souls. The Salvation Army opened on the last day of 1882, and have had meetings every night since and four times on Sunday. God has owned the labours of these young men in an extraordinary manner; hundreds of souls have professed to be saved, some of the worst characters are now living holy lives; besides this, the churches have been stirred up to renewed energy. These young men are much respected and esteemed for their work's sake.

Macduff, N.B. WILLIAM BURNETT.

Mission and other Appeals.

HOMES FOR DESTITUTE AND WORKING BOYS, 243, Bradford-street, Birmingham. The Hon. Sec., Mr. A. V. Fordyce, appeals for help in connection with these Homes. A sum of £150 is asked for adding a "Girls' Night Refuge" to the work.

MARYLEBONE MEDICAL MISSION.—The Committee appeal for funds for the erection of a hall, which is greatly needed. Suitable ground can now be obtained. Friends have promised £400, and about £600 more are required. Full particulars on application to Dr. R. CHAMBERS, 43, Carlisle-street, Edgware-road, N.W.

MARINERS' MISSION, DARTMOUTH.—Rev. B. Dinnick who, we are sorry to learn has lately lost his wife, is himself laid aside by sickness. His aggressive effort among the sailors is somewhat crippled for want of funds, and he appeals for help in his endeavours to pay off an old debt in connection with the Mariners' Iron Church. Address as above.

BETHANY, ZEYST, NETHERLANDS.—Miss A. J. T. Deinse, Lady-Superintendent of the Home for Little Ones, appeals to Christian friends for £800, to complete a sum of £2500 towards building a place for these children. The Home thus far has been a hired house, with many inconveniences, and the promoters feel the time has come for supplying the need of this Convalescent Home. Particulars will be given on application.

MR. WHITMORE'S WORK.—A year since, I finished fourteen years' work in Drury-lane, to commence labouring in a ruined and deserted church in Kentish Town. We have re-seated, re-lighted, repaired the building, and have gathered the nucleus of a self-sustaining congregation. There is an old debt of £1400 on the building. We are promised the first £300 and the last £50, on condition the remainder is subscribed. If this debt were removed, there need be no fear of raising a self-sustaining congregation to labour in the crowded locality. My plea for help to remove the debt is based on the fact that I have laboured for more than thirty years among the poorest and roughest in London. Such labour has fed and sheltered over fifty thousand destitute girls and women, and transferred more than a thousand of them to self-support. Scores of thousands of hungry children have been fed; hundreds have been clothed, trained, and sent to work. May I hope that these more than thirty years of hard work with pen, and speech, and hands, will plead successfully for your help in obtaining a sphere of future labour, free of debt.—C. J. WHITMORE, 88, Caversham-road, London, N.W.

BRIXTON ORPHANAGE.

A MEETING was held at the above institution on Saturday, the 16th instant, Mr. Richard Wyatt Coffee in the chair, to open and dedicate the new buildings, which are designed to accommodate fifty children, in addition to the 113 now in the Home. This institution has progressed steadily since its foundation in 1876, when Mrs Montague began the work of rescuing the fatherless by receiving two or three little girls into the Home.

The meeting was opened with prayer by Rev. C. J. R. Cooke, vicar of the parish. Addresses were given by the Chairman, Canon Hussey, Rev. W. Willey, Dr. Concanon, Rev. W. Herbert, and others. After a dedicatory prayer by the Rev. D. A. Herschell, and a collection (generously leaded by the chairman with £50) had been made, the visitors proceeded to view the new buildings, with which they expressed themselves highly pleased. The children looked most healthy and happy, and sung several hymns, &c. The cost of building and furnishing amounts to £2,800. Of this £2,000 has been subscribed and paid. Contributions towards defraying the balance will be gratefully received at the Orphanage, and reports of the work will be sent, free of charge, upon application to the Hon. Secretary, Brixton Orphanage, Barrington-road, Brixton, S.W.

TUNBRIDGE WELLS.—Mr. George Blaiklock has revisited Tunbridge Wells, and conducted a second week's Blue Ribbon Mission. The meeting were held in the Camden Assembly Rooms, and were crowded each evening. About 230 new pledges were signed.

TROUBLES IN BASUTOLAND.

WE have received the following extracts of a letter from Pastor Coillard, of the French Basuto Mission, Leribé, South Africa, dated May 18:—

"I must let you know in what circumstances we are. Sad, indeed, they are; sadder they could hardly be. Civil war has broken out again. The whole district is laid waste. All the villages are burnt down save very few. The crops are destroyed, and as the winter is setting in we look forward with much anxiety. There are thousands of women and children who wander homeless, and seek shelter under the rocks in the mountains. A dreadful famine stares us in the face, and is already felt. Of eight out-stations in my district, five have been destroyed, and two Evangelists have lost their little all. Some have greatly suffered, and ran great dangers.

"This station itself has not escaped. If the rebels have respected our house, they have not done so to the women and children who sought refuge here. I have bought all the corn I could for nearly £30, and we have given here and there some blankets. I do not know yet what the issue of events will be, but there is no near prospect of peace. I am afraid I shall not be able to leave this place to go to the other stations to rouse the interest of the churches on behalf of the Zambesi Mission. But our hearts are more than ever set upon that new Mission. The circumstances of the lesson ought to impress us more and more with their urgency. Do not forget us in your prayers."

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELIZATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

REV. W. H. AITKEN: July 1 to 15, Holy Trinity, Scarborough. The Mission at the Martyrs' Memorial Church, Clerkenwell (Mr. Oswald Sharpe's), which was to have been held in July, is postponed till October.

STEPNEY MEETING HOUSE, Spring Garden-place, E.—Mrs. G. S. Reaney will give an address to Men and Women every Sunday at 3 p.m.

KESWICK NINTH ANNUAL CONVENTION will be held (D.V.) July 23 to 28. T. D. Harford Battersby, Keswick; Robert Wilson, Broughton Grange, Carlisle. (For lodgings apply to Mr. Postlethwaite, Eskin-place, Keswick.)

ROME AND CENTRAL ITALY.—An address, illustrated by photographs, by Miss Carruthers (of Pisa), at 81, Mildmay-grove, Mildmay-park, Saturday, June 30, 3.30 p.m. Admiral Fishbourne will preside. Subject, "Signor Capellini's Work in the Italian Army, and the Protestant Schools at Pisa and Cisanello."

THE MERCHANTS' LECTURE.—Tuesdays in July, by Rev. Henry Allon, D.D., Finsbury Chapel, Moorfields, 12 to 1.

Y.M.C.A., The Priory, 198, Upper-street, Islington.—Sunday morning, July 1, 9 o'clock, Rev. G. Kenyon; afternoon, 3.15, Rev. H. J. Berguer.

MISS DE BROEN'S MISSION.—Meeting at Exeter Hall, July 3, 4 p.m. Earl Cairns will preside.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Salisbury, New Southgate, July 2—7.

ST. GEORGE'S HALL.—Mr. Russell Hurditch during July, Sundays, 11 a.m. and 7 p.m. Wednesdays at Burlington Hall, Savile-row, 8 p.m.

STRANGERS' REST, Ratcliff-highway.—Workers' meeting, Thursday, July 5. Address by Mr. R. C. Morgan, 7 p.m.

SEVENOAKS CONFERENCE.—July 4, 10 a.m. Subject: "Personality, Power, and Work of the Holy Spirit."

"HOW THE POOR LIVE."—Under this title, a series of illustrated articles, by Messrs. G. Sims and F. Barnard, is appearing weekly in the *Pictorial World*. They are graphic descriptions, by pen and pencil, of poor homes in our great metropolis, visited by these gentlemen, and reveal sad exhibitions of the misery and wilful neglect of parents and the sorrows of the children.

MARGATE.—The summer work of the (London) Evangelistic Mission was opened here on the first Sunday in June, in the large and excellent Foresters' Hall. Excellent congregations have assembled each Sunday, and the Lord is giving manifest blessing with the preaching of the Word by Mr. Russell Hurditch, who is also assisted in these services by Dr. Ziemann and other friends. Interesting services have also been held on the sands and on the green, for children and adults. Christian visitors will be cordially welcomed at all the meetings.

Notices.

The Post-office authorities at Leadville, Colorado, inform us that the copy of THE CHRISTIAN addressed to Mr. K. Turner there has not been called for. Will the sender kindly take note of this?

APPLICANTS FOR TRACTS.—J. Rogers, Forlease-road, Maidenhead; F. J. Holderness, 8, Lune-street, Saltburn-by-the-Sea; Mrs. Owen, East Morton, Bingley, Yorkshire; F. Brett, 8, Shackelwell-lane, Kingsland; John D. Cassels, care of Mrs. McFarlane, 26, Chester-terrace, Sunderland; E. A. Green, 63, Pershore-road, Birmingham; Mrs. Robinson, 18, Marlow-road, Anerley, S.E.; John Elshaw, 2, 8 Court, Wentworth-street, Sheffield; W. Mortlock, 47, Copperfield-road, Canal-road, Mile-end; A. A. F. Bendall, 2, St. Helen's-place, Cobden-road, Sevenoaks, Kent; Wm. Baker, 62, Hemingford-road, Barnsbury, N.; M. Hanson, 153c, Great Homer-street, Liverpool; A. Lamb, 7, Biddulph-street, Leicester; G. King, 67, Ralph-street, Dover-road, Borough, S.E.; C. R. Hurditch, 164, Alexandra-road, St. John's-wood, N.W. (for children at the sea-side); W. R. King, printer, Luton.

Communications received with thanks—W.W.L. M.H.S. A.B.L. E.T. H.M.W. F.S. C.J.L. C.L.D. J.H.P. C.E.J. F.E.M. N.D. W.B. G.R. C.A.W. J.L.S. W.H. Col. K. E.V. L.S. M.A.P. T.S.J.T. J.L.L. W.M.D. W.F. C.W.G. S.G.P. J.M.S.T. E.G. A.K.McL. H.M.B. H.J.P. J.W.H. G.W.V. R.D. G.H. A.M. H.B. M.M. M.D. M.H.H. G.B. J.J.L. A.W. H.E.B. J.M.G. L.W.D. W.L.R.McC. M.J.W. R.M. D.A.H. H.E.D. J.K.H. G.K. J. de B. M.G.P. S.J. J.R. D.S. P.W. R.R. T.M.C. J.H. C.R.H. E.V. G.B. R.W.K.B. S.M. J.E.B. A.A. M.H.C. L.G.H. W.L.L.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, June 23, 1883.

*** Donations should be sent by cheque or Post-office order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Mr. Pascoe's Work in Mexico—A. E. F.	2	0	0
Scripture Readers' Society for Ireland—H. B.	2	2	0
Village Missions—H. B.	1	0	0
Convalescent Home, Broadwater (A. Macaulay)—J. W.	0	10	0
British and Foreign Bible Society—S. G.	0	2	6
Irish Evangelisation Society—B. M. W.	1	0	0
Dr. Barnardo's Homes—M. N. O. £6; L. 10s.; F. D. 10s.; Marie, 5s.; W. W. 2s. 6d.; S. B. 2s. 6d.; R. H. 2s. 6d.; Mrs. P. 10s.; Wm. J. 15s.; X. L. £10	18	17	6
Miss Weston's Work in the Royal Navy—H. B.	1	1	0
Dock Labourers' Mission—H. B. £1; U. and W. 10s. 6d.; (*Day in Country*) A. K. F. 2s.	1	12	6
Kingsland Gospel Mission (New Hall)—E. C.	0	5	0
Home of Industry—J. C. F.	0	5	0
Starving Peasants in Donegal—R. B.	1	0	0
Day in the Country Fund—S. £2; T. S. 5s.; M. M. 2s. 6d.; H. B. £1; F. P. £2; A. E. 10s.; T. C. W. 5s.; G. N. 3s.; X. Y. Z. 2s. 6d.; A. C. W. 2s.; M. H. S. W. £1; M. E. G. 5s.; L. T. £1; H. S. 5s.	9	1	0
Miss Robinson's Work among Soldiers—H. B. £1 1s.; J. C. P. 5s.	1	6	0
Friendless and Fallen—J. C. G. 10s.; J. W. W. 2s. 6d.; X. Y. Z. 5s.; S £2	2	17	6
Mrs. Hilton' Crèche and Orphan Home—J. C. F.	0	5	0
Miss Newbury's Home for Blind Children—From a Servant	0	10	0
London Medical Mission—H. B.	1	0	0
London City Mission—H. B. £2; T. B. W. 5s.	2	5	0
Mildmay Missions—H. B.	2	2	0
Mr. Fegan's Boys' Homes—F. D.	0	10	0
Mildmay Mission to the Jews—E. and C. B. £3; B. M. W. £1	4	0	0
Miss de Broen's Work, Paris—E. H. and M. H.	2	0	0
Coin Cross Mission—H. B.	1	0	0
CHRISTIAN *Tract Fund*—H. B.	0	10	0
Country Towns Mission, 18, New Bridge-street—H. B.	1	0	0
China Inland Mission—E. and C. B. £3; S. £1; G. J. 5s.	4	5	0
Mission to the Kabyles—B. M. W.	1	0	0
Asylums at La Force—E. H. and M. H.	2	0	0
Miss Daniell's Work at Aldershot—H. B.	2	2	0
Mr. Cohen's Work among the Jews—H. B.	1	0	0
St. Giles' Christian Mission—A Reader of the CHRISTIAN, 1s.; J. C. P. 5s: (*Prison Mission*) F. B., Croydon, £5 5s.; Cel. B. £1; E. E. P. £1; H. C. T. 10s.; B. M. W. £1	9	1	0
Free Distribution of the Scriptures—E. and C. B.	1	0	0
Miss Whateley's Mission, Cairo—B. M. W.	1	0	0
Army Scripture Readers' Society—E. Z. H.	1	0	0
Fresh Air Mission—E. Z. H.	1	0	0
Mr. G. O. Eoll's Work, Port Said—E. Z. H.	0	10	0
Home for Gentlewomen of Limited Means—E. Z. H.	0	10	0
Evangelisation Society—S.	1	0	0
Church Missionary Society—S.	4	0	0
Open-air Mission—H. B.	2	2	0
London Society for Promoting Christianity among the Jews—X. L.	5	0	0
Black Rock Convalescent Hospital, Brighton—X. L.	5	0	0
	£99	12	0

[ADVERTISEMENTS.]

Dr. Barnardo's Homes—The Lord's Debtor (Isle of Wight) 10s.; ditto, for *Emigration*, 5s.; E., 2s. 6d.

Rescue Work in Poplar (*Mrs. Wilkes'*)—Anon. £5.

Miss Weston acknowledges, with many thanks, *Sundays at Home*, illustrated leaflets, and text cards from "Mark xiv. 8."

MR. W. FORBES conducted a short Mission last week at Mr. George Holland's large hall in Whitechapel. The meetings were most encouraging. Not a few notorious drunkards, both men and women, signed the pledge and put on the "bit of blue."

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FIFTH SERIES OF WEEKLY CASES.

Notice to the Readers of "THE CHRISTIAN"

WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK

CASE of Miss H. F. WEEKS, of PLYMOUTH—CONSUMPTION.

This case was brought before my notice on the 1st of January of last year. Illness had commenced ten months before with a severe cold; during that period the patient had the advice of five doctors, who reported it to be "Consumption."

Referring to the statement of case sent me at this time: "the expectoration consisted of greenish matter with blood; there were great pains in the left side; the breathing was very short; all the secretions were sadly wrong; the heart was subject to severe palpitations; the legs and feet swelled; the body was wasted; the strength had declined; added to which there was great prostration of the nervous system."

It was at this critical time her friends applied to me, and I sent her medicine with advice.

In one month the improvement was very slight. The weather had been severe, and retarded her progress: moreover, she had suffered much from neuralgia.

In three months she was much better. I prescribed a tonic of steel with glycerine and quassia.

She got quite well, and has continued so. Her uncle, writing me recently, says: "You remember my writing you on the case of my niece, Fanny Weeks, of Plymouth. I am thankful to say she has fully recovered by following your treatment.—RICHARD KELLEY, 14, Chapel-street, Devonport. April 11, 1883."

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days.

THE BRISTOL ORPHAN HOUSES.

The Rise and Progress of the Orphan Homes, Ashley Down, Bristol, under the direction of Mr. GEORGE MÜLLER. *With Five Illustrations of the Homes.* Tinted Covers, 2s.; Cloth, gilt edges, 3s. 6d.

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TENT SERVICES.

The above Society is now prepared to enter into arrangements with the Parochial Clergy for conducting Tent Missions in country and seaside places during the summer months, and will pay the necessary expenses incurred.

THE ANCHORAGE.

Hebrews vi. 19.

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By Rev. DANIEL BAKER. With Preface by D. L. MOODY. Tinted Covers, 1s.; Cloth neat, 1s. 6d.

"These discourses were designed to be of an *awakening* character. They were preached (in substance) in numerous revivals, and were blessed to the hopeful conversion of many precious souls, of whom some fifty or more have become ministers of the Gospel. May He who was pleased to bless these discourses when they came from the pulpit, bless them also now." AUTHOR'S PREFACE.

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WITH WHICH IS INCORPORATED "THE REVIVAL."

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No. 701.] THURSDAY, JULY 5, 1883. DOUBLE NUMBER. [TWOPENCE. POST FREE, 2½d.

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FRIENDLESS & FALLEN. £250 Now much needed.

Responses to hand cheer us on in this work to **SEEK** and **SAVE YOUNG WOMEN** and **GIRLS.**

1741 APPLICATIONS have been made here since last January for **ADMISSION TO THE HOMES,** and to the most capacity of the Asylums, **EVERY SUITABLE CASE HAS BEEN WELCOMED.**

Among the above a very large **NUMBER OF GIRLS OF TENDER YEARS** (preventive cases).

£250.—Donations to this amount are much needed for **PRESENT HELP** and to aid in the autumn months, when many Christian helpers are absent from their homes in search of health and recreation, and contributions are scant.

READER, PRAY HELP. As usual, Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., will receive contributions; e Bankers, Messrs. BOSANQUET, SALT & Co., 73, Lombard-street, E.C.; FRANCIS NICHOLLS, Esq. (of the Committee), 14, Old wry-chambers, E.C.; or

Office—200, *Euston-road, London, N.W.* EDWARD W. THOMAS, SEC.

£50.—The Committee will be much obliged for a Donation of this amount to effect a much needed improvement at the Open All-Night Refuge—and the present time is most suitable to do the required work.—**E. W. T.**

HOME FOR AGED CHRISTIAN BLIND WOMEN.

90, Junction Road, Upper Holloway, London, N.

Patron—THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

The Committee of the above Institution are most anxious to raise **£1500** for the Purchase of a ost admirable Freehold Property, known as the "Mansion House," situate in Hanley Road, Hornsey Rise, d in every way adapted to the needs of the work they have in hand; and with certain alterations and provements, will accommodate Thirty Aged Christian Blind Women. As the Purchase must be completed or before the 29th of September next, the prompt help of Christian friends everywhere is most earnestly treated.

Contributions may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C.; the Hon. c., Rev. J. R. WOOD, 56, St. John's Park, London, N.; or to HENRY BRIGHT, Hon. Superintendent, Junction-road, N.

The "One Tun" Ragged School (Old Pye-street)

EXCURSION, July 18.

Will friends kindly help us to take nearly 400 poor Mothers and Children, and many Babies, from the "back slums" of Westminster, for one day's enjoyment in pure air, amid the green grass and wild flowers? £20 are required, towards which have been anonymously received: Ware post mark, 5s.; G. D., Stockwell post mark, 1s. 6d.; A Reader of THE CHRISTIAN, 5s.—ADELINE BARKER HARRISON, 76, Coleshill-street, Eaton-square, S.W., Hon. Secretary; or by Mr. A. J. WOODHOUSE, 1, Hanover-square, W., Treasurer.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. **Funds greatly needed.**—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the office of this paper.

GEORGE YARD RAGGED SCHOOL, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from D. T., £2.

The Infant Day Nursery opens at 7.30 a.m. The Free Ragged Day Schools commence in the morning at 9, in the afternoon at 2. Sunday Schools are conducted morning, afternoon, and evening. Little Girls' Gathering every Thursday at 6 p.m. Meetings and Classes for Elder Girls and Young Women. Mothers' Meetings. Gospel Temperance Work, Evangelistic and Open Air Services, &c.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

DAY IN THE COUNTRY.

GEORGE YARD RAGGED SCHOOLS, &c.

GEORGE HOLLAND has thankfully received from D. T., £1; O. D., 1s 6d.; Herrmann, 3s.; M. H., 5s., for the Poor Children's Day in the Country. —GEORGE HOLLAND. The George Yard Ragged Schools, &c., High-street, Whitechapel, E.

MISSION SCHOOL LIBRARY.—Parcels of old or soiled Books suitable for above are earnestly requested, and will be gratefully received and acknowledged; also any old Damask or Rep Curtains.—The SUPERINTENDENT, St. Michael's Mission Schools, Lant-street, Borough, S.E.

COUNTRY TOWNS MISSION.—The Annual Report of this Society may be had on application to the Secretary, Mr. G. H. MAWER, 18, New Bridge-street, E.C. H. C. NISBET, Esq., Treasurer.

GOSPEL TEMPERANCE MISSIONS.—Printed Suggestions by W. FORBES, Gospel Temperance Advocate, free on receipt of stamped addressed envelope.
71, Windsor-road, Holloway, London, N.

HOLINESS AND FAITH-HEALING MEETINGS.

EVERY MONDAY, TRINITY CHURCH, Triangle, Hackney. 6.30, Faith-Healing. 8.30, Holiness. Speakers, various.
Conducted by Rev. JOHN ALLEN.

HOLINESS MEETINGS, 3, Rochester-square, Camden-road. Every first Tuesday in the month, 3.30, 6 and 7 p.m. Every Tuesday, 6 and 7 p.m.
Conducted by Rev. W. E. BOARDMAN.

SCRIPTURE READERS' SOCIETY
FOR IRELAND.
Supported by Voluntary Contributions.
President—
The Right Hon. the EARL of SHAFTESBURY, K.G.

Established 1822, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations*. Irish-speaking Readers are sent to Irish-speaking districts when required. The work is carried on in a spirit of love.

Subscriptions or Donations will be thankfully received by the Secretary, Capt. KEARNEY WHITE, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

THE HOPELESSLY INCURABLE, The Unsuccessful Candidates.—The Committee of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for Contributions in aid of a collection they are making for the unsuccessful candidates at the recent election of pensioners. There were 44 candidates and only 5 pensions to bestow; 39 poor sufferers were consequently disappointed. To each of these the Committee desire to send a gift of money, and they confidently commend them to the sympathy of the kind friends who have assisted at previous elections, and to the public generally. The *smallest* donations will be thankfully acknowledged by the Committee.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square E.C.

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

DAY IN THE COUNTRY.—Mrs. DAY, London Hospital, Whitechapel-road, E., earnestly solicits help towards providing a day in the country for her poor East-end Mothers.

KESWICK.—Ninth Annual Convention will be held (D.V.) July 23 to 28.—T. D. HARFORD BATTERSBY, Keswick; ROBERT WILSON, Broughton Grange, Carlisle.—For lodgings apply to MR. POSTLETHWAITE, Eskin Place, Keswick.

DAY IN THE COUNTRY for Foreigners.—The Pasteur DU PONTET DE LA HARPE would feel grateful for contributions to enable him to give the benefit of a Day in the Country to 300 Foreigners—children of his Schools, and patients of his Dispensary.
French Parsonage, Bayswater.

ASHLEY MISSION, Peel-grove, Bethnal-green.—Funds are urgently needed to take 300 poor mothers, 100 factory girls, and 200 Sunday-school children, from the heart of the East-end, for a day in the country. Contributions thankfully received by Miss BONTAIN, 47, Weymouth-street, W.

A DAY IN THE COUNTRY would greatly rejoice the Poor of the Gee-street Christian Mission, Goswell-road. Please send subscriptions towards it, and for rent of Chapel, addressed to HENRY RUDGLEY, Hon. Secretary, 82, Wood-street, Cheapside; or to ROBERT BAXTER, Esq., Treasurer, 6, Victoria-street, Westminster; or Messrs. Barclay, Bevan, Tritton & Co., Bankers.

Educational.

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Terms for Board and Lodging exclusive of School Fees), as under, per Term:—Boarders under 10 years of age, 12 Guineas; Ditto, 10 years of age and over, 15 gs.; Ditto, under 18, with separate Bed-room and share of Private Sitting-room, 33 gs.; Private Pupils above 18 years of age, with separate Bed-room, separate Private Sitting-room, and other privileges, 60 gs.; Separate Bed-room for one Boy, 6 gs. For Boys who enter the School under 10 years of age the charge remains 12 gs. Two or more Boys from the same family are taken at reduced charges. Entire charge taken of Boys from India, the Colonies, &c.

School Fees (for Education only), per Term:—English Education, with Latin, Greek, and Mathematics, £4 4s.; French and German (each), £1 11s. 6d.; Drawing, £1 11s. 6d.; Piano, Singing (each), £1 11s. 6d.; Shorthand, £1 11s. 6d. Drilling (during summer months), per annum, £1 1s.

Full particulars on application to the PRINCIPAL. Dr. CRANAGE has recently greatly enlarged and improved his School premises.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

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For Delicate or Backward Youths.

PRIVATE TUITION

must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninterested Assistant Masters, and to the rough treatment of hardier Schoolmates.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home. In the fear and love of God it is sought to train this family, great attention being given to the development of a manly Christian character and moral training is regarded as more important than mere intellectual acquirements. The House is admirably situated on one of the loveliest spots of the Northern Suburbs of London, and commanding an uninterrupted view of many miles. Abundant opportunity for

BOATING, BATHING, CRICKETING, NATURALISING, &c.

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THE WOODLANDS, Hitchin, Herts,—Select Boarding School for Boys. For prospectus apply to the Principal, ISAAC SHARP, B.A., a member of the Society of Friends. Careful personal training. Efficient staff of masters. excellent recreation grounds.

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CAPTAIN MORETON has great pleasure in recommending Mr. Foster's School to Christian parents, who value the judicious training of their sons. Mr. Foster personally superintends.—Eldon Park School, South Norwood.

HIGH SCHOOL, Smethwick.—Large, airy, well-lighted schoolroom and dormitories. Bath-room. Hot water pipes. Open, healthy country. Sound training in school and play-ground. Terms, 24 guineas, inclusive. Quarter commences July 30.—ALFRED J. WYATT, B.A. (London: Honours), Head Master.

LONDON.—First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

SEASIDE EDUCATION.—Lavenham House, 16, Nelson-road South, Great Yarmouth. Preparatory School for Boys, conducted by the Misses EWING. Training thoroughly Christian. Special attention paid to delicate children. House pleasantly situated. Rooms airy. Sea-bathing close at hand. Terms moderate. References to clergymen and parents of children.

EDUCATION.—A Clergyman strongly recommends a first-class Christian home for twelve girls. Terms moderate. Pupils have successfully passed Local Exams. and R.A.M. Indian children received.—Rev. J. JOHNSON, Britwell Rectory, Watlington, Oxon; or PRINCIPAL, 5, Sussex-place, Southsea.

A CHRISTIAN HOME.—Mr. & Mrs. Macculloch having had much experience in teaching and training the young (both Sighted and Blind), are prepared to receive into their family a limited number of young persons, attending Public Classes, or as Private Boarders. Every home comfort, with careful superintendence of lessons, music included. Terms moderate, and according to arrangement.—Highest references, and full particulars, on application to G. MACCULLOCH. Author of "Story of a Blind Mute," &c., 56, Queen-street, Edinburgh.

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BRUSSELS.—104 rue Les-broussart. The Misses Cooke offer every advantage to Ladies desirous of studying French and German. Careful Christian training. Reference permitted to Miss Bamber, Marlborough College, Exeter.

VEVEY, Switzerland.—First-class Educational Establishment for young Ladies. Special facilities for acquiring foreign languages; careful Christian training; special attention to health; domestic arrangements as in the best English schools. The Lady Principal will be in England at the beginning of August.
H. E., Librairie, B. Caille, Vevey, Switzerland.

A LADY wishes to dispose of the goodwill of a prosperous Girls' School, in a Midland county. No agents need apply. "SCHOLASTIC," care of Horace Smith, Esq., Solicitor, Halifax.

ENGLISH GOVERNESS.—A Lady highly recommends an earnest Christian who has educated her daughter six years. Certificated Senior and Higher Cambridge Exams. French diploma, Hanoverian German, Italian. Resided 19 years abroad. Music (Conservatoire), drawing, painting.—X. A., Mays', 159, Piccadilly.

A LADY can highly recommend her French Governess to any Lady requiring a Holiday Governess, during August and part of September.—Address, stating terms, Miss CRAIG, Althorpe House, Lydney, Gloucestershire.

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A. L., 5, Vernon-terrace, Hornsey, N.

A GERMAN LADY would be glad to meet with a Holiday engagement, for the months of August and September. Is fond of children.—Fräulein BOCKENDAHL, Miss Goulty, Sussex-square, Brighton.

AS GOVERNESS. — A German Lady desires an engagement in a private family. Acquirements: German, English, French, music, singing, drawing and painting.—Fräulein M. Boughrood House, The Struet, Brecon, Brecknockshire.

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C. S., 2, Brandenburgh-road, Chiswick, W.

A GERMAN LADY (speaking French) requires a Holiday engagement from July 23 to September 19. No salary, but laundress and expenses paid.—FRAULEIN, Pentland House, Nelson-road, Wandsworth, London, S.W.

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R., The Vale, Norfolk-park, Maidenhead.

NURSERY GOVERNESS.—Wanted a fully saved Nursery Governess, to take charge of two little boys, age 6 and 4.
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Appointments, Situations, &c., Wanted.

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AS FOOTMAN, second or single.—A Lady recommends a very steady, respectable Man, age 19, height 5 ft. 10 in.; has had some training, waits well at table.
Miss ONSLOW, Upton, Alresford, Hants.

AS UNDER GARDENER (single handed), or Groom and Gardener.—A situation wanted.
F. J. J. SMITH, Baker, Hadley, Middlesex.

AS GARDENER and Useful Man. —Wanted by Christian married man (no children) a situation. Abstainer. Can be well recommended by present employer.
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Rev. FREDK. CHALMERS, Non- ton Vicarage, can recommend, as Matron for Cottage or Convalescent Hospital, or House- per in a small establishment, one who has d a place of trust with credit for 17 years.
C. C., Girls' Training School, Reading.

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MATRON in a good Boys' School. Middle-aged. Good plain needlewoman. rman. Many years in England Good refer- ces. Abstainer.—Madame BAGE, 30, Abingdon- d, Kensington, London.

Y.W.C.A.—A post, as Local Mana- in or near London, wanted by a Lady; or as retary to some charitable work
E., 53, Blessington-road, Lee, London.

RE-ENGAGEMENT as House- per to a Lady, or one or two Gentlemen. nesticated. Good plain cook. Highly recom- nded.
S. P., McKenzie's Library, Bromley, Kent.

DAILY PERMANENT ENGAGE- ENT in London, or temporary resident gagement. —A Lady highly recommends a ng Christian Lady, accustomed to responsi- ity with children. Musical. References ex- nged.—ALPHA, 25, Palace-gardens, London.

A YOUNG LADY wishes to give w hours' daily tuition, or to act as useful Com- nion to a Lady, in return for board and resi- ce in a comfortable home. Accomplishments: sic, singing, and French.
ETHEL, Post-office, Plymouth.

USEFUL COMPANION.—A young glish Lady wishes to travel with a Lady as ve, or to go on the Continent or abroad as erness. Accomplishments: music, singing, l French.—HILDA, Post-office, Plymouth.

AS NURSE, or Sewing Maid, in a ristian household. Fond of children. Ab- iner; age 29.—A. MATTHEWS, Heathfield, Lan- ter-road, Eccles, near Manchester.

AS UNDER NURSE.—Mrs. Chal- rs wishes to recommend one of Miss Marsh's hans, in her thirteenth year. She is active, lthy, and willing. Country preferred.
Nonington Vicarage, Wingham, Kent.

A LADY wishes to recommend her k and Housemaid; three years and a half d character. Abstainers. Christian privileges lued. Disengaged end of July.
Mrs. STUART, 52, Highbury-hill, N.

AS MAID to Young Ladies, or sdlewoman, in a Christian family.—A Young rson of 19, with two years' good character. Un- stands dressmaking.—FANNY P., Nonington arage, Wingham, Kent.

Hon. Mrs. HAMILTON recommends Maid or Young Ladies' Maid highly principled, l educated girl. Good dressmaker and milliner. ages £18 to £20. Not been out before.
Ridgmont, Woburn.

ATTENDANT, or useful Maid, to erly or delicate Lady; or any place of trust. od needlewoman and Nurse. Christian home ired.—A. B., 44, Powell-road, Kenninghall- d, Clapton, E.

A SITUATION wanted immediately a superior middle-aged person, as Nurse, endant, or Companion, to an elderly or invalid y. Abstainer.
iss TURNER, Goldthorn-court, Wolverhampton.

AS BIBLE-WOMAN.—A Lady hes to recommend an earnest Christian. Would fer working among the very poor.
M., 53, Upper Park-road, Hampstead.

COFFEE TAVERN, or Temperance tel.—Wanted, the management of either, by erienced persons. Total abstainers. Good imonials.—MANAGER, Catteshall Coffee Tavern, laiming, Surrey.

DR. BARNARDO desires to ommend a very worthy and competent Christian rle (no children), as the Managers of a Coffee ace, or in any position of a similar character. ey have been in one of the Boys' Homes, and very earnest, conscientious, and industrious. ey have had many years' experience in Coffee ace, General Temperance, and Mission work.— F., care of Dr. BARNARDO, 18, Stepney-cause- y, London, E.

Appointments, Situations, &c., Vacant.

TO SURVEYORS, Estate Agents, d Auctioneers.—An Architect with a large nnection seeks a Christian partner with £1950 pital.
R. H. L., Horncastle's, Cheapside, London.

MR. ALFRED S. GOODRIDGE, I.B.A., Architect, has a vacancy in his office r an Articled Pupil.—7, Henrietta-street, Bath.

FOR FRANCE.—Wanted, a duly alified Medical Missionary.—W. BURNS THOM- , 110, Newington-green-road, London, N.

APPRENTICESHIP.—Two well- educated Youths fresh from school wanted, in a good West-end Printing Office. Premium required. Wages to begin at once.—Apply by letter, with references, to HUNT, BARNARD & Co., The Blandford Printing House, Blandford-street, W.

A GIRLS' MATRON wanted, in a School for Boys and Girls. Must be a good needlewoman, and fond of children. Age 25 or over.—MRS. LINNEY, Friends' School, Saffron Walden, Essex.

COOK AND FOOTMAN wanted, about 20th inst. Former must be thoroughly good, punctual, a good manager, and if accustomed to dairy preferred. The latter, not under 5ft. 8in., must know his work well, be accustomed to go out with carriage; and both must be scrupulously clean, early risers, earnest Christians (Non-conformists), and total abstainers. — Address, stating wages required, with references,
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Continued on page 39.

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We may profitably inquire into the cause this continued life and prosperity in a ovement so unostentatiously and quietly mmenced and carried on. It sprang out deep desire for the glory of God in the oser fellowship of his people, and for their ore perfect conformity to his will, and it was arted in a spirit of faith and prayer which ve abundant promise of the blessing that ould rest upon it. In no way did human ory enter into its purpose or plan. mple dependence upon God, entire conseation to his work, alone animated and rected its first promoters. In the same irit, and with the same objects, it has ne on from year to year. The numbers awn together, as well as the influence erted upon the assemblies, can only be aced to the force of attraction which there in Christian fellowship, and in sacred mmunion with God and his Word. The oly Spirit is sure to exert his gracious ower in connection with means employed olely for the glory of Christ; hence his ntinued blessing on the Conference.

It is not human names which draw tother the thousands who annually throng e large hall, for these are studiously ithheld, and until the very moment of eir rising it is unknown whose voices ill be heard unfolding the truth. It not any denominational enthusiasm, for ere is no recognition of denominations any kind as such. It is not the expectaon of anything novel or exciting, for it is e old, old story which is proclaimed from ar to year, and the same unchanged and nchanging Word of God which exercises all e thought which is there awakened and ergised. The great secret of Mildmay ccess is that in its annual convention e one Father is worshipped and adored, the e Christ is proclaimed and lifted up, the one dy alone is recognised, and the one Spirit relied on, and sought after, as the animatg source of all life and blessing. There ct is forgotten, party is for the time at least nored, and as fellow disciples all sit at the aster's feet and learn of Him. "We ould see Jesus," is the one desire which rvades all hearts. What wonder if Jesus erefore manifests Himself in special gree.

As we glanced round the assembly on the rst morning of the Conference, we thought e saw a larger number of brethren than e have ever seen before; the air of earnest xpectation and holy purpose which seemed to pervade the large multitude at the time of silent prayer moved us deeply. It was impossible to avoid the conviction, "Surely the Lord is in this place. . . . .This is none other than the house of God, and this is the gate of heaven." The opening prayer of the venerable Prebendary Wilson, vicar of Islington, struck the keynote of praise and of humble waiting upon God in a way that drew all hearts to the throne of grace, and caused the assembly to feel how truly they were gathered unto Him who is ever in the midst of those who call upon his name.

We missed from the platform some familiar faces, and could but think of them as now among the hosts on high, waiting with us, although in nobler spheres, the blessed consummation which shall be reached when the Master comes to gather all his saints together, that He may be eternally glorified in them. Others struck us as manifestly ripening for heaven, their growing feebleness and more deeply silvered locks telling how soon for them, too, the summons must come to cross the river, and go over to the other side. Mr. Blackwood was in his old place. and with his wonted calmness and spirituality of tone led the meetings from day to day.

The subjects chosen were eminently practical as well as experimental, and led us away from mere secondary causes to the one great and essential source of life and power, "Union with Christ." It is sometimes said that at Mildmay and at similar meetings, there is always plenty of talk and but little work. Indeed, two of the speakers said they had heard remarks made of the want of practical purpose which the choice of themes displayed. But this is a mistake; work cannot be done apart from union with Christ, and to withdraw awhile from the busy spheres of our accustomed toil in order to examine and afresh consider our relation to the Master we serve, is calculated to lead to service of the purest, wisest, and best kind. Mildmay itself is as busy a centre of consecrated Christian toil as can be anywhere met with, and among those who frequent its annual festival of joy and praise are to be found some at least of the most eminent and zealous workers in the vineyard of Christ.

To many who gather there, the invitation is as the Master's voice saying "Come ye yourselves apart and rest awhile," but it is not the rest of inaction, or of casting away the sword and shield, but simply that of communing with the Lord, and gaining fresh inspiration and light, wherewith to go forth anew at his bidding. The subjects do not savour of controversy, or refer to the more mechanical aspects of the Church's work, they intentionally call us away from the noise and din of strife, that we may drink deeper draughts from the well-spring, and refresh our spirits at the fountain head.

The speakers this year were evidently full of their theme, and with scarcely any exception their utterances were admirably adapted to secure the end in view—viz., the enlightenment of the mind on sacred *truth*, and the inflaming the heart in its desire for closer practical union with our ascended Lord. We have no desire to make comparisons where all so earnestly sought the glory of the Master in the edification of his servants; but we may nevertheless express the universal feeling of thankfulness and pleasure with which Pastor Theodore Monod, from France, and Herr von Schluembach, from Germany, were welcomed, Their words were specially weighty and appropriate, while, as representatives of the churches of other lands, they seemed to afford links of fellowship which helped much to a realisation of the unity which marks the true Church of God. The presence also of the Rev. Norman McNeile, son of the late Dr. McNeile, of Liverpool, was an interesting feature in the proceedings, his address being so replete with Bible truth as to excite the wonder of all, remembering the fact of his having been blind from his birth.

It was feared by some that the change of programme in reference to the afternoon meetings would prove disastrous rather than otherwise. We are glad to find that this was by no means the case; indeed, the change was generally felt to be an improvement. It is pleasing to know that the alteration was cheerfully acquiesced in by the friends of the various Missions which had formerly been introduced and pleaded for, so that harmony was undisturbed, and there is reason to think the profit of the Conference enhanced. The afternoon meetings in the large hall were greatly enjoyed. That in connection with Jewish Missions was deeply interesting and also instructive; on the Scriptural and prophetic aspects of the exposition of Isaiah by Dr. Bonar being particularly valuable in that direction of the question. That of Thursday on general Mission work was also largely attended, and calculated to stir the hearts of all to warmer sympathy with the claims of a perishing world. The attendance at them indicated a great advance of interest and concern in the Christian mind both in reference to the present condition of the Jews, and in the work of Foreign Missions.

The Lord's Supper service of Friday was a memorable season. It was truly a feast of fat things, a time of abiding under the shadow of the Almighty and of spiritual refreshing. "The King brought us into his banqueting-house, and his banner over us was love." The sheep were led beside the still waters, and caused to lie down in the green pastures. The result was seen and felt in the meetings for prayer which followed.

Never do we remember to have heard more direct or more fervent pleadings at the footstool of Divine grace than at the two gatherings of parents to pray for their children. More than twenty prayers were presented within the hour at the meeting held under the shade of the mulberry tree, one friend after another lifting up the voice of prayer and praise, as those who felt they had "boldness to enter into the holiest by the blood of Jesus."

One of the speakers at the closing meeting of Friday evening said the friends who had attended the Conference had come to see the face of God, to hear his voice, to feel the touch of his hand, and they had not been disappointed. In this expression few who were present we imagine would fail to join. There are many to whom Mildmay Park presents no attractions; its type of religious life and experience is distasteful to them; they speak of it as though it were to be despised rather than honoured or commended. But for thorough devotion to the Word and work of Christ, and for realised blessing and blessedness through the Divine presence and power, those who have known them longest and best can testify that these Conferences have, through all the years, been eminently successful and practical, and none more so than that of 1883. There can be no doubt that all over the land spiritual life will have been quickened, and workers in varied spheres stimulated and encouraged by its means. To God alone be all the glory and praise.

"CIVIL AND RELIGIOUS LIBERTY."

IT is gratifying to learn, from testimonies received from time to time, that the views put forth in this journal are those of a large number of laymen, as well as ministers throughout the land. We have been favoured with the sight of a letter written by Mr. G. F. Muntz, of Umberslade, near Birmingham, a near relative of Mr. Bright's former colleague in the Parliamentary representation of that town. He is a gentleman well-known for his attachment to Liberal principles, and who, on those principles, has thrice contested the Division of the County in which he resides, being desirous of serving his country as one of its representatives in Parliament.

The letter in question was addressed to a friend in the same religious association as himself, and who recently made a public protest against a Resolution, whereby the body to which they both belong was committed to an approval of the Affirmation Bill, then before the House of Commons. We cannot but sympathise with such sentiments as the following, and most earnestly do we wish that they prevailed more influentially, and, as a consequence, were more fearlessly expressed amongst all who bear the Christian name:—

"There are, I am convinced," writes Mr. Muntz, "many earnestly devoted members in our churches more retiring than those who have taken the prominent part in this matter, who, like myself, are sadly grieved by the recently published resolution approving of the Affirmation Bill. However much we desire that a form of affirmation may be substituted for an oath, and deeply as we reverence the name of 'Civil and Religious Liberty,' we are prepared to forego these until the time arrives when we might ask for liberty without dishonouring God. Our forefathers have suffered more than this in his cause, while many of us have borne the loss of social privileges for conscience sake, and shall we now dishonour God in order to confer political freedom on man? No one can fail to do so who strives to give increased power to his declared enemy—the man who ignores and insults his holy name.

"I am greatly perplexed when I see the names of conscientious, godly men supporting such a Resolution. I can only believe that they had not sufficient time to consider prayerfully the very serious responsibility attending the action in which they engaged, before committing themselves to it. It seems to me that all who think with us should hasten to declare themselves on the Lord's side. I have much reason to believe, from several letters which I have seen, together with what has also been communicated to me personally, that many of our brethren would be only too glad of some opportunity, if such were possible, of expressing their deep concern that such support should have been given to the proposed change in the law, which at the present time would be an act favouring an avowed unbeliever in dishonouring God."

We would only add: Is not the time come, when, not as representatives of this or that denomination, but as members of that "Church, which is his Body, the fulness of Him that filleth all in all," those who feel it laid upon them to strive to maintain a distinct recognition of God on the part of our law makers, not necessarily in the form of an oath, should unite, and by prayer, by effort, by a free use of the platform and the Press, if not of the Pulpit, by only supporting such candidates, at the time of election, as will pledge themselves to the great principle involved, and by every possible means in harmony with the Word of God and the spirit of the Master, seek to avert the threatened evil, which would be, in fact, the triumph of Infidelity. This question may force to the front many who have hitherto shrunk from public action in connection with politics and with parties, but, "Is there not a cause?" The highest interests are at stake, and the responsibility resting upon every Christian man must be recognised, and in God's strength discharged. The struggle is not over. Let us seek to be well prepared for the renewal of the fight.

KEEPING A COW.

By Mr. C. H. SPURGEON.

"OUR little boys and girls who live in the City will all see the wit of this. Little six-year-old Dan went into the country visiting, and for his supper he was given a big bowl of bread and milk. He tasted it, and then stopped as if thinking. 'Don't you like it?' asked mamma. Smacking his lips as only a small boy can, he said, 'Yes, mamma. I do like it very much. I was only wishing our milkman in the City would keep a cow.'"

This little slip, from a newspaper, has its moral. After hearing a sermon full of precious doctrine, and rich with the truth of Christ Jesus, the hearer is apt to wish that all discourses were of like quality. If this is the unadulterated milk of the Word, oh, that all preachers kept a cow; or rather, in plain English, that they went to the one great source of supply! To us it is a growing marvel that so many must needs labour, and tug, and toil, to produce poor marrowless essays, when the rich, plain, soul-filling Gospel lies so close at hand. They cannot stay at the true house of bread, but must needs go farther and fare worse.

"Milk-and-water" is far too abundant in the world. We might not think so badly of it, if it were not so often palmed off for pure milk. Quimby perceived one morning that the milk that he was pouring into his coffee-cup was none of the richest. On this he said to his hostess, "Haven't you any milk that is more cheerful than this?" "What do you mean by that?" asked she. "Why this milk seems to have the blues," was the ready retort. We think we know a good deal of Sunday teaching which has the blues too, and we would gladly see it wear a more creamy appearance. A person once asked his friend why the preacher cried so much when for the life of him he could see nothing to call for tears. "You would cry, too," was the reply, "if you had to talk for near an hour, and had so little to say." Preachers might afford to be happier if their sermons were fuller of the Gospel: the blues would vanish if the cream were visible.

Some preachers seem to be afraid lest their sermons should be too rich in doctrine and so injure the spiritual digestions of their hearers. The fear is superfluous. The fancy that if they put too much divinity into their discourses people might hanker after more. What if they did? Is there no more to be had? Perhaps the sermoniser has no very large supply, and is not himself very familiar with the fount of truth. Then let him go to the Great Teacher above, and learn of Him. Possibly the preacher himself has no great love for the undiluted Gospel. The more's the pity! We shall never evangelise the masses till the preachers are more evangelical. May the Lord restore to us old-fashioned divines like Boston and the Erskines, and they will never lack for hearers. If Puritanic preaching filled the pulpits, it would soon fill the pews. The people are losing all desire to attend our services because the one grand attraction has been too often thrown into the shade. Oh that all preachers and teachers would, for one twelvemonth, try what the Gospel by itself would do! Even if they doomed us to partake of nothing but the diluting element for the next six months afterwards, we would like the experiment to be tried, for we could stop away when the diluting tap was turned on. We remember once in our lives hearing a complaint that the milk which came from a certain dairy was too rich. We heard that complaint once, and only once. It was no difficult to suggest that the purchaser could water the milk himself till it fell to his own standard. If men heard the Gospel in its essence they could dilute it at home if they wished to do so. We should like to get the article in such a pure condition that we could exercise our own discrimination as to how much we should mingle with it; but we do not care to have our adulteration done for us without our assent and consent. In our present state of mind we should prefer to receive the Gospel in all its richness, as we find it in the Word. Do not our readers sympathise with our preference? This is not a theological age, and therefore it rails at sound doctrinal teaching, on the principle that ignorance despises wisdom. The glorious giants of the Puritan age fed on something better than the whipped creams and pastries which are now so much in vogue. They did not need flashy metaphors, rounded periods, and philosophical theories; they wanted the doctrines of grace, and they took care to have them. Hence their force of character, their unbending integrity, their awe-struck fear of God and their fearlessness of man. What food they fed upon was seen in their countenances. Alas, what food many professors feed on is seen in their worldliness, pulpiness, and general debility.

We sigh for preachers who will give us the unadulterated milk of the Word, even as the child longed that the City milkman would keep a cow. When the churches will have nothing but the Truth it will be forthcoming; the demand will find its supply. If, in choosing ministers, more regard were had to solidity than to cleverness, if grace were preferred to gift, and orthodoxy to intellect, we should soon see a change pass over the spirit of the scene. So may the Lord make it to be.—*Sword and Trowel.*

LADY MISSIONARIES' TRAINING SCHOOL.—The Zenana and Medical Mission in Vincent-square has acquired more commodious premises at 58, St. George's-road, S.W. To meet the expense of a larger number of pupils they purpose holding a sale of useful and fancy work at the end of October or beginning of November. Contributions of saleable goods towards this will be thankfully received by the Lady Superintendent, or by Mrs. Bradley, the Deanery, Westminster.

THOUGHTS ON HOLINESS.—15.

By Rev. MARK GUY PEARSE.

OW CHRIST COMES TO DWELL IN THE HEART.

VE have seen that only Christ by his own coming into the Temple can set it ght; and that only Christ himself by velling there can keep it right. Then llows the great question: How can we cure his coming?

There are two passages that will help us. ie first is St. Paul's Epistle to the Ephe-ns, the third chapter and fourteenth verse: *For this cause I bow my knees unto the ather of our Lord Jesus Christ . . . that e would grant you according to the riches his glory, to be strengthened with might his Spirit in the inner man; that* CHRIST AY DWELL IN YOUR HEARTS BY FAITH."

These Ephesians had been ignorant of self, sin, of Christ; without God, and without pe in the world—dead in trespasses. But e Holy Spirit had shown them their need, e had wrought within them a sorrow for n; He had lit up the word of truth, and vealed Christ to their hearts. They had isted in Christ, and *in Him* they had ceived the witness of the Spirit: "In whom io after that ye believed, ye were sealed th that Holy Spirit of promise" (i. 13).

The Apostle makes much, very much, of ese great spiritual blessings; and no words out Holiness should ever lead us in any se to think lightly of these unspeakable fts. Let us remember with adoring ankfulness what our forgiveness has cost; at it has come to us through nothing less an the dreadful shame and agony and death the glorious Son of God. In the very fore-nt of our greatest mercies, let us set this, er thanking God above all for the redemp-n of the world by our Lord Jesus Christ; r the means of grace, and for the hope of ory.

But whilst we make much of forgiveness *is not meant that we should rest in it.* hilst we hold fast to that which we have, t because we have so much let us expect uch more. Because forgiveness is already rs, there comes the longing of this prayer. at gracious Spirit who has led us to Christ w puts forth his energy within us for nother and fuller blessedness, and we are be strengthened with might in the inner an *that Christ may dwell in our hearts.*

It is pitiable, almost the pitiablest thing nder Heaven, this contented blindness to e glory of the great salvation which might ours; so poor and needy as we are, and thin reach of such wealth, yet scarcely tting forth a hand to feel after it! What, en, do we want? This, surely,—first and ove everything—a full, clear, abiding vision the greatness of the salvation that there is r us in Christ Jesus. And so the Apostle ays for this first: "*That the God of our ord Jesus Christ may give unto you the irit of wisdom and revelation in the know-dge of Him: The eyes of your understanding* ING ENLIGHTENED; THAT YE MAY KNOW HAT IS THE HOPE OF HIS CALLING, AND WHAT IE RICHES OF THE GLORY OF HIS INHERIT-NCE IN THE SAINTS; AND WHAT IS THE EXCEED-G GREATNESS OF HIS POWER TO US-WARD WHO LIEVE." We need take up this prayer and ake it our own, "labouring fervently" ntil it be fulfilled in us. Only such a glow-g revelation of God's purpose in our salva-n can check the world's pretensions and lift us from our dulness and gloom. We want such visions of his power to inspire our hope, and fire our desire, and rouse us to effort. There is a kind of religion that seems to have to go down into the world to get its glow and excitement; life's dull existence finds there that which quickens and gilds it. Surely he that lacketh those things is blind and cannot see afar off, and hath forgotten that he was purged from his sins? We cannot afford to live without looking out upon the height and depth, the length and breadth, of our possibilities in Christ. Think how it should rebuke the fever of our worldliness; how it should gather to a sustained intensity our pursuit of holiness; how it should lead us into a spiritual nobility and greatness if we lived further up the mount of God, in view of the revelation that the Holy Spirit would make to us. Ah, what opportunities for blessing and for service lie about us if we had but eyes to see them.

We were coming down a mountain in Switzerland one evening, when a black thunderstorm blotted out the day and all things were suddenly plunged into darkness. We could only dimly see the narrow, dusty footpaths, and the gloomy sides that were swallowed up in deeper gloom. What, then, of the majesty all about us! heights and depths and wonders! all was darkness. Then came the lightning—not flashes, but the blazing of the whole sky, incessant, and on every side. What recesses of glory we gazed into! What marvels of splendour shone out of the darkness! Think how with us, in us, is One who comes to make the common dusty ways of life resplendent, illuminating our dull thoughts by the light of the glory of God; clearing the vision of the soul, and then revealing the greatness of the salvation that is ours in Christ.

Let this prayer go up in earnest longing every day: "Holy Spirit, enlighten the eyes of my understanding that I may know what is the hope of his calling."

Then the Holy Spirit puts forth his energy within us to strengthen our desires.

It is pitiable, indeed, that we have so much within reach and see it not. Yet surely it is more pitiable still that we should see so much and yet scarce desire it. Desire! why, it is almost a deception to use that word to express our languid concern for Divine things. A mere passing thought that stirs a superficial sigh. Ah, how often the stream of our desire is dried up in the world's fierce heat. Thank God that He is willing to give us the Holy Spirit to be as floods upon the dry ground, and by his coming He fills us again with desires that burst the barriers and go surging out to God. We need sometimes to be wrapt with a fire of ardent longing after God, a great sense of want and desire consuming us, perishing with very want of God, as David felt: "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God,—my soul thirsteth for God, for the living God." For this the Holy Spirit is given—to put his mighty energy into our desires, to draw out our souls in longings that stir and throb with the pulses of a divine person. It may be ours to take hold of the Almighty with his own omnipotence. Be this, too, our prayer: "Give me, O God, thy Holy Spirit, that in his strength my heart may long after Thee!"

Then the Holy Spirit puts a Divine energy into our faith. Doubts are lost, dissolved in the light of his clear shining. Christ is no more One of whom we have but vacant memories and vague thoughts; we know Him as real and present. We claim Him as our own. There bursts from the heart a triumphant assurance, an exultant possession, which cries, *my Lord and my God.* We put a bold constraint upon our King and compel Him by our importunity to abide with us.

Then, too, there is given to us by the Holy Spirit *a gracious and tender sensitiveness.* We are no more as the horse or as the mule, which have no understanding; our Master can guide us by his eye. We hear his whispered will and gladly do it. We find in the Holy Spirit, help and power to stand and wait upon the King in the busiest moment of our life, setting the aim in all things to this end, *to please Him.* It is as if God's own hand held the helm of our lives, and guided us; we waiting on his will.

Do you begin to sigh over this, good reader, thinking of a host of weaknesses and hindrances? Or will you exult in this as *your* possibility, purposed and promised for *you?* "Blessed Spirit, if this is what thou art come to do I thank thee. It may be mine as freely as any other's. I and my weakness and my hindrances cannot hinder Thee; my needs are but my claim upon thy help. O strengthen *me* with thy might that Christ may dwell in my heart by faith." And further, *the Holy Spirit puts forth his grace within us for consecration to the Lord and for receiving Him.*

As in the dedication of the Tabernacle—God had planned it all; it was all according to the pattern seen in the mount. Throughout it all the Holy Spirit had wrought in every worker, even in those that made the garments of the priest as well as in those who wrought the fine gold and precious stones. Now it was complete. Aaron stood in his robes of beauty and glory; the burnt-offering was ascending to heaven, and the incense filled the court. But God had not yet taken up his abode within the Holy of Holies; and till He came its end was all unanswered—the finished work was still unfinished. What now was needed? The blood had to touch it all and hallow it; and then the anointing oil had to rest upon all for consecration. Till then the inner chamber was but a place of empty darkness.

So is our salvation planned of God; and so from first to last is it wrought within us by the Holy Ghost. And so is it all to lead up to the Divine indwelling—*that Christ may dwell in your hearts.* Till He come and take up his abode within us the great purpose of all else still waits to be fulfilled. For this the gracious Spirit applies the cleansing blood. He is Himself the anointing; He purges and hallows and consecrates every desire and aim; all the round of business and pleasure and friendship, making us willing to yield all things to the Lord for his will, and to receive Him as the King who shall sit enthroned upon the heart, on whom our thoughts wait in loving steadfastness, and to whom every power may minister in glad service. And not *willing* only—the Holy Spirit puts forth his energy for the *actual and formal surrender of ourselves* to Christ; for purpose and desire sometimes fail because we stop short of the act of transfer. The blessed Spirit leads us forth to greet the Lord, and give him up the keys, and bid Him welcome.

So then, in our pursuit of holiness, alike for thought, for desire, for effort, we are dependent upon the gift of the Holy Ghost; and so for our thought and desire and effort his light and love and power are given. This gift divine, the beginning and pledge of all gifts, is ours for the asking. Let us draw near with the Apostle, bowing our knees unto the Father of our Lord Jesus Christ, that he would grant us, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in our hearts by faith.

(To be continued.)

"I DREADS DE PROCESS."

By Dr. GEO. F. PENTECOST, Brooklyn.

COMING from Chicago, a while ago, I chanced to be in a palace-car, in which there were few passengers besides myself. The coloured porter was a very clever body, and I had frequent chats with him. He was fairly well informed, and I gathered from several things that he was, on principle and in practice, a moralist. So one time, during conversation, I said:

"Johnson, are you a Christian?"

"No sar!" he replied. "I ha'int no Christian; but I b'leves in it."

"Then," said I, "if you believe in it, why don't you become one?"

"Oh, sar! I gwine to be a Christian some time. I done fully made up my mine to dat long 'go," said he.

"But when?" I inquired.

"Oh! some time 'fore I die. I ain't one dese yer careless pussons dat don't think 'bout dem things. I don't let no day go ober my head 'thout thinking 'bout it; and I often tells de Lord dat I knows I'se a great sinner, and that in his own good time I'spects him to convart me. I don't want you to set me down for a careless, worldly-minded pusson; for I ain't dat. When I'se at home I allers go to church, and *sometimes* to de praah meetens; tho' I'se willin' to 'low I don't like de praah meetens so well as de preechin' ones. 'Cause why? When dem Christian people gits goin' in dare praah—'specially my old mudder—she jes' gits to talkin' to de Lord just 's if he was right dar by her, and it makes me feel dat I was jus' nowhar; kinder out in de cole like. Now, I don't never hab no such feelin's when I gos to preechin' meetens. De preechin' makes me feel dat I was not jes' all right; but it make me 'termine dat I'se gwine to git right, an' dat kind 'er evens it up and I feels better. An' I means it, Boss. I'se gwine to git right. I'se fully 'termined on dat."

"Well, Johnson," I replied to this somewhat detailed account of his church experience, "how long since you made up your mind to get right?"

"Oh! hits mose two years since, one night in one dese yer revival meetens, a feeling come over me dat I was a mighty big sinner and ef I didn't men' my ways I was gwine to lose my soul; and I resolved right dar and den to change."

"Well," said I, "did you change then?"

"Well, I knocked off lots o' my ole ways dat I used to have; quit swahrin and give up knocking 'bout wid dese yer fellers that go browsin 'round nights into policy shops and bar rooms, and udder wus places dan dem even."

"Well! You say you have changed your ways for the last two years. Have you got right, yet?"

"Oh, no sar! I hain't got what my old mudder got, yit."

"What do you mean by that?"

"Why, I means what you call gettin' a change; dat is, gettin borned agin."

"Then you don't think mending your ways is quite enough to make you a Christian?"

"Oh, no sar! I know better'n dat. I knows dat doing better ain't de same thing as bein' convarted; and my ole mudder tole me ever since I been a child dat I had to be borned agin. Dat's what makes her so familious like wid de Lord. You see, when you git borned agin den you's de Lord's chile, and you don hat'ter stan off and pray like a sinner dats beggin for suthin' dat he ain't got no right ter, but you just cum right up to him, like you was gwine to ax your mudder for suthin, and He gives it to you. Boss, I ain't one dese yer ignorant pussons. I been well raised. No man never had better raisin' dan I had; 'cause since I been big 'nuff to walk, my mudder done drilled dese things into me. And many time I hearn her a prayin' to de Lord to give me a new heart. Dat what she calls bein' borned agin sometimes."

"Well, Johnson, if, as you say, all your trying to do better, and all your leaving off of your old sins and your going to meetings is not sufficient to make you a Christian without being born again, why do you keep it up?"

"Oh! you see, I means to get borned again some time, as I tole you. I done made up my mind to dat; and, while I know dese yer good works, as dey calls 'em, ain't goin' to save me, I jis think maybe dey kinder *keep me long* till I does get convarted. Dats hit."

"Well, Johnson, with all your good intentions and all your good works, which you admit will not save you, suppose you should die; for instance, get 'smashed up' on the train some time before you 'get born again.' What do you think would become of you?"

"I done thought about dat, too; and sometimes when de khars go racking 'round dese yer curves so dat you 'most think nothin' can keep 'em on de track, den I think I'll not let 'nother trip go by without goin' to meetin' and just give up and get convarted. But, then, you knows how it is, Boss; when you's in danger, den you think you'll ten' to things right away, and den when you gets out de danger you jes' grow khareless like. Leastwise, dats me."

"Now, look here, Johnson. You seem to have pretty clear ideas about the necessity of being born again and what it is to be a Christian, and you say you have fully made up your mind to be a Christian, and you say that, if you should die as you are, you would be lost. *Why don't you become a Christian now?*"

Then, with a look on his sable face as much as to say, "I have never confessed before the real reason for my delay, but I guess I will just out with it," he paused a moment, and finally said:—

"Well now, Boss, I'se been talkin' pretty free wid you, mor'n I ever done befo'; so I specs I might just as well tell you fust as las'. De only reason I don't become a Christian right now—I mean as soon I git home again—is *dat I dreads de process.*"

"You dread the process! Why, what do you mean by that?"

"Oh!" said he, with a knowing shake of the head, "hits no small matter to git borned again. It's a hard road to trabel to git into the Kingdom, and, much's I'd like to be *in*, I tells you I dread de startin' and dreads de travellin'."

"But," said I, "I don't understand. There is 'no process' in becoming a Christian. I wish you would tell me what it is that you dread."

"Well, fust of all, you got to git convicted; and dat makes you very uneasy in your min', and you feel like the wust sinner in the world, and dat you gwine right strate to hell, and dat you *oughter* go dar, and dat, if the Lord sarve you right, you will go dar. Now I hain't no doubt dat's true; but, Boss, dey's got to be a mighty big change in my feelin's 'fore I can be reconciled to dat. Den, how you gwine to know when you got *convicted enough?* Now, Boss, dat's what I mean when I says dat I dread the process."

Wishing to draw him out still further, I asked him: "Well, after you have been sufficiently convicted, what is the next step?"

"Well, den, arter you got convicted, de you got to 'pent of you' sins what you g convicted for; and, from all I can see ar heah, dat's a wusser 'sperience than t conviction. Boss, I 'specs 'pentence is *aw awful.*"

"What makes you think so?"

"Why, hits jist this way in my mind. you got to git convicted so deep dat you ca say honest dat you feel as tho' you desar to go to Hell and you *oughter*, why yo have to 'pent awful hard and *deep* to get r dem sins. So, how's anybody to know ho *long* dey ought to 'pent and ef dey do 'pented deep 'nuff for de Lord to 'cept dem Dat's what's bodderin' me. Ef I could je git convicted, and den 'pent and git do wid it, I wouldn't dread it so much. But seed some folks going whole week sunder co viction and 'pentance 'fore dey got de t evidence dat dey was shore 'nuff converte I hearn my old mudder say she more'n whole year under conviction and 'penten for' de light broke in on her min'."

"Well," I said, "is that all?"

"Well," he said, "I 'low dat's the wu on it. But I's kinder confused about 'spe ence in de conversion. Cause how's an body to get de joy and de happiness wh dey is so busy wid conviction and 'pentence Dat's what I like to know."

Here I stopped him and told him simply as I could and as kindly that he w all wrong in his notions; that there was process about it; that there was convictio and repentance, but these were states mind that did not depend on emotion agony, but upon the testimony contained God's word; that the word of God fully a entirely set forth our simple condition a our danger. If we believed that to be tru and honestly took our places before God guilty sinners, that was conviction. other words, I tried to explain to him th convictiou was the full persuasion of t mind that God's word concerning sin a sinners was true. That the deep agony a painful processes he had described we rather the result of flesh or carnal mi struggling with itself. And so of repentanc It was just changing one's mind with r ference to sin and God; taking God's si against oneself and God's thoughts inste of our own, which must and would lea without the dreadful process he so dreade to abandonment of the old life which th now saw to be wrong and hateful in Go sight. And so of faith. I told him it w taking God at his word concerning Jesus a his work. Saying "yes" to the Gospel a cordially accepting it. "God so loved t world that he gave his only begotten son," & "Do you believe that?" "Yes." "He di for sinners?" "Yes." "For you?" "Yes "He bore their sins in his own body on t tree?" "Yes." "Your sins?" "Yes." offers you, as a free gift, eternal life, which in Christ?" "Yes." "Do you want it? "Yes." "Will you take it from God his word that it is for you, just as y would take a gift from any human being their word?" "Yes." "And hencefor trust him as your Saviour and obey him your Lord?" "Yes." Well, I told hi that was faith, and just when he would gi up his processes and stop looking at the old flesh struggles and deal with God on h word, just so soon would he be a Christian

I fear he did not quite see it all, but said it was a new way of putting it, a that he would think about it; but that w not the way his "ole mudder was co varted," and he knew she was right. I fe that there are thousands of others who, to certain extent, accept God's word agai themselves and would desire and do des

be Christians; *but they "dread the pro-ss."* The truth is, that Jesus underwent l the dreadfulness of the process of human demption, that eternal life might come to with the whole train of unspeakable essings that go with it, as a gift; some-ing to be *received*, and not achieved. he work of the Holy Spirit, in conviction d regeneration, is not necessarily with mult and confusion. It is through the ord, persuading us of its truth and lead-g us to believe, trust God in Christ for our lvation. These things are written that Ye might believe that Jesus is the Christ, e Son of God, and that ye might have life rough his name." (Jno. xx. 31).—*New ork Independent.*

TWO RICH MEN.

TWO men have lately passed away from life among us (says the New York *Cen-ry Magazine*) whom we should have been ad to make immortal. William E. Dodge d Peter Cooper were conspicuous examples men of wealth using their wealth in pro-oting the wealth of others. They, in their vn manner of living, solved the problem of pital and labour. If all rich men followed eir example, and found riches to be only a eans of doing good, all envy, jealousy, and tred of the rich would fade from the hearts the poor, and society would be freed from e of its most vexatious annoyances and reatening dangers. But where one rich an appreciates the true use of wealth, a ndred regard it only as an instrument r luxurious indulgence and vulgar display, for miserly and meaningless hoarding. is this false use of wealth that loosens all e joints of society, and makes our future certain.

The reason why the two men we have med were fountains of blessing is to be nd, not in demagogism, by which a Tweed New York "politician") gives coal to the or, as a means to secure votes, but in a nevolence which seeks the welfare of others its end. Dodge and Cooper sought no ice nor worldly honours. They were too ble to be receivers. They lived on the gher plan of giving. They understood the aster's words, "It is more blessed to give an to receive." They had an exquisite light (such as the miser or spendthrift ver knew) in an economy of benevolence, d made it the business of their lives to inister to the wants of men. What to the ass of men would be self-denial, was to em the healthy outflow of a generous irit. To have these streams dried up is a lamity not only to those who were imme-ately benefited, but to the whole city, hich loses the force of these living examples virtue.

The great greedy crowd of money-getters re rebuked and bewildered when they saw e venerable man of fourscore and ten plan-ng how best to help the deserving poor. he weak creatures who make up fashionable ciety could not but get a glimpse of an idea at there were higher prizes than dog-carts d yachts, and all the paraphernalia of cial distinction.

Peter Cooper's energy was antipodal to at of certain other rich men in our com-unity, dead and living. The one energy me from heaven; the other came from a ry different place. The one infuses health to the community; the other poisons every-ing it touches. The one energy is modest d loving; the other is brass-browed as tan, and stirs up the fires of hell in the man breast.

To the youth of our city and country, the two benevolent lives to which we have referred have been a useful lesson. How many of these may have been brought over to the practice of virtue by these honoured names! How many young men, ready to start in the selfish life of the multitude, may have been checked by the discovery in these examples of a truer happiness to be pursued by a holier road!

The best sermon that can be preached on the subject of riches and their use is to point to these noble lives. They are facts, and not theories. They cannot be doubted or denied. They lived among us, and left the truth established concretely for the examination and admiration of all. They have made more glowing and striking the contrast between the pure joys of beneficence and the feverish excitements, jealousies, trickeries, dishonesties, and cruelties of the grasp for gain. Many theoretic nostrums are recommended for diseased society, but lives like those of Dodge and Cooper give health wherever their influence extends.

REMINISCENCES OF RAILWAY TRAVEL.

II.

ONE of the great privileges often enjoyed in railway travel is the sudden and generally unexpected discovery that you are travelling with a fellow-believer in the Lord Jesus. There is something very sweet in the *rapprochement* that at once takes place, and which is intensified by the thought that your intercourse is short and may never be renewed till "the coming of our Lord and our gathering together unto Him."

I had this happy experience in a journey to Liverpool some time ago. In the middle of the journey a man got in the carriage, of rough and weather-beaten appearance, but on looking closely at him, I discovered something in his expression that encouraged me at once to address him on the best things, to which he responded most heartily, and told me that he was a Sunday-school teacher, although a few years ago he had been, as he described it, "a drunken, swearing reprobate." This made me anxious to have an account of a conversion in which the grace of God had gained such a manifest victory, and he willingly gratified me, and I will give his narrative, as near as I can, in his own hearty words:—

"I am the captain," he said, "of a small vessel engaged in the salt trade, and I was on the Mersey when the dreadful storm occurred in January" (which I well remembered). "I was not far from the docks when I saw that my vessel had shipped so much water that it must go down, so hastily lashing myself to some spars, I stood at the helm as the vessel's head settled to go down, and in a few minutes was battling with the waves, till I laid hold of a rope which was thrown to me from shore, and was dragged out of the sea. Now I tell you, sir, it would take hundreds of volumes to record what passed through my mind in those few minutes; all my life came up before me, and I was obliged to pass the judgment upon myself that I knew God would pass. As soon as I got on shore I took the first opportunity of going to a place of worship, and there I heard of a Saviour who could save a poor lost sinner like me, and whenever I am at my home on the Sunday, I like to go into the Sunday-school and tell the children about Him." As long as our journey lasted, we continued to talk of Jesus and his precious blood, which could give peace to such a heavily burdened conscience.

This interesting fact of the suddenly awakened conscience, and its wonderful revelation of the sinner to himself, was again illustrated to me in a railway journey from London. I had spoken to a working man seated opposite, and finding him willing to converse, I related the above incident to show how surely we shall know ourselves as sinners, sooner or later, in this world or the next. "Well," said he, "I can confirm that man's story. I am a house painter by trade, and once fell from a scaffolding three stories high; when near the ground my clothes were caught by a large nail that was sticking out, and my life was saved, but while I was falling, my past life opened out, and I seemed to have a vision of all I had done." As the carriage was full of passengers, I could not enter freely into conversation, but I feared there had not been such a happy result as in the former case. I trusted, however, the revival of it would be blessed to him, as I found him very quiet and thoughtful for the remainder of the journey.

I trust the narrative of these incidents may be useful to evangelists and others, who are seeking the salvation of their fellow-men by leading them to recognise and appeal to the conscience, as well as tell the good news. Too often the conscience is slumbering even where it is not seared, and some appeal may be blessed to its awakening, as we see in the case of the Samaritan woman, who could only understand our Lord's gracious words in the light of a deep conviction of her own sinfulness.

J. R.

STRANGERS' REST, MARSEILLES.

THE work carried on here by Mr. C. Faithfull is well known to many of your readers. Large numbers of men constantly flock into Marseilles from the various coasts of the Mediterranean in search of employment, and their means are soon exhausted; without food or shelter their condition would be most miserable, were it not for the friendly shelter of the Rest. Here, from nine in the morning to nine at night, these unfortunates can sit quietly, and seek the knowledge of salvation from the large supply of Bibles and instructive books in various languages always on the large table. There I have seen, at various times, an ex-rabbi, two ex-priests, an artist, an interpreter, a seal-fisher, speaking; these, and innumerable poor labourers and mechanics, are most thankful to find a quiet shelter other than the wine-shops. This is the very place for Christian workers to look for poor lost ones; so many, reduced almost to despair as to this life, find here the open door to the Heavenly Home.

Mr. Faithfull's health having for some time obliged him to reside at Nice, he has recently felt it needful to propose that some Christian friends at Marseilles should form a committee to carry on the work more effectually, and to visit it regularly, and it is also desired to make some provision to prevent such a painful degree of starvation as occurs in some cases. A little money would sometimes enable a good workman to get employment elsewhere, and a fund to help in boat or railway fares, as well as for food, would be a great mercy for them. There are rooms and beds for those who can pay for them, and it is proposed to considerably increase this accommodation. Great numbers have to sleep in the open-air though there is a large hotel where 500 are received every night, and are not allowed to remain there beyond two or three weeks, so that others may take their places. I mention these particulars in order to show the peculiar need there is for the upholding and extension of such a work of mercy as this "Rest."

A Visitor.

CONVERTS AT EXETER.—During the last seven months, Mr. H. Wreford, a young Christian, has been holding Gospel services at the Royal Public Rooms here. The services have been well attended, especially during the last three months. Great blessing has attended the preaching, and large numbers have been brought to God.

Notes and Comments.

OUR London readers will observe that a party of young emigrants from Dr. Barnardo's Homes will be present at the Central Noon prayer-meeting, Aldersgate-street, on Tuesday next. The Doctor will give some account of the emigration department of the work, which is being rapidly developed.

Mr. Henry Varley has rendered good service to the cause of morals by his "Lecture to Men," delivered in January last in Exeter Hall, and since then in many towns and cities of the land. It has been published, and we are glad to note that a second edition has been called for, and is now ready, carefully revised. Young men should read its plain and practical statements on a subject upon which it is important they should be well informed, as deeply affecting their present and eternal welfare.

The result of the Dean of Westminster's appeal for money to purchase the site of a public-house has been the raising of upwards of £6000 in about three weeks. One donor has contributed the cost of the site, and the remainder of the amount raised has been placed in the hands of trustees for the erection of a coffee-palace and lodging-house for the poor of the district. For this purpose it is hoped further donations will be obtained. The site is in Great Peter-street, Westminster, where such a provision is sorely needed.

Miss Ellice Hopkins has been taking an eminently practical step by pointing out to a large and influential meeting of men at Plymouth, under the presidency of the Mayor, the advantages of securing legislation (for dealing with vice) similar to the Glasgow Police Act, to replace, in Plymouth and some other towns, Acts which there can be little doubt will be shortly repealed. Many of our readers are aware that the Glasgow Act is based upon the principle that vice should be suppressed, not regulated, and that the Act has been worked with highly beneficial results to that city. Miss Hopkins was received with much sympathy, and a representative committee was formed, comprising the Rev. Prebendary Wilkinson and other clergymen, a number of Nonconformist ministers, and some leading laymen of Plymouth. If action be taken on the lines suggested by Miss Hopkins, it will be a practical step towards the solution of a difficult and painful question.

The effect produced by the outbreak of cholera at Damietta upon the Money Markets of the world, and the complications to which it may give rise, furnish a striking illustration of the absolute dependence of human governments and arrangements upon a higher power. The wisest and most effective designs of men, involving the welfare of many nations, may be in a moment upset by occurrences over which man has no sort of control. It is well to calculate upon this when we are told, as we often are, that events predicted in the Word of God cannot possibly come to pass, or at least must take long ages yet to reach their fulfilment. The Eastern Question, so puzzling to statesmen and diplomatists, and upon which so many prophetic facts depend, would be easy of solution were He who orders all things according to the counsel of his own will, to take it into his own hands. It is certainly instructive to note the sense of insecurity, and general anxiety, which the epidemic just now manifesting itself in Egypt has produced.

What may justly be regarded as a public loss in the literary and scientific world, has occurred in the death of Mr. William Spottiswoode, President of the Royal Society, and head of the well-known firm of Queen's Printers. He was an eminent linguist, mathematician, and Oriental scholar, as well as scientist, and will be greatly missed from the Society over which he presided, as well as by the numerous employés connected with his business establishment, his relations with whom were of the friendliest and best. He was but fifty-nine years of age, but succumbed to an attack of typhoid-fever, by which he was attacked some three weeks ago.

In accordance with the desire of many eminent men of science, as well as a request preferred by a number of working men, the Dean of Westminster has consented to Mr. Spottiswoode's remains being interred in Westminster Abbey.

Only the day before, another distinguished member of the Royal Society also passed away, General Sir Edward Sabine. He, however, had reached the ripe old age of ninety-five years. *The Times* says of him that he holds high rank as a scientific worker, and his name will ever occupy a large place in the annals of science and the history of navigation. He was astronomer of the first expedition in search of the North-West passage, under Sir John Ross in 1818, and also of the second, under Sir Edward Parry in 1819—20.

According to Professor Sattler, of Munich, who has just published an essay on the chronology of our Lord's birth, we are five years behind the real date of the Christian era, and should write 1888 instead of 1883 for the current year. He has been examining some newly-discovered coins struck in the reign of Herod Antipas, and concludes that Christ must have been born in the 749 year A.U.C., instead of 754. This conclusion he tries to establish from the testimony of the Evangelists.

The treatment of the Criminal Law Amendment Bill by the House of Lords on Friday is not calculated to increase the confidence of right-minded members of society in the fitness of the House to deal with the subject. It is scarcely credible that one occupying such a position as the Marquis of Salisbury should support any amendments of the Bill calculated to lessen its power to deal effectively with the enormous evils it is intended to remedy. And yet his acquiescence in Lord Fitzgerald's proposal to reduce the age at which the law of England should protect young girls, unquestionably points in that direction. So also in the case of the Marquis of Bath, who moved the rejection of clauses dealing with the repression of houses of ill-fame, on the ground that they interfered too much with personal liberty; we should have thought that personal liberty to uphold and increase vice would have been a cause unworthy of so influential a personage.

The fairness of Lord Shaftesbury's proposal to make it as criminal an act for men to importune women and girls in the streets as the reverse would appear to be self-evident, but it was rejected by a majority of twenty-eight to eleven. Clearly it is not to our high places we must chiefly look for the redress of social wrongs. Culture, refinement, and rank are not in themselves to be relied on as aids in the work of repressing evil and establishing virtue in the land.

An American paper gives the followi recipe for killing a prayer-meeting. It worth notice by some of those to whom personal application will not be very difficu The spirit of dulness and paucity of atten ance which marks many church praye meetings is a fact calling for deep concer The practical cause may be frequently trac to such points as are here referred to; th are but too often exemplified:—

1. Forget all about it until the bell rings.
2. Come ten minutes late, and sit near the do
3. Drag the music. Slow, painfully slow sing is so appropriate for a dead prayer-meeting.
4. When the meeting is begun, wait for others speak and pray.
5. When you do take part, occupy about twen minutes.
6. Be sure and bewail the low spiritual condit of the church.
7. When the meeting closes, go out as fro funeral. You can speak with your brethren or stranger at some other time and place.
8. If you mention the meeting during the we tell how *dull* it was.

If this does not kill the prayer-meeting, s away entirely for six months or a year.

Lack of genuine interest and concern reference to the things of Christ lies at root of the depression and monotony by wh so many meetings for prayer are char terised. Earnestness in the Master's serv would soon cure the evils there is so mu reason to deplore. The Apostle's cha against some of those with whom he had do applies to many now, they "all seek th own, not the things of Jesus Christ." need to have our hearts and minds brou into closer union with Him, who when saw the woful condition of men, "wonde that there was no intercessor," and w loving heart Himself stood in the brea Were all Christians to "walk in love, Christ also hath loved us, and given Him for us," the spirit of prayer would s manifest itself, and prayer-meetings wo be the liveliest and most frequented of all assemblies.

There was no dulness in the Pare Prayer-meeting held in the garden at M may Park on Friday afternoon. Within hour more than twenty prayers were offe one after another requesting special sup cation for those dear to them. Joy praise mingled with earnest entreaty, as hearts were drawn with one consent to m their requests known unto God. Such m ings might be much more frequently with if there was but more directness freedom of expression aimed at in s assemblies. In many cases the metho conducting the meetings is so stereotype in itself to tend to the repression of all vig and warmth of heart.

The Monthly Letter of the Protes Alliance for last month calls attention book published in Dublin in 1879, under auspices and with the express sanction of Romish Archbishops and Bishops of Irel It is a translation of a work by the Rev Maurel, S.J., entitled, "The Church and Sovereign Pontiff." Its political influe may be judged of from the following cepts, which it lays down;—

(1) Kings are subject to the Ecclesiastical p in "temporal things;" (2) Popes have a dire well as indirect power to depose kings; (3) *have a right to withdraw subjects from the "su sion and obedience which they owe" to their ru* (4) *Popes may absolve subjects "from their oa fidelity;"* and (5) that faithful Roman Cath are forbidden to "have any connection wit excommunicated person denounced by na *either in conversation, letters, business, or ha tion.*

Dr. Croke said of this book, he "should like to see a copy in every house in Ireland." In the light of such teaching, who can wonder that priest-ridden Irishmen are disaffected, and constantly resorting to lawless agitation? What becomes, moreover, of papal assurances that Irish anarchy is not regarded with favour at the Vatican? The assurance comes too late, and is too much opposed to facts to have weight with Protestants whose eyes are open. Papal meddling with political affairs has been the source of untold misery in the world from the first of its introduction, and we do well to jealously guard against recognition of it in any form. The serpent has not lost its sting, nor the fox its cunning.

The French correspondent of *Evangelical Christendom*, always bright and hopeful, gives cheering news of the "Inner Mission," and other Evangelistic agencies in France. Speaking of the "McAll Mission," it says:—

The Church of the Oratoire, in Paris, was crowded on May 28 to hear M. Saillens give an account of his reception in America as Mr. McAll's colleague. Three new auxiliary committees have been formed in Baltimore, New York, and Boston, uniting with others already existing to form the national committee to help Mr. McAll, and having for President Mrs. Hayes, and Vice-President, Mrs. Garfield. A resolution of thanks to the Christian friends in America was passed.

The same correspondent, sympathising with the Salvation Army, reports a visit of that body to a small town in France, where the Christians had been for years complaining of the deadness of the Church and the increase of sin, and praying for a revival. When the news came of a threatened invasion of the Salvation Army, prayers went up that such a disaster might be averted. But they came. The Mayor granted the theatre, and the Sub-Prefect declared that if other meetings of the kind were held he would certainly be there, for it did him good. Our contemporary says that in Paris the meetings at Quai Valmy are numerous and quiet, and adds, what all our readers will be glad to read:—

All is done with order and sprightly propriety. If the Salvationists continue in this gradual adaptation of means to the aim they have in view—viz., the salvation of souls—instead of the importation of unnecessary foreign ways and means, they will succeed even as Mr. McAll has succeeded. Both have had to feel their way; and there is room for all, and a thousand more.

Miss Booth writes to us:—"Every step we have taken forward has been in the face of much opposition and the greatest difficulty; but the work is more encouraging than ever." She gives a case of a Parisian who had been a hard drinker and living the wildest life, who came with his companions to mock, but has "become one of the brightest lights" in that dark city, and is but one of many such instances.

"At no period," Miss Booth adds, "had we brighter prospects spiritually, but financially it is a most critical moment. £500 will help us to turn this difficult corner, and I cannot help feeling that if friends could only see what we are doing, and in the most economical way possible, they would gladly relieve us of this heavy burden."

Among the contributions to the fund raised for the relief of needy sufferers from the recent terrible calamity at Sunderland the Queen sent £50, and the Primitive Methodist Conference forwarded from South Shields, during its session there, the sum of £143, as a mark of sympathy with the bereaved.

Some of the American States continue to wage valiant warfare against the drink traffic. The State Senate of Illinois have just passed a bill to raise the price of liquor licences to five hundred dollars each. The promotion of temperance legislation in our own country is an object which cannot be too warmly supported. If agitation in this direction is wisely and strenuously maintained, the rapid advance of temperance principles in the land should exert a powerful influence whenever the next general election takes place.

A somewhat unusual act of Christian courtesy and fraternity was performed the other day by Rev. W. Sinclair, Vicar of St. Stephen's Church, Rochester-row, at the celebration of the first anniversary of his church, which was built by the Baroness Burdett-Coutts. At the luncheon, the Vicar had invited the Nonconformist ministers of the district to be present, and "the Church and ministers of all denominations" being proposed by Mr. Bartlett-Burdett-Coutts, Revs. Dr. Rigg, Dr. Hiles Hitchens, and Henry Simon responded. Such interchanges of sympathy and co-operation on the part of Churchmen and Dissenters cannot fail to be beneficial to the influence and work of both in their respective spheres.

It was a noble resolution to which David Livingstone came when he said:—

I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away, or kept only as by the giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution be imparted to me, so that, not in name only, all my interests and those of my children may be identified with his cause!

By such words as these "he being dead yet speaketh," his life having so abundantly confirmed their sincerity. Has every reader of this extract taken the same position? It is only what our Saviour asks of each one of his followers, and on the ground of his love to us, deserves as well as claims: "Ye are not your own, ye are bought with a price."

At a meeting held at Lord Granville's house the other day, a statement was made with regard to the Archbishop Tait Memorial Fund, which had reached the sum of £9800. Of this, £5000 has been set aside for a monument, £1000 has been absorbed by expenses of advertising, &c., leaving a surplus of £3800 for mission purposes. Of this, however, £1000 has been specially given in connection with the Bishop of London's Fund, so that less than £3000 remains for benevolent application. The object of the meeting was to hear the details of a plan proposed by the present Archbishop for increasing this amount, and employing it in establishing a staff of missioners, whose office it should be to penetrate the most Godless districts in every diocese, and by preaching, visiting, and arousing knots of people to work with them, seek to raise the masses from their spiritual destitution. His Grace said he believed this would be a true commemoration and pursuance of the aims of his revered predecessor. Earl Granville moved a resolution endorsing and commending this plan, which was unanimously adopted. It certainly appears to have in it the elements of great usefulness and adaptation to a desired end.

It is satisfactory and encouraging to learn that Sunday-school work is progressing rapidly in the East of Europe. The following facts remind us in how many ways the work of God is being carried on where we may least expect, and by instrumentalities raised up independently of the usual organisations for carrying on his cause:—

Sclavonia is an entirely new field, in which there is not a single church which the thousands of Bohemians scattered through the province can attend. There are no schools, pastors, or teachers; and such Christians as desire to hold on to their faith have been wont to assemble in the one room—study, dining, and sleeping room—of Mr. Horkey, at Ul Janik. This gentleman has for some time carried on a Sunday-school in the same place, and he sends many encouraging incidents of the offered and answered prayers of some of the children. The school has been temporarily discontinued on account of the terrible floods, which have rendered the country almost impassable.

"There are diversities of operations, but it is the same God who worketh all in all."

The Editor of the Philadelphia *Sunday-school Times* also says:—

Pastor Schubert reports great and rapid progress in Sunday-school work in Bohemia, giving detailed accounts of ten schools. That of Kraubschitz is divided into classes, and has eighty-six scholars, with twenty-two teachers, who are gathered into a preparatory class and instructed by the pastor, while the children read together the lesson they are to recite. The school of Roudnice has sixteen scholars and four teachers. There is a school at Turnu-Severin, Roumania, consisting of thirteen scholars and three teachers, in which four denominations are represented and six languages spoken—in some instances by the same children. The congregation numbers 150, and the school recently presented four candidates for confirmation. At Philippopolis there is an orphanage containing 100 of the children whose parents were murdered by the Bashi Bazouks; to these, copies of "Christie's Old Organ" were recently presented, and the next Sunday they marched in a body to the Sunday-school, which already contained 120 children, divided into regular classes.

The tendencies of French Republicanism in reference to God and godliness are by no means altered from what they were, though to some extent at present held in check. This is evidenced by the fact that the Prefect of the Seine, by an order dated the 23rd ult., abolishes the Hospital Chaplaincies from 1st July. The Archbishop of Paris, in a letter he has just issued, says, "This measure has been taken at the instance of the Paris Municipality, a body which makes a parade of its hostility to religion." He justly complains that while enormous sums are voted for the embellishment of theatres and *fêtes*, the modest sums which ensure consolation to the aged and afflicted should be thus withheld.

There is more life and activity in French Protestantism than many English Christians are aware of. It may interest some of our readers, who are not closely acquainted with such facts, to know that, independent of a number of good works initiated and carried on by individual effort, there are 119 religious or philanthropic societies in France connected with Protestant Christianity. These include, for instance, such as the *Société Biblique de France*, spending annually about £1600, and distributing several thousand copies of the Scriptures; the *Société Biblique de Paris*, with an income of £1100; the *Société des Missions Evangeliques*, with Missions in the Tahitian and Loyalty Islands, and in Zambesi, with an income of £12,000; the *Société Centrale d'Evangelisation en France*, supporting 360 evangelistic stations and two theological schools; and the *Société Evangelique de France*, which has just celebrated its jubilee. Let prayer be fervent for the Divine power to increasingly energise these and similar institutions, and crown their instrumentality with success.

For the Young.

THREE WAYS OF FILLING A COLLECTING BOX.

I.

I KNOW a little nurse who is full of pity for the poor children who are growing up like heathen in the streets of our large towns, and so she took a missionary box to collect money for them. She wants to send good men to see their parents and persuade them not to drive the children out into the streets, where they learn to lie and swear and steal, but to send them to Sunday-school, where these good men will teach them something better, and train them up to be God's dear children. In the summer-time, nurse is sent out to the farm-houses to get eggs and butter and such things for the house, and she takes her box with her always, and gets many a penny or threepenny-piece from the farmers' wives. When the squire comes down for the shooting, with a house full of servants as well as company, the box is taken up to his house and sent round. Other people could do something of the same kind if they had the same love for Jesus, and the same wish to save poor friendless children, that nurse has.

II.

I have a little girl who persuaded her father to let her call one of the fowls in the poultry-yard her own, and the eggs which this hen lays are sold for Missions. Suppose the hen lays ninety eggs a year, this would be 7s. 6d. for the missionary box. Last year Truey had 12s. 3d. in her box collected in this and other ways.

III.

I know a young groom whose master is a clergyman, and when they had a meeting for Home Missions the groom thought he must do something for such a good cause.

So he sat down and thought the matter over, and at last he went to his master and said, "If you please, sir, I want to take a missionary box."

"Very well, John," said his master, "how are you going to fill it?"

"Why, sir, I've been thinking that the men in the village go four or five miles into town on Saturdays to get shaved, and if you will give me an old razor, sir, and let me have the use of the saddle-room on Saturday evenings, I'll shave them all at twopence a chin and put the money in my box."

Of course the clergyman was delighted, and gave his consent as well as the razor; and so John shaves the twopences into his missionary box off the faces of his master's parishioners. Where there's a will there's a way.—*Our Highways and Byways.*

GOSPEL WORK IN FRANCE.—In the spirit of your article in your issue of the 21st, in which you suggest that Christians might usefully employ their holidays, I would acquaint any whom it might interest that I start on my annual tour among Gospel-workers in France early in July. I hope to visit Paris in time for the National Fête, and the great Breton Fête held at Auray St. Anne. In the interval I shall visit Orleans, Blois, Tours, Angiers, and Nantes; all of them of interest to Englishmen from their historic associations. The trip will close up by a visit to the Breton Mission and its workers, staying at their houses. I have no pecuniary aim, I share expenses with the rest; only to see these workers at their posts I am sure will enlist for them and the Lord's cause much sympathy. W. L. Lang, F.R.G.S.
56, *Ramsden-road, Balham, S.W.*

COLPORTAGE IN IRELAND.

A LITTLE company of friends met last week, by the kind invitation of Miss Tod, of Belfast, at 1, Lower Phillimore-place, Kensington, to hear details of the work of Christian Colportage in Ireland. Sir Thomas McCluer, M.P., who presided, said he could speak from personal knowledge of the good work that is being done by the Bible and Colportage Society. In these days, when so much evil literature is being scattered about, he thought such a work was of the utmost importance.

Miss Tod said she was glad to know that much sympathy was now felt by English people for the needs of Ireland; yet little is known of the real condition of the country. Education has spread largely over the island, but through the poverty of the people, many considerable places in remote parts are not able to support a book-selling establishment. An appalling account has lately been given of the spread of evil literature in London, and it has been stated that bales of papers and periodicals of the same pernicious and corrupting kind are regularly despatched to Ireland. To counteract this, and also to supply good reading to the people, religious and secular, the work of this Bible and Colportage Society is of incalculable value.

As one of the honorary secretaries of the Society, Rev. John Elliot, of Armagh, said the agents of the Society combined the offices of both the Scripture reader and the book hawker. None but those who have known Ireland in the past and know it now, can have any idea of the great strides that have been made in educational advantages amongst the poor within fifty years. Being now able to read, and having a taste for it, the people must have something good with which to gratify that taste. Mr. Elliot made the extraordinary statement that, taking the whole of Ireland, there are only about 530 persons engaged as publishers or booksellers or librarians, so great is the scarcity of books in many places. Many suitable men were willing to engage in this colportage work, and every door is open to their efforts, which are strictly uncontroversial. The sales made are of the most encouraging nature. The only difficulty in late years has been to supply the funds from which the agent is partially supported. It was a remarkable fact, that wherever a district of the country had been neglected in a moral and spiritual sense, the emissaries of murder and outrage have had full sway. On the other hand, where the influence of the colporteur has extended, the people have been exempt from complicity in these terrible crimes. Copies of the Douay Testament are being circulated by hundreds throughout the country.

Rev. Mr. Armstrong, who came from the very heart of the "disturbed districts" in West Ireland, and had lived there for thirty-seven years, said he could corroborate the statement as to the great increase in the spread of the Scriptures and good books. Notwithstanding the dreadful things that had been happening the Scripture readers and colporteurs have not been molested in the least by those who were hatching and committing outrages against society.

Mr. Stansfeld, M.P., said that on several visits to Ireland he had been favourably impressed by what he had heard of the work of this Society, and that impression had been deepened by what he had read and heard of it since. Many of the schemes propounded for the benefit of the Irish people were of a mixed character, but no possible evil results could arise in connection with the work of this society. Dr. Fisher spoke warmly of the native kindness of the Irish people, as he had himself experienced it. He thought the English people should take every opportunity of showing practical kindness to the Irish people. In response to this appeal Mr. Stansfeld offered £5 to the funds of the Society, and a visitor at the meeting (an American lady) gave £20, to extend over for two years. Others contributions were promised or handed in.

JEALOUSY.

LOVE eternal, full of glory,
Infinite, divine,
Drawing with a jealous yearning,
Human hears to Thine.

Longing with a jealous longing
For a vast return;
Shall our breasts be irresponsive
When a God's doth burn?

Shall we mete from meanest measure
Love in little dole,
When Thou pleadest for all passion
Of the ardent soul?

Nay, but Christ! we come to Thee
Laden with our love,
Come to meet the sweet grace flowing
From the Fount above.

Only jealous lest we be not
Jealous with our might;
Lest we serve Thee not delighted
With a whole delight.

Vain, and vile, the hearts that offer
Love, in language lame,
Yet the lip which praise upraiseth
Honoureth thy name.

O! Eternal God, accept us,
Make our zeal to be
Perfect, ere perforce we worship
When we look on Thee.

C. E. Howorth.

FLOWER GIRLS' MISSION.

THE Watercress and Flower Girls' Mission held its seventeenth anniversary on June 26 at the Foresters' Hall, Clerkenwell. About 700 women sat down to a good meat tea at six o'clock, after which the public meeting was held under the presidency of Lord Shaftesbury. Connected with the celebration was an artificial flower exhibition, a creditable result of the painstaking industry and artistic taste of the Flower Girl Brigade.

Mr. Groom, the superintendent, was able to report satisfactorily of the past year's work. The "Emily Loan Fund" had been a friend to many poor girls in time of need, and although nearly £3000 had been left since its establishment ten years ago, there had been but few losses. As an expression of gratitude for this loan-fund the flower-sellers presented Lord Shaftesbury with a timepiece. These girls were honourable, and desire to live upright lives. They are surrounded by many temptations, and it is a good thing they have a friend in Mr. Groom, who is well able to direct them where they can get strength to resist the many forms of evil which surround them. The spiritual good is the one great aim of the Mission, and of course this includes the temporal. By well-ordered clubs and classes an amount of work is done which must surprise any one who takes the trouble to look into the report.

The noble chairman, the Bishop of Bedford, Sir J. Whittaker Ellis, Sir Robert Carden, Sir E. Henderson and Rev. J. Rose, urged the claims of the mission very strongly. We observe from the report that out of £660 received £103 came from the workers in, and those who are benefitted by, the Mission. This of itself is no little encouragement to others to help. Mr. Groom makes a special effort to get hold of the *little* girls in the streets, and by teaching them in the home the artificial flower-making, and domestic work, alongside of the truth of the Gospel, they become respectable members of society, and many of them Christians. The address of Mr. Groom is 8, Sekforde-street, Clerkenwell, E.C.

HORNSEY BLUE RIBBON MISSION.—A twelve days' Mission has been held at Hornsey, in a large marquee. Major and Mrs. Evered Poole, assisted by Rev. J. Jeakes, Mrs. G. Reany, and others, are greatly encouraged by good attendances, and hope for great blessing on their effort.

Mildmay Park Conference,

June 27, 28, and 29, 1883.

WEDNESDAY MORNING, JUNE 27.

UNION WITH CHRIST, THE GROUND OF SECURITY.

PUNCTUALLY at the stroke of eleven o'clock, on Wednesday morning, 27th inst., Mr. S. A. BLACKWOOD rose in his place, and gave out to the crowded company in the Conference Hall, a motto for the three days: "Unto HIM shall the gathering of the people be." Then was sung this prayer-hymn, the composition of the late William Pennefather:—

"Jesus! stand among us
In thy risen power,
Let this time of worship
Be a hallowed hour.

"Breathe the Holy Spirit
Into every heart;
Bid the fears and sorrows
From each soul depart.

"Thus, with quickened footsteps,
We'll pursue our way,
Watching for the dawning
Of the eternal day."

The venerable Dr. Wilson, Vicar of the parish of Islington, led the opening prayer of the assembly, as he has done for many years past. With much unction and earnestness he breathed out thanksgivings for past blessing in connection with the Conference, and supplications for present need, and for rich showers of spiritual refreshment upon all the mission-fields of the world.

OPENING REMARKS BY THE CHAIRMAN.

Mr. S. A. Blackwood, before reading Psalm cxxii., said: It is a great privilege to bid you welcome to Mildmay again, and to know that it is not merely a welcome to Mildmay, but a welcome from the King himself to his own presence. He says "Well-come;" I trust that may be the experience of all present. He never bids us welcome without coming Himself to meet us. He comes as the Great High Priest over the House of God, after the order of Melchizedek, not empty-handed, but like him, bringing forth bread and wine. He bids us all welcome to seek Him—the weakest and the worst, the poorest as well as the richest, the most insignificant as well as the most prominent. May there be an echo in all our hearts this morning! What a comfort, as one looks on this sea of faces, and tries to reflect on the almost infinitely varied wants of every heart, that Jesus, in whom all fulness dwells, has a blessing for every heart. The Lord make us willing in this day of his power, to sit at his feet, to hear his word, and to receive it into our hearts.

Having read, and briefly commented on the Psalm, Mr. Blackwood said that no doubt there were varied motives in the minds of those present. Perhaps there were some, like the Jews of old, who came to the feast, not for the sake of Jesus only, but that they might see Lazarus. It is to be feared that we do not always come for the sake of Jesus only, but that we may hear this or that speaker, and see this or that friend. Not that we are to be debarred from deriving special benefit through these human channels, not that the Lord would denaturalise us, or take away the enjoyment of these great privileges; but let us be jealous in our gatherings lest such subsidiary objects take the place of the Master himself, lest we come to hear and see others instead of "for the sake of Jesus only." There were others spoken of on this same occasion—the Greeks—who came to Philip, and said "Sir, we would see Jesus." The object of their desire was not the resurrection man merely, but Him who was "the Resurrection and the Life." And to them the Lord spake words—the very subject that we have for our morning's meditation. If the desire of your heart to-day is to see Jesus, you *shall* see Him and hear Him. He will speak words of power, and grace, and life to your hearts.

Mr. Blackwood then referred in a few sentences to the change in the usual programme this year, by the omission of the subsidiary afternoon gatherings, on behalf of various forms of Christian enterprise. The reason of this change was that the minds of those attending the Conference might not be distracted from the worship of God and the study of his Word, that were the original and main objects of the meetings. The subject to be considered on this occasion, he said, might be considered very simple and elementary. But how needful it is in these days to go back to foundation truths. Many are unsettled in their minds, because, though trusting in the Lord Jesus Christ, they are not grounded in the truth, and are unable to give a reason for the hope that is in them. Thank God the foundations cannot be destroyed, but we do well to go back to them and see how we stand. He then read over the passages of Scripture on the programme that had been selected as suggesting the line of thought that might be taken with reference to the subject of the day—"Union with Christ, as the ground of our security. Thereafter the hymn was sung commencing—

"How shall we praise thy name,
Jesus, thou Lord of light?
We need the seraph's power,
We need the angel's might;
And yet the pardoned soul can tell
More than unfallen Gabriel."

God Seeking Union with his People.

BY REV. CHARLES A. FOX.

I can hardly think of any statement, however profound or precise, to convey the idea of "Union with Christ" more completely or forcibly than the old familiar words out of the Holy Scriptures — the lost sheep upon the shoulders of the seeking Shepherd. This is the union, dear child of God, that we have with Christ. There were two tracks when we stepped forth—the track of the lost sheep, erring and wandering, and the track of the Shepherd. As soon as they had once met, the lost one was placed on the very shoulders of the Shepherd, and there was only one track henceforth—one track homeward. We are not living our own lives, we are living Christ's life. He bears and carries us, and He will carry us right on to the end. We have one name, we have one nature, yea, we have similar wounds. His shoulder and breast are covered with the names of his people; even the very palms of his hands are written over with our names. But He also bears the wounds of the Cross. "These are the wounds wherewith they wounded Me, in the house of my friends." And as we bear the name of Jesus, we also bear his wounds, "always bearing about in the body the dying of the Lord Jesus." This is the true "fellowship of his sufferings;" we have mutual sympathy, He with our wounds, and we with his blessed wounds.

You may ask: How was it that the Holy Spirit could not be given until Christ was glorified? The answer seems to be this: The Holy Ghost cannot give an imperfect Gospel, cannot reveal Christ as crucified only. He reveals a full Christ, a Christ who has been crucified, a Christ who has risen, a Christ who has ascended, and who is on the very throne of power, mediating for his people.

I will say one word, first of all, as to God's intention or purpose, that there should be union between Christ and his people. It has been in the heart of God from the very earliest ages. In the first Gospel that God ever gave—*the gospel of promise*—we find this thought. God yearned to be in union with his children immediately after they had fallen, so He gave to Adam the blessed and wonderful promise: "The seed of the woman shall bruise the serpent's head." It was the promise of *power*. The next promise that God gave in this first Gospel of promise was when he met his servants as they came out of the Ark. It was a promise of *peace:* "I will not again curse the ground any more for man's sake." The third promise was that given to Abraham—the promise of the *possession* of the land. This was handed on from the one to the other. Moses took it and brought the people into the wilderness; then Joshua took it, and brought the people at last into the holy land of promise. In all these three promises we find that God was seeking for union with his people.

Take up the next Gospel that God revealed to man—*the gospel of precept*, combined with all those wonderful object pictures and types. The command was "Thou shalt love." Was not that God desiring union? In these wonderful pictures and symbols we have God revealing his love. What had the Tabernacle to say? This: "I will dwell with you, my people." What had the altar to say? "I will forgive you, my people." What had the laver to say? "I will cleanse you, my people." What had the candlestick to say? "I will illuminate you, my people." What had the table of shew bread to say? "I will associate myself with you, my people." What had the sacred veil, between the holy place and the holiest of all, to say? "I shall be one with you one day. On the cross of Calvary, when the crucifixion of Jesus, which is now hidden from your eyes, shall be fully revealed, I shall then have the fullest union with you, my people." What said that mercy-seat? "I will commune with you, and meet you here." What said the priest as to this union with Christ? He came from the sinner and walked right by the altar and the laver, right up to the mercy-seat, and there linked the sinner and the Saviour together in a bond of eternal peace. He said more. His breast, glowing with jewels, proclaimed that the love of God binds the hearts of all his people together on the one sacred heart of Jesus. What said the cloud and the pillar of fire? "I will guide you, my people." I know nothing in all Scripture more affecting than this, that when God turned his people back, because of their disobedience and unbelief, He himself should go before them; that He should lead them Himself all through the wilderness of the provocation. He could not be torn from them by any means—not even by the means of sin. Oh, child of God! this is the Gospel which reveals the unity of Christ with his people.

Again, we have a further Gospel in the Old Scriptures—*the Gospel of the prophecies*. What are they, but the assurance that when He sends them into captivity He himself shall be in union with them as their hope and joy, and giving them the victory?

Then in the New Testament we have the *Gospel of the person of Jesus Christ.* God becomes incarnate because He would be in union with his people. There was no poor sinner that He would not touch, such was his yearning desire to draw all men unto Him. In that person of Christ every foe that we have as sinners—sin, death, disease, judgment, and guilt—all have been fought and defeated. The world, the flesh, and the devil, were overcome by the Son of God for us. There is yet further, *the Gospel of the passion,* in which the Lord shows his deepest union with his people by his suffering and death upon the cross. After his death and resurrection there was *the Gospel of the spiritual presence,* when He loved to walk and talk with Mary and the disciples going to Emmaus, and the rest. Last of all, there was the grand *Gospel of Pentecost.*

Do we realise that this is the great desire of God—union with his people? Let me put it before you in this way. It was the sovereign grace of God the Father that procured it. It was the sovereign sacrifice of God the Son that secured it. It is the blessed indwelling of God the Holy Ghost that ensures it. God gave us as a gift to his Son. What a gift! We are in the covenant. "Thine they were, and Thou gavest them Me." We are chosen in Christ, blessed with all spiritual blessings in Christ, predestinated in Christ, accepted in Christ, redeemed in Christ, sealed in Christ. Everything is in Him. More than that, Christ himself hath secured it. He was not satisfied until He had come to the cross of death for us. He was in great haste about it. "I have a baptism to be baptised with, and how am I straitened till it is accomplished." It was on the cross that the real union of Christ and his people was begun. We are crucified together with Him, buried together, quickened together. I have often wondered how God the Father could quicken us together with Christ, the Holy One with the vile, the Spotless One with the sinner. We are raised up together with Him, and are seated on the very throne of God in the person of Jesus Christ. The Holy Ghost ensures all this to us. He reveals Christ to us. He worketh in us. He keeps us low down in the dust, in the place of death, teaching us that in ourselves we are nothing in the sight of God.

What are the *privileges* then of this union? They are very great. There is the privilege of partnership. Through our union with Christ we are possessors of the Divine nature. Our inheritance is secured. Our Representative has gone up to heaven, and impersonates us there before the throne of God. He has gone there to administer his own will. He left all to his people—his peace, his joy, his work. Now he has gone on high to administer that will, to see that his people have all his blessed possessions. He is there to sanctify us, sending down upon us the streams of holy oil. He is there that He may fill all things. Bring out your empty vessels to-day. There are 3000 here I suppose. Let each one empty the vessels and bring them out, so that all may receive of the great fulness that is in Christ and be filled. Let each bring a whole and an emptied heart, that each may receive a whole and a full Christ.

There is a further privilege through this union. We read in that wonderful chapter, John xiv., "Where I am, there ye may be also." There is oneness of place; but there is more: "Verily, verily, I say unto you, the works that I do shall ye do also: and greater works shall ye do." Oh, the unselfishness of God! He will not do "the works," though He has done "the work." He leaves his people to do the works. He wants the branches to bear the fruit. There is the grand Root Vine, standing outside amid the storms, the punishment and the wrath that we deserve; inside there are the branches, in the shelter and the warmth of God's own presence. On the branches hang all the fruit, the perfume, the beauty, the glory, because of the wonderful unselfishness of God. "The works that I do shall ye do also." What are they? The works of Christ were faith works, love works, and these his people may do. But these works were chiefly on the bodies of men. The Pentecostal works—works on the soul—are greater, and these his people are to do. What says the Master to us? "Roll *ye* away the stone." "Loose him and let him go." So we have our part in the raising of men from the dead. Another privilege that comes from this union is *life.* "Because I live, ye shall live also." There is but one life between Christ and us. Let there be no confusion between his life and ours. Let ours be but a manifestation of his, so that we may be able to say, "I live, yet not I; it is Christ that liveth in me." So shall Christ actually live out his life in all its fulness and freedom, through his own redeemed though sinful people. There is another blessed privilege—the fellowship of his sufferings. We are to become absolute manifestations of Jesus in this world of sin and sorrow.

We have glanced at God's purpose in this union, at the process of it, and also at some of the privileges. What is our experience of it? Why is there not more blessed experience in the Church of God of this Divine union? How is there so little of it in each Christian? Is not our experience a feeble and fluctuating one because we have not a full Christ in us? The first thing, in order to increase this blessed experience, is to let Christ in all his fulness into our souls. He stands at the door and knocks. Let Him come in and fill each heart to-day. Let Him take possession of the whole being—every department of it, every chamber of it. Let Him answer the door of your lips; let Him look through the windows of your eyes; let Him control your will; let Him be Head in his own house. Be entirely at his disposal: that is the highest life to live. *Be his,* not knowing what He will do with you. Let Him bid you, and then do the thing He bids in his strength.

This also will help you to a greater experience of Union with Christ—not only let Him in, but *let Him out.* I believe the Church of Christ has been for many centuries suffering from the fearful disease of the congestion of Christ, if I may so speak. They have not given out Christ. If you want a deeper experience you must allow Him to break your alabaster box, so that the house may be filled with the odour of the ointment. You must have Christ, not asleep in the hinder part of the vessel (though you have given Him the only pillow), but you must have Him awake and at the helm, even in the commonest things of life. You think you can manage your little boat yourself, but Christ has fallen asleep on purpose to show you that you cannot do without Him, even in the small things of daily life. He does not hire out his attributes; He works his own work in you and me. It is not that we get hold of one of the attributes of God, and work that out; He comes into us and does the work Himself. It is not driving out the evil by the power of a new affection; I would rather say it is driving out by the presence a new inhabitant. Let Him out. Let Him be seen. Do not shrink from it. The Church of God believes in the blessed privileges of the Gospel, but she does not reveal them. She is afraid to testify of them. She keeps them to herself. But we must give them out. We must not only admit the Christ, and submit to the Christ, and commit to the Christ, but we must also transmit the Christ. Let Him be revealed.

I believe there is a great tidal wave breaking over the Church of God. The rivers of the water of life are rising higher. I have heard it said of fishermen, that when they hear the roar of a tidal wave they get their boats ready, and as soon as it comes they will be carried away ten miles to sea without an oar or a sail. So let us yield ourselves to God in holy trust and confidence. The sap shall rise from the Root into the branches, and every branch shall bear leaf and fruit to the glory of God. The Master has come, and calleth for us. Shall we not respond? Shall we not arise quickly, and go with Him?

> "For oh! the Master is so fair,
> His smile so sweet to banished men,
> That they who meet it unaware
> Can never rest on earth again.
> And they who see Him risen afar
> To God's right-hand to welcome them,
> Forgetful stand of home and land,
> Remembering fair Jerusalem."

Shall we not then obey his call? This is a blessed opportunity; do not let it slip. Covet earnestly the best gifts. In a house not far from here I have seen a picture that is painted on the roof of one of the rooms. It is so high that one can only see a confused vision of colour. But underneath it there is a table with a mirror inlaid; if you gaze down into it you can see the picture brought out distinctly; every feature and every colour is given back in beautiful reflection. Let each one of us be mirrors, to receive the blessed image of God, to be conformed to the image of Jesus Christ, and to give back his features and attributes, so that we can say, "It is no longer I that live, but Christ that liveth in me." So shall we be like a sixpence lost in a shilling; you cannot take it out, and yet it is there. It is the same image and the same inscription—*Dei Gratia*—"By the grace of God I am what I am." Nay, there is something more, and better than that, "By the grace of God I am what He is."

The Basis of the Believer's Security.

BY REV. DR. MONRO GIBSON.

"There is no condemnation to them that are *in* Christ Jesus." "Whosoever abideth *in* Me sinneth not." "Blessed are the dead that die *in* the Lord." These three texts set before us comprehensively the security of the believer in Christ Jesus. The first guarantees peace with God; the second, purity of life; and the third, eternal joy. All are conditioned on Union with Christ, and that a union of an altogether unique and peculiar kind. No kind of personal union with which we are familiar could be described in this way. We may be united to one another in various ways, and by ties of different degrees of strength and tenderness, but we never speak of being *in* one another. We may be bound to one another by ties of association, of connection, or contact, but the relation indicated here is more intimate than any of these.

The first thing we have to do then, in order to deal with the great subject before us, is to try and understand as clearly as possible the nature of the relation on which our security is based.

The texts I have quoted are all from the latter half of the New Testament. This is no mere accident. Texts of the same kind might be quoted by the hundred between the one in Romans and the one in Revelation, but not in the earlier part of the New Testament. How is this? Why had our Lord so little to say about a matter so important? In the four Gospels the relation of Christ to his people is set forth in varied ways. He is the Teacher; they are disciples. He is the Master; they are servants. He is a Leader; they are followers: and so on. There are also tenderer relations referred to, "Whosoever doeth the will of my Father in heaven, the same is my brother, and sister, and mother." But you may read page after page of the Gospels without finding any reference to intimate relationship expressed by the preposition "*in* Christ Jesus." To this rule, however, there is one notable exception. I refer to our Lord's last words in the upper chamber, before his Passion, to be found in the wonderful discourse recorded by John. This word is brought into special prominence, but even here it comes in by way of anticipation of a coming time. The Saviour is looking forward to the time when He shall have left the world, and the Holy Spirit shall have come, and He says, "At that day ye shall know that I am in the Father, and ye in Me, and I in you." A most important utterance, though it seems to me it has received wonderfully little attention. The commentators, so far as I have noticed, pass it very lightly by, and I never remember to have seen or heard a sermon on it. Yet there it stands, the very first Scripture in which the great thought is introduced, of the Christian being *in* Christ.

From the way in which our Saviour introduces the idea, it is evident that the intimacy of this relation belongs to the dispensation of the Spirit. The words indicate a new way in which the presence of Christ was to be realised and experienced. As long as He was on the earth his presence with his people was manifested through sense. He was with them as they were with each other—sometimes together and sometimes apart. And his nearness or his distance made a very great difference to them. As we all know, they were strong in his presence; in his absence they were helpless and insecure. Now that his presence is to be entirely withdrawn, what would they do? No wonder that sorrow, and something akin to despair, filled their hearts at the prospect of the removal of that presence in which they had found safety and strength and joy. The substance of the comfort He gave them was just this: His presence was to be withdrawn in one sense and restored in another; withdrawn in an inferior degree, to be restored in a far better way; withdrawn in the flesh, to be restored in the Spirit; withdrawn as a human presence, to be restored as a Divine presence; withdrawn as a local and temporary presence, to be restored as an Omnipresence and a Perpetual presence.

Inasmuch as this is a matter of spiritual experience, known only to those who have received the Spirit, it is exceedingly difficult to speak of it in the words of ordinary speech. Hence the need of illustrations from the common things of life, in helping us to a right understanding of it. There is the use of the illustration of the vine and the branches, the appropriateness of which can be seen at a glance. The relation of the vine to the branches is not that of association merely, or of connection. The branch is not *with* the vine; it is *in* the vine. It lives the life of the vine. It is absolutely dependent upon the vital currents which come from the vine. So the life of the branch is not the branch's life; it is the life of the vine in the branch. So when our Lord says, "Abide in Me and I in you," He means, abide in Me as the branch abides in the vine, and as the life of the vine abides in the branches. An illustration frequently used by Paul is to the same effect. The hand is not *with* the body, but *in* the body. It lives only so long as it is in the body. So our position in Christ is like that of the hand in the body.

There is another illustration used by our Lord, which perhaps expresses more closely the point of view given by the words in which He introduced the subject at the first. It is suggested by the word "Spirit," which means breath, or air, and also by the simile used by our Lord in the passage: "The wind bloweth where it listeth. . . . so is everyone that is born of the Spirit." The nearest analogue in nature to the spiritual, as distinguished from the bodily presence, and to the Omnipresence as distinguished from the local presence, is *air*. It suggests the spiritual because we cannot see it. When it is still we cannot feel it; therefore it is possible to be surrounded by it and yet not to be at all conscious of its presence. Then, whither can we go from its presence? If we ascend to Alpine heights, or go into the deepest mines, it is there. If we take the wings of the morning and dwell in the uttermost parts of the sea, there shall we find it. Not only are we always in it, but it is in us. It is as necessary to our life that the air should be in us, as that we should be in it.

In all this we have a very helpful illustration of what the presence of Christ in his people is, under the dispensation of the Spirit. Now we know that He is in the Father. His human presence here on earth, as he veiled his glory in mortal flesh—that human presence is withdrawn from us. So far as our power to recognise it is concerned, it is merged in the Divine. Instead of a local and temporary presence, it is now an Omnipresence and a Perpetual presence. It is like this elemental air, which fills all things, and therefore the preposition *with* becomes inadequate to express the intimacy and interpenetration of the new relationship. There is one respect in which the simile fails. We know that the natural air is in us, and we in it, by necessity; those who are in Christ, and He in them, are there by choice.

Even with respect to this spiritual life, a parable may help us. God has given us many illustrations of spiritual things in the life of the lower creatures. Look at the history of the dragon-fly as an illustration of the point before us. It is born at the bottom of the water. For a considerable time it lives there, a narrow, low, greedy life; for this particular grub is said to be exceedingly voracious. It gropes about the submerged parts of aquatic plants, and lives on aquatic insects. It breathes the air only as other inhabitants of the water do, content to get out of the water such small quantities as manage to filter into it from above. So it lives in utter ignorance of any higher or better life, of any larger or more generous supply of the vital element by which it lives, until one day there comes a wondrous change. This cannot be better described than in the words of the Laureate:—

"To-day I saw the dragon-fly
Come from the wells where he did lie.

"An inner impulse rent the veil
Of his old husk: from head to tail
Came out clear plates of sapphire mail.

"He dried his wings: like gauze they grew:
Through crofts and pastures wet with dew
A living flash of light he flew."

The same animal as before: but, oh, how different the life! "Old things have passed away, behold all things are become new." And the change cannot be more comprehensively expressed than by saying that it now lives in a new element. Formerly it lived in the water; now it lives in the air. It is now dead to the water, but alive in the air. Its old grub life is gone; its new ethereal, heavenly life has begun. It is true that even when it lived under the water it could not get on without air; but it knew nothing about it: it simply took in so much water, and got the air out of it, which the water had absorbed.

And so, in the same way, even those that know not Christ, and have no experience of the power of his resurrection, are not independent of God whom Christ reveals. They are not conscious of his presence; and yet they could not live without Him; though they get from Him every breath they draw, they have no conscious relation to Him; in works they utterly deny Him,—are just as much strangers to Him as the grub living at the bottom of the muddy pool is a stranger to the glorious sunshine in the upper air. But when by faith we take hold of Christ, we are lifted out of the muddy pool, crucified with Him, buried with Him, and risen with Him. We are drawn from the waters of sin which have submerged us, and then we not only owe our life to God, as all along in a dumb unconscious way we have done, but now we know that we are in Him, living a new life in a new element; bathed in the sunlight of his presence, surrounded by the fresh breezes of his Holy Spirit—a life which is no longer bound by the narrow element of a little muddy pond, but which stretches out on all sides to the dim horizon of indefinite distance and possibility. When bounded at all it is by the everlasting hills, over which, as over all other, is spread the infinitude of God's glorious sunshine and sky.

And how different the temperature! There was, indeed, power to sustain life, such life as there was in the air which was mixed with the water, but there was no generous and genial warmth in it, and these gill-breathing animals are a cold-blooded race. But how different the upper air, air that is warmed by the rays of the glorious Sun of righteousness.

And the light! How different it is. Here again we have a favourite illustration, both of our Lord and his apostles. The light of the world, which seemed to go out on Calvary, has been rekindled in the heavens. He who descended into the lower parts of the earth has now ascended above earth's horizon, as the Sun of righteousness with healing in His wings. Have you observed the force of the beautiful metaphor which the prophet Malachi employs in the last words of the last Old Testament promise? What wings? They are the wings of the Holy Dove, the other Comforter whom He promised to send. How beautifully expressive is the sacred emblem. Christ Himself is the Sun, now exalted in the heavens. The Holy Spirit is the light, which streams perpetually from Him. The sun in the sky has its local presence in one particular place in the heavens, but light is by no means confined to that spot; with those wonderful wings it fills every bound of space, wherever its rays are not cut off by intervening obstacles. So, too, the Sun of Righteousness has His local habitation in the highest heavens, and yet is not confined to it; by his Holy Spirit He is present everywhere, except where He is shut out by barriers of wickedness erected against Him, or excluded by soul windows fast closed within, by those who love the darkness rather than the light.

"At that day shall ye *know* that I am in My Father." How do we know that the sun is shining in the heavens? Only by the light that streams down from it and reaches our eyes. In the same way "No man can say that Jesus is Lord, but by the Holy Ghost, or, as it is in the Revised Version, "No man can say Jesus is Lord, but in the Holy Spirit." "At that day ye shall know that I am in My Father." "And yet in Me." On a bright but chilly day in early spring you see your friend walking on the shady side of the street, as some will do; you call over to him, "Come and walk in the sun with me." The sun is many millions of miles away, yet you speak of being in it, and walking in it, when you are bathed in the light and warmth continually proceeding from it. In the same way are we in Christ, when we are surrounded by the gracious loving presence of his Holy Spirit. So "Ye in Me."

"And I in you." Not only must the light be around us, but in us, before we can be said to live in it and walk in it. A blind man is surrounded by the sunlight as any one else is, but he does not live in it; he does not walk in it; he cannot enjoy it. Why not? Simply because it is not in him. We must have eyes; and these eyes must be opened to receive the light into the body, so that we may live in it, and walk in it, and enjoy it. And in the same way must the eye of faith be opened to receive the heavenly light into the soul before we can even be aware of its presence; and it must be kept open in order that we may "walk in the light, as He is in the light." Christ must be in us by his Holy Spirit, in order that we may live in Him.

Such are some of the views given us in the Scripture, of the nature of that union with Christ in which is found our security, our strength, our fruitfulness, and our joy. And now it would be in order to show that in this union, and in it alone, are to be found our security from condemnation, from sin, from death, and from all fear of evil. But the subject is too large to be gone over in one single address. I therefore leave out these points, hoping the subject may be followed on these or other lines by those who come after. Meantime may the Lord fulfil to all of us these precious words of his: "At that day shall ye know" (not only be in Christ, but know it) "that I am in My Father, and ye in Me, and I in you." This is the only ground of our security, as of our strength, and fruitfulness, and joy.

WEDNESDAY EVENING.

The proceedings were opened with the singing of the hymn,

"And may I really tread
The palace of my King?"

Pastor Theodore Monod offered prayer. The 96th Psalm was read in alternate verses by the men and women present.

Judicial and Vital Union.

BY REV. CHARLES GRAHAM.

There are two senses in which the believer is one with Christ. He is one with Him *judicially*, and he is one with Him *vitally*. By his judicial union with Christ he has righteousness and perfect acceptance with God. By his vital union with Christ he has the life of God, and he has an inception of the holiness and the grace which qualifies him for fellowship with God and fits him for the service of God.

Pardon and righteousness always go together, and both are expressed in Scripture by one word —*justification*. In justification there are no degrees. The babe in Christ and the father in Christ are equally justified and equally accepted. When we believe in the Lord Jesus his death is attributed to us. God looks upon us as having died in our Surety, as having paid sin's penalty in the death of our adorable Representative. Therefore you read in the 6th Rom. "He that is dead," —or more properly, he that died,—that has died in his Surety, his Substitute, "is justified from sin." Standing in this judicial union with the Lord Jesus, we are invested with the righteousness of Jesus, who of God is made unto us wisdom and righteousness. David describes the blessedness of the man to whom the Lord imputeth righteousness, and righteousness without works, saying, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not sin." David describes the righteousness of such a one, and he shows us that where God does not impute sin there he always imputes righteousness. The righteousness of Christ is the righteousness of God. "He (says Paul, in 2 Cor. v. 21) was made sin for us, who knew no sin; that we might be made the righteousness of God in Him." Why does he say, "the righteousness of God"? He had told us in the 9th verse that God was in Christ reconciling the world unto Himself. Therefore the righteousness of Christ is the righteousness of God, and the righteousness of God is unto all and upon all them that believe. The Jew rejecting God's righteousness went about to establish his own righteousness, and so did not submit himself to the righteousness of God, for "Christ is the end of the law for righteousness, unto everyone that believeth."

On this subject of righteousness and acceptance with God on the ground of it, Scripture is most dogmatic and most exclusive. It unequivocally declares there is salvation in none other than the Lord Jesus, and if men reject that foundation-stone that God has laid in Zion, they exclude themselves from salvation, and from the kingdom of God. "There is none other name under heaven given amongst men whereby we must be saved." Therefore it is the Holy Scripture pronounces the awful sentence, "He that believeth not shall be condemned." The security of the believer in Jesus is just as complete as his acceptance. "Who shall lay anything to the charge of God's elect? It is God who justifieth; who is he that condemneth? It is Christ that died, yea, rather, is risen again, who is at the right hand of God, who also maketh intercession for us." The apostle in that connection shows us how God has acted on a plan, the plan which (we speak with reverence) He, speaking after the manner of men, formed for Himself from the beginning. Whom He foreknew them He foreordained, called, justified, glorified. Therefore the apostle asks, "If God be for us who can be against us?" All the powers of earth and hell marshalled against us cannot affect our standing in Christ, and therefore cannot affect our eternal security. But we have, first of all, to ascertain on this point that we are *in Christ*, that we have believed in Him as God's provision for us—the all-sufficient provision, but the only provision by which we can obtain acceptance with an infinitely righteous and holy God.

The believer is not only *judicially* one with Christ, but he is *vitally* one with Christ. "God, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ—by grace are ye saved—and hath raised us together, and made us to sit together in heavenly places in Christ Jesus." Now we are representatively raised—representatively risen. We are in Christ before God, just as the twelve tribes were represented on the breastplate of the High-priest when he went into the Most Holy Place—into the presence of the Shekinah glory. But then our vital union with Christ is real. We are representatively in Him by resurrection, his resurrection; but we are vitally in Him here, while we live and walk upon the earth. The spirit that quickened the sacred body of Jesus in the tomb of Joseph has quickened every believer with the life of the Lord Jesus. We are one with Him in the unity of life.

We have *four symbols* given us in Holy Scripture of this union. In Ephes. v., the Apostle tells us that the union between Adam and Eve was the foreshadowing of the union between Christ and the Church. God cast Adam into a deep sleep, a supernatural sleep, the same as that into which He cast Abraham when the smoking furnace and burning lamp passed between the divided sacrifices; and out of the living substance of Adam God took Eve. When Eve was presented to Adam, he could say, "this is now bone of my bone and flesh of my flesh." Christ slept the sleep of death that we might receive quickening—life eternal from Him; and such is the union that Paul can say, "we are members of his body, of his flesh, and of his bones." We are as truly one with Christ, as Eve was one with Adam, but in an inconceivably higher degree. They were one *flesh*, but he that is joined to the Lord is one *spirit*. It is a spiritual union. It is a union of life, but it is divine life. It is the life of Jesus in the believer.

We have another symbol of this in John xv. —the branches in the vine: "I am the vine, ye are the branches; abide in Me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me." Notice that our abiding is union. The union precedes the communion. The abiding is the abiding of faith and the obedience of faith. It is the abiding of union. Whatever arrests the vital sap flowing from the stem to the branch prevents its fruitfulness, and whatever interferes with our union with the Lord Jesus prevents that grace that comes from the union—from the fountain with which we are in vital connection as well as judicial connection.

We have another symbol. We have the head and the members, Jesus the Head in heaven; we his members here upon the earth. By one spirit are we all baptized into one body, and have been all made to drink into, or of, one spirit. Baptized into one body, united to the Head, we are united to the members. All the members of the natural body have one life. All the members of the spiritual body have one life and by baptism into the body—the baptism of the spirit—we are partakers, in common with all the members, of the one life of the glorified Head in heaven. Just as the head rules the body and our sensibility and motion come from it, so all spiritual potency, all spiritual perception, all spiritual sensibility, come from our Head in heaven ministered to us by the Holy Spirit. There is this failure in the symbol. The members of the natural body are not in immediate union with the head. The union is only intermediate, but every member of the mystical and living body of the Lord Jesus is in immediate union with the head, and so we can draw directly, and most directly from Him, and thus are qualified to minister one to another and to do and suffer the will of the Lord upon the earth.

The fourth symbol is an ideal one. It is the Apostle Peter who gives it to us. He travels beyond the province of nature and he imagines a symbol in order to illustrate this great truth. He imagines a foundation laid that possesses vitality, and then he looks upon stones that are dead in themselves touching that living foundation and becoming instinct with life. Jesus is the foundation-stone that the Father's hand has laid in Zion, but it is a living foundation, and we dead stones from the quarry of nature are brought by faith into contact with it. We are vitalised and we enter into the unity of the spiritual building—the temple that God is constructing to be the habitation of God and his Christ by the Spirit to all eternity. Just as Eve possessed the life of Adam, and, therefore, the nature of Adam, and as the branch possesses the nature of the stem and the root, and as the member possesses the nature of the head, and this quickened stone the nature of the living foundation, so every believer is a partaker of the Divine nature. The child partakes the nature of the parent. If we have the life of God and of Christ in us then we have the divine nature. We are new creations, and the speciality and the glory of that new creation is that it is a new creation in Christ Jesus, in union with Him, and so partaking of his nature. There is a *mutual indwelling* here—God in the believer and the believer in God. Just as we heard in the morning—we are in a vital atmosphere, and the vital atmosphere in us. It is a mutual indwelling—God dwelling in us, and Christ dwelling in us by the Spirit of God Himself, our element and our aliment—the element in which we live, the aliment which sustains us.

Now, it is easy to see that, arising from this there must be necessarily the security of the believer. Faith is the subjective, the experimental instrument, if I may so say. It is an awkward word, I admit, but it is what divines call the *subjective* instrument of our salvation. But there is an objective. There is an external instrumentality, that is, the Word of God. "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth." Just as the seed from which our new life is born lives and abides, so does the life which springs from it. We have said that we are quickened with the resurrection life of the Lord Jesus. He that is raised from the dead dieth no more; death hath no more dominion over Him. It cannot touch the Head. It cannot touch the members, because the life of the Head is the life of the members. Standing in the righteousness of God we are necessarily loved with a love (we speak it with reverence) with which God cannot love any other creature. Angels stand in the righteousness of their creation; believers stand in the righteousness of their redemption—that is, the righteousness of God. God sees us judicially and vitally in his Son. He loves us accordingly. He loves us with a love that we never appreciate in time and it is a question if we will ever fully appreciate it in eternity. That gives emphasis to the words of the Apostle—"What shall separate us from the love of Christ? Shall tribulation, persecution, peril, famine, sword, height, depth, angels, principalities, powers, things present, things to come, life, death, any other creature? "I am persuaded," says Paul, "they shall not be able to separate us from the love of God which is in Christ Jesus our Lord." I do not think anything could give stronger emphasis to that statement than the perception of that love wherewith God has loved us.

There is one mistake that I often make and I dare say other believers have fallen into and that is to confound the standing and the state. Trusting in Jesus our standing is complete. It is as complete as the standing of Abraham, Isaiah, or Paul. It will never be more perfect in eternity than it is this moment for to all eternity we will stand on redemption and we stand on redemption now. Now that is the great objective reality; that is, Christ and his work external to me. Let me not mix up my own feelings, my failures, my deficiencies, with the work of Christ, and transfer my errors, mistakes, and failures to the foundation on which God builds me. Do you not see what a pernicious error it is, and what a dishonour to the Lord Jesus, to project upon Him my failures and deficiencies, and regard my standing as imperfect because my experiences and my state are imperfect. Let us look to God by his blessed Spirit to bring the state into harmony with the standing, but let us never confound the two things. Let us rejoice that God has placed us on his own eternal foundation, for nothing can move us from that basis on which He placed us except our own unbelief; and that can only do it in our apprehension if we are real believers in the Lord Jesus. Oh, that God in his infinite mercy may grant us to have that life that He has given to us by Jesus, more abundantly, even that rich abundance which He intends us to enjoy in Him.

Prayer was then offered, a hymn sung; various requests for prayer were read out by Mr. J. B. Mathieson.

A Sevenfold Union.

BY MR. RUSSELL HURDITCH.

After one or two prefatory remarks referring to the previous addresses of the day, he said: In the North of England a week or two since, I was asked by a well-known Christian what was the subject fixed for the next (this) Mildmay Conference. I replied that it was a very glorious subject—the one of Union with Christ. Said he, "Don't you think they might have a subject more practical and begin to confer on Christian honesty, Christian earnestness, and Christian work?" That remark was doubtless made in all sincerity, under the conviction that Christians, most of them at least, fall very short of carrying out in detail, in every day life, the glory of that character which they bear, if linked with the ever glorious Son of God. It is perfectly true that the professing Church fails to realise, fails to enter into, the true character God has imparted to her, fails to comprehend the glory wherewith she is called, fails in integrity, in truthfulness, in self-surrender, in downright consecration to God. But how is this? Is it not because she fails to comprehend the character of the calling wherewith she is called—the glory that God has attached to that calling, and the wondrous prospect that awaits the child of God? Failing to understand our true character, our true calling, the dignity and hope of that calling, we fail in detail practically to manifest, in everyday life, as we ought and as we would, the true character of the children of God, the Bride of Christ.

We have need to ask ourselves: Are we really believers in the great facts that have been brought under our notice in the Word of God, and through the ministry of his truth? Do we realise this union as God would have us? Do we realise that we are the millionaires we are, and not like beggars, or like those whose income is limited? Surely there is no standpoint, rightly, between downright Christianity and outspoken infidelity; but, some way or other, in the Church of God we try to make a middle path. If we did but enter into the great fact that before the cross, before creation, before the light shone upon this world, God had laid the great foundation in "the Covenant ordered in all things and sure," of that great union that we have been hearing about, and which it is my earnest prayer I may comprehend as I have never before done; then we should all pray that we and every child of God might enter into the glory, and dignity of the glory, that has secured such a union as has been the subject of our meditation to-day.

I ask you solemnly before God and in the light of heaven, as I charge my own soul with the question—Do you realise these Divine facts? Do you enter into the glory of such a union, or do you listen to this repetition of it as simply so much doctrine that is found in the Book, and not as facts in which you are intimately concerned, and with which you are identified, and will be throughout eternity? Ye are the sons and daughters of the Lord God Almighty. As He has said, "I will dwell in them, and walk in them. They shall be my people, and I will be their God, saith the Lord." Have we ever risen to the dignity of this, or have we been retailing it out as the doctrine of the Book or the schools, but not as the doctrine that burns in our own souls, separating us from all that is unclean, and worldly, and grovelling, and that implies spiritual incapacity to enter into the magnificence of the stupendous facts that God has declared in his precious Word. These are truths, or they are mere fiction. They are the revelations of the Book or the mere dogmas of men. Have we not lived as if they were the latter, and not the former?

Look at the unevangelised world with its countless millions of perishing heathen, and ask yourselves, as I ask myself: Wherein is the secret, wherein is the cause for all this? Surely because the Church has failed to understand how she has been saved and called with a holy calling, and lifted from the dunghill and put down among the princes, brought from the far-off land and made nigh through the blood of Christ. We are in Christ; in Him, who created the heaven and the earth; in Him, the dwelling of his Father's heart, the brightest jewel in heaven, the only begotten of the Father; in Him, who said, "All power is given unto me in heaven and earth;" in Him who, to-day, lends glory to the throne on which He sits, fills heaven with the splendour of his person and the glory of his name, and shall yet fill earth with his praise and hell with his fear; in Him before whom all who people heaven to-night fall prostrate and cry, "Worthy is the Lamb that was slain; unto Him be glory, and honour, and power, and might, and majesty, and dominion, for ever and for ever." We are in Christ, and if any man be in Christ, he is a new creation. Of such we read: "As He is so are we in this world," a string of monosyllables that God has given for the babes to wear as well as for the fathers in Christ to enter into. That is not all. We heard of the communion and intercommunion. We are in Christ and Christ in us. This is past comprehending, that the blessed Son of God should find an inheritance in us and live and dwell in us, and yet it is so. In Colossians i. we are reminded that it is "Christ in us the hope of glory."

This union is by *covenant*—"the covenant that is ordered in all things and sure." It is written in the documents of heaven. There have been covenants the documents recording which are mouldering in the cellars of the Parliament House or elsewhere; but this one is "ordered in all things and sure," and will never perish. Many a covenant made by the Cabinets of earth is now not worth the paper upon which it is written. Not so the covenant concerning his Church, and between God and his people. Because a covenant, we are secured by Him who has made that sure covenant that will never pass away. We are his by *promise* also. We read in Galatians: "In thy seed shall all nations of the earth be blessed," and that promise can never fail. We are his in the third place by *oath*. God has sealed his promise with an oath (Heb. vi.). The oath of God binds us to Him for ever. This union is also a union by *gift*. A Son was given, and the Eternal Father is given in the Son; we are given to Christ—a threefold gift. Christ given for us, the Holy Spirit given to us, and we given to Christ, and his by the gift of God. How sweetly did Jesus utter those words: "Thine they were, and thou gavest them me," —and we, beloved friends, who possess an interest in Christ, and have Christ in us —have we not received Him as God's free, spontaneous, gracious gift? We are his by *blood*. That union is secured by the precious blood of the Lamb: "Ye that were far off are made nigh by the blood of Christ;" and that blood sprinkled upon our consciences, that blood sprinkled upon our hearts. Do we realise that herein are our hearts sprinkled, that the blood of the precious sacrifice has been shed for us, and that we have been sheltered, bought, redeemed, and cleansed by it, and thus are united to Him who has died, the just for the unjust, to bring us to God? We are his by *the Word of Truth*, by which we have been begotten. Mr. Graham reminded you of this—"born again of the incorruptible seed which is the Word of God." We are, lastly, united to Him by *the indwelling Spirit* which He has given to us, the Holy Person, the third person in the ever-blessed Trinity, dwelling in us, as well as re-creating us, leading us to cry, "Abba"—dear Father.

Let me ask which of us realises this great fact —a sevenfold union? Ours by the covenant, by the promise, by the oath, by the gift, by the blood, by the Word of Truth, by the Holy Spirit. Surely here is the great mystery repeated over again of Him who dwelt in the bush, and yet the bush was not consumed. So in Christ we see the glory of the Godhead dwelling in the human body, yet the bush not consumed. So in us the glory of this divine life, of this indwelling Christ, of Him who dwells in us, shining away and burning away, yet the bush not consumed. Surely this is a union that can never be broken, and all this within the veil; a union brought about within the veil, not in the outer court of worshippers, but, the veil being rent, we come in. Do we know what it is so to live there, and so bathe in the light, and so rejoice in the glory, that we go forth as those whose faces have caught the light of that glory, as the face of Moses did, and shine out the light that shone in Him?

Then there is our security from judgment, from death, from the dominion of sin, and from the power of the devil. Do we realise this too? Security against all the attacks of the adversary because we are all in Christ. Security from the dominion of sin, as we let Christ reign in us. Security from all the power of death, so that, as a dear, dying saint at Willow-park said, "How beautiful it is to die!" Henry Bewley, dying in the same house, said, "It were worth thirty deaths to see my Lord. Lay nothing black upon my bed; white is the colour befitting a conqueror;" and yet that was the language of a saint, who, through even his long life, had some fear of death. The child of God is secure against all the shafts of death, for he can look it in the face and say, "Oh, death! where is thy sting! oh, grave! where is thy victory! Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Thus secure, we are also secured in entering into the magnificent possession of Christ, in the possession of the wealth of his resurrection, life, and vast possessions. Are they not expressed in that single "All things are yours, for ye are Christ's, and Christ is God's"? All this is secured in order that we may be possessors of this magnificent inheritance, and that we may now enter into all the glory and wealth of this inheritance to use it for God and his glory.

This security brings us peace, peace at the Mildmay Conference, peace amidst the perplexities of life, peace when the purse is empty and when otherwise all would be unrest, peace which leads us to rejoice even when there is no herd in the stall, when there are no figs upon the tree, and when the outward circumstances are dark. Security, too, in order to joy. How few joyful Christians there are! We seem to want to do as the little girl did in America, when she put out a spoon in the sun. She was asked why she had done that, and she replied, "I have just taken a spoonful of sunshine!" We ought to live in the sunshine of this Divine union.

That will lead us to see that this union is in order to Christian fruitfulness in service for Him. We should stir our souls to a more abiding communion, in order that by his grace we may be fit instruments for Him to use. You remember how Duncan Mathieson one day went to visit a dying Christian, and she said, as he asked her to give him a dying message, "Yes, I will give you a message; remember, that thou art a polished shaft, but remember that a breath can spoil you." We who are in all the enjoyment of this Divine life, and who are near and dear to God, may be easily spoiled for Christian fruitfulness.

Sin, if it is allowed, will check the outflow of the fulness that is in Christ, and render us unfit for the work. The little foxes spoil the grapes, and a dead fly causes the apothecaries' ointment to send forth an ill savour. Should we not then come with deep humility and full confession, asking that by God's mighty grace every blot may be erased from the epistle, and every breath taken from the polished shaft, and every little fox prevented from spoiling the grapes, and every fly destroyed that would cause the ointment of our Christian life to cast forth an ill savour. With three thousand men and women, sons and daughters of the Lord God Almighty, filled with the Spirit, linked with the risen Saviour, in union with the Son of God—who shall tell what the outcome to London shall be, and what the outcome to the whole country shall be? China, India, Africa, and the islands of the sea shall feel the mighty outcome of a night and day's consideration of this wondrous subject, of which we shall never sound the depths.

THURSDAY MORNING, JUNE 28.

UNION WITH CHRIST, THE SECRET OF POWER.

A crowded gathering again assembled in the great hall, Mr. Blackwood presiding. The proceedings began with "a song of praise and holy worship"—

"Holy, Holy, Holy! Lord God Almighty!
Early in the morning our song shall rise to Thee."

Rev. H. Webb-Peploe led in prayer that the meditations of the day might carry a blessing with them to every soul.

CHAIRMAN'S REMARKS.

We begin this morning where we left off yesterday. Where was that? "Union with Christ the Ground of Security." If we were permitted to examine the foundation again, thank God, we have not got to lay it again. It is laid, thank God, for all eternity. Do we begin where we left off yesterday? Where did you leave off? Are you ready to begin on the ground of a perfect salvation in the Lord Jesus Christ? Can you start there this morning? May God bring us into vital union with Him as the ground of our security.

What a oneness that is! What a perfect union, like the breastplate upon the high priest's ephod (Ex. xxviii.), bound to it with chains of gold, bound to it with laces of blue, that it be not loosed from the ephod—type of the resurrection glory of our Great High Priest. What a union! We heard wonderful illustrations of it yesterday. Did you ever notice that one, borrowed from another of God's creatures, in Job xli. 15-17? "Shut up together, as with a close seal. One is so near to another that no air can come between them. They are joined one to another, they stick together that they cannot be sundered." What is true of the leviathan's scales is still more true of the union of the Lord Jesus Christ with his people. The one is so close to the other that no one can come between them. We cannot imagine a closer union than that.

And all this union for his glory, and for the profit, happiness and strength of his people. One friend, speaking this morning in the early prayer-meeting, reminded us of three things that resulted from the nearness of Joseph to his brethren. He said to all of them "Come near to me I pray you." One result was that he kissed them with the kisses of his mouth; another was that "his brethren *then* talked with him;" and the third result was that he abundantly satisfied all their needs. And what provision there is for us in Christ! When he gave some crumbs from his table to the Syrophenician woman, what were they? The casting out of a devil from her child! If the crumbs are so great, what must the whole loaf be? "Eat, oh friends," He says, "and drink, yea, drink abundantly." If we each get a good-sized crumb to-day, let us break it, so that we may share it with others.

What is the indispensable condition of this nearness and a participation in this provision of his house? Another friend, who spoke in one of the rooms this morning, reminded us that the great condition of answered prayer, and of communion with the Lord, is the determination to put away all evil. If we are to enter into this great secret of God, we must not be harbouring any secret thing of which He disapproves. Eliphaz said a true word to Job (chap. xv. 11), though perhaps it did no apply to Job: "Are the consolations of God small with thee? Is there any secret thing with thee? Why doth thine heart carry thee away? And what do thy eyes wink at?" If any of us are not enjoying fellowship with God, if we are not sitting under his shadow with great delight, if we are not experiencing the power of the Holy Ghost in our lives, is it because of indulged, connived at, allowed iniquity of any kind? I would remind you that there are reporters here: God bless them all; they are doing good work in helping to spread the good things of his house. But they are only reporting the words; there is One who reporteth the thoughts, the secret things. The record of these days' words will be wonderful, as we shall see it in type soon. What will the record of these thoughts be? May we not well say, "Search me, oh God, and know my thoughts; try me, and know my ways, and see if there be any wicked way in me, and lead me in the way everlasting." "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong"—not to show us strong, but to show *Himself* strong—"in behalf of them whose heart is perfect"—upright, sincere, honest—"towards Him."

Mr. Blackwood then read, without comment, a portion of Daniel x., and another hymn was sung. Before calling on Dr. Bonar to speak, the chairman reminded the audience that they could obtain an illuminated set of all the texts quoted on the programme, having reference to the subjects of the three days, at the Illumination room of the Conference Hall, for the small sum of sixpence.

Strength, and How to Get it.

BY DR. ANDREW BONAR.

There are two texts quoted here: "Strong in the grace that is in Christ Jesus;" "Strong in the Lord, and in the power of his might." I would have liked better to have put the subject I am to speak about under the title of "the secret of *strength*." We have got into the way of using the word *power* with respect to particular kinds of work; but *strength* includes everything. This, then, is our subject.

Most of you may have seen a drawing of a tree. It just looks like a tree, with spreading branches; but if you look more carefully at the picture you find out that there is an object. In the way in which the tree is brought before you the branches are so drawn, that as you gaze carefully you discover the outline of a countenance—the countenance of General Washington. It reminds me that in the Old Testament we have one or two types that do not strike the eye of ordinary readers. But there they are, the exact outline of New Testament truth, though they do not at first present to us the thoughts they were intended to raise.

You know that grand and most magnificent type of atoning blood, when the men, women, and children in the camp of Israel, and even the Book of the Covenant, had been sprinkled with the blood of sacrifice. (Ex. xxiv.) What was the result? Every dark cloud disappeared. No voice of tempest now. The heaven is like an azure pavement—the throne from which the God of Israel looks down well pleased. That is among the types and yet it is often unnoticed.

There is a type of to-day's subject also, which I would put in the same class. Moses was directed by God to go up the hill, while Joshua fought in the valley. He was directed to take the rod with which he had wrought so many wonders, in his hand. There now you have a type. Look at the man, look at that Moses—the most beautiful man mentioned in the Bible; fair to God, often spoken of, a beautiful type of the Mediator. There is the old and venerable Moses, his face shining as he goes up the hill, with the rod of God in his hand. Now think of the weakness down below—Joshua engaged against Amalek. But Joshua can accomplish nothing unless the rod be lifted up. Then on the hill itself you have Moses quite weak. He is worn out, and his hands can hold the rod no longer, till Aaron and Hur help him, holding up his hands. Now the rod is pointed heavenwards. It is not said that Moses prayed all the time—that he uttered words of prayer. He but pointed to the place of power. He kept the eye of Israel looking heavenward, and the victory was won. Observe, he was not to take the rod and merely wave it over the host. At the Red Sea, he had done no more than that. This was to teach a further lesson. He was to have it in his hand and to keep it, pointing it upward to Him who should send the power for victory—teaching that there is a ladder of communication between God and poor, weak, helpless man below. You may carry the application of that type further; I simply suggest it.

Now in the Old Testament, what have we everywhere? We have New Testament truth under a veil. The Old Testament saints fed on the same truths as we do, but they had a scantier supply of it. They fed on the same Christ; they knew the same Holy Spirit; they were indwelt by the same Holy Spirit: but the measure of the blessing was scanty, till the great Shepherd offered Himself for the sheep. Then was fulfilled the word: "I have come that they might have life, and that they might have it more abundantly,"—in overflowing streams. Still, the Old Testament truth was New Testament truth seen through the lattice. It was the same Beloved that they saw, but they did not see Him so fully as He was afterwards to be revealed, and as we see Him now. Hence the expressions used about power. You have a great deal said about communicating power, but you do not get at the secret of it altogether. I know no book that contains more remarkable truth about weakness and power, than that of the prophet Isaiah. I do not know of a passage that speaks of weakness, where the Lord is not, more remarkable than Isaiah x. 4. The Lord says, "Without Me they shall bow down under the prisoners, and they shall fall under the slain." As if He had said, "the very slain will get the mastery over you without Me." There is weakness indeed. There is another instance of power and weakness together in the words "Thou worm, Jacob." You know how easily the plough share could cut the worm in pieces, how easily a touch of the foot could crush it. Yet God says: "Fear not, thou worm Jacob . . behold I will make thee a new sharp threshing instrument, having teeth." The Lord takes up the weak worm in the palm of his hand. He clasps it, and it is the hand of Him that clasps the worm that threshes the mountains and beats them small, and makes the hills as chaff.

Here you have got glimpses of the truth, but the veil was not yet lifted up; and I think, occasionally, in times of crisis, the Lord gave his believing ones a remarkable insight into his truth. I suppose when Moses sang his song it was so. "One of you shall chase a thousand." Moses sang by the Spirit of the Lord; he got a glimpse of what the union with the Mighty One could accomplish. Asa went out facing a million of foes, and he cries unto the Lord for help. The last clause of his prayer is wonderful: "Let not man prevail against *Thee*" (2 Chron. xiv. 11). He sees the union between God and his people, and if the king of Ethiopia should prevail against Israel, it will be man prevailing against God. These Old Testament saints got such glimpses, but no more. It was so in the tenth chapter of Daniel. We cannot mistake who it was, walking on the site of the old Paradise, by the banks of the Hiddekel; He meets Daniel there, and raises him up and says, "Be strong, yea be strong." But He does not tell him how to become strong; He gives the strength as He speaks. So when He said to Joshua, "Only be thou strong and very courageous," He did not let him into the secret of this great strength. You will have noticed in the pages of Old Testament history, how men are made to prosper; it is expressed in this way: "The Lord was with Joseph;" and so he was a prosperous man. "The Lord was with David," and he behaved himself discreetly. "The Lord was with Jehoshophat," and he was established in his kingdom. There is no more said; the secret of power is not revealed. Not till the time when Emmanuel came could there be further light on this matter.

"Emmanuel, God with us"—here is the union of God and man. Then the world began to have a clearer knowledge of this mystery—the secret of strength, through union with the Mighty One. The time had then come for lifting something of the mist, and letting us see more clearly how the Lord uses his saints for giving forth more power. When Emmanuel had lived for us, had obeyed and magnified the law by his obedience for us; when He had died and risen for us; when He had gone up with his finished work into the Holy of Holies, and presented it to the Father: then was the hour come for the full discovery of things that had been under a veil in the Old Testament, but which were now to be seen without the veil. The Lord, you know, takes his own time. After ten days,—days of waiting in heaven as well as on earth—the Holy Spirit was sent down at Pentecost. It was in those days, and at that time, not that the union between Christ and the believer was formed—for it had been always the case; there are not two ways of saving sinners—but its secret was not known. God did not wish it to be clearly perceived until his Son had finished his work and was glorified in his acceptance with the Father.

Well, now, we have got this length. Here are we looking upon our Emmanuel, accepted of the Father, and having all power in heaven and on earth. Oh! what power is in the hands of Him to whom the believer is united. Only think of this one sentence from Heb. i. 3: "Upholding all things by the word of his power," that is, He who by Himself purged our sins. The writer had spoken of worlds before, and here he says: "Upholding ALL things." Astronomers are satisfied that they can catalogue some twenty millions of stars, and every star a world. Who holds them up, and keeps them in their orbit, undeviatingly? Who is it that from hour to hour, from moment to moment, maintains all this marvellous system? It is our Emmanuel. And He does it with perfect ease—"by the word of his power." Perfect calmness and perfect ease. What a view of the divinity of Christ! What a view of the infinite majesty and omnipotence of Him who is our Emmanuel! It is almost staggering to us to gaze long upon this sight. Can it be true that in any sense the believer is united to that Emmanuel? Yes, it is true; it is the secret revealed to us more fully in the New Testament.

You remember in the day when you were brought to Christ what took place. The Holy Spirit applied the Redemption purchased by Christ to you. He brought the blood that sprinkled you. He brought the robe of righteousness that clothed you. He applied the work of Christ to you, by working faith in you, and so uniting you to Christ. The moment that you had faith wrought in you was a wonderful one for you; Christ taking hold of you, and you taking hold of Christ, at one and the same moment—that was the divine arrangement. From that hour you were one who could not be separated from the Lord Jesus; you were one with Him, and He was one with you. Now He is the Head and you are a member; and He cannot lose one of his members of his body.

There is the union; there is nothing like it. You may lean upon anything in this world; yet you do not become united to it by leaning on it. But you cannot lean upon Christ without being united to Him for ever and for ever afterwards.

But, then, union with Christ is not the same thing altogether as that which we are speaking of—the *secret* of power. Union is the *source* of power; but I would make a difference between the source and the secret. Here is the source of it, our union to the Mighty One who upholds all the worlds by the word of his power; but how do we get the power that is in Him? That is a further question. In a general way, we would say it is by communion with Him. It is the Holy Spirit coming from Him into our souls that gives this strength that we are in search of. There is not a godly parent here to-day but wants strength for domestic and other duties. There is not a godly servant here but wants strength in order to serve well in the family. There is not a Sunday-school teacher to-day but wants strength for his work. There is not a pastor here, or an Evangelist, there is not a worker for Christ here, but wants strength. And it is to be got, in a general way, as I have said, by communion with Him to whom we are united.

But we must go a little into detail; for it is to be noticed that all who are united to Christ do not seem to have power for their relative duties. They are perhaps looking for power by which to affect the souls of those at a meeting, who sit by them, but they are not looking for strength for an everyday, holy walk. Do you look to Christ, friends, for strength to have mildness and sweetness in your daily intercourse with your fellow men? Think of the impression that Christ's walk cannot fail to make upon you, as you read of it in the Gospels. There is no effort—nothing of what we would call extravagance, in any sense. There is a gentle power of holiness, a delightful loving-kindness breathing around Him. We want that kind of power. It is not by lifting up the voice on high, and becoming very enthusiastic—that is not the way to have this power. There is a calmness in power, and this calmness, as in the case of Christ, comes from the fulness of the Spirit.

Then, in order that in communion with the Lord we may get power from Him, we need to *know* that He is the source of it, and we need to *remember* it. Paul prayed for the Ephesians, that they might "know the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,"—according to the energy of the might of that power which raised Christ from the dead. That power is all for us, not only in our being raised together with Christ, but all along through life. Then remember it; call it to mind. We are very forgetful. Hence the need of those who remind us, Sabbath after Sabbath, of well-known truth. We who are in the ministry are sent to remind you. Perhaps you say when someone has preached, "Oh, I have heard all that so often!" The very thing that God was aware of, and therefore sent us to remind you of it—to stir up your pure hearts by way of remembrance. You know the grand source of this power. It may be that when you are contemplating Him, as Moses did when he pointed the rod up to the throne of God, while you are meditating on Him, you have touched Him and virtue has come out of Him to you. You have got strength almost before you were aware of it. "Beholding, as in a glass, the glory of the Lord, we are changed into the same image, from glory to glory, as by the Spirit of the Lord." That applies to this theme; that is one way in which we get the power that we need.

There is another way. Remind the Lord that the fulness of his mediatorial work is for us. He has received gifts for men; remind Him of it. He likes to be reminded. "Put Me in remembrance," He says (Isaiah xliii. 26); when we have put Him in remembrance of the power, and our need of it, He is not slow to come to our help. Do we not often fail in putting Him in remembrance—in urging Him to give us this communication of power? Sometimes you do not need to do more than just remind Him. The four friends who brought the palsied man, just laid him there before the Master. There was a silent appeal, a looking to Him who had the power to heal. The eye of faith has a wonderful power with Christ. You know there is a fascination in the look of the eye. A simple weak believer's eye, looking to Christ, might be said to fascinate Him. He cannot help coming to strengthen you when you thus look up. Try that way in your quiet closet. Then give thanks when you have got strength. Always remember, the Lord never grudges us the supply. We are straitened only in ourselves.

But do not suppose that you will always *know* when you have got strength. You may rise from your knees and go out of your closet, just as feeble to your own consciousness as before. That is not a sign that the Lord has not given you strength. Moses' face shone—we are always coming back to these old types—it shone so that none in the camp could gaze upon it; and yet he did not know it all the time! So you may have got power and never be conscious of it. We have seen cases of this kind at revival seasons. The first revival that I remember seeing, in a very definite form, took place in this way. There had been much prayer preceding. One evening, not a large but a crowded meeting was closing in perfect quietness. All at once there came an uncommon silence over the meeting. Nobody could explain it, and the minister looked about him. One sobbed, then another sobbed; the tears ran down one cheek, and then another. God's power had come without an effort, and with perfect calmness. It was just the Mighty One, in his own way, answering the cry, and the yearning faith of his waiting ones.

A Fourfold View of Divine Power.

BY REV. NORMAN McNEILE.

Our subject is *power*. Power belongeth unto God; and that power is specially revealed to us in Christ Jesus, whom the Apostle emphatically calls "the power of God." He is the power of God to us, and in us, and by us. He is the power of God *to* us objectively; we receive that by the gift of faith. He is the power of God *in* us subjectively; we learn that by a blessed personal experience. He is the power of God *by* us effectually; we show that in a life of holy energy. It is to the middle of these three that our meditations are especially directed now: He is the power of God *in* us; or, joined to Him we have power. And He reveals Himself as a power in us in a fourfold way: First, with God; then over sin; then in the world; and lastly, before the whole universe.

He is the power *with God*. Our state without Him, before God, was one in which we either totally disregarded Him or had a servile fear towards Him. The first part of the history of Pharaoh is an example of the disregard: "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go" (Exod. v. 2). Here was disregard; later on we find servile fear, when he was made to feel that there was some reality in the Lord. The heathen now seem an instance of this fear. They have very great earnestnes towards their gods, but it is the earnestness of fear or of despair. But union with Christ brings us into an altogether new relation towards God. This union is a whole union; it is a union to Him as He is. It brings into our possession His whole work—His past, His present, His future work. In these three ways union with Christ gives us power towards God.

His *past* work is ours. See how grandly we find this in Colossians ii. 10, where it is said: "Ye are complete in Him who is the Head of all principality and power" (See three following verses). This union is so complete that God looks at Christ, as it were, and not at us. How wonderfully this was foretold in the words of Balak. Speaking by the power of God, he said: "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel" (Num. xxiii. 21). And yet Moses told that same people that they had been stiff-necked from the day he knew them. In themselves they were stiff-necked, but joined to God He did not see their iniquity, so close was the union. Hence we have *the power of faith*, that takes from us all fear. "Being justified by faith, we have peace with God, through our Lord Jesus Christ." "We have boldness and access, with confidence, by the faith of Him."

But our union with Christ is not simply a union with Him in his past work; it is a union with Him now. "He ever liveth to make intercession for us." And it is by virtue of this union we have *the power of prayer*. He says, "Whatsoever ye shall ask in My name, that will I do, that the Father

may be glorified in the Son. If ye shall ask anything in My name I will do it." "All things whatsoever ye shall ask in prayer, believing, ye shall receive." This is how we, in a far greater sense than even Jacob of old, may have power with God and prevail. How beautifully this seems to be symbolised in Revelation viii. 3, where we read of the angel standing at the altar, to whom was given a golden censer having much incense, that he should offer it with the prayers of all saints. We are told that the smoke of the incense which came with the prayers of all saints ascended out of the angel's hand. This is a beautiful emblem of the way in which our prayers ascend and have power with God; it is because they go with the blessed incense of our great High-Priest.

But our union with Christ also looks forward. He is coming back. He is to return in glory; and our union shall only then be fully consummated. But we have the earnest of it now, and this it is that gives *the power to praise*. It is because of this that we can "in everything give thanks," because it is the will of God in Christ Jesus concerning us. You remember that in the first chapter of Acts, we have an account of our Lord's ascension. When He had gone, two men stood by the gazing Apostles, and said, "Why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." And this seems to explain what would otherwise appear strange. In the account of the Ascension given in the Gospel by Luke, we are told that after the Lord was taken up "the disciples worshipped, returned to Jerusalem, and were continually in the Temple *praising and blessing God*." It would seem strange that they could praise when the Saviour had just left them, were it not for this assurance that they received, that He should so come in like manner as they had seen Him go. Here then, surely, is our great power to praise; it is in looking forward to His triumphant return.

But, secondly, we have *power over sin*. Here again the past, and present, and future of the Lord to whom we are united, is the secret of power. His past work, his grand Atonement accomplished upon the cross, enables us to put away sin. So we read in Romans vi.: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that *henceforth* we should not serve sin." And again in Gal. ii. 20: "I am crucified with Christ." So close is the union, that when He was crucified and buried, our sins were put away for ever. This enables us to break off from a life of sin: "We are dead with Christ from the rudiments of the world." John writes: "For this purpose the Son of God was manifested, that He might destroy the works of the devil."

But our union with Him does not end at the Cross. His resurrection is a grand and glorious power. Paul desires to "know Him, and the power of his Resurrection." What does this enable us to do? To "walk with Him in newness of life." It is only as we know Him, not merely as a Crucified Jesus, but as a Risen, Reigning Jesus, that we can walk in newness of life. "Christ being raised from the dead, dieth no more; death hath no more dominion over Him. In that He died, He died unto sin once, and in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, and alive unto God through Jesus Christ our Lord." Again: "Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of his good pleasure." What is that good pleasure? It is interesting to compare with this text another well-known one in Isaiah liii. where we read: "When Thou shalt make his soul an offering for sin, He shall see his seed, He shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Here the pleasure of the Lord prospering in his hand follows upon the prolonging of his days. That is, the resurrection power of Jesus is required to fulfil the good pleasure of God; and it is in this resurrection power that He works in us "to will and to do his good pleasure."

But again, we look forward. Oh, how blessed to look forward to his glorious Return! It is with the eye fixed on that Return that we have power to advance in holiness. What says the Apostle? "Ye are dead, and your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Mortify, therefore, your members which are upon the earth." Again we read: "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is. Every man that hath this hope in Him" (that is, in Christ), "purifieth himself even as He is pure." And again: "The grace of God, which bringeth salvation to all, hath appeared, teaching us that, denying worldly lusts, we should live soberly, righteously, and godly in this present world, looking for the glorious appearing of the great God, and our Saviour, Jesus Christ." So it is this hope that enables us to proceed in holiness of life.

It also gives another power—*the power of suffering* for Him. You remember how James and John, the sons of Zebedee, had made a request to our Lord for high places in his kingdom. Immediately the Saviour asked them: "Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" We shall have power to do it by looking forward to our grand place in the future Kingdom. "If we suffer we shall also reign with Him." This, then, is *the power of suffering*—the thought of future glory. Was it not so with the Lord Himself? We are told that, "for the joy that was set before Him, He endured the Cross, despising the shame."

But next we have *power in the world*. Here, as before, it seems to me, that the past, the present, and the future work of the Lord Jesus, according as we realise them in communion with Him, are the secrets of power. That past work it is that removes from us "the fear of man which bringeth a snare." "The Lord is on my side, I will not fear; what can man do unto me?" How do we know that the Lord is on our side, except through the grand work He has accomplished for us on the cross? "It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather, that is risen again. Who shall separate us from the love of Christ?" So we thank God, "who always causeth us to triumph in Christ."

Then the present work of blessed unceasing care and intercession: it is this, I am convinced, that gives us, in the world, what nothing else can give us—*the power to love*. Oh, it is easy enough to love when you are loved in return. It is easy enough for husband and wife, who are devoted to one another, to have affection, and as it were to revel in their love for each other. It is easy to have a love of the family, or to love close friends, when that love is reciprocated. But how hard it is to do what the Saviour commands—to love your enemies, to bless them that curse you, to do good to them that hate you, to pray for them that despitefully use you and persecute you. How can I do it? you ask; it is too much. Surely it is not, if united with Him who is still loving these people Himself, who is still yearning over them, who is actually for a time foregoing his glorious return to the kingdom on which He has set his heart. Why? Because He is not willing that *any* should perish, but that all should come to repentance. He is waiting for them; He is yearning over them: you and I, in union with Him, shall have power to love them, and yearn over them too.

Was not this the power that was in Stephen when they were hurling the stones at him and beating the life out of him? See him with eyes uplifted, beholding Him with whom he was in such blessed union—Him who was standing at the right hand of God. What did Stephen say then? "Lord, lay not this sin to their charge." How these words must have struck the ears of any who could have heard them! Surely they must have had hearts of steel who could have cast another stone, after such words as these. This is a power that can only be had by continually looking up to Christ in his risen, blessed, interceding love, which is also ours by virtue of this union with Him.

Then his return—oh, the thought of his return! This gives *power to labour for Him*. "If any man serve Me, let him follow Me; where I am there shall also My servant be." So, in his glory, He is coming back to give all to us. We are heirs of God, and joint heirs with Jesus Christ. It is this that enables us to work for Him. This is the glorious mystery of which we have been reminded by our revered brother Dr. Bonar—that mystery which has been kept secret through ages and generations, but is now made manifest to his saints, to whom God would make known "what is the riches of the glory of this mystery among the Gentiles—Christ in you the hope of glory, whom we preach, whereunto I also labour, striving according to his working which worketh in me mightily." What says Peter? After he has been speaking of the new heavens which are to come, he says: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all conversation and godliness; looking for and hasting unto the coming of the day of God." How hasting it? The Saviour said: "This Gospel of the Kingdom must first be preached in all the world, for a witness unto all nations, and *then* shall the end come." This, then, is the great spur to all missionary work, at home and abroad. I cannot but think that much of our work, in these days of evangelistic effort, loses its power, because we do not refer as we ought to the glorious Second Coming. We want to have it brought more prominently forward—the glorious coming back of the Lord with all his saints, and then the triumph of his Church in Him.

Once more, for a few moments: this union is the secret of power *before the whole universe*. This is still future, still secret from the world. We are told that the earnest expectation of the creature—the creation—waiteth. What for? For the manifestation of the sons of God—the grand showing forth of the sons of God by union with Him, when his power shall raise them to be in his own likeness. The Saviour says: "Because I live ye shall live also." And though, no doubt, these words are partially fulfilled now, in the life we have in the Spirit, they wait their grand fulfilment in the time when He will come by his power and raise our bodies. "If the Spirit of Him who raised up Jesus from the dead dwell in you, He that raised Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The glorious resurrection of the body, in the likeness of Jesus, made perfect through his comeliness, which He will put upon us—this is the grandest manifestation of power by union with Him: that is yet to come. If we believe that Jesus died and rose again, then them that sleep in Jesus shall God bring with Him. That which has been sown in weakness shall be raised in power. Then we shall know, in a way that we could never have known before, that it is God that giveth us the victory through our Lord Jesus Christ. Then we shall not only be conquerors, but "more than conquerors," through Him that loved us.

"Then we shall, on the Mount of God,
Girt with the victor's sword,
Receive the honours which, with blood,
Were purchased by our Lord.
"Then from the echoing sky,
This song of joy shall ring:
'Oh, grave! where is thy victory?
Oh! death, where is thy sting?'"

Archdeacon PHILPOT, by request of the Chairman, said: We have just been listening to the blessed testimony of one whose outward eyes it has pleased God to close [Mr. McNeile], but whose inward eye seems to dwell with intense fervour and praise upon the Saviour whom he loves. I am asked to say one word upon a subject to which he alluded. He spoke of the angels, when the disciples stood watching the upward ascent of our Lord, who said to them: "Why stand ye gazing here? That same Saviour shall so come even as ye have seen Him go." On that subject I addressed many multitudes long before the greater number of you were born. I still grow in the conviction that the Blessed Saviour is not far distant. It may be that, old as I am [93], I may escape the dishonours of the grave and meet my Blessed Master in the air; and I ask you, my dear friends, if the roof of this hall were now to cleave asunder, and we should look up and see the Lord upon his glory-cloud, coming with his angels to this world

again, what would be the effect upon each of our hearts? I entreat you, as an aged man, as an old brother, to look into your hearts and answer that question faithfully. What would be the effect of seeing your Lord now come back? Would you be amongst that blessed number who would look up with joy to behold their loved Master and Saviour drawing nigh? Or like the terror-stricken crowd who would call on the rocks to hide them, and the mountains to fall on them, and cover them from the sight of that Saviour whom they have neglected, or perhaps despised? God give us all grace to answer that question before the day comes.

Before the company dispersed, Mr. Blackwood made an earnest appeal on behalf of the Mildmay Missions, which, he said, required an expenditure of £12,000 a year; towards this there was only £100 of an assured income. It would not be difficult, he thought, for the many thousands who attended these gatherings, and received so much profit from them, to help very materially in providing for the necessities of the work. He appealed on its behalf with all the more freedom, as he himself had no personal interests to serve in doing so.

Mr. J. E. Matheson, superintendent of the Mission, said that in thinking of their present needs, they desired not to be unmindful of, or seem ungrateful for, many past mercies granted in respect to monetary matters. Through the kind generosity of two ladies, the mortgage of £2,400, which had been an encumbrance on the grounds since they were acquired, was now paid off. The beautiful hospital outside, with beds for thirty sick and suffering poor of the neighbourhood, was the gift, with all its furnishings and fittings, of another beloved lady. Through the generous kindness of a nobleman and his wife, the Missions have also a Convalescent Home at the seaside.

THURSDAY EVENING.

Power for Practical Godliness.

BY REV. EVAN HOPKINS.

In reopening our subject, it would be well if we were to begin with those truths which we all accept as fundamental. We all believe that the essential condition of spiritual power is union with Christ. The power of which we speak is power for practical godliness, personal holiness, and effective service. This power is not from ourselves. It is not something lying dormant within us, something that has been covered up, and only needs to be awakened, called forth, set free. It is Divine power. Originally, God put power into the hands of man, but he lost it at the Fall. Now God has put power in Christ. He does not give it to each one separately, but He has bestowed it on Christ. He has laid it up in his own Son. There it is eternally safe, and there it is for all the members of his Body.

But while it is there, and there for us, we cannot have it apart from vital union with Him. It is not a gift that He bestows, just as you can communicate flame to some combustible material, as, for instance, when you light one candle by another. It is power by virtue of union. You go into some large factory; you pass through the various departments; you see, in each, machinery at work; you see power accomplishing marvellous results, and you ask: What sets all these things in motion? Where is the source of all this activity? Then you are taken into the engine-house. There you see the centre of all the power that is put forth throughout the whole of the factory. The machinery in each department works, not by its own independent force, either generated in itself or derived from some other source, but by a force received moment by moment, and continuously, from the central engine. The essential condition for the communication of the power from the engine to the machinery is union. Break connection, and the power ceases. So that power which we must have if we are to live overcoming lives, must be Divine power, God's power—not something that has been lying latent, not something that we have derived from God, and which we have stored up in ourselves, but that which we are receiving, which comes to us as a ceaseless stream of energy from the central source of all spiritual life—the Lord Jesus Christ. There must be vital union with Him who is the power of God.

But then, you say, all believers are united to Christ. As we read, "He that is joined to the Lord is one spirit." The converse is also true, that "if any man have not the Spirit of Christ, he is none of his." A man may hold the doctrine of Christ, and yet may not be united to Christ. He cannot have the Spirit without the union. The Spirit is the essence of union and power. We are all united to Christ. This is true of all believers. This union is not a matter of attainment in holiness. Why, it is the starting point of all life. It is the beginning of all holiness. Life comes because we have received the Living One. Identified with Christ in his atoning death, we are united to Christ in his risen life. There is one Body and there is one Spirit, and the body bears the same name as the Head, the Christ. So also is the Christ. Christ is the Head of angels. Ah! but He is the Head of the Body of which every believer is a member, in a far higher sense than that. Angels form part of the company of heaven. Believers are all members of that Body which is the Bride of Christ. This union is no figure of speech; no mere dream—it is a reality, literally and spiritually.

Now, however, a difficulty arises: it is lack of power in those who are thus united of which we are now to speak. We have come here as believers, and we approach the subject as believers. Those of us who rejoice in the fact that we are in union with Christ, are willing to know what the secret of power is. How are we then to understand it? First of all, let us bear in mind that of no believer can it be said, He has no power. Power, in some measure, every child of God possesses. If there is life there is power. There may be life in the very lowest forms; but if there is life, even in the lowest forms, it will be accompanied by power however feeble. But now we speak of overcoming power, not only power which struggles and offers some resistance to sin, but which rises triumphantly over every wave of temptation; which is able effectually to withstand every assault of the Evil One, and courageously to give its witness to the grace, to the sufficiency, and to the faithfulness of God. Now we can understand how there may be union, and yet a lack of power in that sense. Look at a man whose arm is withered. There is union between the hand and the body, but for all practical purposes there is no power for action or service. *There*, then, is a figure of the condition of things between many a believer and the Head,—union but not power, and yet union is the secret of power.

This presses the subject still nearer home; and now we come to ask what are the hindrances that stand in the way of the manifestation of power in those who are in union with Christ. We are all subject to limitations,—limitations that are inseparable from our moral and physical constitution—hindrances that exist in the fact that we are finite creatures. God's power is infinite. Our capacity is limited. No amount of growth or spiritual progress can ever make our capacity equal to God's own fulness. There are therefore limitations, and God does not expect us to remove these, but the hindrance in that sense is really no hindrance, for let us remember there are other hindrances for which we are responsible. While our capacity can never become infinite, it is capable of endless increase—inconceivable expansion. "Unto him that believeth all things are possible." "That ye might be filled with all the fulness of God." The vessel I bring to be filled may be empty, or it may be partly occupied with something else. Worse than all, I may be keeping my hand over its mouth, and thus preventing the water from flowing in. In that case it is not a question of the sufficiency of supply, but of the condition of reception. Well, the provision is infinite, and the channel that connects the vessel with the fountain is established. There is union, and yet there may be sad hindrances to the inflowing stream of power. What are those hindrances? In order to discover what they are, and to have them removed, surely this is one object of our gatherings at this Conference.

It would not be difficult to show that, after all, the one great hindrance to our being filled with the power of God is *unbelief*. We limit God by our unbelief, and we also limit our capacity by unbelief. "Oh, but I am a believer. I do believe." Yes, of course you are a believer. But our faith may be at a very low ebb indeed. Our spiritual life may be suffering from a kind of moral paralysis. The avenues of our being, which bring us in contact with Christ, may become contracted, and the vessel into which the power is to flow may have been reduced to a very small capacity, all through the chilling influences of unbelief. If we are to be filled with the power of God, our faith must grow. Whatever increases our faith will increase our capacity, will open the avenues of our being to God, and the power will flow in.

There are three things that our faith needs: freedom, food, action. Faith needs *freedom*. Thoroughness liberates faith. If our eye is not single then our faith will be crippled, fettered, chained. "How can ye believe which receive honour one of another, and seek not the honour that cometh from God only." "I cannot trust Him," says one. Why not? Is He not trustworthy?" "Oh, yes, but I feel something is holding me back. I feel, when I try to believe, that my faith is bound hand and foot." Just so; and I want you to see that something is needed in order to snap the fetters; and what is it? Have you obeyed the words of the apostle in Romans xii., words addressed to believers, addressed it may be to people very much like yourselves? "I beseech you therefore, brethren, by the mercies of God, that ye present yourselves." Consecration to God liberates faith, snaps asunder the fetters, and faith, like a bird, rises and spreads her wings.

But faith needs *food*. The Truth of God is the food of faith. In order to trust, faith must have something to trust to, and a person to trust in, and the Word of God unfolds these objects of faith. If my faith is starved it will soon begin to feed upon itself; that is to say, it will be occupied with its own activity. When faith begins to be occupied with itself instead of with the Lord, very soon it will lose its efficacy as a channel of receiving spiritual power. Oh! see to it then, that you are feeding on the Word of God, for the Word of God is the warrant of faith, and in proportion as you can grip the Word your faith will be strengthened, but you must not be occupied with your act of trusting.

Then faith needs *action*, for faith in action is obedience, and, of course, faith must carry out into practice that which it believes, just as with the body. Unless you give it exercise as well as food, of course the man will become indolent and slothful, and suffer from indigestion. I think there are many Christians who are suffering from spiritual indigestion. You must be continually putting into practice, carrying out, translating into active obedience, all you have received, and what you say you have fed upon. But do not fall into the other mistake. You may be very zealous and doing wonderful things in the way of aggressive work for the Lord, but remember if you do not feed your faith upon the Word, all this activity will come to an end, and you will find that you are worn-out—used up. Christ is the power; in every conceivable direction in which we feel our need the Lord Jesus Christ is our strength.

Now, let us look at this power in some of its various aspects. There is *conquering power*. The very first enemy that must be conquered, if we are to become conquerors, is self, and the only power that can conquer self is the power of God. Acknowledge it, submit to it, *get under it*.

If you would know what it is to be led triumphantly by Christ, you must first become his captive. He is always going forth as the Conqueror, and there are no conquerors but those who are included in his train—conquering, because conquered by Christ.

Have you noticed the reason that the Centurion gave why his word was power, and why he could rule? He does not say "because I am a man set over my soldiers," but "because I am a man *under authority*." *There* is the secret of reigning over sin. We must know what it is to get under the power of Christ, and controlled by the power of God; then shall we know what it is to reign. Humble yourselves therefore under the mighty hand of God. Get under the power of God. Oh! for more humility. Oh, that we might be brought to that point now. There are some of us who are afraid of being humbled. Remember, all discouragement comes from the devil. God never discourages, but He humbles us. Let Him take you and humble you. He will exalt you in due time.

But then there is *sustaining power*. We want that, too—power to rest on; power on which we can cast all our weight. There are some Christians who seem to be always struggling to keep themselves up. You see that man in the water. How he is struggling to keep himself from sinking. Now put him in a boat. Why, his struggling is over. Why? Because he has found a power that sustains him, and he rests upon it. So it is with the power of God. What we want is power to sustain us. "Cast thy burden upon the Lord, and He will sustain thee."

And then there is *protecting power*—not only power over and under us, but power on every hand—encircled by the power of God. And so I like these words: "We are being guarded in the power of God"—a fortress of power. Let the enemy find you thus entrenched, he cannot touch you. Here is the secret of resistance. "Resist the devil." How? By having the power of God between your soul and the enemy.

Then, again, there is *transforming* power, the power that fills us with the Holy Spirit. Believers in this dispensation, if living up to their privileges, should be men and women whose abiding and habitual condition is this: full of the Holy Ghost; not simply having seasons in which they get special fillings, but always full of the Holy Ghost. You say, "I know what that means. I realise something of it but I find it does not continue." How about those secret leakages? If you take a vessel and fill it with water it will not continue long full, if there is a little leakage. Are we really thorough before God? May God's Holy Spirit come into every department of our being that we may see to this. God transforms by filling. He purifies by casting out all evil, and conforms us unto his image by taking possession of us. When the tabernacle was finished then God's presence filled it. The glory of the Lord filled the tabernacle. Now we are to be temples of the living God, but not temples without the glory.

The last thought is this: *overcoming power* for testimony before the world, for service, for aggressive work, and for suffering. When these conditions have been fulfilled we shall know what this means. It is the remark of a well-known preacher that the Church has in it a power which is adequate for the conquest of the world. Do you, do I, believe that God has already blessed us with all spiritual blessings, and bestowed the exceeding greatness of his power? When we understand the conditions, when we are willing to fall in with God's plan, and God's method of bringing it about, that is to say, when we are brought into complete subjection—getting under the power; when we cease from our own struggles and self-energy, and just rest in the Lord; when we are brought to know what it is to be in Divine keeping; when we are filled with the Holy Ghost power over us controlling us, power under us sustaining us, power around us protecting us, power filling us, transforming us—then shall we know what it is to go forth in power as witnesses for God. Then will the Church shine forth, "fair as the moon, clear as the sun, and terrible as an army with banners."

Triumphing In Christ.

BY REV. HUGH PRICE HUGHES.

If the Chairman had announced that the next speaker would be the Apostle Paul, with what a flutter of high and holy expectation would your eyes be directed towards the platform. The next speaker will be the Apostle Paul, for if that great servant of God had been here, and had been asked to speak, I think he would have repeated what he wrote in Philippians iv. 13: "I can do all things through Christ which strengtheneth me." I believe Paul would have made this great doctrine a matter of direct personal experience. It was not a theory or a speculation. He could do it; I can do it, and you can do it. God grant that we may all realise that now. In the Revised Version of the New Testament (which is probably the most accurate version that will ever be made) there is a slight but significant change in this verse, and it reads, "I can do all things *in Him* that strengtheneth me." A remarkable fact that the later copyists of the New Testament should have put the word *Christ* instead of the pronoun *Him*, and that the translators should have translated the Greek *through* instead of the word *in*. Both of these changes are significant. Why was the pronoun dropped and the name of our blessed Redeemer put in? Because, as the love of the Church grew cold, the thought of Christ was not so prominent in all minds as it was when the apostles wrote the Word. *He* might use the personal pronoun without the slightest fear of misconception. When St. Paul said, "I can do all things in Him," he knew there was nobody at Philippi who would fail to know whom he meant. But as the Church began to intrude herself between the people and the living personal Saviour, some of the later copyists thought there might be a mistake, and they were induced to give an explanation not originally deemed necessary. Thank God *we* do not need that explanation. If I had given you the Revised Version first, you would never have thought I was referring to any one except Christ.

And why did the translators say *through* Him, when St. Paul said *in* Him. Because at that period men were more impressed with the material work of Christ than the life-giving work of Christ. It is true that our strength is through Christ, but that is not what St. Paul says here. He says that our strength is *in Christ*, in union with Christ, as we have been hearing all day. This is the deeper, the more spiritual truth; and we are here especially to remind one another, not that Christ is our Example or Mediator, but that Christ is our Life. We may now venture to put with that strong statement of St. Paul, which was not a speculation, but a bit of his own personal experience, a corresponding saying of our Lord, which we find in John xv. 5, "Without Me"—or, as the margin has it, "Severed from Me;" or, as I think it is translated in the Revised Version, "Apart from Me ye can do nothing." Here, then, we have the two aspects of the great truth that cannot be too frequently impressed upon us. Paul says, "In union with Christ I can do everything." Christ himself says, "Without union with Me you can do nothing." Union with Christ is the *sine quâ non*, the essential condition of all spiritual strength or power.

And what is this union with Christ? There is a great mystery in it. There is, however, a passage of great importance (John xiv. 20): "At that day ye shall know that I am in my Father, and ye in Me, and I in you." Ye shall know that there is a real living union between my Father and Me, and between Me and you. So that this union may exist in disciples who are not fully conscious of it, and the special object of our Conference is to impress us with the fact. To what day did our Saviour refer? To the day of the Holy Spirit, to that great day of Pentecost in which we are living, to the day when it was finally revealed to us that the Divine Agent of this real living union between Christ and all the saved is none other than the Blessed Spirit. I have always thought that there is no verse in the Word of God that throws so much light upon this mystery as a singular passage from 1 Cor., which Mr. Hopkins has quoted: "He that is joined unto the Lord is one spirit." What is it that makes the various members of my body into an organic unity? Why am I an individual? Why am I *one?* Because the whole of this body, from the crown of my head to the sole of my foot, is animated by the same human spirit. And why is it that the Church is absolutely one? Because the Living Human Head in heaven is full of the Spirit, and because the same Spirit fills the body on earth. It is because the same Spirit who is in Christ is also in us, that we are made one with Christ. As the result, the love that is in Christ is also in us; for, as we read in the Epistle to the Romans, the love of God hath been shed abroad in our hearts through the Holy Ghost which is given to us. It is a remarkable fact that in the varied passages in John's Gospel, where our Saviour refers to the union between the Christian and Himself, He always proceeds to refer to love (see John xiv. 20, 24; and again in xvii. 21, 26). This love of God shed abroad in our hearts is the warm blood of the Divine life, which we share with our risen and living Saviour because we are united to Him by the Holy Spirit.

It is of inconceivable importance that every Christian should understand that the power of which we speak is *the power of a new life*. "He that hath the Son hath life, and he that hath not the Son hath not life." The power which unites the branch to the vine is a living power. The power that unites the body to the head is a living power. Hence the inconceivable folly of the man who tries to overcome sin in his own strength. We can see that mistake in a sinner. I remember a short time ago, when I was conducting a service at Oxford, a working man came into the meeting. He was the first penitent that night, and he has frequently told me since that he had been most honestly and sincerely trying for twenty years to be a true Christian; he had failed every day, and almost given up in despair, when he came by accident and heard this truth, that his failure was due to the fact that he had been trying to be a Christian in his own strength. He then went into the inquiry-room, trusted in Christ, was united with Christ, shared the life of Christ; from that day to this he has done what he could not do for twenty years before, although he was really trying, because he is now strong in the life which he shares with Christ. Are not we Christians in constant danger of making the same mistake? Are not some of us in danger of supposing that we can make ourselves better Christians, more Christlike Christians, by our own resolutions, and efforts, and rules, and discipline?

What does the vine branch want in order that it may produce foliage, blossom, and fruit? It wants life. What does the body want in order that it may discharge its duties without difficulty? It wants life. What do you and I want in

order that we may do all that God has given us to do without difficulty and delay? We do not want resolutions, or efforts, or rules, or discipline. We want life, which may God in his mercy pour into us here and now. This great improvement in our religious life, which we all feel we need so much, will not be achieved by a variety of exercises, and prayers, and fastings, and meditations, and self-discipline, and sacraments. What we need is to receive more of this new life from Jesus Christ through the Holy Spirit. The vine wants sap and the body wants blood, and I want more of the life which is in Christ my Saviour. May Christ my Saviour give it to me now!

What is the practical condition of this? Surely it is that of absolute submission to Christ, of which we have already heard so much to-night. What is the condition of more vigorous life in the vine branch? That all the little channels of communication between the vine tree and the branch should be kept open, that they should not be filled with dirt or insect life, or be severed from the main trunk. Let all the pores and channels be kept open, and the living sap will flow. The rest, I was going to say, will follow as a matter of course. Our supreme need, therefore, is that we here and now be filled with the Spirit of God. Then everything else will follow.

Let us not imagine for a moment that our hearts are to be emptied of anything before they are filled. If all the shutters of this building were closed at noonday, and someone proposed to let out the darkness before letting in the light, what would you think of him? There is no way to let out the darkness except by letting in the light. Take away the shutter. And we shall never let out our selfishness, cowardice, and worldliness, but by opening our hearts that they may be filled with the Spirit of God; then the whole matter will be settled at once.

A few days ago I went with some friends on a pleasant excursion that we sometimes take on the river, to Newnham. As we were coming back we came to Sandford Lock. We got into the lock, and then we were in this predicament, that the water on the other side of the lock, between us and Oxford, was at a higher level than we were. What were we to do? Make desperate efforts to lift the boat out of the lock? Not at all. The only conceivable remedy was to ask the boy who kept the lock to turn the handle and open a sluice which permitted the water from the higher level to run to us until we were at that level. So we went on pleasantly and safely to Oxford. I think some Christians are in a lock. They have made a certain amount of progress at a lower level, and there they stop, because the rest of the water is at a higher level. How to get there! By resolute efforts and resolves on our part? No! There is no possible way except by opening these apertures in the lock-gates, and permitting the living water from the higher level to come gushing in. Oh, that it may come in, and rise so rapidly to the higher level, that the lock-gates may be thrust open, and we may pass on happily and pleasantly towards our great reward in heaven!

I made a remark which may have startled some. I said, if the branch is only filled with sap, all else will take care of itself. That, at any rate, is the law in the natural world. If the life is there, with the necessary conditions of life, it will evolve itself according to its law; and I believe the same great law of God holds true of the spiritual sphere. Do you not remember that once our Saviour pointed to the lilies of the field and said, "They toil not, neither do they spin"? They grow into beauty and into the accomplishment of their destiny without effort, because there is the life in them; and if we were full of this Divine life which is ours in Christ, and which is to some extent in us now, we should neither toil nor spin, and without effort we should make rapid progress, and bring forth much fruit. Christ says that his yoke is easy and his burden light, but there are some Christians who cannot say it. They find his yoke to be difficult and his burden to be heavy. Why? Some poor man who lives at Enfield has to come into the city every day, and he is in bad health. He finds it most difficult to carry along his carpet-bag from Liverpool-street to the West-end. He can scarcely do so at all. What would be the use of suggesting to him some ingenious method of transferring his bag from one shoulder, when tired, to the other? That poor man is in a very feeble state of health. The remedy for him is more health, more life, and then the bag will be no burden at all.

There is some Christian duty you have to discharge. It is like the heavy bag. You can scarcely do it, and the sinner, seeing your trouble, exclaims, "After all, the devil is right; it is a miserable thing to be a Christian." It is because you have not enough life. Come to Christ. Let Him pour life into you, and then you will have strength enough to discharge your duty.

John would have been glad, like Paul, to have given his experience here, and he might have expressed it in this way: "His commandments are not grievous." That was his experience. Can every Christian in this hall say, "It is my experience"? I am bound to say it was not always mine. I have sometimes found some of the commandments to be very grievous. Why? Because I hadn't the necessary strength to discharge them; or the life without which I could not do my whole duty. I have often been struck with the way in which the Spirit of God directs different minds simultaneously to the same passages of Scripture. I had selected for reading that very passage that the chairman read, Isaiah xl. It is so important that I venture again to call attention to it, at verse 28: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" That is the God for weary Londoners. "He giveth power to the faint." That exactly suits you, "and to them that have no might He increaseth strength." That describes me. I have no might at all, and every day of my life I feel it more and more. This is the remedy that goes to the root of the matter, and settles it all. "Even the youths shall faint and be weary, and the young men shall utterly fall." The most vigorous and most splendid strength must fail, but God's strength will never fail: "But they that wait upon the LORD shall renew their strength." It does not say they that make great efforts shall renew their strength, or their prayers shall renew their strength, or even attending a Mildmay Conference shall renew their strength, if they simply come in the spirit of intellectual curiosity. *If they wait upon God* they shall renew their strength—"they shall mount up with wings as eagles." Have you ever seen an eagle fly? You cannot judge of the eagle by seeing one shut up in a cage at the Zoological Gardens; nor can you judge of Christianity without the life of which I have been speaking. If you saw an eagle soaring majestically above this earth, that would give you an idea of the Christian when filled with the life of Christ, and of how then he can deaden everything in human nature that is earthly, sensual, devilish. God grant that in this sense we may all soar as the eagle above the smoke, and noise, and wickedness of London, and rejoice in heavenly places in Christ Jesus. "They shall run and not weary." What do you think of that? doing enthusiastic special Christian work without being weary. "They shall walk, and not faint." That is like my friend at Enfield, because they have waited upon God. Let us wait upon God, and let us seek our remedy for all our weakness, not in medicine, but in food.

I am reminded of my excellent grandmother, now in heaven. As her natural strength abated she had a supernatural and superstitious love of medicine, which is common to very many aged people. She was always doctoring herself, but it was of no use. She was merely exhausting the strength that was left. What she should have done, was to nourish her remaining strength by proper food, and it's of no use you or I taking medicine if we want food. Unlike my grandmother in the natural sense, we are able in the spiritual sense to renew our youth and never grow old. It seems to me that coming to the Mildmay Conference is like going to the seaside or to Switzerland: we don't want the quinine of ceremonies, but the oxygen of Divine love to be poured freely through our hearts by the great Spirit of God. Then, like Stephen, we shall be filled with grace and power. What do we want in order that these dry bones may live? No doctoring, no re-arrangement of the skeleton, but the breath of the Spirit of God. Oh, breath of the Spirit of God. Thou who art the Lord and Giver of life, fill us with life, and we shall, an exceeding great and living army, be able to say with Paul (and that is the experience I am always anxious to give in a Methodist class meeting), "I live, and yet not I, but Christ in me."

Let me remind you of the practical uses for which this power is given us. It is given not merely that we may enjoy it, least of all that we may waste it, but for high spiritual ends. I think the references to Scripture to-day ought not to be brought to a close without a further one—to the marvellous prayer in Ephesians i. 18. Paul there prays for the churches in a high state of grace. He prays (ver. 18) that they might know three things: first, the hope of his calling; secondly, the riches of the glory of his inheritance in the saints; and thirdly, the exceeding greatness of his power. We have been talking all day about the power, but we must not forget the other two things. The power is given in order that we might realise the hope of our calling, and the hope of his glory. Mr. Hopkins has explained how to live without sin even in London. We ought to give up the expectation of sinning, because we can do all things in Christ, who strengtheneth us. And not only so, but Paul prays that they may know the glory of His inheritance in the saints, which is the utter destruction of all sin and of all the works of the devil. We must be satisfied with nothing less than this, and we must look for this, and speedily.

Is every Christian who now listens to me so full of the grace of the Holy Spirit, and the love of Jesus Christ, that he hopes that by the power of God drunkenness will be utterly abolished? That is what we ought to hope. Does every Christian hope the demon of lust will be brought to an eternal end? How wicked we have been in neglecting this grave subject, and assuming that vice is a necessity. No man who is full of the life of Jesus Christ can believe that for one moment. Nothing is necessary but that the works of the devil shall be utterly destroyed, and every inch of this world shall belong to Jesus Christ. Therefore, in conclusion, let me say, if any Christian who now listens to me has never yet fully realised all the fulness of this living power which enables us to do anything and everything, let him realise it now. Every day of my life I am less and less afraid of the devil and the world, and only of myself. Martin Luther said the Pope he was afraid of was the pope in his own breast, and I can say the same. If God fills us with the Spirit and Life of Jesus Christ, no one will be able to stand before us. There will be enough power in this assembly, not only to shake London or England, but to shake the four corners of the earth. "I can do all things in Christ, who strengthens me." Then let us yield ourselves fully to Christ. Read Romans vi., x., xi.: "For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." He died once for all. It was death—not half asleep, or sound asleep, or partially dead, but dead once for all. Once for all, reckon yourselves dead unto sin, on this beautiful summer night, positively dead unto sin—and act as though you were dead—not because you feel, but because you do not feel. Why should we be perpetually deluding our own souls by looking into our hearts instead of looking into our Bibles? Our hearts are all escaped convicts—their testimony is not worth hearing. They are "deceitful above all things, and desperately wicked." If this Book tells me that, by the power of Jesus Christ, I can live without sin in London, why should I believe the testimony of the devil, or of my own heart? I will believe Jesus Christ rather, and, once for all, reckon myself to be "dead unto sin and alive unto God."

FRIDAY MORNING, JUNE 29.

UNION WITH CHRIST, THE SOURCE OF FRUITFULNESS.

The meeting was opened with the singing of the hymn—

"All hail the Power of Jesus' Name,"

after which prayer was offered by Rev. George Everard, of Wolverhampton. A portion of Hosea x. and xiv. was read.

REMARKS BY MR. S. A. BLACKWOOD.

How far is it true of us that we have brought forth fruit unto ourselves and not unto God? It is a sad retrospect if such has been the case; and who is there among us looking back on the past years of Christian life who is not compelled to say, "This is true of me"? A friend suggested that I should mention it, and I do say it to the glory of God, that it is a solemn thing and yet a blessed thing for me to stand here this morning, the 27th anniversary of the day when in dear William Pennefather's church the light of God streamed into my soul in all its fulness. A marvellous thing!—but as I look back on those twenty-seven years,—oh! friends, you who look back on your life, your Christian life too, you can realise what I feel of failure, and of fruit-bearing unto self. It is good to look back. We have been praying for the broken and contrite hearts. The Lord grant this to everyone. What a wonder that He has kept us in his service! What a wonder He permits us to engage in it still!

I cannot help feeling that amidst all the joy, and brightness, and delight of this Conference, there must be many, as I said on the opening night of the prayer-meeting, not quite in tune with it, whose consciousness of past failures makes them feel almost hopeless as to future blessing. There may be many who have come up during the past two days of the feast, wanting, longing, desiring, dissatisfied, empty. The third day has come, and they almost feel as if they were going away as they came. I am sure there are sad, though there are many glad, faces here to-day. The world is clinging to them. They have made idols according to the goodness of their land. They do not look forward to the future with bright anticipations of union or of useful service. They are distracted. Their heart is not united to serve the Lord. "Is there any hope for us?" they say. Yes, mark what God says. Here, in this chapter in Hosea, is restoration promised, and the way prescribed and fruitfulness held out, even to those who have been living to themselves, as a glorious promise of the living God. God can turn the heart of the lowest and most unhappy among us into a home of praise to Him this morning.

Christian Fruitfulness.

BY REV. MARCUS RAINSFORD.

The key-note of our Conference is Vital Union with our Lord and Saviour Jesus Christ. God grant to you and to me that it may also be the key-stone of our Christianity. We have already had "Union with our Lord Jesus Christ, the Ground of our Security," and we have had "Union with our Lord Jesus Christ, the Secret of our Power." Now we are to consider "Union with our Lord Jesus Christ, the Source of our Fruitfulness." Our Lord is all and in all, you perceive. Mark the order, for it has been well chosen. Our God doth not accept fruitfulness for us till He has secured us in Christ, and until He has matured us in Christ. First security, then power, then fruitfulness.

There are three statements out of many in God's Word which at present fill my mind—God grant they may fill yours also. One you find in Colossians i. 19, and again it is repeated in another form in chapter ii. 10: "It pleased Jehovah [Father is not in the original—the Father, Son, and Holy Ghost, it was the covenant three in one] that all fulness should dwell in Christ." God—Father, Son, and Holy Ghost—emptying themselves into a depositary, and that depositary the God-man, the Lord Jesus Christ. In the 2nd chapter, verse 10, it says, "In Him dwelleth all the fulness of the Godhead bodily." Take another passage (John i. 16). "Of his fulness," the fulness of the Godhead bodily dwelling in the Son of God to be communicated to the mystical members of his mystical body, the branches of the living vine of which He is the root, "of his fulness have all we received." The poorest, meanest, most insignificant believer in this assembly now is spoken of here as much as Paul. "Of his fulness have all we received, and grace for grace." The Spirit of God tells us what it means. Then we have a third passage (Eph. i.) where we have a description given of Christ the Lord in his resurrection power, and love, and glory. We are told in verses 22 and 23 that "He hath put all things under his feet, and gave Him to be the head over all things to the Church, which is his body, the fulness of Him that filleth all in all." All the fulness of the Godhead dwelling bodily in Him—He in us and we his fulness.

If you want to know who the *we* are, you have only to look at the connection. We who believe are called his Body, and his Church, and his Fulness. They are all synonymous terms. We who believe—not one or two of us, but all the family of the believing children of God. They are in some wondrous sense—the Spirit teach us the meaning of it!—the fulness of Him that filleth all in all. Not of course the source of his fulness. Not of course the cause of his fulness. His fulness is in the Godhead. The fulness of the sun in the heavens is not the light that it contains, and the warmth that it possesses, but the light that it communicates to all surrounding worlds, the beauty that it throws out upon the creation upon which it shines, the life that it imparts as the creature of God. The fulness of the ocean is not the depth of its waters, or the multitude of its waves; but in this sense it is the rain, and the dews, and the rivers, and the fountains, and the cataracts that both refresh and gladden creation. The fulness of the head is not that contained within itself in the natural body, but that which it ministers to all the members. So the fulness of the great Head is not that contained in Himself, but that which He communicates to all his mystical members. His fulness is the imparting of life, beauty, salvation, righteousness, wisdom, sanctification, and redemption, to all the members of his mystical body.

When the Tree of Life was down here amongst us in our own nature He bare all the fruit Himself; not one particle of fruit was there on the earth but that which was contained in Himself. He would have remained alone for ever, as He tells us, in his fulness of fruitfulness, but that He fell into the ground and died; then He did bring forth much fruit in his own resurrection glory. Now He is at the right hand of God. Now the roots of the Tree of Life are upon the Throne, and in the Throne, and in the God-man that sits upon the throne. But He bears all his fruit in his branches here below. Have the idea in your mind of *a reversed tree.* When He was here He bore all the fruit upward that we might be accepted in the Beloved; now from the throne He bends down as it were in his branches, and bears all his fruit in his branches here below. That fulness of the root above is expressed in the fulness and blessedness bestowed upon the branches here below.

Now mark this beautiful, this wondrous fact. From the time that in fact the Son of God, in whom all the fulness of the Godhead dwelleth, did unite Himself with us his people, from that time He had no other means, no other channels, and will never have, throughout eternity, other means or other channels to display the fulness in and by but the members that He has assumed, the branches which He, the great Husbandman, has grafted into Himself. With this fact in our minds, see what He says in John xv.: "I am the True Vine." There is not a word there about the branches. He is branches and all. Oh, that we took that view of Him! Just as the members of the body are called in 1 Cor. xii. Christ the head, Christ the head and the members—one Christ; so Christ is the Vine and the branches, the true Vine, the fairest Vine, tended by the most careful Husbandman, planted in the most fruitful place, to fill the face of the world with his glory.

He says, "Ye are the branches," because He wants to individualise them and us, that we may see for ourselves in his blessed words our position in the Vine. Adam was a vine, a noble vine planted in Paradise. What could God have given him that He did not give him? What could God do for him that He did not do? All mankind were grafted, as it were, into him. Still he was but a creature, and therefore he was not proof against Satan, against self, against sin. He fell, bringing all mankind down into ruin with him. But the Lord had a people amongst the men that were created in Adam, and the great Husbandman has now provided a new Root. Just think of the wealth of that Root, in personal union with his own Godhead, Jesus Christ, the Son of God. "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death." "We have become dead to the law by the body of Christ, that we should be married to another, even to Him that was raised from the dead that we might bring forth fruit unto God" (Rom. viii. 4). We have done with old Adam. We are dead to the law, united to our old husband, we could not have been united to the Son of God. He rids us from our old connection by taking our nature; dying in our place He rids us of the old husband, and rising in the power of an endless life He sends the Holy Ghost from heaven to wed us to Himself, and tell us, "I in you, ye in Me, and both in God, that we may bring forth fruit unto God." You see your calling then, brethren (1 Cor. i. 30). "But of Him are ye in Christ Jesus, who of God is made unto us wisdom—even righteousness, and sanctification, and redemption." Here is the *wisdom* that was hidden from ages and generations. He is "made unto us *righteousness;*" that settles all the sins of the past. He is "made unto us *sanctification;*" that secures us for the present. He is "made unto us *redemption;*" that seals us for the future.

Mark three stages there of fruitfulness, in John xv. In the second verse you have union with the Vine, union with the Son of God, without which there can be no fruitfulness; then you have purging, in order to more fruitfulness. We have been talking a good deal about letting Jesus in. I belong to an old school of divinity, which believes that Jesus must make room for Himself when He comes in, and I think it is done by the purging. He knows how to lop off the hindrances. You never heard of a vine pruning itself, did you? No, no, the husbandman's work is to prune the branches, to lop off the hindrances, that there may be more fruit, and this is only done for those in Christ, by Christ. First there is union, then purging. You remember the Old Testament account of the Tabernacle light, the candlestick, representing the Church illumined by the Spirit, and the Spirit dwelling in the Church. The Lord commanded a golden snuffers to be used, and only the priest might snuff the light; there was a golden snuff-dish provided to catch the dust. Oh! that He might snuff us with the divine golden snuffers; for depend upon it, that if there is to be fruit there must be purging. Many know by experience how much we owe to the purging we have received by the Husbandman.

But now, what is the fruit? This is the principal one—abiding in Christ. Some bring

forth much fruit. "I in the Father,"—the fulness of the Godhead; "Ye in Me."—for safety; "I in you,"—for fruitfulness; "Ye abiding in Me,"—for the greatest amount of fruitfulness. The Lord says, "Abide in Me," That is his command, and it is very clear. How are we to do that? We abide where faith is satisfied, and where hope is satisfied, and where love is satisfied, and where we can rest—that is, where we can abide. We will never abide where faith, and hope, and love, are not satisfied, and where we cannot rest.

The first great means of abiding in the Lord is to know the glory, and the next is experience of yourself. You will find yourself such a miserable creature in the light of the eye of his countenance that you won't like to abide at home. The next is to remember when He says, "Abide with Me," it is "Abide in my love." Is not that a tempting place to go and abide in? "Abide in my mighty love, in my sacred love, in my forgiving love, in my restoring love, in my fruitful love, in my fruit-giving love. His command is, "Abide in Me."

The next word is no command to us—"and I in you." That is his part. It is no command to me when He says, "As my Father hath loved me, so have I loved you." It is merely a blessed revelation to my soul. "Let neither the shadows nor the opposition, nor the consciousness of your unworthiness, nor the humiliations to which you are exposed by self, the world, the flesh, and the devil, tempt you out of this resting-place. His love is yours, and neither life, nor death, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Get that truth into your heart, and it will expel all your doubts.

A word about the branches abiding in the vine. Look at the natural vine. The branches abide in the vine at all seasons. You do not find them leaving the vine in the winter; you do not find them leaving the vine in the night. They abide in the vine in the winter when there are no buds, when there are no leaves, when there are no blossoms, when there is no fruit. But in the root, thank God, the fruit is always there, whether it be winter or summer with the soul. Do you not remember the words, "Let him that walketh in darkness and hath no light trust in the name of the Lord and stay himself upon his God." Do you not remember, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

Abide, brethren, by winter seasons and by dark seasons, in the Lord Jesus Christ. You look within and you can find nothing; you look around and find nothing, and like Job exclaim: "Behold, I go forward, but He is not there; and backward, but I cannot perceive Him: on the left hand, where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him." Trust him still. God has given his children a Christ in whom they are always safe and accepted. It is their ignorance of this that hinders their abiding and their usefulness.

You see in Nature how the branches have attached to them some little sprays that you can hardly see. What would the vine do without them? They are often its most fruitful part. The fruit does not grow upon the stem, but out of these little buds. The Lord make us so small that He may afford to make his own precious fruit to hang upon us. Wherever you be situated in the vine, you are wanted there. Just like the little members of the body—the weakest of them are wanted, and the head cannot do without the least. No more can the great root of the Tree of Life do without the smallest and meanest branch. All is wanted for the symmetry and beauty and fulness of the whole.

Observe, again, vines will not bear fruit in the cold; they will not bear fruit in the dark, they want light and heat. The Lord says there was a certain fig tree, and the man of the vineyard saw there was no fruit upon it. "Let it alone," said the great Husbandman, "till I dig about it and dung it." Oh! we need to have our earth-hold broken, lest there should be no possibility of fruit. We are so earth-bound that the light of heaven cannot penetrate, and the rains and dews of God cannot moisten us. So we are out in the cold, and cannot bring forth fruit to the praise and glory of his grace. The vine root requires *all* the branches in order to manifest its fulness; no one branch can show the fulness of the root. No one member of the mystical body of Christ can show forth the fulness of the Head. There is that in Christ which is adequate to all the fulness of the members of his mystical body; and I believe there is in the members of the mystical body of Christ that which is adequate to all the fulness of Christ. We want the sap to flow, in order that we may triumph in the Head, and to teach us our need of Him, that we may appreciate Him. The more fruit the Lord is pleased to hang upon us, the lower will the branches bend down in the presence of God.

"What Comes of It?"

BY PASTEUR THEODORE MONOD.

Our brother, Mr. Hopkins, told us last night that in a large factory the secret of power lies in the engine-house. Well, we will suppose that one of us goes into the engine-house and speaks to the man in charge of the engine. He asks first, "Is your engine secure? Does it stand well?" "Yes, it does. The masonry and the engine are almost one, and the engine rests in the foundations of the house." "Then, is it safe from explosion as far as one can make out?" "Oh, yes; in that respect it is secure also." Then you ask, "What is the power of your engine?" Let us say it is 2000 horse-power. Then you ask the man, "Well, what comes out of it. What comes out of this house?" He answers, "Do you want to know how much coal I use? Oh, heaps of coal! There it is." "Oh, no, I don't want to know that! I ask what comes out of it." "Oh, you want to hear the whistle! It has a tremendous whistle." You say, "My poor man, you must be deafened with the noise of your own whistle. I want to know what comes out of it." "Oh, nothing in particular! but it's a wonderful engine, very secure, very powerful, but it doesn't accomplish anything."

Now, this is the very point—fruitfulness. What comes out of it? I might follow out this illustration. I need not do it. It has been done often enough. We have plenty of men, whose foundation we know to be secure, and who know where the power comes from. They have a measure of power, but what are they doing? A friend told me last night (and I may as well tell you it was Mr. Hudson Taylor) of how he began his mission in China, and how he began to think and pray about it. Then said he, "Of course, it would never do to pray, and stop at praying." I made a note of that. No, it will never do to sing and stop at singing, and it will never do to trust and stop at trusting. There is something further to be done, and that is to *bear fruit*.

The Bible is full of that subject—*fruit*. Take the first book and the first chapter, and you read, "And God said, Let the earth bring forth grass, the herb yielding seed after his kind, and the fruit of the tree yielding fruit after his kind, whose seed is in itself upon the earth." You take the last chapter and there, in Rev. xxii. you read, "In the midst of the street of it and on either side of the river was there the tree of life, which bare twelve manner of fruits." Paradise is many a time associated with fruit. You take the book of the law, and there you find the fruit again, especially in one remarkable passage about the high priest and the garments of the high priest: "And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about." (Lev. xxviii. 33, 34.) All round golden bells, but not only bells, and we might say somewhat as our children say:—

> Tinkle, tinkle, golden bell,
> Joyful sound, we love it well,
> Only let there always be
> Mellow fruit along with thee.

The golden bells you can have, but let there be the pomegranates.

Then in the first Psalm we have, "He shall be like a tree planted by the rivers of water, that bringeth forth its fruit in his season." The same thought runs through the prophets. We heard a few minutes ago that most beautiful chapter, Hosea x., and we might find many another.

We open the New Testament, and find the greatest prophet, as Christ calls him, John the Baptist. What did He preach? "Bring forth fruits, therefore, worthy of repentance."

We have the words of the Lord Himself. I need not repeat them, though we cannot lay them too much to heart. You remember those words in John xv. and Luke xiii., about the fruitless tree that has been alluded to, "If it bear fruit well, and if not, then after that thou shalt cut it down." We have another remarkable word of Christ, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi.) That is what the Lord wants. Then again, after the Gospel the Epistles. Romans vii. 4 furnishes another illustration: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Then that wonderful verse in Galatians, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, temperance;" *that* is fruit. That is not talking, or wishing, or singing, or thinking. And again in Colossians i. 10, "That ye might walk worthy of the Lord unto all well pleasing, being fruitful in every good work and increasing in the knowledge of God." Therefore the Bible is all about fruit from beginning to end. Christ says that we should know people not by their talking or feeling, but by their fruits: "By their fruits ye shall know them." Observe that wishing for fruit and speaking of fruit will not make up for lack of fruit; still less will lamentation about the fact that we are unfruitful.

I am afraid many Christians imagine that they have been bearing fruit when they should more truly have said, "I am a fruitless branch, I am a dry stick; I have neither bud nor blossom, nor fruit, nor anything." It is good to acknowledge it, if such is the fact; but it is better, and it is needful, that you should alter the fact, and by the grace of God become a fruit-bearing branch. Christ says, "So shall ye be" (not exalted Christians, but simply) "my disciples." It is by bearing fruit, and bearing much fruit, that we have the only evidence of being his disciples. Now Christ Himself is first of all the example of all fruitfulness. How did Christ bear fruit? He placed Himself in the position of a man. He said of Himself concerning the Father the very words He says of us as regards Himself, "Of Myself I can do nothing." And He said in John vi. 38, "I came from heaven not to do mine own will, but the will of Him that sent Me." And again, "As the Father hath sent Me and I live by the Father, so he that eateth Me, even he shall live by Me." Christ is the example of fruitfulness in the very manner in which He bore fruit. In the relation in which He stood to the Father, we also stand to the Father, through Him and in Him. He brings to us from the Father gathered up in Himself that fulness of life of which we have been told, and on which I need not dwell again.

Let me give you a very few words on the subject

from a book which I suppose it is lawful not to advertise, but to quote from. It is called "Abide in Christ, the Blessed Life and Fellowship." The author is away in South Africa, and will not hear this, at least not to-day. I beg leave to recommend that little book to you. It says almost all that can be said on the subject in the simplest, strongest, soundest, deepest, and sweetest way. He says this: "Without the vine the branch can do nothing. In the vine it has its right place in the vineyard, its life and its fruitfulness. Without the branch [and this has been pointed out just now] the vine can also do nothing. The vine without the branches can bear no fruit. Such is the wonderful condescension of the grace of Jesus, that just as his people should depend upon Him, He has made Himself dependent upon them. Without his disciples He cannot dispense his blessings to the world."

There is another chapter entitled, "That you may bear much fruit:"—"We all know that fruit, by which men are refreshed and nourished, is the produce of the branch. The fruit is not for the branch, but for those who come to carry it away. As soon as the fruit is ready, the branch gives it off to commence its fresh work of beneficence, and anew prepare its work for another season." These are suggestive words, and fruitful words. If we thus abide in Christ, we shall be kept fruitful, full of love to God and man, strong and humble, ever ready, and therefore ever used. As Dr. Macdonald, of Leith, said three years ago, speaking of Robert M'Cheyne, "ever ready, and therefore ever used." If we would be ever ready and ever used, what have we to do? Abide in Christ.

There is one word that is often overlooked, I think, in that parable of the vine, if one may call it a parable. The whole of the natural world is just a great parable to make you understand things. Christ says, "I am the Vine, ye are the branches." Now why don't we read that verse simply as it stands? Christ does not say, "I wish I were the vine." It seems absurd, and almost blasphemous, to read it that way, or "I ought to be the Vine." But He says, "I *am* the Vine." And what next? "Ye are the branches. Well, if I am a branch, then I will be a branch. If I am a branch, I will live as a branch. I won't deny Him. I won't say to Christ, "Thou art the Vine, but I am not the branch," because He says, "I am the Vine, and ye are the branches." If He made Himself one with us, it was for the very purpose that through Him we should be made one with God, one in desire, one in purpose, one in power. He the Root, and we the fruit.

All these illustrations are good as far as they go, but they do not go far enough, and even when we speak of a vine or plant, that helps us as far as anything can help us, but we must go a little further. We are not simply plants, and we do not simply thrive as a plant does. God has made us in his image. God has given us thought and conviction and will and conscience, and He intends surely to live Himself, as it were, through us. But it must be our life coming from Him, as it is his life coming through us. That is to say, He has not come to destroy us; He has come to make us. He has come that each man should be truly himself, and should verily have a heart of his own. Else how could he love God as he is bidden to do, with all his heart and soul and mind and strength? All the life is Christ's to become ours. It is from Him and yet through us, and the Apostle sums it all up in these words, "I labour, striving according to his working, which worketh in him mightily." It is his working, and it is my striving and my labouring *just because* it is his working. Whether you can put it together or whether I can, and find a formula for it, that is no matter at all. We cannot find exactly the formula, but we must stand to this—that it is God's life, and that it is God's life through us. It is, "I can do all things through Christ that strengtheneth me." It is not, "I have nothing to do because Christ does it."

There was an old minister well known and respected in London, and a man of large influence, now gone to his rest, Samuel Martin. I only saw him once, and we were talking on this subject. He said, "I once received a visit from a young girl who was full of joy, and surely I would not damp her joy. She said 'I am so happy because Christ does everything for me.' I knew what she meant, but still I went on and said, 'Does He read your Bible for you?'" Now that puts it, I think, in a very definite form. He does it all, but He sets us doing it. He sets us working, and willing, and praying, and using the means He has supplied. Then He is the Husbandman, and He does (as we heard) the purging and the pruning; then it all comes to the ripe fruit.

Remember, we cannot *make* fruit; in fact, fruit is never made, it is *grown*. I read in a religious paper a while ago this word, that must have, of course, escaped accidentally from the writer or speaker. He said, "We are manufacturers of sinners into saints." Ah, I thought, manufacturer!—that must be a poor kind of saint, the manufactured saint. I remember Whitfield was one day met by a man staggering through the street, who came up to him, laughing, and said, in the presence of several bystanders, "Ah! Mr. Whitfield, I'm one of your converts." "Yes!" said Whitfield, "I thought as much; if you had been one of the Lord's converts you would not be in the state you are." No, you cannot manufacture saints, and you cannot manufacture fruit. To be sure we can manufacture fruit in one sense. In Paris we have manufactories where they make fruits in pasteboard prettier than the real fruit, I think; but somehow that fruit has no fragrance, it has no taste, it has no growth, most of all it has no seed. Our fruit must be fresh fruit if it is fruit at all. Some Christians, I'm afraid, hardly understand this. If you went to a greengrocer, and asked for strawberries, and he should call to a helper, "Give this gentleman some strawberries of 1881; that was a very good year," you would say, "I don't want those." Then he says, "There are a few left of 1882." "Oh, no, I don't want those." "Then these are all I have." I fancy you would go somewhere else for strawberries. So there are some Christians who are at peace and joy, and if you ask them they say, "Yes, I had peace in 1859," or "I had joy in 1876." "Oh, indeed! but where is your peace to-day, and where is your joy to-day?" They have no answer to give you.

You will say, "One may have preserved fruit." Yes, that is fruit too, if you like, but I do not think anyone who can get plums will accept prunes, or will accept raisins for grapes. Raisins have been grapes, but are grapes no longer. There is no life, no taste in them. Call them grapes if you will, but they are dried or preserved fruit. There is very much of that going now-a-days. People are going about with tin boxes full of old fruit. That is no good. We want to go into the orchard itself and pluck the fruit from the vine. Everybody likes that. The children like it, and even men of the world. Don't you think they can see the weakness? They are sick of talk. I think those of us who talk are the most sick of all of talking. We wish to have done talking; we wish to have more fruit. There is so much said and written, so many nice illustrations and sweet addresses, and spiritual sugar-plums, that we want something else. We feel the time has come when we must have something more to show, and that is, fruit.

The fruit is just summed up in two words—love of God and love to man—and the two must go together. That is the great want at this time. You have some very good people, as far as they go, who are full of philanthropy; and that is a word not to be despised. Oh, the Scripture speaks of the philanthropy of God (Tit. iii. 4.) Love to man is a great thing, but they do not say that they must begin by knowing the living, loving God. They go about and try to do something, but there is not much sap and life in it. There are others who speak so much about love to God, and from God, that they do not seem to care much for their fellow-men. One sees that it is high time that true spirituality and true philanthropy should meet in one. The second commandment, Christ says, is like unto the first. If we do not practise the second, and if we have not a heart for the woes of our fellow-men, and a helping hand to extend to them, whether they belong to our church or not, or to any church or not, we may well question whether we are fulfilling the first commandment. Because He says the second is like unto the first, and the only evidence our generation will find time to read, and that will convince it, is when it shall see the fruit growing in abundance where people call themselves Christians.

If not we will have people saying, "Union with Christ" is not your theme; you should talk (as one said) of Christian honesty. There was in a paper called *Woman's Work* a long article entitled "A Sad Charge." What do you think it was? I will read you one sentence. A lady said, "I was first led to consider the accuracy of this sad charge by a remark made by a lady—a most polite and honourable person, though very worldly. She was told of the conversion of an old friend, and remarked, "I am very glad she is so, because I think she will act out her religion in a different way from most people, whom it does not seem to me to make a bit more unselfish, better-tempered, or less ready to tell little fibs when it suits them." That is just what we want to get rid of. That is the reproach of Israel, that others can say, "With all your pure mystical notions, you are not more honest, straightforward, or self-denying, perhaps less so, than some of us." Just as truly as good seed bears fruit, and it takes good seed to bear fruit, just as truly good fruit bears seed. That is what we read in the book of Genesis, "fruit whose seed is in itself."

While thinking about this address, I thought I would look into some book on botany, just to see whether I could not find an idea. Sometimes we find the best things in that way, and I found this that astonished me, I confess. I am no botanist, but this gentleman, scientifically speaking, says the fruit and the seed are identical. What we call fruit, and what we eat, is just the wrapping round of the seed. Its shape and texture are greatly diversified. Its position, in relation to the seed, is greatly varied, but the real fruit is the seed. Then he goes on to say, "The seed is the terminal result of the plant. In the seed it all comes to a point, to an end. In the seed also it makes a new beginning." I am sorry this gentleman is an atheist, but he preached a good sermon there. The seed is the ultimate result. Was Stephen a fruit? Did he bear seed? Fruit he did bear, if only in the young man named Saul, in whom it soon began to be shown. Did Paul bear fruit? Did he bear seed? Yes. Is Mildmay a fruit and a seed? Yes. Our friend the Chairman was speaking of the good that came to him twenty-seven years ago; was it a fruit and a seed? Yes. I was told here of a little revival that began in a place; when the people were asked what made them request prayer on their behalf, they answered, "It is such and such a family that settled here a few months ago. They all seem so happy, and we want to be as they are." Was that family a fruit? Was it a seed? Yes.

Now we must come to this, that the only test of fruitfulness is life-giving power. That is what we have to learn. You have the seed first in the ground, the root, the stem, the branches, the flowers, the fruit, yes, and then you begin again. Another seed from the fruit, another plant, and so on. Just as the generations of man, father and son, the son in his turn being the father, and the genealogies going down, just so there must be with that fruit: Christ as the one Root, but out of that Root comes fruit. Each fruit must be found bearing fruit according to his kind, and we must have the converting power through the Holy Ghost. If we are in fellowship with the Holy Ghost, how can we but have that power? The Holy Ghost's purpose and mission is to awaken sinners and bring them to the Saviour. If we have fellowship with the Good Shepherd, how can we but seek for the lost sheep? If you remain in the field at rest whilst the Shepherd is going after the lost sheep, it is just as if you parted from Him. You let Him go on and you remain behind. Some are finding this out. I wish I had found it out much more than I have begun to do.

A friend was telling me that he had had more gladness in his ministry in three months than

during the twelve previous years. How is that? Did not he know of the rest of faith? Yes, years ago. What then? Ah, now he knows the joy of bringing souls to the Lord, and now his strength and youth are renewed. It is a great thing, the rest of faith; but then there is the rest of obedience, there is the rest of service, the rest on the Saviour's promises when He says, "He that hath my commandments and keepeth them, is he that loveth Me, and he that loveth Me shall be loved of my Father, and I will love him, and will manifest Myself to him." That is true rest, that is full rest—in unity of purpose, in unity of work with the Lord. We first have to be converted; second, we have to be consecrated to God; then we have to be consumed, and then shall we be conquerors, and more than conquerors, and bring others with us to Him that loved us first.

[*We must postpone the two closing addresses to our next issue.*]

AFTERNOON GATHERINGS.

THE JEWISH QUESTION.

Earl CAVAN presided at a meeting on Wednesday afternoon, on this subject. After prayer and singing, he read Isa. lxii., and said the subject for consideration was a most precious and important one. The Jewish question has been settled long ago in the eternal purposes of God. He has chosen Israel to be his "peculiar people above all the nations of the earth." In Deut. xxviii. we see the terrible predictions of judgment described for their rejection of the Lord; history tells us how these things came to pass. We cannot shut our eyes to the fact that the Lord's people are being stirred up to consider God's purposes as regards the future of Israel. It behoves us, as followers of the Lord Jesus Christ, to press upon our hearts what is incumbent upon us in this matter. May we indeed be stirred up to give Him no rest till He establish his people a praise in the earth. We are on the eve of great events in this respect; and it may be the times of the Gentiles are closing in.

Dr. ANDREW BONAR followed by drawing attention to "God's purposes in the future," as described in Isa. xviii., linking with that prophetic chapter the two last verses of chapter xvii. Prefacing his remarks on this subject, he said there was scarcely a parish or hamlet in Scotland, where Christians met for prayer, but where you would hear petitions presented on behalf of Israel. This race has furnished philosophers and poets alike with a problem which they could not solve, though the subject was being better understood now than ever. The speaker considered the "land shadowing with wings" (see first verse of Isa. xviii.) to be the British nation. She stretches her wings far and near, even beyond the rivers of Cush; no nation sendeth ambassadors in swift ships over the seas like us. The command, moreover, is, "Go to a nation scattered and peeled," and what nation is scattered and peeled like the Jews? Search from pole to pole, and you will not find any other nation of whom this can be said, and yet remaining a nation still. The word peeled means insulted, or cruelly treated. It has been so with this nation, and that too by nations who consider themselves Christian. Then it says, "they are a people terrible from the beginning." To Egypt they were terrible; to the nations they encountered in the wilderness they were terrible; to the nations in the land, too, they were terrible; and above all, the most terrible event that ever took place in the universe was at Jerusalem, when Jesus died. And because of the nation's rejection of their King, how terrible the judgments that have befallen them. They have been trodden down, and the land has been spoiled by the rivers, *i.e.* peoples of invading nations. In verse 3 we read, "All inhabitants of the world" are to listen to the message of "an ensign on the mountains;" and in Romans we read of the return of Israel being the means of blessing to the nations. God Himself will do all this; He will not make haste; He lets things come to a crisis and then interferes, as it is said He will when the people come up to Jerusalem to encompass the saints. This very people, now scattered and peeled, shall be brought to the Lord for a present; that is to say, they themselves shall be a present to the Lord, and not only a presentation *of* themselves to the Lord, but also a present *from* themselves to Him. He shall then reign in Jerusalem gloriously, and the nations shall come and bow before his feet, and the time of righteousness and blessedness will then have come, and will cover the earth from pole to pole.

Rev. H. FRIEDLAENDER referred to the present work among the Jews, particularly in Palestine, and of the "duty of Christians" respecting it. He said it was a source of much encouragement to him, and many others engaged in Jewish work, to find some think it a Christian *duty* to remember the Lord's ancient people. That sympathy does not stand alone. Not only has God stirred up Christians in Europe, but He has prepared something in Palestine for Israel too. "He that scattered Israel will gather him," is the declaration of Scripture. It is not ours though to sit still and fold our arms. He used human means to scatter them, and He will use human means to gather them. Everything written has yet to be fulfilled concerning the future of Israel. The promises of God towards that nation are always bound up with the mercies of David. After the minute details of the return of the Jews in Jeremiah, there is the promise of the new covenant; they are both parts of the restoration. In the meantime, if there are those who return to Jerusalem, you must give them the Gospel, without it they cannot prosper, and when signs are seen of a prospect of this number increasing, you must give them the truth, that alone will help them effectually. Satan has bound almost every Jew in Jerusalem, so that he cannot even listen to the Gospel. God has now prepared a Jewish permit, and they are able to break away from Rabbinical authority, and over 1000 are ready to listen to the Gospel now, and many of them are ready to confess Christ. Our duty is to furnish them with the means of a livelihood. It is proposed to buy land, where they can live as tenants, under the scheme which has lately been projected and inaugurated—the colonisation scheme. Whatever may be the rights or wrongs of the Jewish persecution, there is no doubt their love of mercantile concerns has brought upon them much trouble, and though a people so ready to launch forth in mercantile pursuits, hundreds of these Jews do not desire to resume them. To us this was the visible hand of God to help them, and surely it is a duty laid upon the Church, and she cannot be true if she does not take up the work. The hundreds who have gathered at the Mission places during the past year are broken-hearted, and they are glad to have the comforts of the Gospel of Christ preached to them. Jews from Europe have come to persuade them to give up the Gospel, but they stand so far true. They prefer Palestine, their own land and the land of their fathers, to any other quarter of the globe. The vista to us seems to be as life from the dead. Our hope is that many of these will indeed be blessed, and we say unto you who are somewhat concerned in Israel's welfare, "Destroy it not, for a blessing is in it."

The Promises to the Fathers Confirmed by the Lord Jesus Christ.

BY REV. J. WILKINSON.

Having made kindly reference to Dr. Rev. Andrew Bonar's interest in Israel for many years, as manifested in his travels in the Holy Land more than forty years ago; to Mr. Friedlander's present work in Jerusalem, and to Mr. Freshman's recently commenced work among the 80,000 Jews of New York; Mr. WILKINSON said:—

"The Promises to the Fathers," beloved brethren, is our topic to-day. These promises are given in the first three or four verses in Genesis xii., the substance of which is this: God here promises that Abraham shall become the father of a numerous natural seed with earthly inheritance, typical of and ultimately instrumental in producing an innumerable spiritual seed with eternal inheritance. These are bare promises—unconditional promises—but let us bear in mind they are God's promises. Here is a channel and an instrumentality for blessing the world, for the last blessing given to man, woman, or child to the end of time will only be in fulfilment of the first promise given to father Abraham. These first promises bridge over the dispensation of law and the dispensation of the Church, and reach to the end of millennial times.

Now pass on to the fifteenth chapter of Genesis. Here God tests the faith of Abraham, and it bears the test. God wanted a type of his beloved Son miraculously born, for "in Isaac shall thy seed be called." So it is written in the sixth verse: "And he believed in the Lord, and he counted it to him for righteousness." This is the spiritual covenant under which all believers in Christ to the end of time became the children of Abraham, though uncircumcised in flesh. A little lower down in the same chapter, sacrifice is offered and accepted, and "in the same day the Lord made a covenant with Abraham." Here we have the promises ratified by covenant founded on accepted sacrifice, on the occasion of Abraham believing God about a promised Isaac.

Now pass on to the 22nd chapter of Genesis, where we get another beautiful type of the Lord Jesus Christ—the father giving up to death his beloved son. "Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt offering." . . . "And the angel of the Lord called unto Abraham out of heaven the second time, and said: "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee; . . and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Here we have the promises confirmed by the solemn oath of God on the occasion of Abraham's obedience in offering Isaac, a type of the offering of God's beloved Son. Has it ever occurred to you why God, who cannot break a promise, should ever swear? God leaves Himself at liberty to change anything established only for a temporary purpose, but it must be without an oath. If once it be sworn to it can never be changed. For illustration, the Aaronic priesthood, and, by consequence, also the Levitical law, could be changed. Why? Because the Auronic priesthood was without an oath. But Christ hath an unchangeable priesthood. Why? Because God hath sworn and will not repent, "Thou art a priest for ever." And when our blessed Lord returns He will be a King and a Priest on his throne.

It would be profitable occupation to search out all the passages which refer to the oath of God. God has sworn that there shall never more be an universal flood of water. God has sworn by his holiness that He will not lie unto David. "His seed shall endure for ever, and his throne as the sun before me." Anyone who doubts that Christ will yet occupy David's throne believes that God can violate an oath.

God made two covenants with Abraham—the covenant of faith, made with him when he was about eighty-three years of age, and the national covenant in circumcision when he was ninety-nine—the former referred to in Gen. xv., and the latter in Gen. xvii.

In the covenant of faith Abraham is to be the father of all believers, and the heir of the world; and in millennial times "the father of many nations" (Rom. iv. 17). But in the national covenant he is to be only the "father of a great and mighty nation." Faith in Christ the condition of the former, and circumcision the condition of the latter.

The nationally elect were blessed with all temporal blessings in earthly places in Palestine; typical of the spiritually elect, blessed with all spiritual blessings in heavenly places in Christ.

What is the blessing promised to all nations

through the seed of Abraham? We answer, the Gospel. This should not be called the Gospel dispensation, as distinguished from the millennial age, for we shall have no other Gospel in the millennium. This may be properly called the dispensation of the Church. In Galatians iii. 8, it is stated that "The Scripture, foreseeing that God would justify the Gentiles through faith, preached before the *Gospel* unto Abraham, saying, In thee shall all nations be blessed."

Now let us see what is the meaning of the term *seed of Abraham*, through whom all nations are to be blessed. There are three distinct applications of the term: 1st. To Christ, Gal. iii. 16, "And to thy Seed, which is Christ." 2nd. All believers in Christ, Jew and Gentile, Gal. iii. 29, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." 3rd. The natural descendants of the twelve tribes of Israel, Isaiah xli. 8, "But thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend."

All believers in Christ are children of Abraham by being linked to Abraham in the covenant of faith made with him several years before he was circumcised, and made with him in uncircumcision on purpose "that he might be the father of all them that believe though they be not circumcised, that righteousness might be imputed unto them also." But as Israel was a name given to Jacob *after* he was circumcised, a spiritual Israelite is simply a converted natural Israelite, but a child of Abraham by faith, is indifferently a believing Jew or a believing Gentile.

To whom, then, were these promises made? We answer, to the natural descendants of Abraham, to whom they were confirmed by oath. But do these promises stand good to the Jew to-day; and is the Jew instrumentally the world's hope? Certainly. God's purpose has been arranged in infinite wisdom, and his plan cannot be altered. "Brethren, I speak after the manner of men; though it be but a man's covenant, yet, if it be confirmed, no man disannulleth or addeth thereto."

The Divine promise to Abraham has been confirmed by the oath of God, so cannot be annulled. So the inspired letter to the Jews called the Epistle to the Hebrews, says, in chapter vi., "When God made promise to Abraham, because He could swear by no greater, He sware by Himself, saying, Surely blessing I will bless thee; . . . and so, after he had patiently endured, he obtained the promise [of Isaac]. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife; wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we who have fled for refuge to lay hold upon the hope set before us, might have strong consolation." The promises still belong to the Jewish people. The Apostle Peter, addressing the Jews as "men of Israel," in Acts iii. 12, charges them with killing the Prince of Life, but tells them, "Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed."

But some have been ready to say these Jews have, by their conduct, forfeited their right to the promises, so that they have been annulled to the Jew and transferred to the Gentile. What is the charge against them? They are unbelievers. Paul meets that charge in Rom. iii.: "What if some were without faith? Shall their want of faith make of none effect the faithfulness of God? God forbid! yea, let God be found true, but every man a liar."

Well, but they have broken the law given them under the solemnities of Sinai.

Paul meets the charge in Gal. iii. 17: "Now this I say, a covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect."

The promises have travelled safely down to Christ, who came to confirm them (see Rom. xv. 8). "Now I affirm that Jesus Christ was a Minister of the circumcision for the truth of God, to *confirm* the promises made to the fathers," the ultimate purpose of which is "that the Gentiles may glorify God for his mercy:" in other words, that the promises fulfilled to the natural seed of Abraham may be a blessing to all the Gentiles throughout the world.

All the promises are in Christ, yea, and amen. So the promises to Abraham are good to his seed to-day, for Paul says in Romans ix. 1, "I say the truth in Christ, I lie not; . . . . for I could wish that I myself were anathema from Christ for my brethren's sake . . . . who are Israelites." Who have lost all? No, by no means. "Whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the *promises*." Nothing can be clearer: the promises are theirs. We must not spiritualise the promises and give them exclusively to the Church, whilst literalising the curses and giving them to the Jews. The Gentiles are not going to take the world for Christ. The Jews, as a nation, are simply shunted to a siding, to allow the express train to pass to pick up the Church; then Israel will come on the main line, stop at all the stations, and gather the world. Christian brethren, what share are you going to take in blessing that people destined to bless the world?

PRAYER FOR ISRAEL.

Immediately on the dispersion of this great gathering, a considerable number adjourned for prayer to No. 6. Several requests had been sent in, among which special mention was made of the work of Mr. Friedlaender in Jerusalem, and of Mr. Freshman in New York, also for the work among the Jews in London and the provinces, in Glasgow, &c. Prayer was made that God would overrule the troubles of Jews in Russia, Germany, Hungary, Roumania, and in other places, so that they may see that they have no earthly resting-place but Palestine; and no soul rest but in Christ; and that God would teach Gentile Christians to remember that He will bless those who bless Israel, and punish all that oppress Israel.

Mr. Freshman gave a brief but stirring account of his birth and parentage, of the conversion of his father (who had been a Hungarian Jewish rabbi), and of his own; also of his work in New York. His soul was evidently on fire with desire to preach to his nation that Jesus is the Christ.

M. Theodore Monod pointed out a few facts bearing upon the subject. In the first place, the general ignorance or indifference prevailing on the Continent, in regard to the future of Israel. Most of those who say anything on that question "spiritualise," as they think, all the prophecies referring to it, and regard those who expect the restoration of the Jews to the promised land as being scarcely more than half-converted Jews themselves. And yet, to take those prophecies in their obvious, literal meaning, not only makes the Scriptures much more intelligible and consistent, but helps to bring the whole scheme of salvation from the sphere of abstraction, or of mere thought and sentiment, into the sphere of fact, of action, of history, past, present, and future.

He also remarked, in reference to Mr. Freshman's statements about his personal history, that they likewise had, among the Christian worthies in France, the son of a Jewish Rabbi, M. Hirsch, brought to the truth through the daily meetings of M. Armand-Delille, and now one of the agents of the *Mission Intérieure*, which has, or has had, also in its service a converted priest (M. Fourneau), a converted freethinker (M. Réveillaud), with others, Protestants by birth, such as M. Vernier.

The Jews are attracting public notice in France, increasingly. In a late meeting of a society founded by them, for the study of their own history and literature, M. Rènan (of world-wide fame, as the embodiment of the highest culture and the most complete scepticism), spoke of the Old Testament, and of the intimate, organic relation between the Jewish and the Christian religion in terms, often most striking, true and beautiful, to some of which the most orthodox of Scotch Presbyterians might give their fullest assent.

Another interesting, though painful fact, is the existence of a newspaper, that has been published every week for the past two months, the only purpose of which is to promote hatred of the Jews, and to stir up the same spirit against them in France as exists so largely in Russia, in Germany, and has even lately appeared in Switzerland. The editor expresses the object of his paper in words such as these: "We want to make the place so hot for the Jews that they will have to take themselves off to Palestine."

This meeting was characterised by a most intense and fervent spirit of prayer for Israel, so that Mr. Friedlaender afterwards remarked privately, that nothing had encouraged him more than this evident interest created by the Spirit of God in the hearts of Christians as to his ancient people.

MISSIONARY MEETING.

On Thursday afternoon Mr. H. Grattan Guinness presided at this meeting in the large hall. After singing—

"The whole world was lost in the darkness of sin.
The light of the world is Jesus;"

Dr. Gould, of China, led in prayer, with thanksgiving to the Lord, for the spread of the Gospel in different parts of the world.

Mr. Guinness said we have to take into consideration the two greatest countries in the world, viz., China and Africa. The result of the appeal made at this Conference last year has been very encouraging. Several have been led to give themselves for the Lord's work abroad. One officer who was present on that occasion, and who from the years that have passed over his head, is unable to give himself for service among the heathen, has given his son for spreading the Gospel abroad. Two Christian ladies also, who were present, have given themselves for service in Palestine, and there they are to-day, seeking to spread the truth. Others are waiting to see the way open to do likewise. We want to be practical this afternoon, and may we not hope that there will be some real results from this meeting, so that in these last days many may go forth to spread the glad tidings of salvation among the nations? We live in days that are remarkable indeed. The world has never seen such days. Since the time of the Apostles missionary work has never ceased; but there never was such an age as the present. He who interposed on behalf of the countries we are met to consider, has and will sustain the Church, in spite of the power that would cripple her efforts. He is opening up many regions that have hitherto been entirely sealed. A century ago God poured out judgment upon Papal Europe, which was followed by a great revival. If we study the Bible and history we shall see that at the close of prophetic periods great revivals took place, and God called with a mighty voice to the people to come into the kingdom. We remember the glorious season of revival of 1859-60, on both sides of the Atlantic. Thus it is now; we have reached a termination, and God is making known his Truth on every side. Africa and China have both been opened by God. India was, at one time closed against the Gospel, but is now open. China was closed by political exclusiveness, and Central Africa by physical barriers; it was until lately an unexplored, untravelled, and unknown region. Protestant missionaries had no footing in China in the days of Morrison (1807). In his life he managed to get a grammar and dictionary, and to translate portions of Scripture amid many difficulties. He soon had to leave the country, however, and his work to others, and sail along the coast with these portions of the Scriptures, and as best he could send them into the country. The opium war then took place, which sin is England's darkest iniquity, but out of which the Lord brought good, even the opening of the country for the Gospel. Different societies have sent the Gospel there, the China Inland Mission among the number. The work of these agencies

has gone on in a most remarkable manner; almost every province is penetrated, and thousands of souls have been brought to a knowledge of Christ.

Until 1860 Japan, too, was closed to the Gospel. Two or three centuries ago every missionary, such as they were, was expelled from the country, and every semblance of Christianity extirpated and prohibited. What is to be found there now? Why, a native church of three thousand members, and increasing in spiritual knowledge and in number. Eastern Africa was visited by Krapf, who, like Livingstone, died on his knees full of hope for th country that was on his heart, and forwhich hee gave his life. For thirty-three years he tramped Africa, and acquainted the world with its condition, the result of which is that it is penetrated on all sides. In reference to West Africa, there is now a chain of mission stations for 300 miles up the Congo, reaching beyond Stanley Pool. Ten faithful men have laid down their lives in connection with the Livingstone Inland Mission, but others have nobly taken their places. Above all, souls have been saved all along the line.

Mr. E. STOCK, one of the secretaries of the Church Missionary Society, spoke on behalf of that part of Africa where labourers were to be found working under the auspices of that section of the Church and as a substitute for Mr. Handford, who could not come. He said that just sixty years ago a boy in Germany saw the blank spaces on a map of Africa, and asked whether they were deserts. Few people could give him much information about them, so he went, when old enough, to see for himself; that missionary was Krapf. He found many difficulties, however, and it was not till he had taken sixty-four distinct voyages that he succeeded in landing at Zanzibar. Bereavement soon overtook him in the loss of his wife and baby. A good brother having joined him by the name of Redmond, they made interior journeys for six years, and eventually conceived and planned the possibility of a chain of stations right across Africa. The subject was advocated in England, but trials came and the mission failed; but the geographical discoveries made have resulted in spreading a knowledge of the country itself, and attention has consequently been called to the great need of evangelising. Hundreds of little children are being taught in the schools and hundreds of people are learning the Gospel, many of whom are truly converted, and have, as they call it in that country, "joined the Book." During the last nine years, the Church Missionary Society has sent out forty-seven missionaries; seven have died, others invalided, and there are now sixteen working in that land. [Two missionaries here stood up before the audience who are labouring 500 miles in the interior.] The question is often asked, How many converts have you? It is God alone who can make converts, said Mr. Stock. There are converts, thank God, but it is not wise to think too much of the number. The good Dr. Krapf used to go to a certain tree from which he could see vast plains, valleys, and mountains, with villages studded here and there; and there weep and pray for the spread of the Redeemer's Kingdom in Africa. Among the last of his expressions is to be found that which declares his conviction that though the idea of a chain of mission stations may be buried, like Lazarus it will rise again; and so it has. Many cannot go to distant lands, but all can do something towards sending the Gospel to them. We can talk of it to friends, and show that it is as interesting to us as the daily news in the political world. Indeed, it ought to be more so. We ought to take up the missionary reports of the mission field with eagerness, and endeavour to make a practical use of all the means in our power toward this end.

Rev. J. HUDSON TAYLOR gave a deeply interesting address on the need of China, and how the China Inland Mission had sought to meet that need during the last seventeen years. He said that the Chinese Empire contained half the heathen world, and one-tenth of the population of the globe, though the actual population at the present time is less than it was thirty years ago. The rebellion and opium trade have been the cause of this. Of the eighteen provinces the China Inland Mission has been able to enter seventeen with the Gospel. China is no longer a sealed country. God has opened these provinces, and has been with us in blessing souls. When they first landed, with a party of eighteen, at Shanghai, it was said they were only fit to be sent into the interior into an asylum; they do not say so now. The importance of the Chinese nation is worthy of consideration. No race in Asia has such a large amount of influence as China; they are the greatest colonisers in the world, and will produce effects in future days that are beyond our conception now. How important, then, that they should have the Gospel. There are records in China dating 250 years before the call of Abraham. Other nations have passed away, but China still exists. God has laid immense mineral treasure there, and we cannot believe it is to no purpose He has done so; there is doubtless a great future before them, and best of all the way is prepared for the Gospel, and already there are 22,000 communicants. The work is small in some places, but the Word has been scattered broadcast with most blessed results. One family of eight persons were brought to a knowledge of the Lord Jesus through reading the Gospel of Luke, sold them by a colporteur. Some of these poor souls travel hundreds of miles to speak to a missionary about salvation; there is indeed a great cry everywhere for the Word of Life. We need to pray very earnestly for the scattering of this seed. There are thirty different Societies who have labourers in China, but they are nearly all near the coast. There are five hundred thousand to every missionary, and in some parts only one missionary to a million, in others one to two millions. In Northern China there are a number of little companies of Christians waiting for teaching, and no one to help them. Why should not half this meeting go to China? Fifteen hundred missionaries are sadly wanted there if China is to be evangelised during the present generation. Surely it is not a great thing to ask for. The expense is not much. Many Christian gentlemen could, individually, afford to send the whole lot out; and many who have private means could go themselves at their own charges. Fifteen hundred could be provided from the Y.M.C. Associations in Great Britain, so from the Church of England, so from the Methodist, and other Societies of Christians. There are, as said before, thirty societies already in China. If these could supply fifty misionaries each, it would be done. Let us search our houses from attic to cellar, and see what we can find that we can dispense with for this purpose. What delight the Lord Jesus had when He stood beside the treasury and saw the widow put in her two mites! And does He not stand beside the treasury now? What do we put in? Surely we can all do something. We read that Jesus went into the villages, and *when* He saw the multitudes He had compassion on them, because they were as sheep having no shepherd. Then follows that wonderful passage: "The harvest truly is plenteous, but the labourers are few," and a little further on, "He that loveth father or mother more than Me, is not worthy of Me."

How many from this Conference are going after Him to China? He did the will of his Father, and has told us what that will is, viz., "Go ye into all the world, and preach the Gospel to every creature." Two hundred out of the two hundred and fifty millions have not yet heard the Gospel. They have never had the chance of hearing it, and perhaps some present may only have the chance once of taking it to them.

After this most earnest appeal to all present to consider prayerfully their duty toward the heathen abroad, Rev. E. Piercy, a devoted missionary from China, engaged in prayer.

ENFIELD BLUE RIBBON MISSION.—Mr. George Blaicklock, of Hoxton Hall, has addressed six meetings in the large marquee, Enfield, in connection with the Enfield Blue Ribbon Mission. The Mission at Ponders' End is to be continued seven days longer, with Mr. Blaicklock as the conductor.

THE MISSIONARY PRAYER MEETING.

The Prayer Meeting for Foreign Missions, in room No. 6, which immediately followed the Missionary Meeting in the large hall, on Thursday afternoon, was a beautiful finish to the interesting facts stated in connection with efforts in Africa and China. Rev. Gilbert S. Karney presided, and after the hymn "To the work" had been sung, read part of Revelation xi.

The first topic, he said, before the meeting, ought to be one of praise. What would our fathers have given a hundred years ago to hear the things which we have heard to-day, that the Lord is touching the hearts of so many, and by his Spirit revealing the love of Christ to so many in connection with this work. Having rendered praise to God, they would take up the special subjects of prayer brought before them.

Capt. Chapman and another friend then led the meeting in prayer, in harmony with the suggestion which had been thrown out. The requests for prayer were next read by the Rev. Mr. Storrs. Among them were the following: For converts, especially for their steadfastness—Mr. Storrs remarking that if we placed ourselves in the position of missionaries we should offer this prayer very earnestly. For all who are thinking of devoting themselves to the missionary work, that God will bring them to the point, and those who hear the call will go forth, not sent by man but by God. That Christians to whom God has given this world's wealth, and opportunities of doing good, may increasingly expend their wealth on the Lord's work. For all candidates for missionary work. That the Lord will raise up one well qualified to take the work which lay upon the heart of the late Major Malan. For Madagascar and the native Christians there, that the Lord will overrule their sorrows for the extension of his kingdom; and for two young men now in training for missionary work, whose desire is to go to China, that they might be specially guided. Praise was offered for much blessing given, after thirty years' work in China, and more recently in Formosa, where a church has been gathered. Prayer was asked for a Mission in Bengal. Mr. Bishop, of the Church Missionary Society, asked that blessing may rest on the converts in South India, and especially upon the conference of native Christians which will be held there in September next, the conference to be after the model of Mildmay-park. For the ship *Harmony*, announced to sail last Saturday for Labrador; and for the 332 Moravian missionaries who are labouring among the most degraded races in the world. That the Lord would send many medical students into the missionary field, especially many medical missionaries. For the Medical Mission at Jaffa, that God will show his faithfulness to those dear servants of his who sent the request to be remembered. For a Christian brother, a Swede, who has gone to labour among the people at Port Said, especially in reference to the outbreak of cholera in that port. A child of God from Finland asked that God's blessing might rest upon his country. "We have encouragement," he wrote, "to wait for the answer." For Germany, that doors may be opened there. For a Christian married man to be found to share the burden of Miss de Broen's work in Paris That God's Word may be preached in France with increasing power. For the little island of St. Michael in the Azores, that many there may be turned from darkness to light. For the ladies in training for Zenana mission work at Mildmay, that the Lord Himself would prepare them for the important duties before them.

Mrs. Baxter and Miss Holland offered audible prayer at the close of the reading of the requests, and the meeting was concluded by singing the hymn, "Tell it out among the nations."

PARENTS' PRAYER-MEETING.

Of all the deeply interesting meetings held on Friday afternoon this was one of the most affecting. It was attended by many fathers and mothers whose hearts were burdened with special requests for loved ones still outside the fold, or glad with joy in the conversion of members of their families. The room was crowded so that an overflow meeting was conducted by Rev. J. Wilkinson. It was a joyful sight indeed to see so many gathered to seek their Heavenly Father's face for blessing on themselves, their children, and the different spheres of labour where some are called to serve the Lord, and others are surrounded with peculiar temptation and trial.

Rev. W. Haslam presided, and Capt. Chapman read a portion of Scripture from 1 Sam. i. and the requests for prayer and praise. After an opening and earnest prayer by the Chairman, the requests were read a few at a time, and borne up before the Lord by different brethren. It will interest many who were not present to see the kind of requests sent in, many of which were left over for future meetings. For "nine grown-up children," for "an only son of four, unconverted," for "four children," for "six unconverted boys, and praise for three girls saved," "a backsliding son of seventeen years," for "a boy of twelve who steals and lies," for "an officer in Egypt," praise for "five children brought in," "that six children may grow up in the service of the Lord," for "three motherless children."

A few moments were then spent in silent thanksgiving for those of the families present who, during the year, had gone to be with the Lord. The remembrance of these beloved ones brought tears to the eyes of many, but they were tears of sorrow mingled with joy. It was remarked that among the numerous requests read, none referred to drink—a sign that the use of intoxicants was decreasing. Mr. Haslam then closed with prayer, and the assembly sang:

"Glory, honour, praise, and power
Be unto the Lamb for ever."

[*Other Afternoon Meetings will be reported in our next.*]

THE CHANNEL FLEET.—Mr. J. Newnham, of H.M.S. *Agincourt*, thanks those friends who have sent him tracts. He has been able to distribute them in other ships also. Mr. Newnham speaks of encouraging services held at Gibraltar and Vigo, in connection with the Fleet, soldiers, and natives. He will be glad to receive further help in tracts. Address, J. Newnham, Band, H.M.S. *Agincourt*, Channel Fleet.

MISSIONARY CONFERENCE IN JAPAN.—On Monday, April 16, one hundred and eight missionaries assembled at Osaka, Japan, and continued in conference till Saturday afternoon, April 21. At least eighteen of the twenty missionary organisations at work in Japan were represented, about half the membership of the Conference being ladies. The meeting was of the most harmonious and spirited character, and left a deep impression on all who attended it. One of the most valuable of all the contributions was a history of Protestant Missions in Japan, prepared by Rev. Dr. Verbeck. The papers on the "Special Obstacles to the Reception of the Gospel in Japan," Buddhism, Chinese literature, materialistic literature and science, were considered very useful. All matters on education were fully discussed; at one session, relating to the education of women, several missionary ladies made interesting and valuable remarks. On the fourth day the subjects connected with the self-support of the native Church were discussed, and quite advanced views were the order of the day. On Friday "Medical Missions," "Missionary Furloughs," and the "Preparation of Christian Literature" were ventilated; and on Saturday, "Preaching to the Heathen" and "Sabbath-schools." All who attended were greatly refreshed, and one of the fruits of the Conference will no doubt be an increased degree of fraternity and good-will among a band of missionary workers already distinguished for brotherly love, and this will necessarily bring increased success in the spread of the Gospel in Japan.

THE GOSPEL IN GERMANY.

At the Central Noon Meeting, Aldersgate-street, on Tuesday week, Mr. Von Schluembach gave a lively account of his recent experiences in evangelistic work in Berlin and other parts of Germany. He said he had greatly desired during the past month for an opportunity of returning to London to offer thanksgiving to God in the midst of his people for all that he had been permitted to see. He had felt as if sent out as a missionary to his own people by the Noon Prayer-Meeting here and he came to lay before them some report of a year's labour. A prayer-meeting like this is a power in the universe; these prayers go up and "ring the bells of heaven," and answers come down in rich abundance. He greatly valued these daily remembrances before God, of himself and the work given him to do.

He would not say much of the hindrances he had to encounter. Infidelity had left him alone. His greatest hindrance had arisen from some Christian brethren who suffered from "the sickness of churchism." Some of these dear friends were not able to look over their own steeple. They had no other fault to find except that he could not formally join himself to their particular "church;" he preferred to stay in the Church of the Lord Jesus, and he loved to tell those in all the churches of the one who died for them on the Cross.

Coming to the bright side of the picture, Mr. Von Schluembach said that the reports of German scepticism had been overdrawn. There was no doubt much indifference among the masses of the people. When he went to Berlin he was greatly helped in starting out by one of the pastors there, a man who was standing as a very lighthouse in the midst of all the storms that rage around the Christian faith in that city. They were able to open little meetings in lager beer rooms and other places; he thanked God he could report many cases of thieves and notorious sinners who had been regenerated and were leading a new life. He did not hold after-meetings, but what was better still, his house was an after-meeting the whole day long. Eternity alone could reveal the tale of what it was his privilege to know in that way of the saving power of God. Every night, towards the close of the work, they had audiences of 1500 or 1800, and many seeking the Lord. The meetings were still going on with good success. The work of the newly established Y.M.C.A. was also progressing most favourably. There are more than 200 members in it now, while it commenced in April last with 60 only.

Mr. Von Schluembach told, in closing, of the services he had recently held in a place in the north of Germany where, according to the pastor who invited him, "nobody cared for Christianity, and the church was empty." They met in a large saloon holding 2000 people—a motley crowd. The selling of lager beer was going on in full blast, but soon through the mercy of the Lord in answer to prayer that was stopped, and the place was full every night with people listening to the Gospel. He hoped soon to return and evangelise in Central Germany.

SOUTH AFRICA.—Rev. Mr. Weitzecker is about to leave Rome to labour among the Basutos in South Africa. He is the first Waldensian missionary to the heathen, and is sent out by the French Society.

WOMEN'S MEDICAL MISSION.—On Monday, the 18th inst., a meeting was held at 24, Grosvenor-square, by the invitation of the Earl of Shaftesbury, in connection with the Women's Missionary Institute for the purpose of establishing a house of residence in the neighbourhood of the London School of Medicine for Women and Royal Free Hospital for the missionary medical students during the time they are studying at the said London School of Medicine and Royal Free Hospital. It is necessary to provide a sum of money, not less than £2,000, to purchase and furnish the above-mentioned residence. Lord Shaftesbury reiterated his own conviction that the project was a sound one, and hoped that the Christian public would readily subscribe the requisite amount asked for. Address, Mrs. Meredith, 73, South Lambeth-road, S.W.

TWO ITALIAN CITIES.

FLORENCE.

The Orphanage under the direction of Dr. Comandi, in the Via Aretina, is one of great promise and special interest in reference to the spread of the Gospel in Italy. I was present at the annual meeting which was held in May. All the orphans and the children of the Sunday-school, with their parents and many friends, assembled in the garden. Addresses were delivered, and a few of the children gave recitals in the graphic way that none but Italians are capable of. There are seventy-nine orphans in the institution—fed, housed, clad, educated, and taught a trade of their own selection. The whole work is carried on in the spirit of prayer and dependence upon God. Evangelistic services are conducted in the Memorial Church during the week and on Sundays. Dr. Comandi has recently opened a Mission church at Siena.

Another work of equal importance is the Medical Mission, superintended by Miss Roberts, a Russian lady, in the Piazza Cavour, where the poor Italians receive medical advice and medicines without charge, and hear the glad tidings of a full and free salvation. I was greatly pleased in visiting the Mission and finding a large assembly of the needy, who heartily joined in singing revival hymns.

There is a Bible stand close to the post-office and the Piazza della Signoria, where the martyr Savonarola was burnt at the stake in 1498. The ashes of the celebrated prior of S. Marco were thrown into the Arno, but the Word for which he and many others suffered is now being publicly sold midway between the stake and the river.

VENICE.

A short extract from the First Annual Report of the "Ragged Industrial School" in Venice will interest your readers:—

"An English lady, being unexpectedly detained in Venice during the winter of 1880-81, was earnestly wishing to know whether there were not some service here which she was intended to undertake, when, one Sunday morning in December, 1880, the Minister of the Italian Free Church here prayed for the poor, idle, hungry boys in the streets and the piazza, that the Lord would open a way of rescue for some of them from misery and vice. This prayer seemed a message to her, and instantly gave rise to the thought 'Could I not possibly start a Ragged-school where these poor boys might be fed, and taught some manual work, as well as to read and write, and, above all, where they might be led to know their Saviour?'

"Just at the same time a providential circumstance enabled her to set apart £25 for this purpose; and thus, after earnest prayer for guidance, the school was opened on March 10, 1881, in the premises of the Free Italian Church, under the very able directorship of Signor Beruatto, the minister of that church." There are twenty boys in the Home, many of whom are orphans.

The institution is managed with admirable method and economy. More spacious buildings are, however, urgently required. The printing press is at one end of the church. The dormitories are over-crowded, but scrupulously clean and tidy. On the occasion of my visit two boys were in the kitchen preparing the dinner, while others were sewing, making boots, and carving wood.

Geo. Saunders, M.D.

TESTIFYING IN HYDE PARK.—Being in Hyde-park on Sunday-week, I was greatly surprised to see a crowd of the fashionables, who usually sit in the park on Sunday afternoons, being addressed by a gentleman, fashionably dressed like themselves, on Gospel truth. He spoke in such forcible language on sin and salvation, as also two others who were with him, and sang so pathetically, that I venture to say there are few in London who would show such a high degree of moral courage in striving to impress eternal truth on such an audience. All honour be to such men, who determine to brave the fear of man, and to teach and preach Jesus Christ only, and Him crucified.—A.

SUMMER HOLIDAYS FOR POOR CHILDREN.

IN connection with the service for children which I have conducted at the Angell Town Institution, Brixton, for some years past, we have a "Benevolent Fund." This fund is supported by contributions given by the children from their pocket-money, the amount received each week being about £1. During the summer this money is spent in sending poor delicate children from different parts of London (mostly from Whitechapel) to the country, for a fortnight each. They are boarded out in cottages at a village in Hampshire, the cost of board being 5s. each per week. It is difficult to say whether the givers or receivers enjoy this plan the most. Workers among children are frequently asking, "How can we interest young people in Christian work?" This is certainly one means. Why could not such a system be carried out in connection with each church or chapel, by giving the *children* of the congregation some work to do in this way? Children living in the country could raise a fund, and invite poor children down from London for a fortnight to see their green fields and shady leaves.

The delight of poor London children at the prospect of such a holiday is beyond description, and is often the means of restoring health to many a poor feeble little one, who would otherwise languish and fade away into an early grave, for the want of a little self-denial and a little practical Christianity. I shall be glad to give particulars to any who wish for further information.

55, Upper Tulse Hill, S.W. F. ALDOUS.

THE GOSPEL IN PARIS.

IN a recent letter to a friend, Mdme. Dalencourt, of the Mission Evangélique aux Femmes de la Classe Ouvrière, 33, Rue Denfert, Rochereau, Paris, writes:—

"I have been much cheered by receiving a box containing 1,500 copies of 'La Vie de notre Seigneur Jésus Christ,' sent by Mrs. Grimkè, of the Text-card Mission, from money collected for this special purpose. We immediately set to work distributing them, at the time when people are allowed to visit their sick friends in the hospitals, giving a copy to each person or group going in, with the words, 'Voici pour votre malade; ça la consolera.' Last Sunday our Bible-woman was at Necker; she had distributed for nearly an hour, when one of the nuns came out and said, 'Go away with your Protestant books; they are worse than pestilence, one sees them everywhere.' The woman replied quietly, 'It is the Life of Jesus Christ, who is neither a Protestant, nor a Romanist, but the Saviour.' The nun threatened to send for the director of the hospital, but Mdlle. E—— replied, 'Do not take that trouble; I have my licence for colportage, and he has no more right to prevent my *giving* away these books than he has to forbid those women who are on the public road to sell their oranges and sweets.' The 1,500 copies will not suffice for all our hospitals; therefore any amount of them would be welcomed, and, I believe, judiciously distributed."

The book alluded to is entirely in Bible words, and will send people to the study of the Holy Scriptures with greater zest and curiosity. It is not meant to supersede the Bible, but to lead on to it in those who as yet know nothing of even the first principles of the Gospel. Dr. and Mrs. Grimkè, Hilton Park, Prestwich, Manchester, have published large selections, both in English and French, and would gladly receive orders, and despatch any amount to France. Mdme. Dalencourt's letter proves her to be a most efficient agent in their distribution. Her mission in its varied branches is one of the quiet, hard-working sort, making little noise in the world, but of a kind wholly devoted to the spread of the Gospel, and owned of the Lord in much blessing.

VILLAGE WORK IN SOUTH INDIA.

DURING our tour last month we came to a village at which I received a most cordial welcome from one of the leading villagers. When he learned that I was a missionary his joy was unbounded; he took us to his house, and spread mats for us on the pial (*i.e.*, raised bench) that we might sit down. My wife and children were with me. My good friend went and brought all his fellow-villagers, and I preached Christ to one of the most attentive audiences I have ever known. While I was talking to the men, my wife went and spoke to the women, who, though timid, had ventured out to see her and the babies. When our service was ended, my friend said, "It is just thirty-five years since a missionary was in our village. The missionary who used to visit us went away, and our Mission-school was closed. I am the only one alive now who was a scholar in that school." I found that he had read Luke's Gospel in the school when a boy, and knew the facts of Christ's life and death. He told me that he did not believe in heathenism, but in one God and in Jesus Christ. He never worshipped idols. I besought them all, earnestly, to renounce their idols, and from that day to begin to worship the true God. The men appeared deeply interested in the message and impressed with its truth, and promised to do so. They begged me to send an evangelist at once to teach them of Christ, and promised to give a house in their village in which he might live. This one fact showed that their prejudice was disarmed, for caste people, as a rule, will not suffer a Christian to live among them. My friend said to me as we came away, "Whether it be due to the punniam (merit) of that old missionary or yourself, or to Jesus Christ, I don't know, but now that you have come and told us these things, this is the happiest day of my life. Don't forget the evangelist!" So we said, "Salaam," and came away. Alas! I am unable to send the evangelist; but I do believe that God will somehow do it.

On another evening we went to a caste village, where the people said no missionary had ever been before. They had just come home from the fields, and the boys were driving in the goats and buffaloes for the night. I sat down on the grass at the end of the principal street, sang a Tamil lyric, and soon the people came round.

The men sat down around me, and listened without a word of interruption to a simple sermon.

When I finished, the spokesman of the group said, "Sir, we never heard these things before, but, as with the noise of a drum, our minds tell us they are all true. We want to know them and do them. But you are going away. Why can't you stay at least for a fortnight and tell us these things every day, then we should know them perfectly?" How I wished I could send them an evangelist! I promised to visit them again, as soon as I could. Some of them came a full mile with us in the glorious moonlight (for our Indian nights are glorious indeed), and we praised God all the way home.

During the same tour, I asked the Christians present at an evangelistic service to tell us what God had done for them, and what difference they found between the old and new faiths.

"Friends," said one, "I used to go to that side (to Mari's Temple), but now I come to this side. Do you want to know why I have changed? I will tell you. I went to that side and got nothing, I came to this side and found salvation. Now I worship the true God, and I know that Jesus Christ is my Saviour. When I was a heathen, if sickness came I was always afraid lest I should die, but now I have no fear. If I die I shall be in heaven. Wherever I am, at home or in the paddy field, God watches over me."

Village work needs no advocacy of mine. Christianity began among the villages 1800 years ago. Its first apostles were villagers. Christ was the great village Preacher. Bethany, Sychar, Nazareth, Capernaum, Bethsaida, Nain, places glorified by his footsteps, and echoing with his voice, were villages and towns such as lie thick on all sides of us here in India. Because our Master's command "Go ye out into the highways and hedges" is unrepealed, because God's spirit is working among our Indian villages, the conviction of my heart is that we must work there too.

It is hard but happy work, for God is with us. When readers of THE CHRISTIAN kneel and pray, let them not forget our village work in South India. G. M. COBBAN.

Madras.

MR. AND MRS. MOUNTAIN IN SOUTH AFRICA.

MY DEAR SIR,—You will be glad to hear that God has opened for us a wide door in this Colony, both for Gospel and Blue Ribbon Army work. We have every reason for being thankful that God directed our way hither. We have had a Temperance Conference in Grahamstown as part of our work. The Hon. John Geard, M.L.C., presided, and it resulted in much good.

Of course our Gospel work forms the staple of our labour, but the Blue Ribbon Army is a most important adjunct to the preaching of the Gospel. I am sorry to say that the Army is as necessary here as in England. It is very successful. In Graaf-Reinet, a town of about 5,000 inhabitants, there are 1,400 who wear the ribbon. This, however, has been our most successful field of labour. In other places we have had much encouragement. We are at present labouring at Fort Beaufort, on our way to Lovedale, King William's Town and Queenstown. We expect to spend till next March in this portion of the Colony, going from place to place as the Lord directs, and then we propose proceeding to Natal, whence several invitations have reached us. After that we hope to return to Cape Town for a number of Missions in the Western Province. Should health permit, it is our purpose then to proceed to New Zealand in furtherance of our Evangelistic and Temperance work.

We ask the prayers of your numerous readers, that Mrs. Mountain and myself may be sustained by God's grace in this arduous, but blessed work.—Sincerely yours,

J. MOUNTAIN.

Port Elizabeth, South Africa, June 8.

SWANLEY NEW ORPHAN HOMES.—These Homes will be opened on Friday afternoon, July 20, by their Royal Highnesses the Prince and Princess of Wales.

INVALID AND CONVALESCENT HOME, FINSBURY HOUSE AND COTTAGES, RAMSGATE.—The eighth annual report is now issued, with rules for patients and visitors. The number received during the year has been 230, more use being made of the Home in winter than formerly. The funds have steadily improved. The payments of patients cover the expenditure for housekeeping and attendance, but rent, &c., require further help from friends who sympathise with weakness and need. Address Miss Rosalind A. Hosking.

DUNDEE TENT MISSION.—We commenced our seventh year's operations on the evening of Sabbath, 27th May. Mr. Richard Hill conducted the services during the first month. He gave his closing address on Friday, 22nd June. The addresses, so clear and so full of gospel truth, were most attentively listened to, and the earnest, affectionate appeals of the preacher seemed to leave a deep impression on the audiences. Each evening anxious ones waited for conversation, and numbers went away professing to find peace by trusting in Jesus. We had Bible readings on Sabbath mornings which were well attended. P. W.

MIDSUMMER-DAY OPEN-AIR MEETINGS.—Mission-work in Five and Seven Dials.—Midsummer Sunday was a busy day for Christian workers in that district. Bands of Christian men and women were engaged all day in consecrated service for the Master, holding open-air services, distributing tracts, and speaking personally to many about their soul's salvation. The congregations were large and interesting, composed chiefly of the poor men who dwell in the district, and the attention was very marked. At the services held in the hall, Moor-street, many were seen taking an earnest part in praise and prayer who had been invited from the streets and lanes during the day.

TEN TESTIMONIES.

THE SPEZIA MISSION.

DEAR SIR,—The seventeenth anniversary of the Spezia Mission for Italy has terminated with the public testimony of ten other followers of our Lord and Saviour Jesus Christ. These individual cases will call forth from your readers, as from us, praises to the God of Salvation.

A lad of twelve years, medallist at school, who since his conversion has made most remarkable progress in spiritual things. A young girl of fourteen years, who through the devotion of her brother has been led to Christ: one day, recently, she was found in her home crying bitterly because she had not, hitherto, publicly acknowledged her Saviour. A young tradesman, who was first led amongst the *Evangelici* through a strong conviction that the doctrines taught by the priests could not possibly be of God. Another young tradesman, who, in great bodily affliction, called upon God to convince him of the true religion in which he might find peace: that prayer was heard, and now this young man is engaged in declaring the truths of the Gospel to his relatives, one of whom is a Romish abbot.

A farm labourer, whose power in prayer is a beautiful contrast to his deficiency in general knowledge. An artisan, whose moderation is known to all his friends and foes, and whose testimony has told the people that the Gospel claims our prudence as it does our trust. The wife of a Christian Government official, who is now interesting herself much in the work of one of our day-schools. A retired sea captain, whose social influence is unquestioned, and whose public oral testimony for Christ has produced a deep and wide impression. The father of the first-mentioned (lad of twelve), whose faith has not become "dead," but has already been instrumental in bringing his family to the knowledge of Jesus Christ. Last of this inspiring list comes, not the least noble, one crowned with locks made silver by seventy-eight years; whose public profession, last Sunday, brought tears to the crowded congregation.

Thus we labour, believing in the Word of the Lord: "I will pour out my Spirit upon all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams."

John S. Anderson.

Casa Alberto, Spezia, Italy, May 29.

TEMPERANCE IN JERSEY.—The teetotallers in Jersey have formed an "Alliance for the suppression of the liquor traffic." They are strenuously advocating the entire closing of public-houses on the Lord's day. We hope they may succeed.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending July 14:—July 8, Luke ii. 15-24; July 9, Luke ii. 25-39; July 10, Luke ii. 40-52; July 11, Luke iii. 1-14; July 12, Luke iii. 15-23; July 13, Luke iv. 1-15; July 14, Luke iv. 16-32.

MR. HENRY THORNE IN DERBY.—A supplementary Mission has been conducted by Mr. Thorne in Derby. All the meetings were in the drill hall, which has seating capacity for about 2400. The congregations were more mixed than at the previous Mission—not so large a proportion of young men or of the poorer classes—but many, apparently, who were accustomed to attend places of worship. A good number stayed to the after-meeting, and there was every token of abundant blessing. Mr. Thorne, Rev. W. H. Askwith, and several other Derby friends, assisted at a Blue-ribbon Mission, inaugurated by Mr. Noble at Duffield, a large village four miles north of Derby.

CHRISTMAS LETTERS FOR AUSTRALIA.—Mrs. Auriol Barker, hon. secretary for the Christmas letters for the Australian colonies, wishes to know if any captains of ships going to Melbourne or Sydney would kindly give a *free* passage to the parcels. If the ship is a sailing vessel she should leave England in August; if a steamer, in October. These are the latest dates; they might be dispatched earlier. We have instances of two cases of conversion occurring by means of these silent messages in different hospitals. One man died holding the letter in his hands, which the Lord had used to bring life to his soul, praising the Lord for his goodness in sending it. If captains of Australian-going ships would convey the letters free they would help forward a good work. Communications to be addressed to Mrs. Auriol Barker, Camano House, Tunbridge.

BREAKING THE FETTERS OF ROME.

MY DEAR SIR,—A few weeks ago, the day after I had given an address on "Auricular Confession" in one of the northern cities of Scotland, a gentleman asked me to give him one hour of my time, that he might have some explanation about our Saviour's words: "Whatsoever ye shall bind on earth shall be bound in heaven," &c. (Matt. xviii. 18). After I had complied with his request, he said:—

"I belong to one of those Scotch families which have remained attached to the Church of Rome, when the great majority of the people were leaving that Church to become Protestants. But though, till last night, I have remained a Roman Catholic, I thought it was my duty to know what you had to say, and I was among your most attentive listeners. I will not conceal from you that at first I felt outraged at some things you said, and I came very near to leave the church at the first impulse of my anger. But I was soon calmed and struck by the evident good and friendly feeling of your address, and your lecture was not finished when my former blind faith in the Church of Rome was absolutely shaken, not to say entirely destroyed. My wife, a devoted Roman Catholic also till then, was sitting by me. It was easy to see that your words were making as much impression on her as on me. At her request, after the meeting, I bought your book: "The Priest, the Woman, and the Confessional," and we spent the greater part of the night in reading it from the first to the last line, with the exception of the Latin pages, which we do not understand.

"It was three o'clock in the morning when we finished. I then asked my wife, 'What do you think of this book?' She wept bitterly, and answered: 'My dear husband, all that is said here is true. Many times I have been scandalised and horrified by the questions put to me, not by all, but by several, of my confessors. . . . It was from those questions that I got the first bad impressions of sin in my poor guilty heart, when I was young. That is the reason why I have delayed, till now, sending our girls to confess. I have always concealed that from you. But to-day, I think my duty is to reveal it, that you may not press me any more to send them to confess. I am fully persuaded that auricular confession cannot be ordained by the God of Holiness. It is a school of infamy.'

"'You have nothing to fear from me, hereafter, on that subject,' I answered, 'for my resolution is irrevocably taken, not only to prevent our children from going any more to confess, but I am determined to follow the advice which Pastor Chiniquy has given us: to rely only on Christ, his blood shed on the cross, his life given up on Calvary, for the pardon of our sins.' My wife expressed her joy at my determination, and she said that, many times, she had had the same thought, but she never dared to express it.

"Now, Mr. Chiniquy," continued that gentleman, "it is my stern determination to follow your example, and join the great Protestant family as soon as possible, with my wife, and my seven children. But this cannot be done here, in the midst of the blind Roman Catholics who surround me. I will emigrate to America, and then you will help me to know, love, and follow the Gospel of Christ."

I could give you several other facts as interesting, if the short limits of a letter were not making it impossible. Since my last letter to you it has been my unspeakable joy to give a helping hand to three most respectable priests of Rome in breaking their heavy and ignominious fetters. One of them is a French priest, the other English, and the third an Irish one. They all ask me a place in "The Converted Priests' Home," to prepare themselves to preach Christ, by giving some time to the study and the meditation of the Word of God. Let us pray for all the priests of Rome, that they may receive the light, and that before long we may have a whole army of those regenerated priests, rallying around the banner of Christ. My address will continue to be 38, Parliament-street, London, S.W.

Truly yours in Christ,

York, June 25. C. Chiniquy.

GOSPEL TEMPERANCE.

AN active campaign continues to be waged against the evils of the drink by Mr. Francis Murphy and his son Thomas—one in England and the other in Ireland. Mr. Murphy, sen., has concluded a week of most successful meetings in Tonbridge, Kent. Many local friends of the cause rallied round him, and, as an outcome of the week's effort, nearly 500 pledges were taken, a goodly proportion of them being from among the young. Mr. Murphy also paid a brief visit to the neighbouring village of Leigh. This week he addresses a meeting at Richmond.

Meantime, Mr. T. E. Murphy has been consolidating and extending the remarkable work he was instrumental in commencing at Belfast some months since. The tide of reform flows on in increasing volume, and the ranks of abstainers are daily being added to. On the first day of a series of meetings at Portadown, as many as 450 pledges were taken.

THE POWER OF THE WORD OF GOD.

THE *Mission Intérieure de France* has recently celebrated its anniversary at Valence, when M. E. Vermer spoke of his recent tour in Isère. He said:—

"The Holy Spirit is working quite independently of any organisation or particular church. I have just seen a striking proof of this at S——, where a very interesting nucleus of Christians is found, all Romanists by birth, and who were led to accept the evangelical faith, without the help of any pastor, evangelist, or colporteur. About four years ago a planter was returning from Algiers. In passing through Marseilles a pocket New Testament was given to him by a woman. This poor man, who could not read, carried the book into the mountains of Isère. His daughter, who was harvesting for a proprietor, spoke to her master about her father's book and brought it to him. He was delighted to have found a treasure incomparably richer than his Mass book. He read it with the closest attention. There appeared to him an abyss wide and deep between the teaching of Christ and that of the Romish Church.

"However, he continued to attend the Catholic services, but the preaching so disgusted him that he returned home, and, feeling an irresistible need, he knelt down and besought God to show him a better religion than that which he knew. Suddenly he was enlightened by the Holy Spirit, and on opening his New Testament a new light shone upon it. He found peace with God, gave up the Mass, and gathered his friends and neighbours around the Word of God, and prayed with them.

"Having discovered a complete Bible, he began to study the Old Testament and compare it with the New. He spent whole days and nights in reading the Holy Scriptures. He lost no opportunity of bearing witness to the truth. The parish priest used every effort to lead him back within the pale of the Romish Church, but without success. Indeed, the priest himself was convinced of his ignorance, and said, 'This man frightens me; he could make the devil tremble.' To which our friend replied that a true Christian, who abides in Christ, might truly make the devil tremble. Pastor Delavena, of the Protestant Church at Grenoble, goes to S—— to conduct meetings, and there is a little church of fifteen converted persons, who are essentially Bible Christians."

A SEASIDE HOME FOR CHILDREN.—A small establishment was opened at Lytham on Saturday, June 23, in connection with the Boys' and Girls' Refuges and Children's Aid Society of Manchester, with the object of giving poor city children the means of living for a day or two under the healthful conditions of the seaside. A comfortable house has been taken in Warton-street and fitted up to accommodate thirteen little ones. Most of the furnishings have been contributed by people in Lytham, where great interest is manifested in the Home.

DR. BARNARDO'S HOMES.

DEAR SIR,—Your readers will be pleased to learn that notwithstanding many hindrances our second party of young emigrants (100 boys) sailed in the *Polynesian* from Liverpool on June 14, and I have since heard of their safe arrival. I now ask earnest prayer on behalf of our third party, consisting of seventy-six girls from our Village Home, who will (D.V.) sail in the *Sardinia* on the 12th inst. Money has been received to pay the expenses of fifty-six of this party, and we are hoping that other hearts may be moved by the Lord to supply what is still lacking. My "bairns" are all in high glee over the prospect of their journey, and we have assurances of happy homes and bright futures for them in the land of their adoption.

These little girls will (D.V.) attend the noon prayer-meeting at Aldersgate-street on Tuesday next, the 10th, two days before sailing, to supplicate in a special manner the Divine blessing. I hope then to give a brief account of the 300 children who will have left our Homes for the Colonies since August last. It will cheer us all if there is a large attendance.
—Yours faithfully, on behalf of the little ones,

T. J. BARNARDO.

18, *Stepney Causeway, London, E.*

"THE LEAVES OF THE TREE."

WITH this most appropriate and expressive title, Mrs. Robertson, 1, Oak Hill Park, Hampstead, has issued another of her deeply-interesting records of the work done by the Association for the Free Distribution of the Scriptures. It tells of the scattering broadcast of these "leaves," that are "for the healing of the nations," by workers in England, France, Holland, Egypt, Bohemia, Austria, Italy, Greece, Russia, Syria, India, America, and Mexico. With pleasure we extract from the concluding remarks of the report, and hope they will find an echo in the heart of every reader:—

"It is not possible at any given time to state the number of copies that have been distributed, because the work is always going on; but much more than 16,491 Bibles, 158,006 Testaments, and 115,777 Gospels have been circulated; although those are the numbers already registered. The distribution is all done by free labourers, which enables the whole of the funds of the Association to be devoted to the purposes of the work.

"We have this year been making a special effort to supply the Jews, many of whom have undergone great sufferings. It is remarkable how willing some of them are to accept the Scriptures, and many, in consequence of reading them, have *already* come to a knowledge of the truth, as it is in Jesus.

"We would especially commend this attempt to enlighten God's ancient people by means of his own Word to the prayerful consideration of his own people. The special blessing which the work has already received from the Great King is the greatest encouragement to go forward in his strength to bring the wanderers into the Father's House. The only object of the free distribution is to make known the Saviour's boundless love to sinners. Will you, dear friend, enable us to send this wondrous offer of God's free gift to those who will never otherwise know it? *One thousand millions* of our fellow creatures are without a copy of the New Testament. When Christians realise the great need—that the Master hath need of their gold and silver to be cast into the Treasury to send forth his own Word free as the light, broadcast as the rain, and bountiful as the sunbeams, the Lord our God does arise and shine: for in giving his Words—which our Saviour Himself has given to us—to perishing sinners, the blessing, which maketh rich, does return into the bosoms of his children, the peace which passeth all understanding, and the joy which is unspeakable and full of glory."

IRISH EVANGELISATION SOCIETY.

THE report of the Irish Evangelisation Society's work during the past year is full of encouraging facts. Amid all the troubles that have befallen the sister island, it is gratifying to know that various Evangelical agencies are doing their best in spreading the Gospel among the people—the only balm that can effectually heal her wounds. We make a few extracts from the report:—

"Although a stranger personally, I take the liberty of giving you a short account of the work in Annalong, co. Down. I may state that I am one of the number who were brought to a saving knowledge of Christ through the preaching of Mr. Smith here, and can bear witness to the 'joy and peace of believing.' . . . The Hall now has been unable to contain the numbers who flocked to hear the Gospel. . . . We are astonished to see so many souls completely broken down under a sense of their sins, and this in so short a time; it is God who is breathing his Spirit. . . . Souls are brought to Jesus every night during the delivery of the address. Christian friends around here unite with me in returning thanks for sending Mr. Peatt."

One of the workers writes: "I am thankful to say we are now having precious times in Ballymaconnell, co. Down. For the first two weeks we preached every night, and apparently the people were unmoved. Mr. Burrows says he never was in a place where the people were so hard. Many of them have never been in the habit of going anywhere, and have not even any respect for the Word of God, and laughed at the most solemn truths; but, praise God! his Word in the hands of the Spirit is like the hammer that breaketh the rock in pieces, and now many are convinced of sin, and anxious about their souls. Four farmers, all young men, have professedly been brought into liberty. One very old man, who drank himself blind, has, we believe, been able to take Christ as his Saviour. Another man of nearly fifty years has been converted, five or six young men working for farmers, and a few women. Many are anxious; and twenty at least waited to be spoken with last night. We are expecting still greater things."

At the close of a service in a church, the tent being too small, J. D. Gilmore writes:—"There could not have been less than 1000 present, the large church being filled, and, best of all, the Master was present in power, and souls were enabled to decide for Jesus. Just that you may know how the Lord has been with us, I may mention that over a hundred have professed to have found peace."

These cases, which are but specimens of many others, will serve to show our readers the good that is being done by this society. Mr. James Barton, Dundalk, Hon. Sec., writes:—"Our four tents are at work, and we have every encouragement to go forward this summer if means are provided for us. Indeed, the demands upon us are such that I would be glad to send out a fifth tent, and am in a position to send Evangelists with it if it were provided. Poor people who have received blessing through our work are helping us increasingly, but the upper classes are much crippled in means in this country."

CONGRESS AT THE HAGUE.—The British Continental and General Federation for the Abolition of State Regulation of Vice will hold its third Triennial Congress this year at the Hague, from September 17 to 22 inclusive, under the presidency of M. Emile de Laveleye. Addresses will be given by M. H. Pierson, of the Asiles Heldring, Zetten, president of the Dutch committee; by the Baron Schimmelpennick, president of the Committee of Reception at the Hague; and by Mrs. Butler, on behalf of the executive committee of the Federation. Members are expected from Alsace, America, Austria, Belgium, Denmark, England, France, Germany, Holland, Italy, Spain, Sweden, and Switzerland, who will give reports as to the progress of the work of the Federation in their respective countries.

"REST UNTO YOUR SOULS."

A MEMORY OF MILDMAY.

"AT the feet of Jesus," freed from Satan's chain,
Day and night rejoicing, fain would I remain;
But my Lord forbids it, "I have work for thee;
Seek the groaning captives, bid them come to Me."

"At the feet of Jesus" weeping would I stand,
Pouring precious odours with adoring hand;
"Go," the Master answers, "make the feeble strong,
Guide the weary wanderer, cheer the sad with song."

On the breast of Jesus I would lay my head,
But the Saviour whispers, "Do My work instead;
Sinners' hearts are aching, pilgrim's feet are sore;
Rest when time is ended, rest for evermore."

"By the Cross of Jesus" surely I may stay;
Still the pleading Spirit summons me away: [wide
"Tell mankind He loves them, spread the story
Till to reign in glory comes the Crucified."

Lord, my spirit wearies, has not earth a home?
Must I, like the raven, o'er dark waters roam?
"Working, warring, waiting," comes the voice divine,
"In the *Heart* of Jesus there is room for thine."

June 30. ALFRED J. BEGBIE.

REV. DR. SOMERVILLE AT LOVEDALE.

THIS venerable evangelist, after a lengthened tour through Natal and portions of the Free State and Cape Colony as far as Kimberley, has paid a visit to Lovedale. He also addressed meetings in Alice, Fort Beaufort, Macfarlan, and afterwards at Burnshill and Pirie; the meetings held during the week being ten in number. In all these places he had large and attentive audiences, some of them exclusively European, and others entirely native, with a few Europeans.

If Dr. Somerville's life is spared and he goes on as he has done for the last few years, there will be few portions of the civilised world which he will not have visited. His preaching journeys have already included Germany, Spain, Italy, and Russia, and, besides other portions of Europe, India, Australia, and New Zealand. In all these extensive wanderings through many lands, the truths of God's Gospel have been brought into contact with the minds and consciences of hundreds of thousands. It is impossible that these truths—which are but God's message to man—can have failed to produce widespread results of the best and most permanent kind.

The main topics of Dr. Somerville's addresses are the great truths of the Gospel, which are also the great moral realities of life. They are: The love of God; man's sin; Christ's atonement; the power of God's Spirit to bring about the great change of conversion; the power of faith or trust in a Saviour; and the blessedness of reconciliation, and similiar main truths of the Bible. However far he may for a moment apparently wander away from his subject at any point, it is only in appearance; for whatever be the topic, everything said converges towards that central truth. And this is the secret of his influence on the majority of those who hear him. They discern the truth stated, and the anxiety and object of the preacher in its statements.

It is not often that we find a man, at the ripe age of seventy yeare, who has preached for forty year to a city congregation, traversing sea and land, wandering over the world and encountering the rough ways of African travel, and the discomforts of a constantly shifting home, to preach the Gospel to his fellow-men whatever be their nationality or colour. And yet this is the simple object of Dr. Somerville's mission.—*Lovedale Express, June* 1.

EVANGELICAL SCHOOL, ITALY.—The directors of this school, at Nuovo Guantia, No. 7, Medina, Naples, would be glad of help in the work of educating poor Neapolitan girls, so that they may be able, when grown up, to earn their living. Signora Teresita Wager is the present mistress.

BELIEVERS' MEETINGS, DUBLIN.

THESE were held as usual in Merrion Hall, and were attended by various workers from different parts of Ireland, and also from England and Scotland. One special feature of the meetings has been the prayer meetings, which are always well attended, and at which a large number of requests for praise and prayer are dealt with, giving definiteness and point to the petitions offered. A special note of praise ran through all the meetings for the answers to prayer offered at the meetings a year ago, for the restoration of law and order and better protection of God's people from violence. Last year the hearts of many were filled with apprehension on account of the undetected crime throughout the country. Now all is changed, and hearty thanks were rendered to God for his goodness.

The usual bountiful hospitality shown to all strangers and visitors was unabated, and a true Irish welcome was given to all. Amongst the speakers during the meetings were Mr. Henry Dyer of Malvern, Mr. Henry Groves of Kendal, Mr. George Trench, Mr. Bland, Mr. Crosbie, Rev. A. Rees of Sunderland, Rev. J. Wilkinson of Mildmay, Mr. George Soltau, and Dr. McKilliam of Blackheath.

The midday and evening meetings were devoted chiefly to addresses on various topics, from which the following notes have been selected:—

Mr. H. GROVES: We learn from Habakkuk ii. 1—4 how God speaks to us by what happens day by day. Many dream on as if God had not spoken, or as if they did not know what He meant. We need to get into God's presence to understand. "Habakkuk" means "the embosomed one." In the New Testament, we read of another who "leant on Jesus' bosom."

Verse 1.—The "secret place," the Holy of Holies," is the saint's watch-tower. Work is poor without a watch-tower to back it. Failure comes because we don't get our work from God. There is work to be done, and we go off and do it without having waited to hear "what He will say to *me*." We must see that the work and word are both from God. If we lived in communion with Him, all the sorrow and troubles would be but stepping-stones to heaven. Abraham, living in the "secret of his presence," knew of the destruction of Sodom long before Lot, whom it most concerned, had heard a whisper of the coming brimstone. Abraham was on his watch-tower.

Verse 2.—Our Christianity should be like large advertisements, evident even to the hurrying world. We live in days when it is thought wisdom to doubt. Are we believers in *God?* Let us be men and women who dare to say, "My Father told me"—standing firm for the truth. While Naaman was unsaved, he denied God. When he came out of the water he said, "*I know*." Where God has not spoken, don't think, for you *don't* know, and where He has spoken, don't think, for you *do* know.

Mr. GEORGE TRENCH spoke upon John xii. 23—36. See the margin of the Revised Testament for the reading of ver. 32: "Out of the earth." Remarkably suitable words to the occasion on which they were spoken. In the beginning of the chapter, we see a feast prepared for the Lord by his loved ones. Then follows a procession of a character very unusual to the "Man of Sorrows." He had become the subject of adoration. He must have felt at this time the *attractive power*, which was in Himself, first drawing that little band of loving disciples, then the Jews, and finally the Gentile Greeks.

The disciples seem to have expected the fulfilment of the prophecies concerning the glory of the King then, when Phil. ii. 10, 11, should be fully carried out. But then came the words, "Except a corn of wheat fall into the ground and die, it abideth alone. . . ." What a sense of loneliness of heart this presented! "*Abideth alone.*" Did He not even up to that time feel lonely? Was He not the song of the drunkard? Was He not an alien among his mother's brethren?

He is drawing now. By the attraction of his wounded body, and his shed blood. There is nothing like it to break the heart, and this same power will yet draw the world. "He shall see of the travail of his soul, and shall be satisfied," embraces a wide field of blessing.

We should preach, hold, and live in the Resurrection of Christ. Divisions arise from the fleshly desire to "draw disciples after them," *i.e.*, the teachers, instead of allowing the risen Christ to be the one drawing power. Has He got possession of our hearts, and drawn them *out of* the world? "Where your treasure is, there will your heart be also." Or, like the foxes and the birds, have we our holes and nests in the world? And while professing to be looking for Him, and forward to meeting Him, are we yet feathering our nests in the world? Love to a risen Christ is the best remedy for worldliness. His loving, sympathising heart longs for objects for its love. He has the instinct for attracting; and as a stone rests when it touches the ground, the heart finds rest only when it rests on Christ. Our hearts are attracted now, as our body shall be at his coming (1 Cor. xv.). We shall go up as He went up, and around the throne his people shall find their perfect rest. And then the world will be drawn to Him. And then the lonely man's loving, large heart will be satisfied. As a magnet among rubbish finds the needles, drawing them to itself, so as our hearts are drawn to the Lord the rubbish of earth is left behind us.

Mr. GEORGE SOLTAU: We have been asking God in our prayer-meetings for more power for service. How shall we obtain it? First, by using for God what we already have received, and then going to Him for further supplies. The disciples had to go through a certain course of education from the Master before they could be "endued with power from on high," and the succession of scenes in "the upper room" may enable us to see what we want to learn in order to be more filled with power. (1) Luke xxii. 11—20. The lesson to be learned is union with a crucified Christ: He, the fulness of power, was broken and emptied on the cross to fill us; we need to be broken to flow out to others. Peter failed, however, to get power at the ordinance of the Lord's Supper, for he went out and denied his Master; and if we depend on the ordinance instead of Christ we too shall fall. (2) John xx. 19. The disciples gathered probably in the same upper room. No power because the Lord was absent, but when He suddenly appeared and took his old place amongst them, He said, "Peace be unto you," and He *breathed* on them, saying, "Receive ye the Holy Ghost." We are to inhale the breath of Jesus, breathe the very air of heaven. Then joy and power will flow into our souls. But Thomas was absent, so (3) ver. 26, at the next meeting he was amongst them unbelieving, because not able to *feel* the Lord, and refusing to believe until he could *feel* the wounds in the hands and feet. Many want to *feel* power before believing in the Lord. But the Lord here teaches the third lesson—Blessed are they that have not seen and yet have believed.

(4) After the Ascension the ten, having grown to a hundred and twenty, are met together in the upper room, and after the ten days' waiting on God received the promise of the Father, and were filled with the Holy Ghost and power. Henceforth the people of God are to work and wait and watch until called to the "upper room," where the Master, in his own guest chamber, will preside at the marriage feast, and we shall go no more out from his presence.

Rev. A. A. REES: The four Gospels give us a four-fold picture of Christ, but John seems to me to be the cream of the four, the 14th chapter the cream of that Gospel, and the verses I have read the cream of creams. We should be unhappy if we could get to the bottom of God's Word. It is unfathomable, like Himself. This passage takes for granted that those addressed are saved. Judas had gone—so there is room for deeper fellowship. Love we must have, if we are believers at all, but love is in different degrees, and it will be according to the obedience. Emotion does not tell much, but obedience is the characteristic of love.

What are his commands? His will as revealed in Scripture (2 Tim. iii. 16, 17). Socially, religiously, in the family, in the world, in the church, to gather his will, and do it, is "to *keep* his commandments. Spiritual children may not know as much as fathers in Christ, but light grows with obedience, and is lost if not followed. "To him that hath shall more be given." There is a difference, too, between limited communion and broken communion. Mistakes from want of light may limit, but not break it; wilful disobedience must break it. Many now-a-days are spiritually born in Babylon, like those of Ezra's days. It is a disadvantage, but they can *learn* God's ways for Israel. The one who knows best and does best is the one who loves most. "Why call ye me Lord, Lord, and do not the things that I say?"

Psalm xxvii. 4, 5.—*One* thing, not two. "I have espoused you to *one* husband," says Paul—not two. David never did abide in the "House of the Lord," but he looked forward to New Testament experiences. Ps. xv. shows us the character of the one who would abide in the Holy of Holies, 2, 3. "Nor taketh up a reproach against his neighbour." Avoid the sins of the tongue. If you hear reproaches, let them lie there, don't soil your hands with them. (Ps. xxiv. 3, 4.) There we see the character of our forerunner entering. If we would enter in fellowship with Him, we must have the same character. If we would hold communion with Him, how can we have communion with the world that crucified Him? If God is indwelling, then we cannot go where He would not. Will you first drink of the living fountain, and then go to the puddles and funnels of earth? If we live in fellowship with Him, death is but passing from one room to another, without changing company.

Thursday morning's meetings began as on previous days, with a prayer-meeting at eight o'clock. After breakfast the meeting was held in the large hall, and many gave account of the Lord's work in this and other lands. Mr. GROVES began by giving an account from Count Guicciardini's letters, of Signor Rosetti's departure to be with the Lord. He was at the breaking of bread, and had just read the words "Come up hither," when he fell back and died. And so from remembering the Lord's death he passed away to see Him face to face. Mr. DYER added a few words about Signor Rosetti's work in Italy, where his loss will be much felt by the little flock there. Mr. DARLING then gave a short account of his work among foreign sailors.

Mr. GEORGE BRADY told of Gospel work in tents in Broadwindsor and other places. He spoke of the results of laying hold of God, illustrating it by the case of a poor crippled woman, the only Christian he could hear of in one village he visited. She had been praying for years that God would send someone to preach Christ there. When the meetings began, her own grandchild was the first converted, and then the rest of her family one after the other; and God gave much blessing in that village, in answer to that poor woman's prayers.

Sergeant MCMASTER told of his work among the soldiers in London, Windsor, and Dublin; of the many hindrances he met with, and how fifteen months ago he was led to leave the service to take a room in London for work among the soldiers, and of how God has been blessing that work since. Rev. Mr. WILKINSON gave a slight sketch of his work among the Jews.

Mr. EDWARD HURDITCH told of Bible-carriage work at Swindon. They took a room for preaching. The third night it was packed. They knew of no conversions for a fortnight. Then a little girl came to Christ; she sang, "Jesus loves me." The words rang in her father's ears, till he put down his beer, left the beershop, and went to hear for himself. He was converted, then his wife; and since then the work has begun in earnest. Three hundred and thirty are now in fellowship, and the young men and women working for the Lord.

Mr. BREWSTER told of his Bible-carriage work. In five years nearly three millions of Bibles and tracts have been sold from one carriage. He told of work in Sussex, at Great Yarmouth, where three and four thousand listened to the Gospel preached on the sands, and of blessing, often not heard of till afterwards, among all classes. The carriage is at Bristol now. Mr. HAUGHTON told of what the Lord had been doing among the police. Mr. CRANE, of Manchester, told of God's work in Lancashire. Mr. LEAR gave a short account of Gospel work done with Mr. John Hambelton.

Mr. MILLER, of Glasgow, told of a Gospel work begun in Berwickshire, where three men met to remember the Lord's death, and how since then the work has spread.

Mr. INGLIS then reminded those present of how much prayer had gone up for Ireland since last we met at the believers' meetings, and then went on to tell of how God had been answering, at least as concerned Dublin. He told of work carried on in a tent in the neighbourhood of Dublin last summer and autumn. God gave much blessing then, and many Roman Catholics heard the "good news." He went on to tell of the work under Messrs. Moody and Sankey, and of the winter's work in Merrion Hall, under various evangelists. God was certainly carrying on a great work in Dublin, and God's children might look forward to seeing the country opening more to the Gospel than heretofore if we have faith to continue waiting on Him.

Mr. VARLEY then gave an account of his personal efforts to withstand Mr. Bradlaugh, and to put down vice in London. Mr. GREER gave a short account of work in Armagh, followed by Mr. LEPER, who told of the blessing that had followed some tent work in Belfast.

The meeting at five o'clock on Thursday was a praise-meeting. Many requests for praise were read out, interspersed with hymns and prayer.

CONTINENTAL NOTES.

SWITZERLAND.

THE Swiss religious journals continue to report cases in which friends meeting together in private houses for worship, and who have been convened by individual invitation, have been broken up with violence. It is to be hoped this infringement of religious liberty will soon be put a stop to.

NAPLES.

The German *Evangelical Advertiser* informs us that very active aggressive efforts are being made in Naples by the Waldensian Pastor Sciarelli, for the more restful and religious observance of the Lord's Day. A letter and several Sunday pamphlets were sent to the Archbishop, also to the preaching ecclesiastics and to editors of journals. To twenty-two Lent preachers the same were sent, with a request that they would preach on the subject. Further, they adopted a most practical measure: some members of the Sunday Union visited 250 shopkeepers to request them to shut their shops on Sundays. What was the result? The very next Lord's Day twenty-nine of these responded by not opening their places of business; and out of the forty-four ecclesiastics only two declined the papers, and of the Lent preachers not one.

BERLIN.

We are glad to see that in Berlin, as well as in many places in Great Britain, a committee has been formed to help the destitute. Some members of the committee themselves go out in the streets and seek vagabonds and those without work, giving to them a card of invitation, which carries with it the right to a cup of coffee and some white bread on Sunday morning. After the modest repast, words of truth and salvation are spoken to the outcasts, pointing out that even to them a great door of deliverance is open.

When the Malagasy envoys were at Berlin, Mrs. Davies, the widow of the late representative of the Evangelical Alliance at Berlin, invited several Christian friends to meet the envoys, when a very interesting meeting took place. The first ambassador spoke of the pleasant remembrances the hymn, "From Greenland's icy mountains," awoke of his own land, where he had often heard it sung to the same melody, in Malagasy, by men and women, young men and maidens. Their visit was showing them how far behind the European nations they were in many things, but the present company would rejoice with him, that they had begun with the most important knowledge—being wise unto salvation. The friendly words offered by Professor Lepsius and others were translated by Count Bernstorff into English, and from English into Malagasy by one of the interpreters.

A DIFFICULT JUNCTURE.

DEAR SIR,—May I venture to appeal to the readers of THE CHRISTIAN, who have shown me such strong and tender sympathy in the hard battle I am fighting for the sanctity of our womanhood, and the safety of our little English children, to help me in a systematic Preventive Mission I am endeavouring to start among the young girls of the Three Towns, Plymouth, Stonehouse, and Devonport, really constituting one.

When four years ago I visited Plymouth, I found 500 boys in careful industrial training, but not one single girl. There was not a single industrial school for girls, though they were going to ruin by scores. In response to an earnest appeal I then made, a powerful committee *of men*, with Lord Mount Edgecumbe at their head, was formed, with an earnest association of ladies, and the result of their united efforts has been the formation of three institutions—a Refuge, a Certified Industrial School for working the Industrial Schools Act Amendment Act, and a Preventive Home.

Now that the Industrial School is opened, and relieves us of the younger children, I am anxious to make the Preventive Home, Staddon House, the centre of a great systematic Preventive Mission, on the Bristol plan, to the swarms of rough girls that throng these populous seaports. The population of 170,000 is composed very largely of the labouring classes; the upper classes consist largely of half-pay naval officers and by no means wealthy professional people, with the claims of the poor pressing upon them, and suffering further from the commercial depression of late years.

Added to this, the success of Mr. Stansfeld's motion in the House of Commons has placed the Three Towns in a most perilous position. However much we may rejoice at the success of that motion, the sudden withdrawal of one legislation before a wiser and better can be substituted, renders imminent an outbreak of wild disorder, which will sweep many a little thoughtless girl away with it, unless a strong hand is held out. Indeed at this juncture the Three Towns stand in need of our deep Christian sympathy and brotherly help, in staying the tide of iniquity which is rapidly rising, and threatening to overwhelm them, brotherly assistance which will be best shown by helping them to save the young.

Any help, in either money or clothes, that those who are interested in this work can send me in my effort to start a Preventive Mission to the young girls of the Three Towns, will be gratefully received. I feel almost overwhelmed at the greatness of the need, and the poverty of the resources for meeting it. Even a few stamps will help us in the clothing club or outfits for emigration.

I again thank the readers of THE CHRISTIAN for the unfailing sympathy they have shown me. I may add that at my last meeting here the leading citizens formed themselves into a powerful body for raising the tone of public opinion and the prevention of vice.

Very faithfully yours,
ELLICE HOPKINS.

Ladywell House, Plymouth, June 22.

Notices of Books, &c.

THE FAMILY CHURCHMAN. The last number of this paper contains, we observe, a very good portrait of the Bishop of London, together with a full report of the special sermon preached by the Archbishop of Canterbury in St. Paul's Cathedral, on behalf of the Bishop of London's Fund.

PROMISES PROVED. By W. J. LEWIS. Price 6d. *Morgan & Scott.* This little book is some account of the Lord's work in connection with the Spitalfields Gospel Mission, superintended by Mr. Lewis. It gives striking accounts of conversion work and a report of the work generally.

ASK. By A. S. *J. F. Shaw & Co.* This is a practical book for Christians. It brings some of the great truths of Scripture into matters of every-day life, more especially that of dealing with God about what are termed "little things." It is written simply and pleasantly, and is worthy of wide circulation. The last two chapters treat on prayer answered and unanswered. They are specially helpful to faith in God as sure to regard the requests of His children with favour and acceptance, whether He in wisdom fulfils them or denies. The book abounds with Bible illustrations, and has a tenderness of tone which commends it at once to the reader's heart.

THE REVISED NEW TESTAMENT, AND THE DEITY OF OUR LORD JESUS CHRIST. By Rev. F. J. BASSETT. *E. Stock.* This is another volume called forth by the Revised Version, the object of the author being to examine into the treatment that crucial texts on the Deity of Christ have received at the hands of the Revisers. The reader will find the subject treated in a manner at once scholarly and reverent, the cause of orthodoxy being evidently dear to the author's heart. The book is written "with the earnest desire after fair and free inquiry to strengthen the faith in the One Foundation, the Deity of our Incarnate Lord." We feel sure many of our readers will thank us for commending it to their notice. To thoughtful and cultured minds it cannot fail to be very helpful and profitable.

THE SEVENFOLD GIFT; or, The Power of the Spirit. By Rev. J. GOSSETT TANNER. *Shaw & Co.* This book is calculated to be eminently useful, and is written in a spirit of devout and Evangelical regard for the glory of Christ, which makes it very refreshing to read its chapters on the important theme of which it treats. The Seven Gifts of the Spirit referred to are Life, Light, Liberty, Knowledge, Power, Fruitfulness, and Holiness. The book is saturated with Bible testimony, and is an appropriate companion volume to the author's other work, entitled, "Sevenfold Blessing; or, Perfect Salvation through the Blood of Christ." To Christians aspiring after a holier life and greater power for service, it must prove stimulating and instructive, while there is much in it likely to arrest the careless and indifferent reader who may be induced to peruse its pages. Variety of illustration, simplicity of style, and clearness of expression are marked features all through.

I'VE BEEN A GIPSYING. By GEORGE SMITH, of Coalville. 6s. *T. Fisher Unwin.* A rugged book, written by a rugged man in real earnest about his life work. He longs to save the children of the wandering and outcast classes, and secure for them what should be the birthright of all English-born children—a degree of education that will enable them to rise above the circumstances of their birth. Mr. Smith asserts that the real Romany, who has been credited by the writers of romance with an incapacity for indoor life, is nearly extinct. The vast majority of the gipsies of the present day, he says, have but a small modicum of Romany blood in their veins, the failing ranks being recruited from the lower classes of town and country folk who have taken to a gipsy's life from a desire for roving. Mr. Smith's description of the actual and utterly miserable and degraded condition of these vast hordes of heathen in our midst reveal a truly deplorable state of affairs. The condition of the women and children particularly calls for commiseration and help. The most hopeful feature of the case is that the gipsies themselves seem to look upon Mr. Smith as their friend, and express their gratitude to him when he explains his plans for the education of their children and general improvement of their position. These graphic sketches cannot fail to do good service by calling public attention to a crying evil, and so helping to hasten the day when an awakened Parliament shall wipe away this reproach from the nation.

Mission and other Appeals.

DUBLIN MISSIONS.—Dear Friends,—I sent a letter a short time ago giving some news of the progress of our Dublin Mission work, and as one of the many fruits of its success the opening of our new Home for big lads, which has already proved to be the missing link. We are very anxious to collect the money still needed for it. If 500 friends would give or collect £1 each the work would be complete.—Yours faithfully, ELLEN SMYLY, 35, Upper Fitzwilliam-street, Dublin.

AN ITALIAN ORPHANAGE.—In a report of the work of Mrs. Boyce at Bordighera, at Lord Shaftesbury's, on the 22nd inst., it was stated that 72 boys and 42 girls had passed out of the Institution since its foundation in 1869. The applications for admission continue to be as numerous as ever, but owing to a want of funds Mrs. Boyce has made a condition of ten francs being paid by those who send them. Many sad and urgent cases are turned away. Mrs. Boyce therefore appeals for help, that she may be able to receive poor orphans. Contributions may be sent to Major Frobisher, 118, Pall-mall, S.W.

DAN AND REUBEN.

I.—A STAR FADING OUT.

DAN, a tribe, started fair. His father's dying blessing made its head, a judge in Israel, of serpent subtlety (Gen. xlix. 17).

But a grandson of Moses, named Jonathan, and his descendants, though not Danites, but Levites, eclipsed its lustre, by idolatry; until the day of the captivity of the ark under Eli's sons (see Judges xviii. 30, reading Moses for Manasseh, and ark for land: so Lange).

Hence Dan, as a name, is kept out of mention, slightingly; even when a Danite is referred to. See 1 Chron. vii. 12 (Lange's reading), Shuppim also, and Huppim, the children of Ir (a Benjamite, Iri, v. 7), and Hushim, sons of *another*, *i.e.*, another tribe, meaning Dan. In that chapter, as Lange remarks, Zebulun is, in a sense, accidentally omitted, for none of that tribe are referred to. Here the name Dan is purposely slurred over. "Them that honour me I will honour, and he that despiseth me shall be lightly esteemed."

This is the more remarkable because David was recruited by some out of every one of the twelve tribes, showing Dan's and Zebulun's numbers to great advantage. (See 1 Chron. xii. 33, 35.) Fair was the oak, but hollow was its large girth.

Dan lingered on, in the Divine patience, as a tribe. Ezekiel used mosaic types, and in his last chapter mentions it first as a geographical expression for the northernmost limit. But he, (v. 6) without naming it again, silently shears away its part south of Ephraim, transferring the valuable but misused Jaffa seaboard (Judges v. 17) to Reuben!

And thenceforth Dan, as one of the twelve stars (Gen. xxxvii. 9), dims; till covered with the blackness of darkness for ever (Jude xiii.).

In the apocalyptic Sealing of the Tribes the number twelve is filled up; but Dan is not there! (Rev. vii.)

Let not any denomination among believers lose its crown, by any baleful spirit seizing it and leading it astray. The new idolatry, universalism, is helped by our Jonathans.

II.—A STAR BRIGHTENING.

Reuben stumbled, and his tribe was unstable as water, and did not excel. Another, Judah, took its first-born position in the patriarchal blessing (Genesis xlix. 3, 4, 8).

And four hundred years after Deborah's song has a painful refrain: "For the divisions of Reuben there were great searchings of heart."

But good as well as evil was in Reuben. Discipline, and the eye of the other tribes, kept it steady to engagements under Joshua. In David's time it had become happily ready to greet him, and to help the throne vigorously, with a perfect heart, and in brotherhood with its associated tribes, having all manner of instruments of war among them. (See 1 Chron. xii. 37—40.)

"Destroy not" the cluster "for a blessing is in it," is one of the commands of Him whose gentleness is needed to make us imperfect ones great, and who directs, as the Spirit, in the terrible wheels of his procedure.

One of those procedures often is the transference of useful openings from bodies of Christians not using them to those seeking them.

Like the individual, Peter, again converted, and honoured to strengthen the brethren, so a denomination may by painful winnowing have the chaff at last removed. The earth-born mists disappear. And so it, at any rate, comes to pass that some of the lost lustre can be regained. In the apocalyptic sealing (Rev. vii. 5), Reuben takes rank next to Judah. May the Rationalism of one body, and the Ritualism of another, be purified out of the stars now fading!

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELIZATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

REV. W. H. AITKEN: July 1 to 15, Holy Trinity, Scarborough.

KESWICK NINTH ANNUAL CONVENTION will be held (D.V.) July 23 to 28. T. D. Harford Battersby, Keswick; Robert Wilson, Broughton Grange, Carlisle. (For lodgings apply to Mr. Postlethwaite, Eskin-place, Keswick.)

THE MERCHANTS' LECTURE.—Tuesdays in July, by Rev. Henry Allon, D.D., Finsbury Chapel, Moorfields, 12 to 1.

ST. GEORGE'S HALL.—Mr. Russell Hurditch during July, Sundays, 11 a.m. and 7 p.m. Wednesdays at Burlington Hall, Savile-row, 8 p.m.

STRANGERS' REST, 163, George-street, Ratcliff-highway.—Workers' meeting, Thursday, July 5. Tea at 6 o'clock. Address by Mr. R. C. Morgan, 7 p.m.; subject, "Brotherly Love."

AGRICULTURAL HALL, Islington.—Sunday, July 8, 3.30 p.m., Rev. J. T. Wigner; 7 p.m., Mr. Allen and Miss Clark (soloist).

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, July 6, at 10.30 a.m., Praise and Prayer, especially for Christian workers; 3.30 p.m., address by Rev. E. Davies, of Mass., U.S.A., on "Holiness, according to the oath"; 7 p.m., Open Conference, Dr. Boardman, Rev. E. Davies, and others.

ISLINGTON PRESBYTERIAN CHURCH, Colebrook-row.—Sunday, July 8, at 6.30 p.m., special sermon to young men, by Dr. Thain Davidson.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Salisbury at New Southgate, till July 7; Mr. Geo. Banaster, now at Llandudno.

CONFERENCE HALL, Mildmay-park, N.—July 8, 3.30 p.m. Mr. P. S. Badenoch; 7 p.m., Ned Wright.

TALBOT TABERNACLE, Talbot-road, Notting-hill.—The foundation-stone of the new Lecture-hall and Class-rooms will be laid (D.V.) by the Earl of Shaftesbury, on Thursday, July 19, 3 p.m. Public meeting at 7 p.m., presided over by Mr. Geo. Williams. Addresses, afternoon and evening, by Revs. J. Bennet, C. Graham, C. A. Fox, Dr. Paterson, Captain Baring, and others.

HYDE-PARK AND HYDE-PARK HALL MISSION.—Annual meeting at Stafford Rooms, Edgware-road, Thursday, July 5, Mr. T. A. Denny in the chair. A number of well-known friends will give addresses.

EDINBORO' CASTLE, Rhodeswell-road, near Bordett-road Station.—Dr. Barnardo will (D.V.) preach the annual sermons on behalf of the Boys' and Girls' Homes, on Sunday, July 8, at 11 a.m. and 7 p.m.

NOON-DAY PRAYER-MEETING, Aldersgate-street.—Tuesday, July 10, to commend to the Lord a party of girls sailing on the 12th for Canada from Dr. Barnardo's Village Home.

VILLAGE WORK IN INDIA.—Rev. M. M. Waterbury, of the American Baptist Telegu Mission, Madras, writes to us with reference to Mr. Cobban's letter on this subject that appeared in our issue of March 1 last. Our correspondent says that other agencies to reach the native populations with the Gospel, besides those mentioned by Mr. Cobban, are in operation. He gives some details of services with which he is connected, which are carried on in seven villages in the suburbs of Madras.

WOMEN'S EMIGRATION SOCIETY. — The annual meeting of this society took place on Tuesday, the 26th ult., at Exeter Hall, when Lord William Seymour took the chair. The report stated that 126 emigrants had been sent out through the medium of the society in twelve months, fifty-two of whom belonged to that class of women which it is the special mission of the society to befriend, viz., the educated. A family of eight persons were present who are being sent out to Queensland.

Notices.

APPLICANTS FOR TRACTS.—E. Peters, High-street, Stevenage, Herts; S. E. Whitburn, Water Side Villa, Devoran, Cornwall; H. Lambert, 1, Wood-street, Northfleet, Kent; W. Davidson, 153, Warrenden-park-road, Edinburgh; Miss R. Coats, Southside, Carleton-road, Tufnell-park, N.; L. Brown, 50, Clapton-common, Upper Clapton; F. Tappolet, 18, Culford-road, De Beauvoir Town, N.; H. Gray, 15, Woodville-road, Stoke Newington Green, N.; Mrs. E. Stocks, 16, Lucas-street, Grimesthorp-road, Sheffield; H. Mayes, 9, Brenton-street, Limehouse-fields, E.; M. A. Harbud, 21, Commercial-road, Oxford; C. Norcliffe, 23, Bach Whitley-street, Bothroyd-lane, Dewsbury, Yorkshire; Edgar Seckar, 12, Bach Whitley-street, Bothroyd-lane, Dewsbury, Yorkshire; G. Suter, 6, Vine-cottage, Stone-lane, Millfield, near Peterborough; E. Cavill, 28, West-grove-square, Winten-street, Sheffield; G. Bruce, 8, Ardgowan-street West, Greenock; E. Cattle, 4, Shepherd-street, Mayfair, W., for children's services; Mrs. Murphy, 90, Luton-road, Chatham; Miss Charriere, Queen's-road-villas, Queen's-road, Battersea-park; Miss Waskett, Home for Invalids, 6, Queen's-road-villas, Battersea-park.

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1. "Choose you this day whom ye will serve."
2. "The wages of sin is death."
2.* "The gift of God is eternal life, through Jesus Christ our Lord."
3. "Repent ye therefore, and be converted, that your sins may be blotted out."
4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
9. "The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me; and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted."
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ, and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved."
71. "It is the blood that maketh atonement for the soul."

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25. "Jesus only."
27. "Now."
28. "God is love."
29. "Behold, He cometh."
30. "Have faith in God."
41. "Prepare to meet thy God."
49. "Thou God seest me."
50. "Be ye kind one to another."

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(*Continued from page 8.*)

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The Irish Evangelization Society has now been at work nine years, and has had very great blessing. It has pleased God to use their Evangelists in the proclamation of the Gospel to bring a very large number into the fold of Christ. The Society's work is extending, and the Committee feel it to be right that the Church of God should more widely know of, and be invited to aid more largely in, this work.

EVANGELISTS.

The Evangelists of this Society may belong, as individuals, to many denominations, but as its Evangelists they represent none. They go out for this Society, not as members of any particular body of Christians, and without in any way taking part, publicly or privately, in questions relating to denominational differences, but only as Evangelists, to preach the glorious Gospel of Christ to perishing sinners, in its fulness and freeness, and to seek, under the constraining power of the love of Christ, to win souls to Him.

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MEETINGS.

The Society is prepared to receive applications for Evangelistic meetings, in any locality, from clergymen or laymen.

MEANS.

The work of the Society is maintained by voluntary contributions, and Christians are invited to share the privilege of this work for Christ. Those who are disposed to help are requested to do so at once. Contributions will be received by this paper, by the Hon. Sec., or by the Treasurer.

PAST WORK.

The Report of the year 1882 can be had upon application to the Hon. Sec., and will repay perusal.

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CASE FOR THIS WEEK

CASE of W. THOMPSON of FRANKHAM FILL, FOURSTONES STATION, NORTHUMBERLAND.

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For the twelve weeks previous to writing me there had been a gradual decline of strength, hæmorrhage had now come on, with great pains in the chest, and difficulty of breathing. Loss of flesh was manifest in all parts of the body. He had been under medical treatment without benefit; but, seeing in the *Christian Herald* an account of some remarkable cases, as a last hope he applied to me.

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Will those readers about to leave home for a time, and who have not contributed, kindly do so, that the work may be maintained. EDWARD W. THOMAS

I am much obliged to those friends who have so kindly responded to my appeal. There are nearly 200 inmates in THE HOMES AND REFUGE, and up to this date there have been 750 applications since January.

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The Unsuccessful Candidates.—The Committee of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for Contributions in aid of a collection they are making for the unsuccessful candidates at the recent election of pensioners. There were 44 candidates and only 5 pensions to bestow; 39 poor sufferers were consequently disappointed. To each of these the Committee desire to send a gift of money and they confidently appeal to the sympathy of the kind friends who have assisted at previous elections, and to the public generally. The *smallest* donations will be thankfully acknowledged by the Committee.

PAKEFIELD CONFERENCE.—The Annual Conference at Pakefield, Lowestoft, will be held on July 19 and 20, 1883. Meetings, 11, 3, and 7. Subjects: 1. The Substitutionary work of Christ, the sole cause of our present and eternal salvation. 2. Christ the Saviour of the body, and its consecration as the temple of the Holy Ghost. 3. Holy warfare, and its relation to the Church Army movement. 4. Christian consistency and inconsistency, and their respective effects. 5. The witness, demonstration, and power of the Holy Ghost. 6. The saving, sanctifying, and all-sufficient power of the blood of Christ. Speakers: Revs. R. G. Walker, J. J. Luce, W. Carlile, Sholto D. C. Douglas, J. T. Layard, T. Richardson, C. W. Servante and others. Programme on application.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square E.C.

HOLINESS AND FAITH-HEALING MEETINGS.

EVERY MONDAY, TRINITY CHURCH, Triangle, Hackney. 6.30, Faith-Healing. 7.30, Holiness. Speakers, various

Conducted by Rev. JOHN ALLEN.

HOLINESS MEETING, 3, Rochester-square, Camden-road. Every first Tuesday in the month, 3.30, 6 and 7 p.m. Every Tuesday, 6 and 7 p.m.

Conducted by Rev. W. E. BOARDMAN.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

Supported by Voluntary Contributions.

President—

The Right Hon. the EARL of SHAFTESBURY, K.G.

Established 1822, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations*. Irish-speaking Readers are sent to Irish-speaking districts when required. The work is carried on in a spirit of love.

Subscriptions or Donations will be thankfully received by the Secretary, Capt. KEARNEY WHITE, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland

I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society"

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

KESWICK.—Ninth Annual Convention will be held (D.V.) July 23 to 28.—T. D. HARFORD BATTERSBY, Keswick; ROBERT WILSON, Broughton Grange, Carlisle.—For lodgings apply to Mr. POSTLETHWAITE, Eskin Place, Keswick.

DAY IN THE COUNTRY.—Mrs. DAY, London Hospital, Whitechapel-road, E., earnestly solicits help towards providing a day in the country for her poor East-end Mothers.

DAY IN THE COUNTRY for Foreigners.—The Pasteur DU PONTET DE LA HARPE would feel grateful for contributions to enable him to give the benefit of a Day in the Country to 300 Foreigners—children of his Schools, and patients of his Dispensary

French Parsonage, Bayswater.

ASHLEY MISSION, Peel-grove, Bethnal-green.—Funds are urgently needed to take 300 poor mothers, 100 factory girls, and 200 Sunday-school children, from the heart of the East-end, for a day in the country. Contributions thankfully received by Miss BONTEIN, 47, Weymouth-street, W.

A DAY IN THE COUNTRY would greatly rejoice the poor of the Gee-street Christian Mission, Goswell-road. Please send subscriptions towards it, and for rent of Chapel, addressed to HENRY RUDELEY, Hon. Secretary, 82, Wood-street, Cheapside; or to ROBERT BAXTER, Esq., Treasurer, 6, Victoria-street, Westminster; or Messrs. Barclay, Bevan, Tritton & Co., Bankers.

ZENANA & MEDICAL MISSION, Training School and Home, 58, St. George's-road, S.W.—The Home will be removed this month into the above much larger house. Contributions earnestly asked towards the increased and increasing expenses.—Hon. Sec., Dr. Griffith; Treasurer G. J. Green, Esq., London and County Bank, Victoria-street, S.W.—Mrs. Rnmford, £35 (third collection).

Educational.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL. DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils

The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

BRIGHTON.—EDUCATION.—Mr. ALFRED CLARK, B.A. (Lond.) receives about 20 Sons of Gentlemen, from seven to fourteen years of age. Terms from 40 to 55 Guineas. Pupils are thoroughly grounded in English subjects; Latin, Greek, French, German, and Mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. W. Haslam, 19, King's-road, Brunswood-park, N.

THE WOODLANDS, Hitchin, Herts,—Select Boarding School for Boys. For prospectus apply to the Principal, ISAAC SHARP, B.A., a member of the Society of Friends. Careful personal training. Efficient staff of masters excellent recreation grounds

CAPTAIN MORETON has great pleasure in recommending Mr Foster's School to Christian parents, who value the judicious training of their sons. Mr. Foster personally superintends.—Eldon Park School, South Norwood.

HIGH SCHOOL, Smethwick.—Large, airy, well-lighted schoolroom and dormitories. Bath-room. Hot water pipes. Open, healthy country. Sound training in school and play-ground. Terms, 34 guineas, inclusive. Quarter commences July 30.—ALFRED J. WYATT, B.A. (London: Honours), Head Master.

BRAMFIELD, Cavendish-road, Clapham-common. Miss RABBIT receives a limited number of young ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences. Careful mental culture. Special advantages for modern languages. High-class professors attend. Preparation for Cambridge Local and Higher Examinations. Prospectus on application.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss ARNOLD, 50, Victoria-road, Clapham-common, S.W.

BRUSSELS.—104 rue Les brousart. The Misses Cooke offer every advantage to Ladies desirous of studying French and German. Careful Christian training. Reference permitted to Miss Bamber, Marlborough College, Exeter.

VEVEY, Switzerland.—First-class Educational Establishment for young Ladies. Special facilities for acquiring foreign languages; careful Christian training; special attention to health; domestic arrangements as in the best English schools. The Lady Principal will be in England at the beginning of August.

H. E., Librairie, B. Caille, Vevey, Switzerland.

For Delicate or Backward Youths.

PRIVATE TUITION

must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninterested Assistant Masters, and to the rough treatment of hardier schoolmates.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home. In the fear and love of God it is sought to train this family, great attention being given to the development of a manly Christian character, and moral training is regarded as more important than mere intellectual acquirements. The House is admirably situated on one of the loveliest spots of the Northern Suburbs of London, and commanding an uninterrupted view of many miles. Abundant opportunity for

BOATING, BATHING, CRICKETING, NATURALISING, &c., close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery by a competent Tutor. Drawing, Painting, and Shorthand are *included* in the curriculum. Full particulars on application with References, to parents of Pupils.

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.

Entrance at any date, Fees in proportion.

LONDON.—First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

A LADY wishes to dispose of the goodwill of a prosperous Girls' School, in a Midland county. No agents need apply.—"SCHOLASTIC," care of Horace Smith, Esq., Solicitor, Halifax.

SEASIDE EDUCATION.—Lavenham House, 16, Nelson-road South, Great Yarmouth. Preparatory School for Boys, conducted by the Misses EWING. Training thoroughly Christian. Special attention paid to delicate children. House pleasantly situated. Rooms airy. Sea-bathing close at hand. Terms moderate. References to clergymen and parents of children.

EDUCATION.—A Clergyman strongly recommends a first-class Christian home for twelve girls. Terms moderate. Pupils have successfully passed Local Exams. and R.A.M. Indian children received.—Rev. J. JOHNSON, Britwell Rectory, Watlington, Oxon; or PRINCIPAL, 5, Sussex-place, Southsea.

Parents who value Christian influence and training for their Daughters are invited to consider

THE GREEN HILL LADIES' SCHOOL, DERBY.

The PRINCIPAL brings large experience to bear on the training of her Pupils, desiring to combine the influence and comfort of the Christian home with a thorough English education, music, drawing, modern languages, &c. House large and airy. Competent resident English and Foreign Teachers. Terms moderate.—Prospectuses and references on application to the Principal, Miss WHITMORE, Green Hill, Derby.

BELMONT COLLEGIATE SCHOOL for Girls, 13 and 14, Belmont, Bath.—A thorough, English education, with Latin, mathematics French, German, &c., on inclusive and moderate terms. The School is arranged on the best modern lines, and the utmost care taken that the whole tone and atmosphere be decidedly Christian. A few boarders received in the house of the Principals.

ERFURT HOUSE, Truro, Ladies' Boarding and Day School. Mrs. and the Misses FERRIS, assisted by Resident Governesses and Visiting Professors. Pupils successfully prepared for the Oxford and Cambridge Local Examinations.

EDUCATION.—A Lady can speak most highly of a superior school, where two of her daughters are being educated, in which the highest culture is blended with truly Christian training, loving and kindly interest taken in their pursuits, and recreations and home-like pleasures furnished at reasonable times. Particulars will be gladly given by

Mrs. B., 30, Downshire-hill, Hampstead.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, in connection with Seaside Educational Home (for juniors and others requiring sea air), at Clifton House, Topsham. Under the personal supervision of the Misses BAMBER, Miss CHURTON, the Misses POPE, assisted by Professors and English and Foreign Governesses of acknowledged merit. A high moral tone is ensured by careful Christian training. University examinations. Numerous references to clergymen, Ministers, and Parents in England, Wales, Scotland, Ireland, and abroad.

BOARDERS.—Two or three boys of good family can be received as above by Rev. J. C. ASTON, Alton a, Germany.

25 GUINEAS (inclusive).—A Lady is anxious to recommend a School where her two daughters are placed. Thorough teaching, preparation for Local Examinations, happy home for Indian children. Reference to parents.

Mrs. BARNEY, Victoria-street, Ipswich.

TO PARENTS and Guardians.—Board and education offered in a Christian home for a child, on moderate terms. An orphan preferred, under 5 years.

ALPHA, Fern Cottage, Church-road, Mitcham.

NIEDERLOSSUITZ.—Fifteen minutes rail from Dresden, and near Saxon Switzerland. German Lady, Protestant, and lately resident in England, offers pleasant home to one or two Lady Boarders. Terms, 25s. weekly. German or French lesson included.—Frl. GUERICKE, 15, Schulweg, Niederlossuitz, Dresden; or Miss WEBBER, 81, Bernards, Exmouth, Devon.

AS NURSERY GOVERNESS, or to take charge of motherless children.—A young Lady, very fond of young children, wishes an engagement as above.—ANNIE, 4, De Beauvoir-road, Kingsland, London.

SCHOOL MISTRESS (certificated) wanted for a village in Norfolk.—Average attendance 60 to 70. £50; furnished rooms; quarter of grant.—C. B., 3, Cromwell-road, London, S.W.

NURSERY GOVERNESS wanted (immediately) for three children, ages 10 to 5, entire charge. Earnest Christian, good disciplinarian, energetic; also needlework required. Quiet country home. State salary, send photo. Close Brethren preferred.—Miss M., 21, Northumberland-street, Morecambe, Lancaster.

EDUCATIONAL HOME for the Daughters of Gentlemen.—Miss BROWN and Miss GOODS (who have for ten years conducted Mrs. Pennefather's Educational Institute at Clapton), propose in September next to receive about twenty young Ladies, at Fair View, Cazenove road, Upper Clapton. First-class Education, with careful Christian training and home comforts. Preparation for the University Local Examinations. Children from India and the Colonies received, and lovingly cared for. Highest references. Prospectus on application to Miss BROWN, Clapton House, Clapton.

A LADY residing in Cazenove-road, Stamford-hill, is desirous of meeting with two children as Day Boarders after the Midsummer holidays, to be instructed with her daughter, aged 13, by a resident governess.—Reply by letter to N. N., Burr's Library, High-street, Stoke Newington.

PARIS.—Protestant Establishment for Young Ladies. Sciences, Arts. French only language of the house. Terms £40. Ladies with a private bedroom, £5 a month. References: Rev. Baron HART, 21, Avenue de la Grande Armée; Rev. L. VERNES, 7, Rue des Batignolles, Paris; Rev. D. J. WATT, The Priory, Rectory, road, London. Principal, Mme. FLAMANT, 68, Rue Truffaut Paris.

A YOUNG LADY, holding Junior and Senior Cambridge certificates, seeks an engagement in a first-class school, where she would teach juniors, in return for advanced lessons under professors.

M. S. M., 45, Grove-street, Leamington.

NO SALARY.—A Lady (18) seeks re-engagement in Christian home. English, advanced arithmetic, good junior French, and music. Highly recommended. References exchanged.—L., Crickett's, Bexley Heath.

GOVERNESS (daily) desires re-engagement in Christian family. Autumn or now. Teaches English generally. Music, French, drawing, painting. Excellent references; 2½ years in last appointment.—BETA, 3, Blandford-place, Clarence-gate, Regent's-park, N.W.

GOVERNESS.—Would any Christian Lady be willing to give a home to a young Governess attending classes in London, who, in return, would give her services for two hours daily in writing, teaching, or companionship Highest recommendation.

Mrs. TUCKETT, 89, Queen's-gate, S.W.

BRIGHTON.—Kindergarten and Educational Home. Thorough preparatory education, combined with Christian training and motherly care. Entire charge taken of children from abroad.—Mrs. LANKESTER, Dover House, Clifton-hill, Brighton.

GOVERNESS.—A young Lady meeting with Brethren desires a re-engagement. Acquirements: English, in every branch, French, conversationally and grammatically, music, rudimentary German and Latin.

Miss S., Georgeville, Harrogate.

CAN ANY LADY recommend a Christian Nursery Governess for the summer holidays, to take charge of four children from five to nine years old.—Mrs. HEWETT, Leckford, Stockbridge, Hants.

GOVERNESS (Daily or Resident).—A Lady strongly recommends her experienced Governess as a careful teacher of English, French, music, and elementary Latin; also as possessing the power to train and influence children.

Mrs. S., 73, Ladbroke-grove, Notting-hill, W.

GOVERNESS.—A Lady warmly recommends her experienced Finishing Governess. Earnest Christian. Thorough English, French, German, music, singing, drawing. Highest references.
L., 3, St. Ann's-terrace, Ealing, W.

YOUNG LADY (aged sixteen) wishes to hear of a school where she would receive lessons in English and music; could teach English. Must be low terms.
M. A., Harwell, near Steventon, Berks.

AS GOVERNESS-COMPANION.—A Lady, possessing the highest references, wishes to meet with a re-engagement. Accustomed to take charge of motherless children. Good linguist, musical.—A., Clayton House, Epsom.

Appointments, Situations, &c., Wanted.

EVANGELIST, MISSIONARY, or Scripture Reader.—Re-engagement wanted by an earnest worker used to Parochial work. Good testimonials.—W. WARE, Castlemorton, near Tewkesbury, Gloucestershire.

TO MINISTERS OF THE GOSPEL. TO EVANGELISTS.—I ask any in need of an earnest help r in saving souls for Christ, by proclaiming the Gospel to all the world, to correspond with A. B., P. O. Box 1190, Winnipeg, Manitoba.

EVANGELIST.—Is open to preach or conduct mission services in any part of England Highest references. Known to and recommended by Mr Henry Varley—SIGMA, *Christian Commonwealth*, 73, Ludgate-hill, London, E.C.

TRAVELLING COMPANION.—Wanted, by a well-educated Young Gentleman, a position as above, to a Gentleman in delicate health Highest testimonials as to character and position.—E. BARRINGTON, care of J. Walpole, Esq., Ashbrook, Ballybrophy, Ireland.

MISSIONARY, EVANGELIST, or other position. Retired Indian officer desires work in the Lord's vineyard. Prepares young men in Oriental languages. Abstainer. No objection to travel.
THETA, 73, Pevensey-road, Eastbourne.

WILLIAM CATLIN is anxious to recommend CHARLES WILSON, aged 37, for a situation as Warehouseman or Porter. Active and intelligent man, with excellent testimonials.
7, Upper Gloucester-street, Clerkenwell.

AS GROOM AND COACHMAN.—A situation wanted by a married man. Seven years in present situation. Can be highly recommended.—F. BOLDING, Foundry-lane, Biggleswade, Beds.

EMPLOYMENT wanted.—Man of business habits and Christian principle, an exbuilder, to do general repairs, collect rents, or any place of trust.
H., 12, Gowie-road, Lavender-hill, S.W.

MR. GEORGE HATTON, of St. Giles' Christian Mission, is most desirous of obtaining a situation for a young man, whom he can highly recommend. Aged 31. Eleven years' excellent character. He would not object to a Porter's or Messenger's place. Can be trusted to any extent. S., 21, New North-street, Theobald's-road, W.C.

RE-ENGAGEMENT to manage Coffee Tavern or Temperance Hotel wanted, by Man and Wife (without family). Thoroughly experienced, first-class testimonials.—A. S. G., care of Evans & Son, 18, Old Compton-street, Soho, London, W.

LIGHT OCCUPATION desired by an elderly couple, formerly been in gentleman's service; would be found steady, respectable, and trustworthy.—M. L., 11, Post-office, Lordship-terrace, East Dulwich.

WILL ANY of the Lord's people kindly inform a middle-aged Christian man of light out-door employment. The need is urgent.
W. C., 25, Warleigh-road, Brighton.

THE CARE of a furnished house, institute, or any place of trust, wanted by two friends; abstainers; ten years' reference.
H. W. H., 102, Bolsover-street, Euston-road.

AS PAGE or light work indoors.—A Lady recommends her coachman's son, nice, clean boy, 14. Accustomed to stable, knives and boots. Also indoor work.
Mrs. HENDERSON, Epping House, Crawley.

AS MISSION or Temperance Worker, Bible-woman, or Matron of Servants' Home. Experienced. Highly recommended. Total abstainer. North of England preferred.
A. B., 29, Woodbine-street, Ashworth-road, Dewsbury.

ORGANIST for small Church, Chapel, or Mission-room. A lady is anxious to obtain a situation for a female organist, who has hitherto lived as such in a private family. She is blind; but has been well taught and can give references as to her capabilities and full particulars on application to S. T., Boulge Hall, Suffolk.

A LADY wants to find a place for a strong girl of 16, who can work, but needs looking after, with a Christian family, a little out of London.
D., 18, Endsleigh-gardens, Euston square.

AS MATRON of Home, Convalescent or otherwise.—Situation wanted by trustworthy person, age 39. Experienced in all branches of the work. References to Christian ladies.—E., Headington-hill-gardens, Oxford

A LADY seeks a situation for a girl, aged 22, anxious to redeem her character. She could take service either as plain cook, general servant, or attendant on an invalid. Can be recommended for honesty and sobriety
Mrs. W., Spencer House, St. Albans.

AS ATTENDANT on elderly or invalid Lady, mental or otherwise; or **HOUSEKEEPER,** where one or more servants are kept. Good needlewoman. Nine years' reference.—H. M., St Valery, Cavendish-road, Sutton, Surrey.

AS HOUSEKEEPER (Companion) and Amanuensis, or a position of trust and responsibility. A Lady desires engagement; thoroughly domesticated. Fond of children and experienced in their management. Very satisfactory references.—M., Mr. Sprake, Bookseller, 91, St James's-street, Brighton.

MISS ISABELLA CROWLEY wishes to hear of places for respectable girls, age fourteen to sixteen. Particulars on application.—Normandy House, Alton, Hants.

AS LADY-HELP or Companion.—A Lady offers her services (Clergyman's family) in return for a comfortable home. Would assist in parish work Harmonium. Pledged abstainer. References exchanged.—ENERGY, care of Miss F. Price, 12, Neville-street, Abergavenny.

HOUSEKEEPER, or Attendant on an elderly Lady or Gentleman, or any place of trust. Highly recommended.
Mrs. TERRY, "The Firs," Kingsey, Thame, Oxon.

HOUSEKEEPER, Caretaker, or any situation where trust is required Has managed a Nurses' Home five years. Good references.
A. K., 16, New-street, Dorset-square, N.W.

PARLOUR-MAID, or House and Parlour-maid, in a small family.—A Christian young Woman, aged 23, can be well recommended by last mistress.—LUCY HONE, Warmington, near Banbury, Oxon.

AS THOROUGH PARLOUR-MAID in a small family, suburbs preferred. Wages £23 to £25. Total abstainer; Christian privileges would be valued. Can have a good recommendation. Address, stating particulars to J. L., 15, Hides-street, Barnsbury, London, N.

A SITUATION wanted, by a Young Woman, as House and Parlour-maid, in a small family. Can be well recommended.
E. C., 11, Keble-terrace, Oxford.

AS HOUSEMAID.—Situation wanted in a small Family, or where Parlour-maid is kept. One year and ten months' character.
J. SUTTON, Holywater, Liphook, Hants.

AS GENERAL SERVANT.—A Lady wishes to hear of a situation in a quiet Christian family in the country for a young woman who had gone astray, but has since then been for one year in a Home.—The HONORARY LADY SUPERINTENDENT, Lock Asylum, Westbourne-green, Harrow-road, W.

TRAVELLING COMPANION.—Situation wanted by Lady of experience, who has resided abroad, or Housekeeper to widower.
C., Mrs. Appleby, Bookseller, Stockton-on-Tees.

Appointments, Situations, &c., Vacant.

MR. ALFRED S. GOODRIDGE, M.I.B.A., Architect, has a vacancy in his office for an Articled Pupil.—7, Henrietta-street, Bath.

FOR FRANCE.—Wanted, a duly qualified Medical Missionary.—W. BURNS THOMSON, 110, Newington-green-road, London, N.

SUPERINTENDENT REQUIRED.—One accustomed to Christian work among young women, and able to efficiently undertake the household duties of a Home. Age not over 30. Total abstainer. No testimonials or recommendations to be forwarded.—Address, by letter *only*, to JOHN SHRIMPTON, Esq., 38, Lincoln's-inn-fields, London, W.C.

CHURCH DEACONESS HOME, Maidstone.—Lady Superintendent required. Applications are requested from ladies of some means. Full particulars from the present Head Deaconess, or from the Rev. N. Dimock, St. Paul's Vicarage, Maidstone. There are also vacancies for probationers and resident associates.

COACHMAN, experienced, wanted on July 21st. Married, total abstainer; must be thoroughly conscientious and have good references. Good cottage provided.
Mrs. C., Bishopsdown House, Tunbridge Wells.

A WORKING MATRON wanted, in a small Training Home for Girls in Greenwich. Must have had experience in similar work, and be a total abstainer. Salary £20.—Mrs. T., 9, Vanbrugh-park-road East, Blackheath.

AN EXPERIENCED BIBLE-WOMAN wanted, to work under a Ladies' Committee. Unsectarian mission. Salary, 15s. weekly.—Mrs. BANKS, 17, Skiddaw-view, Cockermouth, Cumberland

EMIGRATION TO CANADA.—A Christian Lady who has just visited the Dominion wishes to take out respectable girls and place them as domestic servants in Canada. Next personally-conducted party leaves London 26th of July.—Mrs. VAN DEN BRUGGEN, Emigration Home, Brunswick Hotel, Blackwall Station, London.

ST. LUKE'S INVALID AND CONVALESCENT HOME, Ramsgate.—Wanted, Housemaid, aged twenty to twenty-five years, with twelve months' good character. Must be strong and healthy, total abstainer, and willing to attend church. Wages £12.
Miss HOSKING, Finsbury House, Ramsgate,

TO ATTEND entirely on a Paralysed gentleman, read to him, and help in house. Wanted, a superior, active, middle-aged person. Christian preferred. No salary. Servant kept.—Apply by letter to Z., Revelly's, Stationer, 122, Acre-lane, Brixton.

WANTED, an earnest Christian Woman to assist in Mission Work, and to visit women given to the debasing sin of drunkenness. Write in the first instance to ABSTAINER, care of Mr. Smith, Stationer, 157, New North-road, Hoxton, N.

WORKING HOUSEKEEPER, accustomed to children, wanted by a widower with young family (two at home).—Address, stating salary required,
Mr. APPLETON, 59, Tindall-street, Scarborough.

FEMALE SERVANTS' CHRISTIAN HOME and Registry, under the supervision of the Rev. W. H. Webb-Peploe and other Clergy, for the benefit of all classes of respectable Servants requiring situations. Ladies can be suited from the above, fee from 2s 6d.; servants from 1s. 6d. Lodgings for servants, in compartments, from 2s. 6d. per week.—Miss LOVEJOY, Matron, 32, Sydney-street, Fulham-road.

GOOD LAUNDRY WOMAN wanted Married or single. Cottage provided. Also **UNDER-NURSE** over 18, with experience. None but decided Christians and abstainers need apply for either place. For country, near Watford.
Mrs. ASHTON, Marine Villa, Cromer.

HOUSEKEEPER or Matron wanted, for a small seaside "Home of Rest," where twelve to fourteen are taken. Servant kept. Small salary.
C. M., 102, Regent's Park-road.

COOK.—Wanted a thoroughly good Cook. Must be punctual, scrupulously clean, and a good manager. One accustomed to small dairy would be preferred. An earnest Christian, Nonconformist, and a total abstainer.—Address, with references and wages required, LADY OGLE, Withdeane Court, near Brighton.

COOK wanted in a Friends' family.—Residence, Edgbaston, Birmingham. Of a cheerful, kind disposition; thoroughly trustworthy; understanding her duties well.—A. B., Mrs. Sayers, Stationer, Broad-street, Birmingham

COOK.—A thoroughly respectable person wanted as good plain Cook. £20. All found. Total abstainer.
26, Stanley-gardens, Kensington-park, W.

COMPETENT COOK wanted (thoroughly respectable), by a Christian Lady, to go out to Tasmania in August; also **PARLOUR-MAID** and an **UPPER HOUSEMAID,** who can wait on the Lady, and who is a good needlewoman.
Mrs. HENRY REED, 76, Mildmay-park, N.

LADY NURSE wanted, as Mother's Help in Christian family, for care of infant and assist with other children. Nurse kept. Must have held similar engagement; abstainer preferred.—Apply by letter, stating age and experience, K., 10, Jeffrey's-square, London, E.C.

NURSE.—Wanted in August, a competent trustworthy Nurse. Single-handed (assistance given). One who has had some experience in a gentleman's nursery preferred. Strong, and early riser. Cheerful, and fond of children.—Apply by letter to Mrs. JOHN WARNER, Waddon, Croydon.

GENERAL SERVANT.—Will any Lady recommend a respectable young person as above in small family, where assistance is given? Please apply by letter, stating particulars, to K., 2, Gracechurch-street, London.

CAN ANY LADY recommend a useful Children's Maid? Early riser. Total abstainer. Good plain needlewoman.—Mrs. BRASHER, Feldholm, Queen's-road, Barnes Common, S.W.

CAN ANY LADY recommend a good Parlour-maid? Small family; three servants. Wages £16.
Mrs. F., Thames-bank House, Mortlake.

A LADY wanted, about 26, as Assistant Superintendent in a Y.W.C.A. Home. Must be bright, energetic, domesticated; one who loves Christ, and is devoted to the interests of young women. Salary, £20.
BETA, 14, Pyrland-road, Highbury New-park, N

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Continued on page 23.

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The Christian.

THE SEVENTY WEEKS OF DANIEL

SHOWN TO BE COMPLETELY AND ACCURATELY FULFILLED, IN JEWISH LUNAR YEARS.

By DR. ALDER SMITH.

THERE has always been a great difference of opinion amongst commentators concerning the *seventieth* week of Daniel's well-known prophecy (Dan. ix.), some saying it is past, others that it is still future, and that a great gap of at least 1850 years intervenes between the end of the sixty-ninth and the commencement of the seventieth week. A few of those who hold the Historical view of prophetical interpretation think the seventieth week is future, while those who believe in Futurist views take this week as a foundation stone, and assume that it is demonstrable that a personal antichrist is to confirm a covenant with the Jews, and that he will then break the covenant in the middle of this week, and thus stop the restored sacrifice.

My object in this paper is to prove, by chronological evidence alone, that the seventieth week of Daniel is *past;* that the Messiah was crucified in the middle of it; that "He" caused "the sacrifice and the oblation to cease," by the offering of his body once for all, in the middle of the week, and that the true key to the problem of the seventy weeks is to be found in *lunar* measurement.

It would take far too much space to mention the proofs usually given by commentators to show that the seventieth week is past, and that the "He" who "shall confirm the covenant" (Dan. ix. 27), and who "shall cause the sacrifice and the oblation to cease," *must* be the Messiah, who is the chief object of the prophecy. But I will quote one sentence from Dr. Pusey's work on Daniel:—

"He speaks not of a temporary suspension of sacrifices, but of the entire abolition of all which had been offered hitherto: *the sacrifice*, with the shedding of blood, and *the oblation*, the unbloody sacrifice which was its complement. These *the Messiah was to make to cease three years and a half after that new covenant began.*"

Now, if the tenth chapter of Hebrews be carefully read up to the eighteenth verse, it will be seen that our Lord did cause the sacrifice to cease. For instance, "else would they not have ceased to be offered." "Then said I, Lo, I am come (In the roll of the book it is written of me), to do thy will, O God." "*He taketh away the first*, that He may establish the second. By which will we have been sanctified, *through the offering of the body* of Jesus Christ, once for all." "Now, where remission of these is, *there is no more offering for sin.*" *

In considering the subject of Daniel's seventy weeks, the difficulties to solve are: First, which was the decree "to restore and to build Jerusalem," from which the seventy weeks, or the 490 years (they are weeks of years), commence? Secondly, what is the date of this decree? The words of the prophecy are very clear: "Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, *and the wall*, even in troublous times." Some commentators take the decree given in the seventh year of Artaxerxes (Ezra vii. 1, 6, 7) as "the commandment to restore and to build Jerusalem." Dr. Pusey says: "Ezra had full powers to settle it according to the law of his God." "This rebuilding of the city, and re-organisation of the polity begun by Ezra and carried on and perfected by Nehemiah, corresponds with the words in Daniel."

Sir Isaac Newton takes this one, and also Mr. Guinness; but I think it is clear that the reason why this decree has generally been considered to be the correct one is because *the time seems to correspond* in *solar* years. For, from the seventh of Artaxerxes, B.C. 457, to our Lord's ministry, A.D. 27, was 483 *solar* years, or 69 weeks.

Other commentators believe the decree was the one given in the twentieth year of Artaxerxes, mentioned in Nehemiah.

The following is quoted from "Tregelles on Daniel": "Neither was it the decree given to Ezra by Artaxerxes in the seventh year of his reign, for that related to the worship of God, &c., but it evidently must be the decree given to Nehemiah in the twentieth year of the same Artaxerxes, in the month Nisan; this last is the only decree which we find recorded in Scripture which relates to the restoring and building of the city. It must be borne in mind that the very existence of a place *as a city* depended upon such a decree." *Vide* also "Barnes on Daniel," p. 145, vol. ii. When the two decrees are considered, there can be but little doubt that the latter one is the commandment to build Jerusalem, and not the decree in the seventh year. It is obvious why this view has not been more generally adopted, viz., because 483 *solar* years from the twentieth of Artaxerxes do not run out till A.D. 40, which was evidently many years after the coming of the Messiah. I have always thought that a solution of this question would be discovered some day, and that the decree mentioned in Nehemiah would be proved to be the correct one. Only the Temple was built up to the decree in the seventh of Artaxerxes (*vide* Ezra vii.), and in this there is no mention made of building "*the city*" or "*the wall*," but only "to beautify the house of the Lord which is at Jerusalem."

The Temple had been built many years before, and "*the city*" and "*the wall*" were found to be in ruins thirteen years after. The book of Ezra will be searched in vain to find "the commandment to restore and to build Jerusalem"—"and the wall," but it is quite a different matter when we come to Nehemiah.

Nehemiah was cup-bearer to Artaxerxes; and in the twentieth year of his reign some of Nehemiah's brethren arrived from Jerusalem (Nehemiah i. 2). "And I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: *the wall* of Jerusalem is broken down, and the gates thereof are burned with fire." Then in chap. ii. we read, "In the month Nisan, in the twentieth year of Artaxerxes," that Nehemiah was sad in the presence of the king, and the king asked him why he was sad. Nehemiah answered him, "Let the king live for ever: why should not my countenance be sad, when THE CITY, *the place of my fathers' sepulchres*, LIETH WASTE, *and the gates thereof are consumed with fire?*" Then the king said to him: "For what dost thou make request?" Nehemiah answered, "If it please the king, and if thy servant have found favour in thy sight, *that thou wouldst send me unto Judah*, UNTO THE CITY of my fathers' sepulchres, THAT I MAY BUILD IT." Nehemiah then asked for letters, including an order for "timber" "*for the wall of the city.*" The king granted the request, and virtually gave the commandment to build Jerusalem. There is a very great difference between the decree in the seventh of Artaxerxes, "to beautify the Temple," and the decree in the twentieth, which allowed the city to be builded again as a fortified city. We find a description of the state Jerusalem was in when Nehemiah visited it, in Nehemiah ii. 13, 17, 18. "The wall" was built again, "even in troublous times." This was evidently the revived national existence of the Jews, and the commencement of the seventy weeks of Daniel.

The next point to determine is the date of the twentieth of Artaxerxes. This, happily, is a well-known date, viz., B.C. 444; but it may be well to mention that the reasons for taking it in the year B.C. 444 are given in "The Approaching End of the Age," where Mr. Guinness quotes fully from Sir Isaac Newton, on the "Prophecies of Daniel," who satisfactorily establishes the date of B.C. 457, for the date of Ezra's decree in the seventh of Artaxerxes.

This date is also accepted by Barnes, and Dr. Pusey (*vide* "Dr. Pusey on Daniel," p. 169), &c. If the seventh of Artaxerxes was in the year B.C. 457, it is evident that the twentieth was in B.C. 444.

We will now consider the dates of the commencement of our Lord's ministry, and of the Passion. There is but little doubt that his ministry was about three and a half years' duration, and that He was baptized in the autumn and crucified in the Passover month, or spring of the year (fourteenth Nisan). Therefore, if we can determine the year of the crucifixion, the date of the commencement of the ministry is also clear.

The date that is most generally accepted for the Passion is A.D. 29. Tregelles says; "I believe this to have been the true date; first, because of the day of the week on which the Passover commenced in that year; and, also, because of the consuls of that year (the two Gemini) having been mentioned by several writers as those of the year when our Lord was put to death" ("Tregelles on Daniel," p. 102). Mr. Guinness also gives many reasons for receiving this date, and says: "Our Lord's Passion is assigned by Lactantius, Augustine, Origen, Tertullian, and other ancient authors to the year A.D. 29, and the correctness of this conclusion has been confirmed by Brown (*Ordo Sæculorum*, sec. 2), and at a later date by Clinton (*Fasti Romani*, p. 826)." This date is also accepted by Benson, Mann, Ideler, Bianchini, Savelemonti, &c.

We may therefore, I believe, conclude (firstly) that the decree given in the twentieth of Artaxerxes was "the commandment to restore and to build Jerusalem;" (secondly) that the date of this decree was B.C. 444; and (thirdly) that there is a very strong presumption that the year A.D. 29 was the date of the crucifixion. Having come to the above conclusion, I was struck with the great difficulty

* Those who wish to study the proofs will find them in Barnes, or Dr. Pusey on Daniel, and in "The Approaching End of the Age."

of fitting in the parts of the prophecy of the seventy weeks, if the period be calculated in *solar* years; and it matters not from which decree the calculation be made. In the first place, as the sixty-nine weeks, or the 483 years ("unto Messiah the Prince"), commence in the Nisan (the Passover month), if the years be *solar*, they must necessarily end about the same period of the year, viz., at or about Nisan, or the *spring* of the year. But it is evident the sixty-nine weeks ought to end at the commencement of our Lord's ministry, which began in the *autumn*. In the second place, if the Messiah (predicted in Daniel ix.) was to cause "the sacrifice and the oblation to cease," by the offering of his body once for all, in the *middle* of the seventieth week—viz., in the *middle* of the 487th *solar* year—then Christ would have been crucified in the autumn, as the 486 and a *half* years commence in Nisan, or the spring (no matter whether Ezra's or Nehemiah's decree be taken), and the end would be in the autumn. But it is clear that our Lord was crucified in the Passover month Nisan, which was at the beginning of a year, and not in the middle of one commencing in Nisan.

(*To be continued.*)

THOUGHTS ON HOLINESS.—16.

By Rev. MARK GUY PEARSE.

HOW CHRIST CAME TO DWELL IN THE HEART.

(*Concluded.*)

THE second passage of Scripture which will help us is in Rev. iii. 20: "Behold, I stand at the door, and knock: IF ANY MAN HEAR MY VOICE, AND OPEN THE DOOR, I WILL COME IN TO HIM, and will sup with him, and he with Me."

Here is the King of Glory seeking our friendship—to dwell with us in real heart-communion. He is speaking to the Church—to those who had heard the Word of truth, and had yielded to Him the profession of their faith. But he longs for a closer relationship. "Open unto ME," He saith entreatingly. "Open unto Me that I may come in and sup with thee." He has all gifts, and now stands eager to come in and enrich us with them. He knows all our wants and sorrows, and in all his love entreats us to let Him be our friend and abiding helper.

This is what He has been seeking through all time. Up to this, step by step, all our redemption has led. We can stand at the very gate of Eden and look right down through the ages, until we see this as the great end of it all—Christ standing at the door of the heart knocking and saying, *Open unto Me.* For this, man was made at the first, endowed with reason, ennobled with the dignity of choice and the sacredness of love, that he may dwell in this close and intimate fellowship with God. Then God rests from his labours, for He has found a resting-place, when man's heart becomes his home. Then his "*very good*" is spoken of all things, as if God had nothing more to give, and man had nothing more to wish for. The Father had found the love of his child, and his child had found in that fellowship the fullest blessedness. Then earth was Paradise.

Then came sin, with its dark severing of man from God, and God from man. But from that closed gate of Eden every step is onward toward this his friendship. In the fulness of time the Son of God becomes a little child that He may be *one of us;* going down into all the condition of our humanity—its work, its wants, its sorrows, its loneliness, its fears, its sufferings, its agony, its death. So would He meet us in every path of life and touch us at all points; and by a perfect knowledge and perfect sympathy fit Himself to become the perfect friend and brother of all men, everywhere.

Then He who has become thus one with us, lays down his life for his brethren. Now the way of access is open; now in Christ Jesus we who were afar off are made nigh by the blood of Christ.

And now what more can He do for us? His great love and our adoring gratitude alike declare *it is finished.* He hath suffered these things; what remains for Him but that He should enter into his glory? We see Him standing, his face like the sun in its strength; girt with a golden girdle; his feet like unto fine brass that burned in a furnace. But come and see the very climax and completion of his love.

Tarry here—we shall see Him pass this way. But what a place is this in which to look for Him, viler much than Bethlehem's stable where the mother laid her first-born. See, here dwell all evil things! Gluttony and drunkenness; brazen lust and crooked covetousness; envy and hatred muttering evil things; fierce passion and pride; and poor blind ungodliness gropes on his way, cursing his misery. Now night cometh. Stillness falls upon the household, and only the lonely watcher wakes within. And now there comes a step along this way. See One standeth at the door. He lifteth his hand and knocketh. "Open unto Me," He saith. It is the King of Glory! Not in his majesty and splendour, but the lowly Brother of us all. "Open unto Me," He saith, entreating.

"This is no place for thee, O King," sighs the watcher. "Here all evil things have their home. Thine eyes should not look upon nor thine ears listen to that which is within here; much less shouldst Thou come to dwell in such a place."

"Open unto Me," saith He, "and I will come in and sup with thee!"

And lo, as the watcher openeth the door He passeth within, and heaven and earth and hell may look in wonder, exclaiming, "*He is gone to be guest with one that is a sinner!*"

There is the crown of his great love to us.

And how could it be otherwise? His love, so eager and infinite, has urged his coming down to Bethlehem in all its poverty and lowliness; has led Him forth to be homeless, a-hungered, outcast for our sakes. His great love has led Him up the dreadful hill of Calvary, to all the shame and agony and curse of that awful death. Now He has entered into his glory. But how can He rest? He holds in his hand the great gifts of our salvation; the power that can deliver us from all these evil things within. Oh, it is only like Him that He should come forth again. No height of his glory, no vastness of dominion, no splendid dignities can make Him forget the soul for whom He has died. His love urges Him again into our midst, and keeps Him standing and knocking. "Open unto Me—now I can bless thee, indeed. Let Me come in and be to thee all that thy heart needs and my love desires."

So Christ seeks for our closest heart communion. The next verse comes as the wondrous perpetuating and completion of the twentieth: "*To him that overcometh will I grant to sit* WITH ME IN MY THRONE." This friendship is to be his heaven, as it is ours.

Now *we* have heard his voice, what are we doing? Ah! so many things, instead of opening the door. Because we *are* so busy it may be that we have not opened the door, not surrendered ourselves to Him that He may have us all his own. It is often so; I have sometimes knocked at the front door, but the good soul within has been so busily talking at the back door that he neither heard nor cared to open it; talking possibly about my coming.

The Master often stands thus and knock we within so busily listening to one another, telling us about Him and about opening the door, that we do not hear Him. Some are so busily inquiring of the scribes and chief priests about the Holy One, that they have no time to seek Him. Be still. Wait and listen for his voice.

"I will rise now and go about the city in the streets and in the broad ways, I will seek Him whom my soul loveth: I sought Him but I found Him not. The watchmen that go about the city found me: to whom I said, Saw ye Him whom my soul loveth? *It was but a little that I passsd from them; but I found Him whom my soul loveth.*"

Others hear his knocking and at once are moved, half-longing and half-frightened. *They begin at once to try and make the place fit for Him to come in.* Ah! when we do that, despair is not far away, we ourselves are so weak, and all within us is so wrong. We sigh and turn away. "Lord, I am not worthy that Thou shouldest come under my roof;" or perhaps we even pray with Peter, "Depart from me: for I am a sinful man." And yet He knocketh, still entreating us—"Open unto Me and I will come in." It is our very helplessness which moves his pity—our need hastens his steps. Our very failure gives urgency and importunity to his love. Be still and think within thee that there is One who knows us at our worst, knows all the hidden possibilities of evil within us—and yet He does not turn, abashed and hopeless. He bends over us in eager love; seeks to have us as his friends, near and dear as tenderest care can make us: comes to dwell in us, and by his own indwelling to sanctify us.

But most commonly perhaps, we keep the Blessed Master out of the heart by *receiving his gifts and never expecting* HIM. We think of Christ as One who died on the Cross long since, bearing our sins in His own body on the tree, and through Him we receive our forgiveness. We think of Him as gone up into heaven in great glory, and now at the right hand of the Father He is our advocate, through whom we have the hope of life everlasting. But knowing this only can neither satisfy Him nor us. Then only do we know the joys of our religion, richest, fullest, best, when we find our salvation not *through Him*, but IN HIM. He would have us know Him, and love Him, and rest in Him, as Brother, Saviour, Conqueror, everything. His gifts are given only that we may have Himself. The guest chamber is taken and furnished only that He may sup with us. Without Him his very gifts wither and die. We lose them or abuse them. "Father, give me the portion of goods that falleth to me," is a perilous request. The Lord Himself is *the* gift of God, and in having Him I have all; and I can only find the gifts I long for in his presence. Faith is mine when I see Jesus, the Author and Finisher of our faith. Love is mine when He is mine, who is Himself all love. Power is mine when He is with me, who has all power in heaven and in earth. Then only am I consecrated, sanctified, set apart for God, when He comes in to dwell within me.

Lo, *He* standeth now at the very threshold. *He* knocketh at the door. "Open unto Me," saith He. Claim just now his gracious will concerning you. Your part is but to open the door of the heart. Stay your mind on his sure promise, "I WILL COME IN."

[These papers will shortly be published in separate form. Many cheering letters have come to hand, asking for separate issue.]

THE DAY OF REST.—I.

In The Christian, some time ago, there was a paper calling us to awake to the dangerous attempts now making by certain societies to destroy the Day of Rest. May we indeed attend to the warning note!

Sustained and well-directed action is dependent upon the principles we hold, upon the importance we attach to them, and upon the correspondence of our own life thereto. Laxity of views or inconsistency between principles and practice would sap earnestness; while a rigid legality would repel others and be injurious to ourselves. "What saith the Scripture?" must be the method of our enlightenment; and this, with consistent practice, will enable us to witness with intelligence and boldness, having a good conscience. May I be allowed to repeat the teaching of parts of the Word of God upon a subject which is one of the uppermost topics of the day?

In Genesis ii. we read—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

(1) "God rested." This was after six days' work in connection with man's sphere of existence, and our very nature as intelligent beings teaches us that we should act in harmony with Him who created us. God rested from his work, and therefore man if in fellowship with God would of course imitate Him and rest from his own work also. For the Creator to work, and that too on our behalf, and then to rest, and for the one created to work and not to rest, would exhibit a contrariety, a discordance, between the two. Something must be out of course if a difference exists between him who was made in the image of God and Him in whose image he was made. Further, in his kindness and foreknowledge, perceiving both what man is and would become, and seeing from afar the toil of life, God in his considerate thoughtfulness for our good made the Sabbath for man (Mark ii. 28).

(2) God "blessed it;" and he who regards the day as one that God has blessed will find it so. As a day that has been blessed, it will be the occasion to him of some happiness. It will bring him some special good. Having been blessed, a blessing is in it. A blessing and the day are annexed together. God desires that the seventh day should become an extra good one to us. That a day should be kept was, the Jews thought, the great end in view. This was not so. The keeping is not the end. It is a means to the end. The end designed is, that man should be benefited by its blessings held in allegiance with God. The very nerves are so constructed that it is some happiness to come round to Sunday, and to enjoy a day's relaxation from the continuous strain of the work of life repeated day after day for six days. As human beings, we bask in a Sabbath atmosphere. Those who have so lived, and who, through some necessary cause, are hindered from regarding a particular Sunday, feel that they have missed a happiness and suffered a loss. Being freed from planning and executing, we are blessed in spirit and tone, and on Monday morning we feel re-strengthened for the work of life. Unless there is some affliction, we rather enjoy re-entering upon work, for though toil is toilsome, and was appointed as our lot when sin entered, yet, seeing it has entered, real work is good for us, best for us, in this present world.

(3) God also "sanctified it." He set it apart as something to be used differently to other days. The six days would indeed be used by a godly man as unto God, yet still chiefly in doing what is needful to provide for himself and his family. The seventh day is not only for rest from labour and for blessing to ourselves in many ways, it is also a special day to be used unto God. And just as when we receive the seventh day as blessed and treat it accordingly, it brings us a blessing, so when we regard it as hallowed by God for Himself and use it accordingly, we find it sanctifying to ourselves also; and, in this way, incessant demands being suspended, we can then give ourselves more fully to think of God, his character, his goodness, his grace, his works, his ways, and the world to come. We can pray more, not to say more leisurely. We can read and meditate and converse about good things more than on other days. We can avail ourselves of opportunities for taking a quiet walk and enjoying the fresh air and the beauties of creation. We can worship alone, and in union with others. We can think more about our souls, and the good of our families, and render, undisturbed by work, the acts of pity and mercy needed not far from the doors of every one of us. And all this, though not exclusively on Sunday, but still with more freedom on that day; and amidst such duties and privileges fellowship with God is nurtured.

On the other hand, if we take the rest and the blessing as far as we can, and omit the further truth that the day is sanctified to God, that would be to accept the gift and disregard the will of the Giver. To turn aside from any known will of God is lawlessness. The effect of so acting will be this: We may obtain refreshment of mind and body, yet there will be barrenness of soul. For natural comforts do refresh us like as they refresh the lower animals, but only the living God can make us happy in our souls. For this we must live in harmony with Him.

Adam lived 930 years, and could give long-continued witness of that which took place at the beginning. In process of time men refused to have God in their knowledge, and God in his retributive justice gave them up unto a reprobate mind (Rom. i. 28), when everything dependent upon knowing God and holding fellowship with Him withered up. But whatever the condition of nations long ago, our condition is different. We have the Scriptures, and consequently the privilege and the accompanying responsibility of knowing the arrangements which God made in respect of the seventh day.

As time proceeded, God made a covenant with the people He had brought out of Egypt from the house of bondage. This covenant was of a contingent character. It was to depend upon the obedience of the people of Israel to God's law, namely, the Ten Commandments, and the Divine statutes and ordinances generally as given through Moses. The Ten Commandments contained nothing new as regards the things commanded or forbidden. It was the covenant with the blessings and curses annexed to it that was new.

It would not have been right, for instance, for a man to worship a graven image if the second commandment had not been given, nor to thieve if the eighth commandment had not been given. The rules contained in the commandments existed in principle before the covenant, in the way of unwritten law. The will of God was discoverable from his character, his actions, and his words. Afterwards, the hitherto unwritten will of God was expressed in words engraved on tables of stone, and these formed the basis of the first covenant. The covenant, thus made dependent upon the obedience of the people of Israel, they undertook to perform, and so they became debtors to do the whole law by their own contract.

They broke their covenant again and again, and in the Apostles' days it was vanishing away. But the will of God has not vanished away. The law of right and wrong, based upon the character of God, upon the will of God, upon the eternal principles of love to God and man, continues. Whatever is holy, and just, and good, existed before this covenant, and remains, covenant or no covenant. The passing away, therefore, of the covenant with Israel in no way affects God's original arrangements for the day of rest. They existed before, and exist still. For man, as such, the day was made; and for man, to use according to the mind of the Creator, it remains.

J. Van Sommer.

CONTINENTAL NOTES.

A writer in the *Revista Cristiana*, a Spanish journal, has called attention to the large sum of money spent annually in the Spanish churches in wax candles and incense. "So many millions," he says, "converted into smoke, and no thought given to the Spanish po to the canals, or to the schools which might be opened with such a sum; nor to the well-being, morality, and education which would result from such a use, to say nothing of the tears, the distress which might be avoided by the judicious use of the money among the poor."

Pastor Fleidner, who has long sought a refuge from the almost intolerable summer heat of Madrid for his large family of orphans, has found on the sides of the Sierra Guadarrama, just below the celebrated Æscurial Palace, a ruined village, where he has taken a house, to which he hopes shortly to transport his family.

Mr. McAll is enlarging his work in Toulouse. In October he hopes to send an agent who will reside there, and to open a second Mission station.

BELIEVERS' MEETING IN AMERICA.

Our eighth annual meeting for Bible study will take place (D.V.) at Niagara, commencing July 25, to continue for eight days.

The village of Niagara is on the Canadian side, and within fourteen miles of the great Falls. This conference is thoroughly pilgrim in its character, moving yearly to accommodate the people of many sections of the country. And perhaps this necessity keeps it from formality, stagnation, or exclusiveness. We are expecting a meeting of no common order this year. Canada and the various States will be well represented, and the topics decided upon, as well as the invited speakers, will command much interest. Messrs. Brookes, Parsons, Gordon, Erdman, Whittle, and other brethren of decided faith, are on the programme. Many of the subjects deal with the Bible: its inspiration, the integrity of its books, the Holy Spirit's relation to it, &c. The much controverted questions of Holiness and the doom of the wicked will form the theme of some of the addresses, and, I need hardly add, will be treated from the standpoint of a loyal orthodoxy.

Other subjects, experimental, doctrinal, and prophetical, will also be considered. In addition, there will be a study of select portions and particular books of the Bible; and each day will be opened with a meeting for praise and prayer. This conference is practically a Bible School. Evangelists, Missionaries, Ministers, Sunday-school workers, &c., come together annually for mutual enquiry and study. Will our readers remember us in daily prayer, that the Holy Spirit will preside over our conference in all of its sessions, and out of it bring a large revenue of glory to our Lord and Saviour Jesus Christ?

Geo. C. Needham.

Manchester-by-the-Sea, Mass.

HOME RULE.

THE other day an undergraduate who professes to be an atheist, speaking at Cambridge, expressed some views as to government which, consciously to himself or not, were derived from the Book which he condemns. He urged that the first duty of a Government lay at home; that domestic legislation was its primary concern; and he went so far as to say that before a man offers himself for Parliamentary election he ought to know the people he proposes to govern, and gain experience by living for a time among them.

If a man wants to learn any profession, he fixes his residence accordingly. The wild wastes of our seething populations are a *terra incognita* to our legislators. The futile attempt of Mr. Lowe, when Chancellor of the Exchequer, to tax lucifer matches, was as a straw on the surface, revealing the ignorance of the governing class as to the actual condition of the people. The same Book of Psalms which tells us that God had set his King on his holy hill, and would give Him the uttermost parts of the earth for his possession, tells us also that He prepared for Him a body, in which He might dwell among us, sympathise with us, in all our affliction be afflicted, and be tempted like as we are, that He might be able, from actual human experience, to succour them that are tempted. It might tend to lengthen the tranquility of this realm if those who aspire to be the people's representatives and rulers would, for a while at least, dwell among them.

Reverting to the young athiest's Scriptural views of domestic legislation, we venture to recall to remembrance the eighty-second Psalm:—

"God standeth in the congregation of the mighty; He judgeth among the gods.
How long will ye judge unjustly, and accept the persons of the wicked?
Defend the poor and fatherless: do justice to the afflicted and needy.
Deliver the poor and needy; rid them out of the hand of the wicked.
They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.
I have said, Ye are gods; and all of you are children of the Most High.
But ye shall die like men, and fall like one of the princes.
Arise, O God, judge the earth; for Thou shalt inherit all nations."

God here complains, not that the rulers have been negligent or blundering in foreign policy, but that their domestic legislation has not been according to righteousness. It has become the fashion to deride the idea of "paternal government," but the Ruler of Princes demands justice and deliverance for the fatherless, the afflicted, and the needy. While we are busying ourselves in foreign lands, urged the Bible-taught atheist, and not seldom oppressing weaker nations there, our own poor populations are weak and helpless, neglected and oppressed; or, on the other hand, vicious and violent, dark and drunken, depraved and dangerous.

But there are Christian ladies from the west found nightly in the east—matrons who go into the drinking and dancing dens, and seek the lost until they find them—maidens who gather round them their poorer sisters from the factories and workrooms, and win them by human love to love the Son of God. These Christian workers, from whatever class they come, are the saviours of society; but unless the Government wakes up to deal in kindness and righteousness with the volcano of vice and misery and discontent which burns and boils beneath the feet of the orderly middle and cultured upper classes, there will come a day of retribution.

THE SALVATION ARMY.

THE Salvation Army has received a severe check in the judgment delivered by Mr. Justice Stephen on Friday. The persons who last year assigned the lease of the Grecian Theatre and the Eagle Tavern to Mr. Booth proceeded against him for the recovery of possession on the ground of forfeiture through alleged breaches of the covenants of the lease.

The breaches arose from annoyance and injury said to have been caused to the other tenants on the estate by the proceedings of the Salvation Army, and from the fact of the defendant using the Eagle Tavern as a coffee-palace, instead of as a public-house for the sale of spirituous liquors, and thereby risking the loss of the Excise licence.

In giving judgment, Mr. Justice Stephen said:—

It would be a pity that the defendant should lose the £20,000 he had laid out on the place; and he (Mr. Justice Stephen) had accordingly considered most anxiously whether this was a case for relief under the Conveyancing Act of 1881, but he could not see that it was a case in which such relief should be given. The defendant had from first to last been in the wrong. He took the lease, intending from the first to evade one of its terms. He solemnly engaged to keep the Eagle Tavern as a public-house, and he must have known what the substantial and fair meaning of these words was. He had tried to evade that obligation by an unsuccessful legal quibble. It was not honest. If a man's conscience did not allow him to fulfil a covenant substantially, in the spirit as well as in the letter, he ought not to enter into it. He could not in any case be justified in attempting to evade it, and could not be permitted to do so. His Lordship, therefore, gave judgment for the plaintiffs for possession, but stayed execution for a week, to allow the other side an opportunity for appealing, the defendant's counsel having intimated that it was his intention to do so.

It is deplorable enough that, unless this judgment be reversed or modified on appeal, the £20,000 should be lost; but we fervently hope, whatever may be the result of the appeal as regards possession of the premises, that Mr. Booth may be able to give some explanation which will place his action in a more favourable light.

Every right-minded person will be grieved if the Eagle Tavern should be reverted to its demoralising and ruinous work; and be utterly ashamed that the chief value of the premises should consist in the Government's licence to deal out present and eternal ruin to the people.

We have thought it right to give our readers the reply contained in our present issue, page 18, to Mrs. Butler's letter of June 21. But in spite of this defence of the Grand Council of Neuchatel, if it be true that a resolution has been passed proclaiming that all religious exercises connected with the Salvation Army, or any other movement, should be stopped, whether in private houses or anywhere else, we think Mrs. Butler's adjective is not too strong. It is "a revolting resolution." Even if it be true, as our correspondent affirms, that the Salvation Army is Jesuitism under another name, the Cantonal Government is not justified in dealing with it as it never attempted to deal with Popery. It does not forbid Romish worship in private or in public, and it is utterly revolting to all our ideas of Christian freedom and civil or religious liberty, that the police should be empowered to forbid well-conducted citizens, not only to hold any such meeting again, but to command them never again to attend any such meetings in any place whatever! Such tyranny as this is enough to perpetuate any movement, and the Salvation Army is likely to live the longer because of this tyrannous attempt of a professedly Protestant Republicanism to stamp it out.

For the Young.

JESUS IS ALIVE!

"I WISH Jesus was alive now," said a young friend anxious to be forgiven. If this is the wish of my reader, let me whisper some of Christ's own words:—"I am He that liveth, and was dead; and behold, I am alive for evermore." (Rev. i. 18.) Yes, He is alive now, and ever liveth to make intercession for us. (Heb. vii. 25.) Then

JESUS SEES YOU.

Sees you reading these words; sees your body, your hands, and eyes. Try to realise that though you cannot see Him, He sees you, your inmost heart, your mind, your thoughts. Yes, Jesus sees you. Then

JESUS KNOWS YOU.

Knows you from everybody else. He must know you, for He has seen you so long. All through your life his eyes have been upon you. More than this, He has been close at your side, hearing every word you have said. Yes, He knows you, knows your name, knows your circumstances, knows your sins, knows at this moment your desire after salvation. Think of it. Put down this little paper and look up into his pitying and loving face, confident that He knows you perfectly.

If Jesus is alive,

JESUS CAN ANSWER YOU

when you pray. Kneel down, just where you are, and tell Him everything. There is a great ear in your little room, an open ear, and a bowing ear, into which you may whisper all your sins. Tell Him what you have done that was wrong, and what you have left undone that was right. Confess to Him your sins against parents, brothers, sisters, teachers, and those greatest sins against Himself. "If we confess our sins, He is faithful and just to forgive us our sins." (1 John i. 8.) Being thus alive,

JESUS CAN RECEIVE YOU.

He is at your side, He sees and knows you, surely He can welcome you to his bosom. His hands are outstretched to you now, where you are and as you are. Still it is true, "This man receiveth sinners." (Luke xv. 2.) Still He says, "Him that cometh to Me I will in no wise cast out." (John vi. 37.) Coming to Him is believing that He is near, and so speaking to Him and trusting Him to save.

Jesus lives! then

JESUS CAN KEEP YOU.

If Satan could kill Jesus, he would soon kill us; but he cannot do either. Jesus lives as the Good Shepherd, and his sheep "shall never perish." (John viii. 28.) Jesus lives as the True Friend, to comfort, counsel, and help the poorest and most needy. As Jesus, He lives the same Jesus as of old; not a new Jesus, but the Jesus who "*was dead*," with the nail-marks in his hands and the same loving heart in his breast.

Jesus lives. He sees you. He knows you. He can hear you. He can receive you. He can keep you.

Will you not trust Him?

WM. LUFF.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending July 21:—July 15, Luke iv. 33-44; July 16, Luke v. 1-15; July 17, Luke v. 16-26; July 18, Luke v. 27-39; July 19, Luke vi. 1-12; July 20, Luke vi. 13 26; July 21, Luke vi. 27-38.

The Mildmay Conference.

FRIDAY EVENING, JUNE 29.

UNION WITH CHRIST, THE SOURCE OF FRUITFULNESS.

AS usual, Mr. S. A. Blackwood presided, and the meeting was opened with singing. Prayer was offered by the Rev. Frank White. A portion of the Song of Solomon (ii. 8) was read.

Fruitbearing.

BY REV. J. J. LUCE.

We came to the Conference to meet God; to see the face of God; to hear the voice of God; to feel the hand of God; and, beloved friends, we have not been disappointed. "Thou meetest him that rejoiceth and worketh righteousness," and our hearts have been filled with joy and praise. I was trying to imagine this afternoon what the thoughts of our dear Lord might have been as we gathered here together at that precious time. I thought how the Lord Jesus Christ, present in our midst, was taking far more delight in us, and in our worship, than ever we could feel; and now let us, as we just tarry together, still waiting to hear his last message of love at this our Conference, and longing to get our souls filled, I trust, with his presence and the reality of his presence: oh, let us hear the message that He has, I hope, put into his servant's heart to night. Turn, please, to Gen. xxvi. 19—22: "And Isaac's servants digged in the valley, and found there a well of springing water. And the herdmen of Gerar did strive with Isaac's herdmen. . . . . And they digged another well, and strove for that also. . . . . And he removed from thence, and digged another well; and for that they strove not." Thank God, there is a place where there is no more striving. "And he called the name of it Rehoboth: the Lord hath made room for us, and we shall be fruitful in the land."

I will call your attention to the last word: "The Lord hath made room for us." Now turn to Luke xii. 16—21. (These were read.) Now turn to Jer. xvii. 11. You will do well to read the whole chapter. "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches and not by right, shall leave them in the midst of his days and at his end shall be a fool." The Master is still hungry. When God created man, "male and female (we are told) created He them." Then God blessed them. This is the first thing, and there is no fruit unless there is God's blessing. And then "God said," and there is no fruit unless there is the Word of God, as well as the blessing of God, "Be fruitful," and fruitful they became. And so, after the judgment of the flood, then again God said to Noah, "Be fruitful," and He blessed Noah and his sons. And so when He called Abraham, Isaac, and Jacob, He said to each, "Fear not, I am with thee," and He blessed them, and said, "Be fruitful. Ye shall be fruitful. Multiply as the sand which is on the seashore, and as the stars in Heaven for multitude." And oh! has there not been in the heart of God, brought home to our own hearts at this Conference, the thought that He still co-operates through, and has a right to deal with us. In one sense He deals with us as we deal with one another. When a man makes an investment, he expects a return, and when he sows seed he expects a harvest. Well, God has made an investment in his people, and He expects a return, and oh! how much there is in that word *fruit* to inspire one's soul. Just think. He wants from us that which is to be to his praise and to his glory. We all agree that God has a right to his fruit, that Christ has united us to Himself that we should bring forth fruit; that Christ has chosen us and ordained us that we should go and bring forth fruit. What is this fruit? There are various kinds of it; but, first of all, let us think what is the fruit itself that the Lord expects from his people? Now, at first, I can just fancy someone saying, "Oh! the Lord expects from us the fruit of good works." Very well. We are to go and serve our Lord, and toil for souls; but is that all, and is it not possible for us to be making a mistake, especially in these days of so much blessed Christian activity and machinery?

Again, let us ask what is fruit in this matter? Fruit is not merely good works. God says: "I will bless thee and make thy name great, and thou shalt be a blessing." It does not say: "Thou shalt be a channel of blessing. Thou shalt be used of me," but he says, "Thou shalt be a blessing." A bad man can be used as a channel of blessing, and many a bad man has been used by God, but a bad man cannot *be* a blessing: unless we have the Blessed One Himself within us we cannot be a blessing. We are called upon not to show forth Christ, of course, in some one special form, but in every form—in the ordinary duties, pleasures, and activities of life. It is not to be just merely a question of winning souls; it is to be a question of bringing forth fruit in heart and will, and word, and work, in all our being, and in all our ways. *That* is fruit. But then, again, what is fruit? *It is the result of life.* Nay, more than that, it is the result of abiding communion. It is possible to have life and not to have fruit; but we are called upon so to live, so to know what it is to be united with our risen Lord and Saviour, that there should be the result of abiding communion between our souls and Him; and it is with this thought, beloved friends, that it seems to me we ought very specially to be impressed.

And then mark that the fruit we are called upon to show is not to be in our work and service for God just precisely of the nature that we might expect or even desire. How often some of us have romantic thoughts of work and service for God. Oh! there is a great deal in the present day to help us on in all kinds of romantic ideas in God's work, and I am not so sure that that chivalrous spirit which otherwise we might respect, calls for such respect in Christian work—at least I feel that it calls for our jealous and watchful care. I think, dear friends, it is very important in times like ours, when we hardly know whether to thank God for giving us such abundant openings, and drawing forth the hearts of such numbers of his people in his service, or to be more anxious and watchful because our dangers always lie in the pathway of our privileges. We need to remind ourselves that it is not a question of machinery or just merely falling in with certain kinds of grooves or ideas, but that we are to be so entirely consecrated to our Lord and be under the power of his Spirit that there is to be such liberty, such room for the Spirit to work, that we may be led where He leads us, and be bringing forth just the fruit that He expects, and only such fruits.

And this leads me to another point. We said just now that there are various kinds of fruit. So there are. There is a fruit that is not our own, and we are told to watch against bringing forth bad fruit, like the partridge, which we are told gathers together young ones that she has never had, and which did not belong to her, and fosters and cares for them, and then after a while they leave her alone and forsake her—just so it is possible for us to be mistaking fruit that we have only gathered for ourselves, in ourselves, of ourselves, for fruit which is from God and for God. A life that is lived in self and for self is a failure. A life that has no origin in God, and that does not send forth its springs to God—that life cannot bring glory to God, and cannot bring good ultimately to our own selves. And, my friends, is there not in the Word of God set before us this solemn fact that it is quite possible for the people of God to be living a life which is not for the glory of God, as regards their daily work?

Oh! think, my brother, my sister, think, what is your life worth before God? Is it fruit the result of life, of abiding union with your Lord, or is it all like the life of that rich man, in self and for self? God said of that man that he was a fool. Why? Because he lived in self and for self, and because he made miscalculations thereby, and expected that he was going to have something to show for his life when after all there was nothing. He went looking to the future. He had no room where to bestow his fruits. He didn't know what to do with them, and, oh! men who live in self are always so narrow, so limited. They have always looked forward to the future, and they hope that the day will come when they will be able to say, "Take thine ease, eat, drink, and be merry." Why? Because their poor souls have never yet known what ease meant. They have never yet been satisfied or merry. They have to look forward to some vague indefinite future, and hope that then they will be satisfied. Oh! Did they but hear the voice of Him who says, "Come unto Me and I will give you rest. Take my yoke upon you, and ye shall find rest for your souls." Did they but know of the true satisfaction there is in following the will of Jesus, in doing the will of Jesus, they would know what it is to have present satisfaction. There are some of the people of God who are always living upon the experience of others, doing the work of others, gathering to themselves the results, thoughts, plans, and prayers, of others, always living other people's lives, but giving forth nothing to God. What was there in the life of Lot that brought forth praise to God? Was not his life a failure, not only at the end, but right through, just because it was not fruitful? And yet we know that his righteous soul was vexed from day to day at the wickedness about him, but what was the end of it all? Lot never was able to witness for the Lord in Sodom. Lot went near to Sodom, and into Sodom, and when he came out what had he with him? He escaped with his life and that is all. Saved he was, but so as by fire; and the Lord says that in the day when He returns so it will be. Men may build upon the very foundation, the one true foundation, but a life-work which won't stand the first test is a life without fruit; and we do well, brethren, to remind ourselves of this, for the day of the Lord which draweth nigh, shall try and test everyone's life-work. That day will discover what the Lord thinks of us and our life-work, and we shall have either his blessed approval and reward, or we shall not only get no reward, but suffer some loss. Oh! think of all eternity suffering loss, because down here, whilst we had opportunity, we did not live such a life as He called us to live.

But, again, fruit such as the Lord expects is fruit that often springs from very hidden sources. I love to think of Mary in connection with this. Mary brought forth wonderful fruit. Just think of that alabaster box full of very costly ointment, which she poured on his feet, and the odour of which filled the whole house. Mary was fond of sitting at the feet of Jesus hearing his word, and then choosing the better part. You know her life's work was a wonderful work. I do not suppose there was anyone in the time of our Lord had a deeper insight into the thoughts, purposes, and designs of the Lord than Mary. The Apostles do not seem to have realised that Jesus was really going to die, and be raised up again, but Mary knew. Why? She brought the ointment, and that proved it, because Jesus said, "She has brought this for my burying." And how was it that she had understood that Jesus was to be buried, and grasped the fact that He was going soon to depart! Because she had sat at his feet, and heard his word. And if we want to be fruit-bearing Christians, *we must mind the roots.* We must be careful in the *inner life.* We must be careful day by day to be true to Him, right in the heart—in the inner springs of our life. We are called upon to bring forth fruit unceasingly and that continues.

Think of Daniel in connection with this. It was said of him, "this Daniel *continued* unto the first year of Cyrus, king of Persia." He *continued.* That sentence is very striking when you come to look into it. What does it mean? It means that from the first, when he was picked out to be presented to the king, and purposed in his heart that he would not defile himself with the king's meat—we find from that moment, right away through the empire of the Medes and Persians to the time when his own prophecies began to be fulfilled, Daniel *continued.* Nay,

more: Daniel continued right through the age and is continuing still and will continue. "Go thy way," it was said to him, "at the last thou shalt rest for awhile," and he resteth now, and then "thou shalt stand in thy lot at the end of the days." And he will continue, and continue till then, and stand in his own appointed portion and lot and inheritance when the Lord comes. Through all the great scenes of his life, as Prime Minister one day with the king of Babylon the great head of gold prostrate at his feet, and commanding that an oblation of sweet odours should be offered to him, the next day in the dungeon among the lions, and then raised up to a great climax of honour—that Daniel continued all through the shifting scenes of his life and brought forth fruit all the way. Oh, blessed is that man who does not cease to bear fruit, but who bears fruit in little things and great things, from the first day of the year to the last, and in old age still goes on bearing fruit in poverty or wealth, in reproach or in honour, in prosperity or in adversity, in dark days as well as bright days, who goes on steadily, continuously bearing fruit. Oh! continue, brother, continue.

There is one condition of fruit-bearing that is very much laid upon my heart, and with that I close. If we are to be fruit-bearing Christians, what we need, it seems to me, above all things, is the fullness of the Holy Ghost—to be baptised in the Spirit, immersed in the Spirit. This seems to me to be the great crying need of the Church of Christ now. We have earnestness, activity, organisation, machinery; but what we want is the power, the Divine power, the unceasing, the continuous flow of the power of God. And, my friends, we often have to ask ourselves the question, why is it that we have so little of this power? One reason I might suggest is, because some of us stop at those locks of which we heard last night. We get to the locks, and there we are locked in. We do not get through the lock. I have been much struck of late with the thought of the transitional experiences through which the disciples of the Lord went during the fifty days which elapsed between the resurrection of the Lord and the descent of the Holy Ghost. You know they knew Jesus had died, that He had risen, that He had manifested Himself to them, and that they had seen the Lord, and were glad. They kept seeing Him every now and then, as He was pleased to manifest Himself to them; but they did not yet understand their mission, or know what manner of spirit they were of, until it came to the point, when they were gathered "with one accord in one place." As they sat, suddenly there came a rushing mighty wind which filled the house. Then they saw the tongues of fire, and then the tongues sat upon each of them, until finally the Spirit came and they were all filled with the Holy Ghost. Now, dear friends, I see how possible it is for us in the present day just to be satisfied with knowing that Christ Jesus has died and is risen again, and that He has gone up into the heavens, that the Holy Ghost has come, that the Holy Ghost is ours, but not claiming, receiving, enjoying, manifesting, the fulness of his power. Oh! we have often prayed to know the reality of Jesus Christ, let us pray to know the reality of the Holy Ghost. This is what we need.

It seems to me that, above all things, in the present day, Christians need to be reminded that the only true secret of power and fruitfulness is simply the real, actual dependence upon the Holy Ghost himself; but we are too much given to theorising, talking, sentimentalising, instead of entering into the reality of the Holy Ghost. Do not we need, beloved friends, the Holy Ghost really dwelling in us? Oh! we have presented ourselves over and over again to God. We have said over and over again to him:—

"My spirit, soul, and body,
Jesus, I give to Thee,
A consecrated offering,
Thine evermore to be."

And it is well. But oh! have we been trusting in our consecration of ourselves? If we are so wholly, so entirely his, why is it that there is so little power comparatively in our hearts and lives, in our private and public gatherings? Why is it that there is so little manifestation of the real Spirit of God? Dear friends, it is one thing to bring the burnt offering, to present it in order, to place it on the wood; it is one thing to bring the meat offering ready to lay afterwards upon that altar, and join it to that same offering; it is one thing to be presented truly, sincerely, honestly, to God, and to say, "Lord, I am thine wholly, utterly, for ever, and for thy service," but it is quite another thing to have the fire from heaven consuming this burnt offering and this meat offering. But it is in the heat of the fire which consumes the first burnt offering and then the meat offering; it is in that fire that lies the true secret of all power and fruitfulness. O God, baptise thy Church! O God, baptise thy people! O God, baptise me with the holy fire! Henceforth let my life be lived in the Spirit. Let me be overwhelmed with the Spirit. Let me know what it is to be bringing forth the fruit of the Spirit to the praise and the glory of my God.

Earl Cavan then offered prayer, a hymn was sung, and the requests for prayer read out by Mr. Mathieson.

Led of the Spirit.

BY MR. VON SCHLUEMBACH,

After one or two prefatory observations he addressed himself to the subject as follows: Will you please turn your Bibles to Galatians v. 18. "But if ye be led of the Spirit, ye are not under the law." I prefer, by your permission, to use the German translation of that Divine instrument that God sent 400 years ago, by the very year, to our beloved fatherland through Martin Luther. He says, "If you are reigned over by the Spirit, governed by the Spirit; you are not under the law." Our topic, beloved, is "Union with Christ the Source of Fruitfulness;" and how sweet the thought of union with Christ! It is an old topic. It has blessed millions, and it is blessing everywhere. I have a Bible reading on that topic as an evangelist going through the land, and the experience everywhere I go, whether it be up in Minnesota or down in New Orleans, or in New York, or Berlin, wherever I have that Bible reading with the saints on "Union with Christ," it enters the hearts, stirs up the faith, and brings out the fruits of righteousness and holiness to God. Hence I expected great things when I came to Mildmay Conference, because I knew this was the most practical of topics. I thank God that we have it, and that it has been such a blessing to us. What a blessing it has been to-day! And I re-echo it to-night in your hearts. What shall come of this Conference? What shall we carry into the world? I can tell you nothing new on this subject, but will say a few words on three points. We will take the fact first that *every human being is entitled to this union with Christ.* What a grand thing that we can go out from this feast and tell our unconverted friends that we have fed upon heavenly things, but fed upon nothing to which they are not also entitled. The Holy Spirit tells us through Paul in 1 Tim. iv. 10, "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men." He is the Saviour of all the human race, and you know the same Apostle states the same truth by the Holy Spirit in Rom. v. 8 and Eph. ii. Oh! there is the union with Christ for every human being. What a blessing it is to be able to go to the greatest sinner, the most wicked man in London, and tell him, "Christ has made reconciliation for you; come and participate." There are vast classes that know nothing of this union with Christ. The most of the world's inhabitants know nothing in regard to this union with Christ; and we are to blame for it, but I do not touch on that to-night. The union with Christ is only incomplete in the sense that persons may not know about it, and does not complete it by faith.

I have received a very beautiful illustration of this situation of the sinner. When I was last in Berlin as an Evangelist, I was introduced to a young lady in this way—"She is the bride of the Lord." I wondered how that was. The thing was curious. They told me she had consecrated herself to be the wife of a missionary, but that missionary who was to be her husband was not yet known to her, nor was she known to him—still she had consecrated herself for that. I inquired further, and found out that there are some good sisters in Germany who are consecrated in this way. Let us see how the union is brought about. There is a missionary in China or Africa, and he has served, according to the rules of the Society, four years, and he sends home to Berlin and says: "It is written in the Bible, 'It is not good for man to be alone,' and it is almost time for me to have a wife; if you please, send me one." You may laugh. He is satisfied with anyone sent by the Lord, and I would far rather have my daughter get her husband in this way than that she should look after a man of wealth who is an enemy of God and out in the world. When the bride is informed, "You are the wife of Mr. So-and-so in Africa," she says, "I am willing!" She is consecrated. They start that bride to London, and on the ship, and telegraph to the missionary, "Your wife is coming." It may be he gets a photograph, but photographs are poor things except you can put an imagination on them. Look at a family album as a stranger, and it is all very nice; but the relatives and friends know more about the family than you do. He knows his wife is coming and he waits for her. The union is not completed, so far as the outward sign is concerned, but he has the knowledge that his wife is coming. The telegram is sent—"Your wife has arrived, come and meet her." He leaves the missionary station and takes the girl consecrated to God, and she becomes a true wife. I have met some who have come home, and blessed be God they have worked together in love and fellowship. But where has the union been made complete? When he came to take her. The union commenced when the girl consecrated herself to be the wife of the missionary. So Christ himself consecrated himself under the will of the Father that He should save you and me, thank God, and He did it all while we were yet sinners. While I was an atheist I was saved by Him. When the message came and Christ said, "Come," I had to come and take the Bridegroom, the Lord Jesus Christ, and now the union is complete. Let me go and tell the people that this union ought to be made complete to-night. Tell every sinner you know that Jesus has died for him, and that he is now reconciled in the eyes of the Father. All that is needed is to be joined together. There are some who do not want to get a wife. They become solid; but we have to keep at it and tell them of the covenant Christ has made with the Father—of that sweet union which can be had for the asking by every sinner; and if they get angry because of the knowledge of sin brought home to them, no mattter: we must persevere, and they will come in at last.

For eight years I tried to keep Christ out of my heart, and at one short turn of the road the Lord stood there and said, "Will you be joined?" It was the hour when my heart was broken and melted down, and I cried, "Lord, take me into thy heart."

The second thought we take from here is the knowledge that to every believer there is a union with Christ that is a personal and real one in one's everyday life. The text I quoted (1 Tim. iv. 10) does not end where I ended, but it continues, "specially of those who believe." That is the complete union with Christ. By faith we bring it nigh, and if we have that faith then comes to us this truth: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name" (John i. 12). How blessed! Receive Him. That is all we need. Stretch out the hand of faith. A poor heathen woman, converted to the Lord Jesus Christ, was asked by a missionary,

"My dear, what is faith?" "Faith is the hand of man that accepts the gift of God." That is right. That is what it is. By receiving Him in our hearts that union is complete, and it is written upon our foreheads; "There is no condemnation to them that are in Christ Jesus." There is a good reason for it in Rom. vi. 5: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection;" and elsewhere it says, "Your life is hid with Christ in God." How sweet that union! How my heart leaped for joy when I heard repeated with such emphasis the glorious truth that "justification by faith" was complete; and if anyone has accepted the Lord his union is complete, and no one can break it asunder.

There are in this house a great many believers who can say, "I believe in the Lord Jesus Christ and I know I am saved." I ask the question, "Are you saved?" very often amongst my own people in Germany, and I get the reply, "Oh, yes! I am in the Church. I am baptised, confirmed, and now saved." This is substituting for marriage to Jesus, marriage to an idea. There is no personal union. It is an ideal union, and that breaks down under the first temptation. We find on the right and on the left that amongst the Christians of this day there are many things so substituted for Jesus. There are so many things that enter the heart which ought not to be there, so many idols, and we trust to them instead of to Jesus. But that is not a vital union with Him. Let us see what He tells us in Gal. v. 16: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Here is where the Christians of our day are stumbling, and falling, and sorrowing along. They say, "I cannot do as I would." You are a hypocrite; you are not walking to please Him. You are always on your legs doing anything that suits you, and if the Lord catches you by your prayer, you say, "Lord, please have me excused." *There* is the difficulty. The union is not complete, for the simple reason that it has not yet taken into it Jesus Christ, the second person of the Godhead. It is a kind of illuminated text that Jesus died for me, and that I am dead with Him, and that I am raised with Him. No, no! The union with Christ must be complete in the heart by faith—by taking Him in.

We must take along with the knowledge of the possession of this union with Christ the union itself, and know that we have it. Turn to 1 John v. 18—20, there we get the three *knows* of St. John. We *know* what we have believed. We *know* that the Son of God has come, and that our faith has not proved in vain—that the Son of God has come in our hearts. We *know* also that He has given us our understanding. I beg leave here to take my German translation again, for I like it a little better. It says: "He gave us a sense," a new sense, a sixth sense. Other people have five senses; the true believer has six senses, and except you have a sixth sense you cannot understand anything about salvation, because our text reads this way: "He has given us a sense—an understanding that we may know through this sense Him that is true; that we may know we are in Him that is true, even in his Son Jesus." Oh! the knowledge that I have by this new sense is worth something—the sense which wraps up all the five senses and uses them, as it were, as the faculties which God needs to bring out the whole plan of salvation that He hath made known by the indwelling of Jesus in my heart in everyday life. He takes my eye, and if He has it, it is not a rogue's eye any more. It gets consecrated, and is safe. We read in 1 John v. 18: "We know that whosoever is born of God sinneth not." I am not afraid of the devil. I am as safe from him as I am from a dynamite explosion in this hall. He cannot touch me. He can come round about me and roar, but *God being my fortress* he cannot enter in, for *God keeps me*. The only enemy, as a friend said, is self. The Lord keeps the devil away from the believer. Oh! how blessed it is to stand before the world and explain to every inquirer that the Lord Jesus is here. He is not only the Rabbi of the Jews, but the Saviour of the world. He says that He is in us, and that is the knowledge we receive from the sixth sense. That is the understanding given to us, that He is within us. That gives power. That puts a man on his legs. Then he can walk, for Christ dwelleth in him. What does Christ say? What does He wish us to do when we are consecrated to Him? Does He stop there? No. There is where the mistake is made. Many stop there, and say, "I am consecrated to Jesus." How do we bring forth fruit? Our text tells us, "But if ye are reigned over by the Spirit, ye are not under the law." It is consecration by the Holy Spirit that is needed by the believer. You say you are safe in Christ Jesus, but it is a miserable creature who can only say, "I am safe from going to hell." He has not the first principle of Christianity. The true Christian wants to go out and tell to others what Christ has done for him. He cannot rest day or night till some soul has been brought within the knowledge of the salvation—the free salvation—in Christ Jesus, and to do works that will stand before God.

When Jesus comes again it will be to take believers home to that grand marriage festival of the Bridegroom. Oh, He wants his Bride there! Didn't we enjoy it this day, in memory of that blessed Saviour, and in expectation of that glorious Supper of the Lamb where we shall receive our reward. If we have no fruit, we shall be saved, it is true, but we shall be mightily ashamed if we bring nothing but that one pound talent which we up till then hid away in a napkin. The Lord God has provided the sap for the branches. It is all ready, and all we have to do is to receive it through the Holy Ghost. When I went to Germany, two years ago, I found a dear little niece who was not yet prepared to love the Master truly. She was a Christian girl, but she was alarmed about her future. After a few days I spoke about the Bible. She broke out one day when we were alone, and said, "Oh! I am so miserable." "Now," I said, "let me see, why don't you go to Jesus and tell Him about your misery." "Oh! uncle," she said, "I am afraid to pray to Jesus." "What for?" "It is idolatry." "Is it?" "Yes, you must only pray to the Father." "Is that so?" "Yes, uncle, it is a sin to pray to Jesus because the Father wants to have all the honour Himself." I showed her that to glorify the Son means to glorify the Father. There are many believers who do not seem to understand you when you tell them: You must be consecrated by the Spirit to Jesus, and take Him for your Saviour, and King, and Commander. When that King of kings cometh hereafter, the Spirit will deliver us to Him, but this is the dispensation of the Holy Ghost. He reigneth in the believer in this world till Jesus comes, and the Holy Ghost wants you and me to be so consecrated to Him that whatsoever you do must be done by Him through you. And how blessed it is that we may refer to the third person of the Trinity? Is it a dishonour to Jesus? Is it robbing Him of any of his glory? No. The Lord said, It is good for you that I should go home. If I go not to the Father the Comforter will not come. I will send Him unto you, and He will glorify Me and the Father. So let us not have a scare on that point. Be consecrated by the Holy Ghost, and you shall be a devoted follower of the Lord Jesus Christ. I warrant you will not wilfully sin: you will not wilfully rob Christ of his glory. You will be humble and careful, and not fanatical, and not ride a hobby. You will inquire into the whole of the Bible. Therefore, I repeat what the brother said, "Do not look for the coming of the Holy Spirit in your heart in a sensational way, or in an ideal way, or in a formal way. Look upon Him as the third person in the Godhead, the everlasting God, allied in power and glory with the Son and the Father, but now ruling over the saints, and through the saints bringing forth fruit." What fruit? Fruit in the saint, making him free from the law, but in absolute harmony with it.

I have a relative, a physician, who taught me this fact, that a human being has nerves which come not into play until a certain part of the body to which they are attached becomes disordered. For instance, the digestive organs. Ask a boy of ten or twelve about the digestive organs, and he will say, "I know something about them anatomically, but nothing about them in reality. I only know I have an immense vacuum for food, and my mother says 'it takes a great deal to fill it.'" But let him touch the intoxicating cup, let his digestive powers be interfered with and ruined by that miserable king alcohol or king barleycorn, and how soon will he know that he has digestive organs, and how soon he will sound the depths of dyspepsia. That is the law for the man. He is outside the law, and he is angry at it. When he comes near the law his mind is scared, because he wants to get out of it; but when he is well in it he knows nothing about it. When you are consecrated by the Holy Ghost He works in you that new life, and you say, "Yes, the law of God is just and right. I do not need to watch it. I live in the law, and therefore I am, comparatively speaking, free from the law, because I keep it—no, not I, but the Holy Spirit through me." This is the glorious fruit of the Spirit. It is not anything we have. It is not our fruit. It is not anything that we do. We are simple instruments in the hand of God, and we go whither He wants us to go; we stop where He says "Hold," sleep where He says "Rest," and we work where He says "Labour." We do what He pleases, and if we have done naughtily, He tells us that we may come to Him and tell Him, and that we have an Advocate with the Father, even Jesus Christ. That is the glory of my everyday life, that I do not need to cry in such a way that I must always tremble, whether I have done this washing right or that washing right. If you are led of the Spirit, you are not under the law. What a joy to be consecrated to Jesus, and governed by Jesus! If you receive the Holy Ghost when you believe, well and good; but if not, do you know what Jesus says: "How much more shall your Father which is in heaven give good things to them that ask Him?"

Let us ask Jesus to bless us to-night, each and everyone, with that sweet union with Him where we are for ever safe, and entirely hid with Him and governed by his Spirit in the least thing or in the greatest, always joyful in the midst of temptation and trial, and the life and strife of the world. Amen.

Lord Radstock then offered prayer, and with the Doxology the three days of Conference were brought to a close.

MEDICAL MISSION AT CAIRO.

At this time, when the dread of cholera is hanging over Egypt, the sympathies and prayer of Christian friends of the work will be more than ever with Miss M. Whately in her labours of love there. The Medical Mission is more frequented and more blessed than ever. She often reads to a group of twenty-five or thirty persons in a morning, including Moslems and Copts, patients of all classes, down to the emancipated negress slave. Two Moslems have begged for Bibles to take away with them.

But she is at present in great distress for the means of defraying the cost of medicines. Most of the poor must be supplied gratuitiously or go without, and it is heartrending to be forced to send them away unrelieved. Yet such must be the case if help be not forthcoming. Will not British Christians make a special effort for her in this hour of trial? Mrs. McDermott is the Lady Secretary, Triangle Lodge, Streatham, S.W.

MR. SPURGEON.—The Rev. C. H. Spurgeon was last Sunday unable through an attack of his old malady, rheumatic gout, to officiate at the Metropolitan Tabernacle. At the morning service a letter was read by one of the deacons from Mr. Spurgeon, stating that up to the night before he had intended to be present with them and to preach, but the state of his health that morning rendered it impossible for him to carry out his intention. It was unnecessary for him, he added, to ask for the prayers of his people, for he felt sure they would be freely offered for him.

Notes and Comments.

IT is pleasant and encouraging in every way to read words of cheer like the following, taken from *The Evangelistic Record* of Chicago. Dark and cloudy as the sky may sometimes appear, there is a bright light to be seen when we look at the great work being carried on in our days for Christ. We thankfully re-echo our contemporary's pæan of praise:—

In looking over the work of the past winter and spring, the labourers in the Lord's vineyard have every cause for rejoicing. Truly the Chief Husbandman has been among his people, and the harvest has been most plenteous. From every grand division of the grand field the word comes that the Lord hath done great things for us, whereof we are glad. Not alone in our own land has this great activity and blessing been manifest. In England, the outpouring of the Spirit which has attended the work of Moody and Sankey has been unprecedented; the work of the McAll Mission in France is seeing bright days of opportunity for work; the work in Turkey is seeing a bounteous harvest; the national conference of Missions in India shows an awakening of missionaries to the necessity of united action, which is a harbinger of glorious results in the near future; and the isles of the sea are daily receiving more and more of the Word of God. Surely the labourers in the harvest have cause to thank the Lord for the abundance of the increase which has been vouchsafed to the planting and watering of his servants.

The Bishop of Worcester, in a charge to the clergy of his diocese, has spoken some timely words on the evil of unduly exalting ritual and outward forms in connection with Church Communion. The tendency to do this is found in more sections of the Church than one, and wherever found is detrimental to the maintenance of that "unity of the Spirit" which all believers should endeavour to keep. The Bishop said:—

There could not be a greater mistake, or one more fatal to the unity in which the followers of our Lord ought to be joined together, than to attribute to his Church as essential things which in truth belong to it only as accessories which may be adopted, or altered, or rejected according to circumstances without offence. Some outward organisation, and the observance of some forms, no doubt, are necessary for the "body of faithful men" in every place, whether house, or parish, or country. But it would be a grievous error to ascribe to such outward organisation, whether of Church service or ritual, the properties of inviolability and permanence which belong only to the spiritual body of which it is the framework.

At a meeting held at the house of Mr. Thomas Greer, M.P., last week, on behalf of the Bible and Colportage Society of Ireland, Rev. Dr. Donald Fraser, among other friends of the institution, pleaded its cause. His remarks on the Gospel and its adaptation to meet the necessities of the Irish nation, and as to how it should be proclaimed, were very worthy of attention. He said:—

"I believe that the Gospel is the cure all round for all sorts of political and social errors. We shall never get the people of Ireland to think wisely upon social questions until they are impregnated with the truth of the Gospel. This Society will, I hope, continue faithful to the Gospel. There is a great tendency now-a-days to be too mild, so that everybody may be pleased. If there is a single expression in a book that is not quite in accordance with their ideas they must immediately write to the society and say they must withdraw their subscription. They cannot think of belonging to a society holding such an opinion. Now, if you please everybody you will do very little good. Let us use a little forbearance and never offend needlessly, but in order to please do not send out a literature weak and insipid. Do not send out goody books or think that you can turn a strong man from his deeply-rooted prejudices by Gospel and water. Hold up to the people the Lord Jesus Christ, that He may draw them to Himself.

The Rev. Dr. Pigou, who has been spending three months in Paris, having been advised to take entire change of rest and work, has written to *The Record* a series of letters on religious work in France, in which he describes, in glowing terms of praise, the Missions of Mr. McAll, of Miss de Broen, and of Miss Leigh.

We fear that our faithful fellow-servant, William Joseph Lewis, who has been labouring in the east of London for the past twenty years in a very afflicted body, will be obliged to retire to some less laborious field of service. This will not diminish the need of help for the work which he has originated, and we trust that his equally devoted fellow-labourers will be generously sustained.

In some recent addresses to Christian workers at Mildmay, the veteran George Müller made the following statements on the study of the Word of God:—

The vigour of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. I can solemnly state this from the experience of fifty-four years. The first three years after conversion I neglected, comparatively, the Word of God. Since the time I began to search it diligently the blessing has been *wonderful*. I have read since then the Bible through *one hundred times*, and each time with increasing delight. When I begin it afresh, it always seems like a new book to me. Since July, 1820, I cannot tell you how great has been the blessing from *consecutive*, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God.

In reference to the plea of lack of time for this duty, Mr. Müller said:—

Friends often say to me, "Oh, I have so much to do, so many people to see, I cannot find time for Scripture study." Perhaps there are not many beloved brethren present who have had more to do than I have had. For more than half a century I have never known *one day* when I had not more business than I could get through. For forty years I have had annually about *thirty thousand letters* to answer, and most of these have passed more or less through my own hand. I have nine assistants always at work, corresponding in German, French, English, sometimes Danish, Italian, Russian, and other languages. Then, as pastor of a church with twelve hundred believers, you may suppose how great has been my care; and, besides these things, I have had the charge of five immense orphanages—a vast work; and also at my publishing depôt the printing and circulating of *millions* of tracts, and books, and copies of Scripture. But I have always made it a rule *never to begin work* till I have had a good season with God. Then I throw myself with all my heart into his work for all the remainder of the day, with only a few minutes' interval for prayer.

We are glad to find that the flagrant injustice of the 12th clause of the Criminal Law Amendment Act, which makes it a crime for women to solicit men on the streets, but not *vice versâ*, is being widely seen and felt. Lord Shaftesbury's amendment in the House of Lords was lost by a majority of 17 votes. The House of Commons is now to be moved to alter the clause, and a special petition, which there is every reason to believe will be signed by 1000 clergymen, is being prepared. The co-operation of all interested is earnestly sought. Copies of the petition may be had from the Rev. E. Wyatt-Edgell, 40, Grosvenor-street, W. Surely large numbers of ministers of all denominations, and others of every class, will lend their aid to secure justice in such a matter. It is a disgrace to those who voted against it in the Upper House, that so manifest an act of common fairness should have been refused by them.

The new Parcels Post arrangements come into operation on August 1. It is satisfactory to see that, for the present at least, no parcels are to be received at the offices on Sundays. We hope careful watch will be exercised against any future relaxation of this restriction. Already there is too much Sunday labour in connection with postal and telegraphic departments, and any further addition to this would be a cause for great regret.

It is now definitely arranged that Mr. Spurgeon shall hold his services in Exeter Hall during the month of August, when the Tabernacle will be undergoing a thorough cleaning and painting. Large as the Hall is, it will be quite inadequate for the preacher's ordinary congregation; but it may be hoped that many will be drawn to hear the Gospel from his lips who, in that region of gaiety and indifference to religion, are at present ignorant of its power.

Professer Huxley has been chosen to fill the place of the late Mr. Spottiswoode as President of the Royal Society. His eminence as a physiologist, of course, fully qualifies him for such a post; it is only to be regretted that his attitude towards the Christian faith should be unfriendly and adverse in its influence rather than otherwise. Some of his predecessors in the office have been as eminent for their devotion to Christ as to the pursuit of science.

The American mind is wondrously fertile in plans for promoting the welfare of the Church, as well as in other directions. "The Young People's Society for Christian Endeavour" would seem to be an excellent method of developing youthful activity in the service of Christ, as well as of leading souls to put their trust in Him. It was started at Portland, Maine, just two years ago, and, according to the report presented at its second annual Conference held recently, has advanced its lines all along the States, so that some 300 societies are now in operation.

Our attention has been called to a plan for circulating false teaching on theological subjects which appears to be in vogue. Free libraries are established in which books orthodox and unorthodox are mixed, the former acting in many cases as pioneers of the latter. The books are lent without any desire to see them returned, so long as the borrower binds himself to hand them on to another, until they are worn out with use. By this means unwary readers are induced to read books presenting fundamental errors to the mind in a most fascinating and ensnaring way.

Adopting this plan, "The New Dispensation Circulating Library" places the writings of such authors as the Revs. J. Pulsford, Mark Guy Pearse, and others on the same list with those of Swedenborg, T. L. Harris, and similar teachers, as though there might be agreement between them as to the object in view. Many may be led by this to apply for the loan of such books as "Quiet Hours," "Daniel Quorm," &c., and so unwittingly be drawn to read the "Manual of New Church Doctrine," and other books equally misleading, which would follow in due course. We would earnestly warn our readers against such designs upon their faith. The dark mazes of Swedenborgianism are more easily entered than afterward escaped from.

At the annual meeting of Western College, Plymouth, last week, Mr. T. Lea, M.P. for Donegal, presided, and gave a most practical and outspoken address on "Politics in the Pulpit." He specially referred to Dr. Dale's recent sermon in defence of the Affirmation Bill:—

They must remember that there were men in all churches holding different opinions upon these questions, and if a subject of that sort came up it would create rancour in the minds of some persons present. He thought he might ask, "Did ever a political sermon save a soul, did ever a political sermon or political allusion tend to improve the religious or moral tone of any person present?" He thought he might say "No;" and he would beg of the ministers in preaching their sermons to remember that it was only a minority who were professing Christians in their congregations. He would ask them whether anybody casually dropping into a place of worship under such circumstances would benefit by such a sermon as his good friend Mr. Dale, for whom he had the greatest respect, preached? Were they not losing an opportunity when they preached such a sermon? There were very few occasions when there were not two or three, at least, in the chapel who very rarely attended any place of worship. Some came out of curiosity, some simply to pass an hour; but on those occasions they might hear something that would do them everlasting good, and he besought ministers to remember that there was no sermon they could preach but which might have the highest and most important, and, indeed, eternal consequences.

Mr. Lea has been somewhat severely censured by some sections of the press for his references to this matter. The *Nonconformist* says:—"A more unworthy view of the function of the pulpit and the work of the Christian minister than is suggested here could not easily be given." Having regard, however, to the high and holy purpose for which the ministry is designed, we cannot but think there is much force in Mr. Lea's advice to students on this subject. Viewed in the light of his closing words, we deem his position a wise and safe one for ministers to adopt:—

They were workers in the highest cause this world could offer. Their work was work for eternity. Let them not for a moment think they were living and working for a mere earthly and temporal benefit; but having chosen the highest work which was open to them, he asked them to proceed with it conscientiously and earnestly, and in the course of time they would enter into their highest reward, and there before the throne they would meet men and women who would thank them for the course upon which they had entered and the efforts that they had devoted to their work.

Mr. Lea referred to THE CHRISTIAN, and to a note which appeared in our columns recently concerning Canon Tristram's statement as to the prevalence of Arianism in the Congregational body. We are glad to take the opportunity afforded by his reference, to say that our allusion to the Canon's assertion was in no way intended to express concurrence with it, but to gather from it, in common with many other signs of the times, a warning for all against the tendency to broad views which prevails in every section of the Church. While we do not advocate the views of any one denomination, we have equally no prejudices against any, and only desire to uphold the standard of the old theology of the Word of God in opposition to all new theories and systems of men.

Two or three points of general importance and interest came before the Upper House of Convocation at its most recent session. The Bishop of Lincoln presented a petition against the use of unfermented wine at the Lord's Supper, in which "regret and alarm" were expressed at its use as an innovation calculated to weaken the position of the Church of England. The subject was referred to the consideration of a Select Committee. It appears to us to be a happy method of avoiding any hurt to weak consciences, to say the least of it, for unfermented wine to be used at this ordinance. Care should, of course, be taken that the wine selected is of suitable quality; but assuredly the process of fermentation can add nothing to the fitness of the symbol, and there need be no difficulty in obtaining unfermented wine in every way adapted for the purpose.

Another petition, forwarded by the Bishop of Salisbury, from the clergy and laity of that diocese, made a wise and good suggestion. It was to the effect that some Sunday should be set apart for special prayer for God's blessing on the fruits of the earth and on all agricultural undertakings. Whether as a permanent arrangement for each year, or specially at this season, there is room for regarding such a proposition with favour. God is the Lord of the harvest, and He alone can cause the earth to yield her increase. As a recognition of dependence upon Him, and as a means of inducing praise and prayer from many who are but too apt to forget such duties, it might be well if a season for these reminders were appointed by all the churches.

A minister recently remarked that the whole question of Missions must be faced; it has never yet been. We thank God the missionary spirit is growing and increasing, and the enlarging demands from the foreign field—as for fifteen hundred or two thousand missionaries for China—are themselves the promise of their own fulfilment. For if the sevenfold Spirit sent forth into all the earth creates in some hearts the expectation, He will work in other hearts to accomplish its fulfilment. Is it not little enough to hope that very soon every church will be represented by one or more of its members in the Mission-field, and that every important branch of the Young Men's and Young Women's Christian Association will, in like manner, be linked with some heathen land? Funds should be no difficulty, for the vital unity of interest maintained by communication between the body at home and the members abroad would ensure the supply of all their need.

The fearful disaster on the Clyde, by which one hundred and fifty lives were lost, furnishes another illustration of the uncertainty which attends all human calculations and attainments. The launching of a small steam-ship is so common an event, that no one would suppose it possible for such a complete collapse to occur as that which took place last week. The *Times* said, in reference to it, that "it is a discouraging circumstance that the advances of science, wonderful as they are, and coupled as they are with an enormous recorded experience, do not appear capable of eliminating what we call accident from life." The fact is, there are higher and mightier powers at work in the world than those we exert, both for evil and for good, and to show man that, with all his advances in science and practical experience, he is servant and not master—the subject of limitations spite of all—may be one reason why the supreme Disposer of events permits, as He often does, adverse forces to enter and overturn human arrangements, and allows the oversight of something which may be obvious enough afterwards, to supersede our most skilled and practised appliances.

It is distressing beyond measure to think of the many bereaved homes and hearts which are the result of this fresh calamity. Truly "earth of tears is full," and sometimes the heart sickens and the soul faints at the sight of sorrow and care which press so heavily upon our race. But the travail and the groans of creation are not for ever; they point onward to the nearing deliverance. Be it ours to pray that all who are distressed may learn to see in God their refuge and strength, and to know the blessedness and sustaining influence of that hope which is as an anchor sure and steadfast.

It is doubtless a very serious matter for engine-drivers to fall asleep at their post, as in the case of the men whose engine so nearly caused disaster to the Irish mail train the other day. But if it is true that they had been on duty for fifteen hours, their summary discharge by the company is like James Carey sending to the gallows the less guilty instruments of his crime. It is of great importance that the law should deal stringently with railway companies as to their keeping signalmen and other employés at work for periods beyond the power of physical endurance.

It is gratifying to see the way in which the members of our Royal Family place themselves at the disposal of philanthropic claims. Scarcely a week passes without reports of some one or other of them taking part in plans for the welfare of the needy and suffering classes among us. On Tuesday of last week the Princess Christian performed the ceremony of opening the Helena wing of the North-west London Hospital, Kentish Town-road. Like other similar institutions this hospital needs wider support. It was an interesting fact referred to by the chairman that the working men's societies in the vicinity had sent him £200 as a token of their appreciation of the work.

MISS DE BROEN'S MISSION.

EARL CAIRNS presided at a meeting held at Exeter Hall, on the 3rd inst., on behalf of the work carried on by Miss de Broen and her fellow helpers, known as the "Belville Mission." His lordship in a few kindly words commended the work as worthy of support. Rev. Neville Sherbroke also spoke of having visited the Mission, and found that a really good and needy work was being done in such a way that it could not but commend itself to any who saw it.

Miss KER then gave a description of the various branches of the work, which embraces, among other things, a medical Mission, attended by some thousands during the year, many of whom not only get healing for the body through the skill and indefatigableness of a kind Scotch doctor, but their souls are blessed also. Miss Ker gave several illustrations of cases of real blessing in conversions to God and consistency of life as fruit thereof.

Miss DE BROEN added further remarks to the details already given. Even infidels have begged them to take their children into the schools, saying, "Take our children, we know you will bring them up well." Although there are twenty-five workers all told, many more are needed. They would be glad to welcome any sent by the Lord to help them, but they must be real workers for the Lord. Miss de Broen pleaded very earnestly for a printing-press and a hospital or medical Mission-house, both of which are greatly needed, as well as a married gentleman to help in keeping the accounts and in the general superintendence. It is a matter for thankfulness that the character, manner of conducting, and results of the work are evidences of its genuineness, and deserve the sympathy of all Christians.

TROUBLES IN BASUTOLAND.

FROM a letter to Mr. James Mathieson, Mildmay-park, by Rev. T. Coillard, at Leribi, Basutoland, we make the following painful extracts, in the hope that our readers will earnestly pray for that troubled country:—

"Basutoland is passing through a most serious political crisis, and our district is one of the main sources of the disturbance, owing to two brothers contending for the chieftainship. In such circumstances it was clearly impossible for me to leave for the Zambezi and abandon the work of Leribi. It was, I confess, with a feeling of sorrowful disappointment and regret that I yielded, and postponed the expedition till October or November. But the Lord has since comforted our hearts and shown us that He had some work to do here still.

"He cheered us by letters from the Zambezi, telling that the chiefs are still expecting us. One of these letters was from a brother, Mr. Arnot, personally unknown to me, who has gone there to preach the Gospel of Christ, and who is keeping the door open for us. Then we had the most unexpected and welcome visit of a dear man of the name of Kukwe, the native evangelist of the Lake Ngami, whose labours have been so wonderfully blessed. All this, with the conviction that we do the Master's good pleasure, helps us to wait, *patiently* to wait for his own time. Patiently waiting, when one is nearly fifty, and the work is pressing, and the flight of time is swift, and opportunities seem golden ones, is a hard lesson. But it is to be learnt, and by the friends who give us their co-operation as well as by ourselves.

"The patched-up peace which followed the disturbances which desolated our district in November and December was hardly an armistice. We have ever since lived in constant alerts and rumours of wars. The minds of the people were kept in ceaseless excitement, and the political questions of the day absorbed everyone. Yet we were not left altogether without some encouragement. The daily school, under the energetic direction of my niece, has prospered, and lately our services have been marked by much seriousness and earnestness. Some young men who had strayed have come back, and were still coming back one by one. It seems to us that we felt already the first drops of the showers so long prayed and waited for.

"Since the beginning of the month, civil war has raged with a frightful energy, and desolated once more our district like a hurricane. We ask ourselves whether it is really past; it is a nightmare that still haunts us. On a tract of land forty miles in length by twenty, there is scarcely more than one village still in existence. All have been looted, pillaged, and burnt down. Frightful actrocities have been committed upon women, old men, and boys. And now there are thousands of women and children who have sought refuge on the border of the Free State under the rocks. The winter is setting in, and as the crops have been destroyed, we are threatened with a dreadful famine. The women and children who had sought refuge on the station have not been spared; they had their blankets or native clothes violently taken or torn from their backs spite of all our protestations and entreaties. The paramount chief Letsie and the Governor's agent, Capt. Blyth, have come and tried to make peace. All they were able to do was to stop bloodshed. But before long war will likely break out again with increased proportions and fierceness. What will the end of it all be? God knows. He has his own designs on this tribe, and even the passions of men shall surely accomplish his purpose. It makes one very thoughtful indeed to try to read the future of those African native races, of this interesting nation especially. If it is at all possible for me to leave in July, I am to visit all the churches previous to the departure of the Zambezi expedition. That great tour, which will take me six weeks or two months, is an important Mission.

"We long to take the Zambezi road. The Zambezi Mission becomes more and more urgent, and I feel more and more convinced that we must look to carry it on to all those who are Christ's, and who pray that his kingdom may come. I am sure there are many in England who take a true interest in our enterprise, and many who would gladly help if they knew that we need £50 to get a transport wagon and other oxen for our long journey, especially if it could facilitate my dear wife's accompanying us at least as far as Shoohong, or Leshoma, this side of the Zambezi River. It is to us a matter of prayer and expectation. No one goes to war at his own expense, and our Lord has ever dealt with us bountifully; we do not presume to teach Him what is *necessary*.

"*May* 31." "T. COILLARD.

THE LATE SIGNOR ROSSETTI.

A FRIEND has kindly sent us the following account, translated from the Italian, of the departure to be with Christ of one of the Lord's servants in Italy:—

"On Sunday, June 3, there occurred in the assembly of the Brethren in Via della Vigna Vecchia, Florence, an event most affecting to the heart of Christians. Before the breaking of bread Signor Rossetti rose and addressed to those present some reflections on the happiness of the communion of the saints even now on earth, and then still more in heaven, from Acts vii. 56; Heb. xiii. 8—15; Rev. i. 4—6, iv. 1, v. 9—13, xiv. 13. He then sat down, and another brother added some words on the same subject. This one having finished, Signor Rossetti was rising to speak again, when he was seen suddenly to totter and fall back on his seat. His wife, who had been just before looking anxiously at him, observing an unusual expression in his face, ran to him, but he made her a sign to stand aside. Feeling the approach of death, he was desiring to say a word more to the dear brethren whom for so many years he had fed with the Word of God. With one last effort he could only articulate 'Farewell!' and this was his final word here below. Medical help, though immediately rendered, was of no avail; and our dear brother, without suffering, breathed his last before one o'clock.

"The world calls such an event a misfortune, from which everyone would desire to be preserved by the mercy of God. But who is the Christian that would not envy so happy a departure? At any rate it was an answer of divine goodness to the constant prayers of Signor Rossetti. Knowing his family tendency to apoplexy, and having himself had some partial attacks of the same during the last two years, he dreaded the prospect of a helpless old age, burdensome to himself and others, and besought God to take him in the very midst of his labours. And God heard him. He died in the breach as a good soldier of Christ, with mind and heart fixed on that Jesus whom he loved so well, and who has now welcomed him to heaven. His death was a happy testimony given by God to his faithful servant. From the Church militant he has been transported to the bosom of the Church triumphant, and it may be well said of him that he scarcely tasted of death.

"It was a good thought to leave the remains in the very church where he had so often preached saving grace to sinners, till the following Tuesday at five, when a numerous gathering of brethren of all the churches of Florence, with their pastors, followed the funeral to the beautiful cemetery of the Laurels, beyond the Porte Romano. In compliance with his wish there were no addresses given over the grave, and the funeral service consisted almost exclusively of passages Scripture of hymns and prayers.

"Signor Rossetti was converted while an exile in London after the events of 1848. This happy event occurred through the words, 'Were you to die to-night what would become of your soul?' addressed to him by another exile older than himself, and subsequently his fellow-labourer in the Gospel in Italy till the hour of his departure. In Signor Rossetti the whole Church of Italy feels that it has lost one of the most godly and devoted of labourers. May God deign to raise up in his place many others not less devoted to his service, or less animated by that spirit of love and concord which so becomes true Christians?"—*L'Italia Evangelica, June* 9, 1883.

LORD SHAFTESBURY AND THE COSTERMONGERS.

IN connection with the Golden-lane and Hoxton Costermongers' Christian Mission, conducted by Mr. W. J. Orsman, the annual Costers' Donkey and Pony Show was held on the 2nd inst. near Costers' Hall, Hoxton-street. There was a very good show of animals, the entries comprising 71 donkeys and 30 horses and ponies. They evidenced by their appearance the kind treatment by their owners and drivers.

Thesh ow was well attended, and that particular part of Hoxton in which it was held was crowded by costermongers and their friends, who seemed to take much interest in the anniversary. There were five donkeys exhibited of the ages respectively of 40, 30, 28, 20, and 14 years. The Earl of Shaftesbury, the President of the Mission, who was accompanied by Lady Edith Ashley, was welcomed by genuine costers' cheers as he entered the show-yard to inspect the donkeys.

The anniversary meeting was held in the hall, the Earl of Shaftesbury in the chair. "All hail!" was heartily sung, and Rev. John York offered prayer. Mr. W. J. ORSMAN made a statement, from which it appeared that 1072 Gospel and other meetings had been held during the year. The membership of the Sunday-school was 620, and that of the Band of Hope 447. They had never drawn from the capital of the Sick and Burial Club, and there was £630 to its credit at the present time. Referring to dwellings for the costers, Mr. Orsman said the model dwellings in Whitecross-street were not suitable for the costermongers, as they had not the little yards and stables for the donkeys. He wished some of our wealthy philanthropists would erect dwellings for this most deserving class.

His LORDSHIP said that among all the meetings he attended, none gave him more satisfaction than that of the costers. Mr. Orsman had every reason to be thankful for the results of his twenty-one years' work. The people of Golden-lane were once almost the most lawless of the human race, the pest of London, a nuisance to Society and a danger to the police. What was their character now? Colonel Henderson had told him that amongst all the people in London there were no more orderly, honest, and well-conducted folks than the costers of Golden-lane. That showed the regenerating power of the Gospel, and it was time that all the costers of London were improved by the example of those of Golden-lane. The exhibition of donkeys and ponies was most creditable, and showed that the costers had practised the duty of humanity to animals. He asked the owner of a donkey 40 years old, what did it do? "Do?" the man said, "it walks about and plays with the children."

Prizes were distributed to the successful costers, and the proceedings closed in the usual way.

MANITOBA.—Will our correspondent, who sent us a request for prayer for Mr. Duncan's work, kindly send his or her address?

"DO LIKEWISE."—Staying at a watering-place on the Welsh coast, where the cottagers speak only their own language, I had the pleasure and privilege of distributing several packets of Mrs. Grimké's pretty text-cards, which were most thankfully and pleasantly received. God's promise is, "My word shall not return unto me void." He often blesses the feeblest efforts of the weakest to the bringing about of great results. A. L.

A SUGGESTION.—When the sixpenny edition of the Life of George Whitefield (*Morgan and Scott*) was issued, I spoke of it to some of my fellow workers, and recommended it as likely to be of use to them, at the same time offering to obtain as many copies as might be needed. A number at once had copies, and the reading had the effect I hoped for—viz., a stirring up and stimulating of the spirit to more devotion in service for the Lord. I would respectfully suggest that others do likewise with their fellow workers, for surely it is a record of God's grace in Christ Jesus to poor sinners, and of the Holy Spirit's power, which it would be well to circulate widely at the present juncture. WM. JOSEPH LEWIS.

HARLEY HOUSE ANNIVERSARY.

A LARGE assembly gathered at Harley House, Bow-road, E., on the 2nd inst., to give thanks to the Lord and hear an account of his work carried on by our excellent friends, Mr. and Mrs. Grattan Guinness, during the past year. These devoted servants of Christ must have been cheered to see so many of the Lord's people more than filling a large tent in the garden, who were glad to have the privilege of seeing the faces and hearing the voices of some of those who had given themselves for Gospel work among the heathen.

After prayer by Mr. Glenny, of Algeria, Mr. GUINNESS, who presided, read a part of Rev. xiv., and said that he had no doubt but that the fall of Babylon mentioned in this prophecy was the period of the Reformation, and of universal proclamation of the Gospel. Since the French Revolution a hundred societies had been engaged in some way or other in spreading the glad tidings of salvation; the Bible itself had been translated into over two hundred languages, and seven thousand copies were being issued daily and sent forth among the nations. The work of evangelisation had extended on every hand; every country in the world was now open, and this work at Harley House was a little part of the great work that had been, and is still going on under God in these last days. This was their tenth anniversary; during those years nearly three hundred missionaries had gone forth from the Institute—viz., one to some part of the world every fortnight. This of itself was deeply encouraging. Some of them had laid down their lives in distant climes in their work, and others had taken their places. More than a dozen young men were on the platform, most of whom were going to different parts of the world, more especially to China and Africa.

Mr. BAIN gave an account of his early life, how the Lord had met with him, and how he had been led to the Institute, and what a blessing it had been to him. Senor BARROSO, a Spaniard, spoke in French of the work he hoped the Lord would lead him to do in telling of his love on the continent. He was followed by Mr. BARNETT, a converted Jew, who has lately joined Mr. Wilkinson in the Mildmay Mission to labour among his brethren. Dr. SINCLAIR PATERSON remarked that though we might not be at one on the subject of prophecy, we were at one on the subject of the blessed work which had brought us together—viz., the spread of the Gospel, the object for which this college had been established. There was a readiness among the nations to receive the Gospel such as there never had been before. There are many difficulties to encounter, but we have to take care and not act as the twelve men who spied the land: they brought up an evil report, and yet it was a true one. They said the country abounded with fruit, but there were giants and walled cities, and so they discouraged the people. The secret was, they left God out of their reckoning; and if God is left out of our calculations, of what value is anything else that is put in? Their superstition led to setting up a calf; their common sense said, let us go back, but faith says, let us go up and possess the land. We need to have faith in God, and faith in the Word of God. That Word must govern our heart, mind, and conscience; then we shall have success in our souls, and bring success to others.

Mr. REGINALD RADCLIFFE gave an earnest address on the work of the Gospel among the nations, and repeated what he has often said lately, that God had to take away Livingstone in order that the Church might be stirred up with regard to Africa. He instanced the cases of three men whom God had used to move many to the foreign field, as well as to work at home; these were W. C. Burns, H. G. Guinness, and Dr. Livingstone. Mr. Radcliffe urged all present to confess with shame the great sin of leaving the work undone so long, and to redouble their energies in fulfilling the command that has so long been disobeyed. If a person got drunk he was excommunicated from the Church; he had been disobedient to the Word of God; but what about those who were disobedient to the command, "Go ye into all the world and preach the Gospel to every creature"—were they excommunicated? No: we practically think it is wrong to break one command, but right to break another.

At the evening meeting Mr. GLENNY, who was dressed in the costume of the people in Northern Africa, spoke of the great need, open doors, and easy-to-be-reached countries, all along the northern coast. He exhorted some to go, if only for a month's change, instead of taking their holiday elsewhere. M. BUREAU spoke of the work among the soldiers during the Tunisian War, and the readiness with which they received the Word of God. He was now about to go to Hayti to work among the French. This dear brother paid a warm tribute to the McAll Mission in France, by which he was brought to a knowledge of Jesus.

Mr. HUDSON TAYLOR then spoke a few words to the young brethren going out, from 1 Tim. iv. 12. After speaking of some of the difficulties a foreign missionary has to meet with, difficulties that he has no idea of at home, he said the words he had chosen gave them some very practical teaching. (1) "Take heed to thyself." This was the all-important point for them all. If they took heed to themselves, and kept themselves right, there would not be much fear of their work going wrong. They must keep themselves right before God. They must study his Word prayerfully and carefully for their own soul's good. (2) "And to the doctrine." It must not be their doctrine, but "*the* doctrine," the Lord's doctrine; the whole Word of God, and not parts of it only. (3) "Continue in them." There must be no spasmodic effort, but a patient continuance. That, and that alone would tell; and, lastly, the result would be that "thou shalt both save thyself and them that hear thee." These earnest and telling exhortations were very opportune, and it is to be hoped those who stay at home, as well as our dear brethren who go abroad, will profit by them. Such a work as this deserves the support of all who are interested in the Lord's service. Mr. and Mrs. Guinness are, indeed, doing a service that must bring glory to the Lord, and salvation to men. A happy day was brought to a conclusion by singing the Doxology.

GROVE HALL MISSION.

THE first quarterly meeting of the above Mission was held on Tuesday, July 3; Mr. C. C. UNDERWOOD presided. The report showed that meetings were held for the preaching of the Gospel every Sunday, Tuesday, and Friday evening, and a Monday evening meeting for policemen and their wives.

Rescue work has also been carried on amongst the fallen in the neighbourhood of St. John's Wood. One young woman has been rescued from a life of sin, and has been placed in a respectable situation.

Nine hundred and thirty-nine houses have been visited with much encouragement, and open-air meetings are held every Sunday afternoon and evening in the neighbourhood of Lissongrove.

Mr. THOS. KIRTLEY delivered an address upon "Communion," followed by Mr. W. H. SMITH, on "Obedience," and Mr. A. GREEN, on the "Baptism of the Holy Ghost."

Gospel papers, &c., will be thankfully received by Mr. Jas. Sprunt, 16A, Omega-place, Alpha-road, N.W.

CORRECTION.—On page 7 of our issue of June 28, "Vevey, France," should have been "Vevey, Switzerland."

CAUTION.—We are requested by a clergyman to say that a man calling himself the Rev. She. Jee. Hu, who is going about lecturing for a mission to the Cheroku Indians, has absconded from Nottingham, leaving several bills unpaid. He has left many pounds in debt. He carries about with him letters (?) from the Bishops of London and Rochester.

HIS ROYAL BOUNTY.

1 KINGS x. 13.

WHAT *is* "his royal bounty?"
What are his "gifts" to me?
Love which o'erpasseth knowledge,
Life which is full and free,
Light for the hour of darkness,
Faith for the hour of care,
Strength for the hour of weakness,
Need, at all times, for prayer.

Joy in the lowliest station
Which He would have me fill;
Gladness in full heart-service,
Striving to do his will.
Calm which no storm can ruffle,
Hope which no doubt can dim,
Peace flowing e'er like a river,
Peace coming straight from Him.

Shadow for glaring noontide,
Streams in the desert dry,
Rest when my heart is weary,
Answering all my cry.
Conquest o'er foes that would master,
Help in the night of fear,
Grace to make full surrender,—
These are his "gifts" so dear.

But, beyond all his "bounty,"—
Bounty so royally free,—
Is the great gift of the ages,—
The gift of HIMSELF for me.
This is "his royal bounty,"
Christ is Himself my King!
What shall I yield my Master?
What to his footstool bring?

*Every*thing, *all* for Jesus,
Letting his beauty shine
Through me, and in me, and on me,
Showing that He is mine.
Taking the life which He offers,
Giving the life that He gave:
This my return for his "bounty"—
All that I am—that I have.

MARGARET B. GERDS.

JEWISH REFUGEES IN PALESTINE.

ALLOW me to thank, in Mr. Kelk's name and my own, the numerous readers of THE CHRISTIAN who have generously supported us in our work among the Jewish refugees in Jerusalem, and to inform them that what we have been labouring and praying for for months past is about to be accomplished—viz., the formation of a society for making the refugees self-supporting, and freeing us from the care for their temporal wants.

The committee appointed on June 12, at Mildmay, I am happy to say, will, in a week or two, inform the Christian public of their intention of buying land on which to accept the refugees as tenants.

If they receive the support they deserve, we shall have a glorious field for preaching the Gospel in Palestine, and there will be no more need for our present work of charity, which we dare not continue much longer for fear of the pauperising effect it must have.

Your readers, I know, support an immense number of deserving charities; but I venture to hope that, nevertheless, this new society will be favoured by some of them, not only because it wishes to help poor people to help themselves, but also and chiefly because it is a work subserving the preaching of the Gospel to *Jews in their own land.*

The Gospel has made many conquests among these refugees, but only after the "Jewish Refugees' Aid Society" has succeeded in making them self-supporting, we shall have a clear test of what God has wrought.

H. FRIEDLAENDER.

7, *Crossfield-road, Belsize Park.*

FOREIGN GOVERNESSES.—Mdme. C. F. Ryffel wishes us to state that she is now ready to receive applications from families for foreign governesses during the summer holidays. Address: 16, Powis-terrace, London, W.

GOSPEL TEMPERANCE AT HORNSEY.

MAJOR and Mrs. Evered Poole concluded, last week, their twelve days' Gospel Temperance Mission at Hornsey. The meetings were generally well attended, but more especially so when it was known that the Major and his gifted wife were to chiefly occupy the platform. Through the admirable arrangements of the committee, a handsome tent had been rigged up for the occasion, flying (very suggestively) the Union Jack and the dark blue temperance flag side by side. The interior, with accommodation for twelve to fifteen hundred persons, was well lighted and tastefully decorated in various parts with flowers and bannerols. The generous co-operation of an efficient choir, and a zealous band of workers, contributed very materially to the success of the Mission, which registered at the close upwards of fifteen hundred newly-pledged abstainers. Major and Mrs. Evered Poole were also warmly supported by the clergy of Hornsey, and by a staff of well-known temperance advocates, including Mrs. G. S. Reaney, Rev. E. P. Lowry, E. Arrowsmith, Esq., and others.

On Wednesday last Major Poole delivered an address to men only—a model of fine, outspoken English—on "National Vices, and Individual Responsibility," prefaced by a solo—"The Dying Child's Appeal to his Drunken Father"—sweetly sung by Mrs. Poole, who afterwards herself addressed a crowded meeting of her own sex at the Mission House.

On Friday night the Major again occupied the platform; his place being taken the following night by his wife, whose pure, unfettered eloquence in "The Story of a nameless Woman" (Matt. ix. 20) touched many hearts.

The Sunday services, afternoon and evening, were fully attended, impressive Gospel addresses being given by both Major and Mrs. Poole. At the after-meeting a large number availed themselves of an express invitation to request special prayer on their behalf.

The farewell service on Monday night drew very large crowds to the tent, in spite of the intense heat. The Major vindicated the distinctive principles of Blue Ribbonism, striking, in the course of his remarks, the note of the brotherhood of Humanity; upon which Mrs. Evered Poole, who immediately followed, founded an original and pathetic discourse. Taking as her text the inhumanity of the elder son's conduct toward his prodigal brother (Luke xv. 25—30), she showed that while both were sons, *both* were also sinners—the elder (whom we are too apt to regard as a saint) as the proud, self-righteous, self-seeking Pharisee; the younger as the shameless profligate. This elder son—what had he done to rescue his brother from ruin? Had he put out a single finger to stay him in his career of vice, or even to bring him back, when gone from home? With a rare power and eloquence she pleaded the cause of temperance upon the broad platform of Christian principle and human brotherhood; urging that brotherhood means privilege, but also responsibility, and that only in proportion as we enter into the spirit of the Divine Humanity itself, shall we recognise the claims of this noble work upon ourselves individually.

Many pressed forward at the close to shake hands with Major and Mrs. Evered Poole, and to thank them cordially for their work and labour of love amongst them.

ENTERTAINING STRANGERS.—One of a number of ladies on their way to India for Zenana work writes that Miss Esther Beamish, of Algiers, who has since gone home, kindness by making it a point to welcome and attend to strangers calling there. Our correspondent adds:—"Would it not be nice if Christians living in foreign ports would be *on the look-out* for travellers passing through, that they might bid them 'God-speed' on their journey? We could not show our gratitude to our friend for her kindness in any tangible way, but her deed will ever remain a bright spot in the midst of much that was trying in a long voyage."

THE CHURCH ARMY.

THE *Record* of the 6th inst., states that "A drawing-room meeting in connection with the Church Army was held, by the invitation of Lord Mount-Temple, at 15, Great Stanhope-street, Mayfair, on June 29. His Lordship, in opening the meeting, said that the Church Army seemed to him just the thing that was required at the present juncture. As time advanced, and as the habits and customs of the people changed, new methods and modes of working must be adopted, and that which did very well in early times would not fulfil all the necessities of the present moment. He considered that this was a path that ought to be explored and extended, and he did not think money could be better spent than by awakening the dormant spiritual life of the lower classes.

Rev. W. Hay Aitken, who followed, said the Church Army proposed to utilise all the aggressive forces of its members, and if a man were not qualified to be a Sunday-school teacher, at least he could carry a banner or distribute tracts. They all knew the power and advantage of co-operation, and it was especially so with regard to working men, who were thrown so much in each other's society that there was a danger of their losing their individuality. The Church Army was also a standing protest against that soft, emasculate Christianity which seemed to lead people up to the idea that they could believe on the Lord Jesus Christ, and then throw themselves down on a sofa and be carried up to heaven.

The Rev. W. Carlile then detailed the origin, nature, and constitution of the Church Army. Firstly, he said, it was under the clergy. Secondly on the principle of sending men in rotation from parish to parish. Thirdly, that when the Church Army was established in a parish, it was self-supporting or nearly self-supporting. Fourthly, that the plan of action would vary in each parish, nothing being alike in any two parishes. Every officer must be a total abstainer from alcohol and tobacco, and every soldier must be a total abstainer from alcohol."

RICHARD WEAVER IN SWANSEA.

THE town of Swansea has enjoyed great favours from the hand of God in connection with the several Missions which have been held within a comparatively brief space of time. The tide of Gospel Temperance which rolled through the neighbourhood during the visit of Mr. R. T. Booth, was followed shortly after by Messrs. Moody and Sankey's Mission, so much blessed to the town; then Mr. Francis Murphy came to help forward the good work, and now Christians are sending up the voice of thanksgiving to God for directing the steps of his servant Richard Weaver to their town. Many petitions are being offered up to the Throne of Grace that his errand may be blessed of God in the salvation of many souls through the preaching of the Gospel.

That this simple Gospel, this old, old story, is as powerful to attract in this nineteenth century as ever it was, is manifest by the large numbers who nightly assemble in the Albert Hall (the largest in the town), where the services are being held. While we listened to the preacher's stirring addresses on "The Precious Blood," "This is my Friend," &c., we could but feel thankful to God that He has given his honoured servant grace to keep so firmly to "the faith once delivered to the saints." That Mr. Weaver's burning words of eloquence are well calculated to rouse the enthusiasm and awaken the sympathies of a Welsh audience, is most marked and unmistakable by the tearful eyes and breathless attention throughout the building as he so graphically describes some of the terrible incidents that have come under his own observation in connection with his long service for Christ. The best of all is that souls have been blessed at every service, and as the Mission is to continue another ten days, the Lord's people are looking for a great ingathering of precious souls. He intends (God willing) taking a tour through the southern part of the principality, preaching the kingdom of God in the towns and villages. P.

CONFERENCE OF Y.W.C.A. WORKERS.

BY the invitation of Mr. S. Morley a very interesting Conference of Christian workers connected with the Y.W.C.A., both in London and the country, was convened at his residence, 34, Grosvenor-street, on the evening of June 26.

Mr. Morley opened the proceedings with a cordial welcome, and expressed his pleasure at seeing before him so large a number of those engaged in this truly Christlike work. He considered that this Association did a most deeply important and necessary work, as it was impossible to exaggerate the perils to which young working women are exposed, unless reached and shielded by the influences of Christian help and guidance, and this was ably furnished by the Institutes and other agencies of the Y.W.C.A.

Rev. H. Webb-Peploe gave a stirring address on the ability that God gives for Christian service. He said this dispensation differed from the preceding one in that now we are not only possessed by the Spirit but are possessors of the Spirit. And our work, instead of being to declare God's judgments, as was often the case under the old dispensation, is to exhibit the love of God—the one a destructive work the other a constructive. He made an earnest appeal for more to join in the work of the Y.W.C.A.

Lady Hope followed with a brief address upon "The Three Takings," which are the experience of the Christian life. (1) "I will take the cup of salvation;" (2) "Take my yoke upon you;" and (3) "Take with you words;" and beautifully touched upon the need for constantly holding the cup of blessing under the fountain to be again and again filled afresh from Christ Himself, the source of eternal life.

Miss Lucy Moor next gave an account of the Y.W.C.A. throughout England, numbering 600 branches and about 40,000 members. Mrs. Menzies, of Liverpool, spoke of the work in that city, which has been mapped out into seventy districts, visited by a staff of young women workers, who carry packets of Gospel tracts from house to house. Four Homes have been opened for young women in Liverpool, and it is calculated that about 10,000 persons are reached by classes, meetings, and monthly letters.

Rev. J. Bennett said that the Association met with his hearty approval, and for this reason he hoped to help forward the West Brompton Branch. He thought that every Christian should ask the question, "Is there any work of this kind for helping young women near me? if so I will help it. If there is not, can I start it?"

Miss Raymond spoke of the Rochester Institute, with which she was personally connected, and referred to the London agencies of the Y.W.C.A., numbering 62 branches (24 of which are institutions) and about 6000 members, while a much larger number are reached by meetings and classes. Four new institutes have been affiliated within the last year, and the Rochester Institute is adding a second house as restaurant and home to its original premises.

Rev. Canon Barker remarked that, after all he had heard, he could not imagine any work more Christlike, more simple, more important, or more needed than this. Let us not despair in our efforts, if we can gather 6000 members into the Association in London out of the degradation of sin, but go forward bravely, for the rescue even of one soul is of incalculable value.

SWITZERLAND.—Mr. and Mrs. Cheyne Brady, Chalet Feuz, Grindelwald, hope Christians visiting the neighbourhood will favour them with a call.

GLOUCESTERSHIRE.—Mr. Opie Rodway and other Christians of various denominations are holding outdoor and indoor meetings, during the summer, in the villages of this county. At Leonard Stanley, they hire a brake, and about ten or twelve go in the evenings and on Sundays, as weather permits, to publish the glad tidings. Prayer is asked that hundreds may be saved.

MY FORTIETH FAMILY ON THE OCEAN.

MANY of our friends are aware that Miss Macpherson sailed from Liverpool on June 7 with a party of sixty boys and girls, the third party sent out this year. The following extracts from her journal on board the *Circassian* will interest our readers :—

"*Friday, June* 8.—Our vessel is perfectly still, lying off the coast of the Isle of Man, for a dense fog prevails. The fog-whistles have sounded; our pilot and captain have been on the watch all night, in order to steer quite clear from vessels and sunken rocks, but we have slept well, unmindful of the dangers around us. 'He leadeth the blind by a way they know not.' How foolish to attempt to guide ourselves!

"After the night journey to Liverpool, we remember Mr. Moody's words lately: 'If you haven't got opportunities, *make* them.' So we got our music-books and hymn-sheets, and made our way westward, among the one thousand emigrants, and soon had a motley crowd listening to the Gospel story. Many weird, drunken-looking men, running away (friends may think) from the habits of drink, that obnoxious demon which is destroying our nation. One boy who gave much trouble seems the most helpful of all; he is at my elbow at every turn when anything is wanted. Cheer his widowed mother with this answer to prayer.

"*Monday* 11.—Yesterday had a splendid time distributing Gospel books amongst the sailors and steerage passengers, and conversing with them. Presented a copy of 'Grace and Truth' to one of the officers, as he happened to be alone, and gave a 'Sailor's Packet' to one of the stewards, when he said, 'I've done nothing for you.' 'No,' said I; 'it is a free gift,' and was thus able to illustrate the freeness of salvation through Jesus. During the morning my children and Mr. Middlemore's united as one band, and I gave them a Bible lesson, which we all enjoyed. It was a lovely day; sea calm, no rolling, and everything peaceful. In the evening we had another Bible lesson, on the life of David.

"*Tuesday*, 12.—This evening we are exactly half-way on our voyage, and are full of praise for the mercies which surround us. We are greatly helped day by day and hour by hour, and we feel that our fellow-workers are praying for us. What a rest it will be when the next two thousand miles will have been travelled, and the strain quite over! Had our Bible lesson on deck, and spent the morning with the children. Some were knitting, others amusing themselves with skipping ropes, dolls, &c. W. and H. and J. are the favourites; they accost everybody, and have a number of 'Dadas' and 'Grandpas'! W. runs to the Captain's room whenever he wants a 'drink o' water'! The Captain is a family man, and seems quite pleased with the childish confidence.

"*Friday*, 15. — This afternoon we have sighted Cape Race. A grand concert is to be held to-night in the saloon. How much more befitting to hold a meeting of thanksgiving for the hidden dangers passed, and the gracious lovingkindness of our heavenly Father! I have been a prisoner to my berth since Wednesday, being seized with a severe attack of rheumatism whilst sitting in a mist; two long weary nights and a day have been passed in great pain—quite unable to move. Much mercy is, however, mixed, with this trial; it may yet be my privilege to go to the steerage on Sunday with a sweet message from the Throne. My severe pain will turn out to be among the 'all things' which shall work together for our good and to his praise.

"*Saturday*, 16.—The weather is inexpressibly lovely. All our dear belongings, old and young, are looking the picture of health, with appetites not easily appeased. The trying fogs have altogether disappeared, and we are nearing the land of blue skies and continuous sunshine. You, who tarry at home by the stuff, and are toiling on, watching for rescues among the masses of our people, be of good cheer in your labour of love, for every pale-faced orphan little one is now rosy with health; bright eyes are glistening with gladness; their sweet songs and gentle manners have won every heart, and softened *our* side of the ship.

"*Monday* 18.—Yesterday my comrades were holding meetings with the children and steerage passengers all day long, each one telling out the Gospel as the Lord enabled her. In the afternoon I found the right sailor, and arranged to meet the sailors at seven o'clock in the fo'cs'le. At the time appointed we found everything prepared for us, a table covered with a flag. It was a solemn hour, as some of our number witnessed, of the great salvation, and sang together of its freeness and fulness. There is a humility and want of criticism among sailors, which predisposes them above all other classes to accept the Gospel message. The little books given the previous Sunday had prepared the way for our message. Nothing is ever lost that is done in the name of Jesus, but one has to be ready for every opportunity, and it is only by keeping in full communion that we can be in readiness to use our opportunities. I was able to speak to one of the officers, having to compare lists and count over the children. May our conversation concerning the 'Lamb of God,' and the little book 'Royal Commandments,' of which I asked his acceptance, be blessed to him. It was sad to see numbers of young men with wild, drunken-looking faces, pacing the deck in the glorious sunset; what a cruel shame it is to send young men away from home influence in the hope of curing confirmed habits of drinking. One such in the cabin *vis-a-vis* to ours has actually a whole case of brandy; his drunken frolics, whilst I was laid aside, have led us out to pray that the Sunday-closing movement may speedily be a reality in our land, and that Gospel Temperance work may increase continually. Let us all be persistent in wearing the 'little bit of blue.' One gentleman said at table; 'It is not at all pleasant or easy to drink my bottle of wine in your presence.' Evidently his conscience was ill at ease.

"*Thursday*, 21.—Our start on the long railway journey from Quebec was under temporary difficulties; two thousand emigrants were arriving at the same time with us, and all had to be assisted by the agents to their cars. The children had a good meal in one of the emigrant sheds, and, meanwhile, I wandered through the crowds gathered out of all nations, just landed from several vessels, till after lifting up my heart to the Lord I was permitted, all in the dark, no gas lamps near, to meet an agent known to me, and implored him to find out about our car, when we could start, &c. Ere long we were seated in a beautiful, well-ventilated, first-class car, which was put on specially for us, and soon the dear children were soundly sleeping. As we journeyed on, hour after hour, nothing could exceed the kindness of the officials; they brought us water to drink, helped us to ventilate the car, and offered a separate one for the boys. Tuesday morning we breakfasted at Montreal, and the day was chiefly spent by the little ones in dressing and playing with their dolls. Wherever we stopped, everyone fell in love with their beautiful young faces, saying to me that they had not seen such a band before. Little J. found a home at Montreal. Everybody loved him; they said he called them 'Dada,' and were won by his ignorance of what the term really meant. Toronto was reached at four o'clock on Wednesday morning; with some difficulty we got a meal for the children, and started again at eight, only to be shunted on to a side line to wait for two hours and a half before we could proceed the last few miles of our journey. On calculating the difference of time between Canada and England, we found that our fellow-workers would just then be gathered at the usual Monthly Workers' Meeting at the Home of Industry, and joined with them in spirit, feeling the power of the prayers that were then ascending to the throne. A warm welcome awaited us from my dear sister, Mrs. Merry, on arriving at the Galt Home. From six o'clock this morning visitors have been here, anxious to secure a child; several have already left us. Little B—— was the first to go, taken by a gentleman who has two little boys. He and his wife wished to have a girl in the family, so determined to come and ask for one. B—— looked so pretty, and when the gentleman took her up in his arms he said he would not exchange her for another for a thousand dollars. M—— is also gone, taken by a nice Christian man to take care of a little child of two years, and be treated as an elder daughter. The two sisters M—— are going to-morrow to father and son, occupying adjoining farms, and we hope to place their brother near them. This going away is rather sorrowful; all the workers shed tears when little B—— left."

A few lines dictated by one of the little girls to a worker at the Home of Industry will be an appropriate ending to this interesting journal. They are as follows :—

"I am sure you will be pleased to have a note from your little Ivy. I liked living on the ship very much; we had lots of games—jolly miller, french tag, skipping, and many more. There was another party of children, and we all sang together Sunday afternoon; it was so nice; and afterwards a little red-hooded girl, and one with a white hat, went for a walk all round the ship. We had such a long ride in the train from Monday evening till Wednesday afternoon, but I slept just as well as in my little bed. The big engines made us all laugh; they looked so funny. Thirteen children have been chosen to-day. Some people came before we had breakfast. I expect your little Ivy will soon be in a nice home, as so many want little girls. Please give my love to all the dear ladies and girls.

From your loving little girl, IVY G.

P.S.—I mean to learn to write soon without anyone guiding my hand.

STREET IMMORALITY.

A SECOND meeting of noblemen and gentlemen was held at 12, Charles-street, Berkeley-square, by kind permission of the Marquis of Ailsa, on July 2, to discuss the best means of suppressing to the greatest possible extent the very terrible amount of open and hidden vice that has grown up in the midst of England, and which has, until the last few months, been allowed by the inadequacy of legislation and the apathy of public opinion to prevail.

Before separating, the meeting resolved itself into a Central Vigilance Committee, with power to add to its number.

Its duties will be to endeavour to institute Local Vigilance Committees, much on the principle of St. Judes, Gray's-inn-road, in every district and parish of London; also to promote legislation and every other possible means calculated to further the ends so earnestly desired, especially the suppression of houses of ill-fame, and of the open profligacy and loitering in the streets.

THE SEAMEN OF ROUEN.—The work among the seamen and residents of Rouen is still carried on at 8, Rue Grand Pont, Rouen. A special effort is to be made for the conversion of souls on board the Bethel boat *Annie*, and we earnestly ask the prayers and help of the readers of THE CHRISTIAN in behalf of this enterprise. Books, tracts, &c., for the reading-room will be gratefully received by WILLIAM GILCHRIST, 8, Rue Grand Pont, Rouen.

CHRISTIAN COMMERCIAL TRAVELLERS.

ON Saturday the members and friends of the Commercial Travellers' Christian Association had their usual half-yearly meeting and excursion. A party of more than three hundred were conveyed to Hampton Court by water in one of the steamers of the London Steamboat Company.

Mr. George Williams, founder of the Y.M.C.A., who has recently become President of this Association, presided at the luncheon table. Indeed, it was to Mr. Williams' liberality that the guests were indebted both for the steamboat and the luncheon at Hampton Court.

After the repast prayer was offered by Rev. R. C. Billing. The Hon. Secretary, Mr. Henry Holme, was then called upon, and stated that during the last half-year seventy new members had been enrolled. Seven new libraries of standard works had been set up in hotel commercial-rooms, thus making a total of 144 libraries containing about 13,000 volumes, and valued at something over £3000. More than 9000 copies of the Word of God had been placed in as many hotel bedrooms since the work began.

The beneficent fund for the temporary relief of commercial travellers or their families in sickness or sudden distress was nearly exhausted, and sixteen sad and urgent cases had been dealt with since the last half-yearly meeting. The special effort to raise £1000 for sending out more copies of the Word of God, as well as for renewing or adding libraries, was not yet complete. Mr. Geo. Palmer, M.P., had given £100, and Mr. Geo. Williams, £50. Many other friends had given of their substance also. The amount still wanted is £557 18s. 0d., not including £50 promised by Mr. T. A. Denny, subject to £950 being raised or guaranteed within the next two months.

The Secretary spoke of the great influence which the new journal, *On the Road*, was acquiring amongst commercial travellers, and quoted special testimony as to the result of the Word of God being placed in the bedrooms of commercial hotels. Captain James Cundy spoke of the great difficulties which commercial travellers had to face in their temporal things as well as in their spiritual. The speaker had the full sympathies of his audience when he told them that if day by day they began their journey with Jesus Christ they would be comforted and sustained in the arduous position unto which God had called them. After the Rev. R. C. Billing had spoken some kind and cheery words, a hearty vote of thanks was given to Mr. George Williams, who responded very briefly, and said he would help on the work of the Association whenever and wherever he could. It was making great progress throughout England, and was calculated to do immense good. Mr. Williams was sure that there were many firms throughout the country ready to open their purse towards the special effort for the Bibles and the libraries, if only they knew of the need and the opportunity.

The very interesting and businesslike meeting concluded with the doxology, and the friends made their way to the steamboat. The journey back to town was very pleasant, as tea was served on board. The friends, "fore and aft," sang praises to the Giver of all blessings, as only people can sing when their hearts are full of gratitude, and their minds lightened and refreshed by communion together.

More than £10 was, we believe, collected or promised on the steamboat towards the exhausted beneficent fund, and eventually the large party of Christian men and women were landed at Blackfriars Pier just after the evening had chased away the twilight. A really happy day had been spent, and will, no doubt, be remembered as one of the most popular of the excursions of the Commercial Travellers' Christian Association.

J. W. T.

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Letters to the Editor.

DOMESTIC SERVANTS' INSTITUTION.

SIR,—In answer to Mr. Davis's inquiry as to some provident organisation for domestic servants, I would r fer him to "The General Domestic Servants' Institution," founded in 1846, and I doubt not still in existence. In 1872 their office was at 32, Sackville-street, Piccadilly. By an annual payment, ranging from 3s. to 10s., according to the age of member joining the institution, or one life subscription, ranging from £2 16s. to £8, a permanent pension is secured, by election, when unable for service.

A READER OF THE CHRISTIAN.

RELIGIOUS INTOLERANCE IN SWITZERLAND.

SIR,—May I request a place in your columns for the following remarks upon the letter in THE CHRISTIAN of June 28, headed as above? The announcement made by your correspondent that "English Christians will not find the same liberty as formerly . . . . to preach the Gospel," is certainly calculated to excite alarm, and perhaps deter many from visiting the proscribed Cantons. It is, therefore, needful to make candid inquiry into the facts, and see whether the action taken by the Swiss authorities in any way affects those who are not members of Mr. Booth's Army.

The kindness and hospitality with which missionaries have ever been received by Swiss Christians, and, we may add, the readiness of the people to listen to the strangers, is well known to all who have sojourned in that land of traditional freedom. Perhaps I may say that English Evangelists have hitherto been welcomed with special favour, owing to the grateful remembrance, still cherished, of the labours of the devoted Haldane, and later of Mr. Reginald Radcliffe, whose name has proved a passport for his countrymen holding the like precious faith. Throughout Switzerland we have ourselves met those who could testify of the blessing received in the meetings conducted by this messenger of the Lord, who at that period knew but three words of French:—

Dieu vous aime (God loves you).

Yet, though obliged to speak through an interpreter, always a serious disadvantage, Mr. Radcliffe was listened to respectfully, even by very rough congregations, assembled in the open air, all classes being quieted by the power of the Spirit, so that, as an eye-witness of these great gatherings told me, "Not a sound broke the solemn silence when the preacher paused in his discourse." Thus the Gospel message in its glorious simplicity, unaccompanied by any sensational addresses, melted the hearts of the people, and elicited even from learned sceptics the oft-heard remark, "I wish I could believe it" (see Acts ii. 47, iv. 21, v. 13).

Other evangelists, whose names space forbids my mentioning, have down to the present time had the same experience. Why should the visit of the "Army" produce such an opposite result, *i.e.—exasperate*, instead of winning favour with the multitude, and *close* instead of opening doors for their compatriots?

To enable English Christians to form a judgment on this question I shall quote from the official report presented to the Grand Council of the Canton of Neuchatel. Dr. Rouher, the director of public instruction, who presented the report, said:—"The Council of State looked upon the Salvationists at first as a sect of the same nature as those who have established themselves in our Canton for the last fifty years, and determined to give them the full benefit of the law which guarantees to all the free exercise of their religion, under the protection of the State. Later, the perusal of Madame de Gasparin's pamphlet, and of the writings of the Booth family, having proved that this "Army" is a religious corporation proceeding upon the same principles as the Order of the Jesuits, the Council changed their opinion and pronounced the decree of the 22nd of May."

In reply to the minority of fifteen which your correspondent says "represented liberty and order," and combated the resolution passed by the majority of the Council, three Liberal deputies stated:—

"The Salvation Army, so-called, is subversive of public order: (1) By causing scandal and disuniting families; (2) By exciting nervous emotions, and thus causing women to neglect their household duties; (3) This 'Army' is a religious corporation having no constitution, in which no discussion is permitted, and no voting takes place. The principle is absolutism—obedience to a single chief. The Government has been only too slow in stopping their proceedings. The eight *gendarmes* (policemen) of this city could not have preserved order; special constables would only have exasperated the people still more. Soldiers raised to protect the 'Army' would have refused to march, and we should have risked a civil war."

It was under these circumstances that the Council of Neuchatel, supported by a majority of fifty-seven against fifteen, and solicited by a petition signed by 10,000 citizens, passed the decree which your correspondent describes as a "revolting resolution."

No new law has been framed, nor is that which guarantees the fullest religious liberty to all sects, except the Jesuits, in any way modified! The peculiar military and despotic organisation of Mr. Booth's followers brings them under the penalty of that law framed to prevent the followers of Loyola from establishing themselves in this free and Protestant land where in ancient times they ruled. Christians are now called upon to make common cause with the Salvationists against the "powers that be," but we "must needs be subject not only for wrath, but for conscience sake." (Rom. xiii.)

Beware lest, moved by exaggerated accounts of persecution, we be led into the false step of identifying ourselves with those who claim from a Liberal Government that liberty which they deny to those who join their ranks. Religious despotism has in every age been proved to produce the most terrible results.

Are there not, even in free England, bereaved parents and helpless victims who have but too good reason to regret the liberty, precious as it is in principle, which has permitted Jesuit communities to be established, not subject to the public investigation which, ere their suppression, brought to light on the continent the "hidden things of darkness"?

Let this consideration deter us from condemning the enforcement of a law framed to exclude Jesuits. If Mr. Booth's Army is touched by this law, let this unscriptural and despotic organisation be abolished!

The Reformation introduced religious liberty. One of the fundamental principles of the reformers was that each individual was under the direct guidance of the great Captain of our Salvation and our great High Priest, and that the Holy Spirit was given, not that the whole body should be guided through a general, a pope, and subordinate officers or priests, but that each individual believer might hear the voice of the Good Shepherd and obey Him only.

It is on this point that an enlightened French pastor told me that he at once detected the Jesuitical organisation of Mr. Booth's followers, so that he felt bound to declare openly that such an organisation is entirely subversive of all Protestant principles.

Can we wonder that Swiss Protestants should be startled by such teaching as the following? "No man taketh unto himself this honour . . ." Heb. v. 4.; "God has as much appointed HIM (the General) to this work as He appointed Aaron to the priesthood . . .;" "If a female captain of a Salvation Army Corps, with two or three hundred men at her heels, ready to do whatever she tells them, is not a captain, then tell me what she is." (Mrs. Booth on *Recent Criticisms*.)

Much has been said about the meeting in the Methodist Chapel, Rue Roquepine, Paris, on June 12. We quote from the *Semaine Religieuse*, June 23:—"The female officers of the 'Army' gave a Conference in the Wesleyan Chapel. . . . in which these ladies related in their own way their campaign in Switzerland. As to the *Maréchale*, she continues to assert that she was expelled from Switzerland because she succeeded where the pastors had failed. *O sancta semplicitas!* . . . Let Miss Booth beware how she imitates Mr. Railton's example in making strangers believe that our pastors were jealous of her success. At the very moment when sixty pastors of the Canton of Neuchatel have put themselves in the breach to defend liberty of action for the *Salutistes*, thus braving public opinion which has arrayed 10,000 petitioners against them, such an accusation is not only absurd, but indicative of the basest ingratitude, and the candid ingenuousness of the young prophetess would scarcely suffice to absolve her from the condemnation due to such conduct."

I was present at this meeting, when Miss Booth, with Miss Charlesworth at her side, read Matthew x. 32—42. The latter spoke shortly of the recent events in Switzerland, and boasted that, in spite of the Government, there had been a large meeting of Salvationists on the previous Sunday. Whether this announcement was for the spiritual good of an audience numbering some representatives of the extreme Radical press, whether they

were "words of truth and soberness," is a question our readers will answer.

Miss Booth excused herself, on the plea of fatigue, from fulfilling the engagement which had attracted these gentlemen, *i.e.*, that she would at this meeting give an account of her "impressions on the Continent;" but she preached for nearly an hour to a very unquiet and displeased congregation, if we may judge from the remarks we heard.

Collections were made during the service, and at the door and in the entrance hall were sold, not New Testament and Gospel tracts as in other religious assemblies, but the portrait of the *Maréchale*, and Mr. Railton's controversial tract against the Countess of Gasparin. The remarks we heard were, "All actresses sell their portraits at the door of the theatre." In Protestant churches this is not the custom. In Roman Catholic chapels it is done, but there the preachers are not females!

We left this meeting sad at heart, and more than ever convinced that those who boast of being able to "blow salvation through a town," and "drum the devil out" *(War Cry)* succeed much as the sons of Sceva did.

Mrs. Booth calls the "Army" God Almighty's rough forces . . . pioneers. Is this true? Then why does the "Army" ever follow in the track of revival and break no fresh ground—never begin where Protestants are not already working? Heathen England—Scotland—Ireland (Protestant parts only)—dare they invade Cork and Galway, where Protestant pioneers have not merely risked their lives? At Paris, in the very quarter where the real pioneers began in 1871, Miss Booth established her headquarters within less than half an hour's walk of seven other popular meetings. "Fort" Oberkamp, about the closing of which so much noise has been made, is within less than four minutes' walk of one of Mr. McAll's first stations, where the meetings continue in quiet.

After the check in Paris—the failure, as all but the members of the "Army" call it—the next point of attack was Protestant Geneva, where popular meetings, attended by many Romanists from the Savoy shore of the lake, are still going on with success. When expelled from Geneva, did this pioneer force attempt to attack the Catholic Tribourg, where they said they were invited? No; they went next to Neuchatel, another centre of Christian work. Driven from Neuchatel, do they return to establish stations in a dark and neglected part of France? No; the next attack is made on Nimes and Valence, the great centres of French Protestantism in the South, where the "Mission Intérieure" has carried on work for many years. Here, we may add, the presence of "the Army" has already troubled this Mission. Mr. Clibborn speaks of the 100,000 Protestants scattered in hundreds of villages in this region, which he longs to occupy. These are not exactly the movements of "sappers and miners, pioneers," as Mr. Booth's forces style themselves!

In conclusion, we entreat Christians not to continue to believe the testimony the Army bears of itself. We ourselves, having been deceived for a time, have to mourn over some we cannot now extricate from the snare, and thus we feel bound to utter a note of warning. G. H. P.

MR. W. D. DUNN. — The recent evangelistic campaign in Edinburgh by Mr. Dunn was most fruitful; from the very beginning the presence and power of God were experienced, and night after night there were many weeping, anxious souls and numbers professed faith in Him. The meetings for believers were rich in blessing. A good many of the students came to the Bible-readings and professed to receive fresh power and blessing, to live for Him. Mr. Dunn commenced in Paisley-road, Glasgow, with the Rev. J. Riddel, on Monday week. The Lord has been working in a wonderful way! Prayer is asked for continued blessing.

DEATH OF MR. NORWOOD EARLE.—Many of our readers will regret to hear of the sudden death of Mr. Norwood Earle, a well-known evangelist of the Evangelisation Society. He died on Tuesday, the 3rd inst., of heart disease, without any illness or previous warning, aged forty-three. He had preached three times on Sunday, July 1, in Wiltshire, and a large number of his Sundays, to the end of the year, were already secured for meetings in London and various parts of the country. His death has cast a great gloom over Dover, with which town he was intimately associated, and over Acton, where he lived. We regret to say that he leaves a large family of nine children, for whom scarcely any provision is made.

Notices of Books, &c.

THE CONGREGATIONAL PSALMIST; a Supplement, containing 149 additional Tunes, to Dr. Allon's popular manual of praise, is issued by *Messrs. Hodder & Stoughton*. Compressed score, price 8d.

THOUGHTS ON IMMORTALITY. THOUGHTS ON THE SUPPER OF THE LORD. By Rev. J. C. RYLE, D.D. *W. Hunt & Co.* Both eminently Scriptural and Evangelical in their teaching and tone. Their wide circulation can only be productive of good.

OUTLINES OF OLD TESTAMENT STUDY, HISTORICAL AND CRITICAL. *G. Morrish.* A useful compendium of information as to the literary and critical aspects of the Bible. Specially so in view of the Revised Version soon to be issued. Those who desire to become acquainted with the Hebrew original will find valuable hints as to its study, while the description of the various canons and versions of Scripture is very instructive and helpful to the English reader.

STREET CHILDREN, SOUGHT AND FOUND. By A DELVER. *Simpkin, Marshall, & Co.* This little book is a story of the work being carried on at the Boys' Home, in Wood-street, Manchester, and contains facts well adapted to win sympathy from all readers with that and kindred institutions. We should like everyone who has a heart needing to be stirred and warmed in reference to philanthropic efforts like those Mr. Alsop describes, to read these narratives. It could not fail to convince them that such work is not only Christlike and divine in its spirit, but also the most practical and remunerative in its human results.

SELECTIONS FROM THE WRITINGS OF ARCHBISHOP LEIGHTON. Edited, with memoir and notes, by WILLIAM BLAIR, D.D., Dunblane. One of the series of Evangelical classics published by *Macniven & Wallace, Edinburgh*. It is beautifully got up as to its external appearance, ably edited, and altogether a volume to be treasured and read again and again. Leighton's works are among the richest and ripest of the Puritan class, and we can well understand the passage in Henry Martyn's Diary, which says, "Read Leighton, and found the writings of that holy man blessed to my spirit's real good." Our readers will be thankful to have their attention called to this charming relic of such an author's life-work.

BOOKS FOR THE HOUSEHOLD. Several useful little books have lately been issued that deserve the special attention of housewives and others engaged in preparing the food and drink of the people. TEA, THE DRINK OF PLEASURE AND OF HEALTH, by W. GORDON STABLES (1s., *Field & Tuer*), is a very chatty, amusing, and instructive dissertation on the history and virtues of this popular beverage. A CUP OF COFFEE (1s., *T. Fisher Unwin*), is an equally attractive compendium of the career of another popular drink, giving many of the historical, social, and literary associations that cluster around the coffee-houses of London and Paris. It is the first of "The Cup that Cheers" series. *Mr. Fisher Unwin* sends out another novelty—AMERICAN DISHES, AND HOW TO COOK THEM; from the recipes of an American lady. 2s. 6d.

ARE MIRACLES CREDIBLE? By the Rev. JOHN JAMES LIAS, M.A. *Hodder & Stoughton.* 3s. 6d. The above work is a further contribution to the Theological Library Series, now in course of publication by this well-known firm. It does not profess to deal exhaustively with the question of miracles, although its readers will find a very fair and candid presentation of the subject is laid before them by the author. "The plan of the work is as follows: It commences with a definition of the word to be discussed; it next enumerates the various objections brought against miracles, it proceeds to discuss (*a*) the possibility of, and (*b*) the evidence for, miracles. It next goes on to ask the reason why miracles have been worked, and why they have ceased to be worked, and concludes with showing the moral necessity for miracles." The author has in no case strained his points—indeed, sometimes we are disposed to think he is too ready to make concessions to opponents—but he has furnished a popular and yet thoughtful argument for the supernatural element of the Bible records, which cannot but serve to confirm the wavering, and in many cases convince the sceptical mind. There is an interesting and suggestive chapter on Special Providence, and Prayer for temporal blessings. It is a book which may be wisely placed in the hands of thoughtful young men, and indeed of all who are exposed to the sceptical tendencies of our times. It is by no means dry or uninteresting, but, on the contrary, pleasant and attractive in its style.

THE LIFE AND WORDS OF CHRIST. By CUNNINGHAM GEIKIE, D.D. *Hodder & Stoughton.* 2 vols., 16s. A new and cheaper edition of a well-known work, one which has already become a standard book on the grand theme it embraces. The author says in his preface, "I have tried in this book to restore, as far as I could, the world in which Jesus moved, the country in which He lived, the people among whom He grew up and ministered, the religion in which He was trained, the Temple services in which He took part; the ecclesiastical, civil, and social aspects of his time; the parties of the day, their opinions and their spirit; the customs that ruled; the influences that prevailed; the events—social, religious, and political—not mentioned in the Gospels, that formed the history of his lifetime, so far as they can be recovered." In his pursuit of these objects Dr. Geikie has been most successful, the results of his efforts being to present us with a biography of our Lord's human life and character which we deem unsurpassed, if not unrivalled, by all the similar attempts which have been made. It is a marvellous feature in that wonderful life that so many records of it have been made, and yet its suggestiveness is not exhausted. As the writer says again in his introduction, "The freshness and interest of the name of Jesus, and its power as a great factor in the spiritual history of the world, increase with each generation." To the proof of this statement in reference to our own times Dr. Geikie has contributed most emphatically; and those who desire to grasp the significance of the inimitable records of the Gospels cannot do better than avail themselves of the help afforded by this really valuable book. Its scholarly and devout, yet simple and popular style, makes it most attractive reading; whilst the wide research the author displays, not only in the continuous narrative, but also in the voluminous notes appended, make it instructive and informing to the mind on almost every point involved. The costliness of the work has hitherto placed it beyond the reach of a great number of readers, and we doubt not a large sale will reward the publishers for their endeavours to enable all who wish it to become possessed of it. We cordially welcome its re-issue, and commend it heartily to all, specially to Sunday-school and Bible-class teachers.

MORE JULY MAGAZINES.

THE QUIVER, (6d., *Cassell & Co.*) has a full supply of good reading, well mixed. We would direct special attention to the two sketches of life among the London poor—one referring to the East, and another to the West End. "A Nest by the Sea," with its illustration, will awaken feelings of envy and desire in many a city-bound spirit. LITTLE FOLKS (6d.) begins a new volume, and furnishes a rare fund of fine things for little readers, they will be sure not to overlook the "Prize Competition." THE SUNDAY AT HOME (6d., *Religious Tract Society*) has a delightful discourse from the pen of Rev. Dr. Maclaren, on "The Looks of Jesus." Rev. J. Mackenzie has a timely article on "Bechwanaland and the Bechwana Tribes."

GOOD WORDS (6d., *Isbister & Co.*) has many articles of high literary merit. The instalment of Mr. Besant's brilliant tale will be specially interesting to ambitious young authors. "Some Italian Memories," by the editor, is charmingly written and illustrated. "Home Industry for Irish Children," by Mrs. Jebb, is of present and practical importance. Dr. Boyd's brief paper, "How can they do it?" in THE SUNDAY MAGAZINE (6d., *Isbister*), will have a melancholy interest for many readers. Among other good things in the same number, are a sketch of the late Lord Lawrence, a short sermon by the late Thomas Jones, and a chapter of East End life by the graphic writer, Rev. A. R. Buckland. THE ROSEBUD (3d., *J. Clarke & Co.*) will amuse the small people in the nursery on rainy days, when they cannot indulge in outside recreations.

We have also received the following:—Church Standard, Hand and Heart, Church of England Temperance Chronicle, Sunday School Chronicle, Churchman's Family Bible, Part I.; Band of Hope Chronicle, On the Road, Herald of Peace, British Friend, Western Temperance Herald, Sunday School World, Onward and Upward, Messiah's Witness, Postman, A Calm Plea, Day of Days, Home Words, Evangelical Christendom, Reformatory Journal, God's Glad Tidings, Believer's Pathway, Evangelist, Sabbath School Magazine, Preacher's Analyst, Delving and Diving, Sunday School Magazine, Clergyman's Magazine, Church Missionary Intelligencer, South American Magazine, Old Jonathan, Our Own Magazine, Children's Record, Friend of Missions, Our Highways and Bye-ways, Juvenile Instructor, Child's Own Magazine, Temperance Record.

HYDE PARK HALL MISSION.

THE annual meeting of the above work was held at Stafford Rooms, on Thursday evening last, T. A. Denny, Esq., in the chair.

Mr. Charles Cook gave a brief *résumé* of the work for the past ten years, which began by preaching in Hyde-park, and has grown into its present dimensions, filling the large music hall in the Edgware-road, Hyde-park Hall, and almost nightly meetings are now held in Hyde-park. The results of the work are seen in the fact that evangelists and missionaries raised up in the work are labouring in America, Jamaica, France, and at home; several have given themselves to Colportage work, and others are in colleges training for the Lord's service.

Mr. Cook gave an account of £2627 19s., which had been carefully spent, and closed by saying that, by permission of the Secretary of State, he had visited all the convict prisons of England, and, besides other countries, had lately been through the French prisons, where he found the prisoners without Bibles or Prayer Books, and was told that no one ever preached to them, nor was anyone ever allowed to speak to them on religious matters. Having a special permit from his Excellency the Minister of the Interior to inspect the prisons, he gave away Gospel books and tracts to the prisoners, no one hindering him. Out of £90 given to him for personal expenses, he had spent £55 in visiting and helping convicts.

Mr. T. A. Denny bore testimony to the need and usefulness of the work, of which he knew a great deal, mentioning that some of his own household had been converted through its means.

Mr. Gawin Kirkham spoke of the need, responsibility, and success of the work, and the Chairman having asked any present who had been blessed by its means to rise and say so, many bore testimony of having been brought to Christ. Mr. A. Woods and Dr. Elliott also spoke, special mention being made of the highly trained choir, whose services were of so much value to these meetings. Seventy-five pounds were gathered towards the heavy expenses of the work, the meeting closing by the workers singing the Anthem, "Daughter of Zion."

Meetings are now held in Hyde-park, near Brook-street, every Sunday, Monday, Wednesday and alternate Fridays, at 7.30, and in Hyde-park Hall every Sunday, Tuesday, and Thursday, at eight. Friends will be welcomed. C. C.

Mission and other Appeals.

BILLINGSHURST.—M. J. A. Hide, Glebe House, Billingshurst, Sussex, says:—"We are just now endeavouring to raise funds for building a school-room for the use of our Sunday-school, and as we are a very poor people we should be glad of any help the Lord's people may be kind enough to send us."

CHURCH OF ENGLAND SCRIPTURE READERS.—An appeal is made by Mr. Robert Hanbury for contributions toward the expenses of this Society. Rather than reduce the number of readers the reserve fund has begun to be used. Help is therefore greatly needed if the work is to be extended, or even kept up to its present strength. The office is 56, Haymarket, S.W.

AGED CHRISTIAN BLIND.—Permit me to call the attention of your readers to an appeal made in your columns on behalf of the North London Home for Aged Christian Blind Women. Our object is to obtain possession of Freehold Premises offered in the neighbourhood, and so to render our work permanent. During the three years of our existence as an institution we have enjoyed many tokens of God's approval, and we trust our present appeal will elicit a hearty response. Our object is to shelter Christian women, aged and blind; and this we do wherever credible evidence is given, and without respect to denominational distinctions. The management is conducted with great singleness and devotion, and the comforts of the inmates are studied. God has mercifully met all the needs of our work thus far, and in this new effort we believe we are following his guidance. Help from loving hearts will be gratefully welcomed.—J. R. WOOD, 56, St. John's-park, N.

EAST LONDON TRACT SOCIETY AND CHRISTIAN MISSIONS.—The workers are greatly in need of funds and tracts to carry on this important work in the East End. A good work is being done amongst policemen, railway men, firemen, sailors, in docks, in cemeteries, hospitals, parks, and there are about 3000 families in addition to the above regularly visited every week. Contributions, tracts, clothing, &c., may be sent to the superintendent, G. J. FULLER, 34, Cawdor-street, St. Leonard's-road, Poplar, E.

JEWISH WORK IN NEW YORK.—Rev. Jacob Freshman, of New York, has come over to England that he may see the work carried on among the Jews at Mildmay and other places, as he has given himself to this work among his brethren in New York, having resigned a pastorate for that purpose. He is dependent upon the Lord, through his people, for the support of this effort. He requires £5000 for a house to carry on the Mission, and will be glad of the sympathy of English Christians. In a report just issued the Committee says: "The Rev. Jacob Freshman, a Hebrew Christian and minister, is known to us as a faithful preacher of the Gospel, and an ardent missionary among the Jews. We feel the need of such a missionary in this city, where 80,000 Jews reside; and, with our own personal support, commend Mr. Freshman to our brethren for this work, having confidence that he is called of God to enter upon this important field." Mr. Freshman's address is 25, Seventh-street, New York, U.S.A. He is now in England, and any communication may be addressed to our care.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

REV. W. H. AITKEN: July 1 to 15, Holy Trinity, Scarborough.

THE MERCHANTS' LECTURE.—Tuesdays in July, by Rev. Henry Allon, D.D., Finsbury Chapel, Moorfields, 12 to 1.

ST. GEORGE'S HALL.—Mr. Russell Hurditch during July, Sundays, 11 a.m. and 7 p.m. Wednesdays at Burlington Hall, Savile-row, 8 p.m.

AGRICULTURAL HALL, Islington.—Sunday, July 15, 3.30 p.m., Rev. Fleming Williams; 7 p.m., Mr. Eveleigh and a soloist.

CONFERENCE HALL, Mildmay-park, N.—July 15, 3 30 p.m., Mr. P. S. Badenoch; 7 p.m., Ned Wright. Bible Readings in Hosea by Rev. J. Wilkinson, at 7.30 p.m., every Wednesday during July.

TALBOT TABERNACLE, Talbot-road, Notting-hill. — The foundation-stone of the new Lecture-hall and Class-rooms will be laid (D.V.) by the Earl of Shaftesbury, on Thursday, July 19, 3 p.m. Public meeting at 7 p.m., presided over by Mr. Geo. Williams. Speakers: Revs. J. Bennett, C. A. Fox, W. Fuller Gooch, C. Graham, J. A. Jacob, W. H. J. Page, Dr. H. S. Paterson, J. H. Topping, Captain Baring, T. A. Denny, Esq., R. Paton, Esq., Dr. Badenoch, J. H. Lydall, Esq., Mr. C. R. Hurditch, Mr. Henry Varley, &c.

KESWICK NINTH ANNUAL CONVENTION will be held (D.V.) July 23 to 28. T. D. Harford Battersby, Keswick; Robert Wilson, Broughton Grange, Carlisle. (For lodgings apply to Mr. Postlethwaite, Eskin-place, Keswick.) A Mission will be held at St. John's Church, by Rev. James Stephens, from July 16.

SWISS PROTESTANT CHURCH, Endell-street, Bloomsbury.—Mr. Fegan on Sunday evenings in July, at 7. Singing led by the lads of the Southwark Home.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thursday, July 12, 8.45 p.m., address to young men, by Mr. E. J. Kennedy.

CONFERENCE AT POLMONT, N.B.—A Conference for the Deepening of Spiritual Life will be held at Park Hall, Polmont, Stirlingshire, July 31, August 1 and 2, at 11, 3.15, and 6.30. Speakers: Revs. Dr. Elder Cumming, Colin Campbell, C. A. Fox, E. H. Hopkins, E. W. Moore, Mr. W. Spencer Walton, and Mr. H. F. Bowker.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster, now at Llandudno; Messrs. E. M. Dennes and E. Salisbury, at Weymouth, July 28 till August 11; Rev. W. S. Standen, at Eastbourne, July 28 till August 24. A month of services will be commenced at Littlehampton-on-Sea on Saturday, August 11, by Mr. Frank Sesgrove.

EXETER HALL.—Miss Corke will lecture on "Luther: was the Reformation a Blessing or a 'Blunder'?" at 3 p.m. on Friday, July 13. Earl Shaftesbury will preside. A collection in aid of the Zenana Undenominational Mission to Women.

MR. HENRY THORNE'S ENGAGEMENTS.—July 7 to 10, Birmingham; 14 to 16, Shrewsbury; 17, Wellington; 18, Newport, Salop; 19, Stafford; 20, Derby; 21 to 23, Northampton; 24, Warwick; 25, Wolverhampton; 26, Old Hill; 27, Dudley; 28 to 31, Walsall.

STEPNEY MEETING HOUSE, Spring Garden-place, E.—Mrs. G. S. Reaney will give an address to Men and Women every Sunday at 3 p.m.

Notices.

F. A. W. Crowhill.—Kindly send your full address.

A SUFFERER.—Apply for information to 224, High-street, Shadwell, London, E.

APPLICANTS FOR TRACTS.—W. Aland, 10, Broadmoor, Wokingham, Berks; Mr. W. Hall, missionary, 73, Victoria-dwellings, Battersea; E. Roberts, 14, Trafalgar-row, Truro; R. Barber, 68, Petre-street, Sheffield; H. Murch, 1, Frideswide-place, Islip-street, Kentish-town, N.W.; H. Franklin, 71, Peckwater-street, Kentish-town, N.W.; W. Day, care of W. Fezard, Crawley, Sussex; W. Gibbard, Mill-road, Chelmsford; F. Jewell, 93, Packington-street, Islington, N.; M. Browne, Mrs. Beardmore, High-street, Cheadle, Staffordshire; S. Stocks, 5, Sydney-cottage, Plumstead-common, Kent; G. J. A. Kidd, 4, Pine-terrace, Broughty Ferry.

Communications received with thanks—G.B. E.L. E.F.R. E.A.M. A.O.C. M.H.S. B.S. A.S. W.M. H.G.H. J.G. A.B. Miss L. J.P. W.C. J.B. J.S. F.J. B.St.J. A.G. J.J.D. J.M. F.A.W. H.H. S.F.C. J.A.F. R.M.F. W.G. E.P.L. W.J.L. W.L. R.H. L.M. G.H.P. T.J. C.C. E.S. R.H.H. R.B. C.E.H. R.C.A. J.W. J.B. J.K. J.W.P. C.K.S. J.Q. G.H.P. H.H.R. J.A.F. E.K. J.S.

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*** Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Day in the Country Fund—E. J. £2; Mrs. R. £2; J. B. S. £2; E. W. and A. J. W. 2s. 6d.; W. H. R. £1 1s.; E. S. T.; £1 10s.; A. Z. 10s.; C. L. 5s.; A. S. H. £1; M. M. 6d.	10	9	0
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(Continued from page 8.)

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Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK

CASE of THOMAS CARLILE BRONCHO-PHTHISIS.

This man is a farm labourer at Handly Wood Farm, Barrow-hill, Chesterfield, in the employ of Mr. H. Marsden. Both Mr. and Mrs. Marsden corresponded with me on his behalf, the patient being an industrious man in whom they took great interest. Mrs. M. also states that she had heard of the case of Mr. B——, of Handly, whose son was in a consumption, and is now quite well.

On the 1st of January, this year, I received a statement of T. Carlile's case. For some years he had suffered from cold upon cold, taken in working at the mines. As regards symptoms, the old story—cough, expectoration, oppressed breathing, night perspirations, pain in the side, with great reduction of flesh, and corresponding weakness.

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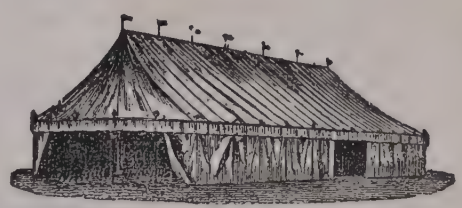
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I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* as "Irish Scripture Readers' Society."

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work, Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Copper-mill-lane, Walthamstow, Essex.

GOSPEL TEMPERANCE MISSIONS.—Printed Suggestions by W. FORBES, Gospel Temperance Advocate, free on receipt of stamped addressed envelope.

71, Windsor-road, Holloway, London, N.

THE HOPELESSLY INCURABLE. The Unsuccessful Candidates.—The Committee of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for Contributions in aid of a collection they are making for the unsuccessful candidates at the recent election of pensioners. There were 44 candidates and only 5 pensions to bestow; 39 poor sufferers were consequently disappointed. To each of these the Committee desire to send a gift of money and they confidently appeal to the sympathy of the kind friends who have assisted at previous elections, and to the public generally. The *smallest* donations will be thankfully acknowledged by the Committee.

A DAY IN THE COUNTRY would greatly rejoice the poor of the Gee-street Christian Mission, Goswell-road. Please send subscriptions towards it, and for rent of Chapel, addressed to HENRY RUDGLEY, Hon. Secretary, 82, Wood-street, Cheapside; or to ROBERT BAXTER, Esq., Treasurer, 6, Victoria-street, Westminster; or Messrs. Barclay, Bevan, Tritton & Co, Bankers.

KESWICK.—Ninth Annual Convention will be held (D.V.) July 23 to 28.—T. D. HARFORD BATTERSBY, Keswick; ROBERT WILSON, Broughton Grange, Carlisle.—For lodgings apply to Mr. POSTLETHWAITE, Eskin Place, Keswick.

Educational.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

BRIGHTON.—EDUCATION.—Mr. ALFRED CLARK, B.A. (Lond.) receives about 20 Sons of Gentlemen, from seven to fourteen years of age. Terms from 40 to 55 Guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and Mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. W. Haslam, 19, King's-road, Brownswood-park, N.

THE WOODLANDS, Hitchin, Herts, —Select Boarding School for Boys. For prospectus apply to the Principal, ISAAC SHARP, B.A., a member of the Society of Friends. Careful personal training. Efficient staff of masters. excellent recreation grounds.

CAPTAIN MORETON has great pleasure in recommending Mr. Foster's School to Christian parents, who value the judicious training of their sons. Mr. Foster personally superintends.—Eldon Park School, South Norwood.

THE OLD HALL SCHOOL, Wellington, Salop. Principal, Dr. CRANAGE, M.A. The next term will begin (D.V.) Thursday, September 20. Full particulars on application.

SCARBOROUGH.—Mr. F. M. HUGHES, formerly of Christ's Hospital (a doctor's son), who has had 12 years' experience as a tutor, receives into his house eight young Boys, under 13, and thoroughly prepares them for the Public Schools. Situation most healthy, No. 4, Crown-crescent, South Cliff. Special advantages for delicate and backward boys. Every home comfort, loving care, and Christian training. From 13 to 18 guineas a term; no extra.—Referees: Rev. J. N. Worsfold, M.A., Haddlesey, Selby; Rev Canon W. Scott-Moncrieff, M.A., Bishop Wearmouth; Rev. J. A. Faithfull, M.A., Scarborough.

PREPARATORY SCHOOL for Little Boys, conducted by a Lady of many years' experience. Terms moderate. Delicate boys carefully attended. The next term commences Aug. 1. PRINCIPAL, Essex House, Cecil-street, Margate.

BOARDERS.—Two or three boys of good family can be received as above by Rev. J. C. ASTON, Altona, Germany.

25 GUINEAS (inclusive).—A Lady is anxious to recommend a School where her two daughters are placed. Thorough teaching, preparation for Local Examinations, happy home for Indian children. References to parents.

Mrs. BARNEY, Victoria-street, Ipswich.

For Delicate or Backward Youths.

PRIVATE TUITION

must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninterested Assistant Masters, and to the rough treatment of hardier Schoolmates.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home. In the fear and love of God it is sought to train this family, great attention being given to the development of a manly Christian character, and moral training is regarded as more important than mere intellectual requirements. The House is admirably situated on one of the loveliest spots of the Northern Suburbs of London, and commanding an uninterrupted view of many miles. Abundant opportunity for

BOATING, BATHING, CRICKETING, NATURALISING, &c.,

close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery by a competent Tutor. Drawing, Painting, and Shorthand are *included* in the curriculum. Full particulars on application with References, to parents of Pupils.

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.

Entrance at any date, Fees in proportion.

LONDON.—First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

A LADY wishes to dispose of the goodwill of a prosperous Girls' School, in a Midland county. No agents need apply.—"SCHOLASTIC," care of Horace Smith, Esq., Solicitor, Halifax.

BRAMFIELD, Cavendish-road, Clapham-common.—Miss RABETT receives a limited number of young ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences. Careful mental culture. Special advantages for modern languages and accomplishments. High-class professors attend. Preparation for Cambridge Local and Higher Examinations. Prospectus on application.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss ARNOLD, 50, Victoria-road, Clapham-common, S.W.

BRUSSELS.—104 rue Les-broussart. The Misses Cooke offer every advantage to Ladies desirous of studying French and German. Careful Christian training. Reference permitted to Miss Bamber, Marlborough College, Exeter.

VEVEY, Switzerland.—First-class Educational Establishment for young Ladies. Special facilities for acquiring foreign languages; careful Christian training; special attention to health; domestic arrangements as in the best English schools. The Lady Principal will be in England at the beginning of August.

H. E., Librairie, B. Caille, Vevey, Switzerland.

BELMONT COLLEGIATE SCHOOL for Girls, 13 and 14, Belmont, Bath.—A thorough, English education, with Latin, mathematics French, German, &c., on inclusive and moderate terms. The School is arranged on the best modern lines, and the utmost care taken that the whole tone and atmosphere be decidedly Christian. A few boarders received in the house of the Principals.

ERFURT HOUSE, Truro, Ladies' Boarding and Day School. MRS. and the Misses FERRIS, assisted by Resident Governesses and Visiting Professors. Pupils successfully prepared for the Oxford and Cambridge Local Examinations.

EDUCATION.—A Lady can speak most highly of a superior school, where two of her daughters are being educated, in which the highest culture is blended with truly Christian training, loving and kindly interest taken in their pursuits, and recreations and home-like pleasures furnished at seasonable times. Particulars will be gladly given by

Mrs. B., 30, Downshire-hill, Hampstead.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, in connection with Seaside Educational Home (for juniors and others requiring sea air), at Clifton House, Topsham. Under the personal supervision of the Misses BAMBER, Miss CHURTON, the Misses POPE, assisted by Professors and English and Foreign Governesses of acknowledged merit. A high moral tone is ensured by careful Christian training. University examinations. Numerous references to Clergymen, Ministers, and Parents in England, Wales, Scotland, Ireland, and abroad.

HIGH-CLASS GIRLS' SCHOOL.—Principal, Miss BASTIN, Glebe-place, Stoke Newington. Efficient Masters and Governesses. Limited number of boarders. Watchful care and home comforts. Pupils prepared for Cambridge Local Examinations. Referees—Rev. GORDON CALTHROP, 3, Highbury Grange, N.; Rev. WILLIAM SPENSLEY, 20, Lordship-park, Stoke Newington, N.

A LADY residing in Cazenove-road, Stamford-hill, is desirous of meeting with two children as Day Boarders after the Midsummer holidays, to be instructed with her daughter, aged 13, by a resident governess.—Reply by letter to N. N., Burr's Library, High-street, Stoke Newington.

BRIGHTON.—Kindergarten and Educational Home. Thorough preparatory education, combined with Christian training and motherly care. Entire charge taken of children from abroad.—Mrs. LANKESTER, Dover House, Clifton-hill, Brighton.

AS GOVERNESS.—Wanted by a young Lady a re-engagement, in a school or family, after the Summer term. Good reference.

F. A., Cowley-road, Uxbridge.

SEASIDE EDUCATION.—Lavenham House, 16, Nelson-road South, Great Yarmouth. Preparatory School for Boys, conducted by the Misses EWING. Training thoroughly Christian. Special attention paid to delicate children. House pleasantly situated. Rooms airy. Sea-bathing close at hand. Terms moderate. References to clergymen and parents of children.

EDUCATION.—A Clergyman strongly recommends a first-class Christian home for twelve girls. Terms moderate. Pupils have successfully passed Local Exams. and R.A.M. Indian children received.—Rev. J. JOHNSON, Britwell Rectory, Watlington, Oxon; or PRINCIPAL, 6, Sussex-place, Southsea.

SOUTH-WEST LONDON COLLEGE FOR LADIES, 1, Carlton Mansions, Clapham-rise, S.W. Principal, Mrs. HALE, A.C.P. Next term commences September 12. Terms moderate and inclusive. References to parents of pupils and Rev. C. H. Spurgeon. "I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."

C. H. SPURGEON.

A YOUNG FRENCH LADY, highly recommended, desires Holiday engagement. She teaches French conversationally, also music and drawing to junior pupils.—Address, stating terms, Mrs. BELCHER, Linden-grove, Spa-rd., Gloucester.

EDUCATION.—Unrivalled advantages. The Institution for Young Ladies, at Hilden, near Düsseldorf, founded by the late Dr. Fliedner, of Kaiserswerth, is conducted by Deaconesses. Winter term commences middle of October. Particular attention is paid to the pupils' religious and moral training, based on Evangelical principles. Foreigners are afforded every opportunity of acquiring French and German thoroughly; also every other branch of education, including music, singing, and drawing. References: Rev. Dr. Rosedale, 54, St. German's-road, Forest-hill, S.E.; and Rev. C. McArthur, Burlingham Rectory, Norwich.—Prospectuses, and address of Lady Sister, to be had from the Directress, L. KORTEN, Hilden, near Düsseldorf; or from the Direction in Kaiserswerth.

PARIS. — Protestant Boarding School for Young Ladies. Mademoiselle VIENOT, 18, Rue Demours, Près du Bois de Boulogne. Pupils prepared for examinations. Moderate terms. Prospectus and references to parents on application.

WIESBADEN.—The Misses EIBACH, Emserstrasse. First-class school for young Ladies. Christian home-life. Beginning of Winter term September 24th. References allowed to Rev. A. M'LAREN, D.D., and to many other parents of pupils.

CHRISTIAN SCHOOLMASTER (married, and total abstainer) offers a comfortable Home, and Education, for a few boys. House healthfully situated, close to Richmond-park. Terms 25 guineas per annum.—WILLIAM DIXON, Middle Class School, King's-road, Kingston-on-Thames.

SEASIDE HOME.—A Lady of educational experience receives a few Boys to train with her own. Desirable for delicate or Indian children.—FAITH, care of Messrs. Dawson & Sons, 121, Cannon-street, E.C.

GOVERNESS, or Companion.—An accomplished Christian Lady (25) desires a re-engagement to travel, or otherwise. Very successful with children. Long experience, cheerful disposition. Highest references.

BETA, 29, Richmond-place, Brighton.

A LADY, having the offer of some Day Pupils in a Midland County, would be glad to hear of a few Boarders, before commencing the undertaking. Careful Christian training, home comforts, and good educational advantages. Very moderate terms. Early application requested. SCHOLASTIC, Chidley & Co, St. John's-wood, N.W.

NURSERY GOVERNESS required to take entire charge of three children. Ages 8 to 3. Must be good needlewoman. State salary.—Mrs. ARTHUR EASTEN, 5, Albemarle-terrace, Anlaby-road, Hull.

DAILY OR MORNING ENGAGEMENT wanted in September, by a Lady. English, French, music, drawing (water-colours). Good reference. Experienced. Easy distance from Harrow.

Y. Z., care of Mr. Overhead, Harrow.

PENSION for two young Ladies in Hanover, with Summer residence in the Harz Mountains. Reference, Rev. Wagner, London Forest-hill, and Rev. Hay Aitken, Bedford.—Miss LILLY, Willigerod, Poste Restante, Harzburg, Germany.

HIGH-CLASS SCHOOL for Gentlemen's Daughters.—Miss PENN and Fräulein ESSER receive twenty-five boarders. Efficient staff of professors. Christian influence. Home comforts. Large house and garden. Languages and music specialities. Autumn term commences September 19.—Grove House, Upper Clapton, London, N.

HOME EDUCATION. — A few young Gentlewomen of high position received, for all the advantages of a Home Education as one family, in a superior family residence. A highly accomplished and experienced Governess employed.—LL.D., Morgan's Library, Clapham-common, London.

BETHANY HOUSE SCHOOL, Goudhurst, Kent.—The object of the Principal is to thoroughly educate his pupils, and to carefully train them up in the love and service of Jesus. For prospectus, together with the testimony of the late Sir GEORGE JESSEL, address, Rev. J. J. KENDON.

TWO YOUNG LADIES (resident) wanted in a School, decided Evangelical Christians, to take respectively the senior and junior classes for thorough English and Latin, and to prepare for Local Examinations.—A. T., Rose Cottage, South-street, Wellington, Somerset.

A YOUNG LADY wanted, in a School, to undertake Housekeeping, give lessons in cooking, and supervise the pupils' wardrobes and sewing.—A. T., Rose Cottage, South-street, Wellington, Somerset.

AS GOVERNESS; or in any position of usefulness.—A Christian Lady, successful in education, seeks a re-engagement. English subjects, French, music, drawing, needlework. A. L., 5, Vernon-road, Hornsey, N.

WANTED, for a Boys' Preparatory School, an earnest Christian Lady, and well-qualified teacher. She must have had experience in teaching, and be a good disciplinarian. Miss BLACKWELL, Harrogate.

HOLIDAY ENGAGEMENT in the country.—Wanted, Christian Young Lady, to give lessons in French, German, music; mornings only. Swiss or German preferred.—Mrs. BUTLER, Laurels, Church-lane, Shirley, near Birmingham.

GOVERNESS desires re-engagement.—Subjects English, good music, singing, drawing (freehand, models, geometry and perspective, certificated), French and German. A.H., Clinton Villa, Oakfield-grove, Clifton, Bristol.

GOVERNESS.—The daughter of a Clergyman, aged 24, desires a re-engagement as above, to children under 13. Good English, French, German (Hanover), and music; elementary Latin, drawing and singing, if desired. Salary about £30. Good references.—A. E. J., Messrs. R. & W. Wright, Booksellers, Stafford.

SWISS GOVERNESS, to children under twelve. Aged 20. Three years' experience. Situation sought in school or family, on south coast. — Mdlle. MARGOT, Miss F. Gumbleton, Connemara, Torquay.

MISS SCHOCH, a young Swiss Lady, is desirous of getting a Holiday engagement for six weeks, beginning the 1st of August. Miss Schoch would be willing to teach two hours daily, in exchange for a comfortable home. Miss SCHOCH, 62, The Common, Upper Clapton.

Appointments, Situations, &c., Wanted.

YOUTH.—Should this meet the eye of any Gentleman in a good business, who would like to take the son of a Christian man, an intelligent and educated youth, aged 17, as an apprentice with a view to succession, the advertiser would be glad to communicate with him. C. C., Post-office, Henlow, Beds.

AS PRIVATE TUTOR.—A young man from the French part of Switzerland, and who has had a first-class scientific and literary education, wishes to find a situation. References, Rev. BUSCARLET, Lausanne, and Rev. DE FAYE, 49, School hill, Aberdeen.

AS HOUSE PORTER.—Wanted, a situation for a Pensioner; or Warehouse Porter. —Apply by letter to Miss L., 80, Hammersmith-road, W.

WILL ANY of the Lord's people kindly inform a middle-aged Christian man of light out-door employment. The need is urgent. W. C., 25, Warleigh-road, Brighton.

EVANGELIST, Missionary, or Reader, desires engagement. Experience in visiting and meetings. Highest references. ALPHA, Rectory Cottage, Stalbridge, Dorset.

COACHMAN, experienced, aged 54 years. Total abstainer; married, one daughter. 13 years' good personal character. Town or country. Quiet Christian family preferred.—A. B., Toler, Stationer, 54, Praed street, Paddington, W.

A LADY who is leaving town for the summer vacation is anxious to find a temporary situation for her Reader, a very nice lady, either as Governess to young children during the holidays, or as Secretary to some society.—C. M., 26, Adam-street, Baker-street, Portman-square.

COACHMAN AND GROOM. —Christian, abstainer, country place, distance no object. Experienced, good driver, respectable, obliging. Can wait at table. Married, age 34 Good character. E. L., 24, Market street, Edgware-road, W.

GARDENER (good), single-handed or otherwise. — Married, age 38. 6½ years' good character from present situation. Christian and abstainer. Wife can manage dairy and poultry.—A. B., 4, Durnford-terrace, Hersham-road, Walton-on-Thames.

GARDENER.—Sir John Kennaway wishes to find a place in Christian family for a Young Man, aged 20, anxious to improve himself, as second or third hand. Three years good character. Wages 16s.—14, Hyde-park-square.

AS GARDENER, where one or more are kept, or good single-handed. Thorough knowledge of gardening in all its branches. 7 years' good character. R. THOMPSON, Wotton, Aylesbury, Bucks.

AS PAGE or light work indoors. —A Lady recommends her coachman's son, nice, clean boy, 14. Accustomed to stable, knives and boots. Also indoor work. Mrs. HENDERSON, Effingham, Crawley.

AS MISSION or Temperance Worker, Bible-woman, or Matron of Servants' Home. Experienced. Highly recommended. Total abstainer. North of England preferred.—A. B., 29, Woodbine-street, Ashworth-road, Dewsbury.

LADY HOUSEKEEPER, without salary.—A Lady desires an engagement as above, either to a widower or single gentleman. Good references. Respectably connected. Age 56. A. M. G., The Bazaar, Tollington-park, London.

AS LADY HOUSEKEEPER in a small family, or companion in Christian work. Engagement wanted in July or August. Well recommended.—Y. Z., Mrs. Palmer, Stationer, Kingsdown, Bristol.

COMPANION, or Governess.—Experienced Young Lady requires re-engagement. Children under twelve, take entire charge and instruct. Good English, music, singing, drawing, rudimental French, Latin, needlework. F., 127, Long-street, Sparkbrook, Birmingham.

HOUSEKEEPER. — A Lady is anxious to hear of a Widower with young children who requires a Housekeeper; or an Elderly Lady desiring the same; or would gladly help in religious or temperance work. A quiet, comfortable home the chief consideration.—C. F., Miss Lovell's, Waterloo-street, Weston-super-Mare.

WARM CLIMATE. — A Lady wishes to recommend a servant, highly valued, to family going abroad, or spending the winter in warm climate. Decided Christian. Intelligent. Good needlewoman. Willing to make herself generally useful. Mrs. FREEMAN, 24, Warwick-road, Clapton.

AS HOUSEKEEPER to Christian Widower, or elderly Lady, by trustworthy middle-aged person. Goood plain cook and needlewoman. Quiet Christian home valued.—K., Mrs. W. Bashforth, Hoyland Swaine, Penistone.

A LADY wishes to hear of a situation, with a kind mistress in the country, for a Young Servant who has been dishonest. Age 18, strong and capable. Has been three years in her situation. Miss DIMOCK, 14, Grosvenor-road, Westminster.

A LADY is anxious to find situations for two nice, respectable Girls as Kitchen-maids, aged 16 and 20. Also, for two others as Nurse-maids, aged 14. Former have been out before. Miss H. BEAUCHAMP, 3, Cromwell-road, S.W.

HOUSEKEEPER.—A Lady highly recommends a Servant as above, in a small family, where another servant is kept; or for any place of trust. Good plain cook, very clean, excellent manager. Thirteen years' character. A. B., 34, Clapham-road, S.W.

AS COMPANION, to an invalid, or otherwise.—A Christian Gentleman desires a re-appointment. In present engagement until end of month.—R. BROWN, 4, Beresford-road, Mildmay-park, London, N.

CHRISTIAN PARENTS wish to place out their daughter, age 17, in service, or to assist in a fancy shop. Would not object to her going abroad with a Christian family.—Mrs. PURKISS, 16, High-street, Rotherham, Yorks.

AS UNDER SERVANT.—Wanted situation with Christians, for strong girl, age 18, near London. Must be well looked after. Mrs. READ, Holm Lodge, Romford.

A LADY wishes to find a situation for a girl of 15, who has had three months' teaching under her own servant.—Mrs. VAUGHAN BARNES, 108, Sandmere-road, Clapham.

A LADY wishes to apprentice Orphan Girl, of 16 years, to the Millinery business. Can give only a small premium. A. C., Post-office, Nailsea, Bristol.

NURSE.—A Lady wishes to recommend a superior middle-aged Person as above, or Confidential Attendant. She nursed her mother the last two years of her life with unwearied devotion and skill.—A. T., Contamines Villa, Ealing.

A GOOD COOK requires a situation in a Christian family. Kitchen-maid kept. Age 24. Total abstainer. Dairy and baking. Near London preferred.—M. B., care of Mrs. Orton, Little Stukeley, Huntingdon.

Appointments, Situations, &c., Vacant.

A YOUNG CLERGYMAN (unmarried) wanted to take entire charge of the choir, in a large New York church. Qualifications: (1) First-rate organist; (2) Thoroughly capable of training a choir; (3) Tact; (4) Able and willing to work hard. There are four other curates. Salary £300.—Rev. W. S. RAINSFORD, Avenue House, Southfields, Wandsworth, London.

TO LADIES.—A Christian Lady, total abstainer, wanted as Housekeeper in a Boys' Home, 30 miles from London. Good premises, 140 boys, 9 resident officers. Housework done by boys, superintended by Assistant Master and Assistant Matrons in kitchen and laundry. Housekeeper required to attend to provisions, linen, and health of boys. Age 30 to 45. Must have good health, aptitude for dealing with boys, and exerting a motherly and Christian influence upon them, and practical, methodical ways.—Apply stating age, previous employment for last ten years, whether widow or otherwise, salary required in addition to board and lodging, and enclosing copies of testimonials, to C. F. A., care of Messrs. Street & Co., 30, Cornhill, E.C.

MR. ALFRED S. GOODRIDGE, M.I.B.A., Architect, has a vacancy in his office for an Articled Pupil.—7, Henrietta-street, Bath.

FOR FRANCE.—Wanted, a duly qualified Medical Missionary.—W. BURNS THOMSON, 110, Newington-green-road, London, N.

SUPERINTENDENT REQUIRED. —One accustomed to Christian work among young women, and able to efficiently undertake the household duties of a Home. Age not over 30. Total abstainer. No testimonials or recommendations to be forwarded.—Address, by letter *only*, to JOHN SHRIMPTON, Esq., 38, Lincoln's-inn-fields, London, W.C.

FOOTMAN wanted, near London. A Christian abstainer. T. T., 10, Moorgate-street, E.C.

YOUTH WANTED in an Accountant's Office. One just leaving school.—Messrs. J. BEDDOW & SON, 2, Gresham-buildings, Basinghall-street.

MOTHER'S HELP wanted, in September, to take charge of two little children. Good needlewoman required. Remuneration moderate. Christian privileges. Mrs. FRANCIS, 3, West End Villas, Kilburn, N.W.

BIBLE-WOMAN. — Wanted, an earnest Christian, as Bible-Woman for the parish of St. Simon, Sheffield. Age not to exceed 35. Strictly Evangelical. A total abstainer preferred. Salary, £35.—Address, with references, Rev. WM. ODOM, Vicar, Norfolk-road, Sheffield.

CAN ANY LADY recommend a Christian Maid for two ladies? Good dressmaker, under forty; willing to spend winter abroad. Good wages given. Mrs. LEIGH BAYLY, Bates' Hotel, Folkestone.

GOOD COOK wanted for the country all the year. Dairy of two cows. Assistance half the day. Wages, £25 to £30. Seven servants. Mrs. C., Clayton Priory, Burgess-hill, Sussex.

COOK.—A thoroughly respectable person wanted as good plain Cook. £20. All found. Total abstainer. 26, Stanley-gardens, Kensington-park, W.

COOK. — Wanted a thoroughly good Cook. Must be punctual, scrupulously clean, and a good manager. One accustomed to small dairy would be preferred. An earnest Christian, Nonconformist, and a total abstainer. —Address, with references and wages required, LADY OGLE, Withdeane Court, near Brighton.

NURSE.—Wanted in August, a competent trustworthy Nurse. Single-handed (assistance given). One who has had some experience in a gentleman's nursery preferred. Strong, and early riser. Cheerful, and fond of children. Apply by letter to Mrs. JOHN WARNER, Waddon, Croydon.

COOK.—Wanted in a Gentleman's family, a thoroughly respectable person as good Plain Cook. Total abstainer.—Address, stating age and wages required, Mrs LITTLEBOY, Newport Pagnell.

USEFUL MAID wanted for Lady in West of England, not in strong health. Must be strong and active, understand plain hairdressing, and be good needlewoman. Not under 34. Good personal character indispensable. State wages. R., Warwick House, Gildredge-road, Eastbourne.

GENERAL SERVANT.—Thoroughly respectable and experienced (total abstainer), wanted by a clergyman and his wife, residing at the sea-side. No family. W., 11, Southampton-street, Strand, London.

GOOD GENERAL SERVANT wanted. Knowledge of plain cooking and house and parlour-work required. Not under 24. Three in family. Quiet country home. Mrs. A. WELLS, Dairyhulme, near Manchester.

NURSE and good General Servant wanted shortly. Two children. Private house. Christian home. Wages £16. Must have good reference.—Mrs. BROWN, Meadow-view, Hampton-hill, Middlesex.

STEADY GENERAL SERVANT wanted, for a small family of four.—Convenient house, no basement. Good plain cook, industrious, clean, and early riser. An abstainer, and not under 23. — Mrs. A., 2, Woodlands-road, Barnes-common, S.W.

To Let, Apartments, &c.

PERCY'S HOTEL, 40, Bedford Place, Bloomsbury-sq., London, W.C. This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes: — *Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.* — Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; DR. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world. Tariff on application to Miss PERCY.

STILL FURTHER ENLARGEMENT.

WEST CENTRAL HOTEL.

97, 99, 101, 103, Southampton-row, London. Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Francis Murphy, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian. Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d.* Printed Tariff on application to FREDERIC SMITH.

SUPERIOR HOME in Highbury for Christian Ladies or Gentlemen, with Widow Lady and family. Partial or entire board as required.—Terms on application to Mrs. L., 46, Highbury-hill.

A LADY wishes to let her detached house, in Upper Sydenham, for a month or six weeks, from July 27. Three sitting-rooms and four bed-rooms, bath-room, hot and cold water. Pleasant situation. Well-kept garden. Terms, four guineas a week. Servants could be arranged for if desired.—B. H. N., care of J. F. Shaw & Co., 48, Paternoster-row.

LONDON.—Bernard's Private Hotel, 1, Granville-square, King's-cross-road.—Central; convenient for City or West. Highly commended by Rev. T. Harley; Mr. Russell Hurditch, London; Dr. Baedeker; Rev. Dr. W. R. Williams, New York. J. Gibson, Esq., Edinburgh, writes after nine days' stay: "Found cleanliness, comfort, economy, and everything that could be desired, and shall recommend it." Bed, breakfast, plain, 3s.; tea, 10d.

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A LADY about taking a house in the country for August and September, wishes to hear of two or three ladies to join her; or would undike the charge of children for their holidays. Good references.—S. A. M., Wade's Library, 25, Kensington High-street, W.

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A BEDROOM to Let, furnished, with use of sitting-room, for a Gentleman in a private family, with partial board if desired. Very healthy and pleasantly situated. On moderate terms.—G. L., 5, Hedgerley-park-terrace, Turnham-green.

A LADY wishes to let her House Furnished (it is pleasantly situated, close to a large common), or to exchange it for one on the coast for one or two months. Two sitting-rooms, five bedrooms.—WILSON, Heathcote, Redhill.

Continued on page 23.

PHILOSOPHY
OF
MAGNETIC TREATMENT.

WE have advocated the claims of Magnetic Treatment in these columns by such arguments as are always unanswerable where the subject advocated has passed beyond the theoretical into the proved and practical. We have endeavoured to put the arguments in intelligible language, such as any reflecting reader could comprehend; and we are encouraged by the fact that our labour has not been in vain; but there is yet a class of readers who are not to be convinced by argument or converted by statements of our patients unless made by persons known to them. For the satisfaction of this class of inquirers we have arranged to append a list of 1000 names, some of whom are readers of *The Christian*, and may be known to other subscribers; these have endorsed the following general statement, and have expressed themselves willing to confirm it by letter or personal interview:—

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Rawlins, Mr. A. E., Coalville, near Leicester.
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Richardson, Mrs., 155, George-street, Bradford, Yorks.
Robbins, Mrs., Hill, near Southampton.
Robinson, Mr. Wm., 2, Chapman-road, Small Heath, Birmingham.
Robinson, Mrs., Folly Ho., nr. Warrington-st., Durham.
ROCHE, Dr. Wm., Ipswich.
Salter, Mr., 74, Victoria-road, Exeter.
Savile, Lieut., R.N., Methley Rectory, Leeds.
Sellers, J., Esq., 1, Sutherland-villas, Hanley-road, N.
Senior, Mr. Henry, High Wycombe.
Shaw, Mrs., 4, West-parade, Huddersfield.
Shilcock, Miss, Ivy House, Spring-terrace-road, Stapenhill.
Skelton, Miss, 12, Sheaf-bank, Heeley, Sheffield.
Smith, Mrs., Stoke Prior, Leominster.
Smyth, Miss, High-road, Tottenham.
Sprague, Mr. E., Hawford, Claines, near Worcester.
STEPHENSON, Rev. J., St. Petrock, Victoria-road, Southsea.
Steuart, Miss C., Kingsgate House, Rolvenden, Kent.
Stevenson, Mr. A. F., 50, Calder-st., Govan-hill, Glasgow.
Stewart, Mrs., 7, West-street, Leadgate, Durham.
Stickley, Miss, 39, Dour-street, Dover.
Stockwell, Mr. A. G., Bath-road, Cheltenham.
Tanner, Mr. A. J., Lacock, near Chippenham, Wilts
Teasdale, Mrs. A., Ivy-villas, Ribbleton, near Preston.
TURVEY, Rev. J., Faken, Wolverhampton.
Tincombe, Mrs., Honiton, Devon.
Trant, Mr. R. B., Tregrill, Menheniot, Liskeard, Cornwall.
Twitching, Mr., Rock-terrace, Durdham Down, Clifton, Bristol.
Wallace, John, Esq., Mauchline, N.B.
WALTERS, Rev. W. D., Chapeltown, Leeds.
Warncock, J., Esq., Downpatrick, Ireland.
Warrington, Mrs., Vicarage-rd., Handsworth, Birmingham.
Webb, Mr. R., Chemist, Calne, Wilts.
Westerman, Mr. F. B., Castle-grove, Sandal, Wakefield.
Williams, Mrs. E., 48, Above Bar, Southampton.
Woolard, Mrs., 11, Rose Hill-terrace, London-road, Brighton.
Wrigley, Mr. L., Croft House, Netherton, Huddersfield.
Young, Mrs., The Forge, Minster, Ramsgate.

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A GLIMPSE
OF
THE GREAT SECRET SOCIETY
3s. 6d. 4th Edition, with Notes.
LONDON: HATCHARDS, PICCADILLY.
1880.

EZEKIEL xiii. 22.
LA MORALE
DES
JESUITES.
Price 3s.
London: DULAU & Co., Foreign Booksellers, 37, Soho Square, W.

The above work contains the fullest exposure extant of the vile teaching of the JESUIT CURY, whose works are now adopted as Standard Class-books at MAYNOOTH, and other Jesuit Colleges.

JOHN xvii. 17.
Protestant Union.
A TREATISE OF TRUE RELIGION, HERESY, SCHISM, TOLERATION,
AND
WHAT BEST MEANS MAY BE USED
AGAIN
THE GROWTH OF POPERY.
By JOHN MILTON.
(First Published 1673.)

1. .....first we must remove their IDOLATRY, and all the furniture thereof, whether idols, or the mass wherein they adore their god under bread and wine.

2. The next means to hinder the growth of Popery will be, to read duly and diligently the HOLY SCRIPTURES, which, as St. Paul says to Timothy, who had known them from a child, "ARE ABLE TO MAKE WISE UNTO SALVATION."

3. Another means to abate Popery, arises from the constant reading of Scripture, wherein believers, who agree in the main, are everywhere exhorted to MUTUAL FORBEARANCE AND CHARITY one towards another, though dissenting in some opinions.....The Gospel commands us to tolerate one another, though of various opinions, and hath promised a good and happy event thereof.—*Phil.* iii. 15.

4. The last means to avoid Popery is, to AMEND OUR LIVES.....Idolatry brought the heathen to heinous transgression.—*Rom.* ii. And heinous transgressions ofttimes bring the slight professors of true religion to gross idolatry—1 *Thess.* ii. 11, 12. Let us, therefore, using this last means,—last here spoken of, but first to be done, AMEND OUR LIVES WITH ALL SPEED; lest through impenitency we run into that stupidity which we now seek all means so warily to avoid, the worst of all superstitions, and the heaviest of all judgments—POPERY.

Extract from Vol. II. pp. 509—519, of Milton's Prose Works, 5 vols., Post 8vo., 18s. 6d., George Bell & Sons York-street, Covent-garden, London. 1877.

Every one should read Milton's admirable Treatise. A. THEOLD WOOD, Widmerpool Rectory, Nottingham. 1883.

The Christian.

THE SEVENTY WEEKS OF DANIEL.—2.

SHOWN TO BE COMPLETELY AND ACCURATELY FULFILLED, IN JEWISH LUNAR YEARS.

By DR. ALDER SMITH.

[In last week's CHRISTIAN some proofs were given that the 70 weeks of Daniel *must* commence with Nehemiah's decree in the year B.C. 444; and that the probable date of the crucifixion of our Lord was A.D. 29.

It was also shown that no calculation in *solar* years can account for the facts that the 483 years commence in the spring and yet end in the autumn; and that the 486½ years commence and end at the same period of the year—viz., Nisan.]

I HAVE always thought that when the solution of this problem was discovered, the dates would be found to fit in exactly, and that there would be no gap between the end of the sixty-ninth week, and the commencement of the seventieth.

Those who have studied chronology, in connection with the Historical interpretation of prophecy, must have noticed how accurately some of the periods run out in *lunar* years. Mr. Guinness has so clearly proved this, that I will only mention a few of the important periods in *lunar* measurement to be found in his work.*

From the accession of Nabonasser, the first King of Babylon—Feb. 26, B.C. 747—to the end of the government of Romulus Augustulus, the last Emperor of Rome—Aug. 22, A.D. 476—is exactly 1260 *lunar* years; or, "A time, and times, and the dividing of time."

Then, while the Babylonian Empire lasted 210 *solar* years (from B.C. 747 to 538), the Persian Empire, which followed, and in which the prophecy of the 70 weeks commenced, existed 210 *lunar* years (from B.C. 538 to 334). Then the duration of the Grecian Empire was 280 *lunar* years (from B.C. 334 to 63). If we connect the last two measures, during which time the 70 weeks of Daniel chiefly ran their course, we find that the 30 weeks of *lunar* years (210) of the Persian Empire, and the 40 weeks of *lunar* years (280) of the Grecian, make *exactly* 70 *weeks of lunar years!*

Thus from the capture of Babylon by Cyrus to the capture of Jerusalem by Pompey, was 490 lunar years, or 70 weeks in *lunar measurement*. It is very remarkable that the period which intervened from the beginning of the Persian Empire—marked at its commencement by Jewish restoration—to the beginning of the Roman Empire, as dated from the subversion of the Grecian Seleucidæ, and the Roman conquest of Syria and capture of Jerusalem, should be seventy weeks of *lunar* years. The entire duration of the four Empires is also measured in lunar years.

Again, from the overthrow of David's throne, B.C. 602, to the Hegira date, A.D. 622, is 1260 *lunar* years. From the Hegira era, A.D. 622, to the year 1844, signalised by the Mohammedan decree granting religious toleration, is also 1260 *lunar* years. From the burning of the Temple by Nebuchadnezzar, B.C. 587, to the capture of Jerusalem by Omar, A.D. 637, was another interval of 1260 *lunar* years. Mr. Guinness remarks:—"Now lunar revolutions were the chronometric wheels measuring the intervals of the Levitical calendar." We find the Jubilee reckoning commenced with the 10th day of the first month, and ended with the 10th day of the seventh month (day of atonement) in the 49th solar year. But this period was exactly—to a day—50 *lunar* years. Thus the fiftieth *lunar* year terminated on the day of atonement, and the jubilee year commenced on that day. Now, Mr. Guinness has shown that from the 1st of Nisan, B.C. 457 (Ezra's decree) to the ascension of our Lord, 41-42 days after the crucifixion date, in the year A.D. 29, was exactly 500 *lunar* years, or ten times the length of the Jubilee period. Thus—dating from Ezra's decree—the *ascension* was at the period analogous to the day of atonement in the Jubilee type. This, again, is a strong confirmation that the year of the Passion was A.D. 29.

After noting these facts, can any one doubt that the seventy weeks of Daniel may not also be weeks of *lunar* years?

I was thus led about two months ago to calculate the periods given in Daniel in *lunar* years, and discovered the deeply interesting and important facts: that from Nisan, B.C. 444, to Nisan, A.D. 29, is a period of 486½ *lunar* years, or the 69½ weeks of Daniel's prophecy; and that the 69 weeks ("unto Messiah the Prince") end in the *autumn* of A.D. 25, which would necessarily be the date of the commencement of our Lord's ministry and his baptism, if the crucifixion took place in A.D. 29!

My first *rough* calculation was to take the epact (the difference between solar and lunar measurement) of the 70 weeks, or 490 years—viz., 14 years, 7 months, and 8 days—from the 490 years. I thus found that 490 *lunar* years are equal to 475 *solar* years, 4 months, and about 3 weeks. Now 3½ *lunar* years are 3 *solar* years, 4 months, and about 3 weeks. On subtracting the half-week of *lunar* years from the 70 weeks of *lunar* years, I was greatly surprised to find that 486½ *lunar* years, or 69½ weeks, are equal to 472 *solar* years—exactly 472 solar years, 5 days, 6 hours.

On working this out, I wrote to Mr. Grattan Guinness, asking him if my calculations were correct, and was greatly interested to have his reply, that as Nisan is regulated by lunar revolutions, Nisan, B.C. 444, was 69½ weeks of lunar years from Nisan, A.D. 29; that both were lunar months, and must be separated by a number of complete lunations, without fractional remainder; and that what I had noticed was "deeply interesting and important."

It is therefore evident that the crucifixion of our Lord at the Supreme Passover (if in A.D. 29) *exactly bisects the last week of Daniel's seventy weeks, calculated in Jewish lunar years from the proper decree to build the city, viz., the 20th of Artaxerxes.* Thus by taking *lunar* measurements all the former difficulties are removed.

(1) "The commandment to restore and to build Jerusalem" was the one given in the 20th year of Artaxerxes, when Nehemiah received his commission to build the city, in B.C. 444.

(2) If our Lord was crucified in Nisan, A.D. 29, then the 69 weeks of lunar years, from Nisan, B.C. 444, bring us to the autumn of A.D. 25, which would be the date of his baptism and the commencement of the ministry. This is the explanation of 483 years, commencing in Nisan, or spring, and yet ending in the autumn.

(3) It shows that the seventieth week is past, and that it commenced immediately after the sixty-ninth.

(4) It explains (what is inexplicable if calculated in *solar* years from either decree) how our Lord was crucified *in the middle of a week*, in *the middle of a year*, and at the *end* of 486½ years, which *commenced* in Nisan, and yet *ended* in Nisan. It is very remarkable that 486½ *lunar* years should be 472 *solar* years, and that all the events predicted fit in so accurately.

But some may say, What is the practical value of this discovery? Is it not the bearing it will have on the evidence which prophecy gives that Jesus was the Messiah, or the One Anointed, predicted by Daniel to come at the end of the sixty-nine weeks, "To make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness"? (Daniel ix. 24). It appears to me strongly to point to the Divine inspiration of that prophecy, and may, I trust, some day even lead the Jews to recognise how exactly the prophecy of the Anointed One has been fulfilled, in Jewish lunar years, by Jesus of Nazareth.

* "The Approaching End of the Age."

A PLEA FOR RAILWAY MEN.—Mrs. Cambie, 32, York-road, Hove, Brighton, writes pleading with Christians to think of their responsibility toward railway servants, to whom we are so much indebted for safety each time we journey. She has been enabled to do good service among the men at Leeds, and adds:—"Workers are needed to reach these many precious souls. We pray that more hearts may be stirred to 'arise' and help. Those unable for active engagements in the Lord's vineyard would find it a happy and fruit-bearing service to write kindly to our railway men, and give them our Master's invitation, 'Come,' and tell them of Himself, the sinner's 'Rest.' A penny paper with a few tracts once a month to each man would help, also a letter when convenient." Any friend wishing to receive any number of names for correspondence, or kindly willing to help in the work may address Mrs. Cambie as above.

OPEN-AIR MISSION.—The thirtieth annual report of this Mission, illustrated, is full of deeply-interesting matter. At the close of the third decade, the past is reviewed, and a hopeful tone is indulged in. During that period nearly 16 millions of tracts have been put in circulation; more than a thousand preachers have been associated together, and have spread the Gospel in the principal towns in the land; the preachers have been to some extent trained by conferences, lectures, and classes, and so have been better fitted to carry out the work. Thousands of races, fairs, and other special gatherings have been visited with the Gospel, and a multitude of sinners converted from the error of their ways. During the past year no less than 459 towns and villages in 34 counties have been visited by the members, and 271 special gatherings attended for Gospel purposes. All this is recorded in the report under review, with a dozen cases "Found by the Good Shepherd," and other interesting matters. Copies may be had on application to the secretary, Mr. Gawin Kirkham, 14, Duke-street, Adelphi, London, W.C.

TWENTY-FIVE YEARS' SERVICE.

THE weak and despised things of this world are still permitted to confound those which are mighty, wise, and learned. Twenty-five years ago a middle-aged man, who, as a metropolitan letter-carrier, delivered letters at my door, consulted me as to his future. His health was evidently breaking, and he felt that the labour and exposure of his calling was shortening his life. He had been a wild youth, the son of a drunken father, but he had many years since been converted under the ministry of the Primitive Methodists—Ranters, as they were then called—had adopted teetotal principles, and had been devoting his spare time to showing to others the way of salvation as it had been revealed to himself. His object in consulting me was to ascertain if it were possible for him to withdraw from his exhausting employment in order that he might, according to his strength and for what remained of his life, devote himself more directly to evangelistic work. I will only add that, like the apostles, he was unlettered, and that, excepting in Divine things, was unlearned.

I advised him to consult a medical friend and school-fellow of mine, who examined him, and reported his lungs affected, and certified him a fit object for retiring from the postal service. I then introduced him to the head of the Inland Department of that service, and John Wilson—for that was his name—was permitted to retire on a trifling pension, which he settled on his wife and four children, believing that his days were numbered, and resolving to throw himself on the Lord for support as a lay missionary. That there was good work to which he was called soon become evident. After a brief rest and residence in his native air of Staffordshire, his health improved, and a benevolent Quaker, moved by his manifest earnestness, offered him a modest salary as town missionary at Leighton Buzzard, leaving him free to work in connection with the denomination which he naturally preferred. A revival of religion speedily resulted in that town and neighbourhood, and after thrice enlarging the Primitive Methodist place of meeting, it was resolved to erect a new and larger chapel, with school-room, in the opening services of which I took part.

The influence of this revival extended into the surrounding districts, and as converts were gathered by street-preaching, singing, and domicilliary visitation, churches were formed, and chapels and school-rooms erected in the following places, viz., Linslade, Billington, Hockliffe, Heath and Reach, Woburn Sands, Crawley, Brickhill, Fenny Stratford, Stantonbury, Newport Pagnell, and Liddington. These churches were gathered into the Leighton Buzzard Circuit, in accordance with Methodist polity. The cost of the chapels and schools so erected was £5,058, towards which £3000 was at once raised, chiefly by Wilson's instrumentality, and to a great extent was contributed by friends outside his denomination, out of respect to his character, and confidence in his work. I may mention, that being called upon to vouch for the *bona fides* of the work, I devoted a long summer's day and a pair of good horses to visiting each of these chapels, the commemoration stones of some of which I had been invited to lay.

Mr. Wilson, having lost by death one of his principal pecuniary supporters, he offered his services to the General Missionary Committee of the denomination, who appointed him to the Kingston-on-Thames Mission, at that time in a weak and depressed condition. The room at Surbiton, however, soon became too small for the attendance; and a Baptist Chapel being offered for sale Wilson had faith to purchase it, and to devote it to his Mission. The work extended here in Surrey as it had done in Bedfordshire. A new chapel was erected at Kingston, and others in succession at Worcester Park and Long Ditton. Wilson then felt himself strongly moved to mission the large pleasure town of Richmond, where he noticed a large amount of Sabbath-breaking and indifference. He commenced, as before, by open-air work, and then rented for twelve months a vacant hall. A church being gathered, he set to work to erect a commodious chapel and school, which cost about £2,600, one half of which sum he personally collected. He then crossed the Thames and missioned Hounslow, pursuing the same course with the same success, and provided a home for those gathered at a cost of about £2000.

He was then removed by the Committee to North Bow, where he commenced without a single associated member, and where his health broke down. He succeeded, however, in raising £800 towards the object, which has been carried to a successful issue by the Rev. J. Porter and others, who entered into his labours. Leaving London, he next missioned the town of Staines, where a church was gathered, and a chapel and school were erected at a cost of £800, all of which has been collected. He then visited Chertsey, which he did not leave until a substantial chapel and school had been erected at a cost of about £1000; also a Mission Hall in connection at Shepperton-green, at a cost of £270. He then crossed again into Middlesex, and laboured among a population of brick-makers at Southall, where many were gathered into fellowship, and a chapel and school were erected. At all these places he raised or sustained the Temperance standard in connection with Gospel work. Wilson, after this period of twenty-five years' work as lay missionary, and forty-eight years' work in all, has been retired as a missionary at the recent Primitive Methodist Conference at Hull, when a lengthened record of his work was read, and testimony was given by the leaders of the Conference to the blessing which had accompanied his labours.

He receives on retiring a pension of £24 a year, which I need hardly say is quite inadequate to support himself and afflicted wife, and which I trust may be supplemented by those still living, who have noticed his work, who respect his character, and value his acquaintance.

I will only add that though retired officially, and free to serve his Master as opportunity shall offer, Wilson will not rest from labour, being one of those who

"Their labour with their lives lay down."

I have submitted the foregoing brief sketch of a life greatly blessed by the Great Head of the Church, thinking that while it may promote the Divine glory, it may tend to the encouragement of others to labour and to trust, in the conviction that believing work will not be in vain in the Lord.

London, July 2. BENJAMIN SCOTT.

CHRISTIAN CONVENTION IN NORWICH.—We are pleased to hear that these gatherings were very successful, and distinctly marked with the impress of Divine approval. We are compelled to postpone further notice.

THE CONTAGIOUS DISEASES ACTS. — Dr. Temple, the Bishop of Exeter, has, with other local persons of influence and position, signed a memorial to the Home Secretary, as follows:—"Your memorialists understand that a wish has been expressed to you by several of the Exeter magistrates that the Contagious Diseases Acts should be applied to this city. We do not share this wish, and our hope is that the Acts will be repealed instead of being extended to new districts."

DAMNATION AND SALVATION.

[Having seen a MS. called "MIRACLES OF MERCY," by the author of "CLEAR SHINING LIGHT" (memoir of the author of "GOD'S TENTH"), we print this incident from amongst others full of interest, with the hope that our readers may wish to see more, and send sufficien, orders to Miss Leakey, 26, East Southernhayt Exeter, AT ONCE, so that she may be encouraged to publish the book this coming season. Price 3s. 6d.]

LATE one dark winter's night a violent ringing was heard at our front door, and on opening it a middle-aged man, in a most excited manner, inquired for "Miss Leakey, the lady that saves poor women." "I *must* see her, *and at once.*" My sister descended and asked the man in, who dragged into the dining-room, as well, a poor, cowering female.

"Ma'am," he said, "I've been preaching damnation to this 'ere woman, poor thing, for the last hour or two—yes, eternal damnation, as I wants to save her."

"My good man," said my sister, "surely you are wrong to preach that; why don't you preach about Christ, who saves all who come to Him? 'Come unto Me,' says the Lord Jesus, 'and I will give you rest.' Poor woman, come to Jesus."

"Well, ma'am, damnation *first*, then point them to Christ. However, *I've saved her!* I was walking up the canal banks, when I sees the poor thing a-running to drown herself. I seized hold on her, and told her "damnation would be sure to follow drowning." I've shook her that there over hell, as has *so frightened* her, as have made her give in, and here she be, 'a-willing' to go to your home. Will you take her in?"

"Certainly we will."

I forget whether my sister accompanied the well-meaning man and his scared *protégée*, but housed she was, and carefully taught, not condemnation, but *salvation* through Christ. "Repentance toward God, and faith toward our Lord Jesus Christ." She became very ill from that night's exposure to the fury of the winter's blast, and our kind and devoted chaplain visited her constantly, and uplifted the Crucified One before her.

She was inconsolable, on account of "*my sin, my guilt,*" and at last, poor thing, she went raving mad, and had to be removed to the Pauper Lunatic Asylum, where she died two years afterwards. But who shall say that in the ages to come Sarah Prider may not welcome that godly Wesleyan who rescued her from suicide, and my sister, who welcomed her home, and the good chaplain, who so constantly repeated in her ear, "Behold the Lamb of God, who taketh away the sin of the world."

"Owning her weakness,
Her evil behaviour,
And leaving with meekness
Her sins to her Saviour."

AN OPEN-AIR PREACHERS' HOLIDAY.—On Wednesday, the 11th inst., about 250 members of the Open-air Mission went for their annual excursion to Leggatt's, Potter's Bar, by invitation of Mr. and Mrs. Samuel Gurney Sheppard. Probably it was the largest gathering of open-air preachers in our time, because it must be remembered that members of the Open-air Mission are not the subscribers, but the preachers of the Mission. Dinner and tea were served in a tent, and the day was spent in recreative games, though two deeply-interesting prayer-meetings were held, one in a wood and one in a tent. The group was photographed after dinner by Mr. Eason, of Dalston. After tea short addresses were given by Mr. John MacGregor, the honorary secretary, Mr. Sheppard, the Rev. G. S. Batty, and Rev. G. H. Watkins, neighbouring clergymen. Among other things it was announced that the Secretary, Mr. Gawin Kirkham, was going to Canada and the United States for three months, sailing on August 30, in the *Circassian*, from Liverpool to Quebec.

THE DAY OF REST.—2.

THE CHRISTIAN ELEMENT.

IN the previous remarks the seventh day is regarded with reference to God as the Creator, and to mankind as his creatures. Let us now observe what is recorded in the New Testament with reference to the first day of the week.

In Mark xvi. 9 we read: "Now when He was risen early on the first day of the week." Mark xvi. 12, and Luke xxiv. 13: On the same day the Lord Jesus joined two disciples as they went to Emmaus, and afterwards was known of them in the breaking of the bread. John xx. 19: "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus came and stood in the midst, and saith unto them, 'Peace be unto you.'" John xx. 26: "And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst and said, 'Peace be unto you.'"

Acts ii.: The Holy Spirit was given on the day of Pentecost, which was on the first day of the week. Acts xx. 7: "Upon the first day of the week we were gathered together to break bread," that is to say, such was the leading though not the only object, for Paul discoursed with them, as well as broke the bread, and afterwards he talked with them a long while ere he departed on his journey. 1 Corinthians xvi. 1, 2: Concerning the collection for the saints at Jerusalem, Paul gave order that upon the first day of the week each one of the disciples at Corinth should lay by him in store as he may prosper, that collections might not be made when the Apostle came. And Revelation i. 10: The Apostle John "became in spirit on the Lord's day." "Lordly day" are the actual words used, and seem to distinguish the day from the extended period of time meant by the expressions "that day" and "the day of the Lord," as in Zechariah xii., xiii., and xiv., and 2 Peter iii. 10.

The day which tells of rest, and the day which tells of the Lord's resurrection, have for many centuries been put together as one day, now called Sunday. As the day of rest, it retains its original ideas of rest, blessing, and sanctification to God; and as the Lord's day it has connected with it the additional truth that Christ is risen, and the truths resulting from that glorious fact.

Christ is risen: There was worship before; now we can say (1 Peter i. 3), "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead."

Christ is risen. Therefore (1 Cor. xv. 17) believers are not in their sins; for He, as typified by the goat that was slain, has died for them, and, as typified by the scapegoat, has made an atonement and put away their sins for ever.

Christ is risen, and his people (Eph. ii. 6) are raised up with Him; and (Col. iii. 1) should seek the things that are above where Christ is, seated on the right hand of God. We wait for the redemption of the body, but

Christ is risen (1 Cor. xv. 20), the first-fruits of them that are asleep, and therefore they that are Christ's will be raised at his coming.

Christ is risen. The Lord's Supper was instituted on Thursday evening, but was never partaken of in particular on that day. Disciples came together (though there is no rule in Scripture as to days or frequency) on the first day of the week to remember Him who died for us and rose again, and thus proclaim the Lord's death till He come.

Christ is risen, and to Him all authority has been given in heaven and on earth; and we on the first day of the week especially, though not exclusively, spread the glad tidings of God's salvation which He hath prepared before the face of all people, a light for revelation to the Gentiles and the glory of his people Israel. The promise made, God hath fulfilled in that He hath raised up Jesus again.

These truths should indeed dwell in our minds and hearts every day. Let them also give the special tone to our life on Sunday, as an addition to the truths before remarked upon, of rest, blessing, and sanctification to God. Let us individually live in harmony therewith. But, more than that, let us also be increasingly concerned that our neighbour may participate in the comfort and the good with us. If anyone repeats the question, "And who is my neighbour?" well, they are those who dwell in our homes—who live in our neighbourhood—who are employed in our railways—who work our omnibuses—who drive our cabs—printers, copyists, postmen, boatmen, servants at hotels and public-houses, tradesmen, tradesmen's boys, &c.

How greatly toiling man needs the advantages which God in his considerateness designed! What a loss if he does not possess them! How serious if we ourselves should be a hindrance to Him! True principles spread in connection with the lives of those who profess to hold them. Others expect to see a personal consistency between principles and practice.

Let it also be seen that regard to God in this matter is not only a right but a good thing; that there is a comfort in the day of rest, a special happiness to be found during its hours, a joy in using it after a godly sort and for Christian purposes, also remembering that the Son of Man is Lord even of the Sabbath. There may be need for personal reform in many of us in this matter. I will only point out one instance, namely, the habit, increasing in extent, of God's servants travelling to their service on Sunday. Is not the soul of a cabman who takes a preacher to address an assembly as precious as the souls of those assembled? Shall one be endangered that others may be saved? Are the eternal interests of railway men of little account? As a matter of influence, if it were known that the preacher had come to a friend's house, or even to a lodging, near the place of service the day before specially to avoid forming one with others in employing men on Sunday, would it not be for God's glory? and perhaps the speaker's own spirit would be in greater harmony with the intense solemnity of the work of addressing fellow men on subjects so momentous as their eternal condition than, possibly, it is after forming one with a body travelling for their own gratification.

Apart from this particular application of the subject, let us all consider that he is a true neighbour to another who with inward feeling considers his need, and shows mercy to him by doing his best for his relief and for his moral and spiritual health; and let us avoid doing any acts which may be a hindrance to his respite from toil here, or to his soul's eternal welfare hereafter.

Let us also as a nation acknowledge God, from whom cometh every good and perfect gift, as having designed that for a certain period of time man should refrain from the ordinary pursuits of life, and should use it specially for God. Therefore let our laws be such as harmonise with God's will, and give effect to his loving desire for the special good to our race on that day. By contrasting the families and individuals who do, or do not, regard the seventh day according to its original ideas, with the superadded Christian element through the resurrection of Christ, it will be seen, though in varying degree, that there is in general a different tone, a more reverential spirit, less restlessness, and a deeper sense of God, about the former than about the latter. But I exempt from all remarks any one who, seeking to please God, and to live with a good conscience according to his understanding of the truth, sees differently to what has been expressed. To his own Lord the servant stands or falls.

J. Van Sommer.

AGED PILGRIMS' FRIEND SOCIETY.

THE Aged Pilgrims' Asylum, Hornsey-rise, was visited on the 6th inst. by a number of its friends and supporters, on the occasion of the anniversary meeting of the institution. The society was instituted in 1807 for giving life pensions, ranging from five to ten guineas a year, to the aged Christian poor of both sexes, and of every Protestant Evangelical denomination. In addition, there are special funds in connection with the asylums for the purpose of supplying coals to the aged inmates, and providing nurses, medical attendance, and other comforts to the sick and infirm. In the afternoon the visitors and pensioners assembled at service in the chapel, conducted by Rev. G. Hazlerigg, of Leicester. At five o'clock the visitors sat down to tea, and at half-past six a public meeting was commenced in the lecture-hall. After singing and prayer, the annual report was read by the secretary, Mr. J. E. Hazleton. It stated that the institution, while all the pensioners were Christians, was undenominational, and thus had a claim upon all the denominations. At present there were 1009 pensioners on the books. For the year £6156 was distributed in pensions alone, the recipients being destitute aged Christians in all parts of the United Kingdom. Of the pensioners, 170 were in the three asylums, 43 at Camberwell, 7 at Brighton, and 120 at Hornsey-rise. Among the inmates there had been 12 deaths during the year; their average age was 75, the oldest being 88; of their number 31 were in receipt of 10 guineas, 50 of 7 guineas, and 38 of 5 guineas.

The Chairman, referring to the growth of the institution, said the little one had become a thousand, the number of pensioners in 1807 having been only five. Appealing for funds for the local asylums, he said that the expenses of the past year had been £744, of which £300 had been spent in repairs and the maintenance of the building, while the committee had less than £200 a year to depend upon.

Addresses followed from several ministers present, and the meeting closed.

OPEN-AIR MISSION.—Now that the open-air preaching season is at its height, it is very important that funds should be supplied to this recognised organisation for promoting, regulating, and improving such preaching. Contributions may be sent to the secretary, Mr. Gawin Kirkham, at the office, 14, Duke-street, Adelphi, W.C.; to the bankers, Ransom & Co., 2, Pall Mall East, S.W.; or to the office of this paper.

RAGGED SCHOOLS. — The Quarterly Record (July) of the Ragged School Union gives an account of the conference held at Exeter Hall on April 11, and a report of the 39th annual meeting held at the same place on May 7 last, as well as interesting details connected with different schools in the Union. It is published by Messrs. Kent & Co., Paternoster-row. Price twopence. The printed annual report of the Union is replete with interesting work in the various branches carried on. Such a work, which truly aims at the spiritual and moral well-being of the children, deserves the support of Christian philanthropists.

OUR SOCIAL CONDITION.

THE *Daily Telegraph* of the 11th inst. comments on a plea urged by the Archbishop of Canterbury in favour of State-aided emigration. The Primate, at a recent meeting on behalf of the Rochester Diocesan Society, held at his palace at Lambeth, said that the degraded condition of vast areas of the Metropolis was such as to make them worse than they were in the old Alsatia, "for now there were whole districts of Alsatias in London, and the evil was multiplied twenty times over in this and other great towns." The *Telegraph* thinks his Grace to be out of his reckoning in such a statement as this, and asks "where these whole districts of Alsatias are." The actual condition of things is probably somewhat overstated in the metaphor employed, the Alsatian *régime* having long since passed away. We certainly have no communities now where crime and violence are protected by law, and where the vicious classes of society are free to do as they please. But, spite of our modern improvements and effective police supervision, there is still a wide margin left for further remedial action, and the Archbishop does well in calling special attention to the wretched condition of the South and other metropolitan districts.

Until measures are adopted to ameliorate the social condition of hundreds of thousands of people in our cities and large towns, it is hopeless to effect any great work of spiritual Evangelisation among them. Abject poverty, filth, compulsory immorality through close herding together of large families night and day in rooms scarcely large enough to hold two persons in anything like comfort, are facts which shut out Gospel influence, and harden hearts against all attempts to raise the moral tone apart from physical relief. As the *Telegraph* says:—"There remain, to our shame and sorrow, acres upon acres of buildings demanding improvement—ill-built, ill-ventilated, ill-sanitated, overcrowded neighbourhoods, the bulk of whose inhabitants are miserably poor, and whose lamentable condition might be amended had they commonly decent lodgings to dwell in."

The *Daily Chronicle* in a recent article also urges closer attention to sanitary education and reform in connection with Mission work. This social problem we are persuaded is one of those the nation is most urgently required to deal with. Let there be no diminution of direct and definite Gospel work; but in order to make it tell where we see deepest need of its sanctifying and elevating power, there must be stricter attention given to the laws which govern health and control the moral and social relations of men. Much more might be done in this direction by district visitors and others who go from house to house among the poor. The inculcation of cleanliness and self-respect upon the women of such neighbourhoods as are visited doubtless requires tact, and is a somewhat delicate task, but it has a foundation in Bible teaching as well as in the practical philosophy of life, and may well go hand in hand with evangelistic effort.

The strong arm of the law might also be more freely employed to compel the demolition of houses unfit for human habitation, and the enforcement of the use of air and water where at present the essential need and value of both are utterly ignored and neglected. Such subjects call for immediate consideration and action by our members of Parliament, philanthropists, house-owners, ratepayers, Christian workers of every kind, and, indeed, by all who have any influence whatever to exert. Emigration must not be looked to to rectify home evils of this sort; it is useless to remove the industrious and skilled members of our poorer classes, and leave the residuum of the squalid, untrained, and unkempt. The social problem has doubtless grave difficulties in the way of its solution, but they are not as yet faced or even recognised except by the few; and what is wanted is a general awakening of the public mind to the pressing need of attention being paid to the matter on a widely extended scale. Our foreign policy claims our regard, but home should stand first with us all; and all honour to men of high position who, like the Archbishop of Canterbury, will go down and see for themselves the real need which exists.

REVIVAL IN SOUTH AFRICA.

THE village of Clumber, and surrounding hamlets, forming the Bathurst Circuit of the Grahamstown district, has been visited with a most gracious revival of religion. A low state of spirituality had for a long time prevailed; the deadness of the Church was quite distressing to those who prayed constantly for the prosperity of Zion. Still, however, there had been earnest seedsowing all this while by the various Wesleyan ministers who had from time to time laboured in the circuit. We often marvel at these things, but "One soweth and another reapeth," is often the Master's plan. In March a young man lately from England, Rev. T. H. Wainman, was sent from Grahamstown as a temporary supply. He brought with him the reputation of a "revivalist," as he had conducted some successful meetings in one of the Grahamstown chapels. Consequently numbers flocked to hear him. While preaching in Clumber Chapel on Sunday, March 18, from the words, "It is appointed unto men once to die," a young man came forward and knelt down, calling aloud for mercy; others quickly followed, until the rail was surrounded with weeping penitents. That night many souls found Christ. Special services were held during that and the following weeks, and on every occasion numbers of souls were saved.

Mr. Wainman subsequently found opportunity to visit the villages of Shaw Park and Bathurst, and the other preaching places in the circuit; the good work extended, and in all instances there has been a gracious ingathering into the Church. The result of these services may roughly be estimated at two hundred and fifty souls. About Clumber, the whole population, with very few exceptions, have been converted, including the majority of the scholars and young persons belonging to the Sunday-school. Even to the natives this awakening has extended, and several conversions have taken place among them, and the good work is still going on. As indications of the genuineness of the work, we would note a spirit of prayer prevails among the people; prayer and experience meetings are well attended; inveterate enemies have lost their hatred, and become firm friends, and among the new converts a strong desire exists to work for Christ in winning souls. Thus God has graciously answered the prayers of his people by pouring out his Spirit on this portion of his vineyard. To Him be all the praise.

GOSPORT.—A very successful Mission has just been conducted by Messrs. Mateer and Parker, from Mr. Spurgeon's College, in Vernon-hall, Stoke-road, Gosport, Hants. June 24, at 5.30 a.m., a prayer-meeting commenced the Mission. At this early hour from 60 to 140 met to ask God's blessing on the special effort. The evening meetings grew in interest and power daily. On July 1, the building was crowded in every corner, gallery and platform packed; people sat outside on forms and listened through the open windows to the Word sung and preached by the evangelists. The Holy Spirit's power was truly manifest, and many souls were brought to Christ. May we ask Christians to pray for our two brethren, and if any should think of inviting them to visit their towns with the hope of obtaining "such a blessing" as we have had, let them fall to very earnest prayer, and soon "such a blessing" will be given.

"The Christian" Pulpit.

HOW TO DEAL WITH THE ANXIOUS.

AN ADDRESS BY PASTOR FRANK WHITE AT MILDMAY CONFERENCE.

I HAVE been dealing with anxious souls for nearly twenty-seven years, ever since it pleased God to bring me to the knowledge of Himself, and have long since come to the conclusion that it does not do to lay down any minute rules as to the treatment of such. But may I be allowed to stir up your pure minds as to some of the things which are essential to success if we would be used of God in this work of leading others to the Saviour?

Meeting a lady recently who has been greatly blessed to seekers after salvation, I asked her this question, "How do you begin with an anxious soul?" She paused for some time, and then said, "The first thing I do is to lift up my heart in prayer to God, and ask Him to teach me how to deal with the particular person before me; for I feel it is such a delicate thing to lead, or to attempt to lead, an anxious one to Christ." I think we must take for our motto at the very outset the blessed Scripture which Jonah learnt the truth of, in the place where *figuratively* every one of us must sooner or later be brought if we are to be really useful in winning souls: "Salvation is of the Lord." When the Apostle Paul was setting forth his relation to a lost world (2 Cor. v. 18) as the servant of Christ, and declaring his message to such, he used this expression, "All things are of God." Now remember, God is first and God is last, and God is all along the path of an anxious soul and the great fear is, lest in *our* dealing with such we should leave no room for the *Divine* dealing, and forget that it is not only of God that anxiety is aroused in the soul of a sinner, but that it is of God also that this anxiety can give place to true rest of conscience. It is of God that the prisoner is set free, and He it is who opens the eyes of the blind. It is said of Jesus that "*He* took the blind man by the hand and led him out of the town." We must honour God if we would win souls; "He that winneth souls is wise." But have we not seen a wisdom which has tended rather to magnify man than God; to emphasise the instrument rather than the Divine hand by which it is held?

Remembering this, then, how should we go to our work? Certainly not in a *light* and *careless* way. I have often been shocked in hearing the apparent flippancy with which some have addressed the anxious. There has been an easy, off-handed style as if the whole matter were like two and two making four, forgetting the frightened, confused state of mind of those in whom God's Holy Spirit has revealed perhaps but a glimpse of their true state. I remember the remark of an old Scotch minister, "If you saw a person lying asleep on the edge of a precipice, you would not go up and *shout* if you wanted to warn him of his danger; you would go up gently, and, speaking tenderly, seek to draw him away from his perilous position." I am aware that we should not lay too much stress on the tone and manner in which to deal with the anxious, but I am quite sure that we should cultivate a reverent and tender spirit when we are seeking to help them to God.

Then, I think, we should seek to avoid a *rapid, hurried* style. Of course we must be guided very much by circumstances, but I think it is a bad plan to hasten from person to person in a meeting where the Gospel preached has produced an awakening. Some of the longest addresses of the Lord Jesus were given to individuals; see his interview with Nicodemus, as also his talk with the woman of Samaria by Jacob's well.

There is an *official* and *formal style* of which I think we ought to beware. I cannot help feeling that what is true when one speaks to a number of people is also true when we are speaking to an individual.

It is a great thing at the first to gain the confidence of those to whom we address ourselves—to make them feel whether they will or not that we are really their friend—to come down, well I will not say to their "level"—I do not like that word; still there is a sense in which we may do so. They can say nothing that *we* cannot say. If they enlarge upon their sinfulness, we can do so on ours. If they say, "But we are so vile," we can add, "So am I." We should not talk to them as if we were up in the clouds far above them, but as those who have been just where they are—in a pit quite as deep and horrible. Of course we need to adapt our style of speech very much to the station and even sex of the person we speak to, and anything like familiarity or undue freedom cannot be too strongly condemned.

Then there is the *verbose, wordy* style, lading the inquirer with text after text, argument after argument, talking incessantly oneself, which is often sheer waste of time; for without some knowledge of the exact whereabouts of an anxious soul we only beat the air, and perhaps do more harm than good. Oh, what knowledge of the human heart, what acquaintance with the Word of God, what appreciation of the grace of the Gospel, what discernment, what skill, what patience, what fidelity to God, what faithfulness to man, are needful in dealing with anxious souls! I am afraid lest, in speaking as I do to-day on this subject, some may be discouraged from pursuing this blessed work, and think it requires so much to be successful in it; but they need not be. In using a gift for God it becomes perfected, and we go from strength to strength. I remember one whom Mr. Spurgeon was pleased to call a "Professor of button-hole theology." Why should we not graduate in this school as well as in others?

To deal successfully with anxious souls we must have close dealings with God ourselves. I do not think we can talk well of the Cross of Christ, either to large numbers or to individuals, unless we are often found there ourselves. "I was never fit," says Payson, "to say a word to a sinner except when I had a broken heart myself, and felt as though I had just received pardon to my own soul." "You must have a present sense of God's salvation if you are to be used by Him to others," or, as M'Cheyne said, "you will be like Balaam speaking of a Saviour he did not know; or like Caiaphas, who spoke of the atoning blood of Christ but who had never felt its power." It is by having close communion with Christ yourself that you will be best qualified to win others to Him. You must not only be in Christ, but Christ must be *in you*. Considering the many stumbling-blocks which arise in the way of an anxious soul, with Satan very near to suggest this and that, we need also that the Word of Christ should dwell in us richly in all wisdom.

In addition to having much communion with God, and strong faith of heart, we should study more than we do to have clear views and thoughts of the Gospel we present. This is as needful when we are dealing with *one* anxious soul, as when speaking to thousands. Clear words come from clear thoughts, and clear thoughts can only be had by a clear and accurate knowledge of the way of salvation as revealed to us in the Word. There is all the difference in the world between *freely* using God's Word and the *free* use of it. We may no more take liberties with texts in dealing with one anxious soul than with a multitude. Text and *context* must be observed.

Still there are many precious words of Old Testament Scripture which, though referring first to Israel, are applicable also to us. God's way of salvation is not one for the Jew and another for the Gentile. The law was never given for salvation. Thus we shall find beautiful words of help from the Old Testament in speaking to inquirers. In all truly anxious souls, from Adam downwards, the anxiety has arisen from a realisation that they have gone away from God, accompanied by a desire to return if they only knew the way. Here lies the beginning and end of an awakened sinner's anxiety. Let us realise where an anxious soul needs to be brought for true peace. What troubled Adam after his fall? There was a barrier between his soul and God. Thus it is now. Wherefore the Scripture saith, "For Christ hath once suffered for sins, the just for the unjust, *that He might bring us to God* (1 Pet. iii. 8).

A soul that is truly awakened will not be satisfied until it is brought back to God. And God alone brings back to Himself. If we do not realise that "Salvation is of God," with God, and by God, the truly anxious do. I believe immense injury is done in dealing with anxious souls by *our* endeavouring to take *God's* place, and trying in *our* way to bring them to peace and happiness, instead of seeking in God's way to bring them to Himself. Something like this has been said: "If you will only believe this, you will be saved." Only believe what? Well, perhaps the text quoted was from the 53rd of Isaiah, ver. 6, and it was said, "You see, it is written, 'the Lord hath laid on Him the iniquity of us all; and if it was laid on Him, of course it cannot be on you; you believe that, do you not? If you do you are saved" And you keep on persuading him, and imploring him to believe *that*, and perhaps you succeed; but, what is this but saying, "Only believe you are saved, and you are saved"? We are not called upon to make souls believe this and that, but we are called upon to point them to Christ.

Of course, there is no salvation apart from the substitutionary work of the Lord Jesus. But to point this out to an anxious soul is a very different thing from telling such that all his sins were laid on Christ eighteen hundred years ago (for saying which I find no warrant in Scripture). For in this case every one is surely saved, if only he knew it. Our responsibility is to direct every sinner we meet to the Lord Jesus Christ as to an all-sufficient Saviour, able and willing to save ALL who come to God by Him—to urge immediate faith in Him—declaring on Divine authority that "*Whosoever* believeth on Him shall not perish but have everlasting life." We are warranted to assert that the moment a sinner relies on Him, who died for the ungodly, the just for the unjust, that moment he is regarded by God as covered with all the value of Christ's perfect obedience unto death. He *then* is entitled to say, "He bore *my* sins in his own body on the tree. His death is my death, his life my life."

It is the Spirit of God which gives assurance. When *we* assure souls they will soon become unassured. The assurance you or I can impart is not worth much. Do we not often fail in dealing with the misery of sin rather than with its guilt? I know in my own case my first thought was, "I am wretched and miserable." I found in Christ that which gave me peace and rest. But great darkness followed, and I had to learn the guilt view of sin, and to see my relation as a sinner to the holy law of God which I had broken. Oh, let us aim to bring souls to Christ as a righteous Saviour from the *guilt* of sin!

I was told by my dear friend, Mr. Mathieson, that it was probable there would be some anxious souls here this afternoon. I will close with a word to them. If you are anxious you are miserable, but if you are truly anxious you will see that to be happy is not all that you need. You do not want merely pardon, but justification; you want to stand accepted before God; you have an apprehension not only of your being a sinner, but of the inevitable *consequences* of your sin. You see that God's Word is true, and that you cannot be saved except in a way consistent with his holiness, truth, and faithfulness. Now, we preach Christ to you as an anxious soul. Take the preaching in Scripture; it is full of objective truth. It is objective truth that produces subjective experience. I remember a little girl asking me the way back to her grandmother's. There were so many turnings she could not recollect them all. When I undertook to take her back, she felt that there was something real in having a personal conductor. Do not forget that Christ is a real personal way. Often we have to ask the way to a place, and we are told to go in such and such a direction; but in the Gospel Christ comes to us, Himself the way. "Say not in thine heart, who shall ascend into heaven, or who shall descend into the deep? The word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. xi. 8, 9).

I have found it helpful not only to read the Word of God to the anxious, but to get *them* to read it also. Thus they often become ministers of blessing to themselves. It is a good thing, if you can, to get them to go down on their knees and pray aloud. Not as if God were not willing to save, but that they may learn that "it is not of him that willeth, nor of him that runneth, but of God, that sheweth mercy." In past years the sinner was left to grope his way back to God, and told that God would do all; but now the tendency is to shut out God altogether. It is said that when President Edwards preached that wonderful sermon entitled, "Sinners in the hands of an angry God," a sermon by which 500 people were said to have been converted, his deacons went up into the pulpit and entreated him to give some comfort. But he went on cutting away every shred of hope for them, *after* which he poured the oil of the Gospel into their wounded souls. Confession of Christ with the lip has often brought peace to souls. It is not within my province this afternoon to deal with other ways of confessing Christ. Our missionary brethren abroad have to press upon those who believe the necessity of showing forth their faith by being baptized. I do not wish to strike one discordant note here if I can help it, but anxious souls *will* ask you, what about the Lord's Supper? What about baptism? May God give every one of us grace and boldness to answer such questions as his Word alone directs.

One word more. Questions are being raised in various quarters whether faith alone justifies. So far as I read the Scriptures, the aim of the Holy Spirit is to direct the eye of an anxious soul away from everything else to a Crucified Saviour. "Look and live" is the substance of his teaching. I was struck with this in the Communion Service to-day; when our brethren went round with the bread. What was done? *We took the bread*, we put it into our mouths, and it became incorporated with us. Now, anxious souls! Behold the plate is held out to you, not the symbol but the reality, not the Gospel Message but Christ Himself. Take Christ as you have seen Christians take the bread at the Lord's Supper. But while faith alone justifies, the faith which justifies is not alone, but will surely show itself in real fruit to God.

ORKNEY.—Brethren in Christ in Orkney, with heartfelt gratitude, return their thanks to their brethren of the Noon Prayer-meetings throughout the United Kingdom, for their united prayer on their behalf during the month of June, and for the many blessings received in answer thereto. Souls have been awakened and led to Christ, and backsliders restored. Would our brethren still remember us in Orkney? S.W.

LIVERPOOL.—Help is earnestly asked for the continued monthly free circulation of Gospel magazines among the Liverpool police force, which includes 800 Protestants, 300 of whom now receive a magazine, and fresh applications are constantly made; but as the expense is borne by a few friends only, it is feared that the work which has been carried on for four years must be given up, unless friends kindly help us. Donations will be thankfully acknowledged by Mrs. Banks, 31, Clifton-road, Birkenhead.

ESSEX.—Barn services have been held three successive summers at Mark's Tey, and have been addressed each year by Mr. John Harris, of the Evangelisation Society. They have always been well attended; but this year they have been signally blessed. On the last Sunday the barn was crowded with some 400 people from several miles around. A good work commenced amongst the unconverted, and this has continued throughout the meeting held for the first time at Feering, when some fourteen came out on the Lord's side, including Sunday-school children, and a woman over 80 years.

For the Young.

THE DOOR.

NOTES ON AN ADDRESS TO CHILDREN AT SUNDERLAND.

I WANT to speak to you, dear children, about a *Door*. You know the sad results of the door of Victoria Hall not being opened. Some of you were present. That door would not open, but Christ is the *Door* of salvation that is ever open. Now can you tell me the first time a *door* is mentioned in the Bible? "Door of the ark." Quite right. And it was wide open. God instructed Noah to build the ark. Tell me about the *door* of the ark. Who stood at the door? "The Lord." Well, and what did He say? "Come thou and all thy house into the ark." Exactly so, and so God says to-day to each of us, Come! "Come unto Me."

Then remember He stood at the door, and shut it. I suppose it was quite fast; don't you think so? So Noah and his family were safe inside when the rain came. Just so, the child that trusts Jesus for salvation is safe in his keeping.

But now I want you to tell me of another *door*. Will you find Ex. xii. 23. Some boy will read that verse.

You see this is a very different door; it is sprinkled with blood. The father of the family did not put the blood on the doorstep. Oh no! it was not to be trampled upon. This also sets forth the place of safety from judgment; that is why this feast was called "The Passover." Do you not think how very safe those children were from the destroying angel? They were protected by the blood. Those who believe are protected by better blood, you know: the blood of Jesus.

You have got your Bible open; turn to Prov. xxvi. 14. Read it, please, "As the *door* turneth upon his hinges, so doth the slothful man upon his bed." That is like a good many people who only go backwards and forwards like the door, and are content with that. Oh, do you not be satisfied with being *religious*—be out and out for Christ; and my dear children, if you know any of your companions who are like this door, just try and awaken them out of sleep, and God will bless them and you.

Now read James v. 9, "The Judge is at the *door*." Who is the Judge? The Lord. Yes, and you know if He is not the Saviour He will be the Judge. What is the meaning of this? It means He is close at hand, ready to judge; and so it will be soon. He will judge the world, and then, oh, how many will be glad to escape when it will be too late for them!

One more Scripture, John x. 9. Who is the *Door?* Jesus. Ah, yes, dear children; He is open to receive you, the least touch of faith and the door opens—opens to salvation and peace. You know what hindered the *door* of the Hall close by being opened; it was the *bolt*, and that is like *sin* and the world, a little thing perhaps, but yet enough to keep you from Christ. But He can take every difficulty out of the way. I seem to see a big door wide open, and as I look inside I see written *Pardon, Peace, Heaven, Home*, and then on the doorstep, in firm, large letters, COME.

Will you come then to Jesus and find Him to be your Saviour, and all will be well.

July 10. HERBERT R. FRANCIS.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending July 22:—July 22, Luke vi. 39-49; July 23, Luke vii. 1-10; July 24, Luke vii. 11-23; July 25, Luke vii. 24-35; July 26, Luke vii. 36-50; July 27, Luke viii. 1-15; July 28, Luke viii. 16-25.

NATIONAL TEMPERANCE FETE.

THE National Temperance Fete at the Crystal Palace, on the 10th inst., was one of the grandest successes Temperance mustering has ever had. No less than 66,800 persons crossed the threshold of the Palace on that occasion. The visitors were active during the day in the various sports provided for them.

Such a demonstration as was there witnessed is an evident token of the rapid advance total abstinence is making on every hand. Such an expression must have a beneficial effect upon the general public. It is a matter for much thankfulness that many thousands of drink-slaves have been set free, and many hundreds, if not thousands, of Christians have adopted total abstinence as an example to others, and as an obligation they owe to their neighbour in carrying out the commands of God towards those around them.

Whatever mistakes may be seen in the glorious movement that has been sweeping over our land during the last few years, the most prejudiced person must acknowledge the good that has accrued to thousands of homes by the aid of the temperance pledge and the "little bit of blue;" nay, more, by the glorious Gospel of our Lord Jesus Christ, which has been the basis of the greater part of the temperance work of late.

The addresses delivered by prominent advocates of the movement were enthusiastic, and well appreciated. The singing of the choirs, as well as the general behaviour, were all that could be desired. Much credit is due to Mr. Frederick Smith, Secretary of the Band of Hope Union, for the admirable manner in which he performed his arduous task.

MILDMAY MISSION TO THE JEWS.

OF all the blessed meetings recently held at Mildmay, that of Thursday, July 5, was one of the most interesting. It was the annual tea and Gospel meeting of the above Mission, now seven years and one month old. The tea was arranged and superintended by the deaconesses and friends of the Mission, and was held in the large room, No. 4, on the basement, in which the happy seven o'clock conference morning prayer-meetings had been held. Tea was ordered for 350 Jews, including the night-school for children, and 50 Christian workers and friends—400 in all. It was feared by some that our number of Jews would fall short, it being in the middle of the week, when many could not leave their work. Early in the afternoon, however, we learnt that the Leman-street Station had been completely blocked by Jews and their children, crowding the booking-office and the stairs, and we had, including a few babies in arms, 460 Jews, Jewesses, and their children. All had a seat at tea, and all had enough. Much prayer had been offered for fine weather, and the Lord gave a lovely day. Grace was sung before and after tea, and it was wonderfully impressive to hear from Jewish lips,

> "We thank the Lord for this our food,
> But more because of Jesu's blood."

From seven to eight o'clock a meeting was held in the grounds. Mr. Wilkinson opened the meeting by reading in Hebrew the 1st and 2nd Psalms, and preached Christ from them. Mr. Adler also gave a brief Gospel address in German. The children of the night-school recited portions of Scripture from both Old and New Testaments, and these recitations were interspersed with prayers in English and in German, offered by friends who were present.

We have to thank the Lord that all reached home in safety. Will friends of Israel pray that the Lord may bless this meeting to the conversion of many souls?

PALESTINE: EXCLUSION OF MOSES AND AARON FROM THE PROMISED LAND, is a sermon in pamphlet form by Rev. G. F. Braine, and is published simply with a hope of calling the attention of God's people to what is now going on in Palestine in connection with Mr. Friedlaender's work. *Nisbet & Co., Berner's-street, W.* Sixpence.

"TOGETHER."

NO. II.

"Our Lord Jesus Christ, who died for us, that whether we wake or sleep, we *should live together*, with Him."

"TOGETHER!" How this hallows Christian friendship!
"Together" we shall with our Lord abide;
"Together" we shall gaze upon his beauty,
And in his likeness shall be satisfied.

"Together!" Oh the restfulness of thinking
That parting then for us shall be unknown!
No cold, dull pain, with dreading that the morrow
May find some loved one from our presence flown.

"Together" we shall meet those friends who left us,
For whom we sorrowed in the days gone by;
How hand will then clasp hand! what words be
What light illumine every joyous eye! [spoken!

"Together" we shall live with them for ever,
Our Lord Himself the centre of our band: [fort
Could any thought bring morning hearts more com-
Than this "together" of the heavenly land?

Together, then, oh! let us thank our Saviour,
That He doth whisper it to hearts deprest,
And ask for grace to realise its fulness
Whilst yet we linger in this world's unrest.

CHARLOTTE MURRAY.

GENOA HARBOUR MISSION.

THE tenth report of the Genoa Harbour Mission, which is fourteen years old, was lately issued by its founder and director, the Rev. D. Miller, giving an outline of the work done during the previous twelve months. The Italian Colporteur's visits to ships were 2567, and the approximate number of emigrants to whom he offered the Scriptures was 28,635, besides a very large number of seamen, boatmen, labourers, and passengers, impossible to estimate with any precision. The English missionary's figures are given thus:—Meetings on board, 171, meetings on shore, 41, attendances, 5213; visits to ships, 2292, and to sailors in hospitals, 45. These figures would have been much greater but for the unusually boisterous weather we had last winter and spring, which often prevented officers and men leaving their ships to attend meetings, and interfered not a little with Mr. Jones' going about the harbour to visit them. Owing to the same cause there was a diminution in the donations from our seafaring friends, and this, along with some extra unavoidable expenditure, explains why we have our balance on the wrong side. I hope kind friends will be found to help us in clearing off our debt of about £60 and in prosecuting the good work.

The responsibilities of those who have charge of this important Mission increase with the rapid development of trade at this port since the opening of the St. Gothard railway; and now that the Anglo-Italian treaty of commerce has been signed, we may expect a further extension of trade, and consequently far more British tonnage to Genoa than we have yet had.

The diaries of our Italian and English Evangelists, of which Mr. Miller gives a few extracts in his report, are extremely interesting. While telling of drawbacks and disappointments, they also show abundant evidence that the Spirit has made the Word, printed and preached, powerful in some cases to conviction and conversion, and in many others to impressions which God grant may prove lasting. While the salvation of souls is the great aim and effort of this Mission, the much-needed reformation of sailors from intemperance has also had attention, and the weekly meeting for this object has borne a large amount of fruit. Mr. Miller recently commenced to preach regularly on Sunday evenings on board the *Bethel*—an additional boon to our seafaring visitors, and an undoubted means of strengthening the hands of Mr. Jones in his daily labours.

July 9. J. R. YOUNG.

FROM NATAL TO UPPER ZAMBESI.

TWELVE months ago, a young man of the name of Frederick S. Arnot, left the shores of Great Britain, *en route* for Africa, as a missionary. On the way, and since his arrival there, he has written a series of letters, which are published in book form and carefully arranged. It appears from the introduction that "he was early brought to the knowledge of the Lord under the influence of godly parents, and frequently expressed a wish that he might go to Africa at some future time as a missionary to the heathen, and that desire never ceased and never altered. By his family at the first it was thought to be but a boyish fancy that would soon pass away, but as he grew in years the desire grew in intensity till it became the fixed purpose of his life."

Writing from Maritzburg, he says:—

"There has been an open ear among the Lord's people, and an old Episcopalian church has been taken for Gospel meetings, which begin next Lord's-day; and what with learning Kaffir, and visiting a few sick folk with my medicine, my time has been very much taken up.

"I am just beginning to realise that his promises are not mere words, written for the instruction of our minds, or merely for repeating with our lips, but certainties to go by, and the assurance of one of them is better than the presence of an army.

From Potchefstroom, *Dec.* 28, he writes:—

"The journey from Maritzburg to this place has occupied thirty-four days; though long it was pleasant. I found such a refreshing budget of letters awaiting me. I walked ten miles in the burning sun in advance of the waggons. I have come thus far, I do trust, in obedience to the call of the Lord. I left Maritzburg not lightly—it cost me much.

"My desire was to get among the Sechuana speaking people, as both in custom and language they much resemble those tribes in the interior, in fact their language is almost identical.

"I thought of Shoshong in Bamangwato, and accordingly shaped my course in that direction, but at the same time I was, and am, willing to take up the work wherever the door seemed opened by the Lord. I arrived in Potchefstroom on the 23rd, and pitched my little tent in the Market Square, with the intention of remaining there until the Lord made the next step plain. I got some information about Bamangwato from several who had been there and knew the country well."

He then goes on to Kirkdrop, Limpofo, and Shoshong, staying at the latter place from March 18 to June 8. His letters are full of interesting details of his doings at this place as well as descriptions of the country. On the eve of starting for Zambesi he writes:—

"I earnestly desire the prayers of all God's people, that my going may be in the power of the Gospel of Christ. My heart fills as I think of this country, of the long, long time it has waited for the Gospel which was '*for all people*,' of its great need of that Gospel, and withal of the willingness of the people to listen to it. I have now learned enough of the Sechuana language to enable me to get on comfortably. So long as I can tell my own story in Sechuana, I can always get an interpreter to translate my words into the different Zambesi dialects.

"If the Lord does not give me a fellow-labourer from my own country, He may be pleased to give me a Christian native willing to remain and travel with me as a fellow-witness to the power of the Gospel. I rejoice to think that it is not mine to choose my lot, but it is mine to follow with a willing heart, and for this God giveth 'more grace,' which is in *all cases* sufficient."

Mr. Arnot at length arrives at Shesheke, having journeyed amid many difficulties and dangers. On October 30 he started for Lea-lui. He writes kindly of those who had afforded him any information on the way, and says:—"I am sure you cannot but recognise with me the hand of God in ordering all things." A gentleman, the name of Mr. Westbeech, writes him to say he had made arrangements with the king, who sent boats and men for his conveyance. The letters of this young servant of Christ manifest a spirit of humility and dependence on God with thankfulness, which are in themselves earnests of future usefulness if grace only keeps him where God designs he should be. We commend him to the prayers of our readers.

The little book we refer to is published by Mr. J. E. Hawkins, 36, Baker-street, London, W., price 4d.

RICHARD WEAVER IN SWANSEA.

OUR brother, Richard Weaver, has continued his labours in this town and God has given great success. He came here a total stranger to all, having never visited Swansea before, but as he said playfully in his opening services, "you will love me better before I leave you." So it has come true, for hundreds will remember him here and thank God for him as long as they live. To say that he has had good meetings gives no adequate idea of the thrilling power with which he has stirred the multitudes now to smiles, then to tears, and anon to hearty shouts of "Amen," "Glory," and "Praise the Lord." Not a night has passed without many going into the inquiry-room to be dealt with by the workers, in fact at no Mission held in Swansea has there ever been anything like the number of anxious souls as this Mission has produced.

Our brother has laboured hard, preaching three times each Sunday, and often twice a day during the week. He has also spoken at the Gospel Temperance meetings (for he wears the blue ribbon), and given an address in the beautiful home of a Christian gentleman, who had gathered between sixty and seventy of the rich and poor from his village to hear "plain, honest Richard," tell the story of free grace and dying love. At the close Mr. Weaver said: "I must be as faithful here as in any other place; those who are unsaved and desire our prayers hold up your hands." Hands were held up, prayer was offered, and seekers pointed to Jesus. As conducing to his usefulness, I notice his prayerfulness and his faith—he pleads for souls and believes for souls; in the directness of his appeals he is "not ashamed of the Gospel of Christ.' Heaven and hell are to him intense realities. Jesus is an ever-present Saviour. To these are added strong common sense, ready wit, and a marvellous experience of the ways of God with men. He goes from here to Bleananon. May God use him more and more.

July 12. OSCAR T. SNELLING.

TRACT DISTRIBUTION.—Mr. T. R. Fothergill wishes to recommend the illustrated tracts supplied by the Religious Tract Society, or by Messrs. Spittler, No. 4, Stapfelberg, Basel, or at the Depôt Central, No. 4, Place Théâtre Français, Paris. He says, "The cards I get from the Drummond Tract Depôt, Stirling, who are most liberal in the supply they send, as they pay all postage, and charge only 5d. the packet of 50 beautifully executed coloured text cards. I may add that the porters and *employés* at the railway stations, as well as the soldiers and sailors, are most ready to receive Gospels or tracts, and always behave politely to the giver."

HOLIDAY WORKERS IN FRANCE.—A Christian lady writes thus from Dunkirk to a friend:—"If you meet with any idle ladies in England, do tell them there is lots to be done here, which no one attempts. A fine hall all ready for anyone to have Mothers' Meetings, Girls' Sewing Classes, &c.; barracks full of soldiers ready to receive tracts, and hundreds of sailors at this large sea-port, where fifty-four vessels (from Bombay alone) came in this month! There is an English chaplain here, besides a French pastor, whose wife is English, and these gladly welcome Christian workers. The communication with London is easy and cheap (ten shillings), by steamers bi-weekly."

THE SCRIPTURE READERS' SOCIETY FOR IRELAND.

THE annual report of this excellent society has just been issued. In this interesting statement the committee thank God for the large measure of success which He has graciously granted during a year of great trouble and disquietude. Old friends have most liberally stood by them, and many new subscribers from England, Scotland, America, and the Continent have aided its funds, believing that the only remedy for Ireland's woes is through the diffusion of the Word of God amongst the masses.

Thus encouraged in the past, the Society will, with God's help, continue to carry on the great and glorious work which the Lord in his own good pleasure has been pleased to own for upwards of sixty years; and it is most gratifying to the Committee to know that, in the districts where their agents are located, and reading the Word of God from house to house, crime and awessness, with all their attending evils, are on the decrease, and that there are hopes of better days for this ignorant and poverty-stricken country. The opening up is reported of many new districts where there are signs of increased desire and willingness to hear the Word of God read and expounded; and the Committee appeal to friends to enable them by increased support to respond promptly to this call, and give them the means to send forth more labourers. During the past year it has been laid on the heart of many of the Lord's servants, that the Society should send some of their most experienced Readers to itinerate through various districts of Ireland much in need of such help, and unable from many causes to contribute towards the support of permanent agents. In many places thus visited by these faithful agents much good has been accomplished, as these missions have been made a subject of special and earnest prayer, and the Committee still looks to God to bless his own work.

Amongst the places visited may be mentioned the counties of Meath, Westmeath, Kerry, Galway, and the blood-stained districts of Maamtrasna and Lough Mask. From the two last-named places some of their agents have just returned with the cheerful and encouraging report that in no single instance did they meet with an unkind word from any of the poor people in the Maamtrasna and Lough Mask districts. In nearly all the cabins visited they were permitted to read God's Word and to pray. On one occasion sixteen knelt in prayer in a wretched hovel in the Maamtrasna district. Surely the Lord's hand is in this work, and it only needs the Spirit of Christ working by love to bring home "the word which maketh wise unto salvation" to these poor people, who are sunk in superstition and ignorance as deep as the heathen who know not God. An effectual door is opening in many new districts by means of the circulation of God's Word at the hands of the society's readers, who are periodically supplied with packages of Bibles, Testaments, and portions which find a ready acceptance amongst the people.

The total income of the Society for the past year amounts to £3631 7s. 8d., including balance carried forward from the previous year, thus leaving a balance in hand for current expenses of £317 10s. 5d. The Committee commend this deeply important work to all who have a zeal for the glory of the Lord, and have the welfare of Ireland at heart, seeking their continued kind co-operation to enable the committee still to "go forward," and their earnest prayer that an abundant blessing may descend upon the labours of the society. Captain Kearney White, 27, Lower Pembroke-street, is the Secretary.

Notes and Comments.

READERS of Livingstone and Stanley's famous travels in Central Africa, and similar works, will be interested in the news just received of the death of King M'tesa, Sovereign of Uganda, to whom such frequent reference has been made.

Referring to ministers, and also to all who attempt to teach others the knowledge of Christ, the following advice, given by the Rev. Dr. Samuel Wilson, of Alleghany Theological Seminary, to the students is eminently worthy of consideration:—

"Young gentlemen, study Hebrew roots, pore over Greek verbs, read Latin, and, if you have time and desire, translate ancient hieroglyphics; but I charge you, when you go into the pulpit to preach the Gospel, to use the plain Anglo-Saxon."

We cannot be too plain and simple in our method of presenting the Gospel, and should carefully guard against making it of no effect by mere wisdom of words. Great show of learning and rhetorical display will only weaken the force of the means employed for reaching the heart and conscience.

The following words by Dr. Samuel Green, of the Religious Tract Society, will commend themselves to the leaders of Bible-classes as well worthy of consideration:—

"The deepest and most lasting of all religious impressions, as we believe, is that which comes by accurate and comprehensive knowledge of divine truth. To this, therefore, we must bend all our efforts. Hence, we do not call that a Bible-class in which the teacher employs all his strength in reiterated appeals to the feelings, satisfied if he can touch, or appear to touch, the heart. The hour so spent is often an hour of excitement, but little comes of it, and the constant stream of pathetic exhortation by and by loses all its power. There are Bible-classes, so called, which are rather singing-meetings, prayer-meetings, seasons for exhortation, for anything but solid instruction. The young people may like these best for the time; excitement and sensation have their charms, but, nevertheless, a great opportunity has been lost. Connect prayer and praise with the Bible-class by all means—nay, never meet without these exercises of devotion, but remember that if, as has been said, the Bible-class is not a congregation, so its choir is not a pulpit, and its leader is not there to preach."

Members of such classes as well as leaders do well to ponder these words, for sometimes the latter find their efforts checked by indisposition on the part of some to give "earnest heed" to the subjects introduced, thoroughly Scriptural and important as they may be. Dr. Whyte, of Edinburgh, recently gave a testitimony on this matter. He says:—

"Hard work and exact study will not always tend to fill up the ranks of a class. At the same time, and when speaking on this subject, I must, on the other hand, bear my own testimony, and give the contribution of my own experience. And my experience, over a good many years now, is this, that the harder I have made myself work for my Bible-classes, and the harder I have made them work for me, the more my classes have filled up, and that not only from the young men and women of my own congregation, but from those of other congregations—and even other denominations in this city."

Two distinguished men connected with the Evangelical section of the Church of England have died very recently: Dr. Boyd, Dean of Exeter, and Dr. Baylee, vicar of Shapscombe, Gloucester. Both were educated at Trinity College, Dublin, and are well known as authors of various theological works and as champions of Protestant truth. Dr. Baylee was for many years Principal of St. Aidan's College, Birkenhead.

The present year being the jubilee of the Oxford Tract Movement, it has been resolved to open, in connection with the Church Congress at Reading, an exhibition of autographs, books, portraits, &c., commemorative of those who were associated in any way with it. The famous "Tracts for the Times" were started in 1833. The results of the movement have been too disastrous to the cause of truth, we should think, to make any commemoration of it desirable, save in the eyes of those who favour its spirit. Tractarianism has served to weaken in every way the influence of Protestantism and spiritual religion in the land, and its influence during the fifty years of its history calls for nothing but warning and earnest deprecation as to any revival of its work.

The Romish Church has made such great strides in America of late years that it is no longer to be regarded as a missionary organisation, but is to assume a national and canonical position and status. The American Archbishops, it appears, are summoned to Rome for consultation, and to arrange for holding an American Plenary Council, having for its object the organising of plans for securing the unity and consolidation of the various dioceses. The effects of this when secured cannot be other than to invest Popery with greater power and influence in the land. *The Catholic Standard* speaks of the diversity of sentiment and modes of action to which the present missionary system of working gives rise, as very injurious to the interests of the Holy See, and says that the need of more compact organisation has become so obvious as to be universally conceded and desired. "Unity is strength" in relation to error as well as truth; it is to be regretted that too often the advocates of the former are quicker to discern the fact and to profit by its adoption than the friends of the latter.

The Southerners in America seem very slow to arrive at a correct idea as to what human brotherhood really is. The Richmond *State* has just had the following utterances on the relations to be maintained with the coloured part of the population:—

"Here in Virginia we have never, and never will, place the white race on the same level with the negro, save in matters of common humanity. Socially and politically we do not admit his equality, but insist upon his inferiority and the superiority of the white race. We do not hate him, nor have we any prejudice against him. We only demand that he shall keep his place and not intrude where he does not belong; that he remain where nature intends him to remain, and fulfil the purposes of his creation. This is all, and this is the logic of the situation: that the North must recognise and govern itself by it if it would have peace between the two sections of our common country. It must leave us alone, to determine for ourselves the solution of the negro question, or that question will assume very threatening proportions, and may be the cause of more trouble in the future than it has been in the past."

It is gratifying to know that such institutions for raising the mental and moral status of the negro race as the Miller Manual Labour Schools at Batesville, Virginia, the Normal Schools at Hampton, and notably the Fisk University at Nashville, are prospering abundantly and proving eminently successful in elevating the coloured people above the low standard of social and educational life to which slavery had reduced them. Competent judges who report progress on the matter speak of the results of such efforts as widely manifest, and state that everywhere in the South proofs are to be found of the advance among them of principles and habits of industry, self-reliance, and moral virtue.

On the occasion of the National French Fête, 60,000 *affiches* (tracts) bills, large enough to be stuck up on walls, were freely circulated, and 25,000 more are being disseminated. On each was a suitable picture, and stirring words bringing a clear ringing Gospel to bear on the topics of present public interest. So far as was observed in Paris, they were taken eagerly, and immediately read by the right parties, workingmen. They are the newest issue from the Dépot Central, 4, Place du Théâtre Français, and constitute a fresh and acceptable mode of evangelising the people.

The petitions that have been sent to the House of Commons this session from Maidstone show that there is a strong feeling in that town, as well as in other "subjected districts," against the abominable system of State-regulated vice. Notwithstanding that a petition bearing 1500 names was presented a short time since, a further petition has been sent within the past few days, including among its signatories clergymen and ministers of various denominations in that town, and leading merchants and tradesmen of both political parties. The petition ends with the prayer, "that any further legislation on the subject of the social evil may proceed upon the principle that vice should be suppressed, and not regulated." The audacious and oft-repeated statement made in Parliament that the respectable inhabitants of the districts where the vice-regulating laws operate are favourable to their continuance is not borne out by the facts.

Some time ago we intimated that it was proposed and purposed to erect new premises which are essential for the accommodation of the highly-useful and successful Camden and Kentish Town branch of the Y.M.C.A., hitherto carrying on operations at Iona Rooms. This branch has existed for many years, and has pursued its efforts for the moral and spiritual welfare of young men with remarkable blessing and success. Upon the secretary of every such institution very much of its power and usefulness must always depend; and Mr. T. Smith, who fills this office at Camden-town, has proved himself eminently qualified for his important post. We are, therefore, delighted to know that while, by the aid of local residents and employers and the efforts of its members, the Association at Camden Town has hitherto met its annual working expenses, the liberality of others has justified the immediate commencement of new premises.

The lease of an eligible site in the Camden-road has been secured, and the building, with fittings, furniture, &c., is estimated to cost £3,500. Towards this amount £1,000 has been already contributed, of which George Williams, Esq, the Right. Hon. W. H. Smith, M.P., and an anonymous friend stand for £250 each, and a like sum has been collected and contributed by the Committee. The foundation-stone is to be laid early in August, and the building operations will proceed without delay. We trust that as it advances fresh subscriptions will flow in, that when it is completed there may be no debt. Considering the increasing importance of these suburban branches, as young men so generally live outside the city, there is abundant reason why all who are interested in young men, whether as sons or assistants, should strenuously support the Y.M.C.A.

The sanctification of the body, and the consecration of all its members, to the service of Christ, is a subject much overlooked. The following extract from the *Bombay Guardian* contains truth many need to be confronted with :—

"Few, indeed, are the churches in Christendom so free from the curse of strong drink, wine, beer, tobacco, opium, indulgence of the mere pleasure of the palate, the animalism and carnality of the sexes participating in the dance, and the vain ornamentation of the person, as to need no enforcement of this Apostolic command, 'Glorify God in your body' (1 Cor. vi. 20). Many a professed Christian is polite enough to ask his fellow passenger in a coach, before he lights his cigar, whether the smoke is offensive, who has never yet asked the Holy Spirit dwelling within him whether He is not disgusted with such a defilement of his temple."

The habit of smoking needs to be dealt with more firmly than it has hitherto been. We cannot but think every temperance pledge should embrace abstinence from, and opposition to, this practice, as well as that of drinking intoxicating liquors. It certainly is one of the most pernicious habits the young can cultivate, and its increasing prevalence calls for earnest action in reference to its overthrow. Christian men, on the ground of example and consideration of others, as well as the glory of God, should surely examine carefully their duty in relation to it.

The returns for last May show that there are upwards of 11,000 abstainers in the British Army in India. It is admitted that the abstaining men are better soldiers than their drinking comrades: they are not so frequently in hospital, they are not so often in the guard-room, and they are always ready when they are wanted for duty.

The following incident, taken from *The Friend of Missions* for the current month, points its own moral. It is passing strange that any Christian mind can be in doubt as to the position each and all should take in reference to a traffic condemned alike by God and man.

"A native missionary doctor was one day preaching to a crowd of passengers on a Chinese river-boat. Almost all were interested; some were touched, till a man asked angrily, 'We are to think that the missionaries are our very good friends, are we?' 'Indeed they are,' said the doctor; 'they have come thousands of miles on purpose to benefit us, and to tell us that Christ died for sinners.' '*And to bring us the opium!*' said the man with intense scorn; '*and to bring us the opium!*' The company of interested listeners slunk away like men ashamed of themselves, and the English missionary sitting by was silenced through his country's sin."

It is satisfactory to know that all possible means are being employed by Government to prevent the epidemic raging in Egypt entering our own land. The Local Government Board have issued regulations which appear to be as complete as modern science and past experience can make them. The appointment of Surgeon-General Hunter to superintend the precautions adopted to prevent the spread of the disease in Egypt is also a cause for congratulation. Much, humanly speaking, depends upon attention being paid to the sanitary condition of our crowded courts and alleys. The value of cleanliness cannot be over-estimated in its bearing upon the prevention of disease. As Professor Humphry, M.D., said on Thursday last: "The best precaution to take was for every country of Europe, every town, and every individual, to see to it that their houses were set in order."

While, however, all is done that can be in the adoption of human means, it must be borne in mind that our hope in all times of danger is in God. Prayer is the great power after all, and there is much just now calling us to its exercise on our own and others' behalf. It is pitiable to think of the state of our fellow-creatures who are shut up in plague-stricken districts like Damietta, forbidden to escape; and even if free from cholera, famishing for lack of food, and filled with dread. Be it ours to plead for them with God, as well as to praise Him for our own preservation, and to ask for our own nation to be still preserved.

In a speech the other day, delivered at an Anti-Slavery meeting held at Ilford, Mr. Arthur Pease, M.P., said :—

"It was supposed by some that slavery was abolished, but that was far from being the fact. There was still a very large exportation from the East Coast of Africa, and there was a great deal of slavery on the Continent of Africa itself. Another field of slavery was Brazil, and the President of the Anti-Slavery Society, with some colleagues, was working in order to redeem the country from the taint of slavery. Slavery existed, too, in Egypt, the slaves being used in the household. The Anti-Slavery Society hoped that the position of England in that country was such that her influence could be used to do away with all slavery there. The society had been cordially supported by Lord Granville, and they had the entire sympathy of Lord Dufferin. Arrangements had been made for Mr. Baker to go to the Soudan to represent the Government in that portion of Egypt."

The proposed withdrawal of the Irish Sunday Closing Bill has produced a wide-spread feeling of disappointment and vexation throughout Ireland. This was clearly shown by the large and influential deputation which waited upon Earl Spencer last week, to induce his action on behalf of a reconsideration of the question. All friends of Temperance will share the deep regret occasioned by this postponement of a reform, upon the desirableness of which a remarkable degree of unanimity in public sentiment and desire had been obtained. It is a most gratifying fact that such a measure should be so regarded as that its delay is a source of so much concern to the Irish people, and their representatives.

The recent visit of the Earl of Shaftesbury to Manchester calls for special note in our columns. It is not often given to men to live to see the fruit of their labours as it is given to his Lordship, who can recall the struggles of more than half a century in the cause of philanthropy and social progress. Manchester was the scene of some of his earliest endeavours, and the many thousands of operatives engaged in that busy centre of manufacture owe a large debt of gratitude to the noble Earl for his devotion to their interests at a time when but few could be found to take up their cause. The enthusiastic reception given to him by the populace, and the manifest results of his work in the vastly improved condition of the class he has striven to benefit, were gratifying in the highest degree.

His Lordship's addresses to the operatives in the Free Trade Hall, to the railway company's men, and to the children of various schools and refuges in Manchester, were of a specially interesting and important character; they breathe the spirit of purest Christianity and noblest patriotism, and should be read by all who are concerned for the social and moral welfare of our land. The Earl is sometimes spoken of as taking a too pessimistic view of things as they are. But his words on this occasion indicate that this is not a fair charge. With a cheerfulness of heart begotten of true faith he said :

"Though there was an enormous amount of infidelity, scepticism, inroads on the Christian faith, organised efforts to deprive people of their only hope and to introduce the kingdom of Satan to the subversion of the kingdom of God, there never was a time in the history of England, and he believed in the history of the world, when there was so much determination to advance the kingdom of Christ, so much respect for the human race, so much desire to look upon the very poorest sort and lift them from their misery solely and simply upon the ground that they were created by the same God and destined to the same immortality, as there was now."

It is with a degree of sadness we read the frequent references in the course of the proceedings to Lord Shaftesbury's age and nearing removal from us. His own and the Mayor's allusions to this were very touching and solemn. Hundreds of thousands of hearts still breathe the prayer that a life so valuable may be spared yet longer, and that ever increasing blessing and blessedness may attend its advance. It is said of servants of God, and we see in this case a proof of it, "They shall still bring forth fruit in old age; they shall be fat and flourishing."

Rev. Jacob Freshman, the missionary referred to in our columns last week as having undertaken to labour among his Jewish brethren in New York, writes us to say that he expects two Jewish missionaries will return to labour with him in the work of bringing the Gospel to the Jews. We bespeak the prayers of Christians on behalf of these, as well as practical fellowship in the establishment of an aggressive effort in the direction Mr. Freshman proposes.

Very much is said about the destitution and vice which abound in East London, and doubtless it would be hard to exaggerate the facts of the case. But it seems that South London bids fair to rival the East in the sad social and moral condition of large masses of its population. The Archbishop of Canterbury, presiding the other day at the fifth annual meeting of the Rochester Diocesan Society, dwelt much upon the needs of the wide-spreading districts of the southern part of the Metropolis, and said that he had himself been round the houses of many of the poor, and he found that the difficulties in the way of their evangelisation were terribly increased by their social condition.

"He had found whole families at work in making match-boxes, working assiduously in wretched homes, payment being at the rate of 2½d. for a gross of boxes, and the workers had to supply their own paste in the making of these 144 boxes for 2½d. There was not much civilisation in work like that, nor in the making of an ulster for 4d., or the making of a suit of boys' clothes for 3d. He hoped earnestly for some amelioration of those social difficulties, for which, it must be remembered, employers were not to blame. These people were not to be regarded so much as lost sheep as sheep who were pushed from the door, and the work of evangelising them was a duty which could not be overlooked."

The resolution moved at the same meeting by Mr. Francis Peek calls for the earnest attention not only of those belonging to the Church he represented, but of all Christian communities and individuals connected with the Southern district. It was to this effect :—

"That the enormous increase in the population of South London, as shown by the census returns of 1881, demands the most serious attention of all persons, whether clergy or laity, who feel the responsibility of supplying the means of grace for those who are unable to provide for their own spiritual wants."

GIVING UP EVERYTHING.

AN INCIDENT AT THE FLORENCE NIGHT MISSION, NEW YORK.

QUITE a number of the girls from the street came into this Mission, and one evening when Rev. Dr. Mingins spoke to the young women who were assembled there of the dreadful end that awaited them, a beautiful girl of nineteen, who had hitherto shown no emotion whatever, became deeply convicted of her sins. She went out and wandered round the streets and dance-halls till Sunday evening, when she came back, and brought a young girl with her. This last one mentioned was sixteen years old the day this article was written. As she sat in the meeting she became seriously awakened about her soul, and after the meeting she asked Mr. Allen and others present to remain and pray with her. Oh, how she did pray and agonise! It seemed as though her heart would break. Mr. Allen said, "Now, will you give up everything?" "I thought," said she, "it would be so easy to get forgiven, but it is so hard, oh, so very hard."

There were quite a number of girls from the street in the room, who had been attracted by the scene, and were looking on with apparent sympathy on this one of their number who was in such distress about her sins. There was not a dry eye among them. At last, long after midnight, she said, "I will give up everything," and as she had reached this determination such a blessing poured into her soul she could scarcely find words to tell it. She arose from her knees and threw her arms around the necks of those poor Magdalenes who were looking on, and said repeatedly, "Oh, blessed Jesus, my sins are all forgiven; I am so happy."

The history of this girl is briefly this. She had come from home to New York with a pretext which entirely deceived her parents, and had dated her letters home from a hotel where she said she was employed. She had made the acquaintance of a smart thief who was going to meet her in Mat Grace's saloon on Sunday evening, and take her on a shop-lifting trip up through the Eastern States. She was met in this very saloon by the other girl and brought to the Florence Night Mission. The next morning after she was converted she wrote to her father, who lives in a neighbouring State. "Oh, my dear, darling father and mother," said she, "Jesus has saved me, and I am so happy. Dear father, I have been so sinful and wicked in not obeying you, and now the dear Saviour has forgiven all my sins, and has saved me and blessed me so, won't you forgive me and come and take me home? If you will I'll be a good, loving girl. I am at a dear, good place: I am at a Mission where they have the picture of a dear little girl on the wall called Florence, and the Mission is named after her. Now, dear father, I have never been baptized, but now, as I am a Christian, I want to be, and I want to be christened Florence."

The following evening this young girl was playing at the organ during the services. A gentleman came in, and she immediately sprang up and throwing her arms around his neck said, "Oh, my dear, darling father, I am so glad to see you." It was a sight not soon to be forgotten, and the girls present broke down and left the room crying as if their hearts would break. This is one of the scenes happening at this Mission almost daily, and its fruits are being shown constantly by others coming in and asking what they must do to be saved.—*The Perpetual Revival.*

CHURCH PAROCHIAL MISSION SOCIETY.—A Mission will be held at Westbourne Hall, Westbourne-grove, W., conducted by Mr. W. Spencer Walton and others, commencing on Monday, July 2. Afternoon meetings for consecration on Tuesday, July 3, and each succeeding afternoon at 3 o'clock, excepting Wednesdays and Saturdays, when there will be Children's Services at 4.30 o'clock. Gospel addresses each evening at 8 o'clock, and on Sunday at 7 o'clock.

CONTINENTAL NOTES.

FRANCE.

THE missionary boat, which last year visited many parts of the coast, under the direction of the Rev. W. Gibson, is making another voyage during this month. In August it will be at the service of the McAll work.

A new paper, called the *Bonne Nouvelle*, has just appeared in connexion with Mr. Gibson's many good works.

A short time ago, an International Congress, for the protection and education of abandoned and criminal children, was held at the Trocadéro, Paris. The soul of this Congress was M. Georges Bonjean, who is a son of the President Bonjean, who was massacred by the Commune at the same time as the Archbishop of Paris, Monseigneur Darboy. He has two brothers, who are equally devoted to the philanthropic work they have undertaken. In the last letter which their father wrote to them before his death, he said, "Never seek to be revenged on my murderers." His sons have, indeed, taken a noble vengeance! In presence of the physical and moral misery left by the Commune in the most populous quarters of Paris, the three brothers conceived the idea of receiving and helping the neglected children of those who had probably applauded or taken part in the assassination of their father, and have organised a work of education and moral training, the most considerable that has ever been made in Paris by private enterprise.

GERMANY.

On Midsummer Day a very bright and happy day was spent at Weiszensee, near Berlin, in dedicating a house to rescue work. The work was begun in 1878, and has gone on increasing since then, so that a new and enlarged house became a necessity. Thus a helping hand is held out to the fallen, and many have been restored to respectability, and more have been brought back to the Father's love and care.

SCIENCE AND FAITH.

M. de Quatrefages, one of the first *savants* of our day, who has spent his life in the study of anthropology and zoology, the natural science considered most opposed to religion and faith, has recently written an article in the "Magasin Pittoresque," in which he shows that the study of the natural sciences does not tend to remove religious ideas. "On the contrary, it is," he says, "rare that the student does not meet with a crowd of concatenations and general facts which must lead to the thought of a Lawgiver and of a Creator." He also quotes as follows from Lamarck, the most decided precursor of Darwin:—"It has been thought that nature was God. Strange that the watch should be confounded with the watchmaker, the work with its author! Assuredly this idea is inconsistent. Nature is only a sort of intermediary between God and the physical universe for the execution of the Divine will."

BLACKPOOL.—Messrs. Weaver and Wharton are holding services daily on the sands at this place, with tokens of blessing. They would be glad of the fellowship of the Lord's people in the circulation of the Scriptures among the crowds of visitors. Letters may be addressed to the care of Y.M.C.A., Church-street, Blackpool.

THE BLUE RIBBON IN SOUTH AFRICA.—A meeting was held in the Temperance Hall, Harrismith, South Africa, in May last, to inaugurate a blue-ribbon movement, the motto of which is to help all existing Temperance organisations:—"With malice towards none, and with charity toward all." Various speakers spoke warmly on the subject, expressing the hope that many thousands would adopt the badge who were already abstainers, and that the various Temperance agencies would joyfully work together in seeking to rescue the slaves of drink, especially by the means the Gospel Temperance movement had used—viz., the preaching of the Gospel as well as the advocacy of total abstinence. At the conclusion of the meeting a number donned the ribbon and arranged to hold fortnightly meetings.

MR. DALE ON M. RENAN.

THE *Congregationalist* contains a valuable paper by Mr. Dale, of Birmingham, on M. Renan's recently-published "Recollections of Childhood and Youth." While giving large credit to M. Renan's varied learning and great literary power, Dr. Dale shows, from his own autobiography that the eloquent Frenchman does not feel the sacredness of facts, and that as his own personal recollections are a romance, founded on fact, so his "Life of Jesus" is of the same character. "Even to himself," says Mr. Dale, "his own personal history is becoming a legend. He manipulates it for the purpose of expresing more perfectly his 'theory of the universe.' It is no wonder that he treated the life of Christ as legendary. But the original friends and disciples of Christ were disciplined to a severe and exact truthfulness. The awful greatness which they recognised in Christ would have made it sacrilege in them to foist imaginary incidents into his life, or consciously to modify the incidents which actually took place. They were witnesses to facts, not speculative philosophers. Their doctrines grew out of their facts, not their facts out of their doctrines. M. Renan would not stake a franc on the truthfulness of his story. He warns us that there is a poetical element in it, and that he has treated the facts freely. The disciples of Christ suffered martyrdom to confirm their testimony."

But not only is there in M. Renan's mind "an incapacity to recognise the severe obligations of truth," he is vain to a degree, effeminate, dainty, and conceited. Quoting one of his passages Mr. Dale says, "That is the most audacious piece of vanity I ever met with, either in books or in conversation with living men." And quoting M. Renan's assertion, "I am the only man of my time who has understood the characters of Jesus and of Francis of Assisi," Mr. Dale remarks, "About M. Renan's understanding of St. Francis I will say nothing; but consider the boundless presumption of the other claim. There are millions of men and women to whom Jesus Christ is the object of unfettered devotion. His words, his acts, are the subject of their incessant and most earnest meditation. They have in their hands the four Gospels, which are the principal documents on which M. Renan's own judgment is founded. Yet M. Renan is "the only man" of his time that has understood the character of our Lord! It does not strike one that he was qualified, by exceptional modesty and humility, for this exceptional clearness of perception."

M. Renan tells us that he "preferred from a very early age the society of girls to boys;" the latter did not like him, and called him "Mademoiselle." Whereupon Mr. Dale observes, "A womanly woman is charming; but manly women and womanly men are equally intolerable. M. Renan has remained Mademoiselle to the last." His Galilean Christ has the charm and tenderness and grace, the sweetness and joyousness, of a bright, affectionate girl; but had Jesus of Nazareth been the Jesus of M. Renan, no one could have dreamt (as his disciples said some supposed) that He might, perhaps, be John, the stern preacher of repentance, or Elijah, the grandest and most heroic figure in the line of Jewish prophets. We are much indebted to Mr. Dale for his able *exposé* of M. Renan's innate inability to be the historian of Jesus the Christ.

SURREY CHAPEL.—We are requested to state that a "Holiness Meeting" is held at Surrey Chapel, Blackfriars-road, every Saturday at 7.30, conducted by Rev. B. Senior. It has existed for three years, and was never better attended than at present. The evangelistic work at Surrey Chapel is also very encouraging. Souls are gathered in week by week.

EVANGELISATION IN FRANCE.—Miss Reeves, of Kenmare, Douglas, Cork, appeals for help for a French pastor in his work in Charente. There are many open doors for the Gospel, and Roman Catholics at a distance frequently send for him to come and preach to them. Rev. Canon Hayman, The Rectory, Douglas, Cork, will gratefully receive any contributions.

MR. PASCOE IN MEXICO.

IN his latest issue of *Mexico*, Mr. Pascoe writes as follows: — Loving helpers in England have provided ample means for all present needs of the Mission: thus enabling us to enlarge the place of our tent, stretch forth the curtains of our habitations, lengthen the cords and strengthen our stakes (Is. liv. 2), in both senses of the word, literally and spiritually.

The progress of the Gospel in many ways has been most encouraging. Our preaching services have been well attended, even crowded, and that too on ordinary occasions. During what is called "Holy Week," although I issued no notices, nor invitations, we were thronged. Several came from afar: one group of six females, four men and two boys, came from Las Llaves, and remained five days with us. On the Sunday, the day of the Lord's resurrection, we brake bread in memory of the salvation He wrought for us, and of the promise He gave to take us to be where He dwells in glory.

The continual and increasing eagerness of the people here to receive the glad tidings is very cheering.

The Word of God is making rapid inroads among our Catholic neighbours. In Ixtapan tracts and periodicals are distributed in the open streets, and are eagerly sought after; a few months ago not one would receive a tract, but scowls and threats met us on every hand.

No less than thirteen Catholics (three Indians and ten Mexicans) have come here during the past few weeks. Two of the Indians are now earnest converts; four of the Mexicans now read the Bible and attend our services with evident relish. Yesterday I was surprised and rejoiced to see five of the others attend the preaching, the first time in their lives. One of them, the head man, is a mason from Ixtapan. Until recently he was a staunch Catholic, and in their last religious feast he was wounded by a fellow Catholic in a drunken fight, taken to prison, thence to the hospital in the town of El Valle.

It is impossible not to rejoice in the prospect of being in labours more abundant for the Master; but equally impossible is it to ignore that the presence of our Gospel Mission, now firmly established here, will, at the beginning, provoke the wild fanaticism of the miners; so that we must expect troublous times along with increased opportunities for spreading the glad tidings of salvation.

Why do not Christian capitalists band together and employ their money in similar enterprises *on Christian principles*, with the object of extending God's kingdom on earth? No doubt many such capitalists do spend large sums in such schemes as railways, mines, commerce, &c., but only as a means of making money, and their capital goes to foment a sad amount of vice and ungodliness. Christian men join with worldly men in all such enterprises, but *their* influence for good is wholly swallowed up and destroyed. If such capitalists would unite, forming companies of Christ serving-men, what a revolution would soon be effected in the world? Only imagine a mine, or a railway carried on thus, every official employed being a sincere servant of God, all vice and ungodliness prohibited in all parts of the company's jurisdiction, preaching, schools, libraries, and other similar agencies actively used for the conversion and improvement of all employed! And it being clearly understood that the profits of the concern shall be devoted to the spread of the Gospel.

Surely God will bless such enterprises; and the evangelisation of the world be facilitated a hundred-fold. But as things are now, every new enterprise, in this land at least, means for us a new torrent of vice and ungodliness to be be met and stemmed.

MRS. EVERED POOLE has very recently written three series of charming little books, attractive in every way, and recording incidents that have come under her own observation. Those before us are entitled "Tempted and Tried," and "A Flower's sweet Message." They are interesting stories of conversion, and as good as they are attractive. They are published by *Messrs. Nisbett & Co.*, 21, *Berners-street, W.*, price 1s. per packet of six.

CAMPING OUT.

IT is a common saying that man made the town, but God made the country, and I suppose it is because the one is only artificial and the other is natural that the change from crowded town to open country gives a peculiar pleasure that they can never know who are glad sometimes to exchange rural quiet for city bustle, where the mind and eye may be interested by novelty and variety, but din and dust must stun and jade. Let those who have delightful memories of boyhood's holiday-glee, and still year by year enjoy a time of *recreation* away from suburban houses on heathery mountains or towering sea-cliffs, just imagine the ecstacy of nearly 200 young hearts leaving the centre of the great city for ten days' liberty and frolic by the glorious sea, which many of them had never seen, but had often tried to picture and measure in their minds by widening the old Thames or multiplying the familiar Serpentine.

A most kind friend of our boys, who through staying here with me occasionally is able to take an interest in many of them individually, generously undertook all the cost of the outing, and himself made one of the happy party which started on Saturday morning from Liverpool-street Station for Walton-on-the-Naze, where two large barns had been prepared for the boys' accommodation, with an abundance of clean straw and a warm rug to sleep in. How they bathed, paddled, played cricket, caught crabs, explored the country round, &c., I need not describe; but our general *ménage* may be of practical interest to some readers of THE CHRISTIAN.

The breakfast was generally milk from the farm, bread and butter; dinner consisted of meat, baked with potatoes under it, corned beef, cold, hard-boiled eggs, bread and cheese, with plenty of lettuce, spring onions, &c., given by folks around; and tea was supplemented with shrimps, contributed by the fishermen, watercress, &c. Each day's arrangements were, as far as possible, settled by rote amongst the boys. They rose at 6.30, breakfasted at 7.30, dined at 1, and had tea at 5. Not unnaturally our visit was rather dreaded at first by those who knew we were coming; but the inhabitants seemed to fall in love with our boys at first sight, and loaded them with kindness up till the last.

A dinner was given to them at one of the hotels by public subscription, with athletic sports, and a plentiful tea as a specific acknowledgment of their excellent conduct. The *employés* of the iron foundry made up several pounds for prizes to those who excelled in athletic competitions on another occasion and had gained the best characters in the institutions. The pier authorities gave them free admission during their stay; the proprietors and crews of the pleasure-yachts and the boatmen gave them trips on the sea; and nearly every tradesman's cart had several boys in it going for a ride on the business rounds, besides which the visitors and residents asked out little parties of the boys to dinner, tea, &c., day by day. In the local papers there was repeated testimony to the admirable behaviour of the boys, and the worthy vicar assured me that the unanimous voice of the town was that no boys could have behaved better.

Having trusted my boys out in the Metropolis for several hours every day, and once a week for a half-holiday, without any supervision, and without a single complaint in twelve months from neighbour, passer-by, or anyone else, I knew I could depend upon them; and I am glad to say, even under the excitement of such a holiday, they did not, in even a trifling matter, tarnish their reputation. When we left, the town turned out to bid us farewell *en masse*, and we had scores of invitations to come again next year. When we reached Southwark again the streets were full of our good neighbours, young and old, gathered to welcome us back with hearty cheers, and all delighted to see the bronzed faces of our sturdy lads.

The best remains to be told. Every evening our boys, after tea, gathered for a march, with the band at their head, through the town up to the cliffs, where we had a harmonium, round which they sat in a semi-circle on the grass. Hundreds stood round every night listening to the singing and the preaching of the Gospel with rapt attention. On the second Sunday evening it was computed that we had more than 2000 persons present throughout the service. The impression was so manifest, that for the last five nights we hired a public hall, to which we adjourned about 9 p.m., and held another service. We believe that in eternity we shall meet many who were saved at these services; and, indeed, we have heard of several who embraced Christ as a present, personal, and eternal Saviour.

Will you unite with us in thanksgiving for the mercies of a safe journey to and fro, fine weather, immunity from all accidents, unbounded kindness, the listening spirit of the people, and the souls saved during our happy sojourn at Walton-on-the-Naze? Will you pray for us in all our work amongst the needy and erring here, at Greenwich and Ramsgate—especially at this most anxious time of the year, when daily wants often sadly perplex us? J. W. C. FEGAN.

The Boys' Home, 95, Southwark-street, Southwark, S.E.

PROTESTANTS IN TUSCANY.

THE first and only existing Protestant church at Sienna, erected lately by Dr. Comandi, well known by his work of faith in Florence, which has for its centre the Industrial Home for Boys, was opened on the 24th of May for public worship. A house for the use of the daily schools, and as a dwelling for the pastor, is being erected on the same plot of ground.

The day of the opening, the church was full to overflowing; more than a third of the congregation was obliged to remain standing.

Dr. Comandi preached from, "Repent ye, and believe the Gospel" (Mark i. 15). He spoke briefly and with simplicity, but with the power of the Spirit, to a congregation almost entirely composed of Roman Catholics, who perhaps heard the Gospel for the first time. Signor Geymonat, Prof. of Theology in Florence, spoke on the same text and was listened to with much attention.

Since the opening of the church service has been held there by Dr. Comandi or Signor Luzzi. The crowded church and the eager attention of the hearers during these services show that when a resident pastor is appointed he will have a wide field ready for his labours, and that the words spoken so many hundreds of years ago in the isle of Patmos will, through the power of the Spirit, be warmly responded to, and many who are athirst, and scarcely know what their need is, will be able to rejoice in answering that call.

It is a remarkable fact that two movements which appeared at Sienna in the 16th century, the one evangelical, headed by Aonio Paleario, author of "Il Benefirgio della Morte di Cristo," a book which for its spirituality stands next to the inspired writings; the other Socinian, founded by the brothers Socini, both of which movements disappeared more than three centuries ago, have again risen side by side. For three days after the opening of the church a monument was inaugurated to the memory of the brothers Socini, showing us that where the work of the Lord begins there the evil one starts up to try and destroy it, but we know that a work begun in faith and for the glory of God will be blest by Him. K.A.

[A little tract has been published at Florence which gives a fuller account of Dr. Comandi's work, and may be had of Mdlle. A. de Weling, Beethovenstrasse 1, Bonn., on receipt of envelope, addres. ed and stamped.]

SECOND COMING PRAYER UNION.—This Union now numbers nearly four hundred, and has members in India, China, Africa, United States, Canada, Turkey, Russia, and almost all European countries. Rev. C. Melville Pym, Cherry Burton, Hull, is the Secretary.

THE SANDGATE SAMARITAN SANATORIUM.

IN this world of sin and sorrow, of penury and pain, it is pleasant to find so many who are wearing the mantle of the Good Samaritan. In that immortal story our Lord furnishes us with a high example of that neighbourly kindness which is one of the cardinal principles and outcomes of the Christian religion. The disciples of the Saviour are never following more closely in his benign footsteps than when they are raising up such as have been bowed down in body and in spirit, whether by the stress of circumstances or the ruthless hand of disease. To help a poor brother or sister back to their allotted posts of duty, and give them some store of strength in which to fight the stern battle of life—this is Samaritan work indeed.

To this gracious task the London Samaritan Society, under the energetic guidance of Mr. Jones, has for the past few years been addressing itself, while its winter work is chiefly among the poverty-stricken of the East-end courts and alleys. These important labours are fitly supplemented during the summer season by the agency of the Sea-side Convalescent Home. For three years the Home in Dover did most excellent service. Many live to bless the day when they entered its cheerful portals, and the willing testimonies they have borne to benefits derived during their short stay are the best proofs that the Dover Home amply fulfilled the designs of its thoughtful founder. In process of time it became too strait for the increasing demands upon its help, and a larger house had to be looked for.

It must have been a special providence that directed the attention of Mr. Jones last autumn to the pretty little Kentish town of Sandgate, where a house, with grounds abutting on the beach, was for disposal. Good fortune attended the negotiations, and "Beach Rocks," once the desirable marine residence of a city magnate, is now the Convalescent Home of the London Samaritan Society.

For situation it is perfect. What convalescents need are rest, pure and bracing air, cheerful society, and pleasant surroundings. All these and more they get in the fullest measure at "Beach Rocks." Sandgate is a quiet spot, and yet within an easy walk of the town of Folkestone, where life circulates with a larger and quicker pulse.

This Sandgate Home has one vast advantage over its Dover predecessor, in that it faces the waters of the English Channel, with nothing to obstruct the view. From the esplanade a child could almost throw a pebble into the ocean at low tide. This is an unpriced boon, especially to those who are unequal to much walking exercise. Here they may sit, in one of the spacious rooms, or under the verandah, and gaze on the beautiful broad expanse of blue, watching the ships go by and listening to the music of the waves as they send up to heaven their sweet and everlasting psalm. We pity the man who can look upon the sea without having his heart turned to a reverential adoration of Him who made it and all that is therein. To feast the eyes on its wide and heaving bosom, thickly dotted with ships whose white sails gleam in the noonday sun; to follow the moving tints of emerald and blue and gold, as the shadows of the clouds slowly creep across the glassy plain; to listen to "the murmur of the shell" as the flowing tide gently kisses the shingly beach; to experience all this on such a day as that on which these lines are penned is to have a thrilling joy, in the possession of life and sense, that no wealth of words can approximately describe. There is a wonderful charm, too, about the ocean in its fierce and duller moods when they can be witnessed from the safe and sheltered retreat of *terra firma*. The sojourn at Beach Rocks will never lack for profitable occupation to his mind, be the weather fair or foul, and all this will healthfully react on the body that has been enfeebled by toil or pain.

As to the internal arrangements of the Home, much might well be said if space permitted. Let it suffice to state that in this respect also there is nothing left to be desired. The comfort, and pleasure, and well-being of those who are to live under its roof have been the primary considerations throughout. Brightness and beauty pervade the house in all its departments. It was with no feeling of surprise that we heard from Mrs. Gorten, the matron, that many a rough man is moved to tears at the thought of bidding good-bye to this right goodly spot, and returning to the dull and depressing conditions of daily life in a poor and unlovely London street.

For let it be remembered that it is a Home for the convalescent poor. For all the advantages we have briefly glanced at, and many others we have not mentioned, such as the absence of irksome "rules," the happy blending of order and propriety with the fullest freedom, the terms of admission are so liberal that the institution could not be carried on without the generous help of those who have regard to the sorrows and sufferings of the poor. To render such help is a privilege that any one might envy. We know of one large London firm who subscribe handsomely to the Home in order that they may send to it such of their employés as are recovering from sickness and whose means are but scanty. This is an example that might well be imitated by hundreds of business houses and by charitably disposed individuals, whether in the metropolis or elsewhere. Fuller information as to the terms and the arrangements for the reception of patients will be freely rendered by Mr. H. H. Board, the Secretary of the London Samaritan Society, 98, High-street, Homerton, London, E. We would add that if any of our readers have poor acquaintances, for whom they desire the benefits of such an institution, they will not regret if they avail themselves of its aid. We feel inclined also to add that the present of a piano and a good telescope for the use of the patients would materially forward the objects for which the Home at Beach Rocks, Sandgate, has been established.

RELIGIOUS LIBERTY IN RUSSIA.

THERE is great joy in Russia among the Separatists as the orthodox party call them, or old-believers as they prefer to call themselves, on account of the toleration just accorded to them by the Czar Alexander III. These dissenters from the Russo-Greek Church number from twelve to fifteen millions, according to those Russians who are well-informed as to the state of the country. Their separation from the State Church dates from 1666. It is interesting to see in what this liberty consists. The *Journal de Saint Petersbourgh* gives the decree, which is composed of twelve articles. Passports for travelling in the interior of the empire may be granted to the dissidents; they may engage in trade and commerce; they are authorised to pray together, to celebrate religious services in private houses or in buildings specially set apart for this purpose, if they do not disturb public order; they are at liberty to repair their chapels or other buildings used for worship, but on condition that they make no change in the building, and that they obtain an authorisation from the Governor of the province in which the building stands. Where no chapel exists, by permission of the Minister of the Interior, they may transform an already existing house into a chapel, but care must be taken that the exterior does not assume the aspect of an orthodox church, and that no bell is placed outside. All persons celebrating the rites of the dissidents may do so without fear of prosecution, provided they are not known to have been guilty of propagating their heresies among the orthodox population, or to have been guilty of *any other criminal act*. Under certain conditions and limitations, they may, too, fulfil some public civil functions. From this we may see that the Russian Government has yet many steps to take to pass from toleration to liberty, and from liberty to equality.

EVANGELISM IN FRANCE.

WILL you kindly allow me to bring to the notice of the friends of our Lord Jesus Christ the important work to which He has called us, and which is, by his mighty power, extending on every side? The work of evangelisation in this part of France began at Agen, the chief town of the Lot and Garonne, and the first meetings were opened in August, 1880. Last year another meeting was commenced at Furnel, chef lieu de Canton, in the same department, and this year the work has extended to Auch, capital of the department of the Gers, and embraces also three other towns of that department, Lectoure, Fleurance, and Sainte-Bazeilles, so that the good news of the Gospel is now being proclaimed to many thousands. Several families have left the Church of Rome, and we have already been able to place some children in Protestant schools.

Every year we distribute in the various fairs and elsewhere at least a hundred thousand tracts, and we sell thousands of copies of the Word of God. There is a great spirit of inquiry among the people who have lived so long in utter ignorance of the Gospel, and in careless indifference for the things of eternity. We feel sure the Spirit of the Lord is working among them, and we long to press forward and answer the calls we have received from other towns. Our work has been carried on in simple trust in the Lord and He has never abandoned us. Heavy expenses are of course incurred, and at this moment it has become an absolute necessity for us owing to the impossibility of finding suitable places for preaching the Gospel, to build Missions Halls in the towns of Agen, Auch, and Sante-Bazeilles. The ground for these halls has been freely offered us, and we need only sufficient means for building. Four hundred pounds would suffice to build a hall, with rooms for the preachers of the Gospel. Twelve hundred pounds would therefore suffice for erecting a hall in each of the above mentioned towns.

Were we allowed to hold meetings in the open air it would be needless to incur so much expense, but unfortunately the laws of the land do not permit open-air gatherings, though we have in every other respect perfect liberty for preaching the Gospel. We believe it is the Lord's will we should bring our need before the Christian public of England, trusting that He will put it into the hearts of his children to come to the help of his work in this land. We know not how long we may enjoy such entire liberty, or find open doors and open hearts wherever we carry the good tidings of great joy, and we desire to work while it is day, and to use the precious opportunities given us, to the glory of his name, and the salvation of poor perishing souls. Will the Christians of England help us by their prayers and sympathy, and, as far as they can, with their worldly means, that the knowledge of the Lord may cover this land, and that France may have a share in the rich blessings which England has so long enjoyed. Emile Halbout.

4, *Rue Fon de Raché, Agen,*
Lot and Garonne, France.

FREE ITALIAN CHURCH.—The Court of this church in Rome has done good work during last session. Four young men have finished their studies and entered on the work of the ministry: Signori Allegra, Frizziero, Maggio, and Faraone. Frizzero has gone to Rome to assist in the work of Signor Conti, and Allegra has gone to Venice to assist in the work of Signor Beruatto, both of whom are in this country on deputation work. The others have gone to occupy important positions in their native country.

SEAMEN'S HOSPITAL.—A Court of the Governors of the Seamen's Hospital (late Dreadnought) was held at 2 p.m., on the 13th inst., at 39, Fenchurch-street. The Secretary reported that he had, in accordance with instructions, negociated a loan of £1000 from the Society's bankers, Messrs. Williams, Deacon & Co., in order to meet the accounts of the past quarter. This hospital is doing good work, and the number of both in-patients at Greenwich, and out-patients at the dispensary, Well-street, London Docks, is steadily increasing. Several life-governors were elected, and the meeting adjourned.

AMONG NORTH-SEA FISHERMEN.

THAMES CHURCH MISSION.

OUR readers whose sympathy and prayers have been evoked on behalf of the Mission to Deep Sea Fishermen, will be gratified to learn that on Sunday, the 8th inst., a deeply-interesting and altogether unique religious service took place on the Fish Dock, Grimsby, under the presidency of the Mayor (Councillor W. Jackson). The occasion was the dedication of the smack *Salem*, a nearly new vessel of the first-class, of 81 tons register, purchased by several gentlemen connected with the Thames Church Mission, and fitted out under the direction of Mr. E. J. Mather, the Secretary of the Mission, for the religious service of the Humber fleets.

A congregation of many hundreds of people crowded the decks of the *Salem* and adjacent smacks on this occasion, and the Mayor opened the proceedings by giving out the hymn, "Come, thou Fount of every blessing," and reading a portion of Luke viii.

Mr. MATHER described how he was led to embark on this new enterprise, and the state in which he found other as well as Grimsby fishermen. There was a lack of medicine and necessary surgical appliances that was truly distressing. It was felt that if anything could be done to alleviate such suffering it ought to be done; that the Londoners, who benefited by these hauls of fish in the North Sea, should do something to help the fishermen spiritually. It was not only a question of bruises or illness, but of counteracting the baneful influence and effects of the Dutch grog-ships, the "copers," where the men went to get their tobacco, but where they very often became senselessly intoxicated with the vile spirits sold to them. When he saw these Dutch vessels plying their hurtful trade, he thought thus: "If the devil can afford to have a ship out here, why cannot there be one for God and his Christ?" From that thought came the resolution that there should be a Gospel ship. If, however, a vessel went out *simply* to carry the Gospel, the crews of the other smacks would not come to her; but if a poor fellow had a smashed hand, or was suffering from any disease or ailment, and knew there was a medicine-chest aboard of her at his service; if with plenty of time on their hands men knew there was a good library and plenty of useful reading for the asking, then such a vessel would be an attraction, and a special blessing would follow in her wake.

On the representations of Mr. Harrison Mudd to him (Mr. Mather) regarding the promising sphere for missionary work amongst the Humber fleets, so powerful a case was made out to the liberal-minded gentlemen who had already given largely of their means, that he was at once instructed to purchase a vessel for equipment in the interests of Grimsby and Hull, and for service with the fishing fleets of those ports alternately or conjointly. The smack *Salem* was thereupon purchased, and speedily converted into a well-appointed missionary ship. He earnesty asked the prayers of those around for a blessing on the vessel, and said this was not a question of building up a society or a cause, save Christ's cause, and anybody who loved the Lord Jesus Christ would be welcome to go out if a good sailor and feeling that he could be useful.

The MAYOR said he desired, as chief magistrate of the borough, to mark by his presence there that day his full approval of the object for which they were met, and his thanks to the Thames Church Mission for the liberality which had prompted the furnishing of this vessel for Christian work amongst the poor fishermen of the North Sea. He knew of no movement which had given more gladness to his heart than the setting apart of this vessel for the spiritual benefit of those who "go down to the sea in ships, and do business on the great waters." He hoped they would rally round their captain, for through the instrumentality of such men, homes in Grimsby, once dens of infamy, were turned into Christian habitations, and might the time speedily arrive when hundreds more of our fishermen would give their hearts to God! He was certain that every true-hearted man of Grimsby would wish the *Salem* every success, and would be glad to do all that lay in their power to promote the prosperity of her mission.

Mr. Councillor MUDD said Mr. Mather, Mr. Dashwood, and other friends of the Thames Church Mission were most anxious to know how the Grimsby people would receive this Mission ship, and in order to answer that question he had made it his duty to institute inquiries during the last few days. He was proud to say that one and all looked upon the setting apart of the *Salem* for this work as a blessing to the trade of the port. One of the largest of the smack-owners said, "I look upon it as a blessing to the port, and I earnestly hope and pray that not merely will the vessel be successful in the spiritual ministrations aboard of her, but that she will also be a financial success, in order to requite the liberal-minded gentlemen who have furnished her."

Since writing the above, we have received the following from the master of the mission smack *Ensign*:—"A most blessed day last Lord's day. Thirteen at the early prayer-meeting, and eighty-one men and boys at the morning service; 108 in the afternoon; and all through the day we had the presence of the Master. Several have come over on the Lord's side since Mr. Mather was with us (about three weeks since)—five skippers, besides men. Praise the Lord!

"I do feel especially thankful for the turning of Captain —— to God; and he is very bold too, telling all his old mates he has walked in the dark long enough, and now, by God's grace, he means to walk with Him.

"Captain ——, too, has publicly confessed Christ. He remarked yesterday, 'When first the *Ensign* came out I said to my crew, "What do they think they are going to do with her? What's the use of her?" But now I thank God that her coming has been a blessing to me.'"

HAYTI, WEST INDIES.

I BEG to inform you that I have received seven copies of THE CHRISTIAN, which appear to me the gift of some unknown but withal kind Christian friend. I am desirous of making that friend know how very thankfully I regard this act of kindness.

With this grateful acknowledgment I cannot refrain from saying that apart from the valuable instructions which the paper furnishes, I am greatly benefited and encouraged by the account of the labours and successes of Christian workers in various parts of the field. Labouring as I do among a people sunken in Pagan superstitions and Papal errors, it would be a source of encouragement and strength to know that in the prayers and supplications of God's people throughout Christendom a place may be claimed in behalf of the Haytian Mission. I am engaged in missionary work here under the influence and control of the Jamaican Baptist Missionary Society for over four years.

We have to encounter from time to time much interruption in our work; even now the country is in a very unsettled state. But there is no doubt that all these events may be overruled so as to produce a glorious future which shall see the people won over from error and superstition, accept the Gospel, and rejoice, being "delivered from . . . bondage . . . into the glorious liberty of the children of God." Brethren, pray for us. French Bibles, Testaments, and tracts, with a few copies of the same in English to meet the wants of a small number of British subjects, would be very acceptable from any Christian friend who would kindly send them to my address.

D. N. M. KITCHEN, Baptist Missionary.
Port de Paix, Hayti, West Indies.

[We have many missionaries, &c on our free list., We shall be happy to give the names of others to friends who wish to send them their copies when read; or to send copies on their account to any whose names may be sent us for that purpose.]

FIRST RIPE FRUIT FROM CORSICA.

IT is only for a short time that anything has been done for this corner of the Lord's vineyard. M. Comte, a colporteur, has been labouring in Corsica for a few years. Last year he was joined by M. Malan, an evangelist, who is stationed at Bastia, and is in charge of a "Salle des Conferences" opened by M. Salliens, of Marseilles.

At the beginning of this year, Mrs. Whitby, the widow of an English officer, joined the little Mission party, and is devoting herself to visiting and teaching among women and children.

A young woman who was brought to a knowledge of the Lord Jesus, has lately passed away; her death was triumphant, though her sufferings were great. She assured all who came near her, ere she departed, of her safety in Christ, and sought to impress upon them all the necessity, as well as the joy, of knowing Jesus as their Saviour. C. A. H.

TAUNTON MISSION.

MAJOR and Mrs. Poole have had a most successful Mission at Taunton. A large marquee, holding 1600 persons, was nightly crowded to excess, hundreds standing outside, and a large number of new pledges were taken. The mid-day prayer-meetings were largely attended, and Christians of all denominations united in the movement, and witnessed to the fact that Taunton was never so deeply stirred before. The most glorious and remarkable work was seen at the after-meetings, which were attended nightly by over seven hundred people, and an earnest inquiry as to salvation arose in many hearts. The Lord's people in this town have for many years been pleading for a revival of his work in their midst. They have recognised with joy and thankfulness his gracious answer in the visit of these dear servants of his, which is being followed with such ample showers of blessing. On Thursday, July 19, the Major and his wife revisit Tiverton, the scene of their labours last August, where great preparations are being made for a series of meetings to be conducted by them.

SCRIPTURAL TEXTS ASSOCIATION.

UNDER this name an association has just been formed, having for its object the spread of the glorious Gospel of Christ, by placing texts of Scripture in tram-cars, omnibuses, &c. Hundreds of travellers daily use these vehicles, and this affords an opportunity of putting the Word of God before many who perhaps never read it. We know who has said, "My Word *shall* not return unto Me void," and this work is begun with the earnest prayer that He will own and bless that Word, in "turning many from darkness to light, and from the power of Satan unto God."

Some time ago a gentleman who was anxious about his soul was passing down the Strand, and was arrested by this text in a shop-window, "Ye *must* be born again." God blessed those words to his conversion. Those who thus sowed the good seed by the way-side will rejoice in the great Harvest Home. The number of the London Tramway Company's cars exceeds 200, and the passenger traffic, which is steadily increasing, exceeds *forty millions* annually.

The cost of space for one text in a tram-car is ten shillings a year.

Who will help us thus to "sow the seed"? Any subscriptions will be gladly received and acknowledged by Mrs. Wood, 191, South Lambeth-road, S.W.; or the Hon. Treasurer, Mrs. Dorin, 344, Clapham-road, S.W.

TEMPERANCE—WATFORD.—The first anniversary of the Blue Ribbon movement in this town was held last week. A large audience assembled in the Agricultural Hall. Mr. W. Forbes, who commenced the work here last year, gave an address. About 3500 have put on the blue ribbon during the year. Mr. Forbes is now at Otley, in Yorkshire.

CARING FOR THE POOR.

IN 1835, when the minds of many thoughtful men were exercised by subtle theological questions, Gustave Werner, a young curate, near Reutlingen, Würtemberg, solved many knotty points by living out that pure and undefiled religion which consists in visiting the fatherless and widows in their affliction.

Touched by the desolation of six children, whose last remaining parent had just died, he took some of the youngest to live with him. Shortly after he received some others, and when he had ten he felt the necessity of building a suitable home for them. At this time he could carry all he was worth in his waistcoat-pocket, but his preaching was always concluded by a collection for the poor.

In 1840, when he had thirty children to care or, several young girls consecrated themselves to this rapidly increasing family. He now gave his whole time to the work, being efficiently helped by a house-mother and his wife. In addition to the ordinary education given, many methods were devised by which money was earned, such as knitting; then a little farm was added; the work still growing, and some skilled artisans having joined the little community, a corn-mill was taken, then a paper-mill, a baking business, a tannery, shoe-making, carpentering, bookbinding, weaving, &c., were added. This large family of associates bore their share of the cares, and contributed to the common gain.

By continuous work and the severest economy, the association was self-supporting. Gifts and the capital gained were employed in further extension of the work; a woollen spinning factory, a cutlery, and more land were bought, in all of which neglected or abandoned boys and girls were employed. All the works, many of which were miles apart, were visited every fortnight by Herr Werner, who, in order to do this, had long and difficult walks to take, often in the night, over deep snow. All is under the control of this one noble man, but if any important decisions are to be made the director takes counsel with some experienced and intelligent friends.

A few years ago, there were some difficulties through the building of a large paper-mill, but Herr Werner did not lose the confidence of any, and since then this work has gone on so well, under the skilful and prudent administration of its director, Herr Sauter, that it obtained a diploma of honour at the Stuttgart Exhibition. Herr Gustave Werner is now seventy-three years of age; may the evening of his life be cheered by the Sun of Righteousness, and by the remembrance of the large band of children who arise and call him blessed.

ARMY SCRIPTURE-READERS' SOCIETY.—Mrs. Evered Poole has issued a report of her "Juvenile Association" in aid of this Society. The number has increased to 1800 during the past year. The *children* belonging to this association now support two Scripture-readers, one in Egypt and the other at Gibraltar. The report of this very interesting work may be obtained from Mrs. Evered Poole, Enfield House, Southampton.

A THREEFOLD TESTIMONY.—Mr. C. R. Hurditch has issued the speeches made by Earl Shaftesbury, S. Morley, Esq., M.P., and R. Radcliffe, Esq., at his annual Convention at the Town Hall, Kensington, on June 14 last, in pamphlet form. At the close of the same is an appeal by Mr. Hurditch, in which he says:—"To meet the exigencies of the work already established, and provide for room urgently required, we stated that £10,000 would be the lowest sum with which we could hope to carry out these objects during the present year. But will not some of the Lord's people "arise" and place far more than this in the exhausted exchequer, and enable us to carry the battle more to the gate, with the old and tried weapons—not carnal, but spiritual—of a simple, earnest proclamation of the GLORIOUS GOSPEL of THE GOOD OLD BOOK, accompanied also by all the efforts that the Lord has so sanctioned, in children's services, mothers' meetings, colportage work, rescue work among the fallen, and many such? so that the year on which we have entered shall witness greater victories for Christ, in the ingathering of souls from among the masses.

MY BABY'S SERMON.*

By MRS. G. S. REANEY.

(*Mrs. Harcourt, in one of the neatest of neat little cottages, talking to a neighbour who had brought her work, and come in to sit an hour.*)

"MAYBE you have heard it said that every Christian woman is a living sermon; her life preaching a discourse, not easily forgotten, to her husband, and children, and neighbours. I've thought many a time how wide-awake a 'living sermon' keeps one. The best of us take a nap sometimes on Sunday; we've been working hard all the week, and we are a bit drowsy, and can't help a nod or two by the time the minister gets to his 'Fourthly, brethren'; but there's no napping under one of these 'living sermons;' they seem to come knocking up against our hearts, and tapping our consciences with a 'There I have you,' that is sure to drive the sleep away. There's a power in a life that you don't get in mere words! It's very comforting to me sometimes, for it explains a bit how hard-working women, with home duties and cares occupying every minute of their time, are able to live and work for the Lord Jesus Christ. Just to think that instead of our neglecting religion and working a bit for the good of others *because* we've such a busy life of it, the very busy-ness of our lives is to be our religion; our home-duties and cares are the means whereby we can show forth God's glory. When you think of this, doesn't it make you feel you have a grand motive for keeping the floors clean, and polishing the chairs till they are that bright you can see your face in them? Does it not make it worth while trying to bear with the unkind tongues of your neighbours, and to be patient and tender with the children, though one's head splits with aching, and the chimney *will* smoke on washing days?

"But talking of 'living sermons,' who would think a babe could preach one? You listen now, and I will tell you what my little Timothy preached me when he was about three months old. It was a Sunday morning in June, and they had all gone to chapel, leaving me at home. I could not help fretting a bit when I saw them start, for I did so enjoy my Sundays before baby came, and now I should have no more until he was turned at least six months; for our minister, being a bachelor, is over-fidgety about the children—the faintest cry seems to disturb him—and if it should be that the little darling will not be hushed off all in a moment, he'll stop, maybe, and say, not unkindly, but for all that it makes one go hot all over, 'Please remove that child.' Eh! my John would be in a state of mind if ever that was said to *our* baby! I was thinking about this until baby began to cry, because I expect I had gone quiet all at once, and he liked me to talk to him, and move backwards and forwards. Well, when baby began to cry, of course I began to hush the little darling, and to do my best to comfort it, when, like a flash of light, that verse came into my mind, 'As one whom his mother comforteth, so will I comfort you.' Oh, how it thrilled me! I never knew before what it really meant. Was I not fondling my babe, and trying my best to soothe it, dear little lamb? Didn't I put my face to his face, and whisper sweet loving words to him? Could it be that God did all this to me? Was He really so mindful of us that He heard our wailings, and soothed us in our heart-cries? I pressed my little darling more closely to me, for the thought was so sweet, that like as I wanted to comfort him, so God wanted to comfort me; when in an instant other words rushed into my mind, 'The eternal God is thy refuge, and underneath are the everlasting arms' (Deut. xxxiii. 27). Ah! how tightly I held my boy; he could not slip or fall; he need have no fear, but just trust himself to my keeping, and I—yes, it was just the same—his arms were underneath me, why should I tremble or fear? I surely could not fall or come to harm while He held me closely to Him. How often, when trials and temptations came, I felt tottering and ready to despair. I would try and remember the 'Eternal God' was my 'Refuge,' then I should never feel lonely, or tired, or uncared for again.

"There was my boy smiling as I drew him to me; why shouldn't I smile, and trust my heavenly Father just as simply and as fully? But baby was such a baby; yes, but that was just it, 'Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven.'

"The more Christ-like, the more trusting. We are to be converted first, then to become like little children. As we grow in grace, so we learn to take God at his word. Oh! my babe seemed to be so perfectly happy and free from care, nestling up to my breast, with his head pillowed on my arm, and his eyes fixed upon my face. My own eyes filled with tears as I thought of the cruel treatment many little innocent darlings meet with from cruel mothers. Then I remembered these words: 'Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands,' (Isa. xlix. 15, 16). And I began to ponder a bit over that 'never being forgotten.' It did seem very marvellous that we should be always in God's thoughts.

What a comfort to know it! We mothers know what it means to be always thinking about anyone. It comes to us when we have little helpless babes always depending upon us. We must be mindful of them, precious little ones, because they cannot take care of themselves; and isn't it a pleasure to do things for them? Who ever wearied of making the baby its pretty frocks and coats? Ah! there again. 'If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?' *How much more?* Right above and beyond anything we can possibly imagine, that's what it means, I suppose,—a right down settled thing, that if we are only willing to receive it, God has the good gift of his Holy Spirit to bestow upon us. Oh! what a great deal you are teaching me, Timothy! What! are you going to sleep? Then mother will put you down, little darling; but she won't be far away when you waken. Dear me, how frightened I used to be when I first got into the way of leaving baby by himself, for fear he should wake up and I not hear him! How I used to go about the house on tip-toe, listening for his cry! Oh, yes; and that's what it means: 'The Lord is my helper,' 'the Lord owns to my cry'; for that's the literal meaning, the minister told us once. How I run when baby cries! and does not our heavenly Father listen for our wakening up, and does He not run to help us when we cry?

"I have only told you a very little bit of my baby's sermon. Like all good sermons, it made me long to be better, and it drove me to my knees. I thought if God loved me as I loved baby, it was hard and cruel of me to think so little about Him,—as I seemed to have done up to that time,—and ever since that Sunday I have been so much happier. When my John speaks a bit sharp to me (as he does sometimes, though he is one of the best husbands that ever breathed) I just press my cheek to baby's, and the angry words that rise to my lips die away without being spoken. And when I get out of heart and patience sometimes, and feel everything to be going wrong, I give baby a good big hug, and think, as I feel my heart swell with love for my little son, 'Casting all your care upon Him, for He careth for you.'"

MERSEY MISSION TO SEAMEN.—This Mission promotes the spiritual, moral, and social well-being of the seamen who frequent the port of Liverpool. It has seven Mission-rooms, including Liverpool, Birkenhead, Runcorn, and Ellesmere port, all of which are centres for steady work. The office is 8, Price-street, Liverpool.

Y.M.C.A. FOR BLACKBURN.—A meeting was held at Blackburn on the 8th inst. for the purpose of forming a Y.M.C. Association. There was a large attendance of young men, and several addresses were given by different ministers and others in advocacy of the same, and a committee was appointed.

* From an interesting little book, entitled, "UNSPOKEN ADDRESSES," by Mrs. G. S. REANEY, and published by *Messrs. Hodder & Stoughton, 27, Paternoster-row, E.C.*

Letters to the Editor.

SYRIAN COLONISATION FUND.

Sir,—Will you allow us to state, in your columns, that no society or committee for aiding Jewish refugees at Jerusalem or elsewhere is under the presidency of the Earl of Shaftesbury, excepting the "Syrian Colonisation Fund." Further, that all funds contributed to this fund over and above the sum required by Her Majesty's Government for maintenance of the Jews, to whom a free grant of land is assigned in Cyprus, will be devoted to relief of Jewish refugees at Jerusalem and elsewhere in the Land of Promise, by helping them to settle in honest industry. This in token of Christian sympathy with suffering Jews. No one is authorised to collect for this fund except our own bankers,—On behalf of the Committee,

July 13. E. A. Finn, Secretary.

GAMBLING AT HOME AND ABROAD.

Sir,—The leading article in your last week's paper draws attention to the rapidly growing evil of gambling on the Continent, and *The Times* of the same date mentions that in Berlin private gambling is becoming as bad as at Monaco. I regret to say that the thin edge of the wedge is being tried here at the Casino, where gambling on a mild scale has been begun, but at which stage it will most certainly not stop, if the public voice of God's people is not raised against it.

On Sundays as well as weekdays this hateful vice, accompanied by attractive music, is busy at work, and I regret to find that many of the supporters of the table (even on Sundays) are English, who, if at home, would be ashamed to be found on the Lord's day at such an occupation. It behoves all sincere Christian people to avoid even entering the grounds of the Casino, or such like places where gambling is allowed, and thus by silent protest to show their abhorrence of this detestable vice, which must sooner or later attract around it the many other sins which belong to it.

At Pau and at Biarritz, gambling has taken deep root in the English clubs, and is doing immense harm amongst our young men who visit those places.

Hoping you will again and again draw the attention of Christians to their duty in this matter,

Interlaken, July 6. A Swiss Tourist.

THE SALVATION ARMY.

Sir,—Your correspondent "G. H. P." has made a lengthy indictment against the Salvation Army, but, on analysis, the sole argument appears to be that its principles and organisation are the same as those of the Jesuits. The only resemblance is that the operations of the Salvation Army are directed by one man instead of a committee, as with most of our evangelising societies, and that its organisation is of a very perfect description and adapted to the ends sought.

Both the means used and the ends to be gained are totally different from those of the Jesuits. The statement that the Salvation Army uses secret means and orders is almost too glaringly untrue to need refutation, and not one of the numerous attacks made on it has brought forward as secret anything which has not been open to the public for years.

The end sought by the Jesuits was to uphold the Papacy by any and every means; that sought by the Salvation Army is the salvation of sinners by the simple preaching of the Gospel, the setting right of the lives of those who are wrong, and the *uniting of families* (not disuniting) in one bond of love to the Saviour, and I may add that their ends have been secured in thousands of cases. I should like your correspondent to point to the *secret* confessional of the Salvation Army.

Every aggressive (and indeed every) work to be successful must have a head in whom the followers have confidence. How many good works have been scattered by this same principle of voting and discussion!

I contend that Mr. Booth allows more freedom of action to his officers than any religious body, and recognises also (perhaps more than any) the power of the Holy Spirit to work through any truly saved person, even the humblest; anyone who doubts this should read the reports from his agents in India, Australia, New Zealand, and elsewhere.

The bond uniting the officers and General of the Salvation Army is one of Christian love and zeal for the salvation of souls, and those who do not feel confidence are under no vow or obligation to remain in a relation which is entirely a voluntary one for the good of others.

I have yet to learn (as "G. H. P." implies) that persecution is any proof of a work not being of God, indeed, quite the contrary, or our Lord Jesus Christ Himself is entirely wrong.

"G. H. P." assumes that "pioneers or rough forces" are not wanted in Protestant countries. I imagine a residence in many localities visited by the Salvation Army would teach him the contrary. Perhaps he thinks that the slums of our large cities are happy hunting-grounds of our Protestant pastors—their special preserves, in which they are not to be disturbed. That godly men and women, however, have been working for years I have never heard the Booths deny, but that the means used have been hitherto quite inadequate to the end is only too palpable. That many even amongst the poor are reached better by other means than the Salvation Army I know, but surely there is enough work left *yet* for Christians to do, without this fearful spirit of bitterness, whilst they hold the same grand doctrines of the faith.

I must protest against the base and Jesuitical manner in which an anonymous writer endeavours to attach the stigma of "bereaved parents," "helpless victims," and "the hidden things of darkness," to an organisation which has benefited incalculably tens of thousands of our English working-classes, and which is conducted in a manner courting the fullest investigation.

I am at present personally unacquainted with Mr. Booth and his family, but my sympathy was first drawn to the Army by the grand testimony of leading Christian men belonging to the Church of England, Baptist, and other denominations, as to the good it was doing, and, in the words of "G. H. P.," I would "entreat Christians not to continue to believe the testimony the Army bears of itself" without seeing and hearing for themselves. W. B. Habeershon.

Ealing.

P.S.—I should like to refer to almost every point in "G. H. P.'s" letter in detail, but am unwilling to take up more of your space.

Requests for Praise and Prayer.

PRAYER.—For a son abroad who has fallen into sin.——For special services being held at Fraserburgh amongst the fishermen, by Messrs. Paterson, Smith, Stuart, and Mitchell.——For God's blessing upon a lengthened series of Tent Services, commencing Sunday, July 1, in the grounds of the Y.M.C., North End, Croydon.——That a Baptist minister may be restored to health.——For blessing on seventeen days' special services in a tent at Abingdon, Berkshire.——For Deacon Abraham's work in Oroomiah.——For a great shower of blessing on the wicked town of Merthyr Tydvil.——For a young man who once professed to be saved, but has gone back into worldliness and scepticism.——For the speedy recovery of Mrs. E. J. Carr from rheumatic fever.

Mission and other Appeals.

Toulon.—We invite the attention of the Christian Church to the work of M. Massis at Toulon, which is prospering spiritually, but which is just now much in need of financial help. Contributions may be sent to our care.

Books Wanted.—Mr. George Wingfield (33, Union-street, Borough), superintendent of St. Michael's Mission Schools, Lant-street, Borough, S.E., will be glad to receive any soiled or old books to form a library for the children who attend his Mission. Mrs. E. M. Dimsdale, 15, Liverpool-street, Walworth-road, London, will also be glad of suitable books for girls, which will be gratefully acknowledged if address of sender is given.

Books for Shipping.—Many thousands of books, &c., were destroyed at sea in the long-continued heavy weather of last winter, as 5546 ships sailed last year from thirty seaports with libraries or large bags of reading, and 918 other ships with packets of literature from the Missions to Seamen. Upwards of half a million of disused Bibles, Prayer-books, hymn-books, library books, magazines, periodicals, and tracts, all free gifts to the Missions to Seamen (11, Buckingham-street, Strand, London, W.C.), were placed on board ships, barges, or fishing vessels during the year 1882. Further supplies are much needed at the 46 seaports we occupy, especially for the Missions to Seamen at Southampton, Cardiff, Penarth, Swansea, Ipswich, South Shields, Portland, Plymouth, Falmouth, Belfast, and Malta. They can be sent, carriage paid, to those addresses, or to Commander Wm. Dawson, 11, Buckingham-street, Strand, London, W.C.

Notices of Books, &c.

The very able discourse delivered at the City Temple, last May, by Rev. E. E. Jenkins, on behalf of the London Missionary Society, has been published in pamphlet form by *Mr T. Woolmer*, 2, *Castle-street, City-road, E.C.* The title of the sermon is, "To Whom shall we go?"

Daniel's Last Vision; an attempted Explanation. By the Rev. G. L. Gibbs, M.A. Is. *Hatchards.* Students of prophecy will find here an interesting argument intended to show that "the king," referred to in Daniel xi, who "shall exalt himself and magnify himself above every god," is the Moslem Empire, viewed as a political and religious force. The author's views may certainly lay claim to originality, and deserve consideration by those who have opportunity to investigate the theory he upholds.

Lilies and Shamrocks. By C. W. A. and Frances Ridley Havergal. *Nisbet.* Another monument of the sanctified genius and thorough consecration which the sainted authoress possessed and evinced. It will be useful in awakening and increasing sympathy with the needs of Ireland, in the interests of which its varied pages were written. It contains practical hints and counsels which Christian workers will find very helpful. Mrs. Ashby's little allegory of the Lilies forms a charming introduction to Miss Havergal's letters.

First Steps to Temperance. By the Author of "Miss Margaret's Stories," &c. *National Temperance Publication Depôt.* Intended for young children in schools, families, or Bands of Hope. It is crowded with facts and arguments simply stated, and carefully selected. The questions placed at the end of each chapter add greatly to its usefulness, which must be very great in the service of Temperance principles. Total abstainers cannot do better than place it in the hands of their children. It will not only make them teetotallers, but enable them to say why they are so.

Life and Labours of George Muller, of Bristol. By Mrs. Muller. *J. Nisbet & Co.* This is a condensed account of facts recorded in the well-known volumes entitled "A Narrative of some of the Lord's Dealings with George Muller," and will be greatly valued by many who cannot obtain the larger work. Anything more calculated to encourage the actings of faith on the promises of God, or to guide those who are inquiring into the true nature and province of faith, can scarcely be found in all the annals of Christian life and labour. It is shortly to be followed by a similar volume, recounting Mr. Muller's missionary travels.

Universalism; or, The Witness of Reason and Scripture Concerning Future Punishment. A lecture, by T. M. Macdonald, M.A., Prebendary of Lincoln. 6d. *Hatchards.* We regard this treatise as a really valuable contribution to the solemn subject to which it refers. Its plea for the authority of Revelation over human speculations is strong and convincing. As the author says, "nineteenth-century thought cannot overtake the wisdom of God." Whether we regard the fairness of its criticism, its reverent faith in Holy Scripture, or its thoroughly Evangelical spirit, the book is to be highly commended, and cannot fail to do good service to the cause of truth.

Life's Eventide; or, Loving Words to Aged Pilgrims. By William Frith, of Gunnersbury. *Partridge & Co.* Mr. Frith has produced in this little volume a very useful and eminently suitable companion for those who are far advanced on the journey of life. The tone of the book is bright and cheerful, while its matter abounds with clear expositions of Scripture, and is rich in spiritual and experimental teaching concerning the things which make for the peace and prosperity of the soul. There are numerous extracts from the best-known poets of the Church of Christ, which are well chosen and sure to be appreciated by the devout reader. We cordially commend the book, and bid it God-speed.

The Wonders of Redeeming Grace. By Rev. John Hammond. *Wesleyan Conference Office, 2, Castle-street, City-road, London.* This is an interesting account of the conversion, and subsequent life and labours of Mr. John Wooldridge, a devoted Evangelist in the Primitive Methodist body. It is indeed a record of "redeeming grace." The early life of John Wooldridge presents a very black picture indeed; he was "a brand plucked from the fire." His devotion to the Lord in service after conversion is a beautiful example of what grace can do. It deserves circulation especially among the working classes. The implicit confidence in God concerning temporal necessities displayed in this book is worthy of imitation by all Christians. The binding is good, but the typography is faulty.

MESSRS. CASSELL & Co.'s SERIALS. — We have so often commended this valuable budget of educational and instructive works that we can do little more than repeat in varying phraseology what we have frequently said before. The generally attractive and finished style of publication, as well as the profuse and artistic illustrations, have largely helped to give these issues the high place they occupy in public estimation. Archdeacon Farrar's *Life and Work of St. Paul* (part 18, 7d.), deals with the Epistles to the Galatians and Romans, and is profoundly interesting to the student of the Sacred Volume. *The Magazine of Art* (1s.) is beyond all praise in its special department—the exposition and illustration of the beautiful. The same may truthfully be said of *Familiar Garden Flowers* (7d.). Those works dealing with varied aspects of physical nature each possesses a special attraction: *The World of Wonders* (part 9, 6d.), *Our Own Country* (part 57, 7d.), *Old and New London* (part 46, including an extra number, 8½d.), and *Greater London* (part 9, 7d.). All these four will be found good holiday reading, as the mind will be in tune with the beautiful ministries of nature. In *The Peoples of the World* (part 23, 7d.) we have much curious information about the Ashantis and the people of Dahomey. *Cassell's Concise Cyclopædia* (part 17, 6d.) has reached the letter M, and furnishes a great body of varied and useful knowledge. *Our Homes, and How to Make them Healthy* (part 17, 7d.) expatiates learnedly and exhaustively on the very important topic of the uses of water in connection with the household. Bishop Ellicot's *New Testament Commentary* (part 40, 7d.), commencing the pastoral epistles of Paul, throws much genuine expository light on the 1st Epistle to Timothy. *Doré's Illustrated Bible* (part 39, 7d.) gives four engravings purporting to represent tragic scenes in connection with the trial, death, and resurrection of our Lord. *Gleanings from Popular Authors* (part 22, 7d.) is at once descriptive, amusing, pathetic, and tragical.

THE CHILDREN IN THE CONGREGATION.

THERE is no more beautiful sight than a congregation assembled in families—father, mother, and children seated together, and united in divine worship. That this is a sight less common than it used to be or than it ought to be, few persons will deny. It is not infrequently the case that the young people of a household attend one place while the older members of the same group go by themselves to another. As to the little ones in the nursery, many parents think it hardly less than cruel to take them to church, where they will be obliged to sit still, where they can understand only a small portion of the sermon, and where they shall be wearied by the irksome confinement. It is urged, too, that if children are compelled while little to go to church, they will acquire for it so great a dislike (not to say hatred) that as soon as they reach maturity they will cease to go at all, and, rushing to the opposite extreme, will spend the Sunday in rioting, feasting, and unhallowed pleasures. We question very much whether the children, and even the very little ones, have the disagreeable associations with church-going which are ascribed to them. Probably they enjoy it more than their mistaken elders suppose. At least, that is the uniform testimony to be obtained from tripping feet and beaming eyes and merry looks as they run to get ready. Very few children are not glad, and do not feel honoured, when taken to the house of God.—*Christian Intelligencer.*

MISSION WORK IN NORWICH.—The report of this Mission states that the object of the promoters is to provide continuous evangelistic services of such a thoroughly undenominational character as to make the Mission useful to the churches and helpful to ministers; the promotion and extension of Godly union and concord, and the manifestation of brotherly love. The quarterly United Communion Service is conducted by ministers of different denominations, and the number attending it has more than doubled in two years. If the division of the Church into sections be inevitable (and it seems that such is the case), it follows that, in order "to keep the unity of the Spirit," co-operation among Christians is an imperative duty as well as a great privilege. There are many encouraging indications of an increasing desire for such fellowship in worship and service, and the undenominational worker is an important factor in aggressive efforts. R. A.

Notices.

MR. SOLTAU.—Mr. George Soltau's address until the middle of September, is White Rock Villa, St. Leonard's-on-Sea.

THE Secretary of the Southwark Gospel Temperance Mission, 55, Upper Grange-road, Bermondsey, would be glad to know of a Convalescent Home which admits persons recovering from typhoid fever.

APPLICANTS FOR TRACTS.—Rev. H. Valentine, Wesleyan minister, 32, Crescent, Salford; T. Eyre, Quarry-bank, near Brierley-hill, Staffordshire; P. Hooper, 47, St. Mark's-street, Birmingham; J. Crouch, Colliers'-green, Staplecross: J. C. Andrews, Putney-vale, S.W.; G. Hilyer, 31, Eastwood-lane, Rotherham; G. Baker, 8, Manor-road, Weston, near Bath; K. Davis, 9, Trafalgar-place, Weston, near Bath; M. Symons, 2, Lower Trafalgar-place, Weston, near Bath; W. H. Bailey, 17, Oak-street, Lower Bristol-road, Bath; W. Bailey, 3, Manor-road, Weston, near Bath; J. Wicks, Mission Hall, 654, King-street, Ramsgate; T. B. Brown, Royal National Hospital, Ventnor, Isle of Wight; W. Cant, 5, Bennett-street, Bath; D. Targett, 6, Northampton-street, Bath; H. Rawles, 7, Malden-road, Kentish Town; Miss Colquhoun, 3, Stanley-villas, Sterne-street, Shepherd's Bush-green, W.; A. Mason, Shaftesbury-terrace, Handsworth, Pontyrait; H. Tyler, Eastwood, Nottingham; J. Wilson, 126, High Craighall-road, Glasgow; R. Tweed, 58, Hopehill-road, Glasgow; W. H. Gilbert, 239, Saracen-street, Possil-park, Glasgow; P. Logan, 33, Bardowie-street, Possilpark, Glasgow; L. Trotter, 119, Brophan-road, High-park, Southport.

Communications received with thanks—F.W. M.A.R. G.E.T. J.A.M. S.T. S.H. E.H. C.L. G.E.T. S.W. W.C. T.H.E. H.R.T. T.T.P. J.D.W.G. G.T. S.H. R.V. B.S. J.R.Y. W.H.C. A.M.G. W.S.F.M. A.H. E.E. W.A. J.R. C.G.H. O.T.S. G.K. F.C.B. R.A. Miss N. B.deL. G.D. F.A. C.C. F.J. S.R.G. W.P. W.T.E. C.M. E.O.F. A Reader. J.P. J.E.B.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE MERCHANTS' LECTURE.—Tuesdays in July, by Rev. Henry Allon, D.D., Finsbury Chapel, Moorfields, 12 to 1.

ST. GEORGE'S HALL.—Mr. Russell Hurditch during July, Sundays, 11 a.m. and 7 p.m. Wednesdays at Burlington Hall, Savile-row, 8 p.m.

KESWICK NINTH ANNUAL CONVENTION will be held (D.V.) July 23 to 28. T. D. Harford Battersby, Keswick; Robert Wilson, Broughton Grange, Carlisle. (For lodgings apply to Mr. Postlethwaite, Eskin-place, Keswick.) A Mission will be held at St. John's Church, by Rev. James Stephens, from July 16.

SWISS PROTESTANT CHURCH, Endell-street, Bloomsbury.—Mr. Fegan on Sunday evenings in July, at 7. Singing led by the lads of the Southwark Home.

CONFERENCE AT POLMONT, N.B.—A Conference for the Deepening of Spiritual Life will be held at Park Hall, Polmont, Stirlingshire, July 31, August 1 and 2, at 11, 3.15, and 6.30. Speakers: Revs. Dr. Elder Cumming, Colin Campbell, C. A. Fox, E. H. Hopkins, E. W. Moore, Mr. W. Spencer Walton, and Mr. H. F. Bowker.

STEPNEY MEETING HOUSE, Spring Garden-place, E.—Mrs. G. S. Reaney will give an address to Men and Women every Sunday at 3 p.m.

MR. HENRY THORNE'S ENGAGEMENTS.—July 19, Stafford; 20, Derby; 21 to 23, Northampton; 24, Warwick; 25, Wolverhampton; 26, Old Hill; 27, Dudley; 28 to 31, Walsall.

OBAN CONFERENCE, N.B.—August 21 and 22. Servants of the Lord will be welcomed.

MARGATE.—Services on the sands and the fort have recently been commenced here by the Rev. Walter Bradbury, Mr. Andrews, and others.

BANK HOLIDAY. Monday, August 6.—Special gatherings of workers and friends of the Evangelistic Mission, for prayer, praise, and addresses, at Kilburn Hall, Kilburngate, at 3.30 and 6.30; tea at 5.30.

MR. GAWIN KIRKHAM'S ENGAGEMENTS.—July 19 and 20, Upton-on-Severn; 21 and 22, Lancaster; 23, Morecambe; 24, Wray; 25, Milnthorpe; 26, Keswick; 27, Kendal; 30, Westminster; 31, Northam; August 2, St. George's-in-the-East; 5, Somers-town, 6, Luton.

OPEN-AIR MISSION.—Quarterly meeting, Mission Hall, Queen Anne's-gate, Westminster, Monday, July 30. Chairman, Mr. Robert Baxter. Special address on "Gideon," by the Rev. John A. Aston. Tea at 6. Meeting at 7.

CONFERENCE HALL, Mildmay-park, London, N.—July 22: 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Ned Wright.

STRANGERS' REST, 163, George-street, Ratcliff-highway.—Monthly workers' meeting, Thursday, August 2. Tea at 6 o'clock, meeting at 7. Address by Mr. Gawin Kirkham.

CLAPTON HALL, Upper Clapton.—Mr. J. G. McVicker during July: Sundays, 6.30; Fridays, 7.30.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster, in the yacht *Kingfisher*, at Llandudno, till the end of July; Mr. H. W. Figgis (of Dublin) at Llandudno, August 1—22; Rev. W. S. Standen, at Eastbourne, August 1—28; Mr. Edwin Arrowsmith, at Scarborough, August 1 to September 9; Mr. E. J. Kennedy, at Bridlington, August 4—26; Messrs. E. T. M. Dennes and E. Salisbury, at Weymouth, from July 28 for several weeks; Mr. H. G. Harris, at Weston-super-Mare, during August; Messrs. C. H. and E. Collier, at Herne Bay, August 4—11; Mr. F. W. White, at Portobello, August 19—31; Mr. F. Hodgson Jones, at Bournemouth, July 28 till August 11, at Worthing, August 13—27; Mr. E. R. Knapp, at Southsea, during August; Mr. George Bennett (of York), at Douglas (I.M.), August 4—25; Mr. G. R. Kirlew, at Lytham, August 5—19; Mr. W. F. Seagrove, at Littlehampton, from August 11 for three weeks.

HIGHLAND TEMPERANCE LEAGUE.—Meetings at Oban, July 26, at 1.30—8 p.m. Speakers: Mr. W. S. Caine, M.P., Revs. T. Evans, J. Morrison, H. Mackintosh, William Ross, Councillor Russell, and others.

Subscriptions received by Messrs. Morgan & Scott to Friday Evening, July 13, 1883.

*** The list this week is made up a day earlier than usual.

*** Donations should be sent by Cheque or P. O. Order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Day in the Country Fund—G. F. 3s.; E. M. B. £2; L. 2s. 6d.; Mrs J. £1; M. M. M. D. £1; Anon. 5s.; Dr. F. R. £1; Firstfruits, 4s.; E. G. 1s. 6d.; E. G. 10s.; A. B. L. £2; Miss T. F. and G. F. F. 4s.; E. T. 5s.; J. F. H. £2 2s.; C. J. C. 3s.; F. S. 2s. 6d.; M. A. S. 2s. 6d.	11	5	0
Dr. Barnardo's Homes—A Friend, 10s.; J. E. D. £3; A. B. L. £5; G. H. J. £1; J. W. and K. A. £10	19	10	0
China Inland Mission—J. P. B. £50; F. A. 4s.; E. H. P. £1; J. W. and K. A. £10 10s.	61	14	0
Syrian Colonisation Fund—A Friend	0	10	0
Ragged-School Union (Day in Country)—Beta	0	5	0
Friendless and Fallen—Mrs. J. R. A. £2; E. G. S. 5s.; J. E. D. £2; A. B. L. £2; G. H. J. £1; J. W. and K. A. £10; G. S. 10s.	17	15	0
Salvation Army A. B. L. £5; (*Paris*)—F. J. T. £1	6	0	0
Miss E. Hopkins' Work—E. G. S.	0	5	0
Mrs. Ginever's Orphanage—E. G. S.	0	5	0
London Society for Promoting Christianity among the Jews—J. E. D.	2	0	0
Army Scripture Readers' Society—F. F. D.	1	0	0
Mrs. Hilton's Crèche and Orphans' Home—Ivan and Ivy	1	0	0
Mildmay Mission to the Jews—F. E. R. 10s.; A. E. F. £2 2s.	2	12	0
Widow late Robert Baylis—A. P.	0	9	0
Starving Peasants in Donegal—X. Y. Z. 10s.; C. and M. G. £1	1	10	0
Rescue Society—A. B. L. £1; J. W. and K. A. £8	9	0	0
St. Giles' Christian Mission—G. H. J. 10s. *Prison Missions*—A. B. L. £1; J. W. and K. A. £10; G. S. £1 8s.	12	15	0
Mr. Fegan's Boys' Home—G. H. J. 10s.; M. B. 10s.	1	0	0
Pastor Chiniquy's Refuge—G. H. J.	0	10	0
Bible and Colportage Society, Ireland—G. H. J.	0	5	0
Miss Daniell's Aldershot Mission—G. H. J.	0	5	0
Home of Industry—J. W. and K. A.	10	0	0
"Chichester" and "Arethusa" Training Ships—J. W. and K. A.	10	10	0
George-yard Ragged-schools—J. W. and K. A. £10; *Day in Country*—E. S. 5s.	10	5	0
Society for the Protection of Young Girls—J. W. and K. A.	8	0	0
Golden-lane Mission—J. W. and K. A.	10	0	0
Field-lane Institute—J. W. and K. A.	5	0	0
Ned Wright's Work—J. W. and K. A.	5	0	0
Spitalfields Gospel Mission—J. W. and K. A.	5	0	0
Trinitarian Bible Society—J. W. and K. A.	10	10	0
Railway Mission—J. W. and K. A.	3	0	0
Shipwrecked Mariners' Society—T. R. F.	1	0	0
British Home for Incurables—T. R. F.	1	0	0
London City Mission—T. R. F. £1; S. V. C. £1	2	0	0
Sunday Rest Association—T. R. F.	0	10	0
Reformatory and Refuge Union—T. R. F.	0	10	0
Society for the Prevention of Cruelty to Animals—T. R. F.	1	1	0
Church Missionary Society—T. R. F.	2	2	0
Lock Hospital (Females)—T. R. F.	0	10	0
Irish Church Mission—T. R. F.	2	2	0
Woman's Mission to Woman—T. R. F.	1	0	0
Royal Naval Scripture Readers' Society—T. R. F.	0	10	0
British and Foreign Bible Society—T. R. F.	2	2	0
King Edward's Ragged Schools—T. R. F.	1	1	0
Charity Organisation Society—T. R. F.	1	1	0
South-East of England Lay and Clerical Association—T. R. F.	1		0
Metropolitan Drinking Fountain and Cattle Trough Association—T. R. F.	1	1	0
St. Marylebone Female Protection Society—T. R. F.	1	1	0
Asylum for Idiots, Earlswood—T. R. F.	1	1	0
Scripture Truth Society—T. R. F.	1	1	0
Ship "Cornwall" (Captain Morrell)—T. R. F.	1	1	0
Colonial and Continental Church Society—T. R. F.	2	2	0
Strangers' Rest, 163, St. George's-street—South Lambeth	0	2	6
Rev. C. J. Whitmore's Work—S. V. C.	1	0	0
Home for Aged Christian Blind Women—A. M. H. 10s.; E. S. 10s.	1	0	0
Free Distribution of the Scriptures—H.	3	0	0
Preventive Home (Miss E. Hopkins)—H.	2	0	0
Mr. Heath's Mission to Hop-pickers—F. S. and M. A. S.	0	2	6
Thames Church Mission—M. A. J.	0	2	6
Dock Labourers' Mission (Day in Country)—G. S.	0	5	0
Aged Pilgrims' Asylum—G. S.	0	5	0
One Tun Ragged School—G. S.	0	5	0
Indigent Blind Visiting Society—G. S.	0	10	0
	£260	9	6

[ADVERTISEMENTS.]

Pastor Chiniquy's Home for Converted Priests—Anonymous, £20 (post-mark Edinburgh).

Preventive Work among Young Girls in Plymouth, Stonehaven, and Devonport—Miss Ellice Hopkins gratefully acknowledges the following sums in answer to her appeal in THE CHRISTIAN:—Anonymous, Staffordshire, £3; Mr. Stone, £2; Mr. Dymond, 10s.; Miss L. Palmer, 10s.; "Be Patient," 8s.; E. M. O. W. 2s. 6d.; A Well-wisher, 2s. 6d.; "The Mistress," 1s.

Day in the Country (George-yard Ragged-school, &c.)—Received with many thanks: Mrs. S. £1; Mrs. B. 10s.; T. 10s.; L. 10s.

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An Open Door of Serbice among Christ's Little Ones.

THE VILLAGE HOME FOR GIRLS, AT ILFORD,

Is now quite full, while every day urgent applications are received on behalf of needy Candidates for admission.

But, three and a half additional acres of Land have been obtained close to the Village, on which to erect Fifteen Fresh Cottages, and needful School Buildings.

A Lady near Newcastle has just given **£600** *to supply one of the first of these.*

It is thought that there are some readers of THE CHRISTIAN *who, knowing the need, may wish to contribute a small House to hold 20 Little Girls, to be snatched by Christ's servants from positions of danger or suffering, and trained in Christian ways.*

If promises enough were received soon, the work could be begun during this fine weather; and next summer would, if God wills, see the Fifteen Houses taken possession of for their holy purpose.

Communications are invited, and may be addressed to

T. J. BARNARDO,

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ST. GILES' CHRISTIAN MISSION.

The Annual Record

OF

Preventive & Rescue Work,

In connection with the above Mission, is now ready, and may be obtained on application to the Superintendent—

Mr. GEORGE HATTON, 12, Ampton-place, Regent-square, W.C.

ST. GILES' CHRISTIAN MISSION.

PRESSING MONETARY NEEDS.

At the moment of going to press with our Annual Report we are considerably behindhand with our Finances, and at least £700 will be at once required to clear off all outstanding liabilities, and fairly launch us on another twelve months of our daily increasing Preventive and Rescue Work. Your prompt help is, therefore, most earnestly solicited.

GEO. HATTON,
Superintendent.

12, AMPTON-PLACE,
REGENT-SQUARE, W.C.

THE ANCHORAGE.

Hebrews vi. 19.

UNDER THE ANCHORAGE MISSION
(Of Hope & Help).

Committee.

GEORGE HANBURY, Esq., REV. H. E. FOX, COL. STUART-WORTLEY.

For the reception of the more respectable class of young women in trouble, including those about to become mothers. Conversion of heart is most earnestly and prayerfully sought. Thorough training in household duties, cookery, dressmaking, fine laundry work, &c. &c. is given.

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Treasurer—Sir WALTER R. FARQUHAR, Bart.

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To prevent disappointment, it is necessary to say that in no case must Letters be addressed to a Post-office, unless permission be previously obtained at such Post-office.

The Publishers cannot undertake to receive and forward Replies to Advertisements.

☞ In order to secure insertion of Advertisements in the following number of THE CHRISTIAN they should reach this office *on or before Friday*, and at the *latest* by Saturday Morning's *first post.*

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"This charming memoir. . . . It is difficult to conceive of a more entire devotedness to the glory of God and the well-being of man than that which was the life-spring of this remarkable woman."—*British Quarterly Review.*

(*Continued from page 3.*)

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President—

The Right Hon. the Earl of Shaftesbury, K.G. Established 1822, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations.* Irish-speaking Readers are sent to Irish-speaking districts when required. The work is carried on in a spirit of love.

Subscriptions or Donations will be thankfully received by the Secretary, Capt. Kearney White, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, Shaftesbury.

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* as "Irish Scripture Readers' Society."

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. Elms, Coppermill-lane, Walthamstow, Essex.

THE HOPELESSLY INCURABLE.

The Unsuccessful Candidates.—The Committee of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 23, Queen-square, Bloomsbury, earnestly plead for Contributions in aid of a collection they are making for the unsuccessful candidates at the recent election of pensioners. There were 44 candidates and only 5 pensions to bestow; 39 poor sufferers were consequently disappointed. To each of these the Committee desire to send a gift of money and they confidently appeal to the sympathy of the kind friends who have assisted at previous elections, and to the public generally. The *smallest* donations will be thankfully acknowledged by the Committee.

A DAY IN THE COUNTRY would greatly rejoice the poor of the Gee-street Christian Mission, Goswell-road. Please send subscriptions towards it, and for rent of Chapel, addressed to Henry Rudgley, Hon. Secretary, 82, Wood-street, Cheapside; or to Robert Baxter, Esq., Treasurer, 6, Victoria-street, Westminster; or Messrs. Barclay, Bevan, Tritton & Co., Bankers.

THE REV. JOHN H. HASLAM, Vicar of St. Matthias, Birmingham, and Mission Preacher, requires at once £400 to carry out certain necessary alterations, repairs, and improvements, in his Church and Schools, as his parish consists entirely of poor he asks the help of those who have benefited by or been interested in his work outside his parish. Any contributions will be gratefully acknowledged by him, if sent to 36, South-road, Handsworth, Birmingham.

Educational.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

BRIGHTON.—EDUCATION.—Mr. Alfred Clark, B.A. (Lond.) receives about 30 Sons of Gentlemen, from seven to fourteen years of age. Terms from 40 to 55 Guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and Mathematics. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Rev. W. Poole Balfern Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Pigou, Brighton; Rev. W. Haslam, [illegible] Summerland-park, N.

CAPTAIN MORETON has great pleasure in recommending Mr. Foster's School to Christian parents, who value the judicious training of their sons. Mr. Foster personally superintends.—Eldon Park School, South Norwood.

THE OLD HALL SCHOOL, Wellington, Salop. Principal, Dr. Cranage, M.A. The next term will begin (D.V.) Thursday, September 20. Full particulars on application.

PREPARATORY SCHOOL for Little Boys, conducted by a Lady of many years' experience. Terms moderate. Delicate boys carefully attended. The next term commences Aug. 1. Principal, Essex House, Cecil-street, Margate.

25 GUINEAS (inclusive).—A Lady is anxious to recommend a School where her two daughters are placed. Thorough teaching, preparation for Local Examinations, happy home for Indian children. References to parents. Mrs. Barney, Victoria-street, Ipswich.

EDUCATION.—A Clergyman strongly recommends a first-class Christian home for twelve girls. Terms moderate. Pupils have successfully passed Local Exams. and R.A.M. Indian children received.—Rev. J. Johnson, Britwell Rectory, Watlington, Oxon; or Principal, 5, Sussex-place, Southsea.

PARIS.—Protestant Boarding School for Young Ladies. Mademoiselle Vignon, 18, Rue Demours, Près du Bois de Boulogne. Pupils prepared for examinations. Moderate terms. Prospectus and references to parents on application.

For Delicate or Backward Youths.

PRIVATE TUITION

must always be far preferable to ordinary school life, where such boys are usually left to the care and tuition of inexperienced and often uninterested Assistant Masters, and to the rough treatment of hardier Schoolmates.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home. In the fear and love of God it is sought to train this family, great attention being given to the development of a manly Christian character, and moral training is regarded as more important than mere intellectual acquirements. The House is admirably situated on one of the loveliest spots of the Northern Suburbs of London, and commanding an uninterrupted view of many miles. Abundant opportunity for BOATING, BATHING, CRICKETING, NATURALISING, &c., close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery by a competent Tutor. Drawing, Painting, and Shorthand are *included* in the curriculum. Full particulars on application with References, to parents of Pupils.

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.
Entrance at any date, Fees in proportion.

Parents who value Christian influence and training for their Daughters are invited to consider

THE GREEN HILL LADIES' SCHOOL, DERBY.

The Principal brings large experience to bear on the training of her Pupils, desiring to combine the influence and comfort of the Christian home with a thorough English education, music, drawing, modern languages, &c. House large and airy. Competent resident English and Foreign Teachers. Terms moderate.—Prospectuses and references on application to the Principal, Miss Whitmore, Green Hill, Derby.

BRAMFIELD, Cavendish-road, Clapham-common.—Miss Rabett receives a limited number of young ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences. Careful mental culture. Special advantages for modern languages and accomplishments. High-class professors attend. Preparation for Cambridge Local and Higher Examinations. Prospectus on application.

EDUCATIONAL HOME for the children of Christian Parents residing abroad.—Miss Arnold, 30, Victoria-road, Clapham-common, S.W.

BRUSSELS.—104 rue Les-brous-sart. The Misses Cooke offer every advantage to Ladies desirous of studying French and German. Careful Christian training. Reference permitted to Miss Bamber, Marlborough College, Exeter.

VEVEY, Switzerland.—First-class Educational Establishment for young Ladies. Special facilities for acquiring foreign languages; careful Christian training; special attention to health; domestic arrangements as in the best English schools. The Lady Principal will be in England at the beginning of August.
H. E., Librairie, B. Caille, Vevey, Switzerland.

BELMONT COLLEGIATE SCHOOL for Girls, 13 and 14, Belmont, Bath.—A thorough, English education, with Latin, mathematics French, German, &c., on inclusive and moderate terms. The School is arranged on the best modern lines, and the utmost care taken that the whole tone and atmosphere be decidedly Christian. A few boarders received in the house of the Principals.

ERFURT HOUSE, Truro, Ladies' Boarding and Day School. Mrs. and the Misses Ferris, assisted by Resident Governesses and Visiting Professors. Pupils successfully prepared for the Oxford and Cambridge Local Examinations.

EDUCATION.—A Lady can speak most highly of a superior school, where two of her daughters are being educated, in which the highest culture is blended with truly Christian training, loving and kindly interest taken in their pursuits, and recreations and home-like pleasures furnished at seasonable times. Particulars will be gladly given by
Mrs. B., 30, Downshire-hill, Hampstead.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, in connection with Seaside Educational Home (for juniors and others requiring sea air), at Clifton House, Topsham. Under the personal supervision of the Misses Bamber, Miss Churton, the Misses Pope, assisted by Professors and English and Foreign Governesses of acknowledged merit. A high moral tone is ensured by careful Christian training. University examinations. Numerous references to Clergymen, Ministers, and Parents in England, Wales, Scotland, Ireland, and abroad.

EDUCATION.—Unrivalled advantages. The Institution for Young Ladies, at Hilden, near Düsseldorf, founded by the late Dr. Fliedner, of Kaisersworth, is conducted by Deaconesses. Winter term commences middle of October. Particular attention is paid to the pupils' religious and moral training, based on Evangelical principles. Foreigners are afforded every opportunity of acquiring French and German thoroughly; also every other branch of education, including music, singing, and drawing. References: Rev. Dr. Rosedale, 54, St. German's-road, Forest-hill, S.E.; and Rev. C. McArthur, Burlingham Rectory, Norwich.—Prospectuses, and address of the Sister, to be had from the Directress, L. Korten, Hilden, near Düsseldorf; or from the Direction in Kaisersworth.

LADIES' COLLEGE, Goudhurst, Conducted by the Misses Kendon, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. Kendon, M.C.P.

PASTEUR F. DUMAS, of Courbevoie, near Paris, is desirous of receiving early in October next, as Boarders in his family, two young men wishing to learn French. Professors of all kinds to be had.
3, Rue Hebert, Courbevoie, Paris.

PARIS.—Protestant Establishment for Young Ladies. Sciences, Arts. French only language of the house. Terms £40. Ladies with a private bedroom, £5 a month. References: Rev. Baron Hart, 21, Avenue de la Grande Armée; Rev. L. Vernes, 7, Rue des Batignolles, Paris; Rev. D. J. Watt, The Priory, Rectory, road, London. Principal, Mme. Flamant, 68, Rue Truffaut Paris.

PRIVATE SCHOOL.—A Lady strongly recommends a Private School, where her own daughters have been educated. Home comforts and Christian training are combined with first-class instruction. Advanced music, classical, excellently taught. The School is situated in a charming part of Derbyshire. A limited number of pupils. Terms moderate.
Mrs. J., Southbourne, Birchfield, Birmingham.

HIGH SCHOOL, Smethwick.—Large, airy, well-lighted school-room and dormitories. Bath-room. Hot-water pipes. Open, healthy country. Sound training in school and play-ground. Terms, £32 to 34 guineas, inclusive. Quarter commences July 30.—Alfred J. Wyatt, B.A. (London: Honours), Head Master.

SEASIDE EDUCATION.—Lavenham House, 16, Nelson-road South, Great Yarmouth. Preparatory School for Boys, conducted by the Misses Ewing. Training thoroughly Christian. Special attention paid to delicate children. House pleasantly situated. Rooms airy. Sea-bathing close at hand. Terms moderate. References to clergymen and parents of children.

SOUTH-WEST LONDON COLLEGE FOR LADIES, 1, Carlton Mansions, Claphamrise, S.W. Principal, Mrs. Hale, A.C.P. Next term commences September 18. Terms moderate and inclusive. References to parents of pupils and Rev. C. H. Spurgeon. "I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."
C. H. Spurgeon.

BRIGHTON.—Kindergarten and Educational Home. Thorough preparatory education, combined with Christian training and motherly care. Entire charge taken of children from abroad.—Mrs. Lankester, Dover House, Clifton-hill, Brighton.

A LADY, having the offer of some Day Pupils in a Midland County, would be glad to hear of a few Boarders, before commencing the undertaking. Careful Christian training, home comforts, and good educational advantages. Very moderate terms. Early application requested.
Scholastic, Chidley & Co., St. John's-wood, N.W.

COMPANION PUPIL.—A Lady who has the charge of one little girl, wishes to meet with one or two others, from 8 to 12, to educate with her. Pleasant, healthy country house and garden, with all the care and comfort of a home. Instruction in English, music, drawing, French and German acquired on the Continent. For terms and references,
Miss Goodrick, Dilston, Corbridge-on-Tyne.

A SWISS LADY, residing close to the Lake of Geneva, offers a happy home, and superior educational advantages (the services of efficient masters engaged, and lectures attended), to pupils who may be entrusted to her.—Reference, Miss Ford, 1, Grove-villas, Teignmouth, S. Devon.

BURLTON HOUSE, Reading.—Mrs. Ratcliffe, assisted by resident Governesses and visiting Masters, continues to receive a limited number of Young Ladies, to whom is given a liberal and well-grounded education, combined with careful culture, and the comforts of a Christian home. Pupils successfully prepared for examinations. Governess Student required with premium.

HOLIDAY ENGAGEMENT wanted by a German Governess, from the 4th of August to the 18th of September.
Fraulein, Leith House, Reigate, Surrey.

NURSERY GOVERNESS.—A Gentlewoman seeks re-engagement. Experienced, cheerful, energetic, domesticated, methodical. No accomplishments, but has considerable aptitude for teaching little children. References. Moderate salary.
Faith, 232a, High-street, Lewisham, S.E., London

MORAVIAN EDUCATION, Fulneck Schools, near Leeds.—The above Schools lie beautifully on the slope of a hill facing the south; they stand in connection with Moravian Schools in Germany and Switzerland. Pupils are prepared for the Local Examinations, the London University Matriculation, and the Entrance Examination for degrees in the Victoria University, whilst special care is given to moral and religious training. The next quarter commences Tuesday, August 11.—Application for terms, &c., for young ladies, to be made to Miss SHAWE, and for boys, to the Rev. W. T. TITTERINGTON.

LONDON.—First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual manner, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

HIGH-CLASS SCHOOL for Gentlemen's Daughters.—Miss PENN and Fräulein ESSER receive twenty-five boarders. Efficient staff of Professors. Christian influence. Home comforts. Large house and garden. Languages and music Specialities. Autumn term commences September 12.—Grove House, Upper Clapton, London, N.

A LADY residing in Cazenove-road, Stamford-hill is desirous of meeting with Two Children as day boarders after the Midsummer holidays, to be instructed with her daughter, age 13, by a resident governess.—Reply by letter to N. N., Burr's Library, High-street, Stoke Newington.

AN APPOINTMENT required for a young Lady, after coming vacation, as Junior Teacher in good school, or in family. Acquirements, English and French, elementary music and drawing. Has passed public exams. Good testimonials.—A. C., Buxton Lodge, Luton.

A GERMAN LADY would be glad to meet with a Holiday engagement for the months of August and September. Is fond of children, and can speak English. — Fraulein BRACKENDAHL, Miss Goulty, 2, Sussex-square, Brighton.

HOLIDAY ENGAGEMENT desired for a young Lady of 16. Clever with little children. Has been trained. Only travelling expenses (to and from Hastings) and laundress required.
Miss ANNEITE ROOKE, Combe Down, Bath.

AS GOVERNESS.—A young North-German Lady, recommended by Dr. Ziemann, seeks a Holiday engagement for the first of August.—FRAULEIN, Blandford Lodge, Gunnersbury, London.

AS RESIDENT GOVERNESS.—A Lady, the daughter of a Scotch Clergyman, who has had experience in teaching, and can be well recommended, desires a situation in a private family.—Miss M., 10, Broadford-place, Aberdeen.

Appointments, Situations, &c., Wanted.

AS PRIVATE TUTOR.—A young man from the French part of Switzerland, and who has had a first-class scientific and literary education, wishes to find a situation. References, Rev. BUSCARLET, Lausanne, and Rev. DE FAYE, 49, School-hill, Aberdeen.

WILL ANY of the Lord's people kindly inform a middle-aged Christian man of light out-door employment. The need is urgent.
W. C., 25, Warleigh-road, Brighton.

MAN AND WIFE.—Christians. Total abstainers. Ages 44. No incumbrance. Man seeks situation as Scripture Reader, and care of Mission Room in country. Accustomed in visiting the sick, and occasionally has taken the service. Willing to make himself useful in other ways. Leaves present situation middle of August. Well recommended.—MANAGER, Workman's Rest, Milland, Liphook, Hants.

MANAGEMENT, or position of trust, wanted in September. Has managed a brewery successfully six years. Objection to the trade reason for leaving. Good references. No objection to go abroad. Age 29.
X., 8, Milbrook-terrace, Salisbury.

MIDWIFE, experienced and certificated (holding diploma from London Obstetrical Society), seeks employment in England, or abroad. Abstainer. Church of England
S. B. PERRY, Fire Office Passage, Shrewsbury.

AS COMPANION, or Matron.—A situation wanted by middle-aged, cheerful Lady. Good reader and amanuensis. Highest references
C. M., 6, Portland-place North, Lower Clapton, E.

A LADY wishes to recommend a Young Person, age 21, to assist in light housework, and needlework, and make herself generally useful.—The Cottage, Finsbury-road, Brighton.

AS LADY'S-MAID.—Wanted, a situation as above in a Christian family. Good dressmaker, hairdresser, good milliner.
W. FREKE, Milverton, near Taunton, Somerset.

WILL ANY LADY offer a Home to Girl of 20, who would give her services in return for board and lodging. A good needlewoman, but not strong enough to earn an independent livelihood.
Miss WETHERELL, Pashley, Hawkhurst.

AS GROOM, or Groom and Coachman. Can ride and drive well. Good character from present situation. Abstainer. Age 21.
J. FIELD, Manor House, Wallington, Surrey.

WILL ANY ONE, for the love of Christ, offer out-door employment for a Christian Youth? Further particulars given on addressing A., B. Chapman's Post Office, Blossom-street, York.

AS MANAGER or Caretaker of Coffee Tavern, Mission Room, or place of trust. Married. No family. Middle-aged, active. Both total abstainers. Highly respectable. Good references.—M. D., 7, Cranworth-street, Ardwick-green, Manchester.

AS MOTHER'S HELP, where a general servant is kept.—A Lady wishes to recommend a young person of good character, aged fifteen. She has been well brought up; used to children; clean, strong, and active, but short in stature
A. B., care of Mr. Bradley, Grocer, Tottenham.

BIBLE-WOMAN MISSIONARY. Wanted, a situation as above, by a Widow. Middle-aged. Evangelical Church-woman.
O., care of The Rector, Wareham, Dorset.

HOUSEKEEPER OR COMPANION. —Wanted by a practical, domesticated, respectable person, a re-engagement as above. Nine years' reference from last situation.
J. H., 7, Parade, Northampton.

A LADY wishes to recommend as Needlewoman, or Attendant on an Invalid, where no appreciable weight has to be lifted or carried, a faithful, attentive, honest servant. Age 23.
E. M. CULPIT, Lakesend, Upwell, Wisbeach.

LADY HELP. — No salary. — A home is desired in a Christian family by a middle-aged Person, whose efficient help in any domestic duties and needlework would be given, in return for board, lodging, and laundress. — Apply by letter to
Mrs. PAGE, 4, Upper Mall, Hammersmith, W.

A LADY wishes to recommend a well-educated Christian person, aged 34, as Travelling Companion to a Lady, or any light employment. — Miss CLAYTON, Bishopsdown House, Tunbridge Wells.

A LADY, accustomed to young people, with small means of her own, is required to fill a comfortable post, where motherly care, common sense, and Christian influence are the chief requirements. Suitable for Lady with invalid mother or sister; or widow with child out of arms could be received. — B. C., 6, Clifton-terrace, Church-road, Shirley, Southampton.

AS UNDER HOUSEMAID. — A Lady wishes to hear of a situation for a Girl of 16. Good character. Has been out before.
N. N., Manor House, Stanmore, Midds.

HOUSEMAID. — A Lady recommends her Housemaid as Second, where three are kept, or Single-handed, in a small family. Age 20. 3½ years' good character. Notting-hill or Kensington preferred.
Miss D., Granville Lodge, Aboyne, Aberdeenshire.

AS GENERAL SERVANT. — A Lady wishes to hear of a situation in a quiet Christian family in the country, where there is not more than one child, for a Young Woman who has gone astray, but has since then been for one year in a home.—The Honorary LADY SUPERINTENDENT, Lock Asylum, Westbourne-green, Harrow-road, London, W.

AS MAID TO A LADY, or Needlewoman in a Christian family (Brethren preferred). —Wanted, a re-engagement. Christian privileges and opportunities for work would be much valued.
E. T., Enfield House, Southampton.

Appointments, Situations, &c., Vacant.

CAN ANY CLERGYMAN recommend a middle-aged woman, whom he knows to be thoroughly trustworthy, to take charge of a house in the absence of the family? She must be a pledged abstainer.
POSTMASTER, Southport, Lancashire.

MAN OR WOMAN wanted to take charge of small Temperance Cottage.
Mr. B., Chester House, 6, Eliot-park, Lewisham.

GARDENER.—Wanted, a Christian man as above. Must be experienced and competent for vineries and houses. Apply personally this week.—51, Bow-road, E.

MARRIED COUPLE wanted.—True Christians, without family. Man used to out-door work, Baker preferred. Woman to take management of new Coffee Tavern, near Cambridge.—J. P. TISON, Horningsea, Cambridge.

A WORKING MATRON wanted, for a small Girls' Training Home. Must have had experience in similar work, and be a total abstainer.—Miss T. C., Southover-crescent, Lewes.

CAN ANY LADY thoroughly recommend a Christian Housemaid in a small family? Plain needlework required. Also A PAGE, who has been accustomed to indoor work. Four servants. Good personal character indispensable.
Mrs. BOILEAU, Castelnau House, Barnes, S.W.

A CARETAKER wanted for the Newry Sailors' Home. Free house, coal, and gas. Benefits allowed, but no salary.—Apply, stating particulars, to Miss N. THOMSON, Downshire House, Newry, Ireland.

WANTED, FOR COFFEE TAVERN, an active Christian Man, for the bar. One able to assist in carving. Must be single, and an abstainer. Good wages to a competent man.—
MANAGER, 1, Newton-street, Holborn

LADY HOUSEKEEPER to a Private Tutor, a widower. Thoroughly experienced in management of domestic affairs, fond of little children, and understanding a nursery able to make home attractive to Youths. A Christian in communion with the Church of England preferred. Salary offered not large, but any lady desiring chiefly a pleasant Home and a sphere for the exercise of the talents indicated, and possessing some small means of her own, is invited to reply to THETA, No. 25, 6, Portland-place North, Lower Clapton, E.

COOK. — Wanted, by a Lady at Harrogate, a good Plain Cook, cleanly, and well recommended. Family small, Christian privileges. No beer. — Mrs. MAYNARD, Hardwick House, Coatham, Redcar.

COOK.—Wanted, thoroughly good Plain Cook. Trustworthy, and good manager.—Address, stating wages required, Mrs. FARMER Thames-bank House, Mortlake, S.W.

AN EDUCATED COMPANION Lady-help, age 30, an abstainer and thorough Christian, required by an elderly lady. Some domestic duties. Good reader and needlewoman.
A. B., 98, Upper Tulse-hill, Surrey.

CAN ANY LADY recommend a strong, active Under-nurse, not under 20? Good needlewoman and early riser. Must have a good character, and been out before. Abstainer. Wages £16, all found. Required in August. Write all particulars to
Mrs FLETCHER, Brigham-hill, via Carlisle.

GENERAL SERVANT. — Young person wanted as above, at Sevenoaks, where another servant is kept. Three in family. Washing sent out. Can any Lady recommend anyone suitable for the situation? Please apply by letter to A., 2, Gracechurch-street, London.

AS GENERAL SERVANT. —Wanted, a middle-aged woman, for Honfleur Sailors' Rest; under a Christian superintendent and his wife. Work not heavy. Wages about £10, and all found. Ten hours from London.
3, Cromwell-road, London, S.W.

TWO GOOD SERVANTS, age from 23 years, wanted in a Christian family, a good Plain Cook and a Parlour and Housemaid. Wages beginning at £16, all found, no beer. Christian abstainer preferred.
A. A. TAPPER, 40, Westbourne-grove, W.

NURSEMAID wanted for two little children, not under 18 years of age, one who has been out before.—Mrs. GOULD, Guildford House, Compton-street, Eastbourne.

HOUSE AND PARLOUR-MAID wanted (thorough), who would value quiet Christian home, over 20, with excellent character. Abstainer. Wanted immediately.
Mrs. S., 4, Vanbrugh-park-road, Blackheath, S.E.

UPPER HOUSE AND PARLOUR-MAID wanted, in the neighbourhood of Birmingham, by the middle or end of August. An experienced, trustworthy Christian servant valued. —Mrs. F. R. LLOYD, Spark-hill House, near Birmingham.

A HOUSEMAID wanted, to take the lighter part of housework, wait on an elderly lady and gentleman, and do plain needlework.—Apply by letter to E., Mr. Ottaway's, 36, Mount Ephraim, Tunbridge Wells.

COOK. — Wanted a thoroughly good Cook. Must be punctual, scrupulously clean, and a good manager. One accustomed to small dairy would be preferred. An earnest Christian, Nonconformist, and a total abstainer. —Address, with references and wages required, LADY OGLE, Withdeane Court, near Brighton.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C. This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes: — *Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; DR. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world.
Tariff on application to Miss PERCY.

STILL FURTHER ENLARGEMENT.
WEST CENTRAL HOTEL.
97, 99, 101, 103, Southampton-row, London.
Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Francis Murphy, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian. Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d.* Printed Tariff on application to FREDERIC SMITH.

A COMFORTABLE HOME, in house of a widow lady and nephew (medical man) for one or two Gentlemen Boarders. Convenient train service to the City. Four minutes to Seven Sisters Station, G. E. R., Liverpool-street, South Tottenham, M. R., King's Cross.—H. N. M., care of Dr. Lazarus, The Green, Tottenham, N.

COMFORTABLE BEDROOMS (one or two), and use of sitting-room, with or without partial board. Piano. In Christian family. Near two stations and trams.—A. M. HEWSON, 11, Courtney-road, Drayton-park, Highbury.

TO LET, furnished, Drawing-room Floor (bath-room and w.c. on same floor) in quiet, select street, near Clapham-road; garden. Business gentleman, or married couple. Terms, including attendance, one guinea per week.
C. M., care of Mr. Giles, 146, Fleet-street, E.C.

LONDON.—Mrs. GREATLEY'S Christian Boarding-House is highly recommended for comfort, economy, and being convenient to all parts. References kindly permitted to the Rev. Dr. THAIN DAVIDSON. Terms from 2s. 6d., bed and breakfast.
17, Tyndale-place, Upper-street, Islington.

HOUSE TO LET.—Small, Furnished, for a month or six weeks, with services of trustworthy servant. Terms moderate. Nominal terms to governesses.—M. F. K., Perth Villa, Wellesley-grove, Croydon.

SEASIDE LODGINGS.—To Let, from 6th August, a large and comfortable House, fitted up with every convenience.—YORKSHIRE, York House, Whitby, Yorks.

FOLKESTONE.—House to Let, No. 63, Guildhall-street; contains 9 rooms. Rent £50.—Apply to Mr. T. PETTMAN, No. 63.

PRIVATE APARTMENTS. — The Lord's children visiting the Isle of Man, will find a comfortable home at the private residence of Mr. and Mrs. PASS, 9, Auckland-terrace, Windsor-road, Douglas.

SEASIDE.—Cheerful Christian Home, with every care, is offered for Lady or Gentleman suffering from Epilepsy, Paralysis, Hysteria, Chronic Rheumatism, or Nervous Debility, by a married Gentleman, of long and varied experience in such cases.
MEDICUS, c.o. Mr. Ransford, Chemist, Clevedon.

SOUTH DEVON.—Board and Residence for a single Lady, or sisters, in a quiet Christian home, in a healthy village near the sea. Terms moderate.—F. T. SANDERS, Dartmouth.

PARIS.—Board for young Gentlemen. An English Lady, accustomed to take a motherly oversight and care of young men, has a few vacancies.—Mdme. M. N., Rue de la Sour 60, Passy, Paris. References, Rev. Dr. Aberigh Mackay, 12 Rue de Presburg, Paris, and the Rev. H. C. White, B.A., Rue de Montenotte, 25, Avenue Carnot, Paris.

BOARD AND RESIDENCE at BRIGHTON.—Central position, near to the Pavilion, Aquarium, and Piers. Sea view. Liberal table. Every home comfort.—Terms on application to Mr. and Mrs. Box, 58, Old Steine.

BOURNEMOUTH.—To Let, furnished, a lady's House. Three sitting, seven bedrooms, dressing-room, kitchen, &c. Flower garden, lawn. Near sea. Servants left. Five guineas a week.—Miss CLARKE, Chippendale Lodge.

BOURNEMOUTH.—House to Let, furnished, two months or longer. West Cliff, close to sea. Ten bed-rooms, dining, drawing, and billiard-room (fitted). Bath, hot and cold. £6 6s. per week.
Mrs. W., Sea View, West-hill-road, Bournemouth.

BOURNEMOUTH, Ivors, Old Christchurch-road, Boarding House.—Cheerful central position, near Holy Trinity Church. Very comfortable house. Permanency or otherwise. Terms moderate.

BOURNEMOUTH, Clairville.—Superior Boarding House, conducted by Mr. and Mrs. JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church and sea. Most liberal table.

BOURNEMOUTH. — The Priory. First-class Boarding Establishment. One minute's walk from the Pier. Conducted with every regard to the comfort of visitors. Lawn tennis in own grounds. Terms on application.

BRUSSELS.—A Lady wishes to recommend to persons visiting Brussels, Madame MERLIER'S private Boarding House, 1, rue Veydt, Chaussée de Charleroi; in a healthy and fashionable part of the city. Private sitting rooms. Good table. Moderate charges. Seven minutes' walk from English Evangelical Church.

TO BE LET, in Sussex-square, Brighton, during Holiday weeks of August and September, a furnished House, delightfully situated, close to sea and downs. With use of extensive gardens; also a field. Trusty servants will be left.—For particulars apply to Miss GOULTY, 2, Sussex-square, Brighton.

APARTMENTS, West Dulwich.—Bed-room and sitting-room. Quiet. Comfortable for Christian gentleman or lady. Thirty minutes from Holborn and Victoria. Select neighbourhood. Terms moderate.
31, Park-road, West Dulwich, S.E.

ONE OF THE MOST PLEASANT PLACES in which to spend a summer holiday, is the South Devon Health Resort. First-class baths, beautiful grounds, various amusements, and Christian home comforts. For further information apply to Mr. C. F. CARPENTER, Health Resort, Bishop's-Teignton, near Teignmouth.

DIPSOMANIA.—A vacancy in long and successfully established Private Home, SEASIDE, for six suffering from excess of Morphia, Chloral, Absinthe, Stimulants, or Nervous Debility. Christian care and influence, judicious supervision and home comforts, with every kindness.
MEDICUS, care of 9, Stoke's Croft, Bristol.

Continued on page 23.

Nervous Affections:

ARE THEY CURABLE?

We are thankful that we can say yes, with a degree of confidence which facts alone could give. A few days since, we were rejoiced to receive a third letter from a grateful mother whose daughter had permanently recovered from St. Vitus' dance.

The communication is as follows:—

Mrs. STOREY, Post Office, Little Hallingbury.

June 23, 1883.

"Dear Sir,—I am sure the following intelligence will be very gratifying to you. The magnetic garment I had of you two years ago, I lent to a young girl at Woodside Green, Great Hallingbury. Her name is Sapsford, and she was suffering severely with St. Vitus' Dance. She had not worn it a month before she felt herself much better, and after wearing it about five months, she was perfectly restored, and has now gone to service again. Her mother brought me back the garment last evening, and expressed her heartfelt thanks for my kindness in lending it, as medical aid had failed to help her. You can make what use you think proper of this statement as it is perfectly correct, and numbers of persons in our village can testify to the same."

The gentleman whose experience is recorded in "Uniform Efficacy of Magnetic Treatment" (page 24), has not had a single epileptic seizure since he applied to us some years ago. On the contrary, he enjoys life increasingly, and having now a family of five boys, it is an incalculable advantage to have such established health.

Two friends of Epileptics have reported similar benefit this week, but we await confirmatory experience, and permission from the patients, before publishing the facts.

It must be evident that many persons object to the use of their names in public prints. Their position in society, and the character of their sufferings, prevent our using a tithe of the experience communicated to us. We are, therefore, the more obliged to those whose grateful appreciation of the services rendered has overcome this justifiable delicacy.

Mrs. ASTRIDGE, Frant Rectory, Tunbridge Wells.

June 14, 1883.

"Dear Sir,—It is with much pleasure I write to thank you for the Odo-Magnetic Treatment, and to bear my testimony to its value. In my case it truly did wonders. In three days, my friends said the change in me was quite a miracle. I shall always say that under God's blessing it saved my life. All that saw me thought I could not live long. I was so prostrated, and the nerves so weak, that I could scarcely walk alone or feed myself; yet, when I had worn the apparel only three weeks, I undertook a journey of twenty miles from home, and had four miles to walk to the nearest station, and in six weeks from the time of taking to them, I resumed my full duties; and after three months' wear, I was well enough to leave it off. I found no ill effects from doing so, neither did I take cold. I took no medicine after commencing to wear them, although I had been unable to do anything, and under doctor's care, for some months before. I am still gaining strength."

A lady, whose experience of Rheumatism and Sciatica was such as to cripple the energies and deform the body, twelve months ago, has had perfect freedom from this painful affliction for some months past, and was able recently to walk a distance of 16 miles after three o'clock in the day.

On receipt of particulars of any case in which advice is sought, the fullest information will be forwarded, and the required treatment suggested by Mr. B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

SPECIAL NOTICE TO ADVERTISERS.—Owing to the Bank Holiday (August 6), it is necessary that all Advertisements intended for insertion in the number for August 9 should reach this Office not later than the morning of Friday, the 3rd.

HOMES OF HOPE,

4, 5, & 6, Regent Square, Gray's Inn Road, London, W.C.

Special efforts are made on behalf of Mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted, from their previous good character and position, to associate with a lower class.

The applications for admission are painfully urgent.

Funds are greatly Needed.

HENRY THOMPSON, *Treasurer.*

Bankers—London & Westminster, Bloomsbury Branch, High Holborn.

CHURCH PAROCHIAL MISSION SOCIETY,

Office—**21**, John Street, Adelphi, London, W.C.

TENT SERVICES.

The above Society is now prepared to enter into arrangements with the Parochial Clergy for conducting Tent Missions in country and seaside places during the summer months, and will pay the necessary expenses incurred.

FIELD LANE REFUGES & RAGGED SCHOOLS.

President—The Right Hon. the Earl of Shaftesbury, K.G.
2,120 Maintained or Benefited Weekly.
Annual Expenditure, £8,000.
Income (reliable), £4,000.
FUNDS URGENTLY NEEDED.
Treasurer—Wilfred A. Bevan, Esq., 54, Lombard-street.
Bankers—Messrs. Barclay & Co., 54, Lombard-street; and Messrs. Ransom & Co., 1, Pall-mall East.
Peregrine Platt, *Secretary.*
Vine-street, Clerkenwell-road, E.C.
New or left-off clothing earnestly solicited.

DOCK LABOURERS' MISSION.

32, Chamber-street, London Docks.

Will the Lord's people kindly assist me with means to take our Poor into the green fields for one day?

C. Coleman.

Tinted Covers, 1s.; Cloth, 1s. 6d.

SCRIPTURAL HOLINESS

NOT

SINLESS PERFECTION.

By CHARLES GRAHAM.

The Sword and Trowel says:—"So far as we can see, this is a sound book. If this is all that the Holiness people have meant, we cannot make out why there has been so much noise over the matter. To us these new revelations are nothing but the common-places of experimental divinity. With considerable skill and sagacity Mr. Graham has proved his title, and wheeled away much fanatical rubbish. Anything which will promote true holiness has all our heart."

London: **Morgan & Scott, 12, Paternoster-buildings;**
And may be ordered of any Bookseller

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Bible Studies

at NORTHFIELD.

By D. L. MOODY, and others.

"The Conference of Christian workers at Northfield, Mass., during the month of August, 1881, was a gathering of more than transient interest. The large experience in Gospel activities of those who presented the various topics, gave a peculiar competency to their words and specially adapted them to the instruction and upbuilding of all engaged in Gospel work."

Extract from Preface.

London: Morgan & Scott, 12, Paternoster-buildings
And may be ordered of any Bookseller.

BIBLE READINGS,

By HENRY MOORHOUSE.

Tinted covers, 1s.; Cloth Limp, 1s. 6d.

"We do not wonder that those who heard Moorhouse's Bible Readings found them full of power and suggestion. To him the Word of God was a sword—the only one worth using in spiritual warfare."—*Liverpool Courier.*

London: Morgan & Scott, 12, Paternoster-buildings;
And may be ordered of any Bookseller.

THE ANCHORAGE.

Hebrews vi. 19.

UNDER THE ANCHORAGE MISSION

(Of Hope & Help).

Committee.

George Hanbury, Esq., Rev. H. E. Fox, Col. Stuart-Wortley.

For the reception of the more respectable class of young women in trouble, including those about to become mothers. Conversion of heart is most earnestly and prayerfully sought. Thorough training in household duties, cookery, dressmaking, fine laundry work, &c. &c. is given.

Regulations for admission to the "Anchorage House," will be sent on application by letter to Mrs. H. Stuart-Wortley, Rosslyn House, Grove End Road, N.W. (President of the Ladies' Committee), to whom, or to any member of the Committee, or Messrs. Morgan & Scott, subscriptions (which, owing to the necessarily expensive character of the work, are much required) may be sent.

Church of England Scripture Readers' Association.

Offices—56, HAYMARKET, S.W.

Patrons—The Archbishop of Canterbury, and the Bishops of London, Winchester, Rochester, and St. Albans.
Vice President—The Earl of Shaftesbury, K.G.
Treasurer—Sir Walter R. Farquhar, Bart.

This Society is employing 120 earnest men as Scripture Readers, labouring amongst the Poor of London and the suburbs, by carrying from house to house the Word of God. Funds are very urgently needed to maintain and extend this most necessary religious and social work amongst the masses

T. MARTIN TILBY, *Lay Secretary.*

By the Author of "Oh to be Nothing!"

LAYS OF LOWLY SERVICE.

By GEORGIANA M. TAYLOR.

Tinted Covers, 1s.; Cloth limp, 1s. 6d.; Cloth Boards, 2s. Handsomely bound in Morocco, gilt edges, 4s. 6d.

Rev. C. H. Spurgeon says:—"Gladly we give a word of warm praise to this lady's efforts; her verses are true 'heart-breathings,' and so are sure to find an echo in many a loving, listening heart."

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Songs of The Gospel.

Edited and Composed by JAMES McGRANAHAN.

A Selection of choice stirring Hymns, with attractive Tunes, the majority being the Compositions of Mr. McGRANAHAN, and now first collected.

Editions and Prices.—*Music and Words:* Old Notation—Paper Covers, 1s.; Cloth Limp, 1s. 6d.; Cloth Boards, 2s. 6d. Sol-fa—Paper Covers, 1s.; Cloth Limp, 1s. 6d. *Book of Words:* Paper Covers, 1d.; Printed Cloth, 2d.

Specimen Copy on receipt of price.

London: Morgan & Scott, 12, Paternoster-buildings;
And may be ordered of any Bookseller.

The Christian.

CHRIST-LIKE CHRISTIANITY.

DR. CHALMERS once said to Dr. Guthrie, as they stood together looking over the George IV. Bridge, Edinburgh: "A beautiful field, sir; a beautiful field." The reference was to the opportunity afforded by the necessitous condition of the district they surveyed for Christian and philanthropic work. It needed, however, an eye and a heart like those with which Christ looked in compassion upon the lost, for any beauty or attractiveness to be seen there. The result of his own investigation proved that of 411 families resident in that quarter, forty-five were attached to some Protestant Church, seventy were Roman Catholics, and 296 had no church connection whatever. One-fourth of the number comprised in those families were paupers, receiving out-door relief, and one-fourth were thieves, professional beggars, and *riff-raff*.

Among these people the learned and truly great Dr. Chalmers might often have been seen in years gone by, preaching to them in an old tan-loft the Gospel of Christ. To him such a sphere of work was *a beautiful field*. And when, after two years' toil, he was permitted to administer the Lord's Supper to 100 persons who had been gathered out of that field into the garner of Christ, he said it was "the most joyful event of his life." "God has indeed heard my prayer, and I could now lay down my head in peace and die."

Such fields may be found in abundance in the cities and towns of our own land; what is wanted is more eyes to look upon them and hearts to feel for them, as Dr. Chalmers did for the West Port. Many—may we not say most?—of our church and chapel-going Christians either wholly overlook such districts, or, if they see them, look at them askance, and, like the priest and the Levite of old, "pass by on the other side." The Christianity of thousands and tens of thousands of professing Christians is far too respectable to go down into the streets, alleys, and courts, where pauperism, vice, and misery reign supreme. Their ears are too polite to bear to hear the tale of sin and woe which those can tell, who, like the Samaritan filled with compassion, go where these suffering and sinning ones are. Their religion includes no sense of personal duty to the lost and erring outside their own class, no consciousness of responsibility in reference to the seething masses of moral corruption and social distress which may be found festering and pining for relief within easy reach of the Christlike compassion and sympathy they should be ready to show.

What is Christianity and who are in the true sense of the word Christians? Christianity is not a mere system of ethics, or formal creed of doctrines to be endorsed and controversially maintained; it is Christ translated into human language, and reproduced in daily human life. Orthodoxy demands a practical exhibition of Christ in the life, as well as doctrinal assertion of Him in the creed. A Christian is a Christlike man, one who in his measure sees things as Christ saw them, feels as Christ felt, does as Christ did, and loves as Christ loved. Is not this too much forgotten? Has there not sprung up a Christianity which, falling far below the standard of truth, permits men to call themselves Christians, while yet they fail utterly to represent the Christ whose name they bear? "Either change your name, or honour it," said Alexander the Great to one of his soldiers who bore his name, and was charged before him with cowardice and neglect of duty. Surely no misrepresentation of Christ can be greater than to live in the midst of sorrow and fail to sympathise with it; to see sin, and not reprove it; to behold sinners, and not weep over them; to know of perishing multitudes, and not seek to save them.

"Come," was not more the keyword of his ministry to the weary, worn, and sad whom He saw wandering in the paths of sin and want, than "Go" was the keyword of his ministry to those who had become his disciples, and were numbered among his servants and friends. "Go to the lost sheep of the house of Israel." "Go thou, and preach the kingdom of God." "Go out quickly into the streets and lanes of the city." "Go into the highways and hedges." "Go into all the world, and preach the Gospel to all creation." Such are his commands, and may any who bear his name ignore them? Are we his witnesses if we fail to fulfil them, or leave the work they indicate to others? The ragged and the squalid ones who are to be found by thousands in our midst, are among those for whom Christ died. Those wretched victims of vice, whose characters we may blush to describe, are our neighbours in the sense of the word as used by our Lord in his parable of the Good Samaritan. We cannot rid ourselves of the relationship, or of the responsibility it implies.

What is required is for the Church of Christ to prove to the world, on a far wider scale than is yet being done, that she is possessed by the self-denying, self-sacrificing spirit which dwelt in her Lord. Fashionable professors, velvet-slippered Christians, are common enough; the ranks which need to be recruited are those of the earnest, devoted, self-renouncing labourers for Christ, who, bold to contend against the evils which exist, are also meek and lowly in heart, ready to stretch out the helping hand, and lovingly raise the fallen, and support the weak. "The love of Christ constraineth us," said the Apostle; and under this constraint he went forth, conscious that he was not his own, and ready to die at any time for the Lord Jesus. That same constraining love embraces all believers, and should so move all hearts conscious of its influence as that they are surrendered to its claims, and impelled by its example. May we all be led to look on the fields which call to-day for this holy toil, and so to look as that we may enter into Doddridge's experience:—

> "See human nature sunk in shame:
> See scandals poured on Jesus' name:
> The Father wounded through the Son:
> The world abused; the soul undone!
> My God! I feel the mournful scene;
> My soul doth yearn o'er dying men;
> And fain my pity would reclaim,
> And snatch the firebrand from the flame."

"ENTERED INTO REST."

ON the 16th inst., at Laurel Lodge, Barnet, Charlotte Amelia Trotter, widow of the late Captain Trotter, of Dyrham Park, after a few days' illness.

On Friday, the 20th inst., at Earlham-grove, Wood-green, Thomas Bywater Smithies, Esq., the originator and editor of *The British Workman*, &c. See page 14.

On Monday last, the 23rd inst., at 9 a.m., Rev. Thomas Dundas Harford Battersby, M.A. (Surrogate), Hon. Canon of Carlisle, Rural Dean, Vicar of St. John's, Keswick, Cumberland. It is remarkable that this beloved and devoted minister of Christ should have been called home on the first day of the annual Keswick Convention, the invitation to which bore his signature, as in former years.

BROTHERLY KINDNESS.

THE roots of this, as of every other subject worthy of consideration, lie in the book of Genesis. From outside the gate of Eden the blood of Abel continually cries from the ground, "Let brotherly love continue." Adam's fall, and Cain's crime, teach us that if we get out of harmony with God, we shall surely become at variance with our brother, and bitterness against brethren is infallibly traceable to broken fellowship with God. "Am I my brother's keeper"? asked by Cain in defence of the murderous negative he had already given it, has been answered by God's First-born with an almighty "Yes," written in his atoning blood.

God's very blessings may lead to strife. Lot is blessed for Abram's sake; he also has flocks and herds and tents, and their substance was so great that they could not dwell together. They do not quarrel, but their herdmen do. Very often jealousies and strifes arise, not between the chiefs but between their followers; not between the heads of Missions (if there be heads, which sometimes there are not), but between the workers. The beginning of strife is as when one letteth out water; therefore a wise husbandman will leave off contention before it be meddled with (Prov. xvii. 14).

Abram's method is always available; to give way—to take the lower place. There are two reasons for this course. (1) "We be brethren." How unseemly is strife between those who should "love as brethren." And (2) the Canaanite and the Perizzite are in the land. Shall the enemies see brethren, whom God has called to be his people, and to be the channels of blessing to the world, at strife with one another? "Is not the whole land before thee? Take your choice, and I will be content with what you leave." Gracious, wise, successful, blessed Abram! The one who is nearer God will always be the readier to yield. "Let your moderation [let your yieldingness, forbearance, gentleness] be known unto all men. The Lord is at hand." "Grudge not one against another, brethren, that ye be not judged. Behold the Judge standeth before the doors" (Phil. iv. 5; Jas. v. 9). Why should you take your cause out of his hand?

Abram's example was followed by Isaac. When his servants digged wells and the Philistines strove for them he gave them up. Jesus adopted the same method. "When the Lord knew how that the Pharisees had heard that Jesus made and baptized more disciples than John he left Judea and departed again into Galilee" (John iv. 1—3). God's blessing always rests upon this course. When Lot had journeyed east, and gone to the well-watered plain, the Lord said unto Abram, "Northward, southward, eastward, and westward, all the land thou seest, to thee will I give it and to thy seed for ever." Isaac digged other wells; for the last they strove not, and he called it Rehoboth, "for now the Lord hath made room for us, and we shall be fruitful in the land." Jesus, leaving Judea, went through Samaria, and won the woman by the well; the men of her city heard for themselves and knew that this was indeed the Christ, the Saviour of the world; and when He was come into Galilee the Galileans received Him. They who give up for love's sake will surely find that "the God of love and peace will be

with them," and give them far greater things than they have yielded.

What a lesson, again, we may learn from Jacob and Esau on the one hand, and Joseph and his brethren on the other! Jacob takes his case into his own hands, and by selfishness and fraud supplants his brother, snatching the birthright and the blessing which God would have given in his own time and way; and reaping the fruit of his doings in long years of exile, and in life-long estrangement from his brother.

Joseph, on the other hand, suffers wrongfully; God pleads his cause, makes his brethren bow down at the soles of his feet, and sends them home to tell his father of all his glory in Egypt. Moreover, he kissed all his brethren, and wept upon them, and after that his brethren talked with him. In all this he had the high honour of fellowship with God, and of being a type of Christ, for "God was in Christ, reconciling the world unto Himself, *not imputing their trespasses unto them.*" "Now, therefore, be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life" (Gen. xxxvii.—xlv.; 2 Cor. v. 19).

The growth of painful and embittered feeling between brethren may be prevented by the soft answer which turneth away wrath, or fomented by grievous words which stir up anger. When the men of Ephraim chode sharply with Gideon because he called them not when he went to fight with the Midianites, their anger was abated when he asked, "What have I now done in comparison of you? Is not the gleaning of Ephraim better than the vintage of Abiezer?" But when Ephraim still more fiercely resented a similar omission on the part of Jephthah, instead of returning a soft answer the latter threw back the blame on them, and slew forty-two thousand Ephraimites. How foolish as well as wrong to slay our own brethren, instead of uniting against the common foe!

One great need in those who are fighting the Lord's battles is that, sinking every personal motive, we fear God and love the brotherhood. This spirit was eminently manifested in Jonathan, when, with his armour-bearer, he went against the Philistine garrison. First he would assure himself that God was with them, and, when this was ascertained, he said, "Come up after me; for the Lord hath delivered them into the hand of Israel" (1 Sam. xiv.)—not into our hands, that we two should have the glory, nor into the hands of Saul's family, nor of the tribe of Benjamin, but of Israel. When we are thus at harmony with God, and thus recognise our oneness with all the Israel of God, the power of the Almighty will be on our side, and one will chase a thousand, and two put ten thousand to flight.

The one thing which made all Israel one was their purpose to make David king. It is said with repetition that they could keep rank, they could walk in unison, because they were not of double heart, they came with a perfect heart to Hebron (communion, confederation) to make David king over all Israel. And all the rest of Israel also were of one heart to make David king. Moreover their brethren prepared for them abundantly; for there was joy in Israel (1 Chron. xii.) God has one purpose—to make Jesus King. The goal to which we are travelling is his coronation with many crowns, in the day of his espousals, and in the day of the gladness of his heart, when the kingdoms of this world shall become the Kingdom of our God and of his Christ. Just as each Christian soldier is possessed by this purpose, and is able to keep rank with a perfect heart, in this Divine enterprise, there will be joy in Israel, and their brethren will prepare for them. There will be no difficulty about funds when there is unity about this one purpose, for out of their overflowing joy the brethren will give abundantly.

This united joy on earth, as it has its source in heaven, so it ascends to swell the joy of heaven. For when the trumpeters and singers were as one to make one sound in praising and thanking the Lord, then the priests could not stand to minister, for the glory of the Lord filled the house of God. (2 Chron. v.) Heaven cannot hold the joy when God's people are united to make Jesus King, and, as at Pentecost, the Spirit rushes in as a mighty wind and fills the house, and sits in tongues of fire upon each praising soul.

But oh, how weak we are, and oh, how foolish! How soon self and pride divided Israel; and Ephraim envied Judah, and Judah vexed Ephraim! How soon was the early Church divided into sects and factions! How, even with their Lord among them, the disciples disputed who should be the greatest, and tried to put down as heretics those who followed not with them. But let him that would be really great be least of all and servant of all. And forbid not him who casts out devils in My name, though he follow not with us: for there is no man that shall do a miracle in My name who can lightly speak evil of Me. Do not bring a breach upon Israel by putting out your hand to save the ark of God because the oxen stumble or shake it.

The Divine curriculum for Christian workers is 1 Corinthians xiii. Only in proportion as those sacred principles have entered into and taken possession of us are we qualified to be servants in the Lord's house, soldiers in the battlefield, labourers in his vineyard.

LOVE

suffereth long and is kind; envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but in the truth; beareth, believeth, hopeth, endureth, all things. Love never faileth. No wonder that even unrenewed man should discover that "it is love, love, love, that makes the world go round." No wonder that the highest and deepest revelation of the invisible God is "God is Love." "Be ye therefore imitators of God as dear children."

SHOP ASSISTANTS' BIBLE-CLASS.

IT is not generally known that nearly a quarter of a million of shop assistants in London alone are totally debarred by their late hours of labour from participating in any of the week-night religious, social, and educational meetings. Thousands of them who desecrate the Lord's Day use this as an excuse for so doing. A Bible-class was instituted over eighteen months ago. Last summer it nearly collapsed, the fine evenings tempting customers to promenade, and leave their shopping until very late. Providentially, as a last resource, an early-closing meeting was held, which inaugurated the present growing movement for closing shops by five o'clock on Thursdays. The need of this will be seen when it is known that more than 1000 assistants die yearly from the effects of long hours. With the object of increasing the numbers, a quarterly social meeting is held, and many of the local clergy of all denominations attend.

In connection with the class, monthly lectures are arranged for, and during the summer the Thursday holiday is utilised by excursions into the country. It is very desirable that similar classes should be formed all over London, as a counter attraction to the music-halls and public-houses. Statistics and all information gladly given by the hon. sec., A. A. Clarke, 421, Commercial-road, E.

"SECULAR" VERSUS "CHRISTIAN" EDUCATION.

By F. C. K. W.

"SECULAR" education, that is, the teaching of every branch of knowledge *by itself*, without any reference to its bearing on the spiritual element in the pupil, is one of the great party cries of the present day. The world has seized on this idea as the grand solution of a thousand vexed questions. It believes this is the one royal road to true progress, perfect civilisation, genuine morality, and the realisation of all Utopias, political and social!

But the world leaves out of its reckoning one great factor, which never can be absent in the affairs of men, and which is powerful enough to upset all its calculations, when not taken account of and provided against, and this is, the natural depravity of human nature. By teaching depraved human nature all branches of human knowledge, in the most approved fashion, by the most approved plans, with the most approved appliances, *simply from the human side*, we are building up the whole fabric of education with no better basis than the natural man, a sin-tainted and death-doomed nature, bearing within itself the seeds of a hopeless corruption and ultimate destruction. It is a generally-accepted axiom in mechanical construction "that the whole is no stronger than *its weakest point.*" What, then, of a system building its educational palaces, and adorning and beautifying them with the researches and experiences of centuries of patient toil, on nothing better than the rotten foundation of FALLEN HUMAN NATURE!

As Christians, as lovers of and believers in the religion of the Bible, it is our duty to protest unceasingly against this modern doctrine of secular education. As Christians, too, in arguing this question, we must not let ourselves be beguiled into looking at it from any but the Christian's point of view. We must go boldly to the Bible for our arguments and authorities. In this, if in anything, we must "do all to the glory of God." We ought not to be able, even if we would, to discuss the question on "purely secular grounds," for there can be none such to the real Christian; and the habit of looking for God's help and guidance about everything ought to be too strong for us, even if we wished to set St. Paul's injunction on one side.

Then, as Christians, let us now look the question carefully and prayerfully in the face, and with God's Word as our guide see what ought to be the attitude of Christians in this important matter of the education of the masses.

Will it be granted that the words wisdom and knowledge cover the whole of "education," as now understood and enforced? For does not knowledge mean the acquirement of all sorts of learning, and wisdom the right using of knowledge? Both these are included in the modern word "education," which always implies both the acquirement and the using of all that the education teaches and trains in, whether it be "technical," "artistic," "scientific," "classical," or "elementary." Instead of saying "scientific education," we could say "scientific wisdom and knowledge;" or instead of "elementary education" we could say "elementary wisdom and knowledge;" and the one expression in either case is certainly equal to the other, and conveys the same ideas to our minds. Therefore, "wisdom and knowledge" are to be taken as the Bible equivalent for the modern word "education," and it must be our business now to see what

is there said about them, and how Christians are to deal with them as expressed by the synonym of every-day life, "education."

To start with, we must make two quotations from God's Word: "The fear of the Lord is the beginning of wisdom" (Ps. iii. 10); "The fear of the Lord is the beginning of knowledge" (Prov. i. 7). Readers of the Bible know that these are not by any means the only verses which teach the same truth. But these two, in their plain positiveness, are enough for our purpose. If we once admit that "wisdom and knowledge" equal education as understood now-a-days, what becomes of such an idea as "secular" or worldly education, in the face of these two distinct assertions, that the "fear of the Lord is the beginning" of both "wisdom" and "knowledge"? God says that that is essential, the only foundation and groundwork of the whole, which man maintains can be set aside at will, and is not *necessarily* a part of education at all. Are the men of this generation wiser than their Maker? Are modern ideas of more value than God's revealed Word?

Dear Christian friends, we know how we must answer these queries. We know that both in point of *time* and *importance* the fear of God must be *truly first* in every scheme of education, however elementary, if it is to do its rightful work, to really raise man to a higher level, to be a help and not a hindrance in his progress towards that goal of his being, his restoration to his forfeited privileges as God's child, and the complete renewal of that image of God within him which, lost at Adam's fall, can only be regained in God's own way, the religion of the Bible, the blessed Gospel of our Lord and Saviour Jesus Christ.

But there seem to be many amongst us who allow themselves to be led away by the specious arguments of the worldly-wise, and so, by their non-action in this and other kindred questions, are strengthening the hands of those who believe in unsanctified education as the great regenerator of the world. It may be well, therefore, to give some careful thought and study to the subject of education by the light of God's Word, and see how far it can give us help and guidance in dealing with the various branches of education as classified by modern thought and language.

This cannot fail to encourage us, who believe in the fear of God as the only true regenerator for the world, and as the one rightful foundation for every branch of education, and may rouse others to clearer views, and more definite action, in this most important matter.

THE NEW PARCELS POST.

THE New Inland Parcel Post arrangements will commence August 1.

Every post-office in the united kingdom will be open to the public for parcels post business on week days during the same hours as general postal business, but not on Sundays, Christmas Day, and Good Friday.

Each parcel must bear the words, "Parcels Post," clearly written in the left-hand top corner, and must not exceed 3ft. 6in. in length, 6ft. length and girth combined, or 7lb. in weight.

The rates of postage, which must be prepaid by ordinary postage stamps, are:—1lb., 3d.; 3lb., 6d.; 5lb., 9d.; 7lb., 1s.

Parcels must be taken into a post-office and handed over the counter—not posted in a letter-box; and if addressed to a post-office "to be called for," will be subject to 1d. per day detention charge after the first day, but will not be kept more than three weeks.

Parcels found to contain dangerous or offensive matter will be detained.

THOUGHTS ON HOLINESS.—17.

By Rev. MARK GUY PEARSE.

THREE WAYS INTO CANAAN.—I.

THE land of Canaan is the chosen and constant type of the matured religious life—a life of rest, and peace, and triumph; a land where God's favour shines upon us steadfastly, and where the fruits of the Spirit can grow in rich abundance. It is the contrast, not only with the bondage of Egypt, but with the wanderings in the wilderness. There are two or three points in the type that it will be well for us to dwell upon.

Canaan was the end and purpose of all God's dealings with Israel in Egypt. From the first this was set clearly before them. The promise to Abraham was, that after his seed had served as strangers in a land that was not theirs, "in the fourth generation they shall come hither again." Tradition would, doubtless, hand down this prophecy to the people of Israel during their sojourn in Egypt, keeping alive some faint hope in their deepest gloom. When God comes to help his people, He speaks to Moses as if this were the one purpose which He was about to accomplish. "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters, for I know their sorrows, and I am come down to deliver them out of the hand of the Egyptians, and to bring them out of that land unto a good land and a large, unto a land flowing with milk and honey." (Ex. iii. 7, 8.)

God recognised this in the covenant which He had made with their fathers: "*I will bring you in unto the land concerning the which I did swear to give to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage.*" (Ex. vi. 8.)

So then Israel marched out of Egypt, with all their hope and expectation set on Canaan. They were delivered from Egypt that they might be led up to the goodly land. How clearly this was understood, and how fully expected, is plain from their language on the very shores of the Red Sea, in which they already claim it exultingly as their own. "The people shall hear, and shall be afraid: sorrow shall take hold on the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. . . . Thou shalt bring thy people in and plant them in the mountain of thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which thy hands have established." (Ex. xv. 14—17.)

Thus they started, convinced that the land of Canaan was the only end of their journey; and never dreaming that they were going to stop short of it.

And note further, that *Canaan was meant for every one of them.* It was not intended to be the high privilege of a few brave and adventurous spirits. It was not a reward for the more eminent and saintly amongst them. The arrangements were all such that every man and woman and child was to go straight up into the land and settle there.

Then, again, everything along the way impressed upon them the fact that *there was no resting-place short of Canaan.* The tent life; the manna from heaven; the water from the rock; the moving pillar of fire and cloud; the dreary discomforts of the wilderness itself; the daily wanderings: all told them that this was not their rest. Moreover, many of the very commandments of God were such as could be fulfilled only in a settled land, and frequently this explanation was added, "Thus shall ye do when ye are come into the land whither ye go."

Now we stand as Israel stood, heirs of one great promise, with one great purpose, waiting its fulfilment for our sakes. The Scriptures set before us only one idea of religion, and that is *Holiness.* We are forgiven that we may be holy. We, like Israel, are "delivered out of the hand of our enemies, that we might serve Him without fear, in holiness and righteousness before Him, all the days of our life." Our faith in Christ is to lead us up into a land this side of heaven, in which we are to rejoice evermore; to pray without ceasing, and in everything to give thanks. A land in which we are to rise with Christ into a newness of life, and to sit in heavenly places with Him. We are to get to a place of victory over sin, and where we are to be careful for nothing. Christ, the glorious and ever present, is to be our heart's satisfaction. In Him we are to find a King whose rule in everything is our delight; a Friend whose presence is our strength and joy; a Saviour whose power to save is proved to the uttermost, an uttermost that reaches downward and upward, as well as onward for ever and ever.

Let us set this before us very plainly. All the love of God to me in Christ; all that the Lord has done for me by his life and death and resurrection and ascension; all that the Holy Spirit has wrought within me, is for this one thing—my being made holy. This religion that I have is to lead me up to dwell in a land that the Lord careth for, a land where I may find his favour compassing me about as with a shield; where I shall prove myself more than conqueror through Him that loved me, and where I am to observe and do all the law of the Lord my God. Do not think about holiness as a strange and exceptional thing. It is meant for every one of us, and it is the direct end and meaning of all that God has done for us and in us.

And there is no rest for us this side of holiness. Our experience will have in it a strain of disappointment; it is not up to the New Testament sample; doubts find many a lodging-place in us, for there is more of the wilderness than the land flowing with milk and honey; more of fear than triumph. The heart is distracted between alternate lustings after the old life and timid desires for the better. We can find no dwelling-place, no home for our souls, wandering without any progress; going on and yet as far off as ever; a parched earth and a brazen sky, with unbelief muttering at the elbow and tugging at the heart-strings—religion is a melancholy failure this side of the Canaan life of holiness. The glowing promises and pictures of blessedness point further on. Christ's purpose concerning me is not forgiveness only. Forgiveness is to lead up to a life of rest, a life of power, a life of victory in Him. There seems to be a kind of religion that takes away nothing but the *sting* of sin. No words are strong enough to expose the delusion of those who are content with a religion which is anything other than *a deliverance from sin.* Beware of putting emotions, creeds, modes of worship, religious exercises of any kind in place of this. Such a religion is a delusion of the arch-deceiver himself, to us a peril and to God an insult. I can never have known any true communion with God if it have not left within me a deepened hatred of that which is evil, and a greater longing for that which is good. How can I ever have seen the crucified Lord if the sight have not made me detest and dread that which has slain the King of Glory? Let us doubt everything sooner than believe in a religion which does not make sin a more foul

and loathsome thing to us than ever it was before. It is nothing, and worse than nothing, if it does not give us a new spiritual consciousness, a new standard of duty, a new light revealing the blackness and curse of sin. Religion means first of all *righteousness*—that first, not escape from hell, not getting to heaven, not being happy, but *being saved from sinning.* We cannot afford to have any other thoughts of religion than this.

Again, *Canaan is the place of Israel's development.* All the glorious promises of their prosperity and greatness could only begin when Israel was settled in Canaan. There they must claim the land and appoint judges and administer the law, and lay the foundation of an importance that was to be felt by all nations. The wilderness state was the transfer of the vine that could have its root only in Canaan. "Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea; and her branches unto the river" (Ps. lxxx.)

Do not think of holiness as the far-off top and crown of the Christian life. Holiness is its true starting-point. Some almost resent the thought of *seeking* holiness. It is to them something far up on the last step from earth heavenward, and only to be reached by a *growth* which we can neither hinder nor help, and which is imperilled by convulsive efforts to obtain it. But our place is not to grow *into grace;* we are to grow *in it.* The grace of God is to be the rich deep soil *in which* we are to grow. The settled abiding in Christ is not the fruit of our growth; it is the only condition of our growth and fruit-bearing. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine; ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered." *Holiness is only that life of abiding in Christ.*

THE WAY FROM EGYPT TO CANAAN.

The map is the expositor here. As Canaan is the type of our triumph in Christ, so Egypt is the type of the world—the place where they looked *down* for their supply. "The land which thou waterest with thy foot" (see the contrast in Deut. xi. 10, 11, 12), the land which knew not God. Canaan was the vineyard fenced about, cut off from all nations, though lying in the very midst of them all. Shut in from Assyria by that strange formation of the Jordan valley; cut off from Egypt by the desert; cut off from Phœnicia by the ranges of the Lebanon mountains; cut off from Greece and Rome by a seaboard without a harbour; a land that God had shut in for his own people; "a land that drinketh water of the rain of heaven: a land that the Lord thy God careth for. The eyes of the Lord are always upon it from the beginning of the year even unto the ending of the year."

Now from Egypt to Canaan there are at least three ways, perhaps many more. There certainly are three marked and typical ways from the land that knows not God to the land of triumph in Him—three well-trodden and sharply defined. Because they have thought only of one way, and that the furthest round, very many earnest souls have been perplexed and troubled in this matter of Holiness.

(To be concluded.)

[These papers will be published separately.—Ed.]

"The Christian" Pulpit.

AN ASSIZE SERMON.*

"The Son of Man is come to seek and to save that which was lost."—Luke xix. 10.

IT is of very great practical importance to the Church and to the world that Christians should ever bear in mind the view given in Holy Scripture of the heart of the Lord Jesus towards "the lost." The more this is known and believed, the more will efforts to seek after the lost that they may be saved be multiplied in number, and increased in love, earnestness, perseverance, and success. May the Holy Spirit shed abroad in our hearts to-day a fuller sense of the love of Christ towards the lost!

We see from the verses before the text that the Saviour manifested his heart's desire to save the lost by saving Zacchæus, a very difficult man to save from the sin of covetousness, and the other sins which proceed from it. Zacchæus was chief among the publicans, and he was rich. In the preceding chapter it is recorded that our Lord said, "How hardly shall they that have riches enter into the kingdom of God."

Zacchæus was not only rich, but he was also unprincipled. He had taken money from the helpless by false accusation. There is no uncertainty expressed by the "if" in the eighth verse; the words are equivalent to "Whatever I have unfairly exacted from anyone I restore fourfold." Zacchæus, before his conversion, had in him the heart of the thief, the liar, and the oppressor; he was as much a lost man as any prisoner tried anywhere at Assizes. Our Lord, in the words of the text, implies that he was one of "the lost" He came to save. It was possibly curiosity alone which led him to climb up into the sycamore tree to see Jesus. But the love in the heart of the Lord Jesus towards the lost led Him to speak graciously to the unprincipled extortioner who was idly gazing at Him. He said to him, "Zacchæus, make haste and come down, for to-day I must abide at thy house." Our Lord here teaches us to show kindness to those whose conversion we seek.

Repentance is the great saving change of mind which the Lord has power to give to whom He will. In his great love to the lost, He gave it at once to Zacchæus. Grace opened the heart of the publican to receive Jesus in faith. Zacchæus "made haste and came down, and received Him joyfully." The grace of the Lord Jesus can convert the most dishonest and the most profligate. John Newton, one of the best clergymen of his day, to attend whose ministry William Wilberforce used to walk four miles on a Sunday morning, was once a profligate captain of a slave-ship. John Bunyan, the author of "The Pilgrim's Progress," was a blaspheming tinker.

The servants of a Saviour who has such a gracious heart towards the lost should not despair of anyone. Faith and hope stimulate the efforts of love in seeking after the lost. Unbelief contemptuously regards such efforts as useless.

Zacchæus was so notorious in his extortion that when the Saviour of the lost went into his house the Jews "murmured, saying that He was gone to be guest with a man that is a sinner." They knew the character of Zacchæus, but they knew not the heart of the Saviour.

The repentance which the Lord Jesus Christ is at once able and willing to give is the change of mind which leads a man to forsake his sins; and first of all the sin of unbelief in Christ, which keeps him in guilty weakness apart from the source of power to forsake all sins. Zacchæus by grace forsook the sin of unbelief, or he would not have received the Lord Jesus joyfully. He forsook the sin of covetousness when he made up his mind to give half his goods to feed the poor. He forsook the sin of dishonesty when he decided to restore fourfold whatever he had gained by extortion. When Zacchæus proved the sincerity of his repentance in this practical manner, the Lord said, "This day is salvation come to this house." Zacchæus was an unsaved man before that day.

The Lord Jesus Christ is "the same yesterday, and to-day, and for ever." He is able to change the heart of the worst criminal in our jails. Those who thoroughly believe this are moved by faith, and hope, and love, in the name and strength and with the heart of the Lord Jesus, to seek the salvation of lost ones, who are despaired of and neglected by unbelief.

There is nothing more powerful to move to self-denying action with respect to the lost, those who gratefully trust the Saviour for their own salvation, than his example of love and self-sacrifice. The Holy Ghost says to us to-day as much as when St. Paul wrote the Epistle to the Philippians, "Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not a thing to be grasped (and clung to) to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man He humbled Himself, becoming obedient even unto death, yea, the death of the cross."

We must measure the intense love of the Lord Jesus for the lost by the glory of which He for a time emptied Himself, as well as by the depth of shame and suffering to which He descended. If we would have a clear view of the heart of Christ towards the lost, we must, by means of the faith which the Holy Spirit creates in those who ask Him, behold Him bearing our sins in his own body on the tree, as our substitute and surety, and bearing the penalty due to our sins, when He was "wounded for our transgressions and bruised for our iniquities," and died, "the Just for the unjust, to bring us unto God." We must by faith behold "the Lamb of God, which taketh away the sin of the world," and say with the Apostle, "In Him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." St. Paul knew the heart of his Master towards the lost when he wrote (Rom. v. 6—8), "When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

A few verses after the text, the heart of Christ towards the lost is further revealed by his tears and lamentations over the lost city Jerusalem, full of unbelievers, and about to raise the cruel cry, "Crucify Him, crucify Him." The Lord pitied his bitter enemies, and was ready to die for them, to reconcile them unto God by his blood; and on the day of Pentecost He poured out his Holy Spirit upon his friends and upon his enemies, and converted three thousand Jerusalem sinners who had consented unto his death.

The heart of the Saviour towards the lost was shown by his conversion of Saul of

* Preached at Oxford, on Friday, the 13th inst., by Rev. A. M. W. Christopher, M.A.

Tarsus, the cruel, energetic persecutor of his people. Hear the thanksgiving of this lost one saved by grace (1 Tim. i. 12—15): "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

The heart of the Lord Jesus towards the lost is shown by his making the mode of application of his great salvation so simple: this is by faith—by trust in Himself. He caused his Apostle Paul to preach to the unconverted thus simply: "By this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things" (Acts xiii. 38, 39).

The perfect freeness of the Gospel reveals the heart of Christ towards the lost. He commanded that it should be preached to "every creature." He declared once for all, "Him that cometh unto me, I will in no wise cast out." We see the heart of the Lord in St. Paul's description of his ministry: "Now then we are ambassadors for Christ, as though God did beseech men by us: we pray men in Christ's stead, Be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." The heart of the Saviour towards the lost is shown by his causing the Gospel to come not in word only, but in power, and in the Holy Ghost, and in much assurance to many who hear it.

Bishop Ryle, of Liverpool, was converted, when an undergraduate in Oxford, by the 8th verse of the 2nd chapter of Ephesians, which was read in his hearing in church in the second Lesson, with a pause between each clause, by a stranger whose name he never knew. The verse is this: "By grace ye are saved through faith; and that not of yourselves: it is the gift of God."

Cowper, the poet, was brought to better health and peace in a lunatic asylum, to which his friends had sent him because he was spiritually depressed. The doctor was a Christian. He saw that the medicine that poor Cowper needed was the Gospel. And when his patient was out for a walk with his keeper he placed a Bible on the table of his sitting-room, open at Romans iii., having marked the 25th verse, "Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood." Cowper when he came in saw the open Bible, and the marked verse, pondered upon it, believed it, and was brought to peace and wrote the beautiful Gospel hymns we sing. Toplady, the writer of the hymn "Rock of Ages, cleft for me," was converted through hearing a working man preach in a barn from Eph. ii. 13, "But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ."

The heart of the Lord Jesus towards the lost is shown by his saving them not only from the guilt and condemnation of their sins, but also from the dominion of sin, from the love and practice of sin. He gives them a faith which worketh by love.

Our Lord, in his great love to the lost, not only shows them that the free forgiveness of all their sins through faith, trust, confidence, in his atoning death, lies at the very threshhold of the Christian life, but He also shows that fruitfulness in good works is produced through union with Himself by faith, a union as close as that of fruitful branches with the fruit-producing vine.

He encourages the lost sinner, conscious of a will weak to resist temptation, by showing him that if he be united to Himself by faith in his death, He, the Saviour, will dwell in the believer by his Spirit, and enable him to live a life of holiness, fruitfulness, and power. He sets before the man conscious of weakness—yet looking to Himself, the Saviour, for strength—the example of St. Paul who wrote, "I have been crucified with Christ: yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me."

May I not believe that the prayer of all sincere Christians in this congregation is that some measure of Christ's heart towards the lost, with its self-denying, persevering, loving action, may be given to us and to all true Christians? It will be an encouragement to us in seeking this precious gift, to bear in mind that the heart of the Lord Jesus towards the lost reveals to us the heart of God the Father towards the lost, and we are encouraged to go to Him for the gift of this self-denying love and pity by the strong argument of St. Paul, "He that spareth not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

The Holy Spirit alone can create this heart in us, and the love of the Spirit is not less than the love of the Father and the love of the Son. Our great need, and the great need of the whole Church of true believers in the Lord Jesus Christ, is that we be baptized with the Holy Ghost, and so be filled with the heart of the Lord Jesus towards the lost.

The heart which God has created in some of his people He can create in others; He can create it in us.

As an encouragement to us in earnestly exercising the heart of the Lord Jesus towards the lost, let us remember that whilst true believers in Christ are justified by faith apart from works of law, we are taught by the parable of the Pounds, in the chapter from which the text is taken, that there is a reward of grace according to our work. "They that turn many to righteousness shall shine as the stars for ever and ever." They that for God "sow bountifully shall reap also bountifully, and they that sow sparingly shall reap also sparingly." Our Lord said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." It is a certainty that all true believers, who, justified freely by God's grace, exercise in grateful love the heart of the Lord Jesus toward the lost, will be rewarded according to their work: not according to their success, but according to their loving, self-denying work.

Our Lord said, "He that hath my commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of my Father, and I will love him, and will manifest myself to him" (John xiv. 21). Our Lord's last command binds all his believing people to do all they can to make the Gospel known to "every creature." This work is not for ministers only. St. Paul in his Epistle to the Philippians describes all the Christians at Philippi as "holding forth the Word of life," and not merely the bishops and deacons.

Let us, then, have a hearty sympathy with all who are earnestly seeking to save "the lost" by teaching them the free and precious Gospel of the grace of God. If we cannot have unity in all respects, let us be united in seeking to have, and to exercise, the heart of the Lord Jesus towards the lost.

And let us remember that the lost include not only the criminal class, and those likely to fall into crime, but all who are not saved through faith in Christ. It is written (John iii. 36), "He that believeth on the Son hath everlasting life: he that believeth not the Son shall not see life; but the wrath of God abideth on him."

And it is written again, "Without holiness no man shall see the Lord." May the great love of Christ constrain us henceforth to live not unto ourselves, but unto Him that died for us and rose again, in earnestly seeking after the lost around us, that they may be encouraged to come at once to the Redeemer, who will mercifully save all who truly believe in Him both from the punishment and from the dominion of sin.

BESSBOROUGH MISSION HALL.

THE Gospel Temperance meetings conducted at this place, situated in Grosvenor-road, Pimlico, have lately recommenced. Mr. and Mrs. De Selincourt gave a tea to their work-people and others, numbering about five hundred, on June 4, and arranged for a series of meetings to be conducted by prominent Gospel Temperance advocates, viz., Mr. J. Hilton, Dr. Anderson, Revs. G. Murphy, J. Beverly, Dawson Burns, and Messrs. F. and T. E. Murphy. Prayer-meetings are held by the persons in the employ of Mr. de Selincourt, when earnest supplication is made for blessing on the work, resulting in direct answers thereto. Personal dealing is also a marked feature of this effort. Some of the most enslaved have been set free from the power of the drink by being pleaded with to give themselves wholly to the Lord, sign the pledge, and put on the blue ribbon. One man who had not been sober for years, and who again and again had made an effort to free himself, was lately compelled to give up the conflict, and trust to the Lord to keep him. Four or five of his companions, who had not gone so far as he had, pleaded with him to give it up. This, with Mr. de Selincourt's kindly taking him by the hand, led to a surrender, and it is hoped, with the Lord's blessing, he will be preserved.

NORMAL COLLEGE FOR THE BLIND.

WEDNESDAY, the 18th inst., was a high day at the Royal Normal College for the Blind at Upper Norwood. The distribution of prizes and diplomas to the successful students by the Right Hon. John Bright drew together a very large assembly of friends of the institution. The Duke of Westminster presided over the meeting, and, in introducing Mr. Bright, spoke of the college in terms of highest commendation, and earnest entreaty for greater aid in sustaining its funds. Mr. Bright, in the course of his address, referred to the indefatigable labours of Dr. Campbell, the Principal, whose life he characterised as "truly great and truly heroic." He also spoke of the claims of the college upon public sympathy as great and irresistible, urgently pressing them upon all whom his words might reach. A letter was read from Mr. Fawcett, the Postmaster-General, regretting his absence, and pleading the worth of the work as a ground for liberal support. The sight of the students, and the air of comfort and consciousness of mental, as well as physical power, which evidently possessed them, was highly gratifying to behold.

FRIENDLY LETTERS.—Miss V. M. Skinner, of Bath, has just issued a "Friendly Letter to Barmaids," which is equal to those issued by that lady on other subjects. Our readers might do good service by obtaining the same for distribution. They are published by Jarrold & Sons, 3, Paternoster-buildings, E.C. Price 6d. per dozen.

For the Young.

HAVE YOU SEEN GOD?

MANY pious children have preached excellent sermons to men and women; such were Samuel and Josiah in Bible times. And many poor children in ragged schools have taught their wicked parents in these our days that they have souls which must spend eternity either in joy or misery—and that Jesus alone holds the key to the gateway of glory.

Amongst the children who have preached the Gospel on their death-beds was George Phillips. He attended the Ragged day school in Amicable Row, Kent-street, Southwark. He was always weak and sickly; and the foul air which he had to breathe in this haunt of crime and misery was to him so much poison. Few paid so much attention to the daily Bible lessons of his teacher, and he never appeared so happy as when anyone spoke to him about the love of Jesus for little ones. His simple faith in God led all who knew him to believe that he had (Mark x. 15) "received the kingdom of heaven as a little child"—the only way you or I can reach it. Thus ripe for glory, the Lord "had need of him" in the brighter world. Struck down by fever, he found that Jesus is ever ready to walk even with little ones through the dark valley of death. For He will not leave any who really love Him till they reach the city of the "shining ones."

A short time before George died, seeing his mother in tears, he asked, "Why are you crying, mother?" She replied, as she dried her eyes with her apron, "Because I do not like parting with you." To this the dying boy answered, "I shall be more happy, for I am going to heaven." The weeping mother then said, "Yes, my child; I know you are going to heaven—you will be with the angels, and then you can look down upon your poor unhappy mother." To this George replied, with all the earnest look of the dying, "I shall look down upon you and see you in the burning, if you do not leave off your bad ways and swearing!"

Having thus warned his wicked mother of "the wrath to come," he then thought of his father. The day before George died, and whilst his father was holding his hand, he startled him by asking, "Father, *have you seen God?*" His father replied, "No." The dying child then said, "I have seen Him, and I am going to be with Him!" Thus died George Phillips, at seven years of age; but not before he had told his father and mother that they must SEE God in this world if they are to see Him as a Friend at the Judgment Day.

Yet this poor boy—or rather, rich as he was in faith, this really wealthy child—would probably never have known that God may be SEEN in Jesus even in this world of sin, if the doors of this ragged school had never been unlocked.

But the question for you is not what George said of God and heaven—but what do *you* seek? *Have you seen God?* or rather, have you seen Jesus, his Messenger to a sinful world? If not, seek to see Him at once, for to-morrow may be a day too late! Do not forget, dear children, that God's word is "to-day;" Satan's favourite word, "to-morrow." Pharaoh used that word (Exod. viii. 8) when he asked Moses to pray for him; but when the "to-morrow" came, his heart was harder than ever. And so this enemy of God and the Jews, in a few days more, found his grave in the Red Sea. Nor is Pharaoh the only one who has found that hell is paved with "to-morrows." Take care that you are not of that number; for you MUST see God either now or at the Judgment Day, since it is written that "every eye shall see Him," with joy or shame!

Hornsey Rise. E. J. HYTCHE.

EVANGELISATION IN CHINA.

THE *China's Millions* for July contains a deeply-interesting report, to be continued in the August number, of the labours of the missionaries connected with the China Inland Mission.

The provinces are described in their geographical order, and extracts of letters from the missionaries are inserted, a few of which, we think, will interest our readers. Mr. Parker, of Ts'in-Chau, writes:—

"August 5.—At many places the Mahommedans asked, 'When is Jesus coming to reign at Sha-mu—Salem?' They say that their books tell them that Jesus is to reign forty years, and that all religions are to become one.

"September 18, Min-chau.—A Mahommedan, who had bought a New Testament in July, came for a copy of the Old Testament. He was a poor man, and used two days' profit to scrape together sufficient for the purchase.

"September 26.—Reached home, finishing a journey of seventy-eight days, having traversed a distance of 1000 miles."

In an account from Mr. Easton, we read of three elders being set apart for service in different places, each of whom were brought to the Lord—one through reading the Gospel of Matthew; another through reading Mark; and the third through John. He further says:—

"A fortnight ago I took advantage of Mr. King's being here to spend Saturday to Monday at Pah-koh-shan, thirty miles off. Four other persons have professed faith in Christ there. Last Sunday I went to our other out-station, Shih-pah-li-p'u—seven miles off. We have only one member there, but eleven others have been in the habit of walking to the city to attend our services every Sunday. One of the candidates for baptism having placed a room at our disposal, we collected about forty persons for worship, and that on a wet, muddy day. Several of these have been interested for some time; and some others became very interested for the first time. After the meeting, I mentioned that one person present was to be baptized next week, and that any others who believed their sins forgiven, and wished for baptism, might mention it. Seven, who have been inquirers for some time past, gave in their names as candidates for baptism."

Dr. Schofield, writing from T'ai-Yuen, reports well of the Medical Mission, and says:—

"I have daily prayers with the men, and my dear wife teaches the women all she can. Mr. Pigott helps in speaking to the men, and latterly Tung has helped. One young man from Ho-nan has been several months with us, and I think God's grace is working in his heart. He spends a good part of the day, of his own free will, teaching other patients to read the New Testament.

"February 12, 1883.—We have had four baptisms this week, and our hearts are full of thankfulness. I think there is no doubt that all are really Christians. Kao, one of the four, is a young man who has been in the hospital for fully a year. He can read well, and write very fairly. I really believe the Lord has given him to me to work among the other patients in the hospital. Pray that he may be enabled to win many to Christ.

"Another in-patient will very likely soon be baptized. The Lord is, I believe, going to do great things for us this year. It is, indeed, an unspeakable joy to see these poor souls turned from such gross darkness and brought into God's marvellous light. If Christians at home only knew of it, I am sure many would come out to share it."

Miss Lancaster tells of the case of an elderly woman who wished to be baptized. She says:—

"One evening she asked me to her room, and told me all her doubts and fears. She said: 'I do love the Lord Jesus, and I am trusting in Him alone for my soul's salvation. I am not the least bit afraid to confess Him before men; but you know, Jesus said his disciples were to go into *all* the world and preach the Gospel, and I cannot do that, for I am nearly sixty years of age, and my eyes are nearly useless: I am almost blind. I am quite willing and pleased to tell my son, and his wife, and all my neighbours, and everyone that comes to see me, about the love of Jesus, and I could perhaps go to one or two villages; but oh, I *cannot* go to foreign countries and preach.' And then, with an earnestness which I shall never forget, she said: 'Tell me, may I be baptized, and will Jesus not expect me to go to foreign countries?'"

Mr. Landale writes, April 15th, 1882:—"I spent a most pleasant fortnight at P'ing-yang. I was much delighted with the spirit of the native brethren. I saw Hi, Fan, Sung, Li, and Chü-hwe, who are, I suppose, all known to you by name. Hi is the graduate and doctor, the head of his village, a most intelligent man, with a firm will of his own. He seems very independent of the opinions of the foreigner, and fortunately he seems to put the Bible where it should be. He told us he did not believe that tobacco-smoking was scriptural. His cash-box is thoroughly converted, and he usually has four or five men about, being cured of opium-smoking or the like, whom of course he instructs.

"Fan is a farmer: he is red-hot; indeed, his health will suffer if he keeps on as he is. We came in upon him suddenly one day, and found him and five or six others studying the Acts of the Apostles. We had some reading and prayer with those who were present; and when I had spoken for a few moments he caught my idea, and almost took the words out of my mouth, in his eagerness to send it home to his friends."

At Che-Fu a school for the children of missionaries and others has been opened, and which proves a very successful operation. The situation is healthy, and will prove a great boon to those who have children, as it will save the sending them home.

A medical school also is in contemplation, where missionaries will be able to obtain the necessary instructions for use in the inland stations.

BLACKDOWN HILLS MISSION.

DEAR SIR,—In the midst of much encouragement from the Lord on our tent services, I write a line for the readers of THE CHRISTIAN for their fellowship in praise and thanksgiving to God for much blessing bestowed during the past six weeks among the Militia on the Blackdown Hills, and in the second tent on the borders of Dorsetshire. In both places God has given signal blessing, and many men have confessed to salvation through faith in the Lord Jesus Christ. Some of the incidents are deeply interesting and thrilling, as they describe their past lives of sin with all the horror, and trouble, and dreadful fear they were in from this course of evil; now they are rejoicing in the Lord whom they dreaded before. We are constantly discovering the fruits of former years' work among the Militia. While many of the converts have bought themselves out of the service others have served their full time. Yet there are many now on the hills who are the fruit of former years' work, who form a goodly company, and are not ashamed to confess Christ before their comrades, and take part in the tent services every night, though they have to suffer for it from some of the more openly ungodly.

We purpose pitching one of the tents to-morrow in Broadwindsor, Dorset. This is a place for which much prayer has been offered for years by a devoted saint now in heaven (Major Malan). Will beloved praying readers of THE CHRISTIAN join with us in earnest believing prayer for much blessing on these tent services.

We have another fortnight among the *Militia*, and then we hope to remove that tent to another needy district. G. W. BEALEY.

Clayhidon, Wellington, Somerset, July 18.

MR. D. L. MOODY AT HOME.

BOSTON.

DEAR SIR,—Mr. Moody has broken his summer's rest at Northfield by holding a special service last Sunday at the music-hall, Boston, the first of a series under the auspices of the Boston Y.M.C.A., to be continued during the months of July and August while the pastors are from home, and the remainder to be addressed by Mr. E. W. Bliss. After tea at the Tremont House, where we are staying, I went with Mr. Moody to the music-hall, and as we drew nigh to the building I was reminded of the happy days of the Mission in Manchester last March, for we met many people coming away who said it was impossible to get in, the hall, which holds 3000 people, being crowded long before the advertised time. When we entered, the old familiar sight met our gaze, every spot occupied, and the platform filled with a good choir. The congregation joined in the hymns, "I will sing of my Redeemer," "Must I go empty-handed?" and "I love to tell the story." Mr. Bliss sang, "Are your windows open towards Jerusalem?" The Rev. Dr. Gordon, Baptist minister, author of "The Ministry of Healing," &c., offered prayer.

Mr. MOODY spoke with his usual power from Titus ii. 11. He said: The text shows us grace is threefold: grace for salvation, for living, for service. (1.) Salvation is offered to all men, God's universal gift. We must work from the Cross. When the Pharisees came to Jesus and asked, "What must we do to inherit eternal life?" the answer He gave was, "Believe on Him whom He has sent." No apostle says so much against works before coming to the Cross as Paul, and none so much commends works after starting at the Cross. There is grace to cover all sins if we confess our sins and sue for pardon.

(2) There is grace for living. Paul's desire was, "that I may know Him and the power of his resurrection," his longing being that he might know Him intimately, that he might live to Him. Many Christians are living on stale manna, talking of the good meetings they attended twenty years ago, and are dwarfed and crippled because they live in the past. Romans v. 1, 2, reminds us that there is peace for the past, grace for the present, and glory for the future. Everything before true believers is glorious—glorious rest, glorious garments, and a glorified body. True believers have nothing to fear. It is only the valley of the shadow of death. Where there is a shadow there must be light, and people are not afraid of a shadow, they can walk through it.

(3) There is grace for service. If you are fretful and peevish, don't work for God until you have got grace enough for yourself—and an overflow. You say you haven't got much ability, much strength. Do you believe God can work by you? You answer, Yes. Then do you believe God will work by you? I hope the choir will have grace to come nightly to help at these meetings, and that the laity will work for them while the pastors are away. Some people say they have only one talent—use it. If the "Pilgrim's Progress" had to be written now, some people would get a professor from Oxford or Cambridge to do it, with the chance that nobody would read it; but God passed by the philosophers, and, taking the swearing, blaspheming tinker, emptied him of self, and filled him with his grace.

Mr. Moody then made an earnest appeal for the funds necessary to carry on the Mission, which he had suggested, and come to Boston so willingly to commence.

After the Benediction was pronounced, Mr. Moody was occupied for an hour in shaking hands with old friends who crowded to the platform, many of them converts of the Mission in Boston in 1876, and one of whom last week gave Mr. Moody fifty thousand dollars for his Seminary for training female teachers at this place.

NORTHFIELD.

The next day, Monday, Mr. Moody showed me how I could take his home, "Northfield," on my way to New York, so I came here with him that evening, Mr. and Mrs. Dan Boyd, of Manchester, who had just returned from "Northfield," seeing us off at the station.

The situation of Mr. Moody's farm is very lovely. On the slopes of hills on both sides of the Connecticut River, which can be seen for a long distance gliding through a beautiful valley, surrounded by the tree-covered hills of Massachusetts, New Hampshire, and Vermont, which three States have juncture near to Mr. Moody's house. This morning, after breakfast and family worship, he drove me to the house a little higher up the hill, behind his home, to the house where he was born, and introduced me to his mother, who has lived as a widow there for forty-two years. Thence to the seminary near by, a handsome brick building which he has erected, so that about fifty young ladies from different parts of the country may there receive a thoroughly Christian educational and domestic training to fit them for taking charge of schools. When one thinks of the influence these ladies, thus qualified, will exert on the rising generation, it is impossible to estimate the good they may do. The lady principal of the seminary will be united in marriage this evening with the Congregational minister of Northfield.

One of the students, a Canadian, asked me if there was any truth in the statement someone had made to her, that Queen Victoria was about to abdicate in favour of the Prince of Wales and was immensely relieved (with the usual strong Canadian loyalty, which I was delighted to find so universal with all Canadians) when I told her there was no truth whatever in the statement, aud that someone had been chaffing her.

From thence we drove through the one long tree-lined street of Northfield, its churches and houses made of wood, white-painted, green-shuttered, like all American villages. The two churches of Northfield are Congregational and Unitarian; in the latter Mr. Moody's father worshipped when alive, and in the former Mr. Moody when at home. From thence we drove down the hill, on to the ferry-boat worked, by a wire rope, so crossed the river, and drove up the hill on the opposite side to the five

COTTAGE HOMES PREPARED FOR BOYS.

The first one was named last week by Mr. Dan Boyd "The Manchester Home," because in it are located the sixteen Manchester boys who were brought here a fortnight ago by Mr. and Mrs. L. K. Shaw, of the Manchester and Salford Street Children's Refuges. It is in charge of two ladies, Nova Scotians, gentle and refined, who have been trained in the seminary. The boys were busy making hay, after having milked the cows, and seemed thoroughly happy, with their bright, sun-burnt faces. Most of them knew me by my going to the Central Refuge, Strangeways, Manchester, occasionally to take the evening service; and when I asked them if they would like to return home with me, they laughed and said they would much rather stay there. Mr. Moody told the boys he had brought a great quantity of fireworks from Boston to help in to-morrow's celebration (July 4), and they evidently looked forward to having a big time; but when the boys were asked to give three cheers for Independence, the Manchester boys, true to Queen and country, remained silent.

In one of these homes there are two lads, brothers, whose story is a very touching one. Their father was a London barrister, whose circumstances became reduced, and he died leaving his family very badly off. His widow soon after died in Liverpool, her death-bed greatly saddened, although trying to trust, by fears as to what would become of the children when left orphans. One, a girl, was taken by a friend, and when Mr. Moody was holding his Mission in Liverpool he heard of the case, and at once said he would take the two lads into one of his homes at Northfield. Here they now are, very happy and contented, and having been well trained at home, are exercising a good influence on the other inmates of the home.

Another lad to whom I spoke is a tall, gentlemanly youth, son of a minister working in a poor, densely-crowded district of a large city, on a small salary, and it must be a great relief to the father's mind to know that his son is receiving plenty of good food for mind and body, in a healthy neighbourhood, surrounded by such good influences. All this is a Christ-like work, and deserves the practical sympathy and prayers of Christian people.

Northfield, July 3. W. H. HEWETT.

THE HOME OF INDUSTRY.

AT the monthly gathering of Christian workers at the Home of Industry, last Wednesday, Mr. HIND SMITH, who has just returned from a nine weeks' tour in the United States, gave a deeply interesting address. He began by telling of his voyage across the Atlantic in the *Alaska*. His first act was to retire to his cabin and cry, "Lord, use me." That prayer was answered; services were held on board the vessel, and it pleased God, amid much opposition from the Irish in the steerage, to save souls. A young man with a fine voice, who had been foremost in trying to upset the meetings, was won over by being invited to help with the singing. "There are always some," said Mr. Smith, "who dare to come to the front: seek to win those." On one occasion one of this young man's "chums" pinned a paper to his back, with the words, "Salvation, Saved." Mr. Smith took it off, and this insult was turned to account by speaking to his companions of the necessity of having salvation, and the joy of being saved. On the last day before landing, when Mr. Moody was well enough to preach in the steerage, and was illustrating the free gift of salvation by offering a little book to any who would receive it, this young man stepped forward, and, taking the book, told how he had accepted the gift of salvation through Jesus, and was rejoicing in the pardon of his sins.

Mr. Smith then gave an account of the Convention of the Y.M.C.A. at Milwaukee, where 500 delegates met in the Presbyterian Church, to consider, "How to influence young men for good." At the close of the Convention the President said the cries of "Amen," and "Praise the Lord," had emanated from a man sitting far away at the end of the church. "But," said he, "if that man shouts 'Amen' till he is hoarse I would not stop him. Do you know who he is? He is one of those who survived the eighteen months' imprisonment at Andersonville, at the time of the war between North and South. When a pardon was offered him, he would not accept it, but pleaded that a companion who was a married man with a family might be liberated in his stead. A second time he refused his liberty that a husband and father might return to his family, saying that he could hold out against the slow starvation process a little longer. And yet again, a third time, he chose to stay in that prison, which was now the abode of living skeletons, because he was nursing one who had succumbed to the starvation which was staring him in the face." At the close the delegates joined hands to sing—

> "Blest be the tie that binds
> Our hearts in Christian love,"

when this noble man shouted, "Mr. President, let me join hands with Captain Loveless, who helped to capture and put me in prison!"

Mr. Smith continued: There is a possibility of our being engrossed in serving an institution, or a committee, or an individual, or even ourselves, in the service we render. It is most important for us to realise that our service is *for Christ*, not to please an institution or a Church, but to please *Him*.

Mr. R. FARIE gave an interesting account of one of the boys who had gone to Canada with Miss Macpherson's first party this year, his conversion whilst in the Hackney Home, &c.; and asked prayer for the various branches of Mission work carried on, the services in Bird Fair, the Sunday-schools, work in lodging-houses, &c.

CARDIFF STRANGERS' REST.—Miss Tilly begs to thank those friends who have kindly sent her donations in books, tracts, and money.

Notes and Comments.

THE Young Men's Christian Association of Chicago have set aside apart of their library as a "Mission Reference Library," their object being to concentrate interest on Missionary subjects. This is calculated to prove successful in stimulating many to feel deeper concern in the great work of evangelising the world, and is worthy of imitation in all our lending libraries. There is a great lack of information as to the character and extent of our various Missionary fields, and this accounts in great measure for lack of wider interest in the various efforts made to cultivate and extend them.

The Mission Church in Shanghai connected with the Presbyterian Board appears to be specially successful, and presents two or three features of great interest. The Church consists of 100 members, has a native pastor, is entirely self-supporting, and raises money enough to keep one member at work in the interior as an Evangelist. It has a Sunday-school of 368 scholars, said to be the largest in the Empire. Last year seventeen scholars took prizes for perfect attendance, and twenty-five others only missed one day. There is a printing office also in connection with it, and schools for general education. Dr. Farnham, who has been connected with Mission work in China many years, has also succeeded in establishing in Shanghai a Chinese Religious Tract Society, which has thirty-two depositories in different parts of the Empire, one in San Francisco, and one in the Sandwich Islands. Such facts are full of future promise, as well as indications of present good; and in a city like Shanghai, with its 500,000 inhabitants, and great commercial importance and influence, such progress is a cause for general thankfulness.

The Bishop of Truro has recently given the following personal testimony to the power of prayer:—

"One Saturday night in his parish in London—on the following Thursday they were to set apart a church for the glory of God in a poor district of the parish—they held a prayer-meeting. Both laity and clergy felt it would be a crying disgrace, in a rich parish like theirs, that the church should be consecrated whilst still in debt. They were a mere handful of people, twenty at the most, gathered at that prayer-meeting, and they wanted £3000 to complete the church. Their ordinary collection was about £80 or £90, or at the most £200 for a special purpose. He read that passage which speaks of the silver and gold belonging to God, and then they all knelt down, and he asked them to be silent on their knees for two minutes, and pray to God, to whom the silver and gold belonged, to put it into the hearts of those who had money to give; and he could trace the answer to their prayers, for the next morning there came to the church one who was very seldom there, who owned some property in the neighbourhood. Before the service began his heart was touched, his eye fell upon the papers placed in the seats giving the simple statement of the case, and asking for generous help to clear the debt; whereupon he wrote a cheque for £2000, and God so stirred the congregation that they gave the other £1000, thus enabling them to open their church free from debt."

The following incident was narrated by the Rev. A. M. W. Christopher, M.A., in a recent sermon preached by him at Oxford. It not only bears testimony to the power and fulness of Divine grace, but also furnishes an example of magisterial rejoicing in the truth well worthy of imitation:—

"While the Salvation Army in a seaport town on the East coast of England were holding their usual open-air meeting, and when one of their converts was speaking with sorrow of his past wicked life, and of the Saviour's great love in changing his heart, the Mayor of the town pressed through the crowd to the middle of the ring, and taking the man by the hand said, 'I am glad to see you in the ranks of the Salvation Army; I hope you will have grace given you to avoid your old associations, and that you will keep with these people. Never mind the jeers of anyone.' The crowd seemed deeply impressed by the sight, because many of them knew that this mayor had sent the man to prison many times for wife beating, for drunkenness, for poaching, and other things. He had been a trouble to the police authorities for years, and now the chief magistrate of the town, before a crowd of people in the open air, expressed his gladness at the man's conversion, which, in the goodness of God, was brought about by the procession singing a hymn when passing the public-house in which the man was drinking. He followed them, became by the grace of God converted, and has steadily lived a good life ever since."

The Bishop of Durham has done good service in the cause of social morality by the enunciation of such truths as are contained in the extracts given below from a letter written by him to a Newcastle paper. They are alike creditable to his manhood and his position as a servant of Christ:—

"A more wholesome and righteous public opinion must be created in the matter of social purity. Not until it is generally recognised that the man who has wrought a woman's degradation is at least as great an offender against society as the man who has robbed a till or the man who has forged a cheque—nay, a much greater; for he has done a far more irreparable wrong—not until society is prepared to visit such an offender with the severest social penalties, will there be any real change for the better. So long as the violation of purity is condoned in the one sex and visited with shame in the other, our unrighteousness and unmanliness must continue to work out its own terrible retribution."

An American paper contains the following statistics as to New York, and its fearful position in reference to the drink traffic. It is bad indeed, but we fear London would go far towards rivalling it; in some parts of the city, certainly so. The number of drink-shops and public-houses is an appalling sight, and one demanding vigorous action for prohibitive legislation:—

"The most recent census of places of worship in New York gives the total number as 489; and alongside of this is placed the estimated number of drinking-places in the city. There are believed to be 9083 licensed houses, and of licensed and unlicensed together it is reckoned that there must be about 12,000. This means, as our contemporary remarks, *one church to every* 2466 *of the population*, and *one public-house of some sort to every* 100."

In an address recently delivered and published by the Rev. Dr. Stanford, he thus defines preaching, and urges the duty of all Christians to engage in it in some way, very truly asserting that the vast amount of power in service in this direction is unused:—

"Preaching Christ is a word of wide significance. In its first meaning it is any verbal circulation of knowledge about Christ. You may preach in the nursery; you may preach to a circle of pupils in a school; you may preach one to one; you may preach one to ten thousand; you may preach from a 'tower of wood,' like Ezra; you may preach from a low platform; you may preach, as Robert Hall complained he once had to do, from 'a pulpit high as Haman's gallows.' 'Christ's goodly pulpit,' says Bishop Latimer, 'was an old boat, and well I wot that a man may preach riding on an horse or sitting in a tree.' All must preach in some way. This is the explicit and implicit will of Christ."

Among the practical suggestions made by the Doctor for developing and employing the latent talents of the Church in this work, the following are worthy of attention:—

"For the unused preaching power in the churches let there be 'great searchings of heart.' Let us all make this the subject of much secret and much social prayer. Let all the different organised societies of Christians, through the medium of their elders, look out men of good report and trusted qualifications, then invite them to take a share in this work. Let those who are willing be set apart by solemn vote and united intercession at a church meeting specially convened, so that they may go forth sealed and accredited as 'messengers of the churches, and the glory of Christ.' In connection with the enlistment of preachers, let each church, with increased method and energy, take means to know, with a view to cultivate, the Missionary districts within its own radius. Allow me to say, with great respect, that building small chapels in such districts, and forming small churches in them, each with its own pastor, with the prospect, both in temporal matters and in spiritual matters, of only a cataleptic struggle between life and death, is not, as a rule, the best way of spreading the Gospel or honouring the Gospel ministry. If we engaged rooms for cottage meetings, or built halls, in which schools might be held in the earlier hours of Sunday, and social services in the evening, supplied by a central church in the way suggested—I think this would be a 'more excellent way.'"

A practical illustration of the ideas expressed in the above extracts is afforded by a report we have received from Guildford, of an extensive evangelistic work carried on in connection with the Congregational Church of that town. The general statement of the work is thus given:—

"The Congregational Church worshipping in North-street, Guildford, through a committee of its members, conducts religious services on Sundays and at other times, at Normandy, Ryde's Hill, Tangley, Shamley Green, Compton, Blackheath, The Mount, Woking, Merrow, Perry Hill, Sutton, Cobham, &c., of a purely evangelistic character. The design of this scheme is to supply elementary Christian teaching in a colloquial form, more within the reach of the less-informed in rural districts than the more elaborate style of official ministerial instruction, and so to furnish an auxiliary to existing church organisations. The Sunday services are conducted by twenty-five laymen—members of the Congregational Church and otherwise—who receive no pecuniary remuneration whatever. Evangelists are also wholly employed and paid, especially for purposes of family visitation, also to render aid on Sundays, and conduct cottage and other meetings on week-day evenings. The committee consists of the pastor and deacons (*ex-officio* members), the preaching brethren, superintendents of stations, and others elected by them. While the committee are willing to administer the affairs of the evangelistic scheme, they respectfully invite the co-operation of all who may concur in its purely Christian, rather than strictly denominational, purpose."

The result of these efforts is that on an average some 1500 persons are brought under the sound of the Gospel every Lord's Day at the various stations, in addition to numerous week-evening services, lectures, cottage, temperance, band of hope, and mothers' meetings, held at regular intervals. The pastor, the Rev. J. Hart, in testifying, from personal knowledge of the stations, to the good results which attend the movement, justly says:—

"So far as a large proportion of the young are concerned, the good results do not remain in our village populations; but our towns and cities, whence a large proportion of rural youth must migrate, realise the good harvest."

Notes of an address appear in the current number of *Home Tidings*, the organ of the Polytechnic Young Men's Christian Institute, on the words, "Now mine eye seeth thee," to which our attention has been called. The author refers to the Athanasian Creed as among dogmas and creeds which are but "parcels of nonsensical words strung together." The scripturalness of that Creed as to its teaching on the divinity of Christ and the personality of the Holy Ghost, claims for it more respectful recognition than is thus bestowed; and it is open to serious question whether it is well, in these days of unsettled belief, to place in the hands of young men statements concerning Christian doctrine, such as the Creed in question asserts, which are calculated to increase the prevailing laxity and unconcern about theological certainties.

True, creeds are but human compositions, and are always more or less marred by human imperfection; but the tendency to ignore them scarcely requires any assistance, while the necessity for maintaining old waymarks rather than removing them becomes stronger day by day. Doubtless some clauses of the Athanasian Creed might be well amended in their language, but it is altogether too flippant a style to employ to speak of it as "nonsensical."

A well-known character in connection with Methodism has been removed from the sphere of earthly ministry during the last few days. The Rev. W. Griffith, of Derby, was one of the three ministers expelled from the Wesleyan body in 1849. He has just died, at the age of seventy-seven years. He was deservedly esteemed by a wide circle of friends, and possessed qualities which eminently fitted him for usefulness. The Methodist Free Churches will long cherish his memory, and that with loving regret.

The appointment of Mr. W. Carruthers, of Upper Norwood, and of the Botanical Department of the South Kensington Museum, as Lecturer on Natural Science in Aberdeen College, is an event upon which not only the College, but friends of truth generally, may be congratulated. The agreement between Christian faith and true science is sure to be maintained in Mr. Carruthers' treatment of his theme. He is not less known as a man of God than as a scientific teacher.

Student life in German Universities, even among theological students, is at a low moral ebb, if we may trust the following extract from an article which appears in the *Christian World* of the 19th inst. on the German theology of to-day:—

"In the class-rooms the German students (I refer especially to the theological, but the remark holds good of all) are a quiet, orderly set, comparing favourably with the noisy throng that sometimes fill Scotch lecture-rooms; but very different is their behaviour when gathered together for their weekly club meeting. An hour or two is passed in reading and criticising a paper on some special topic, and then the night is given up to revelry, beer-drinking, and song-shouting, going on without intermission into the small hours of the morning. The sober Briton may feel amused by such a scene at first, but it will soon pall on his taste, and he will naturally feel surprised that many whom he knows to be most excellent students, pious, as well as thoughtful, can frequent these orgies from week to week. But 'Gospel Temperance' is to the German mind by no means synonymous with sound theology, and the blue ribbon would be a greater barrier to admission into a club even of theological students than the badge of a fighting corps, for while the phenomenon of total abstinence is here almost unheard of, the anomaly of an aspirant to the Christian ministry engaging in a contemptible university duel is unhappily to be met with now and then."

German theology is so devoid of the spiritual element, and so reduces Christian truth to the level of mere criticism and philosophical discussion, that there is not much room to marvel if its influence over those who study in its school shows little sign of spiritual life, or even high moral tone. It is just here that any theology other than that which is based simply on the plenary inspiration of the Word of God breaks down. Human systems can never regenerate or sanctify the soul. The old axiom of Christ's divinity remains essentially true and unalterably fixed, "Ye must be born again."

The Society of Friends have just issued their Epistle from the Yearly Meeting held in London in May, and addressed to the various meetings throughout Great Britain, Ireland, and elsewhere. It calls attention to the pressing need there is for fuller development of true spiritual life in order to the maintenance of a consistent Christian walk, such as shall lift above the influence of earthly thought and care, as also of worldly pleasures and desires. Deeper experience of the love of Christ, and of the power of prayer, are pointed out as the best and most efficient correctives of our natural tendencies to these evils. The duty of prayer in the household, and in the social assembly, as well as in secret, is enforced. It also refers to the prevalence of the spirit of war, and specially mentions Madagascar as calling for earnest remembrance before God. Altogether, the Epistle shows that this section of the one Church of Christ is in no way falling behind its long-continued reputation for devotion to the interests of spiritual religion and philanthropic labour.

An Indian officer sends us the following paragraph, which appears in a leading Indian paper, *The Civil and Military Gazette*, and which he rightly thinks should be of interest to all who advocate the Temperance cause, and are glad to hear some good of the British soldier:—

"TEMPERANCE IN THE INDIAN ARMY.—The Temperance cause appears to be making headway in the Indian army. A statement was circulated the other day to the effect that in a battery of artillery at Bangalore, two-thirds of the men were total abstainers. A correspondent, writing to a Madras paper, states that at St. Thomas's Mount there is a battery, the greater part of the members of which are either members of the I. O. G. T. organisation or the Soldiers' Total Abstinence Society. The consumption of rum for a week in the canteen was *nil*, the men for the most part contenting themselves with ginger beer or tonic."

We are glad to see amongst other contributions to Mr. Jacob Freshman's Hebrew Christian work in New York, Mr. Samuel Morley, M.P., has given £100.

We have inserted the papers by Dr. Alder Smith on the Seventieth Week of Daniel as a contribution containing some fresh thoughts on this deeply-important prophecy. We have received several communications *pro* and *con*, but the limits of our space do not admit of the discussion of the subject in our columns. Letters received have been given to the writer of the articles.

A gentleman writing from the Hotel des Alpes, Murren, Switzerland, says:—

"This hotel is one of the twelve which you send your paper to, at my request. I think it may be satisfactory to you to hear that I find the copy here placed on a newspaper stretcher, and certainly, judging by the number of people in whose hands I see it daily (not only on Sundays), and the time they devote to reading it, is a sure proof of its being highly appreciated, and, with God's blessing, must do good. I wish you could insert a letter suggesting that others should also pay for copies being sent to different hotels, and so extend the good work."

An important meeting was held on Friday last, at the rooms of the Society for the Suppression of the Opium Trade, Queen Anne's Gate, Westminster. The object was to hear a statement on the subject from Mr. Tong Kingsing, of Shanghai, general managing director of the China Merchants' Steam Navigation Company, the Chinese Engineering and Mining Company, &c. The Earl of Shaftesbury presided, and was supported by Mr. H. Richard, M.P., Mr. Donald Matheson, Sir Jos. Pease, M.P., Sir J. Risdon Bennett, M.D., and others. Mr. Tong Kingsing expressed his delight at finding himself in the midst of a society of Englishmen who loved morality more than money, and gave facts concerning the awful results of the traffic in opium which had come under his own observation during forty years past. He emphasised the fact that the Chinese Government, so far from being, as it was alleged, insincere in combating the vice of opium-smoking, had appointed zealous provincial governors to stamp it out.

Rev. Dr. Lee, Secretary of the Church Defence Association, died on the 19th inst., aged fifty-four. He was well known as an author, and a vigorous worker in the cause of Church defence, and was for some time preacher to the Honourable Society of Gray's Inn.

Mr. John B. Gough has declared himself strongly against the Blue Ribbon movement, stating that it is in his opinion useless, and that he will not revisit England until the excitement of it has passed away. We think, if our old friend were here, and made himself conversant with the fruits of the Blue Ribbon movement in this country, he would probably modify his opinion on the matter. Unquestionably it has been a powerful agent for good in Temperance directions.

At a general meeting of the members of University College, held on Wednesday, the 18th inst., under the presidency of the Earl of Kimberley, a resolution was carried, with only nine dissentients, to the effect that the Council had acted with wise discretion in refusing admission to Mrs. Besant and Miss Alice Bradlaugh to one of the science classes. This decision, as opposed to Dr. Aveling's attempt to upset the action of the council, will give satisfaction to all who desire to see the University maintained in accordance with the best interests of its students, and its proper prestige in the eyes of the nation.

There has been organised at Paris, under the direction of the learned Abbé Moigno, the founder of the *Cosmos*, a society having for its object the dragging of the Red Sea and the Bitter Lakes to find the chariots and treasures of Pharaoh's army supposed to be at the bottom of these waters, covered by saline deposits. A sum of 750,000 francs has been subscribed for the expenses, and divers will be employed to search for whatever relics may remain.

A society called "The Jewish Refugees' Aid Society," has just been formed, under the presidency of the Earl of Aberdeen. The object of the Society is to assist immigrants to the Holy Land to earn a living as tillers of the soil, by the purchase of land, and the erection of suitable dwellings upon it, and the provision of seed, stock, and implements. This will require at starting £7020, of which £4380 would bring interest in the shape of rent, calculated at five per cent. on the outlay, whilst £2640 would be lent to the refugees to be paid in twenty-one annual instalments. Full particulars of the work contemplated may be learned from our advertisement columns, page 21.

The influx of Jewish refugees to the Holy Land is exerting a powerful influence on Jews who have been long resident there, as well as forming a strong claim on Gentile liberality and Christian concern. The newly-formed colonies of refugees are being industriously worked, and native Jews are awaking from their long sloth and indolence to a desire to obtain for themselves an honourable independence. The help rendered by Christian societies to the poor and distressed Israelites who come from afar is exciting the ire of the Jewish communities, who are

jealous of the influence Christianity gains by it over their fellow-countrymen. A finer opportunity for proving that the Church of Christ regards the seed of Abraham with kindly regard and grateful love has never been afforded than in these modern times, and a wise and beneficent course of conduct now cannot fail to make a deep impression upon the Jewish mind in favour of Christianity. Mr. Friedlaender's appeal for 2500 donors for £10 each to endow a self-supporting colonisation scheme appears to be a very worthy one. On all sides we seem to be reminded that God has not lost sight of his chosen race, and we cannot forget the inspired direction, "Pray for the peace of Jerusalem; they shall prosper that love thee."

"An Old Tripper" writes that, in former years he has taken a novel to read when journeying to give an annual address adapted especially for the young. We are not surprised to learn that his discourses were sadly wanting in warmth, depth, and earnestness. This year he replaced the novel by Dr. Mackay's "Grace and Truth," praying for more of the Spirit of truth, and had much blessing, both in public addresses and individual conversion. The facts stated need no comment.

Parliamentary papers show that 14,979 petitions, bearing more than two and a half millions of signatures (2,528,300), have been presented to Parliament praying for the repeal of the special Acts which regulate vice, while only 81 petitions with 3690 signatures have been presented in favour of their continuance or extension. Of those 3690 signatures, 1112 were those of women engaged in the trade of immorality.

To some people such efforts as that of the Society for Promoting Window-Gardening among the Working-classes in districts like Westminster would seem to be very unpractical and fanciful. But those who attended the 18th Annual Flower Show in connection with that institution the other day, when one hundred and forty prizes were offered for competition, would come to a different conclusion. The elevating influence of devoting leisure time to such pursuits is abundantly proved by the results attained. The Duke of Albany, with Lord Shaftesbury, Lord Aberdeen, and others took part in the distribution of the prizes. Many of the poor lack objects of interest on which to concentrate attention, and so fall an easy prey, when the work of the day is done, to the devices of him who "finds some mischief still for idle hands to do." Such societies are barriers in the adversary's way, and serve to lead many out of paths where evils abound. It is a truly good mission to stimulate home-keeping and self-respect among those who lack incentives to these things. Flowers have other missions than simply to please the eye, and may be made subservient to the highest ends.

The Promotion of Purity occupied the special attention of the recent session of the Convocation of Canterbury. The Archbishop urged the increased support and wider organisation of a Church Society, having for its ends the promoting educational and legislative effort, the legal action taking the course of preventive and curative work in various forms. We are glad to see the vigorous spirit in which the subject was approached, and may hope for much from its results. The whole Church of Christ needs to awake to vigilance and diligence in relation to the matter.

Our "Day in the Country" Fund is not receiving as much help as usual. There are about a hundred Missions on our books, representing many thousands of children. Will not our readers send their contributions at once?

IN MEMORIAM—MR. T. B. SMITHIES.

It pleased the Lord on Friday evening the 20th inst. to take to Himself our greatly beloved brother, Thomas Bywater Smithies, of Earlham Grove, Wood Green, N., after an illness of nearly a year and a half. This dear servant of Christ was well known in connection with his labours as Editor of the *British Workman*, *Band of Hope Review*, and other publications of equal merit. Many of our readers will, with us, mourn his loss, but rejoice also that he is with the Lord, "which is far better."

During his illness Mr. Smithies was never heard to utter a single murmur. In this prolonged period of much weakness and suffering he bowed beneath the afflictive hand of his Heavenly Father with patient, and even cheerful resignation.

From some notes kindly given us by Miss Smithies we take the following:—

"After a rather restless night, whilst I was making his pillow comfortable, he said, 'I think, unless there is some relief given, this shortness of breath cannot continue long.' I replied, 'It would be a sad parting, dear Tom.' 'Yes, it would, but it would not be for long.' 'We have no doubt about our meeting place, have we?' I said. 'Oh, no; no doubt; blessed Lord God! the title is sealed, signed, and delivered.'

"After a slight breakfast he desired that I should send to the Noonday Prayer-meeting for prayer to be offered, but said, 'We will not make any special request, but leave it to the Lord. All will be for the best.'

"At the hour of the meeting he said, 'We must remember that they are just now, perhaps, reading the requests at the Central Noonday Prayer-meeting.' And then those in the chamber bowing their knees, he prayed, 'If it please Thee, O Lord, give thy blessing to the means used for the prolonging of life; but if not, give thy servant grace, O Lord, to say from his heart, "Thy will be done." Thy will, O Lord, be done, whether for health or sickness, for life or death, "thy will be done"!'

"Afterward, he remarked, 'I think I can say, "Thy will be done." Oh, why have we so little faith in God's giving answer to prayer?' When bidding Good night, he said, '"There remaineth a Rest to the people of God," rest, rest, blessed rest, sweet rest.'

"On his sixty-seventh birthday, he said, when I went to see him early in the morning, 'I thought it doubtful whether I should live to see my birthday. I can say, more than these forty years the Lord hath led me.' He seemed so pleased with a chair I had got him for a birthday gift, and passed much of the day in it. In the morning and afternoon he enjoyed reading the Word, and at family prayer, in the evening, he selected John xiv., and read his verse in turn as usual, joining also in the singing of 'Hallelujah! what a Saviour!' and 'All the way my Saviour leads me.'

"He slept that night until nearly two o'clock, and then awoke to praise God for his goodness in giving him such a sweet and long sleep, and told me to go and lie down.

"The hours of the night brought much weariness and were frequently passed in vain endeavours to get any refreshing rest till near the dawn of day, when the wearied frame would sink into a short sleep from sheer exhaustion. And it was during these trying times that some of his happiest remarks were spoken. In one of these intervals he said, 'If it should please our HeavenlyFather to bring my life to a close, I have not a single care left as to myself; but I am concerned for my dear sister: may the Lord comfort her! Oh yes, if my arm is withdrawn, his strong arm will support and protect her. I can leave it all with the Lord.'

"On the Tuesday before his death, while quietly resting, and apparently asleep, he broke the silence of the chamber by repeating in a joyous tone the lines—

> "'Father of mercies, in thy Word
> What endless glory shines!
> For ever be thy Name adored,
> For these celestial lines.'

"Suffering much that day, and when still conscious, one near to him said: 'There will be no more pain there.' To which he at once responded, 'No, no sighing nor crying there. We shall meet the loved ones that have gone before. What a welcome our dear mother will give us there! No more sighing nor crying!'

"On the last evening prior to being deprived of consciousness, he asked that the fifth chapter of Romans should be read to him, and subsequently listened with much enjoyment to the repetition of some verses of Scripture, finishing more than one himself.

"After a severe fit of coughing he said, 'Praise the Lord for all his goodness to me: it has been great.' Nearly one of his last utterances was, 'I have often said that I would not change places with any one in the world, and I would not change places even now.'

"On my saying to him, 'Do you think that the Lord is going to take you?' he replied, 'I do not know; but all will be well, whatever be the issue.'

"Painlessly and quietly, on the evening of July 20th, he exchanged the weakness and suffering incident to his prolonged illness for the rest and joy of his Saviour's presence, where there 'is fulness of joy, and pleasures for evermore.'"

Thus passed away one of the most devoted of the Lord's servants: "Absent from the body, present with the Lord."

The funeral will take place at Abney-park Cemetery on Thursday (this day), at one o'clock.

AN EVANGELIST AT PORT SAID.

Now, after five years' waiting upon God, He has, through his providential care and tender mercy, brought me safely to this place, for which I have cause to praise his holy name.

The town is teeming with people of all nations, a real "Babel," and in my poor judgment enough work for half-a-dozen missionaries, instead of me alone, a poor insignificant being. However, with God's help and gracious presence, I will have work to do, although temporarily a hindrance is laid in the way of visiting the ships passing into and out of the Canal, owing to quarantine laid upon the town and neighbourhood, which causes a great deal of inconvenience in various ways, chiefly as to the supply of food, which is drawn from long distances, as well as from Europe.

At Damietta, a short distance from here, cholera is hastening many souls into eternity. But I have nothing to fear. Isaiah xxxii. 2 is quite enough.

Through kind introduction to the chief medical man in the hospital, an open and efficient door is made to visit the sick and dying. A great number is there at the present time (74), of whom 14 are English. The same opportunity will be given to the prison.

So far as I can judge, I may be able to return to England in a month hence to fetch my dear wife and family, so that we have time before the equinoctial gales set in, which generally we have to expect at the beginning of October. Dear friends, kindly have me in remembrance in your prayers.

Here is a soul-starving place, and one has to keep close to the Cross to be kept from the evil and wickedness around.

G. A. Eoll.

Hotel de France, Port Said, Egypt,
July 12, 1883.

P.S.—Meat has risen to an enormous height, 6 francs per kilo. to-day, and everything in proportion.

CORRECTION.—The brief note in our issue of June 28, relative to Swedenborgianism, should have stated that the annual meeting referred to was that of "The Swedenborg Publishing Society, British and Foreign." The letter from Mr. James Spiers, calling attention to this, has been received with thanks.

EMIGRATION FOR WOMEN.

THE interest your readers take in all schemes for the welfare of women tempts me to make a short statement about the work of the East-end Branch of the Emigration Society.

The demand for girls and young women in Canada seems practically without limit. All who have taken out parties of such emigrants are unanimous in saying that they could easily have placed hundreds in comfortable situations. When we consider how many women there are in England—good, virtuous women—struggling in a hopeless competition for employment, working at occupations which are not remunerative, and how many more there are—weaker souls—driven by hunger and homelessness into a shameful life, we may well feel that the subject of the emigration of women is a very important one for Christian workers. I need not, therefore, further apologise to you for requesting you to make known through THE CHRISTIAN the progress our work has made, and the points where help is now most urgently needed. We have come to the conclusion that it is far wiser to send out parties of twenty to thirty young women, under a matron, who will supervise them from the moment of their departure until they are comfortably placed in situations. Although the stewardesses on board the steamers are most carefully selected by the different companies, yet this is not enough.

Miss Blake, 178, Fulham-road, hon. sec. to the Wesleyan Branch of the W. E. S., makes it her special work to organise such parties. Her matron, who has just sailed, will return, and a third party will be sent out on the 30th of August. She works especially in connection with Miss Richardson, who has been appointed by the Canadian Government to found a general Reception Home at Point Lewis, Quebec, where young women and girls can be received, at no expense to themselves, on first landing in Canada, and where they can rest for a few days before they are suitably placed in the many households clamouring for their services.

But for our East-end work another worker has arisen. Madame van der Bruggen, an Englishwoman by birth, went to Toronto on a preliminary trip, some six weeks ago, and resolved, on her return, to undertake the furtherance of the emigration of young women, as the most useful work she could possibly undertake. She is a high-minded Christian worker, a lady of intelligence and knowledge of the world. Her address is the Brunswick Emigration Home, Blackwall, where she now is, and where letters will find her.

This valuable Emigration Home, managed by a committee of Christian ladies and gentlemen, has recently been re-opened, and well repays a visit from those who love to see thoroughly organised work. It is conducted on the principles of total abstinence. For £3 15s. Madame van der Bruggen undertakes every expense—passage, kit, provisions—on the journey to Canada, and engages to house the traveller until she is settled in a situation. Workers in emigration are thus saved all trouble beyond that of sending their young people with suitable simple outfit, and paying the £3 15s.

There is, at Toronto, a great need for a small Reception Home, managed on Christian principles, with a few dormitories, and a large room in which ladies can hire servants; for though the Government sheds are well managed and carefully provisioned, they are unsuited for the class of young women who now so eagerly embrace the openings placed before them. Fifty pounds are needed to start this good work, but it is intended that in a short time it should be self-supporting. There is already a Home of a similar character at Montreal. If those who have money but who cannot work, would like to help one who can work but who has not much money, I am sure they will not regret that they have thus "cast their bread upon the waters." Or if they like to assist the many workers who long to help out the homeless orphan girl to a country where she has bright, cheerful, prospects before her, may I beg of them to send contributions to the loan fund of the East End Emigration Society, of which I have the honour to be the secretary. We try to get back these loans by letting the mistress who engages the girl know of her liability. We are not always successful, but the principle is a sound one, and at the present moment, with earnest applications pouring in on us, we are reluctantly obliged to refuse all further help.

ADELAIDE ROSS, Hon. Sec.

DR. VAUGHAN AND WORKING LADS.

DR. VAUGHAN, Dean of Llandaff, and Master of the Temple, preached an eloquent sermon at St. Sepulchre's, Snow-hill, on Sunday evening, the 15th inst., on behalf of the building fund of the Whitechapel Working Lads' Institute. The Dean took for his text 2 Chron. i. 7, also St. Mark's Gospel x. 5, 6, and, in the course of his sermon, stated that it was difficult to imagine a more perilous position for a lad than when he first sets foot in a London workshop or manufactory, where he finds himself amongst strangers all busy on their own business, and heedless of the difficulties and temptations that beset the lads of the metropolis. There are certain hours in which these young workers in the hive of human life have to find employment for themselves, hours when they are neither required upon their employers' premises nor in their own not too comfortable homes or lodgings. It was then that these Institutes were so useful, proving indeed homes of love, of self-help, and self-improvement, where they were able to economise powers that would otherwise run to waste, if not to ruin. The Dean concluded by appealing for aid for the establishment of a commodious building in Whitechapel, in place of a small house which has hitherto served for an Institute for the working lads of the East of London.

We may mention that the committee have purchased a suitable plot of land adjoining Whitechapel Station, and propose erecting thereon a structure containing class-rooms, reading-rooms, &c., for a thousand boys.

For this purpose a further sum of £5000 is required. Contributions in aid of the fund are received by Mr. Henry Hill, Jun., 38, Bow-lane, or by the Secretary of the Institute, 1, Finsbury-circus, E.C.

[We have more than once referred to this movement, and again would very earnestly commend Mr. Hill's persevering, self-denying, and beneficent endeavours to the sympathy of those who understand how deeply the well-being of society is interwoven with the welfare of the working lads who will soon be working men.—ED.]

HOP-PICKERS AT ALTON.

THE time will soon be here for us to work for our Master in this part of his vineyard. If the Lord will, we hope to erect five tents this year for the preaching of his Gospel, &c. To show the interest awakened in the minds of some of the poor people we give the following: Two travelling women called on me; the first said: "Sir, be we a goin' to have that there tent this year? I have heard not; but we be all in the medder (meadow), and we all hope you will put up the tent for us;" and with tears she said, "I have not forgotten that there 'ology" (doxology). The second woman said: "Do put up the tent." Two boys, with men's clothes cut short, accosted me, and said, "Master, be we a goin' to have that there tent?" "Yes," I replied; "I will teach you some nice hymns." These boys came with others, and soon learned "Come to the Saviour, make no delay," &c. They became a great help to us in our meetings, and were the means of bringing others. There is a prospect of a good crop of hops this year, when many thousands of poor people will be in the neighbourhood. Any help towards this work will be thankfully acknowledged by

Alton, Hants. SAMUEL CHINN.

HAMILTON, ONTARIO.

SINCE my last letter respecting the Lord's work in "this Canada of ours," winter has come and gone, and those who were passing from place to place in sleighs, and giving the preference to the warmest farmhouses or rooms for their Gospel meetings, are now quite content with barns, outhouses, or, forsooth, nothing more than a quiet corner in the fields or by the road-side.

Though all said in former communications respecting the dearth of unsectarian Gospel effort in this country still holds good, there are indications of growth and development in this most necessary department of Christian testimony, not only in Canada, but also in the States. In the latter country there are, to my knowledge, four tents pitched in or around Illinois, whereas there were not more than two last year. Here in Canada there is but one as yet, which has been pitched at Guelph, not many miles from Galt, which is probably better known to your readers on account of the Home for Boys located there.

In Hamilton the Gospel Temperance folk have again pitched a tent right in the centre of the city, where ministers and laymen of all denominations, and no denomination, continue to uplift Christ as the One who is alone able to keep from falling. The Salvation Army are still to the front in Toronto, Hamilton, London, Kingston, and some other cities in Ontario, the interest in their meetings being still sustained, though the novelty has mostly worn off. It will be long ere the public will excuse their obtrusiveness in parading the streets and "thrusting religion down men's throats," as it is sometimes called; but they do well to treat such observations with the unconcern of Peter and John, in Acts iv. 19, for in every place their labours are bringing forth "fruit unto God." Would to God their example led their captious critics in softly-cushioned seats and handsome churches to follow in the Master's steps, who not only sent forth his disciples into the highways and hedges to constrain men to come to his feast, but Himself led the way.

Thank God there have been for years in this and several other Canadian cities a few individual Christians whose voices have been lifted up on the public thoroughfares in the name of the Lord summer and winter, even during the past severe season; but until believers at large recognise the binding obligation of the Lord's word, "Preach the Gospel to every creature," how can we look for anything like a general resurrection of the dry bones? Only one other remark before closing, for your over-crowded space makes brevity needful, and that is a good word for the Y.M.C.A., whose "labours in the Lord" are both abundant and fruitful. Just now the Canadian Militia are encamped at Niagara and London in this province, and at St. John's, in Quebec province, at each of which camps the Association has pitched a tent and holds daily meetings. Such efforts are most commendable, and cannot fail to be of lasting benefit to the many thousands of volunteers and civilians who attend the services. At Niagara the meetings have been most encouraging. The camp lasts twelve days. ED. SOPER.

June 28.

MR. W. FORBES IN YORKSHIRE.—On the opening day of the Mission at Otley upwards of 500 persons of all ages put on the blue ribbon. Two meetings were held daily. Mr. Forbes, who is this week in the Isle of Man, purposes to visit America shortly.

OUR BLUE-JACKETS.—The readers of THE CHRISTIAN will be pleased to hear that a free tea was given to fifty blue-jackets from H.M.S. *Canada* at the "Sailors' Rest," Madeira, on Sunday, the 1st July; about fifty others also partook of tea at the "Rest." A lieutenant on board afterwards gave the pleasing testimony "that good was done by the tea and service, inasmuch as out of 114 men who put down their names to go on shore only three returned the worse for liquor." The *Canada* will be remembered as having on board Prince George of Wales as a midshipman.

THE CONDITION OF THE PEOPLE.

SPECIAL RELIGIOUS SERVICES.

A DRAWING-ROOM meeting in aid of the Special Religious Services in Theatres, Halls, and Mission-rooms was held on Saturday, at the residence of Mr. Arthur Pease, M.P., South Kensington.

Mr. Pease, who presided, said it would be strange if Christians could turn their thoughts to the condition of the masses of the people in London without intense desire that something more should be done to bring before them the knowledge of the Gospel. They were very thankful for the various organisations that existed for that purpose, but it was quite clear that they could not compete with all that lay before them. The arrangements connected with their organised churches for the benefit of those who had been taught the truths of Holy Scripture and brought under the Church's influence, were not those best adapted for the masses of the degraded and ignorant, with no knowledge of the Scriptures, and it was evident that those services were quite unsuitable to their capacities. There were other organisations with which they had more or less sympathy, which were working amongst the lowest strata of society in London. They had there a society with which it seemed to him they could all unite as Christian believers belonging to different denominations. Many knew well the work of the London City Mission, and although the Special Services were not a part of that Mission, they were conducted by those who had so successfully worked it. They knew the catholicity of that society, and the character of its agents stood without reproach, and therefore they had confidence that they were the men who knew what the wants of the people were, and how they were to be reached. Much of the disregard of the people towards religion no doubt arose from the daily struggle of every-day life. Those people required someone to go to them in their own homes, and to enter into sympathy with them. That was done to some extent by voluntary societies, but beyond that there was this need of congregational worship and teaching. They rejoiced that there was an organisation in which all Christians could fully unite to carry out those purposes, and in endeavouring to reach that stratum of society which was not reached by ordinary religious organisations.

Rev. T. C. Udall, one of the secretaries to the committee, said that movement arose from a conference of the friends of the London City Mission held twenty-five years ago, at which the committee was formed which had carried on the work during all those years. They were simply evangelists seeking to influence men's hearts by proclaiming the Gospel, and then urging them to unite with some section of the Christian Church. There was a large and increasing number of persons in London who would not attend ordinary places of worship, and there could be no sadder thing than the alienation, not only of the poor, but of the better classes, from places of worship. They were, therefore, going outside those places to preach the Gospel, and they believed that in doing so they were following the commands of their Divine Lord. Some thirteen or fourteen places had been opened for that purpose, and 180 mission-rooms received aid from their funds. Those buildings were in poor neighbourhoods, and they had to come to better neighbourhoods to ask for sympathy for the poorer ones.

Mr. Pursell (City missionary) and Mr. Geo. Nokes (lay preacher at the Pavilion Theatre, &c.) then spoke of the good done by those special services.

Mr. Henry Richard, M.P., expressed his entire approval and cordial sympathy with the objects and purposes of the society. The evidence that came to them from all sides as to the extent to which the people of this country, and especially the working people, lay outside the influence of their religious organisations, was simply appalling. The Bishop of Winchester, in a letter to *The Times* eighteen months ago, said that the working-men of this country had ceased to attend church or chapel except in the small proportion of one in fifty. He (Mr. Richard) believed that there was some exaggeration in that as it affected some parts of the country, especially Wales, where a large number of working men did constantly attend public worship. But he feared that in London, and the large towns of England, there was no great misstatement made by the Bishop of Winchester. Two years ago there was a kind of effort on the part of the conductors of their newspapers to take a voluntary religious census. They sent out people on a particular Sunday to count all those in attendance at morning and evening service at all the churches and chapels in the area of their town or borough. And the result of that inquiry was certainly not reassuring and satisfactory to a Christian nation. In ten of those towns, each containing 100,000 inhabitants, the total number present at the most numerously-attended service in all the churches and chapels did not amount to more than 40,000, or 19 per cent. of the population. It seemed to him that if they were to overtake the spiritual necessities of the great mass of practical heathens living around them, they must be content to modify their methods. He was afraid that they had all—both Churchmen and Dissenters—been too much wedded to tradition, and were unwilling to get out of the ruts, and to be sticklers for order, and while they had been standing upon their dignity the great masses of the people had been perishing for lack of knowledge.

They must get rid of that. He was often reminded of an expression made by a clergyman of the Church of England, a popular minister in London, the Rev. Wm. Howell, of Long Acre, whose name and memory were still fragrant to many. He began his ministry in Wales, and he used to go and preach wherever he could find a number of people to come and hear him, in churches, in school-rooms, or in the open air. Some great stickler complained to the Bishop of the irregularity, and the Bishop sent for him, and told him that he had been given to understand that he was accustomed to preach in unconsecrated places of worship. "No, my lord," he replied, "you are mistaken. When the Son of God planted his feet upon this earth, He consecrated every inch of it for the purposes of his kingdom." The Bishop dismissed him, and allowed him to go on his way.

If the people would not come to religious worship we must go to them. He did not know who first suggested their going to theatres, but it was a very happy thought. The excellent Bishop of Liverpool had published a pamphlet entitled "Cannot they be brought in?" written in a strain of great and passionate earnestness, calling attention to those facts, to the extent to which the people lie outside their ordinary ecclesiastical organisations. He mentioned one singular fact in that pamphlet. In one part of Liverpool, a house-to-house inquiry was made as to the denomination to which the people belonged. In part of the district there were found to be 57,000 people who, when they were asked, professed to be members of the Church of England. The Bishop gave the enumeration of the attendance on a particular Sunday at fifteen churches in that district, in order to ascertain how many attended morning and evening service, and he said there remained the broad fact that on a given Sunday only 3500, out of 57,000 professed Church-people, were found at any one of those services. That showed that people would not go to their churches or chapels, and therefore they must go to them.

He remembered that movement twenty-five years ago. He had himself conducted religious services at Shoreditch Theatre, and he remembered standing on the stage, and not knowing the kind of audience he should have. They were rather rough in their mode of entrance, but he never addressed a more orderly or attentive congregation. He hoped they would go on in that great work, and that God would abundantly bless them in the future, as in the past.

Rev. H. W. Webb-Peploe, M.A., said the London Diocesan Conference had appointed a committee to inquire as to the best means of evangelising the masses. He was a member of that committee, and there were deeply solemn facts coming before them. They invited a large deputation of working-men to meet them, by Canon Barry's invitation, at King's College. Thirty came, and each of them was a working-man engaged in doing something among the poor. They did not scruple to hit the clergymen, and told them that they were neglecting their duty, and that they must have halls, or even sheds, where the working-men could preach to their fellows, or they would be lost. They told the clergy that they had utterly neglected their duty in that respect, and one of them said, "How can I sit still and allow my brother-workmen to perish? I must preach the Gospel to them." It had come to the point, that many of those working-men felt that they must work for the salvation of their fellow-workmen.

In 30 parishes in London, with a population of 245,000, 67,000 of whom were exceedingly poor and 109,000 mechanics, there were 112 places of worship altogether, including Church of England, Nonconformist, and six Roman Catholic. On the 16th of April, 1883, the number of persons attending a place of worship in those parishes was only 26,000—that was only one in nine. If they took the remainder they would see the awful deficiency. As a comparative piece of evidence, they took five parishes in Shoreditch and five in Hackney. In the former there were 38,000 people of the abject poor, and in those five parishes there was not one single place of worship belonging to any Dissenting body, and only nine churches, with sittings for 5500, and in those sittings there were only found 2100 persons at one service in April, 1883. In the five parishes referred to in Hackney there were 58,000 persons, 11 churches belonging to the Church of England, and 28 Dissenting places of worship. In the churches there were sittings for 9200, and in Dissenting places of worship 15,000. Statistics were taken for the Church of England, and the attendance on one Sunday was 8200. They did not obtain statistics of the attendance at the Dissenting places of worship. They found from that state of things that wherever there was abject poverty, Free Churches could not live. It was only by such efforts as that, that the abject poor could be reached. He had lived forty years in country places where it would have been absolutely impossible for any church to have existed at all if not by taxes on land; where it would not have been possible to pay a man £10 a year. In London people could pay, but in those poor places it was a painful fact for them to face, that charity must step in; and the best kind of charity was to open those halls for the preaching of the Gospel, and send forth godly laymen to lead them in, in God's name. They would never have thriving churches until they had pushing churches. They wished to lay upon their friends the sense of privilege and honour it was to do what they could to help those who were making those special efforts. The Gospel could only be preached to others in the measure in which they realised their responsibility to God.

Rev. Dr. Verner White said it was by the preaching of the Word that the Master intended souls should be saved. The work of the Church of God, and its commission, was to preach the Gospel. He was, he believed, the first minister of the Gospel in Liverpool that preached in a theatre, and he had very crowded audiences. In the Amphitheatre he had 5000 people, and their character might be known by the fact that after the sermon, when the hymn, "Rock of Ages," was given out, they sang it to all sorts of tunes, showing that they were not accustomed to go to any place of worship. For some four summers he preached every Sunday in the streets of Liverpool with the entire sanction of the police, and never had the slightest disturbance. Having an intimate acquaintance with the late Major Graham, the head of the police, he had visited every department of the field of vice and crime in Liverpool. He had visited nine theatres in one night. At the Coliseum Theatre, where religious services were now conducted through Mr. Samuel Smith's liberality, nine-tenths of the audience was composed of children who paid threepence each to see the performance. What was to become of those boys and girls? He was not prepared to say that all the irreligion of the community was to be found among the lower classes. He be-

lieved that was a great work. The Master had given them a field to work in, and the means to overcome the evil; souls were perishing for lack of knowledge, and those that had the Master's Word should speak that Word.

LITTLE BOYS' HOMES, SWANLEY.

THE ceremony on occasion of opening the new Orphan Homes at Swanley, in connection with those already established at Farningham, by their Royal Highnesses the Prince and Princess of Wales, took place on Friday last. The arrangements made were on a most complete and extensive scale, and reflected great credit on all concerned in their origination and execution. Punctually at five p.m. their Royal Highnesses appeared on the scene, which was of the brightest and most animated description. The orphan boys connected with the Farningham Homes sang a hymn commencing, "Lord of heaven, and earth, and ocean, hear us from thy bright abode," after which the Earl of Aberdeen read an address to the Prince and Princess acknowledging the indebtedness of the institution to them for past patronage and support, and detailing the grounds of the extension of plan which the new buildings denoted. A gold key was then presented to the Prince, who proceeded to open the School Block, and to unveil a marble tablet, which had been erected to commemorate the occasion. The Archbishop of Canterbury then offered prayer, His Royal Highness declaring the Homes open, and dedicated for ever to the benefit of Orphan and Homeless Boys. After the Princess had received purses in aid of the funds from the many who had come to bring them, she graciously distributed prizes to the successful scholars who had made proficiency in various studies. The new Homes are designed to provide for 200 orphan boys; the plans also including houses for the head and assistant masters.

The Committee are erecting the Head Master's House; Mr. Sidney Hill, of Langford, near Bristol, has built and furnished one of the Dames' Houses; and another, already erected, is to be subscribed for by the Mothers of England. Miss Leicester has just given the money for the third of the Dames' Houses, and the last is still wanted. But the greatest need is for the two Assistant Masters' Houses, for thirty boys each. These are essential for the proper working of the scheme. The contract price is £1579 each. Is there any company, or public body, or firm, or family, or congregation, or individual that would provide for the erection of one of these Assistant Masters' Houses? Any communications on the subject will be very thankfully received by the Secretary, Mr. A. O. Charles, at the offices, Ludgate-circus.

CHRISTIAN CONFERENCE AT JEDBURGH.—A Christian Conference of the Border towns Home Missions was held in the Mission Hall, Jedburgh, on Saturday, the 14th inst. Mr. Richard Hill, evangelist, presided. The subjects for conference were, first, "Christians, followers of Christ;" and second, "Christians, fellow-workers with Christ." The first subject was opened by the Rev. D. Stewart, Hawick, and the second by the Rev. Dr. Bonar, Glasgow. The Rev. Mr. Cameron, Jedburgh; Mr. M'Cance, missionary, Denholm; and Mr. Brown, Edinburgh, also spoke on the subjects. After tea, reports of Home Mission work were given by the delegates from other missions. The testimony of all was that a very interesting and profitable time was spent.

HOUSE OF REST.—Our object is to offer change and rest to over-worked women in business, at a small cost. Three hundred and twenty-five visitors availed themselves of it in 1882, the number having steadily increased since it was opened five years ago. The terms are 12s. a week, or 5s. with a subscriber's ticket, and the numbers received at one time are limited to thirty, as the committee particularly desire that the House of Rest should be a *home*, not an institution. Miss Skinner, Bayfield, Babbacombe, will gladly give any further information which visitors may desire. M. R.

INTOLERANCE IN SWITZERLAND.

SIR—Allow me a word in reply to your correspondent, G. H. P. I think it quite unnecessary to answer the assertions—already sufficiently controverted—as to whether the Salvation Army is a revival of Jesuitism, or whether one of its main objects is money-making.

But I should like to point out to English readers the terribly serious principles involved in this conflict in Switzerland, principles which are scarcely understood as yet by many of the persons who have been providentially drawn or permitted to take a part in it. Evidently the members of the Salvation Army who visited Switzerland were ignorant of what has been passing here for many years, and of the present political and religious condition of the country. They do not even yet see perhaps that their advent was merely the occasion of the breaking forth of a conflict, the elements of which had long been preparing for a severe encounter.

Your correspondent appears to think that the resolution of the Council of State of Neuchâtel will have no other effect than to expel the Salvationists, and that it has no significance beyond this, its immediate application. In this he is greatly mistaken. I have conversed—not this year only, but in many past years—with thoughtful politicians and Christians of this country, and to them it is evident that these recent events are but a culmination of a movement proving the immense advance of irreligion and *radicalisme autoritaire* in this country. The constitution has been set aside, not for the first time in this recent attack on religious liberty. The law has been disregarded or been violated by those in power previously to this last violation of justice. Respect for personal rights and the love of freedom have been long and silently undermined; and there can be little doubt that unless a strong and united effort can be made in defence of religious and civil liberty, there is something like a reign of anarchy at hand for Switzerland.

The space allotted to me in your pages will not allow of my drawing out this subject by reference to historical facts, and to the past and present condition of the country. It would be a deeply interesting study. No doubt it will at some future time be laid before the world; and it will then be seen that that which surprised many persons so much in England, *i.e.* the absence of religious toleration in Switzerland at this time and the violation of constitutional principles, affords no matter for surprise at all when all is known; but that these are the logical development of a political condition forcibly described by De Tocqueville when he prophesies the approaching tyranny of modern times, the tyranny of a democracy which denies God, which lives for the present only, and which, as a consequence, despises the rights of the individual.

I quote a few words from the Report of the Council of State, a copy of which lies before me; they will prove, I think, what I have said, that the coming of the Salvation Army here was only the setting of a light, so to speak, to the train which was already prepared for explosion. The report says:—

"We may add that the Salvation Army worked in Neuchatel upon ground well prepared for it. For several years meetings of various kinds had prepared the way. Moreover, for some time past certain pastors of our churches had vied with each other in their zeal in organising religious meetings of every kind, outside the regular services of the churches. They seemed to think that religion consisted mainly in the frequenting of these irregular meetings, and those who took part in them appeared to proclaim themselves as the only true Christians. 'Oh! he is a good man; he attends the prayer-meetings,' was an expression often heard. . . . At last the Salvation Army came, exaggerating so much these practices that some of the frequenters of meetings even thought they went too far. . . . Let us hope that the example which has been given will cause those who encourage religious exaggerations to reflect seriously. Let us hope that they may see that nothing can harm the cause they defend more than the setting aside of a simple and dignified public worship, a worship where all may find themselves at their ease, for conventicles frequented by those who make a profession of being more religious than others, and who often, by their conduct, prove that their religion has not moralised them. *The Salvation Army was simply the last drop which fell into the already full cup of popular anger, increasing every day against those who by their religious exaggerations bring trouble into families.*"

The significance of these words will be understood by some, at least, of your readers; and possibly they may remind them of passages in our own past history, in which infidelity found it convenient to side with orthodoxy and the instituted religion of the day, against an intrusion which, however questionable or faulty in its outward garb and expression, disturbed, because it had *life* in it.

There is hope for Switzerland. This very conflict has aroused many Christians to reflection, inquiry, and prayer. "Is there not life enough in our churches to stem this tide of irreligion?" Doubtless many of the good pastors have had this question painfully forced on them. Many are praying. There may be, however, troubled times to pass through. Do not let us English express crude and hasty judgments, but rather ask of God that He will bring good out of this troubling of the waters.

JOSEPHINE E. BUTLER.

Neuchâtel, Switzerland, July 14.

MONTE CARLO GAMING TABLES.

A PRIVATE letter from Marseilles to *The Times*, dated July 18, 1883, says: "It is announced that the Prince of Monaco is negotiating with the French Government for the sale of his Principality for 10,000,000f., subject to a recognition of the gaming tables concession till 1910." It seems incredible that France should agree to such a condition. The German gambling establishments were put down before their leases had expired, compensation being refused on the ground of the immorality and suffering which they had caused. The past and present relations of the Principality to France give her a perfect right to do away with the nuisance, whether she buys up the Principality or not. The Italian, German, and English Governments wish to have the tables suppressed, and public opinion throughout Europe has condemned their existence as a blot on the civilisation of the 19th century. Along the Riviera people are complaining that property is rapidly decreasing in value, and many are ruined in consequence. There is consequently every reason why the International Association should persevere in its laudable crusade against Monte Carlo.

The International Association, founded three years ago by Mr. Henry Thompson, of Mincing-lane, is to be congratulated on the success which has attended its efforts, and we sincerely hope the time is near when this last refuge of public gaming in Europe will be abolished. All States are equally interested in taking measures against those who outrage public morality. Public opinion is stronger than any imaginary right to do evil. The Prince of Monaco openly obtains his revenue from sources of sin, ruin, and suicide. His persistent disregard of representations from all quarters as to the misery entailed by the gaming tables, places him beyond the pale of respect, and we are glad to find the action of the Association is altogether independent and irrespective of what the Prince of Monaco may think or do. We again commend this movement to our readers and wish it God-speed.

Contributions may be paid to the credit of Henry Thompson, Esq., Treasurer, the envelope addressed, "The Chief Cashier, Bank of England, London, E.C.—Monte Carlo Account," and will be thankfully received by Mr. R. Stewart Clough, Secretary, 8, Adam-street, Adelphi, London, W.C.

EVANGELISTIC SERVICES. — Anyone wishing to correspond with Mrs. T. E. Yeoland respecting holding Revival Services will kindly address to her at Mornington House, Clapham-road, London, S.W.

OPEN-AIR WORK.—Two Protestant evangelical Bristol missionaries would like to know of some place where they could spend their summer holiday in working for the Lord in the open air. Address, S. Bradfield, 3, Portland-street, Kingsdown, Bristol.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending August 4:—July 29, Luke viii. 26-40; July 30, Luke viii. 41-56; July 31, Luke ix. 1-11; August 1, Luke ix. 12-22; August 2, Luke ix. 23-36; August 3, Luke ix. 37-48; August 4, Luke x. 49-62.

EARL SHAFTESBURY AT THE TALBOT TABERNACLE.

THE foundation-stone of a new lecture hall and schools in connection with Mr. Frank White's congregation at the Talbot Tabernacle was laid on Thursday afternoon, by the Earl of Shaftesbury. There was a large company present, including many well-known Christian workers. Amongst others, Revs. Charles Graham, C. A. Fox, W. Fuller Gooch, Dr. Paterson, J. A. Jacob, Dr. Spencer, J. Bennett, J. Tuckwell, J. Topping, Mr. T. A. Denny, Mr. R. Paton, Mr. C. R. Hurditch, Mr. W. G. Habershon, Colonel Elphinstone, &c.

After a hymn of praise and prayer, led by Mr. Charles Graham, Mr. White, on handing his lordship a plain ordinary trowel, addressed a few simple but heartfelt words to the venerable and truly noble man who stood by his side as erect and bright as the youngest around him. Alluding to the fact that he trowel was neither of gold, nor silver, nor precious stones, Mr. White truly said, that none of these sufficiently represented the worth of such services as through a long and valuable life the good Earl had rendered in the cause of truth and righteousness. Ever the friend of the artisan and labourer, he believed to receive such a trowel would be most consonant with the feelings of his lordship, who would thus be brought the closer to a class for whose highest and best welfare he had spent so much of his time and strength. Moreover, the trowel represented a principle upon which he (Mr. White) and his people had commenced, and hoped to continue and end the work. Their desire was that the money committed to their stewardship should be spent in strict accord with the purpose for which it was given. In closing, Mr. White said he believed he was speaking the language of every heart present, as well as of tens and hundreds of thousands throughout the land, when he expressed the fervent desire that his lordship may be spared yet for many years to continue to prove his readiness to further work for Christ, apart from mere ecclesiastical or denominational considerations.

The Earl then proceeded to lay the stone, after which he gave a short but stirring address.

After the stone was laid, the company adjourned to the Tabernacle, to listen to addresses from some of the many brethren who had assembled to show their sympathy with Mr. White's effort. Mr. Denny was called to the chair. It must have been most cheering to the pastor and his people to have listened to the words of genuine, unaffected brotherly kindness which made up the several five minute speeches which followed the genial, hearty address of the Chairman. The speakers were Mr. Bennett of Chelsea, Mr. Fox of Eaton Chapel, Dr. Paterson, Mr. Hurditch, Mr. J. A. Jacob, Mr. Habershon, and Dr. Spencer.

The evening meeting was presided over by George Williams, Esq., who in his opening remarks referred to the conversion of Mr. Gordon Forlong, Mr. White's predecessor in the pastorate of the Talbot Tabernacle, as having taken place through the instrumentality of his (Mr. Williams') father-in-law, Mr. Hitchcock, who gave Mr. F., then an atheist, a little book on infidelity which led him, through the mercy of God, to a knowledge of the truth, and to his becoming so eminent and successful a preacher of the Gospel which he once bitterly opposed.

The speakers who followed were Rev. W. Page of Chelsea, Mr. Lydall, Dr. Badenoch, Rev. W. Fuller Gooch, Mr. Leite Rozas, and Captain Baring.

We are glad to learn that about £340 was subscribed through the day, making a total of £2000, which will enable Mr. White and his friends to build their lecture hall and schools without one shilling of debt. Some £300 will be needed for heating and furniture, &c. The chapel is to follow as God shall provide the means. This will cost £4000. May we again commend our brother's effort to the generous consideration of our readers. Subscriptions will be received by us, or by the pastor, Mr. Frank White, 164, Westbourne-terrace, W.

DR. SOMERVILLE AT LOVEDALE, SOUTH AFRICA.

I FEEL assured that many dear friends in our beloved Fatherland have been thinking of, and praying for, us in connection with Dr. Somerville's visit.

He and his companion, Mr. Cumming, arrived at Lovedale on Saturday, May 12. On the previous Wednesday our usual weekly meeting celebrated the opening of our new hall, a great event in the history of our Lovedale Mission. Dr. Stewart presided, and the first word which he read from the old and sacred Book was, "Except the Lord build the house they labour in vain that build it." Our first note of praise was the 100th Psalm. It was a very solemn service, and hearts there rose up in prayer to God that this might be the birthplace of many souls, and that it might be said of many, "They were born here."

On May 13, we had a most powerful discourse from Dr. Somerville, from the words, "Whom having not seen ye love." Much as we enjoyed it, however, a greater interest seemed to attach itself to the evening gathering. The Ethiopian Eunuch was the theme of his discourse, and I think I shall never forget the wonderful picture so exquisitely drawn of the interview between Philip and "that dear, nice, black African gentleman." It was delightful to listen to the hopes held out for the future of this Dark Continent, and faith's eye could almost see the promise realised, "They shall come from the north and from the south, from the east and from the west, and shall sit down in the kingdom of God."

On Monday evening Dr. Somerville addressed "Christian workers" in the library, choosing as his text 1 Cor. i. 27—29. He spoke very solemnly and earnestly, quoting twelve of God's "All things" as promises and supports to his people. One could only feel humbled at the thought of God using man as his instrument for the in-gathering of his people and the spread of his Gospel. He impressed very forcibly the necessity of "keeping a low level," for whenever man exalts the creature God ceases to work.

On Tuesday, at noon, a meeting was held in the Hall, for the benefit of those attending the native church, and after they were all seated, the Lovedale public were admitted. The address on this occasion was from Luke ii. 8—20. What a thrilling description he gave of that wonderful scene in the heavens; first, the single angel making the announcement to the shepherds of the birth of a Saviour, and then the choral host singing with one voice "Glory to God in the Highest." But nothing could surpass in vividness the description of the massacre at Bethlehem. I thought the many mothers present would sob aloud at the account of the soldiers' house-to-house visit, knocking at the door and asking, "Any babies here?" and the murderous result when the answer would be in the affirmative. Mr. Mzimba acted as interpreter, and so pleased was Dr. Somerville with his renderings, that at every meeting for natives there he had to do the same.

The same evening we had another meeting, subject, Isaiah lx. 8. The description of the poor dove fluttering about, finding no rest until within the ark, was one that only Dr. Somerville could give. The next day he went to Macfarlane, to hold a meeting with Mr. Makiwane's congregation. Then next day a party of us drove to Beaufort, and at 2.30 Dr. Somerville held a meeting there for natives, preaching Christ crucified to these black men and women. I shall never forget the picture of Barabbas watching Jesus on the Cross. In the evening, service was held in the Beaufort Hall, Dr. Somerville always avoiding a church when a hall can be procured, as he thinks many would come to the latter who would not go to the former. We drove back to Lovedale by moonlight, and reached it about 1 a.m. Next day, Friday, Dr. Stewart drove our honoured guests to Burnshill, where I understand they had a most interesting meeting in Mr. Stewart's church. Saturday saw them at Pirie, and then at King William's Town to be ready for work on Sunday.

Probably we shall never again meet, but he has left a sweet savour behind him, and we can only thank God for his wonderful providence that led him here. And such is all I can take time to say of this long-looked for visit of Dr. Somerville. And you ask now, But has there been real work done? Ah, who can tell? It is afterwards that the results will be manifested. Nineteen girls profess to have been aroused, and have given in their names as "anxious inquirers."

Dr. Somerville with Mr. Cumming bade us farewell on June 5. But before going away he asked: "Where are the nineteen who professed to have been aroused at the meetings?" These were seen gathered together in my sitting-room, and he prayed with them, and then pressed home the truth. Were these souls in reality passing from death unto life at that time? was all I could say to myself; and as each said separately, and alone, "I believe in the Lord Jesus Christ for salvation," I could utter nothing save "Amen." He again prayed with them, and this was Dr. Somerville's first and last visit to the Girls' School at Lovedale.

The next day a "Christian Convention" was advertised to be held in our hall. It would have been delightful could the idea have been carried out, and Christian workers all round brought together at the Lovedale centre. But the notice given was too short, and so many strangers were already in our midst we seemed unable to accommodate more. However, the meeting which took the place of the Convention was a success every way. The large hall was full, and the address most stirring and impressive, the subject chosen being 2 Kings iv. 1 and 7. The point dwelt upon was the prophet's question, "Tell me what hast thou in thy house?" Dr. Somerville showed what the poor widow made of the pot of oil, and what we could do, even if we had nothing but a text of Scripture in our hearts.

At eleven o'clock we all assembled in front of Dr. Stewart's house and bade our two friends farewell, singing as they drove off, "Wonderful Words of Life." Dr. S. had specially won the girls' hearts, and they were very sad indeed to think that they should see his face no more. The sermon on the Dove had gone home to their hearts, and they will never forget it.

One girl said to me, "For four years I was seeking Christ, and when Dr. Somerville spoke of the little bird fluttering about and finding no rest, I felt it was just like myself; and when Noah put out his hand and took the dove in, it seemed like Jesus taking me to his bosom."

June 18, 1883. M. C. M.

CHILDREN'S SEA-SIDE SERVICES.

IN a few days August will be here, and families will be flocking to the sea-side. The schools are breaking-up this week, and for the next five or six weeks at the numerous watering-places round our coast the beach will be covered with children. The fact that nearly everybody now goes to the sea in August tends to crowd not only the larger seaside resorts, but many small ones, which a few years ago were hardly known.

Last summer, the members of the Children's Special Service Mission, and other friends who were supplied by us with hymn-sheets and tracts, held services for the children for longer or shorter periods at about forty different watering-places, while various lady workers, most of them th local secretaries of the Childrens' Scripture Union, distributed our "Picture Leaflets" and "Loving Messages" at no less than one hundred and fifty place.

Your list of forthcoming meetings this week shows the places where, as arranged up to the present, the services are to be held during the coming month. But there is room for many more labourers. So far as our funds allow, we will willingly supply any accredited Christian workers with hymn-sheets and picture leaflets to hold services in unoccupied places. We will also gladly make grants of tracts to lady workers.

Some ladies went last summer to a small seaside place with a supply of tracts, hoping to do something amongst the children. They found

that a conjuror was getting the children day by day, teaching them foolish songs, &c., and exercising a considerable power for evil. They were discouraged at first, but afer a day or two, meeting with some other ladies, who also had our leaflets, they determined to start some singing meetings. In a very short time the children flocked to this new attraction, and the conjuror, discomfited, left the town. The ladies obtained the help of a minister and some other Christian workers staying at the place, and the meetings were kept on for some weeks.

One of the visitors offered prizes of books to the children who could best repeat portions of Scripture. One little boy of ten years old, the child of rich parents, was most anxious to compete, but he had no Bible, he could not get one at home, and he had *never read* the sacred volume. He was delighted when a Testament with Psalms was lent to him. He stayed up at night poring over it, and said he had never read anything so beautiful as the chapters in St. John's Gospel. One day he repeated six psalms perfectly, and was overjoyed at receiving as his prize a beautiful Bible.

These are facts that need no comment. The workers in the Children's Mission could give you many more like these about the children of what have been very truly called "the neglected upper classes." There are many such children utterly ignorant of the Gospel, and yet hungering for it. We have often proved it. There is no place where such children can so easily be met with as at the seaside in August and September.

Of course it needs suitable speakers for such a class of children. I am thankful to say that quite a number of Oxford and Cambridge men are working with us this year, especially with Mr. Arrowsmith at Scarborough, with Mr. Banaster at Llandudno, and with Rev. W. G. Steinden at Eastbourne. I am thankful also that there are now a good many boys from the large public schools in our "Public Schools Scripture Union," and we hope to meet many of these at the seaside.

But there is a great work to be done; there are at least fifty watering-places which will, during most of the summer, be unoccupied, unless new labourers come forward; and at all of them something could be done amongst the children. Where there are no gentlemen to hold regular services, I would strongly advise our lady friends to sit on the shore and gather a few little ones round them, if only to sing a few hymns and to read together the daily portions of the "Children's Scripture Union."

I ask all the readers of The Christian not to forget the seaside work amongst the children in their prayers. T. B. Bishop.

The Children's Special Service Union,
48, *Paternoster-row, E.C.*

THE SOUL AND THE SAVIOUR.

I AM lonely—very lonely,
With a longing restless heart;
In earth's joy and lovelit beauty
I find neither hope nor part;
Clouding doubts wreathe round my spirit,
Fettering chains my soul enthral,
Demon-sins in fearful vision
Mark and mock me in my fall!

THE SAVIOUR'S VOICE.

"He is able to save to the uttermost ALL that come unto God by Him."—Heb. vii. 25.

THE SOUL.

I am crying out for freedom,
Chafing at my bitter chain;
Surely life is not a Hades,
Not an endless, hopeless pain?
Power to vanquish strong temptation,
Grace to stand erect and free,
Must wait *somewhere* for my spirit,
If I only could but see!

THE SAVIOUR.

"He that committeth sin is the servant of sin: if the Son, therefore, shall make you free, ye shall be free indeed."—John viii. 34—36.

THE SOUL.

I have heard of Thee, O Jesus,
God-like in thy power and love;
Yet so human, that thy Spirit
Human griefs can melt and move!
I am told that joy and freedom
Waits the comer to thy feet,
And that in thy words of welcome
Blended love and pity meet.

THE SAVIOUR.

"Come unto Me all ye that labour and are heavy-laden, and I will give you rest."—Matt. xi. 28.

THE SOUL.

Yet how can I seek thy presence?
Nothing in myself I see
That could warrant me in hoping
Thou would'st cleanse and pardon me.
Love and faith lie dead and shrouded,
Doubt and sin watch o'er their grave;
Hope's short life is just expiring—
Canst Thou pity, canst Thou save?

THE SAVIOUR.

"I came not to call the righteous, but sinners to repentance."—Matt. ix. 13.

"God, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in trespasses and sins."—Eph. ii. 4, 5.

THE SOUL.

Surely I must wail for sorrow
For my wasted, selfish past?
Try to break the earth-wove fetters
That have bound my spirit fast?
Surely I must learn to love Thee,
Ere I can thy favour win,
And must fit me for thy presence,
By self-purging from all sin?

THE SAVIOUR.

"Him hath God exalted to be a Prince and a Saviour, to give repentance."—Acts v. 31.

"We love Him, because He first loved us."—John iv. 19.

"The blood of Jesus Christ, his Son, cleanseth us from all sin."—1 John i. 7.

THE SOUL.

May I come without delaying—
Nestle at Thy bleeding side;
With no plea, no hope, no fitness,
Save that Thou hast loved and died?
Take from Thee the faith to trust Thee?
Learn from Thee the sin of sin?
In thy blood find perfect pardon,
And the power for triumphing?

THE SAVIOUR.

"Him that cometh unto Me I will in no wise cast out."—John vi. 37.

"Christ Jesus, of God, is made unto us wisdom, righteousness, sanctification, and redemption."—1 Cor. i. 30, 31.

THE SOUL.

Jesus, see! I come. I trust Thee!
Take Thee for my Life, my Lord!
At thy hand all gifts receiving,
Resting in thy royal Word.
All my life-long heart-resistance
Melts before thy matchless power;
Soul and self in sweet surrender
Yield to Thee this very hour!

THE SAVIOUR.

"Fear not! thou art Mine."—Isa. xliii. 1.

Eva Travers Evered Poole.

Letters to the Editor.

JEWISH REFUGEES IN PALESTINE.

Sir,—If I am right in supposing that among the advertisements in The Christian of this week there is one in the shape of an appeal on the part of the "Jewish Refugees' Aid Society," I hope you will allow me to draw your readers' attention to some facts connected with that society, which may remove false impressions, and awaken active sympathy for it in the hearts of all who love the Lord Jesus Christ in sincerity.

One of the principal objects of my coming to England, rather more than two months ago, was the formation of this new Society. For this many Christian friends have laboured and prayed with us, and to God I desire to give the praise for the accomplishment of our object.

(1) This "Jewish Refugees' Aid Society" wishes to help Jewish Refugees *in Palestine* to become self-supporting, and in placing this desirable object before the Christian public *it does not encroach upon the labours of any society, organisation, or agency, Christian or Jewish.*

The people to be helped have fled from Russia to Palestine, in order to labour for their daily bread. Coming there as strangers and penniless, they hoped naturally to be helped by their co-religionists, and when these failed them, they were in actual danger of dying in the streets of Jerusalem (see the *Jewish Chronicle*, of August 22, 1882, an unwilling and, therefore, all the more powerful witness).

To avert that danger, the agents of the London Jews' Society in Jerusalem stepped forward, and in the name of the Lord Jesus, and as representatives of his Church in a Mahometan country, came to the help of these people. We did not seek this work, it was forced on us, and if we had failed to undertake it we should have been unworthy of the posts we were called upon to fill—viz., of witnesses for the Lord Jesus to his brethren according to the flesh.

(2) The "Jewish Refugees' Aid Society" does *not hold out any material advantage in connection with religious profession.*

In desiring to change the work of charity begun by the Jerusalem missionaries, under the unsought circumstances described above, into one of *helping the Refugees to help themselves*, they write *liberty of conscience* on their flag, just as the missionaries themselves have strictly observed that principle all along.

The help to be given will be decided upon, not according to the religious belief, but according to the wants and capacities of the people under our care.

But the Refugees themselves *desire* to be ruled and guided by Hebrew Christians, and in desiring this they accept missionary influence, for they know that we cease not to make it clear to them that all material help will be no *real* help to them, except they receive the Lord Jesus into their hearts.

Let those who think that we offer help that Jews may become Christians, consider a little.

(*a*) Whether to live as a peasant, working for his daily bread in the hot climate of Palestine, is really a temptation for Jews to come and make, for the sake of it, a hypocritical confession of faith in Jesus; and

(*b*) Why just these refugees should be willing to come under our tutelage, when many thousands of Jews in Palestine, as poor as these refugees, would scorn the very idea of following our guidance? No, whatever help we desire to give, and have hitherto given, would not attract to us the meanest Jewish beggar, if the Spirit of God did not lead him. This leading of the Spirit will, we hope, end in the salvation of their souls; and it is because people are slow to believe in such triumphs of the Gospel, that they impute to us all kinds of motives, instead of giving glory to God.

(3) The "Jewish Refugees' Aid Society" *does not try to force the hand of God*, for it has done nothing and will do nothing to bring about the promised restoration of Israel. It does not send Jews to Palestine, nor encourage Jews who have asked for advice to go there. It merely desires to do its Christian duty towards such Jews as have gone to Palestine and are ready to accept the guidance of the Hebrew Christians on the spot.

It is not this Society's doing that these poor exiles can find no true friends in Palestine but the Hebrew Christians. God has thus, by the labour of the London Jews' Society in Palestine, during more than fifty years, prepared the land for receiving the people, and the "Jewish Refugees' Aid Society" wants to do only what the Hebrew Christians in Palestine are too poor to do, viz., buy land on which the Refugees may be tenants.

(4) The "Jewish Refugees' Aid Society" accepts all moneys entrusted to it as an endowment to be invested reproductively, and not to be given away in charity.

Hence, the care for the temporal wants of the refugees remain still upon the shoulders of the Jewish missionaries in Jerusalem, and will remain so until the land is purchased and our *protégées* can move to it; and I should like, in conclusion, to point out one thing which your readers, I hope, will keep in mind.

The sooner the "Jewish Refugees' Aid Society" is enabled to purchase the land the better, for only then the present work of charity, which costs £10 a day, as more than 400 persons have to be maintained, will cease; and I earnestly hope that till then our friends will not slacken their contributions towards the "Refugee Fund," which has to bridge over the time when the objects of this charity will work for their maintenance on their own plot of land.—Yours faithfully,

7, *Crossfield-road,* H. Friedlaender.
Belsize-park, N.W., July 21.

MR. AITKEN AT SCARBOROUGH.

THIS valued servant of God has during the past three weeks been conducting a Mission in our lively watering place. It has been a season of much blessing to very many.

Holy Trinity Church has been well filled night after night, while on Sundays it has been crowded almost beyond its utmost capacity, and many have been unable to gain entrance. The vicar has had the joy of seeing the blessed tidings of present salvation received and rejoiced in, and many have indeed entered on a new life. Scarborough is just now filling with visitors from all parts of the country, and many of them have also found an unexpected blessing. They came in search of health or pleasure, and have found health for their souls.

Night by night there has been a happy harvest of souls gathered in, and so evident was it that, in answer to much prayer, God was working mightily in human hearts that Mr. Aitken most unselfishly agreed to give up a week of his much-needed holiday, in order to continue the work a third week. Never have we heard more powerful warning given to sinners to "flee from the wrath to come," or more earnest and thorough teaching to God's children, among whom there has been a great blessing, fresh consecration, and new power apprehended.

Mr. Stephens labours among the children, especially those in boarding-schools, and has been largely owned of God in leading many to the Saviour.

Requests for Praise and Prayer.

PRAYER.—That a room for prayer may be obtained in a workhouse where 1600 souls are under Ritualistic influence. —— For two aged worldly cousins.——For a governess seeking a situation.——For "one in darkness" at Dundee who wishes to become a child of God.——For a widow lady and her daughter, in delicate health, who desire means of earning a livelihood.——That there may be showers of blessing during Richard Weaver's visit to Blaenafon.——For a blessing on Mr. W. H. Broad's Mission at Gilford Hall, Sandymount, July 22—August 5.

Mission and other Appeals.

PRIMITIVE METHODIST BUILDING FUND. — Mr. F. PENROSE, 28, Orts-road, Reading, appeals for help for the Metropolitan Building Fund. During the last eighteen years fifty-nine chapels and schools have been built, with the result of the conversion of over 3000 souls. Particulars on application to the above.

CHELSEA HOSPITAL FOR WOMEN.—A Chaplain's Fund has been opened in connection with this hospital. Hitherto the religious services have been supplied by the Rev. Canon Fleming, but our new building having been declared opened by H.R.H. the Duchess of Albany, we shall shortly be prepared to receive 65 patients, and we cannot longer depend upon a voluntary system of religious ministration. The Board of Management is anxious that £2,000 should be quickly collected for the endowment of this fund, and I feel sure that many will gladly subscribe to this special object if they know of it. I shall be pleased to send copy for the "Story of the Hospital" to anyone writing for it.—J. S. WOOD, Secretary.

SPECIAL APPEAL.—Will some friends help us in Deptford by sending tracts or books for free distribution among the people here, as the circulation of secular literature in this town is on the increase. Therefore, the need of counteracting this evil is very great. Parcels of tracts and books will be gratefully received by H. PUNNETT, 7, Crossfield-lane, High-street, Deptford.

MADEIRA.—Mr. W. SMART, Depository of the British and Foreign Bible Society at Madeira, makes an appeal on behalf of giving a "Day in the Country" to eighty Portuguese Protestant school children. He proposes taking them to a seaside village nine miles from town. Ten pounds are required to cover expenses. Any sums sent to Mrs. W. Smart for her "Soup Fund," started with the object of giving one meal a day to the poorest Portuguese Protestant children in her Mission school, will be thankfully acknowledged. The Jesuits by doing this have a very large school, and Mrs. Smart hopes to increase her school, and to teach them the Bible, of which they know nothing before entering.

Notices.

Will the Correspondent who sent us the note in reference to Mr. Duncan's meetings in Manitoba, a few weeks since, kindly send his address?

Mr. T. Rawlinson, of Wakefield, has removed to 19, Kenmont-gardens, Harrow-road, Kensal-green, London, W., and hopes to devote himself to evangelistic work, as at Wakefield and Halifax.

APPLICANTS FOR TRACTS.—W. Alison, 48, Union-street, Hamilton; J. Lovejoy, 107, St. George's-road, Southwark; H. Holmes, 130, Princes-road, Liverpool; T. F. Litten, 34, Raglan-road, Bishopston, Bristol; M. A. Gaze, High-street, Bagshot; M. Wood, 45, Carwood-road, Sheffield.

Communications received with thanks—E.H. M.W. A.S. G.M.D. W.A. A.H.G. C.M. A.J.B. C.M. W.A.S. J.B.D. T.B.G. J.T.W. T.P. G.W. E.T. A.U.C. E.P. C.J.L'A. C.E.H. J.B. W.T. W.S.W.G.S. A.O.S. G.P. K.B.S. J.S.W. V.M.S. M.McC. F.H.S. R.L.V. E.R.S. E.T. A.P. W.W. T.J. J.L. M.I. J.F. R.R. T.B. W.H.N. G.O.E. C.J.W. E.T. M.D. D.V. C.B. S.M.F. F.W. G.B. H.W. W.F. G.S. J.H.M. R.S.C. M.R. E.H. A.H.B. J.P. C.A.T. F.W. S.B. P.S.G. F.C.S. W.B. R.A. M.A.K. E.P. W.A. T.H.B. F.E.F. J.H. M.V. W.D.M.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE MERCHANTS' LECTURE.—Tuesdays in July, by Rev. Henry Allon, D.D., Finsbury Chapel, Moorfields, 12 to 1.

ST. GEORGE'S HALL.—Mr. Russell Hurditch during July, Sundays, 11 a.m. and 7 p.m. Wednesdays at Burlington Hall, Savile-row, 8 p.m.

SWISS PROTESTANT CHURCH, Endell-street, Bloomsbury.—Mr. Fegan on Sunday evenings in July, at 7. Singing led by the lads of the Southwark Home.

CONFERENCE AT POLMONT, N.B.—A Conference for the Deepening of Spiritual Life will be held at Park Hall, Polmont, Stirlingshire, July 31, August 1 and 2, at 11, 3.15, and 6.30. Speakers: Revs. Dr. Elder Cumming, Colin Campbell, C. A. Fox, E. H. Hopkins, E. W. Moore, Mr. W. Spencer Walton, and Mr. H. F. Bowker.

STEPNEY MEETING HOUSE, Spring Garden-place, E.—Mrs. G. S. Reaney will give an address to Men and Women next Sunday at 3 p.m. July 29th will be the last Sunday till Sept. 16.

BANK HOLIDAY, Monday, August 6.—Special gatherings of workers and friends of the Evangelistic Mission, for prayer, praise, and addresses, at Kilburn Hall, Kilburn-gate, at 3.30 and 6.30; tea at 5.30.

OPEN-AIR MISSION. — Quarterly meeting, Mission Hall, Queen Anne's-gate, Westminster, Monday, July 30. Chairman, Mr. Robert Baxter. Special address on "Gideon," by the Rev. John A. Aston. Tea at 6. Meeting at 7.

CLAPTON HALL, Upper Clapton.—Mr. J. G. McVicker during July: Sundays, 6.30; Fridays, 7.30.

MR. HENRY THORNE'S ENGAGEMENTS.—July 27, Dudley; 28 to 31, Walsall.

MR. GAWIN KIRKHAM'S ENGAGEMENTS.—July 27, Kendal; 30, Westminster; 31, Northam; August 2, St. George's-in-the-East; 5, Somers-town, 6, Luton.

STRANGERS' REST, 163, George-street, Ratcliff-highway.—Monthly workers' meeting, Thursday, August 2. Tea at 6 o'clock, meeting at 7. Address by Mr. Gawin Kirkham, subject, "John the Baptist."

CONFERENCE HALL, Mildmay-park, London, N.—July 29: 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Ned Wright.

AGRICULTURAL HALL SERVICES.—Sunday, July 29, Rev. Dr. Thain Davidson, 3.30 p.m.; Mr. Britton and Miss Clark (soloist), 7 p.m.

GROVE HALL, 130, Lisson-grove, N.W. — Bank Holiday, August 6, special meeting for prayer, praise, and addresses, at 3.30 and 7. Tea at 5 p.m.

PARENTS' PRAYER MEETING. — First Tuesday in every month, at 11.30 a.m., at Exeter Hall.

GOVERNESSES' PRAYER MEETING, Y.W.C.A., 22, Edith-grove, West Brompton, at 3.30 p.m., the last Saturday in each month.

CHRIST CHURCH, Westminster-bridge-road, S.E.—Dr. W. P. Mackay, at 11 and 6.30 on 29th July.

PERTH CONFERENCE.—September 11, 12, and 13. Subjects: Tuesday morning, 11th, "Work of the Spirit upon the Disciples of Christ individually and collectively;" Wednesday morning, 12th, "Work of the Spirit, through the Church, upon the World:" Thursday morning, 13th, "Work of the Spirit in the fuller enlightenment, strengthening, and sanctifying of believers." Afternoon meetings on Tuesday and Wednesday for "Free Conversation." Thursday afternoon, "The Lord's Supper." Evangelistic services each evening in the North U.P. Church. The day meetings will be held in the West Free Church. Information may be obtained from Jas. Mudie, Esq., Montrose.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster, in the yacht *Kingfisher*, at Llandudno, till the end of July; at Rhyl, from August 1 to 10; Mr. H. W. Figgis (of Dublin) at Llandudno, August 1—22; Rev. W. S. Standen, at Eastbourne, August 1—28; Mr. Edwin Arrowsmith, at Scarborough, August 1 to September 9; Mr. E. J. Kennedy, at Bridlington, August 4—26; Messrs. E. T. M. Dennes and E. Salisbury, at Weymouth, from July 28 for several weeks; Mr. H. G. Harris, at Weston-super-Mare, during August; Messrs. C. H. and E. Collier, at Herne Bay, August 4—11; Mr. F. W. White, at Portobello, August 19—31; Mr. F. Hodgson Jones, at Bournemouth, July 28 till August 11, at Worthing, August 13—27; Mr. E. E. Knapp, at Southsea, during August; Mr. George Bennett (of York), at Douglas (I.M.), August 4—25; Mr. G. R. Kirlew, at Lytham, August 5—19; Mr. W. F. Seagrove, at Littlehampton, from August 11 for three weeks; Mr. Spiers, at Newquay, Cornwall, in August; Messrs. Carless, at Deal, from July 24, for three weeks.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, July 21, 1883.

*** Donations should be sent by Cheque or P. O. Order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Day in the Country Fund—S. E. C. 5s.; R. H. A. £5; E. R. and H. M. £2; A. S. O. 5s.; Mrs. M. 2s. 6d.; Miss M. 10s.; B. F. M. 3s.; A. B. 1s. 6d.; M. B. 5s.; G. M. R. H. £2; T. C. E. 4s.; C. M. £2; R. J. £1; B. M. 2s.; Thanksgiving, 10s.; E. 1Cs.	14	18	0
Friendless and Fallen—S. J. K. £1; A. R. S. 2s. 6d.; Newport, 5s.; T. C. E. 4s.; M. A. H. 10s.	2	1	6
Mrs. Fisher's Work among Young Women—Anonymous	10	0	0
Mrs. Ginever's Orphan Home—Anonymous	10	0	0
Irish Evangelisation Society—Anonymous	10	0	0
George-yard Ragged-schools—Anonymous, £10; G. M. R. H. 10s.; (*Day in the Country*) E. J. C. £1; F. and R. V. 5s; C. E. M'L. 2s. 6d.; A. R. S. 1s. 6d.	11	19	
Spitalfields Gospel Mission—Anonymous	10	0	0
Rescue Society—Anonymous	10	0	0
Starving Peasants in Donegal—A. R. S. 3s. 6d.; W. P. 5s.	0	8	6
Mrs. Day, London Hospital (*Day in the Country*)—E. J. C.	1	0	0
Ashley Mission (*Day in Country*)—E. J. C.	1	0	0
Scripture Readers' Society for Ireland—E. J. C.	1	0	0
Aged Christian Blind Women—E. J. C.	2	0	0
Dock Labourers' Mission (*Free Lodgings*)—A. U.	0	4	0
China Inland Mission—F. C. 10s.; E. 5s.	0	15	0
Mr. Pascoe's Work in Mexico—F. C. 10s.; W. H. N. £1	1	10	0
Mildmay Mission to the Jews—F. C. 10s.; G. M. R. H. 10s.; W. H. N. £1	2	0	0
Aged Pilgrims' Asylum—M. B.	1	0	0
St. Giles' Christian Mission (*Discharged Prisoners*)—M. B.	1	0	0
Bristol Orphan Houses—M. B. £1; F. M. W. £2; (*Missions*) F. M. W. £3	6	0	0
Syrian Colonisation Fund—Rev. S. R. £2; G. M. R. H. 10s.	2	10	0
Strangers' Rest, 163, *St. George's-street*—H. M. 10s.; T. S. £10; C. M. 16s. 4d.; Mrs. M. £1.	12	6	4
Poor Jews in Jerusalem (*Friedlander*)—G. M. R. H.	0	10	0
Miss Whateley's Work in Egypt—G. M. R. H. 10s.; (*Mission, Cairo*) W. H. N. £2; (*Medical Mission, Cairo*) M. A. H. 10s.; A. M. 10s.	3	10	0
Miss de Broen's Work in Belleville—W. H. N.	2	0	0
British Syrian Schools—W. H. N.	2	0	0
Mrs. Mumford's Work, Philippopolis—W. H. N.	1	0	0
Mrs. Meredith's Prison Mission—W. H. N.	2	0	0
Home of Industry—W. H. N. £2; C. M. £1	3	0	0
Rev. McAll's Work, Paris—W. H. N.	2	0	0
Midnight Meeting Movement—W. H. N.	1	0	0
Mr. Fegan's Boys' Home—W. H. N.	1	0	0
Miss Weston's Work in the Royal Navy—W. H. N.	1	0	0
Anglo-Indian Evangelisation Society—W. H. N.	1	0	0
Field-lane Ragged-Schools Institutes—W. H. N.	1	0	0
Dr. Barnardo's Homes—W. P. £1; M. A. H. 10s.; E. 5s.	1	15	0
Evangelistic Mission—T. C. E.	0	4	6
Miss E. Hopkins' Work—M. A. H.	0	10	0
Irish Church Missions—A. R. £1; (*in Dublin*) F. M. W. £2	3	0	0
East London Institute (*Foreign Missions*)—F. M. W.	2	0	0
London City Mission—F. M. W.	1	0	0
Rev. C. H. Spurgeon's Orphanages—Anonymous	50	0	0
Moravian Missions—R. J.	1	0	0
Church Missionary Society—C. M.	2	0	0
"*Chichester*" *Training Ship*—C. M.	1	0	0
Ragged School Union—C. M.	1	0	0
Paris City Mission—R. J.	1	10	0
Free Distribution of the Scriptures—R. J.	0	10	0
Working Men's Lord's Day Rest Association—R. J.	0	10	0
Salvation Army—R. J.	1	10	0
Asylums at La Force—R. J.	0	5	0
Turkish Missions Aid Society—R. J.	0	10	0
Special Services in Theatres—R. J.	0	10	0
Flower Girls' Mission—R. J.	0	5	0
Homes for Working Girls—R. J.	1	0	0
Homerton Mission—R. J.	1	0	0
Miss Leigh's Home, Paris—M. H.	1	0	0
	£201	11	10

[ADVERTISEMENTS.]

Dr. Barnardo's Homes—Matt. xix. 13—15, £50; S. L. M. (Edinboro'), £1; E. H. S. (Canelsfield), £1; A. C. S. £1.

China Inland Mission—Anon., John iv. 35, £100, with our grateful thanks.

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THE friends of Israel have long watched for indications that GOD'S ancient people were beginning to turn their eyes towards the land of their fathers; and the records of Missionary Societies and the public utterances of their prominent supporters for many years past furnish testimony to the desire in devout hearts that the opportunity might arise to show kindness to Israel when returning from their protracted exile.

No such movement was, however, visible. Earthly prosperity and religious toleration combined to give a home-like character to the lands of their dispersion. London, Paris, and Berlin gave promise of greater plenty and security than Jerusalem. But GOD, moving in His mysterious way, began to stir the nests of many Jews living at ease in Eastern and Central Europe; and a persecution which, several years ago, would have been deemed incredible, has driven from their homes thousands (perhaps tens of thousands) of Jews; and some of these, refusing to put a greater distance than ever between themselves and the Land of Promise, have voluntarily, with difficulty and amid much privation, found their way to Palestine; upwards of a thousand of them have realised what was once to them a vague expectation—"our feet shall stand within thy gates, O Jerusalem."

They came there in the hope of being helped by their co-religionists to settle in the land of their fathers; but, utterly disappointed in this, they appealed to the Jewish Missionaries for help. Their immediate wants were supplied, and whilst two-thirds of them have been rendered self-supporting, the rest are still at the charge of the Missionaries.

Whatever voice may be in these trials for His ancient people we need not at present pause to enquire; nor need we stop to speculate whether this migration of Jews to their ancient home is the beginning of a great movement of a people in whom there is once more stirring the pulse of national life; the question for the lovers of Israel is: What plain duty is laid upon us in circumstances so novel and interesting? Are we to stand by and leave these people to sink into pauperism under the bondage of the Jerusalem Rabbis, and into deeper distance from God and from Christ; or is there a providential call for practical and timely material help and spiritual oversight? To offer temporary help without the Gospel is within the range of the philanthropist, but cannot deeply engage the sympathy of Christian hearts; to offer the Gospel unaccompanied by a helping hand would be a mockery. In what way can help be tendered so as to elevate its recipients and gradually render them self-supporting?

The Rev. H. Friedlander of Jerusalem, whose experience of twenty years as representative of the London Society for Promoting Christianity among the Jews entitles him to speak with knowledge of the subject, gives us the answer: "*Furnish these immigrants with the means of earning their living as tillers of the ground.*" The Land has enjoyed her Sabbaths, and awaits the efforts of the plowman and the vine dresser; poverty impels unaccustomed hands to attempt untried forms of labour. The kindness received at the hands of Christian Missionaries in Jerusalem makes these people willing to follow the counsels and plans of their well-wishers; and if the Christian Church recognises the occasion as one given by GOD to call forth her prayers and her liberality, difficulties will vanish, and an example will be furnished which may find eager imitators, that the Jew can betake himself to agriculture and make it profitable.

If the LORD'S stewards encourage this new Society to proceed to the purchase of land, in quantity sufficient to make the experiment on a fair scale, and to secure the erection of dwellings suitable to the circumstances of the cultivators, the first step for the Committee must be to acquire a tract of land already offered and surveyed and proportionate with the money placed at their disposal, or such other land as may be judged most suitable. Meanwhile will you, as one who counts the Jew "beloved for the Father's sake," beloved for Christ's sake, intimate to the Committee whether, and to what extent, you are disposed to assist a well-considered scheme on the lines herein suggested?

No time ought to be lost in purchasing the first plot of land and building houses on it. The rent of the houses in which the Refugees are now living has been paid up to the 1st of November, 1883. According to the custom in Palestine, rent has to be paid for 12 months in advance, and it is, therefore, of considerable importance, to have houses ready before the 1st of November, which is only possible if we can begin them early in August. These circumstances make it imperative that immediate action should be taken; and our friends will see that in this instance it is emphatically true that he gives twice who gives quickly.

"Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."—Jeremiah xxxii. 41-42.

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Altogether we require then, for land, houses, stock and implements, seed and maintenance £7,020, of which £4,380 would bring interest in the shape of rent, calculated at 5 per cent. on the outlay, whilst £2640 would be lent to the Refugees to be repaid in 21 annual instalments. The interest coming in would be required for the salary of an efficient Hebrew Christian Manager, who would be responsible for the proper carrying out of the intentions of the "Refugees' Aid Society," as may be laid down in the Bye-Laws.

The larger estate has an area of 2,500 acres and costs £10,000. A block of buildings erected on it would cost £4,000. This sum of £14,000 would have to be paid within two years. Twice the number of families can be settled there, and the income to be derived from this property, based upon the average of tithe payments during the last ten years, would secure not only the stipend of a Manager, but at least 5 per cent. interest on the capital, in addition.

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Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK

CASE of ADVANCED PHTHISIS at KIDDERMINSTER.

Mr. T., who, while asking me to accept his testimonial and to publish his case, requests me, for special reasons, not to publish his name,* was a patient of mine in '80,'81, and '82.

When he first applied to me his condition was pitiable indeed. The worst symptoms of consumption prevailed in their worst form. The correspondence continued through all the period named (43 letters altogether from me), the result of which is that there has been steady gradual amendments throughout, and he has been "raised from a mere shadow to new life."

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At a meeting of the above Committee, held at 21, Surrey-street, Strand, July 23rd, it was decided to endeavour to enlist sympathy on behalf of the widow and nine children (the youngest of whom is eleven months old) of the late Mr. Norwood Earle, of Acton. The family is left absolutely without means, a small Life Insurance policy having been the only provision Mr. Earle was able to make, and it is found that this sum is more than absorbed by business liabilities.

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Young Ladies, Larkbeare, Exeter, in connection with Seaside Educational Home (for juniors and others requiring sea air), at Clifton House, Topsham. Under the personal supervision of the Misses Bamber, Miss Churton, the Misses Pope, assisted by Professors and English and Foreign Governesses of acknowledged merit. A high moral tone is ensured by careful Christian training. University examinations. Numerous references to Clergymen, Ministers, and Parents in England, Wales, Scotland, Ireland, and abroad.

EDUCATION.—Unrivalled advan-

tages. The Institution for Young Ladies, at Hilden, near Düsseldorf, founded by the late Dr. Fliedner, of Kaisersworth, is conducted by Deaconesses. Winter term commences middle of October. Particular attention is paid to the pupils' religious and moral training, based on Evangelical principles. Foreigners are afforded every opportunity of acquiring French and German thoroughly; also every other branch of education, including music, singing, and drawing. References: Rev. Dr. Rosedale, 54, St. German's-road, Forest-hill, S.E.; and Rev. C. McArthur, Burlingham Rectory, Norwich.—Prospectuses, and address of the Sister, to be had from the Directress, L. Korten, Hilden, near Düsseldorf; or from the Direction in Kaisersworth.

A SWISS LADY, residing close to

the Lake of Geneva, offers a happy home, and superior educational advantages (the services of efficient masters engaged, and lectures attended), to pupils who may be entrusted to her.—Reference, Miss Ford, 1, Grove-villas, Teignmouth, S. Devon.

HIGH-CLASS SCHOOL for Gentle-

men's Daughters.—Miss Penn and Fräulein Esser receive twenty-five boarders. Efficient staff of professors. Christian influence. Home comforts. Large house and garden. Languages and music specialities. Autumn term commences September 12.—Grove House, Upper Clapton, London, N.

A LADY residing in Cazenove-road,

Stamford-hill, is desirous of meeting with Two Children as day boarders after the Midsummer holidays, to be instructed with her daughter, age 13, by a resident governess.—Reply by letter to N. N., Burr's Library, High-street, Stoke Newington.

DOVECOTE PARK SCHOOL,

Wood Green, London, N.

Young gentlemen prepared for the Universities, Professions, or Commerce. Few boarders. Comfortable home. Christian discipline. For prospectus and testimonials, address

Rev. W. E. Collier, Principal.

LONDON.—First-class Education

for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—Delta, Mr. Spalding, Stationer, 46, High-street, Notting-hill, W.

MORAVIAN EDUCATION, Fulneck

Schools, near Leeds.—The above Schools lie beautifully on the slope of a hill facing the south; they stand in connection with Moravian Schools in Germany and Switzerland. Pupils are prepared for the Local Examinations, the London University Matriculation, and the Entrance Examination for degrees in the Victoria University, whilst special care is given to moral and religious training. The next quarter commences Tuesday, August 7.—Application for terms, &c., for young ladies, to be made to Miss Shawe, and for boys, to the Rev. W. T. Titterington.

EDUCATION IN GENEVA.—Mrs.

McVickars receives a limited number of Young Ladies, to whose moral and educational training she devotes much care. French is the language of the house. Italian also spoken, and German carefully taught when desired. Session from 15th September to 30th June. References to parents of former pupils, and to the Rev Wm. Chalmers, D.D., Principal of the English Presbyterian College, 43, Westbourne-park-road, W.; Rev. J. Oswald Dykes, D.D., 49, Gordon-square, W.C.; and R. T. Turnbull, Esq., 50, Gordon-square, W.C.

ST. LEONARDS-ON-SEA.—

Educational Home for the Daughters of Gentlemen. First-class education with careful Christian training and home comforts. Highest references.

Principal, Silverlea, Springfield-road.

A GENTLEMAN AND LADY wish

to hear of a little boy of six or seven years, to educate with their only son under a competent governess. The home offered possesses unusual advantages for healthful enjoyment, with home comforts and Christian care. Terms moderate.—Mrs. Theodore Nicholson, Orton Park, near Carlisle.

RAMSGATE.—St. Luke's Invalid

and Convalescent Home. Vacancies are already promised to the end of August. Applicants for September should write at once. Governesses and Lady-workers 15s. to 27s. per week in house Servants in cottage, 12s. 6d.—Miss Hoskins, Finsbury House and Cottages, Ramsgate.

SWITZERLAND.—In a cheerful

residence, with private grounds, near Geneva, a Swiss Pastor and his wife are willing to receive one or two young Ladies of 14 to 16 years of age, who would share in the education given to their daughter. Christian family life. References exchanged.—E. Petavel, D.D., Villa Sismondi, Chêne-Bougeries, Genève.

HAPPY HOME and sound educa-

tion for a few boys in Schoolmaster's family (Christian and total abstainer). Healthy locality, close to Richmond Park. 20 guineas.

W. Dixon, Middle Class School, Kingston.

A FRENCH CHRISTIAN GENTLE-

MAN is anxious to find for his Son, a well-educated youth, aged 18 (who needs, solely on account of his health, plenty of out-door exercise for a few months), a home in a respectable farm-house, or in a Minister's family in the north of England or in Scotland, near the sea-side, where he could be occupied in farming operations whilst learning the English language. References exchanged.—Apply, stating advantages, terms, &c., to Pastor J. F. Cook, 16, Rue Demours, Paris.

YOUNG MEN prepared for

College, or trained for Protestant Evangelical Home Missionary Work.—Apply to Rev. Jas. Renny, Christ Church, Cheddar. Terms moderate. Good references given and required.

CLERGYMAN'S WIDOW and

Daughter, residing in a healthy suburb, wish to board and educate one or two children.

A. B., 47, Albion-road, Stoke Newington, N.

GOVERNESS OR COMPANION.—

Experienced Young Lady requires re-engagement. Children under twelve, take entire charge and instruct. Good English, music, singing, drawing, rudimental French, Latin, needlework.

F., 127, Long-street, Sparkbrook, Birmingham.

GRADUATE OF OXFORD (age

24), who has had experience with junior boys, desires engagement in family or otherwise. Good French, Classics, mathematics, &c.—Theta, care of Mrs. Sills, Chalford road, Lower Norwood.

RESIDENT GOVERNESS. — A

Lady desires re-engagement. English, French, German, music, and rudimentary Latin. Good references.—Care of Miss Eardley, 34, Bath-street, Leamington, Warwickshire.

WANTED, the first week in Sep-

tember, in a Ladies' School in Margate, a thorough English Governess. Conversational French, German, and drawing. A good disciplinarian.

Mrs. Moore, Northfield, Cliftonville, Margate.

MEDICAL MISSIONARY STUDENT

(Senior) requires thorough change. Desires to travel with one or two Gentlemen's Sons for some weeks. Highest references, medical or otherwise.—Scotland, George-yard Schools, Whitechapel, London.

GOVERNESS wanted in Ladies'

school. Requirements, good English for examination, music, and drawing.

The Principal, 226, Hagley-road, Birmingham.

MORNING OR DAILY GOVERNESS.—Engagement wanted by a young lady a neighbourhood of Bayswater; or as resident holiday Governess. English, French, music, German.—Mrs. F., Richmond-road, Bayswater.

GOVERNESS.—A young Lady desires a re-engagement as above, to young children, and assist in light household duties if required. Good references.—E. T., care of Mrs. PEAK, Bookseller, New Hampton, Middlesex.

SOLICITOR'S DAUGHTER (21), as Lady's Travelling Companion, or Governess Companion to young children. Continent or Australia. Would take charge of little boy or girl to Australia in exchange for free passage. Nearly three years in France; just returned.—A. Z., Mrs. Broadbridge, 5, Church-street, Stoke Newington.

AS NURSERY GOVERNESS.—A Young Lady wishes a re-engagement in a family or to take the entire charge of motherless children.—LIZZIE, 4, De Beauvoir-road, Kingsland, London, N.

GOVERNESS (daily or resident).—A Lady (29), desires re-engagement as above. Subjects, good English, free-hand drawing (certificated), elementary Latin, French, music. Trained (Home and Colonial).
L., 4, Busby-place, Camden Town, N.

AS GOVERNESS to children under 12.—A Lady (23) seeks an engagement in a Christian family. English, French, music, drawing. Nearly three years' experience in one family.
M., Hillside, Ilfracombe.

AS GOVERNESS.—Wanted, in a farmhouse, energetic Christian Lady, for four children, eldest aged 13.—Apply, stating capabilities, salary required, enclosing references, to Mrs. WILLIAMS, Lower Mellington, Churchstoke, Montgomeryshire.

GOVERNESS. — Wanted, in a gentleman's family in the country, an elderly lady. Short hours only required. French or German lady preferred.—S. O., Holton-le-Clay, near Great Grimsby, Lincolnshire.

GOVERNESS PUPIL required, daily or weekly, in Preparatory School. Finishing lessons in languages, music, singing, &c. No payment if daily.—Miss J., 63, Tabley-road, Tufnell-park, Holloway, N.

PASTOR MONOD recommends a young German Lady wishing to enter an English family, to give German and French in return for the opportunity of learning English. Has lived fifteen months in Paris. No salary, but a kind home.—E. K., 22, Northampton-park, London, N.

BETHANY HOUSE SCHOOL, Goudhurst, Kent.—The object of the Principal is to thoroughly educate his pupils, and to carefully train them up in the love and service of Jesus. For prospectus, together with the testimony of the late Sir GEORGE JESSEL, address, Rev. J. J. KENDON.

WIESBADEN.—The Misses EIBACH. Emserstrasse. First-class school for young Ladies. Christian home-life. Beginning of Winter term September 24th. References allowed to Rev. A. M'Laren, D.D., and to many other parents of pupils.

Appointments, Situations, &c., Wanted.

AS GARDENER, single-handed, or good second.—Situation wanted; understands all its branches. Good references. Total abstainer. Age 25.—A. CROOK, 3, Milton-road, St. James'-road, Croydon.

AS GARDENER, where one or more are kept, or good single-handed. Thorough knowledge of gardening in all its branches Seven years' good character; age 27. Total abstainer.
R. THOMPSON, Wotton, Aylesbury, Bucks.

AS COACHMAN, or Groom and Plain Gardener.—Wanted a situation, by married man, aged 30. Two children. Country preferred.
S. L., 4, Stanley-terrace, Mill-lane, Brixton-hill

AS COACHMAN, or Groom and Coachman, for pair or more. Married; one child. Aged 28. Five years' good character.
R. S., Mr. Smith, Baker, Hadley, Barnet.

AS COACHMAN. — Situation wanted, in Christian family. Age 23. Can ride and drive well. Good character. Total abstainer.—GEORGE BALDREY, 10, Canton-road, Baker-street, Enfield, N.

AS BIBLE-WOMAN. — Situation wanted by earnest Christian. In or near Birmingham preferred.
A. S. PAYNE, 63, Pershore-road, Birmingham.

AN EVANGELICAL CLERGYMAN recommends for responsible position a Christian, Married, and family. Formerly held for many years Government clerkship, but from no fault is reduced.—Rev. A. WILKES, Bale, Dereham.

IMPORTANT. — Would anyone, for love of Christ, engage an able, trustworthy, experienced gentleman, married, and in great need. Case strongly recommended.—Full particulars from Rev. A. WILKES, Bale, Dereham.

HENRY BRIDGER, Evangelist (Churchman), just returned from Yorkshire, is open to another engagement as Parish Lay Reader. The south of England preferred.—42, Museum-street, New Oxford-street, London, W.C.

TEMPERANCE HOTEL, or Coffee Tavern.—Wanted, the management of either, by Experienced Persons. Ten years total abstainers. Good testimonials.
MANAGER, 14, Hartfield-crescent, New Wimbledon.

AS MATRON AND ASSISTANT-MATRON.—A Mother and Daughter, having much experience in Hospital and Rescue work in the above capacity, are now open to a re-engagement together in September.—M. B., 2, Bournevillas, Princes-road, Buckhurst-hill.

A LADY recommends trustworthy person, decided Christian, as Reader or Attendant upon Lady. No lifting or menial work. Or could take a Lady's first baby. Experienced with children. Brighton preferred.
Mrs. F., Mr. Homewood, Dyke-road, Brighton.

COMPANION (useful) to Lady.—An engagement desired by a well-educated, active Christian (39) in a refined home where she would take a daughter's place, and be trented as such. Good reader. Musical.—L. R., care of Mr. Moore, 351, Goswell-road, Islington.

AS COMPANION, or Matron.—A situation wanted by middle-aged, cheerful Lady. Good reader and amanuensis. Highest references.
C. M., 6, Portland-place North, Lower Clapton, E.

LADY'S COMPANION, or as Lady Housekeeper to an elderly gentleman.—Re-engagement desired as above. Has been accustomed to nervous, excitable invalid. No objection to travel.
WHERNSIDE, 118, High-street, St. John's-wood.

AS COMPANION, LADY-HOUSEKEEPER, OR MATRON.—A Lady desires an engagement in a Gentleman's or Ladies' School. Is well qualified and experienced. Superior references.
J. F., Konigsheim, Weston-super-Mare.

AS COMPANION.—A Lady wishes to recommend a young Lady as above. Is a pleasant reader, good amanuensis, and could make herself generally useful. References exchanged.
M. S., The Heys, Eastham, near Chester.

A LADY wishes to recommend a bright, intelligent, respectable girl, of fourteen, as Nursemaid in a Christian family.
Mrs. SMITH, 51, Southampton-street, Brighton.

PLAIN COOK & HOUSEMAID.—Situations wanted as above, in a quiet Christian family, by two Sisters together.—F. F., 3, Hopwood-street, Surrey-square, Old Kent-road.

Appointments, Situations, &c., Vacant.

GROOM AND COACHMAN. — Wanted immediately, a young man (not over 20), of steady Christian character, as above, and to wait upon a gentleman engaged in Mission Work in London. Applicant to be a pledged total abstainer, and communicant of some Evangelical church. Should be a careful driver, and have had experience in stable work. Wages 21s. and lodging (not board).—Apply by letter only, with *copies* of testimonials, to COACHMAN, care of Hall Porter, New Athæneum Club, Pall Mall East, S.W.

MAN AND WIFE wanted, to live in Lodge. Abstainers. Man as second Gardener, wife to keep the gate. Must have no small children, but a grown-up son or daughter would not be objected to.—Apply by letter only, to Mrs. SPURGEON, Westwood, Beulah-hill, Upper Norwood.

MACHINIST wanted, for a few weeks in a gentleman's family in the country. Willing to assist a little in housework.
M. H., care of May't, 159, Piccadilly.

AS ASSISTANT MATRON, in a Home for Rescue Work. A Christian person wanted, who is a thorough good needlewoman, to take charge of the Work-room for two months.—MATRON, Lock Asylum, Westbourne-green, Harrow-road, London, W.

THE RESCUE SOCIETY is wanting a Matron for a Girls' Preventive Home, on the family principle, at Woodford, Essex. An experienced Christian woman required.—Apply by letter, or otherwise, to the SECRETARY, 85, Queen-street, Cheapside, E.C. (Testimonials required.)

Mrs. ALLEN, Eveley House, Liphook, would be glad to meet with a godly young person as House and Parlour-maid. A young girl kept to assist. One who would value meeting simply in the name of the Lord Jesus preferred.
Mrs. ALLEN, 12, Lascelles-terrace, Eastbourne.

NURSE.—Wanted, a decided Christian, not under 26. Must be experienced, fond of children, early riser, strong and active, good needlewoman and abstainer. Assistance given.—A. B., care of Mr. Homewood, 45, Dyke-road, Brighton.

COOK (Plain), experienced (do part housework), wanted immediately. Can any Lady recommend? Abstainer. Another kept. Quiet Christian family; healthy sea-side town. Give age, wages, and references.
Mrs. F., Kingscote, Broadstairs.

AS GOOD PLAIN COOK.—Wanted, a respectable, trustworthy person, for a quiet, comfortable country house. Three in family; three indoor servants. No dairy, baking, or washing.
Mrs. D., Oaklands, Aspley Guise, Woburn, Beds

A STRONG ACTIVE Young Woman wanted, about 25 years of age, as single-handed Housemaid. Comfortable home, all found. Good character indispensable.
Mrs. HOBE, 7, Springfield, Upper Clapton.

RESPECTABLE PERSON wanted, between 30 and 40, an abstainer. Two in family. Comfortable home. Good wages. Must be thoroughly domesticated. Washing put out.—Apply personally, 113, Cottenham-road, Groveroad, Upper Holloway, N.

GENERAL SERVANT wanted, for Birmingham, who can do plain cooking, and wash. Also, **NURSE-HOUSEMAID.**
Mrs. CLOGG, 7, Louis-street, New Leeds, Leeds.

A GOOD GENERAL SERVANT, Housemaid, or working Housekeeper wanted, to assist a Lady in training some young servants. Must be of an obliging disposition.—By letter,
M. M., May's, 159, Piccadilly.

A GOOD NURSE wanted, one who thoroughly understands young children.—Apply by letter, stating terms and references, to Mrs. W., 107, Gloucester-road, South Kensington.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C. This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes:—*"Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house."* Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; DR. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world.
Tariff on application to Miss PERCY.

STILL FURTHER ENLARGEMENT.
WEST CENTRAL HOTEL.
97, 99, 101, 103, Southampton-row, London. Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Francis Murphy, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian. Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d.* Printed Tariff on application to FREDERIC SMITH.

SEASIDE.—Cheerful Christian Home, with every care, is offered for Lady or Gentleman suffering from Epilepsy, Paralysis, Hysteria, Chronic Rheumatism, or Nervous Debility, by a married Gentleman, of long and varied experience in such cases.
MEDICUS, c.o. Mr. Ransford, Chemist, Clevedon.

A COMFORTABLE HOME, in house of a widow lady and nephew (medical man) for one or two Gentlemen Boarders. Convenient train service to the City. Four minutes to Seven Sisters Station, G. E. R., Liverpool-street, South Tottenham, M. R., King's Cross.—H. N. M., care of Dr. Lazarus, The Green, Tottenham, N.

COMFORTABLE BEDROOMS (one or two), and use of sitting-room, with or without partial board. Piano. In Christian family. Near two stations and trams.—A. M. HEWSON, 11, Courtney-road, Drayton-park, Highbury.

BOURNEMOUTH.—Comfortably-furnished apartments offered by two Ladies in the West Cliff Gardens, Bournemouth. Close to the sea.—The Misses GARDNER, Silver How, West Cliff Gardens, Bournemouth.

BOURNEMOUTH, Ivors, Old Christchurch-road, Boarding House.—Cheerful central position, near Holy Trinity Church. Very comfortable house. Permanency or otherwise. Terms moderate.

BOURNEMOUTH, Clairville.—Superior Boarding House, conducted by Mr. and Mrs. JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church an sea. Most liberal table.

BRUSSELS.—A Lady wishes to recommend to persons visiting Brussels, Madame MERLIER'S private Boarding House, 1, Rue Veydt, Chaussée de Charleroi; in a healthy and fashionable part of the city. Private sitting rooms. Good table. Moderate charges. Seven minutes' walk from English Evangelical Church.

DIPSOMANIA.—A vacancy in long and successfully established Private Home, SEASIDE, for six suffering from excess of Morphia, Chloral, Absinthe, Stimulants, or Nervous Debility. Christian care and influence, judicious supervision and home comforts, with every kindness.
MEDICUS, care of 9, Stoke's Croft, Bristol.

PARIS.—Board for young Gentlemen. An English Lady, accustomed to take a motherly oversight and care of young men, has a few vacancies.—Mdme. M. N., Rue de la Sour 60, Passy, Paris. References, Rev. Dr. Aberigh Mackay, 12 Rue de Presburg, Paris, and the Rev. H. U. White, B.A., Rue de Montenotte, 25, Avenue Carnot, Paris.

ILFRACOMBE.—A Lady wishes to Let her house for seven weeks, from August 8. Two sitting-rooms, five bed-rooms, nursery, bath-room, hot and cold water. Pleasantly situated, with sea and country view. Good servants. Terms, six guineas a week.
Miss JENNINGS, 22, Rock-terrace, Fore-street.

PADDOCK WOOD.—"The Acorn" Coffee Tavern to be Let at Michaelmas next. Close to the station. Rent £40. Inventory about £70. One who could start some light business in connection preferred. Must be a Christian and an abstainer.—HENRY J. OVERY, Mascall-court R.S.O., Paddock-wood, Kent.

A WIDOW offers superior partial Board and Residence in best part of north of London, close to Canonbury Station, omnibus, and tram. Good bed-rooms, and use of drawing, dining, bath-rooms, and piano. Liberal table, and home comforts studied. Terms from one guinea.—T. A., care of Mrs. Hatton, 93, Newington-green-road, Canonbury, N.

BRIGHTON. — Board and Residence. Ladies desiring a change to the sea-side will find here a quiet, comfortable home. House pleasantly situated. Terms moderate.
A. G., Shaftesbury Lodge, 10, Powis-square.

FURNISHED (semi-detached) ten-roomed Villa to Let for one month, from August 10, at the nominal rent of 25s. weekly. Ten minutes from station. Good garden, conservatory, tennis lawn, &c. No basement. Or some rooms would be given, free, to a Christian family, if otherwise unable to give their children pure fresh air. Servant left.—Mrs. C., 5, Ashfield-villas, Gilmore-road, Cottage-park, Lewisham, S.E.

COMFORTABLE HOME offered, in a private family, residing at Streatham Common, to a well-educated youth, who has an engagement in town. Total abstainer preferred. Highest references.
B. T., Mrs. Abbiss, Streatham-common.

EALING, select part.—Well-furnished, pleasant Villa, overlooking Park. Three reception, five bed-rooms; good garden. Beautiful country. Excellent train service. £3 weekly to Christians.
HOWKINS, 76A, Westbourne-grove, Bayswater.

DERBYSHIRE.—A Lady wishes to Let her Furnished House, at Matlock, Bath, for two months. High situation. Two sitting, five bed-rooms. Children objected to.
Mr. ROWLAND, Dovedale House, Matlock, Bath.

HOME OF REST FOR CHRISTIANS.—Air, dry and mild. Terms, 18s. to 25s. —LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

CHRISTIAN WORKERS and others can obtain comfortable board in a country home. Two little girls could also be received. Terms moderate.—CHLOE, Friends' West-End Library.

SEASIDE.—To be Let, for a few weeks, a small House, on moderate terms, to a careful tenant. Five minutes from sea; opposite Evangelical church.
Miss ATWELL-SMITH, Pentre, Southsea.

APARTMENTS. — One or two Gentlemen. Full or partial board. Home comforts. Terms moderate. Two minutes 'bus, rail, or tram.—Mrs. MALLIN, 31, Lyal-road, Bow.

A LADY is desirous of Letting two nicely furnished Rooms, to a Gentleman engaged in business. Home comforts strictly studied. Terms 17s. per week.
S. B., Kildare, Hither-green, Lewisham.

A LADY wishes to hear of a home, where she could send her Servant for a change of air for three or four weeks.
PRISCILLA, Friends' Library, Brighton.

A LADY wishes to Let her Semi-detached Villa, three minutes of station, and dispose of elegant Furniture, as standing; or would sell Furniture alone.—OLAPHAM, Adams, Fruiterer, Clapham Approach.

TUNBRIDGE WELLS.—Board and Residence in a private family for a few Ladies and Gentlemen.—Terms on application to
R. C., 1, Grove-hill, Tunbridge Wells.

LITTLEHAMPTON - ON - SEA.—The Rev. W. H. SIMMS (St. Saviour's Parsonage), will have vacancies for two Boarders only on Monday, July 30. Immediate application necessary. Detached. Good bedrooms.

BOARD AND RESIDENCE at **BRIGHTON.**—Central position, near to the Pavilion, Aquarium, and Piers. Sea view. Liberal table. Every home comfort.—Terms on application to Mr. and Mrs. Box, 58, Old Steine.

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian (who has helped many) will gladly correspond with any earnest seeker after divine truth.
EVANGELIST, Clapham, S.W.

AUCTION, ESTATE, & GENERAL AGENCY.—rties in town or country seeking assistance in he disposal or acquisition of House property, or of genuine businesses not connected with Intoxicants, are invited to consult Messrs. JONES & Co., 14, Holborn-viaduct (adjoining station), Surveyors, Valuers, Negotiators.

PARTNERSHIP. — £5,000. A Christian merchant seeks a Partner to carry on an established Australian Indent business.—M. M. G., Messrs. Redpath & Holdsworth, Solicitors, Bush-lane, Cannon-street, E.C.

AMERICAN ORGANS. — The North London Musical Society, 40, Windsor-road, Holloway, supply the finest (soon as £5 is paid) at £11 11s. and £15 15s. Subscription 10s. and 15s. monthly. Photographs and Clergymen's testimonials free.

EXCELLENT STRONG GARDEN NETTING, 1 to 4 yards wide, 1d. per square yard; 200 yards, 15s.; 600, £2 2s. Good ordinary netting, 100 yards, 5s. 6d. Highly recommended. —L. MAUDE, 293, Stamford-street, Ashton-under-Lyne. Has also a London agent.

BUTLER'S REMEDY FOR NEURALGIA is a certain cure, frequently giving relief after the first dose. This Medicine is invaluable in all nervous complaints, as it strengthens the system, restoring the nerves to their normal state.—Prepared by THOMAS BUTLER, Queen's-road, Portsmouth. Price by post, 1s. 4½d. Chemists, sole agents: J. Nosworthy, Melksham; J. Green, Swindon; J. Painter, Malmesbury; J. Johns & Son, Southampton; B. French, Gosport.

Continued on page 23.

PHILOSOPHY
OF
MAGNETIC TREATMENT.

WE have advocated the claims of Magnetic Treatment in these columns by such arguments as are always unanswerable when the subject has passed beyond the theoretical into the proved and practical. We have endeavoured to put the arguments in intelligible language, such as any reflecting reader could comprehend; and we are encouraged by the fact that our labour has not been in vain; but there is yet a class of readers who are not to be convinced by argument or converted by statements of our patients, unless made by persons known to them. For the satisfaction of this class of inquirers we have arranged to append a list of 1000 names, some of whom are readers of *The Christian*, and may be known to other subscribers; these have endorsed the following general statement, and have expressed themselves willing to confirm it by letter or personal interview:—

"*We have great pleasure and satisfaction in acknowledging the economy and efficacy of Mr.* B. COPSON GARRATT'S *Treatment by Magnetism.*"

Andrews, Mrs., 69, Denmark-road, Lowesteft.
Archer, Mr. A. J., Coalville, Leicester. [ton.
Baker, Mr. F., 4, Cambridge-ter., Victoria-rd., Tedding-
Barlow, Mr. Charles, 5, Bordesley-park-road, Birming-
Barrow, Geo., Esq., Marlborough, Wilts. [ham.
Bayly, Mrs., 15, Tredegar-square, Bow-road, E.
Binns, Mrs., 16, Elizabeth-street, Horton-lane, Bradford.
Bowyer, Mrs., 179, Grange-road, Bermondsey, S.E.
Brees, Mr. (Grocer), Machynlleth, N. Wales.
Bronsdon, Mr. B., Great Bentley, Colchester.
CARNSON, Rev. G. H., Harborne, Birmingham.
Carter, Miss, 9, Belgrave-place, Brighton.
Chapple, Mr. A. B., 1, Yarmouth-vils., East-rd., Kings-
Cole, Mr. J. H., High-street, Calne, Wilts. [ton, Surrey
Collins, Mr., 66, High-street, Kensington, W.
Conibear, Mr. W., 3, Montpelier-terrace, Ilfracombe.
Cornwall, Mrs., Brownstown House, Navan, co. Meath.
Davidson, Mr. J., Mayfield, Mount Pottinger, Belfast.
Davies, S., jun., Esq., Mollington, Chester.
Edwards, Miss A., 7, East-street, Herne Bay.
Farquharson, Miss, 18, Albert-street, Aberdeen.
Fell, Mr. C., Windermere.
Godfrey, W. W., Esq., 28, Botanic-road, Belfast.
Gosselin, Miss, Bengeo Hall, Hertford.
HALL, Rev. G., Chapel-en-le-Frith, Stockport.
Hobson, Mr. J. D., 7, Duke-street, Adelphi, W.C.
JAMES, Rev. J. B., Swindon, Wilts.
Jarvis, Mr. F., Elm-tree Avenue, Park-street, Hull.
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The Christian.

NEGLECTED TRUTHS.

POPERY deliberately and systematically steeps her garments in the blood of souls. She has paganised the religion of Jesus, and made the Word of God of none effect by her traditions. She has counted the precious blood of Christ a common thing, and for silver and gold sold licences to sin. She hypocritically adapts herself to the sentimental, the moral, and the devout, while she panders to the worldly, the ambitious, and the unclean. She is the mother of harlots and abominations of the earth.

But is Protestantism pure from the blood of all men? Is she free from shunning to declare *all* the counsel of God? If there be any portion of divine truth for which there is no room in our scheme of Christian doctrine—nay, which is not a *necessary* part of that scheme—it is evident that our system is defective, if not untrue.

Protestantism originated in Luther's protest against the Popish lie of salvation by human merit, and the evil system of which that figment is the corner-stone. Accordingly, the watchword of Protestantism has always been "Justification by Faith." With his mind and heart fully occupied with this grand and fundamental truth of our salvation, Luther regarded jealously, and even denied the inspiration of James's Epistle. The tendency of Protestantism has always been toward antinomianism rather than toward the opposite extreme. This was the natural and necessary result of its origin, for it was a protest against legality—against the vicious theory of salvation by the good works of men.

Essentially wedded to the truth of justification by faith is "the record that God *hath given to us eternal life*, and this life is in his Son; he that hath the Son *hath life*, and he that hath not the Son of God hath not life." Protestantism is strong upon these two points: that "a man is justified by faith without the deeds of the law;" and that Christ gives unto his sheep "eternal life, and they shall never perish." In proportion as she has held these truths exclusively, without regarding the relation which they bear to other truths, has Protestantism careened towards antinomianism. But God has wonderfully guarded the mystery of godliness, and, whatever our theories may be, experimentally there is only fulness of joy as we walk in the light in fellowship with God: for, while dogmatically asserting the perseverance of the elect, the highest antinomians are the rankest doubters.

The Revival of 1859 found hosts of professors without life, anxious souls without joy, and converted people without assurance. There had been abundant preaching of Protestant doctrine, viz., the depravity of man, justification by faith, and eternal life as the portion of those who believe. But it had been very much in word and not in power; or what power there was, had, to a large extent, only convinced of sin, without giving the knowledge of salvation through the remission of sin. It had been John's ministry, preparing the way of the Lord. Like a breath of heaven came the glad tidings of great joy, and multitudes rejoiced in the finished work of Christ. Such texts as these set thousands of souls at liberty: "In whom *we have* redemption through his blood, even the forgiveness of sins." "Complete in Him." "The Lord our righteousness." "God raised Him from the dead." "And hath raised us up together, and made us sit together in heavenly places in Christ." "Verily, verily, I say unto you, He that heareth my words, and believeth on Him that sent Me, *hath* everlasting life, and shall not come into condemnation, but is passed from death unto life."

This special testimony had its day—the convinced of sin found pardon; the anxious souls rested from their labours; a great number of professing Christians obtained assurance of salvation, and were quickened into zealous effort on behalf of other souls. But, when the harvest was in great measure gathered in, and the sowing-time came round, the reality of the work was tested, and many who had run well lagged in the race. Here and there a man of God warned saints that "without holiness no man shall see the Lord;" but this was distasteful food. The season for ploughing and harrowing the ground formed to many a painful contrast to the joy in harvest, and to the days in which they rejoiced as they who divide the spoil. Believing themselves "complete in Him," they disliked the word of exhortation, especially when enforced by warnings such as these: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin."

In a small room where a few children of God had lovingly united to hold communion with an afflicted sister, the sixth chapter of the Epistle to the Hebrews became the theme of meditation, and the general expression was that the fourth and two following verses* puzzled them. The passage was not a necessary and integral part of the system of doctrine which they had learned; nay, there was no room for it, and they did not know where to put it, or what to do with it. We are not now going to attempt an exposition of this or any other difficult passage; but to express our conviction that if our scheme of doctrine were complete, there would be no difficulty with regard to the large and important chain of passages, of which this is only a link; that if "the Bible and the Bible alone" were not only theoretically but practically "the religion of Protestants," these Scriptures would not need to cry out, "Give me place that I may dwell," but would be felt to be necessary to their appointed place in the temple of truth.

Paul and James in the Bible go hand in hand; but James is not generally a favourite amongst modern teachers. Nay, even Paul is supposed to be divided against himself; for while he says, "By one offering He hath *perfected for ever* them that are sanctified," he says in the next breath, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." We find that, speaking generally, the truth contained in the former passage is frequenty maintained and urged, while that in the latter is overlooked and slighted; that, indeed, the tenth chapter of Hebrews is frequently read and dwelt upon so far as the 25th verse, but that the remainder receives very little notice. We therefore crave attention to the need in these days of the warnings and exhortations of Holy Scripture.

Firmly holding the fundamental doctrines which are named above, as the very truth of God, let us also consider:

1. That when a wise master-builder, an ambassador of Christ, has laid in another soul the only foundation, which is Jesus Christ, that other is exhorted to take heed how he buildeth thereupon. He may, instead of gold, silver, and precious stones, build wood, hay, and stubble, which will not abide the fire; and if any man's work shall be burned, he shall suffer loss: though he himself shall be saved, *yet so as by fire.* (1 Cor. iii.)

2. That if we neglect giving all diligence to build upon or add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherlyness; and to brotherly kindness charity: we shall not have an entrance ministered unto us abundantly into the everlasting kingdom of Christ and of God; for he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. (2 Pet. i.)

3. That whatever our views may be as to effectual calling and election of God, we cannot make our calling and election sure without giving diligence to these things; nor can others know our election of God, but as evidenced by our work of faith, and labour of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father. (2 Pet. i.; 1 Thess. i.)

4. That while the foundation of God standeth sure, only "the Lord knoweth them that are his;" and that the rule given for our guidance is, "Let him that nameth the name of Christ depart from iniquity." (2 Tim. ii.)

5. That many deceive themselves and others. (James i. 26; Matt. xxv. 11; 2 Tim. iii. 13.)

6. That the good seed, even though not trodden under foot on the wayside, but springing up immediately, may have fallen on shallow soil in stony places; or have been choked by thorns; but that the proof of the good ground is that the seed springs up and bears fruit. (Matt. xiii.)

7. That a genuine work of God is known by its permanence, and that the proof that we have been made partakers of Christ is that we hold fast the beginning of our confidence steadfast unto the end. (Heb. iii. 6, 14; Col. i. 23.)

8. That a man may be enlightened, may taste of the heavenly gift, be made partaker of the Holy Ghost, taste the good word of God and the powers of the age to come, and yet may fall away. He may know the way of righteousness, and yet turn from the holy commandment, like the dog to his vomit, and like the sow that was washed to her wallowing in the mire. (Heb. vi.; 2 Pet. ii.)

9. That the condition of one who has thus willingly chosen sin in preference to holiness is essentially changed; the heart has been hardened by the deceitfulness of sin; the conscience seared as with a hot iron; he has sinned against the Holy Ghost; done despite unto the Spirit of grace; and it is impossible to renew such again unto repentance, seeing that they crucify to themselves the Son of God afresh, and put Him to an open shame (Heb. vi., x.)

10. That while the grace of God has provided in the blood of Christ an atonement so deep and wide as to embrace every sin of which man is capable: if that atonement be wilfully despised and deliberately trodden under foot, there doth not remain any other

* "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

sacrifice for sin. This is the presumptuous sin, the great transgression, which shall find no forgiveness, whether committed in this age or in the millennial age to come. (Ps. xix.; Matt. xii.; Heb. x.)

11. That this hopeless apostasy is not reached at once, but is the ultimate result of a process which commences with neglecting to give the more earnest heed to the things which in these last days God hath spoken unto us by his Son, and which have been confirmed unto us by them that heard Him; God also bearing witness, both by signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will. A process continued by the hardening effect of the deceitfulness of sin, producing an evil heart of unbelief in departing from the living God; by forsaking the assembling of ourselves together; by fainting at the rebuke and despising the chastening of the Lord. And culminating at last in that much sorer punishment than the temporal death inflicted on the despiser of Moses' law. "It is a fearful thing to fall into the hands of the living God. For our God is a consuming fire." (Hebrews, *passim*).

12. Therefore, "Exhort one another daily, while it is called to-day." "And let us consider one another," not to point out others' failings, but "to provoke unto love and to good works. Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another;" when we meet together in conferences, not merely instructing, encouraging, and comforting, but *exhorting* one another; "and so much the more as ye see the day approaching." (*Ibid.*)

THOUGHTS ON HOLINESS.—18.

By Rev. MARK GUY PEARSE.

THREE WAYS INTO CANAAN.

(*Concluded.*)

SET the map of Egypt and Canaan before you, and you will see that the common and easiest way from one country to the other was by the coast and through Gaza. It is the direct route following the shores of the Mediterranean and coming into Canaan through the land of the Philistines. That was the regular beaten track between Canaan and Egypt. By that way Abraham went, and Joseph, and Jacob, and his sons. By that way the treasurer drove when Philip was sent to preach to him.

Now in this route there was no Red Sea experience, and there was no Jordan. There was no awful manifestation of God's presence in dividing the sea; no thunder and lightning and no stars fighting in their courses.

Do let us believe that God has many ways into Canaan. With some the transition is very sharply marked; it is a matter of earthquakes, whirlwinds, convulsions; with another the way is a noiseless leading onward from day to day, so gentle and quiet a path that when they hear of the terrors of the Red Sea, and the marvels of Jordan, they doubt if they ever knew anything about it. Do not set up any ideal experience as the only one. Neither the passage of the Red Sea nor the Jordan was needful to get from Egypt to Canaan. It is plain that if all had been made of such stuff as Moses and Joshua and Caleb, they would have gone the nearer way. "It came to pass that when Pharaoh had let the people go, that God led them not through the way of the Philistines although that was near: for God said, Lest peradventure the people repent when they see war, and they return to Egypt. But God led the people about through the way of the wilderness of the Red Sea."

Let us learn that the Red Sea route is not the only one into Canaan, for some it is even out of the way. We may get up by way of Gaza; it is as good a way as any.

The second way went into Canaan across the Red Sea, and then right on without touching the Jordan; from Kadesh Barnea the people of Israel could have passed up immediately into the land of Canaan, far down to the south of the Dead Sea. If they had all been Joshuas and Calebs they would have gone in here, and not have known anything about the Jordan at all.

Then the third way was that by which Israel came in after years of wandering in the wilderness, by the way of Jordan over against Jericho.

Now let the three ways teach us that there is no need to spend years of wandering in the wilderness, that there is no need for us to require vast and overwhelming manifestations of God's power, and yet that God is able and willing with infinite patience to bring in the dull, slow, faint-hearted people.

Above all, do not let us think about any kind of experience or manifestation whatever as *necessary* to holiness. We have nothing to do with the way, that is for our Leader to decide. Do not doubt yourself, do not doubt others, because the ways differ. He who comes by way of the Red Sea must not look down upon him who comes by way of Gaza. He who has never gone down into the Jordan must not doubt because other people do. He who comes by Gaza misses the rapture of the Red Sea triumph, but what of that? He goes by a shorter route into the goodly land. He who comes by Kadesh Barnea misses the Jordan marvels, but what of that? He has missed the forty years of wandering in the wilderness. The way is no concern of ours.

Let us earnestly inquire as to that which was essential to Israel's coming by any route into Canaan, whether by Gaza, or by Kadesh Barnea, or by the passage of the Jordan.

(1) *An earnest acceptance of God's purposes.* All the route began there. They must listen to the voice of the Lord. "Out of Egypt have I called my son;" that call heeded and obeyed is the first step. Moses at first was rejected by the people as their deliverer, and they had forty years of further bondage. Put this first. God seeks to bring us up into Canaan, the goodly land. Are we willing to go? Do we hear his voice, and do we yield ourselves to Him for the fulfilment of his high purposes? That is the first step towards Canaan.

(2) *A very distinct recognition of the way of salvation, and a whole-hearted confidence in it.* Whichever way they went, every man who marched towards Canaan marched out from under the blood. Every man had to eat the flesh of the lamb. There are many ways, but there is only one door. There is no setting out for Canaan but from under the cross of the Lord Jesus Christ. There must be an absolute reliance upon the blood of Christ as the only ground of our salvation. That and that only comes between us and the curse of our sins. And every man had to eat the flesh of the lamb. Christ must be received and trusted in; we must feed upon Him in our hearts. In Him we must find deliverance from the bondage of our sins, and in Him we are to find strength for service.

(3) Each way required an *absolute dependence upon God to bring them in.* There were many difficulties by each route from which He only could deliver them. They had to get away from the cruel taskmasters, and from the might of Pharaoh, and of themselves they could do nothing. In all the way of their journey they had to trust God to guide them and to feed them, and to drive out from before them the mighty inhabitants of Canaan. Thus there was to be a complete committing of themselves, and their wives, and their children, and their all, into his keeping and guidance. That is almost Canaan itself, when we have learnt the blessedness of this restful reliance upon the might of Jehovah to bring us up into that goodly land, to deliver us from all our enemies, and to supply all our need.

(4) Whichever way they went, *they had to get up and go on.* There must be journeying. All arrangements were made for that. They stood having the staff in hand, and the garment rolled about the waist, and sandals on the feet, ready to follow as the Lord should lead. They must part with everything that hindered that—they never would have got to Canaan without that. No matter whether they went by Gaza, or by Kadesh Barnea, or by Jordan, they must get up and go on. That pilgrimage was their one great business. They waited on the pillar of cloud and the pillar of fire; day and night they were ready to strike the tents and be off to a further camping ground. Ah—there we often fail. We put the blood on the door and think we are all right. There we abide; and not only do not get to Canaan, but very often we do not even get out of Egypt. There must be this actual surrender of ourselves to the Lord to be led of Him. We must *seek* first the kingdom of God and his righteousness. We must dwell in tents, suffering nothing to get such a hold of us that we get rooted and grounded either in Egypt or in the Wilderness.

We must get up and come out of Egypt. Whichever way they went, there was to be a very real *separation* between them and Egypt. Either the Red Sea must cut them off; or the great and terrible wilderness; or the way by Gaza, "which is desert."

(5) There must be the appropriation of Canaan. By whichever way they might get there, they had to enter in and claim it in the name of the Lord. "Every place that the sole of your foot shall tread upon have I given you." In the name of our glorious Captain and Saviour, we have to put our foot down. The tread of assurance, the march of triumph, is to be ours. Victory is pledged to us; it is ours now to claim it. The goodly land of Canaan, of conquest, of rest, of abundant fruitfulness, of God's abiding presence, and of a perfect service, is ours if we will have it. Now, in the Lord's name, let us go up at once and possess it, for we are well able to overcome it.

BIBLE FLOWER MISSION.—This Mission, of which Miss Anne Dove is hon. superintendent, pleads for flowers for distribution among the dispensaries and hospitals of the metropolis. The account for June states that 39,889 bunches were sent out, a deficiency of 6,293 as compared with June of last year. The address is 110, Cannon-street, E.C.

A SOLDIERS' HOME AT RAMLEH.—A want is greatly felt by our soldiers quartered at Ramleh (four miles from town), where we have about 900 men stationed, of a Soldiers' Home. Some time ago I made application for a room to be set apart for a prayer-room, but owing to the limited accommodation I was unsuccessful, and we have had to hold our meetings in the quarters of a brother in Christ. A place where our Christian soldiers could go to when their duty permitted would, I feel sure, be the means of drawing many others from the temptations which surround them. I am desirous of building a hut in the vicinity of the barracks, with prayer, reading-room, and a bar for non-intoxicating beverages, &c. It will cost about £100. Will any of God's people assist me by sending contributions to Colonel J. W. F. Sandwith, 4, Trafalgar-square, Charing-cross, London, W.C., or to Mrs. Evered Poole, Enfield House, Southampton.—W. Roberts, Army Scripture Reader.

"THE BLOOD."—4.*

CLEANSED BY BLOOD.

By the Author of "The Gospel and its Ministry."

WE have thus seen how Israel was redeemed by blood, and brought into covenant with God, and sanctified by blood. Fully redeemed and absolutely sanctified; what more can sinners need? What more could God Himself provide? And yet this was but the foundation on which the ritual of the Mosaic law was based. The object of that ritual was not to bring the people into the place of nearness to God; that was already theirs; but to maintain them in that place in a manner worthy of his holy presence. The types of the law teach deep lessons as to the holiness of God and the heinousness of sin. The contrast between the awful sights and sounds of Sinai and the peaceful cloud which rested on the tabernacle, marked the change in the attitude of God towards an unholy people, and towards that same people when sanctified by the blood of the covenant. At Sinai He sternly measured out the distance which separated them from Himself; in the tabernacle He dwelt in their very midst. And yet the ceaseless round of sacrifices, of which that tabernacle was the scene, ever testified that man was sinful and God was holy.

This appears even in the special sacrifices for transgressions and acts of sin, but far more plainly still in the many offerings which had no relation to definite known sins at all. There were first the sacrifices provided for particular occasions, such as the birth of a child, or the dedication of a priest. Then, again, there were the many offerings ordained for the festivals and other epochs in the sacred calendar. Further still, there was the morning and the evening lamb offered daily throughout the year. And, finally, there were the great sin-offering of the Red Heifer, recorded in Numbers xix., and the perennial sin-offering of the great day of Atonement.

This last claims special notice here. For every sin a sacrifice was prescribed. And apart altogether from *sins*, acts of defilement excluded from the presence of God, and provision was made for cleansing from such defilement. What room was there, then, for more? The great day of Atonement was not a provision for those who despised or neglected the special sacrifices enjoined for sins and for uncleanness. It was a provision for the godly and devout, not for the Godless and profane. Let us ask ourselves what that ordinance was to a saint like Joshua. Redeemed and sanctified, he knew what it was to abide in the Divine presence. Had temptation betrayed him into known sin, he would have brought his sin-offering, and have received pardon, absolute and full. If the circumstances of the desert had brought defilement, he would have obeyed the ordinance for cleansing. Paul could say, "I know nothing against myself," and the saints of an earlier age could say the same. And yet it was for such the Day of Atonement was provided "to cleanse them that they might be clean from all their sins before the Lord" (Lev. xvi. 30.)

The blood of the Burnt-offering of the Covenant was carried to where the people stood, and sprinkled on the people; the blood of the sin-offering was carried into the holiest within the veil, and sprinkled before God. The one was for sanctification, the other was for cleansing. If the sin-offering had been offered once for all, the type would have been perfect. But it was repeated year by year, to teach that it was only a shadow of the coming good things. But remember, its efficacy reached forward, not backward. It was not to cancel the unatoned-for sins of the year that had passed, but to renew the blood of which the efficacy had endured throughout that year. The scape-goat and the burnt-offerings which completed the ritual of the Day of Atonement, taught other aspects of truth. Here I am dealing only with the blood that was carried within the veil.

Where a special sin-offering was enjoined for an act of sin already committed, the offerer identified himself with the victim by laying his hands upon its head. In the case of other sacrifices the blood was sprinkled on the offerer. But in the great yearly sin-offering there was no such identification of the people with the goat of "the Lord's lot." The entire ritual respecting it was to Godward, and the only memorial of it was in God's presence, where none but God could see it.

The sprinkled blood of the Passover was left behind in Egypt. Its redemptive purpose was fulfilled, and it remained to testify to Israel's deliverance and Egypt's doom. The sprinkled blood of the covenant was, as it were, carried about by those whom it had sanctified; but the sprinkled blood of the sin-offering remained before Him "who dwelt between the cherubim," and its purpose and efficacy was to maintain the Israelites in the position they enjoyed as a redeemed and holy people. Acts of sin excluded from the camp altogether, and therefore the blood failed of its purpose if the practical walk of obedient holiness were wanting. But no measure or standard of holy living could have availed but for the blood upon the mercy-seat. The light of his presence is the only sphere of fellowship, but the blood alone is the ground on which it rests. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."

This cleansing has nothing to do with the practical purifying of heart and life. That depends on power—it is by the Holy Spirit; whereas blood represents death, which is the antithesis of power. The special lesson which the sin-offering teaches is not that God's presence demands a life of separation from evil; *that* is enforced in type and narrative and doctrine from cover to cover of the Bible. But we are sinners not merely in acts but by nature, and even a perfect life gives neither title nor fitness to dwell with a holy God. The saintliest of saints is ever dependent on the grace that never fails; and the blood upon the mercy-seat above.

As the Israelite looked back to the Passover and the burnt-offering of the covenant, his thoughts carried him to the blood within the veil. And so with the believer now. The blood-shedding of Calvary is not a lifeless fact of history but a living reality, for the Christ is at God's right hand, "a lamb as it had been slain;" and the preciousness of that death to God is the ground of his security, and the secret of his fellowship. Theology teaches us the truth that Christ has made propitiation for our sins. But the full revelation of the Gospel has given us a truth which transcends all types, and which theology has never grasped, the truth that Christ Himself at God's right hand *is* the propitiation for our sins, and that we have forgiveness of sins "for *his name's* sake" (1 John ii. 2, 12). Theology teaches us to rest upon his *work*, but God would lead us on to rest upon Christ *Himself*; not as separated from his work, for that is impossible, but as embodying in Himself all the everlasting efficacy and value of that work. It is not that somebody died for our sins, and that the blood then shed is now in heaven, available to cleanse from sin; "CHRIST died for our sins," and when we speak of his blood as cleansing us, we use figurative language, the language being taken from the types, and what we mean is, that his death is ever present before God for us, and that that death avails not merely to sanctify us, but to maintain us in separation from all that defiles.

* The preceding articles on this subject will be found in our issues of May 10, June 7, and June 28 respectively.

FRIENDS OF FRIENDLESS GIRLS.

AMID much discouragement that necessarily attends many of the efforts made for the temporal and spiritual good of all classes amongst us, a brief account of the hopeful work of the "Ramsgate and St. Lawrence Ladies' Association for the Care of Friendless Girls" may have a cheering effect upon some of the readers of THE CHRISTIAN. The Association was actually started in May, 1882, though for some months previous to that a few ladies had anxiously and prayerfully desired to do something for the rescue of young girls from immoral influences.

Miss ELLICE HOPKINS was invited to give hints and advice as to the best way of setting to work; her public and private addresses were the means of enlisting sympathy in the cause, and in September, 1882, sufficient public support had been promised to enable the Committee to open a small house, and to secure the services of a resident matron. In time of weakness a poor girl is often open to a kind word, and can sometimes be induced on leaving the wards to take refuge in the Home rather than return to her former mode of life. The harbour officers and police have also been communicated with, and from time to time have drawn attention to cases. Local tradespeople and others have been liberal in their gifts of furniture and such like, so that the whole annual expenses have been only £179 17s. 10d., including house rent, salary of matron (the present one is a voluntary worker), payments for girls in other Homes, travelling expenses, &c. Fourteen girls have been received, of whom some have been placed in Homes, one is doing very well in Canada, and others are either in service or have been returned to their friends.

Considering that the work in this place was started amid many a prophecy of failure and very lukewarm support in some quarters, the Committee feel that they have much cause to thank God and take courage. Of all the girls who have come under their care, there is only one who seems to have returned to her former mode of life; the majority are believed to be truly changed in character. All expenses have been met, and though still more support is needed, they started for their second year with a small balance in hand. In face of these *facts*, let none dare say that these poor girls for whom we are caring are beyond the reach of a helping hand. Rather let them determine to make even greater efforts on their behalf, and thus tread in the steps of Him who came "to seek and to save that which was lost." Anyone feeling interested in this work may obtain particulars by applying to Mrs. Ferrie, 11, Nelson-crescent, Ramsgate.

THE HOSPITAL SCRIPTURE UNION.—A Union is being formed under the above title. Its objects are (1) to encourage the habit of daily reading the Word of God, (2) to induce the practice of intercessory prayer, and (3) the entire support of a cot or bed in one or more hospitals. The members pay one shilling yearly. For forms of membership and other particulars, address Miss Pattisson, 20, Clifton-gardens, London, W.

"THE ALARMING DESTRUCTION OF AMERICAN FORESTS" is the subject of an article which will appear in the August number of *Forestry* (14, Bartholomew-close, E.C.), from the pen of Mr. William Little, of Montreal, an authority who has made the subject of American Forestry a life study. Mr. Little states that at the present rate of cutting the United States will be entirely denuded of its merchantable yellow pine in seven years!

AMONGST THE KABYLES.

WHEN one has felt the Master's word "Go" in the depths of one's soul, it cannot be resisted; one is constrained to obey it. This must be our answer to those who inquire, "Why leave country, friends, and Christian privileges, and banish yourself to Africa?" The Lord wills that those who have never heard his Gospel, or tasted of his love, should have their opportunity, and if we had not come they would have been without it! They only know of Jesus as a prophet amongst other prophets; we tell them of a Christ whose riches are unsearchable.

We hear the morning call to prayer at four o'clock from the tower of the adjacent mosque (this is the largest of three), the cry by the marabout is, in Arabic, "God is great, I publish it to all the world, in the name of God, and in the name of Mohammed the apostle of God." The c y is repeated at noon, and at six and nine in the evening. We would fain cry from Fiouan, the mountain overhanging the village, "God is good, and in his love He has given his Son." "Behold your God!" (Isa. xl. 9.)

Few, comparatively, go to the mosque, the women never; there is nothing like united worship. Occasionally the Koran is read. On the Friday, their market-day, many from distant villages were accustomed before the insurrection to enter the mosque; but now rarely. We are now in the fast of Rhamadan, no food is eaten from sunrise to sunset, but night is turned into day for feasting, this lasts from July 6 to August 6; they hold to it so tenaciously, that no medicine even must pass their lips, not even a pill, nothing be applied to a decayed tooth, no squirting a remedy into the sore eyes. What a privilege it is to be able to do a little to alleviate the sufferings of men, women and children, but oh! how much greater to direct them all to "the Lamb of God which taketh away the sin of the world." What a sweet sight to see them listening reverently to the words of Christ in their own tongue! Yes, healing and preaching must ever go together; an interpreter we have always found, to explain what we read, and this is encouraging for new comers, as thus they can at once begin missionary work. For the help of such I am preparing Prendergast's Progressive Dialogues in Kabyle, which will greatly facilitate the learning of the language. The Gospel of Matthew I am sending to the British and Foreign Bible Society.

The first part of our house was finished on Saturday, "*La fête de la Republique.*" We had a pretty little episode. The four French masons, headed by the *entrepreneur*, each with a flag and bringing a bouquet with their felicitations, wishing us long life and health. I told them "this house they had been working at so industriously was set apart for the work and glory of Christ, that out of the rooms which they had prepared would arise, from hearts devoted to Christ, prayer for Kabyles, and for themselves, the French *colons*. We longed for the blessings of Christ to be shared by all alike, and we could conscientiously conclude by saying, "*Vive la Republique!*" I mention this for those who have so kindly lent a hand towards this so necessary part of our Mission work. The foundations of the second part of this house, for the second Mission family, are already laid, but we cannot complete it for want of means; about £300 will be required. This is one of the last of the tribes and peoples to whom the Gospel is being brought. From this, as a centre, we long that streams of blessing may flow forth. They are coming to us from distant villages; men and women hear about Sidna Aïlsa, the great Physician of body and soul, and narratives of his healings when on earth; their gratitude is extreme; such a kissing of hands!

We have been tried by disappointments, both inside and outside of the Mission, but no Mission, I suppose, was ever begun without them, and our enemy is very crafty. Mr. Mayer has gone to a distant tribe, and is putting up a two-roomed house on the mountains. He is sustained by Swiss and French friends, and is quite independent of us. The young man who was associated with him for a short time does not continue with us, as he cannot enter into our objects. Some of our Kabyle friends were first threatened to be sent to prison by one of the authorities for having to do with us. Recently four of them have actually been imprisoned and fined on trumped-up charges, but, as they believe, for this reason. This could not well occur in any other district, but people flock to us; we have had many women come for remedies, some of them bringing their little children of three or four years of age; they are brave little fellows, intelligent, and never wince at having their sores treated. One dear woman from the hills, to whom my wife read John iii. 16, seized the book and kissed it reverently. They have souls, and we lay ourselves out for their conversion.

How sweet is our little Sunday service for Mohammedans. What a joy, nay, what a luxury, to watch the awakened interest and the sparkling eye, as the truths about our blessed Lord and his saving grace are dwelt on. We can bear with the African July sun and the insects when we have such experiences. We have long missed the fellowship at Mildmay, but we are compensated. Let no one come out here who cannot stand alone, and in default of the streams knows not how to resort to the fountain. How strange there are so few of our own people to volunteer for this interesting land and people! May the Lord of the harvest Himself raise up labourers, quick in learning a new tongue, willing to be nothing that Christ may be everything; free from personal ambition, and having but one object before them every day, the salvation of souls. A knowledge of medicine, too, is very desirable, but this is a means to an end. No one will be long here without forming a lasting attachment to the Kabyles.

Poste Restante, GEO. PEARSE.
Fort National, Algerie, July 17.

CAUTION.—We are requested to state that a female is going about London asking for subscriptions for Pastor Jacob's work in Oroomiah. Mr Jacob's son informs us that no one is authorised to *collect* money for the same.

MIDNIGHT MEETING MOVEMENT.—The organising secretary of this society has been holding Missions to the fallen in Portsmouth, Aldershot, Portsea, and neighbourhoods, with the kind assistance of many Christian friends. There are many poor women in these places. The meetings were well attended. There were many penitents, and some have been placed with friends, or in Homes. The number of women in these places appears to be much increased since the relaxation of the Contagious Diseases Acts.

HYDE-PARK.—Special blessing is being vouchsafed in the meetings here; hardly a night goes by but that someone publicly confesses his need of Christ, and is brought into the hall and prayed for and with. The immense number of men who attend the services is noted by all; out of eight distinct cases of conversion very recently seven have been men who have voluntarily asked us to pray for them. One man dates his conversion from the hour he heard the choir singing "Are you coming home to-night?" whilst another case was that of one who found peace through the hymn "Take me as I am." "The Lord hath done great things for us, whereof we are glad." CHAS. COOK.

For the Young.

WHAT ARE YOU GOOD FOR?

"CHILDREN," said Mr. Brown, "what is my watch good for?"

"To keep time," the children answered.

"But suppose it can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

"And what is this pencil for?"

"To mark with," said the children.

"But suppose it has no lead, and will not mark, what is it good for?"

"Good for nothing."

"Well," said Mr. Brown, "what is the use of my knife?"

"To cut," answered the little ones.

"Suppose it has no blade," he asked again, "then what is the knife good for?"

"Good for nothing."

"Tell me now," said Mr. Brown, "what is a boy or girl good for? What is the chief end of man?"

"Oh, that's Catechism," cried Willie Brown. "To glorify God, and to enjoy Him for ever."

"Very well; if a boy or girl does not do what he or she is made for, what is he or she good for?"

And the children all answered, without seeming to think how it would sound, "Good for nothing."

Dear boys and girls, if you are not seeking "to glorify God, and to enjoy Him for ever," is it not just as if *you* were good for nothing?

A REAL BOY.

A real, true, hearty, happy boy is about the best thing we know of, unless it is a real girl, and there is not much to choose between them. A real boy may be a sincere lover of the Lord Jesus Christ, even if he cannot lead the prayer-meeting, or be a church officer, or a preacher, but he can be a godly boy in a boy's way and place. He is apt to be noisy and full of fun, and there is nothing wrong about that. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and shout like a real boy. But in it all he ought to show the spirit of Christ. He ought to be free from vulgarity and profanity. No real, true boy chews, or uses tobacco in any form, and he has a horror of intoxicating drinks. The only way he treats tobacco is like the boy who was jeered and laughed at by some older ones because he could not chew. His reply was, "I can do more than that; I can *eschew* it." And so he did all his life. A real boy is also peaceable, gentle, merciful, generous. He takes the part of small boys against large boys. He discourages fighting. He refuses to be a party in mischief and deceit.

Above all things, he is never afraid to show his colours. He need not always be interrupting, but he ought not to be ashamed to say that he refuses to do anything because it is wrong and wicked, or because he fears God or is a Christian. A real boy never takes part in the ridicule of sacred things, but meets the ridicule of others with a bold statement that for all things of God he feels the deepest reverence. And a real boy is not ashamed to say "father" or "mother" will not like it if I do so and so. It is only your sham, milk-and-water boys that are afraid to do right. Everybody respects the real boy, and everyone despises the sham, too-big-for-his-parents, smoking, tobacco-loving coward, who is afraid to do right for fear of a little ridicule.—*The Outlook.*

KESWICK CONVENTION,

July 23—28, 1883.

"THERE came a cloud and overshadowed them, and they feared as they entered into the cloud." A deep cloud was overshadowing the spot which had indeed been a mount of transfiguration, where we had seen the Lord Jesus transfigured from what we had hitherto seen Him, into the glorious King. On the Sunday previous the sermon preached in the church told that the beloved pastor who had issued the invitations to the Convention was now waiting at the very gate of Heaven. The sermon was preached by his son, and while he told how that the King's chamberlain who had invited us to the feast was going into His unveiled presence, the King Himself was as near and as full of gifts as ever. The next morning the call came, and our beloved friend went in to see the King. But as he went in, the glory from the opened gates streamed out, and it has been as though the Convention were held in the very glow of the near presence of God Himself; and a holy solemnity, but no gloom, was spread over every heart, while each one holds on to the Lord for the deeply bereaved ones who have parted with such a husband, father, and brother.

In the opening meeting, of Monday evening, Mr. H. F. Bowker, who had been appointed to preside at the Convention, spoke on Phil. iii. 10, showing how resurrection power and fellowship in Christ's suffering went together, and saying how that this blow might be made use of for blessing in leading us to see Jesus more clearly. It was not easy to speak at all, and each word was penetrated with the sense of "God has been here." We had met under unparalleled circumstances, in answer to an invitation from one who had been summoned to the Heavenly throng, just as we were assembling to the blessed earthly one. But both had Jesus for the centre, and there was only a vail between, but no gulf. Rev. E. H. Hopkins then gave as a motto-word, "My soul, wait thou only upon God, for my expectation is from *Him:*" and reminded us that the best preparation was to lie low before Him. Then Rev. C. A. Fox put in a word full of expectation, lifting our hearts from their crushed sense to Him who has so much to give, from the words, "Ask ye of the Lord rain in the time of the latter rain, so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." It all depends upon "ask." Ask the more definitely as you know that the time of the latter rain has come, and then do not be afraid of "clouds" which He gives in response.

The next morning the tent was well filled for the early meeting, and the hunger present showed itself in the numbers of requests. There was a deep solemnity over the whole day. The throngs were greater than ever before; and the new tent, holding 1500, became crowded to overflowing by the evening. The old tent only held 1000. We could not but feel a deep sense of loss as we missed his face, whose wondrous and abiding calm and rest had been a real power in the meeting always; but the very blank made us fasten more upon Him who had given him that peace. And his Spirit did control and guide. Throughout the day our hearts were kept looking to Him. A deeper tone than ever before was to be observed. We had had the rest of faith, we had been shown what dying with Him meant; last year the note was Resurrection, this year we could be taught of the "sufferings that must follow."

The strong words of Rev. Dr. Elder Cumming (of Glasgow) were on this line clearly, with no mournful ring, but with the under-current of the joy of "with Him" in all. He put together the two questions of Jesus in Mark x. 36 and 51: "What wilt thou that I should do unto thee?" When the blind man replied, He answered without pause at once, and gave the sight he craved; but when He hears the prayer of Zebedee's sons He does not answer once, but prepares them, and asks them first: "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" There was a good and an evil element in their petition; there was self-seeking, and there was love; but the Lord takes up only the love in it, and shows them that to be beside Him meant more than glory and splendour. There was death, and darkness, and desertion in it, and would they face that the cost of being with Him? There is no easy way, no pleasant path to consecration. Are you ready?

Before this we would not have been ready to have this pressed; but now, knowing *Him* better, we could dare to hear it, and answer, "Lord, anywhere with Thee!" And in the prayer that followed it was said, "There is not only a cross to be taken up, but there is joy with it, and the joy within is the wings by which we can bear the cross. Yes, Thou art proving it now in the house which Thou hast so sorely bereaved, and art enabling Thy children to bear even the cross of death, because of the joy of Christ within."

At each meeting, that house into which the Lord had stepped with his sovereign yet tender tread, was remembered and pleaded for; and the answer was given, so that it has glorified his keeping power more than any words could do.

The morning meetings were taken by Rev. Hubert Brooke, whose clear, full, and interesting Bible readings were a great help. On Tuesday the subject was taken from Jer. xxxii., on The Sealed and The Open Evidence. He spoke of the purchase first; how the price was paid down while the land was yet in the enemy's keeping, and evidence of the purchase was taken, one copy firmly secured and hidden, the other open, probably posted up where all inquirers might see and know who was the possessor. So had Christ purchased us, and two evidences were required; one, sealed, between God and the soul; the other, open and manifest, visible to all. We find the two in 2 Tim. ii. 19. "The Lord knoweth them that are his." That is the upward side of the seal, which only God and I read; but then follows the downward side, which all around are to read, "Let every one that nameth the name of Christ depart from iniquity." What would be the consequence of there being *only* the sealed evidence? Why that inquiries were made, "Whose is this land?" and because there was no evident answer posted up in the public way there would be trespassing upon it, and then there would be no cultivation. On this was founded a very earnest plea for clear separation and open evidence for the glory of the Master; for the owner was judged by the land he owned, and if the crops are poor by weeds, and hedges are broken, we say, "What a poor farmer!"

How very present and personal the Lord was was shown in the after-meetings conducted by Rev. E. H. Hopkins. Numbers openly surrendered to the Lord after a most heart-stirring address on the first evening by Rev. C. A. Fox, on "Ebenezer," or, "How even the place of double defeat might become the place of victory." (1 Sam. vii. 12).

The next day the number of requests was even greater, and Rev. J. A. Jacob gave the motto-word from "Lord, if it be Thou, bid me come unto Thee on the water!" reminding us that we required the word of God Himself before we could step out upon the life of faith and safely walk the waters.

Mr. Brooke again took the Bible-reading, this time on "Ye are my witnesses." In the afternoon there was one of the most practical and teaching testimony meetings which we had ever been at. It was not a mere announcement that surrender had been made, or that Christ had taken possession, and the joy that followed, but each one (all spoke from the platform, which was a very great gain) was enabled to tell out shortly, but very distinctly, in what way the Lord had led them, and each by such different paths that there could be an intelligent following. Some of these were Scotchmen, whose clear and cleanly-cut doctrinal knowledge enabled them to point out what the difference was, in terms which did not confuse, but enlightened seeking ones. They were mostly those who had been Christians for years, so that their testimony came with fuller weight. The Rev. — Laycock, from Barrow, Mr. W. Sloan, Mr. W. J. Govan, Mr. Crosby, and Mr. Duncan Craig, from Glasgow, and Mr. Albert Head, were amongst them, and the Lord greatly blessed their witness. It was beautiful to see how self was hidden, and the Lord Jesus kept so manifest all through.

This is one of the happy features this time. Although, from the human side, there are fewer speakers than ever before, yet new witnesses are coming forward. Neither M. Stockmayer nor M. Monod could come, and several of our own teachers, amongst them Revs. H. Webb-Peploe and E. W. Moore, are very much missed, yet the Lord fills up with new voices to speak good of his name, and He does not allow us to lack, and sustains those who have to bear a far greater strain than ever before, both through absence and death of many here last year.

In the evening the Lord spoke very markedly, through Rev. W. Haslam, who dwelt upon the conflict. Some mistook, and thought conflict was all over; but nay! for though the Lord who had come out as our Champion *could* have overcome all at once, and left us no enemy, yet, as He wants us to share his glory, so He would have us share his conflict—a victorious one always, if it be indeed shared with Him. Then let us love ourselves away to Him altogether, to follow wherever He leads.

This was followed by an address from Rev. C. A. Fox, which it is not easy to describe in words, for it was so overpoweringly impelled by the Spirit of God that we could only bow and yield. He took Luke v. 1—8. The first thing before we could be fishers of men must be confession of failure: "We have toiled all the night, and have taken nothing." Then after describing the vain toiling of many an agonising soul, he said after the "we have" confession of failure, must come the "I will" of determined trust on the word of Jesus, "At thy word *I will* let down the net." After that, there is something deeper still, and we must be brought down to the "I am" of utter self-despair. "Depart from me, for I am a sinful man, O Lord." That is what we must be brought to. But the Lord did not depart. No; we have a Father who can answer wrong prayers rightly; and though we should not ask wrongly for lack of searching, yet, my brother, pray out what is in your heart—God will answer it the right way. And listen! when He does give the blessing so freely after your own vain night toiling, what follows? Is it only hallelujahs of joyful exultation? Nay; I have the deepest sympathy with the glad expressions, but I sometimes fear lest they should lead us to forget the deep humiliation of spirit which God demands. Oh! let his blessing compel you to this, and then will follow what we are longing to hear from Him, the "thou shalt" of spiritual success with others. The after-meeting after this was very fruitful and deep, and *could* be no mere surface matter.

The next day the blessing went on. The morning meeting had another full-teaching word from Job by Dr. Elder Cumming, showing how closely Job had held to his integrity, until at last he abhorred himself, and that not by argument, but by the *sight* of God Himself. Then came the glorious end of blessing, towards which God was working all the way through.

We expect yet more. A solemn day has to come yet, when the "clay clothes are laid in the wardrobe of earth." May he make use of that solemn gathering.

FRUITFUL BOUGHS.

John xv. 2.

JOSEPH is a scion true
In the vine so dear to God;
Yet in thirsty soils he grew,
Thorny was the path he trod.
Though the archers vexed him sore,
Sweeter fruit he richly bore;
Wounded deep, he flourished more
In God his strength.

Moses paints in outline clear
Him by whom our sins were borne;
Hence, through life 'twas his to bear
Foeman's hate and kindred's scorn.
Reared in pomp, he meekly took
Prophet's rod and shepherd's crook;
Suffering calmed, no terror shook
His steadfast soul.

David is a favoured lamb,
In the flock by Jesus led;
Yet by toilsome paths he came,
Far he wandered, oft he bled.
Thus the bruised reed grew strong;
Every tear has found a tongue;
Every sigh has tuned a song
Of praise to God.

Thou that hast the winepress trod,
Let thy life our pattern be;
Make us holier by the rod,
Fruitful through adversity.
First the seed, and then the shoot;
First the knife, and then the fruit;
May we bear on Christ, the Root,
"An hundredfold."

July, 1883. Alfred J. Begbie.

REVIVAL AT DARLINGTON.

ON July 1, 1883, Mr. Thomas Houston, the blind evangelist, of Bessbrook, in Ireland, and a member of the Society of Friends, commenced a series of Mission meetings in Hopetown Hall, Darlington.

For some time before his coming prayer was made for the salvation of souls, and God graciously answered.

The hall, which accommodates 900 people, was packed on Sunday evenings. As the preacher earnestly and faithfully delivered the Lord's message to the people it was intensely interesting to watch their faces. "The old, old story" of the Cross made even mature Christians weep. Few who heard the discourse on "He was wounded for our transgressions," are likely ever to forget the effect of such loving appeals.

On the first night fifteen persons who came into the inquiry-rooms professed to go to their homes "justified," and altogether some seventy souls are rejoicing in the belief that they have passed from death unto life. The solo-singing attracted and touched the hearts of many. There are those who can listen unmoved to words spoken, who, when they hear the same in song, are stirred to their very depths.

Mr. Houston held his farewell meeting on the 19th, when about 130 sat down to tea, after which a public meeting for praise was held. Thirty persons told their experience, among whom were some of the young converts, who showed their sincerity and earnestness by taking up the Cross and confessing Christ.

The hearts of the dear children have also been opened, and some of them have been helped to give pleasing testimony for Jesus. Never before has such a revival been known in Hopetown Hall, and the church there is earnestly praying that the work may continue. F. W. Wood.

NEW YORK.—Would any friend send The Christian weekly, after reading it, to "The Free Reading Room" of the International Tract and Missionary Society, 371, 3rd Avenue, New York, U.S.A.? And I would draw the attention of people coming to New York to the advantage of this free Reading Room. G. Brereton.

FRANCE AND MADAGASCAR.

THE following digest of information concerning affairs in Madagascar has just been issued by the London Missionary Society:—

The relations subsisting between the French and the Malagasy have been for some time in a very strained and critical condition. Certain demands were made by the French which the Madagascar Government was compelled to refuse. In connection with these points a Malagasy Commission lately visited Paris, but were unable to obtain any favourable terms from the French Government. The envoys were received with kindness by England, Germany, and America; but no interference on the part of any of these nations could be secured, except that of strong representations addressed to the French Cabinet.

The French have at length proceeded to violent measures. They bombarded and destroyed the ports of Amorokanga and Mojanga, on the north-west coast of Madagascar. After the bombardment of Amorokanga, a young Sakalava princess was taken off by the French, but none of the Sakalava would join them.

The tidings of these acts of hostility were received at Antananarivo with great dismay, and communications from our missionary describe the serious and grave condition of affairs which has there been brought about. The Malagasy people resent the outrage deeply. A war spirit has been aroused, and they are determined to resist with all their power this attack upon their country. The disposition to meet the French terms in a liberal spirit was changed into a deep sense of the injustice committed against them; and had it not been for the firm and wise action of the Queen and Prime Minister, it is probable that the French residents at Antananarivo would have been murdered, and, in the passion roused against the foreigner, others than the French would also have suffered. It was also rendered certain that the ultimatum of the French would be rejected. All hope of the peaceful solution of the matter in dispute was then dissipated. Immediate steps were taken for the defence of the capital and the resistance of an invasion, which now appeared inevitable. The Prime Minister, it is said, is complete master of the situation, and the enthusiasm of the army is intense.

This unprovoked attack upon the ports was looked upon as a declaration of war, and on Friday, May 25, the French residents were ordered to leave Antananarivo by the following Wednesday. The action of the Queen in this matter deserves attention. The general wish of the officers was that they should be turned out of the capital at once, and a message to that effect was sent to the Queen. The reply of Her Majesty was: "The French call us barbarians, and, if we do as you suggest, perhaps we should prove ourselves to be so. The French gave our people at Mojanga an hour's notice; we will give the French five days. We will not take their goods; and, if they have any difficulty in procuring bearers, we will assist them." This decision was quietly acquiesced in, though not without some muttering and discontent. Unless the Prime Minister had the people thoroughly in hand, there would have been bloody work. At one hint from him that the people might do as they pleased, the mob would have attacked and murdered the whole body of French subjects, and have seized their property and have destroyed their buildings. We may indeed feel thankful that such self-restraint has been shown. It is an indication of the growth of right principle, and a proof that the leaders of this people recognise the fact that they can only expect to maintain their position, and to obtain the sympathy of European nations, if they show themselves able to govern with moderation and wisdom in these trying times.

The condition and prospects of the English residents demanded serious attention. In the excited state of popular feeling, it was manifestly unsafe for foreigners to be residing in scattered places through the country. Our missionaries were, therefore, summoned to Antananarivo, and special guards are appointed by the Malagasy Government for the protection of the persons and the property of the English residents. A committee, representing English, Norwegian, and American citizens, was formed for the purpose of watching over the interests of foreign residents in Imerina, and consisting of Bishop Kestell-Cornish, Rev. L. Dahle, Rev. W. E. Cousins, Rev. G. Cousins, Messrs. Wilkinson, Pitman, and Wilson.

At such a critical time, it would seem that the ecclesiastical separations which too often dishonour Christian work are entirely lost sight of, and, in the presence of the common danger, men recognise only their common relation to their Saviour and Lord.

News from the capital is thus brought down to the 31st of May. The later events, which are of far greater importance, took place at the Port of Tamatave, from which news has been received up to the 16th of June.

On the 19th of May, Tamatave was startled by the news of the bombardment of the two ports, and the probable advance of the French ships upon Tamatave itself. A general alarm seized the people. Many of the Malagasy left for the country, while French, English, and foreigners came into the town to place themselves under the protection of their Consuls. Mr. Pakenham, the English Consul (of whose death public notice has already been given), called a meeting of British subjects, and gave excellent advice and counsel as to the behaviour of foreign residents, and assured his fellow-countrymen of the protection of the British flag.

During the ensuing week, preparations were made by the Governor and officers of Tamatave to meet the expected attack. Arrangements for an ambulance and hospital, if they should be needed, were made by one of our missionaries, and the purpose of the flags and badges suitable for such work of charity was explained to the Malagasy authorities. But when the French commissaire was informed of the proposed hospital, which would be at the service of all alike, he said he was not at all sure that the admiral would respect the flag, seeing that this people are not among the civilised nations.

On Thursday, May 31, the *La Flore* entered the harbour, and brought news of the capture of Mojanga. On Friday the French ultimatum was sent to the capital. It contained the following demands:—

(1) The French are to have guaranteed possession of all the island north of the sixteenth parallel.

(2) 200,000 dollars compensation for the claims in the Laborde case and others.

(3) A revision of the treaty, and a voice in all matters affecting the policy of the Government.

Eight days were allowed for reply. If unfavourable, Tamatave was to be bombarded. The people, who had to some extent returned to the town after the first alarm had subsided, again left. Very few seemed to have remained. The native part of the town was almost deserted. The Consul and Captain Johnstone, of H.M.S. *Dryad*, met a deputation of British residents, and, in reply to the representations and requests made by them, both Mr. Pakenham and Captain Johnstone expressed their desire to do all in their power for the British residents; and added that it was advisable all should come into the town, and congregate as much as possible around the consulate; that although England was very solicitous for the lives and property of her subjects, yet it must be remembered that those interests here, in Tamatave, are but a small affair compared with a war with France, and hence it behoved all British subjects to be very circumspect during the troublous times upon which we are about to enter; that, in the event of hostilities, and of danger to the persons of British subjects, the *Dryad* is at the disposal of the Consul, and all can take refuge there.

A standing committee was formed, consisting of Messrs. Aitken, Waterhouse, Gignel, Tessier, and Dupuy, with Mr. Shaw as president. Steps were taken to provide shelter and provision for indigent British subjects coming in from the country. Houses were rented for the purpose,

and Mr. Pakenham consented, on behalf of the Mauritius Government, to supply them with sufficient funds to purchase necessaries. Permission was obtained to compel the burial of all petroleum and rum, and no difficulty was experienced in carrying out this resolution of the committee. All were advised through the committee to make preparations, so that on a very short notice they would be able to embark on board the *Dryad*.

As the allotted time approached conclusion, the feeling of the residents and those who remained in Tamatave became very intense. The Saturday morning prayer-meeting was unusually well attended, every one feeling a kind of presentiment that not only might it be the last together, but that in all probability there would be no service to-morrow. Those who engaged in prayer were influenced by no feeling of the war spirit. Prayers for righteous vindication, for guidance, and for eventual peace and goodwill, were those heard in Tamatave on the eve of the bombardment.

On Saturday night there was very little sleep for any who remained on shore. Watch was kept during the night, no one knowing from one minute to another, subsequently to midnight (when the time of the ultimatum expired), when the town would be shelled. However, nothing happened till Sunday morning. At 6.15 a.m. one of the French vessels, the *Nievre* left her moorings and steamed round into the south bay. As soon as she was anchored, the *Beausaint* fired the signal-gun, when the French flags were run up to each masthead and the bombardment commenced. Seven vessels were engaged in throwing shot and shell into and beyond the forts for an hour-and-a-half. The first shell from the *Forfait* fell into the Bazaar, and soon a column of smoke and flames showed it was on fire. Almost at the same time, a shell from the *Nievre* burst among some native huts on the south-west of the town and fired them. At 7.45 the firing ceased, and quietness reigned for a time, seeming more profound after the thunder of destruction that had been so deafening previously. At about 11.30 firing again commenced, and each vessel threw a shell at intervals of half-an-hour. But it was not till Monday that the French landed, quite unopposed, and an easy, unobstructed march took them into the Fort. Signals were hoisted at the flagstaff, but the French flag was not hoisted till Thursday morning. Hence, there was no police nor sentries stationed except close to the Fort, the town was at the mercy of all marauders and incendiaries. The Englishmen on shore formed themselves into a watch to communicate with the consular guard from the *Dryad* during the nights of Sunday till Wednesday. No fires occurred in the town, nor were any houses pillaged near the consulate. But further out, broken doors and windows, with furniture, books, and papers scattered about the courtyards and gardens, told a different tale.

On Friday, June 16, the French established themselves in complete authority in Tamatave, with a French commandant, French custom-house officers, and French patrol. Notices, headed "Republique Française," setting forth the various decrees of Admiral Pierre, decorated the walls and fences of the foreign residents. In one of these the inhabitants were informed that Tamatave was in a state of siege, that all consular offices were annulled, and stringent regulations regarding the customs and walking in the streets after certain hours were to be enforced by expulsion, and other pains and penalties.

The bombardment and occupation of Tamatave was thus completed. The greatest fears were entertained by our missionaries concerning the future. What may have been the events subsequent to June 16 has not yet been furnished. The date of the last letter from Tamatave is that of the day upon which it was reported that Mr. Shaw, one of our missionaries, had been imprisoned. His seizure may have taken place after the despatch of the mail. Judgment upon the high-handed action of the French admiral must, therefore, be suspended. Meanwhile, affairs in Madagascar demand the earnest prayers of all Christian men. In the meantime, Christian work, in Tamatave at least, if not throughout the country, is brought to a standstill. Our brethren, moreover, may be in serious danger.

The civilisation and Christianity of Madagascar are imperilled, certainly hindered. Whatever can be done for securing the safety of our friends will certainly be done. But, after all, the only real help for the evil of the hour is from God. He has already shown himself gracious, with a peculiar grace, to Madagascar. Through days and long years of no less darkness than the present did He bring his Kingdom with an exceeding glory, and He will not leave either the workmen or the work in this time of new distress. But He will be entreated.

DOMINION DAY AT GALT HOME.

LAST Christmas, when Miss Macpherson was sending out a circular letter, with loving words of counsel and cheer, to the hundreds of her boys and girls in Canada, she invited those who were located within easy distance of the Home to visit her on this general holiday. The Editor of a Canadian newspaper who was present on the occasion thus writes:—

"I was fortunate to be present at a hearty celebration of Dominion Day at the Boys' Home. Miss Macpherson had sent out a general invitation to the 'boys' to be there, and the result was that a large number joined the large 'family' of little ones, domestics, and visitors. Some of these were now grown-up young men. One of them, who is a successful teacher, and another who is attending college to become a missionary, told their experiences, and thanked Miss Macpherson from the bottom of their hearts for bringing them over to this good land. Miss Macpherson has already brought 3700 boys and girls to this country, a large proportion of whom are doing well."

In a letter to her fellow-workers in England, Miss Macpherson thus describes the scene:—

"Our little band of workers was early at work preparing to receive our children. Everything was finished, the tent up, the lawn mown, swings hung, when a batch of brave, brown-faced lads appeared. I could only exclaim, 'How changed you are, how you've grown!' It was delightful to listen to them comparing notes as to homesteads, number of acres farmed, cattle, &c., and to hear them asking each other: 'What year did you come out?' 'Which band did you belong to?' In many instances the master and mistress had been driven over by our boys. Could the dear ones in England have been present, how they would have praised our God, and realised his watchful care over, and deep joy in each one!

"After dinner we assembled under the trees to hear some kind and fatherly words from the Rev. Mr. Lundie, of Liverpool. He was listened to with great attention, as he spoke of the Good Shepherd who calleth his sheep by name. Then two young men, both students at Woodstock College, and former boys, spoke practically on the difficulties and temptations of young men growing up in Canada, warning them against getting lifted up by being called 'smart boys,' and advising them to think more of getting education than of receiving high wages. Another young man spoke of his conversion, and the happiness he had experienced since he had come to a decision and joined the Lord's people."

VISITS AMONG THE CHILDREN.

"Yesterday we travelled twenty miles, and visited five children; the twin brothers D——, first seen, are in adjoining farms with two brothers. They are now fourteen years of age, having come under our care at the death of their parents, when they were four years of age. A—— and L—— are well-grown, and thoroughly woven into the family. A stranger might visit the family, and never know but they were sons. They have been six years earning their board and education, and now this year they begin to receive wages.

"Our next visit was in a beautiful district, lake and woodland: a church, with square tower, lying embosomed among trees, and farms covered with corn. As we approached the frame-built farmhouse, the bow-window was a picture of loveliness. We were received in a well-carpeted parlour by our little girl Emily, now ten years old, and adopted two years ago as the only child of this childless home. Ere long her mamma asked her to play a tune to her friend, and Emily sat down to an elegant American organ and played and sang, 'Sing them over again to me, wonderful words of life!' Oh, City Missionaries! oh, workers! watch for little ones when parents are dying, that we may fill these happy homes of comfort and plenty.

"Ascending a hill to the next house of visitation, the farmer was away when we arrived, but we saw our young *protégée* flying across the yard to announce visitors. Jane, fourteen years old, one of four sisters, was busy milking her cows when she first saw us. The young mother was nursing baby, and another little girl sick with measles. We had a little season of conversation and prayer alone with Jane. By-and-by the farmer arrived, and we had an opportunity of speaking words of comfort and cheer. Tottie, a rescue from the green-room of one of our London theatres—how she had grown! As we arrived she was sitting on the steps of the verandah, reading. She goes to school, and has forgotten her former miserable existence, and is already doing a daughter's part.

"At each home we visited we read the Scriptures together, and prayed for our Father's blessing. Continue to pray that we may be strengthened to visit many districts among the children, and praise the Lord for our great and privileged opportunities.

"Annie Macpherson."

SHAFTESBURY HOUSE, MARGATE.

ON Wednesday, the 25th July, the first annual meeting in connection with the seaside home of the Central Young Men's Christian Association, at Margate, which is known as Shaftesbury House, was held at Exeter Hall, under the presidency of the Earl of Shaftesbury. The object of the Home is to provide a pleasant seaside resort for commercial young men requiring change for the benefit of their health, during the holidays; preference being given to members of, or subscribers to, any Young Men's Christian Association. Many scores of Christian young men have, since the opening, found it a boon, and speak of its arrangements and order in the highest terms. The house at Margate was bought by Mr. George Williams, and furnished by Mr. Samuel Morley, M.P. Mr. George Armatage, the manager, read the annual report, which stated that the Home was opened on June 24, 1882, with seventeen visitors. The total number of visitors to the end of the year was 922. The result of the year's working was to encourage the hope that with increased visitors the Home would pay its way as far as general working expenses, rates and taxes, are concerned; but for the heavy repairs and renewals consequent upon the persistent and excessive wear and tear a larger list of donations is called for.

Mr. George Williams said he was constantly applied to for tickets of admission, showing that the young men who had been to the Home fully realised the advantages it offered.

Mr. Hitchcock said the benefits of the Home were undeniably so great that it was to be hoped that other generous men would soon come forward and give the means, not only to support the present, but to start similar valuable institutions.

Earl Shaftesbury referred to the great value of convalescent homes; each hospital ought to have one or two. He was proud of the great honour that such a blessed institution as this should bear his name.

Mr. Samuel Morley, M.P., expressed his great satisfaction at being a partner in so excellent a concern. They might not get a return in the way of £ s. d., but he was of opinion that they got an infinitely greater dividend in promoting not the physical only but the moral health of those with whom they were dealing.

Notes and Comments.

In consequence of having to go to press a day or two earlier than usual by reason of August 6 being Bank Holiday, we must request our correspondents to let all important matter reach us by first post on Friday, August 3.

The war in Zululand, the death of Cetewayo, and the reported slaughter of his wives, is an unhappy issue of the policy which led to his restoration to the kingdom. *The Times*, commenting upon the event, says :—

"We have among us at the present day a most pernicious school, who fancy that fine moral sentiments and delicate sensibility are all that men require to govern States. They would not accept piety in lieu of ability in their boot-maker or their copying clerk, but they are always preaching the sufficiency of pure morality for the guidance of the policy of a nation. It is the natural creed of ambitious ignorance. Moral precepts are within everybody's grasp, but the wisdom which alone can lead to morality in great affairs is not; hence nothing is more delightful than to assume that a delicate conscience supersedes all the knowledge of the wise."

It is difficult to say precisely to whom these words apply, but they are apt to be understood as advocating, or at least, sanctioning disregard in matters of State policy to principles of pure morality. There certainly does not seem any danger at present of a too high standard of moral virtue being set up in our high places, and the tendency to brand those who put right before might as fools is already too common. True piety and true wisdom have nothing in them that is at variance the one with the other, and to act in obedience to moral precepts can never be an act of folly. It may not always be in accordance with the wisdom of this world to do right at any cost, but it is in harmony with the wisdom that cometh from above, and, whether in connection with Governments or individuals, in the end succeeds far more effectually than the shuffling and crafty policy which is but too often resorted to, in order to avoid a difficulty or gain an advantage. It remains eternally true that "Righteousness exalteth a nation, but sin is a reproach to any people."

The statement of Mr. Mundella in the House of Commons last week in reference to educational statistics contained some facts worthy of notice. Referring to the objections of those who complained that the Department was overdoing the education of the children in our Board Schools, Mr. Mundella affirmed that the school life of the English child was shorter than any other in Europe on this side the Alps, and that the requirements of the English Code were lighter than those of any other European country. He further said that Paris spent three times as much per head for education as the City of London. The number of children on our school register was 4,189,000, with an average attendance of 3,015,000, the number of certificated teachers and assistants being 48,118.

Referring to the question whether the population was more orderly and moral, or less vicious and criminal, than it was before the present scheme of education was established, Mr. Mundella gave statistics which are certainly hopeful in the right direction. He said that all the information which had reached him in answer to inquiries, led him to the conclusion that there had been an improvement in the manners and language of the children. The average number of juvenile offenders in five years, ending 1875, was 1,373; in 1880, 1,074; and in 1882, 842. The last report of the inspector of reformatory industrial schools showed that the *maximum* was reached in 1869, when the number was 10,314. In 1875 it fell to 7,212, and the number fell steadily until now it was 5,480.

Speaking on the wretched condition of many of the children in the Board Schools, the hon. gentleman paid a high tribute to Sir Henry Peek for his endeavours in the direction of ameliorating it, and also to the Jews, of whom he said :—

"In the case of the Jews' Free School, Bell's-lane, Spitalfields, considerable influence was exercised on the attendance by the benevolence of several friends of the school, who not only paid great personal attention to the wants and comforts of the children generally, but also presented gifts of clothing and of other articles to all deserving. The fact was, in this respect the Jews were very much better than the Christians; the West-end Jews did their duty by the children of the East-end Jews. He wished that he could see the West-end Christians doing their duty by the East-end Christians."

A sadder picture of the social condition of some London districts could hardly be drawn than that found in the following facts, also contained in the same speech :—

"As an instance of the wretchedness and poverty of the children attending the schools of London, he might point out that the Saffron-hill School, Farringdon-road, was supported by 313 families, 182 of which, or 58 per cent., lived each in one room. The Golden-lane School was fed, so to speak, by 487 families, 400 of which, or 82 per cent., resided each in one room. The Tower-street School, Seven Dials, was supported by 339 families, 298 of which, or 85 per cent., resided in one room each. In the Drury-lane School the percentage of attendance was 86 in the boys' department, 76 in the girls', and 71 in the infants' department. Fifty-two per cent. of the children belonged to families residing in one room only; 36 per cent. to families living in more than two rooms. In the Vere-street School the attendance was 77, and 75 per cent. of the children belonged to families each residing in one room."

Mr. S. Smith, member for Liverpool, spoke wisely and well upon the whole subject, specially dwelling upon the evil of excessive competition and over-pressure of brain, which resulted from the present system of work. Children varied in mental power, and that fact ought to be taken into account in their training. He also referred to the injurious effects of the cramming process at present pursued upon the pupil teachers, and urged that education should have a more direct bearing on the actual work and duties of life. Physical and hygienic education should be more attended to. His suggestion that mental work should alternate with industrial training appears certainly wise and practical in its bearing. Altogether, Mr. Smith's advocacy of the children of our poorer classes was eminently worthy of him as one of our most prominent philanthropists and social reformers.

The debate was admirably sustained by several other leading men of the day, and ventilated various questions which required to be opened up, and cannot fail to be beneficial to the education of the country. The importance of the subject in relation to our future social and moral condition cannot be over estimated, and it demands the most earnest and careful attention of all who are concerned for the welfare of our land. Mr. Forster expressed an earnest hope that the day was far distant when there would not be alongside of a thoroughly good elementary education a sound scriptural teaching.

We regret to learn that Mr. Spurgeon has been suffering severely from another attack of gout, and is seriously prostrated by it. He is in Scotland, whither he had gone for rest and recruitment. Prayer will doubtless rise from many hearts on his behalf, that he may speedily be restored and strengthened for the Master's service, and that the consolations of God may be richly imparted to him now in his hour of need.

The Wesleyan Methodist Conference this year is held in Hull, the Rev. Thomas McCullagh being elected President in succession to the Rev. Charles Garrett. A very hearty reception has been accorded by the townspeople to the large number of ministers and laymen attending the meetings. The Vicar of Hull expressed a desire to visit the Conference in company with several of the clergy, and so also did the Nonconformist ministers of the town. Arrangements were therefore made for their being received, the former on Saturday morning last, the latter on Tuesday.

The new President, in his address, said that he rejoiced that Methodism was on terms of amity with all Protestant Churches, and that its strength had hitherto lain in its reverence for sacred things, in its adherence to Scripture, and in its moderation. His advent to office seems to be hailed with delight by the whole Conference, while his predecessor retires from his year of presidential service with hearty and grateful appreciation of the way in which he has borne its honours and discharged its arduous duties.

The total membership in the churches of the Wesleyan Connexion in Great Britain, as reported at this year's Conference, is 407,085, a net increase upon the preceding year of 13,331. In connection with some other sections of the Church, our Wesleyan friends report that the demand for ministers exceeds the supply. This is a fact which calls for serious consideration; something is lacking, that our young men are not more ready to enter upon a work so pre-eminently important and sacred in its character.

The death of Canon Battersby just on the eve of the Convention which was his special delight, as also the fruit of his own sanctified labour, is an event which reminds us afresh of the mysteriousness of Divine methods of working. The heavenly Husbandman knows when to transplant from earth to heaven those whom He has made to bear fruit for his glory, and we can in faith look beyond the present sphere, and rest in the blest assurance that his purposes are not broken but only the more completely fulfilled when those we love and fain would keep amongst us are taken from us, and gathered to Himself.

One of the very last acts of service rendered by our beloved brother was to draft the circular of invitation to the Week of Prayer for 1884, in connection with the Evangelical Alliance. In handing over the draft to the Council, he said how thankful he felt that God had used him for this work while laid aside from pastoral duties. There will be a peculiar interest surrounding the document, from the fact that it was drafted by one so near his end, and so much beloved by the whole Church of Christ. While calling others to prayer, he is himself called to praise before the Throne.

The Rev. F. Baldey, of Southsea, writes s from Betws y Coed, North Wales: "We re greatly enjoying this lovely country, and an most fully endorse the statement of A. L. n THE CHRISTIAN of the 12th inst. We are good deal about, and in every direction Irs. Grimké's text cards in the Welsh anguage and little Gospel books in English re received with unusual expressions of leasure and thankfulness."

Some of the gentlemen who give much of heir time to the invaluable work of the Children's Special Service Mission are now t Bournemouth and Weymouth. We are ure they will not ask in vain for the help of isitors and local friends. In another olumn will be found extracts from a circular vhich emanates from the two friends who ave undertaken the work at Weymouth. We cannot speak too highly of this Mission —its object, its staff of voluntary workers, nd the success with which God has blessed t in winning multitudes of children to put heir trust in the Lord Jesus.

Among others whom the hand of death has ately removed from our midst is Professor Birks, who has been long and well known in he circle of religious thought and work. He was for some years Secretary of the Evangelical Alliance, and only retired from that position in consequence of his change of views on the subject of future punishment. Concerning these the writer of a memorial sketch in the *Record* says:—"Let it be enough now to say that those views, as explained in 'The Victory of Divine Goodness,' were views formed through deliberate and most anxious thought and watching; and were, in their true meaning, whatever may otherwise be said in criticism or in defence, equally adverse to the Universalist and to the Annihilationist belief." In other respects he was decidedly Evangelical, and an able author of several valuable and standard works on prophecy, and of others on rationalistic theories, against which he waged war. Mr. Birks rendered important service to the cause of truth. He died at Cambridge, at the age of seventy-two.

Edward Irving's book, "Babylon and Infidelity Foredoomed of God," had, we are told, a powerful influence on the mind of Canon Birks, and disgusted him with the conventional idolatry of "modern progress." He was wont to repeat from that book with deep approval a strong sentence which described the present as "a poor mechanical age, with expediency for its polestar, knowledge for its divinity, and reason for its heaven."

The statement of Sir Wm. Harcourt on Tuesday night, in reply to Mr. Peter Taylor's appeal in the House of Commons for a remission of the sentence on Messrs. Foote and Ramsay, is eminently satisfactory. His words were: "Nobody could judge of this matter who had not seen the publication. I have seen it; and I have no hesitation in saying that it is in the most strict sense of the word, an obscene libel. It is a scandalous outrage upon public decency." It is a sad pity that in the face of such statements as these those who are guilty of the circulation of such outrages should be continually held up as worthy of commiseration, and their just imprisonment regarded as persecution. We are glad for the Home Secretary's honest verdict on the matter, and re-echo it as far as we can.

The *Daily News* of the 26th July animadverted on Sir William Harcourt's remarks, as having confused the issue presented to him, stating that the prisoners were convicted not of an obscene but a blasphemous libel, adding that the two crimes are as distinct in law as they are in fact. Those who have seen the number of the serial which contained the prints in question well know that obscenity and blasphemy are both stamped indelibly upon its pages, and to speak of those who could be a party to such publications as "martyrs" is to confound language and ignore fact. It would be an evil day when English law could fail to brand with infamy the name of men capable of treating the Divine name as it is treated in the columns which formed the basis of the trial, and it is to be hoped that such expressions as those contained in the reply given to Mr. Taylor, so far from being condemned as unjust, will be endorsed and maintained by general consent.

An obscene libel against God must be doubly blasphemous because of its obscenity; and the fact that the sentence of twelve months' imprisonment should be denounced as excessive for such a crime, is an awful sign of these perilous times of the last days.

Events in Madagascar are indeed stirring and significant. A testing time has come to that fair and favoured isle—favoured for years past with copious showers of Divine blessing and gracious influence. The conduct of the truly noble Queen under the great provocation she has received from the French Government at once proves how real is the work of God in the land, and how well that work can bear such testing as it has received. When asked, on receipt at Antananarivo of the news of the bombardment of Tamatave, that all French subjects should be forthwith expelled her capital, she replied in language worthy of the religion she has embraced, "We are Christians, and must remember at this trying time that we are so, and act as becomes Christians. They gave our friends at Majanga an hour. We will give them five days, and not a hair of their heads, remember, is to be harmed." When the French left they could not get bearers to take them to the coast, although they offered three times as much as the ordinary price, the men fearing that when they got to Tamatave they would not be allowed to return. But the Queen, through her Prime Minister, ordered bearers to take them at her own cost, and her orders were obeyed.

The French sneer at the Malagasy as barbarians, idolaters, and worthless savages. In contrast with the spirit of their cruel and unjust attack upon the liberties and rights of a peaceful and prosperous community, the spirit of the words quoted above place the people they contemn at an immeasurable distance above themselves.

The war in Madagascar has its bright as well as its dark side, and, whatever may be the issue thereof, it will remain on record that, in the hour of strong temptation and incitement to revenge, the spirit of Christ, even in the case of converts from barbarism and utter ignorance of God, triumphed over injustice and wrong on the part of a nation which claims to be the seat of modern civilisation and refinement.

It is a humiliating fact that the conduct of our own Government in reference to China, in forcing upon the people of that country the accursed opium traffic, weakens the strength of any expression of opinion concerning French tyranny and injustice in Madagascar. Our sin, as a nation, in that matter cries aloud for vengeance, and is a guilt and shame to us in the eyes of God and man. So long as, for the sake of gain, or because we fear a loss of revenue, we place that which ruins body and soul in the hands of tens of thousands of our fellow-creatures, we can but with an ill grace sit in judgment on other nations who oppress peoples weaker than themselves.

"The act of giving is as much an act of worship as prayer or praise can be." So said a well-known Christian worker at a meeting we recently attended. The truth of these words can scarcely be doubted by those who are spiritual in their disposition and aim. Yet, perhaps, they are few who so give of their substance as to make their giving a definite act of service rendered to the Almighty. "Of Thine own have we given Thee," said pious David, when he saw the gifts presented before God for the temple building, and it is this conviction which we need to have more forcibly applied to the mind whenever we offer of our substance to the Lord; our gifts would be far more abundant as well as acceptable to the Lord if it were so!

The death of Dr. Alexander P. Stewart removes from the Presbyterian churches of London a well-known and valued elder and leader. He was brought to a clear knowledge of the truth in 1830, during a visit to Geneva, through the influence of Dr. Cæsar Malan, with whom he came in contact. For many years he was an active coadjutor of the late Dr. Hamilton, of Regent-square, and latterly was connected with the Church in Chelsea, where, as a leader of a Young Men's Bible Class, and in many other works of usefulness, he was signally owned of God. His funeral took place at Highgate last week, Dr. Saphir and the Rev. John Matheson, amid a numerous circle of friends, conducting the funeral services. He will be greatly missed in many spheres of Christian labour and general devotedness.

The terrible calamity which has befallen the beautiful island of Ischia illustrates the dire uncertainties to which human life even in its brightest and most promising earthly conditions is exposed. The earthquake which visited the island on Saturday last, has not only devastated whole towns, and ruined thousands of persons, but has destroyed a large number of lives, and that amid scenes of surpassing beauty, and at a season when holiday pleasures and festivities were at their height. Suddenly, and without warning, hundreds—perhaps it may prove thousands—have been hurried into eternity.

While deeply sympathising with the mourning sufferers from this fearful event, it may serve to remind us of that approaching day of the Lord wherein He shall arise "to shake terribly the earth." The world in its gaiety and general forgetfulness of God may wisely learn from premonitory facts like this to consider the end to which all that is merely of the earth is hastening. It is written, "When they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape;" and again, "The world passeth away and the lust thereof; but he that doeth the will of God abideth for ever."

The death, by her own hand, of the daughter of Sir Samuel Baker, the well-known African explorer, is not only a mournful event, but, in its cause, one calling for special attention. The verdict of the jury at the inquest was that the unsoundness of mind which led to the act was "induced by mental and physical strain in her work as a Sister of Mercy in London." There are ample reasons for concern as to the growth and working of these Sisterhoods among us, and it will be well if this sad incident should lead to their being more closely examined, and their plans of operation more carefully supervised. The subject has already occupied the attention of the House of Convocation, and awaits further report.

The sentence of four months' imprisonment passed upon the Strome Ferry Sabbatarians for rioting, in connection with their protest against Sunday traffic in their port, may well be regarded as excessive, and the Free Church Presbytery of Edinburgh have determined to memorialise the Home Secretary to mitigate the punishment. Lawlessness cannot be justified on behalf of righteousness, unless conscience demands it, because the law is opposed to righteousness, and force is not the best weapon to employ even then. But assuredly the sin of these people deserved far less rigorous treatment than it has received. Crime is often visited with smaller penalties, and it would be hard to prove the Strome Ferry prisoners to be criminals.

The continued and increased spirit of persecution and intolerance shown in Switzerland in relation to the work of the Salvationists there demands reprehension on every ground. Altogether apart from the question of the wisdom or otherwise of the Army tactics, the action of the Swiss Government is reprehensible in the highest degree. A large number of English subjects travel in Switzerland, and it would be well if a widespread protest were made by them, for the matter affects all who desire when in that land to worship God freely and according to the dictates of their own conscience. It is indeed a disgrace to a free and enlightened people like the Swiss that opposition to religious liberty, worthy of the Dark Ages, should in these days emanate from among them.

The Presbyterian Synod of China has just closed after eight days' session at Shanghai. There are thirty-two foreign and fifteen native ministers connected with it, and 3150 church members, with 142 preaching stations. The rapid increase in the cultivation and use of opium was dwelt on by all the churches as a serious barrier in their path. There is a yearly importation of 100,000 chests, beside a native growth of some 300,000 chests more. A petition was sent to the British Government, beseeching them to abolish the trade, and a memorial was also prepared to the Chinese Government, setting forth the evil, and entreating the enforcement of strict measures in opposition to its native produce. Special prayer on the subject was also appointed to be made every Thursday. The Chinese Prime Minister has evinced much interest in the petition sent to our own Government.

BRADFORD.—Mr. W. Forbes, on his way to London from the Isle of Man, gave addresses here on Saturday and Sunday last, in connection with the Young Men's Christian Association. Although this Association was started only a few months ago, the members and associates number upwards of five hundred.

STRANGERS' RESTS, MARSEILLES.

("Le Repos" et "Le Phare.")

As many will have read the letter of "A Visitor," in The Christian of July 5, I beg the favour of a brief space, in order to add a few details and a word of explanation as to the new arrangements for the future care and development of the work.

From, I am thankful to say, a large number of cases that have come under our notice during the last six months, I cull the following:—

1. Two youths, unknown to their parents, left their homes, wishing to see a little of the world. The desolate parents wrote through a lady, to whom one was coachman, to a Christian worker at Marseilles, informing her of the fact, and begging her to make inquiries, as it was possible they would go to that city. A description of the youths was left at both Rests, and prayer offered that God would direct them to us. One morning two poor, dejected-looking lads entered the coffee-room of Le Phare, and asked for coffee, paying for it, as was discovered afterwards, with their last sous. The caretaker, struck with their appearance, questioned them, and much to the lads' astonishment they discovered they had fallen amongst friends. The Christian lady before referred to was sent for, telegrams were exchanged with the parents, and after two days of kindly treatment at Le Repos, the lads were restored to their parents, much the wiser and better, we hope, for their foolish adventures. But this is not the only good resulting from the incident. The lady of the place from whence the lads came has become so interested in the good effected by these Rests, that she has decided to establish one at M——, in the north-west of France, close to the Swiss border.

2. A bright young German sailor came to me one evening, begging for a supply of books for the voyage to Valparaiso. He was overjoyed at the Christian privileges of such a place as the Rest, and informed me that all on board with him were English, the captain a Christian also. I suppose he judged I should better understand this by telling me that the latter allowed his crew to do their washing on Saturdays, so as to have Sunday free to attend worship, and rest as far as possible. May many captains imitate this worthy example.

A Frenchman, who has lodged at the Rest, and is now in Senegal, writes: "Please send me a packet of New Testaments and some tracts. We have no one to speak the truth to us here." I need scarcely say a parcel was sent off immediately, and I hope to hear of blessing.

4. A young man, whose wrecked life had broken his poor mother's heart, came to the Rest on leaving the gaol, where he had been for the second time. We have good reason to believe that he has been truly reclaimed. He is now gaining his living honestly on board a vessel, and appears determined to persevere in the way of truth.

The Committee referred to by "A Visitor" is composed of a few friends, who from the first have shown a truly kindly interest in the work, but they in no way free me from monetary responsibilities. Their duties, that they accept gladly, will be to visit the Rests in turn, weekly, receive the reports of the manager periodically, and pass them on to me with their remarks; in short, act for me in my absence, which must necessarily be prolonged, especially during the winter months.

Conjointly with these friends, and acting upon their advice, I have published a circular in French, seeking to bring the work before those for whom the Rests are serving good ends, and to awaken a further interest. The circular states our united hope that the means for furnishing the remainder of the rooms in Le Repos No. 1, that will become vacant at Michaelmas, will be forthcoming, as also for enabling us to start a soup kitchen, so as to afford some measure of board as well as lodging. We believe that this development will greatly help to diminish the total yearly expenses, if not placing the work on a self-supporting basis.

I may just mention that £120 are needed, towards which I have already about £30.

It has been my great privilege and joy to spend lately six weeks in Marseilles, preaching constantly and visiting daily the two Rests, and conversing, individually, with many. Oh, that there were more labourers to enter a field at once large and promising!

Chas. E. Faithfull.

Villa et Avenue Carabacel, Nice,
July 22, 1883.

[In our article entitled "Strangers' Rest, Marseilles," page 9 of our issue of July 5, the word "*speaking*" was an error. The persons mentioned in the two preceding lines were *hearers*, not speakers at the meeting.—Ed.]

PAKEFIELD CONFERENCE.

This Annual Conference for the promotion of growth in grace has just been held at Pakefield. The subjects brought before the Conference were as follows:—

1. The Substitutionary work of Christ the sole cause of our present and eternal salvation.

2. Christ as the Saviour of the body, and the consecration of the body to God as the Temple of the Holy Ghost.

3. Holy warfare and its relation to the Church Army Movement.

4. Inconsistency between Christian profession and practice as one of the most serious hindrances to the promotion of the glory of Christ and salvation of the world.

5. The witness, demonstration, and power of the Holy Ghost.

6. The saving, sanctifying, and all-sufficient power of the blood of Christ.

The speakers were Revs. R. Graves Walker, J. T. Layard, T. Richardson, John J. Luce, C. W. Servante, and L. Price. These subjects were opened out with great earnestness and power. Christ in his person and work was held forth as the one in whom all the fulness of the Godhead dwells for the justification, sanctification, and glorification of his people. The benefits and blessed effects of a life of simple faith in Christ and consecration to God, and the sad fruits of half-heartedness and worldliness in Christians, were powerfully dwelt upon, and made a deep impression upon many. The meetings were subsequently thrown open, and numerous short addresses given, which were very effective, interesting, and refreshing. At the evening meetings many valuable personal testimonies were given to the power of Christ to save, keep, and bless. L. Price.

Pakefield Rectory, Lowestoft.

GOSPEL ADVERTISING IN NEWSPAPERS.—I am about to start issuing in local and other newspapers short and striking Gospel Texts, arranged in such a way as not to occupy much room, yet at the same time to be in such bold character as to attract the attention of the thousands who, week by week, read the local news. I am anxious, therefore, to correspond with any Christian helpers who can practically help in this sphere of spreading the Gospel, and giving such suggestions as will effectually gain the point. Address for further particulars to T. C., 64, Hamilton-square, Nelson-street, Borough, S.E.

ASHLEY MISSION, BETHNAL GREEN. — On Thursday, July 26, an interesting gathering took place at the above place for the police of the K Division. Over sixty sat down to tea, and the evening meeting was attended by over one hundred policemen. T. A. Denny, Esq., presided at the afternoon meeting, and the Hon. Lionel Ashley in the evening. There were addresses given by Miss Gurney, the Hon. Miss Waldegrave, some able evangelists, and Miss Bontein, the hon. lady superintendent of the Mission, who holds a Bible-class for policemen on Thursday evenings. Mr. Turner, the superintendent of the police, as well as all the above-mentioned, gave earnest and practical addresses, expressing their deep sympathy with this effort to spread the Gospel of Christ amongst those whose duty calls them to scenes of vice and sadness. This Mission has over twenty different agencies at work, and is entirely supported by voluntary contributions.

CHRISTIAN CONVENTION IN NORWICH.

ON Wednesday and Thursday, July 11 and 12, a Convention was held at Norwich, the place of assembly being the newly-erected Agricultural Hall, and the result was exceedingly ratifying. The committee were fortunate in being able to secure the assistance of several well-known and acceptable Conference speakers, including the Revs. R. Graves Walker, C. W. Servante, Wm. Haslam, Evan Hopkins, and Frank White; also Lord Radstock, Mr. C. Russell Hurditch, Henry Varley, Captain Baring, &c., &c.

W. H. Jary, Esq., presided at the morning and evening meetings; G. M. Chamberlain, Esq., and Mr. Robert Adcock acted as honorary secretaries. Clergymen, local ministers, and other gentlemen of various sections of the church, occupied seats on the platform, thereby giving the Convention a thoroughly representative character. The subjects chosen for consideration on the first day (Wednesday) were:

(1) The Lord Jesus Christ as the Revealer and Representative of God and man.

(2) The Lord Jesus Christ as the Substitute or and Representative of man to God.

The morning meeting on Wednesday was addressed first by the Rev. R. G. Walker, then Revs. Frank White and William Haslam. In the afternoon Mr. Varley conducted a Bible-reading, and in the afternoon the second subject for the day was dealt with by Rev. C. W. Servante, Mr. Varley, and Lord Radstock.

On Thursday the subjects for morning and evening respectively were:

(1) The Holy Spirit applying the Redemption of Christ in conversion and sanctification.

(2) The Holy Spirit enduing believers with power for service.

The speakers in the morning were Mr. C. Russell Hurditch, Revs. Evan Hopkins, and Frank White; and those in the evening, Rev. E. Hopkins, Captain Baring, Rev. R. G. Walker, and Mr. H. Varley. The afternoon Bible-reading was conducted by Rev. Evan Hopkins, and was, in fact, an able extemporaneous address from Jeremiah xvii. 5—8, various points being enforced by copious references to old and new Testament scriptures.

The Convention was concluded by an evangelistic service in St. Andrew's Hall, on Friday evening, Captain Baring and Mr. Henry Varley being the preachers. At this service there was a large attendance.

At one of the meetings Mr. H. Varley came to the front of the platform, and expressed his gratification at the success of the movement, and suggested that this Convention should prove but a commencement of successive Conferences, to be held in the old city, which offered such facilities and contained such a number of public-spirited inhabitants, many of whom would doubtless be ready to exercise hospitality and find the means to carry on such an important branch of Christian work. He reminded his hearers that the world-renowned and magnificent Mildmay meetings had their origin at Barnet, twenty-seven years since, in much smaller gatherings than those assembled at Norwich on these two days. It was understood that this suggestion would certainly be acted on, the members of the Committee being unanimous in their desire to further the same.

We offer our Eastern Counties friends our warm congratulations on this most encouraging result of the first Christian Convention held in the city of Norwich, and cordially wish them increasing and abounding blessing in the future.

NORWICH.—The Rev. Jacob Freshman has paid a visit to Norwich, where he appears to have met with a very cordial reception. *The Eastern Daily Express* reports that a large audience assembled at the Friends' Meeting House (which had been lent for the occasion) to hear his lecture on "The Jews, their customs and religious ceremonies." The building was densely packed in every part, and a large number went away, unable to obtain admittance, or even standing room near the doors.

A LADY'S LETTER FROM ANCELON, FRANCE.

IT is long since I wrote concerning our work, perhaps because in our corner at Verchény there was little to communicate. Harvest-time is always more interesting than sowing-time, and for us the reaping time has not come. Our little Sunday-school has been kept up, but the boys have taken fright; they could not stand the taunts of the others, probably of their own fathers, and now, with one or two exceptions, they have all forsaken us. Will our friends pray for the boys? Thank God, we have good hope for our little girls. Occasional meetings in the neighbouring villages have been held, with much encouragement in some of them. The eager welcome in other villages is a strong contrast to our own poor village. Among the women there are some growing Christians whose prayers will assuredly be answered one day.

When the silk-worm season came, homes and hearts were so occupied by the crawling, voracious little creatures, there was literally no room for anything else; so we have taken the opportunity of visiting some of the villages where the silk-worms do not occupy so much attention.

Will our friends, in their superabundant privileges, pray for these desolate parishes? We were more struck even than before with the almost exclusive use of *patois*. The people were so eager to talk and ask questions, that it was very trying always to comprehend what they wanted to say. One man brought his Bible, and wanted me to remove some difficulty about Rom. vii., while absolutely he did not speak five words of French.

We visited Altamar and had an impromptu out-of-doors meeting, being accommodated with chairs on the heaps of decaying leaves preparing to fertilise the land! Well, the hymns sounded sweet and the groups of listeners were eager and devout, and one venerable old Christian insisted on our coming into his house to partake of his bread and the milk of his goats, saying, "It is said, He that receiveth you receiveth Me." We found a young girl of fifteen, crippled with rheumatism, confined constantly to her bed, but patient beyond description. The young teacher tends her tenderly (she is motherless), as one of the Lord's little ones. *When the sun shines on the bed* she can just manage to hold a little tract so as to read it. But in the dark, smoke-browned vaulted kitchen the light must come seldom and soon pass. Could not some little girl send her a *Rayon de Soleil* or *Ami de la Maison* occasionally, addressed "A l'Institutrice, Altamar, Beauriere, Drôme?" The people of Altamar shout across the valley to another village, Chonot, perched high on the mountain across the Drôme. They can be heard distinctly, and often communicate thus, but a letter would take three days. In all these villages the cry is the same, people longing to hear, and pastors too feeble or, at any rate, too *something* to feed the flock.

Now for a week past we have had the privilege of being the guests of a really living pastor in a village exceptionally secluded even here. Access to Ancelon is fenced on two sides by a *col*, which differs from any I have yet seen. The name, "Pas du Posterl," implies, I think, something of its character. A rampart of cliff, 150 feet in height, stretches for miles, utterly defying access. We climbed to its foot by fifty-six zig-zags of stony road, and then found that the rampart has been split and the line of rock recedes a few feet, so that you pass through a natural gateway and find yourself on green grassy slopes, from which you descend on Ancelon. We can sympathise with the pastor if his surroundings are understood. So narrow is the ridge that on all sides you look down into ravines, whose depth you hardly appreciate till you have painfully descended them in order to reach the annexes, which also demand the care of the pastor.

No wheeled vehicle has ever visited Ancelon; I have not even seen a wheel-barrow. The mountain air is pure, and in general the health is exceptionally good, but this year the measles have visited several mountain villages, almost like a plague, taking of course all who had never been previously attacked. Pastor M—— says one-third of his parishioners have had the disease. No doctor is to be had, for the charge, fifty francs, is beyond the means of any, and even the doctors have been puzzled with the unusual character of the disease.

Will our dear English friends pray, as the pastor prays, that this visitation may be a blessing to the people, that hearts softened by gratitude to Him who has smitten and healed, may indeed be opened to admit the Saviour, who here, as elsewhere, finds hearts still closed against Him.

S. R. Geldard.

PORTSMOUTH SEAMEN'S MISSION.

YOUR readers will be glad to hear of the abundant blessing given in answer to prayer on the work among the French soldiers on board the *Annie* of the above Mission, while moored in the commercial dock at Havre. Every evening crowds of soldiers came to the first meeting, and to the second some of the poorest of the French people came. All listened with such eagerness, as if they had never heard the Good News before, and we believe that God's Word has brought light and joy to many sad, dark hearts. Besides our meetings, some thousands of New Testaments, penny Gospels, and Gospel books were freely circulated among the citizens, soldiers in barracks, and on board the various ships and vessels in dock.

For three days during our visit there was a grand musical festival held, giving us a capital opportunity for scattering the good seed. All received the books most courteously. Seeing so many soldiers parading the town, we invited them to special meetings by means of printed invitations, which they gladly accepted, and came regularly, and were very sorry when the vessel sailed for another port. It was our great joy to see several of these men accept Christ as their only Saviour, and others bade us good-bye with the promise to read their Testaments. To God alone be all the honour of this third year of work in France in the Mission-boat.

Seeing the desirability of following up the preaching of the Gospel by this means, and being unable to leave the work at home longer, it was our happy privilege again to offer the *Annie* to Mr. Gibson for the month of July to continue their successful effort of last year at Rouen, Honfleur, and other ports. Mr. McAll has also accepted her for the month of August for Boulogne, &c. We shall then hope to send her again to Havre and Trouville.

Should any Christian gentlemen, who can preach the Gospel of the grace of God in the French language, feel led to come with us and share the joy of leading souls to Christ, we shall hail their coming with much pleasure and thankfulness.

Henry S. Cook.

Bellevue-place, Stoke-road, Gosport.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending September 11:—Sept. 6, Luke x. 1-16; Sept. 6, Luke x. 17-24; Sept. 7, Luke x. 25-42; Sept. 8, Luke xi. 1-13; Sept. 9, Luke xi. 14-28; Sept. 10, Luke xi. 29-44; Sept. 11, Luke xi. 45-54.

KESWICK.—Mr. Bowker writes us:—"There are 2000 people here. The tent crowded five times daily. Solemn indeed is the occasion. The man who for the ninth time summoned us here, died the first day of our gatherings. He is to be buried this afternoon, and will receive such a burial as no devout Christian man has had during this century. All the Convention will be present this afternoon. The meetings have been most remarkable—the teaching deeper than ever before, the tone more subdued, the blessing far more extensive. The Lord has answered our prayers, kept us all very low, and overshadowed the place by his presence in such a manner as a previous experience in the Christian life and nearly half a century has never revealed to me. All minds are hushed, and all thoughts fixed on Christ alone. I pray that the influence may extend far and wide."

OUR PRISONS AND THEIR INMATES.

BY CHARLES COOK.

"HOW long have you been in prison?" "Twenty years." "What is your sentence?" "For life." "Was it through drink?" "Yes; I was a soldier in India, and one night was taken to a party, was made drunk, came home, had a row with a comrade, who stabbed me; I stabbed him in return, he did not recover; I was court-martialled, and sentenced to penal servitude for life." "What reports have you against you since you have been here?" "I have not been reported once since I have been in prison." "Have you any friends outside?" "No, sir; I have no one, all my relations and friends have died since I have been a convict."

The scene was H.M. Convict Prison, Portsmouth, and the speaker a convict acting as cook in the Infirmary. Chief Warder George, who accompanied me round, had given me an exceptionally good character of him. As a soldier his life was blameless, and the man who could serve twenty years amidst the contaminating influences of a convict prison without a report against him, was surely not beyond the reach of human kindness or Divine love.

Let us change the picture. "So you think of getting married, Edwards?" "Yes, sir; I am earning over thirty shillings a week, and, please God, we shall do very well, with his blessing. We are both rowing in the same boat, and I am trusting in Him whose goodness has followed me thus far."

The scene on this occasion was Hyde Park Hall, London, W., and the speaker was our hall-keeper, and yet no other than the person whom I addressed in Portsmouth prison. I had left my card with the official above-named; in less than three months the man was discharged, and engaged by me as hall-keeper; having been with us some time, a good situation was found for him, and he is now married, and doing well.

Surely this one case repays for all the miles travelled, the money spent, and the pains taken in inspecting our prisons and visiting their inmates.

There are many persons who think that habitual criminals are beyond all hope of reformation; there are others of us who think that the Gospel of Christ, if it can be brought to bear upon them, can bring about their conversion, which is far better. Here is an instance. The recent visit of our brethren, Messrs. Moody and Sankey, produced quite a revival in Chatham, which was even felt within the walls of the convict prison there. Special services were held in the prison chapel for a fortnight, a different preacher being appointed each day. On one of these occasions, under the heart-searching preaching of the Bishop of Rochester, a convict, who had almost completed his fifth term of penal servitude, was brought under deep conviction of sin, has since found "peace with God," and being now at liberty, will be thankful if anyone will find him work. The blessed Lord is able and willing to save a living as well as a dying thief.

Through the kindness and courtesy shown me by the Secretary of State, and the Commissioners of Her Majesty's Convict Prisons, in granting me permission to visit our prisons, and having completed my visits to all the convict prisons of England, besides those of London, I am enabled to speak with some authority on the causes which bring so many within the walls of these places.

There is no disputing the fact that drink is the great cause of our ordinary prisons being so well filled. When preaching in the Tombs Prison, New York, the matron of the women's department told me that "were it not for drink she would have no prisoners there." The very next man I spoke to after the incident mentioned in the beginning of this article, was a poor prisoner suffering through the curse of strong drink. On my asking him what his sentence was, he replied, "For life." "How long have you served?" "Twelve years." "Was it through drink?" "Yes, I didn't know I was locked up till the next morning, when they told me I had killed a man."

Alas! there are many, many others in this prison of Portsmouth, working side by side with the Claimant, with Benson of the "turf frauds," and with Froggatt the solicitor, who tell the same tale, that drink has been the means of bringing them there. But whilst this is true, I have noted two other causes. "I had not been here had I not followed the teachings of Bradlaugh," is almost a common expression and experience among many of our convicts. They became lawless in proportion as they threw off the fear of God, and now bitterly repent having imbibed infidel doctrines. Bradlaughism teaches, "There is no God." It says, "Down with the Throne," and leads to licentiousness and the prison; whilst Christianity teaches us to "Fear God and honour the king," leading us in "the paths of righteousness," and making us a blessing to mankind. We charge infidelity with being the cause of largely increasing the number of the "dangerous classes." We bless the Author of our common Christianity for making his people the "salt of the earth," and the "lights of the world." The other evil I refer to is that of the spirit of gambling, so prevalent in these days, and many are now in "durance vile," who were shopmen, and more especially servants in gentlemen's families, that would never have thought of robbing their employers had they not been tempted by the love of gain, produced by the increasing habit of betting.

Having visited during my conversion most of our English race-courses, for the purpose of preaching the Gospel and distributing suitable literature, often in conjunction with our brother, Mr. Gawin Kirkham, of the Open-air Mission, we are able to give proof, if it were needed, of the increasing habit of gambling; it is surely seen in the fact that the *Sporting Life* and the *Sportsman*, which were both weekly papers, have only lately become "dailies." I trust that any who read these lines, who have men-servants in their households, may lay these words to heart for the good of such, and warn and advise them of the danger of such practices.

In London we have three Houses of Correction—viz., Coldbath Fields, Holloway Gaol, and Wandsworth Prison, where prisoners sentenced to two years and under serve out their sentences. I have good reason for knowing that at the first and last-named places there is a Christian man at the head as Governor; whilst at Holloway Gaol a most earnest godly man is there as chaplain, and many of the prisoners bless God for the day they were sent there to sit under his ministry. Here I had the privilege accorded me of preaching Christ to the prisoners. The House of Detention, where persons are sent to await their trial, or where they spend their time during their remands, is well looked after by the Rev. Mr. Horsley, the chaplain, who is doing good work there, and who frequently pleads the cause of Temperance. I forget now how many pledges he told me he took on the last occasion. "Drink and dress send nearly all we have here," said the matron to me, and pointed out eleven cells filled with women who had attempted to commit suicide.

The difference between imprisonment with hard labour and penal servitude is not generally and distinctly known; the longest term of imprisonment is two years, and the shortest term of penal servitude is five years. There was a three years' sentence, but it has been abolished some years. The horrors of penal servitude, except to the most incorrigible and depraved, must be dreadful, and can hardly be over-rated. Were it possible for these lines to fall into the hands of some graduate of crime, some tyro in vice, some slave to strong drink, let me warn him of where his steps may lead him, and assure him of the punishment which will be his should he become a convict. Every convict forfeits his clothes, and if he lives to complete his sentence he will be given a new suit of clothes on the morning of his discharge. The most dreadful part of his sentence is the first nine months, during which time he is doing his "separates," which means he will have to eat, and work, and live in separate, close confinement, in a cell, about ten feet by seven, during the whole of that time. An ordinary prisoner's dress is not very becoming—that of a convict is hideous. Soon after conviction he would be sent to one of the two "reception" prisons, when, after been cropped as closely as possible—both head and face—he would appear in a suit of light brown, short jacket and vest, and knickerbockers, with blue stockings having red stripes round them, the whole suit being profusely decorated with the broad arrow. I have seen all sorts and conditions of men, at home and abroad, but a more horrible and repelling set of human creatures than a batch of convicts "on parade" at an English penal settlement I have never seen. This is partly owing to the dress, and to the fact that sin leaves its stamp upon the countenance.

I have seen the prisons of Holland, Belgium, Italy, and America, and have but lately returned from a visit to those of France, and am thus enabled to compare them with our own, and, whilst there is much to commend in our own system, there are certain things which call loudly for reform. The governor of Portland Convict Prison said to me the other day, "I have only known two cases of real reformation in thirty-five years, one of whom was a gentleman standing high in our legislature, and who evidenced by years of consistent conduct the genuineness of the change." Of course he referred to R——, who laboured in the stone quarries here for some time, but who, after his conversion, was of such immense use as a nurse in the infirmary. If the sympathies of any are drawn out, and they would wish to know more of these things, I shall be glad to correspond with them, and if the readers of The Christian will pray for "all prisoners," and those who labour for their conversion, I shall be thankful.

Hyde Park Hall, London, W.

PACKINGTON-ST. CHAPEL, ISLINGTON.

THE anniversary of the Open-air Mission carried on by the Volunteer corps connected with the above chapel, took place on July 15 and 16. Rev. F. Jewell preached in the chapel from Ex. xxxii. 29: "Consecrate yourselves to-day to the Lord."

The public meeting at night was addressed by Mr. Haig Miller, Mr. Pease, and Rev. F. Jewell, on the nature and duty of entire consecration. This was followed by an after-meeting, in which many persons came forward and united in consecrating themselves unto the Lord. It was a time of great blessing and rejoicing, so much so that long after the meeting was concluded the people continued in the chapel.

The report stated that "The Volunteer Movement had its very beginning in a determination to labour for Christ. We saw the multitudes of people around us living in utter disregard of godly things, making no preparation for eternity, spending the Lord's day in trading or pleasure-seeking, and our hearts were drawn out in concern for them, and we resolved to do something, in the hope of saving them from the present and future evils of such a life. We felt that if anything was to be done, it must be done in the public streets, where the people are in all their multitudes, and we resolved to begin the work in the name of the Lord."

The Lord has blessed the labours of those who have given themselves to this service. Winter and summer the open-air meetings are carried on without intermission.

It is proposed to start a "Bible Stall," towards the expenses of which £5 have been given, and £5 more are needed. Communications to be addressed, Rev. F. Jewell, 93, Packington-street, Islington, N.

WINDSOR.—Open-air meetings have been held in various parts of this Royal borough during the past sixteen days ending July 25, by Mr. James Sprunt, of the Grove Hall Gospel Mission, London. Large numbers of people have listened to the preaching of the Gospel, the "Coloured Teacher" being a means of attracting many of the careless. Addresses were delivered on Monday evening at Datchet to a large number of soldiers and village people, the Lord giving much blessing and encouragement at this place.

SUMMER SEASIDE SERVICES.

[The following are extracts from a circular issued y two gentlemen connected with the Children's pecial Service Mission, who are now at Wey-outh.]

DEAR FRIEND,—Knowing the interest you take in the work of the Children's Special ervice Mission, and particularly that very im-ortant department of the work the Summer easide Services, we write to you to ask your elp in the services we purpose holding (God illing) at Weymouth, from about July 27 to ugust 17, or later.

We have felt guided to select Weymouth this ummer for several reasons, the principal of such eing the large number of children who go there July and August, and the fact that since Mr. piers' visit, several years ago, no Seaside Ser-ices, as far as we know, have been held there.

We have not yet arranged details, but the ollowing will be approximately our week-day rogramme:—10.15 to 11, Meeting for Praise nd Prayer; 11.30 to 12.30, Service on Beach; 30 to 5.30, cricket for the boys, and on two three days of the week, lawn tennis, or her games, for the girls; 6.45 to 8, Service on each or in some building.

In addition to, or alternation with these, we ope to arrange for Scripture Union Meetings, leetings for Boys only, Text-searching Compe-tions, Lamp-light Meetings, and a Special lue Ribbon Temperance Meeting.

Perhaps you are inquiring *how* we want you help us. We would reply, by joining us in rayer and praise at our morning gatherings, nd especially by helping us at the other services distribution of hymn-sheets, speaking to and aking friends with children who seem im-ressed, and handing extracts from the report, c., to adults standing round during the ser-ice.

The amount of ignorance about the sea-side ork is almost incredible. It is often confidently serted that we are carrying on the services r simply mercenary ends, and are enjoy-g a holiday at other people's expense! We ave no time or opportunity to search out and eny these assertions, which do so much to hinder e work, but this is precisely where Christian iends can so easily and effectually help us.

Then, too, as regards the children. Many orkers seek to make friends with a few children hom they see day after day at the services, and y this means get opportunities for earnest con-ersation with them about their souls, and have e joy, during their holiday, of leading these ear children to accept the Lord Jesus as their wn Saviour.

We need say little about the cricket and other ames, beyond this—that experience has shown uch means to be most effectual in getting hold f very many (boys especially) who would not herwise be reached.

We will promise you, by God's help, if ou go to Weymouth this summer, a thoroughly njoyable holiday, as we know that to a true ild of God no joy is equal to that of lead-g even one lost one to the Lord Jesus, and t us never forget that these dear boys and irls whom we meet at the seaside are, by ature, "dead in trespasses and sins," and at youth is the time at which there is, by od's blessing, the greatest hope of lead-g them to true decision for Christ. In a few ort years they will be mingling in the business the world, and how difficult it will be to reach em then!

Now is our time, and *now* let us be found up nd doing. If these boys and girls can be led the Saviour in their youth, what a glorious ture in life lies before them, and what splendid pportunities for advancing the Redeemer's ingdom.—Your faithful friends in the Master's ervice,

E. T. M. DENNES,
Arundel Lodge, Lansdowne-road, Croydon.
EDWARD SALISBURY,
Springfield-road, Kingston-on-Thames.

BRITISH SYRIAN SCHOOLS.

MUCH is being done in the matter of colonising the Jews, and settling them in their own land, with a view to missionary work among them in the future. Amongst the agencies now at work seeking the salvation of the people, none are more in earnest, or more blessed, than the British Syrian Schools and Bible Mission, commenced in 1860 by the late Mrs. Bowen Thompson.

After the massacres in the Lebanon of every Christian (male) between the ages of seven and seventy, this Christian lady gathered round her the widows and orphans of the slain, and taught them the name of Jesus—the story of the Cross. The Lord has blessed the work; there are now in the schools trained teachers, daughters of those who were rescued by Mrs. Bowen Thompson, and the stream of blessing deepens, for the interest of the parents is awakened by hearing the children repeat their hymns and portions of Scripture, and they accompany their children to the services, saying, "We want to know more of your Jesus."

Schools are established at Beyrout, Zachley, Tyre, Baalbec, Damascus, and Hasbeya, besides other mountain stations. Never was there a time when there was more earnest seeking after the Lord, both in the institution at Beyrout, where the girls are trained to become teachers, and in Damascus. The people are thirsting for the Word of Life. Amongst the soldiers of the Lebanon there is a very distinct work: no more acceptable gift can be bestowed on them than a Bible. A schoolmaster employs his leisure holiday-time in work among them; when he arrives, they welcome him, saying, "We are longing to see you." Those to whom Bibles have been given on former occasions, are found to have gathered their comrades round them to read to them out of the treasured Book. This work among the soldiers is an outcome of the work among the children.

A Moslem, who brought his little brother to school, was told that he would be taught the New Testament. "Never mind," was the reply, "teach him what you like." A Roman Catholic priest having examined a little girl in her knowledge of Scripture, was so impressed with her answers as to say to the child, "Keep to your school, my child; you cannot do better." The Moslem schools have a hard time of it, Koran schools having been opened for girls as well as boys. As soon as these Koran schools were opened, the Scheiks went round and threatened the parents who sent their children to the British Syrian schools. The parents soon found the difference in the teaching of the Koran schools, and sent back their children to the Protestant schools, in spite of threats.

The Bible is the foundation of all instruction. Visitors are greatly struck by the intelligent Scripture knowledge of the children, elicited by answers to questions put by the visitors. There are thirty schools (twelve English ladies directing the work); ninety-four native teachers; also a staff of twenty-three Bible-women, harem visitors, and Scripture-readers. But there is much more land to possess. The natives are urgently asking for schools to be established in large villages; hundreds of children may be seen growing up in ignorance, without a school of any kind. Around Damascus large villages are scattered over the plain. How often have the Syrians urged that small branch schools should be opened in them; again and again the request has been denied for want of means; yet, after the first outlay, £30 per annum would accomplish this. At Tyre the school has increased so largely, that it is imperative to build a new school-house, the old school-house being so dilapidated as not to be worth enlarging. The cost of this will be not less than £1600, owing to the rise in the value of land at the Syrian seaports. Towards this object £600 is still required. £5500 is the modest sum required for the instruction of 3000 children and the Bible Mission; yet it is with difficulty this sum is raised. The Lord is working as He never did before; and many hearts are being stirred and drawn to Himself. It is not wise to mention names, or give publicity to incidents which rejoice the hearts of the workers.

Two of the schools are specially set apart for Jewish children; they read and learn the New Testament just like the rest. At first they sometimes omit the name of Jesus when it occurs, but gradually this prejudice is removed. At Damascus some of the best pupils are Jewesses; last year, when the prizes were given, a beautiful doll was given to a Jewess. She looked at it admiringly, and then said, "May I have a Bible instead?" A wonderful request this, when we consider the love of the Eastern children for dolls. A Bible-woman is at work in the Jewish quarter at Beyrout, and the promise is sure: "Israel shall be a blessing in the land."

We ask the Lord's people to help forward the work by their gifts and prayers. It is of his own we give to Him. Ask the Lord to baptize the workers with the Holy Ghost and with fire, that they may be flames of fire in the service of the Lord; and for the children, that they may be sons and daughters of the Most High; so shall his glory fill the land.

Subscriptions received by Miss Poulton, 18, Homefield-road, Wimbledon; or to our care.

ST. MARK'S MISSION, PRESTON.

WE have just concluded a Mission in St. Mark's parish, which by God's mercy has been productive of great results, beyond anything we had either asked or looked for. The Mission, conducted by Mr. William Holt, of Burton-on-Trent, began with prayer and addresses in our schoolroom on Saturday evening 30th June, with an attendance of sixty, and concluded on Saturday last, with an early morning meeting for praise and consecration.

We can only give an approximate estimate of the number of those who have professed conversion during the three weeks of this Mission. The total reported to me is 160. From the first God has been manifestly with us. Not an evening has passed without anxious souls in the inquiry-rooms. Some evenings five or six, and as many as twenty and even thirty on other occasions. There have been no noisy demonstrations at any time. All has been quiet and orderly both in the crowded services and in the after-meetings. The Evangelist told the old Story of God's love in Christ to the perishing souls in that room, and in the open-air meetings, and the Spirit of God applied the Word. The writer has not known a Mission in which the Word of God was so much used as the instrument of blessing. Hence these great results. When visiting we have left souls rejoicing in the Lord who were up to that hour without Christ. Many of our converts are not of the Church of England. We thank God we have now a large accession of living worshippers at Church, and living teachers and scholars in our Sunday-schools.

One outcome of the Mission is the formation of a band of lay evangelists and helpers to carry on open-air preaching on Sundays and week-days. Another effect of the Mission is a thirst for the Word of God, and a large addition to my Monday evening Bible-class, which now numbers over 150. The devil is busy too. Our workers are opposed, and the converts are sneered at, and styled, "Salvationist," "Methodist," &c. We thank God, who counts us worthy to suffer shame for our dear Master's sake. May we have the prayers of the Lord's people, that Satan may not hinder God's own work. Overthrow it, he cannot. To God be all the praise.

W. F. N.

BASUTOLAND.—Rev. H. Moore Dyke, who labours at Morija, writes on June 20:—"The jubilee of our Basutoland Mission has just been held; it is now fifty years since our first missionaries came to this land. It has been a refreshing festival and we may truly say, What great things the Lord has wrought! Political affairs continue to give us anxiety. We tremble to think of fresh hostilities, which may involve the scattering of the tribe, and the breaking up of our work. But the Lord reigns. It is his Church, He can deliver it. Pray for us."

CONTINENTAL NOTES.

MR. DIESTELKAMP, a Berlin pastor, has purchased a large restaurant and dancing-saloon, in order to convert it into a centre for a Christian meeting-place, and for the Christian work of that quarter. This building, situated in the north of the city, is the third of the kind in Berlin. Up to the present it has been dedicated to and called "Prince Blucher," now it will have for a sign "The Prince of Peace."

"He as God sitteth in the temple of God, showing himself that he is God." On the return of the Pope's coronation day, the *Observatore Romano*, the official organ of the Romish Curia, writes as follows: "Thy crown, O Pontifex Maximus, is universal power over conscience, for as representative of the God-man thou hast the nations for thy inheritance, and the uttermost parts of the earth as thy possession; thou rulest the ages and all events. Thou blessest the nations in their up-rising and down-sitting, and showest to them all the ways of truth and righteousness. Thy tiara, O reverend Prince, is the righteous defence for the freedom and independence of peoples and kings, and under thy banner the holy key is united with the palm-branches of religion, science, and art. Thy crown, O most holy Father, is our delight, and nothing shall tear from our hearts this love to the Father of Christendom. The enemies of thy triple tiara are also the enemies of the Most Holy One, and the false friends of mankind. But the Lord, who brings to nought the counsel of the adversary, has written with his own hand, in inextinguishable characters, upon thy tiara, O Pontifex, O Prince, O Father, "Thy crown is everlasting!" Such is Ultramontanism.

A Christian lady, formerly a Roman Catholic, Mlle. de Précorbin, has taken to heart the work of Social Reform. She has spoken on this delicate subject in many towns of France and Switzerland, and recently held four meetings at St. Etienne, which resulted in some practical work. There were many additions to the League, and a committee of ladies was formed, amongst other things, to receive servants out of place, and to guard them from temptation.

Years of Sundays! Have you ever reflected, dear readers, on the considerable number of Sundays that have been given to you to enjoy here below? The Sabbath, returning every seven days, we may every seven years say we have had an entire year of Sundays. Thus a person twenty-one years of age has already had three entire years of Sundays. Every Septuagenary has in his life been able to enjoy ten complete years of Sabbaths! How have we used these days of grace?

Will not our Sundays lift up their voices against us at the great day of judgment, to reproach us for having misused them, or at least for not having employed them with more zeal and fidelity in seeking to do good to ourselves and others?—*Le Témoin de la Vérité.*

"The Son of his Love, who is the image of the invisible God, the first-born of every creature, for by Him were all things created that are in heaven and that are in earth, . . . all things were created by Him, and for Him." The Agnostic, know-nothing philosophers would have us give up this faith, and what do they offer us in its place? Let us learn from a French paper. A freethinker of the freest sort has put together, under the name of "Catéchisme Laïque," what he believes to be a summary of incontestable verities, a profession of the faith of this age of light. Here is an abstract: "What is God?" "I do not know." "Who created the world?" "I do not know." "Whence comes humanity? where does it go?" "I do not know." "What becomes of us after our death?" "I do not know." "Are you not ashamed of such ignorance?" "There is no shame in being ignorant of what no one can know." One cannot but inquire whether it is worth while to light such candle-ends to illuminate the world. Would you like to have the latest word as to the origin of things? Here is a sample. It concerns the appearance of the bird in the air: "In the beginning it was a reptile. An era came when, bitten by the instinct of a superior destiny, it became disgusted with the misery of its condition, eternally in the mire. It desired a change, and began to dream of travels through the air. The dream of this flat-skulled creature was so persevering that obedient nature shared in it." According to this, granted a sufficient flattening of the cranium, one need not despair that some day the author of the "Catéchisme Laïque" will not only dream of, but accomplish, voyages in the air.

MR. GLADSTONE and the BLUE RIBBON.

THE Rev. A. C. Bevington, minister of the Methodist New Connexion Chapel at Hawarden, says that Mr. Gladstone, in a recent conversation with him at Hawarden, thus expressed himself relative to the Gospel Temperance Mission:—

"From the first I have watched the Temperance question with great interest, but I am bound to say that no phase of it has ever yielded me so much satisfaction as this has done. To witness the large number of ministers of all denominations, and of course the still larger number of members of perhaps all the churches, wearing the ribbon of blue, is an exceedingly gratifying circumstance, and speaks well for the future. Indeed, I firmly believe, as far as this matter is concerned, that much brighter days will soon, in God's good providence, dawn upon us."

JAPAN AND KOREA.

FROM an interesting letter from Dr. Whitney, an American physician in Japan, written to our friend Mr. James Mathieson, we are privileged to make a few extracts. After alluding to the death of his mother, who was an earnest Christian worker in Japan, Dr. Whitney says:—

"Such a revival has taken place here among all the Christian Churches as to greatly encourage all those connected with Mission work. The missionaries tell us that in some of the schools the scholars can hardly stop to learn their lessons at times, so earnest are they after the Word of truth. Several large and interesting meetings have been held in a theatre, when several thousand persons heard the Word preached as never before.

"Korea, too, is being opened up to commerce, chiefly through Japanese influence; and it does seem as if the Japanese were the ones to carry the Gospel to Korea. This opens up another road to China.

"At a Conference at Osaka, in April, a resolution was passed to lay before English Christians the great need of medical missionaries and trained nurses, the latter to instruct the native women in this most valuable art.

"My sisters are continuing my mother's meetings during the week, and we have a Sunday-school and evening service. We hope at some future time (D.V.) to open a little cottage hospital."

KENDAL.—Mr. Dening, the Mission preacher, has been holding a Mission at one of the churches lately, and has quite won the hearts of the people. The Lord has given much blessing with his Word.

NORWICH.—We gave a short notice lately of Mission work in Norwich. It should have been stated that the report referred to was that of the Victoria Hall Mission, which has been carried on for some years, under the direction of our friend and brother, Mr. Robert Adcock, the Mr. "A." alluded to by the Rev. W. Haslam in chapter xxi. of his interesting autobiographical book, "Yet not I." The Victoria-hall, situate in the very centre of the city of Norwich, was known as the Lecture-hall in 1864, when Mr. Haslam commenced a series of services there, during his residence at Buckenham, one of the first converts at which was Mr. Adcock, under whose superintendence the Mission maintains its undenominational character, and continues to attract large and attentive congregations, from amongst whom souls are being constantly added to the Church, through the uplifting of Christ and the proclamation of a full, free, present, and everlasting salvation.

BLUE RIBBON MASS MEETING AT BOURNEMOUTH.

ON Friday, the 28th July, a mass meeting for children, under the auspices of the Bournemouth Blue Ribbon Gospel Temperance Union, was held in the Town Hall. The meeting was a great success, there being children present in large numbers from every association in the neighbourhood, so that the Hall was filled. A good number of adults were also present in the gallery. The Rev. N. Curnock took the chair, and there were on the platform a number of ladies and gentlemen, including Mr. W. Noble, of Hoxton Hall, London; Rev. S. Eldridge, Throop; Rev. E. Evans, Poole; Rev. T. Wilson, Winton; Mr. McKenzie, London, &c. The Chairman and Mr. McKenzie having said a few words, Mr. Noble gave an address, and for about three quarters of an hour held the attention of the children. He pointed out to them the desirability of becoming abstainers when they were young, and the good they might do by joining the Blue Ribbon Union. But, above all, they should give their hearts to Jesus; failing that, everything else they could do would be worthless. Mr. Noble gave the children several suitable illustrations and reminders, and greatly interested them by playing a few selections on his concertina, which he handled with much ability. At the close of the proceedings the Doxology was sung, and at the invitation of Miss Wingfield Digby the children gave a hearty cheer for Mr. Noble, which terminated the proceedings.

NEWPORT, ISLE OF WIGHT.

IN full dependence on the blessing of God, and with deep thankfulness for his direction and guidance, the foundation-stones of the Legh Richmond Hall were laid on July 23, at Newport, Isle of Wight.

The work contemplated is of a fourfold character: 1, Evangelistic; 2, Work among young men; 3, Work among young women; 4, Gospel Temperance work.

The Bishop Cheetham delivered a powerful sermon in St. John's Church on 1 John iii. 1.

On the conclusion of the service, the site of the Hall, already enclosed in walls, was thronged by those warmly interested in the work.

Rev. H. G. Thwaites, Vicar of St. John's, and promoter of this good work, then briefly explained the order of the proceedings. Canon Wilberforce had kindly promised to lay the foundation-stone for the Gospel Temperance Hall, but was hindered by illness.

The stone of the Y.M.C.A. and Mothers' Room was then laid by Mrs. H. G. Thwaites. The Right Hon. the Earl of Cavan laid the stone of Y.M.C.A. Room. The Right Rev. Bishop Cheetham laid the stone of the Gospel Temperance Hall. General Henry Carr Tate laid the stone of the Evangelistic Hall.

Prayer and praise concluded this interesting Service. The Legh Richmond Hall will be completed and opened (D.V.) by the beginning of October. Visitors to the Isle of Wight may be interested in seeing the progress of a work linked with a name which is still honoured in the island.

Requests for Prayer.

FOR Mr. Scroggie, at Belfast, on Sunday next, August 5, and following week.——That a Christian mother and two daughters may find some suitable employment.——For special distribution of cards, &c., at the Bible stand, Crystal Palace, on Bank Holiday.——For a backslider whose reason seems giving way.——For a governess, that she may hear of some suitable occupation.

ARRIVAL IN SYDNEY.—Mr. Daniel Cooper, who left London in March last in a critical state of health, has arrived in Sydney. He writes full of joy and praise, his son says, and is thankful for the kindness of friends. His health is much improved.

Letters to the Editor.

SCHOLASTIC EMIGRATION.

Sir,—Permit me to solicit information from any friend of emigration as to the proper course a lay agent or schoolmaster should take to obtain an appointment in any of the British Colonies. His speciality consists in a thorough preparation for the Universities, public schools, and departments where accurate and advanced knowledge is required. Would prove useful to an over-taxed clergyman in an extensive parish requiring an active, zealous, good worker. Any suggestion will be deeply appreciated by Expectans.

THE "THOROUGHGOING" RIBBON.

Sir,—I should esteem it a great favour if you would kindly allow me to call the attention of all Christian and Temperance reformers to the new "thoroughgoing" ribbon which, I understand, has been brought out by the Anti-Narcotic League. There never was a more opportune time than the present for adopting the threefold pledge, *i.e.*, a pledge against alcohol, tobacco, and snuff. The Primitive Methodists at their last Conference spoke very strongly against tobacco, and decided to adopt the threefold pledge in connection with their Band of Hope Societies. It may be obtained from the Anti-Narcotic League, 56, Peter-street, Manchester.

If other Christian communities will follow the example of our Primitive friends, we shall soon see the inauguration of a movement which will save thousands from the pernicious and baneful habit of smoking. Onward.

Salford.

INTOLERANT DEMOCRACY.

Dear Sir,—I am glad to see, in your columns, the answers to your correspondent G. H. P. Without professing any admiration for Mr. Booth's Salvation Army, or for the peculiar methods it sometimes adopts in this country, a far more serious question underlies the action of the Swiss Government. I see by the papers that Miss Booth's appeal to the highest Swiss authority has been unsuccessful. This makes Mrs. J. E. Butler's remarks the more forcible.

In the progress of democracy in Europe, Switzerland has often taken the lead. The tendency there shows itself. And the tendency now in Europe generally is to an anarchical democracy that will be more intolerant of vital Christianity than ever Popes or Councils have been. The manifesto of the Social Democratic Associations of the Metropolis—published but as yesterday—is an indication to us British Christians of what is working below the surface. Switzerland shows it to us a little above the surface. Let us be forewarned, and what must our resource be? Increase of faith, of study, and obedience to the Word; of separation from the world; above all, of prayer.

John G. Halliday.

SERVICES FOR CHILDREN.

Dear Sir,—Ere that sad Sunderland calamity fades from prominence, it seems fitting to urge, in a few words, the desirability of open-air services, during the summer months, specially adapted for children. The bairns are perishing. They have not well begun to live ere the vices of the age have seized upon them. Nineteenth-century civilisation is no atmosphere for healthy child-growth. The benefits of that tree that was to be desired to make one wise without God have come down to the children, and instead of that dewy freshness and simplicity which is the ideal of childhood, there has come the early heritage of worldly precocity, irreverence, and disobedience. Would that the age were wise enough to see, and radical enough to act upon the truth, that the root of the future citizen lies in the child; and if God, in his grace, has made it possible, yea, and far more probable than in the after years of development, that the very nature of that root may be changed, is it not the part of God's representatives among the nation to begin their evangelistic efforts where, certainly, the devil begins? And Jesus "called to Him a little child, and set him in the midst of them." Be sure that, if in our services in the open air, &c., we have the children in the midst, the fathers and mothers will gather round, and there will be a blessing for all. And the biggest blessing will be for him who, considering the little ones, goes out after the Lord's lambs. J. M.

THE SALVATION ARMY.

Dear Sir,—Your article headed "The Salvation Army," in a late issue suggests to me, as it does to many others, the question that as "General" Booth takes upon himself to appoint lieutenants and other subordinates, *from whom does the General himself derive* his appointment and authority?

Broseley. J. H. Maw.

Colonel G. N. Pepper is anxious our readers should be informed of a pamphlet written by Admiral Fishbourne, and published by Mr. Elliot Stock, 34, Paternoster-row, entitled "A Calm Plea for the Enlargement of Salvation Army Work."

THE RESTORATION OF ISRAEL.

Sir,—In the recent Prophetic Conference, and on many similar occasions of late, it has been assumed that Israel will be restored to Canaan in unbelief. The only passage I remember to have seen quoted in support of this statement is Ezek. xxxvi. 31, where it is assumed that the word *then* indicates a chronological sequence.

But this verse in the Hebrew begins as do each of the eight preceding verses, and the whole passage seems to show that the restoration will take place not before, but at the same time, with a spiritual renewal. The two things are spoken of in the same breath, verse 28 and verse 29; and in verse 31 we are told they will take place on the same day.

The words, "they shall look upon Him," are also quoted as a proof that Israel will be converted through the visible appearing of the Lord at his coming; but the expression in Hebrew "upon Him" is the same as in Is. xlv. 22, "Look unto Me, and be ye saved, all the ends of the earth."

May I also refer to the use frequently made of the phrase, "eye to eye," quoted from Is. lii. The meaning may be seen from Num. xiv. 14, where the same Hebrew phrase occurs. The Lord's servants in the coming time will see Him face to face, eye to eye.—Yours faithfully, W. F. K.

Notices of Books, &c.

The Leading Hand; or, Amy and Sybil. By Mary Inman. *J. Heywood*, 11, *Paternoster-buildings*. Notwithstanding some slight seeming impossibility this is an interesting, well-told story, with a good moral tone and purpose.

"Such a Blessing" is a little tract by Rev. J. T. Wrenford. 1s. 6d. per dozen. *Partridge & Co.* It gives an account of the way in which Miss Frances Ridley Havergal was led into "such a blessing" from the Lord. Her letters are freely quoted, and the answers thereto. It is a useful little tract.

Nos. 1 and 2 of The Taproot Series of tracts are entitled "Tippling Husbands" and "Tippling Women." By Rev. C. Courtenay. *Home Words Office*, Paternoster-buildings, E.C. 1d. each. They strike right home at the causes by which many gain the title of "tipplers," and are worthy of circulation.

The Lighthouse (*Nisbet*) is a little booklet by the author of "Life's Journey" and "Our Heavenly Home." It pictures the inmates of a lighthouse in contrast to a raging storm without, and draws a lesson therefrom in reference to the peace the soul has if at rest in Christ, the immovable Rock.

Passing Thoughts. By the late Mrs. Eliza Mote. 1s. *Partridge & Co.* A little volume of poems, sacred and moral, containing thoughts worth treasuring, and pleasantly expressed. The profits of the book are to be devoted to the blind poor, amongst whom the author's blind daughter labours in the Master's service.

The Gospel of St. Mark. By T. M. Lindsay, D.D. 4d. *Blackie & Son, Old Bailey, E.C.* This little book is a simple but useful commentary on the Gospel by Mark, and intended for Sunday-school teachers and Bible-classes. The notes are just the thing for thousands of our teachers. Dr. Lindsay makes a judicious use of the Revised Version, and gives careful quotations from well-known authors.

Brands Plucked from the Burning. By J. W. Wilson, D.D. *Partridge & Co.* A really "live" book on our social difficulties, and the best means of overcoming them. It contains an account of the origin and progress of the Albion Street Mission in the Justice Port of Aberdeen, and abounds in wise counsels and striking illustrations, calculated to be of great service to home mission workers. We have seldom seen the subject dealt with so practically, and at the same time with so fine a tone of spiritual fervour and evangelical faith. The need of blending sanitary instruction and temperance principles with clear, full Gospel teaching is shown in a most forcible manner, and the way to do it is also well pointed out. It is a book which should be in the hands of all our church members and ministers. It cannot fail to stimulate their zeal, and to excite deeper interest in outside work, such as is needed on every hand.

We have received the following:—

Books.—Evidences of the Bible *versus* Atheism, by A. A. Rees; British and Foreign Evangelical Review.

Pamphlets.—Calson's Circular, Goods-Guard's Story, Scripture Readers' Journal, Traffic in English Girls.

Tracts.—Presence of the Lord, Study of the Bible, He Satisfieth, He Forgiveth, He Strengtheneth, by C. J. Westlake.

Reports.—The Kilburn House of Rest, Preventive and Rescue Work, Rescue Society, Young Men's Christian Association, Kushmin Medical Mission, Glasgow Evangelistic Association, British Asylum for Deaf and Dumb, Young Women's Christian Association, Indigent Blind Society, Miss Cole's Orphan Homes, Miss Sharman's Orphan Home, Evangelical Continental Society, Book and Tract Society, Lord's Day Rest Association.

August Magazines.—Gospel Trumpet, British Messenger, Delving, Quiver, Tract Magazine, Child's Companion, Cottager and Artizan, Sunday at Home, Friendly Greetings, Leisure Hour, Girls' Own Paper, Boys' Own Paper, Welcome, Old Jonathan, Footsteps of Truth, Sunday Magazine, Good Words, Believer's Pathway, Evangelist, Messenger, Preacher's Analyst, Letter Mission Record, Hand and Heart, Sacred Melodist, Gospel Bells, Catholic Presbyterian, Sentinel, Jewish Herald, Edinburgh Medical Missionary Society, Expositor, Clergyman's Magazine, Rosebud. From *Messrs. Cassell & Co.*: Old and New London, Peoples of the World, Concise Cyclopædia, Greater London, Life and Work of St. Paul, Familiar Garden Flowers, New Testament Commentary, Popular Educator, Bible Educator, Our Own Country, Our Homes, World of Wonders, Gleanings from Popular Authors, Magazine of Art, Holy Land, Holy Bible.

DR. ZIEMANN IN GERMANY.

A SURE sign of the Lord's doing here is the opposition which has broken out, mostly on the part of certain pastors who try every means to drive Dr. Ziemann away. In Dortmund they sent him a letter signed by six pastors out of eight forbidding him to hold meetings, and they also appealed in the Press to the public not to attend those meetings "held by an apostle of the land *of spleens*."

But the result was otherwise. Over 3000 people crowded the hall, and the Doctor had quite an ovation as he said at the beginning: "I want your attention away from men and strife and ask, therefore: 'What think ye of Christ?'" It was a solemn meeting. In Hagen the enemy had boasted that the Doctor would get no hall, they had bribed the landlords; but a woman of high rank, and with a warm heart in the cause, went personally to secure the hall, which of course was not refused her; and though a plot had been arranged to disturb the meeting, the power of God secured deep attention.

Our people are very hungry after truth. The enthusiastic crowds which come to listen, are delighted with the meetings, and if the guardians of the Church will not change their position, they will drive multitudes away from the Church. Distinct opposition has sprung up, but the people, and also high officials, encourage the Doctor to go on with his labours.

BLOOMSBURY INSTITUTION, BIRMINGHAM.—Mr. D. Smith, Hon. Superintendent of this institution, reports encouragingly of the work of this agency and pleads for continued help. It is a Home for orphan and destitute children. Fourteen boys and four girls were sent out in June last to Ailsa, Craig and Ontario. Address as above.

CRUCIFIED WITH CHRIST.

Gal. ii. 20.

WITH Thee, Lord, crucified,
My heart to thine close prest,
So can I feel the throbs of love
That beat within Thy breast.

Ps. xxiii. 3.

My feet nailed to Thine own,
I must not, cannot stray
In paths of sin, but by Thy side
I'll tread the heavenly way.

Isa. xli. 10.

My hands to Thine are fixed,
I grasp no earthly thing,
But with Thy tender palm in mine,
To Thee alone I cling.

Cant. ii. 6.

My arms are stretched out wide—
Wide to accept Thy grace;
And Thine are open to bestow
A loving, warm embrace.

John xv. 4.

Thus, Lord, would I lie dead,
Dead to the world and sin,
That Thou, in all Thy grace and power,
May'st come and dwell within.

Eph. ii. 14.

Thy strength alone I wield,
Thy will, not mine, be done;
Thy love I feel, Thy life I live,
For Thou and I are one.

Fred. Armitage.

DUNEDIN, NEW ZEALAND.

HAVING made a tour of all the chief towns in New Zealand, and seen a little of the Lord's work in each, I have thought it might cheer God's dear children at home to know that in our "Briton of the South" God is giving us blessing, which we trust is only the beginning of greater things. From what I have seen, especially in Auckland and Dunedin, I feel confident there is a general move among all the churches, a deeper longing for more power of the Spirit, and greater earnestness in leading souls to the feet of Jesus. During the past month I have hadthe joy of seeing, almost nightly, souls enter into peace in blessing. Such experiences are truly refreshing, among all that one meets in the colonies, to drag even the Christian into the world.

Two months ago several officers of the Salvation Army arrived in New Zealand. Many of the Lord's children received them heartily. God has marvellously blessed their efforts up to now. Some far sunk in sin have been reclaimed, and the proud sceptic, in some instances by the most unlikely means, has been brought to the Saviour's love.

Our friend T. Spurgeon, in Auckland, is doing a grand work, the influence of which, we trust, will be felt all over the colony. One daring, wild, young man, to make fun for his companions, went to the meeting and prayed in it; in the act of doing so God's Spirit arrested him; he was convicted of sin, brought to Christ, and is now labouring to bring others to the Truth. Another, the son of a missionary, who has been given up by a praying mother for fifteen years as dead, was mightily wrought upon by the Spirit while working in the bush. For months he desired to get a Bible. He was presently led to a little township, where he heard the simple story of a full and free pardon through the blood of the Lamb. He believed in Jesus, and went on his way rejoicing. Will the Lord's people pray for greater and still more glorious things for New Zealand. David Whytock.

Auckland, N.Z., June.

GOVERNESSES' HOME, PARIS.—This is a Home for governesses seeking situations, where counsel and pecuniary help is given when actually needed. Miss Pryde, the Hon. Secretary, 16, Rue de Tilsitt, Paris, appeals for help to clear off a debt of £400 and furnish other apartments.

Forthcoming Meetings.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Strangers' Rest, 163, George-street, Ratcliff-highway.—Monthly workers' meeting, Thursday, August 2. Tea at 6 o'clock, meeting at 7. Address by Mr. Gawin Kirkham, subject, "John the Baptist."

Parents' Prayer Meeting.—First Tuesday in every month, at 11.30 a.m., at Exeter Hall.

Governesses Prayer Meeting, Y.W.C.A., 22, Edith grove, West Brompton, at 3.30 p.m., the last Saturday in each month.

Mr. Gawin Kirkham's Engagements.—August 2, St. George's-in-the-East; 5, Somers-town, 6, Luton.

Conference Hall, Mildmay-park, London, N.—August 5, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Joseph Samme.

St. George's Hall.—Mr. C. F. Bland, during August, 11 a.m. and 7 p.m. Wednesdays, Burlington Hall, Savile-row, 8 p.m.

Trinity Church, Mare-street, Hackney.—Mr. G. O. Barnes, August 5 to 15, week evenings, at 7.30.

Dalston Hall, Dalston-lane.—Mr. F. C. Spurr lectures on Thursdays in August, at 8 p.m., on "Elijah the Tishbite."

Gospel Temperance Mission.—Two thousandth consecutive nightly meeting, Shoreditch Tabernacle, Hackney-road, Wednesday, August 1. Samuel Morley, Esq., M.P., will preside at 8 p.m. Speakers: Rev. G. M. Murphy, Mr. W. Noble, and others.

Exeter Hall.—August 15, 1 p.m., prayer for Foreign Missions; August 22, 8 p.m., China Inland Missions (valedictory service); August 3 and 10, 8 p.m., Lord Radstock (all young men invited); August 13, 8 p.m., Strangers' Reception (all young men invited).

Perth Conference.—September 11, 12, and 13. Subjects: Tuesday morning, 11th, "Work of the Spirit upon the Disciples of Christ individually and collectively;" Wednesday morning, 12th, "Work of the Spirit, through the Church, upon the World;" Thursday morning, 13th, "Work of the Spirit in the fuller enlightenment, strengthening, and sanctifying of believers." Afternoon meetings on Tuesday and Wednesday for "Free Conversation." Thursday afternoon, "The Lord's Supper." Evangelistic services each evening in the North U.P. Church. The day meetings will be held in the West Free Church. Information may be obtained from Jas. Mudie, Esq., Montrose.

Children's Special Service Mission.—Mr. Banaster, in the yacht *Kingfisher*, at Rhyl, from August 1 to 10; Mr. H. W. Figgis (of Dublin) at Llandudno, August 1—22; Rev. W. S. Standen, at Eastbourne, August 1—28; Mr. Edwin Arrowsmith, at Scarborough, August 1 to September 9; Mr. E. J. Kennedy, at Bridlington, August 4—26; Messrs. E. T. M. Dennes and E. Salisbury, at Weymouth, from July 28 for several weeks; Mr. H. G. Harris, at Weston-super-Mare, during August; Messrs. C. H. and E. Collier, at Herne Bay, August 4—11; Mr. F. W. White, at Portobello, August 19—31; Mr. F. Hodgson Jones, at Bournemouth, July 28 till August 11, at Worthing, August 13—27; Mr. E. R. Knapp, at Southsea, during August; Mr. George Bennett (of York), at Douglas (I.M.), August 4—25; Mr. G. R. Kirlew, at Lytham, August 5—19; Mr. W. F. Seagrove, at Littlehampton, from August 11 for three weeks; Rev. H. C. Sturdy and Mr. G. Soltau, at Hastings, in August; Rev. W. Bradbury and Messrs. Carless, at Margate; Mr. J. Bass, at Broadstairs, in August; Mr. Chaplin, at Sandown, from August 14. Services are also being held at Lowestoft and Shanklin, Douglas.

Exeter Hall.—Daily Prayer Meeting

(1.15 to 2 p.m., Saturdays excepted).

August 2, The Jews, Rev. J. Freshman.
" 3, Young Men, Mr. N. R. Hughman.
" 7, Parents, Mr. J. Topping
" 8, Evan. Work in Germany, Mr. A. Burson.
" 9, ———
" 10, Promise Meeting, Rev. M. H. Hodder.

BANK HOLIDAY MEETINGS.

Grove Hall, 130, Lisson-grove, N.W.—Special meeting for prayer, praise, and addresses, at 3.30 and 7; tea at 5 p.m.

Evangelistic Mission, Kilburn Hall, Kilburn-gate.—Prayer, praise, and addresses, at 3.30 and 6.30; tea at 5.30.

Bethesda Gospel Hall, North-road, Hoxton, N.—Conference, at 3.15 and 7.30.

Bignold Hall, Forest Gate, E.—Special conference of Christians. Tea at 5.30; meeting at 6.30. Several well-known friends will be present.

Union Hall Mission, Union Hall, Carlisle-street, Edgware-rd.—Conference, prayer, and praise, at 11 a.m. The Gospel Tent, Station-road, Kensal-green, 3.30 p.m. Tea in Queen's-park Hall, at 5.30 p.m. Great Gathering in Gospel Marquee, at 7.30 p.m.; addresses by Mr. W. R. Lane, and others.

ORPHAN APPRENTICE HOME, Upland Cottage, Bath.—This is a Home for young lads while serving their apprenticeship. Much encouragement has been afforded by the steady conduct of the boys in general. To some, real spiritual blessing has been vouchsafed. We need larger premises; the lads being overcrowded both in the living and sleeping rooms. The smallest gift will be gratefully received by Mrs. Clarkson, Uplands, Bath.

Notices.

Applicants for Tracts.—J. W. Dineen, 27, Queen-street, Leeds; T. Eggleston, Haddenham, near Thame, Oxon; C. Coleman, Dock Labourers' Mission, 32, Chamber-street, London Docks; C. Cooper, 93, Old Bethal, Gum-road, Cambridge; F. E. Barker, Barnston, Dunmow, Essex; A. Birkett, 19, Stilleman-street, Pendlesham-road, West Hackney; C. Stovell, 39, The Avenue, Bedford-park, Chiswick; Miss Moule, Mr. Orley, West-street, Reigate; Mr. P. Powell, Swaffham Prior, Cambridgeshire; Mrs. Armstrong, Priory Cottage, St. Neots, Hunts; Mr. Pratt, Vicarage-road, Luton, Beds; W. R. King, Manchester-street, Luton; Mr. Taylor, 28, Crescent-place, Stepney-green, E.; Mr. Wyland, Whitechapel-road, E.; Philip Powell, Swaffham Prior, Cambridgeshire; George E. Pearce, Camelford, Cornwall; Ann Worth, tract distributor, St. Tudy, Bodmin; George Bickle, evangelist, Delabole, Camelford, Cornwall; John Steeman, Wesleyan local preacher, Pengelly, Camelford, Cornwall; Mrs. Stephens, Cliff Cottage, Newquay; Mr. Hooper, railway porter, Mineral Railway, Par, Cornwall.

Communications received with thanks—J.H. W.D.M. W.A. T.W. K.A. J.C.S. G.M.B. M.T.W. D.S. M.E.G. E.C. C.E.F. C.E.H. A.M.G. L. J.K.C. W.J.L. H.E.B. C.R.S. Mrs.F.E.L. H.Q. X.Y.Z. F.W. A.E.G. F.C.S. J.G.H. E.H. L.P. E.R.V. A.M.G. J.D.C. W.H.C. E.J.W. G.H.P. J.B. J.E.M. C.T. J.A. W.F.N. W. C. W.F.B. J.M.C. A.N.A. A.S. A.E.W. G.P. E.S.J.P. B.A.P. E.D. J.D.S.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, July 28, 1883.

*** Donations should be sent by Cheque or P. O. Order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Day in the Country Fund—Thankoffering, 7s. 6d.; E. J. £3; S. M. D. £2; J. C. P. 5s.; T. Y. £1; L. W. 10s.; Isaiah xli. 6, £5	12	2	6
Dock Labourers' Mission—A. F. for C. B. £1; (*Free Lodgings*) L. B. 4s.; (*Day in the Country*) W. S. 1s. 6d.; G. W. B. 2s. 6d.; O. C. 2s.	1	10	0
London Medical Mission—Mrs. S. L.	0	10	0
Miss Whateley's Medical Mission (Cairo)—Mrs. C. £1; Brussels, £1	2	0	0
East London Training Institute—(*Livingstone's Inland Mission*) Mrs. D. 10s.; (*Congo Mission*) E. T. M. 5s.	0	15	0
Army Scripture Readers' Society—Mrs. J. C. H.	0	5	0
Miss E. Hopkins' Work (Preventive Home)—C. P., Folkestone, 5s.; J. C. P. 5s.	0	10	0
Dr. Barnardo's Homes—E. J.	3	0	0
Mr. Fegan's Boys' Home—E. J. £3; Isaiah xli. 6, £5	8	0	0
Rescue Society—E. J.	3	0	0
St. Giles' Christian Mission—E. J. £3; Assistant, 2s. 6d.; Isaiah xli. 6, £5; (*Discharged Prisoners*) A Friend, 2s. 6d.; Matthew xxv. 40, £1; Isaiah xli. 6, £5	14	5	0
Mrs. Meredith's Prison Mission—E. J.	3	0	0
Home of Industry—E. J.	3	0	0
Evangelistic Mission—E. J. £3; (*Tents*) Assistant 2s. 6d.	3	2	6
Indian Female Normal School Society—E. J.	3	0	0
Mildmay Conference Hall Missions—E. J	3	0	0
Friendless and Fallen—F. J. 2s. 6d.; R. W. 5s.; J. C. P. 5s.; Mrs. J. £1 5s.; Matthew xxv. 40, £1; Isaiah xli. 6, £10	12	17	6
Mr. Pascoe's Work in Mexico—T. W. B.	5	0	0
Mildmay Mission to the Jews—P. M. 10s.; F. V. £5.	5	10	0
Bristol Orphan Houses—P. M.	0	10	0
Mrs. Sharman's Orphan Homes—J. C. P.	0	5	0
Asylums at La Force—J. C. P.	0	5	0
Miss Reader's (Cuddalore) Mission—J. C. P.	0	5	0
Rescue English Girls—Leigh Y.W.C.A.	0	10	0
China Inland Mission—E. T. M. 5s.; F. V. £10	10	5	0
Starving Peasants in Donegal—Isaiah xli. 6	10	0	0
Home for Working Girls—Isaiah xli. 6	5	0	0
Homerton Mission—Isaiah xli. 6	10	0	0
South London Tabernacle (Rev. C. H. Day)—Isaiah xli. 6	10	0	0
British Syrian Schools—Isaiah xli. 6	5	0	0
Turkish Missions Aid Society—F. V.	5	0	0
London Society for Promoting Christianity among the Jews—F. V.	5	0	0
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Rev. McAll's Work, Paris—F. V.	3	0	0
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London Bible and Domestic Female Mission—F. V.	1	0	0
Scripture Readers' Society for Ireland—Countess of T.	10	0	0
Scripture Text Association (Mrs. Wood)—Countess of T.	1	0	0
	£174	7	6

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Dr. Barnardo's Homes—010970, £1.

Evangelistic Mission—Per C. R. H.:—R. H. (Cork), £1; Churchman, 10s.; Anon. (Stonehouse), 7s.; M. D. (Brighton), 5s.; A Reader of The Christian, 5s.; Anon. (Shrewsbury), 3s.; Anon. (? Ripon), 2s. 6d.; Lt.-Col. P. 1s. 3d.; E. G. (Hemel Hempstead), No. II. 1s.; Anon. (Nottingham), 1s.; Anon. (York), 6d.; Anon. (Sandown), 6d.

Plymouth Preventive Mission—Miss Ellice Hopkins acknowledges with grateful thanks the receipt of £50; also 5s. from A. M. King.

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CASE FOR THIS WEEK

EXTRACT FROM A LETTER CONCERNING A YOUNG MAN IN NEW ZEALAND—CASE of CONFIRMED PHTHISIS.

Mr. JOEL HANDS, of 116, High-street, Burton-on-Trent, writes me April 7 concerning his son (the young man had been receiving medicine and corresponding with me for part of two years, until, sufficiently well to undertake a voyage, he sailed to New Zealand):—

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MORAVIAN EDUCATION, Fulneck Schools, near Leeds.—The above Schools lie beautifully on the slope of a hill facing the south; they stand in connexion with Moravian Schools in Germany and Switzerland. Pupils are prepared for the Local Examinations, the London University Matriculation, and the Entrance Examination for degrees in the Victoria University, whilst special care is given to moral and religious training. The next quarter commences Tuesday, August 7.—Application for terms, &c., for young ladies, to be made to Miss Shawe, and for boys, to the Rev. W. T. Titterington.

MARGATE.—Sandringham House Preparatory School for the Sons of Gentlemen, from 7 to 14 years. Conducted by Miss Rich, assisted by efficient governesses and masters. Although the primary object of the School is to train the boys for Christian life and service, the foundation of a first class education carefully is laid, and pupils regularly attend the College of Preceptors' and Oxford and Cambridge Local Examinations, at which many successfully pass each year. The health and personal comfort of the pupils is also greatly considered. The next term begins September 14.

EDUCATION IN GENEVA, Richemont, 35, Chemin de Champel.—Mrs. McVickars receives a limited number of Young Ladies, to whose moral and educational training she devotes much care. French is the language of the house. Italian also spoken, and German carefully taught when desired. Session from 15th September to 30th June. References to parents of former pupils, and to the Rev. Wm. Chalmers, D.D., Principal of the English Presbyterian College, 42, Westbourne-park-road, W.; Rev. J. Oswald Dykes, D.D., 49, Gordon-square, W.C.; and R. T. Turnbull, Esq., 50, Gordon-square, W.C.

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PARIS.—The "Pension" for Young Ladies, directed by Madame Ed. de Coffet, 223, Boulevard Pereire, re-opens 15th September. References.

LADIES' SCHOOL.—Wanted, an opening in above for a girl of 18, where her services would be considered an equivalent for some instruction and board. She has been accustomed to teach young children in a Board School, and has some knowledge of music.
Miss Champion, 5, Travis-place, Sheffield.

A DECIDED CHRISTIAN LADY wanted (Church of England) in a Select School, to finish advanced pupils (some preparing for the Cambridge Examination) in English and music.—Address, stating salary, &c., Mr. Pooke, A.B., Post-office, Bishop's Teignton, South Devon.

NURSERY GOVERNESS required for Hull.—Entire charge of three children. Ages 3 to 8. Member of Church of England. State salary, and send references and photo to Mrs. Arthur H. Easten, Present address, Withernsea, East Yorkshire.

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M. M., 13, Berlin-terrace, Pollokshields, Glasgow

Appointments, Situations, &c., Wanted.

INDOOR SERVANT.—Wanted, situation as above, single-handed or otherwise, by a young Christian (tall). Over two years' character from last situation. Please state particulars.
J., 9, Blacklands-terrace, Sloane-square.

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A. B., 27, Victoria-park-road, Hackney, E.

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K., 1, Howard-place, Brighton.

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Mrs. Frank Bevan, Ludgrove, New Barnet.

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July 30, 1883.

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"OUT OF TOUCH."

IN a leading article on "The Methodism of To-day," *The Christian World* has the following words on the spirit of the times in relation to theological matters:—

"With respect to such subjects as the inspiration of the Bible, the nature of Revelation, and the history and the destiny of the human race, we can scarcely suppose that Methodist preachers stand just where their fathers did. If they do, they must certainly be getting 'out of touch' with the world around them, and to the extent to which this is the case they must be losing their influence and power. Popular thought on many important theological questions is certainly moving—whether forwards or backwards, whether progressively or erratically, is a matter of opinion—but what is certain is that those who essay to be teachers and guides, if they are content to stand still, satisfied with the repetition of stereotyped phraseology, must sooner or later find themselves standing alone."

The evils deprecated in this paragraph appear to us more apparent than real, and the conclusions arrived at anything but sound and conclusive. "Stereotyped phraseology" is of course to be avoided if it covers a lack of thought, and is not conservative of truth at once Scriptural and essential. But it may serve important purposes, and is not always to be condemned.

But suppose that clinging to time-worn and time-honoured forms of sacred thought and religious belief places us "out of touch" with the world around us, and necessitates our "standing alone," as advocates of the truth we have been led to receive: are these *evils* to be seriously dreaded, or may they not rather be distinctions in Christ's service, to be coveted and prized by those who aspire to fidelity therein? Was not the Master Himself "out of touch" with the world around Him, and were not his Apostles men who were often called upon to "stand alone" for the defence and confirmation of the Gospel? His holy precepts summon us to zealousness as to assuming this position, and to no feature of character on the part of his disciples does He give greater prominence and promise of reward than to that of willingness to bear reproach, and to risk separation and loss rather than betray his word. When St. Paul experienced what it was to lose friends and friendship for Christ's sake, he said, "Notwithstanding, the Lord stood with me and strengthened me." The Hebrew children were "out of touch" with the world around *them*, but "one like unto the Son of God" took up their cause, and though they stood alone in their fidelity to truth, they were never less alone than then.

This fear of "standing alone" haunts many minds in these days, and, it is to be feared, deters many from taking a position of boldness in proclaiming and holding firmly the glorious but world-despised doctrines of the Cross of Christ. "The noble army of martyrs" consisted of men and women who knew no such fear, and woe be to us if we are not prepared to maintain our stand, even though despised as fools and fanatics for so doing. The wisdom of this world never has been the wisdom of God, and in these days of new theories and rationalistic speculations, that Gospel which is in truth "the wisdom of God," has become, as in the days of Greek culture and Roman grandeur, foolishness with men.

Not a few of the avowed adherents of Christianity seem prepared, if not altogether to abandon the Gospel Paul proclaimed, as being a Pauline, and therefore a changing creed, yet to aspire to so clothe it with wisdom of words as practically to make it of none effect. If the views held by John Wesley concerning the inspiration of the Bible, the nature of revelation, and the history and destiny of the human race, are indeed out of date, and unworthy of the generation of to-day, so much the worse for the generation. As to preachers who maintain those views "losing their influence and power," we believe that, so far as power and influence in a right direction are concerned, they are the only men who really exert any. The preachers who to-day are proving themselves to be soul-winners, are men who endorse such views as our contemporary appears to contemn. Place the leaders of our modern theology by the side of Wesley and Whitfield, compare their influence for good, and their power to turn men to righteousness, with that exerted by the scientists and neologians who claim to represent the Christ of modern thought, and what will be the result of the comparison?

The fact remains indisputable that in Methodist circuits all over the kingdom there are to be found, as in the ranks of all Evangelical sections of the Church, men who for power and influence on the side of saving truth, and in Christlike service of humanity, are immeasurably superior to those who in high-sounding language, and subtle forms of thought, dazzle and bewilder the minds of those who hear and follow them.

Of nothing do the servants of Christ need to be more jealously on their guard, than the tendency to be ambitious of gaining the applause and commendation of the learned savants of our times. Better be scorned by them and approved by the Master we serve, than flattered by them and rebuked by Him, whether we look at present power and influence for good or future reward. "Athanasius against the world," was the old father's cry, in days when he was the advocate of an unpopular but Divine truth. Happy for all those who in the same spirit are content to stand alone rather than surrender one iota of "the faith once delivered to the saints." Better far to be right with a faithfu few than wrong with a faithless multitude to walk in the narrow way that leads to life, than in the broader and more seductive one which leads to destruction. It is still true of the former that "few there be that find it," and of the latter, "many there be which go in thereat."

SPEAKING THE TRUTH.

THE subject chosen for our Bible-class was "Heaven." We were speaking of our Lord's holding up a little child as a type of the inhabitants of the kingdom of heaven. One after another the men spoke of the trust of little children; how they believed all they were told, and trusted father and mother so simply. A few words on the great responsibility of being true to this trust elicited the reply from most of the fathers present, that they had never thought of this, but had constantly promised their children toys, &c., merely to "pacify them."

"My little Harry asked me for a wheel barrow the other day. I said 'Yes' without thinking, and now every day the little rascal says, 'Have you got my barrow you promised?'" "I suppose you forgot?" "Oh, no; I could not afford to buy one! Why, if I did, half a dozen of the others would want one too." The other men then said they were just as guilty; they had never realised how they were helping to turn little types of heaven into the sceptic, who professes to believe in nobody or nothing. The boy grows older, and goes to work among men, and he soon finds it wise and manly to trust no one, because he is laughed at for his credulity. He will eventually develop into the young man of the day, to whom the words "faith" and "trust" are objects of ridicule.

Who cannot remember the first time they were laughed at for trusting. The writer remembers an old lady who had expressed great distress at the godless way she and her brothers and sisters had been brought up, in a strictly moral, but worldly family abroad. The old lady set to work to teach the children their prayers and hymns. One evening she said to the writer (then a little child about seven), "M., would you like to feel my cork tooth?" Bearing in mind the lesson in politeness she had always received, the child fearlessly put her hand into the cruel mouth which closed upon her with a never-to-be forgotten horror. The pain was scarcely felt in comparison with the shame at having been "so silly" as to believe the good lady. Several similar experiences, and the girl would believe no one but her father, who had never, even in joke, spoken an untrue word. Christian parents may well ask themselves whether their children will one day find it easier to believe God because they have first learnt to trust them, or whether the young doubter who affects to believe in nothing, first learned infidelity at home. F.

MISS COLE'S ORPHAN HOMES.—In her nineteenth annual report Miss Cole says: "We are expecting shortly to open our new Home, as the building is finished and *paid* for; but we are at present standing still for the want of more funds for the *fencing of the ground, furniture and fixtures.* Also I ask my kind readers to consider the increased daily expenditure that will necessarily be incurred by adding a fourth Home." The work of those Homes is such as commends itself to the Christian public. Miss Cole's address is Mount Hermon, Cambridge-road, Kilburn, N.W.

"The Christian" Pulpit.

SAMSON.

Address by Mrs. GEO. C. NEEDHAM.

THE question may arise to some of you, Was Samson a child of God? The Scripture asserts he was. In Hebrews xi. ranked in the same company with Abraham, the heroic friend of God; with Joseph, the blameless saviour of his people; with Moses, the patient mediator of rebellious Israel, we read of Samson, the blundering, defiled Nazarite. As in a home every child claims the father's parentage, regardless of characteristic differences, so in God's true family, living faith raises the believer to the place of unquestioned acceptance.

Marvellous is it, as we study the lives of these faulty Old Testament men and women, to find them in the Hebrews without one charge of sin. My friends, this is for our blessed consolation. Some of us here to-night, as we review the past, blush crimson at its black record. But, pause: are we on redemption ground? In our heart of hearts dare we whisper, JESUS IS MINE! Then, oh, happy thought, fair as the lily of the valley, white as the dove washed in milk, are you and I in our standing before God. And as John beheld the twenty-four elders, *seated* in the presence of the Throne, calm amid thunderings and lightnings and earthquakes and woes—such is our assurance, through that blood which cancels all our guilt.

But, secondly, you may inquire, Why are such faulty histories recorded? I answer, that the depravity of man may be fully displayed, and the grace of God magnified in providing deliverance. Read we only of such blameless lives as Joseph and Daniel, how soon human nature would exalt itself; how soon carnal ambition would seek salvation through works and attainment! And so in Samson's life we are to read the old truth, "Faith only is accounted for righteousness."

And this leads us to ask, What are the special teachings in Samson's history? Evidently he is typical, and that of the Lord Jesus, Israel's true, great, and coming Deliverer. He was raised up at the time when the Philistines had dominion in the land. They were not a foe from outside, but among them, with whom the people were in intercourse. He began the deliverance, which David, a fuller type of Christ, finally accomplished. And so, in the latter day, when, according to the prophecies, the nation shall be gathered in their own land, a dreadful enemy will be developed in their midst, in the shape of that anti-Christian power with which they shall make friendly league, but who will deceive, and break covenant, and desecrate, and desolate, and destroy, both their temple and their land, till in their dire affliction, Jehovah interposes, and the strong arm of his Son smites the desolator, and accomplishes the final deliverance of Israel.

But, further, in the *details* of his life, we shall find Samson foreshadowing the Lord Jesus. He was born of promise, above nature. To his mother was announced, as to Mary, that his life was appointed to fulfil a special purpose: "He shall begin to deliver Israel."

Like the Lord, his childhood was obscure, unmarked by recorded event, save as is written of both, they grew in the favour of God.

We have him also, like Jesus, beginning his public work only when the Holy Ghost came upon Him.

I would turn aside here to notice the marked difference between the manifestation of the Holy Spirit under the old dispensation and in the new. In Samson's time He was bestowed only occasionally, upon selected men, for a specific purpose. I do not know that we read of any Old Testament character of whom it was said that the Spirit of God remained with him, as it is written for believers now, that the Comforter shall abide with them, even to the end of the age.

If you follow it out in your concordance, you will read of several like Saul, *upon* whom the Spirit of God came. The word *upon* reminds us of clothing. Like a garment the Spirit enwrapped these men. When the message was delivered, the power seems, for that time, to have been removed. But under grace, we are told the Holy Spirit *dwelleth within* the believer, keeping his residence there, to flow out in rivers of living water. How awful! that these bodies of vileness are made the treasure-house of such a mighty power! If Samson under special impulse could rend a lion and break the gates of brass, what ought not we to do in Satan's kingdom, under the steady urging of God's ever-present, almighty Spirit?

Again, will you observe how Samson was betrayed through Delilah's profession of love, and sold by her for money; how he was bound, led away by enemies, mocked at a feast, blinded, disgraced, and finally perished among wicked men, self-offered on the behalf of Israel.

Does it not remind us of Judas and his companions in bargain; of the kiss, the armed band, the binding, the mocking, the blindfolding, the crucifying, and the great atoning death? And does it not show us, however dimly and distantly, the man Samson prefigured our blessed Lord, that the Bible is written upon a grand system of purpose—type within type, figure overshadowing figure, mystery enwrapping mystery, and all to reveal Jesus; little by little, more and more, till at last our dull hearts begin to take in some of the wonderful glories and many-sided perfections of the Son of God.

But there is something very suggestive in Samson's choice of a bride. She was a Philistine, and appears not to have been a good woman. He does not say to his parents, "She has charms of person and beauty of face. I wish her, for I love her," but, "Get her for me, for she is right in mine eyes," literally, she is suitable for my purpose. No wonder his conduct perplexed his parents. They understood not, God was seeking occasion against the Philistines. How much of a sin it was for Samson, God's separated man, to enter into this alliance, I shall not now discuss. I wish to show you that worldly wisdom is always outside the secret of God's purposes, and opposed to them. When Jacob was chosen before Esau, the patriarch could not understand it. When Ephraim was preferred to Manasseh, Joseph thought it a mistake. When the youthful David was singled out from his full-grown brethren, even the spiritual Samuel was amazed. When the Lord chose unto Himself Israel, a nation perverse and rebellious from the beginning, He found it needful again and again to remind them, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers." The complaint of the Pharisees against the Lord Jesus was, "This man receiveth—literally putteth his arms about sinners—and eateth with them." And saith the Apostle Paul, speaking of the Church, Christ's black but comely spouse. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."

Samson's bride was chosen for an earthly purpose. We, my friends, are elected for a heavenly destiny, not only to judge angels, not merely to be in association with the Lamb in his day of vengeance upon the wicked inhabitants of earth, the enemies of Israel, but to share his glory and partake of his holiness everlastingly.

You will notice how Samson slew the lion, the first recorded demonstration of his power. "He went *down* to Timnath," and "he had *nothing* in his hand." In the lion we get a symbol of Satan. Early in our Lord's public history we have Him fighting the devil, encountering fierce temptations, like young lions in the freshness of their strength. "For this purpose," says John, "the Son of God was manifested, that He might destroy the works of the devil."

And Samson "had nothing in his hand." So Jesus was alone in the wilderness; alone in his battle with the craft of plotting Scribes and Pharisees; alone in the agony of the garden; alone in the sorrow of the cross. "I have trodden the winepress *alone*, and of the people there was none with Me." When he had by *Himself* purged our sins (He) sat down on the right hand of the Majesty on high. "Out of the lion came forth sweetness." From the victories of the Lord Jesus come the blessings of grace. Satan has had a time of conquering in the world; but One stronger than he shall yet be his destruction. "Out of the bitter shall come forth sweetness."

But lastly, as a Nazarite, Samson was typical of Jesus, God's undefiled, elected one. This is the grand idea of his history. He was singled out of Jehovah to do a work of Israel. Had he remained steadfast to his vows, we may not limit the mighty deliverance which would have been accomplished through him. Alas! how sorrowful a picture of failure he presents. What a type of all Christians in their tendency to depart from the way of faith and walk of separation. How many, like him, have friendships in Sorek, the place of wine?

All believers are called to be Nazarites and have the vows of consecration upon them. "Ye are," says Peter, "a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light."

We will notice, briefly, the conditions of Nazariteship. There were two classes of Nazarites: those, like Samson and John, so ordained from birth; others, like the case in the sixth of Numbers, who were voluntary Nazarites, attaining to the position through temporary submission to the conditions. These conditions were three:—

(1) Utter abstaining from every product of the vine.

(2) No razor was to come upon his head.

(3) He was to touch no dead body, not even a near relative.

Now, in these restrictions we are reminded, first of all, that as wine signifies earthly joy and worldly pleasure, the Nazarite was not to find his enjoyment in the things of earth. He was to keep down nature, and practice literal self-denial. It might be proper for

other men to turn aside from the sternness of life to enjoy themselves, but it would be wrong for him. He was on a pinnacle of duty, from which he might not descend.

Now this condition of Nazariteship should engage the solemn consideration of every believer who listens to me. It has to do with the very core of your Christian life. As God's separated ones, you are forbidden to touch what other men and women may enjoy. You are not of the world, even as your Lord and Master was not of the world. You have no right to reason about it relatively, and say, "This thing seems very harmless," "this amusement appears moral." Your place is to stand in heaven, and look down upon earth and say, "How unlike God are all these devices of men." Yes, indeed, my friends, when you bring the gay things of life, the concerts, the sociables, the entertaining lectures, before Heaven's tribunal, to be judged in the light of absolute holiness, how it shames you that you were ever found among such things. But if some of you say, "This is too strict;" if the thought of such separation is oppressive, then I pity you. Your heart is not right in the sight of God. Repent speedily of this thy wickedness, and beseech forgiveness. Jesus could say, "My meat is to do the will of Him that sent Me." Such closeness of separation is our privilege, and ought to be our joy."

The unshaven head leads us to the eleventh chapter of first Corinthians for explanation. Long hair is the token of subjection. It is the man renouncing the dignity of manhood. Content to be to his God what the woman is to her husband, what the Church is to Christ—submissive in love. Spiritually, it is making one's self of no reputation. It is fulfilled in resisting not evil; in striving as much as lieth in *you* to live peaceable with all men; in suffering wrong; in bearing oppression; in yielding even legal rights.

The third condition was to touch nothing dead. Death is the expression of sin, its very essence and culmination. Every soul out of Christ is a judicial corpse. Every unconverted man with whom you have partnership on the street defiles you. How appalling! The ground I tread on is cursed. The scenery my eyes take in is blighted. The men and women I mingle with are condemned to death. The whole world lieth under the power of the wicked one. My friends, are you thinking of it in this light? Defilement touches us every step of our way. Oh! what shall we do? How can our consecration be preserved unbroken?

The Word declares, in the nineteenth of Numbers, we have a purely red heifer burned with fire, and her ashes, the whole residue of the sacrifice, laid up before the Lord, to perpetuate atonement, to be applied in washing away the uncleanness of any who became defiled by touching a dead thing. Here we learn of *restoration* for the soul. These ashes point us to our Saviour's priestly intercession in heaven. It is the very essence of atonement, meeting the daily sins of the believer's walk. "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous."

But, let me remind you, the Nazarite who fell from his vows suffered serious loss. He had to repeat the time of his separation from the beginning. Samson, for betraying the secret of his strength, lost his eyesight and much precious time that might have been devoted to Israel. He was never the same unfettered man again. His last victory cost him his life. In reckoning up the history of Israel under judges and kings, we find God threw out of the count all the years they were in servitude to other nations. How solemn to us! Your days and years, backslider, out of communion, are not set down in God's calendar. Paul speaks of some at the judgment-seat of Christ who will suffer loss; of some who will have no years of fellowship, no days of service to be remembered and honoured. Saved will they be, but only *as by fire*. Ah, my friends, consecration is no light thing! Let Samson's loss be a mirror to warn us against such soul damage.

And now, in closing, observe that to *refrain* was the keynote of the Nazarite life. It was to have been the abiding secret of Samson's strength. *No wine, no razor, no dead thing.* The majority of Christians are called to just this line of negative testimony. Very few of us have the privilege of standing like Elijah on Carmel, to do high, aggressive work for Jehovah. Most of us, by circumstance, are better fitted to take the quiet, the low, the negative. Like Joseph, to say, "I *cannot* do this great wickedness;" like Daniel, "I *will not* be defiled with the king's meat;" like Shadrach and his companions, "We *will not* worship thy gods;" like Mordecai, who would *not* do homage to a cursed Agagite. Let us be steadfast, then, in resisting the first suggestions to deviation. A fascinating Delilah may accomplish what a host of Philistines could not do. You may say, "I will go out as at other times before, and shake myself." The enemy will laugh, for he well knows that spiritual power once lost, is never fully regained.

FAITH, HOLINESS, AND VICTORY.

LOOKING from a divine standpoint at the religious movements of our day, one startling feature strikes us at a first glance, namely, the prominence given to man's feelings and to man's work. If we take leisure to go back in spirit to the time when our Lord Jesus fulfilled his brief and blessed mission, his one object the will and the glory of the Father, and then look in fellowship with God on the testimony of the Church today, one fact is undeniable—we have not kept the charge He gave us, "As my Father hath sent Me, *even so send I you.*" We have not taken diligent heed to the word of the Master, "*I*, if *I* be lifted up, will draw all men unto Me." We have the Gospel—yes, blessed be God! we have still the Gospel—but then the Church wants Christ just as much as the world, and let us be assured of one thing, that when He comes to take account with us as servants, our holiness, our faith, and our victories, will find their true place in the dust at his feet, and we shall have an undying Hallelujah to the one blessed name of Jesus.

We may fail to keep the charge committed to us, but God's purpose is unaltered. In the days of his manhood, when infant lips praised Him, we have the Word of Christ, "I tell you that if these should hold their peace, the stones would immediately cry out." When He was on earth, his presence only was the centre for his disciples, and ere He left them his own lips prophesied, "When He, the Spirit of truth, is come. . . He shall testify *of* Me"—not of his own work in the Church of God, but of a risen, glorified, and soon-returning Jesus. Now, if the Spirit is in the Church, as an indwelling power, how has He wrought by us? Ah, these are solemn questions to be answered at the coming judgment-seat. Let us meet them now. Soon God will crown the Lamb, slain for sinners, as God desires to crown Him, the one Lord of all. Now is our opportunity to lift Him up before men—to magnify his name, and his name only.

We would not pass by our privilege to be holy, but we would desire to seek after holiness in the one divine way given to us by the Holy Ghost through the Apostle. "We all, beholding as in a glass"—What? Our own hearts—our own experiences?—"Beholding *the glory* of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18.) Neither would we make light of faith, but if it does not rest upon a revelation from God to the soul of what He has done, or is about to do, what is it? Is it a thing to be worked up in our hearts as a means of bodily healing; or is it a Divine communication to those in fellowship with God of his purposes, whether it be for suffering or for health, as it best pleases Him? If it be less than this, then the link is missing that binds our need and our helplessness to the omnipotence of God. Faith only is precious or effectual as it lays hold of Him who is the centre of all power and blessing. The end of the Apostle's faith was not healing, but the glory of Christ. His purpose was one—"That Christ shall be magnified in my body, whether it be by life or by death." (Phil. i. 20.) Is it so with us?

When unseen hands rent the dividing veil in the day of expiation, it was rent "*from the top* to the bottom." In the early days of the Church they preached "Jesus and the Resurrection." Shall we come down to preach faith and holiness? Let us not begin at the wrong end. Let us give Christ the place that God gave Him, and we shall have it all, faith, holiness, and victory, all in Him.

A. E. W.

THE SILENCE OF PRAYER.

IN prayer we *speak* to God, but there is also the *silence* of prayer. Our lips utter no sound, we cannot find words to express the language of the heart, but the soul still prays. Perhaps we are too weary in body or in mind, perhaps the brain may be too utterly exhausted, to frame the petitions we would ask. Still, we desire to hold communion with Him who bids us come to Him when we are tired. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Then comes the experience and the sweetness of the silence of prayer. What is it? (1) It is just kneeling down in our accustomed place, and lifting up our heart to Him in a wordless petition which speaks only in the well of longing deep down in our souls.

(2) It is letting God speak to us in our silence and listening to His voice. There are many things He will say to us, if we will only hear them—deep, sweet, holy things—comforting things, and things that will draw us away from the world to follow Him more closely.

(3) It is a time of great nearness to Jesus. Is He not close by? Having felt the weakness of our nature, He draws near in full sympathy with our weariness.

(4) It is a time of strengthening. Our "strength is" sometimes "to sit still." No less do we receive strength from God when we are drinking in silence from Him who chooses sometimes Himself to be "silent in love." So may we arise from the silence of prayer invigorated and strengthened.

F. A. W.

HOPPICKERS.—Mr. G. T. Gillingham is going again for a month among the Hoppickers at East Farleigh, near Maidstone, and as there are in this district during the season upwards of 8000 Irish Roman Catholics, he would be very thankful if any of the readers of The Christian could send him, at 145, Kirkwood-road, Peckham, S.E., packages of tracts for distribution, Scripture cards and illuminated texts. He also requests prayer for this work.

RESCUE WORK IN POPLAR.

THIS attempt to seek and to save the lost began in 1878. It was an individual effort, aided by a committee grown out of a conviction that individual efforts act most effectually upon the unhappy class that throng the streets. This little beginning has become a large and influential work, for it has been assisted by numbers of people whose hearts are stirred on one of the most pressing questions of the day.

A few Christian men and women try to gather up some of the wretched beings who are victims of drink, sin, and disease. It seems but a handful of sand compared with a mountain, high and hard to climb; but the effort is a protest, and bears witness of courage and good will. Take the number of women saved in penitentiaries, reformatory and refuge unions, houses of mercy, and rescue work of all kinds, that are kept up by Christian charity; the number will be pitiful in comparison with the thousands of lost women in London alone, to say nothing of those in provincial towns and cities. Given the money, there are plenty of good women who would labour to pick up these lost sheep, and help them into places where most of them would redeem the past and become useful instead of mischievous members of society.

Look at this girl that comes to us. A creature calling himself a man enticed her from home, a pretty, silly young woman of seventeen, gave her a little money, very little, and left her with a baby in a brothel. A good clergyman brought her to me. When I took them in, she was dazed and almost imbecile, would not tell her name, would not say a word about her friends or who the man was, refused all sympathy, would listen to nothing, but kept her baby in her arms, not letting anyone touch it. She called the poor little thing "Violet," and never was there a more patient and devoted mother in the world, but it sickened and died in spite of her care. I left her alone, and buried the baby. When she came back from the funeral, I talked to her, and then she said she would do anything I wished, she was so grateful I did not let the parish bury her little one. I brought her down to this beautiful home in the country, and asked her to wait at our table. Patiently, silently, she learned her work, and took pleasure in it; did it well for three months. Now she is in a situation with a very kind lady, who knows all about her. If she had been left alone by the clergyman who brought her here, she would now be on the streets, a hardened sinner.

See this high-spirited, loud-voiced, brazen-looking creature, with nothing on her head, who knows no work but how to earn a few shillings a week in a factory. She wanders about the streets every night with girls of her own class, talking loosely with men and boys, till all vestige of girlhood and modesty is gone. She is not fifteen; what shall be done with her? She has no friends, or none who care for her. Shall she stay and swell the army of women who disgrace London? No; send her to some distant home, where she may learn womanly duties, and be saved, body and soul. Prevention is better than cure.

Look at this poor woman worn-out with strong drink, and a bad life—no hope on earth, no friends, no clothes, no health. See in her the most abject of all human beings. An old, worn-out, bad man is dreadful enough, when he has given all his life to sin and wickedness, but to my mind, an old bad woman is worse, more shocking. The absolute look of blank despair that rests on her face is so dark and dreary that nothing can be compared with it. But see! she realises the love of the Lord Jesus Christ, the possibility of hope in another world; she makes an effort, abstains from drink. The change is so marvellous, that her eyes get steady in their gaze, her circumstances brighten; a few clothes, a little work to do, and the wretched creature almost grows young again. Who can calculate the value of a saved soul?

Yonder girl comes from service. Her master, who should have protected, "gets her into trouble," to use her own phrase. With an infant in her arms and no character, what is she to do? She must take a room, and go on the streets to earn bread for herself and baby. "No," we say, "we will help you not to sink lower; we urge you to live downy our sin, and, for the sake of the innocent child, do your duty." And she does it.

There stand a man and woman well-dressed, outside the gate on a fine Sunday afternoon. Some time ago they were living in sin together, he idle and drunken and living on the earnings of her evil life. We took her in at Poplar, and he was helped by plain straightforward words to see how mean and disgraced he was. He took the pledge, and kept it. We put in the banns at church, while she lived in our Home, and eventually they got married. He tells me on this Sunday afternoon that they have been married twelve months, that she is a good, industrious wife.

Look at this poor girl, ill in a ward of the London Hospital. A lady, young, gentle, and of good position in society, sits beside her bed, telling her that in spite of her sins and the foul disease that makes life a burthen hard to bear, there is hope and peace, life eternal, and forgiveness of sins, through the tender mercy of our Lord. The stricken girl gets better, and her friend brings her to us. In nine cases out of ten, such a one loathes her past life, and is reformed and saved. There are exceptions, but, blessed be God, they are few. If we can get means, we want to open a special ward at Kerbey-street, for convalescents from hospitals.

"Come and see my sister in the union; she says she cannot die in peace till she has seen you." These words are addressed to my fellow-worker, who has never left my side for five years. She goes to find a girl with her bed crowded round by half-drunken, painted, tawdry-looking, wretched women, who cry over her and urge the dying girl, as she struggles for breath—her last breath almost—to take more port wine. "Send them away," she said, "do send them away. I don't want them, they make such a noise. I want to talk to you, and I want you to forgive me for being so wicked as to leave you, but it was the drink, you know." Forgiveness, simple words of love, and sincere advice to speak only to the Lord, helped this dying one. After some broken words of prayer from the poor Magdalene herself, she fell asleep, to wake in the presence of Him who judges not with man's judgment.

Such is our "Rescue Work in Poplar." We are making alterations and improvements in Kerbey-street, but we need help more than ever. The work increases daily. In five years fully 1000 cases have been treated. We are most unwilling to lessen a work that meets the various wants of a suffering, hopeless class. I make this appeal to the followers of the loving Master. We will not go into debt, but unless aid is sent, a large portion of this Rescue work must be curtailed. Our treasurer is Mr. Henry Green, Blackwall, E.

Anna Wilkes.

The Elms, Coppermill-lane,
Walthamstow, E.

AN AMERICAN POET.

THE following hymns or spiritual songs are from the pen of Mr. Thomas Mackellar, of Philadelphia, the head of what is said to be the largest type foundry in the world, and at the same time one of the most active and devoted Christian philanthropists in America. They beautifully indicate the spirit of faith and quiet resting on God which are so essential to self-conquest and victory over the world. They are taken from the *New York Independent*.

I.

My soul is resting in God's peace,
Without a care or fear;
The tumults of my bosom cease,
For Christ my Lord is here.

The Spirit poureth from on high
A sanctifying tide;
And bathing in its stream of joy
My soul is satisfied.

He driveth curious doubts away,
He giveth childlike faith;
And so I take the yea or nay,
Just as my Saviour saith.

I have not other wish to be
Than what my Lord ordains;
So what He knoweth best for me
That be my richest gains.

A spirit meek and quieted
Is better than a crown;
How rich the blessing on the head
That Jesus sendeth down.

Here in his banquet-house I bide,
His banner o'er me, love,
And wait the coming eventide
Of perfect peace above.

II.

Sometimes in quiet reverie,
When day is growing dim,
The heart is singing silently
A sweet unwritten hymn.

The strains are not to measure wrought
By cunning of the mind;
But seem like hymning angels brought
From heaven, and left behind.

The misty hills of bygone grief,
Once dark to look upon,
Stand out like blessings in relief
Against the setting sun.

The rain may fall, the wind may blow,
The soul unhindered sings,
While like the bird 'neath sheltering bough,
She sits with folded wings—

A brief and pleasant resting space,
A glance at Beulah land,
Before she girds herself apace
For work that waits the hand.

Then giving thanks to Him who poured
Refreshments in her cup,
She hears the calling of the Lord,
And takes her labour up.

GOVERNESSES IN PARIS.—A lady who has received much personal benefit from Miss Pryde's Home for Governesses, at 22, Rue des Acacias, Paris, writes: "A friend and myself have been here sufficiently long to enable us to form an opinion of the Home, and we feel that we cannot speak too highly of Miss Pryde's kind thought and care for those under her charge. A Parisian lady, with the highest diploma obtainable in France, gives two lessons a week in French without extra charge. French is the language of the Home, and those desirous of gaining larger incomes in England afterwards would do well to take advantage of the many opportunities offered. This Home has been greatly enlarged lately, and there is a great strain upon the exchequer. As it was through your columns we first heard of it, we should be glad if this notice would touch the hearts of many to help the work. All communications to be addressed to Miss Pryde's own residence, 16, Rue de Tilsitt, Paris."

For the Young.

CHRIST AS A FRIEND.

A SUNDAY MORNING ADDRESS TO CHILDREN

By Rev. A. J. Palmer, Folkestone.

"Ye are my friends if ye do whatsoever I command you."

THERE was a little girl who came home from school the other day in great trouble. The cause of it all was that she was "out of friends" with a young companion. Her tears flowed very quickly. It was not long before a tap was heard at the door. There stood the little friend, who had come to "make it up" with this little girl. She felt as if she could not be out of friends with her schoolmate.

Now, it is a bad thing to be out of friends with anybody. I should be sorry to be out of friends with a little dog or cat, much less with a human being. But how pleasant it is for us to feel that we may have a Friend who never changes. "Jesus has been my Friend," said an old man, "for nearly seventy years. I am almost blind, but He never grows blind. I am very hard of hearing, but his ear is so quick, that He can catch my faintest whisper. I am getting old, but He will never grow old." Would you not like to have such a Friend as that?

Now, you know you can never get anything in this world except on certain conditions. Your father goes to work on Monday morning, and toils till Saturday night, perhaps, in the workshop or in the office. The result of that is that you have the comfort and pleasure of home. Your little brother comes home from school with several prizes; but he had to study hard during the term—that was the condition on which he was able to bring them. How beautifully your elder sister plays the piano; you can sit in the drawing-room and listen with great delight as she plays piece after piece; but she had to practise many an hour before she could play like that.

So there is a condition that we must observe before we can be the friends of Jesus Christ. We must do what He wishes—we must become his followers—before we can enjoy his love. In order to have Him as my *Saviour*, I have simply to believe on Him, but to have Him as my *Friend* I must do the things which please Him, and which He has commanded me.

Well, then, what must I do in order to have Jesus as my Friend? First, I must *trust* Him. When the English were at war with the Red Indians, an Englishman was taken captive. For several days he was led through forests and over mountains. At the end of the journey he was placed in a hut. As he lay awake the first night he thought of wife and children, whom he had left behind; what would he not give to see their faces once more! He felt sure he was about to be murdered. Early in the morning a Red Indian came to the Englishman's hut, and placed some food and a gun by his side. After he had taken the food, the Indian said, "Follow me." He thought to himself, "I expect he is taking me away to be murdered." However, he resolved to follow him. Hour after hour they went on as quickly as possible, and when night fell they rested. Next day the Englishman followed the Red Indian again, mile after mile, till at last they reached a certain peak. "There," the Indian said, "you know where you are now?" "Oh, yes," he said, "that is my home." "Well, then, you had better escape as quickly as you can." "Why have you treated me so kindly?" said the Englishman to the red man. "Years ago, when I was a poor wanderer, you took me into your house and treated me kindly; I thought the least I could do was to save your life."

Now, don't you see, if that Englishman had not trusted the Indian his life would not have been saved. If he had turned back he would have been murdered, but he trusted in his friend, and his life was saved. Dear children, if you would have Jesus Christ as your Friend, you must trust in Him. Whithersoever He leads, thither must you follow; whatsoever He asks you to do, that must you do. If you would have Him as your friend you *must* trust Him.

Then you must *love* Him. Love follows trust. You may be sure that Englishman loved the Red Indian who had proved so faithful a friend. So if we begin by trusting in Jesus Christ, it will be easy to love Him.

Then, again, you must *sympathise* with Him. That is a long word; do you know what it means, my little friends? There was a boy in school one day who had to stay behind the others and do some task. Another boy asked that he might stay by his side and help him; but of course that could not be allowed. So the little fellow stood outside the window, and looked in every now and then. His friend was sitting there doing his task, and every time he looked in at the window it seemed as if he said, "Cheer up! I am waiting for you. As soon as the task is over we shall go together." Then he would whisper through the keyhole to let the little boy know that he was near. So that boy was cheered and encouraged by the sympathy of his friend and companion. So, too, if you would have Jesus for your Friend, you will sympathise with Him; you will love the things that He loves, you will hate the things that He abhors, you will always try to do the things that please Him.

Would you not like to have Jesus for your Friend?

"One there is above all others,
Oh, how He loves!
Other friends may pain and grieve thee,
But this Friend will ne'er deceive thee,
Oh, how He loves."

Believe in Him, do the things that please Him; then you will be his friend, and He will be your Friend as long as you live.

A LULLABY.

The ears of corn are nodding
Their heads are heavy with sleep,
The tired little flowers have closed their eyes,
While the stars begin to peep.

The evening zephyrs are singing
A sweet little lullaby,
Soft fleecy clouds, with rosy glow,
Are sailing across the sky.

Like the tired little flowers, my baby
Has shut up her eyes so blue;
Her dear wee head, on its silken bed,
With the corn has nodded too.

Still softer than evening zephyrs,
I sing her a little song
Of an angel in white fleecy wings,
Who will guard her the whole night long.

—*The Quiver.*

A GOOD SUGGESTION.

If any of our young friends wish to give pleasure to the poor children around them in a small way, let them prepare three or four scrap books, specially to lend in their homes. I tried the thing last winter, and it answered admirably. Many little ones, who see few books or pictures, were interested, and appeared highly gratified. Parents, too, were pleased, for one way of getting near them is to show attention to their children.

It is well, also, to have one or more "Sunday scrap-books." The pictures for these of course should be selected, with hymns, texts, and cuttings from papers. "Floral Leaflets" are very pretty and ornamental. If the flowers round the texts are cut out and pasted on the leaves in different forms, they make a pleasing variety. A. B.

GOSPEL TEMPERANCE IN THE WEST.

GOOD meetings have recently been held by Major and Mrs. Poole in Bridgwater, and Tiverton. The Town Hall at the former place was crowded on the 26th July, and many went away without being able to obtain admission. Mrs. Poole spoke wisely and well on the subject of Gospel Temperance, taking as a basis the story of the Prodigal Son, and "Am I my brother's keeper?"

The four days' Mission held at Tiverton resulted in confirming the abstainers, and consolidating the work done there at a twelve days' Mission a year ago. Major and Mrs. Poole's addresses were effective in leading many young people to take their stand on Temperance principles, and it is believed many, as in all places visited by these earnest workers, were led to the feet of Jesus.

WOMAN'S UNION MISSIONARY SOCIETY.

THE story of the work of this Society is well worth perusal. It says: "It was in view of the need of Zenana work and in response to the voice and call of Providence, that this Woman's Union Missionary Society sprang into existence more than twenty years ago—the first American Society to enter upon the distinctive type of foreign Mission service which was a Mission of woman for woman.

"As to foreign lands, the work of this Society, begun in India, has also been conducted in other Eastern lands—Burmah, Japan, China, Greece, Cyprus; while grants in aid of schools and teachers have been given to almost every quarter of the globe. In India alone this Society now owns and occupies *three* American Mission Homes, at Calcutta, Allahabad, and Cawnpore, each of which is a centre of Christian instruction, bringing the influence of the Word of God to bear daily upon thousands of pupils in Zenanas and schools.

"Is it not, then, a matter over which Christians of all names may rejoice and give thanks, that a missionary association consisting of members from *eight* different denominations has been able to unite in plans for the spread of the religion of Jesus Christ, meeting monthly for over twenty-two years without having spent one hour on the subject of their denominational differences?"

It concludes by saying: "It is good at times to feel that we belong to the Church Universal; to reach out a hand that holds an offering of love for Christ only. We therefore cordially invite our Christian sisters of every name to join with us in carrying forward this undenominational Mission of woman to woman." The address of the Society is 41, Bible House, New York, U.S.A.

A MONTHLY LETTER TO FISHERMEN.—In addition to her many other labours on behalf of those who go down to the sea in ships, Miss Agnes Weston now writes a monthly letter to fishermen. It will be distributed among the thousands of men engaged in the North Sea fisheries, through the agency of the Thames Church Mission. The first "letter," just issued, is sure to meet with a hearty reception from those brave toilers of the deep. Written in a pleasant conversational style, the way of life is faithfully pointed out, and many appropriate counsels imparted. All who desire the spiritual welfare of our fishermen should send for a specimen copy to the offices of the Thames Church Mission, 31, New Bridge-street, London, E.C.

MISS ANSTEY'S COLAR ORPHANAGE.

THE report of this admirable Mission for 1882-3 has been issued. Special attention is drawn to the cases of two young Brahmins, Kodandanhord and Lakshman Rao, who are most useful to the Mission; both are well educated, and of earnest piety. They are fruits of this work. It is truly encouraging to find that there are now eight native helpers come forth from the ranks of the orphans, endowed with gifts for varied spheres of service among their own countrymen.

A young brother from Mr. Guinness's Institute (Mr. W. A. Redwood), who had for two years been desirous to go out and labour for the Lord in Colar, has lately arrived. He has thus written:—

"Besides the three hundred and fifty souls depending on the Mission for spiritual instruction, food, clothes, &c., there are nearly ten thousand heathen fellow-creatures to work among in the town of Colar. The native workers and converts show pleasing signs of sincere spirituality. One is delighted to see the spirit of prayer so unmistakably evinced by many of them. In the evening, before retiring, I have unobservedly walked out round the Orphanage, and found a batch of the elder boys holding a prayer-meeting on the turf in the compound, or a company of big girls in their own room pouring out their hearts in prayer. And they do pray! Their whole being seems to go with their requests—some on their knees, others on their faces, before the Lord. Some of our English friends would enjoy the sight! The younger believers partake also of the same spirit. When one looks round, and sees the various branches of work connected with the institution, and remembers that Miss Anstey has been the 'mainspring' instrument, one wonders how she has done it. If any servant of the Lord deserves sympathy, it is Miss Anstey; and if any work deserves to be upheld, it is a work like this, where hundreds of poor famine-starved motherless and fatherless children have been rescued from the jaws of death and the horrors of heathenism! The rescue is more daring than it *could* be in England, and support less likely, humanly speaking.

"The children are evidently above the common level of natives, and many of them decidedly superior in moral character. About sixty of the children are in church fellowship, and about twenty more have applied for baptism. With workers, teachers, and all, the church already numbers about eighty; and when the twenty have been added, it will be a hundred."

The report proceeds: "The Lord has laid the work of evangelising in the neglected district around us, on the heart of Mark Silas, one of our native helpers. We asked the Lord to go before him, and prepare the hearts of the people to hear the Gospel message. He set out on foot, with a staff in his hand, sandals on his feet, and clothes on his back; the brethren accompanied him a little way. A few days after he wrote from a country town called Betamangala:—

"'The people hear the Word of God well; Brahmins, Government officials, and ryots come and hear the Word of God. It seems that the Lord has drawn their hearts to his truth, for they come to me and make inquiries about the truth. Kindly send some more Canarese tracts, and a bottle of quinine for those who are suffering from fever, for whom I have promised to get some medicine. Don't forget to pray much for me.'"

To show the industries of the Orphanage the following credit items are selected: "By sale of pomegranates, chunam and charcoal, groundnuts, mangoes, tamarinds, sugar, meat, and sheepskins, vegetables, milk, oil-cake seeds, sewing, blacksmiths' labour, ditto carpenters', ditto children's."

Here, then, we have, as regards the work of the Orphanage, a bright and blessed statement. The financial record, however, is by no means so satisfactory. According to the balance-sheet, Miss Anstey is found to have paid, during two years, no less a sum than 7224 rupees towards the support of the work. May God, on whose arm she leans, mercifully put it into the hearts of many who have the silver and the gold, to remove this untoward burden. It costs but £4 per annum to keep an orphan. Such an annual contribution would be a very effective way to help, and secure personal interest in the work. Miss Anstey does not plead for funds; she pleads for fellow-labourers, to go forth and bear some of the work involved.

MR. F. MURPHY IN DUNSTABLE.

ON Monday, July 23rd, Mr. Francis Murphy paid a visit to the ancient borough of Dunstable. The Gospel Temperance movement has been the means in this town of vitalising and energising temperance affairs generally, and bringing about a degree of success that five years ago we scarcely dared to hope for. These meetings have in every sense proved successful, and we hope to see them continued. Monday evening was very wet, but the Exchange was densely packed in every part. The lecture was delivered in inimitable style, point after point being pressed home in convincing words. Mr. Murphy's homage to the almost omnipotent power of love was to be seen running through all his remarks.

At the conclusion many fresh pledges were taken, and the effect of Mr. Murphy's visit will be felt long after he has left our shores.

T. W.

RICHARD WEAVER AT BLAENAVON.

THE services by Mr. Weaver were held in the large and commodious Primitive Methodist Chapel, with the exception of the Lord's Day, when hundreds failed to get in. The meetings throughout have increased in interest day by day, and the powerful addresses, accompanied with solemn and persuasive appeals, told mightily on the ranks of the devil. Numbers have wept their way to the cross, and the workers in the inquiry-room have been busily engaged, up to a late hour, in pointing the anxious to Christ. It has been a delightful sight to see husbands and wives, brothers and sisters, young men and women, earnestly seeking salvation through the blood of the Lamb.

One young woman, after accepting Christ, went out of the inquiry-room, and going up the aisle of the chapel, threw her arms around her companion's neck and besought him to turn at once to the Lord.

A child of twelve years having decided for Christ, went home and told her parents Jesus had forgiven all her sin, and asked her parents to kneel down and pray and Jesus would forgive them too. They have both since found Christ, and are happy in his pardoning love.

The town has been graciously stirred. Great changes are manifest among the forgemen and colliers; the churches have been revived; drunkards have come to Christ and signed the pledge. Mr. Weaver's faithful testimony and exaltation of the Word of God have had much effect upon the sceptics, whilst his graphic description of the drink and its attendant evils has told powerfully upon the public-houses.

LETTERS ON TEMPERANCE WORK.—Mrs. Bayly has published her letters, originally written to servants, in pamphlet form. They have been well received in their separate form, and will, doubtless, meet with acceptance as now issued. They may be obtained from Messrs. Nisbet & Co., Berners-street, W.

BERLIN.—On June 22 and 23 a Conference of friends of Missions among the Jews took place here. The public meeting held in the garden of the new City Mission-house was attended by about 1500 persons—a proof that there is no want of interest in this important work. Reports were given about the result of the Mission in different countries — Germany, Norway, and also in Palestine, to which a great many Jews are now returning.

SOCIAL REFORM IN AUSTRALIA.

IN a communication to the editor of *The Sentinel*, Rev. J. C. Kirby, of Port Adelaide, South Australia, writes:—

"Rev. Dr. Kennion, the new Church of England Bishop of Adelaide, has caused the formation of a White Cross League for the members of that communion in this colony of South Australia. The Young Men's Christian Association of Adelaide are arranging for Social Purity Lectures to be given during the coming winter. Mr. Marsh, Secretary of the Melbourne Y.M.C.A., has given lectures on Physical Reverence in Brisbane, the capital of Queensland, and in Auckland, New Zealand, to immense audiences. He stirred the public greatly.

"The Presbyterian Synod of Queensland had a long debate on the Contagious Diseases Act (in operation there), which they unanimously condemned. The City Council of Adelaide has favourably entertained a memorial from the Social Purity Society. The Salvation Army take up the Social Purity cause strongly.

"It would greatly strengthen our hands all over the Colonies if our English friends would write and send pamphlets, &c., to any friends that they have in these regions. I specially hope that those having friends in New Zealand will exert themselves in this way."

MR. D. L. MOODY'S SCHOOLS.

THESE schools have four buildings, which are well equipped, at a cost of £20,000. Mr. Moody is now raising a permanent endowment. Lately a Boston friend gave him £10,000, on condition that other friends would subscribe the remainder. Several scholarships have been founded recently. The following details are from the *Springfield Daily Republican*:—

"During the past year the trustees have turned away more girls than have been admitted, simply because there was no room for them, and additional buildings must soon be erected. To help matters, Mr. Moody has given the use of his house, except for a short time during the summer. Not a scholar has been kept from her duties a day during the past year by sickness. Much of this is probably due to the healthy site of the school. The 150 acres of the grounds lie along the Connecticut banks, and from the buildings one of the grandest views in the valley is obtained. Some people have criticised the location away from the railroad, but the seclusion this has afforded was a part of Mr. Moody's plan. He said: 'Girls can't go to school and into society at the same time, and they need to study their books diligently for a few years.' Therefore, he chose a quiet village. The experiment of educating a dozen Indian girls has proved a success. They are as bright and proficient as their white sisters, and next year they return to their different tribes as teachers.

"A case of curiosities arrived from the old world, and it will be the nucleus of a museum. There were bricks from ancient Babylon, figures representing the castes of India, bells used in heathen worship, &c. The school has a growing library, and most of the departments are well equipped for so young an institution."

THE ORPHAN HOMES OF SCOTLAND.—The Cottage Homes, at Bridge-of-Weir, have a magnificent and imposing appearance. They are built on a farm which Mr. Quarrier bought a few years since, consisting of forty acres; and his intention is to extend his cottages and use the remaining portion of the land for agricultural and other purposes. There are at present ten cottages, an Invalids' Home, extensive offices, and a large central building overlooking the whole. Each cottage is fitted to accommodate thirty boys or girls, the boys and girls occupying separate Homes. In accordance with the family principle, each Home has a man and a woman, who take the place of father and mother to the children. The offices contain a printing-press, a joiner's shop, stables, and many other kinds of workshops, and thus the boys learn whatever trade they wish, under the direction of the several men in the Homes.—*The Quiver.*

REFORMED CHURCH OF BOHEMIA.

AMONG the martyr churches of Europe, none was more cruelly treated or more unsparingly exterminated by the Church of Rome than were the Reformed Churches of Bohemia and Moravia. The Protestant population of Bohemia and Moravia now amounts to about 150,000. In 1868 a new law was passed, establishing a uniform system of Government schools throughout the whole country, to be supported by all, no account being taken of any existing schools. These Government schools are practically under strong Roman Catholic influence, and a new law is threatened requiring that all teachers shall be qualified to instruct the children in the religion of the majority—that is, in the religion of Rome.

For the last fourteen years they have been bravely struggling to maintain this burden, with some small assistance from abroad; but it has been altogether too much for them, and one by one, nearly half the number, or forty-one out of ninety-two evangelical schools, have been closed for want of funds. At the same time, a most promising training college for teachers at Caslau has been struggling on from year to year under heavy pecuniary difficulties, which threaten its very existence. The Protestant schoolmasters have evinced a magnanimous spirit of self-sacrifice, having been willing to continue their services at salaries quite inadequate for their support.

Last year the Reformed Churches of Bohemia and Moravia celebrated the centenary of the Ediot of Religious Toleration, and a marked spiritual revival has been the result. In one part, at least, crowded meetings are held for the study of the Bible and for prayer; some Roman Catholic laymen favour the movement, and invitations to the pastors to hold meetings are more than they can undertake. A legal decision has been given by the highest Court in the empire, allowing those who leave the Church of Rome and become Protestants to have the privilege of training their own children, instead of, as heretofore, being compelled to leave them in the hands of the priests between the ages of seven and fourteen.

In connection with the centenary celebration, Scotland has raised a considerable fund to promote evangelistic work in those countries. To maintain their evangelical schools, and thus save the children from being sent back to recruit the ranks of Popery, is of even greater importance. There are signs that the time for God to favour the old martyr Churches of Bohemia and Moravia is now come. And we might here impress upon Christian travellers the immense pleasure and privilege they may enjoy by visiting these people, and cheering them by a few kind words of Christian sympathy.

Here is a case deserving of sympathy. The Protestant congregation at Horjitz, in Bohemia, are making an effort, in connection with the centenary, to build a small church in token of their gratitude for religious liberty. The little Protestant community dates back scarcely more than ten years, and owes its origin to a stonemason. This humble man was engaged in cutting an inscription on a tombstone for a Protestant family belonging to a distant village, when the words awakened within him a desire to see the book whence they were taken. He obtained a New Testament, and became so interested in it that he invited his neighbours to come and read it with him. This went on for some months, until at length his convictions led him to join the nearest Protestant church, eight miles off. This step, and his continuing to hold private meetings in his house, resulted in his being denounced by the priest, turned out of his lodgings, and deprived of work. The attention of the Evangelical Continental Society was called to these facts by Pastor Janata, of Chleb, and a minister was sent to Horjitz. Services have been regularly held in the town ever since; some of the scattered Protestants in the neighbourhood have attended them, and both amongst them and amongst the converts from Romanism—the friends of the stonemason—an earnest religious life has, by God's blessing, sprung up.

The meetings are held in a room insufficient in size, and with most undesirable surroundings, but the best that could be obtained. It is felt that the time has come when the church should possess a building of its own, together with a dwelling for the pastor. As yet but a small part of the £500 required has been raised.

Pastor Schubert lately gave an encouraging account of evangelistic work in which he had been engaged. There had been a marked desire to hear the Word of God explained and the Gospel preached. There had been meetings of the brethren at Schlan for Bible-reading and prayer among themselves. They numbered from forty to sixty, and were stirring one another to greater spirituality and self-sacrifice. The Roman Catholic priests had been raised by this to persecution, and one man at Schlan had been fined 100 gulden for having family worship with invited guests. There had been a good work at Jungfreternitz by the preaching of Valis. It was quite an awakening. A priest had refused burial to a heretic. The Government allowed it. A crowd of nearly 1000 persons collected, and the Gospel was preached.

Invitations came to Valis to visit other places with the Gospel. There were daily meetings in two or three places, and some of the invitations were from Roman Catholics. It is still the day of small things: but when the Holy Spirit works, who shall hinder? Kings and statesmen have been planning the liberation of the Slavonic race from oppression; God in his providence seems to be preparing a branch of the Slavonic race in Bohemia, that they may in due time be the missionaries to carry a pure Gospel to the oppressed nationalities.—*Evangelical Christendom.*

THE POLES OF EAST PRUSSIA.

THE Countess Anna Gröchen, of Ponaein, and the Pastor Cendius, who is stationed on the borders of Polish Prussia, are very deeply concerned for the state of these people. The next generation will be probably familiar with German, as it is taught in the schools; but the adults at present only understand Polish. They are utterly neglected, morally and spiritually. Drunkenness and crime abound. But they are an intelligent people; and wherever reading has been taught, they manifest an intense love of books. Whenever they have received tracts, or portions of Scripture, they are faithfully treasured up, often for years; and everything of the kind is received with the most lively interest.

Through the kindness of Mrs. Robertson, of the Association for the Free Distribution of the Scriptures, a grant of Bibles and Testaments, to the amount of £10, has already been forwarded to East Prussia, and half this quantity is in Polish. This is some help, but much more is needed; especially is aid wanted for an Orphanage which Pastor Cendius has established. He found orphan children in a state of fearful neglect, and collected them into a dwelling, under a suitable matron. He hardly knows how to meet the necessary outlay, even on the very humble scale on which he has commenced it, and he cannot receive the numbers needing the benefit of the institution.

In this emergency, the friends of the work appeal to British Christians for help, which will be received by the Foreign Evangelisation Society, through the Hon. Secretary, Rev. Horace Noel, White Rose Grange, Woking, Surrey.—Yours faithfully,

E. Jane Whately.

21, *Belmont-park, Lee, S. E.*

KINGSTON-ON-THAMES.—Open-air services are being vigorously carried on in this neighbourhood by various friends. In the month of September it is hoped to have the meetings in a tent, provided by the Evangelistic Mission. Mr. Britton, Malvern House, Surbiton, will be glad to hear from any who can help in this effort.

"WE WOULD SEE JESUS."

SUGGESTED BY MR. BLACKWOOD'S "OPENING REMARKS" AT THE MILDMAY CONFERENCE, 1883.

"WE would see Jesus!" How the longing groweth,
As the years gather, and youth's roses fall!
We turn from pleasure, for the end who knoweth?
Even life's best begins at times to pall;
Only this great, unsatisfied desire
Grows stronger, deeper still, like a consuming fire.

"We would see Jesus!" Night and day returning,
Ever new duties, new distractions bring;
Yet through their discord this unuttered yearning
Sounds like vibrations of a hard-struck string.
One fleeting vision of what angel eyes
Gaze on with ceaseless joy in far-off Paradise.

Ah! if to-night, while I am standing gazing
O'er the lit sea, along the moonbeam's track,
Far in the distance, with strange brightness blazing
He would but come for one brief moment back,
Up to my side, across the waters dim!
That stream of radiance seems a pathway meet for Him!

See yon dark clouds, the low horizon bounding,
Couched, like wild creatures who their Lord await!
Are they not sentinels, his house surrounding,
Veiling the splendours of his palace-gate?—
A grim, deterrent throng, who sullen stand,
To baffle curious gaze on that fair heavenly land.

Surely at seasons open flies the portal,
And through its battlements the Lord doth come!
Cinctured with glory, clad in guise immortal,
Unto the confines of his whilom home?
Or, 'mid heaven's rapture doth his heart grow cold
Unto the race He held so wondrous dear of old?

Nay! for He "loved us," and that love is burning
Deep in his heart, 'mid circling cherubim,
Where, all unsatisfied, his ear is turning
To catch earth's murmurs through the angels' hymn;
Scarcely *they* need Him in those courts of gold,
While, far on desert hills, sheep wander from his fold.

Is He not still the Shepherd, whose soft calling
Rang first like music o'er the inland sea?
Till, through long centuries, His tones are falling
On ears that hearken—tho' our eyes can see
Nothing of Him, whom we have learnt to love
More than all things below, and most of all above.

How I desire Him! Oh, to "see" Thee, only
Just for one moment, standing by my side!
Never more, Master, would the path be lonely;
Surely one glance would leave me *satisfied?*
What were the glare of day, the gloom of night,
To eyes that once were sealed by such a glorious sight?

"We would see Jesus!" But his stars shine coldly
Down on the restless motion of the deep,
And He replies not; though I cry so boldly
While his whole world is lying wrapped in sleep!
Patience! wild heart, be steadfast and be still,
For thou *shalt* see Thy Lord!—but, when it is His will.

Alice F. Thornton.

EAST LONDON INSTITUTE.—The following list of articles needed in connection with the work at Harley House, Bow, E., is given in *The Regions Beyond.* Some of our readers may be able to respond: Our stock of sailors' book-bags has just run out, and we shall be glad to receive a fresh supply, either filled or empty. Ladies wanting to give work to poor women might employ them in making these. A pattern sent if required. We are just fitting up a new library at Cliff College, Curbar, Derbyshire, and shall be much indebted to authors and others for any contributions of standard books. May we also remind friends that the gift of a good new book is a cup of cold water to a thirsty soul out in the Mission field. Friends engaged in manufacture and trade could very effectually help the Congo Mission by contributing *in kind.* All sorts of cloth, cutlery, toys, beads, cheap jewellery, tools, tinned provisions, japanned boxes, iron utensils, old-fashioned materials of brilliant primary colours, useless here in these days of subdued tertiary tints, are highly appreciated by the unsophisticated native of Congo. Military or naval costumes make effective 'dash' for a king, and musical snuff boxes of any size are invaluable as presents."

Notes and Comments.

THE Rev. W. Cadman, the rector of Marylebone, has been appointed to a canonry in Canterbury Cathedral. Few men are more worthy of preferment, either for their gifts, or their devotion to the work of God entrusted to their charge.

The Rev. Alfred Barry, D.D., Principal of King's College, London, has accepted the offices of Metropolitan of New South Wales, and Primate of Australia and Tasmania. It is a position of no small importance and responsibility, and it is well that a man of such eminence in the Church to which he belongs should have been found to fill it.

A deeply-interesting meeting was recently held at the Mission House in Bloomfield-street, in connection with the departure of the Rev. J. Gilmour and others for China. A farewell address was given to the brethren by the Rev. J. Guinness Rogers, whose description of true heroism, as contrasted with the worldly idea of it, is well worthy of reproduction. It presents a standard we could wish to see more widely aimed at in all our churches:—

"What was a hero? One who yielded simply to the inspiration of love, and obeyed, at all costs, the voice of duty. One who took no counsel with flesh and blood, but obeyed at once the Divine impulse, and was content to take his life in his hand for the sake of the Master to whom he was devoted, and for the sake of the men for whom He died. In this heroism there was something of the chivalry of the true knight and the courage of the true martyr, and in the highest sense of all they were heroes, with this super-added quality—that their heroism was purely spiritual, begotten at the Cross, fostered by communion with Him who gave Himself for them and for all the world. The strongest element was that personal devotion to the living CHRIST, in the absence of which their service would become a burden, and their very life a weariness to their own spirits."

The Women's Union of the Church of England Temperance Society has collected the evidence of thirteen doctors as to the effects of grocers' licences on the drinking habits of women. All of these witnesses, with one consent, condemn the system. The following is the published testimony of one of them:—

"So many cases of secret drinking have come under my care, and particularly amongst ladies, that it would be useless just mentioning one or two—many to the entire ruin of their families. In nearly every case it has been discovered that the liquor has been obtained from grocers, and I believe that no teetotal pledges or any other temperance movement will do the good that the total abolition of grocers' licences would do. I know a lady who once or twice a month breaks out in the most fearful state of intoxication. In her case it is always obtained from the grocer, as she would be ashamed to go to the public-house."

We commend to our readers the African Settlement Society, which has been established for the purpose of relieving our overcrowded Homes by obtaining situations for the children in Christian (English) families, in our South African Colonies, or receiving them at the Society's Settlement in Natal. They require about £1000 for their settlement, and they have selected a party of Christian workers, who go forth without remuneration to prepare the place for the first party of boys. We rejoice to think that alcoholic liquors will not be allowed into the Settlement—the first of its kind ever formed there.

Mr. G. E. Sargent, the author of "The Story of a Pocket Bible," "Frank Layton," and many other well-known publications of the Religious Tract Society, has just died, in his seventy-fifth year. He was deservedly beloved and esteemed by a large circle of friends, and by his writings has been eminently successful in the promotion of healthy and high-toned principles of human conduct.

There is just now lying at the office of the Palestine Exploration Society a curious Phœnician copy of the Book of Deuteronomy, which is said to date back so far as B.C. 900. It has been found by a Mr. Shapira, of Jerusalem, in the possession of some Arabs near Diban, in the land of Moab. The writing is on a number of small pieces of parchment, which evidently are of great antiquity. It is being subjected to minute scrutiny by Dr. Ginsburg and other eminent Oriental scholars, and the results of their examination will be awaited with deep interest by many. Some important variations from the received version are found in the document, as, for instance, in chapter vii. 20, the word "leprosy" is given instead of "hornet;" and in chap. xxviii. the "Blessings" are varied from our version, while the record of the death of Moses is omitted.

The worst fears as to the destruction of life caused by the earthquake in Ischia have been realised, not fewer than 5000 having perished in the ruins, or died from injuries received. The scenes depicted by those who witnessed the event, or who have visited the spot, surpass in horror and distress anything known in modern times. The King of Italy, accompanied by his ministers, has inspected the island, and personally administered relief to the sufferers, manifesting deepest interest and concern in all that is going on. Another shock has been felt by the inhabitants since the catastrophe, and the present eruption of Vesuvius adds to the consternation and alarm occasioned by the recent overthrow. Surely men must see in it all the proof of human weakness and dependence on Divine power.

It is stated by a survivor that the performance which was going on in the theatre in Casamicciola at the time of the shock commenced with a mimic representation of an earthquake. A curious incident was also told the King as he passed the Piccola Sentinella at Casamicciola. Just before the shock, a Welsh gentleman in the house began to play Chopin's "Funeral March," which one of the guests, Count Capella, found so affecting that he left the house, unable to listen longer. He thus saved his life.

Seldom has the insatiableness of human thirst for revenge, and the bitterness of human hate, received such striking illustration as in the case of the murder of James Carey. The execrableness of his conduct as an informer, manifesting no signs of contrition or sense of guilt or shame as a principal accomplice, places him outside the pale of sympathy, but none the less must the crime of his murder, and the principle of lawless hate which it develops, be unhesitatingly condemned. Unhappy Ireland can only reap bitter fruit from this fresh proof of lawlessness and insubordination on the part of some of her sons. Would that another spirit could be induced in them for their own and for their country's sake, as well as in the interests of society at large.

Every fresh outburst of fanaticism and crime connected with Ireland only serves to increase the force of the demand for bringing the influence of the Gospel more widely and vigorously to bear upon our sister isle. The Papal yoke must be broken, and its withering blight upon the community removed, before we can hope to see peace and order established in the land. Ignorance and low standards of moral obligation must prevail while priestcraft continues to rule and the Bible is prohibited and neglected through its influence. We plead for heartier support than ever to be given to all who are labouring to promote the evangelisation of Erin.

Teetotallers who are not already aware of the fact, will be glad to know that the American Barnum's Show is a travelling Total Abstinence Society in itself. Of the 716 persons who travel with it, every one is pledged to total abstinence from all "intoxicants" during the existence of his or her engagement. "My partners and myself are rigid teetotalers," said the veteran showman last week to a newspaper reporter, "and we pay for the brain as well as muscle of all employés. We are compelled to follow this rule where the most thorough discipline and system are so vitally important."

The annual session of the Methodist Free Church Assembly is this year held in Rochdale. Mr. Henry T. Mawson, who has for some years acted as Treasurer for the Connexion, was elected President, and this, seeing he is a layman, and an unusual preponderance of ministers were present to take part in the voting, is a fact which indicates the high esteem in which he is held by the assembly over which he is called to preside. A long debate on the eligibility of laymen to hold the office, which had only been filled hitherto by ministers, preceded the election. The Congregational Union, by its choice of Mr. Henry Richards, M.P., on one occasion to fill the office of chairman, established a similar precedent.

The Annual Conference of the Bible Christians has also just been held in the city of Exeter, the Rev. Peter Labdon, of Sandown, being appointed President. The desirableness of increasing the efficiency of the College and other educational institutions connected with the Society was discussed, and advances in this direction resolved on. It is pleasing to find indications of growing power and success in Christian work presenting themselves in these useful and zealous sections of the one true Church of Christ.

It is rather discouraging to those who strongly feel the need of social reforms to find how easily the wheels of the legislative machine get clogged, and sometimes stopped altogether. It would seem as if a large proportion of the members of both Houses of Parliament think it their function not to legislate, but to prevent or delay all legislation that will tend to the elevation of the people.

If ever there was a measure that might speedily have found a place in the Statute-book it was the Sunday Closing Bill for Cornwall. All the mayors in the county, and indeed almost the entire adult male population, had petitioned in its favour, yet it is rejected by the vote of a few "noble lords" who cannot, by any stretch of constitutional courtesy, claim the right to override the expressed wishes of those most nearly concerned.

A still larger number of persons throughout the nation will deplore the failure of the Government to carry the Criminal Law Amendment Bill through the Commons, notwithstanding its safe passage through the Upper House. The crying need for such a measure must be patent to all dwellers in our large towns, and it argues little for the moral earnestness, either of the Executive or of the House itself, that such a valuable Bill should be quietly massacred, without a single protesting voice raised on its behalf.

Another veteran minister of the Gospel has just been called home, after a lengthened period of service in the cause of Christ. The Rev. Eliezer Jones was well known for many years in the Eastern Counties as pastor of the Congregational Church at Jackett-street, Ipswich, and had previously been honourably connected with churches in Oxford and Plymouth. He was by birth a Welshman, and possessed qualities as a man and as a minister which marked him out for a large share of public esteem and Christian usefulness. He died at Acton, July 25, in his seventy-sixth year.

Mr. Samuel Morley, M.P., in presiding at the 2000th consecutive nightly meeting of the Blue Ribbon Temperance Mission, held at the Shoreditch Tabernacle the other night, gave utterance to some very useful and pertinent ideas. Among them were the following wise sayings, which will repay consideration :—

"Drink was doing more than all other causes put together to keep the people of England down. Habits of abstinence were eminently conducive to pure and virtuous homes, and he had infinitely more faith in the good effect of pure and virtuous homes than of large armies or great wealth. The spread of habits of temperance among the people was embarrassing to the present Government, of which he was in the main a great admirer; but the Chancellor of the Exchequer, like himself, rejoiced at the falling-off of the revenue from drink. With the money saved by the people they were able to give fuller employment to labour, while they would be better able to bear the burden of taxation in other ways. Legislation was necessary, but he should like the people of England as much as possible to be a law unto themselves, so that but little legislation should be necessary."

The value of personal effort for the salvation of souls is well illustrated in the case of the Rev. Charles Garrett, ex-President of the Wesleyan Conference. When quite a lad, he was met in the High-street, Shaftesbury, by a good woman, who said to him, "*Charles, isn't it time you gave your heart to God?*" It was an arrow shot by the hand of God, which pierced his soul to its very depths. He at once replied, "Yes," and from that hour decision was made for Christ. It is written, "A man hath joy by the answer of his mouth, and a word spoken in due season, how good is it."

The *Echo* of last week remarked that Dr. George Macdonald took the part of Macbeth in a dramatic costume recital on Saturday, and preached at Dr. Allon's church at Islington on the Sunday. The comment on the fact is to the effect that the connection between the Church and the Stage grows closer and closer. It is, alas! true that the world is as really in the Church as the Church is in the world, and, as a consequence, the influence of the Church over the world is being sadly weakened, to the grief of those who thirst for the glory of Christ, and the advancement of his cause. Meanwhile, the enemies of the Cross rejoice, and say, "So would we have it."

Amid so many indications of a prevalence of warlike sentiments and dispositions, we hail with gladness anything calculated to promote peace and concord among the nations. The Literary Convention which has been signed between Germany and France provides for what must surely lead in time to a better understanding between these two countries. The rights of French and German authors are so mutually upheld and secured by this treaty that either will be as safely and fully protected in the other's land as at home. May we not hope that the influence of this piece of international friendship will extend itself to spheres beyond the merely literary circle to which it relates?

The following extract from a letter sent to *The Indian Witness*, of Calcutta, needs no added comment. It speaks eloquently to every parent's heart, and urges a query of solemn weight, as well as practical importance :—

"'Mother, you have forgotten my soul.' So said a little girl, three years old, as her kind and careful mother was about to lay her in bed. She had just risen from repeating the Lord's Prayer. 'But, mother,' she said, 'you have forgotten my soul.' 'What do you mean, Anna?' 'Why,

"Now I lay me down to sleep,
I pray the Lord *my soul* to keep;
If I should die before I wake,
I pray the Lord *my soul* to take."

We have not said that.' The child meant nothing more, yet her words were startling. And, oh, from how many rosy lips might they come with mournful significance! You, fond mother, so busy hour after hour, preparing and adorning garments for the pretty little form, have you forgotten the soul? Do you commend it earnestly to the care of its God and Saviour? Are you leading it to commit itself, *in faith and love*, to his keeping?"

The Rev. W. K. Landels, of Naples, speaking at a Convention on Missions recently held in Aberdeen, said that one of the greatest—perhaps the greatest—hindrance to Mission work in Italy is the want of united action among the different denominations. The King himself, who would seem to have decided leanings towards Protestantism, when waited upon by a deputation of evangelical ministers, strongly urged them to find some means of uniting together. The leaders of the Romish Church continually twit them with the divisions that exist. The evils resulting from party strife and mere sectarianism at home may not be so evident as in some of the foreign fields, but they are not less real, and account to a mournful extent for the lack of power which prevails in our home work. How is it Christians of every name seem so slow to perceive and remedy the evil?

Mr. Landels further said that the remedy is to make all the churches independent of foreign help. He also urged the importance of a freer use of the Press for Mission purposes, stating that what is chiefly wanted in Italy now is a paper, so conducted that its sale among the people would be insured, dealing with every branch of social life. He is now visiting England and Scotland for the purpose of raising funds to establish a printing press.

It is a cause for deepest gratitude and joy that in addition to other centres of evangelisation in Italy, there are in Rome itself seven places of worship where the Gospel is preached freely in Italian, while an eighth is in course of erection. There is much indeed at this time, in connection with the work of the Gospel in that land, to awaken hope and stimulate zeal, to sustain and increase its operations.

A leader in a recent number of *The Rock* discusses the question as to what constitutes the true dignity of the Church of Christ. This is a subject upon which many minds need enlightenment in these days. Our contemporary does well to point out that "it is not in surpliced choirs, or surpliced preachers, ornate services, or costly and imposing edifices," that the Church of Christ will find its power to impress the souls of men, but rather in a spiritual worship, and in its being the depositary of the glorious Gospel of the blessed God.

The protest against Ritualistic forms and ceremonies, such as are so common among us now-a-days, cannot be too strong or too frequently raised. Cardinal Manning has already said: "The clergy of the Establishment have taken out of the hands of the Catholics the labour of contending for their doctrines." A Roman Catholic paper, writing on the same subject, says: "Looking at the Ritualists as a party, whatever admixture of error and passion there may be in their action, they are doing our work, and doing it in a manner in which we could not do it ourselves." In the face of statements like these, only too true, it behoves all Evangelical Christians to join those who protest clearly and strongly against the practices of Romanising priests and laymen, who, while abetting Popery, yet claim to be members of a Protestant Church.

An "Inquirer," writing to *The Record*, calls attention to the Primate's description of the chancel of a church he lately consecrated as "that portion of God's house associated with the highest and holiest act of divine service." He justly protests against this undue elevation of the Lord's Supper above other spiritual acts of worship, asking when the believing people of God offer prayer and praise as the spiritual priesthood, what can be higher or holier on earth? Such expressions are certainly, to say the least of them, unguarded, and in times when sacramentalism is rampant in its influence, their use by leaders of religious thought and action is to be earnestly deprecated. It is right and needful to keep guard over the tendencies and proclivities of those in high places.

There are many in the various sections of the Christian Church who fail to see the true character of the Lord's Supper as being simply an act of commemoration, in which we have fellowship with our blessed Lord, and with one another in Him, as being all alike "partakers of that one bread." There is nothing in it of a sacerdotal character, and no act of worship should be associated with a greater degree of sacred joy and hallowed freedom than that in which we celebrate the love of Him who hath made all his true disciples to be equally kings and priests unto God; all alike redeemed and sanctified by his precious blood. In no service should the child of God feel more at home than when he is thus seated at the Father's board, and feasting on the provision made by the Father's love through Christ his Son.

THE LETTER MISSION.—The object of the Letter Mission is to encourage and develop among Christians the use of letter-writing as a means of awakening the careless. The simple aim of the Mission is the salvation of souls. The official envelope, with heading, "On the service of God," is supplied to members by the Secretary when their names are enrolled. Particulars may be had from Mr. S. Washington, Morecambe, Lancashire.

PERSECUTION IN SWITZERLAND.

THE following from the Geneva correspondent of *The Daily News* will speak for itself; the correspondent of *The Times* sends to that journal a communication of similar import:—

"The Federal Council have published the text of the judgment on Miss Booth's appeal against her expulsion; but they do not publish, as in common fairness they should, the text of the appeal. In that document, a copy of which I have procured, Miss Booth claims under the Treaty of September, 1855, between England and Switzerland, to be treated precisely as a Swiss citizen in similar circumstances would be treated. The Federal Council do not dispute this position, but they assert that, having disobeyed a police regulation possessing the force of law, she forfeited her right to remain in the country, and the Genevan authorities were justified in expelling her. The offence imputed to her is that she did not, when required by the police, render a full account of the moneys collected at the meetings which she conducted.

"The Council do not say under what law this demand was made. They merely observe that it was made in virtue of the general right of surveillance and control over public collections which incontestably appertains to every political authority.

"No such principle as this was ever before laid down either in Switzerland or any other free country. It means, if it means anything, that in matters as to which law is silent the police are supreme. If Miss Booth was rightly expelled, the chaplain of every English Church in the Confederation who cannot produce his accounts on demand ought to be sent to keep her company. She has, in effect, been punished for inability to comply with a regulation of whose existence neither she nor anybody else was aware, which was never enforced before, and has not been enforced since. In her appeal Miss Booth calls attention to the fact that there is no enactment, either Federal or Cantonal, whereby the police are empowered to require accounts of collections made at public meetings. Nevertheless she did not refuse to produce her accounts, as alleged by the Genevan police, but simply asked that she might be allowed a little time to prepare them. On this she was expelled from the Canton without ceremony. The unpopularity of a sect affords no excuse for arbitrary proceedings, but if the Swiss police are a law unto themselves, and can send foreigners out of the country for disobedience to an imaginary regulation, it is well the fact should be generally known."

CAIRO.—A young man, of the name of Mahomed Effendi Habeeb, who has lately become a Christian, and who kept a shop in Cairo, has been imprisoned for professing his faith in Christ by baptism, and thence despatched to Cyprus under the plea of preserving him from the dangers to which his conversion to Christ exposed him. Mahomed, of course, objected to this, but even Sir E. Malet considered it necessary. Such persecutions as these are generally the forerunner of victory for the Gospel.

CHRISTIAN GARDEN PARTIES.—In the last issue of *The Regions Beyond*, Mrs. Guinness writes:—"We entertain at Harley House, in the course of the summer, many a mothers' meeting besides our own, various "classes" of lads and lasses; the little children of our Sunday-schools, who are too young to be taken for the "day in the country;" the Mission hall adults, the police, the railway and tram men, the shipbuilders, &c. And we get precious opportunities of speaking to these men, and commending the precious Gospel to their acceptance on such occasions. Are there not many who might gather such companies as these in their gardens occasionally, as well as more congenial ones? Is it not what our Master *meant* us to do? Surely Luke xiv. 13 is a *precept to be obeyed* by Christ's disciples. And if any East-end friends who *have* not gardens or conveniences of their own, would like to 'make a feast' for such a company as their own workpeople, it may be, or others, we should be pleased to *lend* the grounds of Harley House and the use of the College Hall and tea apparatus on any unoccupied day in August or September. Some neighbouring churches have been glad to avail themselves of this opportunity. Parties must not number more than 350 or 400."

FOREIGN NOTES.

ASSAM.

A YOUNG Danish count, Charles de Moltke, while travelling through India, was so much struck with the power and beauty of missionary work in the Santhal country, that he has resolved to devote himself entirely to the same work. He has been placed at the head of the Assam community, at the foot of the Himalaya.

MR. C. FAITHFULL'S "REPOS."

Mr. R. Saillens says, "I am happy to express the sympathy I feel for the work of the *Repos*, Marseilles, directed by Mr. Charles Faithfull. This work, intimately connected with ours, has produced the most blessed results, which I could most easily prove. I know of no enterprise, at once philanthropic and Christian, more worthy of support. I may add that my venerated chief in the Mission, Rev. R. W. McAll, of Pari, cordially joins in this testimony.

SWITZERLAND.

The *Evangéliste* says, "We are happy to state that the greater part of the Protestant Evangelical organs do not hesitate to characterise as they deserve the resolution of the Swiss Cantonal Government relative to the Salvation Army. M. de Pressensé, in *Révue Chrétienne*, while speaking, as we think, too severely of the Army, says, 'these governments have ratified the verdicts of the sovereign people sitting in the public-houses.' He declares the allegation which places the Salvation Army in the category of prohibited corporations to be false, for he says, 'whatever their inconveniences, and they are grave enough according to me, they resemble in nothing a monastic order with the three vows which are indispensable and which completely annul all individuality.'"

One of the few religious journals which have preserved a calm and moderate attitude with regard to this Association, the Vaudois *Évangile et Liberté* says, "In spite of the respect which we feel for our magistrates in the undoubted difficulty of their position, we cannot deceive ourselves that constitutional principles have given way, liberty has received a wound. We regret it for the present, we regret it more for the future. Once on this incline, where are we to stop? The events of which we have been witnesses during the last few months, strongly recall to us the religious persecutions of the time of the Revival, and the mode of repression has not sensibly changed. The difference is in the victims; formerly they were dissenters and *momiers*, who to-day appear to us worthy of pity, but who then excited the popular fury. In the year of grace 1883, it is the Salvationists who are antipathetic to the majority." The *Evangéliste* goes on to say, "We greatly regret some of the exaggerated public manifestations; we wish them more wisdom in the choice of means employed, but we persist in thinking the good they do much exceeds the evil."

SPA, BELGIUM.—Miss E. J. Whately appeals to the friends of the work at Spa for help in erecting a sanatorium and residence for the pastor and his family, as a memorial of Miss Esther Beamish, who has recently gone to be with the Lord. Particulars may be had of Miss E. J. Whately, 21, Belmont-park, Lee, S.E.

REMEDY FOR CHOLERA AND DYSENTERY.—We have received the following recipe from a correspondent, who states that it was found to be very beneficial in cases of cholera in Ireland some years ago: Reduce three or four corks to powder by burning them on a very hot coal; when sufficiently burned, blend the powder as fine as possible and put a table-spoonful—*heaped*—into a noggin of new milk with a lump of loaf sugar, and add a little bit of cinnamon to make it more palatable; boil the powder in the milk, and when cold add ten drops of laudanum. Give half the quantity of milk to the patient, and in ten minutes or quarter of an hour after the remainder, if necessary. The second dose generally cures, but in a few instances it had to be repeated some hours after.

DOMINION OF CANADA.

BRITISH AMERICAN BOOK AND TRACT SOCIETY.

THE British American Book and Tract Society, organised in 1867, is catholic in its constitutions and operations. It is a medium through which Bibles, religious periodicals, books and tracts, to the value of £67,000, have been circulated throughout the British Colonies, Nova Scotia, New Brunswick, Prince Edward Island, Labrador, Southern Quebec, and Newfoundland. Grants have also been made to Manitoba. The Society's depository is in Halifax, N. S. The choicest English and American publications are supplied to Sunday-schools and families at low rates, while grants of Scriptures, books, and tracts are made to clergymen, poor schools and families, and Y. M. C. Associations. Free grants aggregate £3,200. In Halifax harbour, during 1882, the missionary to the seamen distributed about 36,000 tracts in eleven languages among 41,696 men in 3751 vessels.

The field covered by the Society has an area of 100,000 square miles, with a population of about one million, in many cases widely scattered, and destitute of good books and other means of grace. There are very few book stores, except in centres of population, and colportage is absolutely necessary if all the people are to be supplied with even God's Word. One hundred and two colporteurs have been employed, and performed work equal to that of one man for 142 years. In making 360,000 family visits, they have travelled 220,000 miles, and held religious conversations or offered prayer with 144,000 families; 1600 Protestant homes have been found without Bibles, and supplied; and 2600 with no other religious books, while 2500 families habitually neglecting the Gospel were urged to a better life. In sections not favoured with a preached Gospel, the colporteurs, as intelligent Christian lay evangelists, have told the simple story of the Cross in 8000 meetings.

Through colportage the light of saving truth has entered the hearts and homes of many Roman Catholics, who constitute one-third of our population. About 17,000 visits have been made to these people, and some clear statement of the way of salvation through the illustrated tract or periodical or the living agent left in every home. During the month of February last as a colporteur visited 118 Roman Catholic homes, he sold twenty-nine Protestant Bibles, and was welcomed by almost every family. The vast importance of such work will appear when it is stated that colportage is the *only* Protestant agency that reaches this class.

Colportage is sustained by donations. Each man with his horse and outfit, without which he would be of little service in our vast fields, costs from £80 to £100, a portion of which is returned in sale of books. Thirty men are now at work, but *fifty* are needed. The annual support for that staff can be secured in the provinces immediately interested, but an appeal is made to Christians in Britain this year for an increase of our publication fund to supply books for the expanding work.

The recent origin of the British-American Book and Tract Society, this small capital (£1725), and lack of legacies, the value of colportage to reach all classes, the pressing demands for extended operations, the lamentable ignorance of Christianity among many thousands, and the large number of English and Scotch in those colonies, all plead for liberal help from the Motherland.

Most cordial thanks are returned to friends in this country who have lately given help to the society. Others wishing to assist may send donations to the Editor of THE CHRISTIAN, to 56, Paternoster-row, London, E.C., or to the National Bible Society, Edinburgh or Glasgow. A. N. Archibald, Secretary.

THE GOSPEL IN BRITTANY.

IN this district is a people whose history is very interesting, but whose ignorance is appalling; who are little better than mere animals, the women being veritable beasts of burden. Catholicism acts with its ponderous weight upon the people, and suppresses, by means of an espionage of 1800 priests, and between 4000 and 5000 sisters of mercy, the entrance of the light of the Gospel, nay, of civilisation. It would harrow the feelings of your readers if I were to tell one tithe of what I have seen and heard in my brief visit. But I plead for help for the Master's sake, for even the ignorant Breton is to be drawn to Him, provided He be lifted up.

In the midst of these two millions of Brezonic-speaking people, with whom their French fellow countrymen seem to have little or no sympathy, there are but three Protestant missionaries who can speak to them in their own tongue. The priests are from the lowest of the people, and if we may judge by the language they use when they speak of or to the Protestants, they are in no wise improved by their introduction to the sacerdotal office. The Protestant workers are an heroic trio, and in the face of the opposition they meet with they have need of much courage, faith, and prayer, for all sorts of methods of boycotting are practised.

Besides the regular meetings which each holds many times in the week, I was privileged to see the *modus operandi* of one of them last week. It was at a village in which there was being held.

ONE OF THE LARGEST FAIRS IN BRITTANY.

The one long street of the village was packed with cattle and human beings. The Mission station was surrounded by sheep, cows, and pigs. Amid the inharmonious chorus arising from the vocal protests of these animals, the voice of the missionary was heard proclaiming the Gospel of our blessed Lord. Five times did he preach for about three-quarters of an hour to as many attentive audiences, which packed the little building and filled the open windows. At the close of each address a number of helpers, several of them being previous converts, distributed the Gospel of Matthew, the first contribution of a new Breton version of the Bible, the work of one of the missionaries, issued by the English Trinitarian Bible Society. These were greedily grasped, and one could see afterwards a *bon homme* driving a litter of pigs by means of a whip in one hand, and holding his Gospel in the other. The audiences were composed of men who had sold their stock, and with their whips tied round their necks, and women with sacks in which they had brought their little pigs, now changed hands. These returned home with some Word of Life, which but for such efforts they would have never had. In this village there is no church, no place of worship except the Mission, and the changed character of the inhabitants is great cause for much joy.

We saw one of the Gospels referred to torn up, others will doubtless be taken away by the priests, but of the thousand distributed we hopefully rejoice. As to the torn one, we remember that one of the principal workers—the Dorcas of the Mission—tore up the Gospel first given her while a Roman Catholic.

At present the principal and subsidiary workers are working at high pressure, and the whole land is now free, but instruments are wanted. There are many Breton converts now equal to preaching the Gospel, and £60 a year would maintain worker, building, and all comprised. A new and most advantageous station is offered in the chief place in the district—in fact, no less than ten such stations are available.

One other example might be cited. The Mission has a station at Brest, and the room is crowded for an hour before the speaker arrives. A new room is needed, and the land can be now secured for seven francs the square metre, but soon, owing to the growth of the town, it will be doubled. This, too, is a Mission to the Bretonic-speaking people, who are not reached by the French pastors. The present room is so crowded that not unfrequently unpleasant physical consequences result. I will be happy to give any further information. W. L. Lang.

56, Ramsden-road, Balham, S.W.

SAILORS' HOME, CARDIFF.

A FEW facts about our work at the "Welcome Home" may be interesting to your readers. The first sailor we met with soon after we arrived here was one who was a patient for some months in our hospital in Gracia, Barcelona. He seemed pleased to see us, and we gave him a Bible and some tracts. A "wandering boy" was brought into our coffee-room the worse for drink one Saturday night, and handed my father two sovereigns to keep for him. He remained in the house that night, and we found the next day that he had a praying mother. He was willing to remain an inmate of the Home until he could find a ship. Ere he left the Home he testified in a meeting to having found Christ.

A young prodigal from London came in for refreshment. My father suspected he had run away from home, and finally persuaded him to return. He did so, and we afterwards heard he was re-instated in his home. May the truth put before him find a place in his heart! We have had very interesting times with French and Spanish seamen. Several crews have come and gone lately; they have all seemed grateful for the little kindness shown them, and have listened attentively to the Gospel.

One man who seemed anxious about his soul, we have reason to believe found peace before leaving. One evening I suggested singing some hymns, but he surprised me by saying: "No, never mind the hymns; they are good: but read from the book"—pointing to a Bible. "I wish, as it is the last time, to try and *see the thing clearly.*"

Many Frenchmen come in the evenings, and join in the "Cantiques Populaires," and also listen to the Gospel.

May I remind your kind readers that contributions of flowers, good literature, English, French, Spanish, Italian, or German, wall texts, pretty text-cards, and some French and Spanish Testaments for distribution, would be most acceptable. E. Lawrence.

BARCELONA HOSPITAL.—Miss Anna Von Mielecka, St. Lawrence Dene, Ventnor, I.W., would be very glad if kind friends would again send her old postage stamps, especially colonial stamps, for the benefit of the work in Spain. All stamps (which must not be torn), except English penny and halfpenny and the common German stamps, can be sold, also wrappers, postcards, registered and embosssed envelopes, but they must all be whole. Miss Mielecka would also be thankful for Mrs. Grimké's German and Spanish cards for distribution. She strongly advises all Christian travellers on the Continent to carry with them a supply of these cards.

CHINA FOR CHRIST.—The following notes are from the current issue of *China's Millions:* Mrs. Cardwell and daughter, and Mr. F. A. Steven, arrived at Shanghai on April 18, when they were met by Mr. Cardwell and Mr. and Mrs. Dalziel. After a short stay in Shanghai, Mr. Steven proceeded to Yang-chau to commence the study of the language. Mr. G. Nicoll and Mr. Marcus Wood, who travelled together in the same steamer, have safely arrived in Shanghai—the tidings at present are only telegraphic. Mr. R. J. Landale arrived in London with his motherless child on July 10, after a favourable voyage—both very well. The early return to the field of Mr. and Mrs Williamson, Mr. and Mrs. Pearse, and Miss Horne, is anticipated. They will probably be accompanied by eight or ten new missionaries. We ask for special prayers for Divine guidance in the difficult and important work of selecting from among the candidates those who are soon to stand for Christ in the high places of the field.

THE BEST FOR GOD.

A SHORT time since I was staying at the house of a friend, and was an interested observer of the character of his little girl, a rosy mite of four. She was the reflex of all that passed around her, and our after-dinner chats furnished her with material for the quaintest ideas and most startling queries. One day she seemed to be progressing very slowly with her dinner, setting aside portions on her plate which at other times she had regarded with great favour. We were lamenting the want of system in giving to the Lord, and the ingratitude of many who spend recklessly for themselves and then give the shabby remainder to the Master, when the child suddenly broke in upon our conversation with:

"But see, papa, Winnie 's saved the BEST for *Dod!*"

She had kept apart the daintiest morsels of her meal, and was tightly holding her plate preparatory to a final move, when we asked to whom she was about to give her little hoard.

"To poor Ann" (a black nurse who had fallen sick), "for Dod loves Ann—she says so—and I loves 'em bofe."

What an example! She was but a tiny child, but she had caught some of the light from that Spirit, the outcome of whose very existence is that, "It is more blessed to give than to receive."

"The best for God." I turn the words over and over in my mind, and wonder how much of the *best* we have given to God. Have we given Him the *best* thoughts of our awaking, and sought, morning by morning, his gifts of peace and strength? Have we read the Book of comfort, and then offered Him the *best* praise of heart and lip for so unspeakable a gift? Have we yielded unto Him, day by day, the *best* fruits of thought and action, and ever been impelled by the *best* motives for his sake? Have we, in business or in pleasure, sought Him as *the Friend*, laying our *best* and highest hopes and ambitions at his footstool, and giving Him the *best* place in our hearts and lives? Has it occurred to us that the fading carpet, or the second-season garment, or the old-fashioned dinner set should be made to serve another six months if we can thereby give God the *best* in some case of urgent need or call for immediate help? Can we say that in the Church, the Mission, the business, the home, we have always recognised his claim to be first, and have laid upon his altar the offering of first-fruits, the *best* of our substance? Have we given Him our *best* in striving to win, by his grace, one soul to Himself? Have we, when trial, or pain, or sorrow, or bereavement, has visited us, been able to say, "Lord, take—my *best* is Thine"?

But, above all, let us look back and ask ourselves how much of the *best* we have given Him in *private*—in prayer for his people at home and abroad, for the extension of his kingdom, for the power of his grace, in watching and prayer, that when He comes we may be found ready to enter into the joy of our Lord. If on any of these points we have failed to give the *best* to God, let us, by his help, strive to surrender to Him the very *best* in the future which lies before us. Surely there are those who, in the tests which God is applying variously to his people, can see that *only* the best of whatsoever shape shall come out of the fining-pot to stand before Him. Let the severe teaching of the present sink deeply into our souls, and let us learn the lesson of self-sacrificing love which Christ so beautifully illustrated during his persecuted life among men.

Henceforth, Lord, we would say, with little Winnie, "Not the *rest*, but the *best*, for God."

M. Butler Gerds.

ALDERNEY.—Rev. C. P. Way, Presbyterian Minister, Alderney, Channel Islands, writes that he purposes taking and furnishing a commodious house in this beautiful and healthful spot, for a House of Rest and Orphanage. He asks for the help of our readers, and will be glad to give full particulars to any friends who may apply to him.

MORE NOTES FROM KESWICK.

ONE of the addresses which touched many was from a new and welcome voice, that of Rev. C. Campbell, of Weston-super-Mare. It was on "The Rest of Faith," from Hebrews iv. 3. He bade us mark the present tenses of God, and not to meddle with the grammar of Scripture. Jesus is our *home;* no tent pitched for a day. And we find rest by taking his yoke. The yoke was "easy" to Jesus—is it to you? The answer is the measure of your surrender. If there is galling under it, it proves that the surrender is not full; but in keeping step with Jesus, and going at his pace, we do find rest.

The Rev. E. H. Hopkins followed on "The Fight of Faith," bringing out the balance of truth in a way which has distinguished this Convention markedly. It is indeed rest, but also fight, and the success of the conflict depends on the solidity of the rest. The victory is progressive, but the conditions are instantaneous.

On Thursday the Rev. H. Brooke again took the Bible-reading, and afterwards the Rev. J. B. Figgis spoke on delighting ourselves in the Lord. How can we do that? By *seeing* Him; and then we must stay with Him, for we cannot get warm in an hour. "Take time to be holy," and give God the early hours, the cool, calm hours before the fret gets in, and then the delight will abide, and the fret will have no room. The Rev. E. H. Hopkins followed on the Cleansing by the Blood. What is meant by "the blood?" The blood is the life while it is in the body, but when the blood is shed it is the life sacrificed; therefore the blood is also the death. This takes us back to the Cross. The blood separates us from the old life: and there is power in it to separate us from the old habits. We began with the Rest of Faith; then we saw the cleansing power—the momentary cleansing by the blood of Christ; and now if we have grasped these two, there follows the Filling of the Holy Ghost. It is our responsibility and our privilege to be always full, and also to expect special filling which shall cause overflowings and bring blessing to others. Peace, purity, power,—God's order.

The evening meeting commenced with a few words from Mr. Bowker, saying how many were at the point where they are close up to the blessing, and need only to take the final plunge into the arms of Jesus. We believe that this was a very fruitful meeting to such—that through the words given many did take the "final plunge." Rev. C. A. Fox pleaded from the "mutual challenge" given in Mark ix. 22, 23. The poor, despairing, broken-hearted soul brought to an utter end of itself, and having tried all human help in vain, at last casts itself down on the Lord. "*If Thou* canst do anything!" The Lord replies by a return challenge: "If *thou* canst believe!" And then follows the deliverance. He spoke of the means—prayer and fasting; prayer, the hand of faith laid upon the throne of God, and linking omnipotence with powerlessness; and fasting, the other hand of faith, laid upon self, and keeping it under in a holy abstinence. "Abstain from fleshly lusts," first of all. Flight is the best fight there. Then "abstain from all appearance of evil," from things that are neutral-tinted; and abstain further from meat offered to idols; from any compromise with sin; from anything which has to do with sin.

The over-ruling of God's Spirit which was claimed and leaned upon, came out very strongly in the clear practical way in which the speakers were led to bring our weaknesses forward; the common stains and the daily infirmities, as we too kindly call them. If there is to be full cleansing, these "little" things must be searched out, and bravely brought to his light. This was done, and in the closing meeting specially; and all through the ladies' meetings, conducted with great blessing by Mrs. M. Baxter, this was one very distinct characteristic; many have deep cause of thankfulness that the unrecognised home hindrance or unsubmissiveness has been brought to his light and laid down at his feet, to be under his power henceforth and his momentary cleansing.

THE LAST DAY.

There is always something peculiarly solemn in the last day, and this was more solemn than ever. The early morning meeting had much thanksgiving in it, and then Mr. Figgis spoke on pleasing God. He said we were always wanting God to please us. How many of us put our pleasing Him first? There was no need to go into the philosophy of it, for the thing has been done, and God's own record of Enoch, the seventh from Adam, is, that he "pleased God."

Rev. Dr. Elder Cumming later took up the Levitical sacrifices, showing how that in consecration light the difficulty as to their order was fully met. There were four in the first few chapters of Leviticus; which of these represents the sinner's first acceptance with God—which represents atonement? Without hesitation he answered now, neither one of the four. The sacrifice by which the sinner's access to God was secured was a previous one: it was the Passover. Now, these four sacrifices are those which, as a *redeemed* man, he has to offer to God. The pardon is pre-supposed, and all these are the offerings of a forgiven man. This is clearly pointed out by Lev. i. 1: "The Lord spake out of the tabernacle," on redeemed ground. The first is the whole burnt offering. The God-ward side of this is the complete and unreserved sacrifice of the life of Jesus to his Father (Eph. v. 2). The man-ward side of it is our bounden duty to offer ourselves a living sacrifice, as bidden in Rom. xii. 1. The second sacrifice is the meat-offering. What is the God-ward aspect of this one? It represents the entire possessions on earth of the Lord Jesus which He gave up to his Father. It seems hardly possible to speak of "earthly possessions" of his, for He did renounce all so completely. The man-ward aspect is that we are called on to give up all *our* possessions, down to our daily food, holding all for Him, and only using for Him.

The third is the peace-offering. God-ward, "He is our peace." Man-ward, is it not true that after full consecration of ourselves, after full renunciation of all we have, that there *does* follow a deep and unspeakable peace? But we never shall know it until the two first sacrifices have been offered. This sacrifice had to be eaten by the offerer—may not this refer to the indwelling of Christ, which is the seal of our peace and the power of our life?

After all this complete consecration and perfect peace, is there any further need of dealing with God about sin? Yes, and so there follows the fourth offering, the sin-offering. It is for sins of ignorance, and for them *alone*. The guilt of sin has been wiped out (the Passover); then follows consecration of life (burnt-offering); after that, giving up of all possessions (meat-offering); and then comes perfect peace; but a sin-offering must follow still, for sin is not only conscious transgression, but want of conformity to God. The Lord Jesus meets this need of the redeemed soul also; and in the cry, "Father, forgive them, for they know not what they do," He appears as the sin-offering for sins of ignorance. Yes, remember that! The blood had to be shed that sins of *ignorance* might be forgiven.

Then comes the trespass-offering, which was also in connection with sin, definite external acts, and not only sins of thought. As a matter of fact, what is the last sin a Christian is delivered from? Is it not sins against others—sharp words, hard judgments, unkind thoughts? And here we have God making provision for this also, all through the atoning blood. Jesus was also a trespass-offering, as the Hebrew word in Isa. liii. 10 distinctly states.

Rev. H. Webb-Peploe said he was here only by the deeply solemn call of God to our beloved friend Canon Battersby, but many will have cause to bless Him for ever for the message given by his servant, so strangely compelled to come, against all arrangement, and plan or possibility, as it seemed. With the very strongest, clearest light of God, he was given the authority and charge to search into the very closest recesses of evil and inconsistency. It is hardly possible to give the words, but none present will ever forget this meeting, when the scathing light of God fell so full on the failures and fallings of even consecrated ones. Nothing escaped, and with words that laid bare, he spoke of their deficiencies at home, Christian masters before their servants, and Christian servants to their masters. The motto given was 1 Tim. ii. 12: "Giving me this ministry." He spoke of what "ministry" involved; it implied being a *slave*, being the dusty man (διακονος), dusty by the errands run for others; and the amount of your *dust*, my brother, is the measure of your honour. This is what the whole Church is languishing for; not for heroes, not for leaders, but for men who are willing to be slaves—to be in the dust for the service of others. Are you willing? Shall this be the result of this Convention? "Yes, Lord," many and many a heart answered back.

CANON BATTERSBY'S FUNERAL.

In the afternoon, Mr. Bowker gathered the Convention visitors in the tent. Mr. Figgis prayed that our share in the coming funeral might be a consecration service to each, and from there a solemn, subdued procession went to the churchyard, entering one gate, while the inhabitants entered the other. An intense quiet reigned over all. We were without, while the congregation filled the church, and there we waited, in the unclouded sunshine falling upon the opened grave. From all parts of the United Kingdom we had come at his invitation, little knowing that it was to be round his grave. But though it was so, the gloom of death had all been banished, and those who loved him most were the ones who saw the glory clearest. Now we could say, "death hath no more dominion over him—*alive* for evermore," as truly as of Jesus. Over the grave, on the church wall, were the words, "With Christ, which is far better." "Peace, perfect peace," sounded faintly to us from those within the church, and when the procession came out, all together joined in the hymn, "Change is our portion here." At the close we sang, "The sands of time are sinking." What were we doing there? Obeying the Lord's own call, "Rejoice with Me, for I have found my sheep!" Yes, we were entering into the joy of our Lord at his welcome to his blessed servant; and we could sing of "Glory, glory, dwelling in Immanuel's land."

Then Rev. H. Webb-Peploe spoke from Rev. xiv. 13: "Blessed are the dead which die in the Lord." He spoke not only of the blessed dead, but made an earnest plea to those who had refused to listen to the voice of him who was gone. The Lord will not let these solemn words fall to the ground.

In the closing meeting in the tent, Rev. H. Webb-Peploe again spoke, in further words of intense searching, bowing down all hearts as they saw themselves, but raising all to see Jesus as sufficient for all home life needs, as well as service needs. At the after-meeting there were few who did not respond to a thanksgiving rising in testimony to blessing received, or blessing deepened, that is to say, Jesus received.

On the Saturday, the usual parting words from each speaker were given, and at a testimony meeting later on, there were many to speak good of Him. This gathering was marked, as all were, with the prominence given to the Lord Jesus, and the hiding of self behind Him.

On Sunday, funeral sermons were preached by Rev. Canon Richmond, and Rev. C. A. Fox, and in the tent by Rev. J. Figgis and Rev. E. H. Hopkins. At the Communion, in the evening, 575 met together, by far the largest number ever yet known. More attended this Convention than ever before. The expanded tent often overflowed, and when, one day, 500 came from Barrow, a meeting was held in the church by Rev. W. Haslam, whose work had been a very harvest work at Barrow some time ago. So we separated in deep thanksgiving; many have learned, by visible witness, how the Lord can make of a cloud his chariot, for He has used this deep cloud "to ride into the recesses of many souls." He has visibly answered prayer by up-

holding the most deeply bereaved ones in a marvellous way. He showed his power in giving to his servant, who presided, very "great grace" in his very trying post of following Canon Battersby, to guide, and yet to hide himself. Now may the opened gates of heaven, round which we met, remain open to the bereaved ones we leave, and to us who go home.

THE BLUE RIBBON MOVEMENT.

THE "TWO THOUSANDTH consecutive nightly meeting" has an unusual sound, and is certainly an unusual event. But on Wednesday evening, August 1, the Blue Ribbon Army—or, as it is now designated, the Blue Ribbon Mission—founded by Mr. William Noble, celebrated its *two thousandth* meeting. This was held in the Shoreditch Tabernacle, under the chairmanship of Mr. Samuel Morley, that good friend of every good work.

Rev. G. M. Murphy gave an interesting address. He was followed by Mr. Noble, who compared the man who, in reliance upon his own strength, ventured upon the use of intoxicants, to the late Captain Webb, who, regardless of warnings and in reliance upon his own powers, ventured into the seething rapids below the Niagara Falls ("I believe I can do it"), and fell a victim to his own self-confidence and his own rashness. The movement which, in this country, originated in Hoxton Hall, has now spread over the whole length and breadth of the land. Mr. Noble has good cause for giving God thanks in this matter.

A FAITHFUL WITNESS FOR CHRIST.

PERHAPS your readers may be interested in the following incident. My father, Pastor Jacob, writes to me from Oroomiah:—

"I have a young Mohammedan friend whose name is Koola Bak. For nearly a year and a half he has been coming to my house to hear the word of God. On account of his being so Christ-like, some wicked people went and complained to their Great Moshtahed, or priest. He was taken to the Moshtahed's house and asked what was his faith. He replied, "In Jesus Christ." Upon hearing this the Moshtahed rose up in great rage and beat him with his stick on the head. He again asked him the same question three times. The young man gave the same reply each time.

"He was then bound upon a beam and beaten by three servants with switches until the blood gushed out of his back and feet. Shortly afterwards the young man came to my house with his bleeding body and told me all about it. I was so much touched that I wept for him, especially when he said to me: 'Pastor, I will not give up Christ, even if I am to be killed. I believe that He is my Saviour, and is able to deliver me from these wicked people, who try to torment me because of my belief in Jesus.' He asked God to bless that Moshtahed who treated him so badly.

"A few days after this incident took place, the Moshtahed sent a gift to the young man and asked his pardon. The next day the Moshtahed with his brother visited the young man's house, and they still try to win his heart, but he boldly said, 'No, it is impossible for me to forsake Jesus, in whom I have believed as my Redeemer.' So they left him and went their way."

May I ask the earnest prayers of your readers on behalf of the blessed work which is being done in that barren and dark land.

97, *Withington-road,* JOSEPH JACOB.
Whalley Range, Manchester.

MERRION HALL, DUBLIN.—Mr. Denham Smith writes: "You will be glad to know I am having a most happy time in my old field of labour here. The Merrion Hall has been renovated at the cost of £1000, and is about to have some hundreds of pounds more laid out on it, in order to make it complete. It is, for the service of the Gospel, one of the finest halls in the Kingdom—a child of 1857—60."

MORSELS FROM THE MAGAZINES.

THE WORLD OF FINANCE.

THERE lies, not far from Capel-court, a mysterious world, the world of Finance. It is a world inhabited by a race resembling men, who spend their lives in whispering, chattering in corners, winking at each other, making signs, buying nothing at all without money, and making great profit thereat; selling for nothing what they have not got, and going bankrupt over the transaction; building up great edifices for other people out of rotten eggs; knocking these down again, and with the profits buying marble palaces; stealing the slender fortunes of widows, orphans, clergymen, and all who are poor and defenceless; promising what they will never perform, stating what they know to be false, and prophesying things which will never happen.

WALTER BESANT, in *Good Words.*

THE WORK OF MARTIN LUTHER.

Philosophic historians tell us that Luther succeeded because he came in the fulness of time, because the age was ripe for him, because forces were at work which would have brought about some changes if he had never been born. Some changes there might have been, but not the same. The forces computable by philosophy can destroy, but they cannot create. The false spiritual despotism which dominated Europe would have fallen from its own hollowness. But a lie may perish, and no living belief may rise again out of the ruins. A living belief can rise only out of a believing human soul; and that any faith, any piety, is alive now in Europe, even in the Roman Church itself, whose insolent hypocrisy he humbled into shame, is due in large measure to the poor miner's son who was born in a Saxon village four hundred years ago.

J. A. FROUDE, in *Contemporary Review.*

THE FOUR CHIEF APOSTLES.

It is not by the force and freshness of their voices, nor by the adroitness of its execution, that the Apostolic choir attracts listeners even at the present day; it is by the subject of its song—Redemption, the Redeemer. It is the Saviour Himself, who, living in these men and revealing through them, in four distinct forms, the fulness of his work and his glory, has given to their voices that heavenly tone of which from age to age the world has never wearied. Who could have foretold to the Hillels, the Shammais, the Gamaliels, and all the illustrious doctors of the Sanhedrim, that their voices would pass away without leaving an echo behind, while those of the ignorant Galileans, brought up before their tribunal, should fill the world till the end of time? Yet Jesus had foretold it. It was necessary, says Paul, that this treasure should be given to the world in earthen vessels, "that the excellency of the power may be of God and not of us."

PROFESSOR GODET, in *Contemporary Review.*

THE FORGIVENESS OF INJURIES.

If a man commits an offence against us, misrepresents us, insults us, injures us in any way, what are we to do? *Brood over it?* That is what some Christian people nearly always do. It is wonderful what care they take to get all the pain and suffering out of an offence they can. They might have brushed it away at once and have done with it; but no, the hasty, bitter word, the selfish act, they lay upon their memory, and they will not forget it whatever else they forget. . . . If a man injures you, do not brood over it. Nor must you talk about it to everybody you meet. What is your motive for speaking about the injury? Do you want to get your friends to take sides with you against the offender? You ought to want to make the offender himself take sides with you against the offence. The more people know of the wrong, and the stronger the feeling you create against the wrong-doer, the harder you make it for him to acknowledge his fault.

R. W. DALE, in *Good Words.*

REFORM OF DISCHARGED CRIMINALS.

Chance for moral retrievement in England there is none. The stigma of penal servitude is not more lasting than is the professional prejudice of the detective police against "a convict at large," or anyone who is known to these emissaries of the law to have been convicted of theft. Mr. Howard Vincent, in the *Contemporary Review* for March last, expresses his belief in the existence of a London police that neither annoy discharged convicts nor prevent them from gaining an honest livelihood. I am far from doubting the sincerity of such belief; but if the chief of the Criminal Investigation Department could personally supervise the action of each detective policeman, or inoculate his subordinates generally with his own humane opinions, he would only then be in a position to give such an assurance to the public. . . . I do not say that the detective police, as a body, systematically prevent discharged prisoners from gaining an honest livelihood: but it is absurd to suppose that they are more considerate of the interests of the man whom they are trained to look upon as a confirmed criminal, than of those of the employer of labour, who, they naturally enough believe, runs the risk of being victimised unless warned of the record of the ex-gaol bird who may have succeeded in entering his employment.

M. DAVITT, in *Contemporary Review.*

WORK AMONG YOUNG WOMEN.

"Necessity knows no law," and in the struggle for existence and amid the keen competition of the times, positions are eagerly accepted in which the occupants are daily, and indeed hourly, exposed to the severest temptations. To say nothing of what the requirements of her situation demand and the expenses thereby entailed, it often happens that the utter inadequacy of the wages given drives the perplexed young woman upon the horns of a terrible dilemma, from which, with no friendly aid or counsel at hand, there appears to her to be but one means of escape. Or if she have sufficient principle or self-respect to avoid the course to which she is thus tempted, still she is daily and hourly subjected to evil influences which must sooner or later, unless a remedy be provided, produce their natural and demoralising effect. Foolish conversations must be listened to; evil examples constantly witnessed; and, whenever an attempt to follow wiser counsels is made, the shafts of sarcasm and ridicule must be expected and borne. All this shows the need of providing some strong counteracting influence; or a refuge to which she can go at all times in her hours of leisure, and where she will meet with that advice and encouragement, that womanly sympathy and moral support, of which, in such a position, she stands so much in need. This the Young Woman's Christian Association seeks to provide.—*The Quiver.*

ST. GILES' CHRISTIAN MISSION.

THE Report of the St. Giles' Christian Mission, under the excellent superintendence of Mr. George Hatton, is full of interesting details of a work which is daily extending. The "preventive," as well as the successful rescuing of "discharged prisoners," has been greatly blessed during the past year. Mr. Hatton says: "The letters of sympathy that constantly reach us from all parts of the world, with assurances of constant remembrance at the Throne of Grace, are a source of much comfort, and ofttimes greatly encourage us. Our monetary needs are pressing, but we doubt not, as in former years, the Lord's people will see to it that the preventive and rescue work in St. Giles' is not hampered or stopped for the lack of means." The address of Mr. Hatton is 12, Ampton-place, Regent-square, W.C.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending August 12:—Aug. 12, Luke xii. 1-15; Aug. 13, Luke xii. 16-34; Aug. 14, Luke xii. 35-48; Aug. 15, Luke xii. 49-59; Aug. 16, Luke xiii. 1-17; Aug. 17, Luke xiii. 18-35; Aug. 18 Luke xiv. 1-14.

DR. SOMERVILLE IN SOUTH AFRICA.

IN my last letter I gave an account of the work accomplished by Rev. Dr. Somerville on his first tour in South Africa, and I now propose to do the same for his second and third, both accomplished facts.

Both these journeys differed in many respects from the first, and they differed also from one another. They differed from the first in that they were both to a great extent conducted in districts where the population is less scattered than farther inland, and where means of rapid locomotion were more easily obtainable, the railway, in many instances, giving access to distant points. In spite of all this there was one district visited, in the course of the second tour, in which we saw more of the truly savage life and customs than anywhere farther inland. These two journeys differed from one another in that the second, which lay exclusively in the eastern province of the Cape Colony, brought the Doctor into contact with British and natives, while the third, being in the Western province, was among a population the majority of whom were Dutch.

I shall now refer briefly to both in detail. The second tour began with a week's services in

PORT ELIZABETH,

where the evening meetings were held in the handsome Town-hall, and the midday meetings in the schoolroom of Trinity Episcopal Church, kindly granted by the incumbent, Rev. T. Bennetts, who was throughout a warm friend of the Mission. The attendance increased daily and much interest was shown, every effort being made to induce Dr. Somerville to prolong his stay for a week; but the number of places asking for a visit was so great, and the time so limited, that he could only promise to deliver a lecture on his return from the eastern district. From Port Elizabeth we went to Nitenhage, a town twenty miles inland and much frequented by merchants and others for its picturesque surroundings, Dr. Somerville spent two days, holding three services in the Town-hall, and having very large audiences. One of his addresses, printed nearly verbatim in the local newspaper, was circulated to the number of 2000 copies in the town and district, through the kindness of the Editor. From this place, in response to a cordial invitation, Dr. Somerville proceeded to

GRAHAMSTOWN,

a large and influential town, notorious, of late, for its unhappy ecclesiastical troubles. Here the services continued for four days, being held in the fine Town-hall recently erected, which, in spite of the doubts of the local committee as to its acoustic properties, proved admirably suitable for the purpose, and was crowded to excess every evening, by members of all denominations. The last meeting, which was intended for the native population, and was held in a different building, attracted also a large number of white people, the chapel being crowded in every part. There was also a daily noon-meeting held.

Leaving Grahamstown, the Doctor entered on a part of the country occupied by a numerous native population, and with comparatively few towns. The whole district has again and again been the scene of much bloodshed during the Kaffir wars which have broken out at intervals during the last forty years, the latest only some six years ago. Forty miles east of Grahamstown lies the small town of Alice, and near it the Missionary Institute of

LOVEDALE.

Here Dr. Somerville arrived on a Saturday evening, driven by Rev. Dr. Stewart, Principal of the Institute, who had come part of the way to meet his guests. The party, consisting of Rev. Dr. Somerville, Rev. Dr. Johnston, of the Irish Presbyterian Church, Belfast (who had joined us at Grahamstown, and was travelling for his health), were struck, on approaching the Institution, by the home-like appearance of the roads, with footpaths and cut hedges, while the avenue leading up to the buildings, lined with gum, oak, orange and lemon trees, would not have discredited some English country-house. A still greater surprise was in store, for on reaching the house, we found all the pupils, male and female, to the number of fully three hundred, drawn up in lines three and four deep, for the purpose of welcoming the white-faced visitors. The effect in the darkness was strikingly picturesque; the subdued light of a few lamps, held by some of the Mission staff, falling upon the white dresses and dark faces of the pupils, formed a picture truly African, and not likely to be soon forgotten by those who saw it. After a few words of greeting, spoken by Dr. Somerville and Dr. Johnston, the pupils sang "Hold the Fort" in English, and gave three hearty cheers.

This institute belongs to the Free Church of Scotland, and has become one of the features of the Colony. Its training is religious, educational, and industrial, and its pupils are drawn from all parts of the country, not to be received free, but to pay sums ranging from £10 to £20 per session, for the privilege of being trained there. Mr. Donald Ross, the late lamented Inspector-General of Schools for the Colony, says of it in his able report issued shortly before his death: "The scheme is at present the most complete, the largest, and the most successful of its kind in the country, and the institution, as a whole, is probably the *greatest educational establishment in South Africa* . . . . it works on a grand scale."

Dr. Somerville made this his headquarters for a week, during which time he held numerous services in the institute for the pupils, and had the privilege of opening, at his first service, the large new hall, built and furnished in a way more resembling the town hall of some enterprising community than the public room of a missionary institute. The building was well filled by an audience of upwards of 400, chiefly natives, and Dr. Somerville's subject was the appropriate one of "The Conversion of the African Treasurer of Queen Candace, and its Lessons for Africa." All his addresses here were given through the medium of an interpreter. The music was effectively led by a choir of some forty voices, trained by a native teacher to sing Kaffir hymns and Mr. Sankey's hymns.

Dr. Somerville also visited the adjoining towns of Alice and Fort Beaufort, and a number of very interesting Mission Churches lying in the vicinity, McFarlane, Burnshill, and Pirie, at all of which he had numerous audiences. From Lovedale Dr. Somerville went to

KING WILLIAM'S TOWN,

and by the way saw on two occasions two of the chief native dances, which, according to some accounts, are the cause of much wickedness, and are stubbornly clung to by the people. They are performed on the occasion of young men and young women coming of age, and are often kept up day after day for weeks together, the women taking a prominent part in them. King William's Town is a frontier town, and there the Doctor spent three days, holding two meetings daily, and having the Town Hall full each evening. From this the Doctor went across the frontier into the

TRANSKEI NATIVE TERRITORIES,

visiting the Mission Station at Toleni, where the veteran missionary, Mr. Richard Ross, has laboured with such signal success for many years, founding many out-stations and schools. Unfortunately, the strain of work carried on single-handed has impaired the health of this devoted servant of Christ, and he is now in need of a period of complete repose. Not far from Toleni is the missionary institute of Blythswood, on the model of Lovedale, but on a smaller scale. It has about 100 pupils at present, and under the management of Mr. and Mrs. McLaren it is rapidly advancing in popular esteem, and promises to become very useful among the Fingo population.

Coming back from this region, the Doctor visited

QUEENSTOWN,

also a frontier town, where for three days he had very successful meetings, and was welcomed so heartily by all as to carry away a most pleasing recollection of the place. From this he made his way back to Port Elizabeth, where, according to promise, he gave a lecture on "The Bible for the World," to an audience, presided over by the mayor, Mr. W. H. Pearson, which filled the Town Hall to overflowing. This completed his second tour, which involved some very heavy travelling in bad weather in order to overtake all the work which had been sketched out.

From Port Elizabeth, Dr. Somerville proceeded by the steamer *Hawarden Castle* to Mossel Bay, where he began his final tour by holding three services, which the people gladly attended.

From Mossel Bay *viâ* Great Brak River (where an afternoon service was held) to George Town and Onatshoorn was the next stage, and at both places services were held in the Dutch churches, the western province on which he had now entered having, as I said before, a preponderance of the Dutch element; amongst them, lately, a considerable quickening of religious life has taken place in many towns.

In order to reach Worcester, the next town, in time for Sunday services, it was necessary for the Doctor to undertake

A VERY TRYING JOURNEY,

occupying one day and two nights' constant travelling in an open car. The toil was aggravated by the excessive coldness of the weather, winter having fairly set in, and the hills being tipped with snow. On reaching Worcester, on Saturday, June 16, the Doctor felt somewhat indisposed, but nothing serious was anticipated, and services were held on Sunday and Monday, Rev. W. Murray, Dutch Reformed Church, acting as interpreter for the benefit of the Dutch people. On Tuesday, however, the Doctor was so unwell that medical aid had to be called in, and Dr. Beck at once pronounced the case to be a violent attack of erysipelas in the head and face, and ordered all work to be discontinued. The illness kept the Doctor a close prisoner, under severe pain, until July 6, when, though still invalided, he was able to be removed to Cape Town. During his enforced stay at Worcester many touching acts of kindness were done by the inhabitants, and much sympathy exhibited for the sufferer; the Dutch pastor, his wife and family, spared no pains to alleviate the tedium of the enforced seclusion.

As an unfortunate result of this illness, the remainder of the programme of work, which embraced visits to Wellington and Stellenbosch, and ten days' work in Cape Town, had to be abandoned, as the doctors strictly forbade the excitement of public meetings, and thus the venerable evangelist who had been so graciously guided and upheld during so many arduous months had to forego the pleasure of completing his Mission by labouring in these important centres.

On looking back on the Mission thus unexpectedly terminated, one cannot fail to note its comprehensive character, and the striking way in which

AN OPEN DOOR WAS FOUND EVERYWHERE

for the preaching of the Gospel. Although in the course of some seven months Dr. Somerville visited forty-four different places, holding services in each, yet he did not visit the Transvaal, Zululand, or Basutoland.

With regard to the Transvaal, the time required to visit even a few of the chief towns would have been out of proportion to the work done, owing to the long distances to be traversed; and as to Zululand, the Doctor was on the borders just after Cetewayo had been restored, and when everything was unsettled. The news which has since come would tend to show that such a Mission could not have been successfully carried out. Only the other day a young German missionary, Schröder by name, was cruelly murdered, and several other workers have been deprived of nearly all they possess.

Basutoland, too, though an effort was made to reach it, had with deep regret to be passed by, and the opportunity of meeting with the

valued French missionaries, some of them personal friends, was thereby lost. As a field for evangelistic work, the South African Colonies offer special advantages, and it is with thankfulness to God that his servant's work has been so prospered, and himself sustained, through journeyings extending on the east as far as the Umvoti River and on the west to Cape Town, that I now close this record of Dr. Somerville's Mission in South Africa.

The Doctor sails, as originally arranged, to-morrow, July 16, in the *Grantully Castle*, for England, and to-day he met the local committee, to whom he gave an account of his work in South Africa, and was received with the greatest kindness and sympathy.

Cape Town, S. Africa, July 9. JOHN B. CUMMING, *Stud. Theol.*

Another correspondent, writing on July 4, gives the following interesting particulars:—

Dr. Somerville's visit to Queenstown was a season of great refreshing to God's own children, and a time of decision to many who had been halting between two opinions. One family of my acquaintance have to thank God for putting it into the heart of his servant to come to our town. On the second night of Mr. Somerville's addresses, when he was expatiating on the love of God, as displayed in Christ, my friend's husband's heart was melted down; he there and then yielded himself to Jesus. My friend's daughter also received a rich blessing. She was so filled with joy and gratitude, that language could scarcely describe her feelings. The Home has since then been a Bethel, prayer and praise ascending to the Lord for his signal mercies, on the occasion of that long to be remembered visit. On calling on other families, I have also heard of much good having been received.

Dr. Somerville safely reached England last week, but, we regret to say, has not fully recovered from his illness.

TWO NATIVE AFRICAN EVANGELISTS.

IT will rejoice the readers of THE CHRISTIAN who take an interest in the natives of Africa, to know that two women from Pondoland are preaching to the Kaffirs and other natives with great success. They are sisters, and were converted through the preaching of Charles Pamla, a Wesleyan native Evangelist, whose work has been blessed to the conversion of hundreds, in different parts of the colony which he has visited. Their plan of procedure is to go to any place where they are invited, remaining two or three, or more days, as circumstances determine.

On the Sunday afternoon, when the writer had the pleasure of hearing the elder woman preach, there was a large attendance of white people, as well as natives, in the Wesleyan Native Chapel, in Queenstown, and her address was interpreted into English. The party of females consisted of six: the two sisters who preach, and four other native women, who assist at the prayer-meetings they hold. The portion of Scripture selected for the lesson she read in three languages, Kaffir, Basuto, and English. Her text was taken from Prov. vi. 27, "Can a man take fire in his bosom, and his clothes not be burned?" The address was most powerful, showing the effects which various sins produce on the lives, characters, and destinies of those who commit them. It was a remarkable service, the power of the Lord being present. Many were led to give up their evil ways, and flee to Jesus for pardon. M. B.

STOCKTON-ON-TEES.—On the 30th July Mr. W. R. Bradlaugh entered upon the fourth week of his Mission, and the highly successful series of meetings was brought to a close on Monday. Both for the numbers attracted to the services and spiritual results, this has been one of the most encouraging of all the Missions which it has been Mr. Bradlaugh's privilege to conduct. Night after night it has been necessary to take down the sides of the canvas pavilion, and crowds have been waiting for admission long before the gates were thrown open.

Letters to the Editor.

LUSBY'S MUSIC-HALL.

SIR,—As so many persons seem to misunderstand the recent case of Messrs. Crowder and Payne *versus* myself, in the Court of Chancery, I trust you will allow me one word of explanation. The public appear to be under the impression that I am prevented from giving away tracts in front of the plaintiffs' music-hall, and also that I undertook to keep away ten yards from the doors of that establishment. Neither of these impressions is correct. The Judge refused to grant an injunction to restrain me from walking up and down in front of the music-hall and distributing ordinary religious and temperance tracts. I voluntarily agreed, however, without prejudice, to withdraw the two particular tracts of which they complained, and not to give away any tracts relating to music-halls in front of plaintiffs' hall. I also engaged not to address persons in front of their hall with reference to that hall or any other music-hall.

This, therefore, leaves me and my fellow-workers at liberty to continue the distribution of tracts, which we are still doing.—Your obedient servant,

FREDERICK N. CHARRINGTON.

31, *Mile-end-road, London, E.*

THE FASHION OF THIS WORLD.

DEAR SIR,—As your valued paper abounds in remarks of practical usefulness to its readers, I feel I may venture through its instrumentality to call the attention of my Christian sisters to what has appeared to me an increasing conformity to the fashions of this world in the modes of dress.

The Apostle Peter (1 Peter iii. 3) says: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." This leads me to say, as an aged Christian, that for some time my heart has been grieved to observe this instruction of the Apostle's conspicuously unattended to by some of my sisters, whose dress is so conformed to the fashions of the times, that they might rank as its leaders. I also have observed on the fingers of Christian women such a number of jewelled rings as has made me sad, not only because of its showing much worldliness, but also because of the waste, the useless expenditure, while the painful undeniable fact exists that multitudes of our deserving poor are in want of food and clothing, and our many philanthropic and Christian institutions deserve and need increased support.

Praying that my dear sisters will give this matter their prayerful consideration, and that our heavenly Father will by his Holy Spirit so enlighten their understanding his will, and that henceforth they may walk in newness of life in this respect,

I am, yours, for Christ's sake,

S. M. B.

THE LUTHER COMMEMORATION.

DEAR SIR,—Permit us to call the attention of your readers to the approaching commemoration of the fourth centenary of the birth of Martin Luther. On the Continent of Europe the 10th of November will be widely observed, and especially in Germany, where, by order of the Kaiser, the celebration will partake of the character of a national demonstration. Already there are signs that Protestant England will not be slow to express sympathy with this movement.

The Council of the Evangelical Alliance, having had the matter under their serious consideration, some few weeks since, resolved to place themselves in communication with various religious societies, with a view to some combined action being taken, if possible. The result has been the appointment of representatives, who will shortly meet for consultation.

We may add, that the Council of the Evangelical Alliance look upon the occasion, not only as one when praise should be given to God for the great blessings secured to our country by the Reformers, but also as an opportunity for emphasising the great principles involved in the Reformation. How far this object may be secured by sermons, public meetings, &c., is a matter for earnest consideration.—Yours faithfully, J. FIELD, A. J. ARNOLD, } *Secs.*

Evangelical Alliance, 7, Adam-street, Strand, London, Aug. 1.

MANIFESTATION.

"Then shall the righteous shine out as the sun, in the kingdom of their Father."—MATT. xiii. 43.

THEN shall the righteous truly shine
As gold from out the darkened mine;
As diamond from the flinty rock;
As polished marble from the block.
Aye, as the sun in all his strength,
So shall the righteous shine at length.

On earth their light is oft obscured,
In darkness and in gloom immured.
God's pearls lie hidden from the sight,
His jewels do not come to light.
But then, when taken from the mine,
In radiant beauty they shall shine.

As princes travelling in disguise
Seem beggars oft to human eyes—
Heirs to a kingdom and a throne,
Their royalty unseen, unknown;
So God's own sons walk thro' the earth,
That knows not of their royal birth.

But, "*then*," this life for ever past,
In glory they shall shine at last;
Within their Father's kingdom hailed,
Their royal rank and right unveiled,
God's hidden ones shall stand "complete,"
And cast their crowns at Jesu's feet.

Oh, glorious consummation—time!
"Manifestation" all sublime!
The glory that shall be revealed
In those whom God the Father sealed;
May we who, patient, watch and wait,
"*Then*" share with Him that royal state!

MARIA A. WEST.

The Constantinople "Rest."

MR. T. E. MURPHY IN IRELAND.

THIS young and earnest Apostle of Gospel Temperance has had a most successful campaign in the sister island. By his ardent and eloquent speech he has carried conviction to the minds and hearts of many waverers, while the tried and experienced workers have rallied round him in the fight. There have been large accessions to the abstaining ranks, and the good cause has received a powerful impetus in all the places he has visited.

A large and most enthusiastic gathering crowded the Belfast Ulster Hall on the evening of July 31, to hear Mr. Murphy's farewell address in that city. We are glad to say that our young brother will continue to labour in different parts of Ireland up to October.

EARLY CLOSING MOVEMENT.—This Association urges the closing of all shops at five o'clock *one* evening in the week. Where practised, it has proved a great boon to both male and female assistants, especially the latter. The address of the Association is 8, Salisbury-square, Fleet-street, E.C.

FRANCE.—Pastor Fallot has held important meetings in Marseilles for men alone, for women alone, and for mixed assemblies, on the Social question, stigmatising the police laws legalising vice, and showing up customs of polite society, such as mothers receiving into their circle immoral men, leaving on their drawing-room tables immoral books and journals (under plea of literary merit), suffering inuendos and jokes in conversation which should be reprobated by the pure-minded. A very deep impression seems to have been made. A local committee was already formed for the raising the tone of public morals, and this has been a stimulant. A home is to be created for the numerous class of servant-girls who come to Marseilles for places, and who are watched for and too often entrapped on arriving at the railway terminus. Girls, undistinctive of creed, will be received, and will find a copy of the New Testament in their rooms, and motherly reception.

Notices of Books, &c.

Two little tracts entitled, "On the Study of the Bible," and "The Presence of the Lord," by C. J. Westlake (*Book Society*, 6d. per dozen), are both worthy of circulation. The bearing of these subjects upon the Christian's daily life is simply and plainly put.

The Messiah's Witness (394, *Hackney-road, E.*) for this month has the first part of an address on "The Holy Spirit," by Mr. George Hucklesby, delivered at Sevenoaks Conference recently. The subject is carefully handled, and is to be continued in the September number.

Under the title, "Christopher Crayon in Scotland," Mr. J. Ewing Ritchie has republished, with additions, some tourist notes and experiences that were written for a weekly periodical several years ago. As a genial and entertaining holiday companion, Mr. Ritchie could hardly be surpassed, and these clever sketches ought to find a ready sale among summer travellers in Scotland. The little book is published by Jas. Clarke & Co., Fleet-street, London, and Wilson and McCormick, St. Vincent-street, Glasgow; price 1s.

British and Foreign Evangelical Review, July, 1883. 3s. 6d. *Nisbet & Co.* It is refreshing, in days when there is such an absence of positive Christian teaching in many Reviews, to turn to this serial, edited by Dr. Sinclair Paterson. Its pages are at once scholarly and orthodox. The most notable article in the present number is that by Professor F. Patton, on the Dogmatic Aspect of Pentateuchal Criticism. So far as we know, nothing has appeared which, with such robust learning and ability, confronts the speculations of Dr. Robertson Smith, and the German critics of the same school. This article alone is well worth the price of the *Review*, which has altogether our best wishes and commendation.

Proceedings of the Society for Psychical Research. 2s. 6d. *Trübner & Co.* When persons find that this Society has been formed to investigate matters relating to Thought-reading, Clairvoyance, Spirit-rapping, and Mesmeric Trances, they will be disposed to treat it with suspicion. But some of the objects of the Society are worthy of sympathy and approval, and there were reasons for its formation. Those who believe in a supernatural world are not disposed to dismiss contemptuously reports of supernatural facts, nor to treat with ridicule testimonies as to foregleamings of a future life. All they demand is that these reported facts and testimonies shall be carefully examined. This the above Society attempts to do. We think its existence is justified. The book under notice is the second part of the history of its proceedings, and may be studied with advantage by cautious readers.

Moravian Missions: Twelve lectures by A. C. Thompson, D.D. 7s. 6d. *Hodder & Stoughton.* This is a delightful book, pervaded with a spirit of missionary enthusiasm. It is a kind of modern "Acts of the Apostles," abounding with facts and incidents of the power of the Gospel of Christ to transform the most degraded heathen into intelligent, devoted Christians. It is, besides, a complete history of the rise of the "Unitas Fratrum," and of their head-quarters at Hernhutt, as well as of the origin and progress of their world-wide missionary operations. Drawn principally from the class of men from whom our Lord chose his disciples, with no special training for a missionary life, but possessed with a passionate longing to tell the story of the Cross to heathen Esquimaux or West Indian slaves, these early Moravians braved every kind of danger and privation, even to the sacrifice of their lives, the places of those who had fallen being quickly filled by others animated with the same spirit of Divine consecration. During 150 years of devoted work, sketched in this volume, the reader finds the Gospel introduced to the aboriginal tribes of America, Africa, Australia, and the Polar regions. The book conveys much valuable information concerning the histories of these peoples, contrasting their present and former condition in a striking and effective way.

We have received the following:—Books.—Part 28 Dr. A. Clarke's Commentary. Irish Educational Guide. Pamphlets.—Africa, Christian Schools of England, Albania, Light and Truth. Reports.—Baptist Missionary Society, Pilgrim Mission, Blind Pension Society. August Magazines.—Woman's Work, Lifeboat, Our Darlings, Protestant Times, Band of Hope Chronicle, Friend of Missions, Christian Church, Forestry, Monthly Notes, League Journal, British Friend, Missionary Intelligencer, Missionary Gleaner, Herald of Peace, Shield of Faith, British Workman, Sword and Trowel, Postman, Western Temperance Herald, City Mission Magazine, Our Own Magazine.

Forthcoming Meetings.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Parents' Prayer Meeting.—First Tuesday in every month, at 11.30 a.m., at Exeter Hall.

Conference Hall, Mildmay-park, London, N.—August 12, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Joseph Samme.

St. George's Hall.—Mr. C. F. Bland, during August, 11 a.m. and 7 p.m. Wednesdays, Burlington Hall, Savile-row, 8 p.m.

Trinity Church, Mare-street, Hackney.—Mr. G. O. Barnes, August 5 to 15, week evenings, at 7.30.

Dalston Hall, Dalston-lane.—Mr. F. C. Spurr lectures on Thursdays in August, at 8 p.m., on "Elijah the Tishbite."

Perth Conference.—September 11, 12, and 13. Information may be obtained from Jas. Mudie, Esq., Montrose.

Southampton Tent Conference, in the Deanery grounds, from August 16 to 23 inclusive.

Exeter Hall.—August 10, 8 p.m., Lord Radstock, and August 13, 8 p.m., Strangers' Reception (all young men invited); August 15, 1 p.m., prayer for Foreign Missions; August 22, 8 p.m. (valedictory service, China Inland Missions).

——Daily Prayer Meeting (1.15 to 2 p.m., Saturdays excepted).—August 9, open-air preaching, Mr. Gawin Kirkham; 10, Promise Meeting, Mr. M. H. Hodder; 13, Reports, Mr. E. Trotter; 14, "Union," Mr. A. Burson; 15, Foreign Missions (China Inland Mission), Rev. McCarthy; 16, "Grace," Mr. A. Burson.

Children's Special Service Mission.—Mr. H. W. Figgis (of Dublin) at Llandudno, till August 22; Rev. W. S. Standen, at Eastbourne, till August 28; Mr. Edwin Arrowsmith, at Scarborough, till September 9; Mr. E. J. Kennedy, at Bridlington, till August 26; Messrs. E. T. M. Dennes and E. Salisbury, at Weymouth; Mr. H. G. Harris, at Weston-super-Mare, during August; Mr. F. W. White, at Portobello, till August 31; Mr. F. Hodgson Jones, at Worthing, August 13—27; Mr. E. R. Knapp, at Southsea, during August; Mr. George Bennett (of York), at Douglas (I.M.), till August 25; Mr. G. R. Kirlew, at Lytham, till August 19; Mr. F. W. Seagrove, at Littlehampton, from August 11 for one month; Rev. H. C. Sturdy and Mr. G. Soltau, at Hastings, in August; Rev. W. Bradbury and Messrs. Carless, at Margate, in August; Mr. Chaplin, at Sandown, from August 14; Mr. W. R. Dovey, at Elie, Fife, N.B., from August 6. Services are also being held at Lowestoft, Broadstairs, &c.

REFUGE FOR YOUNG WOMEN, Stratford, E.—Miss Skinner appeals for help in the work of this Refuge. She visits public-houses, and seeks by various means to receive girls and young women. Her work is highly commended Address, "The Refuge," 1, Garnet-terrace, Great Eastern-road, Stratford.

CANAL AND GIPSY CHILDREN.—Mr George Smith, of Coalville, sends another of his earnest letters to the papers advocating the cause of the canal and gipsy children. He complains that no provision whatever is made for the education of these needy classes in the parliamentary estimates for the year. He mourns over the failure for another session of his Canal Boats Amendment Act Bill, and thus concludes:—"It is time our legislators threw aside their idiosyncrasies, crotchets, and eccentricities, and faced the dark, sad, stern facts and realities of some phases of English life. It is time they turned into law a measure that will, at any rate, start 80,000 poor children upon a path that will lead them to heaven, with no loss or inconvenience to the opposers, except that of having to acknowledge by their retracing action that they were wrong in seeking to keep the poor children in the dark in the midst of the sunlight of civilisation."

Notices.

Mr. S. Bush, Anderson Villa, Horn-lane, Acton, W., wishes to hear of a Charitable Home for Infirm and Destitute Widows, where by payment of a small weekly sum, a poor and infirm widow, aged 62, could be received and cared for.

Applicants for Tracts.—T. Church, Stradbroke-road, Gorleston, Great Yarmouth; R. Roberts, Temperance Hotel, Woking Station, Surrey; Mrs. Hudson, 72, Amity-road, West Ham, Essex; T. Hill, 44, Greenway-street, Small Heath, Birmingham; Thomas De La Mare, Post-office, Guernsey; C. Norcliffe, 26, Back Whitley-street, Bothroyd-lane, Dewsbury, Yorkshire; J. Hanson, 3, Fall-lane, Quarry-hill, Dewsbury, Yorkshire; M. Maymon, 3, Fall-lane, Quarry-hill, Dewsbury, Yorkshire; J. T. Britton, Malvern House, Surbiton; Edward Peters, High-street, Stevenage, Herts; J. Jermy, 144, Hackney-road, E.; W. Stokes, Mr. Banks, grocer, Buckhurst-hill; Mr. Wayland, 31, Whitechapel-road; James Taylor, 26, Cressy-place, Stepney-green; P. Hannington, The Mission Ship, Fishersgate, near Brighton.

Communications received with thanks—J.B.C. M.B. S.E. T.B. H.R.C. F.C.K.W. G.K. J.E.L. T.W. H.M. O.T. T.W. F.K. M.R. W.A. A.M. M.P. A.K. C.R.H. B.S. W.G. A.W. H.M. G.T.G. W.H.S. S.F.P. W.H. W.M. E.H.M. W.M.N. J.J. W.A. P.H. H.H.H. R.A.

Subscriptions received by Messrs. Morgan & Scott to Friday Morning, August 3, 1883.

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*** Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Day in the Country Fund—M. H. C. £1; Mrs. D. 10s. 6d.; C. H. B., a Thankoffering, £5; A. H. C. and M. C. £1; J. F. M. G. 10s; Mrs. B. 5s.; Novocastrian, 2s.; Miss T. 5s.; E. A. L. 2s. 6d.; H. D. £1 12s. 6d.; J. L. £1; S. P. J. 10s.; Mrs. H. 10s.; S. J. W. £1; H. D. G. 10s.; R. B. P. 5s.; A. M. C. £1 2s.; Mrs. S. 5s.	15	9	6
China Inland Mission—S. N. £5; J. F. M. G. 15s.; S. £3	8	15	0
Gratuitous Circulation of The Christian—A. M.	1	19	0
Starving Peasants in Donegal—F. B.	0	7	6
Miss E. Hopkins' Work (Preventive Home)—A. P., Nottingham	0	10	0
Ragged School Union (Day in Country)—J. F. M. G.	0	5	0
Mrs. Meredith's Prison, &c., Mission—J. F. M. G.	0	17	6
Bristol Orphan Houses—J. F. M. G.	1	0	0
London City Mission—J. F. M. G.	1	5	0
Miss de Broen's Work, Paris—J. F. M. G.	0	12	6
Rev. McAll's Work, Paris—J. F. M. G.	0	10	0
Asylums at La Force—J. F. M. G.	0	10	0
Jewish Refugees' Aid Society—E. L. L. £20; E. L. £5; S. £2; L. A. 10s.; A. and E. F. £2 2s.; Miss T. £10; A. H. 5s.; H. R. 5s.	40	2	0
Religious Tract Society—S.	2	0	0
Church Missionary Society—S.	3	0	0
Friendless and Fallen—Legacy, M. H. £5; T. W. H. £5; X. Y. Z. 10s.; M. and J. B. 10s.; C. E. C. 10s.; H. D. G. 10s.	12	0	0
Home of Industry—C. L. R.	1	0	0
George-yard Ragged-schools—C. L. R. £1; (*Day in Country*) J. F. M. G. 5s.; M. 5s.	1	10	0
Mr. Feyan's Boys' Home—C. L. R. £1; H. D. G. £1	2	0	0
Dr. Barnardo's Homes—C. L. R. £1; E. D. 2s. 6d.; H. D. G. £1	2	2	6
Railway Mission—C. L. R. 10s; H. D. G. 10s.	1	0	0
Hop-pickers' Mission (Mr. Chinn)—Miss T.	0	5	0
Dock Labourers' Mission (Children's Tea)—A Well-wisher, £1; Miss S. 2s.	1	2	0
Home for Aged Christian Blind Women—C. E. C.	0	10	0
Christian *Tract Fund*—H. D. G.	0	5	0
Strangers' Rest, 163, St. George's-street—H. D. G. £1 5s.; Miss W. £2	3	5	0
Evangelistic Mission—H. D. G.	1	0	0
Home for Worn-out Governesses—Legacy, M. H.	5	0	0
London Society for Promoting Christianity among the Jews—Legacy, M. H.	5	0	0
British Syrian Schools—M. M. M. D.	1	0	0
Twenty-five Years' Service (Mr. J. Wilson)—M. F.	0	5	0
St. Giles' Christian Mission—C. L. R. 10s.; (*Discharged Prisoners*) J. F. M. G. 5s.; Mrs. S. 10s.	1	5	0
	£115	12	6

COLCHESTER.—Mr. J. Harris, of the Evangelisation Society, in conjunction with Mr. J. W. Cowell, has held a series of Gospel services here during the past three weeks. The meetings have been well attended, and have proved a real blessing to many souls in this neighbourhood.

A MESSAGE FROM PASTOR CHINIQUY.—Before he set sail from Liverpool on Saturday week, on his way back to his work in America, Father Chiniquy addressed a letter to the young people of Scotland, in which he says: "You should know that there is a great conspiracy going on to make you and your country the slaves of the Pope of Rome. Now, I love you and your country. I have much cause to do so. Often Scottish men have saved my life, when I was nearly put to death for preaching Christ's Gospel. But that is not all. God converted Patrick Hamilton, George Wishart, and John Knox, who, like myself, were all priests of Rome. It was by these men and others that God gave Scotland the Bible and so made you free. I want you, then, to prize and hold fast by the Bible as your best treasure, and to read the life of John Knox by Dr. M'Crie. Then you will know the greatness of the blessing God has bestowed upon your dear country, and why you should every one pray and strive against that conspiracy."

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THIS Society has been formed for the purpose of establishing a *Christian Settlement* in South Africa, the intention being to continue, and, as far as it is possible (with God's help) complete, the noble work begun by those Institutions which shelter the children and orphans in this country by emigrating them to a land where, under the supervision secured by the family system (*besides obtaining places for these children in Christian families residing in South Africa*), it is hoped they will continue to develop in moral character, and earn for themselves the advantages of an honest livelihood.

The Government of Natal has given a tract of land in Alexandra County, on Umzimkulu River, opposite Port Shepstone, of about 3,400 acres, on most favourable terms, and will grant free passages to Natal for our settlers and children.

Boys who have been brought up as tailors, bootmakers, bakers, carpenters, &c., will be further trained and employed in such occupations; on the other hand, boys fitted by nature and disposition for field work will be trained and educated as agriculturists.

Among the more important of the Bye Laws which have been drawn up, and have obtained the sanction of the Government, mention may be made of one prohibiting the introduction into the Settlement, as well as the production and sale therein, of every kind of *alcoholic liquor*. The climate of Alexandra County, Natal, is, without doubt, one of the healthiest in the world.

We require for our work just now about £1,000 for our settlement or depot. We have selected a party of five Christian men (without salary) and their families to go out and prepare the place for receiving our first party of boys. Everything is ready, but we have not yet received all the funds required, and—as we believe the Lord's work must be done without running into debt—we have determined not to move in this scheme until we have the necessary funds collected.

It is urgent that we should have the sum required in hand within this month, so as to be in a position to take out the boys offered us by Dr. Barnardo, Mr. Fegan, Miss Macpherson and others in December or January, a time when much distress prevails. This will enable those honoured workers in the Lord's vineyard to receive more children from the mire of the street.

Our party of girls (most of whom are from Dr. Barnardo's Homes) will leave in a few weeks for situations in Durban, about one hundred miles north of our settlement.

Can you help us in this matter? You will observe that our Committee is composed of gentlemen of all denominations.

Donations and Subscriptions (for even the smallest sums) will be thankfully received by any of the Society's Bankers, or at the office of THE CHRISTIAN. All Cheques and Postal Orders should be crossed.

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THE PERTH ANNUAL CONFERENCE will be held (D.V.) on Tuesday, Wednesday, and Thursday, 11th to 13th September next. Information as to lodgings, &c., will be furnished gratis by Mr. THOMAS RUSSELL, 61, South Methven-street, Perth.

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GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square E.C.

OBAN.—A Christian Conference will be held in Oban on the 21st and 22nd August. Communications may be addressed to RICHARD WATSON, National Bank, Oban.

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C. H. SPURGEON.

EDUCATION.—A Lady can speak most highly of a superior school, where two of her daughters are being educated, in which the highest culture is blended with truly Christian training, loving and kindly interest taken in their pursuits, and recreations and home-like pleasures furnished at seasonable times. Particulars will be gladly given by
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PARIS.—The "Pension" for Young Ladies, directed by Madame ED. DE COPPET, 223, Boulevard Pereire, re-opens 15th September. References.

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MORAVIAN EDUCATION, Fulneck Schools, near Leeds.—The above Schools lie beautifully on the slope of a hill facing the south; they stand in connection with Moravian Schools in Germany and Switzerland. Pupils are prepared for the Local Examinations, the London University Matriculation, and the Entrance Examination for degrees in the Victoria University, whilst special care is given to moral and religious training. The next quarter commences Tuesday, August 7.—Application for terms, &c., for young ladies, to be made to Miss SHAWE, and for boys, to the Rev. W. T. TITTERINGTON.

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GOVERNESS.—A Lady wishes to recommend a Christian Governess, experienced in the care and training of children, to some position of trust and responsibility. Would go abroad.
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HOME for Motherless Girls of the upper middle class. Highly recommended by clergymen and other professional gentlemen. Superior education, with loving Christian care. House and grounds extensive and most healthily situated.
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SOUTHSEA.—High-class Ladies' School, strongly recommended by the parents of present and former pupils. Preparation for the Oxford & Cambridge Local Examinations. Music, harmony, and singing, by an eminent London musician. Entire charge of children from India and the Colonies. Refined and comfortable home. Prospectus on application to the
Principal, Branston Lodge, Waverley-road.

BETHANY HOUSE SCHOOL, Goudhurst, Kent.—The object of the Principal is to thoroughly educate his pupils, and to carefully train them up in the love and service of Jesus. For prospectus, together with the testimony of the late Sir George Jessel, address, Rev. J. J. Kendon

WIESBADEN.—The Misses Eibach, Emserstrasse. First-class school for young Ladies. Christian home-life. Beginning of Winter term September 24th. References allowed to Rev. A. M'Laren, D.D., and to many other parents of pupils.

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5844, *Lynn Advertiser* Office, King's Lynn.

EDINBURGH.—A Widow Lady and her daughters, residing at Morningside, wish to take charge of children of either sex, whose education can be attended to if desired. Terms moderate. Best references given and expected.—F. M., care of Mr. Thomson, Boroughmuirhead Post Office, Edinburgh.

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Mrs. Langmore, Wadhurst, Sussex.

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M. M., 13, Berlin-terrace, Pollokshields, Glasgow.

Appointments, Situations, &c., Wanted.

MAN AND WIFE (no family), true Christians, total abstainers, seek employment as Caretakers in Mission-room, Chapel, or Offices; any place of trust.—E. S., Welcome Home, 173, St. George's-street, E.

GARDENER.—Understands vines, fruit-trees, conservatory, flower and kitchen gardening, &c. Married. Nine years' reference.
S. P., Old Court, Withdean Patcham, Brighton.

AS COACHMAN, or Groom and Coachman, for pair or more. Married; one child. Aged 28. Five years' good character.
R. S., Mr. Smith, Baker, Hadley, Barnet.

AS GROOM.—Wanted by a young man, a situation. Can ride and drive well. Has had experience in stable work Good character. Age 18.—A. Hall, Hadley Hurst, Barnet.

CARE OF OFFICES, House, Gate-lodge, or any position of trust with light work. Married couple. No children. True Christians. Highly recommended. — Rev. C. Hamilton, Marle-hill, Godstone-station, Surrey.

A LADY wishes to find a situation for a Boy, aged nearly 15, in garden preferred. Home circumstances sad.—For all particulars, address, Mrs. E. N. Buxton, Knighton, Buckhurst-hill.

AS COACHMAN, or Groom and Coachman. Can ride and drive well. Age 29. Married; no family. Good personal character. A Christian, and total abstainer.
A. C., Thornton House, Bickley, Kent.

AS COACHMAN—Situation wanted in Christian family. Age 23. Can ride and drive well, single or pair. Good character. Total abstainer.—G. Baldrey, 10, Canton-road, Baker-street, Enfield, N.

LADY by birth and connections (38), intelligent, sensible person, wishes re-engagement. English, French (8 years in France) German, music, drawing, needlework, housekeeping. 14 years' references to Clergymen.
R. S., May's, 159, Piccadilly.

USEFUL MAID.—A Lady recommends a very respectable Young Person (tall), good dressmaker and plain needlewoman, as above in quiet family; or for care of one or two little girls. Good character. Advertiser will gladly answer any inquiries.—Mrs. Coles, South Bank, Upperton-road, Eastbourne.

AS GOVERNESS HOUSEKEEPER, or Assistant Housekeeper. — Re-engagement wanted immediately. Thoroughly acquainted with every detail of household management, and able to take entire charge if required. Very fond of children. Good disciplinarian. Capital needlewoman. English and music. 4½ years' experience. Excellent references.—M. Watson, 10, Mount Pleasant, Lewes, Sussex.

COMPANION.—The Widow of a medical man seeks a re-engagement as Companion to a Lady in delicate health (not mentally afflicted), or, as Mother's Help. She has had great experience in sickness, and also in the care of children. is a good needlewoman and can cut out and make children's clothes, both for boys and girls. She is competent to take charge of a motherless family. Churchwoman.
Mrs. Raynes, Elmhurst, Streatham-common.

COMPANION. — Wanted, by a Minister's daughter (20), a situation as above, to a Lady or Governess C. P. Certificated. English, music, French, and drawing. One year's experience. Good references.—S. S., Preston Villa, 33, Uttoxeter New-road, Derby.

A POST OF USEFULNESS wanted in an Orphanage, or some similar institution. Three months' hospital experience. Only small salary required.—Alpha, Sion House, Broadstairs.

POSITION OF TRUST desired by a Lady in a family, motherless or orphaned children preferred. Has had many years' experience in the training of the young, and is fond of children. A sphere of usefulness and work for the Master is earnestly desired.—H. E., 1, South Villa, Ealing Dean, Ealing, London, W.

COMPANION.—A Young Lady seeks an engagement as above to a Christian Lady. Has no objection to travelling. Speaks French.—Miss H., care of Miss Curtin, Stationer, Little Woodhouse-street, Leeds.

AS COMPANION.—A Lady, member of the Church of England, is desirous of obtaining a Companionship to a Christian Lady. Highest references given.—E. K., Woodham's Library, 12, Spring-street, Paddington, W.

WILL THE LORD'S PEOPLE assist a domesticated Christian Lady in obtaining a situation immediately? Highest references.
B. H., Post-office, Cosham, Hants.

PAROCHIAL MISSION WOMAN, has had several years' experience in the work, desires a re-engagement. References kindly permitted to Clergy and others.—E. F., St. Woola's Mission Cottage, Waters-lane, Stow-hill, Newport, Monmouthshire.

EMPLOYMENT WANTED by Mother and Daughter.—Would take charge of Offices, act as Housekeeper in a family or institution, or do needlework. Daughter (age 21) well qualified to teach English subjects. Case recommended by Clergy and others, to whom references would be given.—Mrs. Balcomb, 33, Gillespie-road, N; or Rev. C. W. Houlston, Curate of St James's, Holloway, 24, Victoria-road, Holloway.

COMPANION-HOUSEKEEPER.—Wanted by a Lady (24), situation as above to elderly Lady. Educated, highly domesticated, and very willing. Salary £20. Excellent references.—Marguerite, care of Mr. Bent, 1, Townhall-lane, Leicester.

MRS. PARSONS will gladly recommend, for needlework, and light household duties, a respectable Young Woman of good character, age 21. Would do either in a family or school. Orders for plain sewing, and knitting, thankfully received for Orphan and Servants' Home.
Cumberland House, Walthamstow, Essex.

USEFUL MAID, good needlewoman, hairdresser, and packer. Good character, age 32
A. B., 58, Clarence-road, Lower Clapton, N.

SEWING-MAID, or Attendant.—A superior Christian Young Woman (21) requires situation. Neat and quiet. Excellent needlewoman, accustomed to dressmaking. Recommended by Miss Taylor, Y.W.C.A., Regent-street, Leamington.

A LADY who has had some experience in hospital nursing and parish work as Deaconess, desires work in a country parish.
Deaconess, Ivy Cottage, Strines, Stockport.

AS GENERAL OR UNDER-SERVANT.—A strong, active Girl, aged 18, wants a situation.
Mrs. Atkinson, Clare Villas, Cambridge

AS COMPANION, &c., or any capacity not menial.—A Lady highly recommends a useful Christian Lady. Kindly give full particulars, and salary offered.
Care of 16, Stansfield-road, Brixton.

A LADY wishes to recommend a thoroughly competent Dressmaker and Lady's Maid. Leaving for no fault after 5 years' service.
A. B., Higham, Rochester.

MONTHLY NURSE.—Disengaged for next three months, and early part of next year. Abstainer. Fee, three guineas. Good references.—Nurse Buschell, 4, Alexandra-villas, Finsbury-park, N.

NURSE to a Lady's first baby, to take it from the month and bring it up by hand. Two years' character. Age 25.
A. Robinett, Yaxley, Peterborough.

WANTED, to place a respectable Girl, aged 15, in a Christian family as Help. Useful, and fond of children. In or near London preferred.—M. Cowan, High-street, Chard.

A LADY earnestly recommends a respectable elderly Widow to a situation of trust. A quiet home and small remuneration is what she seeks, not being equal to much active work. London or its neighbourhood preferred.
Mrs. Burne, 32, Fenchurch-street, City, E.C.

Appointments, Situations, &c., Vacant.

APPRENTICE. — Wanted in an old-established Cabinet and Upholstery business, doing good class trade, a well-educated youth for the front shop. Christian home. Highest references.—T. W. Stidolph, High-street, Dartford.

TO PARENTS AND GUARDIANS.—An architect and civil engineer, Assoc. M. Inst. C.E., holding a public appointment near London (where extensive works are shortly being carried out), has a vacancy for a respectable and well-educated youth as a pupil. Premium required.
Address, Box 21, Bookseller, Sutton, Surrey.

CARMAN.—Wanted, a strong, active Christian man, as coal and general carman. Abstainer preferred.—E. Vince, General Supply Stores, Harrow-station, N.W.

AS LADY SUPERINTENDENT of Young Women's Christian Association and Home.—Wanted, an earnest Christian, willing to give her services in return for apartments and board.—Secretary, Young Men's Christian Association, Cardiff.

CHRISTIAN PERSON wanted, to reside with the teacher of undenominational School in country and help in preparing meals. Remuneration—rent and firing.
L. H., Miss Merryday, Post-office, Malvern Wells.

THE RESCUE SOCIETY is wanting a Laundry Matron for a Girls' Family Home at Woodford, Essex. A middle-aged Christian woman, knowing her work well and desiring a sphere of usefulness for God, would be suitable, although not before in public work.—Apply by letter or otherwise to the Secretary, 55, Queen-street, Cheapside, E.C. (References required.)

HOUSE AND PARLOUR-MAID.—Church of England. Wanted for Bournemouth by end of August. Age 20 to 23. Wages £16 to £18. No beer. Assistance given. Must be well recommended.—Apply 3.5, General Post-office, Liverpool.

PARLOUR-MAID.—Wanted immediately, a godly person, who understands her duties, and who would value meeting simply in the name of the Lord Jesus.
Mrs. Allen, Eveley House, Liphook.

COOK (good Plain) wanted, who will not object to a little housework. Two in family, house-maid kept. Age between 35 and 40. Wages £20, all found but beer.—Apply by letter to Mrs. Pedley, Trafalgar House, Tottenham.

HOUSE AND PARLOUR-MAID wanted immediately, in a small family. Must be an early riser, and a total abstainer. Good references indispensable. Wages £16. Laundry and all else found.
Mrs. Goslett, Fisherton, Salisbury.

MISSION-WOMAN wanted, to work in the South of London.—She must be of middle-age, with some experience. A Churchwoman.—Rev. Allen T. Edwards, 123, Kennington-park-road, S.E.

COOK. — Thoroughly good plain Cook wanted Trustworthy, and a good manager. —Address, stating wages required, Mrs. Farmer, Thames-bank House, Mortlake, S.W.

COOK (good plain), also **TABLE** and **HOUSEMAID.** wanted immediately for country situation, Scotland. Christian servants are earnestly wished for.
Miss K., Gargunnock House, Stirling.

COOK. — Wanted, a thoroughly good Plain Cook. Must be scrupulously clean and a good manager. One accustomed to a small dairy preferred. Wages £18
A. B., Stoke Poges, Slough.

CAN ANY LADY recommend a useful Maid to one Lady and daughter? German or French preferred. Protestant. Good dressmaker and milliner. Personal character necessary. Good wages. Comfortable situation. A Christian valued.
Hon. Mrs. Hamilton, Ridgmont, Woburn.

COOK.—Wanted for a Temperance Hotel and Coffee House, 10 miles from London, a plain Cook (experienced), willing to assist in the housework. Not under 25. Must be a total abstainer, strong, active, and economical. First-rate personal character indispensable. State wages.—Apply by letter to L. W., 24, Groombridge-road, South Hackney.

CAN ANY LADY recommend a very trustworthy Maid to take entire charge of a child of two years, to live part of the year in Ireland? A foreigner not objected to. Belleview House, Gloddaeth-street, Llandudno, Wales.

HOUSEMAID.—A strong, active Young Woman wanted, as single-handed Housemaid. Personal character, tall, neat in appearance, and a good plain needlewoman. One who has been second housemaid preferred. Wages about £16, and all found.—Apply on Friday morning (17th August), at 15, Craven-hill-gardens, Bayswater; or write to Mrs. H. A., Elderslie, Dorking, Surrey.

WANTED, active Christian girl, as Barmaid for the Britannia Coffee Palace.—Apply to Manager, after 3 p.m., 178, Brompton-road.

MATRON.—Wanted in a Gentleman's School, a respectable person not over forty, experienced in the duties of a Matron. Must be a Christian and abstainer.
Miss Murray, Manor House, Hastings.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C. This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. Milne, Abbey Church, Edinburgh, writes: — *"Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house."* Also recommended by Dr. J. Collingwood Bruce, Newcastle-on-Tyne; Dr. Goodman, Southport; Dr. Young, Rome; Rev. J. Sampson, Barrow-on-Humber, and readers of The Christian, from all parts of the world.
Tariff on application to Miss Percy.

STILL FURTHER ENLARGEMENT.
WEST CENTRAL HOTEL.
97, 99, 101, 103, Southampton-row, London.
Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Francis Murphy, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian*. *Plain Breakfast or Tea*, 1s. 3d. *Beds*, 1s. 6d. to 2s. 6d. Printed Tariff on application to Frederic Smith

SEASIDE.—Cheerful Christian Home, with every care, is offered for Lady or Gentleman suffering from Epilepsy, Paralysis, Hysteria, Chronic Rheumatism, or Nervous Debility, by a married Gentleman, of long and varied experience in such cases.
Medicus, c.o. Mr. Ransford, Chemist, Clevedon.

BOURNEMOUTH.— Comfortably-furnished apartments offered by two Ladies in the West Cliff Gardens, Bournemouth. Close to the sea.—The Misses Gardner, Silver How, West Cliff Gardens, Bournemouth.

BOURNEMOUTH, Clairville.—Superior Boarding House, conducted by Mr. and Mrs. Jackson. Visitors will meet with an excellent family home. Charming sea views. Near church an sea. Most liberal table.

BRUSSELS.—A Lady wishes to recommend to persons visiting Brussels, Madame Merlier's private Boarding House, 1, Rue Veydt, Chaussée de Charleroi; in a healthy and fashionable part of the city. Private sitting rooms. Good table. Moderate charges. Seven minutes' walk from English Evangelical Church.

MENTONE CONVALESCENT HOME, for Ladies of limited means.—Villa Helvetia will re-open the 1st November. Applications for admission should be addressed to Mrs. Dudgeon, 30, Lancaster-gate, Hyde-park, W

Continued on page 23.

MENTAL AND PHYSICAL MALADIES:

THEIR CAUSE AND CURE.

The phenomena exhibited by that pathological condition called *General Debility* includes a want of *mental force*, of nervous will-power, in which the patient often suffers more mentally than in cases of great organic derangement.

A disease is none the less real because it is *mental*. To say that a person's disease is of the mind is quite a different thing from an assertion that nothing ails him, and it need give no offence, if we at the same time exhibit a true sympathy for his sufferings, and show him that they are not less important because they arise from other than physical causes. Every practitioner is familiar with this condition. A very large portion of chronic affections—at least three-fourths—come under this designation. There seems but little organic disease, and sometimes none, only a general weakness in the action of all the organs, a lack of vital force everywhere, a negative state of the whole system.

We do not know what constitutes this ever-active Spring of Vitality to the system, but we do know that sensation is a property of nerve matter, and that it is only when the nervous forces of the frame are active and healthy that life is enjoyed in all its fulness.

The direct action of the mind or will on the limbs, and also the sensation associated with this motive power are transmitted through the brain and spinal cord; and, therefore, the ability of the mind to perceive and to act through the body must mainly depend upon the integrity with which the nervous centres and sympathetic nerves fulfil their office. It is manifest that impaired sensation and muscular action must result from disease in the nerves, because will and perception, or sensation, are never exercised except in connection with the nerves. Therefore, if the nervous apparatus be in any way rendered sensibly unfit for the use of the will in acting upon the limbs, we experience weariness and debility.

Any influence which will tend to reinforce and regulate our nerve power must therefore be of great practical value; and as both theory and practice unite to prove that no agent so directly influences and sustains nervous power as that now under consideration, we contend that the facts arising out of the employment of these forces as nature and art have enabled us to employ them, entitle our statements to the fullest credence and support.

The nervous system acts merely as an Electric apparatus; so contrived that by it the chemistry of life is carried on, and those states of the organs produced, which best enable the mind to register sensation, and to react on the body. That nerves, under the action of will, are capable of discharging electricity, is proved by its actual production in the torpedo, the electric eel, and other creatures that possess an arrangement of nerves and muscles by which they can, *at will*, until fatigued, accumulate and discharge a succession of shocks.

Mr. Garratt will always be happy to confer with any scientific or medical gentleman, either personally or by letter, upon any phase of the subject, or any case for treatment, and will send a private list of 850 names as referees to any address.—B. Corson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

HOMES OF HOPE,

4, 5, & 6, Regent Square, Gray's Inn Road, London, W.C.

Special efforts are made on behalf of Mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted. from their previous good character and position, to associate with a lower class.

The applications for admission are painfully urgent.

Funds are greatly Needed. HENRY THOMPSON, *Treasurer.*

Bankers—London & Westminster, Bloomsbury Branch, High Holborn.

Jewish Refugees' Aid Society.

President:
Rt. Hon. The Earl of Aberdeen.

Vice-Presidents:
Rt. Hon. Lord Polwarth. Rev. Andrew A. Bonar, D.D.
Rev. Canon Tristram, D.D. Sir Chas. Lowther, Bart.
Joseph Hoare, Esq.

Hon. Treasurer: S. Field, Esq., 10, Angel-court, E.C.
Hon. Secretary: W. Greene, Esq., 96, Newgate-st., E.C.
Bankers: Messrs. Barnett, Hoare & Co., 60, Lombard-street, E.C.

OBJECT:—To help the Jewish Refugees who have fled from Russia to Palestine to support themselves as tenants on an estate to be bought by this Society.

Second List of Donations, received up to August 9, 1883.

	£	s.	d.
Lady Low	100	0	0
J. E. Mathieson, Esq.	5	0	0
M. Perry, Esq.	5	5	0
E. F. Applegate, Esq.	3	10	0
W. Willan, Esq.	1	1	0
M. Hill	1	1	0
R. Evans, Esq.	5	0	0
"Thankfulness" (Sheffield)	5	0	0
G. Woodman	0	2	6
E. A. Sweeting,	0	4	0
J. Stewart, Esq. (Dundee)	10	0	0
Anon.	0	5	0
E. H. Norris, Esq.	1	0	0
E. Wilkinson, Esq.	5	0	0
T. Bayley, Esq.	1	1	0
E. Watson, Esq.	0	10	0
Miss Cholmeley	100	0	0
Anon. (Edinburgh)	5	0	0
Sir Charles Lowther	50	0	0
Mrs. Tilson	50	0	0
Mrs. Cox	1	0	0
T. Bulman, Esq.	100	0	0
Miss Lucas	5	0	0
Martin Sutton, Esq.	5	0	0
Joseph Kimber, Esq.	5	0	0
John Lynn, Esq.	5	0	0
Countess Tankerville	10	0	0
Rev. J. H. Way	1	1	0
Rev. F. Young	1	0	0
C. E. Lomon, Esq.	0	5	0
Misses Murray	1	0	0
Miss A. Wilks	0	5	0
Sir E. Porter Cowan	2	0	0
Sir W. Capel Brooke	25	0	0
Mrs. Guest	1	0	0
Miss Nichols	2	0	0
P. Gosse, Esq.	10	0	0
W. K. Perrens, Esq.	10	0	0
Collected by Miss La Nawze	5	0	0
Anon.	0	0	6
Miss Slark	0	10	0
Rev. R. H. Cotter	10	0	0
Miss E. Allan	2	0	0
Mrs. Morgan	10	0	0
Mrs. Bastock	5	5	0
Rev. G. Studdert	3	0	0
Rev. E. Ludlow	5	0	0
T. Wheeler, Esq. (Isa. lxii. 6 & 7)	5	5	0
Mrs. McKay	5	0	0
Miss Marshall	10	0	0
Miss Freeling	0	10	0
Mrs. Kingsley	1	0	0
G. A. Western, Esq.	20	0	0
Per Messrs. Morgan & Scott	40	2	0
Rev. Canon H. Linton	10	10	0
Mrs. E. Lockwood	5	0	0
Rev. Romaine Govett	1	0	0
Miss Hall	2	10	0
Per Rev. J. C. Pinney	9	4	8
J. E. S. Carpenter, Esq.	50	0	0
Miss D. Way	20	0	0
Mrs. M. E. Budd	1	0	0
Mrs. Jones	1	10	0
Rev. E. B. Birks	67	10	0
C. Hilhouse, Esq.	10	10	0
W. F. Burnley, Esq.	5	0	0
J. Batho, Esq.	2	2	0

On the strength of the sums hitherto received, an order has been forwarded to Jerusalem to secure the smaller of the two properties mentioned in the Appeal; and it is now all important that a further sum of £3000 should be contributed as soon as possible, to enable us to settle at least forty families before the rainy season sets in.

N.B.—All communications to be addressed to the Hon. Secretary, and all remittances made to the Hon. Treasurer. Cheques should be crossed "Barnett & Co."

SAMUEL FIELD, *Hon. Treasurer.*

July 30, 1883.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION.

Offices—56, HAYMARKET, S.W.

Patron—The Archbishop of Canterbury.
Vice President—The Earl of Shaftesbury, K.G.
Treasurer—Sir Walter R. Farquhar, Bart.

This Society is employing 120 earnest men as Scripture Readers, labouring amongst the Poor of London and the suburbs, by carrying from house to house the Word of God. Funds are very urgently needed to maintain and extend this most necessary religious and social work amongst the masses.

T. MARTIN TILBY, *Lay Secretary.*

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Sample Copy of Words sent free on application. Sample Copy of Music sent free for 1s.

London: Morgan & Scott, 12, Paternoster-buildings;
And may be ordered of any Bookseller.

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IN

"The Christian"

(PREPAID).

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Advertisements sent by Post must be accompanied by Post-office Order, *not by Stamps*, as the risk in transit is very considerable.

To prevent disappointment, it is necessary to say that in no case must Letters be addressed to a Post-office, unless permission be previously obtained at such Post-office.

The Publishers cannot undertake to receive and forward Replies to Advertisements.

☞ In order to secure insertion of Advertisements in the following number of The Christian they should reach this office *on or before Friday*, and at the *latest* by Saturday Morning's *first post.*

The Christian.

THE WESLEYAN CONFERENCE.

A CONVERSATION on the State of the Work of God formed a very useful as well as interesting feature of the Wesleyan Conference at Hull, the other day. Rev. Charles Garrett spoke most hopefully of the signs of progress and success which he said presented themselves on all sides, in the churches of the denomination. He specially mentioned the increase of spirituality amongst all classes of their members, and the growing concern and desire which existed for the conversion of others. His favourable opinion on the revival of spiritual life among them was, he said, based on the frequency with which of late he had been brought into contact with the rich and poor, the educated and unlearned, of their Society. He rejoiced greatly in the widespread adoption among them of the Bible and Prayer Union Letter system.

Other speakers dwelt on the difficulties and hindrances which stood in the way of the work of God. Those chiefly referred to, and most calling for attention, were the spirit of "restlessness" which prevails as to method of work, "religious novelties" drawing away many from regular and stable efforts to promote the cause of Christ. The fact that while the increase of membership, and of wealth and influence, in their congregations had been great, they were nevertheless in financial difficulty, was regarded as proof of a want of soundness, and as calling for grave anxiety, as was also the fact that more than 30,000 members were lost to them every year by removals and causes not accounted for. It was also stated that out of 840,000 Sunday scholars only 100,000 were church members. It is well that such facts should be carefully considered, and it is a good sign when Christian communities set themselves diligently and prayerfully to face them and remedy them.

Rev. E. E. Jenkins spoke much to the purpose, and made a distinction of great importance, when, in addressing young ministers on doctrinal and other difficulties, he spoke as follows:—

"Intellectual difficulties were not doctrinal difficulties; and he besought them not to depart in any degree from the doctrines of the New Testament which had come down to them, and which were surely believed by their fathers. 'With regard to any dogma (said he), if I make the ground of my acceptance of a dogma the likelihood of the doctrine, I am at sea. I cannot understand the creation out of nothing' of the universe; I cannot understand the immortality of the soul; I cannot understand the doctrine of retribution; my mind is under certain limits—necessary limits—but, when God speaks to me, He speaks to me under conditions which demand from me absolute submission. Scientists cannot explain the simplest facts which they discover; and, as we have this glorious heritage of doctrine, let us seek to preach these doctrines, and especially let us speak to our people from our present realisation of their truth."

We are glad to note that the Conference has passed a resolution condemning the opium trade, regretting that attempts should be made in this country to defend it. Mr. Jenkins spoke of it as infamous and immoral, Dr. Osborn following suit by branding it as a terrible sin, and a murderous traffic. No words can be too strong for condemning the evil, and the shame connected with the matter. As Mr. Jenkins said, it is the duty of Christian ministers to speak out plainly upon the subject, so as to awaken the national conscience concerning it.

The voice with which the various sections of the Church speak against this henious crime committed by our nation is so strong, and so frequently uplifted, that surely it should command greater attention than it receives from our rulers. When will they set the example of proclaiming the force of right as opposed to might, and of moral obligation as contrasted with mere pecuniary claims and material interests?

Among the closing acts of the Conference was the passing of a series of resolutions in favour of the repeal of the Acts regulating vice, as being iniquitous in principle and demoralising in tendency. The Conference rejoiced at the signal success recently won in the House of Commons, and trusted that this success would be speedily followed by the complete abolition of the system.

M. RENAN ON THE VALUE OF LIFE.

THIS eminent French *littérateur* has been addressing the scholars of the *Lycée Louis le Grand*, in Paris, having chosen for his theme the value and pleasantness of life. His words are cheering and hopeful so far as the present is concerned, but we look in vain for any light upon the life that lies beyond. He expressed a sense of envy towards those who had life before them, because they would see what their seniors could never behold, and know what older men sought for restlessly, and must die without discovering.

The optimist view of life taken by the great French rationalist may be better than the sullen gloom with which some sceptics have regarded it, but it is a poor philosophy which finds its chief comfort concerning the value of life to consist in looking backward, rather than in pressing onward into the glorious and eternal world which awaits those who have here done the will of God and cherished the faith of Christ. If the all of life is to live, then life is vain, spite of M. Renan's endeavour to prove it otherwise; but happily the Word of God abideth sure, and life is precious because of its possibilities in relation to eternity, rather than on account of its relation to time. The aged believer need not envy the young, for he goes to a sphere where his knowledge shall be infinitely increased and his joy eternally perfected.

If read in the light of faith in God and the hope of immortality, some of the advice given by M. Renan was, nevertheless, worthy of acceptance and adoption. The sentence, "There is but one foundation for a happy life, the pursuit, namely, of the good and the true," is full of wisdom; and his exhortation to consider life as a matter serious and full of responsibilities, is one that all may wisely follow. But the only motive powerful enough to stimulate to such action is lacking in M. Renan's system of morals, viz., certainty of conviction as to Revelation and the acceptance of Christ as our Life.

SOME ASPECTS OF GERMAN LIFE.

TEMPERANCE reformers will be glad to hear, on the authority of a continental paper, that there has arisen in Germany "a new Temperance cause, headed by Count Moltke, swelled by nearly all religions, and supported by committees in every part of the country." The promoters of this "national movement," it appears, do not advocate total abstinence as the remedy for intemperance; they content themselves with ardently preaching the Gospel of moderation. Everybody ought to wish for the success of the new crusade; but we shall be agreeably surprised if it shows the "substantial results" that are hoped for.

One feature of the movement, however, will commend itself to the heartiest sympathy of all who take an extended view of the drink question. "As yet," says *The Pall Mall Gazette*, in a short article on the subject, "the enemy is in possession of the field, and it is not unusual to find forty-seven public-houses in a high-road three miles long." We think we could equal, if not beat, this in Great Britain; but we highly approve of the plan of "converting the taverns into coffee-houses" that is finding favour in these German reformers. The writer in *The Pall Mall Gazette* strikes at the very root of the matter when he remarks:—

"The mere propaganda of total abstinence has failed, and is certain to fail, as long as the causes which render it easy to drink and difficult to abstain from drinking flourish untouched on every side."

The proverb that "prevention is better than cure" has a special application to the insidious and ensnaring habit of drinking.

Intemperance is not the only crying evil that needs to be fought in the Fatherland. The Berlin correspondent of *The Daily Telegraph* writes a long and strongly-worded communication on the prevalence of "Duelling in Germany," that indicates a very low view of the sacred regard for human life which is a fundamental precept in the moral law of God. He says:—

"Scarcely a week passes—nay, scarcely a day—that our eyes do not light upon some account of private deeds of violence which the popular feeling of Continental Europe palliates and permits. Fortunately in England the time of the duel is past; there is no sympathy with the tradition which excuses a cold-blooded murder on the ground that it is "satisfaction" for an insult. It is strange to think how few years have passed since these traditions extended to us too, and we may congratulate ourselves on having shaken ourselves free from the superstitious adoration of a fetish called "honour," which, while it ought to be one of the fairest conceptions of civilisation, has been and is often degraded into the red rag, upheld to arouse the most bestial of human passions."

The writer states that in the German army any challenge addressed to an officer is referred to a regularly organised "Court of Honour," which is attached to every regiment; "if it is decided that the insult is real, fight he must, or leave the service." If one officer, in cold blood, shoots another, he is merely subjected to a mild form of imprisonment for a short period, and returns to his regiment, "without the slightest moral taint on his character."

Such a deplorable state of social feeling is truly "a relic of more barbarous ages," but we fear it is hopeless to expect, as the *Telegraph* correspondent does, that it will shortly disappear from Europe with the growth of civilisation and culture. What is needed is the transforming power of Divine truth, which not only enjoins us to love God with all our hearts, but to love our neighbour as ourselves, and not to be overcome with evil, but to overcome evil with good.

"The Christian" Pulpit.

THE ALMIGHTINESS OF GOD.

By the late F. COVELL, of Croydon.*

"I know that Thou canst do everything, and that no thought can be withholden from Thee."—Job xlii. 2.

WHAT a mercy it is to have to do with such a God, with whom nothing is impossible. If I had not to do with such a God as this, of all creatures I should be most miserable. When the Son of God was telling his disciples at one time how hard it is for those who have riches to enter into the kingdom of God, they asked in astonishment, "Who then can be saved?" "Oh," says the Son of God, "what is not possible with men is possible with God." How blessed to have an interest in such a God as this; to have his eye towards us, and his heart upon us for good!

Here we find what He can do; He can do more than He ever has done, and more than He ever will do. He could raise up stones, and make them a seed to Abraham; but He will not do that. As the Son of God said in his temptation, He could send twelve legions of angels; yet He did not do it; but He will do everything for his people that they need. Esau is bent on the destruction of Jacob, but God turned him as a river of water. Just as if there were a river here, and we should make a channel for it to run in. So we find Esau purposes to kill Jacob. He owes him a grudge. He comes to do it; but then God has a hand in it. So we find Esau runs and falls upon Jacob's neck, and kisses him. All his evil intent is knocked out of him; he says, "It is as if I saw the face of God"

Balak and Balaam are determined that they will curse the people of God. Balaam says, "Build me here seven altars, and prepare seven bullocks and seven rams." So they do; all things are ready. Then Balaam sets to and blesses the people. Not all Balak's gold can make him do what he is determined to do. He will have Balak's gold if destruction follows; let God send an angel with a drawn sword, he will go through; but God comes, notwithstanding all his covetous purposes, and he blesses the people. How cruelly the Egyptians oppressed the Israelites; but God moves in their hearts, so they load them with silver and gold, and send them out enriched.

Job said, "*I know*," but God had to teach him a good many things. What did Job find? He said, "He can break my heart, make me just like clay in the hands of the potter; after all my hard speeches He can do everything. He can make me feel that I am vile."

What an unspeakable mercy it is to have to do with such a God as this—that can do everything. What can He do? I will tell you what He can do for you. He can open your blind eyes, and enlighten your dark mind. You cannot see the work of God in your soul, cannot see that you are in the footsteps of the flock, cannot see that He has got a heaven for you; all the preachers in the world cannot make you see it. You have been trying to find it out and cannot, but God can show it to you in a minute. He has done it for me. Sometimes I have been ready to say, "All things are *against* me;" but God has made me eat my own words; He has made me see and feel they are all *for* me.

The longer I live, the more I see that God can do everything. I will tell you what He can do; it seems to me to be a marvellous thing. I have tried hundreds of times to do it, and cannot do it in the least: God can do it in a minute. What is that? He makes my trifling mind serious, turns me inside out, and makes me another man in a minute. What a mercy! Perhaps some of you have a light spirit, you have laid many bands on yourselves, tried many things. Along comes something—a foolish word, or somebody jests; all your bands are like a thread; you break through all your vows just the same as Samson rent the lion like a kid. You go to bed sighing, "What a fool I have been! what is the use of my trying? it will never be done." What is not possible with men is possible with God. I will tell you what else He can do; He can make your hard heart soft. That is a wonderful thing; for a hammer could not do it. But God can do it in a minute. Did you ever feel Him do it? "Yes," say some; "I have been as hard as a rock, and my heart has melted like wax before the flame; now I will keep it so." But you cannot; before the day is over you are back in the old place; God must keep it.

"*I know that Thou canst do everything.*" I will tell you something God can do, that is a wonderful thing; He can subdue and conquer your bewitching lusts, whether they are the "lust of the flesh, the lust of the eye, or the pride of life." He can so turn them out, or bring them down, that you can put your foot on the neck of them, and feel: More are they that are for you, than all that can be against you. You cannot do that; you cannot conquer the least one. "The pride of life"—the things of time and sense, the many things your heart is privy to, you cannot subdue; your stubborn sins rise up and reign; you are ready to conclude that they will master you. You find that you may lay what you like on them, they will break through.

If you know a little of this, let it encourage you to trust in Him at all times. "I know He *can* do everything," say you, "but the thing is, *will He?*" I can see plainly, in turning things over, it is not so much the *will* of God we mistrust as it is his *power*. I believe the Word of God will detect our hearts better than we can ourselves. If you look into the blessed Word of God you will find it is his power we doubt. The angel came to Sarah, and said, "At the set time Sarah shall have a son;" there was his willingness, there was no question about that; you will see she stumbled at his power. "Shall I have a child that am old," she says, "my husband being old too?" Now God says, "Is anything too hard for the Lord?" She questioned his power to do it. God comes to Moses, and says, "Moses, the people shall be fed with flesh for a whole month; I mean to do it." Moses says, "Lord, shall all the flocks and herds be slain, or shall all the fish of the sea be gathered together, that Thou sayest, 'The people shall eat flesh for a month?'" "Is My hand shortened," says God, "that it cannot save?" God had told him his will; Moses doubts his power.

There was a famine in Samaria. The prophet comes and tells the king, "To-morrow, about this time, shall bread be sold in Samaria for such a price." "Oh," says a lord on whom the king leaned, "if the Lord would make windows in heaven, might such a thing be?" "You shall see it with your eyes," said the prophet, "but you shall not eat thereof." So it came to pass according to the word of the Lord; bread was sold at the gate of Samaria at such a price; and as this man had the charge of the gate, the people trod him down to get at the things, so that he died. It was God's power he questioned.

"Oh, my unbelieving heart,
Prone from Jesus Christ to start."

It may be so with some of you; you are doubting his power to pardon your many sins. Can God pardon them? We read that He has opened "a fountain for sin and for uncleanness." You keep looking at your sins and shortcomings—what you are and have been. It is not so much the will as the power of God you doubt. There is power enough in his blood to cleanse you and me. May the Blessed Spirit work faith in our hearts to ask in faith, for "whatsoever ye ask in faith, believing, ye shall receive."

Just to encourage your poor heart, whatever you may think about yourself, turn your eyes for a minute into the blessed Word of God. You see a poor wretch, the Philippian gaoler, at the very gates of hell; for, when the prison doors were opened, he was about to kill himself, and send himself quick to hell, but Paul said, "Do thyself no harm, for we are all here." Such is the love and mercy of God to poor sinners, that when he came in trembling and said to Paul and Silas, "Sirs, what must I do to be saved?" the answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved." How the Blessed Spirit works faith in the love and blood of the Son of God to save the vilest of sinners! Before another morning dawned, here was the gaoler rejoicing in God. Poor sinner! what is thy sin to God's great grace?

God likes to do great things for his people; that is why He lets you and me come into trying and difficult places at times. It is on purpose to get Himself a name and praise. Some of us could not speak so well of God, if we had not been plunged in these places; we should never have been able to speak of what his power can do, if we had not been brought into such places. If we had not been set fast in ways of providence, and feared the worst—believed it must come to a smash—we should not have known God can do everything. These are not nice places to come into. "Now," a man says, "I am done; it is all over, there is no help for me in God." Says the Psalmist, "I will lift up mine eyes unto the hills from whence cometh my help; my help cometh from the Lord which made heaven and earth." If God can make heaven and earth He can do everything. He not only made heaven and earth, but He hangs the earth upon nothing. You cannot make the air hold up a feather or a pin; let a pin or feather go, it will fall to the ground. See what the will and word of God can do. The air of itself will not hold up a pin or a feather, yet God makes it hold this ponderous earth and all upon it. Yet, at times, you and I try to measure arms with God; as we cannot see how it can be done, we think God cannot see. Hear what He says, "Even the youths shall faint, and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength."

What a mercy it is to have to do with such a God as this, that laughs at impossibilities. What fear is there of your coming to want? When you look at many things, you say, "It will all come down;" then God comes in, and says, "Is anything too hard for Me?" More are they that are for us, than all that can be against us. Who ever trusted in God, and was confounded? Whoever rested on Him, and was ashamed? To show his power towards us, whether it is in pardoning our iniquities, or appearing for us

* Four Sermons, preached by the late F. Covell, at Providence Chapel, Croydon. *J. Gadsby*, 18, *Bouverie-street*, No. 2, New Series, 6d.

in temporal things, God goes such a contrary way to what we expect or like. We see that God has a way in the whirlwind and the storm, and the clouds are the dust of his feet. When He was going to do something great, something like a God, at the wedding in Cana of Galilee, He said, "Fill the water-pots with water." Who would ever have thought that was the way He was going to display his glory and power? Has God never brought wine out of water for you? Have your tears of sorrow, contrition, and repentance, never brought wine to your souls? They have to mine; oh yes! When the water-pots were filled with water, Jesus said, "Draw out now, and bear to the governor of the feast." "I never had such wine before," said the governor. Let the Son of God make a feast, there will be no bitter in it.

God has got a way of his own, He acts like a God; what is not possible with us is possible with God. Oh, if we had more implicit trust, if we had but a little faith! We have not faith enough to believe God will manage our concerns. We come into a little difficulty, enemies rise up; we say, "They will be too much for us." This, that, or the other difficulty stands in the way. "It will be too much for God to bring us through," we think. What little faith, my friends! The prophet says, "He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." I would speak it with reverence, but we think they are the more powerful, and that God is the grasshopper.

We are apt to think that because God has done all these great things his arm must be shortened. You who are mechanics know that if you have made an article a thousand times, you are just as able to make it now; it has not taken away your capabilities. So with God; He has done thousands of things, but He says, "my hand is not shortened. I have done wonderful things for my people; I have stopped lions' mouths, made ravens feed my people, made the sun stand still; yet my hand is not shortened."

"I know that Thou canst do everything." Job did know it. Look at him in the very dust, not a friend to pity him, bereft of everything, his family and property gone, and himself covered with sore boils, the devil at him, and he full of tossing to and fro in his mind. What a poor, pitiable object! "I know that Thou *canst* do everything." "Then," says God, "I *will* do it." Then He blesses him with a family, makes him a great deal richer than he was before, makes him such a man that he stands head and shoulders above many in the Word of God.

"This God is the God we adore,
Our faithful, unchangeable Friend;
Whose love is as great as his power,
And neither knows measure nor end."

May the Good Spirit work in your hearts, whatever may be your difficulties, whether from men, devils, or sin, that you may cast yourselves at the feet of the Almighty, and feel, "I know that Thou canst do everything."

"'To trust Him endeavour; the work is his own;
He makes the believer, and gives him his crown.'

A "BRITISH WORKMAN" MEMORIAL.—*The Church Standard* of August 3 published a letter from a correspondent suggesting that a memorial should be subscribed for by the readers of *The British Workman* and *Band of Hope Review*, to perpetuate the work of the late Thomas B. Smithies, in the shape of a fund to open or extend British Workmen's coffee halls throughout the kingdom. The suggestion is a good one.

THE SECOND COMING OF CHRIST,
AND EVENTS CONNECTED THEREWITH.

A WORD FOR INQUIRERS INTO THE SUBJECT.

WILL the second coming of Christ be a *personal* one? *Yes.* The word, "appear," in Heb. ix. 28, answers the question conclusively. A *spiritual* coming, or presence, would not be a *visible* one (see also Acts i. 11; Matt. xxiv. 30; John i. 51; Rev. i. 7; Zech. xiv. 4, 5).

When will He come—before or after the Millennium? *Before.* "Iniquity will abound" up to the very time of his appearing (1 Tim. iv. 1, 2; 2 Tim. iii. 1—5, 13; Jude 17, 18, 19; 2 Peter iii. 3, 4; Matt. xxiv. 37—39; Luke xvii. 26—30; Luke xxi. 33—35 R.V).

For what purpose will He come? To establish his Kingdom and personal reign of righteousness over the earth. Preparatory to this, according to promise, He first descends from heaven to receive his saints, both those who have died and those who are then alive, who are changed, and "caught up to meet Him in *the air*." "This is the first resurrection" (1 Thes. iv. 15, 18; John xiv. 3). He doubtless returns with them for a time, to the immediate presence of the Father, when will take place the judgment of works of service as believers, according to 1 Cor. iii. 12—15, with a view to position and reward in the coming Kingdom; also, what is termed in Rev. xix. 7, "the marriage of the Lamb." The salt of the earth being thus removed, moral corruption and anti-Christian rebellion and apostasy develope unhindered, and spread with increased rapidity, until, the cup of man's iniquity being full, the Lord descends to *earth with* his saints to "execute the judgment written" in Psalm cx. 5, 6; Isaiah lxiii. 1—6; Daniel ii. 34, 35, 44, 45; Zechariah xiv. 1—5; Ezekiel xxxix. 17—21; Joel iii. 9—16; Malachi iv. 1—3; Jude 14, 15; Rev. xiv. 17—20, xvii. 13, 14, and xix. 11—21; also Psalm ii.; 2 Thes. i. 7—9, and ii. 7—12. This is the "day of vengeance of our God" (Isaiah lxi. 2, lxii. 4, and xxxiv. 8), "the day of the Lord of Hosts" (Isaiah ii. 12—17).

What follows? The binding of Satan in the bottomless pit for 1000 years (Rev. xx. 1, 3). The repentance and conversion of the Jews by the actual *sight* of their Messiah (Zech. xii. 10, 14). Full restoration and establishment of Israel and Judah in their own land (Ezek. xxxvii.; Zech. viii. 3—8; Jer. xxiii. 6—8, and xxxi. 31—40; Isaiah lxv. 18—23). Renewal of the earth by partial removal of the curse (Is. xxxv.; Joel iii. 18; Amos ix. 13) and change also in the natures of the animal creation (Isaiah xi. 6—9, and lxv. 25; Rom. viii. 21). Conversion of the Gentiles (Isaiah ii. 1—3, and xlix. 6; Micah iv. 1—4; Ps. xxii. 27, 28; Zech. viii. 20—22; Isaiah xi. 9; Hab. ii. 14; Mal. i. 11) and *commencement of the Millennium*, or visible personal sign of Christ and His risen glorified saints over the regenerated earth (Matt. xix. 28; Isaiah xxxii. 1; Jer. xxiii. 5, 6; Zech. xiv. 9; John i. 51; Rev. ii. 26, 27, iii. 21, and xx. 4).

What, then, is the object and character of the present Gospel Dispensation?

Not the conversion of the whole world, but, first, to make manifest the *fulfilment* of the Divine purposes in the institution of the preceding one—Judaism, with its system of teaching by types, sacrifices, and ordinances, and *its* consequent setting aside.

Also, the full clear revelation of God's *perfect* plan of saving lost man by the sacrifice of his own beloved Son, the God-Man Christ Jesus, once crucified for us, but now the risen, victorious, glorified Saviour (Heb. vii.—x.). This plan to be fully and faithfully proclaimed, by those who accept it, to "the whole world for a *testimony* unto *all* the nations" (R.V.); the ordained *result* to be, the gathering *out* from amongst them, both Jews and Gentiles, a people to his Name, to be his witnesses, "to serve the living and true God, and to wait for his Son from heaven," who shall bring in the succeeding age of universal righteousness.

At the close of that glorious period, another outbreak of Satanic and human wickedness is to take place, to be, however, speedily and finally put down (Rev. xx. 7—10), followed by the judgment of the wicked dead—the finally impenitent, before "the great white throne" (ver. 11 to 15), the passing away of the present heavens and earth, and the creation of "new heavens and a now earth," (Rev. xxi. 1—5) "wherein dwelleth righteousness," and where there shall be "no more curse" (2 Peter iii. 13; Rev. xxii. 3).

"These are the true sayings of God,' though but a *part* of those things He has revealed in his Word as yet to come to pass "Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" "The Great Day of the Lord is near, it is near and hasteth greatly" (Zeph. i. 14). The *ploughshares* must be beaten into *swords*, and the *pruning-hooks* into *spears* (Joel iii. 10), ere the swords shall be beaten into ploughshares and the spears into pruning-hooks (Micah iv. 3). The mighty men of war must be awakened for the last dread conflict which comes as "a destruction from the Almighty," and terminates at Armageddon (Rev. xvi. 13—16), of which He has said, "I will overturn, overturn, overturn, until He come whose right it is, and I will give it HIM" (Ezek. xxi. 27), *before* we can reach the time when "the nations shall learn war no more." Many are crying, "Peace, peace!" and expecting to establish it on earth apart from the coming of the "Prince of Peace," in spite of what is thus clearly revealed, and in spite of the warning trumpet of the signs of the times, now waxing louder and louder. But "the counsel of the Lord, that shall stand." He must, after long forbearance, do his work of judgment on rebellious men, ere, as the Sun of Righteousness, He can arise with healing on his wings, and "fill the face of the world with fruit," the fruit of the Tree of Life.

These two contrasted periods in the closing years of the world's history are rapidly approaching, yea, are even at the door. "Behold, the Bridegroom cometh;" HE shall execute the judgment, and HE shall bear the Glory, and wear his "many crowns" in the scene of his former humiliation, and suffering, and death, for "the Father hath committed all judgment unto the Son." "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Is. xxiv. 23).

C. A. THOMPSON.

LIBERIA.—The American bark *Monrovia* recently sailed from New York to Liberia. Four negro families, who are to colonise in Liberia, were among the passengers. These colonists were accompanied by Rev. Andrew Cartwright, whose devotion to the interests of the colony was plainly shown by his returning in the steerage because the church needed all the funds which he had succeeded in collecting while on his visit to this country. On the same vessel the Rev. D. W. Frasier, of Howard University, went out as a Presbyterian missionary; also Miss Jennie E. Davis, a graduate of the Boston High School, who goes out to take charge of the Female Seminary.

For the Young.

TO THE BOYS AND GIRLS IN ENGLAND WHO ARE STUDYING FRENCH.

Dear Young Friends,—I have been thinking much about you lately, and how much may depend on the pains you take with your lessons now. It does not seem so very long, after all, since I was terribly discouraged with those verbs, thinking my French master needlessly exact about those tiresome irregular ones, and asking, too, in what way I could serve God by taking pains with my lessons.

Now what enjoyment I should have missed if I had neglected study! So I thought perhaps the Editor of The Christian would let me encourage *you* in *your* work by telling you a little of the joy we have in ours. It is *solemn* work to tell the news of salvation to sinners, but it is also joyful work; and up here among the mountains I am sure you would be delighted to learn to know the children if only you could talk to them and understand what they say.

One day I got into a Nuns' school, where the poor children were singing Latin hymns to the Virgin; so when they had sung to us, my friend sang to them—

"Jésus, m'aime, moi petit,
Oui! Lui même me l'appris;"

and I asked leave to tell them a story. If you had seen their bright eyes fixed on me as I told them of a foolish man who had only one treasure, a diamond ring, and who, playing with it, let it fall into the sea, you would have said, "It is worth while to work hard at French, so as to be able to invite the little French Catholics to give their only treasure, their heart, to the Lord Jesus, who died for them." The two nuns listened as eagerly as the children.

I wish you could see the children of Aucelon, how they climb and run on the very edge of the rocks, and hardly ever slip and hurt themselves. Many have been very ill lately, and have had to get well without either doctor or medicine. They seem quite as happy as children in the towns; perhaps happier, because there is not a shop within three hours' distance, so they are not always wanting "sous" to buy "bon-bons" or "dragées."

Last Sabbath was a great day for the children who were well enough. Once a year, before the summer heat has burned the grass, the pastor has a service high up on the mountain. He invited us to stay for it, and we were very glad to do so. Early on Sunday we were ready to start: it is nearly three hours' journey. Miss Mudie and I had a mule between us, with its master, an old shepherd, as guide. Though Aucelon is on one mountain, we began to climb up the steep stony paths directly. We could see nothing but mountains all round, and ravines below. Sometimes we rounded the head of a ravine, sometimes descended into it, but in general it was all up, along paths sometimes so narrow there was scant room for the mule's feet. Soon we heard other mules behind us, and the pastor's two boys, very happy on one mule, and a woman very comfortable *across* hers, with her little boy before her, came up and passed us. Others soon followed, among them the pastor, with his little Paul clinging behind him. It was very hot, but at length we came to the place for the meeting.

A forest shades the upper part of a mountain, the lower slope is covered with splendid green turf, rarely seen here, covered with flowers. Scattered beech trees gave shelter from the sun, and masses of box and wild roses were interspersed. But the flowers! White monkshood, turncap lilies, gentian, great blue campanulus of three sorts, were among the striking flowers, while very homelike were ragged robin and woodruff; but there were very many quite unknown to us. The roses were deep crimson and white. Aucelon is so narrowed on its mountain top that the mere space of greensward was joy enough for the children, and yet when we arrived not a child had strayed, only one boy ran up to us with a rare mountain fern and curious everlasting.

I wish you could have seen the group round the great beech tree. They had loosed the mules which were already eagerly enjoying the rich pasture, and now every one was glad of a piece of bread and fresh curd, which takes the place of butter here. A man from the nearest hamlet brought a mule laden with water, and his wife looked very happy when I told her she was giving many cups of cold water at once.

Then the meeting began, stragglers on foot coming in last, and no wonder, for it is a long, long way. We had been singing a beautiful hymn in Mr. M'All's hymn-book.

"Quel bonheur, quand faisant trève,
Un moment à nos labeurs
L'aube du saint jour s'élève,
Dans le ciel et dans nos cœurs!"

Truly rest on the turf was very sweet to these toilers under the summer sun. I was much struck with the perfect quiet and attention. Once a man had to run up the mountain after his mule, and once a woman started up suddenly to go after a tiny child who disappeared all at once behind a rock, but the order was never disturbed, and the pastor's words were sweet and solemn as he spoke of the great gathering there will be one day up above "*la haut.*" Then he asked us to speak to the people too, and it was a great privilege to do so, with the clear blue sky above our head and eager faces drinking in every word. Prayer seemed, as the pasteur said, to go straight up to God.

Then came an interval for dinner, when each family group enjoyed their household bread and curds, or offered a share of their cheese or butter to a neighbour.

Then the pastor's daughter guided nearly all the children to the mountain top through the forest. We did not go so high, but the sound of their hymns came down to us as we rested among the roses on the hill side. The only anxiety of the day was caused by the tiny boy I mentioned before. He is two years old, and apparently the only restless one of the party, so during the meeting he wandered about among the flowers on the slopes *below;* no one noticed when the ambition seized him to *climb*. So, when his mother missed him, every one searched *below*, among the box-trees, except the schoolmistress, who, with another, looked higher up, nearer the forest, and there, fast asleep, his cheek on a stone, and his flowers beside him, lay the little wanderer.

Gradually all returned to the trysting-tree, and again there was prayer and praise, and the listeners were pressed to decide at once for Christ. Then came the separation: the mules were saddled, and soon the hill-side was left, deserted by all but a few grazing oxen. We took another road home, by the little hamlet in the valley, stopping to visit each house, and in the first to drink some warm goats' milk and taste the household bread. The others were sadly disappointed that we could not eat a second meal with them, but we had no more time.

Paul climbed gaily on to his sister's mule, Theodore and Samuel on another, and so we started, this time down a long, green valley, and then climbing up a kind of rocky terrace above a forest, where the depth of the precipice was hidden by clematis and honeysuckle. Out of the shade we passed on the long mountain slopes glowing in the setting sun, which was fast sinking behind the rocky heights behind Aucelon. We were home a few minutes after sunset.

Now if you would like to attend the mountain meeting next year, you must have your French ready or you will have little enjoyment and certainly be of little use. Seriously, dear boys and girls, will you work hard at your French, and pray that the Lord will prepare you to use this talent for Him?—

Aucelon, July 11. S. R. Geldard.

THE NORTHFIELD SCHOOLS.

As a supplement to the interesting communication which we inserted some weeks ago, Mr. W. H. Newett, of the Manchester Y.M.C.A., sends us the following particulars of Mr. Moody's Seminaries at Northfield; they will be welcome to his numerous friends on this side of the sea:—

In the female seminary, during the past year, there have been 51 boarders, viz., 9 from New York State, 3 from Maine, 3 from Delaware, 1 from Rhode Island, 8 from Vermont, 1 from Mobile, 1 from Indiana, 5 from Pennsylvania, 1 from Iowa, 1 from Virginia, 1 from Michigan, 5 from Canada, 1 from Germany, 1 from Bulgaria, and 10 Indian girls belonging to the Shawnee, Cherokee, Creek, and Choctaw nations. In addition to these boarders, the advantages of the Seminary have been shared by 101 day pupils from Northfield and the surrounding district. Applicants who wish to enter the Seminary as boarders, must be at least 15 years of age, able to pass examinations in arithmetic as far as Interest, in geography, and in grammar. They are required to bring certificates of good health, and to pay £20 per annum for tuition, board, and lodging.

It is desired to surround the students with such religious and social influences that at the end of their four years' training they shall go forth fully prepared to assume the responsibilities of life in the spirit of earnest consecration to the Master. In the accomplishment of this purpose, the study of the Bible is considered fundamental; and besides the regular course of weekly Bible lessons, its words and its spirit are daily brought to bear on the lives of all. One can more readily understand the secret of Mr. Moody's Bible readings, which are the most popular of his Mission services everywhere, by the training he receives at school in these weekly Bible lessons with the girls.

The students perform the work of the house, under the supervision of the matrons; regular exchange of work gives opportunity for a knowledge of the different departments. There is a good chemical laboratory for practical work, and the philosophical room is well supplied with valuable apparatus. A Physical Culture Society has been organised among the girls, which has for its object their enlightenment upon all subjects pertaining to health and to home and society relations. The motto of this branch of work, "Ye are the temple of the living God," tells the importance they attach to it. In addition, each Monday morning a plain talk is given to all the girls of the school upon suitable topics, and the eager interest shown is proof not only of interest, but of the felt need of such information. The girls also have a Missionary Society, meeting monthly, and its proceeds are given to the education of a girl in Miss Mumford's school at Philippopolis, Bulgaria. The lady principal is an M.D., there are five other female teachers, three assistants, and two matrons.

Mr. Moody's text for the school this year is, "I, the Lord, do keep it; I will water it every moment: lest any hurt it, I will keep it night and day" (Is. xxvii. 3). Amply has this promise been fulfilled in the pecuniary provision, in the teaching given, and in the health of the inmates.

SICK POOR IN EAST LONDON.

THE neighbourhood of Ratcliffe Highway presented an unwonted appearance on the 5th inst., when a number of its population turned out to keep a Hospital Sunday they had improvised for themselves. A special service had been arranged for at Shadwell Church, with a collection on behalf of the Hospital for Sick Children in Shadwell. A dense throng of East Londoners marched in procession, with bands and banners, to the church, to show their hearty sympathy with an object so important in its bearing upon the homes of their own class. Collecting boxes were held all along the line of procession, to receive from the spectators contributions to the hospital funds. The church, of course, was crowded to excess. The procession, and indeed the whole proceedings, had been arranged by several temperance lodges, composed of working-men, among whom the hospital is held in high repute.

The institution on behalf of which this novel demonstration was made is a highly deserving one, and it is a cause for sincere regret that it should have to struggle with pecuniary difficulties. It is only sixteen years old, and owes its origin to the efforts of a young couple, Mr. and Mrs. Heckford, who in 1868 commenced the work by hiring two old warehouses for the purpose at Ratcliff-cross. These first experiences were rough and trying, but by degrees success attended the movement, and now the East London Hospital for Children, with its three wards and ninety cots, is the result. No fewer than 117,000 cases of outdoor and indoor patients have been treated since its establishment, and the need for its benevolent work in such a district is painfully felt and ever increasing.

Such manifestations of sympathy with an effort on behalf of suffering little ones, and such grateful appreciation of others' practical concern for them, as the fact referred to above betokens, indicates that our poorer fellow-citizens have kind hearts to be touched and honest sympathies to be aroused, if only they are wisely approached. The British workman may be rough in his exterior, and harder to reach than some in his susceptibilities, but none the less is he of the same flesh and blood as those who sometimes affect superiority to him, and well repays brotherly endeavour to elevate and benefit his class.

MISS WESTON AND THE SAILORS.

THE report issued by Miss Agnes E. Weston, of her work during the past twelve months' among our Blue Jackets, is a deeply-interesting record. Miss Weston now writes five Monthly Letters to seafaring men and boys, viz., for "The Royal Navy," "The Mercantile Navy," "Boys' Letters," "United States' Navy," and "North Sea Fishermen." In addition to the diffusion of over 250,000 monthly "comforts" to the men and boys, which exert an immense amount of spiritual and moral good among the recipients, Miss Wintz, a fellow-helper of Miss Weston's, has succeeded in the circulation of 7000 copies of a Temperance paper monthly.

With regard to the work of the "Rests" at Devonport, Portsmouth, and Sheerness, we observe that the number accommodated last year was 52,389, nearly 8000 more than the previous year. There could be no stronger evidence of the real value of these "Rests."

Miss Weston states that, to keep the work in full vigour during the coming year, she will require £500 more than last year. Her address is, Sailors' Rest, Devonport.

RELIEF OF PERSECUTED JEWS.

AS representing the Committee of the Syrian Colonisation Fund, the Earl of Shaftesbury appeals for immediate help in settling some 200 Jewish refugees upon land granted to them in the island of Cyprus by the Government. It must be peculiarly gratifying to him to have obtained protection and safety for this body of Israelites who have suffered at the hands of ignorant "Christians." If Jewish prejudice against Christianity is to be removed, the beginning must be made by practical acts of kindness. We trust that the money needed—about £1600—will speedily be contributed, and that the venerable Earl may be cheered by the response which will enable him and the Committee at once to take steps for securing next year's harvest, and the independence of this Jewish colony. To do this, the land—about three square miles in extent—must be cleared for sowing before October; cottages in which to live, and wells for water, must be provided. The sum needed is not large, but it is needed at once.

The Jews are delighted with the beauty of the island. Their land is situated on the hills, on a healthy spot, fit for vines and olives, and all the varied products of Cyprus. The climate, soil, and cultivation are similar to that of Palestine; cattle, poultry, and bees do well. Cyprus is within sight of the Land of Promise, to which it is as a stepping-stone, and may also become a training-school of agriculture, in preparation for the return of the people of Israel to their own land.

Fresh and serious outbreaks of persecution of Jews are reported from Hungary and from Russia. Lord Shaftesbury refers in his letter to the great work of relief which he and the Committee desire to prosecute in the Holy Land and elsewhere—when the Cyprus colony has been established. It is earnestly to be desired that this aged friend of Israel may be supported, and his hands strengthened, in the arduous work to which he is devoting himself. The Secretary of the fund is Mrs. Finn, 41, Parliament-street, S.W.

AMSTERDAM EXHIBITION.

A VERY interesting account of the good work carried on at the Kiosk here has been received by Mr. John Stabb from Mr. Doyer, the director. The distribution of the 4500 copies of John's Gospel, in the Dutch language, is regularly carried on, and a good use is being made of the thousands of tracts in various foreign languages recently granted by the Monthly Tract Society. Among the recipients were 400 young mariners and 200 boys from the Royal Naval Institution at Leiden; together with numbers of the employés, police, telegraph workers, military and marine workmen, and servants from the cafés and restaurants.

It is very interesting to learn that the friends at the Kiosk recently had a visit from the Queen of Sweden, who, together with the ladies accompanying her, took such an interest in the work that they volunteered to become tract distributors themselves on two occasions when they visited the Kiosk. It is encouraging to find that some of those to whom a tract has been given return after a time and ask for another. The Bible Society's Text-book has been found very acceptable.

It is hoped that the help which is needed to sustain this good work will be kindly given. Friends desirous of contributing should send to Mr. John Stabb, 29, Darville-road, Stoke Newington, N.

THE CHRISTIAN'S PORTION.

"My God shall supply all your need according to his riches in glory, by Christ Jesus."—Phil. iv. 19.

Is thy life lonely?
Jesus is near thee;
Is thy heart saddened?
Jesus can cheer thee.

Dost thou feel friendless?
Jesus befriends thee;
Helpless and hopeless?
His grace attends thee.

Dost thou lack power?
Jesus can give it;
Grace for life-witness?
From Him receive it.

Dost thou fear trial?
He will shine through it;
Fiery temptation?
Jesus foreknew it.

Long'st thou to love Him?
He notes thy sighing;
Notes it—to give thee
Soul-satisfying.

Would'st thou be faithful?
Christ can uphold thee;
Fear'st thou to falter?
His grace will enfold thee.

Out of his riches
Each need supplying,
Trust Him for living,
Trust Him for dying.

Eva Travers Evered Poole.

NEW BETHEL FOR SAILORS, GLASGOW.

FOR nine years past the Glasgow Seamen's Friend Society have carried on a very successful branch of their work among the sailors on the south side of the river in a hall near the Kingston Dock. The work has so prospered that the hall has been found too small for the numbers attending, and ill adapted for the needs of the work. The great increase of sailors residing on the south side of the river, has induced the directors of the society to look out for suitable premises as near the seafaring population as possible. They have succeeded in purchasing a piece of ground in Eaglesham-street, about twenty yards from the Govan-road, and in the immediate neighbourhood of the homes of 900 or 1000 sailors' families. They have decided to erect on this ground a seamen's chapel, library, free reading and recreation rooms, with accommodation for a coffee-house (when needed), all of which will be continually at the disposal of sailors.

Donations towards the £5,000 required will be gladly received by Mr. Richard H. Hunter, 27, Jamaica-street, Glasgow.

SINGING THE GOSPEL.—An Evangelistic choir (unsectarian), established to give free services of song and otherwise help Mission work in London, is badly in want of male voices. Services on week-days only. Applicants must have a knowledge of music, and be in communion with some Evangelical Protestant Church. Address Secretary, 132, Lorrimore-road, S.E.

BRAZIL.—Rev. E. Vanorden writes from Rio Grande, on July 2: "Yesterday we commemorated the Lord's death, when four Italians, three young men and one married, made a public profession of their faith in Jesus. Our services are very well attended. Among those who come is a captain of the regiment in garrison here, a man of superior education, who is diligently searching the Scriptures. Our negro converts are doing very well, but have much to suffer on account of their faith in Jesus. Six years ago when I arrived here there was not one convert in the city, now through God's mercy a working Church of Christ has arisen, with a bright future of extending its usefulness to other parts. Will friends pray for us, and send their annual donations to Mr. M. H Hodder, 27, Paternoster-row, London."

DARK MOROCCO.

MY DEAR SIR,—I meant to have written you before this about our visit to the land of the "Moors." It is now over a month since we returned to England, after spending six months in forming some acquaintance with dark Morocco and its benighted though interesting people.

It would seem as if the piracy and slavery which were so long and so viciously practised against Europeans by the Moors, or people of Morocco, and maintained to so recent a date, had inspired them with such a dread and feeling of alienation towards both the region and name of the "Moor," that their very abolishment has become a signal for bidding a long farewell to that land, once the terror of Europe. For many years past there has been no desire but to leave the Moor to himself, and have nothing more to do with him, so that literally he has been shut up a prisoner in his own land and buried in oblivion, with no one to care for his release, or disentomb the unrelenting pirate and slave master any more. So thoroughly has this been done, that to prevent him from coming out on the high seas again, all his ships were destroyed, and to this day not one is permitted to him beyond the few lighters or barges that lie in the ports of call, to carry goods to and from the English and French steamers and the shore. Thus in the course of much less than a century the tables have been so completely turned, that the Moor, not long ago the foe and robber of the mariners of all Europe, lies now disabled and dejected at their feet. He is fallen! And how great has been his fall!

But it is not for the Christian, in this the day of grace, to stand afar off from his fallen foe in cold and hopeless indifference, but rather should he return—not to revenge, but to render good for evil; thus far the way for exhibiting practical Christianity in Morocco is open. There is now no longer the piratical fleet to dread, nor yet the fear of having to endure the misery and degradation of Moorish slaves. The wild, unsparing fanaticism that brooded over Morocco, and, almost as much as a cholera cloud, filled the opposite continent with dread and dismay, has now virtually passed away. True, a few of the wildest and most unfrequented parts of the country, especially among some of the mountain regions, where the people are not only fanatical but independent, are still sealed against anyone in the garb of a "*Rûmy*," or European; but the seaport towns, and a great part of the interior, are as open and safe for travellers as Egypt or Syria.

The Sultan of Morocco, Mulai Hassan, and his Government, do their best in their way, not perhaps so much from friendliness as from fear, to protect the few Europeans who go into their dominions, so as to avoid a quarrel or dispute that might lead war ships to pay their coast an unwelcome visit, as was done not many years ago both by the French and Spanish fleets. The events that occurred in Egypt last year helped also to overawe them. This salutary fear instilled into the mind of the once proud and cruel oppressor, is now ostensibly the safeguard of Europeans residing in or visiting Morocco, so that most of the Moors, in their present condition, show a desire to be friendly with strangers, and in a good many instances of late the peasants have been eagerly seeking the partnership in trade of the once hated Christians, so as to obtain through them the protection of their Consuls against the crying wrongs and grinding oppression of their own Moorish rulers.

In this and other ways the providence of God would seem to be opening a door into dark and long-sealed Morocco for European influence and trade, and (shall we not pray?) for Christian teaching and light, so that Moorish exclusiveness and tyranny are becoming both their own punishment and cure.

As to personal experience, I found the people friendly, both in the sea-coast towns and in the interior, with almost no exception, and not unwilling to be spoken to on religious subjects by a Christian. The reverse rather was true, for they seemed in many instances to be surprised and pleased to find a Christian who would speak to them on such matters. One Moor from the great inland city of Fez, who had seen the copy of Proverbs and the Gospel of John which I had given to another man, was so interested in them that he got his friend to come and introduce him to me, and beg me to give him copies of the same two books. He said he would thoroughly study them, and if he found in them the truth, he would gather his relations and friends together, after returning home, to study them with him. After I spoke a few words to him, he told me he had never met anyone before who spoke to him of such things. I gave him the books, and we can only pray "that the Word may not return void." Some asked me with evident interest, "What do you Christians really know and believe about Christ?" Others have asked, "Is He now dead or alive?" And that in such a spirit as evidenced doubt in their own Moslem traditions about Him, and respect for a Christian's testimony on the subject.

In villages that I have visited considerable groups have gathered round me and have listened with attention and interest while I have read and spoken to them from the Bible. At one village where I gave an intelligent young man an Arabic Gospel on *loan* until I should return a second time, he immediately went off and brought me a dish of fresh milk. But with all this it was difficult to find any who were willing to pay money for the book, which they were otherwise glad to receive. David's spirit in refusing to offer to the Lord "what cost him nothing" has yet to be known.

The Bible Society have kindly agreed to send us back to make a second journey to the parts of Morocco which were not visited, so as to make further investigations into the state of the country; and I earnestly trust the Lord of the harvest may move other labourers to think of that dark and needy land, and go there to labour for the enlightenment of its benighted people. I append a list of the special wants of Morocco as a missionary field for the consideration of those whose hearts the Lord may incline, reminding them that in the whole of that dark land, containing MORE THAN SIX MILLIONS OF PEOPLE, there is ONLY ONE MISSIONARY!

Yours faithfully, W. Mackintosh.

59, Hilldrop-crescent, Camden-road, London, N.

GIBRALTAR AND NORTH-WEST AFRICA.

Among the crying wants of this needy and unoccupied field are:—

(1) A gifted missionary who knows or would acquire Spanish thoroughly, for the Spanish population of Gibraltar. A large, intelligent, and well-to-do section of the people have so far broken off from Popish allegiance that they do not attend the Roman Catholic Church, and are drifting into Socialism. He could also visit Algeciras and other Spanish towns in the neighbourhood, as well as Tangier, where, besides the Moorish population, about twelve or fourteen thousand Spaniards and Spanish-speaking Jews reside.

(2) A thoroughly good school at Tangier for children of Spanish-speaking British subjects (mostly from Gibraltar). English must be taught as well as Spanish, and after a time French and Arabic might be found necessary. We have had an earnest letter from a representative of this community, requesting that such a school should be opened, including a branch for boys and another for girls, and they hold out the hope that it would be partly self-supporting.

(3) An orphanage for Moorish children at Tangier would be a missionary agency of inestimable value, by giving a practical knowledge of Christ in the present time, and by preparing native labourers for the future. Language—Arabic.

(4) A Mission, including medical mission for all classes, Spaniards, Jews, and Moors, in Tangier and surrounding country. Language—Spanish and Arabic.

(5) A general Mission to the Rîfians and other Berber tribes in the north of Morocco, with Tetwân, for the present, as centre. They are wild, independent, and uncivilised, but most intelligent and industrious. Language—Rîfy and Arabic.

(6) Mission to Moors in Central Morocco; basis at Rabat, the nearest point from which the large and populous inland cities of Fas and Miknâs could be occasionally visited. Language—Arabic.

(7) Mission to the Shlûh or Sûs people in the south of Morocco; starting point, Mogodor or Agadîr. Language—Shilha (a dialect of Berber) and Arabic. A permanent centre would have to be further south. The missionary for the Jews at Mogodor is the only missionary at present in the whole empire of Morocco, with its six or seven millions of people. This section of the country has a coast-line of two hundred miles from Agadîr to the river Draa, includes Wâd Sûs, Wâd Nûn, and the whole of Sidi Hashim, and stretches hundreds of miles inland. During the last few months a British Trading Company, represented by Mr. James Curtis, has been trying to gain a footing at Erkshîsh, near the middle of this coast, fifty miles south-west of Aglû. Bedawin Arab tribes are found interspersed with the Sûs people in this region. They speak exactly the same dialect of Arabic as that current in Syria at the present day.

(8) A Mission to numerous and most interesting tribes of Bedawin Arabs and Berbers inhabiting the great belt of North Africa, marked on maps as the Sahâra, with an Atlantic coast-line of 900 miles, extending from the River Draa to the Senegal, and stretching across the Dark Continent eastward between the south-east boundary of Morocco and Timbuctoo till the confines of Egypt are reached. At Cape Juby, the nearest headland of this region, after leaving the coast of South Morocco, is the station of the English trading company, which Mr. Mackenzie has been organising for the past few years. Comparatively little is known of this immense tract, but we have sufficient information to prove that it contains a large population of varied and interesting people. At Tangier we were told, for example, about the people of Shinghit, a town of twenty or thirty thousand souls, in the province of Adrâr, in the south-west of this so-called Sahâra, that they are very fond f books, and are quite a literary and pious people in their way. From there Arab Moslems come all the way to Tangier by land, and thence go by sea to Jedda on pilgrimage to Mecca. The chief language of the Sahâra is Arabic, but dialects of Berber prevail also.

MOUNTAIN TRACTS.—Mr. Henry Hill, jun., has prepared an illustrated leaflet for distribution amongst the mountaineers of Tyrol and Switzerland, and will be glad to supply travellers with the same at cost price, viz., 12s. 6d. per 1000, if they apply to him at 38, Bow-lane, London, E.C.

NEW MISSION HALL, WALWORTH.—A Mission Hall and Class-rooms were opened here last week, when Rev. G. D. Copeland was able to announce that they were opened free of debt. Several other friends gave addresses, and a profitable commencement was made of a work which is intended to supplement the parochial work carried on by the vicar.

A HOME FOR THE FATHERLESS.

A TEA and public meeting to commemorate the fourteenth anniversary of Mr. Toye's Home was held on Friday, August 3, in the schoolrooms of the Home, situate in Lewisham-road, Greenwich. An inspection was made by the visitors of the houses, of which there are five. Much satisfaction and pleasure were expressed at the admirable way in which the arrangements for the comfort and happiness of the children are carried out, and to which the healthy-looking faces of the children abundantly testified.

Mr. Toye gave an interesting account of the Lord's dealings with him during the past year. He said: "It is just fourteen years ago since the Lord first led me to undertake this work in simple dependence upon Him day by day to meet all our need. I rejoice to be able to make my boast in the Lord. We have never once during these fourteen years wanted for a loaf of bread. Many times during that period we have been without a meal till almost the meal time has come round. But it has not been so lately; only once last year were we brought very close. Sometimes our funds have been very low; some days I do not get a penny. I think yesterday there only came in sixpence, and I think the day before it was one halfpenny, which I found in the box at the gate. The smallest sums have been a halfpenny, and the largest has been £300 (deducting £30 for legacy duty), which was left by a dear old lady whom I only once met at a Bible meeting in Tunbridge Wells.

"Here we are, at the close of another year, testifying to God's wondrous love and faithfulness. The Lord has been very gracious to me, and to-night, if I were to be silent, the very stones and the pillars which sustain the schoolroom would cry out, if I did not make my boast in the Lord, and speak of his wondrous love and his tender mercies over us from day to day. Perhaps there never was a time when all our necessities were so kindly and graciously met. Some of you have seen the children out, and noticed how tidy they look. Well, I have my show days. I take my children out sometimes that people might see what God can do. Why should I take them out in ragged clothes? I put all the ragged things away. I am exceedingly careful about this because I think God's children ought not to go out with things that want patching.

"There are many more applications for the admission of destitute children than we can entertain; as the Lord is pleased to allow me to add house to house, and fit them up, so we receive. At present 100 of the children sleep in cots made with my own hands. I do not speak this boastingly, but just to show that when the Lord gives his servants their work, He gives them the willingness and the ability to do it. I trust I can say my aim is that the Lord may be glorified."

Several gentlemen addressed the meeting; and during the evening the children sang some appropriate hymns. At the present time there are 134 children in the Home—50 boys and 84 girls. Communications may be addressed to Mr. Toye, Lewisham-road, Greenwich, S.E.

Y.W.C.A., ISLE OF WIGHT.—On Thursday, August 2, the Annual Meeting and Summer Outing of the branches of the Isle of Wight Young Women's Christian Association was held at Cowes. Over 130 took tea together in the Dolphin Temperance Coffee Hall. Rev. H. Thwaites, vicar of St. John's, Newport, made some excellent statements about the work and advantages of Young Women's Christian Associations. Bishop Cheetham, Vicar of East Cowes, spoke in a loving manner as to the necessity and appropriateness of Young Women's Christian Associations. Rev. I. Mummery, from London, gave a telling address on the real moral benefits and spiritual blessings such associations were to this country, and recommended them to the support and prayers of all Christians in the Isle of Wight. The company afterwards adjourned to the beautiful Green Banks at the west end of Cowes, where they enjoyed the warm and refreshing sea-breezes, and heartily sung several of Mr. Sankey's hymns.

A DARK SPOT IN SOUTH LONDON.

"WELL, you quite woke me up last Sunday evening. I had been in bed until you commenced your meeting; then I said to the missus, 'I shall get up and see what them chaps are up to;' and I suppose you had been going on for an hour before I came out." These words were spoken by a working man. The Sunday referred to was July 29. After much prayer and consideration, we had decided to go forth in the strength of the Lord, and proclaim in the open air the "good tidings of great joy" to a people who seldom if ever hear God's message of peace. There were but two of us; but, God was with us, and, taking our stand in a central position, we commenced singing:

"Ho, my comrades, see the signal
Waving in the sky."

Before we had finished this song we had a large audience, composed principally of children, many adults also coming out to their doors to hear the simple Gospel told in a simple manner.

The neighbourhood has a population of between 5000 and 6000 persons. The devil and his servants are of course very busy, and there are no less than eleven gin-palaces regularly frequented and supported by a large number of the population; yet the only house of God in the district will not accommodate more than 200. What is to be done for these 5000 souls "for whom Christ died," but who are totally neglected in this dark place. This question has for a considerable time been laid heavily upon the mind of a brother in Christ who has a factory on the spot. At his own expense he has taken the adjoining building, consisting of two large rooms, each capable of holding 400 persons. These rooms are to be furnished as soon as possible, and Gospel meetings for adults and children will be frequently held. A Sunday-school will be commenced, and every effort will be made to tell in this neigbourhood

"The old, old story,
Of Jesus and his love."

On Sunday, August 5, the "upper room" was opened, although the seats then available would not accommodate more than fifty. A children's service was held in the morning, attended by as many as could be comfortably seated. In the afternoon, about 120 young people assembled; some were seated on forms, while very many either stood or sat on the floor, and eagerly listened to the Gospel. One young man occupied himself nearly all the time by going into the streets, and bringing in his companions; and even during the singing of the last hymn some big lads were following him up the stairs. Again in the evening an open-air meeting was held, when at least 500 persons were within hearing of the Word of God. It is worthy of record that the working-man who addressed us with the sentence put at the commencement of this notice was present at each meeting, at 11, 3, and 6.30.

This work is certainly of God. It is quite unsectarian, and it is not connected with any existing agency. We have no doubt that the means needed for the furnishing of the rooms and for the support of the Mission will be sent by Him who has put it into the hearts of his servants to begin the work. We are also looking to Him for labourers in this part of the great field, which is truly white already to harvest. Particulars will be given to any who may be led to send tracts or magazines for general distribution, or to render help in any department of the work, by Mr. S. Clayton, 85, Montpelier-road, Peckham; or by F. T. Watt.

17, *James's-grove, Commercial-road, Peckham, S.E.*

THE HEATHEN WORLD.— A striking tract has been issued from the Orphans' Printing-press, Leominster, on the preaching of the Gospel to the heathen world. On the first page is a reproduction of the engraving which shows the comparative condition of the world from a Christian standpoint. The great black space which represents the 856 millions of the heathen world ought to carry to the mind of the Christian a constant suggestion of the need of effort in spreading abroad the news of salvation through Christ. The tract is sold at 1s. per 100.

RAILWAY MEN IN THE WEST.

NOWHERE, perhaps, have the Evangelistic operations of the Railway Mission been crowned with greater or more genuine success than at the hall in Kensal-road, near Westbourne-park. This neighbourhood is thickly peopled with the families of those employed in various capacities by the Great Western Railway Company. Last January Gospel services were commenced by Mr. G. Clarke, Secretary of the Mission, at the hall in Kensal-road, seating 200 persons. These meetings have been continued without intermission up to the present time, and very abundant have been the fruits. Many instances of real turning from sin to God have been met with, in some cases embracing whole households. A fortnight's special Evangelistic Mission was recently held, when a large number professed to have found Christ as their Saviour.

The work has now assumed considerable proportions. There are three services on the Lord's day, and nightly meetings during the week, in addition to the purely Gospel gatherings, these embrace a Bible-class, conducted by Lady Hope, Temperance meetings under the guidance of the men themselves, which have proved most successful, and largely attended a Saturday afternoon meeting for children. The growth of the Mission, while it has rejoiced the hearts the of workers, has also placed them in a serious difficulty, because of the lack of room for the crowds that wish to attend. This is felt especially on Sunday evenings, when numbers have to be sent away, an open-air service being first held, from the door of the hall. This fact deters many from coming under the sound of the Gospel. Having endeavoured to enter the hall on several occasions without success they naturally stay away, and the opportunity of reaching them is lost. The existing building is also sadly out of repair.

It has therefore become an imperative necessity, if the work is to continue, to secure enlarged and better accommodation. The committee of the Mission are anxious to build a larger hall on the present site; this they can do by acquiring an adjoining shop. The attendants at the services are showing an eager and active interest in the project; in the space of about a month the men themselves have collected £140 towards the new building. Some of the details of this laudable effort on their part are of touching interest. One man, having a pension of 8s. a week, promises to devote 6d. a week to the building fund. A woman who earns a scanty sustenance by mangling takes a collecting card, and heads the list of contributions with half a crown. Over seventy of the men, whose wages amount to a pound a week, have each given or collected £1; one man collected as much as £40. A little girl, whose heart is full of zeal in the good cause, has secured £2 by levying pennies on every likely person she meets.

These samples of the earnestness shown by the people are undoubted tokens of how they appreciate the spiritual provision they find through the live and hearty services conducted at the hall. They have done what they can, but £140 only goes a small way towards the £600 needed for the larger hall, with a reading-room attached. If a generous Christian public will but emulate the example thus set them, the desire of the workers will be speedily fulfilled, and this Mission will be more than ever a centre of spiritual, moral, and temporal blessing to the neighbourhood. The address of Mr. Clarke is 186, Aldersgate-street, London, E.C.

THE BASIM MISSION, INDIA.—*The Bombay Guardian* of July 14 says:—"We have much pleasure in mentioning the arrival of two ladies from America, Miss French and Miss Millet, for the Basim Mission. Miss Wheeler was left in sole charge on the departure of the Misses Sisson last year. Rev. Mr. and Mrs. Fuller have been there for some months, but will probably be removing soon to some other station. We hope the ladies who have now arrived will be favoured with health and good spirits and a wide and effectual door of usefulness. Miss E. Sisson is expected out again in a few months.

Notes and Comments.

AN Indian Prince, Sardan Herman Singh, heir to one of the richest provinces in the North of Hindostan, is stated to have been led to the knowledge of salvation in Christ through the labours of some Presbyterian missionaries; in consequence, according to Hindoo practice, he has lost all right to the succession.

Perhaps the petition signed by 231 missionaries in China, and presented last week to the House of Commons praying for the discontinuance of the Opium trade, may quicken the conscience, or at least the action, of our legislators. Let us hope so, for the sake of all that is righteous and tending to the welfare of men.

The Revised Version of the New Testament has received the *imprimatur* of a recent Convention of Baptists at Saratoga, the first formal sanction it is said to have obtained from any of the larger religious bodies. Dean Vaughan, of the Temple Church, has been deploring the almost total cessation of public interest in the Revision, and says it will have to be re-revised.

It is proposed to erect a suitable memorial as a token of public esteem towards the late Canon Battersby. Those who have had the privilege of attending the Conventions at Keswick will doubtless readily join in such an expression of gratitude for the blessings received through these meetings. It is not yet decided what form the memorial should take. Communications may be addressed to Mr. R. Wilson, Broughton Grange, Carlisle.

A friend who is conversant with the facts of the case, draws attention to the misspelling of the names mentioned in a short article in our issue of last week, on "The Poles of East Prussia." The Countess Anna *Groeben* and Pastor *Cludius* are the earnest workers who are seeking to provide for these neglected populations. Our correspondent, who is personally acquainted with the Countess Groeben, says:—

"I think it must be six years ago now that you inserted an appeal on behalf of her church. Her mother denied herself luxuries, sold work, &c., and the daughters persevered in their efforts, till finally, I hope, the church will be opened next spring. The readers of THE CHRISTIAN helped greatly."

The death of the celebrated Dr. Robert Moffat, the noble African missionary and intrepid traveller, occurred on the evening of the 9th inst. At the advanced age of eighty-eight we could not have hoped to retain him long in our midst, but his death, nevertheless, is an event which we are sorry to have to record. His presence was a link with the past, as well as an ornament to the present, that we very regretfully part with. His name has long been a household word throughout the land; indeed, in every country of the world it has been known and honoured as that of a truly great and heroic man. His dauntless spirit, unaffected piety, and untiring efforts for the welfare of mankind have for many years marked him out as foremost among the servants of our Lord to whom the honour of evangelising a dark world has been assigned. Long as the age lasts will the honoured name of Moffat, associated with that of Livingstone, be held in highest repute; by the exemplary saintliness and devotion of his life many will continually be animated to consecration and fervour in the Master's cause.

Rev. T. Howard Gill, Rector of Trowbridge, Wilts, a well-known Evangelical clergyman, has been appointed the Chaplain of the English Church, Rue d'Aguesseau, Paris. *The Record* congratulates the English residents in Paris on the fact; and it is cause for thankfulness that Protestant Church principles should be faithfully represented in that city, as they will be, we are assured, by Mr. Gill.

Another island, it appears, has been destroyed by volcanic eruption and earthquake, although not attended with such terrible loss of life as in the case of Ischia—the island of Ometepec, on Lake Nicaragua. The inhabitants have been removed in schooners and boats to Granada, Rivas, and other cities, and the pleasant slopes which have been cultivated for centuries, are now a scene of complete devastation and ruin.

Notwithstanding the factious opposition of one or two members of Parliament, Mr. S. Morley's Bill for the Prohibition of the Payment of Wages in Public-houses has at last become law. Employers of labour will henceforth be obliged, as a general rule, to pay their workmen apart from the temptations of the public-house. The majority of working men themselves will be thankful for this useful piece of legislation; their wives and families will, doubtless, reap much benefit, while the sobriety of the bread-winner will be enhanced.

Another much-needed measure, introduced by Mr. Anderson, for the suppression of pigeon-shooting for purposes of sport, has also happily escaped from the clutches of the Obstructionists, and is now fairly under way to being enrolled on the statute-book of the nation.

Last year Canon Wilberforce threw a bombshell into the ranks of his fellow Churchmen in denouncing the proprietary, by the Ecclesiastical Commissioners, of a number of public-houses. The late Archbishop of Canterbury requested the Commission to investigate the matter; the result of the investigation has now been communicated to the House of Lords by the Bishop of Rochester, and is issued as a Parliamentary return. It appears that the statements of the Canon were somewhat exaggerated, neither of the four public-houses specified by him being under the control of the Commissioners. At the same time, they are compelled to admit that they have an interest in as many as twenty-four drink shops on their London estates.

The praiseworthy action of Canon Wilberforce has no doubt quickened the desire to shake themselves clear of this reproach, expressed by the Commissioners; but judging from the published statements, they seem to be very half-hearted over it. They are evidently more concerned about the financial than the moral aspects of the subject. *The Freeman* is justified in saying that "if any other religious body were to authorise a like confession, the scandal would make its ministers and members ashamed, and the evil would presently be put an end to."

Referring to the same subject, *The Echo* makes the remark that "every man of common sense and ordinary observation knows full well that twenty-four public-houses will do more harm to society in a month than a whole Bench of Bishops will do good in a year."

The formal opening of the Noel Park Estate, Hornsey, by Lord Shaftesbury, on Saturday week, is an event in the social annals of the Metropolis worthy of note. It is the third large suburban estate acquired by the Artisans and General Dwellings Company, and will provide 2600 separate dwellings for the industrial classes. The erection of public-houses is prohibited on all the company's estates—a good example, which the Ecclesiastical Commissioners would do well to follow. Mr. S. Morley, M.P., one of the speakers at the opening ceremonial, made the practical suggestion that the Government should lend money, at a low rate of interest, for the erection of suitable dwellings for the poor, one of the greatest social needs of the day.

The Presbyterian pastorate in London is about to receive a valuable accession in the person of the Rev. R. M. Thornton, of Glasgow, who has accepted a call from the Camden-road Church, vacant by the departure of Mr. Dinwiddie to Australia. Among other ministerial changes is the settlement of the Rev. W. H. Jellie (till recently a Congregational minister) over a Presbyterian church in Canterbury. The death is announced of two "Disruption worthies," Rev. Dr. Thomson, Paisley, and Rev. W. Cousin, Melrose; the latter was the husband of the author of the well-known hymn—

"The sands of time are sinking,
The dawn of heaven breaks."

The earliest public utterances of M. Waddington, the new French Ambassador, are full of good omen. At a large meeting of working men from London held at Normanhurst Court last week, he said "he wished the English people to know that the mission on which he was engaged was a message of peace and goodwill. He had full and profound hope that the work he had undertaken he should be able to carry out." Every well-wisher to France and England must rejoice in such an assurance, and join heartily in the conviction he expressed that the English people and Government would support him in his endeavour to maintain and consolidate a peace so essential to the welfare of both nations.

In connection with this we note with much thankfulness the hopeful words of the Prime Minister at the Lord Mayor's banquet last week. We hope Mr. Gladstone's caution as to the need of exercising patience with regard to reports from abroad will not be forgotten.

The meeting at which M. Waddington's words were spoken was of a very interesting and commendable character. Sir Thomas Brassey, M.P., had invited the members of the London Working Men's Club and Institute, with their wives and children, to pay him and Lady Brassey a visit on Bank Holiday. The mansion and beautiful grounds of the honourable baronet were thrown open for their inspection and enjoyment. Upwards of one thousand persons availed themselves of the invitation. Sir Thomas, in his address, speaking of himself and other large employers, expressed a sentiment which cannot be too generally inculcated and applied, when he said, "Their great aim should be to use their advantages for the good of others." Were this principle more widely acted upon by our great capitalists the relations between capital and labour would be far more sound and friendly, and much would be effected in the way of remedying many of the social evils which exist.

The advocates of Sunday amusements lose no opportunity of urging their cause, and loosening the bonds by which the due observance of the Day of Rest is maintained. The Committee of the Sunday Society have adopted a memorial to the Prince of Wales and the Committee of the International Fisheries Exhibition, praying that it should be opened some few Sundays before it is finally closed, and stating that they are prepared to furnish attendants if their request is granted. We observe with satisfaction that the authorities have declined to comply with the request. It would have been a lamentable thing for so bad an example to be set and so dangerous a precedent established for further efforts in the same direction.

The Baptist Missionary Society has experienced a great loss in the death of another of their devoted band of workers on the Congo River. Mr. John Hartland, who went out with Mr. Comber and others some four years ago, has expired at his post, a fearful attack of dysentery having proved too much for his strength to sustain. Amid severest suffering of body, his mind was kept in a state of almost seraphic joy and peace. His dying words to his beloved fellow-workers were :—

"Christ is all in all. Let me go, my friends. Don't hold me back. I must go. I *want* to go to Him. 'Simply to thy cross I cling.' Let me go."

His struggles then ceased, and he was gone to be with Jesus. His loss will be deeply felt by his brethren, and his premature end is a mystery of Providence truly inscrutable and deep. But it is right; and the influence of his death, at once so calm and yet triumphant, cannot fail to produce beneficial results upon the churches at home, in deepening sympathy with the work to which he was so devoted.

Mr. Jos. Tritton, the Treasurer of the Society, has written the following beautiful and touching lines on the event. They are published in the Society's *Herald* for the current month :—

"Don't keep me, friends, I want to be
With Him," for whom I crossed the sea;
Left home beloved, and brethren dear,
His name to speak, his cross to rear,
On these dark shores outstretched around,
Where none have raised "the joyful sound."

"Don't keep me,"—I had thought awhile
To serve, with his approving smile,
And win some trophies for his crown
Ere yet I laid the banner down
And sank beneath the sands to rest—
Strange, "strange it seems, but He knows best."

"Hold me not back,"—for voices sweet
My listening ear already greet;
And forms I see, as though they wait
To bear me gladsome through the gate,
Thine first to whom my soul takes wing,
While "simply to thy cross I cling."

"Hold me not back,"—let dying speech
From Congo's shore far homeward reach,
And many a youthful heart beat high,
Like him to live, like him to die;
True life-word this, on Duty's track,
At God's high call, "Hold me not back."

The New York City Mission and Tract Society have adopted what promises to be a very successful plan of providing for the spiritual necessities of those not reached by the various religious sects and parties which exist. They have organised undenominational churches, based upon the Apostles' Creed as their theological standard, the spiritual government of which is in the hands of a pastor and a board of church officers; the latter chosen annually by the members from among themselves. Free-will offerings are made by all the people for the support of the ministry, and for incidental expenses, the buildings being erected at the cost of the Mission funds. Everything is so arranged that the working man may feel at home, and that without repelling his sense of independence and self-respect. The temporalities of the church are managed by the City Mission, in whose hands the title to the property is also placed.

The advantages of this method are many and great. Regularity of worship is secured, Gospel teaching as well as evangelistic work is provided, and a suitable Christian home for new converts is established, where fellowship and fraternal aid may be enjoyed. The success which has attended the movement is attested by the fact that already four of these churches for the people are in active operation, while the society proposes to erect buildings for others as fast as funds become available for the purpose.

As the time draws near for the expected return to London of Messrs. Moody and Sankey, it behoves all who long that the metropolis should be graciously visited, through their instrumentality by the Divine presence and power, to be fervent in prayer on their behalf. The way must be prepared, and the Lord's remembrancers must not keep silence, if great blessing is to be obtained.

Lord Shaftesbury has added one more to his many claims on the nation's gratitude by his earnest speech in the House of Lords on Friday week on behalf of juvenile acrobats. It appears that the Bill passed in 1879 has failed to stop the cruelties imposed on young children, because its provisions do not apply to the period of training, when the real mischief is done. As Lord Dalhousie, on behalf of the Government, expressed the fullest sympathy with the objects aimed at in Lord Shaftesbury's speech, we may fairly hope that next session will bring an adequate alteration in the law.

The work of Temperance Reform is progressing in New Zealand, where it has been and is still sorely needed. Sir William Fox, who has long and strenuously toiled in the cause, has at last succeeded in getting a Licensing Bill passed, which goes far to rival the Local Option Bill proposed for adoption among ourselves. The need of it appears to have been exceptionally urgent, judging from the statements made by a correspondent of *The Christian World*, who says :—

"It is none too soon that God-fearing men have bestirred themselves, for in these semi-tropical climates strong drink soon does its work. Lunatic asylums were fast becoming too small. Crime was on the increase, and pauperism was looming in the near distance. The leprosy had got into the Christian Church, and priest and people were falling fast before its touch. One of the saddest pages of colonial history would be the record of ministers and church members who have gone astray through strong drink."

It is sad and distressing beyond degree to learn from the same source that "the supreme obstacle to Temperance reform in New Zealand is the strange insensibility of Christian merchants to the sin of distributing the accursed stuff." The chief importer of strong drink in Nelson is said to be a leading Wesleyan, and an ex-President of the Young Men's Christian Association, while a prominent Presbyterian rivals him in the traffic. The Maori race are so addicted to drunkenness through the introduction of intoxicating liquors to the Colony by ourselves, that they are fast disappearing before its influence, "poisoned," as the writer says, "by the fiery liquor." It is indeed a good thing to learn that total abstinence has so far advanced in the island as that in one town at least the last public-house has just been closed, while numbers are rallying round the Temperance banner in the various centres of the population.

Our enthusiastic brother, Mr. R. Adcock, of Norwich, suggests, in a somewhat lengthy communication, that Mr. C. H. Spurgeon should, if possible, be induced to take a year's entire rest from public work. This, says our correspondent, might, in the providence of God, lead to his complete restoration to health and vigour, and so conserve and prolong a most valuable life. In order to relieve Mr. Spurgeon's mind of all anxiety during this period, with respect to the institutions over which he presides, Mr. Adcock further suggests that the sum of £30,000, which he estimates as the sum annually needed to sustain the many agencies of the Metropolitan Tabernacle, should be subscribed by the Christian world, and presented to the famous preacher on his next and fiftieth birthday.

Whether or not Mr. Spurgeon ought to cease from all his labours for a twelvemonth is a matter solely for himself to decide. We feel certain, however, that he ought to raise no objection to the second proposal of our correspondent; we trust it will be taken up and carried to a successful issue.

Last Sunday morning Exeter Hall was crowded at Mr. Spurgeon's first service there, during the repair of the Metropolitan Tabernacle. He said he was exceedingly feeble in bodily health, and, he feared, mentally as well; there were no traces of that, however, in his admirable discourse, from Acts xx. 24: "To testify the Gospel of the grace of God." It was a magnificent exposition and defence of Evangelical truth; we trust our readers will help its circulation through every possible channel. Some of the passages were marked by the characteristic vigour of the preacher, as for instance when he said, in alluding to Paul's readiness to sacrifice his life for the sake of the Gospel :—

"We have gospels now-a-days that I would not die for, nor would I recommend anyone to die for them, inasmuch as they are gospels that will be snuffed out within a few years. I have lived long enough to see half a dozen new gospels. They have gone on improving and improving it, and heaven knows—perhaps hell knows—what next will come of their improvements; I am sure I do not. Is there any doctrine in the Bible at all worth dying for? Perhaps, after all, the martyrs were great fools—especially the English martyrs who went to Smithfield, and burned merrily for Christ—a set of fools every one of them, were they not, to die for ideas that are exploded now-a-days? I do believe that in their heart of hearts some of our moderns think there is no such thing as truth at all; or if there be, they have not got down to it yet."

The Sunday evening services at Exeter Hall, during Mr. Spurgeon's brief sojourn there, are free to all without tickets. On the last Sunday evening (Sept. 2) he will preach specially to young men. His week-evening service, this day (Thursday), will be held in Rev. Newman Hall's Church, Westminster Bridge-road.

SPA, BELGIUM.—We are requested to state that contributions for Miss Beamish's Memorial Fund, referred to in our last issue, will be received by Rev. Horace Noel, White Rose Grange, Woking, Surrey.

FOREIGN PRISONS AND THEIR SYSTEMS.

By CHARLES COOK.

"SURE, Sor, it's me boy I'm going to see," answered the old Irishwoman, in answer to my inquiry as to whom she was going to visit. We were on board the "Prisoners' boat," having just left New York, and were bound for "Blackwell's Island," on which is situated the City Prison. Having landed, we entered the prison, and I was much surprised at many things I saw. Whilst waiting for an official to take me round, I noticed that the dress of the prisoners was much more becoming and far less hideous than our own; in fact, for some time I was uncertain whether several of the women whose friends had come to see them were prisoners or not; one ladylike-looking person had a black silk lace shawl over her shoulders. All the prisoners were allowed to see their relatives and friends together in a large waiting-room, where I was sitting; this is in marked contrast to our own system, where the prisoner is in a small compartment, the friend in another opposite, each divided off by wirework, and a warder in the passage between. Presently the young Irish lad, about nineteen, entered, and for fully five minutes neither mother nor son spoke; sobs and tears choked the utterance of words. How true it is that when we sin we generally cause others to suffer with us. My next surprise was in seeing the old lady open a basket which she had brought with her, which was full of cakes, and raspberries, and other good things, which the young man began eating.

Escapes from this prison constantly take place; outside the prison, where many of them work, they have but to swim the river, where often friends are waiting for them. On my speaking to one of the officers on the laxity of the prison discipline, he replied, "Yes, I reckon that if you have got money, we can, in this country, get you off anything, even the gallows."

"The Tombs" Prison in New York, which answers to our House of Detention, is a massive building of Egyptian architecture. Here I preached to the prisoners on the Lord's day, and visited them individually during the week. In the corridor known as the "Murderers' Row," I found three poor men condemned, and did all in my power to put Christ before them in all simplicity, and Eternity in all its reality. Before the address was given on the Sunday, a lady sang, "Where is my wandering boy to-night?" When she had finished, the prison rang again with the shouts of "Bravo, bravo," from the prisoners, whilst every one clapped their hands with delight.

The great convict prison of Sing Sing is some thirty miles up the Hudson. But I have said enough of one country; let us journey on.

The prison discipline of Belgium has been the model for all the world. In company with my wife I visited nearly all the prisons of the country, and for discipline, order, quality of food, and cleanliness, its system stands unrivalled. The great military prison of Ville-vordé stands on the spot where Tyndale, the martyr, was executed. During his imprisonment here he was instrumental in the conversion of the gaoler and several of his family. Being led to the place of execution, he was tied to a stake, calling out, "Lord, open Thou the King of England's eyes." He was then strangled, and his body consumed to ashes.

In Belgium they have no capital punishment. Men found guilty of murder are sentenced "for life," which differs from the same sentence in England, inasmuch as it means what it says; with us it practically means twenty years. At Bruges, in the vast convict establishment there, we were shown into one large workroom where there were sixty convicts at work. I asked the guardian *chef*, who conducted us round, what their sentences were? He replied, "For life." On my telling him what we meant by that term in England, he answered, "Ah, but some of these have been here 35 years," and added, "*they are all murderers.*" With some measure of pride the officials in Belgium showed us the portrait of Elizabeth Fry hanging up on their prison walls, and having her autograph at the back. All the women prisoners are under the care of Sisters of Mercy, and apparently they seem to rule and govern well. I did not meet with a single Englishman in the prisons here. An American from Saratoga was in custody for a diamond robbery, and implored us to visit his wife in the opposite prison, which we did; we gave them suitable books and advice, bidding them seek the Lord in their trouble.

We also visited Holland, but found the prisons here very different to those just mentioned. The Dutch Government, on seeing my credentials and hearing my request to visit their prisons, gave me every facility, and were as courteous as we found the authorities of Belgium. The Hague is supposed to be the cleanest city in the world, but the prison here I found to be one of the worst; dirty and old-fashioned, the men herded together in large unhealthy-looking rooms, whilst the food, I have no hesitation in saying, was far from what it should be, the bread especially was very inferior, being almost black, and very heavy. The sleeping accommodation also needed the examination of the sanitary authorities.

In contrasting our own system with that of other countries, I would say that, excepting the very small size of the cells (in which the prisoners sleep, and spend the whole of Sunday and a great part of Saturday) in several of our prisons, such as Portland, Chatham, and Portsmouth, we have now little to learn from other places. That there are serious defects I admit, and of which I should like to write at another time; and the importance of prison discipline and reformation is obvious from the words of the Premier, who says: "This is a subject which demands the utmost possible public discussion;" whilst the Secretary of State, writing in June, 1882, to the Secretary of the Howard Association, says: "There may be faults in the conduct of prisons, which I very closely watch and constantly criticise; but, on the whole, I am satisfied that they are, perhaps, the best conducted institutions in this country."

But lest some one should feel at all sentimental concerning the treatment of our criminal classes, I beg to submit the following lines, written by a convict who was "doing" a second sentence of penal servitude at Portland; they were found with other verses written on his slate in his cell:—

"I cannot take my walks abroad:
I'm under lock and key;
And much the public I applaud
For all their care of me.

Not more than others I deserve—
In fact, much less than more;
Yet I have food, while others starve
Or beg from door to door.

The honest pauper in the street
Half naked I behold;
While I am clad from head to feet,
And covered from the cold.

Thousands there are who scarce can tell
Where they may lay their head;
But I've a warm and well-aired cell,
A bath, good books, good bed.

While they are fed on workhouse fare
And grudged their scanty food,
Three times a day my meals I get,
Sufficient, wholesome, good.

Then to the British public health,
Who all our care relieves,
And while they treat us as they do,
They'll never want for thieves."

When in Italy some years ago I had seen a little of the prison life there. In that on the Campagna near Rome, I found the prisoners were chained to their beds and otherwise treated in a manner more fitting the barbarous ages. I was here enabled to distribute suitable books, and hope ere long to revisit that land and carry with me a portion of the Word of God to every convict.

But it is with respect to France I more especially wish to speak to the readers of THE CHRISTIAN. I had long wished to visit the French prisons, and a few weeks ago in company with Mr. Thomas Clark, our village evangelist, we started for Paris, and through the kindness of the English Ambassador, Lord Lyons, who gave us a letter of introduction to the Minister of the Interior, that gentleman gave us the required permit, allowing us to visit the nine prisons of Paris and those also of Normandy.

In most other countries prisoners are thought of, and cared for in some respects, I mean as regards their soul's welfare. In America exceptional liberty is allowed to prison philanthropists who seek the reformation and conversion of the inmates. In England the spiritual welfare of the thousands of our prisoners almost entirely depends on the chaplain. If he be a converted man all is well, but should he not happen to be, sad is the case of those under his care. Still the prisoner has a Bible and a Prayer-book, to which he may turn for comfort in his dreary, lonely hours; and in many, many instances, especially in "first conviction" men, has the light of God shone through a prison cell into the heart of some poor "wandering boy" through his reading the precious Word of God.

Alas! in France the prisoner is not provided with a Bible, so that if the Spirit of God convinces him of his sin, where can he turn for light? Sunday in the prisons is given up to recreation, with the exception of a ten minutes' mass. Look at that Convict Prison at Caen, in Normandy. No Bibles, no Christ, no sermon, no attending chapel, the schoolmaster even forbidden to utter one word concerning religion in their hearing. Once during the week for ten minutes the door of their cell is left open about a foot, that the words of the priest saying mass in a small chapel some fifty yards away may reach them. After being taken to the Conciérgerie, the prison where Marie Antoinette was confined, we went to that of La Roquette, where the Communists shot the hostages, Archbishop Darboy, the Curé of the Madeleine, and four others. A marble tablet is let into the wall in the garden against which they stood. Whilst walking through one of the workshops, an English voice said, "Nice work this, sir." It was a London pickpocket, who had nearly completed twelve months' hard labour for being caught stealing in the French capital. I gave him my card, and told him if he called on me in London, I would help him if he wished to lead an honest life. On the second Sunday after my return to London he walked into the Hyde Park Hall, stayed to tea, and left promising to call on me in the morning.

The morning came but not the released prisoner. The following week I received a letter from him written in La Roquette Prison, Paris. HE WAS BACK FOR TWO YEARS.

In one day we visited six of the Paris prisons, and returned home worn-out physically and depressed spiritually with the thought that "no man careth" for the souls of the poor prisoners; and yet we rejoiced at what we had been able to accomplish.

For literary purposes I was desirous of adding to my knowledge the condition and system of these prisons; suffice it to say here, I found some of them most badly ventilated and dreadfully unhealthy, and feel very strongly that the system of keeping a man in solitary confinement for ten years, as has been the case in the convict establishments, ought to be abolished at once, for it drives them mad. In England we find that nine months is the maximum time we can with safety sentence a man to this punishment. From Paris we came on to Rouen, where we found the prison healthy and well-ventilated, the Governor having had the windows cut down and made much larger. Leaving Rouen, I went on to Caen. It was here I saw a man who had been in a dark cell for 25 days, and who seemed almost blinded by the glare of the lantern I carried in my hand. Seven days' dark cell is the longest term allowed by English law; this poor man had

veral more days to stay there. After we left m, the chief officer of this prison said to me, I do not know a single case of reformation in years." Can it be wondered at? There is thing in their system calculated to reform. o Word of God, no Christ, no Gospel light; it n only tend to habitual criminality—to mad- ss and despair.

And now the readers of this article will be adly surprised to hear that before starting on an spection of the Paris prisons we had been to the ract Depôt, and having procured sound Gospel ooks and tracts, and thinking that my authority om his Excellency M. Waldeck Rousseau would inder them interfering with me, we scattered ie precious missives right and left through these reary places, "no man daring to make us fraid," leaving the seed thus sown for the hurch of God to pray over, and the Christ of od to bless, judging when we reached our rooms t night that it had been one of the most blessed nd most important day's work we had ever been ermitted to do for our Lord. From Rouen, Mr. lark returned home, leaving me to journey lone to Havre, Honfluer, Caen, and other places. can only say the delight and wonderment ex- ressed by the prisoners as they eagerly took the ooks repaid us for the labour entailed in this lessed work.

I ought, perhaps, to add that this prison work n which I am interested does not in any way ffect the funds of the Mission carried on by ne at Hyde Park Hall and the Music Hall (the report of which will be printed ery shortly), but has been sustained out of oneys supplied for my own *personal use*. Out f £90 thus sent toward personal expenses, I ave spent £55 in visiting and helping prisoners uring the last fourteen months. I am desirous f seeing the prisons of Italy thus visited by ome one, and also those of France where I ave not been. Is there no brother of means who could devote himself to this work? Gladly vill I give him all the information I possess, nd use any influence I may have to get him the equired permission from the authorities.

I believe there is a possibility of some one aking a portion of the Word of God—say the Gospel of John, or the Psalms, to every prisoner n Italy, besides many in France. If someone rom England does not do it, it may never be lone. Should no one else better able be stirred p to do this, then, God helping me, I would do t. I should prefer a companion, but failing his, I am ready to go alone should the Lord nable me.

Hyde-park Hall, Edgware-road, W.

THE LATE DR. MOFFAT.

IN another column we refer to the falling asleep of our venerable brother, Dr. Moffat, the well-known African missionary. Since his retirement from missionary work in Bechuana- and he has lived in this country, and for the ast four years in a pretty country residence on he estate of Mr. S. Morley, M.P., at Leigh, near Tunbridge. Here he busied himself in various ways, occasionally preaching in the chapel n the village, built by Mr. Morley. The people oved him for the gentleness of his spirit and he entire absence of sectarianism.

His last moments were bright. He was out n his garden, trimming shrubs, twenty-four ours before he died. The immediate cause of leath is supposed to have been the breaking of a blood-vessel.

Nine hours before his departure he sent for is friend, Mr. Maxted, and at once began re- eating favourite hymns and texts of Scripture. le asked for texts to show that Christians would now each other in heaven. He remembered his beloved departed wife, and spoke of her last happy moments with tears of joy. She had lived with him for fifty years, and, as many of our readers know, was a most devoted helper with him in the Lord's service. Her prayerfulness and great wisdom and ability to counsel him were conspicuous traits in her character. Since her death his daughter, Miss Moffat, has been con- stantly at his side, and has nobly and lovingly watched over him.

MISS MACPHERSON IN CANADA.

MANY who have read Miss Macpherson's journal of her voyage to Canada, and her account of Dominion Day at Galt, will be glad to hear how the work is further progressing on the other side. Very cheering are the letters lately received by her fellow-workers; from these we give the following extracts:—

July 17.—Yesterday, we left with regret the happy Galt Home, to travel to the shores of the Georgian Bay, to hold meetings in several towns, thereby opening up new homes for the yet un- rescued children of our great city. Arriving, in a heavy storm of thunder and lightning, at a small town, after eight hours by rail, we drove to an inn in an omnibus, it being too late to seek the home of our friend, Mr. Ross, some miles off on the shore of the bay.

This morning we got a buggy, and drove a few miles to Leith. We passed Owen Sound, which lies embosomed on every side but one with hills, on the borders of the bay. It is the largest town in the northern part of the pro- vince, and the situation is lovely. There are no poor here to clothe and feed; everyone can get abundance of work if blessed with health. Arrived at Leith, a social meal with our kind friends was partaken of, the book box, with fresh stores, was opened for distribution, and then on to the next village, to call on four Christian families, where our little ones had grown almost into womanhood; thoroughly woven into the home-life were they, calling the heads of the family "father" and "mother." How much better than remaining isolations in our great cities!

At 8 o'clock, from several miles around, con- veyances arrived, and the schoolhouse was filled with stalwart young men and refined young ladies. In the background were a large number of young men, who, unable to get seats, stood quietly for an hour and a half, whilst we spoke of the need of labour among the heathen. Canada has, undoubtedly, he material ready for the Mission fields of China and Africa; men and women able to adapt themselves, to build, or to cultivate the land, whilst preaching the Gos- pel. How glad we should be to erect a hospital for children at Galt, where the daughters of wealthy farmers could receive training to fit them for Medical Mission work in China and India. Here there are no poor on whom to expend the energy of their warm hearts. One hundred and twenty children are placed out among the Scotch and English settlers here. What cause have we for praise and thanksgiving!

July 20.—Since writing we have had some long journeys over rough roads, sometimes in a lumber waggon with no springs! Yesterday we had seven hours in a waggon driven by a pair of plough-horses, and heartily did we rejoice when the minister met us and said our public meeting was to be held the following day. The scenery was different to former journeys; high limestone rocks forming embankments gave signs of having been washed by the waters of the bay long ago, and the surrounding hills had probably been the enclosure of great waters. But now, the expanse on all sides was dotted with farms, and land was everywhere brought under cultiva- tion. At Tara, a small town of 300 inhabitants, our first stopping place, we had a good meeting in the well-filled Presbyterian Church. We cheered the pastor with a few new books, and were helped on our way by his fervent prayers.

Collingwood, our present abode, is a more stirring place; it has a population of 5000, and is situated at the foot of the Blue Mountains, where pleasure-seekers go and rusticate under the shade of leafy maples, and enjoy the beauties of nature at a high altitude. The town will in- crease in importance, as it is the direct route to the north-west through the Lakes Superior and Huron. We are meeting here delightful Chris- tian people, and the work of holding meetings assigned to us is intermingled with seasons of refreshing converse and Bible-readings. We long to be used with power to the stirring up of fresh labourers for the far-off heathen. Praise the Lord! Already we have met three young Christians, who are laid upon the altar, waiting for the way to open up; young, strong, well- educated, and, above all, able to prove that they have already been soul-winners.

We had an unexpected scene at the close of our public meeting here. Whilst speaking, a band of stalwart men and boys came in late, and took the only empty seats in front. Mr. Thom had been out on surrounding farms during the day, and had apprised the families of our gathering. And here were the masters with our boys. At the close these farmers gave a beautiful testimony, saying the boys were all they could desire, and that they far surpassed their expec- tations! They spoke of the tender love mani- fested by the lads for those who had brought them to this land; when they spoke of the friends at the "Home" tears gathered in their eyes. They also mentioned the remarkable knowledge of Scripture possessed by the boys, and that they were assured those who lived with them were lambs within the fold of Jesus.

The scene was very touching when we came to part with the boys; we had to wipe away their tears, and remind them that we must return to the old land, yet again to dry the tears of the orphan and the destitute. The Canadians meanwhile were looking on, learning more by this little incident than by my long hour of talking and bringing before them mental pictures of the need of the children. One lady called me aside, and said most tenderly, "Send me one of your little boys; by God's help, I will be a true mother, and train him for the Lord."

We are daily receiving answers to prayer, and are much enjoying social intercourse with kind friends, from which, through pressure of work and correspondence, we are debarred at home, whilst the opportunities for meeting kindred spirits, filled with soul-longings for the heathen, are most precious. This has been one of the happiest visits among my children in Canada. May the time spent here prepare us for another winter of service, winning souls for the Master, whilst rescuing another two hundred orphans to fill the homes opening up during this tour.

Last Saturday we had a sweet time of fellow- ship with several ministers of the town, under shady trees, in a lovely garden. They had many questions to ask about our work; how was it supported? did we receive many answers to prayer? where did the children come from? were we not overwhelmed with the responsi- bility? The account of work in the lodging- houses, the "Bridge of Hope" Mission, and the work among sailors in Ratcliff-highway deeply interested them, and they promised to bear us up in prayer at their meetings.

THE KILBURN HOUSE OF REST.—During July five workers, who had been for some time in the house at Kilburn, have had new spheres of labour opened to them, and have gone forth into the Home Mission field to be witnesses unto the Lord. The waiting time to some of them had been long, but it proved a profitable season. They bore testimony before leaving the House of Rest that they were going out with renewed bodily strength, and with a fresh baptism of the Holy Spirit for the service of their Lord. Several others have made a short stay for rest, and returned again to their work, and others again have come in, that they also may "renew their strength" As in the days of the Apostles "Trophimus" had to be "left at Miletum 'sick'" (2 Tim. iv. 20), so it is now. Some of the Lord's servants are left in the House of Rest sick; but with every indication that restoration is being granted, and that oppor- tunities of future service are still before them. In the meantime they can "Rejoice in the Lord," and receive with thankful hearts the daily mercies and privileges provided for them by the loving hand of our Father who is in heaven.—*August "Monthly Paper."*

MR. FEGAN AND HIS WORK.

DEAR SIR,—Your readers will, I am sure, be grieved to hear that Mr. Fegan, who for so long has laboured for the welfare of the poor outcast boys of London, is seriously ill. He is so ill, indeed, that his friends, acting on the doctor's orders, have removed him from the Home in Southwark-street for perfect rest, both of mind and body. It appears that he has been suffering for some time in his head, but would not give up even temporarily the work to which he has devoted his life.

I write to lay the matter of these 200 boys before your readers. How great must be the anxiety of our beloved brother as to how these boys will be cared for during his enforced absence, intensified by his pain and weakness. For some time, I understand, the funds have been very low, whilst the number of boys in the Homes has never before been so large. The strain and anxiety of this, I fear, has in some measure produced the illness from which our brother is suffering. Will your readers make it a matter of earnest prayer, first, that our brother may speedily be restored to health, and, second, that the institution may have supplied to it the support of which it stands so much in need. I need hardly add that Mr. Fegan has no knowledge of this letter being written.—Yours truly,

S. Trevor Francis.

36, *Tresillian-road, St. John's, S.E.*

[We gladly insert the appeal of our correspondent, though we are deeply grieved to think that it is needed. Only those who are intimately acquainted with the facts can appreciate the devotion with which Mr. Fegan has given all his energies to the work of rescuing waifs and strays from the seething tide of London life, and training them up for God and heaven.—Ed.]

THE GOSPEL IN SIAM.

IN a letter to *The Pittsburgh Banner*, Rev. Eugene P. Dunlap, Petchaburl, says:—"Notwithstanding Siam's darkness, there is here a great open door for the entrance of the Gospel. We are at liberty to preach in the bazaars, streets, chapels, court-houses, dwellings, and temples. Last week I visited one of the largest heathen temples in this city, when services were being held there in connection with the cremation of two heathen priests. Here I met a crowd of people, and talked to them about Jesus, gave them some tracts, and then pushed out among the crowds outside. With the aid of a fellow-labourer, and some of the school-boys, we sang in Siamese the hymn, 'Come to Jesus.' A crowd soon gathered about us, and for almost one hour I told them of the plan of salvation through Christ. Some heard it for the first time. They asked me many questions.

"Finally, one in the crowd who had heard me teach with the aid of the magic-lantern, begged me to come and show the pictures in the temple grounds that night. I said, 'If the high priest of the temple consents, I will come.' The spokesman at once brought the high priest. I said, 'I am a teacher of the religion of Jesus. These people beg me to teach here to-night. If I bring my pictures, it will be to teach the life of the Lord Jesus.' He said, 'I invite you to come.' For more than one hour we held the crowd, estimated at from 1000 to 1500 people. Frequently, as the pictures appeared on the canvas, the people shouted, 'Explain that.' 'Tell us more about that.' Two of our native teachers were stationed in the crowd, and taught the people beyond our voices. After service the people crowded us with thanks, and served us with tea, mangoes, and palm fruit, and urged us to come next night. This whole land is open to missionary effort. But if we had even one missionary to each 100,000 of the population, we would then have but sixty or seventy missionaries to all Siam Proper, and that would be more than twenty times our present number. Assuredly there is an open door for the Gospel in Siam."

JEWISH REFUGEES' AID SOCIETY.

SIR,—Permit me to invite all parents and teachers to enlist the sympathy of their little ones in this great and noble cause. The promise, "They shall prosper that love Thee," belongs to all who obey its call, without distinction of age. No doubt the promise is spiritual; perhaps if it were not so, if it referred to worldly prosperity alone, many more would join the ranks of Israel's lovers. But it is good it is not so. God's greatest gifts to men are his spiritual gifts; and I pity those parents, and still more the children of those parents, who think more of the temporal wants of their children than their spiritual prosperity. But all Christian parents who wish to see the spiritual prosperity of their children should make them do something for Israel. Tell them of the wonderful things God is now doing in Jerusalem; let them remember the Jews in their prayers.

Teach your children to look upon the Jews of to-day as identical with the Israelites of the Bible; they do not always know it. A friend of mine, now a missionary to the Jews in Jerusalem, told me that during the great day of the Sunday-school Centenary in the Crystal Palace he spoke to a little girl who had received a prize for efficiency in Bible knowledge. He asked her many Bible questions, all of which she answered well. He then asked her whether she had ever seen an Israelite. She could not answer, but looked quite as puzzled as she would have been had she been asked whether she had ever seen a Hittite, or Hivite, or Jebusite.

When your children see the contrast of Israel in the days of her glory and the Jews of to-day, rejected of God, despised by men, tell them what has caused all this. *But tell them the whole truth.* Do not only say they are rejected of God because they rejected and crucified Jesus. That is only part of the truth. Tell them also that: "The branches (the Jews) were broken off, that I (the Gentile) might be graffed in" (Rom. xi. 19). Tell them it was the Jews who gave them the Gospel, and how can they show their gratitude better than by giving it back again to the Jews. Finally, it is true of children as of men, they who love their Bibles are sure to love Israel, and, *vice versâ*, they who love Israel are sure to take an interest in their Bibles.

I trust these few lines will draw the attention of many parents and teachers to these great, though neglected truths.—I remain, yours truly,

London, Aug. 4. A Friend of Jerusalem.

EMIGRATION FOR WOMEN.—I beg to thank those friends who have kindly enabled Madame van der Bruggen to start for Toronto to-day with her first detachment of young girls. Our work is daily increasing in interest and importance, as more confidence is felt both in the good openings for young people and in the care taken of them.—Adelaide Ross, St. Philip's Vicarage, Stepney.

THE SOUTHAMPTON CONFERENCE. — The meetings of this Conference are fixed to be held in a tent in the grounds at the Deanery, Southampton, from August 16 to 23. The hours will be as follows: On the 16th, 17th, and 18th, Prayer-meeting, 8; Instruction on Spiritual Life, 11 and 3; Evangelistic Meeting, 8. On Sunday, 19th, a special address will be delivered to men only by Mr. H. Varley, at 3.30. An Evangelistic Meeting will be held at 8. On the 20th, 21st, and 22nd Evangelistic addresses will be delivered every night at 8. All are welcome. Prayers for blessing are asked.

STRANGERS' REST, ST. GEORGE'S.—The monthly meeting of workers in connection with the "Strangers' Rest," St. George's-in-the-East, was held on Thursday week, Mr. R. C. Morgan presiding. The address was given by Mr. G. Kirkham, on "John the Baptist, a model for Christian workers." He closed by observing that as John the Baptist heralded the first coming of Christ so the Evangelists of the present day were heralding his second coming, which might be soon. Several brethren offered prayer before and after the address, and a profitable evening was spent. The work of the Strangers' Rest goes on seven days a week. There is a fresh importation of young girls in the Highway; prayer is asked for their rescue. The house needs repairs; a local painter has offered the paint, showing his appreciation of the work done there.

CONTINENTAL AND OTHER NOTES.

CONSTANCE.

AT Constance, says the *Feuille Réligieuse*, an evangelist is doing a blessed work. In this town, celebrated as the place of martyrdom of John Huss, he has established religious meetings, and visits many in their own houses, and his efforts have borne fruit. A number of men meet every week to ask God to open the hearts of the inhabitants of the town and neighbourhood to receive the truth. Those who have already proved its beneficent power are beginning to make the Word of God known to those around them.

NEUCHÂTEL.

The summer réunion of the Independent Churches of the Val-du-Ruz was fixed for the first time at Dombresson. The subject for consideration was—"The Word of God and our duty with regard to it." Many pastors and others spoke, showing that the Word of God, loved, read, and lived out, is the only defence against the increasing seductions of the present time. A similar Conference was recently held at Fleurier, when the pastors of four churches and some laymen encouraged each other in more joy, faithfulness, Christian zeal, and regular study of the Bible. It is thought and hoped that such meetings will greatly increase Christian love and unity.—*Journal Réligieux de la Suisse Romande.*

RELIGIOUS LIBERTY IN SWITZERLAND.

It is not surprising that many good men are uneasy at the report of the Neuchâtel State Council concerning the Salvation Army. The decision made by the Council denies the right, which it was thought had been conquered for Switzerland for ever, of choosing and manifesting freely its faith, when causing nothing contrary to public order and good morals. It is excessively serious; accordingly it is under consideration to establish a League for the defence of liberty of conscience, which we hope will be strongly organised, and that the struggle will be engaged in with courage and perseverance, until its efforts are crowned with full success.—*L'Evangéliste.*

ZURICH.

The committee of the Evangelical Society of Zurich requested permission from the Committee of the National Exhibition to conduct Protestant worship every Sunday morning, at seven o'clock, in the Industrial Hall. This permission was granted without difficulty. On that day the doors of the exhibition were not opened till ten a.m.; the service was voluntarily attended by about thirty or forty of the men employed at the Exhibition for many consecutive Lord's days. The President of the Central Committee, M. Vœgeli Bodmer, and the Director of the Exhibition, M. Zuan de Salis, were also present at this religious service. This is very significant and cheering, as the Committee includes a very small minority of Evangelical Protestants.

ONTARIO, CANADA.

The past six months have witnessed a most remarkable religious work in Kingston and Portsmouth (Canada), through a few women of the Salvation Army. The Captain (Abbie), a good-looking, clever American woman of about thirty, with some four or five subordinates with tambourines, have literally emptied the saloons, and gathered every night in Kingston, an assembly of 1000 "roughs" of whom about 500 profess conversion to Christ.

The means they adopt to gather the masses, and the slang language they use instead of the ordinary language of Canaan, astonishes everybody, and yet they have got the masses whom the churches could not influence or prevail upon to attend worship. The ministers of the evangelical churches have looked on in amazement and yet could not but recognise the hand of God in the real conversion of souls.—*Extract of a letter to a friend, from a prominent lay member of the Church of England in Canada.*

ITALY.

Signor Capellini has been at Salerno and the ighbourhood working amongst the regiments ationed there. He has also visited Caserta, apati, Pagani, and Nocera Inferiore, every- here indefatigably working in the cause of hrist. He has just returned to Rome, but only r a few days, as he intends to visit the camp Rieti, where he is sure to find work ready for m, and a welcome from those soldiers who ave learnt to love the truth.

DR. ZIEMANN IN GERMANY.

Our friends in England will rejoice to hear at the work of the Lord is prospering here bove all we had hoped. The opposition seems ly to help to rouse interest in quarters that ave not been reached before. Some of the apers daily report the meetings favourably, id many earnest pastors come with more bold- ss in front. From Wesel the papers state at the meetings there rouse the whole town; e four pastors are in warm sympathy with e meetings, and have issued a circular en- ting their clerical brethren from the country attend. An important meeting is described, hich was arranged for soldiers only. The my chaplain and the commandant both ished that Dr. Ziemann should speak to them, id about 1000 men, with their officers, gathered hear the Gospel. I. D.

Suest, Westphalia.

FRANCE.

The Rev. T. Howard Gill, M.A., of Trinity ollege, Cambridge, and rector of Trowbridge, iltshire, has accepted the vacant chaplaincy of e English Church, Rue d'Aguesseau, Paris. r. Gill hopes to commence his duties the first nday in October.

Mr. McAll's work has definitely been placed der a Committee composed of eight members ree English, an American, and four French, he Society will be called *Mission Evangélique en- rance*, and according to the statutes no change n be effected in the objects of the Society, its octrines, or its financial organisation, unless it e by a general assembly of all the members of e Society.

M. de Pomaret and his wife, new labourers, ung and devoted, have just sailed from France r the Tahiti missionary field. M. Viénot, who s spent his life and health in the same field, pecially in organising Christian primary hools as well as a normal school, is visiting e churches and pleading the cause so dear to s heart.

RELIGIOUS LIBERTY IN BAVARIA.

Until recently Bavaria was the least favoured to religious liberty of all parts of the rman Empire. The law recognised only mily worship, and forbade all public worship cept that of the Established Roman Catholic urch. The Methodists, who have a few Cir- its there, met with all sorts of difficulties. The lice, it is true, often shut their eyes, but they ten acted in a persecuting manner.

All that is now changed. A royal manifesto s just granted to all Bavarian Methodists the ghts of a distinct Church, including liberty to each, to hold Sunday-schools, to exercise dis- pline, to have places of worship and cemeteries. a word, except the right to ring bells, and to ve processions and demonstrations in the open r, the Methodists will enjoy all the privileges anted, till now, to the National Church alone. The population of Bavaria is about five illions, of whom three-fourths are Roman atholics. The German Wesleyan Church has ready circuits at Munich, Augsburg, and uremburg, and now that the entire country is en to them, they propose vigorously to profit it.—*L'Evangéliste.*

CHANGE OF ADDRESS. — Mr. Robert Bilke sires us to say that his address is now 18, Green- rk Villas, Harlesden, London, N.W.

GIBRALTAR.—Miss Archibald and another lady end are doing a good work among the soldiers re. They have been helped by some friends om Scotland who are at present making holiday the famous Rock.

MR. SHAPIRA'S MANUSCRIPT.

(*From "The Times."*)

The following is a literal translation of the commencement of the manuscript now deposited in the British Museum. It will be seen that it is a more succinct narrative of the journeys of the Israelites than that given in the received text of Deuteronomy, and that these appear in a different order. Modern critics, who have taken exception on geographical grounds to the order in which the journeys are enumerated in the received text, will find that the questionable points do not arise in this recension:—

"THESE be the words which Moses spake according to the mouth of Jehovah unto all the children of Israel in the wilderness beyond the Jordan in the plain. God our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount. Turn you and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale and by the seaside. And when we departed from Horeb we went through all that great and terrible wilderness, which ye saw; and we came to Kadesh-Barnea. And I said unto you, Ye are come this day unto the mountain of the Amorites. Go ye up and possess ye the land, as said [unto thee the God of thy fathers.] [Notwithstanding] ye would [not] go up. And ye murmured and said, Because [God] hated us . . . to cause us to perish. And God was angry [and sware] saying, As I live, surely all the people that saw my wonders and my signs which I have done these ten times . . . not . . . they have not hearkened unto my voice, they shall not see that good land which I sware to give unto their fathers, save your children and Caleb the son of Jephunneh and Joshua the son of Nun which standeth before thee, they shall go in thither, and unto them will I give it. But as for you, turn you and take your journey into the wilderness by the way of the Red Sea, until all the generation of the men of rebellion shall be wasted out from among the host. And they abode] in Kadesh-Barnea until the men of rebellion were wasted out by death from among the host . . . . Ye are to pass over this day the coast of the children of Esau, which dwell in Seir. Thou shalt not distress them, nor meddle with them in war, for I will not give you of their land any possession, because I have given it unto the children of Esau for a possession. The Horim from of old dwelt therein, and the children of Esau succeeded them, and dwelt in their stead. And we turned and passed the wilderness of Moab. And God said unto me, ye shall pass over this day the coast of Moab, Ye shall not distress them, nor meddle with them in war, for I will not give you of their land any possession, because I have given unto the children of Lot the city for a possession. The giants dwelt therein from of old, and the Moabites called them Amim, but God destroyed them, and they dwelt in their stead. And we turned and passed the brook Zered. And God said unto me [saying], Rise ye up and pass over the river Arnon. This day will I begin to deliver to thy face Sihon the Amorite, King of Heshbon, and his land. And we went forth against Sihon to Jahaz, and we smote him till we left him none to remain. And we took all his cities from Aroer, which is by the brink of the river Arnon, unto Gilead and unto the brook Jabbok. God our God delivered all unto us. Then we turned and went up the way of the brook Jabbok. And God said unto me, saying, Ye are to pass this day the coast of the land of the children of Ammon. Ye shall not distress them nor meddle with them in war, because I have given unto the children of Lot the land of the children of Ammon for a possession. The giants dwelt therein from of old, and the Ammonites called them Azamzummim, but God destroyed them before them, and they dwelt in their stead."

Mr. Shapira made a statement on Monday, the 6th inst., to the authorities of the British Museum to the following effect:—

He first heard of the fragment in the middle of July, 1878. A Sheikh, with several Arabs of different tribes, came to him at his place of business in Jerusalem on other matters. The Sheikh had nothing to do with antiquities. They spoke of some little black fragments of writing in the possession of an Arab. They had been found in the neighbourhood of the Arnon. One of the Arabs spoke of them as talismans, smelling of asphalte.

The day following Shapira was invited to dinner by the Sheikh, and heard more about the fragments. About the year 1865, at a time of persecution, certain Arabs had hid themselves among rocks. There, on the side of a rocky cavern, they found several bundles wrapped in linen. Peeling off the covering, they found only black fragments, which they threw away. They were picked up by one of the Arabs, believing them to be talismans. He kept them as such, and became rich, as he thought, in consequence. This was probably ten years or more before Shapira heard of them. Captain Conder knows the exact time. Shapira promised the Sheikh a reward if he would bring to him an Arab he spoke of who would be able to get hold of the fragments. This happened on the day of the dinner. The Sheikh fell ill, and afterwards died.

About ten or twelve days after the dinner a man of the Ajayah tribe brought to him a small piece, containing four columns. A few words only were legible. A week after, on Sunday, he brought fourteen or fifteen columns, containing the clearer writing. The next Sunday he brought fourteen or fifteen more columns, in another character of writing, but not all of one form. Ten days after, on Wednesday, he brought three or four columns, very black. Shapira saw nothing more of him.

After an interval of four or five weeks Shapira went to Professor Schlottmann, on September 24, and after, also, to Dr. Rieu. The writings were (some of them) in better condition than at present. Schlottmann wrote that they were fabrications, and blamed Shapira for calling them a sacred text. He never saw the writings themselves, only Shapira's copy. Schlottmann wrote in similar terms to the Consul at Jerusalem, Baron von Münchausen, and desired him to prevent Shapira from making the find public. Then Shapira wrote or telegraphed to Dr. Rieu that the writings were forgeries, and that he was to take no steps in respect to them. This he did in consequence of Schlottmann's judgment of them, and the reasons on which it was founded. He placed them in a bank in Jerusalem.

Subsequently he began to reconsider Schlottmann's objections, and he found that they were partly grounded on mistakes Shapira had made in deciphering the writing. He felt better able to judge of them himself because he had had more experience in manuscripts. It was before Easter of the present year that he re-examined them, and he deciphered them a second time. Professor Schroeder, Consul in Beyrout, saw them in the middle of May, 1883, and pronounced them genuine. He wanted to purchase them. Shapira took the writings to Leipzig at the end of July to have them photographed. Professors there saw them. Dr. Hermann believed in them, as did Professor Guthe, who intends to write about them. They had been smeared with asphalte originally as a kind of embalmment. They became subsequently further darkened by the use of oil and spirit. The oil was used by the Arabs to counteract the brittleness, and to prevent their suffering from wet.

EARLY-CLOSING ASSOCIATION.—The address of this Association is 100, Fleet-street, London, E.C., and not 8, Salisbury-square, as stated in our last issue.

JUVENILE SMOKING.—In order to prevent as much as possible the growing practice in the United States of juvenile smoking, the Executive of New Jersey has just put in force a law recently voted by the Legislature, making it a punishable offence to sell cigarettes or tobacco in any form to boys under sixteen years of age.

GOOD USE OF A TESTIMONIAL.—The members of the Congregational Church, Highgate, recently presented the Rev. Josiah Viney with £720 on the occasion of his resignation of the pastoral office. At the rev. gentleman's expressed wish the money will be applied to the foundation of a scholarship in connection with the school for the sons of Congregational ministers now in course of erection at Caterham, of which Mr. Viney is chairman.

ENGLISH GIRLS IN PARIS THEATRES.

LAST week I returned from Italy, where I had been called to bring to our Orphanage two out of six orphan English children who had been found in the greatest destitution. There was nothing in the apartment in the shape of food or clothing, only the dead father, once a London merchant! Amongst a heap of letters forwarded to me from Paris, I received a post-card, upon which was written, "Fifty ballet girls left London last night for Paris. I know you will try to help them if you can. Some of them are members of the Theatrical Mission."

We were soon in correspondence with the Secretary of this Mission, Mr. C. E. Todd, who sent us the name of the theatre and of five of the girls employed there. We presented ourselves at the private entrance of the theatre, trying to glean some information. After an encounter with one of the administration (who told us that it was nothing to them what the girls were, or where they lived—all they did was to avail themselves of their services), we succeeded, not without prayerful courage, in groping our way to the back scenes of the theatre, where a rehearsal was taking place. We attracted the attention of a French girl, who good-naturedly sent one of *les Anglaises* to us. She could not give the name of the street where they were lodging. There were twenty of them at that theatre, and of these ten lodged together. She had scarcely uttered the words before she was called away for her part. We were discovered, and ordered out, in language less polite than expressive of being there for some bad purpose.

Asking God to guide us with the faint clue we had, we left a pencilled note with the *concierge* containing our address and an invitation for tea on Sunday, promising to come for all who would accept it, asking for it to be given to the girls as they left the theatre. We received in return, by post, a printed card of the hotel where they lodged, with a pencilled line on the back of it, saying that eight or nine of the girls would be glad to come. Sunday afternoon found us at their hotel, of very doubtful character. They were living in a dirty back room, for which they were paying an exorbitant price. They were thankful to escape from their surroundings for a few hours, and to tell of their difficulties and dangers. We were surprised to learn that the agent who procured them the engagement claims one shilling out of every pound which these poor girls earn! With scanty means, not knowing a word of the language, they buy the poorest food at the dearest price. With only those about them who watch for their fall, it is easy to foresee the end; for they must live, and it is but a question of time how long the struggle to do so honestly will last.

After a substantial tea—and they *were* hungry—our conversation turned upon the late earthquake at Ischia, the awfulness of sudden death, and the only safety in resting fully upon Jesus. Five of them were evidently *much* impressed and did not conceal their anxiety to know more of these things; indeed but one of the little company appeared to have imbibed somewhat of the spirit of Gallio. Almost simultaneously they entreated me, "Can't you make a home for us, ever so simple, and let us come and live with you? We shall be lost where we are. We want you to care for us, for we need a friend." The plea was irresistible; our heart was too full to find words to express the great yearning after them. After some of Mr. Sankey's hymns had been sung, two of the girls choosing their favourites, and a prayer, their appeal was renewed. Two of the elder ones said, "We all want to come. Will you help us? We can only say: Thank you from our hearts.'"

The next day, asking God to guide us to the right place, we sought an apartment in a respectable locality within a reasonable walk of their theatre, and found one. It will just accommodate the ten, and will cost £80 a year, exclusive of taxes. We have taken it, and it is to be clear for us by the 20th inst., and we hope to have it furnished and ready for them by the 25th. This apartment will give them a good-sized general sitting and dining-room; and, with a godly woman in charge, we shall provide them comfortable meals, so necessary for these young creatures in their unhealthy, overstrained, artificial life. We earnestly pray that by the power of God's Holy Spirit not a few of them may be induced to renounce their unhallowed calling for one more in accordance with the mind and life of Christ. Meanwhile we take up the burden of this work, which God has almost laid at our feet, with joy. We are sure that He who listened to a friend's prayer, as she indited her pencilled post-card *en route* to a foreign city, guided our steps to the girls, and theirs to us—nay, more, so touched their hearts to plead with us themselves—bids us go forward. Not a day should be lost in furnishing the apartment; it is evident that the girls cannot hold out much longer, and we must not forget that there are other voices for them to listen to save ours. In a city where one sees on every side the costliness of sin, shall it be said that we lacked the means to form one method for its speedy prevention?

Ada M. Leigh.

77, *Avenue Wagram, Paris, Aug.* 11.

P.S.—Three of the girls have just made their way up to us to ask when the new house will be open.

THE BANK HOLIDAY.

GROVE HALL, LISSON GROVE.

THE usual Bank Holiday gatherings for prayer and exhortation were held here afternoon and evening. The friends who addressed the meetings were Messrs. J. Sprunt, S. Tinsley, T. Kirtley, S. Guinness, and F. Dowling.

TRINITY-STREET, BOROUGH.

A free tea was given on August 6 to a number of very poor people in the Primitive Church, Trinity-street, S.E. After tea, a Gospel Service, consisting of singing and addresses, kept the people together. Rev. J. Aston, Messrs. Dyer, Hoskin, Tucker, and Smith, took part in the meeting.

HOXTON HALL.

Mr. Fred. Wilson, accompanied by his wife, addressed an exceptionally large audience in Hoxton Hall, on Monday week. Mr. Wilson's address deeply interested and impressed his audience, while the simple, natural singing of Mrs. Wilson greatly enhanced the interest of the meeting. Fred. Wilson's account of his conversion is singularly free from the defects which too often mar such recitals.

KILBURN TEMPERANCE COUNCIL.

A grand Temperance fête, attended by upwards of 2500 persons, was held on Bank Holiday in Kilburn, under the auspices of the Kilburn Temperance Council. The entertainments provided were very numerous. There was also a great Temperance meeting; amongst the speakers were Mrs. Ellis Cameron, Rev. J. W. Horsley, Dr. J. W. Kirton, Mr. S. Shirley, and Mr. G. Garlick.

WORKING GIRLS IN LONDON.

The Earl and Countess of Aberdeen entertained on Bank Holiday upwards of 150 residents of the houses, in connection with the Homes for Working Girls in London, at their residence, Dollis-hill, Willesden. The residents were conveyed in omnibuses provided by the Countess, and upon arrival were at once seated to a substantial dinner. In the course of the day there were music, singing, and a few short speeches by Lord Aberdeen, Hon. A. F. Kinnaird, Mr. John Shrimpton, Sir George E. Hodgkinson, and Mr. Holland. The Countess of Aberdeen appeared to enjoy administering to the happiness of her guests as much as they enjoyed their outing.

MISSION SERVICES FOR THE PEOPLE.

The annual excursion in connection with th Special Mission Services for the People, conducte on Sunday evenings at the Royal Victoria Coffe Hall, Waterloo-road, came off on Monday wee the locality of this year's outing being th grounds of Mr. W. Barber, Q.C., Pinner. Mr Barber is not only a warm supporter of thes services, but of the Temperance movement which is also supported by those connected wit the Sunday evening services. An idea of th benefits conferred by these weekly services ma be formed from the fact that the hall is fre quently crowded by labouring men with thei wives and families, who seldom enter a churc or chapel.

EVANGELISTIC MISSION.

Good stirring meetings of Christian worker and others were held at Kilburn Hall, Kilburn gate, on Bank Holiday afternoon and evenin in connection with this Mission. At the afternoo meeting, short expositions having been given b Mr. Johnston, Lord Radstock, and Mr. L. H Nott, Mr. Cohen urged his listeners to pray fo the Jews, reminding them of the special blessin promised to all who pray for Jerusalem. T him the conversion of St. Paul seemed but a typ of what will yet be in the Lord's dealings wit Israel, according to Rom. xi. Already there i a remarkable stirring and awakening amon them, especially in Russia and in London Mr. C. Russell Hurditch assured the previou speaker that prayer for the Jews was not wholl forgotten at Kilburn Hall.

The evening meeting was characterised b much and fervent prayer, interspersed wit earnest Gospel addresses by Ned Wright an Gipsy Smith, which evidently carried con viction to the hearts of many present. Dr Owles, formerly of Liverpool, spoke briefly on the Second Coming of the Lord.

At nine o'clock the meeting adjourned to th large tent at Carlton-road, singing by the way and gathering a congregation for the Gospe addresses there, which were continued till afte ten o'clock.

Meetings of a similar kind were held the sam day at Bignold Hall, Forest-gate, E.

HAMPSTEAD HEATH.

My dear Sir,—On Bank Holiday I had th curiosity to wander on to Hampstead Heath both to view the holiday amusements of th people (some fifteen to twenty thousand of whom were probably assembled), and to ascertain wha signs of Christian activity were to be found among them. I confess I was a good dea disappointed at being unable, after traversing the Heath from one end to the other of th parts frequented, and going up to every group of loiterers, among the whirligigs, shooting galleries, dancing rings, circuses, bands, &c. the several centres of interest, to find only one effort being made to preach the Gospel, with the exception of that in the tent by the railway station. This began at a late hour, and only affected a few stragglers from the thronging multitudes who pressed homewards after the fatigues of the day. I distributed some tracts chiefly to costermongers and other sellers of like description as they left the Heath, pushing their barrows before them. I met with much genera courtesy and gratitude, while now and again one of the boys would beg me for one with that irresistible wistful eagerness peculiar to the class; so that the work was full of encouragement and delight, and made one heartily wish that more had been made of a great opportunity for Christ.

Are our Bible Societies doing all they might on such occasions, to scatter the Book of book in the darkest neighbourhoods of the metropolis? Many, I am disposed to believe, would purchase the Scriptures from an open stall on a public fête day.

F. S.

CHILDREN'S SCRIPTURE UNION.—Portions fo week ending August 24:—Aug. 19, Luke xiv 15-24, Aug. 20, Luke xiv. 25-35; Aug. 21, Luke xv. 1-10; Aug. 22, Luke xv. 11-32; Aug. 23 Luke xvi. 1-18; Aug. 24, Luke xvi. 19-31; Aug 25, Luke xvii. 1-19.

GOSPEL TEMPERANCE CRUSADE.

MR. FRANCIS MURPHY AT CARDIFF.

THE veteran Blue Ribbon missioner has paid a visit to this town and held Gospel Temperance Meetings in the Independent Chapel, Woodstreet. The church is capable of holding about 2000 persons. Great enthusiasm has marked the proceedings. Mr. Murphy's genial countenance and manner have won for him many staunch friends here. The meetings have been exceedingly hearty. Mr. R. Cory acted as chairman of two of the meetings, and the ex-Mayor presided at a third. Great good has been done.

MR. JOHN P. TAYLOR AT CARDIFF.

Mr. John P. Taylor, of Clayton Bridge, Manchester, held three Gospel Temperance meetings in this town on August 2nd, 3rd, and 4th. The audiences were most enthusiastic and received the speeches with great warmth. Mr. Taylor is a young gentleman of great promise. He succeeded in rivetting the attention of the people with his enunciation of straightforward and manly truth. The Temperance cause is progressing wonderfully. A large meeting is held every week in order to keep up the good work.

MR. R. T. BOOTH IN INVERNESS.

A brief visit has been paid to the capital of the Scottish Highlands by Mr. R. T. Booth. The many thousands who visited the Highland Agricultural Show had an opportunity of hearing his earnest utterances on the Temperance question. On two successive evenings there were large audiences in the Free High Church. The addresses delivered on these occasions moved the people as few have ever done in these northern parts. Mr. Booth's visit to Inverness was in connection with the annual meetings of the Highland Temperance League, held on Thursday, the 26th ult., in the Town Hall. This gathering was over-crowded, while the speaking, singing, and manifest enthusiasm showed that a brighter day is dawning in connection with Gospel Temperance in the Highlands of Scotland.

BAMPTON, DEVON.

This little village has been rejoicing in two meetings held by Major and Mrs. Evered Poole, resulting in over 200 abstinence pledges. A Blue Ribbon Committee has been formed and a room opened for the use of the new members of the Blue Ribbon Union; this will be followed by the opening of a small coffee-house, a need long felt. Several of the local gentry have donned the blue ribbon and are coming forward to assist the working men of Bampton in their efforts to carry on the Temperance work so happily started by Major and Mrs. Poole.

In this small village there are no less than *fourteen public-houses*—one to every 150 inhabitants. The need for Temperance work is correspondingly great; more pressing still is the need of local option that would surely sweep away the most if not all of these moral pesthouses.

GREAT EASTERN RAILWAY.

On Sunday last a well-attended meeting in support of the temperance cause was held under the auspices of the Great Eastern Railway Gospel Temperance Union, at the Bedford Institute, Wheeler-street, Spitalfields. The chairman (Mr. Nicol) announced that there was every prospect of meetings being continued in that institution, for the special benefit of railway men, each Sunday evening. A gentleman connected with the management of the Great Eastern Railway said that, while total abstinence ought to be the rule of life with people generally, upon railway employés the rule was doubly binding. At present, all along the railway line with which he was connected, at every single station, particular notice was taken of the guard of each train, though that guard might be thoroughly ignorant of the fact. The management, however, were sensible of the requisiteness of sobriety on the part of their employés, and felt that not only for the sake of those engaged by the company, but of the general public travelling by the line, total abstinence on the part of guards and others ought to be the rule.

Mr. W. Forbes leaves London on Saturday, 18th inst., on a visit to Canada and the United States.

NOTES OF EVANGELISTIC WORK.

TROIDYRHIW, S. WALES.

THIS mining village, situated in a pleasant valley, has been the scene of spiritual awakening during the fortnight's Mission of Messrs. Mateer and Parker. The meetings were held in the Independent Church, which was frequently crowded on week nights. It is believed that not a few miners and their wives have been truly converted, besides a number of young people.

DUNDEE TENT MISSION.

The services in July were conducted by Mr. James Adam, of Edinburgh, with tokens of the Lord's presence and blessing. During the last two weeks there was a marked increase of interest and in the numbers attending the meetings. In August, our tent is to be removed to the west end of the town; the services there will be conducted by Mr. Richard Weaver, and we are expecting the Lord to do great things for us. P. W.

CURLOE GREEN, SAXMUNDHAM, SUFFOLK.

A little Mission work was established here twelve months ago. Miss Harris and Miss Rendell, of London, lately conducted Gospel services, which were greatly blessed, and brought hundreds together out of their solitary places. A young brother, Mr. Barhan, from London, has addressed large assemblies in various villages. I would gladly communicate with any who would like to spend a Lord's day in the country to work for their Master. CHRISTIAN S.

BOURNEMOUTH.

A very pleasant and successful series of services on the sands, when weather permitted, and in the Assembly-rooms or Town-hall at other times, has just been concluded. The meetings were conducted by Mr. F. Hodgson Jones, of Highury; a young man staying here, Mr. Oliver, of Kilburn, also gave valuable aid. Mr. Rogers, a resident in Bournemouth, arranged a steamboat excursion on Saturday, and many ladies, young and elder, took great interest in the meetings throughout. The Children's Special Service Mission has done good service in showing to more than one generation of our children the happy and attractive side of the religion of Jesus. They are thus prepared for the much tribulation through which all must enter into the kingdom of God.

CUMBERLAND.

A fortnight's services have been held in the Mission Church, Wath Brow, in the above parish, by Mr. A. S. Haslam, Mr. J. Haythornthwaite, and Mr. G. E. Morgan, all of Cambridge University, who conducted a similar Mission last summer. The crowded attendances at each service testify of the value and appreciatian set upon them by the people, who are mostly miners and their families.

The results, as last year, are already marked and beneficial. A number of careless and Godless ones have been brought to a knowledge of the truth as it is in Jesus, and others have become more earnest followers of the Saviour. Much prayer has been offered on behalf of the Mission, and we trust that much and lasting good will crown the effort. Open-air services have also been held each night, supported principally by Mr. Arthur Perry, of Bristol. The heartiness and sincerity which are manifested abundantly proves that God is bearing testimony to the word of his grace.

RICHARD HAYTHORNTHWAITE, Vicar.
The Vicarage, Cleator Moor, Cumberland.

PENZANCE.

Mr. and Mrs. Joshua Kaye are holding very successful services in St. John's Hall, Penzance. The spacious building is crowded to excess, and much blessing is attending their labours. The united prayers of God's people are earnestly asked.

THE POTTERIES.

William Catlin and Joseph Phillips have been on a visit to Hanley, in Staffordshire, by invitation of "Gipsy Smith." During the five days' services many persons professed to find peace in believing. On the Sunday evening 6000 people were gathered into the Imperial Circus, and about 4000 on the other evenings. Every day there were marches round the town, sometimes as many as 400 in procession. Although it was the time of "the wakes" there was not a single case of insult, such favour has the Gipsy in the sight of the people of the Potteries.

GLASGOW GREEN.

The work carried on in the tent on the Green has gladdened the hearts of the workers. The Lord has been manifestly working during the past few weeks in connection with the labours of Mr. Taylor, of London. Great success has attended the Gospel temperance meetings; as the people crowded forward to take the pledge excellent opportunity was afforded to put the question whether they were prepared also to take Christ as their Saviour. District meetings have been formed at Springburn and Kippochhill. There is need of more workers to deal with anxious souls.

MILITIAMEN IN SCOTLAND.

The Lord has signally blessed the labours of several ladies and a Bible-reader from Glasgow among the militiamen who annually assemble for training at Hamilton, Lanarkshire. A tent was erected on the grounds, and in this a meeting was held in the evenings, at which fifty to sixty were present. The efforts put forth on behalf of the men's spiritual condition have been productive of great blessing. During the day the tent was used as a reading-room, as many as 120 to 130 letters being written daily. The officer in command has borne his testimony to the good conduct of the regiment during the time they were in training. There had been a great diminution of crime, mainly owing to the influence exerted by these Christian workers.

We understand there are fourteen different regiments of militia throughout, for whom nothing has been done in the way of attending to the spiritual condition of the men. When another training season comes round it is to be hoped that this good work will be largely extended.

Requests for Prayer.

FOR a three weeks' Mission in County Antrim.——For a young girl fallen from virtue.——For the Conference at Salisbury, on September 25—27.——For a young man who says that he is converted, but never "confesses with his mouth the Lord Jesus," nor openly serves Him. He has begun to drink wine freely.——That the Lord would deliver from strong drink my dear wife, and save her and my dear children.——Will praying mothers unite in seeking the Lord's mercy for a lost child, who has left the shelter of her parents' roof and taken to a life of sin.——For blessing on services in the tent on the Green, Glasgow, by F. E. Marsh, from August 5—31.

REV. WILLIAM CUTHBERTSON, late of Markham-square Chapel, Chelsea, has accepted a cordial invitation from a congregation in Chicago.

COLPORTAGE IN ISLINGTON.—In acknowledging the receipt of a donation towards the new Bible-stall in connection with the "Volunteer Movement" in Packington-street, Islington, Rev. F. Jewell says: "Day by day our colporteur is in the streets, moving from place to place selling his books and delivering little gospel addresses whenever he can gather a company to listen, and night by night he comes in with some cheerful tale of work done for the Lord."

Letters to the Editor.

DR. GEORGE MACDONALD.

Dear Sir,—I have been so sorry to find that a writer in the "Notes and Comments" in this week's Christian finds it necessary to quote an unworthy remark from *The Echo* concerning the action of Dr. George Macdonald. One hardly looks for charity in a daily paper, but that it should be found wanting in one which so ably advocates the cause of religion and truth cannot hasten the coming of the Kingdom, for which we so often pray.

I can only hope that want of thought, and it may be want of knowledge of the man referred to, accounts for the paragraph whereof I have spoken. When Christians have as much of the spirit of Christ as one who, by his words written and spoken, has led so many to see in Jesus of Nazareth the manifestation of a God whom they could love with all the devotion of their hearts, they will begin to understand that "where the spirit of the Lord is there is liberty," and will not make haste to judge others in respect of those things which they themselves may not, with a good conscience, be able to countenance.—Faithfully yours, M. C. W.

Croydon, Aug. 8.

GOSPEL WORK IN POOR NEIGHBOURHOODS.

Sir,—In your paper of 26th ult. I observe, in the report of the interesting meeting for promoting special religious services for the lapsed masses of London, two statements made, one of which is noteworthy, and the other needs correction. The one is that in five parishes in Shoreditch there is not a single "Dissenting" place of worship, of which assertion I have no means of judging. But when the speaker goes on to make the general assertion that "they found from that state of things that wherever there was abject poverty free churches could not live," I can supply facts which may not only correct the mistake, but may prove suggestive and stimulating to all branches of the Church Militant which are labouring side by side in London.

Some years since, in my student days, I carried on some work in the Cowgate and Canongate of Edinburgh, so that I know those districts. At the one end you will find Holyrood Free Church, in which Mr. Balfour has built up a good congregation; next, Moray Free Church; Cowgate Free Church (in which was to be found a most interesting congregation); Cowgatehead Free Church; West Port Free Church, where Mr. Tasker and Mr. Jolly laboured so successfully that a larger church is now being built. Still further west is Fountain-bridge Free Church, while in the High-street is John Knox Free Church.

The same is the case in the most destitute parts of Glasgow, where the following Free Churches, among others, are to be found doing our Master's work more or less successfully: Barony (Free), Bridgegate, Bridgeton, Buchanan (Memorial), Cowcadden's, Cunningham, Fairbairn, Great Hamilton-street, London-road, St. Andrew's, St. James's (Iron), Wynd, &c. &c.

The United Presbyterian Churches also doing good work, and the Established Church of Scotland has entered upon a new and laudable course of erecting semi-endowed territorial churches in such districts, not "by taxes on land," but by appealing to the consciences of wealthier districts, congregations, and individuals.

Now, if the various Evangelical branches of the visible Church in London would only hold a conference, or series of conferences, and agree to take special charge of the several spiritually destitute districts, and so refrain from overlapping, the problem might in so far be nearer solution, for the plan of Dr. Chalmers, to whose words and work you refer in the first article of the same number with generous eulogy, was to plant down a fully equipped Mission church and school, with a staff of earnest and devoted workers, in the very centre of such a seething mass of destitution and ungodliness.

I write in no controversial spirit, but with the sincere desire to point out the way of coping with similar evils, which has been tried and found successful in places quite as degraded. May our Master raise up the men for the work, and may the Divine Spirit for his sake awaken the dead and slumbering! Begging the favour of insertion, I am, yours truly, M. Millar Nicolson, D.Sc.

St. Heliers, Jersey, Aug. 1.

EMIGRATION FOR WOMEN.

Sir,—The remarks in your number of July 26 call for the serious attention of Christian workers. Every one who takes an interest in the welfare of young workwomen, of whom there are about 250,000 in London alone, must see much of what Mrs. Ross so truly calls "the hopeless competition for employment"—"toiling at occupations which are not remunerative," and must grieve over the temptations which this state of things leads to.

Of course, many ladies will say, "What a pity they do not go out as servants—they would be much better off." Granted, but will these ladies take them, after working for some years at a trade? They know little of household work, are often physically weak from hard toil and insufficient food, and they have not clothes to take a situation.

Mrs. Ross suggests a remedy, if it could only be carried out on a large scale. Our great preponderance of women makes it yearly more difficult for those who are compelled to get their living to meet with employment, while our Colonies are all ready to welcome them in large numbers, to treat them with kindness, and pay them well for their services. If some of those who are working as nursery governesses for a pittance which a servant would refuse to accept, or even for no salary at all, could but make up their minds to go out to our Colonies as servants, especially if they have had practical experience of household work in their own homes, they would find it a far more independent life than their present one.

I have visited all the Australian Colonies except Queensland, have travelled through Canada, and spent nearly fifteen years in New Zealand, to which Colony I return in September, taking with me a party of young women, all of whom I hope to place out in comfortable and respectable situations on our arrival in Hawkes Bay. They go under the care of a matron, but I shall be myself on board and see them every day. By the time we land we shall, of course, be tolerably well acquainted with each other, and being with one who knows the country well, they will not feel so much the loneliness of landing as "strangers in a strange land." Not so very strange after all, if they could only realise that they would find themselves still among English people, with churches, schools, hospitals, and other things, as in the old country; only, unlike the old country, they need not dread the pressure of competition, and the unsatisfactoriness of unremunerative labour.

I could say much more as to the prospects of those who venture out to the Colonies, of the splendid climate, and the kindly hospitality and friendliness with which new comers are welcomed; but I wish also to give one word of warning. It cannot be too strenuously insisted on, that benevolent persons who ship off to our Colonies either families or individuals who, from indolence, or physical inability, or loss of character, can do no good here, must not expect them to succeed there. The same help given to the respectable and industrious would be of lasting benefit. The Colonies which grant free passages insist—and rightly too—that those whom they receive shall be steady, honest, and industrious, and such need have no fear, with God's blessing, they will do well in any of our colonies.—Yours truly,

51, *Cornwall-road, W.* Harriet H. Herbert.

THE RESTORATION OF ISRAEL.

Sir,—I would suggest for the consideration of your correspondent, "W. F. K.," the following passages, which seem, I think, to indicate that the process of Israel's restoration is to be, first of all, their ingathering from all parts of the world, and then, as the great purpose and sequel of that ingathering, their conversion and blessedness:—Is. xi. 11, xlix. 11, 12; Jer. xvi. 14, 15, xxiii. 3—8, xxx. 3—9, xxxi. 4—10, xxxiii. 7—9; Ezek. xx. 33—35, xxxiv. 11—14, xxxvi., xxxvii., xxxviii., and xxxix.; Hos. i. 10, 11, iii. 4, 5; Joel iii. 1, 2; Amos ix. 14, 15; Zech. viii, xiv. 1—4.

It is not by the evidence of isolated passages, or the interpretation put upon particular words, but by the general tenour and teaching of the prophecies, that the restoration, at any rate of a representative portion of the Jewish people, in unbelief, is found to be something more than an assumption.

From a careful study of the predictions in Ezek. xxxvi. to xxxix., and a comparison of other passages, it would seem that upon their restoration and before their conversion the people are to enjoy, under a monarch of *their own*, a brief period of great national prosperity. In Hosea i. 11, we read that "they shall appoint *themselves one head*," and, as Canon Hoare remarks, "when the Lord appears to reign, it will not be by the appointment of the people." In Ezek. xxxvii. we notice two distinct and successive steps in the recovery of the dry bones—(*a*) they come together, and flesh covers them, but (ver. 8) there is no breath in them; then (*b*) the breath comes into them, and they live (ver. 10). Again, in Ezek. xxxviii. and xxxix. we have Israel restored, and living apparently under a government of their own, and the description of the invasion of their land by Gog, the chief Prince of Meshech and Tubal. And it would seem to be the distress and chastisement and tribulation which ensue upon this invasion (the Armageddon of Rev. xvi.) which bring the people into that condition of terror and despair, and ultimately of prayer and supplication, in which they are ready to meet their long-rejected Messiah. (Comp. Is. lxiii. 17 to lxiv. 4, with Ezek. xxxviii. 20.)

Undoubtedly the conversion and blessedness of Israel, and the regeneration of their land, as the great end of all the promises concerning them, is the chief point of all the prophecies; but I believe the teaching of Scripture to be, (1) that that blessedness is only to be consummated after the great special tribulation through which they have yet as a nation to pass, and (2) that it can only be consummated by the return of the Lord.

May the Lord direct the hearts of his own people to search these glorious prophecies of things to come more diligently, prayerfully, and believingly. We are not left to do as we like with regard to the future of Israel. There is not a plainer duty enjoined in the Bible than that contained in Isaiah lxii., "Ye that are the Lord's remembrancers, keep not silence, and give Him no rest till He establish and till He make Jerusalem a praise in the earth." But only the children of God can recognise that sacred duty. Only those who have been on the brow of Calvary and left their sins at the foot of the cross, can ever hope to climb the heights of Pisgah and view the glories of the Promised Land. For only they can be "looking for that blessed hope, the glorious appearing of the great God, and of our Saviour Jesus Christ" (Titus ii. 13). And "to them that look for Him, shall He appear the second time without sin unto salvation."—Yours faithfully,

Handsworth, Aug. 4. Wm. Phipps.

Mission Appeals.

Stoke Newington.—The building known as Clonbrock Hall in Allen-road, has been secured for Gospel Mission purposes. Before it can be used for the same certain alterations are necessary, towards the expenses of which Mr. H. A. Squire, 128, Shakespeare-road, Stoke Newington, will be glad to receive help.

Tent Meetings — Evangelistic Mission. — The recent gale has played havoc with some of these tents, three of them being completely destroyed. These must be replaced at once; an earnest appeal is made for help to repair the damage done, and to further "press the battle to the gates." The exchequer of the Mission is empty. Contributions will be gladly received by Mr. C. Russell Hurditch, 164, Alexandra-road, St. John's-wood, N.W.

SIGNOR GAVAZZI has been delivering a series of orations in different Presbyterian Churches in Liverpool on behalf of the cause of Italian evangelisation.

CONFERENCE AT PARK HALL, STIRLINGSHIRE.—A conference for the deepening of spiritual life has been held at Park Hall, near Polmont, the residence of Mr. Livingston Learmouth. The meetings were held in a large granary in connection with the farm steading. Mr. H. F. Bowker presided at the meetings, which were well attended. Addresses were given during the three days by Revs. Colin Campbell, E. H. Hopkins, Mr. Bowker, and Mr. Spencer Walton.

URGENT APPEAL.

THE AFRICAN SETTLEMENT SOCIETY.

To Provide Homes, under Christian Superintendence, for Young Persons in South Africa.

Consulting Members.*

Rear-Admiral H. CAMPION, C.B.; T. GILBART-SMITH, Esq., M.A., M.D.; G. EVELYN COWER, Esq.; Captain J. R. BROOKES, Middlesex Industrial School; PEREGRINE PLATT, Esq., Field Lane Refuges; Rev. H. E. SHAWE, Moravian Missions; J. W. C. FEGAN, Esq., Deptford Boys' Home; Rev. T. B. STEPHENSON, LL.D., Children's Home; Rev. W. TYLER, F.R.M.S.,; E. SIMPSON MACHARG, Esq., Glasgow; T. J. BARNARDO, Esq., F.R.C.S. Edin., Homes for Destitute Children; Rev. A. STYLEMAN HERRING, M.A., Vicar, St. Paul's, Clerkenwell; Rev. ARCHIBALD G. BROWN, Orphans' Home for Boys; Miss A. MACPHERSON, Home of Industry; Miss M. COLE, Mount Hermon Orphanage; AULAY MACAULAY, Esq., Latymer Road Mission; GEORGE HOLLAND, Esq., George Yard Ragged School; JAMES WALKER, Esq., High Flats, Natal; W. B. GREENACRE, Esq., L. & I.B. Natal, Durban; COLIN YOUNG, Esq.

** Who are ex officio Members of the Committee.*

Committee.

The Consulting Members; Major JOHN SMITH; CHARLES H. FELDMANN, Esq.; T. MORGAN HARVEY, Esq.; JAMES WATCHURST, Esq.; I. P. WERNER, Esq.; F. W. FREESE, Esq.; WARREN WRIGHT, M.A.; ROBERT WHYTE, Jun., Esq.

Honorary Physicians.

T. GILBART-SMITH, Esq., M.A., M.D.; CHARLES E. GLASCOTT, Esq., M.D.

Bankers.

Messrs. RANSOM, BOUVERIE & Co., 1, Pall Mall East, S.W.; Messrs. BARNETTS, HOARES, HANBURY, & LLOYD, 60 and 62, Lombard Street, E.C.; Messrs. BOYLE, LOW, MURRAY & Co., Dublin; THE STANDARD BANK OF SOUTH AFRICA AND ITS BRANCHES.

THIS Society has been formed for the purpose of establishing a *Christian Settlement* in South Africa, the intention being to continue, and, as far as it is possible (with God's help) complete, the noble work begun by those Institutions which shelter the children and orphans in this country by emigrating them to a land where, under the supervision secured by the family system (*besides obtaining places for these children in Christian families residing in South Africa*), it is hoped they will continue to develop in moral character, and earn for themselves the advantages of an honest livelihood.

The Government of Natal has given a tract of land in Alexandra County, on Umzimkulu River, opposite Port Shepstone, of about 3,400 acres, on most favourable terms, and will grant free passages to Natal for our settlers and children. The climate of Natal is, without doubt, one of the healthiest in the world.

Boys who have been brought up as tailors, bootmakers, bakers, carpenters, &c., will be further trained and employed in such occupations; on the other hand, boys fitted by nature and disposition for field work will be trained and educated as agriculturists.

We require for our work just now about £1 000 for our settlement or depot. We have selected a party of five Christian men (without salary) and their families to go out and prepare the place for receiving our first party of boys. Everything is ready, but we have not yet received all the funds required, and—as we believe the Lord's work must be done without running into debt—we have determined not to move in this scheme until we have the necessary funds collected.

It is urgent that we should have the sum required in hand within this month, so as to be in a position to take out the boys offered us by Dr. Barnardo, Mr. Fegan, Miss Macpherson and others in December or January, a time when much distress prevails. This will enable those honoured workers in the Lord's vineyard to receive more children from the mire of the street.

Our party of girls (most of whom are from Dr. Barnardo's Homes) will leave in a few weeks for situations in Durban, about one hundred miles north of our settlement.

Can you help us in this matter? You will observe that our Committee is composed of gentlemen of all denominations.

Donations and Subscriptions (for even the smallest sums) will be thankfully received by any of the Society's Bankers, or at the office of The Christian. All Cheques and Postal Orders should be crossed.

Offices: 115, *Fleet Street, E.C.*

W. WRIGHT, M.A., Hon. Sec.

"The Voices of the Children."

Dear Readers of "The Christian,"

Heavy expenses incurred (£3,000) in emigrating during the year over 300 Poor Boys and Girls have quite exhausted our Treasury, so that our Bank account is even now overdrawn.

Meanwhile, Twelve Hundred Little Ones needing FOOD, SHELTER, AND CLOTHING, must remain in the "Homes" during the Holidays.

The next 9 or 10 weeks will therefore be a period of great burden-bearing and much anxiety to those on whom the direct responsibilities lie. But

Are there not many of the Lord's Stewards who will regard this sober statement of facts as a call to Service?

Surely the enjoyments of life are enhanced to those who remember the necessities of the children of our streets.

Any gifts, however small, will be gratefully acknowledged by our Treasurer, Wm. Fowler, Esq., M.P., or by

Yours very faithfully, in Christ's Service,

Among His Little Ones,

T. J. BARNARDO.

18, Stepney Causeway, London, E.

YOUNG MEN IN WINNIPEG.

IN a circular-letter the President and Secretary of the Winnipeg Young Men's Christian Association state the following interesting facts with respect to the condition of their town, and appeal for help towards a suitable building for the purposes of Y.M.C.A. work:—

"Winnipeg has a population of 25,000 (some say 30,000). Probably one-half of these are young men away from home. Almost all have come from Great Britain and from the other provinces of Canada—the number from the former source has been especially great this season. Our work, therefore, is almost entirely for and among strangers. These live in lodgings, not always the most comfortable or attractive, and not affording the best moral atmosphere. There is comparatively little home life or social restraint, for, of a hundred acquaintances that a young man may form, perhaps not one will have a home. There are over 100 places where liquor is sold under license. Many of these are elegantly furnished, brilliantly lighted, and rendered more attractive and seductive by billiards and music. Theatres stand with open doors, and she whose 'house is the way to hell' is ever ready to welcome. During our long winter evenings—and summer evenings, too, less the cold—the choice of the vast majority of these young men lies between a cold and cheerless room, the street, or a warm and attractive billiard and bar-room.

"Counterbalancing these attractions, the only place of the kind in the city is the Y.M.C.A. reading room, 18 ft. by 43 ft. in size, full all the time. While good work is being done, we are much hampered for want of more and better accommodation. We have been seeking larger rooms for some time, and hope this fall or winter to better ourselves in this respect to some extent, but will not be able to secure what we really need till we have a building of our own. But an association in Winnipeg does not mean local benefit only. Thousands of young men pass through here *en route* to the West, remaining, some a few days, others weeks or months. Such are influenced for good or evil by their sojourn; and to-day the influence of the Winnipeg Association extends through the length and breadth of the land from Lake Superior to the Pacific Ocean (as Winnipeg is the commercial, so it is the spiritual distributing centre for this country). Nor is this influence ephemeral—these pioneers will mould the moral and religious character of the country.

"We want your assistance to provide a Christian Home—and no city has greater need than Winnipeg for such a place—for your sons, your brothers, your friends. Almost all of our citizens are young men who came here a few years since (our population four years ago was 6000, and twelve years ago only a few hundred) with very little capital. They require to do considerable building, &c. While many are in comfortable circumstances, few are wealthy. Of the ten Protestant churches in the city only one worships in a permanent building. The others are either building or expect to do so soon. The growth of our city is so rapid that church extension within its bounds is constantly before us. The influx of population into the West taxes not only our local churches but those in the East also, in order to keep pace with the Mission work which is required to provide this multitude with the Gospel."

The General Secretary is Mr. C. M. Copeland. Y.M.C.A., Winnipeg, Manitoba, North America.

A SERMON preached by Dr. Adolph Saphir in connection with the death of the late Dr. A. P. Stewart, one of the elders of the Belgrave Presbyterian Church, has been published (3d., 18, *Paternoster-square, E.C.*). From 2 Cor. v. 8, Dr. Saphir discourses, with his usual point and clearness, on the Christian's relation to death and the life beyond.

Notices of Books, &c.

A NEW edition has lately been published of Mr. F. W. BOURNE'S delightful biography of Billy Bray—A KING'S SON. 2s. 6d. *Bible Christian Book Room.* Any intending holiday-maker who lacks reading that will be at once entertaining and profitable in the highest degree, should slip a copy of Mr. Bourne's work into his portmanteau.

THE SHRINE OF KNOCK. By JOSEPH WATSON. *W. Stewart & Co., Holborn-viaduct.* In the form of a lively and adventurous narrative we have here a complete *exposé* of the notorious pretended miracles of healing at a Romish Chapel in Ireland, that, a few years since, vastly amused the sceptical world and made the judicious believer to grieve over the deceit and credulity of many of his fellow-men.

A TOURIST GUIDE TO THE CONTINENT, with map and numerous excellent illustrations, is issued by the authority of the Great Eastern Railway Company (6d., 125, *Fleet-street, E.C.*). Mr. Lindley, the editor, has produced a wonderfully interesting and ably written description of the leading holiday resorts on the Continent. It will be read with delight no less by those who stay at home than by travellers over the ground described.

A CRITICAL HISTORY OF PHILOSOPHY. By Rev. ASA MAHAN, D.D., LL.D. Two volumes. *Elliot Stock.* We have read much of these two volumes, comprising more than 860 pp. of closely printed matter, and find ourselves unable to praise without reservation, or to condemn without large commendation. We may say at once that the work is a vast storehouse of learning. While it is critical, it might be termed at the same time an Analytical History of Philosophy. The classification of systems of philosophy from the earliest ages to those of our own times is remarkably exact and comprehensive, and the arrangement is at once so lucid and complete as to make the work invaluable to all philosophical students. Nor to these only: no man can fight the battle of truth against the scepticism of a powerful party, who is altogether ignorant of the principles behind which modern unbelief entrenches itself. Believing as we do that this grave conflict is inevitable, and is fast coming upon us, we thank Dr. Mahan very warmly for the well-furnished armoury which he opens, and makes free to all Christian combatants. Nevertheless we think that the prevailing tone of the polemic scarcely adds to the value of the volumes; nor does the severe scorn and somewhat imperious dogmatism exhibited here and there. We would recommend also that in a second edition replies to matter in "The New Englander" should be otherwise framed in a permanently historical work, and that the section on Mysticism should be made more exact. But blemishes must not interfere with the judgment that the extensive learning, wide survey, and presiding purpose of the work give to it a most timely and transcendent value. It is a great and an able pioneer treatise against a false philosophy, and will very powerfully aid the reaction against materialism which has happily set in.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

ST. GEORGE'S HALL.—Mr. C. F. Bland, during August, 11 a.m. and 7 p.m. Wednesdays, Burlington Hall, Savile-row, 8 p.m.

PERTH CONFERENCE.—September 11, 12, and 13. Information may be obtained from Jas. Mudie, Esq., Montrose.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian Workers, August 15; tea at 6; meeting at 7. Address by Mr. G. Pearse, "China Inland Mission." Several missionaries who are starting for China will be present.

AGRICULTURAL HALL SERVICES.—Sunday, August 19, Rev. J. Ellis, 3.30 p.m.; Messrs. Elvin and Broad (and a soloist), 7 p.m.

WELBECK HALL, 71, Welbeck-street.—Friday, August 17, at 7 p.m., several China missionaries' farewell meeting.

EXETER HALL.—Meeting for young men every night at 8. Daily Prayer Meeting, 1.15 to 2 p.m., Saturdays excepted. Valedictory service, China Inland Mission, August 22, 8 p.m. Mr. Spurgeon will (D.V.) preach a sermon, to young men only, on Sunday evening, September 2.

SALISBURY CONFERENCE.—September 25, 26, and 27. Particulars from Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

OBAN CHRISTIAN CONFERENCE.—August 21 and 22.

LIVERPOOL BETHSHAN, 161, Islington.—Meeting for prayer and testimony each Friday, at 7.30.

Notices.

Mr. Robert Montgomery, late pastor of the Mission Chapel Brimscombe, where he has laboured acceptably and with much blessing for two years, is now open to preach, or conduct Mission services in any part of England or Ireland. He is known to, and recommended by, Mr. Henry Varley, and other prominent Christian workers in this and the sister country. Letters will reach him if addressed Bourne Villa Brimscombe, Gloucestershire.

APPLICANTS FOR TRACTS.—R. Sulebottom, 21, Winton-street, Aston-under-Lyne; Z. H. Mouti, The Limes, Whitwell, Welwyn, Herts; H. Jones, 10, Trafalgar-place, Weston near Bath; E. Maslen, Vernon House, Weston-park, Weston, near Bath; R. Davis, 9, Trafalgar-place, Weston near Bath; J. Abbott, G.N.R. Station, Hitchin, Herts; M. Mackay, Balkevvie, Meigle, Forfarshire; E. Kenny, Killanley, Ballina, co. Mayo; T. K. Green, Thornhill-road, Dewsbury, Yorkshire; G. Suter, at Mr. G. Rippin's, Lincoln road, Peterboro, Northamptonshire; W. J. Smith, 17, James' grove, Peckham, S.E.; J. C. Andrews, Putney-vale, London, S.W.

Communications received with thanks—J.J. R.M. J.P. C.S. S.S. G.S.R. C.M.C. J.P.T. W.P. N.C. P.W. E.B. E.C. T.P. T.D. W.A. J.W. C.N.P. E.H. G.M.S. J.T.R. J.R.M. L.H. G.K. F.S.S. M.B. E.T.P. J.W. W.A. S.E.S. D.J.C. J.P. A.H. W.T.L. J.A. W.H.N. A.C.T. R.B. W.D. W.G. J.W.S. E.J.P. S.C. J.H. R.T. C.J.J. Ivon D. E.M.S. J.W.C.F. R.H.H. W.G. A.J.V. A.W. J.H.M. F.S. J.G. M.C.W. F.H.W. C.R.S. M.P. F.J. W.L.L. J.B. R.W. T.R. A.M.L. G.C.W.H. A.H. J.C.R. E.M.B. G.B. C.R.H. L.M. F.J.T. D.E. A.R. E.N.T. C.G.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, August 11, 1883.

**** Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Day in the Country Fund—M. L. P. 5s.; S. B. 10s.; S. and M. P. 5s.; W. S. 15s.; R. W. £1; M. G. H. 5s.; Grasmere, £1; Woodside, 15s.; F. B. £1; M. F. £2 6s.; E. Y. H. 5s.; E. Y. 5s.; E. C. D. 5s.; F. C. C. 2s. 6d.; J. S. £1; E. H. £1; Master H. 1s.; Miss G. 1s.; E. H. 2s. 6d.	11	3	0
Jewish Refugees' Aid Society—F. B. £1; M. A. E. 10s.; E. B. £2; J. B. 2s. 6d.; Miss A. 10s.; T. F. 10s. Miss B.'s collection, per J. L. £2 8s. 6d.	7	1	0
Mr. Fegan's Boys' Home—F. B. £1; E. Y. H. 5s.; W. H. C. £25; W. G. £5	31	5	0
British Syrian Schools—A. H. 5s.; T. S. 2s. 6d.	0	7	6
Mission to the Kabyles—M.	10	0	0
Dock Labourers' Mission (Day in the Country)—G. W.	0	2	6
Friendless and Fallen—S. A. B. 10s.; E. G. 10s.; F. B. £1; W. G. £5; M. W. 10s.	7	10	0
Miss E. Hopkins' Work—M. M.	0	10	0
China Inland Mission—J. G. £5; K. Y. 10s.	6	10	0
London City Mission—S. M.	0	2	6
CHRISTIAN *Tract Fund*—H. H.	2	2	0
Dr. Laseron's Work, Tottenham—J. W. and K. A.	6	0	0
Blackdown Hills Mission—J. W. and K. A.	4	0	0
Shipwrecked Mariners' Society—J. W. and K. A.	4	0	0
French Vaudois—J. W. and K. A.	4	0	0
Foreign Aid Society—J. W. and K. A.	3	0	0
Foreign Evangelisation Society—J. W. and K. A.	3	0	0
Children's Special Service Mission—J. W. and K. A.	5	0	0
Indigent Blind Visiting Society—J. W. and K. A. £5; W. H. R. £1 1s.	6	1	0
Sailors' Welcome Home (Miss Child)—J. W. and K. A. £5; W. H. R. £1 1s.	6	1	0
Home for Working Boys—J. W. and K. A.	5	0	0
London Medical Mission—J. W. and K. A. £5; E. L. B. 10s.	5	10	0
Marylebone Medical Mission—J. W. and K. A.	4	0	0
Whitecross-street Mission—J. W. and K. A. £3; (*Medical Mission*) J. W. and K. A. £3	6	0	0
Miss Sharman's Orphan Homes—J. W. and K. A. £3; T. S. 2s. 6d.	3	2	6
Miss Mason's House of Rest—J. W. and K. A.	3	0	0
Miss Mittendorf's Home—J. W. and K. A.	3	0	0
Miss Lee's Home, Eastbourne—J. W. and K. A.	3	0	0
Mrs. Meredith's Prison-gate Mission—J. W. and K. A.	8	0	0
Medical Female Students' Home (Mrs. Meredith)—J. W. and K. A.	6	0	0
Miss Whateley's Medical Mission (Cairo)—J. W. and K. A.	6	0	0
Ladies' Samaritan Society (Unsuccessful Candidates)—J. W. and K. A.	4	0	0
Mariners' Mission, Dartmouth—J. W. and K. A.	3	0	0
Home for Aged Christian Blind Women—J. W. and K. A.	3	0	0
Bloomsbury Refugees—W. H. R.	1	1	0
Society for the Suppression of Vice—W. H. R.	1	1	0
Mr. Pascoe's Work in Mexico—C. E.	3	0	0
Dr. Barnardo's Homes—E. Y. H. 5s.; W. H. C. £25; W. G. £5; Mrs. P. 10s.; M. W. 10s.	31	5	0
Strangers' Rest, 163, *St. George's-street*—G. W. J. 5s.; Mrs. J. S. W. 10s.	0	15	0
Woman's Mission to Woman—E. L. B.	0	10	0
Special Religious Services in Theatres, &c.—W. H. R.	1	1	0
Dublin Prison-gate Mission—E. Y.	0	10	0
Scripture Readers' Society, Ireland—E. Y.	1	0	0
St. Giles' Christian Mission—W. G.	5	0	0
Bristol Orphan Houses—W. G. £5; C. and M. T. £1; (*General Work*) J. L. F. £5 7s. 4d.; (*Missions*) C. and M. T. £1	12	7	4
African Settlement Society—Miss L.	5	0	0
	£241	18	4

[ADVERTISEMENTS.]

Evangelistic Mission—Mr. C. Russell Hurditch very gratefully acknowledges receipt of £100 from R. H. for the various objects of the Evangelistic Mission. Per C. E. H.—Lady B. (Downpatrick), 10s.; A Worker in the Lord's Vineyard, 2s. 6d.; Anon. 1s.

Dr. Barnardo's Homes—Articles of Indian jewellery, &c. A loving gift from G. M. A.

Religious Tract Society—The Committee acknowledge, with best thanks, a donation of £25 from R. T., in response to the special appeal for the Missionary Funds.

Boys' Home, Southwark—W. E. G. £5.

Miss Ellice Hopkins gratefully acknowledges 10s. from C. K. for her Work among Girls.

Continued from Page 3.

To Let, Apartments, &c.,

DIPSOMANIA.—A vacancy in long nd successfully established Private Home, EASIDE, for six suffering from excess of lorphia, Chloral, Absinthe, Stimulants, or ervous Debility. Christian care and influence, udicious supervision and home comforts, with very kindness.
MEDICUS, care of 9, Stoke's Croft, Bristol.

PARIS.—Board for young Gentle- en. An English Lady, accustomed to take a otherly oversight and care of young men, has a ew vacancies.—Mdme. M. N., Rue de la Sour 60, assy, Paris. References, Rev. Dr. Aberigh ackay, 12 Rue de Fresburg, Paris, and the Rev. I. C. White, B.A., Rue de Montenotte 25, Avenue arnot, Paris.

BOARD AND RESIDENCE AT BOURNEMOUTH.—Visitors will find every ome comfort at Loughtonhurst, West Cliff ardens. Pleasantly situated on the Cliff, close o sea. Terms from a guinea and half per week.

BOARD AND RESIDENCE at BRIGHTON.—Central position, near to the avilion, Aquarium, and Piers. Sea view. iberal table. Every home comfort.—Terms on pplication to Mr. and Mrs. Box, 58, Old Steine.

A LADY wishes to Let a comfort- bly furnished Cottage, with lawn and kitchen arden, adjoining river. The house is three iles from Blandford, and a few minutes' walk rom a station on the Somerset and Dorset Rail- ay. Within easy access of Bournemouth. Terms oderate.—E. SNELGAR, Esq., Southmoor, Dean- ark, Bournemouth.

ILFRACOMBE, The Heights.— oard and residence in Christian family from ctober. Every comfort, bracing air, lovely sea iew. Terms twe .ty-five shillings weekly.
Mrs. ATKINS, 21, Philip's Parade, Swansea.

TO LET.—Two large and conve- ient F amily residences, together or separate. uitable for an institution, large gardens. Rent 5 each, or £95 the two on lease.
A. L. L., 18, Uswick-road, Lower Clapton, E.

ROTHESAY, Scotland. — Hydro- thic House of Rest. Terms for board, lodgings, nd baths, from 25s. per week. A comfortable hristian home and judicious treatment.—Pros- ectus from COLIN CAMPBELL, West Bay, othesay.

EDINBURGH.—Widow Lady ould take charge of children whose parents are broad, or orphans. Comfortable home, with nother's care. Moderate terms. Excellent re- erences.
R. D., 22, Warrender-park-road, Edinburgh.

BEDFORD.—House to Let, fur- ished, for three or more months. Seven bed- ooms Best situation, near schools and river. erms moderate.—M. P., Mr. Robinson, Book- eller, Silver-street, Bedford.

PASTEUR AUDIBERT, 16, rue erres, Nancy, France, would gladly receive two oung men Boarders. Nancy is the seat of an cademy, Ecole forestière, &c. References, Rev. ibson, 4, rue Roquépine, Paris, and others.

TO LET, to persons interested in illage Mission Work, a good Cottage House and arden in a pretty village in Hampshire Close to t is a chapel with Sunday-school and congrega- ion. To anyone will ing to assist in the work he premises will be let at a cheap rental. For articulars apply to S. CHINN, Alton, Hants.

BRIGHTON — Board and Resi- ence offered. Superior accommodation, central osition, liberal table, a few only received; bath- oom (hot and cold) Terms from 25s per week, nclusive.—L., 81, Buckingham-road, Brighton.

SOUTHPORT. — Cheerful Apart- ents. Pleasant situation; sea view. Good ttendance.
Miss MORTON, The Firs, 19, Saunders-street.

BOURNEMOUTH. — The Priory. First-class Boarding Establishment, conducted with every regard to the comfort of visitors. One minute from the Pier. Lawn tennis in own grounds. Terms on application.

A FIRST-CLASS HOUSE to be Let.— Containing three reception, fourteen bed and dressing rooms. 25 miles from London, G. W. R. Excellent stabling, good walled garden, 9 acres meadow. Coachman and gardener's cottages near station and town, where Christian workers are much needed.—For full particulars, apply by letter to W. B., 34, Eccleston-road, Ealing Dean, London, W.

HOME OF REST FOR CHRIS- TIANS.—Air dry and mild. Terms, 18s. to 25s. —LADY SUPERINTENDENT, Rutherford Lodge, Criswell-road, Worthing.

BOURNEMOUTH, East Cliff.— A pleasant, furnished Villa to let. South aspect. Two sitting, four bed-rooms, bath-room, kitchen and offices. Large garden. Five minutes' from the sea. Near every conveniency. 2½ guineas per week.
A., Mr. Shorto's, Landsdowne, Bournemouth.

CLERGYMEN and Christian Workers, Members of Bible-classes, teachers, and friends from the country, comfortably accommodated. Superior detached home, plea- antly situated. Tea, bed, breakfast, 2s. 6d. Par- iculars, F., 48, Paternoster-row.

HOME. — Christian young men ay find a good home, cheerful society, superior use, detached, commodious hall in grounds. ospel services. Partial board, 10s. 6d.
F., 19, Leighton-crescent, Kentish Town.

PRIVATE APARTMENTS. — The Lord's children visiting the Isle of Man, will find a comfortable home at the private residence of Mr. and Mrs. Pass, 9, Auckland-terrace, Windsor-road, Douglas.

PARIS.—Madame RIGOLLET, 2 rue Guttemberg, Parc des Princes, Auteuil, wishes to meet with one or two youths or young men desirous of finding Board and Lodging in this beautiful and healthy suburb of Paris. Moderate terms. Excellent references.

A LADY desires to receive as inmate a Christian gentleman or youth, engaged in town, who values home life. Frequent trains. —H. M., care of Messrs. Wood & Son, Wood Green-station, N.

Apartments, &c., Wanted.

TO MEDICAL MEN.—Required, for a Lady, a home in a doctor's family. Terms must be strictly moderate.—A. M. L., care of Mr. Ashworth, Post Office, Fallowfield, Manchester.

Miscellaneous.

ANXIOUS INQUIRERS.—A Chris- tian (who has helped many) will gladly corre spond with any earnes seeker after divine truth.
EVANGELIST, Clapham, S.W.

DIPSOMANIA, PARALYSIS. —A Lady of great experience has vacancy for Lady. Perfect privacy. Home comfort and attention. Inclusive terms from £1 1s. per week. Reference to C. H. Spurgeon and former patients.—MEDICUS, Boughton, Newsagent, Stockwell-road, S.W.

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THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for Contributions in aid of the poorer patients and their families. The smallest Donations in money or clothing will be most thankfully acknowledged by the Committee.

THE PERTH ANNUAL CONFERENCE will be held (D.V.) on Tuesday, Wednesday, and Thursday, 11th to 13th September next. Info mation as to lodgings, &c, will be furnished gratis by Mr. THOMAS RUSSELL, 61, South Methven-street, Perth.

SCRIPTURE READERS' SOCIETY FOR IRELAND.
Supported by Voluntary Contributions.
President—
The Right Hon. the EARL OF SHAFTESBURY, K.G.
Established 1822, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations*. Irish-speaking Readers are sent to Irish-speaking districts when required. The work is carried on in a spirit of love.

Subscriptions or Donations will be thankfully received by the Secretary, Capt. KEARNEY WHITE, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* as "Irish Scripture Readers' Society."

Educational.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, middle and preparatory departments. Seven resident Masters. The junior division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus, apply to Mrs. DUFF, the Lady Principal. School duties will be resumed on September 23.

PRIVATE TUITION

For Delicate or Backward Youths.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home. Great attention is given to the development of a manly Christian character, and moral training is regarded as more important than mere intellectual acquirements. Abundant opportunity for BOATING, BATHING, CRICKETING, NATURALISING, &c., close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery. Full particulars on application, with References to parents of Pupils

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.

Entrance at any date, Fees in proportion.

NEXT TERM REOPENS SEPTEMBER 14.

BRISTOL GRAMMAR SCHOOL.—Mr. HOWELL, LLiterature Master, 8, Aberdeen-terrace, Clifton, Bristol, takes eight boarders. Seventeen and sixteen guineas per term, wholly inclusive, except school fees. Reference to Christian parents.

CAPTAIN MORETON has great pleasure in recommending Mr. Foster's School to Christian parents, who value the judicious training of their boys.

Eldon Park School, South Norwood.

PADCROFT, West Drayton, Middlesex.—High-class education on moderate terms. Separate class for boys intended for commercial life. Backward pupils have private tuition. Resident foreign master. Small classes. Large recreation grounds. Decided Christian teaching.—Address, Rev. HEAD MASTER.

KILBURN COLLEGE FOR BOYS.—Happy home. Christian influence. Pupils of 12, 13, and 14 years, successful at Cambridge Local Examinations. Principal, HENRY CARVILL, C.M., 9, Somerset-terrace, Carlton-road, N.W. Referees, Very Rev. Dr. Vaughan, Rev. Grattan Guinness, &c., &c.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

THE OLD HALL SCHOOL, Wellington, Salop. Principal, Dr. CRANAGE, M.A. The next term will begin (D.V.) Thursday, September 20. Full particulars on application.

PREPARATORY SCHOOL for Little Boys, near Brighton. Locality healthy. Home comforts. Christian training. Special attention to delicate, backward boys. Separate beds. Visiting Masters. Twenty guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

LADIES' SCHOOL (old-established), near Brighton. Locality healthy. Home comforts. Resident French and German governesses. Visiting masters. Terms moderate. Highest references.

PRINCIPALS, Belle Vue, Hurstpierpoint, Sussex.

MORNINGTON HOUSE, Clapham-road, S.W. — Principals, the Misses MORRIS. Parents desiring thorough Christian training for their daughters will find it in connection with a first-class education, at the above establishment. The pupils receive individual care, every part of the school régime being under the direct supervision of the Principal. Professors of eminence attend for all accomplishments. Kinder-garten system pursued with little ones. Elder pupils prepared for Public Examinations. School duties will be resumed August 27.

WHALLEY RANGE COLLEGIATE SCHOOL, near Manchester.—A limited number of Boarders received. Careful personal training and home comforts.—W. HONSON, F.R.A.S. (a member of the Society of Friends), Principal

ST. LEONARDS-ON-SEA.—Educational Home for the Daughters of Gentlemen. First-class education with careful Christian training and home comforts. Highest references.

PRINCIPAL, Silverlea, Springfield-road.

PRIVATE SCHOOL.—A Lady strongly recommends a Private School, where her own daughters have been educated. Home comforts and Christian training are combined with first-class instruction. Well-balanced music, classical, excellently taught. The School is situated in a charming part of Derby-shire. A limited number of pupils. References kindly permitted to Rev. C. Guest, Burton-on-Trent, and other clergymen. Terms moderate.

Mrs. J., Southbourne, Birchfield, Birmingham.

SEASIDE HOME and thorough education on moderate terms. A Lady, experienced in tuition, receives six children. House airy, detached, close to meadow and sea. Healthy locality and home enjoyments. Specially advantageous for orphan and Indian children. Four vacancies next term, commencing September 20. References to ministers and parents.—MATRON, Mrs. Davies, 6, The Pavement, Brixton Rise S.W.

HIGH-CLASS SCHOOL for Gentlemen's Daughters.—Miss PENN and Fräulein ESSER receive twenty-five boarders. Efficient staff of professors. Christian influence. Home comforts. Large house and garden. Languages and music specialities. Autumn term commences September 12.—Grove House, Upper Clapton, London, N.

CAMBRIDGE HOUSE, Derby.—Miss Shelton (assisted by Miss Perrin) receives a limited number of Resident and Day Pupils. Thorough English education, with Latin, French, and mathematics. Pupils prepared for the Oxford and Cambridge Local Examinations. Also for that of the College of Preceptors.

"Method is the Secret of Success."

THE REV. TUDOR ROGERS, F.R.S.L. (editor of the *Protestant Churchman*, monthly, 1d.), continues to prepare by correspondence for the Matriculation Examination of *London University*. Moderate fee, payable on success. Pamphlet prospectus post free on application to the Editor, *Protestant Churchman*, 42, Eaton-road, Chester.

MARGATE.—Sandringham House Preparatory School for the Sons of Gentlemen. Conducted by Miss RICH, assisted by efficient governesses and masters. Although the primary object of the School is to train the boys for Christian life and service, the foundation of a first-class education carefully is laid, and pupils regularly attend the College of Preceptors' and Oxford and Cambridge Local Examinations, at which many successfully pass each year. The health and personal comfort of the pupils is also greatly considered. The next term begins September 14.

EDUCATION IN GENEVA, Richemont, 35, Chemin de Champel.—Mrs. McVICKARS receives a limited number of Young Ladies, to whose moral and educational training she devotes much care. French is the language of the house. Italian also spoken, and German carefully taught when desired. Session from 15th September to 30th June. References to parents of former pupils, and to the Rev. Wm. CHALMERS, D.D., President of the English Presbyterian College, 43, Westbourne-park-road, W.; Rev. J. Oswald Dykes, D.D., 49, Gordon-square, W.C.; and R. T. Turnbull, Esq., 50, Gordon-square, W.C.

LONDON.—First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Mr. Spalding, Stationer, 46, High-street, Notting-hill, W.

A DECIDED CHRISTIAN LADY wanted (Church of England) in a Select School, to finish advanced pupils (some preparing for the Cambridge Examination) in English and music.—Address, stating salary, &c., Mr. POOKE, A.B., Post-office, Bishop's Teignton, South Devon.

SOUTH-WEST LONDON COLLEGE FOR LADIES, 1, Carlton Mansions, Clapham-rise, S.W. Principal, Mrs. HALE, A.C.P. Next term commences September 18. Terms moderate and inclusive. References to parents of pupils and Rev. C. H. Spurgeon. "I have the utmost pleasure in standing as reference. I can highly commend Mrs. Hale, and have the greatest confidence in her capacity, management, and character, having known her for several years."
C. H. SPURGEON.

EDUCATION.—A Lady can speak most highly of a superior school, where two of her daughters are being educated, in which the highest culture is blended with truly Christian training, loving and kindly interest taken in their pursuits, and recreations and home-like pleasures furnished at seasonable times. Particulars will be gladly given by
Mrs. B., 30, Downshire-hill, Hampstead.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, in connection with Seaside Educational Home (for juniors and others requiring sea air), at Clifton House, Topsham. Under the personal supervision of the Misses BAMBER, Miss CHURTON, the Misses POPE, assisted by Professors and English and Foreign Governesses of acknowledged merit. A high moral tone is ensured by careful Christian training. University examinations. Numerous references to Clergymen, Ministers, and Parents in England, Wales, Scotland, Ireland, and abroad.

BRAMFIELD, Cavendish-road, Clapham-common.—Miss RABETT receives a limited number of young ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences. Careful mental culture. Special advantages for modern languages and accomplishments. High-class professors attend. Preparation for Cambridge Local and Higher Examinations. Prospectus on application.

BELMONT COLLEGIATE SCHOOL for Girls, 13 and 14, Belmont, Bath.—A thorough, English education, with Latin, mathematics French, German, &c., on inclusive and moderate terms. The School is arranged on the best modern lines, and the utmost care taken that the whole tone and atmosphere be decidedly Christian. A few boarders received in the house of the Principals.

EDUCATION IN GERMANY.—Pastor O. HAGENMEYER, at Hugsweier, near Lahr, Baden, continues to receive into his family a few sons of English families, with special view of their making rapid progress in the German language. Christian principles, kind and happy home. Situation very healthy and picturesque (near the Black Forest). Excellent references. Prospectus and particulars on application.

VEVEY, Switzerland.—First-class Educational Establishment for young Ladies. Special facilities for acquiring foreign languages; careful Christian training; special attention to health; domestic arrangements as in the best English schools. The Lady Principal will be in England at the beginning of August.
H. E., Librairie, B. Caille, Vevey, Switzerland.

PARIS. — Protestant Boarding School for Young Ladies. Mademoiselle VIENOT, 18, Rue Demours, Près du Bois de Boulogne. Pupils prepared for examinations. Moderate terms. Prospectus and references to parents on application.

PARIS. — The "Pension" for Young Ladies, directed by Madame ED. DE COPPET, 223, Boulevard Pereire, re-opens 15th September. References.

PARIS.—Protestant Establishment for Young Ladies. Sciences, Arts. French only language of the house. Terms £40. Ladies with a private bedroom, £5 a month. References: Rev. Baron HART, 21, Avenue de la Grande Armée; Rev. D. VERNES, 7, Rue des Batignolles, Paris; Rev. D. J. WATT, The Priory, Rectory, road, London. Principal, Mme. FLAMANT, 68, Rue Truffaut, Paris.

EDUCATION.—A Clergyman strongly recommends a first-class Christian home for twelve girls. Terms moderate. Pupils have successfully passed Local Exams. and R.A.M. Indian children received.—Rev. J. JOHNSON, Britwell Rectory, Watlington, Oxon; or PRINCIPAL, 5, Sussex-place, Southsea.

BRIGHTON.—Kindergarten and Educational Home. Thorough preparatory education, combined with Christian training and motherly care. Entire charge taken of children from abroad.—Mrs. LANKESTER, Dover House, Clifton-hill, Brighton.

PREPARATORY SCHOOL for Little Boys, conducted by a Lady of many years' experience. Terms moderate. Delicate boys carefully attended. The next term commences Aug. 1.
PRINCIPAL, Essex House, Cecil-street, Margate.

GREEN HILL LADIES' SCHOOL, Derby.—Parents who value Christian influence for their daughters, can find it in the above School, combined with thorough English education. Music, drawing, and languages, by resident and visiting teachers. House healthy and pleasant. Prospectuses on application, from the Principal, Miss WHITMORE.

TO PARENTS.—Good Select School for Girls. Excellent religious training. Preparations for Cambridge and other Examinations.—For terms, apply to Miss DALY, 18, Pembroke-gardens, Kensington.

A LADY desires to recommend a Happy Home for little Boys, education and home life combined. Particular attention to invalid or delicate children, or others. Neighbourhood, Crystal Palace.—MATRON, 198, Lancaster-road, W.

FAIRFIELD HOUSE SCHOOL, Ambleside.—In consequence of the removal of the above School to Belle Vue, Ambleside, Mrs FLEMING has increased accommodation for Boarders. No day pupils. Careful Christian training. Healthy and beautiful situation. Good airy rooms. Distinguished success in the Cambridge Examinations.

SOUTHSEA.—High-class Ladies' School, strongly recommended by the parents of present and former pupils. Preparation for the Oxford & Cambridge Local Examinations. Music, harmony, and singing, by an eminent London musician. Entire charge of children from India and the Colonies. Refined and comfortable home. Evangelical Ministry. Prospectus on application to the PRINCIPAL, Branston Lodge, Waverley-road.

ERFURT HOUSE, Truro, Ladies' Boarding and Day School. Mrs. and the Misses FRANCIS, assisted by resident governesses and visiting professors. Pupils successfully prepared for the Oxford and Cambridge Local Examinations.

LADIES' COLLEGE, Goudhurst, Conducted by the Misses Kendon, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. KENDON, M.C.P.

DOVECOTE PARK SCHOOL, Wood-green, London, N.—Young gentlemen prepared for the Universities, Professions, or Commerce. Few boarders. Comfortable home. Christian discipline. For prospectus and testimonials, address Rev. W. E. COLLER, Principal.

EDINBURGH.—A Widow Lady and her daughters, residing at Morningside, wish to take charge of children of either sex, whose education can be attended to if desired. Terms moderate. Best references given and expected.—F. M., care of Mr. Thomson, Borough-mainmuir and Post Office, Baillieston!

HIGH SCHOOL, Smethwick.—Sound Christian training in school and playground. Large, airy, well-lighted schoolroom and dormitories. Bathroom. Open, healthy country. Highest fees, £24 inclusive.
Alfred J. Wyatt, B. A. (London), Head Master.

CLIFTON, nr. Bristol.—Principal of High-class Ladies' School (meeting with Brethren) desires more Boarders at reduced terms, with view to studying with others for Local Exams.—Clifford, Chertsey-road.

CLAREMONT VILLA, Romford, Essex. Private School for Young Ladies. Pupils receive a sound education, and enjoy the comforts of a refined Christian home. Prepared for Local Examinations. Terms from 22 guineas.

EDUCATION.—A Lady, residing in a pleasant and healthy part of Lancashire wishes to meet with four Little Girls, to whom are offered the advantages of a superior education combined with a refined and comfortable home, and Christian training. Good references. Terms on application.—Mrs. Kennedy, care of Mr Johnson, Music Warehouse, Theatre-buildings, Preston.

A CERTIFIED KINDERGARTEN TEACHER is open to an engagement. Trained by a pupil of Frau Froebel.
Mrs. Alfred Wright, Ilkley.

AS JUNIOR GOVERNESS in a School or Family.—A young Lady, who can teach English in all its branches, French, German, music practical and theoretical, elementary Latin, and drawing, is open to an engagement in a Christian family. Holds first-class certificate from College of Preceptors for the above, also for physiology and political economy. Has also passed Exams. at Edinburgh and Glasgow Universities.
M. M., 13, Berlin-terrace, Pollokshields, Glasgow

AS GOVERNESS.—Christian Lady desires re-engagement to young children, or Companion to Lady. English, singing, drawing, cryst-oleum painting, calisthenics, elementary music, French, painting. Good needlewoman.
E. T., 145, Bargates, Leominster.

BOARDERS.—Wanted, by a Lady having a small School, two or three Boarders (little boys or girls), who would have kind maternal care combined with a good English education. Terms moderate. Good references.
89, Waterloo-cre-cent, Forest, Nottingham.

SCHOLASTIC.—Wanted, Christian young man as Assistant in Middle-class School. Ex-pupil-teacher preferred.—Principal, Alma House School, High-street, Wood-green, N.

GOVERNESS PUPIL required, Ladies' School in the country. Good education, with careful training on Christian principles Situation healthy.—Address, till September 3rd, Miss Hexson, 4, Beach-place, Burgoyne-road, Southsea.

A LADY wishes to meet with two or three children to study with another Motherless or delicate girls receive maternal care. Terms moderate.—Veritas, Beckett's, Stationer, 89, St. George's-road, Brighton.

AS GOVERNESS.—A Young Lady desires re-engagement in family, or school. Acquirements: English, French, good music (certificate), singing, drawing, painting, and calisthenics. Good testimonials.
Miss Lawton Sandal-road, Wakefield.

A GOVERNESS PUPIL wanted in a Ladies' School, in the neighbourhood of London, to take a junior class for English. Lessons under high-class professors in music, French, and drawing.—Principal, Cornwall House, Wanstead, Essex.

Mrs. G. S. BEANEY can highly recommend Miss Rees, as Daily Governess (London). Thorough English, French, and music. Teaching made most enjoyable to young children. Also German and Latin.
E., 70, Chesterton-road, North Kensington, W.

GOVERNESS.—Required, a Christian Lady in the West-end, for girl of sixteen, and three boys under eleven. One accustomed to boys preferred. Requirements, English, French (conversationally), Latin, and German desirable, also music.—Mrs. M., Roselake House, Rothsay-road, St. Leonards-on-Sea.

Appointments, Situations, &c., Wanted.

THE MANAGEMENT of a Coffee Tavern wanted by man and wife, or any position of trust. Writes well. Protestants and total abstainers. Good references.
Allen L. Brooke, 39, Bridge-end, Warwick.

Miss MARSH recommends a Youth. Has been nearly three years in her service. Trained in stable, garden, and housework. Age 16. Abstainers preferred.
Mrs. Chalmers, Nonington Vicarage, Wingham.

MR. G. T. GILLINGHAM (Author of "Aids to Bible Students," and "Wonders of Grace"), Evangelist of Evangelisation Society, member of the Open-air Mission, and formerly London City Missionary, is open to an engagement (at the close of his mission to the Hop-pickers in Kent) at the end of September as Pastor, Assistant Pastor, or Superintendent of a Mission. Twelve years' successful experience in Mission work and evangelisation. Highest references.
145, Kirkwood-road, Peckham, London, S.E.

A CHRISTIAN GENTLEMAN, just left an eighteen years' engagement as Manager, wishes to treat for re-engagement. Experience embraces banking, commercial, and production. Age 45.
Mr. Croyden, Estate Office, Weymouth.

AS CLERK, or Messenger.—A situation wanted by a Lad of 17, of excellent character, who has lost his right hand in a railway accident, but writes a good hand with his left.—Apply Secretary, Charity Organisation Committee, 20, Westbourne-park-terrace, Harrow-road, W.

MAN AND WIFE, disengaged August 19. Man as good Coachman has had the care of a number of horses, can drive four in hand. Wife good plain cook. Ages 40 and 37. Country preferred.—G. B., Langton's Forge, South Weald, Brentwood, Essex.

Mrs. BRADLEY, Secretary British Women's Temperance Association, will (D.V.) be at liberty for Gospel Temperance work after September next, when her present engagement terminates.—11, Grange Park gardens, Ealing, W.

AN EXPERIENCED CHRISTIAN LADY (Evangelical) desires a re-engagement in Mission Work. Unexceptionable references to Clergymen she has assisted, and others. Services undertaken.—Miss Fletcher, Bromley Villa, Kingswinford, Dudley, Worcestershire.

TO POSTMASTERS.—Young Lady requires re-engagement as Postal and Telegraph Clerk. Competent at Morse, some experience of S. N. and Head Office work. Comfortable home required.—L. J. L., 15, Grayling-terrace, Stoke Newington, London, N.

HOUSEKEEPER.—Wanted, situation as above in small Christian family, where girl is kept, by superior trustworthy person. Age 45. Salary £16 to £20. Good reference.
E., 74, Embden-street, Greenheys, Manchester.

USEFUL COMPANION.—A Lady desires an engagement in a Christian family. Would pay a small sum for her board. Country town preferred.
A., 2, Lind-street, St. John's, S.E.

MATRON.—Wanted, a re-engagement as above in a School, or the management of any Institution or offices where trust is required. Abstainer. Highest references from last situation.
E H., care of Mrs. King, Starr-street, Ryde.

HOUSEKEEPER.—Wanted by the Advertiser (middle-aged person), situation as Housekeeper in a small family, or Wardrobe-maid in school. Satisfactory references given.
M B., Mrs. Truss, Hurmondsworth, Slough.

COMPANION, Lady-Housekeeper, or Matron of Home.—A middle aged Lady, well educated, active, cheerful, seeks the above. Good testimonials and references. No salary required.
X., Mrs Smith, 45, West-street, Sittingbourne.

A LADY desires to recommend a Monthly Nurse, who has been trained in the Edinburgh Royal Maternity Hospital, and has obtained the diploma and certificate for midwifery and nursing. Total abstainer. Thoroughly respectable and trustworthy. Terms moderate. For further particulars, apply to Mrs. W. M. C., 19, Westbourne-terrace, W.

MENTONE.—A Christian person (39) seeks situation, having been advised to get into a warmer climate. At present in situation as Housekeeper
S. S., 128, St. Leonard's-street, Bromley, E.

MISS HAVERGAL confidently recommends a neat and correct copyist. MSS. for press or Solicitors carefully executed.
Miss M. A. Batchelor, East Ashling, Chichester

MRS. J. G. BARCLAY wishes to recommend a respectable, trustworthy, middle-aged woman, to take charge of a house, or to help in any way in a tradesman's family.—Miss Ticken, Miss Dyer, Fishmonger, Leytonstone, Essex.

SEWING-MAID.—Will any Lady take a Girl of 19 into her household as above? Thoroughly trustworthy, and nice-mannered. Has learned dressmaking under good instructors for fifteen months. Is most anxious to gain a respectable living. Only expects small wages.—Inquiries answered by Miss Thompson, Nether-Compton, Bournemouth.

AS NURSE-COMPANION to an Invalid, where lifting or night work would not be required. No objection to light domestic duties. An experienced hospital-trained Nurse (Believer) seeks an engagement.
Miss B., 85, Queen-street, Cheapside, E.C.

USEFUL MAID.—Wanted by a respectable trustworthy person, age 27, a situation as above to a Lady, or young ladies' or children's maid. Experienced dressmaker, good sewer, and willing to be useful.
Lucy, Mrs. Lock, Wedmore, Somerset.

AS YOUNG LADIES' MAID or Children's Maid. Good dressmaker, good needlewoman, good character. Age 21.
E. M., 48, Wellington-street, Bedford.

A GOOD COOK wishes for a light place, with earnest Christians, early in the Autumn.—A. M., Hawthorn Lodge, Jevington, Polegate, Sussex.

MAID.—A Lady wishes to recommend a young Girl as above, to young Ladies; or Sewing maid, in a Christian household. Has been apprenticed to a dressmaker.
Mrs. Hunt, Mill-street, Shipston-on-Stour.

AS MOTHER'S HELP, or Nursery Governess.—A Young Lady requires an engagement. Domesticated and fond of children. In or near London preferred.
Miss Wells, 4, De Beauvoir-road, Kingsland, N.

A LADY earnestly recommends a respectable elderly Widow to a situation of trust. A quiet home and small remuneration is what she seeks, but being equal to much active work. London or its neighbourhood preferred.
Mrs. Burne, 32, Fenchurch-street, City, E.C.

SECOND NURSE in a small family (19). Christian Girl. **UNDER HOUSEMAID** (17). Girl (15). Another (20), rough, untruthful. Under good general servants, or working mistresses.
Miss Greene, 25, Palace gardens, London.

EMPLOYMENT wanted by a Chemist's Assistant, age 20, in that or a similar capacity. Known to and recommended by Mr Chas. Cook, of Hyde-park Hall, London, W., to whom apply.

Appointments, Situations, &c., Vacant.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.—Wanted, an Assistant Master for the Hebrew Boys' School, Palestine-place, E., to superintend 40 (resident) boys out of school, and assist in school under the Master's direction. Must be a member of the Church of England, and a consistent Christian. Salary £80, with board (grocery excepted), lodging, and washing.—Apply, with references, to the Chaplain, Rev. J. B. Barraclough, 46, King Edward-road, Hackney.

GENTLEMAN EVANGELIST wanted by a Gentleman requiring assistance in a Village Mission (unsectarian) south of London. In return for services, would lend a furnished house for the winter; the only charge, gardener's wages for use of gardens, green-houses, &c. State denomination, and number in family. Good references required.—W. E., Messrs. Vesey, Holt & Co., 17, Whitehall-place, London.

A CHRISTIAN GENTLEWOMAN, able to take a mother's place, wanted as Housekeeper and Companion to a family of girls who attend school. Comfortable home, no salary.
A. B., 39, Western-road, St. Leonards-on-Sea.

WANTED, for care of a Country Coffee House, a Christian man and wife without family. Rent, firing, light, and 5s a week given.
Rector, Iping, Midhurst, Sussex.

LAUNDRY MATRON wanted, for an institution where two are kept.—Lady Superintendent, Grosvenor House, Chiswick-lane, London, W.

LAUNDRESS required, to work in a private family near London. Can have Sundays at home. Only a first-class ironer and starcher will suit.—Madame G., May's, 159, Piccadilly.

COOK-HOUSEKEEPER.—Wanted by a Clergyman (bachelor), not later than Sept. 20, a thoroughly trustworthy middle-aged person as above, to take the entire charge of a small house. State wages. Churchwoman preferred.
C. J. P., 16, Beverley-road, Colchester.

A NURSE, or Nursery Governess, wanted for three young children. Must be a kind and clever manageress, more a nurse than governess, and useful with the needle; experienced, and with good character.—Mrs. Cowell, Framfield House, Church-road, Aldrington, West Brighton.

COOK (thorough good Plain) wanted. One willing to assist other servants; good-tempered and clean.—Mrs. Cowell, Framfield House, Church-road, Aldrington, West Brighton.

COOK.—Wanted, a good, careful managing Cook. Not under 30. Church of England. Unexceptionable references required.
Lady Gell, Castletown, Isle-of-Man.

COOK.—Wanted, as good Plain Cook in a small family, a thoroughly respectable, conscientious Young Woman. Must be clean, active, and willing.
K. L., "Gazette" Office, Harrow-on-the-Hill.

NURSE wanted for three children. Assistance given. Good needlewoman. None but decided Christians need apply.—Mrs. Laycock, St. Mark's Vicarage, Barrow-in-Furness.

COOK (good Plain) wanted, who will not object to a little housework. Wages £18.—Apply by letter to Mrs. Maynard, 10, St. John's-park, Upper Holloway.

COOK.—Wanted for a Temperance Hotel and Coffee House, 10 miles from London, a plain Cook (experienced), willing to assist in the housework. Not under 25. Must be a total abstainer. Personal character indispensable. State wages.—Apply by letter to L. W., 24, Groombridge-road, South Hackney.

CHRISTIAN GERMAN COOK, punctual, trustworthy, and cleanly. Also **GERMAN HOUSEMAID & NEEDLEWOMAN.** Excellent character required. No beer. Need not speak English.—Apply personally, or write, Hope, Etherington's, Surbiton House, Surbiton, S.W.

CAN ANYONE RECOMMEND a Christian German or Swiss Nurse? Intelligent, affectionate, healthy. No knowledge of English required. Good needlewoman. No beer.—Apply personally, or write Hope, Etherington's, Surbiton House, Surbiton, S.W.

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Continued on page 23.

MENTAL AND PHYSICAL MALADIES:

THEIR CAUSE AND CURE.

A paralysed limb can be moved, and functional action induced in the body or imitated in a lifeless limb, by Electricity. Can there be a more natural hypothesis, therefore, than that Electricity is excited through the nervous mass by the operation of the will, so as to produce muscular action? The exhaustion of the torpedo's power of giving shocks is an example of what always takes place when the will has been long or powerfully exerted. The nervous apparatus ceases to supply that Electric power which stimulates the muscle, so that it may be used by the will, and the creature lies tired and torpid till restored by rest. Humboldt states that "when horses are driven into a pond crowded with Electric eels, not a single horse is killed by them on the second day, for these fish require rest and abundant nourishment in order to produce Electricity." Thus we obtain a plausible theory of weariness or weakness, through the nervous system becoming unfit to provide the proper stimulus to the muscular fibre, not so much as a machine deranged in its parts, as a machine perfect in all parts, but which cannot be worked for want of the motive power. This may arise either from insufficient bodily aliment or from undue mental exercise, resulting in a depression of the bodily powers. Rest, food, and healthy action are necessary conditions to accumulate the Electricity, since it must be produced from the sanguineous circulation; but a state of exhaustion may be induced quite as readily by thinking, as by bodily exertion; indeed, the former, when intense, is more injurious to the bodily functions than the latter. Efforts of the will in maintaining attention are of the most exhausting character, because not accompanied by a corresponding force of circulation and of breathing, as in active employment of the limbs, which promotes the healthy distribution of the blood. Therefore, we conclude that chronic physical derangements arise chiefly from nervous exhaustion.

In this condition neither the muscular nor the nervous tissues are diseased. In Paralysis there is a softening of nerve matter, and it becomes an imperfect conductor of the "will" force. Nothing of this kind is found in General Debility. The want of nerve and mental force shows itself in despondency—a state of mind exhibiting a want of confidence in the use of our mental powers, so necessary to success in every department of human labour, and to the efficient discharge of the functions of life. The lack of this quality causes a negative condition of all the organs, and, as a consequence, a weakened tone of all muscular action ensues.

(*To be continued.*)

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The Christian.

MINISTERS: MAN-MADE & GOD-MADE.

IN several sections of the Church there is, it appears, a lack of candidates for the ministerial office and work, a fact which calls for grave and earnest consideration. At a Presbyterian Convention held a few weeks ago at Saratoga, the following remarks were made by the Moderator. They strike us as being wise and suggestive on a very important subject:—

"Why is it that we are to-day face to face with so great a calamity as a famine of the ministry?

"1. It is not the trials of the ministry.

"2. It is not the inadequate support of the ministry.

"3. It is not the inducement of brilliant prospects in other callings.

"4. It is not the intellectual demands made upon the ministry.

"5. It is not the lack of adequate provision on the part of our church for collegiate education.

"6. It is not chiefly the lack of general Christian consecration.

"The cause is the peril of truth's perversion, of losing the spirit in the form. It is the standing peril of a conquering Church, flushed with victory, and permitted of God to go to high places and do some great things."

The ministry presents few attractions to the unspiritual mind, and its prizes in the shape of earthly reward are few and far between. Success in its work can only follow in the train of earnest, self-denying toil, which in most cases has to be pursued under circumstances at once discouraging and trying to faith and patience. Hence those who enter the ministry from lower motives than love to Christ and concern for the glory of God, usually find nothing but disappointment, while the number of those impelled to it by devotion to the cause of truth is sure to be proportioned to the measure of spirituality found in the churches. If, therefore, the spirit of faith and prayer be at a low ebb, the supply of labourers for the fields of Christian service is sure to dwindle and fail.

In further commenting on this matter, the speaker used words which call attention to the great difference there is between God-made and man-made ministers. The distinction is not always recognised, nor the law of supply laid down by our Lord considered.

"What have *we* done with God's plan for getting a ministry? We have not exalted the sacerdotal function, but have we not abased the Divine function? We have not attempted to make ministers, but have we asked God to make them? He has said: 'Pray ye the Lord of the harvest that He would send forth labourers;' but have we not virtually said, 'That is a matter that will regulate itself by the law of supply and demand'? and what is this but another way of saying, 'Ministers will make themselves'?

"Practically we have said, 'This matter will regulate itself.' Does it not look as if God had said, 'Very well, I will let them see whether it will regulate itself.' The Holy Spirit has more and more let our young men alone about this matter, and our colleges have gone from year to year unblessed as compared with the refreshings of old, and down has dropped our list of candidates, and we are faced to-day with a ministerial famine."

The relations subsisting between the ministry and the Church require careful review. In too many quarters the minister is regarded more as the paid agent of men than as the servant of Christ, and human gifts are more relied on, and looked to as the source of success, than spiritual power. The minister who regularly labours in the same sphere, whatever his personal endowments may be, must ever be largely dependent for success on the prayers and spiritual status of the people of God among whom he dwells. If we would see those already at the work prospering in it, and also see their ranks recruited from time to time with God-sent ambassadors of the truth, we must pray the Lord of the harvest to put forth his might, and exert his gracious influence.

The Church and the world both need a larger supply of men who can say with the Apostle Paul, "Necessity is laid upon me; yea, woe is unto me if I preach not the Gospel." But this necessity can be only felt as the result of a Divine quickening and a Divine call. Let our young men hear the voice of the Holy Spirit within them saying, in the name of Christ, "Who will go for us?" and the quick response of the consecrated heart will be, "Here am I, send me." At one of the prayer-meetings at Mildmay during the last Conference a father rose and requested prayer for his eight children, who were all converted to God, that the Divine anointing for service might come upon them, so that they should all go forth into the harvest-field of Christ. This is what we want to see, parents yielding up their children, and our sons and daughters, led by the Lord, yielding up themselves to Him.

A PLEA FOR UNITY.

A DISCOURSE has lately been delivered by Dr. Newman Smyth before the General Association of Connecticut on the causes of the growing lack of ministers. After referring to some of these, he says that what we want is, fewer churches and good ministers. We want good ministers for good churches, and good churches for good ministers, and it may be that Providence is just now working a law of supply and demand which shall tend to equalise these terms to the benefit of the cause of Christ.

Dr. Smyth thinks, and thinks rightly, that Evangelical Christendom is lacking in what he calls Christian common sense. He instances towns where, in a population of three thousand persons, there are ten Evangelical churches; and again, in a population of one thousand, four churches. Similar cases abound in our own country. What is needed, the Doctor asserts, is a reorganisation of parishes. Not on the lines of denominationalism, but of sanctified common sense. Were the real religious wants of the people to be considered rather than the interests of sectarianism, there are already ministers enough to supply all the isles of the sea with missionaries, as well as to maintain the work of God at home. By such a reorganisation as he suggests, churches struggling for existence, and practically useless as contributors to the advancement of Christ's kingdom, would be allied with others in the one great object of Christian endeavour, and thus the standard of ministry and Church-life would be raised.

The result of thus raising the condition of the churches would be that greater stimulus and encouragement would be afforded to Christian young men to enter the ministry, and dearth of suitable candidates would be avoided. Never was the work of evangelising the world more enticing to earnest souls than now. This is, indeed, as Dr. Smyth declares, "a grand missionary age," and theological differences on minor points of polity and forms of worship are small and insignificant enough when compared with the call which comes from all parts to go forward in the work of Gospel proclamation, and the uprearing of the Church of Christ.

"Is it not time," Dr. Smyth asks, "that we should deny our denominational selves for the kingdom of God?" Quite time, thousands of earnest hearts on both sides of the Atlantic will reply. But we fear another Pentecost must come before the ideal condition of things thus propounded becomes real. It is something, however, to find such a proposition seriously made, and listened to with respect in the midst of an assembly like that to which the address was delivered. There is a deeper and wider yearning for concentration and unity than some other signs of the times would imply, and the discussion of such a theme is fraught, not only with interest, but practical importance. There is no reason why another Pentecost should not come, if only the faith and prayer of the Church are awakened, and put forth.

WHAT IS ATHEISM GOOD FOR?

THE utilitarian aspects of Atheism form a subject of inquiry which those who are in danger of being enticed into atheistic speculations would do well to consider. The Bishop of Manchester, in a recent sermon at Burnley, said he did not think people would get very much out of Atheism, for though difficulties of belief were perplexing, those of unbelief were still more so. This is true; and if the theme is pursued, it will be seen that in every way unbelief despoils the soul of good, and fails to benefit in any direction those who are its victims.

Mr. G. J. Holyoake has written a letter to Sir Wm. Harcourt, giving reasons why Messrs. Foote and Ramsay should be set at liberty. In it he asserts that outrage consists in the imputation of a conscious infamy of belief to others when they do not hold it, intending thereby to shock or irritate them, regardless whether they are shocked and irritated or not. This he condemns, but argues that it is a crime constantly committed by Christian preachers and writers against Freethinkers, although the law never steps in to protect the latter. It would be hard for the writer of these statements to prove his point, inasmuch as so-called freethought presents no sacred truth or hallowed sentiment to outrage. Preachers and writers on Gospel themes may speak hardly of unbelief, and doubtless do, but they cannot exceed the enormity of its sin against God, or exaggerate its consequences to the unbeliever.

Many who rank themselves among Freethinkers are vastly superior to their creed, and would utterly disown any complicity with the utterances and conduct of others who bear that name. If such are shocked or irritated by a full and candid exposure of the real nature and character of the creed with which they have allied themselves, they must lay this to the charge of their friends, and the cause they espouse, not of those who truthfully declare the matter. The sword of truth has a keen edge, and its strokes are apt to wound those whom it smites.

Infidelity has every cause to dread inquiry into its real results, and while, as we freely admit is the case, some who call themselves Freethinkers shrink from committing themselves to all the consequences of their position, yet they must not complain if the arguments on the side of faith *versus* unbelief press heavily upon them. It is very different in the case of the attacks of Infidelity upon the religion of Christ; that, if impartially dealt with, is indubitably on the side of righteousness and the best interests of mankind, some even of its keenest adversaries being judges.

"The Christian" Pulpit.

DEGENERATION.*—1.

By Mr. HENRY DRUMMOND.

"How shall we escape, if we neglect so great salvation?"—Heb. ii. 3.

In one of his best-known books, Mr. Darwin brings out a fact which may be illustrated in some such way as this: Suppose a bird-fancier collects a flock of tame pigeons distinguished by all the infinite ornamentations of their race. They are of all kinds, of every shade of colour, and adorned with every variety of marking. He takes them to an uninhabited island and allows them to fly off wild into the woods. They found a colony there, and after the lapse of many years the owner returns to the spot. He will find that a remarkable change has taken place in the interval. The birds, or their descendants rather, have all become changed into the same colour. The black, the white, and the dun, the striped, the spotted, and the ringed, are all metamorphosed into one—a dark slatey blue. Two plain black bands monotonously repeat themselves upon the wings of each, and the loins beneath are white; but all the variety, all the beautiful colours, all the old graces of form it may be, have disappeared. These improvements were the result of care and nurture, of domestication, of civilisation; and now that these influences are removed, the birds themselves undo the past and lose what they had gained. The attempt to elevate the race has been mysteriously thwarted. It is as if the original bird, the far remote ancestor of all doves, had been blue, and these had been compelled by some strange law to discard the badges of their civilisation and conform to the ruder image of the first. The natural law by which such a change occurs is called *The Principle of Reversion to Type*.

It is a proof of the universality of this law that the same thing will happen with a plant. A garden is planted, let us say, with strawberries and roses, and for a number of years is left alone. In process of time it will run to waste. But this does not mean that the plants will really waste away, but that they will change into something else, and, as it invariably appears, into something worse; in the one case, namely, into the small, wild strawberry of the woods, and in the other into the primitive dog-rose of the hedges.

If we neglect a garden plant, then, a natural principle of deterioration comes in, and changes it into a worse plant. And if we neglect a bird, by the same imperious law it will be gradually changed into an uglier bird. Or if we neglect almost any of the domestic animals, they will rapidly revert to wild and worthless forms again.

Now the same thing exactly would happen in the case of you or me. Why should man be an exception to any of the laws of nature? Nature knows him simply as an animal—Sub-kingdom *Vertebrata*, Class *Mammalia*, Order *Bimana*. And the law of reversion to type runs through all creation. If a man neglect himself for a few years he will change into a worse man and a lower man. If it is his body that he neglects, he will deteriorate into a wild and bestial savage—like the de-humanised men who are discovered sometimes upon desert islands. If it is his mind, it will degenerate into imbecility and madness—solitary confinement has the power to unmake men's minds and leave them idiots. If he neglect his conscience, it will run off into lawlessness and vice. Or, lastly, if it is his soul, it must inevitably atrophy, drop off in ruin and decay.

We have here, then, a thoroughly natural basis for the question before us. If we neglect, with this universal principle staring us in the face, how shall we escape? If we neglect the ordinary means of keeping a garden in order, how shall it escape running to weeds and waste? Or, if we neglect the opportunities for cultivating the mind, how shall it escape the natural retrograde movement, the inevitable relapse into barrenness and death?

It is not necessary, surely, to pause for proof that there is such a retrograde principle in the being of every man. It is demonstrated by facts, and by the analogy of all Nature. Three possibilities of life, according to science, are open to all living organisms—Balance, Evolution, and Degeneration. The first denotes the precarious persistence of a life along what looks like a level path, a character which seems to hold its own alike against the attacks of evil and the appeals of good. It implies a set of circumstances so balanced by choice or fortune that they neither influence for better nor for worse. But, except in theory, this state of equilibrium, normal in the organic kingdom, is really foreign to the world of life; and what seems inertia may be a true Evolution unnoticed from its slowness, or, likelier still, a movement of Degeneration subtly obliterating as it falls the very traces of its former height. From this state of apparent Balance, Evolution is the escape in the upward direction, degeneration in the lower. But Degeneration, rather than Balance or Elaboration, is the possibility of life embraced by the majority of mankind. And the choice is determined by man's own nature. The life of Balance is difficult. It lies on the verge of continual temptation, its perpetual adjustments become fatiguing, its measured virtue is monotonous and uninspiring. More difficult still, apparently, is the life of ever upward growth. Most men attempt it for a time, but growth is slow; and despair overtakes them while the goal is far away. Yet none of these reasons fully explains the fact that the alternative which remains is adopted by the majority of men. That Degeneration is easy only half accounts for it. Why is it easy? Why but that already in each man's very nature this principle is supreme? He feels within his soul a silent drifting motion impelling him downward with irresistible force. Instead of aspiring to Conversion to a higher Type he submits by a law of his nature to Reversion to a lower. This is Degeneration—that principle by which the organism, failing to develop itself, failing even to keep what it has got, deteriorates, and becomes more and more adapted to a degraded form of life.

All men who know themselves are conscious that this tendency, deep-rooted and active, exists within their nature. Theologically it is described as a gravitation, a bias towards evil. The Bible view is that man is conceived in sin and shapen in iniquity. And experience tells him that he will shape himself into further sin and ever deepening iniquity without the smallest effort, without in the least intending it, and in the most natural way in the world, if he simply let his life run. It is on this principle that, completing the conception, the wicked are said further in the Bible to be lost. They are not really and fully lost as yet, but they are on the sure way to it. The bias of their lives is in full action. There is no drag on anywhere. The natural tendencies are having it all their own way; and although the victims may be quite unconscious that all this is going on, it is patent to everyone who considers even the natural bearings of the case that "the end of these things is Death." When we see a man fall from the top of a five-storey house, we say the man is lost. We say that before he has fallen a foot; for the same principle that made him fall the one foot will undoubtedly make him complete the descent by falling other eighty or ninety feet. So that he is a dead man, or a lost man, from the very first. The gravitation of sin in a human soul acts precisely in the same way. Gradually, with gathering momentum, it sinks a man further and further from God and righteousness, and lands him, by the sheer action of a natural law, in the hell of a neglected life.

But the lesson is not less clear from analogy. Apart even from the law of Degeneration, apart from reversion to type, there is in every living organism a law of death. We are wont to imagine that Nature is full of life. In reality it is full of Death. One cannot say that it is natural for a plant to live. Examine its nature fully, and you have to admit that its natural tendency is to die. It is kept from dying by a mere temporary endowment, which gives it an ephemeral dominion over the elements—gives it power to utilise for a brief span the rain, the sunshine, and the air. Withdraw this temporary endowment for a moment, and its true nature is revealed. Instead of overcoming Nature it is overcome. The very things which appeared to minister to its growth and beauty now turn against it and make it decay and die: The sun, which warmed it, withers it; the air and rain, which nourished it, rot it. It is the very forces which we associate with life, which, when their true nature appears, are discovered to be really the ministers of death.

This law, which is true for the whole plant-world, is also valid for the animal and for man. Air is not life, but corruption—so literally corruption that the only way to keep out corruption, when life has ebbed, is to keep out air. Life is merely a temporary suspension of these destructive powers; and this is truly one of the most accurate definitions of life we have yet received—"the sum total of the functions which resist death."

Spiritual life, in like manner, is the sum total of the functions which resist sin. The soul's atmosphere is the daily trial, circumstance, and temptation of the world. And as it is life alone which gives the plant power to utilise the elements, and as, without it, they destroy it, so it is the spiritual life alone which gives the soul power to utilise temptation and trial; and without it they destroy the soul. How shall we escape if we refuse to exercise these functions—in other words, if we neglect?

This destroying process, observe, goes on quite independently of God's judgment on sin. God's judgment on sin is another and a more awful fact of which this may be a part. But it is a distinct fact by itself, which we can hold and examine separately, that on purely natural principles the soul that is left to itself unwatched, uncultivated, unredeemed, must fall away into death by its own nature. The soul that sinneth "it shall die." It shall die, not necessarily because God passes sentence of death upon it, but because it cannot help dying. It has neglected the "functions which resist death," and has always been dying. The punishment is in its very nature, and the sentence is being gradually carried out all along the path of life by ordinary processes which enforce the verdict with the appalling faithfulness of law.

There is an affectation that religious truths lie beyond the sphere of the comprehension

* From Natural Law in the Spiritual World. Third Edition. 7s. 6d. *Hodder & Stoughton.*

which serves men in ordinary things. This question, at least, must be an exception. It ies as near the natural as the spiritual. If t makes no impression on a man to know hat God will visit his iniquities upon him, ne cannot blind himself to the fact that Nature will. Do we not all know what it is to oe punished by Nature for disobeying her? We have looked round the wards of a hospital, a prison, or a madhouse, and seen there Nature at work squaring her accounts with sin. And we knew as we looked that if no Judge sat on the throne of heaven at all, there was a Judgment there, where an inexorable Nature was crying aloud for justice, and carrying out her heavy sentences for violated laws.

When God gave Nature the law into her own hands in this way, He seems to have given her two rules upon which her sentences were to be based. The one is formally enunciated in this sentence, "Whatsoever a man soweth that shall he also reap." The other is informally expressed in this, "If we neglect, how shall we escape?"

The first is the positive law, and deals with sins of commission. The other, which we are now discussing, is the negative, and deals with sins of omission. It does not say anything about sowing, but about not sowing. It takes up the case of souls which are lying fallow. It does not say, if we sow corruption, we shall reap corruption. Perhaps we would not be so unwise, so regardless of ourselves, of public opinion, as to sow corruption. It does not say, if we sow tares we shall reap tares. We might never do anything so foolish as sow tares. But if we sow nothing, it says we shall reap nothing. If we put nothing into the field, we shall take nothing out. If we neglect to cultivate in summer, how shall we escape starving in winter?

Now, the Bible raises this question, but does not answer it, because it is too obvious to need answering. How shall we escape if we neglect? The answer is, we cannot. In the nature of things we cannot. We cannot escape, any more than a man can escape drowning who falls into the sea, and has neglected to learn to swim. In the nature of things he cannot escape, nor can he escape who has neglected the great salvation.

Why should such fatal consequences follow a simple process like neglect? The popular impression is that a man, to be what is called lost, must be an open and notorious sinner. He must be one who has abandoned all that is good and pure in life, and sown to the flesh with all his might and main. But this principle goes further. It says simply, "If we neglect." Any one may see the reason why a notoriously wicked person should not escape; but why should not all the rest of us escape? What is to hinder people who are not notoriously wicked escaping—people who never sowed anything in particular? Why is it such a sin to sow nothing in particular?

There must be some hidden and vital relation between these three words, Salvation, Neglect, and Escape—some reasonable, essential, and indissoluble connection. Why are these words so linked together as to weight this clause with all the authority and solemnity of a sentence of death?

The explanation has partly been given already. It lies still further, however, in the meaning of the word Salvation. And this, of course, is not at all Salvation in the ordinary sense of forgiveness of sin. This is one great meaning of Salvation, the first and the greatest. But this is spoken to people who are supposed to have had this. It is the broader word, therefore, and includes not only forgiveness of sin but salvation or deliverance from the downward bias of the soul. It takes in that whole process of rescue from the power of sin and selfishness that should be going on from day to day in every human life. We have seen that there is a natural principle in man, lowering him, deadening him, pulling him down by inches to the mere animal plane, blinding reason, searing conscience, paralysing will. This is the active destroying principle, or sin. Now to counteract this, God has discovered to us another principle which will stop this drifting process in the soul, steer it round, and make it drift the other way. This is the active saving principle, or Salvation. If a man find the first of these powers furiously at work within him, dragging his whole life downward to destruction, there is only one way to escape his fate—to take resolute hold of the upward power, and be borne by it to the opposite goal. And as this second power is the only one in the universe which has the slightest real effect upon the first, how shall a man escape if he neglect it? To neglect it is to cut off the only possible chance of escape. In declining this he is simply abandoning himself with his eyes open to that other and terrible energy which is already there, and which, in the natural course of things, is bearing him every moment further and further from escape.

From the very nature of Salvation, therefore, it is plain that the only thing necessary to make it of no effect is neglect. Hence the Bible could not fail to lay strong emphasis on a word so vital. It was not necessary for it to say: How shall we escape if we trample upon the great salvation, or doubt, or despise, or reject it. A man who has been poisoned only need neglect the antidote and he will die. It makes no difference whether he dashes it on the ground, or pours it out of the window, or sets it down by his bedside, and stares at it all the time he is dying. He will die just the same, whether he destroys it in a passion, or coolly refuses to have anything to do with it. And as a matter of fact probably most deaths, spiritually, are gradual dissolutions of the last class rather than rash suicides of the first.

This, then, is the effect of neglecting salvation from the side of salvation itself; and the conclusion is that from the very nature of salvation escape is out of the question. Salvation is a definite process. If a man refuse to submit himself to that process, clearly he cannot have the benefits of it. *As many as received Him to them gave He* power *to become the sons of God.* He does not avail himself of this power. It may be mere carelessness or apathy. Nevertheless the neglect is fatal. He cannot escape because he will not.

(*To be concluded.*)

EMIGRATION.—Mr. J. E. Boyd, the Chairman (*pro tem.*) of the Association for Promoting State-directed Emigration, has forwarded to Sir C. Tupper, High Commissioner for Canada, a copy of the prospectus of the Association, with a request that the Government of Canada will inform him of their views on the subject of the proposed experiment of removing 10,000 families from London to Canada. Sir C. Tupper writes in reply that the Canadian Government will in all probability be glad to co-operate in the work of the Association, and quotes the following telegram from the Minister of Agriculture: "Common and agricultural labour wanted in Manitoba and throughout the Dominion. Pacific works in West and North Lake Superior require 10,000 labourers." From a list just issued by Mr. Vere Foster of the contributions to his Irish female emigration fund, it appears that through this agency alone no less that 19,000 girls have been assisted to emigrate. These girls, Mr. Foster says, have already sent home to their friends upwards of £25,000.

MR. PHILIP PHILLIPS AND SON.

THE "Singing Pilgrim" and his son have just completed fifty successive Services of Sacred Song in Rev. T. G. Smith's Evangelical Church, Amsterdam. A few earnest Christians of influence and wealth invited Mr. Phillips to give these services, believing they would do good, and at the same time counteract some of its demoralising influences and amusements, which generally accompany an International Exhibition.

The church is situated quite near the great Exposition Buildings. After the first week's efforts, the large auditorium was filled nightly with expectant audiences, who came, some to enjoy, and some out of curiosity, to hear the Gospel sung as well as preached. The songs were well translated by that noble Christian worker, Rev. C. S. von Schiltema, and freely distributed amongst the congregation in book form. Preceding each song, an earnest appeal was made, in keeping with the sentiment of the verses, designed to touch some unbelieving heart. This was often followed by prayer for God's blessing on the Word. Exhortation, Scriptural passages, and prayers, were blended with song night after night. That the efforts were blessed of God is evident, from the fact that nearly 200 persons professed conversion.

Many have expressed the desire that these services may be again repeated in Amsterdam. Mr. Phillips' birthday occurred on the day following the completion of his engagement, and he was visited by a "surprise party" in Baarn, at the villa of H. Oyens, Esq., where he and his family were most hospitably entertained while in Holland. The party consisted of some three hundred ladies and gentlemen, with a band of music, to wish him "Many returns of the day." It almost overcame the "Singing Pilgrim" to look into the faces of this large company assembled on the lawn, who had come over thirty miles from Amsterdam to wish him "God speed," presenting to him, as an appreciation of his services, a most beautifully illuminated address, signed by five hundred friends, in the form of an album bound in silver and gold.

Mr. Phillips and his son return to their home in New York about September 20, where they will remain at their work—the ministry of sacred song.

DR. BARNARDO'S HOMES.

IN a recent communication Dr. Barnardo says: "The English Homes now contain 1200 poor children, and about 70 fresh cases are brought to the Home every week. No case if really destitute is ever denied, irrespective of age, sex, religion, or physical condition. Among the latest receptions were two poor crippled children, for whom admission was sought in vain elsewhere. The months of July, August, September, and October are always the most trying to the home finances during the year, owing chiefly to the absence from their usual homes of the great body of supporters. This year the emigration expenses have increased the difficulties of the situation, and already the bank account is overdrawn."

The power of the workers to accomplish their onerous and important duties would be greatly increased if they had not to contend with the difficulties of income. Help is therefore urgently needed, and may be addressed to T. J. Barnardo, 18, Stepney-causeway, London, E.

ALCOHOL AND SOCIAL PURITY.—Mr. Henry Marks devotes himself to lecturing on "Alcohol: Its influence on the life of Woman from the cradle to the grave." Those who are desirous of securing his services should address to him at 20, Queen-street, Edgeware-road, London, W.

THE GOSPEL FOR THE HEATHEN.

AN ADDRESS DELIVERED AT CAMBRIDGE.

By Rev. H. C. G. MOULE, M.A.,
Principal of Ridley Hall, Cambridge.

FEW of us can have failed to meet with the opinion that considerable differences are to be made, in different missionary fields, in the presentation of Christian truth; that to the native audience of one region it will be well, almost as a matter of scientific certainty, to produce one type or class of revealed truths, and another to another; that both the method and the matter of preaching which is needful or advisable for Western Africa, for example, will be by no means so for Western India, or for Persia, or Japan.

The opinions to which I allude are not those of men who are themselves shaken in their belief in Divine Revelation, I mean in the Divine Scriptures as the finally authoritative Word of God. To such persons it is easy, if not necessary, to hold that religious needs and religious teaching may be, or must be, as various as national habits, or grades of civilisation, and that an ancestral religion, however unlike that which Christians hold to be revealed, may be as much and as properly a life-long part of a man's self as his native tongue. I am speaking now of opinions held by men who are assured, on the whole, that the Scriptures are divinely given, and that Christianity is not *a* religion, but *the* religion for the human soul. Many such persons, able, earnest, pious, and sometimes highly and widely influential, hold that serious modifications must be made by the missionary, in his presentation of the Gospel, according to differences of race and culture, and the like.

I believe I may not unfairly represent some at least of such thinkers by giving their view as follows:—

"The Gospel is, indeed, the Truth. But it is also, from another point of view, a complexity of truths. It is many-sided. To think that one, or two, or three great doctrines make the Gospel is a serious mistake; for many more than three, or than thirty, combine in the total. On the other hand, it is a serious mistake to think that any one truth in particular is to be invariably presented to every race, or to every soul, as the leading and ruling truth of the system. To quote particular examples: the doctrine of the acceptance of the guilty for the Redeemer's merits may be, indeed, one great doctrine, but it is not therefore *the* doctrine. Entirely co-ordinate with it, and quite as much entitled to a primary place in its turn and measure, is the truth of the holy Incarnation, the taking of manhood into God by the Eternal Son, with all its amazing suggestions, in a large and general way, of the possibilities of a redeemed humanity, and of the nearness to God of man as man. Or again, the need of a new birth of the soul, not in a ceremonial sense only, but spiritually and experimentally through the Word, may certainly be a Scripture doctrine; but so, also, is the true theory of the ministry and of the sacraments. And this latter may need to be the primary point of the missionary's teaching, in some given case, quite as much as the former. Or again, the doctrine of sin, the *depravatio* of human nature in relation to the will of God, this "infection of nature" which appears to run, with all the stern certainty of a physical law, co-extensive with mankind, may certainly be a Scripture truth. But man has many aspects besides that of a sinner, a guilt-laden criminal. He is a sufferer, a diseased patient, a victim of hostile oppression by unseen powers, an aspirant after better things; and he may need, and very often does need, to be dealt with rather under these latter characters than under that former.

"Remember again, how large, in point of fact, have been the variations of doctrine within the Christian Church; what schools and kingdoms of thought and teaching there have been. Think of the difference between the theological thought of Eastern and Western Christendom of old, the difference between an Origen and an Augustine, for example; or, in latter days, the difference between a Luther and a William Law. Consider this when you import Christianity into new regions, and deal with races as different as the African and the Afghan, the Chinese and the Red Indian. May not one phase of doctrine be the Gospel to the one, another to the other?"

I trust I have not misrepresented the class of thoughts which I have in view. And I would avow a cordial agreement with much of the meaning of some sentiments given above. Nothing is more alien to the Gospel than seriously disproportioned teaching; and no one doctrine or leading truth can we safely preach alone and isolated to any race, or assembly, or person, in continuance. Again, it would be as unscriptural as it would be unreasonable to neglect, in Christian teaching, the characteristics of race, and traditional habits of belief and thought; to say what we have to say in precisely the same manner and phrase to whomsoever we may be speaking of the Gospel. And, happily, it is not likely that any man possessed of the strength of thought and character almost necessarily involved in the deliberate resolve to be a missionary, and trained in any true measure for Christian work, will at all seriously commit this mistake. If he really lives amongst a people, there is little fear lest he be *too insensible* to their mental and spiritual characteristics. Strong influences will come in upon this mode of teaching, whether he welcomes them or not, from the race which surrounds him and penetrates his daily life. He will, and our experience of true missionaries says that he does, become a Hindu to the Hindus, a Mohammedan to the Mohammedans, and that in a very marked and interesting degree; that is, his way of presenting, illustrating, and enforcing truth will be deeply influenced by the race to which he goes as the ambassador of Christ.

But now I feel compelled to speak strongly in the other direction. I hold that there are limits, and those, too, very strong limits, and soon reached, which must restrain the missionary in these adaptations and accommodations, and bring him back continually to the thought that if he has to *adjust* his message, he has, above all, to *deliver* it; and that the message, in all its grand essentials, is adjusted already and for ever by the Lord. In this respect he is to speak, "whether they will hear, or whether they will forbear." He is not to wait till he has *adjusted away* all stumbling-blocks for the Jew, and all follies for the Greek. He is a steward of mysteries; he must dispense them as his Lord prescribes.

Let me enforce this reflection by a few general remarks.

(1) The Gospel, though it is indeed under many aspects multifold, is a grand organic whole of Truth. Its parts not merely coexist; they have vital connections, and relations of divinely-measured proportion, towards each other. No truth is *per se* unimportant; but some truths are *per se* so supremely important that if they are dislocated the system is vitally injured. The faithful messenger of the Gospel will always bear this in mind, cordially and earnestly. This will leaven his work all throughout. Whether or no he will be always *explaining* this, he will be always *remembering* it. He will direct his march, and draw his lines, with a steady view to the supremacy of paramount Christian truth.

(2) I venture to assert that the Scriptures leave the missionary in no doubt what, on the whole, the paramount truths are. I venture to assert that, Scripturally viewed, the central object in the Christian field is the Cross of Calvary; the Cross of Atoning Sacrifice, and the truths which group around it; the Cross, and not (let me speak with reverence) the blessed Incarnation. Do not let me be so greatly mistaken as to seem to think the Truth of Bethlehem a matter of less than Divine and vital preciousness. No; for without Bethlehem who can really understand anything of the majesty and the mercy of Calvary? But I mean that in the proclamation of the Gospel the central thing is Calvary. From the point of view of the proclamation, Bethlehem is for the sake of Calvary, not Calvary for the sake of Bethlehem. Justification, not the Incarnation, is the burthen of the message; justification with its vitally connected truths of regeneration by the Spirit, and that true sanctification of the inner man procured for his people by the Crucified, which is the glorious *terminus ad quem*, on man's side, of the whole Gospel. To put the matter again somewhat otherwise: the Gospel, as a matter of fact, addresses man primarily, not as an unfortunate, not as a perplexed thinker, not as an aspirant after goodness, but as a sinner, a guilty, sentenced rebel against an eternal law and King. Its great business, as indicated in Scripture, is to make man spiritually aware that he is such, and that the only means of mercy is the sacrifice of Calvary embraced by faith; spiritually aware, too, of the profound motive, residing in that sacrifice so embraced, to the "sanctification, without which no man shall see the Lord."

(3) This is abundantly illustrated in Scripture doctrine, and in the narratives of the New Testament. How large, how vast an element in the prophecies and types is spent upon the truth of the Sacrifice, the Blood! Alike such rites as the Daily Sacrifice and the Atonement ritual, and such Scriptures as Psalm xxii. and Isaiah liii., point to the Cross in a way in which, I venture to say, no other truth of Christianity is pointed to. And in some most memorable passages of the New Testament the principles and aims of missionary work are made to take just this direction. To Paul, at his conversion, the glorified Saviour says (Acts xxvi.) that He sends him to the Gentiles with—*what* main purpose? "That they might *receive remission of sins, and inheritance among the sanctified, by faith that is in Me.*" And Paul, in his turn, in the important passage, Gal. iii. 8, describes thus the grand purport of Old Testament foreshadowings of the Gospel: "The Scripture foresaw that God would *justify the heathen by faith.*" So it ever is. "I, if I be lifted up from the earth, will draw all men unto Me." "We preach Christ crucified, to the Jews a stumbling-block, and to the Greeks, foolishness" (may we say, to the Asiatic a scandal, and to the European folly?), "but to us who are called" (that term of such rich and deep meaning in the Epistles), "Christ the power of God, and the wisdom of God." "I delivered unto you *first of all* that which I also received, that Christ died for our sins, according to the Scriptures." "I saw a great multitude of all nations before the throne and before the Lamb; they have washed their robes in the blood of the Lamb; therefore are they before the throne."

I recently read, in Christ Church, Cam-

bridge, the inscription on a tablet erected to the blessed memory of two youthful saints, the Rev. and Mrs. R. C. Paley, who, thirty years ago, at the age in each case of twenty-four, laid down their lives for Africa and the Lord. The beautifully-worded epitaph recorded how they went forth, "determined to know nothing among the heathen save Jesus Christ and Him crucified." It was a profoundly right resolve; and so it would have been had they gone to Lahore, or Hangchow, or Cairo, instead of to Abeokuta. It would have been, anywhere and everywhere, their sacred duty to aim, with all the simplicity, directness, and promptitude possible, at leading the souls around them to a sinner's sense of the need of the blood of the covenant, and a believer's sense of the present spiritual power of its justifying efficacy.

I do not say that it would have been their wisdom, whether in India or in Africa, to speak of nothing but pardon. Seldom is that the wisest way, in any age or region. But, taking Gospel pardon in all its holy depth of meaning, the righteous acceptance of the guilty for the Substitute's sake, the adoption and regeneration into sonship of the rebel outcast, under the covenant sealed with blood, I mean that it would have been their wisdom to make that at once and always the goal towards which their teaching should have directly and *eagerly* tended: the central light which could not but shine through all the rest. For thus I am sure the Apostles worked; this was the main commission of the Lord to converted Paul. This is the Gospel of which in one verse (Rom. i. 16) the Scripture indicates those two things, so profoundly significant in connection, that it needs an effort not to be "ashamed" of it, and that "it is the power of God unto salvation to everyone that believeth." Religion has much, very much, to speak of besides "repentance toward God, and faith toward our Lord Jesus Christ;" but what else it says is not yet adjusted aright until repentance and faith are realities in the individual soul, whether it be the soul of the Bushman or that of the Brahmin.

There is such a thing as a distorted and isolated preaching of the Cross; but there is also such a thing as a practical banishment of the Cross from the central place in teaching. It is a real risk at home; I fear many a pastor, claiming to be an Evangelical, talks about "the less need now than formerly to put the Atonement into the foreground." It would be disastrous if this should come to be common in the work of our missionaries abroad.

We all remember the experience of the devoted Moravians in Greenland. After years of fruitless labour on other lines, at length, to their surprise and joy, the story of the crucifixion melted the souls of their heathen visitors. Beside this it is interesting to put two incidents from our last two C.M.S. Reports. That of 1882 tells us of the deep emotion of the students in an Afghan school as the missionary simply read over with them that same "old, old story" of Calvary. The last Report records the blessed death of a Brahmin convert in a Calcutta hospital, who departed full of the peace and joy of a soul which had found in the Lord Jesus a long-sought deliverance from the crushing load of *unpardoned sin*. "I, if I be lifted up from the earth, will draw all men unto Me."—*Church Missionary Intelligencer.*

TENT WORK IN YORKSHIRE.—A small tent, used thus far through the summer in the city of York, may be placed at the disposal of others, free of cost, willing to superintend evangelistic work in it for a few weeks. For particulars apply to C. Russell Hurditch, 164, Alexandra-road, St. John's Wood, London, N.W.

CHRISTIAN "COMMERCIALS."

AT the Noon-day Prayer-meeting, in Aldersgate-street, Mr. Thatcher, Secretary of the Commercial Travellers' Christian Association, recently gave a brief account of this Association. He told of the blessing that had resulted from the placing of copies of the Word of God in between nine and ten thousand commercial hotel bedrooms, of the large use made of the libraries set up in the commercial rooms, especially by the younger travellers, and of the Christlike work done by the Beneficent Fund, in assisting distressed travellers or their families.

One specially sad case that had come under his notice on the previous day was related. A lady, who had just lost her husband, a highly respectable and respected commercial traveller, called at the office of the Association and told of her loss. She seemed quite broken down with grief, as she added, "Now my little baby lies dead at home. I must bury her to-morrow, and I have no money to pay the undertaker. I have sold everything I could; I am sure I do not know what else I can sell." The Secretary was able to give her the assurance that the Committee would pay the funeral expenses of her departed little one.

The Association has recently made itself a medium between employer and employed, and already introductions have been effected by this means. The primary object of the Association is to unite together Christian commercial men on the road, and to win souls for Christ; its subsidiary object is to help the class it represents in all the circumstances of their peculiarly arduous lives. The office of Mr. J. W. Thatcher, Secretary, is 186, Aldersgate-street, E.C.

WORKERS AT THE HOME OF INDUSTRY.

MANY friends of the China Inland Mission met at the Home of Industry at the usual monthly meeting for workers last week, to commend to the Lord in prayer the missionaries who are leaving this month and next for China. Mr. Dobbin presided, and said he trusted one result of the meeting would be that the hearts of God's people would be more and more drawn out to the perishing heathen.

Mr. Pearse, who, with his wife, returns to China next month, spoke of the difficulties and dangers to which they were exposed—danger to the missionary's own spiritual life, the immense amount of pride and superstition that had to be overcome, the opium traffic, the lives led by many Europeans abroad.

Miss Muir, who has been a worker in the "Bible Flower Mission" at the Home of Industry, told of the links in the chain that had led her to offer herself for Mission work in China. (1) As a child she had the desire; (2) a missionary box was always on her mother's mantlepiece; (3) an inscription in Chinese characters (that she saw at a meeting) "Come over and help us;" (4) the visit of Mrs. Stott, when she was fourteen years old, who made the remark, "You young ones ought to be training for China in cookery, housekeeping, &c.; (5) two verses in Proverbs xxiv. 11, 12, "If thou forbear to deliver them that are drawn unto death," &c.

Mr. Cameron urged that the children should be taught to take an interest in foreign Missions, that they might fall in love with it. He told how he himself, through having missionary papers given to him as a boy, had been led to pray that he might be a missionary. It is God's work to convert souls, but it is our work to preach. He urged on the many young ones present whom he thought might go, to give themselves to the Lord in this blessed service. He told of a curious plan he had adopted in China of getting a congregation in the open air. He would stand still on a stone and open a book. The curiosity of the people would be aroused, and one after another would come and peep over his shoulder until he had gathered quite a small crowd, when he would speak to them.

Mr. Dick and Mr. Rendall, who are going out to China for the first time, both said a few words, and all were commended to the Lord in prayer.

BY THE SEA.

By WILLIAM LUFF.

A STRANGER passed with careless air:
Picked up a peeble here and there:
Felt on his brow the wreathing spray;
Looked o'er the waves, then went his way.

A shoeless urchin passed along:
Escaped the fashionable throng,
He waded where the angry deep
In rocky cradles sank to sleep.

A bather came: he laid aside
His costly garments and his pride;
Then plunging down, swam in that sea
Where none was happier than he.

A pleasure seeker launched his boat,
O'er that bright sunny scene to float
Anon, a fisherman came by,
And sailed till lost to watching eye.

The shoeless urchin homeward hied:
The bather left the dancing tide:
The pleasure-lover tired his hand:
The fisher sought again the land.

At length, I saw a bark go out,
With snowy sail and ringing shout.
I watched her till she passed away:
Waves were her playmates many a day.

She came not to that shore again:
For far across the tossing main,
She sought a harbour on the strand
Of a far richer, sunnier land.

O Sea of Love! some pass thee by,
Some wade, some bathe, some in thee lie,
Some seek their pleasure, some their gain,
Then leave thy fair eternal main.

Oh be it mine to live in thee,
A trader on thy boundless sea,
Seeking the far eternal shore,
Returning to sin's beach no more.

By MARGARET S. MACRITCHIE.

LET the sea roar like the crashing of thunder,
The heart of the billows move heavy and deep,
The triumphing waves dash the grey rocks asunder,
And seething white foam-flakes exultingly leap:
Let the sea thunder till time pass away—
The strength of Jehovah abideth for aye.

Let the sea roar in its angry commotion,
Its pitiless conquests, its power, and its pride;
Oh, changeful, fair breast of the treacherous ocean
A Greater is reigning—the Lord of the tide:
Let the sea thunder from shore unto shore—
The might of Jehovah abides evermore.

Let the sea roar; but a silence is nearing—[dumb,
The waves shall be still, and their moaning be
And storm-driven spirits, now heavily steering,
Shall draw to the haven where change cannot come:
Let the sea thunder through earth's troubled riot—
In heaven with Jesus the weary are quiet.

Let the sea roar; but oh, heart nigh to breaking,
Why hath the surging disquieted thee?
Though angry the billows, this comfort be taking,
He lives who passed over a terrible sea!
Tempests are meeting; yet trust in Him still
Who husheth the wild winds to peace at his will.

Let the sea roar; and my soul! be thou lifting
Thy choiring Hosannas, most joyful, most sweet!
The rocks of unfaith let thanksgiving be rifting,
Till all earth re-echo "Te Deum" complete.
Let the sea thunder; oh, tossing waves, sing!
Tell out in your music the praise of our King.

FREE CHURCH, GAUBERT, FRANCE.—We insert the following at the request of Mr. Donald Matheson, who is deeply interested in this Mission: "Mr. and Madame Kruger desire to thank all the dear friends in England and Scotland who so kindly helped her in her late visit to this country. She wishes them to know that during the three months spent here she collected £624, and spent of this sum £30 2s. in travelling expenses, thus obtaining all that was needed to supplement the contribution of the poor people of Gaubert in rebuilding their church."

REMINISCENCES OF RAILWAY TRAVEL—3.

CHILDREN, and especially the dear babies, have often formed an important element in my experience of railway travelling. However much you may feel of hindrance in accosting grown-up people, you cannot have that difficulty with children, who are only too glad of the notice of those whom they can at once feel to be friends, without the suspicion or reserve which too often belongs to their elders.

The close contact into which one is brought in a railway carriage, greatly favours one in engaging the attention and winning the affections of the little ones, to whom the knob of a stick or umbrella is a great attraction. Often confidence increases so that you can relieve the weary arms of a mother for a time on a long journey. But beyond this is the opportunity of converse with the mother, whose heart is opened by the notice taken of her children; an instance of this may help to secure the regard to the little ones which my experience leads me to plead for.

One summer's day I found myself travelling with a young lady whom I knew distantly as the wife of an artist. She had with her four or five young children, who were full of glee at the prospect of seeing their father, who was painting in the country. While holding one on my knee that he might look through the window, I began a conversation with the mother and asked what she thought our Lord meant, when He said that we must be as little children in order to enter the kingdom of heaven. She expressed utter ignorance on the matter, and I proposed that we should beguile the time by considering it. As the result was important I shall try to recall the substance of my remarks.

First I suggested that it was not the character or disposition of little ones so much as their condition and circumstances. I appealed to her if the babies even did not soon begin to display a corrupt nature in self-will, &c., and therefore we must look to their *condition*, as showing what we must realise in order to enter the kingdom of heaven.

The first thing in that was the feeling that the infant was her own. It derived its existence from her and belonged to her, and so where God is seeking poor lost sinners, such as we are, He is seeking his own (as we see in Luke xv.). Therefore we are to feel that He has that regard for us as His creatures that you have for your child whom you clasp to your heart in maternal love.

Another thing about your baby is that it has no resources of its own; it entirely depends on you for all its needs, and finds in your love a supply such as love only can give. Here again we have the way of life illustrated. We must come to God in this dependent and helpless condition, having no resources in ourselves, but looking for life and salvation only through his love in the gift of Jesus. As you would make any sacrifice, sooner than harm should come to your little one, so we have to believe that "God so loved the world that he gave his only begotten Son that whosoever believeth on Him should not perish but have everlasting life." "He spared not his own Son but delivered him up for us all."

After about an hour's conversation we separated, and some little time after I had the happiness of receiving a letter from her (she having removed to Scotland), which contained such expressions as these: "Till you spoke to me on that railway journey about my children and God's love, I had never had a serious thought, but I have now come to know my Saviour and to love Him." After this I had letters telling me of the death of two of her little ones and the comfort she had in God; and lately I have heard of her own peaceful departure.

I have met with many other intances of this way of reaching a mother's heart, and trust the narration of this incident may lead servants of Christ to try it and to follow their Lord's example in taking an infant for a text. J. R.

For the Young.

ALONE IN LONDON STREETS.

ALONG one of our busy London streets, a few weeks ago, some children were running home from school. Very little ones most of them were, who evidently had not reached as yet any of the higher "standards"; indeed, some were so small, that if they had belonged to richer parents, they would still have been in the nursery, and not subjected to the various small hardships of school-life. However, the children of the poor have early to learn that valuable lesson of "shifting for themselves." These little people seemed very well able to avoid the dangers of the streets. They clattered along, their small boots making much more noise on the pavement than a good many bigger ones, shouting to their neighbours, whistling, talking, laughing, crying, and behaving generally as children usually do, when released for a time from the restraints of school.

As they went along they gradually separated to their several homes, and the little stream of noisy child-life at last dwindled down to one small girl of about seven or eight years old, who went on her way by herself, walking slowly and deliberately, and not paying much attention to any person or thing around her. I wonder what she was thinking about as she trotted along with that grave look on her little face, and her bare arms wrapped in the thin shawl that was drawn ever her shoulders. Perhaps she was recalling something of interest, which had happened at school that day, or meditating over something that might occur to-morrow; perhaps she was thinking of a nice book she had just read, or a new game she meant to play.

Whatever might have been the subject of her thoughts, poor little woman, they suddenly received a most unexpected termination. She was brought back to the busy life that was going on all round her, and which she had not heeded hitherto, by a loud shout, a great noise of rumbling wheels, and a clattering of horse's hoofs, and the next moment she was knocked down by a passing vehicle, the wheel of which went over her arm. Oh, dear! what a cry she raised of terror and pain; and in less than a minute, quite a crowd of people had gathered around her, as she stood there with one side of her face covered with mud and the poor little arm, cut and bleeding under the shawl.

"What's the matter?"

"Has she been run over?"

"Is she hurt much?"

"Take her to the doctor's."

"It's perfectly marvellous how people can let such little ones run about by themselves, as they do."

These, and various other remarks of a similar nature, kept passing from one to another among the crowd. Then a tall policeman, with a kind face and a large brown beard, seeing something was the matter, pushed his way through the people, and went straight up to the little girl. "Broken arm," was his verdict, as he gently lifted the shawl. "Does anyone know where she lives?"

No, not anyone. "Where is the nearest doctor?" was the next question. "Just round the corner," said an errand-boy. The policeman stooped down, lifted the little girl, all dirty and muddy as she was, into his kind, strong arms. "There, there, little lass! don't cry any more. You are going to the doctor's, and he'll soon set the arm to rights for you."

She was too full of pain and fright to make any objection, though at any other time no doubt she would have been terrified at the idea of being carried off by a stranger, and that stranger a policeman, a personage who generally inspires great awe among the children of the London poor. She allowed him to take her away without any renewal of her cries.

Just as these London streets are so full of danger to the little unprotected ones who run about without anyone to take care of them, so is the path of life attended with numerous snares and perils to those who walk in it. People do not always think about these dangers as they go along, but they are there all the same, and though they may forget them and get their minds filled with other things, yet before they know it, they are tripped up and fall; some danger, which they had quite forgotten, has come upon them. They want, then, to be helped, comforted, and healed; and who is so ready to come to our aid when we are in sorrow, as our tender and sympathising Lord? He is the Great Physician who healeth all our diseases, and if we will but trust ourselves to his almighty arms, He will save us and heal us from all our sins, many though they be.

If you had to go anywhere, and you knew there were dangers in the way, would you not prefer to have someone go with you who knew all about them, and was able and willing to take care of you, than choose to go by yourself, and encounter all these dangers alone? Yet how many children, and older people too, try to guide themselves through the perils and difficulties of life, and entirely refuse to take the Lord Jesus with them. They think they can take care of themselves, and that they are quite wise and clever enough to keep out of danger. Take Jesus as your guide and protector, and at once, seeing your error, give yourself up to Him for pardon and salvation; then, indeed, you will be safe "from all danger, while under his wings." Until you have done that, you are not safe for a moment, trusting to your own strength and wisdom. Emily M. Fox.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending September 2nd:—Aug. 26, Luke xvii. 20-37; Aug. 27, Luke xviii. 1-17; Aug. 28, Luke xviii. 18-30; Aug. 29, Luke xviii. 31-43; Aug. 30, Luke xix. 1-10; Aug. 31, Luke xix. 11-27; Sept. 1, Luke xix. 28-40.

THE EARTHQUAKE AT ISCHIA.—A Naples correspondent of *The Times* writes: Sixteen orphan children were brought over last week by one of the steamers. The Duchess of Ravaschieri took seven and Madame Oscar Menrdicoffre nine, placing them in establishments maintained at their own expense. The conduct of these ladies and others associated with them has been beyond all praise. Indefatigable in their exertions, they have gone backwards and forwards, nursing the wounded, feeding the hungry, and clothing the destitute. There have been many noble instances of virtue; but, at the same time, as always happens, many incidents disgraceful to humanity. I have already reported two or three. The plunder has been on a large scale, principally by the natives who knew the families and where their valuables were deposited. Some artisans of Forio who were called on to work for a daily wage refused, but the colonel in command insisted.

WITH THE "SHORT BLUE" FLEET.

THROUGH the kindness of Messrs. Hewett & Co., the extensive smack-owners, I was recently privileged to pay a visit to the "Short Blue" fleet at work in their trawling grounds in the North Sea. I went on board one of their fish-carrying screw steamers, capital sea-boats, but by no means fitted up for passengers. Few landsmen can appreciate what a visit to one of these fishing fleets means, when the North Sea is at all angry; it is hardly a trip one would care to recommend as a holiday excursion. But being a tolerable sailor and longing to be amongst these dear isolated fellows with the glad tidings of salvation, my mind was made up to "rough it;" so that many little inconveniences were soon forgotten.

It had been arranged that we should go on board the Thames Church Mission smack *Ensign*, on our arrival there, but an unforeseen circumstance caused her return beforehand. This somewhat shortened our stay. Still we—and not we alone—have reason to praise God for the visit, short as it was.

The importance of the Deep Sea Mission work can hardly be overstated. It appears there are some seven or eight fleets pursuing their hazardous calling in all weathers. The usual course is eight weeks afloat and one week ashore. Up to the present the Thames Church Mission has been able to reach only two of these fleets, the "Short Blue" and the Grimsby. Another fine smack, the *Cholmondeley*, is nearly completed, and will soon follow the others on their twofold errand of Christian love and humanity, viz., as Gospel-ship and medical dispensary. Others, we believe, will be added as the Lord touches the chords of sympathy for these long-neglected fishermen. Were Christians fully alive to the need that exists, or could they hear, as we did, the many hearty prayers and thanks to God for blessings already received through the *Ensign*, from the lips of brave fishermen, there would soon be a Mission vessel with each fleet. Many a "God bless the people at the Mission for sending the *Ensign!*" did we hear go up. And they meant it, every word of it.

The "Short Blue" fleet is composed of about 200 sail, each smack being manned by six or seven men and lads. At the time of our visit several were at home, still there was a muster of some 160 sail. There are two "Admirals" to this fleet, each taking the command for a month alternately, and these men, from their position, naturally possess considerable influence for good or evil. We had an interesting interview with one of these "Admirals," who promised to come on board to the service next day, and would no doubt have done so had the weather been more favourable. One of them, we were glad to hear, is a thorough-going Christian sailor.

It was a cheering sight on Sunday morning to see several Bethel flags flying, each of them indicating that the skipper was not ashamed to confess Christ. And this means something amidst the unrestrained Godlessness and profanity so frequently to be met with. The captain of our steamboat very kindly steamed up to the smack flying one of these Bethel flags, on board of which we heard a service was to be held. Six or seven from the steamer accompanied us on board the smack, where we found about twenty-five fishermen and youths comfortably seated in the hold upon fish boxes, and singing most heartily selections from *Songs and Solos*. These dear men *can* sing, although they may not be careful about a note or two either way. There was a whole-soul-ness in their natural music that was at once impressive and genuine. Both before and after the address which we were privileged to give, several of the skippers prayed most earnestly, and not one of them forgot the Thames Church Mission.

During the dinner hour the wind freshened, and the sea became too "lumpy" to expect an outside congregation, so that we spent the afternoon and evening with the crew over the Word, as they could be spared from duty on deck. All were already abstainers. The skipper and mate were earnest Christians; the others unconverted, and making no profession whatever. The first to surrender to the power of the Word of God was a bright, intelligent fellow of about nineteen or twenty, the son of a Christian widow, and, we were told, the child of many prayers. He had been a very wild youth, and through his tears and sobbing every now and then broke forth, "Oh, I'm such a great sinner; you don't know how wicked I've been, sir." He wondered if God would forgive and save him. We all knelt down together, the skipper and mate praying earnestly for him, and it pleased the Lord in due time to open his eyes to see Jesus. The tears were soon dried up, and this dear fellow was rejoicing in the knowledge of sins put away for ever, and the possession of eternal life.

Several times in course of the night he said to us, "What should I have been still if that breeze had not kept you on board? I thank God for sending that breeze." "I have been up to every kind of wickedness, and I've been twice in prison; but the Lord has pardoned me and saved me; bless the Lord for his kindness to me!" "I will write to my mother and tell her what the Lord has done for me." To the praise of the Lord, be it added, in course of the evening the other three, one by one, became exercised as to their condition, and after a time sweetly confessed Christ. One of these was the skipper's brother-in-law, for whom, he told us, he had been praying for years past. A letter from this skipper has since reached us to say, "*All my crew* are now resting on the Rock Christ Jesus our Saviour."

Thus ended our first Sunday with the "Short Blue" fleet, save one little incident. At midnight, with the wind blowing half a gale and the water frequently washing the deck, we were struck with the incessant singing of hymn after hymn, as if there were one spot at least, not far distant, where there were peace and joy rising above the commotion of the elements. It was the dear fellow who first found the Lord, sweetening his midnight watch at the helm, as he sang again and again some verses familiar to sailors, such as—

> "The winds and the waves shall obey My will!
> Peace . . . be still! . . .
> Whether the wrath of the storm-tost sea,
> Or demons or men, or whatever it be,
> No waters can swallow the ship where lies
> The Master of ocean and earth and skies.
> They all shall sweetly obey My will:
> Peace! be still! Peace! be still!"

We said to the skipper, "He must have known many of these hymns before." "He knew the words, no doubt," said the skipper, "*but he never sang like that before*, bless the Lord."

These brave fishermen are beset with many dangers besides the winter storms, which every year bring sadness to many homes. Upon the arrival of the steamer from London a number of small boats are speedily alongside, collecting boxes in which to pack the fish. A similar operation takes place when the boxes are full. They must be delivered; and rough indeed must be the weather that keeps them from venturing to the steamboats. In bad weather this is always attended with great risk. Many poor fellows are lost every year while thus engaged. "I have seen," said one of the steamboat men, "two boats upset and six men in the water alongside at one time, all drowned, no one being able to lend a hand to save them." Little do the public hear of these things, and yet they are said to be of not infrequent occurrence in these deep waters.

Another source of danger comes from what may be fairly called *the curse of the fleet*, known by the fishermen as the "Coper." This is a Dutch smack, fitted up for fishing like the others, but really a grog-shop. The great inducement to visit the "Coper" is to obtain tobacco, which they sell to our fishermen at 1s. 6d. to 2s. a pound. This is the bait. Behind it are the coarse, fiery spirits, which are sold at an equally low rate. These coarse spirits have a maddening effect, and those who imbibe them at all freely generally become helplessly drunk or quarrelsome; hence drunken fights and brawls are by no means uncommon. Our authority, already quoted, told us he had seen "ten men in the sea at once, over a fight," of whom "four were drowned." The owners and admirals of this fleet are most anxious to dispense with the "Coper," but seem to think there will always be a hindrance, unless some means can be devised of supplying to the fishermen tobacco from bond, that is, duty-free. This may not be desirable in some respects; but it is a question whether of "two evils" it is not in this case better to "choose the lesser."

All the fishermen and sailors we spoke with seem very grateful for the books, tracts, &c., sent to them through the Thames Church Mission, but are longing for a more abundant supply, which we feel quite sure the secretary, Mr. E. J. Mather, would be only too pleased to convey to them. As the cold weather will soon be here again, may I be also allowed to put in a plea for woollen cuffs, comforters, and anything else of the kind likely to mitigate the severity of our North Sea winters. 1500 pairs of cuffs and 700 comforters were dispensed from the *Ensign* last winter. A variety of useful patterns may be seen at the office of the Thames Church Mission, 31, New Bridge-street, E.C., and at their stall in the Fisheries Exhibition.

One word as to the medical aspect of this Mission. Fishermen were everywhere loud in their praises of the great boon the medicine chest on board the *Ensign* was to them. Many cases of accident or illness, which formerly would have had to be sent on to London, are now attended to on the spot.* An illustration of this occurred as we were leaving for home. A fine young sailor was taken ill. The *Ensign* had been searched for, but had gone into port to refit. Nothing, therefore, was left but to bring him to one of our London hospitals. Taken in time, the medicine of the *Ensign* would probably have relieved him. As this could not be procured, he had to be brought a rough journey of thirty-six hours, all the while suffering intense pain.

Truly the work of this Mission seems so much like the work of our blessed Master, that we feel sure it needs but to be more fully known to commend itself to every Christian heart. Its operations are thoroughly evangelical; its chief aim to win souls for Christ. W. C. MILES.

We are very glad to have good accounts of the Mission work recently begun among the Grimsby fleet by the smack *Salem*. The third Mission vessel, the *Cholmondeley*, will be set apart for her noble work by a special service in the shipbuilder's yard at Bideford on 23rd inst., after which she will proceed to the North Sea. The graphic sketch given above by Mr. Miles will, we trust, deepen the desire amongst landsmen to help on this splendid work. We are sorry to learn that Mr. Mather, the secretary of the Mission, is feeling the effects of the severe strain caused by a close devotion to the furtherance of its operations in their recent developments; we bespeak for him the prayerful sympathy of our readers.

* No fewer than 102 cases were treated on board the *Ensign* during her last eight weeks' voyage.

MALTA.—A correspondent writes: "I have been lately reading in THE CHRISTIAN of Mission work, and of the spread of the Gospel in almost every part of the world except in this little island, where I happen to be at present quartered. Yet there are few places that need it more. A more bigoted, superstitious, and priest-ridden people I do not think exist. The island is literally swarming with priests, their number being out of all proportion to the population. They are the most determined opponents of all progress, it being, of course, to their interest to keep the people ignorant. There are clergymen of all denominations here, but they dare not preach the Gospel to the Maltese."

[We trust some other friend residing in the island may be able to qualify this statement.]

Notes and Comments.

IT is impossible to read without the deepest regret the statement made in the various papers that the Eagle Tavern, City-road, has been re-opened as a licensed public-house.

By an inadvertence, a Note in our issue of August 2 spoke of a deficiency in the ranks of candidates for the ministry, in connection with the Wesleyan Methodist Connexion. We are glad to find that this is not the case, and take this opportunity of correcting the impression given by our reference to the subject.

At the meetings of the Welsh Baptist Union, held last week at Ebbw Vale, it was thought advisable that the condition of licensed victuallers' Church membership should be taken into serious consideration. A deputation was also appointed to attend at the Connexional College to secure the co-operation of the students in total abstinence work.

Dr. Boyd, the late Dean of Exeter, appears to have had the interests of his brethren in that diocese very near his heart. He has left no less than £40,000 to be expended on their behalf, £15,000 of it being for the augmentation of poor livings within the area of the diocese, and £10,000 for the University education of sons of its necessitous clergy.

In our issue of July 19, we reproduced an article from a St. Petersburgh paper, stating the details of an Imperial decree giving increased toleration of worship and other privileges to those who, from conscientious motives, have separated from the State Church. It would appear, however, from the recent correspondence of *The Times*, that the concessions made are more apparent than real. The writer says:—

"The ever-growing body of Dissent is now calculated at fifteen or sixteen millions of souls, including but a small proportion whose religious tenets and practices can be considered pernicious to the community at large. But of this large number only one million, it is believed, will enjoy the benefits of the new law, a difference being made between the so-called registered and unregistered Dissenters—that is to say, between those hitherto recognised as Dissenters by the authorities and those not so recognised and still performing their heterodox rites in secret. About fourteen millions of Dissenters, it appears, are still registered as members of the Orthodox Church, and these will not be reached at all by the law in question. The discovery has produced great disappointment, and several of the more Liberal organs of the Press have raised their voices, feeble though they be, against this less than half measure of religious toleration."

The work carried on in our chief places of seaside resort by the Children's Special Service Mission is one to be viewed with the greatest satisfaction and hope. The writer attended one of the meetings held the other day on the beach at Brighton; the evident interest of the children in the proceedings from first to last was highly gratifying, and full of promise as to good results. A number of adults were also attracted by the singing of the little ones, and listened with marked earnestness to the words of truth which were spoken, and which were all the more powerful for their simplicity. With all our hearts we bid "God-speed" to this especially useful and delightful work for the gracious Master, who said "Suffer little children to come unto Me." May the labourers in this important field be abundantly strengthened and blessed in their good work wherever they go.

The Strome Ferry Sabbatarians will not have suffered in vain if their vigorous protest against the desecration of the Lord's day, and severe sentence of imprisonment on account of it, leads their fellow-countrymen and others to a more faithful maintenance of the principles of their forefathers in relation to Sabbath consecration. There are signs that it is so; many in Edinburgh and elsewhere, we read, have begun to ask with deepening earnestness if it is not time that effort be made to put a stop by legal means to the growing evil of Sabbath-breaking by the railway companies.

Per contra, we may quote the following paragraph from an interesting letter on "Bonnie Scotland," *The Christian World*, Aug. 9, from the pen of its gifted contributor "Marianne Farningham":—

"We were glad of the Sunday's rest in Callander. Everybody went to church, and the very atmosphere seemed full of religion and repose. We enjoyed hearing, for the first time, the singing of some of the psalms of the Scotch version, though the fact that everybody sat to sing, except the members of the choir, was a little surprise to us; we enjoyed the addresses of the Rev. T. Bryson, who told us more of China than we could have learnt in a year from books; we enjoyed the eight o'clock evangelistic meeting, held in the pretty hall given to Callander by a lady who is intensely interested in the highest welfare of the people; and almost as much we enjoyed the music of the River Teith, and the lights and shades upon Ben-ledi."

The Crown Prince of Germany has just presented to a new church on the Island of Rügen, a splendid Bible containing his autograph, and underneath it, in his own writing the words, "The letter killeth but the spirit giveth life." The Crown Princess has also written on another page the words, "Understandest thou what thou readest?" It is said the rigidly orthodox people to whom the Bible has been given are offended at the texts quoted, regarding them as a rebuke of their bigotry and intolerance. They are admirably chosen, in any case, as prefixes to Bible study, and may be profitably meditated on by all Bible readers.

The Outlook of the 17th inst. has a very weighty article on Sunday-schools. It says: "A Christian Church will be found to be healthy and strong in proportion to the fidelity with which it discharges its duty to the young; for where spiritual life has been fullest the claims of the Church's children have always been most clearly recognised." These are wise and timely remarks, and every Church would do well to take them to heart. At the same time, parents would do better by giving more attention to the Christian training of the little ones at home. Sunday-schools happily abound, but we fear that parental control in many cases is, unhappily, on the wane.

We understand that one of the principal questions for discussion at the American Episcopal Methodist Conference, to be held in May, 1884, at Philadelphia, concerns itinerancy. The point to be considered is whether the duration of the pastor's sojourn in one church shall be limited, as at present, to three years, or be altogether removed, or whether the nominations now made by the Bishops shall become strictly annual. *The Central Christian Advocate* has established a sort of consultation on this subject amongst its readers, and published recently the views of 37 pastors, doctors, and distinguished laymen. The greater part of these are opposed to the removal of any limitation, but would agree to the extension of the pastorate by a year or two.

The Archbishop of Canterbury has declared himself very thoroughly on the Temperance question by writing a letter for circulation by the Church of England Temperance Society, commending it to widespread sympathy and help "in its new and necessary attempt to reach particular classes of the community."

A lady correspondent in Ireland writes to us as follows:—

"Many Christian ladies of England are willing to go abroad as missionaries and travellers, but how few there are who come to our beautiful but neglected Ireland! I trust there will be many who will freely give themselves up for the good of Ireland, even to the point of self-denial, like Miss Havergal, who wished to do the hedge and ditch work. Sisters and brothers of England! come and proclaim the glorious Gospel to the Roman Catholics. They will listen to the name of Jesus."

The Shapira MS. of Deuteronomy is being subjected to close and rigid scrutiny, and an official report as to the result may be expected very shortly. Mr. Gladstone has visited the library of the British Museum, where he carefully inspected the rolls, and with Dr. Ginsburg received from the discoverer a relation of all he knows as to its origin and history. The MS. consists of forty strips of what appears to be goat-skin. Two strips are now open to the inspection of the public in the MS. Room of the Museum.

It comes upon us almost as a surprise to find that Miss Ellice Hopkins, amidst all the activities of her beneficent life, has been able to cultivate the poetic faculty to a high degree. The lyrics just published by *Messrs. Macmillan & Co.*, in a volume entitled Autumn Swallows, are the production of a true and sanctified genius. For rugged pathos, imaginative power, clear vision, and richness of expression, these poems will entitle the authoress to hold an honourable place among the bards of her generation. An earnest purpose, a sympathy with the higher harmonies of nature, and a restful faith breathe throughout. We quote the following stanzas as a specimen:—

THE DEVIL'S COIN.

Take not the devil's coin, beware!
He shows thee but sin's smiling face;
The back of sin he hides with care,
Lest thou refuse his proffered grace.

Turn thou the golden bait right round,
Look well upon the further side;
The sin passed through, and thou discrowned,
To death betrayed by life that lied.

No smiling face is now to see,
A man, lo! with a dragon fights;
A loathly hydra, loosed by thee,
Thy surfeit-maddened appetite.

Oh, well for thee if to thy hand
Come some Ithuriel spear to slay;
And bid thy writhen manhood stand,
Scathed, but to beasts no more a prey.

We are glad to be able to inform our readers that Messrs. Moody and Sankey have determined to spend a few weeks in Ireland before entering upon the London campaign. They expect to reach Cork early in October, and will spend some days there. Limerick and Waterford will also probably be visited. Other towns are anxious to secure their services, but we fear the friends in them will be disappointed, as the London meetings are arranged to begin on the first Sunday in November, at Islington. We trust our readers will continue to remember these brethren in prayer. To God alone we must look for such a revival in the Churches as will help on the extension of the Redeemer's kingdom throughout the earth.

It is asserted that there are no less than orty-seven trains from Waterloo Station on undays to Kingston and intervening places, hile fifty trains arrive at the terminus on ie same day. Similar facts might be cited connection with many other lines of rail-ay throughout England, and the evil grows ather than lessens, so that thousands of ailway employés, instead of finding the ord's Day a season of rest, find it one of oil and care. It is time that pressure was rought to bear upon railway directors as to his God-dishonouring state of things. The Church of Christ is not sufficiently awake to he evil.

As the result of his recent investigations n Canada and the United States with respect o emigration prospects, Mr. W. H. Newett, f Manchester, warns young men in this ountry against accepting the specious offers f advertising agents to place them on merican farms for premiums of fifty to a undred pounds. The demand for labour in onnection with farms is very great and no remium is asked for. Mr. Newett says that lerks emigrating from this country are not kely to succeed, in most cases, unless they re willing to accept whatever occupation ffers itself. Energetic young men, willing o spend a year or two in training on farms n the Western States or in the North-west erritory, in all likelihood will soon find hemselves in prosperous circumstances.

The duty of Church members to do what hey can to promote the spiritual prosperity f the churches with which they are identi-ed is well illustrated by an incident related y Rev. H. P. Hughes, at the Wesleyan Conference the other day. He said a very listinguished layman was complaining bit-erly to an equally distinguished minister, hat while the Salvation Army could secure n attendance nightly of 500 persons, at he week-night services in his own chapel here were never more than fifty. It came ut in the conversation that he himself ever went to his own chapel, but went to he Army meetings instead. Mr. Hughes ustly argued that if men would throw the ame earnestness and interest into the work f their own church, they would witness the ame results.

Church membership is either a mere farce, r else it involves solemn and important esponsibilities. The New Testament cer-ainly enforces the latter aspect of the ques-ion, and we shall never see Christian Church life developed as it ought to be and ight be, until individual responsibility is nore realised, and personal influence more niversally exercised in the direction of re-ival and increase.

A deputation from the London Missionary Society has been received during the past week by Earl Granville, in reference to events in Madagascar. The interview was strictly private, but its object was to lay before his lordship the contents of the latest correspondence the Committee has received from its agents there, especially that bearing upon the arrest, by the French, of Mr. Shaw, one of the Society's representatives n the island. It is satisfactory, in the nterests of Mission work generally, to know hat Government is taking Mr. Shaw's case nto its serious and special consideration. While in no way agents of the State, or de-pendent upon it for support, it is well for it o be understood that the interests of our missionaries abroad are regarded with con-cern, and there is a readiness to protect them, if need be, by the powers at home.

A letter appeared in *The Christian World* of last week from Miss Howitt, the daughter of William Howitt, author of "The History of Priestcraft," confirming the truth of the report that she had joined the Romish Church. She declares that on investigation she was led to believe "that the character and teaching of Christ are far more reflected in the life and "spiritual exercises" of Ignatius Loyola, than in the life, writings, and utterances of Martin Luther." She claims to have it believed that her conversion to Rome has been brought about by prayer and the study of the Scriptures, and to have found joy and peace by surrendering herself mentally and spiritually to the Pope, as the Vicar of Christ.

The mental processes by which these conclusions were reached do not appear to have been either deep or logical; on the contrary, Miss Howitt's reasoning, in her letter, while singularly modest and simple in its style, is nevertheless weak, and lacking in perception. She has evidently overlooked the dark side of Popery altogether, and mistaken the zeal and piety of some of its best specimens for a sample of the real nature of the system. How the teaching of Paul can have convinced anyone who is really acquainted with it that if we are to be Christ's sheep we must be committed by Him to Peter, is a problem we confess ourselves unable to solve. Paul certainly believed Christ was able to keep that which was committed to Him, without handing it over to another. It is a poor discovery to have made, that the Pope is a surer guardian than the Saviour.

The state of things in Europe at the present time is calculated to fill the mind with apprehension and alarm. Spain is evidently full of disquietude and secret discontent, while the riots in Vienna and Pesth indicate a spirit of revolt which threatens evil in a very ominous manner. The growth of anarchy and rebellion against all governmental authority is fearfully rapid, and it is impossible to tell where it may next break out. At home, as well as abroad, the forces of Socialism, Communism, and Fenianism are at work, undermining all the foundations of civil order, social concord, and sacred belief. To exaggerate the gravity of the fact is difficult, to ignore it as a striking and significant feature of the times is impossible.

The tendency on all hands is towards surrendering power into the hands of the people. To quote the prophetic word, the iron mixes with the clay in a remarkable manner, although "they do not cleave one to another." Kings and Governments have not ruled in the fear of God, nor regarded their prerogative as a trust from Him to be exercised for the good of their people. Even in our own land, which compares in some respects so favourably with other nations, the cry of the poor and the weak goes up to God in an unceasing wail. The rulers of all nations bid for popular favour, but do not gain it in any sense strengthening to themselves. The popular will is not to amalgamate with monarchy by submitting to its rule in modified forms, but to do without it altogether. The result is lawlessness, disintegration, and restlessness, leading to general uneasiness and sense of insecurity. The only consolation and confidence is that "the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

It would be well if the Governments of Europe were led by the prevalence of discontent and social upheaval to inquire how far, by the neglect of home legislation, and by permitting oppression and injustice to continue where they might be remedied and removed, they are responsible for much which causes these evils to prevail. Class legislation has not a little to do with it in many quarters. The poor and down-trodden have rights to be respected, and these are too often overlooked, while the interests of the rich and great are studiously consulted.

The public are indebted to Dr. Ginsburg for a very happy suggestion, which has led to the bringing together in one room of the British Museum, of a collection of memorials of Luther. Just now these will be viewed with great satisfaction by multitudes of people, and their exhibition in one group will lend much aid to the movement for celebrating the fourth centenary of the great Reformer. A specially interesting feature of the collection is a series of woodcuts representing him at various ages; rare editions of his translations of the Scriptures, books bearing his autograph, and, not least, the identical "Pontifical Indulgence" sold by John Tetzel are also included. The whole are an intensely interesting and instructive set of mementoes.

Among the relics of the past stored in the Markish Museum at Berlin is Martin Luther's own Bible. Written on the title-page are the words, "If Thy Word, O Lord, did not comfort me, I should perish in misery. 1542, Mart. Luther, D." Rarely, indeed, does so much interest and importance attach to a particular copy of the sacred volume as to this. It was not only the means in the hand of God of illuminating the mind of Luther; but, through him, of rescuing the whole world from the darkness of Papal ignorance and error.

Among the last words of Rev. Thomas Binney were these: "It is a grand thing to have been a Christian minister; but if I had to begin my ministry again I would preach one thing more than ever I did, and that is righteousness of life." This was by no means because of any lessening of the great preacher's hold on the doctrine of justification by faith; to the last he rested solely on Christ for salvation, even as he had preached Him in all the fulness of His saving power. But as he drew nearer eternity, he saw the beauty of holiness more clearly, and felt the need of it more strongly, so that he realised increasingly the importance of setting it before men as the great object of life.

There is danger of contending earnestly for rigid orthodoxy of creed apart from equal concern to ensure practical conformity to it in life. The value of a man's belief to himself is the extent to which it corrects the evils of his nature, and conforms him to the will of God. It is in vain we hold the truth if we hold it in unrighteousness. The Gospel condemns *in toto* all complicity with evil, and the power of the Cross of Christ is nowhere seen to be more supreme than in its conflict with sin in every form. It ensures death to sin on the part of all who spiritually know its influence. "They that are Christ's have crucified the flesh, with its affections and lusts." To be a Christian is not simply to endorse Christianity, but to be righteous as He, our Lord, is righteous.

The programme of the Church Congress, which falls to be held at Reading, October 2—5, has been issued. It includes such topics of general interest and importance as: "Recent advances in Natural Science and Biblical Criticism in their relation to the Christian faith;" "Woman's Work;" "Purity;" "The Prevention of the Degradation of Women and Children;" "Sunday Observance;" "Personal Religion," &c. Remarking on the selected list of readers and speakers, *The Rock* says:—

"Putting aside Bishops, the list is more decidedly High Church than we have noticed for many years. There are several names of well-known Evangelical clergymen; but the names of the most pronounced champions of the Protestant cause are conspicuous by their absence. *There is not one.* On the other hand, of ultra-Ritualists we find a superabundance. The selections which have been made will certainly confirm in their opinion those Evangelicals who hold that participation in Church Congresses is a mistake. It seems to us that this forthcoming meeting is not unlikely to result in a change. Either the annual Congress will become really representative, or it will become so decidedly partisan in its character as to lose all claims on public respect."

We notice that four gentlemen are appointed to read or speak about as many different aspects of "Woman's work," but no woman's name appears in the list. Seeing that there are plenty of sisters well qualified to discuss in public the subjects in which they have such a personal and practical interest, this arrangement seems to be of doubtful wisdom.

We observe numerous complaints in the newspapers that the arrangements of the new Parcels Post are working grievous injury to the rural carriers. Not only has no increase of wage been granted in recompense for this serious addition to their labours, but they are prohibited from carrying small parcels of such articles as medicine, &c., which formerly proved a source of addition to their slender incomes. While grateful for the fresh convenience of transit afforded by the Parcels Post, we scarcely think the nation is prepared to accept even that boon at the expense of injury to some of its worst paid and hardest worked servants.

We would direct the special attention of our readers to the powerful exposition that occupies our "Pulpit" columns this week. It is extracted from Mr. Henry Drummond's recent work, Natural Law in the Spiritual World, which we are glad to know has already reached its third edition. Our readers may recollect that Mr. Drummond is now on a scientific tour of inspection in the Mission fields of South and Central Africa. A private note from him, dated Zanzibar, July 17, *en route*, states that the journey had been a very pleasant one thus far. The party, including missionaries for Blantyre, Livingstonia, &c., expected to reach Quilimane in a week from the date of writing.

What could we possibly say that would give weight or urgency to the simple, irresistible eloquence of these sentences from a letter sent to us by our much esteemed sister, Miss Mittendorff, of the Kindergarten, Clayton House, Epsom?

"I know you will be sorry to hear that for several months now the means have come in very sparingly, and at present I am obliged again to sell my own things in order to get the daily bread for my 100 children. Will you kindly put a short statement of this into your paper. You have done it formerly in your own way."

A writer in the *Pall Mall Gazette* describes what he saw on Sunday week on "Mile End Waste," that "island in the river of traffic" that flows down the great East-end thoroughfare. City missionaries, Salvation soldiers, infidel and political demagogues, and many others who think they have a message of some sort to deliver, take their stand on the "Waste," and are, for the most part, patiently and impartially listened to. The writer was particularly struck by "the toleration, by earnest men, of opinions they abhor." He thus sums up his general impressions:—

"There is a very decided movement towards Socialism, and away from all sorts of conservative resting-places. Christianity (as represented by most of its missionary adherents, and not by its founder) has lost its hold almost entirely upon the better sort of working men. On the other hand, objections to theism are less violently dogmatic. The first of these changes may be the temporary result of depressed trade; the latter may be due to the fact that the voice of the moderates on both sides has made itself heard. But perhaps Dean Stanley's remark that the Church of England is not represented by the inferior talk of diocesan councils is equally applicable here. 'The best men do not speak'—at least, those who do speak are not, perhaps, representatives of their body—with all due deference to the mysterious working man and the orators of Mile-end Waste."

We are altogether unable to grasp the point involved in the writer's vague, parenthetical description of the Christianity that, as he so glibly asserts, has lost its hold on the better sort of working men. If, as he surmises, this is only "the temporary result of depressed trade," Christianity after all would have little to fear. But we are by no means prepared to admit the statement. We fancy that some of our open-air preachers who visit the Mile-end Waste much more frequently than this rash journalist, could tell a very different story.

The Methodist Free Church Assembly has resolved to adopt a plan for special evangelistic effort throughout the circuits of the whole Connexion. One or two ministers are to be set apart for the work, and also lay preachers of approved character and suitable gifts, who shall go from circuit to circuit, holding services of a purely Gospel character. The idea is an excellent one, and likely to be productive of great good. The meetings of the Assembly this year at Rochdale appear to have been specially successful in every way. The net increase of members reported for the year was 1,435. In connection with the Temperance League annual report it was stated that out of 340 ministers in Home Circuits 300 were known total abstainers.

The spirit of animosity against the Jews continues to advance in some parts of Europe, greatly to the discredit of the Powers under whose jurisdiction it is allowed to prevail. *The Jewish World* calls attention to the fact that Jewish manufacturers and mill-owners in Russia, as well as all Jewish proprietors of industrial establishments, are by law prohibited from employing Christian labourers in their works. This fresh piece of oppressive legislation is a blow aimed at Jewish manufacturers, to remove them from the field of competition, and cannot fail to bring ruin to many hitherto prosperous and important firms. Truly the seed of Abraham are a people scattered and peeled, and the Gentile world has a heavy charge to answer before God for its treatment of them. Christian hearts cannot fail, as they see these things, to cry, "Oh that the salvation of Israel were come out of Zion." We have cause indeed to "pray for the peace of Jerusalem."

Mr. Francis Murphy, with some of th members of his family, will sail for th United States, per *City of Rome*, leavin Liverpool on Sept. 5. Previous to his depa ture from our shores Mr. Murphy will atten several farewell gatherings in Scotland, whe his labours in the cause of Gospel Tempe ance have been much blessed. On Tuesda afternoon next he will meet the Dunde friends at a social gathering in Lamb's Hote and in the evening a valedictory meetin will take place in the Kinnaird Hall.

It is many a day since we have read leading article in *The Times* with suc genuine and heartfelt satisfaction as that o the death of Dr. Moffat, which we reproduc in another page. Christians have often bee grieved at the attitude taken by the leadin journal with respect to religious and especiall missionary subjects; an utterance like th goes far to atone for such offences. I will be a great day for the world whe statesmen at the head of all civilised coun tries come practically to recognise the trut of the closing paragraph of this magnificen testimony.

We inserted in our last a letter fro "M. C. W.," respecting our note on the fac that Dr. Macdonald took the part of Macbet in a dramatic costume recital on a recen Saturday, and preached in Islington Chap on the following Sunday. The comment o the *Echo* was to the effect that the connectio between the Church and the stage grow closer and closer, which we admitted and de plored. The principle laid down by "M. C.W. is that Christian charity forbids the expres sion of an adverse opinion in such a case. W must declare our utter dissent from such principle. The argument amounts to this One who has much of the spirit of Chris has, "by his written and spoken words, le many to see in Jesus of Nazareth the mani festation of a God whom they could lov with all the devotion of their hearts"; there fore, it is a want of charity to point out a inconsistency in him. On the contrary, th higher such a one stands in the estimatio of Christians and of the world as a represen tative of the Spirit of Christ, the mor mischievous will be any inconsistency i him. It is not, indeed, our province t judge individuals, but it is our province t express an opinion on the public actions o public men, on account of the good or ev which they exercise on others.

The world in the Church is the great secre of the spiritual declension which is acknow ledged on all hands to be prevalent, an anything which tends to remove the wall o separation which should stand between th Church and the world is, from our point o view, to be condemned. The Stage and th Pulpit are not at one in their mission; the stand in the way of each other's progress and the pulpit can only lose power, instea of gaining it, by allying itself with the stage Our assertion of these facts is in no way a inroad on individual conscience, but a muc needed protest against the growing ten dency to unspiritual methods which prevail Our correspondent implies that the Scrip ture statement, "Where the Spirit of th Lord is there is liberty," justifies the Chri tian minister in appearing on the stage. W may be narrow-minded, but we do not thin it does.

Miss Luckes, the Matron of the London Hos pital, has published in pamphlet form a lecture o Home Nursing, delivered by her on June 1 (*Kegan Paul & Co.* 1s.)

"LOVEDALE," SOUTH AFRICA.

OVEDALE has now become almost a house-
hold word in Christian homes whose atmo-
here is pervaded by a missionary spirit, and it
ay therefore not be uninteresting to hear from
e pen of one who has seen it some particulars
garding its organisation and method of work.

The name—Lovedale—has been given to it in
nour of Rev. Dr. John Love, so well known as
cretary to the Glasgow Missionary Society.
lies about 700 miles north-east of Cape Town,
a small river which once formed the boundary
Kaffraria proper, prettily nestling among
assy hills, and shaded by many beautiful trees.
s institution consists of two main departments,
e male and the female, the buildings being at
suitable distance apart, with the dwelling-house
the Principal between, and the work carried
in both is educational and industrial.

The essential aim of the whole is not merely to
vilise but to Christianise. We believe that
vilisation apart from Christianity would not be
unmixed blessing to Africans, and that an
ucated Kaffir can become a great power for
il. The conversion of the individual soul to
od is therefore the one thing specially desired,
d the effort for all else is subordinate.

ITS OCCUPANTS.

As we stand at Dr. Stewart's door we see a
ry large, handsome, collegiate-looking build-
g, which we are told consists of boys' class-
om, library, and book shop. If we turn to
r right we come to the boys' boarding depart-
ent; if we turn to the left we come to the
rls'. Some of the boarders pay £20 per annum,
hers £12, but by far the largest proportion, £8.
nd here we remark that all pay something,
r without the native help arising from fees it
ould be impossible to carry on the place on its
esent scale. The native payments for this year
ill amount to £1500 or £1600. The highest
oint they reached was in 1876, the year before
e last war, when they amounted to £1650. One
ject of allowing Europeans to join the classes
to aid the work by means of their fees. They
y £40 for board and education. The average
mber of boarders is from fifteen to twenty.
has been higher, but as the means of educa-
on spread, and schools multiply in the Colony,
is source of income will fall off. That change
beginning, and we should not trouble our-
lves with the European element were we able to
do without it. "Our poverty, and not our will,
nsents." However, there is good precedent,
r Carey in his early days, and from the same
use, did the same. Our inference is clear. If
e education were not of a certain quality,
uropean colonists would not send their sons.

ITS INDUSTRY.

The curriculum of education comprehends the
ementary school, the literary and the theolo-
ical course, each of which occupies three years.
The trades taught are carpentering, waggon-
aking, printing, bookbinding, and blacksmiths'
ork, the numbers for last session of 1881 being
9. About 100 of these must be reckoned
oung men and young women rather than boys
d girls, in the strict sense of these words. On
Vednesday, at noon, all work is suspended for
rayer. As the bell rings the mid-day hour,
ooks and tools are laid aside, and everyone sets
t for the native church, where service is held
ll one o'clock. Surely the hour of prayer, in the
iddle of the week's stir and tumult, is a fitting
freshment for weary workers.

The industrial department consists of laundry-
work, dressmaking, tailoring, &c., all done according to orders received and paid outside, the domestic work of the school being accomplished by the girls in turn. Early rising is a very prominent feature of this establishment, its great aim being to fulfil all the household duties by nine o'clock, when every girl is expected to be at her class. A girl from the industrial department superintends the cooking necessary for the one o'clock dinner, thus learning a little of that necessary branch of education for her own benefit, as well as avoiding the necessity of another leaving her classes for the purpose.

Saturday is the day when boys who have sisters, relatives, and friends in the girls' school are allowed to meet with them. As we do not think that nature ever meant the complete isolation of sex, the door of the girls' school is thrown open from three to five o'clock in the afternoon to all boys having "a pass" from their boarding master. The two hours seem to glide away all too quickly, but the rule has to be strictly kept.

ITS SPIRITUAL BENEFITS.

On Sundays all the Kaffir-speaking boys and girls attend the native church at the gate of the avenue, at 10.30, while a Dutch service is simultaneously conducted in the Lecture Hall. Sunday-school, for the benefit of the natives around who are not in the institution, is held at the former place at 9 a.m., some of the boys, and two of the girls, being teachers, while a few little ones are scholars. At the same hour there are classes for the institution boys, held by the boarding master. Attendance at afternoon Church Service is optional.

The Girls' Sunday-school is at four o'clock. This has been found most successful and interesting. At 7.30 p.m. all must attend the evening service, conducted usually by Dr. Stewart. This is perhaps the best part of the day. It is a great sight to see the mass of boys and girls assembled to worship God. To me, a stranger, the very singing of the old familiar hymns was most touching; and when those we specially considered missionary songs were chanted forth in my ear for the first time, from the lips of the veritable individuals who were once heathen themselves, I thought, surely this must be re-echoed in heaven, and find its entrance into the ears of the Lord of Sabaoth.

On Sundays some of the young men go out in companies to the heathen kraals round about, there to tell the same "old story"—ever new—that they themselves are hearing every day.

We have often wished that money could altogether be disconnected from schemes for Christian usefulness, but perhaps it is well that such can never be the case, otherwise they would become individual charities, instead of the united efforts of those who give their lives, combined with those who give of their substance, for the spread of the Gospel.

ITS SUPPORT.

How, then, is Lovedale supported?

The income and expenditure of the institution are large, on account of the existence of industrial departments. But by expenditure is not meant absolute outlay which cannot be recovered. Still, the money has to be found, laid out, and waited for to come back in six or twelve months. In round numbers, the following may be taken as the present income and expenditure for 1882:—

1. Work Department, including Farm and Girls' Industrial Division	£5,120
2. Fees, Native and European	2,480
3. Government Grant for all Purposes—Educational, Industrial allowances, &c.	2,750
4. Ladies' Society—Special Contribution £20 included	200
5. Foreign Missions' Committee	1,450
Total	£12,000

It will be noticed that from one-half to two-thirds of this large income is drawn from work done. A portion, however, has to be deducted as accomplished by one department for another. But as that belongs to inevitable expenditure, it would have to be done from outside if not by the institution itself. With a place constantly growing, and requiring outlay in the shape of more stock—as wood, iron, paper, books, domestic utensils, implements of all kinds, the expenditure is always equal, and often over the income. This is made up in part by another source of revenue—voluntary contributions. Till within the last two years these never produced any appreciable effect on either side. But lately two large gifts have materially equalised the accounts. We regard them as sent by Him to whom the wealth of the world in reality belongs.

RESULTS.

Lovedale has sent five native pastors, all of them well-educated, intelligent men, to native congregations, which are, more or less, contributing to the support of their own ministers, and five others are in course of preparation. But for Lovedale there would, in all probability, have been no Livingstone and no Blytheswood Institution in the Transkei. Religiously and spiritually we would wish the results far greater than they have been; but if every year tells of some brought into the kingdom of Jesus Christ, surely "the redemption of a soul is precious," and the day of small things ought not to be despised.

The relation of Christian education to the general evangelisation of the world may be misunderstood by a portion of the Christian public at home. But those who have gone down into the field and have faced and fought the battle against ignorance, superstition, and heathenism in all its depravity, maintain that to select a few for education is not the way to organise a native ministry. We shall never leave behind us Christian churches self-supporting, and able to aid in the further advance of Christianity, if the bulk of their members is allowed to remain ignorant, unintelligent, and poor. And without education this must be the result, even after a generation of missionary labour, in any part of Africa at least. It is better to Christianise the Africans than to crush them, and the day is coming, whether we live to see it or not, when even the Dark Continent shall have its *native universities*.

As the continent opens up there will be an ever-increasing demand for such native evangelists, and the evangelisation of that vast area which is expressed in the words "Central Africa," can only be effected by the extensive employment of that class of agents. Only with this object in view could the resources of Lovedale be fully utilised, and its present expenditure and method justified.

Though no public statement has been made, it is believed that this is the real object, and that as soon as it may be safe to begin the process, a gradual change will take place, by which some of the lower school work will disappear, and higher work take its place.

What is wanted now is the authorisation from home and further assistance; for without this, and by any sudden change, the results might be that we should have Lovedale neither what it was nor what it was intended to be.

HOSPITAL SATURDAY FUND.—Arrangements are being perfected with a view to securing a greater street collection on behalf of this fund on the 1st of next month than has hitherto been realised. No fewer than 30,000 collecting-sheets have been issued to the various workshops of the metropolis, and to police, postal, railway, and other officials, and boxes will be placed on board all the Thames ferry-boats, and will be placed under the especial charge of the captains.

THE LUTHER COMMEMORATION.—A numerously attended and influential meeting, representing many of the most prominent religious societies in London, convened by circular, was recently held at Exeter Hall, to consider and make arrangements for the fourth centenary of the birth of Martin Luther. The following decisions were arrived at: To issue a special appeal to the Protestants of the United Kingdom upon the subject; to hold meetings on several successive days, beginning with November 10, being the date of Luther's birth; to hold meetings for prayer, sermons, general and special, in the churches and chapels throughout the country; also a conference at which papers should be read on the work and life of Luther, the principle, character, and effects of Romanism and the blessings of the Reformation.

FUNERAL OF DR. MOFFAT.

ON Thursday last, the mortal remains of this veteran soldier of the Cross were laid in their last resting-place in Norwood Cemetery. A large concourse of friends and mourners assembled to show their respect for the deceased, the leading missionary societies, as well as various religious bodies in this country, being well represented.

In the service at Tulse Hill Baptist chapel, Rev. J. C. Harrison delivered an address, in which he took a comprehensive survey of the life, character, and labours of Dr. Moffat. After speaking of "entireness of consecration" as one great feature that marked his missionary career and made him "a king amongst men," and also of the "personal fascination" which produced such wonderful effects upon the heathen, he dwelt upon Dr. Moffat's "perfect disinterestedness," illustrated by the fact that so long as he had just enough to sustain him he seemed never to covet anything more; his wonderful catholicity, which made him love all good men and rejoice in every good and great work, there being no littleness or bitterness seen in him, though he had indomitable firmness when the Gospel was in question; his guileless simplicity, combined with abundant shrewdness and a great deal of mother wit, and his astonishing faith in the power of the Gospel—a faith which gave wonderful beauty and consistency to his whole character. Mr. Harrison read a letter written by the Doctor only fourteen days before his death, which he characterised as "breathing the old loyalty to the London Missionary Society;" the speaker expressed an earnest hope that some of the young men who were present would endeavour to imitate his Christian heroism, and be inspired by his earnest missionary spirit.

At the grave, Rev. J. G. Rogers delivered an address, in which he pronounced a eulogium on the deceased similar to that of Mr. Harrison in the chapel, and also one on the late Mrs. Moffat, whom he described as having sympathised in all Dr. Moffat's cares, and entered into all his hopes, his sorrows, his vicissitudes, his troubles, and his fears, and who, he added, was a true-hearted and noble-minded woman, a grand example to the wives of missionaries, as Robert Moffat was a grand example to missionaries themselves; so true, so noble, so courageous, so heroic, was that great apostle of South Africa.

Those who have not read any biography of Dr. Moffat may be glad to know that a succinct and comprehensive sketch of his life and work is published by Messrs. Dyer Bros., Amen-corner, E.C.; price 1d.

(From *The Times* of Friday last).

"Dr. Robert Moffat, who was yesterday laid in the grave, has left an abiding name as a pioneer of modern missionary work in South Africa. He was born in 1795, a year memorable as that of the foundation of the London Missionary Society, and in 1816 he entered on his career as one of the Society's missionaries. His first purpose was to proceed to the South Seas, but his final choice was the vast and as yet unexplored field of the central region of South Africa. His chief work was among the Bechuanas. His picture of what they were when he first knew them would hardly now be recognised, so entirely have they changed under the new influences which Moffat was among the first to bring to bear upon them. He found them mere savages, idol-worshippers, constantly at war among themselves and with their neighbours, ignorant of the arts of agriculture, and in the utterly degraded state for which we must seek a counterpart now in the more distant tribes whom the message of civilisation has not yet reached.

"It was Moffat's mission to civilise as well as to instruct, to free those with whom he was brought in contact from the curse under which they seemed to lie, to raise them to a higher life, and so to fit them to become recipients of the sacred message of good tidings which it was his main ultimate purpose to announce. His success within the limited field to which he confined himself—a field which has been now far overpassed by the subsequent labours of other devoted men, most notably by those of his own son-in-law, David Livingstone—was very marked. His first care was to make himself thoroughly master of the language of those to whom he was sent. For fifty years, he has declared, he had been accustomed to speak the Bechuana tongue; he reduced it to written characters, and, as an agent of the British and Foreign Bible Society, translated the Scriptures into it. The Bechuanas, under Moffat's guidance, became new men. Mission work grew and spread among them; what Moffat had begun to do was taken up by other hands; a permanent body of native pastors was created from among the Bechuanas themselves, and the whole region was raised out of the savage state in which Moffat had found it, and became in no small degree civilised as well as Christianised.

"To effect this, and to make it possible for others to effect it, was the chief business of Moffat's working life. He went out to South Africa in 1816. He left it finally in 1870. During that long interval the dark continent was attacked and explored in all directions. Scientific travellers and missionary travellers were busy pushing their way into regions to which Moffat had never penetrated. It is Moffat's honour to have been among the first in the field, to have laid, as it were, the stepping-stones by which his successors have been able to outstrip him; to have borne the burden and heat of the day in early missionary work, and at once to have given an example of devotion to his noble cause, and to have furnished proof that the ground was not barren, and that even in South Africa the good seed might be trusted to spring up, and to bring forth abundant fruit.

"It is the fashion in some quarters to scoff at missionaries, to receive their reports with incredulity, to look at them at best as no more than harmless enthusiasts, proper subjects for pity, if not for ridicule. The records of missionary work in South Africa must be a blank page to those by whom such ideas are entertained. We owe it to our missionaries that the whole region has been opened up. Apart from their special service as preachers, they have done important work as pioneers of civilisation, as geographers, as contributors to philological research. Of those who have taken part in this, Moffat's name is not the best known. Moffat, it may be said, has laboured, and other men have entered into his labour. Livingstone has come after him, and has gone beyond him, and has linked his memory for ever with the records of the South African Church. Speke and Stanley have become household names where Moffat has been unknown or has been forgotten. In his own simple words, it never occurred to him, while working among the Bechuanas, that he should obtain the applause of men. His one care was for those among whom he had cast his lot. He was an enthusiast, of course—a man would be worth little for missionary enterprise if he were not this at all events. But he was an enthusiast with a clear sense of the right means to employ for the accomplishment of his unselfish task. He had a message to deliver of love and of peace, and he must prepare men to receive it by instructing them in the arts of peace.

"The progress of South Africa has been mainly due to men of Moffat's stamp. In him, as in David Livingstone, it is hard to say which character has predominated, that of the missionary proper or that of the teacher and guide. Certain it is that apart from the special stimulus they felt as proclaimers of the Gospel message they would never have thrown themselves as they did into the work to which their lives were consecrated. It was by no zeal for the spread of civilisation on its own account that they passed weary years labouring and teaching among savage tribes, amid dangers of every kind, amid privations of which they themselves made light, but which only a sense of their high spiritual mission could have prompted them to face and undergo.

"It would seem, indeed, that it is only by the agency of such men as Moffat and his like that the contact of the white and black races can be anything but a curse to the blacks. Even the arts of civilisation are of little avail by themselves. In some parts of the world their chief result has been to furnish the savage with means of enjoyment which have proved fatal to him. In others, the black man has been looked upon as fair prey. H has been forced into contact with a race superi to his own, not that he may learn from them, b that he may serve them; not that he may be raise to their level, but that he may be brought down something even lower than before. It is the mi sionary alone who seeks nothing for himself. H has chosen an unselfish life. If honour comes him, it is by no choice of his own, but as th unsought tribute which others, as it were, for upon him. Robert Moffat has died in the fulne both of years and of honours. His work has bee to lay the foundations of the Church in the centr regions of South Africa. As far as his influen and that of his coadjutors and successors h extended, it has brought with it unmixed goo His name will be remembered while the Sout African Church endures, and his example wi remain with us as a stimulus to others, and as a abiding proof of what a Christian missionary ca be and can do."

BURNING THE SCRIPTURES IN SPAI

AS we read a paragraph in one of the dai papers last week with this heading, w wondered whether or not we had got back to th dense darkness of the middle ages. Let th strange story speak for itself:—

"On the festival day of St. James—the patro saint of Spain—the 25th of July last, 1300 copi of the Gospels were committed to the flames the Custom-house at Barcelona. The *Liber* (Spanish paper) gives the following explanatio of the strange proceeding: 'In the year 18 a book was printed for the Protestant schools Gracia (a suburb of Barcelona), with the titl "A Simple Method of Teaching to Read an Reckon." Many copies were sent to Londo but through a mistake one or two thousand we sent back to Spain. The owner claimed them the Custom-house, but when, after much corr spondence on the subject, an exorbitant duty w demanded, he left them where they were. The were to have been sold, but the Custom-hou people said that a religious question was in volved, and therefore they sought the advice the Town Council. This body decided that th sale could not be authorised without a violatio of the 11th Article of the Constitution (whic grants the smallest amount of toleration to Pr testants), consequently it appears that ev arithmetic, if it is not intended for Rom Catholics, is opposed to Roman Catholicism, t State Religion. The book contains no doctrin of any particular sect. It is merely a readin book, with lessons on arithmetic, and the pa sages for reading are the Holy Gospels, witho note or comment. So, by order of the author ties, the Holy Gospels were publicly burnt Barcelona. Unfortunately, this fact will proclaimed throughout Europe, for when t English Consul presented himself at the Custo house and offered to pay all costs, in order th the books might be sent back to England, was told that it was too late. Any commenta on this occurrence would require more space th its narration. The narration is sufficient show our readers how religious toleration is u derstood here.'

"A Barcelona paper, the *Publicidad*, spea even more strongly on the subject: 'We a such barbarians here that we burn the Ho Gospels merely because they might be read Protestants.' And further on, in an ironical to 'We congratulate the director of the Custo house in Barcelona on the happy idea of havi selected the day of our patron saint (St. Jam for the celebration of this *auto-da-fé*. In hono of the Knight on the White Horse the Catho churches in Spain raised clouds of incense, a the Catholic State in Spain sent up clouds smoke through the burning of the inspir writings of Matthew and John. . . . The G pels were burnt for the simple reason that th were apparently intended as a reading-book Protestant schools. As Spaniards we blush wi shame, as Liberals we are enraged, as freem of this nineteenth century we turn for consol tion to an approaching future.' The same pa gives a description of the proceeding, and ad 'We went away sad at heart, and thinking what enlightened Europe would in a few da be saying about unhappy Spain.'"

MR. MOODY IN VACATION TIME.

"WILL you preach to your old friends in Northampton this summer?" was the uestion we asked of Mr. Moody on his return om the eighteen months' tour in the British les last spring. His answer was, "I am going ome to rest. I am tired, I will make no pro-ise." When he told us of continuous labour r a year and a half, and his need for recrea-on and study, we felt it cruel to press our quest, though his home is but a few miles from rs. We saw that it would be true kindness let him alone, and that "meetings," "con-entions," "convocations," should be tabooed pics this summer.

Recently we passed a Sabbath in the quiet amlet of Northfield, and heard most apprecia-ve words of the Evangelist from old friends d neighbours. He is a rare exception to the le that "a prophet is without honour in his n country." Here young and old love him, d give a warm and sincere welcome, not to e preacher of world-wide fame, but to their d friend and neighbour, who comes back to the rm which he ploughed in boyhood, as simple his tastes and manners as when he left. He interested in all that pertains to his native wn, attends the weekly prayer-meetings of the urch, gathers the children on Sunday after-oons, and talks to them with such tender, im-ressive earnestness as to make them long for e nobler life of which he speaks. When not his study he is out on duty, planning, devising w to increase and strengthen the growing wer of "Northfield Seminary" and "Mount ermon School," one for girls, the other for ys, three miles apart, and separated by the arming Connecticut River and its beautiful alley. The Seminary is a marked success. t has outgrown its accommodation, and needs ldditional buildings. The Recitation Hall must e enlarged; pianos, additions to library, scien-fic apparatus, are greatly needed, funds must e had to replace furniture and keep the grounds order. There is no debt and no permanent nd. The school is not an experiment; it has roved its need for just such an institution.

"I will meet you at half-past five in the orning, and take you to breakfast with the ys at Mount Hermon," said our friend as we ade him good-night. On expressing surprise t his rising at such an early hour, a tired man eking a brief respite for the great work just efore him in London, he lightly replied, "Oh, I eep seven or eight hours a day now, and when reaching six hours is my rule." In the early orning we found some forty bright, sunny-uled boys, on a farm of 400 acres located on a entle slope, as fair and beautiful as distant hills, overed with pine and hemlock, and a broad alley laden with such luxuriant crops, could ake it. Twelve of these lads are from Man-nester and four from Liverpool, and they emed as happy as the birds that trilled their orning songs in the maples. This great arm has been in an old family for a cen-ury, and had not been in the market till just he moment Mr. Moody was ready to secure it. The lads work only about three hours a day, and et they are valuable assistants in farm labour. ast year 175 barrels of apples were sold, and 00 more stored in the cellars for family use, 80 o 90 tons of hay were stored in the ample barns; nd 130 lbs. of butter made each week shows hat the farm can do. Said the head farmer to e, in reply to the question, "How about these oys? Are they not more of a bother than a elp?" His reply, with a merry twinkle of the ye, was, "Well, they are improving! When hey first came here they couldn't tell beans rom cucumbers, or witch-grass from corn!"

Hon. E. A. Hubbard, one of the foremost ducational teachers in Massachusetts, a man of are experience, has been secured to take the eneral management of the school. Four new uildings will be ready for occupancy in Sep-ember, and then eighty boys can be accommo-lated. The purpose of the trustees is to make his a thorough English school, and to provide careful training for the religious, intellectual, and physical nature of the pupils. The low price of board and tuition, one hundred dollars a year, the class of lads gathered here who are unable generally to advance even this small sum, inadequate to meet the expense, must of necessity be met by friends of this school. With all the care of planning for the buildings, digging wells, reservoirs, securing competent teachers, driving, working, studying, preaching, the readers of THE CHRISTIAN can form some idea of how a tired man rests in America!

Northampton, Mass., Aug. 8. S. E. B.

CHOLERA IN EGYPT.

A FRIEND writes from Cairo, dated August 4th:—

"All this household well, thank God. Surely our exemption must be in answer to prayer, for we are exposed to the contagion on all sides. Mercifully, too, we are given to 'trust and not be afraid,' for thousands are attacked, and die as the result of fear. It is a mysterious disease; even fear develops the germ, whatever that may be. We pray that Europe and our dear England may be spared. The true number of those who have fallen victims up to date in Egypt is from twenty to thirty thousand. Even the returns of the army of occupation are inaccurate. But amongst the natives thousands die and are thrown coffinless into a hole on the surface of the ground, and no official is any the wiser. Of course this is less the case in such a city as Cairo, but to a certain extent it goes on here also."

GLASGOW ORPHANS.

IN his last letter to the *Daily Mail*, Mr. Quarrier, 318, St. Vincent-street, Glasgow, says:—

"Our friends will rejoice with us that we are once more home again after crossing the Atlantic with our rescued band; we ask them to join with us in thanksgiving to our Heavenly Father for journeying mercies all the way. We arrived in Glasgow on Monday, 6th inst., after a pleasant passage. The boys' party, who went in April, as well as the girls whom I took away on June 7, numbering in all nearly 200, have been placed out in comfortable homes, with the exception of about twenty, who have had to be delayed, but will be sent to the homes awaiting them soon. The applications for the children were more than double the supply. We visited amongst former years' children, and quite a number came to see us at the Home. From all I have seen and heard, the boys and girls, as a whole, are doing well, and quite keep up the high standard of ninety-five per cent. of those who have been sent out during the past twelve years doing right. We bless God for the outlets which Canada affords for the perishing little ones who come seeking help from day to day.

"Since my return there have been at the City Home every day quite a number of needy cases, and the sin and sorrow and suffering we have witnessed since is quite enough to call forth the energy of every true citizen to lessen it. I am resolved, with God's help, to try more and more to mitigate the sufferings of the needy, and to increase the usefulness of the Homes in the coming year more than in any past. This cannot be done without increased means, and we are sure that the Lord's children who delight to honour Him with their substance will not fail in giving to the work which He has so signally set his seal to in the past. We are thankful to our helpers throughout the country for the practical aid given in our absence. Donations in money, clothing, and provisions will be duly acknowledged."

THE INTERNATIONAL LEAGUE OF PEACE AND LIBERTY has addressed a circular to the European and American Peace Societies announcing that the orders of the day at the assembly of September 16 next will include the following: The neutralisation of Denmark, Sweden, and Norway, the neutrality of the Danube, and the neutralisation of the Congo.

A THOUSAND MILLION SOULS.

By REV. L. H. WILSON.

DYING, dying, dying!
In deep and dark despair;
In speechless sorrow lying,
In wan and weary care.
No God, no Christ, no hope,
In rayless gloom they grope,
And dying, dying, dying.

'Mid China's peopled plains,
Or Greenland's frozen snow,
Where India's temple fanes
In glittering splendours glow,—
And many an ocean isle
'Mid nature's sweetest smile,
One night of horror reigns.

Yes, dying, dying, dying,
As hopeless wanderers die,
No gleam of light descrying
Along the darkened sky.
No Christ to them made known,
No blood which doth atone
For sins of deepest dye.

And *must* they die unsought?
Die, in their voiceless grief?
Die, 'mid their woes, untaught?
Die, like the withered leaf?
And in their hour of need
Shall none give willing heed,
Or send the craved relief?

No, no, *it must not be*—
Rise, sluggish Church of God,
The Saviour calls to thee
"*Through all the earth abroad,*
Go, ere the years are flown,
And there my love make known,
Wherever man hath trod."

—Gospel in all Lands.

["Our great desire is to awaken the people of God to the unparalleled opportunities of our own age, and the need of a movement more deep and wide, more earnest and self-denying, more bold and aggressive, than anything that has yet been attempted to reach the neglected at home and evangelise the mighty generation abroad—the thousand million souls, who are *dying in Christless despair* at the rate of 100,000 a day."—*Missionary World.*]

WORK AMONG CHINESE WOMEN.

IT gives me great pleasure to acknowledge, through THE CHRISTIAN, the receipt, from some unknown friend, of the gift of £1 for the work in the Bridgman Home, Shanghai. This contribution is very welcome, not only because of our need—for our opportunities for usefulness among the women and girls of China are limited only by our means—but far more because it brings with it the proof of loving sympathy from some dear Christian in England, with the *union* spirit of this American Home.

We have come here as the representatives of "The Woman's Union Missionary Society of America," whose privilege and honour it has been to demonstrate the possibility of woman's work for woman in heathen lands with such success as to lead to the organisation of "Women's Boards of Missions" in all Evangelical denominations in America. We bring with us no name but the name of Jesus, and we feel that we may justly expect the co-operation and aid of Christians of every name who love our Lord in sincerity and truth. We shall most gratefully receive the gifts of any who desire through us to help in bringing their sisters in China "out of darkness into light."

Shanghai, June 26. MARY PRUYN.

A NOBLE RUSSIAN CONVERT.—La Confession d'un romancier Russe, is the heading of an article by the special Paris correspondent of the *Journal de Genève* of August 5, having reference to a book entitled *Ma Confession*, by Count Tolstoï, a Russian of noble birth and great intelligence. He searched for truth and peace, but nowhere could he find them except in the "doctrine of Jesus," and in order to justify his religious views he wrote a large work, which the police would not allow to be printed in Russia, and is still in manuscript.

OBITUARY.

REV. DR. KNOX, BELFAST.

THE Presbyterian Church in Ireland has sustained a heavy loss by the death, last week, of Dr. Knox, one of its most energetic and highly respected ministers. In a memorial notice *The Belfast Witness* says:—

"Dr. Knox took an early and an active part in the organisation of the Pan-Presbyterian Council, and in the efforts of that Council to bring all the scattered sections of the Presbyterian Church into harmonious action and more vigorous co-operation for the extension of the kingdom and the Church of Christ. It was chiefly at his suggestion and solicitation that the third meeting of the Council was arranged to be held in Belfast next year. It was whilst engaged in this last great and good work that Dr. Knox received that shock to his system which has ended in his death. The meetings at Philadelphia in 1880 imposed a heavier strain on his physical system than it could bear. He came home far from well, and he never regained his strength. During the last few weeks he had had very severe suffering, and the full consciousness that his work was done and that his end was drawing nigh. These sufferings he was enabled to bear with unruffled resignation; and whilst death was deprived of its sting, he could look beyond and rejoice in the hope of the glory of God."

MRS. CARR, CARLISLE.

It is with much sorrow that we announce the departure from amongst us of our beloved sister, Mrs. James N. Carr (E. J. Carr), of Cavendish Mount, Carlisle She fell asleep on the 13th inst., after a protracted illness of four months, during which time, in spite of fluctuations of hopes and fears, the general impression of friends was that she would recover. A sudden increased weakness on Monday week alarmed her friends, and at three o'clock in the afternoon she peacefully fell asleep. The word "lovely" was the last she was heard to speak, about an hour before the close.

Her sweet Christian personal influence on all with whom she came in contact was the leading characteristic of her life. Her hymns and other writings, known to many, are a sweet testimony to the preciousness of Christ, and have been greatly owned and blessed of God. She was always an earnest helper of her husband in his extensive evangelistic labours, and in the smallest details of life, as well as in various branches of what may be called more definite work, she was ever a "sweet savour of Christ unto God." When such are removed their place down here cannot be supplied, but as one after another is called home the watchword is more loudly sounded in the ears of those who remain, "Occupy till I come."

JOHN HAY, THE CHILDREN'S FRIEND.

Many who are living, or have lived during the last generation, in the Highlands of Scotland, will have heard with sincere regret of the death of Mr. John Hay, of the North-east Coast Mission. *The Inverness Courier* has the following notice of this indefatigable Christian worker: "Mr. Hay was a man of singularly guileless and kindly character, always going about doing good, taking a special interest in the poor, and seeking to help them in their arduous struggles. He settled in Inverness as a photographer in 1856. For some time he had the field to himself, and was successful, but his benevolent disposition led him literally to distribute all his means. Mr. Hay took long journeys through the country prosecuting his business, and at the same time doing evangelistic work. During the past nineteen years he has acted as agent for the North-east Coast Mission, labouring with untiring zeal and earnestness in the humbler districts of the town. His unselfish and transparent character ensured him a welcome wherever he appeared."

A friend who knew the deceased intimately gives us some additional reminiscences: "He laboured much amongst the children, the sick, and the bereaved. His pockets were always full of little cards or tracts, and very few escaped his watchful eye. One of my children asked me, 'What is the man's name who puts his arm round your neck, and asks you if you love Jesus?' The reply was immediate, 'John Hay.' He went to the towns and villages scattered through the highlands and islands of Scotland with his camera, &c., and whilst engaged in his daily calling he always found time to get the children and others into some schoolroom or meeting-place, to sing hymns and store their memories with anecdotes and illustrations of the one great theme, 'Christ and Him crucified.' The Bible-woman in Inverness was visiting a dying child, and asked her, 'Do you know the Lord Jesus?' 'No,' said the child, 'but I know John Hay.'" Happy those who by their humility of demeanour and untiring activity in deeds of kindness have their names thus closely associated with 'the Name that is above every name.'"

SCOTTISH NOTES.

BRAEMAR, N.B.

LAST year Prof. and Mrs. Blaikie, of Edinburgh, paid a visit to this village, which is largely frequented by tourists. They planted a Gospel Temperance Mission, which has now a large membership; three-fourths of the children are members of the Band of Hope.

BETHANY HALL, GLASGOW.

Mr. Richard Hill is labouring in this necessitous district of Glasgow; numbers have been led to confess their sin, and have found peace in the Lord. Prayer is asked that the Lord may continue to give a blessing on the efforts put forth.

GLASGOW NOON PRAYER-MEETING.

This blessed "Rest at Noon" continues to be well attended, and proves indeed a precious hour to many. Of the twenty-six leaders for August, fifteen of them are business men, who find it seasonable to retire from the whirl of business to conduct and enjoy a sweet hour of prayer.

FORRES, N.B.

Mr. John Thomson, the fisherman Evangelist, has been holding a series of meetings at this place, which have proved a great blessing to the unsaved, as well as a season of spiritual refreshment and fellowship to Christians. One evening no less than five ministers took part in the services. The work is not only being carried on in large centres but also in quiet towns and villages.

SCARBOROUGH.—Mr. E. Arrowsmith, assisted by about twelve undergraduates, has been holding services here for children and young people since Aug. 1, in the mornings on the north and south shores, and in the evening in the South Cliff Lecture-hall. Earnest prayer is asked for this fashionable and worldly place, where there are so many attractions that keep the young from the services, and "the fear of man" is indeed seen to be a snare. But notwithstanding ridicule, &c., good numbers attend daily, and God is owning and blessing the meetings, which are to be continued till September 9.

ZENANA WORK.—The following extract from a speech of the famous Surendra Nath Banerjee, says the *Calcutta Indian Witness*, bears incidental, but for that very reason the more valuable, testimony to the power of lady missionaries in zenanas: "I live in a village, and therefore am to some extent able to gauge the influence which ladies working in a noble cause are oftentimes able to exercise. There are Christian ladies in connection with Zenana Missions, and there is one such Mission in the village where I live. I may truly say, speaking of this Mission, that it has shattered to pieces the fabric of Hindooism in the village, and has created a revolution in our domestic circles. The work of construction may not be so perfect; but the work of destruction is all but complete. Therefore, we have this fact clearly established, that European and Eurasian ladies, although they are strangers to our language, and strangers to our manners and customs, yet, when they become missionaries in a good cause, are able to effect a mighty revolution in our homes."

WORK AT WALTON-ON-NAZE.

DEAR SIR,—While the dwellers at the Home of Rest here were thinking of what could be done to reach the many who come during the season, Mr. John B. Bain came to spend his holiday. It was put to him by the friends at the Home whether something could not be done for the people. He began a morning service on the sands, and from the beginning God has granted His blessing. He began with the young, but soon the old came too, until now there is a large gathering daily; many have come to thank us for the help received. We know of conversions, and the work deepens. The people are most willing to be talked to alone, even on the sands.

The Bible readings conducted by Mr. Bain in the Home of Rest have been very helpful to the Lord's children, and we know of one unsaved one who was led to decide for Christ at one of the readings. Mr. Bain left us on the 22nd Aug., but we feel the work should not be allowed to drop. Anyone would receive a warm welcome who might be led to come here to carry on the work, were it only for a few days.

The Home of Rest is now full of poor, deserving women, needing rest and change of air, who have much valued these meetings. Help is earnestly asked for the support of this Home.

Walton-on-Naze. CATHARINE MOORE.

A MODEL FOR CHRISTIAN WORKERS.

NOTES OF AN ADDRESS ON JOHN THE BAPTIST.

By GAWIN KIRKHAM.

THE following points were specially noted: (1) *His call:* He had a divinely-given name John signifying Jehovah's gift, and was the subject of prophecy 700 years before he was born. Parents did well to watch the tendencies of their children, that they might by God's blessing find out what they were best fitted for. (2) *His place:* "In the wilderness." Our place was outside the camp (Heb. xiii. 13). Moses had to be taken to the desert to be educated for his life-work. The Lord cannot use us till we are separated from the world. (3) *His mission:* To prepare a people for the Lord. The purpose of the Gospel is not to convert the world, but to gather out a people for the Lord. The effect of the Gospel is two-fold: it is a savour of death unto death or of life unto life.

(4) *His message:* Repentance and faith (Matt. iii. 2). He also used strong language about "the wrath to come," and "unquenchable fire." It seemed to be an omission in much of the present day preaching, *i.e.*, repentance, and also the judgment side of Divine truth. (5) *His habits:* Simple plain clothing, and plain fare. He was an example of self-denial, and a model for total abstainers—in that he drank neither wine nor strong drink. (6) *His character:* "Great in the sight of the Lord." But this greatness was only attained by true humility. "He must increase, but I must decrease." He regarded himself as only "a voice." Yet there was singular faithfulness and boldness and also love and zeal. "He was a burning and a shining light."

(7) *His power:* "Filled with the Holy Ghost." This filling led him to testify of Jesus. And a beautiful side-light was thrown upon his influence by the people beyond Jordan (John x. 41), who said "All things that John spake of this man (Jesus) were true." We might not be gifted, but our memories would be cherished in proportion as we had given a true portrait of Jesus in our preaching. (8) *His success:* Some feared him, like Herod, while others were converted by him, like the two disciples (John i. 37).

CLIFDEN, CONNEMARA.—Through the recent troubles in this part of Ireland the good hand of our God has been upon one institution, amongst others, where girls are trained for service, and in sound Scriptural truth. It has stood as a witness for Christ for about twenty years, and supported entirely by voluntary contributions. A debt now rests upon it of £136, which must necessarily cripple its operations, unless paid off. Help will be gratefully received by Mrs. M. A. D'ARCY, Glen Terne Clifden, co. Galway, Ireland.

Letters to the Editor.

RESTORATION OF ISRAEL.

Dear Sir,—Any difficulty that may arise on the uestion of Israel being restored to Canaan in unlief, may be removed by bearing in mind the riptural distinction between the two nations, udah and Israel.

The latter portion of the prophecy of Zechariah early points out that Judah will be delivered from e destructive power of the nations that come ainst her by the personal event of "Him whom ey pierced" (Zech. xii. 10), and on whom, like eir prototype Thomas (John xx. 29), they will lieve when they have seen Him; consequently ey must have returned to Palestine in unbelief; nd they will, on their conversion, answer the uestion in Isaiah lxvi. 8, "Shall a nation be rn at once?" after having endured their unaniously self-imposed imprecation (Matt. xxvii. 5), and passed through "The time of Jacob's ouble" (Jer. xxx. 7).

On the other hand, as pointed out by your rrespondent in The Christian of Aug. 2 (Ezek. xxvi. 23—31), "W. F. K." shows that the reoration of Israel will be simultaneous with their piritual renewal. It will help the apprehension f these truths by remembering that Israel, as a ation, had no part in the crucifixion of the Lord esus Christ, and therefore will nationally escape he tremendous retribution. The distinction of he two nations in their separation from each other also poetically shown in Zech. xi. 7, 10, 14, where he two staves, "Beauty" and "Bands," are both nt asunder. These "staves," or "sticks," as ey are called in Ezekiel, will eventually be inseparably reunited (see Ezekiel xxxvii. 16, 17, 22), nd then John x. 16 will be fulfilled, "There hall be one fold and one Shepherd." The present anished Israelites are probably "the other sheep" o which allusion is made.

Ludlow. Henry Meymott, Surgeon.

Sir,—This may be called the greatest of all uestions, as it embraces nothing less than the rocess of the world's redemption. If "W. F. K." ill study the grammatical construction of Isaiah ii. he will find a key to the prophetic method. here, events distant 750 years are predicted in l tenses and in obscure phrases, far more difficult han those quoted by him. The explanation is hat God dwells in an eternal *now*—his gifts and allings are without change of purpose in Him; rophecy, therefore, is but history written beforeand.

As to the general question, it is to be affirmed hat the mere return of any number of Jews to alestine would not constitute, in the scriptural ense, the restoration of Israel. So long as the Jews eject Christ they are themselves rejected. That ey will continue to reject Him, until the day that is feet stand on the Mount of Olives (which is efore Jerusalem on the east) is clear from the ollowing considerations. When Christ comes into he air, believers, living and dead, are changed nd caught up to meet Him. All others are left—he Jews are left; therefore they are then unbeevers. On his return to the earth He finds the eturned (not the restored) Jew in dire conflict and istress—the city taken, the houses rifled, the omen ravished, and half the city captive. Then, nd not till then, is it that they as a nation shall ook on Him whom they have pierced, and mourn; is then and thus that a nation shall be born in a ay.

The true restoration only then begins: "I will end those who escape of them unto the nations hat have not heard my name nor seen my glory, nd they shall declare my glory among the nations; nd they (the nations) shall bring all your rethren for an offering unto the Lord out of all ations, to my holy mountain Jerusalem, saith the ord." (For details read Isaiah xlix., and for esults read Isaiah lx. and lxv., and Zech. viii.)

The subject is capable of great expansion, and any extended quotations might be presented, ut this will probably suffice to meet the difficulty entioned by your correspondent. Otherwise I uppose that even The Christian itself could ot contain the letters that might be written.—Faithfully yours, Eboracum.

York.

Notices of Books, &c.

Gospel Leaves.—This is an illustrated packet of new tracts, by the well-known tract writer, Mr. Cheyne Brady. There are twelve different sorts; each tract is striking, well illustrated, and calculated to arrest attention. *The Drummond Tract Depot, Stirling*, 6d. per 100.

A Guide, A Comforter. Arranged by M. A. Wilson. *F. Warne & Co.* This little book can be used either as a diary or birthday text-book. It contains brief passages for every day in the year and a short motto, which in some cases is a line of poetry, such as "Keep me, mighty Saviour, in the narrow way." It is neatly got up, and likely to prove useful.

Mine Own People. By L. M. Grey. *Macniven & Wallace.* This well-written and interesting story will be read by young and old with pleasure and profit. We advise our young friends especially to make the acquaintance of Marion Grant, the heroine of the narrative. The book is full of quiet insight into character; there is much true humour in its pages, and the story is characterised by freshness of style from beginning to end.

Great Preachers and Famous Orators is a threepenny pamphlet, by Rev. G. Wilson M'Cree (*Elliot Stock*), containing brief articles on such men as George Whitfield, Robert Hall, Dr. Leifchild, James Sherman, Thomas Binney, Bishop Wilberforce, Dean Stanley, and Dr. Norman Macleod. It is vigorously written, and will prove useful to those who are unacquainted with the histories of these eminent men.

Travellers by rail who wish to embrace the many opportunities afforded them of dropping a suitable Gospel message into the hands of a railway employé would do well to furnish themselves with a few packets of the Railway Tracts, published by the Railway Mission, 186, Aldersgate-street, E.C. (6d. per packet of forty). In the packet will be found Dr. Pentecost's graphic story, "I dreads de Process," and a tract by Lady Hope.

The Churchman's Family Bible. Edited by the Bishop of Bedford. *Society for Promoting Christian Knowledge.* Parts I. and II. of this serial are before us (price sixpence each). We confess we are not fond of the idea that seems to have prompted the publication of the work. The expository notes on the whole are good, though there are not a few of them that teach Sacramentarianism pure and simple. It is rather amusing to find that in illustrating the story of the Good Samaritan, the "beast" is represented by an ass in one case, and on the next page by a horse!

The Present Truth. By C. H. Spurgeon. 3s. 6d. *Passmore & Alabaster.* This is a volume of sermons, selected from those preached by Mr. Spurgeon at the Metropolitan Tabernacle on Sunday and Thursday evenings. It is the third of a series that are being issued by the publishers at intervals. Thank God for such mighty discourses! Even the quiet perusal of them thrills the soul and sets the spiritual pulse a-beating with holy impulse and desire; what the results of hearing them spoken have been, we suppose will never be known till "the day shall declare it." They are mainly evangelistic. Each discourse has the genuine Gospel ring that proves it to have been coined in the mint of heaven. No better gift-book could be suggested for an unconverted or backsliding friend. We hope to find space for some extracts in an early issue.

Church Praise, with Tunes. *Nisbet & Co.* This volume was authorised for use in the congregations of the Presbyterian Church of England by the Synod of 1882, and has been published under the auspices of a committee consisting of a number of eminent men in that Church, among whom Dr. Oswald Dykes is specially mentioned as having rendered, together with the Rev. James Bonar, of Greenock, valuable literary assistance. A more complete manual of church praise can scarcely be desired, whether we have regard to the number and variety of the tunes, or the general character of the hymns selected. The greatest care appears to have been taken to fix tunes suited to the words connected with them, while alternative tunes are given in many cases, so that rigid monotony may be avoided. The fact that the compilers have had the advantage of critical aid in their work from so famous and skilful a musician as Dr. Edward Hopkins, ensures scientific accuracy and precision to their production. Some tunes have been entirely re-harmonised by him, and others composed specially for this book. The placing of expression marks to the hymns is an admirable feature of the work, and if attended to these cannot fail to secure an effective rendering of the words by the choir, and also by the congregation generally. The indices are copious, clear, and well arranged, while the typography is in every way excellent. After carefully looking through the volume, and testing it in various ways, we express our conviction that it is a really valuable contribution to the important department of Christian service which it aims to promote. Our Presbyterian friends in all parts are waking up to see the need of greater attention to the praise portion of their worship, and we congratulate them on so successful an effort as has thus been made on its behalf, and predict for this elegant manual of sacred songs a career of extensive usefulness and prosperity.

We have also received the following:—

Books.—From *Jas. Spiers:* Things New and Old, by Jas. Spilling; The Spiritual World, and our Children there, by Rev. C. Giles.

From *Hodder & Stoughton:* Life: Is it Worth Living? by Dr. Marshall Lang.

From *National Temperance Depot:* The National Temperance Reader.

Pamphlets.—Conditional Immortality, by Rev. R. B. Girdlestone; The New Godiva, by E. R. Chapman, published by Isbister & Co.; Irish Congregational Magazine, from W. W. Cleland, Belfast; Godliness through the Truth, by W. Morris, M.D., Elliot Stock; Old Friends and New Faces, by G. Wilson McCree, published at 337, Strand.

Magazines.—Irish Church Missions, Young England, Biblical Treasury.

Reports.—Pure Literature Society, Irish Evangelical Society, Smyrna Rest.

THE LAND AND THE PEOPLE.—A lady in Sacramento, California, thus writes to Mr. W. Greene: "I have been much interested in reading of your visit to Jerusalem, in The Christian; also about your plan of buying land to help Jesus' brethren after the flesh. What blessings we Gentiles have every day through that people! The precious Bible, with all its attendant blessings, comes to us through them. Oh for grace to help them now in their great need, and thus to hasten on the day of deliverance, when Jesus will come and deliver a groaning creation. You mention your purpose to print something in detail and send to friends; please send to me. I want to help to pay for that land. I am not rich, but the widow's mite is so acceptable to God. Things are ripening fast, and Jesus is coming. 'Come quickly,' is the response of my longing heart."

TEMPERANCE IN KANSAS.—At a great Temperance gathering recently held at Ocean Grove, U.S., Ex-Governor John P. St. John, of Kansas, is said to have held his immense audience for over an hour in discussing the civilisation of the age and the curse of the liquor traffic. Referring to Kansas, he said that in sixty-five counties out of eighty in the State the prohibitory law is enforced as well as any other criminal law on the statute-book. Half the dram-shops of the State have been closed; one thousand out of the two thousand existing one year ago have ceased to exist. Every distillery has been closed, and more than half the breweries, and the other half are being prosecuted. One brewery has been converted into a conservatory, and now the odour of the flowers takes the place of the odour from the brewery. The State has increased in taxable wealth over 30,000,000 dollars under prohibition, school-houses and churches are being established all over the State, and every material industry is being advanced. More than all that, we have restored peace, prosperity, and happiness to thousands of homes. The temperance sentiment is stronger to day than at any former period of our history.

MRS. HAMPSON IN MELBOURNE.—In its issue of June 30 *The Southern Cross* thus speaks of the Mission services of this evangelist, which had been concluded in Melbourne: "Mrs. Hampson's Mission has been one of the most remarkable series of evangelistic services yet seen in Victoria. She landed in Victoria a few weeks ago almost absolutely unknown, or known only by vague reports from New Zealand. Already her name is a household word all over the Colony. No other speaker that has yet visited Melbourne has, perhaps, ever drawn such audiences, or held them so absolutely when drawn. When has ever been witnessed the spectacle of crowds waiting at the doors of the vast Town Hall to find entrance on a wet winter evening *two hours and a half* before the time appointed for a religious service? The mere overflow of the central meeting has more than once flooded several of the halls near. At the last service, the adults present were besought repeatedly to leave the building, and give the children, for whom the service was held, a chance of entering; and the sight of the vast audience of children was one of the most touching and striking spectacles ever witnessed in Melbourne. On one evening the Town Hall, after the main audience had departed, was almost entirely filled again by persons who presented themselves as seekers."

HOSPITAL WORK IN MELBOURNE.

A VERY excellent report of hospital visitation in Melbourne by the Presbyterian chaplain appears in a late number of *The Southern Cross*. After quoting some cases of special interest, he says:—

"I have often been struck, as I think everyone who has had much experience in hospital visitation must have been, with the immense advantage of early religious instruction. Even after a long life of godlessness or carelessness, a text of Scripture, or a simple earnest appeal, will sometimes recall the scenes and impressions of childhood or youth most vividly to the mind. 'Ah, that reminds me of long, long ago,' said an old Scotchman to me one day, as he burst into tears, after listening to some words of warning and counsel, 'but I have been living in the service of the devil for forty years.' He told me that he had never once, during all that period, been inside the walls of a church.

"The people whose religious interests we seek to promote represent many phases of human life. Not a few have seen better days, and have experienced great reverses. Many have fallen from positions of competency, and some even of affluence. A man died in the Benevolent Asylum the other week whose face was well known in the streets of Melbourne a few years ago, driving his carriage and pair. A patient at present in the Melbourne Hospital assured me that he could have drawn £40,000 out of his business some years since, and still have left capital enough to carry on. And it is no unusual thing to meet with professional men in the Immigrants' Home. From these causes, and from a variety of other circumstances, many are to be met with in a state of mind favourably disposed to listen to the hopes and promises of the Gospel, and I have good reason to believe that the efforts of the association have been largely blessed to many who, from their own experience, have been able to attest the truth of Solomon's verdict, 'All is vanity and vexation of spirit.'

"A number of young ladies visit the hospital wards of the Immigrants' Home in the daytime as a flower mission, and their services are much appreciated. These visits not only break the monotony of the unfortunate and afflicted inmates, but the kind words and gentle messages, as well as the sweet 'Songs of Zion' which are sung, spread cheerfulness around."

EXPLANATION.—The clergyman who recently made a statement in our columns about Rev. She Jee Hu wishes to say that that gentleman has paid part of the money owing at Nottingham, and states that he will discharge the remainder of his debts. Our informant is also glad to find that Mr. She Jee Hu's letters from the Bishops are genuine.

SOUTHAMPTON CONFERENCE.—The meetings for conference organised at the Deanery for several years past by Canon Wilberforce, commenced on Thursday last, and continued till to-day. Our expected report of last week's proceedings had not reached us up to the time of going to press, but we hope to give a detailed account in our next issue. Morning, afternoon, and evening meetings have been held, at which Canon Wilberforce, Lord Radstock, Revs. H. Pelham Stokes, J. Lewis, Mr. C. R. Hurditch, and others, have taken part. There have been large attendances, and inquiry meetings have been held after the evening service, at which many were present.

EMIGRANTS AT PLYMOUTH.—Will you kindly permit me to ask your readers for tracts to distribute among passengers, emigrants, and seamen? I find, in looking through my journal, that since April there have left some sixty sailing and steamships from Plymouth, each taking on an average some 300 emigrants and paid passengers to New Zealand, Australia, and Africa. Having been in this work at Plymouth for the last fourteen years, I can say that the demand far exceeds our local supply. It is a most interesting work, and the emigrants most gladly receive the tracts. Any back numbers of THE CHRISTIAN will be gladly received. J. P. NOBBIE, Seamen's Missionary.
Plymouth.

DEAF AND DUMB.—The International Congress for improving the lot of the deaf and dumb was opened at Brussels last week, under the presidency of Canon de Haerne, member of the Belgian Chamber. It is attended by delegates from several countries, including England. An interesting exhibition of objects, exclusively the work of th deaf and dumb, will be opened in connection with the Congress at the Palais des Beaux Arts.

PORTSMOUTH SEAMEN'S MISSION.—Will the readers of THE CHRISTIAN again kindly send small book bags—seven by eight inches; also Gospel books, *British Workman*, and tracts for the troops and sailors sailing next month for India and elsewhere. I may add that very shortly the comforters and cuffs will be greatly valued by the fishermen and merchant seamen. These little presents made by lady friends are of great use to me in getting at the men. H. COOK.
Bellevue-place, Stoke-road, Gosport.

CLIFTON CONFERENCE.—Mr. Ormiston has issued the usual invitation to the twenty-first annual Christian Conference at Victoria Rooms, Clifton, on October 2 and 3. The subjects to be considered at the morning and evening meetings are, "The sonship of Christ, and the sonship of the saints, viewed in relation to the purposes of the Father." The afternoon intervals will be devoted to Bible reading, home and foreign missionary addresses. Hospitality will be provided for those who signify their intention to be present by September 22, either to Miss Woolcombe, 10, Yorkplace, Clifton, or to Rev. James Ormiston, 14, Arlington-villas, Clifton, Bristol.

CRUELTY TO ANIMALS IN FRANCE.—A comparison between the operations of the English and French Societies for the Protection of Animals has recently been made by a French writer, which does not redound to the credit of the latter. In a tone half humorous, half complaining, this critic says: "There exists in France a Society for the Protection of Animals. It is, no doubt, animated by the best intentions; unfortunately for the animals it ought to protect, it does not go farther. In spite of the Society, horses are maltreated as much as before. Vivisection is practised more than ever, and our population rejoices still in the disgusting spectacle of bull-fights." After contrasting this with the excellent results achieved by the English Society for the Protection of Animals, M. Besnard concludes by urging the French Government to take in hand and make more useful a society which until now has no merit at all except in its title and aspirations.

UNION HALL MISSION.—DEAR SIR,—During the past three months we have been much cheered in our work for the Lord in the tents. At Kensalgreen a really good work has been done. On Bank Holiday it was a grand sight to witness so many Christians giving themselves to labour for Christ amidst the thousands of holiday pleasure-seekers. Services were held afternoon and evening, and all realised the Lord's near presence. I regret to say that last week through the high winds which prevailed this tent came down, much damaged. Two of the halls have also been damaged by the storm, and need repairs. The Lord is giving cheering seasons in the tent at Fulham, where our brother, Mr. Lane, is still preaching nightly, large numbers attending. Mr. J. E. Hawkins is holding services in one of the tents at Pinner; we trust with favourable evidences of blessing from God.—Yours in the Lord's service, ROBERT BILKE.
18, *Greenhill-park Villas, Harlesden, N.W.*
N.B.—Please note change of address.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

LIVERPOOL BETHSHAN, 161, Islington.—Meeting for prayer and testimony each Friday, at 7.30. p.m.

UPPER NORWOOD, Stafford House, Tudor-road.—Captain Baring, at 3 p.m., this day. These meetings are held every Thursday afternoon. A young women's meeting same day at 8 p.m.

ST. GEORGE'S HALL.—Mr. C. F. Bland, during August, 11 a.m. and 7 p.m. Wednesdays, Burlington Hall, Savile-row, 8 p.m.

CONFERENCE HALL, Mildmay-park, N.—August 26, Mr. Gawin Kirkham, 3.30 p.m.; Mr. Joseph Samme, 7 p.m. Rev. J. Wilkinson's meetings are discontinued until September 12.

STRANGERS' REST, 163, George-street, Ratcliff-highway.—Monthly workers' meeting, Thursday, September 6. Tea at 6 o'clock, meeting at 7.

PERTH CONFERENCE.—September 11, 12, and 13. Information may be obtained from Jas. Mudie, Esq., Montrose.

SALISBURY CONFERENCE.—September 25, 26, and 27. Particulars from Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury

CLIFTON CHRISTIAN CONFERENCE, Victoria Rooms, Clifton, October 2 and 3. Subject: The Sonship of Christ and the Sonship of the Saints.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Geo. Banaster, now at Llandudno; Mr. E. Arrowsmith, at Scarborough, till September 9; Mr. E. J. Kennedy, now at Bridlington; Rev. W. S. Standen, now at Eastbourne; Mr. J. Bass, now at Broadstairs; Mr. T. H. Jones, at Worthing, till August 27; Mr. H. G. Harris, at Weston-super-Mare, during August; Mr. F. W. White, at Portobello, till August 31; Mr. E. R. Knapp, at Southsea during August; Mr. G. H. Chaplin, at Sandown, till August 28; Messrs. Hankinson and Leyler, at Penzance September 6 to 19; Mr. E. Salisbury, now at Weymouth Mr. Spiers, now at Newquay. Services are also being held at Yarmouth, Lowestoft, Ventnor, &c.

Notices.

ONE IN THE COUNTRY.—*The Sentinel* is published by Dyer Bros., 1, Amen-corner, London, E.C. It is not the official gazette of any particular organisation; it reports the work of all social reformers.

WILLIAM CATLIN, of London, and Joseph Phillips, are open to engagements for Gospel services in spiritually destitute districts, either town or country. Address, 17, Claremont-square, Pentonville, London, N.

APPLICANTS FOR TRACTS.—J. Taylor, 21, Crossy-place, Stepney-green; M. Wayland, 31, Whitechapel-road; M. Phillips, Paradise-square, Abingdon, Berks; Mrs. Brenton, South-street, S. Petherton, Somerset; J. Dickens, shoemaker, Walgrave, Northamptonshire; Mrs. Robinson, 18, Marlow-road, Anerley, S.E.; J. T. Figg, Walpole, near Halesworth, Suffolk; A. Nunn, The Hope, High-street, Merton; J. Ferguson, 1, Baubents-yard, Peel-street, Charlestown, Ashton-under-Lyne; Miss Lay, Mr. Bridge, chemist, Osbourne-road, Southsea, Hants; T. Lockyear, 3, Spring-place, Endless-street, Salisbury; W. Whenday, Freehold, Hadlow, Kent; C. Jackson, Willoughby, near Alford, Lincolnshire; E. Humphrey, 90, Luton-road, Chatham; B. Heathcote, Carrhill-road, Mossley, near Manchester.

Communications received with thanks—T.C.S. G.F.V. C.A.T. M.P. G.S. J.A. J.F.McH. H.M. J.H.S. G.P.N. J.D. R.M. E.R.C. A.M.S. B.W. J.B. R.V.O. A.K. D.F. R.P. A.M.I. G.S. W.H.J. H.B. J.H.A. C.M. M.F.M. G.T.G. L.W.T. M.A.D'A. A.J.O. T.C. J.W.C. J.W.S. M.R. A.E.M. W.F. J.S.H. E.L. G.C.B. G.D.H. C.A.T. W.G. C.M. J.E.M. E.W. J.D. R.V.O. A.J.A. W.S. S.S. A.C.B. J.E.M. F.W. R.A.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, August 18, 1883.

*** Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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Yours very faithfully, in Christ's Service,

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DEEPENING OF SPIRITUAL LIFE.—A series of Meetings will be held in the Queen's Rooms, Glasgow, from the 11th till the 14th September, daily at 11 a.m., 3 p.m., and 7.30 p.m. The following are expected to take part:—Revs. Hupert Brooke, J. B. Figgis, Charles Graham, Wm. Haslam, E. H. Hopkins, Theod. Monod, H. W. Webb-Peploe, and H. F. Bowker, Esq. Preparatory meeting in the same place on Monday evening, the 10th September, at 7.30. Evangelistic service in the Queen's Rooms on Sabbath evening, the 9th September, at 7 o'clock. Address by Rev. Wm. Haslam. For further information apply to Mr. WM. J. GOVAN, 15, Renfield-street, or Mr. WILLIAM SLOAN, 140, Hope-street, Glasgow.

WINCHESTER CHRISTIAN CONFERENCE, September 12, 13, and 14. For information, apply, Lt.-Col. BEER, East Liss, Petersfield; or E TANNER, Winchester.

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THE PERTH ANNUAL CONFERENCE will be held (D.V.) on Tuesday, Wednesday, and Thursday, 11th to 13th September next. Information as to lodgings, &c., will be furnished gratis by Mr. THOMAS RUSSELL, 61, South Methven-street, Perth.

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SUPERIOR LADIES' SCHOOL, West Coast.—French and English governesses, masters, lecturers. Large house and garden. Every care taken for the comfort and welfare of pupils. Terms 60 guineas.
K., Cornwall-road, Westbourne.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, 89, Cazenove-road, W. Miss BROWN and Miss GOOD (who have for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive about twenty Resident Pupils. First-class education, with careful Christian training, and home comforts. Preparation for the University Local Examinations. Children from India and the Colonies received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Matthieson, Esq., and others. Prospectuses on application.

RAMSGATE.—Dover House, West Cliff.—Boarding School for Young Ladies, conducted by Mrs. CHANCELLOR (wife of the Rev. W. B. Chancellor, C.M.S.), assisted by efficient English and French governesses and masters. A happy home, with careful Christian training. Pupils prepared for College of Preceptors' and Oxford and Cambridge Local Examinations. References are permitted to the Rev. Frederick E. Wigram, Church Mission House, Salisbury-square, Fleet-street; Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate; Rev. J. E. Brenan, Vicar of Christ Church, Ramsgate; Rev. H. Woods Tindall, Rector of St. Edmund's, Manchester; Dr. Ziemann, M.D., Lorne-villas, Margate.

FAIRFIELD HOUSE SCHOOL, Ambleside.—In consequence of the removal of the above School to Belle Vue, Ambleside, Mrs. FLEMING has increased accommodation for Boarders. No day pupils. Careful Christian training. Healthy and beautiful situation. Good airy rooms. Distinguished success in the Cambridge Examinations.

SOUTHSEA.—High-class Ladies' School, strongly recommended by the parents of present and former pupils. Preparation for the Oxford & Cambridge Local Examinations. Music, harmony and singing, by an eminent London musician. Entire charge of children from India and the Colonies. Refined and comfortable home. Evangelical Ministry. Prospectus on application to the PRINCIPAL, Branston Lodge, Waverley-road.

BOARDERS.—Wanted, by a Lady having a small School, two or three Boarder (little boys or girls), who would have kind maternal care combined with a good English education. Terms moderate. Good references.
89, Waterloo-crescent, Forest, Nottingham.

LADIES' SCHOOL, Claremont, Darlington. Mr. and Mrs. SAMUEL FOTHERGILL. Forty to sixty guineas per annum. Re-open 17th September.

IMPORTANT TO PARENTS.—Two Pupils can now be received in a long-established Ladies' School at greatly reduced terms. First-class education, combined with home comforts and Christian training. Great advantages under masters. Preparation for public examinations. Next term commences September 10. Governess-pupil required.
A. B., 8, The Terrace, Kennington Park.

EDUCATION.—A Clergyman strongly recommends a first-class Christian home for twelve girls. Terms moderate. Pupils have successfully passed Local Exams. and R.A.M. Indian children received.—Rev. J. JOHNSON, Britwell Rectory, Watlington, Oxon; or PRINCIPAL, 5, Sussex-place, Southsea.

BRIGHTON.—Kindergarten and Educational Home. Thorough preparatory education, combined with Christian training and motherly care. Entire charge taken of children from abroad.—Mrs. LANKESTER, Dover House, Clifton-hill, Brighton.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, middle, and preparatory departments. Seven resident Masters. The junior division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus, apply to Mrs. DUFF, the Lady Principal. School duties will be resumed on September 22.

GREEN HILL LADIES' SCHOOL, Derby.—Parents who value Christian influence for their daughters, can find it in the above School, combined with thorough English education. Music, drawing, and languages, by resident and visiting teachers. House healthy and pleasant. Prospectuses on application, from the Principal, Miss WHITHORN.

LADIES' SCHOOL (old-established), near Brighton. Locality healthy. Home comforts. Resident French and German governesses. Visiting masters. Terms moderate. Highest references.
PRINCIPALS, Belle Vue, Hurstpierpoint, Sussex.

EDUCATION.—A Lady can speak most highly of a superior school, where two of her daughters are being educated, in which the highest culture is blended with truly Christian training, loving and kindly interest taken in their pursuits, and recreations and home-like pleasures furnished at seasonable times. Particulars will be gladly given by
Mrs. B., 30, Downshire-hill, Hampstead.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, in connection with Seaside Educational Home (for juniors and others requiring sea air), at Clifton House, Topsham. Under the personal supervision of the Misses BAMBER, Miss CHURTON, the Misses POPE, assisted by Professors and English and Foreign Governesses of acknowledged merit. A high moral tone is ensured by careful Christian training. University Examinations. Numerous references to Clergymen, Ministers, and Parents in England, Wales, Scotland, Ireland, and abroad.

BRAMFIELD, Cavendish-road, Clapham-common.—Miss RABETT receives a limited number of young ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences. Careful mental culture. Special advantages for modern languages and accomplishments. High-class professors attend. Preparation for Cambridge Local and Higher Examinations. Prospectus on application.

BELMONT COLLEGIATE SCHOOL for Girls, 13 and 14, Belmont, Bath.—A thorough, English education, with Latin, mathematics French, German, &c., on inclusive and moderate terms. The School is arranged on the best modern lines, and the utmost care taken that the whole tone and atmosphere be decidedly Christian. A few boarders received in the house of the Principals.

EDUCATION IN GENEVA, Richemont, 35, Chemin de Champel.—Mrs. MCVICKARS receives a limited number of Young Ladies, to whose moral and educational training she devotes much care. French is the language of the house. Italian also spoken, and German carefully taught when desired. Session from 18th September to 30th June. References to parents of former pupils, and to the Rev. WM. CHALMERS, D.D., Principal of the English Presbyterian College, 43, Westbourne-park-road, W.; Rev. J. Oswald Dykes, D.D., 49, Gordon-square, W.C.; and R. T. Turnbull, Esq., 50, Gordon-square, W.C.

LONDON.—First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Mr. Spalding, Stationer, 46, High-street, Notting-hill, W.

PRIVATE SCHOOL.—A Lady strongly recommends a Private School, where her own daughters have been educated. Home comforts and Christian training are combined with first-class instruction. Advanced music, classical, excellently taught. The School is situated in a charming part of Derbyshire. A limited number of pupils. References kindly permitted to Rev. C. Guest, Burton-on-Trent, and other clergymen. Terms moderate.
Mrs. J., Southbourne, Birchfield, Birmingham.

SEASIDE HOME and thorough education on moderate terms. A Lady, experienced in tuition, receives six children. House airy, detached, close to meadow and sea. Healthy locality and home enjoyments. Specially advantageous for orphan and Indian children. Four vacancies next term, commencing September 29. References to ministers and parents. MATER, Mrs. Davies, 6, The Pavement, Brixton Rise, S.W.

HIGH-CLASS SCHOOL for Gentlemen's Daughters.—Miss DAVIS and Fraulein ESSER receive twenty-five boarders. Efficient staff of professors. Christian influence. Home comforts. Large house and garden. Languages and music specialities. Autumn term commences September 12.—Grove House, Upper Clapton, London, N.

A LADY at Leytonstone offers a happy home and Christian training, with superior education, to two motherless girls. Terms, for the whole year, £50 each.
VERITAS, Driver, High-street, Leytonstone.

EDUCATION GRATUITOUS.—The Principal of a small select School will receive a gentleman's daughter. First-class education and a comfortable home is offered. A small sum required towards board. Strictly confidential.
C. Wallace, May's, 159, Piccadilly.

TO PARENTS AND GUARDIANS.—In a select School, near London, for the daughters of gentlemen, highly recommended by all who know it, there are a few vacancies. Education thoroughly good. Professors of eminence attend. Careful training, supervision, and attention to health and comfort; all that parents could desire.—Principal, Messrs. Boulton & Co., 4, Worship-street, Finsbury.

CLIFTON, nr. Bristol.—Principal of High-class Ladies' School (meeting with Brethren) desires more Boarders at reduced terms, with view to studying with others for Local Exams.—Clifford, Chertsey-road.

CLAREMONT VILLA, Romford, Essex. Private School for Young Ladies. Pupils receive a sound education, and enjoy the comforts of a refined Christian home. Prepared for Local Examinations. Terms from 22 guineas.

EDUCATION IN GERMANY.—Pastor C. Hagenmeyer, at Hugsweier, near Lahr, Baden, continues to receive into his family a few sons of English families, with special view of their making rapid progress in the German language. Christian principles, kind and happy home. Situation very healthy and picturesque (near the Black Forest). Excellent references. Prospectus and particulars on application.

VEVEY, Switzerland.—First-class Educational Establishment for young Ladies. Special facilities for acquiring foreign languages; careful Christian training; special attention to health; domestic arrangements as in the best English schools. The Lady Principal will be in England at the beginning of August.
H. E., Librairie, B. Caille, Vevey, Switzerland.

PARIS. — Protestant Boarding School for Young Ladies. Mademoiselle Vienot, 18, Rue Demours, Près du Bois de Boulogne. Pupils prepared for examinations. Moderate terms. Prospectus and references to parents on application.

PARIS. — The "Pension" for Young Ladies, directed by Madame Ed. de Copper, 223, Boulevard Pereire, re-opens 15th September. References.

Mrs. G. S. REANEY can highly recommend Miss Rees, as Daily Governess (London). Thorough English, French, and music. Teaching made most enjoyable to young children. Also German and Latin.
E., 70, Chesterton-road, North Kensington, W.

GOVERNESS.—A young Lady, meeting with Brethren, desires a re-engagement. Teaches English in every branch, French conversationally and grammatically, music, rudimentary German and Latin.
E. S., 12, Whetley-grove, Bradford, Yorks.

DAILY GOVERNESS.—A Clergyman's wife in Bath wants a daily Governess, a Christian lady competent to teach two girls of 13 and 14.—Mrs. Wilson, Eastbourne Villa, Budleigh Salterton, Devon.

GOVERNESS.—A Young Lady desires engagement as above (School preferred). Fluent German and French; English and music. Good references.—G. K., West Turret House, Spring Vale, near Ryde.

CAN BE HIGHLY RECOMMENDED.—A young Lady formerly at the head of a school in London. She wishes a situation as Governess, a clergyman's family preferred, and is competent to assist in parish work. Strictly Evangelical views.
Mrs. Speir, Mains House, Milngavie, N.B.

WANTED, to place a little girl 7 years old, with a Lady (having children of her own, of similar age), to board and receive a little easy instruction. Seaside only. South Coast preferred. Particulars and terms, which must be moderate, to
W. Barnwell, 17, Priory-row, Coventry.

NURSERY GOVERNESS, for Huyton, Lancashire. Age 22. Thorough English and music. Must be a good needlewoman, and domesticated Churchwoman. Comfortable home. £18.
Mrs. Dalzell, 23, West Parade, Rhyl.

A MORNING ENGAGEMENT desired by a Lady, with private family, or Christian association, in the neighbourhood of Clapham or Brixton.—R. H., 34, Clapham-road, S.W.

AS GOVERNESS.—A young Lady desires re-engagement. Acquirements, English, French, good music (certificated), singing, drawing, painting, calisthenics. Good testimonials.
Miss Lawton, 1, Belgrave-terrace, Scarborough.

A LADY, having had two girls several years under sound Evangelical doctrine, practical Christian training, and first-class secular teaching, wishes to recommend the same system to godly mothers. Most valuable for Christian girls likely to become educational Mission workers.
Mrs. F. Pennington, Lymington.

COMPANION-GOVERNESS.—Wanted, by Young Lady (22), situation as above. Thorough French and German, acquired abroad; good music and English. Willing to go abroad.
A., Post-office, Wood-street, Walthamstow.

TUTOR.—A Missionary in Singapore wants a Tutor for two sons, eleven and eight. Board and lodging in return for about three hours' tuition.—Communications to be sent to Mrs. Grattan Guinness, Harley House, Bow-road, London, E.

Appointments, Situations, &c., Wanted.

SECRETARY OR CONFIDENTIAL CLERK.—Advertiser (age 26), thoroughly conversant with business routine, and fluent correspondent in English, French, and German, seeks an appointment as above, to a Christian gentleman. Highest references.—J. N., care of Robert Burn, Esq., Y.M.C.A., 186, Aldersgate-street, E.C.

A CHRISTIAN YOUNG MAN, who has for the last three years been employed as Van Man in a Brewery, wishes to leave it for conscience sake. Age 25. Married, with family. Could look after horses, or small garden. Can anyone offer him employment? Abstainer.
C. Clayton, Priory, Burgess-hill, Sussex.

A CHRISTIAN GENTLEMAN, with limited private means, is open to an engagement in the Lord's work. Age 42. Would much like something connected with Y.M.C.A.—C. C., 44, Abocy-gardens, St. John's-wood, London, N.W.

MR. G. T. GILLINGHAM (Author of "Aids to Bible Students," and "Wonders of Grace"), Evangelist of Evangelisation Society, member of the Open-air Mission, and formerly London City Missionary, is open to an engagement (at the close of his mission to the Hop-pickers in Kent) at the end of September as Pastor, assistant Pastor, or Superintendent of a Mission. Twelve years' successful experience in Mission work and evangelisation. Certificated shorthand writer. Highest references.
145, Kirkwood-road, Peckham, London, S.E.

A YOUNG MAN studying for Holy Orders, offers his services to teach in a Clergyman's family, and help in parochial work, in return for a home and a small stipend. The Rev. Hay Aitken would be happy to recommend him.
C. D., 6, Portland-place North, Lower Clapton, E.

HOME EMPLOYMENT.—A young man is desirous to meet with additional occupation for spare time. Business writing, correspondence, copying, addressing, &c. Good reference.
P. B., 131, Malpas-road, Brockley, S.E.

WALTER PENROSE, once a Costermonger, is open to engagements for Gospel services among the Costers, in London and suburbs. — Costermonger's Mission, Vinegar Ground road, City-road, London, E.C.

GARDENER, Head. Age 28. Twelve years' experience, good character. Christian and total abstainer.—For particulars app y to R. McMillan, Moreton, Bideford, North Devon.

GARDENER.—Head, or good single-handed. Thorough knowledge of gardening in all its branches. Good character and references. Total abstainer; aged 31; married; one child
W. M. Belmont Caerleon, Monmouthshire.

AS GROOM.—Wanted by a young man, a situation. Can ride and drive well; has had experience in stable work. Highly recommended. Age 18.
A. Hall, Wilsom Cottage, Alton, Hants.

AS COACHMAN.—Wanted, situation, where there is no Sunday driving (left last situation solely on that account). Married; 29; abstainer. Satisfactory references.—George Cornish, 32, Rowlay-road, Horfield, Bristol.

STRONG LAD, aged 14. Can drive and attend to a pony. Useful about house or garden. Must leave his home. Circumstances gladly explained by
Mrs. Marriott, Walton Vicarage, Ipswich.

A WIDOW LADY is seeking a post of usefulness as Matron in a School or Institution, Housekeeper, or Companion to a lady or invalid gentleman. The lady can be well recommended, and can give highest references.—A. M., Sydenham's Library, Bournemouth, Hants.

Mrs. BRADLEY, Secretary, British Women's Temperance Association) will (D.V.) be at liberty for Gospel Temperance work after September next, when her present engagement terminates.—11, Grange Park-gardens, Ealing, W.

A LADY, residing in a quiet country place near Norwich, is requiring immediately, a Nursery Governess or Mother's Help, for three children under 7. She must be a good needlewoman, methodical, trustworthy, useful; an abstainer preferred. Good references required.
Mrs. G. M. Chamberlin, Colney Hall, Norwich.

DEACONESS.—A Lady, of some experience in hospital nursing and parish work, as Deaconess, desires work. Country parish preferred.
Deaconess, Ivy Cottage, Strines, Stockport.

AS WORKING-HOUSEKEEPER, or Invalid Nurse.—A re-engagement wanted. Good recommendations. — L. B., 47, Parker-street, Queen's-street, High Holborn, W.C.

HOUSEKEEPER.—Re-engagement by middle-aged Person (Baptist), respectable, domesticated, trustworthy. Good plain cook and general manager. Needlework.—Miss Limmer, Church Farm, Hindringham, New Walsingham, Norfolk.

LADY HOUSEKEEPER.—Situation wanted as above, to single gentleman; or any place of trust. First-class references.
C., 42, St. Mary's-gate, Derby.

THE SEA. — A Young Man, formerly a Missionary, as third Steward, or Cook's Mate. Has been to sea before, to the East and West Indies and America.—Henry D. Bridger, 5, Devonshire-street, Queen's-square, London, W.C.

RE-ENGAGEMENT wanted, by a Christian person in a Christian institution. Could take the entire management of little children, who require mother's care. Total abstainer. Good reference from last situation, and also kindly permitted to M. H. Hodder, Esq., 27, Paternoster-row.—C., 46, Johnson-terrace, Bromley-common, Kent.

LADIES' MAID.—Wanted, a situation as above, in a Christian family. Good dressmaker and milliner; understands hairdressing.
W. Freke, Milverton, near Taunton, Somerset.

AS USEFUL MAID to a Lady.—Good needlewoman and milliner, with knowledge of dressmaking. Age 25. Four and a half years' good character.—A. D., The Long-hills, Lincoln.

AS COMPANION.—An engagement required by a Lady of education and experience, whose services to an invalid would be invaluable. Highest references. Age 40.—For full particulars, address, E., care of Mdme. Belin, Anneville House, Bouët, Guernsey.

A LADY wishes to place in Christian family, a well-trained girl of eighteen. Suitable for Nursemaid, Housemaid, or House and Parlour maid in small family.
S., The Octagon, Shirley, Southampton.

NEEDLEWOMAN.—Rev. F. Chalmers can recommend a young person, aged 22. Good character. Understands tailoring. Useful in a boys' school for repairs.
M. F., Nonington Vicarage, Wingham,

KITCHEN-MAID.—A Lady wants to find a situation in a Christian family for a girl of 17. With good character. Wages £10.—Mrs. Howard, Mackerye End, Harpenden, Herts.

AS HOUSE, SCHOOLROOM, OR NURSERY-MAID.—A respectable Orphan Girl desires a really light situation as above. Been out before. Age 21. Recommended by
Miss Perry, Mount-hill, Chelmsford.

Appointments, Situations, &c., Vacant.

THE RECTOR of St. Clement's, Ipswich, will be thankful to any fellow-clergyman who can recommend to him a Bible-Woman. Required about September. Must be member of Church of England.

ACTIVE LAD wanted, or full-grown Boy accustomed to stable work, to manage pony and trap, and to assist in rough work of a minister's house in an English agricultural village.—Application, stating age, present employment, references, and wages looked for, to be addressed Minister, care of Mr James Thomson, 4, Waverley-terrace, Edinburgh.

WAITER.—A Christian young man wanted at once, as Waiter, and generally useful, in a Temperance Hotel.—James B. Browne, Priory Temperance Hotel, Dover.

TO BLUE RIBBON WORKERS.—Wanted, Social Secretaries (honorary), in every town in United Kingdom, for the Blue Ribbon Prayer Union.—Apply for particulars, to Annie Keyworth, Secretary, St. Hilary, Hastings.

A DISTRICT NURSE wanted, with some experience in Mission Work. Salary £40, without board and lodging. To one who works for love, but requires some additional income, this would be an opening for great usefulness.—Secretary, Fairfield, Gosforth, Newcastle-on-Tyne.

HELPER (musical) needed in Christian work. Remuneration small.—Rev. H. Beddow, Chapel House, Tongham, Farnham.

MARRIED HELPER wanted, without children, to live in a Lodge; wife to open gate. Must be a good stableman and light weight. A good character indispensable and an abstainer. —Apply by letter, stating all particulars, to A. B. W., care of May's, 159, Piccadilly, London, W.

LAUNDRY MATRON.—Required, for a small Church of England School, for training respectable Girls as Servants, a Laundry Matron, to take charge of the laundry, instruct the girls, and assist the Matron in any way. Abstainer. — Send references and state salary required, to Mrs. Handley, Leshe Lodge, Cheltenham.

AS HELP.—A Christian, over 20, required in large family. Trustworthy, early riser. Bread-making; small dairy; plain cooking. General servant kept.
Mrs. May, Vallance, Chadwell Heath, Essex.

A USEFUL MAID wanted, good dressmaker and needlewoman, in quiet family near Guildford. Not under 25. Church of England. Good character. £20.
Miss L., 9, Hillsboro'-terrace, Ilfracombe.

CAN ANY LADY recommend a Christian young woman, from 28 to 30, as thorough Parlour-maid. Active, neat, and with good health. Able to wait upon a lady. Wages £18, all found.—Mrs. Carus, The Close, Winchester.

TO LADIES AND SUPERIOR USEFUL MAIDS, not Housekeepers nor Companions. A lady of good family in delicate health seeks the above to attend upon her, and assist her in anything she requires. Quiet, gentle mover indispensable. Age 35 to 40. Member of the Church of England. Communicant. Good needlework, plain dressmaking, millinery. Light housework. Good health, willing to walk out with child. Remuneration £30, including allowance. Applicants who like and can afford it may apply from ten to twelve, and two to four, 10, St. Leonard's-terrace, Chelsea. Personal interview indispensable.

HOUSEMAID. — Required, a highly respectable young person as Housemaid for a small family. Must have had experience as housemaid or general servant.—A., Devonshire House, St. Mark's-square, West Hackney, N.E.

THOROUGHLY COMPETENT Upper Housemaid, also a good and Industrious Under Housemaid wanted, both of unexceptionable character. Decided Christians and Dissenters preferred.—Address, with references and wages required, Mrs. Kemp, Beechwood, Rochdale.

GENERAL SERVANT.—Wanted, an elderly person for Dissenting minister's manse in the Midland counties, where a boy is also kept. Abstainer preferred.—Apply with full particulars of age, and references, and stating wages expected, to M. W., Post-office, Burghmen's Head, Edinburgh.

A GOOD GENERAL SERVANT required, September 10, in an Orphan School. One from the country preferred. Write, stating wages and length of service, to
H. K., 10, Darnley-road, Notting-hill, W.

A COOK wanted. Must be thoroughly converted.
Mrs. Read, Holm Lodge, Romford, Essex.

COOK (good Plain), who will not object to a little housework. Six in family; two other servants kept. Age about 30. No beer.—Apply by letter, to
Mrs. Appelby, Hurstleigh, Red Hill, Surrey.

COOK (good Plain) wanted for the country, age between 30 and 40. No kitchen maid kept.
E. A. F., Gunton Hall, Lowestoft, Suffolk.

COOK.—Wanted, a trustworthy, experienced person as Cook. Not under 30. Comfortable home, gentleman's family.
Miss Jany, Burlingham House, Norwich.

WANTED, a clean respectable Girl, aged about 17, in a tradesman's family, with good character. No young children.
Mrs. Cook, 2, Oak hill, Beckenham, Kent.

NURSE.—Can any Lady recommend one, not too young and inexperienced? Quiet, neat, trustworthy, fond of children; to do part housework. Must be abstainer; Christian preferred.—Mrs. F., Kingscote, Broadstairs.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C. This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. Milne, Abbey Church, Edinburgh, writes: — *Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. Collingwood Bruce, Newcastle-on-Tyne; Dr. Goodman, Southport; Dr. Young, Rome; Rev. J. Sampson, Barrow-on-Humber, and readers of The Christian, from all parts of the world.
Tariff on application to Miss Percy.

STILL FURTHER ENLARGEMENT.
WEST CENTRAL HOTEL.
97, 99, 101, 103, Southampton Row, London.
Highly recommended by v. Forbes E. Winslow, M.A., Rev. Canon Hobbs, B.D., Frederick Sherlock, Esq., Fra. Murphy, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian*. *Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d.* Printed Tariff on application to Frederic Smith

MRS. DALBY receives, in her private residence, Young Ladies deficient in mental capacity (or otherwise), needing care and Christian guidance. Not insane cases. Terms on receipt of stamped addressed envelope, 3, Oppidans-road, Primrose-hill.

APARTMENTS for Christian young Men.—A Parlour and two Bed-rooms, comfortably furnished, to be Let separate or otherwise. Quiet family, no children.
2, Titchborne-street, Edgware-road.

FURNISHED APARTMENTS.—A Widow Lady residing in her own nicely furnished house, close to Mildmay, desires to Let part to a Lady or Gentleman.
G., 7, Ferntower-road, N.

GREEN LANES, near Highbury.—Wanted, two Gentlemen, partial boarders, brothers, or friends, to share the same bedroom, in a small Christian family. Tramway to city. Terms moderate, according to requirements.
L. B., 64, Mountgrove-road, Highbury, N.

INVALID AND CONVALESCENT GENTLEWOMEN'S HOME.—Terms moderate, including medical attendance and nursing. Healthy situation.
Lady Superintendent, 67, Dyke-road, Brighton.

Continued on page 23.

MENTAL AND PHYSICAL MALADIES:

THEIR CAUSE AND CURE.

What are termed General Debility and Nervousness, are among the most real and serious ills to which man is subject. They induce a morbid state of the mind; while the sufferings of the patient arise not so much from the absolute amount of pain—for this is very trifling—as from the extreme sensitiveness of the mind to all uneasy feelings. There is a morbid dread of disease—a tendency to watch the shifting symptoms, and perhaps an unusual acuteness in the senses; hence the amount of suffering experienced is almost incredible. The distressing anticipation of serious results, which is of itself sufficient to produce the dreaded effect; the inability to exercise the mental or physical powers, although the absolute necessity for it is recognised as much by the patient as the physician; the conscious loss of power, both mental and physical, with its accompanying melancholy view, and sometimes intense disgust of life and its surroundings, are all forms of this ailment, well known to the medical profession, and with which, in many cases, they find themselves utterly powerless to cope. The picture is not overdrawn; although these may appear, at first sight, startling, or even exaggerated statements, if careful inquiry is instituted, the whole will be found too true.

(*To be continued.*)

Mr. W. WOOD, Halstow, Sittingbourne, Kent, writes, August 9, 1883:—

"Having read an article upon the cause and cure of mental and physical maladies, I was led to apply to you respecting my wife, who had been suffering for many years from hysteria, the attacks being so violent as to cause serious apprehension of her dying during the paroxysms. Almost choked, she would swoon into a state of semi-unconsciousness, on recovering from which she would be convulsed and cramped in the whole of her limbs in a manner painful to witness. Since adopting your treatment the hysteria has left her, and she is now in a better state of health, rendering life altogether enjoyable.

"I have also great pleasure in stating that I have found great benefit myself under the treatment, having been for several years wanting nerve power, which frequently deprived me of the power to walk.

"Now after an experience of 14 weeks I am thankful to be able to testify to the marvellous effect produced in so short a time; my health re-established, can follow my occupation as formerly, all former energy has returned, and although in my 70th year, I can go through the day without fatigue, and can, therefore, with confidence recommend the adoption of the same treatment to any person suffering from nervous debility, and in fact several persons have adopted it through my recommendation."

Mr. Garratt will always be happy to confer with any scientific or medical gentleman, either personally or by letter, upon any phase of the subject, or any case for treatment, and will send a private list of 850 names as referees to any address.—B. Copson Garratt, Medical Electrician 16, Finsbury-square, London, E.C.

HOMES OF HOPE,

4, 5, & 6, Regent Square, Gray's Inn Road, London, W.C.

Special efforts are made on behalf of Mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted, from their previous good character and position, to associate with a lower class.

The applications for admission are painfully urgent.

Funds are greatly Needed.

HENRY THOMPSON, *Treasurer.*

Bankers—London & Westminster, Bloomsbury Branch, High Holborn.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION.

Offices—56, HAYMARKET, S.W.

Patron—The Archbishop of Canterbury.
Vice President—The Earl of Shaftesbury, K.G.
Treasurer—Sir Walter R. Farquhar, Bart.

This Society is employing 120 earnest men as Scripture Readers, labouring amongst the Poor of London and the suburbs, by carrying from house to house the Word of God. Funds are very urgently needed to maintain and extend this most necessary religious and social work amongst the masses.

T. MARTIN TILBY, *Lay Secretary.*

Songs of Love & Mercy

FOR THE YOUNG.

An excellent Hymn-Book for Children, consisting of 326 Hymns, very carefully compiled by the Children's Special Service Mission, for use in Sabbath-Schools and at Children's Services.

—o o—

MUSIC AND WORDS.

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ORDIAL CHRISTIAN EVOLUTIONIST.

HE Rev. Henry Ward Beecher has lately declared his present theological tion in the following words:—

I am a cordial Christian evolutionist. I do agree, by any means, with all of Spencer—his osticism—nor all of Huxley, Tyndall, and their ol. They are agnostic. I am not, emphatic-

But I am an evolutionist, and that strikes he root of all mediæval and orthodox modern logy—the fall of man in Adam and the ritance by his posterity of his guilt, and, by equence, any such view of atonement as has constructed to meet this fabulous disaster. have not fallen as a race—men have come up. great disaster met the race at the start."

tatements more diametrically opposed to positive and oft-repeated assertions of Word of God than are contained in these ences could scarcely be made, and it is se for thankfulness in one sense that so k an avowal of his real sentiments should e been given by the great American cher. There are many who admire his ius, and who have been ready to regard want of orthodoxy as more verbal than , and as owing to eccentricities of style expression rather than to lack of pathy with the inspired truths of the pel. Such may now see whither Mr. cher would lead his followers.

o deny the fall of man in Adam is to away with the very basis of redemptive h. If he has not fallen, then of course he ls no Redeemer; salvation by grace all its reflection of the glory of God in face of Jesus Christ, is a myth, and the pel which reveals it a cunningly-devised e. But what, then, becomes of the riences of those countless multitudes in y age who have gone to the Saviour in he bitterness of a broken and contrite t, and found relief only by trusting in , and being cleansed through his blood? re all the hosts of the redeemed been mis- n, and is their song before the Throne, as sing with sweet accord, "Worthy is the b that was slain," a mere sentiment? t the Church of to-day resign its faith in st and Him crucified because of a newly- overed doctrine of evolution? Surely

Spite of cordial Christian evolutionist ries, and all other human speculations vain philosophisings, "the foundation of standeth sure;" the doctrine that their ors and defenders count foolishness, re- ns "the power of God and the wisdom of ." But there is reason for concern when e who, by force of ecclesiastical position intellectual ability, command great influ- over others, thus ignore the faith, and to overturn the teachings of the inspired d. Many are content to take their fs from others, instead of searching out truth for themselves. Great thinkers great names have more weight with e people than even Apostolic epistles or pel records. It is sad that it should be with any who profess to believe in a Divine revelation, and in the right of private judgment concerning its contents; but so it is, and such men as Mr. Beecher and others who with him do not hesitate to remove the old waymarks of the Christian faith, are sure to draw after them many who put confidence in human teachers as leaders of their thought and guides to theological belief. This, of course, can only be prevented by inducing men to think for themselves, and to search the Scriptures for themselves, after the example of the Bereans, who compared the teaching they received with Holy Writ, determined to be guided by the result as to whether it should be accepted or not. And surely such assertions as those quoted above demand serious and earnest examination by any who are in danger of being led to regard them with favour or endorsement. It is, indeed, perilous ground to go upon: quicksands such as wreck and sink the hapless bark which strikes upon them are there, whirlpools and rapids are near in which the boldest adventurer may, and most probably will, be carried away.

The famous Brooklyn orator proceeds in his letter, from which we quote, to declare his conviction that "the advance of science will inevitably sweep away such rubbish from the belief of men," the rubbish being the doctrines of the Fall and the orthodox theory of atonement by blood, and their correlatives. And what does he promise or anticipate in their stead? "A higher spirituality—a belief that shall have its roots in science, and its top in the sunlight of faith and love." But, we would ask, can there be a higher spirituality than that which is developed out of the faith of Christ, inwrought and quickened by the Spirit of God? Is science better fitted to bring forth spirituality than the grace of God? Is rooting our belief in science a surer way to Christian fruitfulness and holiness of life than rooting and grounding it in the Son of God? "Other foundation can no man lay than that is laid, which is"—not science, not evolution, but "Jesus Christ."

Mr. Beecher dignifies his evolution theory with the name of Christian, although a greater misnomer could not be applied to it; assuredly it has no place in Christ's system of truth, but is subversive of Christianity as taught in the New Testament, striking at the root, as he himself tells us, of all orthodox theology, and of any theory of atonement adapted to meet the case of men as fallen and sinful. Be it remembered that this evolution which is to displace the Gospel is a mere speculation of men, having no defined basis of proof, disowned by men of science as widely as it is received (and perhaps more so). It is passing strange that while in the scientific world the theory is being viewed with disfavour by many men of highest eminence, and its acceptance regarded by them as hazardous and premature, there should be found in the Christian Church those who endorse and deify it as superior to the Gospel itself, and others who eagerly seek for a place in their creed where it may be safely set side by side with Christian faith.

We know that to write thus is looked upon by such believers as narrow and lacking in charity; but, warned by the signs of the times, and moved with concern and alarm for unstable and unwary souls, lest they be beguiled and led away from the path of truth, we can but declare war with such soul-destroying error as Mr. Beecher's latest testimony avows, and point out the unsoundness, because unscripturalness, of his position. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

THE ADVANCE OF RITUALISM.

IT is a sad sign of retrogression from Reformation principles to find that Ritualism advances in our Protestant country with such rapid strides as the following statistics from *The Church Advocate* indicate:—

"In the year 1869 there were 41 churches in London where there was "Choral Communion;" now there are 172. In the same year there were 186 churches where there were "Saints Days' Services;" now there are 482. In the same year there were only 14 churches where the officiating clergy were arrayed in 'Eucharistic Vestments;' now there are 37. In the same year 'the surplice in the pulpit' was not seen in any church in London; now the 'priestly robe' is worn by the clergyman preaching in no less than 686 churches. In the same year ('69) there were 8 churches made fragrant with the perfumery of incense; in 1867 there were 18 such churches, and now there are 60. Up to the year 1873 'floral decorations' were unknown; now 358 churches are adorned with flowers. In 1873 'altar lights' were unknown; now there are 64 churches where such are to be seen. In 1874 the 'Eastward Position' was first adopted in 74 churches; now in 304 churches. In the year 1876 there were 37 churches where there were 'candles on the altar;' now there are 51."

Those who are much acquainted with our provincial towns and country districts know that similar facts are commonly witnessed in them, so that London cannot be cited as exceptional in its Romish proclivities. The need for reformers possessed of Luther's spirit is great, even in these days of light and learning. Let us hope, pray, and labour that the effort to employ the coming autumn and winter months in connection with the Luther commemoration may tell powerfully on the people in favour of thoroughgoing Protestantism as opposed to semi-popery and Anglican priestcraft.

Sunday-school teachers, and, indeed, all who can influence the young, should take up this matter. Evangelical truth will not suffer through extra and special attention being just now given by Christian workers to the inculcation of sound, scriptural, and therefore Protestant principles. What is wanted is to show that evangelical truth is at utter variance with Ritualism and sacerdotal assumption. The claim set up by some prominent Ritualists to be in sympathy with the Gospel of Christ in its true and apostolic teaching and spirit, is false in its nature. "Christ all and in all" as a creed, is as far from Ritualistic doctrine and practice as east from west.

"The Christian" Pulpit.

DEGENERATION.*—2.

By Mr. HENRY DRUMMOND.

"How shall we escape, if we neglect so great salvation?"—Heb. ii. 3. †

(*Concluded from our last.*)

TURN now to another aspect of the case—to the effect upon the soul itself. Neglect does more for the soul than make it miss salvation. It despoils it of its capacity for salvation. Degeneration in the spiritual sphere involves primarily the impairing of the aculties of salvation and ultimately the loss of them. It really means that the very soul itself is destroyed piecemeal, until the very capacity for God and righteousness is gone.

The soul, in its highest sense, is a vast capacity for God. It is like a curious chamber added on to being, and somehow involving being, a chamber with elastic and contractile walls, which can be expanded, with God as its guest, illimitably, but which without God shrinks and shrivels until every vestige of the Divine is gone, and God's image is left without God's Spirit. One cannot call what is left a soul; it is a shrunken, useless organ, a capacity sentenced to death by disuse, which droops as a withered hand by the side, and cumbers nature like a rotted branch. Nature has her revenge upon neglect as well as upon extravagance. Misuse, with her, is as mortal a sin as abuse.

There are certain burrowing animals—the mole, for instance—which have taken to spending their lives beneath the surface of the ground. And Nature has taken her revenge upon them in a thoroughly natural way—she has closed up their eyes. If they mean to live in darkness, she argues, eyes are obviously a superfluous function. By neglecting them these animals make it clear they do not want them. And as one of Nature's fixed principles is that nothing shall exist in vain, the eyes are presently taken away, or reduced to a rudimentary state. There are fishes also which have had to pay the same terrible forfeit for having made their abode in dark caverns where eyes can never be required. And in exactly the same way the spiritual eye must die and lose its power by purely natural law if the soul choose to walk in darkness rather than in light.

This is the meaning of the favourite paradox of Christ, "From him that hath not shall be taken away even that which he hath;" "take, therefore, the talent from him." The religious faculty is a talent, the most splendid and sacred talent we possess. Yet it is subject to the natural conditions and laws. If any man take his talent and hide it in a napkin, although it is doing him neither harm nor good apparently, God will not allow him to have it. Although it is lying there rolled up in the darkness, not conspicuously affecting anyone, still God will not allow him to keep it. He will not allow him to keep it any more than Nature would allow the fish to keep their eyes. Therefore He says, "Take the talent from him;" and Nature does it.

This man's crime was simply neglect—"Thou wicked and *slothful* servant." It was a wasted life—a life which failed in the holy stewardship of itself. Such a life is a peril to all who cross its path. Degeneration compasses Degeneration. It is only a character which is itself developing that can aid the evolution of the world, and so fulfil the end of life. For this high usury each of our lives, however small may seem our capital, was given us by God. And it is just the men whose capital seems small who need to choose the best investments. It is significant that it was the man who had only one talent who was guilty of neglecting it. Men with ten talents, men of large gifts and burning energies, either direct their powers nobly and usefully, or misdirect them irretrievably. It is those who belong to the rank and file who need this warning most. Others have an abundant store, and sow to the spirit or the flesh with a lavish hand. But we, with our small gift, what boots our sowing? Our temptation as ordinary men is to neglect to sow at all. The interest on our talent would be so small that we excuse ourselves with the reflection that it is not worth while.

It is no objection to all this to say that we are unconscious of this neglect or misdirection of our powers. That is the darkest feature in the case. If there were uneasiness there might be hope. If there were, somewhere about our soul, a something which was not gone to sleep like all the rest; if there were a contending force anywhere; if we would let even that work instead of neglecting it, it would gain strength from hour to hour, and waken up one at a time each torpid and dishonoured faculty, till our whole nature became alive with strivings against self, and every avenue was open wide for God. But the apathy, the numbness of the soul, what can be said of such a symptom but that it means the creeping on of death? There are accidents in which the victims feel no pain. They are well and strong, they think. But they are dying. And if you ask the surgeon by their side what makes him give this verdict, he will say it is this numbness over the frame which tells how some of the parts have lost already the very capacity for life.

Nor is it the least tragic accompaniment of this process that its effects may even be concealed from others. The soul undergoing Degeneration, surely by some arrangement with Temptation planned in the uttermost hell, possesses the power of absolute secrecy. When all within is festering decay and rottenness, a Judas, without anomaly, may kiss his Lord. This invisible consumption, like its fell analogue in the natural world, may even keep its victim beautiful while slowly slaying it. When one examines the little *Crustacea* which have inhabited for centuries the Lakes of the Mammoth Cave of Kentucky, one is at first astonished to find these animals apparently endowed with perfect eyes. The pallor of the head is broken by two black pigment specks, conspicuous indeed as the only bits of colour on the whole blanched body; and these, even to the casual observer, certainly represent well-defined organs of vision. But what do they with eyes in these Stygian waters? There reigns an everlasting night. Is the law for once at fault? A swift incision with the scalpel, a glance with a lens, and their secret is betrayed. The eyes are a mockery. Externally they are organs of vision—the front of the eye is perfect; behind, there is nothing but a mass of ruins. The optic nerve is a shrunken, atrophied, and insensate thread. These animals have organs of vision, and yet they have no vision. They have eyes, but they see not.

Exactly what Christ said of men: they had eyes, but no vision. And the reason is the same. It is the simplest problem of natural history. The *Crustacea* of the Mammoth Cave have chosen to abide in darkness. Therefore they have become fitted for it. By refusing to see they have waived the right to see. And Nature has grimly humoured them. Nature had to do it by her very constitution. It is her defence against waste that decay of faculty should immediately follow disuse of function. He that hath ears to hear, he whose ears have not degenerated,* let him hear.

Men tell us sometimes there is no such thing as an atheist. There must be. There are some men to whom it is true that there is no God. They cannot see God because they have no eye. They have only an abortive organ, atrophied by neglect.

All this, it is commonplace again to insist, is not the effect of neglect when we die, but while we live. The process is in full career and operation now. It is useless projecting consequences into the future when the effect may be measured now. We are always practising these little deceptions upon ourselves, postponing the consequences of our misdeeds as if they were to culminate some other day about the time of death. It makes us sin with a lighter hand to run an account with retribution, as it were, and delay the reckoning time with God. But every day is a reckoning day. Every soul is a Book of Judgment, and Nature, as a recording angel, marks there every sin. As all will be judged by the great Judge some day, all are judged by Nature now. The sin of yesterday, a part of its penalty, has the sin of to-day. All follow us in silent retribution on our past and go with us to the grave. We cannot cheat Nature. No sleight-of-heart can rob religion of *a present*, the immortal nature of a *now*. The poet sings—

> "I looked behind to find my past,
> And lo, it had gone before."

But no, not all. The unforgiven sins are not away in keeping somewhere to be let loose upon us when we die; they are here within us, now. To-day brings the resurrection of their past, to-morrow of to-day. And the powers of sin, to the exact strength that we have developed them, nearing their dreadful culmination with every breath we draw, are here, within us, now. The souls of some men are already honeycombed through and through with the eternal consequences of neglect, so that taking the natural and rational view of their case *just now*, it is simply inconceivable that there is any escape *just now*. What a fearful thing it is to fall into the hands of the living God! A fearful thing even if, as the philosopher tells us, "the hands of the Living God are the Laws of Nature."

Whatever hopes of a "heaven" a neglected soul may have, can be shown to be an ignorant and delusive dream. How is the soul to escape to heaven if it has neglected for a lifetime the means of escape from the world and self? And where is the capacity for heaven to come from if it be not developed on earth? Where, indeed, is even the smallest spiritual appreciation of God and heaven to come from when so little of spirituality has ever been known or manifested here? If every Godward aspiration of the soul has been allowed to become extinct, and every inlet that was open to heaven to be choked, and every talent for religious love and trust to have been persistently neglected and ignored, where are the faculties to come from that would even find the faintest relish in such things as God and heaven give?

* From Natural Law in the Spiritual World. Third Edition. 7s. 6d. *Hodder & Stoughton.*

† It occurs to us to remark that it is not neglect of ourselves or of our powers that the Holy Spirit speaks of through his Apostle, but the neglect of "so great salvation."

* Rather, he who, having been born again, has a spiritual sense of hearing which by nature he did not possess.—Ed.

These three words, Salvation, Escape, and Neglect, then, are not casually, but organically and necessarily connected. Their doctrine is scientific, not arbitrary. Escape means nothing more than the gradual emergence of the higher being from the lower: and nothing less. It means the gradual putting off of all that cannot enter the higher state, or heaven, and simultaneously the putting on of Christ. It involves the slow completing of the soul, and the development of the capacity for God.

Should anyone object that from this scientific standpoint the opposite of salvation is annihilation, the answer is at hand. From this standpoint there is no such word.

If, then, escape is to be open to us, it is not to come to us somehow, vaguely. We are not to hope for anything startling or mysterious. It is a definite opening along certain lines which are definitely marked by God, which begin at the Cross of Christ, and lead direct to Him. Each man in the silence of his own soul must work out this salvation for himself with fear and trembling—with fear, realising the momentous issues of his task; with trembling, lest before the tardy work be done the voice of Death should summon him to stop.

What these lines are may, in closing, be indicated in a word. The true problem of the spiritual life may be said to be, Do the opposite of Neglect. Whatever this is, do it, and you shall escape. It will just mean that you are so to cultivate the soul that all its powers will open out to God, and in beholding God be drawn away from sin. The idea really is to develop among the ruins of the old a new "creature"—a new creature which, while the old is suffering Degeneration from Neglect, is gradually to unfold, to escape away and develop on spiritual lines to spiritual beauty and strength. And as our conception of spiritual being must be taken simply from natural being, our ideas of the lines along which the new religious nature is to run must be borrowed from the known lines of the old.

There is, for example, a Sense of Sight in the religious nature. Neglect this, leave it undeveloped, and you never miss it. You simply see nothing. But develop it and you see God. And the line along which to develop it is known to us. Become pure in heart. The pure in heart shall see God. Here, then, is one opening for soul-culture—the avenue through purity of heart to the spiritual seeing of God.

Then there is a Sense of Sound. Neglect this, leave it undeveloped, and you never miss it. You simply hear nothing. Develop it, and you hear God. And the line along which to develop it is known to us. Obey Christ. Become one of Christ's flock. "His sheep hear his voice, and He calleth them by name." Here, then, is another opportunity for the culture of the soul—a gateway through the Shepherd's fold, to hear the Shepherd's voice.

And there is a Sense of Touch to be acquired—such a sense as the woman had who touched the hem of Christ's garment, that wonderful electric touch called faith, which moves the very heart of God.

And there is a Sense of Taste—a spiritual hunger after God; a something within which tastes and sees that He is good. And there is the Talent for Inspiration. Neglect that, and all the scenery of the spiritual world is flat and frozen. But cultivate it, and it penetrates the whole soul with sacred fire, and illuminates creation with God. And last of all there is the great capacity for Love, even for the love of God—the expanding capacity for feeling more and more its height and depth, its length and breadth. Till that is felt no man can really understand that word, "so great salvation," for what is its measure but that other "so" of Christ—God so loved the world that He gave his only begotten Son? Verily, how shall we escape if we neglect that?

A DARK PICTURE OF AN ENGLISH TOWN.

[A recent number of *The Droitwich Guardian* contains the following painful description of that locality.]

A VISITOR to the Droitwich Baths the other day, while enjoying one of the many beautiful walks in the suburbs of the town, was suddenly met by a number of women, girls, and boys, each having a zinc pail or some such utensil on his or her arm, and as they came along, singing ribald songs, swearing, and indulging in rude chaff; their attire was of the most motley character, filthy in the extreme, many females wearing articles of masculine character, and in their manner and appearance defying the identification of their sex. Upon his return to town, his inquiry was as to where these poor creatures found a home, and who was responsible for the open depravity of their conduct; we were with shame obliged to admit that they were denizens of our borough returning from pea-picking, that we had four clergymen of the Church of England resident in our midst, that with but one exception little was being done by them to inculcate ideas of cleanliness or godliness among those committed to their charge; nay, more, that by their conduct and example, they have lost what chance of influence for good their position as ministers of the Gospel gives them, that instead of originating and assisting in the formation of agencies for the teaching better morals and manners to these poor labouring people, they oppose and otherwise hinder those who endeavour to do what is within their power for improving the condition of those among whom they live.

We venture to think there is no town in England in which the poorer classes are so neglected as they are in this our town of Droitwich; what efforts are the clergy making to counteract the evil influences by which the majority of their parishioners are surrounded? Can they do nothing to induce the managers of the Salt Company to dispense with female labour, as has been done by Mr. Corbett, at Stoke? We know we are advocating an unpopular measure. We know we are only following in the footsteps of the worthy Archdeacon of Worcester, who years ago endeavoured to bring about the change, and who met with much abuse and insult for his pains. We believe the question is less likely to be misunderstood now than it was then. The system has now been in operation at the neighbouring Stoke Works sufficiently long to afford opportunity for judging of its working. The women who are, or think themselves, the most concerned in the change, would now, we think, be found among its advocates; they would have time to attend to their homes and families, the young girls now so early brought in contact with contaminating influences would be kept at home under maternal care, or would be sent into respectable household service, or other employment befitting their sex; while the men would be the gainers in the increased comfort of their homes, and the incentive to frequent public-houses at night would be removed; they would soon find that even if they had to pay somewhat more for the assistance they now receive from the females of their family, they would be able to employ their lads, and get the work as well done.

Why will not our clergy use their influence in obtaining this much to be desired alteration?

Again, can nothing be done to stop the use of obscene language in our streets? We are sorry to say it is not always the lower class who are the biggest offenders; there are men in authority who seem unable to give an order to their subordinates without an oath; there are certain thoroughfares where females hardly dare walk for fear of their ears being polluted by language of the vilest. These men who render our streets unpassable are well known to the police; why are they not summoned, and an example made of them? Is it not a fact that the present head of the Corporation recently refused the use of a field to a cricket club because of the profane language and rough horseplay indulged in by its members? It was only last week we heard of visitors threatening to leave their lodgings because of similar conduct by the members of the Church of England Temperance Club in the field recently acquired by them as a practice ground.

We know of a class of girls recently got together by ladies, with a view to the improvement of their moral condition; they are mostly aged from 15 to 18, and out of 16 there are 12 mothers. Is this the state of affairs as it should exist in this land of Christianity, where collections are being daily made for the reclamation of the heathen? A heavy charge rests upon the ministers of religion for allowing such depravity. Where are our lady district visitors? We have heard of curates posted at doors, and in the name of the vicar of the parish, defying them to enter the houses of his parishioners. Where are the encouragements to thrift, and the engendering of a spirit of independence of eleemosynary relief? In only one parish are any efforts in this direction made by those whose duty it is to aid all such efforts. What is the state of the homes of our working classes? can they be worse? Were it not for the purifying nature of the salt with which our atmosphere is charged, and which we doubt not destroys the germs of disease, we should scarce ever be free from some epidemic or other; we are so now in spite of our unhealthy surroundings; there are hovels inhabited by families which are scarce fit for pigs, yet no inspector or sanitary officer interferes. We commend the recent directions circulated by the Local Government Board to the notice of our authorities; let them act upon them, and Droitwich will be a far healthier and happier place to live in.

Let the ministers of religion remember that more good work can be done in the week-day than in the Sunday pulpit; let them remember it has been said of the Christian minister—

> "He 'stablishes the strong, restores the weak,
> Reclaims the wand'rer, binds the broken heart,
> And, arm'd himself in panoply complete
> Of heav'nly temper, furnishes with arms
> Bright as his own, and trains, by every rule
> Of holy discipline, to glorious war,
> The sacramental host of God's elect!"

BLACKPOOL.—A deputation from the Society for Promoting Female Education in the East attended at Christ Church Schoolroom, Queen's-street, on Tuesday evening, August 21, to give a lecture on "The Domestic Life of Eastern Women, their thraldom, degradation, and seclusion." Major Ferris gave a detailed account of the domestic life of the Mussulman and Hindoo, and their worship of God through the prophet Mahomet. The sacrificing of female infants could only be broken down by Christian women going inside and educating the women, and laying before them the wondrous story of the Saviour, and so bringing them to Christ.

THE WRECK OF THE GOLD SHIPS.

By THEODORE L. CUYLER, D.D., Brooklyn.

THERE are many passages in the Word of God that most readers pass by, as they would pass unlighted transparencies in the street at night. If somebody sets a lamp or kindles a gas-jet behind the transparency, its picture or inscription becomes luminous, attracting all eyes to it. One purpose of good preaching is to set lamps behind neglected passages.

Among the over-looked episodes in Old Testament history which are full of suggestive wisdom is one in the life of that good and great Judean monarch, Jehoshophat. His reign exalted the southern kingdom to a high prosperity. He wrought a good educational work among his people, and established a commission for expounding the Mosaic laws. He did many other noble things; but upon the lustre of his character and reign fell one great and grievous shadow. It was the sin of *alliance with wicked men.* Jehoshophat had riches and honour in abundance, and his heart was lifted up in the ways of the Lord; yet he "joined affinity with Ahab," the profligate tyrant of the northern kingdom. He gave his son in marriage to Ahab's daughter, and made a military alliance with Ahab, which ended in the battle of Ramoth-Gilead, in which the northern king played a treacherous part and lost his life. Not satisfied with these entangling alliances, which were both prompted by selfish policies, he entered into a commercial partnership with Ahab's successor, the Godless Ahaziah. Jehu, a prophet of Jehovah, had the courage to administer the sharp rebuke: "Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord."

The narrative of Jehoshaphat's venture with wicked Ahaziah reads very much like some of the "big bonanza" schemes of these days in Colorado and Nevada. The two monarchs joined hands in a gold-hunting expedition. The sacred chronicler tells us that they built ships in partnership on the Gulf of Akabah, for the purpose of seeking gold in Ophir. But the ill-starred enterprise was blasted by the Lord; the "ships went not; for they were wrecked at Ezion geber." This was no accidental catastrophe; for the fearless Eliezar told Jehoshaphat plainly, "because thou hast joined thyself with Ahaziah the Lord hath broken (or wrecked) thy works." Upon that illuminated transparency which pictures the wreck of the gold-ships, there blazes out this truth: *Partnership with sin is a fatal mistake.*

(1) We could fill columns with illustrations of this truth drawn from our own observation. Many a sorrowing father can tell the story of what befell his beloved boy. The youth, fascinated with a set of gay fellows, who were "posted" in all the amusements of the town, fell into their snares, and spent his evenings with them in their favourite haunts. His night-key admits him to the door of home in the "small hours," while his foolish parents are on their pillows. It is the old, old story, short, but crushing. Like Eli, the father "restrains not" the son when he is "making himself vile," and, like Eli, he pays the bitter penalty. When the ruin has been wrought by a round of wine-suppers, theatres, brothels, the parents get their eyes open to see that evil company has wrecked their gold-ship. The streets of all our cities, like the rocks of Ezion-geber, are strewed with the ruins of high hopes that went to pieces in wicked associations. When parents entrust a night-key to a son who has no self-restraint or Bible-conscience they give him a free pass on the road to perdition.

(2) There is another phase of domestic life in which this Old Testament episode finds its frequent parallels. We recall now an only daughter, of rare beauty and accomplishments. Her perilous charms attracted a suitor who was coarse and sensual; but he was the heir to an expected fortune. His anticipated wealth bribed the foolish parents and overcame the daughter's scruples. She consented, contrary to her own judgment, to marry him. Within a few years he was disgraced and she was divorced. God's law is, "Whatsoever ye sow, that shall ye also reap." It was that law, more irresistible than the winds of heaven, that wrecked the poor girl's golden ship in broken hopes and a broken heart. Of all the alliances with sin from mercenary motives, the most certainly fatal are those which are made under the sacred name of wedlock.

(3) The political history of our country is sadly eloquent with examples for civilians and statesmen who have wrecked their careers by alliances with wrong men, wrong policies, or wrong institutions. Every man, on his entrance upon public life, has his "mount of temptation." If he courageously says, "Get thee behind me, Satan!" his subsequent path to honour and true success is assured. If he yields he is lost. The sorceress during more than one generation was *slavery.* By her much fair speech and promises of promotion she caused many an ambitious statesman to yield to her, and "straightway he went after her as an ox goeth to the slaughter." Who does not recall at once that colossal giant of the senate-chamber, the weight of whose spear was like a weaver's beam? Who does not remember into what unholy alliance he was seduced, with the vain hope of reaching what a life-long ambition coveted? Those of us who loved and admired him most felt the most keenly his bitter disappointment. Southern slavery, in its day, wrought many abominations; but one of the meanest and most hateful of all its evil things was when it wrecked the presidential gold-ship of the magnificent orator of Bunker Hill.

(4) This truth of perilous partnerships is full of warnings to business men. Especially is it admonitory to young men who are anxious to reach wealth by short cuts, and are not scrupulous as to the methods. The market is crowded with sharp schemers, the papers abound with glowing announcements of commercial venturers and "gilt-edged" enterprises. The number of credulous Jehoshaphats who are enticed into gold expeditions to Ophir, with Ahaziahs in the partnership, is almost past belief. The wrecks are well-nigh as numerous. It is not only from wild schemes of speculation that danger arises. Many a merchant, banker, manufacturer, or tradesman, has been induced by friends or partners to ally himself with methods and practices which his own conscience in his better moments did not approve; but he hushed conscience with the promise of big profits, or with the current sophistry, "Oh, everybody does such things!" The men who, like William E. Dodge, refuse to "break God's law for a dividend" are not to be found in regiments. Commerce and trade, like politics, contain a thousand repetitions of that old Scripture line: "Because thou hast *joined thyself* with Ahaziah, the Lord hath *wrecked* thy work."

"Be not partaker with other men's sins" is a divine admonition that has not lost its solemn portent. Though hand join in hand, wrong-doing will not go unpunished; if not punished in this world, then surely in the next. Just as certainly as that the wages of sin is death, so certain is it that eternity will reveal the fearful wreck of innumerable gold-ships. The "loss total, and no insurance!" —*Evangelical Churchman.*

For the Young.

"GOING HOME."

THE mortal remains of Annie Birch, a young and much-loved member of St. Andrew's Presbyterian Church, Ramsbottom, were, on Tuesday last, interred at Holcombe. Annie was of too fine a mould for the wear and tear of a factory operative's life, which was her earthly life. Her crystalline simplicity, and sensitive, dove-like gentleness, would have suited a higher station. She had frequent illnesses, and her last—an inflammation in the region of the heart—was a protracted and painful one, but was borne with unmurmuring patience and acquiescence in the divine will. Her grave has been covered by loving hands with wreaths of beautiful flowers; these will perish, but the fragrance of her pure and gentle life will remain a precious influence for many days to come. About midnight, on the 9th inst., after great suffering, and just before she died she said, "I am going!" "Where are you going, love?" asked her sister. "I am going home!" She then stretched her hands eagerly upward, but presently they fell softly by her side, as a storm-tossed bird might fold its wearied wings to rest, and she was gone.

On the morning of Sunday week, at the close of a sermon befitting the occasion, on 1 Thes. iv. 14., and Ps. cxxvii. 2, "So he giveth his beloved sleep," her minister (the Rev. Wm. Hume Elliot) read the following verses, which had been suggested by her last words:—

"I am going home!"
From this tossing unrest,
To the presence of Jesus
The place of the blest;
Where sickness and anguish
Have never distrest,
Where the weak ones grow strong,
And the weary find rest.

"I am going home!"
From the toil and the pain,
From the task and the turmoil
That shatter and strain;
Where the heart's fitful beat
Ne'er shall startle me more,
Nor the eyesight grow dim
On yon sorrowless shore.

"I am going home!"
From the darkness and night,
To the land of the holy,
The realm of delight;
Where the flowers never fade,
And the leaves never fall,
And the sun never sets,
And the joys never pall.

"I am going home!"
But though parted awhile,
We shall meet yet again
'Neath our Father's kind smile;
For the Lord, who, in blood,
For our sins did atone,
Us in love-links enclasps
To himself on the throne.

"I am going home!"
Her last words; then on high,
Waved the pale wasted hands,
As if angels were nigh;
Or the Dearest of all
Were just coming in sight,
To welcome her home
To the mansions of light.

Home! Safely at home!
Calm is breathed o'er her now,
Closed softly the eyelids,
Smooth-marbled the brow;
The flower is transplanted,
The ointment is poured,
The frail casket broken,
The gem with the Lord.

—*Outlook.*

TEMPERANCE JOTTINGS.

MR. T. E. MURPHY has resumed his campaign in the north of Ireland.

Mr. R. T. Booth has been conducting Missions at Newport and Portsmouth.

Mr. S. Insull, of London, has conducted a very successful campaign at Winnipeg, Manitoba. A thousand pledges were taken.

Mr. Thicknesse, of Bradninch, Devon, recently lectured most impressively on Gospel Temperance at Clysthydon, near Cullompton. Many were in tears as the result of his thrilling Gospel appeals.

The Temperance movement has made itself felt at Brighton amongst other places. At the recent licensing session, the Committee declined ten new licences, and are said to have used their influence in every way against increasing the number of public-houses.

The results of the Blue Ribbon Mission at Plymouth and subsequent efforts have been fairly permanent. A walk through any of the streets of the town at any hour of the day will show that a large number of Plymouthians are still wearing the insignia of sobriety.

Several of the Commissions charged to consider the question of drink in the central provinces of Russia consider it would be advisable to persuade the municipalities to take a more active part in the supervision of the drink traffic, and to endeavour to increase the severity of the laws.

Major Poole and Canon Wilberforce are about to conduct a week's Mission in Torquay and neighbourhood. Major and Mrs. Poole will afterwards hold drawing-room meetings in Cheltenham, Exeter, Ilfracombe, &c., on behalf of the Army Scripture Readers' Society.

"One of the Crowd," writing in *The Daily Telegraph* on the drunkenness of the people, complains very justly of the preposterous prices charged for Temperance drinks; he thinks that so long as this remains the case the publican will continue to have the patronage of the thirsty crowd.

A correspondent of the *Dublin Daily Express* calls attention to the sale of spirits on board the Channel steamers while in port: "In our cross-channel steamers," he says, "half an hour before sailing, it is not unusual to find the steward's pantry crowded, and the passage to the cabin blocked by persons drinking whisky."

DR. MOFFAT.—The evening of Dr. Moffat's life was spent in translating the "Pilgrim's Progress" into Bechuana.

MESSRS. FULLERTON AND SMITH.—These Evangelists, after the summer vacation, resumed their campaign in North-west Lancashire. They have just concluded Missions at Barrowford, Nelson, Hoggate, and Brierfield. The meetings have been very good, and souls have been converted. Next week they visit Colne.

SUNDAY WORK ON RAILWAYS.—The two months which have passed since President Young issued an order forbidding the running of Sunday trains, except those carrying mails, on the Louisville, New Albany, and Chicago Railroad, says the *Railway Age*, have been the most prosperous of any in the history of the road. President Young recently telegraphed, "Our June business has been larger than ever before, and the aggregate earnings the largest on record." While the experience of one railroad for two months is by no means conclusive of the question at issue, yet it certainly tends to refute the position taken by so many managers that a single railroad or a portion of the railroads of the country cannot afford to cease Sunday work, and that Sunday observance is not practicable unless all railroads unite in it. The Louisville, New Albany, and Chicago road has discontinued Sunday traffic and has increased its business, and there is no indication that its earnings for May and June are one dollar less than they would have been if its employés had been worked seven days in each week. The result of the reform inaugurated by the management of this important line will be watched with great interest. While the religious element in the problem should not be ignored or undervalued, the decisive point will doubtless be the economical results of the experiment.

WILLIAM TAYLOR, THE PIONEER MISSIONARY.

MEETING Mrs. Reed a few days ago, she acceded to our request for permission to publish the following deeply-interesting letters conveying information of Mr. Taylor's most important work. Its two great features are the preparation and employment of native converts, and the principle of self-supporting Missions—two chief characteristics, as we think, of the Missions of the future:—

805, *Broadway, N. Y., Nov.* 30, 1882.

DEAR SISTER REED,—I am to sail to-morrow for Chili, South America, with half a dozen workers accompanying me. I have three now on their way to India; three sailed last month also for South America. I have been unavoidably detained in the United States for seven years, less two short trips to South America, but now three of my boys are in business. Reed (his son) is in College, and I am going now

TO SPEND (D.V.) THE NEXT TWENTY-FIVE YEARS AT THE FRONT OF THE LORD'S SELF-SUPPORTING MISSION MOVEMENT.

I will write you to report progress. God bless you and the dear children! I hope to see you all some day. My dear wife and boys all love the Saviour, and all so fully concur in my missionary work, that they consent to my painful absence from them without a murmur or remonstrance. W. TAYLOR.

Coquimbo, Chili, May 2, 1883.

MY DEAR SISTER,—This is my birthday. I am sixty-two years old to-day. I feel delightfully fresh and young, very much better than when I was young, both in body and soul. Glory to God! My self-supporting Missions in Chili were never so promising as now. Our College in Santiago has about 200 students, about 100 each of male and female, and nearly all well-to-do natives. At Concepcion we have about 100, and good growing schools at Coquimbo, Caldera, and Copiopo.

We have regular preaching at all these places, and some soul saving work at each station, but our great harvest is yet to come; it will come in the near future, I believe. We have to break up the hardest kind of "fallow ground," and do much sowing among these Roman Catholic countries, before we can gather much of a harvest. One of my missionaries, Rev. L. C. Smith, in Santiago, was holding a meeting in San Pablo-street, when he and his congregation were attacked by a mob, and some of them were badly beaten. Mr. Smith narrowly escaped with his life, by the breaking of a lamp, which gave him the cover of darkness. The mob made a fire of the seats and furniture of the house, and burnt up about £40 worth of Bibles that were in the house. It has created a great stir, and given Mr. Smith a grand advertisement, for all the papers of the city have filled columns in his defence, and against the mob and the priests and the continued union of "Church and State." It is believed that the next Congress will cut the bonds, and send the Church adrift. The *Catolica* (the Church paper) alone defended the action of the mob, and hence fathered the transaction.

The disruption of the Church and State in Chili will not make either any better, but it will open the way to masses of Chilenos whose patriotism holds them in bondage and precludes access to them by the Gospel messengers. My minister in Coquimbo, Rev. A. T. Jeffrey, has to go home on sick leave, hoping to recover his health and return in a few months. Meantime I take his work. It is a large circuit. I preached last night at Brillador, nearly twenty miles from here. I go eleven miles by rail, then across a rugged range of mountains on horseback. However, I walk most of the way, and lead the horse, as I like to walk and the horse likes to be led! Yesterday, in the mountains, I was thinking of Henry Reed's rides to his farm in Tasmania on his black horse, and I guess it was imagination, but I seemed to realise that Brother Reed, being fond of wild scenery and sympathising with me and my work, was invisibly so near to me that I spoke to him, and said, "Henry Reed" (I never so addressed him before, I always said, "Brother Reed") "I am greatly obliged by your great kindness in delivering me from the necessity of spending my precious time in selling books to support my family. I am sorry I have not been able to do more in this great work of God, but I have done what I could, and now with improved health—better than I ever enjoyed before—and the command of my time, I hope by the will of God to put in twenty or more years of increasingly effective service in helping to extend the kingdom of our Jesus among many nations."

My feelings were so wrought up in talking to "Henry Reed," that I had to pray to our gracious God and Father to guard my soul against the popish error of praying to the saints, though in my talk I only expressed the real gratitude I felt, but made no request.

I know not how long I shall remain in Chili, probably a year or more. My work in India is moving on nicely, and they are standing firmly on their platform of self-support, and forty-seven ministers were stationed at the conference. We have fifty-seven local preachers in the field, and over two thousand organised lay workers, one-fourth of whom are Hindoos. My address now is Box No. 9, Coquimbo, Chili, South America. Five young persons have received the Saviour here within the last week or two, and are witnessing and working for Jesus.—Your ever loving and faithful brother, WM. TAYLOR.

Writing also from Coquimbo on June 23 to the editor of *The Christian Witness*, Philadelphia, Mr. Taylor says:—

"I have commenced to organise a Methodist Church in Coquimbo. Thirty persons have given their names as members and probationers—all probationers but three or four, and most of them converted since I came here. This is a much harder field for direct evangelistic work than India. Indeed, we have never yet had 'special services' in Chili. I meant to try that line of work, but have providentially been thrust into regular circuit work by the departure of Brother Jeffreys and Brother Krauser, through the illness of their wives. But I find the field is not ripe for protracted meeting revival effort, such as I was engaged in six days per week all the time I was in India.

"Our school work is opening up nicely, and will yet more and more. We are getting some people converted to God all the time. Most of our pupils are natives. Our College in Santiago has about 150 pupils, nearly all natives, and very promising. Concepcion has ninety-three, and Copiopo about fifty, mostly natives; Caldera about twenty, and Coquimbo thirty, nearly all English and Anglo-Spanish. We have a church organisation in Copiopo, Concepcion, Valparaiso (German), and now in Coquimbo. Will soon organise in Santiago. Regular preaching at every station. We shall soon strike for a great enlargement of our work in Chili. God is leading, and we are succeeding."

SAN FRANCISCO.—Mr. Ben Hogan has been holding nightly meetings in the Y M.C.A. Hall, which are well attended. There is certainly, says *The Pacific*, a large field for an earnest man of his experiences in this city.

MANUFACTURE OF IDOLS.—It is stated that the idols now worshipped in India and Africa are for the most part manufactured in England. These are frequently sent out in the same vessels which carry Bibles and other religious literature for the conversion of the heathen.

A COREAN CONVERT.—During the rebellion in in Corea a year ago a nobleman named Rijutel saved the Queen's life, and the King offered to reward him with any rank or honour he might aspire to. His reply was: "I only ask to be permitted to go to Japan in order that I may see and study the civilisation of other lands." While in Japan he called upon a Christian Japanese, for the purpose of acquainting himself with the claims and objects of Christianity. He was deeply impressed, his interest ripened into conviction, and before long he was baptized into the Christian faith. Rijutel's great desire is now to give the Bible to his people, and he has zealously begun the work of preparing a Chino-Corean version.

REINFORCEMENTS FOR CHINA.

ONE could scarcely hope to pass a more profitable or heart-stirring couple of hours than that which was spent in the lecture-hall at 186, Aldersgate-street, last Thursday evening. Fourteen missionaries are on the eve of setting sail for far-off China to labour in the Gospel, under the auspices of the Inland Mission. The missionaries returning to China, after a visit to England for rest and change, are Rev. J. and Mrs. Williamson, Rev. E. and Mrs. Pearse, and Miss Horne. The new missionaries leaving are Mr. and Mrs. Rendall, Miss Black, Miss Harriet Black, Miss Muir, Miss Dowman, Miss Butland, Mr. Henry Dick, and Mr. Owen Stevenson. As the excellent custom of this Society is, farewell meetings are held in various places, with the double object of securing a practical, prayerful interest in those going to the front, and of stimulating others to follow their example. They have frequently proved fruitful in both these respects, and we should confidently look for similar results from the present series.

There was a large attendance at Aldersgate-street on Thursday evening, the majority of those present being young men—a circumstance of hopeful augury. Some months ago a Young Men's Foreign Missionary Society was formally inaugurated by the Young Men's Christian Association; probably it is due to the interest thus awakened that two of the out-going party of missionaries are from their ranks. Mr. Rendall was for some time secretary of the Croydon branch, and Mr. Dick has for the last two years been on the staff at Exeter Hall.

Mr. Hodder, who presided on Thursday evening, with all his accustomed geniality, assured the friends who were about to leave us that they would not be forgotten by the praying band that meets day by day at Aldersgate-street. On Tuesdays special prayer is made for Foreign Missions, and they would assuredly be often remembered at the throne of grace.

Mr. Broomhall having given a few details of the work, and Mr. Williamson having recounted some of his experiences in the field during the past seventeen years, there followed a very telling address from Mr. Hudson Taylor. He prefaced it by earnest prayer for those who were going "where Satan's seat is," as he expressed it. In November, 1881, said Mr. Taylor, a few of us met in the city of Wu-Chang, in Central China. We felt the great need of missionary labourers, and we almost wondered that God did not send more out. Many a time during the last year I have been thinking of our brother Stevenson, who has been alone in Bhamo since Mr. Soltau left. We have wanted to relieve him; he has been away from his wife and family for five years, serving the Lord there; but there has been no brother who has gone out whom we could send to stand by his side or to take his place. The number of labourers has been most deficient, and we began to ask ourselves how it was that we were so short-handed. We concluded that it was because we were not asking definitely enough for them. So we agreed that we would ask God that 42 brothers and 28 sisters, 70 in all, should be sent out during the next two years. Then we thought about the 70 whom the Lord sent out. A country as large as Palestine could nearly be covered with the hand on the map of China, and we thought it would be no great thing for the Lord to send seventy workers to a land like China. Some of those who joined in that prayer are now gone upon high; others are rejoicing, as one after another goes out to join the ranks of those in the field. Mr. Henry Soltau, who is with us to-night, will also return soon; I am glad to say he has found a companion who will go with him as a fellow-worker. Mr. Williamson, who is now going back, has said something to us about what are called missionary hardships; as he has told you, these things do not trouble us much. Our great trouble is to see so few going out to take part in the work. It seems as if there was something wrong when we have 1500 counties in China without a single missionary allotted to them, while so many Christians are staying at home. Some of our friends here go to a corner and begin to preach, when another party of workers comes along and says: "That is our corner; you must move on." Again and again they have the same experience. There really is not room for all the workers here, but out in China the people are perishing for lack of knowledge. It is a serious thing to lock up the corn when the people are famishing.

Now let me say a word or two as to how God has helped us in the matter of the expenses. We did not ask for those seventy because we were so rich and had a difficulty in disposing of our surplus income. We were tolerably "hard up" at the end of last year. We had not a great deal to spare, I can assure you. If ten times as much had gone out in some of the later months of last year, it would not have been any burden to us to have used it. But we took the matter to the Lord and He supplied our need, leading people out in China to make up for the lack in what was sent from home. We had some prayer about the matter only a very few days before I left for England. We asked the Lord to stir up the hearts of his liberal servants, and in this way set his seal on our desire for more labourers. We were led to believe that He would induce some of his people to give largely of their means, and who would receive from Him a large blessing. When I was at Aden, about half way home, two letters came to me from my dear wife. She was in England, and I was very pleased, as you may suppose, to see her handwriting. I soon broke the seals and was not less pleased to read the contents of one—that a liberal-minded friend had anonymously given £3000 to help in this work of sending forth seventy missionaries. The living God is worth serving, is He not? Some of us have such confidence in Him that we are glad these matters are in his hands; if they were in our hands we should make plenty of mistakes. It is a grand thing to have to deal with the living God. For more than twenty-seven years I have been living and working on this ground, and though I have gone without my dinner because I had no money to pay for it, not for one half hour have I regretted my position or wished to be on any other ground.

We have not space for the very interesting remarks that followed from Mr. Soltau, Mr. McCarthy, Mr. Piercy, Mr. Cameron, and several of the out-going missionaries. All who heard the simple, earnest utterances of these young friends, who are entering on a blessed life work in a far off land, will surely hold up their hands by frequent intercessory prayer on their behalf. Meetings were also held at Exeter Hall, Croydon, &c. The Exeter Hall meeting had a special interest attached to it, from the fact of Mr. Dick's connection with the Association there. At a social gathering previous to the public meeting Mr. Dick was presented with a sum of money and a medicine chest, by his former associates and other friends of the work.

MR. MOODY preached in Music Hall, Boston, on Sunday, August 5, to young men, his subject being "Sowing and Reaping."

OPEN-AIR MISSION.—During the three months' absence in America of Mr. G. Kirkham, the Secretary of the Open-air Mission, communications may be sent to the office, 14, Duke-street, Adelphi, address to Mr. John MacGregor, Hon. Secretary, or to Mr. John Pamment.

WORKING BOYS' HOMES IN LONDON.—This institution consists of seven "Homes" for working lads in different parts of London. In most cases the boys earn sufficient wages to board and clothe themselves, but for many other expenses the promoters appeal to the public. The moral and spiritual condition of the Homes give cause for thankfulness. Such a useful means of good is worthy of support. The Secretary of the Homes is Mr. H. Bristowe Wallen, 13, Buckingham-street, Strand, W.C.

GO FORWARD.

"Speak unto the children of Israel, that they go forward."

CLIMBING the mountain brow,
Surely, oh, surely now,
My feet may rest;
Have I not yet attained,
Now this bold peak is gained,
This height possessed?

Go forward! look again
Far over hill and plain,
Towers peak on peak,
Till lost in clouds they rise,
Upwards, beyond the skies:
Their summits seek.

Forward! the widening view
Opens fresh scenes to you,
New glories bright;
Leave gloomy vales below,
For sunny slopes that glow
In fuller light.

Forward the crown to win,
Forward to conquer sin,
Self to subdue;
Forward to do God's will,
Through good report and ill,
Steadfast and true.

Trust but the mountain Guide,
Then can no ill betide,
He leads you on;
Till in the golden land
Your pilgrim feet shall stand,
The victory won.

J. H. S.

MR. SCROGGIE IN BELFAST.

WE have to gratefully acknowledge that God has heard and answered our prayers, and those of the readers of The Christian. The meetings have been held in a large wooden circus capable of seating fully 2000 people, and admirably arranged both for speaking and hearing. From the beginning of the services the attendance has been encouraging, but the public interest has now so deepened as to fill the spacious building every evening. On Sunday afternoon, Aug. 19, Mr. Scroggie addressed a large gathering of people in the circus, and in the evening he also took part in the regular service held there. The building on this occasion was densely crowded, considerably over 2000 having found accommodation, and numbers turned away, unable to obtain admission.

Mr. Scroggie speaks in a clear and simple style, with a mild Scotch accent, and his words, always earnest, are often pungent and penetrating. The inquiry-meeting has been skilfully and prayerfully managed from the beginning, and every night the workers have been kept busy in dealing with those remaining behind for conversation. Backsliders have been, we believe, hopefully restored, and numbers have professed to find peace and rest through believing on the Lord Jesus.

We are hoping that our brother may continue his labours among us for a short time longer. Meantime, we cannot but thank God for his manifest presence and power in our midst.

Belfast, Aug. 24. Henry Montgomery.

CÆSAREA, ASIA MINOR, is to-day the centre of a missionary field which comprehends nearly the whole of ancient Cappadocia, with certain parts of Pontus, Galatia, and Lycaonia. During the last year 2000 children have frequented the schools, and 2500 to 3000 persons have heard the Gospel preached in thirty stations. There exist six organised churches with nearly 700 members. In 1882 there were sold in this country 4000 copies of the Bible, Testaments, and portions of the Scriptures, and more than 5000 other good books. At Cæsarea there is a society composed of some hundreds of intelligent men whose object is to reform the Armenian Church. The tendency of this society is becoming more and more evangelical, and its members are seriously studying the Word of God.—*Le Temoin de la Verite.*

WORK AMONG THE YOUNG.

IN THE VALE OF LEVEN.

ON Friday evening, the 17th inst., Mr. Mackeith, of Glasgow, assisted by Mr. Pratt nd Mr. Steel, concluded a fortnight of work nong the young. The Public Hall, Alexandria, as nightly crowded with an audience of about 00 children, brought together under the spices of the local Sabbath-school Union, and esided over by Mr. A. Orr Ewing, jun. It as indeed a great privilege to be present at e meetings, and see the perfect order and tention maintained by Mr. Mackeith, while ith the aid of lime-light views, illustrative of e Pilgrim's Progress, he preached the Gospel simple but pointed language, which could ot fail to attract, impress, and convince.

One evening an open-air meeting was held ith the lime-light views, specially for parents. few thousand persons were present, and tened most attentively for an hour, while Mr. ackeith explained the views, pressing home e Gospel. The Scripture texts thrown on the reen were most useful in fixing the truth in e minds of the audience, and of this instances uld be given.

Mr. Colvill during the second week gave teresting addresses to the teachers, dealing ith appropriate subjects, which were most lpful. I know that much good has been done, nd trust that many other places will endeavour obtain the services of these kind friends.

M. MacLean, President SS. Union.

WESTON-SUPER-MARE.

A course of Gospel services for children is eing carried on here, under the conduct of Ir. H. G. Harris, the local secretary of the ission. The gatherings are held daily, except riday, on the sands or rocks, and the large at-ndance at each meeting, not alone of children, ut also of adults, evinces a real and growing inte-est among the community of residents and visit-rs, in this simple, though greatly needed work.

Mr. Harris has been conducting the services nce the commencement of the current month; addition to these, he provides amusements for e young people in the afternoon on the sands, ich as cricket, rounders, and other games, and n Fridays an expedition is made to some one of e neighbouring places—Clevedon, Cheddar, &c.

Spontaneous testimonies, from one or two little nes, to benefit derived from the meetings, have fforded encouragement to the friends interested the Mission, and many fresh names have been rolled in the list of members of the Children's nd School-boys' Scripture Union. An iron oom, kindly lent by Rev. W. Hunt, vicar of rinity Church, affords a comfortable and handy eeting-ground when the weather is unpro-itious for seaside services.

SCARBOROUGH.

Standing by a friend just after post-time at Hulme Cliffe ollege, I heard him read the following exulting letter, hich I at once solicited for THE CHRISTIAN. It will rtainly be as interesting to its readers as it was to me.

M.

"Most splendid lantern procession last night; he children sang beautifully. Most wonderful ases of blessing both at Bridlington and here. ne young fellow, about eighteen, comes and is rought in, he goes home and tells his chum, he omes and is also converted. They both bring nother, and he is also brought in; and the me thing happens till seven are brought in in ss than a week. These are only some peculiar ases out of numbers of others.

"We have a capital prayer-meeting, which I ke, and generally say a few words on entire onsecration and letting go of all questionable hings as a hindrance to blessing, and our nswers are seen both in individual cases and in he evening meeting, when there is wonderful ower, and a great crowd of the right sort of eople. Most glorious day, very, very hot, and must be off to the services. It is so different o me, working this year, to last, when I know was clinging to sins which must have been a indrance to the work, all conquered now, and ore than so, through Him.

"We have some splendid lady-helpers, in our converts of last year, although we have lost others who are away. I know you have been praying for us. Return thanks for us to Him for his wonderful answers to your prayer. There is room for one of the boys if they could come; it would be such a lift to them if W. or B. could come to see all of us ten fine fellows (barring self) working away, and all glory to Him; our work is all done because his love constraineth us. I could write sheets of news, but have no time."

CONTINENTAL NOTES.

CLICHY, FRANCE.

A NEW church for Christian worship was opened July 29 at Clichy, near Paris, a town of about 25,000 inhabitants, and a centre of missionary effort. This work is due, under God, to the self-denying labours of a lady and gentleman among the rag-pickers.

DANTZIG, SOUTH RUSSIA.

A revival of religion is reported in *Der Wahrhertszenge* as having taken place in the Baptist Chapel at this place. It began with the week of prayer, and has resulted in an addition of nearly 150 converts to the ranks of the believers. There is much joy among the people because of this time of refreshing from the presence of God.

ZURICH EXHIBITION.

The Bible Kiosque at this exhibition is directed by a young Swiss evangelist. From May to July, 71 Bibles, 127 Psalms, 257 New Testaments, and 473 Gospel portions have been sold. 16,016 portions have been distributed gratuitously. If any of our readers should be visiting Zurich during the exhibition, they will perhaps visit the Kiosque and give some words of encouragement and Christian interest to the evangelist in charge.

SABBATH-KEEPING.

The question of the observance of the Lord's Day is being more and more agitated in the different countries of Europe, and there are encouraging signs of progress in the July number of the *Bulletin Dominical*. In Germany the closing of shops on Sunday is more and more marked. In Austria the Government has proposed a motion for Sunday rest in mines. In Italy progress is most marked; many hundred shops are closed. In Russia the day has a pretty general recognition, but is very little observed as a holy day; in consequence the Synod has sent a petition to the *Landtag* begging that the sale of alcoholic drinks may be prohibited on Sundays. In Turkey a literary society of young men has organised a series of public séances in favour of the observance of Sunday.

SARDINIA.

Some weeks ago our church at Sassars was much cheered by the kindness of Mr. B. Piercy, Director of the Sardinian Railway, who has given us £50 towards our proposed chapel. Mr. Piercy, during his long connection with the island has done a great deal in elevating the people of Sardinia, by whom he is very much loved and esteemed. The whole island for centuries has been under the dominion of Rome, morally and physically. I have recently visited the little town of Portotorres, twenty miles distance from Sassari, and once a very important place. I entered the ancient cathedral, and having distributed on my way some evangelical books, I was presently followed by a number of persons, each eagerly begging for a book. I gave them all a copy of Christ's "Sermon on the Mount," adding at the same time a word of explanation. Facing an altar, where there was a horrible painting of souls in purgatory, I spoke of the falsity of that doctrine, to the approval of my audience. Before leaving Portotorres many asked me for books, but I had none to give. I promised to visit the town again.

John Thomas.

Sassari, 96, Via Roma, Sardinia.

DENMARK.

M. Hegard, Professor of Philosophy at the University of Copenhagen, has until recently been the apostle of atheism in his country. He has, says the *Semeur Vaudois*, just published a second edition of one of his works, and this is what he says in the introduction: "The experiences of life, its sufferings and griefs, have shaken my soul, and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion is vanished; when the tempest came which plunged me in sorrow, the moorings, the cable of science, broke like thread. Then I seized upon that help which many before me have laid hold of, I sought and found peace *in God*. Since then I have certainly not abandoned science, but I have assigned to it another place in my life."

GERMANY.

The Liberal Protestants of Germany and of German Switzerland are projecting a united Mission to the heathen. The first meeting of delegates to consider the foundation of the society was held at Frankfort; a committee of seven was appointed under the presidency of M. Buss, pastor at Glaris.

In March of this year Pastors Ninck, Kreussler, and Weymann organised regular religious meetings in Hamburg, which are held in a dancing saloon. This is an experiment to carry the Word of God down to the people which it is hoped will prove fruitful.

There exists in the Rhenish Provinces and in Westphalia a society, whose headquarters are at Cologne, which seeks to instruct and evangelise the people. It has 3500 members; 70,000 pamphlets have been distributed among the people; sixty speakers, pastors and laymen, are ready to conduct evangelistic and instructive meetings. It supplies good and Christian literature to inns, hospitals, and prisons. Many ecclesiastical and political authorities have effectively manifested their interest in this society.

COUNT CAMPELLO.

Your readers will remember the ex-priest of this name, who became a candidate for the ministry in the American Episcopal Methodist Church in Rome, and shortly after declared that he had never united himself with that Church. This step taken, he proclaimed himself an Anglican, but now he is an Old Catholic. In his paper, *The Labaro*, appears the following announcement: "*Chiesa Cattolica Italiana*, via Genova, No. 16. On Sundays and obligatory (?) feast-days the Holy Mass will be celebrated and the Gospel explained, and at 8 p.m. Vespers will be sung and a discourse delivered."

The *Fiaccola*, which relates these facts, adds: "If this should take place"—for it seems that these services are only projected—"the Evangelical work in Italy will find itself in presence of a new foe, the Phylloxera invading the Lord's vineyard." A French paper says that Count Campello officiated on August 5 at the afternoon service in the Gallican Church in Paris, and that Father Hyacinth delivered the discourse. The *Fiaccola* further gives its readers to understand that Count Campello is at present in England, "trying to mystify the good Christian people there, by promising them a religious reformation after the fashion of St. Bernard, as if the work hitherto accomplished by the various missionary committees in Italy was nothing, or at best heretical." The worst of the matter is, that probably this ex-priest will find people ready to believe in him and to support him in his work! *Verbum sap.* R. S. A.

UNFASHIONABLE GARDEN PARTIES.—A correspondent writes us pleading that many mothers belonging to mothers' meetings in London might be considerably cheered by being invited for a few hours to a garden party in the country. The expense and trouble are little compared with the great pleasure given to the poor mothers, who seldom see a green field.

Notes and Comments.

THE China Inland Mission has suffered a severe loss in the death of Dr. Schofield, in the prime of life. His medical knowledge and skill, added to Christian devotedness, rendered him a peculiarly valuable missionary. No particulars have been received beyond the telegram announcing the fact of his death. He has left a widow and two young children in China. We need say no more to elicit much sympathy for his family and for the Mission.

The influence of Rationalism on the National Church of Holland appears to be sadly disastrous, according to an account given in the *Evangelité et Liberté*, and specially so, it is said, by turning away young men from entering the ministry. There are 266 parishes devoid of pastors. The ministries are divided into three classes—Orthodox, Moderate, and Liberals, or Moderns. The latter are Rationalists, and number 397, while the two former number 563 and 355.

We hear so little now in England, comparatively, of the Mormon craze, that it comes upon us with something like surprise and wonder to read in a New York paper a leading article calling attention to the large number of Mormon immigrants who are constantly arriving there on their way to Utah. The writer says they have each year, for many years past, added several thousands to their home force by missionary efforts in foreign lands, and expect this season to increase their ranks by the arrival of some six or seven thousand foreign converts.

The United States Legislature have sent a notice to various foreign Governments representing that the Mormon settlement is under the ban of the law, in consequence of its polygamous system, and suggesting the duty of preventing the emigration of Mormon converts to the American shores. It is in contemplation to pass a law by which the landing of Mormon emigrants shall be forbidden, precisely as is that of paupers and criminals, their presence and influence being far more injurious and evil in its social bearings than that of either. It might be well if such an edict were passed; it would doubtless do much to neutralise the efforts of the Mormonite propagandists everywhere. Strange that there should be thousands annually gullible enough to be deluded by so obnoxious a system.

A statement made by "An Eastbourne Nonconformist" in the columns of a contemporary seems scarcely credible, and yet there is but too much reason to believe its truth. He says that one of the leading brewers in East Sussex is reported to have said the other day at a meeting of the Eastbourne Local Board, that

"They had churches and chapels, and he objected that the beach should be seized for the purpose of polluting the air by God's Word. He would like to see such people whipped behind hand-carts."

Judge Jeffries could hardly have exceeded this in intolerance and inveterate hatred to evangelical truth and effort. Public-houses, of which this brewer is said to own a large number, are not likely to thrive through the preaching of the Gospel, and possibly the old cry of the craft in danger may have something to do with this outburst of anything but refined feeling against the Gospel, and those who preach it out-of-doors.

The season for out-door Gospel work will soon be drawing to a close. The opportunities remaining should be diligently embraced, and all who can assist open-air services by their presence and hearty sympathy should hasten to take their stand by the side of preachers so engaged. Christians who cannot preach may find rare openings on such occasions for exerting an influence conducive to winning souls to Christ. Many a worker in the open-air field of service would be cheered and animated to renewed effort by the support of fellow Christians, who would come out and help in song or prayer, and by conversation and other means seek to clench the word preached. Courage and boldness are qualities only too rare on the part of many in the Churches of Christ. We pray that the Lord may thrust out many of his people into the work.

It seems to be agreed, among those competent to judge, that the Shapira MS. of Deuteronomy is a clever fraud. *The Daily News* of Monday has the following paragraph:—

Dr. Ginsburg's report on these now famous manuscripts has been somewhat hastened by recent events; but it is a distinct condemnation of them as forgeries. Dr. Ginsburg had stated his doubts some time ago to some of the Museum officials, but he deemed it expedient to refrain from publishing them until the whole of the Hebrew had been deciphered and published. This he considered necessary in the interest of other libraries, and of the learned world generally. He is of opinion that six persons have been concerned in the fabrication, and he will indicate the part which has been performed by each, and, it is understood also, their respective nationalities, from certain peculiarities which he has detected. He characterises the conspiracy as one of very great cleverness, and it is scarcely possible to say what the result might have been if the learning of the conspirators had been equal to their extraordinary ability."

While all lovers of the Bible would have welcomed any such reliable authentication of the Mosaic history as this MS. purported to be, it is matter for much thankfulness that such fraudulent attempts to impose on the public must fail in the presence of modern scholarship and criticism. The searching examination that has exploded the Shapira MS. is an additional testimony, in an indirect form, to the authenticity of the Authorised record.

A correspondent in a country town writes to us as follows:—

"A great deal has been written about getting seats for the shop assistants, and yet they seem as far off as ever. Many day by day are suffering greatly from the continuous standing. If Christian ladies would undertake to look after one or more of the young ladies at the shops they go to (gentlemen caring for the young men), inviting them to tea on early closing nights, and on Sundays to a Bible reading and tea, and taking a kindly sympathy and loving interest in them, it would do much good."

All the friends of foreign Missions, as well as those who wish for the preservation of cordial relations between this country and France, will heartily rejoice at the tidings of Mr. Shaw's release from custody at Madagascar. It is further satisfactory to know, on the authority of the French Admiral, that, after investigation, Mr. Shaw has been pronounced innocent of the charges that were brought against him. The incident serves to show the necessity, not only of missionaries keeping themselves clear of political complications, but of caution on the part of belligerents in acting harshly towards the subjects of a friendly Power.

The fact that the sum of 830,000 mark subscribed by the nation as a compliment t the Crown Prince and Princess on the occ sionof their silver wedding has been wholl assigned by their Imperial Highnesses for th benefit of various sanitary and benevolen institutions in Germany, reflects not a litt credit on those illustrious personages. Ac of unselfish regard to the wants and woes others go far to make the thrones of monarch firm and stable, and are brighter ornament than costly gems or golden crowns.

In our last issue we noted the urgent an touching appeal from Miss Mittendorff, o behalf of her work among the orphan chi dren. We have received similar commun cations from two other esteemed worker in this department of Christian servic Mrs. Hilton, of the Stepney Crèche (1 Stepney-causeway, Commercial-road, E. writes that she is almost daily compelled for lack of space and funds, to refus really deserving cases to whom a little hel would be invaluable. We regret to ad that Mrs. Hilton has herself been a grea sufferer, from a rheumatic affection, fo some months past; this has not rendered i any the easier for her to sustain the burde of anxiety entailed by the vicissitudes of th noble work she carries on among the helples children.

Mrs. Parsons, of the Orphans' Home, Cum berland House, Walthamstow, Essex, als writes to the effect that her experiences o late have been almost the same as tha recorded in our last by Miss Mittendorff, o Epsom. While the blessings of health hav been granted to herself and the dear childre in her charge, the temporal needs of th work have, for the last three months, beer very pressing. We are sure we have only t mention these facts to secure for ou devoted sisters the practical sympathy o our readers.

It appears that our note of last week abou rural letter-carriers and the Parcels Pos founded, we may say, on numerous letter to the daily Press, did not represent th actual state of the case. A correspondent who is in a position to know the facts, write to us as follows:—

"So far from their not receiving any increase pay for increased duties, whenever the duties ar perceptibly increased, either assistance is given o remuneration raised (if the wages rate of th district justifies it); and so far from their bein deprived of a source of income from the carriag of private parcels, every man who is debarred fro such work receives compensation on a fair scale."

The British Conference of Y.M.C. Associa tions will be held during the first three day of next week at Liverpool. The friends i that city appear to be making complete an efficient arrangements for this gathering which, we trust, will have results commen surate with its importance. The Y.M.C.A has done grand service for the young men o the nation during the generation of its exist ence, but much land yet remains to be possess ed. We believe there are very many place throughout the provinces where there i either no Association at all, or the existin organisation is languishing and well nig extinct, for want of a little friendly help an counsel from its more flourishing neighbours At the coming Conference we shall look fo some practical suggestions from the recentl formed National Council as to the bes remedy for this unsatisfactory condition o things. We hope to give a fairly full accoun of the Conference deliberations.

Those who have been called to part with children may find comfort in the words of Dr. Pond, which we recently met with in an American exchange. He says :—

"I love to think of my little children whom God has called to himself as away at school—at the best school in the universe, under the best teachers, learning the best things in the best possible manner."

The idea accords with Longfellow's well-known lines on the same subject—

"She is not dead, the child of our affection,
But only gone unto that school;
Where she no longer needs our poor protection,
Where Christ Himself doth rule."

Those parents who have children in heaven may well rejoice in the thought that they are at home in our Father's house, and safe from every harm. Faith follows them there and learns to joy in their security and bliss. "Taken from the evil to come," they wait for us on the other side, where at the coming of the Lord, if not before, we shall rejoin them.

"Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, they may forget." The possibility of so unnatural a fact is illustrated by an incident reported in the *Pall Mall Gazette*, to the effect that a woman in Oldham the other day endeavoured to effect the sale of her two children, one an infant, the other three years old. She actually parted with the elder one for sixpence to a woman who at once drove off with her bargain in a cab. The cause of such a monstrous outrage on natural affection is not stated, but it is manifest that there are circumstances which may override even a mother's love. Only the love of God is beyond the possibility of decay or change.

Mr. J. S. Balfour, M.P., the Mayor of the newly-made borough of Croydon, declared on the Bench the other day his intention to punish as severely as the law will allow, the use of bad language in the streets. He proceeded at once to prove the sincerity of his purpose by inflicting a sentence of imprisonment upon a man who had just been acquitted of another charge, but was proved guilty of this. The nuisance is a growing one, and in days when the telephone and the telegraph are being called into requisition for transmitting profane and obscene messages, as has been the case, according to a recent trial before the New York Courts, it is well that our law administrators should use all the influence in their power to check a practice which is so reprehensible and prevalent. Magistrates are appointed of God to be "a terror to evil-doers," and all who do well rejoice to have them so.

The penalty imposed by the Highgate Bench upon the builder of a number of houses at Highgate for having used bad mortar, may perhaps lead to closer supervision on the part of surveyors and others in authority, and so help to lessen what is an enormous evil in these days of rapid and extensive building. There can be no doubt that ill-built, ill-drained, and ill-ventilated houses, have much to do with the spread of disease and its consequences, as well as entailing loss and discomfort upon their owners and occupiers. It is a consideration of no slight importance to have our homes healthy and our habitations fairly and properly constructed, and it is a comfort to find protection afforded from the dishonesty too often connected with builders and building.

Men of mark have almost always been men of one idea, owing the success by which they have been distinguished to the devotion of their energies to one great aim and purpose in life. This was strikingly exemplified in the case of the late Dr. Moffat, as the following lines written by him in the album of a friend indicate :—

"Mine Album is the savage breast,
Where darkness broods and tempests rest
Without one ray of light;
To write the name of Jesus there,
And point to worlds all bright and fair,
And see the savage bow in prayer,
Is my supreme delight."

In the service of Christ the undivided and ardent consecration of the heart to his work is a matter of first importance. We can never attain eminence or achieve success in Christian effort unless, like David, "the man after God's own heart," we can say, "One thing have I desired of the Lord, that will I seek after," or like the great Apostle of the Gentiles, "This one thing I do." "Their heart is divided, now shall they be found faulty," was a charge brought of old against the people of God. It is so with many still; they have no fixity of purpose or definiteness of object in connection with their position as disciples of Christ. They therefore lack concentration of thought and endeavour in relation to his service and work. The example of such men as Dr. Moffat and others who, like him, have set the Lord always before them, may serve to stimulate us to higher and holier endeavour.

It is stated that the authorities at the Vatican are publishing two volumes of documents concerning the career of Luther, which have been found in the library there by Signor Balan, the chief librarian. The object is to throw discredit upon the character of the great Reformer, and so neutralise the effect of the centenary celebrations throughout the world. Happily, save in priest-ridden lands—which are, thank God! becoming fewer, and far less completely under Papal thrall than they were—the world is too old to be deceived by such means, and Luther and his work can withstand and outshine such attacks. Rome has ever been afraid of free inquiry, and ever eager to stifle it.

The Indian Witness calls attention to what it justly describes as the "abhorrent practice" which is prevalent among English Christian people in India of wearing "swamy jewellery," which consists of gold and silver images and idols worshipped by the heathen around them. Doubtless in many cases this is done without thought, and simply for the sake of being Oriental, and because of the novelty of such ornaments; but it is regarded with satisfaction by the natives, who boast of it, and say they have influenced the Christians by their religion, and claim it as an evidence that there can be nothing so very repulsive and evil in their idol worship after all. It is not only inconsistent with Christian example, but we have only to read Deut. vii. 25, 26, to see that it is a direct violation of Divine command.

On the same subject we may reproduce a short paragraph from the pages of a contemporary which will doubtless strike some of our readers with surprise. It is as follows: "It is stated that the idols now worshipped in India and Africa are, for the most part, manufactured in England. These goods are frequently sent out in the same vessels which carry Bibles and other religious literature for the conversion of the heathen." No wonder educated and thoughtful natives look with something like incredulity and a sneer upon the claim of England to be a Christian nation. We have abundant cause to rejoice in the prevalence and power of Christianity in our land, but much must be done yet before we are, as a nation, likely to convert other nations by our example.

Referring to the attempts made by some to prove that Buddha and Mahomet, with other corrupt founders of false systems, are not unworthy to rank with Christ, and the systems allied with their names to vie with Christianity, a returned missionary, who had been long in the foreign field, is reported to have said, "I have come home to find heathenism popular." It is a strange and anomalous fact that the country which surpasses all others in missionary enterprise, and has been the pioneer of Gospel Missions to the adherents of false systems of religion, should produce teachers who are ready to exalt those systems as second only to the religion of Christ.

On page 22 of this issue will be found a letter from Mr. J. B. Gough, traversing a statement of his view of the Blue Ribbon movement, made in the columns of a contemporary, and which we somewhat hastily transferred in an amplified form to our own pages. On reflection, we felt sure that the statement could not be correct, and must have been based on a misapprehension of what Mr. Gough really said to the writer of it. We are, therefore, glad to have from Mr. Gough himself a true version of the circumstances, and we much regret having caused him any trouble by the insertion of the paragraph referred to.

In another and more lengthy communication also received from Mr. Gough, he gives the gist of his observations made to the English friend with whom he conversed. Mr. Gough says :—

"In speaking of the Blue Ribbon excitement in England, he asked me if I should not visit them again. I replied something in this form, though the phraseology I cannot declare: That it would not be a suitable time for me to come, for there would be no room for me with my style of speaking, when the public attention was so fully engrossed with the Blue Ribbon movement."

It may be observed that these words will bear a very different construction from that which has been put upon them. The whole circumstances of the incident show that great circumspection is needed in repeating from memory the casual and unstudied utterances of public men. We would add that we do not think Mr. Gough need have any fears that a visit from him now, or under any conceivable conditions, would be unsuitable. We are certain he would meet with as cordial a welcome as ever, and his earnest words would be as potent for good as on any former occasion.

MR. HASLAM IN MONTROSE.—Rev. William Haslam has been conducting a series of meetings during the past week, on Sunday in several churches and the other evenings in St. Paul's Free Church. One great essential point in which Mr. Haslam differs from the majority of evangelists who visit our town is in simplicity of language. His addresses during the week, both to old and young, have been characterised alike by the ease and gracefulness of their delivery. The large audiences which assembled each evening, and the rapt attention given to all that was spoken, gave unmistakable proof of a real interest in what was said.

SOUTHAMPTON CONFERENCE.

THE series of meetings convened by Canon Wilberforce in the Deanery grounds, Southampton, to which we briefly referred in our last issue, were extended to Monday last. They have been fraught with real interest and practical results. The large marquee, capable of holding over a thousand, has been more than filled at most of the meetings.

The Conference was prefaced by a sermon from Canon Wilberforce, earnestly pleading with the members of his congregation to attend the various meetings to be held, and combating the existing prejudices against such gatherings. He strongly expressed his belief that under the term "Unorthodox," men and women in our churches sheltered themselves from the responsibilities of taking part in the Lord's work, denouncing a bigoted orthodoxy as "the mildew of spiritual life." Many, he said, stood aloof, declaring they could not receive spiritual teaching from Nonconformists, and he urged that such limitation of the power of God's Spirit should be cast aside as unworthy of his children, expressing as his opinion that one half of the work of God was done in our midst by Nonconformist bodies.

The speakers were Canon Wilberforce, Lord Radstock, Revs. J. Pelham Stokes, J. J. Luce, J. Hudson Taylor, J. Perrin, Major Evered Poole, Messrs. H. Varley and C. R. Hurditch, &c. During the first three days of the Conference an early Prayer-meeting was held, the attendance being very small. Meetings were held at eleven and three, announced to be for

INSTRUCTION IN THE SPIRITUAL LIFE.

These were continued the following week at 11 only, a notable feature being the absence of most of the ministers of the Gospel in the town.

A very deep and earnest spirit was witnessed in these morning meetings, the key-note being struck by the prayer that the Lord's people might meet daily, not only to get blessing and joy for themselves, but realising that it was their glad privilege to *give* joy to their Lord, Rev. J. J. Luce and Mr. C. R. Hurditch giving striking addresses on Cant. iv. and v. The Bride's invitation to her Lord to enter his garden and find pleasure in it, and the Lord's quick response to his Church, were pointed out. The soul of the believer was pictured under the guise of a garden—private, purchased, and possessed, and a solemn warning given to those who, being on the threshold of blessing, failed to grasp it through unbelief.

Mr. Henry Varley's practical addresses on the Christian life were most valuable, "The indwelling of Christ" as a fact to be simply believed and acted upon, and used as a splendid power in daily life, being forcibly brought before those present. "Union with Christ," "Death with Christ," and the solemn responsibilities attached to the recognition of these facts were the themes of his subsequent discourses.

Mr. Hudson Taylor followed with a simple and touching account of his own experience, based on the words, "Abide in me, and I in you." He pointed out that this abiding in Christ was no grand spiritual attainment to be reached after earnest effort by certain favoured Christians, but the actual state of everyone who simply received the living Christ and daily fed upon his fulness (John vi. 53—56). It was not a matter of realisation or attainment, but of fact and of faith. Drawing analogies from natural facts surrounding us, he showed that everything God created had a design and represented the Christian life and the Christ of God, the whole creation fitting into God's place of redemption and silently picturing eternal mysteries. It is worthy of notice that the desire of every speaker and the longing breathed in every uttered prayer was that the Lord should manifest *Himself* to his waiting people, and that the teaching *about* Him should never for an instant obliterate the remembrance that all teaching must be *from* Him.

"WE WOULD SEE JESUS,"

was the longing of every waiting soul, and the gatherings seemed more to be round an unseen though well-loved Friend, than to listen to even the most revered servants of the Lord.

The evening evangelistic services were well attended, and the addresses by Mr. Varley and Lord Radstock were followed by manifest tokens of the Lord's presence and blessing. To an onlooker the scene, night by night, was deeply solemn—the audience, hushed and tearful, listening in the dim light to the fervent pleadings of one and another to come to Christ; now and then a caught breath or a half sob as some shaft struck home; then the after-meeting with its added solemnity, enhanced by the audience remaining nearly the whole time, while one and another stood up at the preacher's request, to express a new-born trust in Christ.

While thoroughly appreciating the work done at such meetings, it is impossible to avoid allusions to the evident dangers surrounding them. After-meeting work is *the* most solemn part of the whole, and requires a Divine guidance and the exercise of much sanctified common sense on the part of those conducting them. When we realise for a moment that eternal realities hang in the balance, that decisions affecting heaven and hell are made, that the meeting is the scene of a fierce battle, we cannot fail to see that on the part of the Lord's people extreme caution should be used that no advantage should be given to the enemy of souls.

There seemed to have been no arrangement made at the evangelistic services to close the tent while those impressed remained to the after-meeting, hence those remaining and those rising for prayer were subjected to the curious gaze of numbers who idly stood to watch the scene. God only knows if some poor souls, through the fear of man and the want of a little judicious sympathy with their soul-shyness, have lost a blessing which they might to-day be enjoying.

It also seems to us hardly wise to call upon all who are Christians to "stand," the danger of such an appeal being not only to cover hypocrisy, but actually to delude souls into the belief that they are in a state of safety because of their profession.

CONFERENCES SHOULD BE SIFTING TIMES

as well as times of refreshing from the presence of the Lord; many a soul still standing on the border-line 'twixt danger and safety is to be found at a Conference, hardly daring to say "I am the Lord's," trembling with fear lest it should hear Him say "I know you not."

Such need instruction on how to enter into life, and if the Lord's people would remember to give a word to such while speaking to those already established in the faith, many a one would bless the day when light and liberty followed their attendance at the Conference.

There is work to be done by the Christians of Southampton. Numbers have stood up during the past ten days to testify to a change of heart. Who will tend these homeward-brought sheep? Who will give the Christian hand-grasp, the warm word of sympathy, the earnest exhortation to those beginners in the Christian life? Christians have testified to blessings received. The reason God blesses us is that He may "make us a blessing," and "in blessing He will bless thee." Do you want to keep the blessing you have got? Rise and share it with thy brother!

The town of Southampton has been visited with many a wave of blessing, and the question uppermost in the hearts of some to-day is not how to get the blessing of the Lord, but how to *retain* it now that we have got it. The concluding addresses by Canon Wilberforce and Major Poole pressed home upon their hearers the need of all who had received blessing at the Conference going forth to engage in "active service" for the Master. On Saturday evening there was a good attendance, though not specially advertised, for "young converts and believers." Mr. Varley's address was to them, his text being, "Therefore being made free from sin." The after-meeting was specially solemn and a manifest impression of God's Spirit.

On Sunday afternoon last upwards of 1200 men were present to hear an address from Mr. Varley, his subject being, "This day is salvation come to this house," and the attendance in the evening was the largest of the Mission. At the after-meeting sixty stood up to witness to having received Christ during the Mission. The Sunday previous over eighty confessed Christ as their Saviour; the week evening meetings likewise were blessed to the conversion of very many. The Monday closing meeting was devoted to praise.

DR. ZIEMANN IN GERMANY.

RECENT accounts tell of the continued blessing that rests on the labours of this servant of God in Westphalia. The correspondent in Soest who furnishes the following particulars, says that many prayers are ascending to God that England would send more evangelists to Germany. The doors are open and praying people look for great things.

In its issue of August 10, the *Fielder Chronik* states: "Dr. Ziemann has returned from London to resume his evangelistic work. The churches are now closed to him, but not the hearts of the people. Wherever he speaks he draws the multitudes. This could not be otherwise; the story of the Cross proclaimed truly and warmly will attract. In most places the halls prove too small for the crowds who come. In Dortmund, Iserlohn, Wesel, &c., where the hearers numbered several thousands, every place was occupied long before the hour. Yesterday afternoon the Doctor spoke in Haspe, where even side rooms were overfilled. The occasion was the 'anniversary conference for Missions;' the speakers were Inspector Dr. Fabri, from Barmen, and Dr. Ziemann. The latter based his searching and powerful sermon on Psalm ciii. 1—5. We learn that Dr. Ziemann has already arranged for about 200 meetings. May he be made a rich blessing to our land."

"A secular paper, the *Halversche Zeitung*, of Aug. 11, after describing the crowds that came from far and near to the Gospel service, says: "We have neither space nor, we confess, ability to reproduce the sermon in its freshness and power; but if we ever felt that a speaker was filled in his inmost soul with the truth he uttered, it was the case here with Dr. Ziemann. In a very unique way he drew pictures from life to show how the power of the Gospel is alone able to settle all the ills and woes of nations and individuals. Governments could make laws, but who could give corrupt hearts the strength not only to obey good laws, but to love to obey? He pictured, out of the inner life of people of all stations, the corruption which defies God's laws and makes this world a bad world. The picture was terribly thrilling! God in Christ the great Healer and Saviour was then pointed out as willing and able to save to the uttermost.

"Evidently moved and exhausted the speaker (who had addressed the day previous two large meetings in Breckerfeld) closed, and after Pastor Quinke had pronounced the benediction, numbers besieged the Doctor to plead personally for his speedy return."

CHILDREN'S SCRIPTURE UNION.—Portions for week ending September 8th:—Sept. 2, Luke xix. 41-48; Sept. 3, Luke xx. 1-18; Sept. 4, Luke xx. 19-36; Sept. 5, Luke xx. 37-47; Sept. 6, Luke xxi. 1-13; Sept. 7, Luke xxi. 14-24; Sept. 8, Luke xxi. 25-38.

Y.M.C.A., NEWCASTLE.—The Committee and members of this Association held a meeting lately to consider the purchase of St. James's Chapel, Blackett-street, for the purposes of the Y.M.C.A. The cost, including alterations, will be about £9000. Towards this amount £3400 has been subscribed, and a committee was appointed to receive subscriptions for the remaining £5600.

MISSIONARY METHODS IN CHINA.

WE are glad to publish the following interesting and suggestive extracts from a letter Rev. J. L. Nevius, of the American Presbyian Mission, Chefoo, China. The letter is lressed to a friend in this country, and is ted June 6 :—

"I will give you a little information about at interests me most, and will, I believe, erest you more than anything else that I ld write. My work is divided into literary rk and teaching Bible-classes at home in efoo, and long and systematic itinerations in e country. These two kinds of work alternate th each other, and each occupy about half the year. My country work is somewhat culiar in its character, and, as I think, very ll of promise for the future. I speak of it as newhat peculiar because its methods are differt from those which I followed years ago, and e still adhered to by most workers in this, d, I believe, in other Mission fields.

"I commenced itinerating about ten years ago, a new and extensive field, where I was almost tirely alone, and have had everything my own ay. I have been of the opinion for years that issionaries have, as a body, erred in being hasty d premature in formally organising native hristians into churches, and endeavouring to asten on work by using paid agents, who would ave been more useful if they had been let alone their callings. We have, as I think, coming om home, with home ideas, naturally, and most unconsciously, introduced home ideas and ethods connected with and fitted to an advanced age of Christian development, rather than following Scriptural methods much better adapted the state of the Church in its early and initiory stage. In other words, I think we have sed money and men which ought not to have een used, and the using of which has done harm ather than good. I cannot, however, enter into his subject at length in this letter.

"In my work in the country I have tried to epend upon God's providence, God's Word, od's Spirit, and the Chinaman. During the st five years this country work has been deloping and extending beyond all my previous xpectations. Six years ago I had one station nd about a dozen converts; since that time the ork has constantly and uniformly spread, and, think, deepened. I now have fifty central ations, and over 700 native Christians, whose omes are in about 200 villages.

"These stations extend over a region of country bout 200 English miles long and eighty wide, nd the work is constantly extending into new owns and villages. Until recently I have had o native helper or assistant, and sometimes wo, travelling with me and visiting the stations, uring the months when I am in Chefoo. The ork of these natives has been that of assisting e in my plan of supervision and superintenence. The work of teaching inquirers, conucting services, and extending the work in the rrounding villages, is performed mainly by e Christians themselves. Most of those who re heads or leaders in the stations are intelligent en of some position and influence more or ss educated. These, as a rule, are used, in od's providence, in commencing the work, and e work is organised by them as a nucleus. hey occupy at first much the position of class aders in the Methodist Church. Many of these en are earnest and successful students of cripture. They are well supplied with comentaries and simple treatises on Christianity in s connections and relations with their own ystems. These men come down to Chefoo, or t least some of them, every year for the study f the Scriptures. I am expecting a select class f about forty next week, to spend two months nd a half in the study of the Scriptures and hristian doctrine, and learning to sing, so as to e prepared in going back to be teachers and aders of others.

"In my last tour, which occupied the whole winer, I was permitted to baptize 208 adults, and to see encouraging evidences of growth and development in those who had been baptized before. These people build their own chapels, and receive little or no help of any kind from the Mission. I hope that these stations will soon be organised as regular churches with native elders, and that candidates for the ministry and ordained evangelists and pastors will follow. Will you not pray that I may have grace and guidance for the future development of this work, and be spared to superintend it for some years to come."

Commenting on the above letter, the friend who sends it says :—"Without reference to Mr. Nevius' letter, I had this week been looking at Acts xvii. 1—15, in connection with the Apostle's words in 2 Thess. i. 3, 4. I do not know who is answerable for the chronology given in the margin of our Bibles, but both in Bagster's edition and in Eyre & Spottiswood's Teacher's Bible, I notice the date of St. Paul's three weeks' Mission to Thessalonica is A.D. 53, and the date of the Epistle 54. He never revisited the place (1 Thess. ii. 17, 18), and it seems uncertain whether Timothy remained behind Paul and Silas in Thessalonica even for a brief space of time. The marvel is that without any extraneous shepherding this Church (some Jews and 'a great multitude' of Greeks) kept hold of the truth and were able to endure persecution of no ordinary kind.

"It may be said there are many differences to be taken into account in dealing with the heathen now; but I am sure everyone will agree there is no difference in the power of the Holy Ghost to convince men of sin, to impart faith, and to keep them steadfast; but there is one mighty difference in favour of the modern missionary. St. Paul could not leave behind him in Thessalonica any one of the Gospels, as these were all unwritten up to A.D. 60; the missionary of to-day, after preaching the Word, may depart, leaving the written record behind him for the instruction and the confirming of believers.

"May it not be that we at home are so imbued with our notions of church organisation, of church buildings, of church officers, and so forth, that we hinder rather than help beloved missionaries in new and untried fields, and aim at a human completeness in the details of church life in heathendom which is foreign to Scripture example and inconsistent with Christian liberty?"

JEWS IN MOROCCO.—A letter from M. Ginsburg contains interesting details of his work of evangelisation among the Jews at Mogador :—"Our schools are well attended, the Jews come there without any difficulty or hindrance. Our colporteur lately visited Fez, where he sold more than 500 Hebrew Bibles, New Testaments, Psalms and Pentateuchs. He was accompanied by a convert, former Chief Rabbi al Oued-Nun. The word of God was preached in the houses and in the Synagogues. Everywhere they were well received. Mdme. Ginsburg occupies herself with the Jewesses; every Sunday she instructs a class of women. We have a school for adults every evening, and French and English services every day. We have full liberty to preach the Gospel. —*L'Evangéliste.*

A SOLDIER EVANGELIST.—Mr. J. W. Moodie, late of the 74th Highlanders, has been carrying on evangelistic work in the north since the beginning of the month. He was brought from Glasgow by the Banffshire Temperance Union to take part in their annual demonstration at Cornhill on 1st August. The speaking at this large open-air gathering was most effective, although the numbers did not come up to the expectations raised by last year's meeting. A specially deep impression was made by Mr. Moodie's stirring recital of campaigning experience in Egypt, and by the earnest Gospel appeals with which it was interspersed. At the request of several of the ministers present, Mr. Moodie consented to remain and undertake evangelistic work in the quarter for a few weeks. At Aberchirder, where he has since been labouring, there have been most gratifying results, especially among the young men and women of the place. The United Presbyterian Church there has been well filled nightly, some travelling four or five miles to be present, and at every meeting there have been most interesting cases. At a farewell meeting with young converts in the hall attached to the church, the attendance gave evidence of the nature and success of his labours.—*Christian Leader.*

AMONG THE HOP-PICKERS.

IT is many years since there was promise of such an abundant hop harvest. This means a considerable increase in the immigration of hoppers during September. We have always had an importation of many thousands from the courts and alleys of London and other cities and large towns, whose spiritual and temporal welfare we have earnestly sought; but this year we may safely reckon on thirty or forty per cent. more than in any one of the past six years. Thus the need of evangelistic effort will be more urgent than ever.

The grouping of these multitudes for the hop-picking affords a grand opportunity for taking the Gospel to them, an opportunity which has given birth to these efforts. Day after day we visit the hop-gardens with a good supply of Gospel literature, and spend the time in talking to the pickers over the bins, and distributing tracts, &c. On Sunday mornings we divide our strength, and visit as many stations as possible. When it seems desirable, we provide "Free Teas" on Sunday afternoons, for the sake of gathering the "strangers," that we may tell them "the old, old story." We visit each evening one or other of the surrounding villages, in the centre of which we open our portable organ, sing, and preach the Gospel. These services have now become quite an institution.

From other villages within reach of our centre (Goudhurst) we have repeatedly heard the Macedonian cry, "Come over and help up." Unable any longer to resist the appeal, we are this year opening up another centre, and employing three or four more brethren, that we may enter the regions untouched by any similar agency. Parcels of tracts or left-off clothing will be welcome, and should be sent (carriage paid) to Rev. J. J. Kendon, Marden Station, S.E.R. J. BURNHAM.

24, *Keston-road, Peckham Rye, S.E.*

ALTON.

Five tents have been erected for the preaching of the Gospel in this district. Many thousands of poor wandering people are here, and are thankful for the opportunity of being brought under the influence of the Word. The evangelists are employed in visiting and preaching at night; help is needed to carry on the work. S. CHINN.

Alton, Hants.

IVY HATCH, SEVENOAKS.

We shall be thankful for the prayers of your readers on efforts amongst the thousands of hop-pickers who will presently be engaged in this part of West and Mid-Kent. As in former years, we hope to be able to put Gospel books in the hands of most of the people we meet with, and hold short services in their dinner hours, where practicable, and at their camps at night, and on Sundays. Sometimes we have been enabled by friends to have free teas for them, and preach the Gospel then. We have had much happy service in this way for some years through God's mercy, and trust He will sustain us in it this season, encouraged by 1 Cor. xv. 58.

GEORGE GILLINGHAM.

A FARMERS' PRAYER-MEETING is held every Wednesday afternoon at the Friends' Meeting-House, St. John-street, Bury St. Edmunds. All who are connected with agriculture are invited to unite in laying their requests before the Lord of the harvest.

"THE SILENCE OF PRAYER."—On reading this article in your issue of August 9 I was much comforted. For some time past I have been in great distress—all my earthly prospects blighted. Often have I thrown myself on my knees seeking to pray, but only a flood of tears and groans from a breaking heart was the language uttered. At times I rose comforted, but I thought that may be caused by the weeping and not by the wordless prayer. From "F. A. W.'s" comforting article I can see that Jesus can speak consolation and give blessing, though words be denied the suppliant.

A TROUBLED ONE.

MISS MACPHERSON'S CANADIAN DIARY.

BELIEVERS' CONFERENCE AT NIAGARA.

GALT, *August* 3.—"The lines are fallen to us in pleasant places." We have gathered with dear saints of God, from many parts of this vast continent, at the annual believers' meeting; we have truly had times of refreshing from the presence of the Lord, and sweet fellowship with kindred spirits. The place of assembling was in a tent pitched on the shores of Lake Ontario, close to the village of Niagara. The breezes from the lake tempered the bright sunshine, and as we fixed our gaze on the blue waters, while listening to the speakers, we were reminded of Jesus teaching the people by the Sea of Galilee.

The subjects taken up were comprehensive, but all practically helpful, bearing directly upon the difficult questions of our day. Evangelists could not fail to be fed and endued with fresh power and vigour; they sat at the feet of men who knew how to handle the deep things of God. Several opportunities were given for answering questions. Dr. W. Erdman, a man mighty in the Scriptures, had a happy way of bringing the difficulty to a point, as it were cracking the nut, and in a moment giving the young evangelist back the kernel. William Pennefather was frequently brought to our mind in the person of Dr. Brooks, of St. Louis; large-hearted and tender, yet powerful as he dealt with those who would oppose the truth.

Two meetings were held in the day, morning and afternoon, giving seasons of rest, for an evening's row on the lake, or a drive, or private converse in the beautiful grounds around. One evening was set apart for happy social intercourse in the tent; another was spent in a service of song, led by Major Whittle and Mr. and Mrs. McGranahan. These days were the holidays of many a worn-looking pastor. Some had come all the way from Carolina, hungering for spiritual strengthening, and none went away empty. At the Communion on the closing day a thankoffering was gathered, to be divided between the Missions of Mr. Hudson Taylor and Mr. Grattan Guinness, and the Missions in Japan. The ministers spoke tenderly of the practical labours of these two brethren, and also of our brother Mr. C. H. Spurgeon, who was borne up before the throne, and his restoration to health pleaded for. It was a wonderful testimony, showing how these brethren bear the burdens of others, though an ocean lies between, and they may never see each other here below.

FACTORY GIRLS IN CANADA.

Guelph, Aug. 9.—Welcome news from the Home of Industry reached us last evening at Hespeler, nine miles from this place, and five miles from Galt, whither we had driven in a carriole (a light covered buggy with seats for six) to hold a meeting for several hundreds of young people, employed in manufacturing woollen goods at a large mill. Some days previously my niece, Mrs. Henderson, with her sister-in-law, had gone over the factory, giving texts and little books, speaking individually to the employés, and issuing invitations for the meeting; much prayer had arisen that this opportunity for witnessing might result in many souls being won for the Lord Jesus.

Though it was a warm summer evening the Town-hall was well filled with a staid-looking but motley crowd of young and old, all well-dressed and earning good wages; the young women get eight to ten dollars, *i.e.*, thirty-two shillings weekly. There is great need for Christian ladies to arise and open boarding-houses, in order to look after the young women of Canada. The owners of this mill hope to go forward in such work in due time. If those who start Young Women's Associations would begin at the very beginning, open Homes where they could dwell, &c., they would soon get hearts to listen to the Gospel, family worship would be attended, and souls won for Christ

The young factory girls gathered around afterwards, and were delighted at my proposing they should start a sewing party for the orphan little boys at Galt. We do trust that a good work has begun among these mill-hands, and we pray that it may be a precedent for similar work to begin in all such places throughout Canada.

CANADIAN HOMES FOR LONDON WAIFS.

With thankfulness we can say that prayer is answered, and good Christian homes are opening up for little boys around the Georgian Bay. F. A. has started to take three to their new homes, and is *en route* to visit fifteen children in Muskoka, which will take three weeks, and be expensive. Mr. Thom and Miss W. are out in another direction, and I start to-morrow to visit fifteen in the Stratford district. In travelling it is very interesting to note the providential meetings by the way with the children. Our workers at home will remember a sweet young brother and sister whom we rescued from an actress. In trying to eke out her income, she had answered an advertisement to take charge of children; they had been placed in her care by their father, who quickly disappeared, and she, receiving no money for them, was about to put them in the workhouse. It was my joy accidentally to come across these two children, much grown and improved, on the way with their adopted parents for their summer trip to visit friends. The interview was brief, a loving word of recognition, and our paths in life again diverged; but what happiness to know they were with God's dear saints, being trained in His fear and love.

Our dear grown-up girls are getting comfortably settled in life. P. T. has just married very well, and J. M. has been consulting me on the important subject, and saying that her brother was buying furniture for his own house. Alice M., too, is in a difficulty, for her lover will not hear of her coming back to England to see her mother until she changes her name and he can come with her to protect her.

The following letter from an orphan boy, who lost nearly all his family by small-pox, two years ago, will interest our readers:—

"*July* 12, 1883.—My dearest Friend,—We have had some very wet weather lately. The crops are not so bad down here, but the rain will make the hay very black-looking, and potatoes and peas are being quite washed out. It is fine fun working amongst the hay and the clover, but we have not time to roll in it; we have to take the good out of all the dry days we can get. We had Mr. Fred to see us this summer, and we were very glad to see him. I am still a Temperance boy, and have not seen a drop of any intoxicating drink since I have been in Canada, and I do not want to either. I am well pleased with my place, and am getting quite a farmer. . . .

"Frank and I go to church regularly, and to Sunday-school. I often speak to the people about you and your work, and they wonder at your work very much; they say many a boy would go to ruin but for you. I cannot imagine what would have become of me but for you. I thank you for your kindness to me and Frank; may you be rewarded for it when you go to the better world above. We could not come to Galt on Dominion Day, as we were busy weeding. I enclose you a photo of myself and Frank. Hoping you are all keeping strong for your work, as strength is needed for the work you do, with love to all. Good-bye, from one of your number, "George D. (aged 14.)"

BOSTON.—The revival work of Mr. Bliss in Boston, under the direction of the Young Men's Christian Association, during the summer months, is accomplishing much good. Temperance reform is one branch of the work which is vigorously attended to.

WHITBY.—On Sunday evening, August 19, a party of visitors held open-air service on the pier. The outdoor meetings have been continued, and have resulted in good to many souls. A series of weekly meetings will be held in the Y.M.C.A. rooms and out of doors. The prayers of friends are requested for God's blessing on the efforts of these young people.

"HE KNOWETH."

SUCH a precious source of comfort,
Such a soothing, healing balm,
Magic ray of golden sunshine,
Hushing fear, and breathing calm!

Cometh joy or cometh sorrow,
Health or sickness, pain or care,
Jesus knows: let this content us;
Yes, He knows, and He is near.

Whisper it mid daily duties,
Whisper it when sore distrest;
Doubts and dangers throng around you,
Jesus knows; His way is best.

Does the battle seem unequal—
Wrong triumphant, right passed by?
Think you not that He is watching?
Yes, He hears the faintest cry.

Morning, mid-day, calm of even,
Every hour of every day,
Jesus knows, and He is caring,
Knows, and knowing, loves alway.

E. B.

THE GOSPEL IN HYDE PARK.

"DO you get much opposition from infide in the Park?" asked a friend the oth day. "No; we have won some of them Christ, and the remainder we have tired out b never replying to them." God has vouchsaf such signal blessing lately to this effort that w have held evangelistic services every night the Park, followed by prayer-meetings in Hyd park Hall. One or two of the cases of conversi may be of interest.

Mr. E——, a decided infidel and opposer the Gospel, was awakened at the meetings; sought and found the Saviour, and has give himself to the work of the Lord. He is now Northampton, labouring for God among t infidels there. Another follower of Bradlaug who was ever busy in giving away the bil announcing infidel meetings, has changed h opinions, because, as he says, "God has chang my heart."

R. G., a working man, says: "I was crossi Hyde-park, when I heard the preacher telling the return of Mr. Moody's brother, after ma years' absence. I thought of my poor old god mother and her many prayers, and was convinc of my sins. I could not get rid of my conviction and though I left the meeting, and drank five pi of beer to drown them, it was no good. So came to the Park the next night, followed to t hall, and gave myself to God. I only wish had been years before."

Many who came into the Park to hear t band have never got beyond our meeting, wh the choir was singing, and some of these a among our best workers. Of late, such has be the spirit of hearing which the Lord has giv the people, that there is little or no need singing now; the people are there before we a and waiting to hear the Word preached.

We rejoice to say that several youths and bo have within the last week or so been brou to Christ. Charles Cook.

GLASGOW MONDAY NOON MEETING.—Ba Dickson lately gave a sketch at this meeting o tour made lately by him, along with Mr. Bann man of Perth, in the Orkneys. They visited m of the churches of the different denominati and had the opportunity of inquiring into state of religion, which was found to be similar that in other parts of the country. A special f ture in the islands is the almost entire ab ence public-houses, Kirkwall and Stromness being exceptional districts. As a consequence drunk ness is almost unknown. Bailie Dickson thou this was a strong proof in favour of the argume in relation to towns and cities, that if the temp tions were removed the convictions for drunken would be greatly diminished. During the w ten Temperance associations were successfully augurated, not because of their necessity in islands, but because they would form a bon union for young men going to the large cities interest them in the work. *Christian Leader.*

FRENCH FOREIGN MISSIONS.

THE Paris Evangelical Missionary Society has lately celebrated the jubilee of its first ssionary station at Jessonto, South Africa. r readers have in times past known something the work of our French brethren in South rica, mainly through the testimony of the late jor Malan, who devoted so much of his life advance the cause of the Basuto Christians. e recent visit of M. Coillard to Mildmay to vocate the same cause will not have been for- tten. So eager were the natives to hear the spel that at the commencement of the Mission powerful Caffre Chief, Moshesh, sent some ndreds of cattle to the Cape, in order, as he d, "to buy a missionary;" but a hostile be fell upon the party and carried off the tle. M. Casalis, one of the first pioneers, o is still living, recognised in this an open or, and God has given great success to the d of the Kingdom then and since sown.

The wars of the last few years have sadly in- fered with and hindered the followers of the ince of Peace; the destruction of Mission- uses, &c., and removal of missionaries have eatly increased the money outlay, so that the ilee-joy of our French and coloured fellow- ristians is much marred by the ominous word leficit."

At the meeting held at the Temple de l'Ora- re, Paris, M. Viénot, missionary at Tahiti, ve some interesting details of his field of work. hiti is the capital of 104 French islands. mare II., after some political struggles, was t in exile to a neighbouring island; there he t with some English missionaries, and rough them the Gospel was made known to, d believed by, him. When he returned con- eror to Tahiti, contrary to all the traditions his ancestors, he spared his enemies, alleging the reason that he, the chief of sinners, had n the object of an infinitely greater mercy on part of God, thus demonstrating the reality his conversion. The whole population fol- wed the example of their king, and became fessedly Christians. Later on some Roman tholic priests introduced themselves into the nd, and, thanks to their intrigues, the French otectorate was established, and with this pish clerical influence was freely exercised in Protestant land. But it did not succeed, for re are to-day, after the efforts of so many ars, scarcely 500 Catholics, in a population of 000 inhabitants. Is the Church a living one? reply to this, M. Viénot related some facts, of hich we give one. Every Monday the women the Church meet together, and whilst some their number, called fisherwomen, go out to it different persons in the locality, and speak rnestly to them, the others remain in prayer; nost every Monday good results follow.

The Director of the Mission, M. A. Boegner, s been visiting the native churches in South rica, and reports well of the steadfastness of Christians on the whole, under the peculiarly ing circumstances of the war with the Boers. riting from Bloemfontein, he says: "We rived at Bethesda, and the next day, Sunday, reached from 1 Peter ii. 5. In the afternoon ervice of song was held; the young men and ildens and children sing with great enthusiasm ne of Mr. Sankey's beautiful hymns, which re translated for them by M. Coillard during voyage."—*Journal des Missions Evangeliques.*

BOULOGNE-SUR-MER.—It may be interesting some of your readers to hear that an excellent rk was done among the sailors and workmen of s port during the first three weeks of the present nth, on board the Mission boat, *Annie*, belong- g to Mr. Cook, of Portsmouth, the speakers being plied chiefly by Mr. McAll, from Paris. The om of the boat seats about 250, and was crowded ery evening. Three meetings a day were held, luding an address to children. The evening one s, of course, the best attended, people continuing come till the service was over, and filling up any ts that became vacant by others being obliged leave. Large numbers thus heard the Word Life. My chief object in writing is in the hope t it may lead others to commence similar work, to assist in what is now being done.

R. S. Watson, Captain, R.A.

MISSION WORK IN DUBLIN.

THE recent Bank Holiday recalled to my mind the way in which a similar holiday was utilised in Dublin not long ago, which I had the pleasure of witnessing. The plan was to save many poor people from temptation to spend the day in drink and riot, by opening the New Boys' Mission Home in Townsend-street for a whole day's entertainment. This involved no small effort on the part of the ladies working with the Mission, as the building was opened at 11.30 a.m. and kept open till 11.30 p.m., the time when the public-houses closed.

The Mission-rooms, and even the playground, were brought into requisition—every available space was filled with groups of men and women. Nearly four hundred in all were accommodated. Refreshments were provided at a cheap rate for those who could pay, and supplies of a simpler kind were handed to those who could not. The intervals were filled up with hymn-singing, conversation, and addresses. In the afternoon the children and many others were admitted, and a "service of song" on the story of "Christy's Old Organ" was held, in which many kind friends took part. Then tea was provided, the children were questioned in the lively, telling manner so dear to the frequenters of the Irish Mission meetings, and more hymns were sung, and all were dismissed when the last public-house was shut and all danger over. Many were present who had never been sober before on a holiday, and many heard "the old, old story." to whom it was really and virtually a new one.

The blessing of even one such day who can venture to estimate? The Home in which this effort was carried out is one that has been added to the kindred works going on in this once wretched quarter of Dublin. It was greatly needed, for there were many more than could be accommodated. A sum of money was given to build it, and two houses adjoining the original Mission house offered for sale. But £600 are still wanting to complete the work. Will not some who have our "home heathen" laid on their hearts help forward this good work? Communications may be sent to Mrs. Ellen Smyly, 35, Upper Fitzwilliam-street, Dublin.—Faithfully yours,

E. Jane Whately.

21, *Belmont park, Lee, S.E.*

Dear Friends,—We have much cause to praise God for the abundant blessing He is giving in every department of the work. The schools and homes contain more than 1300 children at present. We have been enabled to add a home for big lads, which has proved to be the missing link in our work, and we look forward to an abundant harvest this coming winter. We receive pleasant letters from time to time from the boys who are settled out in various situations. One nice lad, who entered the Royal Navy some years ago and is now in a Coastguard Station, writes:—"I have given my heart to the Lord Jesus, I do feel so happy, there is such comfort in God's Word; one may read it every day and still find fresh help and strength along the narrow path."

We have had quite a revival amongst our children lately. Many have shown themselves whole-hearted for the Lord, some working for Him and proving themselves valuable helpers. We have great encouragement amongst the adults; the three Sabbath-schools in different parts of Dublin well filled with men and women, meetings every evening well attended; the missionaries visiting from house to house report a favourable reception and cases of interest. One will suffice for illustration.

A man and his wife were visited and invited to send their children to the Mission-school; the mother refused and would not speak with the missionary. She was a Roman Catholic, the father, an unconverted drinker, cared nothing for his poor little ones, though he was nominally a Protestant. Little by little the truth of the Gospel was laid before them. At last, won by the kind interest shown in their state, the children were allowed to go to school. They brought home the texts they learned, and the sweet hymns they sang. Attracted by their improvement, the father began to attend the evening meetings, and soon after was persuaded to join the Band of Hope Temperance Society. This man's business is in a spirit store, filling bottles. He had been in the habit of drinking continually, and neglecting his family; his wife, broken-hearted, had followed his example, and a miserable home was the result.

The wife, seeing the change in her husband, at last listened to the Gospel message, and became a true Christian. Her parents, who are well-to-do bigoted Romanists, persecuted her in every possible way. Her father, to whom she is devoted, beat her cruelly when she ventured to go to see him, and tried to get her girl away from her. These two have now for a long time led a consistent Christian life. The man gave his heart wholly to the Lord, and asked Him to take away the taste for drink. He now abhors the thought of it, and it is most touching to hear him, as he often does, give his experience, pressing his hearers to come and give themselves to the Lord, and find Him an all-sufficient Saviour, as he has done.—Yours faithfully,

Ellen Smyly.

35, *Upper Fitzwilliam-street, Dublin.*

JEWISH REFUGEES IN PALESTINE.

SIR,—I hope you will allow me to do from here, during a few hours' break in my journey towards Jerusalem, what I found no time to do before leaving England, viz., express my heartfelt thanks to the large number of your readers who, by their various tokens of sympathy, have greatly helped the object of my visit to England. Upon them and upon all your readers I would call to make this present work among the Jews in Palestine a special object of prayer. In prayer it was begun some fifteen months ago; by prayer it has been sustained all this time; and it is to the power of intercessory prayer we look for the supply of all we need.

The progress of the Gospel among the Jewish Refugees in Jerusalem calls for loud praise to God. Yesterday's mail brought me letters from some of the Refugees, written in German, Hebrew, and English respectively, which filled my heart with joy. When I remember the darkness these very men were in a short twelve months ago, I cannot but exclaim, "What has God wrought?"

May I, in closing, draw the attention of your readers to the fact that two separate accounts are in existence in connection with this work? One is the "Refugee Fund," which meets the present wants of destitute Refugees, and for which contributions may be sent either to "the Secretary, 16, Lincoln's-inn-fields, London, W.C.," or direct to us in Jerusalem. The other is the "Jewish Refugees' Aid Society," the object of which is to help the Refugees to help themselves, by purchasing land, houses, stock, &c., and giving them remunerative work as tenants or agricultural labourers. Contributions towards this should be sent to Mr. S. Field, 10, Angel-court, London, E.C. In proportion as the "Refugees' Aid Society" is enabled to place the Refugees on the settlement which is to be opened, the "Refugee Fund" will be less and less burdened, till at last it can be closed.

Yours faithfully, H. Friedlaender,
L.J.S.'s Missionary in Jerusalem.

Paris, Aug. 23.

THE BIBLE-CARRIAGE AT BLACKPOOL.—Having paid a visit to Blackpool (Lancashire) during the past ten days, I was much pleased to find evangelistic work being vigorously carried on by Messrs. Weaver and Wharton, who have been labouring there with the Bible-carriage since the beginning of July. I had much happy fellowship with these brethren in helping with the work which God has graciously owned with tokens of blessing. J. B.

RESCUE WORK IN POPLAR.—Rev. T. H. G. Robinson, Vicar of St. Saviour's, Walthamstow, E., writes to us strongly commending the work carried on by Mrs. Wilkes, as described by her in a recent issue. "No words of mine," he says, "can describe the self-denying labours, attended, as must be expected, with much disappointment, but also abundantly blessed, of Mrs. Wilkes and those who support her in her arduous work." He will be glad to receive the contributions of friends.

ARMEE DU SALUT EN SUISSE.

IN a letter to us, with respect to the recent experiences of the Salvation Army in Switzerland, Mr. A. S. Clibborn, writing from Geneva, says:—

"The result of the persecution at Rolle, during which the house of one of our soldiers was attacked, and those leaving the meeting drenched with buckets of water, has been to extend the work to eight villages. Many glorious cases of conversion have been the result; whole families have been brought to the Lord. All meetings are now forbidden in that canton also. A few of the converts arranged to meet for prayer in the country. On arriving, they found at the place a tall man, dressed like a tourist, surveying the landscape through an opera-glass. As a fog obscured the view of the lake they suspected a trap. One went to the stranger; he seemed rather embarrassed, and after a while slipped off. Next day this individual was met at the station in the uniform of a policeman by the person who had accosted him the previous day.

"Determined to meet for worship somehow, our comrades commenced to assemble at three o'clock in the morning, but they were betrayed; the police were called up, and came and dispersed the meeting at 4 a.m. Notwithstanding, their faith and courage continue. Never have I heard more surpassingly beautiful testimonies than on a recent Sunday, when the Rolle converts spent the day with their Genevan comrades.

"Many Swiss citizens have taken a bold and firm stand for the cause of liberty and justice through all this storm. A lawyer in this city threw open his grounds for our meetings. He was summoned by the authorities and fined; he refused to pay the fine, or to cease to worship God with the Salvationists in his grounds. The authorities were obliged to let him alone, conscious that the decree forbidding our meetings was absolutely illegal. At the last meeting of the shareholders of the Reformation Hall a motion was passed, by a majority of fifty to six, approving the action of the committee in having lent us the hall, and giving them fullest liberty to continue to do so in the future.

"In spite of all the surrounding difficulties, the work goes on steadily. Did space allow, many thrilling incidents could be given. We find that none stand more firmly than converted infidels. One of these particularly gives us much joy. He is a Greek, was a well-known Socialist, marked down by the police, came to the meeting to make satirical articles for a Constantinople paper. He was a man who had the deepest hatred against all religion—a Communist of the most fervent type. He was moved by the power of God. I found him at the close of a meeting leaning against the wall, the tears rolling down his cheeks, and his whole frame betraying extreme agitation. 'Ah!' said he, 'I believed in dynamite to set the world right; but now I feel that there is another power which can do it, and the only one!' The agony of the struggle to yield himself was most intense, for 'To me,' said he, 'this step will be a death.' But he took it, nevertheless. The abandonment of his employment reduced him to penury, but he held firm, and went to work as a labourer in the fields. One night he was followed home, savagely beaten, and left almost insensible. His thirst after the knowledge of God has been most remarkable. He holds on his way steadily.

"In France the work goes forward at Paris, Valence, and Nismes. At the latter town our audiences are three-fourths Roman Catholic, the hall being in the exclusively Catholic part of the city.

"Allow me, in conclusion, to appeal to your readers for help. Our funds are at present quite exhausted, and the opportunities before us are boundless. Calls come into our stations from all sides. Our French paper, *En Avant*, sells by hundreds in the fairs, and we are continually cheered by instances of salvation among its readers. We have one colporteur at work. At Paris one of our most devoted men has, months ago, offered for similar work. We long to set him free."

Any sums forwarded to Miss Wallis, 187, Quai Valmy, Paris, will receive grateful acknowledgment.

MR. MULLER AND HIS MISSIONS.

THE report just issued by Mr. George Müller is another striking record of the faithfulness of God in providing for the large family of orphans at Ashley Down, and the many other good works of the founder. Mr. Müller commences his interesting statement by giving his reasons for being so long absent from home. He says:—"A few Christian friends, who wished well to the Institution, desired me to discontinue my long Missionary Tours, as it appeared to them that *that* was the especial reason why the income had fallen off. I did not think so, however, because year after year, for several months at a time, the Scriptural Knowledge Institution had been left during my absence; and whenever I returned to Bristol I found that each branch of the Institution was in as good working order as if I had been on the spot. This fact, therefore, was looked upon by me as God's approval of my continuing to go on, seeking to help on individual Christians or assemblies, with the experience and knowledge He had been pleased to give me, during more than half a century that I have known Him."

The reports which from time to time have reached this country of the help rendered by Mr. Müller to Missionary brethren, as well as to students at various colleges and universities abroad, fully justify the course he has adopted.

The report contains a deeply interesting narrative of Mr. Müller's recent missionary journeys. A pretical illustration of the difficulties of spreading the Gospel in Russia is given, and earnest prayer is desired for that vast country. The tenth journey is to be commenced on September 26, when Mr. and Mrs. Müller purpose starting for Madras, in order to spend six months in Gospel itineracy throughout India.

The accounts of the school, missionary, Bible, and tract funds, we are glad to observe, show a larger balance than last year. Many persons may suppose that the care of the orphans is the only work carried on by Mr. Müller and his helpers at Bristol; a glance at this report will soon reveal other works which are equally important and deserving of support. The day and Sunday-school work is a most important factor in the extension of the Redeemer's kingdom. Next comes the Bible circulation, the results of which eternity alone can reveal. Out of the missionary fund help is given to 132 labourers in different parts of the globe. We regret to observe that the sums allotted this year to each missionary are not by any means so large as they were some few years ago. This part of Mr. Müller's work bears directly on the extension of the Gospel throughout the world, and we could wish it were considerably enlarged. The letters from missionaries that appear in this record are full of interest and encouragement.

The orphan account shows a balance in hand of £2266; it is stated there is room for several girls. Conspicuous among the offerings are those of orphans who have in former years reaped the benefits of the institution. It must cheer the hearts of directors and supporters to see those whom the institution has befriended contributing towards its maintenance. The Report may be had of Messrs. Nisbet & Co., Berners-street, London, W.C. Price 6d.

MR. A. H. DARLING, 6, Tilia-road, Clarence-road, Lower Clapton, N.E., writes:—"After having laboured above twenty-five years in the Gospel among foreign sailors, and in other countries, I now feel I have not strength to climb ships, nor am I able, as formerly, to speak various languages without suffering in my head. As there is in France such a large field, with so much liberty, we purpose going about the end of September to live and labour in that land."

MIDNIGHT MEETING MOVEMENT.

DURING the last week a special Mission to the fallen has been held in Southampton. Many ladies and gentlemen have taken an active interest in the work. On Thursday night a midnight meeting was held at the Victoria Rooms, which was attended by a considerable number of the best dressed of the class whose good was sought. Lord Radstock, the Countess Waldegrave, Mrs. Evered Poole, and other friends addressed the assembly. On Friday morning a breakfast was given to all who wished to attend, and in the after-part of the day some of the women were, at their earnest request, taken from their life of sin to a Home at Southsea. The proceedings were conducted by Mr. John H. C. Christien, Organising Secretary of the London Society, 8, Red Lion-square, London, W.C.

MISSION WORK IN WALWORTH.

ON Tuesday, the 21st inst., the first stone of a large Mission-hall was laid by the Bishop of Rochester in a crowded part of South London, once known as the Surrey-gardens. This spot has been lately covered with houses, accommodating 8000 people. The poverty and vice of the neighbourhood is of a marked description. Mission services of an earnest character, devoid of eccentricities, and equally devoid of any stiffness, with street-preaching three or four nights a week, have been carried on, with the result that a congregation of some 600 has been thus gathered together in a public hall near the church, the work of the Church of England in the meanwhile being carried on just as actively and heartily. The Vicar has obtained three houses on the estate, which are to be used as clubs and institutes; and on the gardens of these houses is being built a large Mission-hall. This is the second Mission-hall provided for the parish in the last two years. This second Mission-hall completes a scheme for evangelising this large and poor parish. These halls will have simple services of an evangelistic kind.

The Bishop, after laying the stone in the name of the Lord Jesus Christ, spoke to the people assembled together on a temporary erection, overlooked by crowds from the adjoining houses and windows. His Lordship said he could hardly believe that about eighteen months ago he had opened another Mission-hall in the same parish, and he took it as a mark of the success with which God rewarded the courage of faith. This Mission-hall was being built as a place where the pure Word of God might be preached, and the Gospel set forth in its ennobling, emancipating fulness. A sum of £3000 was still wanted; but he felt certain that they and many others would come forward and help in such a noble undertaking as the present one, in the face of the terrible needs of the surrounding locality. He took it as one of the signs which the Church of England has shown of her desire to bring the Gospel to the poor, and surely the many rich persons who could afford it would not be wanting on this occasion. Any information can be obtained from the Rev. E. F. Alexander the Vicarage, Lorrimore-square, Walworth, S.E

Requests for Prayer.

FOR Gospel meetings, commencing Sept. 2, at Rotherfield, Sussex.——For children's services at Scarborough.——For meetings at Trinity Rooms, Crawford-street, W., by Mr. Eveleigh.——For three weeks' special services at Middlesborough, by W. J. Taylor.——For much blessing on the labours of Messrs. Fullerton and Smith.——For God's blessing on a fortnight's Mission for Railway men at Longhope, Gloucestershire.——For a blessing on the Gospel work among the fishermen at Folkestone.——For a Mission at Bushey, Sept. 23 to 30, by Mr. F. C. Spurr.——For Rescue work among the friendless and fallen, in connection with Grove Hall Mission, Lisson-grove.——For special meetings in September at Oxford and Tunbridge Wells.——That a suffering Christian mother may be restored.——For blessing on the labours of two officers in India.

THE LATE MR. T. B. SMITHIES.

IN a recent issue of *The Church of England Temperance Chronicle*, Mr. Robert Sawyer, barrister, gives some very interesting and pleasantly-written "Recollections" of the late Mr. T. B. Smithies, of Earlham-grove, Woodgreen. It was through the patient and persistent efforts of Mr. Smithies that Mr. Sawyer was led to take a personal and active stand on the side of total abstinence. After describing a visit to the northern residence of the philanthropist, on the occasion of the founding of Mrs. Smithies' "Band of Mercy," Mr. Sawyer adds:—

"I have attended many happy gatherings at Earlham-grove. There was a strange fascination about the place and its inhabitants. Mother, son, and daughter living for God, their fellow-creatures, and for one another. Love, charity, and cheerfulness prevailed. Remarkable people met there. Missionaries from all parts of heathendom, boys from Greenwich, policemen, Chinese Ambassadors, the original 'Uncle Tom,' the 'Singing Pilgrim,' Temperance workers, men of business, were all welcome. The house was most comfortably arranged. The poultry, the animals, the dogs, the flowers, the fruit trees were, in their several ways, perfect. Mr. Smithies delighted in pointing out the peculiarities of the two favourites, 'Rosie' and 'Tiny;' how, as a rule, Rosie was a parlour boarder, while Tiny preferred his place in the kitchen. Every morning and evening, however, when the bell rang for family prayers, Rosie immediately marched off to the kitchen, whilst Tiny as regularly left the kitchen, and went in advance of the servants to the dining-room. He there laid down quietly on the hearth-rug, and remained perfectly quiet during singing, reading, and prayer. At the close, in the morning, he left the room and hastened off to the street-door to meet the postman, and in a few minutes reappeared with the letters in his mouth. His next mission was to fetch the daily newspapers. [See the *British Workman*, May, 1878.]

"The hospitality was unbounded. Mr. Smithies was always giving. He often said to me in the house and garden, 'All that is lent; it is not mine, it is only lent.' He was the most holy man I have known. No one who has heard him sing—

> "Have we trials and temptations?
> Is there trouble anywhere?
> Let us never be discouraged,
> Take it to the Lord in prayer,"

can ever forget him. With all this, he was genial and light-hearted. I delighted in watching him in the morning. A cheery breakfast, family prayers, at which I have seen all the painters and workmen about the house, in their shirt sleeves, attending with the whole family, the merry search after new-laid eggs, a look at the flowers, a mouthful of luncheon, and the rush off to the 'Row' for the day's work, after asking his 'Heavenly Father' to bless our outgoing and our returning home, are little everyday matters which cannot be forgotten.

"One more incident I relate as a guide to public speakers. One morning, after a Temperance meeting, I asked him whether he prepared his speeches, and if so, whether he was able to keep to what he intended to say. He went to the book-case and took down a book. 'Read that,' he said, 'that is what I intended to speak about last night. Something else came into my head, and I forgot what I had intended. It is generally so, but I always ask God to enable me to say that which will be most suitable and useful to the people I am addressing.'"

WETHERLEY, ATHERSTONE.—A Sunday Mission for children was started at this village a few months ago by Mr. T. J. Latimer, of Atherstone, the results of which have been very gratifying.

CATERHAM VALLEY.—Mr. and Mrs. F. Wilson, Evangelists, have been conducting Gospel services at Caterham Valley with success. Many persons have attended the meetings, and it is hoped not a few have been led to the Saviour.

PRISON REFORM.

By CHARLES COOK.

REPLIES TO QUESTIONS.

SO many have been the inquiries addressed to me as the result of the articles on English and Foreign Prisons, that I desire briefly to answer them, as far as it is in my power.

"Do I think that prisoners are well treated and cared for?" Generally speaking, yes; there are exceptions of which I will speak presently. As an answer to such inquiries I would quote the testimony of a convict now in Pentonville, who, writing last month, says: "I work ten hours a day at the tailoring, have plenty to eat, and a comfortable bed, and I think they treat me better than I deserve, and I feel my Heavenly Father has smoothed the pathway for me."

"How much of his sentence can a convict get remitted?" Nearly a quarter; for instance, a prisoner who is sentenced to five years, if he earns all his good marks (eight per day) need only serve three years, eleven months, and one week. There is no remission on sentences of two years and under. Men under sentence "for life" are supposed to complete twenty years before any hope is held out to them.

"Is any person allowed to visit our prisons?" No. Special permission can only be procured from the Directors of H.M.'s Prisons or the Secretary of State, and this is not given to any one who merely wishes to see the prisons.

"If a case of severe or unrighteous sentence is known, how can we best go to work to procure in measure a remission of the sentence?" Get all the facts together as tersely as possible, with anything of importance which did not come out at the trial, and submit them to the Home Secretary, praying him to consider the case. A public meeting or two, well attended (and well reported), and a little agitation, may serve to get justice done in the case.

"What are the principal defects in our own system?" One of the greatest defects has been the association of all grades of criminals. The young post-office official, who, for stealing a letter has got "five years," is thrown into the company of burglars and smashers; the young clerk, who, through the curse of betting, has received seven years for forgery, will have to associate with murderers and "Invincibles;" the commercial traveller, who through drink has fallen, must suffer durance vile, and be content to herd with villains of the blackest dye. "Look!" said a chief warder to me when I was visiting one of H.M.'s prisons, pointing to a convict working with a gang of others, "if that man does not know anything of burglary, he very soon will." He had been a soldier in India, and for some offence had been tried and sent home here, to associate with murderers and burglars. Surely if the chief officials of our prisons speak of our system as needing reform, there must be room at least for inquiry. I am aware that the authorities, on a small scale, are trying to classify prisoners. In France habitual criminals are always sent to a special prison.

Another thing which calls loudly for reform is the putting of almost absolute control into the hands of young and inexperienced assistant warders. A number of prisoners, called "a party," from six to twenty, have to work under a warder or assistant warder, who can report them for any breach, or supposed breach, of discipline. It is not every man that can be trusted with power, and whilst the majority of warders are, no doubt, experienced men, many of them having been non-commissioned officers in the Army and Navy, yet there are many young men, assistant warders, who delight to worry and annoy a prisoner. They take special delight in doing so if they notice him somewhat above the ordinary type.

Your readers will not misunderstand me when I speak of the need of all prisons having a converted chaplain. Where a prison is blessed with a man who seeks the salvation of souls, that prison is the best conducted and the mostly easily governed. How sad must be the case of those prisoners who sit under the ministry of one who, while he may be honourable, gentlemanly, conscientious in all his duties, and even kind to those unfortunate beings who are under his care, has had no personal experience of the saving grace of God. In vain may we expect men to leave prison reformed unless they have been transformed by the converting power of God. The need of some power to change the heart may be seen by the following instance:—One prisoner about to be discharged was asked by the Governor what he thought of doing. He had been a very badly-behaved man, and had forfeited all the money he might have been entitled to, and the Governor wondered what business he would try to follow. "Oh, I think," said he, "of opening a jeweller's shop." "But," said the Governor, "you have no capital; how can you start?" "Oh," replied the man, "*you can always get a crowbar for sixpence?*"

Concerning foreign prisons, I would say that I am hoping to procure 12,000 Gospels in Italian for distribution in the prisons of Italy. To this end I shall be glad to visit any place in the kingdom and speak on "English and foreign prisons and their needs," with special reference to France and Italy. If any friends will arrange for a meeting and will write to me, I will let them know what dates I have free. By the time this appears in print I shall be in Germany, but hope to return very soon, and shall be glad to correspond with any who are interested in this subject.

Hyde-park Hall, London, W.

A BIBLE STALL IN ISLINGTON.

IN your issue of August 2, Mr. Charles Cook spoke of the possible reformation of convicts, and made reference to one man who had served five terms of penal servitude for thieving, and who had been brought to repentance under the preaching of the Bishop of Rochester in Chatham prison. I wish to substantiate what Mr. Cook says, and further to state that this man, known as "Harry Edwards, the converted thief," has been a member of our "Volunteer Corps" for about eighteen months.

He has given such evidence of a change of heart by a desire to work for Christ among the class to which he formerly belonged, that I have procured a *Bible Carriage and Stall* and stocked it as well as I am able, and sent him forth as colporteur and street preacher. This Bible-stand is in Packington-street, Islington. Last week he was cruelly treated by some of the roughs whilst giving a Gospel address. One man kicked him in a dastardly manner. Another seized him by the nose and pulled him about, but though those cruelties occasioned him acute pain and have almost disabled him for work this week, he makes but little complaint, and hopes soon to be well again.

I have taken the entire responsibility of sustaining this effort, in the faith that when it is known others will help. Here is a man especially qualified for reaching the worst characters in London, giving himself to that work in humble dependence upon the Lord. F. JEWELL.

93, *Packington-street, Islington.*

NORFOLK.—Mr. H. M. Barnett writes encouragingly of village work in the neighbourhood of Hopton, and asks for praise to be given for blessing received.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.—Mr. R. C. L. Bevan has promised a sum of £50 in response to Mr. T. A. Denny's recent offer of a like amount to this Association. These sums are promised towards a special effort to raise £1000 for sending more Bibles into commercial hotel bedrooms, and more libraries of good literature into commercial rooms. About half the needed amount has now been given or guaranteed. Office of the Society, 186, Aldersgate-street, London, E.C.

THE AFRICAN SLAVE TRADE.

An officer on board the sailing schooner *Undine*, Lieutenant and Commander Henry M'A. Cutfield, employed in suppressing the slave trade in the Mozambique Channel, writing under date July 16, says :—

"We are having a lively time, I can assure you, with 103 poor, miserable, half-starved wretches on board, eighty of them women and children, and for the most part children from eighteen months to ten years old, and one only four days old. The dhow that they came to Johanna in was sixty-three tons, so they were packed like sardines. These slaves were kidnapped about 200 miles south of Mozambique, brought down to the coast, and shipped off to Johanna as a speculation, as the sugar crop is just coming on. Some of the children have been taken care of by the women. Two little chaps the men look after are housed in a biscuit box, and they cry lustily if taken out of it. They eat all day and nearly all night. One old woman became insane after she was taken out of the dhow, and she has a baby with her. The poor old woman is tied down to prevent her going overboard in a fit, of which she has had several. Every morning all are stripped, and the fire hose played on them indiscriminately—and don't they want it! The smell is something too bad to be talked about. Luckily we have beautiful weather this trip, and a strong fair wind. Some would be certain to die if we had a spell of bad weather, as we have only the upper deck for them to lie on.

"The night we took them on board they were so cramped and weak that only about twenty could walk. The rest were passed in one after the other, and then stowed in rows for the night; 120 lbs. of rice, treacle, and sweet potatoes were cooked at once. When they saw it they went hands and feet into it, and fought, and bit, and each did everything that could be done to get a little more than another. It was really a most distressing sight. Even now they fight for a piece of bread or anything we give them. Last night they all picked up so, after a good meal and good sleeping berths, that they commenced singing and dancing their native dances. What worries us most is the crying of the babies; it goes on all day and night, and is an awful nuisance. We should, I think, capture three times as many if we had some more boats and a steam cutter, as there is not a shadow of doubt that large numbers are run here every year, and especially about this time. Unfortunately the master gave us the slip, though we were the whole of the night looking for him on shore. I think we left some more on shore who could not be found, but we may pick them up on our return. The boat captured 149, and we hope eventually to get twenty-two more, so that twenty-four have died or been sold somewhere else."—*Daily Telegraph.*

THE BELLEVILLE MISSION.—Miss de Broen, of the Belleville Mission, Paris, recently held two meetings at Braemar, N.B., giving a thrilling and graphic account of her important work. The chair was taken on both occasions by the Bishop of Cashel and Waterford, and representatives of the different Protestant churches joined to heartily support Miss de Broen and express sympathy in the cause she pleads. During the last twelve years the Mission has so extended that pressing need of extra voluntary workers is felt, and the branches are so various as to offer scope for different powers and capacities, provided there be the essential conditions required. Very earnest appeals were made for the help of such women. The Medical Mission gathers 20,000 patients yearly, and there are twenty-four orphans under careful training, and many thousands of homes daily visited. As no pecuniary help can be expected from the locality itself, Miss de Broen looks to England, the land of Missions, for help, which will be gratefully received by the Countesse Héloise de Manin, 14, Sussex-gardens, London, W.; or by Miss J. de Broen, 3, Rue Clavel, Belleville, Paris.

Notices of Books, &c.

The Mission of St. John the Baptist. By Rev. Evan H. Hopkins. *Marshall Brothers.* An instructive and suggestive sermon concerning the person and work of the Lord's forerunner, of whom and which there is a general need of enlightenment.

Conditional Immortality, Tested by Scripture. By Canon Girdlestone. 6d. A model of the spirit in which a discussion on disputed subjects should be carried on. We cordially commend both the manner and the matter of these brief and candid appeals to Scripture.

The New Godiva. *Isbister.* 4d. We are not sure this is a very happy title, but the pamphlet is one we highly recommend, on the subject of the wrongs of some women and the noble efforts which some of their sisters have made, are making, and will make on their behalf. We rejoice to find that this is the second edition; it will do much good if widely circulated.

Tina and Beth; or, The Night Pilgrims. By Annie E. Courtenay. *T. Woolmer.* A touching story of two children brought up in the midst of poverty and vice, yet graciously preserved from contamination, and led by mission agencies to the knowledge and love of Christ. The book can exert no other than a good and healthy influence, and may well have a place in libraries for the use of the young.

Self-employment in Secret. *T. Woolmer.* This is the first of a series of Devotional Manuals, issuing from the Wesleyan Conference Office, designed to foster and aid the habit of meditation and secret prayer. It consists of "An Inquiry into the State of his own Soul," together with "Notes for Himself," by Rev. John Corbet, a Nonconformist minister, who suffered much affliction, and died in 1680. It is admirably adapted to help the Christian in the important work of self-examination, and augurs well for the worth of the series to follow. A preface of a commendatory character by Rev. John Howe is prefixed.

Our Ministry: How it Touches the Questions of the Age. By Horatius Bonar, D.D. *Macniven & Wallace.* Dr. Bonar tells us he has here printed in full what he had written for the General Assembly, but had not time to deliver. He has conferred a favour upon the whole Christian world by so doing. We gave full reports of these valuable addresses in our columns at the time they were delivered, and now rejoice to see them in their complete form presented to the public. They are pre-eminently worthy of wide circulation, and of attentive reading, and in these days of theological unrest and uncertainty are conducive to highest and most important ends. It would be well if a copy of this book could be sent to every minister in the United Kingdom.

The Present Crisis, and Future Prospects of the Church of God. By Rev. E. Cornwall. *Haughton & Co.* This volume deserves careful reading; whether its conclusions are accepted or not it will well repay perusal. The author has approached his theme with reverent and cautious steps. He states in a preface that it is the result of several months daily, earnest, and prayerful study of the Word of God, unaided by recourse to human works of any kind. The Futurist will not find his theory sustained by the writer, and the secret rapture view is vigorously attacked and disclaimed. There is much in the book calculated to stir the hearts of believers, and to quicken them in the way of truth, and much light is thrown upon not a few portions of Holy Writ. It is twelve years ago since it was first published, but this new edition has been called for, and is prefaced by testimonies to the usefulness of the work from Revs. Dr. David Brown, of Aberdeen, and W. Crosbie; Messrs. S. Morley, M.P., and James Grant, formerly editor of *The Morning Advertiser.* It is certainly helpful to candid inquiry on a most momentous and solemn subject.

African Settlement Society.—Canada cannot receive any more little ones until next April, but we could receive a large number during the winter months if the necessary funds were sent in at once. We shall want a little time to get ready for the boys before they arrive at our Settlement. It will take about £360 to build the six houses (at £60 each) required at our Settlement. The climate of Natal is considered better than New South Wales, but not quite so warm, although about the same latitude. Contributions may be sent to W. Wright, M.A., Hon. Sec., 115, Fleet-street, E.C.

Mission Appeals.

Southsea Mission.—Mr. John Denning, Pain's-road, Southsea, asks for help to mend or replace a tent, which has been much damaged lately. There has been much blessing given at this place this summer. A new tent would cost £85.

Rosslyn Mission, Barnsbury.—A correspondent writes us appealing for help towards the expense of this Mission, carried on by Miss Garnet, 32, Westbourne-road, Barnsbury. It is a quiet but effective Mission, and needing funds.

Clevedon Convalescent Home. — A sale of work will be held on behalf of this Home on Thursday, Nov. 22. The Lady Superintendent, or Rev. E. Forbes, Elmshurst, Clevedon, Somerset, will be glad to receive gifts of money or work.

Gee-street Mission, Goswell-road. — The Hon. Sec. of this Mission, Mr. H. Rudgley, 82, Wood-street, E.C., appeals for help in the expenses. The results of the work justify its continuance, and the workers are voluntary agents. Donations may be sent to R. Baxter, Esq., 6, Victoria-street, Westminster, or to the above-named.

THE BRIGHTON MEDICAL MISSION.

A few streets away from the ebb and flow of the restless tide, and altogether apart from the glitter, show, and fashion of the long sea-front, another and as restless and surging a tide is met—the ever-flowing tide of human sickness and sorrow. And as of old, so now, there is but one effectual manner of meeting the woe, which is twofold: sickness of the body, and sickness of the soul.

Eight years ago the Brighton Medical Mission Workers took as their motto these words:—"Heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you" (Luke x. 9), and this twofold ministry has been abundantly blessed by Him for whose glory the work was undertaken in faith and love.

The kingdom of God has indeed been brought nigh to many a drooping soul in these Mission-rooms, and been received in all joy and simplicity, and the sun of righteousness has in truth risen with healing in his wings upon many a dark soul. The hopelessness of a soul without God retards in many a case the cure of bodily disease, whereas the peace and calm which a believing heart enjoys reacts even on the frame. "When He giveth peace who then can make trouble?" Many who come to the dispensary, intent only on earthly good and bodily healing, hear, to their joy through eternity, of the great Healer, who healeth all our diseases whether of soul or body.

The Dispensary is open each Monday and Thursday at 100, Edward-street. A Gospel address is given by the Medical Superintendent, Dr. Witten, at 10 o'clock, and from that hour until 1 o'clock the sick and sorrowful are patiently attended to. While the patients are summoned in turn to the consulting-room, prayer, praise, instruction, and exhortation goes on in the waiting-room. This is carried on by ladies interested in the work. Bible-readings, Mission-services, and Prayer-meetings are held in connection with the Brighton Medical Mission, patients are visited in their homes, and help distributed to the needy.

The work is carried on with the utmost economy; were larger funds at the disposal of the workers, the blessings which it carries to the poor would be more widely dispensed. It has outgrown the premises, and a larger and more suitable building is required for the extending Mission. Shall a work so Christlike and so self-denying suffer for lack of silver and gold? Help may be paid to Mrs. Witten, Alstone Villa, College-road, Brighton.

Clara Thwaites.

"The Voices of the Children."

Dear Readers of "The Christian,"

Heavy expenses incurred (£3,000) in emigrating during the year over 300 Poor Boys and Girls have quite exhausted our Treasury, so that our Bank account is even now overdrawn.

Meanwhile, Twelve Hundred Little Ones needing FOOD, SHELTER, AND CLOTHING, *must remain in the "Homes" during the Holidays.*

The next 9 or 10 weeks will therefore be a period of great burden-bearing and much anxiety to those on whom the direct responsibilities lie. But

Are there not many of the Lord's Stewards who will regard this sober statement of facts as a call to Service?

Surely the enjoyments of life are enhanced to those who remember the necessities of the children of our streets.

Any gifts, however small, will be gratefully acknowledged by our Treasurer, Wm. Fowler, Esq., M.P., or by

Yours very faithfully, in Christ's Service,

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CONTENTS OF NO. 1.

Where is my wandering boy to-night?
One there is who loves thee
The mistakes of my life have been many
Long in darkness we have waited
Are you coming home, ye wanderers?
A ruler once came to Jesus by night
Fierce and wild the storm is raging
Why do you wait, dear brother?
Say, where is thy refuge, my brother?
Why perish with cold and with hunger?
From the riven Rock there floweth

CONTENTS OF No. 2.

What can wash away my stain?
Come, thou weary! Jesus calls thee
Should the death-angel knock at your chamber
The Gospel bells are ringing
Have you any room for Jesus?
Oh come, sinner, come! 'tis mercy's call
Make room for Jesus! room, sad heart!
Oh, do not let the Word depart
Brightly beams our Father's mercy
O Christ, in Thee my soul hath found
Light in the darkness, sailor!

CONTENTS OF No. 3.

When my final farewell to the world I have said
Standing by a purpose true
When the storms of life are raging
I have read of a beautiful city
Ring the bells of heaven! there is joy to day
I have heard of a land far away
"Land ahead!" its fruits are waving
Oh, tender and sweet was the Master' voice
'Tis the promise of God full salvation to give
When storms around are sweeping

CONTENTS OF No. 4.

Of course you know that to and fro, throughout our glorious land
She only touched the hem of His garment
Our Master has taken His journey
Tempted and tried
Father, don't you hear the angels
The prize is set before us
There is a Fountain filled with blood
Would you lose your load of sin?
Yield not to temptation, for yielding is sin

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Letters to the Editor.

"A TERRIBLE THOUGHT."

Dear Sir,—At the close of the paper on Samson, in your issue of August 9, there occurs a sentence which, if really true, is, indeed, a terrible thought—namely, that spiritual power once lost is never fully regained. I should like to ask, "Is this really so?" For, if true, it must give a hopeless and crushed feeling to many an earnest soul who is conscious of having, for the time, less power than he once exercised. Can such a one never be so renewed through grace, that he exercises a still greater spiritual power than ever before? I would wish much to see something on this point, which must interest so many of us.—Yours very faithfully, in the love of Christ, W. S.

Aug. 19.

[We think with our correspondent that the statement referred to requires revision. We doubt not that David, Peter, and many more were humbler, holier, and wiser after their fall than they were before. Indeed, Samson is said to have done more in his death than he had done in his life. He then evinced more of a broken and contrite spirit than he had ever done before; and God did not despise his prayer.—Ed.]

MR. SPURGEON AND HIS WORK.

Sir,—I have read with much approval the proposal of Mr. Adcock, contained in The Christian of August 16, to raise a fund for Mr Spurgeon to enable him to take the rest which he so much requires. As a former member of Mr. Spurgeon's congregation, and a great admirer of his love and devotion to the Lord, as well as of his grand and distinguished powers, I write in support of the proposition. I consider Mr. Spurgeon has laid all denominations under contribution, both by the publication of his sermons, which are largely read and used by all Christians, and also by the establishment of his Orphanage, which receives children belonging to all sects, those of the Church of England being the largest number.

I think that such a tribute to the health of a man "whom the King delighteth to honour," bestowed by all sections of the Church of God, would be a wonderful testimony to the world of the union of Christians, and go a long way to remove those barriers which at present so unnaturally and injuriously separate Christians; and it would also encourage, cheer, and, under God, prolong the life of him whose spiritual seed the day of Christ will alone fully manfest. If the proposal is taken up, I shall be very glad to assist in giving and obtaining, so far as I am able, subscriptions to the fund.—Yours faithfully, John Warren.

Melverley, Spencer-hill, Wimbledon, August 21.

THE RESTORATION OF ISRAEL.

Sir,—In reply to Mr. Phipps' interesting letter, I would urge—

(1) In none of the passages referred to by him is there any mention of a restoration in unbelief.

(2) The "distress, and chastisement, and tribulation" which are to come upon Israel after their restoration may well be regarded as part of the necessary discipline through which the Church of Israel (as also all Christ's people) must pass.

(3) Though the tribes appoint for themselves one head (not king) after their restoration, this does but imply that they are of one mind—their mutual envies and vexations ended—and there is no indication in this of unbelief. The remnant who returned from Babylon did the same thing with the Divine sanction.

(4) The vision of the dry bones is interpreted for us, and it means, "I will open your graves, and cause you to come up out of your graves, and will bring you into the land of Israel." The Israelites are brought thither from the place where once their dry bones lay. The order of the words of the promise is this: "Ye shall live, and I will place you in your own land." They come not as dry bones or dead corpses, but as a living army. It is the redeemed who come with singing unto Zion.

(5) While it is doubtless true that the "blessedness" of Israel (as of all Christ's people) will not be consummated until He comes, it does not follow that they will be unbelievers until He comes.

(6) The possession of the land has always had a religious significance. It was the outward sign of the maintenance of the covenant between the Lord and Israel. They could not enter into the land in unbelief (Heb. iii. 19), and they possessed the land by faith (Heb. xi. 30; Ps. xliv.). They were cast out of the land for their persistent unbelief (2 Chr. xxxvi. 14—20; Jer. xxv. 1—11). The remnant who returned from Babylon, returned as believers in God, and their first work was to restore his temple (Ezra i. 1—6). Israel is not cast out again, for their unbelief, and their desolate heritages testify to the world of the broken covenant.

(7) The words of Moses are explicit: "It shall come to pass when all these things come upon thee . . . . and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God . . . that then the Lord thy God will turn thy captivity . . . and gather thee from all nations . . . and the Lord thy God will bring thee into the land which thy fathers possessed" (Deut. xxx. 1—5).—Yours faithfully,

W. F. K.

MR. J. B. GOUGH AND THE BLUE RIBBON.

Dear Sir,—I see in the issue of The Christian for July 26th that I am there stated to be "opposed to the Blue Ribbon movement." I take this opportunity of saying that I am "opposed" to no movement that promotes the principles of total abstinence, whether by a blue, a red, or a white ribbon. Any movement that does this and brings souls to Christ I rejoice in. I take leave, as I suppose everyone else does, to exercise the right of private judgment as to the wisdom of methods and measures, but for my opinions I hold myself responsible to no man unless I publish them.

My friend William Noble knows I helped him in his Blue Ribbon enterprise as I had time and strength. Mr. R. T. Booth knows I introduced him to three prominent men in England, who, I doubt not, have done what they could to aid the work of the Blue Ribbon movement. Mr. Francis Murphy knows I have spoken in furtherance of the work he was engaged in, at Worcester and at Chautauqua.

I have been deeply interested in the present enthusiasm in Great Britain, and hope and pray that all the good fruit of it may be enduring in every way. I am sure it will take no common wisdom to so harvest these fruits as to promote this most desirable end.

It is true that the Blue Ribbon badge is rarely to be seen in the United States now, and I heartily wish this were not a fact. I do regret that it should ever be stated in Great Britain that eleven millions have taken that sign of abstinence in the United States, because it cannot be an accurate statement, and is calculated to bring lasting discredit on all accurate statements of progress, and rob them of the legitimate encouragement they might give.

I claim that I can stand in the above attitude without any necessity for being posted in print as "opposed to the Blue Ribbon movement." Most heartily wishing for the dear old country, by any right and lawful means, entire and complete riddance from the drinking customs and the drink traffic, with all their guilt and snares,—I am, most truly yours, John B. Gough.

Worcester, Mass., Aug. 13.

Forthcoming Meetings.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Liverpool Bethshan, 161, Islington.—Meeting for prayer and testimony each Friday, at 7.30. p.m.

Perth Conference.—September 11, 12, and 13. Information may be obtained from Jas. Mudie, Esq., Montrose.

Salisbury Conference.—September 25, 26, and 27. Particulars from Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury

Christian Women's Union.—Annual Conference, at Clifton, Bristol, in the Victoria Rooms, September 25, 26, and 27.

Clifton Christian Conference, Victoria Rooms, Clifton, October 2 and 3. Subject: The Sonship of Christ and the Sonship of the Saints.

Upper Norwood, Stafford House, Tudor-road.—A drawing-room meeting every Thursday afternoon at 3. All are invited.

Strangers' Rest, 163, George-street, Ratcliff-highway.—Monthly workers' meeting, Thursday, September 6. Tea at 6 o'clock, meeting at 7. Subject: "Christian Conversartion," by J. E. Jack.

Evangelical Alliance, Norwich.—Tuesday, Wednesday, and Thursday, October 16, 17, and 18.

Agricultural Hall, Islington, N.—September 2, 3.30 p.m., Dr. Thain Davidson; 7 p.m., Evangelists from Mr. Spurgeon's.

Winchester Christian Conference.—September 12 to 14. For information apply to Mr. E. Tanner, Parchment-street, Winchester.

Exeter Hall.—Young men's meeting every night, 8. Daily prayer-meeting, 1.15 p.m. Mr. C. H. Spurgeon will (D.V.) preach a sermon to young men only, Sunday, September 2, doors open at 6 p.m. A special Mission for young men will (D.V.) commence Monday night, September 3, and continue through September. Speakers: Messrs. E. J. Kennedy and Stanley P. Smith, Captain Sherrard, R.E., Captain Baring, and Messrs. E. Trotter and A. Burson.

Children's Special Service Mission.—Mr. Geo. Bansater, now at Llandudno; Mr. E. Arrowsmith, at Scarborough, till September 9; Mr. E. J. Kennedy, now at Bridlington; Rev. W. S. Standen, now at Eastbourne; Mr. J. Bass, now at Broadstairs; Mr. F. H. Jones, now at Worthing; Mr. H. G. Harris, at Weston-super-Mare, during August; Mr. F. W. White, at Portobello, till August 31; Mr. E. R. Knapp, at Southsea, during August; Mr. G. H. Chaplin, at Sandown, till August 28; Messrs. Hankinson and Seyler, at Penzance, September 6 to 19; Mr. E. Salisbury, now at Weymouth; Mr. Spiers, now at Newquay. Services are also being held at Yarmouth, Lowestoft, Ventnor, &c.

Notices.

Applicants for Tracts.—Miss Gray, High-street, Great Marlow; T. Fairhard, Wells-road, Sydenham, S.E.; A. J. Sheppard, South Eastern Railway, Wellington College, near Wokingham; J. P. Squire, 32, Oak-street, New Benwell, Newcastle-on-Tyne; R. Chambers, 90, Church-street, Paddington, W.; E. M. Case, East Farleigh, near Maidstone; J. Gibbinson, Shotly Bridge, co. Durham; W. Mortlock, 19, Bale-street, Harford-street, Stepney, E.; T. Meredith, 57, Garrison-street, Birmingham; J. Sprunt, Grove Hall, 130, Lisson-grove, N.W.; W. H. Perkins, 8 Court, 6 House, Garrison-street, Birmingham; W. G. Clow, Edina Cottage, 49, Penrose-street, Walworth-road, S.E.; T. W. Forbes, 2nd Border Regiment, 2541, M Company, Carlisle Castle, Cumberland; W. R. Shippard, 20, Benthall-place, St. Thomas', Swansea; S. Tomblin, G.N.R. passenger guard, Railway Station, Peterboro; S. A. Gull, Leicester House, Gipsy-hill, Upper Norwood; Mrs. Phipp, Paradise-square, East St. Helen's, Abingdon, Berks; Mr. Wyland, 31, Whitechapel-road, E.; J. W. Taylor, 28, Cressy-place, Stepney, E.; J. Inlier, 23, Macks-road, Bermondsey; H. Roberts, 10, Ronell-road, Bermondsey; A. W. Lankshear, 96, Clifden-road, Clapton-park; Wm. Mullen, 4, Dean's-terrace, Lincoln.

Communications received with thanks—G.H.P. H.C. J.M. E.J.W. Miss S. A.S.E. A.C.J. H.J.L. A.D. H.M. C.L.M. R.S.A. T.A.J. H.C. Countess H. de M. M.C. T.J.L. A.F.T. T.H.G.R. J.H.K. G.N.W. R.C.U J.W. G.G. B.J. C.L.E. C.A.T. R.Z. S.E.G. W.F.K. J.D. Mrs. R. E.B. A.H.D. C.R.S. E.G. W.L. A.S.H. S.C. M.W. T.N. F.J. T.B. H.F. E.S. E.P. F.A.W. F.F. E.W. S.W. J.F.S. C.R.H. E.F.F. R.S.A. G.K. M.McL. J.D. T.M. H.M.B. E.T.E.P. J.E.M. E.J.P. W.McA. H.M. J.S. T.P.D. T.D. J.H.C. G.N.H.P. D.M. G.C.N. G.G. J.B. F.E.A. R.S.W.

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Evangelical Continental Society—The Secretary of this Society desires to acknowledge with thanks the receipt from W. R. of £10 and 100 marks.

Miss Mittendorff thanks the anonymous giver for the £10 note sent from Edinburgh.

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Remittances should be made payable as usual to J. W. C. FEGAN, but communications relating to the admission of boys, trade orders, &c., should be addressed to

THE SECRETARY.

The Boys' Home, 95, Southwark-street, London, S.E.

Continued from Page 3.

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CASE FOR THIS WEEK
CONSUMPTION.—CASE REPORTED by MR. J. BALDWIN, RYE, SUSSEX.

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Sept. 1, 1883.

Promises will be acknowledged in following CHRISTIAN.

THE "ONE TUN" RAGGED SCHOOL MISSION (formerly the "One Tun" (Thieves') Public House, Old Pye-street, Westminster), for training the children (boys and girls) of the destitute classes for service. Above 200 children, between the ages of 3 and 13, are in the Schools. Sixty-seven are in situations in and near London. Plain needlework and cookery taught. Mothers' Meetings. Wednesday mid-day Prayer Meeting. Band of Hope. Sabbath Band. Gospel Temperance Meetings. Men's Bible Class. Sunday-evening Mission Services. Open Air Meeting. Working Lads' Institute. Bible-woman visits all connected with the Mission. Blind Evangelist, &c. Special Fund of £80 required, if the Lord will. £81 received. URGENTLY needed. Will be thankfully acknowledged by Mrs. A. BARKER HARRISON. Hon. Secretary, 78, Coleshill-street, Eaton-square, S.W.

NEW HOMES FOR ORPHANS, Swanley.—The Committee are now prepared to receive applications for the admission of Boys to their new Orphan Homes. They must be fatherless, have been born in lawful wedlock, and be under 12 years of age. A payment of £20 a year is required, for which the boys are boarded, clothed, educated, and fitted by technical instruction for their future work in life. Forms of application may be had at the offices, Ludgate-circus.—A. O. CHARLES, Secretary.

MRS. WILKES begs to thank G. S. for £1: A. C. H. C., £1, and some kind friend from Gosport who sent 1s. Mrs. WILKES would like the addresses of her friends, so that she may send acknowledgments and reports of work. The Treasurer of the Rescue Work is HENRY GREEN, Esq., Blackwall, E.

ZENANA AND MEDICAL MISSION, School and Home, 58, St. George's-road, S.W.—The Committee urgently ask contributions towards increased and increasing expenses. Hon. Sec., Dr. GRIFFITH; Treasurer, G. J. GREEN, Esq., London and County Bank, Victoria-street, S.W.—Rev. W. H. Webb-Peploe, £1 1s.; Miss Scott, £3; Col. Dowé White, £1; Mrs. Evans, £5; G. J. Morris, £1 1s.

GEORGE YARD RAGGED SCHOOL, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from B., a parcel of worn clothing and boots.

Industrial Classes for Lads.

Friends willing to teach any industrial pursuit to lads will be gladly welcomed. Classes are conducted during the evenings for fretwork printing, carpentering, &c. More helpers are required. The object is to give profitable amusement to Lads to win them from places having a bad influence, and to enable friends to speak a word for Jesus.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

HOLINESS AND FAITH-HEALING MEETINGS.

Conducted by Rev. JOHN ALLEN.

MONDAYS:—Addresses and Testimony on Faith-Healing, 6.30 p.m. On Holiness, 7.30 p.m.

TUESDAYS:—Anointing the Sick, 11.30 a.m.

TRINITY CHURCH, Triangle, Mare-street, Hackney, London.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

Supported by Voluntary Contributions.

President—

The Right Hon. the EARL of SHAFTESBURY, K.G.

Established 1833, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations.* Irish-speaking Readers are sent to Irish-speaking districts when required. The work is carried on in a spirit of love.

Subscriptions or Donations will be thankfully received by the Secretary, Capt. KEARNEY WHITE, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY.

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* as "Irish Scripture Readers' Society."

A SALE of Useful, Fancy, and Ornamental Work will (D.V.) be held at the Public Hall, Clevedon, on Thursday, November 22, 1883, and following days if necessary, on behalf of Christ Church Clevedon Convalescent Home. Gifts of money or work will be gratefully received by the LADY SUPERINTENDENT, Belmont, Highdale-road, or by the Rev. E. FORBES, Elmhurst, Clevedon, and should reach them not later than Monday, November 19, 1883.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for Contributions in aid of the poorer patients and their families. The smallest Donations in money or clothing will be most thankfully acknowledged by the Committee.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square, E.C.

WINCHESTER CHRISTIAN CONFERENCE, September 12, 13, and 14. For information, apply, Lt.-Col. BEER, East Liss, Petersfield; or E. TANNER, Winchester.

Educational.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

THE OLD HALL SCHOOL, Wellington, Salop. Principal, Dr. CRANAGE, M.A. The next term will begin (D.V.) Thursday, September 20. Full particulars on application.

PREPARATORY SCHOOL for Little Boys, near Brighton. Locality healthy. Home comforts. Christian training. Special attention to delicate, backward boys. Separate beds. Visiting Masters. Twenty guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

LADIES' SCHOOL (old-established), near Brighton. Locality healthy. Home comforts. Resident French and German governesses. Visiting masters. Terms moderate. Highest references.

PRINCIPALS, Belle Vue, Hurstpierpoint, Sussex.

PADCROFT, West Drayton, Middlesex.—High-class education on moderate terms. Separate class for boys intended for commercial life. Backward pupils have private tuition. Resident foreign master. Small classes. Large recreation grounds. Decided Christian teaching.—Address, Rev. HEAD MASTER.

WHALLEY RANGE COLLEGIATE SCHOOL, near Manchester.—A limited number of Boarders received. Careful personal training and home comforts.—W. HOUSON, F.R.A.S. (a member of the Society of Friends), Principal.

ELDON PARK SCHOOL,

SOUTH NORWOOD. *Recommended by*

The HON. CAPTAIN MORETON.

ALMA HOUSE SCHOOL, Woodgreen, N.—Boys prepared for business life. Careful training, Christian influences. Moderate terms, no extras.—D. MILLER, Principal.

SOUTHSEA.—High-class Ladies' School, strongly recommended by the parents of present and former pupils. Preparation for the Oxford & Cambridge Local Examinations. Music, harmony, and singing, by an eminent London musician. Entire charge of children from India and the Colonies. Refined and comfortable home. Evangelical Ministry. Prospectus on application to the PRINCIPAL, Brunston Lodge, Waverley-road.

PRIVATE TUITION

For Delicate or Backward Youths.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home. Great attention is given to the development of a manly Christian character, and moral training is regarded as more important than mere intellectual acquirements. Abundant opportunity for BOATING, BATHING, CRICKETING, NATURALISING, &c., close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery. Full particulars on application, with References to parents of Pupils

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.

Entrance at any date, Fees in proportion.

NEXT TERM REOPENS SEPTEMBER 14.

KILBURN COLLEGE FOR BOYS.—Happy home. Christian influence. Pupils of 12, 13, and 14 years, successful at Cambridge Local Examinations. Principal, HENRY CARVILL, C.M., 9, Somerset terrace, Carlton-road, N.W. Referees, Very Rev. Dr. Vaughan, Rev. Grattan Guinness, &c., &c.

DOVECOTE PARK SCHOOL, Woodgreen, London, N.—Young gentlemen prepared for the Universities, Professions, or Commerce. Few boarders. Comfortable home. Christian discipline. For prospectus and testimonials, address Rev. W. E. COLLER, Principal.

FRENCH INSTRUCTION.—Monsieur CHOQUET, Instituteur-Evangéliste, Pouilly sur-Loire, Nièvre, France (railway, Paris to Nevers), receives English boys into his family. Healthy situation. Christian influence. Excellent references. £5 monthly.

THE RECTOR OF BROADWATER can confidently recommend a School for Little Boys, conducted by a lady residing in Broadwater, where they would have, combined with general instruction, every home comfort and Christian care.—Apply to the Rev. E. K. ELLIOTT, The Rectory; or to Miss WARRINGTON, Broadwater, Worthing.

EDUCATION GRATUITOUS.—The Principal of a small select School will receive a gentleman's daughter. First class education and a comfortable home is offered. A small sum required towards board. Strictly confidential.

C. WALLACE, May's, 159, Piccadilly.

TO PARENTS AND GUARDIANS.—In a select School, near London, for the daughters of gentlemen, highly recommended by all who know it, there are a few vacancies. Education thoroughly good. Professors of eminence attend. Careful training, supervision, and attention to health and comfort; all that parents could desire.—PRINCIPAL, Messrs. Boulton & Co., 4, Worship-street, Finsbury.

EDUCATION IN GENEVA, Richemont, 35, Chemin de Champel.—Mrs. MCVICKARS receives a limited number of Young Ladies, to whose moral and educational training she devotes much care. French is the language of the house. Italian also spoken, and German carefully taught when desired. Session from 15th September to 30th June. References to parents of former pupils, and to the Rev. WM. CLEMENTS, D.D., Principal of the English Presbyterian College, 43, Westbourne-park-road, W.; Rev. J. Oswald Dykes, D.D., 49, Gordon-square, W.C.; and R. T. Turnbull, Esq., 50, Gordon-square, W.C.

Erdington College School,

Between Birmingham and Sutton Coldfield. Most healthy position. Careful Biblical training. The Resident Masters are all Christian men. Distinguished educational successes. References kindly permitted, H. S. PEARSON, Esq., Professor of English Literature at the Midland Institute; W. A. SOUTHWELL, Esq., Y.M.C.A., Cardiff. FREDK. W. W. HOWELL, Principal.

HIGH SCHOOL, Smethwick.—Sound Christian training in school and playground. Spacious, well-lighted schoolroom and dormitories. Bath-room. Open, healthy country. Terms £34. Testimonial from Dr. Angus.

ALFRED J. WYATT, B.A. (London).

HIGH-CLASS SCHOOL for Gentlemen's Daughters.—Miss PENN and Fräulein ESSER receive twenty-five boarders. Efficient staff of professors. Christian influence. Home comforts. Large house and garden. Languages and music specialities. Autumn term commences September 12.—Grove House, Upper Clapton, London, N.

CLAREMONT VILLA, Romford, Essex. Private School for Young Ladies. Pupils receive a sound education, and enjoy the comforts of a refined Christian home. Prepared for Local Examinations. Terms from 22 guineas.

SEASIDE EDUCATION, South Coast.—The Principals of a first-class finishing School offer a refined Christian home, with sound education, upon half terms, to a gentleman's daughter, able to take one little girl to practice.—M. P., Mrs. King, Baker, 253, High street, Camden-town, London, N.W.

GREAT MALVERN.—High-class Educational Home for little girls requiring special care. There are two vacancies at present, and two more after Christmas.

Mrs. RICHARDSON, Castle House, Malvern.

KINDERGARTEN or High School.—A Widow Lady will take charge of children for above. Comfortable home and care. Highest references given.

Mrs. A., 23, St. Ann's-villas, Notting-hill.

LONDON.—First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Mr. Spalding, Stationer, 46, High-street, Notting-hill, W.

PRIVATE SCHOOL.—A Lady strongly recommends a Private School, where her own daughters have been educated. Home comforts and Christian training are combined with first-class instruction. Advanced music, classical, excellently taught. The School is situated in a charming part of Derbyshire. A limited number of pupils. References kindly permitted to Rev. C. Guest, Burton-on-Trent, and other clergymen. Terms moderate.

Mrs. J., Southbourne, Birchfield, Birmingham.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, 89, Cazenove-road, W. Miss BROWN and Miss GOOD (who have for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive about twenty Resident Pupils. First-class education, with careful Christian training, and home comforts. Preparation for the University Local Examinations. Children from India and the Colonies received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Matthieson, Esq., and others. Prospectuses on application.

EDUCATION.—Select School for Daughters of Gentlemen. Careful Christian training, a sound education, and home comforts. First-class professors. References to parents.—PRINCIPAL, Marli House, Church-road, Richmond, Surrey.

GREEN HILL LADIES' SCHOOL, Derby.—Parents who value Christian influence for their daughters, can find it in the above School, combined with thorough English education. Music drawing, and languages, by resident and visiting teachers. House healthy and pleasant. Prospectuses on application, from the Principal, Miss WHITMORE.

EDUCATION.—A Lady can speak most highly of a superior school, where two of her daughters are being educated, in which the highest culture is blended with truly Christian training, loving and kindly interest taken in their pursuits, and recreations and home-like pleasures furnished at seasonable times. Particulars will be gladly given by

Mrs. B., 30, Downshire-hill, Hampstead.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, in connection with Seaside Educational Home (for juniors and others requiring sea air), at Clifton House, Topsham. Under the personal supervision of the Misses BAMBER, Miss CHURTON, the Misses POPE, assisted by Professors and English and Foreign Governesses of acknowledged merit. A high moral tone is ensured by careful Christian training. University examinations. Numerous references to Clergymen, Ministers, and Parents in England, Wales, Scotland, Ireland, and abroad.

BRAMFIELD, Cavendish-road, Clapham-common.—Miss RABETT receives a limited number of young ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences. Careful mental culture. Special advantages for modern languages and accomplishments. High-class professors attend. Preparation for Cambridge Local and Higher Examinations. Prospectus on application.

BELMONT COLLEGIATE SCHOOL for Girls, 13 and 14, Belmont, Bath.—A thorough, English education, with Latin, mathematics French, German, &c., on inclusive and moderate terms. The School is arranged on the best modern lines, and the utmost care taken that the whole tone and atmosphere be decidedly Christian. A few boarders received in the house of the Principals.

FAIRFIELD HOUSE SCHOOL, Ambleside.—In consequence of the removal of the above School to Belle Vue, Ambleside, Mrs. FLEMING has increased accommodation for Boarders. No day pupils. Careful Christian training. Healthy and beautiful situation. Good airy rooms. Distinguished success in the Cambridge Examinations.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, middle, and preparatory departments. Seven resident Masters. The junior division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care. For prospectus apply to Mrs. DUFF, the Lady Principal. School duties will be resumed on September

BOARDERS.—Wanted, by a Lady having a small School, two or three Boarders (little boys or girls), who would have kind maternal care combined with a good English education. Terms moderate. Good references.
89, Waterloo-crescent, Forest, Nottingham.

LADIES' SCHOOL, Claremont, Darlington. Mr. and Mrs. SAMUEL FOTHERGILL. Forty to sixty guineas per annum. Re-open 17th September.

BRIGHTON.—Kindergarten and Educational Home. Thorough preparatory education, combined with Christian training and motherly care. Entire charge taken of children from abroad.—Mrs. LANKESTER, Dover House, Clifton-hill, Brighton.

EDUCATION.—A Clergyman strongly recommends a first-class Christian home for twelve girls. Terms moderate. Pupils have successfully passed Local Exams. and R.A.M. Indian children received.—Rev. J. JOHNSON, Britwell Rectory, Watlington, Oxon; or PRINCIPAL, 5, Sussex-place, Southsea.

ORPHAN SCHOOL for Daughters of Musicians will be opened September 17th. Boarders and Day Pupils also received for the benefit of the Charity. Special musical advantages; moderate terms.—Miss HELEN KENWAY, 10, Darnley-road, Royal-crescent, Notting-hill, W.

MELROSE HOUSE, Bedford. Principals, the Misses RAY.—The ensuing Term will commence (D.V.) on Friday, the 21st of September. Terms and references on application.

A RECTOR'S SISTER, having four little girls under her charge (the daughters only of gentlemen), has two vacancies. Thorough English education, combined with the comforts of a refined and cheerful home. Two resident governesses (Parisian French). Bath-room. Highest reference. Terms from 28 guineas.
L., 9, Parkhurst-road, Tufnell-park, N.

A DECIDED CHRISTIAN LADY wanted in a Select School, to finish advanced pupils in English and music.—Address, stating salary, age, &c., B., Mr. Stewart, King's-road, St. Leonards-on-Sea.

SEASIDE HOME and thorough education on moderate terms. A Lady, experienced in tuition, receives six children. House airy, detached, close to meadow and sea. Healthy locality and home enjoyments. Specially advantageous for orphan and Indian children. References to ministers and parents.—MATER, Mrs. Davies, 6, The Pavement, Brixton Rise, S.W.

VEVEY, Switzerland.—First-class Educational Establishment for young Ladies. Special facilities for acquiring foreign languages; careful Christian training; special attention to health; domestic arrangements as in the best English schools. The Lady Principal will be in England at the beginning of August.
H. E., Librairie, B. Caille, Vevey, Switzerland.

PARIS. — Protestant Boarding School for Young Ladies. Mademoiselle VIENOT, 18, Rue Demours, Près du Bois de Boulogne. Pupils prepared for examinations. Moderate terms. Prospectus and references to parents on application.

PARIS. — The "Pension" for Young Ladies, directed by Madame ED. DE COPPET, 223, Boulevard Pereire, re-opens 15th September. References.

SEASIDE EDUCATION. — High-class School for Girls. Limited number of boarders. Resident foreign and English governesses. Professors, Russell House, The Mumbles, S. Wales. Referee, Miss Havergal, The Mumbles.

A GRADUATE of Cambridge (married), who has long been engaged in giving lessons gratuitously in Christian Ladies' and Gentlemen's Schools, desires occupation of a similar kind. He offers this help to those only who are unable to obtain paid assistance, and who would accept his services for the Lord's sake.
B. A., Mrs. Snow, Elm-villa, Northam, Bideford.

A LADY desires to recommend a Happy Home for little Boys, education and home life combined. Particular attention to invalid or delicate children, or others. Neighbourhood, Crystal Palace.—MATER, 198, Lancaster-road, W.

COMPANION PUPIL, about 9, desired, in select school; inclusive fees, 24 guineas. Christian training. High-class education. Vacancies for elder girls. Governess student required.—Kingston House, Abbotsford-road, Clifton, Bristol.

A CHRISTIAN GOVERNESS (abstainer) seeks a re-engagement to children under twelve. English, good music, and rudimental French. Experienced and domesticated. Good references.—R. T., Newport, Shropshire.

GOVERNESS (Higher Cambridge, Group B., 2nd class for French and German) seeks engagement to teach languages. Prepares for Group B. (Paris, Germany, nearly four years.) Christian home.
Z., 25, Brownswood-road, S. Hornsey.

A LADY, residing in a very healthy spot, near Totnes, is anxious to meet with a young lady to join her daughter (aged 15) in her studies. Educational advantages superior. Gospel ministry. Terms £100 per annum, including music, French, and drawing.
Mrs. F. JETTER, Endsleigh, Bridgetown, Totnes.

A LADY is anxious to meet with a daily engagement for one of her daughters; who can teach English, French, German, and music.—F., Miss Frost, St. James-place, Clapton.

AS GOVERNESS. — Re-engagement in a Christian family required by a lady, experienced in teaching English, French, music, rudimentary drawing, and German. Excellent references.
Miss H., Westcott House, Holderness-road, Hull.

A JUNIOR GOVERNESS is required in a small first-class School. Some experience in teaching. Earnest Christian principle and thorough capability are requisite.—A., Mr. Sharpe, Stationer, Victoria-road, Brighton.

GOVERNESS.—Lady desires re-engagement in family. Thorough English, superior music, French, arithmetic. Good testimonials. Has been 7½ years in one family.—Miss LIVINGSTONE, 19, Athole-crescent, Paisley-road, Glasgow.

GOVERNESS-PUPIL wanted by 12th of September, in a good School in the country, to assist three hours daily. Accomplishments; Dissenter preferred. References required. Premium moderate.—BETA, Furniture Mart, Wood-green.

A DUTCH LADY, meeting with Open Brethren, seeks a situation as Governess in a Christian School or family. Good linguist and pianist. Excellent references. Salary £40.
Miss H., Grove House, Upper Clapton.

HOME EDUCATION.—Wanted to train and educate with Advertiser's little girl of 11, under superior teachers and motherly supervision, a child of similar age. Terms 80 guineas per annum.—E. ASHBY, Glenburnie, Southampton.

GOVERNESS-PUPIL wanted immediately. — Moderate premium. English, Latin, and seven accomplishments.
A., care of Mrs NINNIS, Tuebrook, Liverpool.

GOVERNESS-PUPIL.—Young Lady desires an engagement in a Christian School, to teach juniors English and music, and receive finishing lessons in music and French. Small premium.—X., Belmont, Sevenoaks.

MORNING GOVERNESS.—Re-engagement desired in gentleman's family. English, French, music, drawing. College of Preceptors' Certificates. Five years' experience. Excellent references. No agents.—AMY, Bett's Library, Cazenove-road, Stamford hill, N.

AS GOVERNESS.—A young Lady desires re-engagement. Acquirements, English, French, good music (certificated), singing, drawing, painting, calisthenics. Good testimonials.
Miss LAWTON, 1, Belgrave-terrace, Scarborough.

PARIS.—Mdme. DELARBRE can receive into her family one or two young Ladies or Gentlemen desiring instruction in Paris. Mdme. DELARBRE resides with her son, one of the Professors at the Condorcet Lyceum. Lessons at home. Maternal care given.—For references and terms, address M. Le Pasteur LELIEVRE, Vauxhall-street St. Heliers, Jersey; or to Mdme. DELARBRE, 73, Rue Legendre.

NURSERY GOVERNESS (useful) to young children.—A Lady seeks re-engagement in family or school. Patient, methodical, quick, and obliging. Not accomplished. Moderate salary. — Miss ANDERSON, 16, Thornford-road, Lewisham-park, London.

Appointments, Situations, &c., Wanted.

A YOUNG MAN studying for Holy Orders, offers his services to teach in a Clergyman's family, and help in parochial work, in return for a home and a small stipend. The Rev. Hay Aitken would be happy to recommend him.
C. D., 6, Portland-place North, Lower Clapton, E.

MAN AND WIFE, Christians, abstainers. No family. Man seeks employment in any place of trust, or plain kitchen gardener and useful man in small family. Wife good plain cook and laundress. Highly recommended.
HENRY BRIDGER, Milland, Liphook, Hants.

WALTER PENROSE, once a Costermonger, is open to engagements for Gospel services among the Costers, in London and suburbs. — Costermonger's Mission, Vinegar Ground-row, City-road, London, E.C.

AS GARDENER, single-handed or good second, in a Christian family. Good knowledge of gardening and its branches. Two years' good character from last situation. Age 27.
R. T., Woodcote Hall, Newport, Salop.

AS COACHMAN, or Groom and Coachman. — Situation wanted, in Christian family. Age 23. Ride and drive well, good character, total abstainer.—GEORGE BALDREY, Canton-road, Baker-street, Enfield.

AS GROOM and Gardener.—A situation wanted. Used to stock. Total abstainer. —H. S., Mr. Hurrell's, Whitehall-road, Woodford, Essex.

PAGE.—A Lady desires to get a boy into a Christian family, as Page, or House-boy. Age 15, but small and light; active, handy, and trustworthy. An abstainer. Superior parents. Near London preferred.
Miss BANNISTER, Nepicar Lodge, Wrotham, Kent.

AN EXPERIENCED CHRISTIAN, for many years engaged in Mission and Ministerial work, is open to an engagement within 20 miles of London.—A. B., care of J. F. Pickett, 1, Church-place, Sidcup, Kent.

NO SALARY.—A Lady is desirous of meeting with a comfortable home; in return would render assistance, either in housekeeping or by companionship.
B., 5, Bloomfield road, Plumstead, Kent.

SECRETARY AND COMPANION. —Wanted, by a young Lady, engagement to a Christian Lady. Willing to be useful in various ways if treated as one of the family.
Z., Fernleigh, Sevenoaks.

A LADY, desiring to go to the East (Egypt, Syria, or Palestine), would like to hear of situation in hospital, school, or family. Good references.
WRIGHT, 10, West Garden street, Glasgow.

MEDICAL MISSION, or otherwise. —A Lady wishes for employment in useful Christian Medical Work. A knowledge of dispensing. No objection to go abroad.
C., Friend's, West End Library, Brighton.

LADY HOUSEKEEPER.— Situation wanted as above, to single gentleman; or any place of trust. First-class references.
C., 42, St. Mary's-gate, Derby.

Mrs. BRADLEY, Secretary, British Women's Temperance Association will (D.V.) be at liberty for Gospel Temperance work after September next, when her present engagement terminates.—11, Grange Park-gardens, Ealing, W.

A COMPANIONSHIP to a Lady, wanted in or near London. Small salary. A quiet, comfortable home, with useful occupation, chief consideration.
N. N., Rice's Library, 54, King's-road, Chelsea.

MISSION WORK. — Christian Young Lady (experienced) seeks an engagement in Mission Work, or as Teacher in a Home for Children, or private family. No objection to foreign field or low neighbourhood. Highest references
L. W., 18, Sandford-buildings, Wareham, Dorset.

MATRON.—Wanted, a re-engagement in a School, care of Institution, or Housekeeper in a business house. Thoroughly domesticated. Abstainer, age 40. Highest references from last situation.
E. H., care of Mrs. King, Starr-street, Ryde.

A YOUNG LADY desires a re-engagement as Governess, to children under 12, or Companion to a Lady. Highest references.
NEBULA, Post-office, Hornsey, N.

AN ENGAGEMENT in a position of trust, wanted by a Lady, who has had experience in housekeeping and nursing. Could take charge of a motherless family, and teach young children. Good references.—A. C., Woolnough's Library, High-street, South Norwood.

COMPANION, Housekeeper, &c., in Christian family.—Mrs. GILLETT highly recommends a Lady (active, cheerful, and clever) where various services would be kindly appreciated. Small remuneration acceptable.
23, Alexander-square, Brompton.

AS COMPANION.—A Lady wishes to recommend a young Lady as above. Is a pleasant reader, good amanuensis, and could make herself generally useful. References exchanged.
M. S., The Heys, Eastham, near Chester.

SECOND NURSE (19), in small family; Christian girl. **UNDER HOUSE-MAID** (17), good character. **GENERAL** (15), under good general or working mistress. **WIDOW** to receive children under 4.
ALPHA, 25, Palace-gardens, London.

UNDER-HOUSEMAID.—A Lady wishes to hear of a situation as above, for a strong girl of 16.—A. C., 14, Huntsworth-terrace, Portman Market, London.

MRS. FRANK BEVAN recommends a very respectable person as Young Ladies' or Children's Maid. Understands hairdressing and dressmaking. Three years' good character. Age 22.—H. B. LUDGROVE, New Barnet, Herts.

AS GENERAL SERVANT.— A Lady wishes to hear of a situation for a young woman of 20, who has been led astray; believed to be honest, clean, and industrious.—Apply for particulars to Miss MORLAND, Heath Lodge, Croydon.

Appointments, Situations, &c., Vacant.

LADY SUPERINTENDENT required, for the Young Women's Christian Association and Home in Cheltenham. A resident Lady Superintendent, one who has had experience in the work. No salary can be offered at present.
Mrs. WRIGHT, St. Arvan's, Cheltenham.

CHRISTIAN YOUNG WOMAN wanted. Small private house; three children attend school. No servant kept, but assistance given. Treated as one of the family.—Mrs. T. A. SMITH, 50, Heathfield-road, Handsworth, Birmingham.

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CAN ANY GENTLEMAN recommend a Butler for good country place? Single, active, with good manners and unexceptionable character. Christian and total abstainer appreciated. Wanted 1st October. No servants' letters answered.—Write to
L., Belle Vue Bad, Gastein, Austria.

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ALPHA, 25, Palace-gardens, London.

HOUSE AND PARLOUR-MAID.— Early riser, good plain needlewoman. Church of England. All found; abstainer. Two other servants kept. Four in family, at Blackheath.—Address, stating wages and all particulars, personally, or by letter, to DELTA, 11, Godwin-road, Margate.

THOROUGH good Plain Cook and Housemaid wanted, for a large family at Buckhurst-hill. Under-housemaid kept. Neither under 26, older preferred. Preference given to Christians and abstainers.—Apply by letter to Mrs. ROSE, Oak Lea, Buckhurst-hill, Essex.

COOK, and House and Parlour-maid.—Wanted, two trustworthy and experienced Servants, abstainers preferred. Good general servants would suit. Wages £16 and £12, with yearly rise of £1 for 3 years.—Address, giving particulars, A. T., care of Mr. Robinson, Stationer, Silver-street, Bedford.

NURSE wanted. Three children, Christian desired. Good needlewoman; one who had been second nurse might suit. Assistance given.—Mrs. LAYCOCK, St. Mark's Vicarage, Barrow-in-Furness.

NURSE.—Conscientious Person, not under twenty, wanted, experienced with young children. Thoroughly good references. Abstainer preferred.—Apply any day till two, or write to Mrs. McGregor, 1, St. Quintin's-avenue, St. Mark's-road, Notting-hill.

NURSE.—Decided Christian wanted, not under 25. Must be good needlewoman, experienced, and fond of children; abstainer, and well recommended. Comfortable home. Assistance given.—A. B. C., care of Mr. Sharpe, Stationer, 26, Clifton-terrace, Brighton.

NURSE wanted, for three young children, one an infant; also a **GENERAL SERVANT,** who can do plain cooking. —Apply, stating wages, to Mrs JENNINGS, 13, Notley-road, Streatham-common.

NURSE.—Wanted, a superior Christian person, to attend upon an elderly gentleman, paralysed. Hospital trained nurse preferred. Comfortable home.—Address, stating salary required, M. B., Post Office, Breaston, near Derby.

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Continued on page 23.

MENTAL AND PHYSICAL MALADIES:

THEIR CAUSE AND CURE.

IN nearly all cases which come under the name of GENERAL DEBILITY there is a sensible relaxation of all the muscles, and, in females, a mechanical falling downwards of the internal organs, owing to the weakness of the muscles which constitute their natural support. The series of organs located in the trunk of the body mutually support and influence each other. Within the thorax or chest we have the heart and lungs filling its entire cavity. Then comes the diaphragm, a muscular membrane, separating the organs in the thorax and abdomen, and curving upward, forming the floor of the chest, the heart and lungs resting on it. The alternate contraction and expansion of the diaphragm creates a partial vacuum, and the air, by the force of its pressure, rushes in and fills the lungs. The deeper and fuller the action of the diaphragm the deeper and fuller is the breathing.

The lungs are wholly passive in both inspiration and expiration, as much so as a sponge in absorbing water and yielding it when pressed. In cases of general debility, the diaphragm does not come back to its proper convexity, and consequently the heart and lungs gravitate downwards. Underneath the diaphragm are the liver, the stomach, the spleen, and the pancreas; below these the duodenum and the intestinal canal in a sort of spiral column; then the organs in the pelvic cavity. As a displacement of these organs interferes with their healthy functional action, it becomes an important question, "What holds them in position and counteracts their gravitating force?" They evidently cannot rest on nothing. They are all held in their appropriate places by the walls of the abdomen, which consist almost entirely of muscular tissue. The muscular bands are so contrived that when in a healthy condition, and the body is in a perfectly erect attitude, they hold up in their proper place within the trunk all the internal viscera. When in a relaxed state, all the organs tend downwards towards the pelvis, and by their superincumbent weight press down the pelvic organs—the bladder, the rectum; and in females especially this condition is manifest in derangements of the uterus. Then, like a watch when the wheels are displaced, the physiological functions of the whole organism thus become deranged.

(*To be continued.*)

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The Christian.

SUNSHINE.

THE magnificent harvest weather of the last two or three weeks calls for devout acknowledgment and grateful praise from every heart. The bright sunshine we have had day after day has, indeed, been filling our hearts with food and gladness. Corn, which in many districts was very backward, has been ripened; the ground, drenched by previous continuous rains, has been dried; weeds, which were rank in all the stubbles, have been killed; many thousands of acres, covered with smiling grain, have been reaped, and their produce safely garnered.

The cheering result will be seen in many ways for months to come. Trade and commerce will be quickened; bread will be plentiful and cheap; agriculturists will be roused from the depression and gloom to which so many of them have for several years past been a prey. The whole nation must benefit from the splendid harvest weeks granted us this year.

Surely the hearts of men will be touched by this renewed manifestation of Divine bounty and care for our wants. Everywhere should the voice of thanksgiving and the song of praise be heard, celebrating the mercy of that God who has reserved for us the appointed weeks of harvest. Sunshine accounts, instrumentally, for all the gladness with which at this season our hearts are filled. Had the clouds continued to hide its rays, and obscure its brightness, our land would have been as mournful as it is now rejoicing, and all nature would have been clad in gloom. But we have had mornings without clouds, and the clear shining which has followed the rain has brightened all the land, and caused both hill and dale to laugh and sing for joy.

Have we not in this a spiritual lesson as well as a call to thankfulness? There is a sun in the spiritual as well as in the natural world, and sunshine is as essential to the fruitfulness of the soul as to the fertility of the earth. True, it would not be well for the Christian to know nothing of storms and clouds, to pass along one unbroken path of prosperity and earthly comfort. It is well for us sometimes to pass through the shady scenes of life, and to know the discipline of the dark valley, as well as the brightness and exhilaration of the sunny mountain top. Yet none the less is spiritual sunshine our normal privilege, and absolutely essential to joy and prosperity in the service of Christ. The Sun of Righteousness shines for us, his bright beams pour down from on high their warm and life-giving influence for every one who fears and trusts the Lord. Clouds and darkness may sometimes gather round us, and be charged with errands even of mercy on our behalf. As Cowper says:—

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

Still, sunshine is our great privilege, and our essential need. Clear visions of Christ, bright unfoldings of his love, his Word, his truth, his person, offices, and work, are requisite to make us fruitful in every good work, and to develop in us the fruits of righteousness which are to the glory and praise of God. In the spiritual world as well as in the natural, "Light is sweet, and a pleasant thing it is for the eyes to behold the sun." Moreover, we are "the children of light;" it may be most emphatically said now of all true believers, as it shall one day be said of Israel, "Thy light is come, and the glory of the Lord is risen upon thee."

Yet there are many who walk in darkness, who know little of the brightness and joy of a full-orbed experience of Christ and his grace. They pass the most of their time in doubt and fear, in gloom and mistrust, or in conscious failure and dearth. Why is it so?

"Why should the children of a King
Go mourning all their days?"

Is there not a cause? Sometimes it is the just discipline and chastisement of an offended Father's hand. Just as God threatened the Jews of old, saying if they rebelled against his law they should be visited with judgments upon their land, so that the harvest should fail, rain and sun alike failing to keep their season; so now an unholy walk, an inconsistent life, may cause Him to withdraw the light of his countenance, and to leave the soul chilled and bleak. When God has had a controversy with a nation or community, He has often visited them with plague or pestilence, or he has turned the fruitful land into barrenness, and so may it be spiritually with individual cases as to spiritual experience. Or it may be lack of faith, weakness of confidence in the Divine promises, slowness of heart to believe all that the Lord hath spoken. In any case we may learn from his mercy now in sending the sunshine of to-day how ready He is to renew former loving kindnesses, and again to show to mourning souls his tender mercy.

How, then, shall we bring back to our hearts the blest experience of sacred joy in the Lord, how dwell once more, if we have lost its manifestation, in the sunshine of his presence? There can be no doubt that the fervent and believing prayer by which in all parts the present harvest weather was preceded availed to bring the gracious answer we behold. And so in answer to prayer He will appear to the joy of those who humbly and penitently seek his face. Let all who long for liberty, brightness, and lively hope in God, turn unto Him with eager purpose of heart, let them renounce all and every possible cause of disagreement between his will and theirs, let them yield themselves unreservedly to his Holy Spirit's loving guidance and control, and then they shall find Him turning their mourning into dancing, putting off their sackcloth, and girding them with gladness. It shall be fulfilled in them what the prophet Malachi so sweetly declares, "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall." The great need of the Church is that all her members should bask in spiritual sunshine, should live in union and communion with Christ, the only source of joy and fruitfulness. O house of Israel, children of God, disciples of Jesus, "Come ye, and let us walk in the light of the Lord."

THE THREE LOOKS.

A BIBLE READING.

By Rev. Dr. GORDON, Boston, U.S.

THE eye is the index of the soul, and wherever it turns, there the spirit may be supposed to be for the time directed; hence God's constant command that we should *look*. The great facts of redemption are set before us. And they are completed facts; we can add nothing to them by our faith; we can take nothing from them by our unbelief. But they must be appropriated, in order that they may become facts of experience and inner life. One opening of the eyelid, and all the beautiful landscape which lay spread out before us instantly becomes an inward experience, imprinted first on the retina of the eye, and from that mysteriously thrown upon the camera of consciousness.

Now, the three great facts of Christ's redemption are, atonement, advocacy, and advent. And there are three looks corresponding to these.

(1) THE BACKWARD LOOK. "Look unto Me, and be ye saved, all the ends of the earth" (Is. xlv. 22). The eye is first carried back to the cross, and to Christ's finished work thereon accomplished. Then, our Redeemer having satisfied the law concerning sin, bids us accept, by our consenting faith, the satisfaction He has made. "Having made peace by the blood of the cross," we gaze with consenting faith upon his work, and, therefore, "being justified by faith, we have peace with God through our Lord Jesus Christ."

(2) THE UPWARD LOOK. "Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. xii. 2). There He is in the place of advocacy, who was before in the place of atonement. Better for the present that He should be there rather than here. The lawyer must be in court if he would conduct the suit of his client; and therefore Christ has gone "to appear in the presence of God for us."

(3) THE ONWARD LOOK. "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 13). This is the true expectation of the believer who waits for full salvation. Our Lord compares Himself to a nobleman going into a far country to receive for himself a kingdom, and to return. It is for us to wait that return, that we may share that kingdom with Him. "For our conversation is in heaven; from whence, also, we look for the Saviour, the Lord Jesus Christ,"—*Watchword.*

THE NATION'S GREATEST PERIL.

By LYMAN ABBOTT.

[The remarks concerning America in the following paper well deserve attention as indicating similar perils in our own land.]

"A prudent man foreseeth the evil and hideth himself; but the simple pass on and are punished." —Prov. xxii. 3.

RARELY has any nation been more magnificently equipped in its infancy for a magnificent national life than was the Jewish nation. Never did nation more terribly illustrate, by its tragic end, the truth that national life depends not on the external equipment, but on the character within; not upon what it *has*, but upon what it *is*.

God had led it up and out of the land of bondage. God had bestowed upon it in the wilderness its divine constitution and its system of laws. These included the germ of all which subsequent history has proved to be essential to the existence and prosperity of a free people: popular suffrage; the three great political departments, executive, legislative, judicial, carefully discriminated; two representative assemblies, a Senate of the elders, and a House of the commoners; a system of laws not dependent on the will of an irresponsible despot; a system of penalties, just, and, for that age, wonderfully humane; a religion with an organised church and priesthood, but a priesthood without political power, without teaching functions, without even a knowledge of the future state, and wholly dependent on the people for support, and therefore, without, those powers which in later ages, in the hands of other priesthoods, proved so disastrous to the liberties and the progress of the people; a system of education, rude, indeed, as it must have been in that rude age, but such that out of it grew, in later years, a public school in connection with every Jewish synagogue. Slavery was not abolished; but it was hedged about with such restrictions that by the time of Christ not a Jew owned a slave in all Palestine. Polygamy was not abolished: but it was put under such regulations that the Jewish nation became early in its history the only monogamous nation in the Orient. War was not forbidden; but cavalry, the necessary means of offensive warfare, was forbidden, a great standing army was disallowed, and agriculture was encouraged. No communistic experiment was inaugurated; but concentration of wealth in land, the only way in which wealth could in those days be concentrated, was prevented by the declaration that all the land belonged to God, that the owner was but a tenant, and that his lease expired every fifty years.

The people, thus royally equipped, had been led by a series of signal providences out of the land of bondage, through the wilderness, into the land which had been given centuries before to their progenitor. This land, rich in all the qualities most desired by a people whose industry was agriculture and whose wealth was in herds of sheep and cattle, was given into their hands. And now it doubtless seemed to them that their troubles were over, and that they had only to enjoy in peace and quietness the possession of the inheritance which had been bestowed upon them. In fact, their trouble now began. Their history from this time is a history of a constant succession of decadences and revivals, apostasies and reformations, despotisms and re-establishments of just government, until at last it ends in the final conquest of their land by Rome, the destruction of the Holy City, and the dispersion of the people among all the civilised nations of the earth.

"And they forsook the Lord, and served Baal and Ashtaroth. And the anger of the Lord was hot against Israel, and He delivered them into the hands of spoilers that spoiled them, and He sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed."

I turn from 1400 B.C. to 1883 A.D. to trace the parallel in our own times, and discern

THE WARNING APPLICABLE TO OURSELVES.

God has equipped the American nation as certainly no nation before was ever equipped. Across the sea he developed, through centuries of struggle, free institutions and a free people. In England were fought for us the battles which have established the right of the nation to govern itself without intervention from foreign prince, pope, or potentate; the right of every man to worship God according to his own conscience without limit or leave from priest or preacher; the right of the people to rule themselves without authority and without hindrance from king or oligarchy; the right of free discussion in press, in pulpit, and on platform; and all these rights have been organised for us into institutions—in a free Church, a free representative Parliament, and a free press. Then when these were established, the veil which had hidden this continent from the ages was drawn aside, and the liberty which had been rooted on other soils was transplanted to our own—to a country which need fear no foreign foe, and therefore need not maintain in a standing army a dangerous protection; to a country rich in great forests, in fertile soils, in incalculable mineral wealth, in wonderful commercial waterways, and in the most magnificent coast-line of natural harbours which the world possesses. We are in our promised land; the victory has been won for us by others; the treasure has been given to us by another; and now begin the dangers from ourselves—dangers of wasteful prodigality of our treasures, of supine indifference to our hard-won liberties, of apostasy from our God and disobedience to his law.

We are denuding our land of its forests, and subjecting it to alternate drought and flood. We are denuding our soil of its richness, and have already, as in Virginia and other points in the South, great tracts of impoverished and useless soil—a wasted patrimony. We are allowing our best and greatest commercial harbour to be filled up with the city's offscouring, and are labouring to do for the harbour of New York what nature did in centuries past for the once capacious harbour of Ephesus.

We are allowing—nay, encouraging and promoting—a concentration of wealth in the hands of the few, and a consequent despotism of capital over labour, for which labour finds no relief except in an organised resistance which impairs communication, cuts the nerves of the body politic, and paralyses commerce and industry.

We are allowing the sanctity of the family not only to be openly and flagrantly repudiated in great territories of the West by organised lust in the form of polygamy, but also to be more secretly and dangerously undermined by subtle influences in every State of the Union—in cities without homes, in homes without children, and in marriages without permanence.

We are allowing in the South great bodies of voters to grow up without education, unable to read the ballots that they cast; and in all the Union still greaters bodies of citizens—male and female—to grow up with an education that does little or nothing to develop conscience, clarify the moral judgment, and strengthen moral principle; an education which teaches everything but that which is most important to both individual and the State: the knowledge of right and wrong.

We are allowing our Sabbaths to slip away from us; by abandoning our rest-day are doing what we can to convert labour into a ceaseless drudgery; and by abandoning our day of worship, to degrade man from the image of God to a merely higher animal.

We are suffering the liberty of the press to run into an unbridled and unpunished license, whose first effect is to make every reputation subject to the attack of any slanderer, and to leave even the noble dead unprotected from the aspersions of the vile among the living; whose final effect, if it be not checked, will be to destroy a liberty which we shall then have proved ourselves unable to protect from abuse.

We are suffering corruption to eat out the heart of free government while its form remains; a process the end of which, if it be not stayed, can only be to leave liberty in America like a noble tree whose vitals the borer has eaten out, and which stands still beautiful in trunk, and bough, and leaf, but ready to fall when the first rude blast strikes upon it.

I am no pessimist. I believe in the future of the race, of the Church, and of America. It would be easy to set alongside these dangerous indications others full of hope and promise. But hope is not to be sustained nor promise to be fulfilled by shutting our eyes to the truth of history, that every nation has suffered lapses from its integrity, and consequent disaster; that in every race and in every nation the story of a fall has been repeated, and that danger of lapse, apostasy, and even death is to be guarded against only by seeing the danger, not by ignoring it.

I have but opened this topic. To thoughtful readers I leave it: What are the dangers that threaten us in our promised land? And how shall we go about to overcome them?—*New York Christian Union.*

NEW YORK MEDICAL MISSION.

YOUR issue for August 4, 1881, contained an account of the Lord's guidance in the commencing of this work. Since then two words are specially applicable to our experience, viz., Ebenezer and Jehovah-jireh. During the first two years I had 5550 cases to treat, many of these giving good hope of spiritual good having been received. We have two dispensaries now open, and next month will open a third, at 42, Baxter-street, near the noted "Five Points," comparable to the Seven Dials in London. This part of the city is crowded by Italians and Chinese.

A few days since I met a native of Burmah, who was on the eve of returning home to labour, after having been in this country thirteen years struggling to obtain his degree of M.D., which had just been granted him. When I told him that one special feature of our Mission was to educate and aid such as he, he was quite overjoyed, and remarked, "Why, I might have been working among my people for the past eight years if such a society had been in existence to help me." It is strange that no such work has hitherto existed in the United States. We contemplate holding a conference of ministers, physicians, and others, next month in this city to take into consideration the establishing of a Training Institute similar to the one in Edinburgh. Let me ask the prayers of your readers that He will grant us all needed wisdom and guidance.—Yours in the Master's service,

Geo. D. Dowkontt, M.D.

"HOW THE POOR LIVE."

THE striking series of illustrated articles, under this heading, in *The Pictorial World*, is now completed. The proprietors of that journal deserve the warmest thanks of the community for having commissioned such competent and sympathetic observers and such skilful artists as Mr. G. R. Sims and Mr. F. Barnard to record in its pages, with pen and pencil, the results of a tour of discovery among our poorer citizens. It is difficult to say which has done his work the best. The story they present is anything but pleasant to contemplate, and everything but flattering to our boasted nineteenth century civilisation, and our pretension to be the monitor of other and less favoured peoples. Applying, in a national sense, the words of the Apostle: "If any provide not for his own, he hath denied the faith, and is worse than an infidel," it would really seem as though we had small claim indeed to the name of "Christian."

Probably there is nothing told in these thirteen chapters that is new to the majority of Christian workers among the masses; these do what they can, with very limited resources, to relieve the intense poverty and misery that meet them on every hand. The articles speak with loudest voice to the ears of our law-makers. It is fervently to be hoped that these gentlemen, as trustees of the national weal, will make all convenient speed to usher in that "era of domestic legislation," the advent of which Mr. Sims, and many other social reformers, long to see. When Parliament has done its best, many of the poor will, doubtless, live in defiance of law, both human and divine; a perfect code of laws, perfectly administered, will not solve the problem of the presence and power of sin in the human heart. But at any rate let us, in the memorable words of England's Premier, make it as easy as possible for people to do right, and as difficult as may be for them to do wrong. Under the existing conditions of life in our great cities, the converse is the case.

In his introductory chapter, Mr. Sims tells us it was with an aching heart he returned from this journey "into a dark continent that is within easy walking distance of the General Post Office." In words that savour somewhat of satire, he hopes that "the wild races who inhabit it will gain public sympathy as easily as those savage tribes for whose benefit the missionary societies never cease to appeal for funds." The first phase of the question that naturally suggested itself to these explorers was the giant evil of "overcrowding," that is responsible for much of the crime that stains the pages of our daily and weekly broadsheets. Coupled with this is the disgraceful and iniquitous neglect of landlords in refusing to do needful repairs. A single extract will be sufficient to reveal a state of matters of which we suppose few of our readers have any adequate conception. Finding themselves in a certain London slum, Mr. Sims and his companion gained entrance to a block of houses, which he explains is "a very respectable place" compared to many others:—

"To the particular door attacked there comes a poor woman, white and thin and sickly-looking. In her arms she carries a girl of eight or nine, with a diseased spine; behind her, clutching at her scanty dress, are two or three other children. What a room! Poor creature! if she had ten pairs of hands, instead of one pair always full, she could not keep this room clean. The walls are damp and crumbling, the ceiling is black and peeling off, showing the laths above; the floor is rotten and broken away in places, and the wind and rain sweep in through gaps that seem everywhere. The woman, her husband, and her six children, live, eat, and sleep in this one room, and for this they pay 3s. a week.

"As to complaining of the dilapidated, filthy condition of the room, they know better. If they don't like it they can go. There are dozens of families who will jump at the accommodation, and the landlord is well aware of the fact."

Some landlords, says Mr. Sims, do repair their tenants' rooms. As a vivid illustration, he mentions one room—"condition indescribable"—the weekly rent of which was four shillings. The repairs consisted of "one piece of a broken soap box, one yard and a half of paper, and one nail; *and for these repairs the collector raised the rent of the room threepence a week!* This chapter winds up with a pencil sketch of a landlord, "a portly gentleman, with a big gold chain across his capacious form, and an air of wealth and good living all over him." He owns a whole block of such property, and waxes rich on his rents. No wonder that the writer indignantly exclaims, as he lays down his pen for a week:—

"That these one-roomed outcasts who pay so much for so little, and almost fight to get it, should be left to be thus exploited, is a disgrace to the Legislature which is never tired of protecting the oppressed of all races, except those of that particular race who have the honour to be free-born Englishmen."

In the next chapter attention is powerfully drawn to the deteriorating effects of this over-crowding on those who by the rude hand of misfortune, or by metropolitan improvements (!!), are forced to seek shelter in such pestilential human rookeries:—

"The honest poor have been driven by the working of the Artizans' Dwellings Act to come and herd with thieves and wantons, and to bring up their children in the last Alsatias, where lawlessness and violence still reign supreme. . . . The worst effect of the present system of packing the poor is the moral destruction of the next generation. Whatever it costs us to remedy the disease, we shall gain in decreased crime and wickedness. It is better even that the ratepayers should bear a portion of the burden of new homes for the respectable poor, than that they should have to pay twice as much in the long run for prisons, lunatic asylums, and workhouses."

At a very early stage of their investigations, Messrs. Sims and Barnard appear to have formed a strong opinion on a subject that is deeply exercising the minds of many social reformers in the present day. Chapter iii. is illustrated by a cleverly and faithfully drawn sketch of a public-house doing "a roaring trade." Mr. Sims thus delivers himself on the burning drink topic. With this extract we must for the present leave these able though painful records; our readers, we judge, have ample material for a week's cogitation:—

"Drink is the curse of these communities; but how is it to be wondered at? The gin-palaces flourish in the slums, and fortunes are made out of men and women who seldom know where to-morrow's meal is coming from. Can you wonder that the gaudy gin-palaces, with their light and their glitter, are crowded? Drink is sustenance to these people; drink gives them the Dutch courage necessary to go on living; drink dulls their senses, and reduces them to the level of the brutes they must be to live in such styes. The gin-palace is Heaven to them compared to the Hell of their pestilent homes. A copper or two, often obtained by pawning the last rag that covers the shivering children on the bare floor at home, will buy enough vitriol-madness to send a woman home so besotted that the wretchedness, the anguish, the degradation, that await her there have lost their grip. To be drunk, with these people, means to be happy. Sober—God help them!—how could they be aught but wretched?

"There is not only temptation to drink wrought by the fearful surroundings of the poor; a positive craving for it is engendered by the foul and fetid atmosphere they continually breathe. I have often wondered that the advocates of Temperance, with the immense resources of wealth and organisation they command, have not given more attention to the overcrowding and the unsanitary condition of the dwellings of the poor, as one of the great causes of the abuse of stimulants.

"It is not only that crime and vice and disorder flourish luxuriantly in these colonies, through the dirt and discomfort bred of the intemperance of the inhabitants, but the effect upon the children is terrible. The offspring of drunken fathers and mothers inherit not only a tendency to vice, but they come into the world physically and mentally unfit to conquer in life's battle. The wretched, stunted, mis-shapen child-object one comes upon in these localities, is the most painful part of our explorers' experience. The county asylums are crowded with pauper idiots and lunatics, who owe their wretched condition to the sin of the parents, and the rates are heavily burthened with the maintenance of the idiot offspring of drunkenness. The drink dulls every sense of shame, takes the sharp edge from sorrow, and leaves the drinker for a while in a fool's paradise."

(To be continued.)

GIVING GOD OUR BEST.

THE vessels used in the temple service were of pure gold; none were of silver, for it was not anything accounted of in the days of Solomon; therefore it was not considered worthy to be mixed with the gold offered for the service of the King of kings. Whatever was for his service must be of the best quality. May we not learn a lesson from this? Does it not teach that we are to offer to the Lord nothing but gold—pure, true gold?

What, then, is the gold which we are to give to God? Can we *all* give it? Yes, it is the soul's offering to Him we call our King. It is the "soul's best" for God. How freely we give the best we can possibly afford to those we love! Shall we less freely offer ourselves and our best to Him who first bestows whatever we possess of talent, influence, or substance? Think you He will accept our silver if we withhold our gold? In our service for Him let our energy be the gold of our strength, not the dribblings of a spent power. We willingly give our best exertion to obtain pleasure or recreation; let us see that we expend it not alone in this, reserving only the silver for God's work.

Some of us may think we have not much to give compared with what many others have. This may also be true, but if that little is really our very best we may confidently offer it for God's acceptance. It is not the quantity He asks but the true pure metal, however small the quantity.

F. A. W.

ZENANA & MEDICAL MISSION SCHOOL.

IT is now some three years since the Zenana and Medical Mission School was commenced. A large number of students have already passed through its portals, bearing with them the dual spirit—the missionary and the medical. We have already done, and are still spared to do, good work in the cause of the Master.

Some time since God enabled me to purchase the house, 9, Lupus-street, Pimlico, S.W., and I have devoted it to the purposes of a hospital for women and children. Since February of this year there have been over 1500 patients received, and the numbers promise a steady growing increase. The students of the Zenana Medical Mission School and Home have the privilege of being pupils at it. I now want to fit up the hospital for in-patients, and would be glad of the kind help of any Christian lady as hon. lady superintendent, whose knowledge of nursing would enable her to supervise the nursing and teach the zenana pupils to become skilled nurses.

G. de Gorrequer Griffith.

BEREAVED AND BROKEN-HEARTED.

A STORY OF THE ISCHIA CATASTROPHE.

DEAR SIR,—I think the following extract from the deeply interesting letters of my sister, Madame T. Meuricoffre, written from Naples, will interest your readers. I send it, hoping that the hearts of Christians may be moved to cry to God for these poor sufferers in the Ischia calamity. The inhabitants of the island are an affectionate people, passionately attached to their children and to their homes. The sorrow of those bereaved seems beyond the reach of all human comfort; nothing but the knowledge of God and the sympathy of Jesus can heal, and in respect of these they are in general very dark. My sister, who has been labouring night and day for the sufferers, gives, among many others, the following picture of hopeless woe:—

"As I left the house to-day to find the mothers of some children sent to us, I saw, through the tall iron gate at the lodge, a wild figure, a lean, lithe, bronzed man, in a torn coarse linen shirt, and drawers to the knee. When he saw our flock of Ischia children in the court before the house, he slipped through the gate, and sprung up the short drive; he darted upon them like a famished tiger, took hold of one after another; and when he found not what he wanted, he reeled up against the parapet of the well in the centre, his lips drawn back, his white teeth clenched, and the veins starting on his lean brown hands as he pressed the nails into the palms. We offered him wine and water; he tried to swallow it, but it stuck fast with a gurgle in his throat, and he threw it on the ground.

"He was turning away with a look which haunted us for days after (his sunken brown eyes were wells of unspeakable woe, and wild with incipient madness), when I took his two clenched hands in mine, and said, 'Tell me what it is; I will not leave you till I have done all I can to help you.' He said, in a hollow voice: 'I lived on the mountain. I dug my dear wife and four sons out from the ruins with my own hands. I always hoped the next one might be alive. It took me twenty-four hours. All, all were dead! I dug another hole, and buried them again; but I found my little boy of six still alive, with a wound in his head; I brought him to Naples, to the Ospedale Pelegrini, and to-day I came back to see him, and he is not there, and his bed is not there, and they will not tell me where he is. I have been through every hospital. I heard there were children here, and I thought I saw him through the gate. Let me go! let me go!' I said, 'Yes, we will go together, and they shall tell us where he is.'

"I made him get up beside my good coachman, Vincenzo, with orders to the latter to soothe him, and not let him dart away. We drove to the Pelegrini. When we stopped at the gate, the man—Cristofero Tedesco was his name—leaped down, and went off across the court, and up the staircase, with the soft, fleet, panther-like run of those barefooted men. I went after him as fast as I could, and a *gendarme* after me, who evidently thought the man was mad. He went up and on, through salle after salle, till he came to the last, flew to the far end, and pointed, with a terrible gesture, to an empty corner, and cried out, 'I left him *there*, THERE! where is he? where is he?' Some of the young men nurses smiled, and said, 'There is the madman again;' and he looked as if he would spring on them like a tiger. I turned him round away from them, and kept my hands on his breast, whose heavings shook my arms, and said to them, 'Yes, mad with pain. Send me some of those gentlemen.' The Marquis —— came and took me to the Direction, *i.e.*, three priests. I told them the story more calmly, as poor Tedesco gasped so. We looked through the books, but there was no Tedesco, and they could not remember.

"I said, 'This won't do; there is no mistaking the man's story. Send me the Sisters of Charity of that salle.' One of them came, looking bewildered with fatigue, but after holding her head awhile in her hands, she said, 'Yes, there were two children moved on Tuesday to the Ospedale Lina.' Then I called the Governor, the good old Duke della Rocca, and said the matter must be cleared up. In the books we found a note of two children severely wounded in the head, being bound up with snow, and carried by a certain doctor to the Lina, but in the crowd and confusion there had been a mistake in the name. We returned to the carriage, and drove all down Toledo, and to the farthest end of Chiaja. One cannot go in a carriage to the Lina, which is up the long steep slope of the Arco Morilli, and through a labyrinth of convent gardens. Tedesco flew on before me (though he had never been there before) like a hound on hot scent. It was scorching hot, and I was faint. When I arrived, I met him coming out, with some startled nuns after him. He had entered, and asked for two boys brought on Tuesday from the Pelegrini. They told him, 'One died yesterday; you can see the other.' He pounced upon the other. *It was not his!* He turned away without a word. His woeful eyes did not see me facing him, but I stopped him. The nun handed him a little bundle of the child's clothing; he turned away his head, and pushed it from him. I put some notes into his hand, which he did not notice; but when I stroked his face, and said soothingly, 'Where are you going, Cristofero?' he said, 'To Foris (Ischia), without house, without wife, without child.' With a sob as if his heart would burst, he stopped, and kissed my hands, one after the other, as a dying dog might lick the hands of his master; then he fled down the long hill on his fleet, bare, brown feet, and I saw him no more."

This is only one of many stories of broken hearts among those poor, ignorant, but loving people. I wish that all who read this one recital, and who love God and their fellow-men, may be moved to join in a constant prayer that the knowledge may quickly be brought to these people of the only Comforter,—of Him who alone "healeth the broken in heart, and bindeth up their wounds."

JOSEPHINE E. BUTLER.

Neuchâtel, Aug. 26.

MODERN ROME.—A correspondent of *The Christian World*, who resides for half the year in the Eternal City, says: "What is modern Rome to-day, after long centuries of culture at the hands of 'the legitimate successors of the Apostles?' I fear no contradiction in saying that in its more respectable society its people are puerile, frivolous, non-progressive, and atheistic; while among the lower ranks, gross ignorance, dark superstition, ungoverned passion, and brutal cruelty prevail. The Papal Church will not lift a little finger in the cause of elevation and reform outside its own mystic circle of sacerdotal mumbo-jumboism. The sweetness and light of its influence on society at large are *nil*. One simple instance of this may be cited in the fact that there exists in Italy no national law prohibiting cruelty to animals; the result, certainly, of the apathy and indifference of the Church. So it comes to pass that in Rome and Naples the sinless servitors and companions of mankind are treated with savage and ruthless tyranny; and *humanity*, the very first lesson of Christianity, is altogether 'conspicuous by its absence.'"

MR. JOHN BRIGHT ON TEMPERANCE.

THE Birmingham community has again been favoured by its illustrious representative in Parliament, with one of those eloquent and thoughtful addresses which have established his claim to be regarded as the greatest popular orator of the day. This time his theme has been Temperance Legislation; the occasion was the opening of the new Cobden Coffee Palace which has just been erected by the Birmingham Coffee House Company. Mr. Bright's testimony in favour of total abstinence principles was very decided and weighty in its force. He said that he had personally practised them for ten years past, and amid his many and arduous duties, and in connection with a weak state of health, he had found them in no way prejudicial but otherwise. He believed they were contributive in every way to the well-being of the community, and were more intimately connected with the real advantage of the people than almost any other public question.

Mr. Bright also stated that Mr. Cobden had more than once told him that he found, when driven by much hard work in writing and speaking, he could perform his duties much better without the use of stimulants than with them. Such evidence ought to count for much in the estimation of those who hesitate to join the Temperance movement, on the ground that they cannot do without the moderate use of alcoholic drinks. The balance of medical testimony is exceedingly strong on this subject, and when to that is added the practical example, and unhesitating endorsement of not a few of our busiest and hardest-worked public men, as well as of workers in every sphere, the argument in favour of abstinence becomes unanswerable.

Notwithstanding the presence of Sir Wilfrid Lawson, Mr. Bright did not hesitate to express his continued disapproval of the principles of the Prohibitory Permissive Bill, but proceeded to suggest what he deems to be feasible legislative reforms on the subject. His proposition is to enact that municipal corporations should have the granting of licences, that they should be forbidden to increase their number, except where population is largely increased, and also forbidden to reduce them more than one-half. He would give these bodies power to increase the cost of licences, and place the revenue thus obtained in the hands of the Corporation for the relief of local taxation, or the compensation of those who are deprived of their licence.

Whatever may be thought by the advocates of local option and other more extreme forms of legislation than Mr. Bright approves, all must feel that there is much that is worth considering in his suggestions. If they should form the basis of any future attempt on the part of Government to meet the demands of the Temperance reformers they will certainly deserve the candid consideration he asked to be afforded them. It is, however, as the great statesman said, to the Christian churches of the country that we must look for powerful aid in this great work. They ought to be "a great instrument of power in this direction," and we may hope to see them growingly united in the endeavour to banish the evil of drunkenness from our land.

MR. T. P. DIPROSE.—This Evangelist writes us that his address is now Michaelchurch, Ross, Herefordshire. He says he has had a very delightful summer's work in the villages and hamlets of Herefordshire, where he has found many Christians who were converted at meetings held eight and ten years ago.

THE GREATEST MIRACLE OF ALL.

By Rev. G. S. BARRETT, Norwich.*

WE know how often a life of active and exhausting service for God in the world is unfriendly to devoutness of spirit; how quickly we may lose the spirit of prayer in the excitement and strain of spiritual work; how hard it is to be in the world and yet not of it; and how easily we excuse ourselves in remissness of prayer, or neglect of our own spiritual culture, by the plea of fatigue incurred in the work of God. But it was never so with Jesus Christ. Engaged, and ceaselessly engaged, in labouring for others. In "preaching the Gospel of the Kingdom," in going about doing good, He never lost the sacredness and nearness of his Father's presence. His feet trod the roughest ways of our earthly life, but his face was ever turned up to heaven and touched with the light of God. He shared with us every experience of human weakness and weariness, but never once did He allow the pressure of the most absorbing work to interfere with his communion with God. He was among us "as one that serveth," and yet, to use his own sublime words of Himself, He was ever "the Son of Man who is in heaven."

The life of temptation was with Him also a life of uninterrupted victory over temptation. "He was tempted in all points like as we are, yet without sin." It is in this light that the sinlessness of Jesus becomes so amazing. It has been asserted by a sceptical criticism that the miracles which the Lord Jesus is declared in the Gospels to have wrought are inconsistent with the laws of nature, and are therefore unbelievable by "the modern scientific intellect," but that if the Christian Church would be content to accept the lofty ethical teaching of Jesus of Nazareth, minus the miracles, no great difficulty in the way of faith would remain to the reason. No mistake could be greater. The miracles wrought by Christ are not the only, or the most startling miracles of the Gospel. *Christ Himself is his own greatest miracle.* His absolute sinlessness, his freedom from the least taint of human infirmity and folly, his pure and perfect life, are a far more wonderful exception to the so-called "laws of nature" than the healing of the sick, or the stilling of the storm, or the raising of the dead; for not only was Jesus "without sin" in the outward acts of his life, but He was free from that consciousness of a sinful nature, of an inherited bias towards evil, which makes its appearance with the first dawn of consciousness in every other human life. And it is only when we remember that this sense of sinfulness is as truly "a law of nature" as any of the great laws of the physical universe, that, to use the words of the late Professor Mozley—perhaps the profoundest thinker of the English Church since the time of Bishop Butler—"The sinlessness of Christ appears in its true light as a supernatural fact, an inward visible miracle, surpassing in wonder any of the visible miracles which He wrought."

It is idle to imagine that it is possible to get rid of the supernatural in the Gospels, by blotting out the miracles wrought by Jesus. The miracle of Jesus remains: the miracle of a human life in all other respects like our own, save in this, that it was "without sin;" the miracle of a will ceaselessly assaulted by every temptation "common to man," but as ceaselessly victorious over each successive assault; the miracle of a character, from the first hour of life to the last unconscious of evil; the miracle of a goodness touching, like the sunlight, the darkest and most festering pollutions of this world, and remaining as untainted as the sunlight by contact with impurity. So long as this supreme manifestation of the supernatural meets us on every page of the Gospel history, it is worse than a waste of time to be discussing the possibility of the miraculous.

* From THE TEMPTATION OF CHRIST. *Macniven & Wallace, Edinburgh.*

FROM DARKNESS TO LIGHT.

A PERSONAL EXPERIENCE.

A FEW years ago my poor soul was rescued from dead orthodoxy and found rest and peace in a living personal Saviour. The change has been so great, so grand, and so many sided, that it seemed to require the endless variety of illustration given in Scripture to convey anything like a true conception of it. In speaking of it my thoughts naturally turn to the first three verses of the fortieth Psalm:—

"I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

Waiting upon God! Whoever did that without making most wonderful discoveries? The "horrible pit!" If there be one pit more horrible than another, it is surely "having a name to live while we are dead:" going straight to perdition in the midst of the wealth of the Gospel! Such was my terrible state for many years. Brought up in a Christian family, I voluntarily united with the Church at seventeen years of age under a sense of duty, was regular in attendance on the means of grace, engaged in the activities of Sabbath-school and Mission work, gave liberally of my means for the spread of the Gospel, and when old enough to have a family of my own, had family worship morning and evening. So long as I compared myself with other people I was satisfied, but when I went to God's Word, it spoke of a peace and love and joy which I did not possess. I was determined to find the secret some day, but had not time to attend to it then

Years passed: years of trial and sorrow, which seemed in part to arouse me from my sleep of death; but like one half awake I soon fell asleep again. Oh, when I think of these wasted years of precious time, God's wonderful patience overwhelms me! During the second week of prayer in January, 1880, I resolved, cost what it might, to find the true Christian life, and went to God as a little child, asking for light and guidance in this, to me, the most important step of my life. As I drew near to God, I was confronted with Luke xiv. 26, 27:—

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his own cross, and come after Me, cannot be my disciple."

No compromise here. Christ must be everything or nothing. The will must be surrendered. Sin must be confessed and forsaken. This step was very humiliating, but once taken, wondrous light came upon the word of God. The promises invited me to step out upon them, and, cautiously and timidly, I did so, testing one after another, and soon had the amazing blessed consciousness that my feet were, at last, planted on the solid Rock. It is simply impossible to convey in words the sublimity of that hour. Verses committed to memory in my boyhood passed before me like Plenipotentiaries from the Court of Heaven, clothed with the authority of the King of kings, pointing me to the Christless eternity from which I had been redeemed by the blood of the Son of God, and revealing the wonders of my new relationship to God and my fellow-men. As I searched for these verses in the Word of God, I found others, and still others; and as I spread them out before the Lord in prayer, or rather as He spread the mout before me, I could only exclaim in utter astonishment, "O Lord, is there no end to all this? and is it possible that my poor soul has been in the midst of this imperishable wealth these long years and did not know it?" Now I could say with the psalmist, "I rejoice at thy Word as one that findeth GREAT SPOIL." "How precious also are thy thoughts unto me, O God; how great is the sum of them."

My sense of responsibility became very great. I had the feeling of being surrounded with omnipotent power. True, I had but one talent, but it was not a question of talent, but of faith in God. And as I looked at the promises, as real as if Christ stood beside me uttering the very words, and at the command of Christ, just as real, to give this blessed Gospel to every creature, the question was, "What can I, an obscure, unlearned individual, do to fire the centres of Christendom, to give the Gospel to the whole world?" Strange as it may seem, it was to me the most practicable thing imaginable. I had experiences in prayer and communion with God in connection with this which I have never been able to understand, and, perhaps, never shall, until "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

The tempter was very busy. He tried to persuade me that it was all excitement, and would pass away in a few days. From this fear I found rest in John xiv. 16—18, and kindred promises. I then made a solemn promise to God that so long as He would continue to give me his Holy Spirit to guide, teach, sanctify, and keep my poor soul, I would henceforth be his, to be used as seemed best to Him; and ever since, notwithstanding great crushing sorrows, the Lord is in them all, blessing me, and making me a channel of blessing to my fellow-men."

And now comes the "New Song," and "many shall hear it." God helping me, this shall be my joyful task the rest of my days. Some of our Church members, surrounded by Christian agencies and influences, may be living as I lived, having the Gospel in hand, yet strangers to its light and joy. Oh, how can I reach these dear souls? How can they be persuaded to wait upon God, and find out where they stand? Then will sin cease to be the trifling thing it seems to many, and appear in all its hideous blackness. Then will Christ become the Centre of all that is grand, glorious, beautiful, and heart-captivating. The worst with Christ is a thousand times more than the world at its very best. "The reproach of Christ is greater riches than the treasures in Egypt." Ever since my own rescue, the voice of the Lord is ringing in my ears and firing my heart: "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee;" and as I can see but few of them face to face, I give these words of humble, grateful testimony, with the earnest prayer that "many shall see it and fear, and shall trust in the Lord."

"Oh, make but trial of his love,
Experience will decide
How blest are they, and only they,
Who in his truth confide."

S. P.

"The Christian" Pulpit.

SERVING THE LORD.

NOTES OF A SERMON TO YOUNG MEN.

By Rev. C. H. SPURGEON,

At Exeter Hall, Sunday evening, Sept. 2.

"O Lord, truly I am Thy servant; I am Thy servant and the son of Thine handmaid; Thou hast loosed my bonds."—Psalm cxvi. 16.

I BEGIN by commending the service of God to you from my own personal experience. A young man entering on his life work will say to someone else: "You have been at such and such a business; how do find it?" One will say it is a decaying trade; another will say it is very trying work; a third, perhaps, will say it is all right, and he will recommend it. I come to-night on purpose, first of all, to give my own experience; and I wish to say, concerning the service of God, that I have never once regretted I entered it. Surely at some time or other during the thirty-four years since I put on Christ's livery, I should have found it out if there had been anything wrong with it. I must somehow have discovered it if I were under a delusion. It has never been so; I have regretted many things I have done, but never that I gave my heart to Christ and became his servant. I have never had the least suspicion of the goodness of my Master or the excellence of his service. There have often been siren voices calling me to return; but never since I enlisted as the servant of the Lord have I said to myself, "I am sorry I am a Christian."

Another thing will show that in my judgment the service of the Lord is a good one. If a man finds that his business does not pay, he will take care not to bring up his boys to it. The greatest desire of my heart was that my sons should become the servants of God; not that they might be famous or rich, but that they might give their young hearts to Jesus. It was one of the happiest days of my life when I baptized them upon public profession of their faith; now, while I am preaching here, one of them is preaching in Australia and the other at Greenwich. If God's service had proved a bad one in my experience, I would not have advised them to take to it.

I would add this other word of personal testimony. So blessed is this service that I would like to die in it. When I am unable to preach from physical pains, I have taken up my pen to write; when my hand has been unable to hold the pen, I have wanted to talk about my Master to somebody or other. When David Brainerd was very old, and could not preach to the Indians, he sat up in bed teaching a little Indian boy his letters, so that he might read the Bible. God's service is a delight, and it is a great joy to have anything to do with such a Master.

Look at the subject now in the following lights: First, to serve God is the most *reasonable* thing in the world. God has made you; a most wonderful piece of mechanism is the human body, and a wondrous thing the soul. Yet Jehovah's lament too often is: "The ox knoweth its owner, and the ass its master's crib, but my people doth not know, Israel doth not consider." What! have you lived to the age of twenty-one, perhaps thirty or forty, and never bent the knee in reverence to Him who has all the time kept the breath in you, without which you would long ago have been a loathesome carcase in the grave? In addition to that, it may be, you have often insulted Him, spoken against Him, profaned his Sabbath, neglected his Book, turned your back upon the Son of his love. Is it not high time that you should render what is a most reasonable service to Him who has made, and redeemed, and preserved you in being?

Again, this is the most *honourable* service in which you can engage. Seraphim and Cherubim count it a glory to serve Him; would you not like to get into such company as that? An earthly emperor is but a scullion in the kitchen, if he be disobeying God, compared to the one who is a servant of the Lord. Knights of the Garter have no glory in comparison to the man whom God will call his servant in the day of the appearing of our Lord and Saviour Jesus Christ. You are doing the highest style of service and in the grandest company if you are servants of the Lord.

Once more, this service is *full of beneficence*. If I were in business I would like to get into one that did no hurt to anybody. I would hardly like to deal in deadly weapons. I am sure I would sooner starve than earn my bread by selling the accursed drink or anything else that would help to degrade my fellow-men and make them like brute beasts. When a man becomes the servant of God he is doing good all along; there is no part of his service that can do any harm to anyone. What does God ask of us in his service? What, but that we love Him with all our heart and *our neighbour as ourselves*.

Another thought is, that this service is a most *remunerative* one. "Not always to-day," someone may say; yet I venture to say, Yes, always to-day. How? A quiet conscience is better than gold. Have not some of us lived long enough to know that the most part of the things of this world are very much like the froth upon the top of the cup? The chief joy of life after all is, to be right towards yourself, your neighbour, and your God. What is anything you may suffer for the cause of God when compared with the peace of mind his service brings? A martyr, who was about to be burnt to death in Switzerland, said to the magistrate who was superintending his execution, "Will you please to lay your hand upon my heart, and if it beats any faster than at ordinary times do not believe in my religion." The magistrate, with a palpitating heart himself, laid his hand upon the martyr's bosom, and found that he was just as calm as if he were going to bed instead of in the fire. All that we can ever get in this world is but paltry at the best. Young man, a very short time will see your hair powdered with grey; soon this whole company will be gathered into the grave. That only is worth having that we can have for ever. The reward of being God's servant is hereafter as well as here. If you are His servant, and meet with any losses here, you will count these light afflictions, that are but for a moment, as nothing to be compared with the glory that shall one day be revealed.

Someone says: "I do not want to be a servant." But you must be a servant of somebody. "Well," you say, "I will serve myself." If you do you will be serving a fool. Listen to this sentence: "The man who is the servant of himself is the slave of a slave." I cannot imagine a more degraded position for anyone to be in than that; but that is what he is who is his own master. Look at this city, how full it is of freemen (?). There is the freethinker; who is so much in bondage as he? Who so credulous as the man of unbelief? He swallows difficulties in tons where we swallow them but in ounces. Then look at the free livers; who hath woe and redness of the eyes like the man who is a slave to strong drink? Who hath rottenness in his bones but the man who is a slave of his own passions? Was there any slave that ever tugged at a Spanish galley, or in that negro life of oldtimes, now happily gone by, half so much a slave as the man who will be led this night by his lusts as a bullock to the slaughter? If I had to be a slave, I would be a slave to a Turk or some other strange being, sooner than serve myself; that were to court my eternal destruction.

Who among you will enter the service of God? There is room enough in it. Other places are crowded; you may go from shop to shop, wearing your shoes off your feet in trying to get something to do. But there is room here. God is willing to receive you; and if you enter his service, it will help you in everything you have to do in this life. There is nothing you have to do but you will do better by becoming a servant of the Lord. If you have resolved on this service, let me utter a word of caution. Notice David said: "O Lord, *truly* I am thy servant." God is not mocked. It is the curse of our churches that we have so many nominal servants—so many who put on Christ's livery, but yet will not do a hand's turn of service. If you mean to serve God, man, do it. Some professing Christians serve their business much more actively than their God. Surely God deserves to be served with thoroughness. Is He to have the cheese-parings of a man's life as if that were all that He was worth, while the business of this world has the very centre of his life and the best of his being? God does not want such service, nor do I invite you to render it to-night. Count the cost. You cannot serve God and mammon—Christ and Belial. He is not God's who is not God's only. You must cease from your sins; though it be a right hand or a right eye, you must cut it off or pluck it out. If you will not follow Christ fully, you cannot be his disciple.

Now a word of counsel as to the matter of *distinct confession*. Every young man who is a Christian ought to say so. There should not be one among us who follows the Lord Jesus Christ in a mean, sneaking kind of way. It has too much become the custom for men to become Christians, but never to say anything about it. You may not be burned now for confessing Christ, but you will have to run the gauntlet, perhaps. Run it. If the Lord was never ashamed of us, why are we to be ashamed of Him? Every man in the presence of the Cross-bearing Christ should feel that to take up his Cross and follow Him is the simplest, most natural thing that can be, and should resolve that, God helping him, he will never be ashamed of it.

It is the easiest way after all. Many have resolved that they would serve God, but they would keep it very quiet. If you are genuine it is sure to come out in some way. Down at Mitcham, in the lavender time, you may shut all the doors, but the perfume will get into the house somehow. So it must be with the Christian, and it is much better to begin as you mean to go on. Do not furl your real colours, and try to sail under false colours for a time. Come straight out; live a consistent life, and the other fellows will soon know where you are. If you are sincere, they will not let you alone, and, generally speaking, it will be so much the worse for them. By your holy life you will by-and-by make them feel that it is hard for them to kick against the pricks. Anyhow, come right out. Do not be like rats, who come out from behind the wainscoting at night to eat some crumbs, but very soon go back again.

After some further exhortations in this

ein, Mr. Spurgeon closed his earnest and mpressive discourse by congratulating those ho had attained the freedom which comes om truly engaging in the service of God. Thou hast loosed my bonds," says the salmist in the text. The preacher referred riefly to the grandeur of being set free om the bonds of sin, from the fear of man, om the unrighteous maxims of the world, nd from the fear of death. He quoted nstances of those known to himself who egan life when he did, and who are now in he jail, the workhouse, or in a dishonoured rave.

The downward path commenced with eglect of God's house; then they tampered ith their accounts or lapsed into vicious abits, and step by step they descended the cale. Those things can never come upon he true servants of God, who manfully and oldly declare themselves on his side.

At the close of the sermon a largely ttended prayer-meeting was held in the ower Hall, when various friends were resent to converse with the anxious.

"THY SPEECH BEWRAYETH THEE."

TRAVELLING from place to place we encounter people of various nationalities, nd are generally enabled to recognise them y their talk. Even when foreigners have earned English, still there is something in heir accentuation which betrays their origin. Frenchmen, Germans, and Italians, are asily recognised. Coming nearer home we know a Scotchman by his guttural articula- ion, an Irishman by his brogue, and an American by his nasal speech.

But, alas! we do not as easily recognise he Christian by his talk. The language of Canaan is seldom heard in the busy throng. The worldling's gossip is too often the talk of the Christian. "The striking of the clapper betrays the metal of the bell." Even ministers are not always distinguishable from the world by their manner of life, while their wives are sometimes bedecked with finery, and chatter glibly on the frivolities of the day.

Brethren, these things ought not so to be. We have topics of meditation and conversa- tion not to be ashamed of—such as God's Wondrous Love, the Sayings and Doings of Jesus, the Motions of the Spirit, the Future Glory. Let heavenly themes form part of our conversation, and we shall not hear the scoff of the unsaved. We shall permeate daily life with our testimony, and wherever we go the children of God shall be distin- guished, so that it shall be said, "Thou art a Christian, for thy speech bewrayeth thee."

Grindelwald. CHEYNE BRADY.

ALL NIGHT IN THE STREETS.—A midnight tea and meeting for our young fallen sisters was held by Mr. James Pye, in the St. Jude's Schoolroom, Turk's-row, Chelsea, on Tuesday evening, August 28. Nearly eighty young women were gathered in at the close of the meeting, which was a very affecting one; nearly twenty expressed themselves desirous of leading a new life, but owing to the want of funds all the cases could not be dealt with. One of the young women, who had helped her parents in a private boarding school, which they formerly kept, was found by several of the workers in one of the parks appa- rently dead, and it was with considerable effort that she was brought to the meeting, where she said that she had tasted no solid food for four days. Another young woman had tramped all the way from Windsor in search of employment, and was rescued when in great danger of being led astray. These two cases are only examples of many more which might be named. Help for this work will be thankfully received by Mr. James Pye, 2, Kempsford-gardens, South Kensington, S.W.

W. R. MULLETT.

For the Young.

GOD COUNTS.

A BROTHER and sister were playing in the dining-room, when their mother set a basket of cakes on the tea-table and went out.

"How nice they look!" said the boy, reaching to take one.

His sister earnestly objected, and even drew back his hand, repeating that it was against their mother's direction.

"She did not count them," said he.

"But perhaps God did," answered the sister.

"You are right," he replied; "God does count, for the Bible says that 'the very hairs of your head are all numbered.'"

STORY OF A LITTLE TURKISH BOY.

From the region of Sivas in Western Tur- key comes a story of a little boy who had in some way become acquainted with Gospel truth. He was dying, and his friends called in a very holy dervish to pray for him. The child said to the dervish, "But you did not pray, you did not use the name of Jesus." The next day the dervish came to pray again, but the boy objected, saying that he wanted a prayer in Jesus' name. "But if you trust to that name," said the dervish, "you will be lost." "I had rather be lost trusting in Jesus," replied the little boy, "than be saved without Him."

STORY OF A FAITHFUL SHEPHERD BOY.

Gerhardt, a German shepherd boy, was one day watching his flock, which was feed- ing in a valley on the borders of a forest, when a hunter came out of the woods and asked, "How far is it to the nearest village?" "Six miles, sir," answered the boy; "but the road is only a sheep-track, and very easily missed." The hunter looked at the crooked track and said, "My lad, I am very hungry and thirsty; I have lost my companions, and missed my way. Leave your sheep and show me the road; I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt, "they will stray into the woods, and may be eaten by wolves or stolen by robbers." "Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or two would not be much to your master, and I'll give you more than you have earned in a whole year." "I can- not go, sir," replied Gerhardt, very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I had stolen them."

"Well," said the hunter, "you will trust your sheep with me while you go to the vil- lage and get me some food, drink, and a guide? I will take care of them for you."

The boy shook his head. "The sheep," said he, "do not know your voice, and ——" He stopped speaking.

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter, angrily.

"Sir," said the boy, "you tried to make me false to my trust, and tried to make me break my word to my master. How do I know that you would keep your word?"

The hunter laughed, for he felt that the lad had fairly cornered him. He said, "I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt then offered the contents of his scrip to the hungry man, who, coarse as it was, ate it gladly. Presently his attendants came up, and then Gerhardt, to his surprise, found that the hunter was the Grand Duke, who owned all the country around. The Duke was so pleased with the boy's honesty that he sent for him shortly after that, and had him educated. In after years Gerhardt became a very great and powerful man; but remained honest and true to his dying day.

A CALL TO DECISION.

Oh, happy hearted, who rejoice
In pride of youthful bloom,
Shun not religion as a voice
That speaks of fear and gloom.

For each pure pleasure you will gain
A yet more ardent zest,
And sunny gladness still shall reign
Undimm'd within your breast.

Then, when in dark adversity,
Your head droops—as it must—
Your refuge and support shall be
The God in whom you trust.

Though few as yet the steps you've trod,
Your life experience small,
Each, like young Samuel, has from God
Received a loving call.

Turn, then, to Him without delay,—
"My Father, here am I:
Myself I consecrate this day
As thine to live and die."

Oh, dally not with follies light,
Trust not futurity—
The word may come this very night,
"Thy soul's required of thee."

M. M. C.

AUSTRALIAN ABORIGINES.

HAVING just passed our ninth year of resi- dence among this strange people, we can only wonder at the abounding grace which has led us and carried us over so many great trials and difficulties. When our eyes fall upon up- wards of one hundred of these poor despised people, who have come to us for help and sym- pathy, we cannot but yearn over their souls; and although they have been passed by for nearly a century as utterly unworthy of our attention and solicitude as a Christian people, thank God my dear wife and I have discovered there is much in them that merits our tenderest pity and love.

Different from the majority of Mission efforts in other parts, we have to gather in the young and aged from the scattered tribes, and provide them with food, clothing, and shelter.

For years we have gone on, and been supplied from week to week, by God's bountiful hand, through the contributions of Christian people in the Colonies and Great Britain. Just lately, however, the Lord has disposed the Government of New South Wales to give us some help in providing food. Our necessities are many, but we rest upon the promise, "My God shall supply all your need, out of his riches in glory, by Christ Jesus." Not a few of these dear people, who were sunk very low in vice and misery, are soundly converted, and living consistent Christian lives.

We are very much concerned for the large number (between 8000 and 9000) who wander as outcasts over the land, as sheep without a shep- herd. Surely the Christian people of this land should feel their responsibility, and do something to raise them from the depth of degradation to which they have been dragged. I am happy to say the children who attend our schools are making excellent progress in learning. We beg an interest in the prayers of Christian England for this Mission, that multitudes of the blacks of Australia may be among the redeemed in "that day." DANIEL MATTHEWS.

Maloga Mission, N.S.W., Australia.

P.S.—I cannot tell you how much pleased we are to receive regularly from a lady in the neighbourhood of London copies of THE CHRIS- TIAN. They cheer us much in our Bush life.

Notes and Comments.

OUR readers will be glad to hear that Dr. Somerville is slowly recovering from the severe illness which he contracted in South Africa. He is still residing at Garelochhead.

A pleasing item of Christian intelligence from France is that two young men are about to leave that country for the coast of Senegal: one of them, a grandson of the saintly and sainted Adolphe Monod, goes as a medical missionary.

They were noble words spoken a few days since by M. Jules Ferry when distributing the prizes to the successful pupils of the Lycées of Paris and Versailles at Sorbonne. He said:—

"Higher, always higher, is for the individual as well as for peoples the only means to avoid a fall on that pacific battle-field where all must combat. He who stops is soon left behind."

His object was to incite those who were leaving college to enter the world, to aim at continuous advancement in mental culture, rather than to rest satisfied with their attainments.

It would certainly tend to make the young of both sexes much more useful to society, and far less liable to become the prey of the temptations which surround them, if they acted upon the advice given by the French Minister of Instruction. Life is far too valuable to be all spent either in business pursuits or in rounds of pleasure. The mind needs cultivation in order to making the best of the world while passing through it. Knowledge furnishes a rich source of enjoyment, and fits its possessors for extensive usefulness, although it is too often overlooked when it might best be obtained.

But there are other senses than the one that M. Jules Ferry had in view in which his words are striking and suggestive. They are as true in the spiritual as in the mental sphere. The motto of true and successful spiritual life is "Higher, always higher," and action upon this principle is essential if the disciple of Christ would "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." There is too much contentment with present attainments on the part of many who are learners in the school of Christ. It is good to hold fast the first principles, the rudiments of the doctrine of Christ, but we shall soon be left behind in the Christian race if we are content to stop short at them. We are failing in duty and privilege both, if we lack holy ambition and aspiration after those higher attainments which are held out to us.

Difficulties have already sprung up in reference to the work of Missions to the "refugees" under the protection of the London Jewish Society's agents in Jerusalem. A dispute about the burial of a refugee child led to a riot, which resulted in several refugees being imprisoned by the Turks. One Jew was killed by a stone thrown by an unknown hand, and the feeling of bitterness against the foreign Jews is increased, so that the Mission work is likely to be hindered through it all. It is strange how the old spirit of rigid exclusiveness and intolerant bigotry of sect continues through all the ages to linger among the Israelitish race. All the more do they need Christian forbearance and earnest endeavour to win them over to the faith of Christ.

We understand that a scheme which has been under consideration in Glasgow for reaching the non-church-going class has now been settled; during the coming winter a united effort will be made by all the Evangelical denominations to gather in the outsiders. We trust this praiseworthy action on the part of the Glasgow Christians will be imitated in all our thickly-peopled communities.

The report of Rev. Chauncy Maples, of the Central Africa Universities Mission, concerning the slave trade in East Africa, is one which must stir feelings of deepest concern and commiseration in the hearts of all true philanthropists. It appears that the traffic in slaves is very great, in spite of its being an illicit and forbidden practice. The india-rubber trade thrives among the Makonde people to a large extent, and by its means the slave trade is maintained and extended. The indiarubber is exchanged at the coast towns for cloths, brass, wire, and other goods coveted by the Yaos and up-country people. These give ivory, tobacco, and slaves in return, the slaves having been captured and brought from Nyassaland.

It seems to be the Kilwa Coast people who do most to uphold this accursed and inhuman system. They purchase them for use on their "Shambas," from the Magwangwara, who sweep the country far and wide to capture their poor and hapless victims, for whom they find ready sale among the Kilwa buyers, who await eagerly the arrival of caravans from the interior laden with these human chattels. It is of course very difficult to deal with these wild and lawless tribes at present in reference to enforcing authority in the matter, but it forms a powerful argument to induce all possible aid to be given to every agency employed to bring the power of the Gospel and of civilisation to bear upon "the dark Continent."

Another of those disasters which cannot be either foreseen or prevented has occurred in Java, where volcanic eruptions have caused ruin and loss of life to many thousands. The island is situated in the centre of one of the greatest volcanic districts in the world, no fewer than forty-five vents being known to exist in the neighbourhood. Such an eruption as that which has just taken place at Krakatoa, in the Sunda Strait, may therefore prove to be only the beginning of a series of similar shocks throughout the region. Krakatoa has entirely disappeared, and the whole coast-line been transformed. The terrors of the scene surpass description. The city of Batavia was for several hours in darkness, owing to the thick rain of ashes and dust which fell from the burning mountain; so also was Serang and other towns and villages in the district.

Batavia was simultaneously visited by a tidal wave that swamped the lower parts of the city. The seaport of Anjer, together with the towns of Tzeringen, Telokbetong, and the lighthouses of the Straits, are completely destroyed. The Chinese camp at Merak was also swept away, and much havoc and distress caused to a large tract of country by the bursting of river banks inundating the land. It is estimated that by this convulsion of nature seventy thousand persons have lost their lives. Such incidents are no novelty in this part of the Malay Archipelago, having been of frequent occurrence from time immemorial, but none the less do they invest our times with serious and portentous interest.

Last week we commented on a case of maternal faithlessness which had recently occurred. The following touching story, illustrative of the strength of a mother's love, related in the daily Press, will serve as a counter picture:—

"A touching story comes from Belgium. A few days ago the wife of a gateman on the line between Sottegem and Alost was attending to her husband's duty when her little boy strayed in front of a fast train. Without a moment's hesitation the mother sprang across the rails, and seizing her child, tossed it upon the bank the very second before she was caught by the locomotive and killed. The child escaped with a few bruises."

Of all the natural forces in the world a mother's love is perhaps the strongest; hence the vast extent of a mother's influence. The Church of Christ owes to the strength of sanctified maternal affection most of its noblest workers. The French Emperor, when asked what was the greatest need of France, replied, "Mothers." So to-day let the mothers of England be truly and heartily on the Lord's side, and their loving example, influence, and prayers, will do more to bring the rising generation to Christ than all beside.

Our Premier has found time, amid his multifarious duties, to translate into Italian, for publication in the *Nineteenth Century* for the current month, Cowper's well-known hymn commencing—

"Hark, my soul! it is the Lord,
'Tis thy Saviour, hear his word;
Jesus speaks, and speaks to thee,
'Say, poor sinner, lov'st thou Me?'"

It is a hymn eminently calculated for usefulness in any language, and Mr. Gladstone's version of it cannot fail to be of good service in connection with Italian Missions, so that, whether purposely or not, he has furnished the good cause with a new weapon of much value in the evangelistic warfare. It is by no means a common feature of statesmanship to find Cabinet Ministers engaged in such work. It betokens something more than mere literary skill and industry to find a Prime Minister translating an Olney hymn.

The anti-Jewish riots in Hungary continue to increase with such ferocity and to such an extent that they have assumed alarming proportions. In many localities the Jewish inhabitants have had to seek refuge in flight, but safety can scarcely be found anywhere; the hatred felt for the despised sons of Abraham finds vent in merciless outrages upon their persons and property in all directions. The attacks made upon them appear to be greatly accelerated and sustained by robbers and brigands from the woods of Bakony and the district of Zala Egerssek, plunder being evidently one of the chief objects aimed at. The darker the clouds which gather round the fortunes of the chosen race, the nearer in all probability is their final deliverance. "There shall come out of Zion the Deliverer, and He shall turn away ungodliness from Jacob."

Croatia is in a state of upheaval. A national insurrection is feared by the authorities, little being required to drive the people into open revolt. Hungarian rule seems to be detested, and a spirit of firm determination to throw it off, if possible, to be generally manifest. Oppression and the exorbitant demands of the tax-gatherers are said to account for this. At any rate, the Croatians furnish another example of the spreading spirit of unrest which is seen on all sides.

The death of the Comte de Chambord, which occurred last week, closes the history and line of that ancient dynasty the Bourbons. He seems to have looked upon death as a relief rather than otherwise, for he is reported to have said "It is fortunate that I am going to die. My friends torment me to do something, and where are the elements for action of any kind?" He was far too retiring and quiet a spirit to lead any revolutionary movement, and always maintained that it was not for him to go to France, but for France to come to him, if his crown and kingdom were ever to be regained. He was deservedly respected and esteemed among his own circle of friends and retainers, as also in the district where he lived.

The history of the Bourbon family furnishes an apt illustration of the vanity of human greatness, and of the insecurity by which all earthly attainments and possessions are attended. It is at once touching and instructive to reflect upon the extinction of an earthly dynasty, and that amid all the accompaniments of exile and exclusion from royal prerogatives. Only the kingdom of our Saviour King can stand for ever, and that is ours if we are his. The race of which Christ is the federal Head can never become extinct, or its privileges pass away.

Would that all the bishops of our English Church were possessed of the same liberal and evangelical spirit which animates the worthy prelate of Liverpool. Dr. Ryle last week preached to a crowded congregation in the Presbyterian parish church at Moulin, Perthshire. In the ordinary walking dress of a bishop, without gown or bands, he occupied the pulpit, and went through the whole service in accordance with the Presbyterian mode. A collection for the Religious Tract Society fitly closed proceedings which may perhaps be censured by those to whom sectarianism and party strife are more than unity and Christian charity, but which will strike all impartial observers as simply a compliance with the injunction, "Love as brethren."

The reported death of the Queen of Madagascar, Ranavolana II., if it be confirmed, is an event which may materially affect the future history of Christianity in the island. The late Queen's adoption of the Christian faith in 1868 introduced a new epoch altogether in the history of her people, and was followed by a complete moral revolution in their habits and customs. It is an interesting fact to recall that her conversion was owing to her perusal of an old Bible which had lain for some time on a table in the palace during the life of her predecessor. She laboured hard to put down idolatrous practices, and to help forward in every way the propagation of the Gospel of Christ.

The civilisation as well as the evangelisation of Madagascar owes much to the spirit and conduct of the departed Queen. She encouraged education by personally distributing prizes to successful pupils in the schools, and by exempting teachers from Government service. Indeed, reforms calculated to spread confidence and content among the people were constantly aimed at and supported by her, while the emancipation of all the Mozambique slaves in her dominions, and the rendering it illegal to import slaves, must ever be a monument to her memory of the noblest and most enduring kind. We can only hope and pray that her successor may be imbued with similar zeal and earnestness in the right direction. Her reign is a wonderful testimony to what the grace of God will effect.

The Paris correspondent of *The Record* gives some very interesting and gratifying facts indicating a growth of Sabbath observance in that city. He says that wholesale business is altogether stopped, while retail trade is greatly lessening. In most localities only one distribution of letters takes place, and most public offices are closed. The new rules for military exercises leave the soldiers free to take part or not on Sundays, as conscience dictates. The subject is being brought to the front by various means, and that with most promising result. This should surely encourage the advocates of Lord's-day observance among ourselves to redoubled vigour and effort in opposing the inroads that many seek to make upon the Day of Rest. May God speed the movement in France, laden as it is with good to that land!

Magistrates have responsibilities in reference to the correction of social evils which it is right they should be reminded of from time to time; the more so, because they do not all seem to be duly conscious of the fact. It is a strange kind of justice which the case reported as having been heard recently before one of our London magistrates illustrates. A man was charged with having brutally assaulted his wife, because she refused to give him some money she had saved. The magistrate properly described him as "a despicable fellow," and sentenced him to two months' imprisonment with hard labour. On learning, however, that he was "well to do," he gave him the option of a fine of £5. Surely this kind of class legislation is a mistake, and to protect men of means from the due deserts of their crimes, while we severely punish those who are too poor to buy themselves off, is a miscarriage of justice, to be looked upon with indignant regret.

There is much of this sort of doing homage to money and social position to be seen around us, and the fact accounts for not a little of the discontent and the chafing at authority which prevails among the poorer classes of society. Nothing sooner leads to anarchy and civil disorder than an impression that there is one law for the rich and another for the poor. Crime, moreover, feeds upon such instances, and borrows boldness from them. Many are quite willing to pay for wrong-doing who would shrink from meaner penalties. In these days, "respect of persons" is a crying evil in many quarters, and partiality in judgment calls for censure, alike on the ground of Divine rule and human rights.

A correspondent who has read with thankfulness the notice of the good work done at the Amsterdam Exhibition by Mr. Philip Philips and others, is very desirous that similar efforts should be put forth at the exhibiton to be held in Calcutta during the coming winter. As there will doubtless be a great gathering of Europeans and natives from various parts of India, the opportunities for Gospel work would be plentiful.

We learn that the Fisk Jubilee Singers, whose former visits to this country are so well and so favourably remembered, contemplate returning to England next spring. Having largely accomplished the object that first brought them amongst us—the equipment of the Fisk University for their coloured brethren and sisters—they are now seeking by the exercise of their special gifts to provide for their own support. We are sure, however, that they will receive a hearty welcome from all classes of the British community.

An article in *The Standard* of August 31 on "The Congo and Its People" gives many interesting details as to the conditions and habits of the native tribes inhabiting the confines of the famous river. It would appear from the writer's statements that the modern growth of commerce in these regions has fostered popular freedom and largely mitigated the evils of domestic slavery. The following remarks will show that there is ample field for the efforts of all the civilising and missionary agencies now at work on the Congo:—

"The people have no religion, properly so-called; they have the last remnant of fetishism, from which all trace of homage or worship has departed, and they have heard from whites of a Supreme Trinity—which they suppose to be Father, Son, and Grandson—but they consider this as something of interest to white men which does not concern them. They regard their fetishes as magical instruments for the aversion of magical evils, and to discover or chastise thieves, but they are so little inquisitive that they never inquire in what the magic consists. The fetishistic theory is, of course, that certain objects containing portions of dead men or animals become imbued with the virtues of those men or animals, and so the system is affiliated on the worship of relics, but even this link in the chain of theories from ancestor-worship to fetishism has been let drop, and nobody cares to pick it up again. Unspeculative, heedless, the native takes for true and correct what his father thought and did, and never thinks of innovations. If asked why he does not do so and so, he will probably answer that it is not black man's custom."

The writer evidently has a very low estimate of the practical worth of Mr. Stanley's Expedition:—

"Mr. Stanley's road alongside the rapids is utterly useless for purposes of trade. Not a pound of African produce that leaves the river ever comes along it. . . . There exists a perfectly friendly feeling between the traders and the Expedition, but the former have nothing whereat to be grateful. The objects of the Expedition are an impenetrable mystery to the onlookers."

This, if true, must be rather discouraging news to the King of the Belgians; the lapse of time will probably correct the views of *The Standard's* correspondent, and show that his statements are not altogether free from bias and exaggeration.

"Woe to her that is filthy and polluted, to the oppressing city." Using these words of the prophet with a present application, a preacher said, "There are books sold at the railway stalls which a girl cannot read and remain modest, innocent, and pure." These books are largely read by our young people of both sexes, with the above destructive result. If it is coming to be regarded as a crime to fatten upon the sale of intoxicating drink, will not Christian opinion rise to recognise it as a crime against society to produce and to spread this intoxicating and demoralising literature?

"An Evangelical Ritualist who reads THE CHRISTIAN" objects to the remarks made on "The Advance of Ritualism" in our last issue, p. 5, and cites a well-known clergyman who, with his curates, "practices most of those points for which Ritualists are condemned." Our correspondent adds, "You will hardly deny that he is a true and earnest preacher of the Gospel, and thank God there are many like him." We do not deny it, and we thank God for those like him, but we think that the more earnestly and the more simply the Gospel—the Good Tidings of the Kingdom—is held and preached, the less will Ritualistic practices be thought of and observed; that as the love of the former increases, the love of the latter will decline.

A pamphlet has reached us, entitled "Jannes and Jambres," apparently issued for private circulation only, as it bears no publisher's name. It is by a writer whose *nom de plume* is "Senex." We are sorry to find an old man occupying himself with such slanderous and libellous falsehoods. We commend to him the commandments: "Thou shalt not speak evil of the ruler of thy people." "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority."

The Gospel alone can effectually remedy the woes of Ireland. But "the Gospel" is a very wide word, and covers every means by which we can "do good unto all men." Jesus regarded it as giving employment to men standing idle in the market-place, and paying them not according to the strict principles of business and political economy. It does far more good to employ discontented people than to send them to gaol. We therefore rejoice in the Industrial Exhibition at Cork, and we hope that by some means Irish fisheries will be promoted, and that Irishmen and Irish companies will get as much work as they can done at home, rather than sending it elsewhere.

"Out-of-the-Way Ministries" is the title of an able and useful article in this month's number of the *Catholic Presbyterian*, from the pen of Dr. Marshall Lang. The volumes published by the Rev. W. Haslam, "Form Death unto Life," and "Yet not I," from the basis of the Doctor's paper, which is sympathetic and appreciative, although at the same time discriminating and frank. The lessons drawn from the life and work recorded in those now well-known books are the need of an experience in order to give force to a preacher's message, and the advantage and value of close acquaintance with the Word of God, and of growth in the personal knowledge of Christ. These are illustrated and urged in a way at once striking and convincing. Their practical importance it is impossible to exaggerate.

While fully recognising and rejoicing in Mr. Haslam's eminence and success as a revivalist and special Mission preacher, the article points out what are, in the writer's opinion, the defects of much modern evangelistic work connected with his and other leading evangelists' methods. These are the lack of teaching definite religious instruction for new converts, the overlooking the work of the Spirit through the Church as an organisation for the perfecting of the Saints, and the tendency to undue *excitement*, as distinguished from a holy *incitement* from God. These undoubtedly are points calling for attention and care on the part of out-of-the-way ministries such as Dr. Lang has in view, and the spirit in which he deals with them commends them forcibly to consideration.

We cordially commend the essay to the notice of our readers. Read side by side with Mr. Haslam's autobiographical works, it cannot fail to awaken and stimulate spiritual fervour in Christian efforts and spiritual experience. Among the many serials which in these days are poured forth from the religious press, the *Catholic Presbyterian* holds high place for firm, unwavering fidelity to truth, and for the originality and utility of the matter with which its pages are filled. This month's issue is specially worthy of thoughtful perusal all through.

Readers of *Regions Beyond* will have seen in the number for July an intimation that Christian friends could meet at Hulme Cliff College during the vacation. We had the profitable pleasure of spending a week there at the close of last month, in company with about fifty Christian brothers and sisters from different parts of the country. It is one of the most beautiful localities in Derbyshire, and was a refreshing reminder of Mr. Moody's convocations at Northfield. It was no small additional attraction to their visitors to have the instructive conversation and addresses of Mr. and Mrs. Guinness. We hope these delightful re-unions will be repeated next year. Many young people were there, enjoying themselves and adding to the enjoyment of their elders, as well as learning for themselves that cheerfulness and happiness are not only compatible with, but essential elements of true Christian life.

Mr. Spurgeon has brought upon himself a rather vigorous, if not severe rebuke from the *Daily Telegraph*, which devoted a lengthy leader last week to a criticism of his recent utterances on behalf of the Strome Ferry Sabbatarians. Mr. Spurgeon is reported to have said that he wished we had people in England good enough to commit a similar crime on behalf of the Day of Rest, their sin being simply that of stepping in to prevent what they conceived to be a breach of God's law. Of course the line to be drawn between lawlessness and rioting for the sake of gaining one's own ends and resisting that which aims at subverting the appointments of God is wide and clear, and Mr. Spurgeon's words cannot be construed into justification of the former course. "We ought to obey God rather than men," is an old axiom of the truth which is according to godliness, and we hold that it is as true to-day as when the Apostles defied the authority of judges who sought to interfere with the rights of conscience, and to set aside Divine institutions.

The lesson that the laws of God are supreme, and should claim higher obedience than those of men, is one much needed in these days, and we are glad Mr. Spurgeon has boldly spoken in defence of those who dared to take a stand in so good a cause. Where Divine rights are not in question, we are bound no less as Christians than as citizens to uphold law and order, but to condemn a protest such as the hardy Scotchmen of Strome Ferry made against an encroachment upon what they and their fathers had always been taught to regard as a sacred privilege and a duty, is to side with Belial against Christ, to choose darkness rather than light.

LITERATURE FOR SOLDIERS.—Mrs. Evered Poole is earnestly desirous of forming an association for the supply of literature weekly to the Christian soldiers of various regiments, who will undertake the distribution of periodicals, tracts, &c., in their respective barrack-rooms. She will be glad to receive the names of any willing to undertake the sending of a weekly packet to one or more soldiers whose name and address she will forward on application to her at Enfield House, Southampton. A number of names are waiting the kind help of friends.

RIVERSIDE, GLASGOW.—On the arrival of the Irish steamers at the Broomielaw—the busy thoroughfare of Glasgow shipping—large crowds congregated, and a beginning was made a few weeks ago to reach the large number of wharf labourers and seamen. The men were invited to accompany the workers to the Brownfield Church. The attendance has been all that could be desired, and a blessing has already been showered down on the efforts put forth. In other seaport towns a similar meeting might be organised, and encouragement given to those who reside in populous districts to enter churches which they are not in the habit of attending.

BE NOT AFRAID.

LONG toiling in rowing far out from the shore,
Mid billows that threaten and tempests that roar,
The Fishermen Preachers, on board their frail bark,
Have pull'd o'er the foam through the night-watches dark,
When, lo! in the distance, a spirit-like form
Comes over the waters, unheeding the storm.

The white-crested billows yield not to the tread
Of the strange apparition that fills them with dread;
With uplifted eyes, and a cry of despair,
They kneel in their vessel, and breathe out a prayer
That God will protect from the wild raging sea,
And from spirits of evil, if any there be.

"O God of our fathers, that rulest the storm,
How great were the wonders they saw Thee perform;
Repeat them again, that thy fame may be told,
Through ages to come with thy doings of old.
O God of our fathers that rulest the sea
And holdest the tempest, we call upon Thee."

They look and they list, when a Voice through the air
Comes floating, like music, in answer to prayer.
How welcome that Voice, and its accent how dear!
Now hope takes the place of each soul-chilling fear.
No trumpet of silver, with clarion ring,
Could fill them with joy like the voice of their King.

Oh, toilers in rowing, now be of good cheer,
And be not afraid, with your Jesus so near.
He witnessed your trouble, and came to your aid;
Oh banish your terrors, and be not afraid
Of the sea, or the darkness, or dangers in sight,
But be of good courage, and all will be right.

Oh toiler in rowing o'er life's troubled sea,
This story has sweetness and comfort for thee.
Has long been the darkness and fierce been the blast?
Thy bark tossing wildly? this comfort thou hast,
Thy dear, loving Saviour is nigh with his aid,
To cheer and to rescue; then, be not afraid.

Belmont Hill, Lewisham. Henry M. Owen.

CHRISTIAN WORK IN SICILY.

IN an "Occasional Paper," just issued by the Evangelical Continental Society, we have an interesting account of evangelistic work in Sicily, by Revs. J. J. Varnier and J. Scuderi. At Limina and Barracca many have listened to the Word of life. About Barracca we read:—

"For nearly two hours we read, expounded, and prayed. Their attention was rivetted by what the Lord gave us to say. At the last prayer one of the travellers, an old man of about seventy years, kneeling down, began to cry in a loud voice, 'Lord Jesus Christ, forgive my many sins, and give me that eternal life of which thy servants have spoken, promised in thy book! Lord Jesus Christ, forgive me!' The interest and earnestness evinced rejoiced our hearts. The men insisted on accompanying us to the station, while the women pressed to shake hands, desiring us to pray for them and their families.

"At St. Alessio we were literally besieged by the good people. We preached and prayed without interruption, having scarcely time to take refreshment. One incident I must relate. There was a man of some influence in the town who had been bitterly prejudiced against us by the priests. He looked upon us as *perverters* of the people. The Word of God struck him so that after a while he rose up and asked to say a few words. 'Sirs,' he said, 'I came here with the intention of disturbing your meeting, and even of insulting you, being under a false impression. I now ask your pardon, and confess that your words come from God. I will go now and call my friends to come and hear you.'

"At Messina the Lord had opened the hearts of many to receive the Gospel. 'And now,' said one man, 'there are forty of us going to America. I promised them that they should hear from your own lips the blessed truths of the Gospel. Come, then, and finish the work begun in the name of the Lord, for they are waiting for you.'"

A MISSIONARY MEETING IN SOUTH AFRICA.

WE have received some "notes from the pocket-book" of our brother, Mr. S. Aitchison, of the Ikweci Lamaci Mission, Natal, which we feel sure will be read with the deepest interest and gratitude. This Mission, we may remark, was at one time fostered and provided for by the Young Men's Foreign Missionary Society of Birmingham. These friends still render help but do not hold themselves specially responsible, so that any practical interest shown towards the work by Christians generally will be of signal service in furthering its operations. In a private note which accompanies the following extracts, Mrs. Aitchison reports cheering progress in the evangelistic and school work of the Mission throughout the district:—

A NOVEL MISSIONARY MEETING.

On June 20 we had our annual missionary meeting at the breaking up of the school for the harvest holidays. This day had been looked forward to for some time past by many of the heathen around, as well as by the Christian natives; the school children, in their own way, made not a little preparation for the event. The day previous they had finished reaping our own mealie garden, having voluntarily turned out this year for that purpose, which was a great help to us. The morning was bright and not too cold, as the sun was shining. The wind, blowing off the snow-capped mountains which lie in full view to our west, filled the air with a freshness which made one feel full of vigour and energy, greatly adding to the zeal of each person for the proceedings of the day. The hour appointed for the meeting was midday, but long before this time the people were gathering from all quarters. The Christians had come even earlier with their cooking vessels and provisions, with which they intended to swell the feast. By one o'clock there were between three and four hundred people present; the feast being ready, all arranged themselves quickly, the men and boys on one side, the women and girls on the other, according to their own custom. There was not a sad face to be seen in the assembly. Every one appeared to try and outshine the other in being happy and well-behaved, as befitting the occasion.

When all had satisfied their excellent appetites, the service was announced. An extempore platform was raised under the shade of the trees, and in the midst of this happy-looking throng we had a very attentive audience to the Gospel message, and trust that the hearts as well as the ears were reached, so that they took home with them the "Bread of Life." We closed with a stirring Kaffir hymn, sung to the tune of "Home, sweet Home," and intimated that if anyone had anything to say we should be glad to listen. Then came

SPEECHES FROM THE CHRISTIANS

and others. Paulos (our native Evangelist) stood up and said his heart swelled with gladness to see so many people there. He called their attention to the length of time the missionary had been with them, and the benefits they had received from this privilege. He asked why there were not more converts, and why there were not more children coming to school; each month they were allowing this great privilege to slip through their hands, and time that never could be recalled; would they not awake and take hold of Christ before too late? They could see what Christianity had done for himself and for all the others who had received it. "You all know what I used to be, a man who was prepared to fight and quarrel with everybody. There was rarely a beer-drinking party in the neighbourhood which I did not attend, and seldom came away without having a quarrel with somebody. In those days I was considered a great man amongst you all, but look at my arms! These assagai wounds have had time to heal since I became a Christian, but the old scars will still remain, to keep me in mind of what my Saviour delivered me from, and from far greater dangers than these. See how different those children and young people are who come regularly to school to be taught! They used to be like 'wild things' coming out of the bush; now they are not only taught to be clean and wear clothes and become intelligent and useful, but some have given themselves to Jesus. With all our thankfulness for so much done for us poor heathen as we once were, we must never forget those good friends in England who have through God's guidance been led to help us, and send us a teacher and to keep up a school for both ourselves and our children to be taught at."

After this speech, which was listened to most attentively, the school children sang "Hold the Fort" in Kaffir. Then Faniswa, an earnest Christian woman, rose and gave a powerful exhortation to the same effect as that which had just been delivered. A few more speeches from some of the other Christians, and the heathen were asked if they had anything to say or questions to ask.

SPEECHES FROM THE HEATHEN.

So Intamo, a man about sixty years of age, said he would like to say a few words; he sat while giving his speech, after native fashion. The Umfundisi, he said, must not get discouraged or wish to go away from us. "Although we heathen do not come to the services as often as we ought to do, we often come to talk with him and to ask his advice about matters, and we all feel that we have a friend here now. Although our hearts do not yet tell us to become Christians, we hope they will some day. We black people are not like white people; if a white man wants anything done he does it quickly; it is like putting fire to the grass on a windy day in the winter, it is all off in a flame in a moment; but when we intend to do anything we take a long time to think about it and talk about it, then we go on with the thing slowly. So it is just now that we are beginning to wake up." After Intamo's speech, which was applauded by the people, Duli, a man aged about forty-five years, said: He hoped the Umfundisi would take charge of them all in the Location and still be their friend, and allow them to come and talk with him about troublesome matters as he had always done. Although we are not Christians ourselves, we are glad of what is done for us by the Umfundisi. We know that when we or our children are sick, and our doctors cannot cure us, he is always ready to help us with his medicines. This speech was assented to by all present.

As the day was drawing to a close, I thought it time to end our meeting, and so gave out another hymn and closed with prayer. But instead of the people leaving, one after another came forward and placed on the table at my side and all around me, small gifts to the Mission, entirely free-will offering. These gifts consisted of a number of threepenny pieces, some sixpenny, and a few shillings, and two or three half-crowns, in all amounting to £1 5s. Others brought a fowl each—numbering twenty-nine; others presented small baskets of Indian corn, which filled two and a half sacks. Then came four handsome gifts of three sheep and one goat; the value in all amounted to £4 5s. As there was a debt on the school building, we have applied this amount to that purpose. I felt quite overwhelmed with joy and thankfulness by this mark of interest in the Mission, and their efforts to do something towards it. By this time the sun had set, and all prepared for their journeys home, with farewells and expressions of pleasure at having spent a very pleasant day.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending September 15:—Sept. 9, Luke xxii. 1-13; Sept. 10, Luke xxii. 14-23; Sept. 11, Luke xxii. 24-38; Sept. 12, Luke xxii. 39-53; Sept. 13, Luke xxii. 54-71; Sept. 14, Luke xxiii. 1-12; Sept. 15, Luke xxiii. 13-26.

CONFERENCE ON UNFULFILLED PROPHECY.

AVENUE-ROAD CHURCH, GOLDHAWK-ROAD, SHEPHERD'S BUSH, W.

Oct. 9, 10, *and* 11.

BELOVED CHRISTIAN FRIENDS,

IT is again our privilege to invite you to a Conference on Unfulfilled Prophecy. Our Conference last year was blest, to the instruction and profit of many. We trust, assembling in a worshipping and receptive spirit, similar, and even greater, blessing may be granted us this year. We are encouraged to expect increasing light on the prophetic Word, and with increasing light increasing blessing, from the command to the prophet, with its accompanying promise: "And thou, Daniel, shut up the words, and seal the book, unto the time of the end. Many shall diligently examine, and the knowledge shall be increased" (Dan. xii. 4, Amended Tr.). From the command of John in Patmos, we draw similar encouragement: "Seal not the sayings of the prophecy of this Book; for the time is at hand" (Rev. xxii. 10).

We cannot doubt that the lesson, with its encouragement in the last of the prophets, has a special reference to the closing days of our dispensation: "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. iii. 16, 17). Is it not eminently cheering and animating to know from the Word of God that by united prayer and conference we are hastening the day of the Church's redemption and of the world's blessing? For is not this the meaning of the Apostle's words: "Looking for and hastening the coming of the day of God" (2 Peter iii. 12, Gr.)?

On the important themes to be considered in our Conference, we desire to avoid all mere theories and speculations, and to have our ears open to hear only the voice of God in his written Word.

CHARLES GRAHAM, }
JOHN S. TOPPING, } *Conveners.*

SUBJECTS.

Tuesday, October 9—The personal premillennial advent of the Lord in relation to the Church.

Wednesday, October 10—The personal premillennial Advent of the Lord in relation to Israel.

Thursday, October 11—The personal premillennial Advent of the Lord in relation to the world.

Meeting each afternoon at 3 o'clock; evening at 7. Among the speakers will be a number of Christian ministers and others well and widely known as students of prophetic truth.

Sacred Songs and Solos will be used. Tea will be provided in the lecture-hall of the church at 6 o'clock. In the rooms of the adjoining Mission-house friends can sit and rest in the interim of the meetings.

NEW YORK.—Mr. W. Boynton, resident missionary of the International Tract Society at New York, thanks the kind friend who has sent THE CHRISTIAN to that institution in response to an appeal in our columns. It is much prized, and Mr. Boynton hopes it will be continued.

SARRASS.—Mrs. Yeoland has again visited Sarrass. Her stay amongst us was short; but we have great reason to rejoice; for the power of God was manifest throughout all the services, in the awakening of many in this place. A large number owe their conversion to Mrs. Yeoland's earnest, simple, and straightforward way of putting the Gospel. G.W.

CHRISTIAN COMMUNITY.—The report of this society, just issued, gives an interesting account of its year's labour. The work of the Memorial Hall, Bethnal-green, continues to prosper. The Temperance and other free lectures during the winter months were much appreciated by those who attended them. The Young People's Mutual Improvement Classes and free library have been useful. The visitation of workhouses, free meals to the destitute, open air mission-work, and Ragged and night-school work have all been productive of real results. The Secretary, Mr. J. Atkinson, 10, Enfield-road, South Kingsland, N., appeals for continued support. The liabilities are heavy and the work is deserving of sympathy.

ENGLISH GIRLS IN PARIS THEATRES.

LAST week the Paris correspondent of *The Times* telegraphed the following:—

"Dr. Hellmuth, late of Huron, Coadjutor Bishop of Ripon, on his way to consecrate two churches in Switzerland, opened Miss Leigh's Home for respectable English girls who are employed in Paris theatres, this afternoon, at 20, Rue Beaurépaire. A party of Miss Leigh's friends, including the Rev. W. A. Yeatman and others, were present. The young people evidently enjoyed the good old-fashioned fare of roast beef and plum pudding as heartily on a sultry August day as if it had been snowy Christmastide. The home will accommodate fourteen or fifteen young women, besides giving them an excellent dining and reading room. Mr. Yeatman has promised a piano, a set of French books to each who will promise to study the French language, with daily newspapers and monthly periodicals, which will no doubt be a great attraction.

"In opening this, the sixth of Miss Leigh's institutions for the benefit of her countrywomen in Paris, the Bishop spoke of the gratification with which he had visited Miss Leigh's other institutions, and referred later on to their economical administration. This new Home is intended for respectable English girls who have already made engagements in Paris theatres, to protect them, and to befriend them in sickness, and in any difficulties which may arise from the peculiar circumstances in which they may at any time find themselves in a foreign city. Already one of the little party is in a hospital. It is scarcely necessary to state that this is the first Home of the kind opened in Paris."

ALDERSGATE-STREET Y.M.C.A.

IT has hitherto been the custom of the above Institution to arrange annually a course of scientific lectures, with experiments, illustrations, &c. In recent years, however, the great development of high-class magazine literature has brought the information formerly conveyed by this medium within easy reach of the intelligent reading public in their own homes. Through this and other causes the old style of lecture has fallen almost into desuetude. The Committee have, therefore, this year taken a new departure and in conformity with their object have arranged a series of lectures on the pressing religious questions of the day. They have secured the services of Rev. Dr. J. Monro Gibson, of Marlborough-road Church, St. John's Wood, formerly pastor of the Second Presbyterian Church, Chicago. In connection with the Young Men's Christian Association in that city, for several seasons he sustained a weekly lecture of similar character, commanding large and deeply interested audiences of a thousand or more.

The proposed lectures are entitled "Rock and Sand." They will be delivered in the Lecture Hall every Monday evening, commencing Sept. 24, at 8 p.m., and will be open to both ladies and gentlemen. While dealing with fundamental truths in an evidential manner, they will also treat of the criticisms and speculations that are current. In these days not only of abounding scepticism—incipient and developed—but also of genuine inquiry and truth-seeking, it is felt that this course will meet a widely recognised want.

KING'S CROSS ROAD.—Mr. W. F. Chambers wishes us to state that meetings are held at No. 41, King's Cross-road, on Sunday, Tuesday, Thursday, and Friday evenings.

LIVINGSTONIA MISSION.—The last mail from Rev. Dr. Laws brought two items of intelligence of very great interest—the completion of the translation of the whole New Testament into Chinyanja, the language of the people at the south end of the lake, and the arrival in the *Ilala* of the sections of the London Missionary Society's steam launch *Good News* at the head of Lake Nyassa on the Queen's birthday.

RELIEF OF PERSECUTED JEWS.

VIOLENT persecution of Jews in Christian countries has again broken out. The newspapers daily report fresh outrages—here the burning down of a Jewish village—there the destruction by a furious mob of the Jewish quarter of a large town; in another place, a mere village, an attack made by twenty peasants armed with hatchets, cudgels, and scythes, upon an old man, very poor, whom they murdered, driving the women of the family naked into the fields. Well is it said that "nothing short of madness seems to have seized upon the people of Hungary and of South Russia," the ignorant peasantry who not only rob and murder, but destroy wholesale the property of villages, towns, and districts.

It was estimated by Russian Government authorities that during the anti-Jewish riots of 1881-1882 above twenty-two million pounds worth of property had been destroyed, and now the same insane work is being revived in Russia, and carried on in Hungary. Millions' worth of property is annihilated; life is sacrificed in a thousand ways by the mob, and in Russia the State—the Government itself—is helping forward the work of destruction, by closing to the Jews industry after industry; here ruining by one stroke of the pen 20,000 Jewish agriculturists by abolishing their leases, there driving thousands of manufacturers into bankruptcy by a sudden edict commanding them to dismiss all their Christian employés. Because "the employment of Christians by Jews is proved, on the one hand, to be opposed to the national spirit of the Russians; and, on the other hand, a lengthy intercourse between Christian employés and Jewish employers is found to be subversive of the religious feelings of the workmen, who become indifferent to religious ceremonials, and are even found to absent themselves from church on Saints' days and festivals!" This is a quotation from the official Russian document.

During the whole of last year riot and plunder, massacre and expulsion, were brought to bear upon sixteen out of eighty-six districts in Russia, where alone Jews may dwell. In one town 6000 persons were driven out during an outbreak lasting only a few days; in another large city 20,000 Jews were systematically expelled, and so on, until it became wearisome to read the repetition of similar occurrences in hundreds of places large and small. The last twelve months have been remarkable for the promulgation of new and grinding edicts, which multiply tenfold the disabilities under which Jews have hitherto existed. And now the acute symptoms of persecution with violence have reappeared. There is one most grave feature now to be observed in South Russia and in Hungary. Special agitators are going about stirring up the ignorant people and leading the mob against the Jews. In Hungary bands of peasants, from 100 to 1000 strong, have appeared in various parts of the country, usually led by some one who, though dressed as a peasant and wearing a mask, betrays himself by his style of language and deportment as belonging to the better classes. There is good reason to believe that the money and the emissaries who act thus are provided by the German Anti-Semitic Party, who have long been preaching an active crusade against the Jews. Shall we say, as some do, that the Jews have brought all this upon themselves by their usury, their greed and their fraud, goading to madness those whom they have oppressed?

On another occasion I hope to adduce facts and statistics which completely refute the allegations which have been, I believe, thoughtlessly accepted by those whose nature revolts from the cruelties inflicted upon the Jews, and who find some relief in the suggestion that the Jews have themselves to blame if they are hated and ill-used. Long acquaintance with the Jewish people, and acquaintance with their habits, convinces me that in these matters they have been unjustly accused. It is well to remember that neither race-hatred, religious fanaticism, brutish ignorance of the masses, nor all of these combined, can account for what is now going on. Not only in barbarous Russia and uncivilised Hungary, but in enlightened Protestant Germany, are to be found thousands who hate Jews with a blind, unreasoning hatred, and combine to do them harm.

We feel that the causes lie far deeper than those alleged in the newspapers of the day. Where the Old Testament Scriptures are not read, known, or believed, there hatred of the Jews is to be found. Here in England, thank God, we owe it to the wide-spread acquaintance with the Bible that there is Christian sympathy with persecuted Jews. Prejudice still exists, but this is often due to a want of knowledge. Jews and Christians see but little of each other. Christians know little of the religious feeling and domestic habits of their Jewish fellow-countrymen; but many thousands in Christian England reverence the nation of Israel for the sake of Abraham and David, and our Saviour Himself. In future papers it will be my endeavour to give facts which may tend to remove erroneous impressions, to show that this persecution is not mainly due to Jewish misconduct, but that the hand of Divine Providence can be traced in the convulsions which are shaking the Jews out of the lands of their dispersion, and preparing them, even by the sufferings which they are enduring, for return to their own land.

To succour those ready to perish is a Christian duty. "Relief of persecuted Jews in token of Christian sympathy," is felt to be one means of softening the hearts of the sufferers towards Christianity. Amid all the distressing accounts of cruelties inflicted by Christians, it is comforting to turn to the record of Christian effort to relieve, to hear of the refugees placed in safety in Cyprus, even though but a few families; and that a beginning has been made, and that under British protection Jewish hands are at this moment at work upon the land granted to them at the instance of Lord Shaftesbury, that they have begun to dig their wells, and to prepare for sowing their seed in that island—known to us chiefly by its New Testament history, until our Jewish Prime Minister's action brought it into notice as a British possession. E. A. FINN.

EVANGELICAL CONTINENTAL SOCIETY.—I have been asked to put the Christian public on their guard against a French pastor lately come to this country, who will probably be asking for help towards some religious society or object, but really for his own benefit. He has left France for very sufficient reasons. R. S. ASHTON.

13, *Blomfield-street, E.C.*

EPSOM.—For twenty-five years Miss Alexander, of Epsom, has arranged for Mission work at the time of Epsom races, collecting the necessary funds, securing lodgings, purchasing tracts, and generally encouraging and helping the work. To mark their appreciation of these long-continued and self-denying labours, thirty-nine members of the Open-air Mission, city missionaries, and other workers, presented Miss Alexander, on August 28, with an illuminated address and a copy of Doré's Bible. The deputation which waited on Miss Alexander, for this purpose, was headed by Mr. Gawin Kirkham, Secretary of the Open-air Mission.

A Y.M.C.A. FOR HAMMERSMITH.—A branch of the Young Men's Christian Association has been formed for Hammersmith. It has been decided to take Wycombe House, King-street East (a few yards from the Broadway stations of the District and Metropolitan Railways), for the accommodation of the members. An invitation was issued from Stafford Rooms, Edgware-road, for several gentlemen to meet to take into consideration the formation of a branch of the association at Hammersmith. Mr. Croft and others attended at the Stafford Rooms, and afterwards a meeting was called at Mr. Croft's residence to discuss the subject, with the result that a committee was chosen, who were empowered to look for suitable premises. The honorary secretaries of the branch are Messrs. E. Franklin and E. W. Wyatt. It has been resolved to at once adapt a portion of Wycombe House for the meetings of the Association. The alterations will necessitate a large expenditure, and it is estimated that about £1000 will be required for furnishing, purchase of lease, building a hall, &c. A number of gentlemen have given donations towards founding the branch. Further help will be thankfully received and acknowledged by Mr. Croft, Stanley Villa, Shepherd's Bush-road, Hammersmith, W. Forty members have already joined the branch.

FAREWELL TO MR. G. KIRKHAM.

ON Tuesday morning, August 28, by invitation of Mr. Richard Turner, a few members and friends of the Open-air Mission met Mr. Kirkham to breakfast at Exeter Hall previous to his departure for a three months' tour in America. After breakfast a meeting for prayer was held to commend Mr. Kirkham to the Lord during his absence from England.

Rev. G. BURSON, brother of Mr. Burson, of Exeter Hall, spoke of the great need of workers in Canada. Emigrants are streaming in, and there are few to preach the Gospel to them. Mr. SAMME spoke of the need of true testimony for Christ on board ship. Mr. KIRKHAM said he desired to visit America that he might help Christian workers as opportunity offered, and also further open-air preaching among the churches. The members and friends of the Open-air Mission in this country will, we trust, pray for many open and effectual doors to be given to their Secretary. Mr. John Pamment will attend to the secretarial duties during Mr. Kirkham's absence.

TEMPERANCE WORK IN NAPLES.

THE "Seamen's Temperance League" instituted here a few months ago has been cheeringly successful; some hundreds of seamen have joined it. A committee of English ladies of different denominations supply a red, white, and blue badge. The ladies have also opened a "Sailors' Rest" on board the Bethel ship.

Not long ago I gave a lecture on "The last days of Casamicciola," and among other results ten men in one ship joined the Seamen's Temperance League; one young man is a publican's son. Almost every day the seamen are joining it. Strong drink is doing a dreadful work in our English ships: men under its influence jump overboard. Our British sailors are really very noble fellows, but they are very simple, and easily led. The badge of red, white, and blue, has pleased them very much.

I have planned a scheme to extend the movement to the Mediterranean ports, commencing with those ports where there are no Mission stations. A few Christian men who are thoroughly acquainted with this great highway of commerce have volunteered their services to man a Gospel Temperance Yacht of 60 tons, the crew to act as missionaries, to have the vessel utilised as a floating shop, with the Scriptures, in various languages, and other good books for sale, one of the crew to act as colporteur, and in every port to have branches of the Seamen's Temperance League.

In the Bethel at Naples we have no difficulty in uniting all the sections of the Christian Church. Each of the ministers comes in his turn, and preaches the Gospel to the seamen.

S. BURROWES.

THE LATE DR. SCHOFIELD.—Referring to the death of Dr. Schofield, of the China Inland Mission, a further telegram mentions that he died of typhus fever on August 1.

REVIVAL IN JAPAN.—Rev. C. S. Long, of the Methodist Episcopal Church at Nagasaki, Japan, tells of a remarkable work of grace in connection with his Mission. In that newly-opened country missionary work is in an initial state, and the Church at Nagasaki, till the manifestation we speak of, was a very small affair indeed compared with Mission churches in India. It is one of the most impressive marks of the recent awakening that it began within the Church, and spread at once, as on the day of Pentecost, among the heathen congregation. Mr. Long writes: "We have now continued the meetings eleven days with marvellous results. Fifty have been genuinely converted, and forty-two have been added to the Church. Last Sunday (June 3) I baptized twenty-seven persons in Nagasaki, and we have now a large number of candidates for baptism. I have never witnessed anything even at home more marvellous than the great revival now in progress here." The letter concludes: "A Buddhist priest, who has been attending our meetings, has just slipped in to tell me that he has renounced Buddhism, and accepts Christianity as the true religion."—*Indian Witness.*

BELIEVERS' MEETING AT NIAGARA.

THIS annual meeting for Bible study has closed. More remarkable than any former convention of its kind, both in the increase of numbers, the strength of the speakers, and the subjects presented, it deserves a more extended notice than the present sketch. Many of the students—if we may be allowed the expression—gathered from distant parts of the United States and Canada, while the teachers came from fields widely apart. This annual assembly has gradually become a Bible-school, and its influence is being felt in many lands. The brethren who teach communicate such knowledge as is acquired by prayer and earnest study, the hundreds of listeners forming in the meantime a class of learners and inquirers. The themes chosen are purely Biblical—doctrinal, prophetic, and experimental. The whole aim is that of expounding Scripture subjects on a systematic plan, to benefit evangelists, pastors, mission-workers, and others, in supplying them with material, and in giving hints for their further study to be utilised in coming days.

Dr. Brookes, on the Premillennial Advent of our Lord; Professor Moorehead, on the Covenants and on the Land of Promise; Dr. West, on Prophetic Outlines; and Mr. Congden, on the Doom of the Wicked as opposed to Annihilationism and Restorationism, not only cleared up points of obscurity, but harmonised the Scriptures, and vindicated the old theology which has been so violently assailed of late on both sides of the sea. Messrs. Parsons, Erdman, Pierson, Whittle, and others gave addresses, with proof-texts, on such practical and experimental subjects as "The Flesh and Spirit," "The Holy Spirit," "Inspiration of the Bible," "Crucified and Risen with Christ," &c., &c. The doctrine of the Cross was ever kept in view, and the exaltation and glory of the Lord Jesus frequently enlarged upon.

Hours for prayer, praise, and brief addresses to quicken devotion and enrich experience, formed a daily item in the programme, so that the freshness of Christian life was kept in view, by the leaders, as well as spiritual growth through the teaching of the Word. Evangelistic services were held nightly, when many well-known brethren and a number of new evangelists preached to the strangers and citizens who gathered to these meetings.

The emphatic protest of this assembly against false doctrine is timely. The discovery has come to light that various persons are now busily engaged in spreading Materialistic doctrines, and thereby "overthrow the faith of some." The result is that many are thus drawn away and enticed. In addition, popular preachers, more honest and less dangerous than the secret underminers of the faith, array an amount of learning and talent on the side of error, which seem overwhelming and conclusive. Their teaching can only be met by honest, thorough Scripture exegesis; therefore the simple-minded Christians throughout the land would rejoice if they could hear in how masterly a manner the modern fallacies were exposed at Niagara by men who ask for nothing but candid Scripture investigation.

Another fatal error, appearing in many guises and under various names, necessarily met with opposition in Scripture exposition. I refer to the Perfection theories. Hydra-headed, they constantly reappear. These delusions, based on visions, emotions, or pretended revelations, sweep away in their current some of the best and noblest in the land. And this fact, that gracious souls advocate Perfectionism, is the argument for others to commit themselves, also, to the enchanting river which soon carries them from their firm footing into deeps that know no sounding. The charitable plea to cease opposing that which may have some good things to commend it, loses its value as the real tendency of such error is seen, in the general demoralisation which it entails. Evangelical Christians are again fighting the battle against these abounding errors; and the vigorous teaching at Niagara rejoices many a heart that men are found who stand in the good old ways in these days of apostacy.

The singing was conducted by Mr. and Mrs. James McGranahan, who thrilled all hearts with their Scripture chants, and led the congregations in genuine devotional praise.

GEO. C. NEEDHAM.

Manchester-by-the-Sea, Mass., U.S.A.

CONTINENTAL NOTES.

THE FRENCH MISSION INTÉRIEURE

IS much occupying itself in seeking after the means of bringing about a true revival. It lays particular stress on the union of Christians: "Whenever Christians unite in forgetting their little variances or quarrels, and meet in order to humble themselves, to pray, to believe, to seek after more entire sanctification, and to labour for the salvation of others, there will be a revival."

GENEVA.

A correspondent writes to us as follows:—"When staying in Geneva last autumn, we used to hear Mr. Sankey's hymns wafted to us at night, from a little street in a poor and populous part of the town, at the foot of the Cathedral and prison walls. The hymns were sung by men, in French, and evidently with hearty good will. We soon found at a street corner one of the Mission-rooms (like Mr. McAll's) where meetings are held weekly in Geneva, well-lighted, the passers-by attracted by the pleased look of the 'ouvriers' in attendance, and by the singing."

THE HAGUE.

The British, Continental, and General Federation, for the abolition of tolerated and legalised vice, will hold its third Triennial Congress, at The Hague, Holland, September 17—22. The Dutch authorities have afforded every facility to the convener. The Minister of Public Works has placed at the disposal of the committee a Government room, and the Burgomaster has kindly consented to open his drawing-rooms for the reception of the Congress Members, on the evening of Monday, September 17. Inquiries respecting accommodation should be addressed to Mons. C. M. A. Hartman, Nassauplein, No. 25, La Haye, with as little delay as possible.

BAREFOOTED NUNS.

A writer relates in *The Figaro* that there exists an order of women, very little known, the "Barefooted Klarissenites." They have a cloister in the quarter of the Invalides, and number only eighteen, with some lay sisters for their service. Fourteen of these nuns are under twenty-three years of age, for the regulations are so severe that most of those who enter the house die young. They wear a coarse woollen garment, and go all the year round barefoot on cold stone floors; they never warm themselves at a fire, eat meat only once a year, sleep upon a narrow plank which is not long enough for them to stretch out the limbs upon. Ten hours of every day are spent kneeling in the chapel, they live of alms and the produce of work which they do in addition to their religious exercises.

These devotees belong for the most part to families of rank. Of course they are entirely shut off from the outer world, but they are once a year shown to their relatives from a distance, through a lattice in the chapel. When a nun dies, her companions lay her in her coffin, which is placed outside the bounds of the cloister to be examined by the authorities.—*Evangelisch-Kirchlicher Anzeiger.*

CHICAGO.—A good work continues to be carried on here in connection with the Bible Work Room, of which Miss E. Dryer is the superintendent. A Home has recently been opened for the reception and training of Christian women as workers in the Mission-fields at home and abroad. The Bible-Reading and Prayer Alliance is found most helpful and profitable in furthering the knowledge of the Scriptures, and cementing the bonds of union and fellowship among the student workers.

EVANGELISTS AT WORK.

FRASERBURGH, N.B.

GOSPEL services have been conducted here during the fishing season by several ministers and others, assisted by Mr. John Mitchell, evangelist, from Edinburgh. Outside as well as inside meetings have been held as often as practicable, which were largely attended, and considerable interest manifested by the attentive audiences and encouraging "after-meetings." Altogether we have reason to believe that much good has been effected by this special effort.

LITTLEHAMPTON.

Mr. Seagrove, of the Children's Special Service Mission, has had good meetings here for a month past, twice a day on the beach, besides the morning prayer-meeting in St. Saviour's Church. Messrs. Dennes and Bishop were here on Sunday week, and held a special meeting for boys only, in the church. The place is crowded with visitors. W. H. Simms.

St. Saviour's Parsonage.

BILSTON.

A fortnight's Gospel services have been held in the Methodist New Connexion Church by Mr. and Mrs. Hutchinson. The place of meeting has been filled to excess each evening, and we believe many have been brought to the foot of the Cross through the preaching of God's Word. We had some grand prayer-meetings. Each Sunday afternoon there was an experience meeting; these have resulted in adding to the church a goodly number of young converts.

John Grove.

A BLIND EVANGELIST AT HULL.

A deeply-interesting Mission has been held by Mr. Thomas Houston, the blind Evangelist, from Bessbrook, Ireland, in connection with the Friends' Adult School, Mason-street. Large and interested gatherings of the scholars were addressed, and Gospel services were held every evening. The solos sung by Mr. Houston were most telling. The interest gradually increased as the week went on, and the house was crowded on the last Sunday. It is thankfully believed that many souls found pardon and peace through Christ Jesus; also that many backsliders returned to the fold.

SHEPHERD'S BUSH.

Miss Ruth Brryman has been labouring with her companion, Miss Cresswell, for four months at the Athenæum; their labours have been wonderfully blessed to the conversion of many. The Mission was closed on Sunday, August 26, with a farewell address to the converts in the afternoon, and a Gospel address in the evening, when the hall was filled to overflowing. It was a pleasing sight to behold the eager listeners to the Gospel from the text, "Is it well with thee?" (2 Kings iv. 26). Several came forward at the close and confessed to have found Christ. Fervent prayer was made that God would continue to bless the labours of these servants, as He has undoubtedly done in the past.

AMONG THE CHILDREN AT WEYMOUTH.

Messrs. Dennes and Salisbury's four weeks' Mission to children on the beach has ended; the Lord Jesus is now in visitors' homes, and families still here, to an extent for which much praise daily ascends to Him. On the evening of Friday, August 24, at Gloucester-street schoolroom, in the after-meeting, several joyfully and peacefully whispered responses to workers moving about during the final hymn. Old hearts wept in sympathy and desire. On Saturday morning the prayer-meeting was early attended by groups of recently-decided young people and smaller children to hear some final loving counsels from Mr. Salisbury. The last beach-meeting on Sunday afternoon, 26th ult., was large, and the address on the brazen serpent very impressive. A second birthday is now the joyful possession of many youthful hearts. J. T.

THE MISSION KETCH AT BOULOGNE.

We have received from Mr. A. S. Lamb some additional particulars of the evangelistic work at this port, briefly noticed in our last issue. Our correspondent says:—

"As the time drew near for the departure of the *Annie* for Calais, after a fortnight's stay here, the interest awakened at these meetings was so great that all available space was occupied in the spacious cabin of the vessel. Even the stairs leading to the cabin were thronged, while those who could not find sitting room elsewhere lingered about the deck and in the immediate neighbourhood of the boat. To see soldiers, sailors, women, and children, in the very striking attire peculiar to the French people, crowded together in the vessel, to hear the familiar hymns of Mr. Sankey sung with evident enthusiasm, and to see the deep interest in the faces of the hearers, as one after another of the speakers in loving tones held up Christ to them, was indeed cause for praise.

"I should like to lay before your readers the need in this Romish town of a Mission-building suited to the wants of the people in the neighbourhood of the docks. The Salle in the rue Faidherbe, where the McAll réunions are held, is not conveniently situated, and, moreover, is uncomfortable as a place of meeting, owing to the imperfect ventilation. M. Dégremont, the devoted pasteur who has charge of the McAll meetings, will be glad to receive any help which your readers may be disposed to send towards securing such accommodation. His address is 84, Rue de la Colonne, Boulogne-sur-Mer."

AT THE FAIR IN AYRSHIRE, N.B.

In the September number of *The Reaper*, the organ of the Ayrshire Christian Union, some interesting accounts are given of the Gospel work among the young children at Saltcoats and Dalry by Mr. Mackeith and his helpers. At the latter place there was a novel and memorable open-air meeting on the closing night of their visit. The meetings coincided with the annual fair, when the Cross is crowded with all kinds of travelling shows with their usual paraphernalia, and their varied attractions, glaring lights and hideous din, draw the people together, till—at night especially—the streets are thronged with old and young. It was thought that good might be done by giving these crowds an opportunity of seeing the magic lantern views and listening to the truths they illustrate. This idea was at once taken up, and carried out with great effect. A convenient gable served as a background for the screen, and with the lanterns mounted on a lorry, the evening calm and still, our friends could not have desired a better "cathedral" for their service. Soon over 1500 people gathered around, and listened with hushed attention as Mr. Mackeith briefly explained each view thrown on the canvas, and sought to send home its teaching. We have never attended a more solemn meeting. With the starry heavens above, the voice of the preacher sounding out clear and full, heart-searching, soul-stirring truth, and now and again texts of Scripture or verses of psalms and hymns standing out in wonderful clearness on the screen, a deep and solemn impression rested upon the people, and almost involuntarily their pent-up feelings found expression in such verses as—

"He took me from a fearful pit,
And from the miry clay."

"Sense of sin, and fear of wrath,
Make the burden pilgrim hath."

"Oh! may we stand before the Lamb
When earth and seas are fled."

The impressions made will linger long, we believe, in the memories of all present, and we trust will bear fruit to the glory of God.

THE LATE MR. T. B. SMITHIES.—Mr. G. D. Dowkontt, Superintendent of the New York Medical Mission, and who formerly did a good work in the British Navy, writes to us to say that Mr. Smithies was the first Christian friend who helped him at the outset of his Christian service. He supplied *The British Workman* for distribution on several of H.M.'s vessels, and this was the beginning of Mr. Dowkontt's work among our sailors.

JEWS IN NEW YORK.

ON Thursday evening, August 30, the Rev. Jacob Freshman gave an interesting address on the "Manners and Customs of the Jews," to a large audience, at 186, Aldersgate-street, E.C. Mr. Freshman leaves Liverpool this day, per the *City of Rome*, for New York, where he purposes devoting himself to the spread of the Gospel among the Jews of that city, of whom there are 80,000. He takes with him two young Jewish missionaries, who go to help him in his Mission.

Mr. Freshman is deeply grateful for the kindness he has met with in this country, and for the many opportunities he has had of seeing the work of the Lord among the sons of Abraham. He is anxious to purchase a house for his Mission in New York, towards the cost of which many British Christians have kindly contributed. His work is not supported by any Society, and he and his co-workers depend upon God to incline his people to enable him to go on with his service, and desires prayer that Jehovah may be glorified in all the efforts put forth.

FAREWELLS TO MR. F. MURPHY.

ABERDEEN.

THE Temperance folk of Aberdeen assembled in the Royal Albert Hall to bid farewell to Mr. F. Murphy on Thursday evening last. It was estimated that at least 15,000 were present on that occasion—a proof that the Temperance question had not in any measure died out in that city.

The Chairman, Mr. James Paterson, referred with thankfulness to the great blessing Mr. Murphy's visit had been to Aberdeen. About 15,000 had put on the blue ribbon, and 80 per cent. had remained steadfast to Temperance principles.

Mr. Murphy thanked those present for their great kindness to him, and exhorted them to continue in the good work.

DUNDEE.

At this place Mr. Murphy had a pleasing reception at Lamb's Hotel, at which many friends assembled to say "good-bye" to their old friend. One and another bore testimony to the real good done by Mr. Murphy and those who rallied round him in Dundee, the former expressing his hope that they would not lose faith in the power of the Gospel while prosecuting the movement. It was stated that about 3000 adults and 1000 young people were enrolled in the Temperance pledge-books of Dundee.

RICHARD WEAVER IN DUNDEE.

THE services in the tent here have just concluded. They have been the most successful series of meetings ever held in the tent. There was a deep interest manifested in the first meeting, which showed that the Lord had been preparing the soil for the good seed of the kingdom, and this, no doubt, in answer to the prayers of his people. The Word was spoken in power; sinners were faithfully warned to escape from coming wrath, as well as affectionately entreated night after night to come to the Cross.

Our hearts were made glad at the close of each address in seeing so many coming forward acknowledging their need of a Saviour. These were spoken to by the Christian workers, and members went away each evening professing to have put their trust in the Lord. As the crush on Sunday evenings was so great in the tent, we secured the Drill Hall for the last two Sundays, and then very much larger congregations listened to the Word.

On Monday evening a most happy tea-meeting was held in the tent. Addresses were given by Rev. R. Milligan, Mr. Weaver, Mr. Edgar, and others. P. W.

MR. T. E. MURPHY has during the past week been carrying forward the Blue Ribbon warfare in Ballymena, with much energy and success. Letters for him should be addressed to 18, Lombard-street, Belfast.

Notices of Books, &c.

The Life and Work of Luther. By W. Wileman. 1d. 34, *Bouverie-street, E.C.* This brief sketch of the career of the great German Reformer will no doubt find a ready acceptance at the present time, in view of the "Luther Commemoration."

Messrs. S. Bagster & Sons have issued a very attractive packet of Outline Sunday Pictures for Little Fingers to Colour, designed by Mr. C. R. Birch, A.R.A. (price 6d.). As they are illustrative of Scripture incidents, the youthful artists will gain a deeper acquaintance with the sacred story, while they cultivate a very agreeable accomplishment.

The Temptation of Christ. By Rev. G. S. Barrett. 2s. 6d. *Macniven & Wallace.* This seems to us a very admirable exposition of a difficult subject. There is so much that is mysterious and unfathomable, to our finite understandings, in the wonderful life of our Lord—at once human and Divine—that unusual caution and reserve become us in seeking to analyse and apply those scriptures that record the Temptation. Mr. Barrett has, we think, safely steered his course between the Scylla of free and speculative handling and the Charybdis of timid or modest neglect, because of the transcending nature of the subject. These chapters are eminently popular in style and practical in aim; their calm perusal cannot but throw added light on their glorious theme, and tend to exalt the Divine Son of Man in the heart and thought of the ardent believer. On a previous page we give a brief extract that will indicate the quality of the book.

The Heavenly Bodies: Their Nature and Habitability. By William Miller, S.S.C., Edinburgh. 7s. 6d. *Hodder & Stoughton.* Many wonderful facts as to the elements of which the sun, moon, and stars are composed have recently been discovered by means of the spectroscope. The well-known author of "Wintering in the Riviera" here assembles these and other accepted truths, and, viewing the matter not as an astronomer, but as a lawyer, he weighs the evidence *pro* and *con.* in a profoundly interesting and instructive manner. His argument is conducted with ability and trenchant vigour, yet in a reverent spirit, and entirely without dogmatism. The result at which he has arrived is that in none of these far-off worlds of which it has been possible to make a spectrum analysis have any conditions been found that are favourable to life, either vegetable or animal, and, above all, to rational life as it exists on this earth. Whether or not every reader may be disposed fully to admit the author's deductions, we feel certain that no one can peruse this handsomely got up volume without real pleasure and profit.

The Ministry of the Beautiful; or, The Christian's Companion for Field and Forest, Sea and Shore. By Rev. B. B. Wale. 3s. 6d. *Partridge & Co.* This book is a prose poem wherein on every page the beautiful and marvellous in nature is traced upwards to nature's God. "The Woodland Aisles;" "The Dawn of Summer;" "Nature's Minstrelsy;" "The Voice of many Waters;" "The Symbolism of Nature," and many like topics form steps in one grand scale of harmony. It glows, too, with notes of sympathy. The following brief extract will touch a sensitive chord in many hearts: "The tender interest which every rightly ordered mind feels in the frailty of the beautiful, both in nature and art, is akin in character to the sorrow we feel for the loved and the lost. To have laid a strong affection down among the dead may be a great sorrow, but it is not a real misfortune. Whatever the after events of our life may be, there is a deposit for a future life, a stake in the better country, a part for the soul which the grave keeps holy in spite of the evil there is in the world. The living may change towards us, or we towards them: strife may come between us, but through all times and fortunes the dead remain the same to our memory and our love. The child taken from us long ago is still the innocent lamb who was not for our folding; the early-lost friend is still the blessed companion of our youth, a hope not to be withered, a promise not to be broken, a possession in which there is no disappointment." We regret that Mr. Wale should have deemed it necessary to introduce into one of his suggestive chapters several paragraphs that seem to deny the natural immortality of the soul.

SOME SEPTEMBER MAGAZINES.

Our Own Magazine (1d. *Morgan & Scott*) gives a pretty group engraving of "a few of our Scripture Union members in India."

The pages of The Sentinel (1d. *Dyer Bros.*) are filled with earnest and weighty utterances on the topic of social purity and righteousness, a cause that owes much to this brave little monthly.

Among the contents of Old Jonathan (1d. *Collingridge*) we read with much interest the story of how a dog saved the life of a young woman who had thrown herself into the Thames. There is an excellent picture of the "noble and intelligent" beast, from the pencil of Mr. S. T. Dodd.

In the Quiver (6d. *Cassell & Co.*) we have a judicious and appetising mixture of literary dishes. Rev. A. R. Ruckland wields his pen to good purpose in describing the work of the Thames Church Mission among the navvies at Tilbury Docks. The "Short Arrows" are a very helpful department of the magazine.

When the young readers of Our Darlings (3d. *J. F. Shaw & Co.*) see the engraving of "Our Home in the Backwoods of Canada," and read the description of it, they will be almost tempted to wish they were London waifs, that they might get transported to such a lovely retreat. The "Prize Tournament" goes on merrily; all cannot get the prizes, but all may increase their knowledge and the power to make use of it; that is better than any prize.

On the Road is the organ of the "Commercial Travellers' Christian Association," published at 186, *Aldersgate-street, E.C.* This month's number is full of spicy articles well suited for the class it represents, and might be read with profit by any one else. We are glad to find the circulation is increasing. The secretary is just now aiming at placing the Word of God and other good books in hotels for the use of travellers, the libraries so sent out remaining the property of the Association.

In view of the coming "Luther Commemoration," the Sunday at Home (*Religious Tract Society*) has a discourse by the late Professor Gaussen, of Geneva, on "National Reformation and Personal Revival of Religion." The sketch of Thomas Boston, author of the "Fourfold State," will revive the memories of an ancient Scottish "worthy." The Girls' Own Paper has another very appreciative reference to the work of the "Princess Louise Home," written by Miss Annie Beale. The Cottager and Artizan is a singularly attractive number.

Among the portraits this month in The Welcome (6d. *Partridge & Co.*) are those of the late Mr. Smithies and Dr. Moffat—both excellent likenesses. The article on the "Monaco Gambling Tables," from a well-known hand, will we trust help in uprooting this sore evil from one of the fairest of Continental resorts. The front page engraving of The Band of Hope Review (same publishers) represents the "Bluecoat Boys at the Mansion House" who would not drink of the Lord Mayor's wine. The British Workman for this month ought to have a large circulation among those that go down to the sea in ships.

Messrs. Cassell and Co.'s Budget furnishes an ample store of material for all classes of bookworms. *Dore's Illustrated Bible*, Dr. Roberts's *Holy Land*, Archdeacon Farrar's *St. Paul*, Bishop Ellicot's *Commentary*, and *The Bible Educator*, appeal to the student of sacred history; *Old and New London* and *Greater London* have special charms for the antiquarian and contemporary historian. (Why does Mr. Walford omit all reference to Dr. Barnardo's Village Homes, in his sketch of Ilford, in the latter serial?); *Our Own Country* will feed the flame of patriotism and make the Briton content with his tight little island; *The World of Wonders and the People of the World* will act as a counterpoise to overweening insularity; the lover of nature and the beautiful will find much satisfying mental food in *The Magazine of Art* and *Familiar Garden Flowers*; the house-keeping part of the community ought to read and study *Our Homes and how to make them healthy*; the literary devotee and the young searcher after knowledge will pay their *devoirs* to the *Concise Cyclopædea* and the *Popular Educator*; while the man who has become wearied of his routine studies or duties will turn with relief to *Gleanings from Popular Authors*, which, by-the-by, is concluded with the present issue. Not content with past achievements, we observe that this "universal provider" of the literary world is about to launch a new venture—*Cassell's Saturday Journal*; perhaps it would be best not to commend it till we see a copy.

We have also received the following:—

Books.—From *Partridge & Co.*: Richard Slade.
From *Trubner & Co.*: The Jerusalem Bishopric, by Professor W. H. Hahler.
From *Religious Tract Society*: Present Day Tracts, by R. Payne Smith, D.D.; The Pentateuch, by Rev. R. Wheler Bush, M.A.; Cleopatra's Needle, by Rev. Jas King, M.A.; Present Day Tracts, by various authors.

Magazines.—Footsteps of Truth, Young England, Our Darlings, British Workman, &c., Jewish Herald, British Messenger, Friend of Missions, Our Own Magazine, Sacred Melodist, Preacher's Analyst, Sunday School World, Children's Advocate, Sabbath School Magazine, Sunday School Magazine, Notes for Bible Study, Free Church Monthly, Dr. Adam Clarke's Commentary, Universal Instructor, Rosebud, Hand and Heart, Church Missionary Intelligencer, Evangelical Christendom, Church Standard, Fireside, Home Words, Day of Days, Woman's Work, Christian Church.

Pamphlets, Tracts, and Reports.—Gospel Temperance Stories, Life and Work of Luther, Fancy Fairs, Remarks on Mr. Lilly's Articles, Scripture Beatitudes, Apostolic Succession.

Requests for Prayer.

For myself that I may be converted.——For a fourteen days' Mission at Carluke, N. B., commencing on Sept. 6, by Mr. Spencer Walton.——For blessing to accompany the reading of Gospel texts in local newspapers. The first appears this week.——For a patient who is dying of consumption and cares not to hear of Jesus.——For a mother in ill-health.——For Mission services for children by Mr. Israel Sida, at Bognor.——For a sister who has gone to Droitwich to use the brine waters for rheumatic gout.——For an unbelieving husband and his afflicted wife.——For guidance and temporal support for a tried Christian.——For peace and salvation for troubled, dark Ireland.——For blessing on Mr. George Gillingham's work among hop pickers at Ivy Hatch and neighbourhood.——For the conversion of a son-in-law who has a Christian wife.——For three weeks' Mission at Dundee by Oscar Owers.——For much blessing on meetings to be conducted by John M. Scroggie in Elgin, N.B., from Sept. 9.——For blessing on work among the young people at St. John's Free Church, Southampton.——For two young men leaving England on 15th inst. for Jamaica, for missionary work.——For blessing on and guidance and power in service in France conducted by Lord Radstock.

WALL TEXTS.—A correspondent writes to us suggesting that Christians who go from home for rest and change should procure some plain texts of Scripture, and get their landlady's permission to place them on the walls of the bedrooms, so that they may be able to leave something behind them which may be a means of blessing to those who come after.

GONE HOME.—Rev. Sydney Gedge, M.A., died on the 29th inst., in his 82nd year, at Cromer, Norfolk. Mr. Gedge had been staying there for some weeks, and died very peacefully. He was formerly Fellow of St. Catherine's College, Cambridge, sometime second master in King Edward's School, Birmingham, and late vicar of All Saints, Northampton, and Rural Dean.

BOW.—The Gospel services at Bow, for non-churchgoers, which were so largely attended during the past winter, will be re-commenced by Rev. W. Evans Hurndall, pastor of Harley-street Congregational Chapel, Bow-road, in the great hall of the Bow and Bromley Institute on Sunday, September 9, at 8.15 p.m. Mr. Hurndall will be glad to receive help towards the expenses, which are large.

DEMERARA.—Last July was a time of revival among the Methodists in this colony. Special prayer had been made for an outpouring of blessing, and "on July 8," says a correspondent of *The Methodist Recorder*, "the work began in earnest at Trinity, when, in response to an appeal, several went into the inquiry-room at the close of the service. During the whole of the week the interest and influence increased. Large congregations assembled each evening, and many seekers found their way into the inquiry-room, where they were spoken and prayed with, and their names and addresses taken. At Kingston, the following week, similar successes followed the use of similar means. Each night there was the blessed sight of penitents before God. All effort and interest concentrated in the Bedford week. Early morning prayer, open-air meetings, and preaching-services each night with crowded congregations, were fruitful in decision. Perhaps the greatest foe to God's work and prosperity in general in the colony is strong drink. Rum-shops are more numerous than public-houses at home. There is much room for real evangelistic and missionary enterprise here."

Home and Foreign Gleanings.

A branch of the Y.M.C.A. has been established at Valparaiso.

With a population of 35,000, Oxford has 319 licensed houses for the sale of intoxicants.

The Protestants of Zacatecas, Mexico, dedicated an old Catholic temple to Protestant worship on July 16 last.

The shares of the Liverpool Cocoa Rooms, which were started eight years ago, are now at 100 per cent. premium.

Lady Bredalbane has established an Orphan Home for Boys at Kenmore, charmingly situated on the banks of Loch Tay.

The London and China Telegraph states that two ladies of the higher class in Siam are coming to England to study medicine.

A ten days' Blue Ribbon Mission is in progress at St. Albans, where a large increase of drunkenness is said to have taken place.

It is reported, but we hope it will prove untrue, that Mr Stanley has closed the navigation of the Upper Congo for general commerce.

Mr. Wm. Tallack, of the Howard Association, writes to *The Times* advocating the establishment in barracks of reading rooms for soldiers.

On account of the severe competition with the Government schools of France the Protestant churches are said to be gradually giving up their schools from lack of funds.

The Spezia Mission, Italy, has now fourteen stations, twenty sub-stations, twenty-seven workers, six day-schools, six Sunday-schools, a Bible, Tract, and Sailors' Mission.

The American Sunday-school Union, Philadelphia, offers a premium of 1000 dollars for the best book, written for the society, upon "The Obligations and Advantages of the Day of Rest."

The Evangelical Christendom states that every minister elected in the Protestant Church of Geneva since 1874 is either an avowed agnostic or a declared opponent of Christianity.

The Spectator, in a recent issue, declaims in strong terms against the exclusion of the public from many romantic parts of the Scottish Highlands for the purpose of game preservation.

The death is reported of Mr. Henry Thompson, of Ealing, a gentleman who for many years has been a hearty and liberal supporter of various religious and philanthropic societies and enterprises.

Rev. Dr. Happer, of Canton, writes that the reports at the late meeting of the Synod of China, at Shanghai, showed an increase of members of the Presbyterian churches of nearly 100 per cent. in the last five years.

The licensing magistrates of one of the divisions of Cheshire have produced much consternation among the publicans by announcing that next year they will refuse licences in every case where a fresh application would not be granted.

At the Congress Hall, Clapton, last week, a monster meeting of the Salvation Army was held, when Mr. Bramwell Booth "presented colours" to 500 newly-made "sergeants." Mr. Booth said the Grecian Theatre had not been given up.

Owing to an adverse vote in the Victorian Parliament, the Art Gallery of Melbourne, which had for some months been opened on the Lord's Day, has been closed. *The Southern Cross* thinks it will not be opened again this generation on the Day of Rest.

Two young ladies, members of the St. John's Wood congregation, and devoted teachers in the Mission School, Pembroke-road, Kilburn, are about to proceed to China as workers in connection with the Women's Mission of the Presbyterian Church of England.

A special sub-committee has been nominated by the General Committee at Exeter Hall, for the purpose of concerting measures whereby work amongst young men in London may receive due consideration on the occasion of Messrs. Moody and Sankey's visit.

A correspondent of *The Daily Chronicle* states that there are about £12,000,000 annually consumed in Ireland in intoxicating liquors, and without any other return as far as those are concerned who drink them than an increase of pauperism, criminals, and demoralisation of all kinds.

Switzerland, it is reported, has taken the initiative in an attempt to establish a system of international arbitration The Swiss overtures have been favourably received by the United States, Honduras, and Colombia, and the negotiations will be watched with interest both in the Old World and the New.

The Canterbury Music Hall was visited by a crowd of at least 3000 persons on Sunday week, when Rev. W. Williams, of Upton Chapel, Lambeth, conducted the closing service. The services have exceeded the most sanguine expectations of Mr. Williams and his friends, great masses of people visiting them who seldom, if ever, attend any place of worship.

In connection with the hearing of a recent case, the magistrate at the Marylebone Police-court said there would not be one half the drunkenness in the neighbourhood if the public-houses were properly conducted. The prisoner appeared to have gone into the house drunk and to have remained there drinking for half an hour. If the police did their duty it would be put a stop to.

The Young Men's Christian Association of Philadelphia has for a long time been labouring under a crushing 400,000 dollars debt, arising from the new and fine building on Chestnut-street. Through the efforts of Mr. Wanamaker and a few other men, assisted by Mr. Moody, arrangements have been made for the funding of 200,000 dollars at a very low rate of interest, while the remainder has been raised by subscription.

PUBLIC-HOUSE WORK.—The *London City Mission Magazine* for this month gives some striking evidence of the good which is being done by visiting the metropolitan public-houses. The conversations detailed in many cases indicate the uneasiness which the patent evils of "the trade" produce in the minds of those engaged in it. The expressions of gratitude for the visits of the missionary and the real results of his labours are causes for thankfulness. The office of the Mission is 3, Bridewell-place, New Bridge-street, E.C.

Mission Appeals.

WESTERN HOSPITAL, TORQUAY.—This hospital receives patients in the early stages of consumption. If a county raises £20 per annum, any number of patients can be sent from that county, as space permits, by each procuring a nominator's ticket, which costs two guineas. The chaplain, Rev. J. A. Jamieson, makes an *urgent appeal* for funds to pay off a debt of £470, and also for continued support of so excellent an institution. Communications may be addressed to Mr. W. DALLEY, 4, Somerset-place, Ellacombe, Torquay, or to Mr. JAMIESON.

HOME FOR FOREIGN GOVERNESSES, BRIGHTON.—In consequence of the death of Pasteur A. Gonin, the resolution had been come to that this valuable institution, so mainly dependent on him, must be closed. The great regret that was expressed by many, and the generous promise of help for the present moment which has been given, encourages a hope that it may be possible still to carry on the work. The affairs of the Home during the last year had been in every way encouraging, and the expectation was that it would soon be self-supporting. This appeal is made with the hope that it may meet the eye of some who will come forward and save this much valued Home from being given up at Christmas, by undertaking to act on its behalf. Communications may be addressed to Miss WHYTT, 8, Sillwood-place, Brighton.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

LIVERPOOL BETHSHAN, 151, Islington.—Meeting for prayer and testimony each Friday, at 7.30. p.m.

PERTH CONFERENCE.—September 11, 12, and 13. Information may be obtained from Jas. Mudie, Esq., Montrose.

SALISBURY CONFERENCE.—September 25, 26, and 27. Particulars from Rev. Edgar N. Thwaites, Fishbrton Rectory, Salisbury

CHRISTIAN WOMEN'S UNION.—Annual Conference, at Clifton, Bristol, in the Victoria Rooms, September 25, 26, and 27.

CLIFTON CHRISTIAN CONFERENCE, Victoria Rooms, Clifton, October 2 and 3. Subject: The Sonship of Christ and the Sonship of the Saints.

LIVERPOOL CHRISTIAN CONFERENCE.—Thursday and Friday, October 4 and 5.

NORWICH EVANGELICAL ALLIANCE CONFERENCE.—Tuesday, Wednesday, and Thursday, October 16, 17, and 18.

UPPER NORWOOD, Stafford House, Tudor-road.—A drawing-room meeting every Thursday afternoon at 3. All are invited.

STRANGERS' REST, 165, George-street, Ratcliff-highway.—Monthly workers' meeting, Thursday, September 6. Tea at 6 o'clock, meeting at 7. Subject: "Christian Conversation," by J. E. Jack.

WINCHESTER CHRISTIAN CONFERENCE.—September 12 to 14. For information apply to Mr. E. Tanner, Parchment-street, Winchester.

CONFERENCE ON UNFULFILLED PROPHECY, Avenue-road Church, Goldhawk-road, Shepherd's Bush, W., October 9 to 11 (see page 15).

CONFERENCE HALL, Mildmay-park, N.—September 9, 3.30 p.m. and 7 p.m., Mr. George Soltau. September 12, 7.30 p.m., Rev. J. Wilkinson, Bible reading.

AGRICULTURAL HALL, Islington, N.—September 9, 3.30 p.m, Rev. John Morgan; 7 p.m., Messrs. Elvin and Lazenby, and Miss Havill, soloist.

TALBOT TABERNACLE, Notting-hill.—Captain Baring, September 9, morning at 11, and evening at 7.

ISLINGTON PRESBYTERIAN CHURCH.—Dr. Thain Davidson's monthly sermon to young men, Sunday, September 9, at 6.30 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Arrowsmith, at Scarborough, till September 9; Mr. Banaster, in the yacht "Kingfisher," at Ilfracombe; Rev. W. S. Standen, now at Eastbourne; Mr. Spiers, now at Newquay; Messrs. Hankinson and Seyler, at Penzance, till September 18; Mr. W. G. Seagrove now at Littlehampton; Mr. J. M. Wigner, at Oxford, end of October.

EXETER HALL.—Special Mission services, this month for young men, commencing each evening at 8 o'clock. Speakers: Messrs. E. J. Kennedy and Stanley P. Smith, Captain Sherrard, R.E., Captain Baring (late 17th Lancers), and Messrs. E. Trotter and A. Burson. Daily Prayer-meeting at 1.15 p.m., Saturdays excepted.—Salvation Army Celebration Meeting, Tuesday, September 11, 7 p.m. Admission by ticket, from Head-quarters, 101, Queen Victoria-street, E.C. Reserved, 1s. Wednesday, September 12, meeting of auxiliaries and friends, at the Congress Hall, Clapton. Tea at 4. Evening, at 7, service of song, led by Mr. H. Booth.

HOP-PICKERS.—Mr. D. G. Skipp, 172, High-street, Margate, would be glad to receive prepaid parcels of books, &c., for distribution among the hop-pickers in that part of Kent.

Notices.

APPLICANTS FOR TRACTS.—Rev. E. J. Boon, St. John's Free Church, Southampton; Miss Farquhar, 6, Grafton-square, Clapham, S.W.; T. Sutton, 87, Waleran-buildings, Old Kent-road; T. Eyre, High-street, Quarry-bank, near Brierley-hill; C. Whitehurst, Tidenham, near Chepstow; W. P. Neden, 204, Stewart's-road, South Lambeth, S.W.; E. Spencer, 47, Claremont-road, Forest Gate; H. Wilson, 150, Thistle-street, Glasgow; J. Jackson, 15, Tinn-street, Bensham, Gateshead; J. H. Oakley, 121, Church-street, Pendleton, Manchester; J. Sida, Steyne Lodge, Steyne-street, Bognor; G. W. Hill, 2, Bath-street, Salisbury; G. C. Burton, 149, Fitzalan-street, Sheffield; Mrs. Burton, 149, Fitzalan-street, Sheffield; G. Harris, 67, Ralph-street, Dover-road, Borough, S.E.; E. Peters, High-street, Stevenage, Herts; Mrs. Brown, 59, Dickenson-street, Kentish Town, N.; W. Reeve, 48, Clyde-street, Jarrow-on-Tyne.

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MRS. WILKES begs to thank R. W. P. for 5s.; M. P. W. for a parcel by Post. Any clothing most thankfully received, as she has a number of young women going out to service now.

The Elms, Coppermill-lane, Walthamstow.

HOLINESS AND FAITH-HEALING MEETINGS.

TRINITY CHURCH, Triangle, Mare-street, Hackney, London.

MONDAYS:—Address and Testimony on Faith Healing, 6.30 p.m. On Holiness, 7.30 p.m.

TUESDAYS:—Anointing the sick, 11.30 a.m.

Conducted by the Rev. JOHN ALLEN.

At Rev. W. E. BOARDMAN'S, 3, Rochester-square, Camden-road. First Tuesday each month, 3.30 and 6 p.m. Other Tuesdays, 6 p.m.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

Supported by Voluntary Contributions.

President—

The Right Hon. the EARL OF SHAFTESBURY, K.G.

Established 1822, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations*. Irish-speaking Readers are sent to Irish-speaking districts when required. The work is carried on in a spirit of love.

Subscriptions or Donations will be thankfully received by the Secretary, Capt. KEARNEY WHITE, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* as "Irish Scripture Readers' Society."

A SALE of Useful, Fancy, and Ornamental Work will (D.V.) be held at the Public Hall, Clevedon, on Thursday, November 22, 1883, and following days if necessary, on behalf of Christ Church, Clevedon Convalescent Home. Gifts of money or work will be gratefully received by the LADY SUPERINTENDENT, Belmont, Highdale-road, or by the Rev. E. FORBES, Elmhurst, Clevedon, and should reach them not later than Monday, November 19, 1883.

NEW HOMES FOR ORPHANS, Swanley.—The Committee are now prepared to receive applications for the admission of Boys to their new Orphan Homes. They must be fatherless, have been born in lawful wedlock, and be under 12 years of age. A payment of £20 a year is required, for which the boys are boarded, clothed, educated, and fitted by technical instruction for their future work in life. Forms of application may be had at the offices, Ludgate-hill.—A. O. CHARLES, Secretary.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square E.C.

Educational.

THE OLD HALL SCHOOL, Wellington, Salop. Principal, Dr. CRANAGE, M.A. The next term will begin (D.V.) Thursday, September 20. Full particulars on application.

PREPARATORY SCHOOL for Little Boys, near Brighton. Locality healthy. Home comforts. Christian training. Special attention to delicate, backward boys. Separate beds. Visiting Masters. Twenty guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

LADIES' SCHOOL (old-established), near Brighton. Locality healthy. Home comforts. Resident French and German governesses. Visiting masters. Terms moderate. Highest references.

PRINCIPALS, Belle Vue, Hurstpierpoint, Sussex.

WHALLEY RANGE COLLEGIATE SCHOOL, near Manchester.—A limited number of Boarders received. Careful personal training and home comforts.—W. HOBSON, F.R.A.S. (a member of the Society of Friends), Principal.

KILBURN COLLEGE FOR BOYS.—Happy home. Christian influence. Pupils of 12, 13, and 14 years, successful at Cambridge Local Examinations. Principal, HENRY CARVILL, C.M., 9, Somerset-terrace, Carlton-road, N.W. Referees, Very Rev. Dr. Vaughan, Rev. Grattan Guinness, &c., &c.

ALMA HOUSE CHOOL, Wood-green, N.—Boys prepared for business life. Careful training, Christian influences. Moderate terms, no extras.—D. MILLER, Principal.

HIGH SCHOOL, Smethwick.—Sound Christian training in school and playground. Spacious, well-lighted schoolroom and dormitories. Bath-room. Open, healthy country. Terms £34. Testimonial from Dr. Angus.

ALFRED J. WYATT, B.A. (London).

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, middle, and preparatory departments. Seven resident Masters. The junior division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus, apply to Mrs. DUFF, the Lady Principal. School duties will be resumed on September

SOUTHSEA.—High-class Ladies' School, strongly recommended by the parents of present and former pupils. Preparation for the Oxford & Cambridge Local Examinations. Music, harmony, and singing, by an eminent London musician. Entire charge of children from India and the Colonies. Refined and comfortable home. Evangelical Ministry. Prospectus on application to the PRINCIPAL, Holland House, Clarence Parade.

TO PARENTS AND GUARDIANS.—In a select School, near London, for the daughters of gentlemen, highly recommended by all who know it, there are a few vacancies. Education thoroughly good. Professors of eminence attend. Careful training, supervision, and attention to health and comfort; all that parents could desire.—PRINCIPAL, Messrs. Boulton & Co., 4, Worship-street, Finsbury.

LONDON.—First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Mr. Spalding, Stationer, 46, High-street, Notting-hill, W.

BRAMFIELD, Cavendish-road, Clapham-common.—Miss RABETT receives a limited number of young ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences. Careful mental culture. Special advantages for modern languages and accomplishments. High-class professors attend. Preparation for Cambridge Local and Higher Examinations. Prospectus on application.

PRIVATE TUITION

For Delicate or Backward Youths.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few, as he desires to preserve the strictly family tone of his home. Great attention is given to the development of a manly Christian character, and moral training is regarded as more important than mere intellectual acquirements. Abundant opportunity for BOATING, BATHING, CRICKETING, NATURALISING, &c., close by. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery. Full particulars on application, with References to parents of Pupils.

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.

Entrance at any date, Fees in proportion.

NEXT TERM REOPENS SEPTEMBER 14.

RAMSGATE.—Dover House, West Cliff.—Boarding School for Young Ladies, conducted by Mrs. CHANCELLOR (wife of the Rev. W. B. Chancellor, C.M.S.), assisted by efficient English and French governesses and masters. A happy home, with careful Christian training. Pupils prepared for College of Preceptors' and Oxford and Cambridge Local Examinations. References are permitted to the Rev. Frederick E. Wigram, Church Mission House, Salisbury-square, Fleet-street; Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate; Rev. J. E. Brenan, Vicar of Christ Church, Ramsgate; Rev. H. Woods Tindall, Rector of St. Edmund's, Manchester; Dr. Ziemann, M.D., Lorne-villas, Margate.

SEASIDE HOME and thorough education on moderate terms. A Lady, experienced in tuition, receives six children. House airy, detached, close to meadow and sea. Healthy locality and home enjoyments. Specially advantageous for orphan and Indian children. References to ministers and parents.—MATER, Mrs. Davies, 6, The Pavement, Brixton Rise, S.W.

A LADY desires to recommend a Happy Home for little Boys, education and home life combined. Particular attention to invalid or delicate children, or others. Neighbourhood, Crystal Palace.—MATER, 198, Lancaster-road, W.

Erdington College School,

Between Birmingham and Sutton Coldfield. Most healthy position. Careful Biblical training. The Resident Masters are all Christian men. Distinguished educational successes. References kindly permitted, H. S. PEARSON, Esq., Professor of English Literature at the Midland Institute; W. A. SOUTHWELL, Esq., Y.M.C.A., Cardiff. FREDK. W. W. HOWELL, Principal.

PARIS.—Protestant Boarding School for Young Ladies. Mademoiselle VIENOT, 18, Rue Demours, Près du Bois de Boulogne. Pupils prepared for examinations. Moderate terms. Prospectus and references to parents on application.

PARIS.—The "Pension" for Young Ladies, directed by Madame ED. DE COPPET, 223, Boulevard Pereire, re-opens 15th September. References.

FRENCH INSTRUCTION.—Monsieur CHOQUET, Instituteur-Evangéliste, Pouilly sur-Loire, Nièvre, France (railway, Paris to Nevers), receives English boys into his family. Healthy situation. Christian influence. Excellent references. £5 monthly.

PARIS.—Protestant Establishment for Young Ladies. Sciences, Arts. French only language of the house. Terms £40. Ladies with a private bedroom, £5 a month. References: Rev. Baron HART, 21, Avenue de la Grande Armée; Rev. L. VERNES, 7, Rue des Batignolles, Paris; Rev. D. J. WATT, The Priory, Rectory, road, London. Principal, Mme. FLAMANT, 68, Rue Truffaut Paris.

FRANCE, Saumur (Maine and Loire).—Protestant Boarding School for Young Ladies, conducted by Middle. BONIFAS. Pleasantly situated, well-ordered establishment; large garden, excellent climate; the comforts of a home. Careful Christian education, instruction solid and thorough. Moderate terms, excellent references. Term commences October 1st.

PARIS.—Mr. EDWARD LONG, L.C.P., 5 Rue La Pérouse, receives three or four Pupils as boarders. English home comforts, and guarantees. Situation in healthiest and best part of Paris. Special advantages for acquirement of French.—References allowed to Mr. R. C. Morgan, 12, Paternoster-buildings, London; and to the English and French Pastors in Paris, and many others.

BELMONT COLLEGIATE SCHOOL for Girls, 13 and 14, Belmont, Bath.—A thorough, English education, with Latin, mathematics French, German, &c., on inclusive and moderate terms. The School is arranged on the best modern lines, and the utmost care taken that the whole tone and atmosphere be decidedly Christian. A few boarders received in the house of the Principals.

HIGH-CLASS SCHOOL for Gentlemen's Daughters.—Miss PENN and Fräulein ESSER receive twenty-five boarders. Efficient staff of professors. Christian influence. Home comforts. Large house and garden. Languages and music specialities. Autumn term commences September 12.—Grove House, Upper Clapton, London, N.

CLAREMONT VILLA, Romford, Essex. Private School for Young Ladies. Pupils receive a sound education, and enjoy the comforts of a refined Christian home. Prepared for Local Examinations. Terms from 22 guineas.

LADIES' SCHOOL, Claremont, Darlington. Mr. and Mrs. SAMUEL FOTHERGILL. Forty to sixty guineas per annum. Re-open 17th September.

BRIGHTON.—Kindergarten and Educational Home. Thorough preparatory education, combined with Christian training and motherly care. Entire charge taken of children from abroad.—Mrs. LANKESTER, Dover House, Clifton-hill, Brighton.

EDUCATION.—A Clergyman strongly recommends a first-class Christian home for twelve girls. Terms moderate. Pupils have successfully passed Local Exams. and R.A.M. Indian children received.—Rev. J. JOHNSON, Britwell Rectory, Watlington, Oxon; or PRINCIPAL, 5, Sussex-place, Southsea.

EDUCATION.—Select School for Daughters of Gentlemen. Careful Christian training, a sound education, and home comforts. First-class professors. References to parents.—PRINCIPAL, Marli House, Church-road, Richmond, Surrey.

GREEN HILL LADIES' SCHOOL, Derby.—Parents who value Christian influence for their daughters, can find it in this above School, combined with thorough English education. Music, drawing, and languages, by resident and visiting teachers. House healthy and pleasant. Prospectuses on application, from the Principal, Miss WHITMORE.

EDUCATION.—A Lady can speak most highly of a superior school, where two of her daughters are being educated, in which the highest culture is blended with truly Christian training, loving and kindly interest taken in their pursuits, and recreations and home-like pleasures furnished at seasonable times. Particulars will be gladly given by

Mrs. B., 30, Downshire-hill, Hampstead.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, in connection with Seaside Educational Home (for juniors and others requiring sea air), at Clifton House, Topsham. Under the personal supervision of the Misses BAMBER, Miss CHURTON, the Misses POPE, assisted by Professors and English and Foreign Governesses of acknowledged merit. A high moral tone is ensured by careful Christian training. University examinations. Numerous references to Clergymen, Ministers, and Parents in England, Wales, Scotland, Ireland, and abroad.

ORPHAN SCHOOL for Daughters of Musicians will be opened September 17th. Boarders and Day Pupils also received for the benefit of the Charity. Special musical advantages; moderate terms.—Miss HELEN KENWAY, 10, Darnley-road, Royal-crescent, Notting-hill, W.

MELROSE HOUSE, Bedford. Principals, the Misses RAY.—The ensuing Term will commence (D.V.) on Friday, the 21st of September. Terms and references on application.

BOARDERS.—Wanted, by a Lady having a small School, two or three Boarders (little boys or girls), who would have kind maternal care combined with a good English education. Terms moderate. Good references. 89, Waterloo-crescent, Forest, Nottingham.

ST. ANDREWS UNIVERSITY.—Degrees for women. Preparation for the L.L.A Examinations. Residence for students at 4, The Lawn, Brixton-hill, London. Tuition by correspondence.—Full particulars on application to E. A. SNOWDEN, Secretary.

LADIES' SCHOOL.—Address, Misses DONALDSON, Victoria-park, Wavertree, Liverpool.—A Lady recommends the above School, from personal knowledge of its advantages for children requiring special care. An excellent education is combined with religious training, attention to health, and moderate terms.

PRIVATE TUITION.—Vacancy for Two Pupils. Great success in Exams. Highest references. Beautiful situation. Terms very moderate.—W. HENRY STOKES, M.A. (Oxon), The Poplars, Milverton, Leamington.

AS NURSERY GOVERNESS.—Wanted, a re engagement. No music; experienced. Satisfactory references.—L. B., 106, Wellington-road North, Heaton Norris, Stockport

GOVERNESS (certificated), resident or non-resident, required in a Gentleman's family. A young Lady who can teach French and German, and who has a good knowledge of English. A knowledge of French and drawing is also desirable. Evangelical views preferred. Salary £30 to £40 per annum.—A. B., 4, Pittville Houses, Lea-bridge-road, Clapton, E.

Mr. & MADAME BODDA'S (Miss Louisa Pyne) "Academy for Singing," Sacred and Secular. "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one study, taken from the above studies, at the option of the pupil, six guineas. Each other study two guineas the term. For further particulars apply as above.

NURSERY GOVERNESS, or Mother's Help, wanted, in a Christian family. Needlework.
Mrs. V, Tunnel House, West Thurrock, Essex.

GOVERNESS (daily or resident), to children under 14.—Christian Lady (22) seeks an engagement in a quiet family. English, French, German, music. Excellent references.
Miss MURRAY, 7, Richmond-road, Bayswater.

SUPERIOR NURSERY GOVERNESS.—Wanted immediately, engagement as above. English, French, music, singing, and drawing. Terms £20 to £25.
Miss MILNE, 37, Elswick-road, Lewisham.

MRS. FRANK BEVAN strongly recommends a young Lady, Governess for young children. Well suited for superior family. English, music, French. No objection to travelling. £50.—F. A., Ludgrove, New Barnet, Herts.

DR. FIEMANN is anxious to find an engagement for a North-German Governess, spiritual minded, with very high testimonials and experience.—Particulars from Miss PRINZ, Bethnal-green Medical Mission Hospital, Turville-street, London.

FRENCH GOVERNESS (Protestant) required immediately in a School at the seaside. Happy Christian home, with small salary. One who can speak a little English preferred.
S. R., 5, Sussex-place, Southsea.

AS DAILY GOVERNESS.—Can any Lady recommend a cheerful, efficient Teacher. Conversational French, music, and drawing required. Evangelical principles.—Mrs. CHARLES BULLOCK, 7, The Paragon, Blackheath, S.E.

GOVERNESS.—A Lady wishes to recommend an experienced English Governess, valuable for careful Christian training. Thorough English, French, music, drawing. Or to any position of trust and responsibility.
Mrs. E. LLOYD, Sandon-road, Stafford.

A NURSERY GOVERNESS wanted for two little girls under eight. Must be decided Christian, good needlewoman and dressmaker. Nurse kept.—Address, stating salary, &c., Mrs. BOYD, Fairlie, Wilmslow, Cheshire.

A LADY, having had two girls several years under the care of a highly educated Christian Lady, strongly recommends the establishment in the north of London, to anxious Christian parents. Terms moderate, and careful companionship.
Mrs. P., Pennington, Lymington.

A LADY, or two Sisters, can be received as Parlour Boarders in a Ladies' School, in one of the most healthy suburbs of London. Home comforts, and strictly moderate terms.—PRINCIPAL, care of St. John's-hill Post-office, S.W.

FRENCH PROTESTANT GOVERNESS.—Decided Christian wanted, in a select School. Subjects required, French, music or drawing, and German.—Address, stating age and salary, to PRINCIPAL, Silverlea, Springfield-road St. Leonard's-on-Sea.

CLIFTON, near Bristol.—Principal of High-class Ladies' School (meeting with Brethren) desires more Boarders, at reduced terms, with view to studying with others for Local Exams.—Clifford, Chertsey-road.

Mrs. BARNARDO highly recommends a Young Lady as Nursery Governess. Girls preferred. A Christian and an abstainer. —L. M., 18, Bentham-road, South Hackney, London, E.

MOTHERLESS BOY.—A Christian home, with mother's care, and education, offered for one, aged from five to ten, on moderate terms. References.—E. GILL, 26, Leighton-road, London, N.W.

GREAT MALVERN.—High-class Educational Home for little girls requiring special care. There are two vacancies at present, and two more after Christmas.
Mrs. RICHARDSON, Castle House, Malvern.

Appointments, Situations, &c., Wanted.

AGENT OR SECRETARY.—Wanted, by a gentleman, aged 33 (married), who has been in practice as a Surveyor and Estate Agent, a situation at home or in the Colonies, as above, to a landed proprietor, owner of house property, or any position of trust, where his experience and rectitude would be valued.
G. A., 2, Fell-road, Friends-road, Croydon.

MISSIONARY (married) seeks engagement in needy district, anywhere. Real Mission-work much desired. Energetic abstainer; successful among the working-class. Six years' experience, good testimonials.
J. CHALMERS, 103, Ark-lane, Glasgow.

WALTER PENROSE, once a Costermonger, is open to engagements for Gospel services among the Costers, in London and suburbs. — Costermonger's Mission, Vinegar Ground-road, City-road, London, E.C.

COACHMAN, thorough; where two or more horses are kept. Age 31. Married. Can be well recommended. Town or suburbs. Christian and total abstainer
G. C., 28, Belsize-lane, Hampstead, N.W.

GROOM AND COACHMAN.—Superintendent of Village Mission confidently recommends a young, active, and useful Christian man (married), now about leaving present place, through death of his master. Excellent character and testimonials.
W. WALTERS, The Lodge, Chishill Hall, Royston

A RE-ENGAGEMENT wanted, as Matron of a female institution, nursing, or children's convalescent preferred; or the care of an invalid Lady or Gentleman, temporary or otherwise. Good nurse, housekeeper, and needlewoman; good testimonials and references.
E., Mrs. Whiteman's, 52, High street, Hastings.

A LADY can highly recommend an experienced person, about forty, as Sewing-Maid in a private family.
L., 16, Russell-terrace, Leamington.

Mrs. BRADLEY, Secretary British Women's Temperance Association) will (D.V.) be at liberty for Gospel Temperance work after September next, when her present engagement terminates.—11, Grange Park-gardens, Ealing, W.

AS USEFUL COMPANION (amanuensis, &c.), or Mother's Help to an earnest Christian.—Middle-aged Lady, accustomed to positions of trust, wishes for a situation. Salary £12.—W., 1, Hope-villas, Ripon-road, Woolwich.

AS UNDER HOUSEMAID or Sewing Maid.—A Lady is anxious to recommend a most respectable Girl. Has learnt dressmaking. Age 16. A Christian home with Church privileges desired.—C. G., Miss Cox, Marienburg, Malvern.

NURSE.—A Lady wishes strongly to recommend a Young Person, aged 20, as Nurse to one or two children, or Under Nurse in a Gentleman's family. Good plain needlewoman. Excellent character from last situation. A comfortable Christian home, with Church privileges, desired.
E. E., Miss Cox, Marienberg, Malvern.

LADY HOUSEKEEPER, Companion, or Governess Housekeeper.—A Lady, aged 36, experienced in domestic management, seeks engagement as above. Cambridge Higher Certificate; Diploma of School of Cookery. Music, French, needlework. References exchanged.—A. B., Dr. Matthews, 1, Esplanade, Waterloo, Liverpool.

A LADY wishes to recommend trustworthy Christian person, as useful Companion, or to wait on an invalid lady. Could assist in household duties.
A. B., 46, Thornhill-road, Barnsbury, N.

HOUSEKEEPER.—A superior, trustworthy person desires the care of a Widower's family or Bachelor's household, where girl is kept. Age 45. Salary £16. Good references.—BETA, Green Side, Hoyland Swaine, Penistone.

HOUSEKEEPER to a Gentleman or small family. Good plain cook. Economical manager. Good needlewoman. Well recommended. Aged 41. Country preferred.
K. F., 2, Avenue-road, Clapham, London, S.W.

LADIES' MAID.—A Lady would be glad to recommend a respectable young person as Maid to two or three young ladies. An abstainer. Understands dressmaking.
Mrs. CLOUGH, East Bridgford, Notts.

AS MOTHER'S HELP, or Nursery Governess.—A young Lady wishes an engagement. Domesticated, and fond of children. In or near London preferred.
Miss WELLS, 4, De Beauvoir-road, Kingsland, N.

NURSE.—A Lady highly recommends her Nurse as trustworthy, and thoroughly competent to take a baby from the month. Aged 46. Wages £25.
Mrs. THOMAS, Stapleton Park, Bristol.

A LADY highly recommends two sisters, age fourteen and sixteen, for situations in the Nursery. Good needlewomen. Very respectable. Total abstainers. Been out before.
Miss W., Hoe-place, Woking.

AS GOOD PLAIN COOK in a small family.—Wanted, by middle-aged, respectable Christian Woman.—E. A., Post-office, Sumner-street, Southwark, London.

WANTED BY NOVEMBER, in Devonshire, a situation as useful Companion, or Lady Help in a clergyman's family. Capable of playing the harmonium in church.
M. N., Daracombe, Newton Abbot, Devonshire.

UNDER-HOUSEMAID (experienced), or Schoolroom-maid. — Thoroughly respectable. Age 23. Well recommended. Member of Y.W.C.A. — Miss J. N. BEVAN, Broad-water Bury, Tunbridge Wells.

AS HEAD NURSE to children out of arms; or **USEFUL MAID**. Excellent references. Christian home preferred.
M. HALL, Blewbury, Didcot, Berks.

Appointments, Situations, &c., Vacant.

CAN ANY GENTLEMAN recommend a Butler for good country place? Single, active, with good manners and unexceptionable character. Christian and total abstainer appreciated. Wanted 1st October. No servants' letters answered.—Write to
L., Belle Vue Bad, Gastein, Austria.

A CHRISTIAN MEDICAL MAN wanted. Fully qualified to undertake medical and evangelistic work.—Apply Dr. SAUNDERS, London Medical Mission, 47, Endell-street, W.C.

STEADY MAN AND WIFE required, as Butler and Cook, at a country residence. Total abstainers, and members of a Christian Church preferred.—Address with references, and saying age, wages required, &c., to
X. W., care of Mey's, 159, Piccadilly.

COACHMAN wanted.—Must be a total abstainer, married, without young children, have a good knowledge of town, and drive well. Personal character, and decided Christian desired.—Dr. HEYWOOD SMITH, 18, Harley-street, W. Morning: between 10 30 and 1 o'clock.

YOUNG GENTLEWOMAN wanted (Church of England), as useful Help, without salary, in return for a pleasant country home, board, and laundress.—RECTORY, care of Mr. Hallett, Barrington, Ilminster.

AGENTS REQUIRED by a Tea Merchant, in every Country town and village, to sell pure Teas in packets at store prices. Delivered free, 6d per lb. commission. Samples gratis —Apply by letter, C., 16, Great Winchester-street, London.

GOOD HOUSEMAID wanted by the 3rd of October. Age about 26. Wages £16 and all found, except beer.—Apply to Mrs. GRIFFITH, Orlebar, Old Charlton, Kent.

AN EXPERIENCED House and Parlour Maid Wanted. Good wages, all found. Two in family. One who would value a quiet Christian home preferred. Return fare paid from Liverpool-street to Hackney Downs.—Apply any day before eleven or after five.
R. S., 28, Pembury-road, Lower Clapton.

NURSE, or Children's Maid wanted, for three children, ages 5, 7, 10. Must be a good needlewoman, and willing to do light house-work.—Apply, stating particulars, to Mrs. LEWIS BANKS, Lawn House, Forest-gate, E.

AS GENERAL SERVANT.—Wanted, a respectable Person about 30. Must be a good Plain Cook. Comfortable home.—Apply, stating wages required, to Mrs. CORFIELD, Mount Ephraim, Tunbridge Wells.

COOK.—Wanted, a trustworthy, experienced Cook. Six in family. Kitchen-maid kept.—Apply by letter to Mrs. EDWIN PEASE, Mowden, Darlington.

LADY HOUSEKEEPER.—Wanted, a competent Christian person about 40 years of age, of experience in the above capacity, for a large household of young men. Must be active, of good health, and an early riser.—Reply, stating past experience, salary expected, &c. to Mrs. GRATTAN GUINNESS, Harley House, Bow, London, E.

NURSES wanted, for the Cambridge Nurses' Home (experienced, hospital trained) Also Respectable Women wishing to be trained, and a strong, active Under-servant.—LADY SUPERINTENDENT, 13, Fitzwilliam-street, Cambridge.

NURSES (hospital trained). — Wanted, young women of good character and ability.—Apply, before 10 a.m., to LADY SUPERINTENDENT, South Hampstead Private Hospital and Nursing Institution, Primrose Hill-road, N.W.

NURSEMAID.—Wanted, an experienced Nursemaid, aged about 25; who is a good needlewoman.
Mrs. LINNEY, Friends' School, Saffron Walden.

THOROUGH good plain Cook, and House Parlour Maid wanted, by the 9th of October, in a family of seven. No children. Boy to clean knives, boots, and windows.—Apply by letter to Mrs POULTER, Ashly House, Manor-road, Stoke Newington.

COOK AND HOUSEMAID.—Wanted, a thoroughly efficient servant as above, to a Lady and Gentleman in their own apartments. Also, a situation wanted as **KITCHEN-MAID**, for a respectable girl of 18.—Mrs. LEAKEY, 3, Cromwell Houses, South Hampstead, London.

NURSES. — Wanted, highly respectable women, to train as Sick Nurses. Age from 25 to 35. Good wages given.—Apply to the LADY SUPERINTENDENT, Nurses' Home, Bethel-street, Norwich.

A HOUSEKEEPER wanted (good needlewoman), to take entire charge for an invalid mistress, where six servants are kept. Unexceptionable references. Near Edinburgh.
25, KEITH & Co., George-street, Edinburgh.

A COOK and House and Parlour-maid, wanted by a Lady. (No family.) Christian servants appreciated.
Mrs. WRIGHT, Kempt-terrace, Woolwich-common.

WANTED, for two Ladies in Edinburgh, superior Christian General Servant, who can sew well. Assistance given in washing and dirty work.—J. B., care of Mrs. Wilson, 6, Drumsheugh-place, Edinburgh.

GENERAL SERVANT wanted, in a family of two, and a young girl as Nurse for one child of 18 months.—Mrs. FARAKER, care of T. Knight, Esq., The Grove, Waltham Cross, Herts.

GENERAL SERVANT for small family near London. Good cook. No washing. Not under 23; abstainer. A quiet, comfortable place.—N. H. B., 15, Paternoster-row, E.C.

GOOD PLAIN COOK, and House-maid wanted, at the end of this month, for a small family. Wages £20 and £16; washing done away. Total abstainers preferred.—Address, stating age, &c., to H. B., Post-office, Hemel Hempstead.

GENERAL SERVANT, who is a good Plain Cook, also a **HOUSE AND PARLOUR-MAID**, wanted for London. Both must be thoroughly efficient, strong, trustworthy, and well recommended. Apply by letter only, to Mrs. CAMPBELL, 39, Pembridge-villas, Bayswater.

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Continued on page 23.

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The Christian.

CLOUDS.

WHEN writing the article on "Sunshine," that appeared in our columns last week, we did not expect that the bright and genial weather we were then enjoying would so soon give place to storms, and clouds laden with rain. If this had been foreseen, perhaps we might have written less cheerfully, and our spirits have been less buoyant and hopeful. Scarcely had we parted with our little homily before dark clouds gathered in the sky, heavy rains began to fall, and furious gales, destined to cause distress on sea and land, commenced to blow.

Yet we ought not to have been less thankful for the weeks of sunshine which preceded the storms. The tendency of our degenerate nature, as we have often proved, is to forget mercy when judgment is nigh. It is a distinguishing mark of grace when we can sing of mercy and of judgment both, when we can bless the Lord at all times, believing that He is in cloud and storm as well as in sunshine and calm. It is a lesson many of us need increasingly to learn, that we have as good ground for trusting God in the dark as in the light, and may find as much cause for praise and thankfulness in the hour of trial as in the day of prosperity. Happy those who, like the Prophet Habakkuk, can say, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; *yet* I will rejoice in the Lord, and will joy in the God of my salvation." It is a noble attainment, and a blessed experience when we can be inwardly tranquil amid howling winds and raging storms, knowing that we are anchored in the Rock of Ages, and sheltered in the hand of Him who—

> "Rides upon the stormy sky,
> And manages the seas."

In spite of all we may then be writing still our songs of praise, and directing them as the Prophet did to the chief singer on our stringed instruments.

Why should clouds, dark and heavy though they be, prevent our joy or disturb our confidence? Clouds have a twofold aspect, bright as well as dark, although men do not always see the bright light which is in them. The voice of the Lord, speaking in tones of grace and love, is heard from out of the cloud as well as in the sunshine. The disciples on the Mount of Transfiguration feared as they entered the cloud which overshadowed them, but we are told that the cloud was a bright one, and that a voice came out of it, which said, "This is my beloved Son, in whom I am well pleased; hear ye Him." And in the midst of that overshadowing it was that Jesus touched them, and said, "Arise, and be not afraid." Was it not out of the cloud that God spake to Israel of old from day to day, and were they not led through all their journey by the cloud, the Lord going before them in the midst of it? As the Psalmist says, "He spake unto them in the cloudy pillar, they kept his testimonies, and the ordinance that He gave them." Yes, clouds may serve to bring us nearer God than we could possibly be without them. God said to Moses and Aaron, "I will appear in the cloud upon the mercy-seat;" and when He communed with his people from thence, it was out of the same cloud He shone into their hearts, and illumined their minds with the light of his infinite wisdom and truth.

True the clouds oftentimes bring trouble and sorrow in their train. During the last few days many a hapless vessel has encountered the fury of the storm, and hardy mariners have found a watery grave. On the land some of the hopes kindled by the sunshine of the closing weeks of August have been disappointed by the darkness of the early days of September; but, on the other hand, the heavy rains with which these storms were charged have proved highly beneficial. In some districts the grass fields had become bare and brown, the root crops were suffering from drought, and everywhere, except for thoroughly ripened produce, moisture was greatly needed. Should fine weather again set in, as we may trust it may, good rather than evil must result from the cloudy visitation. Not unmixed good, not good perhaps to all, but good generally and in the aggregate. Even amid the wreck and ruin wrought at sea there are some set-offs to the sadness and gloom which has been occasioned. The very winds which have driven some vessels nearing the coast-line to destruction, have served to hasten on their way others on the open sea, and while some, alas! have perished, others sing their songs of deliverance, and have seen the loving-kindness of God and his wonders on the deep. So long as sin reigns in the world, and the powers of darkness rage under the guidance of the "Prince of the power of the air," unmixed good cannot prevail, evil as well as good must be beheld, and mysteries of Providence be mixed with its manifest mercies. Hence, full often, what brings weal to one, is laden with woe to another. But it behoves us to look, as far as possible, beyond the narrow bounds of private interests, personal requirements, and merely local incidents, and to see how, over all the intricate and perplexing scenes of life, there is a superintending power which is controlling events, and causing cloud and sunshine both to bring their modicum of good.

We may profitably lay to heart two or three lessons suggested by the recent change from sunshine to cloud, and the consequences which have resulted therefrom. Let us take first the grand lesson that clouds without need not prevent sunshine within. Trials may and must chasten the spirit, and sometimes sober the joy of the soul, but if faith be in exercise it will show us the silver lining of the cloud as well as its dark exterior. The sun shines above and behind the cloud, and a Father's love is not lessened, or a Saviour's grace withheld, because for a time the brightness of our outward circumstances is obscured. All the same the purposes of God are being worked out, the care and love of God are being exercised, and He who "giveth songs in the night," is at hand to sustain and cheer.

> "Mountains by the darkness hidden,
> Are as real as in the day;
> Be, then, unbelief forbidden,
> In a dreary hour to say:
> God hath left us,
> Oh, why hath He gone away?"

Walking on the waves, speaking louder than the storm, the believer may ever hear and see One who says, "It is I, be not afraid." And so discerning his presence, while without all is dark and drear, within, the sun shines with genial warmth and radiant light.

Again, in the midst of sunshine it is wise to prepare for storms. One of the saddest incidents connected with our seaport annals is that recorded last week concerning the wreck of the barque *G. J. Jones* off the Cornish coast. When help was needed, and the lifeboat summoned, instead of being ready for service, a hole was found in its side, some of its crew also were the worse for drink, so that before this only hope of safety could be sent to the rescue, it became too late for its employment to be possible. Thus precious lives were sacrificed to the negligence of those who ought to have seen to it that all was ready for the time of need. Has it not been so with us in other spheres of duty and experience? Trusting to the sunshine we have forgotten the possible approach of clouds, and resting on our frames and feelings rather than on the God of grace, whose love has granted us the long-continued season of peace and joy, we have been unprepared when testing times have come. It is written, "The ants are a people not strong, yet they prepare their meat in the summer," and because of this they are said to be "exceeding wise."

Yet we must not be always looking at the clouds, or expecting the storms, so as to be hindered in our enjoyment of the sunshine, or deterred from making the best possible use of it. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." As Matthew Henry says: "If the husbandman should decline, or leave off sowing for the sake of every flying cloud, and reaping for the sake of every blast of wind, he would make but an ill account of his husbandry at the year's end." While prepared for storms, let us all the same rejoice in the sunshine, then shall we, with hearts tuned for praise, cheer the hour of darkness with the song of hope.

Once more, let us bear in mind clouds are not the perpetual law of nature, nor are we always to dwell in a land where they are requisite to the economy which prevails. Here they are often necessary, and so are beneficently sent, as well as sometimes permitted to unseasonably and even disastrously appear, but of the land to which we go, we may say with certainty,

> "No clouds e'er pass along its sky,
> Happy land!
> No tear-drops glisten in the eye,
> Happy land!
> They drink the living streams of grace,
> And gaze upon the Saviour's face,
> Whose brightness fills the holy place;
> Happy land!"

Well may we, with such a prospect in view, rejoice even in tribulation, and walk with firmness even in the midst of darkness and gloomy surroundings. Perhaps the reader is now experiencing one of the cloudy and dark days which are appointed to us all more or less as we journey through life, and maybe is tempted to despair, or sit alone in sadness and despondency. If so, child of sorrow, lift up thy head, look through the clouds; it may be like peering into the thick darkness, but nevertheless look, employing well the eye of faith, and lo! thou shalt see that the clouds are shifting, the storm breaking, and the light yet shining strong and clear. Soon thou shalt pass out of the region of shade into the cloudless light, and learn that He, whose "faithfulness" and "truth reacheth to the clouds," and who "hath his way in the whirlwind and the storm," hath had thee in his keeping, and has but been training thee for "the perfect day."

"The Christian" Pulpit.

HOW JESUS WINS SOULS.

By Rev. CHARLES GARRETT.

"He must needs go through Samaria."—Jno. iv. 4.

THE text is full of blessed meaning, and contains not merely instruction and stimulus to the Church, but a wealth of mercy that ought to drive unbelief away from every seeking soul. There is our Lord on his way to Samaria. It is a long journey. It was forty miles from Jerusalem, but He looks across that distance. He sees a poor lost soul. He sees there is no hope for that soul unless He goes, and He who always works on a plan "must needs go through Samaria." What are we to learn from this? Two things: first, the value of a single soul; secondly, how to win souls.

I.—THE VALUE OF A SINGLE SOUL.

This is a lesson we all need to learn, and if we learn it, it will have a most beneficial influence upon our own experience. One of our constant dangers is that of losing ourselves in a crowd. Do not you feel it yourself, do not you see it in others—the danger of losing yourself in a crowd? Ah! it is comparatively easy to believe that God cares for us all, but hard work to believe that He cares as constantly for *me* as if there were not another person in the world; such easy work to believe that Christ died for us all, but hard work to believe that "He loved *me*, and gave Himself for *me*." Let a man get to understand that he is of more value than all the stars of heaven, and he will realise at once his true dignity.

A belief in this glorious fact would regenerate the world. Look at the masses round about us. They are saying, "No man careth for my soul." This lesson, the value of a single soul, will affect our conduct to others. Here, again, we lose the individual in the mass. I have been to convention after convention, where I heard the topic discussed: How to reach the masses. I have never yet heard the topic suggested: How to reach a single soul. We want the world to be saved, but we overlook the fact that the world is made up of individuals. But we need to learn the lesson that it is the individual we are to seek after, that we may save him. Christ comes to teach us that lesson, the value of a single soul. Some of us would be willing to make a sacrifice, and go and preach a sermon, if it were certain that we should have a thousand to hear us, but how would it be if somebody told us there would only be half a dozen, and the storm was high and the snow was deep? The Sunday-school teacher, a young lady, perhaps, on a hot Sunday afternoon, with loving friends about her, and everything bright at home, may excuse herself and say, "I dare say there will only be a few there," and so she forsakes the post of duty.

I want you to see the value of a single soul. Christ preached his most glorious sermon to a single soul—to Nicodemus, who came not when the sun was shining, but under the shadow of the night, and talked with Jesus; so we have that glorious sermon which we have rejoiced over ever since. And here we have the woman of Samaria, a single soul. There were long weary miles to walk, but across that distance He went till at Jacob's well He was waiting to receive her. What! walked! when legions of angels were ready to carry Him? Yes, but if legions of angels had borne Him thence there would have been no example to you and me. No angels come down to bear us to our appointments. He left us an example that we should walk in his steps. I see Him yonder going over the hot sands, and He was weary; yes, our Divine Lord was weary, and all to reach and save a single soul. Ah! you say, but there was perhaps something special about that soul. There was, but it was something especially repulsive, and not specially attractive. I am glad that there was not anything attractive about that woman, for if there had been there would have been no encouragement to you or me. No, there was everything repulsive about her.

She belonged to a bad family to begin with—a Samaritan devil—for whoever heard of a good thing out of Samaria? Then she was born in the midst of idolatry. And she was not only a member of a bad family, but she was a bad specimen of a bad family. You often find flowers where you do not expect them, and good sons and daughters coming out of bad families. But this woman was a bad specimen of a bad family; her mind dark, her heart hard, her soul guilty, and so degraded in her very position in life that she had not a waiting-maid to go and fill her cistern; she was the poor slave of merciless tyrants, with nothing at all attractive about her. But, thank God, when I see this bad specimen of a bad family, and when I see my Saviour walking for five long hours to save her, I feel there is hope for everybody. The value of a single soul! Would that our people would understand the value of the individual.

This is such a sensational age that we can do nothing unless on a large scale. Somebody says, "Well, we had one brought in last night." "Ah!" says another, "you are in a poor, cold state." Yes, but that *one* may ultimately be of vast value to the Church. Under Christ's teaching this single soul became a glorious woman, winning the whole city to love the Saviour. The one thing I want to impress upon you is the importance of looking after the individual—the servant-girl, the waif, the dock labourer, the policeman. "Ah!" said a poor fellow, a policeman, to me the other day, "nobody ever says anything good to me." Would to God instead of wanting this blare and sound of trumpets, you would give yourselves to the saving of your friends and homes! It is a more glorious thing to save a servant girl than to die a millionaire. Will you remember, my poor trembling friend, who think that you are nobody and nothing, that you are of more value than the brightest jewel in England's crown, or the most magnificent mansion which you pass on your way to chapel? Understand this, that God is caring for you, loving you, longing for you, and wanting to put you amongst his sons and daughters.

(2) He must needs go through Samaria to teach us

HOW TO WIN SOULS.

Souls, if they are to be saved, must be won. You cannot coerce a man into Christ's Church; you cannot coerce a man into heaven. God has no slaves in his family. Every man on the road to heaven chose to go. I hear some of our young ladies sometimes singing—

> 'The heart is a free and a fetterless thing,
> It mocks at all bonds and scorns the decree
> Of the world and its wise ones, and dares to be free.

It is so. Every man has the terrible power of choice. Every man can say "No" to God and "Yes" to the devil. And when God comes to us He comes to win the soul. "God commendeth his love to us." He does not roll out his thunders in our ears, or flash his lightnings upon our eyes: He woos. As our beautiful hymn-book says, "He stoops to ask our love." He begs, He stands at the door and knocks. He does not coerce, He does not batter in the door. He stands till his locks are wet with the dews of the morning—waiting, waiting, waiting, waiting for you. Oh! what an era in a man's life when he knows the love God has for him, when he holds up the sun-glass of faith and gathers in all the rays of God's love and says, "He loved me and gave Himself for me." Then there comes the glad response—

> "Take my soul and body's powers;
> Take my memory, mind, and will,
> All my goods and all my hours,
> All I know, and all I feel,
> All I think, or speak, or do;
> Take my heart—but make it new!"

And as good old John Bunyan says, he lays all the keys of Mansoul at the feet of his Conqueror, and cries, "I am his and He is mine to all eternity." And thus you are won and you are serving God, and you would serve Him infinitely better if you could. There is not an archangel that should serve Him as well as you if you had the power.

> "More shouldst thou have, if I had more."

And now it is the Church's business, it is every Christian's business, to win souls. Oh! what folly it was on the part of Rome to fancy that they could make Christians by the rack and the thumbscrew and the heated furnace and the fires of Smithfield. You cannot make Christians that way. We must *win*. We must not go with a band of soldiers to apprehend men; we must win them. How is this to be done? When Christ was on the point of departure to heaven He told his disciples to go into all the world and preach the Gospel to every creature. To *every* creature. Mind that: go to *every* creature, and follow that every creature, and follow him everywhere, in order that you may win him for Me. Now, how is this to be done? It is clear of people around us that they do not know God and do not love Him. If they knew Him they would love Him. It is the Christian's duty to go and tell them about God. There are multitudes in our own land who do not know God, and God wants you to tell them about Him, and their relation to Him.

First, Jesus goes to meet the woman. That meant walking for five long hours. But He walked. Christ always goes to meet sinners, and He always goes more than halfway. There He is at the well. He has walked more than five hours, and that woman has walked a mile and a half. They are at the well. He is there first. We often keep Him waiting, but He never keeps us waiting. He went to meet the woman. Some people are very anxious indeed for the conversion of men and women, but do not go to meet them. They pray for the conversion of the world. But when you ask them to do something to bring it about, they say, "I pray thee have me excused." Oh, how they pleaded with God for the conversion of souls. They said it was with God; but I do not believe it. If you ask them to take a class at a Sunday-school, they say they have no tact with children. If you ask them to take a tract district, they say they do not like to go in and out amongst the poor. "Well, then, there's the Band of Hope. Surely you can find something to do there!" But they say that they do not know that teetotalism is right. And so they evade the duty and lose the honour which God has set before them. We say let the people come to chapel. But the Master said, Go. We have a capital preacher. All right. We have a splendid chapel. All right. We have beautiful singing. All right. We have there a few gentlemen

standing at the door to welcome visitors, and yet they do not come. But have you gone to them? You invert the order. You expect the people to come; but Christ said, Go to them. "Ah!" said a poor fellow in the winter, when he was converted to God, "I have got a cousin somewhere in Liverpool, and I must find him out and tell him what a wonderful Saviour Jesus is." Well, to do that he would have to lose half a day's work; but he said he would rather lose a whole day than that his cousin should lose his soul. Christ goes to meet the woman, and you must go to meet the sinner, and every step you take you put in the footprints of Jesus. He goes to meet her, and, then—

Secondly, He removes all obstacles out of the way. What obstacles? First of all, the disciples. Why, you say, surely they would not be obstacles. But here was a Samaritan woman. And do you think that that woman would have talked with Christ with a dozen Jews around her? She would have cursed the whole lot. And so Christ said to the disciples, "You go away; I have other work to do." My friends, is there no lesson there? There is. You go to visit a sick person. You are asked into the bedroom. Ask everybody to leave the room. Send the disciples away. There is a man there with an aching heart. And how can he open it with a whole roomful of people all ear and mouth? His heart is big with some great family trouble that is nearly crushing him, and he wants to be alone. When you go to visit the sick, do as doctors do, ask everyone to leave the room. I have known ministers talk to a father about his sins in the presence of his wife and children. And that has roused all his anger. I have known ministers talk to a son about his sins before his father and mother, and the devil laughed at them. Get them alone; send the disciples away.

And next He brings the woman to the well, where He was. Yes, she must meet with Christ or she cannot be saved. And no man was ever saved who did not meet with Christ. Remember you will never be a Christian until you have had a personal interview with Christ, and received the word of pardon from his own lips. Christ brings the woman to the well. Thank God for this wonderful narrative. But how does He bring her? He has a thousand ways to foolish man unknown. Will you remember in days to come that the God of grace is the God of providence, that the hand that was nailed to the Cross grasps the sceptre of the universe? Providence is at work to bring the woman to the well. How? If Christ had sent one of his disciples to fetch her she would not have come. The empty water-pot could do what all the disciples could not do. And so the poor woman starts for the well. Bunyan says she could not see what was before her or she would have sung all the way. She did not see the hand that was leading her. For that empty water-pot she was to have a full heart, for her bitter tears songs of joy.

And so God is leading people to-day. Providence is always working with Christ. There was the empty water-pot then. And so has it been ever since the curse has become a blessing. One day one of my old friends in Lancashire said, "God nearly drove me mad to save my soul. I was a drunkard and swearer; I neither feared God nor regarded man. I had one child, a little girl, and God only knows how I loved her; then the scarlet fever broke out in our neighbourhood, and I did not like the look of her eyes. I sent for the doctor, and he said the fever was upon her. I went to my work, but I did not know what I was doing. After work I went home. The fever was raging, and the doctor said it was a dangerous case. I never knew anything about prayer. I could swear and curse, but I could not pray. I went back to work, but I saw the child's face always before me. When work was over I ran home, and when I entered the house all was over. My wife was there with her face buried in her hands. I said, 'What's the matter?' 'Oh!' she said, 'the child is gone.' I ran up to the bedside, and looked at the little face, and called to her 'Annie,' but there was no answer. I stooped down and kissed the lips, and they did not move. I felt as if my brain were on fire, and I thought I heard her little voice saying, 'Father, come and join me in heaven,' and I said, 'I will; Lord help me,' and by her side I vowed I would never taste another drop of drink and never swear another oath. The death of my child was the life of my soul. In the shop where I work there is a good deal of noise; but still amid all the noise I sometimes fancy I can hear her voice saying still, 'Father, come and join me in heaven,' and I can say with joy, 'I am coming, I am coming.'"

So it is still—the empty water-pot and the full heart. He has brought her to the well, and now she is alone with Christ. Have you ever been alone with Christ? How He enlightens the mind, soothes the heart, and hushes the fears. Alone with Christ! He wants to win that woman. But how does He do it? The Jews have no dealings with the Samaritans, and so first he removes her prejudices. Prejudice is a marble wall which no arrow of the Gospel can ever penetrate. You will never do any good to a man while he is prejudiced against you. One reason why we have not made more progress in Ireland is because we have gone as disputants instead of preaching the Gospel. We must first remove prejudice. A great many of us overlook this, and we fire before we come within range; the result is we lose all our powder and shot. Christ knew what you and I know, that woman was made to be a ministering angel to man. I hear some of our sisters pleading for the equality of the sexes. I would not if I were a woman. To be equal to us is to descend. You are nearer God and heaven than we are. Woman is sent to be a ministering angel to man. Our Lord was removing her prejudices, and He does it by talking with her, and by asking her to give Him water to drink.

And then his next step was to arrest her attention. "If thou knewest the gift of God thou wouldst have asked of Him." They say our sisters are always rather curious. "If thou knewest"—all the woman's curiosity was aroused—"thou wouldst have asked of Him."

And now, having removed her prejudice and arrested her attention, Christ goes another step and rouses her conscience: "Go, and call thy husband, and come hither." These words were like a flash from the judgment-seat. Christ has touched the sore place. Afterwards the woman said: "He told me all that ever I did." Like a panorama He unrolled to her view all her past life. And so you, my young friend, may have come from your native town or village to this place, and nobody knows it, but God has marked it, and you will have to talk with Him about your sins somewhere, either in this world or the next. The conscience may sometimes be drugged, but when it is awake it is like a hell upon earth, is it not? It was said of a great Italian, "There is a man who has been in hell;" and that is true of every man whose conscience is awake. Do not heal the wound till you have probed it. Do not be always probing it, but probe it and then have it healed. And now Christ enlightens the woman's mind. "I perceive that Thou art a prophet. Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship." And then Jesus tells her that every place is holy ground, that there is no special piece of consecrated ground, but wherever the tear of penitence is shed God is there to comfort, and wherever man bends the knee there God is present to hear. And the woman says, "I know that Messias cometh, which is called Christ; when He is come, He will tell us all things." And then, hear, O heaven, and be astonished, O earth. Christ tells that woman what He had never said before: "I that speak unto thee am He." She hears the glad sound, believes the word, and is saved. And now she goes back to the town a new woman, to tell her neighbours—the first female missionary the world ever had. She tells them that at Jacob's well is Shiloh, and she comes back with such a troop behind.

Let me close with two questions:—

(1) Have you come to Christ? Do not turn away. Look the question straight in the face. Have you had a personal, private interview with Christ? No. Why not? Have you a better friend anywhere, or one more ready to pardon or to supply the wants of the soul?

(2) Are you telling to all around what a dear Saviour you have found? Oh! set to work to win souls. This little life will soon be over. Who can tell what changes will take place in this congregation before the next fourteen years are over? Ah! many a voice will then be hushed. Why not set to work to-day in the position in which Christ has put you, and never rest till you have won souls for Christ? May God help you!

ECHOES OF KESWICK.

DEAR SIR,—Many Christians in our town received so large a measure of light and blessing at the above memorable meetings, that a general wish was expressed to have on our return a united gathering for the promotion of spiritual life. Such a meeting was held on Friday evening, August 31, in the Y.M.C.A., comprising members of eight denominations.

A Church of England man gave a capital Bible exposition; a Wesleyan told us of the preserving and strengthening power of the Lord Jesus; a Baptist testified that in the daily trials of life the comfort of walking with God is a daily deliverance. Two Congregationalists bore emphatic witness that the Lord guides safely those who trust Him; a Presbyterian expressed heart gratitude for the redemption wrought out by the Divine Mediator; three members of the Society of Friends spoke in praise of Him who had blotted out their sins, and given practical power for service; an Evangelical Unionist said the more clearly we understood the ground of the Gospel invitation, viz., the finished work of Christ, the more likely would we be useful in leading burdened souls to the great Burden Bearer.

The precious truths so clearly taught at Keswick are having a definite influence on the lives of many of my friends, who could not attend the Convention. Joseph J. Spraggon.

20, *St. George's-square, Sunderland.*

UNFASHIONABLE GARDEN PARTIES.—You will be interested in hearing that I had one such party on Thursday, August 31, when the members of my women's Bible class came out here for an afternoon tea and stroll. The day was perfect, and between the beauty of the scenery, the brightness of the flowers, and the exquisite loveliness of sea and sky, we were all as happy as possible. The evening was happily closed by singing and prayer, and we spoke of the time when we should have similar intercourse in the Paradise of God.

Donegal. R. J. Gailban.

AMONGST THE KABYLES.

WE hear of the romance of missions, and truly we find it here. These dear Kabyles are surprised to hear of a free grace salvation; the richest blessings of heaven are close to them, pressing on them for acceptance, sweetest consolation in their poverty and misery! We have reason to think that not a few have received our testimony of Jesus and his love; and now we part from them in this spot to make our way to distant tribes, looking to the Lord to direct our way. Not a few tears were shed at parting; one poor old man covered his face with his burnous and sobbed his regrets. They understand our love and deep sympathy for them; "our marabouts," they say, "will teach us nothing without money, but we know your motives." Some came from the ancient vice-royalty of Koukou, "because," they said, "we hear that you walk with Rebbi (God) and Sidna Aïsa (the Lord Jesus): tell us about our souls."

Not a people like these are to be found. One of the purest republics the world has ever seen, they have retained the institutions, manners, and customs they practised before the Romans had possession of North Africa, and are very conservative in their ideas. They are Mahommedans, it is true, but their profession is very faint, and is mainly seen in the practice of circumcision and one or two feasts. It seems to us an extraordinary state of things, to be in close contact with them and yet to elicit so little controversy. We have truths to teach them which their Koran, if they know it, admits: the miraculous birth of Jesus, the glory and dignity of his person as the Word of God, the importance of the Indjil, the Book of Light, and the speedy coming of Jesus to be the Judge of quick and dead; but they do not know Jesus the Saviour of the lost. We cannot express the joy of

WORKING ON A VIRGIN SOIL,

and being able to say with the Apostle Paul, "To whom He was not spoken of they shall see; and they that have not heard shall understand" (Rom. xv. 21). What a privilege, to bring truths so precious before the Kabyles for the first time.

For months, little groups who come in partly for the weekly market held here, have at the same time paid us a visit; some need remedies for wounds and various maladies. From all quarters they come, and many expressly to hear what we can tell them about salvation. In their flowing garments, with their intelligent faces, beautiful teeth, and bright beaming eyes radiant at hearing such good things, we can truly say, they are nature's gentlemen. Their ideas are sometimes rather naïve, and their expectations too high, as we cannot cure the deaf, blind, or paralysed. The women come in their varied-coloured garments, mostly with a red sash round the waist, and, if they have a son, with a brooch on the forehead. Some have come in from great distances, one or two together, or with children, some on a mule. The women in their picturesque costumes are a little astonished that such things should be taught to women, but we make it a point never to let a soul go away—man, woman or child—without hearing of Jesus. They listen devoutly when we pray for them—Mohammedans hearing us address God on their behalf in the name of Jesus. We read in Kabyle; our discourses in French are repeated by an interpreter in their own tongue, and the prayer also. We can sing "Come to Jesus" in Kabyle, and it greatly pleases them.

I repeat to young men seeking a sphere of labour: Come where the need is greatest; men are asking to be shown the way of salvation. A charming country, a fine climate, an interesting people invite you. Too long have they been left in darkness and ignorance; you may have the satisfaction of coming where no evangelist has preceded you, and putting to their parched lips the cup of salvation. Come and participate in our joy; we go forth to pioneer the way for you in untrodden fields. Come and sow in hope, that we may reap together a harvest in eternal life. Myself and my wife will gladly correspond with any desirous of further information. Geo. Pearse.

Boulevard Victor Hugo,
L'Agha, Algiers, Aug. 27.

REMINISCENCES OF RAILWAY TRAVEL.—4.

HOW often the opportunity of doing good to our fellow-travellers is lost through our feeling of repulsion from something disagreeable in their appearance! Necessarily, through our close contact in railway travelling, we are led into physiognomical observations; but we should guard against trusting to the

UNFAVOURABLE IMPRESSIONS

we may receive from these, and giving up the effort to "do good to all." I had a striking rebuke in a case I will now narrate.

On arriving in London, one autumn evening, I found that a near relative I much wished to see had gone to reside for a short time in a village about twelve miles out of London, to which a railway was being constructed that would bring me within a few miles of the place. In my anxiety to see my relative I lost sight of the probability of darkness finding me in a strange place, and, from the many stoppages, this was the case. I found myself at last the sole occupant of an open third-class carriage, with the exception of a man of very forbidding appearance, who sat in a far corner watching me, as I thought, with sinister looks. My faithless prayer was that I might not find myself alone with this man at my journey's end. But so it was; the line terminated at a lonely spot.

The station-master hastily closed his office, telling me that the place I inquired for was three miles off, and that there was no inn near. I then found the man I dreaded waiting for me at the entrance of a deep, dark valley. He said, "I heard you inquiring for C——, and, as I am going that way, I waited for you." There was no alternative, and I cast myself on the Lord's protection, as we so often forget to do in unbelief. As we descended the valley it was quite dark, and the peculiar rolling walk of the man was not calculated to allay apprehension. It soon occurred to me that to preach the Gospel to this man was not only a duty but a safeguard against any evil design he might entertain. So I said, "As you are kindly guiding me, I should like to tell you what I have learned from the Bible is the true way to heaven." As I went on to tell him of what Jesus had done to make Himself the Way, the Truth, and the Life, he suddenly startled me by saying, "Oh! that my poor mother could hear this." He then informed me that he had been a sailor, employed on a whaling vessel since he was a boy, and had gone through hardships and dangers for many years, which accounted for his scarred visage and rolling gait. He had just heard that night that the ship was to sail the next morning at six o'clock, and as he knew that his mother was ill he thought it might be the last time he should see her. So he had got leave of absence for the night, and should have to walk back to London.

Now here was this burglar, or perhaps murderer, as I had judged him to be, transformed into an example of filial, self-denying love. He was undertaking a walk of twenty-four miles during the night to spend about two hours with his sick mother. On hearing these particulars, I had the double and delightful task before me of leading him to the Saviour, and filling his mind with Gospel truth for his dying mother. Never had I a more attentive listener, and never did a journey pass more quickly than the three miles I walked with him (he had three miles farther to go). We parted in outward darkness, but with our minds enlightened (both I trust) with the light of the knowledge of the glory of God in the face of Jesus Christ.

Let me relate another incident bearing on the same duty of

SOWING BESIDE ALL WATERS.

It so interested our dear friend Harry Moorhouse that he made me repeat it. It occurred to me on the North Staffordshire line. I was travelling in a comfortable, well-lighted second-class carriage, when, at one of the small stations in the mining district, the door was suddenly thrown open, and two men, evidently miners, presented themselves. One of them reminded the other that it was a second-class carriage, but he, a large, powerful, determined-looking man, declared with an oath that he would ride in any carriage he liked. As it was a dark, wet night, and it was near the end of the train, there was no one to prevent him carrying out his purpose.

He took his seat opposite to me, folding his arms and looking defiance, as if he supposed I should make objection; and certainly his mud-bespattered dress and heavy navvy's boots did not look appropriate to the carriage he was in. At once I laid down my book, and said, "As we are journeying together, let us have a chat." This evidently upset all his calculations, and he listened with startled attention while I told of the love of God and the story of the Cross. When I was showing that Christ was "the end of the law for righteousness to everyone that believeth," and that God could "be just and the justifier of the ungodly that believeth in Him," he brought down his hand with great force on his companion's knee, and said, "I tell thee, Jem, that's not sand, it's rock;" he repeated again and again, "It's rock!"

Our journey soon came to an end, and as he rose he said, "Sir, I suppose we ought not to have come into this carriage, but I can't help feeling very glad that I did, for I am sure I've got something to do me good all my life." His companion seemed too much surprised at the change in one whom he had evidently regarded as a leader to make any remarks, especially as he heard him making the confession of wrong-doing, for which I felt truly thankful as the only fruit he had time to show of the grace which bringeth salvation.

I trust that these "Reminiscences," which I now close, may convey some encouragement and direction to those who seek to serve the Lord and their fellow-men in railway travelling. J. Rowbotham.

NORTH LONDON CHOIR.—A choir to work with Messrs. Moody and Sankey for their services in the north of London is now in course of formation. Christian workers with good voices, who are able to volunteer for this service, are invited to send in their names at once to Mr. J. W. Godfrey, Clooneaven, Chingford, Essex. Meetings for practice will soon be commenced.

"THE SPECTATOR" AND THE JEWS.

IN a recent article *The Spectator* discusses the question, "Why are the Jews persecuted?" The reply given is twofold: on account of their separation, and their usurious practices among the peoples where they dwell. In support of the latter charge against them, statements by Mr. Wagstaff, a British Consul in Southern Russia, are cited, which go to show that a system of boycotting exists among them which practically places the material resources of districts where they are numerous, entirely in their hands, to the ruin and misery of the surrounding inhabitants. It is said that in parts of Russia, Roumania, and Austrian-Hungary, this system pervades all the transactions of life, so that they sap and drain away from the national weal all its vitality and elasticity.

Another illustration of this is given by Captain Conder, of the Palestine Exploration Fund, who states that the Jews who have gone there from Russia and Austria have established a cordon round Jerusalem, by means of which they buy up all the vegetable produce brought from the adjacent country, and resell it at an exorbitant price. The very labour of the peasantry in many parts is in their hands, and can only be obtained by payments made to them in the first place. Nothing can possibly excuse or justify the cruel and bitter attacks made upon the Hebrew race in various parts of Europe, but it is only just to admit that if these things are so, they have themselves to blame for the dislike created against them—that is to say, so far as unjust and extortionate practices can be fairly charged upon them.

It should, however, be borne in mind that there is another side to all this. Statements of this kind have often been made, and afterwards proved to be highly coloured; and facts have been presented in the most unfavourable light possible for the purpose of creating prejudice and excusing cruelty. The articles which we hope to insert at intervals by Mrs. Finn, who has so nobly espoused the cause of the Jews, will, we believe, go far to disprove much that has been alleged against them. Instances abound in which Jewish philanthropy rivals that of Gentiles, and surpasses anything shown by their traducers.

The Spectator argues that the religion of the Jew as taught him both in the Old Testament and the Talmud justifies him in taking advantage of the Gentile, and says that much mischief is done by those Christians who encourage the Jews to believe that they are still the chosen race, and have a triumphant future before them. If the Jew is right in his belief that he belongs to a higher and holier polity than that of any existing State, then, according to our contemporary, he must be an Ishmaelite, in that his hand is against every other man, and so every other man's hand is likely to be against him. A survey of the Mosaic ritual will surely disprove this argument. The Decalogue itself is sufficient to set it aside, for all extortion and oppression of others are there forbidden.

Moreover, in Lev. xix. 33, 34, as in many other places, the stranger within their gates is commanded to be an object of their compassionate regard. They were also to judge righteously in all cases for the stranger. The prophecies relative to their political ascendency, in days, we believe, most surely to come, are couched in terms which in no way justify the inferences drawn by *The Spectator;* they expressly declare that the Jews restored and sanctified shall be a blessing to the world, a channel, not of discord or strife, enriching themselves at Gentile expense, but a channel of grace and peace, truth and righteousnes to all the earth. They are preserved still as a people dwelling alone, not reckoned among the nations, in order that ultimately they may be to the praise of God among all peoples. Their present unbelief and hardness of heart account for their usury, and is the cause of all their sorrow and distress.

ISCHIA AND ITS LESSONS.

DEAR BROTHER,—The day after the fearful earthquake I came to this immense burial-ground to help in saving the bodies and souls of these fearfully-visited people. The picture that presented itself to my eyes cannot be explained nor comprehended; it was bewildering and appalling, rendering one awe-stricken and almost paralysed, so complete was the ruin, so immense was the number of the dead, mangled, and wounded, so intense the prevailing confusion, so imminent the danger from the ruins. Half frantic survivors were seeking those who would volunteer to go into ruined houses to excavate the supposed living members of their families. So heart-rending were the cries for help from those who were still alive, in agonies with a shattered limb, and tons and tons of massive pieces of wall over them, twenty feet and more high, that it took much nerve to be calm and composed in the face of all these things.

What made most impression on me was the agonising earnestness of the requests of those who had one or many of their friends under the ruins, and wanted us to *roll away the stones.* So numerous were the cases, and so few were the willing ones to help, that it divided the strength, and a few at each house could do but little. We lacked the implements for excavating; half a regiment of soldiers would not have been too many at each house. Many, we all know, ceased to cry from under the ruins on the Monday and were *buried alive.* The thought of people still in life, and I so near and still so helpless, was terrible. Mothers and fathers and sons, all looking, half-paralysed with sorrow and broken hearts, taught me so much. The voice of God to my soul was speaking mightily. I could lose no time at least, but the discouraging cry of "*What can we do?*" went deep down to my heart, and I, remembering that without Jesus I could do nothing, pleaded and did what I could. Fancy standing still at that time because I could do so little!

The Lord was with me, and had been preparing me for this work; wonderful grace and strength were given for this event. Sixteen years of Christian work had never taught me such deep lessons as Jesus taught me here; years at college would never do it; everywhere I would go there were dead or wounded; to the dead little attention was given before Wednesday. I gave myself more especially to attending to the wounded and in getting them to the boat and off to steamers. I had a chance of consoling them with the living Word, and of praying with them in the boat. I found every heart *received* the Word with gladness. I never was asked if I was Protestant, Mahommedan, or Catholic; I found no opposition from any person in this work, to which I stuck with determination. Never did the Word of God come so fluently to my lips. I did not take out my Testament, as I had to preach a great deal with my hands.

The excitement now being over, permit me to tell all Christian brethren who read your journal that they will find it more joyful to be first on the scene where God is ploughing; there is more hope that seed will take root, and I ask you all, dear readers, to remember how many souls like those at Ischia are buried alive all around us. Jesus asks you to-day, Will you help to roll away the stones of iniquity and sin that crush them? Many a mother is crying to-day for help to excavate her lost son or husband. Children of God, will you stand still in such times as these? Do the little you can.

We worked night and day at Ischia, and those who had little strength held the torches at night, and were so useful in the search in carrying wounded, as the roads were heaped up with ruins and impassable. It is ever night in a heart that is not won for Jesus. Hold up the light, you young believers, by a consistent life, repeating a text, giving a tract, and so many other ways. "I am the light of the world;" "If I be lifted up, I will draw all men unto Me." This is how many, who are not Spurgeons or Moodys, can roll away the stones.

Whilst many came to Ischia as volunteers, or because they had relatives, no one rendered so much service as the soldiers and sailors; they never ceased, and are at the excavations and rebuilding huts of wood to-day. Christian soldiers, *onward;* the world will never be conquered for Jesus if we as soldiers are not faithful in rolling away the stones and loosening the grave-clothes. The power and strength of a nation is her army; she looks up to it. England is proud of her army and navy; but we British Christian soldiers are looked up to, and even the might of Britain depends on the Christian's prayers who are mighty at the throne of grace.

Wednesday, after the earthquake, how the army of Italy at Ischia was inspired! Though I am not a soldier, I also was moved to tears by the presence of King Humbert, who came to Laco; I walked alongside of him, went over many ruins among the shouts of the peasants and of his men. He put new life into all, said a kind word to all, and was moved to tears by many of the sad sights he saw. Jesus our King promises all of us better encouragement to excavate his lost ones; He gives no passing visit, and then goes away; He simply asks "Who will work for Me?" If we desire to work, He says, "I am with you alway." Ought not we to be inspired?

The stench of these many dead was so offensive that I had to use a good deal of disinfectant. Seeing the body of a beautiful young lady, who was the belle of all the bathers at Casamicciola, with the flesh all peeled off her cranium, her face so fine, but body crushed, I had to draw back from it, the stench was so terrible. I then thought of what awful odour the sinner, whose mouth is an open sepulchre, must be to God. Yes, if you, dear reader, are not converted, you cannot be a sweet odour unto God. May his spirit call you to the precious Fountain that cleanseth. Are you wounded in life's battle, dear reader, by the earthquakes of sin, doubt, the flesh, the world, or the devil? Well, if in Ischia some perished for lack of medical aid, you, dear reader, can be treated by Jesus, the true Physician, always at hand.

A young Englishman living here, who worked with undaunted zeal and courage, and was indefatigable in digging out others, had been himself excavated, and gave his time to save others. Christians, we who have been saved, let us bear in mind that with us rests the rolling away the stones. Asking the prayers of all believers while I am attending to these poor sufferers,

Believe me, yours in the Lord,

Villa Arbusta, E. C. NEWBERY.

Laccio Ameno, Ischia, Aug. 27.

[*Post-office address—Naples.*]

For the Young.

LOST ALLIE.

IT was a warm, sunny afternoon, just a month ago. My sister and I were strolling about the beach at Southsea, enjoying the lively scene before us, when I suddenly heard a very funny noise, like a kitten mewing, very loud. It came from a group of children a little way off, so we went up to see what was the matter, and what do you think we saw? Only a little girl of about three years old, surrounded by two or three big boys, who were trying in vain to find out why she cried so bitterly. She was a very funny little girl, very smart, and very dirty; the tears were running down her little red cheeks, and trickling off her little short nose on to her crimson velvet jacket, as she gulped out through her sobs that she was "l-lost."

I took the little thing by the hand, and began to question her very gently. She was such a little creature, she knew nothing about herself, except that she was called "Allie," and that she was "lost." "Cheer up, little girl," I said; "stop crying, and we will look for mamma." But do you know, she had cried so long and so hard that she could not stop, and I had to bribe her with a penny before she would come with me. The penny seemed to comfort her a great deal; she put her little cold hand into mine, and prepared to follow me. My sister and I took her all over the beach, asking people if they knew her. I think we asked almost everybody we could, but it was no use. Nobody would claim little Allie, and as the afternoon wore on the poor little thing grew tired of trotting about after us. At last we stood still in despair. "What shall we do?" I said to my sister. "Take her to the police-station," advised someone sitting near. At this Allie began to whimper, and I was afraid she was going to cry again, so I rushed up to one of the stalls and bought her a bun, which comforted her once more. Just as she was taking a big bite out of the bun, to our great joy up ran a lot of children, crying, "Allie, where have you been all this time? Who gavé you that, Allie?" And so Allie found her friends, and we very gladly gave the little girl into their charge. As we went off I turned, and saw Allie, happy once more, marching across the beach munching her bun, and followed by a train of admiring children.

Children, do you know what Jesus came to do? Do you know that He came into the world to seek and to save the lost? He came to save little lost children like Allie; little children whose souls are lost, and yet they don't know it, or if they do, they think very little about it. When I was a little girl I was so afraid lest I should die, because I did not know whether I should be "lost" or not. But one day somebody told me that Jesus, who died instead of me, had been looking for me ever since I was a little baby, and would save me if I asked Him. I did ask Him, and I have been so happy ever since I found Jesus. Are you a little lost child? Do you not want Jesus to find you? Oh, don't hide away from Him, because He can make you so happy!

But perhaps Jesus has found you and you are trying to follow Him. Does the little boy or girl next door know Jesus? Does your best friend know Jesus? Won't you tell them about your Saviour? It will be so nice to be quite sure that they would be among the happy company of boys and girls in heaven. F. E. T.

WORK ON THE SCOTTISH BORDERS.

THOSE of your readers who have perused Dr. A. Bonar's life of M'Cheyne, will have read there of the beginning of a revival of religion on the border counties of Scotland. It rolled on with marvellous strength; the lamp which was then lighted has never darkened. A Christian minister, by whose instrumentality the mother of the writer was brought to a knowledge of the Saviour, was once preaching at the little village of Denholm, near Hawick. After going home and retiring to rest along with another Christian brother, he woke in the middle of the night, and rising half up out of his bed, exclaimed in the earnestness of his soul, "Sinner, I am in real earnest. I am in real earnest." This little incident only shows what kind of men were at the head of the movement. The work has now been formed into a union for the Border Towns. In each centre is a band of workers who band themselves together in the work of house-to-house tract distribution. Thus many who will not attend meetings are reached. On Sabbath evenings Evangelistic meetings are held, and the good work which is accomplished by these is observable in almost every centre.

Many years ago, when Dr. Bonar was in Jedburgh, a young woman was brought under his ministry. After he left she gave up going to church, and for forty years never darkened a church door. Three years ago, through the instrumentality of the workers, at an old age she was brought to the knowledge of the Gospel; Dr. Bonar, who was at the place a few weeks ago, cheered her heart very much by a visit. In another of the manufacturing towns a young gentleman, son of a manufacturer, was arrested when only seventeen years of age, and threw himself heartily into the work. China's needs, however, affected him much; he became a missionary to that great nation, and now labours where the foot of white man never trod before.

During the summer, open-air meetings are held at the various places. Lord Polwarth has kindly lent a helping hand, and freely opened his grounds at Mertoun, for the holding of Conferences, never failing, if at home, to take part in them. Up to this time the work has been carried on in populous places, but the workers are now desirous of proclaiming the Gospel in its fulness in some of the rural places. A tent is much needed for this purpose. In agricultural districts, as many are aware, there is a difficulty of getting the people to attend except at their own churches, while they will readily go to a tent meeting which has no sectarian element about it. W. A.

IRELAND.—A correspondent writes:—"I regret to say there is a good deal of appearance of blight amongst the potatoes at present. Should this continue or increase there must again be great distress in the winter."

PLATTING.—Mr. John P. Taylor, of Claytonbridge, delivered his lecture on "Moral Heroism in its Relation to the Drink Struggle," in aid of the Mission at Platting, on Sunday evening the 2nd inst. He has been engaged in a round of Mission work during the last fortnight in South-East Lancashire, meeting with good success. W. B.

A WELCOME REVOLUTION.—*The Hardware Journal* states that there are some local industries on which the exertions of the "The Blue Ribbon Army," and the consequent change in the drinking habits of the people are producing something like a revolution. For example, there is a great falling off in the sale of pewter drinking cups and public-house measures, which at one time formed a conspicuous item in Birmingham's minor products. There is hardly a tithe of the trade being done in them compared with a few years back.

NATIONAL REFUGE HARBOURS.—The Council of this Society has decided that it is advisable to petition Parliament that immediate steps may be taken to increase harbour accommodation on our coasts, for saving life and property, for the protection and development of our fisheries and other shipping. If all districts will get such a petition signed it will help forward the work. I shall be pleased to send a copy of the wording of the petition to anyone willing to do a little work to save the lives of our fishermen and sailors.

St. Leonards-on-Sea. F. Johnson, Hon. Sec.

A HARVEST SONG.

O LORD, with goodness Thou dost crown the year, [tide,
The fields are clothed with wealth of summer-
The little hills rejoice on every side,
And golden corn is waving far and near.
All nature lifts her voice in songs of praise,
The hallelujah chorus loud to swell,
And the glad sunshine of these harvest days
Speaks in its brightness, "God doth all things well."

The earth responsive is to sun and shower,
And yields her increase now most plenteously—
May our hearts answer to Thy love and power,
And yield their pleasant fruits, O Lord, to Thee;
Oh grant to us, when sowing-time is past,
In the glad "harvest-home," a harvest crown at last. J. H. S.

SAMARITAN WORK IN GERMANY.

THE RAUHE HAUS, HAMBURG.

THE Rauhe Haus is a centre of widespread philanthropic and Christian work, whose father and founder was the late Dr. J. H. Wickern. In 1833, when about twenty-five years of age, he and some like-minded young men formed themselves into a Union, at Hamburg, whose object was to seek out the poor, the sick, and the suffering, and to help them with bread for body and soul. Like many of our own Christian workers, the neglected condition of *children* weighed heavily on their hearts, and it was seen that no solid help could be afforded unless they were trained and educated as well as fed. The thought was a seed which took root, wherefrom many a vigorous sapling sprang up, whose names even would be too numerous for us to mention. But the united multiform work has taken its name from a peasant's thatched house, called *Das Rauhe Haus*, which was given to young Wichern by Dr. Sieveking. Some money having about the same time been left to him, the young director with his mother entered the house, and soon received twelve boys, as many as the house would hold.

From this time almost every year saw a new house built for the accommodation of the increasing family, some of these being entirely built by the boys and the helpers, or brothers as they are called. In these various handicrafts are taught, printing, book-binding, carpentering, building, &c. Wherever these houses were placed, and they are to be found in every part of Germany, as well as in Russia, Hungary, Roumania, Italy, &c., a place of worship also arose, where the Gospel of God's grace is proclaimed.

A notable feature of the work, too, is the establishment of homelike lodging-houses, *Herberge zur Heimat*, in which wanderers may find clean, comfortable, cheap accommodation. These are bright, handsome houses, judging from the engravings, which greatly add to the value of the report. Discharged prisoners are looked after and helped. The insane and idiot poor also receive the wise and loving care that seems to characterise all the doings of the widely scattered brothers. Nothing seems to be overlooked. Home Mission work in every department is well carried out, and all in the truest Christ-like spirit. More than 300 brothers are engaged in carrying out the benevolent works included in the Rauhe Haus. In April, 1881, Dr. Wichern, in his seventy-third year, was called to rest from his labours. The present director, Mr. J. Wichern, is, we believe, a son of the above.

The German Empress has given £50 to the Rauhe Haus, which this year celebrates its Jubilee, towards the construction of a house for the use of young girls. The Emperor has himself added to this a gift of £150. The establishment at Berlin, corresponding to the Rauhe Haus, which goes by the name of the Evangelical Johannestift, celebrated in April the twenty-fifth anniversary of its foundation.

CORRECTION.—Mr. Diprose, evangelist, wishes us to state that he has been labouring in Pembrokeshire, not in Herefordshire, as stated last week. His address will be Michael-Church, Ross, after the 26th inst.

BLACKDOWN HILLS MISSION.

TENT SERVICES IN DEVON, SOMERSET, AND DORSET.

FOR the past three months we have had a grand sowing time among our village populations. To many the news has come with joy to their hearts as something they had long been wanting. To others the news appeared to be strange, and to be received with caution if not with downright opposition; there were still others who did not want the Gospel themselves, nor did they wish others to have it. Yet thousands have heard the good news by this means of pitching a tent in their midst who, we believe, never enter the ordinary places of worship.

"This Gospel just suits me," said a man with a large head covered with shaggy hair, with two sharp, restless eyes peering out under a pair of overhanging brows that reminded me of a picture of Daniel Quorm. "It suits me to a shaving; I've not missed a night since this blessed tent was put up, though when the first meetings were held I felt queer like. I thought somebody must have been telling upon me. And if they had, 'twas all true; them words searched me out, and I got no sleep at night. I seemed to have the eyes of the Lord looking right into me, hauling out all my wicked sins, and saying, 'that's you,' 'that's you.' I was tempted to say more than once, 'I won't go to that tent again;' but as sure as the time came round, I had to get up and go. Bless the Lord I've got what I wanted; I've got eternal life. I've got a peace in my heart which is beyond all I could ever have thought possible."

Another said: "I have been wanting to know this blessed salvation for many years. I have gone to all the places within ten miles, and never had it put before me like it has been in this tent. I had been standing near the door of salvation for a long time. The preacher was describing a man standing outside the door looking at the blood which was sprinkled on the lintel, and wondering what that was there for. An old man comes along, and says, 'Joseph, get inside the door or you will be destroyed by the angel of death.' And he pushed him through the door and shut it. The speaker looked at me and said, 'that's you, get inside the blood-sprinkled door and you will be safe.' God says, 'The blood shall be to you for a token; when I see the blood I will pass over you, and the plague shall not be upon you.' Well, somehow, that word seemed to push me through the door, and I was safe."

Some weeks since I sent a request for prayer for Broad Windsor, the home of the late Major Malan, that God would give much blessing on the Gospel to be preached there in the tent. For many weeks past the Gospel has been preached there nightly, with much blessing from the Lord. At first there was decided opposition, and this has continued more or less throughout. Yet the meetings have been well attended, many souls have been awakened to see their need of salvation, and a goodly number have confessed Christ. Several Christians who had been crying to the Lord to send the Gospel to the place have been greatly revived, and have determined in the strength of the Lord to continue the work after the tent is removed.

Our brother Mr. Venn has laboured hard and continuously, visiting all day long among the anxious and others, and has been greatly cheered by the blessing bestowed. I spent a week in this place with a brother from Mr. Guinness' Bow-road Institute; though the weather was very stormy and blew down the tent, yet there was blessing every night.

The work will not end in these places when the tents are removed. The converts will be cared for, while the anxious ones will be visited, and helped by our brethren and fellow-labourers.

—Yours faithfully in the Lord,

GEO. BEALEY.

Clayhidon, Wellington, Somerset.

AMERICAN WOMEN AND TEMPERANCE.

THE following stirring letter by Miss Frances E. Willard of Boston, on a "subject of transcendent interest and importance," appears in the September issue of *The Century Magazine*. We trust it may stimulate and encourage all classes of British Christian Women to a wider and more effective testimony against the frivolities and evil customs of the day:—

"The Woman's Christian Temperance Union is the lineal descendant of the woman's crusade of 1874, whose first 'praying band' was led from the Presbyterian church of Hillsboro' by Mrs. Thompson, daughter of Governor Trimble. It is, in fact, 'the sober second thought' of that marvellous uprising by means of which woman uttered her protest against the forgetfulness and the neglect as the result of which home has lacked protection from the dram shop. The 'praying bands,' earnest, impetuous, inspired, have become the Woman's Christian Temperance Unions,—firm, patient, and persevering. Thirty States are already organised, and three thousand local auxiliaries, dotting the continent, fulfil the Bible injunction, "Make a chain, for the cities are full of blood and the land of violence." Our methods of work are quiet, practical, and systematic. We have learned by the argument of defeat and the logic of events what not to do, as well as some things to attempt. The evolution of our activities has been from the individual to the home, thence to society, and finally to the Government itself.

"The W. C. T. U. stands as the exponent, not alone of that return to physical sanity which will follow the downfall of the drink habit, but also of the reign of a religion of the body, which shall correlate with Christ's wholesome, practical, yet blessedly spiritual religion of the soul. 'The kingdom of Heaven is within you' shall have a new significance to the clear-eyed, steady-limbed Christians of the future, from whose brain, blood, and brawn the taint of alcohol and nicotine has been eliminated by ages of pure habits and noble heredity. 'The body is the temple of the Holy Ghost' will not then seem so mystical a statement, nor one indicative of a temple so insalubrious as now. 'He that destroyeth this temple, him shall God destroy' will be seen to involve no element of vengeance, but to be, instead, the declaration of such boundless love and pity for our race as would not suffer its deterioration to reach the point of absolute failure and irremediable loss.

"The women of the land have never had such training as our 'Topical Studies' furnish, in the laws by which childhood shall set out upon its endless journey with a priceless heritage of powers laid up in store by the tender, sacred foresight of those by whom the young immortal's being was evoked. The laws of health were never studied by so many mothers, or with such immediate results for good on their own lives and those of their children. The deformed waist and foot of the average fashionable woman never seemed so hideous and wicked, nor the cumbrous dress of the period so unendurable as now, when, from studying one 'poison habit,' our minds, by the inevitable laws of thought, reach out to wider researches and more varied deductions than we had dreamed of at first. The economies of a simpler style of living never looked so feasible as to home-makers who have learned something about the priceless value of time and money for the purposes of a Christlike benevolence. The value of a trained intellect never had such significance as since we have learned what an incalculable advantage results from a direct style; what value resides in the power to classify facts; what boundless resources for illustrating and enforcing truth come as the sequel of a well-stored memory and a cultivated imagination. The puerility of mere talk for talk's sake; the unworthiness of 'idle words' and vacuous, purposeless gossip; the waste of long and aimless letter-writing, never looked so egregious as to our workers, who find each day too short for the glorious and gracious deeds waiting for them on every hand."

SPITALFIELDS GOSPEL MISSION.

MY DEAR BROTHER,—With many mingled feelings I ask you kindly to allow me space to say that my esteemed Christian physician, after due examination, pronounces me to be quite unfitted for any more labour in London. He counsels removal to the Isle of Wight, and then, after a season of rest, some lighter labour for the Lord. Not to occupy your valuable space with the details, suffice it now for me to say that in dependence on the Lord we shall remove to Ryde the last week in this month.

The work in Spitalfields is, I am glad to say, to go on under the superintendence of Mr. James Sharpless, who has been my chief helper for seventeen years, aided by Mr. E. G. Harvey, who will act as secretary. I hope to retain some little supervision of the work. I greatly desire to leave sufficient funds for them to start with, so that in taking up the burden of the work they may be free for the present from this care. I entreat generous aid for them. Will dear friends hearken to this request from a nearly-used-up labourer, who for just twenty-five years has gladly given health and strength to be of service to the poor and wretched of East London?

WILLIAM JOSEPH LEWIS.

14, *Sidney-square, E., Sept.* 8.

P.S.—The address will remain the same.

MR. JOHN M. SCROGGIE IN BELFAST.

THE last week of this brother's meetings in Belfast was deeply interesting. The circus was crowded nightly, and the after-meetings gave good evidence that God was blessing his word. The workers were kept very busy, and the many conversational groups scattered all over the building was a solemn and hopeful sight. Among those professing to have received blessing are several aged persons, one of whom said to the writer that he was ashamed to give God the fag-end of his life.

Sunday, September 2, was the closing day of the Mission, and it witnessed a remarkable gathering of the people. Even though the afternoon brought with it a downpour of rain, yet the building was crowded by an eager congregation, and at the evening service the doors had to be closed long before the time for beginning the meeting. The building was simply packed with people from end to end, and large crowds were unable to obtain admission. It may be very interesting to state that the workers conversed with nearly 500 inquirers during Mr. Scroggie's stay, a goodly number of whom we hope have been brought to a knowledge of the truth as it is in Jesus.

Belfast, Sept. 6. HENRY MONTGOMERY.

COMING CONFERENCES.—The Liverpool Christian Convention is fixed for October 4—5, at Hope Hall. The subjects are: "Communion with God, how restored, maintained, manifested, and perfected." Some well-known speakers are expected to be present. Salisbury Conference will be held Sept. 25—27. The subjects are—Mornings: Faith, Hope, Love. Afternoons: Mission work and prophecy. Evenings: Past, Present, and Future Resurrections.

MR. MOODY AT HOME.—A few days since we met Mr. Moody at his home, on the Connecticut River, and saw him in vacation hours. His tireless soul is as zealous and busy as ever, and in some respects more alert. On the Sabbath he preaches in the morning to some little country congregation, with as much fervour and tenderness as to those vast throngs which greet him in our large cities. In the afternoon he talks to the children in his home church with such loving simplicity as to make this, to the little ones, the "day of all the week the best." At the weekly prayer-meeting he is a regular attendant. Last Sabbath he spoke of the "little foxes which spoil the vines," and illustrated the power of evil habits by a simple thread and the cart rope used by every farmer's boy; these held up before his audience made an object-lesson which it was impossible to forget.—*New York Observer.*

Notes and Comments.

WE have pleasure in announcing that in response to numerous requests the Tinworth Exhibition of Scenes from Bible History at the Conduit-street Galleries will remain open until the 22nd inst.

The programmes of the Autumn Sessions of the Baptist and Congregational Unions are issued; both bodies meet in October, the former at Leicester and the latter at Sheffield. Our Baptist friends, as usual, devote the first two days to the interests of their Foreign Missionary Society, the sermon on its behalf being preached by Rev. Dr. Allon, of Islington. It is pleasing to see these interchanges of fraternal service on such occasions. They form welcome and useful testimonies to the real oneness of Christ's Church, in spite of its outward diversities.

At the public Missionary Meeting to be held on October 2, we note that all the speaking is entrusted to three missionaries, representing the Indian, Chinese, and African fields. This is a wise and politic arrangement; facts rather than arguments, workers actually acquainted with the work rather than idealists, are best fitted to make missionary meetings really effective and interesting to such audiences as our societies want to attract. The subjects chosen for treatment by speakers at the meetings of the Congregational Union include some of stirring and practical importance. Both at Leicester and Sheffield full arrangements are made for Evangelistic work to be done in connection with the Union meetings. May Divine wisdom and power be given to all who shall take part.

The Pope has taken a new departure altogether in inviting the College of Cardinals to open the archives of the Vatican to general inspection, for the purpose of proving to the world that the Papacy has been a real source of blessing to mankind. He considers that history has been unjust to the Church over which he presides, and desires a series of manuals to be prepared, compiled from the records preserved in the Papal library, in order to counteract the false impression he considers historians have produced. In these days of sifting investigation, and free handling of authorities, this step is one which cannot fail to be closely watched, and it surely establishes a principle quite alien to that of Papal infallibility, inasmuch as it recognises the right of private judgment upon the deeds of the Popes, and upon the action of the Church.

To make this appeal to public investigation of any real worth, the documents upon which the manuals of Church history are to be based must, of course, be examined by impartial critics and writers, or at least by men outside the Romish pale as well as inside. It remains to be seen whether free inquiry is to be permitted to that extent. Merely as a bid for popular favour, apart from full and honest readiness to come into the light, this apparent concession to the liberal spirit of the age will count for nothing. If the Inquisition and its horrors, and the long, sad roll of martyrs sacrificed to Romish bigotry and intolerance, together with all the fearful evils wrought by a Jesuitical priestcraft, can be disproved, by all means let it be so. But history must indeed be re-written and admitted facts strangely distorted for this to be the case.

The Nonconformist and Independent states there are no fewer than thirty-four distinct missionary societies represented in the African Mission field. Clearly it is not more societies that are needed, but greater unity and co-operation among those already existing, and larger relays of helpers raised up to join them.

All the energy, courage, and skill possessed by Protestant workers in Africa is, and will be, requisite to cope with the Jesuit influence brought to bear against them. The Algerian Roman Jesuit Mission has already made determined efforts against the work of the Church Missionary Society in Uganda, and it is said that their intention is to establish themselves one hundred miles or more beyond Stanley Pool, so as to be in advance of Protestant agencies, if possible, and intrigue against them.

In a letter to *The Guardian*, Rev. Prebendary Row, on the Foote and Ramsay case, has the following sensible and pertinent remarks. They present a view of the subject which it is very necessary to keep to the front while there are still to be found some who are led to think the imprisonment of these men persecution for conscience sake :—

"I am one of the last to wish to maintain the belief either in Christianity or Theism by the aid of the civil power. In dealing with such questions, the appeal to reason and the moral sense are the only legitimate weapons. Let us have the utmost freedom of discussion. But this is a very different thing from allowing the author of Christianity, to whom the most eminent unbelievers have assigned the highest place in their Pantheon of great men, to be made the subject of a most indecent and utterly misleading caricature, which is publicly exhibited in shop-windows, and that too in one of the chief thoroughfares in London. The object of the prosecution was, not 'to exorcise the spirit of atheism and blasphemy,' but to prevent a wanton insult from being offered to the great mass of the people of this country. I submit that this is no attempt to uphold Christianity by the aid of the civil power, but to prevent an outrage which, if it had been allowed to continue, would have endangered a breach of the peace."

The late Queen of Madagascar has been succeeded by her niece, who has taken the title of Ranavalona III., the same Prime Minister remaining in power. It is the law of the island that the Prime Minister shall be the husband of the Queen, so the two have been married in accordance therewith. It is too early for any very accurate opinion to be formed as to the character of the rule which will be exercised by the new Queen, but the fact of power remaining in the hands of the same statesman who guided the former one, augurs well for a continuance of her enlightened policy.

We have already referred to the rejection by the House of Lords of the Bill for abolishing the cruel and unmanly practice of pigeon shooting matches, but it is a point to which, during the recess, attention should be given. Mr. Anderson's own published reference to the fact that neither Archbishops or Bishops took part in the division is a theme calling for comment. Surely the ministers of the religion of Christ owe a duty to the world in matters concerning humanity and kindness to the animal race, and if they have a place at all in the political arena, and hold seats in one great department of the State, the friends of social reform and philanthropic endeavour have a right to count upon their support and countenance. We trust some speaker at the coming Church Congress will find an opportunity of referring to the subject.

Mr. John Bright's speech on the licensing question is likely to prove a fruitful theme of discussion in Temperance circles for many a day to come. We think this is not to be regretted by any means; the more the question is earnestly but calmly considered, the better chance is there of securing adequate reform. Mr. W. Hoyle, of Bury, has entered the lists against Mr. Bright. In a long and able letter to *The Times*, of Saturday, he endeavours to show the probable futility of the mild remedy suggested by the member for Birmingham. It seems to us that all the teachings of past experience, on both sides of the Atlantic, favour the views of the eminent statistician rather than those of the still more eminent politician.

The following paragraph from Mr. Hoyle's letter is in itself sufficient to show the utter hopelessness of meeting the case by the "milk and water" proposals of Mr. Bright. The facts embodied in this paragraph at once recurred to our mind when we read the now famous Birmingham speech :—

"It may be that Mr. Bright's attention has not been called to the fact that the plan which he suggests for England is now virtually in operation in Scottish boroughs, where I believe the hands of the licensing authority are not tied by any restrictions about reducing only one-half; so that the licensing scheme they now have is superior to the one which Mr. Bright proposes. But, does the measure satisfy the Scotch? Certainly not; for though they have such a measure, and Sunday closing besides, they are more pressing in their demand for local option than any other portion of the kingdom. When the Permissive Bill was before Parliament, Scotland gave a good majority in its favour, and on the local option division in April of this year Scotland gave forty-six votes for it and but two against."

Another valuable contribution to the literature of the subject has been made by Rev. R. H. Lundie, of Liverpool, who writes to the local *Mercury* last week on the vexed topic of "Compensation," which we regret to find Mr. Bright seriously advocates. Mr. Lundie very pertinently asks why, if there is to be compensation for the man who for years has been fattening on the misery and pauperism of others, there should not be compensation for owners whose property has been depreciated in value by the adjacent drink shop, and for tenants who have suffered the loss of family peace and prosperity notwithstanding their most earnest protestations. If this matter of compensation is fairly looked at "round and round," as Mr. Lundie suggests, and settled on any equitable basis, assuredly very little of it will ever reach the pocket of the disestablished publican.

The testimony borne at the Central Noon Prayer-meeting last Friday by Rev. J. W. Horsley, Chaplain of the Clerkenwell Prison, to the evils of intemperance, was very powerful and striking. At Clerkenwell, during the past twelve months, 20,000 prisoners have been placed in durance vile; of these 400 were cases of attempted suicide. Mr. Horsley, who speaks with authority, believes that one half of the crime of the country is *directly* attributable to the evil of drink, while another quarter can be indirectly traced to the same prolific source. In all his lengthened and varied experience, he only remembers the case of one drunken woman who has been thoroughly reclaimed. Could any weightier plea be adduced for compassing, by any and every means, the abolition of a traffic which, in the words of the Premier, that cannot be too often quoted, is productive of evils greater than those of war, pestilence, and famine combined?

It is to be hoped that the late occurrence in Exmouth-street, Clerkenwell, in connection with the funeral of five paupers, will secure greater attention to the arrangements for the burial of those whose misfortune it is to die as workhouse inmates. The idea of five coffins containing bodies being huddled together in one rude vehicle, secured only by a clothes-line tied to a hook, and covered with a hammock-cloth barely large enough for one, and so hurried to the grave, is by no means a humanising or edifying one.

Poverty is often the result of wrong-doing, but it is not in itself a crime, and ought not to be treated as though it were. There are multitudes of cases where the treatment of the poor under our Poor-law regulations is sadly harsh and degrading to humanity. There is no reason why it should be considered a disgrace to be compelled to receive parochial relief; yet we have met with many in the course of district visitation who would rather starve than seek it, because of the harshness and demeaning air of contempt with which such applications are frequently received. However difficult it may be during life to draw the line officially between honest poverty and that which is the fruit of laziness and dishonour, surely in death all distinctions should cease, and the feelings of relatives and of society be consulted, so far as to ensure prompt and decent burial.

Mr. Francis Murphy, with his two daughters and grandson, sailed for the United States in the *City of Rome*, of the Anchor Line, on Wednesday last week. This magnificent steamship had on board during the present trip about one thousand souls; many of the passengers were Americans returning from their summer holiday. The eloquent Apostle of Gospel Temperance will no doubt receive a warm welcome from the friends of the cause in New York. We trust a large field of usefulness will open up to him in his adopted land, while his son Thomas Edward is carrying the war into the enemy's camp throughout the Emerald Isle.

All honour to the noble Cornish women of Cuddon Cove who were the first to rush out into the water and seek to rescue the survivors of the shipwrecked crew of the *G. J. Jones*, which had just gone to pieces on the rocks that stud their coast. Foremost among those who clambered down the steep descent, and dashed into the blinding spray at the peril of their own lives, and actually the first to effect a rescue, these brave women deserve the praise and thanks of their country for such an example of heroism. The women of England may well be proud of their sex while such instances of feminine nobleness occur in our midst.

The probabilities of war between France and China are much discussed, and the prospect that such an event opens up, for other Powers than those immediately concerned, is by no means agreeable or assuring. British interests are so mixed up with Chinese trade and commerce, that we should inevitably be serious losers by such a conflict. Moreover, there would be great risk of a massacre of all Europeans in the Empire, including of course English traders and missionaries. The issues are in the hands of God, who knows the end from the beginning, and accomplishes his own purposes. We earnestly pray that He may so dispose the hearts of statesmen and diplomatists in both countries that the dreaded calamity may be averted.

The Freeman quotes from a letter written by a Brahmin to a missionary the following words:—

"We are finding you out. You are not as good as your Book. If your people were only as good as your Book, you would conquer India for Christ in five years."

Their bluntness and straightforward plainness make them forcible and striking in an unusual degree. As a testimony to the Divine Word they are rejoicing to the heart, but as a criticism on the inconsistencies of many who profess to believe in it and to be guided by it, they are humbling and saddening. All the more may we be led to seek closer harmony between our own lives and the precepts of Truth.

In connection with the renewal of licences just now, the publicans are having rather a hard time of it, though not harder than the interests of society at large demand. Not only are some old licences being refused, but where they are renewed the trade is being changed as to its spirit and character. The licensing justices at Stockton, for example, have warned the holders of licences that they are bound to supply tea and solid refreshments when they are asked for. "The word victual," said the Chairman of the Bench, "means food, and not merely beer and spirits, which to some persons are nothing less than poisons."

Temperance has become a power which must be recognised, and it is evidently growing in its hold on the nation as an important factor in elevating our social condition and remedying many of our existing evils. The conversion of magistrates to Temperance principles is an important point, seeing that so much power is in their hands as to the licensing houses for trade in intoxicants. It is a good sign that off-licences are coming to be viewed with growing disfavour. Those granted to grocers are specially reprehensible and dangerous to the interests of Temperance; happily they are decreasing.

The reform of funeral customs is an object well worthy of attention, and the Archbishop of York has by no means gone out of his way in advocating its cause, as he did at a recent meeting in connection with the Church of England Funeral Association. Great advance has been made in this direction, although many still cling tenaciously to old-fashioned and useless forms, which, however profitable they may be to the undertaker, are burdensome and distressing to many who have to take part in them. Simplicity is far more seemly on such occasions than show, and real grief shrinks from ostentation, finding relief in quietness and unobtrusiveness. The Society of Friends set an example in this, which has often struck us as alike conducive to the benefit of the living and betokening respect to the dead.

While referring to this subject, it occurs to us to ask, why it is that the chapels provided by burial boards for use in cemeteries and graveyards are, as a rule, made so cold and cheerless in their appearance? Anything more calculated to fill the mind and heart with gloom and despair than many of these places are could scarcely be constructed. Their aspect is as sepulchral as the grave, and their atmosphere as cold and repellent as death. Certainly this is not in accordance with the spirit of the Christianity which teaches us to regard death as vanquished by our Lord, and to anticipate resurrection and life beyond the grave. Surely when the heart is already full of sorrow, it would be well to have the external accompaniments of death such as to soothe and lessen rather than aggravate grief.

"THE LORD THINKETH UPON ME."

FATHER! I thank Thee for the words of healing,
Balm to my trouble, solace in my pain;
Softly they come through deepest sorrow stealing,
Hushing mine inmost heart to rest again.

Helpless and lonely, almost hope-forsaken,
Stranded aside like to a bark outworn,
Still this assurance doth new light awaken,
And darkest shadows bear a gold of dawn.

Far, far on high, amid unvision'd glory,
All in the tearless paradise of God,
Yet unforgotten is my spirit's story,
For *He* remembers, who the winepress trod.

Jesus remembers: Jesus thinks about me,
Lying abased and trembling at his feet:
E'en though his busy world could do without me,
Adown He bends in yearning vast and sweet.

Oh, what am I, that Jesus should be caring?
What have I done to stir such wondrous love,
That God should stoop to think how I am faring,
And his compassion unto me should move?

The King of kings, the Sovereign of creation,
Beholdeth all the tossing of life's sea;
Oh, thou my heart! fear nought of desolation,
For Christ, thy Lord, is taking thought for thee.

M. S. M.

MR. MULLER'S WORK.—We are glad to see *The Echo* has devoted about a column to a very appreciative review of Mr. George Müller's orphanage and other works in Bristol. It quotes some of the best testimonies from the report of how the Lord provides for the needs of his servant's work.

CHRISTMAS TREES FOR NAVVIES.—Mrs. E. Garnett, secretary of the Navvy Mission, would be glad of the help of our readers in providing useful articles of clothing, &c., for Christmas trees for the children at the various navvy stations. They should be sent to Miss Carter, Ashfield Ripon, not later than November 30. Last year's gifts were much appreciated.

SLAVERY IN QUEENSLAND.—A writer in the Glasgow *British Friend* of August 1 says: "Whatever apology our Queensland neighbours may offer they cannot reason away the fact that they are quietly engaged inaugurating a system of slavery which some day may become as dire an evil to the New World as ever it was to the Old. It is true—seriously true—that, at the time I write this, no less than twelve vessels are employed among the islands engaged in what is strangely termed 'recruiting labour;' but in plain words—enticing the islanders away from their homes by false pretences to work the sugar plantations." He goes on to describe how the blacks are misled by not knowing English, and by ignorance of the real import of the agreements which reduce them to a position of "simplified slavery."

OBAN CHRISTIAN CONFERENCE.—An interesting two days' Conference has been held at this beautiful West Highland resort, the subjects being those of the recent Mildmay Conference. Rev. A. Bonar, D.D., in opening the Conference, and speaking on "Union with Christ the Ground of Security," referred to 1 Cor. xii. 12, as the most comprehensive and clear description of union between Christ and his people. After addresses by Rev. B. Bell, Mr. John Colville, Rev. J. MacKinnon, and Dr. W. P. Mackay, the proceedings of the morning concluded. Dr. W. P. Mackay gave, in the evening, an address on "The Secret of Power," directing attention to the words of Phil. iii. 10. The incarnation and the resurrection are, he said, the two central truths of Christianity; crucified with Christ and risen with Him we have now nothing to fear: hence there is power. On Wednesday the subject under discussion was "Helps and Hindrances to Christian Work." Addresses were delivered by Rev. James MacLean, Mr. Rodway, Mr. Cameron, Mr. Mody, Mr. Mac Dougall, Mr. Williams, and Rev. J. MacKinnon, who gave an interesting account of the Presbyterian Church of Canada. In the afternoon the Conference was engaged in considering "Gospel Temperance."—*Outlook.*

A YOUNG MEN'S PARLIAMENT.

BRITISH CONFERENCE AT LIVERPOOL.

(BY OUR SPECIAL REPORTER).

WE should think that, on the whole, the conclave of Y.M.C.A. delegates in Liverpool last week was equal to most previous gatherings of its kind. In some respects we do not well see how it could be surpassed. As "the second city in the kingdom," Liverpool has earned a high reputation for commercial enterprise and for open-handed liberality on the part of its merchant princes. A third laurel must be added to the garland of its graces—a generous interpretation, by its citizens generally, of the apostolic injunction to entertain the strangers within their gates. The hospitality extended by the Liverpool friends to their visitors on this occasion, both in public and private, was so marked and so munificent, that those of the recipients who spoke in the name of their fellows declared themselves to be perfectly "staggered" by it. The feelings of satisfaction seemed to be mutual on the part of hosts and guests, and there can be no doubt that many pleasant and profitable memories of kindnesses shown, and of Christian fellowship enjoyed, will be one of the outstanding results of the Conference.

The preliminary meetings were mainly of a social and complimentary character, and though they served an excellent purpose, they do not call for lengthened notice in our columns. A conversazione and reception meeting was held in St. George's Hall, on Saturday, September 1, under the presidency of Mr. Alex. Balfour. The delegates and the many townspeople who were present in the capacity of hosts or friends of the work, had the opportunity of exchanging friendly greetings and experiences in an agreeable and informal way. What with the tea, the music, the speeches, and the conversation, the large company passed a long and pleasant evening. The feature of special importance at this introductory meeting and another on Monday morning, was the presence of representatives from most of the Christian communities in the town—Baptist, Congregational, Episcopal, Methodist, and Presbyterian. These gentlemen, speaking on behalf of the different folds of the one flock to which they severally belong, expressed their most unqualified approbation of the Y.M.C.A. movement and their heartiest wishes for its success. One cannot but wonder how there can be or could ever have been any thought of a possible antagonism between the organised churches and the special work of the Association. There seems no reason in the nature of the case why these Associations should not be as helpful to the churches as the Sunday-schools of the land have been. It is comforting to think that unworthy ecclesiastical jealousies and suspicions are fast vanishing before the growing light of experience. This has never, we believe, been so manifest at any previous Y.M.C.A. Conference in Great Britain, and we most thankfully record the fact. On Sunday, Sept. 2, in a large number of the Liverpool pulpits, either by the pastors themselves or by delegates who took their places, the claims of the Y.M.C.A. were advocated and set forth. The result of this admirable arrangement must surely be to awaken a wider and more abiding interest in the religious welfare of young men in this great and influential centre of industry and commerce.

The real business of the Conference may be said to have commenced at 10.30 on the forenoon of Monday, September 3, when Mr. MACFARLANE, of Glasgow, presided, and called for

REPORTS OF Y.M.C.A. WORK,

from delegates representing the various districts into which the Kingdom is divided. English reports only were given on Monday, Scotch and Irish friends having their innings the following day. For convenience sake, however, we append here a brief summary of the whole. There was perforce a good deal in these reports that was of a purely routine and statistical character; we confine ourselves to a record of the more striking and specific statements.

Coming from what is now recognised as the "head centre" of the work—Exeter Hall—Mr. CAMERON CHURCHILL said the most encouraging department of their operations was the nightly evangelistic service for young men, which had borne much fruit. The free and persevering distribution of invitation slips to the multitudes of passers-by in the great Strand thoroughfare had been much owned of God in keeping up the attendance at these meetings. There is much expectation of increased blessing on the work among young men during the approaching campaign in London under Mr. Moody and Mr. Sankey.

Mr. R. BURN said that a deeply earnest missionary spirit had of late been developed among the members of the Aldersgate-street branch; many of them are being stirred up to offer themselves for work in heathen lands and on the Continent of Europe. As our readers are aware, the first-fruits of this fresh and promising departure have already appeared. Mr. Burn remarked that it would be very helpful and stimulating to them in their work at Aldersgate-street if provincial secretaries who had given letters of commendation to young men proceeding to the metropolis would occasionally write and inquire specifically how these brethren were prospering.

North-west London had its representative in Mr. W. H. MILLS, of Stafford Rooms, who said that the Branch Association there had for many years past been singularly used in raising up and training workers for both the home and foreign fields, as ministers, missionaries, secretaries of associations, and evangelists. A work of much interest and success is carried on by a band of twenty young men at the doors of the music-halls and theatres of the neighbourhood. Their invitations to the Gospel meeting or Bible Class are frequently fruitful in genuine conversion.

From the north of London Mr. ATKINSON, of The Priory, Islington, specially emphasised the value of setting apart an evening each week for meeting and conversing with young men in soul-anxiety. His private, individual conversations with young men on Wednesday evenings were seasons of great encouragement, and he was not seldom kept busy at this blessed occupation of pointing his troubled brothers to the Saviour till the midnight hour. He seriously advised every secretary to give one evening weekly to a kindly sympathetic talk with young men alone. We would strenuously second his plea if we felt assured that all Y.M.C.A. secretaries had the same special qualifications as Mr. Atkinson for this supremely important, but most delicate, service.

Few Y.M.C.A. secretaries have seen a longer period of service in one place than Mr. PEARCE, of the West London branch, which has a special mission in reaching young men engaged, chiefly for short periods, in the large and fashionable business houses that are thickly planted in the neighbourhood. A series of evangelistic services for these, held six months ago, were attended with much blessing, and another series will be held early in October.

As conductor of the Bible class at Bristol for the last twenty-seven years, Mr. OSTLER was able to report that from it had gone forth during that period 700 Sunday school teachers and 30 ministers or missionaries. During the past year they could count up scores of conversions through the Association work generally. Within the last two years, said Mr. W. H. NEWETT, of Manchester, seven had gone from their Association to the Foreign Mission field. Their educational classes were a very helpful and important department of the work. Of the Liverpool branch Mr. LEETWICH was also able to report that several had gone to labour in the high places of the field. Mr. T. W. GLADSTONE, who devotes special attention to the formation of new branches, said that four of these had been started in the West Midland district during the year—Blackpool, Blackburn, St. Helen's, and Bolton.

Mr. MCNAUGHT, of Preston, told the pleasing circumstance that three of the ministers of the town were teachers in the educational classes last winter. They were hoping to establish cocoa rooms as an auxiliary to the association work. Mr. WRIGHT, of Lancaster, said they were all alive, owing to a recent visit from Mr. Henry Thorne, of Derby; now they were going out to work among others. Mr. J. C. MOOR, of Sunderland, also reported great activity among the twenty associations in the North-east district, of which he had the oversight as Travelling Secretary. Mr. W. M. HUDSON, of South Shields, said that the pressing question of social purity had been brought to the front by Bishop Lightfoot. Mr. Thomas Moffat, of Newcastle, he said, had been very successful in dealing with young men in relation to this subject. The CHAIRMAN interpolated a remark that he feared the question of social purity had been too much neglected, and would have to be grappled with by the associations up and down the land.

Coming from the southern seaport of Margate, Mr. STOKES thankfully recorded the impetus given to the work in connection with the opening of Shaftesbury Hall. Mr. MEREDITH, of Plymouth, said there had been very blessed results in that town through the recent mission of Messrs. Moody and Sankey. Young men who had been converted at that time had joined the Association, and were now in active Christian work. They had established a monthly missionary meeting. He would suggest that all the Associations should get a minister to preach a monthly sermon to young men. In the course of subsequent English reports, Mr. CARR, of Birmingham, said they had started a mission to policemen, which had grown out of the riots at Holy Trinity Church at Bordesley. He hoped that soon they would have a service on Sunday mornings, from nine to ten, at every police-station in the town. Mr. SOUTHWELL, of Cardiff, bore testimony to the revived interest in their work which had resulted from the meetings held there by Messrs. Moody and Sankey.

The first of the Scottish delegates to report was Mr. W. M. OATTS, of Glasgow. He said they had a large committee of friends who made it their special business to interest themselves in young men coming into the city from the country. These young fellows were visited and introduced to some Christian Church. They were also introduced if possible to Christian families, so that they might be surrounded wtth the best social influences from the first. Letters of introduction were given to young men leaving for foreign cities. This year he had given 200 such letters of introduction. In every case the young men had been kindly treated and helped in getting work. There were no fewer than 198 Bible-classes or fellowship meetings held in different parts of Glasgow, all connected with the Association.

Mr. W. BROWN, hon. secretary of the Scottish Executive, said they had 168 Associations in the northern part of the kingdom, and 118 of these had a total membership of over 20,000. "Many of our English friends," Mr. Brown naïvely remarked, "will be glad to know these facts, because we find that our young men continually go south, and thus contribute a good deal to your strength." Whereupon the Conference broke into an audible smile; but Mr. George Williams restored the equilibrium by warmly exclaiming, "Quite true!" Mr. Brown paid an unstinted tribute to the worth and qualifications of Mr. Henderson Smith, the lately appointed Travelling Secretary for Scotland. Greenock was represented by Mr. MCPHAIL, who said that they had an accession of 100 during the past year, the result mainly of the Gospel services held by Mr. Moody and others.

Mr. JAMES SMITH, of Dundee, said that the Bible-class was one of the special features of their work; it was 600 strong. The statement of the numbers aroused the enthusiasm of the audience, and Mr. George Williams asked Mr.

mith to "explain the secret of it." Said Mr. aith: I tell the young fellows that it is their uty to bring their companions in; then it is my uty to keep them. This class began with five oung men five years ago. I did not intend to ake any allusion to the point, but I may say iat you must have power with God before you ave power with men. I dare not face these oung men without a long season of prayer—a hole afternoon of waiting upon God. Instead f one getting unduly exalted, it is the most umbling thing in the world to stand before ese 600 young men and seek to bring them to hrist. This is a point that we must have ettled: that it is not our organisations, nor our hemes, however perfectly developed they may e, that are the secret of success; if we are illing to be filled with the Holy Ghost, young en will flock to Christ.

Mr. R. Cotter, of Dublin, spoke of the Evanelistic work among the Roman Catholics, who ould not be reached by the ordinary denomiational agencies, and said that they hoped to xtend Y.M.C.A. work in the south of Ireland uring the coming visit of Messrs. Moody and ankey.

In one year, said Mr. McCann, of Belfast, the umber of members of the Y.M.C.A. in the own had been doubled; there were now between 200 and 1300, and this outward success had een the outcome of spiritual work. A very teresting fact, related by Mr. McCann, must e told. A young man had been out on the anks of the Congo for some time, engaged in usiness pursuits. He came to this country, nd was brought to Christ at Belfast. He had not reviously purposed returning to the Congo, but ow he has resolved to go. When he was out before, e said, he and others had done all in their power throw contempt on Christian missionaries ere, and to hinder their work. Now he was etermined, by God's help, to go back to the ongo, and endeavour to undo some of the bad ork he had done in former days. He has ntered into an engagement with a Manchester ading firm, one condition he has made being at he is not to sell any intoxicating liquors ere.

Brief statements having been made by Mr. oal (Belfast), Mr. Henderson Smith, Mr. arbett (Wexford), Mr. Lapsley (Inverness), and r. Egerton (Dublin), an invitation was given r Mr. W. Brown, on behalf of the Montrose ssociation, to the Scottish Conference to be held ere on the 18th and 19th inst.

Although we have headed this report "A oung Men's Parliament," it is generally underood that the proceedings at these assemblies e purely deliberative, and in no sense legisative. Questions intimately affecting the ecial work of the Y.M.C.A. are expounded and scussed from varied standpoints, and doubtss the preponderating feeling of the delegates ill to some extent influence and shape the ture action of the whole. At the same time e function of the Conference ceases with disssion; no divisions are taken, and no particular ne of action is imposed upon any of its memers. No other course would be feasible, and e think that this arrangement might be taken dvaptage of to introduce at such conenient seasons questions of a less general nd routine nature than those usually rought forward. The topics set down for conderation at Liverpool were all of the utmost nportance; but, with one exception, they were ry general and hackneyed, and had no *special* earing on the circumstances at the time. They ave, probably, been discussed again and again, nd it is next to impossible to frame any fresh ea with respect to them; moreover, there is, early, a substantial agreement as to their sential and relative importance. Why, then, ould not such burning subjects be chosen as ose only incidentally alluded to—Social Purity nd Temperance? Surely nobody with any equate knowledge of the social conditions of the ssing hour will attempt to deny that intemrance and impurity, with the equally prevaat evil of betting, are the giant evils that e too successfully waging a combined warfare for the destruction of the youth in all our great cities. Is it politic or sensible that these matters should be almost if not altogether ignored on such an auspicious and favouring occasion? Complimentary speeches and toasts, *recherché* dinners and pleasant excursions, are most excellent things in their way; but, viewed from the serious and tragic side of modern life, it is no hyperbole to say that they almost seem like Nero fiddling with Rome on fire.

Having offered these few critical observations in a brotherly and well-intentioned spirit, we resume our more agreeable task of chronicling the proceedings of the Conference. At the hour of noon on Monday, the delegates, presided over by Mr. Herbert Phillips, of Manchester, were asked to consider

WHAT IS SUCCESS IN Y.M.C.A. WORK?

A paper was read by Mr W. H. Mills, of Stafford Rooms, the pith of which he had cleverly condensed into his closing sentence: "When the individual members of the Association are men filled with the Holy Ghost, and when their testimony has a pungency that affects the consciences and ease of their companions in business, leading them to feel their need of and to seek the Saviour; when the prayer-meetings of the Association are lively and interesting, and attended by the members, and especially by the members of the Committee; when there is brotherly union and co-operation in prosecuting the great aim in view between the members of the Committee; when God's holy Word is read in our meetings with becoming reverence and awe; when the truths of God enunciated are carried home with convincing and converting power to the hearts of the unsaved present; when the Association awakens powerful interest in the churches in the welfare of the young men at large, leading to special efforts on their behalf; when upon the young men of a town or neighbourhood through its instrumentality there is brought to bear a testimony of Divine grace and sufficiency to save them; when the Association is holding its legitimate place in relation to the churches of Christ, encouraging the members in the proper observance and acknowledgment of Divinely-appointed institutions and ordinances; when God gives the work favour in the eyes of those who have means to help it; when men of public spirit and enterprise come forward with a noble generosity, as they have done in Glasgow, Manchester, London, Liverpool, and elsewhere, to enlarge its opportunities by placing suitable and commanding premises at its disposal with a view to the increase and extension of its usefulness—then we need not hesitate to say that the work is successful."

Mr. H. Whitwell, Birmingham, desired to raise a note of warning against the constant tendency to secularise the work of the Associations. We must not be led away by side issues from the central point. Secular agencies are useful adjuncts, and help to swell the numbers, but large numbers do not necessarily mean success. An Association numbering 1000 may not do such a great work for God as one with 100 members. An Association may have large educational classes, social meetings, recreation clubs, &c., and yet it may be utterly dead. An American friend, speaking to him on one occasion of an Association in that country, which was apparently in a most flourishing state, confessed that he could not put his hand on a single young man who had been converted during the preceding twelve months. If real success is being attained, the secular agencies will no doubt be useful in drawing young men within the reach of the moral and spiritual influences that ought to emanate from the members. While the workers do not depend on manifest results, yet, if they are faithful, God will give results. If associates are constantly being drafted into the ranks of "members," that will be a test of real success.

Mr. R. Burn said he believed that success would be in proportion to the personal consecration of the workers, and the amount of aggressive service undertaken. The general brightness and heartiness of the meetings is an element that should not be overlooked. That Association will be the most successful whose members so show forth Christ in their words and deeds, that they are able to influence those whom they meet in the business of daily life. Care must be taken in the selection of workers, so that each gets the work he is best suited for. The work of the Reception Committee is most valuable in making new members feel at home. There should also be wise and energetic administration in the finance department.

Mr. Spraggon, of Sunderland, and Mr. Henderson Smith, having briefly spoken, the sitting was closed by Mr. Williams, who said: You may polish a young man on the outside to any degree, but unless the Holy Ghost changes his heart, there is no true success. With respect to intellectual culture, if it is found to interfere with the spiritual work, then it is a fair thing to consider what the Lord would have you to do.

WHAT CAN BE DONE FOR THE BOYS?

This was the topic of a very interesting and useful discussion on Monday evening, Mr. A. Balfour in the chair. It was, as we think, the most vital and practical of all the subjects submitted to the Conference. Mr. Hind Smith read a forcibly-expressed paper, in which he strongly argued for the founding of a "Junior section" of the Y.M.C.A. From twelve to sixteen years of age, he said, is the most perilous period of any. Prevention is proverbially better than cure. It is not at all necessary that boys should "sow their wild oats" and then reform. Why not secure their becoming decided Christians before the age of sixteen? Young men will not mingle in Association rooms with boys, and therefore we need to establish junior branches. The experiment has been tried in America with great satisfaction and success. Mr. Smith submitted the following hints, chiefly taken from observations lately made in the United States:—

After much prayer let a few of the most juvenile members of the present committee be separated for this special work. Let them be those who have youthful sympathies, and who have been boys themselves: some men in the present day never have. Secure the co-operation and interest of the parents, of Christian professors, teachers in public schools, Sunday-school superintendents, and teachers of senior classes. There should be a much closer connection between our Association and the Sunday-schools. An alliance might be formed between these junior branches, and the "Children's Scripture Union." Let the committee of the junior sections be composed half of old boys and half of real boys. I would not draw the line too tight in this case as to terms of admission. Lads of good moral character might be eligible. Set apart two rooms in or near your Association buildings—one for reading and quiet games, and the other for devotional meetings, lectures, &c. As Mr. Bishop, of the Children's Special Service Mission, has remarked, boys need something *every* evening. Bible-classes and prayer-meetings should be held, and the boys should be encouraged to take part. Some of the most capable of our members should devote themselves to this work.

Mr. Oatts said he was himself an illustration of the importance of work among the boys. He joined the Glasgow Association at fourteen, and if he had not been encouraged to do so at that early age, probably he would not now be occupying an official position in the Association. How impressible are boys' hearts! If we enter into their youthful sports and occupations we shall soon gain a hold upon their hearts. Then, as young men are the best agents for reaching other young men, so it is with boys. We must not, however, interfere with Sunday school work. During his last visit to Glasgow, Mr. Moody stirred up a great deal of interest on behalf of the boys, and special work on their behalf has been carried on ever since. A weekly

meeting is held, composed of the better class of children, for the study of God's Word. Every month the parents are invited to be be present, and some well-known minister or other Christian man gives an address. The parents are thus led to take an interest in the work. Mr. Oatts gave some details of the Glasgow Foundry Boys' Religious Society, in connection with which there are now 20,000 young people who meet at various times for Bible classes, prayer meetings, social gatherings, &c. There is a provident department with a savings bank, and an educational department, in connection with which school fees are paid and prizes given. Altogether, Mr. Oatt's statement was replete with deeply-interesting facts, and showed that while others have been theorising or resolving, the Glasgow folks, with their customary enterprise, have set about the work and done it.

Mr. McPhail, of Greenock (one of the oldest of the delegates in appearance, but, with the exception of Mr. George Williams, perhaps the most youthful in an abundant flow of spirits), said he was another specimen of the advantages that would be derived from this suggested "junior section." He told a somewhat similar story to that recited by Mr. Oatts. Then Mr. Franklin, of the newly-formed branch at Hammersmith, gave his experiences. He had been converted at an early age at Stafford Rooms, but he was deemed too young to join the Y.M.C.A. Under these discouraging circumstances, several youths, of whom he was one, were formed by Messrs. Unitt and Sons into a Youths' Christian Society. They had a very happy time. A Home was opened where, for a few shillings a week, they could reside. Of those who were in that Youths' Society three are now in the ministry; one has been a missionary in Madagascar for ten years, another is in the South Sea Islands, while yet another is at Stafford Rooms, and he is at Hammersmith.

Following Mr. Franklin came Mr. John Short, of Notting-hill, whose story was heard with unfeigned attention and interest. At the age of fourteen he went to reside in Kensington, and was in great danger of being at once led astray by evil companions. It so happened that a Christian gentleman of the neighbourhood who called to see his employer took notice of him, invited him to his house, and was the means of leading him to the Saviour. He also was too young for the Y.M.C.A., but he was preserved in the good path through other agencies. Now he is engaged in Christian work for the boys.

Mr. Rees, of Neath, gave an amusing account of the troubles they had in their Association to find accommodation for some boys' meetings; the lads, driven from one room to another, are now clamouring to have the use of an attic, for which they will pay 1s. a week. Mr. Hodder referred to the good service that is being done by the "Working Lads' Institutes" and "Homes for Working Boys" in London, but these reach a different class from the lads in mercantile houses, for whom something he said must be done at once. Mr. Smith, Dundee, said they had been for several years seeking to save the boys. In the work of tract distribution throughout the town a boy is sent out with an older and more experienced worker.

Several other friends having contributed their quota to the important conversation, Mr. Williams closed with some of his customary words of cheery counsel and encouragement. It is a pretty well-established fact, he said, that if a young fellow has not decided for Christ before he is twenty, the odds are very much against him. Bring this subject before your Committees when you return home, and consider what you can do.

SPIRITUAL WORK

was the first theme set down for consideration on Tuesday morning. Mr. Thomas Matheson, who presided, paved the way by urging that in order to successful work there must be a personal possession of life by the worker, and also a whole-hearted consecration, with no conscious reservations.

In formally opening up the subject, Mr. Southwell, of Cardiff, dwelt upon the ephemeral nature of that which is simply intellectual or physical, as compared with the spiritual. He urged that the spiritual work undertaken should be of a thorough and unmistakable kind. Things that are incongruous must not be mixed. As a practical method of promoting efficiency he suggested that at future Conferences some one should be deputed to conduct a model Bible-class in the presence of the delegates.

In an earnest address on the same topic, Mr. Palmer, of Nottingham, related an illustrative parable, which was yet not a parable, but a leaf out of his own experience. This day week, he said, I was very much enjoying a tricycle trip through Lincolnshire and Yorkshire. On Tuesday morning I started from Scarborough for Whitby. The gentleman who directed me on the road said, "You will find it a rough road, but if you keep the telegraph wires in view you will be all right." It was a beautiful morning; the birds were singing and the wind was playing on the wires; for fourteen miles I went along very happily. All at once I missed the sound of the music above me; when I looked there were no wires to be seen. The main road I should have taken was marked in red on the map. I had got on to a bye-road marked black. Now began my troubles. I was about three miles off the main road; I had not noticed it; I had not been looking up very much. As I went on I came to an inn, which strangely enough was called "The Shepherd's Arms," and there I got some eggs and milk. But I did not inquire the way; I simply refreshed my own resolutions. I was determined to investigate this new road for myself, and find out its beauties or otherwise. Another mile and I saw a very steep decline in front of me. Then, instead of the machine carrying me, I had to carry the machine for about two miles! This road led to the sands, and by the time I got there I was nearly done up. Then I thought of distributing some little books; but there was no joy in my heart—I was tired. I found that I should have to retrace my steps again, and it was uphill. Then I was at the other end of the machine pushing it up. I asked several friends: "Will you give me a lift?" They said they had their own work to do. After two or three miles of uphill work I got to the red-mark road again, and heard the music of the wires. My heart went out in thankfulness for that. It was getting towards evening, and it was five miles more to Whitby. Then, to my horror, I saw an immensely steep place. I went down a little way, when a voice sounded, "Aye, aye, sir, my son knows the way, he will help you." So he put himself where I had been, and bore the weight of the machine, right on till we came to a bridge. I said to a policeman, "Will you tell me the best hotel about here?" He said: "The best in all Yorkshire that I know of is 'The Angel Hotel.'" That was not very far away. Never was bed so sweet to me, I think. As I put my head on the pillow I thought to myself, "You have had a rough day of it." Then I recounted my experiences, and I saw that if once we lose our communion with God we get into byepaths and we have no joy in his service. As Mr. Palmer unfolded his personal narrative with more detail than we have reproduced, his brother delegates were not slow to catch the "points;" some of the words spoken at the Conference will doubtless be forgotten, but this good brother's parable, we think, will stick in the memory; maybe it will point many a moral and adorn many a tale.

It was, perhaps, not in strict accordance with the programme, and in truth it caused some confusion of thought in the conversation that followed, but Mr. G. Clarke, of the Railway Mission, could scarcely be blamed for seizing the opportunity of explaining the scope and progress of the work in which he is so deeply interested. He urged that it was a work for which the Y.M.C.A. ought to feel special concern; in the United States it is a regularly organised branch of Association work. The spiritual necessities of railway employés throughout the land, he urged, were more pressing than either those of the children or the young men. The previous day, in Liverpool, a man had told him he had not been to church or chapel for thirteen years; he had not had a free Sunday for eleven of these years. As Simon beckoned to his partners to help him with his draught of fishes, so, said Mr. Clarke, we ask your aid in this great work. He made the practical and pleasing announcement that he was shortly to conduct a two weeks' Mission to railway men in Liverpool, and that some of the local friends had promised him their material assistance in the effort. Several delegates afterwards rose and expressed much sympathy with this movement, and spoke of similar efforts made by the Y.M.C.A. with which they were connected.

In resumption of the subject proper, Mr. Mills said that secretaries ought not to be burdened with so much secular and routine work, which practically unfits them for the proper discharge of their spiritual functions. The Associations, he felt sure, were killing many of their best men by burdening them with that which was not of a spiritual character. Mr. J. F. Fawckner, of Newport, said they were able to carry on the whole of their spiritual work for less than £100 per annum. Moreover, they did not solicit subscriptions from any outsiders; they found all that they required in their own pockets. Mr. R. Burn said that he had gained a great access of spiritual power since he was led to see Christ not only as the Atonement for the sins of the world, but as a living present Advocate and Helper. The conversation was continued by Mr. Thorne, Mr. McNaughton, Mr. Butcher, Mr. Moor, Mr. Leftwich, Mr. Gladstone, and Mr. Mullinger; the last-named gentleman described the vicissitudes through which the Birkenhead branch had passed—three attempts to carry on its work without paying due regard to the spiritual aspects of it, and as many consequent failures. It was once more resuscitated on "the Paris basis," and it has prospered ever since.

Mr. Williams once again put the finishing touch to the talk by saying that whatever each Association found it could do best under the circumstances let them do it, with all their might, only "let not him that eateth condemn him that eateth not."

EDUCATIONAL WORK.

At an adjourned sitting, this subject came up for handling, under the presidency of Mr. M. H. Hodder. The first speaker was Mr. Newett, of Manchester, who contended that the educational classes are a necessity, because through them the Association gets hold of many young men in large cities, who would otherwise be quite outside the pale of its influence. Numbers of youths, on coming from the country, discover that they are deficient in many branches of knowledge; in some cases they are even unable to read and write. The classes of the Manchester Y.M.C.A. for eaching such elementary subjects are attended by an average of 200 youths. Much is said o the need of emigration, but a great proportion of those who go abroad need never d so if they were thoroughly qualified for work a home. Remarks of a very similar purport wer added by Mr. Jameson (Bristol), and Mr. Josep Hales (Liverpool). The latter gentleman sai that these classes were most valuable as counter-attraction to the public-house, the billiar room, and to the private clubs, that are ruinin hundreds of young men. The great point i to get Christian teachers for the classes, so tha the influence exerted shall be all in the righ direction.

A paper on the "Social and Physical Work of the Association was read by Hon. A. H Kinnaird. He regretted the absence of Mr. W T. Paton, who would have spoken of the wor that Mr. Quintin Hogg and himself had bee enabled to do at the London Polytechnic, Regen street. The Bible-class on Sunday afternoon has had a membership of 550 during the las twelve months. There are 2000 members in th

stitution, and a class membership of 5000, hich is expected to reach 8000 during the oming winter. Mr. Kinnaird proceeded to dvocate the use of the gymnasium and athletic orts in connection with Y.M.C.A. work, for easons akin to those adduced by the previous peakers with reference to the educational classes. He instanced the case of a professional rower ho joined their athletic club; earnest prayer as made on his behalf for some time, and efore long he was found at the inquiry-meeting n anxiety about salvation.

Several gentlemen took part in the conversaon that followed, the points on which most tress was laid being the necessity of having hristian teachers, and of not allowing the hysical element to displace or hinder the piritual.

THE NATIONAL COUNCIL.

Though not on the published programme, this atest development of the Y.M.C.A. was made h text for an informal talk at the close of the fternoon session. It would have been more atisfactory if the time had permitted questions o be asked and suggestions offered by the dele-ates generally, but probably they were satisfied y the official statements made that this Council, hich is still in its infancy, ought to have urther space for the maturing of its operations efore they are called in question. We under-tand that at a meeting with a deputation of he Scottish Executive it was agreed to consoli-late the two, and that it should henceforth be alled "The United Kingdom Council."

One of the hon. secretaries, Mr. W. H. Mills, ehearsed the steps that had been taken in form-ng the Council, and said that though it was nly eight months old it was developing in power nd usefulness. It had up to the present time cost bout £300, of which £250 had been spent in the irect work of employing travelling secretaries. Towards the cost various Associations had con-ributed about £70, while Mr. G. Williams and Mr. Samuel Morley had each subscribed £100, nd Mr. Wallace and Mr. Tritton £50 each. A valuable table of statistical information has een prepared from returns made by the Asso-iations.

Mr. G. Williams said these returns, which id not, however, include the Scottish branches, howed that twenty-two new Associations had een brought into existence during the year. As gainst twenty-nine that had died the previous ear, only twelve had died last year. (Mr. Hind Smith: "Some of them are not buried yet.") We are only at the fringe of the work, continued Mr. Williams; there are hundreds of towns in England that have no Association. It is our ope and desire that an Association should be lanted in every place at least whose population exceeds 5000.

An interesting account was rendered by Mr. Henry Thorne of his stewardship in the work of forming new branches and reviving others that were languishing. The Evangelistic services he had been privileged to conduct in numerous places had materially tended to the extension and consolidation of the work.

The most interesting and important gathering of the Conference, as far as the general public were concerned, was the

GREAT MEETING IN HENGLER'S CIRCUS,

on Tuesday evening. The spacious building was well filled with an audience of th right sort, over which Mr. A. Balfour presided. We regret that we have not space even for a résumé of the telling speeches of the evening. The Chairman was happy in his commendation of the Y.M.C.A. to his fellow-citizens of Liverpool. If our commercial relations with the world at large are to redound to our national credit and advan-tage, how necessary it is that we should be re-presented in foreign lands by those who go abroad not simply to buy and sell but to be examples to the heathen of all that is righteous and Christian. In the course of his speech Mr. Balfour put in an earnest plea on behalf of Mrs. Menzies' work among the young women, and the ragged-schools in the city; the latter he said were greatly in need of teachers. Mr. Samuel Smith, M.P., gave one of those thoughtful and practical addresses which are winning for him an honourable place among the educational forces of the day. His noble and manly appeal to the young men of Liverpool to choose the better path, and live so that future generations might have cause to love and admire them, could scarcely have been made in vain. Mr. Smith is evidently a great favourite with his constituents, and justly so; he is a man of whom any constituency may well be proud. The Hon. A. F. Kinnaird, Mr. G. Macfarlane, and Mr. Geo. Williams, all acquitted selves to the satisfaction of the audience, and Mr. Clarke Aspinall, as he is wont to do, roused the enthusiasm to a white heat. Though his oratory is cast in a somewhat lighter mould than one looks for on such an occasion, there was in it a substratum of serious, earnest purpose that brought it into accordance with the purpose of the gathering.

Although the deliberations of the Conference proper may be said to have closed on Tuesday afternoon, there yet remained the farewell breakfast on Wednesday morning, and the excursion to Mr. Balfour's country seat at Mount Alyn, North Wales, in the afternoon. At the breakfast many warm and sincere words of congratulation were exchanged by hosts and guests, and Mr. Wells Thatcher found an opportunity of briefly advocating the claims of the kindred Commercial Travellers' Christian Association, of which he is the active secretary. The trip to Mount Alyn, made in the most favourable atmospheric conditions, was highly enjoyed by all, and was a fitting climax to the unbounded kindness and hospitality displayed by the Liverpudlians to their visitors. It was agreed that no British Conference should be convened next year, in order that undivided interest should be centred on the International Conference, which falls then to be held in the city of Berlin.

The morning prayer-meetings, we may add, were well attended, and were marked by a fervent and devotional spirit, and were a fitting preparation for the engagements of the day. The printed programme of the Conference, got up in the most elegant and artistic style, in book form, was so unique as to merit a word of praise; many of the delegates will doubtless prize it as a pretty reminder of a pleasant and profitable season of Christian fellowship. The Liverpool Committee, and especially Mr. Joseph Hales, their genial and popular secretary, deserve hearty thanks for the complete and careful arrangements.

REV. HENRY DENING, well known to our readers as an earnest and successful evangelist, has been appointed to the incumbency of Bagotrath Church, Dublin.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending September 22:—Sept. 16, Luke xxiii. 27-43; Sept. 17, Luke xxiii. 44-56; Sept. 18, Luke xxiv. 1-12; Sept. 19, Luke xxiv. 13-24; Sept. 20, Luke xxiv. 25-35; Sept. 21, Luke xxiv. 36-53; Sept. 22, James i. 1-11.

CHICAGO.—Mr. Moody will be in Chicago from Sept. 16 to 20. As a preparation for the Christian Convention, the managers of the Young Men's Christian Association engaged Major Whittle to take charge of the Sunday evening meetings at Farwell Hall, and to aid in the noon meetings. The outlook for Christian work in the coming fall and winter is hopeful. The summer meetings have been large for the season, and few Sunday-schools have been given up. Reports at a Monday noon meeting at Farwell Hall, of religious interests in and about the city, were extremely interesting. Colonel Clarke, of the Pacific Garden Missions, said that in six evenings they had had forty-eight inquirers, with half the number converted, and that the attendance had not been seriously diminished by the warm weather. Earnest Christian men, having returned from a vacation in the lumber district of Michigan, give encouraging accounts of meetings held in camps where the Gospel is rarely preached.—*New York Christian Union.*

DIFFICULTIES IN SPAIN.

PASTOR FLIEDNER, of Madrid, has forwarded to the *Christianisme au XIXe. Siècle* an interesting account of Christian work by himself and his Christian colleagues, from which we translate a portion for the benefit of our readers:—

It is impossible for us to give those who are unacquainted with the spirit of the administration in Spain any adequate idea of the difficulties which try our patience and impede our work, causing us to lose much precious time. I will cite one example. Four years ago, Mr. Rude, an Englishman, sent to us several cases of Spanish books, printed in London. Owing to the books having been issued from English presses, they could not be circulated in Spain until their titles had been published in the *Journal Officiel.* We proceeded to take the necessary steps to this end, but the Minister of Public Instruction was not willing to publish a list of Protestant works, and so made divers evasions. At last, to rid himself of the difficulty, he authorised their entry upon a Royal Warrant, which dispensed with the publication of their titles. But the Minister of Finance insisted upon the requirements of the law being fulfilled. The result of this official contest naturally was that the books remained at the Custom House.

Upon a change of Ministry we renewed our efforts, and the result was the publication of the list in the *Journal Officiel.* But we had not even then reached the end of our troubles. When we went to the Custom House to claim our books, we were told that they were not there, and though perfectly sure that we were misinformed, we were obliged to commence a new effort to discover what had become of them.

Yet another example. One of our colporteurs in the north of the Peninsula had all his books seized by a governor. All our appeals, whether to the magistrates or the governor of the province of the Asturias were of no avail; we were obliged to state our case to the Minister, and we went three or four times a week during official hours in order to see him, and after waiting over an hour in the ante-chamber, we were told that we could not have an audience of him.

Mr. Joseph Viliesid writes to say that the Jesuits are in full power in the town. The misery which has reigned in Andalusa, and especially in one part of it, has given them unusual advantage, the rich and benevolent of the district having chosen them to be their almoners. I am persuaded that this great preponderance of Jesuitical influence has had much to do in leading to the formation of the dreadful Society known as the "Black Hand," and a local journal supports me in this belief. Our schools have suffered; the parents, threatened by the Jesuits with refusal of all help if they continue to send their children to our school, have withdrawn them. Nevertheless, the progress of our work has not been altogether stayed. I am able, by the help of God, to hold new meetings in several houses, besides those we hold in the church. One of these houses thus lent in brotherly and generous sympathy is situated at one of the extreme points of the town, in the midst of the gipsy quarter, and many of these poor people come to hear, showing great interest in the truths of religion that we proclaim. One of these is a poor blind gipsy, who is the happy possessor of an old piano, which was given to him by some benefactress; this instrument has been brought to our meeting place, and another of these Bohemians, who has learnt to play it, leads our singing with it.

Since the death of Miss Ross all the burden of the responsibility of the work at Puerto Santa-Maria has devolved upon my friend Don Rafael Blanco and myself, and we find ourselves ofttimes in great straits for want of the necessary funds. The meetings have been well attended, and the schools have in them nearly 150 children, who are instructed by three young women that Miss Ross had prepared for Mission work. We need a master for the boys, but the funds will not admit of such an expense. We can, however, raise our Ebenezer, and say, "Hitherto the Lord has helped us."

EVANGELISTIC NOTES.

MR. RICHARD WEAVER.

THIS servant of the Lord, after his labours at Dundee, referred to in our last issue, went to Bradley Green to labour for a few days. He is engaged for Jarrow-on-Tyne for the 22nd inst., where he hopes to work for a fortnight, and afterwards at Grangemouth. We regret to say that he is far from well; he asks prayer both for his efforts in the Gospel and for restoration to health.

AYR, N.B.

A ten days' Mission, conducted by Rev. Edward T. Mateer and Mr. W. Breach, has been concluded. There has been no such interest manifested here since the revival of 1859. The building became more crowded as the nights passed. One encouraging feature was the presence of many who seldom come under the sound of the Gospel. Mr. Mateer is admirably adapted for Evangelistic work. Mr. Breach sings the Gospel with great power and expression.

J. M.

BETHANY HALL, GLASGOW.

The meetings which are being carried on in this place in the East-end of Glasgow are proving a great blessing. The attendance has been good, and on one night recently upwards of sixty people rose and asked prayer on their behalf. A number of these were men, who accepted Christ as their Saviour. Such a blessing has not been afforded to the work in this district for a good while, and is a great encouragement to the workers.

ON THE BEACH AT HASTINGS.

An esteemed correspondent writes: "We had such a splendid time last month on the beach. Mr. Sturdy, the vicar of St. Paul's, Dorking, was down here taking Mr. Whitfield's duty at St. Mary's. He and Mr. George Soltau set to work at once vigorously with the children's services, which were conducted every morning on the beach opposite Warrior-square, excepting when it was wet, when we all adjourned into the Presbyterian school-room, which the minister (the Rev. Jeffrey Johnstone) kindly placed at our disposal throughout the Mission. Mr. Soltau also had drawing-room meetings for boys and girls, one of which was a grand reaping-time. The invalids also seemed to appreciate the beach services as much as the children, some coming regularly throughout the whole month; and all, old and young, seemed alike sorrowful when they were brought to a close.

"OUR ROOM" AT DAWLISH.

I have recently had the pleasure of spending a few days at this lovely sea-side resort, and at the time of my visit, Mr. Clewerth, of the Evangelisation Society, was bringing to a close a series of special services. They had extended over a month, and were the means of attracting crowded congregations to the conveniently situated and substantially-built hall known as "Our Room," which is a great acquisition to the town, erected in 1882, at the sole expense of a public-spirited resident, Mr. W. Tebbitt, of Brooklands. "Our Room" answers the double purpose of a café and place of evening resort for the working classes and seafaring men, as well as a most convenient and elegantly-fitted hall for evangelistic work, lectures, Temperance addresses, and meetings of a similar character. Lavatories and side rooms are conveniently attached to the main hall, the roof, walls, and floor of which are all finished in a highly artistic style; no expense seems to have been spared in making "Our Room" complete.

The erection and maintenance of such a place of assembly is calculated to accomplish grand results, and in such a work of Christian philanthropy it is much to be desired that the noble example set by our dear friends, Mr. and Mrs. Tebbitt, may lose its singularity by finding many imitators. Robert Adcock.

Bracondale, Norwich, Sept. 7.

SUMMERSTOWN, OXFORD.

John Harris, from the Evangelisation Society, commenced a fifteen days' Mission here on August 12, and had a good and appreciative audience every week-night, with blessing to many souls.

GIBRALTAR.

Rev. Mr. Andrews, who has just returned from Gibraltar, reports on the good work being done there among the soldiers by Miss Macdonald and Miss Archibald. Miss Macdonald speaks while her co-worker assists by singing and playing the harmonium. The meetings have been well attended, and those who remained to the second meeting have been talked to; in many cases they have confessed and accepted Christ as their Saviour.

GLASGOW TENT.

This place of meeting continues to be the birth-place of souls, and the attendance of men is wonderful. One evening, recently, a poor wandering hawker was present, when he was spoken to by some of the workers; he professed to have found the Saviour. A night or two after he met one of the workers and placed in his hand a sixpence, saying it was for the purpose of assisting in keeping an open door for such as he who wandered about.

WORTHING.

Mr. F. Hodgson Jones recently concluded a Children's Mission here. Many children and also some adults can say that it was good for them to have been here. The many Christian workers who attended the morning prayer meeting, prior to assembling with the little ones on the beach, expressed their thanks for blessing received from the able exposition of the "Levitical Offerings." Miss Rice, Mr. and Mrs. Box, and Mr. and Mrs. Nash, who were visiting Worthing at the time, gave their warm active support. The Mission lasted from Aug. 15 to 31; children and friends alike expressed regret that it was so short.

T. Rabone Dewe.

VALE OF LEVEN, N.B.

At the Glasgow Noon Prayer Meeting recently Mr. A. Orr Ewing presided, and gave an account of the wonderful work which had been carried on here. An Evangelistic meeting was held every Sabbath night in the Public Hall, which had been greatly owned by God. Not a Sabbath evening had passed since the New Year but souls had been brought to the feet of the Saviour. The attendance at these meetings was fully 1200; the fellowship gathering often numbered 250 to 300, over twenty rising to give texts. The children's meetings had proved a blessing to old and young. The Gospel Temperance meeting, both outdoors and in the hall, on Saturdays, was encouraging to the workers, and many had accepted Christ and now wear the little bit of blue. In the outlying places Young Men's Christian Associations are being formed.

PORTOBELLO, N.B.

From August 16 up to the end of the month meetings for children and young people were held daily on the sands at Portobello, by Mr. F. W. White and Mr. W. Milne, in connection with the Children's Special Service Mission. Attracted by the unusual sight of a number of children, ranged in order on semi-circular rows of sand-seats, many adults, passing along the promenade, remained to the services, and, with the young people, often made up a large congregation. Both for singing and speaking, valuable assistance was rendered alike by visitors and residents. During the greater part of the time, several of the workers met for prayer in a room in the town, shortly before commencing the service on the sands. The Mission was not closed without a token of God's blessing resting upon it, but it is confidently believed that greater results will follow than any likely to be known in this world.

CONTINENTAL NOTES.

BOHEMIA.

AT Friedland, in Bohemia, the first Protestant worship for 200 years was celebrated on August 5. This service was well attended, as also the Communion which followed.

PARIS.

The Committee of the Paris Religious Tract Society is offering a prize of £10 for the best Tract on "Le Dimanche de nos enfants," to be addressed to parents.

GERMANY.

The Luther Festival of this year is to be celebrated at Dortmund by the building of a Christian house which is to bear the name of Luther. It is to be used as a place of re-union and centre for all the religious works of this city. At Hörde, in the same district, a large church is to be built the foundation-stone of which is to be laid on November 10.

THE BALTIC PROVINCES.

A considerable propagandist movement is said to be taking place on the part of the Greek Church, in the midst of the Lutheran population of the Baltic provinces. In the single circle of Real 500 peasants are said to have passed over to the Russian Church on the Czar's coronation-day. A secret appeal is circulated among the peasants, urging them in a pressing manner to embrace the religion of their Emperor. Upon complying with this invitation, the maintenance of certain private liberties is guaranteed to them.—*L'Evangéliste.*

STOCKHOLM.

Next year the Evangelical Alliance proposes to hold its annual gathering in the beautiful capital of Sweden. For many years women's work has been a prominent feature in the Christian life of Stockholm. Ladies distribute Bibles and Christian writings, and engage in home and foreign Mission work of the most varied kind. Bible-women, under the guidance of Frl. Elsa Borg, an experienced Christian, are doing a much-blessed work in visiting the sick and poor. A Mission to sailors is spread over the land. In the outermost circle of the city "Mission huts" are erected; a simple, pious couple live in each house, and receive into it such as need help and hospitality. A large room is used by Bible-women and town missionaries for Bible-readings &c.

The Bible-women's home in the southern part of the city is the centre for meetings, and is used as a place where women may be trained for work among the lost and suffering. This work has been greatly blessed. The soldiers of the army and navy won to Christ, through the preaching of Lord Radstock and others, have formed a Christian Soldiers' Union, and have hired a room where they meet together for prayer and reading.—*Der Wahrheitszeuge.*

METROPOLITAN TABERNACLE.—This place of worship is again open, after having been closed for renovation. Mr. Spurgeon stated last week that the cost was £1200, two-thirds of which had been contributed.

BARBICAN MISSION TO THE JEWS.—At the last quarterly committee meeting it was resolved that, in view of the rapid growth of the Mission, every effort should be made to commend its operations to the Christian public. These embrace weekly addresses at Albion Hall, London-wall, instruction in the night-school, Harvey-street, Hoxton, Bible-readings at Barbican House, house to house visitation, Scripture and tract distribution, besides the Brighton Branch work during the summer. Mr. Warschawski, unhappily, has for the last two months been suffering from inflammation in the eyes, by which he is still hindered from taking his usual active part in the work. The last annual report is replete with interesting information, and will be forwarded to any address. Help will be thankfully received by Rev. J. Edmond, 97, Highbury-hill, N.; or by the Superintendent, Mr. Paul Warschawski, 6, Farleigh-road, Stoke Newington, N.

Letters to the Editor.

SCHOLASTIC EMIGRATION.

Sir,—I read with interest the letter of Expectans in The Christian of August 2.

Let me say to him, and to others like him, that some of our schools are closed at present for want of teachers; that school inspectors are always glad to make the acquaintance of young men and women who are able to teach, who have good testimonials as to character, and a fair amount of mental furniture. The pay of teachers is sure, and something may be saved from the smallest salary, after paying for board and clothing. Our Ontario system of education is deemed superior to Scotland and even Prussia, and rapid advances may be made by enterprising and devoted teachers. Ministers of religion, lawyers, and members of Parliament are found in our land who commenced their public career as school teachers.

I know school teachers who are now on the retired list who have farms of their own—money out at interest, and a pension for life; and with our expanding power we may safely say, "And yet there is room!"

H. T. Miller.

The Ridge, North Hastings, Ontario, August 18.

THE RELIGIOUS CONDITION OF SHOREDITCH.

Sir,—My attention has been drawn to a statement made at a Drawing-room Meeting in aid of the Special Religious Services at Theatres and Mission-halls, by the Rev. H. Webb-Peploe, M.A., and reported in a recent issue of your paper, to the effect that "in five parishes in Shoreditch there were 38,000 people of the abject poor, and in these five parishes there was not a single place of worship belonging to any Dissenting body, and only nine churches with sittings for 5,500 people, and in these sittings there were only found 2100 persons at one service in April, 1883. . . . They found from that state of things that wherever there was abject poverty Free Churches could not live, it was only by such efforts as that (theatre services, &c.) that the abject poor could be reached." The natural inference is, that nothing is being done by the Free Churches for the populations of these districts. Immediately on receiving this report I communicated with Mr. Webb-Peploe and also with the Secretary of the Special Committee, to whom the preparation of the statistics had been entrusted, and found that the parishes referred to were St. Augustine, St. Chad, and St. Columba, Haggerstone; St. Peter, Hoxton; and St. Luke, Old-street.

Will you allow me a word of explanation? The statement is not in itself quite accurate, for in the parish of St. Luke there are two places, a Friends' Meeting House in Coleman-street and a Wesleyan Mission-room in Old-street, with accommodation together for over 1000 people; and a very interesting work is being carried on by the Society of Friends there. Where the statement is not absolutely inaccurate it is utterly misleading; for example, it is said that there are nine churches belonging to the Church of England, whereas four of these are only Mission-halls accommodating in all 630 people. Then, although there is no Dissenting chapel in four of the parishes, yet provision is made in the immediate neighbourhood, which is accessible to the people of these districts. In one case a Wesleyan Chapel is simply on the other side of the street which bounds the parish, and there are four ministers of Free Churches, who testify that they draw largely from these very parishes. Without going into details, but after a careful examination of the whole district, the conclusion at which we arrive is, that any person residing in any one of the five parishes can, in seven minutes' walk, find any of the following Free Churches, Baptist, Methodist, or Congregational. There are at least 57 Free Churches and Mission-halls at a distance of from twelve yards to a mile from these parishes.

Detailed information, in confirmation of these statements, has been sent both to Mr. Webb-Peploe and to the secretary of the Committee referred to, so that they may be able to verify the statements for themselves.

It is only right to add that Mr. Webb-Peploe had given the figures as they were furnished to him by the secretary of the Committee, and that he had no intention to cast a slur on his Nonconformist brethren, but simply used the figures as a plea for charitable works of Evangelisation in halls, theatres, &c. The statement, however, is so apt to be misunderstood, that I think it necessary to give this explanation.

Andrew Mearns.

Memorial Hall, Farringdon-st., E.C., Sept. 3.

DROITWICH.

Dear Sir,—I have paid three visits to this place during the past twelve months, and as any Christian must do, have felt interested in the spiritual condition of the people. I am not able, owing to ill health, to walk about, but I have made friends with several of the Lord's people here, and have gained so much information from them that I wish to supplement the remarks recently copied by you from the *Droitwich Guardian*. I say nothing of the clergymen, for I only know one personally, a curate of one of the churches, and a truly enlightened and zealous man.

I wish to state that a gentleman of the place has had a hall open for Gospel work in the poorest part of the town for the last thirty-five years, where the Word is faithfully taught every Sunday morning, the Gospel preached in the evening, and a Sunday-school of about 250 children held in the afternoon, under the zealous superintendence of this gentleman's daughter. An evangelist has been conducting special services and visiting from house to house for some weeks past. I have had the privilege of taking part in Bible meetings of about fifty people of the upper class in this gentleman's drawing-room for the past two weeks

I only ask you to mention these things that it may be known there is a light shining for the Lord here, and that He has much people in this place.

September 3. E. F. B. Brooke.

SOUTHAMPTON CONFERENCE.

PRAISE the Lord for abundant and glorious blessing at Southampton Conference, prolonged to twelve days. The Conference was at the first gathered in the Lord's name. It was begun with praise; it was kept in the Lord's presence right through. The graciously guided, blessed teaching was given by several of God's servants. But the Lord's own presence was revealed to many by the Holy Ghost; 1800 attended the last meeting. It is believed several scores were brought to Christ, and hundreds have been refreshed and strengthened.

While those known by men as High Church, Evangelical, and Dissenters took part, all these earthly distinctions were lost as the children of God worshipped and prayed in the presence of the Lord. To Him be the glory for ever!

MR. J. P. COHEN.—The address of this worker is now 30, Claremont-road, Forest Gate, London, E. He still continues to labour with good effect among the Jews of East London.

GLASGOW CONVENTION.—The Glasgow Christian Convention, which was fixed to take place at the end of September, has been postponed, in order that it may be fixed on a date when Mr. Moody and those who accompany him may be present.

UNITED KINGDOM ALLIANCE.—Mr. T. W. Glover, Southampton, has been granted twelve months' leave of absence, in order that he may accompany Mr. R. T. Booth on a Mission tour in Australia, Tasmania, New Zealand, &c., leaving about the 1st of December next.

ORPHANS AT DOVER.—This season over 400 London orphan children have already been received at the Dover Orphans' Rest, the children having derived great benefit from their sojourn at the sea-side. The Home was only established last year, and has been so much in request that it has been found necessary to hire additional premises to provide sufficient accommodation.

CHINA INLAND MISSION.—A farewell meeting was held on the 5th inst., at Albert-street Church, Belfast, to commend Misses Harriet and Jane Black to the Lord on their departure as missionaries for China in connection with the China Inland Mission. They are daughters of the late Rev. Moses Black, of Kilmore. A deep interest was manifested in the departure of these ladies, over 600 persons attending the meeting.

GROVE HALL MISSION, LISSON GROVE.—On Wednesday, September 5, the rescue work branch of this Mission was opened at the Upper Room, Omega Hall, N.W. Large numbers of friendless and fallen women partook of the tea provided, and listened with attention to the Gospel addresses. Meetings will be held for this class every week. The workers will be glad of the prayers and practical sympathy of Christians interested in this great work. Address, Miss E. Millington, 17, Craven-terrace, W.

BRINGING INTO CAPTIVITY.

"Bringing into captivity every thought to the obedience of Christ."—2 Cor. x. 5.

Is this thy promise, my Lord, to me,
Thy answer to my spirit's anguished cry?
The hush that comes upon the troubled sea
Of thought, as weeping at thy feet I lie?

I was not ever thus, nor craved that Thou [will;
Shouldst rule and reign o'er heart and mind and
I was a wayward child, and uncontrolled, but now
My cry from depths Thou knowest. Lord, fulfil

In me Thy own design. The fire must try,
The storm must prove my Rock's almightiness.
And, oh! to know, as at thy feet I lie,
The fire, the storm, have only power to bless.

The sea of human thought still dashes on,
I hear the billows in their rush and roar,
Thou givest me *thy thoughts* to rest upon,
And I am hushed, nor dread the tempest's power.

There is a rest no hurricane can reach,
The sun-lit heavens, so calm and clear above
The cloud and darkness. Oh, my Master, teach
This heart to show, to learn, to see thy love—

In parable like this, to learn that rest
Is in thyself, above the tempest's might;
Thy timid ones, safe sheltering on thy breast,
See cloud and darkness pass, but dwell in light.

E. A. B.

Requests for Prayer.

FOR one in great straits, who has a family and sick wife.——For a husband who has gone sadly astray, and for his broken-hearted wife.——For a mother dangerously ill, and for her only son.——For prosperity of Aberdeen Tract Repository, lately commenced.——For a series of meetings about to be held in the East-end of Belfast.——For services being held in Glasgow, by Messrs. C. Edwards and G. Hefford.——For four days' special services by Mr. Opie Rodway at Purton, near Berkeley, Gloucestershire, to commence Saturday, 15th September.

UXBRIDGE.—A series of most successful open-air Gospel Temperance meetings at Uxbridge concluded on Friday evening week. The speakers for the five evenings were Messrs. Steinner, Bell, Hilton, Thorneloe, and Dr. Kirton; Rev. J. Fletcher presiding each evening. A series of indoor meetings commenced the following Monday by an address from Mr. John Hilton in the Montague Hall, Rev. F. Wagstaff presiding.

HEBREW SHEET ALMANAC FOR 1884.—The director of the Evangelical Mission to Israel, Mr. D. C. Joseph, 394, Hackney-road, E., purposes again publishing a Hebrew Almanac for gratuitous distribution among Jews in all parts of the world. Ten thousand were distributed last year at a cost of over £50. He would be thankful for the help of friends this year also. Free parcels are sent to any who will distribute them among the sons of Abraham.

THE NORTH SEA MISSION SMACKS.—The new Mission vessel *Cholmondeley*, that was recently launched at Bideford, will in the course of a few days be at her post among the hardy toilers of the North Sea. As the vessel came round the coast from Bideford, most interesting services were held at Clovelly, St. Ives, and Torquay. Mr. Mather, Secretary of the Mission, writes to us:—"The log of the *Ensign*, just received, tells of nearly 700 at the services during the past fortnight—deep interest—and several fishermen brought to Christ. The same story from the *Salem*."

THE GOSPEL IN INDIA.—*The Indian Witness* states that "evidences multiply every year that the Holy Spirit is moving upon the great deep of Hindu and Mahommedan thought in India. Many thoughtful men are found who are deeply impressed with what they know about Christ, and the spectacle of devout Hindu worshippers in Christian churches may be witnessed in Calcutta every Sunday. We have recently heard of a 'panchayet' being called to excommunicate a number of Christians, not one of whom have been baptized. In another place a Christian friend found a company of Hindus assembled together for the purpose of seeking the way of salvation. They seemed to be earnest and sincere, and were more than half Christian in their faith."

Notices of Books, &c.

THE BIBLE EMBLEM ANNIVERSARY BOOK. Price 2s. 6d. *George Routledge & Sons.* A pretty and welcome addition to the already numerous family of birthday books. A pictorial emblem, a verse of Scripture, and illustrative stanzas of poetry are given for each day of the year. Printed in colours and tastily got up, this little book will be a favourite with the young folks.

RICHARD SLADE: A Story for Young and Old. By CHARLES ERNEST. *S. W. Partridge & Co.* This book tells the history of an orphan lad, who, bravely enduring suspicion and persecution, rose by dint of honesty and perseverance to a good position in life. The interest of the reader is well sustained, and the book cannot fail to have a good influence, although the incidents are not dissimilar to those of many an oft-told tale.

We have received from *Drummond's Tract Depôt, Stirling, N.B.*, two quite new and original packets of pictorial leaflets, well adapted for circulation in letters, or by the wayside. The first series consists of a well-chosen selection of "Faithful Promises;" the second of an equally well-arranged choice of passages, entitled "Household Words." There are ten varieties in each set of 100 leaflets, all of which are prettily illustrated, and published at eightpence per packet.

THE NATIONAL TEMPERANCE READER. Second Series. *National Temperance Publication Depôt, 337, Strand.* Conductors of Bands of Hope and other juvenile Temperance societies who are on the look out for "something new" with which to cater for the amusement and instruction of the young folks in the coming season, should obtain this book. It contains 200 pages of recitations, readings, and dialogues, original and selected. Many of the poems are exceedingly good.

THE FIRST GIFT; OR, RUTH NOBLE'S FRIENDS. *Religious Tract Society.* "First gave their own selves to the Lord," is the text on which the title of this well-told tale is founded. In these days, when superficial teaching and busy philanthropic schemes abound, it is well that now and then a voice should be raised calling attention to foundation truths. This story of everyday life carries home some important lessons which bear the impress of having been gleaned from real experience. Its circulation among the sons and daughters of well-to-do Christians should accomplish much good.

BOOTH OF THE BLUE RIBBON MOVEMENT; or, The Factory Boy who Became a Gospel Temperance Evangelist. By ERNEST BLACKWELL. With Preface by Canon Wilberforce. 3s. 6d. *Passmore & Alabaster.* This account of Mr. R. T. Booth's life and work is written in a popular and picturesque style; it will serve the double purpose of an excellent gift-book for boys and youths, and of giving a detailed history of that branch of the Gospel Temperance movement with which Mr. Booth's name has been associated. Some of the descriptive passages would have appeared to advantage if they had undergone a judicious pruning. The lessons drawn are good, and although the book is amplified much beyond the actual events of Mr. Booth's life, the narrative is so skilfully interwoven that the volume will be read with avidity by young and old. Canon Wilberforce's preface is an able and ardent defence of the Gospel Temperance Movement.

THOMAS SPURGEON.—Our son Thomas, of Auckland, says the pastor of the Tabernacle at Newington, is anxious to build a large Tabernacle in Auckland, New Zealand, and he has a considerable sum towards it, but he is pledged not to get into debt. It is not easy to see how the needed funds are to be forthcoming. It strikes us that one of the assets ought to be a good round sum from England. We confess we hoped to receive large help, but it has not come to hand. A few friends sent their gifts to us very promptly, but they were so few that we have retained the amount until it grows larger. The Church in Auckland needs a few hundreds from the Lord's stewards, and we hope they will not withhold them, for it is of the utmost importance that these young, growing colonies should be provided with the Gospel. If numbers of friends who cannot deal in large figures would forward small sums they would be most gratefully received, and we are sure our son would personally acknowledge the aid thus afforded. We long to hear that he is preaching in his own Tabernacle to thousands of saved souls.—*C. H. Spurgeon.*

Notices.

Communications Received with Thanks—R.C. W.C.J. W.A. G.H.R. F.E.T. M.A.E.W. E.F.B.B. W.T.W. W.T.M. J.J.S. G.D.S. A.M. A.F. F.R. M.J.F. J.O. S.R.B. E.R.T. G.P.N. Mdme. H.L. W.McC. J.F. J.M.S. W.B. A.M.H. S.R. A.S. M.E.M.M. M.L. J.M. J.B. J.B. R.S.A. T.R.D. F.E.L. J.L. H.C.H. G.B. J.P. H.M. G.A. R.A. S.P.D. E.T.P. S.W. J.W.G.K. W.J.L. J.N.C. J.C.A.

APPLICANTS FOR TRACTS—J. Wilson, 126, Highchaighall-road, Glasgow; W. H. Gilbert, 239, Saracen-street, Possil-park, Glasgow; R. Webb, Ham Mission, Barkingside, Ilford; F. Foster, care of Mr. Lemon, Market Harboro'; M. A. Hadley, 60, Giffard-street, Kingsland-road; M. Hayward, Norton, near Cannock, Staffordshire; H. Fowler, 8, Corden-street, Rose-hill, Derby; Mr. Sewell. Houghton Pence Houses, Durham; Luke Duke, Houghton Pence Houses, Durham; W. Archer, 9, Carter-street, Walworth-road; H. Page, 12, Clarence-square, Cheltenham; W. A. Archard, 32, King William-street, London-bridge; A. Wilkie, Brunswick Hotel, Blackwall Station, E.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply, Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply, Hon Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

REV. W. HASLAM'S ENGAGEMENTS: Fairfield Church, Buxton, commencing September 15.

STEPNEY MEETING HOUSE.—Mrs. Reaney will resume her meetings at 3 p.m. on Sunday next.

UPPER NORWOOD, Stafford House, Tudor-road.—A drawing-room meeting every Thursday afternoon at 3. All are invited.

AGRICULTURAL HALL, Islington, N.—September 16, 3 30 p.m., Rev. G. D. Wyatt; 7 p.m., Mr. Elvin and Miss Clark (soloist).

MR. J. M. SCROGGIE'S ENGAGEMENTS: To September 23, Elgin, N.B.; October, Glasgow; November, Ayr; December, Galashiels.

MRS. BOARDMAN will resume the Ladies' Bible-class on Wednesday, September 19, at 11 o'clock, at 3, Rochester-square, Camden Town.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian Workers, Wednesday, 19th inst. Dr. McKilliam will give an address, subject, "Call to Service and Fitness for It—Example, Gideon."

CONFERENCE HALL, Mildmay-park, N.—September 16, 3.30 p.m., Mr. George Soltau, special address to servants; and 7 p.m., Mr. George Soltau. The weekly Bible readings, by Rev. J. Wilkinson, were resumed on Wednesday, September 12, at 7.30, in the Ladies' Waiting-room.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster, in the yacht "Kingfisher," at Ilfracombe; Rev. W. S. Standen, now at Eastbourne; Mr. Spiers, now at Newquay; Messrs. Hankinson and Seyler, at Penzance, till September 18; Mr. W. G. Seagrove, now at Littlehampton; Mr. J. M. Wigner, at Oxford, end of October.

EXETER HALL.—Special Mission services, this month for young men, commencing each evening at 8 o'clock. Speakers: Messrs. E. J. Kennedy and Stanley P. Smith, Captain Sherrard, R.E., Captain Baring (late 17th Lancers), and Messrs. E. Trotter and A. Burson. Daily Prayer-meeting at 1.15 p.m., Saturdays excepted.

COMING CHRISTIAN CONFERENCES.

WINCHESTER.—September 12 to 14.

SALISBURY.—September 25, 26, and 27.

CHRISTIAN WOMEN'S UNION.—Annual Conference, at Clifton, Bristol, in the Victoria Rooms, September 25, 26, and 27.

CLIFTON.—Victoria Rooms, Clifton, October 2 and 3.

LIVERPOOL—Thursday and Friday, October 4 and 5.

ON UNFULFILLED PROPHECY.—Avenue-road Church, Goldhawk-road, Shepherd's Bush, W., October 9 to 11.

NORWICH EVANGELICAL ALLIANCE.—October 16, 17, and 18.

SHEPHERD'S BUSH.—The Gospel services continue to be held at the Athenæum at three and seven p.m. every Lord's day.

MR. SPURGEON'S SERMONS.—In his "Personal Notes" in this month's *Sword and Trowel* Mr. Spurgeon says: "While in Scotland, and since our return, many pleasing testimonies of the value of the printed sermons have come under our notice. In many a shepherd's cottage and lonely hut in Highland glens they form, with the Word of God, the spiritual food of the Lord's hidden ones, while cases of conversion through reading them are constantly being brought to light. In one far-away village in the North the little country shop is opened on Saturdays expressly for the sale of the sermons; and what the customers want is so clearly understood that often not a word is spoken by either buyer or seller, but the people walk in, put down the penny, and march off with the sermon that is to be their Sabbath feast. In a Convalescent Home every Sabbath evening during the winter the matron reads one of the sermons to the inmates, who appear to be very grateful for them. The sermon No. 1712, entitled, 'Filling the Empty Vessels,' was specially blessed to two young men, for it led them to decide for Christ."

Mission Appeals.

HOPE MISSION HALL.—Mr. G. D. SMITH, of this Mission at Wapping Wall, appeals for pecuniary help in the work carried on by working-men. There is a committee, and the efforts are for the good of the poor.

BATTERSEA PARK TABERNACLE.—The foundation stone of this building will be laid on Tuesday, the 18th September. A sale of work will take place the third week in October, contributions towards which will be thankfully received by Mrs. LARDNER, 6, Avenue-road, Clapham.

CAWNPORE MISSION.—Mr. ARTHUR FOY appeals to British Christians for help in the expenses of a Mission to soldiers and others, among whom there has been a gracious work for some time past. They are anxious to buy a building, towards which they have £100, and require £300 more. Mr. Foy belongs to the firm of Foy Brothers, at Cawnpore, and gives a number of reliable references.

INFANTS' NURSERY, BRIXTON.—Mrs. CUNNINGHAM appeals for help in carrying on her nursery, which has proved a boon to many mothers who have to earn their own and their children's daily bread. Mrs. Cunningham spends her own limited means in thus trying to help those who are thankful to leave their children under her care. Three hundred little ones have been received, and visitors are invited to inspect the Home, which is at Hope Cottage, Industry Terrace, Brixton, S.W.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, September 8, 1883.

**** Donations should be sent by Cheque or P. O. Order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

**** Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Colar Mission—R.	50	0	0
Dr. Barnardo's Homes—G. D. C. £2; J. J. 5s.; Q. J. C. 10s.; H. T. £1; C. A. £1 10s.	5	5	0
Syrian Colonisation Fund—M. 1s.; G. D. C. £2; C. R. J. £1; L. E. 5s.; H. T. £1; A. and R. 5s.; C. A. £2	6	11	0
Friendless and Fallen—G. D. C. £2; C. W. J. 10s.	2	10	0
Mildmay Mission to the Jews—B. M. W. £1; C. A. 10s.	1	10	0
Church of England Zenana Missionary Society—B. M. W.	1	0	0
Jewish Refugees' Aid Society—M. Van G. £3 19s.; J. J. 5s.; C. M. J. £1; H. T. £1; A. and R. 5s.; C. A. £1; J. C. P. 5s.	7	14	0
China Inland Mission—B. M. W. £1; A. E. J. £5; K. Y. 10s.; Q. J. C. 10s.	7	0	0
Bristol Orphan Houses—A. E. J.	5	0	0
Mr. Fegan's Boys' Homes—C. D. 2s. 6d.; T. S. 5s.; C. R. J. £1; J. J. 5s.; Q. J. C. 10s.; Mrs. M. £1; M. O. 2s. 6d.; C. T. C. £1; H. T. £1	5	5	0
Whitefield Mission—C. R. J.	1	0	0
Brighton Medical Mission—J. J.	0	5	0
Miss Mittendorf's Home—W. H. L. £5; J. E. N. £1; C. D. 2s. 6d.; H. T. £1; T. Y. £1; B. T. O. 5s.; J. C. P. 5s.	8	12	6
Day in the Country Fund—M. A. L. M. 5s.; Mrs. A. £1	1	5	0
Miss de Broen's Work in Paris—Mr. Fortune's Class, Inverurie	1	0	0
Baptist Missionary Society—E. S.	0	3	0
Mrs. Hilton's Crèche and Orphan Home—J. E. N. £1; T. Y. £1	2	0	0
Miss Mason's House of Rest—J. E. N.	1	0	0
George-yard Ragged Schools—Mrs. M.	0	10	0
Home of Industry—Mrs. M. 10s.; E. L. £3	3	10	0
Miss Leigh's Home, Paris—M. C. 5s.; (*Ballet Girls' House*) C. T. C. £1; J. S. R. 2s. 6d.	1	7	6
Rev. McAll's Work, Paris—C. T. C.	1	0	0
Anglo-Indian Evangelisation Society—C. T. C.	1	0	0
St. Giles' Christian Mission—C. T. C. £1; H. T. £1.	2	0	0
Scripture Readers' Society, Ireland—C. T. C.	1	0	0
Marylebone Medical Mission—C. T. C.	1	0	0
Home for Working Girls—C. T. C.	1	0	0
Mrs. Wilkes' Rescue Work, Poplar—W. W.	0	10	0
Strangers' Rest, 163, St. George's-street—T. A. D.	10	0	0
Miss Cole's Orphan Home—E. L.	3	0	0
Miss Lee's Home, Eastbourne—E. L.	3	0	0
Mission to Hop-pickers (Mr. Gillingham)—E. L.	3	0	0
Dock Labourers' Mission—G. M. D. 9s. 6d.; (*Free Meals*) C. S. B. £1.	1	9	6
Mrs. Parsons' Home for Girls—T. Y.	1	0	0
Mission to Hop-pickers (Mr. Chinn)—A Lady	5	0	0
London City Mission—C. A.	1	0	0
	£147	7	6

[ADVERTISEMENTS.]

Dr. Barnardo's Homes—M. S. L. £1; A Well-wisher (Capetown), 4s. 7d.; Anti-Clairvoyants (1 Sam. xxviii. 12), £1.
Evangelistic Mission—Per C. R. H.: Anon. (Lancaster), 1s.

YOUNG MEN IN THE CITY.—A meeting to inaugurate the winter's work in the Aldersgate-street Young Men's Christian Association will be held on Monday next, the 17th inst., at eight o'clock; Mr. Samuel Morley, M.P., in the chair. Addresses will be delivered by Revs. T. J. Goater, of Camberwell; R. H. Horton, of Hampstead; and T. Ossian Davies, of Tollington-park.

"And she being dead yet speaketh."

MORLEY HOME

FOR WORN-OUT, AGED, AND DESTITUTE GgovernesSES, NEEDLEWOMEN, AND SERVANTS,

25 (Late I), Chatham Place, Paragon Road, Hackney, E.

BELOVED FRIENDS,

You have so kindly helped me in my work from the commencement, that I can only again repeat I feel sure you still are interested in it, and now, with other dear friends of a later period, will sympathise when I tell you that death has entered our household for the first time, and taken from our midst a truly grateful and thankful aged one. I must pay this tribute to the memory of "Lettice Buckmaster," because she gave me *so much joy in my work*. But apart from all else besides, she left behind the assurance that she was going home to God. Some years ago, Mrs. Buckmaster fell from a chair and injured her left breast, which, sad to say, caused a cancer to form—that most terrible disease to which the human frame is subject. She suffered intensely, but I never heard a murmur escape her lips. In this record I am compelled to be brief, but when reading it, dear friends, *I know* you will realise to the full the preciousness of Matt. xxv. 40.

During this time of grave and solemn responsibility "the barrel of meal has wasted not," and I feel sure NOW I have only to remind the Lord's Stewards for the supply of present needed help.

Sept. 7, 1883. ELIZABETH COALES. PSALM lxiii. 7.

RELIEF OF PERSECUTED JEWS.

SYRIAN COLONIZATION FUND.

President—THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

Patrons: The Right Hon. The Earl of Aberdeen; The Countess of Aberdeen; The Right Hon. Earl Cairns; The Dowager Countess of Gainsborough; Lady Carmichael; The Very Rev. The Dean of Ripon; The Very Rev. The Dean of Lichfield; Major-General Boileau, R.A.; Stevenson A. Blackwood, C.B.; The Rev. Dr. MacEwan; The Rev. Dr. Bullinger; W. Holman Hunt, Esq.; Major Agnew; Dr. Laseron; Rev. W. H. Webb-Peploe.

Committee: The Countess Dowager of Rosse; The Lady Maria Forester; Lady Eastlake; Dowager Lady Herschel; Rev. Dr. Flavel Cook; Mrs. Ratcliff; Miss Leach; Miss M. Henderson; Rev. T. R. Lawrence; Rev. H. N. G. Hall; R. C. L. Bevan, Esq.; A. G. S. Langhorne, Esq.

Hon. Treasurer: R. C. L. Bevan, Esq. (of Messrs. Barclay, Bevan, Tritton & Co, Bankers).

H.M. Government have made free grants of three square miles of land in Cyprus to the 200 Jews sent out by the Committee. Funds are immediately required to clear it for Corn-sowing in October; for Cottage building; Well sinking; and the people's support until they can reap a harvest. Donations thankfully received by the

Bankers: Messrs. Drummond & Co., Charing-cross, S.W.; Messrs. Barclay, Bevan, Tritton & Co., 54, Lombard-street, E.C.; The Bank of England; The Royal Bank of Scotland; The Provincial Bank of Ireland; or by the *Secretary:* Mrs. Finn.

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Notice to the Readers of "THE CHRISTIAN"

WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK

CASE OF SEVERE CHRONIC BRONCHITIS WITH DISEASED LUNGS at KISLINGBURY, WEEDON.

In December last I received the first letter relative to this patient's case, from his wife, who applied as a last hope, on the earnest recommendation of friends.

Name, W. A. HEDGE:—Never very strong, and subject to Winter Cough. A sister had died of Chronic Asthma. In the July previous he took cold, the breathing became very bad, inflammation of the lungs set in, and when the acute symptoms were subdued by active means, they left him weak as an infant.

At this time the cough was very aggravating; there was profuse greenish expectoration, slightly streaked with blood; night sweats had come on, the breathing was very bad, and there was, more or less, continual pain. "I saw your announcement last week in the *Christian World* (Mrs. H. writes); he had a very bad night last night. *I felt I could put it off no longer, and hope it is not too late.*"

Advice and medicine were forwarded. It was a month before much improvement was seen. After that he began rapidly to amend. By the end of January the cough and distressing breathing were greatly relieved. The patient was able to get out a little.

A week or two ago (August 23) I received a letter from Mrs. Hedge, in which she says:—"My husband, who was under your treatment in December, January, and February last, resumed his work in March, and *since that time has not been laid aside at all.* Your medicine, with God's blessing, having done this good for him, I am inducing a friend to try it also."

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

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EDUCATION.—A Lady can speak most highly of a superior school, where two of her daughters are being educated, in which the highest culture is blended with truly Christian training, loving and kindly interest taken in their pursuits, and recreations and home-like pleasures furnished at seasonable times. Particulars will be gladly given by
Mrs. B., 30, Downshire-hill, Hampstead.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, in connection with Seaside Educational Home (for juniors and others requiring sea air), at Clifton House, Topsham. Under the personal supervision of the Misses BAMBER, Miss CHURTON, the Misses POPE, assisted by Professors and English and Foreign Governesses of acknowledged merit. A high moral tone is ensured by careful Christian training. University examinations. Numerous references to Clergymen, Ministers, and Parents in England, Wales, Scotland, Ireland, and abroad.

ORPHAN SCHOOL for Daughters of Musicians will be opened September 17th. Boarders and Day Pupils also received for the benefit of the Charity. Special musical advantages; moderate terms.—Miss HELEN KENWAY, 10, Darnley-road, Royal-crescent, Notting-hill, W.

MELROSE HOUSE, Bedford. Principals, the Misses RAY.—The ensuing Term will commence (D.V.) on Friday, the 21st of September. Terms and references on application.

BOARDERS.—Wanted, by a Lady having a small School, two or three Boarders (little boys or girls), who would have kind maternal care combined with a good English education. Terms moderate. Good references.
89, Waterloo-crescent, Forest, Nottingham.

ST. ANDREWS UNIVERSITY.—Degrees for women. Preparation for the L.L.A Examinations. Residence for students at 4, The Lawn, Brixton-hill, London. Tuition by correspondence.—Full particulars on application to E. A. SNOWDEN, Secretary.

LADIES' SCHOOL.—Address, Misses DONALDSON, Victoria-park, Wavertree, Liverpool.—A Lady recommends the above School, from personal knowledge of its advantages for children requiring special care. An excellent education is combined with religious training, attention to health, and moderate terms.

PRIVATE TUITION.—Vacancy for Two Pupils. Great success in Exams. Highest references. Beautiful situation. Terms very moderate.—W. HENRY STOKES, M.A. (Oxon), The Poplars, Milverton, Leamington.

SEASIDE HOME and thorough education on moderate terms. A Lady, experienced in tuition, receives six children. House airy, detached, close to meadow and sea. Healthy locality and home enjoyments. Specially advantageous for orphan and Indian children. References to ministers and parents.—MATER, Mrs. Davies, 6, The Pavement, Brixton Rise, S.W.

BELMONT COLLEGIATE SCHOOL for Girls, 13 and 14, Belmont, Bath.—A thorough, English education, with Latin, mathematics French, German, &c., on inclusive and moderate terms. The School is arranged on the best modern lines, and the utmost care taken that the whole tone and atmosphere be decidedly Christian. A few boarders received in the house of the Principals.

FAIRFIELD HOUSE SCHOOL, Ambleside.—In consequence of the removal of the above School to Belle Vue, Ambleside, Mrs. FLEMING has increased accommodation for Boarders. No day pupils. Careful Christian training. Healthy and beautiful situation. Good airy rooms. Distinguished success in the Cambridge Examinations.

NURSERY GOVERNESS (experienced) wanted. Music, French, and drawing required. Must be a good needlewoman.
Mrs. LANGMORE, Harcourt, Bickley, Kent.

Mr. & MADAME BODDA'S (Miss Louisa Pyne) "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the pupil, six guineas. Each other study two guineas the term. For further particulars apply as above.

FRANCE, Saumur (Maine and Loire).—Protestant Boarding School for Young Ladies, conducted by Mddlle. BONIFAS. Pleasantly situated, well-ordered establishment; large garden, excellent climate; the comforts of a home. Careful Christian education, instruction solid and thorough. Moderate terms, excellent references. Term commences October 1st.

PARIS.—Protestant Boarding School for Young Ladies. Mademoiselle VIENOT, 18, Rue Demours, Près du Bois de Boulogne. Pupils prepared for examinations. Moderate terms. Prospectus and references to parents on application.

PARIS.—The "Pension" for Young Ladies, directed by Madame ED. DE COPPET, 223, Boulevard Pereire, re-opens 15th September. References.

FRENCH INSTRUCTION.—Monsieur CHOQUET, Instituteur-Evangéliste, Pouilly sur-Loire, Nièvre, France (railway, Paris to Nevers), receives English boys into his family. Healthy situation. Christian influence. Excellent references. £5 monthly.

BRIGHTON.—Kindergarten and Educational Home. Thorough preparatory education, combined with Christian training and motherly care. Entire charge taken of children from abroad.—Mrs. LANKESTER, Dover House, Clifton-hill, Brighton.

GREAT MALVERN.—High-class Educational Home for little girls requiring special care. There are two vacancies at present, and two more after Christmas.
Mrs. RICHARDSON, Castle House, Malvern.

EDUCATION.—Madame BORD (widow of Monsieur le Pasteur Bord) receives Boarders, or Lady Boarders. Advantages for French. Preparation for Examinations. Refined Christian home. Indian pupils received.
82, Rouge Bouillon, Jersey.

UNE DEMOISELLE française protestante, diplomée, capable d'enseigner l'allemand et les éléments de musique, désiré se placer comme institutrice, dans une famille ou un pensionnat. Veuillez addresser, Mdlle. L., Glaston House, Uppingham, Rutland.

GOVERNESS.—A member of the Society of Friends requires a re-engagement as Governess to older children. Can teach English, French, German, Latin, music, and drawing.
M. TRUSTED, Leckhampton, Cheltenham.

COMPANION PUPIL, about nine, required in Select School. Careful Christian training; high-class education. Fees, 25 guineas (no extras). **GOVERNESS-STUDENT** desired. Vacancies for elder girls.
Kingston House, Abbotsford-road, Clifton.

NURSERY GOVERNESS.—Wanted, for a young lady (domesticated), a situation as above, to young children. Small salary. Christian care and supervision would be appreciated.—4, Lyonsdown-terrace, New Barnet

SCHOOL WANTED.—Conducted by Christians in fellowship with those known as Brethren; where boys receive thorough English education, combined with care. Terms must be inclusive.—COLONIES, Exchange-buildings, Hull.

IMMEDIATE.—A Young Lady wishing to continue her studies, could receive advantages and a small remuneration if willing to interest herself in, and teach young children.—Address, with full particulars, The Pines, High-street, Wood-green.

A MISTRESS wanted, for a small mixed school in a country hamlet, under Government inspection. Salary about £35, and rooms.
Mrs. E. B. GIBSON, Saffron-Walden, Essex.

AN EARNEST CHRISTIAN LADY (21) seeks engagement. Teaches English, drawing, superior music, singing, fluent French, and German (Paris, Berlin). Highest English and foreign testimonials. £40.
HILDA, Moore's Library, Emsworth, Hants.

RESIDENT GOVERNESS (middle-aged).—Re-engagement required in a Gentleman's family. English, music, French acquired in Paris. Many years' experience.
Mrs. ALLEN, West-place, Huddersfield.

LADY (Higher Cambridge, Group B) seeks engagement as Finishing Governess or Companion. Advanced French and German grammar, conversation, literature (Paris, Germany). Experienced traveller. Liberal terms, Christian home.
Z., 25, Brownswood-road, S. Hornsey.

ASSISTANT SCHOOLMASTER wanted. Must be a member of a Christian Church. One accustomed to an institution preferred. Salary commencing £30 per annum, with board, washing, and residence.—Apply by letter only, enclosing copies of testimonials, to the Secretary, Stockwell Orphanage, Clapham-road, London, S.W.

NORTH WALES.—A Lady, taking her own girls to the sea for bracing air, in October and November, wishes the charge of two or three others, ages five to nine. A valued nursery governess assists. Terms liberal. References exchanged.—Mrs. P., Messrs. Jarrold & Sons, 3, Paternoster-buildings, London.

NURSERY GOVERNESS.—A Lady can conscientiously recommend a young person as above in a small family, where the children are between the ages of four and ten. She would teach music and English, and take charge of their wardrobes.—Mrs. FIELDER, The Priory, Abergavenny.

Appointments, Situations, &c., Wanted.

AGENT OR SECRETARY.—Wanted, by a gentleman, aged 33 (married), who has been in practice as a Surveyor and Estate Agent, a situation at home or in the Colonies, as above, to a landed proprietor, owner of house property, or any position of trust, where his experience and rectitude would be valued.
G. A., 2, Fell-road, Friends-road, Croydon.

A VILLAGE EVANGELIST, and member of the Open-air Mission, is free to work on Unsectarian grounds in any needy district during the coming winter months. Lodging and board is all the remuneration sought.
T. CLARK, Post-office, Wadesmill, Ware, Herts.

AS GARDENER.—A situation wanted by an earnest Christian Man as above. Understands gardening in all its branches. Middle-age; nine years' character; total abstainer. Wife a good needlewoman. No young children.
JOHN BRITTON, Bishops Sutton, Alresford, Hants.

GARDENER.—Situation wanted by an experienced Christian Man, 20 years in the employ of late Sir Thos. Bernard. Thorough knowledge of vines, &c.
FRANCIS INGRAM, Winchendon, Aylesbury, Bucks.

COFFEE TAVERN.—Man and Wife want situation to keep Coffee Tavern. Abstainers, Church-people. Wife a superior cook. Excellent testimonials.—CLARKE, care of Mrs. Trotter, Christchurch Vicarage, Cambridge.

AS LADY-HOUSEKEEPER, Companion to a Lady, or Superintendent of any Christian work.—Wanted, by a Widow Lady, a re-engagement.—R. M A., Miss Stroud, Deaconess House, Conference Hall, Mildmay-park, N.

PAROCHIAL MISSION WOMAN desires a re-engagement. Several years' experience. Can conduct mothers' meetings and women's Bible-classes. References to clergymen and others.—E. FURLSON, Mission Cottage, Water's-lane, Stow-hill, Newport, Mon.

A LADY wishes to recommend a Christian Gentlewoman, either as Useful Companion, Governess to young children, or to assist in mission work. Good references can be given.—B. S, care of Mr. Pethybridge, Stationer, Queen-street, Newton Abbot, Devon.

Mrs. BRADLEY (Secretary, British Women's Temperance Association) will (D.V.) be at liberty for Gospel Temperance work after September next, when her present engagement terminates.—11, Grange Park-gardens, Ealing, W.

COMPANION, Lady-Housekeeper, Matron of Home.—Middle-aged Lady, well educated, active, cheerful, seeks the above. Work for the Lord desired. Good references. No salary.
S., 6, High-street, Sutton, Surrey.

COMPANION.—Wanted, by a Young Lady 21), a situation as above in small family; or to assist Lady in Housekeeping. Dissenter and abstainer. No salary required. Good references given.—MABEL, Miss Plume, 1, Croft-road, Acton-green, Sudbury, Suffolk.

BIBLE-WOMAN.—Christian Young Person seeks an engagement as above, or any kind of work for the Lord. Accustomed to Mission work. Good reference.—SUB-MATRON, Eagle House, West-street, Poole, Dorset.

HOUSE AND PARLOURMAID.—Situation wanted as above, in a quiet Christian family, by a respectable young woman.—F. F., 3, Hopwood-street, Surrey-square, Old Kent-road.

A SITUATION wanted by a Young Person as Useful, Sewing, or Young Ladies' Maid. Over three years' good character. Wesleyan and abstainer.—A. STUART, Wingland House, Terrington, Lynn, Norfolk.

A LADY wishes to obtain a situation in a Christian family for an honest, willing Girl of 17. Country. Been out before. Abstainer. Mrs. WARD, Pishill Vicarage, Henley-on-Thames.

PAGE.—Wanted, in Christian family, place as Page, under Butler or Parlourmaid, for youth, aged near sixteen, from Miss Marsh's Orphanage. Good character from employer.—Mrs. PRESS, 6, Latimer-street, Stepney-green, London, E.

REV. F. CHALMERS recommends a good needlewoman, aged 22, for a school or family. Understands tailoring.—M. F., Nonington-Vicarage, near Wingham, Kent.

GROOM AND COACHMAN.—Superintendent of Village Mission confidently recommends a young, active, and useful Christian man (married), now about leaving present place, through death of his master. Excellent character and testimonials.
W. WALTERS, The Lodge, Chishill Hall, Royston.

Appointments, Situations, &c., Vacant.

FULL SALVATION.

MAN AND HIS WIFE wanted, without children, both in the present enjoyment of a Full Salvation. Good leader. To take charge of a Coffee House, and Mission Room attached.
Miss E. BELL, Merlin, Eastbourne.

WANTED in about a month, a respectable, experienced Man-servant, unmarried, and single-handed, out of livery, and total abstainer, for a small family in the country. 25 to 30 years of age.—Address, with length of character, wages wanted, and where lived, J. HENDERSON, Esq., Effingham-park, Crawley Downs Sussex.

CAN ANY GENTLEMAN recommend a thorough indoor servant, single-handed, out of livery. Must be unmarried, smart in appearance, and a good servant. Wages £50. Christian preferred. Small family.
C., Clayton Priory, Burgess-hill, Sussex.

HOUSEKEEPER.—Wanted, a thoroughly conscientious person, about 35, to assist Lady in Housekeeping. Must take charge of drawing-rooms, understand preserving, and be a good needlewoman. One who has filled similar situation preferred. Wages £25, all found.—Address, with full particulars,
Mrs. G. T., Green Hill Park, New Barnet.

LADY SUPERINTENDENT wanted for Young Women's Christian Association. Must be able to conduct Bible Classes. Salary £30, with lodgings and fuel.—Apply to Mrs. BLACK, Free High Manse, Inverness.

GOOD PLAIN COOK, and a **HOUSE** and **PARLOUR MAID** wanted, for a quiet family, only two ladies. Comfortable home and every religious privilege. They must have excellent references.—Write, stating age, wages, &c., to K. C. E., BELL & Son, Victoria-terr., Surbiton.

A RESPECTABLE WOMAN is wanted in Eastbourne, to take the management of a Free Registry Office and House for Servants. Age from 30 to 45. Widow, or married woman without children. Member of Church of England, and interested in the work.
Mrs. USILL, Fulbourn Lodge, Eastbourne.

WORKING HOUSEKEEPER.—Wanted, an active woman, as above, to two retired tradesmen. A genuine Christian, who is also an abstainer.
ZETA, at Bookseller's, 336, Euston-road, N.W.

WANTED, FOR SOUTHAMPTON, thorough Parlour-maid. Must be good needlewoman, strong, active, well recommended and experienced.
Mrs. OSWALD, New Place House, Southampton.

A WOMAN of Christian principle (abstainer), is wanted in a Clergyman's family, to do plain cooking, and overlook the work of a young housemaid, and a page. Country; two in family. Wages £20, all found.
Mrs. BALLANCE, Horsford Vicarage, Norwich.

A LADY, settling in Brighton, requires a good plain Cook, Parlour-maid, and Housemaid. Abstainers. With good characters. Christian principles valued.
F. K. C., 5, Clarendon-terrace, Brighton.

GOOD PLAIN COOK, UPPER HOUSEMAID, who can wait well at table, and **UNDER HOUSEMAID** wanted. Private family. Good wages. All found.—BRANTWOOD, 4, Macaulay-road, Clapham-common, S.

COOK.—Wanted in a Gentleman's family for town and country, a good Cook, where a kitchen-maid is kept. Must be hard working and an early riser. Age not exceeding 40. A Christian and abstainer much valued. Excellent character indispensable.—E. T., care of Mr. Roberts, 110, Brompton-road, S.W.

AGENTS REQUIRED by a Tea Merchant, in every Country town and village, to sell pure Teas in packets at store prices. Delivered free, 6d. per lb. commission. Samples gratis.—Apply by letter, C., 16, Great Winchester-street, London.

COOK.—Wanted, a trustworthy, experienced Cook. Six in family. Kitchen-maid kept.—Apply by letter to Mrs. EDWIN PEASE, Mowden, Darlington.

NURSEMAID.—Wanted, an experienced Nursemaid, aged about 25; who is a good needlewoman.
Mrs. LINNEY, Friends' School, Saffron Walden.

AS GENERAL SERVANT.—Wanted in a quiet Christian home, a respectable young person. Attendant kept for children. Greatest part of washing put out. One from the country, and an abstainer, preferred. Wages £12.—Mrs WORDLEY, 7, Grove-road, Dartmouth-park, London, N.W.

GENERAL SERVANT wanted. Must cook well. Age not over thirty. Must be steady, active, clean. Comfortable home. Housemaid kept.—Apply by letter, Mrs. HILL, 28, Nottingham-place, London, W.

COOK wanted. No housework. Small family.—Address, stating wages required, Mrs. FARMER, Mortlake, S.W.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. E. MILNE, Abbey Church, Edinburgh, writes: — *Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; DR. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world.
Tariff on application to Miss PERCY.

STILL FURTHER ENLARGEMENT.

WEST CENTRAL HOTEL.
97, 99, 101, 103, Southampton-row, London.
Highly recommended by Rev. Forbes R. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Francis Murphy, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian. Plain Breakfast or Tea*, 1s. 3d. *Beds*, 1s. 6d. to 2s. 6d. Printed Tariff on application to FREDERIC SMITH.

LONDON.—Mrs. GREATLEY'S Christian Boarding-House is highly recommended for comfort, economy, and being convenient to all parts. References kindly permitted to the Rev. Dr. THAIN DAVIDSON. Terms from 2s. 6d. bed and breakfast.
17, Tyndale-place, Upper-street, Islington.

BED-ROOM, with use of sitting-room, with or without partial board; or bed and sitting-room combined; or double-bedded room, for friends or brothers engaged during the day. Could accommodate a Lady. Christian people; no children. Domestic comfort studied. Near rail and cars. Terms moderate.
A. B., 77, Mildmay-grove, N.

BOARD AND RESIDENCE, offered to one or two Ladies on moderate terms, in a Christian family. House large and pleasantly situated, near to tram and rail.
B. M., care of 324, New Cross-road.

COMFORTABLE PERMANENT HOME for elderly lady or gentleman, in Christian family residing in healthy and accessible suburb; or City gentlemen would be received as partial boarders.—R, Rokeby-villa, Anerley.

BRIGHTON, Board and Residence, permanency or otherwise.—Ladies desiring a change to the sea-side will find here a quiet, comfortable home. House pleasantly situated.
A. G., Shaftesbury Lodge, 10, Powis-square.

BOURNEMOUTH.—Happy Home offered by a Lady to children deprived of maternal care, or delicate; or Apartments for the winter for invalids. South aspect.
Mrs. BASTIN, 10, Branksome Terrace.

A LADY living in a country home, will be glad to meet with a Boarder for the winter months. Near station, main line.
A. S., Friends' West-end Library, Brighton.

BRIGHTON.—Board and Residence. Quiet Christian home, central position, within four minutes of sea and West Pier. Mid-day dinner. Terms, 1½ guineas; small room, 25s.; room convenient for two, 25s. each. Arrangements now made for Winter Months.
A., 6, Clarence-square.

APARTMENTS, with liberal board, one guinea per week, inclusive.—J. J. J., 39, Highell-street, Dorset-gardens, Brighton.

BOURNEMOUTH.—To Let, a comfortably Furnished House, for six months or longer. Three reception and six bed-rooms. Near Trinity Church, sea, and pines.—R., Mr. Atkins, Lansdowne-crescent, Bournemouth.

REDLAND, BRISTOL.—For Sale, Detached Freehold Residence. Large garden. Within few minutes' walk Clifton Down Station. Admirably suited for School or Institution. Ample room for building extension. Easy terms for payment purchase money.
Box 71, Post-office, Bristol.

BOURNEMOUTH, Ivors, Old Christchurch-road, Boarding House.—Cheerful central position, near Holy Trinity Church. Very comfortable house. Permanency or otherwise. Terms moderate.

BOARD AND RESIDENCE AT BOURNEMOUTH.—Visitors will find every home comfort at Loughtonhurst, West Cliff Gardens. Pleasantly situated on the Cliff, close to sea. Terms from a guinea and a half per week.

SEASIDE.—Cheerful Christian Home, with every care, is offered for Lady or Gentleman suffering from Epilepsy, Paralysis, Hysteria, Chronic Rheumatism, or Nervous Debility, by a married Gentleman, of long and varied experience in such cases.
MEDICUS, c.o. Mr. Ransford, Chemist, Clevedon.

BOURNEMOUTH.—Comfortably-furnished apartments offered by two Ladies in the West Cliff Gardens, Bournemouth. Close to the sea.—The Misses GARDNER, Silver How, West Cliff Gardens, Bournemouth.

BOURNEMOUTH, Clairville.—Superior Boarding House, conducted by Mr. and Mrs. JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church an sea. Most liberal table.

DIPSOMANIA.—A vacancy in long and successfully established Private Home, **SEASIDE,** for six suffering from excess of Morphia, Chloral, Absinthe, Stimulants, or Nervous Debility. Christian care and influence, judicious supervision and home comforts, with every kindness.
MEDICUS, care of 9, Stoke's Croft, Bristol.

BRUSSELS.—A Lady wishes to recommend to persons visiting Brussels, Madame MERLIER'S private Boarding House, 1, Rue Veydt, Chaussée de Charleroi; in a healthy and fashionable part of the city. Private sitting rooms. Good table. Moderate charges. Seven minutes' walk from English Evangelical Church.

A COMFORTABLE HOME, with every refinement, is offered to a Christian Lady, by a Congregational Minister (married), living in one of the healthiest towns in Derbyshire. Terms moderate.—F. JONES, care of Mr. E. J. Bishop, Chemist, Osmaston-road, Derby.

CHRISTIAN HOME for elderly or invalid lady or gentleman at a very moderate charge.—Mrs. BAXTER, Newburgh, Fife, Scotland or, Rev. J. N. HILL, Old Manse, Balmullo, Fife, Scotland.

HASTINGS, Castle House.—Select Boarding establishment. Land and sea views. Sheltered situation, three minutes from sea. Homelike. Terms moderate. Clerical recommendation.—Apply to the Misses BIRD and PINDER.

ILFRACOMBE, The Heights.—Board and Residence in Christian family from October. Every comfort, bracing air, lovely sea view. Terms, twenty-five shillings weekly.
Mrs. ATKINS, 18, Oxford-grove, Ilfracombe.

BOARD AND RESIDENCE, by the Sea.—A Lady having a very pretty house, nicely furnished, is desirous of meeting with a few Christian Ladies as boarders. Every home comfort.—ESPERANCE, care of H. W. Mardon, Littlehampton, Sussex.

TO LET.—Drawing-room and Bed-room in pleasantly situated house. Quiet country town, half-hour rail from Brighton. Good cooking and attendance. 25s weekly.
Miss WATSON, 6, North-street, Lewes, Sussex.

ROTHESAY, Scotland.—Hydropathic House of Rest. Terms for board, lodgings, and baths, from 25s. per week. A comfortable Christian home and judicious treatment.—Prospectus from COLIN CAMPBELL. Special winter terms.

SOUTHBOROUGH, near Tunbridge Wells.—To Let, a small Furnished House, situated on the Common, close to church and main road. Sound Evangelical teaching.—For particulars, apply, G. P. MANSELL, Parade, Southborough.

SHANKLIN, Isle of Wight.—Twelve-roomed Furnished House, large lawn. Good sea and land views. Two and a half guineas per week for winter season.—Particulars of W. BROWN, The Firs, Weston Turville, Tring, Herts.

SOUTHPORT.—Cheerful Apartments. Pleasant situation; sea view. Good attendance.
Miss MORTON, The Firs, 19, Saunders-street.

A LADY requiring a comfortable home can be received in a quiet family in Tunbridge Wells. References exchanged.
A. Z., Nye's, Grosvenor Library, Tunbridge Wells.

TO LET.—A comfortable Bed and Sitting-room (combined), with occasional use of parlour and piano. Terms, 12s. 6d. per week. Christians preferred.
Mrs. STRIPPE, 4, Cyprus-villas, Ventnor, I. W.

WORTHING HOME OF REST FOR CHRISTIANS.—Close to the sea. Ladies received for the winter. Terms 18s. to 25s.—LADY SUPERINTENDENT, Rutherford Lodge, Eriswell-road, Worthing.

APARTMENTS (Furnished), Worthing.—In a cheerful situation, few minutes' walk from sea. Large Drawing-room, with one or two Bed-rooms. Terms moderate for a permanency.—15, Chapel-road.

Apartments, &c., Wanted.

BOARD with earnest Christians, engaged in the Lord's work, desired by a Lady for a few months. Superior home. London or neighbourhood.—F. M., Nicolls, Stationer, Westow-street, Norwood.

REFINED CHRISTIAN HOME wanted, for three months, for a Lady, in neighbourhood of London. Clergyman's family preferred, with opportunities for work.—A. B., Mr. H. J. Evans, Discount Bookseller, 12, Giltspur-street, City.

A QUIET CHRISTIAN HOME, Board and Lodging, is sought for a Christian Lad, within half an hour's walk, if possible, of Hanover-square.
A. B., St. Werburgh's Rectory, Bristol.

Miscellaneous.

IRON CHURCHES, &c. erected at lowest possible cost, by A. CHOPPING, 81, Derby-road, West Croydon, Surrey. Illustrated designs and estimates free.

Continued on page 23.

MENTAL AND PHYSICAL MALADIES: THEIR CAUSE AND CURE.

In equally severe but curable cases, the unutterable horrors, the morbid dread, the sensitiveness to trifling pains, the melancholy and despair, have been made to give place to faith, hope, and peace. Relief is often found in the ministry of mind to mind. This mental magnetism is a potent medicine. If we can by any means arouse the mind to a vigorous tone, to become strong and of good courage, inspiring and inspiriting with new life, the general debility will decrease proportionately; but for all the Protean forms which nervousness assumes, the mind will find a brightening influence, and gain its balance of power by that same force which, we believe, holds the constant and continuous balance of worlds in their due course, and harmonises the formation of the dewdrop as well as of the world.

Who does not know the exciting and stimulating properties of pure oxygen? who has not felt the invigorating influence of fresh air? When the body is weak, the brain fatigued, and the whole system in a state of lassitude, take a few vigorous inspirations in the open air, and the effect will be instantly perceived. Invigorated and stimulated, the blood will course with freshness, the lungs will work with increased activity, and the whole frame will feel revivified by Nature's best stimulant, which invigorates without corresponding reaction.

Every scientist knows the sensation felt in the nervous system from certain forms of Electricity. Every living animal experiences sensations produced by the positive and negative state of the atmosphere. The braced-up condition of the nerves which occurs in a dry or frosty mountain air may be experienced as a permanent effect of Odo-Magnetic influence. When applied to the body, Magnetism is constantly in action or perpetual operation. An influence for good as natural as the air we breathe, is superadded for the invalid's advantage, surrounding him, as it were, by a vitalising Magnetic atmosphere. Like all the forces of Nature, Magnetism is subject to interruptions in the freedom of its flow and to inequality in its distribution, not only during thunderstorms, but also during the prevalence of epidemics. Now, the essential characteristics of *Odo-Magnetic influence*, as Nature and Art have enabled us to apply it, are its penetrating and permeating qualities, and the unabating regularity in its lines of force, which are so equally distributed and well balanced in their operation as to induce a uniform flow of healthful influence in the living organism.

(*To be continued.*)

From Mrs. M. SPEDDING, 59, Halifax-road, Dewsbury, Sept. 12, 1883:—

"Doubtless you will remember the number of complaints I was suffering from when I adopted your treatment, and I now gratefully acknowledge that I have been greatly relieved from all, but more especially from my nervous weakness. My nerves are now better than they have been for twelve years, and my heart and stomach are better than I ever thought it possible for them to be. I can now digest anything in reason, and for the last three months I have been able to discard the appliance. I have spoken to many friends in the highest terms, and have lent all my pamphlets. You are quite at liberty to make any use of this you think proper."

Mr. Garratt will always be happy to confer with any scientific or medical gentleman, either personally or by letter, upon any phase of the subject, or any case for treatment, and will send a private list of 850 names as referees to any address.—B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

HOMES OF HOPE,

4, 5, & 6, Regent Square, Gray's Inn Road, London, W.C.

Special efforts are made on behalf of Mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted, from their previous good character and position, to associate with a lower class.

The applications for admission are painfully urgent.

Funds are greatly Needed.

HENRY THOMPSON, *Treasurer.*

Bankers—London & Westminster, Bloomsbury Branch, High Holborn.

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The Christian.

OUR BOYS.

A SOCIAL problem of the greatest importance to the nation, and to multitudes of the families which compose it, is being discussed in the columns of the *Daily Telegraph*. The question propounded is: What shall we do with our boys? The complaint is heard on all sides that every opening in our professional and commercial circles is blocked with an eager crowd of aspirants, for the vast majority of whom nothing but disappointment is in store. We are told, and not without truth, that "there is scarcely a father of a family who is not distressed, whose life is not more or less embittered, by this problem."

Various remedies have been suggested in the course of the discussion; the Army it is said is dwindling down, and if regiments were formed specially for the sons of gentlemen it might be easily increased, and the efficiency of its ranks maintained. But many of us have no desire to see the spirit of war increasingly developed among our boys, even if such a system of class distinction could properly be introduced into the service. Emigration to colonial settlements is the solution to which with almost unanimous voice the many who have taken part in the correspondence direct attention. Two difficulties in its way have been referred to, lack of fitness physically and socially for such work as the Colonies require from all who go to them in quest of fortune or a livelihood, and a lack of practical knowledge and skill, such as would fit our boys to cope with the obstacles which would have to be overcome. So far as these objections are valid, is it not true that parents are largely to blame in that they have not trained their sons to greater hardihood, courage, and fitness for practical life?

Is there not among us a foolish and mischievous pride which leads to training boys (and girls also) in habits of indulgence, and contempt for industrial pursuits, and so fostering in them a spirit which militates against their future usefulness and independence in life? We have growing up in our midst a large number of young men who disdain work, despise the working classes, regarding all manual labour as beneath them, and who consequently want to be "gentlemen" in the technical sense of the word, without contributing to the welfare of the community, or earning for themselves a right to be regarded as useful members of society. If fathers will persist in talking of blue blood and social status, and in teaching their sons to look upon honest trade and useful handicraft as undignified and beneath their notice, then they cannot expect in these days of social progress that berths will be found for their sons at the expense of others who have learned to look upon life as a sphere of action and a field for usefulness. In this practical age the mere accidents of birth and name will not suffice to command influence and respect apart from faithful discharge of the duties of life. Industry, perseverance, and steady purpose are qualities which ennoble all classes; to teach our children these, and to introduce them early to opportunities of practically cultivating them, is a duty we owe to them and to the world in which thess have to take their place. In Germany it is thought no disgrace to let all boys be taught a trade whether they are likely to want it or not; among the Jews it has been counted a sin not to give boys the knowledge of some means of subsistence which would render them independent of others.

The great Creator never intended man to look upon toil as a disgrace; man, as created by Him in all the nobleness and dignity of his first estate, was set to dress and keep the garden in which he was placed. Luxuriousness of living, and proud isolation from practical and honourable pursuits in the various business departments of life, lie at the root of much of the perplexity surrounding the question, What shall we do with our boys? Our own is by no means a Spartan age, and there is ample room for an energetic crusade at this time against respectable idleness, and on behalf of the dignity of labour. Simpler tastes, self-denial and self-restraint, the value of money as having to be earned, and of reward as having to be merited, are lessons that all parents concerned for the future welfare of their children will do well to inculcate early.

The establishment of Colonial Training Schools in all our great centres of population is an excellent idea, and surely practicable. It would be well if technical education were more attended to in all our schools. Let our boys be taught agriculture, mechanics, and political economy at the same time that they are learning Latin and Greek. Let them be impressed with the fact that the hand as well as the head requires training and skill in order to success in life. Let false pride be sharply discouraged, and the principles of true ambition be instilled into their minds. Let them be taught to respect their fellow men of every rank; in the language of the good old Book, to "Honour all men," and to believe that "if any will not work, neither should they eat." There is a place in God's great world for every one who is prepared to find it, and to fill it with earnest purpose, patient effort, and honest aim. There is something for us all to do; the world requires all the brains and all the hands God has provided for its use, and it is a sin to withhold our share of diligent endeavour for the general good. Our boys must be led to see that

"Life is real, life is earnest,"

and that they must each one

"Be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait."

It needs to be borne in mind, too, that the problem cannot be fully solved apart from reference to moral and spiritual training. Our boys need a sounder education in reference to the great principles of truth and uprightness. Character makes the man; the fear of the Lord is the beginning of all wisdom, and the basis of all real and enduring success in life. The question what to do with our boys in relation to spiritual necessities and prospects is one which presses upon many of us, even more than their temporal interests. How to bring them under the influence of the Gospel, how to wean them from the fascinations and snares of the world, and how to attract them to the service of Christ, are problems we long to solve with greater clearness and success. To give attention to the physical and mental training of our boys, while we neglect the moral and spiritual, is a fatal mistake; they need to be taught to understand, and to reverently adopt as their own rule of life, our Lord's Divine injunction: "Seek ye first the kingdom God and his righteousness, and all these things shall be, added unto you." By precept and example in faith and with earnest prayer, under all circumstances, in season and out of season, let parents see to it that this is set before their boys as a fundamental principle in the true philosophy of life.

EDUCATION IN IRELAND.

A PAPER issued by the Protestant Alliance calls attention to the proposal of our Government to establish and endow Roman Catholic Training Colleges in Ireland, and so inaugurate a system of State-paid Ultramontane education in that country. This concession to the demands of the Romish hierarchy could not fail to be a source of evil in every way to the land, and yet it appears probable that a compulsory Act of Education for Ireland will soon be introduced, by which all the children in that country will be forced to attend the priests' schools in every case where there is not a sufficient number of Protestant children to qualify for a separate grant from the Board. Surely so gross an act of injustice to Protestants will be prevented if it is really in contemplation.

No wonder, as the Alliance states, "The Presbyterians of Ireland have presented to the Lord Lieutenant a Memorial, protesting in the strongest terms against the proposed change." The words quoted from their Memorial, as under, are extremely well put, and furnish an unanswerable argument against any such legislation as is proposed:—

"That the adoption of the proposals of the Government would tend to the destruction of *united* National education in Ireland; that the system of non-sectarian education in preference to a denominational system is best suited to the wants of the country, secures equal rights and privileges to all, irrespective of creed, maintains parental right and authority, affords every reasonable facility for imparting religious instruction, *provides adequate safeguards against proselytism, and brings together in friendly intercourse the young of all denominations.*"

Surely the day is gone by for giving to any one sect advantage over another by Act of Parliament. The right of religious equality ought by this time to be established. Yet clearly there is ample room for this important principle to be still advocated, and its maintenance jealously guarded. God forbid that Roman Catholicism should ever again be brought under State patronage amongst us.

Glasgow Addresses.

By Pastor THEODORE MONOD, of Paris.

I.—"CONSIDER YOUR WAYS."

Having read the first chapter of the prophecy of Haggai, Pastor Monod said:—

WHAT the people of Judah did "in the four-and-twentieth day of the sixth month," is that which we wish to do in the eleventh day of the ninth month of the present year. Perhaps some of you may be asking yourselves, and it is a very natural question, why such meetings as these are convened. What is their object? Is it only to bring together the Christians of Glasgow to hear about Conversion, Sanctification, and the Work of God? To come from a distance in order to do that—all the way from London, Brighton, and further off still—does seem like carrying coals to Newcastle. Glasgow has "flourished by the preaching of the Word," is flourishing still, we trust, and will yet flourish. The more of the true preaching of the Word it gets the more it will flourish. Well, have we come here to tell you anything that you do not know? Surely not. We have come to tell you what you do know. We greatly need to know better what we already do know. We have need to see more clearly what we have begun to see. There are truths in the Word of God that we have read, that we have heard—I may say, speaking for myself, that we have preached—but somehow, one day, we perceive that we have never taken in half of their meaning, half of the light and of the power there are in them. Even now we are quite aware that we are very far from seeing all the depth and power of the Word of God. Still, if we have found that which has been helpful to us, we think it is only brotherly kindness, as well as duty, to help others to see it likewise.

I have no doubt there are many Christians in this town, as there are everywhere nowadays, who feel that their Christianity or their piety does not satisfy them. I do not say merely that it does not satisfy their heart, does not make them happy—truly, deeply, habitually happy; but that it does not satisfy their conscience. If it does not satisfy even themselves, how can it satisfy God? To put it quite simply and plainly, there must be *something wrong!* They place themselves before the Word of God—the Acts of the Apostles, for instance, or any of the Epistles: we were hearing a moment ago of the Epistle to the Phillipians; what does the Apostle say there? "Brethren, be followers together of me." He knew, then, that he was practically following Christ. But he goes further, and says: "Mark them which walk so as ye have us for an ensample!" There were, therefore, those in the Church, converted heathen, who were walking after the same pattern. We see this in the Word of God; and not only that, we certainly have had the privilege of knowing, at one time or another, here and there, perhaps at the present time, this man, that woman, this young man, that young girl, who truly seem to be walking in the light. We find them having a degree of peace that we ourselves have not got. They seem to be ever ready for duty, or trouble, and we do not feel ready. Well, how is that? If we ask them, they just say to us: "It is Christ. God has given Christ to me. Christ belongs to me, and all that He is belongs to me." We are not satisfied yet, for we say: "Christ belongs to me also, and why have I not the same blessing?" We sing—we were singing a few moments ago:—

> "Surely the work of redemption is done;
> Surely the saved and the Saviour are one."

Well, what does it mean? "Surely the saved and the Saviour are one"—one in what sense? There are some explanations, I think, that are very careful finally to make it clear, that "the saved and the Saviour" are *not* one. The fact is, they *are* one. "I am the vine; ye are the branches." It is one seed, one life. We must get a firm hold of this; it goes no further than the Scriptures do.

If you believe this, then you have a right to say—in fact it is your duty to say: "Everything that belongs to my Saviour belongs to me." Does not that begin to rejoice your heart? Can you help feeling that you are rich? Christ wants us to know that we are rich. First of all He wants us to know that we are "poor, miserable, blind, naked." Then He goes on to say: "I counsel thee buy of me gold tried in the fire, that thou mayest be rich." We are rich because we have his gold. If we believe, that is, if we take it to be a fact, that Christ is our righteousness, that we are accepted, in the righteous One, that we are one with Christ in the eyes of God, then we find peace, do we not? We know that our sin is forgiven; it is covered and blotted out, and we are justified. In the matter of justification we fully believe that "the saved and the Saviour are one." Why should we cease to believe it as regards sanctification? If we accept Christ as our righteousness, why not accept Him as our strength, as our joy, and as our life? For He is life, and when we take Him we *have* life. He has come for that very purpose—that we may have life and may have it more abundantly.

Now, my brethren, does not this answer your desire? Is not this what you want—life, an increase of life, the deepening of life, and finally the overflowing and outflowing of life? As we are often told, it is not to be all getting, getting, getting. It is giving; but of course we cannot give except as we receive. Yet we cannot go on receiving except as we are willing to give, and except as we are constantly giving. God will not give us his Spirit for our own satisfaction merely, for our own glory, for our own purposes; but He will give us the Spirit for *his* service and glory.

Is it not true that the chapter I have read [Haggai i.] finds an echo in our hearts? Can we not say of many Christians and perhaps of Christendom taken as a whole: "Ye have sown much, and brought in little." How very largely the Word of God is sown nowadays; and yet, in proportion to the effort made, to the multiplicity of the meetings, to the spreading abroad of Bibles, tracts, hymn-books, and religious writings of every kind, the fruit seems to be very little. Is it not true, even of many of those who are called, and rightly called, Christians, who take upon themselves the name of Christ, and would not renounce it at any cost, that "they eat but never have enough." It does not mean that they do not desire more, but their eating does not seem to nourish them. They have drunken and they are not filled with drink; they clothe them but there is none warm. Those who are warm must warm others; they cannot help it: but these Christians are cold and create a chill around them. What is lacking? Fire—a baptism of fire; that is what they want. They hear sermon after sermon; they have family worship, perhaps morning and evening, but for all that are they not warm.

What is to be done, then? "Consider your ways," saith the Lord. That is the first point. God does not ask you to begin anew, and examine Christian doctrine, in order to find out some very precise and very correct formula about it. Consider *your own* ways—the way you are living. Consider your family life; consider your inward life, the government of your thoughts, your steps, your words, your feelings, your imaginations—is there nothing that needs to be altered there?

Then, having considered your ways, having found out that the trouble lies just in this, that if you have been occupied with yourself and not with God, what comes next? "Ye run every man into his own house." You forget the house of the Lord. That reminds us of the well-known words in Isa. liii.: "We have turned every one to his own way." That is the very essence of sin. Men think it is the substance of happiness to have one's own way. Not at all. To turn to one's own way is, I say, the very essence of sin. Now, then, you must turn; it must be God's way instead of your way; God's house first, and God's glory first. Your aim must not be so much to fulfil a certain ideal that you have set before you, as to what "a good Christian" ought to be, but simply this: to please your Master, to serve Him, to be in his hands, to build up his house. Just as soon as we begin to do that, then comes the next message: "*I am with you*, saith the Lord." The Lord will not be with us if we begin to build our own house, but He will be with us to build *his* house; then He will take care of our own. He will take pleasure in it; He will be satisfied and glorified, from the very day that we obey the voice of the Lord, that we ask Him in all simplicity and sincerity: "What wilt Thou have me to do?" ready and willing to do it in his strength.

Then we will have to meet ever so many difficulties, obstacles, temptations, trials, sorrows, persecutions it may be; but we have made a beginning; we are in the right path; we have but to go on in that path, ever learning, ever receiving, ever finding out that there was more to alter in our ways than we thought; ever going deeper into the knowledge of ourselves, and finding out how poor and how bad we are of ourselves; but at the same time knowing more and more of the infinite fulness of Christ, and all that there is in Him to mend all that has to be mended; and not only to mend us, but to be Himself our life, the one source, as He is the one channel, of every blessing, and the one object of our lives.

Now, it seems to me it is quite impossible that those who love the Saviour at all should not agree that it is a good thing to unite in prayer and in searching the Scriptures for such a purpose as this. We want to be better, to do better. We have not come here asking anyone to join themselves to a certain sect, or party, or movement, or anything of the kind. We have come to encourage one another to join ourselves to the Saviour, to be in very deed united to Him, so that He can work all his good purpose towards us, in us, and through us, for the salvation of others and the glory of his name.

EASTBOURNE.—The Rev. W. S. Standen has been holding meetings here for children and young people. He conducted a "Lantern" service on the beach, near the Wish Tower, on the 12th inst. It was a remarkably pretty sight. His address upon "Who art Thou?" in Acts ix. 5, was most solemn and impressive, and likely to be remembered when the sea is left behind. L. R. Howes.

THE MASTER'S WORK:

WHAT IT IS, AND HOW TO DO IT.

By the Author of "He is Risen," &c.

"Who then is willing to consecrate his service this day unto the Lord?"—1 Chron. xxix. 5.

SOME of us have been sorely puzzled at times to know what really was the Master's work. We had given our hearts to Him in the past, and we wanted to show our love and our faith by doing some work for Him (James ii. 18). Perhaps we have not been in a position to devote our whole time to direct service in his vineyard; some of us are daughters or wives at home, and many domestic duties devolve upon us which must be performed, unless we mean to bring down upon ourselves well-deserved censure by their neglect. We learned long ago that our first duty is to God; we wanted to carry the lesson out, fully, and yet we could not see how all our time was to be given up to God when home calls had to be considered. So we got puzzled and confused. The two rightful, legitimate duties seemed to become conflicting centres, instead of merging into one life-long song of loyal devotion to Him, whose we are and whom we wanted to serve (Acts xxvii. 23).

Thus it was that all our service was marred and spoiled. We grew impatient, perhaps even fretful. Neither what we considered *God's* work or our own daily work was well done; instead of being bright, light-bearing Christians and witnesses for Christ, we became subject to fits of despondency and irritability, a puzzle to our friends and a misery to ourselves. Do not let us be afraid to look at this picture. Is it not a true one? Our Master never intended his servants to be thus divided in their service, and their lives consequently made miserable.

Is it, then, only the few who are called to work for Him? Oh, no! We are none of us our own (1 Cor. vi. 19); we are Christ's (1 Cor. iii. 23); and if we belong to Him, He expects us to work for Him. Jesus said that He must work the works of Him that sent Him while it was day (John ix. 4), and we are to follow our Master in all things wherein we can follow Him. From Ephesians ii. 10 we learn that God has ordained in his Eternal counsels that we should walk in good works. Our bodies are his, and how can we better employ our members than by using them in his service?

Is it not because we do not fully understand what the Master's work really is that we fall into the mistake, which, in its turn, brings *un*rest instead of *rest* to our souls? (Matt. xi. 28.) We perhaps want to rush into the very thick of the work, where even long-experienced workers feel their great need of constant spiritual guidance and strength, without the preparation time which God's greatest servants have always required. Take, as instances, Moses, Daniel, John the Baptist, and even our Lord Himself, for He became in all things like unto his brethren (Heb. ii. 17). We want to sow and reap the fields, without stooping to the lowly task of first picking out the large stones.* Under all this fervent zeal, which would carry us out too far, there may be a spirit of pride. We want to be amongst the foremost. We want to be in a conspicuous place. We do not like the humble position of sitting at the feet of Jesus, forgetting that He called it a good part (Luke x. 39).

* The writer has frequently seen this necessary process performed in agricultural districts by boys, who gather up the largest stones in baskets, and deposit them in one large heap, preparatory to the ploughing of the fields.

There is much said about work all through God's Word; indeed, it teems with allusions. Shall we look at some of the references? Perhaps we shall then be able to answer the question, "What is the Master's work?" and the next time we are distressed and perplexed by what we consider conflicting calls or duties, we shall be able to lay our finger upon the "word," and there see that the Master never gives commands antagonistic to each other.

I. WHAT THE MASTER'S WORK IS.

How shall we find out what the Master's work really is? The Master Himself will show us. *I* will show thee (Gen. xii. 1). He says it shall be told us what we must do (Acts ix. 6). Can anything be plainer than that? We must acknowledge Him in all our ways, and then He will direct our paths (Prov. iii. 6), and make darkness light before us, and crooked things straight (Isa. xlii. 16).

We have only to go to Him with the question, "Lord, what wilt Thou have me to do?" with a hearty, real desire to know what the work is, with an earnest purpose to do it when we have been told what it is, and He will show us.

One word, however, of caution here. We must not expect that *his* work will always be exactly what we should have chosen for ourselves, although sometimes He permits us to work in our own way. If we are stubborn and unyielding, He cannot use us at all; we must be as clay in the hands of the potter.

Now we will turn to Col. iii. 23 for further light. Here is a very definite word, "*Whatsoever.*" Yes, whatsoever your hand findeth to do; no matter what it is, that is his work if we undertake to "do it heartily, as unto the Lord." St. Paul spoke to slaves, and if they could be labourers for Him, surely we can. No task is too humble to be a consecrated one, too lowly to be offered to Him.

"They also serve who only stand and wait."

This is a very retiring, modest employment, but still it is serving. Have we never gone against our will, our inclination, to sit half an hour with some old man or woman, perhaps even grudgingly spared the time, when we wanted so much to do something else, or to go on with the book we wished to finish reading? We have come back actually cheered by the visit; it has done us good. The poor old dame was so pleased to see us; we have left her brighter and happier, and we have almost forgotten the effort it cost us to make the sacrifice, in the very enjoyment of her pleasure. This was the Master's work, even though we did not know it, and we did it so hesitatingly and reluctantly! We thought it too matter-of-fact to be His work. But we may rest assured that whenever an opportunity offers for yielding our own will to the will or for the pleasure of others, *that* is the Master's work for us. He *does* allow us sometimes to do work for Him in the way we should choose above every other way; but more frequently He comes and asks us to give up something for Him, as He asked the young ruler; or He gives us something to do for Him in a sphere quite foreign to what we expected, as a test of our sincerity and love. This something to give up is generally our own will. Which do we love best?

We are too apt to look forward to possible great events in the future, when we imagine that, somehow or other, our lives will suddenly become entirely consecrated to his work. In dreaming thus, we forget to do the daily duties, which are really his work, in a spirit of consecration. What the Master asks us to do is to follow Him. When He called his disciples, it was not to achieve any great or stirring deeds in the eyes of the world, but simply to follow Him whose work is described as "going about doing good." Our times are in his hand (Ps. xxxi. 15). He has placed our feet (*ibid*) in the room they occupy; He has appointed the bounds of our habitation; when He did so, He knew what it would entail; our consequent surroundings and the claims upon us are all known to Him, nay, are they not actually ordered and arranged by Him?

"One by one thy duties wait thee—
Let thy whole strength go to each:
Let no future dreams elate thee:
Learn thou first what these can teach."

Paul worked with his own hands at tent-making. The great Apostle of the Gentiles, who beheld Jesus face to face, and at whose marvellous conversion "the glory of the Divine Presence" shone around him, was not ashamed to follow this humble employment when not engaged in actually preaching the Gospel. Surely we may here learn a lesson of faithfulness in the discharge of our daily duties. Yes, the dusting, the cooking, the teaching, the care of the children, the attendance upon the elder members of our family, the tender nursing of the sick or the delicate one in the home, the patience with which we may bear little annoyances, are all his work. He says to us, "Will you do it for *Me?*" If we willingly reply "Yes, Lord," then we may take this promise for our own, "He that in these things serveth Christ, is acceptable to God and approved of men" (Rom. xiv. 18). God will send us the other work, never fear; but we must first be faithful in small things ere we can be rulers over many things (Matt. xxv. 23). The duty which lies the nearest is generally the right one to take first; and if we make it a rule always to adopt this course, we shall not often be distracted and harassed by distressing indecision and counteracting claims. If all these things are taken up as his work, will not our whole lives be consecrated to him in the sphere in which He has placed us?

(*To be concluded.*)

MR. PHILIP PHILLIPS IN HOLLAND.

ON September 10 Mr. Philip Phillips left Holland after a stay of three months. All those who have had the pleasure of meeting Mr. Philips found it difficult to say good-bye! and many a heart whispered a "auf Wiedersehn" (may we meet again). We do all of us hope that within a few years Mr. Philips may come to us; if possible, we will offer him a larger sphere for his work.

The Gospel is liberally preached in Holland, but it is an orthodox preaching with too little power of the Holy Ghost. There is nothing attractive for *unbelievers* in the way services are held in Holland.

We thank Mr. Philip Phillips over and over again for having come to Holland. And we know that the sweet words he sang will be remembered by many a soul long after he has returned to his own home.

Mr. Phillips leaves Glasgow on the 20th inst., per *Ethiopian, en route* for America.

Baarn, Sept. 11. IDA OYENS.

LIVERPOOL EVANGELISATION SOCIETY.—The work done in the tents under the auspices of the Society at New Brighton, Holyoake, and Kirkdale since the issue of its annual report has been fraught with much blessing. Souls have been convinced of sin, and brought to a knowledge of the Saviour. The children's meetings have been of real interest. Local Christians have joined Messrs. Lydiatt and Eccles in furthering the services. Help for this work will be thankfully received by Mr. A. Brown, 7, Tithebarn-street, Liverpool.

FROM BUDDHA TO CHRIST.

YESTERDAY we witnessed another blow upon the great giant of Buddhism. A man from the priesthood was received into our Church. The deacon of the Thongzai Church is the great ex-priest, Bo Shaw Mot, who was a priest for twenty years, and it was a touching sight to see his extended hand, and quivering lip, as he tried to speak out his blessing for one who, like himself, had left the proud rank of Buddhism. Then, as he walked away from the river bank, I heard him say, "You will be hated by many now, but Jesus Christ was also hated. Up yonder we shall be the sons of the eternal God, the King over all kings."

Mong Koh has been with us two months, and this is a brief history of him: He was born at Sondoway, in the province of Arracan. After he had passed through the first term of the yellow-robed priests, he left, and became a cattle-trader in the service of his father. On one of his first trips he went into the Bassein district, where he and his companions received from a Kuren pastor some of our Burman tracts. Mong Koh was greatly interested in the tidings which he heard of a "Living God," and when he returned home, though the others had lost their little books, he had his, and read them to his parents. Poor Arracan had no light to shed on those pages; so he groped on a few years, reading and thinking, till he was discouraged, and then his restless spirit sought again for light in the ranks of the priesthood.

He determined that he would study the sacred books, and, if possible, find rest for his soul; so he left his home amid the tears of his fond mother, and as he was honest in his vows he did not take the Christian tracts. Five years passed, and yet his future offered no promise of joy and peace, so he determined to go to the golden city, and study at the feet of the great archbishop, or some other high in the priesthood. To carry out his plan he removed to a monastery which was on the highway to the temple of the great Boodh. While there a traveller came and told so much about what he had heard at Thongzai, that the young priest was unsettled in his plan. The words of the traveller brought back the story he had heard from the Karen pastor ten years before, and though the stranger was not a Christian, yet night after night he recalled and repeated so many of the words of the Thongzai teacheress and the preacher, Ko Bah, that the young priest got a few more gleams of light, and with an assurance from the traveller of a cordial reception at Thongzai, he decided to go and hear for himself. As he hinted some of his doubts to his superior, the old priest suspected what might be the result, and told him he had better cast off his robes and renounce his vows there and become a layman. But this was not his trouble; he was in search of light, but he was in a difficult position, and could not go to Thongzai.

At last the time arrived, and when his superior was absent he formed his plan. As one of the younger priests was tired of his life, he gave him some money for the purchase of a lay dress, and with him as his follower he started on his five days' trip. When he reached Rangoon he went to a monastery, which is the custom, as priests are not allowed to sleep or eat in a private house except in case of necessity. In this monastery, to his great surprise, he found himself in the presence of his superior the old priest. He was again urged to change his dress and seek happiness as a layman, but he was unwilling to do so till he had heard more about the Lord Jesus Christ. He begged enough for the railway fare to Thongzai for his friend and himself. They reached the village, which is 100 miles from Rangoon, one Sunday, and as they were a little afraid of a white face, they sought shelter with a Burman man, who was pleased to give it for the promise of merit in some future state of existence.

He sent for Ko Bah, who soon returned with the young priest, who was eager to hear the whole of the wonderful story. We talked and read with him two or three hours; and as it was not the custom of his order to sleep in a house where there are females, I asked Ko Bah to take him for a few days. After that he came in and out, reading our books, looking at the wall-illustrations, and I was soon convinced that he was a sincere searcher for the truth. But there was a new obstacle in the way. There had been many robberies in our place, and in other places about, so that all strange travellers were suspected, and some proved guilty; so some of our wise men hinted a strong suspicion that these two men might be in a deep plot to rob and murder us, and if linked to another gang, would probably burn the village. We had sounded his religious character, and we ourselves felt sure he was not a robed-up shaven-headed layman; but, in order to be cautious, we told the priest he might remain awhile if he would send away his followers, who had friends at Frome. It looked strange to see a man in the yellow robe at all our prayer-meetings, Chapel and Sabbath-school services; and as he was uncomfortable in that costume, he wished to make a change. But I wanted to be sure of his honesty, and deferred the time, telling him that God did not care about the colour of one's dress, and I did not, and begged that he would make himself as comfortable as possible. So he ate and drank with the others; and in order that he might hear the Buddhist arguments answered with a word from God's book, we took him out some mornings to our Bible-stall. This created some excitement in our place, and one day a deputation of Buddhist elders waited upon him to discuss the points of the law; but he was so strong on our side that they gave it up, for they said: "Why, he has begun to pray in the name of Jesus Christ!"

He read and studied all the time for ten days, and then we bought him new garments, and one Sunday morning, after our Sunday-school, we gathered in our Burman room for the change. I questioned him in the presence of our preachers and others, and then Bo Shaw Mot and Ko Bah offered prayer, and he went into my study and cast off his robes. Since that he has been our student, sometimes in the Bible, sometimes in the hymn-book, then at the Bible-stall, and now and then an assistant colporteur at the railway station. He had been a priest only nine years, but he had acquired all of their peculiar habits, and when he had a new religion to learn, he had also a new life to begin in every way. He longed to be baptized, and after a close examination he was presented at our Saturday evening preparatory service, and then to the Church in the chapel. He gave a clear testimony to his belief in Christ, and when the elders questioned him in regard to his trust in Gandama he satisfied them fully that he had not one lingering spark of trust in Gandama, or any of his doctrines. We rejoice over the salvation of another soul, and we are glad to have another tangible proof of God's power to save, and a pledge that his promise will be verified in regard to the heathen.

I asked Mong Koh what I should say to the Christian friends, and he replied, "Ask them to pray for me and my people." The future is now before him, an unknown one. All that I now know is that he has a great desire to preach to his parents and friends, and it may be that he is the one to flash up a little light in the great darkness of Arracan. I should like to tell my dear English friends many of those histories, but I have not the time to do so, and it is better to spend that time in doing something for our railway people, who seem specially to be their foreign Mission. We have had our first railway "sociable" in the library, and the people were delighted to see the album pictures and read the text and word which has been written underneath each photograph. I wish to ask for the photographs of all friends who are interested in my "Railway Library." They may never pay us a visit, and may never meet any of these people, but the written Word and the face may be the encouragement and salvation for some. As one of the men looked at the picture of Dr. Bonar he turned to me and said, "I have read his sermons, now I will see what text he has for us railway men; I will look it out in the Bible you gave me from that English lady. Have you her picture also?"

These may all seem small things for you who have such great things to do, but Christ is able to bring out great results. Accept, my dear friends, my sincere thanks for your aid in various ways; the books, the texts, the pictures, the magic-lantern, and other contents of Mrs. Lundie's box are now all out on their mission.—Yours, in the Master's service, Marilla B. Ingalls.

Thongzai, Burmah, July.

PARIS CITY MISSION.

WE have received the third annual report of this Society, and are glad to find it a simple record of manly Christian effort, with many proofs of the Divine blessing. In the back parts of Paris the Bible is an unknown book, and its narratives and teaching have all the charm of novelty. The most unlikely people, therefore, group around the missionaries to listen; as the gracious and sure result, the entrance of the Word gives light in the dark dwellings, and to some it has already proved the power of God unto salvation.

We select the following as specimens of cases of blessing. "Conversion of a Bas-Breton: This family has been some time under my visitation, and I taught the eldest girl to read. She has lately become a church member. The mother also received the truth, and died in the faith. The father had always resisted, but has at last received the Gospel, and last week joined the Church of Pastor Monod.

"Madame B—— testifies to Mr. G——: My daughter is completely changed since your visits: she has become a Protestant, and obeys me implicitly. When her work is finished she remains with me; and although often invited to go to balls and theatres, she says, 'No; my duty is to remain with my mother; I cannot follow you in such a path.'"

As regards funds, the Committee, upon which are the leading French, American, and English pastors, are at present in much difficulty. The Society is young, and its successful work is as yet not largely known. The Committee, therefore, earnestly ask the highly-favoured Christians of Great Britain to help them with a still increased liberality to strengthen the bonds of fellowship in Christ, by sympathy for the myriads who are perishing in the French metropolis of gaiety and irreligion for lack of the words of eternal life.

Mr. Weylland, 31, Carlton-hill, N.W., who acts as Hon. Secretary for England, will gladly send out reports, and receive and remit such aid to those Christian workers in Paris as may be sent to him.

EVANGELICALISM AND THE UNIVERSITIES.

OUR contemporary *The Rock* furnishes some very cheering facts indicative of the prevalence of Evangelical thought and action at the Universities of Oxford and Cambridge. Those who think gloomily of the prospects of Evangelicalism as likely to die out, or to be wrecked between the Scylla of Ritualism and the Charybdis of Broad Churchism, between which it has to steer its way, need not yield to the influence of their fears, but have abundant cause to take heart. The good ship holds on its way, and is likely to do so while so many signs of vitality and spiritual power are found manifesting themselves among the young men from whom her ranks are to be recruited.

It is a cause for sincere rejoicing that at both Oxford and Cambridge a daily prayer-meeting is successfully carried on, while in some of the Colleges an evening meeting also is held. College Bible-readings on the Lord's Day are becoming general, and a monthly missionary meeting, at which missionaries are invited to speak, and missionary topics are discussed, is also held in some cases. Many of the undergraduates engage in Sunday-school teaching, and in district visiting under the superintendence of clergymen and others, who gladly accept their aid.

On Sunday evenings it has not been uncommon to see University men at work holding open-air services; and, in spite of reproach and scorn, boldly preaching the Gospel of Christ, and so proving the loving concern for souls by which they are possessed. Among the common lodging-houses of the parish of St. Thomas, Oxford, which are much resorted to by the indigent poor, earnest workers may be seen setting forth to attentive listeners the way of salvation. During the vacation the spirit of evangelistic zeal has not flagged, so that proofs of the existence of this hallowed earnestness on the part of collegians have been given on every hand. On some of our seashores where children's services have been held, valuable help has been afforded by students from these centres of learning, while in the North of England, Cambridge undergraduates have been busy holding a parochial Mission, and others in various districts usefully employed in Christian work.

These facts are full of encouragement and promise. They go far to animate the spirit of those who by reason of surrounding error and incessant conflict with forces opposed to spiritual progress are ready, like the prophet of Horeb, to sit down in despair. It is of the utmost importance that these efforts to promote Christian fellowship and earnest action among University men should be sympathised with and encouraged by all who have any influence or connection with them. The only hope of the Church of England as to its future power to attract and win for Christ the people of our land lies in the continued growth and development of that spirit of Evangelical fervour in the assertion and defence of sound Protestant truth for which so many of her best and choicest men have been and are distinguished. It is mainly to the Universities we must look for the supply of men suited to carry on this work; if really earnest and vigorous spiritual life can there be awakened and sustained, the results must be of the happiest kind.

CAUTION.—We are requested to state that a young woman named Wheeler is going about begging, using the name of Mrs. Kinnaird and other members of the Committee of Homes for Working Girls.

For the Young.

FOR JONATHAN'S SAKE.

By Mrs. BARBOUR.

WHAT else can I do to please Jesus? It is the new heart that asks this. For the boy or girl that once has tried to please Him, longs to do it more and more. The old heart will still say, "Will nothing less than this do to please God?" but the new heart says, "What new thing can I do for Jesus' sake!" FOR JESUS' SAKE. How often you say it! What does it mean? First, it means that to God Jesus is so dear, that He will do all a child can ask in his name; and *here* it means, that Jesus is so dear to his own little ones, that they would do anything for each other to show their love to Him.

One day there was a stir in King David's palace. The war was over, the throne was firm, the ark he loved was back to Mount Zion. His sons had rule in the chief places. King David had all that heart could wish or God could give. But this day he cannot rest. Something has brought back to mind the time when Jonathan and he were young; when, though his home was with the hunted bird upon the hills, or in a wild cave, for fear of Saul, he still could weep on the neck of his own Jonathan, and sing to him the new-made Psalm to his harp's sweet tones.

And now from that throne, which once might have been Jonathan's, he bids search be made: "Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?" Mephibosheth was lame on both his feet, and when they brought him to the king's house, he said, "What am I, that thou shouldest look on such a dead dog as I am?" But it was all one to David, for he was Jonathan's son; and he and his little Micah must eat meat at the king's table, like the king's sons, all the days of his life.

Those who came to David's court, and knew how long it had been said in Israel that the lame and the blind were hated of David's soul, might think it strange, in the feast-room of the house of cedar, where shields of gold hung round and cups of fine brass shone, a seat among the men of war kept for a cripple! But when the "why" went round, a whisper would come back, "*For Jonathan's sake.*"

Now, if Christ's sweet love has come to your young heart, it will often say there, "Jesus is gone to heaven; I would like to give him all, but my little hand cannot carry anything to the foot of that bright throne. Is there no one I can show love to for his sake?" And then you will think of some poor one in her small room at the top of a long stair, or some sick one in a wayside cottage, and you will run with a gift of love. Not to be seen of men, nor to get their thanks, but looking up all the way to Jesus, learn to say, "I do it unto Thee." Look past the sick one on the bed to Jesus on the throne, and his own smile will come down into your heart, and fill it with heaven's sunshine.

You have not much to give. You have *love* to give, at least. A wildflower costs nothing. The very daisy set in grass will be flowers to one who has not seen green fields for years. And then a kind word, a hymn sung—why not a prayer by the bedside?—will run like sweet music through the soul of Christ's poor one, and make it sing for joy. What you give *ought* to cost you something. A cup of cold water was of great price by the well of Sychar, and still is in those lands where wells are few and deep. The more love that runs out from your heart through your little gift, the more joy will it pour back into your heart again.

If you are on the watch to do the will of the Lord Jesus, he *will* give you work. Ask him. Keep your heart open, and your hand ready, and they *shall* take gifts from the King to some of his poor ones, whose cup is all but dry. And while your small gift fills the cup, joy will run over to fill the heart that owns it. And the visit of a little child may raise in that sad heart the song,—

"The Lord is my shepherd, I shall not want."

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Study, and copy out, Matthew xxv. 31—46.

Satan knows too well how much the Lord cares for the service of little ones not to try to keep them back from it; and so to you he will say, "Too young yet;" just as to others he says, "too busy," "too poor," "too old," Jesus never says *too young.* He sets little Samuel to open the doors of the house of the Lord, to trim the lamp, or light the fire, and wait on old Eli, till he is old enough for higher work.—*Children's Record.*

ON THE RHINE.

YOUR readers, some of whom kindly contributed three years ago to the cost of the tent for the Brussels Exhibition, will be glad to hear that it has again been set up by Pastor de Jonge, in the Flemish suburb of Laeken, Brussels, this year, after two years' disuse. My wife and I had the privilege lately of attending a meeting in the tent, and it was truly delightful to witness the eagerness and sympathy with which these Flemish working people listened to the loving, earnest proclamation of the simple Gospel amongst them. The tent was crowded, just as it used to be in 1881. It is open every night, and there is no sign of flagging interest. Pastor de Jonge is well supported by a number of earnest workers; including several gifted young Flemish evangelists. Flemish is the language of the people, and they naturally prefer listening to those who can speak in their native tongue; but Dutch is practically the same language, differing only in pronunciation (so that Christian travellers wishing to distribute tracts and Gospels in the Flemish-speaking parts of Belgium should take Dutch with them), and the great majority of the people in Brussels understand French sufficiently well to follow a short French address.

Although the tent has only recently been re-erected, the work begun at the time of the Brussels Exhibition has been followed up ever since in the suburbs of Etterbeek; and Pastor de Jonge has had the joy from time to time of receiving into his church as communicants, those who give good evidence of having been truly converted to Christ. Having only a night to spare in Brussels, we were not able to visit this work. Two Protestant day-schools, as well as Sunday-schools, are carried on in connection with Pastor de Jonge's church, one of them being at the "Bethel," as the Etterbeek Mission-room is called.

May I add that Pastor de Jonge carries on all this work in dependence upon the Lord to send the needful funds for the support of the evangelist, who is permanently employed, and the other expenses incurred, and that he is just now in want of further pecuniary help for these purposes. Contributions may be sent to Mr. Edward Trotter, 5, Montagu-square, London, W.

JOSEPH G. ALEXANDER.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending September 29:—Sept. 23, Luke i. 12-27; Sept. 24, Luke ii. 1-13; Sept. 25, Luke ii. 14-26; Sept. 26, Luke iii. 1-18; Sept. 27, Luke iv. 1-17; Sept. 28, Luke v. 1-11; Sept. 29, Luke v. 12-20.

MISS MACPHERSON IN CANADA.

FROM the diary of Miss Macpherson we select the following passages :—

"*Stratford, August* 13.—Yesterday being the Lord's day, it was my privilege to break bread in an upper room with a little company of believers. On the previous Lord's day I worshipped with Baptists, and the Sunday before stayed with Episcopalians. All seemed stimulated for active work. In the afternoon after teaching an infant class in a Presbyterian Sunday school, I went to the Gospel Temperance meeting, and gave an address on my reasons for wearing the Blue Ribbon. 1st. Romans xiv. 21, our God says, "*It is good*," &c. If God says, therefore, "*it is good*" to abstain, under such circumstances, should I prefer my taste and appetite to guide me rather than his counsel? 2nd. All must admit that our brethren stumble by drinking wine; even God's children are tempted, and overcome sometimes by this soul-destroying drink. 3rd. Christians should abstain for the sake of *example*. My example will influence those who are ensnared by drink. (1 Cor. viii. 13; x. 31—33.)

"This morning I had a long conversation with a young minister who has missionary longings for China, but has yet to complete two years of a university course; he has been two years on the east coast of Scotland, and two in Newfoundland as a missionary. How pleased he was to receive from me Mr. Spurgeon's 'Treasury of David,' on Ps. cxix. This afternoon called upon M. A.B., one of our little girls, sent out in 1874; she is now sixteen years of age, and a great comfort to an aged saint, learning useful things as well as accomplishments. After all these years, her mother has been out this summer under a false name, saw M. A., wrote a letter which she put under the door, saying in time she would take her away. Since then she has returned to England.

"The next child visited was C——. She soon tripped into the drawing-room, neatly dressed, and with such rosy cheeks, followed by a little boy two years her junior, and her companion. Her foster-parents told us what a comfort she was, especially in time of illness. Her sister is the pet in a minister's family. What a change for these children of a lodging-house! One day my friend Mrs. M —— held a garden-party, friends came, and I saw bright eyes glancing at me from little faces which were engraved on my heart. H. L. shyly approached me, but the foster-mother seemed frightened at the interviews, lest old memories should be revived. On my way home to Galt, while in the train, we were accosted by M. J., once a Home of Industry orphan, now Mrs. S., with a lovely baby in her arms. She is a dear, Christian woman, with bright, beaming face. She and her husband are members of the Society of Friends.

Mr. Thom, who has gone on a seven weeks' tour, writes to me: "Met no bad boys as yet; all favourable." He reports Y. M., whom seven years ago we received, destitute and neglected, from a Bible-woman. For six years he has been cared for as a son, and is now the mainstay of the dear widow, suddenly bereft of her husband, and left with two small boys and a farm. This is God's way of using us as a link between lives. Mr. F. A. has just returned from Muskoka. He brings most favourable reports of over thirty boys and girls.

"Lights and shadows make up life, and such we find the experience in our work. We sorrow for others, such as C——, who robs his master of five dollars, runs away, is caught, and brought back to the Home to train. This is his ungrateful return for our labour in nursing him two months through fever. D—— writes that he must return his boy for misdemeanour. Three boys and a girl we may have to return to England as unfit for Canada.

"While out visiting the children we are a band of evangelists, and find grand opportunities of witnessing for the Master and leaving our precious books."

THE THEATRE IN FRANCE.

APOLOGISTS for the theatre are numerous even in the ranks of Christian Churches. Let such persons ponder seriously the following passage from an article that appeared in the Paris *Figaro* on August 17, which has been sent to us by a correspondent. The writer is M. A. Wolff, one of the editors, and his remarks are occasioned by some letters of Alex. Dumas, who, having introduced the plan of furnishing the stage with real and costly furniture, and of compelling actresses to appear in dresses of the most expensive description, now thinks it necessary to try and abolish the custom. An actress who receives 3000 francs salary, and has to pay 30,000 francs every year for her dresses, cannot live, except by resorting to illicit means. Thereupon, says M. A. Wolff, with hateful cynicism:—

"The character of an actress is really a matter that does not concern us; it has never interested the public. If now and then a woman passes virtuously through the ordeal of the stage, a thing of very rare occurrence, the public does not praise her in the least on account of the austerity of her private life; if, on the contrary, as is the case with the majority, the life of an actress is filled with intrigues, the same public does not condemn her for such trifles. It is understood that that separate world which is called the theatre cannot be judged by the strict morality which rules the rest of society.

"A young girl who chooses the dramatic career either is no more virtuous, or she will not remain so long. Whether she will or no, her profession will fatally force her, sooner or later, into sin. To this rule there is scarcely any exception. I will suppose a girl of eighteen, pure as a star, coming out on the stage. Thanks to the character of contemporary literature, she is from the very first evening involved in intrigues. An actor clasps her in his arms, and calls her the most charming of her sex; she hears nothing but words of love, and the more passionate they are the more the public applaud. Either the *débutante* understands and then already, she is no longer an innocent girl; or she does not understand, and then she is a bad actress. Two hundred men in the orchestra level their opera-glasses at her. Love-letters pour in at the porter's lodge. She lives in a world of passion and excitement. Everything around her conspires towards her ruin.

"It is because we know the snares of theatrical life that we have set up a separate code of morality for actresses; it is an understood thing that their responsibility does not equal that of other women, and that what is called a fatal fall in ordinary life, is nothing more than a trifling accident in the life behind the scenes. Her profession as an actress saves the woman from current morality; the public feels that a young woman cannot be mixed up every evening in intrigues, nor play a part in what is called the study of manners, without losing by degrees the strict notion of modesty.

"For all these reasons the virtue of an actress is of very little use to her in her profession. I will go further and say: To be a really clever performer, and very few are such, the various passions of a woman's nature cannot be represented by one who has not felt them. If I do not express an absolute fact, it is at least remarkable that the lives of all the great actresses have been full of intrigues; and it may even be said that the greater they were the freer the life they led. The history of the theatre, from its origin to our own times, tends to prove this.

"Everything connected with the theatre is beyond current morality. For example, it is certain that a tradesman would be less esteemed if, to improve his business, he exhibited half a dozen young girls in his window, luxuriously dressed, and adorned with all their diamonds, in order to attract the passers-by. The manager of a theatre loses none of his respectability through adding such an attraction to his undertaking.

"The author who furnishes the pretence for these exhibitions, and who knows perfectly well that the immoderate luxury of that half dozen women has nothing to do with the question of art, properly so called, remains no less an honourable man in all the force of the term. And why, pray? Because everything that concerns the stage escapes analysis. The public does not take the same view of the stage as of social life; it wants to laugh, or to cry, often both at once; and it does not trouble itself about the consequences."

WALDENSIAN CHURCH IN ROME.

THE following extracts from a letter of the Rev. D. Buffa, dated Rome, Aug. 24, may interest our readers :—

"The successors of the old *Barbes* are true to the missionary spirit of their ancestors, and are ready to go in at whatever door the Lord may open for them. The Waldensian Church is carrying on a great work of evangelisation all over Italy, thus taking a noble revenge on its ancient persecutors. In Rome the work has been hindered by the want of a suitable place of worship, and the necessity of removing repeatedly from one hired hall to another, through the bigotry and prejudice of landlords. Yet God has 'established the work of their hands,' and a good congregation has been formed of earnest converts from Catholicism. A church has been built which will be opened for worship in November. With what 'vehement desire' this event is looked forward to by the Waldenses will be readily understood by those who have read the thrilling story of their sufferings and persecutions. Here, in the very Rome whence the edicts went forth for their extermination, the Lord of Hosts has firmly planted them, and given them a place where they may proclaim undisturbed the Gospel of peace and love and free salvation, through Jesus Christ the Lord.

"I have been alone here for two months, and although it is summer, there is much to do, for the number of strangers that come to our services is large. More than half our church members and regular hearers are out of town, yet our hall is always full. To God be the glory! There is much to hope for when the church will be opened. I have twice lately had the opportunity of preaching the Gospel, in sorrowful circumstances, to persons who perhaps never before heard it. A German artist, well known in Rome, and a Councillor of the Academy of St. Luke (Belle Arti), died not long since. I was invited to conduct the funeral service, and thus was enabled to speak to about fifty persons, painters, sculptors, &c., mostly Roman Catholics. They listened with much attention, and several came afterwards to thank me.

"Then yesterday it fell to me to conduct the service at the funeral of a Swiss banker, who was much respected. The family, being in a good position, obtained permission to bury him in Campo Varano, the Roman Catholic cemetery, where, hitherto, no Protestant has been admitted. Numerous friends and representatives of the different banks and commercial houses followed him to the grave. I was in the municipal carriage, in the place usually occupied by the priest. On reaching the cemetery I had before me more than seventy persons who seldom enter our churches, and after saying a few words of remembrance of the precious gifts of the deceased, I proceeded to preach the Gospel of Jesus Christ on the words, 'Our friend Lazarus sleepeth' (John xi. 11), with the object (1) of consoling the bereaved family and friends, and (2) of inducing all present to have faith in Jesus, the Conqueror of death and Prince of life. A third of my audience was composed of Jews, and all, or nearly all, who heard me were strangers to the Gospel. God grant that the good seed of the Word may take root in some hearts."

BRIXTON.—A Gospel Temperance Mission has been held in the grounds of Bethel House, Brixton-rise. The meetings were well attended and fairly successful.

THE PERSECUTED JEWS.—2.

IN my last paper I referred to the evidence which exists that the recent persecutions of Jews cannot fairly be laid to the charge of the Jews as being brought on them by misconduct. This evidence is of various kinds:—

(1) It can be proved beyond all doubt that the persecution in Russia was begun last year at the instance of highly-placed Government officials, out of anger and revenge because the money—a very large sum—demanded from the Jews was not forthcoming. A forged Ukase was circulated in the provinces where Jews live, telling the peasantry that their Father the Czar wished them to have the property of the Jews.

(2) The Government officials of every grade, and the soldiers with few exceptions, not only did not protect the Jews, as they might have done at first, but they incited the mob and shared in the plunder. General Drenteln and others can be identified as having earned an evil notoriety in this respect.

(3) In some cases the peasantry refused to rise against the Jews, and in others petitioned for their restoration after they had been expelled.

(4) It can be shown that the accusations made against the Jews for usurious practices, for encouraging drunkenness and for hard dealing, are either grossly exaggerated or entirely unfounded.

The British Consul-General at Odessa wrote last year to our Foreign Office that he did "not think that the peasants have any hatred against the Jew as a Jew, but that the riots had a political end, and that in every instance of anti-Jewish riot the peasantry were incited by those who used for their own purposes their (*i.e.* the peasants') love of drink and hope of plunder."

Eye-witnesses of the riots in Russia last year stated that they observed that at the beginning the mob received instructions from intelligent men, and also that the soldiers assisted in plundering the houses of Jews, and carried off the spoils. Sir N. M. de Rothschild and the Russo-Jewish Committee vouch for the truth of this statement.

At Balta the Jews at first succeeded in defending themselves, when the chief magistrate summoned 500 of the neighbouring peasantry, who arrived with waggons to carry off the plunder. The Jews were then overpowered, and those who tried to defend themselves cast into prison, where they were found when the Governor of the Province arrived with fresh troops to put an end to the horrors of butchery and incendiarism, which had been raging unchecked, or rather aided, by the local garrison, who, while they cast Jews into prison, had not arrested one single rioter.

The special correspondent of the *Evening News*, May 19, 1882, says:—

"The publication of intelligence respecting the worse than Bulgarian horrors perpetrated on the Jews in Russia, turns out to have been prohibited because the *Journal de St. Petersbourg* happened to let out that the Sous Chef, of Bialystock, was among the masked leaders of the rioters, being inadvertently arrested by a clumsy constable under his own orders, when he was engaged in leading on the attack on the Jew quarter of the town."

The following is an extract from a report compiled from official sources in 1882:—

"Simultaneously with the anti-Jewish Commissions, a special body has been appointed to discuss the means of diminishing inebriety in Russia. The measure is intended to trump up fresh accusations against the Jews, who, being frequently innkeepers, are charged with inciting people to drink. Unfortunately, M. Ignatieff forgot that in accordance with statistics previously collected by Government, the western provinces, in which the Jews are chiefly located, are the most sober and well-behaved of the entire empire. Only in the central provinces, where the Jews may not live at all, or at least are denied tap-room licences, drunkenness has reached the terrible proportions so frequently complained of by well-meaning people."

The Cracow *Pryeglad Polstri*, the leading Polish review, 1882, says:—

"We do not at all approve of these anti-Jewish dealings being extended to Polish soil. We object to seeing the Jews driven from Poland. If the Jews were to go, who is there in Poland to fill the gap and take up their occupations? There are very few Poles prepared to become operatives and traders. Consequently, if the Jews leave, their place will be taken by the Russian "kasap" (Muscovite boor) or the German "Kulturträger" (culture-carrier, nickname given to the Germans by the Slavs). Both elements are infinitely more injurious to us than the Jew, and imperil the national future of Poland a hundred times more effectually than the people some injudicious persons wish to get rid of."

In a report furnished to our Government by a British Consul, it is stated that "the Jews in Russia do not share in common with other subjects of the realm the same rights. . . . No career is open to them in the service of the State except the medical profession. They may also become engineers and sworn attorneys. Residence in the interior of the empire is restricted to certain districts [Jews are only allowed to live in 16 out of 86 governments], and in the capital only to a small number of First Guild merchants." These restrictions are partly the cause that the Jews turn their attention to commerce; but the report adds: "it must be acknowledged that the reasons of their success are their sober, laborious, and thrifty habits, and the mental superiority they possess over the lower classes. Nothing is beyond the enterprising nature of the Jew; and if he only receives a small return on his capital, he is soon able to outstrip his competitors, whose habit of living demands a larger expenditure, and consequently handicaps them in the race."

The corn trade of South Russia, which was chiefly in the hands of the Jewish middle men, was thrown into the utmost confusion and disorder, together with all the industries dependent thereon, by the persecutions in which the warehouses and stores of wheat were destroyed, all business stopped, and the Jews ruined and driven out into exile. They were the only middle men, and when they were ruined the peasantry were ruined with them. E. A. Finn.

The Elms, Brook Green, W.

ENGLISHMEN IN CAPE COLONY.

WHEN leaving Scotland for South Africa, a friend said to me, "Take care of yourself; going to the Colony means, very often, going to the devil." Since coming here these words have often recurred to me, as cases have presented themselves exactly as my friend put it. It is reported of a very popular minister of great influence with young men in Cape Town to whom many coming from home bring letters of introduction, that he invariably asks the new arrival to attach himself to his church. In many instances the reply is, "I should like to look round first;" speaking of such he says, "I generally find they do not turn out square."

A young man coming to this Colony must possess decision in religious matters, otherwise he is like a ship without ballast, and sure to come to grief. A minister who has had a good twenty years, experience in South Africa lately said: "Many young men accustomed in the old country to attend regularly the house of God with their parents, have on coming to this comparatively solitary country fallen away from their attendance at such places, preferring to follow the crowd in idleness, or in pursuit of pleasure." T. M.

PETERHEAD, N.B.—During the months of July and August an interesting series of open-air meetings have been held at this place. From 8000 to 10,000 strangers are gathered here, from all parts of Scotland and England, for the herring fishery. The meetings have been conducted by Revs. Messrs. Maxwell and Chrystall, Free Church deputies; Mr. H. Ferguson, North-east Coast Mission; and Dr. D. M. Pittendreigh, Scottish Evangelist Association. Many have heard the word of life, and not a few have waited at the close of these meetings, seeking to know Jesus. In visiting among the women good work was done, and fruit has been gathered to the Master.

TAKE ME, BREAK ME, MAKE ME.

By Rev. W. T. SLEEPER.

O GOD, unblessing and unblest,
A withered plant but not at rest,
A useless cumberer I'm found
Upon Thy field, Thy purchased ground;
And yet I pray—"Do not forsake me,
But in Thy hand, O Jesus, *take me!*"
As workmen take unbroken flax,
As moulders take unshapen wax,
As smith, the iron, rough and cold,
A useful instrument to mould,
So, in Thy skilful hand, oh *take me!*
But never let thy love forsake me.

Like rock, uncrushed, the stubborn will,
Though bearing gold, is barren still;
Like marble in the quarry rough,
The natural heart is useless stuff;
And so I pray—"Do not forsake me,
But with thy hand, O Jesus, *break me!*"
As mortars crush the hardest rock,
As hammers break the stony block,
As millstones bruise the firmest wheat,
As nuts are broken for their meat,
So with thy mighty hand, oh *break me!*"
But never let thy love forsake me.

Though crushed and broken, yet I'm naught
But fragments to the furnace brought;
Though bruised, I have no worth to feed
The multitudes that die in need;
And so I pray—"Do not forsake me,
But meet for service, Jesus, *make me!*"
As into useful forms the ore
From molten scraps the moulders pour,
As fire doth make the bruised wheat,
When mixed and moulded, fit to eat,
So fit for use by fire, oh *make me!*"
But never let Thy love forsake me.

—*Selected.*

ANGLO-INDIAN EVANGELISTIC SOCIETY.

VARIED, interesting reports are being received of extensive evangelistic work by this Society's agents, principally among Europeans and Eurasians scattered throughout their wide districts in India.

Rev. H. G. E. de St. Dalmas reports from Munmar, on the great Indian Peninsula Railway, a full month's abundant opportunity of preaching the Word in safety, through heavy rains, destructive floods, and prevailing cholera. On Friday, July 6, he went by invitation to the gaol at Akola Berar, and spoke for nearly an hour, in Hindustani, to a most attentive audience of about a hundred prisoners. On July 10 he visited Amraoti, the capital of Berar, and had an evening service at the railway station, which gave an opportunity not known for years to some living at the station. On Monday, July 16, he attended an evening service in Wardha, Central Provinces, held in the house of the station master, whose wife is seeking to serve the Lord by assembling the few railway employés on Sunday afternoons for Bible reading and prayer. Next day he visited the Wardha Valley Colliery Railway, Warora. There is a considerable European community in connection with the collieries and railway, who very rarely have any ministerial visit, or have any Sabbath service. Mr. St. Dalmas says: "In most of the places visited it seems still to be only sowing-time as yet. With visits at long intervals, and for a day or so at a time, it is not easy to find out what amount of impression is created, but there are tokens for good, if only in the number of open doors."

Rev. Isaac F. Row, at Coonoor, in the Nilgiris, writes:—"The Government railway chaplain for the Madras Railway has recently gone home, and as yet no one has been found to take his place, so I hope to go along the line shortly for a little evangelistic work. We are having very good times here. Mr. Walker, our new chaplain, is very earnest and devoted, and he and I labour together in the most harmonious way. We have had quite a revival work lately. Many souls have been saved."

THE CANON & THE COMMISSIONERS.

CANON WILBERFORCE has written a very vigorous letter to *The Times* anent the Report issued by the Select Committee appointed to inquire into the relation of the Church of England to the liquor traffic. This Report the Canon charges with betraying a spirit of compromise, and of apparent concern for the financial rather than the moral aspect of the question. He describes it as "unspeakably humiliating and unworthy of a professedly spiritual body" such as the Established Church. The partial character of the Report is also complained of, as dealing only with London and the suburbs, and leaving untouched the provinces, and the enormous number of houses built on Church lands with the consent of the Commissioners.

The Report certainly is not what should be expected from representatives of a great religious body, engaged in dealing with one of the chief moral and social questions of the day, and is not likely to commend itself to public confidence. As Canon Wilberforce says, it is too "superficial and unsatisfactory" for that. Clearly those who are responsible for the Report have failed to apprehend the gravity of the situation and the moral responsibility involved in the position of the Church respecting it, otherwise at least regret would have been expressed for the errors of he past, and earnest measures of reform suggested or advised. The subject cannot rest as it is, and if a more searching and practical inquiry should be instituted it may lead to speedier action than would otherwise have been possible.

The words of the Canon commenting on the statements of the Committee, that "time will be required before any large change can be brought about," are so eloquent and so capable of wider application all round to the need of firm and uncompromising action in dealing with acknowledged evils, that we give them *in extenso*:—

"'Time' when the people are perishing by thousands under the maddening effects of the drug, for the purpose of selling which 24 houses are admittedly held in London alone by the trustees of the Established Church. 'Time' when it is notorious that a vast proportion of the crime, pauperism, and lunacy of the country is the direct fruit of the public-house system, which system the Church, while professing to be 'the light of the world,' is thus both directly and indirectly helping to support and to promote. Surely it is as impossible for a Church as for an individual to serve both God and Mammon, to be both for Christ and against Him at one and the same time."

LATYMER-ROAD MISSION.—Mr. Aulay Macaulay appeals for Sunday-school teachers for the Latymer-road Mission. He says: "Our Sunday-schools are crowded with children, and we have vacancies for at least twelve teachers." Anyone willing to respond should apply personally any week evening, or Sunday morning or afternoon, at the Mission-room, Blechynden-street, Notting-hill, W.

THE BIBLE VAN AT BUXTON.—After six weeks' successful work at Blackpool, the Bible van came to this fashionable resort. The sales of Bibles and various religious literature have been very encouraging, but we have rejoiced most to hear, each evening, Messrs. Wharton and Weaver, the Evangelists in charge of the van, tell out, with no uncertain sound, the story of redeeming love. In this work they have been frequently assisted by Mr. P. Moir Crane, who is staying here. We have been greatly impressed with the value of this work as a means of evangelisation. On no one evening, although some have been stormy, has there been less than 300 gathered round the van, and on the evening of Sunday week, when, through the kindness of the authorities, the van was removed to the top of St. Anne's Cliff, the numbers were variously estimated at from seven to nine hundred.

Foxton, Market Harboro'. Wm. T. Float.

Notes and Comments.

THE first of the series of very important lectures, entitled "Rock and Sand," by Rev. D. J. Monro Gibson, will be delivered in the Lecture-hall of the Young Men's Christian Association, 186, Aldersgate-street, E.C., on Monday evening next, at eight o'clock, admission free. We would advise our Metropolitan readers who purpose being present to be early in attendance, and to provide themselves with note-books.

It is a good sign of the times to find so many eminent statesmen recognising and advocating the importance of Christian Missions. Sir R. A. Cross, M.P., has been speaking at Barrow on behalf of the Church of England Missionary Societies, and in the course of his remarks said: "It was not only the duty of this great empire, over which the sun never sets, to do all that was possible to Christianise the world, but *every person* ought to take an earnest interest in the work."

This individualising duty and responsibility is of utmost importance to the interests of Christ's cause on earth. Societies are of great value as instruments for promoting the spread of the Gospel, but their efficiency depends on the amount of personal concern which is developed among the people of God. They are not intended to relieve us of responsibility, but to help us to discharge it. The work of God at home and abroad languishes for want of individual earnestness and consecration in reference to its claims. Reader, the Lord has need of *you;* are you whole-hearted in *your* devotion to his service?

We are sorry to note the death, at the early age of forty-two, of the Rev. Lloyd Harris, pastor of the Church of the Pilgrim Fathers, New Kent-road, Southwark. He was engaged in good and important work amidst abundant tokens of Divine blessing and success, and his premature removal from the sphere he so ably filled will be felt as a heavy loss to Christian workers in South London. He was the founder of the Southwark branch of the Help-myself-Society for men, and of the Help-one-another-Society for women, which together numbered several thousands of members, and were productive of great good in the advancement of principles of religion, temperance, and thrift. We deeply sympathise with these societies, and with the church from which so earnest and devoted a worker has been thus suddenly removed.

An important meeting was held at the Albert Hall, Nottingham, the other evening, in connection with the Trades Union Congress, on behalf of the spread of technical education. Mr. Samuel Morley, M.P., presided, and ably advocated the object in view. It was stated that poor districts abroad spent six times more in providing for primary education, such as included early introduction to tools, than is spent in England. There can be no doubt that if the British workman is to hold his own, we must devote far more attention than before to instruction in handicraft. Purely literary education will not suffice to maintain our working classes in efficiency to compete with those of other countries, or to fill the spheres opened to them by the modern developments of trade and manufacture. We may hope that this large meeting has helped to arouse more attention to the subject.

Bishop Ryle has, of course, had to answer some of his censors for his bold step in advance along the line of Christian charity and fraternity in associating with the Presbyterian Church of Scotland. He proves himself well able to defend his course, and does so in the following wise and outspoken terms, first of all dealing with the fact of his even attending service in any other than an episcopal sanctuary. He says:—

"I am blamed for attending the service of the Established Presbyterian Kirk of Scotland, and some have even dared to call that Church 'schismatical.' I care little for such blame. The Established Church of Scotland is a sound Protestant Church of Christ, and its confession of faith is scriptural. Personally I infinitely prefer Episcopacy to Presbyterianism, and our own liturgy to extempore prayer. But it is evident that the Presbyterian mode of worship suits Scotch people. And to tell me that there is anything sinful or wrong in attending such worship is an insult to common sense."

The Bishop then proceeds to deal with his further departure, in that he preached in the Presbyterian pulpit, and we think he will carry with him the convictions of large numbers in his own as well as other Christian communities, when he adds:—

"I am blamed for officiating and conducting services in Presbyterian churches when I have been invited to do so. But why? What is there wrong about it? What law of Church or State do I break? I know of none. So far from doing wrong, I believe I do good and do right. I give public proof of my respect for our ancient Protestant Churches, and of my earnest desire to promote unity and brotherly feeling between it and the Church of England. This very unity, I observe, the Bishop of Dunkeld, in his recent charge, is longing and yearning for; and I do not wonder, when I see the religious divisions of Scotchmen. But, with all respect to the worthy Bishop, I venture to think that when I accept the invitation of Presbyterian ministers to preach in their pulpits, I practically help forward the cause of unity between Scotch and English Christians quite as much as he does by his charge."

This is all most excellent and praiseworthy, although it occurs to us to remark that "religious divisions" are in no wise more prevalent north of the Tweed than south of it. Will the Bishop of Liverpool now be consistent with himself and fraternise, in the same practical way, with his fellow Protestants of other communities in his own diocese? If he is really in earnest in the matter, he could not manifest his sincerity better than by occupying a Presbyterian, a Methodist, or some other Protestant pulpit in Liverpool outside the Church of England.

Truth and religion ought to go together, and where the latter is real and of the heart they must and will. But form and outward show will not produce virtue or even subdue vice. The county court judge at Llanidloes, the other day, said of the district he travelled over: "The perjury he met with was simply sickening. The place was scattered with churches and chapels, and the people thought themselves religious, but at the same time told lies unblushingly."

The duty and importance of strict adherence to truth is a lesson which requires to be enforced with all possible earnestness. We cannot say that we have reached the time when "none calleth for justice nor any plead for truth," but there is a lamentable disregard of strict truthfulness in many modern circles, leading to a want of social confidence, and an air of unreality, which is painfully felt. Truthfulness in *little* things is a point all should aim at, lest the habit of departing from it should grow upon those

who make light of it. Paley has said: "I have seldom known anyone who deserted truth in trifles that could be trusted in matters of importance."

Churches and chapels have their important uses, but they cannot make those who attend them pure and Christlike. It is not the place, but the Presence and Power of God, discerned and felt within it, which is efficacious for good. Solomon said, "I have seen the wicked buried who had come and gone from the place of the holy," and so it is still. There are numbers who are trusting to their church and chapel-going to save them, but such should remember that God says of those who draw nigh to Him with mouth and lips, while the heart is far from Him, "In vain do they worship Me." "God is a spirit, and they that worship Him must worship Him in spirit and in truth."

The Crown Prince of Prussia was present at the Luther Festival held at Wittemberg last week, and spoke most cordially of the movement to commemorate the Reformation work. The King, though unable to be present in person, commissioned the Prince to say in his name that he felt the most lively interest in every such celebration, adding:—

"I most fully appreciate the rich blessing that may accrue to our beloved Protestant Church from its members everywhere being reminded of the great inheritance and noble possessions which God has given us through the Reformation. I pray to God that the festival may be blessed to the awakening and deepening of Protestant good morals and the confirmation of peace in our Church."

Would that more crowned heads and royal personages were equally clear and outspoken in their testimony to the worth of sound Protestantism.

A specially interesting service was held at the Baptist Mission House, Castle-street, Holborn, on the 14th inst., to take leave of several friends about to sail for different parts of the foreign Mission field. Mr. Jos. Tritton, the treasurer of the Baptist Missionary Society, presided, the hall being crowded to excess. The Rev. J. H. and Mrs. Anderson are returning to India; Mr. Alfred Leichman, for the first time going to that land; Mr. Sydney Comber, M.B., and Mr. Wm. Ross are just leaving for the Congo; Mr. Balfour, M.A., classical tutor of the Calabar College, Jamaica, and Mr. Williams, return to Trinidad. All were introduced by Mr. A. H. Baynes, secretary of the Society, each one in turn suitably and affectingly addressing the meeting.

The critical state of affairs in China makes it incumbent on the Church of God at home to let prayer be made unto Him continually on behalf of our missionary brethren and sisters at work in that land. We read with thankfulness that the Wesleyan Missionary Society has received a telegram announcing the safety of their agents in Canton and Fatshan, where the late riots have prevailed. The faith and courage of workers in the Chinese field need special encouragement and Divine support at this time, and the least we can do is to bear them before the Lord as often as we are found at the throne of grace.

Among the deaths recorded during the last week is that of Admiral Pierre, whose conduct has had so much to do with recent difficulties in Madagascar. The rule to say no ill of the dead is one to be respected as far as possible, but whatever cause his countrymen may have to speak well of him, and mourn his loss, outsiders have reason to be glad that commanders of his stamp are not very often to be met with in responsible positions. It is charitable, and perhaps reasonable, to think that disease had something to do with the irritability and want of courtesy shown by him in reference to the matter. He has, however, passed away, and we may hope with him, whatever bitterness of feeling has been caused by his mistakes.

It appears that France has some quarrel on her hands in connection with the Congo, as well as complications with foreign powers elsewhere. There has been a talk of hostilities being commenced between M. de Brazza and Mr. Stanley's party, but at present no actual collision has occurred. The Congo district seems to be in a very unhealthy state, and Mr. Stanley's men have suffered much in consequence. It is a sad pity that to the dangers arising from the climate and the barbarism of the interior, should be added that of disputes and rival factions between those who ought to be welded together as the pioneers of civilisation. For lack of the spirit of peace and concord, progress is hindered all the world over.

It is said that the Sultan has signified his willingness to allow the Jordan Valley Canal scheme to be carried out. Application has been made to the British Admiralty to send out a surveying ship to the Gulf of Akabah, while competent engineers are making the necessary surveys all along the route it is proposed to follow. It is a step which cannot fail to excite the attention of students of prophecy and all who are concerned about the future of Palestine and the Jews, and we shall await with interest reliable information as to the details of the scheme.

A letter from Dr. Kestell, Cornish Bishop of Madagascar, to the S.P.G., speaks of the new Queen of that island as being of good repute, and a Christian, all the people being delighted with her. Two other candidates, who would have been very unsatisfactory, were passed by in her favour. The Bishop and a Committee, of which he is chairman, have voted an address of confidence in Ranavalona III., and the whole nation has accepted her rule. These facts are pleasing to record as evidences that under the new régime the work of God is not likely to suffer from opposition on the part of the native Government. Foreign influence, however, still threatens evil, and the future is anything but bright for our missionaries at present, so far as the human outlook is concerned. But "The Lord reigneth."

We learn from the correspondent of *The Standard* that the present Queen was educated in the Friends' Schools at Antananarivo, and afterwards in that of the London Missionary Society. It is also said that on the morning of her death the late Queen sent for the young girl she had named as her successor, and exhorted her in some parting words to trust in the same God as she had trusted in. It is a significant fact, also gathered from the same source, that since the war broke out, instead of revolution and riot, as would have been the case some few years ago, the places of worship have been much better attended, and meetings for prayer numerously held.

Human nature presents strange phenomena for the consideration of those who are observant of its varied phases. But it may be questioned whether a stranger phase of character has ever presented itself for analysis than that exhibited by a labouring man in South Shields, who is described as steady and industrious, and who has applied for the office of public executioner. In his application he says that "if appointed the object of his life will be attained." Men have idiosyncrasies of all kinds we know, and objects worth liv ng for differ greatly according to the different temperaments and tastes which prevail, but this is the first time we have heard of a hangman's work being the *summum bonum* of human desire, and the acme of earthly delight.

While as an object in life an executioner's work is by no means elevating or commendable, much of the sentimentalism which brands that office with obloquy and scorn is fairly open to criticism, being both illogical and unjust while capital punishment is the law of the land. If it is right to take the life of a fellow-creature as a penalty for crime, then an executioner is essential to the interests of justice, and only an administrator of righteous law. In that case the holder of the office has no right to be scouted or despised. The feeling cherished so widely against the Marwoods of society opens up the whole question of capital punishment from an interesting and important point of view. It is surrounded with so much that is revolting to our common humanity that it is difficult to approach the question impartially.

The policy of the Bishop of Llandaff in refusing to institute a clergyman to a vacant Welsh living, because the candidate was unacquainted with the Welsh language, is undoubtedly a wise and right one. It is gratifying to find that a number of beneficed clergy in the diocese of Bangor have signed a memorial endorsing the Bishop's action with their hearty approval and consent. It would seem to require no argument to prove that a man charged with the religious interests of a parish, as a clergyman is supposed to be, should be able to make himself intelligible to every one of those to whom he ministers. The Welsh language, moreover, to those who understand it, is peculiarly adapted to move and arouse the heart, and is an essential element of successful ministry in many parts of the Principality.

An opening for useful charity is presented by an appeal made in the columns of *The Times* last week, entitled, "A Cry from the Workhouse." Mr. J. A Lunn, Medical Superintendent of the St. Marylebone Infirmary, Notting-hill, says that workhouse infirmaries have been entirely overlooked, although hundreds of the poorest and most afflicted of our population are in them. While their bodily wants are provided for, the use of books and papers suited to cheer their many weary and monotonous hours is not open to them, no provision being made for them in such respects. Flowers and fruits also seldom find their way thither. Many of our readers doubtless can and will consider this appeal, and may find by its means an open door for bringing "glad tidings of great joy" to some of the inmates of such infirmaries.

VICTORIA. — An "Evangelisation Society" has been inaugurated in this Colony, having for its object the salvation of souls on the same lines as the English society. "Its promoters," says *The Southern Cross*, "are men whose names will command respect everywhere."

DEEPENING OF SPIRITUAL LIFE.

FOUR DAYS' CONFERENCE IN GLASGOW.

A SERIES of meetings with the expressed object of promoting "the deepening of spiritual life" was held in the Queen's Rooms, Glasgow, from Tuesday to Friday last week. Judging from the extent and composition of the congregations that came together three times a day, and from the evident interest shown in the proceedings, it may fairly be inferred that the object of the meetings was amply attained, as far at least as human calculation can go. Some of the speakers were very careful to show that however good and enjoyable such gatherings may be, the real tests of progress in the Christian pathway must be looked for in the duties, ministries, pursuits, and tempers of daily life. In times like the present, when conventions of many kinds are being multiplied so largely, these counsels are not unneeded, and it is of course impossible for any one but God Himself to gauge the true and lasting results of such meetings. Still, if outward signs go for anything, there is reason to believe that this solemn convocation of four days in Glasgow had much of the approval and manifested presence of the Great Master of Assemblies.

The meetings were held morning, afternoon, and evening, and were in all cases presided over by Mr. H. F. Bowker, of London. The chief speakers, indeed, were all from a distance, and included such well-known gentlemen as Pastor Theodore Monod, of Paris; Revs. Hubert Brooke, Liverpool; J. B. Figgis, Brighton; W. Haslam, E. H. Hopkins, and Charles Graham, London, &c. It is no disparagement whatever of the teaching gifts of the other speakers to say that in our judgment the utterances of Pastor Monod were the most helpful of all the numerous addresses we heard during these four days. We are, therefore, exceedingly glad in being able to present them to our readers at length, in succeeding issues; the Pastor's first address will be found on a preceding page. It is not possible to give, within the narrow limits of our space, a fair representation of the many good and profitable words spoken by the other gentlemen from the platform. We trust, however, the following summary will indicate the tone and spirit of the Conference.

THE CONDITIONS OF BLESSING.

At the opening meeting, Rev. Charles Graham dwelt in weighty and measured words on the conditions on which God imparts to us all his spiritual blessings. First of all, he said, there must be an earnest desire to be blessed. Throughout the whole of the Scriptures we find that hungering and thirsting after God always precedes the bestowal by Him of any rich blessing. David and Paul were quoted as illustrious examples of this absorbing desire after a deeper and fuller knowledge of God and the treasures of his grace. A second indispensable condition of receiving any spiritual boon is an abhorrence of all that would hinder its reception. If we regard iniquity in our heart, how can the Lord hear us or bless us? God will not accept the gift we may wish to bring and lay on the altar, if we have any unsettled quarrel with our brother. Peter admonishes even the saints that they must lay aside all malice, hypocrisy, guile, and evil-speaking, if they would grow in the Divine life. Such meetings as these ought therefore to be seasons of great searching of heart on the part of believers who desire to progress in the spiritual life. Another condition is that there must be a full surrender of ourselves to God, no keeping back of any part of the price. God must have us in the entirety of our being—spirit, soul, and body. It will not do for a man to endow hospitals and churches or leave great legacies to the poor in lieu of giving *himself* to God. He wants not dead works, but living bodies and souls—consecrated temples of the Holy Ghost. A last and important condition of receiving blessing from God is the exercise of simple faith. Let faith but extend her arms and God will fill them with choice blessings from his bounteous store. As Christ could not do many mighty works in Capernaum because of the unbelief of the people, so his working is too often hindered now from the same cause.

Mr. Graham gave a second address on the power that there is *in the word* of the Lord. In the Scriptures this is exemplified in the sphere of nature as well as in the sphere of grace. The miracles performed by Moses in connection with the deliverance of the Israelites from Egypt were referred to as remarkable illustrations of the power of faith simply obeying the Word of God, in the region of physical nature. On the higher plane of grace we find the same truth exemplified. All God's triumphs through his people recorded in the New Testament were in connection with faith. Before this power disease vanished into non-existence. The subjects of our Lord's healing power did not stop to reason about the matter; they exercised unquestioning faith, and at the word of Christ they were healed. So it is when we come to the sphere of spirit. He that believeth on the Son of God hath everlasting life; and as this life at the first is granted to faith, so are all its accessions and increases. It is pure Popery to say that we are justified by faith and sanctified by works. How are our three great enemies—the world, the flesh, and the devil to be overcome? "This is the victory that overcometh the world, even your faith." "*Reckon yourselves* to be dead indeed unto sin, and alive unto God." Taking the shield of faith, we overcome all the fiery darts of the wicked one.

In a third address on Thursday morning, Mr. Graham gave a striking and impressive sketch of the devotion of Paul to his Lord in the midst of all the sufferings and persecutions he had to undergo, and of the grace he exhibited towards his fellow believers. How did Paul attain to such heights in the Christian life? By quiet communion with his Lord. He got more grace in the desert of Arabia than by all the wonderful revelations vouchsafed to him. He learned to know himself when he was thus alone with God; how much he learned of the Lord Jesus Christ we cannot tell. Conferences are not to be despised, but they will not make anyone a great Christian—a giant in grace, such as Paul was. We shall attain to that more through the time we spend alone with the Lord Jesus, and in carrying out the blessed truths that we may hear at such meetings. We need to live on Christ as our daily bread. We need to have Christ ministered to us through prayerful meditation on his Word—there is no substitute for that; otherwise we shall be dwarfs and weaklings in the spiritual life.

On the first day of the Conference an address of solemn and searching power was given by Rev. J. B. Figgis on

CEASING FROM SIN.

What, he asked, is sin? In reply, the speaker quoted various scriptural definitions of it. John says it is "the transgression of the law." Law, says Dr. A. Bonar, is the expression of the will of God; therefore, if we step over the line of God's expressed will, we commit sin. The same Apostle says that "all unrighteousness is sin." Whatever we know to be wrong or unjust we must consider to be sinful. James gives a definition of it that ought to cut many of us to the heart. "To him that knoweth to do good and doth it not, to him it is sin." If we have forgotten or neglected any known duty, slighted or disregarded any relationship, than we have been guilty of sin. What says Paul? "Whatsoever is not of faith is sin." If we have doubts as to any course, we may take it that such a course should not be taken. Mr. Figgis told an incident to illustrate this point. A fellow-student of his, a physician, is in the habit not only of giving a tithe of all his fees to the Lord's work, but he thus devotes every fee that comes to him for service rendered on the Lord's day. One Saturday evening he was sent for to attend a case, and was engaged on it into the Sunday. He received £100 as his fee, and the question arose whether this amount should go into the family purse or into the charity purse. His wife said if there was any doubt about it, he had better give God the benefit of the doubt; so the £100 went to the charity purse.

Solomon's definition of sin is a most searching one—"The thought of foolishness is sin." The wise man goes to the root of the matter in thus tracing it to the human heart, as did our Lord Himself, when He said, "out of the heart proceedeth evil thoughts," &c. Where could such terrible iniquities as the Saviour mentions come from, besides coming from the heart? John tells us, "He that committeth sin is of the devil." You may say that the apostle means committing sin in the sense of *practising* it. Granted; are there no professed Christians who practise sin? Certain sins are broken away from, but others are allowed. A distinguished living theologian lately said it used to be currently believed that while a converted drunkard or thief or loose-liver must give up the sins to which they had been prone, a man who had been covetous or hot-tempered might remain so still after his conversion. Now, however, we are coming to see that the God who denounces the one sin denounces the other, and that the grace which is sufficient to cleanse and keep in the one case is equally sufficient in the other. God cannot look upon sin anywhere, and when He sees it in the heart of his chosen, blood-bought, blood-washed children, surely it must make heaven weep. "Thou hast fretted me in all these things," said the Lord to the people of Judah, by the mouth of Ezekiel; has He not cause, oftentimes, to say the same to his children now?

"Ceased from sin." What can it mean, and how can it be attained? It cannot mean ceasing from the law of sin that is in our members. It cannot mean ceasing from the nature that has got sin in it as a flint hath fire. That would not be a Gospel according to Peter, who knew what it was to be sifted as wheat is sifted, and found in himself much chaff as well as wheat. It would not be a Gospel according to John, who asserted plainly that "if we say we have no sin we deceive ourselves." It would not be a Gospel according to James, who said that "in all things we offend;" nor according to Paul, who confessed that he had not already attained nor was already perfect, but pressed forward toward the mark for the prize of the high calling of God in Christ Jesus. Neither would it be a Gospel according to Solomon, who said, "There is not a righteous man upon the earth that doeth good and sinneth not."

When Peter speaks about ceasing from sin, he cannot therefore mean that there is no flesh to strive against the Spirit; that doth abide even in the very elect. Shall we not understand his meaning somewhat when we read in the letter to the Hebrews: "Let us lay aside every weight, and *the sin which doth so easily beset us*." That is the sin from which a man hath ceased who hath "suffered in the flesh." And is that nothing? Because we cannot tell you that this nature of sin may be actually rooted out and removed from us at once, is it no gospel to tell the drunkard that he may get quittance from his drunkenness, to tell the proud man that he may have deliverance from his pride, the pettish man from his pettishness? It would be a great thing for society if the miser could cease to love his gold, and the spendthrift cease to be such a fool, that the hot-tempered man should become calm, and the cold-hearted man should become tender and gentle and full of sympathy. It would be a glad day to the home, a glad day to the heart of the man himself when such a change as that should come. Such a change may come. We may not only cease from the "sin that doth so easily beset us," but we may also "lay aside every weight," not only that one fatal sin, but the other sins, the buzzing swarm of sins that torture, and torment, and sting, and

poison our life. These, too, may be dealt with and got rid of by the grace of God. The Lord Jesus Christ is near enough and condescending enough to come down to the least as well as to the greatest. Over them, too, God giveth us the victory through our Lord Jesus Christ. The nature left but the brood slain as soon as they are hatched; the sin left but the sins met and captured and conquered the moment they arise by the grace that is all sufficient.

What, you ask, are the means whereby we can reach this grand consummation of ceasing from sin? Are you willing to have the answer? We find it in the words of the Apostle, "He that hath suffered in the flesh." We know that Christ suffered in the flesh. Nay, we can never know what suffering, what agony, what anguish He endured, though we helped to lift the scourge, to drive the nail, to inflict on Him the cruel death of the Cross. But more than that, in the blessed purpose of God, when Christ bore those lashes, we were there receiving the stripes in Him; when He bore that death we were there in Him, agonising and answering to the offended law:

"Lord Jesus, Thou for us hast died,
And we have died in Thee."

We all believe that, but that is not the death that Peter speaks of here, or if it is, it is only the foundation of another death that Peter means you and me to die. It is a real dying, a real suffering, a real going down with Christ into the grave. Are you willing to do that? We have been dead in Christ long enough; it is about time that we should "mortify our members that are upon the earth." There is that pride of yours, for instance; let it not live another moment. If you will only consent that it should die instantly, it will be so much easier than dying by inches. Let us break with sin instantly. There is no royal road; we must cut off the right hand, and pluck out the right eye. They that are Christ's have crucified the flesh with its affections and lusts. Are there provinces in your nature yet unyielded, sins that have never been surrendered? God wants the whole of your time, your energy, your entire being; there must be no reserve, no keeping back part of the price, and no taking back part after it has been given.

A second address by Mr. FIGGIS was on

THE PROMISES OF GOD.

In the Revised Version of the New Testament the well-known passage (2 Cor. i. 20) is rendered: "For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us." In your schoolboy days when you were set to make a skeleton map, say of England or Scotland, you were able to put down the capital city, some of the counties, and some of the great centres of manufactures; you could trace the course, perhaps, of the largest river, or fix the site of some great mountain. By and by, as you learned more about the land, you found you wanted a finer pen; you had to write in the name of another town, another mountain, another valley, and trace the course of another river. So it is with the promises of God. Some of them were whispered about our very cradle and in the nursery, but as we have gone on in life we have come to see and know them in all their beauty and fulness. There is that promise to the sinner, "Though your sins be as scarlet, they shall be as white as snow." I think many of us fancy that when our sins are forgiven they are only turned grey—that the marks are left, and that God has them still before Him. It is this half-forgiveness that makes some of us the half-Christians that we are. Nay, they are washed white as the eternal snow. What a beautiful promise is that to the tempted one, "the Lord is faithful, who will not suffer thee to be tempted above that ye are able, but will with the temptation also make a way of escape." Or this word that comes home to so many a tried soul: "I will be with thee in trouble; when thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee." Here is a promise sweeter still; it is the Master's own, and the words drop like honey from his lips: "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Dr. Moody Stuart once said at the Perth Conference: "When I was a young man and seemed to have plenty of strength and energy and wanted to do God's will, I thought He would say, 'Come unto me and I will give you work;' but I found the word was, 'Come and I will give you rest.' There must be rest first, or there will be no work. In the old times, there were six working days, and when the work was done there came the Sabbath, the Day of Rest. But in the new and Gospel time, there is the rest day first. So when we have learnt to rest in the sweet arms of Jesus, then we begin to work for Him."

Heartbroken and weary, where'er thou mayst be,
There are no words like these words for comforting thee;
When sorrows are round thee, like waves of the sea,
The Saviour says cheerfully: "Come unto Me."

There are no words like these words: "Come hither to
Dejected and weary, the thorn in thy breast, [rest:"
Afflicted and lonely, He thought upon thee,
And said in his tenderness: "Come unto Me."

O Jesus, my heart would fain be at rest,
There are passions that rage like a storm in my breast;
Oh, show me the path along which I may flee,
Oh, help me, dear Saviour, to "Come unto thee."

There are no words like these words; how calming they
How blessed when Jesus says: "Come unto Me." [be,
Oh, hear then, my heart, they were spoken to thee,
And still He is calling: "Come unto Me."

I would walk through the world with these words on my heart,
Through sorrow, through sin, they shall never depart.
And when dying, I trust He will say unto me:
"I have loved thee and saved thee, Come sinner to Me."

"In Him is the Yea." What can that mean? You commercial men know what it means. Is it not the case that for all the floating notes that are on 'Change, and scattered throughout the community, there ought to be so much bullion in the Bank? Perhaps it is not always so down here; it is always so in the Bank of Heaven. It cannot fail however tremendous were to be the run upon it:—

"Lord, I believe were sinners more
Than sands upon the ocean's shore,
Thou hast for all a ransom paid,
For all a full atonement made."

Then, saved sinner, treading the narrow path and thorny way, can you imagine a single circumstance in which you can be placed where the promised grace of God is not sufficient? Can you think of any wave of temptation or any trial too high for the long and strong arm of Christ to draw you out?

But there is another word: "Wherefore also through Him is the *Amen*." What does that mean? If the Revisers are right, while the "Yea" is God's, the "Amen" is ours. The ancient saints, by faith, we are told, "obtained promises." If these promises are to be ours, we must embrace, and be persuaded of, them; by faith we must say "Amen" to them. God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them. Let all the people say "Amen." "Christ is made unto us wisdom, righteousness, sanctification, and redemption." Let all the people say "Amen." "I will not leave nor forsake thee." Let all the people say "Amen." It is said of the nobleman who came to Jesus for the healing of his servant, "The man believed the word that Jesus had spoken unto him, and he went his way." Go and do thou likewise.

A third address by Mr. FIGGIS was from the text: "Lo, we heard of it at Ephratah; we found it in the fields of the wood" (Ps. cxxxii. 6). In the little book by Mrs. Menzies, on Bible marking, this striking Psalm is taken as an example. In the first part of it you have a series of petitions, and in the second half a series of answers to them. Verse 2, David "sware unto the Lord;" verse 11, "The Lord hath sworn unto David;" verse 5, David desired a habitation for God; verse 13, The Lord desired Zion for his habitation; verse 8, David prays God to arise unto his rest; verse 14, God graciously says, "This is my rest for ever; here will I dwell, for I have desired it." Notice, first, with respect to verse 6, the difference between hearing and finding. "We heard of it . . . . we found it." How many people hear about salvation or sanctification and never find it. When the wise men came from the East they said they had seen his star, and now they wanted to see *Him*. The friends of the Samaritan woman returned to her and said, "Now we believe, not because of thy word, for we have seen Him ourselves, and we know that He is the Christ." Let us each have converse with Christ in the secret of his own heart that we may not merely hear about Him but find Him. In further expounding this verse, Mr. Figgis showed that the expression "the fields of the wood" most probably referred to Kirjath-jearim, where the Israelites found the ark after it had been for some time in the hands of the Philistines. The people had made too much of the ark, forgetting Him whose presence it symbolised, and God had removed it from them for a time. It is possible to make the same mistake now. At Keswick Mr. Hudson Taylor said: "I have known something about sanctification for many years, and my experience has generally been one of disappointment, so that I have come to think less about the impersonal blessing, and more about the personal Giver of all grace." Ephratah is Bethlehem, so closely connected in many ways with the earthly history of Jesus. If we would hear of spiritual blessing of any sort or degree we must go to Bethlehem, where Jesus is; we must follow the Lamb whithersoever He goeth. The place of blessing is a place "where two roads meet;" one the way of suffering in the flesh, and the other the way of saying "Amen" to all the promises and appointments of God. I have been asked, said the speaker, what is meant by the term, "suffering in the flesh," on which I remarked the other day. I do not think it means going into hospital, or even going through deep waters of affliction and chastisement. "Suffering in the flesh," I take to be yielding to God in the very core of our being, giving up sin in the very centre of the will. When the will has made an absolute surrender the thing is as good as done. One of my own flock, who had been such a trembling, doubting one, wrote to me the other day after a short stay at what will henceforth be to her "the city of the wood:"—"The blessing I have been seeking for years was given. Jesus revealed Himself to me in all his fulness. He showed me the mistake I made in wanting to feel, when all I had to do was simply to believe in spite of my feeling. He did not give me any bright feelings, though there was the deep peace that comes from taking Him at his word. I never thought Jesus could so completely satisfy; now I know that He does. I go on believing, and He keeps me all the time. Satan has seemed nearer than ever he was before; he suggests that it was too easy a way of getting blessing, and he tries to trouble me about being kept, but Jesus tells me that I am 'kept by the power of God,' and He *does* keep me."

Some valuable words were spoken on Thursday by Rev. E. H. HOPKINS, on

LIBERTY,

one of the most precious of the blessings that come to us in Christ. Look at it first as an act of emancipation—something done by the Lord for us. As Christ has made peace for us by the blood of his cross, so it is by Him that we are made free. "God hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son." Again, we are told that Christ "gave Himself for our sins that He might deliver us from this present evil world." Once again we read that we being delivered from the hand of our enemies" (not from their presence) "might serve Him without fear in holiness and righteousness before Him all the days of our life." The essential condition of true service is freedom from the hand of our enemies. And again, "Being made free from sin" (as a

master) "and become servants of God, ye have your fruit unto holiness, and the end everlasting life." But now you say: How am I to enjoy this freedom? "Where the spirit of the Lord is there is liberty." I need mental liberty, for instance: how does the Spirit bring me into the enjoyment of that? A thing is only truly free when it is in its native element. In his original state man's understanding was free, because it was in its true element. What is that? The truth of God. "Ye shall know the truth and the truth shall make you free." Believing Satan's lie, man lost his mental freedom, but the Spirit brings him back to the truth. You have all realised the emancipating power of the truth when it breaks into the mind. The Spirit brings us not only to the truth, but into communion with Him who is the embodiment of the truth. So, too, we have freedom of conscience when the Spirit teaches us how we may be at peace with God. Another, and a most important point, is the freedom of the will. A thoughtful writer has said: "The weakness of human action may be traced to the supremacy of passion. The passions are too strong in a man, and carry away the will with them." How true that is. How is the will to be set free? Just as the Spirit brings us to the truth, and sets our minds free, so He brings us to Him. who is the very embodiment of love, and sets our wills free. Faith makes all things *possible*, but love makes all things *easy*. The glorified spirits do what they like, but then they like what God likes. We need to have our passions cleansed and purified. "Blessed are the pure in heart, for they shall see God." We want, not simply to have gratitude in our hearts for what God has done for us, but to have shed abroad in our hearts the very love of God itself. Christ prays to the Father, "that the love wherewith thou hast loved Me may be in them." Do we understand what that means? "Behold what manner of love the Father *hath bestowed* upon us," not manifested to us. God not only gives to us the privileges of sons, but he hath communicated to us of his own love that we should feel towards Him as a child ought to feel toward a father.

Well, now, what is our position, having received this liberty? In the matter of conflict, for instance, let us ever remember that Christ has got the victory, and we must begin where He ended. We do not fight for victory or up to victory, as though we were down in the valley, and the enemy on the heights; Christ has already placed us in the victorious position, and we are to be strengthened in Him to maintain the conflict from this place of victory. To know that we are in this position before the battle begins is the preliminary condition to all successful conflict. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." That means that we are to keep in our entrenchments, so that we have Christ between our soul and the enemy; not that we are to go forth and turn the enemy out, Christ has done that for us. The devil knows that as long as we abide in Christ our position is an impregnable one, so the Apostle warns us against his wiles. As sure as he can tempt us to come outside our place of victory in Christ, so surely will he get the victory over us.

[We must defer to our next issue some notes of other addresses delivered during the Conference.]

WIMBLEDON.—Rev. A. Treslove Cox, late of West Hackney, has re-opened Christ Church, in Hartfield-road, Wimbledon; adjoining it he has built an iron room, for Sunday and regular week-night evangelistic work.

SOUTHAMPTON.—Mr. Henry Varley writes to us: "You will be interested to hear that the gatherings in this town are most encouraging. We believe that several hundreds have found the Lord. Large numbers are men, and the interest increases on every side. The circus, where Mr. Moody held many of his meetings, is crowded night after night with audiences evidently deeply moved by the truths preached. I seldom remember a more gracious work, or a deeper sense of the presence of Him who is Lord of all. The afternoon Bible readings are very hallowed seasons."

PERSECUTION IN SWITZERLAND.

Sir,—Having been a participator during the last few weeks in the events occurring in Switzerland in connection with the Salvation Army, I beg you to allow me space for a statement of facts involving principles of vital importance for all free nations. I am convinced that it must be ignorance of the facts alone which produces the present silence and apparent consent on the part of the English public and Government in regard to outrages of justice and violations of personal and religious liberty which have scarcely ever been exceeded in the present century.

I would beg your readers to put aside all prejudice in respect of the religious teaching and methods of the Salvation Army, and to look for a moment at this matter in the light of an infraction of justice and a violation of an International Treaty which, if unrebuked, will open the door to still grosser injustices, and to the utmost laxity of principle in International relations. I can never forget the warning words of a distinguished Swiss gentleman whom I met last week at a private conference to consider this matter. "If England," he said, "England, the representative of justice to the whole world, once begins to deal out legal justice in proportion to her antipathies and her predilections—theological, social, or political—she is lost. She has begun to descend the downward path." Others, at the same conference, spoke of the advantage taken of the silence of the English on the subject of these outrages by those persons in the Government of Switzerland who despise liberty. They are daily using that advantage to insult the weak and unprotected. They laugh in our face when English regard for personal rights is mentioned. "Evidently," they say, "these young Englishwomen, Miss Booth and her friends, are abandoned by their own country; we can do what we please with them. If they were persons of worthy character their countrymen would come forward."

I was in Geneva yesterday, and accompanied the leaders of the Salvation Army and others to attend the funeral of a young man called Wyssa, the first convert won by these evangelists in Switzerland, who died last week, worn out by his own labours to win souls, and by exposure to hardships during the prolonged persecutions. Miss Booth was expelled in February last from the Canton of Geneva. She had been given to understand, however, that she could re-enter the Canton for a few hours on the occasion of the death or burial of a friend. I doubted this, and expressed my doubts. A group of friends was assembled in a little garden in front of the house of M. Wyssa, the father, in a quiet neighbourhood a little way out of Geneva. The coffin was placed in the centre of the group; the mother, sisters, and personal friends of the deceased were there. Prayer was offered, and a hymn was sung. There was perfect tranquillity.

Presently there was a slight movement among the mourners, caused by the appearance of the Mayor of Geneva, dressed in his insignia of office. He entered the circle and declared this "*réunion* of the Salvation Army" to be dissolved. Mr. Clibborn explained—"We are not holding a meeting; we are about to bury a friend," to which the Mayor replied, in tones which must have grated harshly on the ears of the weeping mother, "Bury him, then!" We then moved on in a line from the house to the cemetery, along the country high road. Many *Salutistes* and friends had collected, so that the line of persons following the bearers was now long. At the grave Miss Booth spoke a few words, and then prayed. The Mayor, accompanied by police, again appeared, and stood opposite our group, at the other end of the open grave. As soon as the simple ceremony was over, and the younger Wyssa had thrown a handful of earth on the coffin, with the words "*Au revoir*, my brother," the Mayor, with his Marshal, came round and arrested Miss Booth and Miss Charlesworth, there, in the presence of the dead, and with the words of gentle and holy pleading which Miss Booth had spoken still ringing in the ears of all. The two ladies, Mr. Clibborn, and I were requested to get into a carriage which I myself had engaged with the intention of driving with the two ladies direct to the frontier the moment the ceremony was over. A large crowd had gathered, all in strong sympathy with the persons arrested. The coachman refused to drive on, imagining he was now ordered to drive us to prison. There was a moment of struggle and conflict, and the Mayor and his Marshal were hustled. The countenance of the former betrayed feelings of anger and distress; he appeared conscious that he was performing an unpopular, perhaps even an unjust act. A few Swiss *Salutistes* raised a shout of encouragement for us, and were arrested for doing so.

We were driven to the Palais de Justice, where we were detained several hours. It is impossible to say that we were treated with courtesy by our questioners. The British Consul stood by us kindly, and the arrival, after an hour and a half, of M. Cuenod, the head of the Cantonal Police, a benevolent man, brought about a decision in our favour. When asked why she had re-entered the Canton in contravention of the ban, Miss Booth replied by affirming that her expulsion was illegal, and a breach of the Treaty of 1855 between England and Switzerland. (She had in her hands a copy of the Treaty.) She also asserted that M. Heredia, the chief police authority of the city of Geneva, had actually falsified one of their Cantonal laws in order to expel her. Having myself prompted her to make these statements, I desire to share with her the responsibility of having done so. I am prepared to prove all these assertions, and I may here announce that a detailed account of the whole series of events which has occurred since last November is in course of publication, and will probably appear in October. The position taken by Miss Booth is approved by well-known Swiss jurists and other Swiss citizens. I had a conversation the same evening with a jurist and a late member of the Federal Government. Their opinion is that since no protest or demand for redress comes from our Government at home, the only thing to be done in order to break through the present rule of tyranny and terror is to ignore the illegal *arrêtés* (illegal in the sense of being a contravention of the Constitutional laws of the country and of Treaties), and to continue everywhere to hold religious meetings, public and private, of course with order and quiet. In return, I endeavoured to point out to the friends of justice here that it is the want of sufficient publicity given hitherto to the facts which has caused England to appear so unusually submissive to a series of insults and outrages such as British subjects are rarely allowed to submit to at the hands of foreigners without a protest.

To continue my recital: we were dismissed. The two banished ladies were ordered at once to be conveyed to the frontier, while Mr. Clibborn, whose only offence was that of joining in a funeral "procession"—a thing allowed every day—was warned not to do so again. A crowd awaited us as we left the Palace. The excitement in Geneva was considerable. M. Lenoir (banker) and M. Pictet and others joined us, and we went in several carriages, accompanied by the Police Agent, to the frontier. Our exit almost resembled a triumph, so little do the working classes in general sympathise with the persecutors. The violent mobs by whom these gentle and devoted ladies have been stoned, pelted with mud, covered with ink and dirty water, kicked, and struck in the face in the streets of Geneva and Neuchâtel frequently during the last five months, must not be supposed to represent the real people of Switzerland. They are the hirelings of the *Radicale Autoritaire* party now in power, the representatives of the brute force which for the present has got the upper hand. Our friends in Switzerland have heard the police themselves urging on these bands of roughs to acts of violence; and in every case

they are further instigated by the wealthy traders in and patrons of vice in the towns.

On Sunday, the 9th, the day previous to these events in Geneva, Miss Booth spoke at a meeting in the Jura woods, some miles out of Neuchâtel. You are aware that the Grand Council of Neuchatel passed an *arreté*, absolutely forbidding all persons not only to hold but to attend any meeting whatsoever with *Salutistes* for prayer or conference, in public or in any private house. This has been styled by Neuchâtel citizens a "disgusting" *arreté*. One can scarcely believe that we are living in the nineteenth century. The disgust felt for this measure by the true Swiss is proved by the fact that gentlemen invite the *Salutistes* to hold meetings in their parks and houses, and when the police arrive and demand the fine for so doing, they refuse to pay it. The Grand Council of Neuchâtel, however, is determined to hunt down these Revivalists, and on the Sunday morning in question the Prefect of Police appeared, with the Chief of the Gensdarmie, and fifteen gensdarmes (having had to scramble through the forest for five miles), bearing orders to break up the meeting and bring away the ladies by force. But they paused, overawed, touched—as anyone must be who has not a heart of stone—at such scenes as these meetings present. For more than two hours those seventeen officers listened respectfully to the appeals of Catharine Booth, who, filled with the Spirit of our Lord, was speaking such words of power and of holy compassion as few are able to resist. When she prayed these stood with heads uncovered, and faces bent, joining silently. She prayed for the Prefect of Police, asking for him blessings, temporal and spiritual, with such sincerity and simplicity that he wept. At the close several *Salutistes*, who had formerly been criminals, spoke, mentioning the fact that the officials there knew them, having, in some cases, put them in prison. The completely changed appearance of these men, and their open, joyous faces, impressed the Prefect more than all; these were "living witnesses."

He said to Miss Booth: "You do nothing but good; I beseech you not to hold me responsible for this act; I cannot bear to be held responsible for it." He added that he had harsh orders, which he could not, and would not, carry out. The ladies were conveyed by him to Neuchâtel in a carriage, which was waiting at the edge of the forest, followed by a crowd of the scattered worshippers, who had mustered to the number of about five hundred. Very different was the manner of the President of the Grand Council who awaited them in Neuchâtel. "I come," he said to Miss Booth, "to tell you that you are my prisoner;" and his words and looks of triumphant bitterness were as if he said, "Where is the God who can deliver you out of my hands?"

M. Convert, of Neuchâtel, pleaded that Miss Booth was his guest, and that he alone had called the meeting, deliberately and with full consciousness of what he was doing. He asked to be allowed to bear the penalty. This was refused. There are deep, hidden motives which lead some of these men in office to persecute and insult and silence women. Male Evangelists do not excite their rage and hate to this extent. M. Convert was, however, allowed to give to give bail for Miss Booth for two days. She will probably return to Neuchâtel, and go to prison. Whether her imprisonment will be long or short, whether she will be treated with leniency or harshness, remains to be seen. She is ill and worn, and very frail. I do not believe that we have yet seen the worst. Will the English people, and will our Foreign Office, pause and hesitate until blood is shed? It is a mighty conflict which we are witnessing here, though its present platform is small. It is destined, I believe, to spread far and wide. It is, perhaps, the beginning of the last great conflict between principles of life and death.

Yours faithfully,

JOSEPHINE E. BUTLER.

Lausanne, Sept. 11.

WINCHESTER CONFERENCE.

[FROM A CORRESPONDENT.]

THEY that wait upon the Lord shall "renew their strength," is a promise we have just blessedly proved here. Our three days' Conference, with such a glorious subject as, "Jesus Christ, the same yesterday, and to-day, and for ever," has been a time of much joy.

On Tuesday evening our hearts were cheered with a full room of the Lord's people to wait upon Him in prayer and praise, and we experienced then a foretaste of the "more to follow." On Wednesday, "Jesus Christ, the same yesterday," was the subject for our meditation. Rev. J. McCARTHY directed our hearts and thoughts to some passages in the Word which reminded us that "before Abraham was I am," that before the creation of the world his delights were with the sons of men. This same Jesus who loved us and gave Himself for us was He who was with the Father in the glory before the world was. Our aged and beloved brother, Rev. J. MANNERS, spoke of Him who was the Eternal Word, who was in the beginning before the world was. Rev. J. H. TOPPING suggested that the "Yesterday" of Jesus Christ, though it had no beginning, ended with the tomb, that the "To-day," commencing with the resurrection, will end with the Lord's return, and usher in the "For ever." In the afternoon Mr. Topping conducted a Bible-reading on "Gideon."

On Thursday "Jesus Christ, the same to-day," proved even a still more precious line of thought than that of the previous day. Perhaps it was that the knowledge of what Jesus is to us *now*—Shepherd, Companion, Saviour, Friend, touches the heart and brings home to us the inestimable value of Him who loved us and gave Himself for us. Mr. RUSSELL HURDITCH testified powerfully to our souls that nought but Jesus Christ could satisfy the heart, and that in these days of speculation Christ must be our one object. Rev. J. J. LUCE, speaking from Song of Solomon vi. 1, 2, took up the word garden, and showed that it is (1), a *purchased* garden—bought with Christ's precious blood; (2), a *protected* garden—"I, the Lord, do keep it;" (3), a *private* garden—"enclosed;" (4), a garden *possessed*—the Lord comes into the garden.

In the afternoon we assembled for a Bible reading. Taking up the word "Life," in the Gospel by John, we gathered: Chap. i., life manifested; chap. ii., life in the social circle; chap. iii., life obtained; chap. iv., life imparted; chap. v., life possessed; chap. vi., life sustained; chap. vii., life flowing out; chap. viii., life of freedom; chapter ix., life of testimony; chap. x., life overflowing; chap. xi., resurrection life; chap. xii., life at home; chap. xiii., self-denying life.

In the evening we had a wondrously precious time, when the Lord spoke to us again, by the lips of his servants, Lord Radstock, Messrs. J. McCarthy, and J. H. Topping.

On Friday morning "the shout of a King was in our midst." Rev. C. E. UNWIN spoke powerfully of "Jesus Christ, the same for ever," in all his aspects. Then Mr. J. MANNERS filled our hearts with joy and gladness with the precious pearls of truth which the Lord gave him for us. In the afternoon Rev. J. J. LUCE conducted a Bible reading; subject, "Walking with God." After this Mr. McCARTHY spoke of the work in China, and of the poor women in that land. The hearts of all were touched with the deplorable condition of these sisters and their need of the Gospel. We believe that some of our English sisters were so moved that the outcome of that meeting will be, we trust, that one, if not more, will go forth as God's messengers to that needy people.

The evening was devoted to Evangelistic addresses to the unsaved, and afterwards there was a short praise meeting. Many were the expressions of deep thankfulness to God for blessing received. Throughout our meeting the Lord's presence has been wondrously felt and enjoyed. May we all now give out and live out that which we have received of the Lord, and thus may his name be fully glorified in us!

AN EAST-END CALL FOR HELP.

AT the bottom of Gibraltar-walk, Bethnal-green-road, is a good substantial chapel. For years it has been closed, and the good man who formerly preached in it is dead. His widow is anxious to have the place opened for Gospel work, and has let it on lease to a friend of mine, so that I may work it as a Mission station, Sunday-school, &c. The place will seat about 500 persons. There are two good large rooms at the back, for Sunday-school and all manner of meetings. But the whole place is in a very sad state of dirt and dilapidation. The repairs and cleansing would cost about £200. Towards this I have received from three gentlemen £100. The donors live on the spot, and know the whole circumstances of the case. They do not belong to my congregation, but they will be on the committee and help me to work the Mission. The workers and preachers will mainly go from our Christian Mission, and I shall preach there regularly once a month.

The chapel stands right in the midst of a mass of the poor and lapsed multitudes of Bethnal-green. The place is easy of access, as the Old Ford omnibus from the Bank passes the chapel. I should be most happy to show anyone over the district, that they may see what accommodation there is for the people, and how urgently needed a Mission of this sort is in such a place.

We have now six Mission halls and schools, worked and supported by our church and congregation. Just now we are building a room at the back of the tabernacle to seat 500 persons, so our hands are full. I am quite willing to do my best to work this extra Mission, if Christians will kindly help to put the place in a fit condition for services. We have the ear and the confidence of the people, and I feel sure the place will at once fill, and that a good work will be done. Will the readers of THE CHRISTIAN pray for a blessing on this effort? If they feel led to send the Editor any help, it will gladden the heart of Yours in the love of Jesus,

Shoreditch Tabernacle, Hackney-road, E. W. CUFF.

EXETER HALL.—The Council of the Young Men's Christian Association have issued the programme of their Educational Session, 1883-4. In addition to a course of Lectures on "Christian Evidences," by Rev. C. Lloyd Engström, and the popular lectures on a variety of subjects, to be delivered by Revs. C. Spurgeon, Burman Cassin, De Kewer Williams, G. W. McCree, Denison Allport, Esq., John MacGregor, Esq. (Rob Roy), and others, there will be several Class Lectures, those on "Animal Physiology" and "Hygiene" by Dr. Newsholme, and on "First Aid to the Injured," by Dr. Cantlie. There will also be London Matriculation Classes, conducted by Dr. Hellen and Mr. Anderson, and Civil Service Classes by Mr. White. The usual classes for French, German, Spanish, Shorthand, Singing, &c., will be held. A compendium of the lectures and classes may be obtained by applying to the Secretary. Many of our readers might send stamps for a packet, and circulate them among young men.

HOP-PICKERS AT ALTON.—A most interesting work is being carried on among the thousands of poor people who have come from all parts of the country to the neighbourhood of Alton for the hop-picking season. Within a radius of about eight or ten miles there are five large tents erected, where every evening good hot tea is served out freely and bountifully to all comers, as many as 300 or 400 coming to one tent alone between the hours of five and seven. Short Gospel addresses, interspersed with appropriate hymns, are given at each of the tents every evening. The people listen most attentively, and at one tent near the village of Binstead, the Gospel has proved to be the power of God unto salvation to some who came here a week or so ago about as low down as they could get. God has begun to work, and we are expecting great blessing. The importance of this Mission also can be clearly seen in the vast improvement in the behaviour of the people. Five or six years ago scenes of drunkenness, quarrelling, and fighting were of constant occurrence, now they are comparatively rare. Any who feel led to labour in this direction will find a large field of usefulness. R. BASTIN.

Alton, Hants.

PERTH CHRISTIAN CONFERENCE.

[FROM A CORRESPONDENT.]

THIS important gathering took place on September 11 to 13, the subject being "The Holy Spirit and his work." A retrospective glance of the twenty-one years the Conference has been held recalls many loved faces that were wont to greet us at our annual reunions. One after another has been removed from the sphere of service here, to enjoy the tranquil calm and joy of the Saviour's immediate presence. But the promise remaineth still: He, the Spirit of truth, will guide you into all truth. He shall *abide* with you, "the earnest of the inheritance until the redemption of the purchased possession." His presence and power have been blessedly enjoyed, as we sat from day to day discoursing on his gracious work in the Church, and by the Church, the witness to the world that Jesus is the Christ of God.

On account of both the large public halls in Perth being closed during September, because of extensive alterations going on, it was necessary to hold the meetings in two of the city churches. On that account it was feared that the attendance might not come up to former years. These fears, however, were happily disappointed; the number of strangers from a distance was as encouraging as ever, and the warmth of the meetings glowed with all the fervency of recent years. Lord POLWARTH presided at the forenoon meetings all the three days, and by his quiet, solemn, devout spirit, frequently having recourse to prayer, both silent and public, sustained the element of devotional feeling, and led the meeting into the green pastures of the Word while sitting down under Jesus' shadow, and finding the fruit of the Spirit sweet unto our taste. On

TUESDAY,

the first day of the Conference, the branch of the subject taken up was, "The work of the Spirit upon the disciples of Christ, individually and collectively." After a short address by the Chairman, in which he pointed out the peculiar feature which marked this year—the Conference having in respect of age reached its majority—how much stronger, therefore, we should be for service, and influenced by the responsibility of the possession of a power which should lead to an unreserved devotedness, as instruments of blessing to the world.

Rev. HUBERT BROOKE, of Liverpool, then led us through many passages in the Acts of the Apostles and the Epistle to the Romans, showing that the power for witness-bearing was in knowing that our Redeemer *liveth*. By his resurrection we are justified, and can bear witness to that fact, that redemption is perfected, and that in union with this living Christ we have dominion over sin and a spiritual power for service, as well as an abiding experience of communion with the living Lord Jesus.

The next speaker, Rev. EVANS HOPKINS, dwelt on "being full of the Holy Ghost," in order that our influence might carry blessing to others.

At the afternoon meeting, presided over by Mr. Hopkins, the subject of free conversation was "Revival Work: means of promoting, and how to guide Spiritual movements." The subject was introduced in an instructive address by the Chairman, and he was followed by Rev. Dr. A. A. Bonar, Dr. Baxter, of Blairgowrie, Mr. James Balfour, W.S., Mr. Ferguson, Mr. M'Laren, Mr. Robertson, of Carrubbers-close Mission, and Rev. Mr. Gibson, each speaker casting a ray of fresh light on the subject. The meeting was followed by one for prayer on behalf of our children, presided over by Mr. Balfour, Edinburgh.

In the evening, when Mr. MALCOLM, of Burnfoot, presided, a crowded attendance was addressed by Dr. Macrae, of Paris, on the Belleville Medical Mission of Miss De Broen, and by Mr. Geo. Müller, in a most interesting address on the value and fruitfulness of persevering prayer. The meeting was closed by a very solemn and awakening address from Mr. Jas. Balfour to the unsaved, and at a second meeting a number of professedly anxious souls remained to be spoken with.

WEDNESDAY.

The subject, "Work of the Spirit through the Church upon the world." Lord Polwarth again presided, opening the meeting with a few weighty words concerning the Church's responsibility for bearing the water of life to a perishing world. Mr. Ferguson, of Kinmundy, spoke briefly, and applied impressively the teaching of our Lord as to the office of the Spirit in the 8th to the 11th verses of the 16th of St. John. He was followed by the Rev. Dr. A. A. BONAR, who, in an address of remarkable fervency and great spiritual power, supplemented the introductory thoughts of the previous speaker. He gave a full exposition of the Holy Spirit in convincing of "sin, righteousness, and judgment;" leaving the world without excuse in still abiding under the guilt of sin, and refusing that righteousness, witnessed to in the fact of the Lord Jesus having gone into the presence of the Father, and the judgment thereby passed on the prince of this world. All the pleasures of the world which men are coveting and grasping are the gifts that Satan bestows, and wherewith he blinds the soul to the great realities of the kingdom, over which Christ shall reign with those who are his joint heirs and possessors.

The afternoon subject of free conversation was "Worldliness—Snares and Safeguards." Mr. F. Brown DOUGLAS presided, and introduced the subject by several appropriate remarks, viz., that believers are not their own, and are to cease from self, and to know entire subjection to the will of the Lord. Four beautiful scriptures were given, each a prayer, which might be used by the believer in the opening of the day, and through its course. Mr. Balfour, Rev. Mr. Gibson, Mr. Charles Cook, London, and others, spoke on the dangers of the dancing saloon, the theatre, and other seductive pleasures. Afterwards the meeting was constituted into one for information as to Christian work on the Continent, and was addressed by Rev. Mr. Greig, of Paris, on the work of the McAll Mission in France, and by Mr. Charles Cook, of Hyde Park Hall, on the state of the prisons and prisoners in France. The Chairman closed in a few remarks on the usefulness of the stations in different parts of the Continent, to meet our English-speaking countrymen.

At the evening hour, Mr. Ferguson, of Kinmundy, presided; Rev. R. W. Barbour gave an address on Luther, and a rapid and interesting sketch of his life and work, in connection with the 400th anniversary of his birth, exciting at present so much interest in Germany. Rev. W. Haslam gave next a very full and deeply-interesting address on "Christ, the power of God unto salvation," bringing out the three distinct Baptisms of the Holy Ghost—"with you," "in you," and "upon you"—and the need-be for the believer passing upward from conviction, conversion, into consecration, and becoming thus entirely an instrument fitted for God to use.

THURSDAY.

The work of the Spirit, in the fuller enlightenment and sanctifying of believers, was the subject of to-day. Lord Polwarth again was in the chair, and gave a few suitable thoughts, remarking that, being the last day of the feast, we should go away filled. He reminded us of what Miss Havergal said, that we are like narrow-necked vessels under a very Niagara of grace; enlarge the neck of the vessel, that we may be filled to the utmost capacity. Rev. Professor LAIDLAW, of Edinburgh Free Church College, was the next speaker. In an address of a most exhaustive nature, starting from the remarks in last night's address of Mr. Haslam, as to the three baptisms, he showed how the first work of the Spirit was a hidden, secret work in the soul, and that we should let the Spirit alone in dealing with the soul. Then comes his open work, in which there is the impress of the seal in the soul, confirming, establishing, settling, expressed in one word, "Consecration," or the whole being given to Christ. This, again, was fully and impressively illustrated by the texts, Ephes. i. 13, "Sealed with that Holy Spirit of promise," and 2 Tim. ii. 19, "Having this seal," &c., setting forth the divine part in the believer's salvation in the eternal purpose, and the human in the manifested life before the world, "depart from all iniquity."

Mr. MULLER followed in a few remarks on the Spirit, affording light on any passage of the Word where a difficulty is experienced, and bringing to remembrance years afterwards the Word spoken to the soul, a comfort to those who labour for the Lord. Lord POLWARTH gave the parting text, Rev. xxii. 17, "The Spirit and the birds say, Come."

In the afternoon, the Communion of the Lord's Supper was held in the North U. P. Church. Rev. John Duncan presided, and was assisted by Rev. Dr. Laidlaw, who gave the closing address. Many sat down at this part of holy fellowship, and shared in the blessing.

In the evening, Mr. Stuart Gray, of Kinfauns, presided. The first speaker was Mr. George Muller, and he was followed by Mr. Hudson Taylor, who described the wants of China for Missionary agency; Rev. Mr. Train, of Buckhaven, gave the last, an impressive evangelistic address, and thus was closed another happy and instructive Perth Conference.

Each morning at 9.30 there was a meeting for prayer, and to hear accounts of work in different parts of the Kingdom. Mr. J. Mudie, of Montrose, gave interesting accounts of revival work seen by himself; the village work in Aberdeenshire was well spoken of by the brethren from those parts, whilst Mr. Spurr and Mr. Charles Cook were able to cheer the hearts of the Scotch friends by telling of what God was doing in London. Special interest was manifest in the work of open-air preaching, as seen at many of our English race-courses, and as the blessing seen in the Hyde Park services was mentioned, many hearts were made glad.

TWO ST. LEGER DAYS.

A FORTNIGHT'S meetings have been held by Mr. Edwin H. Kerwin, of the Tower Hamlets Mission, in Mr. Telford's tent, Stockton-on-Tees. The meetings have been well attended, and much blessing has resulted. Stockton is a great betting centre, and on St. Leger day handbills were distributed in the quarters frequented by these bookmakers, announcing that Mr. Kerwin would tell the story of two Doncaster St. Leger days, 1868 and 1880. This brought together a large number of those interested in the Great Northern Carnival. The stories consisted of his conversion to God in 1868, and his preaching on the Town Moor in 1880.

Many were greatly impressed, and one poor, wretched, degraded man in the after-meeting, completely broken down by the Holy Spirit influence, sobbed and prayed to God, saying, "O, God, I come to thee. I can't tell thee more about myself than thou knowest. I've been a wicked man, and have nothing to offer thee but my sins. O, God, take 'em, and give me Jesus." This man has since attended the meetings, and his happy face betokens a change of heart and life.

MR. T. E. MURPHY.—A great Gospel Temperance gathering was held at Ballyroney, Ireland, on the 10th inst., when Mr. T. E. Murphy delivered a long and thrilling address. "His impassioned oratory," says *The Belfast Witness* correspondent, "his pointed logic and apt illustrations, rivetted the attention of his large audience for an hour." About 150 pledges were secured.

OBITUARY.—We regret to have to record the death of Mr. W. R. Ellis, 197, Maida-vale, W. Mr. Ellis was a member of the Committees of the Religious Tract Society and the London City Mission. For upwards of twenty years he spent his Saturday evenings with the missionaries he superintended. Mr. and Mrs. Ellis were accustomed to hold four drawing-room meetings annually, so as to create and deepen an interest in the work of various Evangelical Societies. Much abiding spiritual blessing has been the result of these meetings.

A MAHOMMEDAN CONVERT.

ONE of our correspondents sends us the following interesting account of the conversion of a Mahommedan at Cairo, received by him a few days since from Dr. Lansing, who is labouring there:—

"We have had a most interesting day in the Sanctuary lately, on the occasion of the baptism of Mohammed Remzi. He is about twenty-five years of age, and of the 'honourable holy' family of El Khaidare. This family enjoys the revenues of one of the Cairo mosques. He graduated at a Government college here, where he was a fellow-student of our convert Mohammed Habeeb. After graduating, M. Remzi went to the medical school at old Cairo for four years, thence to France, to complete his course, and returned to Cairo last year. Convinced of the falsity of the faith of Islam, he in France put himself under instruction of the Catholic priests, and attended their church service. He saw in the Papal system things of which he could not approve, especially image worship, and so he was deterred from applying for baptism.

"When the case of his old schoolmate, M. Habeeb, occurred, it drew his attention to us; some of our more earnest native members gave him almost daily instruction, and the week before last he applied for baptism. He was so earnest in desiring to be baptized before the commencement of the Ramadan fast, that we called a special meeting of Session to consider his case. Not seeing in him the decided marks of heart piety which we had seen in M. Habeeb, the Session decided to put him off for 'better acquaintance,' telling him that he must bear his cross in the matter of conforming to rites in which he could not conscientiously unite. He left us, deeply grieved and cast down. We felt that, if he had not the root of the matter in him, it would be the last we should see of him.

"It, however, sent him home and to his knees. One of the women of the house observing him at his devotions, broke in upon him with 'What sort of prayers are these; upon your knees, and with your boots on?' He told her the way the Christians prayed, and she gave the alarm to the male members of the family. They threatened to take him to the Cadi (the head of religious matters). He told them he was prepared to go with them at once. On reaching the Mehkomeh (the Cadi's court) they wrote in his name, in the official book, a formal renunciation of Islam, and asked him to append his signature. He did so; when they asked him to append 'the Apostate,' he added this also. He was then told that he would be sent to the Prefecture of Police for three days; and if, at the end of that time, he did not recant, the sentence of the law would be executed. They asked him if he knew what that was. He said, 'You mean my annihilation.' They answered 'Yes.'

"On going out of the Mehkomeh, a number of the rougher sort gathered around him, and showed a disposition to treat him roughly. He said he was a believer, and not a Kafir (infidel). This being reported to the Cadi, he had him brought back, and asked him if he was a believer, to which he answered, 'Yes, in the Lord Jesus Christ.'

"During the three days allowed him for recantation, he was kindly treated, but every effort was made by the Chief of Police (Osman Pasha) and others to induce him to recant. Finally, the Chief of Police told him that he might have the freedom of the house, going upstairs or down as he might choose. Finding, after a while, that the great gateway was left open, and none of the soldiers on duty had been commanded to detain him, he concluded that it was intended that he should have the freedom of the door also, and so he walked out, and came to the Mission House, where he has been ever since. Then another meeting of Session was held, and as his examination was all that could be desired, it was determined to baptize him. An impression was abroad that he was to be baptized, and the audience was very large. The eagerness with which, at the close of each service, not only our brethren but strangers crowded around him to give him the right hand of fellowship, and congratulate him, was very pleasing to behold. The sermon was on God's covenant with Abraham (Rom. iv. 11, 12). He was baptized by the name of Ibrahim Remzi.

"This case, if allowed by the authorities to stand thus, is one the importance of which cannot be over-estimated."

OUR COASTGUARDSMEN.

MAY I be permitted, as an old "salt-water worker," to say a few words about our fishermen and coastguardsmen? The Fisheries Exhibition has done much in bringing the brave fellows before thousands who only think of them when some terrible disaster to the fishing fleet fills a column of the newspapers. The attractive stall of the Thames Church Mission at South Kensington has done its work, and has led hundreds to think of and help forward the Gospel and Temperance cause among these men.

The Monthly "Blue Backs," which I have been permitted to write for many years have been eagerly asked for by fishermen, and although my funds were low I felt that I was called to do my uttermost. I have therefore commenced, by the kind co-operation of the Thames Church Mission, bringing out monthly a special "Blue Back" for fishermen, and sending 1000 copies a month to the 1600 fishing boats of the North Sea fleet, This is but a small beginning of what I hope will be a great work; and if friends interested in our fishermen will intrust me with the needful funds I will gladly send to other fleets; about £50 a year would enable me to send out many thousands of these little blue messengers to our fishermen, who value them as much as the blue-jackets do.

Then as to our noble coastguardsmen. Regan, the hero of Perranporth, who risked his life over the cliffs, is an old personal friend of mine, and an illustration of the self-sacrifice that is bound up in the hearts of these men. I want two things: 1st, To hear of Christian friends who will volunteer to visit the cottages at the stations in connection with my work, and 2nd, the sum of about £20 to enable me to send the *Brigade News* monthly to each station.

The Duke of Edinburgh spoke truly when on reviewing them he said "they were the flower of the Navy." I am sure the readers of THE CHRISTIAN will bear with me in my plea for my coastguard and fishermen friends.

AGNES E. WESTON.

Sailors' Rise, Devonport.

REV. HUGH PRICE HUGHES.—Arrangements are in progress for Evangelistic Missions in several large towns, to be conducted by Rev. H. P. Hughes. He is expected to attend the next Christian Convention in Dublin, and afterwards to conduct a week's revival Mission in the Abbey-street Methodist Church.

MESSRS. MOODY AND SANKEY'S VISIT TO LONDON.—The Committee of the Young Men's Christian Association have arranged that during the month of October the Noon Prayer-meeting held in Exeter Hall shall have special reference to the visit of these brethren. Feeling sure that every one will recognise the need of special prayer at this particular time, the co-operation of Christian friends is cordially invited—(1) By making these meetings known; (2) by personally attending; (3) by bringing others. The meetings are from one to two o'clock each day, except Saturday.

CHINA INLAND MISSION.—There was an excellent attendance at the meeting convened in the Mildmay Conference Hall for the purpose of commending in prayer to God Mr. Henry Soltau, returning, with his wife, to Bhamo, on the borders of Burmah and China, as a medical missionary. Mr. Hudson Taylor presided. Mr. Soltau gave an interesting account of the work in Bhamo, contrasting the state of things at present with that when the Mission was established in 1875. Mr. Pearce told why he was so glad to go back to his work in China, and each of the lady missionaries stood up to wish good-bye, and to ask the prayers of the audience. Will our readers remember in prayer Mr. and Mrs. Soltau going to the pestilential country of Bhamo, and Mr. Pearce with these brave women proceeding into the interior of China.

A PRAYER.

O SAVIOUR, wilt Thou me prepare,
For all Thou hast prepared for me,
That in life's joys, and grief or care,
My trustful praise may rise to Thee.

Prepare me now with grace and strength,
To meet the dark temptation hour,
For prayer and watchfulness at length
Will triumph o'er its hurtful power.

Saviour, if Thou shouldst honour me
To bring lost wanderers to thy feet,
Prepare me now to meet with Thee
Around thy glorious mercy-seat.

And through each day Thou giv'st to me
Prepare me for the Home above;
Oh, may I consecrated be
To Thee my King for thy great love.

F. COWLEY.

REVIVALS IN RUSSIA.

A LITTLE disturbance in an obscure Russian village a few weeks ago incidentally brings to notice a deep religious movement, running back at least to the mandates of the last Czar tolerating the sale of New Testaments in the Russian language. It appears that not long since a landowner was called to a neighbouring village to quell a riot. Carts full of "stundisden," or prayer-meeting people, had been attacked by the peasants, but the converts not making any resistance, the rioting was all on one side, while the sufferers occupied themselves with singing psalms. So impressed were the more sober portion of the peasantry with this practical application of religion that they fell upon their knees before the strangers and regarded them as saints. In a few days the whole village became converted to the new faith. The reading of the sermon on the mount and other portions of the New Testament is a complete revelation to the masses, and during the last few years a movement, which bids fair to equal the Methodist revival of Wesley's time, has been spreading. While this revolution is strong among the common people in the south-eastern part of the empire, a similar revival among the aristocracy is reported in the north, at St. Petersburg. A colonel in the guards, a man of birth, has even left the army and opened his palace to the higher classes, where prayer-meetings are regularly held in French. The poor also have the New Testament expounded to them on certain days in their native tongue at his palace. —*Evangelical Churchman.*

MELBOURNE.—A writer in *The Southern Cross* advocates the establishing of a Temperance hospital in Melbourne, similar to the hospital in London.

SOUTH LONDON.—A new branch of the Y.W.C.A. has been formed for South London; the opening meeting was held on the 10th inst., at the Institute, New Kent-road.

"THE LORD THINKETH UPON ME."—The verses with this heading that appeared in our last issue, by M. S. Macritchie (now Mrs. W. P. Haycraft), will be found in a volume of her poems entitled "Songs of Peace," about to be published by *Messrs. Nisbet & Co.*

MR. W. FORBES IN CANADA.—Many of your readers who have been praying for me, will be glad to know that, after a rather uncomfortable voyage, I arrived here on August 31. During the voyage I conducted four Evangelistic services and two Gospel Temperance meetings, at the latter about seventy steerage passengers and crew signed the pledge and put on the blue ribbon. I regret to say that the food and accommodation for steerage passengers on board the *Ocean King* were rather defective. Since arriving in this city I have been giving addresses in the fine hall of the Y.M.C.A.

Montreal, Sept. 3. W. FORBES.

MISSIONARY WORK IN MINNESOTA.—I am thankful that several readers of THE CHRISTIAN have sent me Gospel tracts for distribution in my great missionary field. The people receive them most gladly, and I am sure some good must result from all this seed-sowing. I am now getting up a free library for the young people in this valley. It will be kept in the Baptist Meeting-house, and all the people will have free access to it. I believe it will be a great blessing to the community. If any of your readers can spare a few volumes, and will send them by mail, post-paid, I shall be glad to receive them. GEORGE RODGERS.

Money Creek, Houston Co., Minn., U.S.A., Sept. 1.

Notices of Books, &c.

BIOGRAPHICAL TRACTS.—It is intended to comprise in this new series sketches of great outstanding personages in Christian history, to tell, in a manner adapted for wide circulation, the story of their lives and works, what they did and taught, and to show the extent of their influence in the Church and the world. The first number is entitled, "MARTIN LUTHER, the Reformer of Germany." *Religious Tract Society*, 1d. We heartily commend the series to the Christian public. They ought to be read with interest and profit.

THE JERUSALEM BISHOPRIC. *Trübner & Co.* A collection of documents, with translations, published by command of His Majesty, Frederick William IV., King of Prussia, and relating to the establishment of an Anglican Bishopric in Jerusalem. The volume is ably edited by the Rev. Professor William H. Heckler, British Chaplain at Stockholm, and contains much useful information concerning Missions to the Jewish capital, and on Jewish topics generally. It abounds with illustrations, and to those who take an interest in such matters will prove a most acceptable book.

WORSHIP AND RITUAL. By the Rev. E. A. LITTON, M.A., Rector of Naunton, 1s. *Shaw & Co.* We have in this work a specially important contribution to a specially important subject; its issue just now is timely and a cause for rejoicing. It is a strong and conclusive argument founded on Scripture basis against sacerdotalism and ritualism of all kinds. The author's treatment of the theory of Christian worship as viewed in the light of history and the Bible is clear and concise, while his inquiry into its true principles is honouring alike to the headship of Christ and the spirituality of the dispensation in which we live. We warmly commend the book, and wish it wide circulation; it cannot fail to do good service in the cause of Evangelical truth. Its price places it within general reach.

YOUR INNINGS By Rev. GEORGE EVERARD, M.A., *Nisbet & Co.* Books for schoolboys are by no means too common: indeed, sound, healthy books, really adapted to the boy stage of thought and action are rare rather than otherwise. In this new publication of Mr. Everard's we have one well suited to supply the want. The Archbishop of York writes a brief commendatory preface, in which he justly speaks of its power to quicken and increase aspirations towards good in the youthful breast. The book is divided into twelve chapters, and these, again, into attractive and well-defined paragraphs, giving to the volume a bright and attractive aspect. The subjects are varied, and include wholesome advice on habits, companions, and a host of other points of first importance to youthful life. The only fault we should be disposed to find with it is its sectarian bias, which militates unnecessarily against its free employment among all class It is an Episcopalian's book for boys, all may read it with profit, nevertheless.

LIFE: IS IT WORTH LIVING? By REV. DR. MARSHALL LANG. 3s. 6d. *Hodder & Stoughton.* The question which forms the theme of this new volume of the "Theological Library," might be answered either briefly by the Christian believer or by the physiologist, in a way that would not be flattering to the modern pessimist. There was need, however, of a complete rejoinder, and this has been conclusively supplied by Dr. Marshall Lang, the successor of Norman Macleod as minister of the Barony parish, Glasgow. The present work is powerful, learned, and thoroughly sound and good. As an argument to meet the philosophy which is bewildering this age it is most valuable and timely. No greater service could be done to thoughtful young men who have been unsettled by such works as those of Mr. Mallock than to place this book in their hands. But the question of the worth of life has a history much further back than our own times, and the deep inward want of men, estranged from the life of God, has had a solemn significance among millions of the human race. All this, and much more, is taught in the fourteen chapters of Dr. Marshall Lang's treatise. The modern theories which attempt to exhibit the meaning of life, and the modern standards for measuring it, are ably and concisely dealt with; and these reflections lead up to the closing chapters on the import of life as set forth in the Christian scriptures. With unqualified praise we would speak of these chapters. They are fresh, forceful, and full of truth, and are eminently fitted to meet the restless thought of our times. Would that such expositions as the one on "Eternal Life" were multiplied a hundred-fold.

BOOKS RECEIVED.

From *W. Mack:* WALKS ABOUT ZION.

From *J. F. Shaw & Co.:* THE WORD OF GOD.

From *S. W. Partridge & Co.:* CHRIST IN THE TABERNACLE, and ALL OF BLUE, by Frank H. White; THE BLUE RIBBON BOY, by Geo. Morgan.

From *The Religious Tract Society:* STRAGHT TO THE MARK, by Rev. T. S. Millington; THE BEAUTIFUL HOUSE, by Frances M. Savill; REBECCA THE PEACEMAKER; LOOK ON THE SUNNY SIDE, by Ruth Lamb; MAKE HAY WHILE THE SUN SHINES, by Old Humphrey; FRIENDLY GEETINGS, Vol. VI.

Notices.

Communications Received with Thanks—L.A.H. C.R.H. F.C. A.F.T. W.P. F.M.S. J.G. L.M.R. H.E. J.R.M. T.A. E.S. S.S.M. R.C.H. F.W. S.E.H. W.H. F.A.W. E.A.C. G.B. M.J.McO. Miss D. A.F.K. H.R. A.B.C. W.A. J.O. M.B. L.R.H. W.H.G. Laicus. E.F. S.T. F.J.L. E.W. W.T.F. R.H. K.Y.W. L.L. W.F. R.B. M.C.I. M.E.B. D.M.P. J.M. J.E.B. A.R.P. T.S. H.V. M.T.W. R.B. J.M.MacD. G.R. A.T.J. J.C.P. S.C. W.R. E.H.K. A.B. C.C. R.B. A.E.G. W.L. F.F. J.W T. A.McA.

APPLICANTS FOR TRACTS—Mr. T. Cutting, Manvers Cottage, Railway-place, Bath; J. Cheesman, 108, St. James-road, Tunbridge Wells; J. W. Coleman, Tewkesbury; George E. Stokoe, Houghton Pence Houses, Durham; John L. Lamb, Houghton Pence Houses, Durham; T. Adams, care of W. Whybrow, 15, Middle-row, New Town, Bishops Stortford, Herts; L. A. Horner, 1, Bath-street, Wyndham-park, Salisbury; J. Smith, Bible Depot, Aylesbury; W. C. Symes, 18, Morford-street, Bath; L. Lightbown, Coniston-villa, West High-street, Salford; Miss Marrat, 63, Werneth Hall-road, Oldham; J. Soames, 7, Blomfield-road, Jeffries-road, Clapham; C. Wheadon, Rose-cottage, Dinnington, near Orewkerne; W. Thistle, 17, Duke's Head-street, Lowestoft; W. Martin, Peacock-buildings, Normanton, Yorkshire; C. Johnson, Chantbers-hill, Paddock-wood, Kent; Miss Waskett, 2, Queen's-road-villas, Queen's-road, Battersea-park; Mr. Snook, Clement-street, Walgot, Bath; Mr. J. Cutting, Circus-mews, Bath.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH ENANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

UPPER NORWOOD, Stafford House, Tudor-road.—A drawing-room meeting every Thursday afternoon at 3. All are invited.

MR. J. M. SCROGGIE'S ENGAGEMENTS: To September 23, Elgin, N.B.; October, Glasgow; November, Ayr; December, Galashiels.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

TALBOT TABERNACLE, Powis-square, Notting-hill.—Rev. Frank White, Sunday, 23rd inst.

STRANGERS' REST, 163, George-street, Ratcliff-highway.—Monthly workers' meeting, Thursday, October 4. Tea at 6 o'clock, meeting at 7. Rev. J. Shepherd, of Highgate-road, will give the address. All Christian workers cordially invited.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers now at Penzance; Mr. J. M. Wigner, at Oxford, October 21 to 28.

UNION HALL MISSION.—Meeting for praise, at Union Hall, Carlisle-street, Edgware-road, Wednesday, September 26. Dr. Robert McKilliam, of Blackheath, will give an address. Tea, 6.30; meeting, 7.30.

Y.M.C.A., 186, Aldersgate-street, E.C.—"Rock and Sand," the first of a series of lectures by Rev. Dr. J. Monro Gibson, Lecture-hall, Monday, September 24, 8 p.m., Mr. George Williams in the chair. All Christian workers specially invited.

HYDE-PARK HALL MISSION.—Closing service, Hyde-park, Sunday, September 30. Opening service in Metropolitan Music Hall, Sunday, October 7, 6.30 p.m., Mr. Chas. Cook.

PENARTH-STREET MISSION HALL, Ormside-street, Old Kent-road.—September 22, service of song, entitled "Given in Charge!" by the Borough Evangelistic Choir. Admission free.

3, ROCHESTER-SQUARE, CAMDEN TOWN.—The Tuesday Meeting for the Deepening of Spiritual Life, conducted by Rev. W. E. Boardman, will be continued at 6 p.m. each Tuesday, except the first Tuesday of the month, when it will commence at 3.30. Mrs. Boardman resumed her Ladies' Bible-class on the 19th inst.; it is held at 11 o'clock each Wednesday.

EXETER HALL.—Special Mission services, this month for young men, commencing each evening at 8 o'clock. Speakers: Messrs. E. J. Kennedy and Stanley P. Smith, Captain Sherrard, R.E., Captain Baring (late 17th Lancers), and Messrs. E. Trotter and A. Burson. Daily Prayer-meeting at 1.15 p.m., Saturdays excepted.—Mr. Geo. Soltau will give a week's Bible-readings at the noon prayer-meeting, beginning September 24, at 1.15. Subjects: 24th, "The Race;" 25th, "The Prize;" 26th, "The Crowns;" 27th, "The Judgment Seat of Christ;" 28th, "The Talents."—Mr. Geo. Holland will give an address on Saturday, October 6th, at 8.30 p.m., on "Practical Christianity: Stirring and thrilling incidents in connection with the Lord's work in George-yard.

COMING CHRISTIAN CONFERENCES.

SALISBURY.—September 25, 26, and 27.

CHRISTIAN WOMEN'S UNION.—Annual Conference, at Clifton, Bristol, in the Victoria Rooms, September 25, 26, and 27.

CLIFTON.—Victoria Rooms, Clifton, October 2 and 3.

LIVERPOOL—Thursday and Friday, October 4 and 5.

ON UNFULFILLED PROPHECY.—Avenue-road Church, Goldhawk-road, Shepherd's Bush, W., October 9 to 11.

NORWICH EVANGELICAL ALLIANCE.—October 16, 17, and 18.

Requests for Praise and Prayer.

PRAISE.—For deliverance from great temporal trouble, in answer to prayer.——For trials that have led to increased faith and trust in God.

PRAYER.—That a bereavement in a worldly family may be sanctified to the conversion of the remaining members.——For Lord Radstock at Trouville.——For a week's Mission services for children and young people at South Norwood, beginning on Sunday next.——For much blessing on a series of meetings to be held by Mr. J. M. Scroggie, in the south-east of Glasgow, beginning on the 30th instant.——For blessing on the Gospel preached to the hop-pickers.——For ten days' Mission, Sept. 22 to October 1, by Mr. Henry Varley, in the Y.M.C.A. rooms, Bradford.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, September 15, 1883.

*** Donations should be sent by Cheque or P. O. Order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Bristol Orphan Houses—C. L. M. T. £1; *Missions*—C. L. M. T. £1	2	0	0
China Inland Mission—Mr. G., per Rev. J. W. A. 10s.; K. Y. £1; *Report*—K. Y. 2s. 6d.	1	12	6
Rev. McAll's Work, Paris—Amicus, 2s. 6d.; T. P. £1	1	2	6
Widow late H. Moorhouse—A. H. C. and M. C.	1	0	0
Syrian Colonisation Fund—C. A. K. 10s.; T. P. £1; E. R. D. 10s.; W. E. £1; B. E. £2	5	0	0
London Medical Mission—Mrs. S. L.	0	10	0
Honnerton Mission—Mrs. S. L.	0	10	0
Mr. Fegan's Boys' Homes—T. P. £1; K. Y. £1; R. S. S. £5; M. A. S. £1; M. A. B. £5	13	0	0
African Settlement Society—T. P.	1	0	0
Jewish Refugees' Aid Society—T. P. £1; C. S. H. 5s.; E. R. D. 10s.; A. E. B. 16s.; Aden, £1	3	11	0
Day in the Country Fund—B. C. M. 5s.; K. Y. £1; R. S. S. 10s.; M. A. S. 10s.; Miss N. and H.'s Pupils, £3	5	5	0
Pastor Chiniquy's Work—K. Y.	1	0	0
Gospel All Night Mission—A. E. H.	3	0	0
Dr. Barnardo's Homes—R. S. S. £5; M. A. S. £1; Lieut. H. £1; M. A. B. £5	12	0	0
Salvation Army—Paris—Mrs. B. 10s.; *Switzerland*—T. N. J. £1	1	10	0
Gratuitous Circulation of THE CHRISTIAN—T. N. J.	0	0	6
Friendless and Fallen—Lieut. H.	1	0	1
Miss Leigh's Home, Paris—(*Ballet Girls' House*)—Miss F. £1; Miss M. 10s.	1	10	0
Distressed Jews in Jerusalem—F. G. R.	0	12	0
Dock Labourers' Mission—(*Free Lodgings*)—Canada	0	10	5
Spitalfields Gospel Mission (Personal Expenses)—F. C.	0	10	0
	£56	4	0

[ADVERTISEMENTS.]

Dr. Barnardo's Homes—Collected in box at Sidcup Post-office, £1.

Evangelistic Mission—Per C. R. H.: Anon. (? J. M.), 5s.

HIGHBURY.—The Temperance workers in this neighbourhood purpose holding a ten days' Mission, towards the end of September. Many prominent advocates will speak; as they are desirous of making the Mission effective in the best of senses, Mr. T. H. Humphrey, 92, Riversdale-road, Highbury-vale, will welcome the aid of those who can in any way further the work.

CALCUTTA EXHIBITION.—Mrs. May would be glad of suitable Gospel Books, for distribution at the coming International Exhibition. Many educated natives will visit the same, and she desires to take advantage of so golden an opportunity for service. Parcels of books and illustrated papers may be sent to Mrs. Rouse, care of Mr. A. H. Baynes, 19, Castle-street, Holborn, London.

THE SALVATION ARMY.—A large and enthusiastic meeting in connection with the Salvation Army took place at Exeter Hall, on Tuesday 11th inst. Rev. W. Booth made a statement of the distribution of the Army in the different parts of the world. In reference to the arrest of Miss Booth and Miss Charlesworth in Switzerland, he said the only information he could get from the Foreign Office was that the "law officers were looking up the case." He said it was intended to build halls for the Army in different parts of the Metropolis at an aggregate cost of £40,000. While the Army was never more prosperous, they were never in greater financial straits. He still hoped there would be some way out of the difficulty connected with the licensed part of the "Eagle"; at the worst they would only have to sell the tavern. Mr. Booth stated in the course of the evening that he had received an invitation to visit India, and had promised to go.

THE BOYS' HOME, SOUTHWARK.

LITTLE WANDERERS' HOME, GREENWICH.

BOYS' ORPHAN HOME, RAMSGATE.

DEAR FRIENDS,

Through mercy I am back again at my post, and able partially to resume my usual duties.

I am very anxious to express my heartfelt thanks to all those who have shown so much kind sympathy toward me personally, and who have helped to support the work during my absence.

I find everything has been going on satisfactorily: the Homes are quite full; the behaviour of the lads has been very good; and I have many cheering letters from "old boys" who are getting on well in the world. Thus there is much cause for praise to our Heavenly Father.

The pecuniary support of the work is my chief anxiety. Many friends have contributed, so as to lighten this burden as much as possible, while I have been away; but we now need £400 to meet pressing liabilities, and to sustain our various agencies. As I am not yet fully restored to health, but am very anxious to personally supervise the work here, it would be a great relief to me to be quite free from monetary anxieties under present circumstances. Asking your continued remembrance,

I remain, dear Friends,

Yours faithfully,

The Boys' Home,
95, Southwark Street, S.E.

J. W. C. FEGAN.

URGENT APPEAL.

THE AFRICAN SETTLEMENT SOCIETY.

To Provide Homes, under Christian Superintendence, for Young Persons in South Africa.

Consulting Members *(Who are ex officio Members of the Committee).*

REAR-ADMIRAL H. CAMPION, C.B.; T. GILBART-SMITH, ESQ., M.A., M.D.; G. EVELYN COWER, ESQ.; CAPTAIN J. R. BROOKES, Middlesex Industrial School; PEREGRINE PLATT, ESQ., Field Lane Refuges; REV. H. E. SHAWE, Moravian Missions; J. W. C. FEGAN, ESQ., Deptford Boys' Home; REV. T. B. STEPHENSON, LL.D., Children's Home; REV. W. TYLER, F.R.M.S.; E. SIMPSON MACHARG, Esq., Glasgow; T. J. BARNARDO, ESQ., F.R.C.S. Edin., Homes for Destitute Children; REV. A. STYLEMAN HERRING, M.A., Vicar, St. Paul's, Clerkenwell; REV. ARCHIBALD G. BROWN, Orphans' Home for Boys; MISS A. MACPHERSON, Home of Industry; MISS M. COLE, Mount Hermon Orphanage; AULAY MACAULAY, ESQ., Latymer Road Mission; GEORGE HOLLAND, ESQ., George Yard Ragged School; JAMES WALKER, ESQ., High Flats, Natal; W. B. GREENACRE, ESQ., L. & I.B. Natal, Durban; COLIN YOUNG, ESQ.

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THIS Society has been formed for the purpose of establishing a *Christian Settlement* in South Africa, the intention being to continue, and, as far as it is possible (with God's help) complete, the noble work begun by those Institutions which shelter the children and orphans in this country by emigrating them to a land where, under the supervision secured by the family system (*besides obtaining places for these children in Christian families residing in South Africa*), it is hoped they will continue to develop in moral character, and earn for themselves the advantages of an honest livelihood.

The Government of Natal has given a tract of land in Alexandra County, on Umzimkulu River, opposite Port Shepstone, of about 3,400 acres, on most favourable terms, and will grant free passages for our settlers and children. The climate of Natal is one of the healthiest in the world.

We require for our work just now about £1 000 for our settlement or depot. We have selected a party of five Christian men (without salary) and their families to go out and prepare the place for receiving our first party of boys. Everything is ready, but we have not yet received all the funds required. We believe the Lord's work must be done without running into debt.

It will take £360 to build our houses at the Settlement. Are there six to be found willing to come forward to build these houses? We do look forward to that time when Missionaries shall go forth from this Settlement into the "Dark Continent" to tell of Jesus' love.

It is urgent that we should have the sum required in hand within this month, so as to be in a position to take out the boys offered us by Dr. Barnardo, Mr. Fegan, Miss Macpherson and others in December or January, a time when much distress prevails.

Donations and Subscriptions (for even the smallest sums) will be thankfully received by any of the Society's Bankers, or at the office of THE CHRISTIAN. All Cheques and Postal Orders should be crossed.

Offices: 115, *Fleet Street, E.C.*

W. WRIGHT, M.A., HON. SEC.

RELIEF OF PERSECUTED JEWS.

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H.M. Government have made free grants of three square miles of land in Cyprus to the 200 Jews sent out by the Committee. Funds are immediately required to clear it for Corn-sowing in October; for Cottage building; Well sinking; and the people's support until they can reap a harvest. Donations thankfully received by the

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Continued from Page 3.

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4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
9. "The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me; and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted."
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ, and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved."
71. "It is the blood that maketh atonement for the soul."

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CASE FOR THIS WEEK
CASE OF CONSUMPTION at SLEAFORD.

Miss AMBLER, of RUSHINGTON, SLEAFORD, consulted me first in July of last year.

Memoranda of case:—The patient's mother and three brothers had died of this terrible disease. Illness commenced about twenty months before with severe pains under the shoulders, oppressed breathing, troublesome cough, and heavy grey purulent phlegm. These symptoms had continued, more or less, until the time she wrote, when the case assumed a very serious aspect. There were burning heats, palpitations, hectic fever, and loss of flesh was taking place in all parts of the body.

I need not say I did my best to advise her in this and various other letters, dealing in the meantime with certain contingent symptoms, such as nervous prostration, sickness, and rheumatic pains, the correspondence extending up to the end of April of this year, when she was able to leave off medicine.

In a recent letter, dated August 3, she says:—"I am very happy to tell you the great good I have derived from you. Since I discontinued the medicine I have had no cough or pain, or other symptoms. I feel certain that *I owe my life to your Balsam.* I thank you for all your kindness as to charges. I recommend your treatment whenever I have opportunity."

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YOUNG LADY at present residing in England, and who will be disengaged about the latter end of next month, desires an engagement as Governess, in a Christian family, in Scotland, to children under 14. Has had many years' experience. Excellent references.—E. L. care of Mr. McLachlan, Stationer, George-street Stranraer, N.B.

KINDERGARTNERINN, trained, with first-class certificate and high recommendations, seeks engagement. College or school preferred.—K., 1, Bedford-gardens, Clapham, S.W.

A CLERGYMAN is anxious to find a situation, as Nursery Governess, for Christian Young Woman, who teaches French, German, and drawing. Willing to be useful in a comfortable home with Christian people.

N. L. B., Manor Villa, West Worthing, Sussex.

Appointments, Situations, &c., Wanted.

AGENT OR SECRETARY.—Wanted, by a gentleman, aged 33 (married), who has been in practice as a Surveyor and Estate Agent, a situation at home or in the Colonies, as above, to a landed proprietor, owner of house property, or any position of trust, where his experience and rectitude would be valued.

G. A., 2, Fell-road, Friends-road, Croydon.

TO PASTORS, Deacons, and others. —A Young Married Man, who has had considerable experience in Evangelistic and Mission work, and during the last year has been owned of God in bringing hundreds to Christ, is anxious for a sphere of labour where he can extend his usefulness; or would undertake the Pastorate of any small cause that required working up; or as Assistant to a Pastor. Stipend not an object.

A. J., 36, Jewin-street, City, London.

SCRIPTURE READER.—The Advertiser wishes to recommend an earnest Christian man in this capacity. Suburbs of London preferred.—S. R., 59, Mark-lane, E.C.

TO CHRISTIAN EMPLOYERS.—Wanted, employment for a steady, persevering youth (who has only sight of one eye). Been acting as Junior Clerk in newspaper office.

Miss GIBSON, Ongar, Essex.

AS COACHMAN, or Groom and Coachman.—Situation wanted. Nine years' character from present master, who is leaving home on account of ill health. Married. Age 30

J. S., Sheepy Rectory, Atherstone.

COACHMAN and Groom.—Total abstainer. Thoroughly understands his duties. Can wait at table. Married. Age 34. Good character. Distance no object. Satisfactory reason for leaving.
COACHMAN, Feltwell Rectory, Brandon, Norfolk.

AS BUTLER, or House Steward, Nobleman's or other large establishment, where scope exists for Christian influence; household control; keeping accounts, &c. Over 3 years present position. Leaving through establishment breaking up. Abstainer. Married. Age 37.—BUTLER, Blicking Hall, Aylsham.

COMPANION, Attendant, Housekeeper, &c., for Lady, Gentleman, or child.—A middle-aged, single, and experienced person desires an engagement as above, or in any light occupation. Domesticated, and of active habits. Would read or write if needed. Member of Church of England. Long reference. Would travel or live abroad.
M., 36, North-street, Wandsworth, S.W.

SITUATION WANTED.—Assistant in a Confectionery, Coffee Palace, or any light business. Willing to make herself generally useful. An abstainer. Clifton, Redland, or Bristol preferred. Highest references.
X., Clifton Library, Clifton.

A WIDOW LADY wishes for a situation as Reader and Companion to an invalid Lady, or as Lady Housekeeper. Salary not so much an object as a comfortable home.
J. B., Chief Post-office, Worthing, Sussex.

A LADY wishes to find a situation, in a Christian family near London, for a very respectable, quiet Girl, aged 17, as School-room or Children's Maid. Fond of children.
Miss BANNISTER, Nepicar Lodge, Wrotham, Kent.

A LADY wishes to recommend a trustworthy, obliging, and useful Maid, for any light work. Age 24.—Apply to the Maid, A. Andrews, Stanley House, Tavistock-road, Croydon.

A YOUNG LADY, aged 20, requires a situation to teach, or otherwise help in an Orphanage, Convalescent Home, or other Charitable Institution.
F. W. HEATHCOTE, Brownlow-road, Redhill.

MRS. BRADLEY (Secretary, British Women's Temperance Association) will (D.V.) be at liberty for Gospel Temperance work after September next, when her present engagement terminates.—11, Grange Park-gardens, Ealing, W.

HOUSEKEEPER to one Gentleman, or in a small house of business. A superior conscientious person, aged 41. Good plain cook. Economical manager. Country.—K. F., 2, Avenue-road, Clapham, London, S.W.

HOUSEKEEPER.—Wanted, a quiet Christian home as Housekeeper where a girl is kept, or any place of trust. Seven years' reference.—Miss WEBB, Mr. Symes', Yellow Wood, Williton, Somersetshire.

HOUSEKEEPER. — Re-engagement desired by a practical, domesticated person. Good plain cook, and general manager. Highest references.—E. G. H., 4, Burnside-villas, Francis-road, Windsor.

WANTED, by a thoroughly competent person, engagement as Lady-Companion, Lady-Help, Invalid Attendant, or any position of trust.
O., 185, Commercial-road, Newport, Mon.

USEFUL COMPANION, or Mother's Help.—Wanted immediately, re-engagement as above; or to assist in light business. Domesticated; fond of children. Can teach little ones. Highest references.
C. H., 67, Swinton-street, King's Cross.

LADY-HOUSEKEEPER.—A domesticated Lady, experienced, and possessing superior abilities, can be highly recommended to fill a position as above. She thoroughly understands the management and training of children.
A. G., Willis's Library, 374, Holloway-road, N.

SITUATION wanted as Mother's Help, or Companion to a Lady, by a Lady. Experienced, and fond of children. Well recommended.—Apply by letter, E. E., Sunnyside, Shaftesbury-road, Richmond, Surrey.

NEEDLEWOMAN, or School-room maid. A willing, respectable girl of 19; has not been out before, understands dressmaking. Wages £10. **UNDER-HOUSEMAID**, a girl of 15, who has had some training. Wages £8. Recommended by MRS. IMPEY, Beedcote, Horsham.

A LADY is anxious to recommend a good Parlourmaid for a quiet situation. She also is in want of a thoroughly experienced one herself.
MRS. WISE, Bramley-hill, Bramley, Croydon.

A LADY can highly recommend an experienced person, about forty, as Sewing Maid in a private family.
L., 16, Russell-terrace, Leamington.

A LADY wishes to recommend Young Girls, between sixteen and seventeen. Kitchen-maids, or Under-Housemaids. Good characters. Been out before. In or near London.
L. S., Westgate House, Belvedere, Kent.

AS NURSE, or Attendant to an Invalid.—Fifteen years' experience. Respectable and trustworthy; middle-aged. Highly recommended from former situations.
MRS. EVAN, 149, Castle-street, Salisbury.

HOUSEMAID, Parlour-maid, or single-handed. Will a Christian Lady help a girl to redeem her character? South-east of England.—Full particulars from MRS. RAWLINSON, Somerset House, Alexandra-park, Manchester.

AS NURSE or Children's Maid.—Lady wishes to recommend her late Nurse. Age 26. Earnest Christian. Some knowledge of dressmaking. Good milliner. — S. HARRISON, 43, Prince Consort-road, Jarrow-on-Tyne.

Appointments, Situations, &c., Vacant.

SCRIPTURE READERS wanted.—There are a few vacancies for earnest Christian Workers, under the Committee of the Church of England Scripture Readers' Association. Applicants must be communicant Churchmen, well acquainted with Holy Scripture and Evangelical truth. Those under 25 years of age, and resident in or near London, preferred.—For particulars, apply to the LAY SECRETARY, at the Offices, 56, Haymarket, S.W.

AN INDUSTRIAL INSURANCE COMPANY requires a Christian Secretary and Manager, or Managing Director, who can introduce and influence capital.—Secretary, E. M. HILLS 37, Chancery-lane, London, W.C.

THE REV. W. HAY CHAPMAN will be grateful to any friend, who can recommend him a good Organist and Choir-master, one who will take a real interest in his work. The organ is a new one, and the choir will consist of men and boys. Salary £50. Southborough is in many respects a very desirable residence.
The Vicarage, Southborough, Tunbridge Wells.

TOWN MISSIONARY.—Wanted, an earnest, devoted Worker for visitation and conducting meetings. A Churchman preferred. Applicants must state age, experience, and enclose testimonials.
SECRETARY, Town Mission, Y. M. C. A., Ryde.

PAGE.—Wanted, in a quiet Gentleman's family, a clean, respectable, able youth, about 15 or 16, as above.—Address, with full particulars, to L. T., care of Miss BAZALGETTE, Braywood, Grove-road, Kingston-on-Thames, Surrey.

CHRISTIAN WOMEN'S TEMPERANCE UNION.—The Committee are desirous of securing the services of a thoroughly competent Lady as Temperance Missionary. Visitation; speaking abilities; able to organise and conduct Meetings for Women.—MRS. GRAHAM, Highbury Villa, Caeraw-road, Newport, Mon.

MATRON wanted for Training Home for Rough Girls, able to teach laundry work, cooking, housework, and sewing. Must be an active, earnest Christian, abstainer, and able to keep accounts. Trained Sub-Matron preferred.
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V. O., 18, St. Stephen's-road, Lewisham, S.E.

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GOOD COOK, middle-aged.—Wanted in a small Gentleman's family in the country, a thoroughly steady, trustworthy person as above.—Address, with full particulars, to L. T., care of Miss Bazalgette, Braywood, Grove-road, Kingston-on-Thames, Surrey.

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ROY, 55, St. James'-road, Croydon.

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Continued on page 23.

MENTAL AND PHYSICAL MALADIES:
THEIR CAUSE AND CURE.

MANY persons are never well, although not actually invalids; health in its fulness is a stranger to them. They consider themselves, and are considered by others, incurable, because they have been so long in this state; and yet their only ailment is a deficiency of that energising element which it is so manifestly the office of Odo-Magnetic influence to impart, an abiding energy which medicine cannot give. Rarely can a tangible and measurable potential remedy minister to the necessities of a distressed mind or a debilitated constitution. Is it not to natural external influences that the physician consigns his patient when his skilful treatment has done its utmost without restoration? We say, then, why leave the most effective means out of the prescription at the commencement, allowing the spirit to hunger and pine to powerlessness, while seeking in vain to inspire a living energy from inert, but noxious and irritable compounds? For while medicinal treatment is being directed to the symptoms, it too often happens that the affection, or, more correctly speaking, its cause or causes, are allowed to assume a chronic type.

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The Christian.

THE NEW THEOLOGY.

A BOOK, which has lately been imported from the other side of the Atlantic, and published in a cheap and readable form, is just now exciting much attention in some religious circles. It is entitled "The Freedom of Faith," and aims at presenting a clear view of what modern thought upon Christian doctrine is leading men of trained intellect and devout reflection to regard as the true Gospel of God. From a literary point of view the book is stimulating and suggestive; it is with its theological positions only that we have to do in our references to it. That the Gospel of this book and the Gospel of the Evangelical Churches of all ages past are not the same the reader soon discovers. Indeed, the use of the term "The New Theology," as descriptive of the position taken by the writer and those who accord with his views, in itself asserts this fact.

It is a gain, however, to have the admission made, and the points of difference clearly laid down, by one of its most able advocates. The author first gives certain negative features indicating what the new theology is *not*, and then declares its more positive character. He says, "It does not propose to do without a theology." It claims to be a science, but inductive rather than deductive, "since it regards the revelations of God as under a process still enacting, and not as under a finality." Its model teachers are said to be Erskine, Campbell, McLeod, Maurice, Stanley, Robertson, the Hare Brothers, and Bushnell. "It does not part with the historic faith of the Church." "It finds in the early Greek theology conceptions more harmonious with itself than those in the theology shaped by Augustine. . . . . It does not reject the specific doctrines of the Church of the past. . . . . It is not iconoclastic in its temper. Believing that revelation is not so much *from* God as *of* God, its logical attitude is that of seeing and interpreting. . . . . It is not disposed to find a field and organisation outside of existing churches."

As to its positive features, we are told that (1) "It claims for itself a somewhat larger and broader use of the reason than has been accorded to theology." (2) "It seeks to interpret the Scriptures in a more natural way. Its strongest denial and its widest divergence from the old theology lies here. The Bible is a history of the highest form in which God is manifesting himself in the world, but it is not the manifestation itself; it is not a revelation, but the history of a revelation." (3) "The New Theology seeks to replace an excessive individuality by a truer view of the solidarity of the race." The race, as a race, is "fed by a common life, watched over by one Father, inspired by one Spirit, and growing to one end." (4) "This theology recognises a new relation to natural science." An illustration of this is found in the fact that "It accepts the theory of physical evolution as the probable method of physical creation." (5) "The New Theology offers a contrast to the Old in claiming for itself a wider study of man. It deals with human life as do the poets and dramatists; it views humanity by a direct light, looks straight at it, and into it, and across its whole breadth." (6) Once more, "It recognises the necessity of a restatement of belief in Eschatology, or the doctrine of Last Things." "It does not regard the *future* world as identical with the *eternal* world."

How completely these statements alter the complexion of the Gospel as presented to us by the whole army of Martyrs for the truth, and by revered leaders of the Church through every age, it does not require much insight to perceive. It is a question of the deepest and most serious import, whether it is possible that for eighteen hundred years the faith and the spiritual life of the Church have been feeding on error and resting on fallacies, and that it is reserved for this nineteenth century to give to men the right conception of God, and to show the true way of salvation. It is important to notice how reason rather than revelation, sight rather than faith, are brought to the front in this new system of theology. This alone is sufficient to excite apprehension and arouse suspicion on the part of the wary. This feature at least is not new. The Greeks and the Jews of Apostolic times pleaded for the same line of argument in relation to the Gospel of Christ, and they applied it with the same results. The same doctrine of the Cross, which the new theology rejects, became to them also foolishness, and a rock of offence. Man, says our author, "is a knower; the reason never ceases to be less than itself without losing all right to use itself as reason." The Gnostic of St. John's day asserted precisely the same, and therein proved himself at war with the Apostle's doctrine, and outside the pale of true Christian faith.

It is of equal importance to note how revelation is by this modern creed reduced from being divinely complete and unchangeably true and binding upon men, to be dependent upon human genius for its interpretation, and chameleon-like in its ever-changing aspects and hues. Doctrines, too, of the past, if not rejected, are so altered in their form that they cannot be regarded as the same. Atonement, for instance, though held as a term, and spoken of as "the central and broadest fact of theology," is yet so severed from the idea of a satisfaction for sin, or of providing a substitute for the sinner, that it is a wholly different thing from the evangelical believer's conception of its nature and purpose; justification by faith also is held only in the sense of a faith that, by its laws, induces an actual righteousness. It is said to be "a simple, rational process realised in human experience," not an imputation of the righteousness of Christ to the believer. Indeed, so completely does the system exchange the theory of God's governmental rule over the world for that of universal Fatherhood, that it is impossible to blend the Old with the New, or to discover any positive traces of the one in the teaching of the other.

Why do we want a new theology at all? Does the Old fail to reach the heart of man, to furnish peace to the anxious one who accepts it, or to exalt the Saviour whom it reveals? Or does the New, so far as it has been tried, prove a better comforter of the soul in time of need, or more powerful to win men to Christ? We have no proofs that it is so in either case. As of old, the Gospel which our fathers believed is proving itself all over the world the power of God unto Salvation. In every land men of every clime and under every condition are by its means being regenerated and brought into the redeemed family of God. "The Old, Old Story" gives birth to philanthropic and social reforms, such as nothing short of it has ever awakened or attempted. The Bible as the very voice of God coming to us with all the force of a plenary inspiration, such as admits of no change or modification as to its assertions of truth, commands millions of minds, and accelerates the cause of liberty and true progress in all parts of the world. Christ, lifted up on the accursed tree, bearing the sins of men, and revealing the character of God as the justifier of sinners who believe in his name, as holy and just as it is loving and compassionate, still draws all men unto Him; while systems destitute of a vicarious sacrifice fail to save or attract the lost, and only serve to flatter the pride and uphold the self-righteousness of the human heart. We want no other Gospel than that which Paul proclaimed and realised when he declared, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek."

True, that Gospel is not comprised in any set of doctrines formulated by man: it is inexhaustible, infinite in its fulness; the further we advance in its study, the deeper and wider its glorious truths become in their development of the wisdom and grace of God. But none the less are the foundations firm, and the truths based upon them unalterable and fixed for all time. The book from which we have quoted may have fascination and charm for those who prefer the shifting forms of human thought to the eternal verities of the Divine mind; it will doubtless serve to confirm many of its readers in doubt as to some spiritual truths, and in rationalistic methods of interpreting Bible records; possibly it will unsettle not a few who have hitherto been anchored in the faith of Christ crucified; but all who read the sacred Word with self-renouncing faith and humble, childlike mind, it can only induce to turn with keener satisfaction and desire to the Old Theology, which is based, not on modern speculation and human reasonings, but on "The foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone."

Y.M.C.A., ADELAIDE.—This Association is erecting new buildings at the corner of Grenfell-street, Adelaide, at a cost of £18,000. This is an evidence that Y.M.C.A. work is making rapid progress in the Colony.

"The Christian" Pulpit.

DELIVERANCE FROM SELF.

NOTES OF A SERMON,

By Rev. **HUGH PRICE HUGHES,**

At City Temple, last Sunday evening.

"Oh, wretched man that I am, who shall deliver me from the body of this death?"—Rom. vii. 24.

THE parable of the Prodigal Son, that I read for our lesson, gives a typical history of the human soul. It describes the successive stages in the history of every man. Each man begins at home—in his Father's house. Therefore, if he dies in infancy, he goes straight to heaven. But as he reaches the period of moral choice, a subtle temptation presents itself to him—the desire to be independent, to go his own way, to please himself. So he goes to the far-off land, where the authority of God is rejected.

The first result is the pleasures of the world for a season. But soon there comes a check; pain comes and pleasures pall; there is a mighty famine in the land, and he begins to be in want. But he does not at once come to his senses; he takes a deeper plunge. At last he "comes to himself." What a crisis! what a revolution! Everything is possible now. All the intolerable weight of sin may be wiped away. The lost may be found. The dead may live. All may yet be well. Until a man comes to himself, God can do nothing with him, and he can only go on reaping more and more the wretched harvest he has sown. Therefore all the efforts of Divine love from the day of Adam until now have been directed in the first place to this one result—to bring men to themselves. This is the explanation, from the Divine side, of the whole history of man.

The experience of one who has thus come to know himself is nowhere so graphically depicted as in the passage which immediately precedes the text—a passage which is absolutely unique in human literature. You may search the British Museum and the Bodleian Library at Oxford, but you will find nothing equal to this. Here is a man who describes his very self with such overpowering force and fulness, that beside his description even the subtle analysis of Shakespeare is superficial and tame. He lights up his own soul with a dazzling electric blaze that reveals every detail of its agony. Listen to Paul's description of himself when his eyes are opened and he knows himself:—

"I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If, then, I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

Have you ever had any experience like that? Have you ever beheld the solemn beauty and divine majesty of the law of God? Have you realised that the will of God is pure, and acceptable, and perfect? Have you felt an overwhelming obligation to obey God? Have you ever yearned to lead a saintly life? Have you ever been constrained to cry, "My soul thirsteth for God?" If not, you know nothing of religion, and your opinion of it is absolutely worthless. If you have never come to yourself there is no intellectual delusion of which you are incapable. You may be able to assert with the brilliant Frenchman of our time, that the Gospel according to John gives signs of the increasing imbecility and old age in which it was written. You may even be able to say with the great German of our time that at the close of his life Jesus Christ of Nazareth displayed a positively insane fanaticism! You may go further, perhaps, and be capable of the supreme irrationality of saying there is no God, and actually believing that you are a very clever fellow for saying it. There is no possible limit to the depth of dark stupidity to which a man may sink until he has come to himself.

Alas! for you if God has not yet opened your eyes to see yourself. There is no Gospel for you. The minstrelsies which on the morning of the Nativity overflowed the walls of heaven and ravished the hearts of the shepherds of Bethlehem will fall upon your deaf ears in vain. In vain should I disclose to you the unsearchable riches of Christ. This service can bring no message of mercy or of love to you. But is it possible that in such a congregation, in a city where the Gospel has been preached for a thousand years, there is any man so absolutely blind, who has never yearned to lead a Christian life, never felt the intolerable oad of his sin, who could stand up and declare that although he knows nothing of God and Christ he is perfectly happy? What! no aching void, no restless desire, no unsatisfied aspiration? If there be such a man hearing me I can only pray God from the bottom of my heart to shine into his dark heart and let him quickly see the salvation which Christ is waiting to bestow.

I address myself to another class—to those who know the meaning of the text only too well. There are men and women here who have been uttering its piteous cry for years and years together. Oh, how wretched you are! Convinced of sin, groaning under sin, struggling with sin, dreading sin, hating sin, but still in the clutches of sin, and not able to escape from its heavy burden.

It may be there is some special sin that torments your soul. Perhaps you are the slave of drink. Alas! alas! in every congregation of this size, in the realm of England, there are scores of men and women who are the victims of this cursed sin, which has been dragging them down to hell for years. God is here, and is ready to snap the chain that binds you, if you are willing to have it done now. It may be you are the victim of licentiousness. Of all the sins that men are guilty of, it is the most seldom named in the pulpit; yet it is one that is dragging many down to the lowest depths of hell. Man does not punish it; God will punish it all the more. If there is a man here who is guilty of the most damnable sin under heaven, and while hell is yawning to swallow him up—the only place for which he is fit—I pray him in God's name to cry out for mercy; God will save even such a wretch as he. Perhaps you have yielded to the awful snare of gambling. I once knew a man who shook from head to foot under the sound of the Gospel; I could not understand why he did not yield to Divine power, until I heard afterwards that he was a secret victim to gambling. If this chain ties you down, Christ is able to snap it for you. It may be a violent temper, or the deadening pleasures of the world; or perhaps it is nothing beyond the fatal habit of procrastination, that astonishes yourself.

You have often meant to yield to Christ, but here you are still; and you are not happy—far from it. You may be like a man in the fulness of worldly prosperity, who said to me the other day, "I would to God I were dead!" Will you return to your Father, now? You have come to yourself; now arise and return. Are you willing to be delivered? Then I have good news for you.

Consider the seat of your suffering. "Who shall deliver me from *the body* of this death?" Your body is the throne of your sin. You are not tormented by your circumstances; therefore no change in your circumstances will deliver you. Milton boldly and profoundly put into the mouth of Satan these terrible words: "Myself am hell." And in a lower degree that is true of you. How many frivolous, worldly girls flee to a nunnery; how many *blasé* men rush into a monastery to escape from their circumstances; but they cannot escape from themselves. Do not blame your friends, or your business, or your pleasure; blame yourselves. "Who shall deliver me?"—not from my circumstances, but the evil that is in my heart? That is the question to be answered, and until it is answered nothing else is worth a moment's attention on your part. If there is anyone here who can answer it better than this Book that lies before me, I should like to hear him. Can the atheist or the worldling answer it? Shall we dance the wretchedness out of our soul? Shall we administer a well-selected series of theatrical entertainments for its comfort? Who shall deliver you? I stand here to assert that there is only one person in the wide world who can turn the cry of sorrow into a cry of joy. He is the Lord Jesus Christ. He is as truly here as I am—here to deliver you, if you are only humble enough to throw yourselves at his feet.

Mark the wretched Saul of Tarsus, in the very next verse, pass into the happy Paul: "I thank God through Jesus Christ our Lord." How blessed the change! It is the will of God that every man here should experience it. Will you allow your Divine Father to make you happy to-night? He cannot save you against your will, but I declare to you, in his name, that there is no other difficulty. If you are willing, there is no power on earth or in hell that can prevent God from saving you now. The issue, therefore, is absolutely in your own hands.

"Jesus ready stands to save you,
Full of pity, joined with power;
He is able, He is willing: doubt no more."

MESSRS. FULLERTON AND SMITH.

DURING the past fortnight these evangelists have been engaged at Bury, Lancashire. The Committee who made the arrangements represented nearly all of the Nonconformist Churches, and with hearty unity worked in the good cause. In the course of the Mission ten chapels have been visited, and services have been held in each, while the principal place of meeting has been the Phillips Hall, where large crowds have assembled.

During the second week of the campaign the Bury Fair was held, and notwithstanding the excitement connected therewith, the meetings were well attended. The meeting for men only on Sunday afternoon was a splendid success; the Hall was full, and the sound of the men's voices singing, and the sight of their earnest, upturned faces, will not speedily be forgotten. As a result of the meetings, many Christians have been blessed, and will, doubtless, be earnest in carrying on the good work, while not a few have been led to decision for Christ.

THE PARABLE OF THE POUND.

A VIGOROUSLY expressed and practical exposition of this parable (Luke xix. 13—27) was given by Rev. J. Smith, of Berwick-on-Tweed, at the Central Noon Prayer-meeting last week. Taking first the case of the man who did not trade with his lord's money, Mr. Smith pointed out that in the original the word "napkin" means literally a "sweat-cloth." When a man has put forth a great amount of energy he begins to perspire; then he finds relief and refreshment in the use of "the sweat-cloth." This man made a very different use of the napkin; instead of using it to refresh himself after his toil, he hid in it the talent with which he ought to have traded. He is a type of those professors who think themselves very religious because they are regular in attendance on the ordinances of God's house, though all the time they engage in no kind of service for their Lord. This slothful man's excuse teaches us that it is hard work keeping up the spiritual life if we do not work for Christ, but simply look upon our privileges as so many spiritual luxuries.

Since the man would not trade with his pound it was taken away. Unused spiritual faculties are sure to die. What is the last sight that this cumberer of the ground sees before he passes away, without a star in his crown? He sees the enemies of his Lord, among whom he has lived, taken away to punishment. If he had been an active servant it might not have been so. As he goes his solitary way into the presence of his God, to meet the Christ who gave Himself for his salvation, how sad will be the man's thoughts at lost or misspent opportunities that might have been used to good purpose if he had been filled with a spirit of consecration to the Master. Surely the sight of these enemies taken away to punishment will be burned into his memory and conscience through all the ages.

Glance briefly at the two kinds of workers described in the parable. The pound that is given to each may be said to set forth the common gift of his grace, bestowed on all God's believing children. The second man came to his master and said the pound had gained five pounds. This simply means that he had put out the money at the current rate of interest. He was a worker who did not put himself to much trouble; he enjoyed all the comforts of life and gave up his spare time to his master's service. His pound of grace had developed into five distinct faculties, and these, of course, would fit him for some grander arena.

But look at the case of the other worker. Sometimes it seems to me a great pity that since the Revisers of the New Testament went so far they did not resolve to go a little farther. You do not see from the English version that there is a beautiful distinction between the answer of the first man and that of the second. The man of whom I have spoken said, "Lord, thy pound hath *made* five pounds;" but the first man said, "Lord, thy pound hath *wrought out* ten pounds." The second man gave Christ the current rate of interest, but the other man gave the sweat of his brow, the whole expenditure of body and brain. There are some Christians who not only realise that God is able to make all grace abound towards them, but their life becomes an intense force, a mighty power in the world. Such men will have a double reward. But there is something more. Notice, the man whose pound made other five pounds receives no special commendation from the Master; we would not think of commending such a man ourselves. We follow him to the grave perhaps, and say he was a good, faithful, honest man, but we do not go into raptures over him. But there is a Dr. Livingstone, for instance, who puts his all into the hand of Christ, and who dies on his knees alone in the central wilds of Africa, praying that the great cloud of darkness might be lifted away from the land. Are not our hearts thrilled when we read of that? For such a man there is the Master's "Well done, good and faithful servant." We are living in a time when Christ demands all the energy of our being. We need to remember that He is looking down upon us, expecting that we should place all we have at his feet, to be used in the way that seems best to Him.

A PASSION FOR SAVING SOULS.

The subject of the "Pen Portrait" in last week's *Christian Leader* is the late Rev. W. Gebbie, Parish Minister of Dunlop, who died on August 2, at the age of 73. The writer of the sketch thus speaks of Mr. Gebbie from personal knowledge of the man:—

"WHAT is commonly called 'saving souls' was a passion with him. He pursued it constantly—everywhere, in season and out of season. His zeal never tired. His keenness for that sort of work never lost its freshness. In order to introduce the subject of personal religion to those whom he wished to converse with, he was in the habit every year of thinking out a new plan of attack. One year he would begin by asking the unsuspecting listener, 'Have you heard the news?' 'No; what is it?' 'Jesus Christ has died for the sins of the world.' 'Oh, that is no news.' 'Indeed, I am glad you know it, and hope you have accepted it personally.' 'Another year he would startle the rough workman at his side, in the train or elsewhere, by asking, 'Can you fight the devil?' 'No,' the workman would reply, 'I can't.' 'Then,' said Mr. Gebbie, 'I hope you have got some One to fight him for you.' 'I am not sure of that,' would grudgingly come as a reply, which gave the eager speaker the opportunity he longed for to sow the seed beside all waters. On still another occasion he would pose the quiet, thrifty-looking woman by his side by asking, in an earnest way, 'Have you paid all your debts?' The indignant answer would be, 'Of course I have,' an answer which was at once followed by the quaint remark, 'I mean your debts to God.'

"I remember Mr. Gebbie on one occasion staying at my house for a few days, and his life and habits were a study. His appearance in the morning was generally heralded by some text he had discovered in his meditations, with a special meaning in it, and on which he would dilate. (He mentioned to me that he always slept with a New Testament under his pillow.) Then, after breakfast, he would sally down the town with a bundle of tracts in his pocket, addressing himself to all and sundry with wonderful tact and unfailing good humour. To a group of workmen whom he was not quite sure of, he would begin with, 'Would you take a tract from an old man?' which at once put the roughest on his good behaviour; while to children he was wonderfully fascinating, and would seek out his nicest picture-tracts to please them. He spoke on personal religion to nearly everybody whom he thought he could approach.

"In his house texts on the walls took the place of pictures. In the inside of his pulpit, below the book-board, so as to catch the eye of the preacher, was pasted a small slip of paper on which was written in Mr. Gebbie's well-known hand—

> The Father's everlasting love,
> And Jesus' precious blood,
> Shall be our endless theme while here,
> And yonder with our God.

Even his hat was utilised, for on the inside of the crown of it was pasted an evangelical text, so that when brethren at a meeting were looking for their hats they might haply be profited by casting their eye on this reminder. 'My hat is well known at the presbytery,' he would say, in his quietly humorous way; 'nobody ever takes *it* away by mistake.'

"Mr. Gebbie wrote many tracts and short sermons. They are all in one strain, however, for, as he said of his preaching, 'he had only one string to his fiddle,' but that one string was the highest, 'I determined not to know anything among you save Jesus Christ and him crucified.' Still, although his writings are all in the same key-note, they are wonderfully fresh, and the style is clear as a limpid brook. Nobody can ever mistake his meaning, as nobody can ever mistake his earnestness. He was a man with a mission. He lived for it, and he died for it. He counted not his life dear unto him that he might win souls to his Redeemer."

DESTITUTE BOYS IN CLAPHAM.

THAT useful and flourishing institution, the Carter Home, has issued its annual report. During the year the work has been carried on vigorously and successfully under the efficient management of its excellent master and matron, Mr. and Mrs. J. B. Gray. The financial statement shows that not only has all debt been paid off, but there is a small balance in hand. Still, the Home is in special need of increased funds at the present time, to meet the expense of a considerable enlargement of the premises. Another dormitory, dining-room, wash-house, &c., are being erected at the back, the cost of which, estimated at £250, will have to be met by extra contributions. When this addition to the Home is completed, the Committee will be enabled to receive within its sheltering walls twenty more boys.

The progress of the boys appears to be most satisfactory. About one-half of the younger ones attend Board schools, where their conduct and diligence are all that could reasonably be desired. A night-school is held on the premises for the elder boys employed during the day. It is a noteworthy fact that the earnings of the boys form no inconsiderable part of the income of the Institution. Though there are not more than about fifty boys, and many of them regularly attending a day-school, £529 appears in the balance-sheet as the produce of their labours—being £100 more than last year. This constitutes a striking testimony to the industrial character of the Home.

Not only the material but the spiritual welfare of the inmates is made an object of care. Some of the boys have experienced a change of heart. In the case of one lad, repentance had its fruit unto righteousness with the best of results. After conversion he confessed his true antecedents, which for fifteen months he had concealed, and the prodigal was restored to his parents, who had sought everywhere for their lost boy.

A truly Christian work is being accomplished quietly and effectually at a comparatively small cost. It helps itself, and is, therefore, the more deserving of outside help, which can be rendered in a variety of ways. The Treasurer is Dr. Eugene Cronin, Old Manor House, Clapham, S.W.

MR. PHILIP PHILLIPS gave a farewell Service of Song in the Eglinton-street Congregational Church, Glasgow, last week, and left the following day for America by the *Ethiopian*.

Glasgow Addresses.

By Pastor **THEODORE MONOD**, of Paris.

II.—THE TEST OF HOLINESS.

IF the question were put to this large meeting, "Who is the Author of sanctification, of holiness, of all true life?" we would of course answer, with one voice: "The Holy Spirit." "Yes, but to whom does God give the Holy Spirit?" We would answer: "To them that ask Him." These would be, in truth, the very words of our Lord; and yet we might give another answer, also from the Scripture, and which, while it can in no wise contradict the first, brings to it a significant addition and complement. You will find it in Acts v. 32: "We are his witnesses to these things, and so is also the Holy Ghost, whom God hath given *to them that obey Him.*"

God will not give his Spirit for any other purpose than obedience. And therefore the great question which we have to consider before we go further is this: Are we desiring to obey God? This whole subject of holiness, that leads to so many controversies, resolves itself practically into a very simple question: *Do we wish to obey the will of God?* To do the will of God *because* it is the will of God, whatever it may prove to be? To do it in all things? To do it at all times? To do it lovingly, cheerfully, and from the heart, because it is good, acceptable, and perfect? Do we desire this? It is so very easy to persuade ourselves that we do, especially in such meetings as these, and then, when we get home and find these little temptations, as we call them,—I do not know whether they are little, but the mischief they lead to is surely not little,—when we meet these temptations to disobedience, in one shape or another, be it only neglect of duty, or giving way to temper, or a spirit of judging, or a spirit of slothfulness, or a spirit of levity, or anything else that we know to be contrary to the will of God—oh, when we find ourselves before these temptations, when they start, as it were, on our path again, then we see that the question is not so easy as it appears at first.

Is this, then, what we mean—that we want to obey God at home, to obey God in everything, even though some whom we love and respect should begin at once to say that we are—well, "exaggerated," perhaps, or "ridiculous," or "fanatical," or something else? Are we ready to go right on, to go right through, and obey God? It may cost us much more than this. We may have many in the world, and even in our church, against us; we may be looked upon as "fools for Christ's sake:" are we ready for that? We may lose position, lose money perhaps, lose a great many things that we hold dear, and have to part with them for the sake of Christ: are we ready for that?

Perhaps you will say: This is not what ought to be put before Christians who desire to be holy. Is it not? Do you remember what Christ said to his disciples? "If any man will come after Me, let him deny himself." And again: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." He hangs this sign outside the door, as it were. Look at it. Sit down, first, and count the cost, lest you be as the man who began to build and was not able to finish, so that all the beholders began to mock him.

Of course I know there are two sides to every question. At times we ought rather to say, "Come and be happy; come and find rest." So Christ also says; but that rest is but the initial step towards service. "Take my yoke upon you," He at once goes on to say. Is it not far better to know what we are about to engage in, than to make a Christian profession and then to draw back when we meet with difficulties, resembling that ground the Saviour speaks of in the parable, where the good seed is choked by thorns, or that other ground where the good seed could take no root? And why? Because, just as soon as tribulation or persecution ariseth because of the word, they are offended and draw back. If we will be in earnest with God, He will be in earnest with us. If we really know what we mean, and truly purpose to be followers of the Christ who was crucified, who was neglected and despised of men, but who saved the world; if we want to enter into his work (and his work is to save the world, even now), to continue by his Spirit what He has done by his blood, to lead sinners to Himself and to use them in the salvation of others; if we are willing to enter into *that* work, if we want to be his servants, He is quite ready to receive us. Then we shall find that for such work—*his* work—everything is provided. "All things are now ready." All things are *not* ready for the work that we may have planned for ourselves, but all things are ready for the work God has given us to do.

I may add, and ought to add, that God deals very gently with us when He receives us. He does not lay the heaviest burdens upon us at once. He leads us on, step by step, according to our strength; and He will give us more and more of his grace as He gives us more and more to do or to bear for Him. You need not be afraid of Him. If a man had died for you, you would not be afraid to trust your interests to him; you would not think he would be hard upon you, or take advantage of you. If Christ has died for us, and if we go to Him to commit ourselves to Him, to do his will and his work, we need not fear. He is not the hard Master of whom the slothful servant spoke; He is the kindest of Masters. He says, "Come unto Me, and I will give you rest: learn of Me, for I am meek and lowly in heart." As much as to say: "Do not be afraid of Me, although I be the Son of God, the express image of his person, the holy and just One; I am meek and lowly in heart." Go to Him with confidence; and go to Him because you are determined by his grace to do his will, to be his servants.

Oh, brethren, this question seems almost too personal and too sacred to be treated in a public meeting. We cannot help it, however: but I wish each one might consider himself now as if he were alone before God. The question is this: "Wilt thou serve Me, or wilt thou not?" It is not a question of making a profession, or of what our religious privileges have been, it is just this: Whose servants are we? For whom are we living? What is the object of our life—of this short, uncertain life of ours? What are we doing with it? Be assured that the Lord is now calling to Himself a people to serve Him. "He *shall* see of the travail of his soul and shall be satisfied." And in the measure in which we enter that service of his, we renounce the service of sin. As the Apostle so clearly puts it: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that [though] ye were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness,"

Then "yield yourselves unto God;" commit yourselves, or "present" ourselves, which is perhaps simpler still—present our bodies, as living sacrifices, and let Him accept the sacrifice; let Him sanctify and consecrate the unworthy gift; let Him transform it, and use it to his glory.

The world is waiting for this. Nowadays, as you know, the world has found out, it says, that there is no God. The notion that there should be a personal, living God is exploded, we are informed. And one of their arguments is this: "We look," they tell us, "upon those who profess to serve the living God, and to be animated by his Spirit; we compare their lives with the lives of the Apostles, and the difference is such that it amounts almost to contradiction. We ask them the reason, and they simply reply: "Oh, but those were *Apostolic* times, and these are *our* times; that was Paul and John and Peter, but this is you and he and me; we never can expect to live *now* as they did in Apostolic times.'" I ask whether you can find half a syllable in the Bible on which to rest such a statement? We have the same God, the same promises, the same law, the same Saviour, the same Spirit. What Christ did for Paul He is quite ready to do for us. His Saviour is our Saviour. The Holy Ghost that was in him is the very same Holy Ghost that is now given to everyone who asks, everyone who believes, everyone who obeys.

Be sure, however, that it is not a natural life, nothing like it. It is a supernatural life. That is what we need, and what the world rightly requires. We want a supernatural religion, a religion that not only can prove that its credentials are supernatural, but can show that it is now doing supernatural things, lifting us above mere nature, by a power that does not come from nature but from grace, not from man but from God.

PORT SAID.

I INTEND, with my wife and three children, to leave for Port Said towards the end of October, for definitely fixing our abode there. During my recent sojourn there, I wrote to Count de Lesseps applying for a suitable house, at a moderate rent, for the use of the Mission, but have not yet received a reply.

Some English residents advised me to get a large barge and fit it up for a Bethel ship, as many captains do not like to let their crews go on shore, for fear of getting intoxicated. This I found very good advice. Some of them would like even to subscribe towards it (its cost would be about £400), on condition that I would arrange at certain times for concerts and other entertainments. On hearing this I politely refused their kind offer, plainly stating that my work among the sailors was intended for their moral and spiritual good, according to God's revealed Word, and unless I had freedom to act accordingly, I would abide the Lord's time and help.

Will you help us in your prayers, that the Lord may graciously bless our going out to that land, darkened by unbelief, infidelity, and superstition? In leaving dear friends and many comforts here in England, for that place of discomfort and man's utter rejection of God's Word and sound doctrine, we have need of a close walk with our adorable and risen Lord, who is well worthy to be served, in return for what He has done for us.—Yours sincerely and gratefully in Christ,

G. A. Egli.

Bristol.

HOW THE POOR LIVE.—2.

In a recent issue we made some quotations from the articles lately published in *The Pictorial World*, written by Mr. Sims and illustrated by Mr. Barnard, descriptive of the condition of the London poor. We now resume the subject, in the hope that some further extracts may prove interesting to our readers, and useful in suggesting ways of meeting or mitigating the sore evils so graphically depicted.

The degradation of any community very quickly tells upon the children. The framers of the School Board System do not appear to have taken into account the hindrances to school attendance that must arise amongst the very destitute, from hunger and nakedness. Messrs. Sims and Barnard were not long in discovering this. After describing a very painful case of destitution with which their explorations had made them acquainted, Mr. Sims continues:—

"The children have not been to school. 'Why?' asked the officer who accompanies us. 'Because they've no boots, and they are both ill now.' It is true The children, pale, emaciated little things, cough a hard rasping cough from time to time. The children's boots have gone with the father's coat, and at present it does seem hard to say that the parents must be fined unless the children come barefooted through the sloppy streets to school. Such, however, is the rule, and this boot question is an all-important one in the compulsory education of the children of the slums. How to get the boots for Tommy and Sarah to go their daily journey to the Board school is a problem which one or two unhappy fathers have settled by hanging themselves behind the domestic door."

Several of Mr. Sims' chapters are devoted to an account of the method adopted by the School Board to secure the attendance of the children at school; and to the many extenuating pleas, more or less cogent, urged in defence by the parents of the defaulters. Mr. Sims looks for great things from the working of the Education Act, but it is evident that the interest taken in it by multitudes of the London poor is chiefly confined to the most successful schemes for evading its provisions. The post of School Board visitor in a poverty-stricken neighbourhood is not one to be envied:—

"There are some rough customers to deal with in this district—so rough that it is a wonder the Act works so smoothly as it does. The fiercest and most reckless of the lawless classes have to be bearded in their dens by the devoted, ill-paid officers, who ferret out the children and insist upon their coming to school. Up to the topmost garret and down to the lowest cellar, in dens and hovels given over to thieves and wantons, I have accompanied a School Board officer on his rounds, and I frankly confess that I have passed a few bad quarters of an hour. There are dozens of these places where the blow follows the word in a moment, where life is held of least account, and where assaults are so common that the victims would as soon think of asking the police to notice their broken windows as to take cognisance of their broken heads."

Here are three paragraphs that may well give us pause and set our wits a working to find out some speedy remedy:—

"How foul, how awful, some of these places are, where the poor have found their last refuge from Artisans' Dwellings Acts and Metropolitan improvements, I dare not tell you. I have been told that the readers of a sixpenny paper don't care to know, and the difficulties of dealing with this subject are increased by my knowledge of the fact that in a truthful account of 'How the Poor Live' there can be but little to attract those who read for pleasure only. Rags—that is to say, the rags of our cold, sunless clime—are never picturesque; squalor and misery can only be made tolerable by the touch of the romancist—and here I dare not romance.

"Bad, however, as things are, shocking as is the condition in which thousands and thousands of our fellow-citizens live from the cradle to the grave, it is not an unmixed evil, if out of its very repulsiveness grows a remedy for it.

"It has got now into a condition in which it cannot be left. For very shame England must do something—nay, for self-preservation, which is the most powerful of all human motives. This mighty mob of famished, diseased, and filthy helots is getting dangerous—physically, morally, politically dangerous. The barriers that have kept it back are rotten and giving way, and it may do the State a mischief if it be not looked to in time. Its fevers and its filth may spread to the homes of the wealthy; its lawless armies may sally forth and give us a taste of the lesson the mob has tried to teach now and again in Paris, when long years of neglect have done their work."

Chapter seven deals with the difficult subject of the proper treatment of sickness and disease in these crowded localities. A pencil sketch by Mr. Barnard, fearful in its fidelity to the sickening truth, represents "a domestic tragedy"—a dying woman with a babe at her breast, lying in a miserable apartment, her life slowly but surely ebbing out while her husband is out on the weary search for some work. Mr. Sims gives many instances of dead bodies having lain for lengthened periods in the same room as that occupied by the surviving members of the family. Nothing that we have ever read shows in a more ghastly light the need of reform in domestic sanitation and the housing of the poor. In this connection Mr. Sims pays a high tribute of praise to the work of the hospitals:—

"If I were asked to say off-hand what was the greatest curse of the poor and what was the greatest blessing, I think my answer to the first query would be the public-house, and to the second the hospital. Sickness, disease, and accident enter very largely into the annals of the poor. Overcrowding and unsanitary dwellings—all the ghastly surroundings of poor life in a great city, which I have attempted feebly to describe in these papers—render the masses peculiarly susceptible to illness in every shape and form. Epidemics of some sort or other are rarely absent from the poorer districts, and many painful diseases and deformities are transmitted regularly from parent to child. To be sound of limb and well in health in these dens is bad enough, but the existence of an invalid under such circumstances is pitiable to a degree. The hospitals are the heavens-upon-earth of the poor. I have heard little children—their poor pinched faces wrinkled with pain—murmur that they didn't mind it, because if they had been well they would never have come to 'the beautiful place.' Beautiful, indeed, by contrast with their wretched homes are the clean wards, the comfortable beds, and the kind faces of the nurses.

"The elder people, doubtless, appreciate the blessings of the hospital as much as the children. The poor generally speak in the highest terms of such institutions. They could not, as a rule, lie ill at home; care and attention would be impossible; and for a sick person the atmosphere would mean certain death. Doctors they cannot afford to pay. The class of practitioners who lay themselves out for business in these neighbourhoods are not, as a rule, much more than nostrum and patent-medicine vendors, and their charges are generally extortionate. If you could bring yourself to imagine truthfully the condition of the sick poor without the hospitals to go to, you would see a picture of human misery so appalling that you would cover your eyes and turn away from it with a shudder."

We might multiply extracts of a similar kind from the succeeding chapters of this grimly realistic narrative, but we have given enough to indicate its scope and purport. We trust every reader will be moved to do what in him lies to bring about happier conditions of life among the London poor.

BIBLE FLOWER MISSION.—The Hon Superintendent of this Mission reports the continuance and progress of the work of giving texts with flowers to the sick and needy. One woman said recently, "Well, now, that is true, for I have just the message I needed to-day." Another: "I do thank you for telling me the way of salvation." Everlasting flowers, lavender bags, and ornamental cards are much needed, and may be addressed to Mr. Dove, 110, Cannon-street, London, E.C.

THE PUNISHMENT OF EVILDOERS.

Attention has been called in the columns of *The Spectator* to the following passage, taken from the last edition of "The Unseen Universe," by Professors Balfour Stewart and Tait. The reference, as will be seen, is to the punishment of our criminals:—

"Imprisonment has been tried in vain, and, besides, it involves great and needless expense. The 'cat' though thoroughly appropriate, is objected to, as tending to brutalise (!) the patient, and render murder not unlikely. No such objections can be urged against the use of electricity in any of its many forms. For it can easily be applied so as to produce for the requisite time, *and for that only*, and under the direction of skilled physicists and physiologists, absolutely indescribable torture (unaccompanied by wound or even bruise), thrilling through every fibre of the frame of such miscreants."

The idea that physical torture is the punishment best suited for the prevention of crime appears to be a growing one; at any rate, it is pleaded for by some who rank high in varied circles of thought and influence. Great criminals and ruffians are generally great cowards when their own suffering is in question, and possibly fear of such treatment as that suggested above, might be a deterrent in some cases, although the consequences of crime are rarely, if ever, weighed before its committal.

The moral aspects, however, of such a proposal demand careful attention. Even if our "skilled physiologists" were willing to change places with the hangman, and to become the inflictors of vengeance upon our criminal class, it may be questioned whether the influence of such a change would not be more demoralising to society than the present system of the "cat," the treadmill, or the gallows. Not the torture of the criminal, but the rescue of society from his power to harm, is the main object of penal law. Compassion for the criminal (so far as is consistent with this end) is rather to be chosen than torture, whether we think of the remedial or the simply retributive aspect of his punishment.

Humanity must not be forgotten, even in dealing with those who are lost to a sense of its claims. The criminal, hardened and depraved as he may be, is a man, a partaker of our own flesh and blood, and his moral obliquity must not blind us to his claim upon our regard as a fellow creature.

John Howard and Elizabeth Fry would be better guides on this subject than modern scientists who advocate refinement of torture and excruciating pain as preferable to more outwardly repellent, but we venture to think, not more barbarous methods after all, of visiting guilt upon the guilty. In some directions at least, the refinements of this nineteenth century are only seemingly in advance of the barbarisms of earlier ages. G.

[Nevertheless, we think the scriptural punishment of scourging (*i.e.* the "cat"), not exceeding forty stripes, would be a most suitable penalty for wife-kickers and the like. It put an end to garotting, and would do good service now. We have no sympathy with the invisible cruelties proposed by our electrical scientists, and we cordially endorse the desire for the reformation of the offender; but we cannot withhold our sympathy from the injured victim of his cruelty.—Ed.]

MEDICAL MISSIONS.—Miss Annie Butler's Report of the Children's Medical Missionary Society contains a number of interesting details of the good done by the little ones. Among others, there is a letter from the late Dr. Schofield, written expressly for the children. Communications should be addressed to Miss Butler, 47, Endell-street, London, W.C.

RELIGIOUS LIBERTY IN SWITZERLAND.

THE action of Mr. Booth and his friends in relation to the movements of the Salvation Army in Switzerland is a subject upon which different opinions are, and may well be, entertained. The course adopted by the Swiss authorities in reference to the matter does not, however, become any the more justifiable on that account. The principle of religious liberty is, unquestionably, being lost sight of, while intolerance and injustice are being displayed. Several hundreds of Swiss people who have disobeyed the law (as it is asserted) by attending a forbidden religious service, are allowed to go scot free, while Miss Booth is imprisoned and about to be tried for the same offence; this is, in itself, manifestly unjust, and proves an animus that goes far to convict the authorities of persecution and oppression.

An article in *The Pall Mall Gazette* of 20th inst. deals with the question in a very plain and outspoken manner, and says of the conduct of those who are at the back of the movement:—

"The old persecutor has but changed his frock, and the Swiss Freethinker is as intolerant as the Spanish Inquisitor. The battle of religious liberty will have to be fought over again before the century closes, nor will the struggle be less arduous because the new persecutors treat religion rather as a disease than as a heresy."

Mrs. Butler's words, in her letter published by us last week, are to the same effect, and without endorsing, or otherwise, the tactics of the Salvationists, the friends of liberty in matters of conscience are bound to raise their voices against the effort that is being made to restrict the freedom of men to worship God in accordance with conscientious conviction. That foreigners should conform to the laws of the country in which they reside is perfectly true, but we have a right to expect that in Protestant countries, at least, those laws shall be such as will ensure protection from persecution for conscience sake.

The following statement is from last Friday's telegraphic correspondence by the Geneva correspondent of *The Times*:—

"The imprisonment of Miss Booth at Neuchatel is likely to give rise to an important constitutional question. The Constitution guarantees the fullest religious liberty and right of meeting, and the point is whether or not a constitutional guarantee can be set at naught by a simple resolution of the Council of State and the Great Council. It is not disputed that the authorities can legally forbid an assemblage which they have good reason to believe may lead to a breach of the peace. But the authorities of Neuchatel have done much more than this; they have proscribed all future Salvationist meetings, even for Sunday worship, and will not allow them to be held in a forest, where a breach of the peace is hardly possible. It remains to be seen if any Swiss Canton has the right to place a perpetual interdict on the public worship of a religious sect, however objectionable its principles may be deemed.

"The only excuse of the local authorities both here and at Neuchatel for thus acting is that they have to maintain order with a very slender police force; that they are reluctant to call out the militia; and that, in short, it is easier to suppress Salvationist meetings than to protect them from mob violence. A member of the Neuchatel Legislature said a few days ago that it was an infamy to treat Salvationists as they had been treated, but that the only alternative was to shoot down their assailants, which would be a still greater infamy, and of the two the civil authorities chose the lesser. On this principle religious liberty and every other liberty exist only so long as it may please the mob to tolerate them. Miss Booth will probably support her imprisonment with considerable equanimity, for it can hardly fail to increase the number of her followers and add to her influence and importance. Captain Beckett has been invited to constitute himself a prisoner, and is probably by this time in custody."

For the Young.

MORNING HYMN.

THE night is past, the morning's come,
O Heavenly Father, hear!
For Jesus' sake, look down on me,
And listen to my prayer.

A little Christian child I am,
Washed in my Saviour's blood,
And if I all day trust in Him
He'll keep me pure and good.

Jesus, be with me in my work,
Be with me in my play:
May I do nought to grieve Thee, Lord,
All through this coming day.

Oh, let thy Spirit be in me,
The Comforter from heaven;
Then I shall be a comfort, too,
To those to whom I'm given.

My life is like a longer day;
Oh, when that day is done,
Let me not fear to lay me down
To sleep till Jesus come.

E. L. A.

MAH ONGEE'S GOOD BYE.

Mah Ongee was a teacher in the American Mission Boarding-school for Burmese Girls, Burmah. She was coaxed into a Mission day-school, when a little neglected, motherless child. There I found her, and struck by her very frank, confiding ways, asked her if she would come and live with me, and be my little girl. She was delighted with the idea, and her heathen father giving his consent, I took her home with me, half naked and covered with filth as she was. She proved a bright scholar, and a very loving, grateful child.

She became a teacher in the school shortly after her conversion in 1872, and continued to be employed as such until stricken down by the illness which ended her life on earth. In 1877 she thought she would like to live at home, but she soon found she had to choose between Christ and her friends. She chose Christ, and her heathen father beat her till she was badly bruised, because she would not join in idol worship. Ongee then returned to the school, and never left it till the Lord took her home on August 5, 1883. Before she departed she said, "It is all light. Look which way I will, I see the face of the Lord Jesus. There are many shining ones here; I think they have come to meet me; they will not let me fall. The Lord Jesus is close by me, He is holding my hand; He never leaves me. I have not one bit of fear or anxiety. Oh, how happy I am! I never was happy like this before. I am going before you all, and I shall be getting ready for you, perhaps I shall be allowed to come and meet you. All must follow the road I am travelling now."

Turning to the native teachers, and addressing each one by name, she said: "Do not be sad because I shall not be here. I want you to help Mama Sheldon all you can; she is not strong. Mama Payne is going away and I shall not be here. She will feel almost as if she were left alone. Never look cross when she asks you to do anything. Don't any of you ever say, 'I don't want to do this work, I want to leave school.' I have twice talked in that way. But though I talked so, God never took this work out of my hands, and I am so thankful that even to the very end He has kept me in it. If it should please Him to make me well again, I would never leave this work for any other, it is the best of all."

"Be patient and long-suffering with the children, and try to set a good example before them; never be ashamed to talk to them about the Lord Jesus. Never mind if they mock or deride you, or call you 'the great female preacher,' never mind whatever they say; if the Lord Jesus approves and loves us, that is sufficient. I shall soon worship in the presence of the Lord Jesus. I shall worship there before the rest of you will. What joy it is! I long to worship before his face."

Turning to me she said: "All trouble will soon be over for me, I never shall have to suffer any more, will I, Mama? Have you given me up wholly to the Lord Jesus? Do yield me up to Him altogether; send me away joyfully." Being assured that we had yielded her entirely to the Lord, she replied, "That is good to hear. When the Lord Jesus calls me I shall go at once, no one can hold me back. How happy I am! Bid all the Christians good-bye for me. Tell the young Christians to take heed to themselves; to remember they must all follow this road, and not be careless; tell them to live so that they will be glad when they come to the end."

When asked if she had anything to say to her heathen relatives, she said, "It is sorrow to think of them." She talked very faithfully to her heathen father, and expressed great thankfulness that she was able to do so. He listened very attentively to her words, which rejoiced her greatly, as he had never done so before.

When begged to rest she replied, "I am too happy to go to sleep," and indeed the only cloud upon her joy was the remembrance of her unconverted friends.

Ongee made her will, and gave directions for her burial without the least shadow dimming the peace and joy she had expressed.

Just before the final struggle began she said, "I think I shall go to-day or to-night. They have been waiting for me a long time." She asked me to pray that the Lord would not take her away in one of the convulsions, saying, "I don't want to die writhing, if it can be God's will, I want to go quietly." She begged us to sing, and the last hours of that day were spent by her in listening to such hymns as "In the Christian's home in glory," "There is a land of pure delight," &c., and to God's Word, and in prayer, till at eight and a half in the evening she quietly fell asleep in Jesus, her last words of farewell being, "I am going, good-bye, everyone!"

Will not those who may read this account join us in the prayer that Ongee's heathen friends may be brought to Christ through her death?

SUSIE E. HASWELL.

WORK AMONG SOLDIERS.—Miss Sarah Robinson's ninth annual Report of the Soldiers' Institute at Portsmouth gives a plan and description of the new buildings in Nobb's-lane, which were opened on the 4th instant, at a cost of £8000; towards this £3500 has been subscribed. Miss Robinson gives a beief account also of her general work and the success which has happily attended it, and closes by an urgent appeal for continued support. The Report of the "Sailors' Welcome" shows that it is also doing a good service among our blue jackets.

JEWS AND GERMANS IN GLASGOW.—A good work of evangelisation is being carried on by Mr. Barron among the many Jews who pass through Glasgow, *en route* for America. He visits them on board the emigrant vessels, and being able to converse in their own language, his ministrations meet with much acceptance. A young German who lately came to reside in Glasgow, being concerned for the spiritual condition of his fellow-countrymen in the city, commenced a small evangelistic effort, which has been greatly prospered; the attendance on Saturday evenings now numbers over one hundred.

SCATTERING THE GOOD SEED.

FROM an intensely interesting letter lately received by Mrs. Robertson, of the Association for the Free Distribution of the Scriptures (1, Oakhill-park, Hampstead, N.W.), from Mrs. Berger, of Sweden, we are permitted to make the following extracts; they will be read with much thankfulness by all who help in this good work:—

SWEDEN.

"It will gladden you to know that the fishermen, to whom we gave Gospel portions, have received them with much thankfulness. Some women asked, "How is it that you have got it on your heart to think of us poor fishers? We answered, 'Have you not read that Jesus' first disciples were fishers, and that He loved them?' We picture to ourselves how they will, on their return to their poor homes, tell of the wonderful things that have happened to them in town. Such a gift is something new to these poor people living amongst the rocks in the sea. It has been to ourselves quite a treat to move amongst them, seeing their eagerness.

"We find, at every new place we visit, that these portions are quite a new thing, and therefore eagerly accepted. One day, in a railway carriage, we gave a portion to three young people. They looked most happy, and we found they were Christians, going to America. We gave them some more Swedish and also Danish Gospels for giving away to other emigrants. They also had never seen these portions. While we were speaking with them, we observed an elderly gentleman looking much astonished. My brother offered him a Gospel, which he received, and began to study very intently. A young servant girl came in. I gave her a copy of the Acts, and when she had only read a few lines, she buried her head in hands and burst into tears. We looked at each other, and lifted up our hearts to our God for the young girl. She continued after a while to read, tears trickling down her cheeks. Before leaving, I said some words to her about trusting Jesus as her Saviour. We always travel third class, and it now and then happens that we get the whole company to discontinue their foolish, and often sinful talk, all of them reading in their books instead.

"One day a party of women were on their way to Denmark, where many Swedes go during the summer months for higher wages. They had a look of melancholy; one of them said, 'Oh, my heart was so faint in me, this was reviving for the spirit.' One of them asked to get one to 'send home to mother.' They got each a portion to give out to a Swede in Denmark, who had no Word of God.

"One day, in a train, my brother gave some books to some young men sitting in the same compartment. At the first stop a young man rose from the farther end of the carriage and came forward, asking if he could also get one. He sat down opposite my brother, and after a while he was unburdening his heart, telling with sobs about his miserable life, and how he had a dear Christian father praying for him. He was just on his way to him; he had got uneasy, and wished to see him, and thought it was so wonderful that he should get this book (the Psalms), and get to speak with my brother. He cried bitterly when he spoke about his wicked life, but said he wished to become a new creature. Another man, who also had got a book, was sitting opposite me, also seeking 'the one thing needful.' At a change of trains we met with a theological student, who was most glad to receive a portion. He had never seen one, but had heard that such had been distributed in Lund (we came just from there). He asked to get one to send to his mother.

"Some days since we were sitting at the pier, waiting for a fisherman who had asked us to meet him there for getting a book, when a nice-looking fellow came looking at us reading, as if he also wished to have something to read. We offered him a book, asking if he was a fisher? 'Yes, a stone-fisher; I and a comrade have a large boat, which we load with stones from the sea, at the coast. We are building a little harbour for fisher-boats, some seven miles from here. We have only just sailed in to town to-day on an errand.' He sat down reading, when another man came looking over his shoulder in the book. 'It is my comrade,' our friend said. We asked if he also wished to get a book, and gave him the Gospel by Matthew. He was soon seated, and had not read long before we observed his rough hand going up stealthily, first to one eye, then to another. After a while he could stand it no longer, but rose, and went a little apart. I went to him, and there he was weeping like a child. I said some words about the great love of Jesus to great sinners, and that He never cast off anyone who called on Him to save them, and pressed upon him the necessity of accepting Christ *now*. He sobbed and sobbed, 'Yes, yes.' We trust fully that God, who began the good work in him, will perform it. They had come, and we had come to the right place, in the right moment, with the right thing! Praise be to our God.

"We have given out these portions in two hospitals, to hotel-keepers and servants, public-house keepers, servants and customers, police, post, railway men, night-watchers at market places, Jews, to students, sailors, and nineteen of them to workmen in a distillery. We met the other day a person who had seen your Testament in one of our railway waiting-rooms, with some hearty words of thanks given to the Lord Jesus for sending the Testaments to our railway waiting-rooms. It was inscribed in a gentleman's handwriting. It gladdened our hearts.

FINLAND.

"We had lately a letter from our dear friend Miss Alba Kellman, in Wasa, Finland, who is such an eager worker in the Temperance cause, and, when her weak health permits, amongst sailors. She writes that she had lately again got a grant from you, which she was so thankful for.

DENMARK.

"We were exceedingly glad to hear from Mr. Wright, Copenhagen, that he had got another grant from you. We know him personally to be a most earnest young Christian. In the last three years he has succeeded in that wicked Copenhagen—pleasure-sick beyond description—as also our Stockholm is—through his unwonted zeal and perseverance, and notwithstanding all kinds of opposition, both in his own home and in the outer world, to establish a thoroughgoing work amongst those who do not enter church or chapel. He, with a few helpers, now goes out almost every evening preaching in courts and alleys, in open places, public-houses, &c. We have quite lately read, in a Swedish religious paper, a leading article about this blessed work, accompanied with a stir-up to our own countrymen to take his work for an example. He is personally quite without funds, having to subsist on a small salary in a Government office. His father is dead, was an Englishman, and he was himself converted through Rev. W. H. Aitken.

"We would mention to you another dear, earnest worker in Denmark, Mr. F. L. Rymker, in Odense. They are this autumn to open there for the first time a Sailors' Mission-room, and Mr. Rymker, as the missionary, would be greatly encouraged and helped if you could provide him with the Word for free distribution among sailors and others. Odense is a town of 20,000, in a populous district, with a much-frequented market-place, where we saw, twice a week, Mr. Rymker on his wooden leg. He fell from a mast in his youth, and was converted then in the hospital in America, doing the work of a faithful colporteur, though seldom encouraged by buyers. Few will buy; but, as we know from our own experience, nearly all will receive a gift. Mr. Rymker has for several years been in the service of the American Seamen's Friend Society."

COTTAGE HOSPITALS.

DEAR SIR,—On coming from Tunbridge Wells to this place I stopped near Lichfield, and was taken to see a Cottage Hospital. I know that many such hospitals are being founded, but may I crave a space in your columns to say that I can hardly conceive of a higher or better service for our poorer brothers and sisters, and for sick children, than further to establish these unpretending but most beneficent institutions. This is especially true with regard to places far removed from larger hospitals. The one I visited at Hammerwich was built in memory of Mr. T. B. Wright, the founder of the simultaneous hospital collections. Its erection did not cost a thousand pounds, and it is kept up most inexpensively. Hard by are Cannock Chase Collieries, and among the patients were three miners who had met with serious accidents in the pits. They seemed very softened, happy, and grateful, as they felt themselves surrounded with quiet home comforts and attentions. There were also three growing girls who were sufferers, and three little boys. These were all within easy reach of their mothers, and under the hourly watching of the one resident nurse.

The blessing of all this in a locality cannot be readily comprehended. There are cases of accident or sudden illness constantly occurring in country parishes. To take some of these sufferers a long journey to a city hospital or county infirmary is all but impossible. To leave them to suffer in their small cottages entails burdens and distresses all round, and places country labourers at a sore disadvantage with the residents in towns. To admit them to a Cottage Hospital is to give the grateful satisfaction to wives and husbands of being near to one another. In the case of poor suffering children the arrangement is unspeakably merciful, and often saves from life-long disabilities and poverties.

As I looked on the sweet content of the little patients in the humble hospital I visited, I asked, Why should not such homes of peace and healing be multiplied in our English counties? Once opened, a surgeon could come over from a neighbouring town, and a consulting physician would be near. The economy observed would command subscribers and collections in any neighbourhood; and, as in this case, the poor would willingly give their periodic pennies. I venture, then, to plead with those who have wealth, and would use it in a way pleasing to Him who "carried our sicknesses," to found such hospitals where they do not exist. If any information were needed, I am sure that in this case it would readily be supplied by the Rev. Robert Gordon, the Rectory, Hammerwich, near Lichfield.—Yours truly, WILLIAM GUEST.

Southport.

P.S.—Since the above was written I have learnt that the total cost of the district hospital I visited (for building, site, well, and boundary-walls, &c.) was £920, and for the furniture £140. The expenditure for 10¾ months has been £175. There are three wards (one extra for isolation), nurses' room, surgery, a roomy hall used for religious services, kitchens, and small bed-rooms.

SPECIAL MISSION TO ISRAEL.—Arrangements are being made during the approaching Jewish Feast of Tabernacles to conduct special services to Jews in East London. Christian ladies are wanted with good voices to form a small choir. As few ladies will be able to attend all the meetings, it is desired to have as many names as possible, in order to secure a sufficient attendance at each meeting. Full particulars may be obtained from Mr. S. Schor, 16, Glenarm-road, Clapton-park, E.; or Rev. J. B. Barraclough, 46, King Edward-road, Hackney, E.

Notes and Comments.

THIS (Thursday) evening a meeting is to be held at Exeter Hall, under the auspices of the London Missionary Society, to welcome the Revs. B. Briggs, G. Cousins, and G. A. Shaw, on their return from Madagascar.

Among the many Christian sisters who are doing the Church's work in caring for orphan girls, Mrs. Parsons, of Walthamstow, must not be forgotten. We should be glad to know that her Home, as well as that of Miss Mittendorff and others, was more liberally sustained than it recently has been. Prevention is better than cure, and from every point of view the care of orphan children, especially of girls, should be one of first consideration.

A leader in *The Times* of last week severely, and as we think unjustly, criticises Canon Wilberforce's energetic action in reference to the connection of the Church of England with the liquor traffic. It is time that all religious bodies should be stirred up to clear themselves of complicity with a trade which is universally admitted to lie at the root of the greater part of all our social miseries and crime. *The Times* itself lately used the following weighty words which we quoted at the time, and which will bear reproducing:—

"Drinking baffles us, confounds us, shames us, and mocks us at every point. It outwits alike the teacher, the man of business, the patriot, and the legislator. Every other institution flounders in hopeless difficulties; the public-house holds on its triumphal course."

A witness giving such a testimony should be the last to rebuke or in any way lessen the influence of one who, like the worthy Canon, seeks to arouse both Church and State to take a vigorous part in so stern a conflict.

The following letter from Rev. H. M. Davey, Oving Vicarage, Chichester, which appeared in *The Times* last week, is perhaps a severer condemnation even of the action of the Ecclesiastical Commissioners than the famous indictment by Canon Wilberforce:—

"I am incumbent of an agricultural parish, of which the Ecclesiastical Commissioners are lords of the manor, impropriotars of the great tithes, and owners of property bringing them in £3000 a year. In one part of the parish they own a public-house only 230 yards distant from another public-house. The number of houses within "drinkable" distance of both is under forty. Something may be said for the other public-houses as being required for the accommodation of travellers on the high road, but nothing for the Ecclesiastical Commissioners' beer-house. The farmers would be glad enough to see both abolished, as tending to the ruin and dismissal of many of their labourers. In another part of the parish is a population of 100 souls at an average distance of two miles from their parish church or any place of worship whatever.

"For this population I hold a service on a Sunday evening in a farm building kindly lent by a tenant of the Ecclesiastical Commissioners. This entails a third service and a four miles' walk, in addition to the usual two services at the parish church, and cannot be continuous, by reason of there being an evening service in the parish church in the summer, and the darkness of the roads in winter. It might have been supposed that the Ecclesiastical Commissioners would have granted some assistance; but applications, both written and personal, have been refused. As the benefice is in public patronage—*i.e.*, of the Bishop, in virtue of his bishopric—the payers of the great tithes think that some consideration might have been shown for the spiritual benefit of this portion of the parish, from which the Commissioners derive so large a revenue. So much for the duties and rights of property affecting this parish as exhibited by an ecclesiastical corporation."

The population of Japan, according to the census returns made this year, is 36,700,110, and is made up of 18,598,998 males, and 18,101,112 females. The number of inhabited houses is 7,611,770, giving an average of about five persons to each house.

The meetings of the British Association have been held at Southport, under the presidency of Mr. Arthur Cayley, Professor of Mathematics in the University of Cambridge. In our next issue we shall give a brief article on the gathering from the pen of our esteemed correspondent Rev. W. Guest.

We regret much to hear of the sudden and dangerous illness of Mrs. Ziemann, wife of Dr. Ziemann. Our brother was called to England on the very day on which he was to have started on an evangelistic Mission in the Province of Saxony. We commend him in this affliction to the sympathetic prayers of our readers.

Dr. Oswald Dykes, in his first sermon at Regent Square Presbyterian Church, after returning from his vacation, thus rebukes want of earnestness and depth in matters of religious experience:—

"We lead a pigmy life, methinks—a life out of all harmony with the faith we profess, if we think superficially, feel indifferently, resolve languidly, perform little. If we can chatter about religion, chatter with the same shallow glibness about the gloom of Calvary and the radiance of the celestial City—if we neither tremble for dread of judgment nor burn at the words of mercy—if the depths of our being are never stirred by our faith, nor its mightiest currents set in motion by the attraction of God's sacrifice, we are dwarfed in our spiritual development."

It is this dwarfish and emasculated type of spiritual life to which we owe much of the indifference and scepticism with which we are surrounded. Laodicean religion is powerless to convert the world, though powerful to paralyse the Church. We need to be often reminded of the greatness of the truths we believe, that we may be stirred to make our life worthy of them. Doctrinal soundness apart from experimental fervour is not only of little worth, but is dangerous to the interests of truth, and becomes, to many, a delusion and a snare. "The words which I speak unto you," said Jesus, "they are spirit, and they are life."

Special interest attaches to the unique circumstance of our Premier entertaining three crowned heads and their consorts, beside other eminent royal personages, on board the *Pembroke Castle*. It is interesting from every point of view. It has political interest, as indicating the present absence of any cause of disagreement between the Governments thus socially met together in the persons of their representatives. It has a social interest, as illustrating the spirit of friendship and goodwill which peace begets and fosters among the nations when it prevails. It has much literary interest, whether we think of our Poet Laureate entertaining the assembly with his own rich and rare productions, or of the translator of the ancient Homer receiving as his guest the King of Modern Greece. It is not without religious interest, as pointing to a time when all nationalities shall be brought round one common centre, and bound together in one social bond. Long may it be ere the possibility of such happy and friendly associations between the kings and rulers of Europe is disturbed.

A largely-attended and very hearty gathering of friends belonging to various sections of the Church was held at the Priory, Islington, on Tuesday last week, in view of the approaching services in an adjacent structure by Messrs. Moody and Sankey. The greatest cordiality and unanimity were shown with regard to the needful arrangements for assisting the evangelists, and all bids fair for a time of much spiritual blessing in the neighbourhood. The place of meeting is now in course of erection, and the meetings, as we have already announced, are expected to begin on the first Lord's day in November.

We have pleasure in announcing that the daily prayer-meeting at Mildmay Conference Hall will have special reference during the month of October to the approaching Mission of Messrs. Moody and Sankey in the neighbouring district of Highbury. Christian friends will be welcome at these daily meetings, from twelve to one o'clock; on Saturdays from five to six o'clock p.m. Our readers will have observed in our last issue a similar notice with respect to Exeter Hall.

Rev. W. H. Aitken purposes working in London during this autumn, specially with a view of following up and consolidating Mr. Moody's work. From October 21 to November 4 he will be at St. Peter's, Clerkenwell (Martyrs' Memorial Church); on the 18th he proposes beginning a Mission at Holy Trinity, Cloudesley-square, Islington. Earnest prayer is asked for these Missions.

The letter signed by eight Anglican Bishops in India, pleading for unity, and addressed to all of every race and religion in India and Ceylon, has been translated into various dialects, and widely circulated. Happily it is not bearing the fruit its authors desired. Its object was to set forth the Church of England as the only authorised means of conveying the Gospel to the people, and so to discredit all other agencies at work. It is hardly necessary to say that the document which thus regards all other Churches as inferior to that to which its authors belong, emanates from the High Church party, represented by, or representing the Society for the Propagation of the Gospel. Bishop French, of Lahore, had the good sense as well as the Christian feeling not to sign an address which is calculated, as some of the native papers have said, to hinder Hindus and Mussulmans who read it from coming to Christ.

The Church Missionary Intelligencer, the organ of the Church Missionary Society, has thus openly rebuked and repudiated the spirit of those who have circulated the letter referred to:—

"We cannot but feel that if it had been written rather from the standpoint of our common Christianity, dwelling on the love of God for his wandering children, on the great redemption wrought out by that love, and on the message of that love to the world, such an appeal from the Bishops must have had great weight with thoughtful Hindus and Mohammedans, and might have stirred up many Christians, English and native, to more zealous efforts for the evangelisation of those around them. But this would have necessitated the admission that God is sending his message to India—as a matter of fact, and whether we like it or not—by others as well as by ourselves. A more cordial recognition of that fact on the part of the Bishops would, we verily believe, have been more honourable to the Church of England, and have tended in a far greater degree to commend her to the people of India."

In this all Christians possessed of the spirit of Christ must, we think, concur.

An important meeting of native Christians was held recently at Krishnaghar, Bengal, to consider whether it would be right for them to take part in the agitation which is now going on in the country, by means of secret societies and other disloyal methods. The chairman, Babu Behari Lal Chandra, thus spoke on the subject :—

"What is the duty of native Christians at such a time? Their duty is to be on the side of peace; to preach peace and goodwill to all. I have heard it said that the native Christians are a small and insignificant community, and that they can do nothing. We are not so very small a community as people generally suppose. There are at this moment more than a million and a half of native Christians in India. That is not a very insignificant or despicable number. But what if we are but a small community? Our task is not one that requires the aid of might and number. Surely that is a task that the poorest and the weakest may undertake without being guilty of presumption. Let each native convert go forth and tell his neighbours at least, if he can do no more, to avoid pestilential agitation, and to be peaceful and loyal; and, if they are really anxious to see the morning star of liberty, to wait for the coming of Him who is the root and offspring of David, the Bright and Morning Star."

Such words are a noble testimony to the power of Christianity, and the reality of its influence over the native mind and heart. They were followed by the unanimous adoption of resolutions to the effect that "the religion of Christ is the only effectual remedy for all evils, whether moral or social," that "whilst claiming the fullest and freest right to represent to the rulers any grievance, they yet disapproved of organisations having for their sole object political agitation;" and that "such agitations engender a spirit of deep and lawless revenge dangerous to the well-being of society, and native Christians should stand aloof from them." This fact speaks volumes for the vital hold the Gospel has taken upon its converts in India.

The Peace Society has published the following facts, setting forth what some would scarcely have expected as the views of the great warrior referred to :—

"The Duke of Wellington, in giving his reasons for conceding Catholic Emancipation, said (March 21, 1829): 'My Lords, I have passed more of my life in war than most men, and I may say in civil war; and if I could avoid, by any sacrifice whatever—if I could avoid, even for one month, a civil war in a country to which I am attached, I would sacrifice my life to do it.'

"Further, the Earl of Shaftesbury recently related the following incident: 'He once travelled to Hatfield with the great Duke of Wellington, who, as they passed through a lovely country, turned to him, after a long silence, and said, "Can you guess what I have been thinking of?" Being answered in the negative, he said, "I have been looking at this country, where everything is beautiful, and fills the heart with joy; and I was thinking that, if I had to take military possession of it, I should have to lay waste that beauty and dispel that joy and produce instead nothing but devastation and misery." Then the Duke added, with a depth of feeling he should never forget, "If you had seen but one day of war in the course of your life, you would pray before God that you might never see another." His Grace held that war was a most detestable thing.'"

War may sometimes be a necessity in a world where disordered minds and lawless passions rule so widely and so fiercely, but it can never be anything but a curse, and everything which fans the desire for it, or helps in any way to promote it, is a folly to be exposed, and a sin to be rebuked. We may admit that peace is dearly purchased at the price of principle, but for lack of a wider acceptance and adoption of the principles of peace, wars are engendered and entered on which might well have been prevented.

The painful and revolting extent to which slavery is carried on in Morocco has been fully admitted by Lord Granville in a recent despatch to Sir J. D. Hay, Her Majesty's representative at the Court of that Empire. It is gratifying to find the head of our Foreign Office giving directions on the matter in the following distinct and urgent terms :—

"Her Majesty's Government would, in the interests of humanity, make an earnest appeal to the Emperor, and ask him to consider whether the time has not come when he would be ready to place himself on a level with other civilised rulers by taking steps to abolish Slavery in his dominions. They are aware of the difficulty which the Government of the Emperor may meet in dealing with a long-established custom, but that difficulty has been found not to be insuperable by other Mahommedan Sovereigns. His Majesty might be assured that any step taken by him in this direction would be welcomed, not only in this country, but in the civilised world; whereas the position of his State, as the only territory bordering on the Mediterranean in which no effort is made to combat this evil, must become daily more intolerable in the eyes of all nations, whatever may be their religious creed. I have to instruct you to make a strong representation to the Moorish Government in this sense, and to lose no opportunity of renewing your efforts whenever a favourable opportunity may offer."

The Emancipation movement in Brazil proceeds with most encouraging speed, as the following cutting from the *Anglo-Brazilian Times* will show :—

"In Ceara, the head-quarters of the movement, the Quixeramobim Society commenced its existence March 25th with thirty-two emancipations of slaves. On the 11th of the same month a Society was inaugurated at Crato, when twenty slaves were freed; on the 18th the town of Pereira formed a Society, which is preparing to inaugurate with a number of liberations. Several emancipations since last mail are also reported from Pernambuco. In Amazonas a Bill has been brought in to vote 10,000 dollars to the Emancipation Society of Manaos, and at the opening of the library two slaves were freed."

The moral influence of a fact like that recorded concerning Condessa De Barral E Pedra Branca must be great in accelerating this great and good cause. She gave liberty on the 13th inst., her natal anniversary, to forty slaves, the last she possessed, making in all about one hundred she has gratuitously set free. Nothing contributes more to commend a principle to others than voluntary sacrifice in its behalf on the part of its advocates.

We would remind those of our readers who reside in or near London of the "Conference on Unfulfilled Prophecy," to be held at Rev. Chas. Graham's church, in Avenue-road, Shepherd's Bush, October 9—11. A deeper acquaintance with the prophetic portions of Scripture will help much in the understanding of many of the signs of the time, especially those that relate to the present position and future prospects of the Jewish people. We trust these gatherings may, by the illuminating influences of the Spirit of Truth, brighten many a page of the sacred records.

A large and influential Committee embracing various Protestant Societies has been formed, under the presidency of Earl Shaftesbury, for the purpose of arranging for the due celebration in London of the Luther commemoration. In these circumstances the Committee previously formed by the Evangelical Alliance has agreed to dissolve in order that there may be no seeming division of interest. In taking this step the Alliance Committee express "their cordial desire for the complete success of the movement inaugurated."

Dr. Baedeker left England on the 24th inst., to attend a Conference at Leitmeritz, in Bohemia; also to visit several places in Austria, Hungary, Bulgaria, S. Russia. We commend our devoted and apostolic brother to the earnest prayers of our readers.

The remarks at Llanidloes of Mr. Homersham Cox, the County Court Judge, concerning perjury in Wales, which we referred to in our last, appear to have roused considerable indignation throughout the Principality. So far as they make Wales to appear worse than other parts of the world in reference to falsehood, they are undoubtedly unjust and uncalled-for. County Court Judges all over the land could speak of similar experiences, and in some cases probably with even more reason. Wales will certainly bear comparison with other districts both as to religion and morals.

In a letter to *The Daily News*, Mr. Cox vindicates himself from the charge of throwing special opprobrium upon the Welsh people, and expresses his admiration of many traits in the Welsh character; nevertheless, he adheres to his statement as to the prevalence of perjury in connection with County Court trials. He says, however, that it is rarely found among the commercial and middle-classes, but exists mainly among those whose children attend the Board Schools. He remarks, as follows, on the need of more attention being given to moral training in connection with our Government system of education :—

"I suspect that the teaching of morals in those schools is sometimes defective. For my part I would sooner have a child taught the wickedness of lying than the latitude and longitude of Ispahan or the date of the battle of Blenheim."

These are words of truth and soberness If the evil complained of should be more fully seen, and its correction in any degree promoted by Mr. Cox's utterances, no one will have reason to complain. Truthfulness does need, all the world over, to be inculcated, and falsehood to be severely condemned.

Congregationalism in Ireland clearly has a mission to perform, and its adherents are alive to the fact. The annual meetings of the Irish Congregational Union have just been held in Dublin, and the report read by Rev. J. Irvine, of Kingstown, indicated healthy progress. Dr. Eustace Conder, of Leeds, attended as a delegate from the Congregational Union of England and Wales, and preached during the proceedings to a large congregation, a united Communion service following his sermon. The subjects chosen for conference appear to have been eminently conducive to spiritual life and progress.

Considering the widespread influence exerted by those in high office under the Government, it is matter for much thankfulness that an increasing number of these positions is being filled by men of earnest and pronounced Christian character. The mind readily recurs to such examples as Mr. S. A. Blackwood, Secretary to the Post Office, Mr. Willis, Accountant and Comptroller-General of the Navy, and others less known to the public. We are glad to know that to the list may now be added another, Mr. A. Pennefather, who has been appointed as Receiver of Metropolitan Police. We feel sure that all who, in different parts of London, are seeking the spiritual welfare of this important class of our vast community, will have a hearty sympathiser in the person of the new Receiver.

In connection with the discussion in *The Daily Telegraph* as to what to do with our boys, a practical offer of a very substantial kind has been made. A gentleman, signing himself "Middle Class," has offered to contribute £10,000 towards a scheme for establishing special schools all over the country for training in all branches of technical study—chemistry, agriculture, and so forth, the schools to be worked on sound business principles. There is an abundant supply of schools and colleges for the wealthy, and the School Board system provides adequately for the poor, but for middle-class education there is but little suitable provision made. Reform in this direction is a want felt by thousands in our land.

We have received the prospectus of a new and important work about to be published by Messrs. Funk & Wagnalls, New York. It is entitled "The Theocratic Kingdom of our Lord Jesus Christ, as Covenanted in the Old Testament and Presented in the New Testament. By Rev. Geo. N. H. Peters, A.M." The work will be issued in three volumes at three dollars each, provided a sufficient number of subscribers be secured. Our friend, Dr. Brookes, of St. Louis, says: "It is the most complete and exhaustive discussion that has been prepared of the important subject of which it treats." Many other prophetic students give similar testimony. The prospectus may be obtained from the author, whose address is 35, Mound-street, Springfield, Ohio, U.S.A.

The article in our last issue on "The Theatre in France" is applicable, we fear, to other lands besides that referred to, and calls for serious reflection. Having regard to such facts, we deeply regret to find men of influence in the Christian Church lending their aid to advance the influence of the theatre. Dr. Donald Macleod and Rev. W. Tulloch are mentioned as among those present at a recent banquet given in Glasgow in honour of a well-known actor. "Let Glasgow flourish by the preaching of the Word" has long been the motto of the fine old Scotch city. The Lord Provost at the same banquet said, "Glasgow would flourish none the less that her people were better patrons of the theatre." Viewing the modern theatre as it is, and not as it might or ought to be, we should be disposed to say that the exact opposite is nearest the truth.

We rejoice to find that the Trades Union Congress at Nottingham passed a resolution calling upon the Government to complete the repeal of the Contagious Diseases Acts. It is a working men's question. It is their class, as well as that of the cottager, the small farmer, and the minor tradesman, that chiefly recruits the ranks of the "unfortunate," the "gay," the "frail," the "fallen;" call them by whatever name we please, but they are our sisters still. It is their firesides that are desolated, it is their daughters and sisters whose lives are blasted, in order to supply victims for the luxurious, the sensual, and the depraved. A surgeon employed under these hateful Acts, who was asked what classes especially were contemplated by its provisions replied, "milliners and dressmakers, wives of labourers and small tradesmen, and domestic servants, of course." If this degrading legislation is not doomed, then this realm of England is doomed; her violent and fraudulent dealing with her own children will come down upon her own pate. For righteousness and judgement are the foundations of God's throne.

Dr. Culross has been publicly welcomed at Bristol as the successor of Dr. Gotch in the presidency of the Baptist College there. The late president is honoured and beloved wherever known, and takes with him in his retirement the grateful and loving respect of all. In every way it is a cause for congratulation to the friends of the College that such a man as Dr. Culross, whose praise is in all the churches, both as an author and as a Christian minister devoted to the Gospel of Christ, should be found to fill the place. Long may the rising ministry trained at the College be blessed with his influence and counsel.

A country correspondent of *The Daily Telegraph* raises a question of considerable importance in its columns. The proposal is that a kitchen and dining-room should be attached to infant-schools, and that the very poor children should be provided with plain and wholesome meals, the children being thus saved the journey to their homes in the middle of the day. The writer, in justification of his project, says that in his own limited experience he has met with many cases of very young children who had passed the entire day with barely enough food to save them from starvation. We do not know how far the scheme is feasible on any organised scale, but there can be no doubt of the need for such philanthropic action. As far as the poor children in several districts of London are concerned, the London Samaritan Society has been meeting this need very successfully during the past two winters.

SPITALFIELDS GOSPEL MISSION.

THIS Mission is so intimately associated with the name of William Joseph Lewis, that it will be impossible ever to break the union. Those in connection with the hall who have been brought to the Lord Jesus, through his many years' labour, feel his loss very keenly. For just over seventeen years it has been my happy privilege to be his fellow-worker and companion in the Gospel of Christ. And I can testify to his devoted and self-denying life for the benefit of the perishing in Spitalfields. Like many others of the Lord's labourers at the East-end, he has stood the heat and burden of many days, counting it his highest pleasure to spend and be spent for God's glory and the salvation of the people.

I have had every opportunity of knowing his manner of life, purpose, doctrine, practice, &c., and as, in the providence of God, it falls to me to fill his important position, my earnest prayer is, "May the faithful, persevering spirit of this Elijah rest on Elisha."

It is no new work on which I enter, seeing I am personally acquainted with the congregation, workers, and neighbourhood generally. It is a field of labour where the precious seed of the Kingdom has been sown for years. I verily believe there is an abundant harvest to be gathered in yet. Feeling my own weakness, I do ask earnestly the prayers of God's people on the behalf of myself and fellow-workers.—Yours truly in Christ, James Sharpless.

14, *Sidney-square, Commercial-road, E.*

YOUNG WOMEN IN MANCHESTER.—The Business Young Women's Association of Manchester have recently opened a second branch house, at 69, Ardwick-green. The new establishment, which was formally opened by the Bishop of Manchester, in July last, has been tastefully furnished, and contains accommodation for sixty boarders, besides various class-rooms, a large reception-room, &c. It consists of three houses thrown into one. Miss Havelock, the daughter of the late General Sir Henry Havelock, has kindly come from London to undertake the duties of honorary lady secretary to the Association, and the house is under the management of Miss Littler, of London, as resident superintendent.

WORDS AND DEEDS.

BY JAMES H. HOADLEY.

THEY do the least
Who talk the most;
Whose good designs
Are all their boast;
For words are dew.

They do the most
Whose lives possess
The sterling stamp
Of righteousness;
For deeds are true.

And if the heart
Be pure and good
The life will be
Just what it should—
Not dew but true.

—*New York Independent.*

MRS. MUMFORD IN PHILIPPOPOLIS.

THE past year has been a very prosperous one with the school conducted by this servant of the Lord. During its progress a very powerful revival of religion occurred, in which nearly all of the unbelieving pupils were converted, and the spirituality of the school greatly deepened. Some items from a letter just received from Miss Knapp, Mrs. Mumford's assistant, will indicate the character of the scholars.

"Dilla Stoclava, who has been here about three years, went with a brother, after the school was out, to Marachlava, their own village, and stayed there about two weeks. She called here yesterday, and made the following statements about her people. They have a Protestant Church, but are at present without a pastor. Many of the people, she says, have become Christians since she was there. One woman, who formerly talked much against the truth, now attends church, and prays from the heart. Dilla went round to many of the houses, read to the people, and talked with them about their eternal welfare. She is anxious that God shall give her a place where she can work for Him. She will make a first-rate Biblewoman.

"Stephana, the best scholar in the school, who made great advancement spiritually the last year, thus writes in English, not one word misspelled: 'My parents do not let me go to the meetings. I think I must not feel too bad about it, because God works so that I may show them the right way.' She desired much to go to America, but her father refused to let her go. 'I am very sorry, indeed,' she adds; 'but it seems to be God's will.'

"Talka, another scholar, will probably not return. If not, it will be because she is prevented by her parents for the reason that she is a Christian, and is leading a Christian's life. Such facts greatly encourage us in our work."

Mrs. Asa Mahan, who forwards to us these particulars, says that 27, Ceylon-place, Eastbourne, will be her future address.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending October 6:—Sept. 30, Psalm lxxxiv. 1-12; Oct. 1, Ezra i. 1-11; Oct. 2, Ezra iii. 1-13; Oct. 3, Ezra iv. 1-10; Oct. 4, Ezra iv. 11-24; Oct. 5, Ezra v. 1-17; Oct. 6, Ezra vi. 1-12.

RELIEF OF PERSECUTED JEWS.—Dear Sir,—We have just received most interesting accounts of our Cyprus colony who have taken possession of the land granted by our Government at Kuklia. This is none other than the ancient Paphos, so that here we are upon the footsteps of St. Paul. Our Jews are hard at work digging wells for water, clearing the brushwood from the ground, and pruning the old fruit trees that exist on the hill sides. They find the soil excellent. Some rain has already fallen. It is of urgent importance to give them the money to build their dwellings and sow their seed. Nearly £400 has been sent us of the £1600 lately asked for in your columns. The British authorities are helping these Jews with utmost kindness, and now to British Christians we recommend their pressing wants. E. A. Finn.

The Elms, Brook-green, W.

CITY YOUNG MEN.

THERE was no small stir at 186, Aldersgate-street on Monday evening last week. It was "the opening day" of the educational session, and the youth of the City mustered in force. They swarmed in like bees during the tea hour, and by eight o'clock there was hardly a foot of vacant space in the lecture hall. The Aldersgate-street friends recognise the importance of making a good start; so they very shrewdly arrange that the prizes gained during the last term shall be publicly distributed on the first day of this. A young man may be lukewarm in the desire to sharpen his intellect and increase his store of useful knowledge, and yet he may not be indifferent to the satisfaction and *éclat* that attend the receipt of a prize in the presence of some hundreds of his fellows. We do not quarrel with the feeling, though it may not be a very exalted one. As the speaker at the noon prayer-meeting the same day remarked, "We all need to be supported to some extent by the consciousness of success." Anyhow, the young men came, whatever may have been the varied motives that prompted them, and we feel sure none of them went away disappointed. If they continue to attend throughout the winter in anything like the same numbers, Mr. Burn and his advisers will have to take serious counsel together about the enlargement of their borders.

Mr. Samuel Morley in the chair was the right man in the right place; with much geniality and *bon hommé* he gave away the handsome bundles of books to the fortunate fellows in the second row, emphasising each prize with a hearty hand shake. We mentally put the question to ourselves once and again during the ceremony, "Where can all these beautiful and valuable books come from?" We had our answer when Mr. Burn solved the mystery by saying that they were the generous gift of the Chairman himself, Mr. George Williams, Mr. Allcroft, and others. Verily the commercial youths of the City may well be proud of such large-hearted and constant friends as they possess in these Christian gentlemen.

The prizes and certificates were given for proficiency in the study of animal physiology, French, German, Spanish, Latin, Greek, English composition and grammar, arithmetic, shorthand, writing, singing, &c.

The Chairman's words to the young men were grave and weighty, as they always are. He feared there was much less serious study among young men, and more pleasure-seeking than prevailed a generation ago; he was glad, therefore, to see so many joining these classes, and seeking to qualify themselves for future usefulness. He very pithily observed that, in the matter of early closing, young men will materially increase their chances of further shortening the hours of toil by showing that they make good use of the leisure hours they have got.

These educational classes, though highly important in themselves, are rightly considered in the Y.M.C.A. scheme as largely a means to an end; that end, in brief, is the conversion of the young men to Christ and his service. So the spiritual needs of the company were not forgotten in the evening's programme. When the Chairman had closed his remarks, addresses followed from three reverend gentlemen.

Mr. Gaster exhorted his younger brethren to place a high value on the revealed Word of God, to attach themselves to some Christian community, and to recognise the fact that they could serve God in the commonest pursuits of daily life. He was severe on those who neglect the duty they owe to their earthly master, that they may engage in what they call "direct religious work." Mr. Horton, of Hampstead, greatly delighted the crowded audience by his thoughtful and able defence of the alliance between culture and faith. Despite the fancied and oft-asserted antagonism between the two, he maintained that nothing deepens and widens true faith so much as culture. Time did not permit Mr. Horton to expand his interesting theme as he had intended, but we hope some early opportunity may be afforded him of doing so. No subject is of more pressing import to the young men of this learned but sceptical age. Mr. Smith, of Berwick, completed the trio of addresses (in the unexpected absence of Mr. Ossian Davies) by an earnest and admirable exposition of the faithful, manly witness borne by the Hebrew youths at the Court of Babylon to the law and commandment of their God.

DARK MOROCCO AND THE KABYLE MISSION.

DEAR SIR,—You will be glad to hear that an effort is being made to carry the Gospel to the inhabitants of "Dark Morocco," concerning whom a letter from Mr. Mackintosh appeared in The Christian of August 16. The Council of the Kabyle Mission which has lately been joined by several ardent friends of Mission work abroad, determined at its last meeting to include Morocco within the scope of its operations.

More than 3,000,000 of the inhabitants of Morocco are of similar origin and character and of kindred language to the Kabyles, and up till now have been *totally unevangelised*. Tangiers is the diplomatic capital of Morocco, and the gate of north-west Africa. Near it are to be found 200,000 Riffs, who, like the Kabyles, are of Berber origin. In Tangiers also may be found some of the Sous people, also of Berber origin; their home is farther south, where, at least, 3,000,000 of them live. Moors, Jews, and mixed Europeans also reside in Tangiers, while inhabitants of the Sahara and the Soudan find their way there either for trade, or on pilgrimage to Mecca.

The experience of Mr. Mackintosh and other information teach us that there is now an open door and a readiness to hear the Gospel, which is remarkable among a Mohammedan people. In Tangiers, therefore, we have decided to open our first station, and from thence make known "The glorious Gospel of the blessed God" in Morocco.

Mrs. Johnson and Mr. and Mrs. Mackintosh having informed us that they had seen a large and substantial house, built by an English gentleman close to Tangiers, and that it was now for sale on reasonable terms, it was decided, if the title, &c., proved satisfactory, to purchase it. Inquiries having been made, it has now been arranged to buy the house, premises, and garden of two acres, originally costing £4000, for £2250; the money to be paid by December 25. The vendor has kindly promised to give £250 towards the Mission, and we have also another promise of £100 and some shares in a mine of which at present we do not know the exact value. We are sure that many of your readers will feel it a privilege to assist us in starting this, *the first Mission to the natives of Morocco.*

Mr. and Mrs. Mackintosh return to Tangiers in October, for six months, under the auspices of the Bible Society, after which they will give themselves to the work of the Kabyle Mission there. Their long experience as missionaries among Mohammedans in Egypt and Syria, and their knowledge of the Arabic language, eminently fit them for pioneers in this important work. We are also glad to report that the second half of the mission-house at Djemaa Sahridj, in Kabylia, is nearly ready to go into, and Mr. Lamb, who has been improving his French by working with M. L. Dégremont, pastor at Boulogne, starts with his family on October 1, to occupy it. He and his wife will have, as fellow-workers there, Miss Gillard and Miss Wördler. Mr. G. Pearse, with the enterprise and energy which have always characterised him, goes forth to find other dark spots amongst the Kabyles, where centres of light may be established.

I hope to accompany Mr. Lamb and his family, and see them settled at Djemaa Sahridj, and also see that the house is furnished according to contract. We have not been able yet to put up the verandah or to dig the well, but intend doing so when we have sufficient funds, which, doubtless, will be before long.

Yours faithfully in Christ,
E. H. Glenny, Hon. Sec.

Barking, Essex, Sept. 22.

THE CONTINENT AND ARBITRATION.

MR. HENRY RICHARD, M.P., and the Committee of the English Peace Society, are directing their practical attention to the advocacy of International Arbitration on the Continent. On September 13, Mr. Richard read a paper on this question at the International Law Conference at Milan, presided over by Sir Travers Twiss. He also introduced and carried a resolution expressing satisfaction at the increasing proofs of the willingness of the chief Powers of Christendom to resort to Arbitration for the settlement of their disputes, and embodying a suggestion that in every treaty henceforth there shall be inserted an arbitral clause similar to the one just adopted in the Treaty concluded between Great Britain and Italy. Mr. Richard is about to visit other cities of Europe, with a view to enlist the sympathies of influential men further in this movement.

The Committee of the Peace Society also recently despatched their organising secretary, Mr. William Jones, on a visit to the chief Continental capitals, on a similar mission in advocacy of arbitration. He has had interesting and encouraging interviews with influential statesmen, jurists, editors, and professors, in Rome, Vienna, Berlin, Brussels, the Hague, Paris, and other places. The Committee have further rendered active aid lately to the movement in progress in North Europe for the neutralisation of the Scandinavian lands. The increasingly favourable and frequent references to the question of Arbitration by Continental statesmen and journalists afford indications that efforts like the above are tending to produce encouraging results.

GOSPEL TEMPERANCE NOTES.

South Wales.—Dr. J. W. Kirton has just been holding a series of very successful Gospel Temperance Meetings in Swansea, Merthyr Tydvil, Aberdare, and other towns in the locality. Large numbers have donned the blue ribbon and taken the pledge. On Sunday, the 22nd, Dr. Kirton opened a seven days' Gospel Temperance Mission at Crediton. He is supported by a number of the local ministers and laymen.

Mr. T. E. Murphy in Ireland.—This earnest advocate of Temperance has been holding successful meetings at Coleraine, Maghera, and Garvagh. His method of urging the question of total abstinence has made a good impression wherever he has gone. The crowds which have attended the meetings, the numbers that have signed the pledge, and the enthusiastic receptions he has received, are all evidences of the manner in which the work is spreading throughout the land.

London.—During the past week a vigorous campaign has been in progress in the north, south, and east of the metropolis. It is gratifying to see that there is apparently no diminution of interest in this movement, though there does not appear to be any special attraction offered in the way of "star" orators. At Morley Hall, Hackney, the meetings are reported to have been most enthusiastic. At Kilburn and Brixton Rise there have been large assemblages of people from night to night; both by speech and song the advantages of total abstinence have been earnestly set forth, and many have been induced to enrol themselves in the ranks of the water drinkers. We trust the tide may continue to rise till the growth of public opinion shall sweep away the temptations to indulgence that are now so rife in our midst.

A HINDOO LADY of Brahminical caste has gone to the United States to study medicine. In thus acting, she renounces her caste. Her intention is to labour for the elevation of women in her own land.

CHURCH ARMY.—There is an increasing demand for officers of the Church Army from the parochial clergy. Devout men are urgently needed at once, who will be willing for a bare subsistence to face a life of hardship. We can only account for the many openings for this class of aggressive work by the fact that (1) The officers are under the local clergy; (2) they are self-supporting by their own collections; (3) every four or five months they are exchanged for others.—Yours faithfully, W. Carlile.

21, *John-street, Aldephi, W.C.*

Christian Conferences.

Y.M.C.A. CONFERENCE, MONTROSE.

THE thirteenth annual conference of delegates from the Y.M.C.A.'s in Scotland was held at Montrose, on 18th, 19th, and 20th inst. The attendance was the largest ever known, and the whole of the proceedings were characterised by a high spiritual tone, with an enthusiastic display of loyalty to Christ and brotherly love. A very prominent place in the addresses delivered and papers read was given to the importance of well sustained and systematic evangelistic effort.

The report presented by the Executive showed that there are in Scotland 200 Y.M.C.A.'s and Fellowship Unions, being an increase of twenty-nine over the previous year. The reported membership is over 20,000, showing an increase of 3000 since the last annual meeting.

Mr. Hind Smith, Exeter Hall, attended as a deputation from the English National Council. At the first meeting Mr. George Williams, of St. Paul's Churchyard, London, sent a telegraphic message greeting the delegates in the name of the English brethren.

GREENOCK.

The sixth Christian Conference took place in the Temperance Institute here on Saturday, Sept. 15. The meetings were very largely attended, many strangers being present from the neighbouring towns and villages. Mr. H. F. Bowker presided.

The subject of Conference was "Waiting on God," and was opened up by the Rev. E. H. Hopkins in a very clear and interesting manner. Rev. Dr. Elder Cumming spoke on Psa. lxii. 5: "My soul, wait thou only upon God, for my expectation is from Him," laying stress on the necessity for "time," "submission," "watchfulness," "service," and "expectation." Mr. William Sloan, Rev. John M. Sloan, and Mr. Bowker closed the two hours allotted to the subject by some good thoughts on consecration, rest, keeping, and freedom from the dominion and tyranny of former sins. Mr. Richard Hill thereafter gave a very stirring address to Christian workers, exhorting them by Scripture and example to zeal, readiness, carefulness, preparedness, and fruitfulness in work for God.

After tea the Conference resumed to hear reports of Christian work from Skelmorlie, Glasgow, Maryhill, Gibraltar and Malta, Motherwell, Port Glasgow, Renfrew, and Paisley. These were of a most cheering and stimulating character. The closing address was given by Rev. E. H. Hopkins, from Rom. xii. 1, 2, and the whole Conference was felt to be a very gracious time, and many thus "waiting on God" have, we trust, renewed their strength, while chastened and humbled, yet "strong in the Lord and in the power of his might."

DUNDEE.

FIRST DAY.

The meetings of this Conference began on September 18, in the Kinnaird Hall. The general subject this year for all the meetings was "The Holy Spirit and his Work." Provost Moncur introduced the subject, and spoke particularly of the work of the Spirit as the great Christian Instructor. He said this subject was one not only of the highest importance, but one which they did well to confer on at the present time, when the Holy Spirit's work was being denied or ignored or misunderstood. After noticing the prominent place given in the New Testament to the work of the Spirit, and our Lord's promise of his coming, he remarked that culture, education, and other elevating influences were not to be despised; but while these might tend to civilise, there was only one power that could Christianise and regenerate, and that was the Holy Spirit by the Gospel of Jesus Christ. If the great need of the world at present was the Holy Spirit, the same might be said of the Church. It was a favourite complaint with many that the pulpit had lost its power. The cause was that the Gospel was not preached with the Holy Spirit sent down from heaven. They had in some pulpits no Gospel, and therefore no possibility of spiritual power; in others, the Gospel was preached orthodoxily enough, but in word only, not in power and in the demonstration of the Holy Ghost. Thereafter Rev. William Grant, Edinburgh, spoke on the Spirit's work in giving assurance and comfort; and Rev. Benjamin Martin, Leslie, on "Spiritual Communion and Service."

The afternoon meeting was conversational. The subject was—"Being Filled with the Spirit." It was spoken to by Revs. J. Hudson Taylor, of China; Mr. Reid, M'Cheyne Church; John Macpherson; Malcolm White, of Blairgowrie; Andrew Inglis; Mr. Forsaith, of Sydney, New South Wales; William Grant, of Edinburgh; and Gavin Anderson. Thereafter a meeting specially for prayer for children and young people was held.

In the evening, to an eager and interested audience, Rev. W. R. Nicol, Kelso, spoke very impressively on "The Love of the Spirit," showing that this was a compassionate, a patient, and a sensitive love. Mr. George Muller, of Bristol, delivered an evangelistic address on Enoch's walk with God, and Rev. William Grant, Edinburgh, gave the concluding address of the evening on the Gospel law of liberty.

SECOND DAY.

At the second day's meetings the subject for consideration was "The work of the Holy Spirit in the Church." At eleven o'clock the chair was taken by Rev. Dr. Murray Mitchell, who addressed the meeting on the effect of the Spirit's work on the purity, progress, and joy of the Church of Christ. Mr. George Muller, of Bristol, spoke on the Spirit of God as the spring of life, power, and blessing in the services of the Church; Rev. J. Campbell, of Kirkcaldy, on the work of the Spirit in enabling the Church to be a blessing to the world and a benefit to men.

At two o'clock a conversational meeting was held. The subject for consideration was, "Signs and causes of deadness in the Churches, and how it may be removed." Rev. Mr. Tulloch, of Dundee, spoke of the signs of deadness, viz., prayerlessness, formalism, worldliness; then of the causes of it—unconverted ministers and unconverted membership, lack of systematic study of the Word of God, the want of loving oversight of the members of the Church, lax discipline, and disunion of Christians. He concluded with suggesting as remedies a conviction of the evil felt by the Church, earnest desire for revival, confession of sin and forsaking it, and consecration by the Spirit. Rev. Gavin Anderson, Dr. Baxter, Mr. Falconer, Mr. Owers, Mr. Inglis, Mr. Anderson, Aberdeen, and some others took part. Rev. J. Wilson summed up the conversation, after which a short meeting for prayer for the young was held.

In the evening the hall was densely filled with an intensely interested audience. Rev. Dr. Fleming Stevenson, of Dublin, delivered a powerful address on "The Pentecostal Church: a Model." In gifts and graces the Church came into the world like Adam, in manhood, in its prime. Pentecost is only the beginning of a great epoch, a great history—the history of the Church. To-day belongs to it as much as the upper room and the tongues of fire. If ever it should seem to us like a Paradise Lost, we must remember that it can be a Paradise regained. There are two boundaries of the life of Jesus Christ—the Incarnation and the Resurrection. The Incarnation is the triumph of his love; the resurrection, of his power. There are two boundaries of the Church—Pentecost and the Millennium. The triumph of his power, its majesty, even of its love, is yet to come. The source from which it draws its life is high above us in heavenly places, among the everlasting hills of God, and who can tell how high the stream may rise? The conditions of Pentecost are the conditions still. There is the same Spirit, the same Word, the same Presence of the Lord. It is our test, our standard, our model. If we wish for Christian thought to be more elevated, consistent, spiritual, and potential; for more devoutness and intensity in worship: more trust and rest in prayer; for more fellowship that will be abiding, unity like that for which Christ prayed, service that will be complete in its consecration, a holy energy of faith and love that will subdue the world, a march of the Church across the fields of heathen thought and heathen life, we will do well to turn to those first days and find the secret there.

The early Christians went straight to the Word. They were marked by a profound and simple reverence for its truths, a reverence that was accompanied by a spirit of eager inquiry. In this doubting and hesitating age we want that passionate loyalty to the Bible. In the worship of that time what joy in prayer, what boldness and reality, what simple, heavenly thoughts. When our hearts are full of Christ we shall not mourn over unfilled churches. In their life they seized the root-idea of fellowship. In their work they caught the spirit of it directly from Christ. They realised the great mission of the Church to go out and teach all nations.

Rev. J. Campbell, of Kirkcaldy, followed with an earnest address; and Mr. Hudson Taylor, of the China Inland Mission, spoke of the work there, and cited cases of conversion through the reading of the Gospels.

THIRD DAY.

Mr. Balfour, Edinburgh, in the morning addressed the meeting on the subject for the day, "The work of the Holy Spirit in the World." He was succeeded by Dr. Fleming Stevenson, of Dublin, on "The Gospel as the grand instrument of the Holy Spirit in the work of convincing men of sin, and converting them to the Lord;" and Mr. J. Hudson Taylor, of the China Inland Mission, gave instances of the power of the Spirit in bringing men to the Lord among the Chinese.

At two o'clock the missionary meeting of the Conference was held. Mr. Hudson Taylor described the progress of Christian Missions in that land, and illustrated his remarks by means of a large map of the country. He reported wonderful success of late years in the evangelisation of the land, and said that among all classes of the native communities there were those who were both leading Christian lives themselves and propagating Christianity among their fellow-countrymen.

Dr. Murray Mitchell, from India, told of the progress of the Gospel in Japan and in India, and especially he described the wretched condition of the women of India, and the happy work for their elevation and salvation undertaken by the women of this country, and called zenana work—*i.e.*, in the homes of the females, which are now quite open to English education and Christian influences. Rev. D. M'Kichan, Free Church missionary, Bombay, spoke of encouraging Christian work in Western India. Dr. Fleming Stevenson concluded the meeting with a short address on the benefit of Christian Missions.

In the evening the Hall was densely crowded with an audience deeply interested in the addresses delivered. Rev. Mr. M'Kichan, Bombay, spoke of the power of the Gospel to bring salvation to the heathen in India, and urged his hearers in this land also to make sure of their own interest in its saving provisions. Thereafter Rev. Mr. Kennedy, Perth, and Mr. James Balfour gave evangelistic addresses. The whole series of Conference meetings have been highly appreciated by a very large number of the citizens of Dundee.

LADIES' MEETINGS AT PERTH.

An evangelistic meeting for women was held on Monday evening, the 10th, when Mrs. Gibson gave an address on Rom. vi. 23. Miss Maitland presided at the tea-meeting on Tuesday, at which

Miss Poulton gave some account of the working of the British Syrian Schools. In Tyre, where the population has doubled during the last three years, 300 are attending the schools for boys, girls, and the blind. There is great need for a new school there, the old one having fallen. The centre of the work is at Beyrout, where there is a large Training Institution. The girls here are thoroughly prepared for work, learn habits of self-control, as well as many useful lessons.

Madame Rodriguez told of her work at Figueras, in the north of Spain. The great difficulty is the persecution of those who confess

arist. One man was murdered simply for pplying evergreens for Christmas decorations. he people rose in such indignation at this, that e priest was obliged to leave, and at the eetings which followed, the widow of the mur-red man was the first convert. It was long fore the people would come out and confess arist. One night Pastor Rodriguez preached Daniel iii., and urged them to do this. At e close thirty-seven came and said they were illing to confess. Three of these were turned t of employment and excommunicated. The ork is carried on in eight schools, two Sunday-hools, and two halls for preaching. Of 6,000,000 inhabitants in Spain, only 4,000,000 n read. There are sixty-three villages round out Figueras, in some of which the pastor and s brothers have meetings and distribute gospels, acts, and cards with texts. A Strangers' Rest the Port of Rosas is much required.

Miss Florence Campbell gave an interesting ccount of her work among railway-men in ondon in connection with Mildmay. This work nsists principally of services at Liverpool-reet and other stations, with prayer-meetings nd occasional tea-meetings. The women are eached as well as the men. In several cases usband and wife have been brought in together. here has been so much blessing that many of he ungodly are now afraid to come to the eetings; others are kept away by fear of man. Much prayer is needed for this work.

Miss Mackay, of the Free Church Mission, at gpore, gave some account of the Zenana ork there, in which she has been engaged ve years. The women enjoy hearing hymns ng, and the reading of simple books, such as Peep of Day."

Miss Mudie, from Montrose, gave a most teresting account of the recent awakening at erryden. This is the fourth revival since 859, and it is said to have been the deepest nd most widespread of all. Some of the ord's praying people were growing discouraged ecause the blessing was so long in coming, but hen it did come in such fulness, it took them y surprise. They were surprised, too, at the eason—the beginning of the herring-fishery, he busiest time in the year. They had some-mes asked for blessing in the bright summer ays, but the former revivals had come during he winter months, when the people were at ome and nothing to do. They had been sur-rised, further, at the instrumentality used. At he close of a Blue Ribbon meeting, in January, here was a little prayer-meeting. Those per-ons hardly knew who else was there, but they ll realised the Lord's presence in a way they ad never felt before. After this came the great wakening; those who had families had every ember brought in. All were ready for the rst call to work. One lady is now working ith Miss Bilborough at Marchmont.

Mrs. Malcolm, of Burnfoot, presided at the a-meeting on Wednesday. After prayer had een offered by Mrs. Barbour, letters were read om Mrs. Gordon, of Parkhill, and from Lady ebright inviting those who had known Miss eamish, to contribute to the Memorial Building t Spa.

Miss Campbell gave a short account of work mong soldiers carried on by the late Mrs. Daniells, her daughter, and others, work which ften illustrates the truth of the saying, "One oweth and another reapeth."

Miss Puilt told of Miss de Broen's work in Paris. She asked for prayer, sympathy, and orkers. Miss de Broen is very anxious to build new Medical Mission room. The iron tent ow used for that purpose is required for a school.

Mrs. McWilliam said a few words about work one in Aberdeenshire. Miss Lloyd spoke of ork among prisoners, and would be glad of help om young ladies willing to write letters to risoners; 15,000 letters were sent out last hristmas. Her address is Nine Elms Mission, Vandsworth, London, S.W.

On Thursday afternoon there was a meeting f the secretaries and referees of the Scotch Branch of the Y.W.C.A. Mrs. Malcolm pre-ded, and said a few words on Christ feeding he five thousand. She suggested that great are was needed in visiting members who are in ervice, to avoid all appearance of interfering and unsettling servants in their places. As a Christian Association our chief interest should be in the spiritual welfare of our members. Mrs. Malcolm thanked the various branches who had sent contributions of work for her sale on behalf of the Y.W.C.A. More than £30 had been raised by this effort. There had been a proposal to change the time of the Week of Prayer for Women, but it was found best to keep to the second week of February for prayer, while special evangelistic meetings might be arranged for the beginning of winter, or any other suitable time.

Miss Murray Gaetshon gave in the report for the past year, and read a letter from Mrs. Gordon about the "Union de Prières pour les jeunes filles" in Switzerland. Mrs. Cupples gave in her report of the Servants' Registry in Edinburgh, and several secretaries gave short accounts of what was going on in their various branches.

At a meeting in connection with the Christian Women's Education Union on Friday afternoon, Miss Cavendish said a few words on 1 Thes. v. 8, "For an helmet the hope of salvation," dwelling specially on the need of having the head protected by this hope at the present time. Two colleges have grown out of this Union, Miss Maynard's College for those who are anxious to prosecute their studies after leaving school, and the Training Institution for Foreign Missions. Miss Cavendish was glad to find that the work had made satisfactory progress in Scotland. She read a letter from the Countess of Aberdeen accepting the office of President of the Scotch Branch of the C.W.E.U.

Miss Lloyd gave a short account of the work done by the Training Institute, and urged all to do the thing that lay nearest to them, instead of wasting their time in waiting for some greater thing to do.

QUEEN'S ROOMS, GLASGOW.

(Concluded from our last.)

One of the most acceptable speakers at the Conference was Rev. W. Haslam. His forcible, if sometimes quaint methods of expression, and his practical home-thrusts, seemed to be greatly enjoyed. One of his addresses was founded on the healing of the palsied man who was commanded by Christ to take up his bed and go to his house. God knows how many

PALSIED BELIEVERS

there are, who have hands but cannot work, and feet but cannot walk. Why is it that Gospel work is hindered? It is not that God's arm is shortened, or that He is unwilling to gather in a harvest of souls. It is not that the Word of God is bound, and has not the same power that it used to have. No. We see it everywhere, that wherever believers who have been in a palsied state are aroused and begin to work, the work of God in the salvation of others begins. I go to many places to preach and I find that where the believers are in such a palsied condition it is very little use speaking to sinners till the saints are stirred up. Then the way is open, the Gospel has free course, God's Word is glorified, and sinners are saved. I am perfectly sure if souls were revived here to-night, if palsied souls were delivered from their palsy, we should see God glorified in a way we never did before. That multitude that would not make way for the poor palsied man to get into the presence of Jesus, stood on one side amazed when they saw him carrying his bed. They glorified God, and said they had never seen it on that fashion. Thank God, palsied souls in these days are being saved from their palsy; believers are being awakened to see not only the possibilities of faith, but they are finding out how easy everything is when the love of Christ constrains us. All God's biddings are enablings, and the stopping-places of nature are the starting-places of grace. God says to us believers, as He said to Mary and Martha, "If thou wouldest only believe thou shouldest see the glory of God." Do we want to see the glory of God? Are we praying for it? God is praying to us, waiting for us; it is our unbelief that is standing in the way.

Mr. Haslam proceeded to expound the words of the Apostle in Phil. ii. 12, "Work out your own salvation with fear and trembling." Of course we all know that Salvation is not by works, but by faith. But some believers seem to think that they must do works in order to secure sanctification. In writing to the Galatians Paul denounces that very idea: "Having begun in the spirit, are ye now made perfect by the flesh?" If a very angel from heaven were to preach such a Gospel as that, let him be accursed. But God having given to us such a great salvation, means us to use it; to exercise ourselves in bearing such a testimony to this salvation as will make it profitable to others. That is what Paul means by this passage. Mr. Haslam told a story of a country gentleman to whom a friend of his had paid a visit, and who had amassed great riches through the discovery of a valuable iron-mine on his property. His father had remained a poor man, because he did not know of this mineral wealth of which he was the possessor. How many believers there are who have a rich mine, but never break it open, and never work it out. They have the Bible, but they never study it, in order to find out their spiritual riches; so it is of no profit to others, and brings no glory to God. We can never tell what good we may do, if we are living to magnify and glorify God, forgetting all about ourselves in the desire to see others blessed. There are so many of us who are always getting something for ourselves. Of such the Apostle would say: "Ye are carnal. Ye are babies. Ye want milk when ye have need of strong meat." Jesus said, "My meat and my drink is to do the will of Him that sent Me." Is our meat and drink to do God's will, or are we always craving for teaching, teaching? There are many who only want a little more teaching; they have a great deal of teaching, and they enjoy it very much. Oh, I cannot bear to hear people talk about "enjoying it very much." If you will but give out what you get, then the Lord will enjoy you. God has saved you for this purpose, and He will be disappointed if you do not make this salvation profitable to others, and, therefore, glorifying to Himself.

Mr. Haslam gave another address, on believers being

GOD'S WORKMANSHIP

"Created in Christ Jesus into good works which God hath before ordained that we should walk in them." People often ask us how they may devote themselves to God's service. Let them go to God and ask Him. We do not know what God created you for, but if you have truly given yourselves to Him, He will set you to work. Rest in God does not mean inactivity. There is plenty of work for all, and God has prepared every one of us unto some good work. Let us go to Him for directions, and then let us do it, no matter what it is. He will never bid us do anything without enabling us to do it. Yield yourselves to Him as those who are alive from the dead; you may be sure He will launch you out into fruitful service.

In one of his thoughtful addresses, Rev. Hubert Brooke, of Liverpool, read a lesson to the Christians of to-day, from the law propounded in Exodus xxi., as to the freeing of Hebrew servants at the end of six years. He compared the service during this period to the life of a believer who has not entered into full spiritual liberty. The boring of the ear of the Hebrew servant in the presence of the judges—a symbol of perpetual service—was made to typify the wholly consecrated child of God. The Hebrew who took this step would have no further trouble or anxiety about meeting the daily needs of himself and his family, and was in no danger of falling once again into the hands of some ruthless creditor. So the believer who lays all on God's altar is assured of

all sufficient grace and strength for an overcoming life of service.

On another occasion Mr. BROOKE spoke from David's question to the people, "Who then is willing to consecrate his service this day unto the Lord?" Applying these words to the spiritual life, he showed how the real conflict is waged in the region of the will. God can only accept a freewill offering; there must be no constraint. Having thus given ourselves gladly to God, we can then devote all our bodily and mental powers and all our possessions to the service of the Great Master Builder, who is rearing for Himself an holy temple in which he may dwell. As the people of Israel rejoiced when they offered what was required, "with a perfect heart willingly to the Lord," so the truly consecrated believer will find in his service the fullest happiness. As "David, the King, also rejoiced with great joy," so is there joy in the presence of the angels of God over the willing service that we render to Him.

Mr. H. F. BOWKER, who presided throughout the four days' conference, confined his remarks chiefly to brief words of application at the close of each meeting. Sometimes he rehearsed the main points of the addresses given, and illustrated them by incidents from personal observation or experience. At other times he took up some question that had been sent him. On the afternoon of the last day he said that many people had difficulties as to the question of

SIN IN THE BELIEVER.

He thought there was a side to this question which, if properly looked at, would very much help to banish controversy. He had never met with any person who, after close questioning, believed he was not *liable* to sin. At the same time everybody agreed that the toleration of any known evil was inconsistent with the Christian profession. All sin is to be hated and abhorred as a thing most loathsome to the obedient child of God and dishonouring to Him. Let us then believe that we and sin have been separated by a great act of separation, and therefore it is a thing that we have for ever done with. On the other hand, we shall not find that sin has done with us. We shall not cease to be tempted, either by the world, the flesh in its varied forms, or the devil. But so long as we abide in Christ He has undertaken to keep us from sinning—from doing the things that are contrary to his mind and will. At an early stage of the conference, Mr. Bowker read a question that had been sent in, asking how one could prevent wandering thoughts in prayer, and the entrance of evil thoughts into the mind. His reply, in substance, was that in prayer, if we really had specific desires to bring to God, and if our hearts were constrained by his mighty love to us in Christ, we should so concentrate our thoughts that they would not wander. As to evil thoughts that come to us at any time, we must go with them immediately to Christ for deliverance.

At the close of the evening addresses short after-meetings were held, when those present were encouraged and admonished by some definite and decided step to give or re-consecrate themselves to God and his service. It is believed that not a few did so. A monthly meeting is to be held in Glasgow for considering this question of the deepening of the spiritual life; an annual conference is also proposed to be held, probably in November of each year.

PROFESSOR DRUMMOND'S NEW BOOK.—Many of our readers may be glad to know that the chapter of Mr. Henry Drummond's book entitled "Degeneration," which appeared in our columns some weeks ago, can be had in pamphlet form at the Orphan Printing Press, Leominster. Price 1d.

SICILY.—The work done by Methodists at Palermo is developing. Thanks to the liberality of an English Christian who visited this city, an evangelist is come to join his efforts to those of Pastor Fera. This new worker is simple and zealous; he succeeds especially in domiciliary visits and among the people. He has begun prayer-meetings in five private houses, and a great blessing accompanies the labours of the pastor and of the evangelist.—*L'Evangéliste.*

"THE NEW ABOLITIONISTS" AT THE HAGUE.

(BY OUR SPECIAL COMMISSIONER.)

IT has been pleasant to meet here so many Christian workers from various countries of Europe, than whom none feel a deeper interest in the subject which has brought this International Congress together. The searing of the public conscience, and the corruption of the individual life which is brought about by the official licensing and regulation of houses devoted to the practice of a deadly sin, are amongst the greatest obstacles which Continental Christians have to contend with in their evangelistic work. Christian hearts, moreover, are stirred at the thought that in these licensed bastilles of impurity thousands of wretched girls are shut up, *locked up* (as recent revelations have proved) beyond the reach of all good influences and the message of redeeming love. Is it any wonder, therefore, that Continental evangelical Christians are amongst the foremost of those who have gathered round the standard of the British and Continental Federation for the Abolition of the State Regulation of Vice, under whose auspices this Congress has been called?

On Sunday, the 16th inst., the day before the opening of the Congress, it was referred to in at least two of the Hague churches. In the morning, in the great Dutch church known as the Klooster Kirk, Pastor Pierson, equally celebrated in Holland as a preacher and philanthropist, made pointed allusion to the objects of the Federation, nothing deterred by the presence of the King. In the same church in the evening an extra service was held, at which religious addresses on social purity were delivered by M. Pierson and other famed Dutch preachers. In the French Church the minister spoke of the labours of Mrs. Josephine E. Butler, so well known in connection with the new Abolitionist movement, as a striking illustration of self-sacrificing love. In the afternoon of Sunday a number of members of the Society of Friends from Great Britain, who had come as delegates from various associations and committees to the Congress, assembled with other delegates for a meeting for worship after the manner of that religious society, when the feeling of all hearts found expression in fervent prayer to God for his blessing on the deliberations of the week.

FIRST DAY.

On Monday morning at half-past nine o'clock, the proceedings commenced unofficially with a prayer-meeting, which has been continued every morning. These meetings have been occasions of much refreshing, and it has been touching to listen to the fervent utterances, as in different languages, one after another, they ascended to the God and Father of all, whose ear is ever open to the cry of the soul, no matter in what language it is spoken. Although there was a diversity of tongues, there was no Babel. All hearts were one in prayer, as God's children are one family throughout the wide world.

The formal opening of the Congress took place at about half-past ten on Monday morning, at the large hall of the Arts and Sciences, under the presidency of M. Emile de Laveleye, the celebrated Professor and political economist, who is also, by the way, a member of the Protestant Missionary Church of Belgium. As a parenthesis, it may here be mentioned that he is not the only member of that Church who is present. It is also worthily represented by Pastor Nicolet, of Liege, Baron Prisse, and by M. Jules Pagny, of Saventhem, who three years since bravely aided Mr. George Gillett and Mr. Alfred S. Dyer in their efforts to rescue betrayed English girls from licensed dens of infamy in Brussels—a storming of the institutions of vice which subsequently led to the appointment of a Committee of the House of Lords to investigate the horrible traffic in English girls by which such dens are supplied with their victims.

After the Committee of the various sections had been appointed at the morning sitting, and other formal business had been transacted, the Congress adjourned and re-assembled in the afternoon at three o'clock in the Treves Zaal, the Council Chamber of the Dutch Parliament, which one of the ministers of State had kindly placed at the disposal of the Federation for that sitting. Two hours before (at one o'clock) the King had opened the Dutch Parliament in person in the same chamber, so that it had only just been vacated by the legislators of Holland when the New Abolitionists entered, by whom it was quite filled. The scene was an animated and picturesque one. The Treves Zaal itself is a profusely-decorated room, with sculptured and painted ceiling, one side looking out upon a miniature lake called the Vijver, while other sides are covered with great paintings by celebrated Dutch artists.

Baron Schimmelpenninck, the President of the Dutch Committee of Reception, welcomed the Federation delegates to the Court capital of Holland. M. de Laveleye, in an eloquent and convincing speech, exposed the fallacy of the ungodly doctrine of the necessity of vice, upon which the institution of legalised immorality is founded, and declared that the State, in undertaking to regulate instead of to suppress vice, makes itself an accomplice in its commission.

Pastor Pierson drew some eloquent comparisons between events in Dutch history and the progress of the New Abolitionist war.

Mrs. Josephine Butler, who was loudly applauded on ascending the tribune, spoke of the lessons of the past year's work in Great Britain. The passing of the resolution of the House of Commons of April 20th, showed the importance of submitting this subject to the decision of the representatives of the people, and not to commissions and specialists. She said that commissions were useful where facts had to be collected and examined, but it was an absurdity to appoint a commission to decide a matter of first principles. The indirect effect of the Abolitionist movement in Great Britain had been to produce a revival on all subjects relating to social purity. Women had been forced, not to leave, but to go beyond rescue work, with which they formerly exclusively occupied themselves, by the audacity of the attempt on the part of men to give a legal sanction to vice, and to the desecration of womanhood. The audacity of that attempt had led women to espouse, as jurists in the highest sense, the cause of their fallen sisters, to insist upon the sacred principle of personal right, to protest against the treatment of women as things or chattels, and to maintain the value of the individual soul, which Christ taught when He gave his life for even the most degraded. At the close of Mrs. Butler's address, the meeting terminated with a few words by M. de Laveleye as president.

In the evening the Mayor of the Hague courteously received the delegates at his mansion. The gathering was of a social character, and constituted a pleasant ending to the first day's proceedings.

SECOND AND THIRD DAYS.

On Tuesday morning the sittings of the Congress were resumed in the hall of the Arts and Sciences, when M. Aimé Humbert, the Swiss Professor and ex-diplomatist, but now general-in-chief of the New Abolitionist forces on the Continent, gave a comprehensive and interesting account of the work of the Federation during the last twelve months. In the afternoon the Congress was occupied with the report of its International Commission on Legislation. In the evening a large public meeting was held for the purpose of explaining and enforcing the principles of the Federation.

The announcement made on Wednesday morning by Professor Stuart, of Cambridge, that the Trades' Union Congress sitting at Nottingham had on Saturday passed a resolution calling upon our Government to complete the repeal of the Contagious Diseases Acts, was received with many signs of gratification. Professor Stuart

then gave a *résumé* of the position of the movement in Great Britain, and stated that there are 250 members of the House of Commons pledged to the repeal of these Acts. He read a letter from the Right Hon. James Stansfeld, M.P., enforcing the necessity of strenuous effort to secure the repeal of this legislation in the next session of Parliament.

Canon Butler, of Winchester, read a paper on the sympathetic action of the religious bodies of Great Britain in relation to the object of the New Abolitionist movement. He referred to the large and influential Christian Convention held in London in January last, and touchingly alluded to the late Canon Battersby as one who took a prominent part in the proceedings on that occasion. Speaking of Nonconformist opinion and action, Canon Butler quoted the declaration of the Premier that "the Nonconformist bodies are united on this subject, and stand like a wall of stone." It was also mentioned that the late Wesleyan Œcumenical Council unequivocably condemned the degrading system of tolerated and regulated vice.

Later in the day Mr. George Grey Butler read a sadly instructive paper on the way licensed vice was introduced into the British Colony of Hong Kong, where it still exists, and into other of our Colonies.

Professor Stuart mentioned a communication which had been received from the London Committee for the Suppression of the Foreign Traffic in English Girls, and the efforts which that Committee and others have put forth, as yet unavailingly, to secure further legal protection for girls. Gratifying letters of sympathy with the object of the Congress were read from Mr. and Mrs. R. W. McAll, of Paris, and from evangelical Italian churches.

At the close of the general sitting in the afternoon, a meeting of women was held, at which Madame Humbert presided, and Madame Nicolet, of Leige; Mdlle. Sandoz, of Lausanne; Madame Andersson-Meijerhelm, of Stockholm; Mrs. Josephine E. Butler, and other ladies, spoke on the subject of the Congress as it affects women, and their duty in regard to it. Many Dutch ladies of position were present.

An interesting extra-official meeting was held in the evening, at the request of some members of the Congress, on the subject of Total Abstinence. Pastor Van Hoogstraten presided, and admirably translated into Dutch the English speeches of Miss Grey, of Antwerp, who carries on there a brave work among sailors and others; Mr. Aaron M. Powell, of New York; Mr. Thomas Pease, of Bristol; and Miss Stephens, of Bridport.

Between the official sittings of the Congress on Wednesday and Thursday, deputations, introduced by Count Hogendorp, waited by appointment upon the Ministers of Justice and the Interior, by whom they were courteously received.

FOURTH AND FIFTH DAYS.

On Thursday morning, Mr. Aaron Powell delivered a powerful address, principally upon the evil influence upon American thought of the European method of regulating the social evil, which encouraged the advocacy of a similar system in the large cities of the United States.

Pastor Hirsch and Madame de Morsier spoke on the struggle against licensed vice in Paris, the former reading a letter from Pastor Fallot, and closing his remarks with a terrible picture of the degradation and misery of large numbers of the poorer classes of that city.

In the afternoon M. Jules Pagny, the Countess de Precorbin, and Signor Nathan gave accounts of Federation work in Belgium, Spain, and Italy, respectively. Then followed reports of works of charity and beneficence carried on by members of the Federation, chief among which is the International Society of the Friends of Young Girls, which gives introductions to benovolent ladies to girls removing from one Continental town to another in the pursuit of their livelihood, and generally advises and watches over the inexperienced and friendless.

A large and sympathetic Dutch Christian Conference was held in the evening; and at the same hour a public meeting for men only, at which the Chief of the Hague Police declared that thirteen years' experience had convinced him that the system of regulated vice is hygienically a failure.

An address by Pastor Nicolet, characterised by the finest moral tone, opened the proceedings on Friday morning; and M. Henri Minod, of Neuchâtel, read a paper (which it was afterwards decided to print in five languages) in which, on hygienic, legal, and moral grounds, the system of regulated vice was considered and condemned. Dr. Westerberg, Swedish delegate, told the Congress of Abolitionist efforts in Sweden, and of the monstrous proposals of certain doctors in his country, whose propositions are an instructive indication of the awful abrogation of moral sense which may result from the acceptance of the hopeless and hateful doctrine of the necessity of indulgence in sin. Madame Andersson-Merjerhelm, another Swedish delegate, and directoress of a Home for friendless girls at Stockholm, gave further particulars of the state of the Abolitionist movement in her country, and added a lively description of her work among friendless girls, in which she is supported by the sympathy of many noble ladies, including the Queen of Sweden.

The work of the Danish section of the Federation was spoken of in the afternoon by M. Holck, who was followed by Pastor Pierson, on the position of the movement in Holland and Austria. While this sitting of the Congress was in progress a meeting of ladies was held, to take steps to form a branch for Holland of the International Society of the Friends of Young Girls. In the evening there was a large meeting of a religious character, at which M. Lacheret, the French Pastor at the Hague, presided.

On Saturday the resolutions embodying the conclusions of the Congress and the principles of the Federation, and touching all aspects of the subject, were brought in and voted. The Hague friends were heartily thanked for their hospitality. The Congress concluded with expressions of earnest desire for the prosperity of the cause of purity in Holland and throughout the world. Hitherto every year has shown important stages of progress. The leaders of the different regiments of this great army now return to their respective countries, to engage in further conflicts and to win further victories in the faith and under the sacred banner of the Cross.

EVANGELISTIC NOTES.

Mr. and Mrs. Fred Wilson have been holding a week's Mission at the village of Flackwell Heath; very great good has been done.

Elgin, N.B.—An encouraging series of Gospel services have been held here, chiefly conducted by Mr. J. M. Scroggie. On one occasion Mr. Grattan Guinness was present, and made an earnest appeal to young men to give themselves to the work of foreign Missions.

Glasgow.—Mr. Edwards, of London, who has been labouring in the tent on the green with great success, is now conducting a series of evangelistic meetings in Martyrs' Free Church. On Friday week, at a testimony meeting, eight men rose, and told what the Lord had done for them.

Carluke, N.B.—This town has been visited with a gracious revival. Mr. Spencer Walton, of the Church Parochial Mission Society, was with us from the 6th till the 17th inst., conducting Bible readings in the afternoons, and evangelistic services in the evenings. From the very beginning, the Lord manifested Himself savingly. W. D. M.

Norway.—Rev. Robert Howie, of Govan, who has been spending a few weeks in Norway and Sweden, bears testimony to the great work which is being done there. At one of the meetings at which Mr. Howie was present, there was scarcely a single individual in the audience who was not sobbing aloud. Many of them travelled sixty miles to hear the Gospel preached.

Rhyl.—During the first fortnight in September Services for children and young people were held upon the beach by W. F. Dowle Jones, of the "Children's Special Service Mission." Although late in the season, there were many large gatherings; on Sunday afternoons fully 400 must have been present. A quiet but real work for God was done amongst the children in playtime as well as during the services. Many resident friends, and others, showed great interest and sympathy with the work.

Whitehaven.—Mr. Henry Thorne has completed a most satisfactory ten days' Mission at this place. The interest deepened night after night, not a few young men and others being led into the light. A branch of the Y.M.C.A. has been formed. Things look hopeful. Will your readers pray for us. A. N.

Dundee.—At the Y.M.C.A. Hall here, Mr. Oscar Owers, of the London Evangelisation Society, has been giving a series of Bible readings. They have been much blessed to Christians. At one of these, when a thank-offering was taken for the Society, a lady took off her watch, chain, and finger ring, and put them into the plate as an acknowledgment of blessing received.

Soldiers in London.—On the 11th instant about forty non-commissioned officers and privates of the Guards accepted an invitation to tea at 327, Vauxhall-bridge-road, kindly given by Mr. and Miss Fry, of Dublin. Earnest Gospel addresses were given by various brethren. A week later a meeting of a similar character was held. During the past eighteen months two meetings have been held each week, and it is intended to commence a Sunday meeting.

Penzance.—Services for children have been held on the beach here for a fortnight, by Mr. Hankinson and Mr. Seyler, of the Special Service Mission. Many outsiders have been attracted, and it is hoped have shared in the blessing. Mr. Spiers is now at Penzance, though somewhat exhausted with his labours at New Quay. Prayer is desired for his restoration to full health, and for a further blessing on the work at Penzance.

The South Coast.—Mr. Philip Harrington (The Cottage, Fishergate, near Brighton) and a brother have lately begun evangelistic work at two adjoining villages, Southern Cross and Upper Portslade. The meetings have been held up till now in private rooms, but it is greatly desired to erect Mission halls in both places, and Mr. Harrington appeals for help towards this object. He desires us also to say that he would be glad to meet with some earnest Christian brother who could pay his own way, and assist him in the Gospel work.

Otley, Yorkshire.—On Sunday week a goodly sight was to be seen in the Buttermarket at Otley, the Wesleyan, Primitive, New Connexion Methodists, Mission Hall, and Salvation Army workers uniting in a grand mass open-air meeting, preaching Christ to many hundred people. Gospel work is going on here in a Mission-room holding some 800 people, which is filled on Sunday with working people, mill and foundry hands. The Salvation Army here has done and is doing a real solid work; many drunkards have, by the grace of God, been reclaimed, and are savingly converted unto God.

John M. MacAuliffe.

Eastbourne.—During the past seven weeks services have been held here in connection with the "Children's Special Service Mission" by Rev. W. S. Standen, assisted by Messrs. W. E. Peters, S. D. Waddy, Esq., Q.C., M.P., and John Macgregor, Rev. Walter Horne, and Major Owen Hay. Great numbers have cause to thank the Lord for blessing received during these services. Often as many as 600 have been present at the morning service on the beach; when the weather was unfavourable for out-door services they were held in St. Paul's Church. Day by day there has been testimony on every side to the real work of God in the hearts of old and young. A Prayer-meeting for adults was held each morning previous to the service on the beach. These were very well attended, and were greatly blessed to the stirring up and refreshing of many. The short addresses on the Christian life given by Mr. Standen were also very helpful.

Requests for Praise and Prayer.

PRAISE.—For much blessing received at Mr. Spencer Walton's recent Mission services at Carluke.

PRAYER.—That a suitable person may be sent to a parish in the South of England as a helper and worker. That the Lord's work there and in the two next parishes may greatly increase.——That a sister-in-law and her three children and governess may all be brought to the Lord.——That the Lord would remove all difficulties to the establishment of a Y.M.C.A. at Camberwell.——For the conversion of my brother and grandfather.——For my husband's and my youngest son's conversion.——For blessing on services at Heybridge by evangelists from Surrey-street, Strand.——For blessing on a Mission to be held in Alresford, Hants, from October 7 to 14, conducted by John B. Bain.——For Mrs. Ziemann, who is dangerously ill.

MISS MACPHERSON'S NEW CANADIAN HOME.

AT the workers' meeting at the House of Industry, on the 19th inst., Mr. Merry, who had just returned from Canada, read a letter from Miss Macpherson, in which she says: "We have been kept low by a visitation of typhoid-fever in our little cottage at Galt. At intervals cases occurred, causing our two medical men to search for the cause. The result of their council led us to watch for a good place to remove the Home at once, and a house situated upon a hill, instead of in a valley, was opened to us. After much waiting upon God, we decided to sell the Galt Home, and purchase one in the town of Stratford, Ontario. A small running stream through the property will aid us in drainage, and the locality will open up a fresh field, still more central for our hundreds of children growing up around. This will delay my return till October.

"Most gratefully do we record our gratitude for God's goodness in supplying every need of the work. For this removal we ask the prayers of all fellow-helpers. My sister (Mrs. Merry) and her helpers, are very worn, as no hospital nurse could be procured; but we are humbled at the Lord's mercy in sparing all the lives of the children. We have no debt in any of the homes, and we are more than ever encouraged to go forward, watching for souls. My spare hours and thoughts are being spent in going over histories and reports to find how many of the children, and especially the young girls, have died, married, and are doing well for themselves, or are under the Home control. At this season of sickness and removal, expenses are heavy; if prayer is offered our Father, who knoweth the need of his children, will supply."

Mr. Merry supplemented this letter by saying that there were three reasons why they had come to the decision to remove: (1) The sickness of the boys; (2) the medical opinion that it might possibly occur again on account of the defective drainage and the close proximity of the farm buildings; and (3) the amount of labour and anxiety entailed in the cultivation of the farm, which has become a hindrance rather than a help, as the boys are sought after as soon as they arrive at Galt. The new home is in every way well suited for the boys, and the owner was glad for it to be used for such a purpose. It is expected that the sale of Galt, when a customer is found, will almost, if not quite, pay for the new house at Stratford.

Dr. MCKILLIAM gave an address on "Gideon" at this meeting, dwelling on the condition of Israel, and the way in which God interposed to deliver and bless his people by the hand of his servant. The necessity of being in a right state of soul, and ready and willing to do anything the Lord may give us to do, were dwelt upon at some length. Two things are of great importance to successful service, viz., prayerful and constant study of the Word of God, and sympathy with the work in which we are engaged.

Mission Appeals.

BRISTOL.—Rev. John Butcher, Eastville, Bristol, appeals for help to pay off a debt of £2380. in connection with the Primitive Methodist Chapel and Schoolrooms, in Newfoundland-road, Bristol. He asks for shilling contributions, which will be gratefully acknowledged.

MISSION HALL, DEREHAM, NORFOLK.—There is an outstanding debt of over £100 on this Hall, which the friends are very anxious to clear off. The congregation is poor, and cannot do it themselves. Help will be gladly received by Rev. WILLIAM FREEMAN, East Dereham.

WEST GOULBURN, N. S. WALES.—Canon Soares, who has laboured in this colony for twenty-eight years, makes an urgent appeal for £2000 for the erection of places of worship and schools at West Goulburn. He says the district is "without a church or school of any kind." His appeal is heartily endorsed by Bishops Goulburn and Ryle. He has received £500 of the amount. Contributions may be sent to him at 17, Arundel-gardens, Kensington-park, London, W.

Letters to the Editor.

A CAUTION.

DEAR SIR,—A circular being sent out by Mr. A. R. Cruzado, of the "Evangelical Church of the Martyrs," at Valladolid, appealing for funds, it is right to state that friends who have for years contributed in aid of Mr. Cruzado, as pastor of that church, have felt themselves under the painful necessity, for the present, of withholding further assistance. They cannot recommend Mr. Cruzado's appeal.—Yours sincerely, SAM. SOUTHALL.

Leeds, Sept. 22.

COUNT DI CAMPELLO.

SIR,—I am sure THE CHRISTIAN will not refuse the defence of an absent friend who cannot read your paper. I speak of Count di Campello, of whom you made mention last week. And, as I am acquainted with him in Rome and elsewhere, I speak of what I know to be facts.

Campello never entered any particular Protestant sect or communion, as he has never been anything else but an Old Catholic. He was, however, thankful to use the Methodist church in Rome, which was kindly placed at his disposal, wherein to promulgate his manifesto against the Papal Church. Not distinguishing between the diverse sects which compose Protestantism, he felt then, as he feels now, that in his Protest against the errors of Rome, he ranged himself in that general sense with all Protestants, but not in any particular or denominational manner. In a doctrinal or ecclesiastical point of view, he finds himself, as do all Old Catholics, in near relation to the Anglican Church; but, as he is an Italian, he has no intention, and never had, of uniting with that Church, which is a national one. And, if he desires a religious reform for his country on the same principles as that Church—and we believe it is the only one possible—is it a reason why English Christians of other communions should condemn, rather than help him in his difficult and noble task?

And now let me say, as I have lived much in Rome, that one of the greatest hindrances on the part of Catholics there, as elsewhere, to accept any Protestant form of religion is the divisions, quarrels, and hatred among them, of which your correspondent of last week bears evidence. If Catholics prefer a corrupt unity to unchristian warfare, where is the blame? Let us all be careful not to claim for ourselves nor our Churches that infallibility which we refuse the Bishop of Rome! In these troubled times, Christians do not, and perhaps cannot, see alike on secondary things; but they can, if they will, agree to disagree with respect, courtesy, helpfulness, and charity, without which all our work is vain.—I am, dear CHRISTIAN, yours very truly in the charity of our common Lord and Saviour, "AN OLD CATHOLIC."

Berne, Sept. 3.

[We regret that, owing to an oversight, the foregoing letter has been delayed in publication.]

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

UPPER NORWOOD, Stafford House, Tudor-road.—A drawing-room meeting every Thursday afternoon at 3. All are invited.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

HYDE-PARK HALL MISSION.—Closing service, Hyde-park, Sunday, September 30. Opening service in Metropolitan Music Hall, Sunday, October 7, 6.30 p.m., Mr. Chas. Cook.

STRANGERS' REST, 165, George-street, Ratcliff-highway.—Monthly workers' meeting, Thursday, October 4. Tea at 6 o'clock, meeting at 7. Rev. J. Stephens, of Highgate-road, will give the address. All Christian workers cordially invited.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Arrowsmith, at Drill Hall, South Norwood, September 24 to 29, at 7 o'clock, September 25 and 29, at 3 o'clock; Mr. J. M. Wigner, at Oxford, October 21 to 28; Mr. Spiers now at Penzance.

AGRICULTURAL HALL, Islington, N.—Sunday, September 30, 3.30 p.m., Rev. George Thompson; 7 p.m., Messrs. Elvin and Vanston, and Miss Havill (soloist).

CONFERENCE HALL, Mildmay-park, N.—Monthly Jewish prayer-meeting, in ladies' waiting-room, on Friday, 28th inst., at 7 p.m.

MR. J. M. SCROGGIE'S ENGAGEMENTS: October, Glasgow; November, Ayr; December, Galashiels.

REV. W. HASLAM'S ENGAGEMENTS: September 28, Wadsley, near Sheffield; October 14, Feltwell Church, Norfolk; October 28, St. Andrew's Church, Stamford-street, Lambeth, S.E.

MESSRS. MOODY AND SANKEY'S ENGAGEMENTS: October 10 to 16, Limerick; October 16 to 26, Cork; October 27 to 31, Waterford; Sunday, November 4, Islington, London.

MR. HENRY THORNE'S ENGAGEMENTS: October 1, West Hartlepool; 3rd, Halifax; 4th, Bradford; 6th to 15th, Banbury; 16th, Ampthill; 18th, Duffield; 20th to 30th, Cardiff; 31st, Torquay; November 5, London. Commence work with Messrs. Moody and Sankey in connection with their six months' Mission.

MESSRS. FULLERTON AND SMITH, Blackburn, September 23 to 29.

Y.M.C.A., 185, Aldersgate-street, E.C.—Lectures entitled "Rock and Sand," by Rev. J. Monro Gibson, D.D., in the Lecture-hall, Monday, October 1, at 8 p.m., "Bed Rock: 'God is' (*a*) The Witness Without; 8th, (*b*) "The Witness Within;" 15th, "The Chief Corner Stone: (*a*) The Man;" 22nd, (*b*) "The Christ;" November 5, (*c*), "The Works;" 12th, (*d*) "The Resurrection;" 19th, "The Complete Foundation: God in Christ, made known by the Holy Spirit. (*a*) The Holy Spirit;" December 3, (*b*) "The Sixty-Six Books;" 10th, (*c*) "The One Book;" 17th, "Rock *versus* Sand. The Committee will heartily welcome all interested in the subject of the lectures, but particularly invite the attendance of Christian workers of both sexes, for whom the course will possess especial interest at the present time.

Y.M.C.A., Burlington Hall, 23, Savile-row, Regent-street.—A ten days' Mission for Young Men, October 1 to 10, conducted by Mr. E. J. Kennedy and Mr. Stanley P. Smith, B.A. Services each evening at 8.30. Tuesday, Saturday, and Sunday evenings the services are open to all.

EXETER HALL.—Special Mission services, this month for young men, commencing each evening at 8 o'clock. Speakers: Messrs. E. J. Kennedy and Stanley P. Smith, Captain Sherrard, R.E., Captain Baring (late 17th Lancers), and Messrs. E. Trotter and A. Burson. Daily Prayer-meeting at 1.15 p.m., Saturdays excepted: October 1, address by Rev. Ossian Davies; 2nd, Mr. Geo. Soltau; 3rd Captain Baring; 4th, Mr. E. J. Kennedy.—Mr. Geo. Soltau will give a week's Bible-readings at the noon prayer-meeting, beginning September 24, at 1.15. Subjects: 24th, "The Race;" 25th, "The Prize;" 26th, "The Crowns;" 27th, "The Judgment Seat of Christ;" 28th, "The Talents."—Mr. Geo. Holland will give an address on Saturday, October 6th, at 8.30 p.m., on "Practical Christianity: Stirring and thrilling incidents in connection with the Lord's work in George-yard.

COMING CHRISTIAN CONFERENCES.

CLIFTON.—Victoria Rooms, Clifton, October 2 and 3.

SEVENOAKS.—Wednesday, October 3, at 10.30 a.m.

LIVERPOOL—Thursday and Friday, October 4 and 5.

ON UNFULFILLED PROPHECY.—Avenue-road Church, Goldhawk-road, Shepherd's Bush, W., October 9 to 11.

NORWICH EVANGELICAL ALLIANCE.—October 16, 17, and 18.

Notices.

Communications Received with Thanks—J.B.B. D.C.J. J.H. O.O. B.V. C.W. Mrs. H. L.F.D. E.W.S.R. A.J.A. T.B.B. F.vonW. E.N.T. C.G. A.D. M.E.M. T.P.D. W.A. R.J.M. W.D.M. G.P. F.D.C.J. J.P. H.F. C.C. S.R. A.T.C. J.B. J.B.D. T.E.G. E.C. C.C.F.A. A.R.C. W.G. Miss C. H.M.C. W.C. J.V.S. H.G. J.C. E.A.F. M.P. K.W. M.W. W.C. J.B. W.L. J.T. A.N. W.B. C.E.S. A de W. J.R.A. W.H.S. G.S. W.F. H.M. A.J.A. W.G. D.H. L.D. S.G.R. E.S.

APPLICANTS FOR TRACTS—T. Guest, Woodsetton, near Dudley, Staffordshire; G. Dee, 1, The Parade, Tunbridge Wells, Kent; G. Stembridge, 7, Cheltenham-villas, Westbourne, Bournemouth; Mrs. Stephenson, 134, Gt. Hampton-street, Birmingham; J. Kettle, 61, Cedar-street, Glasgow; J. V. Abbott, Harley College, Bow, E.; G. Preston, Nottingham-road, Ilkeston, near Nottingham; T. Jackson, Missionary, Hawthorn-road, Walthamstow, E.; J. Pope, Alfred-road, Sutton, Surrey; G. Crosher, Rushden, near Higham Ferrers; J. Leak, Tintwistle, Hadfield, Manchester.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, September 22, 1883.

	£	s.	d.
Syrian Colonisation Fund—Miss B. £1; F. E. 2s. 6d.; (*Cyprus Fund*) E. J. M. £1 19. 2d.	6	1	8
China Inland Mission—D. P. £5; R. C. £5; G. A. C. 10s.	10	10	0
George-yard Ragged Schools—D. P.	5	0	0
Salvation Army—R. C.	25	0	0
Mr. Fegan's Boys' Homes—E. M. W. S. M. 8s.; F. L. 2s. 6d.; M. E. £1 1s.	1	11	6
Rev. McAll's Work, Paris—R. F. J. and S. A. J. 10s.; G. A. C. £1	1	10	0
London Society for Promoting Christianity among the Jews—D. P.	10	0	0
Jewish Refugees' Aid Society—H. R. W. 2s. 6d.; S. Ff. 10s.	0	12	6
Spitalfields Gospel Mission—Berks. 10s.; (*Personal Expenses*) Berks. 10s.; Nemo, £20	21	0	0
Miss Mittendorf's Home—Berks.	0	5	0
Friendless and Fallen—Berks. 5s.; G. A. C. £1.	1	5	0
Free Distribution of the Scriptures—Berks.	0	2	6
Home of Industry—(*Widows*) A. S. E. F.	2	2	0
Bridge of Hope, Ratcliffe—M.	2	0	0
Strangers' Rest, 165, St. George's-street—F. F. £2 2s.; P. M. £1 1s.; J. F. C. £1 1s.; Mrs. St. J. G. £1; Miss S. 2s. 6d.	5	6	6
Miss Waskett's Home for Invalids—M. and S.	5	0	0
Zenana and Medical Mission (*Dr. Griffiths*)—Mrs. E.	1	0	0
Mildmay Mission to the Jews—G. A. C.	1	0	0
Scripture Readers' Society, Ireland—G. A. C.	0	10	0
	£99	16	8

MISSION TO KAFFIRS.—The report of the Mission at Rock Fountain, Ixopo, Natal, by Mr. Elbert S. Clarke, shows that he and his devoted wife are successfully prosecuting their labours in the Gospel and school. A good share of the needed support for the Mission comes from the farming operations. Mrs. Fothergill, Claremont, Darlington, is the English treasurer.

NORWICH CONFERENCE OF THE EVANGELICAL ALLIANCE.—The Council of the Evangelical Alliance have accepted a cordial invitation to hold the Autumnal Conference in the City of Norwich, from the 16th to the 18th October. The programme seems to be one of special interest, and includes, among other subjects, "The Religious Indifference Existing Among Various Classes," "The Divine Authority of the Holy Scriptures," "The Public Ministry of the Word of God," "The Influence of Martin Luther upon the Protestant Reformation," and the "Present Condition and Needs of the Reformation Churches." Amongst those who have been secured to give addresses are Lord Polwarth, the Rev. Dr. Oswald Dykes, the Rev. Dr. John Stoughton, the Rev. Dr. Sinclair Paterson, the Rev. Prebendary Anderson, the Rev. Dr. L. B. White, Rev. Dr. Murray Mitchell, and Rev. Hugh Price Hughes. The Sessions will consist of morning, afternoon, and evening meetings, and all will be open to the public. A programme of the proceedings, and all further information, may be obtained from the Secretaries of the Alliance, 7, Adam-street, Adelphi, W.C.

"The Voices of the Children."

Dear Readers of "The Christian,"

Heavy expenses incurred (£3,000) in emigrating during the year over 300 Poor Boys and Girls have quite exhausted our Treasury, so that our Bank account is even now overdrawn.

Meanwhile, Twelve Hundred Little Ones needing FOOD, SHELTER, AND CLOTHING, must remain in the "Homes" during the Holidays.

The next 9 or 10 weeks will therefore be a period of great burden-bearing and much anxiety to those on whom the direct responsibilities lie. But

Are there not many of the Lord's Stewards who will regard this sober statement of facts as a call to Service?

Surely the enjoyments of life are enhanced to those who remember the necessities of the children of our streets.

Any gifts, however small, will be gratefully acknowledged by our Treasurer, Wm. Fowler, Esq., M.P., or by

Yours very faithfully, in Christ's Service,

Among His Little Ones,

T. J. BARNARDO.

18, Stepney Causeway, London, E.

"And she being dead yet speaketh."

MORLEY HOME

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25 (Late I), Chatham Place, Paragon Road, Hackney, E.

Beloved Friends,

You have so kindly helped me in my work from the commencement, that I can only again repeat I feel sure you still are interested in it, and now, with other dear friends of a later period, will sympathise when I tell you that death has entered our household for the first time, and taken from our midst a truly grateful and thankful aged one. I must pay this tribute to the memory of "Lettice Buckmaster," because she gave me *so much joy in my work*. But apart from all else besides, she left behind the assurance that she was going home to God. Some years ago, Mrs. Buckmaster fell from a chair and injured her left breast, which, sad to say, caused a cancer to form—that most terrible disease to which the human frame is subject. She suffered intensely, but I never heard a murmur escape her lips. In this record I am compelled to be brief, but when reading it, dear friends, *I know* you will realise to the full the preciousness of Matt. xxv. 40.

During this time of grave and solemn responsibility "the barrel of meal has wasted not," and I feel sure NOW I have only to remind the Lord's Stewards for the supply of present needed help.

Sept. 7, 1883.

ELIZABETH COALES. Psalm lxiii. 7.

RELIEF OF PERSECUTED JEWS.

SYRIAN COLONIZATION FUND.

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Committee: The Countess Dowager of Rosse; The Lady Maria Forester; Lady Eastlake; Dowager Lady Herschel; Rev. Dr. Flavel Cook; Mrs. Ratcliff; Miss Leach; Miss M. Henderson; Rev. T. K. Lawrence; Rev. H. N. G. Hall; R. C. L. Bevan, Esq.; A. G. S. Langhorne, Esq.

Hon. Treasurer: R. C. L. Bevan, Esq. (of Messrs. Barclay, Bevan, Tritton & Co., Bankers).

H.M. Government have made free grants of three square miles of land in Cyprus to the 200 Jews sent out by the Committee. Funds are immediately required to clear it for Corn-sowing in October; for Cottage building; Well sinking; and the people's support until they can reap a harvest. Donations thankfully received by the

Bankers: Messrs. Drummond & Co., Charing-cross, S.W.; Messrs. Barclay, Bevan, Tritton & Co., 54, Lombard-street, E.C.; The Bank of England The Royal Bank of Scotland; The Provincial Bank of Ireland; or by the *Secretary*: Mrs. Finn.

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LIST OF THE TEXTS

1. "Choose you this day whom ye will serve.'
2. "The wages of sin is death."
2.* "The gift of God is eternal life, through Jesus Christ our Lord."
3. "Repent ye therefore, and be converted, that your sins may be blotted out."
4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
9. "The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me; and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted."
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ, and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved."
71. "It is the blood that maketh atonement for the soul."

The eight following are in Extra Large Type.

25. "Jesus only."
27. "Now."
28. "God is love."
29. "Behold, He cometh."
30. "Have faith in God."
41. "Prepare to meet thy God."
49. "Thou God seest me."
50. "Be ye kind one to another."

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Continued from Page 3.

To Let, Apartments, &c.

HOLMESDALE INSTITUTE, Lesbourne-road, Reigate.—School-teachers, shopwomen, and dressmakers requiring rest and change, are received at the above Institute at the rate of 10s. per week for short, and 8s. per week for longer periods. This Institute is pleasantly situated, and has every convenience; separate bedrooms for each boarder. Bath-room, Library, &c.—Application for further particulars to Mrs. PERCY BROWN, St. Mark's Cottage, Reigate.

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Miscellaneous.

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Published Monthly. Price One Halfpenny. **OCTOBER NUMBER NOW READY.**

THE HERALD OF MERCY.

Originated by the late Duncan Matheson.

An Illustrated Evangelistic Paper and Monthly Messenger for Humble Homes.

Death.

Passed away, in great peace, on Tuesday, September 25, WM. GOVAN, of Southpark, Hillhead, Glasgow, in his 64th year.

Institutions.

PENARTH STREET MISSION,

ORMSIDE-STREET, OLD KENT-ROAD.

Left-off clothing of any kind, either for adults or children, will be thankfully received and carefully distributed amongst the destitute in this neighbourhood.

Gifts of materials for Mothers' Meetings will be very acceptable and judiciously used.

Sunday-school teachers and other Christian workers will be heartily welcomed at any of the meetings.

Cheques or P. O. Orders may be sent to the office of THE CHRISTIAN, 12, Paternoster-buildings; parcels and communications to the Secretary, F. T. WYATT, 17, James's-grove, Commercial-road, Peckham, S.E.

GEORGE YARD RAGGED SCHOOL, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from T., £2. From unknown friends, two parcels of left-off clothing and one parcel of books.

"Dorcas."—We shall be glad of the old and new clothing for women.

"Martha."—At George Yard there are about 30 missionary agencies in operation, and more than 50 gatherings weekly for men, women, and children.

Special work amongst poor boys, on Tuesdays at 6 p.m. For girls, on Thursdays at 6 p.m.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 68, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E

COSTERMONGERS' COTTAGE MISSION,

Vinegar-ground, E.C.—WALTER PENROSE, Supt., appeals for help to carry on the work among the poor. The smallest donation would be most gratefully received by the Treasurer, W. Owen, Esq., 22, St. George's road, Tufnell-park, N.; or Mr. W. Penrose, by whom a receipt would be sent.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 23, Queen square, Bloomsbury, gratefully plead for Contributions in aid of the poorer patients and their families. The smallest gifts in money and clothing will be thankfully acknowledged by the Committee.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY

(in co-operation with the C. M. S.).—A Meeting to take leave of Missionaries will be held (D.V.) in the Polytechnic Young Men's Christian Institute, 309, Regent-street, W., on Thursday, October 4th, 1883, at Three p.m, Major-General Sir William Hill, K.C.S.I., in the chair. The Address will be given by the Right Rev. the Lord Bishop of Lahore. The Holy Communion will be administered in All Souls' Church, Langham place, by kind permission of Rev. Sholto Douglas, M.A., at 4.30 p.m.

EVANGELICAL ALLIANCE.—

Norwich Conference.—The Annual Conference will (D.V.) be held in Norwich on October 16, 17, and 18. The following, among others, are expected to take part in the proceedings:—Lord Polwarth, H. Birkbeck, Esq., J. J. Colman, Esq., M.P., the Revs. Prebendary Anderson, J. A. Aston, G. S. Barrett, Dr. Oswald Dykes, W. Fuller Gooch, T. Romaine Govett, H. Price Hughes, Dr. Murray Mitchell, Horace Noel, Dr. Sinclair Paterson, John Patteson, W. N. Ripley, E. Smith, Dr. John Stoughton, Dr. L. B. White, and Captain Chapman.—Programme and full particulars may be obtained of the SECRETARIES, 7, Adam-street, Strand, London.

MILDMAY ZENANA MISSION

MEDICAL TRAINING HOME, for preparing ladies of any Evangelical denomination for Foreign Mission work.—For particulars address, Mrs. PENNEFATHER, 68, Mildmay-park, N.; or WILLIAM GOULD, M.A., M.D., Superintendent, Mildmay Mission Hospital, Bethnal-green, E.

MRS. WILKES proposes to be at

home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

Supported by Voluntary Contributions.

President—

The Right Hon. the EARL OF SHAFTESBURY, K.G.

Established 1822, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations*. Irish-speaking Readers are sent to Irish-speaking districts when required. The work is carried on in a spirit of love.

Subscriptions or Donations will be thankfully received by the Secretary, Capt. KEARNEY WHITE, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* as "Irish Scripture Readers' Society."

THE "ONE TUN" RAGGED SCHOOL MISSION

(formerly the "One Tun" (Thieves') Public House, Old Pye-street, Westminster), for training the children (boys and girls) of the destitute classes for service. Above 200 children, between the ages of 3 and 13, are in the Schools. Sixty-seven are in situations in and near London. Plain needlework and cookery taught. Mothers' Meetings, Wednesday mid-day Prayer Meeting. Band of Hope. Sabbath Band. Gospel Temperance Meetings. Men's Bible Class. Sunday-evening Mission Services. Open Air Meeting. Working Lads' Institute. Bible-woman visits all connected with the Mission. Blind Evangelist, &c. Special Fund of £500 required. £96 received. The smallest donations will be thankfully received by Mrs. A. BARKER HARRISON, Hon Secretary, 78, Coleshill-street, Eaton-square, S.W.

Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

URGENT APPEAL in aid of

Little Paralysed Children, at the West-end Hospital, 73, Welbeck-street, W. The Committee earnestly solicit contributions, and a visit from Christian friends. Collecting cards for children.

P. F. PROCTOR, Secretary.

GREAT COLEMAN'S, near Ongar,

is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square E.C.

URGENT APPEAL to all interested in the work of the Gospel in Ireland.

Our more favoured brethren in England are most earnestly asked to contribute a sum of THREE HUNDRED POUNDS to finish the building of a Parsonage in the remote and poor parish of Roundstone, Connemara, founded by the late Rev. Wm. Pennefather, and since in part sustained by the Irish Church Missions. The work was "Boycotted" for a period of three months, but is now being rapidly pushed forward, and this sum is needed to meet the Incumbent's (Rev. S. McCormick) engagement with the contractors.—Donations will be received and acknowledged by Richard Nugent, Esq., Hon. Sec., Church of Ireland Sustentation Fund, 32, Charing-cross, S.W.

IRISH SOCIETY, *for Promoting the Scriptural Education and Religious Instruction of the Irish-speaking Population, chiefly through the medium of their own Language.* Established 1818. FUNDS ARE VERY URGENTLY NEEDED.

Liabilities in connection with the Achill Mission; the Frances Ridley Havergal Memorial Institution, Limerick; and the enlargement of the Society's work generally, are heavy. Christian friends are earnestly requested to help by their prayers and contributions. Contributions will be received at the office of THE CHRISTIAN; or may be forwarded to the Secretaries, Rev. T. KEANE, 32, Sackville-street, London, W.; Rev. C. T. PORTER, LL.D., Kensington House, Southport; or to National Provincial Bank, Piccadilly Branch, London.

A SALE of Useful, Fancy, and

Ornamental Work will (D.V.) be held at the Public Hall, Clevedon, on Thursday, November 22, 1883, and following days if necessary, on behalf of Christ Church Clevedon Convalescent Home. Gifts of money or work will be gratefully received by the LADY SUPERINTENDENT, Belmont, Highdale-road, or by the Rev. E. FORBES, Elmhurst, Clevedon, and should reach them not later than Monday, November 19, 1883.

HOLINESS AND FAITH-HEALING MEETINGS.

TRINITY CHURCH, Triangle, Mare-street, Hackney, London.

MONDAYS:—Address and Testimony on Faith Healing, 6.30 p.m. On Holiness, 7.30 p.m.

TUESDAYS:—Anointing the sick, 11.30 a.m. Conducted by the Rev. JOHN ALLEN.

At Rev. W. E. BOARDMAN'S, 3, Rochester-square, Camden-road. First Tuesday each month 3.30 and 6 p.m. Other Tuesdays, 6 p.m

ZENANA AND MEDICAL MISSION,

School and Home, 53, St. George's-road, S.W.—The Committee urgently ask contributions towards increased and increasing expenses. Hon. Sec., Dr. GRIFFITH; Treasurer, G. J. GREEN, Esq., London and County Bank, Victoria-street, S.W.

Educational.

ALMA HOUSE SCHOOL, Wood-

green, N.—Boys prepared for business life. Careful training, Christian influences. Moderate terms, no extras.—D. MILLER, Principal.

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J. TAYLOR, M.A., late Fellow of Pembroke College, Oxford, receives about twenty Pupils to prepare for the Public Schools, &c. Special care given to delicate boys. Individual attention. The sons of parents in India, &c., can be received for the whole year, if necessary.

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DAYLESFORD HOUSE, Whit-

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GREAT MALVERN.—High-class

Educational Home for little girls requiring special care. There are two vacancies at present, and two more after Christmas.

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In preparation for the Public Schools, Army and Navy, Civil Service, Law or Universities. Also TECHNICAL EDUCATION FOR THE SONS OF MERCHANTS AND COLONIAL LIFE.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery and Turnery. Full particulars on application, with References to parents of Pupils.

SURREY HOUSE, 62, CLAPTON COMMON, LONDON, N.E.

Entrance at any date, Fees in proportion.

HIGHBURY HOUSE, St. Leonards-

on-Sea.—Boys prepared for Commerce, Public Schools, or the Universities. Upper, middle, and preparatory departments. Seven resident Masters. The junior division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus, apply to Mrs. DUFF, the Lady Principal. School duties will be resumed on September 22.

SOUTHSEA.—High-class Ladies'

School, strongly recommended by the parents of present and former pupils. Preparation for the Oxford & Cambridge Local Examinations. Music, harmony, and singing, by an eminent London musician. Entire charge of children from India and the Colonies. Refined and comfortable home. Evangelical Ministry. Prospectus on application to the PRINCIPAL, Holland House, Clarence Parade.

Mr. & MADAME BODDA'S

(Miss Louisa Pyne) "Academy for Singing," Sacred and Secular. "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the pupil, SIX guineas. Each other study two guineas the term. For further particulars apply as above.

EDUCATION.—A Lady can speak

most highly of a superior school, where two of her daughters are being educated, in which the highest culture is blended with truly Christian training, loving and kindly interest taken in their pursuits, and recreations and home-like pleasures furnished at seasonable times. Particulars will be gladly given by

Mrs. B., 30, Downshire-hill, Hampstead.

MARLBOROUGH COLLEGE for

Young Ladies, Larkbeare, Exeter, in connection with Seaside Educational Home (for juniors and others requiring sea air), at Clifton House, Topsham. Under the personal supervision of the Misses BAMBER, Miss CHURTON, the Misses POPE, assisted by Professors and English and Foreign Governesses of acknowledged merit. A high moral tone is ensured by careful Christian training. University examinations. Numerous references to Clergymen, Ministers, and Parents in England, Wales, Scotland, Ireland, and abroad.

TO CHRISTIAN PARENTS AND

GUARDIANS.—A Widow Lady, residing in North Germany, is desirous of receiving into her house a Young Lady, age 8 to 12, to educate with her own daughters. Separate bed-room; and a mother's kind care.—For terms and further information address, Mrs. PARTRIDGE SALT, Dingle Mount, Chad-hill, Edgbaston.

HIGH-CLASS SCHOOL for Gentle-

men's Daughters.—Miss PENN and Fräulein ESSER receive twenty-five boarders. Efficient staff of professors. Christian influence. Home comforts. Large house and garden. Languages and music specialities. Fees from date of entrance.

Grove House, Upper Clapton, London, N.

BELMONT COLLEGIATE SCHOOL

for Girls, 13 and 14, Belmont, Bath.—A thorough, English education, with Latin, mathematics French, German, &c., on inclusive and moderate terms. The School is arranged on the best modern lines, and the utmost care taken that the whole tone and atmosphere be decidedly Christian. A few boarders received in the house of the Principals.

FAIRFIELD HOUSE SCHOOL,

Ambleside.—In consequence of the removal of the above School to Belle Vue, Ambleside, Mrs. FLEMING has increased accommodation for Boarders. No day pupils. Careful Christian training. Healthy and beautiful situation. Good airy rooms. Distinguished success in the Cambridge Examinations.

NORTH WALES.—A Lady,

taking her own girls to the sea for bracing air, in October and November, wishes the charge of two or three others, ages five to nine. A valued nursery governess assists. Terms liberal. References exchanged.—Mrs. P., Messrs. Jarrold & Sons, 3, Paternoster-buildings, London.

LONDON.—First-class Education

for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

TO CHRISTIAN PARENTS.—

Desired, in Ladies' School, Companion-Pupil, for bright, intelligent boy of six. Advantageous terms. Healthy locality. References to parents.—PRINCIPAL, Milton House, Plympton St. [illegible]

AS ASSISTANT TEACHER in an

Elementary School, or as Nursery Governess.—A Lady recommends a young person (16) fond of teaching. Experienced with children.

Miss SUSETTE ASHBY, Colne House, Staines.

BRIGHTON.—Kindergarten and

Educational Home. Thorough preparatory education, combined with Christian training and motherly care. Entire charge taken of children from abroad.—Mrs. LANKESTER, Dover House, Clifton-hill, Brighton.

TUTOR.—The Son of a C.M.S.

Missionary is desirous of finding a situation as above, in a Christian family, intending to travel or to pass the winter in a mild climate. Can teach French and German, grammatically and conversationally; English, classics, and mathematics.—J. H., care of Miss Hooper, Vevey, Switzerland.

Mrs. G. S. REANEY can highly

recommend Miss REES, as Daily Governess (London). Thorough English, French, and music. Teaching made most enjoyable to young children. Also German and Latin.

E., 35, Somerset-street, Portman-square, W.

LADIES' SCHOOL.—Address,

Misses DONALDSON, Victoria-park, Wavertree, Liverpool.—A Lady recommends the above School, from personal knowledge of its advantages for children requiring special care. An excellent education is combined with religious training, attention to health, and moderate terms.

A LADY, by birth and education,

wanted, to take charge of two little girls, ages 12 and 7. Must be competent to teach English, French, music, and be a good needlewoman. Good temper and an earnest Christian essential. State salary required in application.

Captain S., Home Mead, Surbiton.

A CLERGYMAN'S WIDOW (1,

Leicester-terrace, Ramsgate) wants a little girl as Companion to another. Happy home, careful Christian training.—Reference kindly permitted to Rev. J. B. WHITING, St. Luke's Vicarage.

AS GOVERNESS.—A Lady, ex-

perienced in the care and training of children, seeks a re-engagement, in a Christian family. Thorough English, French, music, drawing. Or as Companion-Housekeeper.

C. H., 15, Braithwaite-road, Birmingham.

GOVERNESS, or Companion.—A

Lady, experienced, just returned from Paris, desires a re-engagement. Thorough English, languages, music (classical), drawing. Would travel. Highest references.

C. R., 2, Beaumont-terrace, Bournemouth.

GOVERNESS (35), well recom-

mended, seeks re-engagement. Has successfully prepared young pupils for Public School Exams. Instructs in Latin, French, German, drawing, and music. Salary £45.

MADAM, 43, Pier-road, Erith, Kent.

NURSERY GOVERNESS, to take

entire charge of two children of 4 and 5 years. Experience and cheerfulness required. Kindergarten teaching preferred. Residence chiefly on the Continent. Very good references required. Nursery-maid kept.—Mrs. H., Coker Court, Yeovil.

GOVERNESS.—An experienced

Christian Lady desires a re-engagement. Acquirements, thorough English, good music, singing, and drawing. Highest references. Willing to go abroad.

ALPHA, 21, Hanover-park, Peckham, Surrey.

Appointments, Situations, &c., Wanted.

AGENT OR SECRETARY.—

Wanted, by a gentleman, aged 33 (married), who has been in practice as a Surveyor and Estate Agent, a situation at home or in the Colonies, as above, to a landed proprietor, owner of house property, or any position of trust, where his experience and rectitude would be valued.

G. A., 2, Fell-road, Friends-road, Croydon.

AS AMANUENSIS, or Confidential

Clerk, by a Christian Young Man, who is a proficient shorthand writer and thorough bookkeeper. Excellent personal character. Disengaged at present.—C. F. H., 2, Belgrave-villas, Holmesdale-road, South Norwood, S.E.

GARDENER.—A Lady wishes to

recommend her Gardener as a steady and industrious man. Understands greenhouse, forcing pits, vines, &c. Thoroughly trustworthy. Married.—J. KING, Sherwood, Beckenham.

CAN ANY FRIEND give employ-

ment to a young married man (27), who is just recovering from an accident to his foot? He is fairly well educated, and cannot now follow his trade.

H., 29, Rendlesham-road, London, E.

WANTED, EMPLOYMENT in Lon-

don, by a highly respectable, active Young Man, age 23, in office, warehouse, or shop. First rate references, and security if required.

J., 62, Paternoster-row, London, E.C.

SITUATION WANTED.—Coach-

man and Groom. 9 years' character from present master, who is leaving home on account of ill health. Married. Age 30. Town or country.

J. S., Sheepy Rectory, Atherstone.

SITUATION WANTED for a respectable boy, age 15, as indoor servant. Not been out before.
J. S., Thames Bank House, Mortlake, S.W.

A FRENCH PROTESTANT LADY, good needlewoman, wishes a situation in a Christian family going to the south of France, as Lady's Companion; or will take the entire charge of a child, being well qualified for such a situation. Highest French and English references.—Write, M. U., 22, rue des Acacias, Les Ternes, Paris.

LADY-HOUSEKEEPER, or Companion.—Would any Christian Lady aid one who has given way to habits of intemperance to retrieve her character? She is very clever in household matters, and a bright companion. She would be most thankful to give her services at first, for a good home and kind treatment.—All particulars of her case may be had by applying to G. P., care of Messrs. Gould & Allen, Grocers, High-street, Exeter.

A YOUNG CHRISTIAN WOMAN (Church of England) desires a re-engagement in Christian work. N t object to attend on an aged Lady, and assist in Mission work. Can have good testimonials.
E. W., 17, St. James'-road, Victoria-park, London.

AS HOUSEKEEPER, Companion, or Secretary. Wanted by a Christian young Lady, as a tuition. A good writer and needlewoman.—M. E. S., 34, Etnam-street, Leominster.

A LADY desires a situation as Companion to a Lady, or as Companion and House-keeper to an invalid Lady.—J. H. L., Mr. Walter Brown, Printer, &c., High-street, Streatham, S.W.

A GENTLEMAN can highly recommend a Christian Lady, who has had the supervision of his home, to Widower, or Bachelor seeking a good manager. Well educated.—Mr. Bearman, Hatfield Peverel, Chelmsford, Essex.

AS HOUSEKEEPER, Companion, or Assistant Housekeeper. — An engagement wanted by a Lady. Experienced, educated, accustomed to invalids, good needlewoman. Salary £25.—Miss Stanley, Cold Harbour Farm, Hellingly, Sussex.

WIDOW LADY in necessitous circumstances, domesticated, requires situation as Companion to Lady, or Housekeeper to elderly Gentleman, where servant is kept. Salary £20.
Mrs. G., 33, Bearwood-road, Edgbaston.

COMPANIONSHIP. — A gentlewoman is anxious to hear from a Lady requiring a Companion who could help her with Christian work.
B. N., care of Mrs. Roper, Caldecott-street, Rugby.

A LADY recommends an elderly, respectable, trustworthy person, to wait on an invalid Lady, or child; do needlework, be generally useful. Five years' good character
Mrs. Heywood, Southwick Rectory, Brighton.

HOUSEKEEPER. — A superior, trustworthy person desires the care of a Widower's family or Bachelor's household, where girl is kept. Age 45. Salary £16. Good references.
Beta, Green Side, Hoyland Swaine, Penistone.

A CHRISTIAN LADY (a widow) desires a re-engagement as Governess to children under twelve years of age, or as Companion to an Elderly Lady. Experienced. Accustomed to travel, and willing to go abroad. Excellent references.
A. L., 34, Chester-road, Newsham-park, Liverpool.

YOUNG LADIES' MAID, or Under Lady's Maid. Good needlewoman. Three years' good character. Near London preferred
A. G., West Lodge, Lansdowne-road, Bedford.

COOK.—A Christian Cook seeks a situation in a small family, or a large family, where kitchen-maid is kept.
Mrs. Hossack, Holm Lodge, Romford, Essex.

LADY-HOUSEKEEPER. — A domesticated Lady, experienced, and possessing superior abilities, can be highly recommended to fill a position as above. She thoroughly understands the management and training of children.
A. G., Willis's Library, 374, Holloway-road, N.

Appointments, Situations, &c., Vacant.

WANTED AT CHRISTMAS, a Curate for Christ Church, Weston-super-Mare, of decided Evangelical views. An interesting sphere of work for the Lord.
Rev. Colin Campbell.

ARTICLED PUPIL.—An Architect of long standing and large practice has a vacancy in his office for an Articled Pupil, who might reside with the Principal at his suburban house, where the advantages and comforts of a Christian home would be afforded.—For terms, &c, address, J. Morris, 17, Friar-street, Reading.

GARDENER AND GROOM wanted, Suffolk.—Wanted immediately by a Clergyman, a married man, active and experienced. Abstainer. House provided, boy kept. State wages, and all particulars.—J., Little Munden Rectory, Ware.

WANTED, for a manufacturing village in the North of England, an earnest Christian and Temperance Mission Worker, or two sisters desirous to work among and visit the poor, and willing to nurse the sick when necessary.
A., care of Secretary, Y. M. C. A., Newcastle-on-Tyne.

AN INDOOR SERVANT wanted, who thoroughly understands his work. A young man preferred.—Apply, stating previous situations, references wages, &c, to H. H., Esq., 4, Clarendon-terrace, Brighton.

SUPERINTENDENT (Homes for Working Girls in London) required for the eighth Home about to be opened at Kennett House, 13, The Paragon, New Kent-road, S.E. A kind, prudent woman, able to substantiate her thorough Christian life, with experience in work among young women, and possessing a good knowledge of housekeeping.—Reply, stating past occupation, age, and references (no testimonials), by letter only to John Shrimpton, Esq., 88, Lincoln's-inn Fields, London, W.C.

WANTED, a single-handed Man in Livery. Not over 20. Must be capable, respectable, and abstainer. For a small family. Brighton and country.
Mr. R. Gurney, Northrepps, Norwich.

BIBLEWOMAN.—The Rector of St. Clement's, Ipswich, will be grateful to any clergyman who can recommend him a Bible-woman. Must be accustomed to visiting the sick. Salary £40.

A USEFUL MAID wanted, good plain dressmaker, in a quiet family, not under 25. Church of England. Good character. £20
Mrs. Lawrence, Merrow, Guildford.

WORKING MATRON wanted, for a small Institute for Rough Girls. Experience in Mission work requisite. Church of England.
Miss Bussell, 61, Lee-road, Lee, S.E.

CAN ANY LADY recommend a thoroughly trustworthy, experienced person as Cook in a small family? She must be a total abstainer, and is wanted immediately.
H., Mildmay Lodge, Dover.

HOUSEMAID wanted, for the country, by the middle of October. Experienced. Single handed, not under 23. Good recommendation indispensable. Church of England. Wages £16.—Hon. Mrs. Hamilton, Ridgmont, Woburn.

A COOK wanted, for a small, quiet family, where nurse (to one child) and housemaid are kept. Must be thoroughly reliable and experienced. Wages, £18.
G. C., 6, Portland-place North, Lower Clapton, E.

COOK.—A steady, trustworthy person wanted, as Plain Cook in a Boys' school. Abstainer.—Mrs. John Sharp, Paradise House, Stoke Newington.

A GOOD COOK (over 30) required in the country, who can undertake a small dairy, and baking. Also, HOUSE AND PARLOUR MAID.—Write, stating age, wages, &c, to E. L., The Hermitage, Rotherfield, Sussex.

NURSE.—Wanted, an experienced Woman, not under 30, for child of six months. Must be active, conscientious, with unexceptionable character and references.
Mrs. Pim, Finaghy House, Belfast.

EXPERIENCED NURSE wanted, to take the management of four little children. Apply between the hours of 11 and 2, to Mrs. O., Albert Villa, Granville-road, Southfields, Wandsworth, S.W.

WANTED, a strong, cheerful, Christian woman, accustomed to nursing. Age about 30.—C. F. Carpenter, Health Resort, Bishopsteignton, South Devon.

COOK wanted (thorough good Plain), about 30. Wages £25, no beer. Also tall, strong Girl, to assist cook and housemaid, wages £10. Parlour-maid kept. Those accustomed to country, with personal character, preferred.
Mrs. R., Rosenberg, Beckenham.

A SUPERIOR PERSON wanted (a Christian and abstainer preferred), who could cook nicely, and take an interest for a household where there are invalids. A comfortable, quiet home. Must be clean and orderly.—Miss Garnett, Mallow House, Milnthorpe, Westmorelaud.

PLAIN COOK wanted, by a Clergyman's wife in the country. Thoroughly trustworthy. Very small family.
Mrs. W., Shere, near Guildford.

COOK (good Plain).—Wanted, a trustworthy person. Comfortable situation. Two in family. Wages £18 to £20.—Apply, before 12 or after 5, M. D., 28, Pembury-rd., Hackney Downs.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. Milne, Abbey Church, Edinburgh, writes:—*Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. Collingwood Bruce, Newcastle-on-Tyne; Dr. Goodman, Southport; Dr. Young, Rome; Rev. J. Sampson, Barrow-on-Humber, and readers of The Christian, from all parts of the world.
Tariff on application to Miss Percy.

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C., Mr. G. A. Keyworth, Hastings.

BROOKS' MACHINE COTTONS

Continued on page 23.

THE HYGIENIC VALUE OF MAGNETISM AS A MEANS OF INVIGORATION.

It has often been the custom of historians to designate any notable eras of the world's history according to the characteristics of each period. Sometimes the epithet has well expressed the condition of bygone times. Thus we have "The Golden Age," "The Age of Chivalry," "The Iron Age," "The Dark Ages," &c., &c. But, if the record of the past is carefully studied, it will be found that there were other distinctive features, not quite so evident at the first glance, but which affected the well-being of the people in a greater degree, and which, with equal truth and appropriateness, might have expressed their leading characteristics. Foremost amongst such features are the particulars relating to the health condition of the people. If this feature were examined, it would be found that each age had been marked by some peculiar weakness or epidemic disease, the result of habits or customs, training or ideas prevailing at that time; and also by the established methods of treatment, embodying the theories of its physicians. There were the charms and incantations of the ancients; the excessive drugging, bleeding, and blistering of more recent times; there are the antagonistic practices of allopath and homœopath at the present, and many others which it would be needless to enumerate; for it is not our intention to consider in detail the various types of disease peculiar to past ages. We shall only notice one feature of the present; and for this purpose we need only ask any physician what the majority of his patients are suffering from; he will reply, nervous debility. Take up any daily paper; you will find a large portion of it advertising various remedies for nervous debility. Ask why the father heaves a sigh, and the mother's eye becomes dim with tears, as they notice the languid movements of some beloved child, just blooming into manhood or womanhood, and the same cry of debility will be heard, while exhaustion and failing health are every day more apparent. Ask schoolmasters and heads of colleges what has become of some of their brightest pupils who a short time since bade fair to make a great name; the same answer will be returned: "They broke down, nervous power being exhausted." In the families of the rich and titled, the same cloud obscures the brightness of the domestic circle, one or more suffering from weakness and debility.

(*To be continued.*)

Many affections are classed as incurable because the sphere of action claimed for medicine does not extend beyond the symptoms of disease, and the sufferers become reconciled to a recurrence of the attacks. It is the impetus given to the vital energies by Magnetic treatment which controls the cause of our ailments, and not only relieves, but removes many so-called incurable affections; and from this point of view it cannot be difficult to see how cure becomes possible by this means.

In proof of this, we submit for consideration the unsolicited statements which appear weekly in this column.

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"I have recommended it to numbers of delicate persons, some of whom have accepted your advice with considerable benefit; and as I think it only right that other sufferers should be encouraged to avail themselves of this means, you are at liberty to use this statement as you please."

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The Christian.

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By Dr. HORATIUS BONAR.

FOR the Dayspring of the nations,
Of the kingdoms wide and far;
For the rising over Europe
Of the bright and morning star:
For the blaze of heavenly sunshine,
For the hues of glorious day,
Coming up behind the shadows
Of the ages long and grey:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the word and it was done!

For the broken chains of Europe,
For the prison-doors unbarred,
For the freedom of her peoples,
By the freedom-giving Word:
For the battle bravely foughten
With the powers of hellish nigh',
For the scattering of the darkness,
For the victory of light:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the word and it was done!

For the ended sleep of Europe,
For the rousing of her sons,
For the shivering of her idols,
For the ruin of their thrones:
For the shout of joyous wonder
As she looks around and sees
The fair flag of living freedom
Floating far upon the breeze:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the word and it was done!

For the rainbow-beaming promise
Of our Europe's better birth,
For the thunder-song of gladness
O'er a liberated earth;
For the Book of peace unfolded,
Lifted up, and set on high;
For the torch of truth re-lighted,
Nevermore to dim or die:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the word and it was done!

For the franchise of the conscience,
For the inner man unchained,
For the intellect ennobled,
And the soul's high birthright gained:
For the keys of heaven recovered
From the robber-hands of Rome,
For the kingdom's open gateway,
And the sinner's welcome home:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the word and it was done!

For the flight of ancient spectres,
That had shaded with their gloom,
Both the castle and the cottage,
Both the cradle and the tomb;
For the hope of holy triumphs,
In the eras yet to be;
For the pledge to captive millions,
Of release and jubilee:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the word and it was done!

For the watchword of the prophets,
That "the just shall live by faith,"
For the Church's ancient symbol,
Of the life that comes thro' death;
For the standard of Apostles,
Raised aloft and full unfurled,
Glad deliverance proclaiming,
To a crushed and trampled world:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the word and it was done!

For the martyr's song of triumph,
On the wheel, or scorching pyre,
For his strength of meek endurance,
On the rack, or torturing fire;
For the noble witness-bearing
To the Christ the Lamb of God,
To the one unchanging priesthood,
To the one atoning blood:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the word and it was done!

For the brave protest of Europe,
'Gainst the iron rod of Rome,
'Gainst the old Italian spoiler,
'Gainst the wolf of Christendom:
For our Europe's bold confession,
Of the one true faith and Lord,
For the Church's bondage broken,
And her ancient rights restored:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the word and it was done!

For the everlasting Gospel,
Which in splendour has gone forth,
Like a torch upon the mountains,
Of a re-illumined earth;
For the temple flung wide open,
At whose gates the goodly train
Of the nations had been knocking,
But in vain, so long, in vain:
Blessed be God, our God, alone,
Our God, the Everlasting One,
Who spake the word and it was done!

* This rousing hymn, set to music by Rev. Dr. E. W. Bullinger, may be had of the Luther Commemoration Committee, 21, Exeter Hall, London, W.C.; price, 25 copies 1s., 50, 1s. 6d., 100 2s. 6d.

THE GOSPEL OF TEMPERANCE.

By Rev. THEODORE L. CUYLER.

WHAT amazes and shocks me is to see the wine-bottle where it is as flagrantly out of place as a bonfire would be on the floor of a powder-mill. No intoxicant has any business to be on the table of a family which contains any boys, or on the table of any miscellaneous social party, or in the cupboard of any professional man, or anywhere else, in short, except possibly in the hands of a *very* discreet and careful physician. Every bottle that contains alcohol contains a *serpent*. The serpent in Eden was not a more perfect embodiment of deceit. A bottle of Bourbon or of Burgundy will deceive the very elect. I am constantly called to labour for the reformation of persons who began with the most honest resolutions to drink *moderately;* but their glasses insensibly enlarged and deepened until they became literally a pit of damnation!

Some of the hardest cases I encounter are of those whose names are enrolled on church registers. In yonder lecture-room I have heard a man pray most pathetically for deliverance from the tempter, and yet he has been tracked to a drinking saloon on his way home from the prayer-meeting! More than once he has been the subject of most loving personal efforts (once or twice of necessary church discipline), and still does he cry out in agony from the bites of the serpent which he deliberately *put into his own bosom* when he was a young man. He never whines about being "a poor unfortunate victim," &c. &c.; he squarely admits that he is a heinous sinner against God and his own soul. But what shall be said of those Christian people who, from thoughtlessness or from the tyranny of fashion, will set wine-bottles where they will produce just such conflagrations! In my honest judgment, Pat O'Raf ferty, the grog-seller, will have no heavier account to answer for in the "great day" than will those reputable and professedly Christian people who place bottled serpents on their hospitable table for the temptation and poisoning of their guests. Half the drunkards in the land had one or more *partners* at the outset. God's Word solemnly commands, "Be ye not *partaker* of other men's sins." How much worse to be their tempter!

The one momentous truth that must be instilled into the minds and consciences of the young is, that *nobody* can safely tamper with an intoxicating beverage. On the bed-rock of entire abstinence alone are they safe. I am willing to confess on this public page that I would no more dare to tamper with a wine-bottle than I would dare to thrust a fireband into one of the pews of my church edifice. The venerable president of my college told me how often in his student days he used to listen to the eloquent sermons of Dr. ——; but those very sermons were delivered under the inspiration of the wine-cup! The excuse was, "I can preach better with the help of a stimulant." He delivered a discourse once on the sufferings of our Lord that melted his auditory to tears; but his nerves were all on fire with port wine while he was preaching! How this brilliant minister of Christ fell at last into open intemperance, and how bitterly he repented, and how he reformed and was reinstated, is still remembered by a few aged people. His temporary fall is a warning, trumpet-tongued, to all of us not to *look* upon a cup that "stingeth like a serpent."

The only Gospel of Temperance I have yet learned, or which I dare to preach, is—*let it alone;* it is a deceiver; it hath power to cast both body and soul into hell. This is the principle to teach to the rising generation.

In forwarding to us the above paper, the much-esteemed author writes the following brief epistle, which we think we ought not to withhold from our readers. We very heartily reciprocate his brotherly greetings:—

Lafayette Avenue Church,
Brooklyn, U.S.A., Sept. 18.

BELOVED FRIENDS,—Amid the piles of religious journals that reach me, your admirable CHRISTIAN is always most welcome, fertilising, and soul-profiting. It always puts me in good "trim" for sermon-studying.

I take the liberty of enclosing to you a brief paper on Total Abstinence, which is "going the round" of the Press here, and may be of service in your columns. I also enclose one of my newspaper articles just issued in tract-form.* I rejoice that God is kindly blessing some of my many contributions to the Press—written amid the labours of a large parish.

I spent an evening lately with our eloquent friend Mr. Joseph Cook, who is preparing fresh "broadsides" in behalf of evangelical truth. While not concurring in *all* his utterances ("call *no* man Rabbi"), yet the whole trend and drift of his powerful addresses are in the right direction; he is sound to the core on the vital doctrines of our glorious Gospel. How glad we were to see Brothers W. Hind Smith and Matthew Hodder! We shall soon send you our—and the Lord's—Moody for a new campaign. We need him sorely in America; so you must make the most of him in dear old England.

With fraternal love, yours,

THEODORE L. CUYLER.

* We shall give this in a future issue.

"The Christian" Pulpit.

THE LOOKS OF JESUS.

By ALEXANDER MACLAREN, D.D., Manchester.

"And He looked round about to see her that had done this thing."—Mark v. 32.

THIS Gospel of Mark is full of little touches that speak an eye-witness who had the gift of noting and reproducing vividly small details which make a scene live before us. Very often the Evangelist tells us of our Lord's looks, the gleam of pity and melting tenderness, the grave rebuke, the lofty authority that shone in them. We may well believe that on earth as in heaven, "His eyes were as a flame of fire," burning with clear light of knowledge and pure flame of love. These looks had pierced the soul and lived for ever in the memory of the eye-witness, whoever he was, who was the informant of Mark. My present purpose is to gather them together, and by their help to think of Him whose meek, patient eye is "still upon them that fear Him," beholding our needs and our sins.

Taking the instances in the order of their occurrence, they are these: "He looked round on the Pharisees with anger, being grieved for the hardness of their hearts" (iii. 5). He looked on his disciples and said, "Behold my mother and my brethren" (iii. 32). He looked round about to see who had touched the hem of his garment (v. 32). He turned and looked on his disciples before rebuking Peter (viii. 33). He looked lovingly on the young questioner asking what he should do to obtain eternal life (x. 21), and in the same context he looked round about to his disciples after the youth had gone away sorrowful, and enforced the solemn lesson of his lips with the light of his eye (x. 23, 27). Lastly, he looked round about on all things in the temple on the day of his triumphal entry into Jerusalem (xi. 11).

(1) *The welcoming look of love and pity to those who seek Him.*

Two of the recorded instances fall into their place here. The one is this of our text, of the woman who came behind Christ to touch his robe, and be healed: the other is that of the young ruler.

Take that first instance of the woman, wasted with disease, timid with the timidity of her sex, of her long sickness, of her many disappointments. She steals through the crowd that rudely presses on this miracle-working Rabbi, and manages somehow to stretch out a wasted arm through some gap in the barrier of people about Him, and with the pallid, trembling finger to touch the edge of his robe. The cure comes at once. It was all she wanted, but not all that He would give her. Therefore He turns and lets his eye fall upon her. That draws her to Him. It told her that she had not been too bold. It told her that she had not surreptitiously stolen healing, but that He had knowingly given it, and that his loving pity went with it. So it confirmed the gift, and, what was far more, it revealed the Giver. She had thought to bear away a secret boon, unknown to all but herself. She gets, instead, an open blessing, with the Giver's heart in it.

The look that rested on her, like sunshine on some plant that had long pined and grown blanched in the shade, revealed Christ's knowledge, sympathy, and loving power. And, in all these respects, it is a revelation of the Christ for all time, and for every seeking, timid soul in all the crowd. Can my poor, feeble hand find a cranny anywhere through which it may reach the robe? What am I in all this great universe blazing with stars, and crowded with creatures who hang on Him, that I should be able to secure personal contact with Him?

The multitude—innumerable companies from every corner of space—press upon Him and throng Him, and I, out here on the verge of the crowd—how can I get at Him? How can my little thin cry live and be distinguishable amid that mighty storm of praise that thunders round his throne? We may silence all such hesitancies of faith, for He who knew the difference between the light touch of the hand that sought healing and the jostling of the curious crowd, bends on us the same eye, a God's in its perfect knowledge, a man's in the dewy sympathy which shines in it. However imperfect may be our thoughts of his blessing, their incompleteness will not hinder our reception of his gift in the measure of our faith, and the very bestowment will teach us worthier conceptions of Him, and hearten us for bolder approaches to his grace. He still looks on trembling suppliants, though they may know their own sickness much better than they understand Him, and still his look draws us to his feet by its omniscience, pity, and assurance of help.

The other case is very different. Instead of the invalid woman, a young man, in the full flush of his strength, rich, needing no material blessing. Pure in life, and righteous according to even a high standard of morality, he yet feels that he needs something. Having real and strong desires after "eternal life," he comes to Christ to try whether this new Teacher could say anything that would help him to the assured inward peace and spontaneous goodness which he longed for, and had not found in all the round of punctilious obedience to unloved commandments. As he kneels there before Jesus, in his eager haste, with sincere and high aspirations stamped on his young, ingenuous face, Christ's eyes turn on him, and that wonderful word stands written; "Jesus, beholding him, loved him."

He reads him through and through, knowing all the imperfection of his desires after goodness and eternal life, and yet loving him with more than a brother's love. The sympathy does not blind Jesus to the limitations and shallowness of the young man's aspirations, but the clear knowledge of these does not harden the gaze into indifference, nor check the springing tenderness in the Saviour's heart. And the Master's words, though they might sound cold, and did embody a hard requirement, are beautifully represented in the story as the expression of that love. He cared for the youth too much to deceive him with smooth things. The truest kindness was to put all his eagerness to the test at once. We can reverently imagine with what a look Christ watched his retreating figure; and we may hope that though he went away then, the memory of that glance of love, and of those kind, faithful words, sooner or later drew him back to his Saviour.

Is not all this, too, an everlasting revelation of our Lord's attitude? We may be sure that He looks on many a heart—on many a young heart—glowing with noble wishes and half understood longings, and that his love reaches every one who, groping for the light, asks Him what to do to inherit eternal life. His great charity hopeth all things, and does not turn away from longings because they are too weak to lift the soul above all the weights of sense and the world. Rather He would deepen them and strengthen them, and his eternal requirements addressed to feeble wills are not meant to quench the smoking flax, but to kindle it to decisive consecration and self-surrender. The loving look interprets the severe words. If once we meet it full, and our hearts yield to the heart that is seen in it, the cords that bind us snap, and it is no more hard to count all things but loss, and to give up ourselves, that we may follow Him. The sad, feeble, and weary, who may be half despairingly seeking for alleviation to outward ills, and the young and strong and ardent whose souls are fed with high desires, have but little comprehension of one another, but Christ knows them both, and loves them both, and would draw them both to Himself.

(*To be concluded in our next.*)

THE EASTERN QUESTION.

IT has been remarked by one of the daily papers that the Eastern Question occupies the attention of England from time to time as circumstances force it upon her, but that it is never out of the mind of Russia. Many amongst us are asking, "What, in a nutshell, *is* the Eastern Question?" To this Mrs. Grattan Guinness, in one of the interesting soirées at Hulme Cliff College during the vacation, replied that the Eastern Question, which is the great crux of politics, is what to do with the Mohammedan Turk without putting Europe in a blaze? For Constantinople is the finest geographical position in Europe, and only the mutual jealousy of the European Powers permits the Turk to remain there. But God will bring about the solution of this difficulty in his own time.

Again, it is asked, why is the departure of the Turks from Europe, and their return to the land whence they came, identified with the drying up of the Euphrates foretold in Rev. xvi.? The answer is that the Ottoman Turks, of whom Othman was the chief, were originally a wandering tribe in the country of the Euphrates, and their irruption into Europe is represented in the vision of the sixth trumpet (Rev. ix. 13—21), as consequent upon the loosing of the four angels which were bound in that great river. The vision of the sixth vial (Rev. xvi.) describes the subsidence of this overwhelming flood as the drying up of the Euphrates. (For a similar prophecy of the invasion of the land of Immanuel by Assyria as the overflowing of the same river see Isa. viii. 5—8, and its fulfilment xxxvi., xxxvii.)

The drying up of the Euphrates is proceeding rapidly. About 1800 Turkey began to wane, and has steadily declined, especially since 1820. When it is no longer able to keep its heel upon Jerusalem, the way of the Kings of the East (the Jews) to their own land will have been prepared. Then they shall look upon Him whom they pierced. Then, like Saul of Tarsus, they will ask, "Lord, what wilt Thou have me to do?" and like him they will become the ministers of their God to the nations and to the isles afar off, that have not heard his fame nor seen his glory, and they shall declare his glory among the Gentiles.

The loss of Egypt to Turkey indicates a further extensive retrocession of the mystic Euphrates, and this, together with many another sign of the end, calls loudly to the Church and to Israel to "Lift up your heads for your redemption draweth nigh."

CHILDREN'S SCRIPTURE UNION.—Portions for week ending October 13:—Oct. 7, Ezra vi. 13-22; Oct. 8, Ezra vii. 6-20; Oct. 9, Ezra vii. 21-28; Oct. 10, Ezra viii. 21-31; Oct. 11, Ezra ix. 5-15; Oct. 12, Psalm lxxxv. 1-13; Oct. 13, Psalm lxxxvi. 1-17.

THE MASTER'S WORK:

WHAT IT IS, AND HOW TO DO IT.

By the Author of "He is Risen," &c.

(*Concluded from our issue of Sept.* 20.)

HAVING looked at what the Master's work is, let us now glance at

II.—HOW TO DO IT.

First, then, we are to be labourers together with God (1 Cor. iii. 9). Think for one moment of that "*Together with.*" Three lights seem to gleam out from those words. (*a*) They reveal to us the honour to which we are called by being labourers together with God. (*b*) They show that we must not trust to our own unaided strength. We cannot labour alone, our sufficiency is of God (2 Cor. iii. 5). (*c*) We are not to work our own works in our own way, it must be his work, and in his way, *with Him!* Our will must not run counter to his will.

"All unseen the Master walketh
By the toiling servant's side;
Comfortable words He speaketh,
While his hands uphold and guide."

What a source of strength lies in these words "together with." The task may be difficult, the strain long, but we are not alone; our work is his, and we work with Him; He is sufficient for all things, and his grace is sufficient for us (2 Cor. xii. 9).

Secondly, we must do it *willingly.* Having given up our own will to his, we must not perform his work as a task, but do all things without murmurings (Phil. ii. 14). Perhaps we want to do a certain work, or we want to do it in the way *we* think would be best, but God says "No." Shall we grumble and grudgingly perform his work because He shows us the right thing and the right way to do it? It will not be his work if we do; He must be served with a perfect heart and with a willing mind (1 Chron. xxviii. 9).

God places willingness before obedience in Isa. i. 19, as if to show his children that a forced obedience is no obedience at all. A reluctant service is odious. When the Temple was built, the people with perfect heart offered willingly to the Lord (1 Chron. xxix. 9). Shall we not do the same? Much of our work is spoiled by being performed unwillingly. Oh, let us henceforth, by the help of God, consecrate all distasteful duties to Him whom we serve (Acts xxvii. 23), by accepting them from Him as his appointed task for us, and by performing them all with a *willing* heart.

Thirdly, we must do our work *heartily, i.e.*, with all the energy, and in the full exercise of all the talent we possess. There is an old adage, that what is worth doing at all, is worth doing well. If this be true of even worldly duty before the heart is given to God—before we are desirous of consecrating all our work to the Lord, how much more true is it when applied to that new desire. "Whatsoever" we do must be done "*heartily*" as to the Lord (Col. iii. 23).

Thoroughness in our daily duties will teach us a lesson of efficiency, and if in small matters we learn to be thorough and efficient, we are likely to be so in greater undertakings.

"I slept and dreamt that Life was beauty,
I woke and found that Life was duty;
Was the dream, then, a shadowy lie?
Toil on sad heart courageously,
And thou shalt find thy dream to be
A noon-day light and truth to thee."

Yes, the duties that are performed as to the Lord, under the light of his love, will bring down upon us the approval of Him who came to consecrate our common tasks, and to turn them into sources of happiness and blessing to ourselves and to others.

Fourthly, all must be done *in singleness of heart* (Col. iii. 22), *and with all humility of mind* (Acts xx. 49). Let us cast all thought of the world's approval out of our heart, and look only at what our work appears in the eyes of God. Let us not do our work partly for the world and partly for God, but with an earnest desire for his glory, and a real longing to show forth the praises of Him who hath called us (1 Pet. ii. 9). Not in a spirit of pride, but with that true modesty which is the single heart in exercise; the quiet unobtrusiveness with which our Great Example went about doing good, and ministering to the wants of others; the gentle retiring manner with which He withdrew Himself from the crowd, who would have made Him king by force, and the submissiveness which made Him wait so patiently the Father's set time for the accomplishment of his life work.

Fifthly, our work must be "*a course of daily obedience.*" Let us not imagine that an occasional fitful service is acceptable to God; let us not think that one deed performed with a single eye to his glory, and the next for the world, is true service. No, our servitude must be constant, unceasing, thorough. We do not consider the man or the boy who serves us at uncertain intervals of time only as *our own* servant. Neither does our heavenly Master recognise us as his own servants if we serve the world a little here and a little there, and give the residue to Him. If we would serve Him hereafter (Rev. xxii. 3), we must serve Him always here. In the new Jerusalem his servants shall serve Him (*ib.*), but they must learn to do it first on earth. Oh, let us enter into his service fully, heartily, entirely. Leaving every other master, let us take Him as our own, our *only* Master, giving ourselves up to his service. Let us go joyously forward in the daily course of obedience which is the brightest and best of lives to live here, and an earnest of the perfect and sinless service in our home above.

Next time we are puzzled as to the nature of the Master's work, let us think upon the plain instruction He has given us concerning it in his Word. He has *ordained* that we should walk in good works (Eph. ii. 10); it is his will; but we must remember that we shall most completely and fully do these works when we are content to follow simply in the path He has arranged for us in his providence; not trying to go out of the way to choose our own work, but by taking up our daily duties one by one, as He places them in our way, discharging them faithfully and prayerfully under the guidance of his Holy Spirit.

I have not here spoken of work for the Master in the harvest field, but purposely confined the subject to the consideration of his work as set forth in our daily home life, for the simple reason that we often fail to regard such tasks as fall to the lot of most of us, as real, decided work for God. We are so apt to forget that if He gives us homely duties, we may perform them for Him in as true a spirit of consecrated service as if we went forth as missionaries or as evangelists. Whatever our station or circumstances in life, whatever our duties or calling may be, *there*, depend upon it, is an opportunity, a scope (for the present at any rate), for consecrated, hearty service for God. If in our own little sphere, we do all to his glory, we shall be best fitting and preparing ourselves, by the grace of God, to carry that spirit into our outer work for Him, and in like manner to glorify Him whereto He may call us.

This paper must be closed with a true illustration of the practical nature of the service which we, as Christians, should remember is a true test of the reality of our profession; an illustration which may suggest many hints as to the sphere in which we may first prove our sincerity and our love for the Master.

During the time that a Mission was held in one of our large towns, a woman came to the Mission clergyman and said, "Sir, I want to do something for Jesus, and I don't know what I *can* do." "Then Satan has blinded your eyes," he replied, "that you cannot see, for there are duties for everyone, something that we can do for Jesus." He asked a few questions, and found that the woman lived with her poor bed-ridden mother. She was fretful, and mother and daughter had frequent quarrels and broils. He thought a few moments, then opened the Bible and read these words, "I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me." "You have Christ at home," he said; then turning the leaf he read, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." "Nurse that poor sick mother for Christ."

Before the close of the Mission, the daughter came again and said, "Mother wants to see you." The missioner visited the woman, and when he came to her bedside, she took hold of his hand with her right hand, and with the left she pointed up towards heaven and solemnly said, "I wanted you to hear me thank God for the comfort I have received through you and *her*" (pointing to her daughter). This was true conversion. It brought forth fruit in the home life. Our Master's work commenced in *his* humble home at Nazareth. Let us go and do likewise.

HARVEST LESSONS.

The Promise given ..... Gen. viii. 22.
The plowing ..... 1 Cor. ix. 10.
The sowing time ..... Ecc. xi. 6; Ps. cxxvi. 6.
The waiting for ..... James v. 7.
The Blessing ..... Mark iv. 28; Ps. lxv. 11—13.
Then cometh the harvest .. John iv. 35; Is. ix. 3; Mark iv. 29; Jer. v. 24.
Warning to workmen as to kind of seed ..... Gal. vi. 7, 8.
Warning as to time to gather in the summer .. Pro. iv. 8.
Warning to sinners ..... Jer. viii. 20.
Responsibility of Christians ..... Matt. ix. 38; John iv. 35.
The Harvest Home ..... John iv. 36.

HERBERT R. FRANCIS.

AN EAST END SCANDAL.—About a thousand ratepayers and inhabitants of Mile End, in the East of London, including nearly all the clergy and nonconformist ministers in the neighbourhood, have signed a memorial to the licensing magistrates, asking them to refuse to renew the licence of Lusby's Music Hall, Mile End, on the ground that the "establishment in question has become a nightly resort of prostitutes, and that scenes of tumult and disorder frequently occur in the streets on the termination of the entertainments there given, to the great annoyance of the peaceable inhabitants and to the detriment of the neighbourhood." Such being the case the memorialists are performing a public duty, and they may justly look to the magistrates to perform theirs by refusing the authorisation of a licence to such a notorious resort.—*The Sentinel.*

Glasgow Addresses.

By Pastor **THEODORE MONOD**, of Paris.

III.—Who Teacheth like Him?

"THE wisdom of this world is foolishness with God. For it is written: He taketh the wise in their own craftiness." Where are the words here quoted? In the book of Job; therefore we may feel that we are fully authorised by the example of the Apostle in taking a text from the book of Job, without inquiring closely to whom the words are attributed. It was Eliphaz the Temanite who said, "He disappoints the devices of the crafty, so that their hands cannot perform their enterprise." This is the more striking because we read at the end of the book, "The Lord said to Eliphaz, the Temanite: My wrath is kindled against thee, and thy two friends; for ye have not spoken of Me the thing that is right, as my servant Job hath." This shows that the Bible is not like any other book. The Apostle takes one of those words, and simply says, "It is written."

From the same portion of the Scriptures—not from Eliphaz, but from Elihu—I would borrow my text, "Who teacheth like Him?" (Job xxxvi. 22.)

Our chief object in meeting here is to be useful to one another—by helping each other to come to a decision in our spiritual life. It may be said that each one of us has to come to some decision; that is to say, there is a further step to take. God is ever putting us to the test. We are ever on trial in one shape or another. There is always a further blessing to be got; and it is always to be got in the very same way—by believing the promises of God and obeying his commands. I have no doubt that there are many sitting on these benches who know a great deal more about the deep things of God, and about God Himself, than any of us on this platform; but we give what we have. On the other hand, how can we meet the need of the advanced Christian, of the middle-aged Christian, and of the young Christian, by one teaching? It seems impossible. All that we can do is to lay down some general principles from the Word of God and to say: "This is the path." And then, after all, each one has to place himself under the direct and personal teaching of God. You may hear the very best human teachers of Divine things and yet not be truly, deeply, efficiently taught.

"Who teacheth like Him?"—that is, God himself. We must learn to turn from all other teachers, even those we most respect and love; we must do as the disciples of John the Baptist did: they left him and followed Jesus. And John was pleased; for the object of his ministry was—that he should decrease and Christ should increase. When the disciples heard his testimony to Christ, they at once left him and followed his Master. Likewise, as regards those decisions that we have to come to, we must get beyond the mere province of wishing, of admiring, or admitting that we ought to do such and such a thing; we have to *do* it. In order to come to that point, we need God's teaching, and no other teaching will answer. After we have heard the truth expounded in such meetings as these, let us remember that we need to shut ourselves up with God, and to ask of Him that He Himself should teach us.

What do we require of a teacher? First of all, of course, a *knowledge* of the thing he has to teach. I need not say that all knowledge belongs to God. He is truth itself—the living Truth. It would hardly be sufficient to say that God knows the truth: He *is* the Truth. All truth belongs to Him, and by giving us his mind He gives us truth, gives us reality, shows us things as they are. We may see them in a more or less distorted fashion. We see them very imperfectly, but God sees them as they are. He shows us the truth about Himself, first of all, and then the truth about ourselves, which we are not ready to perceive, and are unwilling at first to admit.

Further, a teacher must not only have knowledge of the truth in itself, but he must *know exactly what his pupil requires.* Here again, God not only knows the truth, but He knows what particular truth we need to learn at such and such a time. We are often greatly mistaken on the point. Here is one who thinks, perhaps, that what he needs is to go further into the consideration of the inner life, of the power of the Spirit, and so on. It may be that what he just needs is to learn the A B C of the Christian life; that he has never felt his sinfulness, that he has never trusted the Saviour in a true and living way. If so, of course that is the first lesson for him to learn.

There are others who may be wishing for great things, who may be longing for progress in holiness. And surely they ought to be. In fact it is a great mistake to consider any degree of holiness as a "privilege;" it is simply our duty. "Be ye holy, for I am holy." But we may persuade ourselves that all that we need to make further progress in holiness is a little more light, a little more teaching. "We are perfectly willing, but we do not quite understand," we say. The fact is, we do understand quite as much as we need to understand, but we are not willing and we are deluding ourselves. We would like to have—excuse the word, it is the only one that comes to me—a certain feather to put in our cap that we would call "holiness;" something very beautiful that people might look upon and admire us for. Ah, God is not going to give us that. Holiness means conformity to Christ. It means being emptied of one's self, becoming weak, becoming foolish, in order to have no strength and no wisdom but his. It means seeing where we are; and, apart from Christ, we are nowhere. We have nothing at all but Him. It means, as we have been singing—oh, that singing! have we really meant what we sang?—"Anywhere"—was it not, "Everywhere He leads me I will follow on"? Are you sure of that? Are you ready to follow Him anywhere, everywhere? That is a great thing—to follow Him whatever it may cost you, before those who are not in sympathy with you, though perhaps you have to leave your present situation for Christ's sake, though He sends you far away, or gives you some very humble, unknown, obscure work to do. Are you ready to follow Him then? There are many who think the lesson they need is a lesson in holiness, when the fact is they need to be sincere—to be true. Do not pretend you want what you do not want.

A few weeks ago at Mildmay I told a very simple little story; as it seemed to be helpful to some, I will give it to you. It was about a child I know, the son of one of my relatives. He had a bad habit that children often have—he was a little bit of a boy—that of sucking his thumb. Well, he was told he must give it up, and one evening in his prayer he was heard to say: "O God, bless Edward, and make him give up sucking his thumb." That was a very good prayer. But, after a pause, he went on: "O God! don't bless him, because he is going to suck his thumb all the same." I think there is a world of practical teaching in that. The little fellow was more candid than we often are, and he understood that it was no use asking God to do a thing for him when he was determined it should not be done. I fear that in more important matters a great many are just like that little boy. We ask God to deliver us from this or that, when all the time there is a voice (although it does not express itself in the prayer) saying: "I shall go on all the same."

Now, then, let God teach us. He will show us where we are exactly, and what we need. He will *impart* to us this knowledge. Many have knowledge who do not know how to impart it to others; they make very poor teachers. Indeed, they ought not to be teachers at all. But God is able and willing to impart the needful knowledge to us.

Again, a good teacher is one who has *sympathy* for the learner. All teachers have not got that, and it is perhaps the greatest power in a teacher. The Great Teacher says: "Learn of Me, for I am meek and lowly in heart." He is a loving Teacher, a kind, gentle Teacher. And if He has to teach us many a lesson that will humble us and break us down, He will do it in such a way that we shall feel all the time that He does it in love. Do not be afraid of that Teacher. He knows you perfectly, better by far than you know yourself; He knows precisely the lesson you need, and He is able to make you learn it.

He will teach you by *his Word.* He will show you the meaning of that Word. He will make your hearts burn within you as He opens to you the Scriptures. He will, as it were, hold up the Word against the light, so that you shall understand it.

He will teach you by *his Spirit*, appropriating the Word to you. In reading the Acts of the Apostles see how the Holy Spirit directs the Church, how He directs believers, how the promise of Christ is fulfilled, that He leadeth forth his sheep and goeth before them. Thus will He teach you by his Spirit. He shall speak to you in your inmost heart as well as by his Word.

He shall teach you by *his Providence.* In the book of Job it is especially his Providence that is pointed out. "Who teacheth like Him?" When God sends you lessons, whatever they are, it is to teach you of his love. When He sends troubles and trials it is that He may teach you—that He may wean you from worldly things and draw you to Himself, that He may make you stronger to glorify Himself in you, that He may make further light to shine in the darkness that may be round about you. Let Him only be your Teacher. Without Him no Providence can teach us. His Word does not teach us without Him. It must be God Himself through his Providence, God Himself through his Word: then we shall be taught indeed.

Further, and finally, the teaching of God is *practical* teaching. It is not meant simply to enlighten our minds, and lodge some truth in our memories. It is meant to act upon our will and alter our lives. No human teacher can do that, but God can teach in such a way that He leads us to do the thing that is taught. He can not only make you understand it, but desire it, and love it, and obey it. Oh! what a Teacher is that. On this subject of giving ourselves to God, or, in the words of the Apostle, yielding ourselves to God, there is no teaching which can lead us to the point, which can make us do it if we have never done it, or continue to do it if we have begun, but the teaching of God Himself. It was "through the Eternal Spirit" that Christ offered Himself up to God—so we are told. And we shall never offer

ourselves up to God effectually except by the Spirit of God. He must come and take possession. He must receive us as we are. We cannot make ourselves ready. We must ever say, in the words of the hymn :—

"No preparation can I make,
My best resolves I only break;
Oh, save me, for thine own name's sake,
And take me as I am."

But, taking us as we are, He does not leave us as we are. The Great Teacher takes his pupils into fellowship, into partnership with Himself. Then He shows us the truth, not only from the outside, as it were, but from the inside. "The secret of the Lord is with them that fear Him." He takes us into his home and into his heart. He gives us more of his truth as we are able to bear it. He shows us more of his love, and uses us more in his service. It would be a great and glorious fruit of these meetings if each one of us said to himself now, "I will go to that Teacher. I do not always understand the others. I cannot always put this and that together. I cannot find a form of words that will exactly suit me, and express the Christian life. But there is One who does understand me, who knows me, who will give me the truth in the shape that is adapted to my mind, to my experience, to my education. I will take Him for my Teacher."

I remember reading a letter from one who had attended such meetings as these, and a passage in it read somewhat as follows: "Now I have got home after a few weeks. I enjoyed the meetings; I got some good in them. But I get much more good now directly from God. I find that the teaching of God—the teaching from his Word and from experience—is so much more adapted to me than the teaching we got in the meetings. Because," he went on to say, "in these meetings there seemed to be a kind of iron rule laid down. It was all good and true, but it did not seem to fit me exactly—it seemed to me stiff and hard. But now God's hand is upon me, and God's hand adapts itself to me. He does not press too hard. His hand is light. His hand is tender. He knows just how much I can understand, and bear, and do. He gives me light and grace. All that was said at the meetings was true enough, but it is far better to have it straight from Him."

That is what we need. Begin right now, to-day, and go to that Teacher, the One great Teacher, who will never depart. He will lead us further and further on in his truth, as it is said by the beloved apostle: "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you in all things, and is truth, and is no lie, even as it hath taught you, ye shall abide in Him."

A GOOD WORK.—Miss Ellen E. Sowerbutt, 34, Warner-street, New Kent-road, S.E., writes to us to say that she is endeavouring to care for the young neglected girls in the neighbourhood. She is single-handed, however, and would greatly appreciate the personal help and co-operation of some other workers.

DESTITUTE EMIGRANTS.—A party of the third-class emigrants from the wrecked ship *St. Leonards* lately arrived at the Emigrants' Christian Home, Blackwall. They have lost everything, but in answer to a letter to the daily papers have been most kindly supplied with clothing for the present. Those in charge at the Home have, however, been asked to open a subscription in behalf of these emigrants and the crew to supply them afresh with new kits. Messrs. Shaw, Saville and Co. have promised £50, and other friends have also contributed. Any sums may be sent to Mr. E. Trotter, 5, Montague-square, W.; or to Mr. Wilkie, manager, Emigrants' Christian Home, Blackwall, E.

THE QUEER CLASS.

By M. E. WINSLOW

MISS PERCIE LANGTREE certainly could not rejoice in the most attractive class in B——— Sunday-school. She would have greatly preferred to be at the head of that Bible-class of sweet young ladies, looking in their fresh, bright costumes like a very *parterre* of spring flowers. Even the "big boys'" class had attractions, its members, though restless and a little mischievous, being full of intelligence and life, and of decidedly inquiring minds. For Percie, who was scarcely more than a girl herself, liked pretty things and bright things, and had once been greatly entertained when acting as a "supply," at the naïve answer of one of these boys, who in reply to the printed question, "What is a seraph?" said, "Some kind of an insect, I suppose, 'cause they've got six wings."

But both these classes had good teachers, who were not at all willing to exchange them for the queer scholars whom the superintendent offered Percie, telling her as he did so that if we really desire to do good and serve the Lord, we must be willing to take such work as He brings to our hands, and not covet other people's work any more than we would their possessions. So, with resolute will, but considerable heart-sinking, the young girl sat down that bright Sunday morning in front of her class.

Its members were named Lee-Chee and Wan-Tan; they had long nails, narrow black eyes, and pig-tails, and were attired in blue blouses, and wide shoes turned up in front. Do you wonder that the other scholars called this the "queer class"? Percie found that they literally knew nothing except enough "pigeon English" to understand her talk when she spoke in monosyllables, and repeated the same thing a great many times. She was obliged to commence at the rudiments, and, almost grown-up men though they were, to go over and over that most tedious of all instruction, "A, B, C." Also she was forced to instruct each one separately, for the one never appeared to listen when she spoke to the other, and the other apparently went to sleep while she was addressing the first. It was very discouraging work, for though both scholars were regular in attendance, and perfectly docile—so far as to repeat verbatim every word she said to them without variation of a letter or syllable, they never showed a sign of intelligence, never originated an idea, nor to all appearance advanced beyond the condition of an echo. The one exception to this statement was the avidity with which they united in the hymns, an exception, by the way, hardly appreciated by Percie, who had a remarkably fine musical ear and cultivated taste.

Matters went on in this way for nearly two years, and only the girl's combined pluck and principle held her true to her two queer scholars. At length there came a Sunday on which Lee-Chee did not make his appearance, and Wan-Tan, on being questioned, said, "Sick, very sick, die soon, come and see, he say;" and in answer to this monosyllabic appeal, that afternoon the young teacher took her way, with some trepidation, to the temporary home of her sick pupil. She had taken the precaution to secure the escort of her big cousin, else perhaps she might not have ventured to pass through the sights and scenes of the "Chinese Quarter." We shall not attempt to describe them, but follow at once to the narrow bed in the stifling room where Lee-Chee lay stricken unto death. Perfect cleanliness marked the boy's person and the immediate surroundings, and this approximation to godliness would have spoken significantly to the experienced in such scenes. He appeared to be in a stupor, or at least his eyes were closed, and he seemed to take no cognisance of outside things. It was an attitude with which his young teacher was very familiar, and a sense of hopelessness came over her as she gazed. But she might have spared the thought, for as she approached the bed, accompanied by Wan-Tan, the sick boy looked up suddenly, with a light in his eyes which she had never seen there before.

"No hear," he said, in faint, apologetic accents, "Lee-Chee talke, talke to Jesus. Jesus good, no want cash; Jesus say, 'I wash you'; Jesus make all clean; Jesus say, 'Come up.' Lee-Chee no want Josh, Jesus big enough; sing, missy, sing."

Percie had taken the cold hand in hers, and felt a rush of almost motherly affection for the strange-looking sick boy; she was almost choked with emotion, but she bravely made the effort, and soon her clear voice rang through the room in the touching words of the "Ninety and Nine." Surely the Master had been off on the mountains to bring back this strange, lonely sheep.

The dying boy listened with rapt attention, and there was a dead silence all over the crowded room. When this hymn was finished Percie sang another, and closed with "Jesus loves me." This was within Wan-Tan's powers, so he joined in heartily, and once Lee-Chee's faint voice was heard distinctly to say, "This I knowy." When it was over, that change was upon the sallow features which even Percie's inexperience could read. The boy drew her toward him, and whispered, "Missy good, missy tell Lee-Chee about Jesus,"—and the lips were still for ever.

"Oh, Duncan," said Percie, as the big cousin, fearful of the effects of the excitement, hurried her from the room, "how would the Lord ever have found his sheep if I had refused to take the 'queer class'?"

—*New York Observer.*

MR. T. E. MURPHY IN LIMERICK.

SINCE April last this young evangelist has been holding Gospel Temperance meetings in the north of Ireland with great success. About one hundred thousand persons have put on the Blue Ribbon, it is computed, since he came to Ireland. He commenced a series of services in the south in the City of Limerick on Monday week. Meetings for prayer were held each day in the Young Men's Christian Association Hall. The ministers and members of the several churches were present, and entered heartily into the work.

One and all seemed to feel that Temperance work could only be carried on rightly in a spirit of prayer. The requests for prayer at these meetings clearly indicated that there are many Christian homes on which the dark shadow of the drink curse rests. The public meetings were held in the Methodist churches and Protestant halls respectively. No neutral place could be obtained in which to hold the meetings, but this did not prevent many Roman Catholics from attending and donning the Blue Ribbon. The greatest order prevailed at each meeting.

Mr. Murphy spoke with much earnestness, point, and power. His illustrations were apt and telling. Many wept tears of joy as well as sorrow at the good tidings which he brought them. More than one thousand persons put on the Blue Ribbon during the Mission. Some of the leading citizens took part in it. Mr. Seymour Hare led an efficient choir. Mr. Murphy was the guest of Mr. Hanna whilst in Limerick.

A. Mackinlay.

THE BRITISH ASSOCIATION.

By Rev. WILLIAM GUEST, F.G.S.

IN sending you a few notes of the meetings of the British Association just held at Southport, my first utterance must be one of thankfulness to Him who moves all things for his own glory, in which is involved the progress and blessedness of the human race. Doubtless there have been exceptions to the reasons for congratulation. To these I must afterwards advert. The predominant feeling, however, among Christian men at the close of the meetings has been one of grateful surprise.

The churches of the place did all they could to give a right direction to religious thought on the Sunday which intervened during the week of the Association. There was a goodly array of special preachers among Episcopalians and Nonconformists. While these services have been referred to in the daily papers, mention does not seem to have been made of a devotional meeting held on the Sunday afternoon. This was summoned by a private invitation, signed by six members of the Association, four of these being distinguished Fellows of the Royal Society. The members of the Association also largely composed the meeting, and among them I noticed three Presidents of Sections. A Vice-President, also Dr. Gladstone (the chemist) and Professor E. Hull (the geologist), took part in the engagements.

Here may I say that it is a cause of the deepest satisfaction that the next meeting of the Association is to be held in a city where Principal Dawson, who at the meetings has won for himself high honour, has his place of influence. He delivered a brief address at this devotional meeting, which will not soon be forgotten by those who heard it in that large assembly. Three points were emphasized: (*a*) that men of science might be expected to affirm the unity which is to be found between the works and Word of God; (*b*) to attach themselves to the *essentials* of Christianity, rather than to minor differences; and (*c*) to realise that they could only do these things by the systematic, careful, and reverent study of the Sacred writings. The address was singularly appropriate to the occasion. The reading of the Scriptures was a prominent part of the meeting, and its evangelical nature was specially remarkable. I could not avoid the reflection that if we are to have a new theology, and a Bible without a revelation, these attempted changes will not proceed from a learned laity.

But truly the contrast from a Christian point of view between the meetings of the British Association this year and what they were a quarter of a century ago, has been most marked and significant. Maybe, Christians have been less suspicious, but it may also be that science has been more scientific in its modesty. Certainly the *prevailing* tone this year among the oldest and greatest scientists has been admirable. Among such eminent men there has been none of the former dogmatism; not an approach to those sneers at Christian beliefs which were once heard; no claim set up for science beyond that of being the handmaid of truth; while a ready acknowledgment has been made of the erroneous conclusions into which science, in some instances, has fallen. In the Geological Section the most devout Christian heard not a syllable to pain him. I bear this witness after careful attendance. It was the same, I have been told, in the Chemical and Geographical Sections, where pronounced Christian men presided. Professor W. C. Williamson, who was in the Chair of the Geological Section, did all that could have been done by the foremost knowledge, and a fine spirit, to give this department such an interest to Christian men. I cannot forbear quoting the wise caution with which this eminent scientist closed his opening address:—

"Though far from wishing to check the construction of any legitimate hypothesis calculated to aid scientific inquiry, I would remind every too ambitious student that there is a haste that retards rather than promotes progress, that arouses opposition rather than produces conviction, and that injures the cause of science by discrediting its advocates."

If, in reference to hypotheses, this caution was held to be needful, how much more must this have been the case in regard to theories!

I have said there were exceptions. It is not pleasant to advert to these. This sketch, however, would not be an impartial one if it omitted such a reference. There is reason to fear that in the domain of science there are the cautious followers of truth, and the special pleaders for foregone conclusions. The method pursued by the latter in the late meetings was twofold. There were strongly worded dogmatic assertions on matters which are no more at present than in process of inquiry. For example, we were told by the President of the Biological Section that "the Darwinian theory of the origin of species by natural selection is *firmly* established." Young men must be on their guard against these positive statements. There are many men of the highest scientific greatness who maintain that that theory is not proven; that it is not at present shown to be sufficient to account for the formation of new species; that it is attended by palæontologic difficulties which no skill or research has been able to remove; and a leading geologist does not hesitate to say that the "evolutionist doctrine might be taken, but for the mental vigour now witnessed, as an indication that the human mind has fallen into its dotage, and mistakes for science the imaginations that were the dreams of its youth." Some of us are incompetent to decide as to the truth or falsehood of this theory, but we have a right to protest against the assertion that it is "firmly established," and to affirm that it is not scientific to ignore after this manner counter opinions.

In relation to man, never could language be more inappropriate than to say that the theory of development by natural selection has been "firmly" established. Although evolutionists have the advantage that man's appearance on earth has, by many modern geologists, been brought enormously forward, and placed in post-glacial times, nevertheless one of the greatest naturalists of Europe affirms, and no refutation is attempted, that not a fossil vestige of any ancestor of man is to be found in any part of the world. I am not saying whether the theory be true or otherwise, but I would warn against the influence of assumptions. If a jury in a great trial should convict a man, in spite of an acknowledged and total flaw at the very summit of the evidence, they would outrage the moral sense of the world.

A second method is equally objectionable. A *Christian* advocate of eminence would select as his opponent the most able of sceptical writers. What would be thought of Canon Liddon, if in St. Paul's, he set forth at length, for the purpose of refutation, the opinions of an incompetent and utterly obscure infidel? It is painful to make the supposition. Yet this thing was done by Mr. Pengelly in his opening address to the Department of Anthropology. A pamphlet was quoted of a writer who absurdly speaks of Dr. Carpenter as occupying the chair of the Royal Academy, and another quotation occupying half a page of the address, was taken from a "*religious*" journal, as it was sneeringly said to be, but which assuredly has never been heard of by the bulk of Christian people. These unknown writers were undoubtedly quoted as representatives of those who doubt the long human antiquity which some claim. Very easy was it to hold a powerful and learned party up to ridicule by such a method, but it cannot be easy to defend its fairness or propriety.

The like thing was done by Professor Ray Lankester. Who, we should like to ask, are those who brand a geologist as a blasphemer, a zoologist as a monomaniac, a physiologist as a monster of cruelty, and a botanist as a pedant? Who are they who affirm that the pursuit of science produces arrogance, irreverence, vanity, and the ambition of personal glorification? There may in England be a dozen persons making pretensions to culture who speak of scientific investigators after such a fashion, but can the fear be kept down that there was a purpose in taking obscure persons as the representatives of men who repudiate such charges? Why should the views of persons of no authority be quoted in a presidential address except it were to awaken a prejudice against other men, and to cover a wider condemnation?

At this stage, then, of scientific inquiry, Christian men must bear in mind that there is a minority of really learned scientists whose opinions are not shared by a larger number of philosophers of equal mark and eminence. Young men must be on their guard against the representations, the dogmatism, and the animus, of this smaller party. We must test whither certain opinions tend and what is their aim. Christianity is treated as a superstition by men who choose to remain in profound ignorance of the Scriptures, of Christian literature, and of the opinions of leading Christian advocates; and, on their part, to do away with Christianity is to set aside our English Sabbaths, our accountability to God, and our Christian morality. Yes; this is the grave issue to which some would bring us; and Christian professors, who approvingly quote these men, are closing their eyes to the serious denials which are intended. On the other hand, we must emphasize the fact that there is a large, and I think an increasing, number of the foremost and most distinguished men of science, who see no contradition between the works and Word of God; who disclaim the unverified assumptions and conjectures that have been menacing the Christian faith; who believe in the unity of nature, and that it forms, under the guidance and control of God, one grand order and continuous whole; but who are also believers in the unshaken truths of the incarnation and infinitely precious teachings of the Son of God.

The "vague mistrust and undefined unbelief" of our age, which has been darkening the atmosphere about us, and robbing so many lives of moral vigour, do not proceed from the true bearing of science upon our age. Its magnificent unfoldings are progressing to fill the world with incalculable beneficent influences, and to throw floods of light on the complex, minute, and infinite wonders of creation. Prevailing mistrust and unbelief arise largely from assertions which are unverified, but allowed, nevertheless, to pass as truth. Never in the history of the ages had Christian believers less occasion to be troubled or shaken in mind, and never were all things more certainly tending to that blessed, long-waited for, and triumphant consummation when God SHALL BE ALL IN ALL.

For the Young.

EAST-END BABIES.

WE extract, as in former years, the very interesting portion of Mrs. Hilton's report that refers to the children under her care in the Crèche at Stepney. We hope many of our young readers will send to 12, Stepney-causeway, London, E., for a copy of the pretty little book itself. Anyhow, they will surely do what they can to help on, and get their parents to help on, this work that is such a blessing to "God's little ones" in the East End.

LIZZIE.

"One day a man came, well recommended by his employers, asking me to take Lizzie, a little girl three and a-half years old. His wife had deserted him; but he said he was able and willing to pay for the child. I saw that he was far advanced in consumption, but seeing the urgency of the case I took the little one. The poor father brought two half-crowns, but he was unable to pay many visits as he got rapidly worse. We sent him blankets and every comfort, as he was living in a small room in a coffee-house, with no one to attend to him. He was so highly valued by his master and men, that they allowed him to believe he earned the few shillings they kindly gave him. He still hoped and believed that he would get well and take Lizzie to live in the country. He was tenderly attached to her, and one day when speaking of her as a dear loving child, he said, 'Oh yes, Ma'am, she is the angel of my life.' In speaking of his wife, who was living a sinful life, he said, "She left us on a Sunday night, and was calling out a vile song when little Lizzie's voice rose sweet and clear, 'Oh think of the Home over there;' her mother ran back to kiss her before she left, and since then I have heard nothing of her."

"We received Lizzie in July, and she appeared thoroughly healthy until the beginning of October, when she complained of earache; this proved to be inflammation of the inner ear, and for ten days her sufferings were intense. I sent a cab for her father, and it was most pathetic to see him sit beside Lizzie's bed, trying vainly to soothe the poor child, and talking to her still of the house in the country and the pretty things he would buy her when she got well. I said 'Yes! the dear Lord is about to take little Lizzie into the beautiful Home that she used to sing about.' He was very much distressed, but said 'The Lord knows best.' The dear child lived a few days, but in such agony that we were all thankful when the end came. Our medical officer reported that an abscess had formed in the centre of the brain.

"In a few days the father also died, and I trust that he has realised the joy that is unspeakable and the peace that passeth knowledge; and that he is now in the presence of the Lord 'to go no more out for ever.'

"Yes! though the land be 'very far' away,
A step, a moment, ends the toil for thee;
Then, changing grief for gladness, night for day,
Thine eyes shall see."

WILLIE.

"One little boy named Willie has been with us nine months; he is three and a-half years old. He lost one of his legs when only eighteen months old through an accident on a tramway car. He was brought to us from a hospital, where he had been nursed for a wound in his head, inflicted by his father, who threw a knife across the room at his wife and it struck the child instead. Some ladies pay for him, as they are anxious to keep him from his parents, who would exhibit him in public-houses. Willie is very happy with us, and can now walk famously with his crutches.

"We have lately received two little children from a woman whose husband deserted her, leaving her with eight children; also twin girls of a mother who had attempted suicide because she despaired of being able to provide food for her six little ones: the latter case was recommended by a Bible-woman.

HARRY.

"Another new inmate is a little boy named Harry, whose mother had deserted her home, leaving her husband with eight children, of whom Harry is the youngest; his father most earnestly pleaded for his admission, saying he could take care of all the rest, but the baby he could not manage; for although nearly two years of age, he was unable to stand or walk, having been much neglected.

"Our medical officer pronounced him very delicate, and we feared to receive him into the London Home; but I was so struck by the look of suffering on the little face I resolved to send him to Feltham, where he is thriving beautifully, and, although he has only been there a few weeks, the good food and much needed care have so improved him that he can walk quite nicely.

DOLLY.

"We have had an unusual amount of nursing in the Home this year, causing us weeks of anxiety and pain. Last year all who read our Report and all who visited the Home were interested in 'Dolly,' the baby who was found in the passage one dark night in October. How we all loved the little waif, and rejoiced in thinking that she was 'our very own,' as the children expressed it. They used to argue thus: "God sent Dolly here; He didn't give her to any mother." She was the first to be thought of; the sweetest flowers, the prettiest toys, were awarded to her by common consent, and had not nurse been wise as well as kind, Dolly might have been spoiled. Dolly was small for her age, but was growing nicely, and was just beginning to walk and talk, when she was taken from us.

"One day in winter nurse asked that the doctor might be sent for, as Dolly was poorly. In a few hours she became very ill, and almost before we realised the danger she was past hope. This household pet was sadly missed by every one; nurse did her best to make the children understand where Dolly had gone, and if asked, 'Where is Dolly?' they would at once answer, 'In heaven.' 'Why did she go?' 'Because,' they would say, 'Jesus wanted her.'

"Only one week of weary pains,
With sufferings oppressed;
And now—the Sabbath that remains,
God's everlasting rest.

"Only one dark and wintry time,
With chill and gloomy hours;
And now—the 'everlasting spring,'
The 'never-withering flowers.'"

"All the other children in our Home are growing and improving in every way. Rose (who used to be called 'Baby Rose') is able to read and work nicely; Amber, Kitty, and Linda, are all becoming very useful.

BLUE RIBBON LIZZIE.

"We have a dear little girl named Lizzie, about five years old, but very small for her age. Her father drank very heavily, and Lizzie has heard of the 'Blue Ribbon,' and seems quite to comprehend what it means, so she is always anxious to have a piece, and looks at everyone who comes into the house to see if they wear the badge. The matron has a very small terrier, and one day Lizzie gravely tied a piece of blue ribbon on his collar, exhorting him to stand firm and be true."

TRIPS AND TOURING.

A FEW months ago many of us were settling our summer plans for touring on the Continent, or for visiting our friends nearer home; taking what we call our holiday, often a needed rest from the responsibilities of home life, or from long, steady work for those who need a helping hand. And now we are again enjoying our snug homes, telling stories of mountain-climbing, of gondola or yacht pleasures, or "talking up" news of distant loved ones. All the while we are planning for ourselves fresh pleasures and fresh work.

May I remind those lively tourists and hearty workers, of a class to whom summer brings no change and no rest, in many cases even an increase in suffering, from the close, exhausting atmosphere, which drives so many of us out of London. I allude to the 20,000 shop-girls and work-women employed in the neighbourhood of St. Paul's. Many of them are so poor, that when at last they cannot stand or walk, they are just carried away to die in a hospital, or some wretched dwelling, for they have had to work on till all power of rallying is gone. And yet these very girls might be saved by a tenth part of the rest and comfort of our summer trips.

In the face of these facts, some young ladies of my acquaintance have lately established, for these young workwomen when ill, a cottage home on the outskirts of Epping Forest, where the delicious, bracing air seems to give a new life. The first donation they received was two shillings, and the next was two shillings; since then kind friends have sent some pounds, others food or furniture. The account of this little scheme being sent to me, I was delighted with its simplicity combined with such incalculable usefulness; for the poor fainting and disheartened patients who are taken in, are comforted, cheered, and set up altogether, body and mind, by good nursing and loving care.

Already thirty-four patients have enjoyed this cosy "convalescent home;" they became much brighter and stronger in a few days, and appear eager for the daily Bible reading and prayer. It is only a trifle that most of us can give, when the claims are so numerous, but it will be a real pleasure to me to receive anything, from a shilling upwards, to add to my own small donation. The young ladies are greatly wanting more funds. Particulars will be sent wherever it is desired. SOPHIA MAY.

Bruce Grove, Tottenham, N.

BIRMINGHAM.—Mrs. Wilson, All Saints' Rectory, Birmingham, writes to us to say that an effort is being made to equip a band of 150 tract distributors in the large and populous parish of All Saints. She asks for suitable tracts and help towards the necessary expenses.

TOTLAND BAY, ISLE OF WIGHT.—Rev. C. H. Grundy, on a recent Sunday, held an interesting service for children in the open-air at this watering-place, at which he gave an address to the children; he made a collection in aid of Totland Church, which amounted to £4 13s. 5d. This was supplemented by an evening collection in the church.

HASLAR HOSPITAL.—Mrs. Cheals, of Brockham Vicarage, Bletchworth, writes to us that during a recent visit to this hospital she was struck by the absence of illustrated wall tracts and interesting reading for the inmates of the wards. She has permission of the chaplain to send a supply of these, and earnestly asks the help of our readers in making this provision for the comfort of these afflicted brethren. What she requires is attractive Gospel publications, coloured and illustrated wall tracts, text cards, Gospel portions, and some large type New Testaments.

Notes and Comments.

AMONG those whose addresses, &c., grace our pages this week, are such well-known authors as Dr. Horatius Bonar, Edinburgh; Rev. Theodore Cuyler, Brooklyn; Rev. Dr. Maclaren, Manchester; Pastor Theodore Monod, Paris; Rev. Wm. Guest, Tunbridge Wells; Rev. Charles H. Spurgeon; Dr. Monro Gibson; Mrs. Josephine Butler, and Mr. Gordon Forlong. We think our readers will agree with us that such a varied combination of Christian talent in one issue of a weekly newspaper is somewhat rare.

Before these lines are read by the public, Mr. Moody, Mr. Sankey, Major Whittle, and Mrs. and Mr. McGranahan will be on the Atlantic *en route* for Ireland, where the evangelistic campaign will be opened (D.V.) on 10th inst. We hope to furnish full and special accounts of the meetings. May we suggest to our readers that this would be a favourable opportunity for them to commend the paper to others? In our next issue we will give some account of the important Christian Convention at Chicago over which Mr. Moody presided.

Intending emigrants to Canada should take heed to the warning of Rev. T. W. Fyles, Emigration Chaplain at Quebec, against men offering to obtain employment for them on payment of so much money. Much imposition is practised by such means, Mr. Fyles says, and Rev. T. Bridger, of Liverpool, endorses his statement:—

"I have before me a prospectus and a form of contract, issued by a so-called Colonisation Company, the object of which appears to be to induce young men of means, industrious habits, and good character, to hand over 100 dollars for the privilege of working on a farm for five dollars per month, and such board as a Canadian peasant is content with. Any good and useful man coming to Canada in the early part of the year is sure of a welcome, and before winter he will have been able to establish himself. There is no need for a money payment from him to anyone to assure either a welcome or a home; the promise of honest work for honest pay will call forth the one and the fulfilment of the promise will secure the other."

The pernicious practice of opium smoking and eating is said to be greatly gaining ground in our own country. Parliamentary returns and medical writers alike testify to the increasing use of the drug among ourselves. The use of narcotics of various kinds is becoming a crying evil, and calls for the attention of Temperance Reformers, who may find their efforts in relation to drink greatly neutralised by this seductive snare. There is great need to give warning on all sides against the growing habit of resorting to the frequent use of morphia, laudanum, chloral, and similar narcotic preparations, which have a fearfully enslaving power over those who use them.

Dr. Hellmuth, late Bishop of Huron, has been appointed Assistant Bishop of Ripon, and commenced his official work on Sunday last in the Cathedral of that city. Dr. Hellmuth is engaged upon a work soon to be published by Messrs. Hodder and Stoughton, which promises to be of immense value to Bible students. It is a literal translation and critical analysis of the Old Testament in its original languages. The specimen pages we have seen indicate thoroughness of treatment and completeness of information which will make the book altogether unique.

Mr. and Mrs. Muller sailed on Wednesday, September 26, from Gravesend, in the P. and O. ss. *Siam* for Madras. Mr. Muller was seventy-eight years of age on the 27th ult.

Many of our readers must have followed with an ever-growing wonder and interest, the itinerant journeys undertaken by this venerable servant of God during the past eight years. To all such we commend the perusal of the volume recently published by *Messrs. Nisbet & Co.*, Preaching Tours and Missionary Labours of George Muller. It is a matter-of-fact record, from the journals kept by his companion and helpmeet Mrs. Muller, of her husband's abundant labours in the Gospel throughout the British Isles, the Continent of Europe, Egypt, Palestine, Syria, Canada, and the United States. The very simplicity of the story enables us the better to understand the vastness of the services that Mr. Muller has rendered to the churches during these years. An added interest is given to the narrative by frequent references to the peculiar characteristics of the places and peoples visited. The whole reads like a second volume of the Acts of the Apostles. Many will welcome the most excellent portrait of Mr. Muller, which is here given to the world for the first time.

The following brief extract is full of suggestiveness to Christian workers in this busy age:—

"Some of the readers of this narrative may possibly feel inclined to say: 'With so much travelling from place to place, so many public meetings, and such continual intercourse with strangers, how does Mr. Muller find time to attend to his own spiritual welfare?' The reply to such inquiries is this: Through the goodness of the Lord he is a man *given* to the reading of the Scriptures and prayer. Whether travelling or at rest, a day *never* passes without his devoting as much time as possible to the diligent, prayerful study of the Word of God. Besides reading the Scriptures regularly together early in the morning, in the course of the day, whenever there is time, my husband employs it in studying the Bible, in meditation, and in prayer. He waits habitually upon God, and thus it is that, day by day, his spiritual strength and vigour are renewed. This opportunity is taken, however, of commending him earnestly to the prayers of the Lord's people, whether he may be known or unknown to them personally."

We feel sure that many will gladly respond to this request, all the more that Mr. Muller has again set out on a tour of visitation among the churches.

The Rock has put forth a strong plea for the establishment of Sunday-schools for the upper classes. It remarks:—

"Just as Government has secured a better education for the children of the working classes than is enjoyed by the class socially above them, so the children of the upper classes, as a rule, are left outside of the spiritual benefits that those below them enjoy in Sunday-schools established and largely maintained by these very upper classes."

The result is that among well-to-do children there is often found a lamentable ignorance of the Scriptures, the knowledge of which alone can make wise unto salvation. The efforts of the Children's Special Service Mission are partially directed to meet this want, but if a general movement could be initiated for providing in all our churches special classes for the instruction of such children, it would be of incalculable benefit. Many Christians with large rooms at their disposal might find a rich reward in forming classes at their own houses for the Sunday afternoon, while many parents would be thankful to have their children brought under such direct spiritual influence.

We are glad to hear of the safe arrival in Jerusalem of Rev. H. Freidlaender, missionary to the Jews. We trust those friends in this country who were moved by his earnest addresses will not forget him as he resumes his missionary labours among his own people.

Rev. Henry Ward Beecher, in one of his sermons, recently held up our beloved Sovereign to the admiration of his hearers as a peacemaker. He said that when the relations between England and America were greatly strained, as they were some few years ago, despatches for the States Government were presented to her by her Ministers. When she had read them, she caused some sentences to be omitted and others toned down, so that the American Minister was able to accept them without loss of dignity or sacrifice of principle, and thus war was averted. The fact is well worthy of being brought to light, for a royal peacemaker is a far nobler type of monarch than a royal warrior, conqueror though he be.

Le Christianisme au XIX. Siècle speaks of a serious dearth of ministers in the French Reformed Church, and recommends the vacant churches to call in to their aid lay help. "Those churches must be in a sad condition that do not contain a single layman who can pray in public or preside over the worship in the absence of the pastor." The *Intérieure Evangélique* has more than once visited vacant churches, and its agents have always been well received.

Now that emigration is so prominent a theme, and so urgently recommended by many in every sphere, anything in the way of reliable testimony concerning its advantages or otherwise is of importance. Rev. P. Bailhache, a well-known Baptist minister, who is now home from Australia on a visit to his old friends, spoke at a meeting of the Church he formerly presided over at Hammersmith last week. Having been six times round New Zealand, and having visited all the principal ports of Australia, his opinion is entitled to consideration. He said:—

"As to emigration, if they were doing well at home, he would advise them to remain at home. There were advantages in England and advantages in Australia: but, on weighing both, he gave the preference to the old country. But if they had strength, ability, and genius, which meant infinite perseverance, there were great openings for them on the other side of the globe. Working men were not hindered by the weather, as was often the case in England, and a carpenter could earn 13s. a day. Provisions were cheaper than here, and greater social freedom was enjoyed."

Referring to spiritual matters in the Australian Colonies, Mr. Bailhache said, "Religiously, they were not doing so well as they were four years ago." This fact he accounted for by the withdrawal of energy from the churches and regular methods of Christian work, through new and obnoxious agencies which had been introduced, causing feverishness and restlessness among the people, and general demoralisation of Church life. It is, however, for the Church, both at home and abroad, to provide means for awakening and directing the energies of Christian workers among themselves, so that outside agencies may be less needful. If the churches are inert, as too many of them are, and are content to let the outside world alone, they ought not to complain if others come to the front, and set the example of earnest and incessant effort on behalf of the spiritual welfare of those around them.

"The Christian weakness of pity." Such is the phrase employed by a contemporary in commenting on Professor Lankester's address at the British Association. It is getting to be the fashion in many circles to treat compassion as a weakness, and to speak of stoical views of life as a virtue. Of the two evils, Stoicism and Epicureanism, if we would choose the least, it must not be the former. The milk of human kindness is a moral nutrition that the world can well imbibe more of than has yet been provided. If science is to make pity for animals, and concern for human comfort and well-being, a sign of weakness, then its mission is not one in harmony either with human nature or with Him who called that nature into being.

"Thou, O Lord, art a God full of compassion," is one of the most sublime and delightful revelations of the Divine character to be found in the sacred volume. Were it not so, the state of our world would indeed be hopeless, and man must soon be reduced to despair. The manifestation of God in Christ is full of testimony to the truth of this conception of the Divine Being. Jesus Christ was no hard, cold stoical utilitarian. He felt for human woe, relieved all kinds of distress, and mingled tenderness even with his sternest rebukes. What it is very fashionable nowadays to call "the weakness of pity," is in Christ's system of truth a main element of moral strength. "Be pitiful," is one of his inspired precepts. "Be ye therefore merciful as your Father also is merciful," is another.

Freethought is often pleaded for as being associated inseparably with the cause of universal liberty; and yet no form of belief has proved itself more intolerant and ready to tyrannise. The French Revolution is a standing monument to the truth of this as to the past, while the action of the Swiss authorities of late, urged on and sustained as it has been by agnostic influence, furnishes more modern proof. To imprison Salvationists for what they call "the religious poison" of their creed, is according to them a State duty; but to imprison men for circulating blasphemous caricatures and atheistic libels is an offence against the rights and liberties of men.

A correspondent calls attention to the many Sabbath strollers to be met with in town and country, particularly in London—multitudes who have no idea of attending public worship, and who are utterly careless about spiritual things. The need of earnest effort on their behalf cannot be questioned; indeed few fields offer a wider range for Christian exertion than may be found in this. Our correspondent wishes there were more tracts written specially adapted for this work, pithy, pointed, and attractive. He also suggests that Christian tradesmen, in much frequented thoroughfares, might display in their shop-windows on the Lord's day texts of Scripture, pictures, and Gospel stories, calculated to attract the notice of passers-by.

We learn with much regret of the death on Saturday last, after a brief illness, of Dr. Begg, of Edinburgh, a well-known leader in the Free Church of Scotland. He belonged to what is known as the old school of theology, and as the champion of orthodox principles will be greatly missed. Perhaps he might have yielded more to the spirit of the times in relation to non-essential points of controversy, without loss of fidelity to truth; but he will long be remembered and honoured as a true servant of Christ—one who was "valiant for the truth."

The cause of Christian philanthropy in the Eastern Counties has lost a warm supporter and friend in the death of Mr. Frederic Alexander, of Ipswich, one of the well-known banking firm of Alexanders, Gurney & Co. He was a member of the Society of Friends, and a hearty sympathiser with all good works having for their aim the spiritual and social welfare of men. He was held in high respect and esteem by all who knew him, and will be missed and wanted by many to whom he has proved a benefactor and friend.

An eminent author and Church of England divine has also passed away, Rev. Dr. Stebbing. He, too, was long connected with the Eastern Counties, having been born at Yarmouth, and early associated with Dr. Valpy in the Grammar-school at Norwich. He was for many years Chaplain to the University College Hospital, and although a copious author, is spoken of as having been a devoted pastor among the poor of his own parish. He was the first working editor of *The Athenæum*, and had personally known Sir Walter Scott, Southey, Campbell, Lister, Jenner, and a host of other literary celebrities. He was altogether a remarkable man. Although in his 85th year, he preached in London so recently as May last. He was warmly attached to evangelical principles, and exerted great influence in their promulgation.

It is strange how quietly many can permit error to assert itself, as though it was of no great moment whether truth was maintained or not. This it is which gives the causes of error so much encouragement, and which lessens the power of the Church to withstand its advance. The following characteristic and valuable words of Mr. Spurgeon on this subject deserve to be graven on every believer's memory:—

"The undisputed excellence of a charitable spirit has become a snare to many amiable minds. Mistaking tolerance of persons for indulgence of error, they have ceased to reprobate false opinions. It is thought by some men unkind to charge others with unscriptural views, and they shudder at the forcible language which earnest believers hurl at the deceivers of modern times. Paul's anathema pronounced against the men or angels who should preach another gospel grates upon their ears; the holy wrath of Jesus himself against Scribes and Pharisees is only allowed by them, but never appreciated. If in stray moments they rise to the dignity of defenders of the faith, they attack their antagonist in the style of Dr. Pye Smith's letters to Belsham, the famous Socinian, which Andrew Fuller thus sternly criticised:—'That was not the way Paul addressed heretics; He did not say to Elymas, My dear sir, pardon my apprehensions, but I fear you are under some serious mistake. No, his words were thunder and fire—O full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?'"

Probably the following quotations from Prof. Tyndall's utterances on Evolution, taken from *The Popular Science Monthly*, will surprise some of those who have hastily accepted the theory, and based assumptions upon it. At any rate they are worth special notice at this time, when the doctrine is so much in vogue with many:—

"Evolution belongs to the dim twilight of conjecture, and the certainty of experimental inquiry is here shut out. . . . Those who hold the doctrine of Evolution are by no means ignorant of the uncertainty of their data, and they only yield to it a provisional assent. . . . Long antecedent to his advice I did exactly what Prof. Virchow recommends, showing myself as careful as he could be, *not to claim for a scientific doctrine a certainty which did not belong to it.* . . . I agree with him that the proofs of it are wanting. I hold with Virchow that the failures of proof have been lamentable, that the doctrine of spontaneous generation is utterly discredited."

Mr. William Greene, of Ipswich, and Rev. Dr. Bullinger, of the Trinitarian Bible Society, are now on their way to Spain, in order to promote, in that dark land, the circulation of the Scriptures.

A correspondent sends to us this welcome information:—"The London Road Car Company, being persuaded that a day of rest is needful for both man and beast, has decreed that no cars belonging to them shall be run on Sundays."

The meetings of the Baptist Union are in full session this week, a very large number of delegates being present from all parts of the country. We hope next week to note the proceedings, which seem to be of special interest and importance to the churches.

It seems that Mr. Gladstone has not been the first to render Newton's hymn, "Hark, my soul, it is the Lord," into Italian, after all. In 1857 there was published at Turin a little book entitled, "Inni Christiani," intended to furnish the Christians of Italy with devotional hymns for use in public and private. It was the work of Count Tasca, an ardent Italian patriot, who included this choice song in his collection (minus the last verse), together with other translations of English hymns. Mr. Gladstone's is said to be a much more accurate rendering of the original words, Count Tasca having allowed himself greater freedom in translation.

In a recent letter to *The Times* Rev. J. Guinness Rogers has admirably put the spirit and manner in which Christians should regard the unhappy circumstances connected with the treatment by France of Mr. Shaw at Madagascar. It is in critical seasons like that through which the London Missionary Society has just been passing that the virtues of Christian forbearance and self-control can best be exhibited. Mr. Rogers says:—

"We have acted on the principle that 'in quiet ness and confidence is our strength,' and we shall I have no question, continue to act upon it still That Mr. Shaw will receive the redress to which he is entitled, as a British citizen, there can be no doubt. More we should not ask, and we feel that even that will not be hastened by recourse to angry denunciation. Nothing, indeed, could be more contrary to our sense of what is due to our Society, to our country, to the peace of the world, and, above all, to our religion, than to indulge in language which, by irritating the feelings of the French Government and the French nation, might embitter the relations between the two peoples, embarrass both Governments, and increase the sufficiently serious difficulties of the hour. Such a procedure would be utterly unworthy of a great Christian Society, which, while bound by loyalty to its Master to exhibit a magnanimous temper, can also never forget that for its own work the first and highest of all interests is peace."

The Directors of the London Missionary Society are in every way to be congratulated on the success of their meeting at Exeter Hall to welcome Mr. Shaw and his fellow-workers. The explanation given of the strange treatment of their missionary by the French was, as to its spirit, admirably temperate and clear, and reflects the highest credit on Mr. Shaw, on whom the injustice and cruelty of French officials has inflicted no small personal hardship. A testimony concerning the practical value of Mission work has rarely been given equal in force and sober fact to that borne by both Mr. Cousins and Mr. Shaw on Thursday night. The events they related, sad as they are, in their effects in retarding progress in the island, have, nevertheless, a bright side, for they set forth in strong relief, from many points of view, the beauty and power of the religion of Christ.

CHRISTIAN WOMEN IN COUNCIL.

[BY OUR SPECIAL CORRESPONDENT.]

THE fourth annual session of the Christian Women's Union commenced on Tuesday last week at Clifton under favourable auspices. The opening meeting for prayer was well attended; the pervading spirit was of that character which the Lord delights to bless—the spirit of "none of self, and all of Thee."

Mrs. Meredith prefaced her presidential address at the first sitting with a brief sketch of the origin of the Christian Women's Union. It was suggested to the minds of herself and Miss Cavendish by some gatherings of Christian women which they had attended in the United States of America, at which great blessing was manifested. They were anxious that similar good should accrue to the scattered women workers of Great Britain. The gatherings already held had justified the existence of the Christian Women's Union. It had served to dissipate prejudices and bring into fellowship those who were working in different spheres. They had received many testimonies on this point of the good which had resulted from former Conferences, and particularly from that of last year at Brighton, where unity had been promoted, and an active branch of th Union formed.

In the absence of Miss Nugent, the writer, Miss Cavendish read an admirable paper, entitled "A Missionary Call to the Young," founded on various incidents in the Gospels where Christ used the words, "Bring them unto Me." First, the boy with the dumb spirit which the disciples could not cast out, recorded in Mark ix. Christ can accept nothing at our hands till we have brought our worst, our sins, our own selves, to be saved from the power as well as the penalty of sin. This point settled first will save much failure. Our wills must be brought to Him and exchanged for his will; that does not mean loss of will. Secondly, the five loaves and two fishes brought unto Christ, typical of our resources and ability to feed unnumbered heathen, passed through his hands can become enough for all. Then came a practical appeal to girls and young women to face the question, and listen for the voice of the Lord. That voice heard and the point settled between their souls and the Lord, some might respond at once, but others might have to wait many years before the way was opened for the desire of their hearts to be fulfilled. But they could live towards it and learn towards it. Let them count their qualifications: how many loaves have ye? Loaves and fishes are both needed—the loaves, training and culture; fishes, that spirit of loving earnestness not outwardly gained. The writer concluded by an appeal to mothers not to hinder their best and brightest daughters from the service of the King. "He is worthy for whom ye should do this."

Mrs. Meredith said, in the present pressure of work, with open doors and call for labourers on every hand, none who could go should be kept back. Home-work should be second to the calls of Christ for workers in foreign fields.

Mrs. Fisher, of London, said she would like to mention a lesson that had been brought home to her own mind recently in connection with the feeding of the five thousand by Christ. It was this: Jesus took the loaves, took the whole responsibility of feeding so many; the disciples had only to distribute it from his hands.

Mrs. Clerk, a returned medical missionary, spoke of a practical way by which Christian families could keep up an interest in Missions by having a certain evening periodically set apart for reading reports of missionary work. In one family, where this course had been pursued, much good had resulted. A young man who had come for a short period as tutor had been led to offer himself for the work; then a governess; and now one of the sons is preparing for the same field of labour.

Miss Cavendish said that a practical way of helping foreign workers was to send them good literature and newspapers.

The afternoon sitting was divided into four sectional meetings. The Mission section was continued from the morning, under the presidency of Mrs. Savile. Mrs. Fielden Thorp, Mrs. Aukland and Mrs. Casson took part in that devoted to Temperance. In the moral questions section a discussion was conducted by Mrs. Meredith, in which it was elicited that an excellent rescue and preventive organisation exists in Bristol, including a small hospital and a home for laundry workers. Miss Cavendish gave an address to schoolgirls in the rooms of the Y.W.C.A., at the same hour.

Miss Mason presided at the evening meeting, and gave a few suggestive thoughts on 1 Cor. ii. 9—13, comparing the state of the natural man to the mineral kingdom in the material world; it is unconscious of life, and yet becomes incorporated into vegetable life by feeding the roots of plants. The natural man could only comprehend spiritual things by a revelation from God. God says, "if any man will hear my voice, we will come and sup with him, and make our abode with him." To such the command is to preach the Gospel to every creature. Your bit of the world lies just round about you; go out farther if God calls you.

Mrs. Fisher gave a very interesting account of her work among the cigar workers and other toiling sisters in the City of London. Cigar making is unhealthy work, many of the factories are closed during the dinner-hour, and the streets swarm with the girls, who have mostly no other resource. She deeply longed to open some room where they might have shelter and hear the Word of life, and in answer to prayer a room was offered in the premises of the Y.M.C.A., Aldersgate-street. She commenced with three girls, one of whom was early converted to God, and became a great influence for good in her own workroom. Step by step the work has grown. Now they have, on two separate premises, accommodation for dining 1000 girls daily, where they can buy cheap and wholesome food. In the new building in Jewin-street they have a home where girls can lodge. Many ladies are engaged with her in visiting the workrooms: eighty to a hundred warehouses are open to them. Three Bible women are employed, and a large Letter Mission carried on.

Miss Bontein spoke in a touching manner of the power of littles, as illustrated in the Ashley Mission at Bethnal-green. A mothers' meeting, commenced with fifteen women some years ago, formed the nucleus. That mothers' meeting now numbers 300, and only one of the first fifteen remains, twelve having gone to the abode of the ransomed above. Twelve other meetings have grown from that commencement. Night classes of men from seventeen to seventy years of age are held; the Gospel teaching has been blessed to many souls. One instance was cited of the conversion of a card-player, who has been now four years an earnest working Christian. Classes are also held among a sadly degraded set of factory girls; there are cases in which the good seed has taken root and some are now Sunday-school teachers. At the earnest entreaty of some members of the Force, a policeman's Bible-class has been recently commenced; it now numbers thirty-five, and there has been three decided conversions already. One whose beat is in the neighbourhood of Whitechapel has commenced a helpful work among the poor lost girls whom he finds in the streets at night, and he has sent many to Homes.

Miss Skinner, of Bath, gave an account of the Letter Mission, in which she finds a sphere of labour. Many of the letters have been translated into other languages, and 1000 copies of one have been circulated in Arabic. Mrs. M. Baxter concluded the meeting with a short evangelistic address, which was based on the account of the influence of the Holy Spirit upon the early disciples as recorded in Acts iv., when great grace fell upon them all. Comparing Christians of the present day with this standard, how far they fall short of this great grace, and how much more power they would have by a full surrender to God.

Wednesday morning was devoted to educational subjects. Mrs. Fyffe commenced by reading a paper on "The advantage to girls of the study of the New Testament in the original Greek." In that language God first made known the New Covenant. Much of the spirit and life was inevitably lost by translation. All the various shades of meaning could not be expressed in English. Mrs. Fyffe cited instances of this, and succeeded in deeply interesting her auditors. She advocated learning Greek, verse by verse, straight from the New Testament as a helpful method of searching the Scriptures, digging below the surface. After detailing the method in which the study was to be pursued, she concluded with a not unneeded word of warning that this be not looked upon as a literary and intellectual treat, or like the scribe of olden days, who studied in the letter without the spirit, but in humble dependence on the Lord Himself.

Mrs. Meredith hoped that next year some lady would come forward to give an equally stimulating paper on the study of Hebrew, the oldest language of all, in which God first made known his mind to man. An interesting discussion followed. Miss L. M. Moor added her testimony to the last words of Mrs. Fyffe, as to the aid to devotional reading obtainable from the study of Greek, to be able to drink in, for instance, all the added richness of the ideas of Romans vii., viii., ix. Mrs. Clerk said it would be well for girls to be encouraged to learn any language for which they had opportunity. As a girl of sixteen, she had studied Arabic, and on a recent visit to Algiers, had found she could recall it with little difficulty, and had thus been able to translate some Hindostanee tracts into Arabic, which had been of great use among the natives. Mrs. Fyffe had found the knowledge of Greek a great tie between herself and her boys; its study would also form a bond of union between sister and brother. Miss Winscombe added her experience of the helpful interest gained in the study of the New Testament in Anglo-Saxon, the first written tongue of our forefathers, in which Christ is always spoken of as the "healer," and the Apostles as "learning lights."

Next came a paper from Miss K. Tristram, on "The Practical Results of Higher Education," from which we glean a few thoughts. The minds of women were generally allowed to possess the characteristics of uncertainty, vagueness, and want of accuracy. This was the result of mistraining. Preparation and education were as much needed for woman's sphere as for man's. It was less important that this should be comprehensive, than that each branch of study should be perfectly mastered. Education for women beyond the old lines is still looked on with suspicion by some, but consecrated intellect has in all ages been used of God. We have Moses and Paul, as well as the Gallilean fishermen. Women need educational training, to study first principles, that they may be ready with a chain of right reasoning to justify their right intuitions. In girls' schools, great progress has recently been made. Unless Christian women enter the lists to become teachers now higher education is prevailing, the work will be left to those who are not Christians, and unbelief will hold its ground while the secular teaching is in advance of the religious. This thoughtful paper was concluded by an account of the new college for young women at Hampstead, conducted by Miss Maynard.

In the Educational Section on Wednesday afternoon the first subject taken up was the use and abuse of poetry and fiction. Miss Lloyd said there was a certain unwillingness to enter into the subject on account of its being a vexed question. But the power to write fiction was a gift from God, and He gives no wrong gift. Miss Lloyd deprecated the habit of reading novels in which vice is held up as a virtue, and sins are made interesting. After a few words on the need of fiction to some people, and the harm of it to others, according to the imaginativeness of their minds, she suggested as a question for the "Christian Women's

Union," whether they could not encourage a different class of reading.

Miss Cavendish thought that we should read fiction in the same proportion as we should take sugar in our food. Mrs. Saville testified to the usefulness of good story books, and traced her own first desires to be of any use to others to the reading in early life of "Ministering Children." A note sent to the platform from a lady in the room asked if we should not follow our Lord's example who taught by parable. Miss Lloyd objected to a comparison between the parables of Sacred Writ and stories of the present day. Miss Winscome and Miss Barnard also took part in the discussion.

"The Higher Education of Women" was the next subject under consideration. Miss Cavendish said there was a mistaken idea that a girl's education should be finished with school life. The brain was strongest and most active between the ages of eighteen and twenty-two.

Miss K. Tristram gave some useful information concerning the correspondence classes of the Christian Women's Education Union. Any subject is taught, but half an hour every day must be devoted to the study of the Scriptures. Miss Cavendish, in a few further remarks, spoke of the positive duty of Christians to devote all their powers to the Lord, not only their souls and bodies, but their minds, next to spiritual nature comes intellect. Mrs. Lance spoke of the necessity of moral teaching. Young people get knowledge, and the question is, In what manner shall they get it? This moral guidance is a duty too much shirked by teachers. Miss Warner, from America, spoke of the moral influence of women; the quiet discountenance of a laugh, or a look, will often stop an unseemly word.

(To be concluded in our next.)

SALISBURY CONFERENCE.

THE Conference at Salisbury, annually convened by Rev. Edgar N. Thwaites, was held last week, and was better attended and proved more interesting than ever. The subjects were in the main well treated of. Those in the mornings were given by Lord Mount Temple, Rev. J. J. Luce, and Mr. Field, on "Faith." Mr. George Holland, Rev. Lee Pitcairn, Messrs. R. C. Morgan and J. Hudson Taylor, on "Hope;" Rev. C. E. Unwin and Mr. George Holland, on "Love."

The evening subjects were the past, present, and future Resurrections, dwelt upon by Revs. J. J. Luce, J. H. Taylor, F. Baldey, W. Frith, E. N. Thwaites, and J. Wilkinson. The doctrinal and practical aspect of the resurrections were dwelt upon at length by the various speakers.

In the afternoon profitable Bible-readings were given by Rev. J. J. Luce. Dr. Barnardo also gave an account of his work among the waifs and strays in London; Mr. Hudson Taylor spoke of the work of the China Inland Mission; and Rev. J. Wilkinson the work of the Lord among the Jews.

The conversations at the dinner-table, and especially the *réunions* for tea at the house of the hospitable convener, were, as usual, among the most enjoyable portions of the three days' proceedings. Mr. Thwaites does good service to his brethren, and to the Church through them, by the instruction and fellowship enhanced by these meetings.

Among the practical results was the gift of five rings as a thankoffering to the Lord; one lady and gentleman gave all their jewellery, and two others offered themselves for the China Mission field.

MR. CHARLES COOK has been holding services at Clophill, where there is great need of earnest testimony for the truth of the Gospel. The Fair has just been held; it was visited by Rev. S. J. Compton and his wife, and another clergyman, who also went to the publichouses. The meetings were well attended, and there were evident signs of blessing.

AMONG THE HOP PICKERS.

[BY OUR OWN REPORTER.]

OUR readers are reminded from year to year of the great need of Gospel effort among the tens of thousands who flock from the metropolis and other cities and towns into Kent, Sussex, Surrey, and Hants, for what is known as "hopping." Many have helped the Lord's servants who give themselves to this work, to go into the gardens with bundles of books and tracts, hold Gospel meetings, and give free teas where necessary.

With the object of seeing for ourselves what is done by these workers, we made our way one morning last week to the village of Ivy Hatch, between Sevenoaks and Maidstone, where we found Mr. George Gillingham, who for ten years past has thrown himself heart and soul into singing and preaching the Gospel to the "hoppers." Within five miles of this centre there would be at least ten thousand pickers. To reach them all is no easy task; to be able to turn their jocose remarks to good account, and to their own confusion, needs the wisdom of the serpent and the harmlessness of the dove.

THE GARDENS.

We sallied forth early after breakfast into gardens where there was work enough for the morning. Taking our stand by the bin, and commencing to pick, which opens the way for conversation, we soon begin to find out the state of the four or five persons which surround it.

"Top o' the mornin' to yer honour," says a fine London Irishwoman. "That's a good gintleman, sir," referring to Mr. Gillingham, "he's our best friend he is; we gets the pure Word o' God from him, and no back doors." Further conversation showed that this woman knew the *way* of salvation, though she, in common with the rest, denied the possibility of *knowing* Christ as a present Saviour. The Scriptures are at once referred to; a few kindly words spoken to each set, and we pass on.

The dinner-hour arrived, when the pickers formed into groups to refresh their bodies. After allowing about twenty minutes for the meal, a meeting was announced, and the majority came round to hear the singing and listen to earnest words of salvation.

"Thank ye for spaking to us, sir," said one. "Come again soon," said another.

In the afternoon we proceeded in another direction, with heaps of tracts for distribution in the gardens *en route* to the place where an open-air meeting was fixed for six p.m. Notwithstanding the coarse language heard here and there, Mr. Gillingham and his helpers were well received. In answer to the question, "How do you like these men coming bothering you about these things in the gardens?" "We likes it, sir," replied one. "They gentlemen tries to teach us the right way to live and die," said another. "God bless 'em," said a third.

Having reached our extreme point, the first meeting was held just as the people had got home and sat down to tea. "Gospel Bells" are sounded out from the pony trap, and the youngsters rush forward to hear the music, many joining in the singing. Short addresses are given in between the hymns, and off we drive to a second encampment, where there are at least 500 men and women "on strike." Their spirits are rough, and their expression anything but pleasant. Fearing the possibility of losing some of our things, we put everything out of sight, and commenced singing. "We've come to cheer you up a little, friends; you have plenty of difficulties," said Mr. Gillingham, and off with "Scatter Seeds of Kindness;" then a few texts and exhortations, breaking out into a hymn if confusion arises.

Thus we passed on from camp to camp, on our way home, holding no less than seven meetings, at which over a thousand heard the way of salvation, besides those who had been spoken to at their bins.

This is a sample of the way in which Mr Gillingham and his helpers labour during the hop season. Free teas are given where there seems to be absolute need; old clothing, too, opens the way to many hearts. We saw a score or more who had no shirt on, and a large number having on old and odd boots, without stockings. A knowledge of medicine, where doctors are so scarce, is a great boon, especially among the children.

Having said farewell and God-speed to the Ivy Hatch workers, Mr. J. J. Kendon, of Goudhurst, was the next brother we visited. Here as many as six earnest workers had been engaged for nearly four weeks, visiting the gardens and holding meetings night after night at the camps and in the villages. For more than twenty years Mr. Kendon has laboured among the hoppers, and year by year

THE WORK INCREASES.

The number within reach of the workers with him is probably not less than 20,000.

The same details could be given in reference to this district only with a considerable enlargement. At one village a meeting was held every Sunday and Wednesday, which not only brought together many of the hop-pickers but also the villagers. Here a van was brought out by the people themselves, lamps and harmonium lent, and seats for the old people, from seven to eight hundred rallying round to hear the Gospel sung and preached.

The same thing can be said of every place in this district visited by these evangelists. Now and then cases of real conversion turn up, but it is impossible to estimate the result of successive years' labours: eternity alone can reveal that. The free teas in the Goudhurst district have brought hundreds under the sound of the Gospel, though the workers themselves do not advocate too much of this kind of work, as the people earn fair pay generally; nevertheless, one here and there in turn has had good effect. Clothing is a greater necessity as a rule. Not only do we find work being done on a large scale, as at Ivy Hatch, Goudhurst, and Alton, but many private Christian farmers engage a City missionary for their own and neighbouring farms. Doubtless many more could do this; the expense is not much, and it would be a change for many a London worker and brace him up for his winter's work.

We do not advocate the growth of hops, but seeing they are grown, by Christian farmers too, we plead that the workers we have named and many more unnamed, because unknown, may be enabled yet more effectually to carry the Gospel to the pickers. At Pembury a City missionary has laboured for a number of years under the auspices of a resident Christian gentleman. A large number of strangers visit this neighbourhood. Meetings have been held at the camps and in the village. It was our privilege to attend one meeting at which over two hundred listened to the Gospel and afterwards adjourned to a schoolroom for a sort of after-meeting.

Mr. Jay, of the Country Towns Mission, has also been labouring in the neighbourhood of Tunbridge Wells, where he has been well received. The Gospel preached was listened to by the Irish, and it is hoped with good effect.

Mr. D. G. Skipp has spent several weeks among the pickers in East Kent, where he has had much encouragement, and been able to give away many tracts sent him by our readers.

MILITIAMEN AT WARWICK.—A correspondent writes to us of an effort she and others have made among the militiamen gathered here for training. Classes were formed for reading, writing, arithmetic, singing, and Scripture study. A savings bank was opened, and refreshments provided. On Sundays a large Bible-class was held, at which many of the men attended; the results have been very gratifying. Those of our readers who are desirous of learning further details might communicate with Miss Maria G. Collins, Trevor, Warwick.

NOTES FROM NEW ZEALAND.

By GORDON FORLONG.

CHRISTIAN work in New Zealand ought to interest British Christians greatly. New Zealand is, humanly speaking, a young giant likely to influence other lands yet. Great Britain has sent to those Islands vigorous, bold shoots, and circumstances have nourished her children well here.

Men have often gone over to America, merely as tourists, to judge regarding emigration, and tens of thousands of hasty and rash emigrants have gone to America. But those who have come to New Zealand had to make up their minds for a longer and more serious migration, and my impression is that New Zealand, although it has few emigrants as compared with America, has a steadier and abler class, on the whole, and more thoughtful men.

It has fallen to my lot to see as much of the two Islands as most men in a few years, and holding public meetings in both Islands I ought to know in a general way the state of the public. Five or six years ago these Islands were in a very dead, careless state. Intemperance had reigned and public-houses were the most flourishing establishments. Tracts were freely read in

BUSH AND STATION DISTRICTS,

because few books or papers could be found, but Sunday was often the day of "Cards" or "Pig Hunting." Men have told me that even a few miles only from a town they did not know Sunday from any other day, not even a form of religion was observed. One who had as a boy been in the congregation of Dr. Winslow told me he considered he was "rather religious" because he did not pig-hunt on Sunday.

One or two large stations had Christian men over them and stood out as lights in the darkness. A few ministers were evidently earnest, good men, but they saw no revivals, and were very weak and desponding; alas! also I must record what public opinion reported, that many preachers of different denominations who had back-slidden at home, or become intemperate, were sent out here to recover their characters; but practically to damage and destroy Christianity, and ruin the souls of others.

THE MAORIS

had a great work done among them fifteen years ago, and many old Maoris still alive tell of these good days, but the most earnest workers among them now tell me that the young Maoris are a careless, drinking class of men, and alas! every northern township proclaims the same. A form of godliness is maintained by some of them, but a young earnest Maori is a miracle; their preachers very seldom live among them, only appearing in the "pah" on Sunday. The early missionaries lived among them often, and day by day visited their families. Reading prayers to them, and delivering lectures on Sunday, often produces a good return in collections, as they are sometimes wealthy, but not conversions. I hear of no good work among them anywhere. The son of a Maori chief, an educated, able young man, appeared at the Salvation Army meetings in Auckland, took decided ground, and is likely to be a good witness; I believe the Salvation Army style would do a great work among the Maoris if the preachers spoke Maori.

MRS. HAMPSON

has done a great deal of good in these islands. I first saw her in Liverpool, I believe; she was then in connection with Mr. Reginald Radcliffe's meetings, and I have no doubt that our Brother Radcliffe's preaching prepared her for her present work. She is one of the most useful public workers; she is full of truth, speaks fluently and naturally, and as she has buried ten or twelve children, she has gone through fires that have given her grace to be humble and yet very bold. She has preached in Auckland, Wellington, Waganwi, Oamaru, Christchurch, Dunedin, and Invercargill, and all the churches were provoked by her to greater zeal and love. She generally had three or four ministers on the platform with her.

THE SALVATION ARMY

appeared in Dunedin a few months ago, and was narrowly watched and criticised by Dunedin's Scotch population. Many questioned some of the rules and regulations of General Booth, and the system of borrowing money at home, and various other points. The earnest Christians determined, however, to try the new preachers upon their own merits, apart from their system, and "Captain" Pollard, "Captain" Burfoot, and his excellent wife, were well received at once. It was felt by almost all earnest Christians that these excellent workers were, in fact, hot, zealous Wesleyans, under a new name only, ardent in love, bold to win souls, jealous in walk and conversation, and I for one soon felt that in my exhausted state (having kept up the theatre services for nine months) they were the very preachers to take up the theatre work. They not only kept up their own "Temperance Hotel," but they over-crowded the theatre as well, and I saw some of my own hearers brought down to the Cross of Christ quickly and effectually. One young "teacher" said, "They caused me to decide at once. But where am I to go for food now?" he said. A very good question, but sowers are not often reapers. Why should we complain that the sower is not a reaper? God will draft his stock into feeding pastures in due time. Bless God for sowers, and pray for pastors.

The Salvation Army is provoking every church in Dunedin to work, and a population of about 40,000, with suburbs, gives them room enough. They say very quaint things often, but so did Rowland Hill, and their most extravagant actions are not equal to what I have seen James Turner do and say; yet he was owned to the salvation of thousands. They are very young in years, and sometimes mistake the flesh for the Spirit, and intersperse jests with solemn appeals. But they are natural, truthful, prayerful, and simple. They are winning hundreds of the young (even after large deductions), and laying violent hands on the worst characters and plucking very ugly brands out of the fire. Some of us who care very little about the Salvation Army love and admire these dear young workers, and God is giving them many seals to their ministry.

INFIDELITY

held high mass in Dunedin some years ago, but various causes have tended to lessen its influence, and Christian meetings have been so lively and numerous that deistical meetings have sunk down. They are obliged to charge at the doors when they hold a meeting; the charity of Freethinkers is not to be trusted to pay for expenses as they go out. On the other hand, the theatre which I held for nine months paid its own expenses at the door.

DRAWING-ROOM MEETINGS

also Mrs. Forlong held occasionally, and we believe good was done in them.

Now we have left the South Island after an almost three years' sojourn there, and returned to our former residence in Rangatikei. I am glad to hear that Sir William Fox, who has been the Premier of New Zealand two or three times, takes Sunday meetings occasionally, and preaches a clear Gospel in Rangatikei, where his own property lies.

Highland House, Bull's, New Zealand.

SYMPATHY AND CO-OPERATION.

IN a recent episcopal charge delivered at Cavan, Ireland, the Bishop of Kilmore gave the following excellent advice to his fellow-workers; his wise words deserve to be considered and acted out by Christian ministers everywhere:—

"The unity we must aim at in our pastoral work is not that of absolute similarity of organization, but the all-pervading spirit of devotion to the service of God and of our brethren, that, despite diversities of operation, knows how to take advantage of every opportunity to adapt itself to each varying sphere of duty, and by the constant cultivation of a temper of consideration for and forbearance towards the feelings of others, to obtain that real influence over their minds which alone can make us truly useful as their guides and teachers. To win men to our views by force of argument only is always difficult—it is well-nigh impossible when that argument, from whatever cause, becomes tinged with personal irritation. The traveller wraps his cloak more closely round him at the breath of the angry north winds; he bares his heart to the sunshine of sympathy; and nowhere is this more true than in the work of the ministry. The man who does real good in his parish is not always the cleverest organizer, or most striking preacher. It is he who, while steadfast as a rock for the doctrine of God his Saviour, knows how to adorn it by true humility and self-control; in whose tongue is the law of kindness, and in his heart that greater gift of charity, to be coveted the most earnestly, because without it all others remain barren and unfruitful.

"With unreasonable and foolish men we must, from time to time, expect to meet, but even against them the servant of the Lord must not strive with the weapons of natural indignation, perilously easy to use, and so fatal to all chance of future usefulness. The patience, gentleness, and meekness of the Apostolic injunction, are weapons of a higher warfare, and on them only rest the blissful hope that God will so use our teaching as to give unto those who oppose themselves repentance unto the acknowledgment of the truth and recovery from the toils of the devil.

"At the same time it is not to be forgotten that this spirit of charity on our side is but one part of the great bond of peace that should secure the unity of the Church. We must look for the other strand in the hearty co-operation of the laity in all our work of faith, and labour of love, not merely by the gift of their substance, but by their aid and advice in every effort for the good of man and glory of God. To obtain this co-operation is a most important part of our duty, and where it is neglected or discouraged the work of the Church is most imperfectly carried out. We all—clergy and laity—are alike the servants of God, and equally bound to consecrate to him our energies and our lives. To every one of us comes the voice out of his Throne—"Praise our God, all ye his servants, and ye that fear Him, both small and great." And whenever the blessed time arrives that we shall obey it with one accord and one mind, it will be to announce in triumphant chorus that the Lord God omnipotent reigneth, and the kingdoms of this world have become the kingdoms of our Lord and of his Christ. Until then let us each in his own sphere of duty strive to hasten this glorious consummation, and to work together as Christ's faithful members, for his body's sake, which is the Church, the eye directing the hands, and the head choosing straight paths for the feet, until we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

METROPOLITAN TABERNACLE EVANGELISTS.—On Friday, the 28th September, the anniversary of this association was held, Mr. C. H. Spurgeon presiding. It was stated that 3697 services had been held during the year. The evangelists had laboured in England and Ireland with many encouraging signs. Mr. Spurgeon, in his usual hearty style, strongly enforced the need of continuing to preach Jesus Christ and Him only.

GOD'S WORK IN FINLAND.

READERS of The Christian who remember Mr. Grattan Guinness's papers on Finland, a year ago, will rejoice to hear how abundantly God has blessed the work then done in this town (Ekenäs) and the surrounding country. With one or two exceptions, all the converts, numbering some two or three hundred, have remained steadfast in their profession, have grown in grace and knowledge of the Lord, and been themselves used in winning other souls for Christ. A few facts may serve to illustrate the depth and extent of the movement.

While a year ago drunkenness, with all its attendant evils, flourished unchecked, it has been acknowledged even by the world, how marvellously this has decreased in one short twelvemonth. A Total Abstinence Society was formed, which slowly but steadily has made its influence felt.

A year ago the children, particularly of the poor, had no one to care for them. Now a sister, assisted by other ladies, has gathered them to her own house to a Sunday-school. The attendance has been so good that her rooms have been quite filled; the parents, although not themselves believers, being glad to send their little ones to her school. Another lady began a school for adults, some of whose letters to me last winter surprised and delighted my English friends, who could hardly believe such progress possible, as none of them could even write their name four months before. For want of suitable premises many intending scholars have been turned away. The need of a separate schoolhouse is often felt.

Besides the above efforts, all sprung into existence within a year, we have a Dorcas Society, which has proved of great advantage and benefit, and a "Sankey" Choir, under the efficient training of a lady convert, who has already enriched our slender store of Sacred Song by some fine translations of the best-known pieces in *Songs and Solos*.

Some of the converts have had meetings in their own houses, expounding the Scriptures; have made journeys to sick and infirm; while some enthusiasts clubbed together to print tracts for free distribution.

There is thus abundant reason for praise and thanks, though to one conversant with things in this country, such notes must always be mingled with fervent prayer that God would send forth more labourers into his beautiful harvest-field, Finland. The country is stretching her arms towards heaven, crying, "Come over and help us." Considering this, I proposed at a meeting of Christians last week, at a place down among our fishing population, amidst whom I had been labouring, that we should unite to found a Mission for Evangelising Finland, supporting labourers in the Gospel as our means would permit. This proposal met with cordial and earnest support, and in twenty minutes the friends present (fishermen and peasants, with their families) had subscribed among themselves, in annual contributions, over 200 marks (£8) towards the Mission Fund. About £80 will be wanted to sustain one missionary, and when this sum is guaranteed the work will commence. We invite our British and other fellow-Christians to join us, both in praise for the great things already gone, and in prayer that God would smile yet more abundantly on our efforts. Any brotherly help towards the supporting of missionaries will be thankfully received.—Yours in the service of Christ, Waldemar Lönnbeck.

Ekenäs, Finland, Sept.

In a most interesting letter, written a short time previously from Skåldö, Ekenäs, Finland, to Mr. Radcliffe, of Liverpool, Mr. Lönnbeck says:—

"This is one of the largest islands of the many hundred lying between Ekenäs and the Gulf of Finland, distant from town about ten miles, and reached partly on foot and partly by boat. The house where I am staying is one of several near the centre of the island, forming a "by" or hamlet. The farmhouses are of somewhat primitive construction, dense fir and pine forests round about, and more or less complete clearings here and there to allow the tiller of the soil to pursue his ancient and indispensable industry. Although no river sweeps the valley, yet there is no lack of water; I have only to raise my eyes from the paper to see before me, at no very great distance, two beautiful sheets of water, seemingly two charming lakes, but really only the crystal waters of the Gulf, flanked on either side, and bordered by some lovely islands; while from this side a wild headland, densely covered with fir and pine, dashes boldly out into the sea, dividing it as it were into two separate waters. Opposite this settlement, on the other side the valley, detached farmhouses peep out from cluster of birch and pine.

"It was my privilege to preach at this place last summer, during a two days' visit, and great has been my joy now to meet one after another who then received blessing (some at the very first hearing), and have since walked in 'newness of life.' My host, who was converted simply through reading the Bible, relates how formerly he only knew of four Christians 'here about,' but now, in this immediate neighbourhood, there are twenty who regularly attend his Sunday afternoon Bible readings. Thus his next-door neighbour, once a bitter opponent, reviling and scoffing, and his tables laden with novels, now sits at the feet of Jesus, learning meekly from Him. All the novels are cleared out and replaced by the Word of God, the far-famed *Songs and Solos*, and many excellent works suitable for a Christian.

"Last night I preached here again, about a hundred persons having gathered in brother B——'s spacious *salle* to hear the Word. The Spirit of God was manifestly working in many a heart. Their fervent thanks and eager inquiries as to when the next meeting would be, all pointed in the same direction, and make me feel that another great harvest of souls is at hand in this locality. To-day is set apart for visiting single families, on this and some neighbouring islands, some members of which are saved, and have desired to have a Bible reading under their own roof.

"On Sunday I hope to preach in the country, some twenty miles from here, at a place where last week, at the funeral of a wealthy farmer, I had a good opportunity of preaching Christ to about a hundred persons who had been invited to the funeral."

WOOD GREEN, N.—Mr. G. O. Barnes, the "Kentucky mountain evangelist," recently conducted a week of Mission services at the Gospel Hall at this place. The meetings were well attended. Mr. Barnes set forth the Gospel of the grace of God in forcible language, and with powerful effect. His particular ideas on faith-healing and sanctification are somewhat exaggerated. Miss Barnes sings the Gospel very sweetly, and is thereby a good help to her father in his work for the Lord.

OPIUM-EATING IN INDIA.—We are very much surprised to learn from the *Bombay Guardian* that it is customary in Western India to allow prisoners who have been addicted to the use of opium to continue its use in the public jails. In Bengal no opium whatever is allowed in the prisons, and the result is most satisfactory. None die, and many are permanently cured of the habit. To cure an opium-taking thief of his perverted appetite is tantamount to curing him of stealing, and as reforming the criminal is one leading object of imprisonment, it is more than a wonder to us that the extraordinary custom of supplying prisoners with the drug should prevail in any part of India. We strongly favour the policy of imprisoning, under mild conditions, all confirmed victims of appetites, whether drunkards, opium-takers, ganja smokers, or any others. The vice should be punished, sober people should be protected, and the victims saved. The opium dens of Calcutta should be emptied by the police, and the wretched creatures who are dozing a worthless life away amid the deadly fumes of the destroying drug, should be locked up in prison for two weeks, and then set to work for six months, after which the majority of them would return to their homes to lead quiet and respectable lives.

DR. GIBSON ON "ROCK AND SAND."

TO a fairly large and most attentive company Dr. Monro Gibson gave his introductory lecture at Aldersgate-street, on the evening of Monday week. Mr. George Williams presided, and in a few genial sentences introduced the lecturer.

Before entering on the discussion of his theme Dr. Gibson said he was delighted to be at this kind of work again. A somewhat singular circumstance had happened, which he would mention. As he left his house to come to the meeting a bulky packet was put into his hands; it had just arrived by mail. He found it contained seven or eight separate letters. An inspection of the packet revealed the fact that two families who were accustomed to attend his lectures in Chicago several years ago had moved to the State of Colorado. Having met there, they began to talk about the lectures, and agreed that they would sit down and write to him what they called "a round robin." So each person wrote a separate epistle, and the whole were enclosed in one budget; each writer expressed the earnest hope that he would go on with the same sort of work in London.

After this pleasant and suitable prelude, the Doctor proceeded to "clear the ground." We regret that we can only find room for the barest outline of his cogent and valuable address. Having remarked that the title of the course, "Rock and Sand," was of course borrowed from the famous parable of our Lord, he devoted some time to an exhortation about the importance of character-building, and the tremendous issues that hang on the way in which we build. The great secret of successful life-architecture is hearing and obeying Christ. Coming to the more immediate topic of the evening, he advanced some preliminary considerations that would have to be kept in view in dealing with this subject.

First, we must have a clear idea of *the main question*. It would be impossible to go over all the ground embraced by what is known as "Christianity"—a word which does not occur in the Bible at all. "The whole system of the universe" could not be discussed in these lectures; the main question is whether "God was in Christ reconciling the world to Himself." If that can be established, all else will follow. Second, there must be a clear idea of *the kind of proof* required. Such a subject does not admit of what is called "mathematical" demonstration. That sort of proof can only be applied in cases where we can lay down our own premises. Taking things as we find them, we must be content to reach what is known as "moral certainty." The next point is, that we are by no means bound to answer all the difficulties that may be presented. To do this would require omniscience. Let us follow this excellent maxim: Never let what you do not know disturb what you do know. If we can give a good reason for the hope that is in us, we may be well content to say about many things, "I do not know." Then we must be careful to distinguish between "links" and "strands" of evidence. The strength of a chain is its weakest link, but the strength of a rope is the strength of all its strands taken together. Because one strand may not bear the strain put upon it, that does not prove that the rope will not hold. Remember, too, that a threefold line of evidence is far more than three times the strength of a single line of evidence. Finally, in the matter of Christian evidences everything must come in its own order. We must begin at the foundation. There are three great links in the chain of Christian evidences: First, the being of God; second, the revelation of God in Christ; and last, the record of that revelation by the Holy Spirit in the Scriptures. It is in this order that the subject will be unfolded in the lectures that follow. Let us approach it in the spirit of meekness and fear, and we shall see that we have ample grounds on which to render a reason for the hope that is in us.

We would advise any of our young London readers who are not well grounded in the faith to attend these helpful lectures.

BEYOND.

THERE is a calm beyond life's fitful fever—
A deep repose, an everlasting rest;
Where white-robed angels welcome the believer
Among the blest.

There is a Refuge where earth's cares and troubles
No longer on the ransomed spirit prey,
A lasting joy, when pleasure's gilded bubbles
Have passed away.

There is a Home where all the soul's deep yearnings
And silent prayers shall be at last fulfilled,
Where strife and sorrow, murmurings and heart-burnings,
At last are stilled.

There is a Land with "milk and honey" flowing,
Where scenes of beauty meet th' enraptured view.
God's people to this promised land are going—
Will you come too?

There is a Hope to which the Christian, clinging,
Is lifted high above life's surging wave;
Finds Life in Death, and fadeless flowers springing
From the dark grave.

There is a Crown prepared for those who love Him:
The Christian sees it in the distance shine
Like a bright beacon glittering above him,
And whispers "Mine!"

There is a spotless Robe of Christ's own weaving,
Will you not wrap it round your sin-stained soul?
Poor wandering child, upon thy past life grieving,
Christ makes thee whole.

There is a Home, a Hope, a Crown in Heaven;
My God! that any should thy gift refuse:
The awful choice of Life and Death is given—
Which wilt thou choose?

Ernest Rickman.

FOREIGN JOTTINGS.

Marseilles.—Pastor Richard d'Alais has been called by the Committee of the Evangelical Popular Mission (Mr. McAll's), to take the direction of the school of evangelisation at Marseilles, and to replace M. Saillens as preacher in the popular reunions of that town.

Demerara.—A remarkable revival has taken place at George-town, Demerara, a town of 50,000 inhabitants, where there are three large Methodist chapels. Special services were held, which have resulted in the conversion of many hundreds of persons, and the reception of more than 200 new members into the Church. The churches themselves, too, have been greatly stirred up.—*L'Evangéliste.*

Persia.—At Lenkoran, on the Caspian Sea, there is a small congregation of Baptists consisting of about twenty. A recent communication says "the thirst for the Word of God is very great; many who were quite opposed to us are now greatly concerned for their salvation and begin to attend our meetings regularly." The writer of the above, Mr. Pawloff, in May last visited Tiflis, where in the presence of 200 spectators he baptized three newly-converted persons.—*Der Wahrheitzenger.*

The Freed Negroes of the States.—The schools of the Freed Negroes now count a million scholars. The blacks publish eighty journals. They furnish about two million members to the Methodist and Baptist churches alone. They possess two million acres of land in the Southern States, valued by the administration at about 120,000. The production of cotton increases annually by a million bales, which is one-third more than in the time of slavery.—*L'Evangéliste.*

Syria.—A recent letter from Dr. Carslaw, Lebanon, to Mr. William Ferguson, of Kinmundy, Mintlaw, Aberdeenshire, reports progress in the work there. One convert, who was formerly an energetic opposer, now desires to devote himself to the work of native evangelisation. Dr. Carslaw is anxious to give him two years' preliminary training, and appeals for help to British Christians. Mr. Ferguson will give fuller details, and receive any aid that friends may be disposed to render.

Spezia Mission, Italy.—In the delightful Gulf of Spezia, gilded by moonlight, a young convert has just borne a good testimony in baptism. "Persecuted for righteousness sake," he had to leave the home he loved. As he was departing, he embraced his father, and offered to kiss him, but in anger was immediately thrust back. The faithful son then uttered these last parting words: "Father, before you die remember the love of God in Christ Jesus." In a few days we received the following: "Father is dead." J. S. A.

RELIGIOUS LIBERTY IN SWITZERLAND.

Address by Mrs. Josephine Butler.

AT the large and highly enthusiastic gathering in Exeter Hall last week, in connection with the imprisonment of Miss Booth, a brief but powerful address was given by Mrs. Josephine Butler; we append the greater portion of it:—

The expulsion of Miss Booth and Miss Charlesworth, which took place in February last, is absolutely illegal. It is a contravention of the Constitution of the country, and it is a breach of the treaty between England and Switzerland made in 1855. The text of the treaty tells us that every English person residing in Switzerland shall have the same liberty of action and freedom in all respects as a Swiss citizen so long as he or she does not break the laws. The same privileges are guaranteed to every Swiss living in England, and I hope that England will never behave to any Swiss evangelist as Switzerland has behaved to ours.

But there is something worse to tell you about than its mere illegality. Mr. Booth has alluded to a law which is not a law, but a bye-law of Canton regulation in Geneva. It was made about fifteen or twenty years ago, when the Jesuits became troublesome in Geneva. It was thought desirable, though it does not seem a just thing, to make a bye-law to prevent the Jesuit nuns going from house to house secretly collecting money. That law exists still on a bye-law for the Canton of Geneva. The authorities there falsified the text of the law to make an excuse for expelling Miss Booth. I have the text, and I know the whole of the circumstances. The law forbids collections being made from house to house without the sanction of the police, but the authorities of Geneva cited the law in another fashion, viz., "The law forbids public collections in public meetings without the sanction of the police." The whole thing is absolutely built upon a lie. The devil is a very stupid person. Sometimes he defeats his own ends. The Geneva authorities were requested to refer the matter to the Federal Council of Berne, the central Government of Switzerland, because to them Miss Booth had appealed.

The Federal Council, consisting of three men, who took no trouble to verify the bye-laws of the Geneva Canton, endorsed by a formal printed document the lie which the authorities of Geneva had stated—that is to say, they approved the expulsion of Miss Booth on the ground that she had broken a law against collecting money publicly. The Federal Government has now discovered that they have endorsed a falsehood, and of course are throwing back the guilt upon the authorities of Geneva, and we shall see a pretty fight amongst them soon.

"Oh! what a tangled web we weave,
When once we practice to deceive."

With regard to returning to the Canton, it was an act deliberately done. We took counsel privately with some of the best citizens of Geneva and other parts of Switzerland, well-known jurists, lawyers, and Christian men. It was no act of carelessness, or for mere bravado on the part of Miss Booth. We did it deliberately. These jurists and Christian men said, For seven long months we have waited for some expression of opinion from the English public, or for some protest from the English Parliament, but not a word has been spoken. For seven months we have waited in vain. Now what (said they) is the best thing to do? Simply to ignore the *arrete* of expulsion. The act was deliberately done, and I hope that the Press will take notice of this. The expulsion was absolutely illegal, and to bring the tribunals to bear upon it, the *arrete* was ignored. When Miss Booth and Miss Charlesworth were arrested by the side of the grave I was determined not to leave her. I put my arm around her waist and said: "Where you go I will go." We went together to the Police Office, where we were detained several hours. In the carriage on the way Col. Clibborn and I prompted her what she should say. I said: "When you are before those men tell them that their expulsion is absolutely illegal, and that they have falsified the books in order to find a pretext to expel you."

Dear Miss Booth went in amongst those men, and gave her challenge splendidly and firmly, for we could hear her. The effect was such that you would have thought those men would have gone mad. The words they uttered, the expression on their countenances, the way they knocked over chairs and tables, showed how the truth had come home to them. They knew their action was illegal, and they had nothing to answer Miss Booth. The Government has now been challenged, and they will have the light of their own tribunals thrown upon their conduct. There is no fear but that justice will be done when once we have light. Miss Booth and I have often prayed about Switzerland, for we love that country. I am connected with it by family ties, and I love it very much. I bring with me this message from the good and Christian citizens of Switzerland to the English public.

Do not judge of us, they say, by what you see our Government doing, but help us by an expression of indignation, which should echo in Switzerland, and then you will strengthen our hands against the present party in power, which is a party that hates religion. *That* is the secret of the whole thing. Where the Gospel is rejected and the truth of Christ is not received, there is no true liberty, and they have lost all sense of true liberty through religion.

You can help them by stirring up your Government here, because the Government will never do anything unless it is pushed. It is a critical time this for Switzerland! Next month the Constitution of the country is to be revised, the whole of the penal code, and what is made of it now it will probably remain for 100 years to come. I have a friend on the Commission which is revising the Constitution of the country, and he showed me a sentence which they propose to introduce, shutting the door very much upon religious liberty. Think of it, friends! we are on the eve of perhaps seeing the door shut in Switzerland against the preaching of the Word of the Lord, and it will depend upon our united prayers whether that code will be altered in this fashion or not. As for dear Miss Booth, I will only tell you that she is full of joy, full of peace, and full of love for souls. Ah! friends, we know what love for souls is—some of us at least. She is filled with that fire of love for souls. She was very tired and worn-out when arrested, and I believe that if only she has a reasonable amount of comfort accorded to her in her prison, the rest will be blessed to her, body and soul. Let us pray that it may be so.

The Geneva correspondent of *The Daily News* telegraphs to that journal that the trial of Miss Booth and her fellow-prisoners would not really begin till Monday last, the Court having been on Saturday occupied exclusively in discussing points of law and questions as to the formation of the jury. When the Court rose on Saturday Miss Booth seemed quite overcome with excitement and fatigue.

THE KABYLE MISSION.—My statement in The Christian of last week, that Mr. and Mrs. Mackintosh would, at the end of six months, give themselves to the work of the Kabyle Mission was premature, as the period for which the Bible Society may need them is not yet determined.—Yours faithfully, E. H. Glenny.

Y.M.C.A., HASTINGS AND ST. LEONARDS.—The first annual meeting of this Association was held in the Assembly Rooms, on Wednesday, September 26. The chair was taken by Rev. J. W. Tottenham. The attendance was large and representative. The report, read by the Hon. Sec., Mr. George Henry (the founder of the Branch), stated that the average attendance at the Sunday Bible-class had been 30; that 20 open-air services, with 55 addresses, had had an average attendance of 400; that week evening Bible-classes had been conducted; the reading-room, circulating library, tract distribution, and other agencies, had been well sustained; and that conversions had resulted from the work. The report spoke most favourably of the progress of this new and well-situated Branch. Mr. Hind Smith, Exeter Hall, attended as a deputation from the National Council of Y.M.C.A.'s, and delivered an address on the basis and objects of the Association.

THE MADAGASCAR MISSIONARIES.

IT was quite to be expected that the Exeter Hall meeting last Thursday evening, to welcome the Madagascar missionaries and hear their story, would be a large and successful one; and so it proved. More remarkable even than the densely crowded audience, or the influential platform, as a token of public interest, was the array of representatives of the British Press. Somewhere between thirty and forty of these were present—a thing unprecedented, we should say, in the annals of missionary meetings, even in Exeter Hall. *The Times*, we believe, sent a trio of reporters, thus enabling it to present its readers next morning with a very full report of the lengthy personal narrative of Mr. Shaw, the hero of the evening.

Mr. Hubbard, Chairman of the Directors of the London Missionary Society, who presided, gave the right tone to the proceedings by deprecating the use of any language that would needlessly embarrass the English Government in its effor s to obtain justice for the aggrieved missionaries, while preserving friendly and peaceful relations with our neighbours across the Channel. Everyone, he said, must recognise the difference between the conduct of the French Government in this matter, and that of the officers representing them at Tamatave.

Mr. Shaw, as we have said, was the hero of the hour, but before him came Mr. Cousins. It was a high tribute to the interesting character of his speech, that for the space of an hour the audience listened with unflagging attention, though he had no such text on which to dilate as his brother missionary. From an experience of nineteen years' residence and labour in Antananarivo, the capital of the island, he was able to speak with authority of the past and present condition of the Malagasy people; his account of the great advances made by the Hovas during the past twenty years, in matters of education, literature, social and political life, as well as practical religion, was one of the most telling testimonies to the regenerating and civilising power of the Gospel of Jesus Christ ever heard from a missionary platform. Mr. Cousins made very short work of the pretended claims of the French to a slice of Malagasy territory, and said that while the Hovas greatly desired peace, they would not give up an inch of their soil to a foreign power except under compulsion. Assuming the facts to be as stated by Mr. Cousins, we cannot persuade ourselves that the French nation as a whole will ever sanction such an unrighteous policy as that which seems to find favour in the eyes of their present rulers.

Mr. Shaw's unadorned and impassioned recital of the events that preceded and accompanied his arrest and imprisonment on board a French war vessel, was heard with a very marked and sympathetic interest by the great audience. Though not in a bellicose mood by any means, the people gave frequent vent to expressions of disapprobation and disgust at the high-handed and inexcusable behaviour of the French officials towards this unoffending missionary. Various false accusations were in turn reported to him as the grounds of his prolonged detention and inconsiderate treatment. It would appear that the only thing he was really guilty of was accepting the presidency of a Committee of Public Safety, formed on receipt of the news of an intended bombardment by the French. This could scarcely have been construed into a crime even by a hostile power, and, as a matter of fact, it was not advanced as a reason for his arrest and inhuman treatment. Like his fellow-labourer, Mr. Shaw bore strong testimony to the practical hold Christianity has obtained among the people; it was heart rending, he said, to think that these untoward events had interrupted and brought to a standstill the good work that was going on. He trusted, however, that the outcome of all that had happened would be an increased interest in Madagascar, and an increased desire for the welfare of its people. To this wish every Christian heart will cordially respond; and surely for a people with such a remarkable past there must be yet greater things in store.

MR. SPURGEON ON MISSIONS.

AT the Annual Conference of Baptist Pastors and Delegates, held last week in the Metropolitan Tabernacle, Mr. C. H. Spurgeon said:—

"If the religion of Christ be not supernatural, and if there be not a supernatural power working in the world, to give it force over hearts and consciences, then the missionary enterprise is the most ridiculous to which the mind of man ever gave itself. It is not only impossible—it is so absurd as to excite fitting derision. What a series of wondrous things will have to be wrought out before that oath of God will be established, that the whole earth should be filled with his glory. You and I do not often come into contact with absolute heathenism, nor, perhaps, with Mahommedanism. The other Sunday morning, after trying to do my best to preach the Gospel of my blessed Master, I had a taste of what our missionaries must feel, in a remark made to me by a Mahommedan gentleman in the most bland and affable terms concerning the utter impossibility of God's ever having a Son, couched in language which I will not repeat. I stammered out some words, and I had been so unused to hear such talk that I hardly knew what to say; but I felt all day the single sentence or two that he had said. What it must be to go and live where Christ is derided, where the very idea of his existence is scoffed at, I can hardly tell. And yet the crescent of Mahommed shall wane into eternal darkness before the everlasting Sun of Righteousness. If ever it is done the angels will be as much astonished as they were at the creation of the world, for they have some idea of the stubbornness of Mahommedan thought.

"Look again at the Jews. Every now and then we get professed converts who deceive us. We have some, blessed be God, of the seed of Israel whom we love and honour and trust, but it will be a marvellous thing if ever Israel should receive the Christ upon whose name she now spits with indignation scarcely to be equalled in the bitterness of its hate. Yet He *is* the King of the Jews after all, and He shall be, and all eternity shall see it. And what must it be to face any of those still lower religions? for I look upon Judaism and Mahommedanism as infinitely preferable in many ways to sheer and clear idolatry. How are they to be met where there seems to be no conscience to work upon—where it seems as if the very faculty of truth had departed, and the soil had to be created before the seed could grow? O Lord, Thou hast set before thy Church a duel worthy of thyself, and far too high for her. But Christ died for us poor creatures, brethren, to make us great as well as good. "The works that I do shall ye do also, and greater works than these shall ye do, because I go unto the Father." If you have any ambition for a duel, if you have any wish to shine in warfare, here are your opportunities. If you would do things of which you can think throughout eternity, here are mountains to be cast into the midst of the sea; sycamore trees to be torn up by the roots are as nothing compared to this.

"We dared never have thought of it if He had not put the commission into our hands and faith into our hearts; but it shall be done. As the brain's decree affects every muscle and nerve and blood-vessel, so does the will and purpose of the eternal Christ, our Everlasting Head, move us all. We can give our money, since the mass of us cannot give ourselves. This seems so small a thing that it should be done at a splendid rate. Never should there be a penury about the love that gives to the Cross: and as for our sons and our daughters and ourselves, if God will help us and clear the way, we shall be glad to see them go, and gladder still if we might go with them to the front to do something in this wondrous battle. If, when men fought for liberty and the freedom of nationalities, gentlemen in England thought themselves accursed that they were not there to fight upon that glorious day, any Christian that shall sneak into his comfortable home, and never give or speak or labour for this work, may not only think himself accursed, but I can almost think that in heaven he will never cease to grudge himself that he was not foremost in the fray. Methinks even there he will feel as if he had marred the splendour to which he might have attained in having kept back when the opportunity was within his reach of taking the adversary by the throat for Christ. Oh, I pray God that we, every one of us, may be more earnest in this matter as long as ever we live by prayer and service."

MR. VARLEY AT SOUTHAMPTON.

THE labours of this evangelist in our town ended on Sunday night, and on all sides deep and sincere regret at his departure is expressed. Clear, practical, and deeply spiritual teaching was daily given to the very large number who attended the afternoon Bible-readings. The nightly evangelistic meetings were crowded to excess, notably by the working men and respectable tradesmen of the town, numbers of whom, in the after-meetings, witnessed from time to time that they had attained to an intelligent grasp of a personal Christ as Saviour and Lord. A touching little expression of gratitude, in the shape of a handsome Bible from the working men who attributed their conversion, under God, to Mr. Varley's preaching, was presented to him on the Wednesday previous to his departure.

A special attraction every week has been an "Entertainment" on Saturday evenings, conducted by Mr. Varley almost entirely, and given with the desire of offering a counter-attraction to the public-houses and music halls. This has proved a singular success. Mr. Varley gave a lecture on "Billy Bray," which, with its occasional humorous or earnest touches, was evidently much appreciated by the audience. A hearty God-speed follows Mr. Varley as he leaves us to preach at Bradford. E. T. E. P.

THE TEMPERANCE CRUSADE.

Mr. R. T. Booth has conducted successful Missions at Stockport, Ipswich, and Eastbourne.

A "Blue Ribbon Fountain" has been placed in the new Duthie Park in Aberdeen, opened with great *eclat* last week by the Princess Beatrice.

Mr. Matthew Burnett continues his Gospel Temperance work in Australia. In one city over a third of the population took the red ribbon before he left.

The City of London Abstainers' Union will resume its meetings in City warehouses early in November, beginning at Mr. Samuel Morley's establishment.

Greenock.—A series of Gospel Temperance meetings in connection with the Church of Scotland have been held here, and have been productive of much good.

The Licensing Sessions throughout the provinces have resulted in considerable reductions of licences. In Lancashire close upon 200 licences have been refused.

Witchampton, Wimborne.—The earnest Christians of this village have united in a movement for the advancement of the Temperance cause. Tent meetings have been arranged; and the first of these was very largely attended, and an encouraging number of pledges taken. The Gospel element was kept prominent in all the addresses.

London.—At the Brixton-rise Mission, now concluded, upwards of 1600 pledges were taken. A ten days' Mission has been held in Clerkenwell. A second campaign at Highbury has attracted much attention, and secured many fresh adherents to the cause. Special efforts are to be made during the coming winter at the "Elephant and Castle" Theatre in connection with the Metropolitan Tabernacle Society.

TUNBRIDGE WELLS Y.M.C.A.—We are glad to hear that steps are being taken for the resuscitation of a Branch Association in this important town. An inaugural meeting will be held shortly. Mr. Hind Smith, Exeter Hall, will be glad to hear from friends who are willing to co-operate.

Letters to the Editor.

ABOUT MALTA.

Sir,—In The Christian of August 23, what a correspondent writes about Malta is quite true. At the census taken on August 3, 1881, the population was 151,193, the number of priests on duty was about 1000. When Malta was ceded to the British Government, two of the conditions were: first, that the law was to be administered in Italian and according to the Roman law; secondly, that their religion was not to be interfered with. The agreement was for fifty years; that time is long past.

It is quite true that the Gospel cannot be preached to the Maltese. For were two Maltese to meet, one of them expounding its truths, and were information to be given, the preacher would be put in prison. It is very deplorable that the Maltese should be excluded from the Gospel.

A subscriber for ten years,
21, *St. Reale, Valletta, Malta, Sept.* 22. Fred Blackley.

PLAIN WORDS TO CHRISTIAN WOMEN.

Dear Sir,—I was glad to see in a recent number of The Christian a few remarks on "Conformity to the Fashions of the World in the Modes of Dress;" but I feel there is yet more to be said on the subject, since those remarks referred only to its negative aspect. Let us look a little at the positive side—those things which are to be our adornment.

Note first that the Apostle Paul says: "I will that women adorn themselves in modest apparel" (1 Tim. i. 8, 9) —that which by its quietude, both of shade and fashion, tends to hide its wearer from observation. The same passage says with "Shamefastness (R.V.) and sobriety"—scantiness of dress, either in width or length, cannot be shamefastness.

And here I would appeal to our Christian sisters of the upper classes—can a so-called low dress without sleeves be what is meant by the modest apparel and shamefast clothing which are commanded by God? Should it be urged that by abandoning these customs of Society we must absent ourselves from many a harmless assembly in which we should like to be, we would reply that no gathering can be right for the Christian in which the plain precepts of God's Word cannot be obeyed.

It is scarcely necessary to define "sobriety;" we all know that sober means the reverse of gaudy; probably it was from this word the Quakers obtained the idea of dressing in drab and brown.

The next adornment "which becometh women professing godliness" is "good works" (1 Tim. ii. 10). How anxious we are to wear what is becoming. Let us learn that in the sight of God no costly garments are so becoming as to be "well reported for good works—if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, or ministered to their bodily comfort, if she have relieved the afflicted" (1 Tim. v. 10)—such are they.

The description of what should be a woman's ornament is beautiful indeed, and needs no comment—"a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves" (1 Pet. iii. 4).

The Scriptures even speak of our hair, teaching that "if a woman have long hair it is a glory to her," but that it is "a shame for a woman to be shorn" (1 Cor. xi 6, 15).

Seeing we have so many directions about our dress in the Word of God, it must be our duty to *study* and obey them; and let us try to set such an example of Scriptural attire that our poorer sisters may discern its beauty and strive to imitate it.

In concluding these imperfect remarks, we quote the solemn words of the Prophet Isaiah: "The Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: In that day the Lord will take away the bravery of their tinkling ornaments, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers: And it shall come to pass, that instead of sweet smell there shall be stink: and instead of a girdle a rent; and instead of well-set hair baldness; and instead of a stomacher a girdling of sackcloth; and burning instead of beauty" (Is. iii. 16—24). A Mother.

SUNDAY TRAINS.

Dear Sir,—Many thanks for your kind words on our behalf. Truly, as you say, we find the Sabbath a day of toil and care, and, indeed, much more so than on week days; our feelings in regard to the subject may be gleaned from the following lines, written while on Sunday duty:—

"I fain would use thy holy day
To worship at thy feet,
Within thy courts to watch and pray,
And with thy children meet.

But I have masters to obey
Who care not, Lord, for thee,
Who run their trains on this thy day,
And thus make work for me.

'Tis hard to see the thousands, Lord,
Who value not thy day,
Thus wandering from the living God,
For these, dear Lord, I pray.

And for myself that I may be
Throughout this trying day,
Kept by thy power close to Thee,
On this thy holy day."

A Railway Man.

ADAM'S FEDERAL HEADSHIP.

Dear Sir,—I am in almost complete sympathy with your strictures in The Christian of August 30, on H. W. Beecher's views, as given in your two quotations from his recently-published letter. But I think it most desirable that we should avoid another as equally unscriptural extreme espoused by many divines, and which, on the principle of recoil, has greatly strengthened H. W. Beecher's position. I hold that the race of man, in consequence of their federal relation to Adam, by God Himself for the most wise and loving ends instituted—"sin abounding that grace might the more abound"—enter on life with a nature similar to his in its fallen state, and that whoever among them are of an age, and with faculties to incur responsibility, do in point of fact contract guilt. Because transgressing the law of conscience within—all which is unmistakably taught in holy Writ—is quite a different thing from maintaining that Adam's personal guilt is imputed to his offspring, and that they shall, therefore, be punished on account of his disobedience, as well as their own. This doctrine has been, in the most express and emphatic manner, repudiated by God Himself by the mouth of the prophet Ezekiel. See the whole of chapter xviii., but especially verses 2 and 20. "What mean ye that ye use this proverb . . . saying. The fathers have eaten sour grapes, and the children's teeth are set on edge?" "The soul that sinneth it shall die" (evidently meaning it shall die on account of its own sin). "The son shall not bear the iniquity of the father," &c.—Most truly yours, M. C. I.

Sept. 11.

EVANGELICALISM AND THE UNIVERSITIES.

Sir,—Many of us at Oxford and Cambridge will have noticed your remarks under the above heading in your issue of September 20. Doubtless many Christian people in all parts who know comparatively little of the religious life of the Universities, are glad to learn that evangelical thought and action evidently exist both at Oxford and Cambridge. Let them be reassured that such is the case, and that there are not a few of both Universities who know the delight of finding time amidst their daily duties to do definite work for God.

At Cambridge the atmosphere is altogether more congenial for such work, and consequently College Bible Readings and Meetings for Prayer draw together a large number of those who appreciate such gatherings, and it may be interesting to know that Mr. Sankey's hymns in somebody's rooms in Trinity are not by any means unknown at Cambridge, though they have not quite arrived at such a happy state of things at Christ Church, Oxford, yet. Perhaps they will some day. The second and third week in October will have brought us back to the Universities for the recommencement of another term. Will those who watch with interest the progress of vital Christianity at Oxford and Cambridge, pray very earnestly that an abundant blessing may be poured out upon us during this next term. It is the time when "Freshmen" enter a University life, and the first term very often decides the course of life to be adopted during the rest of one's college career. How important, therefore, that every new-comer should be surrounded with the prayers of God's people. We will not boast of anything we have. We will be thankful. We will yet ask for better things. "Brethren, pray for us."—Yours faithfully,

An Undergraduate.

Mission Appeals.

Shacklewell Mission Hall.—Mr. C. Gull, 2, Grove-lane, Stamford-hill, appeals for pecuniary help for this Mission. During the past three years the Divine blessing has attended the efforts put forth.

Port Tenant, Swansea.—Miss Katharine Grenfell makes an appeal for £200, half of the £400 required for building a room for various meetings. The workers are obliged to give up the place now occupied. Her address is Maestey House, Swansea.

Requests for Praise and Prayer.

PRAISE.—For blessing at Hansfield.——Thanks for a good beginning of Evangelistic meetings in Chalmers Church, Dundee, conducted by Rev. George Campbell, from Glasgow.

PRAYER.—For services by Mr. Opie Rodway at Abertillery, from October 4 to 9.——For blessing on Evangelical meetings conducted by Mr. James J. Scroggie at Hassocks, Fairlight, and Godmanchester during October.——For the conversion of an aged father who is ill.——For the restoration to health of one long an invalid.

Notices.

Communications Received with Thanks—E.T. J.G.D. W.F. E.R.K. E.G. E.R. F.T. A.R.C. W.A. B.V. H.L.O. R.M. J.M. G.H.M. E.L.D. J.S.A. F.N. A.R.C. J.B. T.H.W. P.A.D. F.A.W. B.W. R.S.A. J.S. M.G.C. F.B. D.W. W.G. T.L.C. C.A.T. K.G. W.S.B. J.M. W.J.K. E.H.G. B.B.W. W.M. A.W.S. E.A.M. R.A. S.A.R. L.S. C.W.C. G.D.S. M.L.J. S.R.G. G.de G. C.B.C. M.A.M. H.A.B. C.C. T.K. F.H.W. T.K. W.C. E.P. W.B. Constant Reader. W.L.L. W.D. E.M.T. W.E.S. J.W.D.

Applicants for Tracts—J. Seymour, Prospect Cottage, Tyning-lane, Walcot, Bath; J. W. Mathews. High-street, Hungerford, Berks; E. M. Piris, 7, Durham-street, Kirkstall-road, Leeds; A. Raman, 2, Harber-terrace, Vergette-street, Peterborough; S. Brammer, 78, Greystock-street, Attercliffe-road, Sheffield; Miss Charrière, 5, Queen's-road-villas, Battersea-park; W. Whybrow, 15, Middle-row, New Town, Bishop Stortford, Herts; Miss Marrat, 63, Werneth Hall-road, Oldham; A. Russell, 212, Morton-street, Longsight, Manchester; E. Bridgwater, Bull-street, Gornal-wood, near Dudley, Staffordshire; J. Prescott, Joynson-street, Sale, near Altrincham; L. J. Cook, 27, Clarence-street, Islington, N.; E. Peters, High-street, Stevenage, Herts; W. Hall, Missionary, 3, St. Phillip's-cottages, Green-road, Battersea; H. Jones, 11, Trafalgar-place, Weston, near Bath.

MR. SAMUEL INSULL has returned from Canada. Having travelled through the large portion of the great North-West, he has obtained information respecting the most suitable fields for emigration.

SOUTH LONDON CHOIR.—Christian singers desirous of joining the choir now forming to assist Mr. Sankey at the meetings in South London, will please communicate at once with Mr. G. Peploe Earl, 1, Cambridge-terrace, Burnt Ash, Lee, S.E.

DECLINING FORTUNES.—It is not given to everyone to be joyful because of the success of the Temperance movement. To a well-known firm of distillers, it has made a difference of something like three thousand a year to each of the partners.—*Vanity Fair.*

THANKSGIVING AT BLACKGANG.—The usual harvest thanksgiving service at Blackgang, held last week, was an occasion of much interest; about 300 friends responded to Mr. Charles Reade's invitation. There was a goodly array of the choice fruits of the earth, and, better still, of the fruits of past Gospel labours, in the shape of converts from different parts of the island. Much praise was offered to God for blessings temporal and spiritual, and many prayers sent up for continued tokens of his favour in the days to come.

EVANGELICAL ALLIANCE.—The Quarterly Conference for spiritual edification was held in the rooms of the Evangelical Alliance, 7, Adam-street, Strand, on Friday last, Col. Brooke presiding. A very thoughtful and practical address was given by Rev. J. Gritton, D.D., on "The Faithfulness of God and the comfort of the Believer in Trial." In the discussion which followed, Revs. T. W. Brown, Mr. Arbuthnot, and W. Fuller Gooch, took part. The attendance was good and a spirit of devotion and earnestness marked the whole proceedings. Special prayer was made for the approaching annual meeting, to be held at Norwich this month.

MRS. PARSONS'S HOMES, WALTHAMSTOW, ESSEX.

ANNUAL SALE.

We beg to remind kind friends that the usual WINTER SALE in aid of these HOMES will (D.V.) be held in the TOWN HALL, WALTHAMSTOW, in DECEMBER next.

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Walks About Zion. By Rev. J. Ormiston. 6d. *W. Mack*, 4, *Paternoster-square*. A brief sketch of a visit to Gethsemane and the Mount of Olives, making the third of a series of Palestine narratives. There is much useful information put in a readable form.

A Few Thoughts for Members of Church Choirs. By James C. Duncan. *Nisbet & Co.* 24 copies for 5s. A little book intended to help members of choirs to sing with the spirit as well as the understanding. The hints given will be of service if adopted and carried into practice.

We have received a pamphlet on The Attitude of the Christian in Relation to the Amusements of the World, by J. T. Barker, B.A. It deals in an earnest and sensible way with the vexed question of amusements. Copies may be had of Mr. G. Shaw, The Limes, Dukinfield. 1s. per doz., post free.

Standard Popular Dialogues. By J. W. Kirton. 1s. *Ward, Lock & Co.* These cleverly-constructed conversations will afford much healthy amusement during the winter season at "home, social, and public gatherings." Each dialogue hits some nail straight on the head, and thus combines instruction with entertainment.

A most admirable account of the scope and work of the London Y.W.C. Associations, from the pen of Hon. Emily Kinnaird, appears in the current issue of The Girls' Own Paper (*Religious Tract Society*). In the same serial the claims of the Princess Louise Home are ably advocated by Miss Annie Beale.

All of Blue. By Frank H. White. *Partridge & Co.* We welcome a second edition of this excellent treatise on the typical meaning of the garments of the High Priest, and other things connected with the Temple service. It is simply written, and the Gospel truths it embodies are forcibly and profitably stated.

The Gospel and its Counterfeits. By Walter Brown. 4d. *Partridge & Co.* Written with a view to show what, according to Scripture, the Gospel of Christ really is, and how it may be set forth to most advantage in the salvation of souls. It is calculated to be very useful in this direction. The same writer has issued a good series of evangelical tracts entitled "Beta Tracts," and well adapted for usefulness.

We have received a copy of a little brochure entitled "Church Membership; its Obligations and Responsibilities," by "A Member of the Church of Christ." If was written after reading, and in consequence of, a note on the subject in our columns of August 23. It is short and to the point, and likely to do good in stimulating its readers to love and good works. Copies may be had of G. Roberts, Westow-hill, Upper Norwood, at 2d. each.

Mr. W. C. Miles, the author of the "Gospel Compass" and Gospel Target," has designed some new illustrated leaflets for different classes. The three sets before us are "Sober Hints," a packet of 100 assorted leaflets with suitable texts, and intended for distribution at Temperance meetings, "Right-about-face," a packet intended for distribution amongst soldiers, and "Homeward Bound" among sailors. They are striking in appearance and well got up (8d. per packet—*W. Mack*).

Mr. Miles has also commenced a series of tracts for railway men, taking the initial letters of each line as the initial of the subject dwelt upon, *e.g.*, from "G. E. R." he speaks of "God, Eternity, Redemption." (6d. per dozen, *Drummond's Tract Depot, Stirling*).

Shakespeare on Temperance. By Fred Sherlock. *Home Words Office.* There are numberless allusions in the writings of the great poet-dramatist to the drinking customs and evils of his day, besides those that are so well-known and often quoted. Mr. Sherlock has rendered good service to the cause of Temperance by collecting and briefly annotating these passages. If another Shakespeare should ever appear in the world we hope that as the result of all the modern efforts at Temperance reform he may have better material to work upon.

Present Day Tracts. Christian Evidence, Doctrine, and Morals. By Various Writers. Vol. II. *Religious Tract Society.* We have before referred to this valuable series of tracts, adapted to meet the requirements of the age, in reference to the assertion and defence of Christian truth. The publishers have done well to collect and issue them in volumes. They contain in small compass a vast mass of information and argument such as many thoughtful but busy men want to possess, but would find it impossible to compile for themselves. They are worthy of high commendation and wide circulation.

Scottish Divines. In a portly and well printed volume, *Messrs. Maclaren & Wallace, Edinburgh*, have given to the reading public the third series of St. Giles Lectures on Leaders of religious life in Scotland. The "worthies" embalmed in this collection are John Knox, Andrew Melville, Samuel Rutherford, Archbishop Leighton, Ebenezer Erskine, Principal Robertson, Edward Irving, Thomas Chalmers, Professor James Robertson, Bishop Ewing, Robert Lee, and Norman Macleod. The authors are all well-known ministers of the Established Church in Scotland, and in most cases attached to the "Broad" school of theology in that Church; as might be expected, their life sketches of these divines are tinged with their own theological and denominational views. Making due allowance for this, the reader will find the lectures very pleasant and instructive reading.

The Life of Faith. Sermons and Lectures by the late John Gregg, D.D., Bishop of Cork. *Hatchards.* Rarely do volumes of sermons command much attention or possess much more than a local interest, but in this case we have one which is likely to prove an exception to the rule. For exposition of Scripture, soundness of creed, and general freshness of style, Dr. Gregg's sermons have an unusual amount of merit and interest. They are not only readable but full of point and power; they remind one of the best Puritan divines, only they are more terse and direct. Lovers of the old theology will find food well suited to their taste; wherever the volume finds its way it will spread a sweet savour of Christ grateful to all who love Him, and adapted to win others to his cause. Higher praise than this can scarcely be given; our readers will do well to obtain the book and judge for themselves whether it is not well deserved.

BOOKS RECEIVED.

From *Geo. Herbert, Dublin:* The Life of Faith, by John Gregg, D.D.

From *Church of England Temperance Society:* Children of Light, by S. W. Gardner.

From *T. & T. Clark, Edinburgh:* Lessons on the Life of Jesus, by Rev. Wm. Scrymgeour.

From *Hodder & Stoughton:* A Practical Commentary on Gospel of St. Matthew, by James Morison, D.D.

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From *Religious Tract Society:* Private Thoughts on Religion, by Rev. Thos. Adam; Joshua, Judges, and Ruth, by Rev. R. Wheeler Bush; Assyrian Life and History, by M. E. Harkness; The Authority of Scripture, by Professor Redford; Christianity and Confucianism Compared, by Professor J. Legge.

Forthcoming Meetings.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

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The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Messrs. Moody and Sankey.—October 10 to 16, Limerick October 16 to 26, Cork; October 27 to 31, Waterford; Sunday, November 4, Islington, London.

Mr. J. M. Scroggie.—October, Glasgow; November, Ayr; December, Galashiels.

Rev. W. Haslam.—October 14, Feltwell Church, Norfolk; October 28, St. Andrew's Church, Stamford-street, Lambeth, S.E.

Mr. Henry Thorne.—October 4th, Bradford; 6th to 15th, Banbury; 16th, Ampthill; 18th, Duffield; 20th to 30th, Cardiff; 31st, Torquay; November 5, London. Commence work with Messrs. Moody and Sankey in connection with their six months' Mission.

Major and Mrs. Evered Poole will be at Croydon October 2 to 9; at Woodford, Essex, October 11 to 17; at Bath, October 22 to 31; and at Newark from November 1 to 13, for Temperance and other evangelistic work.

Upper Norwood, Stafford House, Tudor-road. — Mr. J. Hudson Taylor will give an account of the China Inland Mission at the drawing-room meeting this day (Thursday), at 3 p.m.

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

Merchants' Lecture, Finsbury Chapel, Moorfields, every Tuesday in October, at 12 noon. Lecturer, Dr. Kennedy.

Hyde-park Hall Mission. — Opening service in Metropolitan Music Hall, Edgware-road, Sunday, October 7, 6.30 p.m., Mr. Chas. Cook.

Strangers' Rest, 165, George-street, Ratcliff-highway.—Monthly workers' meeting, Thursday, October 4. Tea at 6 o'clock, meeting at 7. Rev. J. Stephens, of Highgate-road, will give the address. All Christian workers cordially invited.

Wesleyan Missionary Society.—Anniversary meeting of the London Districts in the Metropolitan Tabernacle, on Wednesday, October 10, at 6.30 p.m. Chairman: Sir William M'Arthur, K.C.M.G., M.P. Speakers: Revs. John Kilner, W. L. Watkinson, William Wilson, and Joseph Rhodes.

Mrs. Michael Baxter will give a Bible-reading on Thursday, October 4, at 3 30, at 102, Regent's-park-road, N.W.

Camden-road Presbyterian Church, Camden-park-road, Camden-road.—Farewell services for Missionaries for China, on Monday evening, October 8. Tea at 6.

Clapton Hall, Alkham-road, Upper Clapton.—Mr. T. Shuldham Henry during October. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Children's Special Service Mission.—Mr. J. M. Wigner, at Oxford, October 21 to 28; Mr. J. Spiers now at Penzance; Mr. H. Hankinson, at Morton-road Mission Hall, Hoxton, October 3 to 5, at 7 o'clock; Mr. Seyler, at Landseer-street, Battersea, October 15 to 20, at 7; Mr. H. S. Lidstone, at Harvey-street, Hoxton, October 15 to 19, at 7; Mr. E. Arrowsmith, at Drill Hall, South Norwood, October 7, at 3.30 p.m. Meeting at Exeter Hall for reports of seaside work, October 26.

Agricultural Hall, Islington, N.—Sunday, October 7, at 3.30 p.m., Speakers: Revs. Thain Davidson, D.D., E. A. Stuart, R. P. Downes, J. T. Wigner, and W. Le Pla; 7 p.m., Mr. Elvin and a soloist.

Conference Hall, Mildmay-park, N.—October 7, 7 30 a.m., meeting for Christian workers; 3.30 and 7 p.m., Mr. Geo. Soltau. Monday, October 15, 3.30 p.m., Valedictory meeting, to take leave of ten ladies going to India for Zenana work. Chairman, Rev. D. Wilson. Speakers: Revs. Gordon Calthrop and Dr. Edmonds.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, October 7, all-day meetings, commencing at 10.30 a.m; 3.30, address by Rev. Frank White, subject, "Saved, yet not Saved"; 7 p.m., Dr. Boardman, and others.

Y.M.C.A., 185, Aldersgate-street, E.C.—Lectures entitled "Rock and Sand," by Rev. J. Monro Gibson, D.D., in the Lecture-hall, Monday, October 8, at 8 p.m., (*b*) "The Witness Within;" 15th, "The Chief Corner Stone: (*a*) The Man;" 22nd, (*b*) "The Christ;" November 5, (*c*), "The Works;" 12th, (*d*) "The Resurrection;" 19th, "The Complete Foundation: God in Christ, made known by the Holy Spirit. (*a*) The Holy Spirit;" December 3, (*b*) "The Sixty-Six Books;" 10th, (*c*) "The One Book;" 17th, "Rock *versus* Sand."

Y.M.C.A., Burlington Hall, 23, Savile-row, Regent-street—A ten days' Mission for Young Men, October 1 to 10, conducted by Mr. E. J. Kennedy and Mr. Stanley P. Smith, B.A. Services each evening at 8.30. Tuesday, Saturday, and Sunday evenings the services are open to all.

Exeter Hall.—Mission services this month for young men, each evening at 8 o'clock. Prayer-meeting preparatory to Messrs. Moody and Sankey's visit each day, Saturdays excepted, at 1 o'clock. October 5, M. H. Hodder; 8th, Rev. W. R. Mowll, B.A.; 9th, Rev. J. M. Gibson, D.D.; 10th, Rev. E. W. Moore, M.A.; 11th, Rev. Frank White; 12th, Rev. B. Senior.—Mr. Geo. Holland will give an address on Saturday, October 6, at 8.30 p.m., on "Practical Christianity: Stirring and thrilling incidents in connection with the Lord's work in George-yard, Whitechapel."

COMING CHRISTIAN CONFERENCES.

Liverpool.—Thursday and Friday, October 4 and 5.

On Unfulfilled Prophecy.—Avenue-road Church, Goldhawk-road, Shepherd's Bush, W., October 9 to 11.

Norwich Evangelical Alliance.—October 16, 17, and 18.

Glasgow.—Half-yearly meetings of Christians, October 25, in the Queen's Rooms, Clifton-street, commencing at 10 a.m.; 26th, at 3.30 p.m., in Buchanan-court Hall, 83½, Eglinton-street; 7 p.m., in the Christian Institute, Bothwell-street; 27th, at Hamilton, at 3 p.m., in the Choral Hall.

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Continued from Page 3.

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Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK
REMARKABLE CASES REPORTED BY A GENTLEMAN AT WORCESTER.

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"You have my correspondence with reference to 'Rees,' who was given up entirely by his doctor, who said he could do nothing but 'relieve him a little.' I collected and made up sufficient to procure him a supply of your medicine twice, and his relatives obtained him a third, the result of which was his recovery. *The man has not had a day's illness since*, and is one of the best members in a Society of Odd Fellows."

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No. 715.] THURSDAY, OCTOBER 11, 1883. [ONE PENNY. POST FREE, 1½d.

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MIDNIGHT MEETING MOVEMENT

In London, where wealth, luxury, and pleasure abound, sin also abounds; hence the crying need for the call to repentance in our streets.

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Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

ZENANA BIBLE AND MEDICAL MISSION, or, Indian Female Normal School and Instruction Society (in co-operation with the Church Missionary and other Protestant Missionary Societies in India), founded 1852.—A Valedictory Meeting to take leave of ten Missionaries proceeding to India, will be held (D.V.) in the Conference Hall, Mildmay-park, N., on Monday, October 15th, 1883, at 3.30 p.m., the Rev. Prebendary Wilson, M.A., in the chair. The Farewell Addresses will be delivered by Rev. Gordon Calthrop, M.A., and Rev. John Edmond, D.D. A collection will be made. Friends of Missions are earnestly invited to attend this meeting.

TO THE BENEVOLENT. — The Committee of the Ramsgate and St. Lawrence Ladies' Association for the care of Friendless Girls, appeal for contributions either in money, materials for clothing, or for left-off clothes, to enable them to carry on and increase their usefulness. Hitherto the success has far exceeded their expectations. They have not incurred debt, but the coming season will doubtless bring many more distressing cases before them, for which they desire to prepare.—Further particulars, with full report of the Work, can be obtained by application to the Matron, who will receive and acknowledge any gifts, 26, Adelaide-gardens, Ramsgate.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for Contributions in aid of the poorer patients and their families. The smallest donations will be gratefully acknowledged by the Committee. Gifts of flannel or flannel garments will be thankfully received.

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

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The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is their best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, Shaftesbury

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* as "Irish Scripture Readers' Society."

EVANGELICAL ALLIANCE.—Norwich Conference.—The Annual Conference will (D.V.) be held in Norwich on October 16, 17, and 18. The following, among others, are expected to take part in the proceedings:—Lord Polwarth, H. Birkbeck, Esq., J. J. Colman, Esq., M.P., the Revs. Prebendary Anderson, J. A. Aston, G. S. Barrett, Dr. Oswald Dykes, W. Fuller Gooch, T. Romaine Govett, H. Price Hughes, Dr. Murray Mitchell, Horace Noel, Dr. Sinclair Paterson, John Patteson, W. N. Ripley, E. Smith, Dr. John Stoughton, Dr. L. B. White, and Captain Chapman.—Programme and full particulars may be obtained of the Secretaries, 7, Adam-street, Strand, London.

COSTERMONGERS' COTTAGE MISSION, Vinegar-ground, E.C.—Walter Penrose, Supt., appeals for help to carry on the work among the poor. The smallest donation would be most gratefully received by the Treasurer, W. Owen, Esq., 22, St. George's-road, Tufnell-park, N.; or Mr. W. Penrose, by whom a receipt would be sent.

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Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

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P. F Proctor, Secretary.

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FAIRFIELD HOUSE SCHOOL, Ambleside.—In consequence of the removal of the above School to Belle Vue, Ambleside, Mrs. Fleming has increased accommodation for Boarders. No day pupils. Careful Christian training. Healthy and beautiful situation. Good airy rooms. Distinguished success in the Cambridge Examinations.

LADIES' SCHOOL.—Address, Misses Donaldson, Victoria-park, Wavertree, Liverpool.—A Lady recommends the above School, from personal knowledge of its advantages for children requiring special care. An excellent education is combined with religious training, attention to health, and moderate terms.

RAMSGATE.—Dover House, West Cliff.—Boarding School for Young Ladies, conducted by Mrs. Chancellor (wife of the Rev. W. B. Chancellor, C.M.S.), assisted by efficient English and French governesses and masters. A happy home, with careful Christian training. Pupils prepared for College of Preceptors' and Oxford and Cambridge Local Examinations. References are permitted to the Rev. Frederick E. Wigram, Church Mission House, Salisbury-square, Fleet-street; Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate; Rev. J. E. Brenan, Vicar of Christ Church, Ramsgate; Rev. H. Woods Tindall, Rector of St. Edmund's, Manchester; Dr. Ziemann, M.D., Lorne-villas, Margate.

MOTHERLESS BOY.—A Christian home, with mother's care, and education, offered for one, aged from five to ten, on moderate terms. References.—E. Gill, 26, Leighton-road, London, N.W.

A LADY wishes to hear of a Finishing School for her daughter. Resident foreign governesses. Not less than twenty elder boarders. Comfortable Christian home. Terms inclusive, not to exceed 80 guineas.

V., 1, Augusta-villas, Staines-road, Hounslow.

DAILY GOVERNESS in S.W. district.—A young Lady desires an engagement to teach English in usual branches, French, music, and German studied abroad.

S. S. S., Miss Hungate, Brixton-hill, S.W.

BRIGHTON. Daily Governess.—An earnest Christian desires re-engagement. English, Senior Cambridge Exam., French Diploma, Hanoverian German, music Conservatoire, drawing, painting. References to families of rank.—F. A., Friend's Library, Brighton.

GOVERNESS, COMPANION, or Lady-Housekeeper.—A Lady desires an engagement as above. She is accomplished and domesticated, has had several years' experience in tuition, and can offer the highest testimonials.—Miss Linton, care of Mr. Pentney, Stationer Narrow-street, Peterborough.

Appointments, Situations, &c., Wanted.

FOOTMAN.—Wanted, in a Christian family, a situation as Footman, under a Butler. Age 19. 18 months' good character.

E. G. H., care of Cleare, Stationer, Maidenhead.

THOROUGH INDOOR SERVANT.—Good valet; Christian, total abstainer. Very good character from last employer. Age 29; height, 5 ft. 9 in.

W. D., Theberton Hall, Saxmundham, Suffolk.

A YOUNG MAN desires a situation as Collector, or some light employment, in which he could live to the glory of God.

Beta, 166, Marylebone-road, N.W.

AS MAID, or Nurse to an Invalid or Elderly Lady. Has good references. Town or country.—E. B., 51A, Upper Berkeley street, Portman-square, W.

LINEN-DRAPER'S ASSISTANT.—Wanted, as above, out of London, by tradesman's daughter, aged 17. Some knowledge of millinery. Good references.

Miss S. Starling, High-street, Bushey, Herts.

A LADY is desirous of recommending an earnest Christian Man and Wife, to manage Coffee-House (no incumbrance); or any place of trust. 5½ years' reference from last employers.—G. T. Bird, Town Missionary, Esser-street, Brighton.

HOUSEKEEPER.—Re-engagement desired by a practical, thoroughly domesticated person. Active; good needlewoman, and abstainer. Highly recommended.

A. V., 41, York-road, Edgbaston, Birmingham.

Miss ISABELLA CROWLEY wishes to place in private family an Under Laundry-Maid, who has had nearly six months' experience in laundry. Also seeks place for Under Housemaid. Only likely applications answered. Both about sixteen.—Normandy House, Alton, Hants.

A LADY, who has resided with an aged relative as friend and companion for some years, is anxious to meet with a similar appointment, where she might be a comfort to an elderly or invalid Lady; or as Housekeeper to a widower, having been accustomed to direct a household. A quiet home the chief consideration. Total abstainer.—F. C., 14, Belvidere, Bath.

A LIGHT SITUATION wanted, with Christians, at once. Useful; can cook with help to do the rough work. Middle-aged, active. Stamp for reply.

W. F. Glengyle, Brunswick-road, Sutton, Surrey

A FRENCH PROTESTANT LADY, good needlewoman, wishes a situation in a Christian family going to the south of France, as Lady's Companion; or will take the entire charge of a child, being well qualified for such a situation. Highest French and English references.—Write, M. U., 22, rue des Acacias, Les Ternes, Paris.

SITUATION wanted, as Young Ladies'-maid or Nursery Governess, by a young Frenchwoman (Protestant). Unexceptionable references.

Mrs. H., 24, Brooker-street, West Brighton.

AS MAID.—A situation wanted. Age 29. Good milliner, dressmaker, and packer. Good references. Christian family preferred. State wages.—A., care of Mrs. A. Strange, 3, Zetland-villas, Martell-road, West Dulwich, London, S.E

COMPANION.—Wanted, by a Young Lady (22), a situation as above, in small family; or to assist Lady in Housekeeping or with children. Good references.

F., Box 51, Newport, Mon.

UNDER-HOUSEMAID.—The Advertiser wishes to procure a situation for a member of her Bible-class, age 20. Been out before.

J. Barber, 24, St. Ann's-road, Notting-hill, W.

AS UNDER-NURSE, or Children's Maid.—A respectable young person (from the country) seeks a situation, in the southern suburbs of London. Age 18.

Lucy, 73, Balham-grove, S.W.

NURSERY-MAID.—A Lady can recommend a tall, strong Girl, aged 14, to be under a good nurse. Good needlewoman.

M. C. B., Little Munden Rectory, Ware, Herts.

Appointments, Situations, &c., Vacant.

LADY EDITORIAL SECRETARY, in the North of England, to assist in Editing a magazine. Spirituality and ability, combined with previous experience, essential.—Full particulars, references, stating salary required, to Mrs. Stephen Menzies, 10, Croxteth-road, Liverpool.

SUPERINTENDENT (Homes for Working Girls in London)required for the eighth Home about to be opened at Kennett House, 13, The Paragon, New Kent-road, S.E. A kind, prudent woman, able to substantiate her thorough Christian life, with experience in work among young women, and possessing a good knowledge of housekeeping.—Reply, stating past occupation, age, and references (no testimonials), by letter only to JOHN SHRIMPTON, Esq., 38, Lincoln's-inn Fields, London, W.C.

WANTED, a single-handed Man in Livery. Not over 26. Must be capable, respectable, and abstainer. For a small family. Brighton and country.
Mr. R. GURNEY, Northrepps, Norwich.

TO PARENTS AND GUARDIANS.—Youth wanted, as Apprentice to the Glass and China business. Orphan not objected to. Comfortable home, and Christian influence.
MITCHELL & Co., Bournemouth.

CAN ANY GENTLEMAN recommend to a Lady, a good Gardener, who understands stock. Christian preferred. Small vinery and greenhouse.
E. L., The Hermitage, Rotherfield, Sussex.

WANTED FOR IRELAND, twenty miles from Dublin, a Stable-man, who can give highest references as to respectability, sobriety, and knowledge of his business. Must be willing to milk and be useful. A quiet place. Good wages.
Mr. WAKEFIELD, Kilcullen, Co. Kildare, Ireland.

CARETAKERS.—Wanted, an earnest Christian Man and his Wife, to reside on premises of Young Men's Christian Association, Hammersmith, in the capacity of Caretakers (no accommodation for children).—Address, with references and full particulars as to past employment &c., to Mr. W. B. CROFT, Stanley Villa, Shepherd's Bush-road, W.

AN EARNEST CHRISTIAN COUPLE, without children dependent upon them, are required immediately to take the oversight of a Home, in which about forty youths are under training. Applicants must have had experience in Christian work, and be capable of exercising wise and firm control. They must also be pledged abstainers, and in communion with a church belonging to one of the Evangelical denominations. Application should be made, in the first place, by letter enclosing testimonials, together with cartes-de-visite (which will be returned), addressed to SUPERINTENDENT, care of Lile & Fawcett, Ludgate-circus, E.C.

PAGE.—A Lady wishes to meet with a Page, who has had some training, an abstainer, and who can be well recommended, about fifteen years of age.
F. K. C., 5, Clarendon-terrace, Brighton.

HOUSEMAID AND GROOM.—Wanted, in a gentleman's family, the above; both must be trustworthy, able servants, with unexceptionable characters.—Address, with full particulars, to Mr. GEORGE FRANCIS, Post Office, Bournemouth, Hants.

WANTED, for a manufacturing village in the North of England, an earnest Christian and Temperance Mission Worker, or two sisters desirous to work among and visit the poor, and willing to nurse the sick when necessary.—A., care of Secretary, Y. M. C. A., Newcastle-on-Tyne.

AGENTS REQUIRED by a Tea Merchant, in every Country town and village, to sell pure Teas in packets at store prices. Delivered free, 6d. per lb. commission. Samples gratis.—Apply by letter, C., 16, Great Winchester-street, London.

AS GENERAL SERVANT, or Working Housekeeper.—A woman of excellent character wanted, in one or the other of the above capacities.—Apply, stating particulars, to
H., 39, Great Russell-street, Bloomsbury.

A LAUNDRY MATRON wanted (Sub), for a small Home for Penitents, near Manchester. Good references required.—For full particulars, write to MRS. CRANSWICK, 28, Dover-street, Oxford-road, Manchester.

YOUNG LADY, actively engaged in Christian work in Dublin (lately orphaned), having small independent means, wishes to meet a young Lady who is interested in such work, to live with her, sharing expenses. References exchanged.
Miss ELLIOTT, Post-office, Harcourt-road, Dublin.

COOK (good Plain).—Wanted, by two Ladies who are considerate for their servants' comfort. Wages £20, everything found. Satisfactory references required.
Mrs. CHADWICK, Quarndon, Derby.

GOOD PLAIN COOK wanted, in a Gentleman's family, 10 miles from London. Small dairy. Good character required, age about 28.—H. W., Oakwood, Chigwell, Essex.

GENERAL SERVANT, good, wanted as Plain Cook. Two in family. A comfortable home to a trustworthy person. Housemaid kept.—Write or apply, Mrs. ROBERTS, 1, Park-villas East, Richmond, Surrey.

LADY FELLOW-STUDENT wanted immediately, to prepare for Senior Oxford and S. Kensington Exams., or (with the daughters of Principal) for London University Matriculation. Terms 25 guineas per annum, and two hours' daily assistance with juniors.
Mrs. KENT, 41, Longton-grove, Sydenham, S.E.

BOURNEMOUTH.—Wanted, well-trained, reliable Nurses for an Institution. Salary £24, with an allowance for dress. Also required, young women for training. — SECRETARY FOR NURSES, General Post-office, Bournemouth.

CAN ANY LADY recommend a thoroughly respectable, elderly Christian woman, reliable, industrious, for house of old Gentleman, retired. A quiet, comfortable home. Small salary.
Mrs. COXON, Alkmonton, Longford, Derby.

A GENERAL SERVANT wanted (about 20), with some knowledge of cooking; also a girl (about 18), as **NURSE.** Country girls preferred. Wages £12 and £10.—Mrs. N., 4, Avenue-park-road, Lower Norwood, S.E.

COOK WANTED (thorough good Plain), about 30, for a country house, where a kitchenmaid is kept. Must be strong, active, and a good manager. Baking required. — Apply, stating wages, references, to S. S., Ripple Court, near Deal.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C.
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. E. MILNE, Abbey Church, Edinburgh, writes: — *Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; DR. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world.
Tariff on application to Miss PERCY.

STILL FURTHER ENLARGEMENT.
WEST CENTRAL HOTEL,
97, 99, 101, 103, Southampton-row, London.
Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Francis Murphy, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian. Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d.* Printed Tariff on application to FREDERIC SMITH

HASTINGS, Castle House.—Select Boarding establishment. Land and sea views. Sheltered situation, three minutes from sea. Homelike. Terms moderate. Clerical recommendation.—Apply to the Misses BIRD and PINDER.

SEASIDE.—Cheerful Christian Home, with every care, is offered for Lady or Gentleman suffering from Epilepsy, Paralysis, Hysteria, Chronic Rheumatism, or Nervous Debility, by a married Gentleman, of long and varied experience in such cases.
MEDICUS, c.o. Mr. Ransford, Chemist, Clevedon.

BOURNEMOUTH.—Comfortably-furnished apartments offered by two Ladies in the West Cliff Gardens, Bournemouth. Close to the sea.—The Misses GARDNER, Silver How, West Cliff Gardens, Bournemouth.

BOURNEMOUTH, Clairville.—Superior Boarding House, conducted by Mr. and Mrs. JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church an sea. Most liberal table.

DIPSOMANIA.—A vacancy in long and successfully established Private Home, **SEASIDE,** for six suffering from excess of Morphia, Chloral, Absinthe, Stimulants, or Nervous Debility. Christian care and influence, judicious supervision and home comforts, with every kindness.
MEDICUS, care of 9, Stoke's Croft, Bristol.

BRUSSELS.—A Lady wishes to recommend to persons visiting Brussels, Madame MERLIER's private Boarding House, 1, Rue Veydt, Chaussée de Charleroi; in a healthy and fashionable part of the city. Private sitting rooms. Good table. Moderate charges. Seven minutes' walk from English Evangelical Church.

BOURNEMOUTH, Ivors, Old Christchurch-road, Boarding House.—Cheerful central position, near Holy Trinity Church. Very comfortable house. Permanency or otherwise. Terms moderate.

BOARD AND RESIDENCE AT BOURNEMOUTH.—Visitors will find every home comfort at Loughtonhurst, West Cliff Gardens. Pleasantly situated on the Cliff, close to sea. Terms from a guinea and a half per week.

BUSINESS YOUNG WOMEN going to Manchester as strangers are cordially invited to apply to the Branch Homes of the Business Young Women's Association at 69, Ardwick-green, and 94, Bloomsbury, Oxford-road. Lodgings from 2s. 6d. to 4s. 6d. per week. Board very moderate. Bath-rooms provided. Members entitled to use of piano and library, and admitted to lectures, classes, &c., free.

LEAMINGTON.—Apartments, well-furnished, sitting-room and two bed-rooms.
H., 33, Clarendon-avenue.

A COMFORTABLE HOME, in a Preparatory School for Little Boys, offered to single Ladies. Opposite the Cathedral, close to the Railway-station.
Mrs. WITHERS GILL, Lower Close, Norwich.

A WIDOW LADY offers a comfortable Home to a Lady and her daughter, or two sisters, sharing the same bed-room. Terms moderate.
A. C., 4, Clarence-road, Bickley, Kent.

BOARD AND RESIDENCE.—A comfortable home is offered to a Lady, in a healthy situation. Terms moderate, and near to the church.—E. H., care of Rootes & Wintle, Ross, Herefordshire.

APARTMENTS, with or without board, in a healthy neighbourhood in the country. A Lady or Gentleman would find it a comfortable home. Terms moderate.
R. HENRY BROWN, Earith, Huntingdonshire.

A CHRISTIAN WIDOW desires to meet with a Lady, to occupy two of her furnished rooms, in centre of healthy country town. Terms very moderate.
BETA, High-street, Leighton, Beds.

HOME FOR INVALID.—A Doctor, married, no family, residing beautiful West London suburb, offers comfortable home. Terms eight guineas monthly.—G., T. B. Browne, Esq., 150, Queen Victoria-street, London.

APARTMENTS, or Furnished Cottage, near London (and Evangelical ministry) within easy railway access of Baker-street Station. Three bed-rooms, sitting-room, and attendance. State lowest terms.
MARIE, 75, Marylebone-road, W.

TO LET, FURNISHED (for six months or more), a beautifully situated Country House. Eight rooms, good offices, stables, garden, &c. £6 10s. per month.
J. BAKER, Laurel House, West-end, Southampton.

A LADY, requiring a quiet and comfortable Home for the winter, can be received into a family at Boulogne-sur-Mer. References exchanged.—X. Y. Z., Mr. Boone's, Stationer, Swiss Cottage-terrace, N.W.

TORQUAY.—A comfortable home offered to a Lady, on very moderate terms, by a Lady seeking companionship for the winter. Good references given and required.—Apply to C. P., care of Mr. Cocks, 1, Madeira-place, Torquay.

A WIDOW LADY would be glad to meet with a Lady to board with her in Staindrop, near Darlington. The neighbourhood is lovely, within easy access of Raby Park. Home comforts. — ANNATTE, Bible Society's Depôt, Fawcett-street, Sunderland.

SUSSEX. — To Let, Furnished, four-roomed Cottage, nicely furnished. South-eastern aspect; pure water, bracing air, lovely scenery. Near Herstmonceux Park.—THOS. SMITH, Harmes House, Herstmonceux, near Hailsham, Sussex.

COMFORTABLE FURNISHED APARTMENTS, with attendance (board if preferred), offered to a Christian Lady. Quiet town in Midlands. Terms moderate.
E. T., 18, Broad-street, Warwick.

TO LET, in pleasantest part of St. Leonards, Drawing-room and two Bed-rooms, £1 5s., or, Dining-room and two Bed-rooms, £1 1s. Highest references. Two minutes from Warrior-square Station; near all places of worship.
M., 67, Southwater-road, St. Leonards.

COMFORTABLE BOARD AND RESIDENCE in Christian family, residing in healthy and accessible suburb, for Lady or Gentleman. Full or partial board. Good cooking. Terms moderate.—R., 18, Marlow-road, Anerley.

ISLE OF WIGHT.—Lady of small private means, late in Mission work, offers Home for a delicate child this winter. 12s. a week. References.—M. M., 1, Camden-villas, Sandown.

FOLKESTONE. — A Clergyman's Widow can receive for the Autumn months, three or four Lady boarders.
Mrs. S., 13, Bouverie-road, W.

A LADY wishes to Let her comfortably furnished House for the winter, or longer; or, she would Let it unfurnished, on a lease. Six bed-rooms, three sitting-rooms, good offices. Terms 2½ guineas for the winter months. Evangelical ministry. — B. B., 11, Park-road, Southborough, Tunbridge Wells.

ST. LEONARDS.—Very comfortable Home, in a small family, offered to two sisters, or mother and daughter. Terms moderate.—VIGO, care of Mrs. Duff, Highbury House, St. Leonards-on-Sea.

A GOOD HOME offered by a Widow for one or two young children, by the seaside, who would have maternal care, combined with home comforts. Terms moderate. Unexceptionable town and country references.
Mrs. MAYELL, 1, Mayell-villa, Clacton-on-Sea.

TWO LADIES wish for quiet Apartments in or near Tunbridge Wells. Sitting and two bed-rooms.—Address, stating terms, &c., Miss O., Belle Villa, Skelton R.S.O., Yorks.

A LADY, who has herself resided there nearly two years, can highly recommend a permanent or temporary Home to another Lady of quiet tastes and habits. Reference given and required.
Mrs. M. S., 63, Elsham-road, Kensington, W.

HASTINGS.—Board and Lodging offered in quiet family. Very central locality, near sea and station. Terms quite moderate if lengthened period.—F., care of Heathfield, Stationer, &c., George-street.

WORTHING HOME OF REST FOR CHRISTIANS.—Close to the sea. Ladies received for the winter. Terms 18s. to 25s. —LADY SUPERINTENDENT, Rutherford Lodge, Eriswell-road, Worthing.

APARTMENTS, FURNISHED, in comfortable house of Lady. Terms moderate, for winter months; suit lady and gentleman, or anyone in delicate health would receive kind attention.—9, St. Mary's-road, Willesden.

TORQUAY.—Board and Residence, with home comforts, for two Ladies, in a pleasantly situated villa. South aspect. Terms moderate. Highest references. — BETA, Tucker, Stationer, Lucius-street, Torquay.

A QUIET, COMFORTABLE HOME in a Christian family is offered to a Lady. Terms moderate. Companionship appreciated. Total abstainers. One engaged during day preferred. References exchanged.—E. B., 6, Portland-place North, Lower Clapton, E.

A GENTLEWOMAN having sitting-room and bed-room unoccupied, wishes to meet with one who requires a quiet and comfortable home in a healthy locality.
P., Mrs. WHITE, Baker, Station-road, Anerley.

PAU.—A few Boarders can be received into a Christian family, twenty minutes by rail from Pau. Terms moderate. House well situated. — EUGENE MALAN, Bezing, par Nay, Basses Pyrénées.

Apartments, &c., Wanted.

A LADY seeks a quiet, refined, Christian Home (permanent) with private family. Good (south) bed-room and boudoir. Open, high ground, bracing air.—X., Groome's, Stationer, High-street, Ealing, London, W.

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will be glad to correspond with any earnest seeker after Divine Truth.
EVANGELIST, Clapham, S.W.

AN ABSTAINER, bound for a hot country, would be thankful for any receipts for making wholesome and thirst-assuaging drinks, to offer to any who may be willing to abandon alcoholic ones, and yet who find water unpalatable.
28, Longridge-road, South Kensington, London.

KINDNESS TO ANIMALS.—Picture Cards with Anecdotes. Drawings by Harrison Weir. Eight varieties. Dozen, 9d.; score, 1s. 1d.; hundred, 4s. 9d. Carriage free.—Mrs. BARROW, Fernside, Ampton-road, Birmingham.

WASHING WANTED by an experienced Laundress. Large drying ground. Good supply of water. Terms moderate.—Mrs. LONG, Melrose-villas, 97, Walmer-road, Notting-hill.

THOROUGHLY GOOD solid Mahogany Folding Bagatelle Board for disposal.—Nine ft. long, fitted with indiarubber cushions, nine solid ivory 1⅞ in. balls, mace, cue, bridge, marking pegs, rules, and every requisite. Excellent condition. Will accept 95s. Suitable for Institute or private use. Approval allowed.—BAGATELLE, Gilyard's Advertising Agency, Bradford.

LACE.—Lady has lovely old laces to sell, for benefit of an invalid, cheap. Genoese, Venetian, and Flandre flounces, narrow for bodices, also Mechlin, Binche, Flemish, and Venetian Guipures, Valenciennes, Roman.—L., Box 38, Sowerby Bridge. Enquiries earnestly solicited.

THE BLOOD PURIFIER.—Old Doctor Jacob Townsend's Sarsaparilla is the most effective and pleasant Remedy for all Blood and Skin Diseases, Gout, Pimples, &c. The best Autumn medicine. In bottles, of all Chemists, 2s. 6d., 4s. 6d., 7s. 6d., and 11s.—131, Fleet-street, E.C.

IRON CHURCHES, &c., erected at lowest possible cost, by A. CHOPPING, 81, Derby-road, West Croydon, Surrey. Illustrated designs and estimates free.

ASTHMA. — Persons suffering from Asthma, Difficulty of Breathing, &c., are invited to try (free of charge) a remedy for affording immediate relief.
C., Mr. G. A. Keyworth, Hastings.

Twelfth Edition, Post-free, 1s.
DR. WATTS ON ASTHMA AND BRONCHITIS. A Treatise on the only successful Method of Curing these Diseases. By ROBERT G. WATTS, M.D., F.R.S.L., F.C.S., &c.
London: C. MITCHELL & Co., Red Lion-court, Fleet-street; and Simpkin & Co., Stationers' Hall-court.

BROOKS' MACHINE COTTONS

Continued on page 23.

MAGNETO-ELECTRIC TREATMENT OF PARALYSIS.

"Magnetism does not supersede ordinary medicines, but can be used in conjunction with them without at all affecting, or being affected by, their action. But its chief value is that it will reach cases which ordinary medicine will not touch. Take paralysis. Mr. Garratt can point to people who were bedridden, and, to all appearance, bedridden for life, but who, thanks to Magnetism, have left their couches, and are now engaged in the active work of life."

"Another class of sufferers who derive incalculable benefit from Magnetism are people of overworked brain. In such cases the physician usually prescribes complete rest and a total change of air—medicine being of little use. Mr. Garratt affirms that he can give the overworked man, who is unable to obtain rest and change, the like benefit he would derive from them in a very much quicker, simpler, and cheaper way. At the same time, Mr. Garratt's system is not opposed to other means of combating disease; on the contrary, it is an auxiliary which may be used in conjunction with, and as a supplement to them."—*Extracts from "The Fountain."*

From MR. E. DAVIES, Blair Lodge, London-road, Forest-hill, S.E.

"Some time since I had a paralytic stroke, which left me very weak, and to a certain extent helpless; my medical adviser telling me that I should never be better, and, unless very careful, probably worse.

"Hearing of your success in the treatment of paralysis, I determined to consult you, and accordingly did so. You made no promises, but said you knew of nothing so likely to do me permanent good as a judicious application of Magnetic treatment. I adopted your advice, and since doing so I am much better in every way. Formerly I could scarcely lift my pen to write; now, you have proof that I *can* do so. My hands and limbs are as free as ever, and I do not display such irritability of temper as I did then.

"I have taken no medicine, therefore I am bound to infer that my improved state of health is due to your treatment alone, and it has saved me from being an invalid for life."

Some time after, this patient gave me a list of his ordinary week's engagements as follows:—

"*Monday:* Leave home at nine o'clock for office; work till seven or half-past; then attend an evening meeting which keeps me from retiring to rest till nearly midnight.

"*Tuesday:* Same office hours, and the conduct of two evening meetings.

"*Wednesday:* Same office hours and subsequent evening engagement, reaching home at eleven o'clock.

"*Thursday:* Heavy business day, one evening meeting; home at eleven o'clock.

"*Friday:* Business hours from eight o'clock, one evening meeting at eight, and I am home about half-past ten.

"*Saturday:* Half-day at business, the rest spent in fulfilling temperance engagements, often keeping me from home till midnight.

"Besides this I have political engagements, which involves much heavy work at certain periods of the year.

"*Sundays* are also occupied in Evangelistic work."

As recently as October 1st he writes:—

"I can only add that I am even better now than when I wrote that letter."

Letters commendatory of Mr. Garratt's treatment by Magneto-Electricity have been received from hundreds of persons in all classes of society. A private list of 850 names as referees can be had on application. Consultation free, personally, or by letter. B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

PERSONS SUFFERING FROM ANY KIND OF CHEST DISEASE SHOULD AT ONCE OBTAIN

Mr. G. T. Congreve's New Work

ON

CONSUMPTION

CHRONIC BRONCHITIS, COUGH, ASTHMA,

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OTHER CHEST DISEASES.

Containing ONE HUNDRED and THIRTY-THREE SELECTED CASES. It treats of the CAUSES, SYMPTOMS, PROGRESS, VARIOUS STAGES, FALLACIES OF TREATMENT, and of the TRUE TREATMENT OF CONSUMPTION, with valuable instructions as to DIET, AIR, EXERCISE, MENTAL EMOTIONS, and everything bearing on the matter that is needed to be known. POST FREE for **6d.** or **1s. 3d.**, from ELLIOT STOCK, 62, PATERNOSTER-ROW; or from the AUTHOR, COOMBE LODGE, PECKHAM, S.E.

SEVENTH SERIES OF WEEKLY CASES.

Notice to the Readers of "THE CHRISTIAN"

WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK

PLEASING CASE of a little GIRL at SUDBURY.

In the early part of January I was consulted by Mr. Charles Golding, of Acton Square, Sudbury, Suffolk, upon the case of his child, ten years old. He had seen my announcements in the weekly journals, and had been recommended by several old patients of mine in Sudbury.

Family consumptive; the little patient had been subject to bronchitis and inflammatory attacks since eight months old.

The case at this time had assumed a very serious aspect. The child *was rapidly wasting all over her body.* Cough violent, night perspirations, severe pains, and "so weak." "She gets no rest night or day (the father writes). *She is very ill indeed.*"

A supply of medicine was at once sent, with various instructions, directions for a tonic preparation, &c. &c.

Improvement was very marked from the beginning. For brevity's sake, I pass on to a letter received from the father, August 12, in which he says: "My little daughter, Ada Susannah Golding, for whom I wrote you at a most critical time in January last, by the blessing of God, made steady progress ever since she took your invaluable medicine. You are at liberty to publish this."

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The Christian.

GOD FIRST:
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THAT thoughts of God filled and ruled the minds of the Apostles, and that their words and influence were powerful in consequence, may be traced very strikingly in the proceedings related in the 15th chapter of the Acts of the Apostles. Let us also remind one another of the truths publicly attested on that occasion.

Certain persons from Judea had taught the Gentile believers that unless they observed the ritual given through Moses to the Jews they could not be saved.

Paul and Barnabas were stopping at Antioch at that time, and had no small dissension and questioning with these persons. It was ultimately appointed that they, with others, should travel to Jerusalem to the Apostles and Elders about this question. They went accordingly, and reported the matter, and the Apostles and the Elders were gathered together to consider it.

At first there was much questioning; and, as it said afterwards that the multitude kept silence and hearkened unto Barnabas and Paul, it would seem that at the commencement there had been some agitation in the assembly, and an indisposition to listen patiently and courteously.

After this had continued for some time (and there are many advantages incidental to the free expression of different opinions), Peter spoke. And just as in evangelising, God, Himself, his Christ, his character, and his works should come first, so the same principle actuated Peter at the Council. He reminded his audience of what they already knew (I must not take up your space by full quotations, but will briefly indicate his line of remark). A good while ago "God" made choice. "God" which knoweth the heart bore them witness, giving them the "Holy Spirit," even as "He" did unto us: and "He" made no distinction, cleansing the heart by faith. Now, therefore, why tempt ye "God." We believe that we Jewish believers shall be saved through the grace of the "Lord Jesus" in like manner as they the Gentile believers.

God the Father and the Lord Jesus being thus regarded and glorified, what was the immediate effect? The multitude kept silence and hearkened to Barnabas and Paul.

Next, observe how Barnabas and Paul were animated by the same principle. Peter had referred to "God" acting by him, but it was a good while ago. Barnabas and Paul followed in the same course, and rehearsed what signs and wonders "God" had wrought among the Gentiles by them, only more recently.

Then James spoke, and harmoniously with what had gone before. Peter had declared the dealings of God with the Gentiles through him. Barnabas and Paul, the work of God in the Gentiles, through them. And James showed that this was exactly according to God's prophetic word. By the mouth of His prophets God had foretold certain things: "I" will return, and "I" will build again the tabernacle of David, and "I" will set it up, that the residue of men may seek after "the Lord" and all the Gentiles upon whom "my" name is called, saith the Lord, who was now beginning to accomplish the blessings purposed long before.

To anticipate slightly, let me notice how this man of "God" refers to the Gentile believers. Not as Gentile believers, not as Antiochan Christians, not as the uncircumcised; but, God being uppermost in his heart, they are simply viewed as human beings in their position, and a blessed position it was, towards "God," they which from among the Gentiles are turning to God."

What is his judgment? It is wonderfully brief and undogmatic: "Let us not trouble them," yet let them see to this, that forbearing love and holiness of life imperatively demand certain things.

Before saying a few words on the latter topics, let us observe that this judgment was arrived at by the exercise of one of the gifts of the Holy Spirit, namely, wisdom (1 Cor. xii. 8), whereby the past dealings of God, the present dealings of God, and the prophetic word of God, were, in the power of the Spirit of God, shown to combine together to indicate the very answer to be given to the question under consideration.

The judgment was not a new revelation, nor something imposed either by arbitrary authority, or by a majority, nor contrary to the opinion of a reticent, dissentient minority. But "it seemed good to the Apostles and the Elders, with the whole Church, they having come to one accord," to send Judas and Silas to tell independently by word of mouth that which Paul and Barnabas would take in the form of a written decree.

It was thus incontrovertibly decided and witnessed, in writing and orally, that the yoke of bondage, which neither the Jews nor their Fathers were able to bear, was not to be put upon the neck of Gentile disciples.

Nevertheless there is a yoke of love, and there are the undeniable claims of holiness. What were they in regard to those who, from among the Gentiles, had recently turned to God?

They were living in the days when Israel's broken covenant was becoming old, and waxing aged, it was nigh unto vanishing away. Things were in a transition state, but the life of the old still flickered, and must not be ignored. Jews who were not Christians, and very likely most Jews who had become Christians, would be horror-struck and scandalised if a Gentile believer, because of his liberty from the law of meats and drinks, ate blood or things strangled. The true and living God had himself imposed on the Jew prohibitions in regard to these things. Violence would be done to his whole being if in his presence or in his neighbourhood, God's direction, once given to some were counteracted by those to whom they were not given. The Gentile believers must be careful not to act so. Let not Christian liberty be used as an occasion to the flesh, but through love be servants one to another.

Let us now consider the next point, the eating of things sacrificed to idols. There is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him. But some true brethren in Christ, once idolaters, still thought that an idol was something, and consequently that food offered in sacrifice to it was defiling. Such persons were really weak, but they themselves were not to be scorned on that account, nor were their prejudices to be set at naught. That would indeed be sin against Christ. Conscience is precious, even though weak. Oh, for more conscientiousness! Let the stronger in the faith show their strength by this kind of self-control, namely, by not requiring that others should see with themselves, and by not using their liberty so as to injure the tender, though not thoroughly enlightened, conscience of him for whom Christ died, an exhortation of wide application for all times, and sometimes very needful.

There was also in their case a third necessary injunction, and it must be attended to. A particular sin in God's sight very heinous, was prevalent amonst pagans, by whom it was thought of lightly. Pagans these Gentile believers had been, and sins yielded to in time past nurture a sinfulness after their kind, which may reappear. Therefore they should especially flee from that sin, as well as, of course, from sin generally.

Thus was "God" glorified; and the tide of peace, and rest, and joy in the Lord Jesus Himself, as the one through whose grace salvation is sure, flowed back to those whose souls had been subverted, and they rejoiced for the consolation. How calculated is exhortation after this godly sort, when accepted and acted upon, to prevent sectarianism, to nurture genuine Christian Catholicity, to make Christians attractive links of union, and to guard them from becoming elements of separation.

May we enjoy the same liberty from the yoke of bondage! May we also contemporaneously profit by the principle of these exhortations. For, indeed, it is as we live out the truth in practice, that the principle grows in ourselves, and the new man advances into the likeness of his Lord. Let us so act in our individual path; and when we form part of a congress, council, or other assembly, called to consider religious questions, let us bear with others, and ourselves avoid the much disputing, and watch increasingly to glorify God Himself, taking this Apostolic model for our personal guidance.

J. Van Sommer.

Wimbledon.

THE FRENCH COAST.

IN addition to the frequent notices we have lately given of the work of Mr. Henry Cook's Mission ketch, the *Annie*, on the French coast, we have received an interesting report from Miss Blundell, of 16, Rue Tilsitt, Paris. She says:—

"Never was there a brighter thought than that of employing a Mission Yacht to attract the maritime populations of France. Trouville, Honfleur, Caen, Rouen, Havre, Boulogne and Calais, have been visited with blessed results.

"In Calais the *Annie* stayed three weeks. It was touching to see the fishers' children remain for hours on the quay waiting for the time of meeting as for a daily fête, and the continued overflowing of the people at the adults' meetings. It was joy when Mr. Henry Cook, the originator of this Mission to Seamen, came to spend the last few days. Tea was given in English fashion three times, and did much to strengthen the pleasant bonds between the *Annie* and the people, and the earnest Calais Christians who did their best to help.

"Several earnest cases of conversion, and a thorough stir among the maritime populations, are the present results. I have rarely seen a Mission in such perfect harmony with the needs of the people as that of Mr. Henry Cook's Seamen's Mission. A proposal was put forward to reach all the inland centres in France by a Canal boat, properly fitted up, and gliding along the canals, stopping at every town of consequence, doing similar work. Whose heart will be stirred to do this?"

Mr. Cook also writes us, saying that the *Annie* is to be refitted and sent to France again next spring. He is greatly in need of pecuniary help for his very useful mission; which we hope our readers will supply.

FAMILY RELIGION.

By Rev. Dr. STANFORD, Camberwell.

ADDRESS DELIVERED AT THE BAPTIST UNION, LEICESTER, OCTOBER 4.

WITH much deference I have to submit to your judgment the following considerations on the subject of Family Religion.

THE CHARGE.

(1) Speaking to you as heads of families, I say, first, let each one of you look upon his own young family *as a charge from the Father in Heaven.* Distinguish between the rights of ownership and the responsibilities of a charge. To have a charge is to be entrusted with what belongs to another. When, for the first time in your family, Jesus takes a little child and sets it in the midst of you, eyes full of liquid sunshine grow dim at the sight of it; looks, loving as the looks that watched the bulrush ark, beam on its velvet face; before the spell of its sacred innocence, discord softens into music; and the roughest man feels gentle as giant Lamech did when the tendrils of a tiny fist clasped round his great finger, making him whisper, "This same shall comfort us."

But whose child is it? You are sure, as a matter of course, that it is all your own—your own flower, your own toy, your own pride, your own to keep, your own to do what you like with; but I hear a Voice from the excellent glory say, "No! that child belongs to Me, and you only have it from Me as a charge." Once ancient Israel heard this speech from God: "Thou hast taken thy sons and thy daughters, whom thou hast borne *unto Me*, and these thou hast sacrificed. . . . Thou hast slain *my* children, and delivered them, to cause them to pass through the fire" (Ezek. xvi. 20, 21). You are not tempted to offer your children to Moloch. The British public will do anything for fashion; but it is not now the fashion to catch the laughing little nurslings up from the cradle, to carry them to a god of burning brass, and to drop them into arms of scintillating white fire. English ladies and gentlemen do occasionally sacrifice a child to an idol, but not now to this one. The passage, therefore, is cited only to fill your souls with the thunder of the words "*my* children"—words claiming God's right to all children through all time. They are his because, in the deepest sense of language, He is their Father. Mortals are only the fathers after "the flesh," with the sinful sympathies and tendencies that strike through the flesh to the spirit.

But the mere flesh is not the child. That child will not one day all change as mere flesh might, into a little lime, or a little earth, or a little grass; its knowledge is not the mere verdict of the senses, its thought is not some fine result of phosphorus. "There is a spirit in man" from the moment of his birth, "and the breath of the Almighty hath given him understanding." The world of wonders, the eternity of powers, the infinity of latent possibilities, that lie folded up in that bud of being, a little child, belong not to the flesh, of which you are the father, but to the spirit, which is God's immediate creation. He has placed that child of his under your charge, that you may train it to be a citizen of earth as well as of heaven, and you have the sole responsibility of this just at the crisis of first impulses, when character begins to take form, when seeds of thought begin to quicken, out of which infinite forests shall spring, when stories begin to open that shall never have an end.

THE MANAGEMENT.

(2) I venture to express an opinion as to the authority given you for the *management of this charge.* The most important office in society is the parent's office, and the first father was the first magistrate. In this home rule, of course, "the husband is head of the wife," and she would think little of him if he were not; but the domestic authority of husband and wife is inseparable. They are not "twin stars," for "twin" means *twain*, and it has been ordained that "the twain shall be one." Baron Swedenborg says that "the married in heaven always melt into one angel;" if so, it must be a heavenly thing for this melting process to be finished, far as may be, on earth, so that between father and mother there may be delicate, mutual, continuous, indefinable help in the exercise of domestic authority. The child's obedience to this must begin from the first possible moment, and it will be harder every moment you postpone it. Wait until he is old enough to reason with, require of him only what he can understand, and you virtually give up altogether. From the first, and until he ceases to be a child, you alone must decide what he shall have, or learn, or do.

The difficulty is to settle the principles of your government. Some of the faithful so govern their children as to stifle their natures. They are always waiting to be down upon them. They give out pungent, stringent, most minute orders on all matters, in all moments. They are ever coercive in trifles. They scrub them with good advice from day to day, and aim to keep them what they ought to be by the sheer force of autocratic dictation. They would hold their opinions for them, lest they should hold the wrong ones; tie their hands, lest they should get into mischief; hobble their feet, lest they should run away; bandage their eyes, lest they should behold vanity; lock the muzzle on their mouths, lest they should be rude; or keep them under glass, lest "the wind should visit them too roughly." And the result is that, when the inevitable time comes for the youth to leave home and act for himself, he might say, of liberty, what Wamba, the son of Witless, did, "I wish any wise man would teach me what ever to make of it, now I have it."

Bounding from this extreme, some of our friends verify the Selavonic proverb, "Go far enough from the east, and you get into the west." Their cry is, "Oh, give the children their liberty, and let them be happy." What liberty? Liberty to do wrong, or to do nothing, or to do what they please, when, where, and how, without why or wherefore? Liberty to be nuisances? Liberty, like the liberty of an unfledged nestling, to topple out of its nest? liberty to be caught, liberty to starve, liberty to die? "Oh, give them their liberty," is only the cry of the thoughtless, or of the selfish, or of those who mistake laxity for love. "The sons of Eli made themselves vile, and he restrained them not." The little rebels had their liberty, because it would have been a trouble for the father to restrain it; and while he was thinking that he spared them, he only spared himself. The only liberty that makes for happiness in young or old, is liberty under law; and the rule I plead for is not that which crushes liberty, but that which educates it—that which trains the child in the right use of all his faculties, and rules him so that he may learn to rule himself. This rule must be real. A king may be a ceremony, but a father is not; and when God makes a father of any man, there can be on that man's part no evasion of responsibility, and no right to say, "I decline to act."

THE POWER.

(3) Allow me to urge the need of training by *the power of your own Christian life.* I once met with this somewhat free translation of a certain Latin parable: "A maternal crab sharply said to her daughter, 'Walk straight, child; hold your head up!' The little innocent answered, 'Yes, mother. Mother, will you walk first?' The mother did so; not adding to the light of instruction the force of example." This parable is to the point. Young detectives have small respect for eloquence that is only labial, and their souls are not to be stirred by mere puffs of articulated wind. One of the divinest names of religion is grace; and, before now, families have had some reason for saying of their leaders: "Walk first, and show us what you mean by grace." Is grace a secretion, or a sensation, or an emotion, or a profession, or what? Is grace the fault-finding faculty? Has grace no softening charm on the temper, no lifting force for the life? Is grace that which makes our family nest a nest of nettles? To such questions as these, put in whatever words, let the life of every Christian parent say "No!"

Grace glories in truth; "grace," in the saved as well as in the Saviour, "reigns through righteousness;" grace fills the house with a climate of love; grace is a life, a life that inspires the whole man, so that everything done by a Christian man ought to be a Christian deed; whatever else it is, grace is graceful. Beauty in motion is what the Greeks meant by the word, and this idea is included in its meaning still, for there can be no such thing as ungraceful grace. Mr. Jay, of Bath, tells us of Cornelius Winter, that it seemed scarcely possible to see him and not secretly say, "There goes a Christian! How beautiful is a Christian! May I be a Christian!" The blessing that would come to our families from such a heightened Christian life in all their leaders, no words yet born within us can express.

THE SCRIPTURE.

(4) Let me speak my mind about *home training in the knowledge of the Scriptures.* In popular books, warning stories are told, and gruesome pictures painted of such home training. Survivors touch us to tears by the things they tell about the Calvinistic religiosities of their melancholy childhood. It appears from these reports that the training in question is carried on through the medium of "upturned noses, nasal psalmody, long chapters, long extemporaneous prayers;" long faces, long sermons, and long, sad, soporific Sundays. (Considering the tremendous things I am now speaking of, you will, I am sure, pardon the use of long words.) Southey, Thackeray, Macaulay, Mill, and other great magicians of the soul are summoned as witnesses of these things. We are told that minds worth anything, minds that long for an atmosphere of growth and movement, minds with any elasticity, fertility, or impulse, will not tolerate the maddening humdrum, the austere dulness, the grey and colourless life of such Scriptural home training; that the working of the reactionary law is inevitable; and that as, when a young Spartan left Sparta, he always became the most dissolute of the Greeks; as the son of holy Grimshaw became a sot; and the son of philanthropic John Howard became a scapegrace;—so, by the processes of family religion, the young are made to hate religion. No wonder!

But there are dyspeptics in all denominations; and although, in former days, a few mistaken people of every creed furnished materials for such pictures, we fail to

recognise in them the likeness of Christian family training now by average Evangelicals; but we pass this by, and ask, what kind of training our friends would recommend? In substance, the answer is mainly in such negatives as these: No definite theology, no doctrine, no dogma, no catechism, no fixed institute of family prayer. We are not prepared to vote for these resolutions. *No definite theology!* Then the Christian revelation is to be looked upon as a revelation of the indefinite, a revelation of mist; in short, a revelation of nothing. We say, God is infinite, and salvation is infinite; but, to be of any use, the Gospel, which is the only way to God, must be definite. It is inconceivable that the words dictated by Infinite Wisdom, on purpose for our guidance at this crisis, are indefinite words, conveying no clear, unquestionable directions. *No doctrine!* Why not? Doctrine simply means authoritative teaching; and the doctrines of Scripture are only the teachings of Scripture in distinction from our own teachings. *No dogma!* At present the matter in question is a certain branch of education. Must there be no dogma in education? Then there must be no Euclid, no multiplication table, no art, no science of any kind, for dogmas are only fixed principles. If these are indispensable in learning the ower things, why are we to do without them in learning the higher? The objectors do not really think that there must be no dogma, for they themselves insist on a dogma, and that is, that the revelation of the Gospel is indefinite, and that Christianity is an unsettled problem. *No catechism!* This matter has been so many times well aired and re-dusted that there is no need to repeat the ventilation. For my own part, I almost think, with Master John Spencer, that "if we had not so many uncatechised heads, we should not have so many Christian weathercocks!"

"*No family prayer!* that is, after the Puritan type; but, instead of this, let the young people, if they please, attend a short service in some sacred edifice." No such thing! Let us do our utmost to keep them from the spells of any power that would sacramentalise family religion, sacramentalise the pastorate, and even sacramentalise the origin of Christian life. Our houses are our temples, and every man is a priest in his own house. Instead of giving up the good old habit, let every father adapt it to circumstances, and try to make it more interesting. This was the method of a certain good old vicar: "For my family worship, I am not the reader, but employ one of the children. I make no formal comment; but when any striking event or sentence arises, I say, 'Mark that! see what God thinks of that thing!' Sometimes I ask what they think of the matter, and how such and such a thing strikes them. I often get very strange, and sometimes very ridiculous, answers; but attention is all alive when I am explaining wherein they err, and what is the truth."

The knowledge essential to child no less than man is "the excellency of the knowledge of Christ Jesus our Lord," and this is what we must teach somehow. "Christian teaching does not consist in words," we are told. No; but it must include words. In all systematic endeavour it is important not to teach too much at a time, but only a little; then to let it soak.

THE MOTHER'S INFLUENCE.

Of course the mother speaks the first word, and has the first influence. Many melting stories are told on earth, and doubtless many more in heaven, about the wonders Almighty grace has wrought through her voice in sacred moments of early prayer and teaching. Whatever methods may be adopted, the most influential of all teachings at home, whether by father or mother, is that which answers to the description, "Thou shalt teach these words diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This is not so easy as it seems. British Solomon though you may be, the small Queen of Sheba who trips down to you with dolls and hard questions—forced to hold your hand all the while, lest her feet should dance away with her from off the earth—will now and then ask a question that might have posed one of Milton's evil angels; and you may depend upon this—if there should be a flaw in your argument, or a disingenuous evasion in your tactics, that sly slip of womanhood will be sure to detect it, even though she may say nothing. "Did God make heaven?" "Then He did not always live in heaven?" Where did He live while heaven was being made?" "Does God live everywhere?" "Then why did He want heaven to live in?" "How did He get in?" Blessings on the fluttering little heart! As the years fly, and the boys grow, you must look alive, to be ready with the solution of difficulties suggested by those serials that lie on your table, charming all readers by a style of graceful and bewitching delight; or difficulties started by talk with companions who can find nothing in all the mysteries of being, created or uncreated, which they cannot describe, pronounce upon, and laugh at; or with those who think that there is nothing of the least importance in all mortal or immortal things but "good form;" or of those who scorn all articles of faith that you feel to be most sacredly true and beautiful, as the mere pass-words of

PURITANIC "NARROWNESS."

All errorists appeal to that sensitive generosity which is natural to the young, and which makes them shudder at the very word "narrow." Such appeals are being made to them in the city, and on their way to it in the train or the tram. They are often made to them by their instructors or their class-mates in the schools on which good society has been supposed to set its "hall-stamp," and on account of which stamp, real or imaginary, you have selected them; they are always being made. The Romanist is ready with them—he believes that there is no salvation outside the pale of the Church to which he himself belongs; and, because you believe that all are in the true Church who are in the true Christ, as soon as he can reach the ear of your children he insinuates that you are "narrow." The Ritualist, who makes the like exclusive claims for his own framework of pleasing imitations, so splendidly got up out of bits "stuck together with Roman cement," also connects himself with a profession of breadth, and tells them that you are "narrow." The Atheist, so called in the "Pilgrim's Progress," but now known by a gentler name, wins the admiration of the young pilgrims who are so dear to you, by his humble charity; for he professes not to know anything, and never presumes to say that the things told about God in the Book are not true, but only that no one can be *sure* that they are true, for science has now shown that such knowledge is impossible. Of course he is gloriously liberal; but, whatever liberality he may have for others, even he has none for you, because, you know, you are "narrow."

You may reverence the conscience of every man; your character may be marked with grand simplicity and superb disdain of the theatric; your heart may leap with delight at the sight of God's image wherever it may shine; the life of your life may say, as we all say now, "Grace be with all who love the Lord Jesus Christ in sincerity and in truth," to whatever school of thought they belong, or in whatever "lodge" they meet; you may pray to feel related to all the goodness in the universe, whatever its denomination, and to have a charity "broad as the charity of Almighty God;" but if you dare to hold what is called "the Evangelical creed" it will be said that you "dare not speak your mind," and that you are "narrow." Souls blight souls. Even your children may become to some degree affected by the atmosphere of opinion they daily pass through, and you may gradually lose your influence on those around whom your proudest hopes gather, and for whom your fondest prayers ascend.

God help you!—help you to be a father tenderly sympathetic with the spiritual sorrows and puzzles of young life; a father who is an acquaintance improving upon acquaintance; a father who is always true, natural, alive, and like the father of the Beechers, who, it is said, always had "a fresh breeze blowing through his soul!" To be all this, you must be educated for your office in the "secret place of the Most High"; and there must be given to the work of your high calling much prayer, much costly time, and much trouble.

(*To be concluded in our next.*)

GAMBLING AT MONTE CARLO.

THE season is approaching when invalids, families, and others unable to bear the rigours of an English winter will resort to the more genial climate of the Riviera. Thousands of our countrymen sojourn at Nice, Cannes, and Mentone, between the months of October and May, and every year we hear of the ruin effected in their ranks through giving way to the allurements spread for their fall at Monaco.

Special attractions have been provided this year in the shape of an Exhibition at Nice, towards which the Monte Carlo Casino has contributed 200,000 francs, with the object of bringing sight-seers to the neighbourhood of their gaming saloons. The painful story of misery and woe and a ghastly list of suicides will again be repeated. Fortunes will be lost or broken; the happiness of individuals and families wrecked and the moral and spiritual welfare of multitudes imperilled.

The International Society for the Suppression of the Gaming Tables at Monte Carlo has for several years vigorously protested against this growing evil, by circulating suitable pamphlets among visitors throughout the Riviera; keeping on the campaign in the Press of France, Italy, Germany, and other countries, and has already succeeded in enlisting the sympathy of several foreign Governments, who are prepared to act for the abolition of the gaming tables.

It is no "small thing" the International Association has undertaken. Hitherto the expenses have been borne by a few; one of the number the Lord has recently called to himself.

Will not the readers of THE CHRISTIAN lend a helping hand in this arduous and most important work, and thus aid in saving many from death, suffering, and misery?

Subscriptions may be sent to the publishers of THE CHRISTIAN, from whom the publications of the Association may be had gratis, upon application.

WATFORD.—On the 15th inst., an eleven days' Gospel Temperance Mission will commence in the new Hall at the Coffee-tavern at this place. Among the speakers are Revs. J. W. Kirton, W. Barker, G. M. Murphy, W. H. Allen, and Messrs. C. Ernest Tritton, N. B. Downing, G. Thorneloe, H. Branthwaite, J. H. Raper, and Miss Laws.

THE PERSONALITY OF THE HOLY SPIRIT.*

AS our attention during the Conference to-day is to be mainly directed to the Holy Spirit and his work, it is natural that we should begin by briefly considering who and what is the Holy Spirit? What is his relation to the other persons of the Trinity, and what is his relation to men, especially in connection with the great work of redemption?

It is a subject which from its very nature demands no ordinary reverence and subduedness of mind. We may well take the shoes from off our feet as we approach it; we must address ourselves to it in a frame of holy awe. In its *intellectual* bearings, the whole subject of the Trinity belongs to a region so utterly beyond the ken of our faculties, that every inquiry that bears upon it ought to be conducted with profound reverence and godly fear. In its *practical* bearings, the doctrine of the Holy Spirit makes an equally strong demand upon our reverence, for it is in the person of the Holy Spirit that Godhead comes into closest contact with man, and no inquiry can be more important than that which concerns the manner in which, when the Holy Spirit thus deals with us, we should act towards Him. If there were some one member of the Royal Family whose function it was, when we had any business to transact, to come into personal contact with us, we should feel that without diminishing the respect due to those members of Royalty who kept more in the distance, we were under special obligations to bear ourselves suitably toward him. If it be true, as we shall presently see more clearly, that the Holy Spirit is that member of the Trinity who comes into touch with us, with the view of depositing Divine elements in our spirits, with the view of quickening us, and of moulding and fashioning us after the Divine likeness, and in all suitable ways influencing us in accordance with the Divine will—it becomes overwhelmingly important that we bear ourselves rightly and reverently toward Him, and abstain from all that would be displeasing in his sight, and especially from all that is fitted to thwart Him and drive Him away.

The special point on which this address is intended to bear is the Personality of the Holy Spirit. We have to consider Him not as a mere *influence* exerted either by the Father, or the Son, but as Himself, a person, equally a person with the Father and the Son. It is true that this is necessarily implied in the very doctrine of the Trinity; the Trinity means three persons in the unity of the Godhead, and in this point of view it were out of the question that the first should be a person, and the second a person, but not the third. In point of fact, however, it is found that many persons have a much less distinct impression of the personality of the Holy Spirit than they have of the personality of the Father and the Son. It is desirable, therefore, that the fact of his personality, and the proofs of his personality, be set clearly before our minds at the outset of our Conference to-day.

We gather from Scripture—which is really the only source of our knowledge on this profound and mysterious subject—that while the Father is the Eternal Fountain of Godhead, the Son is eternally begotten of the Father, and the Holy Spirit proceeds eternally from the Father and the Son. We are further taught in Scripture that no man having seen God at any time, it is the function of the Son to *reveal* God, and that it is the function of the Holy Spirit to *communicate* God, in all his communicable attributes, to men. In reference to the scheme of redemption, it is the office of the Father to *devise*, the office of the Son to *execute*, and the office of the Holy Spirit to *apply* that work. The performance of these various functions implies the personality of each of the three persons, and certainly it implies the personality of the third as much as of the first or the second. I do not take up your time at present with the Scripture proofs of these varied functions of the three persons. I suppose it will be admitted by those present that they are Scriptural. I trust, too, that there are many here who can add to that Scriptural evidence a certain confirmation from their own experience.

For the doctrine of the Trinity, far beyond our natural apprehension though it is, is susceptible of a certain verification from experience. To the natural mind the doctrine appears not only unreasonable but very unnecessary and even troublesome. It seems to introduce a very needless complication into the unity of God. To the natural reason of man it appears that all it is essential for God to do might be done by one person as well as, nay, better than, by three. But those to whom redemption has become a reality—those who have passed through the stages of conscious guilt, and conscious disorder of soul—who have been driven from refuge to refuge, finding all insufficient until at last they have got rest in the atoning work of Jesus, the sanctifying work of the Holy Spirit, and the fore-ordaining grace of the Father who has disposed and directed all,—those who have come through all the strain of these experiences, find much complacency and satisfaction in that manifoldness of Divine operation which is implied in the doctrine of the Trinity, and in that blessed and most harmonious co-operation of all the three Persons in our redemption, which is the practical outcome of the doctrine to us. The interlacing arms of the three Persons seem to provide a specially sure and glorious refuge for the soul that has been tossed with a sense of sin, after it has been driven from all the refuges of lies, while the special relation of each of the three to some one aspect of the work of redemption gives us the fullest possible assurance that every department of the work will be most thoroughly carried out. The words of the Apostolic Benediction are far more to such persons than a threefold echo of a single sound. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost," are a threefold cord that cannot be broken.

"The Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace," acquires a new fulness and completeness when you think of it as the blessing of the One in Three, the Three in One.

The more direct Scripture proofs of the personality of the Holy Spirit are such as these:—

(1) The Holy Spirit is spoken of in relation to the Father and the Son in such terms as imply that He is a separate person. The formula of baptism and the words of benediction now referred to imply his personality. Why should we baptize in the Name of the Father, the Son, and the Holy Ghost, if the Holy Ghost is not a person, if He is a mere Divine emanation or influence? But even more decisive are the terms in which He is referred to in our Lord's farewell discourse: "The Comforter, which is the Holy Spirit, whom the Father will send in my name" (John xiv. 26). It were hardly possible for words to teach more clearly that the Holy Spirit is a separate person, separate both from the Father and the Son.

(2) *Will and choice*, the most peculiar acts of personality, are ascribed to the Spirit. In 1 Cor. xii. 11, after an enumeration of the gifts which were common in the early Church, we read: "All these worketh that one and the self same Spirit, dividing to every man severally *as He will*." There is no more distinct evidence of personality among men than the exercise of will and choice, such as is here ascribed to the Holy Spirit. Of similar tenor are the passages in the Acts xvi. 6, 7, where it is said that Paul and his companions were forbidden by the Holy Ghost to preach in Asia, and that when they tried to go into Bithynia the Spirit suffered them not. So also we read (Acts xiii. 2) that as certain brethren ministered to the Lord, and fasted, the Holy Ghost said: "Separate Me Barnabas and Paul for the work whereunto I have called them." If we take such passages in their natural sense they undoubtedly, and most distinctly, prove the personality of the Holy Spirit.

(3) The ordinary operations of the Holy Ghost, involving will and choice as they do, imply the Spirit's personality. These operations will be the subject of another address. What I remark of them is that they are characterised by much variety, and by adaptation to the circumstances of each case. The Spirit does not deal with all alike. He has various ways of convincing and converting, of comforting, and even of sealing. His operations are adapted to the peculiar case of each. There were great diversities in the dealings of our Lord with individuals while He was pursuing his personal ministry. He did not deal with Zacchæus as He dealt with Nicodemus; He did not deal with Peter as He dealt with Thomas: He did not deal with the Syro-Phœnician mother as He dealt with the woman that was a sinner. Now the Holy Spirit was sent to continue the work of Christ in drawing men and women to Himself. The work of the Holy Spirit is characterised by the same diversity as that of Christ, and this implies not only personality, but a busy, active, earnest mode of operation—the work of one intensely interested in what He is doing, and prepared to bring any or all the resources of his Infinite Divine Nature to bear on the great work of converting, sanctifying, and transforming the souls of men.

(4) One other proof of the personality of the Holy Spirit is found in what is said regarding Him when his work is opposed. Scripture tells us that the Holy Spirit may be resisted, grieved, vexed, quenched. It would take too much time to go fully into the meaning of these several expressions, and the occasions to which they are applicable. They do not imply that the Holy Spirit ever fails in his blessed purpose in the case of any who are the subjects of God's fore-ordaining grace. And, indeed, when it is said that the Spirit is grieved or vexed, this can only be the figure called anthropopathy—ascribing to a Divine Being the feelings of men. But undoubtedly the use of such words is a conclusive proof of the personality of the Spirit. It would be wholly unsuitable to say that an influence or an emanation was grieved or

* An address delivered at the Christian Conference, Peebles, N.B., September 25, 1883, by Professor Blaikie, D.D., Edinburgh. This address was followed by one on the "Operations of the Spirit," by Dean Montgomery, Edinburgh, and one on the "Fruits of the Spirit," by Rev. J. M. Sloane, Glasgow.

vexed. Grief or vexation, or whatever feeling answers to this in the Divine nature, is obviously an attribute of a person.

Now, in conclusion, let us ask, what is the *practical application* of this doctrine of the Personality of the Holy Spirit? What difference does it make that the work of regeneration, sanctification, and transformation, is not carried on by an influence or emanation from God the Father, but by a separate Divine person? Now, I am not prepared to say that the difference is a difference *in kind*, for there have been good men who have been Christians for years and have fully recognised the Divine source of conversion and sanctification before they understood the doctrine of the personality. But if not a difference in kind, it is a most decided and important difference in degree. It gives us a new and vivid sense of the reality and overwhelming importance of the work of renewal in the soul of man, to think that it has been specially committed to one Divine person, that it specially occupies his Divine energies, that it is the special subject of his thoughts and operations. Further, it gives us a vivid sense of the honour which we ought to cherish for the Holy Spirit, the gratitude which we owe to Him, the profound cordiality with which we should welcome Him, the dread we should have of hindering or obstructing Him, the delight with which we should resign ourselves to his hands, and seek to be penetrated by his grace, and to be instruments for his work. Once more: this subject may well give us confidence in the complete accomplishment of the work of conversion and sanctification, seeing it has been committed to a Divine Being who is as much interested in it, and as profoundly qualified for it, as the Second Person was for the work undertaken by Him. Let us, then, honour more the Holy Spirit, realise more vividly the value and importance of his work, own more humbly our entire dependence on Him, look up to Him more earnestly to put forth his mighty power; and very specially let us guard more carefully against all that would hinder Him in his mighty enterprise either in ourselves or in others. "Because the palaces shall be forsaken, the multitude of the city shall be left, the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks: until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."

One other remark I must make in conclusion, in the way of caution. The Scriptures show us, that while there is a real sense in which different portions of the work of redemption are specially connected with the several persons of the Trinity, that sense is not an *exclusive* sense. That is, it does not exclude the other Persons from doing the same work. The Father sanctifies, and the Son sanctifies, along with the Spirit; and, indeed, it cannot be otherwise. In the ineffable mystery of the Trinity, the acts of each are the acts of all, and the acts of all are the acts of each. For "there are three persons in the Trinity, the Father, the Son, and the Holy Ghost: and these three are one God, the same in substance and equal in power and glory."

FUNCHAL, MADEIRA.—The emigrant ship *Duntrim*, with 485 emigrants for Australia, called at this port with her condensing machinery broken down. I went on board with Mrs. Smart on September 30, and held a service, which was very well attended. We found a Primitive Methodist from Birmingham holding the fort. The prayers of your readers are asked that his Bible-classes and other meetings may be blessed to the salvation of souls. W. Geo. Smart.

For the Young.

FOR BOYS AND GIRLS STUDYING FRENCH.

My Dear Young Friends,—I suppose by this time you have returned, or are returning, from the holidays. I wonder what you have been doing, and where you have been. Among the hills, by the sea, or some of you in the homes which, though they are in the smoky towns, are bright and pleasant to you because they are bright and sunny with a mother's love. Well, now the holidays are over, and you are back again at work among your old companions. Some of you have the great advantage of having Christian privileges and Christian companions round you at school. To you I would like to say a word or two.

A young French girl said to me one day, "I was brought up in the *Orphelinat* at Creil. It is so good to be there! You hear only good things. They feed you on the Word of God. Every one is pious round you, and you believe you are converted. Then you come back to your village, and you are surrounded by those who know nothing of God, and you find out after all you were *not* converted." Perhaps some of you have had an experience something like this in your holidays, and you feel a little ashamed to meet your companions who during the holidays have been more privileged than you. Take care, my dear child, and avoid all hypocrisy—it is a hard word to use, but it is a very frequent snare with children. No one, or at least very few, *intends deliberately* to make a false profession; many, many make a mistake at first, and are ashamed to confess it afterwards. If you have made a mistake come at once to the Lord Jesus, *now*. He is the same, and will receive you just as if it were the first time of your coming to Him; and this time you know your weakness better, and you know more of the dangers and temptations which will beset you. Only let the dangers and temptations drive you to Christ, and not away from Him.

And now I think you may like to hear something of what we have seen this July and August. We have been in such a nice village, or rather hamlet, among the mountains. We are in a long green valley, shut up at one end by a great barrier of precipice called Findurl, which connects two mountains, St. Genaix and Ambel, on each side, and then another peak called Concasson is joined to Ambel, so we are in the heart of the mountains. St. Etienne is far up the slope of the mountain side, half hidden among great walnut-trees and orchards of plums and mulberries. Everyone has his own property, so as one woman said, "Il n'y a pas de misere dans notre vallée." ("There is no misery in our valley.") But alas! there are very few who know anything about the Saviour, and the children did not know one hymn. It was droll, only sad, to hear two little mites of boys singing the "Marseillaise": "Aux armes, citoyens!" Well, we found they only wanted teaching, and were all ready for that. We had brought a little "harmonic flute" with us, and invited the children to come every day to learn to sing. They came, and were delighted to hear a Bible story, too, and ready also to learn a text every day.

When their holidays came we changed the hour, and one day when they came too early I carried the harmonic flute out into the orchard, and they were glad to sing in the open air under the fruit trees. Next day their mothers asked to come and bring their work while the children had their lesson, and then the fathers and brothers came too, and it looked like a picture to see the groups resting, or singing, or listening. One day I counted fifty who were present. Of course we had a Sunday-school, too, and when we had our meetings on Sunday, Miss M. made the children recite their texts, and all the village took the greatest interest in hearing Paul and Leopold and Pauline repeat the precious verses they had learned.

Now the sun sets earlier, and our friends have not so much time in the noon rest, but they have learned to love the hymns, so one evening they sent to ask if they might come and *veiller avec nous*—that is, spend the evening. Of course, again, we were only too glad to have the opportunity of "sowing seed," and now for ten days we had perhaps forty in our room for a *veiller*. We begin with hymns, "Cantiques populaires." And *how* they sing! Tunes you know, though the words are a little different. The great favourite is:—

"Monte sur l'arche du Dieu fort
Jésus Christ y commande." (No. 40.)

Then, to rest Miss Mudie, I read to them an extract from The Christian, or from *Missionary News*, and then we sing again. Then we have reading from the Bible, and a short address. This week we are taking the life of St. Paul. You would like to see our *veillée*, would you not? the women in their white caps, and the men in their blouses, and hear them sing. Now, here is something you can do, in order to get ready for work here, and that is, practise singing these French hymns. As every syllable is sounded, there is little difficulty in learning, and, if you know the English tunes, I was going to say, none; however, there is need of attention and care, but it is worth while. We think some of the hymns prettier in French than in English. There is a nice S.S. Hymn-book, which only costs 4d., and has the music of about a hundred hymns. You will find these in their foreign dress: "Tell me the Old, Old Story," "Oh, that will be joyful," "A Little Ship," and other very old favourites. It is sold at No. 16, Rue de l'Abbaye, Paris.

I think you will see, how, without any great gifts, one might do something for the Lord in this land. I don't think there can be many villages as nice as this, but really I don't know. One day we went to a smaller hamlet across the valley; we found one family professedly pious, but who had not a word of encouragement for us. "No, they did not think there was the least use attempting a meeting." "Their neighbours did not care for good things at all." A few weeks later we called again; in the street we met several women, who all but insisted on a meeting. We were glad to promise to come another day. We went and found everybody at the meeting, including our friends who thought no one would come. What had caused the change? One of our little girls from St. Etienne had gone there to visit an aunt; she had sung for them, and talked of the meetings till they were all eagerness to have one. "A little child" had led them.—Yours affectionately,

S. R. Geldard.

St. Etienne en Quint, France.

THE BOYS' HOME, SOUTHWARK.—We have received a copy of the report of Mr. Fegan's work among the boys of London. It contains a detailed and deeply interesting account of the work in all its phases. Want of space forbids our quoting any part of it at present. We earnestly advise our readers to send three stamps to Mr. Fegan, Boys' Home, Southwark, for a copy. The spiritual tone of the work has been well kept up and bears good fruit. The financial help is an incessant want, because the boys and the work will grow.

"The Christian" Pulpit.

THE LOOKS OF JESUS.

By ALEXANDER MACLAREN, D.D.,
Manchester.

"And He looked round about to see her that had done this thing."—Mark v. 32.

(*Concluded*).

(2) *The Lord's looks of love and warning to those who have found Him.*

THERE are three instances of this class. The first is when Helooked round on His disciples and said, "Behold my mother and my brethren!" (iii. 34). Perhaps no moment in all Christ's life had more of humiliation in it than that. There could be no deeper degradation than that his own family should believe him insane, not his brethren only, but his mother herself, seems to have been shaken from her attitude of meek obedience, so wonderfully expressed in her two recorded sayings, "Be it unto me according to thy word," and, "Whatsoever He saith unto you, do it." She, too, appears to be in the shameful conspiracy, and to have consented that her name should be used as a lure in the wily message meant to separate Him from his friends, that He might be seized and carried off as a madman. What depth of tenderness was in that slow circuit of his gaze upon the humble, loving followers grouped around Him. It spoke the fullest trustfulness of them, and his rest in their sympathy, partial though it was. It went before his speech like the flash before the report, and looked what in a moment He said, "Behold my mother and my brethren." It owned spiritual affinities as more real than family bonds, and proved that He required no more of us than He was willing to do Himself, when He bade us forsake father and mother and wife and children for Him. We follow Him when we tread that road, hard though it be. In Him, the mother may behold her son; in Him, we may find more than the reality of every sweet family relationship. That same love which identified Him with those half enlightened followers here, still binds Him to us, and he looks down on us from amid the glory, and owns us for his true kindred.

That look of unutterable love is strangely contrasted with the next instance. We read (viii. 32) that Peter "took Him"—apart a little way I suppose—and began to rebuke Him. He turns away from the rash apostle, will say no word to him alone, but summons the others by a glance, and then, having made sure that all were within hearing, He solemnly rebukes Peter with the sharpest words that ever fell from his lips. That look calls them to listen, not that they may be witnesses of Peter's chastisement, but because the severe words concern them all. It bids them search themselves as they hear. They, too, may be "Satans." They, too, may shrink from the cross, and "savour the things that be of men."

We may take the remaining instance along with this. It occurs immediately after the story of the young seeker, to which we have already referred. Twice, within five verses (x. 23—27), we read that He looked on his disciples, before He spoke the grave lessons and warnings arising from the incident. A sad gaze that would be!—full of regret, and touched with warning. We may well believe it added weight to the lesson he would teach, that surrender of all things was needed for discipleship. We see that it had been burned into the memory of one of the little group, who told long years after how He had looked upon them so solemnly, as seeming to read their hearts while He spoke. Not more searching was the light of the eyes, which John in Patmos saw, "as a flame of fire." Still he looks on his disciples, and sees our inward hankering after the things of men; all our shrinkings from the cross and cleaving to the world are known to Him. He comes to each of us with that sevenfold proclamation, "I know thy works," and from his loving lips falls on our ears the warning, emphasized by that sad, earnest gaze, "How hard is it for them that have riches to enter into the kingdom of God!" But, blessed be his name, the stooping love which claims us for his brethren shines in his regard none the less tenderly, though he reads and warns us with his eye. So, we can venture to spread all our evil before him, and ask that He would look on it, knowing that as the sun bleaches cloth laid in its beams, He will purge away the evil which He sees, if only we let the light of his face shine full upon us.

(3) *The Lord's look of anger and pity on his opponents.*

That instance occurs in the account of the healing of a man with a withered arm, which took place in the synagogue of Capernaum (iii. 1—5). In the vivid narrative, we can see the Scribes and Pharisees, who had already questioned Him with insolent airs of authority about his breach of the Rabbinical Sabbatic rules, sitting in the synagogue, with their gleaming eyes "watching Him" with hostile purpose. They hope that He will heal on the Sabbath-day. Possibly they had even brought the helpless-handed man there, on the calculation that Christ could not refrain from helping him when he saw his condition. They are ready to traffic in human misery, if only they can catch him in a breach of the law. The fact of a miracle is nothing. Pity for the poor man is not in them. They have neither reverence for the power of the miracle-worker, nor sympathy with his tenderness of heart. The only thing for which they have eyes is the breach of the complicated web of restrictions which they have spun across the Sabbath-day. What a strange, awful power the pedantry of religious forms has of binding the vision and hardening the heart as to the substance and spirit of religion! That Christ should heal, neither made them glad nor believing, but that He should heal on the Sabbath-day roused them to a deadly hatred. So there they sit, on the stretch of expectation, silently watching. He bids the man stand forth. A movement, and there the cripple stands alone in the midst of the seated congregation. Then comes the unanswerable question which cut so deep, and struck their consciences so hard that they could answer nothing, only sit and scowl at Him with a murderous light gleaming in their eyes. He fronts them with a steady gaze, that travels over the whole group, and that showed to at least one who was present an unforgettable mingling of displeasure and pity. "He looked round about on them with anger, being grieved for the hardness of their hearts." In Christ's perfect nature, anger and pity could blend in wondrous union, like the crystal and fire in the abyss before the throne.

The soul that has not the capacity for anger at evil wants something of its due perfection, and goes halting like Jacob after Peniel. In Christ's complete humanity, it could not but be present, but in pure and righteous form. His anger was no disorder of passion, or "brief madness" that discomposed the even motion of his spirit, nor was there in it any desire for the hurt of its objects, but, on the contrary, it lay side by side with the sorrow of pity, which was intertwined with it like a golden thread. Both these emotions are fitting to a pure manhood in the presence of evil. They heighten each other. The perfection of righteous anger is to be tempered by sympathy. The perfection of righteous pity for the evildoer is to be saved from immoral condoning of evil as if it were only calamity by an infusion of some displeasure. We have to learn the lesson and take this look of Christ's as our pattern in our dealings with evildoers. Perhaps our day needs more especially to remember that a righteous severity and recoil of the whole nature from sin is part of a perfect Christian character. We are so accustomed to pity transgressors, and to hear sins spoken of as if they were misfortunes mainly due to "environment," or to inherited tendencies, that we are apt to forget the other side, that they are the voluntary acts of a man who could have refrained if he had wished, and whose not having wished is worthy of blame. But we need to aim at just such a union of feeling as was revealed in that gaze of Christ's and neither to let our wrath dry up our pity, nor our pity put out the pure flame of our indignation at evil.

That look comes to us with a message, when we are most conscious of the evil in our own hearts. Every man who has caught even a glimpse of Christ's great love, and has learned something of himself in the light thereof, must feel that wrath at evil sits ill on so sinful a judge as he feels himself to be. How can I fling stones at any poor creature when I am so full of sin myself? And how does that Lord look at me and all my wanderings from him, my hardness of heart, my Pharisaism and deadness to his spiritual power and beauty? Can there be anything but displeasure in him? The answer is not far to seek, but, familiar though it be, it often surprises a man anew with its sweetness, and meets recurring consciousness of unworthiness with a bright smile that scatters fears. In our deepest abasement, we may take courage anew when we think of that wondrous blending of anger shot with pity.

(4) *The look of the Lord on the profaned temple.*

On the day of Christ's triumphal entry into Jerusalem, apparently the Sunday before his crucifixion, we find (xi. 11) that He went direct to the temple, and "looked round about on all things." The King has come to his palace, "the Lord . . . . has suddenly come to his temple." How solemn that careful, all-comprehending scrutiny of all that He found there—the bustle of the crowds come up for the Passover, the trafficking and the fraud, the heartless worship! He seems to have gazed upon all that evening in silence, and as the shades of night began to fall, he went back to Bethany with the twelve. To-morrow will be time enough for the whip of small cords, for to-day enough to have come as King to the temple, and with intent, all-comprehending gaze, to have traversed its courts. Apparently He passed through the crowds there unnoticed, and beheld all, while himself unrecognised.

Is not that silent, unobserved Presence, with his keen searching eye that lights on all, a solemn parable of a perpetual truth? He walks amidst the seven golden candlesticks to-day, as in the temple of Jerusalem, and in the vision of Patmos. His eyes like a flame of fire regard and scrutinise us too. "I know thy works" is still upon his lips. Silent and by many unseen, that calm, clear-eyed, loving but judging Christ walks among his churches to-day. Alas! what does He see there? If He came in visible form into any congregation in England to-day, would He not find merchandise in the sanctuary, formalism and unreality standing to minister, and pretence and hypocrisy bowing in worship? How

much of all our service could live in the light of his felt presence? And are we never going to stir ourselves up to a truer devotion and a purer service by remembering that He is here as really as He was in the temple of old?

Christ has done and suffered too much for the world to let the power of his Gospel be neutralised by the sins of his professing followers, and Christ loves the imperfect friends that cleave to Him, though their service be often stained, and their consecration always incomplete, too well to suffer sin upon them. Therefore He will come to purify his temple. Well for us, if we thankfully yield ourselves to his merciful chastisements, howsoever they may fall upon us, and believe that in them all He looks on us with love, and wishes only to separate us from that which separates us from Him.

On us all that eye rests with all these emotions fused and blended in one gaze of love that passeth knowledge—a look of love and welcome whensoever we seek Him, either to help us in outward or inward blessings; a look of love and warning to us—owning us also for his brethren, and cautioning us lest we stray from his side; a look of love and displeasure at any sin that blinds us to his gracious beauty; a look of love and observance of our poor worship and spotted sacrifices.

Let us lay ourselves full in the sunshine of his gaze, and take for ours the old prayer, "Search me, O Christ, and know my heart!" It is heaven on earth to feel his eye resting upon us, and know that it is love. It will be the heaven of heaven to see Him face to face, and to know even as we are known.

MESSRS. MOODY AND SANKEY.

LONDON Y.M.C.A'S. PREPARING.

IN different quarters of the metropolis the friends of evangelistic work are bestirring themselves in view of the campaign about to be commenced by Messrs. Moody and Sankey. A representative meeting of the London Y.M.C.A.'s was held at Exeter Hall on Monday, October 1, Mr. G. Williams presiding. A number of formal resolutions were submitted and adopted, pledging the various Associations to a hearty support of the work. A register of authorised workers is to be formed, and each worker will keep a record of the names and addresses of the young men whom he may have the opportunity of influencing towards spiritual decision.

As we have already stated, Mr. H. Thorne will devote his energies throughout the campaign specially to the work among London young men.

WORKING-LADS' INSTITUTE.—A meeting in aid of the building fund of the proposed new Working Lads' Institute for East London, will be held at the Mansion House, on Friday, the 12th inst., when the Lord Mayor has promised to preside. The main object of the Association is to promote the welfare of the working lads of the metropolis by establishing in the neighbourhoods where large numbers are employed or reside, institutes where such youths may profitably spend the evening hours, and so be saved from the temptations and snares of the streets, public-houses, music halls, &c. Nearly a thousand lads have attended the present institute at the Mount, Whitechapel; the premises, however, are small, and the work has been sadly hindered for want of increased accommodation. The Committee have now secured a large and eligible plot of freehold land in Whitechapel. Contributions amounting to about £2500 have already been obtained, leaving a similar amount now required. Mr. Henry Hill, Jun., 38, Bow-lane, is Hon. Sec.

AN IMPORTANT WORK.

THE Stoke Newington Mission to Women and Girls originated in a night-school for girls above the age of thirteen. It soon became popular, and up to the present time nearly 400 names have been entered on the books. Many of the scholars are of a very rough class and are principally employed as step-cleaners, laundresses, charwomen, &c. They thus have their evenings at their own disposal, and find but little in their cheerless homes to counteract the dangers of the streets. A warm, airy, and cheerful room has great attractions for them, and the actual benefit derived from the reading and writing lessons is a small matter compared with the importance of the Christian instruction which they receive, and of the shelter which is afforded them from the temptations to which they would be otherwise exposed.

The school proved the nucleus of other plans for their welfare, and the Mission work now comprises a night-school or club (open twice a week during the winter months), a mothers' meeting, lending library, and a coal and blanket club (into which above £118 was paid during the past year, and which is entirely self-supporting). Three Bible-women nurses, and a Bible-woman also, work in connection with the Mission and spend their time in ministering to any, either men or women, who are sick and suffering, in endeavouring to teach all of the Saviour, and thus to raise them from the degradation in which so many are sunk.

The need is now urgently felt of increasing the work and of placing it on a more permanent basis. For this end it is proposed to take a house as a centre of the Mission operations, which shall be under the charge of an efficient matron. Large rooms will be thrown open every night in which these girls can spend their evenings, where instruction and suitable amusements will be provided, and where they will be brought under Christian influence. One or two rooms will also be fitted up as dormitories as a temporary shelter in special cases. The kitchen will be utilised for the purpose of preparing food for the patients under the care of the nurses.

Both funds and workers are urgently needed. £400 is required, and towards this sum about £120 is already promised. The treasurer is Mr. A. H. Reed, Strathearn, Amhurst Park, Stamford-hill, N.

LOCAL BOARDS AND LICENSING.—Captain Brotchie, of Greenock, warns the friends of Temperance to have no faith in local boards. "We have already in the magistrates," he says, "a local board, and what are they doing? We are cursed with drink from one end of the town to the other."

BUDA-PESTH.—A Governess's Home was opened here on the 22nd September, at Waizner, Boulevard No. 1. It is intended to provide board and lodgings for governesses for one florin per day, and goes by the name of "Home Suisse." The promoters hope it will be a means of spiritual as well as temporal good, and they will be glad of pecuniary help. Address: A. Moody, Rudolf, Quai 8, Buda-Pesth.

THE ALPINE CHOIR AT HAWARDEN.—On Thursday last, Mr. Gladstone received Professor Andre's Alpine Choir, which was fulfilling an engagement at Chester. The party were very kindly received by Mrs. Gladstone and Mr. Herbert Gladstone in the drawing-room, where a number of guests were assembled. Mr. Gladstone had agreed to give only five minutes of his time to the relaxation thus offered him, but so pleased was he with the performance given, that he personally desired the repetition of four of the five items in the programme, and the result was that the five minutes were extended to three-quarters of an hour. The Alpine hymns especially pleased him, and several of these were repeated, as also a German wanderleid. Professor Andre, who is the composer of most of the music sung by the choir, was very highly complimented and repeatedly thanked by both the Premier and Mrs. Gladstone for having afforded them such a very happy hour. The members of the choir were afterwards entertained at tea by Mrs. Gladstone.

"THE SHEPHERD OF THE SHEEP."

SHEPHERD of the fold of God,
Look on me, a sinful lamb;
Lead me by Thy mighty power,
Till with Thee in heaven I am.

Shepherd of the fold of God,
Guard me through life's thorny maze;
In Thy bosom hide Thy lamb,
Till in heaven I sing Thy praise.

Shepherd of the fold of God,
Keep the wolves afar from me;
From my heart, oh, cast them out,
That there may be room for Thee.

Shepherd of the fold of God,
May Thy Spirit in me beam;
Drops of mercy now bestow,
Till in heaven I taste the stream.

Shepherd of the fold of God,
May thine arms encircle me;
Passing through the vale of death,
Say "Fear not, I am with thee."

Shepherd of the fold of God,
May I, thine own purchase, see,
In the happy fold above,
What my Shepherd's done for me.

Shepherd of the fold of God,
Then, and not till then, I'll see;
What thy grace hath saved me from,
What thy death hath done for me.

Shepherd of the fold of God,
With the ransomed flock above
May I spend eternal years,
Singing Thy redeeming love.

JESSIE ROY.

ZENANA MISSIONARIES.—Three of the students of the Medical Mission School, 58, St. George's-road, S.W., are about to proceed to India, under the auspices of different missionary societies. A prayer-meeting is held at the Home every Saturday at 12 noon, to which Christians are invited.

HOUSE OF REST.—Miss Mason's report of the House of Rest for Christian Workers gives a pleasing description of the way in which the Lord has supplied the need of the Home, and the benefit which has resulted to many weary ones from a brief stay there. The address is 7, Cambridge-gardens, Kilburn, N.W., and Burlington-place, Eastbourne.

EXETER HALL.—At the workers' meeting on Saturday night, in the small hall, Mr. George Holland gave an interesting and instructive address on "Practical Christianity." Incidents in connection with the work in George-yard were given as illustrating the subject. Mr. Holland kindly consented to give another address on Saturday, November 10.

THE LUTHER COMMEMORATION.—Arrangements have been made for the opening of a Luther Exhibition and Picture Gallery at Exeter Hall in connection with the approaching Commemoration. The loan of various pictures and articles of interest connected with, or bearing on the Reformer's work, has been promised, and from the way in which the matter has been taken up the Exhibition seems likely to be one of considerable importance. Those who are willing to contribute to its success by the loan of pictures or objects, or who have any suggestions to offer, should communicate at once with the secretaries of the Luther Commemoration Committee at Exeter Hall.—*Rock.*

BIRMINGHAM.—The work connected with the Evangelistic Mission has been carried on during the past six months with very encouraging results. Meetings have been held every evening in the Mission Room, conducted by Mr. J. Stead, Gospel addresses, Bible-readings, Temperance work, house-to-house visitation among the sick and others, and many open-air services. Tracts have been extensively circulated, and preachers have been engaged for special Mission services, which has necessarily led to some additional expense. A very considerable number of persons from amongst the poorer and roughest class have been brought to a saving knowledge of Christ. Contributions in money, tracts, or Bibles, will be thankfully received by Mr. A. A. Fardon, Treasurer, Glover-street, Birmingham.

Notes and Comments.

WE would direct our readers' particular attention to the address on "Family Religion," by Dr. Stanford, the first part of which appears on another page, and will be concluded in our next issue.

We record with much sorrow the dangerous illness of Mrs. Wm. Noble, who for years past has been a faithful and effective helper to her husband in his Gospel Temperance work. We earnestly commend our brother and his suffering wife to the prayerful sympathies of our readers.

Our brethren, Messrs. Moody and Sankey, were expected to arrive in Ireland on the 9th inst., to commence their evangelistic campaign in the British Isles. They are at Limerick from Oct. 10—15; Cork, 16—26; Waterford, 28—31. Our next and following issues will contain full reports of their meetings, and we hope our readers will do all they can to circulate them.

The Archbishop of Canterbury touched on a point of vital importance when preaching at Croydon a few days ago. He remarked:—

"The want of sympathy between the upper and lower classes made one tremble to think of the mine of ill-will which lay buried for the present among the suffering and toiling classes. It was difficult to see that the same seed would bear any different fruit from what it had yielded in former years and in other countries. It was the result of the hard line drawn between class and class, by which classes were kept asunder. The children of the poor had been better cared for of late; but it was difficult to bring about sympathy between the rich and the working population. The few great men who had laboured among the poor had reaped a rich harvest, but they might be counted on one's fingers. We could not set our house in order because as a nation we had shown so little sympathy except to those who could return it. We had looked upon independence as a personal and national characteristic. He prayed God to multiply those who would assist to throw down the dangerous class barriers that now existed."

It is of first importance to the interests of both the Church and the world that religious leaders should give heed to this aspect of affairs amongst us. It is difficult in these times to hold the balance evenly on many social questions, to take an all-round view of the inter-relations of various classes, but to do this as far as possible in the unselfish spirit of Him who "though He was rich, yet for our sakes became poor," is the highest wisdom, and the paramount duty, as things now are, of every true follower of Christ.

The result of the trial of Miss Booth in Switzerland is to be viewed with satisfaction as a defeat of what was intended to be a blow, not only at the Salvationist movement, but at religion of every kind. But to accept the result in the spirit of defiance and offensive exultation would be a great mistake, both as opposed to the meekness and gentleness Christ enjoins his servants to display in his service, and also as sure to re-act upon the Swiss people, and induce, on the part of the defeated, a deeper spirit of hostility. All may and must rejoice in the confirmation of the legal as well as moral right of any representative of the Master to carry on his work unmolested and unhindered throughout the cantons, but now is the time to show how in doing it nought but love is the motive which prompts to it, and the spirit which animates it.

Pastor Fliedner, in his last quarterly paper, speaks most hopefully of the state of things from a religious point of view in Spain. He says: "New life is coming into a dead people — dead because it wants a Christian conscience, a conscience which no one has ever awakened. Now, on every hand, there is movement, weak and feeble, but yet evident and living. It is a new Spring, which makes itself manifest; and we can fully and confidently sing, with Luther, 'The Winter is past, the Summer is hard by; the tender little flowers are peeping up. He who has begun the good work will perfect it. Amen.'"

We are glad to find our brother thus expressing himself in reference to the duty of Christians in Spain as to the political complications of the country. The recent outburst of the revolutionary spirit there, he believes, will be helpful to the cause of religious liberty, by showing the Government the necessity for hastening liberal measures of reform. But to quote his own words:—

"The Protestant Christians in Spain must take no part in politics, although it is undeniable that by far the greater number sympathise with the Republican party. One cannot blame them, for they enjoyed freedom under the Republic; and are, on the contrary, exposed to all kinds of annoyance and persecution under the Monarchy. Just for this reason it is a serious task for the directors of the Missions to keep the work of the Gospel separate from politics, and to take as our motto that good confession of our Lord before Pontius Pilate: 'My Kingdom is not of this world.' Still, we may hope for some advantage, at least, from this attempt at revolution."

The resolution which has been arrived at to arm our suburban police with revolvers is one which cannot be viewed without grave foreboding. It reveals a state of lawlessness and social danger such as may well awaken serious concern. Such a step has not been taken by the authorities without much hesitation we may be sure, and its results will be watched with no little anxiety by many. It is a painful comment on nineteenth century progress to find such measures needful or possible in the first capital of the world.

The formation of a Discharged Prisoners' Aid Association for the counties of Carmarthen, Cardigan, and Pembroke, with Lord Emlyn, M.P., at its head, suggests a note calling attention to the great value of such means as these, in reforming the character of many found among our criminal classes. For lack of such agencies many are left to float down the rapid stream of vice and crime, whom a helping hand would rescue, and restore to paths of virtue and usefulness in society. They are not all "gaol-birds" who find their way to prison, and the ban of social ostracism ought not too quickly to be placed on all such. At any rate, such associations have a good field to work in, and demand public support.

The Rev. Dr. Kay has earned for himself a very doubtful and unenviable notoriety by his extraordinary zeal in championing the cause of theatre-going. As the Scotch correspondent of the *Nonconformist* says:—"The good man had better have held his tongue. He has only stirred into violent activity a nest of hornets. The moderate playgoers and such-like persons are exulting; but they, unfortunately, are not, as a rule, either teetotallers or ardent supporters of Christian churches; and Mr. Irving and his company gave evidence of the sort of sympathy they are likely to afford to their clerical champions by taking the Sunday to rattle up to London in a special train."

The fact is, theatres and theologians have nothing in common, if each keep true to their vocation. "Ye cannot serve God and Mammon." The temple of God has no link with the shrine of worldliness, and we need more than ever to assert the impossibility of fostering spiritual life and power in an atmosphere of carnal delight, and in connection with sensuous display. The pulpit only lowers its own influence when it goes out of the way to uphold this world's vain show.

The opening address of the present session at New College was delivered by Dr. Stoughton a few days since, the subject being, "The Theology of the Present Century." He spoke of modern teaching as having a threefold aspect and form—the Churchly, the Evangelical, and the Rationalistic, and gave an earnest as well as eloquent testimony to the transcendent value and Divine power of Evangelical truth as opposed to the perils of modern thought, specially instancing among the latter the diminished sense of sin which they produced. "Nothing," said the venerable Doctor, "stirs the masses like evangelical doctrine." Such a testimony from such a source is of peculiar value now when so many regard Evangelicalism as effete.

The Leicester Session of the Baptist Union seems to have been marked by great success, and to have possessed some features of novel interest if not of universal commendation. The presence and address, at the opening *soirée*, of the Rev. J. Page Hopps, as a well-known Unitarian leader, is certainly one of these. The co-operation and fraternal sympathy of evangelical leaders, such as the Revs. Canon Vaughan, Dr. Allon, A. McArthur, Esq., M.P., and others are, however, a fact in which all who desire to secure the unity of orthodox believers must see cause for rejoicing. Such interchanges of Christian feeling and action are conducive to the best interests of the Church of Christ, by proving to the world that religion is, after all, superior to the rival claims of sects and parties.

The address of the Rev. J. P. Chown, Chairman of the Union, dealt with the history of Nonconformity in Leicester, and from both a local and denominational point of view, was exceedingly interesting and instructive. The connection with the town of the celebrated Robert Hall, Dr. Carey, and other worthies of a similar cast, afforded room for many reminiscences of a pleasing and salutary kind, of which the speaker did not fail to take advantage. The advocacy of Temperance formed one of the strong points of the session, a crowded meeting, presided over by Mr. Caine, M.P., having prominent place on the programme.

The missionary meetings were of an enthusiastic and stirring character, as might be expected in a town so nobly linked with the early history of Foreign Missions in modern times. A forward movement has evidently been not only resolved on, but made, by our Baptist brethren in this work, and the statement given by Mr. A. H. Baynes, the indefatigable secretary of the society, proves that the denomination is waking up to sympathy with it. The debt from last year of £3000 has been wiped off; £2000 for the passage and outfit of fourteen new missionaries has been obtained, and £15,000 is to be raised for generally increasing operations in the various fields.

Mr. Howard Vincent's address at the Social Science Congress, on Friday last, contains many points worthy of attention. The following statistics read unpleasantly, and may well cause concern. The direct cost of crime amounted in England and Wales and Scotland to £6,000,000 sterling, employing 74,000 magistrates, police officials, and others. In 1881, 825,657 were apprehended or cited, or nearly one in 36 of the population, 94,868 being for crimes against the person, 122,761 for those against property, the remainder being chiefly moral rather than criminal.

These figures are bad enough, and prove the existence among us of an enormous mass of ignorance, vice, and lawlessness. It is, however, somewhat cheering to find so experienced an authority asserting that during the last ten years there has been an undoubted diminution of serious crime, and that owing to the efforts of the Howard Association, the Temperance movement, Home Missions, and increased educational advantages.

Mr. Vincent declared himself against the abolition of capital punishment, alleging that it acted as a considerable deterrent upon the commission of murder. His plea for greater leniency in the dealing with *first* convictions for crime is a strong one, and sustained by considerations of charity, economy, and policy, and is all the more powerful for his urging that second and third convictions should in all cases be treated with greater severity. The address, as a whole, makes us increasingly thankful to feel such a man as Mr. Vincent occupies so important a position as that of Director of Criminal Investigation.

It has been stated in some quarters that the Evangelical Alliance, one of whose objects is the safe-guarding of religious liberty all over the world, had made no move in regard to recent events in Switzerland. This appears to be inaccurate, for we learn that communications were passing between the British and Swiss Branches of the Alliance when Miss Booth was arrested. Immediately upon this event taking place, a letter was addressed to Earl Granville on the subject, and we are permitted to give the following extract from his lordship's reply, addressed to the Secretary of the Alliance, on the 24th ult. :—

"I am to state to you for the information of the Council of the Evangelical Alliance that the judgment of the Federal Council in this case is under the consideration of Lord Granville, who is in consultation with the law officers of the Crown as to whether it calls for any action on the part of Her Majesty's Government. I am to add that, in the meanwhile, Her Majesty's Minister at Berne has been instructed to do what he properly can on behalf of Miss Booth."

The Council of the British Alliance have determined to memorialise the Government of the Republic on the whole subject, and the Swiss branch are also arranging to present a petition. Of course this appeal of the Evangelical Alliance is made on the broad grounds of religious freedom.

The Church Congress at Reading has been occupied with an exhaustive and to a large extent eminently practical programme of subjects, enthusiastic audiences crowding the places of assembly from day to day. The Bishop of Oxford, as president, gave an inaugural address which contains many points of prominent interest just now, dealing with them in a frank and manly way, which must commend itself to all, however much some may differ from his conclusions. His remarks on social purity, Sunday amusements, and kindred topics not distinctively of an ecclesiastical or political character, are specially worthy of consideration. It was a point much overlooked that the Bishop called attention to, when he remarked that it was the habit to think of the victims of moral corruption as being found in prisons and workhouses, asylums and penitentiaries; but it was forgotten that there are more of them in stately dwellings, lingering on beds of sickness which their own vices have courted, or wasting selfish years in the false glitter of rayless homes.

The various sectional meetings and manifold discussions of topics affecting seriously the social and religious welfare of our land, afford ample scope for note and comment, but lack of space prevents our more than saying that thoughtful and earnest workers cannot fail to profit from perusing the reports of the Congress carefully, and with set purpose to obtain a broad view of what men of high position, rich culture, and undoubted sincerity in Church circles think and say of the signs and requirements of the times. To do so will at least acquaint them with some of the most powerful factors at work in the spheres to which they refer. No one can say the Congress lacked in earnestness or in determination to look matters fully in the face.

The special meetings for working men appear to have been very successful in answering the end they aimed at. We may cite the address of the Bishop of Bedford at one of them as having a ring about it of a right kind. A reporter says:—

"He described his work in the East-end of London, and said it was his ambition to be known by all the working men and women of that district as their Bishop, and that he should labour to that end. He spoke of the duty of the Church in bridging the gulf which separates class from class, and said that to accomplish that object, it ought to belong to no political party, and to be able to adapt herself to changing modes of thought; he told the working men that they must work out their own elevation, complimented them on what they had done in that direction—especially in the cause of Temperance and co-operation—and counselled them never to forget the great bond of union to be found in Christianity."

We learn with regret that Rev. J. Mountain, who, with Mrs. Mountain, has been for some time evangelising in South Africa, has been laid aside from active service through exhaustion caused by overwork. A letter from him, dated Port Elizabeth, Sept. 1, states that he had partially recovered, and had been engaged in some light Mission service, but he was still unfit for close application to work. In a postscript Mr. Mountain says:—

"The Christian arrives very regularly, and is most cheering and stimulating. I have met with several who read it regularly and value it highly. Religious life, however, is too low and too denominational to value as it deserves so catholic and spiritual a journal."

The evils of speculation are being sadly illustrated by the recent absconding of two "City" men engaged in professional pursuits. *The Daily Telegraph*, in a leader of its issue for the 5th inst., calls attention to the gambling in Stock Exchange transactions which is so much in vogue, and questions whether the man who engages in it is not in a more perilous path than those even who frequent the saloons of Monte Carlo and similar gambling scenes. It is a subject journalists do well to call attention to. Among the sinful and ruinous propensities of the age, certainly that of making haste to be rich is not the least, nor are its snares the most easy to escape.

The Annual Dublin Christian Convention will be held at the Metropolitan Christian Union Buildings, Lower Abbey-street, Dublin, on October 29, 30, 31, and November 1.

Pastor Chiniquy writes to us from his American home that he is now publishing a work giving the result of his personal experiences of the teachings and practices of the Romish faith; the book has been in preparation for the last ten years. He says with respect to it:—

"For the first time the inside life of Popery is given with the exactness of photography. From the supreme art with which the mind of the young and timid child is fettered, enslaved, and paralysed, to the degradation of the Priest, under the iron heel of the Bishop, everything is revealed to the world as it has never been. The superstitions, the ridiculous and humiliating practices, the secret and mental agonies of the priests, monks, and nuns; their blind abnegation and awful self-denial, are exposed as they never were. The sophisms and errors of Romanism are discussed and refuted, I dare say, with a clearness, simplicity, and evidence, which my twenty-five years of priesthood alone could teach me."

The Pastor quotes in his letter from some highly appreciative notices of the work he has received from those who had examined the MS. As the work will be an octavo one of more than 700 pages, he is unable himself to meet the expenses of publication, and invites subscribers. Those who remit to him a guinea will receive a copy in return. Any friend obtaining eight guinea subscribers will receive a copy gratis. His address is St. Anne's, Kankakee Co., Ills., U.S.A.

A correspondent writes referring to the danger to spiritual life and influence arising out of church members' connection with athletic sports, competitions, and associations. As he says, bicycling, running, &c., are harmless enough in themselves, but when made the means of bringing Christian young men into alliance with betting, and into questionable companionships, as they often are, they may become extremely harmful. This is doubtless true, there is a standing aloof from worldly association, and a separation for Christ's sake from evil, which is essential to Christian fidelity, and to fellowship of soul with God.

Even in things which are lawful *per se*, there is a law of expediency which ought to be consulted, and must be if we would be true witnesses for our Lord. "Come out from among them, be ye separate; touch not the unclean thing," is the Lord's voice to his disciples in reference to their contact with the world, and they are wise and happy who obey it. The Apostle's word to Timothy may be cited here: "Bodily exercise (Greek, *gymnasia*) profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." "Exercise thyself rather unto godliness"—spiritual athletes are needed in these days on all sides.

WEST BROMWICH.—Mr. G. Russell, of Malden, Hall, Kentish Town, has conducted a Gospel Mission in a much neglected part of Swan village and West Bromwich during the last five months. Many of the worst characters known have become changed in heart and life, and are now giving testimony that they are new creatures in Christ Jesus. A long-closed chapel has been re-opened, and each week is increasingly filled; it seats from six to seven hundred. Tracts or books for distribution will be thankfully received by Mr. Russell, 59, Dudley-road, West Bromwich.

THE CLIFTON CONFERENCE.

FOR the twenty-first time, Christian brethren have met at Clifton for conference and prayer, and the meetings of last week in the Victoria Rooms, not only in reference to the number of visitors attending, but to the spirituality and fervour of the addresses, will favourably compare with the best Conferences of past years.

TUESDAY.

In opening the meetings, Rev. James Ormiston read part of Hebrews i., after which Rev. W. L. Rolleston offered prayer.

Rev. Talbot Greaves introduced the first topic of Conference—"The Sonship of Christ, as Son of God and Son of Man, viewed in relation to the purposes of his Father." He said, there are many subjects, especially in the depths of the spiritual world, which can only be really understood by experience, and the enjoyment must precede the illumination, and even then they cannot be fully expressed. It would be utter folly to reject a mystery because it could not be explained. The Incarnation, the Atonement, and the restoration of man to God all depend upon the Trinity in Unity, and the Deist who denies the Sonship of the Lord Jesus Christ completely annihilates the Christian scheme. The speaker distinguished between the Sonship by eternal generation and the Sonship by incarnation, remarking that many admitted the one who rejected the other. The address was closed with an admonition of great practical value: "Let us have nothing to do with any ecclesiastical system, with any scheme of teaching, with any school of philosophy which does not exalt and glorify the Lord Jesus."

Of the addresses which followed it must almost suffice to say that they were characterised by the same spirit as that in which Mr. Greaves had opened the subject. After prayer had been offered by Rev. W. N. Cornwall, Mr. West and Rev. Canon Ffolliott, of Portrush, spoke.

In the evening, Rev. H. E. Brooke (Dovercourt) took up the character of Christ as Son of Man, remarking that it was the favourite title by which the Lord Jesus more frequently spoke of Himself. The reason of this was looked at; it was "because the children were partakers of flesh and blood." The Greek adverb beautifully brought out the sense of the passage; literally, it was "coming alongside of," and the Lord Jesus partook of flesh and blood, coming alongside of humanity to deliver out of that humanity. He was like the lifeboat "coming alongside" the wreck. The atmosphere of humanitarianism, which makes so much of human nature, makes the mistake of calling the Incarnation mere sanctified humanity, and every Christian was bound to be on his guard against and to expose this danger. Mr. Brooke's address was one of rare beauty and excellence. The engagements of the day were closed by addresses from Mr. B. Thomas and Rev. C. J. Bird.

WEDNESDAY.

The topic of the second day's Conference was, "The Sonship of the Saints by adoption and by new birth, viewed in relation to the purposes of their Father." Rev. J. Ormiston read 1 John ii. from ver. 28, and proceeded to speak of the sonship of the saints under several aspects. It is a sonship of Predestination, it is a sonship of Promise, and it is a sonship by Redemption. In the course of his remarks he said that he should prefer calling the parable usually known as that of "The Prodigal Son," as the parable of "The Forgiving Father."

The Earl of Cavan, who followed, based his remarks on Ephesians i. 3—6. Those who at one time were far off, are made nigh by the blood of the Lamb. It behoved all to walk worthy of the high calling wherewith they are called, and to be a distinct and separate people. All should ask: Have I fully grasped this wonderful relationship with the family of God? It was a cause of great joy to many believers that the subject of the Second Coming of the Lord was brought so prominently forward just now.

In the requests for prayer to-day special reference was made to the absence, through illness, of "dear old Jonathan," as Mr. Barne, who led the devotions of the assembly, called the Rev. Dr. Doudney.

Rev. H. Barne afterwards delivered an address, in which, after speaking of the true enjoyment to be found in Christ, he dwelt very seriously upon Christians keeping their garments unspotted. If it were possible for a blush to visit the cheek in an eternal world, many would blush in the remembrance of the time and money spent on the pomps and vanities of the world.

Rev. W. Saunders spoke upon four words in connection with Galatians iv. 1—7. The words, he said, brought before us the Person, the Payment or purchase, the Power of the Holy Ghost, and then the Position—no longer a slave, but a son, and if a son, then an heir of God through Christ.

In the evening there was a very large gathering. Mr. Ormiston said it had been suggested that their Conference should occupy three days, and a vote was taken upon the question, when the meeting evidently showed that this was desired. Addresses were given by Mr. James Wright, Rev. W. L. Rolleston, Rev. H. E. Noyes, Rev. James Battersby, Rev. W. B. Doherty, and Mr. Inskip.

In the afternoon meetings addresses were given by Mr. C. Cook on English and Continental Prisons; Mr. Arrowsmith, on the work of the Children's Special Service Mission; Mr. Fegan, on the Boys' Home at Southwark; Dr. Barnardo, on his work among waifs and strays; the Church of England Zenana work in India, and Spanish, Portuguese, and Mexican Aid Society work.

YOUNG WOMEN IN LIVERPOOL.

OPENING OF NEW CHRISTIAN INSTITUTE.

PERHAPS one of the most remarkable meetings ever held in connection with work amongst young women, was one over which Earl Cairns presided last week in Liverpool, in Hengler's Circus. The spacious building (where Mr. Moody's meetings were held in the spring) was crowded from end to end, with an audience of over 5000.

The enterprising spirit of our northern friends has led them to conceive and carry out the first complete building (combining institute and boarding-house) ever erected. We have many houses in our country, but all these are adaptations merely, and, therefore, are more or less incomplete. This was the case, it seems, in Liverpool, until recently. The boarding arrangements were very cramped, and quite unsuitable for the refined class of young ladies who availed themselves of the accommodation at Mildmay House; whilst the growth of Mrs. Stephen Menzies' Bible-classes had compelled their removal from the house to a small public hall.

This led to the erection of the beautiful building now completed, and which was formally opened on the 2nd inst. The building has eighty rooms, with one large central lecture-hall, holding 700, one special feature being that each young lady has her own separate room.

Lord Shaftesbury, as President of the Young Women's Christian Association (of which the Liverpool Association is a branch), was to have been present, but was prevented by indisposition.

Prior to the magnificent gathering in the circus Lord Cairns visited Gordon Hall and Mildmay House, accompanied by Mr. and Mrs. Stephen J. Menzies, whose guest he was during his stay in the city; and upwards of 500 ladies and gentlemen were present by invitation to meet his lordship. The building, it may be stated, is now finished and paid for, but the treasurer has still to ask for £3100 for the site, and also for the furnishing, the former costing £2400, and the latter £700.

In his opening remarks Lord Cairns said: "I am here to endeavour to fill Lord Shaftesbury's place, and at the same time to testify the interest and the pleasure which I myself take in this great work. Look at the city of Liverpool, the second city in our great empire, with its enormous and still swelling population of upwards of half a million; look at the number of young women, the thousands and tens of thousands that every year are drawn in to supply the vast shops, the warehouses, the places of business, and the work-rooms. The young woman leaves her home in the country, where she has been carefully nurtured. She leaves her parents, her sisters and brothers; she leaves all the loving and tender restraints and influences of home and domestic life, and she comes into a great city. She comes possibly obliged to find a situation for herself; she comes, perhaps, without a friend, and, possibly, without even an acquaintance, without anyone to give her sympathy, to offer her advice or guidance, to warn her against what is evil, or to lead her to what is good; and remember that what I have described as the case of one, is the the case of thousands and thousands of young women. What these young women want is, not charity, not to be patronised, not to be schooled or lectured, but what they do want is sympathy. They want tender and gentle advice and guidance, the warm, good, loving conduct of women's hearts; they want to have thrown around them something that will most nearly resemble the shelter and the influence of that home they have left.

"Well, I must say I have never seen any place in which my conception of a Young Women's Christian Institute has been so completely realised, and upon such a scale, as in this city of Liverpool. The idea of reaching, in some way or other, every young woman employed in Liverpool, by sub-dividing all the city into seventy divisions, and the idea, by means of upwards of 10,000 monthly packets, of communicating with every young woman in those divisions of Liverpool; the extent to which in the central and branch institutions the accommodation for board and lodging has been provided; the amount of the accommodation in that splendid Central Hall and the adjacent rooms which we have just been inspecting; Mrs. Menzies' Bible-class, with 1700 on the rolls, and with an actual attendance of over 400; the £600 and upwards provided by the young women themselves to pay for the building of the Central Hall—all these are grand and noble features in the magnificent work which has been undertaken in this city. The Institute is not merely Christian in name, but in its endeavours to bring all young women whom it can reach to the knowledge of Christ as their Saviour, and to bring them to lead the life of those who desire to keep his word and to walk in his footsteps.

Mrs. Stephen Menzies will be happy to acknowledge any donations that may be sent to the Liverpool New Institute.

CHILDREN'S SCRIPTURE UNION.—Portions for week ending October 20:—Oct. 14, Psalm lxxxvii. 1-7; Oct. 15, Psalm lxxxviii. 1-18; Oct. 16, Nehemiah i. 1-11; Oct. 17, Nehemiah ii. 1-10; Oct. 18, Nehemiah ii. 11-20; Oct. 19, Nehemiah iv. 1-13; Oct. 20, Nehemiah iv. 14-23.

AFRICAN SETTLEMENT SOCIETY.—Dear Sir,—Kindly let your readers know that I can receive applications from four Christian men, with their families (provided they have a small capital), for our settlement in the colony of Natal, where the summer is not so hot as that of New South Wales. The Society gives a certain amount of land free.

115, *Fleet-street, E.C.* W. Wright, Hon. Sec.

PASS IT ON.—A correspondent in the United States writes to us:—"Through the kindness of a friend, I am allowed to see The Christian very often. I earnestly pray that many others, to whom money can furnish such a pleasure, may be able to look about for some less favoured with money, but possessing the same love of God in their hearts, so as to cheer them by the good news it contains."

WISHES.

H, that mine eye might closed be
To what becomes not me to see!
it deafness might possess mine ear,
what concerns not me to hear!
at truth my tongue might always tie,
m ever speaking foolishly!
at by each word, each deed, each thought,
ry may to my God be brought!
t what are Wishes? Lord, mine eye
Thee is fixed, to Thee I cry.
, purge out all my dross and tin,
ke me more white than snow within;
sh, Lord, and purify my heart,
d make it clean in every part!
d when 'tis clean, Lord, keep it too,
r this is more than I can do.
. *Elwood.*

A SOUTH AFRICAN JUBILEE.

he *Journal des Missions Evangéliques*, Paris, . Dieterlen sends a full and graphic report manner in which the missionaries and the celebrated the Jubilee of the French Mis- the Basutos in South Africa. He says:— e assembly was composed of some Basuto ists, delegates from the churches, missionary es, a few chiefs, and all those who were o come, whether invited or not. The r number of the chiefs were not able to our invitation, in consequence of the civil tween the sons of Molapo. In all about ersons, of whom eighty were Europeans, bled.

ne Wednesday's sitting was consecrated to ast. Old RICHARD, a catechist, related he Basutos were before the arrival of the naries: their wars, their misery, their aching ruin. The arrival of the mission- changed all that. Since they came the s have prospered, and are become one of st powerful tribes of Southern Africa.

nen came LUCA, the man who drove the naries' waggon when they first set foot in nto. He spoke of the famous Griquois , who advised Moshesh to try and get missionaries. 'A gun,' said he, 'will not t you against the attacks of the Korannas, Gospel will be your best shield.' And sh, who wished to be sheltered from the ous incursions of the enemy, sent a large er of oxen to *buy some missionaries*. Luca long and well; he had a right to be long, e listened to him with the greatest interest. side of facts there was much sentiment, vely and beautiful utterances of gratitude ds God.

YLAS, of Morija, told of the first worship at he had been present. TSEKELO, the son shesh, rose in his turn. He is a man of rdinary loquacity, and if he has no other y this must be granted him, that he rises ak without having anything to say, and arms his audience for more than an hour. hen M. ALFRED BOEGNER presented to the bly the salutations of M. Casalis and of mmittee and other friends of the Lessonto n. His eloquent, sympathetic, and touch- eech made a deep impression. He spoke uthority, and his words found their way heart. While M. Dieterlen, the writer, eaking, L. Letsié (the chief) arrived, and e time there was a pause in order to greet preme power of Lessonto. After this M. oegner earnestly appealed to all present, and people, to lay hold of the Gospel that night be saved. Our desire was that the e should be a national fête, so we had not ained upon any order of the day, and we the mingling of speeches by missionaries hiefs, Christians and heathen, was not ut good result."

SDAM.—The Y.M.C.A. of Potsdam and rovince of Brandenburg recently held a ing at the former place. The Emperor he President presented to him and said: do well to gather the young men into ations; these prevent them from going to er-houses."

A GOOD WORK IN SOUTH LONDON.

SINCE you published in THE CHRISTIAN for August 16 the account headed "A Dark Spot in South London," the Lord has greatly blessed the efforts put forth at the Mission Hall in Penarth-street, close to the Old Kent-road Station of the South London Railway. Said one woman to the missionary (a considerable portion of whose time is daily spent in visiting from house to house in the neighbourhood): "I am glad you are going to visit us. I have often said that we might die here before anyone came to see us. It's nice to feel that someone cares for you, isn't it? I shall always be glad to see you."

The number of workers has already increased fourfold. The seats now available will accommodate from 600 to 700 persons. The meetings are appreciated and well attended. Drunkards are being reclaimed, and backsliders are returning to their God. One evening several young men asked that a Bible-class might be started. This is now held every Monday evening. Soon after, an application was made by the young women for a weekly Bible-class, and a devoted Christian lady has volunteered her services every Tuesday evening for this purpose. Numerous requests have been made by the women for a Mothers' Meeting, and we are waiting upon God for the right workers and the necessary materials to begin with. Numerous incidents might be quoted from the note-book of the Missionary showing how greatly the work has already been blessed.

A PLEDGE CARD'S MISSION.

One poor woman, having with her three children, each of whom seemed clad only with a single garment, signed the pledge a few weeks since. She said, "I will sign, if it is only for my children. Whenever I have a penny, I feel I must have drink, and the money which should have bought food for my little ones has gone to the public-house. Do pray for me!" Eleven days after signing the pledge the woman called, and stated that in the previous week they had been summoned by the School Board officer for not sending their children to school. "You see, sir, they had no clothes to go in," she said. "The policeman called yesterday to take my husband into custody; but I showed him my pledge-card, sir, and he saw I was sober, and that I meant it, too, so he said: 'Well, I won't take your husband till Saturday, and then if the fine is paid that will be the end of it.' The fine was paid, and the man was not imprisoned. It is a sad fact that out of £2 regularly earned weekly, at least £1 12s. was spent at the public-house.

Will your readers pray for us in this dark corner, that many may be brought into the light. Friends visiting the hall will receive a hearty welcome. The Superintendent of the Mission is Mr. S. Clayton, 85, Montpelier-road, Peckham; the Treasurer is Captain Annesley, R.N., 7, Woodlands-terrace, Dunstan-road, Lordship-lane, S.E. F. T. WATT,

17, *James's-grove,* *Secretary.*
Commercial-road, Peckham, S.E.

"OUTCAST LONDON."—In connection with the special effort which the London Congregational Union is making to supply "halls" in various parts of London, inquiries have been instituted as to life in some of the lowest and most degraded districts. Much of the information secured is of a most startling character, and will shortly be published under the title of "The Bitter Cry of Outcast London." The facts, which have been collected under the superintendence of the Rev. Andrew Mearns, Secretary of the Union, will be read with painful interest. Out of 2290 persons, living in consecutive houses at Bow-common, only 88 adults and 47 children attend any place of worship, while in one street, near Leicester-square, containing 246 families, only 12 are said to be represented in church or chapel. The condition of some of their homes is said to be "pestilential." To get into them you have to visit courts which the sun never penetrates, which are never visited by a breath of fresh air, and which never know the virtues of a drop of cleansing water. It is hoped that the publication of these facts will awaken deeper interest among the Christian public for the outcast poor of London, and that the outcome of this effort may be of a most practical character.

THE TEMPERANCE CRUSADE.

CORK.—A Temperance Demonstration was held at Cork on September 28, at which the advocates of Temperance assembled in large numbers, and Mr. T. E. Murphy gave an address on the general success of the movement in Ireland.

CREDITION.—A Gospel Temperance Mission has been conducted in this town by Dr. J. W. Kirton with great success. Every meeting from the first, on Sunday, September 23, to the last on Friday, the 28th, has been crowded. The Vicar (Prebendary Smith), Rev. H. Venn (of Tiverton), and others took part, and a large number of pledges have been taken and blue ribbons distributed.

HUSBANDS AND WIVES.—A singular incident in connection with licensing legislation occurred at the Flaxton Brewster Sessions. A petition in favour of granting a full licence to a certain public-house proposed to be erected was presented, signed by 180 of the male population of the district. A counter petition, however, signed by the wives of those who desired the new public-house, was presented condemning the proposal. The petition of the wives was backed up by the superintendent of police, and the magistrates refused to grant the licence.

BLUE RIBBON GOSPEL TEMPERANCE MISSION.—An important Conference upon winter work was held at the headquarters of the movement, Hoxton Hall, N., on Saturday last, presided over by Mr. W. J. Palmer, J.P., of Reading. A paper was read by Mr. Duncan Milligan, of Wandsworth, and discussed by several well-known workers in London and the suburbs. The Chairman indicated his intention of advising the Committee to promote Missions in the metropolitan town-halls during the ensuing months; a work which will doubtless meet with great results. Mr. William Noble presided at the meeting in the hall, which was attended by the usual Saturday night audience of 1200 persons, and addressed by suburban visitors to the Conference.

A WARNING FROM SWEDEN.—The degradation of conscience which inevitably follows any tampering with the Divine and authoritative basis of morality finds a terrible illustration in what is transpiring just now in Sweden. Though the Swedes are a quiet people, a riot broke out in Stockholm when the system of licensed immorality was first introduced; but now the moral tone of the country has been lowered to such an extent that certain doctors are openly advocating a scheme to make prostitution as honourable as marriage! They would raise the keeping of infamous houses to a business of the highest respectability, allowing none but the most honourable and responsible citizens to manage them. This is the logical outcome which was intruded upon the British statute-book in the dark, and which remains at this moment unrepealed.—*Christian Leader.*

DO THE CHILDREN DRINK?—At the Greenock Conference of the Church of Scotland abstainers, Rev. J. Paton, B.A., of St. Paul's, Glasgow, told how, the other night, one of the members of his own congregation objected to his introduction into it of a Band of Hope. "Do you mean to tell me," asked the gentleman, "that any of the boys and girls of this congregation drink?" Mr. Paton was about to answer, when a man who employed labour in the east-end of Glasgow, where a great many girls and young ladies were working, took the speech in hand. He said: "I have about 500 girls for whom I am responsible. Most of these girls are under eighteen years of age. I have frequently, after a pay night, to dismiss from my service girls of fifteen and sixteen for habitual drunkenness." Mr. Paton added that the Assembly report quoted a police document given in evidence before the Lords' Commissioners, in which it was declared as the conviction of the police, magistrates, and officials, that drunkenness in the majority of cases began from the age of fifteen to eighteen years.—*Christian Leader.*

A COMPLIMENT TO PASTOR BOST.—In consequence of a decree of the President of the French Republic, the asylums of Laforce are no longer to be called "Asiles de Laforce," but "Asiles John Bost." This tribute to the memory of the late beloved founder of the establishments is most appropriate, and is creditable at once to the committee and to the French Government. The name and the memory of the great Christian philanthropist will thus be permanently connected with the homes which he opened for the most wretched of the wretched.—*Christian Leader.*

CHRISTIAN WOMEN IN COUNCIL.

(Concluded from our last.)

[BY OUR SPECIAL CORRESPONDENT.]

THE large room allotted to the Mission section was well filled on Wednesday afternoon to hear an address by Mrs. M. Baxter, on the subject of "Healing by Faith." Miss Beilby had also been announced to take up the subject of Medical Missions, but in her absence her paper was read by another lady. In this she argued for the use of both faith and means in healing the sick. She believed in a great future for Medical Missions; were more faith exercised both the means used and the preaching would be more blessed.

Mrs. Baxter commenced by saying she did not approve of the term "faith-healing;" she preferred to call it the Lord's healing. After mentioning her own experience of the Lord's healing her of a disease of twenty-five years' standing, she traced the subject through the Old Testament Scriptures, noting that in every instance where the Lord was spoken of as the Healer, it was always with the condition of "hearkening unto the voice of the Lord." This condition should be more regarded now. We should realise that we are only called to follow as the Lord leads. If the Lord has used means in healing us, and not revealed anything further, then we are right in using means. Medical Missions must have our deepest sympathy and prayers; it is a step in the right direction to try to seek the souls of the heathen through their bodies, for the heathen have experience of their bodies, but no experience of their souls. When Jesus was on earth He never failed to heal everyone who came to Him. Sickness is sometimes sent as the voice of God, but we fail to hear it. Some people talk too much, even to God, and have no time to listen. It was by no means the case that every one who went to "Bethshan" (in Holloway) was healed, but a great many walked away leaving their crutches behind. Many more in all parts of the world, who heard and read of the work, did grasp the fact that the Lord is still the Healer, without going to Bethshan, and were made whole in response to the prayer of faith.

It was noticeable that when the Lord healed the body He also sent a great blessing into the soul. A remarkable case that had just occurred of a young lady who had been a sufferer from hip disease for seven years would illustrate this. She had sent a letter to "Bethshan," asking them to pray for her that she might be healed. As soon as the letter was gone to the post she asked herself, "Why should I ask these people to pray for me?" and strongly realised that the Lord was able to heal her in answer to her own prayer. The next morning, in getting out of bed, she found she could put her foot to the ground and walk. She was perfectly whole. This was done hours before the letter was opened. Another letter speedily followed, telling of the cure, and of the new-found power to praise the Lord and testify to his gracious care.

Noticing how closely the command to heal the sick was identified with the commission to preach the Gospel, in Christ's own words to his disciples, Mrs. Baxter said she did not believe that the power of God through his believing children was even in these days limited to healing the sick; and mentioned from her own experience an incident which fairly came under the head of the gift of tongues; and another in which the promise was claimed and honoured, "If ye drink any deadly thing it shall not hurt you." For herself she claimed no gifts, but could praise the Lord for using her to the healing of souls as well as bodies.

An interesting discussion followed in which many questions were asked and answered; if some of the objectors were not convinced it was evident that many misconceptions were removed. Miss Mason remarked that many people were invalids from disregarding God's laws of health, which were the same now as when the world was first created.

In another room Mrs. Lance read a paper on "The Moral Influence of Woman."

The subject of "Foreign Missions" was taken up in the evening meeting of the same day. Miss Mason presided and opened the proceedings by a few words of exhortation in her usual trenchant manner. Mrs. Clerk, a medical missionary from India, gave a graphic sketch of the work she had been permitted to accomplish in that country since she first went out in 1858. About four years afterwards the need of the people caused her to form the resolve to establish a Medical Mission. She encountered no encouragement, but much opposition. She returned to England to obtain the necessary training herself, to establish a hospital for women and school of midwifery, the first of the kind in India. Many native women were thus instructed. The work was so much appreciated that the Government took it up, and, quite an exception to the usual rule, allowed the religious teaching to be continued in connection with it. This released Mrs. Clerk for further studies, and she afterwards started a Medical Mission in Cashmere, which is now under the care of the Church Missionary Society, and is carried on by men doctors. She has subsequently itinerated through the Punjaub, with tent and pony, where she found kindness and a knowledge of medicine a good pioneer of Gospel truth. There had been a great alteration of caste prejudices in India during the last twelve years. The Calcutta University is now thrown open to women. She believed there was no more promising field for workers than Medical Missions in India.

Miss Poulter, of Wimbledon, followed with an account of the remarkable development of the Syrian Missions started by Mrs. Bowen Thompson in 1860, where the schools, which number thirty in all, are much appreciated, and the lessons carried home by the little ones open the door for the twenty-four Bible women who visit from house to house. There are special schools for the blind in Tyre, Beyrout, and Damascus. This work is carried on among all creeds alike, Jews, Mohammedans, and Greeks, and in all classes a spirit of inquiry is rife.

Mrs. Hudson Taylor said there were only 400 Christian missionaries to the many millions of Chinese; in stirring words she pictured the needs of this vast country, where thousands die every day without any opportunity of hearing the Gospel. She pleaded with those who could go to do so, and those who could not, to join the Women's Prayer Union, and plead with God for the needs of poor China.

Madame Rodriguez, from Figueras, gave an interesting account of the Spanish Mission, in which she is engaged.

Mrs. Baxter gave a short address on the Pentecostal spirit needed in prayer, as well as a higher education both in prayer and faith; less of vain repetition, and more real, definite, believing prayer, would bring down large blessing from God. We were commanded to pray the Lord of the harvest to thrust forth labourers; she believed that prayer could bring forward the 1500 missionaries asked for for China, and before the close of this year, too. Miss Mason and Miss Sisson testified from incidents in their own experience to the wonderful results of believing prayer.

The first place on Thursday morning was given to a valuable paper by Miss Tod, of Belfast, on "The Duty of Christian Women in regard to the Purity of Society." Remarking on the increasing interest taken in this subject in recent times, Miss Tod entreated Christian women prayerfully to consider each one her own duty in the matter. If ever the finger of Providence wrote plainly by the course of events it is shown at the present position of this question. Their first duty was in regard to their own families, but purity in the family would be most successfully upheld by an attitude of open hostility to vice without, in that constantly growing class outside of, and unaffected by, family influence. To work towards an improvement in the surroundings of the poor classes of society, to help to make the streets pure and safe, would come within the scope of woman's work; for an epidemic of vice would spread as readily as an epidemic of smallpox from the back streets to the front. Women's share of municipal work would be transfigured and glorified by fighting this evil of impurity which destroys the souls of the poor first and the rich after. The removal of incentives to vice from the pathway of the poor would enable Christian workers to reach them with less difficulty. As long as the hideous doctrine of the necessity of vice for men remains the Church will make but little progress against the world. Obedience to God's laws of justice and purity must be the absolute rule of life, both sexes being equal in the sight of the law of God. Christian women have a duty to perform to men themselves in this matter. Men imbibe evil teaching from heathen literature in schools and colleges.

Three ladies followed with papers on the Temperance question. Miss Moorhouse demonstrated in a comprehensive paper the fallacy of alcohol being a food. She strongly condemned the habit of nursing mothers taking porter, averring that the first seeds of drunkenness are often thus implanted in the constitution of the babe, while milk is an infinitely more nourishing drink.

Mrs. Lucas Shadwell, reviewing her twenty years' experience of total abstinence, said that adopted at first to increase her influence in spreading Temperance principles among the poor, an act of self-denial in intention, she found in reality a physical benefit. Recalling memories of old days, and of workers who have passed from toil to reward, she could not but believe that the recent spread of Gospel Temperance principles and the success of the Blue Ribbon Army was an answer to the dying prayer of the late W. Tweedie, who spent his last hours imploring a blessing on the work he had so much at heart.

Miss Emily Weston, of Bath, suggested that in rejoicing over the success of the Temperance cause, we must not forget that strong drink is still closely interwoven with the social life of the nation and with the habits of the people. We must not separate social life from religious life; but take into consideration means for abolishing the temptations to evil which abound on every hand. Grocers' licences are working untold evil among women everywhere. Christian women should discourage grocers who sell spirits. They could also help the cause by providing non-intoxicating drinks for cricket matches and juvenile parties, as well as for hay and harvest workers. The tap-roots of intemperance must be dealt with, and not the effect. The reform of the drunkard was a last resource, like religion on a death-bed. Missions and great meetings would lose half their results if not followed up by smaller regular meetings and individual work.

A vote of thanks to the Clifton Committee for their excellent arrangements for the meeting and generous hospitality to friends from a distance, was heartily accorded by the Conference at this sitting.

Miss L. M. Moor took the chair at the Missionary section on Thursday afternoon, when Young Women's Christian Associations and similar agencies among young women had the consideration of the meeting. Gospel Temperance was discussed by the Temperance Section, and the promotion of spiritual interest in childhood and youth in that set apart for Educational subjects. In the Moral Question Section Miss Tod gave an account of the past history and present position of the movement against the State Regulation of Vice, which was suitably followed by an interesting account from Mrs. W. H. Budgett of the recent Congress on Public Morality at the Hague.

Miss Mason commenced the proceedings on Thursday evening by reading Psalm cxxi., from which she drew some suggestive thoughts for Christian workers. The Lord our Keeper. Christ living out his life in us; righteousness being right with God and right with man; as powerless to maintain it as to obtain it; real change coming into living union with

ng Saviour—this is the Gospel to take to the casts in our field of labour. The best Chris- n Evidence Society should be the lives of God's ldren.

Miss Lloyd gave particulars of various nches of work which have sprung out of the ristian Women's Union.

Mrs. Hudson Taylor followed with some ighty exhortations as to our work and our nmission. Christ said: "As my Father sent , even so send I you."

Mrs. Meredith concluded the meeting with yer, and after singing, "May the grace of rist our Saviour," this last meeting was ought to a close.

CHICAGO CHRISTIAN CONVENTION.

WE are glad to be able to give our readers a condensed report of a most interesting nvention held in the Farwell Hall, Chicago, September 18, 19, and 20, under the presi- ncy of Mr. D. L. Moody. Mr. Sankey and Mr. l Mrs. McGranahan led the singing. A good ny of America's most devoted servants of rist were enabled to speak burning words of ortation and instruction. On both sides of Atlantic "Christian Conventions" seem to e become a necessary part of Church work; right well have they been, under wise guid- e, a source of real profit to the servants of Lord and the binding together into practical owship of those who, until some Conference se, were not one in the outward manifesta- n of the life within.

The Farwell Hall at Chicago was well filled ly on the first day, September 18, and the eting was opened by singing,

"Crown Him, crown Him!"

Dr. Goodwin led the discussion on the first ic, viz., "How can we best secure a prepara- n for Christ's work?" The first thing was get near to God, where we can see ourselves ll our weakness and sinfulness: and next, to emptied of self, in order to be vessels

MEET FOR THE MASTER'S USE.

There must be searching of heart and search- of the Scriptures, and the teaching of the ly Spirit.

Mr. Moody said he heard of a man the other who had a pump with only two failings. It uld run dry in the summer, and it would eze up in the winter. Too many Christians like that. What we want is continual fel- wship with God. Be hungry and thirsty. l a meeting in the churches of the hungry thirsty, no matter how few they be, and get d's blessing.

The next question was, "The hindrances, and w to remove them."

Dr. Burrows and Dr. Goodsell said that ionalism, universalism, intemperance, and sins of God's people, often stand in the way some men's salvation.

Mr. Moody said another hindrance is talking ut the hindrances. Churches take up too ch time looking on the dark side. God sn't use discouraged men. There are too ny of God's children under the juniper tree. t us be of good cheer.

The "lay element" was the next subject of cussion. It was urged that every gift in the urch should be utilised and everyone set to rk. Some could labour in the Sunday-school, ers among young people, visitation, mothers' etings, while some might be sent to take care the children that the mothers could come and r the Gospel.

"How faith spreads" was said to be accom- hed "by the contagion of regenerated istian lives, that is, by personal contact."

The question-drawer, as usual, brought forth e very practical answers, of which the fol- ing are specimens:—

Question.—Do you find preaching the law o ce more useful in bringing souls to Christ?

Mr. Moody.—Preach both. A man must know he is sick before you try to cure him.

Question.—What would you do with a converted man that shouts in the meeting?

Mr. Moody.—Let him shout, unless it gets to be noise rather than worship.

Question.—Ought an evangelist to belong to some church?

Mr. Moody.—I do. I had hard work in getting in, for they thought at first I wasn't a Christian. But I love the church.

Question.—How can we reach the non-church goers?

Mr. Moody.—Send after them, and throw the house open all the week through, and set your judges and lawyers to help your pastors preach.

On the second day the audience was even larger than the first. The morning subject of

CHURCH ATTENDANCE

was introduced by Dr. Henson, who laid great emphasis on the necessity of preaching the Gospel—the old Gospel which is ever new—and using all the common sense possible in making the place comfortable, and inviting strangers.

The "Christian Home" is a subject of vital importance, and was dwelt upon by several brethren, each of them laying stress upon the necessity of careful home-training by both father and mother. The topics of "The Prayer-meeting" and "Organisation" followed, the first being pointed out as the means of getting the people on fire, and the second setting every one to work.

MORE QUESTIONS.

Question.—Is an association for women as important as for men.

Mr. Moody.—There is work for such an organisation to do in taking care of young girls. They say there are 30,000 fallen women in Chicago.

Dr. Lorimer.—The women of Chicago ought to get together and rear a memorial building dedicated to the rescue and preservation of tempted females.

Question.—Would you have one or two speakers in evangelistic meetings?

Answer.—One. I've seen so many men make an impression and then some one come along and wipe it out.

Question.—Is there danger of setting young men to work too soon?

Answer.—Yes, but more danger in not getting them to work at all. It takes young men to win young men.

Question.—Can any one preach?

Answer.—Yes, you needn't argue, but you can hold up Jesus Christ. Use tact.

The third day was commenced by Dr. H. Johnson introducing the subject of

"BIBLE STUDY."

He said: In spite of the fact that the Bible is the talk of all the streets and all the shops, there is to-day lamentable lack of acquaintance with its truths, The cause of the weak namby-pamby religion of the present day is the want of Bible study. We should make ourselves living epistles, walking gospels, taking the truth everywhere. This will increase the study of the Word of God. There needs to be care in making the Bible interesting in the home, and in the pulpit; make people believe not only that it is the best of books, but that it is God's book.

Mr. B. F. Jacobs said: Put Bibles in the church pews, and in the prayer-meeting room. Put more of them in the Sunday-school. Use the Bible in family worship, rather than "gems" or "exercises." Go into neglected homes and read the Bible.

The question of reaching Foreigners was next discussed, followed by

"THE CHILDREN,"

which was introduced by Rev. E. C. Ray, who said love is the first force. Next to the affections we must appeal to the imagination. Memory comes next, then child logic: remember the children are great logicians, apply the Gospel to them, impress them with the logic of a life.

Believing, as Mr. Moody does, in the sad neglect generally among the churches with regard to the children, he plied questions which had a good effect. Here are two.

Mr. Moody.—Now I want some cross-firing. I make the charge that the ministers don't want children in the congregation. Six or seven ministers were soon on their feet to deny the charge in vigorous one-minute speeches.

Mr. Moody.—Well, I'll take that back. Now I make another charge. The ministers don't give the children anything when they do get to church. This also called forth clerical response, which was what Mr. Moody wanted.

The "Song Service" was next considered, at which Mr. Sankey and Mr. McGranahan gave an account of their singing experience, and emphasised the necessity of having Christian choirs, the latter remarking it might be well sometimes for the minister to announce the paid choir: not let us *continue*, but let us *suspend* divine worship while the choir show off their voices. There should be sanctified spirit in the song. The words should be made plain. We ought to have the new song in the heart. We need to bring Christ into the fore-front.

Thus passed off one of the most profitable conventions ever held, and at which between two and three thousand were in attendance at every session. Many pastors from the North-West were present to receive help from the meetings, and the Chicago pastors were well represented.

FOREIGN NOTES.

The American Presbyterians intend to celebrate, in 1884, the second centenary of their ecclesiastical organisation in the New World, in remembrance of the foundation of their first Church in 1684.

Paris Y.M.C.A.—M. G. Van der Beken has just become the Secretary-agent of the Paris Y.M.C.A. He will be happy to welcome any isolated young men in that city, and may be seen at the Union premises, 160, Rue Monmartre every day except Sunday and Thursday, between the hours of two and five.

Crischona, Bâle.—M. Rappard, director of the Missionary College here, is about to devote himself entirely to the work of evangelisation; at the same time he will not cease to take some surveillance over the establishment, which now contains sixty students. The new director is M. Théodore Haarbeck.

Evangelisation in France.—*La Semaine Populaire* says the McAll *réunions* in Paris have been more frequented this summer than in any preceding year at the same time. At the Boulevard Barbès, for instance, every Sunday, Monday, and Friday, the audience numbers from 250 to 300 persons. The Salle de Rivoli is quite full every evening. At Calais some Christians have been labouring with great devotion every Sunday among the fishery population. Some of the agents of the French "Mission Intérieure" give very encouraging accounts of the good meetings they get in journeying from place to place, and of the readiness of the people to hear the Gospel.

Mrs. Hampson has achieved great success in her brief Mission in Adelaide. Between 400 and 500 persons have professed conversion, and at her last meeting 700 signed the pledge, or donned the blue ribbon. The Adelaide correspondent of *The Argus* says: "The Rev. Charles Clark, in his palmiest days, never drew such audiences as Mrs. Hampson is drawing night after night. Men go to scoff, and remain to pray. Bankers, merchants, lawyers, members of Parliament and members of the Press, are constantly to be seen among the eager listeners who throng to hear the message which this simple woman has to declare. The remarkable feature about her preaching is that she addresses herself more to men than to women. Though never forgetting her womanhood, she is never unwomanly." Mrs. Hampson has returned to Victoria, and after a rest of a few days will begin her Mission at Sandhurst. A very earnest invitation has been sent to her to visit Warrnambool, —*Southern Cross.*

EAST LONDON.—Mr. Charrington, encouraged by the success which has attended his labours, is about to erect a new Assembly Hall for evangelistic work in East London capable of accommodating 5000 persons.

RUDE ELOQUENCE.

HAVING received an invitation from Mr. Catlin to attend on Monday last a tea-meeting, given to the members of the Cowcross Mission, of which Mr. Catlin is the well-known superintendent, I accepted the invitation, and went to Gloucester Hall, prepared for a useful evening, but not expecting much beyond the ordinary routine of social gatherings. The speaking on the occasion was, however, such a vivid illustration of the power of a rude, unlettered, but sanctified eloquence, to stir the masses, that a little record of it may be useful. Mr. Catlin, I may mention, is holding a ten days' Mission among the poor of Clerkenwell.

The first speaker was a converted prize fighter, who for some twenty years may be said to have been changed from a powerful bruiser of men into a bruiser of Satan. Nothing in his address indicated his previous calling. In language it was correct, but chaste and fervent. He told us, among other things, that after recently giving an evangelistic address he invited a policeman to take Christ as his Master. The man burst into tears. On subsequently going to his house, to learn the result of his appeal, the man was out, but his little girl, in her artless way, began to say: "Oh, do you know father sings, and prays, and reads the Bible with us now?" "Does he, indeed?" "Yes; and more than that, he goes into his own room, and prays!" "But how do you know that?" "Oh," answered the little prattler, in her innocent manner, "because I go to the door, and listen!" We were much struck by this proof of an arrow shot at a venture having gone home.

The treasurer of Gipsy Smith's Army at Hanley gave us in an address, which was a striking mixture of the humorous and pathetic, a glimpse of the spiritual condition of the potteries, which revealed a dark mass of brutal and sensual life as existing there. Among other things, he thrilled his hearers by the narrative of the conversion of two most degraded drunkards, one of whom bore the startling title of "The Devil of the Parish." If this speaker's address had been noteworthy for nothing else than for a saying of Billy Bray (whom he personally knew), which he gave us, it would have been worth listening to for that. "When a bar of iron is cold," said Billy, "I can carry it about, and do pretty well what I like with it; but when it is red-hot I have to keep at a respectable distance from it. So when a soul or a Church is cold, the devil can carry it, or do almost what he likes with it; but when it gets red-hot, he is afraid to come near it." A good hint this to us all, was it not, to keep our hearts warmed by the love of God?

An evangelist from the manufacturing districts told us also with force and power of his conflicts with the publicans there; and, with a humour that was infectious, mentioned how in the act of singing the doxology, and praising Him from whom all blessings flow, their thankfulness for "all things" was put to the test by a shower of mud flying at that very moment past the face of the singer. A converted chimney sweeper was not less interesting than the previous speakers, as he told us the early story of his life, in the home of a drunken father, who would pull his children out of bed by the hair of their head, and threaten to cut their throats. One incident of his "professional" life was very touching. After telling us that he now found an opportunity of preaching Christ to the mistresses and servants where he swept the chimneys, he said that on a bitter winter morning he one day found himself without food or firing. The cook, where he swept a chimney afterwards, gave him a lump of coal, which she put in his soot bag, and said it would warm him. Recollecting, however, that it was the property of her employer, and not hers to give, "I said to myself," he continued, "shall I part with Christ for a lump of coal?" and immediately he took out the doubtful thing, and left it, going home in such a glow of gratitude at the victory given him over temptation that he felt the cold no more that day.

Mr. and Mrs. W. Haig Miller and the chaplain of Northampton Gaol said a few practical words, and the speaking was concluded by a young man, who testified to the good imparted by prison ministration, telling us how, after entering a gaol a drunkard, he emerged from it converted, and was now leading a useful and thriving life.

We left the meeting greatly satisfied with the good Mr. Catlin (whom we recommend to the liberality of his Christian friends) was accomplishing by such a service, and gratified by the testimony that had been furnished of the power of Christ to pick up the most degraded members of society, and to furnish them with an eloquence for his service, more effective in its peculiar way than culture and lettered style. W. H. M.

CHRISTIAN WORK IN EGYPT.

FROM a letter by Mrs. Prinsep to Miss Lowe we are permitted to make the following extracts:—

"I have lately returned from Egypt, having spent one month at Suez, another at Cairo, another at Alexandria, and three at Jaffa. For many years the Church of Scotland has had a Seamen's Bethel in the harbour of Jaffa, the boat being the gift of Said Pasha. In returning from Palestine I spent a week on board this Bethel-boat; the meetings held were well attended. It did one's heart good to see the boats coming from the different ships, such as the *Condor* and *Sunbeam*.

"While on board I heard of a 'Rest' at Alexandria, but that it was very much a failure. A lady, hearing of my being on board, asked, 'Could I not find some lady in London with means of her own, who would come and live at the place, and try and give it a fresh start?'

"I found many openings in Egypt; there is spiritual death of the most intense kind among the English at Suez, Cairo, and in the army. I was able to give away Arabic Bibles to several Pashas. There is a spirit of curiosity about Christ among the Mohammedans such as has never previously existed. We are bound to seize and make use of it. I found little Ali Hissem, from Mr. Guinness's, and had sweet fellowship with him. He is now among his own people far up the Nile. A young French brother has volunteered to go to Egypt to join Mr. Eoll at Port Said. At Laliotâl we gave away 300 Testaments and 3000 tracts, but there are 2000 Italians here, and it would require £40 to give each one a Testament only. All we give seems but a drop in the ocean. I feel how needful it is for women to work for the Lord in the most quiet and womanly way possible.

"The men of the 50th Regiment have a room set apart for prayer and other meetings; it is an untold comfort and blessing to many a soul. I have now made twelve voyages in the *Messageries Maritimes* steamers. One of my dreams is to go to China from Marseilles, stopping a fortnight at each station. I should require an immense supply of Scriptures.

"More and more now I urge on all Christian young men, who tell me they wish to serve the Lord, that they must earn their own living, and not live upon the Church of Christ. The money ought often to go to the real poor, and the widows and orphans of the Church. Every man who provides for his own family and serves the Lord on Lord's days would double his influence, in France especially."

MR. W. FORBES.—After leaving Montreal Mr. Forbes held a number of Gospel Temperance meetings in various places in the Province of Quebec, under the auspices of the "Dominion Alliance."

MOROCCO.—Rev. J. B. Ginsburg, of the "London Society for Promoting Christianity amongst the Jews," writes that on Sunday, July 29, the little church at Mogador was again the scene of glad rejoicing. Three Israelites publicly confessed, by holy baptism, their faith in Jesus of Nazareth as the Son of God and King of Israel. The Saturday Hebrew Service has taken a happy turn. Last time there were no less than sixty Jews and Jewesses.

THE PERSECUTED JEWS.—3.

By Mrs. FINN.

THE St. Petersburg correspondent of *The Times* wrote on May 18, 1882:—"Commerce and industry are suffering in an unprecedented degree. Business men are complaining loudly, especially those whose trade depends upon the confidence and credit given by commercial houses abroad. Even the Moscow Exhibition bids fair to become a failure. The number of exhibitors from an empire of 90,000,000 of subjects is only counted at about 2000, and many of these have not yet been able to send their goods. Foreign houses express so much distrust that, as business men on 'Change remark, twenty or thirty telegrams have now to be exchanged with houses abroad before one transaction can be carried through."

The peasantry are by no means unanimous in their readiness to rise against the Jews. Later (June 9, 1883) it was reported that: "In several small Russian towns and villages the agitation for the expulsion of the Jews has been revived. In one town, where twenty-five Jewish families reside, the Staroschina (chief of the peasants) succeeded in inducing the inhabitants to abandon their wish, on the ground that they themselves would be the losers if the Jews were driven out. But in another place the handful of Jews were peremptorily ordered to quit within seven days."

The persecutions in Russia this year are due mainly to the efforts of organised attacks promoted by emissaries from other places. In Russia as in Hungary the anti-Semitic agitators from Germany have been busy. Recent telegrams afford ample evidence of this; here is one from Vienna: "Serious persecutions of Jews have occurred again in Hungary—the anti-Jewish leaders agitate everywhere with immense zeal, and as the excitement of the population has already attained a very high pitch, the riots are renewed with ever-increasing rapidity." The come details of a mob of 1500 attacking the Jewish houses at 10 o'clock at night, and by morning all houses and warehouses had been broken open and everything that could be found was destroyed.

This is the most appalling feature of the whole business. Anti-Semitic Congresses are held in Germany, at which women and children are enlisted in the work of disseminating the scheme of the destroyers, and a paper is brought out in French, German, Russian and Spanish, for the object of urging destruction of the Jews. In Bohemia seditious books and pamphlets have been seized by Government, because they threaten "death to the Jews." In Pesth 2000 copies were seized—so also in Strasburg. In Vienna in the Lower House, two persons were arrested in the gallery who had come there to distribute similar literature. In Jassy 300 delegates from all parts of the country met at the anti-Jewish Congress. In France and in Algeria the same propaganda is going on.

Extermination of the Jewish people is the object which the evil spirit now abroad has in view. How shall we arouse Christians in England to any sense of the magnitude of the danger which threatens, nay, which has overtaken, the Jewish nation? A long-tried friend of Israel writes to me:—"The persecution of the Jew now revived with such force, seems to stir no one. The world is tired of sympathy with these oppressed children of Israel." Is it so? I trust not. We in England know something of Israel's history. We know what became of the schemes for exterminating Israel when Pharaoh and his evil counsellors conspired against them. We know who it is that promises blessing to those who will bless and help his people Israel. Space is not left me for further details on this occasion. Next time I shall hope to continue the subject and to tell of the progress towards settlement made by our Cyprus Colony, in the spot which we trust may yet prove a refuge to more of "the remnant that escape" fire and sword of the destroyer.

The Elms, Brook Green, W.

EVANGELISTIC NOTES.

Mr. George Williams is at present conducting a series of evangelist meetings at Partick with much success.

Glasgow.—The work in the tent on the Green has now been brought to a close for the season. Many souls, it is believed, have been brought to a knowledge of the truth within its covering. The work will now be carried on in halls during the winter.

Theatre Services.—The committee for the arrangement of evangelistic services in Theatres, &c., have decided to secure twelve buildings for work during the winter. Pecuniary help for this effort is needed, which may be sent to Mr. C. M. Sawell, 5, Bridewell-place, New Bridge-street, E.C.

Rushden.—Messrs. Mateer and Parker have just completed a nine days' Mission at Rushden, Northamptonshire. The meetings throughout were largely attended, the most cheering feature of the work being the after-meetings, where many were led to the Saviour. The evangelists commenced a fourteen days' Mission at Sutton on Sunday, October 7, for which prayer is requested.

Mr. Gawin Kirkham, writing from Toronto, reports his arrival at Quebec on Sept. 10. "On most days," he says, "we preached either on deck or in the steerage, there being about 800 souls on board. On arrival I went to Montreal, thence to Toronto, and intend leaving here for Hamilton, St. Catherine's, Niagara, Chicago, St. Louis, and New York, where all letters will reach me through the Y.M.C.A., New York."

Tract Distribution.—A correspondent writes concerning the encouragement she has received at Lucerne, and other places on the Continent, in the distribution of tracts, &c. The people were eager to get them, and expressed themselves thankful to anyone who gave them books which show the way of salvation. Our correspondent sends us this information in the hope that others may be stirred up to do likewise.

Bradford Y.M.C.A.—Mission services were held in the Lecture Hall of the Y.M.C.A., Bradford, from September 22 to October 7. Mr. Oscar Owers, of the Evangelisation Society, spoke nightly at the earlier services. The attendance was numerous, and the Word has been powerfully and boldly declared. Mr. Owers also gave Bible readings, daily at 3.30, Saturdays and Sundays excepted. Mr. Henry Varley took charge of the services from October 2.

Tracts for East London.—The workers of the East London Tract Society earnestly appeal for sailors' bags, books, tracts, &c., to enable them to continue their work amongst sailors and on board ships. They visit about 300 police, 100 firemen, 2,500 railway men, &c., also bargemen, cabmen, omnibus men, and in docks, cemeteries, hospitals, public-houses, parks, &c. Nearly 3500 families are visited weekly. Mr. George Fuller, 4, Cawdor-street, Poplar, E., is superintendent.

Ipswich Y. M. C. Association.—On Tuesday, October 2, a district conference of friends from surrounding towns was held at the rooms of this Association. At a preliminary prayer-meeting, Mr. W. Hind-Smith delivered a practical address on "The Objects, Agencies, and Field of Service of the Y.M.C.A.," showing it to be an ally of the Sunday-school and an auxiliary of the Church. There was a large attendance at the annual meeting in the town hall. Mr. Samuel Thompson, of London, presided. Mr. Roberts, secretary, read the report, which showed that 103 new members and associates had joined the Association during the year. The Committee had been compelled, owing to the increased attendance, to enlarge and improve the premises. Revs. Canon Garratt, Chas. E. Mees, A. Jeffrey, and Dr. Roche also gave addresses.

National Bible Society of Scotland.—At the last monthly meeting of the Western Directors in Glasgow, it was reported that one of the Society's Japanese agents, a native Christian, had crossed to Corea, with a supply of Scriptures for sale in that country. Mr. Murray, of Pekin, had penetrated into Mongola. In three days spent in Dolonor, the Mecca of the Lamas, he had sold 900 Chinese Gospels and more than "a hundred-weight" of Mongol Scriptures. Dr. Murdoch, of the Christian Vernacular Education Society for India, was present, and reported the sales of Scriptures through his Society. To enforce the need of continued exertion in the diffusion of the Scriptures, Dr. Murdoch placed on the table a number of specimens of the infidel publications largely circulated throughout India. A number of home grants were made, including one for navvies employed on railway works in Ayrshire.

Mr. J. Harris, of the Evangelisation Society, has conducted a ten days' Gospel Mission at Piddington, Thame, Oxon.

Glasgow Mizpah Band.—On Tuesday week a testimony meeting was held in connection with this interesting movement. Addresses were delivered, encouraging the men in the evangelistic work which they had undertaken. Two of those who testified had fought through the Afghan war. After the presentation of a mark of esteem to their leader and the lady who had presided at the harmonium, the meeting was addressed by Mr. Scroggie and by Sir Wilfrid Lawson. Many of the evangelistic meetings, free breakfast and tent-meetings, have been greatly helped forward by this band of workers.

Letters to the Editor.

AN EXPLANATION.

Dear Sir,—Allow me to correct an error which crept into the report of the words which I spoke at Exeter Hall on the 25th ult. I am sure that the reporter had every wish to render correctly what I said, and the mistake is easily rectified. It is not the case that the Federal Constitution of Switzerland is under revision. What I wished to convey was, that the *Constitution of several of the penal codes* was about to be revised, that of the Canton de Vaud being actually, I believe, under revision; and that there is some reason to fear that in the present state of public opinion in Switzerland, certain clauses will not be in favour of religious liberty, but the contrary.—Yours faithfully,

Josephine E. Butler.

FACTORY GIRLS IN CANADA.

Dear Sir,—In your issue of August 30, under the caption, "Factory Girls in Canada," in "Miss Macpherson's Canadian Diary," I observe the statement made that in Hespeler, the factory girls receive eight to ten dollars a week—equal to 32s. to 40s. sterling. Please correct this, as it is most decidedly an error. The average pay of factory girls in this province is from eight to twelve dollars *a month*.

I may add that many years' residence in this country has convinced me that, taking it all round, factory girls do not improve their condition by coming to Canada. The truth is that there is no such demand for help—male or female, as the newspapers make out; that supply is actually in Toronto in excess of demand in all lines, and wages are little better, while the expense of living is more than at home. Wm. Paterson.

245, *Jarvis-street, Toronto, Sept.* 24.

CAPE COLONY.

Dear Sir,—I feel compelled to take exception to some remarks of "T. M." in The Christian of the 20th ult., which I only read yesterday, being, unfortunately, owing to absence from home, a week's issue in arrear.

Having been acquainted with the Cape for more than a third of a century, and visited many parts of it, I can truly say that a more unjust reflection upon its people I do not remember to have read. That there are some fast men in Cape Town, as in every city and town of the Empire, I will not deny, but that the capital of the Colony, or the country in general, is exceptionally bad, is not a fact. If "T. M." is in the habit of reading the Cape papers, he must have noticed how few cases of importance are tried at the Sessions, and how common are the remarks of the Judge in addressing the Grand Jury as to the lightness of their duties.

I know of no church in the entire city that is not crowded on the Sabbath, there is no rowdyism in its worst streets, and, on the whole, there is living there as orderly a community as any town in Scotland that I am acquainted with, containing the same population.

Regarding the "popular minister" of great influence with young men, I know not for what purpose letters of introduction are sent to him, unless it be that he should keep a watchful eye for good over the strangers, and if by chance he may have uttered any words of invitation, I imagine they must have been to attend public worship regularly. The minister referred to is a most zealous and laborious servant, of strictly evangelical views, and who joins heartily with his Nonconformist brethren in every good work. I know of no minister who is less inclined to engage in proselytism than the one so unfairly attacked by your correspondent. W.

October 1.

THE THEATRICAL MISSION.

Dear Sir,—May I crave the prayerful and practical sympathy of your readers in our present difficulties? Our need is urgent, as I will, with your permission, briefly show.

At the close of our financial year, June 6, we had a balance of £96. Since then our receipts have only amounted to £173, while our expenditure has been £250, and nearly £60 is now over-due for rentals, and salaries.

At these rooms, where the membership of theatrical female *employés* numbers over 3000, and at the Youths' Institute, 14, York-street, a continuous round of Bible and other classes, meetings, and lectures, is maintained weekly. Many Jews and Roman Catholics attend and seem impressed; scores have been reclaimed from the theatres and the streets, and helped into respectable spheres of duty, while a standing protest is made against the insidious teaching of those who foster in the minds of ignorant "professionals" the idea that theirs is "a hallowed calling," and "the art of dancing" as much "consecrated by God as the work for which Bezaleel and Aholiab were inspired."

Yours very faithfully,

Courthope Todd, Sec.

21, *King-street, Covent-garden, W.C.*

BISHOP TEMPLE ON BIBLE STUDY.

THE Bishop of Exeter has recently given a most timely and profoundly thoughtful address on the study of the Bible. He was speaking to a number of Sunday-school teachers gathered together at Gwennap, in Cornwall; setting out with the axiom that the Christian should give himself a ready offering to God, the Bishop remarked that the Sunday-school teacher ought to look upon his work as part of this offering, or that work could not by any possibility be properly done. Viewed in this light, it was seen how important was the necessary preparation for the duties of the class; and the question arose how was the teacher to become a good teacher? The necessary condition was this: as long as he goes on teaching he must never cease learning, for as soon as any man has stopped learning he may as well give up teaching. There was, of course, the temptation to get matters off by routine, in order that the teacher might, as he thought, have ease in teaching; "but let me tell them," said the speaker with significance, "the greater ease is always purchased with loss of effect."

And this, he pointed out, was quite as true of the clergy as of the teachers. "The clergyman who has left off reading the Bible, or reads it cursorily, or has come to the conclusion he has nothing more to learn from the Bible, is no longer fit to preach. He may preach with great fluency and great cleverness, and may be able to say many eloquent things, and yet the power of his preaching is certain, gradually but surely, to fail." There must throughout be close and constant study of the Bible; the more it was known, the fresher it would seem. There is, Dr. Temple went on to say, little new experience in our spiritual life, unless we are looking into the Word of God, and unless our study of it is constantly opening to us a fresh gaze of the spiritual world. "I do not," said the speaker in an animated passage of his address, "ask every teacher to become a considerable scholar, or to read a great deal, but I ask every teacher to read a little every day without fail, and so constantly keep his mind open to receive what God will teach to him from on high."

His lordship incidentally commended the thoroughness of the teaching done by the Jesuits, whose rule that the most experienced man should take charge of the smallest children, might often with advantage be put in practice in English Protestant schools.

Requests for Praise and Prayer.

PRAISE.—For the work at the Grove Hall Mission, Lisson-grove, N.W., during the past six months.——For the recovery of a dear sister.

PRAYER.—For the work of the Railway Mission.——For eyesight to one who is blind.——For one who is passing through great anxiety.——For services at Langport, Somersetshire, commencing October 13, by Mr. Opie Rodway.

Notices of Books, &c.

Recollections of a Paris Evangelist gives an interesting account of evangelistic work in Paris, carried on by M. Vignal, whose address is 6, Rue Mayet, Paris. The booklet may be obtained of *S. W. Partridge & Co.*

Children of Light. By S. U. Gardner. 1s. *Church of England Temperance Society, Bridge-street, Westminster.* This is a little book of Temperance talks with children. It has some good points, and the language is simple, but there are a few sentences which would bear revision.

Friendly Greetings. *Religious Tract Society.* his is a splendidly illustrated volume, that cannot fail to attract the eye and admiration of all who may see it. The engravings are numerous, and by the best artists; the reading is calculated to arrest, arouse, and instruct.

Ferndale; or, The Blue Ribbon Boy. By W. Frith. 1s. *Partridge & Co.* We recommend this interesting story to boys and young men. It tells how a boy was led, through the drunkenness of his father, to join the Blue Ribbon movement, and eventually to become a Christian and a useful member of society.

The second edition of The Life, Suffering, and Death of Manuel Matamoros, by W. Green, C.E., is just published by *S. W. Partridge & Co.* Price 1d. It is a sweet little record of a Spanish saint, and very suitable for distribution just now, with the recent Gospel burning in Spain and the Luther Commemoration before us.

Picture Truths. By John Taylor. 1s. 6d. *Woolmer, Castle-street, E.C.* This is a charming book for boys. We heartily recommend parents to get it, and teachers to add it to their libraries. Great moral principles are illustrated and enforced by no unskilful hand. Boys who read and practise what is herein taught will be grateful to the author.

The Christmas Letter Mission.—We have received a large budget of the interesting and appropriate literature issued on behalf of this Mission, by *Messrs. Hazell, Watson & Viney*, 6, *Kirby-street, Hatton-garden, E.C.* There are letters, envelopes, cards, hymn-books, fly-sheets, hints to workers, and other reading suitable for the Christmas season; most of them are finely illustrated.

Memorials of a Young Evangelist. By E. S. H. R. *Tract Repository*, 113, *Russell-street, Melbourne.* This is a short memoir of Henry Drummond Rainey, who left Ireland in 1873 for evangelistic work in Australia, where he was much used in leading souls to Christ. The letters inserted show the deep piety of this young servant of the Lord, and we heartily recommend the book as specially suitable for putting into the hands of young men.

Christ in the Tabernacle. By Frank H. White. *S. W. Partridge & Co.* We welcome the fifth edition of Mr. White's excellent treatise on this most instructive subject. The circulation of his book is proof positive of its value. We cannot speak too highly of such a work as this, for the author sees Christ in all the offerings and ritual of the Tabernacle, and enforces the same by New Testament references. A profound reverence pervades the book throughout.

The first number of Cassell's Saturday Journal is out. After a careful perusal, we have come to the conclusion that it is a new, and perhaps improved, edition of *The Family Herald.* Out of sixteen pages, about seven are occupied with three tales—two of them "to be continued." A larger proportion of "solid," not necessarily "dull," reading would make it more worthy of patronage. It would be well if a couple of pages, at least, were devoted to an interesting narrative of the events of the week. The last page, containing "Answers to Correspondents," appears to us to be the best.

"Quit You Like Men." A Book for Young Men. By C. F. Dowsett. 6d. *Of the Author*, 70, *Lincoln's Inn Fields.* We have no hesitation in giving unqualified commendation to this book; it is one of the best manuals for the guidance of young men we have seen. It deals with a variety of subjects, including business, emigration, companionship, reading, drinking, smoking, marriage, and other matters of vital importance. If only young men will read it, and it is most readable in its style, it cannot fail to be of great and permanent benefit to them. It ought to be widely circulated.

Dr. Pusey: His Character and Life Work. By Rev. J. H. Rigg, D.D. *Woolmer.* The aim of this book is to bring out into full light the distinctive characteristics of Dr. Pusey's life-work as a Church leader within the National Church. Dr. Rigg has brought great tact and skill to bear upon his task, and while doing full justice to the undoubted personal piety and sincerity of Dr. Pusey, has not failed to show the enormous injury inflicted upon the English Church, and upon the cause of Christ generally, by the decidedly Romish character of his teaching. The book conveys warning and instruction greatly needed at this time, when the evil fruits of Puseyism are being developed with so much freedom and force.

BOOKS RECEIVED.

From *G. Bell & Sons, London:* Christianus, by H. C. G. Moule, M.A.

From *Oliphant, Anderson & Ferrier:* Mistaken and Marion Forsyth, by Annie S. Swan.

From *The Religious Tract Society:* Spanish Reformers, by Rev. Dr. Stoughton; Luther and the Cardinal, by Julie Sutter.

Mission Appeals.

West Hampstead.—Rev. W. J. Watkins, incumbent of St. Cuthbert's, has opened a reading-room for young men, and will be thankful for a supply of books for the same, which may be addressed to him at 19, Fordwych-road, West Hampstead.

Children's Gospel Mission.—Mr. H. W. Nunn, 16, St. John's-lane, E.C., appeals for help for carrying on the Smithfield and Clerkenwell Mission to Children; the means used being a Sunday-school at Plumber's-place, and Sunday and evening services at Charterhouse-street.

Medical Missions at Gaza.—Rev. A. W. Schapira, a missionary of the C.M.S., labouring at this place, pleads for the establishment of a hospital and means for the support of a medical missionary for the benefit of the Mussulman population, neglected by their Government and forgotten by Europeans. Dispensary work is now carried on daily by a native doctor. Thousands of persons have received bodily relief and the Gospel has been preached to them. General Gordon, who has visited the place, writes to Mr. Schapira: "I sincerely trust you will be able to get the necessary £300 a year." Communications may be addressed to Rev. F. E. Wigram, 16, Salisbury-square, E.C.

Notices.

Communications Received with Thanks.—E.W.C. A.G.S. E.M.P. F.B. J.J.S. R.P. S.G. J.V.S. W.D. W.A. W.W. M.T. M.M.C. W.A.G. J.B. F.T.W. A.T.P. Pola. J.H.R. H.S.P. S.S.E. W.B. T.A.D. H.S. J.B. J.S. E.R.G. R.S.A. S.S.B. H.W.N. E.T. W.D. E.S. M.S. J.S. C.G. J.J.K. A.L. C.E.J. W.B. W.J. W.H.M.H.A. H.N. G.F. W.H.R. J.A.G. E.J.H. H.M.B. B.M. J.H.S. E.J.P. S.B. M.T.H. C.E.F. M.J.B. R.H.T. W.J.W. N.W. A.M. C.P. E.E.M. A.W.P. A.E.W. M.F.F. A.B. M.A.M.W. C.T. H. M.P. M.H. E.H.J. Two Paths. G.K. A.O.D. A.S. J.T.M. F. W.G.S.

Applicants for Tracts.—A. Richards, Back-grove-buildings, Dorchester; J. Player, St. John's, Woking; F. Barge, 6, Fairview-terrace, Manor Estate, Salisbury; E. Kemp, Navvy Missionary, Market Harborough; A. Ramm, 2, Harber-terrace, Vergette-street, Peterborough; J. N. Wayland, 31, Whitechapel-road, E.; J. Taylor, 28, Cresseyplace, Stepney-green, E.; Mrs. Phipps, Paradise-square, Abingdon; W. Pycock, Thorpe Fen, Wainfleet, Lincolnshire; J. V. Abbott, Harley House, Bow, E.; J. Brenton, Minister, South Petherton, Somerset; S. Wolstencroft, 27, Penn-street, Coppice, Oldham; W. Johnson, Sailors' Home, Lowestoft; Mrs. Rowe, 107, Akerman-road, North Brixton; D. J. Skipp, 12, High-street, Margate (for a fair); R. Marshall, 90, Celsham-street, Liverpool.

Forthcoming Meetings.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Messrs. Moody and Sankey.—October 10 to 16, Limerick; October 16 to 26, Cork; October 27 to 31, Waterford; Sunday, November 4, Islington, London.

Mr. J. M. Scroggie.—October, Glasgow; November, Ayr December, Galashiels.

Rev. W. Haslam.—October 14, Christ Church, East Camberwell; October 28, St. Andrew's Church, Stamford-street, Lambeth, S.E.

Mr. Henry Thorne.—October 4th, Bradford; 6th to 15th Banbury; 16th, Ampthill; 18th, Duffield; 20th to 30th, Cardiff; 31st, Torquay; November 5, London. Commence work with Messrs. Moody and Sankey in connection with their six months' Mission.

Major and Mrs. Evered Poole will be at Croydon October 2 to 9; at Woodford, Essex, October 11 to 17; at Bath, October 22 to 31; and at Newark from November 1 to 15, for Temperance and other evangelistic work.

Clapton Hall, Alkham-road, Upper Clapton.—Mr. T. Shuldham Henry during October. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Children's Special Service Mission.—Mr. J. M. Wigner, at Oxford, October 21 to 28; Mr. J. Spiers now at Penzance; Mr. H. S. Lidstone, at Harvey-street, Hoxton, October 15 to 19, at 7; Mr. Banaster, at Blandford, from October 21: Mr. Seyler, at Landseer-street Lecture-hall, Battersea, October 15 to 23, at 7 o'clock.—Meeting at Exeter Hall for reports of seaside work, October 25.—Conference at Library, Public Hall, Croydon, October 26, at 7 o'clock.

Agricultural Hall, Islington, N.—Sunday, October 14, at 3.30 p.m., Rev. H. J. Berguer; 7 p.m., Mr. G. E. Elvin and Miss Havill (soloist).

MISCELLANEOUS.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meeting this day (Thursday), at 3 p.m.

Stepney Meeting House.—Mrs. Reaney at 3 p.m on Sunday next.

Merchants' Lecture, Finsbury Chapel, Moorfields, every Tuesday in October, at 12 noon. Lecturer, Dr. Kennedy.

Hyde-Park Hall Mission.—Opening service in Metropolitan Music Hall, Edgware-road, Sunday, October 7, 6.30 p.m., Mr. Chas. Cook.

Presbyterian Church, Colebrooke-row, Islington.—Dr. Thain Davidson's monthly sermon to young men, October 14, at 6.30 p.m.

Oxford Music Hall.—Mr. C. Inglis every Sunday evening during October.

Y.M.C.A., 21, Gracechurch-street (four doors south of Fenchurch-street)—Daily prayer-meeting, 1.15 to 2 p.m., Saturdays excepted. Bible-reading each Tuesday, 6.15 to 7.30 p.m.

Mr. Boardman's Meetings, 3, Rochester-square, on Tuesdays, at 6; 10, Drayton-park, Highbury, Wednesday, 3 o'clock; Friday, 7 o'clock.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, October 7, all-day meetings, commencing at 10.30 a.m; 3.30, address by Rev. Frank White, subject, "Saved, yet not Saved"; 7 p.m., Dr. Boardman, and others.

Conference Hall, Mildmay-park, N.—Monday, October 15, 3.30 p.m., Valedictory meeting, to take leave of ten ladies going to India for Zenana work. Chairman, Rev. D. Wilson. Speakers: Revs. Gordon Calthrop and Dr. Edmonds.

Y.M.C.A., 186, Aldersgate-street, E.C.—Lecture entitled "Rock and Sand," by Rev. J. Monro Gibson, D.D., in the Lecture-hall, Monday, October 15, at 8 p.m., "The Chief Corner Stone."

Exeter Hall.—Mission services this month for young men, each evening at 8 o'clock. Prayer-meeting preparatory to Messrs. Moody and Sankey's visit each day, Saturdays excepted, at 1 o'clock. October 12, Rev. B. Senior; 15th, Rev. C. B. Sawday; 16th, Rev. C. Moinet, M.A.; 17th, Rev. C. Graham; 18th, Rev. W. Carlile; 19th, Rev. J. Topping.—Workers' preparatory meetings, Mr. George Soltau will give addresses on "Hints for the Inquiry Meeting": Saturdays, 13th, "What Aileth Thee;" 20th, "Rightly Dividing the Word of Truth;" 27th, "Hearing them and Asking them Questions;" November 3, "All Sorts and Conditions of Men." Commencing each evening at 8 o'clock.—Rev. C. H. Spurgeon will preach a special sermon to young men in Exeter Hall, Sunday, November 11, at 6.30 p.m.

COMING CHRISTIAN CONFERENCES.

Norwich Evangelical Alliance.—October 16, 17, and 18.

Glasgow.—Half-yearly meetings of Christians, October 25, 26, and 27, in the Queen's Rooms, Clifton-street.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, October 6, 1883.

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Mr. Fegan's Boys' Homes—T. P. £1; S. L. A. T. £2 10s; J. P. £1; Mrs and Miss P. 10s.; M. U. 9s.	5	9	0
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Miss Sharman's Orphan Homes—J. B.	0	10	0
Mrs. Wilkes' Rescue Work, Poplar—J. B.	0	10	0
Dock Labourers' Mission—G. W. B. £1 5s.; O. C. D. 2s. 6d.; *Free Lodgings*—U. and W. 10s.; W. C. 2s. 6d.	2	0	0
Mr. Bell's Mission, Port Said—J. B.	0	10	0
Mr. and Mrs. Mountain's Mission to South Africa—J. B.	0	10	0
Thames Church Mission—A. F. J.	1	0	0
China Inland Mission—A. F. J. £2; J. X. 10s.; H. £1; T. S. 5s.	3	15	0
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Salvation Army (France and Switzerland)—A. F. J.	5	0	0
Christian *Tract Fund*—W. F.	0	1	0
Syrian Colonisation Fund—Mrs. and Miss P. 10s.; (*Cyprus Fund*) M. D. £1	1	10	0
Dr. Barnardo's Homes—S. L. A. T. £2 10s.; J. P. £1; E. K. £1 0s. 2d.	4	10	2
African Settlement Society—J. P.	1	0	0
Miss Mittendorf's Home—M. A. W. £1; S. and M. P. 5s.	1	5	0
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Miss Leigh's Work, Paris—C. E. J.	0	2	6
London Medical Mission—C. E. J.	0	2	6
Mildmay Mission to the Jews—C. O. M.	0	10	0
Jewish Refugees' Aid Society—Mrs. and Miss P.	0	12	0
Scripture Readers' Society, Ireland—Mrs. and Miss P.	0	12	0
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It will take £360 to build our houses at the Settlement. Are there six to be found willing to come forward to build these houses? We do look forward to that time when Missionaries shall go forth from this Settlement into the "Dark Continent" to tell of Jesus' love.

It is urgent that we should have the sum required in hand without delay, so as to be in a position to take out the boys offered us by Dr. Barnardo, Mr. Fegan, Miss Macpherson and others in December or January, a time when much distress prevails.

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Ring the bells of heaven! there is joy to day
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A Lecture entitled Luther and the Reformation will be given (D.V.), by Mr Frank White at the Talbot Tabernacle, Talbot-road, Notting-hill, Monday next, the 22nd. Chair taken by Captain the Hon. C. Hobart-Hampden, at 7.30. Tickets of admission 6d. at the door. Children half-price.

CHRISTMAS AT THE SAILORS' RESTS.

—Will kind friends help Miss WESTON to get up the usual Christmas festivities, by making and sending articles for the Christmas Trees, or any pretty little presents. They may be suitable for men, women, or children. Miss Weston will be glad to receive them, addressed to her, at either the Sailors' Rest, Devonport, or the Sailors' Rest, Portsmouth. Last year 1,000 blue-jackets, with wives and children, were gathered during Christmas week, and 200 pledges were taken.

LIVERPOOL.—"Bethshan" Faith-Healing Home, 161, Islington.

Meetings for Prayer and Testimony are held every Friday at 7.30 p.m.

For particulars apply, SUPERINTENDENT.

ZENANA AND MEDICAL MISSION.

School and Home, 58, St. George's-road, S.W. The Committee urgently ask contributions towards increased and increasing expenses. Hon. Sec., Dr. GRIFFITH; Treasurer, G. J. GREEN, Esq., London and County Bank, Victoria-street, S.W. Misses Taylor, £2 2s.; Miss Buxton, £1; Mrs. Hindley, £1 1s.; Rev. F. J. Armitage, £5; Rev. Y. Lloyd Greams, 10s.; Miss M. L. Shaw, £2; Mrs. Willink, £10.

HOME FOR BLIND CHILDREN,

College-avenue, Lower Clapton.—The second annual Sale of Work will be held at the Home on the 6th, 7th, and 8th of November. Articles for sale will be gratefully received by Miss S. RYE.

COSTERMONGERS' COTTAGE MISSION,

Vinegar-ground, E.C.—WALTER PENROSE, Supt., appeals for help to carry on the work among the poor. The smallest donation would be most gratefully received by the Treasurer, W. Owen, Esq., 22, St. George's-road, Tufnell-park, N.; or Mr. W. Penrose, by whom a receipt would be sent.

Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

URGENT APPEAL in aid of

Little Paralysed Children, at the West-end Hospital, 73, Welbeck-street, W. The Committee earnestly solicit contributions, and a visit from Christian friends. Collecting cards for children.

P. F PROCTOR, Secretary.

GREAT COLEMAN'S, near Ongar,

is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square, E.C.

HOLINESS AND FAITH-HEALING MEETINGS.

TRINITY CHURCH, Triangle, Mare-street, Hackney, London.

MONDAYS:—Address and Testimony on Faith Healing, 6.30 p.m. On Holiness, 7.30 p.m.

TUESDAYS:—Anointing the sick, 11.30 a.m. Conducted by the Rev. JOHN ALLEN.

At Rev. W. E. BOARDMAN'S, 3, Rochester-square, Camden-road. First Tuesday each month 3.30 and 6 p.m. Other Tuesdays, 6 p.m.

THE "ONE TUN" RAGGED SCHOOL MISSION

(formerly the "One Tun" (Thieves') Public House, Old Pye-street, Westminster), for training the children (boys and girls) of the destitute classes for service. Above 200 children, between the ages of 3 and 13, are in the Schools. Sixty-seven are in situations in and near London. Plain needlework and cookery taught. Mothers' Meetings. Wednesday mid-day Prayer Meeting. Band of Hope. Sabbath Band. Gospel Temperance Meetings. Men's Bible Class. Sunday-evening Mission Services. Open Air Meeting. Working Lads' Institute. Bible-woman visits all connected with the Mission. Blind Evangelist, &c. Special Fund of £500 required, if the Lord will. £96 received. The smallest donations will be thankfully received by Mrs. A. BARKER HARRISON, Hon. Secretary, 78, Coleshill-street, Eaton-square, S.W.

IRISH SOCIETY, *for Promoting*

the Scriptural Education and Religious Instruction of the Irish-speaking Population, chiefly through the medium of their own Language. Established 1818. FUNDS ARE VERY URGENTLY NEEDED. Liabilities in connection with the Achill Mission; the Frances Ridley Havergal Memorial Institution, Limerick; and the enlargement of the Society's work generally, are heavy. Christian friends are urgently requested to help by their prayers and contributions. Contributions will be received at the office of THE CHRISTIAN; or may be forwarded to the Secretaries, Rev. T. KEANE, 32, Sackville-street, London, W.; Rev. C. T. PORTER, LL.D., Kensington House, Southport; or to National Provincial Bank, Piccadilly Branch, London.

MRS. WILKES proposes to be at

home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

Supported by Voluntary Contributions.

President—

The Right Hon. the EARL of SHAFTESBURY, K.G.

Established 1822, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations.* Irish-speaking Readers are sent to Irish-speaking districts when required. The work is carried on in a spirit of love.

Subscriptions or Donations will be thankfully received by the Secretary, Capt. KEARNEY WHITE, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* as "Irish Scripture Readers' Society."

Educational.

ALMA HOUSE SCHOOL, Woodgreen, N. Principal, D. MILLER.

—Middle-class School for Boys. Careful training and supervision. Religious teaching studiously Christian and unsectarian. Moderate inclusive terms.—Particulars on application.

TUNBRIDGE WELLS.—The Rev.

J. TAYLOR, M.A., late Fellow of Pembroke College, Oxford, receives about twenty Pupils to prepare for the Public Schools, &c. Special care given to delicate boys. Individual attention. The sons of parents in India, &c., can be received for the whole year, if necessary.

Cambridge House, Tunbridge Wells.

DAYLESFORD HOUSE, Whitstable-on-Sea.

—Careful preparation for all Exams. Good sea-bathing, boating, cricket, &c. Every care taken with delicate children. Terms moderate.—For prospectus, &c., apply to PRINCIPAL.

GRAMMAR SCHOOL, Dartford, Kent.

Established 1576. Fifteen miles from London. Excellent situation. New wing for boarders. Ancient and modern languages. Drawing, music, drill. Head-master, L. P. HARRIS, M.O.P., F.R.G.S., formerly of Concepcion, Chili.

CERTIFICATED SCHOOLMASTER

wanted for a Boys' Industrial School (100 boys). Must be able to play harmonium, teach singing and drill, and assist the Superintendent in the general duties. Applications, accompanied by copies of testimonials, stating salary required, to be addressed to the SECRETARY, Field-lane Institution, Vine-street, Clerkenwell-road, E.C.

LONDON.—First-class Education

for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

SOUTHSEA.—High-class Ladies'

School, strongly recommended by the parents of present and former pupils. Preparation for the Oxford & Cambridge Local Examinations. Music, harmony, and singing, by an eminent London musician. Entire charge of children from India and the Colonies. Refined and comfortable home. Evangelical Ministry. Prospectus on application to the PRINCIPAL, Holland House, Clarence Parade.

PRIVATE TUITION

For Sons of Gentlemen

In preparation for the Public Schools, Army and Navy, Civil Service, Law or Universities. Also TECHNICAL EDUCATION FOR THE SONS OF MERCHANTS AND COLONIAL LIFE.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few. A Carpenter's shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery and Turnery. Full particulars on application, with References to parents of Pupils

SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.

Entrance at any date, Fees in proportion.

Mr. & MADAME BODDA'S

(Miss Louisa Pyne) "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the pupil, six guineas. Each other study two guineas the term. For further particulars apply as above.

WINDERMERE.—Preparatory

School for the Sons of Gentlemen. Careful training. Boys prepared for public schools. Resident French teacher. Large, airy house. Special terms for Clergymen's sons.

Miss SEELEY, Windermere.

BRAMFIELD, Cavendish-road,

Clapham-common.—Miss RABETT receives a limited number of young Ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences, careful mental culture; special advantages for modern languages and accomplishments. High-class professors attend. Preparation for University Examinations when desired. Prospectus on application.

THE RECTOR OF BROADWATER

can confidently recommend a school for Little Boys, kept by a Lady residing at Broadwater. Careful instruction given, combined with home comforts and Christian training.—Rev. E. K. ELLIOTT, The Rectory; or to Miss WARRINGTON, Broadwater, Worthing.

BELMONT COLLEGIATE SCHOOL

for Girls, 13 and 14, Belmont, Bath.—A thorough English education, with Latin, mathematics, French, German, &c., on inclusive and moderate terms. The School is arranged on the best modern lines, and the utmost care taken that the whole tone and atmosphere be decidedly Christian. A few boarders received in the house of the Principals.

FAIRFIELD HOUSE SCHOOL,

AMBLESIDE.—In consequence of the removal of the above School to Belle Vue, Ambleside, Mrs. FLEMING has increased accommodation for Boarders. No day pupils. Careful Christian training. Healthy and beautiful situation. Good airy rooms. Distinguished success in the Cambridge Examinations.

LADIES' SCHOOL.—Address,

Misses DONALDSON, Victoria-park, Wavertree, Liverpool.—A Lady recommends the above School, from personal knowledge of its advantages for children requiring special care. An excellent education is combined with religious training, attention to health, and moderate terms.

HIGH-CLASS GIRLS' SCHOOL.—

Principal, Miss BASTIN, Glebe-place, Stoke Newington. Efficient Masters and Governesses. Limited number of boarders. Watchful care and home comforts. Pupils prepared for Cambridge Local Examinations. Referees—Rev. GORDON CALTHROP, 3, Highbury Grange, N.; Rev. WILLIAM SPENSLEY, 20, Lordship-park, Stoke Newington, N.

CLAPHAM COMMON, 9, The

Grove.—Miss WINTERBOTTOM receives a limited number of Young Ladies as boarders, and combines an excellent education with Christian training and attention to health. Terms moderate. Can be highly recommended by Miss Caroline G. Cavendish (C.W.E.U.), Addlestone, Surrey; and Dr. Cronin, Old Manor House, Clapham-common, S.W.

HOME FOR ENGLISH GOVERNESSES IN PARIS.

—Advantages of French. —Apply to Miss PRYDE, 16, Rue de Tilsitt, for further information.

GERMAN wanted, to teach gram-

matical conversational German. Devoted, practical Christian indispensable. Music and French preferable. Abstainer; industrious. Good needlework. Light household duties. Write full particulars.

A., Emerson's, Butcher, Hampstead, London.

CHRISTIAN PARENT desiring

Companionship for a boy, and temporarily to adopt and educate one.

E. H., *Herald* Office, York.

A NURSERY GOVERNESS wanted

in a Clergyman's family. Must understand care of an infant, and be a good needlewoman and children's dressmaker. Under-nurse kept.

Z., *Express* Office, Diss, Norfolk.

GOVERNESS required, one

thoroughly competent to instruct four children in English, French, drawing, music. Wardrobes. A decided Christian. Salary £20.

Mrs M., 3, Whitehouse-villas, Old Charlton, Kent.

A LADY accustomed to tuition

good musician, will teach four hours daily, in return for a comfortable home. References exchanged.—A. X., 87, Messrs. Deacon, Leadenhall-street, London.

NURSERY GOVERNESS (good

needlewoman) required for three little girls, ages from 8 to 4. Nursemaid kept.—Apply, stating particulars, to Mrs. LYLE, 19, Westbourne-square, London.

Appointments, Situations, &c., Wanted.

A CONGREGATIONAL MINISTER,

and B.A. of London University, desires to hear of a sphere in London where he could raise an Unsectarian Cause.

F. R., 116, Camden-road, N.W.

AN EVANGELIST is open to

preach the Gospel in town or village, without remuneration. Board and lodging alone expected. Earnest for the salvation of souls. Good references.—W., 469, Pevensey-road, Eastbourne.

AS EVANGELIST or Town

Missionary.—Re-engagement wanted, by an earnest evangelist. Good preacher. Can take Gospel temperance meetings. Excellent testimonials. Age 30.—Address, with particulars, A. W., Mrs. Snowden, Narrowgate, Alnwick.

AS AMANUENSIS, or Confidential

Clerk, by a Christian Young Man, who is a proficient shorthand writer and thorough book-keeper. Excellent personal character. Disengaged at present.—C. F. H., 2, Belgrave-villas, Holmesdale-road, South Norwood, S.E.

AS IN-DOOR SERVANT, or

Waiter. Age 41, not tall, total abstainer; town or country. Best English and foreign references.—BISSCHOPS, 28, Finsbury-square, E.C.

AS COACHMAN, or Groom and

Coachman. Sixteen months' good character; reason for leaving, people going abroad. Total abstainer.

G. C., 5, Alma-place, Thornton-heath, Croydon.

MISS WESTON seeks a situation

of trust for a Christian man, late a sergeant in the Royal Marine Artillery, as Lodge-keeper to private grounds or public institution, Watchman or Custodian of business premises, Manager of country coffee-house, &c. The highest testimonials given.—Sailors' Rest, Devonport.

A LADY wishes to find a situa-

tion for a young Woman, aged 21, as General Servant in quite a small family, or as Under-housemaid. A Christian; 5 years' good character. Wages £12.—Miss HOOPER, Streatley, Reading.

A LADY of much experience in

parish and hospital work is seeking an appointment as matron of a Cottage Hospital, or superintendent of a Ladies' Home, or some similar post. Reference is kindly permitted to the Rev. F. Storer Clark, St. Peter's, Greenwich, and the Rev. J. W. Bardsley, Christ Church, Surbiton.

S. E. S., care of Mr. Burnside, Blackheath, S.E.

COMPANION.—Wanted, by a

Young Lady (22), a situation as above, in small family; or to assist Lady in Housekeeping or with children. Good references.

F., Box 51, Newport, Mon.

WOULD ANY LADY take a House-

maid afflicted with occasional fits, on condition of low wages. Good character, efficient; understands some cooking. Age 23.

H., 2, St. James's-park, Bath.

A LADY wishes to recommend an

obliging, respectable, trustworthy Maid to a Lady. Very good needlewoman. Highest reference from last situation.—S. F., Westow Lodge, Church-road, Upper Norwood

A RESPECTABLE PERSON, aged

26, good character, desires a situation in a small Christian family. Understands plain cooking, housework, and is fitted for a position of trust.—Apply by letter to B. M., Netherton Villa, Ilkley, Yorkshire.

CHILDREN'S MAID.—Wanted,

by a respectable young Person, a situation as above. Understands dress-making, and fond of children. Good references. Miss BESSIE MOODY, 44, South Audley-street, London, W.

WILL ANY LADY give trial to a

rough but intelligent Girl (15; strong, active, capable of improvement), to save from bad home?

Miss M., 1, Cranley-place, S.W.

AS COMPANION.—A Christian

young Lady is anxious to meet with an engagement. A good reader and amanuensis, and could assist with the management of household.

E. M., Lisbellaw, Fermanagh, Ireland.

A LADY can highly recommend a

Gentlewoman as Companion to an elderly or invalid Lady. She is very kind, gentle, active and reliable.—Miss STREATFEILD, Chart's Edge, Westerham, Streatfeild.

HOUSEKEEPER. — Re-engage-

ment desired by a thoroughly domesticated person. Good plain Cook and general manager. Highest references. Remuneration no object, but the comforts of a Christian home would be valued.—E. G. H., 7, Trinity-place, Windsor.

EXPERIENCED HOUSEKEEPER, kind in sickness, good needlewoman, seeks an immediate engagement. Remuneration according to duties. Not menial. Comfortable home chief consideration. Unexceptionable references.—VOX, care of Shaw, Stationer, 403, Oxford-street, W.

HOUSEKEEPER.—A reliable, middle-aged Christian desires an engagement as above. Widower's home preferred. Salary £16. References exchanged. — BETA, 5, Green-side, Hoyland Swaine, Penistone.

AS COMPANION or Lady's Help. —A young Lady, orphaned of both parents, is anxious to meet with an engagement as Companion or Lady's Help
L. L., Lisbellaw, Enniskillen, Ireland.

Appointments, Situations, &c., Vacant.

PARTNERSHIP.—The Advertiser wishes to engage with a Christian Partner with capital in a Domestic Machinery Business.
ALPHA, Post-office, Colchester.

A CHRISTIAN YOUNG MAN wanted for a Bible and Tract Depôt in the country. One meeting with Brethren preferred.—Apply, in first instance by letter only, to
S. R., 9, Bridge-street, Southport, Lancashire.

PRINTERS. — Working Foreman wanted, well up at case and machines.—Apply, with full testimonials, to
HENRY STANLEY NEWMAN, Leominster.

LADY EDITORIAL SECRETARY, in the North of England, to assist in Editing a magazine. Spirituality and ability, combined with previous experience, essential.—Full particulars, references, stating salary required, to Mrs. STEPHEN MENZIES, 10, Croxteth-road, Liverpool.

LADY FELLOW-STUDENT wanted to prepare for Senior Oxford and S. Kensington Exams., or (with the daughters of Principal) for London University Matriculation. Terms 25 guineas per annum, and two hours' daily assistance with juniors. Comfortable Christian home.
Mrs KENT, 41, Longton-grove, Sydenham, S.E.

AGENTS REQUIRED by a Tea Merchant, in every Country town and village, to sell pure Teas in packets at store prices. Delivered free, 6d. per lb. commission. Samples gratis. —Apply by letter, C, 16, Great Winchester-street, London.

AN EXPERIENCED Sewing Matron required, for a public Institution in Liverpool. She must be a total abstainer, and must bring satisfactory testimonials.—Apply in person or by letter to the Committee of the Female Penitentiary, Falkner-street, Liverpool.

WANTED (to live with the family), a Farmer's Daughter, or respectable person, to cook, and assist a lady not strong. Four in family, grown up. Comfortable home, Christian privileges. A servant kept. State salary.
Normanton, Sidcup, Kent.

TWO GARDENERS wanted, head and under. Both must be experienced. In Perthshire. Must understand thoroughly the management of green-houses, vines, &c. &c. Christian privileges.—Apply direct to Colonel ROBERTSON, C.B., Callander Lodge, Callander, N.B.

WORKING HOUSEKEEPER, for Gentleman's country house.—Active Woman from 35 to 40; to cook and clean, with a knowledge of house-maid's work. No other servant kept, but assistance given. Gardener's cottage near, but would be occasionally by herself. Wages £20. Good references from present and former employers indispensable.
Mrs. BROCKBANK, Lowther-street, Whitehaven.

A WIDOW LADY, alone at Guildford, requires a good Plain Cook, age 35 or more, who would value a quiet, comfortable place with a fellow-servant. Wages £18 to £20.—Apply by letter first to Mrs. PHILLIPS, Westbrook Lodge, Guildford.

AS NEEDLEWORK MATRON.—An earnest Christian Woman, abstainer, required immediately, for the Bath Penitentiary. Salary £20.—Apply, stating full particulars, with references, HEAD MATRON, The Penitentiary, Bath.

COMPANION. — Required, for married Lady, an amiable, well-educated Orphan (clergyman's daughter preferred), in the position of a daughter. She must be healthy, active, and pleasing manners; sound religious principles; qualified to direct domestic arrangements. Age from 25 to 32.
FIDES, Pittman's Library, Ryde, Isle of Wight.

CAN ANY LADY recommend a thoroughly trustworthy General Servant? Teetotaler, good cook. Must understand all her duties. For a Clergyman and his Wife.
Y., Oxford House, Lowestoft.

PLAIN COOK, or good General, who is willing to learn, wanted for a small family. Fair wages and a comfortable home.
S. V., 15, Claverton-street, South Belgravia, S.W.

COOK. — Wanted, a trustworthy, experienced Cook. Seven in family. Kitchen-maid kept.
Mrs. J. B. HODGKIN, Elm Ridge, Darlington.

COOK. — Wanted a kind, firm, active woman to superintend the cooking of food for a number of boys. Must thoroughly understand her duties and be an early riser. Must be a decided Christian and a total abstainer.—The GOVERNOR, The Boys' Home, 95, Southwark-street, London, S.E.

GENERAL SERVANT wanted, not under 30 years of age, for a small family. Must be a good plain cook. Abstainer preferred. Place kept. Wages £18 to £20.—Mrs. N., 25, Tufnell-park-road, London, N.

NURSE.—Will any Lady kindly recommend a Christian Nurse for a small family, where an under-nurse is kept. Also a thorough PARLOUR-MAID.—Mrs. J. LLOYD, Martin's-grove, Crayford, Kent.

COOK (Plain); and a **HOUSE AND PARLOUR-MAID** wanted, in a Christian family; both strong and healthy. Wages £14 and £12. Comfortable home.—DELTA, Post Office, Oxford-street, Weston-super-Mare.

PLAIN COOK. — Wanted, a respectable woman for a clergyman's house in the country; only two in family; no washing, boots, or knives, work very light. Housemaid kept. Good wages.—Apply to Mrs. SHARPE, Marham Vicarage, Downham, Norfolk.

CAN ANY LADY recommend a nice, intelligent Girl, quick at her needle, as useful Maid, in a small family, where cook and housemaid are kept. Age about 18.—Mrs RYAN, Kenlis, Earlsfield-road, Wandsworth-common, S.W.

GOOD GENERAL SERVANT required by a Lady. Two in family. Good wages given.—ALPHA, S. Walker, Newsagent, &c, High-road, North Finchley.

HOUSEMAID (thorough) wanted. Assistance half day. Good needlewoman; accustomed to wait on a Lady. Man-servant kept. Christian preferred. Country.
Mrs. C., Clayton Priory, Burgess Hill, Sussex.

COOK (good Plain), wanted.—Two in family. Comfortable home. Wages £18 to £20. Good personal character required. Fare paid to Hackney Downs Station
M. D., 25, Rembury road, Lower Clapton.

GENERAL SERVANT (experienced) wanted at Lee, in family of seven, where one only is kept. Good wages. Apply by letter.—B., care of Housekeeper, Billiter House, Billiter-street, London.

A GIRL WANTED (about 17 or 18) at once, in a small tradesman's house.—Apply personally, if possible, Mrs. GRELLIER, 175, Battersea-park-road, S.W.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes: — *"Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house."* Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; DR. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world.
Tariff on application to Miss PERCY.

STILL FURTHER ENLARGEMENT.
WEST CENTRAL HOTEL.
97, 99, 101, 103, Southampton-row, London.
Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Francis Murphy, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian*. *Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d.* Printed Tariff on application to FREDERIC SMITH

LONDON.—Mrs. GREATLEY'S Christian Boarding-House is highly recommended for comfort, economy, and being convenient to all parts. References kindly permitted to the Rev. Dr. THAIN DAVIDSON. Terms from 2s. 6d. bed and breakfast.
17, Tyndale-place, Upper-street, Islington.

COMFORTABLY FURNISHED HOUSE, close to Mildmay-park, Canonbury Station, and within 15 minutes of the City. Three sitting and five bed-rooms; piano. Ready for immediate occupation. Very moderate terms for winter months.—M. L., Chamber of Commerce, 145, Cheapside, E.C.

BOARD AND RESIDENCE.—An Officer's Daughter offers a quiet Home near Gloucester-place, Portman-square, to one Lady only.—Q., care of Mr. Dawe, Bookseller, 44, Baker-street, W.

EALING (station close).—Pleasant newly-furnished apartments. Garden, orchard, conservatory, bath-room. Good cooking and attendance. No children. Christian lady tenants desired. Terms moderate. References:—Miss ELLIOTT, Mildmay-park, N., and others. References required.
Mrs. C., 51, Windsor-road, Ealing, W.

A LADY or Gentleman requiring a comfortable Home can be received in a quiet family at Forest-hill. References exchanged.
B., Mitchell's Library, Forest-hill.

BOARD AND RESIDENCE, 9, Westbourne-square, Upper Westbourne-terrace, W. Very comfortable home for visitors to London, or for a permanency. Double and single rooms.—Address B.

A WIDOW LADY offers a comfortable Home to a Lady and her daughter, or two sisters, sharing the same bed-room. Terms moderate.
A. C., 4, Clarence-road, Bickley, Kent.

SEASIDE.—Cheerful Christian Home, with every care, is offered for Lady or Gentleman suffering from Epilepsy, Paralysis, Hysteria, Chronic Rheumatism, or Nervous Debility, by a married Gentleman, of long and varied experience in such cases.
MEDICUS, c.o. Mr. Ransford, Chemist, Clevedon.

BOURNEMOUTH.—Comfortably-furnished apartments offered by two Ladies in the West Cliff Gardens, Bournemouth. Close to the sea.—The Misses GARDNER, Silver How, West Cliff Gardens, Bournemouth.

BOURNEMOUTH, Clairville.—Superior Boarding House, conducted by Mr. and Mrs. JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church an sea. Most liberal table.

DIPSOMANIA.—A vacancy in long and successfully established Private Home, SEASIDE, for six suffering from excess of Morphia, Chloral, Absinthe, Stimulants, or Nervous Debility. Christian care and influence, judicious supervision and home comforts, with every kindness.
MEDICUS, care of 9, Stoke's Croft, Bristol.

BRUSSELS.—A Lady wishes to recommend to persons visiting Brussels, Madame MERLIER'S private Boarding House, 1, Rue Veydt, Chaussée de Charleroi; in a healthy and fashionable part of the city. Private sitting rooms. Good table. Moderate charges. Seven minutes' walk from English Evangelical Church.

BOURNEMOUTH EAST.—A Resident highly recommends a pleasant Sitting-room with two Bed-rooms to one or two Christian Ladies, she being the only other lodger. South aspect. Terms strictly moderate.
Z., care of Mr. Amoore, Lansdowne.

BOURNEMOUTH. — Very comfortable, well-furnished Apartments, Drawing-room and two Bed-rooms, in the house of a chemist. Very suitable for invalids, or others. Terms £2 2s.—Mrs. NEWBURY, 2, Eastbourne-terrace, Holdenhurst-road.

BOARD AND RESIDENCE AT BOURNEMOUTH.—Visitors will find every home comfort at Loughtonhurst, West Cliff Gardens. Pleasantly situated on the Cliff, close to sea. Terms from a guinea and a half per week.

CHARD.—One or two comfortably-furnished Sitting-rooms, and one or two Bed-rooms. Good attendance. Healthy locality; pleasant and extensive view. Terms moderate.
H. T., 5, Hope-terrace, Chard.

EASTBOURNE. — Comfortable Apartments, for long or short period, close to park and sea. Drawing, dining, and bed-rooms overlooking the Downs. To Let together, or divided. Moderate terms, good references.
G. J. A., Handel House, Compton-street.

EASTBOURNE.—Home in private family for a Lady. Many years' experience with Invalids and slight mental cases. References from physicians. House near the sea.—A. Z., Mandy's, Stationer, Terminus-road, Eastbourne.

FALMOUTH.—A detached House to be Let, Furnished. Contains three sitting-rooms, four bed-rooms; beautifully situated; garden; and view of the harbour.
B., Miss Dunstone, Bookseller, Falmouth.

HASTINGS, Board and Residence. —The Rev. F. Whitfield, M.A., Vicar of St. Mary's-in-the-Castle, wishes to recommend to visitors the house of a Lady living in a good position. Close to sea and rail.
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HASTINGS, Castle House.—Select Boarding establishment. Land and sea views. Sheltered situation, three minutes from sea. Homelike. Terms moderate. Clerical recommendation.—Apply to the Misses BIRD and PINDER.

LITTLEHAMPTON-ON-SEA. — Rev. W. H. SIMMS has vacancies for winter Boarders at reduced rates. Also Apartment facing the sea at low charges.—Send stamp for reply; no others answered.

BUSINESS YOUNG WOMEN going to Manchester as strangers are cordially invited to apply to the Branch Homes of the Business Young Women's Association at 69, Ardwick-green, and 94, Bloomsbury, Oxford-road. Lodgings from 2s. 6d. to 4s. 6d. per week. Board very moderate. Bath-rooms provided. Members entitled to use of piano and library, and admitted to lectures, classes, &c., free.

ISLE OF WIGHT.—A Lady wishes to Let small well-furnished House, for six months or longer. Situation healthy. Terms moderate.—ALPHA, Rev. H. G. Thwaites, St. John's Vicarage, Newport.

PLYMOUTH.—Comfortable Board and Residence in private family offered to married couple, or two Ladies. Terms moderate. House pleasantly situated. References exchanged. —M., care of Bazely, Stationer, Old Town-street.

ST. LUKE'S INVALID HOME, Ramsgate.—The Home closes on November 10th for cleaning, &c., and re-opens on November 20th for the winter season. Patients wishing to reside at seaside for some months should apply at once. Present vacancies available for few weeks.—Miss ROSALIND HOSKING, Finsbury House, Ramsgate.

RAMSGATE. — A Widow Lady is anxious to receive Ladies or Children for winter months. Invalids or otherwise. Private house, East Cliff, close to sea. Terms from 30s., according to requirements.
L. G., 3, Arklow-square, Ramsgate.

BOARD AND RESIDENCE. — A widow Lady offers quiet, comfortable home. House facing sea, very healthy, sheltered from N.E. winds.—A. B., "Kent Argus" Office, Ramsgate.

A LADY wishes to recommend the Apartments of a Christian Widow to any of the Lord's people wanting a comfortable home for the Winter. One or two sitting-rooms, two or three bed-rooms Terms moderate.
Miss WILLOUGHBY, Streatley, Reading.

TO LET, St. Albans. — Semi-detached Villa, with good walled garden, Beaconsfield-road. Two minutes' walk from Midland station. Good entrance hall; ground floor, including kitchen, five rooms; first floor three rooms, w.c. and bath-room; second floor three rooms. Stands high, built about two years. Rent, unfurnished, £60 per annum. Adjoining house occupied by Mr. WILSHAHAM TAYLOR, to whom application may be made.

A LADY wishes to recommend Lodgings, suitable for Lady or Gentleman, in house of a stationer's widow. Drawing-room and two bed-rooms, also dining-room and bed-room. For a permanency, or otherwise.—Mrs. MITCHELL, 67, South Water-rd., St. Leonard's-on-Sea, Sussex.

SURREY HILLS.—At 2½ guineas weekly, a comfortably-furnished Vicarage, 14 rooms, stabling, to be Let, from or after October 21 for six months, or less; 1¼ from Holmwood Station, high and dry.—Rev. G. W. HILLYER, 5, Rue Porte de Gand, Bruges.

A WIDOW LADY would be glad to meet with a Lady to board with her in Staindrop, near Darlington. The neighbourhood is lovely, within easy access of Raby Park. Home comforts. — ANNETTE, Bible Society's Depôt, Fawcett-street, Sunderland.

BOARD AND RESIDENCE, Ventnor, Isle of Wight.—Comfortable winter Home, conveniently situated, with good sea and land views. Liberal table, good piano. Terms moderate.—(Stamp) S., Roslyn House.

VENTNOR, Isle of Wight, for the Winter.—Detached, Furnished House, without servants. Seven bed, three sitting-rooms. Uninterrupted view of sea, downs, and coast; sheltered from north and east. Rent low.—Rev. W. CORDEN JONES, 2, Shaftesbury-villas, Barry-road, East Dulwich.

WORTHING HOME OF REST FOR CHRISTIANS.—Close to the sea. Ladies received for the winter. Terms 18s. to 25s. —LADY SUPERINTENDENT, Rutherford Lodge, Eriswell-road, Worthing.

A WIDOW LADY offers a comfortable Home to another widow Lady in a Northern town. Pleasant situation. Terms moderate. references exchanged.
S. S., 68, Scarbro-street, West Hartlepool.

Apartments, &c., Wanted.

APARTMENTS, or Furnished Cottage, near London (and Evangelical ministry) within easy railway access of Baker-street Station. Three bed-rooms, sitting-room, and attendance. State lowest terms.
MARIE, 75, Marylebone-road, W.

SEASIDE APARTMENTS wanted, for occasional use, not exceeding three hours' journey from London. Sitting room and two bedrooms, with attendance. State terms for twelve months certain.
P., 7, Glensdale-road, Brockley, S.E.

BOARD AND RESIDENCE wanted, by a Student from Sweden, in W. or W.C. district; where he could have opportunity of acquiring English preferred. Terms must be moderate.—Terms by letter to W., 3, Richmond buildings, Dean-street, Soho, W.

WANTED to rent or purchase a small Cottage within easy reach of an Open Brethren Meeting, either in Kent or Surrey Good water.—A. D., Henfield, Sussex.

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will be glad to correspond with any earnest seeker after Divine Truth.
EVANGELIST, Clapham, S.W.

AN ABSTAINER, bound for a hot country, would be thankful for any receipts for making wholesome and thirst-assuaging drinks, to offer to any who may be willing to abandon alcoholic ones, and yet who find water unpalatable.
28, Longridge-road, South Kensington, London.

LACE.—Lady has lovely old laces to sell, for benefit of an invalid, cheap. Genoese, Venetian, and Flandre flounces, narrow for bodices, also Mechlin, Binche, Flemish, and Venetian Guipures, Valenciennes, Roman.—L., Box 38, Sowerby Bridge. Enquiries earnestly solicited.

LECTURE ON INDIA.—A Gentleman who has travelled in India is prepared to render assistance in any good cause by giving a Lecture, free of cost, descriptive of the scenery and places of interest in India, and illustrated by dissolving views on a large scale.—F.R.G.S., care of Mr. Pigram, 37, Lamb's Conduit-street, W.C.

Continued on page 23.

THE HYGIENIC VALUE OF MAGNETISM AS A MEANS OF INVIGORATION.

That the larger portion of debility is the result of wrong training or total ignorance on hygienic subjects, can, we think, be easily established. It is apparent in the injudicious clothing of children of all classes, some portions of the body being overclad and overheated, while others are exposed to all changes and inclemencies of the weather, absolutely without protection, causing circulatory irregularities and congestion.

It is apparent in the number of children and young people who are compelled to abandon study and seek change and rest, because the so-called system of education has overtaxed and exhausted their nervous energy. The sallow complexion and languid step of youth tell the same distressing tale, whilst in a larger number of cases the effects of late hours, intemperance, and dissipation only too clearly intensify the predisposition to nervous weakness.

If we could but divest ourselves of the surroundings which more or less influence us, and, as it were, compel us, in some degree, to comply with the follies of the age, it would appear absurd, if it were not painful, to see how eager the majority of people are to make a sacrifice of ease and personal comfort in order that they may do as others do—be "in the fashion."

(*To be continued.*)

Mr. W. WOOD, Halstow, Sittingbourne, Kent, writes, August 9, 1883:—

"Having read an article upon the cause and cure of mental and physical maladies, I was led to apply to you respecting my wife, who had been suffering for many years from hysteria, the attacks being so violent as to cause serious apprehension of her dying during the paroxysms. Almost choked, she would swoon into a state of semi-unconsciousness, on recovering from which she would be convulsed and cramped in the whole of her limbs in a manner painful to witness. Since adopting your treatment the hysteria has left her, and she is now in a better state of health, rendering life altogether enjoyable.

"I have also great pleasure in stating that I have found great benefit myself under the treatment, having been for several years wanting nerve power, which frequently rendered me unable to walk from physical prostration.

"Now after an experience of fourteen weeks I am thankful to be able to testify to the marvellous effect produced in so short a time; my health re-established; can follow my occupation as formerly; all former energy has returned, and although in my 70th year, I can go through the day without fatigue, and can, therefore, with confidence recommend the adoption of the same treatment to any person suffering from nervous debility, and in fact several persons have adopted it through my recommendation."

Writing to encourage a sufferer, Sept. 21, 1883, Mr. Wood says:—

"A few months ago I was in a most desponding state, having sad forebodings, my spirits being so depressed that I began to despair of ever being better. To those who have known me for years, I am a wonder, my appearance being now like my old self with my usual quick step: they cannot understand it. I attribute this wonderful change, however to the means advised and supplied by Mr. Garratt."

Mr. Garratt will always be happy to confer with any scientific or medical gentleman, either personally or by letter, upon any phase of the subject, or any case for treatment, and will send a private list of 850 names as referees to any address.—B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

Mr. Fegan's Half-Yearly Report.

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The Christian.

ON LEVITICUS.

Of all the books of the Bible Leviticus is the text-book on holiness. All creation has been so constructed as to be the exponent of moral and spiritual truth, and beneath the sacred and sanitary legislation which God gave to Israel, lie hidden treasures of wisdom and knowledge—deep things of God—all things that pertain to life and godliness.

The first seven chapters of Leviticus contain the law of the offerings, showing how the redeemed sinner may, under whatever spiritual condition, draw nigh to God, and have communion with Him, through the blood of the Cross.

Chapters viii.—x. contain the consecration of the priests, and show that our God is a consuming fire, not only to the offering on the altar, but to those who offer strange fire before the Lord.

In chapter xi. we are taught, by means of the lower creatures, to discriminate between clean and unclean, that we may partake of the one and avoid the other. The habits of the insect and animal world teach us to discern between good and evil; and everything that walks or flies, that swims or crawls, thus becomes a teacher instructing us how to please God in our daily life.

From chapter xii. we learn that the effects of the Fall are such that we cannot bear fruit without needing the atoning blood; and Luke ii. 22—24 shows that there is no exception to this rule, even though the fruit borne be absolutely holy.

While hitherto sin has been spoken of as transgression, and as an inherent defilement, chapters xiii. and xiv. reveal it as a deeply-seated and virulent disease, to be dealt with by the Priest, and to be cleansed by the blood of atonement.

The following chapter (xv.) shows that all the issues of the flesh are unclean, a truth which is further emphasised by Ezek. xliv. 17, 18, which forbids the priests to enter the inner court girded with anything that causeth sweat, because every exudation of the flesh is unclean, and unfits for the presence of the Holy One.

The sixteenth chapter, which prescribes the ordinances of the Great Day of Atonement, foreshows how all our iniquities and all our transgressions in all our sins, as soon as they are confessed, are atoned for and for ever put away; while comparison with Heb. x. shows that no provision of the law could really purge the conscience, which could in those days only be relieved as faith saw the promises from afar, and was persuaded of them, and embraced them. Thus Abraham saw the day of Jesus, and was glad; and Moses esteemed the reproach of Christ greater riches than the treasures in Egypt.

That the life of all flesh is in the blood, and that the shed blood of the appointed sacrifice is that which maketh an atonement for the soul, is the teaching of chapter xvii.; and the prohibition to eat the blood, under the Law, which made nothing perfect, prepares the way for the precious truth, "My flesh is the true food, and my blood is the true drink," the life-giving food and drink of the soul.

The relationships of life are used in chapter xviii. to teach us that respect for ourselves and for others which becomes those who have been redeemed by the precious blood of Christ to be the people of the Lord God.

The four chapters, xix.—xxii., contain statutes and precepts which are an amplification of the Ten Commandments and an anticipation of the Sermon on the Mount. Compare the last verse, so often repeated in Moses, and the Prophets, and the Psalms: "I am Jehovah that brought you out of the land of Egypt to be your God," with the confidence of Paul (Phil. i. 6), that He which hath begun the good work in us will perform it until the day of Jesus Christ.

Then follow in chapter xix. the Feasts of the Lord, of which the Passover and the Pentecost have fully come with their marvellous blessings, while we wait yet a little while for the fulfilment of the Feast of Tabernacles.

The pure oil-olive beaten for the light, and the flour ground fine for the holy bread, prefigure Christ as the Light and Life. The stoning of the blasphemer proves that the Lord will not hold him guiltless who taketh his name in vain (xxiv.).

The great truth that the land throughout the whole earth belongs to God, that we are leaseholders under Him, that we rebel against Him if we oppress our weaker brother, that there is a fiftieth year, of which the shorter cycle of the fifty weeks was the precursor and the promise — a jubilee year of Redemption and of everlasting joy—all this and much more is unfolded in chapter xxv. Then chapter xxvi. tells of judgment without mercy, and of mercy rejoicing against judgment, and foreshows how both shall be fulfilled. And the last chapter contains laws concerning vows and relating to things which men have sanctified to God.

Here is a divinely-inspired course of instruction and training as to our worship of God, our conduct to one another, and our use and treatment of the inferior creation; a scheme of education in religion and moral science, in history and prophecy, in personal and social purity.

We have named this last, because it is often said that it is better that children should grow up in ignorance of those things which make for purity or the reverse in our personal and relative habits of life. We ask, would there be anything incompatible with the sacred relationship of parent and child, in making the Book of Leviticus a study? And if this were done, would not the children necessarily become, in the holiest way, acquainted with all that is necessary to be known in order to personal and social purity, as well as with our relation to God, our fellow-creatures, and the inferior creation? M.

MISSION WORK AT TAMATAVE.

THE Rev. G. A. Shaw, of Tamatave, has contributed to the *Pall Mall Gazette* a graphic sketch of Mission life and work in the sphere of labour from which he has been so rudely expelled. Its readers will find that the faithful missionary has by no means an idle or easy post to fill. As Mr. Shaw says, from early dawn to dusk, no hour can be called his own. What with attendance on the sick at the consulting-room and dispensary, visiting the afflicted and poor of the congregation at their houses, and giving instruction in the schools, the days are all too short for the work requiring to be done.

Some features of Malagasy Christian labour appear from his account to be brighter than those of home-work. Three days a week, Mr. Shaw tells us, an early morning prayer-meeting is held, and attended by from sixty to a hundred Hovas. Such meetings used to be a lively feature in our churches at home; but modern Church life seems too respectable or too indolent for such means of grace, except in very rare instances. It is most cheering also to learn that at one o'clock p.m., daily, between twenty and thirty young men are willing to leave their business to come and be taught for a couple of hours in the Mission-schools.

It is when we see such successful work as this to be the routine of Christian endeavour in Madagascar that we realise how great is the injury inflicted on the island by French interference, and we need be at no loss to account for the Jesuit hate and subtlety which lie at the root of it all. Mr. Shaw's description of his daily round at Tamatave will do much to commend the cause of Missions to readers of his sketch. There are missionaries *and* missionaries abroad we know, just as there are ministers *and* ministers at home, but we may thank God for a noble army of devoted workers like Mr. Shaw in our Mission fields all the world over.

THE EVANGELISTIC MISSION.

THE fifth anniversary of the Mornington Hall branch of this Mission in the Hampstead-road was celebrated on Tuesday, the 9th inst. Mr. Russell Hurditch referred to the progress of the work here, and the necessity for diligently and prayerfully looking up and going forward, encouraged by what the Lord had done there, looking for still greater things this year. He referred to his experiences in places prepared for blessing, though those responsible for the work therein may not be so extremely orthodox. The secret of this power is prayer. The Lord is full of glorious power. God is prepared to bless us to any extent if we are clean, empty, fit vessels. Many are drooping under the gales of infidelity blowing over our country. Christians can strengthen them by words and by prayer, and trust in Him for a mighty blessing. He asked for a great revival of God's people in faith, zeal, and spiritual courage for the coming winter's work.

Dr. McKilliam, Mr. G. Hucklesby, and other friends gave addresses on portions of Scripture, calculated to stir up to and maintain communion with the Lord and service for Him. The Evangelistic Mission is one of those efforts that aim at reaching the masses of the great metropolis and preaching the Gospel to them, and is well-deserving of liberal support.

FAMILY RELIGION.—2.

By Rev. Dr. STANFORD, Camberwell.

LITTLE children are great mysteries. Occasionally their own parents understand them less than do the lookers-on. "The child shows the man, as the morning shows the day;" but these have not always eyes to see it. Sometimes the home estimate is merely that of instinctive, unreasoning favouritism. When at school, the youthful immaculates are too sacred to be touched by discipline. In their studies, if they fail to hit a mark, they only just miss it; if they fail to win a prize, it is only by some accident that makes defeat more glorious than victory. "Every crow thinks its own bird the whitest."

(5) Cultivate the faculty of *thoughtful and discriminating judgment of character.*

Sometimes a parent is unfairly severe in judgment: "Look at my children—was ever father tried as I am?" he asks. We answer, They are bad, that is the truth; but look at yourself. Remember that there is such a thing as a "bad sort," and such a possibility as the transmission of tendencies. Be hopeful; for, if you have been divinely taught, your children, who take after you, may be. Sometimes, what looks like rudeness in a child is only frankness—wanting education; what looks like boldness is only shyness—needing encouragement, and it is best not to admonish a barometer with a crowbar; what looks like obstinacy is only a strong will, and the beginning of all strength; what looks like winsome amiability is dangerous weakness, and may be the beginning of all villainies; what looks like "infidelity" is often only cutaneous; what looks like evil in the character is often not so very evil, and the faults that fret you are faults of rawness, that will cease when the fruit is ripe; what looks like want of feeling may be the sign of feeling in excess, telling of many a wet pillow, and many a longing to touch your hand in the night; what looks like the absence of religious impression may ean the presence of it. You think that the child mopes, or is out of health, or out of temper; but this is from your own lack of sympathetic insight. You are slow to perceive that the Lord has been calling him, and are ready to say, as was said to the inspired little Levite, "Lie down again, my son."

Whatever hand may have the immediate care of young souls—whether that of a parent, or of a deputy through whom the parent acts—there is the same need of this discriminating faculty, or there will be a train of sad consequences; whatever hand may strike a wrong key-note of life, it will put all the life out of tune; whatever hand may make a mistake in setting the copy, that mistake will be faithfully repeated on to the bottom of the page; whatever hand may drop the baby, although only the hand of a "nurse" (2 Sam. iv. 4), poor little Mephibosheth may be "lame in both his feet" to the end of his days; or, what would be infinitely worse, lame in all his faculties.

(6) I now invite you to consider the function of *happiness* in family religion. We have to guard the natural happiness of children, gently to guide it, and to use it as an instrument for alluring them into the way of life. As to the amusements that make for this happiness, I am not furnished with a prospectus; but it seems to me that the little ones, while still fresh from heaven, earth still a wonderland, and life still a novelty, are best left very much to their own devices. They are very much as they were when Jesus (I reverently say it), with eyes of laughing love, watched the airs and graces of children sitting in the market-place calling one to another, and saying, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." They will weave their happiness out of simplest materials, never fear; and when you meet with a child who is hard to please, it is generally because, by stimulants to merriment, by costly novelties, or by some forcing apparatus, the stupid elders have been trying to make his happiness for him, instead of leaving him to make it for himself. Let it be understood that home, though the realm of order, is no mere Gibraltar of propriety. Far as possible, let the young artist, or naturalist, or mechanist, have facilities for making this charmed spot the centre of his own favourite experiments; let him, if it can be so, make a league with certain fowls of the air or beasts of the field; let each one who has the bias, learn singing, or the rare art of reading aloud, and let each one be trained to join in the "give and take" of talk in the family ring.

A grand help to this happiness may come from the right education of young wit and humour. Our youngsters are apt to show, in connection with the quick sense of the happy, a keen love of the laughable in life. "This," says a Cromwellian sage, "is not a good thing when a master quality, but only when it attendeth on other perfections." Yes, it is a great good only when under the law of something greater. It is the bloom on the fruit, the sparkling foam-bell on the deep river of life; but the bloom alone will not feed, the sparkle alone will not refresh, and mere froth is mere weakness. Life that is fed on flippancies will never work the work, nor fight the fight, of glorious manhood. A frivolist is a grievous disappointment to a philanthropist; he may look like a true man, but he is not one; he only reminds us, says some sage, of an abandoned hull now and then picked up at sea, with only a monkey on board. This over-valuation of the ludicrous appears to me to be a modern fashion and a growing fault. There is now, more than of old, a constant reference to, and rage for, the comic element; it marks the most popular recreations, and the most popular books; much of our serial literature is spiced with comedy, or it would nor circulate—solid subjects are voted dull, and books without amusing things in them are books without readers.

The effects of this on the juniors is bad. Accustomed to acquire their very information in the disguise of amusement, they are prone to reject that which is presented under the aspect of study and labour; the steel gradually gets rubbed out of their character, and it insensibly loses its vital spring.

This quality, however, has a blessed use, when made to grace and brighten the society of home. Unless we are forced to live unnaturally, there are daily intervals in the course of the most breathless drive, the most grinding care, and the most dreary prose, when parents and children can be companions, when the soul can put off its outdoor dress, dress of work or dress of ceremony; can stop the mill, and change the air of life; and when, the world shut out, it can resign itself to the charm of home. At such intervals, and in a responsive circle, the play of wit and humour will often aid love, aid confidence, make gentle gaiety take the place of morbid gloom, soften harshness, round off rugged angularities, and brace the strength for duty. Perhaps, even at such times, there are parents who think that all talk should be severely practical, and who are hushed into terror by the warning, more solemn to them than a tolling bell, "for every idle word that men shall speak, they shall give account thereof at the day of judgment." It should be remembered that the phrase, *πᾶν ῥῆμα ἀργὸν*, rendered "idle word," only means every word not *working anything*, or every word *yielding no return.* And I venture to say that the "idle words" most likely in, and dangerous to a Christian family, in holiday moments of the family life, are words about church and chapel politics; words of censure and disparagement, words on the faults and follies of Christians not present, especially those of Christians in office; words spoken by the leaders, or words which the young and tender witlings of the circle are thought prodigies of genius for speaking—these are the truly idle words; but words are not idle, even though they have some nonsense in them, which work some good result, and yield some good returns in the way of promoting happy confidence and healing rest.

Some of you may think that these are only vague generalities, with no power to help you much. You want something like a Gospel "Book of Sports," and would like one to solve subtle cases of conscience, or to answer certain questions of excruciating delicacy; you point, for instance, to crowded social entertainments kept up in your house long beyond midnight, until the thing is intolerable, and hot, perspiring humanity is forced to trickle out upon the stairs. Do such parties promote the order and happiness of families? Yes or No? You point to certain specified recreations—are they lawful? Yes or No? Is the theatre, as it now is, one of the institutions of Christianity? Yes or No?

To such questions I shall not presume to say Yes or No. It is not for such as I am, speaking to such as you, to say whether by such means our families are made happier or the contrary; or whether in this way the Church is more likely to convert the world, or the world the Church. The New Testament guides us by principles rather than by rules. "Christ institutes little, but inspires much;"* the life His Spirit gives makes its own enactments, weaves its own formations, and, on questions like these, utters its own Yes or No!

In the power of the Holy Ghost, we have to win young souls to Christ by showing that holiness is happiness, and by alluring them away from everything that can impair the delicacy of holiness. We have by daily life to contradict the devil's lie that religion is a thing of tears, and fears, and frowns. We have to show by radiant illustration that ours is not a gloomy heaven, nor a gloomy Christ, nor a gloomy grace of God; we have to show that to none is life more sweet, beautiful, and winsome than to those who have lost all fear to die; we have to convince them, not so much by what we say as by what we are, that those who are on the right side and in the true Saviour, alone know the meaning of the strain, "When the Lord turned our captivity, we were like unto them that dream; then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are are glad." "God," said an ancient Rabbi, "invented laughter and gave it to his children." Yes, and while, by the seal of his Spirit and the solemnity of his presence, He keeps us from extremes, the Lord of Gladness smiles upon our smiles.

(7) I meant, in the next place, to have spoken of the need of *prayer;* but this is so obvious, the thought of it so penetrates the whole of the address, and the time is so nearly up, that I must leave you to make

* Vinet.

your own remarks on it from your own full hearts, and will now close by saying—

What you do, do quickly. To me, the memories and associations of to-day are all of a nature to deepen the solemnity of our subject, and to hurry the sense of urgency that belongs to it. In October, forty years ago, while yet a youth at College, I stood for the first time in your old Harvey-lane pulpit, and I feel as if still alive in that keen moment. The very words of the opening hymn still thrill me with the marvellous music of living souls, rolling and swelling like "the sound of many waters." I see the young faces, and hear the young voices round me. At another flash I am back in your old Bradgate Park, riding about through sweeps and brakes of tall tossing ferns touching the saddle; the rabbits are scurrying off, and the deer are stopping to look at me before they turn and waft away; spectral-looking hawthorns and great shells of oaks, like caves of touchwood, stand all about; old roots lie in serpent rolls and heaves above the ground, and strike through splits in grey granite boulders. Here the ground suddenly shelves away by the side of me into a deep winding gorge, and the horse's feet are on a level with the tree tops that grow down there; down through the openings of the foliage I see waters as they flash and prattle over the stones below. Up and up, on the other side, I see gallery over gallery of trees rising into the still, upper solitudes of sunlight, dotted with gorse and bracken. Here, among the oak leaves and mosses, was once sheltered that pure spring primrose, Lady Jane Grey; in yonder old house, Roger Ascham tried to make a Greek and Latin machine of her; and perhaps in this green glen she sat to read Plato. But stop—where am I? This is a dream, and where are the old realities? Where are the families that were then the life of Leicester? The fathers—where are they? Where are the children? Their childhood "held its perfection but a little moment," in ten years' time they were all gone—gone, not all into the world of Light, but gone from parental training—each girl gone into a woman, each boy into a man, as a bud goes into a flower, and the dawn into the day. The thought makes me say that, if you would be blessings to those who are now children, you must "take time by the forelock." I am not commissioned, this morning, to address any one who has put off parental work until the child is nearly old enough to be under a roof of his own, but only to make an appeal to those whose children are now little. To such I say, Your time is *now;* and it may be, now or never. We read, in Gothic story, that once when a king was setting out for the wars, an old knight met him at the castle gate, mourning that his own limbs were now too old for the brunt of battle, but comforted because he had the honour of presenting for the service of the state, instead of himself, his eight brave sons. In the name of Christ, and in the strength of God, be faithful to your charge; then, in answer to your prayer, and in benediction on your deeds, "Instead of thy fathers," and instead of thyself, "shall be thy children, whom thou mayest make princes in all the earth."

YOUNG MENS' CHRISTIAN ASSOCIATION, 23, SAVILLE-ROW.—A very interesting and successful ten-days' Mission has been sustained for the spiritual good of young men at Burlington-hall, 23, Saville-row, Regent-street. Mr. E. J. Kennedy, and Mr. Stanley P. Smith, very kindly offered their services for the first ten days of October, assisted as they were by their friend Mr. Deane. It is estimated that over 1000 young men attended the Mission, and a very large proportion of them stayed to the after-meetings for prayer and conversation.

THE CONGREGATIONAL UNION.

THE Congregational Union has just held its autumnal session at Sheffield, under the able presidency of Dr. Fairbairn. Numbers, enthusiasm, and rare eloquence combined to make the meetings memorable and successful in a high degree. The Chairman's address was marked by the peculiar power of thought and utterance which Dr. Fairbairn is well known to possess, and occupied nearly two hours in delivery, not a few passages being then omitted from the reading. Its subject was "Christianity in the Nineteenth Century," the theme being mainly viewed from the intellectual and political sides, rather than the distinctly spiritual or evangelical. As a literary contribution to the religious thought of the age it is of special merit, and sparkles with brilliant points and striking aphorisms.

In dealing with the attitude of the age to religion, Dr. Fairbairn cannot be said to have taken an optimist view of matters, although he by no means spoke despairingly. He admits that both in the cultivated and industrial classes of society, there is a sad amount of estrangement from the religion of Christ. "Aggressive belligerency, or finely-salted satire against religion, makes men heroes and favourites in what is esteemed the cultivated society of England." "The attitude of the labouring classes is more generally and more deplorably one of estrangement than that of the cultivated." "What marks the religion of our day is the loss of the masses."

In making practical suggestions to meet these difficulties, the two main propositions were to cultivate and employ much more highly and fully the intellectual faculty in the ministry of the Christian Church. "If the movement (against Christianity) be intellectual, the intellect alone can meet and master it." The other suggestion was that the Churches should enter more heartily into the political problems of the times, more especially those which bear upon the rights and liberties of the working classes; property, and the re-distribution of land being instanced among the topics claiming earnest attention.

How far such lines of action are likely to prove remedies for the sad alienation of men of all grades from the faith of the Gospel, is a question open to much difference of opinion. Many of us, while ready to do all we can for promoting needed social reforms, are yet firm in our conviction that nothing but a return to Apostolic purity of doctrine, accompanied with Pentecostal fervour and power, can suffice to bring either the cultivated or the unlearned to the obedience of faith. The Apostles were neither brilliant scholars nor ardent politicians, yet they succeeded in causing Christianity to triumph in every part of the world, and to draw largely from every class of society.

There are two kinds of evangelicalism,—that which is weak-kneed and emasculated, a thing merely of ism and sentiment, and that which is true and strong, full of Christ, and tending to practical Christianity. The latter alone is worthy the name. The former is alike unworthy of God and impotent in its influence on men. Dr. Parker well said in his address at Sheffield on this subject:—

"The only way to preach evangelically is, in my opinion, to live evangelically. Evangelical preaching is in the spirit; it is in the tone; it is in the mysterious power called unction, as well as in the literal word and the sharply-defined sentence. How can he preach forgiveness who never forgave? How can he preach sacrifice who never suffered for another?"

We want on all sides a turning to New Testament modes of thought and action. Not only must we have this in the ministry, but also in the Church, if we are to bring men over to allegiance to Christian truth. We quote once more from Dr. Parker's address at the Union on this point, his words appealing alike to the heart and head with no little force and truth:—

"I want an evangelical pew as well as an evangelical pulpit. I have ventured sometimes to say that the pew makes the pulpit; there is a serious and substantial sense in which that is true. I am not going to argue it as a mere matter of phraseology, but we are all conscious, we who occupy the pulpit, of a mysterious and formative influence exercised upon us by the atmosphere of the pew. And hence I would venture to say that some of you who have got on in the world are not so fond of evangelical preaching as you used to be. I do not profess to explain the mystery; but you do not listen as you used to listen; you have been corrupted as to your simplicity; you have turned aside after forbidden paths, it may be. You used to pant after evangelical doctrine 'as the hart panteth after the water brooks.' Let that day return! When the pew is right the pulpit cannot long be wrong in this matter; when the people come thirsting for the water of life the water of life must be supplied; and when that combination takes place—that holy union of aspiration on the part of the pew, and response on the part of the pulpit, the old Sabbath days will return—sweet, bright, gracious days—and the Church will feel that after all has been said and done in the way of controversy the old truth remains,

'For faith has yet its Olivet,
And love its Galilee.'"

The various sectional meetings of the Union were sustained by a spirit of devout earnestness as well as business tact and practical purpose.

RELIGION AND VICE.

WE have need that some new prophet should arise, who, fresh from a vision of the holiness of God and of his law, should reveal in true and unvarnished phrase the hidden iniquities of our time. Speaking as the mouthpiece of the Lord, Isaiah warned in no mincing tones the rulers of Jerusalem in his day, who thought themselves safe in their covenant with death and their agreement with hell. Jeremiah, with equal plainness of speech, declared that among the people of God were found wicked men who became great and waxed rich, though their houses were full of deceit; he bewailed the wonderful and horrible thing that prophets, priests, and people were of one accord in their evil deeds. Micah inveighs against the heads of the house of Jacob, and the princes of the house of Israel, who build up Zion with blood and Jerusalem with iniquity.

These thoughts are suggested by an incident that has just been brought to light at Uxbridge—an incident, unhappily, that has its counterpart, we have reason to know, in other towns. At Uxbridge, a trustee of one of the largest Dissenting places of worship is the owner of the worst dens of infamy in the place. This abominable outrage upon religion has been scathingly alluded to by Mr. Alfred S. Dyer in a recent number of *The Sentinel*, and also in a religious address delivered at Uxbridge on "Religion and Knowledge."

Landlords who knowingly allow their property to be used as houses of ill-fame, are morally as criminal as the tenants, and we shall be glad to see the day when they are recognised as being legally as criminal also.

MR. G. T. GILLINGHAM wishes us to state that his address is 2, James-street, Linton-road, Barking, Essex.

BOYS AT SCHOOL.

MR. R. A. PROCTOR, in a recent issue of *Knowledge*, discourses on "Our Boys at School," and has some wise and pertinent words on the necessity for seeing to it that masters have other qualifications for their work than merely those which pertain to mental training. He says:—

"Unfortunately the masters in our schools are not tested or examined at all as to their fitness for the most important part of their work. We know that masters set to teach mathematics, classics, modern languages, and so forth, have a certain degree of familiarity with these subjects; for they have passed certain examinations in them. But we have no means of knowing beforehand that a master who may have chief or sole charge of our boys at school has learned to control his temper as well as to construe Greek and Latin, to teach honesty by his example as effectively as he may be able to deal with mathematical examples on the blackboard, and to be fair and just as well as to be a ready speaker in French and German."

The influence of school life upon our children must be enormous, and the power of their teachers to make this good and wholesome, or the reverse, is simply incalculable. A master whose morals are lax and low in their tone, draws to his own level all the boys in his charge, save the few who may either have exceptionally strong characters leaning to right, or who come under very vigorous counter-influences elsewhere. Directly and indirectly a worthy teacher influences worthily his scholars, while the exact opposite is also true on the other side. This is too much lost sight of, and indeed the cause of moral education needs to be advocated with all the force and fervour which can be brought to bear upon it.

Parents do well to make strict inquiry as to the tone which prevails in the schools to which their sons are sent, both as to their companions and their teachers. As Mr. Proctor says:—

"Fathers should talk to their boys over such matters, not to listen to mere fault-finding, but to find in converse with them what sort of tone prevails among their fellows. Of course with many boys such a course fails. But an honest, manly boy, who regards his father as a friend, not as 'the governor,' will very soon show, more clearly than he himself perhaps imagines, the nature of his school surroundings."

And again with truth as to the character of the masters:—

"Though there can be no public examinations to test this, inquiry among the boys will often disclose a good deal. But if previous inquiry has not been possible, friendly talk with sons about their school life will soon show any one who understands boys' ways the real position of affairs. If there are many 'mean fellows' among the boys, fellows who let others be punished for *their* offences, who cringe when they are not bullying and bully when they are not cringing, be sure there is something wrong among the masters. Such evidence is far better than actual complaints of unfairness on the masters' part—for boys, like men, may complain without cause."

One source of the difficulty found in training families to habits of obedience and filial respect, may be found in the lack of confidence which often exists between parents and children. The former cannot be too anxious and careful from earliest years to gain and keep the confidence of the latter. On points connected with morality, both as to its principle and practice, there is frequently a reserve maintained which is foolish and hurtful in the extreme. The consequences which follow all offences against purity and modesty of demeanour, as well as those against truth and honesty, should be more fully and plainly pointed out. Some parents shrink, through false delicacy, from cautioning their children at home against evils on which lessons of a very practical character are being learned abroad; and, in many cases, boys are deterred by the reticence and reserve of their parents from speaking of sins and temptations to which they are exposed, and from which they need to be protected by home teaching and parental warning.

Too much must not be expected of masters, we admit; they cannot take the place of parents and teachers as well; they have a right to expect home influence to be on their side, and to sustain their efforts, but, at the same time, no parent should entrust his child to the care of a master who he has not good ground to believe will be as likely to teach by example and precept the principles of purity, uprightness, and truth, as those of science or of art.

We cannot expect that all our schoolmasters will be decided Christians, much as this is to be desired on every ground. It is impracticable in the present state of things; but the least we can expect, and ought to regard as positively essential, is that they are men whose spirit and conduct inspire confidence and respect in those placed in their charge. As a rule, this has been eminently so in our public schools, and to a large extent in our Government schools as well; but in more private schools, such as thousands of the middle class depend upon, the difficulty of ascertaining the fact, and of ensuring a sufficient provision for the need, is much greater. The work is a noble one, worthy of noble men, and it is a wonder more men of earnest piety, and robust moral calibre, do not seek it, not for a livelihood so much as to benefit society. Masters such as we have in view, and they are to be met with amongst us, cannot be too highly valued and encouraged.

In some schools, what we regard as a false code of honour is allowed to prevail in relation to the discovery of moral evils and the exposure of temptations. A spirit of talebearing and sneaking is contemptible enough, and to be discouraged on all sides, but it is equally important for boys to be taught that to cover up real evil and to condone vice is to become a partaker of it. By all means prevent the miserable habit which the meaner aspects of human nature lead some to contract—of saving themselves from punishment by exposing others; let it be seen that to be a sneak is to be a coward, and to merit scorn, but let it also be understood that impurity, profanity, and falsehood, are crimes to be severely dealt with, and evils none are to wink at or regard as secrets to be covered and hid. We have had many noble examples of schoolmasters such as we desire to see our children copying and emulating, and we have them still, but there is ample room for a larger number to come to the front, and the problems of the times as to "our boys" cannot be solved without closer attention being paid to the moral as well as mental qualifications of "our schoolmasters."

GOSPEL VAN WORK.

BUXTON has just had a mighty blessing through the visit of the Gospel-van, with its two evangelists, Messrs. Wharton and Weaver, who have been labouring here for about five weeks. Night after night crowds have gathered round the van to hear the message of salvation, and notwithstanding the cold nights people of all grades of society have gathered around the van to listen to Gospel addresses from these evangelists, and the result has been some most wonderful conversions.

Through the inclement weather the van services were carried on in the old Town Hall from September 29 to the 4th inst. They left Buxton on the 5th inst. On the above Lord's day evening no less than some twelve or fourteen persons got up in the meeting to be prayed for, most of whom found peace before leaving.

For the Young.

SAY THE SAME TO JESUS.

MANY of my young friends know that I have an association numbering now upwards of two thousand members, for supporting two army Scripture readers, and many of you belong to it. I often learn many lessons from your letters to me, and find that *you* help me quite as much as *I* help you sometimes by the thoughts we exchange on paper! Only a short time ago I had a letter from one desiring to become one of my collectors; and, as I think she quite unconsciously teaches us a great and comforting spiritual truth, I am going to tell you what she said to me.

"My dear Mrs. Poole,—I am only a little cripple, twelve years old, and I have not much sense, but if you will take me just as I am, I would like to become a member of your 'association.'"

I wonder if you can guess what I am going to say now? I am going to say this: that just as simply as my little friend told me her case, and asked me if I would accept her just as she was—frail in body, and without anything to recommend her—so every one of my young friends may make application to the Lord Jesus. Good news has reached us: that God wants hearts to love Him, and sinners to be saved; but you must make *personal application* to Jesus. It does not matter how young you are, or whether you are sick in soul, or feel that you know very little about the things of God. Jesus is quite ready to take you as you are, and to make you one of his "loved ones and his own." Just try Him.

I was only too glad to write back and tell my little friend that I welcomed her into the ranks of my collectors, and I think my heart went out to her far more because she *was* a cripple, and helpless and weak. Jesus is just the same, and ten thousand times better. I believe He feels twice as much pity and love and sympathy for the poor sinners who say to Him that they are "blind and naked and miserable, and have need of all things." He welcomes them, oh! so tenderly, into the ranks of his redeemed, pities all their weaknesses, and washes away all their sins.

It is a beautiful thing to come in just such simple faith to Jesus. I often wonder why we do not treat Him in the same way as we do an earthly friend. Why do we not tell him that we want to be saved, but don't know how; that we long to love Him, but find our hearts are hard and cold; that we wish to serve Him, but the way seems dark and difficult; but that if He will *take us as we are* and make us what He wants us to be, we are glad and willing to give ourselves to Him? He would say "Yes" so quickly! Will you say the same to Jesus as Ada said to me? And Jesus will say the same to you as I said to my little applicant.

Eva Travers Evered Poole.

SADLER'S WELLS THEATRE.

WILLIAM CATLIN, of Clerkenwell, thus writes: "The Theatre Services Committee will not open this theatre this winter, and, hearing that the Secularists were in treaty for Sunday concerts, I have secured the building on my own responsibility for six months, Sunday afternoons and evenings, at a rental of £5 weekly. We have been having some extraordinary outdoor meetings near the theatre during the past summer. I have no doubt we shall do well in the winter months. I am willing to give my services, as will Mr. Newth, and others associated with me, for Gospel testimony, but my limited means will not allow me to bear the heavy expenses. There are many that will esteem it a privilege to help me as soon as we can make it known." Contributions may be sent to the office of this paper. Two gentlemen have each given £10. The address of Mr. Catlin is 17, Claremont-square, Pentonville.

MESSRS. MOODY AND SANKEY IN IRELAND.

[FROM OUR SPECIAL REPORTER.]

ARRIVAL OF THE EVANGELISTS.

AFTER a five-months' visit to their native land, Messrs. Moody and Sankey have again landed on our shores, and are busy at their blessed work as heralds of the Cross. Most readers of THE CHRISTIAN will have seen in the daily papers the announcement of their arrival off Queenstown, on Tuesday morning, the 9th instant, by the good steamship *Alaska*, the vessel in which they made the homeward passage last April. True to her world-wide reputation as a swift ploughman of the Atlantic main, the *Alaska* brought the evangelists back to us with all speed. Notwithstanding a severe and adverse gale encountered during the latter half of the voyage, she ran from land to land in two and a half hours under seven days. It is worth noting that the American mails, landed at Queenstown by the tender that took the evangelists and other passengers to the shore, were delivered in London on the morning of the 10th—the most rapid case of transmission yet known in the history of trans-Atlantic postal communication.

As the tender, under full pressure of steam, glided through the beautiful bay of Queenstown, and approached the quay, a goodly and expectant company of friends and onlookers gathered around the lauding point. The evangelistic party, consisting of Mr. Moody, Mr. Sankey, Major Whittle, Mr. and Mrs. McGranahan, —besides Col. Hall, of Cork, Mr. Fowler, of Dublin, and others who had gone out to the *Alaska* to meet them—received a hearty welcome as they stepped on the shores of "Old Ireland," after having successfully passed the ordeal of the inexorable Customs officers. They looked little the worse for having been rather roughly "rocked in the cradle of the deep," though I believe some of them had suffered pretty severely from the much execrated *mal de mer*. Strange to say, however, Mr. Moody, who is usually a very disloyal subject of King Neptune, this time escaped almost scatheless; whether this was due to the fact that he closely courted his berth during the greater part of the voyage, or that he indulged in homœopathic doses of petroleum, I wot not: I only record the gratifying fact. Mrs. Moody, Mrs. Sankey, and their respective families proceeded to Liverpool by the *Alaska*, thence to London direct. Many readers will regret to hear that Mr. Moody's elder son, Willie, is still in doubtful health. It is hoped that a residence through the coming winter at some salubrious southern seaside spot may carry him through the critical crisis and thus relieve the anxious minds of his parents. Mrs. Moody has gone with her family to reside for the present at Brighton.

A short stay of two hours in Queenstown was devoted to social converse with the friends who had come to greet the evangelists and to bodily refreshment, so welcome after the buffetting and discomforts of the voyage. The little circle that surrounded the hospitable board in the Queen's Hotel was thoroughly representative; it may be said to have symbolised in miniature the wonderful unity of spirit and of action that the work of our American brethren has done so much to bring about in these isles, where conservatism and isolation among Christians have too long had sway. There were representatives of the Episcopalian, Presbyterian, Methodist, Friends, Brethren, and probably other branches of the Christian community—a true evangelical alliance.

At two o'clock the party proceeded by rail, skirting the banks of the stately but sluggish Lee, and reaching Cork in time to meet other friends interested in the coming ten days' Mission in that city. Here the same cordial reception was extended to Mr. Moody and his coadjutors. Such a practical union of Christians called by different names has, I believe, never before been known in Cork. The arrangements there are being made on the most complete and liberal scale, when one considers the shortness of the time over which the campaign is to extend. It was not deemed advisable to engage the structure used for the Cork Exhibition, which closed last week, but the capacity of the Assembly-rooms has been enlarged at a considerable outlay so as to accommodate an extra thousand hearers. There was scarce time for a very cursory glance by several of the party at the most interesting collection of Irish and other industrial products in the Exhibition building, when the railway journey had to be resumed in order to reach Limerick, where the Mission was to open the following day. Mr. Fowler, of Dublin, who has taken an active part in organising this first visit of the evangelists to the south of Ireland, accompanied them from Cork. At Limerick they were met by two active members of the local Committee, Messrs. Ferguson and Fitt, and were provided with comfortable quarters at the George Hotel. The hearts of Mr. Moody, Mr. Sankey, and their fellow-labourers were greatly cheered and encouraged by the warm Irish welcome thus accorded to them by the Christians of these towns. It was a happy augury of the still more precious and unmistakable tokens of Divine favour that were yet to come in connection with the actual work itself.

THE LIMERICK MEETINGS.

Limerick lies in the fertile valley watered by the blue Shannon, about 45 miles from the confluence of that noble river with the broad Atlantic; it is the capital of the South-west, and is a city of no small fame and renown in the annals of the nation. Its corporate history yields the palm of antiquity, I believe, only to the great metropolis of the Empire. It offered a determined defence to several military sieges in the troubled times of the past, and one of its historic landmarks is a stone that commemorates "the violated treaty." Poor Ireland cannot be said to have yet emerged from her troubles, but she has fallen on happier times at last than those warlike days of old. As these lines are written, the good old city is being besieged in another sense by earnest ambassadors of the Cross of Christ from a foreign country, but the people seem to be capitulating without even a show of resistance. The words of the Lord, which the evangelists are proclaiming, standeth sure, and there will be no violation, on his part at any rate, of that covenant of mercy and peace that has been sealed and ratified by the death and resurrection of his dear Son.

Limerick is not only one of the most ancient, but one of the most Catholic cities in Ireland. The Protestant population stands in the proportion of about one to ten. It will therefore be understood that the local friends who for years past have desired a visit from Mr. Moody and Mr. Sankey had unusual difficulties to encounter in paving the way for their reception. These indeed came as much, if not more, from the lukewarmness or latent opposition of influential Protestants as from any other cause. Nothing daunted, these brave Limerick men, fired with a holy zeal for the good of their fellow-citizens and the honour of their God, boldly met and successfully encountered every obstacle. The local theatre, after a long and troublesome negociation, was secured for the meetings; a choir was formed and drilled: cheap trains were arranged for, and everything was done that could be supposed to contribute to the success of the work. Of a truth God has signally rewarded the faith and courage of his servants. Speaking from a considerable experience of the labours of Messrs. Moody and Sankey, I can confidently say that nowhere, under the most favouring conditions, has their message seemed to secure from the very outset a readier entrance into the hearts and sympathies of the people.

There was indeed an air of curiosity and apparent indifference about the congregation—not a very numerous one—that gathered in the theatre for the opening meeting on Wednesday afternoon. In the evening, however, the theatre showed another sight. Pit and stage, boxes and galleries, were packed with an audience that appeared to represent every social stratum of the community, and that listened to speech and song as for dear life.

The first meeting over, Mr. Moody invited all who were so disposed to remain for another half hour or so. They needed no pressure; scarcely a soul moved. It seemed as if a power greater than any mere human attraction had chained the people to their seats. Mr. Sankey sang again, and Mr. Moody still further expounded the way of salvation, ringing the Gospel changes on the words "receive," "believe," "take," and "trust." The place was still packed, and personal dealing was out of the question, but when Mr. Moody applied the old question: "Who will trust and not be afraid?" the responses were neither few nor faint. It was truly a wonderful sight, taking all the surrounding circumstances into view, and proved again that in the matter of salvation there is neither Jew nor Gentile, Catholic nor Protestant; the key of God's unspeakable love, in the gift of his Son, fits and is able to unlock the heart of every man. I have no means of knowing, and I do not care to inquire, what proportion of those present were professed adherents of the Romish Church: there must necessarily have been many. Mr. Moody is too wise and experienced a preacher to rouse needless antagonisms by referring pointedly to those matters—though they are far from being of small importance—that separate so widely the religious portion of the Irish people, especially in the South. In his eye all are in the same category — human sinners needing a Divine Saviour. It is true that in his first discourse on Wednesday afternoon, he emphasised very strongly the utter impossibility of obtaining salvation by any form of good works or self-denial; but it was done in such a way as to show that this fatal mistake may be committed by Protestants and Romanists alike. So there was no room for objection or dissent from any quarter, and none was manifested; whatever may have been felt by those who listened to the offer of salvation to all, without the intervention of priest or clergyman. Thus the first day's work of the evangelists in Catholic Limerick was a genuine triumph of the good old Gospel; though it came through a channel that some of the local ecclesiastics have not scrupled to stigmatise as "unauthorized and uncalled for."

THE SECOND DAY'S MEETINGS

Were of still deeper interest. In the afternoon there were very few vacant corners. Mr. Moody's subject was, "The Promises of Christ"—the promise of rest to the weary, of reception to the sincere and trusting penitent, and of confession before the Father for all who boldly confess his name before men. Again the congregation sat as if spell-bound, while the speaker told out in glowing words the story of a Saviour's love and pity and power. Man's stupidity to seeking rest from earthly sources, his slowness in drink of the one and only satisfying stream, his cowardice in cowering before the sneer or the glance of an erring mortal like himself—all were faithfully portrayed; but the wounds were probed with such a gentle and tender hand, and the words of warning were uttered in such sympathetic tones, that the hearers were melted into acquiescence, and it was hard work for those most indifferent, or those most familiar with his theme, to stay the rising tear. Mr. Moody's use of simple but touching incidents, culled chiefly from his own ample store of personal experiences, was most striking and skilful. Oh that every preacher of the glorious Gospel would imitate the evangelist as he imitates his Master in this free use of illustrative, homely, and parabolical speech. How much greater would then be their influence for good over those who are unmoved by the high-sounding phrases of cut-and-dried theological formulæ. Again the congregation remained *en masse* for the thirty minutes' prayer-

meeting that followed, and quite a large number —unusually large for the size of the audience— stood in their places at the invitation of the evangelist, indicating their desire for an interest in the united petitions of the meeting.

THURSDAY EVENING.

I need not unduly occupy your space with details of the evening meeting of Thursday, though it was better than all that had gone before. Following up his theme of the previous evening, which was "Christ seeking and saving the lost," Mr. Moody spoke on "the sinner seeking Christ." After the experience of these two days nobody can dare to say that the people of Limerick are not anxious or willing to hear the good news of the Gospel. They got a full meal from Mr. Moody's first address, but their appetites only seemed to be sharpened, and almost all waited as before for the second meeting and second talk. Then they were dismissed, but a good sprinkling still abode in the theatre for personal conversation. This evening the first overflow meeting was held in an adjacent chapel. Here Major Whittle spoke, while Mr. and Mrs. McGranahan sang the Gospel to those who could find no room in the larger building.

It is very difficult for anyone who has endeavoured so often to describe "these wondrous gatherings day by day," to coin fresh phrases in which to convey a just conception of the part played by Mr. Sankey's share in the services. Nobody, of course, can say how far the people are drawn to the meetings by the world-wide fame of the singing evangelist, and the less familiar method of presenting the truth which Mr. Sankey has done so much to popularise. But it is easy enough to discern the great influence he wields over the masses by the exercise of his unique gifts in this direction. At Limerick he has sung, with all the old-time pathos and heart-moving power, such well established favourites as "The Ninety and Nine," and "Almost Persuaded," besides other and newer melodies that are fast gaining a sure foothold in the hearts of the people. His rendering on one occasion of "My ain Countrie" was to my mind especially fine and touching for one who is not "to the manner born" in threading the verbal mazes of the Doric dialect. The Limerick folks are fortunate in having been the first to enjoy, in addition to Mr. Sankey's song, that of Mr. and Mrs. McGranahan. Your readers know that Mr. McGranahan is the composer of many of the best and most striking Gospel melodies in current use. It is a privilege of no common kind to hear him, with his good wife, sing such of his own songs as "The Crowning Day," "I shall be satisfied," and "Behold what Manner of Love." I never tire in sounding the praises of this last song, the words of which, as in the case of many other of Mr. McGranahan's melodies, are written by Major Whittle. I hardly expect to hear on this earth anything more inspiring or comforting than this Gospel ballad as it was sung on Thursday in the Limerick theatre by Mr. and Mrs. McGranahan and Mr. Sankey, unless another capable and sympathetic voice can be found to complete the quartette. I trust some gifted Christian singer in the Metropolis will be forthcoming to supply this lack, so that such grand utterances may have their full and legitimate effect.

The noon prayer-meeting in the Protestant Association Hall has been under the charge of Major Whittle, the singing being conducted by Mr. and Mrs. McGranahan. To growing companies of Christians the former has addressed day by day stirring words of counsel and exhortation, and the spirit of importunate, believing prayer has been manifest. On Thursday and Friday evenings overflow meetings had to be held. The number of those who thus gathered in the Methodist Chapel was not large, but there was real saving work done. Major Whittle was the preacher. Mr. Sankey and Mr. McGranahan with his wife all took their turn in sounding out the Gospel message through the channel of song.

I have already hinted that some of the Limerick Protestant ecclesiastics have frowned on the movement; nevertheless the attendance at the various meetings of clergy and ministers from different parts has been very good. These friends, when leading the prayers of the congregation, have shown the heartiest sympathy with the work, and the anxious desire that it should leave a lasting impression on the town and neighbourhood.

If any thought that the harmony of the meetings would be disturbed, they have been agreeably disappointed. The Romish clergy in the city have adopted another way of showing their disapproval of the American intrusion — if, indeed, their action can be thus construed, which is perhaps doubtful. The "Redemptorist Fathers" have been holding nightly special services in their fine church, situated a few minutes' walk from the theatre, and in the same street. Curious to see how their Mission was conducted, I attended the Friday evening meeting, and was somewhat surprised to find the church almost filled with some 2000 men and boys, a great proportion of them being in their working dress, and belonging, apparently, to the artisan class. The service was conducted by two of the "Fathers," one reciting the prayers and the other preaching the sermon. The prayers seemed to an uninitiated stranger like myself nothing but a long monotonous gabble in some unknown tongue. Although quite near the pulpit I could catch little except when the officiating priest, at frequent intervals, repeated the Lord's Prayer at a fearful and wonderful speed; here and there I could make out a phrase about the rosary of the Blessed Virgin, or some such expression. In their loud and frequent responses, the vast congregation always appeared to begin with "Holy Mary, mother of God." Throughout the prayers both priest and people were assiduously telling their strings of beads. The hymns, sung with great heartiness to simple tunes, were chiefly in praise of "Mary Queen of heaven and star of the sea," or of "Jesus, Mary and Joseph, the holy family."

The sermon, an altogether different affair, was preached by a tall, spare, ruddy-faced "Father," whose clear, musical voice rang sharply and distinctly through the aisles of the great building. Both as to manner and matter it was well nigh unexceptionable, and might, with the exclusion of very few sentences, have been declaimed from the most evangelical pulpit in the land. Taking for his text the words of the ancient preacher, "The fear of the Lord is the beginning of wisdom," the speaker set forth, in simple, homely phrase, but with much earnestness of manner and intonation, the sovereignty of God, and his claims upon our reverence and love. He entreated the "dear men," as he repeatedly called them, to be serious and real in their religious confessions and professions. "Away with mockery!" he cried; "the blood of Christ is no mockery; it is a real thing." He told them they would be judged according to the high privileges they had enjoyed; perhaps no people on the face of the earth were so highly favoured as they. If they repented not nor forsook all grievous, mortal sin, the benighted Chinese and Japanese would rise up in the day of judgment, and condemn them. He was very strong in his denunciation of swearing, intemperance, immodesty, and impurity; including, however, among these "mortal sins" "the wilful loss of mass." In closing his remarkable and powerful discourse, to which on the whole I could not help listening with the most unfeigned interest and delight, he made an earnest and impassioned appeal especially to the young men before him to lead chaste and beautiful lives, and so be worthy of the Catholic Church. A really virtuous young man, though he might be poor and despised, was like a very angel walking on the earth. "My dear young men, never again commit a mortal sin if you are wise. If any of you have done so return to our Lord Jesus Christ, who loves everyone of you and died for everyone of you, and whose arms are outstretched to give you mercy and pardon. Oh, my dear young men, never more offend Him. Say, 'O God, our Creator, we will not offend Thee; O God, our Redeemer, we will ever love Thee; O Holy Spirit of God, live in our hearts and keep us from sin.'" After finishing his discourse the eloquent "Father" offered a brief and beautiful prayer —a marvellous contrast to the introductory part of the service; only it concluded with a wish that they might all be united to Jesus, Mary and Joseph, of the Holy Family. While pondering, as I passed out with the surging crowd, on the curious mixture of truth and error to which the congregation had been treated, I could not but be thankful for the burning words of exhortation from the pulpit, and for the reverent attention with which they had been heard. Very few seemed to remain for the "confessions," which had been previously announced to be held "up to ten o'clock." I was rather surprised and staggered, however, to find that on regaining the outer air nearly every youth commenced to whistle, and many of them lighted their pipes before they passed through the gates into the street.

The local press has been very friendly with reference to the work. The *Limerick Chronicle*, published on the same evening as the evangelists arrived, had a very appreciative and heartily expressed leading article on the work of Messrs. Moody and Sankey. The same paper in its next issue spoke of them as "these eminent missionaries," and was loud in its praise of Mr. Sankey's song. The following paragraph is clipped from its report of the second evening meeting in the theatre:—

"Mr. Moody delivered a powerfully telling address, in which his characteristic earnestness was more than exemplified. The preacher selected for his theme 'The promises of Christ,' and seldom has the subject been treated in a more masterly or effective manner. The result of Mr. Moody's appeal seemed to go like an arrow direct to the hearts of his numerous hearers, and about fifty persons, by standing up, manifested an anxious desire to be made the recipients of those promises which the heartiness of the speaker had placed before them. The meeting closed amid universal expressions of feeling, which apparently nothing could suppress. It is evident that the interest in the Mission services is momentarily increasing, and it is anticipated that the meeting which will be held in the Theatre Royal this evening will still further exhibit the marvellous success which has already attended the advent of the American revivalists to this city."

LAST SUNDAY'S MEETING.

Sunday was a memorable day in Limerick. It saw a development of the revival that will probably prove to be its best and most lasting fruit. I refer to the awakening of young men. In the early morning, despite the rain, which descended with a persistency that seems peculiar to Limerick, a goodly company of people gathered in the theatre. Mr. Moody's address, on qualifications for Christian work, to all appearance mightily moved the meeting. The impression was deepened by Mr. Sankey's singing of "Nothing but leaves," and other pieces. In the afternoon the theatre was as full as could be. Taking for his topic the "Saving of Noah in the Ark," Mr. Moody sketched out the way of salvation with marvellous clearness and force. As before, the vast crowd showed no inclination to move till they were formally dismissed.

This feature of the Limerick meetings has been most remarkable throughout. It seems as if the throngs were hungering and thirsting for the Word of Life, and refused to be satisfied with one address from the evangelist, or even two. After Mr. Moody had spoken, Major Whittle further, and with delightful simplicity, explained the Gospel. Then the young men were invited to cross the street to a meeting specially for themselves in an upper room of Mr. Russell's store, the former residence of Lord Limerick, once the ball-room of this baronial mansion. The room, holding nearly two hundred young men, was truly consecrated by the proceedings of Sunday, the like of which have never before been heard or even dreamed of by the most sanguine Christian in the city. The fine young fellows flocked into the building like bees. At the call of

Major Whittle they rose up in quick succession, sometimes in batches, and confessed Christ. Most of them said they had decided to accept salvation at the Friday evening meeting. Others, with trembling voice and tearful eye, declared their present anxiety of soul, or determination to start out at once on the Christian course. It would be quite impossible to depict in words the intense interest of the occasion. A similar, if not still more striking scene, was witnessed in the same place in the evening. At the same time Mr. Moody continued to address the people in the theatre, and a third after-meeting was proceeding in the Wesleyan Chapel. There is great joy in many hearts and homes in Limerick town, as the result of these five days' services. As one experienced friend remarked, the Word has taken deeper hold in these few days than it does in many places in as many weeks. Messrs. Whittle and McGranahan stay on for some days.

PARIS CITY MISSION.

A CONFERENCE of the friends and supporters of this Mission was held on Tuesday week, in the drawing-rooms of Rev. Thomas Baron Hart, who kindly gave up his usual Bible reading in order to offer a friendly greeting to Mr. J. M. Weylland, by whose efforts the Paris City Mission was originated and has been chiefly sustained. The funds being now at a low ebb, pecuniary supplies are much needed, to prevent the immediate dismissal of one or more of the seven missionaries at present working in Paris.

Mr. Weylland assured the friends in Paris of the sympathy felt by Lord Shaftesbury and others in the present difficulties of the Mission, and trusted that the present trial would lead to earnest prayer to God.

M. Jules Bresson explained the work carried on in his district at Belleville by the Medical Mission in the Iron Room, the Gospel being read and explained to the patients who wait their turn at the dispensary. Several instances of real conversion were given of poor Roman Catholics who had found Christ in the Word. Many who were formerly indifferent have been led to attend the meetings. Others now frequent the meetings of Mr. McAll, and by means of home visitation, the good impressions produced are followed up, and yield fruit by souls being brought to decision for Christ.

M. Hahnemann described how he took three children out of the street to begin a Sunday-school—next time he had thirteen, then twenty-five, until a good school was established. He was more than ever convinced that home visitation was the very best means of winning the Parisian for Christ.

M. Blaess described his work amongst the shopkeepers, also the workmen and the *concierges*, who were most desirous to read the tracts, carefully selected for them. In this district he visits 800 families regularly; and many indifferent Protestants had been stirred up to become living Christians.

Two members of the Paris Committee stated their deepened interest in the work, and several instances were given of conversion having resulted from following up impressions made at meetings by means of home visits. Many who speak French very imperfectly have been made a blessing by their earnestness.

The Committee finds itself in such a critical financial condition, that unless assistance may come at once for the funds of the work, we shall be forced to dismiss some of our faithful successful missionaries at the very moment when many more workers are needed and called for.

W. J. Lockie, Sec.

71, *Rue des Batignolles, Paris.*

DORKING.—The open-air work in the town and surrounding villages has been most encouraging during the season. About 100 open-air meetings have been held, and thousands of Gospel books and tracts distributed. A very successful eight days' Mission closed the summer's work at the village of Westcott. Large numbers gathered to hear the Gospel, and many professed to rest in Christ for pardon. E. A.

MR. D. L. MOODY'S SCHOOLS

AT NORTHFIELD, U.S.A.

ABOUT a hundred miles west of the New England coast, the Connecticut River flows north and south through a valley of matchless beauty. On the northern boundary line of Massachusetts lies the famous town of Northfield, on the east side of that valley. Here is Mr. Moody's home; and here within a few rods of his birthplace is his Girls' Seminary, which has become so large as to necessitate the erection of a new stone building, which will cost a hundred thousand dollars. On the west side of the valley is the small country town of Gill, in which two years ago Mr. Moody located, in two large New England wooden farmhouses, his Boys' School. This also has so grown as to need more room; adopting the family plan, five tasty, convenient, and commodious brick buildings have been built the past summer. Four of these are for domitory homes, where from twelve to fifteen boys will be in the care of one woman, who will be teacher and matron. The fifth building stands in the middle of the curving row on the hill-side, and is a kitchen hall with all the most approved cooking appliances; and from which the cooked food will be carried to each of the homes. It is the hope to add a dining-hall to this building in the future.

These homes stand on land which formerly comprised two noted farms, having rich river-bottom, hill-side tillage and pasturing, and forest land. The farmhouses are on a high-road, and quite elevated above the river; while the new houses are far up on the valley side, and command a wide and most charming prospect, with the village of Northfield stretched along its one street on the opposite side. The location of this boys' school Mr. Moody has named Mount Herman, and the new buildings were informally opened on Wednesday, the 26th ult. Those present were loud in their expressions of admiration of the location and natural scenery, which is said to very much resemble your lake region, and of the new homes, and the appearance of the bright and hopeful boys. The school, which the boys from all the homes are to attend, is a plain one-storey wooden structure, patterned after the traditional New England road-side school-house, only this is olive-brown in colour, while those were usually dark red.

The dedicatory services were of the simplest character. Several clergymen, laymen, and ladies were gathered, who, after inspecting the grounds and buildings, lunched in one of the new homes, and then assembled with the boys, teachers, and trustees in the school house, when Mr. Moody said it was well known that he enjoyed few educational advantages in his boyhood, and he had always felt a great desire to give good poor boys better advantages than they could naturally expect. And Mr. Hiram Camp, of New Haven, Conn., placed fifty thousand dollars in his hands with which to start something, "for such boys as otherwise would not have an even chance in life."

The school is not an orphans' home or asylum, but a home religious school, into which properly recommended poor boys will be taken and educated for Christ; helped to fit themselves for such spheres in life as they shall seem adapted to fill. Their time is appropriately divided between study, farm work, and play, with an opportunity to use play hours in working for pay for their own advantage. That the field from which candidates for admission will be drawn is not to be limited is seen in the fact that there are now at Fort Herman twelve boys from your Manchester and four from Liverpool, three of the latter being the orphans of a lawyer of that city. When one sends a boy for admission he is expected to guarantee one hundred dollars annually for his support, although that sum does not cover the whole cost. Several benevolent gentlemen are thus aiding several pupils at present, Mr. Moody could not finish his remarks, he was so affected by his feelings when referring to his interest in saving the boys.

Several clergymen and laymen, including Mr. Balfour, of Liverpool, made brief addresses, prayers were offered, a watch presented to the boy who had made the best report of the Sunday sermons for six months, and two more offered for the next six months. A ringing hymn, entitled, "Mount Herman is our home," was sung by the boys, one of their number playing the reed-organ in excellent manner, and the new homes were launched for their mission of good. It is a piece of great good fortune that an elderly, energetic, and very wise and able gentleman, long connected with the public schools of Massachusetts, is to be in charge of the institution.

It is Mr. Moody's great desire now to obtain an ample endowment for these two schools, which will be wisely administered by the able and practical men who are the trustees, and handed down to succeeding generations for the glory of the Lord Jesus, like so many of your celebrated English schools on ancient foundations. This will reach you about the time Mr. Moody will land again, Providence permitting, on your shores again. With him American Christians send their fraternal greetings, and ask some of the prayers and gifts of English disciples for the Northfield Girls' Seminary, and the Mount Herman Boys' School. W. S. Hawkes.

South Hadley Falls, Mass., U.S.A.,
October 1, 1883.

AGRICULTURAL HALL SERVICES.

THE fifteenth anniversary of these popular religious services in Islington was held on Sunday, the 7th inst., from two to three thousand persons being present. Dr. Thain Davidson, who presided, was accompanied to the platform by a large number of ministers of various denominations. Prayer was offered by Revs. F. A. Jones (Baptist) and R. P. Downes (Wesleyan). Dr. Davidson gave a brief address, in which he stated that they had now completed in that hall fifteen years of quiet, earnest evangelistic work, with the hearty co-operation of all evangelical ministers in the neighbourhood, and the undoubted presence and blessing of God. His experience during that time had led him to the conviction that the Gospel, when faithfully and effectively preached, had lost none of its power. He had no sympathy with certain lugubrious croakers who tell us that the masses in London are becoming more and more alienated from Christianity. He did not believe there ever was a time when the people were more accessible, or when there was a greater willingness to hear the truth when presented in a manly and interesting manner. For his own part, he had no belief in sensational methods of drawing the people, in blowing of trumpets, and beating of drums, and marching with banners. They served a Master of whom it was written, "He shall not strive nor cry, neither shall his voice be heard in the streets."

Dr. Davidson proceeded to speak of the ready and brotherly help he had obtained from ministers of all denominations, and from Mr. Spurgeon's Evangelistic Association. During all these years there had not been one breakdown of a service, or one failure of the appointed preacher to appear. Rev. E. A. Stuart then gave a short and pointed address upon the words, "Jesus in the midst," being followed by Rev. J. T. Wigner (Baptist) and Rev. W. Le Pla, Congregationalist.

THE BLESSING OF SIGHT.—A thank-offering is proposed to be appropriated to the work of embossing more books in Dr. Moon's type, now adapted to 250 languages and dialects, and read by many thousands of the blind both at home and abroad. If every person having sight in the United Kingdom gave 6d. a year, it is computed that a sum amounting to £776,000 would annually be raised. There are at least 100,000 English-speaking blind in the world, and not less than 3,000,000 who speak other languages. Collecting-cards, money-boxes, and further particulars may be had of Dr. William Moon, 104, Queen's-road, Brighton, Sussex.

Notes and Comments.

THE arrangements for Messrs. Moody and Sankey's meetings in London, so far as they have yet been made, will be found under "Forthcoming Meetings," p. 20. Many of our readers have doubtless seen the new iron building at The Priory, Islington, in which the first meetings are to be held. It is very much like the Bingley Hall, Birmingham, and we believe, as regards hearing, convenience of ingress and egress, and every other requirement, will be found perfectly satisfactory.

On Sunday, November 4, there will be a meeting at 8 a.m. for Christian workers, for which no tickets will be needed. At 11 a meeting for non-church-goers. — *Tickets necessary.* At 3 a meeting for *women only*, and at 8 for men only.—*No tickets.*

The meeting at 11 is intended for the ninety or ninety-five per cent. of our working population who never enter a place of worship. Considerable help will be needed in the distribution of tickets for this meeting. It is therefore specially requested that any friends who will undertake to give tickets to the class intended in the Islington district will send name and address, with the number they can distribute, to the hon. secretaries of Messrs. Moody and Sankey's Committee, Priory, Upper-street, Islington.

The writer of a descriptive article on Sweden, in *The Christian Church* of last month, thus speaks of the Royal family in that country:—

"Their Majesties, Oscar and Sophie, take a lively interest in the religious welfare of their people, to whom they set a good example. Blessed the people that have such sovereigns. I shall always reckon amongst the pleasantest hours of my life those I spent in private conversation with the Queen of Sweden nnd Norway. We conversed about Missions, prophecies, spiritual life, and I was very near forgetting the high rank of the lady, so true and so real was her Christian humility. Involuntarily my thoughts went to my country (Italy), and I sighed: 'Wilt Thou not, O Lord, give us also such sovereigns that will show our people how real religion can exist in the highest spheres of life?'"

The Town Council of Dartmouth resolved last week to decrease their police force, on the ground that the work of the constabulary and the police court fees had gradually fallen off so that there was not enough for the men to do. Wearers of "the bit of blue" will rejoice to know that the cause of this is said to be the firm hold the Blue Ribbon movement has taken on the town and its district.

The tone of the French Press as represented by M. John Lemoinne, in the *Journal des Debats*, in reference to the Rev. Mr. Shaw, is by no means calculated to allay the feeling of just indignation England cherishes concerning the treatment he has received from French officials. To speak of that respected missionary as "a pseudo-martyr who has made himself ridiculous," and of his injuries as "pretended troubles," is but to add insult to injury. It is a pity the matter of redress or compensation has not been dealt with between the two Governments more promptly, so as to prevent the friction delay is causing. So far, however, as the London Missionary Society and their agent are concerned, public sympathy and confidence will be only increased by the result.

Our City missionaries deserve and demand our special prayers in these days for their guidance and upholding by the Divine hand. They, many of them, labour amid scenes of violence and strife, as well as awful profanity and vice, such as few, perhaps, of our readers can imagine. One wrote us recently narrating how he has had to witness murder and riot in his district to such an extent that it has been like a very hell upon earth. Yet opportunities for real and effective service for Christ have multiplied even there, and he rejoices in tokens for good. But the need of abundant grace and peculiar gifts from God for such work is deeply felt. Our brethren so engaged should have a large place in our hearts.

The Government of the canton of Neuchatel has pronounced sentence of expulsion on Miss Booth and "Captain" Bequet. It is also announced that the decree will be enforced against all foreigners taking part in organising Salvationist processions. An old Commission once given by the Commander of all Gospel forces runs thus, "When they persecute you in this city, flee ye into another." It is open to question whether the direction has not a bearing upon Salvationist demonstrations just now in Switzerland. All methods of action are not equally adapted to all spheres, and so long as truth is not sacrificed, we do well sometimes to surrender prejudices and self-imposed forms of action.

It is to be regretted that the Committee of the Midnight Meeting Movement are so restricted for want of means to carry on their work. As is truly stated in the appeal they have issued, London, with all its poverty and suffering, abounds in wealth—wealth which, it is to be feared, too often extends its influence to patronise vices of the grossest kind, destructive alike to the individual and to society at large. A great responsibility rests upon those who are themselves saved to do all in their power to promote and sustain efforts to rescue the lost. The Midnight Meeting Movement has a large field for its labours in London, as well as in all provincial cities and towns, and calls for hearty support.

Mr. George Hatton, of the St. Giles's Christian Mission, has just written to *The Times* a very urgent appeal for aid on behalf of the work carried on among discharged prisoners released from Coldbath-fields and Holloway Prisons. During the past twelve months 8487 have left these two gaols, 4970 of them have accepted an invitation te, breakfast at the Mission-rooms, 1488 have signed the pledge, 70 have been sent to sea employment on land found for 191, 24 sent to colonies, and 978 relieved in various other ways at the expense of the Mission. The work is so deserving and important that it cad only require to be known that funds are greatly needed for fresh help to be forthcoming.

We are sorry to note that the Rev. Thomas M'Cullagh, President of the Wesleyan Conference, is so prostrated by severe illness that he is likely to be laid aside from his official duties for some time to come. The Lord of the harvest knows how to appoint his servants their work; it is mysterious oftentimes to see how He permits those to be laid aside who seem to us to be most required in active service. But "they also serve who stand and wait."

The Kent County Justices, in their recently issued report on vagrancy, urge the public to discontinue the practice of indiscriminate almsgiving. Attention is really required to this subject, for mischief results to a large extent from support being given to loose and wandering persons who beg from house to house. It is mistaken kindness for any to relieve such cases without careful investigation; crime, pauperism, and idleness, are fed by the support of such applicants for relief.

The report of the Howard Association just issued urges the same point, and illustrates the evil by quoting the words of a beggar at Wandsworth, who recently remarked, "I never intend to work while I can get 16s. a day, and my skin full. It's only fools and horses that work." The charitable may always find ample opportunities for rendering deserved and necessary aid to the poor, and to support vagrant applicants is alike foolish and hurtful.

Another veteran soldier of Christ has fallen from the ranks; we refer to our friend, Mr. John Houghton, of Liverpool, who died last week, after a short but severe illness. His zeal and liberality in the cause of Christ were untiring, and he will be greatly missed from evangelistic and philanthropic spheres of labour. He was a member of the Baptist denomination, and a liberal supporter of its various agencies, but his large heart went out far beyond the limits of any one sect or party. He had attained the age of 71, and has left behind him the testimony of a life devoted to the glory of God, and the spiritual and temporal welfare of men.

The death is also announced of the Rev. James M'Gill, of Bournemouth. He was an eminent minister of the Presbyterian Church, and is spoken of as the Father of the London Presbytery. He was 88 years of age, and enjoyed, as he well deserved, the respect of his brethren and friends.

We would remind our readers that next Lord's Day and the Monday following are the days set apart by the Sunday School Union for special prayer on behalf of Sunday-schools and young people. The co-operation of all Christians in prayer and direct efforts to lead the young to decision is earnestly invited. This may be rendered by attendance at the meetings which will be generally held all over the country, and by special reference to the subject in the family circle and elsewhere.

We yield to none in the gratitude we feel for the blessings brought to us by the Reformation, or in hearty admiration of Luther as the great instrument used of God to secure them for us, but we are sorry to see such an ode as that written by Mr. Martin H. Tupper adopted by the Commemoration Committee as one of its pieces to be used in the meetings held. The fulsomeness of its language strikes us as extravagant in the highest degree, amounting almost to adoration. If Jesus Christ Himself were the poet's theme he could not say more, and it seems a pity a commemoration, so timely and worthy of warmest sympathy and co-operation, should be laid open to a just charge of what is really hero-worship, and homage to man. Dr. Bonar's beautiful words form a striking contrast to the glaring fault in this respect of the companion hymn by Mr. Tupper.

On the 24th inst. Sir Moses Montefiore entered upon his one hundredth year. It is proposed to form a committee, irrespective of creed, to commemorate the centennial of this veteran son of Abraham. His general benevolence and untiring efforts on behalf of the persecuted race to which he belongs has won for him universal respect.

Among recent deaths of remarkable men has been that of Heinrich Augustus Jaschke, an eminent philologist, formerly a Moravian missionary in Thibet. He translated the Bible into Thibetan, and published the first Thibetan lexicon in English and German. He died at Herrnhut, in Saxony, widely known and respected as a scholar of ripe attainments and rare modesty.

We have before us two letters from correspondents referring to our recent article on "The New Theology," one thanking us for it, and speaking of its great usefulness, the other questioning the propriety of bringing controverted points of a doctrinal kind before our readers at all. The latter thinks many would know nothing of errors such as those we have dealt with if we had not called attention to them. The fact is, what is called the new theology, is so widely sustained and advocated by a large portion of the pulpit and the press, that it is essential for those who love the old paths, and cling to the old faith, to speak out, and to contend earnestly for them.

We fully admit the necessity for holding forth the Word of Life in its native simplicity and fulness, but none the less is it needful in these days to expose the subtleties, and warn against the dangers by which we are surrounded. Ignorance of Satan's devices often makes men their easy prey, and when error and truth are cleverly commingled, and old doctrines are cast into new moulds, and altogether changed from their original form, we think it is time to warn and clearly point out the evil, as well as continue to proclaim the good.

A "Total Abstainer" writes, strongly censuring the use of intoxicating wine at the Lord's Table, arguing that if it be wrong for a Christian to drink wine or strong drink, whereby a brother is made to offend, at his own table, surely it is a sin much more aggravated to place it on the table of Him who came to save the lost. The force of this, we should think, must be felt by all who reflect upon it, and it is time, as our correspondent says, for the churches everywhere to clear themselves of what is a serious evil, because a grave danger to many communicants, specially to such as have been reclaimed from drunkenness. No objection to the sacramental use of non-intoxicants can be urged, while everything seems to plead for its adoption.

Whether the action of the authorities at Berlin in ordering the seizure and destruction of the works of M. Zola, the French author, may or may not have a political animus in reference to France, it is not for us to discuss. But having regard to the fact that the public Press says that "M. Zola is as unclean a writer as ever put pen to paper, and that, if the municipal authorities of any civilised city are not within their right in prohibiting the publication and sale of his works, it would be as difficult to assign any intelligible functions to such authorities, as it would be, according to a well-known story, to define the utility, under certain circumstances, of the Prince of Darkness," all pure-minded observers must rejoice that the example is set of putting a national ban upon the circulation of such literature. Germany may be called pharisaic, and told by some censors to look at home, but her present action is right nevertheless.

The Dean of Bangor, in an address on practical cookery, has lifted up his voice against strong tea, alleging that the tea-kettle is really in many cases the precursor of the gin-bottle. Excessive tea-drinking, he argues, weakens the nerves, and produces irritability and general discontent; this nervous weakness leads to the use of stimulants, and so induces intemperance, as well as other physical evils. The Dean pleads for the use of oatmeal and milk in place of tea as much more adapted to produce health, good temper, and general well-being. His theory has more true philosophy in it than many at first sight may imagine, although he has somewhat strained his point.

Great activity is said to prevail in the Mormon camp at Salt Lake City. At a great Conference just held there to consolidate and strengthen the power of their church, it was resolved to send forth fifty-seven carefully selected missionaries to go abroad and spread their doctrines, fourteen being appointed for Great Britain. Their system of polygamy, accursed alike by God and man, renders their teaching and influence a moral pest wherever it is carried. It is to be hoped the United States Government will be vigorous and successful in its action to sustain its recent legislation against the practice. A crisis is evidently approaching on the subject between it and the Mormon State.

We live in days when Congresses, Conferences, and Associations crowd so thickly upon us, that it is pardonable if some of them escape our notice, or have less attention from some of us than they deserve. The Social Science Congress is one, perhaps, which many of our readers are likely to overlook, although by others its importance will have been recognised. Its session at Huddersfield has been occupied with many topics bearing upon the national welfare, and the discussions appear to have been both earnest and effective. It is a good sign to see so many men of influence interesting themselves about the educational, moral, sanitary, and other departments of social economy; they all have practical bearing on the advance of Christian principle.

The disposition grows nowadays on the part of a certain class of writers to pander to the lowest tastes of society, and to gratify the passion for loose and immoral reading which exists. It is of utmost importance that in every country the voice of Government and of public censure should be lifted up against the abomination of increasing this kind of literature. New and cheap editions of such works as Fielding's and Sterne's are by no means encouraging signs of the times, but the cheap novelettes and penny dreadfuls of to-day are even worse. The modern standard of morality set up by some novelists is far lower than that recognised by Fielding and his class, and their influence for evil is far greater because more invidious and concealed.

At the recent meetings of the Congregational Union, in Sheffield, there was a discussion on popularising religious services. The Rev. C. Leach, of Birmingham, set aside the talk about sensationalism, and asserted that the way to get the people to chapel was to preach to them the plain, simple Gospel of Christ. The remarkable effect of Mr. Leach's ministry amply demonstrates this truth. His spacious place of worship in Graham-street, known as Highbury Chapel, is invariably filled with Birmingham artisans and their families. An enlargement has lately been necessitated by the difficulty of obtaining pews. When Mr. Leach preaches to the people in the great Town Hall many find it impossible to obtain room. No catch titles are resorted to, and no sensational methods are adopted. The secret of success is the blessing of the Spirit upon the preacher's affectionate, realistic, and common-sense presentation of the pure Gospel.

THE DINBORO' CASTLE.

An era in the evangelisation of London was marked, twelve years ago, when Joshua and Mary Poole preached and won souls nightly for weeks together in the great tent which Dr. Barnado had set up at Limehouse. This resulted in the magnificent scheme to purchase that adjacent "citadel of Satan," the Edinboro' Castle, at a cost of nearly £6,000, which amount was collected in three weeks. This music and dancing saloon was converted into a hall, where Christ has been preached from that day to this; and the premises where the ruinous drink had been supplied were changed into a coffee-palace, of which the like had never yet been seen, but which has now been imitated in every quarter of London, and in every considerable city in the land.

During those twelve years 3,500 names and addresses have been registered as having found peace and pardon through our Lord Jesus Christ in that building, besides a multitude who have heard and believed the Gospel, but have passed on without registry; while 1600 assemble every Lord's Day morning, and in the evening the hall is densely packed with eager listeners to the good tidings.

We are happy and thankful to remember that our readers had no small share in the initiation of this great work, and that they therefore have a vested interest in its continuance. We therefore feel under obligation to give them information of the crisis which has now arrived. The preaching hall of the Edinboro' Castle, the adaptation of which to evangelistic purposes many will remember as an exhibition of ingenuity and good taste, no longer exists. Originally built of inferior materials it long ago showed signs of decay, and having been supported from without by huge timbers it at length became so dangerous that it has now been levelled with the ground.

Shall it be rebuilt? Assuredly it must. One friend of God and of the Gospel has given £1000 towards the undertaking. Another thousand has been promised by several who are interested in the work. Dr. Barnardo hopes to raise a third thousand from sources immediately available. But there will still remain £3000 to be subscribed in order that the new hall may, when completed, be opened free of debt.

Considering its immense importance in the midst of the teeming population around it, and that it affords a notable solution of the difficulty, how to attract the people to hear the Gospel, we feel confident that our readers will maintain their interest in this house of God, and cause the new and more substantial building to owe no man anything but love.

EVENTS IN MADAGASCAR.

DEAR FRIENDS,—Since I last wrote to you a sad calamity has overtaken Madagascar in the death of the late Queen Ranavalomanjaka II., the first Christian Queen of Madagascar, who was called to her rest and her reward on the morning of Friday, July 13. I cannot enter on the subject of the virtues of the late Queen, or the good she has done to this land during her reign of fifteen years; suffice to say that a better Queen has seldom sat on a throne, and a better never reigned in Madagascar. She is mourned by the people with the sincerest sorrow, and her memory will long be fresh in their minds.

The late Queen has been succeeded by her niece, who we have every reason to believe is also a Christian. She has taken the name of Ranavalomanjaka III. She has had a fair education, having been for some years a pupil in the Friends' Girls' School, and afterwards in the L. M. S. High School for Girls. In the short speech which she made to her people when she was brought forth and shown to them as their new Queen, she said her mother (that is the late Queen) had been a Christian and had rested her kingdom on God, and she was also a Christian and meant to do the same. So that we have all here the greatest cause for thankfulness. God has taken away one good Queen, but He has raised up another, who we hope and fully expect will prove herself to be a worthy successor to her who has fallen asleep in Jesus.

When I last wrote you, I sent you the substance of the infamous ultimatum which had been sent by the French Admiral and Consul at Tamatave to the Malagasy Government. I am glad to be able to send you a copy of a translation of said ultimatum, and also the reply of the Malagasy Government to it. We here do not believe that the facts of the case are known at the English Foreign Office, or they would take a very different view of the case from what they do. It was the policy of him who ought to have sent the facts to suppress them and to play into the hands of the enemies of the Malagasy people.

The French are still in possession of Tamatave, and we hear that great numbers are dying of starvation, and many of them British subjects, Creoles from Mauritius, who have no means of returning there, and so the poor things must remain there only to die, as the outcome of the action of the French. Their native wives and children were placed on Pine Island, in the Bay of Tamatave, where they have nearly all died of starvation it is said. We up here have still a small supply of English stores, but flour is already 10d. a pound, and sugar 1s. 6d.

The congregations of the nine city churches here in the capital meet together every Thursday afternoon for united prayer for their native land, and the Y.M.C.A. meet in the Friends' schoolroom for the same purpose every Saturday morning.

We are often very sad here thinking of the sufferings of our poor people, and wondering what will be the end of all this unrighteous conduct. A piece of more barefaced highway robbery was never perpetrated, for the French have no more right to a foot of Madagascar than you have, but they have plainly said to the Malagasy, "Your land or your lives," and the Malagasy to a man say they prefer dying for their native land to living only to be French slaves. Hence, as I said before, it must be a war of annihilation, unless God in his goodness raise up friends for poor Madagascar. Our work in the country is almost practically at a standstill, and we fear it must remain so until this sad business is settled.

Yours sincerely,

Antananarivo, Madagascar, T. T. Matthews.
August 3.

[738]

ULTIMATUM TO THE MALAGASY GOVERNMENT.

[TRANSLATED FROM THE FRENCH.]

THE French Government, animated by a sincere desire to re-establish as quickly as possible those relations of peace and friendship with the Government of Her Majesty Queen Ranavalona II. which have united them for so long a time, but resolved on employing all means for protecting the position (situation conventionnelle) they have obtained in Madagascar, have given orders to the undersigned to make known to the Government of Queen Ranavalona the conditions upon which henceforth the good relations which France desired to preserve can be kept up:—

1. The Government of the Queen must positively recognise the right of sovereignty or protectorate (souveraineté ou de protectorate) over certain territories which treaties, concluded with Sakalava chiefs, confer upon us. These territories extend from Body Bay on the west to Antongil Bay on the east rounding Cape Amber.

2. The 85th law in complete contradiction of article 4 in the treaty of 1868 shall be repealed, the Queen shall engage herself to give formal and immediate guarantees which the Commissaire of the French Republic, who is furnished with full powers by his Government for settling this question, shall make known to her at the proper time and place, in order that in future the right of ownership of, or of leasing land for a very long period, can be exercised with all liberty by French citizens.

These conditions shall be the object of a special treaty, for the signature of which the Government of Her Majesty Queen Ranavalona II. shall engage to send within fifteen days a Plenipotentiary to the place which the Commissaire of the French Republic shall appoint. This Plenipotentiary shall also have the powers necessary for accepting such changes in the treaty of 1868, or any part of it if there be cause for such, as the Commissaire of the French Republic shall propose to him.

3. The Queen's Government must engage to pay within thirty days from the receipt of the present Ultimatum in Tamatave, into the hands of the Commissaire of the Republic, the sum of a million francs, being dols. 200,000 for indemnity due to French citizens.

The undersigned, immediately the present Ultimatum is accepted, will make known to the Government of Queen Ranavalona II. the conditions which they demand as guarantee for the execution of the clauses enumerated above. These conditions are not presented to the Government of Queen Ranavalona II. as matters for discussion, but for reply by a "yes" or a "no" within eight days. The time has been thus calculated: three days for the journey from Tamatave to Antananarivo; as many for the return journey; and two days for reflection.

The undersigned have received from their Government the formal order not to give the least margin on the time fixed. If, then, the answer is ambiguous or incomplete, or if it should not be received before midnight of the 9th and 10th June, by the Commissaire of the Republic, who will transmit it to the Chief Commandant of the Naval Division of the Indian Ocean Rear-Admiral Pierre will be obliged with regret to open fire on the defences of the town of Tamatave, to take possession of it, and also to destroy all Government establishments of her Majesty Queen Ranavalona, on the east coast of Madagascar. The custom-house of Tamatave will be occupied, and the custom dues will be collected by the French authorities, to the amount of the sum claimed, and as long as the above-mentioned complete satisfaction is not obtained.

Ulterior measures will be resorted to for the future guarantee of the right of ownership of land to our citizens. The results on the North-west coast of the operations of the Rear-Admiral, the Chief Commandant of the Naval Division in the Indian Ocean, are of a nature to show the Government of Queen Ranavalona II. the power he possesses to carry out these designs.

In the name of the Government of the French Republic, the undersigned openly declare that the Government of Queen Ranavalona II. and the Prime Minister will be held responsible for all that may happen throughout the extent of Madagascar, both to French citizens and others, of whatever nationality. Whatever may befall them, directly or indirectly, as to their lives, liberty, possessions, families, or family possessions, would occasion the demand of indemnities, the amount of which will be fixed by the undersigned, and of which the payment would be at once demanded.

If the Government of the Queen after having accepted the conditions of the present Ultimatum should make intentional delay in the accomplishment of one or more of their promises, or if the Plenipotentiary should at any time whatever, on account of the insufficiency of his powers, hostilities will commence without further intimation being given.

The undersigned have the strong hope that the Government of Queen Ranavalona, in accepting conditions, the moderation of which it would be difficult to deny, will free them from having recourse to the employment of stronger measures, and nothing will cause them greater satisfaction than to be spared the necessity of useless bloodshed.

(Signed, &c.) * * *

THE ANSWER OF THE MALAGASY GOVERNMENT.

Antananarivo, June 5.

Gentlemen,—The Ultimatum which you wrote to the Queen and Government of Madagascar on June 1, 1883, has been received, and this is our answer to it.

The Queen and Government of Madagascar are sorry that they see no way of opening communications with you until they know that you recognise Her Majesty as Queen of Madagascar. Your Government did so in the treaty made between the two kingdoms in 1868. And not only so, but the French Government compelling them, only very lately, to pay an indemnity for the affair at Toulè (on the west coast), which is in the part now claimed by the Ultimatum, can be produced to prove that they did so then.

(*Signed*) Andriamifidy,
Pro *The Chief Secretary of State for Foreign Affairs.*

At a Special Meeting of the Imerina District Committee of the London Missionary Society, held in the Committee Room of the College, on the evening of Saturday, May 26, 1883, the following Resolution was proposed, seconded, and carried unanimously:

"That the Secretary be requested to send to the Prime Minister a letter worded as follows:—

[TRANSLATION.]

"*We, Missionaries of the London Missionary Society met in Committee, have prepared the following statement to be presented to you, the Prime Minister, to be conveyed by you to Ranavalonanjaka, Queen of Madagascar.*

"*It is with feelings of the profoundest sorrow that we have heard of the calamity that has come upon Madagascar. The Queen and you, the Prime Minister, know that it was not politics that was the occasion of our coming here, and even now we cannot forget that we are preachers of the Gospel and teachers simply, and not men having any authority at all in the kingdom. Yet notwithstanding, on account of our love for Madagascar and the Malagasy, and on account of our long residence here and our harmonious work with the people in seeking the advancement of wisdom and the kingdom of God, we cannot keep silent, but must express our deep sorrow at what the French have done.*

"*We have seen the forbearance of the Malagasy ever since this business began, and we have given thanks to God, who has given the Queen and her subjects hearts to bear all so patiently, notwithstanding that they have been all along in the right.*

"*And since forbearance has not accomplished the settlement of affairs, and it has come to this, that the French have struck a blow in the bombarding of your ports, and thus war has had to be declared for the protection of the fatherland, for which we are very sorry, and we share in the sorrow of the Queen, yourself, Her Majesty's Ministers, and all her subjects.*

"*We remember you in our prayers continually, and ask God to bless you in order that you may have wise counsels and right purposes, and be strengthened in all that is right for the protection of this land of Madagascar.*

(*Signed*) "T. T. Matthews, *Chairman.*
"W. E. Cousins, *Secretary.*"

PORT SAID.

ADVERTING to the letter of Mr. G. A. Eoll in The Christian of September 27, will you allow me to add my testimony to his, of the great need there is for a Floating Bethel.

One who has not visited or resided in the place can have little idea of its temptations, and it is no wonder that captains are unwilling to permit their crews to go ashore, even on the Lord's day. Besides the Greek grog-shops at almost every other door, where the vilest spirits are advertised at a penny a glass, you may meet in the streets men and boys offering to sell you bottles of worthless gin and other liquors. I greatly desired to have evening meetings in the Mission room and had them for captains, officers, and engineers, but dared not invite the men generally. Once I made the experiment and had a nice large gathering, but one result was this: five of the men gave me the slip at the close. I found them in a drink shop. The thing for Port Said is a "Bethel Ship" such as they have at Alexandria, having, besides the chapel, a reading-room for visitors and a cabin for the missionary's residence. Sailors, as a rule, prefer to go to floating Bethels rather than to the grandest churches ashore. I pray that the Lord may move some of his stewards to provide our brother very soon with a suitable Bethel ship.—Yours faithfully, T. Whytock.

47, *Woolmarket, Berwick-upon-Tweed,*
October 5.

P.S.—For the sake of friends who knew of me at Port Said, please permit me to say, that contrary to my cherished desire of going abroad again, circumstances of a personal kind in the meantime prevent me, and I have recently began home mission work in this town.

DEEPENING OF SPIRITUAL LIFE.—In St. Vincent Parish Church, Glasgow, a series of meetings were held during the week ending 5th inst. The meetings were conducted on the lines of those held in the "Queen's Rooms," last month and were of a most interesting and elevating character. Much blessing was experienced by many who were privileged to attend them. The addresses were all of a very high tone, the importance of consistent holy living being the principal theme.

MISSIONARY COLLEGE IN SPAIN.

THE evangelisation of Spain has been seriously hindered hitherto by the absence of any efficient training college for the preparation of teachers, evangelists, and pastors. Geneva and Lausanne have given valuable help in the past by the training in those cities of young Spaniards for the ministry, but these efforts have been made under considerable difficulties, and the supply from these sources is now about to cease.

In Spain itself tentative efforts on a small scale are being made, but unless something more is done, and in a more effective way, the progress of the Gospel in Spain, humanly speaking, will be greatly retarded in the future. It is therefore a cause for much thankfulness that a Training College in the south of France, initiated in 1877, but arrested in its progress for lack of funds, is now in a fair way of becoming an accomplished fact.

Puerto Santa Maria has been selected as a locality in every way desirable for its salubrity, economy of living, and efficient supervision of the students. A suitable house has been secured, for which the rent is provided, and a competent Director has been appointed, with means for his support. All that is now required is a few hundred pounds for the fitting up of rooms for a limited number of students, for their maintenance in whole or in part, the furnishing of class-rooms, and the salaries of one or two assistant teachers.

This undertaking has been for many years under prayerful consideration, and to show the Catholic and undenominational spirit in which the teaching is to be conducted, the following sentence is quoted from the original circular:—

. . . . "In the training of our youth as labourers, we recognise the necessity of rising above every ecclesiastical system, and preparing a useful and thorough education for minds of every shade within the range of orthodox Christianity; for we desire to win Spain for Christ."

The present appeal from Spain is signed by three Spanish pastors of the Presbytery of Andalusia, viz.: Signor Blanco, of Cadiz; Signor Alonso, of Seville; and Signor Viliesid, of Jerez; and the original appeal of 1877 was cordially endorsed by well-known men of evangelical principle in England and Scotland. It is at the request of the College Committee, whose names are given above, that this interesting and important undertaking is now brought to the notice of your readers.

For the endowing of Colleges, the public has often been indebted to the splendid liberality of individual Christians. In this case, the attempt to do so by small subscriptions has been uphill work. The promoters will hail with deep thankfulness the gift of any member of the Church of Christ able and willing to offer it. A lady in Scotland has just started the University of Dundee by a gift of £120,000. A very much smaller sum would suffice to confer, by means of this missionary college, an inestimable blessing on the Spanish Peninsula. DONALD MATHESON.

120, *Queen's-gate, S.W., Oct.*, 1883.

MR. GEO. SOLTAU'S ADDRESS will be, in future, 69, Beresford-road, Highbury New Park, London, N. He purposes devoting himself to evangelistic work in London during the winter.

WEST BRIGHTON YOUNG WOMEN'S INSTITUTE, HOLLAND ROAD.—The classes in connection with this Institute have realised unexampled success. The Institute has not been in existence more than ten months, and there are now 140 members enrolled. A library consisting of nearly six hundred books will be opened in November. On Sunday afternoon the President, Mr. G. T. Congreve, distributed three handsome prizes and certificates to forty-three competitors, who had prepared papers on the names and titles of our Lord. The temporary iron room was crammed. It is expected that the permanent building will be commenced before the end of the year.

NOTES FROM CANADA.

By GAWIN KIRKHAM.

ACCOMPANIED by the Rev. George Burson, a Presbyterian minister, returning to his charge in Canada, I sailed from Liverpool in the *Circassian*, on August 30, and reached Quebec on September 10. This was my first voyage across the Atlantic, and one not calculated to encourage me to be a sailor.

Tuesday, September 4, will be memorable to some of us, as being the first severe storm we had experienced. The voyage afforded many opportunities for usefulness. When not prevented by sickness or storm, Mr. Burson, Mr. Cracknell (a Baptist minister), and myself, held meetings among the steerage passengers, either on deck or in the steerage. The first Sunday I expounded "The Coloured Teacher," and the passengers joined heartily in singing the hymns. We were something like 800 souls all told, and the emigrants included some French, Germans, and Scandinavians, in addition to English, Irish, and Scotch. One evening, at the close of our meeting, we induced the Scandinavians to sing a hymn in their own tongue, which they did very sweetly, though we could not understand a word. On reviewing our voyage, I felt that the life of a traveller is not calculated to promote personal piety.

QUEBEC.

How pleasant it was to see the coast of Labrador, after being six days out of sight of land. Though out for a holiday, one object of my visit to this Western Continent is to see Christian work, and also to promote open-air preaching. But here in Quebec, the Y.M.C.A. Secretary told me street preaching was impossible, because, as he said, of every ten persons who passed along, nine were Romanists. A clergyman with whom I conversed said he did not think it was needed, as all the Protestants were so well looked after. In his own parish he could almost count on his fingers the number who did not go to church. Happy parish! I wonder where a similar one can be found.

MONTREAL.

Here is a city of 140,000 souls, more than two-thirds being Romanists. Mr. Budge, the secretary of the Y.M.C.A., told me open-air preaching could not be carried on, on account of the strong Romish opposition. Others said that it was occasionally done during the summer in the less prominent places. The one meeting we tried during my stay was most orderly; the Rev. R. Mackay, of Kingston, Ontario, and a young Armenian also took part. This young man had been converted in his native country while reading one of Mr. Moody's sermons. As I spoke of the prodigal son, a young man said, "Have you been sent to look after me? for I'm a prodigal." He was from York, England, and had only been a fortnight in Canada. An address I gave on open-air preaching in the Y.M.C.A. rooms elicited some interest. Autumn seems to be the time for Synods, Conferences, and Exhibitions.

The Methodist Conference succeeded in uniting the Methodist bodies in Canada under the one title of "The Methodist Church." As far as my own observation has gone there is no more union among the various churches than there is in the old country. Here, as there, each body of Christians seems chiefly concerned to build up and extend itself.

Both in Quebec and Montreal I was sadly impressed with the dominance of Romanism. In a railway journey between the two cities above-named, extending over 180 miles, I only noticed one station that was not French, and almost all of them bore ecclesiastical names—Saint this or that—while priests and sisters of mercy embarked or alighted at almost every station, and scarcely a word of English was heard all the way.

TORONTO.

On our way to Toronto, a city of more than 90,000 inhabitants, our vessel called at Kingston. The city was decorated with flags, and I ascertained that the Marquis of Lorne and the Princess Louise were on a visit, and I had the pleasure of seeing this daughter of our beloved Queen. I heard from several sources that the Salvation Army had been greatly blessed here. Toronto affords a good illustration of the work of the Y.M.C.A.'s on this Continent. Favoured with a good building, the hall seating more than 1100 people, a commodious reading-room, and a brisk Secretary (Mr. Sandham), it is not only a centre for young men to visit, but has special evangelistic efforts for prisoners, railway-men, and others. The prison work is very striking. I met some thirty Christian men at the Central Prison at nine o'clock on Sunday morning (September 16), and watched them teach more than 150 male prisoners in classes, and had the sad privilege of addressing these men at the close of the school. This work goes on every Sunday. The Governor was present, and is heart and soul in the work.

Open-air preaching does not appear to be heartily taken up, either by the Association or anyone else. Yet there is a splendid opportunity every Sunday in the Queen's Park. On the above-named Sunday I found a large crowd gathered to hear Temperance addresses, and smaller ones to hear a Christadelphian and other lectures; there was no Gospel, yet I found on giving a short Gospel address a greater spirit of hearing than I should in a park in the old country. On Monday evening also, in expounding "the Coloured Teacher" off Yonge-street, a large audience rapidly gathered. I addressed Christian workers on street preaching in the Y.M.C.A. rooms, and trust the Lord may raise up from among these dear young men some open-air evangelists.

But Toronto sets a fine example to the old country in its well-kept Sunday. No trains or omnibuses run (except what is called a Church train, to fetch distant people to Church), and cabs must be hired from the stables, if had at all. Every-public house is also closed from seven o'clock on Saturday night till Monday morning. This Sunday closing of public-houses happily prevails throughout the Dominion.

I must not omit the good work done by the Y.M.C.A. at the Exhibition being held while I was there. A tent was erected in the grounds, where papers could be read and letters written, and where frequently throughout the day Gospel services were held. The Rev. John Salmon was chiefly responsible for these. An ice-fountain was also erected outside to promote temperance.

HAMILTON.

I spent two days in this city. It has a population of 40,000. Mr. Lonsdale, the secretary of the Y.M.C.A., on very short notice, convened a meeting of Christian workers, to whom I spoke on open-air preaching. Four ministers were present, and two of them—Rev. Mr. Miller and Rev. Dr. Alexander Burns, took part. The young men also accompanied us each evening to the market-place, where we had good meetings. I am hopeful they will continue the work, as their secretary is impressed with its importance.

ST. CATHERINE'S.

I spent Sunday, September 23, in this town of 10,000 inhabitants, and preached for my travelling companion, the Rev. George Burson, who has had a pastoral charge here for sixteen years. I also preached twice in the open air. I purpose now going to the States, taking Chicago and on to Le Mars, in Iowa, as my extreme western point; then back to St. Louis, and so on to the Eastern States, and then home.

"THE SUMMER IS ENDED."

THE year is growing sadder,
Its golden prime is past,
And in the winds of autumn
The leaves are whirling fast.
Soon will its head grow hoary
And crowned with spotless snow,
And then with solemn footsteps,
Pass to the "long ago."

We thank thee, gracious Father,
For bygone joyous hours,
For hopeful vernal springtide,
And for the summer flowers.
And this, the chilly autumn,
With leaves all brown and sere,
Seems full of tender whispers,
Of life's own fading year.

When dreary winds are blowing,
And whispering unrest,
We will not sigh, dear Master,
Because Thou knowest best.
We should not love the sunshine,
Unless the showers were given,
If life were one glad summer,
Then we should prize no heaven.

The wondrous, hidden future,
With treasure store so vast,
I leave to Thee, my Father,
With all the solemn past.
There may be jewels for me,
So beautiful and rare;
There may be thorns and shadows,
And moments full of care.

I would not seek to fathom,
Time's hidden mystery,
The present cloud and sunshine
Is quite enough for me.
Behind the darkest shadow,
I know the golden sun
Will brightly shine above me
Until this life be done.

A few more waning summers
And swiftly speeding years,
A little while of sadness,
A few more bitter tears,
And then—no fading flowers,
No swallows on the wing,
No whirling leaves of autumn,
But everlasting spring.

Marian Isabel Hurrell.

MARSEILLES STRANGERS' REST.

I WRITE you a few hurried lines amid abundant occupations, to beg a corner in your valuable paper, in order to communicate "good news." A brief but sympathetic article appeared last month in a leading local paper, speaking most kindly of *Le Repos des Marins*, the first of the two Strangers' Rests that, as your readers know, it was my privilege to open some four and a half years ago. The result of that letter has been a general awakening of interest, not only on the part of several Consuls, but particularly of the Commissaire de la Marine. I have had interviews with these gentlemen, all of whom have entreated me to actuate the plans I had already formed, that of furnishing these rooms that would be vacated this Michaelmas; besides making such arrangements as would make me able to board as well as lodge the sailors. In this work I am now engaged, filled with praise and thanksgiving to God for these gracious answers to prayers long offered up, in behalf of the 140,000 sailors who annually visit this important port. We have nightly to refuse applicants for beds.

Will your readers come to my help before being obliged to return to Nice for the winter? Friends on the spot are generously helping, but ten donations of £10 each would set me free.

Chas. E. Faithfull.

27, *Rue Brétcuil, Marseilles.*

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CONFERENCE ON UNFULFILLED PROPHECY.

AVENUE ROAD CHURCH, SHEPHERD'S BUSH, OCTOBER 9, 10, 11.

IN opening the Conference, October 9, after singing and prayer, at 3 p.m., Mr. Graham, the pastor, said: My dear Christian friends, our Conference last year proved such a blessing to many, and awakened such an interest in the study of unfulfilled prophecy, that we have felt it both our duty and privilege to invite you this year to another.

I trust we come together in a worshipping and receptive spirit to wait upon God, who waits to bless us; and I trust we also meet with ears open to hear his voice in his holy word, ready to welcome all that He speaks to us there. But in this we need the Berean spirit, taking nothing for granted, but searching the Scriptures for ourselves to ascertain whether the things that are spoken are really the truth of God.

On the importance of the study of the Prophetic Scriptures, I will only remark that God gave prophecy to the house of Israel to prepare them for the advent of the Lord in humiliation; and He has given us the prophetic word to prepare us for his advent in glory. Let the house of Israel be our warning: they sought not the teaching of the Holy Spirit to understand the utterances of their prophets, and were, therefore, unprepared to welcome Christ when He came. They rejected Him, and, as the necessary consequence, He rejected them. If He is soon to return in glory, and we do not know the fact of that return, his coming may take us by surprise.

If we do know the truth about his blessed advent, we need to have our pure minds stirred up by way of remembrance, lest with the wicked and slothful servant we should say in our heart, "My Lord delayeth his coming," and should smite our fellow-servants, and to eat and drink with the drunken. "Take heed to yourself," says our Lord, "lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life; and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth" (Luke xxi. 34, 35).

The Rev. Clarmont Skrine directed attention to Luke xix. 12, "A certain nobleman went into a far country, to receive for himself a kingdom, and to return." It is clear that, in this parable, the nobleman is Christ; and, as his going to heaven was personal, so shall his return be personal. When Jesus says, in John xiv. 23, "If a man love Me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," He speaks of a spiritual coming; but when, in verse 3, He says, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also," He speaks of a personal coming. His coming will be at the close of this dispensation to bring his people to Himself. "Behold He cometh with clouds, and every eye shall see Him." To the disciples, in Acts i. 11, the angels say, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He returned to heaven, leaving the kingdoms of the earth under a usurper, just as David, the man after God's own heart, could only take the kingdom when Saul, the man of the people's choice, was removed. So Christ, before He takes possession of the kingdoms of the world, must first cast out the usurper. David and Solomon are both types of Christ. David subdued all the enemies of Israel, and then Solomon reigned in peace.

Until the Lord comes it will be a time of trouble. His first act (as in 1 Thes. iv.) will be to take his Church to Himself; then his Church will appear before the judgment-seat to receive the rewards of service; and with Him will descend to the earth when his feet shall stand on the Mount of Olives (Zech. xiv). That descent will be after the great tribulation of Matt. xxiv. and Dan. xii., for the destruction of his enemies. Scripture teaches us that instead of progress in the world there will be a great apostasy.

This subject is to believers a call to diligence, to gird up the loins of the mind, and occupy till the Lord comes. To ministers of the Gospel it is a warning to take heed that they build not up wood, and hay, and stubble, instead of gold, and silver, and precious stones, and their works be burned up, and themselves saved yet so as through fire. The Church's call is to sit with Christ upon his throne, and in order to that there is a call to victory over the spirit of the age.

Rev. W. Feith said he was one of those who had strongly held the post-Millenarian view, but Scripture had convinced him there could be no Millennium until Christ Himself came. As it was in the days of Noah, and in the days of Lot, so shall it be in the day when the Son of man is revealed (Luke xvii. 27, 28). Until that day the tares grow and ripen with the wheat. When Christ comes it is to be glorified in his saints, whom he will take to Himself. Until He comes Satan is not bound, and Antichrist is not destroyed. The Lord's Supper connects the coming in humiliation and the coming in glory: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. xi. 26). The practical importance of this truth is seen in the Epistle to Titus: "The grace of God, that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed Hope, and the appearing of the glory of the great God and our Saviour, Jesus Christ."

Rev. W. Page spoke on the attitude of believers in view of this great truth. The exhortation of the Lord Jesus, "Be ye also ready," runs through the writings of the apostles. An unprepared state is that of sleeping. There was an essential difference between the state of the wise and foolish virgins; but as asleep all were unprepared to meet the Bridegroom. In spiritual sleep the intellect is dull in regard to divine truth, and the affections cold. Unsettled views is another unprepared condition. In the present day professors are easily shaken in their minds, easily agitated and troubled. Another state of unpreparedness is uncharitableness toward our brethren. "Judge nothing," says the apostle, "before the time, until the Lord come." If we believe we are ourselves soon to be judged, we will be slow to judge others. What is our true and safe position? to abide in Christ, to maintain our child-like trust. We are called to watchfulness, not to sleep as do others, but to look out for the appearing of the glory of our great God and Saviour.

EVENING MEETING.

Rev. W. Fuller Gooch asked, "What have we to do with unfulfilled prophecy?" 2 Peter i. 16—19 answers, "We have not followed cunningly-devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." We have here three answers to the question: (1) "We heard," says Peter, "the voice," that is the voice of the Father. No expression occurs oftener in the prophets than "The word of the Lord." If a child I must love to hear my Father's voice. (2) All in this scene concerns the Lord Jesus, and "the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). How precious should that testimony be to the believer! (3) We have here a special connection with the Holy Spirit: "No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." A special promise of Christ to his disciples was that the Spirit should show them things to come. Prophecy fulfilled is not more sure than prophecy unfulfilled. In Hebrews ix. 27, 28, Paul tells us, "It is appointed unto men once to die." This is certain. He adds, "Christ was once

offered to bear the sins of many." This, too, is a blessed certainty, the ground of our salvation. When He says, "To them that look for Him shall He appear the second time without sin unto salvation," this is not less certain. Before the first coming, Simeon and Anna waited for the consolation of Israel. Were they wise? One great sin of the present day is the neglect of the prophetic Scriptures. The parables of the Lord are full of prophecy, and all the arguments employed in the New Testament to awaken believers to fidelity and diligence are taken from facts connected with the future.

Rev. Jessie Hawes said: The light of the Cross shines on through the ages till Christ takes the throne. Israel looked for light but beheld obscurity (Is. lix. 9). To us the cross illuminates the past as well as the future. "God who commanded the light to shine out of darkness, hath shined in our hearts." We sat in darkness, but now see a great light. We see the purpose of the Cross; it is our title as well as Christ's to that kingdom in which He must reign till all things are put under Him. We see not yet all things put under Him; but his coming will destroy the Antichrist, and cast out Satan. The cross is a witness to his coming: the corn of wheat fell into the ground and died, in order to bring forth much fruit. While Christ was up in the mount of transfiguration the disciples tried in vain to cast the devil out of the child. When Christ descended, He cast him out. So with us. Loyalty to Christ demands that we should preach the Gospel to every creature; but it is only when Christ returns Satan shall be cast out, and the world will own its rightful Lord.

Rev. W. Durban said: From the days of Origen the Church lost sight of the coming of the Lord. That coming was the great hope of the early Church. Enoch, the first of all the prophets, overleaping all things intermediate, prophesied of the coming of the Lord with his saints. This dispensation is better than the Judaic; but the Church longs for a better one than the present. In Rev. i. the candlesticks and stars speak to us of the night; but with the speed of an express train we are hasting to the day. We desire peace, both in the world and the Church, but it does not come. When the Lord returns He will bring peace, and his rest shall be glorious. Such Conferences as this bring Christians together, and promote their unity.

WEDNESDAY AFTERNOON.

Mr. J. E. Mathieson, who occupied the chair, emphasised the Lord's two warnings, "Take heed what ye hear," and "take heed how ye hear." The gold of our currency is tested both as to its quality and weight, otherwise we should come to national bankruptcy. Our present need is that of a pure and full Gospel. In the creed of Christendom there are three gradations: the Roman and Greek Churches believe in Jesus Christ dead and buried; all Protestants believe in Him as dead, risen, and ascended; and a large number are looking for his return. It would be well if a kind letter could be written to all those evangelical ministers who hold post-millenarian views to ask them to reconsider the subject in the light of Scripture. Mr. Mathieson enforced the counsel of Jude: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." But lest we should suppose that we could keep ourselves by our own power, Jude adds in his doxology, "Now unto Him that is able to keep you from falling," &c.

Pastor Frank H. White remarked how marvellous it is that eighteen hundred years after Christ's coming to Israel we should be thus gathered to consider the question of his coming again to that people. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Israel's covenant is ours: we are grafted into their olive tree: we partake of the consolation of their promises. Their full blessing depends on Christ's return. The divine order of blessing is, first the Jew and then the Gentile. In the three parables of Luke xv. we see mercy for the Gentiles. But the elder brother is now the prodigal. Israel is in a far country, famine-stricken and eating husks. But they will yet say, "I will arise and go to my Father." Israel is the lost sheep, but Jehovah is Israel's shepherd. Israel is the piece of silver hidden beneath the rubbish of rabbinical traditions. The Jew has to face corrupted Christianity: we have helped to hide the truth from him. Now the Jews are brought into the covenant of grace by units; but by and by the nation shall be born in a day. Then shall the people be all righteous; but that day shall be preceeded by the great tribulation.

Rev. J. Wilkinson said: I would remind you of passing events. This is the eve of the great day of atonement. Thousands of Israelites are now trembling and weeping over twelve months' sins. They will fast twenty-six hours; but are never sure of forgiveness. In remembrance of the golden calf, they now put off their golden ornaments and go in calf-leather shoes. Many have just now a deep interest in Israel, and I expect a great revival among the Jews. Mr. Wilkinson said that, for the sake of younger students, he wished in his remarks to be elementary. In John xxi. the Lord told Peter he should die, and that by a death which would glorify God. Peter's curiosity leads him to ask, "What of John?" The Lord replies, "If I will that he tarry till I come, what is that to thee? follow thou me." At once the whisper runs among the disciples, "John is not to die." The disciples knew that when the Lord returns believers will be translated. Death is a telegram for me to go to Christ, not the coming of Christ to me. Spiritually He is ever with us. But He went from earth in person, and in person He will return. John xiv.: "I go . . . I come again." "The Lord himself shall descend from heaven with a shout." Notice a few landmarks. In the Millennium they shall learn war no more; but when the Lord comes He finds all nations gathered together for the battle of the great day of God Almighty (Rev. xix). Is there to be an Antichrist during the Millennium? No; the Lord comes to destroy him before it. Before there is a Millennium, Israel must be converted; and for the conversion of Israel the Lord returns. The Church has one half of the truth in the cross; the Jew has the other half relative to Christ's coming in glory. Unite the cross and the crown, and you have the true Messiah. The Church and the world are now distinct; in the coming age they will be one.

CONTINENTAL AND FOREIGN NOTES.

THREE of the *Rauhe-Haus* Brothers have been sent to America to look after the spiritual interests of German emigrants.

In September seven missionaries were set apart in Berlin for the spread of the Gospel in South Africa and China, two of whom were ladies.

We learn from the last report of the *Société Evangélique* of the Bernese Jura that a new work has been established by M. Th. H. Bovet, of Grandchamp, and with the help of the society. It consists in supplying gratuitously good reading to the railway employés.

The Amazon.—The Bishop of Paris intends building a floating cathedral upon a large steam-ship, which shall go up and down the Amazon, and serve as a place of worship for the population scattered on the shores of the river.

Africa.—The Romande Mission is sending to South Africa three medical missionaries, one of whom is a thoroughly trained lady. The British and Foreign Bible Society has just authorised an impression of the seven first chapters of the Gospel of Matthew in the Kabyle language or dialect. If the result is satisfactory the entire Gospel will be printed. M. Cust has gone to Algiers especially to find some one able to help in the translation of the Bible. Unfortunately, it is very difficult to find an educated person who knows Kabyle well.—*L'Evangéliste.*

Florence.—There is now in Florence, on the Piazza della Signoria, where Savonarola was burnt in 1498, a kiosque for the sale of the Bible.

Fenquières.—M. Duran, a pastor here, writes to the *Christianisme au XIX. Siècle*, that he invited Professor Bertrand, who we believe is connected with the "Mission Intériéure," to come and give some addresses at Fenquières. "In spite of the then all-absorbing field-labours, the report of the first Conference attracted large numbers to the succeeding ones, who were deeply impressed. A lively satisfaction, mixed with astonishment, was depicted on their faces whilst they listened to the Gospel in words so fresh and so completely unofficial. The thoughts of the orator, at once new and Christian, seemed to stamp themselves on their minds and to compel adhesion. I believe, with the blessing of God, M. Bertrand has been enabled to lead many to the knowledge and practice of the truth."

Toulon.—There has been a very interesting Conference of the South of France Y.M.C.A. at Toulon. The meetings were held in an old Roman Catholic church, now one of Monsieur Massis' halls. On the Sunday evening Gospel services were held both in this hall and in the one at La Seyne on the other side of the harbour, the young men dividing their forces and giving out no uncertain sound as to the joy and peace they had found by trusting Christ for their salvation. Both halls were well filled. The next day the whole party went out with supplies of Scriptures, which they distributed freely in the streets and on the quay to soldiers, sailors, and others. More than 1400 Testaments were thus given, and the young men came home full of joy. The Conference will long be remembered for its spirit of brotherly love.

M. E. Prinsep.

M. Cazalet, pastor of the Free Church of St. André-de-Volborgne, writing to the journal of the "Mission Intériéure," quoted an extract from a letter written by a pastor at Nîmes in 1722: "The believers of the Cevennes have never been more zealous, the assemblies more numerous and more frequented, nor vice more condemned than now.

"But to-day," says M. Cazalet, "with some rare exceptions, the religious meetings of the old Huguenots are deserted, and, *per contra*, the places of amusement, especially on Sunday, are crowded."

Now M. Cazalet's heart has been gladdened by a visit from M. Sainton, one of the agents of the "Mission Intériéure"; they have together held meetings in many of the small neighbouring towns and villages. The Lord put his seal especially on the work of St. Andre. A revival began there at the very first, the after-meetings having greatly contributed to bringing men and women to face themselves, their sins, and Jesus Christ. According to all appearance, in a few days, a goodly number of persons have been brought to conviction of sin and to serious repentance; and in general such persons, if they have been willing to yield themselves wholly to the Saviour, have quickly found peace, the Lord has sent them deliverance.

EASTBOURNE.—Rev. Barnes Lawrence, of this place, has accepted an appointment in Liverpool. There will be ample scope for his gifts in the Church of England in that city. He is an evangelical clergyman.

EARLY CLOSING ASSOCIATION.—The Board of Management of this Association have recently addressed a letter to the Postmaster-General in reference to the new regulations for the sale of stamps. The Post Office authorities propose to appoint a large number of shopkeepers as agents for the sale of stamps, giving the preference to those shops which keep open after eight or nine o'clock at night. The Association objects to this arrangement as calculated to induce shopkeepers to keep open late, and to encourage late shopping, and thus to perpetuate and extend the system which causes so many hardships to the assistants. The Post Office authorities, in reply to the Board, hold out no hope of a modification of their plan, but express an opinion that the evils which the Board fear will not arise. But how can it be otherwise?

LIVERPOOL CHRISTIAN CONVENTION.

THOSE who have attended the series of meetings in Hope Hall in connection with this gathering of believers in past years have found them as precious as any in the series of autumnal conferences. Those of last week, on Thursday and Friday afternoons and evenings, Oct. 4 and 5, were no exception. There was a large attendance at each and all of the meetings, and an earnest spirit of prayer. Mr. Thomas Matheson presided at all the meetings. The topic of conference was "Communion with God."

Canon Taylor, on Thursday afternoon, dwelt upon how this communion can be restored, pointing out how sin estranged, and continues to estrange, man from God, and how, mystery of mysteries! in the Atonement of the Lord Jesus Christ, God can be just, and yet the justifier of every one who believes. The Rev. T. Good (Dublin) narrated the experience of the first Mohammedan convert, which was strikingly to the point under consideration—how communion can be restored. He was an old man, and he said to the missionary that Mohammedanism was full of the mercy of God, but that he saw nothing in it to meet the justice of God. "I wanted to know," said the aged inquirer, "how I could get rid of my many sins. I had searched Mohammedanism most carefully, but from beginning to end it said nothing about it. Now, Christianity has met my case, for in that I can see how God can be just and yet save." The work was Divine, and there was a beautiful illustration of this in the rent veil of the temple. It was rent from the *top* to the *bottom*, indicating that from above help alone could come.

In the evening there was a crowded gathering, and the devotional service, the hearty singing and earnest praying, was unusually beautiful and touching.

The Rev. W. E. Burroughs (Kingstown) read 1 John i. 6, 7, showing that if we are to have fellowship with God we must walk in the light. It is only thus that communion with God can be *maintained*, which was another of the topics considered. There is first union, then communion, and this can be maintained. It was to be realised not by simply remembering the gracious promise, "Lo *I* am with *you* always": that was but one half of the truth. The other half beautifully comes out in those words of the Father in the parable of the Prodigal Son—"Son, *thou* art ever with *me*."

Rev. W. Haslam said it should be borne in mind that many believers have union with God who do not keep up the communion. God does not require us to love and serve Him more than one day at a time, and surely we can give Him, who has given us so much, one day. In proceeding, the truth was earnestly enforced that it is not enough to have, as believers, so many precious things in the Book; we must realise them, make them our own in our hearts.

On Friday afternoon Mr. Matheson, in opening the meeting, said that with such high privileges as those belonging to the Christian, there should be corresponding fruit in the Christlike life. If we do walk with Him and keep up holy communion, we shall, in some degree, have the Spirit of the Master, and walk not as mere machines, but as those in whose hearts his love is shed abroad. The Rev. C. S. Green dwelt upon the means by which communion can be maintained, realising the fact of the indwelling of Christ, and the fruit which springs from it. God intends us to overcome, and we should fully trust his promise to enable us to be more than conquerors. Rev. S. Pearson adverted to the danger of some in thinking this great topic too mysterious. It is a fact that God will dwell in those of a humble and contrite heart.

In the evening the Lord's Supper was administered, and the Rev. W. Haslam spoke upon the last topic of conference, "How Communion with God is perfected"—in wholehearted surrender. It was encouraging to see that very few persons left the hall during the hour of Communion, and it seemed as if they were desirous of having the impressions of good deepened by witnessing the fellowship of others in their Saviour and Lord.

EVANGELISTIC NOTES.

GLASGOW.

THE intimation that Dr. Somerville would be present at the noon prayer-meeting brought together a large number. The effects of his recent illness, brought on by exposure to cold, were apparent.

The aged veteran, on rising, was received with a hearty demonstration. He gave an account of his journey, which has already appeared in your journal. Speaking of the difficulties he had at first thought to exist owing to the translation of his words into three or four different languages, he said there was a mighty power in the Gospel, not only to attract, but also to move the hearts of men, even although they had to be translated three or four times. Everywhere they got choirs to sing their hymns, and he thought it would be a good idea if a choir like those of the Jubilee Singers could be got together and go on a tour through these lands, where they would exercise a power for good on the natives. The Dutch people were an interesting people. He urged upon them the desirability of their selecting a deputation of their evangelical members to go to old Holland and preach to the congregations—to go back to the country of their forefathers with the living Gospel. After referring to some of the Mission stations in Africa, Dr. Somerville said that although he had suffered much by his severe illness he was extremely thankful to his heavenly Father for the care which He had taken of him, and he again placed himself in his hands. He urged upon us all the need to keeping our souls in good trim.

Dr. Cumming, who spoke on behalf of his son, who accompanied Dr. Somerville, said that their visit to South Africa had been a very blessed one, and they had the testimony that in all the places they visited there were cases of direct conversion.

The experienced Kentucky Mountain evangelist, Mr. G. O. Barnes, and his daughter, are conducting a series of evangelistic meetings in the Orphan Home Hall. The meetings are being well attended by a class which it is desirable to reach. The story of his own life and work is impressive, and told with dramatic effect. Miss Barnes's singing is sweet, and of great assistance to her father in his labours and work for the Lord, who has signally blessed him in the past.

W. A.

Village Work.—Several villages in Lincolnshire have recently been visited by Mr. John Elliott, of the Evangelisation Society, who has given Gospel addresses in various chapels and schoolrooms. The services have been well attended; some walked many miles after a hard day's work to be present.

Merton, Surrey.—You will be glad to hear our large Coffee Palace and Mission Hall are prospering beyond our expectations. We are obliged to turn many away every Sunday evening, for we are packed to the doors. We depend upon our prayer-meetings for getting good meetings, and our blessed Lord sends the very people we want to attract. Many working men sign the pledge, attend the meetings, and get converted, and then work among their "mates."

M. Fraser.

Bohemia.—Dr. Baedeker writes:—"There is indeed a great change here as to open doors and receptiveness. It is quite a luxury to give away New Testaments or any little books, or Mrs. Grimke's cards. The poor Bohemian, are like parched ground, which eagerly drinks in the drop of rain that falls upon it. There is still the same careful surveillance by the authorities, but many things are done which, when we were here two years ago, would have been impossible. I had a very happy time in a factory speaking to a great number of workpeople, and later with some pastors and with a girls' school. We have had meetings every day, my wife also speaking to women. And now I have taken a bold step by asking for permission to hold a public meeting in a hired public hall. The authorities have given their consent. May the God of all power be with us on this occasion. We want much prayer.

Warrington.—On the 7th inst. Herr Cohen (the converted Jewish preacher) conducted two glorious Gospel meetings here. The largest hall in the town was filled to overflowing, between two and three thousand persons being present. He related in simple, earnest, and touching language the story of his own conversion, through the instrumentality of a child's prayer, from Judaism to Christianity; and spoke strongly against the tendencies towards infidelity at the present day, urging upon young people, in a practical manner, the advantages of deciding for Christ. His work in Warrington has been greatly blessed, and receives the hearty sympathy of all the ministers of the town.

NEARER.

NEARER, ever nearer,
Saviour, to thy side;
All the desert journey,
Let me here abide.
Serving, Lord; or suffering,
If it please Thee best;
Only in thy bosom
Finding still my rest.

Higher, ever higher,
Reaching to the goal;
Every fetter loosened,
Stedfast keep my soul.
Things behind forgotten,—
Passing joy or pain:
For Thyself, Lord Jesus,
Counting loss but gain.

Deeper, ever deeper,
As in lines of light,
On my heart's affection
Living precepts write:
Every thought made captive,
Every impulse thine:
Wandering footsteps guided
By a hand Divine.

Lower, ever lower,
Keep me at thy feet;
Poor and helpless, only
In Thyself complete.
Still thy blood my title,
And thy grace my plea;
Even in the glory,
Hiding, Lord, in Thee.

Nearer by the darkness,
Nearer in the light;
Pressing ever closer
In the thicker fight.
Never, never heeding,
If thy face I see,
Whether cloud or sunshine
Brings me nearer Thee.

A. E. W

PADDINGTON-GREEN CHILDRENS' HOSPITAL.—Recently the Foresters and other kindred societies had their annual demonstration, and took occasion of the same to make a collection for this hospital, which amounted to £70 10s. as a mark of appreciation of the good work done among the sick little ones.

WORKING LADS' INSTITUTES.—On the 11th inst. a meeting was held at the Mansion House, under the presidency of the Lord Mayor, for the purpose of advocating the claims of the working lads of London, upon those who are able to provide them with homes after their work is done. Mr. Hill, jun., hon. secretary, gave an account of the rise and progress of the work, and urged the need of a good building contemplated in Whitechapel-road, which will accommodate 1000 lads with all the conveniences and comforts of a home. Towards the £9000 required, £3000 had been promised, and a number of ladies and gentlemen sent cheques to the meeting towards supplying the remainder. The Lord Mayor, Bishop Claughton, Mr. J. G. Hubbard, M.P., and Mr. George Williams, advocated the claims of so excellent a work, expressing a hope that the remainder would soon be supplied. It is a matter for profound thankfulness that Mr. Hill and others take such a deep interest in the lads of London, as evidenced in the admirably-conducted institutions in use. The address of Mr. Hill is 38, Bow-lane, E.C.

SPAIN.

DEAR FRIEND,—Here is the line I promised you for THE CHRISTIAN. Dr. Bullinger and I entered Spain *viâ* Perpignan on the 4th inst. We had a good supply of the beautiful Spanish leaflets from Drummond's, Stirling, which were eagerly received, as were also the French ones in France, prepared by Mrs. Grimkè, and which all travellers ought to have because of their portability and value.

The principal object of our journey was to get into circulation in Spain 4000 copies of a new edition of Valera's Spanish Bible—large type and marginal references—printed at Barcelona, by Mr. G. Lawrence, and valuable because containing the new translation of Isaiah by the learned and pious Usozy Rios, of Madrid; and the American translation of the Psalms by Mr. Pratt. True lovers of Spain would do well to remember this precious Book before God, that He may richly bless its distribution. Spain needs it more than ever; for though money flows in on all sides, godlessness is on the increase, as in England, and judgment is sure to follow. We had a happy time in Barcelona with some of the little flock who are there bearing a bright testimony to God's grace amid surrounding darkness. They need our sympathy and prayers, dear friends, for Spain is in many respects spiritually a second China, and nothing but the life-giving influence of the Spirit, by the Word, can dispel the gross darkness; but the sufferings of Matamoros have not been in vain. When I saw the people before me on the Lord's day, my heart was made glad by the thought that it was his faithfulness unto death that had been the reason why Spain now had liberty of worship. There are five or six devoted workers at Barcelona—Mr. H. Payne, helped principally by Mr. Müller, of Bristol; M. Empeytat, a Swiss missionary, supported by Switzerland; Mr. Simpson, Wesleyan minister; Mr. Lund, Baptist; and Mr. Pundsack, German; all dear devoted servants of Christ, who would so much value the earnest prayers of the saints.

Spain, like England, has had this year a glorious harvest, while France has had to purchase twenty millions' sterling of corn, besides making up the deficit in her wine crop from Phyloxera, principally from the south of Spain. Then the money coming in from *Agrias*, as the Spaniards call lemons and oranges, is immense, but nothing when compared to what she gets by her iron, lead, copper, zinc, and mercury. Our ride from Barcelona was for nearly 150 miles one continuous vineyard, and as I passed through Tarragona, Tortasa, Castillon, and many other places, I thought how little we had hitherto done, but by the help of God more shall be done in the future. The power of Satan is great; but One has said, "All power is given to Me in heaven and on earth." Let us tarry till we are endued with this power. Valencia has some 45,000 inhabitants, and is in gross darkness, the Virgin being ignorantly worshipped everywhere, and the poor people being as busy with the muck-rake, as Bunyan would say, as the majority in our own country now increasingly are.

How one sighs for the time when holiness to the Lord shall be on the very bridles of the horses, and when the kingdoms of the world shall become the kingdoms of God and of his anointed King. We had a very kind reception in almost every case where we were giving Gospel texts and speaking. There is a thirst, again, that must be supplied; this we noticed was general. The middle and lower classes are the hope for Spain; and, in spite of the flourish of trumpets made by our papers about the young king, I heard from an experienced aged man that he is too young to be serviceable, and much of a puppet in the hands of those around him. "He that ruleth over men must be just," and we shall not see what Spain and the world wants till Jesus comes. Hoping to send you another line from Andalusia, and perhaps from Madrid,—Yours, &c., W. GREENE.

Valencia, October 8.

GOSPEL TEMPERANCE NOTES.

ANTRIM.—During two meetings at this place recently, at which Mr. T. E. Murphy gave addresses, nearly 700 persons put on the blue ribbon.

The Highland Temperance League has published a weekly paper entitled "The Highland News," which may be obtained from the office at Oban, N.B.

DR. SOMERVILLE, who has lately passed through so trying an illness in South Africa, abstained from alcoholic liquors, and says his health has been much promoted by doing so.

AN ENCOURAGEMENT.—A correspondent writes us that a youth, a young friend of hers, was chosen to fill a responsible post over the heads of many others because he had the advantage of being a consistent total abstainer, and is getting on well.

MR. FRANCIS MURPHY received a hearty welcome in America on his arrival home, and was invited to give an account of his Gospel Temperance work in Britain at the Methodist Episcopal Church in Hanson-place, Brooklyn, at which delegates from temperance societies and churches were invited to attend.

RECOGNITION WINDOW. — From a circular which has reached us we find it is proposed to place a stained window in the church of St. Mary, Southampton, as a recognition of Canon Wilberforce's efforts in the Temperance cause. Those total abstainers who wish to contribute towards the same should send their donations to Major Evered Pocle, Enfield House, Southampton.

DARTMOUTH.—Blue ribbonism has taken firm hold in several Devonshire towns with remarkably encouraging results. In one of them—Dartmouth—it was recently resolved by the Town Council to decrease the police force of the borough on the ground that the work of the constabulary and the police-court fees had fallen off gradually, so that now there was not enough work for the men to do.

TOWER HAMLETS.—On the 12th instant the the third quarterly tea-meeting of the Tower Hamlets Mission Gospel Temperance Society was held in the Assembly Hall, Mile End-road. The Society numbers over 500 members, all total abstainers. After the tea a large and enthusiastic meeting was held, which was attended by about 1500 persons, the chair being taken by Mr. E. H. Kervin.

Requests for Praise and Prayer.

PRAISE.—For evident blessing at Coleford, Glos., during a ten days' Mission.

PRAYER.—For the conversion of a husband. ——For a blessing on special services by Rev. T. R. and Mrs. Donaldson, at Wrington, Somersetshire, from Oct. 13 to 24.——For one who is very ill, and is harassed by distressing fear.——That the Lord's blessing may rest upon the preaching of the Gospel in Naples, and union among God's children; and deliverance from unjust proceedings against some who preach the Gospel.——For two sisters in great temporal trouble.——For Richard Weaver, presently holding meetings at Grangemouth, N.B. ——That a young girl may be healed bodily by the Great Physician.——For much blessing on the Mission services, Nov. 12 to 17, by Rev. J. J. Luce, at the Chatham Soldiers' Home.——That a deaf one who labours for Christ may have hearing.—— For the conversion of my husband, who reads novels and smokes all the Lord's Day.——That God's blessing may be upon the party of girls on their way to Durban, Natal.——For the matron of a home who is ill.——For Evangelistic services in the Sailors' Institute, Aberdeen, from Oct. 21, by Mr. Carnegie.——That God blessing may rest upon a series of special services for children, now being held at the Memorial Hall, Selhurst, E.C.

SOUTH-WESTERN CHOIR.—Christians with good voices, desirous of joining the above choir, to assist Mr. Sankey, are requested to communicate at once with Mr. G. Peploe Earl, 1, Cambridge-terrace, Burnt Ash, Lee, S.E.

Letters to the Editor.

A DOUBTFUL EQUIVALENCE.

SIR,—The action of the Worcester magistrate towards the captain of the local Salvation Army, alleged to have caused "obstruction" through preaching, raises the question, "Is a month's imprisonment with hard labour a lawful substitute for a ten shillings fine?" The sentence, taken in connection with its circumstances, is without precedent, and seems explicable only on the ground of aversion to the subject-matter of the preaching. Now, if personal antipathies are suffered to control judicial decisions, the inquiry may soon become general, "Are these the much-vaunted days of civil and religious liberty?"—I am, Sir, yours faithfully, M. A.

SCIENCE AND CRUELTY.

DEAR SIR,—I send this extract from *Health** from a paper on "Hydrophobia," by Dr. Andrew Wilson: "Nor does the want of water produce the disorder, since experimentation—cruel, but justifiable, from the information it affords—has shown that a dog may die of thirst, but will not, on account of the want of water, become rabid." You have kindly spoken against the use of electricity as a punishment, and I hope you will protest against this diabolical mode of torture. Science can never be benefitted by cruelty.—Yours, &c.,

F. H. WILLIAMS.

Pushill, Henley-on-Thames.

ADAM'S FEDERAL HEADSHIP.

DEAR, SIR,—In reply to the remarks signed "M. C. I.," in THE CHRISTIAN for October 4 (page 20), may I cite the words of the Holy Ghost:—

"By one man sin entered into the world, and death by (*διὰ*) sin; and so (*οὕτως*) death passed upon all men, for all have sinned" (Rom. v. 12).

"In Adam all die" (1 Cor. xv. 22.

"We . . . were, by *nature* (*φύσει*), children of wrath." (Eph. ii. 3). Yours, &c.,

Torquay, Oct. 7. P. H. GOSSE.

DEAR SIR,—Your correspondent, M. C. I., in your issue of Oct. 4, may be right in deprecating the use of such an expression as the imputation of Adam's personal guilt to his offspring. As it is not to be found in Scripture, it is better avoided, though I fancy those who use it mean little more than M. C. I. as himself expressed, viz., that Adam's offspring, "enter on life with a nature similar to his in its fallen state."

But when M. C. I. quotes Ezek. xviii. 20: "The soul that sinneth it shall die; the son shall not bear the iniquity of the father," &c.; as if therein God repudiated such a doctrine; it is well to remember that we have to do here with a totally different subject. Ezekiel is not speaking of the concerns of eternity, but of those of time. The death spoken of is that of the body, which the sword of the Chaldæans was inflicting as a very sore judgment in their midst. The parallel passage, Ezek. xxxiii., makes this clear, which begins with, "When I bring the sword upon a land," not to speak of the whole scope of the passage viewed in relation to its context.

We are apt to be misled by the word "soul;" but here it manifestly means no more than person, as in Lev. xviii. 20: "the souls that commit (these abominations) shall be cut off from among their people." God reproves the people, through Ezekiel, for supposing that they were being cut off (literally, by the sword) for their father's sins, rather than for their own. He points out the sins which they were committing (especially idolatry), which were the cause of these judgments, and describes the righteous conduct which, if persevered in, would bring individual deliverance. But all this has nothing to say to Gospel salvation, which is on totally different ground from that of Israel's national standing—ground as far superior as was Paul's righteousness as a Christian (Phil. iii. 6), which he attained by being "found in Christ," from that which he had as an unconverted man, which yet he describes as being "touching the righteousness that is in the law blameless."

The current application of these passages in Ezekiel to Christianity is most misleading, and is often pushed to an extent utterly subversive of Gospel truth. When will Christians learn that they are not Jews, and that God is not dealing with them as He did once with "Israel after the flesh?"—Very truly yours, H. E. BROOKE.

Dovercourt.

* *Health*, for Sep. 28, p 390.

Notices of Books, &c.

The Welcome Hour for this month contains an article *in memoriam* of the late Rev. Thos. Griffith, Prebendary of St. Paul's, and is accompanied by a good likeness of that gentleman. *Partridge & Co.* 1d.

Christ and the Church. *Partridge & Co.* This little tractate on a deeply important subject will well repay careful reading. It is extracted from a work well known to some of our readers, entitled Plain Papers on Prophetic Subjects.

The Child's Companion. Volume for 1883. 2s. *Religious Tract Society.* This beautifully-illustrated and well-bound annual will interest the young much. It is worthy of a place in every family, and in every juvenile library. The reading is good.

His Steps; or, Practical Readings in the Life of Our Lord. By Rev. G. Everard, M.A. *Nisbet & Co.* This is a biographical sketch of leading incidents in the life of Jesus, told and applied in a most interesting way. The author has contributed a useful little work to the treasury of knowledge.

Messages for Mothers. By Lucy Marshall. 2s. *Religious Tract Society.* Books for mothers' meetings are rare; this one will, therefore, be a welcome servant. It contains lessons from the lives of women of the Old Testament. Conductors of mothers' meetings will find it useful reading in addition to, but not intended to supersede, the Word of God.

The Parables of Jesus. By Rev. James Wells, M.A. *Nisbet & Co.* The author has here given to the public a series of addresses originally delivered at a monthly service for the young. There is very much in this volume that will commend itself to the Christian reader, although there will be an objection raised by some to the interpretation of some of the figures. The arrangement of the lessons is both simple and profitable.

The Beautiful Home, with its Seven Pillars. By Francis M. Savill. Price 1s. 6d. *Religious Tract Society.* A charming Sunday book for little folks, printed in large, clear type, and appropriately illustrated. The seven pillars about which Auntie tells her pets on successive Sabbath afternoons are obedience, love, truth, and the like, each one indispensable in building completely the beautiful house of good character.

Mistaken, and Marion Lorsyth, from the Shilling "Christian Life" series of *Oliphant & Co., Edinburgh*, are stories for young ladies whose perusal may help to define the position which active participation in Mission work should hold in relation to home life and duties. They are realistic touches of dilemmas in which young ladies in the present day are often placed with regard to the Church and the world.

Which do they Love, Who are God's Real People? By the late Professor Finney, D.D. *Partridge & Co.* We have pleasure in commending the re-issue in a somewhat abridged form of Dr. Finney's heart-searching and soul-stirring addresses to professing Christians. They are calculated to be of much service in awakening those who through indolence and unholiness are failing to answer the great end of their calling. They are published at one penny each, and should be freely distributed.

Sacred Streams: The Ancient and Modern History of the Rivers of the Bible. New edition. By P. H. Gosse, F.R.S. 3s. 6d. *Hoader & Stoughton.* Interesting and useful in its subject matter, sound in teaching, and excellent in spirit. The scenes which have hallowed each river are grouped around it with their historical associations, and lend a new and freshening interest to the Scripture story. We predict a large circulation for this new and revised edition. It is elegantly got up, and both young and old may derive pleasure and profit from its pages.

Valeria, the Martyr of the Catacombs. Price 2s. *T. Woolmer.* In this handsome little volume Dr. Withrow gives us a graphic description of life in the pagan city of Rome in the days of Diocletian. He has made the catacombs a special study, thus the facts of the story are thoroughly reliable, while the joy manifested under suffering and persecution, the fervent piety and whole-hearted consecration to the will of God, as depicted among these first heroes of the Cross, should cheer every earnest Christian heart. It would do much good to scatter this book widely among young people whose faith is in danger of being undermined by the prevalent infidel sophistries of the present day.

Left to Take Care of Themselves. Price 1s. *T. Woolmer, Castle-street.* Another story of City Arab class. A mournful tale of a struggle for existence in the great City. It contains some touching incidents, but nothing to give it special prominence among the myriad books of the same class.

Rebecca the Peace-Maker, Make Hay while the Sun Shines (by Old Humphrey), and Look on the Sunny Side. 1s. each. *Religious Tract Society.* Three capital additions to the series of large-type books for working people, each containing good wholesome reading specially suited for village libraries and cottage homes. Their handsome binding makes them equally suitable for prizes and presents.

Straight to the Mark. By Rev. T. S. Millington. Price 6s. *Religious Tract Society.* The story of a boy who followed truth at any cost, and scorned every mean action. The value of straightforwardness in all the concerns of school-life is the chief lesson inculcated, although in the career of some other characters in the tale may be found a word of warning to those who would "make haste to be rich" by rash speculations. It is one of the Leisure Hour stories, handsomely bound and profusely illustrated.

A Practical Commentary on the Gospel of St. Matthew. By James Morison, D.D. *Hodder & Stoughton.* This new and revised edition of Dr. Morrison's valuable work on the first Gospel will be welcomed by many to whom the author is already known as a painstaking and scholarly expositor. It is a noble volume, abounding in evidences of critical acumen and erudite research of no common kind. It is a student's book, and to preachers and teachers will prove a storehouse replete with treasure adapted to their need. The reference to other authorities are numerous and suggestive, so that the reader becomes familiar with a host of commentators, while delighting himself with the author's own racy and graphic annotations. The introductory chapters on the writer of the Gospel, the original text, and its peculiar features, are specially worthy of attention. We commend the book to the notice of all who desire aid in understanding what they read.

Is Dogma a Necessity? By the Rev. Frederick Meyrick. *Hodder & Stoughton.* Many people are frightened now-a-days at the very thought of being dogmatic, and shun all attempts at shaping much less avowing a creed. Mr. Meyrick has done his best to show that if we are believers in a Divine revelation we must be dogmatic, inasmuch as it contains dogmatical truths which we are bound to accept and assert. Among these he places the prophetic, priestly, and kingly offices of Christ, the vicarial office of the Holy Spirit, and his illuminating and sanctifying functions. The book is written from a Churchman's point of view, and, perhaps, for some readers, will savour a little too much of ecclesiasticism in some parts, but nevertheless it is a most seasonable plea for what in these times of negation and doubt many believers as well as unbelievers need to be shown is both reasonable and essential. It is the fourth volume of the Theological Library now issuing from the publishers, and will be by no means least in value among its compeers.

The Disruption, and other Studies. By William Nicolson, M.A. *Elliot Stock, London.* This is a well got-up volume, and full of most valuable matter, which its somewhat infelicitous title does not indicate. Since 1843, the date of the origin of the Free Church, another generation has sprung up who, outside Scotland, do not connect the term "Disruption" with that great ecclesiastical movement. Spite of this minor exception it is due to commend the work as an admirable contribution to Biographical and Theological literature. We have read the book with the greatest interest. There was need, for the sake of a new generation, to tell the story of the Disruption of the Scotch Church, and the articles on Bunyan, Chalmers, and Swedenborg are fresh and vigorous. There is no more interesting chapter in all history than that of the dawn of the Reformation in Florence, and Mr. Nicolson has done excellent service to his times by his beautiful translation from the German of Dr. Hase's paper on Savonarola. The three last chapters on "Experience," "Religious Revival," and "Christian Science," will be of use to those who care for philosophical theology. Speaking of Professor Finney and Mr. Moody, the author says: "The reason why they have been found so useful is just that they have studied the strivings of the religious faculty, and are thus qualified to deal with them." We ought to add that the learned and copious "Notes" in the appendix are among the most valuable parts of the work.

Memories of the Spanish Reformers. By John Stoughton, D.D. 8s. *Hodder & Stoughton.* Dr. Stoughton has been visiting the haunts of Spanish reformers, especially those of the Reformation period; and in this handsome volume we have a companion work to "Homes and Haunts of Luther," and to "Footprints of Italian Reformers." Without being absorbing, it is an interesting and instructive book. Descriptions of Spanish scenery and places are judiciously interspersed with historical and biographical matter. The divorce of the Romish religion from personal morality, illustrated not least in the lives of the priesthood, is strongly but delicately brought out in the course of the volume, and contrasted with the spiritual religion and pure lives of the Apostles of the faith of the Reformation. This story of the brave but stormy histories of Spanish reformers is well calculated to induce a feeling of deep gratitude that our lot is cast in happier times. The work appropriately concludes with a chapter descriptive of evangelistic efforts in Spain at the present day.

CORRECTION.—In the article on "Christian Work in Egypt," on page 18 of our last issue, "in the harbour of Jaffa" should read "in the harbour of Alexandria."

LEFT-OFF CLOTHING.—Archibald G. Brown now has five missionaries constantly employed in visiting the homes of the destitute poor in East London. Any parcels of left-off clothing, or help of any kind, will be thankfully received by him and acknowledged. Address 22, Bow-road, E.

CHILDREN'S SPECIAL SERVICE MISSION.—The work of this Mission is now made permanent at Littlehampton, two special services for children being conducted at St. Saviour's Church every Sunday at 10 a.m. and 3.15 p.m. Friends of the C.S.S.M. are cordially invited to assist, the incumbent having his hands very full of work.

JARROW-ON-TYNE.—Mr. Weaver has conducted a fortnight's services in this town, and they have been well attended, and many precious souls have found the Saviour, and Christians have been stirred up. The Bible-readings given each afternoon were profitable, and led to the conversion of many souls. Mr. Weaver is very unwell, and ought to have a few weeks' rest.

OPEN-AIR MISSION.—The quarterly meeting of the members and friends of the Mission will be held in the Mission Room, Queen Anne's-gate, Westminster, on Monday, Oct. 29. A lecture will be delivered by Dr. Samuel Kinns, F.R.A.S., entitled "The Marvellous Scientific Accuracy of the Bible," illustrated with diagrams and geological specimens. Chair to be taken by Benjamin Scott, Esq., at 7 p.m.

AFRICAN SETTLEMENT SOCIETY.—A party of girls left London for the Colony of Natal on the 9th inst. by the *Garth Castle*. The girls are sent out by this society in charge of Miss Alice Allen, and are going into situations among Christian people living in Durban. This must give pleasure to those who help in this good work for the Lord; it is, of course, a work that requires money, and we understand that in a few weeks a party of boys will be on their way to Cape Colony.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Jno. M. Wigner, B.A., at Oxford October 21—28; Mr. Spiers now at Penzance; Mr. Seyler at Battersea October 15—20. 22 and 23, at 7; Hrs. H. S. Lidstone at Harvey-street, Hoxton, October 15—19, at 7; Mr. Banaster at Blandford October 21—28; Mr. W. F. Seagrove at St. John's Church, Copenhagen-street, October 28, at 3; October 29, November 2, at 7; J. G. Alexander, Esq., L.L.B., will preside at General Meeting at Croydon, October 26, at 7. *Meeting for reports of sea-side work at Exeter Hall.* S. D. Waddy, Esq., Q.C., M.P., presiding. October 25, at 7.

WARRINGTON.—The visit of Herr Cohen to this place extended to three weeks, during which time he has nightly delivered addresses in the largest hall in the town, which has been filled to overflowing. His aim is to teach people in a sound and simple manner sound lessons of practical godliness, exhorting them to live, and not merely to exist, and to look forward with hope to the future, through faith in Christ. He strongly advocates total abstinence from all intoxicating liquors, on moral and physiological grounds. He argues well and logically against the tendencies young people have towards infidelity. Many who habitually hold aloof from places of worship have seen the light by attending these meetings. A. M.

A BEER-HOUSE A LIGHT-HOUSE.

Dear Friends,

A low-class public-house next door to us here, with a large room used for a "Sing-song" in the rear, has lately been offered to us, and I have been very anxious to secure it for the good of the sons of my poor neighbours in the closely-packed houses around me.

The Ecclesiastical Commissioners, whose property it is, in their praiseworthy desire to minimise as far as possible their connection with the drink-traffic, have agreed to let me the premises for just half the rent they were offered by a firm of brewers to use them as a licensed house.

As I have lately been much hampered for means to carry on the work I already have in hand, I hesitated to take up any new responsibility, although I much deplored the possibility of losing such a chance of useful work. However, a kind Christian lady and her daughter have generously undertaken to pay the rent, and I trust some who read these lines may be moved to help in the necessary repairs, fixtures, &c.

I intend the house to be open every night for lads engaged in factories, &c., so that they may not have to wander about the streets, in their evening hours, exposed to the worst temptations. When I mention that often a whole family live in a single room, it will be easily understood, if there is illness in the circle, or washing and cooking to be done in such limited space, that there is little comfort for a boy after his day's work at home.

The low theatre and the cheap music-hall provide their baits to lure these youths to ruin, and poison the very springs of life in them. In a few years, with hardened hearts, seared consciences, and established habits, it will be most difficult to reach or move them.

We purpose to provide them with writing and drawing classes, books to read, pictures to paint, draughts and other simple games to play, &c.; in short, just such amusements as judicious parents in a well-ordered Christian home would provide for their boys of an evening. This is not a mere experiment, as a similar effort I made when in Deptford proved very successful, and was made a means of eternal blessing to some, for we always made it a rule to close the evening with a hymn, portion of Scripture, brief exposition, and prayer. I also hope to hold a Bible-class myself weekly for those who are interested in the study of God's Word, and I am glad to say there are several such.

Will you, dear friends, just make an effort to help me to put this little scheme of Christian kindness in working order?

Our half-yearly Report ("Bringing in the Sheaves") is now ready, and will be sent to any address on receipt of 3d. in postage stamps. I think it will be found interesting to those who seek the conversion of the young.

I remain, dear Friends, yours faithfully,

The Boys' Home,
95, *Southwark Street, S.E.*

J. W. O'Regan

CHURCH PAROCHIAL MISSION SOCIETY,

Office—21, John Street, Adelphi, London, W.C.

TENT SERVICES.

The above Society is now prepared to enter into arrangements with the Parochial Clergy for conducting Tent Missions in country and seaside places during the summer months, and will pay the necessary expenses incurred.

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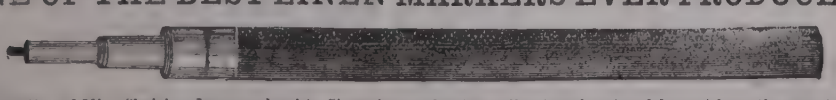
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Contributions of any amount most thankfully received by the Bankers, Messrs. Smith, Payne, and Smiths, Lombard-street; or by the Secretary,
Offices: Ludgate Circus. A. O. CHARLES.

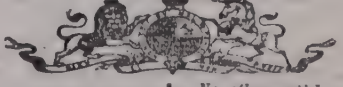
THE ANCHORAGE

Heb. vi. 19.

Special House of Shelter for respectable young women in trouble.

For full description of the work of the Anchorage Mission, with rules for admission to the Anchorage House, apply by letter to Mrs. H. Stuart Wortley (President of the Ladies' Committee), Rosslyn House, Grove End-road, N.W. Subscriptions may be sent to Mrs. H. Stuart Wortley, to any member of the Committee, or to Messrs. Morgan & Scott.

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GOODS PACKED FOR EXPORT.

Mission Appeals.

Blackgang, I.W.—Mr. Hardy, a Christian man at Blackgang, and useful in the Lord's service as hall-keeper there, has a son, an idiot, whom friends are desirous of getting into the Earlswood Asylum. Any of our readers who have votes to spare are asked kindly to give them to this case.

Home for Blind Children.—This Home, with many others, has suffered from a falling-off of subscriptions during the summer months. The Lady Superintendent earnestly asks the prayers and sympathy of the readers of The Christian. —Address, Nelson House, College Avenue, Hackney, E.

Convalescent Institution.—A correspondent, who has been staying at the Home at Walton-on-Thames, writes us, saying that the funds of that excellent Institution are very low, and that she believes many would be glad to send a donation if they knew it. The good the Home here, and at Boxhill, and the Children's Branch at Kingston-hill is doing is well known to our readers. Mr. C. Holmes, 32, Sackville-street, London, W.C., is the Secretary.

Christian Evidence Society. — This Society deserves the support of the Christian public. Extended open-air lecturing in the Metropolis has been manifestly very beneficial during the summer; at the same time it has been attended with great expense. Conside rable help is needed to carry on operations at all c ommensurate with the alarming spread of doubt and scepticism. Contributions may be sent to C. Lloyd Engström, Secretary, 13, Buckingham-street, Strand, W.C.

Mission Yacht.—Mrs. Edward Prinsep will be glad to receive subscriptions from any brethren or sisters in the Lord willing to help in building a Mission Yacht for the South coast of France. Monsieur Borel, who has been evangelising with the *Annie* at Calais, and who is Mr. McAll's agent at Nice, undertakes the work, and has already received a considerable sum. More than £300 will be required. Mrs. Prinsep will provide the small boat. Gifts in the shape of five pound notes-preferred! sent by post registered. —Address Librairie Tourn, 38, Rue de la Republique, Marseilles, France.

A Silent Messenger for Christ in Danger. —Sir,—In my recent peregrinations among the Gospel workers in Western France, I was sorry to hear that a small bi-monthly journal which has done yeoman's service for the Lord in the two Charentes was about to expire of "financial syncope" caused by the sudden stoppage of an English subsidy of about £10 a year. Its director isan Evangelical Church pastor of slender means, but these have been all devoted to the maintenance of the missive for six years. Its circulation is chiefly gratuitous among the lapsed masses who disown both Catholicism and Protestantism. Surely this blessed instrumentality should not be allowed to fall. I will, with pleasure, give further information, or send a copy of the journal to any who may wish it, and will transmit any assistance Christians might give towards its maintenance. —W. L. Lang, 56, Ramsden-road, Balham, S.W.

The Irish Society.—Dear Sir,—Will you kindly allow me to direct the attention of your readers to the Irish Society's appeal in your advertisement sheets? It asks for the prayers and contributions of Christian friends. If those friends only knew what the Society has done, is doing, and what by God's blessing it might do in Ireland, that appeal would receive a glad and liberal response. I am ready to furnish this information, and shall be well content to leave results to a serious consideration of *simple facts*. Meantime, the mention of its work as a Bible Society in Ireland, having a vast native agency for teaching the people to read the Book of God in their native language, should be enough to awaken a deep and wide-spread interest. Mention is made of liabilities in connection with "The Frances Ridley Havergal Memorial Hall," Limerick, now one of the most valuable institutions in the Kingdom. On this institution there remains a debt of £500, which it is sought to clear off by means of the appeal. We are anxiously looking for timely sympathy and support in this good work. Rev. Thomas Keane,
Clerical Secretary.
32, Sackville-street, London, W.

Notices.

Communications Received with Thanks. — J.M.C. A.M.N. A.M. S.K.C. C.L.A. A.S. B.B.C. M.T.D. E.M. W.A. E.M.P. W.H. E.H. J.D.G. W.S.L. C.R. E.W.K. W.L. E.B. G.S.R. E.M.T. A.A.M. H.E.B. W.S.H. J.D.W. E.S. W.W.M. W.J.L. S.P. M.G. W.F. J.R. D.M. F.A. T.R.C. G.G.C. J.W.J. H.E.G. M.E.P. G.D.D. R.R. W.M. W.S. F.T.P. T.S.K. W.G. H.V.L. A.C.L. C.G.C.M. R.S. J.M. F.H.W. G.P.E. D.J.E. J.J. J. de B. A.M. W.G. D.C. G.S. C.L.T. A.E.W.

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Forthcoming Meetings.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Messrs. Moody and Sankey.—October 16 to 26, Cork; October 27 to 31, Waterford. London: Highbury, Sunday, November 4—19; Wandsworth, November 20 to December 5; Stepney-green, December 6—23; Exeter Hall, Watch-night, December 31; Clapham, January 2—21, 1884; Stratford, January 22 to February 11; New Cross, February 12 to March 3.

Mr. J. M. Scroggie.—October, Glasgow; November, Ayr; December, Galashiels.

Rev. W. Haslam.—October 28, St. Andrew's Church, Stamford-street, Lambeth, S.E.

Mr. Henry Thorne.—October 18, Duffield; 20th to 30th, Cardiff; 31st, Torquay; November 5, London. Commence work with Messrs. Moody and Sankey in connection with their six months' Mission.

Major and Mrs. Evered Poole will be at Bath, October 22 to 31; and at Newark from November 1 to 13, for Temperance and other evangelistic work.

Clapton Hall, Alkham-road, Upper Clapton.—Mr. T. Shuldham Henry during October. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Children's Special Service Mission.—Mr. E. T. M. Dennes, at Memorial Hall, Selhurst, S.E., October 15 to 19.

MISCELLANEOUS.

Upper Norwood, Stafford House, Tudor-road. — Mr. Grattan Guinness will give an address at 3 p.m. this day (Thursday).

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

Merchants' Lecture, Finsbury Chapel, Moorfields, every Tuesday in October, at 12 noon. Lecturer, Dr. Kennedy.

Oxford Music Hall.—Mr. C. Inglis every Sunday evening during October.

Y.M.C.A., 61, Gracechurch-street (four doors south of Fenchurch-street). — Daily prayer-meeting, 1.15 to 2 p.m., Saturdays excepted. Bible-reading each Tuesday, 6.15 to 7.30 p.m.

Dr. and Mrs. Boardman.—A Bible-reading, Thursday, October 18, at 3.30, at 102, Regent's-park-road.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W. —Friday, October 19, at 7 p.m., Rev. A. C. D. Ryder, M.A., "Ezra's Example;" Tuesday, 23rd, at 11.30 a.m., Prophetic subjects.

Conference Hall, Mildmay-park, N.—Sunday, October 21, 7.30 a.m., Mr. Geo. Soltau; 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Geo. Soltau.

Y.M.C.A., 185, Aldersgate-street, E.C.—Lecture entitled "Rock and Sand," by Rev. J. Monro Gibson, D.D., in the Lecture-hall, Monday, October 22, at 8 p.m.

Home of Industry, 60, Commercial-street, Spitalfields.— Monthly meeting for Workers, Wednesday evening, October 17. Address by Mr. Geo. Soltau. Tea at 6 p.m.; meeting at 7.

Y.M.C.A., Burlington Hall, 23, Savile-row, Regent-street. —Thursday evening, October 18, Social meeting for young men. Chairman, Mr. George Williams. Addresses by Revs. Gordon Calthrop and George Wilson. Mission Services every Sunday evening, at 7.30.

Strangers' Rest, 163, George-street, Ratcliff-highway.— Annual meeting, Thursday, November 1; tea at 6; meeting at 7. Further announcements next week.

Rev. W. H. M. H. Aitken.—St. Peter's, Clerkenwell, October 21 to November 4; Holy Trinity, Cloudesley-square, November 18 to December 2; All Saints', Haggerston, Wednesday, December 5 to 19.

Exeter Hall.—Mission services this month for young men, each evening at 8 o'clock. Prayer-meeting preparatory to Messrs. Moody and Sankey's visit each day. Saturdays excepted, at 1 o'clock. October 19, Rev. J. Topping; 22nd, Rev. J. Bennet, M.A.; 23rd, Rev. C. J. Whitmore; 24th, Rev. J. Stephens, M.A.; 25th, Rev. T. Richardson, M.A. 26th, Mr. J. G. Watson. — Workers' preparatory meetings, Mr. George Soltau will give addresses on "Hints for the Inquiry-room": Saturdays, 20th, "Rightly Dividing the Word of Truth;" 27th, "Hearing them and Asking them Questions;" November 3, "All Sorts and Conditions of Men." Commencing at 8 o'clock.—The Rev. Charles Moinet, M.A., will begin a series of Bible studies on "Some Characteristics of our Lord's Miracles," commencing Friday, November 9, at 8 p.m.—Rev. C. H. Spurgeon will preach a special sermon to young men in Exeter Hall, Sunday, November 11, at 6.30 p.m.

West-end Conference Hall, Eccleston-street, S.W.— Mr. C. Russell Hurditch, Sundays, at 3.45 and 7 p.m.; Wednesdays and Thursdays, 8 p.m. by various speakers.

St. George's Hall, Langham-place. — Dr. McKillian, Sunday, October 15 and 21, 11 a.m. and 7 p.m.; Wednesday, Burlington Hall, 8 p.m.

Sadler's Wells Theatre.—William Catlin every Sunday at 3 and 6.30 p.m., commencing October 28.

Open-air Mission. — Quarterly meeting, Mission Hall, Queen Anne's-gate, Westminster, October 29. A lecture by Dr. Samuel Kinns, F.R.A.S., &c., entitled "The Marvellous Scientific Accuracy of the Bible." Chairman, Benjamin Scott, Esq. Tea at 6; meeting at 7.

COMING CHRISTIAN CONFERENCES.

Glasgow.—Half-yearly meetings of Christians, October 25, 26, and 27, in the Queen's Rooms, Clifton-street.

Autumnal Conference of British Women's Temperance Association will (D.V.) be held at Nottingham October 22 to 25.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, October 13, 1883.

	£	s.	d.
Syrian Colonisation Fund—M. E. G. 5s.; Mrs. R. £1 1s.; E. S. £1; (*Cyprus Fund*) G. N. 1s.; The Misses C. £1; A. M. S. £1	4	7	0
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Church Missionary Society—S.	5	0	0
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Dr. Barnardo's Homes—S. £2; J. B. 12s. 6d.; R. J. £2; A. M. S. £1; R. O. O. 10s.; E. S. £1	7	2	6
Bristol Orphan Houses—J. B. 5s.; S. £2; J. W. and K. A. £10; E. S. 10s.	12	15	0
Mr. Fegan's Boys' Homes—S. £2; R. J. £1; J. W. and K. A. £8; Mrs. B. 5s.; A. £1; A. M. S. £2; E. S. £1	15	5	0
African Settlement Society—S.	2	0	0
Baptist Zenana Mission—M. H.	1	0	0
Jewish Refugees' Aid Society—A. M. A. 5s.; J. W. and K. A. £4	4	5	0
Bethel Ship, Port Said—J. B.	0	10	0
Miss Robinson's Work among Sailors—J. B.	0	5	0
East London Training Institute—F. C.	1	0	0
Rev. McAll's Work, Paris—R. J. £2 10s.; Mrs. B. 10s.; A. M. S. 10s.	3	10	0
Soldiers' Institute, Portsmouth—R. J. £7; J. W. and K. A. £3	10	0	0
Miss Weston's Work in the Royal Navy—R. J. £4 10s.; E. M. 10s.	5	0	0
Miss Best's Letter to Seamen—R. J.	1	0	0
Free Italian Church—R. J.	5	0	0
Ragged School Union—R. J.	1	0	0
Midnight Meeting Movement—J. G. N. £5; J. W. and K. A. £10	15	0	0
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Anglo-Indian Evangelisation Society—J. W. and K. A.	4	0	0
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Church Pastoral Aid Society—J. W. and K. A.	4	0	0
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Soldiers' Institute, Brighton—J. W. and K. A.	3	0	0
Soldiers' Institute, Winchester—J. W. and K. A.	3	0	0
Soldiers' Institute, Sandgate—J. W. and K. A.	3	0	0
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Penarth-street Mission Hall—J. W. and K. A.	3	0	0
Miss Leigh's Work, Paris—Mrs. B. £1; A. M. S. 10s.	1	10	0
Miss De Broen's Work, Paris—Mrs. B. 10s.; A. M. S. 10s.	1	0	0
Friendless and Fallen—Mrs. B.	0	5	0
George-yard Ragged Schools—Mrs. B.	0	5	0
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Mrs. Vicars' Work at Brighton—Mrs. B.	0	5	0
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Mildmay Mission to the Jews—Mrs. B.	0	5	0
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Cow-Cross Mission—M.	10	0	0
Salvation Army—A. M. S.	0	10	0
Rescue English Girls—Leigh Y.W.C.A.	0	15	0
Home of Industry—R. O. O. £1; E. S. £1	2	0	0
London City Mission—R. O. O.	1	0	0
Homerton Mission—R. O. O.	1	0	0
Mrs. Mumford's Work at Philippopolis—J. A.	1	0	0
Mrs. Hilton's Crèche and Orphan Home—E. S.	0	10	0
Association for Suppressing Gaming, Monte Carlo—E. L.	0	5	0
	£224	16	6

[ADVERTISEMENTS.]

Hahnemann Home, Bournemouth—N. Y. Z. £1.
Mission Hall in Bethnal-green-road (W. Cuff)—L. £1; S. £1; G. £1 M. 10s. G. D. 2s. 6d.

Continued from Page 3.

Miscellaneous.

A LADY wishes to know of school or home for boy of four. Mother very poor, has since his birth respectably supported him.—Mrs. Etherington Smith, East Ella, Putney.

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Should the death-angel knock at your chamber
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Have you any room for Jesus?
Oh come, sinner, come! 'tis mercy's call
Make room for Jesus! room, sad heart!
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Brightly beams our Father's mercy
O Christ, in Thee my soul hath found
Light in the darkness, sailor!

CONTENTS OF No. 3.

When my final farewell to the world I have said
Standing by a purpose true
When the storms of life are raging
I have read of a beautiful city
Ring the bells of heaven! there is joy to day
I have heard of a land far away
"Land ahead!" its fruits are waving
Oh, tender and sweet was the Master' voice
'Tis the promise of God full salvation to give
When storms around are sweeping

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CASE FOR THIS WEEK

LETTER FROM J. T., of KIDDERMINSTER.

"Dear Sir,—I recognised my testimonial in the *Christian World Family Circle* of this week. I am truly grateful, and pleased to say it is thoroughly correct. *I continue wonderfully well.* Both physicians and surgeons described my case as you mention. It certainly seemed quite hopeless, but through the blessing of God your medicine has restored me to new life.—August 4, 1883.

[The writer's case was very remarkable and pleasing. He continues the above letter by asking me, for special reasons, as before, not to publish his name in print, though I am permitted to refer privately to him.]

EXTRACT from a LETTER from a LADY at REIGATE.

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FULL PARTICULARS IN NEXT WEEK'S "Christian."

FRIENDLESS AND FALLEN. *OPEN-ALL-NIGHT.*

Recently it was announced that the Committee of the Homes had determined to make some much needed alterations and repairs at the **OPEN-ALL-NIGHT REFUGE.** These works are now nearly completed, and it is hoped that within ten days of this date the place will be re-opened by a meeting to invoke the **BLESSING OF GOD** upon the Mission of Mercy carried on therein. The expenses have somewhat exceeded the estimate of cost.

WILL SOME FRIEND OF POOR OUTCASTS, THEREFORE, CONTRIBUTE A DONATION OF £25 TOWARDS THIS SPECIAL OBJECT?

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SPECIAL APPEAL TO CHRISTIANS.

In **SIX WEEKS** from the present date **DALSTON HALL**, Dalston Lane, near Dalston Junction, an Iron Building, formerly known as St. Saviour's Church, **HAS TO BE REMOVED**, the ground having been purchased for other purposes, on the **EXPIRATION** of the present **LEASE**. Much blessing has attended the preaching of the Gospel there during the past two years, and many souls have been there brought to God.

THE FUNDS of the Mission, for this and all other branches of the work are **QUITE EXHAUSTED**. We shall be unable to re-erect the Building elsewhere, unless some of the Lord's stewards immediately come to our help. **£500** urgently needed for this and other parts of the work, towards which contributions great or small will be thankfully received by the Editor of this Paper, or by the Director of the Mission—

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George Holland thankfully acknowledges receiving from M. C. six small shirts. Captain Bruce, clothing and 10s. Yes, G. D.

The Infant Day Nursery opens at 7.30 a.m. The Free Ragged Day Schools open in the morning at 9, afternoon at 2. Sunday Schools. Monday, Band of Hope at 6.30. Tuesday at 6.30, Classes for Ragged Boys. Wednesday at 6.30, Children's Service. Thursday at 6.30, Work amongst Little Girls. Classes, Meetings, and Services for Young Women and Elder Girls. For Lads and for Adults. See "Record of Work."

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 280, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

YORKSHIRE WOMEN'S CHRISTIAN TEMPERANCE UNION. — The Annual Meeting and Conference to be held at Middlesbro', November 6th and 7th. Programmes can be obtained from Mrs. Fielden, Thorp, York

THE DEEPENING OF SPIRITUAL LIFE.—These meetings will be resumed, the Lord willing, on Friday, November 2, at 3.30 p.m., at Stafford Rooms, Titchborne-street, Edgware-road. The opening address will be given by Rev. H. Webb-Peploe. They will be continued every Friday at the same hour.

DESTITUTE CHILDREN'S DINNERS SOCIETY. President, The Earl of Shaftesbury, K.G. This Society was established in 1866 for giving meat dinners weekly to children attending schools. The next season will commence November 1st, and subscriptions and donations are gratefully received by the Treasurers, Lord Kinnaird, 1, Pall Mall East, and W. Fuller, Esq., 111, Piccadilly; or the Secretary, Colonel G. A. Alston, 86, St. George's-road, S.W.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest donations in money or clothing will be thankfully acknowledged by the Committee. Flannel and overcoats are much needed.

CHRISTMAS AT THE SAILORS' RESTS.—Will kind friends help Miss Weston to get up the usual Christmas festivities, by making and sending articles for the Christmas Trees, or any pretty little presents. They may be suitable for men, women, or children. Miss Weston will be glad to receive them, addressed to her at either the Sailors Rest, Devonport, or the Sailors' Rest, Portsmouth. Last year 1,000 blue-jackets, with wives and children, were gathered during Christmas week, and 200 pledges were taken.

BARBICAN EAST CENTRAL MISSION TO THE JEWS.—This Mission is making strenuous efforts to make known the message of salvation to large numbers of Jews, by house to house visitation, Scripture and Tract distribution, weekly addresses at Albion Hall, London Wall, and Night School at Hoxton. In view of the approach of winter, when occasional help to the poorer Jews is absolutely necessary, practical Christian sympathy towards the maintenance of the work will be gratefully received, and Annual Report forwarded by the Superintendent, Paul Warschawski, 6, Farleigh-road, N.

HOME FOR BLIND CHILDREN, College-avenue, Lower Clapton. — The second annual Sale of Work will be held at the Home on the 6th, 7th, and 8th of November. Articles for sale will be gratefully received by Miss S. Rye.

Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

URGENT APPEAL in aid of Little Paralysed Children, at the West-end Hospital, 73, Welbeck-street, W. The Committee earnestly solicit contributions, and a visit from Christian friends. Collecting cards for children.
P. F Proctor, Secretary.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. Griffith to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square, E.C.

HOLINESS AND FAITH-HEALING MEETINGS.

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MONDAYS:—Address and Testimony on Faith Healing, 6.30 p.m. On Holiness, 7.30 p.m.
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Conducted by the Rev. JOHN ALLEN.
At Rev. W. E. Boardman's, 3, Rochester-square, Camden-road. First Tuesday each month 3.30 and 6 p.m. Other Tuesdays, 6 p.m.

THE "ONE TUN" RAGGED SCHOOL MISSION (formerly the "One Tun" (Thieves') Public House, Old Pye-street, Westminster), for training the children (boys and girls) of the destitute classes for service. Above 900 children, between the ages of 3 and 13, are in the Schools. Sixty-seven are in situations in and near London. Plain needlework and cookery taught. Mothers' Meetings. Wednesday mid-day Prayer Meeting. Band of Hope. Sabbath Band. Gospel Temperance Meetings. Men's Bible Class. Sunday-evening Mission Services. Open Air Meeting. Working Lads' Institute. Bible-woman visits all connected with the Mission. Blind Evangelist, &c. Special Fund of £500 required, if the Lord will £50 received. The smallest donations will be thankfully received by Mrs A. Barker Harrison, Hon Secretary, 78, Coleshill-street, Eaton-square, S.W.

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

SCRIPTURE READERS' SOCIETY FOR IRELAND.
Supported by Voluntary Contributions.
President—
The Right Hon. the Earl of Shaftesbury, K.G.

Established 1822, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations.* Irish-speaking Readers are sent to Irish-speaking districts when required. The work is carried on in a spirit of love.

Subscriptions or Donations will be thankfully received by the Secretary, Capt. Kearney White, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, Shaftesbury

N.B.—Friends will please notice the *exact title,* "Scripture Readers' Society for Ireland," and *not* as "Irish Scripture Readers' Society."

Educational.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

THE HON. CAPT. MORETON, late of the Conference Hall, writes thus respecting Mr. Geo Foster's School at South Norwood.

Le Mare, Iowa.—I have great pleasure in recommending Mr. Foster to parents, as one both capable and anxious to train children in secular and spiritual things. R. Moreton.

ALMA HOUSE SCHOOL, Woodgreen, N. Principal, D. Miller.—Middle-class School for Boys. Careful training and supervision. Religious teaching studiously Christian and unsectarian. Moderate inclusive terms.—Particulars on application.

TUNBRIDGE WELLS.—The Rev. J. Taylor, M.A., late Fellow of Pembroke College, Oxford, receives about twenty Pupils to prepare for the Public Schools, &c. Special care given to delicate boys. Individual attention. The sons of parents in India, &c., can be received for the whole year, if necessary.
Cambridge House, Tunbridge Wells.

A GENTLEMAN who has educated several daughters wishes to recommend, to those who have still the work before them the Boarding House of a Lady whom he has known for many years, and whose boarders attend the Liverpool High School for Girls, where an excellent education and training are given. The Lady is a thorough Christian, and the home is bright and cheerful. The house is commodious, and well situated, overlooking one of the parks. Her daughters superintend the preparation of school work, and her boarders have taken good positions in the School.
W. J. Brown, Dingle Priory, Liverpool.

SENIOR GOVERNESS, for a Ladies' School, holding Certificate of the Senior Oxford or Cambridge Examination. Congregationalist preferred.
Principal, Erfurt House, Truro.

LADIES' SCHOOL for disposal, in rising watering-place. House faces sea. Rent made by letting during season. An Evangelical Church lady is most required.
Alpha, 3, Cromwell-terrace, Harrow-road.

GOVERNESS (daily) desires re-engagement in Christian family. Teaches English generally, good music, French, drawing, painting. Excellent references. Three years in last appointment.—Reta, 3, Blandford-place, Clarence-gate, Regent's-park, N.W.

PRIVATE TUITION

For Sons of Gentlemen

In preparation for the Public Schools, Army and Navy, Civil Service, Law or Universities. Also TECHNICAL EDUCATION FOR THE SONS OF MERCHANTS AND COLONIAL LIFE.

MR WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery and Turnery. Full particulars on application with References to parents of Pupils
SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.
Entrance at any date, Fees in proportion.

Mr. & MADAME BODDA'S (Miss Louisa Pyne) "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the pupil, six guineas. Each other study two guineas the term. For further particulars apply as above.

WINDERMERE.—Preparatory School for the Sons of Gentlemen. Careful training. Boys prepared for public schools. Resident French teacher. Large, airy house. Special terms for Clergymen's sons.
Miss Seeley, Windermere.

BRAMFIELD, Cavendish-road, Clapham-common. — Miss Rabett receives a limited number of young Ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences, careful mental culture; special advantages for modern languages and accomplishments. High-class professors attend. Preparation for University Examinations when desired. Prospectus on application.

THE RECTOR OF BROADWATER can confidently recommend a school for Little Boys, kept by a Lady residing at Broadwater. Careful instruction given, combined with home comforts and Christian training.—Rev. E. K. Elliott, The Rectory; or to Miss Warrington, Broadwater, Worthing.

BELMONT COLLEGIATE SCHOOL for Girls, 13 and 14, Belmont, Bath.—A thorough English education, with Latin, mathematics, French, German, &c., on inclusive and moderate terms. The School is arranged on the best modern lines, and the utmost care taken that the whole tone and atmosphere be decidedly Christian. A few boarders received in the house of the Principals.

FAIRFIELD HOUSE SCHOOL, Ambleside.—In consequence of the removal of the above School to Belle Vue, Ambleside, Mrs. Fleming has increased accommodation for Boarders. No day pupils. Careful Christian training. Healthy and beautiful situation. Good airy rooms. Distinguished success in the Cambridge Examinations.

LADIES' SCHOOL.—Address, Misses Donaldson, Victoria-park, Wavertree, Liverpool.—A Lady recommends the above School, from personal knowledge of its advantages for children requiring special care. An excellent education is combined with religious training, attention to health, and moderate terms.

RAMSGATE.—Dover House, West Cliff.—Boarding School for Young Ladies, conducted by Mrs Chancellor (wife of the Rev. W. B Chancellor, C.M.S.), assisted by efficient English and French governesses and masters. A happy home, with careful Christian training. Pupils prepared for College of Preceptors' and Oxford and Cambridge Local Examinations. References are permitted to the Rev. Frederick E Wigram, Church Mission House, Salisbury-square, Fleet-street; Rev J. B. Whiting, Vicar of St. Luke's, Ramsgate; Rev J. E. Brenan, Vicar of Christ Church, Ramsgate; Rev. H. Woods Tindall, Rector of St. Edmund's, Manchester; Dr. Ziemann, M.D., Lorne-villas, Margate.

MOTHERLESS BOY.—A Christian home, with mother's care, and education, offered for one, aged from five to ten, on moderate terms. References.—E. Gill, 26, Leighton-road, London, N.W.

LONDON.—First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

SOUTHSEA.—High-class Ladies' School, strongly recommended by the parents of present and former pupils. Preparation for the Oxford & Cambridge Local Examinations. Music, harmony, and singing, by an eminent London musician. Entire charge of children from India and the Colonies. Refined and comfortable home. Evangelical Ministry. Prospectus on application to the Principal, Holland House, Clarence Parade.

A GERMAN LADY (20) is anxious to hear of a situation as Nursery Governess, or Mother's Help, in a school or family. Salary £20. Kindergarten system.—Fräulein Haller, Villa de Roos, Upperton, Eastbourne.

A GERMAN Protestant Lady, residing in the North of Germany, wishes a Young Lady to board with her, and to be educated with her daughters at a first-class day-school.—For terms, and other particulars address,
Mrs. Partridge Salt, Dingle Mount, Chadhill, Edgbaston, Birmingham.

WANTED, AFTER CHRISTMAS HOLIDAYS, in a Young Ladies' School, a Lady who has taken Group B honours in Latin, French and German. One over 25 years of age, who has had experience in teaching, and can teach French conversationally preferred.—State full particulars, the salary asked, what other acquirements, and give references, Mrs. Fleming, Belle-vue, Ambleside.

CLAPHAM COMMON, 9, The Grove. —Miss Winterbottom receives a limited number of Young Ladies as Boarders, and combines an excellent education with Christian training and attention to health. Terms moderate. Can be highly recommended by Miss Caroline G. Cavendish (E.W.E.U.), Addlestone, Surrey; and Dr. Eugene Cronin, Old Manor House, Clapham-common.

TO CHRISTIAN PARENTS.—A Clergyman strongly recommends an Educational Home at the sea-side, where intellectual advantages are combined with maternal care and Christian influence. One or two pupils could be received on reduced terms, to fill unexpected vacancies. Special arrangement for sisters. The half term will commence on the 5th of November. The Rev. J. Kirkman, St. Stephen's, Hampstead

CONVERSATIONAL FRENCH.—An English Protestant Governess, middle-aged, teaches French (acquired on the Continent), the rudiments of German and Italian, music, and the various branches of a sound English education. Undertakes pupils of all ages. — Mrs. Hall, Ardnalee, Carrigrohane, Cork, Ireland.

SWITZERLAND.—A Swiss Pastor's Wife, having several young Ladies under her care, wishes to receive a few more desiring to improve themselves in French, music, &c. She also would be glad to take charge of children whose parents are in India, or from other causes requiring a mother's care
Madame Descombay, Sadex, Nyon.

Appointments, Situations, &c., Wanted.

AS LAY PASTOR or Missionary.—An earnest Christian man desires an engagement, temporary or otherwise. Experienced in Christian work. Very high references.
J., 13, Laund-street, Kendal.

AS CORRESPONDING or Ledger Clerk, or Traveller.—Advertiser, a Christian abstainer, aged 35, seeks an appointment. No objection to go abroad if necessary.
W. W., 9, Andover-road, Hammersmith, W.

EXPERIENCED MISSIONARY or Scripture Reader. Disengaged middle of November. Could take charge of mission hall. Unmarried. Had both town and country experience.
J. M., 13, Lindsay-street, Bishop Auckland.

MR. FEGAN is anxious to find a situation for a very respectable young man he has known for some years, in some general capacity. He understands a little about horses and gardening.—Please address, J. H. M., 95, Southwark-street, S.E.

BUTLER.—A married man seeks situation. Thorough servant; used to large establishments. Highly recommended in every respect. Would value a quiet Sunday. Total abstainer.—G. Durnford, Longhills, Lincoln.

MISS WESTON seeks a situation of trust for a Christian man, late a sergeant in the Royal Marine Artillery, as Lodge-keeper to private grounds or public institution, Watchman or Custodian of business premises, Manager of country coffee-house, &c. The highest testimonials given.—Sailors' Rest, Devonport.

WANTED, by a thoroughly trustworthy Man and his Wife, without incumbrance, situation of trust, and where there would be an opportunity of working for the Master. Unexceptionable references. Wife a good cook.—George Willis, 14, Stanley-buildings, St. Pancras-road, N.W.

AS GROOM.—A Lady recommends a young married Man. Excellent character, very willing and trustworthy.
E. L., The Hermitage, Rotherfield, Sussex.

AS GROOM under a coachman, or single-handed. Mr. Wilbraham Taylor would be glad to recommend J. Eyers, aged 18, as a steady, respectable young man, with 18 months' good character from his last place.
Hadley Hurst, Barnet.

A LADY recommends a Widow, elderly, but active and experienced, and her niece, aged 20, as Cook and Housemaid in a quiet family, or to take charge of a house. Excellent testimonials. Moderate wages if taken together.
6, Blandford-square, N.W.

AS COMPANION.—A Christian young Lady is anxious to meet with an engagement. A good reader and amanuensis, and could assist with the management of household.
E. M., Lisbellaw, Fermanagh, Ireland.

AN ACTIVE CHRISTIAN WORKER (middle-aged Lady), speaking several languages, superior musician, seeks a position of trust, at home or abroad, as Companion to Invalid or Motherless Girls, where prayerful influence is desirable. Small salary.
E. St., 53, Pyrland-road, Mildmay, N.

A RE-ENGAGEMENT wanted, to return to India, for a good, experienced Ayah, who will arrive in London about the end of November. She has been once round the Cape, can speak English and is very active and willing.—C. M. H., 5, Clifton-villas, Spring-grove, Isleworth.

AS MOTHER'S HELP, or Superior Nurse to children out of arms. Good needlewoman. Accustomed to teaching. Age 38.
L.M., 36, Walcot sq., Kennington, London, S.E

A LADY can recommend a young person as sewing-maid and dressmaker. Would not object to any light work in the house. Age 19.
Mrs. Slater, High-street, Evesham.

AN APPOINTMENT wanted as Assistant Matron, or charge of a branch business, in any but the wine trade. Can provide own furniture.—H. L., 37, Hadley-street, Kentish town, London.

USEFUL COMPANION. — Good needlewoman. Small family; comfortable home. Good references. Small salary required.—P. S., 3, South-hill, Gatestone-park, Upper Norwood.

SUPERINTENDENT.—The Advertiser can be highly recommended for the appointment of Superintendent of a Home for Girls, or in any sphere of Christian usefulness. Has had experience.—D. S., 32, Charing-cross, S.W.

AS SUB-MATRON in an Institution, or Maid to an elderly Lady. A young person, aged 30. Can be highly recommended.
M. L., Orphan Home, Alresford.

A LADY can highly recommend a Christian Gentlewoman as Companion to an elderly or invalid Lady (or any position of trust). Is kind and very reliable.—Mrs Mason, Leverton Rectory, nr. Boston, Lincolnshire.

GOVERNESS HOUSEKEEPER.—A cheerful, intelligent Christian seeks a situation as above, or any position where she can be useful. Is educated, and very domesticated.
M. A., 59, Cadogan-street, Chelsea, S.W.

HOUSEKEEPER, or useful Companion. Highly recommended. Active, thoroughly domesticated, and experienced. Good needlewoman. Abstainer.
A. V., Rev. J. Wills, 13, Belmont-road, Exeter.

HOUSEKEEPER or Companion.—Wanted, by a young woman (member of the Society of Friends), a situation as above. Useful. Total abstainer. Good references.—Annie, Mrs. Shannon, 22, King-street, Waterford.

A WIDOW LADY (experienced) desires an engagement as Companion to a Lady; or as Housekeeper, where a comfortable home may be obtained. Salary moderate. Highest references given.
Amicus, 6, Queen-street, Gloucester.

A LADY RECOMMENDS a trustworthy and capable Maid to wait on an invalid Lady, do needlework, be generally useful. No objection to travel. Six years' good character.—Miss Johnstone, 8, Princes-terrace, Dowanhill, Glasgow.

NURSE.—A Lady wishes to recommend as Nurse to a Lady's first child, a superior young woman, aged 22. Thoroughly trustworthy.—A. E., Higham, Rochester.

AS UNDER-HOUSEMAID, or Under-Nurse in a small Christian family.—Situation wanted, by a respectable, willing Girl. Age 16.—A. Evans, Sutton-at-Hone, Kent.

AS HOUSEMAID in small family, or General servant. A Lady recommends a Christian girl, aged 18. Been out before. Plain needlework. No cooking.
Miss S., 8, York terrace, Regent's-park.

MAID to one or two children out of arms. (28.) Good plain needlewoman, and plain dressmaker. **GIRL** (15) under good general servant or working mistress. Abstainers.
Miss Greene, Midgham, Reading.

Appointments, Situations, &c., Vacant.

CURATE.—Wanted, in a country parish, an earnest, active, Evangelical Curate, accustomed to Mission and Temperance work, Schools, &c. Stipend £120, and furnished lodgings.—Rector, Sandhurst, Hawkhurst.

CHRISTIAN WOMEN'S TEMPERANCE UNION.—The Committee are desirous of securing the services of a thoroughly competent Lady as Temperance Missionary. Visitation; speaking abilities; able to organise and conduct Meetings for Women.—Mrs. Graham, Highbury Villa, Caerau-road, Newport, Mon.

AN EARNEST CHRISTIAN LADY wanted, to undertake an important sphere of Christian labour where devoted service for Christ would be much appreciated and heartily supported. There is crying need for help, and a great opening for usefulness.—Please send full particulars to Clericus, The Grove, Tuam, Co. Galway, Ireland. Particulars sent in return.

BOOT TRADE.—Arthur Webb, 34, Upper Sackville-street, Dublin, requires a young man of high character and ability to act as Salesman, &c., who could also occupy a position of trust. Please state age, experience, and salary required.

MATRON.—Wanted, about Christmas, to take charge of a small Home for Girls, near London. Must be a communicant, between the age of 35 and 50. Good health, able to conduct a Bible Class. Experienced in household management and cooking, also able to cut out plain dress, &c. Only a small salary offered, but a moderate home comforts found. Applicants must apply by letter in own handwriting, giving full particulars, and enclosing copies of three testimonials, viz.: for Christian character, practical knowledge of house keeping, and health certificate.—Alpha, care of Messrs. Terry, Stoneman & Co., 6, Hatton-garden, London, E.C.

AGENTS REQUIRED by a Tea Merchant, in every Country town and village, to sell pure Teas in packets at store prices. Delivered free, 6d. per lb. commission. Samples gratis.—Apply by letter, C., 16, Great Winchester-street, London.

AN EXPERIENCED Sewing Matron required, for a public Institution in Liverpool. She must be a total abstainer, and must bring satisfactory testimonials.—Apply in person or by letter to the Committee of the Female Penitentiary, Falkner-street, Liverpool

CAN ANY LADY recommend a quiet, orderly, respectable Christian woman who can do plain cooking well, and kitchen work. Good sewer, total abstainer. House-maid kept.—Miss Garnett, Mallow House, Minthorpe, Westmoreland.

HOUSEKEEPER. — Wanted, for the country, a thorough practical Housekeeper, to take charge of from six to ten servants, and supervise children's clothing, linen, &c. A thorough cook kept. Preference given to an earnest Christian.—Reply, stating salary, with references, to Mrs. B., Langham Hotel, London.

COOK.—Wanted, an experienced good plain Cook, in a small and quiet family. Very good personal character required. Wages £20.—Mrs. B. Sebsohm, 1, Dynevor-road, Bedford.

HEAD NURSE wanted, experienced and trustworthy. Must be a good plain needlewoman. An earnest Christian desired.—Apply with particulars to
Mrs. H. Bostock, The Oaklands, Stafford.

WANTED IMMEDIATELY, for a Young Ladies' School (small), two active, orderly, and trustworthy Servants, one as Cook, 25 to 30 years of age, the other as Housemaid-Waitress, 20 to 30. No washing, boots, or knives.—Apply, giving references and naming wages, to Mrs. Fleming, Belle-vue, Ambleside.

AS PARLOURMAID and to wait on a Lady.—Wanted, a trustworthy Christian person. Good needlewoman. Housemaid kept.
Mrs. Wilkins, Alston Lodge, Cheltenham.

COOK.—Wanted a good plain Cook. An abstainer. Wages £20. Small dairy with one cow. Christian principle would be valued.
F. K. C., 5, Clarendon-terrace, Brighton.

A NURSE wanted, in Christian teetotal family. Five children, two at day-school; help given. Good needlewoman, a Christian valued.
E. D., Calverley Lodge, Wood-lane, Highgate, N.

WANTED, willing, useful Maid. Good needlewoman. Age about 27. German Swiss Protestant preferred. Must speak English.—Write for and with particulars, and state wages, Mrs. May, 38, Lee-terrace, Blackheath, Kent.

CAN ANY LADY recommend a steady Christian Girl as Housemaid Nurse. Three children, 2, 3, and 4 years. Good needlewoman. Quiet country home.—Mrs. Lister, Thornthwaite Vicarage, Ripley, Leeds, Yorkshire.

GENERAL SERVANT.—Wanted, a superior Christian General Servant, for two Ladies in Edinburgh. Must be able to cook. Assistance given in washing and cleaning.
Mrs. Wilson, 6, Drumsheugh-place, Edinburgh.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. Milne, Abbey Church, Edinburgh, writes: — *Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. Collingwood Bruce, Newcastle-on-Tyne; Dr. Goodman, Southport; Dr. Young, Rome; Rev. J. Sampson, Barrow-on-Humber, and readers of The Christian, from all parts of the world.
Tariff on application to Miss Percy.

MESSRS. MOODY & SANKEY.—Islington. A comfortable Christian home is offered to any desiring to attend these or other meetings. Board and lodging 20s. per week.
Superintendent, 54, Drayton-park.

ARTICLED CLERK.—Board and residence. A City Solicitor residing near London offers the comforts of a thoroughly Christian home to a young gentleman for whom such influences are desired. Assistance in his studies could also be afforded. Highest references given. — Solicitor, "Dawsons", Stationers, 121, Cannon-street, E.C.

TO PARENTS, GUARDIANS, or MINISTERS.—Very comfortable Home for one or two boys or youths commencing life, or studies in London; refined Christian society; liberal table. Terms inclusive, partial board and all meals on Sundays, 14s., or 26s. for two, or by special arrangement.—John, 19, Lansdowne-road, Clapham-road, S.W.

CLAPHAM ROAD, S.W.—Partial Board and Residence in a very comfortable home. Intellectual society, very suitable for a studiously disposed or thoughtful man. Highest references given and required. Terms, inclusive, one guinea weekly.
John, 19, Lansdowne-road, Clapham-road, S.W.

TO BE LET near the Clapham-road, two furnished Bed-rooms (one double-bedded, suitable for two friends), on the drawing-room floor. Bath-room on same floor, use of sitting-rooms, piano, gas; boot-cleaning and good attendance. Garden. 7s. per week each. With partial board, from 18s. per week each. Three minutes' walk to bus and tram.—20, Guildford-road, Lansdowne-road, Clapham-road, S.W.

15, CHEYNE ROW, Chelsea, S.W. —Comfortably furnished bed room and sitting-room. Would suit two ladies, extra bed-room if required. Terms moderate. Attendance. References exchanged.—H. B., as above.

A GENTLEMAN wishes to Let his pretty Villa Residence, furnished, for six months. It is situate in the best part of Upper Norwood, near the Queen's Hotel. It contains dining, drawing-room, six bed-rooms, bath-room, kitchen, &c.; good pleasure grounds, kitchen garden, and field. Grand and cottage piano left.
J. F., Westow Lodge, Church-rd., Upper Norwood.

FARM HOUSE.—Two Rooms to Let, unfurnished, to a man and wife who love quiet, or two ladies. The situation ten miles north of London. Gravelly soil, and very healthy. To any Christians desiring work for the Lord this will be found a desirable position.—For address, apply to E. W. Booth, Trent Park, New Barnet.

TO BE LET, furnished, detached Villa; four minutes from Crouch End Station (Great Northern Railway), containing three reception rooms, seven bed-rooms, bath-room, &c.
Apply, Woodside, Avenue-road, Crouch End, N.

HOME offered to a Lady, or two friends, at Barnet. Strictly a private house. References exchanged. Terms moderate.
D. O. P., Horncastle's, 61, Cheapside, London.

BOARD AND RESIDENCE, 9, Westbourne-square, Upper Westbourne-terrace, W. Very comfortable home for visitors to London, or for a permanency. Double and single rooms.—Address B.

APARTMENTS, unfurnished. — Two good parlours, communicating. Ten minutes from Mr. Spurgeon's Tabernacle. Also a large front room furnished as bed and sitting-room combined. Suitable for two brothers or friends.
22, Methley-street, Kennington-park-road.

FURNISHED LONDON RESIDENCE to Let, owner wintering abroad. Seven bed, three reception rooms, conservatory and usual offices. Near Regent's-park and Baker-street, station. Quiet, healthy position. Excellent sanitary arrangements. Four guineas per week.
6, Blandford-square, N.W.

HIGHBURY. — A comfortable home in Christian family for a gentleman, or single or a double bedded room, and use of sitting-room. Terms moderate.
A. M. Hewson, 11, Courtney-road, Drayton-park.

APARTMENTS, furnished.—Sitting, and one or two bedrooms, with attendance. Detached villa. Very healthy and pleasant situation. Close to S. E. R. station. An invalid lady will be taken.—J. H., Myrtle Cottage, College road, Bromley, Kent.

BOURNEMOUTH.—Comfortably-furnished apartments offered by two Ladies in the West Cliff Gardens, Bournemouth. Close to the sea.—The Misses Gardner, Silver How, West Cliff Gardens, Bournemouth.

BOURNEMOUTH, Clairville.—Superior Boarding House, conducted by Mr. and Mrs Jackson. Visitors will meet with an excellent family home. Charming sea views. Near church and sea. Most liberal table.

DIPSOMANIA.—A vacancy in long and successfully established Private Home, **SEASIDE**, for six suffering from excess of Morphia, Chloral, Absinthe, Stimulants, or Nervous Debility. Christian care and influence, judicious supervision and home comforts, with every kindness.
Medicus, care of 9, Stoke's Croft, Bristol.

BOARD AND RESIDENCE AT BOURNEMOUTH.—Visitors will find every home comfort at Loughtonhurst, West Cliff Gardens. Pleasantly situated on the Cliff, close to sea. Terms from a guinea and a half per week.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine

BOURNEMOUTH. — Board and Residence offered by a Lady in a detached villa. Sunny aspect. Close to West Cliff, church, daily services. Near sea and West Station.
R., Leigh-road.

LIMEHOUSE.—Spacious Freehold Mission Hall and School premises, very suitable for religious services, temperance work, schools, &c., situate in a main thoroughfare, close to the East and West India Dock-roads. The premises consist of a very substantial modern building, with imposing elevation, covering a total area of about 3600 superficial feet, comprising a large, lofty, and well-ventilated hall, 70 feet long by 43 feet wide having a large platform at one end, and a commodious gallery at the other; excellent school-rooms, cellars, &c., in the basement, which extends under the entire building. There is a separate entrance in the rear from a good street. Price £2900, of which £1500 may remain on mortgage.—Apply to Mr. E. Gregg, Architect, 1a, St. Helen's-place, E.C., where plans of the property may be seen.

BOARD AND RESIDENCE for one or two Gentlemen engaged in the City during the day, in a private house on Woodford Green. Ten minutes from railway station.
J. D. Cooper, 55, Queen-street, Cheapside.

BRIGHTON.—To Let, comfortable Apartments, after November 1. Terms moderate.—M., 9, Montpelier-street, Brighton.

A CHRISTIAN LADY would be glad to hear of anyone who would Share Lodgings with her during the approaching visit of Messrs. Moody and Sankey to London. The rooms are in a healthy part of Hampstead. Terms moderate.—Mrs. T. M., care of Mrs. Chomel, 6, Christ Church-road, Hampstead, N.W.

BOURNEMOUTH, East Cliff.—A very pleasant Furnished Villa to Let. Central, south aspect. Two sitting, four or five bed-rooms, bath-room. Large garden. Five minutes from the sea. From 3 to 2½ guineas per week.
Zeta, Cambridge Villa, Oxford-road.

BOURNEMOUTH.—A Lady offers comfortable Sitting and Bed-room on very moderate terms, for the winter months, companionship being chiefly desired. House central, and pleasantly situated.
Miss Conyers, Millbrook, Bournemouth.

A LADY wishes to meet with another to share her comfortable Home in the country, during the winter months. References exchanged.
S., Friend's West-end Library, Brighton.

DEVONSHIRE.—To Let, unfurnished, for remainder of lease, one of best family houses in Exeter for size and accommodation. Garden, stables, conservatory.
Rev. E. S., 1, Higher Summerlands, Exeter.

FALMOUTH.—A detached House to be Let, Furnished. Contains three sitting-rooms, four bed-rooms; beautifully situated; garden; and view of the harbour.
B., Miss Dunstone, Bookseller, Falmouth.

HASTINGS, Board and Residence. —The Rev. F. Whitfield, M.A., Vicar of St. Mary's-in-the-Castle, wishes to recommend to visitors the house of a Lady living in a good position. Close to sea and rail.
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HASTINGS, Castle House.—Select Boarding establishment. Land and sea views. Sheltered situation, three minutes from sea. Homelike. Terms moderate. Clerical recommendation.—Apply to the Misses Bird and Pinder.

HASTINGS.—Board and Lodgings offered in quiet Christian home, on strictly moderate terms. Central locality near sea.
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MARGATE.—To Let, comfortably furnished House close to sea and rail. Seven bed, three sitting-rooms. Terms very moderate to a careful tenant.—E. B., Canterbury House, Canterbury-road, Margate.

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A., 28, Cambridge-terrace, Hyde-park.

WORTHING. — Cheerful Apartments. Pleasant situation; sea view. Good attendance. Terms low for the winter months.
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Continued on page 23.

THE HYGIENIC VALUE OF MAGNETISM AS A MEANS OF INVIGORATION.

It is apparent that the habits of the present century, whether among toilers at business or votaries of pleasure, tend to produce the nervous derangements already spoken of, and we see that although hygiene and attention to sanitary precautions will do much to remove the tendency, there is a necessity for the employment of other means, not only for protection, but for the purposes of recuperation. Drug medication, in various forms, was, until recently, the most popular, if not the only recognised remedy: but, as the medical profession became better acquainted with the delicate machinery of the human organism and the therapeutic effects of the agents employed, the conviction gained ground that in cases of nervous debility medicine was uncalled for, and produced neither good nor permanent results. Natural influences alone can accomplish this restoration, for they radically affect the entire system. The ozone of the sea, the free Electricity of mountain air, are well-known healthful influences, but, unfortunately, not within the reach of all classes. These very elements, in their most penetrating and permeating character, are supplied by Odo-Magnetic influence. It penetrates and permeates every atom and tissue of the living organism, every deep-seated gland; but it cannot injure the finest capillaries in the most delicate membrane. Every corpuscle of the blood is impregnated with its vitalising influence, consequently every organ of the body is simultaneously energised.

Some months since we received from a Wesleyan Minister particulars of a severe case of sciatica, the sufferer being a member of Society.

The ailment was caused in the first instance by a damp house, and constant exposure in attending upon a sick parent, and it set at defiance all efforts to alleviate it, the pain being so excruciating that she endured, to use the minister's own words, "a living martyrdom;" her screams frequently attracting the attention of passers-by. The case was considered quite hopeless, and the patient was altogether unable to walk, one leg having so contracted that the foot was two inches from the ground. Magnetic help was sought as a last resource, and after the lapse of a few months, the following report has reached us:—

REV. W. WATSON, Higham Ferrers, Oct. 12, 1883, writes:—

"This was a peculiarly difficult case, and from its complicated and chronic character, well calculated to test the efficiency of any remedy to the uttermost, but, by the blessing of God, I am thankful to say your treatment has been of wonderful service to the patient. Her distressing and incessant symptoms from which she suffered, when about nine months ago I applied to you on her behalf, are all well known to you, as I minutely described the case to you at the time. She tells me she has written to you stating the benefit she has received, and that her 'health is quite restored,' and it is very evident that her pain is all gone; but to my own mind the most remarkable and unexpected benefit of all is that the leg, which had gradually contracted until the foot was two inches from the ground, has been already so far benefited that the patient can now touch the ground with her toes, and is, not without reason, expecting this last and most stubborn feature of her diseased condition to be, at no distant period, a thing of the past. A few Sundays ago, to my surprise, I overtook her aided by a friend on her way to chapel, where she had not been for two years previously.

"You are at liberty to refer any one to me who, in this age of imposture, is naturally cautious, and may wish to inquire as to the *bona-fide* character of the benefits to be derived from the use of your remedy before trying it for themselves or applying on behalf of suffering friends."

On receipt of particulars of any case in which advice is sought, the fullest information will be given, and the required treatment suggested by Mr. B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

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The Christian.

DEALING WITH ANXIOUS SOULS.

I NOTE that Mr. Moody and his fellow-labourer have again reached our shores, shortly to enter upon their work of evangelisation in London. As we have "One Lord" and the Kingdom is one, we in the provinces are prayerfully anxious that a mighty outpouring of the Spirit may accompany this effort, and that a great harvest of souls may be gathered in your great and wicked city.

Might I venture to direct the attention of friends in London to one of the greatest difficulties, in my judgment, in connection with all such meetings, namely, to secure spiritual and experienced workers in the after-meetings. Pretty intimately acquainted with such work for many years, I hesitate not to say, viewing the matter manward, that countless thousands of awakened sinners have failed to enter the Kingdom, from the ignorance and coldness of multitudes of so-called "workers." It is difficult to preach the Gospel, as one has said so to lay down the Gospel offer, that a sinner may pick it up; more difficult to deliver an evangelistic address fitted to awaken the careless; most difficult of all, wisely to lead an anxious sinner really to Christ.

Many years ago, when God was greatly owning the labours of his servant Reginald Radcliffe in the North of Scotland, while, no doubt, the Gospel was preached faithfully from many pulpits, it was a rare thing to find a man, lay or clerical, skilled in this work of personal dealing; and, therefore, though much fruit was gathered, and abides till this day, to the glory of God, it is equally true, to my knowledge, that untold multitudes, from lack of persons able to guide them, lost their convictions, and were not led to Christ.

Not long after this period God raised up another lay servant whom he greatly honoured in awakening sinners and leading many of them to Christ; yet, powerful as he was in this work of awakening, he learned but slowly and after sore discipline the divine art of speaking savingly to the anxious. His manner at first (for I often heard him) was somewhat thus: "Do you believe you are a sinner?" "Yes." "Do you believe Christ died for sinners?" "Yes." "Do you believe Christ died for you?" "Yes." "Then if you do, don't you see you are saved?" Many receive the word with gladness and have no root in themselves and so endure but for a time. Ah, not thus! not by logical propositions merely, are sinners led personally to embrace a personal Saviour.

In 1859 God mightily poured out his Spirit on the people in the North of Ireland. Having visited the scene, I left with mingled feelings of gratitude to God for the amazing riches of his grace, and of profound sorrow that much of it (to speak after the manner of men) was in vain, because that so few had skill to gather the sheaves into the Lord's garner. On the one side might be heard men crying "Fire! fire!" in the ears of awakened sinners, already terrified almost to unconsciousness through a sense of "the wrath to come," while on the other, equal numbers were crying "Peace, peace!" to those who had never been brought face to face with God and his broken law.

During Mr. Moody's first visit to Belfast an earnest effort was made to procure "workers" of the right kind. Workers' cards were distributed to the different pastors, to be given to such in their congregations as asked for them. It were vain to say from what a variety of motives many of these cards were asked and obtained. It is no sufficient qualification for such work to be of an unspotted life, a church member, a Sabbath-school teacher, or even to be a Christian! As the result of all, while many souls were gathered in and remain witnesses to this day, many more died in the wilderness of their awakenings, having found no one able to guide them into rest. The same might have been observed in the meetings in Dublin. While there were many workers taught of God "to speak a word in season to him that is weary," I observed multitudes for whom there was no guide, or else, such as led them back into the wilderness. It seemed with many of the workers rather to be their great aim to increase the number of the names on their list of inquirers, than to have another name added to "the Lamb's book of life."

You may, and I trust will, have in London great gatherings and deep impressions made by the Spirit of God through the truth; but if a rich harvest is to be gathered the work of selecting those who shall guide anxious souls to the Saviour will require care and attention, abundantly beyond what has hitherto been bestowed upon it.

To bring God and his broken law clearly before the awakened sinner, to show him his helplessness as well as his guilt, to find out the line on which the Spirit of God is moving in his heart, to follow on in the same line, thus co-operating with the Spirit, to bring clearly before him a crucified, risen, present, personal, and free Christ, and to urge him without compromise to accept this Christ fully, and to accept Him *now*, is an art learned only by continued fellowship with Him who said "Follow Me, and I will make you fishers of men."

It may be asked, in cases where suitable workers cannot be obtained, what should be done? Let me reply, some of the most fruitful after-meetings I have ever witnessed were conducted, some years ago, in Aberdeen, in this manner: The address being ended, and earnest prayer offered, the anxious were separated from all others; the women were removed to one apartment, the men to another. No one was allowed to remain in either place save the anxious and a few picked workers.

Let me here remark that an onlooker, in an anxious meeting, is as great an anomaly, and as hurtful, as a stranger in your closet when you would commune alone with God.

In these meetings to which I have alluded, the doors being locked, all went upon their knees and a few short earnest prayers were uttered for the Spirit's presence and power in leading the anxious to Christ; then a few words were spoken as to the way of salvation, and where difficulties still remained the anxious were spoken to, while the rest continued in prayer; the issue being, that the fruit was gathered by handfuls.

I could give many and deplorable instances of the effects of ignorant, unspiritual, or inexperienced workers, but your space is more than exhausted. Nowhere is the Spirit of God more easily grieved than in an anxious meeting. Nowhere is holy reverence more becoming. Light and darkness, heaven and hell, Christ and Satan, are there in conflict; eternal life and everlasting punishment, in relation to many who may be present, are in the balance. There is no place in such a meeting for any one who is not in personal and near and fresh fellowship with Christ. Before engaging in such a meeting the worker should by faith enter the eternal world, and stand before the Great White Throne. He should visit Gethsemane and Calvary, and, receiving a fresh unction from the Holy One, the Risen Lord, be filled with tender compassion for lost sinners, and with holy zeal for the glory of his adorable King. Then may he hope to be used by the Spirit in bringing sinners to Christ. W.

[Our next will contain the first of a series of addresses on "Dealing with Anxious Souls," by Mr. George Soltau.]

REVIVAL IN TOKIO.

A LADY resident in the capital of Japan thus describes in a letter to her relatives some of the indications she has recently witnessed of the present religious awakening in that country. Her testimony may be all the more interesting as coming from one who is not connected with Christian Missions. It is dated Tôkiô, May, 1883:—

"All this last week there has been a conference of Japanese Christians, and wonderful earnestness has prevailed throughout. They numbered six hundred, I am told. There were delegates from all parts of the country. One missionary said that he had never at any conference seen greater earnestness, or the manifestation of a more living Christianity.

"Sunday was Pentecost, and it was proposed that they should spend the day in prayer, for a special outpouring of the Spirit in Japan. This was at once agreed to, so they went to a lovely spot a little past Uyeno, and turned their proposed pic-nic into a long prayer-meeting—a sort of camp meeting. It was a beautiful sight to see the hundreds of people in the lovely garden, praising and praying to God.

"The sight was so touching that it made the tears spring to one's eyes. It must have cheered the missionaries' hearts, especially as it was all the doing of the Japanese that they had met thus. At one tea-house would be a prayer-meeting for the women, conducted by some lady missionaries, many of the Japanese leading in prayer; at another, a meeting conducted in English, composed of those who understood that language; at a third, the jinrikisha men would have a meeting, after having deposited the people; then there was the general meeting in the largest tea-house.

"One present remembered seeing, eleven years or so ago, the proclamation against Christianity at Nihon Bashi, and the baptism of the first Christian Japanese. You may understand her feelings to-day, when she saw this large, earnest assembly, many of those present being representatives merely of large congregations in other parts of the country. It was a lovely spot in which to worship God. Let us pray that the prayers of these people for their fellow-countrymen may be answered, and a great outpouring of the Spirit be experienced.

"Last Sunday afternoon we went to a great religious meeting in one of the theatres. It was a grand sight to see that great place crowded with eager men and women, all come to hear of Christ; there were over 3000 present. The people sat on the floor in little boxes and in small galleries, with faces turned up to the speakers, eager and intent, varied with the expressions of approval or the opposite. A Japanese presided over the meeting and a native played the organ and led the singing. The missionaries were only visitors, as Japanese would be in a meeting at home. Many priests were present and listened eagerly to the new doctrine they would have to contend with, if their livelihood was to remain with them. I shall never forget that great sea of faces, all so much alike and all so earnest. The result of all this meeting was that the churches were crowded the next Lord's Day. There is certainly a great outpouring of the Spirit in Tôkiô at present; many are coming to the truth. The Korean, of whom we wrote a long time ago, has confessed Christ and been baptized. His father was crucified in Korea for his adhesion to the Roman Catholic faith."

OUTCAST LONDON.

THE Committee of the London Congregational Union have assuredly entered upon a work in accordance with the mind and will of God, in taking up the cause of Missions to the thousands of miserable outcasts to be found in our great Metropolis. The facts revealed by their recent inquiries into the real condition of things in many parts of the City are set forth in a pamphlet just issued by them, entitled, "The Bitter Cry of Outcast London," and they bring to light such a mass of moral corruption, social misery, and utter godlessness, as to fill the heart with sadness, and the whole soul with a sense of shame and deep concern that such things can be possible in a land where wealth abounds, and the religion of Christ is supposed as nowhere else to have made its home. Dwellings unfit for mere animals to occupy are inhabited by crowds of squalid occupants, who have no possible escape from the vermin, stench, and filth by which they are surrounded. Whole families are found dwelling in one room, often a cellar or underground kitchen; father, mother, grown-up sons and daughters, and little children, all herding together, and learning to regard immorality and grossest vice as among the necessities of life.

What wonder that gin-palaces in these districts thrive, and sins we blush to name are committed with impunity. Let the report just published speak for itself on this head. Take two extracts:—

"'Collier's-rents' is the name of one of the districts selected, and is thus described: 'Collier's-rents' stands in a short street leading out of Long-lane, in the Borough. There are around it some 650 families, or 3,250 people, living in 123 houses. The houses are occupied by bird-catchers, street singers, liberated convicts, thieves, and prostitutes. There are many low lodging-houses in the neighbourhood, where men and women are allowed to herd together without any attempt to preserve the commonest decency. Turning out of one of these streets you enter a court nine yards square. Here are twelve houses of three rooms each, and containing altogether thirty-six families. The sanitary condition of the place is indescribable. A large dustbin, charged with all manner of filth and putrid matter, is on one side of the court, and four water-closets on the other."

"Incest is common; and no form of vice and sensuality causes surprise or attracts attention. The only check upon communism in this regard is jealousy and not virtue. The vilest practices are looked upon with the most matter-of-fact indifference. Entire courts are filled with thieves, prostitutes, and liberated convicts. In one street are 35 houses, 32 of which are known to be brothels. In another district are 43 of these houses, and 428 fallen women and girls, many of them not more than 12 years of age. A neighbourhood whose population is returned at 10,100 contains 400 who follow this immoral traffic, their ages varying from 13 to 50; while the moral degradation of the people is deplorable."

All this to many of us, alas! though true, is not new, and the sad fact is, society has come to look on it all with indifference and cold unconcern. The Editor of the *Pall Mall Gazette*, last week, thus commented on the case as represented by the pamphlet before us:—

"What a satire it is upon our Christianity and our civilisation, that the existence of these colonies of heathens and of savages in the heart of our capital should attract so little attention. It is no better than a ghastly mockery—theologians might use a stronger word—to call by the name of One who came to seek and to save that which was lost those churches which in the midst of lost multitudes either slumber in apathy or display a fitful interest in a chasuble. Why all this apparatus of temples and meeting-houses to save men from perdition in the world which is to come, while never a helping hand is stretched out to save them from the Inferno of their present life. Is it not time that the churches, forgetting for a moment their wranglings about the infinitely little or the infinitely obscure, should concentrate all their energies on a united effort to break this terrible perpetuity of perdition, and to rescue some at least of those for whom they profess to believe their Founder came to die?"

The writer of these scathing words is just enough to add, "It is unfair to lay all the blame on the churches," and admits the fact that efforts, inspired by the compassion born of faith in Christ are being made. But after allowing for all that is done, the truth remains, the Christian Church is not half awake to the responsibility which rests upon it in relation to the social wrongs and miseries that prevail so extensively around us. Every follower of Christ, before whose notice the facts are brought, has some measure of accountability for it all, and when every one professing to look with Christian pity and concern upon the world for which the Saviour died, shall lay these things to heart, praying, giving, working, and pleading for the relief of the suffering millions who are existing under these frightful moral and social conditions, we shall soon see possibilities of remedy springing up beyond what at present we dare hope for or expect.

We have a right to look to the State for prompt and energetic action in preventing by compulsory legislation the continued existence of slums such as those which abound in the centre of our cities and large towns. The Artisans' Dwellings Acts has, it is said, made matters worse in some respects by driving numbers of the abject poor to take refuge in the courts and alleys, the tenements in which were already crowded to suffocation. The heart sickens at the thought that there should be amongst us numbers of men who, as landlords of such dens, by grinding rents and penurious indifference to every consideration of health, and even decency, are content to enrich themselves at the expense of virtue and humanity. Let us hope that this fresh voice uplifted on the matter may serve to awaken many hitherto slumbering consciences, and meanwhile we cordially bid God-speed to the efforts of the Union thus energetically addressing itself to a task so sure to be blessed of God, because so accordant with the spirit and work of Him "who came to seek and to save that which was lost."

CHINA.

FROM a recent letter from Mr. Parker to Mr. Broomhall, of the China Inland Mission, we extract the following:—"There is a very inviting field presented before one with Tsinchau as a centre, and embracing *ten* counties, the capital of the nearest being *two* days' journey and the furthest only three. I long to take a few of those whom God has given me into the villages and towns around, and establish churches on every hand. Had I been able to confine my labours to a small area about as large as a quarter of England, there might have been little flocks now where one or two individuals at present are groping in the dark.

"I don't think God will require these souls at my hands, but at those who only sent one where they could have easily sent four. If the province were divided into three mission districts, an inquirer living a hundred miles away could be visited once a year, and every market town in the province once in five years."

At the Tuesday and Thursday noon prayer-meetings at Aldersgate-street last week, Miss Malpas and Miss Seed, now on their way to China, briefly stated how they were led to decide for Mission work among the women of that country, and were commended to God by those present.

THE PUBLIC MINISTRY.

THE Rev. Hugh Price Hughes, of Oxford, spoke at the meeting of the Evangelical Alliance at Norwich last week, on "The Public Ministry of the Word of God—How can it be made most effectual, in power, and in the Holy Ghost, and in much assurance"?

I would answer the first question by saying that we must make our ministry effectual by preaching, not the Gospel of the nineteenth century or the fourth century, but the original Gospel as delivered by the Apostles of old, that Gospel of which it was said, "I am not ashamed of the Gospel, for it is the power of God unto salvation." Mr. Frederick Harrison has recently said that the great want of the time is a lifting power; and surely the want is supplied by the primitive Gospel and not by Agnosticisms and "isms" of that kind. Now-a-days, it needs a good deal of humility on the part of clever men—who may be favoured with the approval of the Press as representatives of modern thought—to simply lift up Jesus Christ, and leave self and modern thought out of the question. The Gospel is the power which will lift men out of sin; and if the light of the Sun of Righteousness were allowed to shine forth, it would swallow up all noxious flames. Let the minister bring the sinner to his God, and then disappear as soon as possible; let self utterly disappear.

Furthermore, we must preach the entire Gospel, not the Gospel decorated, not the Gospel "improved." We must assert Christ as our Example and our Redeemer; we must preach the whole Gospel, and nothing but the Gospel. Let us reserve for another place all doubtful controversies and speculations, and the power of our ministry will be in proportion to the extent of the concentration of our preaching on Christ Jesus. Without the unction of the Holy Ghost we can do nothing; we must seek a disinterested catholicity of spirit; we must not put our own church in the place of that which is higher, for the greatest success in saving souls has never been given to sectarian bigots. Such bigots may have secured human fame, large sums of money, and crowded audiences, but the Holy Ghost has never given the highest blessings in the salvation of souls. There is no more fatal way of limiting God than by restricting his beneficent dealings to our own ecclesiastical operations.

Many a minister has sacrificed a sublime and immortal future at the shrine of ecclesiastical intolerance and bigotry. God meant such a one to be a benefactor of mankind; but he degenerated into the apologist of a sect. Then the Christian minister must derive his power from personal experience of religious truth, and from realising what he preaches. There are many unconverted men in the pulpits of Christendom; when men began to enter the pulpit for worldly reasons, a poison was introduced into the Christian churches. Until a man has a plain message from God to utter to his fellows, he has no right to stand up and insult a Christian congregation with his speculations and fancies upon matters religious. Some may say they are trying to feel their way to a creed; but to any one who may be doing this, I would say, "Get out of the pulpit at once; and in your own closet, by fasting, prayer, and meditation, try to find your creed there." Such men have no right in a pulpit, and it is an iniquity to ventilate their doubts and fears and speculations in public to the injury of their congregations. Christianity is not a speculation—it is a realised fact.

Until a man enjoys a living fellowship with Christ he has no right to enter any

pulpit; such a man has quite mistaken his vocation. In the writings of Christ there is no "if," and every public teacher must first firmly grasp the Divine certainties ere he goes forth to publish God's message to the world. Dr. Parker once said, "Talk about preparing your sermons, prepare your selves." There should also be a healthy dogmatism in our preaching; we should not stand up and blush, stammer, and "hum and hhw," and say there is some lack of harmony between the antiquated Gospel and what is called "modern thought." We must never in this way deny our Lord. The old Gospel is at the present time the power of God unto salvation; there is nothing better for weak aad sinful man. The end of the public ministry is the result produced; and every preacher should deem his sermons a failure except as they accomplish in saint and sinner the practical object for which he preaches. As the great John Wesley once said, "Our business is to save souls, not to preach so many sermons."

It has been said by a returned missionary that in English services there is a conventionalism and want of elasticity; for here the congregation are expected to remain till the sermon is ended, whilst in China the audience get up and go out if the sermon does not satisfy them. An introduction of that custom into England might not do much harm; at any rate it would do much to promote the efficiency of preaching. I would urge that English preachers introduce the good old principle of open-air preaching, and then everything conventional would fall away. When the Methodists give up open-air preaching Methodism will cease. They did give it up to a great extent, and they began to lose ground. Now they are reviving the practice, and it is being followed by blessed results. In spite of the vagaries and eccentricities of the Salvation Army, that organisation had taught the Christian churches that they could get the ear of the masses if they had enough pluck and Christianity to go amongst them. As to the Luther Commemoration now coming on, I would suggest that on a certain day the evangelical ministers should preach in the open air, for they have allowed the devil to shut them up in their churches and pulpits too long. Christ and St. Paul, and the great leaders of the Reformation, preached in the open air. The evangelical preacher only requires his sling and a few stones from the Gospel brook, and he is equipped; and he can go on his way of usefulness without the accessories and ceremonies which in some quarters are deemed necessary. This is our great opportunity; and it is a masterstroke of the powers of evil that this field has been so long left to the ignorant and eccentric. Those who stay at home cannot fairly condemn those who do go forth into the world; and if our Christian churches awake to this fact we shall take the working classes by storm, and no Skeleton Army will be big enough to keep us back. Our sermons will be more real and practical, and if we cannot read our discourses, so much the better. The pulpit is not growing weaker, nor is it less efficient. There is a great future before the Christian ministry of England, if the right methods are adopted and the men are imbued with deep and earnest principles.

In conclusion, I will quote the words of Wesley, "Give me a hundred teachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be laymen or clergymen, such alone will shake the gates of hell, and set up the kingdom of heaven upon earth."

For the Young.

THE LAD AND THE HUNGRY MULTITUDE.

"There is a lad here which hath five barley loaves and two fishes, but what are they among so many?"—John vi. 9

AS we read over the story of the way Jesus fed the five thousand, we cannot help wondering how this little boy came to be in the great company. Here was a crowd of people who had left their homes and sought out the Saviour that they might hear more of his gracious words. And yet, without much forethought, they had, it seems, brought no lunch or food with them; so that the question arose, How shall they be fed? Two hundred pennyworth of bread (about six pounds five shillings' worth), says Philip, one of Christ's disciples, would not be sufficient. Another disciple, Andrew by name, ventured the rather strange suggestion that there was a lad present who had five loaves of coarse barley bread, such as the poor people in that country used to eat, and two small fishes, probably caught in the lake near by.

(1) *The interest a boy can have in Jesus.*—This lad was undoubtedly desirous of hearing and seeing Christ. He may have heard his parents or acquaintances tell about the wonderful things the Saviour did, and, boy-like, he probably made up his mind that, when an opportunity came he would go where He was, and look and listen. There was evidently something about Jesus that interested little people. We know that He loved them, and if He loved them He would be apt to talk to them in a way to please and do them good.

(2) Another lesson taught us is *the use Jesus can make of even a boy*.—No one in this multitude, it seems, except this lad, brought anything to eat. Whether this was a lunch his parents put up for him, or that he brought along with him to sell, we do not know; but we are greatly interested in seeing how useful he became. The fact that he had the loaves and fishes is mentioned to Christ by one who seemed almost ashamed afterwards that he said anything about it. Jesus, however, did not consider it of no importance. For He called the boy to Him, and then took what he had, and made his few loaves and fishes answer for the wants of all.

(3) And then we also learn that *it is always best to keep in good company*.—This boy would have missed a great deal if he had not gone out that day to see Jesus. If he had given himself up to having some fun with his comrades, he would not have been honoured as he was by Christ. There is a time appropriate for everything. And one secret of a happy, useful life is, be careful as to what you get interested in.*

CHATHAM.—Meetings of the fallen of this town were held on the night of Wednesday, the 17th inst., and the following morning. Ninety women were entertained at night, and at breakfast the next day. There were a number of penitents, and some were removed to the Chatham Temporary Home to await removal to metropolitan or other institutions. Canon Jelf, Vicar of Chatham, Rev. W. Duke, Prison Chaplain, Col. and Mrs. Cooper, Mr. Edwards, J.P., Mrs. Payne and Mrs. Wilby, of London, took part in the proceedings. The meetings were arranged and conducted by Mr. John H. L. Christien, of the Midnight Meeting Movement Society, Red Lion-square, London.

* From an interesting volume of "Sermons to Children," price 6s., just published by *Messrs. Hodder & Stoughton, 27, Paternoster-row, E.C.* We heartily commend this book to our readers. There are ninety-seven sermons, by nearly thirty writers.

CONFIDENCE.

"Be ye sure that the Lord He is God."

On being told that the above expression was out of place, except in the region of the exact sciences.

I AM SURE! O gracious Father:
I can lift my head to-day;
And the words, where once I faltered,
With full confidence can say.
Though I know my guilt was boundless,
I am sure that Jesus died;
And I plunge my sin-stained garments
In that cleansing crimson tide.

I am sure that strife and striving,
Helped me not in days gone by:
Fainting, failing, struggling, crying,
Nought I knew of victory.
Foes unnumbered pressed around me,
Struck me dying to the sod;
But the sword that I relinquished,
Conquered, in the hand of God!

I am sure He will not fail me,
All the way I have to tread;
Dwellers in his land of promise,
None shall lack their daily bread.
What tho' long the way and lonely,
Counsel, comfort, help, denied;
Jesus' voice is heard the clearer,
When no other speaks beside.

I am sure that He has saved me;
I am sure He leads me still!
I am sure that if I hearken,
He will teach me all his will.
I am sure that pain and sorrow,
Anger, scoffing, words of scorn,
In the strength of Christ my Saviour,
May most peacefully be borne.

I am sure! No less believing
Would my soul from sin assoil;
I am sure! No less receiving
Would repay for search and toil.
Mists and shadows fall around me,
Wandering voices call and lure,
But I know the Guide who leads me,
And of his great love am sure!

I am sure! my life is passing,
Death's dark day comes on apace!
Yet in this Divine "assurance,"
Its dread terrors I can face.
Clamly, gladly, through the mazes
Of life's journey I will press:
Jesus, I am sure, is waiting,
At its close, my faith to bless.

Alice F. Thornton.

MR. QUARRIER'S WORK.

THE work carried on by Mr. Quarrier at Glasgow is known to our readers. From a letter he has recently written to the *Daily Mail*, on the subject of the removal of the Govan-road Houses to Bridge-of-Weir, we extract the following:—

"To take the place of these Homes on the Govan-road we will need four new houses at Bridge-of-Weir to accommodate 140 children, and also extra school and other appliances. The cost of each house is £1500. Towards the £12,000 needed we have received money to pay for two of the houses, and these are now building. The £9000 required is to complete the design of housing 650 children, and to enable us, with the outlet here and in Canada, to deal with 365 new ones annually—in all over 1000 children every year.

"For the keep of our large family of nearly 500 children we need £25 every day, but as we are desirous of rescuing one or two hundred more during the coming winter, increased means will be necessary.

"The work is undenominational in its character, and the Homes are open to receive destitute children from any part of the country, from one year old upwards, without subscriber's line or voting-paper. While we have a vacant bed we never refuse cases that come under the conditions on which we receive them—namely, that they must be destitute."

Glasgow Addresses.

By Pastor **THEODORE MONOD**, of Paris.

IV.—What is Consecration?

I HAVE had a request for prayer put into my hands, which runs as follows: "A sister asks prayer for her brother, that he may be led to consecrate himself fully to the Lord." Now, what does this mean? Very likely a few years ago such a request would have been worded somewhat differently. Perhaps it would have been: "A sister prays that her brother may be truly converted." Or, perhaps, if the sister looked upon her brother as converted, she would have asked prayer that he might "advance in the knowledge and service of the Lord." But, for the last ten years or so, a word—not exactly a new word, but a word that was seldom employed—has got into general use. That is the word "Consecration." Such meetings as these, for instance, have often been called "Consecration meetings."

I inquire again, What does it mean? I dare-say many are asking the same question. "What," they ask us, "is this new thing, 'consecration'? We do not know that we have ever made any special act of consecration, yet we consider ourselves as believers, as Christians. We know many who never talk about consecration at all, but whom we know to be consecrated to the Lord, if that means set apart for Him, and devoted to his service." What, then, is this new thing? What does it signify, to begin with? What is the use of it? What are the fruits of it?

We read in the book of Acts, that as Saul of Tarsus was on his way to Damascus, suddenly there shone round about him a light from heaven. He fell to the ground, and in reply to the voice that spake to him, saying: "I am Jesus, whom thou persecutest," he replied: "Lord, what wilt Thou have me to do?" We call this *the conversion* of Paul, and rightly so; but in what chapter of the book of Acts, or of any other book, do we find anything about *the consecration* of Paul? We answer that the Apostle's conversion was so genuine and so thorough that it carried with it at once an entire consecration. He understood at the outset that if this was his Lord, if he had been persecuting the Son of God who died for him, there was only one thing to do: that was, to spend the whole of his remaining life—all he was and all he had—in the service of that Master. There was only one question to be asked: "Lord, what wilt Thou have me to do?"

Of course he went on and took further steps; he received the Holy Spirit a little while after that. He went on from strength to strength, from knowledge to knowledge, from love to love, there is no doubt; but anything that looks like a renewed act of what we are accustomed to call consecration, we do not find. He was so converted that he never had to retrace his steps. He does not appear ever to have been in the slightest degree a backslider.

If we had all been converted out and out, as Paul was, I think it would have been the same with us as it was with him. There would be no occasion for insisting upon consecration as an act subsequent to conversion. But what are the facts of the case? Very generally we do go back more or less. Yet we are trying to live what we call a Christian life, without truly and practically admitting that we belong altogether to the Lord. If so, what is the first thing to be done in order to enter into a life that deserves the name of "spiritual," a life that *can* be "deepened," that can be strengthened, that can go on from faith to faith, taking hold of one promise after another, and being led forward to more efficient service? We have to return to the fundamental fact that we do belong to God. We acknowledge it, but we want to realise it practically. Therefore we have to come to Him and beg forgiveness, and place ourselves again in his hands. It is a very simple thing.

If anybody should say, "That's nothing new; we all know that we belong to God, and that we should live for Him;" I answer, "Very well, are you *doing* it? If you are, I have no controversy with you. If you consider yourselves really, practically, on Mondays as well as Sundays, at other times as well as at the time of prayer, as belonging to Christ alone, that is all right. Call it what you please, we are perfectly agreed. But if you have *not* done it, why should you have any controversy with me because I am urging you to do it?" That is the whole question.

Suppose that after this meeting a man should come to me and say, "I would like to have a little talk with you." "Willingly, what is the matter?" "Come here into this corner." "Here I am, what is the point?" "I want to ask your advice about a difficult question." "Well, I will do my best; what is it?" "As I was coming into the meeting a gentleman before me took his note-book out of his pocket and happened to drop a five-pound note; but he never saw that he had lost it." "Well, you saw it, and picked up the note for him, I dare say." "Yes—that is to say, I picked it up, but I put it into my own pocket." "You did, indeed! And now you require a little conversation about the matter?" "Yes." "Do you consider the money *yours?*" "No, it is hardly *mine;* but do you not think it might be enough to return one-half of the sum to the owner? Suppose I give him back £4, or say £4 10s. Would not that be enough?" "Not enough to save you from being a thief, surely." If the man should, after further talking and listening, come to this conclusion, "Well, let me see, I really think I will do a rare thing, and will consecrate these five pounds to their owner,"—what would you think of him then?

My dear friends, that is what thousands of Christians are saying. They admit—who can help admitting?—that they belong to God, who is our Maker, our "faithful Creator," as the Apostle puts it, and our Saviour, who has given his tears and his blood to redeem us. Now, then, do we not belong to Him altogether? The Apostle says our bodies, as well as our souls, belong to Him. 'Ye are not your own; ye are bought with a price." Every Christian in the world admits that. Well, then, *how much* of you belongs to Him? Is it not all you have and all you are—body, soul, and spirit? There are no two answers to the question. Then are you using for your own objects what does not belong to you? If it were a paltry matter of five pounds you would call it stealing. But when it is your life, belonging to God, that you are using for yourself, what do you call such conduct? Why make so much ado about giving it back to God? Mark you, it does not read: "You *ought not* to be your own," but "you *are not.*" You can never be right or be happy until you acknowledge the fact that you are not your own, until you give God what belongs to Him, saying, "I have been a thief—'robbing God' (as the Prophet Malachi says), but I will be so no longer."

You now place yourself in his hands. And what happens then? Oh, when you place yourself in God's hands, you are where you should be. God receives his own, and can use his own and can keep his own. Then He can put, and He does put at your disposal all that He has. It is little enough that we can give Him; but who can measure his gift to us? It has been well said: "Give God your hands full and He will give you his hands full." All that belongs to God is at your service. Does that mean that all things belong to me? Of course it does. "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: *all are yours.*" All, mark you, but one thing; that is yourself, "*ye* are *not* your own." As long as you are your own, or imagine you are, or act as though you were, how can God put anything at your service? You are defrauding Him, making war against Him; could He encourage you in your rebellion? In that position, what belongs to God does *not* belong to you. All things are against you. The very "stars in their courses" are making war against you. Why? Simply because you are not in God's hands. You want to live without Him, to live for your own purposes, according to your own wisdom. "Well," God says, "let him try it." Just as if a little child were silly enough to imagine that he would be happier by being independent of his father's will and away from his father's home. So he walks out into the street, until somebody picks him up, and he returns to the arms of his father. He then finds out that so long as he was independent he was miserable; but just as soon as he came back to his father all that was in the house was his at once. We have it in the words of the parable: "My son, all that I have is thine." So there is nothing in the universe that does not belong to the child of God, just because he is the child of God, because God is his father, and all things are in God's hands for them that are willing to serve Him.

And what a beautiful life it is! Oh, that I might, by the grace of God, persuade many among you, especially the young men, that there is no life worth having beside the life of consecration. To belong to God, to belong to the King of Kings, to be his messenger, to be his witness, to be his servant—ah! to be his child!—can you conceive of anything greater or more blessed? Then God can let you have all things—anything that will be good for you, anything that is lovely, that is pure, that is honest, that is of good report. Perhaps you young men sometimes think that Christians shut themselves up into very close quarters, as it were; you want a little more space in which to spread your wings. Very well; give yourselves to God, and you will have the whole breadth of the heavens open to you. The reason why Christians are sometimes a little cramped, is because they are not altogether at God's disposal. God is ready to use their every faculty, their will, their mind, their affections, their education, culture, imagination, everything. He would have them serve Him in all that is true, and beautiful, and good.

We return to the one question: Are we in God's hands? Has He given us our place our work, our measure of grace for the work? Then shall our lives be truly holy and happy, grand, and glorious and mighty, seen and felt and envied by all beholders. Not the least wonder of that life shall be the ease and spontaneousness of a second nature coming from God. It is, I think, a German writer, who quaintly says: "First, the natural man must be converted into a spiritual man, and then the spiritual man has to become a natural man." That is to say, spiritual life has to become natural to us; we must live in it as in our own atmosphere; desiring, not wanting, not seeking anything outside of it; not casting side glances at the world, thinking that this forbidden thing must be so sweet, and that other thing so nice; but that we dare not touch them, because we are Christians. No, that is not the true life. We look to Christ and see what He is, what He gives, counting all things but loss for the excellency of the knowledge of Him. This, however, implies that we are living in Him, and, to begin with, that we have surrendered to Him.

You remember—to return to our starting-point—the first thing Saul of Tarsus had to do when he was converted. It was a very simple thing; he had to go into the city, and there he would be told what he had to do next. Some of you may be afraid of thus making yourselves over to God as a practical thing, as a definite transaction between you and Him. But it has to be done. If you remain in a haze, always wishing and admitting that you ought to do it, but never doing it, it will be no easier in a month or a year than it is to-night; it will be more difficult. If we do it God will give us something to accomplish for Him to-night. Perhaps it will simply be to go home quietly and rest. People

think they will doubtless have at once to perform some very extraordinary feat, such, for instance, as to speak of salvation to every person they may meet with to-morrow. Is it not enough for you that the Lord, the loving, gentle, wise Master, will appoint your task for you? Can you be afraid of *Him?* Do not lay out plans for extraordinary things, and say: "I will have to do this or that." The one thing you will have to do will be to walk according to God's Word, and obey the Holy Ghost. He will show you his will. He has promised to do it. He has come for the purpose. Only place yourself in his hands, and cease to retain that which is not your own.

CONVERSION AND TESTIMONY.

THE following short account of aggressive and progressive work in the "far East" may serve to stimulate and encourage the Lord's remembrancers among the many readers of your widely-circulated and useful paper; knowing as we do personally many dear friends in England and China who are constantly praying for blessing.

Permit me to say that since engaging in the work carried on amongst seamen in this port we have had frequent cause to rejoice over trophies won for the Master under the preaching of the Gospel; but we confess to a deeper and fuller joy when, as in the letter received, we hear of progress in the Divine life and aggression in the camp of the enemy, proving that the faith professed *is* possessed, and being tested, has borne fruit, as it assuredly will in the lives of all who are in vital union with the Son of God. Our sailor friend, writing from Pagoda Anchorage, near Foochow, states that many of the men who were brought to the Lord in Shanghai have been transferred to other ships, and several have gone home to England; but the Lord has raised up other witnesses to carry on "his work" on board. Writing of himself, he says: "I was a Catholic; and when you visited our ship for the purpose of speaking and singing to the men, I used to persecute you by causing as much annoyance to you as I dare on the lower deck; but, praise the Lord! I have long since given up the broken cisterns of this world, which never satisfy, and applied to Him who is the 'Living Fountain.'

"'My thirst was quenched, my soul revived,
And now I live in Him.'"

He adds: "There are eight of us, and we have liberty to use the captain's lower cabin to meet in an hour every evening, and are having much blessing."

May the Lord multiply abundantly officers of a like stamp in H.M. Navy who have the wisdom to see and encourage amongst their men the study of that book which gives to those who follow its precepts nobility of character, manifested in loyalty to Queen and country because *faithful to God.*

That the souls of those men are being blessed is proved, I think, by the fact that they have secured a place on shore where they can hold services and write to me for hymn-books. I sent two dozen *Songs and Solos*, and a quantity of little books and tracts for distribution. The vessel was ordered home before the package reached the place; however, the package was forwarded to Hongkong, where the books, &c., proved useful among the seamen in that port. We may learn from this simple record "that true life is reproductive," and tested facts ought to be recorded for the encouragement of fellow-labourers, and to the glory of Him who has said: "So shall my word be that goeth forth out of my mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

JAS. DALZIEL.

Shanghai, Aug., 1883.

CHILDREN'S SCRIPTURE UNION.—Portions for ensuing week:—Oct. 28, Neh. ix. 26—28; Oct. 29, Neh. xiii. 1—14; Oct. 30, Neh. xiii. 15—22; Oct. 31, Ps. cxxvi. 1—6; Nov. 1, Jonah i. 1—17; Nov. 2, Jonah ii. 1—10: Nov. 3, Jonah iii. 1—10.

A GOOD WORK IN GERMANY.

I WISH to make known the work of one who is a most prominent home missionary of Germany, and whose work will meet with great sympathy among British Christians—Friedrich von Bodeschwingh, one of the very few belonging to the gentry who have entered the ministry in Germany. He was born in Westphalia. His first field of labour was among the poor Germans in Paris, where he now lives, and where he has founded the Institution of which I desire to speak—viz., Bielefeld—an Institution for epileptic patients, and a training hospital for deaconesses. The former has grown year by year, as the need for such an asylum for the nearly 60,000 epileptics of Germany became apparent. Every year the applications for admission to "Bethel," as the asylum is called, became more numerous, so that no less than 600 poor sufferers are now within the different houses belonging to it, and yet many are refused. Last year the admissions numbered 201, while 110 left, of whom only 21 were thoroughly cured, a great many apparently being incurable, but living in Bethel in comparative ease, and clinging affectionately to their home there. Pastor Bodelschwingh has shown wonderful ingenuity, not only in providing work for them in different trades—book-binding, book-selling, gardening, &c.—but also in collecting funds for the buildings, and for the maintenance of his large and growing family. The secret of his immense success seems to be in his irresistible love and his full disinterestedness. He has added at least one new institution every year, giving to each some good Scriptural name, till he appears to have exhausted the list: Bethel, Bethlehem, Ebenezer and Zoar, Hermon and Hebron, Bethsaida and Carmel, Sharon, Mamre and Bethphage.

Along with all these, the Training Hospital for Deaconesses has grown so much that it is now, amid many similar institutions, almost the largest in Germany, Kaiserswerth alone surpassing it in the number of deaconesses sent out. The sisters of this "Westphalian Deaconess House" do not go abroad so much as those of Kaiserswerth, working chiefly in Westphalia and the adjoining provinces. In Bremer there are about forty, and all the public hospitals are under their care, to the great satisfaction of the leading medical men. On this part of Pastor Bodelschwingh's work, so similar to Kaiserswerth and other German institutions, I need not enlarge further.

There remains to be mentioned his third work, which was at once his most original and ingenious, and his most successful—the Workmen's Colony of Wilhelmsdorf. Since 1873, among our many needs in Germany, the question, what ought to be done for the multitude of vagabonds (numbering about 200,000 two years ago, and growing at an ever-increasing ratio) was one of the most pressing and the most difficult of solution. There exists, not far from Bielefeld, a large tract of barren country called a "Senne," whose soil, although bad, can by hard labour be reduced to tolerable arable ground when the substratum of stones is removed. Pastor Bodelschwingh, with a number of friends who entered into his idea, bought an extensive piece of land in that district, being anxious to secure a place where all could be set to work without delay. Wilhelmsdorf was founded there about two years ago, cheap buildings being erected as workmen's lodgings, and superior, trustworthy men appointed as superintendents.

No man is ever compelled to go to Wilhelmsdorf nor kept there against his will. Applicants come there because told by men that they will find work and a home. An indispensable part of Bodelschwingh's idea is that all the neighbours must combine in a resolution against giving even a penny to any unknown stranger able to work. In the first year the inmates numbered no less than 482; about 300 left before the end of the year. The number during the second year is expected to reach 800. The effect of the plan has been wonderful. Not only have all the men, with hardly an exception, behaved exceedingly well, many turning out afterwards good men and useful, but, what is more remarkable, vagabondism seems to have been swept away from the whole province. Pastor Bodelschwingh is therefore quite right in asserting that the small sum paid to him for its support by the adjacent provinces does not amount to one-twentieth, nor even one-thirtieth of the money formerly given away indiscriminately and quite uselessly. No wonder that this success has attracted the interest and won the sympathy of almost all Germany, so that not only the Prince Imperial visited Wilhelmsdorf a few weeks ago, and seemed much interested and pleased with all he saw, but the remedy discovered by the good Pastor has been so universally acknowledged as the effectual one, that there is hardly any province of at least North Germany where institutions of exactly the same kind are not being built or projected.

BELLEVILLE MISSION, PARIS.

HAVING just returned from spending a week with Miss de Broen at Belleville, I wish I could convey to others the impression left on my mind in that deeply interesting Mission. I can say with truth it far exceeded my expectation, though I did not see it at its best, as it was the opening week of the season. I shall never forget the intense listening of the poor people at the dispensary, as the doctor and Miss de Broen spoke to them in simple, powerful words, of the one great remedy for the soul's fatal malady, before the consultations for the body began. The doctor told me that he sees 1000 new patients every month, and when one realises that all these hear the Gospel, and how many families may be reached through a blessing to one member, it gives one some idea of the extent of this work and its fitness to the wants of the people for whom it is intended.

I can hardly imagine a better training for a young Christian worker, while at the same time there is the fullest scope for the wisdom and sympathy that age and experience give. There is almost every variety of work. There are day, night, and Sunday-schools, evangelistic meetings, and a great many families are visited in their own homes; sewing classes, during the winter months, attended by 300 aged and destitute women, who for three hours' work receive bread or meat tickets—value, fivepence.

The children of the training home are girls of all ages, whom Miss de Broen has gathered from unhappy homes. There are generally from eighteen to twenty-four, carefully-taught and trained to become useful women, and brought under every Christian influence.

To undertake the expense of one girl, for which Miss de Broen asks £15 a year, would be a delightful way of contributing to the Mission; only very few are supported in this way.

If I could hope that any suitable worker would be led to offer herself to Miss de Broen, or that any not able to do this would send her larger contributions to carry on the Lord's work through the reading of these lines, it would be a cause for thankfulness. Communications should be addressed to Miss de Broen, 3 Rue Clavel, Belleville, Paris.

E. SPROT.

19, *Rutland-square, Edinburgh, Oct.* 8.

A YOUNG MEN'S MEETING IN LIMERICK.

(From our Special Reporter in Ireland.)

IT was Mr. Moody's last evening in Limerick. He had preached to a mighty audience in the theatre on the danger of being "so near and yet so far" from the Kingdom of God. As he drew towards his peroration, the silence and strained attention of the crowd were almost painful in their intensity. The fear of God seemed to have taken hold of every soul. I sat, on this occasion, at the very back of the topmost gallery. When Mr. Moody's call sounded forth that those who were fain to enter the open door into the Kingdom should rise in their places, there was a general movement all over the house. Many stood up in the gallery where I sat, but as it was in semi-darkness, probably the evangelist did not observe them. Presently he announced that he would meet the general body of inquirers in the Wesleyan Chapel; the children would have a meeting in the theatre, and the young men would gather, as before, into Mr. Russell's upper room.

As I passed out, I invited several young men who had stood up to cross the street with me. Some at once assented; others wanted to go with Mr. Moody to the Wesleyan Chapel. When I reached the room, Major Whittle was already there; he had abruptly closed his "overflow" address in the chapel, in order to make room for the inquirers from the theatre. The young men were rapidly flocking in, and the room was nearly full. While the corners were being filled up, we sang "Still there's more to follow," and then "Stand up for Jesus."

Major Whittle briefly related an incident connected with this latter hymn. In the American Revival of 1857-8, Rev. Dudley Tyng, a Philadelphia minister, was greatly used of God in the commencement of that wonderful work that spread to Ireland and almost went round the world. Mr. Tyng was visiting a factory one day, when his arm got caught in the machinery and was dreadfully torn. A painful amputation was performed, but he only lived a little while. He was a great favourite with the young men; he was a young man himself—a very manly man. The last message he sent to them was: "Tell them to stand up for Jesus." This hymn was written shortly after his death and has gone around the world as a Christian watchword for young men. I had a letter to-day (added the Major) from one of the young men who has come out on the Lord's side these last few days. With all the earnest enthusiasm that seems to mark your young men here in Limerick, he says: "May we all rather die than be afraid to stand up for Jesus, and own Him as our Lord."

Some more verses were sung, and then a tall young Irish clergyman prayed that God would speak to every heart by his still, small voice, and that all hindrances to his working might be swept out of the way. Several verses of "The Great Physician now is near," and the Major addressed his youthful brethren to this effect:—

We want this to be a night of blessing. God has already been working in our midst, accompanying the preaching of his word with power. Some of those here have had Christ revealed to them and have accepted Him as their Saviour. Others have been awakened and are seeking the Lord. I had a note to-day from one for whom I had already prayed; he is anxious because he thinks he is not anxious. Now we want all who are like him to understand that there is no satisfaction or help to be got from looking at your feelings. Go straight to Christ, without considering your feelings at all, and He will take you just as you are. If you were to wait for twenty years mourning over your feeling, or want of feeling, you would then have to come just as you are. In the name of the Lord Jesus Christ, and by virtue of what He has done on your behalf, "repentance and remission of sins," are declared to all who will to-night believe on Him.

I remember an inquirers' meeting in Arkansas, in the church parlour, at the close of the service. A gentleman came in; the minister told me he was one of the leading lawyers of the town; he had not been to church for years, and was considered to be a sceptic who cared for none of these things. As he came in and sat down on the sofa, I was trying to present Jesus to the inquirers and get them to see that all they had to do was simply to accept Him as their Saviour. Till they had done that, they might look in vain for right feelings. I told them a little incident about a young man in America, the son of a widow, who was growing up to be a very wild young fellow, getting into bad company, and well-nigh breaking the heart of that loving mother. He had not stopped to think very much about it. One night he came home from some place of bad association, and let himself into the house with his night key. He was creeping upstairs, and going by his mother's room found that she was on her knees praying to God and sobbing out her sorrow of heart. The boy stood there looking in at his grey-haired mother and heard the tale of her sorrow. He crept into the room, got down on his knees by her side, put his arms round her neck, and said, "Mother, will you forgive me, and ask God to forgive me?" He was brought to repentance by looking there on the sorrows of her who loved him so dearly. So, said I, it is as you look at Christ on the cross, bearing your sins and atoning for your guilt, that you are constrained towards repentance and faith. I noticed that while I was talking the lawyer turned round, and with a little laugh buried his head in a corner of the sofa. I thought he had probably been drinking, but the moment I finished he sprang to his feet and said: "Years ago I tried every way I could to repent and become a Christian. My father was a prominent Christian, and President of the Methodist College. I used to try and work up my feelings, but never got any light or blessing. Years ago I came to one of two conclusions: Either there was no reality in the religion of Christ, or if there was I felt I was shut out. Thank God, I see to-night that it is a simple acceptance of Christ without reference to feeling or repentance on my part; that as I see Him and take Him for my Saviour I have repentance." This man has been for the last seven or eight years one of the most active Christian workers in that place. Now we shall throw the meeting open that we may have testimonies from those who have accepted Christ, and have something to praise God for. Mr. Moody's last evening has come. What have you to praise God for in connection with his meetings? Let us confess Christ, and praise Him for all He has done for us.

Without a moment's hesitation a young man, wearing a badge that proclaimed him one of the "ushers" of the meetings, stood up and said he counted it a privilege to say that on Friday night he had accepted Christ as his Saviour. He was followed by a thick-set, somewhat rough-looking man of the artisan class: "I have been away from God. The devil has been my master for many a long year, and I know him to be a hard master. I have sinned against God and man, and I am like one who has been plucked from the jaws of hell. The first night I went to Mr. Moody's meeting I was very near persuaded, but I held on till the next night, when Mr. Moody's discourse convinced me very much. He spoke of the young man who complained of his feelings, and to whom he pointed out that it was not Noah's feelings that saved him, but the Ark. That went like an arrow to my heart; he was simply describing my own case. I said: 'Lord Jesus, here I am.' Immediately it seemed as if the devil whispered to me, 'If you tell anybody you are saved you will be a hypocrite.' I said, 'Get thee behind me, Satan.' This is the first time I have ever spoken about it; may God give me strength: my cry will ever be—

'I the chief of sinners am,
But Jesus died for me.'"

When he sat down others started up: "Last Friday night, on being spoken with by Mr. McGranahan, I gave myself to the Lord."

"I feel it a high privilege to tell that on Friday night the Lord blessed my soul. The three days that have passed since then have been the happiest of my life. A particular friend of mine received blessing here last night. He has had to go away from town, and will have much to contend with this week; he asked me to desire that the friends here should remember him in their prayers." Whereupon, Mr. McGranahan prayed that the Great Shepherd of the sheep might watch over and protect this young disciple.

A sturdy countryman, past middle life, next took the floor: "My dear friends, I never felt myself more at home than I do here this night. It is fifty years since I began to pray; but up to last night they were the prayers of a hypocrite. I was asking with my lips, but never with my heart. Last night, in this meeting, I could think of nothing but the beautiful words that fell from the lips of our young friends who testified for Christ. I was then led to accept my Saviour, and I trust He will keep me to the end. I have also the privilege of telling you that without any prompting my two sons here have done the same thing. My little girl, too, was in the theatre to-night, and wept bitterly; she is now at the children's meeting there." The broken utterances of this good man at the young men's meeting of the previous evening were most touching to hear; when, in a voice almost choking with emotion, he called on his two sons—fine, handsome fellows of twenty or thereabouts—to rise and testify, and when they got up in succession, declaring that they had embraced the truth of the Gospel, the heart of the meeting was deeply touched. It was a scene over which the angels must have been hovering, ready "to carry the tidings home to the new Jerusalem." "God be thanked," said Major Whittle, "for this dear man's confession, and for the salvation of his two sons. How real is the work of God in our midst."

The stream of testimonies flowed on:—"Since last Friday night, I accepted Christ as my Saviour, and desire your prayers." "I, too, have much reason to thank God that on Friday night I was led to the Saviour. For years I have been looking to my feelings. I would advise all here who are in the same condition to accept Christ now." "I thank God for the privilege of again testifying to his wonderful work in me. On Friday night Mr. McGranahan showed me that if I came to God as my Father He would not turn me away. Satan came to me with his temptations before I got home, but as soon as I reached my room I threw myself on my knees and committed myself to my Saviour. I would say to every young man here, This is the only way of escape; get on your knees, and Satan is sure to go. He has not troubled me since, and I hope he never will."

"Indeed he will," said a more experienced brother sitting near by. The Major backed up this remark: "Satan will trouble you, but then you have found out the way to defeat him. I remember when a boy I used to have some trouble at school, because another boy—an Irish boy, too—wanted to thrash me. I was afraid to go there. But I had a big brother who rather liked a scrimmage, and I felt safe when I was with him. That Irish boy always let me alone when my big brother was with me. So when you meet with temptation keep close to your big Elder Brother, the Lord Jesus Christ, and you will be safe. Now go right on; we want to hear many more testimonies."

And so we did; thick and fast they came, so fast that I could scarcely note them down. They were all to the same effect as before, only now the date was slightly altered. Instead of "Friday night" it was "last night" that was given as the time when they set their faces Zionward. Some indicated that their resolve had only just been made. "I am so glad," said Major Whittle, "to hear these new voices confessing Christ. We are not here to make

speeches to one another, but just to take our stand and witness for the Master." The responses continued to roll out. One fine-looking fellow said, "All the week I have been battling with my feelings. Yesterday I saw my way clear, and I have been very happy since." The next testimony was of a different but no less welcome sort: "If there are fathers here, it may be helpful to them to say that I believe it has pleased the Lord to save two of my children at these meetings."

Now the stream went back to the old channel: "These meetings have been a great blessing to me. It was not until yesterday that I fully resolved to give myself to the Lord. Two words mentioned by Mr. Moody greatly helped me. The first was, 'Trust Him;' the second was a prayer, 'Lord, help me.' Since yesterday it seems as if the devil has often been trying to bring some word or thought between me and Christ, but this watchword, 'Lord, help me!' has driven the enemy back."

Said the Major: "That is a good word—'Lord, help me.' One word for the Lord, one for me, and help, the link that binds the two. Some of us repeat that prayer a great many times a day. I would not have missed this brother's testimony for a good deal. There are many of these short prayers in the Bible, if you will hunt them up."

Among the many brief utterances that followed was this one: "It was Mr. Moody's speaking about the Ark that led to my salvation." Major Whittle: "That has brought a good many people to the Lord, all over the world. Look to Christ, not to your feelings."

A Christian brother from Dublin, at this point, gave some leaves from his experience of twenty years, and very earnestly exhorted his young friends to give themselves much to prayer and the study of the Word if they would become strong and useful Christians. He advised them not to enter into argument with sceptics, but tell them their own experience of God's pardoning and keeping grace. Then the venerable Dr. Wilson, of the Limerick Presbyterian Church, briefly lifted up Christ as the One through whom alone they could come off more than conquerors. "He is able to save to the uttermost:" that means, "all the way through." The good Doctor prayed for any who might not yet have come to a decision, and we all struck up the hymn:—

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come."

Between the verses Major Whittle called on those who were desirous of being saved now, to lift the hand, and about a dozen obeyed the call. "What a happy place this is!" he exclaimed; "the angels are rejoicing, and we are entering into their joy." Everybody must have felt the truth of that as they passed out into the starry night, but scarce anyone spoke to his neighbour. It seemed as if the joy was too deep and too sacred for words.

NATIONAL THRIFT.—A series of meetings in connection with the National Thrift Society has just been brought to a close in Birmingham. The principal speakers included the Mayor, Mr. S. Insull, and Mr. T. Bowden Green. A large amount of thrift literature has been distributed, and penny banks, in connection with the Post-office Savings Bank, have been opened in various localities.

CHURCH AND LIQUOR TRAFFIC.—At a meeting of the Temperance societies in the Vale of Leven Bailie Selkirk said he considered the public-house traffic should be the most respectable trade in the country, for every party in it is selected. A system which required so much interference must be bad, and ought to be swept off the face of the country. They must call on the Church to come out and wash itself clear from this traffic. Any one in it ought to be outside the Church, and when that day comes the Church will have taken a bound forward which will greatly promote every Christian and philanthropic work in our midst. In the Vale of Leven a good work has been done, and the position held by the Temperance party is a very influential one. Much of the blessing can be traced to the recent religious awakening which visited the locality.

THE EVANGELICAL ALLIANCE.

MEETINGS AT NORWICH.

THE Annual Conference of this useful institution was held in Norwich last week, at the invitation of the Committee of the Local Branch recently formed in that city. A Conversazione, as usual, inaugurated the meetings, which was presided over by Mr. Henry Birkbeck, an address of welcome to the members and friends of the Alliance being given by the Rev. W. N. Ripley, the earnest and truly evangelical Vicar of St. Giles. Mr. Donald Matheson, Treasurer of the Society, acknowledged the address, as did also the Revs. E. Clarke, of Spezzia, and J. McCarthy, from China, as representing foreign churches. Addresses on the work of the Alliance, at home and abroad, were given by Lieutenant-General Field, one of the secretaries, and the Rev. Dr. Murray Mitchell.

The first meeting of the Conference was held on Wednesday, the 17th inst., Mr. Donald Matheson presiding in the absence of Lord Polworth, who was at the last moment unable to attend. Addresses of a devotional character were given by the Revs. J. Patteson, Rector of Thorpe, and T. Romaine Govett, late Vicar of All Saints, Newmarket, Dr. Oswald Dykes following with an address of rare power and beauty of expression, on the "practical resolutions" of the Alliance. The address, by special request, is to be published and circulated as widely as possible; certainly nothing could be better adapted to set forth the purpose and spirit, or to promote the success of the work the Alliance seeks to perform. It was full of Christian feeling, and of argumentative force, and cannot fail to be of eminent service to the cause of union and co-operation among the various churches of Christ wherever it finds its way.

The annual report was read by Mr. A. J. Arnold, the secretary, and showed that much had been done during the year on behalf of religious liberty abroad, and to secure united prayer and effort at home.

In the evening of the same day a large audience assembled to hear addresses on subjects connected with the Luther Commemoration from the Revs. Drs. Stoughton and L. Barrett White, J. J. Coleman, Esq., M.P., in the chair. The influence of Luther upon the Protestant Reformation, and the present condition and needs of of the Reformation Churches, were the topics dwelt upon.

At the Devotional Meeting on Thursday morning the Rev. G. S. Barrett, B.A., presided, Admiral Sir William King Hall taking the chair at the after Conference. The Revs. Prebendary Anderson, M.A., of Bath, and E. Smith, Wesleyan Minister, of Manchester, spoke on "The Religious Indifference existing among various classes, and how to meet it," the Revs. H. Price Hughes, of Oxford, and W. Fuller Gooch, of Norwood, following on "The Public Ministry of the Word of God: How can it be made most effectual?" Afternoon meetings were also held, addressed by Captain Chapman on Wednesday, and by the Rev. Horace Noel on Thursday, many others taking part in open discussion on both occasions.

The closing meeting was presided over by Major Cubitt, President of the Norwich Branch, Dr. Sinclair Paterson speaking on the "Divine authority and sufficiency of the Holy Scriptures," and the Rev. J. Aston, Vicar of Deptford, on "Christian usefulness dependent on a close walk with God."

The meetings were unmistakably permeated by a large measure of the Divine presence and blessing, although the attendances were by no means what might have been expected in a city so full of Evangelical Churches of all sections as Norwich is well known to be. We are sorry space does not allow us to give *resumés* of the various addresses, but we must refer our readers to the forthcoming issue of "Evangelical Christendom" in which full reports will be given.

A TRUE MISSIONARY.

DEAR SIR,—In THE CHRISTIAN of the 13th, I observe, under the heading "Mission Appeals," a notice that Mr. Arthur Foy, of Cawnpore, seeks help to buy a building in that heathen city, to be used for the Lord's work amongst soldiers and others. Will you kindly allow me to assure your readers that in helping Mr. Foy they will be conferring a great honour upon themselves. Three years ago it was my privilege to spend a few days under Mr. Foy's roof at Cawnpore, and I was thus brought into closest contact with him, and a truer, nobler, more consecrated man of God I never met. Though he is at the head of a large business he is a splendid missionary for Christ. If all our countrymen in India were like him it would not be possible for a Brahmin to use the words concerning them to which you call attention in your "Notes and Comments."

Never shall I forget the family worship under Mr. Foy's roof. Not a few of his heathen workmen were seated round the room, and heard him sing and pray and read the Divine Word in their mother-tongue. Neither shall I ever cease to remember our brother's readiness to embrace every opportunity of witnessing for his Master. He took me one morning to the bathing-place by the Ganges, but as we stood on the steps, the sight of a poor old man presenting his offering to the idols, placed under a sacred tree, so stirred his soul, that he could not refrain from telling him of the only worship really able to satisfy the soul. The bathing-place was very crowded, and in a very few minutes a large number of heathen were standing round, to whom, for upwards of half an hour, he gloriously preached Jesus only.

From the bathing-place we made our way to a large Hindoo temple, thronged with worshippers. As we stood on the outer platform, a Brahmin desired my wife, who was with us, to take off her boots, as the place was sacred. Of course she declined, but the request furnished Mr. Foy with a text, from which, to a crowd of attentive listeners, he discoursed, after the pattern of our Lord's reply to the Pharisees, respecting the washing of hands, of the nature of true defilement—the defilement within, which can only be removed by the precious blood of Christ. From the Temple we drove to the massacre Ghaut, where Nana Sahib gathered the women and children from General Wheeler's entrenchment prior to their death at his treacherous hands. Here we met a soldier of the Gordon Highlanders, who told us that he was passing through the station from Afghanistan. "Are you a soldier of the Lord Jesus Christ?" was almost the first words from our brother's lips.

I mention these incidents, which come to my memory as I write, merely to indicate the sort of man your readers are asked to help. I rejoiced greatly when I saw Mr. Foy's appeal, and felt constrained to take the first opportunity of giving this testimony concerning him.—Yours affectionately in Christ, JOHN STUBBS.

Brannoxtown, Newbridge, Ireland, Sept. 25.

GREEK AND HEBREW CLASSES.—The Sunday-school Union has two classes at 56, Old Bailey, E.C., for elementary instruction in Greek and Hebrew, to which both sexes are welcome. The Greek class meets at 7.30 on Monday evenings, and the Hebrew class at 7.30 on Thursday evenings. The classes are practically open to all who wish to be Bible students. There is an entrance fee of 1s., and a small outlay for books needed.

JOHN R. CHEYSE.

MR. D. COOPER.—The prayers of your readers are entreated on behalf of Mr. D. Cooper, of the Rescue Society, who was, when last heard of, lying prostrate and suffering in a log hut in the interior of Queensland, to which remote region he journeyed a few months back in search of new health. He touchingly relates the wonderful dealings of God with his soul during this time of severe discipline. As temporarily in charge of the work, I would emphasise the need of such spiritual care and oversight as we have lost in his removal, and beg the constant remembrance of his case in the prayers of God's people. JOHN D. COOPER.

85, *Queen-street, Cheapside, E.C.*

Notes and Comments.

A NEW church, built to commemorate the work of Robert Raikes as founder of Sunday-schools, has just been opened at Gloucester, the Bishop of the diocese performing the consecration ceremony.

The death is announced of the venerable Rev. Dr. Acworth, for many years the President of the Baptist College at Rawdon, and prior to that Theological Tutor and President of Horton College. He died at Scarborough on the 13th inst., in his eighty-sixth year.

We are sorry to have to announce also the death of the Rev. Thomas Nicholson, of the Forest of Dean, which occurred on the 17th inst. In him the people of that extensive district, many of them in circumstances of much penury and want, had a warm and sympathising friend, one they will greatly miss, from every point of view. He was ever foremost in efforts for their moral and social welfare, a Christian minister of dauntless courage and fidelity to truth, as well as a man of tender heart and sound judgment. It may truly be said of him as a busy toiler in the field of Christ, his "works do follow him," and his name will long be remembered by those among whom he laboured, with grateful affection.

The death of Mr. Thomas Coats, of Paisley, long and honourably known as a Christian philanthropist, will be heard of with deep regret by many on both sides the border. As we think of the many who are being taken from the front ranks of Christian service, we are led to breathe the prayer of the Psalmist, and say: "Help, Lord, for the godly man ceaseth, the faithful fail from among the children of men."

The abominable want of principle shown by many of our modern speculative builders of suburban and other residences continues to occupy public attention, and to elicit, as it deserves, severe censure and stern criticism. The following smart lines from the columns of *Truth* present the matter so aptly that we print them; they may serve to arouse keener attention to a much needed reform:—

"And here's the Reform that must come at last,
When Bumble down from his throne is cast
By the Public, ready no more to pay,
In its usual old long-suffering way,
For the valueless Blue-Books—tomes immense—
That exhibit the lack of common sense
Of the Special Commission (sitting yet)
At the Local Mis-government Board, that met
'Bout the Epidemic that widely spread
Till scarcely a villa but had its dead,
And its Widow, and, may be, Orphans twain
That were left alone in this world of pain
By the cruel Fever, dark and grim
That quickly seized on the every limb
Of the luckless Bread-winner, thin and pale,
That, taken in by the Agent's tale,
Had secured the Lease, spite the Stenches foul
That began like ghosts through the rooms to prowl,
Because the Inspector, highly paid,
Had winked at the tricks of the Building Trade,
And approved the Drains that were made to pass
Throughout the premises Sewer-gas, [tight,
With the aid of the Doors that would not shut
And the Window-frames that defied one's might,
That were made of Timber green and new,
That were used for the Joists that warped askew
'Neath the worthless Tiles in their cracked array,
That let in the Rain that washed away
The immiscible Mortar, made from muck,
That, spread so lavishly, never stuck
The broken Bricks, purchased second-hand,
That were put in the Walls, too thin to stand,
That were raised on the Site—a refuse pit,
Where Rubbish was shot and Filth unfit—
Of the brand-new House that 'Jerry' built!"

The following incident, taken from a contemporary, is rather smart in its way, and points a moral to an oft-repeated complaint on the part of church and chapel-goers:—

"At a church meeting some of the members complained that nobody spoke to them, whereupon a brother submitted to their attention this emendation of Dr. Watts:—

'Whene'er I take my walks to church
How many folk I see;
And 'cause I never speak to them,
They never speak to me.'"

It is a hopeful sign of the times that so much attention is being given to what has been called the lost ministry—that is, the personal action of every believer in making known to others the way of salvation. The churches seem all to be waking up to the fact that it is not ordained ministers alone who should proclaim the Gospel of Christ, but that the great commission extends to all who know for themselves "the joyful sound." We have too long left the work of evangelising men to the pulpit, and so our rate of progress has been far slower than it ought to have been. Surely everyone who has been reconciled to God should be eager to share in the ministry of reconciliation.

Peter says we have a prophetic word more sure than the spoken words they heard upon the holy mount when Jesus was transfigured before them, and when they were given an anticipative vision of the Son of Man coming in his Kingdom. Peter proposed to build three tabernacles, for he wist not what to say—not knowing what he said; for they feared as they entered the cloud, and were sore afraid. Their eyes were heavy with sleep while Jesus spake with Moses and Elijah of the death, and the exodus out of death, which He must accomplish at Jerusalem, and when they were awaked they saw no man save Jesus only with themselves. We need not wonder that Peter declared the word of prophecy, written by holy men inspired of the Holy Ghost, was more sure than their memory of that wondrous scene; and that he, also inspired by the Holy Ghost, should tell us that we do well to take heed to it in our hearts, until the day-dawn and the day-star shall arise.

But those who obey this injunction are sometimes taunted even by their brethren with having "Daniel on the brain." Well, better that than "Darwin on the brain." Better to elevate our souls by meditation on the Son of God (who is not ashamed to call us brethren) coming to receive us to Himself, than to degrade them by imagining our origin from apes, and frogs, and worms. Better revel in such a certain future than grovel in such an unlikely past.

An ill and mischievous seed was tossed into the air when that jest, often since repeated, appeared first in *Punch*, "To those about to marry—Don't." Remembering that marriage is the foundation of society, that the family is the basis of the nation, that the first gift of God to the man He had created was a wife taken from his side, to be bone of his bone, flesh of his flesh, and a type of the mystery of Christ and his Church, must not every depreciation of what our forefathers deemed "*holy* matrimony" be displeasing to God and mischievous to man? Yet scarcely a number of any comic or "Society" paper appears which does not in some way or other mock at marriage.

Not seldom even in religious papers have we found in the column devoted to "Gleanings" anecdotes or witticisms of the same reprehensible character. As surely as winged thistle-seeds take root so surely will these winged witticisms bring forth evil fruit.

"I will therefore," says the holy Apostle, "that the younger women marry, bear children, guide the house, give none occasion to the enemy to speak reproachfully." History bears witness that there is no surer sign of national decay than the indisposition to fulfil these behests. But not only is child-murder an everyday occurrence, but there are professing Christians—husbands and wives—who conspire together for the anticipative destruction of their infant children. That this cowardly iniquity, rife in France and in the Eastern States of America, is now infesting our own land, is enough, if anything is enough, to awaken the watchmen who do not wish to appear before God guilty of the blood of souls. It is a terrible calamity for a country when Isaiah's words of Israel's prophets can be applied to it: "His watchmen are blind, they are all ignorant [of the condition of things around them]; they are all dumb dogs, they cannot bark; sleeping [margin—dreaming, talking in their sleep], lying down, loving to slumber." Is not a great deal of our pulpit oratory, when compared with the terrible facts of life, like that of men dreaming and talking in their sleep?

The need of legislation in reference to social reforms is becoming more and more urgently felt, as indeed it must continue to be, until our legislators are compelled to pay due attention to the subject in its manifold claims. Mr. Francis Peek has just written a letter to the *Pall Mall Gazette*, in which he says, referring to the fearful condition of the very poor in our East London and other districts:

"Nothing but wise laws, wisely administered, can reach the evil. By such means much might be done, and an opening made through which philanthropic and Christian effort might flow. But so long as the law allows parents to bring up their families under the conditions now existing, so long as the law permits them to spend their money upon drink instead of the support of their children, so long as the law allows vestries of property-owners to defeat the law itself—so long the case is hopeless."

The law is bound, surely, by every consideration of its intention to guard citizens of all classes from oppression and injury, to regard the neglect of house property so as to render it unfit for habitation, as a crime, and it ought to see that authorities, independent of and beyond all suspicion of personal interest, are appointed to inspect the condition of neighbourhoods and dwellings where vice and disease are bred by shameless neglect on the part of landlords and builders too rapacious and greedy of gain to care for those who are dependent on them for shelter. Public opinion requires to be more thoroughly stirred and roused on such matters than it has yet been.

The little pamphlet, entitled, "The Bitter Cry of Outcast London," to which reference is made in one of our columns to-day, may be had of J. Clarke & Co., 13, Fleet-street, for one penny. It should be read by all who desire to be acquainted with facts such as demand the attention of all who would follow in the footsteps of Him who for our sakes became "a Man of sorrows, and acquainted with grief." We trust it will be distributed largely. (6s. per 1000).

We are very glad to learn that "Garfield House," Ryde, has been secured for a seaside Home for young women from London and elsewhere needing rest and change. Particulars will be found in another column.

It is with ill grace churches and ministers who resort to such devices as those named in the following cutting from an advertisement just issued can rebuke worldliness and carnality. It is hard to believe it can be in connection with religion at all, or on behalf of chapel funds, and yet it is really the case:—

"Mr. Charles Godfrey's String Band (Royal Horse Guards Blue) will perform selections of music on Wednesday afternoon from two to five, and on Saturday afternoon from two to six.

"Each evening Mr. A. E. Beddow will give his popular and amusing ventriloquial entertainment, in which Master Tommy Tart will be both seen and heard, and several other mysterious individuals will be heard, but not seen.

"Mr. Russell Budden has kindly consented to give an interesting optical and illusionary entertainment, with experiments."

It is humiliating to feel that such things are possible in the sphere of Christian work, and accompanied with references to sacred things. And yet multitudes of professing Christians see no evil in them, and call them harmless and innocent. Surely the Spirit of God is grieved by them, and He who drove out the money-changers from his Father's house would regard them as unworthy of his name and cause.

Dr. Moir Porteous has issued a pamphlet of much real merit on the duty of Christians in reference to theatrical and other amusements of a decidedly worldly character. He has been led to do this by recent occurrences in Scotland which have tended to bring the subject before the public mind, and his effort to show, that tried both by the Word of God and by general experience, the theatre is entirely outside the pale of Christian liberty is certainly eminently successful, and calculated to be of much service. The pamphlet, entitled "Theatres and Christians," may be had of W. F. Gibson, 38, Parliament-street, S.W., price 3d.

The Rev. William Reid, of Edinburgh, has pleaded in *The Christian Leader* for the importance of giving special attention to interesting and instructing children in the lessons to be learned from the Reformation. He urges that it will be well in the demonstrations connected with the Luther Celebration to give them a prominent place. Dr. Reid reminds us of an important fact when he says of the little ones:—

"The attentive reader of history cannot fail to mark that from the time their shout, 'Hosanna to the Son of David,' sent dismay to the hearts of Christ's foes, down to the Band of Hope movement, they have borne no undistinguished part in the public events which have intervened, and hence the more they know about them the better."

The annual meeting of the interesting work among sailors carried on at the "Strangers' Rest," Ratcliff Highway, will take place on Thursday, November 1. This is usually a most profitable gathering, and it is hoped many friends of sailors will attend. Those who have collecting cards are kindly requested to bring or send them. Mr. Reginald Radcliffe and others will give addresses.

[The Treasurer for the past year is anxious to relinquish his office free of debt and with a balance to his successor. Will those who love the sailor join in this? £200 is needed. If £190 is contributed he will give the remainder.]

A "Three Quiet Days'" conference is to be held at St. Matthew's Church, Bayswater, on October 23, 24, and 25, the subject of which, with list of speakers, will be found among "Forthcoming Meetings."

It is always gratifying to find the public Press using its influence to uphold and commend Christian endeavour and distinctly Christian agencies. The *Eastbourne Standard* sets a good example in this respect by thus referring to the work of Young Men's Christian Associations:—

"So many of the youth of this and other towns delight in vulgar talk and tastes, and hold such a low moral ideal of life and duty, that all thoughtful persons should encourage the refining influences of these Young Men's Christian Associations, which are the centres of exemplary personal culture."

A volume of Luther Anecdotes, compiled by Dr. Macaulay, editor of *The Leisure Hour*, has just been published by the Religious Tract Society. Its appearance just now is so opportune, and its contents are so varied and well arranged, that we think our readers will be glad to have their attention specially directed to the fact of its publication.

We are sorry to have to announce that the Archbishop of Canterbury is seriously indisposed, and ordered by his physicians to cease from all work for a time. It is also said that the Bishop of London is about to resign his See on the ground of ill-health. Canon Wilberforce also has been compelled to relinquish his long-continued and exhaustive labours until his strength shall have been restored.

Earthquake has again produced its horrors of consternation and distress, this time in Asia Minor, where some thousands have been rendered houseless, and some hundreds have been killed. The news from Smyrna has doubtless been much exaggerated, but the visitation has been of a nature to excite much sympathy, and to cause great need in the classic district which has been the scene of the disaster.

A strange sight was witnessed at Westminster Abbey the other day, a number of pilgrims at the close of the usual service prostrating themselves for prayer around the tomb of Edward the Confessor. It has been spoken of by the public Press as a striking testimony to the liberality of the Cathedral authorities. An old tradition says that in the reign of Edward VII. the Mass will be restored in England, it having been abolished in the reign of Edward VI. Certainly, at the rate of progress towards Rome which is being made just now, many things might be spoken of as far more improbable.

Speak gently! A good illustration of the wisdom of this course, and of the harm done by harshly crushing the feelings of the young, is found in Anthony Trollope's recently published autobiography. When a boy of seven years old he was at school at Harrow. Dr. Butler, then master, meeting him in the street, spoke most contemptuously to him on his personal appearance as a disgrace to the school. He says: "I remembered constantly that address from Dr. Butler. Dr. Longley might have said the same thing with equal justice, but he never in his life was able to say an ill-natured word. Dr. Butler only became Dean of Peterborough; Dr. Longley, his successor, lived to be Archbishop of Canterbury."

In an article on preachers and preaching, the *Daily Telegraph* has thus practically dealt with the question how the masses are to be brought under the sound of the Gospel. Admitting the indifference and apathy which prevails, and referring to the many rival influences at work, the writer says:—

"Against all these forces the conscientious preacher has to strive; how is he to 'take the working-classes by storm' until he has induced them to enter the church door? He must, if he is to reach them, go out into the street and look for them, and he must avoid anything savouring of patronage or conceit; and, when he has attracted a congregation, he can easily keep it together by preaching carefully, earnestly, and intelligibly."

The same writer comments on the dulness so often characterising modern sermons, and thus speaks of the theme preachers are charged to present to their hearers:—

"To put it on the lowest ground, never was a more interesting religion started in the world than Christianity. It is incomprehensible how the average preacher manages to throw a flood of dreariness over the burning words which he is always quoting; or how utterly, in too many cases, he fails to rise to the height of the majesty of the teachings which it is his duty to promulgate."

It is not a little suggestive to find the secular Press thus wisely instructing the modern pulpit. Clearly the Gospel is not worn threadbare yet, although some learned pedants would have us think otherwise.

PRISON MISSION WORK.

ON the 16th inst. a new iron room was opened by Mr. Geo. Hatton in connection with his work among discharged prisoners at Wandsworth Prison. It is situated on the side of the road leading from the prison gates to the main road. On this occasion about forty poor men and women just discharged sat down to a good mug of coffee and bread and butter, and had kind words spoken and the Gospel preached to them by Rev. G. Gilbert, Captain Colville, and Mr. Hatton, after which a number signed the pledge, and made their way to their friends.

This is the third place now occupied for breakfasting those who leave the prisons, and for which the St. Giles' Christian Mission is dependent upon God and the liberality of Christians for support. It is a noble work, resulting in rescuing hundreds, yea, thousands, from the paths of crime and helping them to help themselves.

Mr. Hatton commenced work among the criminal classes February, 1877, and started prison-gate work at Coldbath-fields June, 1878. The estimated number of men discharged from there up to December 31, 1882, was 36,244; 19,525 of whom accepted an invitation to breakfast, and 8000 signed the Temperance pledge. At Holloway, from May 4, 1882, to the end of the year 3649 were discharged, 2144 of whom came to breakfast, and 751 signed the pledge.

The number of cases taken in hand by the society and assisted during the year 1882 was 1263, dealt with thus: Sent to sea, 70; employment found for, 191; fares paid home for, 21; sent to Colonies, 24; relieved with money, clothes, tools, &c., 957 — total, 1263. Two hundred convicts after serving long terms have been sent to them from the various convict establishments since January, 1883. Their gratuities have been used for them to the best advantage, and employment found for the greater portion. There is a comfortable Christian Home at Brooke-street, Holborn, to accommodate men on discharge, having in connection with it Bible classes, experience meetings and Gospel services, &c.

THE REVIVAL IN IRELAND.

[FROM OUR SPECIAL REPORTER.]

THE WORK AT LIMERICK.

MY communication of last week embraced five out of the six days originally fixed as the limit of the Mission in Limerick. Happily, however, for the good cause in that city, the meetings have been carried on by Messrs. Whittle and McGranahan, after the other evangelists took their leave, an arrangement which has been attended with the happiest results, as will be seen.

Mr. Moody's last day was perhaps the crowning day of all. Two crowded gatherings in the theatre, a second meeting and one for inquirers in the afternoon, an overflow and three after-meetings in the evening—all these make up a good total for a single day's work. Mr. Moody's words on each occasion were with demonstration of the Spirit and with power. To see the dense throng in the evening hanging on the stirring and solemn words of the preacher as he warned those who, like Agrippa of old, were but "almost persuaded" of the terrible danger of their position; then to see so many all over the congregation stand up for prayer in response to the closing invitation, was to witness a spectacle of rare and indescribable interest. I do not think the scene will ever be effaced from my memory. On another page I have given some account of the meeting that evening for young men, conducted by Major Whittle.

Mr. Moody's meeting with the inquirers in the Wesleyan Chapel was by far the largest yet held, and probably the most fruitful. The meeting for children in the theatre, under the guidance of Mr. Baxendale, Congregational minister, was also one of great interest.

Owing to slight indisposition, Mr. Sankey was unable to be in his accustomed place on the two closing days at Limerick. Mrs. McGranahan was also suffering from an affection of the throat, and was kept a close prisoner. The burden of leading the song thus fell on Mr. McGranahan, who, I need not say, was equal to the occasion. He had the very competent assistance of Miss Harriet Longbottom, a leading member of the choir, whose rich, penetrating voice and clear enunciation materially helped in presenting to the people the Gospel in song. The choir, I may add, was a very excellent one; their singing and deportment elicited Mr. Sankey's hearty commendation. He will not soon forget his helpers at Limerick, nor will hey easily forget him, all the more that he was privileged to be the channel of spiritual blessing to several of their number. What I have said of the capability of the choir applies with still greater force to the active friends who undertook the general arrangements of the meetings; the unobtrusive yet complete and effective methods adopted for securing the comfort of the audience and the good order of the proceedings, added to the business-like promptitude with which suggestions were carried out, contributed in no slight degree, as I believe, to the success of the meetings. I could say much more on this subject, but in deference to the feelings of Mr. Ferguson, Mr. Fitt, and the rest, I forbear: the singular devotion and sagacity they displayed will have full reward in the overflowing tide of blessings which they prayed, and worked for, and expected.

Since their arrival in Cork the hearts of Mr. Moody and Mr. Sankey have been cheered by the good news that has come to them of the continued growth of the revival in Limerick. A friend there wrote on October 17, the day after Mr. Moody and Mr. Sankey left for Cork: "The work here goes on well. Last night the theatre was quite well filled at the evening meeting, and, 'best of all, God was with us.' The word spoken by Major Whittle was with power. At the close of the sermon the inquirers were divided, Mr. McGranahan taking the women to the Wesleyan Chapel, the men remaining at the theatre. Scores testified for Christ, many saying that Monday night (Mr. Moody's last meeting) was the time of their decision. Many others said they would then and there decide. There were also a large number of cases of decision at the women's meeting, most of them apparently young ladies from the county families round about. The text from which Major Whittle spoke was, 'Be sure your sin will find you out;' and the Lord seemed to be searching many hearts. Some came to the evangelists to talk about how to make confession of secret sins and restitution of false gains. More middle-aged men seemed reached than any other class. Almost all the young men who have attended the meetings give good evidence of having been converted."

Another Limerick friend writes to me on Friday last:—"On Wednesday the afternoon meeting was good, and the night meeting largely attended. I think about three hundred men must have remained for the after-meeting, and the bulk of them stood up, and professed to have received Christ as their Saviour. Last night the city was rather disturbed, canvassing for election having begun yesterday. It was thought right to hold no meeting in the Wesleyan Chapel. All were invited to remain that could in the theatre, and very many rose for prayer. Major Whittle gave a number of texts, making short comments on each, and it was a very solemn, happy meeting. Conversions are very numerous. Sometimes my office is turned into an inquiry-room; at other times I have to listen to young converts confessing some fault committed against God and man. Yesterday one dear young fellow came to say, 'You are the last man I would wish to know that I committed such and such a fault. I thought that telling you would do me good, and it has done so.' I am cheered every hour by hearing or seeing someone brought into the light. It is the best time that has ever come for Limerick that I know of."

A NOBLE CALLING.

In the course of the meetings at Limerick, I became acquainted with a circumstance that will, I am sure, be of interest to the readers of THE CHRISTIAN—possibly it may convey a message to some of them. A gentleman—I am not authorised to give his name— has lately made it his business to follow up Messrs. Moody and Sankey as they go from place to place, in order to help in directing the inquirers to an intelligent acceptance of Christ. Out of the twenty-one towns in England visited by the evangelists last winter and spring, this good friend put in an appearance at seventeen, paying his own expenses and giving himself heart and soul to the work of harvesting in the inquiry-room. He keeps a list of those who he has reason to believe are converted, and endeavours by correspondence to encourage and strengthen them in the divine life. I have heard that he has been known to go fifty miles into the country to look after one individual case. At the time I met with him in Limerick he had over 200 names on his list, and as he was busy at work there the catalogue must by this time have received many additions. What a noble and glorious calling! Are there not at least a thousand well-to-do Christians throughout Great Britain without special home ties who could go and do likewise? The following letter received by this friend from a young man in Limerick will be read with interest on its own account and also from the glimpse it gives of what may be accomplished by this kind of service:—

"My dear Sir,—Your kind letter to hand this morning after the early meeting in the theatre, I felt a little out of sorts, but on studying your letter I felt much comforted. You seem to have taken note of my weak points and given me appropriate texts for my guidance. I can never thank you enough for being instrumental in leading me to Christ. On reaching home on Friday evening I told my brother all about the inquiry-meeting, and of my having stood up to be prayed for. On Saturday evening I told my mother, and to-day, at the meeting for young men over Mr. Russell's office, I openly confessed Christ. I thank God for giving me courage to do so, and you for so earnestly entreating me to do it. My brother stood up to be prayed for to-day at the afternoon meeting, and has promised to stay for the inquiry-meeting to-night. If he accepts Christ we will all be in the fold, as I found out last night that my sister, who is only thirteen years old, has been a Christian for some time. How can I thank you for the time and trouble it must have taken you to select so many texts suitable to my case. It is the Master's work, and He will reward you.—Your grateful friend, ——."

One cannot well help being thrilled by the perusal of such a letter as that; how rare must be the joy that now pervades that Christian household. I am glad to be able to supply the postscript that is needed to make the story complete. I was told by one who knows him that the brother referred to in the letter was among those who declared their acceptance of the Saviour at the young men's meeting that I have elsewhere endeavoured to describe. In the writer's own simple but expressive words, all are now "in the fold."

THE OPENING DAYS AT CORK.

Said one friend to another as the first morning meeting in Cork was dispersing: "That Moody is a wonderful man." "To be sure, yes; a thousand men rolled into one." "His words are so simple and so direct." "And what is most remarkable of all is this: he seems always to be at white heat; the fire never burns low." I do not repeat this conversation to glorify the evangelist; that were as abhorrent to him as it would be distasteful to your readers. I only give it as a feasible explanation of the great things that God uses him to accomplish. His advice to young converts to "go right at it all the while," is nothing more than he carries into practice for himself. The opening of the Cork Mission has furnished an illustration of this. It was at first intended that Messrs. Whittle and McGranahan should be at Cork throughout all the ten days, and that the former should conduct early morning meetings on the week days, allowing Mr. Moody to reserve his strength for the afternoon and evening. As the awakening in Limerick assumed such proportions, it was deemed essential that Messrs. Whittle and McGranahan should abide in that city for some days longer and help to consolidate the work. But the announcements for Cork had been publicly made, and rather than seem to break faith with the community, Mr. Moody at once stepped into the breach, and undertook all the three meetings daily.

Cork has a Protestant population, I am informed, of some 9000, out of a total of 70,000. Taking this into account the attendance at the meetings has been somewhat remarkable. The very first afternoon the spacious Assembly-room in South Mall, enlarged as it is by the erection of a substantial gallery, was quite filled up. The audience seemed to represent, from a social point of view, the best people in the community. In the evenings the room has been packed almost too closely, and an adjoining ante-room has been brought into requisition. No doubt there have been goodly contingents from the country towns and districts. At one of the morning meetings a local pastor prayed earnestly for those who had come or were coming from Tralee, Mallow, Skibereen, Bandon, Bantry, Kinsale, and elsewhere. This influx of strangers, from more or less distant parts, is one of the most interesting and encouraging features of the work of these evangelists. Much good springs from the meetings in this way that is never generally known, or only comes to light by accident. As for instance, the other day here in Cork Mr. Sankey, on coming out of the afternoon meeting, encountered a tall, well-favoured stripling, whom he recognised as having seen at Mallow Junction when returning by rail from Limerick

to Cork. Almost at the same moment he entered into conversation with a young lady who turned out to be the sister of this youth. Mr. Sankey was deeply interested and touched when he presently discovered that these young people, with other two of the same family, had gone from Mallow to the Dublin meetings last January, and that all four had then and there been converted. Now they had come to Cork to share in the blessing and receive a fresh impetus for the Christian testimony they may be enabled to bear in their own circle. Facts such as these are constantly cropping up, and their accumulated force is overwhelming, as proving the permanence of the work. In one of the Limerick meetings a man was met with who had come a long distance to be present, and who said he was converted some thirteen years ago by reading one of Mr. Moody's sermons in a religious newspaper. All these things are of course very cheering to the evangelists, and help to sustain them in their arduous endeavours.

The morning meetings to which I have alluded have been seasons of much spiritual refreshing. As Mr. Moody one day remarked, people would not come out at eight o'clock on a week-day morning unless they desired and expected blessing. He has certainly done his part in rendering them helpful. Morning after morning he has urged his fellow-Christians to the exercise of unwavering faith and untiring zeal in the effort to reach those who are without. He has strongly emphasised the importance of individual effort. "This world is not going to be saved wholesale. Single out your man and go for him. If one is not enough to reach him get forty; why not? We can afford to work day and night for ten days, if we only get one soul brought to the Saviour. Eternity alone can reveal the results that may come from the saving of a single soul." On the second and third mornings God's power to do the humanly impossible, was illustrated by an exposition of some of Christ's miracles, as recorded in the Gospels, as well as by striking cases of conversion that have come within his personal knowledge. In the requests for prayer, read at these morning meetings, the burdens of many hearts for the salvation of those dear to them have been revealed and presented to God. I hope, before the Mission closes, to find this stream of petitions changed into an ascending volume of praise.

Mr. Sankey, I am glad to say, has fully recovered from his temporary indisposition, and has been in splendid voice all the time since coming to Cork. Not having the aid of Mr. and Mrs. McGranahan, or even of a local Christian singer, he has been thrown upon his own resources, but these are ample enough for any contingency. Many of the newer *Songs and Solos* have been sung by him with much acceptance and effect, but none of these seem to be so potent in reaching and moving the hearts of an audience as "The Ninety and Nine," which still holds a unique place in the proclamation of the Gospel through the channel of tuneful melody. One day at Cork he sang a solo that was perfectly new to me, though it is in the published collection —No. 290—"Hide thou me." It came with very marked appropriateness. Mr. Moody had been dwelling in his sermon on the promise by Christ of rest to the weary and heavy-laden. He had related, with that inimitable skill and pathos that give such a charm to his narratives, even though heard for the hundredth time, the incident about a dying child who said she was so tired she would not care to hear the music of heaven or walk its golden pavements; when her grief-stricken mother placed the head of the little sufferer on her bosom, and pressed it to her breast, the response came, "Oh, mamma, that is what I want: if Jesus will only take me to his bosom and let me rest." How fitly came in the beautiful lines of Miss Fanny Crosby in this hymn, especially the closing verse, which runs:—

"In the lonely night of sorrow,
Hide Thou me;
Till in glory dawns the morrow,
Hide Thou me.
When we're nearing Jordan's billow,
Let thy bosom be my pillow;
Hide me, oh Thou Rock of Ages,
Safe in Thee."

The preliminary half-hour of sacred song that is now almost an integral part of these meetings has been a very happy and profitable season from time to time. Many of the less known hymns are sung over till the congregation are familiar with them, the variations in the method of singing introduced by Mr. Sankey adding to the interest of the occasion. The icy reserve that too often pervades a strange audience is broken down, while the hearts of the people are softened and prepared for the more direct Gospel messages that follow. The wonderful acceptance that these Gospel songs have found all over the land had a striking and unexpected illustration here one day last week. Mr. Sankey was taking his walks abroad in the early part of the day when he chanced against an elderly man, with whom he entered into conversation. This friend conducted the evangelist to a Mission school, in some remote part of the town, where he found a number of poor children being taught by a bright Irish lass. Mr. Sankey asked if the children would sing to him; to his surprise these waifs of the city at once sang out in succession, without reference to book, several of the newest and best hymns in his collection, one of them being the solo he had given in the Assembly-rooms the previous night.

The impression made at the meetings by Mr. Moody's earnest expositions and appeals and the sermons in song, has been visibly deepening as the days passed by. On the principle of "slow but sure," the Gospel net has not been too quickly drawn. Three evening after-meetings have been held this week in the Scots' Church, which is near by the rooms. The number of inquirers has probably appeared small compared with the size of the audiences, but there is every indication that the work is deepening, and that the later meetings will see a great flocking into the kingdom.

Much cannot be said in favour of the intelligence of the local newspaper reports of Mr. Moody's addresses, except in the case of the *Cork Constitution*, whose representative has given excellent summaries of the words of the evangelist. Mr. Moody's person and manner of address have been described often enough, but the following sketch given in the *Constitution* will, I am sure, be read with interest, even by those who know him best:—

"Upon this, his first visit to Cork, a short description of his appearance and manner may not be out of place. In stature he is considerably above the middle height, and his frame, powerfully built, seems capable of immense toil. His voice is strong, clear, and ringing. He speaks with remarkable rapidity, and his utterance exhibits that peculiar intonation which is associated with the other side of the Atlantic. His style is simple, forcible, and practical. He enforces his point with the energy of a lawyer pressing conviction upon the mind of a jury. There is no attempt at ornament or eloquence so called, or rather there is a natural eloquence capable of carrying away the hearer by its simple unadorned power. Mr. Moody uses anecdotes, always telling, and bearing upon his argument. Some quaint and vigorous expressions provoke a smile by their picturesque imagery, and it is evident that Mr. Moody thinks but lightly of dignity. He is a man possessed of great natural powers both of mind and body, and the simple grandeur of untaught eloquence, burning zeal, self devotion, and untiring energy, command an admiration and respect which has increased more and more since his arrival in this country eight years ago. Of course no report could give anything like an adequate representation of Mr. Moody's addresses. All that which came from the magic power of the living voice, the earnest appealing tones, the quaint touches of humour, the untaught genius of one of nature's born orators and leaders of men, the magnetism of that strong, powerful, rugged frame, are, and must be, wanting in print. A man of the people, sprung from the people, and appealing to the heart and consciences of the people, he must be heard and seen by one who would desire to see the power he possesses."

SUNDAY'S MEETINGS.

In a short telegram I cannot possibly convey any just idea of the meetings of Sunday last, and their importance in relation to this special effort. Like the previous Sunday at Limerick, it proved to be the turning point of the Mission; it was a time not only of much sowing, but of gladsome and abundant reaping. The early morning meeting was a good beginning to an ever memorable day. Mr. Moody's winged words on Grace, for pardon, for holy living and fruitful service, strongly affected all hearts. These impressions were deepened by Mr. Sankey's song sermons, "Are your windows open towards Jerusalem?" and "Must I go empty handed?"

The afternoon meeting in the Assembly-rooms was crowded with a magnificent audience of nearly two thousand women, a truly remarkable sight in catholic Cork. The evangelist's address on "Trust" was a model of simple yet powerful and skilful presentation of Gospel truth. The after-meetings in the Scotch Church were large; many hearts, melted by the power of the message, determined henceforth to trust and not be afraid. It was a time of the right-hand power of the Most High. The evening meeting of men was equally crowded, and the sermon on "Excuses" had a wonderfully subduing power over the audience. Numbers flocked to the after-meeting, and boldly signified their intention to accept the invitation to "the marriage supper of the Lamb."

There were some very interesting cases among the inquirers, but I must reserve details for my next communication. Many visitors from the country places were at the meetings during the day who will carry back to their homes and districts new-found light and life. Monday morning's meeting was the largest yet held on a week-day. Mr. Moody spoke on "Confession" and "Restitution," showing the peace of mind that comes from repairing wrongs done to others. Major Whittle conducts the morning meetings the rest of the week.

ZENANA MEDICAL MISSION.

ON Monday, the 15th instant, a valedictory meeting was held at Mildmay Conference Hall to bid farewell to ten ladies who have devoted themselves to Mission work in India, and are sailing in a few days.

Rev. Prebendary Wilson, D.D., referred to the present condition of women in India, and more especially ladies of the upper class, who are kept in complete seclusion in what is not so much a home as a prison to them. Quickly and steadily the Zenana Mission has been working for thirty years amongst these women and ladies of India, bringing the influence of education to bear upon them, and establishing schools.

Mr. W. T. Paton read the instructions of the Committee to the missionaries regarding their appointed field of labour and their co-workers in India, and the Rev. J. Edmond, D.D., gave a parting address, and referring to the story of the little Israelitish maid, who was taken captive by the Syrians and carried to the house of Naaman, where she served her Lord, and her earthly master. In a blessed sense, these ladies are captives, for they go there drawn by Christ, they are taken captive through the heart. They go to a strange land taking with them the blessed light of the Gospel, to illumine the homes and brighten the lives of the women in that heathen land.

Rev. Gordon Calthrop, M.A., also gave an address. He based his remarks on Acts i. 8, and said that these were words of the deepest importance to all who were engaged in the Master's work and seeking the advancement of his kingdom on earth, and he wished them to ring in the ears of the missionaries now going to India. Mr. Paton then referred to the financial condition of the Society, and said that another lady was ready to go to India, but the necessary funds were wanting. If £200 were raised, this missionary would also be sent. From all parts the cry comes to sends more labourers.

Contributions may be addressed to the Secretary, 2, Adelphi-terrace, Strand, or to the Hon. A. F. Kinnaird, 1, Pall Mall East, S.W.

HOME OF INDUSTRY.

THE usual monthly meeting for workers at the Home of Industry was a time of great refreshing from the Master's presence.

Mr. G. Soltau spoke a few words on "I am the God of Abraham, the God of Isaac, the God of Jacob." The God of Abraham, the man of extraordinary faith; a nobleman by birth, and grand by nature. A man who always surrendered himself and all he had to God, but was no loser, as none are who do so. In Gen. xii. he left country, kindred, father's house, but got (in v. 2) the promise of three rewards. For country, "I will make of thee a great nation;" kindred, "I will make thy name great;" father's house, "In thee shall all the families of the earth be blessed." On one side of the scale he put country, kindred, father's house; in the other God, and down went the scale on God's side. "The God of Isaac." An ordinary man; nothing particular about him; a plodder, working on silently; but whatsoever his hand found to do, he did with his might. "The God of Jacob." The faithless, bargaining man; he could not believe that God could be so kind as to bless him for nothing. He valued God's blessing at a tenth of all he was and had; but he passes off the scene a dear old pilgrim blessing God. The Lord make us like Abraham, who believed in the *living God*. Those who know God best agonise the least, have the least toil, and the most success in their work.

Prayer was offered for Miss Macpherson, who is hoping to sail for England the end of this month. Extracts from her letters we give below. Two ladies about to sail for China as missionaries were commended to God in prayer.

"My Dear Comrades,—I trust it is well with you, and that you are realising the truth of Prov. viii. 21: 'I will fill their treasures.' He became *poor* that you might be *rich*. Step out you wealthy ones into the great pool around you, and the Holy Ghost make you wise to win souls. It was my plan to have been again in the front of the battle with you ere this, but the removal of the Home has given two full months' work. The Lord willing, my hope is to be with you ere Workers' Meeting in November.

"We are praying for grace and wisdom to be given you in rescuing another band of destitute little ones for the farm-house homes in Canada. God bless the little girls you have already taken in; their lives, if spared, will henceforth be no more sad and lonely. Mr. Thom has just returned from a six weeks' tour among our children, and has visited many of those who were once neglected and lonely. L. W. was one, a motherless child, whose father, a sad drunkard, left her and her brother to get food how they could. Now, Mr. Thom meets her on her way to school, neatly and comfortably clothed, laden with bag and basket, full of material for mind and body; he dismounts, and by the wayside has a little talk with her about the children's Saviour, and asks for his blessing to rest upon her. He then proceeds to the house of the kind people who have adopted L.; they are sincere Christians, and he is confident she will be trained in the fear of the Lord. He bids us be cheered in our rescue work, for God is in it on both sides of the sea.

"Here is another case: J. D. was born in one of our London workhouses; when at the age of nine years his drunken mother took him out to tramp the streets and assist her in begging. J. did not like this, and threatened to run away from her. He came to us a bright, intelligent little boy, delighted at the thought of going to Canada. When he had been a twelvemonth on the other side the mother suddenly turns up and seeks to get the boy at all costs under her influence again. J., however, settles the matter himself; the remembrance of her ill-treatment, contrasted with his present happiness in a well-disciplined home, enables him to say to his mother, 'I have been a year with these kind people, who treat me well and send me to school. I shall stay where I am.' J. is no longer a wee pale-faced boy, but rosy and hearty, and growing in intelligence day by day.

"We were delighted in hearing of another boy, G. J., who has grown into a fine tall lad of fifteen years. His master is postmaster in the village, and at the same time carries on the trade of blacksmith. Whilst helping in the work of the post-office, G. has become a favourite with all in the district, and he now has the offer of learning to be a blacksmith, which is a very profitable trade in this country.

"As our boys attain to manhood, supervision from the home ceases, and they are on their own responsibility. One such is C. B., the son of a poor widow, who, at the age of nine years, was mixed up with bad companions, who had taught him to swear, and were leading him speedily on the road to ruin. A miserable and most unattractive-looking boy. On arriving in Canada, he was placed out with a kind-hearted farmer, and in this homestead he has been sheltered and watched over for eleven years. At the age of nineteen years, he is now receiving twelve dollars a month as wages, besides board and washing."

THE PURITY CRUSADE.

DEAR SIR,—May I be allowed to appeal, through the columns of your paper, to all Christians throughout our country to take part in "The Purity Crusade"? I have for the last eighteen months, as opportunity offered, been giving addresses to men only; but after much more careful investigation and actual personal experience in the terrible evils now besetting our country, I am more than ever convinced that there is but one course, and that is, to appeal to the manhood of England to rise up against this hydra-headed serpent-evil, whilst yet there is time to save God's England—as Milton delighted to call her—from becoming the land of child-harlots.

I have forwarded you a copy of my pledge-card, which I shall be much obliged if you will insert under this letter, and by which you will see that I contemplate an aggressive, not a silent policy. I believe that with God's blessing we shall rouse such national indignation, that it shall be made *hard*, instead of as now, easy to do wrong, and that sin shall be *marked*, instead of, as now, hushed and covered over.

I appeal to *all* who value and love the honour of the women and girls of England, to enlist under this banner, and if they will properly arrange men's meetings (none under eighteen years of age admitted) and invite me to address them, I will endeavour to respond to the call, and I will bring before them, to the best of my ability, the state of affairs and of the English law, and the proposed remedy for this evil. I shall be glad to address women's meetings also, as to their part in this great crusade.

I am thankful to say we are now making arrangements for a meeting of men on a very large scale for Southampton and neighbourhood early in December. It is a question which concerns every minister of the Gospel and every right-thinking man throughout our land. I appeal as an Englishman to every brother Englishman, both as patriot and Christian, to side with me, for God's sake and for woman's sake.

W. J. Evered Poole.

Enfield House, Southampton, Oct. 21.

THE PURITY CRUSADE.

"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. iv. 23.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, ... these are the things which defile a man."—Matt. xv. 19.

Pledge.

(1) I promise, by the help of God, that I will keep myself pure.

(2) That I will discountenance and protest against all obscene jests, songs, and conversation.

(3) That I will protect the honour of all women, as jealously as I would guard that of my mother or sister.

(4) That I will do all in my power to enlist others in this Crusade against impurity, and the shameful degradation of women and children.

Signed, ...

[These cards may be obtained of Major Evered Poole, Enfield House, Southampton.]

A PLEA FOR WORKERS.

FROM various quarters of France, where we have stations in full operation, we hear a call for lady workers. The evangelists, in Brittany, in Montauban, in Toulouse, in other cities, write that their hands are full, they have more to do than they can well accomplish, they need help. The women, especially in the provinces, can hardly be reached except by ladies: in quarters where it is not allowed to a woman to attend a public meeting without being suspiciously looked upon, it is necessary that there should be meetings especially for them, held by persons of their own sex. For house to house visitation, for children's work (now of such importance in France with the new laws concerning public instruction), for teaching the hymns to the people, for visiting the sick in the hospitals, and in a thousand other ways, the ministry of Christian women will be as successful as that of the men among us.

We have had proofs of it. Many are the English, American, and even French ladies, who can testify to the blessedness of their work, the encouragement they have found in it, and the very few hindrances they have met with.

Whether in Paris or the provinces, ladies will be treated politely by everyone. The fiercest freethinker, who, perhaps, would beat out of doors the Christian minister who would dare to come and speak to his wife, will allow a lady to speak to her, and will perhaps listen also.

In Marseilles, a beautiful work is being carried on among the soldiers by a lady. She has a room opened for them, with 50 to 80 attendances every night. They read and write. She never interdicted smoking, yet they never smoked in her presence. When, in one or two instances, one of them came in with his lighted pipe, they soon put him right—without being told—merely out of respect for the lady. She certainly has more authority over them, and a deeper influence, than ministers could have.

We therefore earnestly plead with the Christian women of England, so many of whom have means of their own, and no special work to do. We lay the cause of the women of France before them. We ask, is it not your duty to come and help us, seeing that, at this time, there is no country more open to the Gospel than this. Come, not to Paris only; but be also willing to go into the country towns, where there is as much work to do, and where, as far as visiting is concerned, the work is easier. Be willing to go wherever the Master sends you.

France is not a wild country. Many are those who come and dwell among us for pleasure sake. The last census shows that there is a population of one million of foreigners in France; *i.e.*, 2·60 per cent. If only the half of those foreigners were Christians, what a blessed invasion this would be! Come, come in large numbers, with great faith and great expectations, come and help us to conquer this country for our own God and his Son.

R. Saillens,
Of the MacAll Mission.

117, *Avenue du Maine, Paris.*

SANDHURST.—A new Mission-room has just been opened at Sandhurst, Kent, by Mr. Spencer Walton, whose labours have resulted in sinners being converted and believers built up. Many stood up at the close of the Mission to bear thankful testimony to the blessing they had received.

NEW FRENCH MAGAZINE.—*La Bonne Nouvelle* is a new French monthly journal that we most cordially recommend for distribution among the French people, and also to English families where the French language is even but slightly known. It proclaims the Good News in the clearest and most attractive manner. It also records the progress of the McAll *Conférences* and the work of the missionary boat. As far as our knowledge goes this paper meets a want that must have been felt, inasmuch as it aims mainly at showing the way of salvation in a simple, clear, and persuasive manner. It may be obtained for 3 fr. 25 cent., about 2s. 8d., at 86, Boulevard de Versailles, à St. Cloud, près Paris.

ALONE WITH THEE.

ALONE with Thee in the busy throng
Of crowded mart that rings with song.
Alone with Thee when music swells
Along the arches, or softly dwells.

Alone with Thee in the whirl of life,
'Mid daily pressure and daily strife;
In the quiet home, with its hourly care,
With its constant calls, its leisure rare.

Alone with Thee ere the morning breaks,
And the busy world to life awakes;
Alone with Thee when the shadows fall,
And darkness bringeth a hush on all—
When work is over and Nature still,
And silence reigneth o'er vale and hill.

With Thee, my Lord, when life is done,
When toil is ended—the battle won;
When the golden city is reached at last,
And before thy Throne the crowns are cast.
Then the endless days of Eternity
Shall be ever spent, my Lord with Thee.

EMMELINE SPENCER.

NEW BETHEL, GLASGOW.

ABOUT 1,000 people assembled on Saturday last to witness the interesting ceremony of laying the memorial-stone of the new Bethel for sailors now being erected in the Govan-road, on the south side of the Clyde. The sailors in port took a lively interest in the proceedings, and formed themselves into a procession at the Sailors' Home, and marched to the place where the new Bethel is being built. They got a large lifeboat fixed on a truck, and it was manned by a dozen of the boys from the *Cumberland* training ship, which gave quite an additional interest to the proceedings. The building was then dedicated to God in prayer, after which, Captain Smith, in the name of the Directors of the Glasgow Seamen's Friend Society, presented Mr. Alexander Allan, of the "Allan Line," with a silver trowel, and he laid the stone in the usual manner.

Rev. Dr. Somerville, who has recently returned from Africa, Rev. John Riddell, and others, afterwards gave short addresses commending the work carried on by the Society. The new premises are intended to replace a rented hall which has become far too small for the numbers attending. On the ground floor there is a large reading-room and library, a recreation room, and accommodation for a handsome coffee room, while the upper floor is entirely occupied as a chapel, fitted up to seat 500 to 600 people; a missionaries' house is also provided at the premises, and rooms which may be used for distressed seamen. There are upwards of 1000 sailors' families living within a few hundred yards of the new premises, many of whom do not attend any place of worship, and it is expected that not only the sailors but many of their families will be brought under the sound of the Gospel, and be led to Jesus through this extended effort.

The cost of the building will be £3000, ground £2000, and furnishing £500, in all £5500. Towards this sum the shipowners and merchants have already contributed upwards of £4000, leaving £1500 still required to open the premises free of debt. There are many Scotchmen throughout the world who are interested in the sailors visiting their native land, and it is hoped they will lend their aid in erecting this place of refuge for the sailors.

The chapel on the north side of the river, which has been open since 1824, is still proving a place of great blessing, and the institute and free reading room adjoining are much appreciated. Eight agents are constantly employed among the sailors of the port. Any help will gladly be received by Mr. Richard H. Hunter, Hon. Treasurer, 27, Jamaica-street, Glasgow.

AMONGST THE KABYLES.

NOW and then we go forth into fresh regions, amidst the savage grandeur of the scenery of this country, so wonderfully diversified with mountain and valley, and having a character so peculiarly its own. We started, ere sunrise, with mules, and our two faithful guides, both of whom we consider to be sincere inquirers; one insisted on coming from attachment to us. After morning prayer in Kabyle in the open air, we passed along the foot of a range of mountains to observe the position of villages, many of the inhabitants of which we knew, and who had pressed us to visit them and eat couscous.

Our principal inquiries were as to their accessibility, and the supply of water, and the grouping of villages, so as to find a convenient centre for further work; prudential reasons lead me to omit the names of places we pass through. After these observations, we turned our way towards the magnificent and weird and still wilder scenery of the Jur Jura range. When the sun was at the hottest, we sought rest and shelter for man and beast, and found a wide-spread tree, tethered the mules, and gathered forage, whilst the men went to a distant stream for water; there they found a group of Kabyles, and they brought them all back with them, men, women, and children, who seated themselves under our tree. We treated them first for various maladies, and then preached the precious Gospel to those who had never before heard it. We pushed forward, but the heat was almost unbearable. I cried unto the Lord, and suddenly He raised a breeze, which helped us along. Blessed be his holy name for loving-kindness and tender mercies; but, being much fatigued, we were glad to arrive at a village and find shelter under the shade of a gourbi, or hut made of branches, similar to all those of the village. Their houses had been destroyed during the insurrection, and they were not able to erect better. Our faithful helpers went into the village, and invited all the sick that they could find, and we had another large open-air gathering for healing and preaching.

As the "evening shades prevailed," we pushed on our way, as no food, not even a cup of coffee, was to be had there. Amidst the darkness and along the edge of precipices the Lord guided us on our way; our mules never once stumbled, and after our fifteen hours' journey, we were thankful to find a refuge, rest, and food. After parting with men and mules, we determined to climb some of those villages poised on the top of steep hills. We break in upon them to their great astonishment; we ask for the Djemaâ, or native parliament-house, where the elders are mostly found; the men gather round us, and the children too, whilst the women and girls look on at a distance, and presently they hear the Gospel of John read in their native Kabyle, from the mouth of an Englishman. We then get the help of a French-speaking young Kabyle to interpret our words, and after singing *Ased rér aisa*, our "Come to Jesus," which greatly impresses them, I conclude with reading the Lord's Prayer in Kabyle. This kind of intercourse, and these little meetings, we repeat in other villages, and find how remarkably accessible the people are. We never meet with objections.

At one village we were invited to enter the mosque, but we preferred gathering them under the wide shade of vine trees supported by trellis-work. We shall never forget the scene. The old men sitting on the ground in the middle, the young men next, and the boys standing, forming a circle around, whilst the women and girls looked on over a wall. Oh, what a grand opportunity to get at Mohammedans in this way; to have the precious Word of God read in their hearing, and a prayer uttered, and a hymn of invitation to the Saviour, and explanations by one of themselves, all received with marked respect and deep attention. The women smile, and frequently kiss my hand, and thrust their babies into my arms. Some of the children fly from fear, but a soldi exhibited soon brings them near. What a work among the Kabyles for an itinerant medical missionary! I have found it very hard work for a woman, but, praise the Lord, I am used to rough it, and thus suffer less than others would, and the Lord refreshes our souls in his work. Distances, however, are very deceptive. We love and pity these neglected, though noble people. We give a Gospel in Arabic to Marabouts, and everyone who can read it. We stop groups on the road, and repeat at least John iii. 16 once or twice over. A keeper of a mosque reads and prizes it, and says, "Our lands pass away, our bodies perish, but," keeping the book, "this endures for ever."

Here are some of the remarks we have heard from the lips of Kabyles, after talking and reading with them: "You know better than I do; tell me how sin is to be forgiven." Another keeper of a mosque said: "I believe Jesus is the Son of God." A Kabyle: "Tell me, then, what am I to do to be saved?" A diligent attendant at the mosque said, after hearing of the love of Jesus, "How I long to see Him; I will leave my work at any time to come and hear you." Another: "What you tell me makes me tremble; I never heard anything like it before in my life; it penetrates me like a knife." One said: "We are very ignorant, you can teach us; we regard you (speaking to my husband) as a father." "Thank you! thank you!" is always repeated when the Gospel is explained. It was asked, "We have, then, no need to fear offending Mohammedans?" "Oh, no; what you say is what we want." "We love you, because you satisfy the wants of our aching souls." "Our ideas are being thoroughly changed.' *L'Agha, Algiers*, will always reach us.

October, 1883. JANE B. PEARSE.

THE SCRIPTURE READERS' SOCIETY FOR IRELAND.

MEETINGS in support of this old Society, which has renewed its youth under the vigorous secretaryship of Capt. J. Kearney White, were held in connection with the Clifton Conference, and subsequently at Weston-super-Mare.

The Earl of Cavan presided on each occasion, and the meetings were also addressed by Canon Ffoliott, of Portrush, Rev. J. Ormiston, Mr. R. C. Morgan, and Capt. Kearney White.

Testimony was borne by the other speakers to the tact, efficiency, and Christian character of the Scripture-readers, and the Society was earnestly commended to the sympathy, prayer, and support of all who desire the welfare of Ireland.

Canon Ffoliott said that the Scripture Readers' Society, in the providence of God, was a great work. The Reader went out early in the morning, and he spent his whole time in reading the Bible in the cottages of Romanists and Protestants alike. A Roman Catholic would sometimes not meet the reader in his own house, but meet him in some other place. The work was carried on in a spirit of love, not of controversy. The readers were men who were selected after close examination, and to whose characters excellent testimony was borne; and they were men who were known to have done the work voluntarily before they were engaged by the Society. They were men of humble position in life, and consequently could do work that clergymen could not do. They were admitted at all hours to the cottages, and the people knew what they came for. If they wanted to give liberty to Ireland, if they wanted to raise the people in the scale of civilisation, they could do no better thing than educate them from the Word of God. The people would never be regenerated by coercive measures and penal laws; the proper way was to bring them under the influence of the Bible. That would make them attached to England, and that would be the way to make them fellow-soldiers under the banner of Christ.

WALSALL Y.M.C.A.—We are glad to report that this association has secured the services of Mr. Walter Jervis as general secretary, who has for several years been connected with the West Metropolitan Branch. Meetings were held for reception by the Committee and the public on Thursday, October 18, when Mr. Hind Smith, Exeter Hall, London, introduced Mr. Jervis and delivered an address on the objects and field of the Y.M.C.A.

EVANGELISTIC NOTES.

HASSOCKS, SUSSEX.—Mr. J. J. Scroggie has lately been holding a series of meetings at this place, which have been well attended, and resulted in a great spiritual awakening and blessing.

MRS. GILCHRIST, a lady who is well known in the south and east of Scotland for her Bible-readings, is holding a series of farewell meetings preparatory to leaving for Africa, where she intends to labour.

TAIN, ROSSHIRE, N.B.—Messrs. Milne and Robertson recently concluded a month of evangelistic meetings in their Gospel-tent here. They were well attended. Many souls were born again, and believers revived, a marked feature being the addresses to believers, part of every evening being devoted to them.

MR. BARRON, missionary to the Jews in Glasgow, himself a converted son of Israel, says that many of the Jews of that city are in a dissatisfied state. They fast and pray, but get no relief from sin. Many of them welcome him to their homes, but think that he can make Christians of them by some mechanical means.

ROECLIFFE.—At the request of the Vicar of Roecliffe, a lady evangelist from London, Miss Bassett by name, came down on the 11th October, and for nine nights the schoolroom has been filled with most attentive audiences, while with great power and yet with great tenderness this lady has proclaimed the truth as it is in Jesus. Many have been convinced of sin, and led to the Saviour. Heartily did the congregation sing on the last evening—October 19—"O happy day that fixed my choice." After-meetings were held each evening, and during the singing of hymns the anxious were spoken to. It is rarely in the Church of England that clergymen avail themselves of such help, but if anyone wants an awakening and revival in his parish, the best thing he could do would be to secure the services of such a lady.

GREENOCK.—A very interesting series of meetings for the young has just been concluded at Greenock, conducted by Mr. Alex. Mackeith, of Glasgow, and Messrs. Steel and Pratt, and were the largest they ever had. The first week was in the Town-hall, and the attendance of boys and girls averaged about 2500, while the second week was devoted to the West-end. The handsome new church of Dr. J. J. Bonar was filled by about 1200 of the youth of both sexes each evening of the services. The "Pilgrim's Progress," illustrated by limelight views, was the theme of Mr. Mackeith's addresses, pleasingly varied by hymns and texts. The after-meetings were very large, and more particularly at the Town-hall meetings, believed to be much blessed. Numbers professed to give their hearts to the Saviour, and some appeared to be deeply anxious, listening with tearful eyes as the sympathetic worker pointed them to the Saviour. Some who accepted Jesus about fifteen months ago were present to testify their unabated confidence in Him who loved them and gave himself for them.

DUNTOCHER.—I have just come from Duntocher, where we have had a wonderful time of blessing. Our first week was in the Established Church—Rev. John Rae's—and from the commencement we had the power and presence of the Lord awakening and saving precious souls, and as the meetings went on the interest deepened every night; and the Christian workers had the joy of pointing many to the Lord Jesus Christ. The second week we were in the United Presbyterian Church—Rev. Mr. Stark's—where we had large and fruitful meetings. Some nights two rooms were filled with anxious souls, and many most interesting conversions took place; one pleasing feature in connection with the work was the rich blessing the Christians got; many gave themselves up freely to the Lord to be possessed by Him and used more and more for his glory. We had a splendid beginning in Annan—crowded meetings on Lord's Day—and much blessing to the praise of his glory. Kindly ask the saints to pray for us. We are looking up to the King for rich blessing to come upon London this winter through your united effort. W. D. DUNN.

GRANGEMOUTH, N.B.—Mr. Richard Weaver has been labouring at this place, where there has been much blessing given; many souls have been brought to the Lord. He left there for Polmont, to work among the colliers, and thence to Leek, in Staffordshire, and on November 4 goes to Macclesfield.

GLASGOW.—Mr. Williams has been conducting a fortnight's evangelistic meetings at Partick, which have been the most remarkable, successful, and fullest they have ever had. On week nights the meeting was a full one, and on Sunday packed, every available space being filled. Many conversions have taken place and the Lord has shown his presence and blessing. The greatest change has been among the workers, numbering over eighty, who have experienced in the work a great deepening of spiritual life from the fervour and powerful teaching of Mr. Williams.

ALNWICK.—We have had times of blessing in connection with services held in the open air on Sunday evenings during the past months. We are a proverbially hard people in this northern district, but it has been delightful to see the eagerness manifested in hearing Gospel addresses from various friends on these occasions. Very considerable crowds have always gathered, and numbers of the openly careless have mingled among them. Mr. Wolfe has been the chief speaker, and he has exercised a remarkable power in connection with his labours as an evangelist here. There are changed lives in many ungodly men, and several have become regular attendants at the house of God. We trust to continue the services on suitable evenings, and look for the Lord's blessing in the quickening and ingathering of souls. J. B.

BANBURY.—A ten days' Mission has been conducted by Mr. Henry Thorne in connection with the Y.M.C.A. of this town, from the 6th to the 15th inst. The meetings during the Mission were well attended. A prayer-meeting was conducted daily from twelve to one o'clock. Numbers of Christian men and women met in the Y.M.C.A. rooms to ask for blessing. A series of Bible readings were well attended and richly blessed to many of God's children. About thirty have given in their names as having yielded their hearts to God, and we have every reason to believe that many who had not come within the range of figures have been awakened to a sense of their need of a Saviour. Mr. Thorne has also visited Duffield Y.M.C.A., and held a meeting to further the efforts of the Association.

CONTINENTAL AND FOREIGN NOTES.

THE Synod of the Old Catholics, who seceded from the Church of Rome after the Vatican Council of 1870-1, assembled at Mayence, has passed a resolution recommending the celebration of the fourth centennial anniversary of the birth of Luther.—*Le Christianisme au XIX. Siècle.*

MONTMIRAIL.—The French Moravian Church, says the *Journal Religieux de la Suisse Romande*, has recently held its annual conference at Montmirail, and has come to the following resolution: "While recognising that the Lord sometimes uses extraordinary methods for the advancement of his kingdom in the hearts of men, and that there are in the Salvation Army sincere and living Christians, the Church of the Brethren cannot, however, under any condition, unite with this Corporation, whose system and methods seem to it contrary to the spirit of the Gospel. Faithful to its traditions,* it resolves to be subject to all human order for the love of the Lord. Consequently, it advises its members not to take part in any meetings forbidden by the Government, and invites them to seek edification elsewhere than among the Salvation Army."

* Count Zinzendorf wrote to the King and to the Minister with regard to the Herrnhut Colony: "As soon as the Government sees the least inconvenience from the Moravian Establishment in the country, or the least advantage from their removal, it has but to make it known to them, and they will be ready to leave the country in such a manner that the Court shall remain entirely free from the reproach of persecution."

THE Synod of the Reformed Churches of Bavaria has decided to celebrate, on Jan. 1, 1884, the fourth centennial anniversary of the birth of the Swiss Reformer, Zwingle.

UNDER a church belonging to the Franciscan monks, at Latrun, about three miles N.W. of Jerusalem, a Baptistry has been discovered. It is built in the form of a cross, being about five feet deep and ten feet long.—*Der Wahrheitszeuge.*

KING HUMBERT has on several occasions shown his sympathy with Protestant Mission-work in Italy. He has received missionary deputations very cordially, giving great attention to their representations, and making himself acquainted with their methods of teaching and working, giving a friendly shake of the hand, and wishing them God-speed on their departure.

THE *Journal Religieux*, published at Neuchâtel, contains an address to the Swiss people, signed by the Presidents of the Swiss Evangelical Alliance, in which, while refraining from any expression of opinion as to the mode of action of the Salvation Army, they protest against the treatment which it has received in their country, and urge upon their fellow-citizens the duty of maintaining the rights of conscience and of discountenancing any violation of religious liberty. They say that "liberty of conscience is one of the noblest conquests of civilisation, and the people who permit it to be interfered with seem to put in doubt the power of the truth."

RIO GRANDE, BRAZIL.—Rev. E. Vanerden writes on Sept. 7:—"Last Sunday a negress made a public profession of her faith in Jesus; her husband, who will obtain her freedom in a few months, as soon as he returns from the country, will also be received as a member. The church services are very well attended. Inquirers multiply, and the Gospel is spreading from one family to another. New faces are seen at every meeting. One man testified that he never had heard the truth before, and that he thanked the Lord for having shown him the simple way of salvation. An old woman, a slave, is always present and seems to take in everything that is said. A captain of the infantry has also been converted. The whole family is interested in the truth, and they are very zealous for the Lord. Friends, pray for us!"

JAPAN.—A remarkable conversion recently occurred in Japan; that of a Corean noble, named Ridjonteï. About a year ago a revolution took place in Corea, when Ridjonteï saved the life of the Queen, and the King proposed to reward him by elevating him to any rank he wished, to which he replied: "I desire only to be authorised to visit Japan, in order to become acquainted with the civilisation of that and other foreign countries." He went to Japan, and there he paid his first visit to a Japanese Christian, to whom he had a letter of introduction from an Ambassador, desiring to be informed about Christianity. What he heard interested him; then his first impressions were changed into profound convictions, and soon after he was baptized upon a confession of Christian faith. His greatest desire now was to take the Bible to his fellow-countrymen, and he courageously set to work to translate it into Corean. On being pressed to return home, he said, "I have a great work to do here; I have found something which will be worth, to my country and to myself, much more than railways, steamboats and telegraphs."—*L'Evangéliste.*

WELCOME HOME, CARDIFF.—Mr. George Lawrence thanks our readers for gifts of Gospel tracts and cards received for distribution among the sailors who visit his Home. He has many encouragements in seeking the salvation of the men of many nations who attend the meetings and lodge in the "Welcome," and will be glad of the prayers of Christians for a continuance of blessing amid many drawbacks and difficulties. He has room for eight more beds, and will be glad to possess them should any of the Lord's people be led to help him. A further supply of Gospels, &c., will be appreciated and acknowledged, if address be given. The address is, The Welcome Home, Cardiff.

Notices of Books, &c.

THE LITTLE PREACHER. By Mrs. PRENTISS. 1s. 6d. *Hodder & Stoughton.* A story, charming for its simplicity, yet full of wisdom gained from the knowledge of God and of the human heart. A little book worthy of the author of "Stepping Heavenward."

KATHLEEN: THE STORY OF A HOME. By AGNES GIBERNE. *Nisbet & Co.* An excellent book for young ladies. Very attractively written, and inculcating lessons of self-denial and faithfulness to duty. "Kathleen" presents an example worthy of imitation.

We have received from Messrs. HILDESHEIMER & FAULKNER, 41, Jewin-street, a very large assortment of Christmas and New Year's cards. They contain a great variety of floral and other designs, humorous and serio-comic, artistic and æsthetic, sentimental and religious; few, however, of the latter character. Some of the designs are exceedingly tasteful and pretty, others we scarcely think justified the expense of production.

THE HIGHWAY OF HOLINESS. By W. HAY M. H. AITKEN. *Shaw & Co.* These sermons, by the well-known Mission preacher whose name they bear, are published as helps to the spiritual life, and are admirably suited to answer that end. They are none of them evangelistic, but all aim at the instruction and building up of believers. The order of their arrangement is such that, although preached at different times and places, they yet present a consecutive view of the important subject of Christian holiness in its source, nature, means, and end. Their style is argumentative, and yet deeply experimental and heart-searching, earnestness being stamped on every page. The book has our hearty commendation, as calculated to guide its readers into paths of true holiness, and to incite them to right action in seeking to attain it. The sermons on "The Perils of Antinomianism," and the "Peril of Worldliness" are specially worthy of careful attention.

DUSTY DIAMONDS CUT AND POLISHED. A Tale of City Arab Life and Adventure. By R. M. BALLANTYNE. *Nisbet & Co.* Mr. Ballantyne is well known as an attractive writer of books for boys. This volume, however, will be acceptable to both boys and girls. The "city arab" passes through most of the painful experiences common to his class, but at length finds his way, through the influence of a "chum," to Miss Macpherson's "Home of Industry" (spoken of in the book as the "Beehive"), and after a brief stay is taken out to Canada, eventually becoming a Canadian farmer. When young people read an interesting story, they often wistfully ask, "*Is it true?*" In the present case let the author answer the question for himself: "This tale is founded on well authenticated facts."

A DRUG IN THE MARKET; being some of the Songs of Zion that are not wanted. Written by JACOBUS, and published by *Passmore & Alabaster.* A book of good poems under such a title could not fail to make its mark; but although gorgeous binding, artistically designed, and the perfection of paper and printing go a long way to make a book attractive, the bulk of these poems are of too mediocre a quality to do more than prove the title to be aptly chosen. It is but right to add that they breathe a truly devotional spirit, and here and there may be found verses of merit. The pathetic preface, in which the author details the difficulties and discouragements he met with in getting his poems before the public, is alike amusing and instructive.

LUTHER AND THE CARDINAL. A Historic Biographical Tale. Price 5s. *Religious Tract Society.* This is a splendid contribution to the literature of the approaching Luther Celebration, being a story of engrossing interest from the German of Pastor Nietschman, of Halle, rendered into English by Julie Sutter. It is the history of Luther's conflict "with the most powerful of his adversaries, the Elector, Archbishop Cardinal Albrecht, of Mainz, Primate of all Germany, and next to Pope and Emperor the greatest man in the realm." Without a single fictitious character, this book is more history than most tales of its class; the biography is rather that of the Cardinal than of Luther. The memorable scene where the great Reformer boldly confronted his assembled enemies at the Diet of Worms is powerfully delineated, and it is shown how his straightforward boldness in denouncing crime and wrong, wherever found, checkmated the Cardinal in his schemes for self-aggrandisement, till Luther's power and influence so increased among his contemporaries, that his manly appeals to the pure Word of God were finally triumphant over the wily Cardinal, and ended in the ascendancy of Gospel preaching throughout the land.

CLEOPATRA'S NEEDLE. By Rev. JAMES KING, M.A. *Religious Tract Society.* Contains a translation of the inscriptions, with a complete key to the hieroglyphics, comprising an explanation of the meaning of each symbolic character, as well as a life-sketch of the two famous monarchs under whose auspices they were executed. The latter of these, Rameses II., is usually identified with the Pharaoh "who knew not Joseph," the Sesostris of Greek writers. The book concludes with a graphic account of the recent discovery of the tombs of Egyptian monarchs at Deirel Bahara, among the treasures there discovered being the mummies of the two great emperors whose praises are sounded on our Needle.

NATURAL LAWS IN THE SPIRITUAL WORLD EXAMINED. By WM. WOODS SMYTH. *Elliot Stock.* This is a brief critique of Mr. Drummond's recent, but already well-known work We do not think it will seriously affect the highly favourable estimate of it which has been so generally formed among Christian people. That Mr. Woods Smyth has not even grasped the main thought of the book seems evident, from his attempt to set it aside by showing that the new dispensation is one, not of law, but of grace. He does not appear to perceive the difference between law as setting forth the duty of man, and law as the order of the Divine procedure. It is, of course, in the latter sense only that Mr. Drummond speaks of law in the spiritual world, and one of the excellences of his work is the clear light in which he sets the grace of the Gospel.

Starting as he does with this fundamental misconception, we need not wonder that Mr. Smyth should find objections along the whole course of the author's reasoning. We shall not follow these in detail, but shall only remark in general that his chief objections really lie not against what is new in the book, but against the old doctrines of grace which the book attempts to set in a new light. As an illustration of this, it is enough to call attention to the doctrine he sets in opposition to the "Biogenesis" of Mr. Drummond. He says that we "must make to ourselves a new heart and a right spirit; and God makes them, by furnishing us with all the moral suasion, by his truth and his spirit, necessary to accomplish these things" (p. 9). This is manifestly a different theology, not only from that of Mr. Drummond, but from that of him who prayed, "Create in me a clean heart, O God," and of the Apostle who wrote, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

We are not prepared to assent to all that is in Mr. Drummond's book; but we regard it as a most valuable contribution to Bible theology, and we certainly think none the less of it after reading the strictures of Mr. Woods Smyth.

PURITY LECTURES.

IN connection with his evangelistic work, Mr. Henry Varley continues to give lectures to men on the obligation and advantages of Chastity, and against the State regulation of immorality. During a month's stay at Southampton he addressed no less than three crowded audiences on this subject, one numbering about 2500. From Southampton Mr. Varley went to Bradford, where, under the auspices of the Y.M.C. Association, he delivered a series of Bible-readings and addresses, one of which, for men, was held in the Mechanics' Hall, when fully 1000 were present. In regard to the State regulation of vice, Mr. Varley asked what right the Legislature had to regulate vice. The action of the law should be repression and punishment. To regulate vice was simply lawlessness sought to be endorsed by legislative sanction.

From Bradford Mr. Varley went to Leicester, where, in the course of evangelistic services, he addressed, on the 12th inst. a large audience of men in the Melbourne Hall, and then proceeded to Willenhall, Wolverhampton, and Walsall, holding similar meetings for men. His next places are Plymouth and Dartmouth, which he will visit in company with the Rev. Hugh Price Hughes, M.A.

MR. E. C. NEWBERY, whose article on "Ischia" appeared in our columns of Sept. 13, has just arrived from that place, and will be glad to give an account at any public meeting of the disaster there on July 28, and his labours among the sufferers. His address is 127, Portsdown-road, Maida Vale, W.

Requests for Praise and Prayer.

PRAISE.—For blessing at Sandhurst, Kent, during a ten days' Mission.

PRAYER.—For blessing on Gospel services by Mr. D. Beresford Gahan, at Hopton, Suffolk, and the adjacent villages, in the beginning of November.——For a Mission at Southsea, conducted by Herbert R. Francis, from Nov. 5 to 13.——For services by Mr. Opie Rodway, to commence at Glo'ster on October 27.——For Mission during October at St. John's, Wimborne, by Rev. Walter Bradbury.

Mission Appeals.

BOOKS, &c.—Rev. L. FAWCETT, 2, Summerfield-terrace, Ellacombe, Torquay, will be thankful for good books for young men who are members of an institute.

ZENANA AND MEDICAL MISSION.—The committee urgently ask for contributions towards increasing expenses of their work. Address, Dr. GRIFFITH, 58, St. George's-road, London, S.W.

SUMMERS TOWN MISSION.—A new room has been built, and will be opened on Thursday, 25th inst., at 4 p.m. The Committee are desirous of opening free of debt and appeal for help. About £50 is wanted. Address Mr. P. F. PROCTOR, 4, The Limes, Brodrick-road, Upper Tooting, S.W.

THE FRIENDLY LETTER MISSION.—The American missionaries have translated and published in Arabic 2000 of Miss Skinner's "Friendly Letters," at the request of Miss Proctor. She now asks for help in publishing others, especially the one to "Donkey Boys." Miss Proctor's address is, Shimlan, Mount Lebanon, Beirout.

PARIS.—Lord Radstock writes on the 20th inst.: "There have been meetings of workers here twice a day this week. The Lord's presence has been realised in power. They will be continued next week. Ask for special blessing that not only a few but all the Lord's children may get fresh anointing, and hold up his Name as a banner—'He must reign.'" Lord Radstock asks for praise to be given for blessing received, as well as prayer for more.

CHARLBURY.—Gospel Temperance, experience, and prayer-meetings, are held in the Y.M.C.A. rooms, at eight o'clock every Saturday evening, and, except the third Tuesday in the month, when meetings are help in the large hall. Gospel meetings are held in the same place, at the same time, on Sundays. They are both open for strangers to take part, and their presence is very acceptable. S. BECK.

CONFERENCE HALL, MILDMAY-PARK. — The daily prayer-meetings have special reference during this month to the approaching visit of Messrs. Moody and Sankey; and the following ministers and others take part—viz., Oct. 25, Rev. Frederick Greeves; Oct. 26, Mr. W. T. Paton; Oct. 27, Rev. Edw. A. Stuart; Oct. 29, Rev. John Wilkinson; Oct. 30, Rev. J. Hudson Taylor; and Oct. 31, Mr. R. C. Morgan. The meetings are held from 12 to 1 o'clock; and on Saturdays from 5 to 6 p.m.

WORKING LADS' INSTITUTE.—The first of a series of weekly lectures, &c., for working lads, took place at the Mount, Whitechapel, on Wednesday evening, the 17th inst., when addresses were given by the Rev. W. Tyler, Mr. Henry Hill, jun., and Mr. T. Bewden Green. Allusion was made to the proposed new Institute, and the hope was expressed that by the commencement of next session the building would be ready for use. A vote of thanks to the Lord Mayor and other supporters of the new Institute was carried with enthusiasm by the boys who were present.

BRIDPORT, DORSET.—A week of successful Gospel Temperance Meetings, conducted by Mr. Philip J. de Carteret, of Jersey. Prayer-meetings were held at noon, public meetings in the evening, and addresses were given at the various factories during the dinner-hour. On a recent Sunday the Town Hall was crowded, both afternoon and evening, and large numbers had to go away. More than 140 pledges were taken, and many who had left off the blue ribbon put it on again. There is reason for believing that the cause of Christ, as well as the cause of Temperance, has been much advanced.

GOSPEL TEMPERANCE NOTES.

WOODFORD.

Major and Mrs. Evered Poole have just closed a very successful eight days' Gospel Temperance Mission in this village on the borders of Epping Forest. The meetings were held in the Mission hall attached to The Wilfrid Lawson Coffee Tavern and Hotel. The hall in which the Mission was held will contain 500 at a pinch, and the meetings have been well attended, on some occasions full to overflowing. The well-known feature of Major Poole's Gospel Temperance Mission has not been less marked in Woodford than elsewhere, namely, his earnest appeal to his hearers to give themselves, first of all, *wholly* to Christ and his work, and for his sake, and the sake of their fellow-men, to join the Blue Ribbon Temperance cause and fight against the terrible sin of drunkenness in our land.

Mrs. Evered Poole's beautiful address on Acts v. 15, "The shadow of Peter passing by," brought home to her hearers the truly solemn subject of the inalienable power of personal influence. One of the most striking features of the Mission was the meeting for "men only," when Major Poole spoke on the subject of "National Vices and Individual Responsibility." The hall was filled with men over eighteen years of age, who listened with deep attention, and of whom 115 signed the pledge of purity.

Several of the meetings were followed by deeply solemn after-meetings, when considerable numbers remained, and were earnestly appealed to, to surrender to Christ, and follow Him. This part of the work is very important, as it gives an opportunity to those who are impressed to come to a decision.

MR. T. E. MURPHY IN LONDONDERRY.

Under the auspices of the Irish Temperance League, Mr. T. E. Murphy has been addressing large and deeply interested audiences in the Union hall, Londonderry. Although little preparation had been made for the Mission, a large number of people assembled on the evening of Monday, the 15th inst., the opening night of the Mission. Mr. Murphy gave a powerful address, and at the close of the meeting upwards of sixty signed the pledge for the first time. On Tuesday evening, despite the counter attractions of a circus, a diorama, and a local concert, the audience was considerably larger than on the first night and at the end many signed the pledge and donned the blue. On Wednesday evening 177 gave in their names. This was increased by more than 200 on the following night, and on Friday night over 500 became abstainers for the first time. At this, the closing meeting, the hall was packed, over a thousand people present, while hundreds were turned away.

So much interest was evoked by the addresses of Mr. Murphy, that at the close of the Mission a request was immediately tendered for a return visit as soon as his engagements would permit. Much of the success of the Mission was doubtless due to the largely-attended Prayer-meeting, held every forenoon during the week in the Union Hall. Quite a number of the worst victims of drink have been rescued during the week, among whom was a wretched woman, who had a shawl and bonnet given to her to attend one of the meetings. Her last drink had been obtained by the sale of one of her little girl's shoes, and her home, when visited, was destitute of nearly every necessary and comfort. The cause of Gospel Temperance has received a great impetus in Londonderry, and the meetings are being carried on for another week by the local friends of the movement.

Canada.—Mr. W. Forbes closed a series of Gospel Temperance meetings and evangelistic services at Shaftesbury Hall, Toronto, on Sunday, October 7. A large number donned the blue ribbon, and there is good reason for believing that several were converted to God.

Notices.

Communications Received with Thanks.—G.H. W.H.H. L.B. J.B. E.A.P. W.Q. J.E. G.L. An Employer. K.P.R. H.W.G. J.J.M. M.W. Rev. J.E. A.M.G. H.M.W. S.H. J.S.B. R.G. F.A.W. E.S.E. M.E.N. R.C. C.G. A.M. F.C.G.L. M.E.S. G.S.F. H.M. G.S. J.P.I. V.W.S. E.G. W.G.S. R.A. W.J.F. E.E.H. S.S.B. C.C. E.R. A.K. S.B. E.H. S.W.D. W.D.A. C.A.G. G.M. I.J. G.D.S. E.L.F. J.L. M.J.B. H.J.R. M.A.R. J.J.S. R.H.H. E.R.S. A.M.S. J.S. W.J. A.L.T. W.F. E.L.F. F.H.W. H.H. J.B. Melita. H.H.M. A.L.T. J.O. C.M.G. S.F.C. R.H. C.G. H.F. E.K. J.E.P. R.M. F.S. M.M.M. H.M.W. V.W.S. E.E. T.R.C. R.S. W.L. J.E.B. C.C.

Applicants for Tracts.—S. A. Wilkins, Amblecotebank, near Brierley-hill; E. Hawkins, 21, Raglan-road, Bishopston, Bristol; H. Clark, Waterloo-gardens, Southampton-road, Salisbury; C. L. Taonaham, Demerara, care of Wesleyan Mission House, Bishopsgate-street Within, E.C. (Temperance and Protestant); G. B. Taylor, 15, Gt. Windmill-street, Haymarket, W.; G. Heath, Hildenborough, Kent; S. C. Fuller, Kingswood-road, New Brompton, Chatham; A. Ramm, 2, Harbour-terrace, Vergelle-street, Peterborough; S. Salmon, Mare-street, Hackney, London; Mrs. Eagle, Vergette-street, Peterborough: Richard Benstead, 81, Sturton-street, Cambridge; E. Cox, 13, Hill-street, Park-lane, Tipton, Staffs.; W. Doggett, Cherryhinton, Cambridge; J. Rhymes, Board of Health Lodge, High-road, Tottenham, Middlesex; E. Hawke, Bank-street, Newquay, Cornwall

Forthcoming Meetings.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 33, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Messrs. Moody and Sankey.—October 27 to 31, Waterford, London: The Priory, Islington, Saturday, November 3, meetiug for united prayer, at 7 p.m; Sunday November 4, address to Christian workers, at 8 a.m.; Monday, Tuesday, Wednesday, Thursday, Bible-reading, at 3 p.m. All these are without tickets.

Mr. J. M. Scroggie.—October, Glasgow; November, Ayr; December, Galashiels.

Rev. W. Haslam.—October 28, St. Andrew's Church, Stamford-street, Lambeth, S.E.

Mr. Henry Thorne.—October 31, Torquay; November 5, London. Commence work with Messrs. Moody and Sankey in connection with their six months' Mission.

Major and Mrs. Evered Poole will be at Bath, October 22 to 31; and at Newark from November 1 to 13, for Temperance and other evangelistic work.

Clapton Hall, Alkham-road, Upper Clapton.—Mr. T. Shuldham Henry during October. Sundays, 6.30 p.m.; Fridays, 7.30 p m.

Children's Special Service Mission.—Mr. John M. Wigner, at Oxford, October 21—28; Mr. J. Spiers, now at Penzance; Mr. Banaster, at Blandford, October 21—28; Mr. W. F. Seagrove, at St. John's Church, Copenhagen-street, October 28, at 3 o'clock, October 29 to November 2, at 7; Mr. E. Arrowsmith, at the Albert Hall, Leamington, October 27, at 3.30, October 28, at 3. Meeting at Exeter Hall for reports of seaside work, October 25, at 7, Mr. S. D. Waddy, Q.C., M.P., presiding. Meeting at Croydon Public Hall, October 26, at 7. Mr. J. G. Alexander, LL.B., presiding.

MISCELLANEOUS.

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

Merchants' Lecture, Finsbury Chapel, Moorfields, every Tuesday in October, at 12 noon. Lecturer, Dr. Kennedy.

Oxford Music Hall.—Mr. C. Inglis every Sunday evening during October.

Y.M.C.A., 61, Gracechurch-street (four doors south of Fenchurch-street).—Daily prayer-meeting, 1.15 to 2 p.m., Saturdays excepted. Bible-reading each Tuesday, 6.15 to 7.30 p.m.

Upper Norwood, Stafford House, Tudor-road.—Mr. John Wood will give an account of the work of the Evangelisation Society at 3 p.m. this day (Thursday).

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Tuesday, October 23, at 11.30 a.m., "The Kingdom;" Friday, 26th, at 7 p.m., Rev. Chas. Graham on "The Omnipotence of Faith."

Conference Hall, Mildmay-park, N.—Sunday, October 28, 7.30 a.m., Mr. Geo. Soltau; 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Geo. Soltau.

Y.M.C.A., 186, Aldersgate-street, E.C.—Lecture, entitled "Rock and Sand," by Rev. J. Monro Gibson, D.D., in the Lecture-hall, Monday, October 29, at 8 p.m. Mr. T. Shuldham Henry on "The Work of the Holy Spirit," each Thursday in November, at 8 o'clock. November 1, "The Quickener;" 8th, "The Indweller;" 15th, "The Comforter;" 22nd, "Power for Work;" 29th, "Power for Work and Worship."

Strangers' Rest, 163, George-street, Ratcliff-highway.—Annual meeting, Thursday, November 1; tea at 6; addresses by Mr. Reginald Ratcliffe, and others, at 6.45. Lord's Supper at 9.

Agricultural Hall, Islington, N.—Sunday, October 28, Dr. Thain Davidson, annual gathering of children, at 3.30 p.m.; Mr. G. E. Elvin and a soloist at 7 p.m.

Sadler's Wells Theatre.—Gipsy Smith, his sister, and Captain Evens at 3.30 p.m., on October 28 and November 4.

St. George's Hall, Langham-place, W.—Mr. Denham Smith at 11 a.m and 7 p.m. next Sunday; Burlington Hall, Savile-row, Wednesday, 31st inst.

Rev. W. H. M. H. Aitken.—St. Peter's, Clerkenwell, October 21 to November 4; Holy Trinity, Cloudesley-square, November 18 to December 2; All Saints', Haggerston, Wednesday, December 5 to 19.

Open-air Mission.—Quarterly meeting, Mission Hall, Queen Anne's-gate, Westminster, October 29. A lecture by Dr. Samuel Kinns, F.R.A.S., &c., entitled "The Marvellous Scientific Accuracy of the Bible." Chairman, Benjamin Scott, Esq. Tea at 6; meeting at 7.

Exeter Hall.—Mission services this month for young men, each evening at 8 o'clock. Prayer-meeting preparatory to Messrs. Moody and Sankey's visit each day, Saturdays excepted, at 1 o'clock. October 26, Mr. J. G. Watson; 29th, Rev. H. W. Webb-Peploe, M.A.; 30th, Rev. Evan Hopkins, M.A.; 31st, Rev. E. Handcock.—Workers' preparatory meetings, Mr. George Soltau will give addresses on "Hints for the Inquiry-room"; Saturday, 27th, "Hearing them and Asking them Questions;" November 3, "All Sorts and Conditions of Men." Commencing at 8 o'clock.—The Rev. Charles Moinet, M.A., will begin a series of Bible studies on "Some Characteristics of our Lord's Miracles," commencing Friday, November 9, at 8 p.m.—Rev. C. H. Spurgeon will preach a special sermon to young men in Exeter Hall, Sunday, November 11, at 6.30 p.m.

West-end Conference Hall, Eccleston-street, S.W.—Mr. C. Russell Hurditch, Sundays, at 3.45 and 7 p.m.; Wednesdays and Thursdays, 8 p.m. by various speakers.

The Deepening of Spiritual Life (Stafford-rooms, Titchborne-street, Edgware-road, W.) every Friday at 3.30 p.m. November 2, Rev. H. Webb-Peploe.

Governesses' Prayer Meeting, the last Sunday in the month, at 5.30 p.m., at 65, High-street, Kensington.

British Women's Temperance Association, 16, Memorial Hall, E.C.—Monthly prayer-meeting first Wednesday in the month, at 10.30 till 11.30 a.m.; in committee-room No. 4.

Y.M.C.A., 239, East India-road, Poplar, E.—Annual meeting in the Poplar Town Hall, on Thursday, October 25, at 7.30 p.m. Mr. Henry Green, J.P., will preside.

Y.M.C.A., Iona Rooms, 205, High-street, Camden-town—Special and social reception, Thursday evening, October 25. Speakers, Messrs. J. G. Murdoch, Stanley P. Smith, B.A., and E. J. Kenaedy. Tea and coffee, 8.30; meeting, 9.30.

Bow and Bromley Institute, Bow-road, E.—W. Evans Hurndall, M.A., on Sunday next, at 8.15 p.m.

COMING CHRISTIAN CONFERENCES.

Glasgow.—Half-yearly meetings of Christians, October 25, 26, and 27, in the Queen's Rooms, Clifton-street.

St. Matthew's Church, Bayswater.—Three quiet days' October 23, 24, and 25. Subject, "The Life of Christ." Tuesday, 23rd. "Christ's Life. Sacrificed for us—Our Propitiation." Wednesday, 24th, "Christ's Life. Unfolded to us—Our Pattern." Thursday, 25th, "Christ's Life. "Dwelling in us—Our Power." Speakers: Revs. E. Hopkins, C. A. Fox, N. Sherbrooke, H. Webb-Peploe, C. R. Thornton, E. W. Moore, and Hon. E. Carr-Glyn. Hours of service: Morning, 11 to 12.30; afternoon, 3 to 6; evening, 8 to 9.30.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, October 20, 1883.

	£	s.	d.
Scripture Readers' Society, Ireland—A. McK.	0	5	0
Syrian Colonisation Fund—(*Cyprus Fund*) A. McK.	0	5	0
Home for Worn-out Governesses—C. C.	2	0	0
African Settlement Society—S. L.	2	0	0
Friendless and Fallen—S. L. £2; P. W. £5	7	0	0
St. Giles' Christian Mission—S. L.	1	0	0
Stoke Newington Mission—T. N. J.	0	10	0
Theatrical Mission, Mr. Todd—T. N. J. 10s.; Miss W. £1 4s. 3d.	1	14	3
Gratuitous Circulation of The Christian—T. N. J.	0	0	6
Mr. Fegan's Boys' Home—W. S. P. £10; M. A. H. £3; Luke xviii. 16, £20; E. J. £2; M. J. E. £1; (*New House*) A. M. H. 5s.	36	5	0
Re-building Edinbro' Castle (*Dr. Barnardo*)—M.	20	0	0
Association for Suppressing Gaming at Monte Carlo—S. H. 10s. A. C. C. 10s.	1	0	0
Hyde Park Hall (*Mr. C. Cook*)—M. £5; (*Personal Expenses*) M. £5.	10	0	0
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CASE FOR THIS WEEK

PHTHISIS—

CASE of J. M., of ROTHERHAM.

In deference to special reasons assigned by this patient, I do not publish the full name; but he says he shall be happy privately to corroborate the testimony he has given.

It was at a critical period, and in a very weak state, he wrote me first, nearly two years ago. All the symptoms indicating disease of the lungs were present. I corresponded with him and his father, on his behalf, at intervals during last year and the present Spring, the letters showing a gradual process of recovery.

April 23, I received a letter, in which J. M. says:—"Through God's blessing on your treatment *I am as strong and well as ever I was in my life.* I shall be delighted to give you a testimonial."

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Tickets for Admission to see the Ceremony, **1s.** each, will be forwarded, on application, to any address.

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Purses of **£5** each will be very thankfully accepted, to be laid upon the Stones.

The prayerful sympathy of all readers of THE CHRISTIAN is earnestly besought, that a rich blessing may accompany the endeavour.

All communications should be addressed to the *Treasurer*, WM. FOWLER, Esq., M.P., or to Dr. BARNARDO,

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MIDNIGHT MEETING MOVEMENT

In view of the proposed Winter's Work in the Metropolis an important Representative Conference was held on the 23rd inst.

EVERY OUTCAST WOMAN IN LONDON will be sought this Winter by Midnight and Afternoon Meetings and Street Mission Work.

The Committee hope to accomplish this object by Missioning in Twenty-four Districts of the Metropolis, and on each occasion to invite the outcast to a plain Tea, when the Gospel of the grace of God will be faithfully and affectionately proclaimed. Penitents will be placed in Homes, &c.

Christian Contributors have provided in response to the appeal for six Meetings. Will eighteen further contribute £5 each to meet the expenses of the remaining districts? Contributions of smaller sums towards this object will also be very acceptable.

Christian Friends desirous of **co-operating by contributing towards the expenses** of a Meeting (or helping by prayer), are invited to communicate with Mr. J. L. CHRISTIEN, Organising Secretary, at the Office. Donations may be sent to MESSRS. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or to

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TRINITY PRESBYTERIAN

CHURCH, Kentish Town-road.—It is intended to hold a Sale of Useful and Ornamental Work, November 12, 13, & 14, in the Royal Park Lecture Hall, Park-street, Camden Town, N.W., from 2 till 10 p.m. The proceeds to be devoted to reducing the debt on the Church.—Contributions of funds or articles will be thankfully received by Mrs. Mumford, 61, Patshull-road, London, N.W.; or by Mrs. Whitmore, 38, Caversham-road, London, N.W.

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THE COMMITTEE of the Ladies'

Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest donations in money or clothing will be thankfully acknowledged by the Committee. Flannel and overcoats are much needed.

THE DEEPENING OF SPIRITUAL LIFE.

—These meetings will be resumed, the Lord willing, on Friday, November 2, at 3.30 p.m., at Stafford Rooms, Titchborne-street, Edgware-road. The opening address will be given by Rev. H. Webb-Peploe. They will be continued every Friday at the same hour.

HOME FOR BLIND CHILDREN,

College Avenue, Lower Clapton.—The second annual Sale of Work will be held at the Home on the 6th, 7th, and 8th of November. Articles for sale will be gratefully received by Miss S. Rye.

Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

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A LADY, who has resided with an

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AS WORKING HOUSEKEEPER,

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middle aged Christian person wants a situation as Nurse to two or three children, or as useful Maid and Companion to elderly Ladies. Could be well recommended.—Letters to (or call upon) Jonathan Puckridge, 116, Oxford-street, W.

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The Christian.

THE BIBLE AND THE POOR.—I.

THE condition of the poor, to which attention has afresh been called by the publication, by the Congregational body, of "The Bitter Cry of Outcast London," suggests the question whether the views of Christian England, of the Christian Church in England, as to our responsibilities to the poor, are in accordance with the will and Word of God. And no sooner do we begin to search the Scriptures on this subject than we are confronted with a succession of commands and precepts, exhortations and examples, showing unmistakably that modern Christianity has departed widely from the ancient standards of both God and man.

Job and his friends lived, says Eusebius, two ages before Moses. It is of great interest, therefore, to know what thoughts obtained with regard to the poor in that early age of history.

When the friends of the smitten patriarch came to condole with him, they came to the conclusion that his calamities were judgments from God on account of his iniquities. They, therefore, endeavoured to fix charges of unrighteousness upon him, and these charges largely consisted in lack of kindness to the poor. Thus Zophar says: "He hath oppressed and forsaken the poor; he hath violently taken away a house which he builded not." Eliphaz asks:—

"Is not thy wickedness great and thy iniquities infinite? For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden thy bread from the hungry. . . . Thou hast sent widows empty away, and the arms of the fatherless have been broken."

And Job, in maintaining his own integrity, does not for a moment seek to change the ground on which they argue, but in the most absolute way maintains his righteousness by his conduct to the poor:—

"My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.

"If I did despise the cause of my manservant or of my maidservant, when they contended with me; what then shall I do when God riseth up? and when He visiteth, what shall I answer Him? Did not He that made me in the womb make him? and did not One fashion us in the womb? If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb;) if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone."

It was manifestly the public opinion in those days that a man could not hold up his face to God unless he helped the poor and the fatherless and the widow; and Job did not go beyond the requirements of the general conscience, when he said, "I was a *father* to the poor, and the cause which I knew not I *searched out*."

Could the inhabitants of the land of Uz have believed that in the later ages of the world—when the Redeemer, the Days-man, the Interpreter, the Messenger, whom they so dimly foresaw, should have come, and brought life and immortality to light through the Gospel—such heresies would have grown up concerning the poor? Could they have believed it possible that in the country and the city which led the van in sending out the Gospel to the darkest places of the earth, that their own poor could be shaken together and pressed down and running over, neglected, miserable, oppressed, destroyed, and that "The Bitter Cry of Outcast London" would go up into the ears of the Lord God of Sabaoth, while the promised signs of the coming of the Son of Man should be multiplying and intensifying day by day?

Were Job and his friends all wrong as to God's judgment of those who oppress and forsake the poor? If they were right in this (though the friends were wrong in condemning Job), is there not a fearful judgment impending over London, England, Christendom, on account of this widespread unrighteousness?

LUTHER'S PLAN.

WHEN Satan disputes with me (if God is gracious to me), I dare not use this argument against him, that "he who loves God with his whole heart, whole soul, and whole might, shall possess the kingdom of heaven;" for Satan then says, "Thou hast not so loved God," to which my conscience bears witness; but I must take up this proverb, "Jesus Christ has died for me, and through Him I have a gracious Father."—LUTHER.

Ah! Luther, since thy day how many thus
Have foiled the tempter's wit.
Thy happy plan commends itself to us;
Thanks for the holy beacon thou hast lit.

We cannot look upon our hearts, and say
That we have loved our Lord [nay,
With all our soul, and mind, and strength. Ah!
Our fickle hearts in other paths have trod.

Then the shrewd tempter whispers, "Ye have failed,"
And distant seems the sky;
We wonder how the summit can be scaled—
For Sinai frowns above us, steep and high.

But faith removes the mountain, and beholds
In thy suggestion, friend,
A Jacob's ladder, reaching where unfolds
The rent cloud-curtain, whither we ascend.

I cannot prove my saintship; but I know
That Jesus died for me:
To this in simple trust I cling, and so
Find reassurance in thy goodly plea.

Not what I am, but what He is and did,
Secures my Father's kiss:
So is my tempted, troubled spirit, rid
Of every fear, enjoying peaceful bliss.

God taught thee, Luther, and while we revere
Thy honoured name, we look
To One whose Word to thee was ever dear,
And find thy thoughts confirmed by his blest Book.

W. LUFF.

THE UNITED KINGDOM ALLIANCE.

THE Annual Meetings of this vigorous and powerful body have just been held in Manchester, and for determined, enthusiastic, and practical spirit and purpose, have proved successful to an almost unprecedented degree. So far from being shaken in its resolution to push forward the local option scheme with which it has been so long identified, a more united and solid front than ever was presented in its favour, the apathy of the Government in the matter, and Mr. Bright's recent speech on the subject, only serving to increase the ardour and zealous action of the executive in labouring to secure its triumph. Sir Wilfrid Lawson, as President of the Alliance, was supported by a host of veteran Temperance advocates, as well as by not a few political celebrities well known for their interest in social reform. After full discussion, during which their importance, as bearing upon the political future, was clearly recognised, the following resolutions, among others, were unanimously carried:—

"That this Council expresses its unshaken resolve that, whatever licensing authority and machinery for regulating and restricting the liquor traffic may be proposed, the United Kingdom Alliance will continue to demand for the people the power to exercise a direct veto on the liquor traffic wherever and whenever they so determine within their respective parishes and other localities; and this Council urges patriotic citizens everywhere to demand the concession of this power as the condition of their votes at all future parliamentary elections.

"And, that having regard to the enormity of the evils inflicted upon the nation by the liquor traffic, the Council deplores the inaction of the Government in permitting four sessions of the present Parliament to pass without introducing a measure to remedy the evils, and to give effect to the now thrice expressed will of the House of Commons; and the Council is of opinion that should the next session be allowed to pass without the enactment, or the introduction by the Government of a measure of efficient local option, embodying a full and direct popular veto on the issue of licences for the sale of intoxicating liquors, it will become the duty of Temperance men seriously to consider whether they can support any Government which refuses thus to empower the people to protect themselves from a system fraught with such appalling results."

The question of Sunday closing was also dealt with in the same practical manner, the friends of Temperance being called upon everywhere to use their utmost exertions to obtain for every part of the United Kingdom deliverance from the curse of liquor-traffic on Sundays, and to look upon such questions of national morality as above mere party consideration. An immense concourse of people assembled at the public meeting held in the great Free-trade Hall, under the presidency of the Right Rev. E. Wilberforce, Bishop of Newcastle, when addresses were given by Mr. P. McLagan, M.P., Sir W. Lawson, M.P., Mr. A. M. Sullivan, Mr. Theodore Fry, M.P., Mr. R. Whitworth, M.P., Revs. Charles Garrett, Dr. Chadwick, of Armagh, and others. A large overflow meeting was held at the same time in the Association Hall. The annual report of the Alliance is altogether a remarkable and valuable document, and should be read by all who are any way interested in the Temperance cause. It forms the supplement of *The Alliance News* for Oct. 20, published at the office, Cross-street, Manchester, and is crowded with a mass of information on the political, social, and moral aspects of the Temperance movement. Looking at the vast importance to the nation of the issues involved, we heartily congratulate the Alliance on its position and progress, and bid it God-speed on its widening way.

"The Christian" Pulpit.

SOCIAL WRONGS AND THEIR REMEDIES.

[The following abstract of an admirable sermon preached by Dr. Allon, at Islington Chapel, on Sunday, October 21, is quoted from *The Nonconformist and Independent*.]

"He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor."—Psalm lxxii. 4.

THE assumption of the Gospel of Jesus Christ that the world needs redemption is, said the preacher, abundantly justified by the condition of men and women wherever we turn. In great cities and towns evil festers and intensifies, until it takes forms that are bestial on the one hand, and demoniac on the other. But this is only because it is evil; were it good instead of evil, it would not fester and intensify. In great cities good intensifies, as well as evil, is moved to greater pity, constrained to more strenuous help, excited to more self-sacrificing service. In duller, but equally base forms, you see the evil in country villages and hamlets, in stolid, unexcited individual life. The root of the evil is in the man himself, not in his conditions. The conditions simply aggravate the evil—which if it do not find one form it will another. Individual men and women and children are the involuntary victims of the evil, and unwise or unjust social laws and regulations may aggravate it. The tyranny of circumstances may become terrible, poverty and vice may environ a man like an atmosphere from which he cannot escape—but it is a pitiful short-sightedness that simply fixes upon circumstance—and thinks that if it could only be altered—if laws could be changed, if money could be distributed, if relations of one class to another could be regulated, a cure would be found for men's evils; much might be done to improve circumstance, to lessen the pressure of poverty, the temptations of vice, and that we are imperatively called to do. But we cannot exonerate ourselves from solicitude about the outward circumstances of men, because circumstances are not everything; we are bound to give men every help that the remedy of wrongs, that the alleviation o disadvantageous circumstances can give, only in doing the secondary thing we must not be guilty of the blindness of ignoring the primary thing. Adjust the circumstances of men as nicely as you will; make all men equal in property and comfort and favourable condition to-day, they will, through the diverse characters of men, be all deranged tomorrow, and very rapidly the evils of human life will all be reproduced again. The only radical remedy is to change personal character; if you can produce character, moral industrious, decisive circumstances will do very little harm to a man; he will conquer the worst circumstances and improve the best. Of course, there are the thousand accidents of life—sickness, misfortune, old age, bereavement, which even character cannot ensure men against, but were the character of the social community redeemed, these would be easily provided for. It is a sorrowful world, mainly because it is a sinful world, not because of accident, or circumstances, or ignorance, or mistake, but because of sin—sins of the body, destroying health and substance, or sins of social lawlessness, violating the conditions of well-being—or sins of the individual trampling upon the distinction of right and wrong. It is chiefly the evil passion and greed and immorality of men that cause human suffering. Half the organisations of social life are protections against crime and vice and wrong. The problem then is, How are the evils of life to be redressed? One indisputable reply is, nothing will redress them that does not neutralise and reverse their causes. No cure can be effected by dealing with mere symptoms.

(1) Communism comes with its legislative regulations, its equalisation of wealth and comfort. It does not even attempt to touch the evil of individual men. It deals only with symptoms. No communism is so radical, even on its own lines, as the communism of Christ. He enjoins a brotherhood, a benevolence, a practical helping of men that goes further and deeper than any political economy has ventured to dream of; but He does not enforce it by civil legislation, the external compulsion of law. He changes the selfish heart of the individual man, and makes it his religious obligation and passion to do good to all men as we have opportunity.

(2) Rationalism comes with its philosophy—its laws of ethics—the drunkard is to take the pledge, the ill-tempered man is to count ten before he speaks, the liar is to speak the truth, the thief to be honest, men are to consider the beauty and to balance the advantages of virtue; men are to learn what a right life is by exercises of reason and social experiments. But unfortunately men's need has not been a knowledge of right, but a motive and a power to do it. Unfortunately, wrong-doing has so emasculated myriads of men, that their moral power is destroyed. Tell a drunkard to be sober. Tell a profligate to be pure. Tell a liar to speak the truth—as well tell a man in the rapids of Niagara to row. Jesus Christ comes and creates a new power of life in the man—gives him the moral force that he needed, makes virtue his desire and passion, changes the very affections. Which is the radical cure? Which is the only possible cure?

(3) Some people prescribe the Church, an ark into which men are to get, and they are saved from the flood of the world's sin. It will rock you, and protect you, and absolve you, and administer sacraments to you. Even outside the Church of Rome one hears a great deal that approaches this. But how impotent a church is to gather the myriads of London, or even to keep those it gathers. It breaks down just where we the most need its help. It has no power to quicken inward life.

(4) Clearly the only remedy for the evils of human life is the Gospel of Christ carried to individual man, received into personal hearts, preached to men everywhere. This is a power which, cast into the bitter waters, makes them sweet, takes away the love of sin, and vice, and selfishness, makes a man victor over all that is evil within him, a law to himself, so that all that he desires and strives to do is right. Not theological beliefs, not attendance upon this or that form of worship, not dependence upon theories of any kind; the simple love of Jesus Christ as the personal Redeemer from sin; sorrow for sin against such holiness, for unthankfulness against such love: this is our working force, this is the only radical and efficient remedy for human evil.

For the Young.

PRAYER.

I SHOULD like to say a few words to you, dear children, on the subject of prayer. What is prayer? A little girl was once asked this question, and her answer was, "Asking God for what we want." That is it exactly; simply asking your Heavenly Father for what you want, just as you would any earthly parent.

But there are four conditions which God says we must fulfil if we want our prayers answered. The first is in John xiv. 14: "If ye shall ask *anything* in *My Name* I will do it." That means that God our Father will give us anything we want *if* we ask in the name of his Son Jesus Christ; that is why we end all our prayers with the words "for Jesus Christ's sake."

The second is to be found in Matthew xxi. 22: "All things whatsoever ye shall ask in prayer, *believing*, ye shall receive." When we pray we must believe that God will answer us, that He has already sent an answer, and not be surprised when it comes and say, "Oh, I did not expect this."

The third condition is, "If ye *abide in Me*, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7).

We must belong to Christ, and be his alone.

Then, lastly, "If we ask anything *according to his will*, He heareth us." Everything we ask will be granted to us *if* it is in accordance with the mind and will of God. Do then let us be encouraged to ask for more than we have hitherto done. The Lord likes us to ask Him for what we want. He said once to his disciples, "Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full." If your prayer is not at first answered, persevere. Go on praying. If it is offered *in the name* of Jesus, if you ask *believing* you will receive, if you *abide* in Him, and if you ask in accordance with his most holy will, it *must* be answered.

E. L.

REV. W. HASLAM AT BUXTON.

A TEN days' Mission has been held in the parish of Fairfield, which includes a great portion of Buxton, so noted for its mineral waters. Two services were held daily, at one of which Mr. Haslam gave addresses on the Christian life and at the other Gospel addresses, while Mrs. Haslam conducted meetings daily for women only, all of which were very largely attended. Great blessing resulted from the services, and especially among the many visitors that visit Buxton during the summer. Not a few will have carried home with them an influence which will make itself felt in many parts of the country.

At the service on the last day a thank-offering was asked for, when the sum of £50 4s. 4½d. was given. The sale of Mr. Haslam's books during the service was almost unprecedented, over 600 volumes being sold. Thus the facts demonstrate not only the interest awakened but the profit derived by a large number from the services.

The blessing which has attended this visit to Buxton will not only have cheered, but also strengthened the hands of the Vicar, the Rev. F. W. A. Wilkinson, whose appointment to the living some twelve months ago was the advent of an Evangelical ministry, which is already bearing fruit in increased congregations, growing Sunday-schools, &c., and the banding together of laymen for evangelistic work in the large and scattered parish. It is gratifying to know that Mr. Haslam intends to visit Buxton during next summer, when the Vicar hopes to have an iron church in the more central and growing part of the parish.

PARIS OUVRIERS AND THE GOSPEL.

AN article of peculiar interest and timely suggestiveness appeared in *The British Quarterly* for July, from the pen of Mr. R. Heath; it is entitled, "The Religion of the Paris Ouvrier." The principle asserted is that the spirit of the French Revolution, and the origin of the innate love of right, indicated by the famous motto "Liberty, Equality, Fraternity," still so prominent in the creed of the Paris populace, is identical with the Gospel proclaimed by Christ and his Apostles. That, although misdirected, and overlaid with erroneous ideas, the underlying basis of the earnestness with which the Parisian working classes hold the fact of the universal brotherhood of man is a religious enthusiasm born of Christianity, and enshrining within itself some of its deepest truths. The terrorism connected with its maintenance he considers to be owing to the influence of Catholic education, the relentless tyranny of the Roman Church, mingled as it ever has been with evangelical sentiments, having coloured and formed to a great extent the spirit of modern Socialism. "Red Republicanism," Mr. Heath argues, "is but Ultramontanism turned inside out. Its spirit is the same; pharisaical, intolerant, tyrannical, sanguinary." At the same time, Catholicism is credited with having given to the revolutionary spirit a bright side as well as a dark; its "spirit of equality and fraternity, of devotion and disinterestedness," is said to have impregnated the national mind with love of and thirst for human freedom and brotherhood. Thus the *ouvriers* of to-day, although so fearfully materialistic and hostile in their attitude toward all religious belief, really, though blindly, endorse the Christianity of the New Testament, and are but stretching out their hands to the Kingdom of God. A religious instinct, he affirmed, spite of all appearances to the contrary, possesses the working classes in France, Jesuit rule alone being accountable for its present alienation from Christian faith and its enmity to God.

The way in which this argument is wrought out is exceedingly instructive and ingenious. We refer to it, however, more especially to call attention to the writer's concluding statements as to the fitness and power of French Protestantism to reach the heart of the people of France: to meet the demands of the age in reference to satisfying the desires, and to educate the minds of the masses in Paris and elsewhere, who are truly "without God and without hope in the world." Weaknesses are revealed, and defects pointed out in the extracts we print below, which call for earnest consideration; weaknesses and defects, however, which are by no means peculiar or limited to French Protestantism. The spirit of Christ is essential to make Christianity, and the absence of this on the part of many of its representatives, and in connection with the practical working of our Protestant Church organisations, accounts largely for the alienation of the working classes at home and abroad from the systematised Christianity of our day. If in the Western World, under the name of class distinction and clerical or social superiorities, a principle as alien from the spirit and mind of Christ as that embodied in Eastern caste is to be perpetuated, then farewell to any hope of bridging the gulf which daily widens between the poor and the Gospel which is emphatically to be preached to them. In that Gospel, simply and faithfully preached, lies the only hope of bringing the restless minds and agitated spirits of men, galled by want and discontent, back again to faith in God, the only source of strength and hope in time of need. To the poor among men that Gospel has a mission of special directness and encouragement, for "Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love Him?" A severer rebuke to modern Christianity (perhaps we ought rather to say, Churchianity) can be hardly given, than to confront it with its own confession of inability to deal with the very class of society Christ placed in the fore-front when He declared the mission of his Gospel to men. Mr. Heath says:—

"It may pain many who are deeply interested in the religious welfare of France, and who have proved it by a multitude of sacrifices, to be told that Protestantism has not the slightest chance of winning the heart of France. In saying this, we have no intention for a moment to disparage the importance of the efforts at evangelisation made with so much zeal and disinterestedness in all parts of France. There are few movements which have our deeper sympathy. These Missions, we believe, have done incalculable good, good impossible to formulate in reports, since it consists in the dissipation of prejudice, ignorance, and superstition, in the renewal of hope, in the strengthening of virtuous resolution, in the awakening of the religious sense, and perhaps more often than can ever be known in the entire conversion of souls to God. It is, then, far from our desire to lessen interest in these works. Let us support them with more energy, and try and render them many times more successful. But as a propaganda on behalf of Protestantism they clip their own wings, and fly in the face of the genius of France.

"Respectability is indeed the greatest weakness of French Protestantism.

"Protestantism is too wealthy, too aristocratic in its tendencies, ever to have any perceptible influence with the Parisian democracy. If, then, the spirit of France is still so Catholic, how is she to be saved from becoming once again the thrall of the Catholic Church? By not attempting to contradict her genius, but by cultivating it in the light of its original idea. I have often thought that if you could one by one divest the Roman Catholic Church of the accretions which have grown around it age after age, you would come at last to the primitive Gospel and the primitive Church. And if I were asked what that primitive Gospel would be which I suppose imbedded under eighteen centuries of ruins, I should at once reply, the Gospel preached by Jesus Christ—the Gospel of the Kingdom of Heaven.

"What appears, then, to be wanted, is not to offer Paris *ouvriers* a new religion, or even to reform the old one in a *radical* sense, but so to strip the Roman Catholic Church of its accretions as to present the Church founded by Jesus Christ and the Gospel He preached. For that Gospel is not only wonderfully in harmony with the principles which lie at the heart of the faith of the Paris *ouvrier*, but its proclamation and actual realisation in the lives of believers is the only means of preventing those principles becoming a source of terror rather than of blessing to the world, and of transfiguring them and giving them perpetual vigour, because brought into connection with their source.

"Doubtless if this Gospel were preached among Paris *ouvriers*, many would seek to materialise it, and to turn it into a revolutionary force. Then undoubtedly would come the moment of trial when its preachers would have to choose between popular rejection and popular power, or perhaps between martyrdom or becoming the tools of reaction. But if avoiding errors into which men as great as Savonarola and Luther have fallen, they refused, like their Master, to identify themselves with any material interest, they might suffer a temporary rejection and even extinction, but the germs they would have brought into existence would produce that better Church and that new Europe we are longing to see established."

The importance of presenting the Gospel to France in a pure and full-orbed light, such as is thus pleaded for, is manifest from the fact that in a most remarkable way the country is now open to evangelistic effort. On all sides there are indications of readiness to receive the truth if only workers imbued with the right spirit can be multiplied. These very *ouvriers* are accessible in a most hopeful degree. Moreover, as Mr. Heath in another and subsequent article on the same subject in *Good Words* says, education is spreading in France at an enormous rate. The artisans are receiving with eagerness gratuitous art instruction, the Municipality of Paris this year spending in educational directions, on its population of under two millions, double the amount expended on London with its four millions. The result is that the working classes are getting acquainted with literature and displaying avidity in seeking to gain information of all kinds. To quote from Mr. Heath's statements on this subject:—

"If in the present adult population many may be found with literary and artistic tastes, the *ouvriers* of the next generation will be educated men, in the vulgar sense of the word; for it would be difficult to give adequate expression to the fury with which the instruction of the people is pressed forward. All classes combine: the Republicans because they sincerely believe that popular instruction is the great panacea for all the ills of the world; Conservatives, because they hope that it will make the people reasonable; Catholics, because they fear to lose even those who still hold to the Church."

Surely in all this we may see a pressing claim upon Christian zeal and evangelical fervour. To lay hold of this popular thirst for knowledge, and to help to supply it with streams from the Fountain of the water of life, is an aim to which all mere sectarian efforts to bolster up old and effete systems and formalisms may well give way. Voltaire, Rousseau, and Corneille are at present the choice and most ready to hand text-books of modern French artisans. Let teachers who present Christ and Christianity from the true standpoint be brought before their notice, and let them be shown by every possible means the glory and excellence of the pure Gospel of God, whether judged by its intrinsic character or historical fruits Everything combines to urge the present time as the great opportunity for making a crusade upon the lower strata of Parisian society, only it must be a crusade not of sect and party, or of a formal and aristocratic type; not patronising and condescending in its tone, but broad, open-handed, and warmly sympathetic in its spirit; its leaders and workers imbued with the love of Him who, though none other than the Son of God, became the Son of man, and "the friend of publicans and sinners."

KEPT.

1 Peter i. 5.

KEPT when the mighty billows rolled
Over the pilgrim feet,
Kept, when the heart was quivering
Within the furnace heat.

Kept, when the wilful heart had bruised
Itself in bitterness,
And He had grappled with the pride
That would not let Him bless.

O God, these lives of ours
Are locked within thy heart,
And we do praise Thee for the love
That will not let us part.

O God, these hearts of ours
Are beaten, bruised and weak,
And we do praise Thee for the keeping
We need not even seek.

We praise Thee that the power
Is thine, not ours—we know
The One, though not the way—and still
Must praise Him as we go.

Praise Him whatever comes,
Praise Him whatever goes,
Our Home, though many wanderings,
Our Friend, though many foes.

South Kensington. A. S.

HINTS FOR THE INQUIRY ROOM.

Addressed to Christian Workers by

Mr. GEORGE SOLTAU.

"WHAT AILETH THEE?"

AS a company of workers desiring to engage in the solemn and important work of dealing with the anxious in the Inquiry-room, we are all agreed at the very outset that the Holy Spirit alone can lead a sinner to the Saviour; that each of us must look to Him for the right word, the fitting text, the wise counsel, and that we are to be but the mouthpieces through whom He will speak. Our constant attitude must be one of communion with God, and our memories and minds must be well stored with Scripture, so as to be ready for the Master's use.

Before entering into the special details suggested by the text, the following general suggestions may be found of great use:—

(1) Be not *too eager* to lead a soul into peace. See Jer. vi. 14, and viii. 11, 12. It is not desirable to use the expression, "Have you found peace?" seeing that the anxious soul needs a *Person* rather than a *blessing*.

(2) Avoid the expression, "You have only to believe to be saved," until you have very fully stated and explained the facts and promises to be believed, and then point out that it is a *Person* in whom the soul's trust is to be placed, and not in your statements about Him.

(3) Always read your quotations from the Bible, turning to the passage, so that the inquirer may be able to distinguish between your statements and the Word of God. The latter has an authority that your statements cannot possess.

(4) Avoid telling your own experience or that of others, as the inquirer must lean on the Word of God, not on your experience of it.

(5) Do not try to apply to the need of inquirers texts the truth of which you have not yourself experienced.

(6) Make it clear that at conversion the Lord Jesus claims possession and control of the entire being. Show that it is not merely the *salvation of the soul* that is needed, but also deliverance for mind and body from all the power of sin in every direction.

(7) If you find an inquirer baffles you with difficult questions, hand such a one over at once to a more experienced Christian.

(8) As far as possible, converse only with persons of your own age or younger; your own sex and walk in life.

(9) Do not tell a person he is saved; leave that with the Lord to tell him.

Let us compare the inquiry-room to the out-patient ward of a large hospital, in which are gathered a multitude of sick folk, afflicted with various diseases and complaints, waiting to be dealt with by the physician. Each case must be attended to by him personally, the special malady inquired into, and the fitting treatment prescribed. Were the physician only a quack doctor, he would prescribe one patent medicine for all his patients, regardless of the variety in their diseases.

The great Physician here is the Lord Jesus; the workers in the inquiry-room are like the assistants and nurses in the hospital, receiving from Him directions for the treatment of each wounded and suffering one. Let us suppose we had before us these different cases. The first might say, "I can't see my way at all"—that is a case of blindness. The second, "I am afraid to die, my sins are so many"—that is like a bad pain. The third, "I can't break off my sinful habits, and I want to be a Christian"—that is like a case of crooked limbs and distorted joints. The fourth, "I don't feel very bad, but I know I am not all right"—that is like numbness produced by paralysis. The fifth, "I have fallen into an awful sin, and I am afraid God cannot save me"—that is like a case of broken limbs. An inexperienced worker, with a few favourite texts, would probably speak to each one in this way: "You must just believe that the Blood of Jesus Christ, God's Son, cleanseth from all sin. You know He said, 'Him that cometh to Me, I will in no wise cast out.' Can't you believe that now is the accepted time, that now is the day of salvation? 'For God so loved the world, that He gave His only begotten Son.' Just kneel down, and say from your heart, 'Take me as I am.'" We would not say that none of them would get any blessing through such treatment, but the chances are more against it than for it. What we must do is first to ascertain the cause of this blindness and lameness, and numbness &c., and then by God's help apply the right remedy.

Our first inquiry then should be, "What brings you into the inquiry-room? What do you think you need?" The answer may be, "I want to be saved," or, "I want to become a Christian," or, "I don't feel I am quite right," or, "I think I ought to turn." In none of these replies is there any very definite statement concerning sin, or any apparent consciousness of sin. Therefore the first thing to be arrived at is to convict deeply of sin. The Gospel is not designed primarily to make people happy, and give them peace, but to deliver them from sin, its presence, power, and penalty, and to bring them into communion with a Holy God. Sin is not an accident or misfortune, but a disease, active in principle, permeating every fibre and tissue of mind and body, hideous and loathsome as a foul leprosy, abominable and irremediable, not to be dealt with piecemeal, but to be attacked at its root. All the restlessness of soul, the craving for excitement, the love of the world, the dislike of holy things, the reluctance to come forward for Christ, are the effect of *sin* dwelling in the heart.

What, then, is the state of the heart of a sinner? See Jer. xvii. 9, 10; Matt. xv. 19. When did sin begin? At birth. Ps. li. 5. What are the propensities of sin? Rom. iii. 10—15. A true definition of a sinner is found in Is. i. 5, 6. The seat of sin is the heart, hence the injunction of Prov. iv. 23: "Keep thy heart with all diligence, for out of it are the issues of life." As in the physical nature so in the spiritual, a diseased heart impairs the functions of all the members of the body. What is needed? A change of heart, according to Ps. li. 10, and with a change of heart will come change of mind. Sound speech, sound judgment, and sound thoughts will surely follow.

Again, what is the Scripture definition of sin?

(*a*) 1 John iii. 4. Sin is the transgression of the law.

(*b*) 1 John v. 17. All unrighteousness is sin.

(*c*) Rom. xiv. 23. Whatsoever is not of faith is sin.

(*d*) Prov. xxiv. 9. The thought of foolishness is sin.

(*e*) James iv. 17. To him that knoweth to do good, and doeth it not, to him it is sin.

Turn to Romans v. 6—10, and the following expressions will be found:—

(*a*) Sinners. That is, by nature and habit.

(*b*) Enemies. Sin in activity against God.

(*c*) Without strength. Helplessness produced by sin.

(*d*) Ungodly. Sin manifesting itself in contrariety to God. Let inquirers learn as fully as possible what ails them, that they may be ready to accept the remedy to be offered to meet their need.

The following hints are suggested for dealing with the following kind of inquirers:—

(1) *The Listless Inquirer*, whose eye wanders all round the room whilst you are talking to him, and who is more *curious* than anxious, needs to be taken to Heb. ii. 1—3, and iv. 1. Read these or similar Scriptures, say a few solemn words and bid him good-night. He is not yet ready to accept the Gospel.

(2) *The Proud Inquirer*, who is thankful he has not fallen so low as many others, should be pointed to such Scriptures as Prov. vi. 16, 17, xvi. 5, xxx. 13. So long as he thinks more highly of himself than does God, it is not wise to give him encouragement in the Gospel.

(3) *The Reticent Inquirer* is more difficult to deal with. Emphasise the need of confession of sin fully and frankly, according to John i. 9; Prov. xxviii. 13; to be followed by obedience to James v. 16. Then the Confession of Christ according to Rom. x. 9. Explain that secret sin, unconfessed withholds all hope of blessing (Ps. lxvi. 18). The indulgence of secret sin also keeps out the Lord from having full possession, and if not now dealt with solemnly in his presence it must be hereafter, to the soul's condemnation, according to Rom. ii. 16; Mark iv. 22.

LA SOCIÉTÉ BIBLIQUE DE FRANCE.

WE have before us the annual report of this most interesting Society, one which ought to be better known by English Christians, especially by those interested in evangelistic work among the French people. The number of Bibles, Testaments, and Portions circulated by this Society during the year 1882 was 33,386. As is usual, a large number of these volumes were distributed gratuitously, the remainder being sold at very reduced prices. The success of the first edition of the revised Ostervald version of the entire Bible, which was exhausted in a few months, necessitated the bringing out of a fresh supply of a larger size.

It is to be regretted that the funds received are by no means adequate to the increasing demands made on the society, and that the close of the year found it with a deficit of 15,000 francs, or £600. We are ourselves greatly indebted to this Society, which lately gave us a liberal grant of 600 new Testaments for free distribution, and we can particularly recommend their French Bibles, both for type and binding. It would be a kind and gracious act if any English friends could come to the rescue and help to give a fresh start to so necessary a work.

The agent of the "Société Biblique de France" is M. le pasteur F. Vermeil, to whom all communications should be addressed, at 22, Rue d'Astorg, Paris. P.

"WELCOME HOME," LONDON, E.

THE work among sailors at "The Welcome Home," 173, Ratcliffe Highway, London, E. (Miss Child's), deserves the prayers and help of all the Lord's people. Never did I feel the force of those words, "Rescue the perishing," as while spending a few weeks there. The "Welcome Home" is a haven of rest. Sailors, foreign and English, can have board and lodging, with home comforts, for a small sum. There is a meeting every night, when opportunity is given for any sailor to tell what the Lord has done for his soul.

One sailor spoke as follows: "Dear friends, I'm not much of a speaker, but I can tell you to-night that I am saved. I don't hope I'm saved, but I know that I am, because God says so in the Scriptures. In John iii. 36, we read, 'He that believeth on the Son hath everlasting life.' And, mates, it's a fine thing to be a Christian. When I used to come ashore, my first visit was to the public-house, now I come straight to this place. I do find a pleasure in reading my Bible, and singing those beautiful hymns. I know if we should get wrecked, and our ship go down, my body may go to the bottom of the sea, but my soul would go up to be for ever with Jesus."

Another said: "Well, mates, it gives me great pleasure to-night to tell you that I have found the Lord, or rather that He has found me. One night someone asked me to come down to this place; so I came, and was saved; and one of my mates was also saved. Then we tried to bring others; and now there are four of us on board believing in Jesus. We have Jesus with us, and are so happy. There is one of our mates here to-night anxious to be saved, and we want him to find Christ, then there will be five of us, and what cannot five praying ones do?"

One Sunday some of the workers took me to the infirmary, where was a young man far gone in consumption. We asked him how long he had been there; he said, "six months." "And do you know Jesus?" "Oh, yes," he replied, "I found Christ at 'The Welcome Home.'" He was a German, and far from home, but he was ready, and has since died, happy in the Lord.

October 18. W. S. D.

MESSRS. MOODY & SANKEY IN IRELAND.

[FROM OUR SPECIAL REPORTER.]

OPENING AT WATERFORD

"THE Lord hath done great things for us" is the language of every Christian heart here. Mr. Moody and Mr. Sankey were greatly helped at the three opening services in the rink on Sunday. The interest grew at each successive meeting. In the evening the preacher was in desperate earnest as he entreated the crowded congregation to seek the Lord at this favourable time. The fear of God seemed to rest on the people in a wonderful way. At Mr. Moody's call about a hundred rose for prayer, more quickly than he could count them, many cases of definite decision amongst them, four brothers belonging to an influential family. This was the best opening day yet known in Ireland. Many were present from the surrounding country, and received blessing. At the early prayer-meeting on Monday notes of praise, mingled with fervent petitions for greater things during coming days, were offered. Messrs. Whittle and McGranahan come here on Thursday.

THE WORK IN CORK.

Twice a day the tide comes up from the sea and raises the water-ways of this city bank-high; sometimes at spring tide it overflows into the streets. Which things are a simile of the wave of spiritual blessing that is now passing over the south of Ireland. There is this difference, however, that the influx of spiritual power has during these past days in Cork been showing itself thrice a day instead of twice. For the morning meetings, though quieter and smaller than those of the afternoon and evening, have been times of much soul refreshment, and even of manifest saving grace. These "wondrous gatherings," taken altogether, have headed a new and hitherto unknown and undreamed of chapter in the Christian records of Cork. The morning meetings are one of the most striking phenomena of the Mission. On St. Patrick's Day in past years united prayer-meetings have been held by the Protestant Churches of the town. One of these is fixed for the morning of the day, and it is deemed a great thing if the upper room, holding 300 persons, is well filled. But here, day after day, at eight o'clock, the area of the Assembly Rooms has been three-fourths or five-sixths full, with an ever-growing and deepening interest.

The meetings of Sunday-week are worthy of more detailed notice than could be given in my brief telegram in your last issue. Passing by the morning gathering—which, by the way, would have been much more numerously attended if it had been known that it was open to all, and not to "Christian workers" only—further allusion may be made to the afternoon assembly of women. I have hitherto refrained from making any pointed reference to the attendance at these meetings of Roman Catholics; but it is a matter of such common observation here, that there need be no further reserve. I understand that in Cork there has been no formal embargo laid on their presence at the meetings by the priests, as was the case in Limerick. At any rate, if there has, it has been disregarded in a pretty wholesale way. I am informed by one who knows, that shoals of young women owning at least a formal allegiance to the Romish Church were at the Sunday afternoon meeting. The same friend states that next day great numbers of young women engaged in the shops throughout the town, were found in a state of serious spiritual inquiry, craving for further light. By the religious system in which they are born and bred they are kept in such mental ignorance as to Scripture truth that the Gospel messages heard in the Assembly Rooms have come to them like a new revelation. It is, of course, difficult to gauge or follow the course of this awakening in such cases, but there may surely be the confident hope that the Spirit of God, having begun to move in these young, honest hearts, will, in some way or other, lead them on to a safe foothold of trust in the finished work of the Lord Jesus Christ, whose way of salvation is so obscured and encumbered by the traditions and observances of their religious communion. There were some cases of great interest at the inquiry-meeting held on Sunday afternoon in the Scots' Church. In some respects

THE MEETING FOR MEN ONLY,

in the evening on the same day, was the most wonderful of the entire Mission. There was a large Roman Catholic element, with, I believe, a good sprinkling of the Cork "Corner boys," who are unusually gifted with the Irish proclivities for "a row" on any pretence. Some of the best informed workers were not without serious fears that there would be an explosion. It was evident, even to a stranger and simple onlooker, that very little indeed in the way of excuse would be required to bring to the surface some outburst of feeling that might have been fatal to the profit of the occasion. One of the ushers tells a rather amusing story of what happened in his own experience. After Mr. Sankey had sung one of his most effective solos, either "The Ninety and Nine" or "Jesus of Nazareth passeth by"—I forget which—an enthusiastic Irishman exclaimed, *sotto voce*, to the official, "That was a splendid stave! Could we not give him an *encore?*" The usher whispered back that such a thing was not desirable, as it would disturb the course of the meeting, and his seemingly irrepressible querist at once relapsed into attentive acquiescence. Mr. Moody's discourse was on "Excuses," and he kept a firm grip on his singular audience throughout; the mention of the bare fact that over ninety men rose for prayer at the close would alone testify to the power of the Word on this memorable evening.

The responses to Mr. Moody's call for decision in the inquiry-meeting were really grand. Entering into personal conversation with several afterwards, I came across a case of peculiar interest. A stalwart, handsome young man, of about thirty or thirty-five, had his head bowed on the book-board in front of him, and was evidently in deep soul concern. I elicited from him that he belonged to County Clare, in the West. He had been to some of the Limerick meetings, and got thoroughly aroused to his condition as a sinner, but had not found his way into the haven of simple trust. Determined to have the question settled, he had come on to Cork in order to attend the meetings. He said he had been a great sinner, and seemed to fear that his case was beyond the pale of Christ's saving grace.

AN INCIDENT OF DOUBLE CONVERSION

that occurred on this day of wonders is worth relating in some detail. A devoted lady, Miss Sandes, has done a great work among the soldiers in Cork in connection with the Institute in King-street. Among those she frequently visited and conversed with at the military depot here were a sergeant-major and his wife. For more than a year she has prayed, and watched, and laboured for the salvation of this couple, but they showed no signs of spiritual concern; the husband particularly evaded her efforts and laughed at the whole business, so that she felt somewhat discouraged. On this Sunday morning, however, she invited them to attend the meetings in the Assembly Rooms, and they consented to go. The wife went to the women's meeting. Coming to Miss Sandes, after its close, she said, with a beaming face that told its own tale: "I have found Christ, or rather Christ has found me, at last." She went on to say that as soon as she had decided to trust the Lord for her own salvation, she began to pray for the salvation of her husband. In conversation with Miss Sandes she added, "I know God will save him to-night." Meanwhile the husband had gone to the men's meeting, not knowing at all what had happened to his wife, as there had been no opportunity for them to meet in the interval. Though it was a men's meeting, the wife was able somehow to gain admission, and sat on the platform with a friend, the man being in ignorance of her presence. He was among the ninety-one who rose for prayer. When his wife saw him rise she was overcome with emotion, much to the surprise of the lady who sat by her side, and who was unaware of the circumstances. In speaking of it afterwards the sergeant said that when the call came to rise for prayer he thus communed with himself: "If I am to be saved at all, why not now? It may be now or never with me." So he started to his feet, and settled the question without further delay. The wife left the meeting before him, and on his way his thoughts were about her and how he should break the news. They met at the Soldiers' Institute, and the speechless joy that possessed them when both came to know the whole truth cannot be expressed in words. The story not only shows how real is the work of God in these meetings, but is a great encouragement and assurance to workers that in due season they shall reap if they faint not. There can be little doubt it is but typical of very many cases of equal interest if all the facts were known.

This work appears to be such an absolute novelty in Cork, on any extensive scale, that

THE INQUIRY-MEETINGS

have suffered greatly from the scarcity of workers. Indeed, many, well known as professing Christians, have not shown that readiness and aptitude for personal dealing with the anxious that might have been looked for. This Mission, however, will probably be instrumental in snapping some of the fetters of routine and reserve that have bound and paralysed the churches, as well as those that have held sinners in the bondage of sin and unbelief. The set time to favour God's Zion in the south of Ireland really appears to have come; it will depend on how this great and general awakening is followed up, whether it will herald the dawn of a brighter and happier day, or whether the churches will relapse into more slumberous indifference and more pitiful jealousies and estrangements than ever. It is a critical time in the spiritual history of the County of Cork, and there is much call for earnest prayer that the flood tide of blessing which has for the present swept away all sectional barriers, may never be allowed to recede.

SINS BROUGHT TO REMEMBRANCE.

The arrival of Major Whittle from Limerick on Monday week relieved Mr. Moody of the conduct of the subsequent morning meetings. At this last early meeting, Mr. Moody expounded those grand opening verses of Psalm ciii. While dwelling on the blessedness of sins forgiven, he touched on the necessity of confessing faults committed against one another, and of repairing past wrongs, before there could be the peace that comes from an assurance of God's forgiveness. His searching words about making restitution went home with the swiftness of an arrow to one heart at least in that assembly. At the close of the meeting, a man at once took the train and went some distance out of the city, in order to restore certain sums of money of which he had become possessed, years back, in an unrighteous way. He did more than that. Though now in good worldly circumstances, he had at one time failed in business and compounded with his creditors. The message of the evangelist so deeply awakened his conscience on those matters, that though not at all legally bound to do, he is now refunding the amount — a considerable sum — due to these creditors, but which his estate did not realise at the period of his failure. A case of still more painful interest which has happened, is that of a woman who came to confess that some years since, I cannot exactly say how many, she had caused the death of her child through wilful neglect. These things prove how true it is that the Word of God, when faithfully and fearlessly proclaimed, is like a hammer and a two-edged sword, breaking in pieces the stubbornness of the human will and cutting deeply into the secret places of the soul.

A PERVERTER OF SCRIPTURE.

One incident of a more public nature has caused a good deal of what I may call "sensation." The Church of Ireland clergy in Cork and the country round about have been very favourably disposed to the work; there have been no more constant attendants at the meetings or more hearty helpers than Canon Harley, of Cork, Canon Daunt, of Queenstown, and many others. One ecclesiastic in Cork, however, has made himself unenviably notorious by a violent and vulgar attack, in a week evening address, on what he is pleased to call "The Poison of Revivalism." He, or some of his sympathisers, has taken care to have a lengthy report of this tirade inserted in the local broadsheets. A single extract from the address will show the deplorable ignorance of the speaker, and the extraordinary distortion of Scripture of which prejudiced men are capable. Speaking on the words in Colossians iii., "That ye put on the new man, which after God is created in righteousness and true holiness," he thus referred to the revival movement:—

"I have selected this passage of Holy Scripture for my text, chiefly for the purpose of warning you against a kind of 'new man' which 'Revivalists' and such persons ask us to put on, and which is eminently distinguished from the 'new man' of which the Apostle speaks. The 'new man' of which the apostle speaks is one that is 'after God created in righteousness and true holiness;' the 'new man' of the 'Revivalist' is one that is really after Satan, created in malignity and true wickedness. I have, indeed, given my best attention from my very youth to this 'new man' of the 'Revivalists,' and I am persuaded there is nothing used by the devil with more success in the Church of God against all true virtue and godliness of living than this very 'new man' of the fanatic."

As such attempts usually do, this attack has quite overleaped the mark. Instead of damaging the work of the evangelist it has served only to draw attention to it, and to evoke the sympathy of many who have made haste to disavow all agreement with such a perversion of Scripture. Interesting letters on the other side have been published in the papers, one of them, the strongest of all, being from one who avows himself a Roman Catholic. The action of this fiery parson has had some other results that he probably did not anticipate. I am told on excellent authority that on the publication of this address, certain of the parishioners of the offending cleric went immediately to his church, which they were wont to attend, and rolled up the cushions in their seats (their own property), and shook off the dust of their feet against the ministrations of the foolish man. Furthermore, it is stated that one of these said parishioners was about to send a donation by cheque to the schools in connection with this church. When this manifesto appeared the donor tore up his letter and cheque, and sent one of the same amount to the Committee of Messrs. Moody and Sankey's Mission towards the expenses of the meetings. Such a remarkable instance of being "hoist with his own petard" is worthy of being placed alongside the experiences of Haman of old.

Last week the annual business meeting of the Cork Diocesan Synod brought numbers of clergy into the town. On the Tuesday Mr. Moody, with several of his fellow-labourers, happened to visit the fine new cathedral while service was proceeding. The bishop was informed of the fact by some of the clergy present, and Mr. Moody was invited to join them in the participation of "the Holy Communion." This he and his friends were, of course, glad to do. The circumstance, accidental in itself, has created a favourable impression among these Episcopal brethren, and has served as a very effective counterpoise to the ecclesiastical explosion to which I have referred.

LAST DAY AT CORK.

The last day and the last hour of these blessed ten days came, as last things will, in spite of every fond desire that they should not. But I am anticipating a little. Before referring to the last hour, it may be said that the afternoon meeting of Messrs. Moody and Sankey's closing day had a special interest of its own. The Cork ecclesiastic, to whose vagaries I have already alluded, thought fit to give a second address in his church on the Wednesday evening on "The Poison of Revivalism." It was less objectionable than the first, and, indeed, as one friend remarked, if you could grant the premises on which it was based there could be little objection to some of the conclusions. But the fact was, he was arguing from an imaginary standpoint, so his strictures as to the danger of making salvation too easy, and a matter apart from personal character, fell to the ground. However, the Cork dailies were wise enough in their generation to print the second fulmination as they had done the first. One of them, *The Cork Constitution*, had a paragraph in the same issue stating that, in justice to Mr. Moody, it would, in its issue of Saturday, give a full report of his afternoon address the preceding day. This was brought to Mr. Moody's notice; but instead of making the smallest allusion to the attack, he gave an address on "What Christ is to us," setting forth in glowing words, and under varied similes, the work of our Lord and Saviour. This address was duly reported, and as duly appeared at considerable length in the Saturday's *Constitution*. I heard, in the course of the day, that a gentleman in the city had determined to reprint the address in pamphlet form to the number of 2000 or so, and that he intended sending a copy of it to each member of the congregation, of which this doughty opponent of revivals is the pastor. How true it has been in this case, as in so many others, that God maketh the wrath of man to praise Him!

Dismissing this subject, let me now briefly tell about "the Last Hour." The three meetings were in full swing at once, being conducted by Mr. Moody, Mr. Sankey, and Major Whittle respectively. Mr. Moody concluded his last public address in the Assembly Rooms—a very solemn and powerful appeal on being "almost saved, but lost!"—amid a deathlike hush that brooded over the vast audience and gave a tragic import to the occasion. Then the men were sent away to their own place. Those of the women who were stricken in soul by the message, were gathered into the ante-room, and the after-meeting there was the largest that had yet been held. Who can tell what and how many decisions were come to that will affect the future course and destiny of human spirits far beyond the radius of County Cork! I cannot attempt to estimate the matter, but will content myself in saying that it was not an unworthy climax to the ten days' faithful sowing in these rooms. Mr. Sankey's after-meeting at the Wesley Chapel was also, I understand, a deeply interesting, fruitful one.

The men's meeting, which was the very last I attended, presented "a truly grand and wonderful sight," as Mr. Moody himself expressed it. The church was packed up and down. If I had the necessary local knowledge I might be able to give an idea of the composition of the audience. When I say that an ex-Mayor and Knight sat in the body of the meeting next to a very ordinary type of man who stood up to testify for Christ, it will be seen that "all sorts and conditions of men" were represented. The proceedings took the usual form of rising to confess spiritual decision or spiritual concern. I could not, within the limits at my disposal, even begin to record these confessions. I am getting so accustomed now to these testimony-meetings that probably the edge is rubbed off my appreciation of their solemn import; but I could not fail to be thrilled by the sights and sounds at this closing hour. Mr. Moody had joined Major Whittle, and had got the young converts to tell something of the manner of their conversion, as well as the simple confession. With one of these testimonies I must conclude my letter, already too long, I fear. The speaker was a middle-aged Scotchman, holding a good and responsible position in the town. He had been trying for the last two or three years, he said, to break off from his sins, by attending to religious observances, but in vain. He was present at one of the men's meetings, when Canon Daunt of Queenstown, described how he had entered into the full enjoyment of peace when walking through a Dublin street, by simply looking away from his feelings to Jesus Christ, as the One who had settled the matter by his atoning death and resurrection. This Scotchman determined to follow the Canon's example, but the light did not break in at once. He went home and spent the greater part of the night in agonising prayer; at length he fell asleep, without his burden being consciously removed. When he awoke, about seven in the morning, what passed through his mind as he jumped to the floor was, "God has set me free!" His burden was gone. This was the first time he had ever attempted to speak in public, he said, and if anybody had told him a few nights before that he would then be found confessing Christ before his fellows, he would have scouted the idea. This is but a sample of what has been happening at these happy meetings. Still greater things are looked for in the five days during which Major Whittle and Mr. and Mrs. McGranahan remain in Cork to follow up the work.

CONCLUSION AT LIMERICK.

A friend wrote, Oct. 17: "The work goes on well. We had about one-third less than your usual audience at the afternoon meetings, but in the evening were quite well filled. The best of all is, 'God is with us.' Scores testified for Christ, many saying that Monday night was the time of their decision. Some thirty at the close expressed that they decided then for Christ. Mr. McGranahan had about forty cases of decision among the women, most of them seemingly young ladies from the families in the country round about. We are all much encouraged by last night's work. 'Be sure your sin will find you out,' was the word used, and the Lord searched many hearts. Some came to talk about how to make confession of their adulteries, and make restitution of false gain. More middle-aged men seemed reached than any other class. Indeed, all the young men who have attended the meeting seemed to have been converted. My prayer is now that God may use us to establish them in the truth, and leave them organised for the future work to be done, and send in new material."

After Major Whittle came the Mission assumed a fresh development, as far as the evening work was concerned. Before proceeding further, I may, however, mention that the wind-up at Limerick on the previous Lord's day was in accord with the whole course of the meetings there. I cannot do better than quote the following paragraph from the *Limerick Chronicle* of Tuesday, October 23:—

"On Sunday the remarkably successful Mission of the American evangelists was brought to a conclusion. In the evening, long before eight o'clock, the hour at which the meeting was to commence, the theatre was exceedingly well filled. The service of song, which was very impressive, was led by Mr. and Mrs. McGranahan, and the new hymn, 'I will,' was joined in by all with great earnestness. This hymn was suggested the first evening of the meetings by the answer 'I will' to Mr. Moody's appeal, 'Who will serve the Lord?'* The words were written by Major Whittle, and the music by Mr. McGranahan. Major Whittle's sermon on 'Christ saving the lost' was one of great power, the audience being evidently deeply impressed. At the close an unprecedented scene was witnessed. During the singing of a hymn, Major Whittle asked all who had 'taken Christ as their Saviour' during the Mission to stand up. 'Young men and maidens, old men and children,' to the number of some hundreds, then stood up. All the new converts were requested to go to the Methodist Church, *upon which about six hundred adjourned there*, where they were briefly addressed by Major Whittle. Those who remained in the theatre were addressed by Revs. Dr. Wilson, Dr. Campbell, W. Nicholas, and W. Baxendale. When Major Whittle returned,

* I find I was in error in a previous letter in attributing the authorship of the hymn, "Behold, what manner of love," to Major Whittle.

he expressed his gratification at the reception he had met with in Limerick, and at the hearty co-operation of the choir and the clergy of all Protestant denominations. The doxology was sung, and Dr. Wilson offered the concluding prayer, and with deep feeling farewells were uttered. Devout thankfulness fills the hearts of those interested in the work, for one of the most gracious revivals of religion that ever visited the South of Ireland."

The work among the young men in Limerick, to which I have so frequently referred, bids fair to furnish a lasting monument of the Mission. They have banded themselves together and are meeting at seven o'clock every morning for half an hour of prayer and praise before entering on the duties of the day. I am given to understand that a suitable building will soon be erected as a centre of mutual fellowship and aggressive effort. Major Whittle, as the chief instrument in this branch of the work, has earned the greatest esteem of all these brethren. His bright, cheerful, free and easy way of conducting the meetings, combined with his intense earnestness, his wealth of graphic incident, and his remarkably lucid presentation of the way of life, easily account for the success that has followed his labours.

The "fresh development" in Cork, to which I allude in a foregoing paragraph, is the men's meeting in the Scots' Church each evening, at the close of Mr. Moody's address in the Assembly Rooms. From the first this has been a genuine success, under the conduct of Major Whittle. Though not equal in some respects to its Limerick predecessor, it has night after night served to bring to a point, in the case of a large number of men, the process of conviction wrought in the larger gathering. The call for open confession of Christ has been responded to with the utmost readiness and with evident sincerity. Others have expressed an earnest wish then and there to begin the Christian life. The number of middle-aged and even old men who have thus stood up in presence of their fellows has been somewhat remarkable. Very varied positions in social life, as well as different ages, have been represented, thus showing the general and widespread character of the awakening.

With the advent of Messrs. Whittle and McGranahan there came also

THE "OVERFLOWS."

These meetings were held in Wesley Chapel; it stands at some distance from the Assembly Rooms, but nevertheless there have been good congregations and much interest shown. Mr. McGranahan has, unfortunately, been suffering from cold on the chest, and has not been able to sing much during the week, but Mr. Sankey has come to the rescue. After holding the great company in the South Hall meeting place enthralled by his song sermons, he has proceeded each night to the Wesleyan Chapel, taking up the reins there when Major Whittle was obliged to leave for the men's meeting. The bare statement of these arrangements will indicate that the later evenings have been very busy and very blessed seasons of sowing the seed, and of reaping, too. On the two last evenings, many of the Christians have, by a little gentle persuasion, been "evicted" from the Assembly Rooms, and have gone to the overflows, in order to make room for the crowds of outsiders clamouring for admission.

On Thursday evening, when I attended the overflow meeting, Major Whittle delivered a stirring address to Christians on having Christ-like compassion for the lost and needy, and on dealing out to them the bread of life. Later in the evening Mr. Sankey gave a homely and persuasive talk to the anxious and the wavering, and many hands were held up when the testing-time came at the close.

In the Assembly Rooms, meanwhile, Mr. Moody has each evening been putting forth efforts, almost Herculean in their scope and measure, to deal with the masses of men and women around him. Such torrents of burning, searching, rousing speech! One good man at the men's meeting, in a humble walk of life, with whom I conversed, insisted upon it that Mr. Moody was "a second St. Paul." Without instituting any fruitless comparisons of that kind, I may remark that it is wonderful how he is able to stand such a strain as each succeeding night has put upon him. Take for instance the evening of Monday week. His address was on "The Prodigal Son." Those who have heard that address, will understand me when I say that it alone would be a sufficiently exhausting effort for one meeting for any man. At its close the male portion of the audience were weeded out and sent across to the Scots' Church. But the congregation appeared to be not a whit smaller than before. So Mr. Moody must perforce give them another address. Then he asked all to retire except

INQUIRERS AND WORKERS.

These filled the area of the hall, and as personal dealing was hopeless they had to be talked to a third time. Again the sifting process was applied, and an adjournment was at last made to the ante-room, where, however, there was a deplorable lack of workers; this, indeed, was the defect throughout the Cork Mission. Mr. Moody has had, more or less, to go through the same experience each evening. On Thursday evening he was speaking (and such speaking!), almost without intermission, for two hours at a stretch! Even with his giant constitution, and his quenchless zeal, this is too much, and the London friends will have to see to a more rational distribution of the work, otherwise the proposed campaign of eight months may have an unexpected termination.

The work in Cork was, in a measure, brought to a definite focus on Thursday afternoon. At the close of a trenchant address to Christians, especially young converts, on "Overcoming the world," Mr. Moody asked all who had received blessing at the meetings, and all who were anxious about their salvation, to step across to the Scots' Church. The area of the church was packed, and it was a time of wonderful interest both for confessions and decision. The younger people were drafted into the schoolroom attached to the church, and addressed in simple and attractive words by Major Whittle. Throughout the entire day, I may add, an inquiry-meeting was held in the Scots' Church, the evangelists being present in turn to converse with any that chose to come for the purpose. The numbers were not large during the intervals between the meetings, but there were not a few good cases, and the arrangement was amply justified.

GOSPEL TEMPERANCE NOTES.

Mr. Scott, of the Glasgow Evangelistic Association, while in some of the outlying and rural districts in the south of Scotland, says that wherever he went he saw that the cause of Temperance had made remarkable progress during the past few years. In one village where there were formerly seven public-houses, there were only two now, and the people thought they would get these shut up by and by. Among many of the young farmers abstinence was the rule.

South Africa.—Perhaps you wonder at my ordering so much Temperance literature. The fact is, drink is the most terrible curse here. Without our seeking or desiring, our Gospel Temperance work comes very much more to the front than I ever wished or expected; such ignorance prevails on the points I have mentioned, I have much correspondence in the newspapers to carry on, and many questions to answer publicly and privately. The whole subject of Temperance in this country is perhaps even more important than it is in England. While, therefore, our evangelistic work is our chief work, the Temperance reformation occupies much of our time and strength. I am sorry to inform you that at length I must recognise that my health is broken down. I have been trying to patch myself up for the last two months, but at Lovedale, after several days of most encouraging meetings with Dr. Stewart, my voice utterly failed me, and for a week I was able only to speak in a whisper.

J. Mountain.

ONCE A CITADEL OF SATAN.

DEAR SIR,—May I draw attention to a brief extract from an article which appeared in your columns in September, 1872? Referring to the Edinboro' Castle, a well-known writer thus described the case:—

"The Edinbro' Castle has an imposing frontage; its situation is open, central, excellent. It contains eighteen rooms, a large drinking saloon, pleasure gardens, and an extensive concert hall, seating over 1000 persons. At present it is used as a trap for souls—a great hell-trap! In company with Dr. Barnardo and Miss Macpherson I glanced in it one evening this week, when the tent-meeting was over. We had come from the midst of a congregation assembled to hear the word of God; but within that hall was *another congregation* gathered for a very different purpose. Men, women, and boys were there in hundreds yielding themselves to the evil influences of a low harangue from a black man on a platform at the further end.

"We did not, dared not, stay to listen to his words. We saw enough to convince us of the true character of the place. Now, here is a glorious opportunity of striking a blow for Christ. *Here is a Satanic stronghold. A Mission Hall is wanted immediately just where it stands. That stronghold of Satan can be obtained for money and changed into a Mission Hall.* Who will do it for us?"

It is now well known that within five weeks after the article from which the above is taken appeared in The Christian, the whole of the money required to make the purchase was received from God's servants connected with almost every section of the Church.

The work carried on since has fully justified the purchase, and indeed has exceeded all our hopes. Literally, thousands of souls have been brought to Christ within those walls. Now, as your article of October 18 stated, the Preaching Hall has had to be pulled down, owing to its dangerous condition, and is being rebuilt upon the enlarged site to accommodate fully 3000 persons. Of the money required, better than £3500 is in hand, but we still need £2500.

I dare not so appeal for this money as to divert funds from the "Homes," which are in very great necessity just now; but I felt I must let the readers of The Christian, who have had such blessed partnership in the past with the work carried on at the Edinboro' Castle, know what we are doing and what we are required to do, and give them an opportunity of further co-operation in this ministry of the Gospel.

It is a significant fact that the chief Magistrate of the City of London for the new year, and the Sheriffs, have been long identified with Christian and philanthropic works, and it seems to me a delightful thing that the period of their entrance upon their responsible civic duties should be inaugurated as it were by their co-operating to lay the foundation and memorial stones of the to be rebuilt Edinboro' Castle, on Monday (D.V.), November 26, at three o'clock.

I need hardly say, my own dear working folk, to whom the Edinboro' Castle has been, and is, a spiritual home and sphere of usefulness, are unceasing in prayer that the undertaking may have God's richest blessing. Indeed, never were walls laid in the foundations of such prayer and praise; and I am satisfied that a work of evangelisation such as we have not hitherto dreamed of lies before us in the future, through the goodness of our God. Brethren, pray for and help us!

I will only add, that those who desire tickets for the ceremony on November 26 should apply at once to this office, sending 1s. in postage stamps for each ticket required.—Your faithful servant in the Gospel, Thos. J. Barnardo.

18 *to* 26, *Stepney-causeway, London, E.*

LUTHER AND MELANCTHON.—We have received from Messrs. Müller & Lohse, Dresden, two beautiful portraits of these two great reformers. The price is 2s. They are well executed, and worth much more than the price.

Notes and Comments.

THIS number may fall into the hands of some of our London readers in time to inform them of a Conference on Foreign and Continental Mission work, at which Mr. Reginald Radcliffe and other friends are expected, at the Y. M. C. A., 186, Aldersgate-street, E.C., on Wednesday, Oct. 31, at 7.30.

The Y.M.C.A., 186, Aldersgate-street, have undertaken to conduct the Sunday services at the Grand Theatre, Islington, through December, commencing at 7 p.m., and are very anxious to strengthen their Sacred Song Association. Will male and female voices meet for choir practice at 186, Aldersgate-street, on Friday evening at eight?

An expedition, consisting of Professor Hull, F.R.S.; his son, Dr. Gordon Hull, M.D.; Mr. H. Hart, naturalist and botanist; and Mr. R. Lawrence, has just gone out, under the auspices of the Palestine Exploration Fund, for the purpose of a geological survey of the country lying between the Dead Sea and the Gulf of Akaba. Capt. Kitchener, R.E., is to join the party at Cairo. The objects are purely scientific, but the results of the survey will be looked forward to with much interest, as likely to throw light upon the question of the practicableness or otherwise of the Jordan Valley Canal scheme. It is proposed, after reaching the Dead Sea, to include the whole length of the Jordan Valley, from Jericho to the Sea of Tiberias, in the line of route.

The dawn of a new era in the history of Temperance reform appears in the meeting held a few days ago in Manchester, for the purpose of considering the propriety of forming a grand confederation of all the great Temperance associations, so as to secure united action in legislative and other directions. Could this be done, such is the hold Temperance principles have taken upon society, that nothing could withstand their influence. The British Temperance League, the United Kingdom Alliance, Good Templars, Sons of Temperance, and several other societies were represented, and a committee formed to consider the basis of further action in the matter. Divided, the forces ranged on the side of total abstinence are comparatively weak; united, they will carry their triumphs into the very heart of the enemy's citadel.

There are not many now living who can recall the early days of the ministry of the Rev. Charles Stovel, so long pastor of the Baptist Church at Commercial-street, E., but those who can, know how closely it was associated with the struggles then being made on behalf of civil and religious liberty all the world over. For more than fifty-seven years he has laboured in the Gospel, for fifty-one years in London, but at last his end has come, and one more of the few remaining veterans who took part in the Christian conflicts of the first half of the present century, has been removed from earthly toil to heavenly rest. No man has more deserved or enjoyed the respect of those who knew him than Mr. Stovel, those who differed from his convictions, admired the courage, eloquence, and fidelity, with which he maintained and defended them. His last public act was to preside over the Monday prayer-meeting, a fortnight before his death, which occurred on the 22nd October.

Dr. Monro Gibson's Lectures on "Rock and Sand," which were suspended on Monday last, will be resumed next Monday at the Y.M.C.A., 186, Aldersgate-street, at 8 p.m.

A correspondent writes suggesting that the boxes placed at many railway-stations for the reception of papers for the inmates of workhouses and hospitals afford a good opportunity for sending them copies of The Christian, tracts, and other religious literature. Doubtless truth might by this means be conveyed to many minds otherwise unreached by evangelical effort.

We have to record the departure, to be with Christ, of Lord Congleton, who for very many years has served his Lord and Master with loving fidelity. He had been in ill health and failing strength for some months past; but going to Llandudno, in August last, he seemed to recover somewhat. Upon returning to London, about a fortnight since, he was soon prostrated again, and on Tuesday, 23rd inst., at about 6.30 a.m., passed peacefully away in his sleep. The funeral took place at 3 p.m. on Monday last, at Kensal Green.

The foundation stone of the New Congregational School was laid by Mr. Samuel Morley, M.P., at Caterham last week. The removal of this deserving institution from its old quarters at Lewisham has become a necessity, and probably no better site could have been found for it than that obtained in the lovely Caterham valley. The new buildings will be capable of accommodating fifty additional boys, a fact which will make a larger subscription list an actual necessity, but one which will no doubt be cheerfully met by the large constituency of friends the School has secured. £6000 is yet required to complete the sum to be expended in the erection.

It is not often we can disagree with Mr. Spurgeon in his utterances either from the pulpit, the press, or the platform; but his strong protest against undenominationalism at the meeting of the Ragged School Union does not appear to us well-timed or in harmony with Catholicity, which it is more than ever desirable and essential to promote. We are not sure what he aims at when he speaks of "that colourless, indistinct amalgamation of nothing at all so current in undenominational circles." Those who are unsectarian in their type of Christian thought, are not necessarily without a creed; indeed, as a rule, such hold the non-sectarian character and spirit of the religion of Christ as a distinct and important principle of Christ's own inculcating, while on other points of Gospel truth they are no less pronounced and clear than those who are more sectarian in their tone.

If the force and fervour which are employed for sectarian purposes to-day were thrown into the scale of direct Gospel work for the salvation of souls, we should soon see results in the outside world such as at present the Church only deplores the lack of. As a matter of fact the greater part of the success achieved in dealing with the moral and social evils which confront us, attends the labours of men who are either outside all denominations, or, if in connection with them, make very little of them as such, or of their shibboleths of opinion and practice. Unity, not division, is strength; and this feeds on Christ, not on denominationalism.

To a large number of our readers residing in London and the neighbourhood, the mention of *Mildmay* recalls hallowed seasons of spiritual blessing received at the Annual Conferences held in the great hall. It is with unfeigned sorrow that we learn, indirectly, that the funds for the maintenance of the Mildmay Missions to various parts of London are completely exhausted; nay more, that the Mission has been compelled to go into debt to keep all the various agencies in full activity. With an empty exchequer, an overdrawn account, and the Christmas bills not very far off, the faith of those in charge of this great work must be sorely tried. Will not some of the Lord's people, who owe much to Mildmay, come forward at once to relieve by generous offerings the present pressure? We cannot believe that in the midst of so much *fresh* effort now being made on all sides, the *old* interests will be allowed to die out.

Comparatively few are probably aware of the wonderful ramifications of this Mildmay Mission. The work attempted is almost entirely *spiritual;* there is nothing sensational in it to attract attention, consequently it is often unnoticed. Moreover it has been a rule, we believe, not to make public appeals for help. This burden presses most heavily on Mrs. Pennefather, whose name is so dear to the hearts of hundreds of Christian workers, and whose health, we fear, is now suffering somewhat from this additional weight of anxiety.

For further information we heartily recommend to the prayerful notice of our readers the monthly periodical issued from Mildmay, entitled "Service for the King," published by Messrs. Shaw & Co., Paternoster Row. The Treasurer of the Mission is James E. Mathieson, Esq., Garden House, Mildmay-park, N.

The reflex influence of Missions to the heathen is an argument in their favour by no means to be lost sight of, although their obligation and importance rest upon higher grounds. The South American Missionary Society's agent at Orange Bay, Hoste Island, has just furnished another illustration of this in a letter dated August 25. He says: "You will rejoice to hear our Mission has been the means of saving the lives of twenty-two men." It appears that a German ship laden with coal for San Francisco caught fire when off Cape Horn. Her crew took to boats, and for eight days were tossing about amid the islands of the South Pacific, but feared to land lest the natives should be unfriendly. At length they fell in with one who piloted them to Ooshooia, where for sixteen days they were cared for, and the sick among them nursed and tended. Ultimately a French vessel calling at the port received them, and took them on their way.

The Secretary of the Society with which Mr. Bridges is connected writes to *The Times*, stating that a great change has been effected in the character of the natives of those regions generally, so that the Yahgans from Cape Diego to Cape Horn, and round to Brecknock Peninsula, can be trusted. The same can be said of many other parts of the world: once savage and inhuman, the dread of all who had to pass their coasts, they are now the home of not only civilised but Christianised inhabitants—all, under God's direction and blessing, traceable to Mission enterprise and effort. Such facts should be remembered with abounding thankfulness and praise.

At the Conference on International Law, held at Milan last month, the question of the internationalisation of the Congo was very prominently considered; Sir Travers Twiss, Q.C., D.C.L., ably advocating it as a necessity in order to prevent the inroad of European civilisation upon Central Africa becoming a curse rather than a blessing. An international protectorate of the mighty river which forms the link between the Dark Continent and the civilised world is a *sine quâ non* if the interests of peace, of trade and commerce, of social advancement, and of religious liberty are to be secured. It is surely to the advantage of all the Great Powers concerned, to see that such a solution is quickly made of a difficulty which otherwise threatens to be a fruitful source of contention, as well as a barrier to the progress of millions of our race.

At the same Conference resolutions were passed by acclamation, expressing desire that the slave-trade should be assimilated in international law to piracy, and that every State should prohibit its subjects, under heavy penalty, from participating directly or indirectly in any traffic in slaves. A printed copy of these resolutions, signed by the President, was ordered to be sent to all the Powers represented at the Court of St. James, the cost and supervision of so doing being undertaken by Mr. C. H. Allen on behalf of the Anti-Slavery Society.

A correspondent complains of the abuse of the power, in some cases, of the daily Press, and instances the refusal to give adequate reports of statements concerning social questions; *e.g.*, a large and important meeting of men and women was held in St. James's Hall, Plymouth, at which a motion in favour of the absolute repeal of the C. D. Acts was unanimously passed, and yet the *Western Morning News* refused either to report the admirable address of the Rev. Hugh Price Hughes, or to give publicity to the testimony given in a crowded meeting against these pernicious measures. It is said that the editor of the above paper is in favour of the legislation, but that should not prevent him, in his position as a daily journalist, giving a fair account of public questions which are being discussed, or of public meetings which are held.

THE CONGO.—Much attention has for some time past been directed to the Congo and South Western Africa. *The Graphic* of October 13 commenced a series of illustrated articles on the Congo. Both the letterpress and illustrations are by Mr. H. H. Johnston, F.Z.S., who has recently made a journey in the Congo district, and who during his visit stayed some time with the well-known African explorer, Mr. H. M. Stanley.

WORKING LADS' INSTITUTE.—We are trying to secure one hundred persons to give or collect £10 each; this will bring £1000. But some may not be able to do so much, and we therefore ask for another hundred to give or collect £5 each, making £500. If this is done by the end of the year, we should have the £1500 necessary, and be able to begin the building with the new year. I have no doubt many of your readers will gladly take part in thus helping so important an effort, and I shall be pleased to provide collecting cards, papers, &c., upon hearing from them. We need some help with our evening-classes, and should be glad of the services of three gentlemen. We only ask for one hour, one evening weekly. The subjects to be taught are, Bible study, French, and Elocution. The work affords opportunities for earnest Christian influence.—Henry Hill, jun., 38, Bow-lane, E.C.

[The remarks of Mr. Spurgeon to the Ragged School Union respecting the boys of London give great emphasis to Mr. Hill's appeal. The condition of our growing lads is one of the perilous signs of the times.—Ed.]

THE EVANGELISATION SOCIETY.

At the conclusion of our summer's labours, we have great pleasure in telling our friends of the encouragement we have had in connection with tent-work, though that forms but a small proportion of our operations, even in the summer-time. During the last six months we have frequently had as many as twenty-five tents in various parts of the country; some of them in towns and others in remote country districts. They have been widely welcomed, and large numbers of people have been drawn to hear the Gospel preached in them by our evangelists. Would that we could convey some idea of the great need, and the blessings given, in many directions. We can only state that tens of thousands have been reached with a clear and faithful Gospel message, and that our correspondents have frequently been full of gratitude to God for the evident impression made upon many who usually attend no place of worship. Notwithstanding the many evangelists laid aside from overwork, the number of meetings supplied with preachers between April 1 and September 30 amounted to 8674, an increase of 214 over the corresponding months of last year.

All who wish to communicate with the Society on the subject of organising meetings, &c., are requested to write to the Honorary Secretary, 21, Surrey-street, London, W.C. Cheques and Post-office Orders, G.P.O., should be made payable to W. E. Smith, Honorary Secretary.

MR SCROGGIE IN GLASGOW.

At the beginning of October, the readers of The Christian were requested to pray for a blessing on a series of special meetings to be conducted by Mr. J. M. Scroggie in the south-east of Glasgow. That series has now been brought to a close in circumstances that call for thanksgiving.

It may be noticed that, in the way of conducting the meetings, every effort was made to make them as attractive as possible. Prayer and pains were united. Several of the ladies of Glasgow, to whom God has given a large measure of musical talent, came to lead the singing; they were joined by a section of the trained choir of the Mizpah Band, and the singing of God's praises was thus made the sweetest singing ever heard in this quarter of Glasgow, and brought Divine truth before the minds of the people in a way fitted to arrest the attention and move the heart towards Him whose salvation was thus sweetly sounded in their ears.

The attendance at the meetings was large from the commencement. On Sabbath evenings the large church was crowded in every corner; and on week-day evenings the area was filled, and sometimes the galleries had to be opened. Mr. Scroggie's great theme was regeneration—the need of it, and how to obtain it. This subject he illustrated in connection with such texts as the Conversion of Saul; the Jailor of Philippi; the Woman of Samaria; the Voice of Wisdom, &c. His fund of stories seemed inexhaustible, sometimes humorous, sometimes tragic, but always illustrating and supplying divine truth.

The last part of every night's proceedings was the inquiry-meeting. The results of the preaching were gathered up there; and on each night a number of individuals, sometimes more and sometimes less, was found in that inquiry-room, like so many wounded doves, not able to flee away to the Rock of Ages and be at rest, but with broken wings, mourning, and fluttering towards the clefts of the rock. And of those dealt with in that inquiry-room, many did give evidence of having entered into the Lord's rest, and peace and joy. As many as *eighty-two* were personally dealt with, and of these a large proportion professed to have entered the Lord's peace. May the Shepherd of Israel keep them for the remainder of their lives below, and make them a blessing.

EAST-END Y.M.C.A.

On Thursday, October 25, the first annual meeting of this Association was held in the Poplar Town-hall, under the presidency of Mr. Henry Green, J.P. There were between five and six hundred members and friends present. The report showed that the Association had made rapid progress during the year. From thirty members last March the membership was now 175.

The agencies employed are prayer-meetings, Bible-classes, evening services out-door and in, tract distribution, and a lodging-house Mission. During the week there are Temperance meetings, and various classes. Great stress was laid upon the smallness of the premises, and the need for a new building, as the rooms again and again were uncomfortably filled.

The Chairman, having commented on the favourable state of the Association, Mr. W. Hind Smith spoke on "The Connection between the Y.M.C.A. and the Church." Mr. H. E. Lester and others followed. We are sorry to find there is a balance of £16 due to the Treasurer.

LONDON CITY MISSION.

The first Annual Meeting of City Police work by Mr. Thomas Russell, missionary, was held at the Young Men's Christian Association, 186, Aldersgate-street, E.C., on Thursday, October 25, at 7 p.m., when two hundred of the police and friends enjoyed a social cup of tea together, and had a long and pleasant talk on the trials of the past and the joys of the future. The large hall was soon filled, and Mr. George Williams expressed the deep interest the Committee of the London City Mission felt in the spiritual welfare of the police, and thought that they needed physical force, intellectual force, and heart force—when all the heart's force is devoted to the Lord, and all its faculties and thoughts are filled with the love of Christ, there must be good results.

Mr. Thos. Russell said that the glorious missionary enterprise whose highest interest we had assembled to promote was born in prayer, nursed by the hand of faith, ordained by the love of God, and sent forth by the Lord Jesus Christ. Twelve months had swiftly passed away since he was called, in the providence of God, to succeed that grand old man, Mr. C. J. Hilder, who laboured for thirty-one years and in another district for twelve years. His friendly visits by day and night at the stations, police courts, and Newgate, the old City prison, have always been received with pleasure, and he had enjoyed many opportunities of speaking the truth in love. He had given away 19,951 publications and 91 Bibles and New Testaments, and conducted 244 meetings during the year. One of the most interesting gatherings was the Missionary Recognition meeting on March 5, held at the Lecture Hall, City Temple, when Mr. F. Bevan kindly invited 400 of the police and their wives to tea.

A Bible-class was commenced on June 15, with fifteen students, and now met together weekly for the study of God's Word. A Christian Policemen's Association was established at the residence of Miss C. Gurney, 11, Ladbrooke-terrace, W., at the beginning of the present year.

On the 10th May a City branch was formed at 186, Aldersgate-street, and has thirty-two members. This Association has extended its usefulness to the east, west, north, and south of London, and now possesses seven branches and nearly 500 members. On the 1st September a monthly journal was published for policemen, entitled *On and Off Duty*.

Rev. R. Dawson, B.A., Secretary of the Society, spoke on the close union that existed for many years between the London City Mission and the City Police. Mr. A. C. P. Coote, Mr. R. Burns, and Mr. Superintendent Foster having said a few words, the meeting closed.

PENZANCE.—Mr. Spiers has been labouring among the children here with good success. Large numbers have attended the meetings, and many teachers have been led to see that the salvation of the children should be their aim.

IRISH NOTES.

A RECENT run through Ireland, and a brief visit to the western coast and the adjacent islands of Achill and Arran vividly brought to my recollection two painful facts of history —that England is largely chargeable with having forced Romanism on her sister island, and with having discouraged and ruined her industries. We are in duty bound, therefore, from motives of justice and indeed of self-interest, to seek to repair these evils by giving her the Gospel and by promoting industries. For Popery and want of employment are two chief reasons why Ireland is such a thorn in England's side.

To speak of the latter first. The land is the source of wealth which both classes in Ireland—landlords and tenants—seem exclusively to think and talk about. Nothing of a secular character seems more necessary than to occupy them with some other means of livelihood. Emigration is no panacea for Ireland's trouble. We cast her people out of their country as from an Indian boomerang, only to bring the weapon with deadly effect back upon ourselves. Whereas, if they were employed they would be content, or if they emigrated they would go with kindly feeling instead of with bitter hate towards England.

There is at least one industry which it would need little capital or effort to develop. The ocean teems with fish. Off the Isles of Achill and Arran I saw the sea alive with shoals of mackerel, while other fish also abounds. Yet we were fed with tinned salmon from America, and were told that a gentleman in Dublin had gravely asked whether the parcels post would not enable him to get fresh fish from London? A friend who was with me in Ireland tells me that the Great Eastern Company, with which he is connected, has just made at Lowestoft a new basin for a hundred fishing boats, while off the coast of Achill we could only see a few flimsy canvas-covered coracles, whose occupants were taking fish singly with a line and hook, instead of sweeping them in by thousands in nets. Yet fish are much more plentiful there than off our own shores.

Those who are tired of fashionable watering-places may make a note that at Blacksod Bay, Achill Island, there are the finest bathing beaches in the kingdom, with islands full of antiquities and living curiosities within a few hours' sail. Mr. Sheridan, of Slievemone Hotel, Dugort, is a self-taught naturalist and botanist, and a most interesting companion. His mother will provide for them with homely Irish hospitality. There will be ample opportunity of shining for Jesus among a simple population, Romanist and Protestant.

One of the crying sins against the poor of our cities and towns is the high price of fish, kept up by the fish ring. It is to be hoped that the Fish League, which brings fresh fish in refrigerating cars, will be a success, and that Ireland as well as Scotland may share in its advantages. At our own seaside place, fish is often exorbitantly dear. A prospectus of the Fish League may be obtained from D. Tallerman, Esq., 26, Gracechurch-street, London.

On Arran Island, the fine appearance of the inhabitants denoted care and kindness on the part of the managers and proprietors. The middle island, with several hundred inhabitants, had neither police nor coastguard station on it. These islands are a grand site and centre for fishing stations.

As regards the Gospel, it seemed very evident that Scripture-readers and colporteurs and other like humble missionaries were the agencies by far the most suitable to the needs of the Irish peasant population.

Very emphatically I would say that what is needed is not the arguing of Protestantism but the preaching of Jesus. It makes an amazing difference whether we hold forth a system or a person. And in this Romanism has a decided advantage over Protestantism. The watchword of Protestantism is Justification by Faith; the watchword of Romanism is Mary, the Mother of God. The former is true, the latter is untrue. Yet the heart is drawn to the untruth cunningly linked with the person of the mother of Jesus, while the doctrine of Christ exercises no saving influence until its value has been learned through the knowledge of the personal Saviour, Jesus.

For illustration. The people learn more perhaps from the hymns they sing than from the sermons they hear. This certainly is true of the multitude. But the hymns which live are always intensely personal. "Jesu, Lover of my soul;" "Rock of ages, cleft for me;" "I lay my sins on Jesus;" "I love to tell the Story." These are the hymns that are sung, not abstractions, such as—

> "Faith is a very simple thing,
> But little understood."

Faber seems to have understood the power of this principle, for when he set himself to write hymns for the avowed purpose of doing for Popery what Wesley and Newton and Cowper had done for the Christian religion, he centred the doctrines in persons, and taught the dogma of the immaculate conception, not by abstract reasoning but after this sort:—

> "O Mother, I could weep for mirth,
> Joy fills my heart so fast;
> My soul to-day is heaven on earth,
> Oh, could the transport last!
>
> I think of thee and what thou art,
> Thy majesty, thy state;
> And I go singing in my heart,
> Immaculate! Immaculate!
>
> "When Jesus looks upon thy face,
> His heart with rapture glows;
> And in the Church, by his sweet grace,
> Thy blessed worship grows.
>
> I think of thee, and what thou art,
> Thy majesty, thy state;
> And I go singing in my heart,
> Immaculate! Immaculate!"

It is easy to see how doctrines, taught in a way which fastens the attention and the affection upon a person, are received with eagerness and jealously maintained, by an imaginative, superstitious, impulsive, and affectionate people, while doctrines argumentatively set forth make little impression. Arguments may make Protestants, but only the lifting up of Jesus can make Christians.

We might ask, like Paul, Was Justification by Faith crucified for you? or were ye baptized into the name of Protestantism? No. The men who turned the world upside down were those who determined to know nothing among them save Jesus Christ, and Him Crucified. The doctrines are indeed essential, but, as arguments, they appeal only to the head; connected with the Lord Jesus, they affect the heart. "The testimony of Jesus is the spirit of prophecy."

A PLEA FOR IRELAND.

We have received more than one plea for Ireland, of which the following may be taken as the gist:—

Dear Christian Friends,—Do you not think it behoves us, at this present time, to make a special effort for Ireland? We see her distracted by internal dissensions, rioting, and discord, chiefly brought about by political agitators, who misguide and mislead the ignorant—is it not a time to bestir ourselves on behalf of our sister Isle, and to see if we cannot do something to stem the torrent of agitation which is going on there? Every Christian knows there is but one remedy for all this evil, —and that is, to spread the Gospel of peace among our fellow-subjects there.

There are many earnest labourers in Ireland. Suppose we each strengthen their hands by doubling our subscriptions to the various branches of Christian work there? Let us do twice as much (and more than that, if we can) as we have hitherto done. We know there are powerful foes in poor, priest-ri den Ireland, but "who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Let no one refuse to carry out my proposal; if some sacrifice has to be made, let us do it cheerfully, for what has the Saviour done for each one of us? What did He sacrifice for us? Even his life-blood, upon the agonising Cross.

Dear friends! arouse yourselves, and send to Ireland a "double portion"; a Benjamin's portion; that, while the adversary is "coming in like a flood," the standard of God's truth may be raised against him, on all sides.

One of the least of Christ's Disciples.

THE LATE MR. T. B. SMITHIES.—A memorial service will be held in the Wesleyan Chapel, Wood Green, N., on Thursday, November 1, at 7.30 p.m., conducted by Rev. W. Hudson.

EVANGELISTIC NOTES.

Greenock.—Mr. Moody, the soldier evangelist, has been conducting a three weeks' meetings here with great success.

Macclesfield.—Mr. Henry Varley will conduct a special Mission here, commencing on Lord's Day next, November 4.

Kirkcudbright.—Mr. James Scott, of Glasgow, has been in this district, which has not been visited by any evangelist for seventeen years. There is a spirit of hearing among the people. At one meeting held, it was intimated that there would be an after-meeting for inquirers, and all remained.

Bramley.—Mr. and Mrs. Henry Wiggan, of London, closed a fourteen days' Mission services at Bramley, Leeds, on Sunday, October 21. The Primitive Methodist Chapel was crowded. The meetings have been a means of blessing to scores of Christians, and about seventy persons have found peace.

Swindon.—The anniversary of the evangelistic Mission at this place was held on October 24, at which an excellent report was given by Mr. E. Hurditch of the great things the Lord had done and is still doing among the men employed by the Great Western Railway, and other inhabitants of Swindon. This work is a branch of Mr. C. R. Hurditch's Mission, which has been so signally blessed of God in the conversion of souls.

Lancashire.—Messrs. Fullerton and Smith have just finished their campaign in North-East Lancashire. The last places visited were Burnley and Preston. At Burnley the various services were largely attended, in some instances two being held at the same time, and the interest manifested lasted to the end of the Mission, not one of the least interesting features being the presence of not a few who decided for Christ during a similar Mission held four years since at Preston. The meetings have been held at the Guildhall, also at several chapels, good congregations have assembled and much good has been the result. During the eleven weeks of the Mission many have found peace, and they, with the various Christian bodies, have testified their appreciation of the services rendered by the evangelists by sending £200 as a thank-offering to Mr. Spurgeon for evangelistic work.

New Barcombe, Sussex.—There has been a blessed work carried on in this place lately. Mr. R. J. Pope, of Brighton, has built a Mission Hall in his grounds, in order to meet the convenience of the ever increasing numbers which have, through the summer and autumn, met in a tent. Many souls have come out to witness for Jesus. The new building was opened on the 11th October, when a most touching address was delivered by the Rev. John George Gregory. On the 24th October the room was crowded to excess, and at the close some young men surrendered their hearts to God. One of the converts has been instrumental in inducing one hundred persons to sign the Temperance pledge during the past twelve months. It is much to be desired that many other Christian people who are rich might follow Mr. Pope's example. The result would be that many parishes where Ritualism has barred the light would soon rejoice and blossom as the rose. Will your readers pray that this work may redound to the glory of God and the salvation of souls.

Bradford.—A week's Mission has been conducted by Miss Bernard, of Bristol, in connection with the Y.W.C.A. of this town, from October 20 to 26. The evening meetings have been fairly well attended, and good work has been done. A few very special cases have brought great joy to the workers, some abandoned ones have been reclaimed. The afternoon Bible-readings were very well attended, and richly blessed to many of God's children.

Glasgow.—For the past three weeks we have had the privilege of listening to the Gospel from the lips of our dear brother, Mr. George O. Barnes, from America, and the Lord has been greatly using him in leading many to accept

Jesus as their Saviour. Mr. Barnes came to Glasgow on the invitation of Mr. Quarrier, and has preached nightly in the Orphan Home Hall to large and most attentive audiences. The freshness with which he presents the truth is most striking. At times he says things which seem to go against all our former teaching, but when his statements are brought to the test of the Word of God, you find they are strictly in keeping with it, and that it is just the "old, old story," told in a way which arrests many who seem to have got Gospel-hardened. He makes the Gospel so simple that the very children seem to take it in as he is preaching, and it has been most cheering to see the numbers who have confessed the Saviour and are now living for Him. The Christians who have had the opportunity of being present at the Bible-readings given by our brother in various drawing-rooms have greatly enjoyed them. They are most instructive and accompanied with great power. He commences work next week in the Burgh Hall, Partick, for a fortnight, and afterwards goes to various parts of Glasgow and Scotland. He is accompanied by his daughter, who conducts the singing, and her sweet solos and songs of invitation have been much used in leading wavering ones to come to Jesus. R. H. H.

THE THAMES CHURCH MISSION.

ON Friday evening last Mr. E. J. Mather, the Secretary of the above Mission, spoke to a large audience at the Assembly-rooms, Putney, on the work in the Thames among emigrant ships, collier brigs and oyster smacks, among the vessels in the West India Docks, and the navvies in the Mission-room at Tilbury, as well as the North Sea fishermen, was vividly described. There appears to be no doubt that God is graciously owning the work of the missionaries, with whom it is always pleasant to talk, because of their unaffected simplicity and earnest faith that their Heavenly Father will bless his own message.

One of the missionaries present told of a young Norwegian whom he had prevailed upon to take a copy of the Bible before going out on his voyage. Perhaps to get rid of his importunity as much as for any other reason the young sailor took the Book and threw it into his box. Apparently it would never be taken out again, and with the Word of Life within his reach he would pursue the road to death. But on the voyage the Bible was taken from the chest, and its truth went home to the heart of the reader. He became a changed man from that hour. On his return to the neighbourhood of London to his great delight he met the good missionary who had prevailed upon him to take the Bible which he had thrown into his chest. He saluted him with joy beaming in his face, and begged him to present to the Society two Mexican dollars which he placed in his hand as a small thank-offering, he said, for the good he had received. This was but one of many instances of good narrated, and Admiral Fishbourne, who presided, might well say that the work which the Committee of the Society are bravely extending was in importance second to none, and truly deserving of hearty support.

FRIENDLESS AND FALLEN.—On Thursday, November 1, the Open All-night Refuge, 37, Manchester-street, King's-cross, will be re-opened by a meeting for prayer at 6.30. Friends will be heartily welcomed.

LECTURES.—The out-door summer season at watering-places being over, Mr. John Hambleton is now free to lecture six, eight, or ten nights during the winter months, wherever the people are willing to hear of the coming judgments upon Christendom, and the coming of the Lord, from the books of Genesis and the Revelation, where he can have the hall or place free of expense, and pay his own expenses from the circulation of his own book "The Caldron of Christendom." Each Sunday evening he preaches the Gospel free.—John Hambleton, 15, Maple-grove, Lodge-lane, Liverpool.

CONTINENTAL AND FOREIGN NOTES.

WEST AFRICA.—The Bâle Missionary Society has lost seven missionaries on the west coast of Africa; the last of these, M. Pretorius, died in April of this year while making a tour of inspection. In spite of these trials, the Society and the missionaries decide not to abandon their African posts.—*Témoin de la Verité.*

PARIS.—M. M. Loyson (Father Hyacinthe) has just said farewell to his flock in Paris, for a few months. For some years he has been asked to go and preach in North America, and now he responds to the reiterated appeal. He intends to preach from Montreal to San Francisco, without regard to communities or pulpit. "All the churches," he says, "have fallen, and therefore are so divided."—*Christianisme au XIX. Siècle.*

BELGIUM.—Three Swiss pastors have recently been appointed to Belgium, through whom much additional help and strength in evangelistic work is expected. Pastors, evangelists, Scripture-readers, and colporteurs are pursuing their work with zeal and with blessing in many parts of the field of labour. During the last five months 88,835 tracts, in addition to Bibles, portions, and religious books, have been distributed. Sunday evening meetings for the reading of the Bible are held in private houses. In some of these from twenty to fifty Roman Catholics have been present. The Bible is also read and listened to with respect and attention in workmen's lodgings. One of the readers says: "I find no difficulty now in this work, and what is done is grand, *but I wish I could see more conversions.*" The seed sown will, doubtless, spring up and bear fruit. God's word shall not return unto Him void.—*Le Chrétien Belge.*

VIENNA.—We are still here in Vienna, because the Lord has given us favour with the pastors, and we hope to have a united prayer-meeting to-morrow afternoon at four o'clock; also I have applied for permission to give a public address on Saturday next, then on Sunday I have been asked to speak in the Presbyterian Hall in English and in German. We hope, however, to leave this for Buda-Pesth, on October 22. It is the day of small things in Austria, yet there are many hopeful signs that the Lord owns the efforts of his servants in this land, and that prayer for Austria is not given to the wind. Liberty is very limited, but the power of the Lord finds an entrance even through the very narrow door. I have had a very loving reception from some of the pastors of the Lutheran and Reformed Churches. F. W. BAEDEKER.

Hotel Metropole, Vienna, Oct. 17.

FRANCE.—Rev. R. W. McAll, of Paris, has sent forth a second letter to his fellow-workers on the "Mission Populaire Evangélique de France." He desires that they should all use the *best means* for leading sinners to the Saviour, and with this object in view he asks all the workers to make the following trial for six months, namely, "to put aside in all their addresses, not only ecclesiastical controversy and political allusions, but prolonged arguments against materialism and free-thought, as well as complaints and discussions on the moral state of the country. Let us be resolved each time we speak in the meetings to address our fellow-men in a direct manner as to their own state, pleading with them in the name of Christ to be reconciled to God, or endeavouring to dissipate the darkness which obscures the appreciation of Divine truth in those who have already begun to seek their Saviour." Of course, exception to this rule is to be made in case of special conferences, as well as in Bible studies and addresses intended to nourish spiritual life where it has already been implanted. We heartily commend this plan to the consideration of our own Mission workers during the coming winter.

GENEVA.—"The public pillars are ours and we will not allow them to be used as means of attacking us!" Such are the terms in which the Superintendent of the Department of Justice and Police refuses to permit the appeal of the Evangelical Alliance to the Swiss people to be posted up. This appeal, then, has only appeared in those journals that have consented to publish it. On the same day in the same columns, appeared another manifesto which cannot fail to make an impression on the people. Forty-three adult, Genevese citizens, each giving their addresses and profession, declare themselves members of the Salvation Army, and demand publicly, in the most respectful terms, that the State Council shall assure to them the free exercise of worship, conformably to the constitution and laws.—*Journal Religieux des Eglises Independantes.*

CHILDREN'S SPECIAL SERVICE MISSION.

THE annual meeting of this excellent Mission was held at Exeter Hall on Thursday, October 25, when Mr. S. D. WADDY, Q.C., M.P., presided, and a number of gentlemen who had been labouring at various seaside resorts gave some deeply interesting accounts of their work amongst the little ones, and mentioned a number of cases of conversions which had come under their own observation. At no less than a hundred and ten different places picture leaflets and loving messages were distributed and services were held at forty different seaside resorts.

The large number of people who attended on this occasion, from a great many places in the provinces, was a proof of the practical sympathy, and one might almost say unbounded interest, in the work of this Mission, so admirably managed and fruitful in its results. Unbelief in the conversion of children is happily fast disappearing, and on every hand Christians are being stirred up to preach the Gospel to the little ones.

Mr. C. H. BOUTFLOWER gave a splendid account of the work at Scarborough, where the meetings had been large and the conversions not a few. He spoke in very forcible language of the deep desire in the hearts of young people for something that would ennoble their character and help them to live a life worthy of living. The letters he and others had received, as well as the joy experienced in the work, were an abundant reward for all that had been done.

Mr. E. J. KENNEDY began the meetings at Bridlington Quay, with an audience of fifteen hundred, increasing night after night to two thousand. The lantern services here, as elsewhere, were very successful. One child, who had an infidel father, requested Mr. Kennedy to write her name in her Bible, as she had promised her mother she would ask the person whom God used to her conversion to do so.

Mr. SEAGROVE detailed the work at Littlehampton, where advertising had done much towards giving them good audiences, and a great number of cases of conversion were found, and Mr. E. T. M. DENNES issued a circular-letter at Weymouth which brought him about thirty helpers. The meetings were productive of good here also, and the lamplight services were of real value. A good-bye letter was given to the children, and a promise made to write to as many as possible on their birthday.

Mr. E. ARROWSMITH, whose enthusiasm in the children's cause knows no bounds, pleaded earnestly for more workers, and real ones, and for more monetary support. He invited any of the audience to come to 48, Paternoster-row and see the Mission Library, toward which they would be glad to receive help. He had many letters which told of blessing received, and others which displayed a sad ignorance of the Gospel among the higher and middle classes.

Mr. W. M. CARRUTHERS spoke of blessing at Lowestoft, of a daily increasing audience and of the unity of the workers. A thank-offering of £27 was given, and many testimonies also.

The CHAIRMAN spoke of the work at Eastbourne, which was by no means the least encouraging. He likened these workers to the seventy that "returned with joy" to tell what the Lord had done by them. The work had been so pleasing that they wanted to go again.

We are sorry our space forbids our giving other interesting details of this meeting. We heartily commend it to the support of our readers. The address is 48, Paternoster-row, E.C.

SHELTERING HOMES, LIVERPOOL.

DEAR FRIENDS,—We have had a busy summer in placing out our large families, amounting to 180 boys and girls, in their respective homes and situations in the New Land, and then in visiting in every direction, travelling many thousand miles, giving a glad smile of encouragement to those who are doing well, and a word of advice or occasionally reproof to those tried with sulky or untruthful dispositions. Oh! how wonderfully the life in this grand new land supplies the lack of advantages and openings for the young ones of our overcrowded cities who seem to all appearance trodden down, crushed out, placed on burial clubs, so that a small sum can be realised when they drop off altogether. I say again, oh! how marvellously God has blest us with the children, so that it has become a pioneer work indeed for thousands of young souls to be rescued from poverty, vice, and woe, and set upon a new, happy, safe path.

Before me lies a letter from a little lad, the eldest of seven fatherless children and the nephew of a brave first officer who lost his life in saving others. While the papers were ringing with accounts of the calmness and courage of the captain and mate of the *Cyprian* in the time of danger and total wreck, the poor, heartbroken widow, who had been hitherto generously helped by this noble brother, came to the Sheltering Home, and though I at first shook my head, for I did not see how we could possibly squeeze another bed into either of our overflowing dormitories until after our next swarm to Canada took place, yet, as she silently stood before me with all those helpless, fatherless children to provide for, and only her two hands to accomplish all, and in this dilemma, if she by any means managed to procure work, what was to become of these wee baby things? Could they be left all day, and every day? Would not her boys, as they got old enough to run the streets, take on the example of bad boys, and drift first into the truant school and then into a reformatory? I decided to take Willie and Jessie, and promised her that, if we were spared in God's providence, we would take two more and two more, and finally, if she bore herself well in the struggle, would find means for her and the babies to get to Canada. The letter runs thus:—

"September 27, 1883.

"My Dear Friend Mrs. Birt,—I write you this little note to let you know I arrived at my new home all safe. Now, Mrs. Birt, I do so wish you could see me here. Oh, what a pretty place this is. I have been doing nothing but sitting up in the apple trees and plum trees all day. We have fourteen cows, and such a lot of grapes—three different kinds. I hope I shall be able to do whatever my master tells me, and to do it right. We have a big orchard here, with every kind of apples in it. I wish I could just give you some. Now, Mrs. Birt, I had fifty-five cents left after I bought my ticket; what am I to do with it? Give my love to all the boys and girls belonging to my band. I wish to thank the teacher for the little book he gave me. I also send thanks for the nice one you gave me. I am to go to school all winter.—I remain, your loving boy,

"Willie Mullowney."

Does not this little letter speak for itself? Is it not a thousand times better for the lad to be entering upon a training amongst these fine Scotch Canadians that will soon fit him to earn his own living and also to help his dear widowed mother, than to be pining and miserable in a city like Liverpool?

Wandering round the premises on Sunday morning, I was attracted by the stamping of a noise in the stable, and found, on inquiry, that it was Johnnie Balls, who had ridden down in the early Sunday morning to breakfast with us at the Home, because he "felt a bit of a longing to see us again before we returned to England;" and soon Johnnie stood at my side, looking the very personification of health, brightness, and manliness, and at the very time of his life when he requires judicious handling and guiding. It is difficult to believe he could have grown up into anything but an idle, worthless criminal if left in Liverpool, for he had been twice in the Truant School before he was twelve years of age. Now he has had regular schooling every winter for three years, and we know there is nothing to prevent him from rising to a position of trust and affluence.

The following extract refers to a little girl who was brought to me by the daughter of a Member of Parliament to save her from a life of poverty and the bad example of her widowed mother:—

"Little Emily is treated as one of our own family. My wife has already found a warm place in her heart for her. It would have done your heart good to have seen the baby boy and Emmie just now with their arms so lovingly round each other's neck—they looked such a pretty pair—while my wife was telling them some pretty story. Emily shall have a good education, and we shall make her as comfortable and happy as we know how. She is happy already."

We would earnestly ask each one who may read this whether they will not help us to sustain this work and this "Sheltering Home" for the children from the stormy blast of want and woe. Then we shall begin our twelfth winter's work hopefully and prayerfully, knowing that "God will deliver the needy when he crieth; the poor also and him that hath no helper."

Yours in the service of little children,

Louisa Birt.

1, *Sugnall-street, Liverpool.*

EVANGELISATION SOCIETY FOR GERMANY.

A NOBLE WAY OF COMMEMORATING THE ANNIVERSARY OF LUTHER'S BIRTH.

AN Evangelisation Society, under the auspices of a German Committee of influential Christian men, is being started at the present time. It has, indeed, been inaugurated. It is intended to co-operate with the existing Protestant churches of the country, and to supplement their labours among the unconverted masses of the German Empire; and it is proposed that the Society should be worked much on the same lines as the Evangelisation Society of London, so well known among us, and which has been the means of great blessing to our own land.

At the present moment, when public attention is so vividly directed to the subject of the great German Reformer in the Luther Commemoration now pending, it has been suggested that Christians of other Protestant lands—England amongst them—will gladly show their cordial and grateful appreciation of the blessings of the glorious Reformation, by giving active sympathy and assistance to the enterprise of our German brethren. All who wish to do this are invited to send in their names and contributions for this object to J. E. Mathieson, Esq., Conference Hall, Mildmay, N., or to the office of The Christian.

A warm-hearted English friend has already offered 100 guineas; and a minister who intends to preach a thanksgiving sermon in connection with the Commemoration, has voluntarily promised to devote the collection made in his church on this occasion to the same purpose. If some others come forward and do the same, a goodly sum may be sent to Germany as a token of brotherly interest as well as a thankful acknowledgment of all the benefits which may be traced to the life-work and influence of Martin Luther.

The German Committee are as follows: President, Rev. Th. Christlieb, D.D., Professor of Theology and University Preacher, Bonn, Prussia; Hon. Treasurer, Count A. Bernstorff, Privy Councillor to the Ministry for Public Worship and Education, 5, Rauch Strausse, Berlin, W.; Rev. Pastor Krummacher, Reformed Church, Elberfeld; Count E. Pückler, Assistant-Judge, Berlin; Baron F. von Oertzen, Superintendent of the City Mission, Hamburg; Baron von Niebuhr, Bonn, Prussia; Professor G. Pfleiderer, Berne. Bankers, Messrs. Barclay, Bevan and Co., 54, Lombard-street, E.C.

ISLINGTON.—Messrs. Moody and Sankey's opening meetings, Priory Hall, 198, Upper-street. On Saturday, Nov. 3, a Meeting for United Prayer, at 7 p.m. Sunday, Nov. 4, Address to Christian Workers, at 8 a.m., no tickets; Evangelistic Address, at 11 a.m., admission by ticket only; Evangelistic Address, at 3 p.m., women only, no tickets; Evangelistic Address, at 6.30 p.m., men only, no tickets. Monday, Nov. 5, Evangelistic Address, at 8 p.m. Tuesday, Wednesday, Thursday, and Friday, Nov. 6, 7, 8, and 9, Bible Reading, at 3 p.m.; Evangelistic Address, at 8 p.m.

SAFE THROUGH THE STORMS.

WILL you strike a note of praise for the safe arrival of the *Annie*, after a very stormy voyage from Calais? In one of the gales the vessel was first driven to the Downs for anchorage; from thence into Ramsgate. After a few Gospel meetings there, she again sailed for Portsmouth; was again overtaken by a gale of wind, driven to anchorage again off Dumfries, having broken her main hawse and carried away her sails. As the wind moderated, and after temporary repairs, she sailed, and has reached Portsmouth, after a very happy five months' Mission tour, the result of which cannot fully be told. One is, that a Christian brother in Nice has received several thousand francs towards a Mission yacht for the south of France, yet he needs more. Then, for the north of France, the *Annie* is to be given over entirely for the French work. A Christian lady, who is deeply interested in our Mission work especially on behalf of the French, has kindly promised £350; another lady has given me £20 towards £700 required to replace the *Annie* for home work among our seamen.

The vessel, after repairs, will be sent, God willing, early in the spring to Dunkirk, or elsewhere, as the Lord shall direct. Will your readers pray earnestly for France? A door is now open; it will soon be shut. Who will help for the remainder required for the *Harbinger*, or Gospel ship, in place of the *Annie*? No time to be lost. The Lord will provide.

Henry Cook.

Belle Vue Place, Stoke-road, Gosport, October 26.

SUNDAY-SCHOOL WORK.

A LARGE number of Sunday-school teachers and others interested in the work of the Ragged School Union assembled at the Metropolitan Tabernacle on October 22, to take part in a prayer-meeting and hear a special address by Mr. C. H. Spurgeon.

Mr. John Kirk, Secretary, stated that in connection with the Ragged School Union there were 170 distinct buildings in London, attended on Sunday evenings by some 37,350 poor children. In the day and night schools, and in the industrial schools, &c., there were more than 130,000 children, who were under religious instruction and good influence during the week, and on Sunday as well, taught by a devoted band of voluntary helpers, whose hearts were in the work.

Mr. Spurgeon emphasised the possibility of little children being converted to God in their early days, ere the temptations became too strong for them. It was much to be regretted that in London there did not now seem to exist the enthusiasm about Sunday-school work there once was; and more deplorable still, to see the hundreds of big boys and big girls wandering about the streets who have passed through the Sunday-school. Not only should teachers seek to bring children into the school, but retain them when they get too old for the children's classes. Another of the reasons why men and women do not care to go to many of our places of worship, is because of what they hear. They want the Gospel preached to them in a plain way, instead of long words, and now and then a bit of Latin.

The Ragged-school work is strictly an undenominational agency, doing a grand work among the poor boys and girls of London. They are not only in need of teachers, but also of money, which may be sent to the Secretary, Mr. John Kirk, 12 and 13, Exeter Hall, Strand, W.C.

SOUTHAMPTON.—The appeal made in our columns on behalf of the Southampton Town and County Mission is a deserving one, the work done by this evangelical and unsectarian institution being highly commendable and effective. It has several branches, including the police, docks, night schools, servants' mission, and Home of Industry, and is well deserving of imitation in other localities.

THREE QUIET DAYS AT BAYSWATER.

OUR "three quiet days" are just over. They have been really quiet days—seasons of freedom from the world, and very close and precious communion with God. It has not only been the quiet of God's house, and the laying aside earthly matters, but to many of us a quelling of inner discords, a laying to rest perplexities which will haunt even the renewed heart. The Holy Spirit has been with us, brooding over many a chaos of disordered facts and truths all misconceived, and bringing from them peace, and order, and light.

The most casual observer could hardly mistake the nature of the gatherings. The large congregations were evidently composed chiefly of those who felt the great question of salvation had been settled; who knew that they had died with Christ, and were now seeking to know more of the power of his resurrection. The deep and general response, the earnest singing of the hymns (selected from the Parochial Mission Hymn Book), and the almost motionless attention, gave a delightful sense of fellowship and reality, a feeling heightened rather than otherwise by the absence of excitement or visible emotion. The addresses were all of a deeply spiritual nature, though with intensely practical bearings; the speakers, men who seemed to know from experience that all they said was true, to whom Christianity was a real power, and Christ a real King.

On Tuesday, Revs. Evan Hopkins, C. A. Fox, and E. W. Moore, spoke on "Christ's Life sacrificed for us—our Propitiation." On Wednesday the subject was, "Christ's Life, unfolded to us—our Pattern." This was a particularly helpful day. That Christ left us an example that we should follow in his steps is such a grand thought; but who, as he measured himself by this standard, has not felt his life a pitiful failure? It was a great lifting up to get away from the painful, literal following of every step of Christ's human life, and be reminded that a man's life is the outcome of his character, and thus, being is a higher thing than action. If we would live the life of Christ, we must first have the mind of Christ. "Let this mind be in you which was also in Christ Jesus." It is to be a development from within, not an imitation from without. Mr. Thornton showed how Christ's perfect life became our pattern-life, and Mr. N. Sherbrooke illustrated it from the parable of the Good Samaritan.

The indwelling life of Christ, as our Power, was treated by Mr. Hopkins and Mr. Webb-Peploe. The sad contrast between the life of the professing Christian Church and the glorious possibilities Christ had put before her was pointed out, and the certainty (even from a philosophical point of view) that such great things would never have been promised had not Christ been able to give to her the power of attaining them. We have no right to long for more power, for we have all power in Christ. We must yield the will to God. By nature it is captive to the passions, but must be brought back to its own element—the truth of God—and so gain the strength of freedom. Not a restricted life bound by a sense of duty, but a life of love in which the will is free to do what it likes, but likes to do the will of God.

The meditations in the afternoon were conducted by Revs. E. Hopkins, E. Carr-Glyn, and C. A. Fox. The first, on "The rest of Faith," was a revelation of themselves to many an anxious Christian, but so lovingly done that thankfulness was the only feeling. The second, on "The Return of Love," was a solemn hour of self-examination, spent before God in the attitude of prayer. Every service seemed to have its peculiar fitness, and the Holy Spirit's presence was felt and owned. God has been emptying us, yet filling us; humbling, yet comforting us; casting us down, and yet now one feels wonderfully lifted up. We thank God for his servants who have been with us, and pray that He will care for them as He has cared for us in sending them.

NOTES FROM THE UNITED STATES.

By GAWIN KIRKHAM.

I WAS sorry to bid adieu to Canada in the rain after enjoying so many bright sunny days there, but immediately after closing my last letter I started on a journey of some 600 miles, and on the morning of the 25th of September I reached the famed city of

CHICAGO,

containing a population approaching 700,000 souls. Fifty years ago the place consisted of a few wooden huts surrounded by open prairies. The day I visited the stockyards 28,000 head had been brought in. One firm alone often kills 12,000 pigs a day. At the rooms of the Y.M.C.A. I found the largest and the liveliest noon prayer-meeting I had yet seen. The tendency, as in most open meetings, was to monopolise time by speaking to each other rather than to the Lord. A Gospel Temperance meeting in the evening in the same place was also remarkably good. The testimonies of reclaimed drunkards were very striking. But the blue ribbon, the symbol of this movement in Great Britain, was scarcely seen either there or in other places since visited.

On the second day of my visit I was allowed to speak on open-air preaching at the noon meeting, and in the evening went with some of the Y.M.C.A. "Yoke-fellows" to the steps of the Court House, where a remarkably attentive assembly gathered. This Association is not only vigorous in its open-air work, but seeks to stir up the churches to take hold of it. It also prepares young men for missionary and other work. On the first evening of my brief visit a meeting was held to take leave of William Pos, a young Dutchman, going to Mr. Grattan Guinness' East-end Training Institute to prepare for foreign missionary work.

LE MARS.

Before leaving England I had a longing desire to penetrate as far north-west as the new home of my dear friend Captain Moreton. Here I stayed four days, and was glad to find Captain Moreton and his family well. He has a farm of some 750 acres, and resides in a house on rising ground about two miles from the town. If he has not a school of prophets in training, he is yet very usefully employed in training young men for farmers, and in some cases placing them on neighbouring farms when so trained. The land is all open, rolling prairie, and the soil very good; and, like other immense tracts on this continent, well repays the labour of cultivating. Coal has also been discovered on his estate.

Though so fully occupied in looking after a household composed of from thirty to forty persons, he has also continued his evangelistic efforts for the good of the neighbourhood. At present he supplies the Plymouth County Presbyterian Church (a wooden building on the prairie, eight or nine miles to the north of his house) every Sunday morning, and also takes a school-room service in Elgin township, three miles off, in the afternoon. At his request I took these services on the Sunday of my visit, September 30, while he went to hear the venerable Bishop Simpson, then visiting Le Mars, for a Conference. Before every service I preached in the street, from the steps of one of the banks, after which we invited the people into the rooms of the Y.M.C.A., where two Methodist ministers spoke, and some souls were under conviction of sin. The custom of this country seems to be to hold many of their religious anniversaries on the Lord's day; so we adjourned to the new Opera House, and heard addresses in connection with Methodist Foreign Missions. Perhaps I ought to add, for the sake of those who may contemplate emigrating, that Le Mars is in the extreme north-west of Iowa, has a population of 5000, and is 1700 miles from the Atlantic sea-board.

ENGLISH PEOPLE IN FIJI.

IN my last, describing the death of a great Christian Fijian chief, I said that I would in a future letter say something about the moral and religious state of our own race in Fiji. There are at the present time about 2000 people of European descent in the group and two towns, Suva and Levuka. Religiously speaking, the tone among Europeans is not high. So-called "Freethought" (especially with those who do the least thinking) is prevalent, and there is very considerable laxity as to morals and indifference as to religion. Drinking is one general evil, and impurity, the temptations to which are so many and the opportunities so facile, is another and very marked one, and the numbers of souls and bodies that have been destroyed by these two devils amongst our own race in Fiji is very, very painful to think of.

And, yet, there is another side to be looked at as well. The cause of total abstinence from intoxicants has made encouraging headway, and saved many most intelligent men; and a better tone of feeling as to immorality is already making itself apparent, and it may be hoped will become stronger yet. Of churches for the Europeans there are—in Levuka—Anglican, Roman Catholic, and Wesleyan (the latter, the oldest), and at Suva there is a well attended Presbyterian Church, and a Church of England service as well. There is the latter also on the Rewa River. In all parts of the group, wherever a congregation can be gathered, the Wesleyan missionaries hold English services, while at Levuka, the writer ministers twice every Sabbath to English hearers in a church of their own. There are Sunday-schools, too, for European children both in Levuka and Suva.

Many men of religious habits come to Fiji, and young men of the best home training in piety. These at once appear at one or other of the churches; but in the case of several, I am pained to observe that their regularity of attendance diminishes, and they soon fall into the tone of the companions they acquire, either affecting a liberality of view which makes devotion a less important matter and divine things less urgent; or giving way to some of the secret seductions which are, so to speak, the very genii of the place. Still, even in seductive Fiji, with its climate so inducive of indolence, and conducive to the use of stimulants and its facile modes of descent to the devil, there are those who remain true to their morality, who are ever helpful in church work, and there are sincere worshippers of God amongst the men and women of our own race.

—Yours truly, ARTHUR J. WEBB.

Levuka, Sept. 4.

Y.M.C.A., LAMBETH BRANCH.—The fourth annual meeting of this Association was held on Tuesday evening, October 16, in the large school-room of St. Philip's Church, Kennington-road. The Report stated that the past year's operations had been most successful, both in the point of numbers and in the rich blessing vouchsafed by God upon the teaching of his Word. The Sunday afternoon Bible-meeting had been the means of great good, several young men having been led to the feet of Jesus. An evangelistic meeting had been combined with the devotional meeting on Tuesday evening, and had proved a great blessing. The Friday night Temperance meeting had worked vigorously throughout the year, and had been very useful, eighty pledges having been taken, and the heads of several families from which peace had been long absent, were now not only total abstainers, but partakers also of the pardoning mercy of God, through faith in Christ Jesus. The Tract Society had distributed several thousand tracts, and the Pure Literature Society had also done much useful work, social meetings and a picnic had been held, and the year throughout had been a busy and prosperous one, numerically, financially, and spiritually. The Chairman, Rev. A. T. Edwards, and Rev. W. Williams, and Mr. Hind Smith and others, gave addresses on the importance of making good use of the time, and seeking by preaching the Gospel to bring young men to Christ.

MISSION IN NEW YORK.

THE readers of The Christian are, no doubt, glad to learn of the spread of Christianity anywhere, and will welcome good news from the leading city in the United States.

In the city of New York there are 111 Missions where Sunday-schools and preaching services and Gospel Temperance meetings are being held. Forty-five of these Missions are held in buildings more or less like churches in size and appearance. Thirty-four of these Missions are in connection with some one of the regular Protestant evangelical denominations, and eleven are Union, or undenominational, sustained by members of all the denominations, and open freely to all comers, without distinction of colour, country, creed, or condition.

In all these undenominational churches the people, generally of the industrial or working classes, contribute of their means to the support of the Gospel among themselves, and also to the spread of the Gospel abroad. Some of the most popular of these Missions may be found by visitors to New York as follows:—The Cooper Union meetings, in charge of C. W. Sawyer, at Eighth Street and Fourth Avenue; the Bowery Branch, Y.M.C.A., 243, Bowery; the Young Men's Mission, 36, Bowery; the Home of Industry, 40, East Houston-street; McAuley Mission, 316, Water-street; the Cremorne Mission, 104, West Thirty-second-street. A complete list of all the Missions of New York may always be had at the office of the City Mission, 50, Bible House. L. E. Jackson.

New York City, U.S.A., October, 1883.

MEDICAL PRAYER UNION.

AMONG the many developments of modern Christian life, having special aims in view, no one is to be more rejoiced in than this earnest union of medical students, under the leadership of eminent members of the profession, for the prayerful study of God's Word. Eleven of our London hospitals are represented on the executive committee, the Bible-classes held in connection with them being in most cases well attended, and manifesting many signs of fervent spiritual life.

The annual meeting was held on Friday last, in Lower Exeter Hall, the president for the year, Mr. R. Thorne, M.B., in the Chair. Addresses of an impressive and directly Christian character were given by the Revs. C. H. Spurgeon and H. Webb-Peploe, Dr. F. Roberts, and the President. The latter urged upon the students (who were present in large numbers) the great importance of full and unreserved consecration of themselves to Christ, accompanied by bold outspoken confession of his name, asserting that there was nothing in the nature of their studies to prevent this. Dr. Roberts dwelt upon the necessity in these days of modern thought, which was for the most part characterised by ignorance of God, for having a clear, definite, and evangelical creed, such a one as made Christ the centre and foundation of all and everything. He specially impressed the need of letting this be joined with practical devotion to the glory of God in relation to all their professional and other duties in life.

The influence of the meeting was evidently strong in the right direction; and as we think of the important career which is before the young men, who listened to the truths enunciated with marked attention and approval, we could but be devoutly thankful for an agency so potent for good.

WESTPHALIA.—On page 9 of our last issue the sentence, "He was born in Westphalia," should come after "Germans in Paris," in the article on "A Good Work in Germany." Pastor Bodeschwingh lives and labours in Westphalia.

Letters to the Editor.

"A DOUBTFUL EQUIVALENCE."

My dear Sir,—Allow me to say the term of imprisonment for non-payment of fines is governed by the "Summary Jurisdiction Act 1879," which provides, that for any sum not exceeding 20s., which will include both fine and costs, the term of imprisonment shall not exceed fourteen days. If in the above instance the fine and costs did not exceed 20s., and the defendant was committed to prison for a month, in my opinion an action could be sustained against the committing justices for false imprisonment.

In this county a "Salvationist" was sentenced to a month's hard labour for assaulting the police in the execution of their duty. This sentence the Lord Chief Justice not only pronounced illegal, but excessive even had the conviction been legal.

Surely some Christian legal practitioner will see into the above harsh proceedings.—I am, dear Sir, yours faithfully, Alfred Pegler, J.P.

Southampton, Oct. 22.

P.S.—I believe that imprisonment cannot be imposed unless the defendant have no goods to levy a distress upon.

JEWISH REFUGEES IN PALESTINE.

Sir,—Last year's movement of Jews from Russia and Roumania towards Palestine has resulted in the opening of several Jewish colonies, near Jaffa, Haifa, and Safet.

In spite of some glowing accounts of their progress, which the Jewish newspapers contained from time to time, it is an acknowledged fact, that they all have proved, more or less, a failure, that a large number of Jewish families have lost their all in their undertakings, and a good many lives have been sacrificed.

The "Jewish Refugees' Aid Society" is on the point of opening another colony for Jews in Palestine, and some of your readers have generously contributed towards this object.

Are not there some who may be inclined to ask: "Will this new Society add another chapter to the already too long chapter of failures?"

If so, it may be of some use to briefly state why we may confidently expect success, where others have failed.

(1) The "Jewish Refugees' Aid Society" has appointed a manager, who is to exercise a kind of patriarchal government over the colonies. They are generally very quarrelsome, and get into all kinds of trouble by trying to get the better of one another. A Jewish overseer has scarcely a chance of being a soothing element in these quarrels, whilst a Jewish Christian, such as is here appointed, will sweep away difficulties like cobwebs. This has been our experience these eighteen months.

(2) The "Jewish Refugees' Aid Society" has taken precautions against accepting, as colonists, promiscuously, all who apply. Only those are to be accepted who have shown a fitness and readiness for agricultural work, and legal provision is to be made for enforcing conformity to all the rules laid down for the good of the colony.

(3) The poverty of the intending colonists is an element of strength to the future colony. Jews with a capital of their own would be hard to rule, and though they were in a colony, they would still pursue their old mode of life, by betaking themselves to usury, and other questionable modes of making money.

In all these points, the failures of the other colonies have been a source of information for the "Jewish Refugees' Aid Society," and though no one ought to expect so important an undertaking to succeed without a good many mistakes first having been made, there is fair ground for saying the failures of others need not frighten the "Refugees' Aid Society."

I wish I could add when this new Society will take care of the colonists. But we live in Turkey, and things move slowly. We have not yet been able to complete a purchase of land, and until that is done the poor refugees are still at our charges.

We must give them food, and very soon the rent of their houses has to be paid. How these demands are to be met, God only knows. But we trust that those of your readers who understand the difficulty of our position, and the important issues depending on our action, will be willing to help us still a little while, as they have done hitherto. Help towards present maintenance or house-rent of the refugees is urgently needed, and may be sent, either to the Secretary, 16, Lincoln's-Inn-fields, W.C.; or to us, here direct, for the "Refugee Fund."—Yours faithfully,

Jerusalem, Sept. 26. H. Friedlaender.

A CAUTION.

Sir,—Allow me once more to warn your readers against a French pastor, who *was* seeking to obtain money under false pretences, but is now trying to get pupils, on the ground that he is a preacher at French churches in this country, and has a French University diploma. I have been strongly urged by pastors in the Drome and other districts of France, where he is too well known, to take this step in the interests of morality. No one with any care for the well-being of their children should admit him into their family circle.—I am, Sir, &c.,

R. S. Ashton

(Secretary of Evangelical Continental Society).

THE CRY OF THE POOR.

Dear Sir,—I am sure numbers must share my feelings of horror at the revelations that have been made lately, of the awful misery and wickedness of a part of the population of London.

We have a right to look to the Government to use all the powers they have to remedy such an awful and threatening state of things; and to Parliament, for compulsory legislation and reform of Municipal Government, so that the laws may be strictly and wisely applied. Surely it is far more pressing to legislate for the protection of these wretched ones, who have no power to help themselves, than for the extension of the Franchise or re-distribution of seats.

The present need is for some one to start a movement that shall spread like a mighty wave over the whole country, touching the hearts and consciences of all people of means who live to do good to others instead of to please themselves. Will you do this?

And then we want an organisation that shall harmonise and make the most of legislative action and private efforts. I believe that if Parliament and Government did their part with promptness and wisdom, and with an executive organisation in which all could have confidence, and a well-considered comprehensive scheme published by them, there are thousands who would give liberally to remedy these heartbreaking evils. But people must be assured that if they make a sacrifice it shall secure the object aimed at. I am an invalid and cannot move about, but I would gladly *give to one scheme*, if really good, what I could afford. Christians must pray constantly about this, and then let each one trust in the Lord and do what his hand finds to do in the matter.

"Let God arise, and let his enemies be scattered. For the oppression of the poor, for the sighing of the needy, *now will I arise*, saith the Lord."—Yours faithfully, in Christ's service,

E. F. B. Brooke.

Avening Mount, Ventnor, Oct. 26.

Notices of Books, &c.

Winning Words. *F. E. Longley*, 39, *Warwick-lane, E.C.* 1s. There are pleasant talks for young folks in this little book. The twelve illustrations and well-told stories will interest the children. It is just the book for a birthday present.

Pearls of the East. By R. Newton, D.D. *Longley.* This is a companion volume to the above, only the stories and incidents are from Bible history. The author has endeavoured to say something that will help the young to know Jesus.

The Children's Friend, The Infants' Magazine, and The Friendly Visitor. *Partridge & Co.* These three old favourite annuals are now ready, full of high-class engravings and excellent reading matter. We commend them as cordially as heretofore.

Roses and Thorns (2s., *Longley*), contains "Stories of Every-day Life," written by various authors and well illustrated by eminent artists. The stories are well told, and calculated to inculcate right principles. It will be appreciated in the family circle.

Spoilt Guy. By Darley Dale. *Nisbet.* Would that thousands of parents might read this book. It is the story of a spoilt child, the son of an officer who was in India. Guy was left to the care of an uncle and aunt, whose folly brought themselves and the poor boy into much trouble.

The Herald of Mercy. Volume for 1883. 1s. *Morgan & Scott.* The articles in this volume are well chosen, and of a character calculated to arrest, arouse, interest, and lead to the Saviour. They go straight to the point about sin, and show the way of salvation in an earnest and simple manner. The illustrations are good. It deserves a place in every home.

Is All Well? *Nisbet & Co.* An unpretentious little work, but very suitable for anxious inquirers.

Cissy's Troubles. By Darley Dale. *Nisbet & Co.* A well-written book, describing a sister's sacrifices and trials, and their happy termination.

Helpful Hints for business employés is a set of thirty hints, which has reached its 10th thousand, and contains useful suggestions for all men of business.

The Secret Philip Brown kept from his Wife (3d., *Partridge*) is the story of a man who saw the folly of taking his money to the publican instead of to the butcher. He saved his money, and made his home what it ought to be.

The Prices of Sins in the Church of Rome. By A. H. Guinness, M.A. 6d. *No.* 9, *Strand.* The author gives a condensed account of the sale of indulgences, the price of sin, and the present influence of the papacy on civilisation. Much information is put into a few pages.

The House by the Works. By Edward Garrett. Third edition. *T. Fisher Unwin*, 26, *Paternoster-square.* The moral of this story is good, and an illustration of the truth which declares that "whatsoever a man soweth that shall he also reap." The fact of its having reached a third edition is proof of its public acceptance. The emptiness of worldly riches, instead of doing good, is forcibly described.

Told in the Twilight. By F. E. Weatherly. 6s. *Hildesheimer & Faulkner*, 51, *Jewin-street, London.* The author, artists, and publisher have succeeded in giving to the public a handsome volume of pictures with poetry, that will interest, amuse, and instruct our young folk. The whole is exceedingly well got up, and should find a place on any family drawing-room table.

Addresses and Stories for Mothers' Meetings. By C. E. Morton and A. Hankey. 3s. 6d., cloth. *Hamilton, Adams & Co.* We welcome another volume for use at mothers' meetings and any others for which it may be found suitable, and it is suitable for much more than the title indicates. All the chapters, twelve in number, are exceedingly well written and aim at practical, every-day life results, as well as the salvation of the soul.

The Cottager and Artisan. Volume 1883. 1s. 6d. *Religious Tract Society.* The matter, type, and illustrations of this volume are worthy of the house that publishes it. Our readers will find it a suitable book to give to their poorer neighbours for fireside reading. There is something for young and old here; yea, for rich and poor too. Every public institution should possess a copy also.

Voices of the Good Shepherd. By the Author of "Morning and Night Watches." *Nisbet & Co.* This book contains, first, an introductory chapter on the object of the series of texts which follow for morning and evening reading. All the Scriptures given are the very words of Jesus, special stress being laid on the shepherd character of our Lord. It is tastefully got up, printed in colours, and the texts are well chosen.

Mother's Queer Things. A Bag of Stories. By Anna Warner. *Nisbet & Co.* The Queer Things are missionary relics and curiosities, and they are the facts on which the stories are founded. The children, especially "Lex," are as queer as the things. It is a book at once instructive and entertaining. The great results from small gifts is shown from the story of a temple in Asia, which was kept gilded, because every one who had ever such a tiny bit of gold-leaf stuck it on.

George Washington: his Boyhood and Manhood. By William M. Thayer. *Hodder & Stoughton.* 5s. The success of his former work, "The Life of President Garfield," has doubtless led the author of "From Log Cabin to White House" to write the history of the first President of the United States. George Washington was a man of whom any country might well be proud; and the training he received from his mother, and its results, in the boy, the soldier, the General, and the President, are here worthily and graphically told. It is an elegant gift-book for boys, and not for boys only.

The Children of India. Written for the Children of England by one of their Friends. 4s. *Religious Tract Society.* The very book to foster the missionary spirit in the minds of the young. It supplies a want in this respect which has been felt by many Christian parents and teachers. The contents are divided into five parts, dealing with the children of India as to their surroundings, themselves, their gods and festivals, other religions than their own, and the work of Christian Missions among them. Handsomely bound and beautifully illustrated, it is sure to be prized and read, and makes a capital gift-book for the young.

Alice's Pupil. By Letitia McClintock. *Nisbet & Co.* This is a short story of a lad, whose love of money almost cost his soul's destruction; by God's blessing on his faithful teacher's efforts he became a consistent Christian.

Heart Responses. By Anna McCourt. *W. B. Horner*, 27, *Paternoster-square.* A small volume of hymns and verses, simply written, and displaying deep earnestness and spirituality, but without any particular poetic merit.

Gospel Parables. By Rev. W. J. Mathams. *Nisbet.* Suitable for a Christmas gift to children. A series of short but charming stories; many of them are equal in beauty and pathos to Hans Christian Andersen's writings, imbued also with the Danish poet's devotional spirit.

Best Gifts of Heaven: "Faith, Hope, Charity." *J. Walker & Co.*, 96, *Farringdon-street, E.C.* This is a tiny gilt-edged book with texts on Faith, followed by verses of poetry by the best authors, and so Hope, Charity. The texts and verses are all well chosen.

The British Juvenile Album. Is. *Willoughby*, 27, *Ivy-lane.* The "British Juvenile" is a pleasant monthly magazine for children, of the same kind as the well-known "Children's Friend." The volume has nearly 200 pages, twenty-six illustrations, and ten pictorial texts. It is accurately described on the title-page as "A Gift Book for the Young."

The Crystal Stories. 1s. 6d. *Willoughby*, 27, *Ivy-lane.* Of course this, as the title implies, is a collection of stories. We, ourselves, prefer true narratives to fiction; but we must add that these "Crystal Stories" are of a high order and from able pens; all the stories have a moral tendency, and some are distinctly religious, a mass of reading, and numerous illustrations.

About Ourselves. By Mrs. Henry Wood, author of "East Lynne," &c. *Isbister & Co.* We are more than thankful to welcome Mrs. Henry Wood's new book. It is a series of earnest appeals to turn from sin to righteousness, from worldliness to heavenly-mindedness, from Satan to God, based on the solemn prophecy that "two men shall be in the field, the one shall be taken and the other left; two women shall be grinding at the mill, the one shall be taken and the other left." As emanating from the author of "East Lynne," one of the earliest of the modern sensational fictions by female novelists, these chapters carry special weight. We should still more heartily welcome the story of the author's own conversion to God.

Rome: Pagan and Papal. By Mourant Brock, M.A. *Hodder & Stoughton.* That Papal Rome is Pagan Rome in a somewhat altered dress is a fact too well established to need another book to prove it. Yet the multitude of witnesses is not without its value in presence of the increase of the Romish superstition in our own land. The venerable author of the book before us wrote his preface in June, and on the 29th of the same month the command went forth "Loose him and let him go." And now, being dead, he yet speaketh, warning this generation against the mystery of iniquity which already worked in apostolic days, and which, by its villanies and violence against the saints of God, has proved itself to be that system symbolised to the Apocalyptic seer as the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus. The book is illustrated by numerous woodcuts identifying the new with the old heathenism. Such a book should be in every library.

The Jews; or, Prediction and Fulfilment. An Argument for the Times. By T. H. Kellogg, D.D., Professor in the Western Theological Seminary, U.S.A. *Nisbet.* This able book demonstrates that the history of the Jews was written in the Bible 2000 years beforehand, and that consequently those Scriptures must have been inspired. In reply, therefore, to the modern school of criticism, which asserts that many of these Scriptures were not written by the men whose names they bear, but by men of a later age, who used those names to give their writings greater authority, it is shown that if the critics are right, we have here a no less remarkable phenomenon than *an inspired forgery*, which is a moral impossibility. As a highly valuable contribution to the defence of the sacred writings, as an unanswerable argument for the literal fulfilment of prophecy, as a masterly analysis of Jewish history and prospects, and as an intelligent and exhaustive review of recent facts and writings, relative to the present status and influence of the Jew, now emancipated from the oppressions and disabilities of past ages, we may warmly commend this book to the attention of all who desire to have understanding of the times, and specially of the so-called "Eastern Question," which is indeed the "Jewish Question."

REPORTS AND OTHER NOTES.

The Bristol Nursery for Homeless Infants, at 13, Southwell-street, is a home for the children of unmarried mothers. It does not connive at sin, but seeks to help to virtue those who have been led astray.

Mr. Charles Cook's report of the Lord's work at Hyde-park Hall, Metropolitan Music Hall, and Hyde-park, is a modest account of a good and deserving work. The last ten pages are on prison work.

A short account of the work of the Latymer-road Mission, Blechynden-street, W., threepence, may be had of Mr. Aulay Macaulay. It is a pleasing description of a good and fruitful effort among young and old.

Merchant's Letter.—Miss V. M. Skinner's twenty-fifth letter is to merchants. It is well written, and likely to be read by the class for whom it is written. *Jarrold & Sons, Paternoster-buildings, E.C.* 6d. per dozen.

The "Costermongers' Christian Mission," under Mr. W. J. Orsman's excellent superintendence, is a brief but interesting record of a useful agency, and may be had of Mr. Oarsman, at Milton House, Shacklewell-green, London, W.

The record of the "Bridge of Hope Mission Refuge and Training Home," at 26, Princes-square, St. George's-in-the-East, is an evidence of what can be done if attempted. There have been 242 girls and women received, the majority of whom have turned out satisfactorily. Particulars supplied by, and donations may be sent to, Miss Steer as above.

Wales.—The United Free Mission is an agency which has been the means of rescuing hundreds from lives of sin, drunkenness, and degradation. Its aim is to reach the masses of people who never attend any place of worship. It is supported by voluntary contributions. Donations will be thankfully received by the District Manager, Mr. Shillam, 10, Maria-street, Neath, South Wales.

The twenty-fourth annual report of the "Female Mission to the Fallen" is a graphic picture of a real work among the class it desires to benefit. We advise our readers to send to Mr. A. J. S. Maddison, 32 Charing-cross, for a copy. This is a Women's Mission to women. In connection with this Society is a "Reformatory and Refuge Union," which aims at reclaiming and elevating the criminal classes.

The Y.W.C.A. Report, Central Branch, Old Cavendish-street, London, W., is a telling little book on the subject of the temptations which beset our young women, and of what can really be done for them by loving hands and hearts. It astonishes us to find the amount voluntarily contributed, directly and indirectly, by the young women themselves. They help themselves, and therefore should be helped.

The Bradford Gospel Temperance Report states that several of the medical men of the town have signed the pledge. One gentleman since the Mission has given up a wine and spirit agency, which was bringing him in over £500 a year. Another gentleman posted a notice in his shop that he should discontinue the sale of wine in future. The visitors report that over 80 per cent. of those who signed the pledge have kept it. A second Bradford United Temperance Blue Ribbon Mission in St. George's Hall, from Jan. 14 to 28 inclusive, 1884 when Mr. Noble will be present.

Australia.—Recent notes from Australia say:—"It is a great mistake to assume that emigration to Australia furnishes a remedy for loose or idle habits. It is not the place for any who are afraid of honest work. Those most likely to do well in New South Wales are skilled mechanics and experienced agricultural labourers, men who do not mind living in the country, far away from the tempting surroundings of the colonial metropolis. Of clerks, bookkeepers, shop assistants, and the like, there is always a supply in excess of the demand."

Mr. Wm. Dobbie, who has for six years and a half laboured as a town missionary in Berwick-upon-Tweed, has been obliged to resign that appointment and seek a milder climate in Australia, on account of the bad health of his wife. God has greatly blessed his work, both in preaching the Gospel to the poor and in promoting Gospel Temperance work; and their departure is deeply regretted by very many Christian friends, as well as by the inhabitants of the lanes, where his work chiefly lay. They embark in the *Petori* on November 15. May we ask that prayer may be offered for a safe voyage, restoration of health, and open doors.

A meeting for the encouragement of thrift was held at Holy Trinity Schools, Kilburn, on Tuesday evening. Dr. P. Kirkpatrick Picard presided, and Mr. T. Bowden Green gave an address entitled "Thrift is Blessing," and Mr. F. P. Doremus spoke on "Thrift in Food." He referred to the lamentable waste that took place in the homes of the poor, as well as of the wealthy, and stated that if whole meal bread, Scotch oatmeal, vegetables and fruit, were adopted as a general diet, there would be far more health and happiness amongst all classes of the community, besides a very considerable saving in expenditure upon food, whilst deaths from starvation would be but seldom recorded.

Manchester and Salford.—Arrangements have been made by which the 400th anniversary of the birth of Luther will be celebrated here as elsewhere. The committee appointed has arranged for a public meeting to be held in the large hall of the Y.M.C.A. on Tuesday evening, November 13, under the presidency of the Mayor, Mr. Alderman Hopkinson, at which short addresses will be delivered on various topics connected with the Reformation. It is suggested that sermons suitable to the occasion be preached on Sunday, November 11, and that some means be taken to integrat Sunday-schools and young people in the commemoration.

Requests for Praise and Prayer.

PRAISE.—For souls saved at Wrington and Langford during a twelve days' Mission.

PRAYER.—For blessing on Evangelistic services by Rev. T. R. and Mrs. Donaldson at Chalford, Glo'stershire, from Oct. 27 to Nov. 7.——For much blessing on a Mission in Ayr, conducted by John M. Scroggie, commencing Nov. 4.——For the 48,000 police of the United Kingdom.——For blessing on the preaching of the Gospel by Messrs. Wharton and Weaver, at Higham, Derbyshire, from Nov. 4 to 10.——For blessing on the labours of the United Free Mission in South Wales.——For blessing upon special services at Hazelbury, Plucknett, from Nov. 4 to 18, by S. Bryant.

Mission Appeals.

St. Malo, France (English Sailors' Reading Room).—Books, papers, and magazines are much needed for the above. Second-hand books will be appreciated. Parcels can be sent to Miss Ballard, The Poplars, Walton-on-Thames.

Tilekiln Lane.—A Christian gentleman of the Church of England appeals for £30 to complete an iron room in this village, where he has done a good work for years, and is surrounded by Ritualism. Address: Mr. Grove Palmerston, Crescent, Bowes Park, N.

Prison Mission, Nine Elms House, Wandsworth-road, S.W.—Mrs. Meredith's summary of work done in 1882 is as follow: Women received from various prisons, 572; prison-vats meetings and breakfasts, 3125; days' work given, 12,924; articles washed for sick, 445,482; Mission Meetings, 991.

Radford, near Leamington.—A lady who has laboured long in this place feels the great necessity of a large iron room. She has held meetings for men for some years. The numbers have so increased that her own room is far too small. Will Christians help to provide a room to hold about 200 people, for Gospel meetings, Bible-classes, and read ng-room for men? The cost will be about £150. Particulars will be gladly given by Mrs. Robinson, The Poplars, Radford, Leamington.

Southampton Town and County Mission.—The object of this Mission is to visit from house to house, assist the poor and sick, hold Gospel meetings, distribute Bibles, provide boys' and girls' night schools, restoring the fallen, and the support of a Home of Industry for destitute children and orphans. From the Home of Industry emigrants are sent to the Colonies. Work is sought for widows and others needing a helping hand. The Committee appeal for funds, and we think deserve sympathy. Address, Mr. R. Beck, 35, Alexandra-road-hill, Southampton.

Working Lad's Institutes.—Since the Lord Mayor presided at the Mansion House on the 12th inst., the following contributions to the building fund of the new Institute have been received:—Messrs. Williams, Deacon and Co., £52 10s.; Messrs. Glyn, Mills and Co., £25; Messrs. Matheson and Co., £25; Messrs. Smith, Payne and Smiths, £25; Mr. B. W. Lubbock, £10 10s.; Messrs. Tapling and Co., £10 10s.; Messrs. Dent, Allcroft and Co., £10. As an additional sum of £1500 is required before the building can be commenced, further contributions will be gladly received by the Secretary, at 1, Finsbury-circus, E.C.

King's-court Mission, Suffolk-street, Borough.—This Mission is carried on by the subscriptions of a few working men and friends, who preach the Gospel in and out-of-doors, together with Sunday-school, prayer and Temperance meetings, and Band of Hope. The hall was in a very bad state, and the brethren have succeeded in renovating it in their spare time. The expenses have been rather heavy, and are a source of anxiety; they would be thankful for any subscription to help them defray the expense. Address, Mr. Benford, 57, Webber-street, Blackfriars-road, Southwark.

Missions to the Jews.—The annual report of the British Society for the Propagation of the Gospel among the Jews is just published, and derives special interest from the fact that it is the fortieth year of the Society's history. From the time that it originated in the efforts of men like Murray McCheyne, Ridley Herschel, James Sharman, and others of a similar type until now, its course has been one of useful and successful endeavour to benefit and bless the race of Israel in accordance with the Apostolic method "to the Jew first." The report for the present year is eminently cheering and hopeful, stating "that never before in the history of the Society had there been such steady advance along the whole line." Six missionaries are at work in London, five in the provinces, and fourteen in foreign fields while the services of some eighty voluntary helpers are rendered gratuitously in connection with the Society. The present Secretary, the Rev. J. Dunlop, is ardently devoted to the work in which he is engaged, and his report will go far to win for the institution he labours, with others, to promote, increased confidence and support. The income for the past year has been the largest yet received, being £9,457. Our readers will do well to obtain the Report, and trace the important work carried on by this useful and sedulous agency.

Forthcoming Meetings.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Messrs. Moody and Sankey.—London: The Priory, Islington, Saturday, November 3, meeting for united prayer, at 7 p.m; Sunday, November 4, address to Christian workers, at 8 a.m. Monday, Tuesday, Wednesday, Thursday, Bible-reading, at 3 p.m. All these are without tickets.

Mr. Henry Thorne.—October 31, Torquay; November 5, London. Commence work with Messrs. Moody and Sankey in connection with their six months' Mission.

Major and Mrs. Evered Poole will be at Newark from November 1 to 13, for Temperance and other evangelistic work.

Mr. J. M. Scroggie.—November, Ayr; December, Galashiels; January, 1884, Airdrie, N.B.

Rev. W. Haslam.—November 10, Christ Church, Weston super-Mare; November 24, St. Matthew's, Cotham Park, Bristol; December 5, St. James's, Gloucester.

Clapton Hall, Upper Clapton.—Mr. Denham Smith, Sundays at 6.30 and Fridays at 7.30.

Messrs. Fullerton and Smith.—St. Leonard's-on-Sea, October 28 to November 3; Portsmouth, November 3 to 30; Hastings, &c., December 2 to 14; Leicester, January to February.

Rev. W. H. M. H. Aitken.—St. Peter's, Clerkenwell, to November 4; Holy Trinity, Cloudesley-square, November 18 to December 2; All Saints', Haggerston, Wednesday, December 5 to 19.

MISCELLANEOUS.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, November 2, All-day meetings; 10.30 to 1, Prayer, Praise, and Testimony; 3.30, Rev. D. B. Hankin, M.A., on "The Christian joy, that of the harvest;" 7 p.m., Dr. Boardman and others; Tuesday, 6th, at 11.30 a.m., Bible-reading—"The Priest and the House" (Heb. iii.)

Merchants' Lecture, Finsbury Chapel, Moorfields.—Rev. Edward White's subject on Nov. 6, "England's duty to her degraded poor," commences at 12 o'clock, and lasts one hour.

Sadler's Wells Theatre.—Sunday, November 4, 3.30 p.m., Gipsy Smith, of Hanley; evening, at 7, William Catlin.

Conference Hall, Mildmay-park, N.—November 4, 3.30, Mr. P. S. Badenoch; 7 p.m., Mr. Geo. Soltau.

Cannes.—Bible reading every Tuesday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

Hammersmith, W.—Special Conference for waiting upon God and mutual edification on Friday, November 2; afternoon, at 4.30, at the Upper Room, 130, King-street; evening, at 7.15, in the Anchor Hall; tea at 6.30. Christians affectionately invited.

Trinity Memorial Church, Gunnersbury.—Rev. W. Frith will resume his sermons on the Book of Revelation on Lord's Day morning at 11 a.m., commencing with November 4.

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

Y.M.C.A., 61, Gracechurch-street (four doors south of Fenchurch-street).—Daily prayer-meeting, 1.15 to 2 p.m., Saturdays excepted. Bible-reading each Tuesday, 6.15 to 7.30 p.m.

Y.M.C.A., 186, Aldersgate-street, E.C.—Lecture, entitled "Rock and Sand," by Rev. J. Monro Gibson, D.D., in the Lecture-hall. Monday, Nov. 5, at 8 p.m. Mr. T. Shuldham Henry on "The Work of the Holy Spirit," each Thursday in November, at 8 o'clock. November 1, "The Quickener;" 8th, "The Indweller;" 15th, "The Comforter;" 22nd, "Power for Work;" 29th, "Power for Work and Worship."

Strangers' Rest, 163, George-street, Ratcliff-highway.—Annual meeting, Thursday, November 1; tea at 6; addresses by Mr. Reginald Ratcliffe, and others, at 6.45. Lord's Supper at 9.

West-end Conference Hall, Eccleston-street, S.W.—Sundays, at 3.45 and 7 p.m.; Wednesdays and Thursdays, 8 p.m.

The Deepening of Spiritual Life (Stafford-rooms, Titchborne-street, Edgware-road, W.) every Friday at 3.30 p.m. November 2, Rev. H. Webb-Peploe; 9th, Rev. W. Haslam.

Governesses' Prayer Meeting, the last Sunday in the month, at 5.30 p.m., at 63, High-street, Kensington.

British Women's Temperance Association, Memorial Hall, E.C.—Monthly prayer-meeting first Wednesday in the month, at 10 30 a.m.

Y.M.C.A., Iona Rooms, 205, High-street, Camden-town.—Rev. James Stephens, M.A., will give Biblical addresses at 8.45 p.m., as follow: November 1, subject, "Purpose of God in the Believer;" 8th, "High Priesthood of Christ."

Agricultural Hall, Islington, N.—November 4, at 3.30, Dr. Thain Davidson (specially to men); 7 p.m., Mr. Elvin and Miss Havill (soloist).

St. George's Hall, Langham-place, W.—Mr. Shuldham Henry during November, Sunday, 11 a.m. and 7 p.m.; Wednesday at Burlington Hall, Saville-row, at 8 p.m.

Exeter Hall.—Young men's meeting every night at 8; Daily prayer-meeting, having special reference to the visit of Messrs. Moody and Sankey, 1 to 2 p.m. November 1, Mr. Shuldham Henry; 2nd, Rev. W. Scafe; 5th, Rev. Gordon Calthrop, M.A.; 6th, Mr. Geo. Soltau; 7th, Rev. T. Brackenbury; 8th, Mr. Shuldham Henry; 9th, Rev. B. Woffendale.—Special address on the work of the Holy Spirit by Mr. Shuldham Henry each Thursday during November at these noon prayer-meetings.—Workers' preparatory meetings, Mr. George Soltau's address, Saturday, November 3, on "All Sorts and Conditions of Men," at 3 p.m.—Rev. Charles Moinet, M.A., will begin a series of Bible studies on "Some Characteristics of our Lord's Miracles," on Friday, November 9, at 8 p.m.—Mr. George Holland will give a special address to workers on Saturday, November 10, at 8 p.m.—Rev. C. H. Spurgeon will preach a special sermon to young men in Exeter Hall, Sunday, November 11, at 6.30 p.m.

Notices.

Cuffs.—Miss Weston, of the Sailors' Home, Devonport receives, cuffs, &c., for sailors.

The *Christian Commonwealth* announces that Dr Alexander Maclaren's current sermons will be published in that paper. They will be revised by himself.

A French Magazine.—In last week's number we had a notice of *La Bonne Nouvelle*. The editor (Mr. Gibson) publishes it at a loss, but is anxious to continue its issue, being an excellent method of bringing the Gospel to the French. In order to do this, subscribers are needed. The yearly subscription is only half-a-crown, including postage. Our readers would do good service to Gospel work in France by sending to Mrs. H. W. Gibson, Raleigh Hall, Brixton, S.W., for obtaining for themselves or for distribution.

Communications Received with Thanks.—G.S. M.A. T.B. C.M. H.M. M.S.L. J.L. E.F.C. S.S. F.W. G.R. L.J.N. C.B. P.W.M. W.C. J.W.A.W. F. C.F. J.T. W.A. C.M.W. J.V.S. E.A.J. A.W.S. J.H. E.G.B. W.N R.B. W.P. J.M. J.H.V.L. J.T. D.W. D.S. J.E.B. M.E.P. R.S. J.E.M. J.K.W. S.C. M.H.S. A.M. H.F. R.S.A. C.M.G. F.H.S. F.E.T. J.C. W.P. G.R. C.H.C. F.S. A.C.F. W.J. J.R.D. E.F.B.B. J.M.S. W.B. J.A. C.Y. J.S.A. W.D. M.O.R. F.A.B. J.S.S. C.V.K. W.E.M. C.C.S. A.M.G. G.B. J.J.H. J.T.W.

Applicants for Tracts.—C. Cotching, Coleridge-road, Seven Sisters'-road, N.; W. Clay, 11, Paul-street, St. Simon-square, Edinburgh; G. Waight, Station-road, Earley, Reading; W. Mitchell, 18, Alberta-terrace, Sherwood Rise, Nottingham; H. Hadley, 60, Gifford-street, Kingsland-road; H. Simmonds, 8, Simpson's-road, Bromley, Kent; J. Brooks, gatekeeper, Inveresk Poorhouse, Musselburgh; T. Hill, 429, Bolton-road, Small Heath, Birmingham; Sophia Cooke, Singapore, Straits Settlements (parcels for hospitals, &c.); J. Fuller, 9, Ann-street, Plumstead-road, Plumstead; T. Shillan, 10, Maria-street, Neath, South Wales; T. H. Franklin, 9, Dunollie-place, St. John's College-park, N.W.; Mrs. Ashdon, 21, Westbourne-terrace North, W.; J. Smith, Bible Depot, Aylesbury, Bucks; T. Randall, High-street, March, Cambridge; M. Pick, 178, Brunswick-street, Oxford-road, Manchester.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, October 27, 1883.

*** Donations should be sent by Cheque or P. O. Order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Dr. Barnardo's Homes—F. P. £1: S. M. 2s. 6d.; S. H. R. 2s. 6d.; A. E. A. H. 3s.	1	8	0
Mr. Fegan's Boys' Home—F. P. £1; Mrs. P. 10s.; A. E. A. H. 2s. 6d.: P. B. £1; Rent of Beerhouse, C. P., Clifton, £1 10	4	2	6
China Inland Mission—O. L. L. £17; M. G. G. 10s.; P. B. £1	18	10	0
Soldiers' Institute, Portsmouth—Mrs. M.	1	10	0
Miss Weston's Work in the Royal Navy—Mrs. M. £1 10s.; (*Our Coastguardsmen*) E. P. 2s. 6d.	1	12	6
Friendless and Fallen—W. H. R. £1 1s.: E. P. 10s.; A. E. A. H. 3s.; P. B. £1	2	14	0
Evangelistic Mission (West London)—W. H. R.	1	1	0
Evangelisation Society—W. H. R.	1	1	0
Mr. Pascoe's Work in Mexico—W. H. R.	2	2	0
Association for Suppressing Gambling at Monte Carlo—Mrs. G. P.	0	5	0
Miss Mittendorf's Home—E. W. F.	1	0	0
Rebuilding Edinbro' Castle (Dr Barnardo)—E. W. F.	1	0	0
Midnight Meeting Movement—E. B. 5s.; G. D. 5s.; W. E. F. £5	5	10	0
Gibraltar-walk Mission (Rev. W. Cuff)—E. P.	0	2	6
Luther Commemoration (Mr. G. Williams, 21, Exeter Hall)—T. N. J.	1	0	0
Gratuitous Circulation of The Christian—T. N. J.	0	0	6
Strangers' Rest, 163, St. George's-street—T. F. S. £20; A Converted Sailor, 10s; P. B. £1	21	10	0
Mrs. Hilton's Crèche and Orphan Home—T. S.	0	5	0
Thames Church Mission—(North Sea Fleet) Mrs. B.	1	0	0
Dock Labourers' Mission—Two Little Girls, 2s.; (*Free Teas*) C. C. D. 5s.	0	7	0
Jewish Refugees' Aid Society—A. E. A. H.	0	3	0
African Settlement Society—A. E. A. H.	0	3	0
St. Giles' Christian Mission—A. E. A. H. 3s.; (*Discharged Prisoners*) T. H. E. 10s.	0	13	0
Distressed Jews in Jerusalem—G. D.	0	5	0
Home for Aged Blind Christian Women—G. D.	0	5	0
Salvation Army (Switzerland)—G. D.	0	5	0
Mildmay Mission to the Jews—P. B.	1	0	0
Home of Industry—P. B.	1	0	0
Christian *Tract Fund*—H. H.	0	1	6
Mrs. Ginever's Orphanage—My Mite	1	0	0
Figueras Mission—M.	5	0	0
	£75	16	6

[ADVERTISEMENTS.]

Evangelistic Mission—Per C. R. H.: Anon. (London), £1.

William Catlin at Sadler's Wells Theatre—Two Friends, £20.

Home for Blind Children, Hackney—The Lady Superintendent gratefully acknowledges £50 from S. D., Lancaster, October 24.

PLYMOUTH AND DARTMOUTH.—Eminently successful meetings in opposition to the Contagious Diseases Acts in the towns above mentioned have been held in these towns. Mr. Henry Varley gave a lecture to men only, on the advantages of chastity, and was followed in each town by Rev. Hugh Price Hughes, M.A., of Oxford, whose masterly exposure of the vicious and futile character of this legislation, as evidenced both on the Continent and in England, left nothing to be desired either for clearness or conclusiveness.

THE ANNUAL SALE

ON BEHALF OF

Dr. Barnardo's Homes for Destitute Children,

Now Sheltering, Educating, and Training over 1,300 Poor Boys and Girls,

WILL (D.V.) BE HELD

THE SECOND WEEK OF DECEMBER, 1883.

A few Articles have already been received, but much more will be needed, and the aid of all is earnestly asked.

We would remind those friends whose busy fingers are at work on our behalf, that shirts for boys and men, suits for little boys, aprons and pinafores for girls, and sets of baby clothing are particularly valuable additions to the clothing room of our Bazaar, being much asked for and readily sold. Of course besides these we shall be glad to receive pictures, jewellery, old coins, old china, curios, musical instruments, and fancy work, trinkets, articles of *vertu*, books, drawings, *bric-a-brac*, and other examples of the thousand and one tasteful ornaments which are required to furnish bazaar stalls.

It is not necessary, we hope, again to remind our friends that, as in former years, the Sale will be conducted in strict harmony with the objects in view—no *raffling* or *other doubtful measures* being adopted to ensure success or to bring in money.

Gifts of plants, cut flowers, fresh butter, eggs, or confectionery will also be very welcome if sent in a day or two only before the first day of the sale.

All other gifts should reach us AS SOON AS POSSIBLE, but in any case *not later than Saturday, 1st December*, and should contain inside the parcel a complete list, with the *name and address of the donor*, so as to ensure acknowledgment. Carriage should be prepaid, and *a separate advice of the despatch of the parcel* should be posted to us two days beforehand. All articles and communications should be plainly addressed to 18 to 26, Stepney-causeway, London, E.

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No. 719.] THURSDAY, NOVEMBER 8, 1883. [ONE PENNY. POST FREE, 1½d.

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FINAL ANNOUNCEMENT.

The Right Hon.

THE EARL OF SHAFTESBURY

HAS KINDLY CONSENTED TO PRESIDE ON

Saturday Afternoon, November 10, 1883,

WHEN

THE MEMORIAL STONES

OF THE

NEW GREAT ASSEMBLY HALL,

MILE END ROAD, will be Laid.

Trustees.

F. A. BEVAN, Esq. | RICHARD CORY, Esq. | JAMES MATHIESON, Esq. | Hon. HAMILTON TOLLEMACHE,
FREDK. N. CHARRINGTON, Esq. | Hon. ION KEITH-FALCONER. | SAMUEL MORLEY, Esq., M.P. | JOSEPH WEATHERLEY, Esq.

We cordially invite those who are interested in the spread of the Redeemer's Kingdom to be present on this occasion, and trust that those who cannot be with us will encourage us in the work by sending a Donation towards the New Building, and whilst we shall be most thankful to those who can send us a large contribution, we shall be equally grateful to those who can only send us smaller sums.

Tickets, for Seats in the Grand Stand to view the Ceremony, at Ten Shillings and Sixpence, One, Three, or Five Guineas each, to be obtained from the Secretary, Mr. Edwin H. Kerwin, at the Office of the Tower Hamlets Mission, 31, Mile End Road, London, E.

The Ceremony will take place at 3.30.

TEA AND COFFEE AT 5.30. | PUBLIC MEETING AT 7.30.

LORD SHAFTESBURY will also preside at the Evening Meeting.

CONTRIBUTIONS will be thankfully received by the Hon. Treasurer, R. C. L. BEVAN, Esq., 54, Lombard Street, E.C.; the Hon. Superintendent, FREDK. N. CHARRINGTON, Esq., 41, Stepney Green, E.; or Messrs. MORGAN & SCOTT.

Institutions.

GEORGE YARD RAGGED SCHOOL, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from "Anon." a parcel of clothing.

G. B.—Thanks. The "garments and books suitable for boys and girls, ages varying from 8 to 14 years," will be very acceptable.

The Infant Day Nursery. Free Ragged Day Schools. Evening gatherings for children, Monday, Tuesday, Wednesday, and Thursday, at 6.30. Sunday Schools, morning, afternoon and evening. Classes for Young People, Monday, Tuesday, Wednesday, Thursday, at 8 p.m., Saturday, at 4 p.m.; Sunday, at 3 in the afternoon, &c., &c.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 280, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

WORKING LADS' INSTITUTE, Whitechapel, London, E.—The seventh Annual Meeting will be held at St. Mary's Schools, Whitechapel, on Wednesday, November 14, at 7 p.m. Sir ROBERT W. CARDEN, Ald., M.P., will preside, and present Swimming Prizes. The following gentleman are expected to take part: The Revs. Ir. White, Dr. T. B. Stephenson, De Kewer Williams, and William Tyler; Messrs. Cooke Baines, H. Hill, and F. A. Bevan, Treasurer. The Institute Band will perform. Funds much needed for support, and towards New Institute Building Fund. Admission free.—HENRY HILL, jun., Hon. Secretary, 38, Bow-lane, E.C.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

Supported by Voluntary Contributions.

President—

The Right Hon. the EARL of SHAFTESBURY, K.G.

Established 1822, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations.* Irish-speaking Readers are sent to Irish-speaking districts when required. The work is carried on in a spirit of love.

Subscriptions or Donations will be thankfully received by the Secretary, Capt. KEARNEY WHITE, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* as "Irish Scripture Readers' Society."

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. O. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square, E.C.

HOLINESS AND FAITH-HEALING MEETINGS.

TRINITY CHURCH, Triangle, Mare-street, Hackney, London.

MONDAYS:—Address and Testimony on Faith Healing, 6.30 p.m. On Holiness, 7.30 p.m.

TUESDAYS:—Anointing the sick, 11.30 a.m. Conducted by the Rev. JOHN ALLEN.

At Rev. W. E. BOARDMAN'S, 3, Rochester-square, Camden-road. First Tuesday each month 3.30 and 6 p.m. Other Tuesdays, 6 p.m.

BARBICAN EAST CENTRAL MISSION TO THE JEWS.—This Mission is making strenuous efforts to make known the message of salvation to large numbers of Jews, by house to house visitation, Scripture and Tract distribution, weekly addresses at Albion Hall, London Wall, and Night School at Hoxton. In view of the approach of winter, when occasional help to the poorer Jews is absolutely necessary, practical Christian sympathy towards the maintenance of the work will be gratefully received, and Annual Report forwarded by the Superintendent, PAUL WARSCHAWSKI, 6, Farleigh-road, N

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest donations in money or clothing will be thankfully acknowledged by the Committee. Flannel and overcoats are much needed.

Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

URGENT APPEAL in aid of Little Paralysed Children, at the West-end Hospital, 73, Welbeck-street, W. The Committee earnestly solicit contributions, and a visit from Christian friends. Collecting cards for children.

P. F PROCTOR, Secretary.

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex

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WINDERMERE.—Preparatory School for the Sons of Gentlemen. Careful training. Boys prepared for public schools. Resident French teacher. Large, airy house. Special terms for Clergymen's sons.

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In preparation for the Public Schools, Army and Navy, Civil Service, Law or Universities. Also TECHNICAL EDUCATION FOR THE SONS OF MERCHANTS AND COLONIAL LIFE.

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Entrance at any date, Fees in proportion.

Mr. & MADAME BODDA'S (Miss Louisa Pyne) "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the pupil, six guineas. Each other study two guineas the term. For further particulars apply as above.

BRAMFIELD, Cavendish-road, Clapham-common. — Miss RABETT receives a limited number of young Ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences, careful mental culture; special advantages for modern languages and accomplishments. High-class professors attend. Preparation for University Examinations when desired. Prospectus on application.

BELMONT COLLEGIATE SCHOOL for Girls, 13 and 14, Belmont, Bath.—A thorough English education, with Latin, mathematics, French, German, &c., on inclusive and moderate terms. The School is arranged on the best modern lines, and the utmost care taken that the whole tone and atmosphere be decidedly Christian. A few boarders received in the house of the Principals.

ALMA HOUSE SCHOOL, Woodgreen, N. Principal, D. MILLER.—Middle-class School for Boys. Careful training and supervision. Religious teaching studiously Christian and unsectarian. Moderate inclusive terms.—Particulars on application.

TUNBRIDGE WELLS.—The Rev. J. TAYLOR, M.A., late Fellow of Pembroke College, Oxford, receives about twenty Pupils to prepare for the Public Schools, &c. Special care given to delicate boys. Individual attention. The sons of parents in India, &c., can be received for the whole year, if necessary.

Cambridge House, Tunbridge Wells.

SOUTHSEA.—High-class Ladies' School, strongly recommended by the parents of present and former pupils. Preparation for the Oxford & Cambridge Local Examinations. Music, harmony, and singing, by an eminent London musician. Entire charge of children from India and the Colonies. Refined and comfortable home. Evangelical Ministry. Prospectus on application to the PRINCIPAL, Holland House, Clarence Parade.

FAIRFIELD HOUSE SCHOOL, AMBLESIDE.—In consequence of the removal of the above School to Belle Vue, Ambleside, MRS. FLEMING has increased accommodation for Boarders. No day pupils. Careful Christian training. Healthy and beautiful situation. Good airy rooms. Distinguished success in the Cambridge Examinations.

PARIS.—Protestant Establishment (founded 1866), offering thorough instruction in all branches. French only language of the house. Terms £40 a year. Ladies with a private bedroom, £5 a month. References to English parents of pupils; to the Rev. Baron Hart, 21, Avenue de la Grande Armée, Paris; the Rev. L. Vernes, 7, Rue des Saints Pères, Paris.—Principal, Madame FLAMANT, 43, Rue Trézel, Paris.

DAILY OR RESIDENT. — North German (Christian) Governess (diplomée, aged 25) requires engagement. Teaches English, French, German, Italian, music.

FAITH, 16, Powis-terrace, Bayswater.

GOVERNESS (34), member of Church of England, well recommended, is open to accept immediate re-engagement. Has successfully prepared pupils for Public School Exams. £40.—MADAM, 11, Prier-road, Erith.

NURSERY GOVERNESS.—Wanted engagement as above, to young children; or Lady's Help. English, drawing, and French acquired abroad. Age 21.—Miss LOXTON, care of Mrs. Shoobridge, Aldmore Lodge, Bathford.

A HIGHLY EDUCATED German Lady desires a re-engagement to teach German in a school or family, without young children, or as a Companion. Highest references. Decided Christian home indispensable.—Fräulein STURSBERG, Arndtstrasse 25, Bonn aux Rhein.

GOVERNESS. — A Young Lady seeks a re-engagement as above, after Christmas. Thorough English (certificated C.P.), music, singing, French, elementary Latin. South of England preferred.

M. E., Baildon Vicarage, Shipley, Yorkshire.

A LADY wishes to recommend a School for Girls, on the South Coast, where they will receive a thoroughly good education, with careful Christian training.—Mrs. R. L. HOWARD, Mackerye End, Harpenden, Herts.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

RAMSGATE.—Dover House, West Cliff.—Boarding School for Young Ladies, conducted by Mrs. CHANCELLOR (wife of the Rev. W. B. Chancellor, C.M.S.), assisted by efficient English and French governesses and masters. A happy home, with careful Christian training. Pupils prepared for College of Preceptors' and Oxford and Cambridge Local Examinations. References are permitted to the Rev. Frederick E. Wigram, Church Mission House, Salisbury-square, Fleet-street; Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate; Rev. J. E. Brenan, Vicar of Christ Church, Ramsgate; Rev. H. Woods Tindall, Rector of St. Edmund's, Manchester; Dr. Ziemann, M.D., Lorne-villas, Margate.

Appointments, Situations, &c., Wanted

COLLECTOR.—Wanted, by a Christian young man (an abstainer), a situation as above, or other light employment, where he can speak a word for Jesus.—K. MITCHELL, 14, Stanley-buildings, Pancras-road, N.W.

AS AMANUENSIS, or Confidential Clerk, by a Christian Gentleman, who is a proficient shorthand writer, and experienced book-keeper. Excellent personal character. Disengaged next week.—C. F. H., 2, Belgrave-villas, Holmesdale-road, South Norwood, S.E.

AS BUTLER.—Want place in a Christian family. Highest references. Leaving on account of establishment being reduced.

G. H., Whitchurch, Pangbourne, near Reading.

CHRISTIAN TRADESMAN (Carpenter) seeks employment, South England, with openings for service for Christ. Wife and self able to address meetings, sing, and manage mission-work. Abstainer.

MCKENZIE & Co., 115, Fleet-street, London.

AS ASSISTANT in Draper's, Baker's, or Confectioner's.—Wanted by a tradesman's daughter, aged 16, tall, pleasing, and active, a situation. Good reference given.

F. W., 31, Albert-square, Commercial-road, E.

WANTED, by two Friends, Christians, together or separately, the care of an Institute or Home. Thoroughly understands needlework and housework; would furnish own rooms. Total abstainers, ten years' reference.—H. W. H., 102, Bolsover-street, Portland-place, N.W.

AS COMPANION. — A Christian young Lady is anxious to meet with an engagement. Amanuensis, and could assist with the management of household.—A. M. G., Aberdeen Lodge, Powis-villas, Brighton.

AS LADIES' MAID.—Wanted, a situation, by a highly respectable person. Good dressmaker, packer, &c. Thoroughly understands her duties. Travelling not objected to.—A. C. care of Mr. Johnson, Stationer, 5, Dorrel-place Brixton-road.

AS COMPANION-HOUSEKEEPER, or as Governess to little boys.—A Lady desires an engagement. Educated, experienced, good needlewoman; not a pianiste.

Miss WATSON, 6, North-street, Lewes, Sussex.

HOUSEKEEPER. — A superior, well-educated (Christian) person desires a re-engagement as above. Thoroughly experienced, economical, and good manager. Has been accustomed to business and book keeping. Highest references.—G. M., 10, Adelaide-square, Windsor.

HOUSEKEEPER.—Wanted, situation as above in small Christian family, where girl is kept, by trustworthy person. Middle-age. Salary £16 to £20. References.

Mrs. B., 74, Embden-street, Greenheys, Manchester.

USEFUL MAID.—Wanted, situation as above (in a Christian family), by a respectable person. Good needlewoman. Willing and obliging. Age 24.

M. M. B., 2, Portugal-street, Mayfair, London.

HOUSEKEEPER.—A kind, Christian, motherly person seeks a situation as domesticated Housekeeper in business or private house; or Attendant on family Lady, assist in household duties.—G. PEEL, Priestland-place, Lymington.

A LADY desires to recommend a middle-aged Christian person, to wait on a Lady, or for any place of trust.

S., 10, Adelaide-square, Windsor.

PARLOUR-MAID.—Wanted, situation as above, or House and Parlour maid, in small family, Salvationists.

M. SMART, Wick & Ahson, near Bath.

AS WORKING MATRON, in any kind of Institution. Thoroughly experienced in Institutional work in all its branches.

A. M. M., 32, Charing-cross, S.W.

QUIET PLACE, with careful supervision, for Girl, about 12, anxious to regain her character. Good needlewoman and laundress. Only suitable applications answered. — HEAD DEACONESS, Church Deaconess Home, Maidstone.

AS USEFUL MAID, or Attendant on an invalid Lady, where heavy lifting is not required. Small wages accepted. Age 46.

M. C., 36, Newlands-street, Chester-square, S.W.

SITUATION WANTED, as Domestic Servant, by a respectable married woman (18), where she can have her child (11 months) with her. Can be well recommended.

H. B., 34, Park-street, Stoke Newington.

Appointments, Situations, &c., Vacant.

TO CHRISTIAN COUPLES WITHOUT FAMILIES.

IN DR. BARNARDO'S various "Homes," there are now vacancies for several Christian men, and their wives (without encumbrances), as resident Assistants, or Superintendents of departments. Earnest Christians, members of some Evangelical Church, pledged total abstainers, and having sympathy with, and some experience of work among poor children, are specially sought.

Terms vary from £40 to £80 per annum, with apartments, board, firing, and lights.

Application, with copies of testimonials giving ages, and full particulars of past experience, should be made, without delay, by letter only, to the Rev. F. FIELDER, Governor of the Boys' Home, 18 & 20, Stepney Causeway, London, E. Where applicants live at a considerable distance from London, copies of cartes-de-visite should, if possible, be enclosed.

WANTED, AS SUB-EDITOR of a Gospel Temperance Journal, a Christian man, of editorial experience, and good shorthand writer. Office hours about 10 a.m. to 7 p.m. Salary between two and three pounds a week.—JOURNALIST, 1, Bakehouse-court, St. Paul's, London.

EVANGELISTS (single), willing to preach Christ in the COLONIES, and young men of missionary spirit, anxious to proclaim the Gospel among the HEATHEN, are invited to communicate with Mr. H. GRATTAN GUINNESS, Harley House, Bow, London, E.

WANTED, a Godly Churchman and his wife, experienced in Coffee Tavern work, to undertake the business of a Coffee Room, and to be caretakers of the St. Barnabas Church House, Warwick-gardens.—Apply by letter to Mr. H. J. WILSON, 16, Edwardes-square, Kensington.

CHRISTIAN WOMEN'S TEMPERANCE UNION.—The Committee are desirous of securing the services of a thoroughly competent Lady as Temperance Missionary. Visitation; speaking abilities; able to organise and conduct Meetings for Women.—Mrs. GRAHAM, Highbury Villa, Caerau-road, Newport, Mon.

THE RECTOR OF ST. CLEMENT'S, Ipswich, will thank any Clergyman who can recommend to him a thoroughly suitable person as Bible-woman.

SHORTHAND.—A young Lady, writing Shorthand, wanted as a corresponding clerk.—A. B. C., 27, Oxford-road, Finsbury-park, London, N.

AS PARISH NURSE and Bible-woman for a country district.—A godly woman wanted.—Apply, before 12, to Mr. GOODCHILD, 14, Sloane-terrace, London, S.W.

ELDER WORKING HOUSEKEEPER wanted, to attend on one gentleman. Must cook, and if possible milk cows. Decided Christian — Apply with references to A. H., Lotus, near Dumfries, N.B.

TWO SERVANTS are required in a minister's family (consisting only of two), one able to cook fairly, and willing to be further instructed, and take a general interest in the house; and the other as Housemaid, and to wait. Locality one of the most healthy and rural of the London suburbs. Abstainers preferred.—S. W., Messrs. E. Marlborough & Co., 51, Old Bailey, London.

A TRUSTWORTHY WOMAN wanted, who would undertake the work of a quiet country Vicarage, with a girl to assist her. Only two in family. Washing put out; gardener cleans boots and knives. A comfortable home, 80 miles from London.—Mrs. ROBERTS, Ferndell, Ady's-road, East Dulwich, London.

WANTED immediately, in a Christian family, an experienced Waitress. Must have good testimonials, and be an abstainer.

11, Beach Lawn, Waterloo, near Liverpool.

LAUNDRY.—Wanted, an active, industrious man as Copper-man. A Christian and abstainer much desired.—Apply by letter to 73 Robert-street, Chelsea.

HOUSEMAID.—Wanted, a thoroughly respectable person, not under 30, as Housemaid in a small family where a butler is kept. Must have excellent personal character, and fully understand her duties. Wages £18, and all found. One who values a Christian home desired. —Apply by letter only to Mrs. MAYNARD, St. Aubyn's, Wimbledon.

COOK (good Plain) wanted, in a small, quiet family, a few miles from London.—Apply by letter, A. G., The Briars, Newman-road, Bromley, Kent.

COOK.—Wanted, in a small family in the country, a good plain Cook. To assist a little in housework. Wages £18, and all found. A cook and housemaid kept. Good character. Mrs. POSTLETHWAITE, Valley-road, Kenley, Surrey.

COOK. — Wanted as Cook, in a comfortable place, 23 miles from London, a servant who has been kitchenmaid or general servant. A knowledge of cooking, and a good personal character, indispensable. Miss STUART, Huskards, Ingatestone, Essex.

COOK.—A good plain Cook wanted in a family by the sea side, where parlour-maid, housemaid, and page are kept. Wages £20. An abstainer. Mrs C., 5, Clarendon-terrace, Brighton.

GOOD GENERAL SERVANT wanted, for two Ladies, to undertake the whole work of a small house. References required. Wages £18, and everything found. Miss M., Mr. Durham, Myrtle-p ace,

AN EXPERIENCED NURSE wanted.—Good plain needlewoman. Under-nurse kept. From Eastern countries preferred Mrs. F. P. HINDS, Thorpe Hamlet, Norwich.

GENERAL SERVANT wanted, in business house. Nurse and boy kept. Abstainer —ADELE V. GODWIN, 29, Grove-place, Pont-street, Belgravia, London, S.W.

GENERAL SERVANT wanted, one who understands good plain cooking. Housemaid kept. Must be thoroughly trustworthy. Age over 22. Total abstainer preferred. Mrs. COLEBROOK, Cromwell House, Guildford.

A RESPECTABLE, quiet, trustworthy person required as General Servant for a small family, near London. Must understand good plain cooking. Age from 40 to 45. Wages £22. Two other servants kept.—Apply first by letter to Mrs. PEARSON, 41, Elgin-crescent, Kensington-park-gardens, London.

GENERAL SERVANT.—Wanted, superior, Christian General Servant, not under 24. Must be good plain cook, and understand house and parlour work. Country home. Three in family.—Mrs. W., Dairyhulme House, Dairyhulme, near Manchester

GENERAL SERVANT.—Wanted, respectable girl for the country, one who has not lived out before not objected to. Would be well ared for.—C. B., 243, Vauxhall-bridge-road, S.W.

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PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes: — *Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; DR. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world.
Tariff on application to Miss PERCY.

LONDON.
WEST CENTRAL HOTEL.
97, 99, 101, 103, Southampton-row, Russell-sq.
Used by numerous readers of *The Christian. Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d.* Printed Tariff on application to FREDERIC SMITH.

COMFORTABLY-FURNISHED BED-ROOM, with use of drawing-room, for City Gentleman. Terms moderate. References exchanged.
L. B., 35, Moore-street, Cadogan-square, S.W.

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BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine

TO BE LET for three or four months, a well-furnished House facing Twickenham Green. It has ten rooms, bath-room, conservatory, and large garden. Terms only 2½ guineas per week, as the owner, Rev. E. H. Brown, is going abroad for a time. Two chapels and a church close by.
Mr. COATLY, Auctioneer, Twickenham.

DIPSOMANIA.—A vacancy in long and successfully established Private Home, SEASIDE, for six suffering from excess of Morphia, Chloral, Absinthe, Stimulants, or Nervous Debility. Christian care and influence, judicious supervision and home comforts, with every kindness.
MEDICUS, care of 9, Stoke's Croft, Bristol.

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To accommodate from twenty-five to thirty visitors. A beautiful winter residence for those who are in delicate health; well sheltered from north and east winds. Sea and moorland air. Extensive grounds. First-class suite of baths under medical supervision. C. F. CARPENTER, Proprietor, Huntly, Bishops Teignton, South Devon. Prospectus, with references, sent on application.

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BOURNEMOUTH. — Apartments, warm and comfortable, drawing-room and two bed-rooms. Terms moderate.—Mrs. NEWBURY, 2, Eastbourne-terrace, Holdenhurst-road.

BOURNEMOUTH, Ivors, Old Christchurch-road, Boarding House. — Cheerful central position, near Holy Trinity Church. Very comfortable house. Permanency or otherwise. Terms moderate.

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Continued on Page 23.

WINTER COLDS, ASTHMA, AND BRONCHITIS.

HOW TO PREVENT THEM.

Of all the diseases known to the medical profession, none have received more attention and study, and are more to be dreaded, than the above maladies, which are so incidental to our climate, and which ultimately result in phthisis; and yet the most eminent physicians are compelled to admit themselves baffled when confronted with a case of real consumption.

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Heb. vi. 19.

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The Christian.

SOCIAL REFORM.

SOCIAL Reform is rapidly pushing its way to the very foremost rank of public questions urgently demanding settlement, and that in a manner which precludes the possibility of its being shelved again. Representatives of all classes and of all shades of opinion are lifting up their voice upon it, and the stern facts which have of late been brought to light by various means have compelled our politicians and journalists of every type to admit that a real grievance exists, and one which demands speedy action for its removal. Leading statesmen on both sides of the House are admitting that the time has come when something practical and thorough must be done to meet the necessities of that large portion of our population which groans under an accumulated weight of poverty and distress, such as necessarily breeds a mass of corruption and crime.

Emigration has its place among the factors employed in the settlement of the question as to what shall be done, but it fails to solve it to any very appreciable extent; indeed, it leaves almost untouched the principal part of the difficulty, inasmuch as it removes the best of our industrial classes, and leaves behind the worst. Household Suffrage, for which some plead so warmly, and which probably is among the inevitables of a near future, cannot meet the requirements of the case, indeed, is likely rather to increase its complications, the masses for whose relief we plead being at present unprepared to employ wisely so important a trust as would then be committed to them. Questions of political economy affecting the physical conditions of the people have to be faced, and legislative reforms calculated to secure relief from oppression in wages, overcrowding, filth, pestilential gases, jerry builders, and suffocating slums, must be now only theorised and talked of, but actually accomplished.

Politicians must now, if they wish to retain their hold on public confidence, become, in earnest, social reformers. Party considerations will have to give way for the nonce at least before this burning question of the age. It is not as Liberals or Conservatives this aspect of our social condition must be dealt with by our legislators, but as *men* bent upon redressing wrongs, and removing evils which are a blot upon our civilisation, to say nothing of our Christian profession. We are reaching a crisis, if indeed it is not already reached, in our national history, upon which issues are depending of a most serious kind. Not only the interests of the poor and the outcast portions of our community are at stake, but the action of the upper classes in reference to them is being regarded with such jealous watchfulness as to threaten perilous results should indifference or half-heartedness be again displayed. The cry of the distressed has come up into our ears, and a solemn responsibility rests upon all as to what reply shall now be given.

The Church of Christ has a position to maintain in reference to this momentous subject which calls for utmost wisdom, as well as earnest action. Her mission is mainly moral and spiritual, and this must not be forgotten, nor political or merely material endeavour allowed to have precedence in her zealous efforts to meet the demand upon her energies. By all means let Christians philanthropically sympathise with everything calculated to promote the real welfare of the race, and let their voice be heard in support of wise and needed reforms outside the distinctly spiritual range of activity; but upon the followers of Christ far deeper aspects of the question urge themselves than are present to the eye of the mere political or social economist. They know that it is in vain to clean the outside only of the cup and platter, to garnish and beautify the outer appearance of the sepulchre, while death and corruption lurk within. Sin lies, after all, at the root of the matter—bad hearts, dark minds, poisoned springs of thought and action, evil intents, and hatred of God and godliness, exist as moral conditions, as truly as bad dwellings and other physical ills affect the outward life. To reach these is the grand mission of the Church, and for this work she is well equipped, if only her members are prepared in faith and prayerful consecration of life to go forth and fulfil the Master's behests.

WHERE ARE WE?

A GOOD man once said that he read the newspaper in order to see how his heavenly Father ruled the world. This was in years gone by, and we are tempted to ask whether things are better or worse now than they were then. Some passages in the daily Press read sadly enough, and seem to tell of a world which has wandered far from the Father's house, and which refuses to be ruled according to his will. In the tall columns that greet our eyes six days per week are records of a conflict long ago begun, and going on through every fleeting hour. Here is a victory for the Serpent, and there is one for the Saviour. As with the hosts that fought in Rephidim, so the fight goes on. Sometimes Israel prevails, and sometimes Amalek. We know that at last the Lord will utterly put out the remembrance of Amalek from under heaven. But as yet it is not so. The hosts are commingled in the valley, and to human eyes the scene is full of confusion.

Let us glance at the history which comes before us in one brief day. It is evening time, and let us open the intellectual pages of the *Pall Mall Gazette*. There is an editorial "Note" commending George Tinworth's religious sculpture. The latest specimen of the artist's skill represents Christ appearing to Mary Magdalene in the Garden. The stone of the sepulchre, we are told, "has been rolled away, so as to display the interior of the tomb, where, according to a *pretty mediæval legend*, two angels are seated, singing." The singing may be a legend, but how is it with regard to that which Mary saw, "Two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain?" Is this to be taken as on a par with the "pretty mediæval legend," though of an earlier date? Is there "no resurrection, neither angel, nor spirit"? Is there an answer suggested, though not expressed—the answer of the Sadducee and the Agnostic?

We pass on, and a little further we find another piece of history, mysterious as an Egyptian hieroglyph. The heading startles us: "The Clergy and Sunday Card-playing." Two High Church clergymen at Plymouth, who are members of the Liberal Club, have given a notice of motion to rescind a rule which prohibited cards and billiards on Sunday. This motion, we are told, "is in harmony with the procedure at a working men's institute in connection with All Saints' Church, which is open on Sundays, the vicar having declined to insert a rule prohibiting the playing of games on Sunday." We might add that it appears also "in harmony" with something we have seen with our own eyes. Over the door of a building apparently devoted to a religious undertaking, is a gas-lamp, inscribed, "St. Mary's Mission-room. Bagatelle." Accompanying the words are the symbols of the game, in the form of a couple of "cues" artistically crossed, with balls between, so that he who runs may read. "No harm in bagatelle," says the Christian professor. But the world thinks the association rather odd, nevertheless, and the world has a keen discernment in such matters.

But we proceed with the *Pall Mall Gazette*. Still keeping to the same number of that ably-conducted journal, we read "The Rev. Arthur Mursell, of Birmingham, will deliver a lecture this evening in Fetter-lane Chapel, on Charles Dickens." "What harm?" asks one. "What good?" we might retort. But yet a step further, and we read a few extracts from a lecture on "The Stage," given before the City Temple Debating Society, by the same rev. gentleman. We are told therein: "There are black sheep in every community, and it would be a dangerous thing to press the *tu quoque* argument as to character back against the Church. Enough to say that Judas Iscariot does not stand alone as a devil among professed disciples." "I claim," says the preacher, or lecturer, "I claim such names as Sheridan Knowles, and William Charles Macready, and that of Charles Santley, of the lyric platform, as burning Christian lights worthy to shine with bishops and apostles." After this, let us go to the play. Perhaps we shall see a bishop there. We have only to cross the Atlantic in order to see something to that effect.

Yet another glance at our *Pall Mall*, and there are the telegrams which tell of Mr. Irving's first appearance in America, and his "enthusiastic reception." So let the world applaud its own, especially when the specimen is good of its kind. We are not concerned to prove the stage immoral, or to deny that those who are devoted to it as a profession are often amiable and generous. That the theatre is essentially "of the world" is the point for which we contend, and that its bias is evil rather than good, even though it may be possible to find something in it which is not altogether evil. The theatre is the worldling's joy, and, after all that may be said for it, we cannot hold that it is in accordance with the spirit of Christ. Hence we mark with pain the statement that among the audience who greeted Mr. Irving were the "Rev. Dr. Collyer and the Rev. Henry Ward Beecher." Bracketed with these names we have that of Mdme. Christine Nilsson, who was to be expected there, though perhaps she scarcely reckoned on such reverend company.

A lurid light falls on the final page. The *Pall Mall Gazette* quotes from the new number of "Harper's Magazine" a frightful story of "A Night in a Hashish House." This is no fiction, but a tale terribly real, or at least professedly so. The locality is that of New York, and the scene reads like the story of a nightmare. The opium den is hideous, but the "hashish house" has a horror of its own. Steeped in Oriental splendour, it has the air of a Satanic paradise. It is the den of the "old Serpent," draped in magnificence, and as far from God as hell from heaven. Satan's latest snare is not his last, and the fiend shows his skill in strewing the way to destruction as with velvet and flowers. Such sweet before the bitter must make the end to be bitter indeed.

A JOURNALIST.

THE BIBLE AND THE POOR.—2.

MOSES, THE PROPHETS, AND THE PSALMS.

THERE is this contrast between the perfect code of law which God gave to Israel and all merely human legislation—that God favoured the poor and the helpless, while man favours the rich and strong.

The first mention of the poor in Scripture is in this connection: "Six years thou shalt sow thy land and gather in the fruits thereof; but the seventh year thou shalt let field and vineyard and oliveyard rest and lie still, *that the poor of thy people may eat;*" and that this was expected to afford an ample provision is shown by the fact that they should eat and be satisfied and leave for the beasts of the field to eat. And not only was the whole produce of the seventh year to be left for the poor, but the Israelite was forbidden wholly to reap the corners of his field or gather the gleanings of his harvest; to glean his vineyard, or to gather every grape. "Thou shalt leave them for the poor and stranger: I am the Lord thy God."

And if these and other regulations might seem to bear hardly upon them, and they should ask, "What shall we eat the seventh year? we shall not sow nor gather in our increase;" then that should be the most fruitful time of all, for "I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years."

We may mark the contrast between ancient and modern legislation thus: In Israel it was felony not to permit gleaning. In England it is felony to glean without special permission.

At the base of the Mosaic legislation was the principle that all men are equal before God: "They shall give every man a ransom for his soul unto the Lord. . . . from twenty years old and above. . . . The rich shall not give more and the poor shall not give less, than half a shekel" (=1s. 3d).

This, which might at first sight seem hard upon the poor, was on the contrary their enfranchisement. It showed that whatever might be the difference in gifts or talents committed to each, "a man's a man for a' that," and in God's account the souls and the lives of rich and poor were of one value and of one price.

Respect for the poor and the self-respect of the poor were further provided for by the command that the judges should not respect the person of the poor nor honour the person of the mighty. Even justice was to be meted out, without favour because a man was poor, without consideration that he happened to be rich.

Another illustration of the respect for the manhood of a man which was inculcated by the law given by Moses, was the restriction, "if the wicked man be worthy to be beaten," to forty stripes; "lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee" (Deut. xxv. 3). The judge must not forget that the criminal is his brother.

By keeping the land in his own hands, maintaining indeed the position of the ground landlord, confining the tenure to fifty years, and restoring in the jubilee the land to the original possessor (who, through poverty, might have sold the reversion of it), and by forbidding them to oppress or defraud one another, God provided against grinding poverty and the growth of a pauper class.

All our legislation as to the conveyance of property, as it was devised by men of property, so it favours the propertied class. But it was quite otherwise with the Divine legislation. If a man became poor and sold his estate, his next of kin or himself might redeem it at any time, without waiting for the jubilee year.

The same principle was emphasised by the very exception which the law made, that if a dwelling-house in a walled city were sold, the right of redemption was confined to a year, and, if not then redeemed, it did not go back, even in the year of jubilee. But a house in an un-walled village might be redeemed at any time, and did go back in the jubilee, if not previously redeemed.

God did not found a communism; He let individuality, industry, competition, have full scope; but He did not handicap the weak in favour of the strong, nor burden the poor to add riches to the rich; on the contrary, He demanded from the mighty consideration for the helpless, and required those in authority to defend the fatherless and the widow.

But Israel did not keep this law, holy and just and good; they refused to prove the holy acceptable and perfect will of God, and therefore the curse came upon them to the uttermost. But before it came God sent unto them all his servants the prophets, daily rising up early, and sending them. And the prophets, from Amos, the herdman in the fields of Samaria, to Daniel of the royal seed, in the palace of Babylon, all insisted on the righteousness of the law in considering the poor. Thus Jehovah called Amos as he followed the flock, and sent him to address the dainty daughters of Israel after this rough fashion: "Hear this, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy." Isaiah threatens judgment upon the ancients and princes of his people because "the spoil of the poor is in your houses," and asks in the name of an indignant God, injured in the persons of the oppressed, "What mean ye that ye beat my people to pieces, and grind the faces of the poor?"

And are the daughters of England guiltless as to their poor sisters, who, for long days in stifling rooms for scanty pay, make their bonnets and head-bands, the changeable suits of apparel? And do not those tradesmen whose inordinate desire extends their mammoth establishments till they eat up all smaller men, and the rich men who clear their estates of the labouring population, that they may have great game preserves, come under Isaiah's "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth"?

In spite of Moses, and the Prophets, and the Psalms, Israel went on in their oppressions until God sent them into captivity. But Gentile and Jew are both alike, and when to the Despot of Babylon Daniel revealed his dream and the interpretation, the Prophet besought him to break off his sins by righteousness, and his iniquities by showing mercy to the poor, "if it may be a lengthening of thy tranquillity." But he returned to his forgetfulness of God and his oppression of the poor, and the judgment came.

Will not the same causes produce the like results in England? If we behave like beasts shall we not become beasts? Is it not beast-like to thrust with side and shoulder, and push all the diseased and weak ones with your horns, till ye have scattered them abroad? "Therefore thus saith the Lord God, behold I, even I, will judge between the fat cattle and the lean cattle; therefore will I save my flock, and they shall no more be a prey."

Truly the exceeding loud and bitter cry of outcast London is gone up into the ears of the Lord God of Sabaoth, and He cries it back to us, because the comfortable classes must cut off their sins by righteousness, and their iniquities by showing mercy to the poor, or He will avenge Himself upon the comfortable classes by the poor. The secular press is not insensible to this alternative, as the following from a recent leader indicates:—

"Some time or other, if things are allowed to go on as they are now going, the social question may turn itself into a political question. Socialism, in that sense which properly associates it with disturbance, has never yet found a mouthpiece, a leader, and an organisation, in England. But what if the vast mass of suffering and vaguely discontented poor were some day to be presented with a political theory, a mouthpiece, and a leader capable of making them believe that in political convulsion they could best find a remedy for their sufferings?"

But the entanglement and complication are such that neither politician nor philanthropist nor Christian, knows how to begin the much needed reformation. What can Christians do but that which the saints of God have ever done in times of perplexity and distress? They cried, and the Lord heard. And now, as of old, He will not turn a deaf ear to his people. If the cry goes up to God on behalf of his poor, and if we are in earnest in desiring to raise them out of their terrible and trodden-down condition, He, who has thousands of times wrought wonders beyond what we asked or thought, will give his people understanding of the times, that they may know what Israel ought to do. M.

PRAYER FOR LONDON.

ON Thursday, the 1st inst., a number of workers met the second time for prayer and conference, at Eccleston Hall, S.W., respecting the work of bringing the Gospel to the unconverted population of London. There was much earnest pleading with God for a mighty revival of his work in the great Metropolis. It was considered that one of the greatest hindrances to the conversion of the multitude was the lukewarmness and apathy of professing Christians, although a great many among the Churches had been happily aroused to aggressiveness in the work of the Lord. Instances were cited of the Lord's blessing being granted where Christians were united in their prayers and efforts.

At the evening meeting Mr. C. R. Hurditch, who had invited those present, and Mr. Wallis, gave addresses on Ephesians iii., noting the provision that is made for the equipment of those who in any measure seek to serve their Lord. It was suggested that other meetings be convened in different parts of London for the purpose of prayer for the salvation of souls. It would be a happy thing if the churches of London would unite for this purpose; for where unity exists there the Lord commands the blessing.

BARBICAN MISSION TO THE JEWS.—On Wednesday evening, October 31, a Social Tea was given to a number of refugees and others (among whom were several believers), prior to the re-opening of the night-school at Harvey-street, Hoxton. There was also a goodly number of Christian friends present. The distressed strangers represented no fewer than half a dozen nationalities. Addresses of an evangelistic and stirring character were delivered in German and English by Mr. Warschawski, Mr George Henderson, and Rev. C. Double, and the reading of Scripture in Hebrew and German by Mr. Aschkenasi. The Jewish brethren listened to them all with marked attention, feeling evidently impressed with the truth thus brought home to them.

HINTS FOR THE INQUIRY ROOM—2.

Addressed to Christian Workers by Mr. GEORGE SOLTAU.

"RIGHTLY DIVIDING THE WORD OF TRUTH."

IN the previous address we dealt specially with the subject of *Sin*, its irremediable nature and permeating power, the cause of all the sorrow and suffering to the soul. Further, we saw the necessity for ascertaining what form sin had assumed to the consciousness of the inquirer, in order to apply such portions of Scripture as would meet the want of the soul. We now enter upon the consideration of the various ways in which the Gospel is presented and symbolised in Scripture, in order to select from these symbols the one best suited to the difficulty of the inquirer.

It is very essential, in dealing with inquirers, to avoid, as far as possible, mixing these symbols, otherwise the mind gets confused, and is less able to grasp intelligently what the Gospel sets forth. We have not unfrequently heard a worker in the inquiry-room begin with an allusion to the Good Shepherd seeking the lost sheep, then suddenly quote a portion of the parable of the good Samaritan, follows this with some reference to the story of the Prodigal Son, and conclude with an allusion to the blood cleansing from all sin. Such a method of applying the Scripture will bewilder rather than instruct the mind, and fail to lead the inquirer to Christ.

The following may be taken as among the simplest and most useful illustrations of the way of salvation:—

(1) Jesus Christ *pardons* the *guilt* of sin, and blots out the *record* of sin.

(2) Jesus Christ *redeems* from the slavery of sin by *paying the ransom*.

(3) He is the Great *Physician* healing the disease of sin, and removing its impurity.

(4) He is the *Good Shepherd* seeking the lost sheep and carrying it home.

(5) The Lord Jesus is the *Friend* and *Brother* to receive back the wanderer, to hear the outpouring of the heart, and give the welcome into the Father's presence.

(6) He is the *Life*, to quicken the dead soul.

(1) *Jesus Christ pardons the guilt of sin and blots out the record.* Sin is the transgression of the law (1 John iii. 4). The penalty of law-breaking is death. God can only forgive the sinner by transferring the guilt and penalty to another able and willing to take it. Jesus Christ offered Himself as the Sin-bearer, took upon Himself the penalty of the broken law, suffered and *died* under it. God being satisfied, raised Him from the dead; and now He presents to the sinner his blood, token of his life poured out, to accomplish these two things, namely, to blot out the record of sin from God's Book of Remembrance in heaven, and to remove the guilt of sin from the convicted conscience and heart of the sinner.

When, therefore, an inquirer says, "I am a great sinner, I need the pardon of my sin, I am verily guilty," take a line of teaching similar to this, using such texts as the following: 1 Peter ii. 24; Is. liii. 4, 5; Rom. iv. 25, v. 6—10; Is. xliii. 25, xliv. 22. For illustrations, Luke vii. 48; Matt. ix. 2. The Book of Remembrance, Rev. xx. 12.

(2) *Jesus Christ redeems from the slavery of sin by paying the ransom* (Rom. vi. 17). "Ye were the slaves of sin." The condition of the Israelites in Egypt illustrates the slavery and bondage of sin. They were unable to free themselves: life, liberty, property were in the power of another. God says, "I will deliver from this bondage: let them slay the lamb, sprinkle the blood outside the door where I can see it." This blood was the price of the transfer of the people from Pharaoh to God. It meant, "We acknowledge our life is forfeited—we lay it down." It also meant, "We are not our own, we are bought with a price." Now the Lord Jesus comes to earth to lay down the price of redemption. The sinner accepts the fact, and acknowledges, "I have no liberty, no life, no power to free myself." "The Lord frees us from the bondage of sin, I am transferred to Him as my new Master; my life is in His keeping by right of purchase." "Sold under sin" (Rom. vii. 14; 1 Kings xxi. 20; Is. l. 1). "Redeemed" (Tit. ii. 14, 1 Peter i. 18, 19, Rev. v. 9, Psalm ciii. 4, Eph. i. 7, Heb. ix. 12, 1 Cor. vi. 20, Job xxxiii. 24, Matt. xx. 28, 1 Tim. ii. 6).

When an inquirer says, "I have tried to give up my sins but I cannot; I am held down by them, I long to be free"—select this line of illustration for him.

(3) *Jesus is the Great Physician, healing the disease of sin and removing its impurity.*—All the miracles recorded in detail in the Gospels were wrought on incurables. They are types of the various effects of sin, producing blindness, paralysis, infirmity, leprosy, deformity, and death. The cures were instantaneous, not gradual—perfect, not partial—painless, not agonising. Healing depended on faith in the Lord's power and will, and obedience to his word. When all means have failed, the Lord can heal. Give up "trying," and "praying," and "trust Jesus."

For the Lord as Healer see Ps. xli. 4, vi. 2; Jer. xxx. 17; Hosea xiv. 4; Jer. xvii. 14; Exod. xv. 26; Ps. ciii. 3. He cures blindness. How? See narratives in Matt. ix., Mark x., and John ix. If an inquirer says, "I can't see my way," "I can't see these things," give him the questions and commands recorded in these narratives. Bid him trust in the wondrous promises of God. Trust the ability of Christ to make him see. The result will be he will "follow Jesus in the way."

Jesus cures leprosy—type of the outward manifestations of inward sin. He looks at the sores, and touches them. Does an inquirer say, "I have been an awful sinner, I have committed every kind of abominable sin, and I can't get rid of sinful thoughts and desires"? Point him to the narratives in 2 Kings v., Matt. viii., or Luke xvii. Bid him uncover his sin to Jesus—show himself to the great High Priest, or, go wash, burying himself with all his loathsomeness in the water of judgment that rolled over Christ's soul for him, and he shall rise to walk in newness of life.

Does the inquirer say, "I have lost all hope?" Show him the story of the hopeless man in Luke x. 30—34. Does he say, "I have tried all I know, and am no better?" Bid him try Jesus, according to Luke viii. 44, 45.

(4) *Jesus is the Good Shepherd seeking the lost sheep and carrying it home.*—"I feel I am lost." To be *lost* means to have gone astray, and like a sheep to be unable to find the way back (Is. liii. 6). Exhort the inquirer to confess this to God at once, according to Ps. cxix. 176; 1 Pet. ii. 25. Then explain the Lord's words in Luke xix. 10. "The Son of Man is come to seek and to save that which was lost." "But I am afraid He has given up seeking me, I am such a lost sinner." No, that cannot be the case, is the reply, as He seeks *until He finds* (Luke xv. 4). When He has found the lost one, He takes him up, and lays him on his shoulders rejoicing; that is, Jesus undertakes the sinner's case now, and will be responsible for the safety and welfare of body, soul, and spirit, if only the lost one will let Him. He is able and willing to do so, because "He laid down his life for the sheep" (John x. 11). Now He says, "Let me lay you on my shoulder."

(5) *The Lord Jesus is the Friend and Brother to receive the wanderer,* &c.—There will be not a few in the inquiry-room crushed in spirit, lonely in heart, and longing for sympathy and comfort. To many of these the power of temptation is very strong, and they realise their weakness to resist temptation. Those bruised spirits may be tenderly led to such Scriptures as Heb. ii. 18, iv. 15. Let them realise that the very sympathy and help they need is such as the Lord offers them.

> 'He knows what sore temptations mean,
> For He has felt the same."

Bid them confide their sorrows with a trustful heart to Jesus according to Ps. ciii. 13, 14, Prov. xvii. 17, and xviii. 24. They need a friend to love them always—one who is born for adversity, and whose help can be relied on in every dark moment. But they may ask, "Does God want me?" For the answer see Rom. x. 21; 2 Pet. iii. 9; Ezek. xxxiii. 11. When they come and truly cast themselves on God the welcome will be in accordance with Luke xv. 20 and John vi. 37, the ground of the welcome being Is. liii. 4. Surely He hath borne our griefs and carried our sorrows.

> "Man of Sorrows! what a name.
> Hallelujah! what a Saviour."

(6) *Jesus is the Life to quicken the dead soul.*—What is a dead soul? One who has no connection with God, and no communication with Him. Like a son who has left his home and friends and gone away, leaving no address behind him, and who, for years, sends back no communication; such an one is practically dead to his friends. The sinner is dead in trespasses and sins (Eph. ii. 1—3). Life in its relation to God has never commenced, hence the force of the Lord's words in John iii. 3, 5, 7, x. 10; also Rom. vi. 23. "But how can I get this life?" For answer, quote John iii. 16. Christ gave up his life on the cross for our acceptance, see Gal. ii. 20. To be born again is to receive by faith the life of Christ, to begin all over again, reckoning the past life with all its sin and ungodliness as blotted out of all existence and memory, having nothing holy and pure in it.

For further understanding of *Life*, mark all the passages in St. John's Gospel where the word occurs, and in quoting any of them to the dead souls, remember that it is the "Spirit that quickeneth" (John vi. and see 2 Cor. iii. 6).

GOSPEL TEMPERANCE IN PRESTON.

A MOST successful Blue Ribbon Mission was concluded on Tuesday, October 30, at Preston. A United Committee of Churchmen and Nonconformists was formed some months ago, representing all the Temperance Societies in the town. The Committee secured the services of Mr. William Noble. On October 19, they invited 150 workers to a tea meeting and conference. On Saturday and Sunday evenings preparatory meetings were held, but on Tuesday, the 23rd, the Mission proper commenced.

Revs. J. H. Rawdon, S. MacNaughton, W. F. Newton, T. B. Spencer, E. Moulton, W. Lewis, Alderman Benson, J.P., F. Thorp, J.P., and many ministers and others were present, and spoke at the prayer and public meetings. A fine, earnest, brotherly spirit prevailed throughout, and earnest souls felt that they had laid hold on God.

At the first meeting Mr. Noble appealed to all present to consecrate themselves to the work of reclaiming their fellow-men from the terrible curse of intemperance. It was felt on all hands that the Mission would certainly be a great success. Night after night the spacious new Public Hall, seating over 4,000, was well filled. On the last three nights the Hall was densely packed, every available inch of standing room being occupied; on Tuesday night the attendance was close on 6,000.

Rev. S. MacNaughton, M.A., said: I am sure you all feel, as I do to-night, glad and grateful for the marvellous success that has crowned our efforts during this Mission. I do not believe we have ever had a finer sight in Preston than this meeting to-night, and the meetings of the two previous nights. We have had not only numbers, but perfect order, devout reverence, intense earnestness and enthusiasm. We are grateful for the preacher of truth and temperance that God has sent us in the person of Mr. William Noble. The enthusiasm of the meeting knew no bounds. At the close the chairman asked for 1,000 pledges, and 1,060 were received. During the eight days 4,741 signed the pledge, and 7,602 donned the Blue Ribbon.

Never has there been such a successful temperance crusade in Preston. Manifestly divine power rested upon all the meetings in answer to the united prayers of God's people. During the whole Mission, Mr. Noble did not utter a single word that anyone could wish to have been unuttered. Earnest, outspoken, thorough, fearless, yet free from rash utterances, he is a man whose merits ought to be known, and whose services ought to be sought in every town in the land.

B. R.

A TRUMPET CALL TO CHRISTIANS.

OPENING ADDRESS IN LONDON.

By Mr. D. L. MOODY.

"Let us go up at once and possess the land, for we are well able to overcome it."—Num. xiii. 30.

MY thoughts have been called to this portion of Scripture by seeing the harvest fields so white all around us at the present time. I have been engaged in connection with the Lord's work for the last twelve years, in this country and in America. I do not think I have ever seen such favourable indications of a general awakening on both sides of the Atlantic as during the past sixty days. It was my privilege to go to the city of Boston a little while before I came away, and speak to an audience of men one Sunday night. There was no special interest attached to the meeting, and yet it seemed as though a hush from heaven came upon the congregation. I was not looking for anything of the kind, so that it went altogether beyond my faith. At the close of the address I asked all who felt interested to remain for a second meeting, when I would be glad to explain more fully the way of life. I do not think a hundred left the building; it seemed as though they were just held there by some unseen power. When I had preached another sermon I said that if any who were anxious would come up to the front—we had no workers, and the ministers were mostly out of the city at the time—I would like to meet them. They came right up, I may say not by scores but by hundreds. These men just seemed to be thirsting for the water of life.

Soon after I went to Chicago, and the same thing impressed me there. Men appeared to be taking great interest in eternal things. For three days, morning, noon, and night, there was no building that could contain the people. I have known Chicago for twenty-five years, and have never before seen anything like the interest manifested there. The streams of salvation are flowing out in different parts of the city.

When we came to the South of Ireland people said there would be opposition and trouble. I do not know exactly how to account for it, but I do not think that we have ever had so much blessing within the same time as during these last three weeks. The people have listened to the Word as we seldom have seen them. Almost from the first night they remained to the inquiry-meeting, and all through these three weeks men, women, and children have been eagerly asking what they must do to be saved.

It seems as if God were coming very near to us. Let us cross into the promised land at Kadesh Barnea, and take possession of it. I do not think it is the will of God that we should wander around in the wilderness for forty years. We have been listening to the ten spies long enough. You will find that about ten out of every twelve persons within the Church are all the time predicting defeat. The ten spies sent out by Moses returned with what we would call "a majority report." Probably they brought back maps and charts of the land. They said, "There are great cities walled clear up to heaven; we looked at the thickness of the walls, and we are sure we cannot take the cities." They reported also that the land ate up the inhabitants. Just see how blind unbelief is: in the very next breath, they said they saw giants here. It must have been a queer kind of eating-up that would produce giants. They said also hey looked like grasshoppers in the sight of these men. When we get our eyes away from God, and forget that the Lamb is sitting on the throne, and think the work is to be done in our own strength, then we will look very small indeed in the sight of the giants that oppose us. But when we remember that Christ is on the throne and that all power is given to Him in heaven and on earth, we go forth in his name and the obstacles look very small indeed.

Caleb and Joshua were worth more than all these ten men. Let me say that it was a mistake to send out these spies anyway. Faith sends out no spies. I have noticed that those Christians who spy out the land are the very ones who talk of defeat. There is a committee of twenty-five, say, and some suggestions are made to make a forward movement; about twenty out of the twenty-five will get up and raise more objections in half an hour than you could overcome in a year. But notice how these ten spies drop out of sight. I was going to say that if I should challenge this audience to tell me the names of these ten men, probably not one could do so. Who remembers the sceptics and unbelievers that lived in the last generation? But how the names of these two men of faith, Caleb and Joshua, shine out on the page of history. All those who have made a lasting impression on this world have been men of faith and courage. You remember how four times in one chapter the Lord tells Joshua to be of good courage. I think about nine-tenths of the professed Christians of the present day are all the time afraid, and looking at the giants in the land. I can imagine that when Gideon got together his army of thirty-two thousand men his heart sank within him as he thought of the mighty host of 135,000 Midianites. What could he do against them with such a little army? But the Lord's thoughts were not like Gideon's. He said: "Gideon! you have got too many men." Probably there was a good deal of murmuring in the camp, as there is throughout Christendom now. The Lord commanded Gideon to tell all those who were fearful and afraid to go back to their wives and mothers, where they would be out of danger. Twenty thousand men wheeled out of line; like cowards they just struck for the rear. You let two-thirds of this audience rise and leave the hall and you would almost think they were all going. I believe the Church of God would be ten times stronger to-day if we could get all the fearful and afraid to step to the rear. Then the army could move forward in the name of the Lord.

Gideon perhaps thought the Lord had made a mistake, but instead of him having too few, the Lord said, "You have got too many now; try them once more." He took the ten thousand men down to the brook, and those who were dead in earnest did not stoop down to drink, but just lapped up the water with their hands. Nine thousand seven hundred more of them wheeled out of line and only three hundred were left. What could Gideon do with such a handful against the great army of the Midianites? Three hundred men whose hearts are all on fire with love to God are worth more than three hundred thousand of these nominal Christians, who are all the time looking at the giants and the walled cities and expecting defeat. But it was not with Gideon and his three hundred men that the power lay. It was "the sword of the Lord and of Gideon." If we had three hundred men with hearts loyal to the God of heaven, and willing to do what God would have them to do, we should see marvellous results.

I notice there are some ministers of the Gospel even in this nineteenth century who almost tremble from head to foot the moment anyone talks about a spiritual revival. If there is not scriptural authority for revivals, then I cannot understand my Bible. For the first 2000 years of the world's history they had no revival; probably, if they had, there would have been no flood. The first real awakening, I judge, of which we read in the Old Testament, was when Moses was sent down to Egypt to bring his brethren out of the house of bondage. When Moses went down to Goschen, there must have been a great commotion there; many things were done out of the usual order. When God visits any community in saving power, there may be many things done out of the regular line. We want to get out of the regular line. We are so apt to sink into ruts and become formal, that we need to have a shaking up now and then. Under Joshua there was a great revival, and again under the Judges; God was constantly reviving the Jewish nation in those olden times. Samuel brought the people to Mizpah, and they were to put away their strange gods. Then the Israelites went out and defeated the Philistines, so that they never came back in his day. Dr. A. Bonar, speaking of that time, says he can imagine that David and Jonathan were converted in the revival under Samuel. What was it but a great revival when Elijah gathered the people on Mount Carmel, and their hearts were turned back from the worship of Baal to serve the living God?

In New Testament times, we have the wonderful revival under John the Baptist. People now are so afraid of excitement and of the harm it will do. No doubt the leading men in the days of John the Baptist thought he was doing more harm than any other 100 men put together; they were shaking their wise heads and saying it would not last. And when John was beheaded they might have said: "Did we not tell you the thing was bound to come to an end?" Has it come to an end? Nearly nineteen hundred years have rolled away, but the influence of that mighty wilderness preacher is as great as ever. Was there ever a man who accomplished so much in a few months, except the Master Himself? The preaching of John was like a breath of spring after a long and dreary winter. For four hundred long years there had been no prophet, and darkness had settled down on the nation. John's advent was like the flashing of a brilliant meteor that heralded the coming day. It was not in the temple or in any synagogue that he preached, but on the banks of the Jordan. Men, women, and children flocked to hear him. Almost any one can get an audience in a crowded city, but this was away out in the desert. No doubt there was great excitement. I suppose the towns and villages were nearly depopulated, as they flocked out to hear the preaching of John. People are so afraid of excitement. We want a little of it; it will not hurt us a bit. When I came over to this country in 1867 I was asked to go and preach at the Derby race-course. I saw more excitement there in one day than I have seen at all the religious meetings I ever attended in my life put together. A man in one town in Great Britain—he was a minister, I am ashamed to say—was at a dance when we were here last year, till after five o'clock in the morning. The next Sunday he preached against the excitement of revivals—the late hours, and one thing and another!

There must have been intense excitement when Christ called the seventy disciples and sent them out two by two. Just imagine thirty-five towns all woke up in one day, and two men in each

place beginning to preach the Gospel of the kingdom, telling them that the King had already appeared. Do you suppose there was no stir among the people in these towns? In the sight of the world, of course, there will be many things in connection with a revival of God's work that will appear strange. The worldly people doubtless thought that John the Baptist had gone clean mad. Would to God we had a good many men now-a-days bitten with that kind of madness. They called Christ mad; I do not think a man is worthy to preach for Christ until he is ready to have the world consider him mad. Many people are so afraid of making mistakes, that they never do anything.

Then look at Pentecost. The Apostles preached, and you know what the result was. I suppose the worldly men of the day said it would all die away. Although they brought about the martyrdom of Stephen and of James, other men rose up to take possession of the field. From the very place where Stephen was slain, Saul took up the work, and it has been going on ever since. I have little sympathy with those pastors who, when God is reviving the Churches, begin to preach against revivals. There is not a denomination in Christendom to-day that has not sprung out of a revival. The Roman Catholics and the Episcopalians both claim to be apostolic in their origin; if they are they sprang out of the revival at Pentecost. The Wesleyan body rose out of revivals under John Wesley and George Whitefield. In a few days you are going to celebrate the 400th anniversary of Martin Luther's birth; did not the Lutheran Church come from the great awakening that swept through Germany? Was not Scotland stirred up through the preaching of John Knox? Where did the Quakers come from if not from the work of God under George Fox? Yet people are so afraid if the regular routine of things is going to be disturbed. Oh, this Church dignity! It was Church dignity that killed Jesus Christ. The ecclesiastics of that day thought He must be wrong because He did not conform to the regular order, so they put Him to death. Let us pray that God may raise up some man who will be used of God for the reviving of his Church in our day. I think the time has come when we need it.

In an American city where we went one of the ministers found that his church was opposed to his taking part. He was told that if he identified himself with the movement he would alienate some of his congregation. He took the church list and found that four-fifths of the members of the Church had been converted in times of revival, among others the superintendent of the Sabbath school, all the officers of the church, and every active member. The minister went into the church the following Sunday and preached a sermon on Revivals, reminding them of what had taken place in the history of the congregation. So you will find that many who talk against revivals have themselves been converted in such a time. Not long ago a very able minister, intellectually, preached a sermon against these awakenings; he did not believe in them. Some of his people searched the church records to see how many during the previous twelve years had been added to the membership on profession of their faith; they found that not a single soul had joined the church all these years. Yet the minister preached against revivals. In another place a man preached bitterly against revivals. He had two sons, and both of them were confirmed drunkards. I suppose there are many who could be reached if their parents were right on this point. When there have been special meetings, these parents have said some sarcastic or bitter thing about the evangelist or his preaching. The child has heard it, and has been turned against all religious things. We should be very careful how we talk about such awakenings. Is it not high time that the Church of God woke up and put forth an effort to save the sons and daughters of the church members? We cannot afford to be lukewarm on the subject. Let us to-day reconsecrate ourselves to God's service. Let us pray and labour so that God hall revive his blessed work in all our communities.

Of course many people will raise objections. They say the converts will not hold out. Well, they did not all hold out under the preaching of Jesus Christ. "Many of his disciples went back and walked no more with Him." Paul mourned over the fact that some of those who made profession were walking as the enemies of the Cross of Christ. The Master taught in his wonderful parable that there are various kinds of hearers—those represented by the stony ground, the thorny ground, and the good ground; they will remain to the end of time. I have got a fruit tree at my home, and every year it has so many blossoms that if they should all produce apples the tree would break down. Nine-tenths perhaps of the blossoms will fall off, and yet I have a large number of apples. So there are many fair blossoms in Christian work that disappoint us. But if the professed converts sometimes do not hold out, it is not always their own fault. I went into a town in America some time ago, and a minister said to me: "I hope this work will not turn out like the revival here five years ago. I took one hundred converts into the Church, and with the exception of one or two, I do not know where they are to-day." This was discouraging, and I said I would rather give up the work, and go back to business, if the work was not going to last. I spoke, however, to another minister in the same city, who said: "I took in one hundred converts at the same time, and I can lay my hand on ninety-eight out of the hundred. For five years I have watched them, and only two have fallen away." Then he asked me if his brother minister had told me what took place in his church after they brought in those young converts. Some of them thought they ought to have a better church, and they got quarrelling among themselves, so nearly all the converts left the church! Yet he laid the blame at the door of the evangelist. If anyone will but engage heartily in this work they will have enough to encourage them. My experience has been that those converted in times of revival make the healthiest Christians. Shall we not make every effort, and have faith to believe that we are going to have Pentecostal power in these days? It seems to me that Pentecost was only a specimen day. You remember that a little further on they had another meeting, at which there were 5000 converted. I believe if the Church had faith to go right forward in the name of God, looking for and working for results, we should soon see great things. It would not take long before the whole world was reached. If America and England were to unite in this matter, they could carry the Gospel to every nation under heaven within a few years. Let us go up at once and possess the land. If the Lord delight in us we are well able to take it.

THE BOROUGH EVANGELISTIC CHOIR.—This choir is prepared to assist in meetings by way of singing the Gospel, or to conduct services of song, &c., where needed. The members are all Christians, and endeavour to serve their Lord by the use of their voices. Particulars may be had of Mr. W. J. Lewis, 132, Lorimore-road, S.E.

APOSTOLIC METHODS.

AMONG the many interesting works that are carried on at the Y.M.C.A., 168, Aldersgate-street, E.C., is one which has lately become prominent by reason of the zeal with which it has been taken up viz., "Foreign Missions." On Wednesday evening, October 31, a missionary meeting was held, at which Mr. Reginald Radcliffe gave an earnest address on evangelisation at home and abroad, the formation of churches, and the reasons for their becoming and means by which they may be made self-supporting.

Before a number of brethren engaged in prayer, mention was made of Mr. W. Arnot, who, more than a year ago, left Scotland for missionary work in Africa; he is now a captive in the neighbourhood of the Zambesi. We learn that his brother has gone out hoping to be of some service towards furthering his release, if it be the Lord's will. Various parts of the world were made the subject of much prayer, which seemed to stir the hearts of many who were present.

Mr. RADCLIFFE referred to the Lord's Word in Matt. xxviii., "All power is given unto Me, go ye therefore," and 1 Cor. ii. 3—5, where the Apostle sets the example of knowing nothing but "Jesus Christ, and Him crucified," and points out the need of having faith in the power of God rather than in the wisdom of men. He went on to show from Acts xiv. 23, xx. 17, and kindred passages, how the Apostle Paul sought to preach the Gospel, and then, leaving the converts to the care of elders, passed on to other needy fields. The churches thus became self-sustaining, and out of their very midst arose men who supported the weak rather than take from the Church means for their own support, the Apostle himself setting the example.

The custom of European missionaries going to heathen lands and settling down to local work had frequently produced unconcern on the part of members generally, and had hindered them from moving on to places where the Gospel had not been preached.

As a proof of the value of this principle Mr. Radcliffe cited the case of Wales in the last century, when Howell Harris was the means of so much blessing from north to south, and who worked according to this method. John Wesley, too, established churches which, to a great extent, were self-supporting. Later on came William Taylor, who has been the means, in God's hands, of establishing many churches in different parts of the world, and where to-day may be found happy companies of the Lord's people witnessing for Christ.

As to the language, there need be no difficulty, for in almost every country the address could be interpreted. God had wonderfully blessed the preaching by interpretation; therefore, no young man, or young woman, need be hindered on account of language. The doors are open, and the people are waiting in all the continents to hear the Gospel.

The speaker sought to impress upon any present who might be thinking of going abroad, the need of working on Apostolic lines, and guarding against the hindrances which surround the paid missionary in many places.

A few brief testimonies were given by several friends of Missions, who, from experience or observation, had seen the blessed results of this simple apostolic method of reaching souls and building up churches. It is to be hoped that many more young men will offer themselves for the foreign field in connection with the good and long-tried work carried on at Aldersgate-street, which is indeed a servant to the Church, and is deserving of hearty support.

OUR DOCK LABOURERS.—The Lord graciously blessed our labours last winter by giving us many souls, two of whom, we are happy to state, have become useful teachers. We feel indebted to your readers for their prayers, and ask for a continuation of the same. Tea and other meetings are employed by us to bring them under the sound of the Gospel.

C. H. COLEMAN.

26 & 32, *Chamber-street, London Docks, E.*

Messrs. Moody & Sankey in London.

THE OPENING DAY AT ISLINGTON.

THE long-looked-for day has come at last. On Sunday morning Messrs. Moody and Sankey's campaign of eight months in the great metropolitan centre of the world began, under the happiest auspices, in the Priory Hall, Upper-street, Islington. This fine structure, as we have already stated, has been specially erected for the London meetings. At the close of the fortnight's Mission in Islington, the evangelists will break ground in Wandsworth, where a similar structure is now in process of preparation. While the meetings are going on there, the Islington Hall will be transferred to Stepney; and so on throughout the winter. These halls are built on the same plan as the great Bingley Hall at Birmingham, and have a seating capacity of over 5000. A large platform running along one end will accommodate the choir, the ministers, and other workers. The inside appearance of the hall is graceful and pleasing to the eye, while in the matter of acoustics it is as nearly as possible perfect. One of the side wings will be curtained off for the purposes of an inquiry-room, when occasion arises, as it very frequently will.

A preliminary prayer-meeting was held in the Priory Hall on Saturday evening. Mr. H. M. Matheson presided. Some 2000 Christian friends gathered together to beseech the Divine blessing on the special efforts about to be commenced. Such a manifestation of Christian unity and earnestness may well awaken the highest hopes for the success of the Mission.

MEETING FOR CHRISTIAN WORKERS.

Sunday morning rose very clear and fine for a November day in London. Its promise, however, was not sustained, as will hereafter be seen. By 8 o'clock, the hour of meeting, a great company had gathered within the walls of the Priory Hall; a little later, when the congregation was complete, there must have been at least 4000 persons present. Many of the old faces so familiar to the frequenter of the Islington meetings eight and a half years ago could be seen on the platform and in the spacious area; it required little stretch of fancy to imagine ourselves back again in those wonderful and never-to-be-forgotten days, with only a slight change of location. The grand "Old Hundredth" was given out by Mr. Moody, led by Mr. Sankey, and sung with heart and voice by the multitude—a fitting key-note of praise for the past and of anticipation of yet greater things to come. Rev. F. C. Lillingston, of Holloway, offered prayer. Then Mr. Sankey's voice pealed through the great hall with telling power as he exhorted his brethren and sisters in most tuneful accents to prayer, praise, watchfulness, and expectation, through the medium of Dr. Bonar's hymn, "Pray, brethren, pray." The hall may not be so good for musical effect as many others in which Mr. Sankey has sung the Gospel; but if his voice retains its wonderful qualities as exhibited on this occasion no ear in the vast throngs will be unreached—we trust no heart unmoved. After another hymn by the audience, Mr. Sankey sang his old favourite, which is yet far from worn out, "Nothing but Leaves."

Mr. Moody having read part of Numbers xiii., announced as the text of his opening discourse the words, "Let us go up at once and possess the land; if the Lord delight in us we are well able to take it." As the main portion of the address will be found in another part of this issue, it will only be necessary here to allude to some points that are not touched on in the fuller report. After speaking of the wonderful spirit of inquiry he had lately seen in Boston, Chicago, and South Ireland, he said: "I have come up to London with high hopes and great expectations. I have about a hundred times more faith than I had when I came here eight years ago. If I was mad then, I am five times madder to-day. Some people have said that the work we had before in London did not last. I want to say that since then I have been preaching all through America—out in the Far West, and away on the Pacific slopes—and wherever I have gone I have found the fruits of the London work. They are now scattered all over the earth." The various "points" and sharp sayings of the preacher were readily taken up and responded to. Proceeding to speak of the "revivals" that God had sent at intervals in all the ages, Mr. Moody said he liked the word "awakenings" better. Wherever there had been such a manifestation of God's saving power, they had never wanted for "croakers," who said the thing would not last, and complained of the undue excitement. "I rode five miles through your city last night; it was approaching midnight before I got from the station to my quarters. I saw more excitement in the public-houses than there has been in all the meetings we have had during the last twelve years. These places were crowded with people drinking. I saw some men who were beastly drunk, and were abusing their children. There was great excitement in the streets; here and there they were fighting. And yet, the moment a breath comes from heaven, and men are getting delivered from their evil passions, a great many people shake their wise heads and say, 'Undue excitement! The thing won't last.' Let us pray for pentecostal times; the effects of Pentecost are felt all over the world to-day." Mr. Moody caused much amusement by telling the story of the man who had resided many years in India and said to a missionary that he had never yet met with a native convert. The missionary by and by asked him if he had ever seen any tigers in India. Oh, yes, he had shot a good many of them, whereupon the missionary replied that he had resided in the country for a long period and had never seen one. The truth was, the one had been looking for tigers and the other for converts, and both had found what they looked for. The moral of this little incident was of course apparent to all who heard Mr. Moody; according to their faith and expectation would be the blessing in these meetings.

At the close of his stirring address, Mr. Moody very earnestly prayed that every believer present might be seized with a passion for souls, and that hundreds might be converted under that roof throughout the coming winter. The company sang "The crowning day is coming;" the benediction was pronounced, and the first London meeting was at an end. As the great crowd dispersed, one and another might be heard saying to his neighbour that he had come such and such a distance to be present, or that the gathering reminded him of by-gone days.

MEETING FOR NON-CHURCHGOERS.

This was fixed for eleven o'clock. By that time the great hall was well filled; the late comers occupied every vacant corner. One could not help remarking on the preponderance of men; they must have constituted three-fourths of the audience. While the vacant seats were filling up the choir sang sweetly some of the best known among *Songs and Solos*. It was evident from the way in which the audience chimed in that all were not non-attenders at religious services, but there could be no doubt a fair sprinkling were of that class.

After Mr. James E. Mathieson had led in earnest prayer, Mr. Sankey gave a very fine rendering of the hymn, "Behold what manner of love the Father hath bestowed on us." The choir took up the thrilling chorus, and with the help of the audience it was repeated and re-repeated several times at Mr. Moody's request. Mr. Sankey also sang later on, "Man of sorrows, what a name!" the choir joining in the triumphant notes of the refrain, "Hallelujah, what a Saviour!"

The sermon was on "Seeking the Lord." As the preacher pictured forth, in his own graphic and colloquial style, the varied and strange motives that actuated those who flocked to hear the Saviour in the days of his flesh, the attention and interest of the hearers were thoroughly aroused. Very soon Mr. Moody turned the tables on them, and showed how the variety and insufficiency of motive had most probably been at work in their own case. By this time the rain had begun to descend, and was heard pattering fiercely on the low glass and iron roof of the building. This fact formed a good handle for the preacher, as he referred to the case of a man who had sought shelter from the rain in the Agricultural Hall, one day during their last visit to London; the Lord met him there in grace, and he who came to find refuge from the outward storm found in Christ a refuge from the burden of his sins. Proceeding to unfold the subject by incident and appeal, Mr. Moody pressed home on his rapt audience the acceptance of eternal life as a gift. Let them but seek it as earnestly as men desire wealth, health, or fame, and it would soon be theirs. Then he passed on to the third division of the subject—the divine command to "seek first the kingdom of God and his righteousness," while he dwelt on the excuses men offer for not obeying this command, *e.g.*, "there is plenty of time," &c. The wind blew and the rain beat more violently than ever on the roof, yet there seemed, amid the howling of the storm, no abatement of interest in the audience. As the roar of the elements increased, Mr. Moody only seemed to warm up to his subject. "I am glad," he exclaimed, "to see so many young men here; I should judge that one-half of this audience are young men. Let me say right at the outset of our work here, that if we could have a band of young men coming out boldly for Christ, and taking their stand as his faithful followers, what a grand thing it would be for themselves and for the City of London. If one thing has been laid on my heart more than another as we have been approaching London, it has been that God would bless the young men in this mighty metropolitan centre of the world. I believe many have been lifting up their hearts for this object. Shall we not on this first morning see many of them "seeking first the Kingdom of God"? The discourse was wound up with one of the preacher's most telling anecdotal illustrations, and all who had the faintest desire to become Christians were invited to remain for another thirty minutes.

No doubt the thickly descending rain induced many to sit still; at any rate there was no perceptible diminution in the size of the crowd. Everybody settled down as we sang, "Take me as I am." "I know of no hymn," said Mr. Moody, "that has been written lately, that puts the way of life more plainly and simply than this." Another short address followed, of course; in this the evangelist endeavoured to answer the all-important question, "What must I do to be saved?" By-and-by there came the other question with which we are becoming so blessedly familiar, "Who will trust and not be afraid?" There was as yet no abatement of the storm, but the enthralled hearers heeded it little or not at all. "Is there a person in this vast assembly," said Mr. Moody, "who has got the courage to stand up and say 'I will trust and not be afraid?'" He had not long to wait for a reply. One after another sent back to the platform, now in a strong determined masculine voice, and again in the feebler and more musical accents of woman, the assuring and gladdening response. Some that did not get their tongues loosed lifted up the hand. "I like to see these young men confessing; I take it as a token of what God is going to give us." Passing on, Mr. Moody said he was about to lead the meeting in prayer, and he would be glad if any who desired to be remembered before God in these supplications would rise in their places. Almost as fast as he could count, and sometimes faster, men and women, old and young, arose in all parts of the area, and on the platform as well, until the evangelist had got up to 150. Then he prayed that the Spirit of God would deal savingly with each one, and that many might have to look back on this hall, and this first Sabbath in

November, as the time and the place when they were brought into the kingdom of God. As the rain had been coming down upon the earth, so might showers of blessings descend on these thirsty and weary souls. The second meeting broke up, and personal conversation was carried on for some time. Who can be faithless enough to doubt that Mr. Moody's prayer was heard, and that souls were born anew at this first Gospel service? Nothing could be more positive proof of the suitability of the Gospel to meet the needs of the human soul; nothing could have more plainly demonstrated the fact that many souls are lost because the Gospel net is not drawn in every time it is let down among the people.

WOMEN'S MEETING.

The pouring rain that continued to fall through the afternoon had a very perceptible effect on the attendance of women at the service specially devoted to them; probably the hall was not much more than two-thirds full. The audience was still large enough to have filled several of our largest churches, and one that any preacher might be glad to have the privilege of addressing. Rev. E. A. Stuart, of St. James's Church, Holloway, prayed and also read a part of John xiv. The hymn that followed, "Peace, be still," seemed to come with singular appropriateness, amid the raging of the windy and watery tempest outside.

Before the sermon Mr. Sankey's voice sounded out in beautiful and thrilling tones the Gospel invitation "Come," as arranged in Mr. McGranahan's stately melody (Hymn 400). Mr. Moody then told the story of a young man who was so haunted by the word "Come" that occurs so often in the hymn, that he was at last obliged to give up all attempts to drown the message and yielded himself to the Saviour. The text was in keeping with the hymn and the story, "Come unto Me all ye that labour and are heavy laden and I will give you rest." "Men often fail to keep their promises," he said, "but God never. No sister who is here this rainy afternoon, weary and laden with sin, but may find the rest in Christ that He offers. How vain for men to seek rest in business, pleasure, fame, or worldly society. The foot of the Cross is the one spot in this sinful world where rest can be found. How many mothers here are bowed down with sorrow for the salvation of their wandering boys, or for the loss of some loved one. Although it is storming without, if you come to Him there will be peace within. If you cannot come as a saint, come as a sinner. If your heart is hard, who can soften it like the Saviour? If you are dead in sins, who else can give you life?" So turning over and over the sweet Gospel invitation in order to make it suit the varied cases of his hearers, the evangelist pressed it on the acceptance of every soul. When telling the story of a little nephew who would not ask his mother's forgiveness because he said he couldn't, Mr. Moody promptly utilised the fact that a smile had spread over the audience to say, "Ah, you laugh, but it's just your own case. There are many here who say they *can't* believe, when the truth is they *won't*. The battle is fought out right here on the ground of the will." A feminine audience is naturally more impressible than one of the sterner sex, but in truth the earnestness and pathos of the preacher were sufficient to melt the most obdurate heart. As he piled up one touching incident on the top of another, it was plain to see that many were yielding to the beseechings of the evangelist, and to the promptings of the Spirit of God.

As the sermon closed, and all heads were bowed, Mr. Moody asked all the weary and heavy-laden ones to show it by rising. As in the case of the previous service, he had a large and quick response. They started to their feet, some of them weeping sorely, till the number exceeded a hundred. The inquirers were drafted into the side "section" curtained off for the purpose, and there dealt with one by one or in groups. Meantime a prayer-meeting was held in the body of the hall, at which Mr. Stuart, Mr. Sankey, and Mr. Hind Smith led the petitions of the assembly.

MEN'S MEETING.

Before six o'clock the rain had ceased, but the hall was not more than three-parts full when the evening service "for men only" commenced; others crowded in until the vast area was one expanse of manly forms and faces. Mr. Sankey's first solo, "My ain countrie," was, perhaps, the most effective of those he sang throughout the day. It brought out to the full the marvellously sympathetic qualities of his rare voice, and appeared to impress the vast company very deeply. After prayer by Mr. H. M. Matheson, Mr. Sankey sang his old rousing Gospel-message, "Jesus of Nazareth passeth by." This is one of the grandest and most solemn song-sermons that the book contains; it loses nothing in being preached through the medium of Mr. Sankey's voice.

Before commencing his discourse, Mr. Moody urged that as his stay in one place would be so short, all who had unconverted friends living in the district should leave no stone unturned that they might be reached through this special effort. The subject was "Repentance," which Mr. Moody treated both in its negative and positive aspects. The audience seemed forcibly struck when he said that if all the good resolutions they had made were written down, it would take more than one horse to cart them away. A subdued ripple of laughter followed his dramatic reproduction of a soldier's account of his conversion: "The Lord said to me 'Halt! Attention! Right-about face! March!'" "There is not a man in this vast assembly to-night who cannot be forgiven right here if he will but repent and turn to the Lord. But if you will not repent, how *can* God forgive you? How much should you feel sorry for my sins? Enough to give them up. There is a point in every man's life when he can repent, and that point, I believe, is come to many a one here to-night." After a torrent of burning speech, embracing several incidents by way of illustration, calling to instant repentance, the preacher closed by urging all to cast themselves into the arms of a loving Saviour this night and this hour.

The request then went forth that those who wished to repent now might rise. Then followed what was surely the most remarkable and heart-stirring sight that has ever been witnessed in the history of modern evangelism. After several had stood up a young man rose about a dozen seats from the front, and in a loud clear voice said that he would respond on the ground that the last Mission of the evangelists to London was a failure. Nothing disconcerted by this unlooked-for interruption, Mr. Moody replied to the young man that if he himself got converted now, then the present mission at any rate would not be a failure; he would be glad to preach eight months for the conversion of a single soul. The young fellow then cried out, "The Lord can do that without you." Said Mr. Moody, "Here is a scoffer. Now, who among you will come out boldly on the Lord's side? Let men scoff if they will, but let us show to the world whether this thing is a failure or not." The words had scarcely dropped from his lips before there was a general upward movement, and in the space of a few seconds there must have been at least three thousand men standing straight on their feet. The whole incident came "like a thunderbolt out of the blue," and many of the platform on-lookers could but give vent to their feelings in subdued expressions of thankfulness to God. "Praise the Lord for this wonderful sight," continued Mr. Moody; "and thank that young man for his speech." Then he burst into prayer, one of the petitions being that the friend who had interrupted might be truly converted, and might live to be the instrument in God's hands of leading multitudes of souls to the Saviour. All who were willing to repent and start for the Kingdom were invited to pass into the inquiry-room. A large body of the men did so, and the workers had a busy time of it, "bringing in the sheaves."

THE BISHOP OF ROCHESTER'S TESTIMONY.

The Bishop of Rochester has addressed the following letter to the Rev. J. W. Marshall, vicar of St. John's, Blackheath:—

"Croydon, Oct. 29.—Dear Mr. Marshall,—I am sincerely glad that you should give counsel and sympathy to our good kinsmen, the American evangelists, who propose to help us with our overwhelming work in South London this winter. You will indeed do good service if you, and those associated with you, will firmly discourage the selfishness of well-instructed people, who, by their constant attendance at services not intended for them, crowd out those who are wanted to come. Their success will, moreover, be far more complete if you can show them how to reach that class of the population which I have reason to know they did not lay hold of in their last visit to the metropolis; and which, alas! still baffles the Church's activities, though not outside her duty, purpose, and care.

"May I add, that those men are personally known to me? More than once I have come across their track in their own country, and I have heard nothing but good of them. To call them schismatics is to trifle with language. To suspect them of sectarian motive is to do them a grave injustice. Their religious services are simple, reverent, and deeply impressive. Their recent labours, not only in our largest provincial towns, but also at our two great English Universities, are standing the hardest test, that of time. Should anyone doubt if their doctrine is pure, or their work solid, let him do what I myself have done, and hope to do again—go to judge for himself. He will probably come away touched to the quick by the tenderness, and pathos, and manly thoroughness of what he will hear there; perhaps just a little sorry that their secret is not yet quite his own. This I am sure about, that all earnest workers for souls, of whatever school among us, if they cannot altogether go with them, will pray for them.

"My own desire is that God will raise up 10,000 such men to proclaim His redeeming love.—Faithfully yours, A. W. Roffen."

MR. H. VARLEY AT UXBRIDGE.

ON Wednesday evening the Town Hall, Uxbridge, was crowded with an audience of men to hear Mr. Varley lecture on the advantages and obligations of chastity. Mr. Alfred S. Dyer presided, and was supported by the Revs. Selwyn Blackett, J. C. Taylor, G. H. Jones, and others.

In the course of a powerful address of an hour and a half in length, Mr. Varley declared, amidst applause, his entire sympathy with the action the Chairman has recently taken in that town in exposing and denouncing the iniquity of the ownership of houses of ill-fame by persons holding office in connection with Christian Churches. He said that this age needed men who would boldly denounce sin, wherever it was found. Mr. Varley's lecture marks another step in the efforts that are being made to purify the moral tone of Uxbridge, which has been corrupted by the toleration, without protest, of houses of impurity in one spot, it is said, as far back as can be remembered.

OPEN-AIR MISSION. — The West London Auxiliary Quarterly Meeting of this Mission was held on Monday evening, October 22, at the Stafford Rooms, Tichbourne-street, W. A goodly number of Christian workers were present. The Chairman, Mr. Herbert Arbuthnot, made some earnest remarks, of a short, telling, and spiritual character; Mr. Pamment gave some interesting particulars relating to Mr. Kirkham's visit to America, and also spoke on open-air work. Mr. Wood, of the Evangelisation Society, spoke on Paul as a preacher's model, preaching Christ and Him crucified.

Notes and Comments.

WE hope many Christian ladies in London will heartily give themselves, during the coming months, to the work of house-to-house visitation in the various districts as they are visited by Messrs. Moody and Sankey. A pressing personal invitation will often induce people to attend who might not otherwise hear of the meetings. Friends residing in the provinces will be glad to learn that a number of seats are reserved at each meeting for those coming from the country; tickets can always be had by sending stamped envelope to Mr. Robert Paton, Hon. Sec. to the Central Committee, 186, Aldersgate-street, London, E.C.

A letter from the Postmaster-General states that the Post-office, in carrying out the new arrangements for extending the sale of postage-stamps to the public, will give licences to tobacconists and keepers of refreshment-rooms and the like, whose shops are necessarily open late. The effect of this will be ruinous to servants and young girls, who may be sent out for stamps. No post or stamp office ought to be identified with any such business, nor with any place where drink is sold.

Pastor Fliedner, in his November journal, pleads earnestly for a special fund to be raised, in connection with the Luther Celebration, on behalf of Spanish Protestant theological students. They are few in number, but greatly needing aid to enable them to prosecute their studies. The fact that in Spain there are youths being raised up to be trained as pastors, evangelists, and teachers, cannot but cause joy to all who desire the evangelisation of that dark, priest-ridden land; and the suggestion is one that professors and students of our own colleges would do well to consider. They might, perhaps, take it up as a speciality of their own, and render graceful as well as needful aid to an important object.

Openings for the preaching the Gospel in Spain are presenting themselves in all directions. The inhabitants of towns and villages visited by the colporteurs manifest strong desire for the Word of God, and for evangelists to settle among them. But the labourers are sadly few, and cannot overtake the work which awaits them. The need of supporting the new institutions just formed for training workers is very pressing, and the pastors of the churches in Cadiz, Seville, Jerez de la Frontera, unite with Pastor Fliedner in urging it upon Christians in all Protestant countries.

The recent proceedings at Ongar Fair, as reported in the *Chelmsford Chronicle*, seem to indicate that the cause of moral and religious progress in Essex has its enemies in high places as well as its friends. Capt. Budworth and the Rev. Father Nicholls seized the opportunity afforded by the speech-making at the close of the fair to violently attack those who are seeking to bring about the closing of public-houses on the Lord's Day, and urged the people present to do all in their power to prevent this end being gained. They expressed their conviction that all who aimed at this were fit inhabitants for lunatic asylums, and they hoped that ere long the times would return when Sunday recreations and games after morning service would be resumed. Country and city alike show these sad signs of retrogression, and while leading men in rural districts thus pervert the people, who can wonder that evil triumphs?

The past week has been marked by disasters of a sad and serious character. The collision between two vessels in the Irish Channel on the night of the 30th ult resulted in the loss of fifteen lives. The Liverpool express dashing into another train at Watford occasioned the death of two, and the serious injury of others. But the most deplorable of all was the outrage committed on the Metropolitan Railway, by which many were badly wounded and hurt, though, by a merciful Providence, no life was lost. That such fiends in human shape are abroad in our midst as the perpetrators of so great a crime as attempting to blow up two trains laden with precious lives, is a fact which reveals a state of depravity terrible indeed to contemplate. That these are "perilous times," through reckless ungodliness and lawless hate of men, every day seems to bring fresh witness.

The Moral Reform Union has issued a leaflet relative to the duty of voters to use their votes in municipal elections so as to secure the triumph of high character instead of party politics. The importance of returning candidates for election as members of our Town Councils, and other Local Government bodies, who are pledged to principles of justice and high-toned morality, cannot be exaggerated. We are bound to see that those in whose hands we place municipal authority will use their influence in checking all kinds of vice, and in upholding all honest efforts to promote social purity, civil order, and proper regulation of all matters coming under their control. Any one willing to join in the work of the Union is invited to send their name and address to the Secretary, Leinster-place, Porchester-terrace, London, W.

There is such a thing as the lawlessness of wealth, as well as the lawlessness of the masses of the poor and untutored part of our population. And, be it remembered, the former has to do with the prevalence of the latter. Wealthy candidates for Parliamentary elections scheme and plot to get over Acts passed to prevent corrupt practices. The sons of aristocratic families help largely to maintain West end immorality and vice, and are not held in less repute for so doing. Rich men's clubs have their Sunday opportunities for carousal and social festivity unhindered, while the public-houses, to which the poor resort, are partially closed, and under supervision. People who can pay are allowed to escape with a fine, while the penniless, for the same crime, are sent to gaol. What wonder if discontent, secret resentment, and resistance of law, prevail among the lower orders, while these glaring inequalities are allowed.

The labour question, too, has its influence in promoting the sad state of social and political disquietude which is at work in our midst. Many thousands of toilers in our great cities and towns are labouring for pittances insufficient to keep body and soul together. Tailoresses making boys' trousers at 2s. 6d. a dozen pairs, sempstresses making shirts at 9d. a dozen, and finding their own needles and thread, while their employers are making large profits and living luxuriously. Can we be surprised if restlessness and discontent, such as breed revolution and riot, are fostered in the minds of those doomed to such a state of existence? Despair, hard-hearted resolves, and hatred of those in better circumstances, are the natural outcome of these and similar social wrongs.

It may be true, as men tell us, that it is easier to point out the evil of such things than to find the remedy. But there are principles of righteousness for which Christian men at least ought to plead, and themselves to act upon. It is something towards remedy, for us all to search out the cause of existing evils, and to use our influence in the advocacy of justice and truth. The voice of such an Apostle as James, when he proclaims against injustice and oppression, has its message for the Church and the world of to-day, as truly and as essentially as the voice of Paul when he preaches the salvation which is by faith in Jesus Christ. The Gospel required now is one in which the orthodox practical side of truth is made as prominent as that which is doctrinally sound and clear.

Among the faithful sayings of God to which earnest heed should be given are two, which, however apparently diverse, are yet inseparably one in their nature and result: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "This is a faithful sayings, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." They follow each other as cause and effect, and any divorcement between them is evil. It has, however, been but too often attempted; hence Christianity has in many quarters lost its power in the hands of some of its advocates.

A correspondent writes to suggest that many Christians might do much to reclaim the lost by gathering together in their own homes classes of lads and lasses on Sunday evenings. Numbers of these are to be found in our streets, and the attraction of a warm room, bright singing, and earnest Gospel words of instruction, would be strong, and, with God's blessing, would doubtless lead not a few to salvation through Christ. Parents who feel it a duty to devote the Sunday evening to the spiritual good of their children might increase their usefulness by inviting a neighbour's children to join them. Or such meetings might be held on week evenings. Our friend adds: "Let us not wait until we can do something great for Christ, but do the little we can now." Many are deterred from usefulness by despising little acts of service, and aiming beyond their capabilities. God does not refuse to accept or bless small services; let none of us be backward to render them.

If last week we expressed our regret at Mr. Spurgeon's mistaken remarks on undenominationalism (to which subject we shall again refer), we no less heartily express to-day the thankfulness with which we have read his utterances in the *Sword and Trowel* for November on the recent session of the Baptist Union at Leicester. Union at the expense of principle is not in Mr. Spurgeon's line; his love for the Gospel of Christ is ever paramount, and we thank God he has been led to utter so manly, and withal Christian a protest as that to which we refer. It may be true that the Unitarian leader who was present, and whose presence at the inaugural *soirée* was welcomed by other speakers, was not invited by the officials of the Union; but ought leaders of Christian associations to allow themselves to be placed in such a position that *nolens volens* they must appear before the public as allied with deniers of the lordship of the Master they serve?

We recommend those who wish to find really useful books for prizes and presents to send for the catalogue of Mr. T. Fisher Unwin, 26, Paternoster-square, E.C.

By the death of Rev. Sir Henry Wellwood Moncrieff, of Edinburgh, last Sunday morning, the Free Church of Scotland has lost another of her most prominent leaders. He was for many years senior clerk of the General Assembly, and was looked upon as an authority in all Church questions. He had attained the ripe old age of 75.

The character of the fiction which finds its way into the religious journals of these days is often anything but conducive to the interests of true piety, not to say really adverse to them. Our attention has been directed to the serial tale commenced in the new paper called *The Christian Million*. It seems by no means calculated to foster reverence for sacred things, or to promote respect for a love of truth and godliness. We cannot wonder that the youth of to-day manifest a keen relish for novel-reading of a questionable and harmful kind, while in papers and magazines which they are led to regard as Christian in their character, they find tales as loose and pointless for any good end as the trashy productions from other sources can possibly be.

The letter of the Rev. R. C. Billing, Rector of Spitalfields, to the *Telegraph* of Friday last, on the question of the London poor, does credit alike to his judgment and philanthropy. His assertion that overcrowding, through lack of houses suited to their need, accounts largely for the state of things, is undeniably true, and until this evil is dealt with there is little or no hope of improvement in the social and moral condition of the outcast masses of the population. Decency cannot be observed, or virtue inculcated, under the existing state of things, nor can the new life even of converts (supposing them to be made) be consistent with godliness, amid such surroundings. The sad part is that necessity compels many well-conducted and industrious persons to abide under these painful conditions.

It is useless to demolish the old haunts of these wretched and in many cases unfortunate people, unless other accommodation is provided for them. The problem is how can this be done. Mr. Billing contends that the State must and ought to, at least, assist in the work, but that Christian philanthropy and private enterprise might do a great deal to solve it. The suggestion is also wise and right that great employers of labour should be held bound to provide dwellings for their own operatives, as agriculturists are for their labourers. These assuredly ought to move speedily and heartily in the matter. Mr. Billing justly says:—

"It is a holy cause if ever there was one, and until it triumphs I see nothing before us but more pauperism, more vice, more crime, and at last a terrible retribution."

MARTIN LUTHER: What he did, and what he taught.—The Religious Tract Society, 58, Paternoster-row, London, has just issued a broadsheet (size, 13½ by 17½), with portrait of Luther, and giving some of the principal events in his life, and an epitome of the Protestant doctrines which he taught. The broadsheet is suited for distribution at Commemoration meetings, for posting up in school-rooms and Mission-halls, and for parochial and district circulation; one penny each, or 3s. per 100.

RATCLIFF STRANGERS' REST.

THE annual meeting of the helpers and friends of this interesting work took place on the 1st inst., when the largest room of the "Rest" was filled to overflowing. After prayer by Mr. Colin Young, Mr. J. E. Mathieson, who presided, read Ex. xxxix. 42, 43, and briefly directed attention to three aspects of Christian work. First, toward God, that it should be done as "before the Lord," and "unto the Lord." Secondly, toward our brethren, "in honour preferring one another," not "judging one another," but rather in love "admonishing one another." Thirdly, toward "them that are without;" remarking, that when discouraged by the magnitude of the work, we should remember that God saves men singly.

A worker then spoke of recent cases of blessing amongst British sailors, instancing as one out of several recently, that of a fine, intelligent seaman, who only that week had come to the "Rest" after a three week's debauch, during which the earnings of a long voyage (£22) had been squandered. Penniless and penitent he was pointed to the Saviour; after being here sheltered for a day or two, he sailed for the West Indies, to all appearances a "new creature in Christ Jesus." This was cited as an example of what is happening week by week, and sometimes day by day, in connection with this work.

Dr. Ziemann gave interesting testimony of work in Germany. The German people are thirsting for the "Water of Life," and the great need of that land is *living men* to proclaim the Gospel of Christ. It was cheering to hear of one such now doing God's work in Germany who was brought to the Lord at the "Strangers' Rest." Miss Hedenstrom told of rich blessing amongst Swedish sailors, and of one in particular, converted at the "Rest," now a missionary in Sweden; after which a Christian from Finland spoke of an open door for Gospel work in that country, and expressed his hope that Finland might be the bridge across which the Gospel should travel to Northern Russia and Siberia.

Mrs. Osborne, recently returned from the Cape after three years of work amongst soldiers and sailors, testified of prayer offered in England having been richly answered in Africa. Mr. Bergman, a faithful worker amongst the Jews in the district, could have recounted many deeply interesting incidents of his work, and spoke of one Jewish brother, who having accepted Jesus as his Lord at the "Rest" is now serving Him as agent of the Bible Society at Port Said.

Mr. R. C. Morgan (the retiring treasurer) pointed out the connection between the closing verses of Mark xii. and the first verses of Mark xiii., showing that the widow's two mites, given in the spirit, were more in the eyes of the Lord than the fine buildings of the Temple, and added that the whole question of money in regard to Christian work needed raising to a higher level. Mr. J. T. Isaac (hon. sec.) said the workers could praise God for a year of perhaps greater blessing than any before. The actual extent of work done was indicated by the fact of six meetings daily, in various languages, all the year round, in addition to thousands of tracts, bags of books, and Bibles given away. Open-air meetings have been held in the highway nightly through the summer, and fruit has been seen from them. Several missionaries, now labouring in distant lands, have been one result of the work at the Strangers' Rest.

Mr. T. A. Denny briefly remarked that unless our giving involves some self-denial, there is "not much in it. Mr. Reginald Radcliffe then spoke, in burning words, of almost the whole world waiting for the Gospel, which should lead us not to rest satisfied with the poor past, but look for much greater things in the future. He urged that the great need of Christian workers is to get down before God, and then down to the people, even down to the degraded and outcast; he powerfully pleaded for present and full consecration. This interesting gathering was brought to a close by commemorating the dying love of the Lord Jesus, in the "breaking of bread."

It is a cause of regret to the Committee that a work so fruitful, and in which so large a return of actual work done is given for so small an outlay, should be in any way hindered for want of funds; they hope that it will be counted a privilege by those to whom to whom the Lord has entrusted the silver and the gold, to assist in discharging the debt of £64 now outstanding. Donations will be thankfully received by the Treasurer, Mr. F. S. Gardner, Heddon House, Hampstead, N.W., or at the "Strangers' Rest," 163, St. George's-street, E.

The next monthly Workers' Meeting will (D.V.) be held on December 7, when Mr. George Soltau will give an address.

IRISH CHURCH MISSION.

I OBSERVE with deep gratitude that the sympathy of true believers is drawn out now more than ever towards the Christless multitudes in blood-stained Ireland. In evidence of this many loving gifts appear in your subscription list for preaching the Gospel in the sister isle. I am rejoiced to hear from our Lay Secretary that £93 1s. 6d. came through your hands last year for this good work, and I beg you to allow me to thank the givers.

Suffer me to bring the work we do before the readers of The Christian. It is to preach Jesus Christ and Him crucified in all holy love and fervent zeal as the sinner's only and all-sufficient Saviour to the poor neglected Roman Catholics of Ireland. They number about four millions of souls, and are in a deplorable moral and spiritual state of destitution. We employ 27 clergy, 167 trained teachers and Scripture readers, and 50 Irish text teachers. Testaments and tracts are distributed, Mission Services held, house-to-house visits made, Sunday, day, night, and ragged schools taught. There are 1300 destitute children in affiliated homes, and 3000 children taught in the daily ragged-schools.

The only bright spot on the dark page of current Irish history is Mission work for our beloved Master. Other works may and have ended in defeat, disaster, and disappointment, but this one has not and never will. Rev. Timothy Clesham was preaching lately to a cabin full of peasantry in the West. He says: "I was explaining the Fall and its Remedy by Genesis iii. 15, and the history of our blessed Lord in the New Testament. One old Roman Catholic exclaimed before all, 'I'm an old man now, and often heard my priests tell about the death of Jesus Christ, but I never understood it at all till now, *and it's all so beautiful!*'"

E. Wilfred Robinson.

Monmouth House, Shepton Mallet.

BRIGHTON MEDICAL MISSION.—The Mission Hall in Edward-street was the scene on Thursday, the 1st inst., of one of the most touching incidents in connection with this Mission. Dr. E. W. Witten, who for the past nine years has held the post of medical missionary, gave a farewell address to his co-workers and patients with whom he has been labouring. The announcement of the meeting was more than enough to fill the Hall to overflowing, for the sympathy which has been manifested during the doctor's career in the work has been felt and appreciated by all; hundreds bearing testimony to his assiduous labours. At the close of Dr. Witten's address, he was presented with a variety of gifts.

HOME FOR POOR CHILDREN.—It is proposed to form a Home, a happy, bright, working Home, for saving some of our little ones from a life of degradation and vice—little girls who have been sinned against, and are helpless, powerless to save themselves. They would be taught, cared for, loved, and trained for useful work and occupation. A lady, residing at Fulham, proposes to undertake this charitable work, aided by a clergyman's daughter, but has not the means to start it. She will need £100 to begin with, taking at first a small house and furnishing it with actual necessaries. Donations, &c., received by Frederic A. D. Noel, Treasurer, 18, Carlton-road, Maida-vale, W.; and Miss K. Thomas, St. Cyprians, Hurlingham, Fulham, S.W.

THE REVIVAL IN IRELAND.

[SPECIALLY REPORTED.]

THE WATERFORD WORK.

DURING the past three weeks I have often been impressed with the inadequacy of these cursory notes as a sufficient representation of the wonderful work of God in South Ireland, through our American brethren. To give that would need a pen specially gifted and inspired. One can tell of crowds coming together twice or thrice a day; of the solemn awe that rests on these listening multitudes, as the preacher sounds forth his warning appeals and affectionate, sometimes tearful exhortations; of the visibly softening influences at work while the singer, in rapturous and mellifluous tones, extols the loving-kindness of the Lord, commends the offer of salvation to the immediate acceptance of the sinner, or urges the believer to a deeper and fuller consecration of heart and life. One can speak, too, of many publicly confessing their anxiety of soul, or their resolve to be henceforth the Lord's. But all these things are only what appears on the surface. Who can see and describe the silent and secret workings of consciences that have been deeply stricken by the arrows of the Truth? Who can record the mighty spiritual conflicts that are going on in these thousands of hearts? Who can estimate the number of those who pass from death into life as they sit on their seats without any public proclamation of the fact? Who can follow to their widely distant homes those visitors whose souls have been either quickened by a new, heaven-born life, or revived by a fresh anointing of the Holy Ghost? Who can enter the circles in which one or many or all of the inmates have been greatly blessed, and are in turn made a blessing to others?

There is much connected with such a work of grace that any one or any twenty observers can never find out. There is much also that is known that cannot discreetly be told to the world. And yet I trust that what *is* known, and *may* be told, is sufficient to stir sympathetic hearts to more abounding thankfulness, a more consuming zeal, and a more confident assurance that the time of our redemption draweth nigh. Mr. Moody has several times remarked that it seems as if the present were a season of God's special favour in the ingathering of souls. In Boston and in Chicago, just before he left the American shores for this campaign, he found a very remarkable readiness among the people to listen to and obey the Gospel invitation. He has scarcely ever, perhaps never, in all his experience seen more glorious times than those that have been witnessed these past weeks in the South of Ireland. Speaking for myself, and, of course, from a much more limited field of observation than the evangelist, I can corroborate this view. As I have several times remarked in these letters, it has looked as if the people were really hungering and thirsting with insatiable desire for the bread and water of life.

THE BEST WINE KEPT TO THE LAST.

The Waterford Mission has been the shortest of the three, but, take it all in all, it has certainly been the most remarkable. As I stated last week, the opening day gave the best start that the evangelists have had in this short, but memorable, Gospel campaign. It is not often that the message takes hold so quickly. It must be confessed that Mr. Moody seemed at his best that Sunday evening, though one cannot very well say what his best is; every succeeding utterance seems to eclipse its predecessor in intensity of earnestness and thrilling power. The key-note of Sunday night has been maintained throughout the remaining three days. On looking back, and recalling the spectacle that the Skating Rink has so frequently presented, it is hard to believe that it has all been crowded into such a brief period of time.

The week-day meetings were fixed for mid-day and evening. The former hour was chosen to suit the great numbers who came into Waterford from the towns within a considerable radius round about. Not a few came in for the entire mission, but the greater portion of the visitors from a distance were only able, so far as I can judge, to attend one mid-day service, and then return to their homes by an afternoon train. The railway companies have helped on the work by granting cheap tickets. Special late trains have also been run each week-day evening, so that those who wished to attend the evening meetings could return home the same night. I have myself met with some cases, and have heard of a good many besides, where those friends from the country, who could only be at one meeting, have yielded to the power of the truth preached and sung, and, like the Eunuch of old, have gone on their way rejoicing. Mid-day meetings are not usually considered favourable for drawing in the Gospel net. The lineal descendants of Nicodemus are pretty numerous in our own time; many will "come to Jesus by night" who have not the courage to do so in the broad light of day, amidst a crowd of spectators. The difficulty of getting anyone to testify his anxiety of soul has been strongly felt at Waterford, I understand, in former times. All the more surprised, therefore, have some of the active workers been at finding such a ready and general response to Mr. Moody's searching individual tests at these early afternoon gatherings.

ALL CLASSES REACHED.

The work seems to have reached all classes of the community, high and low, rich and poor. In Limerick, the Bishop of the Irish Episcopal Church was strongly opposed to the movement. In Cork, Bishop Gregg, while he was not unfriendly, took no steps to identify himself with the meetings. Bishop Day, of Waterford, on the other hand, has been present on several occasions. It is rather a curious fact that in Cork, where the chief ecclesiastic was only benevolently neutral, a goodly array of his clergy were active sympathisers; whereas in Waterford, with a warm friend at the Episcopal Palace, only one clergyman of the town, so I am informed, cast in his lot with the evangelists. Clergymen, however, from other towns have been in constant attendance, while the ministers of the various Nonconforming bodies have been hearty in their countenance and help. I believe I am justified in saying that not a few of the members of the well-to-do and influential country families have been sharers in the blessing. I could enter into some deeply interesting particulars, if it were desirable to do so; it will be sufficient to indicate the welcome fact, that though the poor have had the Gospel preached to them, and doubtless have in many cases been converted, the influence of the movement has extended to those who, as a rule, are not so easily reached and affected. I would not presume to think that the soul of one man is more precious in the sight of God, or more intrinsically valuable, than that of another. But when we hear of the conversion of those whose social rank and worldly possessions give them great responsibility and power over others, we cannot but rejoice with a joy more deep than usual.

Considering the circumstances of the town, the attendances at these Waterford meetings have been very remarkable indeed. The Protestant population is said to be only between 3000 and 4000. When one takes into account the large proportion of those who cannot, from various causes, attend any public meeting, the fact that the Rink was crowded twice a day with some 1200 or 1400 persons is one that cannot well be explained according to the rules that usually govern these matters. Of course there were many from the country, but even when due allowance is made for that, the phenomenon is not fully explained. One can only conclude that the Lord gave the evangelists special favour in the eyes of the people, not excepting those who are supposed to be outside the pale of all such movements. The Catholic part of the population was well represented at many meetings, and I believe not a few cases are known where these were greatly impressed with the truths to which they listened.

There was a better and more proportionate supply of competent workers for the inquiry-meetings here than at either Limerick or Cork, and that may have had something to do with the success of the after-meetings. The friend to whom I referred in connection with the Limerick meetings duly reached the scene of action at Waterford; other active and well-qualified workers were present from distant places. The task of removing difficulties from the minds of those who desired personal conversation, seemed in many cases easy; they were so thoroughly broken down by the softening influences of the song, and the powerful appeals of the preacher, that they were ready to be led into the path of simple trust in the Lord Jesus Christ, and unconditional surrender of heart to Him.

THE LAST DAY,

all things considered, was the best of the four, and would probably bear favourable comparison with any day during the entire three weeks' Mission. In order to atone for an alteration in the arrangements, Mr. Moody conducted the early prayer-meetings on the last two mornings. At these a very large number of requests for prayer were read and presented; among those mentioned on Tuesday was the case of a young soldier, now under sentence of death for murder in Dublin, who has been converted since his imprisonment. The meeting on the last morning was turned by Mr. Moody into a praise-meeting. Having shortly expounded a part of the 103rd Psalm, he called on all who had received distinct blessing during the past days to rise and confess it before God and man. A great stream of short testimonies followed, with now and then a brief pause during which Mr. Moody would give some kindly word of stimulus or encouragement to the young disciples. Many of these were by no means young in years; indeed, I could not help being greatly struck by the large proportion of elderly men among those who stood for prayer and professed to have trusted in Christ during these four days. The first note in this concert of praise came from a grey-haired man who thanked God for having been led to Christ. One father offered praise for the conversion of three children, and another for two sons brought to the Saviour. A lady returned thanks for the conversion of a visitor, and a relative that had been baptized with the spirit of service. A backslider praised the Lord for his restoration. Mr. Grubb, of Cahir, who was an active helper in the Limerick meetings, as well as at Waterford, desired to return thanks that twenty members of the Bible-class he formerly conducted at Limerick had been brought to decision. Two of the Waterford pastors also rose, and said that they knew of several cases of conversion among the members of their congregations. Many others in the body of the meeting gave thanks on their own behalf. Mr. Moody urged the young men who had been blessed to band themselves together and "go for" the young men of Waterford. He afterwards prayed very earnestly for all these young disciples who had confessed Christ.

At the last mid-day meeting there was a crowded congregation, to whom Mr. Moody preached his powerful discourse on "Sowing and Reaping." At the close, when he asked those who desired prayer on their behalf to stand, a great company at once started to their feet all through the hall and also on the platform. Personal dealing followed, and the hearts of the earnest workers were much rejoiced at the wonderful privilege they had of pointing the troubled ones to Him who hath made peace by the blood of his cross. The opportunity for conversation was extended to the whole of the time elapsing before the mid-day and evening meetings; several good cases were met with. The last meeting of all was a grand one—grand in the overflowing attendance, in the rapt attention, as Mr. Moody entreated those who had come near the kingdom of God not to miss it, and in

the wonderful responses to his call for immediate decision.

At this final meeting Mr. Sankey sang the new favourite, "When the mists have rolled away," and Dr. Bonar's impressive hymn, "Pray, brethren, pray," with the solemn refrain, "Eternity is drawing nigh." The solos by Mr. Sankey were greatly appreciated at Waterford, as indeed they have been throughout this Irish campaign. Requests frequently came in for some particular song that had been made a blessing to the petitioner. It was a great matter for thankfulness that, notwithstanding the moist, dull Irish atmosphere—the sun never showed himself once all the time the evangelists were in Waterford—Mr. Sankey's voice kept in splendid trim, and he was able to sound forth in sweetest strains the Gospel message, the ascription of praise, and the trumpet call to duty.

FLYING VISIT TO DUBLIN.

Leaving Waterford early on Thursday morning, Messrs. Moody and Sankey reached Dublin in time to be present at the afternoon meeting of the Convention, then in session at the Christian Union Buildings. The hall was densely crowded. The audience had remained in their places since ten o'clock that morning, well knowing that if they once left the building there was small chance of getting back for the afternoon meeting, which was timed to commence at three o'clock. About half an hour before that time the evangelists appeared, and Mr. Moody at once opened the proceedings. After Rev. Hugh Price Hughes had offered earnest prayer, Mr. Sankey sang "When the mists have rolled away," and subsequently Miss Havergal's hymn, "Tell it out among the nations." Mr. Moody's address was very similar to the one with which he commenced the London campaign, last Sunday morning, in the Islington Hall; a pretty full report is given in preceding columns. Towards the close of his impassioned exhortations and appeals the whole audience seemed fairly broken down with emotion, especially as he told the incident of the dying teacher in his Chicago Sunday-school, whose efforts for the conversion of his class, said the evangelist, "changed the whole course of my life, and gave me a passion for souls that I have not lost to this day."

Mr. Moody and Mr. Sankey left Dublin by the evening mail of Thursday, and arrived in London the following morning.

DUBLIN CHRISTIAN CONVENTION.

THE tenth of these interesting anniversaries was held last week in the Christian Union Buildings, Lower Abbey-street. There was a goodly muster of ministers and Christian workers from different parts of the island, and the attendance of the general public was also well sustained. The first meeting was on Monday evening. At the close of a social hour, Rev. J. D. Smylie shortly addressed those present on the need of earnest believing prayer, of unity of spirit and aim among Christians, and of a whole hearted surrender to God's service. A number of requests for prayer were read, among them being one for a rich blessing on the special evangelistic effort in the south of Ireland. The following condensed notes of the proceedings are taken from the excellent accounts in the Dublin *Daily Express*:—

TUESDAY, OCTOBER 30.

On Tuesday morning to a large company, Rev. H. B. Wilson, of Cookstown, spoke on "How the Evangelical Churches might better husband their resources." He said: In very many districts, one church here and one church there would be ample for the worshippers, and what he said of churches he would say of ministers—one ministerial labourer would suffice where the services of several are now retained, and the remainder might advantageously be withdrawn and commissioned to carry Gospel truth to other localities and other countries where light was badly needed. Economy is a present duty: money and labourers are given by God, and should not merely be applied to fitting uses, but should also be so expended as to show the greatest possible return. A great world lies outside the Church of Christ, the majority of its inhabitants being without one gleam of light on the path that leads to the grave. The practical and pertinent question arose, was it necessary that in every field each of the churches should have its ministerial representative and general staff of officers. Might not churches confer and devise some principle of "give and take," that would enable them to work together, and so diminish expenses? In Victoria churches are built out of a common fund, and are held as joint property. It should be remembered that the points upon which all churches agree are overwhelmingly greater in importance and number than those upon which they differ. He appealed to those present to remember that the one aim of every church should be to win souls for Christ; they should set aside, therefore, everything that could interfere with the accomplishment of that object.

Rev. J. Fordyce, of Belfast, next spoke on "The Relation of the Holy Scriptures to Spiritual Life and Growth." This was an age of many books, of reading, and of writing—an age in which the humblest Sunday-school teacher was more highly favoured than the highest in bygone days. With all this reading, perhaps on account of it, the reading of the Book of Books is neglected. He urged the importance of habitual study of the Word of God, not merely as preparation for ordinary Christian duties, but in the private study in the closet, by which alone activity in religious life could be sustained. In the case of all men who had moved the masses and been energetic in pushing forward the work of God, the prominent feature in their lives was their love for regular study of the Bible.

Rev. R. W. Starr, of Liverpool, delivered a forcible address on "Co-workers with God." He said he resided in one of a half-mile row of houses, in the course of which might be counted forty public-houses and two churches. On Sunday evenings more people are to be seen in any one of the former than in both the churches combined. "Roll ye away the stone" is a Divine command, and might well be taken to heart. What were the stones in their way? Insanitation was one. The people cannot be reached as long as they are housed—save the mark!—in a way that no nobleman would think of providing for his horse or dog. At their Liverpool Town Council one of its members had said that there were 17,000 insanitary houses in the district from which he came; and this meant that the poor people had not a chance of living even in common decency; he prayed that a Christian statesman might soon arise who would rescue the people from their inhuman condition. He also mentioned want of sympathy between various classes of the community as another difficulty in the way, and urged the necessity of house-to-house visitation, that the habits and wants of the poor might be better known.

Mr. W. Spencer Walton, of London, gave an address on "Sanctification." Taking as his text Joshua iii. 5, he maintained that Christian unfaithfulness was a greater hindrance in the way of religious progress than infidelity.

On Tuesday evening it was found necessary to remove the partition separating the large hall from the minor hall adjoining, in order to provide sufficient accommodation for the vast number seeking admission.

Rev. H. P. Hughes, Oxford, addressed the meeting on "The Evangelistic Aspect of Holiness." Taking as his text "I love Thee" (John xxi. 15), he asked how it was that Peter, though he was a wayward man, was yet a favourite pupil of the Great Master. It was because he was a warm-hearted and generous man. Cold hearts were almost useless in the Church of God. If Irishmen were as earnest on the subject of Christ's work as they were on the subject of politics, they would shake the kingdom of Satan to its very centre. The love of Christ constrained the early members of the Church to become ambassadors of Christ, and to desire the conversion of the whole human race; and so it should be the case with all in these days who love the Lord. They should also have more faith in God, more belief in his power, and willingness to save to the uttermost. A cabman in Plymouth once expressed his wonder that, while Christians said so much about Charles Bradlaugh, they did not meet together and pray for his conversion? And why not? He had not blasphemed the name of Jesus more than Saul of Tarsus had done; at all events, he had not spilt the blood of Christians. God save Charles Bradlaugh! His brother had been saved, and was now a preacher of the Word in England.

Rev. Dr. Mackay, Hull, delivered an address on "The Unfinished Work of Christ." They had often heard, he said, of the finished work of Christ, but they should turn their minds more to his unfinished work, the work that He had been raised from the dead to perform, and that He was now executing at the right hand of his Father in heaven. The theology of the present day was not so much Christ as I. The Christianity that should be believed in was Christ, with a small "I." Christ all in all—from the beginning to the end of life, none but Christ—that is God's Christianity.

WEDNESDAY, OCTOBER 31.

There was a good attendance this morning. Rev. Frank White, London, spoke on "Christ revealing the Father." He started with the proposition that a Divine revelation was needful to human restoration. Knowledge of God is impossible apart from Christ. He chiefly revealed the Father by the greatness of His works—opening the eyes of the blind, healing the sick, cleansing the leper, raising the dead, casting out devils. The Father was not revealed to the wise and prudent in olden time, but to the babes. Therefore, those who desired to know more of God must become as little children in humility and docility. Let the prayer of Philip be ours, "Lord, show us the Father."

Rev. Dr. Black, Inverness, spoke on "The World's Need." He thought the want of the world was expressed in the Lord's Prayer, "Thy will be done on earth as it is in heaven." Our Saviour proved by his life that his Father's law was workable and practicable in the world. So the aim of all true Christians should be to testify and indicate the workableness of the will of God on earth. He thanked God that while sin was rampant upon the earth, God always raised up some counteracting agency to meet the need of each special case. Let the prayer of each one be, "Lord, take me and do with me as Thou wilt."

Rev. R. W. Starr, Liverpool, delivered a short address on "Neglect of one's own vineyard." He said he had been greatly concerned with the large number who would not be called workers, but who rather hang on outside the church door. Active church work cannot be pushed forward unless there is a loving enthusiasm stirred up in the heart. In the experience of ministers one of the greatest temptations with which they have to contend is the mechanical performance of their exalted duties. The Churches to-day are accomplishing one hundred and fifty times more work than was accomplished one hundred and fifty years ago. And it was this high pressure work that rendered it all the more necessary that the small half acre of the heart should have its interests well looked after, so great are the tendencies to overlook private communion and Scriptural study. Let ministers, teachers, and all Christian workers endeavour to have their own hearts overflowing with love and enthusiasm, then out of their fulness others would derive benefit.

Rev. Thomas E. Hackett, Bray, taking for his subject, "Be filled with the Spirit," said to have the Spirit of God was a necessary possession of every true believer. It was a possession of greater importance than anything else that could be named. The Spirit of God keeps from yielding to temptation; without it the tempted are like dry gunpowder placed in contact with sparks of fire. In the Acts of the Apostles 171 cases are given of men filled with the Spirit, without which none could be made useful.

At the evening meeting Rev. Henry Dening delivered an address on the subject, "Wanted—a Man." To be a man it was not enough to have pluck, muscular development, and ordinary acuteness. Business cuteness was considered

sufficient by some to constitute manhood, but the fox was a great deal sharper than man. Reputation, wealth, and position did not constitute manhood. Real manhood consists in obedience to the command of Christ, resemblance to his character, and perseverance until his Coming.

Rev. Henry Montgomery delivered a short address to young men, on the prayer of the publican, "God be merciful to me a sinner."

AFTERNOON MEETINGS

On Tuesday afternoon the work of various Irish Missions was described, and their claims set forth.

Mr. T. P. Law, Q.C., delivered a short address on the Dublin City Mission. Although it is intended specially for the Protestant poor, those who take part in it know no sect, no party, and no denomination. The work consists in carrying to the poor in their garrets and rooms the glad news of the Saviour's love. In carrying on the work of the Mission, earnest personal help is necessary. Each individual should be in himself a missionary, speaking to those around him of the love of Christ and of the grace that He gives. There are mothers' meetings and meetings for boys. If our youth could be got to attend meetings for reading and studying God's Word, and if they could be kept from drink between the years of sixteen and twenty-five, there would be less need for efforts to restrain them from drink in after life. The Mission Hall would be cheerfully lent for meetings for young men, and it was to be hoped that such meetings would be blessed with abundant success. Many of the clergy of the city of different denominations co-operate with the agents of the Mission in their respective districts, but more union is needed. No time should be lost in carrying a knowledge of Christ to every soul within reach of their influence.

Rev. James Robertson next addressed the meeting with reference to the Prison Gate Mission, Dublin. Ladies go early in the morning to the gates of the prison, and speak kindly to the prisoners coming out, inviting them to the Mission premises in Blackhall-place. They are invited to attend various classes—sewing classes and classes for Bible study; they are taught to work in the laundry. Sometimes they are sent to their friends, and sometimes, if they prefer it, they are sent to one or other of the colonies, in order that they may have an opportunity of commencing useful, happy lives. From the beginning to the end the work of the Prison Gate Mission is a work involving self-abnegation and self-denial. The ladies in charge of Blackhall-place want more room—better and more suitable accommodation. Recently they have not been able to take in all the prisoners that they might accommodate because of the low state of the funds.

Rev. Wallace M'Mullen spoke on the Methodist Home Missions. The missionaries do not push their work controversially. Their war is against sin, not against creeds. They simply state the truth, and, leaving it to make its own impression, they make no reference to antagonistic error. It might be asked, What has been the spiritual result of their work? Many of the results are not clearly known, and even much of the fruit of their work that is known is not gathered into their own barns. The motto of this section of the Church has never been Ireland for Methodism, but rather for Christ. But they knew sufficient to enable them to judge that the results have been abundantly encouraging.

Rev. J. M'Cheyne Edgar addressed the meeting on "Presbyterian Home Missions." At the outposts Presbyterians scattered here and there are gathered together into a congregation, and from this point of support an effort is made to influence for good the surrounding population. Connected with the Presbyterian Church there are sixty or seventy stations outside of Ulster, and nearly 500 congregations and stations in Ulster. The object they are pursuing is not to Presbyterianise Ireland, but to win Ireland for Christ.

Rev. J. S. Fletcher, Chaplain to the Dublin-by-Lamplight Institution, said that no Christian or philanthropist could fail to be deeply interested in the work among our fallen sisters. A gentleman to whom he explained the nature and work of the Lamplight Institution said to him that day, "Why don't you make that institution known? I will gladly give you £5 towards it." Six years ago the Christian public entrusted the Lamplight Committee with £2,000 to rebuild the laundry. That had been done, and it was now yielding a good return. The midnight meetings are most encouraging. The average attendance at them has been about sixty, and many have thus been rescued. The speaker stated that over 300 of our fallen sisters, weary of a life of sin and shame, knocked for admission at the door of the Lamplight Institution last year, but, owing to the want of room, only eighty-one could be received. Christian friends were asked to help to build new dormitories, to receive many more. Of twelve placed in suitable situations in the last nine months, ten have turned out most satisfactory. Here is a noble work for Christ and for perishing souls—let every Christian lend a helping hand.

The Chairman (Col. Noble) reminded those present that Mr. Hewson, who was labouring earnestly among the deaf and dumb in this city, would be glad to supply reports showing the nature and progress of his work to anyone who might feel interested in it.

[Notes of some further afternoon meetings and of the last day's proceedings must be postponed to our next issue.]

MAJOR AND MRS. POOLE.

BATH.

THESE friends have concluded a ten days' Mission at Bath. The fine Assembly Rooms were nightly packed to their fullest extent, and that by an audience composed almost entirely of the better classes. Numbers of these have thrown their sympathy into the Blue-ribbon movement since the visit of Major and Mrs. Poole. The Mayor of Bath opened the Mission, also presiding at the farewell meeting. He also issued special invitations to the city dignitaries on Saturday afternoon, in order that they might meet Major and Mrs. Evered Poole at his residence, Weston Park, and become acquainted with the Gospel Temperance movement. Some hundred and fifty guests were present.

The after-meeting and inquiry-room were introduced by Major and Mrs. Poole, and although a novelty, proved a success, many happy cases of conversion being the result. The deep religious tone of the whole Mission was a feature much commented upon, and led to the adhesion of many of the Lord's people to the Gospel Temperance cause in Bath, who had hitherto been standing aloof.

Major Evered Poole's address, to "men only," will not soon be forgotten, 120 signing the "Purity-pledge," and several young men consecrating their services to the Lord for the combatting of social evil. Mrs. Evered Poole's special meeting, for "women only," was one of the most successful of the Mission, hundreds being turned away for want of room. At the Sunday evangelistic services it was calculated that not less than one thousand left the doors for want of room; within, every available space was occupied an hour beforehand.

NEWARK.

A Mission has commenced at Newark, which is meeting with the most determined and organised opposition. The close proximity of Newark to various large breweries and the local vested interests account partly for this. There are, however, a band of earnest workers, who are resolved, by God's help, to make a bold effort in this drink-sodden town; they earnestly ask prayer that power and success may be given to the labours of Major Poole and his wife amongst them, and that God's cause may signally triumph.

CHILDREN'S SCRIPTURE UNION.—Portions for ensuing week:—Nov. 11, 1 Sam. iii. 11—21; Nov. 12, 1 Sam. iv. 1—18; Nov. 13, 1 Sam. v. 1—8; Nov. 14, 1 Sam. vi. 1—16; Nov. 15, 1 Sam. vii. 1—17; Nov. 16, 1 Sam. viii. 1—9; Nov. 17, 1 Sam. viii. 10—22.

CONTINENTAL AND FOREIGN NOTES.

The Reformed Church of France.—*Le Christianisme au XIX. Siècle* gives a list of sixty parishes belonging to this church, that up to October 20 were without pastors, some having been thus destitute eight or nine years.

Marseilles.—During the popular fair, held here for three weeks, twenty religious meetings were held, when from 800 to 900 auditors must have heard the good news of salvation in Jesus Christ. In addition, from 10,000 to 12,000 tracts were distributed.

New Zealand is preparing to follow the example of Canada. The four Methodist Churches, —viz., the Wesleyans, the Primitive Methodists, the Free Methodists, and the Bible Christians—are talking of uniting.

Paris.—In connection with Mr. McAll's work, the *Semaine Populaire* contains the following:—"We announce with pleasure the formation of four Fraternal Societies: at the Boulevard Barbés, at Batignolles, at the Rue Rivoli, and in the Faubourg St. Antoine. Each of these societies is founded with about fifty members. Here are some of their principal statutes:—(1) The members declare their belief in Jesus Christ as their Saviour; (2) They promise to read the Bible every day; (3) They subscribe every month one penny at least for the poor; (4) They meet every fortnight to relate their experiences, for prayer and mutual edification.

Berlin.—Quite recently a new section of the Y.M.C.A. has been formed in Friedenstrasse, North Berlin. It is called "Christophorus," and seeks to gather all young men into the kingdom of God. May they indeed become true *Christ-bearers*.

The Berlin Society for the Distribution of Christian Periodicals is celebrated this Luther-Festival year by supplying each member of the 500 churches who are without pastors with a weekly copy of a Sunday paper that shall contain God's Word. Some of these churches have been years without any pastor or preaching of the Word.

Russia.—Some years ago the Spirit of God worked powerfully in the heart of a large number of Russians. The visit of Lord Radstock to St. Petersburg was much blessed. The revived Christians naturally felt desirous of leading those around them to the Saviour, and having themselves been so much benefited through the Word of God, they sought to make it known to their fellow-citizens.

A Lutheran Bible Society had existed for some time, and a new Bible Society has been founded by the Christians of the Orthodox Church. It was founded with the approbation of the Emperor Alexander II., and received from him an annual subscription of about £50. The death of the Emperor and others has deprived the Society of powerful support.

At the end of the year 1881 the Russian Bible Society comprehended 886 members and six colporteurs. The propagation of the Bible in Russia is encouraged by a goodly number of high functionaries and superior officers. It is also helped by the managers of the railways, who, for the most part, convey gratuitously the colporteurs and the bales of Bibles. In more than one school the Bible is read; it has also entered many prisons, where some true conversions have been the result. It is now sought to scatter it through Siberia, where so many unhappy men and women live and die deprived of all religious succour. A day will come when this Word will exercise a powerful influence on the Russian people; for God's declaration abides, "My Word shall not return unto Me void."

Richmond, Maine, U.S.A.—A great revival is in progress in Richmond. The Spirit of God has fallen in power upon the town, and thus far about one hundred persons have decided for Christ. Crowded meetings have been held every night in the Town Hall for five weeks, and on Sundays an overflow meeting has been necessary.

G. Preble.

Switzerland.—M. Aimé Humbert, of the *Journal du Bien Public*, who has energetically claimed liberty for the Salvation Army, and has shown himself very sympathetic towards the movement, writes:—"I maintain that the Salvation Army has met with a check, from which it will not recover itself; but this blow has not been given to it by the rulers nor by the rioters of Geneva, Berne, Vaud, and Neuchâtel, nor even by the Great Federal Council; the blow has come from the chief of the Army. Mr. Booth, under the fire of persecution, has behaved less as a Christian, or as a father of a family, than as an Army General, which is perhaps what he intends, but which absolutely condemns his *rôle*."—*Journal Réligieux of the Independent Churches.*

India.—About this time last year prayer was requested (1) for troops stationed at Meerut—that the Holy Spirit of God might restrain such sins as drunkenness, and impurity, and forgetfulness of God; (2) that sinners might be converted to God and come out boldly as servants of the Lord; (3) that believers might know more fully the power of our risen Lord to keep them from committing sin. Will you please return thanks that many soldiers have been converted, and also that a request for fuller sanctification has also been manifestly granted? Many new troops are about to arrive for the Duke of Connaught's Camp, whilst regiments are also leaving. Please, then, repeat the above prayers, and ask all believers to remember us here in private prayer, and to request public prayer for us. Special Gospel services will, if the Lord permit, commence November 4, and be held each Sunday till April. Ask all to remember such meetings, and please pray for me (Ephes. vi. 19., James iv. 10), for of the upper classes I might write that I know of none like minded to help. A Major, R.A.

Cairo.—I left England in March in connection with the Army Scripture Readers' Society to labour as their agent. God is blessing us in this far-off land in the conversion of many soldiers in every regiment. In July and August we had a trying time, when cholera was taking down its hundreds. Before the regiments left for their several camps I held a few Gospel Temperance open-air meetings. Hundreds attended and many signed the pledge.

Our soldiers in Cairo will have much reason to praise God for coming in contact with our American bretbren at the American Mission House. It is a mission for the purpose of teaching the Arabs and leading them to the Saviour; the day-schools of boys and girls are in complete order, and the Gospel of our Lord Jesus Christ is being taught within its walls under the able superintendence of Drs. Lansing and Watson, Rev. W. Harvey, and a faithful staff of ladies. Friends interested in the Lord's work should call at the American Mission House; they will find, as many have already found, a cordial reception awaiting them. C. V. K.

CHRISTMAS LETTER MISSION.—During the Christmas season of 1882, 323,000 missives, exclusive of Welsh, French, German, and Italian letters, were sent by post. It is hoped to send this quantity forth in *ten* languages this year, and the treasurer, Miss H. Bewes, 67, Ladbroke-grove, London, W., will be thankful for help towards this object. The testimonies of receivers sent to us are most pleasing. Sample packets may be had of Messrs. Hazel & Viney, 3, Kirby-street, Hatton-garden, E.C.

CHURCH ARMY.—Now that the Church Army Training Home is opened at Oxford, under the Rev. F. Webster, we are able to receive younger and less taught men than before. A careful training for two to four months is given gratuitously to approved candidates. The chief essential for them is that they shall be filled with holy fire, and burning love to God, and an unflagging desire to rescue the lost. The work is hard, the pay poor, but the occupation is delightful. It may be some reader of these lines may ask himself, "Is this a call to me to leave all and follow Him?"

(Rev.) W. Carlile.

21, *John-street, Adelphi, W.C.*

A SIGHT IN LONDON—JUNE, 1883.*

A PLEA FOR DR. BARNARDO'S HOMES.

"WELL," they cried, as we sat one night,
Ere the lamps came in, in the fading light,
"In London city, so bright and gay,
What is the 'sight' you have seen to-day?"

Driving at noon up a crowded street
Almost faint, with the burning heat,
In a block of carriages moving slow,
Watching the passers to and fro;
Idly gazing with languid eye,
On men and women hurrying by:—
I saw, as I went, by the side of the way
A pitiful "sight" in your town to-day.

Turning up from the noisy Strand,
Two little children crept hand in hand.
Such tiny children! so stunted and small,
Cowering close to the sheltering wall.
Shrinking away from the summer air
Like unclean beasts, aroused from their lair;
Clinging together and crouching low,
As if to avoid an expected blow!

Never a shoe on the little feet
Bleeding and burnt, by the scorching street;
All uncovered each matted head,
Though the rays of the sun were like molten lead!
Clothes! that scarcely together would hold,
Ragged and dirty and wofully old!
On the girl, what once was a silken skirt
Draggled behind in the roadway dirt;
And as she stepped at each motion you saw,
The gown was the only garment she wore!
A rag on her shoulders was fold d with care,
But underneath it the body was bare.—
All tattered and torn, fastened up to his throat.
The boy wore what once was a grown man's coat,
Of broadcloth made, when first it was new.
Now! full of great holes where the skin showed through!
With trousers so ragged, what colour they'd been
In their palmier days, could no longer be seen.
Both just covered and wrapped for decency's sake
In the rags that from dust heap and road they could rake!

But the faces! O God, it made my heart cold,
To image the pasts and the futures they told!
As I thought of the hundreds of babes I could name,
Sheltered from sorrow, temptation, or shame!
Honest-eyed boys—with manly smiles!
Little girl fairies, with womanly wiles!
Cared for and worked for since they were born,
Watched over, prayed for, evening and morn;
Tenderly nurtured, daintily clad;
Guarded from everything hurtful or bad;
All they could wish for, instantly given,
Guided from infancy, onward to Heaven!

But *these!* so young! yet marked even now
Was the criminal's scowl on the boy's low brow!
On his face, was an insolent cowering air!
In the girl's eyes, already an impudent stare!
Born of parents degraded and low,
Shrunk from and dreaded, for many a blow!
Beaten and sworn at, often not fed,
Finding at night in some cellar their bed.
Told when they're hungry, that nothing is left,
Sent out to gain it, by lying or theft.
Scarce knowing that lies or thieving are wrong,
With their only learning some ribald song.
"God!" they don't know what is meant by the word,
Of "Jesus" and "Heaven," they never have *heard*,
"*Hell!*"—that's the only idea they have got
Of another existence or future so!
Some dim, dark notion that makes them long
By any means this life to prolong. [dead,"
'A place where they'll all be burnt, when they are
No wonder they shrink from the prospect with dread!
Life! tho' hunger is cruel and keen,
Life! tho' its charm is hard to be seen,
Though "life" means nought but starvation and pain.
They must lie, steal, sin, that life to maintain.

In our city so populous, wealthy and wid ,
With its mighty commerce, and palaced pride.
The great world-centre of culture and thought,
This, is the lesson the children are taugh !

Ugly and sickly and filthy and torn,
Nurtured in vice ever since they were born,
Destined our gallows and gaols to adorn,
Repulsive and wicked! but, ah! *so* forlorn!

With mothers whose lives are a trade of sin,
With fathers besotted and brutal with gin;
Helpless and hopeless, alone on the earth,
Destined to sorrow and crime from their birth.
As babies, obliged for their living to fight,
No one to help them or lead them aright.
Hopelessly ignorant! utterly bad!
A sight at which angels and men must be sad,
A stain on your purple, a blot on your page!
A cloud and a curse for the oncoming age!
A shame to the land, where such lives may be bred,
A thorn for the Heart, which on Calvary bled.
A smouldering spark of danger, that glows
'Neath the soft couch of roses, whereon you repose,
A burden for spirits awakened to see
The canker that lurks 'midst your laughter and glee!
This sign in your streets I have seen to-day.
And can't it be mended? Philanthropists say;
Rise, Christians of England, and cleanse it away!

A. F. Thornton.

* This poem, apparently written in the summer, has only just reached us. But it is true all the year round, only more terribly true in the pitiless winter.—Ed.

PARIS DAILY PRAYER-MEETING.

ONE result of the visit of Lord Radstock to Paris has been the resolve to establish a daily Prayer-meeting. The meeting will take place each day at five o'clock in the afternoon in Salle Philadelphie, 404, rue St. Honoré, except Sunday. The meeting is to be a strictly catholic gathering of all who love the Lord Jesus Christ, with perfect liberty given to speak and pray in the language most familiar to the speaker. We cordially invite Christian friends who visit Paris to join us at this "sweet hour of prayer." We shall watch with interest the meetings in London by our friends the American evangelists; information about the progress of the Lord's work anywhere will be welcome and requests for prayer attended to.

The visit of Lord Radstock has been a true refreshing and strength to many, and Canon Wilberforce is being much used among the English. Alex. Donaldson.

70, *Rue la Fontaine, Auteil, Paris.*

THE SPEZIA MISSION.

TEN miles east of Spezia lies the old town of Sarzana, within a short distance of where stood the ancient city of Lima. Sarzana has an extensive fruit and poultry market, and is the seat of the Romish bishopric for a larger district, including Spezia.

Nearly the whole of the land round the town has been bought over by the priests, and thus they "hold fast"—not Christ's *name*, but the bonds of religious training. The evangelist has therefore met with extreme difficulty in endeavouring to plant the Word of Life in such a town. Some years ago three distinct efforts were made to establish an evangelical work, but the consequent persecution seemed to become too powerful for those efforts.

A few months ago two evangelists of the Spezia Mission, after much prayer for blessing, made a fresh visit to Sarzarna with faith, believing that God would give them victory. "This is the victory which overcometh the world, even our faith." For two months very large gatherings have been hold, and much blessing experienced. The local newspaper has rebuked the conduct of the priests for their persecuting policy, and a good feeling prevails amongst the people towards the evangelists. Thus God is teaching us the power of believing prayer.

We are making a special appeal for help to support this and other two new stations of the Spezia Mission. Will your readers help us in this Gospel work? J. S. Anderson.

Casa Alberto, Spezia, Oct. 26.

GRANTHAM.—Mr. T. E. Murphy has been conducting a Gospel Temperance Mission here, under the auspices of the Mayor and other temperance friends connected with the "Gospel Temperance Union," with much success. Large and enthusiastic meetings have been held, resulting in many pledges being taken and the temperance work in Grantham receiving a fresh impetus. A pledge stall was also erected in the market-place.

EVANGELISTIC NOTES.

Fishersgate, Brighton.—Ned Wright has been here for six nights, and there has been great blessing. On the first inst. he commenced a five nights' Mission at Brighton.

Sadler's Wells Theatre.—Mr. Catlin, of the Cow Cross Mission, has now secured Sadler's Wells Theatre for six months for Sunday services, and on Sunday, Oct. 28, Gipsy Smith of Hanley was the preacher; there were about 1700 present in the afternoon and 1800 in the evening. Mr. Catlin also conducts outdoor services round the neighbourhood at six o'clock.

Norwich.—Mr. Hudson Taylor, of the China Inland Mission, gave addresses to crowded audiences on Sunday and Monday, October 28 and 29, in the Victoria Hall, Norwich. The meeting on the Monday evening was presided over by Rev. W. A. McAllan, and the subject, "China and the Chinese," was illustrated by the exhibition of a large number of "idols" and other articles. Mr. Taylor's visit to Norwich was under the auspices of the Victoria Hall Mission.

Uxbridge.—On Wednesday afternoon Mr. Henry Varley gave what was felt to be a Bible reading of much interest and profit in the Friends' Meeting House, Uxbridge, to an audience which filled the place. The catholicity of the occasion was indicated by the presence on the ministers' gallery of the Rev. Robert Sewell, minister of the old (Congregational) meeting-house, and by the offering of the concluding prayer by the Rev. W. S. Ward, B.A., Vicar of Iver; both of these, to their regret, were prevented from attending Mr. Varley's lecture on purity in the evening.

Cambridge.—The Evangelistic Mission tent meetings during the past summer, held in Sutton and Stretham, Cambridgeshire, have been so remarkably fruitful in results that a Christian friend has been induced to bear the cost of the erection of a Hall and Workman's Coffee and Reading-room, with every convenience for carrying on a permament Gospel Mission in the latter place, from which the surrounding villages will be visited by evangelists who from time to time have charge of the work. A large number of the converts from surrounding places now assemble at Ely on Sundays and several week nights, to evangelise amongst the working people of that city. Prayer is desired for much blessing.

Spitalfields Gospel Mission.—The friends and supporters of this Mission will be glad to know the Lord has given many tokens of his favours and blessing. Instead of falling off in attendance, as was feared, when Mr. Lewis left, it has been just the opposite. Our Sunday-school has increased largely, and the Good Shepherd is making Himself known to his lambs. The open-air work is most encouraging; we have no difficulty in getting from four to five hundred around us every Sunday evening, of the poorest and lowest of Spitalfields. We have a good band of young persons to help in the singing, and hope still to have a share of the prayers of the Lord's people. The address of the superintendent is Mr. Jas. Sharpless, 14, Sidney-square, Commercial-road, E.

Ferryden.—This small fishing village, a few miles from Montrose, has more than once been brought under a revival, with the result that many were awakened from death unto life. The rising generation, however, have grown up indifferent. In the early spring of this year a Sunday-school teacher, since deceased, was the means of drawing the attention of several to their state, and they were converted. A series of meetings were begun of deep spiritual life, which were well attended, and many souls, old and young, converted. The work has gone on under God's blessing, and as an indication of the work of grace accomplished, no less than 120 young people sat down at the last communion, who professed to have received conversion. The population are mainly fishermen, and before proceeding to the fishing lately, they had a special communion service of dedication; a circumstance seldom, if ever before, witnessed in a Scotch fishing-village.

Ronaldshay.—Mr. James Adams, evangelist, has been doing a good work during the past week in the Free Church here. The meetings were large, and a deep interest awakened.

Johnston.—A good work has been done during the past few weeks. A series of evangelistic meetings were begun with an attendance of 200 and gradually increased, while many have remained to the after-meetings, and received a blessing.

Tain.—A Gospel Tent Mission was carried on here for ten days, recently, and was the means of considerable blessing. The prayers of God's people are much required that God would open the way, and break down the superstitious influences that exist against evangelistic effort.

Coatbridge, N.B.—A very successful series of open-air meetings has just been concluded here, having continued from April till now. Many pleasing tokens of the Lord's presence and power have been realised. The people came in great numbers to hear the Gospel sung and spoken. The workers can rejoice over some brought into the fold. The hymn, "Almost persuaded," was the means of awakening one, who was subsequently asked, "Well, what now—Christ, or the world?" "Christ!" was the reply.

Musselburgh.—Some three weeks ago a few of the workers from Carrubbers Close, Edinburgh organised a series of meetings here in Bridge Street U.P. Church, which were much blessed to the awakening and conversion of precious souls. The second week the meetings were started in the Free Church, which is crowded nightly, and of deep solemnity, while many inquirers wanted to be spoken to. Numerous testimonies of change of life and joy are being given by those who have accepted Christ. All the ministers of the town are aiding and co-operating in the work.

Carrubbers Close Mission, Edinburgh.—The opening of the winter's work in connection with this Mission gives promise of great blessing. A spirit of earnest expectation pervades the workers, and all the meetings are being owned of God and characterised by a deep sense of the Lord's presence. The Sabbath evening meetings in the Free Assembly Hall are attended by large numbers, and there are anxious inquirers at the close of the meeting. The Gospel Temperance work has never been so encouraging as at present. Large numbers are taking the pledge, and waiting, anxious about their soul's salvation. The testimonies that are given by those who have been rescued from the depths of drunkenness, and made new creatures in Christ Jesus, are very encouraging. The prayer-meeting of the workers is a source of blessing to all. During the past few weeks a number of the workers have commenced a series of evangelistic meetings in a neighbouring burgh, and much blessing has resulted. The new buildings for the Mission are making rapid progress, and when completed will have a full equipment for the satisfactory carrying on the work of evangelisation. The Christians of Edinburgh are certainly greatly indebted to Mr. Moody for the interest he took in this undertaking; it will ever stand as a noble testimony to the powerful impression made by his work and efforts in the cause of Christ in the Scottish capital.

G. A. B.

Glasgow.—The work of the Glasgow Home Mission Union of all Churches for the reclamation of the masses has now begun. The city has been divided into districts, and each of the churches has been allocated a distinct part of the city, so that overlapping will be avoided. It is satisfactory to learn that nearly all the churches, with few exceptions, are entering heartily into the work by the means of visitation, and inviting non-churchgoers to a place of worship.

As a direct result of the Convention held recently in Glasgow for the Deepening of Spiritual life, last week a series of meetings were held in Coatbridge, at which a number of those who attended the Glasgow Convention spoke. The meetings have been well attended, much blessing received, and definite steps of consecration and faith taken.

We have received a note expressing a different view of the teaching of Mr. Barnes from that given by our correspondent of last week. We shall be glad to receive further information, and any reports of the addresses.

Mr. Hyslop, who did so much good in Bethany Hall, Glasgow, and who has had to go to Australia for the benefit of his health, is recovering rapidly, and hopes to be able to resume work again on his return.

Cardiff (Y.M.C.A.)—On Monday, October 29, Mr. Henry Thorne completed a nine days' Mission in this town, which increased in interest every night. There was manifest blessing bestowed on every service, and few will forget the marvellous power accompanying Mr. Thorne's address on the last Sunday evening.

Mr. W. Forbes has conducted a ten days' Mission in the town of Brookville, Ontario.

Minnesota.—The following letter to Mr. F. H. Salmon, 15, Whitehorse-road, Croydon, has been received:—"Many thanks for the parcel of books and tracts you have sent me. No one knows how it cheers us out in the far West, almost outside the world, to have such good reading sent us. Christian people in England can hardly understand the spiritual condition of this part of the world. Many towns and villages in this county have no religious service, and the name of Christ is seldom used, except in swearing. Grog-shops curse the country. I am trying to set up a free library, for the use of the whole community. If you can send me books for this I shall be thankful. The Christian comes to us every week. It is a great blessing to me and to many others. The people are just drifting away from Bible truth, and these papers help to hold us back."

Notices of Books, &c.

Pen's Perplexities. By M. B. Hunt. *Cassell & Co.* This is the story of a girl who had many perplexities, but who seems to have improved by passing through them.

Margaret the Moonbeam. By Cecilia Lushington. 2s. 6d. *T. Fisher Unwin.* A second edition of an excellent story for the young, and worthy of wide circulation.

Three Wee Ulster Lassies. By Jas. Greer; The Cuckoo in the Robin's Nest, by Mrs. A. H. Martin; and Thorns and Tangles (*Cassell & Co.*), are stories for the young. They are written in a pleasing style, and will be sure to interest our young folk.

Angel Meadow. By Alice Lang. *Religious Tract Society.* A book that ought to stir up many of those who have done nothing to do much; the field of service is a district in London, and the workers are a clergyman and two ladies. The story is well worth perusal.

The Law of Jehovah. By J. Matthew, D.D. *Nisbet & Co.* This is a series of lectures on the Ten Commandments, the principles of which are impressed upon the reader as obligatory to righteousness, not as a means of salvation but as the outcome of a renewed heart. We cordially commend it.

Gudrun, Beowulf, and the Death of Roland. By John Gibb. *T. Fisher Unwin, 26, Paternoster-square.* The stories in this volume are taken from poems, which are among the earliest remaining of the three greatest nations of Europe—the German, English, and French. It concludes with an account of the original poems.

The Science Monthly, Illustrated. Vol. I. No. 1, 6d. *D. Bogue, 3, St. Martin's-place, W.C.* We find some excellent articles on scientific subjects in this Magazine. The present number contains a good photograph of Sir G. B. Airy, accompanied by an account of that astronomer's life and work.

God With Us; or, The Believer's Portion. By Anna Shipton. 3s. 6d. *Nisbet & Co.* This volume is a spiritual gem, we might say, a rich vein of precious Gospel ore. It is a book for the spiritual and devout, one which leads the soul onward in the ways of truth and peace, upward "to the hills, from whence cometh our help." The incidents recorded in its pages as illustrations of Divine faithfulness and of varied experiences of trust and hope in God are specially striking and helpful, while the exposition of Bible themes is at once clear and truthful. Such books are among the love-gifts of God to his children, by means of his servants, whom He uses to write them: they are some of the green pastures into which the Good Shepherd brings the sheep of his fold.

The History of Protestantism. Part I., 7d. By Rev. J. A. Wylie, LL.D. *Cassell & Co.* The reissue of this celebrated history will be welcomed by the public generally. It is well written and beautifully illustrated. We wish it an extensive circulation.

Prize Sermons on the Sabbath. By Various Writers. *Partridge & Co.* Here are twenty sermons on the Sabbath which gained a prize of £10 each awarded by the "Lord's Day Observance Society." The subject of the Sabbath up to the time of the resurrection of Christ, and the Lord's Day of the present dispensation, are expounded in a way that ought to help in the advocacy of the privilege which God has graciously instituted for his people's good.

Christian Ethics and Wise Sayings. By A Presbyter of the Church of England. *Nisbet & Co.* We cordially commend this excellent volume. It contains some of the best sayings of the best men on subjects which sadly need pressing home upon men generally. The chapters are alphabetically arranged and indexed, and cannot fail both to interest and profit the reader. Those on the "Church" and "Clergymen" are far from equal to the rest, and need revision.

The Authority of Scripture. By the Rev R. A. Redford, M.A. *Religious Tract Society.* In this thoughtful and able re-statement of the argument for the Divine authority of the Bible the grounds on which that authority is claimed are clearly presented to view and shown to be firm and immovable by the many efforts made in this age of doubt to shake their strength. By the multiplication of such works as this the Society from which it emanates confers a great boon on the Christian public, and does much to help forward as well as maintain the cause of God and truth.

The Metaphors of St. Paul. By Very Rev. J. S. Howson, D.D., Dean of Chester. 3s. 6d. *Hodder & Stoughton.* This very valuable contribution to our New Testament literature treats of the metaphors employed by the Apostle Paul from four distinct sources, viz., Roman Soldiers, Classical Architecture, Ancient Agriculture, and Greek Games. Some passages will be at once suggested to the mind by each of these headings, but only one who has studied the subject can be aware how much light is thrown upon St. Paul's Epistle and his addresses in the book of Acts, by considering whence his metaphors were derived. One of the greatest boons that can be conferred upon us is more light upon the Word of God. Therefore we heartily welcome this little book.

The Companions of St. Paul. 5s. The Character of St. Paul. 5s. By the Rev. J. S. Howson, D.D., Dean of Chester. *Hodder & Stoughton.* Dr. Howson's share in that invaluable work on the Life of St. Paul, which has so long earned for itself the position of a standard book on the subject, constitutes him *par excellence* an authority upon such themes as the above, his research and careful thought having for so many years been devoted to everything bearing upon the great Apostle's career. The twelve chapters on the companions of his life are full not only of interest, but also of information, and make us earnestly hope the author's purpose to publish other volumes of Scripture biography may soon be realised. The estimate of St. Paul's character given in the other volume is, it seems to us, discriminating and instructive, as it is scriptural and just. That such literature should be passing through new editions, and widely read, is a fact to be hailed with gladness. We commend both works to our readers with confidence.

The Holy Bible, containing the Old and New Testaments. Newly translated from the Original Texts. Part I., Genesis to Joshua. 3s. 6d. *Morrish*, 20, *Paternoster-square.* We hail this, and every similar attempt, to present to the English reader a faithful and exact rendering of the original. The work is manifestly executed with extreme care, and with an evident desire to avoid any needless deviation from the ordinary English version. The work will undoubtedly be a help to any who desire to *search* the Scriptures. It is, however, a pity that the translation is not supported by the authority of a name. From the references to Mr. J. N. Darby in the "Introductory Notice," there is no difficulty in recognising the school of thought with which this translation is identified. The value of this and similar works is immensely increased if the Bible student obtain for himself or herself more acquaintance with Hebrew and Greek. And the acquirement of a serviceable familiarity with the one tongue or the other is not a difficult matter to anyone who is in earnest.

The Tract Magazine. Vol. XIV. 1883. 1s. 6d. *Religious Tract Society.* This new volume of an old favourite is in no way behind its predecessors, and contains a host of articles well adapted for the home and the school, or for reading at social meetings of various kinds, whether of the old or young

Fighting an Omen. By E. Henderson Smith. 1s. *Religious Tract Society.* One of the cheap shilling volumes now being issued by the Religious Tract Society. The "omen" that was fought against was rain on a wedding-day. The married life, thus unfortunately begun, had in it for a time a full measure of cloud and storm, but subsequently all was well.

Private Thoughts on Religion. 1s. 6d. *Religious Tract Society.* By Rev. Thos. Adams. This chaste little volume forms the second of a series entitled "Companions for a Quiet Hour." It is a reprint of a strong Puritanical flavour, from an author of the last century, who had deep views of the depravity of the human heart and of the holiness of God. It would ill become one to criticise the subject-matter of so venerable a book, but it does seem to savour a little too much of morbid introspection and too little of joy and peace in believing.

Stephen, M.D. By the Author of "The Wide, Wide World." 3s. 6d. *Nisbet & Co.* Under the *nom de plume* of Elizabeth Wetherell, this American authoress has for more than thirty years been writing wholesome and profitable books for the young, most of them in the form of stories. Beginning with the popular "Wide, Wide World," and succeeded by the oddly-desiguated book, "Queechy," we have, as the latest of the list, the present—also a somewhat strangely-titled—volume It is sufficient to say that the book before us well maintains its author's deserved reputation. It is suitable for young people of either sex.

We have received from *Mr. John G. Wheeler*, 88, *Mildmay-park*, *N.*, some new and beautiful specimens of Text, Christmas and New Year Cards. The large pair (price 2s.), entitled "The Everlasting Hills," are exquisite illustrations of Mount Blanc and the Staulbach Fall, with illuminated texts. A packet (price 6d.), under the name of "Silver," consists of twelve cards for the New Year, with flowers beautifully printed in colours and the texts in silver. They are very superior at the price. A second packet, of the same size and price, designated "Rubies," contains twelve cards, with Christmas texts, also with flowers printed in colours. Then there are three sixpenny packets for children, gorgeous in colour, with figures of children. Each is called "The Little Folks' Packet;" but two are intended respectively for Christmas and the New Year, and the third for any time, having general texts for mottoes. Last come "Wonderful Words of Life," a new series of large cards, six in number, with texts in illuminated borders, suitable for placing on the walls of rooms. This packet is priced at 2s. The "Watchtower Series" of six choice illuminated Christmas cards, by E. de C.W., price 2s., are well got up, suitably coloured, not too large, and inexpensive.

English Versions of the Bible. By Rev. J. I. Mombert, D.D. 6s. *Bagster & Sons.* "I have striven," says the author, "to write a his ory useful not only to scholars but to *all* readers of the English Bible." At the cost of considerable labour Dr. Mombert has given us a volume interesting to read, and most valuable for reference. Commencing with mention of the rude paraphrases of Cadman, the Saxon cowherd (A.D. 680), he passes on to notice, amongst other early translations, the Psalter of Aldhelm, Bishop of Sherborne (706); then Bede's Translation of the Gospel of John (735); then, after reference to various Anglo-Saxon renderings of portions of the Bible, we come to the *Heptateuch* of Archbishop Ælfin (1023). After this we have a copious account of the Wiclif Versions (late in the 14th century); and of the Tyndale Versions (1526—36), succeeded by a detail of the publication of Bishop Coverdale's Bible (1535); of Thomas Matthewe's Bible (1537); Taverner's (1539—51); the "Great" Bible (1539); the Genevon (1557—60); the "Bishop's" (1568—1606); the Douay Bible, and Rheims Testament (1582—1609); and the present, usually spoken of as the "Authorised" version, although Professor Westcott states that "no evidence has yet been produced to show that the version was ever publicly sanctioned by Convocation or by Parliament, or by the Privy Council or by the King." Dr. Mombert's work concludes with a chapter on the Revised Testament. The book is enriched with copious indices, so that any part can be readily referred to.

The Star in the East is a little penny tract that treats of the great need of Gospel and educational work in Eastern lands, and of the efforts of the Christian Vernacular Education Society for India, 7, Adam-street, Strand. This Society needs and is deserving of support.

Martin Luther, the Reformer. *Partridge & Co.* A useful sketch of the great Reformer's life, admirably adapted for the young. The leading incidents of his history are carefully collected, skilfully woven together, and combine to form one of the most interesting biographies we have yet seen on a small scale. The spiritual element predominates, making the book eminently calculated to benefit the soul as well as inform the mind.

Christianus, and other Poems. By H. C. G. Moule, M.A. *London: G. Bell & Sons.* The title is taken from the subject of the first poem, which gives the story, in blank verse, of one who is supposed to have been converted to the faith of Christ by the preaching of Paul at Antioch. This, and the other poems by which it is followed, are beautifully conceived and expressed. The author is a true poet, and his gift is consecrated to themes of choicest kind, rendering the volume one in which the devout will find no little profit and delight.

The People's Bible Finger-Post. By the Rev. E. J. Barnes, K.C.L. *Elliot Stock.* The author of this useful book has hit upon a novel plan of helping Bible-readers in their study of the Scriptures. He has arranged it in parallel columns, the first containing Old and New Testament subjects, and the second notes and illustrations suited to their expression and application. For teachers, City missionaries, and district visitors, the book will prove specially helpful, and, indeed, is suggestive to all readers. The Earl of Shaftesbury, to whom the volume is dedicated, has given it his commendation, and we cordially give it ours also.

Assyrian Life and History, by M. E. Harkness (2s. 6d., *Religious Tract Society*) is a concise account of all that is known concerning the history, manners, and customs of the kingdom of Assyria. Much of it is collateral with the records of the kings and prophets of the Bible account, added to and amplified by recent discoveries of remains now to be found in the British Museum. Both of these little books contain, in a concise form, much that is interesting and valuable to the Bible student, representing the result of years of study and research.

The Handbook of Sunday-school Addresses. Edited by Rev. Robt. Tuck, B.A. *Elliot Stock.* This is a compilation from various sources of what are really suggestive and helpful outlines, adapted for use in the home, the school, or the church. The subjects are wide and varied in their character, the style easy and expository, the illustrations numerous and pointed. Mr. Tuck is evidently well qualified for preparing such volumes as this, and by so doing he is conferring a boon on all who desire assistance in their efforts to instruct the young, and to win them over to the way of truth.

God the Creator of both Evil and Good. By H. Pinson. *W. H. & L. Collingridge.* Our warrant for speaking of this book as neither helpful to faith nor useful to reason as a guide in forming opinion on the subject of which it treats, may be judged of from the following extract: "It is impossible to follow St. Paul's teaching and our Saviour's as well, for St. Paul urges that for condemning which our Saviour was crucified." The book abounds in rash statements, unreasonable inferences, and erroneous assertions. Ministers, prayer-meetings, and total abstinence, are the special aversion of this author, who sees in each a cause for thankfulness, and in efforts for its removal a cause for reprobation. He truly calls evil good and good evil.

Juan de Valdes on the First Epistle to the Corinthians. Edited by J. T. Betts. *Trübner & Co.* Those who have read the translation of this pious and learned writer's commentary on the Epistle to the Romans, will, we feel sure, be glad to find that another volume of his works is now produced in English guise. The title-page, as reproduced from the old Spanish original, quaintly says the exposition is "very useful for all who love Christian piety," and further speaks of it as "familiar and comprehensive." In both these statements we fully concur, and are sure that while the author's views may not be endorsed on all points by all readers, yet none can fail to find enjoyment and profit from the careful consideration of them. The editor has evidently entered *con amore* into his work, and performed it with great care and skill. Boehmer's lives of the twin brothers Juan and Alfonso de Valdes is included in the volume.

Letters to the Editor.

CHRISTIAN EMPLOYERS.

Dear Sir,—I was pleased to see in The Christian recently your extract from the sermon of the Archbishop of Canterbury, as to the want of sympathy between the upper and lower classes of this country, and much regret his remarks are sadly too true.

We should all remember we have sprung from the same parentage and possess the same natures, feelings, and failings. Employers should foster a spirit of kindness and goodwill towards those in their employ, try to promote comfort in their homes by encouraging carefulness, sobriety, and thrift, and what is of a thousand times more importance, use every effort to lead them to the Saviour of sinners, and then, through faith in Him, employers and employed shall together "be for ever with the Lord." Where these principles are heartily and faithfully practised, I venture to say there will be an end to all ill-feeling, and employers and employed daily meet each other with cheerful greetings and mutual goodwill.—Yours faithfully,

An Employer of Fifty Years' Standing who has never been troubled with a Strike.

Brimscombe Court, Gloucestershire, Oct. 15.

THE SALVATION ARMY.

Dear Sir,—I observe that in speaking in your issue for Oct. of the action of the Neuchâtel Government against the Salvationists, you remark that the authorities may have been annoyed by the processions or street music of the Salvation Army. Will you allow me to state the facts on this head? I have been engaged in drawing up a complete report of the events in Neuchâtel which culminated in the Boudry trial. My report has been submitted to legal criticism, and you may therefore have confidence that the facts have been fully examined by me before publication.

Neither in Geneva nor in Neuchâtel has the Salvation Army ever had a procession, or a band of music, or any manifestation whatever in the streets, as is common in England. Having heard a report that in England they use fifes and drums, the Public Prosecutor, at the trial, adorned his speech with allusions to those instruments. Miss Booth, in her reply, asked of the Public Prosecutor and the Court, "When and where was a drum ever heard, used by us?" Silence was the only response. "When and where was there ever heard a fife, or any other instrument?" Silence, again. "When and where had we ever a procession?" Again silence. None had ever been seen or heard.

How hard it is to rid the public mind of an erroneous impression once circulated! — Yours faithfully, Josephine E. Butler.

A PERSONAL TESTIMONY.

Sir,—I should feel greatly obliged by your inserting the undermentioned testimony in your next issue.

I have suffered from spinal pain and weakness for nearly thirty-three years. During this period I have consulted many doctors, and tried various remedies, but derived very little benefit from any of them.

Last spring I was induced to visit "Bethshan" Faith-Healing Home, 161, Islington, Liverpool, where I stayed ten days. The result has been I am now almost made over again.

For the last twelve or thirteen years I have been obliged to lie down on the sofa nearly all the day, except for short intervals between breakfast and bed-time. For the last three years I have not been able to read prayers, or preach; now I can do both, and not feel the least pain or oppression in my spine. For many years prior to my resignation of the last benefice I held, I was necessitated to sit on a high stool both while reading and preaching, which now I do not require.

I have received much spiritual good from my visit to the above "Bethshan," and I believe I shall have to praise God, in time and eternity, for the spiritual and physical blessings He has bestowed upon me in answer to believing prayer.—Yours faithfully, William Bateson, M.A.,
Late Vicar of Copp.

Poulton-on-Fylde, Preston, Lancashire, Oct. 25.

[We have lately received from a personal friend very remarkable testimony as to the healing of two railway-men, and of benefit received by his own daughter, in answer to prayer, at "Bethshan," Holloway, London.—Ed.]

RELIGION AND VICE.

Sir,—In your article upon "Religion and Vice" contained in a recent number of The Christian, reference is made to an incident brought to light at Uxbridge in connection with a trustee of one of the largest dissenting places of worship in the town. As the officers of that church, perhaps you will allow us space to explain our position.

In the number of *The Sentinel* to which you allude, the church is charged with "exalting to one of its highest offices" a man who is "the owner of the principal houses of ill-fame in the town."

It is certainly a misfortune that a "new prophet" who is so anxious to defend the Christian religion against such outrages should not be equally painstaking in ascertaining how far the church are responsible for such a state of things, and to what extent they have the power of remedying them. More definiteness of research in this direction would doubtless add more weight to his utterances. Had Mr. A. S. Dyer pursued this course he would have learned that as a heritage handed down from its very foundation, the church to which *The Sentinel* and he in his public address in this town alludes, has no power over its trustees. It can neither appoint nor depose them. Such prerogatives rest entirely with the trustees themselves. The church of Christ has no voice in the matter whatever.

Your readers therefore will be in a position to judge of the truth of the statement that the "largest congregational church" at Uxbridge "exalts to one of its highest offices" a man against whom such charges are made.

Mr. Dyer's motive appears to have been to connect this trustee with the work and organisation of the Christian Church, and thus to cast an unmerited reflection upon its officers and members.

The gentleman alluded to, apart from his office of trustee, is simply a seatholder, never having been even a member of the Church.

As deacons we protest against the imputations cast on us as a Christian community, whose members are quite as earnest as Mr. Dyer in denunciation of the social evil which he—doubtless honestly—is trying to expose.

The Deacons of Providence Congregational Church, Uxbridge.

The following appears in the *Buckinghamshire Advertiser* for November 3:—

PROVIDENCE CONGREGATIONAL CHURCH.

Sir,—A statement having appeared in several publications that one of the trustees of Providence Congregational Church, Uxbridge, is the owner of the principal houses of ill fame in the town, we, the undersigned trustees, hereby declare that we were unaware that one of our colleagues had or held any interest in such places until the statement appeared. We felt it a duty to ourselves, and the congregation on whose behalf we hold the trust, to demand from one of the editors the name of the trustee referred to, which he gives as "Mr. George Baynham, grocer, Windsor-street, Uxbridge," who admits that the houses in question are his property. We hereby publicly request Mr. George Baynham to resign his trusteeship, and thus exonerate us from any appearance of complicity in such a matter, unless he can clear himself from this charge.—We are, sir,

Faithfully yours,
Edwin Birch, Alfred Button, Alfred R. Dimmock, J. B. Guilland, Giles Hutson, } Trustees.

Providence Congregational Church, Uxbridge, Nov. 1.

THE LATE DR. BUTLER.

Sir,—On page 13 of your issue for October 25, you have inserted a paragraph on the wisdom of speaking gently to the young; but should we not also "speak gently" of the departed? You have introduced a comparison and a contrast between the late Dr. Butler, Dean of Peterborough, and Dr. Longley, Archbishop of Canterbury. Such a comparison should have been struck out of the autobiography, certainly it should never have been transcribed into the columns of The Christian.

May I be allowed to say that it is as unjust as it is injurious. That my esteemed great-uncle was, when head master at Harrow, a firm disciplinarian may be true, but that he was one to afford an illustration of "harshly crushing the feelings of the feelings of the young" I will not believe. Dr Butler was a kind-hearted man, a Christian, and a gentleman. My personal remembrance of him and of his kindness to me in early youth has left the very opposite impression to that left in the mind of the writer of the autobiography. As I knew him at Peterborough, and after he had left Peterborough, it might have been said of him as truly as of Longley, "he never was able to say an ill-natured word." I have, moreover, heard very much of him, but, till I saw this invidious paragraph, I never heard a word that was not to his honour.

I deeply regret that such an estimate of his memory should have gone forth, and I trust that you will withdraw your endorsement of the same.—I am, Sir, yours faithfully,

George William Butler.

The Rectory, Broad Mayne, Nov. 3.

MEDICAL MISSIONS.

Sir,—The special interest which your readers take in this subject leads me to ask your powerful aid in reference to a branch of it which has not hitherto received the consideration it deserves. Gladly would I avoid my task, and dwell only on the noble work in which our friends are engaged; but, looking to the future, I must call attention to the practice of vivisection creeping rapidly into our British medical schools, where its importance is affirmed, and its practice is rendered almost obligatory on such of the students as propose to follow the higher branches of the profession.

I hope and believe both your readers and our present medical missionaries feel with myself that the vaunted discoveries of vivisection are not proven. Very able medical authorities assert this, and I believe it; but even if there were some physical benefit to be gained by such means, I would call on all Christians to resist the temptation and oppose this cruel practice.

But can we expect students to withstand the influence of their teachers without the grace of God and the aid which Christians can bestow? Therefore I would earnestly entreat the co-operation of active workers in medical missions, and especially those in Zenana societies. It is doubly incumbent upon us to be assured that our lady doctors cordially unite with us here. They, almost alone, are able to bring the Gospel with all its elevating, civilising powers to the women of Eastern lands. There must be human infirmities in all human teaching; but let not one of our valued missionaries allow herself, or be allowed by her supporters either, the tolerance or the teaching of vivisection. The danger is not imaginary. We all earnestly desire colleges founded for the instruction of natives. Such colleges for women may be a little delayed; but this is only a question of time, and I would have our lady doctors at once forearmed with an entire hatred and avoidance of vivisection.

I cannot help turning here chiefly to our own sex; we ought to be foremost in upholding the spirit of the Gospel, but our American gentlemen friends have set us here a striking example. I enclose a copy of their instructions sent from Boston to the college at Aintab, in Syria. May I entreat your help that we English may resolve to do likewise, both in our home example and in the rules framed for missionaries abroad.—I am, &c.,

95, *Onslow-square, Sept.* 29. Ann Marston.

"*Minutes adopted by the Trustees of the Central Turkey College (Aintab, Syria), in regard to Vivisection, at their annual meeting in Boston, Mass., U.S., Jan.* 21, 1881.

"The attention of this Board of Trustees of the C. T. College having been called to the subject of Vivisection, as practised in many of the medical colleges in Europe and America, we have taken into consideration the propriety of our taking some action on this subject in reference to the medical department of the Central Turkey College. After full and careful consideration we have adopted the following resolutions:—

"1. *Resolved*—'That we sincerely regret the great increase of the practice of Vivisection in the medical schools of Europe and America, as we believe this practice tends to blunt the sensibilities, and harden the hearts of those who engage in it.'

"2 *Resolved*—'That as we desire the medical department of the C. T. College to be, in a special manner, a source of pure Christian influences as well as a well ordered scientific institution, we direct the Local Board of Managers to take measures to prevent the practice of Vivisection in that institution, and we look to them for the full and practical enforcement of this rule.'

"(Signed) In behalf of the Trustees,
"N. G. Clark, Secretary.

The Late Lord Congleton.—At the funeral of this well-known and highly-respected servant of Christ, on October 29, more than a thousand persons were in attendance, when addresses were given by Messrs. C. Underwood, Luxmore, H. Heath, and H. Dyer. Many leading men among the brethren were present also, some of whom held services in various parts of the cemetery, there being far too many to get into the chapel.

THE ANNUAL SALE

ON BEHALF OF

Dr. Barnardo's Homes for Destitute Children,

Now Sheltering, Educating, and Training over 1,300 Poor Boys and Girls,

WILL (D.V.) BE HELD

THE SECOND WEEK OF DECEMBER, 1883.

A few Articles have already been received, but much more will be needed, and the aid of all is earnestly asked.

We would remind those friends whose busy fingers are at work on our behalf, that shirts for boys and men, suits for little boys, aprons and pinafores for girls, and sets of baby clothing are particularly valuable additions to the clothing room of our Bazaar, being much asked for and readily sold. Of course besides these we shall be glad to receive pictures, jewellery, old coins, old china, curios, musical instruments, and fancy work, trinkets, articles of *vertu*, books, drawings, *bric-à-brac*, and other examples of the thousand and one tasteful ornaments which are required to furnish bazaar stalls.

It is not necessary, we hope, again to remind our friends that, as in former years, the Sale will be conducted in strict harmony with the objects in view—no *raffling* or *other doubtful measures* being adopted to ensure success or to bring in money.

Gifts of plants, cut flowers, fresh butter, eggs, or confectionery will also be very welcome if sent in a day or two only before the first day of the sale.

All other gifts should reach us AS SOON AS POSSIBLE, but in any case *not later than Saturday, 1st December*, and should contain inside the parcel a complete list, with the *name and address of the donor*, so as to ensure acknowledgment. Carriage should be prepaid, and *a separate advice of the despatch of the parcel* should be posted to us two days beforehand. All articles and communications should be plainly addressed to 18 to 26, Stepney-causeway, London, E.

OUR WINTER'S WORK

AMONG NEGLECTED GIRLS AND POOR STREET BOYS.

Dear Friends,—Until quite lately we have been able to receive every case of real destitution making application. Now we have to hesitate—to delay—and soon shall have to refuse admission to many whom we must then

TURN AWAY FROM OUR DOORS.

Our Funds are, however, so low, that unless the Lord whom we serve lays our needs on your hearts, no other course will be open to us.

Very earnestly do I plead, therefore, that we may not be compelled to close the door in the face of any poor homeless little one seeking admission.

Your fellow-labourer among poor children,

T. J. BARNARDO.

18 & 20, Stepney Causeway, London, E.

Cheques should be crossed London and South-Western Bank; so also should P.O. Orders, made payable at the G.P.O.

Requests for Prayer.

For the speedy restoration to health, and the preservation of eyesight, of Mr. John B. Bain, evangelist, Hampstead.——For the prosperity of Aberdeen Tract Repository, which has been and is still in a struggling condition.——Rev. Colin Campbell, Weston-super-Mare, writes:—May I, through you, ask for the prayers of the Lord's people on behalf of a Mission of which Rev. W. Haslam is going to hold (D.V.) in my parish (Christ Church) from November 10 to November 20; and also that the Lord would guide us to the man of his own choice for a curate.——For great blessing upon a Mission to Young men at Brixton from Nov. 11 to 14.

Notices.

Communications Received with Thanks.—J.O.W. J.J.C. F.R.W. E.H. G.E.M. C.T.R. W.W. C.S. E.W. J.M. M.V. F.F. W.B. J.N. J.S. R.H.G. A.J. T.W. G.S.M. J.L. J.W. A.M.G. A.L.S. J.H.R. J.P. C.R.H. A.B.O. B.B.S. W.A.S. S.MacN. A.M.G. M.deL. J.W.L. S.B. R.A. F.N.C. J.H.G. C.C. A True Protestant. Blue Ribboner. S.H. T.H.W.P. T.R. M.A.A. H.M. A.W.F. W.C. W.A. S.S.D. R.A.R.K. L.H.T. J.P. W.G. P.W. J.H.S. F.A.W. G.W.L. J.J. Miss E. F.E.W. R.K. W.P.G. A.S.D. E.G.B. K. G.K. G.M. S.W. W.J.N. A.D. Worker in the Cause. J.W. T.M. T.R.F. G.W.B. J.J. R.B. T.A. Protestant Christian. E.H. H.S.N. J.J.J. E.G.

Applicants for Tracts.—J. C. Andrews, Putney-vale, S.W.; W. Parr, 31, Lee-terrace. Plumstead-common, Kent; A. Woodward, Sontley Lodge Farm, near Wrexham, Denbighshire; L. Jenkins, 6, Cosmo-place, Southampton-row, W.C.; E. M. Piris, 17, Durham-street, Leeds; W. Theobald, care of Mrs. Holbourne, Upwell, Norfolk, F. Maidment, Chitterne, near Heytesbury, Wilts; Miss Charriere, 6, Queen's-road-villas, Queen's-road, Battersea-park; C. Snell, Mayfield, via Hawkhurst, Sussex; E. Blain, 35, Moore-street, Cadogan-square, S.W.; R. Sidebottom, 21, Winton-street, Ashton-under-Lyne; H. Wilson, 150, Thistle-street, Glasgow; T. Pycock, Hatton Holagate, Spilsby, Lincolnshire; A. A. Miller, 44, Charlotte-street, Blackfriars-road, S.E.

Mission Appeals.

Limehouse Ragged School.—The Secretary of this work appeals for pecuniary help. They are in debt, and would be glad of sympathy. Address: Mr. A. H. Garner, 1, Locksley-street, Limehouse, E.

Southmoor, Abingdon.—Mr. Scott, who is labouring amongst a number of agricultural villages, will be grateful for gifts of tracts, and also books, to lend amongst the members of a Young Men's Bible Class.

Youths' Institute.—The friends engaged in this Institute appeal for books for the library. They will be most thankfully received by Mr. J. M. Trotman, Youths' Institute, Westminster Chapel, Buckingham-gate, S.W.

Presbyterian Church, Kentish Town-road.—The members of this place make an urgent appeal for £1400 to clear off a mortgage, so that they can work free of debt. The members do all they can. Address: Mrs. G. A, Mumford, 61, Patshull-road, London, N.W.

Byrom Hall, Liverpool.—Any friends wishing to tender practical sympathy with the Byrom Hall Mission work (an effort which had the sympathy of the late Mr. J. Houghton) will kindly communicate with the Treasurer, Mr. Robert Parry, 29, Brownlow-hill, Liverpool.

Luther Commemoration.—The London Committee have issued a strong appeal for help to defray the heavy expenses incurred in connection with this movement. Full particulars will be supplied, and donations received, by the acting hon. secs., Mr. A. H. Guinness and Mr. H. Miller, 21, Exeter Hall, Strand, W.C.

Training College, Andalusia.—The Presbytery of Andalusia appeal for help in the establishment of a college at Puerto Sta Maria. The work of the Institution is being carried on in a house. The sum of £400 is required for the first year, for furnishing and pay of assistant teachers. Donations may be sent to Donald Matheson, Esq., 120, Queen's-gate, London, N.W.

Ravenscroft-street, Hackney-road, E.—A few Christians, who call themselves the "Methodist Army Mission," have been working with some success at Ravenscroft, E. They need help, and would be glad of pecuniary sympathy, to pay the rent of their halls, &c. Seeing that so much antagonism is evoked by these religious "armies," why adopt this offensive and unsuitable title?

Mrs. Geniver's Orphan Homes, 3, Manor-road, Holloway, N.—I feel quite sure that if many of your readers knew how greatly God's devoted servant is in need of immediate pecuniary help, they would very gladly come at once to her aid. The work is his who has said, "Feed my lambs," and happy are those who are privileged to share in a work so thoroughly noble and genuine as I can testify that this is.—J. Wellstead, Curate of St. Mark's Tollington-park, N.

TOWER HAMLETS MISSION.—The laying of the foundation-stone of the new hall being built by Mr. Charrington will take place on Saturday next, at 3.30 p.m. Earl Shaftesbury will preside. There will also be a public meeting at 7.30 p.m.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

Priory Hall, Islington, to November 19; Wednesday, Thursday, and Friday, the 7th, 8th, and 9th, Bible-readings, at 3 p.m.; Evangelistic meetings at 8 p.m. Sunday, November 11, address to Christian workers, at 8 a.m.; address to non-churchgoers, at 11 a.m.; women only, at 3 p.m.; men only, at 6.30 p.m. Monday, 12th, at 8 p.m. only. Tuesday 13 to Friday, 16th, Bible-readings, at 3 p.m.; evangelistic address, at 8 p.m. Wandsworth, November 20 to December 5; Stepney-green, December 6 to 23; Exeter Hall, watch-night service, December 31; Clapham, Wednesday, January 2 to 21, 1884; Stratford, January 22 to February 11; New Cross, February 12 to March 3.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Major and Mrs. Evered Poole will be at Newark from November 1 to 13, for Temperance and other evangelistic work.

Mr. J. M. Scroggie.—November, Ayr; December, Galashiels; January, 1844, Airdrie, N.B.

Rev. W. Haslam.—November 10, Christ Church, Weston super-Mare; November 24, St. Matthew's, Cotham Park, Bristol; December 5, St. James's, Gloucester.

Clapton Hall, Upper Clapton.—Mr. Denham Smith, Sundays at 6.30 and Fridays at 7.30.

Mr. Henry Thorne.—November 3 to 19, Islington, London, co-operating with Messrs. Moody and Sankey. November 20 to December 1, Mission to young men at the Priory, Islington.

Messrs. Fullerton and Smith.—Portsmouth, November 3 to 30; Hastings, &c., December 2 to 14; Leicester, January to February.

Rev. W. H. M. H. Aitken.—Holy Trinity, Cloudesley-square, November 18 to December 2; All Saints', Haggerston, Wednesday, December 5 to 19.

Mr. C. H. Spurgeon will preach a special sermon to young men at Exeter Hall, on Sunday, November 11, at 6.30 p.m.

MISCELLANEOUS.

Merchants' Lecture, Finsbury Chapel, Moorfields.—Rev. Edward White every Tuesday during November.

Cannes.—Bible reading every Tuesday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

West-end Conference Hall, Eccleston-street, S.W.—Sundays, at 3.45 and 7 p.m.; Wednesdays and Thursdays, 8 p.m.

Governesses' Prayer Meeting, the last Sunday in the month, at 5.30 p.m., at 63, High-street, Kensington.

British Women's Temperance Association, Memorial Hall, E.C.—Monthly prayer-meeting first Wednesday in the month, at 10.30 a.m.

St. George's Hall, Langham-place, W.—Mr. Shuldham Henry during November, Sunday, 11 a.m. and 7 p.m.; Wednesday at Burlington Hall, Savile-row, at 8 p.m.

Agricultural Hall, Islington, N.—November 11, at 3.30 p.m., Rev. C. B. Sawday; 7 p.m., Messrs. Elvin and Chamberlain.

Y.M.C.A., Iona Rooms, 205, High-street, Camden-town.—Rev. James Stephens, M.A., will give Biblical addresses at 8.45 p.m., as follow: November 8, subject, "High Priesthood of Christ;" 15th, "Holy Spirit and his Work."

The Deepening of Spiritual Life (Stafford-rooms, Titchborne-street, Edgware-road, W.) every Friday at 3.30 p.m. November 9, Rev. W. Haslam; 16th, Rev. J. A. Ashton.

Y.M.C.A., 186, Aldersgate-street, E.C.—Lecture, entitled "Rock and Sand," by Rev. J. Monro Gibson, D.D., in the Lecture-hall, Monday, Nov. 12, at 8 p.m. Mr. T. Shuldham Henry on "The Work of the Holy Spirit," each Thursday in November, at 8 o'clock. November 8, "The Indweller;" 15th, "The Comforter;" 22nd, "Power for Work;" 29th, "Power for Work and Worship."

Sadler's Wells Theatre.—William Catlin as conductor every Sunday afternoon and evening, at 3 and 6.30.

Upper Norwood, Stafford House, Tudor-road.—Rev. D. Haslam will give the address at the drawing-room meeting this day (Thursday), at 3 p.m.

Children's Special Service Mission.—Mr. Banaster, at Birkenhead, November 19 to 28. Conference of workers at Gresham Hall, Brixton, Rev. Canon Hussey, M.A., presiding, November 26, at 7. Conference of workers at Brixton Hall, Brixton, Rev. J. P. Gledstone presiding, November 27, at 7. Conference of workers at Steinway Hall, Lower Seymour-street, W., December 6, at 7.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, November 9, at 7 p.m., "The Promotion of Spiritual Life." Tea at 6. Tuesday, 13th, at 11.30 a.m., Bible-reading.

Conference Hall, Mildmay-park, N.—November 11, 3.30, Mr. P. S. Badenoch; 7 p.m., Mr. Geo. Soltau.

Y.W.C.A., 17, Old Cavendish-street, Oxford-street, W.—Addresses will be given every day as follows, from November 11 to 18 inclusive: Sunday, November 11, at 3.30 p.m.; 12th, Mr. Russell Hurditch; 13th, Mr. T. Shuldham Henry; 14th, Rev. E. A. Stuart; 15th, Mr. W. T. Paton; 16th, Rev. E. W. Moore, at 8.45 p.m.; 17th, praise and prayer, at 7.30 p.m.; 18th, Mr. Edward Trotter, 3.30 p.m.

East Central Y.M.C.A.—Week of Prayer for young men, November 11 to 18. Special addresses will be given at 61, Gracechurch-street, each evening at 6.30, and at the daily prayer-meeting, 1.15 to 2 p.m. On November 6, 6.30 p.m., Mr. T. Rosenzweig, subject, "The Jewish Passover;" 9th, 1.15 p.m., Mr. E. C. Newbery, on "The Earthquake in the Island of Ischia."

Gresham Hall, Brixton.—Mission to young men, November 11, 12, 14, and 15, speakers, Messrs. E. J. Kennedy, F. Aldous, and Stanley P. Smith.

Luther Commemoration.—Rev. Adolph Saphir, D.D., will preach a special sermon in Belgrave Presbyterian Church, Halkin-street West, on Sunday next, at 11 a.m.

Exeter Hall.—Young men's meeting every night at 8; Daily prayer-meeting, 1 to 2 p.m. November 9, Rev. B. Woffendale; 12th, Rev. Fuller Gooch; 13th, Rev. Geo. Elder, M.A.; 14th, Rev. J. Bennett, M.A.; 15th, Mr. Shuldham Henry; 16th, Rev. A. C. D. Ryder, M.A.—Special address on the work of the Holy Spirit, by Mr. Shuldham Henry, each Thursday during the month of November, at the noon prayer-meetings.—Rev. Charles Moinet, M.A., will begin a series of Bible studies on "Some Characteristics of our Lord's Miracles," on Friday, November 9, at 8 p.m.—Mr. George Holland will give a special address to workers on Saturday, November 10, at 8 p.m.—The Saturday night addresses to workers by Mr. George Soltau will be continued on November 17 and 24.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, November 3, 1883.

*** Donations should be sent by Cheque or P. O. Order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Mr. Fegan's Boys' Home—A. P. £10; A. K. £1; E. H. £40; Rent of Beerhouse, Anon. £10	61	0	0
Friendless and Fallen—A. P. £10; A. K. £1; F. P. B. £2; A Friend, 10s.; E. H. £10; F. O. £1; (*All-night Refuge*) Miss E. 2s. 6d.	24	12	6
St. Giles' Christian Mission—W. C. 10s.; Anon. £5; (*Prison Mission*) A. P. £10; Lady B. £1; Anon. £5	21	10	0
Home of Industry—A. P. £10; E. H. £15; *Emigration Fund*) Anon. £50.	75	0	0
China Inland Mission—Laurence Kirk, £5; E. H. £60	65	0	0
Evangelistic Mission—(*Tent Work*)—A. P.	10	0	0
Jewish Refugees' Aid Society—J. R. £1; E. H. £10; E. M. 3s. 6d.	11	3	6
Syrian Colonisation Fund—J. R. £1; F. H. £1; (*Cyprus Fund*) J. M. 10s.	2	10	0
Dr. Barnardo's Homes—A. K. £1: H. S. 5s.; E. H. £40; W. C. 10s.; E. B. M. £5; (*General Work*) Anon. £10; (*For Christmas*) V. M. M £5	61	15	0
African Settlement Society—A. K.	2	0	0
Mrs. Meredith's Mission—F. P. B.	2	0	0
Cawnpore Mission (*Mr. Foy*)—Mrs. C. F.	1	0	0
Mildmay Mission to the Jews—E. H. £10; F. H. £1; (*Medical*) M. S. £1 8s. 6d.	12	8	6
Home for Worn-out Governesses—W. S.	0	5	0
Rev. R. W. McAll's Work in France—J. O. £3; (*Paris*) E. H. £20	23	0	0
Home for Aged Blind Christian Women at Holloway—A Friend	0	10	0
Miss Leigh's Work, Paris—E. H.	15	0	0
Mr. Pascoe's Work in Mexico—E. H.	10	0	0
Strangers' Rest, 163, *St. George's-street*—M. C. B. and M. E. M. £1 10s.; Mrs. F. £3 3s.; E. C. D. £2; J. L. £1 1s.; H. T. T. 10s.; W. G. £1; Mrs. R. £1; P. T. A. £2 2s.; R. E. M. £1 1s.; Mrs. F. £1; Friends at Rest, £9 0s. 6d.	23	7	6
British and Foreign Bible Society—E. H.	20	0	0
Thames Church Mission—E. H.	20	0	0
Scripture Readers' Society, Ireland—E. H. £40; J. P. B. £10	50	0	0
George-yard Ragged Schools—E. H.	20	0	0
Open-air Mission—E. H.	40	0	0
Convalescent Home (*Mrs. Marshman*)—E. H.	10	0	0
London City Mission—E. H.	30	0	0
Bristol Orphan Houses—Alpha, £1; (*Mr. Muller's Work*) E. H. £30	31	0	0
Rev. C. H. Spurgeon's Work—E. H.	34	2	6
Mrs. Birt's Sheltering Home—J. B. £2; (*Emigration Work*) Anon. £50	52	0	0
Penarth-street Mission Hall—J. B.	1	0	0
Miss De Broen's Work in Paris—T. N. J.	1	0	0
Gratuitous Circulation of The Christian—T. N. J.	0	0	6
Dock Labourers' Mission—G. W. 10s.; Miss W. 5s.	0	15	0
Christian *Tract Fund*—S. J. G.	0	14	10
Rebuilding Edinbro' Castle (*Dr. Barnardo*)—A Lady	5	0	0
Miss Whateley's Medical Mission, Cairo—J. A.	3	0	0
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Continued from Page 3.

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Notice to the Readers of "THE CHRISTIAN."

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Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK.

ADVANCED PHTHISIS—CASE AT HALTHAM, HORNCASTLE.

The name of this patient is Mrs. H. ALBANS, the wife of a poor deserving man, with three children, a case needing sympathy and help. On the recommendation of Rev. H. Spurrier, of Roughton Rectory, I sent medicine at reduced charge, with letter of advice.

On the 18th June she first writes, as follows: "Your treatment has been recommended to me by Mrs. C. A. Sanderson, of Horncastle, who was cured of Consumption in 1879 by taking your medicine." She then proceeds to state her case:—

"My father died of diseased lungs, also two brothers, and other relatives. My illness commenced in September, by getting wet. Severe cold brought on a hacking cough, with sharp pains in the chest, with much expectoration, and wasting of flesh. The cough is now most violent, the expectoration thick and yellow; sometimes I bring up pure fluid blood. The pain is violent in my chest, and breathing constantly affected. I have much fever, and hectic flushes, and night perspirations. Often my heart seems to stop beating. Then I have neither power to speak or move for some minutes. Then there comes an intense pain at the heart. There has now been a loss of flesh all over the body. My legs and ankles are always much swelled. The doctor at Horncastle calls my disease Consumption. I have been a patient at the Dispensary, and have had iodine, applications and inhalations, with little, if any, benefit."

In this melancholy state Mrs. Albans commenced with my medicine and instructions. In a few weeks much benefit was manifest. "The cough is relieved (she writes), breathing better; I feel stronger. I have followed all your advice, and shall still persevere. I had given up all other hope when I applied to you, and felt that my only chance of life was in your treatment, subject to our Heavenly Father's will."

The amendment steadily continued, and I have just received a letter, in which she says: "I am very pleased to inform you I am now quite cured. Should any symptoms again occur I will write you at once. Accept my grateful thanks for all your kind advice. Our Heavenly Father will reward your kindness, which I cannot repay."

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SPECIAL NOTICE—With **The Christian** of this week is presented gratis a copy of **The Christian ALMANACK** for 1884, which contains a Text of Scripture for every day in the year, several Pictorial Illustrations, Rates of Postage, &c. Our next issue (Nov. 22) will be an Extra Double Number, price 1d., containing Views of the Interior and Exterior of DOWN LODGE HALL, the Building at Wandsworth erected for Messrs. MOODY AND SANKEY'S Meetings.

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Tickets for Admission to see the Ceremony at the following rates:—Reserved Seats, with Refreshments, 10s. 6d.; Grand Stand, with Ticket for Tea Room, 5s.; General Body of Marquee, 1s. These are now ready to be forwarded, on application, to any address.

It is hoped that many Friends of the Gospel will be present to cheer the hearts of the Workers, and to contribute by their gifts to the completion of the scheme.

Donors or Collectors who will kindly promise a Gift of £10 by Christmas Day, or a Purse of £5 to be laid upon the Stone on the 26th, will receive Two Reserved Seat Tickets, or Four Grand Stand Tickets Free on application.

Every Donor of One Guinea will receive one Grand Stand Ticket; and every Donor of 10s. 6d. one Ticket for Admission to the General Body, Free.

The prayerful sympathy of all readers of THE CHRISTIAN is earnestly besought, that a rich blessing may accompany the endeavour.

All Communications should be addressed to the *Treasurer*, WM. FOWLER, Esq., M.P., or to Dr. BARNARDO

18 & 26, Stepney Causeway, London, E.

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Funds to carry on the work are much needed. Contributions will be thankfully received by Dr. R. CHAMBERS, 43, Carlisle Street, Edgware Road, N.W.; or by the Treasurer, E. PARKER YOUNG, Esq., 30, Westbourne Square, W.; or at the Office of THE CHRISTIAN. P.O.O. should be made payable at the Post Office, 310, Edgware Road, N.W.

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The Committee appeal very earnestly to all who love the Master, and for the sake of His poor, for Funds to erect a suitable and substantial building in which to continue and extend the blessing of Gospel light in what may be truly described as "a dark place."

Contributions will be thankfully received and acknowledged by the Treasurer, H. J. Bristow, Esq., 68 & 69, Cornhill, E.C.; or may be paid to the account of the Deptford Ragged School Building Fund at the Ragged School Union, Exeter Hall, W.C.; or into either of the undermentioned banks, viz.,—

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INDIGENT BLIND VISITING SOCIETY.—A Sale of Work done by the Blind will be held in the School room, East London Tabernacle, Burdett-road, Mile End-road, E. (kindly lent for the occasion), on Wednesday, November 21, 1883. The Rev. Archibald G. Brown, supported by Dr. T. R. Armitage, and a number of ministers and gentlemen, will open the Sale at 10·30 a.m. Tickets (free) may be obtained at the office of the Society, 27, Red Lion-square, W.C.; of Mr. Mead, School for the Blind, Bethnal Green-road; members of the Ladies' Committee; and Mrs. Day, London Hospital, E., Hon. Sec.

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Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 61, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

OUR COUNTRYMEN IN INDIA.—The Anglo-Indian Evangelisation Society sends Evangelists to itinerate constantly among numerous groups of Europeans and Eurasians throughout India, widely separated, and otherwise destitute of Gospel ministrations. General Secretary and Treasurer, the Rev. Peter Bannatyne, 7, Adam-street, Strand, London, 9, London-street, Edinburgh.

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SPECIAL CHRISTMAS SALE.—The Society for Promoting Female Welfare.—Lady Gertrude Foljambe and the Ladies' Committee beg to invite inspection of the Industrial Work of the various Institutions connected with this Society. Warm winter clothing of all kinds, knitted and fancy articles suitable for Christmas presents, will be for sale in their rooms, 47, Weymouth-street, W., Wednesday, Thursday, and Friday, 5th, 6th, and 7th December, 12 to 5 o'clock.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest donations in money or clothing will be thankfully acknowledged by the Committee. Flannel and overcoats are much needed.

Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

URGENT APPEAL in aid of Little Paralysed Children, at the West-end Hospital, 73, Welbeck-street, W. The Committee earnestly solicit contributions, and a visit from Christian friends. Collecting cards for children.

P. F. Procton, Secretary.

MRS. WILKES proposes to be at home every Wednesday from Two till Five o'clock, for the purpose of seeing friends of Rescue Work. Trains from Liverpool-street to St. James-street Station, Walthamstow, every half-hour. "The Elms" is within five minutes' walk of the station. The Elms, Coppermill-lane, Walthamstow, Essex.

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Continued on Page 23.

RHEUMATISM AND RHEUMATIC GOUT:

CAN THEY BE CURED?

In reply to the inquiry "Is Rheumatism curable?" we reply as follows:—

We do not know of any chemistry outside the human organism which can eliminate the morbid products of a Rheumatic Diathesis; but that which chemistry and medicine cannot accomplish, the human organism can, when the right conditions are afforded, and one of the most effective conditions, if not *the* most, is that which tends to establish an equilibrium of functional action in all the organs. Our argument is simply this, that by Magnetic treatment, an unhealthy condition of the system or the blood, culminating in the morbid and consequent functional derangement of some organ, and predisposing to formations, even to cancer, as admitted by medical men, is checked, and counteracting conditions of dispersion or absorption are set up, a more vigorous tone being communicated to the system in general, and to each organ in particular.

No Cure for Rheumatism!!! We do not advocate a remedy for symptoms, but, knowing that we have in our hands a remedy for their cause, we are justified in saying that Rheumatism *is* curable. Whoever doubts the possibility of so strengthening the physical powers as to enable them to overcome the tendency to chronic ailments, should read the following statements, and inquire of any of our patients among a list of 850 names.

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July 27, 1883.

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The Christian.

THE BIBLE AND THE POOR.—3.

THE PSALMS AND THE NEW TESTAMENT.

AS the Prophets, so the Psalms, dwell with undeviating intensity upon the views and principles relating to the poor which were laid down in the Mosaic law. The royal Psalmist prays, "Oh, let the wickedness of the wicked come to an end, but establish the just;" and the head and front of his offending is that "the wicked in his pride doth persecute the poor. . . The wicked, through the pride of his countenance, will not seek after God." "He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor; he doth catch the poor when he draweth him into his net." "He hath said in his heart, God hath forgotten: He hideth his face: He will never see it." And the man of God cries out, "Why standest Thou afar off, O Lord? Why hidest Thou thyself in time of trouble?" But here is the hope and expectation which lines with silver and edges with gold the darkest cloud in the Psalmist's sky: "He shall judge thy people with righteousness, and thy poor with judgment." For when the sweet Psalmist of Israel writes the psalm for Solomon, the King of Peace, in which the prayers of David the son of Jesse are summed up and ended, the great and prominent contrast between that ideal and coming sovereignty, and the present governments of the world, is this: "He shall judge the poor of the people; He shall save the children of the needy; and shall break in pieces the oppressor."

Turning to the New Testament, we find God, when manifested in the flesh, choosing his condition among the poor, and striking the keynote of the laws and principles of his Kingdom in the first beatitude: "Blessed are the poor in spirit, for theirs [or, of them] is the kingdom of heaven." His life was spent among the poor, and in doing them good. And his last prophecy, the greatest of all prophecies, was given in response to a question prompted by his declaration that the poor widow had given, in her two mites, more than all they who had cast into the treasury. The disciple points to the great buildings, and goodly stones and gifts of the rich men, but Jesus says, "There shall not be left one stone upon another which shall not be thrown down." They and their marble gifts and tablets are all forgotten, but that poor widow and her mites are enshrined in the Book of God for ever. Then came his disciples, and asked Him privately, "When shall these things be?" and then He gave the prophecy of his second coming, so wonderfully interwoven with and shining through the foretold destruction of Jerusalem. (See Mark xii. 41—xiii. 2; Matt. xxiv.; Luke xxi.)

When, in the early Pentecostal days, great grace was upon them all, there was none among them that lacked. But the grace waned, and the poverty returned.

When Paul went up to Jerusalem to consult those who seemed to be pillars in the Church, they gave him and Barnabas the right hand of fellowship, and had only one counsel to press upon them: "Only they would that we should remember the poor." Yet this was scarcely necessary, for Paul adds, "The same which I also was forward to do."

James, who insisted on works, as Paul on faith (though each equally stated both sides of the truth of the Gospel), dwells with vehement emphasis on our duty to the poor. We shall be judged by the law of liberty; but the first illustration of the principle on which judgment shall go forth is, "If a brother or sister be naked and destitute of daily food, and one of you say, 'Be warmed and filled,' and give not to him, what doth it profit? He shall be judged without mercy who hath showed no mercy."

James will not have the good place in the assembly given to the gay clothing of the rich, and the poor man in vile raiment made to sit under the footstool. He warns the rich of the miseries that shall come upon them. He will not recognise the infallibility of political economy. He does not believe in the righteousness of blind obedience to the laws of supply and demand. He will not assent to the proposition that wages rise and fall by a righteous sliding scale, which needs no interference. He says, the hire of the labourers is kept back by *fraud*, and the cries of the workers is entered into the ears of the Lord of Sabaoth.

Paul gathered up the words of the Lord Jesus which none of the Evangelists had recorded: "Ye remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" Into the soul of James had burned those other thrice-recorded words of the same Lord Jesus: "How hardly shall they that have riches enter into the kingdom of God."

If Jesus had given a title to his parable, He would not have called it "The Good" but "The Righteous Samaritan," for He used it to illustrate the fulfilment of the righteousness of the law to our neighbour. The rich man was not only ungenerous but unrighteous to the poor Lazarus at his gate full of sores. The sheep, in the judgment, are righteous, the goats are wicked; the discrimination between them rests on their ministering or not ministering to the Son of Man in the persons of the poor and the afflicted. M.

FAIRLOP FRIDAY.—May I ask you to inform the readers of THE CHRISTIAN generally that my dear father, Mr. G. J. Knight, is laid aside now for two months, and we fear permanently, with a general failure of strength, accompanied by rheumatism? For fifty-eight years he has laboured in Christian, social, and moral movements all over London, but more recently in Gospel Temperance and Peace labours in the Eastern districts. He has also carried on the "Fairlop Friday" effort, mainly at his own expense, for twenty-two years past. I feel, as his eldest son, a desire that the prayers of all Christians who love such work shall be offered up for his support under his very painful affliction. GEORGE J. KNIGHT, JUN.

THE LUTHER COMMEMORATION.

SATURDAY and Sunday last were red-letter days throughout the Protestant world. Not only in the land that gave him birth, but in every quarter of the globe where the Scriptures are fully believed and freely taught, the work and influence of Martin Luther have been the theme of admiring comment from pulpit and from platform. Even in such Popish countries as Austria and Spain, and under the very shadow of the Vatican in Rome, there have been "Luther Commemorations." Notwithstanding the lapse of four centuries, the famous Reformer is still the "greatest figure in German history;" there are not wanting those who go much further, and say he is the greatest gift that the Church of God has received since the days of Paul.

It would be hopeless for us to attempt in these columns any summary of the well-nigh innumerable addresses and sermons that have been given on the subject. As the London and provincial Press has fully reported these utterances, it is scarcely needful that we should. The chief points dwelt upon appear to be the personal courage and honesty of the great Reformer, and the deep importance of the cardinal doctrine of "justification by faith," that became the watchword of his religious life and teaching. The exercise of the same qualities and the proclamation of the same truths are needed in our own day; we thank God that if we may not have among us many who outshine their contemporaries to the same degree as Luther did, we have a mighty host of witnesses who are ready to maintain intact the Reformed doctrines, to the diffusion of which the German monk gave such a great and enduring impulse.

We have observed that not a few of the preachers who last Sunday spoke on the life and work of Luther chose for their text the apostolic words, "Stand fast therefore in the liberty with which Christ hath made you free, and be not entangled again in the yoke of bondage." That is the great lesson that has come to us, not from Luther only, but from the host of martyrs and confessors who, in all lands and in all the centuries of this dispensation, have borne noble testimony to the full-orbed truth of God's revealed Word. May we give good heed to it, thus transmitting to our successors the freedom and the faith that have come to us as a priceless inheritance!

TRACT DISTRIBUTION.—I happen to know, by the case of a lady to whom a Gospel tract proved such a blessing to her own soul, that she told me she would not part with that piece of paper for a five-pound note. Let this be an encouragement to workers. C. GARDNER.

STAMFORD HILL, N.—AGED PILGRIMS' FRIEND SOCIETY.—Yesterday afternoon (Thursday) a new and attractive building, in connection with the above Society, was formally opened at Stamford Hill. This is the fourth Home of this Society, established in 1807, for giving life pensions to the aged Christian poor of every evangelical Protestant denomination. 1037 pensions are now on the books, and 170 are inmates of the Society's three homes. The address of the Society is—Finsbury-pavement, London, E.C.

DENOMINATIONALISM.

TO judge from the time, energy, and money expended upon its advocacy and maintenance, Denominationalism might be accounted one of the greatest advantages and excellences connected with the Christian religion. And yet, so far from this being the case, there is good ground for saying that it is one of the principal hindrances to the work of Christ, and a stumbling-stone in the way of salvation which causes the fall of many.

What is Denominationalism? It is the setting up some one or other of the many human interpretations put upon truths connected with our common Christianity as being of paramount importance, and making the ideas of the few concerning them to be a law for the many. It is the deliberate and active formation of sects and parties for the sake of upholding distinctive modes of thought, upon matters non-essential to salvation and in no way affecting union with Christ. It is dividing the body of Christ into severed parts for the sake of giving prominence to opinions which, however important they may appear to the individual conscience, have really no force outside its personal convictions. It is putting "isms" in the place of Christ, uniformity in the place of unity, allowing outward appearance to take precedence of spiritual life, and human theory to assert itself rather than the Divine Word.

That differences of opinion should prevail upon matters of faith and practice is of course inevitable under present conditions, although these are found to be far less marked and real than many people suppose, when in the spirit of Christ believers meet together and compare their differences one with the other. They are largely to be accounted for by the fact that denominational prejudices and influences have from earliest years inculcated them, and very slightly, in multitudes of cases, are they owing to the force of independent thought, prayerful conviction, and careful investigation.

Differences of opinion prevailed in the Apostolic era, but they were not allowed to occasion schism, or lead to division into separate bodies, bearing varied names, and acting upon wholly unconnected lines. The least approach to this was met with firmest rebuke and stern denunciation. Corinth furnishes an illustration of this familiar to us all: "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? while one saith I am of Paul; and another, I am of Apollos; are ye not carnal?" When the Apostle says, "God hath tempered the body together . . . . that there should be no schism in the body," he does not refer to denominational bodies, but to the *one body* composed of all believers on the Lord Jesus Christ. Anything more opposed to the spirit of Him who said of his disciples, "One is your Master, even Christ, and all ye are brethren," than for those who build upon the one foundation to go off into rival parties and contending sects, cannot well be imagined. To let diverse views on water-baptism, outward forms of Church government, preferences for this or that human teacher, or any other secondary consideration, keep believers apart, and produce a state of things in which divided interests and sectarian policies stand in the way of hearty and united co-operation in the work of Christ, cannot be of Him whose great aim is to "gather together in one the children of God who are scattered abroad."

We know that the accretions of ages of uncharitableness and party strife have built up a strong tower of denominationalism; but the signs of the times point unmistakably to a lessening regard for mere outward forms and self-imposed standards of belief. Multitudes, to whom the faith of Christ is unspeakably precious, and by whom it is spiritually discerned, thirst for Christian union, as opposed to that which is merely denominational. Side by side with the growing impatience on the part of waverers, of anything like fixed principles and the definite avowal of them, which, in common with all right-minded men, we deplore, there is an equally strong feeling of impatience and distrust on the part of very many earnest Christians as to the prevailing spirit of denominational rivalry, which causes the friends of Christ to stand apart from each other, while his foes look on and say, not "See how these Christians love," but, "Behold, how unable they are to agree among themselves, and how impossible it is to know what is true in their creeds and what is not."

Meanwhile, the rationalism and semi-infidelity, which grow apace in the churches, together with increasing worldliness, political partisanship, and lack of spiritual life, which also prevail, make it harder than ever for those who are resolved to cleave to the old paths, and to maintain intact "the faith once delivered to the saints," to remain in fellowship with denominationalism in its present developments. What shall they do? They have principles which they hold dearer than life, they recognise the need of ministry, official and ordained, as appointed by Christ; they know that organised effort and visible unity are required and directed by the Spirit of God. They desire not confusion, but order; not discord and strife, but peace and love. Brethrenism, pure and lofty as its early conception and aim undoubtedly were, has proved a failure, so far as securing practical union is concerned. Its influence in arousing attention to neglected truths of Scripture has been immensely beneficial and greatly owned of God; but its lines of division and separation from the true followers of Christ who do not see eye to eye with them, although based on different ideas, are practically as intolerant and exclusive as those of other sections of the Christian Church. Brethrenism as a system offers no satisfactory solution of the difficulty.

But it is not a hopeless case for all that. A *via media*, a Scriptural point of unity, is surely to be found. A church is an assembly of believers gathered together not on the ground that all see everything in the same light, but that all hold the Head, and combine to do his work and help each other in his service. Faith in the Divine Redeemer, leading to spiritual union with Him, and devotion to his cause, is in itself ample ground for unity and co-operation. Other matters may safely be held personally rather than collectively, and where the spirit of Christ rules the heart and mind, may be *mutually* considered, not as bearing on Church unity but on individual faithfulness o the Word of God.

For this to be possible and practicable all that is needed is for each one to carry out the plain injunctions of the inspired Word, and to abound in the charity which is the bond of perfectness. Whereto believers have already attained, it surely ought not to be difficult for them to "walk by the same rule, and to mind the same thing," assured that so long as their eye is single, and their heart sincere, wherein they have not attained, or are not as yet of one mind, God will reveal it unto them. To bear and forbear, to edify one another, to differ without disagreement, ought not to be an impossibility with those who are the children of one Father, the servants of one Master, redeemed by one blood, and indwelt by the same Divine Spirit. Nor would it be were denominationalism got rid of, and the *only name* striven for and gloried in, that of our Lord Jesus Christ. There are churches and ministers of the type we plead for, they are continually and steadily increasing, and that they may be multiplied a thousandfold is our earnest prayer.

THE BIBLE IN GERMANY.

THE following incident took place during a late visit to Wiesbaden, and I think will be interesting to readers of The Christian:—"One morning, when passing a fruit stall, I found several women together and in tears. On asking the reason of their distress, I was told a man had just died on his way to the station. I said a few words on the uncertainty of life. One woman, coming to my side, said, 'I trust in the Lord.' Walking away with her I found, to my delight, that she read the Bible daily, 'ever since a Protestant had given it to me.' On visiting the woman I saw that, although she was a Roman Catholic, the Word of God had given the true light, and an earnest longing for Christ had sprung up in her soul.

I generally find a German Roman Catholic without a Bible, and always pleased to receive one. Mrs. Grimké's German Text-cards are so well received and give so much pleasure, that I advise all Christian travellers on the Continent to carry with them a supply. M. W. A. S.

Southsea.

REMINISCENCES OF THE LATE CHARLES STOVEL.

I OBSERVED in a recent issue of The Christian an account of the death of Rev. Charles Stovel. Whilst an apprentice at 32, Houndsditch, where I was placed fifty-five years since for seven years as a printer, I attended the Bible-class of Mr. Stovel, taught in his Sunday-school, and was one of the few admitted into his study. At the time he was living in Finsbury-circus. He has told me that his study, previous to being admitted into the Baptist College at Stepney, was in a bakehouse, where he kept his books, and acquired that information which afterwards made him "higher" in spiritual stature than many of his fellows.

This reference to his profession leads me to state that because he objected to work on the Sunday he could not procure a situation, and was compelled to break stones on the road, when his predecessor took him by the hand and introduced him to Stepney College. He was at first objected to, he looked "so stupid." His friend said, "If he falls down he can get up again," and, on the recommendation of his old minister, Mr. Stovel was admitted. His previous training in a bakehouse here told, and "he was pronounced to be one of the most efficient pupils ever turned out of the College."

On one occasion I heard him speak after the celebrated Dan O'Connell, M.P., at the London Tavern, and my impression was that Mr. Stovel made the better speech of the two, notwithstanding the eloquence of the Irish orator.

When on a geological research, he has been so enchanted, the only thing he wanted was someone to whom to tell his joy. He spoke with much pleasure of the enjoyment he had experienced, previously to his public ministry, expounding for a quarter of an hour the Scriptures, and engaging in prayer with those in whose house he was residing.

W. H. Mason.

112, *Elgin-road, St. Peter's Park, W.*

MEDICAL MISSIONARY WOMEN.—On the 31st October, a meeting of ladies was held at the Bible Society rooms, Edinburgh, at which Miss Lloyd, of the Missionary Institute, London, gave an address on the demand for ladies for the medical profession in India. The curriculum of a college training in medical missionary knowledge was also explained, and urged as requiring to be thorough for effectual work.

For the Young.

MINNIE AND HER KITTY "ROSY."

By Rev. E. P. HAMMOND.

Mahtomedi, White Bear Lake, Minn., U.S.A.

WHILE on my way to the shores of this beautiful lake, we spent a Sabbath at Chicago. I there fell in with an old friend, who related to me the following touching incident:—

He was riding one day on the railway; a lady came in at a station, accompanied by her little daughter, aged about seven years, who took the seat directly in front of him.

The little girl held carefully in her hand a basket, into which, after lifting the cover carefully, she occasionally peeped. This was done with a smiling face and a cheerful word, as if she recognised a friend inside. My friend stretched his neck and looked over the back of the seat, wondering what the little girl had in the basket. He also peered through the open lid. He asked, "What have you there, my little girl?"

"Oh, this is my little kitty."

"What will you take for your kitty?"

"Oh, I would not sell kitty for anything."

"I will give you a dollar for your kitten."

"No; I will not sell kitty for any money you can give me."

"What is your name?" asked my friend.

"My name is Minnie, and my kitty's name is Rosy."

"Do you go to Sunday-school, Minnie?"

"Oh, yes, indeed."

"Do you love Jesus, Minnie?"

"Yes, indeed, I do."

She then looked my friend full in the face, and asked, "Do you love Jesus, sir?"

"Certainly I do. I have loved Him and worked for Him many a year."

Little Minnie looked down thoughtfully for a few moments. Suddenly she lifted her basked over the back of her seat, and said, "You may have Rosy for nothing, because you love Jesus."

You see, little Minnie was a Christian; and though she loved her "Rosy," she loved Jesus and his friends far more; and when she saw my friend loved the Saviour, her heart went out in love to Him. She was willing to make a great sacrifice to give Him pleasure.

Do you, my little reader, love Jesus? Do you love his people? I can tell you that Jesus has died on the cross, in your place, that you might be saved. He loves you.

Oh, come, then, to Jesus, and give Him your heart and get your sins forgiven, and you will then love Him and love his people as little Minnie did.

I have found some men and women away here in the North-west, near St. Paul, who, when I was here twenty years ago, gave their hearts to Christ, and they have never been sorry for it."

THE GIRLS OF SOUTHWARK.—For more than a year and a half we have been working among them on the lines of "The Young Women's Help Society." We have rooms in the Borough where classes are held almost every night. Bible-classes, reading, writing, arithmetic, and needlework classes. Girls can also board and lodge there and have dinners and teas at a cheap rate. Help is greatly needed for current expenses. It is necessary, too, that the rooms should be made cheerful and attractive, and we sadly want a piano. We fear that if we do not get efficient help we shall have to close our rooms. Part of our work is getting situations for the girls.

CHARLOTTE G. BOGER.

St. Saviour's Grammar School, S.E.

THE PEOPLE OF MOROCCO.—1.

By Mr. Wm. MACINTOSH.

THE North-west of Africa is the nearest point to England beyond the continent of Europe, not only of the great continent of Africa itself, but of any part of the world outside Christendom. And if anyone wishes to see for himself degraded heathen darkness and thraldom clad in the dress of African Moslemism, so that his eye may affect his heart (Jer. ix. 1), it is by no means necessary to make a tour of months to India or Japan, nor even to Central Africa. Let him take ship at Plymouth, and in

FOUR DAYS' SAIL

from the shores of favoured England he will be on Moorish soil, where, although the people are nominally Moslems, he will witness among the masses an amount of degradation, ignorance, and superstition, equal to, if not surpassing, those of actual professed heathenism, and affecting in the most lamentable manner both the soul and body. There he will find as literally as anywhere in the world, "Sheep without a Shepherd," and if it be "the sick" that "need the physician," then it is no longer necessary to go to distant China and pass by near Morocco in order to find them, nor will it be following the great Physician's example to fix on the one because it is heathen and pass by the other because it is Moslem. Let any one of us enter a Moorish town, and especially one of the country fairs that are held in succession at different places during every day of the week—take for example, the one held outside the walls of Tangier every Thursday and Sunday, and see if the masses gathered there from the surrounding country do not exhibit, spiritually and physically, a spectacle of human degradation and misery, pitiable in the extreme and sorrowful to behold, that may well attract the sympathy and awaken the efforts of the followers of Him who came to "seek and to save the lost."

Mohammedanism, like the other religions that depend, in the case of their converts, on something short of a vital and total change of heart and life by the pure and all-powerful creating Spirit of God, is satisfied with a mere change of name and external formula of a creed, while the stock remains the same as it ever was. Thus it is, that while it has professed to convert heathens, the conversion in the mass has been practically only from the idea of a plurality of gods to that of one god, while to a great extent the vice and superstition of a heathen life have been left unchanged and unchecked, to grow and flourish side by side with a germ of truth, the Unity of God. "They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence" (2 Kings xvii. 33).

Let us visit some of the fairs I have referred to, and see "the serpent charmers" charming the crowds of poor Moors, covered with filth and rags, that surround them, with their base and disgusting performances, and the diabolical-looking "sorcerers," with an assembly nearly as numerous, lost in wonder and admiration at their deceptions, and the "story-tellers," in the midst of their audiences, being applauded at the rehearsal of the most

CORRUPT AND LYING STORIES.

And all these depraved deceivers of the people the religion of the country countenances, and in no way would attempt to counteract their evil teaching. But, on the contrary, you may be present another day at still more hideous spectacles than those to be witnessed at the fairs, enacted on special feast days in the very name of religion. They are to be seen at processions, conducted in memory of the birth, death, or deeds of some of their famous so-called "saints," in the case of many of whom the only title to saintship has been their depravity and cruelty.

At these processions, crowds assemble from different parts of the country, many of whom feign madness for the day, while others have been really wild and degraded maniacs for years. In the course of their march they frequently stop, form a circle of 30 or 40 men in the middle of the road, including the half-naked madmen; and with long, dishevelled hair, and foaming mouths, go through the most repulsive and unmeaning ceremonies, throwing their heads first forward and then backward in quick succession, and, altogether, with a loud and hideous grunt and with the greatest violence, so the bystanders wonder that their necks are not broken and their heads thrown off their bodies. This ceremony is continued with horrid and debasing monotony, until the crowd is tired of looking at them. Then they pass on a hundred yards and do exactly the same over again. This ceremony is repeated at intervals many times along the road, and is continued during the greater part of the day, only varied by scenes still more degraded, such as that of a live sheep being laid hold of, thrown up in the air, seized by the maddened performers, who tear it in pieces like tigers; and while reeking in its blood, they devour it on the spot. In short, I defy the black heathen of inner Africa to excel many of the Moslems of Morocco in the performance of deeds of heathenish and satanic baseness. And, worst of all, is the countenance shown them by rulers and men high in authority, from whom better things might be expected. The inference is, that Moslems and the Koran will allow or connive at any degree of barbarism and iniquity, if only the mere formula or letter of their creed is admitted.

We shall not speak of the abominations of slavery, divorce, and bribery, with all their concomitants. But if we can only imagine what a state of society these, and such like rites and customs betoken, to which the people have been slaves for centuries, sinking each year deeper in the mire, who shall say, that if it be "the sick" that "need the physician," he is not needed there? Surely if ever the most debased idolaters required the heralds of Christ to instruct and lead them from darkness to light, they are needed as much there! and if the fact of nations of heathen being bound by Satan in chains o darkness, misery, and vice, has moved the Christian Church to heart-felt pity, persevering prayer and vigorous action, is it not time that nations of Moslems so long neglected, though equally deceived and bound by Satan, should do so likewise?

(To be concluded.)

SERMON LANE, ISLINGTON.

THE anniversary of this Mission was held on the 15th inst., when Mr. Attridge preached to crowded congregations, the Lord giving blessing with his Word in the conversion of souls. The following evening a tea was given to about 200 poor, when addresses were given recounting the mercies of the Lord during the fifteen years of toil. Men and women of the most degraded class have been rescued from lives of sin and shame, and the Temperance movement has also flourished in no small degree. Free breakfasts, teas, and soup dinners are means by which the poor are helped, and the Gospel preached to them. About £400 a year is necessary for carrying on this work, and the address of the superintendent is Mr. George Fuller, 54, Liverpool-road, Islington.

Messrs. Moody & Sankey in London.

THE meetings at the Priory Hall, during the past week, have been full of power by the Spirit of the Lord, and last Sunday commenced the second week with a still rising tide. The address in the morning to Christian workers was well calculated to encourage the many rather than to exalt the few. It was based on God's question to Moses: "What is that in thy hand?" and showed that whatever we have, however mean or weak, may be the means, in God's hands, of doing the mightiest works. It brought the plagues on Pharaoh, divided the Red Sea, brought water from the rock. The same helpful lesson to one-talent people was enforced by abundant quaint and graphic illustrations, from Shamgar's ox goad, the widow's pot of oil, the Galilean fishermen, and numerous others from the Old and New Testaments.

The meeting for non-churchgoers was largely attended by the class desired. That in the afternoon for women, and especially that at night for men, were seasons of mighty influence for good. At the latter Mr. Moody read the Commandments from Exodus xx., and took for his text "Tekel—weighed in the balances and found wanting." As he put in each commandment as a weight into the one scale and invited his audience one by one to step into the other, all degrees of Pharisaism were witheringly denounced. Hundreds of men stood up at the close desiring prayer, and it was very evident that sins present and past had been set in array before the startled conscience, and very many it is hoped turned from sin to righteousness and from Satan to God.

Referring to the report which had appeared in *The Pall Mall Gazette*, and which will be found in another column, Mr. Moody said: "I am so glad the reporter perceived that the power was not in the preacher. No one can report the Holy Ghost. Suppose a reporter had been sent to take down Peter's sermon at Cæsarea, he would have said, perhaps, 'There was not much of it. All that is recorded might have been said in three minutes. And there was very little in it. Just a few particulars about Jesus of Nazareth. There were plenty of men in Jerusalem and in Cæsarea that could have made a much better sermon.' But what would have astonished him was that while Peter yet spake, the Holy Ghost fell on all them which heard the Word. It is the power we are after; let us look for the old power. Peter's sermon at Pentecost, they might have said, was mostly out of the Old Testament; but the power came, and three thousand souls were added to the Church that day. Now we have come together to pray for that same power on all the meetings this week."

Then Mr. Sankey sang Miss Havergal's glorious hymn, "Tell it out," and Mr. Moody read Exodus iv. 2, and spoke one of the most thrilling addresses we ever listened to.

It was, no doubt, in the providence of God that the reporter from the *Pall Mall Gazette* should have heard a sermon which, while it enforced the need and explained the way of salvation, did not grip the conscience as that on the previous evening had done, when the subject was, "Whatsoever a man soweth that shall he also reap;" nor had it the pathos of the following evening, when the prodigal son was brought home to the father's house; nor did it bristle with points like the address to non-churchgoers on Sunday morning. It was well that a secular paper should make known the fact that after such a poor sermon, as he thought, there was an impression, affecting several persons to tears; leading to earnest conversation as to the way of a full salvation; an amount of feeling which puzzled and bewildered him; which was an insoluble mystery, leading him to ask, "What is the secret of this impression? Why all this feeling? What is the meaning of it? Why does such a result follow, when appeals apparently infinitely more effective leave hearers untouched? What is the rationale of it? Where is the clue to this disproportionate effect produced by such inadequate means?" Could any more wise reply have been given, or one more happily expressed, than that by Mr. Sankey, of whom these inquiries were made: "I cannot explain it, nor can you. Behind all instrumentalities, feeble or mighty, there lies an inscrutable something which influences the soul of man. We call it the Spirit of God." "But its laws, its secret?" "The wind bloweth where it listeth."

Yes, thank God, that wind is blowing here in London. We hear the sound thereof; we know it comes from God; we know it goes to the hearts of men. May all God's children be very attentive to hear it, and to place themselves on a line with its beneficent influence, and they will be used to breathe into other souls this Breath of God.

And yet there will, perhaps, a year hence be found some one who will say, "I don't believe in this wildfire; it does no good; I've seen no benefit come out of it." Let this objector read the experience of one who said something of the same kind eight years ago.

Minister.—"I don't like this thing; there is too much excitement. And what does it all come to? I have not had one addition to my church."

Worker.—"Let me ask, when these meetings were announced to be held in your locality, did you call your people together to pray that God would make them a blessing to your friends and neighbours?"

M.—"No: I can't say I did."

W.—"When they commenced did you go to them, stay to the after-meetings, and endeavour to lead one inquiring or troubled soul to Christ?"

M.—"No; I was too busy; my hands were full of my own special work."

W.—"When they were over did you then ask your congregation to pray that blessing might follow?"

M.—"Ah, I see where I have been wrong! I'll never speak against this work again." And not only so; that minister was one of those who recently united in the invitation to which the present visit is a response.

Another case occurred of which we do not so particularly know the issue.

A clergyman, who thought himself in some way slighted, spoke disparagingly of the evangelists in the hearing of his bishop. But the latter said, "My brother, may it not be that God has sent these men among us, and that if we oppose them we may be found fighting against God? Let us rather pray for them. Do you lead us in prayer." And bishop and clergy knelt down in the church (where they were), and the offended brother prayed for the evangelists and their work. And having asked God to bless them, surely he could not afterward lightly speak evil of them.

An old and venerable clergyman was rather disposed to hold aloof, and being asked to identify himself with the work, said, "No; he was too old." Being asked to pray, he excused himself on account of his bad throat. But the following Thursday his heart was warmed by finding his church full, and not unnaturally he was again found at the evangelistic meetings, and had no difficulty this time in leading the congregation in prayer and thanksgiving.

The possible objector of the future may save himself much present discomfort and after regret, and may, on the contrary, enjoy much present blessing and future reward, by laying these incidents to heart.

Among the incidents of last Sunday this may be mentioned: A lady asked a widowed mother to go to the meeting, and the latter objected that she could not go without her baby, and could not hear if she took it. The friend replied that she would sit by her, attend to the child, and take all the responsibility of it. Accordingly, friend, mother, and baby were seated right before Mr. Moody, three rows from the platform.

In due time baby tuned up; the lady nursed it, dandled it, stood up and rocked it in her arms, and at last took it out, leaving the mother absorbed in the sermon, and so touched by the kindness that she remained to the after-meeting, and it was hoped yielded herself there to Christ.

It is also pleasing to know that several young ladies have promised to receive and take care of, at a neighbouring crèche, the babies of a number of mothers who have expressed a desire to go to the meetings. This is a little bit of practical Christianity, which will bless the givers no less than the receivers of the benefit. We mention it in the hope that the example will be followed in other places.

Much more might be written about the striking aspects of the meetings at the Priory Hall during the past week. As we have so often described these wonderful gatherings on former occasions, we prefer in our present issue to give, instead, the following extracts from two of our contemporaries representing between them the secular and religious Press. It is a token for good that a journal of such high standing and influence as *The Pall Mall Gazette* should give prominence to the work that is now going on in our midst:—

FROM "THE PALL MALL GAZETTE."

Cultured society would blush to know anything about Messrs. Moody and Sankey and others of their tribe. Revivalism in general, and American revivalism in particular, is desperately vulgar. But unfortunately, the same might be said with equal truth of every popular movement, religious and irreligious, of all time. Almost every religion has its origin among men of low degree, and the sons of fishermen and carpenters who create or revive the faiths and superstitions of mankind are, as a rule, very objectionable persons in the estimation of the men of light and leading of their time. It is only when the first fervour of the new faith begins to cool and its vitality to disappear, that polite society condescends to investigate its origin and to study the phenomena, psychological or otherwise, which it presents. The enchantment of distance renders it possible for self-respecting sons of culture to study after the lapse of a century religious revivals which to their contemporaries were too vulgar to be noticed except with a passing sneer.

It is somewhat irrational, however, to subject the scoriæ and lava of extinct volcanoes to the most minute analysis, while craters in full eruption are treated as non-existent. Nor can a plain man see the sense of poring over dreary tomes describing the enthusiasm of some preaching friars of the Middle Ages, usually exceedingly dirty, and as bigoted as they were vulgar, while the labours of such latter day friars as the American Revivalists who have now pitched their tent—in this case a portable iron building capable of holding 5000 persons—in the north of

London are disregarded. Moody and Sankey are not, it is true, graduates of any university. They are men of the people, speaking the language and using the methods, not of the refined but of the generality. Yet they have probably left a deeper impress of their individuality upon one great section of Englishmen and Englishwomen than any other persons who could be named. Whatever we may think of them, however much their methods may grate upon the susceptibilities of those who have at length succeeded in living up to their blue china, these men are a factor of considerable potency in the complex sum of influences which make up contemporary English life. As such they merit more attention than they have hitherto received from the organs of public opinion, and for that reason a full account of the American Revivalists and of their services last night, which we publish in another part of the paper, may be studied with interest by some of our readers, and passed over, let us hope without too great a shock to their feelings, by the rest.

The following is the account of Wednesday evening's meeting referred to:—"A more dismal night never settled down upon London than that through which some five thousand men and women found their way under dripping umbrellas to the great iron tabernacle which has been reared in Upper-street, Islington, for the accommodation of Messrs. Moody and Sankey and their audiences. A dense fog filled the streets, through which the lighted shop windows gleamed like a long luminous bar, from the fog distilled a drizzling rain, which in time filled all the hollows in the pavement with muddy pools, through which a stream of pedestrians splashed steadily towards Priory Hall. The tramcars and omnibuses, lumbering with steaming horses up from the City and down from the higher regions, halted to empty their contingents at the entrance gates, and then rumbled away into the darkness. Joining the stream and showing tickets to the guardians at the gates, entrance was soon gained to one of the most spacious and commodious hearing-places in London—architectual pretensions it boasts none.

"At half-past seven the spacious arena was half filled. Stewards with long wands of office were flitting about here and there. Dimly, through the fog-obscured expanse, there could be seen a well-filled platform, where a choir was singing softly one of Sankey's hymns. The building—a roofed-in wilderness of chairs—accommodates five thousand persons. It is not a bad place to hear in, if by good luck you can face the speaker, under the central span of the roof. Those who sit either to the right or the left catch his words imperfectly, for even the singing of the choir is marred by the curious acoustic effect produced by the triple roof. The bass voices seem to be separated from the treble, and the result is sometimes very unpleasing.

"Mr. Moody is shown standing beside the American organ at which Mr. Sankey is usually seated, for Mr. Sankey both leads the singing and accompanies himself on this instrument, which they prefer above any other. The spacious platform is crowded with a choir made up from all the neighbouring churches and chapels, with the exception of the Unitarians and the Catholics. Churchmen and Dissenters are united in support of the Revivalists; and clergymen and Dissenting ministers sit to the right and left of Mr. Moody. The bare spaces on the walls were filled in with texts in red capitals. For instance, to the right and left of Mr. Moody were the following inscriptions:—

Now then we are	We pray you
Ambassadors for Christ	In Christ's Stead,
As though God did	Be ye Reconciled to God.
Beseech you by Us.	God is Love.

The rain was pouring in heavy showers upon the corrugated iron roof, making itself heard very distinctly whenever there was a lull in the singing, but all the while the stream of men and women—the sexes were about equally represented, and children were remarkable by their absence—kept pouring into the building, until by eight o'clock every seat was filled. It was a great sight, that vast expanse of upturned faces, gazing intently through the misty hall at the platform on which Mr. Moody had at length taken his stand. The audience was much more remarkable than the speaker.

"Mr. Moody is as unlike an ideal apostle as it is possible for any man to be. He is stout and thick-set, with a broad chest, a hairy face, the beard grizzling slightly. His manner is brusque, his voice harsh, and his delivery irregular and singularly unimpressive. He opened the service by giving out the hymn of 'Guide me, O Thou great Jehovah,' a well-known psalm tune. The great congregation joined in it with heartiness and fervour, and the effect of the great volume of sound ringing through the misty air was very impressive. After the singing, the Rev. S. Hutchinson, curate of St. Mary's, offered an extempore prayer. Islington, it may be remarked in passing, is entirely given over to the evangelicals. There is in not one Ritualist in the district, said one of the stewards proudly. After prayer, the congregation sang, sitting, the hymn, 'Come to the Saviour, make no delay.' Then Mr. Sankey, with considerable sweetness and effect, sang the hymn beginning:—

> 'Man of Sorrows, what a name,
> For the Son of God who came,
> Ruined sinners to reclaim.
> Hallelujah, what a Saviour!'

The doors were then closed, the great expanse of the hall being entirely filled. A Wesleyan minister, the Rev. S. Caine, then prayed at somewhat greater length than is customary at these meetings, and he had hardly said 'Amen,' before Mr. Moody gave out 'Hymn 361,' the elision of 'and's' and 'the's' being as noticeable as the nasal twang with which the words were pronounced.

"Mr. Sankey, who, despite the excessive strain to which he has subjected his voice, with much force and feeling sang as a solo the hymn beginning—'A ruler once came to Jesus by night.' When the last refrain had died away Mr. Moody announced forthcoming meetings. Tickets were issued to give the sinners a chance of hearing the Gospel. But for them the converted, from all parts of London, would crowd the hall, leaving no room for the unconverted, whom it was his special desire to reach, Bible-reading, lectures, prayer-meetings, would be held every afternoon—as many as 3000 persons had been that present that afternoon. All tickets had been exhausted for the evening meetings of Friday and Saturday. There would be four services on Sunday; one especially intended for non-churchgoers, and from which the regular attendants were specially urged to absent themselves. 'I had my suspicions last Sunday,' said Mr. Moody; 'you sang too well to be non-churchgoers.'

"'Except a man be born again, he cannot see the Kingdom of God,' was the theme upon which Mr. Moody delivered an harangue which puzzled one more than ever. Why five thousand people should come through fog and rain into a bleak and misty hall to listen to such a discourse was inexplicable. Yet there the people were, listening intently to every word of the speaker, some of them touched with deep emotion, all respectfully attentive. After it was over three thousand of them lingered another half hour, and when that meeting was closed some six hundred or seven hundred 'workers, young converts, and anxious inquirers' remained behind till nearly eleven o'clock. From every point of view, except the supreme one of effect upon the audience, Mr. Moody's remarks were most disappointing. Alike in style, manner, matter, there was nothing in them superior to what might be heard in any meeting-house.

"If the meeting had terminated there, although I should have been puzzled to account for the immense crowd that had gone out into the wilderness on such a night to hear so poor a sermon, it might have been regarded as a mere mistake. But the after-meeting rendered the mystery much more insoluble. Three thousand persons stayed for another half-hour, during which Mr. Moody made a brief and not ineffective appeal to surrender the Will, which alone barred the way to forgiveness and reconciliation. Mr. Sankey sang several verses, and the meeting was bowed in silent prayer for some minutes. Then the bulk of the congregation departed, but six hundred or seven hundred remained behind. The marvellous thing was that no small proportion of these appeared to be deeply impressed. Several were weeping; many were engaged in earnest conversation with the workers. Mr. Moody and Mr. Sankey went among the various groups, encouraging the workers and speaking a word to the inquirers. Clergymen and laymen, Bible in hand, expounded the doctrine of instantaneous justification and assurance of a full salvation to seekers on every side. Everything was strangely quiet and still. There was nothing audible but the subdued murmur of many voices, the rustle of Bible leaves as the spiritual director turned from promise to promise to furnish fresh assurances of forgiveness. It was very strange. The effect seemed to be produced without any commensurate cause.

"In bewilderment I sought out Mr. Sankey. 'Tell me,' I said, 'what is the secret of this impression?' 'We have no secret,' he replied. 'But,' I asked, 'why all this feeling? I seldom, if ever, heard a sermon so singularly unimpressive. I can understand people being touched by your singing and the inspiration of a great assembly uniting in praise and prayers, but that any mortal man should be stirred by Mr. Moody's discourse is to me an inscrutable mystery.' 'Yet,' said Mr. Sankey, 'it is a fact.' 'So I see, but what is the meaning of it? Why does such a result follow, when appeals apparently infinitely more effective leave hearers untouched? What is the rationale of it? Where is the clue to this disproportionate effect produced by such inadequate means?' Mr. Sankey answered, 'I cannot explain it; nor can you. Behind all instrumentalities, feeble or mighty, there lies an inscrutable something which influences the soul of man. We call it the Spirit of God. Beyond that we cannot go.' 'But its laws, its secret?' 'The wind bloweth where it listeth,' said Mr. Sankey, and with that answer I had to be content."

FROM "THE RECORD."

The return of Mr. Moody and his comrade Mr. Sankey to London will bring vividly to many memories the wonderful gatherings in the Agricultural Hall and Her Majesty's Theatre eight years and a half ago. A good many movements more or less similar have competed for public notice since then. But we have never seen meetings of sixteen thousand people since the 9th of May, 1875, when Mr. Moody made his final appeal to the vast crowd that thronged floor and galleries at the Agricultural Hall. The question has often been asked, Where are the visible results of that great Mission? Has the face of London at all changed? But the question is not a reasonable one. We might fairly rejoin, What are the visible results of the labours of the three or four thousand preachers who have had the ear of the metropolis for the past eight years? Why should the test be applied to one man only? The fact is, that London is too immense for any impression not miraculous to be visible. If one thousand persons were ranged in a row down Oxford-street, and if one individual among them all could be pointed out as having been turned from sin to righteousness during the Mission of 1875, and if from every other thousand souls in London one could be taken in the same way, that would amount to more than three thousand converts; yet who would notice them on the surface of London life, amid the three thousand times nine hundred and ninety-nine who, *ex hypothesi*, remained uninfluenced?

But those who have kept their eyes and ears

open know well that Mr. Moody was permitted to effect a result much larger than could be be measured by a number of individual converts. His friends have not been in the habit of blazoning forth the facts that are within their knowledge. Here a Mission preacher may be moving from parish to parish, and be made the bearer of salvation to many souls; but few if any of them are aware that the plan for releasing that messenger of the Gospel from parochial ties of his own was Mr. Moody's plan. There an eloquent clergyman may be ministering to a large and devout congregation who little dream that their pastor owes all his usefulness, under God, to a word from the American evangelist. Here again may be an institution in which are gathered large numbers of young girls, who are thus brought under Christian influence and many of them won for Christ; but who remembers that the whole work dates from 1875? Once more, here may be a church whose communion services may be thronged by young people, brought to confirmation, perhaps, by agencies that sprang from Mr. Moody's Mission. We put the cases hypothetically, but we are not writing at random; and we must express our profound conviction that few men are more entitled to the gratitude of the Church of England in particular than the two evangelists who have now been once more welcomed to London. Mr. Moody said on Sunday morning that he had personally met with the fruits of the London work of 1875 in almost every place he had since visited, both in Europe and America; but we need not go beyond the metropolitan area itself to find reasons to thank God for that work.

Mr. Moody is not seeking only for vast assemblies, but for audiences of manageable size that can really hear him, and that he can get thoroughly into his grasp. The meetings are carefully "ticketed;" that is, tickets are issued for particular evenings and distributed through the clergy and ministers of the district, with a view to reaching the poor of the neighbourhood, especially non-churchgoers, and not mere visitors from other parts of London; and the same plan will be followed in the different suburbs in each of which he is to pitch his tent for a fortnight. It is clear that the object is not to create a sensation, but to get at individual souls; and after seeing the commencement of the work last Sunday, we are not surprised to hear that Mr. Moody has expressed an opinion that not one of his now numerous Missions in various places has opened more promisingly.

The most striking feature of the gatherings is their perfect quietness; and whatever may be thought of Mr. Moody's plan of calling upon "inquirers" to stand up, to "just rise" in their places and sit down again, and of audibly counting those who do so, no one can complain of any want of solemnity, reverence, or simplicity. Mr. Moody, at the early meeting on Sunday, boldly defended religious "excitement," but assuredly he does not aim at producing its external manifestations. Very marked, also, is the absence of anything that the fastidious critic can fairly call "rant." Fervent appeals to the conscience there are, but they are the appeals of a reasonable man to reasonable men; and those little human touches—if we may so call them—those references to mothers and to children which seem to go straight to the sympathetic feelings of the meeting, are of the most natural, unaffected, and unpretending character. On Monday night, for example, when a crying baby just in front of Mr. Moody seemed likely to prove a real difficulty unless it was at once taken out, he stopped and had one verse of a hymn sung, directing that during the singing any mothers with babies should change seats and get to the chairs next the gangways, and should, if necessary, walk quietly up and down the gangway, and lull the offender to sleep; "and mind," he exclaimed "that four or five hundred of you don't look round and frown at them! Mothers with babies and no nurses at home are just the non-churchgoers we want!' It was with evident difficulty that the meeting refrained from bursting into enthusiastic applause. But they did refrain; and here let us observe that although an irrepressible ripple of laughter is sometimes produced, it is the laughter of pleased sympathy, and does not seem in the least to mar the real solemnity and devotional tone of the service.

As to Mr. Moody's preaching, his voice and utterance are as rough and uncouth as ever. But his message, too, is the same—the plain, straightforward, unadorned message, "Be ye reconciled to God." Surprisingly free is it from the onesidedness and want of balance sometimes so noticeable in evangelistic addresses. The first two evening services presented a striking example of this. "Repent ye and believe the Gospel," was the text: the first clause taken on Sunday and the second on Monday. No more solemn call to repentance, surely, was ever uttered. Those who think Mr. Moody preaches too easy a religion should have heard that address, given intentionally and avowedly first. And then the absolute freedom of the Gospel offer of pardon and life, proclaimed with the most winning simplicity on Monday, came in its proper place, and made one exclaim, Yes, that is complete, *totus, teres, atque rotundus*.

The singing, of course, still occupies a conspicuous place; indeed, a more conspicuous one, we think, than before. The service proper lasts one hour; and on some occasions certainly half the time has been given to the hymns. The area of choice is much widened by the use of the larger book; and there is a happy mingling of the old familiar strains of 1875 with the generally more elaborate but not less attractive "later" songs. We doubt whether Mr. Sankey's singing, as singing, is quite what it was; but his enunciation of the words is clearer than ever, and if the truths he declares in song are more prominent than formerly, and his own part in declaring them less so, no one, we imagine, is better pleased than himself.

We feel bound to express our thankfulness for the past work of the two evangelists, both in London eight years ago, and in many other parts of the United Kingdom since, and our pleasure at their return to the capital. We hope that the evangelical clergy in the various districts to be visited will give their active and ungrudging co-operation to the movement. The Church of England, and the cause of Christ in this land, has everything to gain and nothing to lose by its success; and we wish it God-speed with all our heart.

MEETING OF MINISTERS.

A largely attended and enthusiastic meeting of clergy and ministers in sympathy with the work was held at the Priory Hall last Monday morning, when testimony was given as to the blessing that has accompanied the meetings. One after another spoke of the classes being reached. One said he had personally spoken to fourteen not one of whom had been in church or chapel for years. As to results, another clergyman said he had at his own home been engaged from seven to eleven on Saturday with callers anxious about their souls. Another clergyman said he had so many callers at his house, that he had been obliged to engage an extra servant.

One worker said he had been to nearly all the public-houses in the neighbourhood to invite the people to the meetings; he wore an extra wide blue ribbon, so that there could be no mistake about his intentions. Another had persuaded eighty persons to leave the public-houses and attend the meetings in one night. It is a very interesting fact that several large employers of young men and women in the district have made a free distribution of tickets among those in their employ. One friend stated that he had given a number of tickets to men and induced them to accompany him to the meeting. They reached the hall only to find it was full and no admission could be had. The men, instead of being annoyed, were much impressed by the fact of such crowds coming out to a Gospel meeting.

RESCUE WORK IN CAMBERWELL.—A home for the reception of penitent girls has lately been opened at 15, Fearnley-road, Camberwell, S.E. The prayers and practical sympathy of our readers are desired for this fresh and greatly needed effort to rescue the perishing. We are requested to say that a little book of poems, entitled "Heart Musings," will be sold at the reduced price of 1s. for the benefit of this Home. Copies may be had from the Authoress, Miss L. Backler, Norland, Champion-park, Denmark-hill, S.E.

"TELL JESUS."*

By GEORGIANA M. TAYLOR.

WHEN thou wakest in the morning,
Ere thou tread the untried way
Of the lot that lies before thee
Through the coming busy day;
Whether sunbeams promise brightness,
Whether dim forebodings fall,
Be thy dawning glad or gloomy,
Go to Jesus—tell Him all!

In the calm of sweet communion
Let thy daily work be done;
In the peace of soul outpouring
Care be banished, patience won;
And if earth with its enchantments
Seek thy spirit to enthral,
Ere thou listen—ere thou answer
Turn to Jesus—tell Him all!

Then as hour by hour glides by thee,
Thou wilt blessèd guidance know,
Thine own burdens being lightened,
Thou canst bear another's woe;
Thou canst help the weak ones onward,
Thou canst raise up those that fall:
But remember, while thou servest,
Still tell Jesus—tell Him all!

And if weariness creep o'er thee
As the day wears to its close,
Or if sudden fierce temptation
Bring thee face to face with foes:
In thy weakness, in thy peril,
Raise to heaven a trustful call;
Strength and calm for every crisis
Come—in telling Jesus all.

THE RAILWAY MISSION.

IT is no small mercy that someone thinks of railway men, who, alas! are very much employed on the Lord's Day. *The Railway Signal*, published at 186, Aldersgate, E.C., gives very interesting accounts of real evangelistic work done among railway employés by Mr. George Clarke and others. In this month's number of that paper we find a pathetic appeal for £700 to complete £1700, £300 of which has been collected by the men and their families towards the building required at Westbourne Park, the present one being crowded out. It says:—

"Fancy in London, that hard city, that place renowned for empty churches and chapels, seeing people starting one hour before the service, so that a seat or standing room could be secured. At 6.45 the preacher arrives, and finds the place packed every corner full, and every seat occupied, and a number of disappointed men and women outside. 'Can't you find room for me, sir? I have come all the way from Willesden, says one. Another, 'I have my brother with me, and he does not know Jesus; please get him in, sir.' Still another: 'Please, Mr. Tom —— my mate has been anxious all the week; he is here; can't you find him a seat?' What are we to do? The people still come, until perhaps one hundred have been turned away, and still it is not time to commence the service. Some go to the Church of England, others to the Wesleyans, others to Golburn Hall, still more to Kensal Hall and Sutherland Gardens, and yet a large number stand outside. What shall we do for them? Many are unsaved, and want to hear the Gospel.

"But perhaps some will say, How have the railway men collected £300? Well, one woman gives from her little earnings at mangling, 8s. 6d.; another has a small pension, and hands us 13s. 6d; a guard on the Metropolitan Railway, £12 5s.; a guard on the G. W. Railway, £42; his wife, £5 3s.; a little child, daughter of a guard, who has asked for pennies, gives 8s. 7d.; and so we could go on, but it makes our heart cry aloud with joy to see what is done, and bleed to see what could be done."

*LAYS OF LOWLY SERVICE, AND OTHER VERSES. 1s. *Morgan & Scott.*

HINTS FOR THE INQUIRY ROOM—3.

Addressed to Christian Workers by

Mr. GEORGE SOLTAU.

"HEARING AND ASKING THEM QUESTIONS."

"The preparations of the heart in man and the answer of the tongue, is from the Lord."—Prov. xvi. 1.

MANY workers find some difficulty in knowing how to begin a conversation. Such questions as "Are you a Christian?" "Is your soul saved?" "Have you found the Lord?" are somewhat abrupt, and may have the effect of repelling the inquirer. Just as a medical man, when he calls to see a patient, leads up to the special questions as to the suffering and illness, so with tender sympathy the Christian should lead up to the close enquiry as to the state of the soul of the anxious one. It is a good plan to commence with questions suggested by the text of the address, or by the closing appeal made by the speaker, or by an allusion to the closing hymn.

Amongst the replies to pointed questions about the safety of the soul, the following will probably be frequent:—

(1) "*I hope I am saved. I am doing the best I can. What more can I do?*"

Instead of at once attempting to show that the hope is vain, and that nothing has to be done for salvation, it may be well to ask such questions as these:—

How long have you been hoping to be saved? What first aroused your mind as to the necessity of being saved? When did you begin to do your best? How have you been getting on? Are you satisfied with yourself? How many sins have you overcome? Who told you to do your best? Have you any text that enjoins it? When will you have attained to the standard of holiness that God requires? Do you know what God requires? He requires a perfect likeness to Jesus his blessed Son. Here is the description of Him, Heb. vii. 26: "He was holy, harmless, undefiled, separate from sinners." Are you like Him?

Inquirer may reply, "But I am not worse than most people, and better than a great many." "But you admit you owe a certain amount to God that you cannot pay? a debt of sin has been contracted?" "Yes."

With this admission turn to Luke vii. 41, 42, and explain the parable of the two debtors. Let the inquirer be the fifty-pence debtor, the Christian worker the 500-pence debtor, and point out the meaning of the words "nothing to pay." If the inquirer brings up the text Phil. ii. 11, "Work out your own salvation with fear and trembling," as an argument for "doing one's best," turn to the passage, and read, "For it is God that worketh *in* you," and show how it is impossible to work *out* what God has not first worked *in*; that He gives forgiveness of sin, and the Holy Spirit, for this very purpose, thus enabling the saved sinner to work for Him, and manifest the salvation received.

Another line of conversation may be found useful. Put the question, "How much time do you spend in religious exercises during the week? and how much in business, or family affairs?" Suggest the desirability of reversing the order of things, and devoting to the interests of the soul for the next month the time hitherto spent in business, &c., and to the affairs of ordinary life the time hitherto spent in spiritual things, pointing out how such a process would lead to bankruptcy and confusion. If the soul is of more importance than the body, how utterly vain and futile must the efforts be for its salvation. Do not encourage the inquirer to "keep on trying," as is so often done. Note carefully Rom. x. 3. Having knocked away all the props of self-righteousness, and convinced the soul of its need, put God's way of dealing with sin before the inquirer.

(2) "*I put my trust in the Almighty, He is very merciful.*" When you hear the expression "the Almighty," be very sure the person using it knows nothing of the character of God, or of the heinousness of sin. Inquire, "What promise of God are you trusting? What do you know of his Mercy? Has He forgiven your sins? Has He accepted you?" Answers in the negative to these questions will enable you to point out that the inquirer is trusting in his feelings, prayers, good character, &c., rather than in God."

"But I shouldn't like to presume to say I was saved; none can tell that till they come to die!" To such an observation, reply, "Suppose, when you come to die, after doing your best, you find you have made some great mistake, and you are all wrong, and there is no time to get anything put right, what will you do? It is presumption to flatly contradict what God says, and He plainly declares that we may know we are saved, and have eternal life." (See John iii. 16, 36; v. 24.)

(3) "*How am I to know that Jesus died for me?*" Turning to Rom. iii. 11, "They have all gone out of the way," ask the inquirer, "Is this true?" "Yes." "Then you have gone out of the way?" "Yes." Again, Is. liii. 6, "All we like sheep have gone astray; we have turned everyone to his own way." "Is that true?" "Yes." "Then you have gone out of the way?" "Yes." "And you have turned to your own way?" "Yes." "How far have you gone from God in your own way? As far as you could get?" "Yes." Now change the words *all we* for the word *I*, and read the verse again, concluding, "and the Lord hath laid on Him the iniquity of . . . . Whom?" "Did Jesus die for *you?*" "You have no right to cut this verse in two, believing that the first part that condemns you is true, and that the last clause that would save you is not true."

It is important with this class of inquirers to very clearly put before them that the Lord *knew* those whose sins He was bearing on the cross—that his eye looked down the future as well as back on the past, and that He then was fully aware for whom He was suffering (John xvii. 20). "Neither pray I for these alone, but for them also which shall believe on Me through their word."

(4) "*How can I tell whether I am one of the Elect?*" The adversary of souls skilfully uses the most precious doctrines to hinder the sinner coming to Christ. He uses the doctrine of God's free grace to lull the conscience, by persuading the soul there is plenty of time. He uses election to frighten timid souls, lest they press forward and accept the gift of life. To such an inquiry it may be well to reply, "Are you anxious to know whether you can be saved?" "Yes." "Jesus said, 'If *any man* thirst, let him come unto Me and drink'" (John vii. 37). "Did He mean this invitation for *anyone?*" "Yes." "For you?" "I don't know; how can anyone come unless the Holy Spirit draw him?" "Who set God's people arranging these meetings? Who induced you to come to them? Was it not the Holy Spirit? And having brought you here, and given you this desire for salvation, does He purpose disappointing you, and leaving you in darkness and difficulty? The Holy Spirit now submits to your heart the decision of the matter. The question really is, What do *you* choose? Whatever you choose God will ratify. Choose life, by accepting the Lord's invitation. 'If any man thirst, let him come to Me,' and God will seal that choice for ever."

It has been very wisely said that the texts containing the great invitations, such as "Whosoever will," and "Whosoever believeth," &c., are the *outside* texts for all to read. Those who believe these words of mercy, and step inside the door, will find another set of texts for their comfort and assurance, such as Rom. viii. 29, 30; Eph. i. 4, 5; 1 Peter i. 2; these are the *inside* texts.

(5) "*I am afraid I have committed the unpardonable sin.*" This difficulty haunts the minds of a certain number of persons who are naturally morbid, and given to introspection. If such a remark is made by an inquirer, ask him, "Does this fear haunt you? How long have you been thus troubled? What first gave rise to it?" Then ask, "Do you honestly desire salvation? Who produces this desire in your mind, Satan, or the Holy Spirit? If the Holy Spirit has thus stirred you to earnest inquiry, it is clear you cannot have committed the unpardonable sin. Had you done so, He would no longer strive with you, He would have left you for ever, and you would never have been troubled about these things. Take your very anxiety of mind as the best proof that the Lord desires your salvation, and has guided you here for that very purpose."

(6) "*I am afraid if I begin to-night I shall not hold on.*" To meet this difficulty it is important to make clear the work of the Holy Spirit. The two great gifts of the Gospel are Remission of Sins and the Holy Spirit (Acts ii. 38). The first deals with the past, the second with the future.

The Holy Spirit seals the soul for eternity (Eph. i. 13, iv. 30; 2 Cor. i. 22). He gives life (Rom. viii. 10). He dwells in the believer (Rom. viii. 9; John xiv. 16, 17). He will teach and guide (John xiv. 26, xv. 13, xvi. 13). Help infirmities and teach you how to pray (Rom. viii. 26). God who saves is also *able to keep* (Jude 24; 2 Tim. i. 12; 2 Cor. ix. 8).

Moreover, this great gift of the Holy Spirit is the power for surmounting all difficulties and overcoming all temptations. Eph. i. 19—21 teaches us that this power is *in us*, that as the Holy Spirit raised Jesus and set Him far above (not just above) all principality and power, &c., we, too, may expect to be raised up above the power of evil and the trial of circumstances, and thus be kept from falling.

MILDMAY MISSION TO THE JEWS.

MY DEAR SIR,—The readers of THE CHRISTIAN have from the very commencement of this Mission taken a warm and loving interest in its operations, and have rejoiced in its rapid growth. It is only a little over seven years old. We have now twenty-five workers; amongst these there are five converted Jews, devoted missionaries, and one Jewess, our Bible-woman. About half of the workers take no salary.

Again and again in our various meetings Jews have stood up in the midst of a roomful of unbelieving brethren and avowed their faith in the Lord Jesus Christ. We have reading-rooms at Wellclose-square, where a Christian German is engaged to speak to every Jew who enters, about his salvation. In the same rooms, once a week, we have a sewing class for Jewesses, the poorest of the poor. This numbers sometimes over 100 persons, to whom the simple Gospel is lovingly preached. At Hooper-square our Medical Mission is carried on; your readers would be astonished to see the crowd, especially on Saturdays, when scores are frequently shut out after the room and stairs have been packed. The two doctors, the dispenser, and the two deaconesses have a long, hard, but blessed day's work for Jesus, in seeking to heal sick and wounded bodies, and also to wound falsely healed souls.

We are to be driven by railway needs from our present rooms, and must seek others and larger: will the Lord's people join us in seeking the Lord's guidance in this matter? We have hitherto had his guidance in a marvellous manner in securing a home for inquirers at Newington-green, and a convalescent home in Langdon Park-road, Highgate. Thousands of Jews have heard the Gospel through this Mission, in London alone. Hundreds of others have heard by means of our itinerant Mission, which has already visited and preached Christ to the Jews in about twenty towns and cities in Great Britain. In addition to all this, we are hoping to establish a home and schools for Jewish children; we have already had several offered to us, but have been obliged to provide for them elsewhere. We are longing and praying for a mighty awakening of the Holy Spirit amongst the Jews in these latter days.—Yours in our one Lord,

J. WILKINSON.

79, *Mildmay-road, N.*

TEMPERANCE IN YORKSHIRE.—The Christian Women's Temperance Union for this county has recently held its annual meeting at Middlesborough. Good reports were given of the work done all over the county, and helpful addresses were delivered by various friends. Mrs. Fielden Thorpe, York, will gladly supply further information to any who may apply to her, as to the really grand work being done in the populous villages and crowded towns of England's largest county.

Notes and Comments.

OUR next will be an Extra Number, containing a Pictorial Chart, size 20 in. by 30 in., giving exterior and interior views of Down Lodge Hall, Wandsworth, erected by Messrs. Croggon & Co. for the meetings of Messrs. Moody and Sankey, on ground kindly lent by Dr. Watney for that purpose. There will be no additional charge for the number.

Our present issue contains a copy of "The Christian Almanack," which we present to our readers. It is specially suitable for distribution in the homes of this and other lands, and may now be obtained at the office of this paper.

An English correspondent, residing at Biarritz, France, writes to us remarking on the great dearth there of suitable English lady teachers. He says that an English day-school for girls and young boys, if started and properly conducted, would be sure to meet with much success.

The London Missionary Society has recently addressed a fraternal letter to the ministers and members of the Dutch Reformed Church in the Transvaal, with a view more widely to enlist Christian sympathy and interest in favour of the native tribes. Copies of this letter, which is couched in terms of utmost catholicity and Christian courtesy, have been circulated extensively in South Africa, and much may be hoped for from its influence. The difficulties of the position occupied by the Dutch Christians in the midst of a large and uncivilised native population are fully recognised, but, as the writers of the appeal justly say, the grace of God will be all the more magnified in them if their influence is exerted on the side of mercy, and on behalf of evangelising the Bechuana tribes by protecting the Missions employed for that end.

The Annual Report of Mr. Spurgeon's Pastors' College has just been issued, and furnishes a wonderful example of successful work and Christian liberality in its support. Since its commencement, now twenty-seven years ago, 652 have been educated in the college, 486 of whom are now employed as pastors, missionaries, or evangelists, in connection with the Baptist denomination, others being also engaged in some work for the Lord, while 44 have died. The expenditure for the past year has amounted to £6,566, which has been thus met—the weekly offerings at the Tabernacle have amounted to £1,882, donations £3,911, and legacies £1,831.

A characteristic address from Mr. Spurgeon introduces the report, in which he declares his purpose to maintain the integrity of the Gospel at any cost, without regard to modern thought and its developments of new theories and refinements of the old faith. The danger lest the spirit of the age should lead tutors as well as taught to be moved from their own steadfastness is much dwelt upon, and is thus summed up: "Unless grace is given to make a man strong in the Lord, educated believers are in these days frequently tempted to aspire after the position of 'leaders of thought,' 'men who are abreast of the times.' Old-fashioned believers are at a discount, and are sneered at as a kind of idiots. This is not a pleasant experience for those who know they are the equals, if not the superiors, of their despisers." The request that daily prayer should be offered for the College leaders is one that all lovers of truth will heartily endorse.

At the recent Free Church Congress in Glasgow, Dr. Marcus Dods is reported by the Edinburgh *Daily Review* to have said that—

"The Church had confounded faith in Christ with faith in a number of things about Christ, and so made faith needlessly difficult."

This is, within certain limits, an important fact, to which it is well that attention should be called. But the Glasgow *Daily Mail* reports Dr. Dods more fully:—

"By confounding faith in Christ with faith in Scripture, or faith in the Atonement, or faith in eternal punishment, the Church not only needlessly increased the difficulties of belief, but also led men to misapprehend the real point at issue between faith and scepticism. The differentia of the Christian, that which distinguished Christian faith from every other form of opinion or of belief, was simply the one conviction that Jesus was at this moment conscious and supreme. The question which separated men into the two great classes of Christians and sceptics was this, Did Christ rise from the dead? If He did, then there was a spiritual power mightier than the strongest of physical forces in nature. If He rose again, then there was a power which could compel nature's laws to subserve spiritual purposes."

This alters the case considerably. Faith in Christ appears impossible without faith in the Scriptures which reveal Him. And a faith in Christ which does not embrace Him crucified as the Atonement for our sins is not the faith that saves.

The following paragraph is extracted from *Galignani*, the English newspaper published in Paris:—

"A gathering of a somewhat novel and interesting character took place at the Hôtel Vouillemont on Wednesday, when some forty of the pastors of Paris responded to the invitation of Lord Radstock and Canon Wilberforce to luncheon, followed by a fraternal conference on spiritual matters and the necessity of more aggressive Christian work."

We learn from a friend in Paris that nearly all the Protestant pastors of Paris attended this gathering, and that the discussion was a very interesting one. Canon Wilberforce and Lord Radstock spoke with much effect. The assembled pastors appeared to be deeply stirred, and there is every probability that a united Mission in Paris will be the result.

Archdeacon Farrar has met the challenge of the brewers with firm and manly front. They having threatened to aid in the work of disestablishing the Church if the clergy dared to oppose the liquor traffic, Dr. Farrar, speaking at Leeds the other day, said, "The Church of England had faced Popes and Kings, and was not going to recoil before the threatened vengeance of publicans and brewers." It will do no harm to let it be seen that brewers are not so needful to the Church as some people have supposed. Certainly all that is good in any Church can stand without the support of money or influence gained by alliance with traffic in strong drink.

At Burton-on-Trent, a Curate has roused the ire of local brewers by writing a pamphlet in favour of total abstinence. It has led to their threatening to withdraw their money aid of some £1000 annually from the church with which he is connected, unless he is removed from his post. It is said that the Vicar has asked the Bishop to remove the Curate; if it be so, many will look with eager interest for the result. Brewers will not gain much to their cause by making martyrs of their Temperance opponents. But drink and the devil have ever been closely allied, and it is no new thing to find them united on the side of opposition to good works.

The real position of the late Professor Darwin in relation to Christianity is a question which has been much debated by many. A recently published letter, written by himself, appears to define the matter very clearly. He says:—

"In my most extreme fluctuations I have never been an Atheist in the sense of denying the existence of a God. I think that generally (and more and more as I grow older), but not always, that an Agnostic would be the more correct description of my state of mind."

Professor Radford Thomson, of New College, in an article on "Proposed Substitutes for Christianity," contributed to the *British and Foreign Evangelical Review*, has said: "Agnosticism is undeniably one of the great and fashionable doctrines of our day, and has its powerful advocates." That it is fashionable accounts largely for its widespread influence, for fashion has as commanding an influence in the world of modern thought as it has in other spheres, and is as generally senseless and unreasonable in its dictates.

To be followers of such leaders as Herbert Spencer, Matthew Arnold, and Professor Darwin, is by not a few considered a mark of high culture, and indispensable to good breeding and intellectual repute. "God is the unknowable," say these teachers, therefore to be ignorant of Him, say their disciples, is the highest mark of wisdom.

But, after all, what does Agnosticism do for the world? Judged by its fruits it is about the most worthless of all the modes of thought propounded for human acceptance. As Professor Thomson says: "Agnosticism and Atheism are practically one;" and so Dr. Kellogg,—"Agnosticism is virtually Atheism." It may be more refined to say we do not know that there is a God, a future, or a revelation, than to say absolutely that neither exist, nor is possible; but for all practical purposes the two positions come to the same thing. Out of nothing nothing comes, so that the mere negations of Agnostic philosophy cannot possibly produce anything conducive to man's higher interests, or in any way contribute to his real good. It is not a little humbling to be told, as we have been by Joseph Cook, "England is the home of Agnosticism."

Would that the generality of professing Christians could be led to turn their attention more directly to practical developments of their faith, and less to mere sentiment and "ism." It is a striking statement, once made by Jonathan Edwards: "If God's people were only brought to abound in deeds of love, as much as in prayer, hearing, singing, religious meetings, and conferences, it would be a blessed omen." Assuredly it would; but the question arises, how is it that so many can enter into the privileges of the Gospel with so much apparent zest, and yet not abound in the faithful discharge of its duties? If the heart is truly full of the spirit of prayer, praise, and Christian fellowship, must not the life be full of the fruits of love and self-sacrifice?

A melancholy occurrence is reported from Cape Town. The Rev. Jas. Hoyle, the Chairman for the year of the South African Congregational Union, has just met with his death as the result of an accident which befel him while making a round of pastoral visits. He only left his former charge at Yeovil two years ago for Cape Town, where he had won the respect and love of a numerous circle of friends, and been greatly blessed in his work for the Lord.

A Glasgow correspondent urges us to call attention to the hardship of cabmen having to attend so much to their employment on the Lord's Day, and particularly to warn professing Christians against needlessly conniving at Sunday cab traffic. The evil is great, and bears hardly on a numerous class, who are thus deprived of all opportunity to attend the house of God even if they desire to do so. It is quite true that God's law concerning the Sabbath, that "in it thou shalt do no manner of work," ought to be sufficient, for professing Christians at least, to stop the cab as well as any other work, except that of necessity and mercy.

The following words, spoken by Bailie Dickson, one of the magistrates of the City of Glasgow, in addressing the court officers on the expiry of his term of magistracy, are well worthy of reproduction, both for their truth and outspokenness. He said: "Then there is that most painful of all evils, the social evil. How best to deal with it is a question surrounded with difficulty. But one thing I think is certain, for a nation or community to legally sanction or wink at its localisation is to become partaker of its evils, and a nation must reap as it sows, the same as an individual. The fact is, that while music-halls and theatres were in the centre of the city, these abandoned women found their locale there, and now that they are in this district these outcasts hang on the outskirts of such places to prey upon the frequenters. One thing would do much to lessen the evil, for often these poor outcasts are the more sinned against. Why should they be the only censured party in the case? Why should not men also be brought up who are found in such houses, and their names given the same public notoriety, and thus make those who are the same in guilt bear equally the shame and punishment? And then if families admit such men into their social life, they do it with a full knowledge of their loose character."

The organisation known as the White Cross Army, having for its object the promotion of social purity, is said to be making great progress in the North of England. The Blue Ribbon movement has a noble mission, and we rejoice in its widespread success; but its work is not higher or more important than that which aims to put a social ban on impurity, and to stem the torrent of abuses which flow from its prevalence. There is ample room and deep need for united and organised effort to uphold purity of life and conversation among old and young. Offences against morality are grievously winked at and tolerated on every hand by many who might and ought to be quick and strong to put them down.

In the crusade against social vice and impurity the youth of our population claim special attention. In our public and other schools, temptations to impure conversation and evil habits are very strong, and boys who are leaving home for school require to be warned earnestly and fully against the perils they are sure to meet with. Parents and head-masters have a great responsibility resting upon them. "A Worker in the Cause" entreats us to make an earnest appeal to them that the young in their care may be warned "guardedly, so that no feeling of curiosity may be raised, but faithfully so that one of loathing for impure words or deeds may be excited." His concern on this point is by no means needless; it behoves us all to cherish it.

Mr. W. S. Caine, M.P., has just sent a copy of the pamphlet, entitled, "The Bitter Cry of Outcast London," to every Baptist minister in London, together with a circular letter in which he urges a new departure on the London Baptist Association in favour of the poor and wretched inhabitants of the city slums. It has been the rule of the association to build a new chapel every year in the metropolis, generally in the suburbs. Mr. Caine urges that for the next few years the money so employed should go to do battle with the misery, squalor, and vice, treated of in the pages of the pamphlet named. Mr. Caine says, "Let the well-to-do folk in the suburbs care for themselves awhile. It matters little if they become Wesleyans, Independents, or Churchmen, instead of Baptists. It matters much that we should see teeming millions in the grasp of hell, without a hand stretched out to save. It is the muck of the slums we ought to be in, not the trim gardens of the suburbs."

The Freeman, an organ of the Baptist denomination, writes in terms of severest censure and disapproval of Mr. Caine's action. His undenominational views and his reflections on the apathy and cold respectability of modern suburban church life are counted a grave offence. That there is much truth in his way of putting things many, outside the mere sectarian aspect of it, will have no hesitation in admitting. He is assuredly right when he says, "drink, disease, starvation, over-crowding, whoredom, incest, and all that follows in their train, will not come into the cushioned pews of our fine chapels. Christian men and women must wade breast-high into the seething mass, with the light of the Gospel in their hands, if it is ever to be sweetened and purified at all."

In an article on Jewish sensitiveness the *Spectator* thus speaks of the present condition of the Jews:—

"They have a very noble history behind them. They produce in two or three branches of thought and of art some of the highest names. They excel all men in the great faculty of accumulation. They are rapidly acquiring an influence in politics so great that in some countries it is considered a danger, and that in all it is out of proportion to their numbers. They admit, and exult in admitting, that in all countries they are bound together by a chain of tradition which is rarely, if ever, broken, and the strength of which consists in the fact that, besides being Frenchmen, or Germans, or Englishmen, they are Jews."

That such statements should be true of the chosen race, more than three thousand years after their becoming a nation, is a fact of wonderful significance and suggestiveness. Surely all must admit that it points unmistakably to a future of importance being in store for them. The same article forcasts evil for them in a nearing future, and says:—

"That they will in the end, as a new and exclusive caste of aristocrats, possessed of too large a share of wealth, exercising too much power, and adding too little to the world's resources in return, draw down on themselves the angry attention of the democracies of the world, is, in our judgment, certain."

Probably the writer of these words has no idea of being in accord with prophecy in making this assertion, but that a time of tribulation is before them, surpassing any they have yet known, is scripturally sure, whatever may be the particular means through which it is brought about. But it is equally sure that whenever the time of Jacob's trouble shall arrive, "He shall be saved out of it" (Jer. xxx. 4—9).

A more remarkable demonstration in honour of a private citizen was never witnessed than that which was made at Ramsgate last week in recognition of Sir Moses Montefiore's centenary. A procession over two miles long, made up of all the local public bodies, Sunday-schools, and many other institutions, filed past the veteran philanthropist's residence, and addresses of congratulation and respect poured in from all quarters upon him. The Queen, the Duke of Edinburgh, and the ex-Queen of Hanover, sent special messages of kindly greeting. Such honours paid to one who is by birth, religion, and association a thorough Jew, remind us very forcibly of the time which shall come when God will make his chosen race "a name and a praise among all people of the earth," only in that day they will be foremost in exalting the Saviour whom now they disown and reject.

Another High Church preferment is announced, Dr. Cowie, Dean of Manchester, well known to be of Ritualistic tendencies, having been appointed to the Deanery of Exeter. The way in which the chief seats in the Anglican Synagogue are being filled by men of High Church proclivities certainly affords cause for grave anxiety, all the more so that Romish influence is so manifestly increasing amongst us. There is growing and urgent necessity for zealous and watchful effort on the part of spiritually enlightened Protestants, to uphold the interests of plain Gospel truth, as opposed to formalism and ceremonial observance.

A "Baptist Layman," writing to the *Christian World* of last week, refers to our remarks in a recent issue on Mr. Spurgeon's words on undenominationalism. He says, "The Christian, I suppose, represents the views generally of the Plymouth Brethren." In this he is greatly mistaken; we do not represent the views of any denomination or church. We respect the honest convictions of all evangelical believers, and rejoice to recognise what is Christlike and useful in them all, but our path is not that of any sect or party. We believe, and are sure, Christian church organisation flourishes best on principles of Christian liberty and fraternity, such as no sectarian system acknowledges.

The "Bitter Cry" naturally occupied a large amount of attention at the half-yearly Conference of the London Congregational Union; and it is a cause for rejoicing that the Union has entered with so much heart and zest into the work of responding to its appeal. The Rev. Vaughan Price gave a good idea of the vastness of the field London presents when he said "it was nine Liverpools, or forty Brightons; it contained more Jews than Palestine, more Roman Catholics than Rome, more heathen than Calcutta; that about 90,000 persons entered it yearly from the country; that in it were 40,000 costermongers, 100,000 tramps, and a vast horde of criminals. In many of its districts only 10 per cent. of its population went to places of worship."

CHRISTMAS LETTER MISSION.—I am requested by Miss E. S. Elliott, the secretary of the "Christmas Letter Mission" (late "Hospital Pillow and Letter Mission"), to correct a slight error in the kind notice of this society in your issue of the 8th inst. Our Christmas Letters are not sent "*by post*," unless in very exceptional cases, but are distributed by hand. In the hospitals the nurses usually lay them on the pillows during the night, that the patients may find them when they awake on Christmas morning.—H. Bewes, Hon. Treasurer, C.L.M., 67, Ladbroke-grove, W.

THE TWO LINES.

I CRAVE to reach my God! I crave to find
The daily bending of my earthly mind
Toward his perfect holiness, until
My will is lost in his superior will.
As thus I sadly mused, I took my pen
And ruled across the sheet a line, and then
A second line, inclining to the first,
A simple diagram. But oh! there burst,
Sweet light into my soul, for I foresaw
These lines, though far apart at first, must draw
Toward each other, nearer, nearer still,
Until at last they met.
So if my will,
Turned by the blessed Holy Spirit, bend,
However slightly, to my God, the end
Will be the happy union that combines
In one blest centre all converging lines.
Trace thou God's line, his statutes, his decrees;
Hast thou a holy tendency to these?
Say, does thy line of purpose run toward
The line of purpose shown thee by thy Lord?
Then all the sacred yearning of thy soul
Shall be attained; as months and seasons roll
Their tardy course, nearer thy longings draw
To where thy wish shall touch his perfect law.

William Luff.

CHRISTIAN EDUCATION IN INDIA.

I HAVE just accompanied on board the *Cheybaysa* Dr. Murdoch, who for nearly forty years has been engaged in promoting Christian education in India. He has for twenty-four years been the Indian agent of the Christian Vernacular Society for India; and has, perhaps, done more than any other living man to prepare in their own languages sound Christian literature both for Hindu boys and Hindu men. A short time ago he came home with the intention of retiring; but, believing he might be of use in the present educational crisis, he has volunteered to return to his post.

I am afraid that the English public do not sufficiently realise the importance of the present critical position of India. That country is passing through a social revolution in many respects, the educational changes being not the least momentous. A thorough inquiry into the whole question has just been made by a Viceregal Commission, which has presented its report to the Viceroy, and the decision of Government regarding it is daily expected. The supreme importance of seizing this opportunity for the extension of Christian education and the spread of Christian literature can scarcely be exaggerated.

For this reason it is most fortunate that one who possesses the ripe experience of Dr. Murdoch should be on the spot to give his counsel and advice, and to take advantage of any opening that may occur when the resolutions of Government are published. Nothing would please him more than to hear of adequate help being given to this Society. Its two great branches of work require to be maintained in thorough efficiency, which cannot be the case without greater funds. The training of native teachers in their own language is the one branch, and the second is the issue of Christian literature in the various languages of India. Men are ready to write books; but the funds for paying them are wanting. May I not justly appeal to the friends of India, and especially to old Indians, to step forward and help us in this emergency, and thus enable us to take advantage of an opportunity that may never occur again?

Henry Morris, Hon. Sec.

7, Adam-street, Adelphi, W.C.

CHILDREN'S SCRIPTURE UNION.—Portions for ensuing week:—Nov. 18, 1 Sam. ix. 1—14; Nov. 19, 1 Sam. ix. 15—27; Nov. 20, 1 Sam. x. 1—13; Nov. 21, 1 Sam. x. 14—27; Nov. 22, 1 Sam. xi. 1—15; Nov. 23, 1 Sam. xii. 1—3; Nov. 24, 1 Sam. xii. 14—25.

SAILORS' AND SOLDIERS' RESTS AT ST. HELENA.

DEAR SIR,—A most important work has just been commenced in the Island of St. Helena by Mr. Henry St. Quintin. For years the need of a "Sailors' Rest" has been greatly felt, as this island is visited by three or four ships of war at a time, for the purpose of giving leave, and a run ashore to the ship's companies. Temptations to drink and sin abound on every hand; as many as fifty blue jackets have been seen during "general leave" lying dead drunk about the streets, and no Sailors' Rest stretches out its friendly hand. Christian and temperance officers and men have frequently written strongly to me on the subject, and I do thank God that He has laid it on the heart of Mr. St. Quintin, a gentleman occupying an important official position, to take a house and make a start. Furniture and bedding are now being sent out from England, and a "Christian man"—Mr. St. Quintin writes—"has come forward to take charge of the Sailors' Rest."

So far, well; the experiment will be tried for a year, and if means are sent to pay the small annual expense, and cost of furnishing, the house will long remain as a blessing to the island. The officers and ship's company of H.M. gunboat *Bullfrog*, now lying at St. Helena, have collected between £4 and £5 for this purpose. The publishers of this paper will receive donations, and I will gladly do the same; or they may be forwarded direct to Mr. Henry St. Quintin, St. Helena.

Yours very truly,

Sailors' Rest, Devonport. Agnes E. Weston.

NEW ZEALAND.

FROM a letter to a friend from Mr. Gordon Forlong, we extract the following:—

The people here (Highland Home, Bulls), owing to our absence for three years, are more friendly and more willing to receive the Gospel than before we left; but we cannot expect above two hundred people at the outside. We are not disposed now to take any settled meetings of our own; we go wherever we are asked. Mrs. Forlong takes women's meetings. I take class-services among all denominations, and we see good doing.

The blue-ribbon army is doing good here, and spreading rapidly, owing to simplicity, I think. Other total abstainers are burdened with laws and regulations that have kept hundreds away from them.

This part of the country is well supplied with good roads, as good as from London to Ealing.

My elder boys have been at a large farm for a year or two, as *regular workers*, not mere cadets. Cadets are a mistake; they get into idle habits, and more harm than good. A good Christian farmer in New Zealand will take a lad of sixteen into his house, and work him as a son, and give him plenty of food, and eight or ten shillings a week, and the lad likes his little earnings, and yet he is obliged to work, and acquires active habits, makes fences, drains, &c.

My boys are both Christians, and have got no harm at farms, and value their ten shillings a week, earned by their own labour. I only mention this to illustrate that "cadets" at farms paying £50 a year is only for invalids.

DESTITUTE GERMAN CHILDREN IN LONDON.—In 1879 an Orphanage for destitute German children in London was opened in remembrance of the German Emperor's Golden Wedding. A small house near the German hospital, Dalston, was opened under the management of one of the brothers of the "Rauhe Haus," and five children were received. Since then the number of applicants has greatly increased, the number of Germans living in London being 100,000. To meet the need, a new and larger building, capable of housing from thirty to forty children, is in course of erection. The memorial-stone was laid October 11, by the Baroness Henry Von Schröder.

AMONG THE NAVVIES.

AS you kindly made known my need of a Mission-room at Grays, probably your readers would like to hear of the result. The only room I was able to secure was a bakehouse, without windows or proper ventilation; however I was glad of any place where we could hold services, &c. The Lord has given blessing in this little room, and several will have cause to bless God for the good they have received.

One woman gave her heart to God at once, and her changed life has so much angered her husband that he forbids her coming any more; in spite of this she continues very firm on the Lord's side. One man soon after decided; he had not been to a place of worship for years, accustomed to spend his Sundays in drinking and idleness; he and his wife signed the pledge, and I believe both have given their hearts to God. Their home now testifies to the change. Several others could testify the same.

Our Sunday evening service consists of a Gospel address, followed by a prayer-meeting, a Temperance meeting, a meeting for prayer and experience, and a Bible reading fills up our week service. My desire is to have a night school, which often attracts those who will not come to a service; but the room is so damp and cold, there being no place for a fire, that I fear to attempt it. A Bible class I should much like to start, but the room hinders. May I say that some cuffs and comforters for the men would be most acceptable. I work in full sympathy with the Thames Church Mission, who are doing a good work at Tilbury amongst the navvies there.

Grays, Essex. (Miss) M. Bubb.

CONTINENTAL AND FOREIGN NOTES.

Spain.—An "Occasional Paper" concerning the Evangelisation of Spain, under the direction of Mr. and Mrs. Armstrong, gives some encouraging accounts of conversion. Protestant burial seems to be designedly surrounded with difficulty; for fear of false play, the believers have had in some cases to carry their dead themselves to graves dug by themselves. In one case the corpse was interred outside the cemetery.

German Missions in India.—Mr. Thomsen, a German missionary in India, reports some good work among the natives. Having sent some speakers to a village, the preachers soon returned, and announced that 36 Hindoos in that village were ready to confess Jesus. "Our joy," says Mr. Thomsen, "is great that now also some Sudras, and others of higher caste are seeking and finding Jesus; till now most of those who have believed have been without caste. Near Vinukonda about 200 converts are ready to confess their faith in Christ. Many of these Christians are suffering much persecution. Forget not to pray for us."—*Der Wahrheitszeuge.*

France.—In the spring of this year some remarkable conversions took place during a revival at Vallerange, which have so far stood the test of time. A man opposed the conversion of his wife with all his power. One evening, not being able to prevent her going to chapel, he followed her out of spite; there he heard his wife confess her faith in Christ. The thought that the next day his comrades would make fun of him on this account, much agitated him, and he walked out of the chapel, home. But the prayers, hymns, the reading of the Word of God and the joy that shone from all faces, made a deep impression on him. He could not rest that night, so at break of day he arose, and the first object that met his view in the room was a New Testament. He opened it, and his eyes fell on the verse, "Happy is he who shall not be offended in me." "Wretch that I am," he cried, "yesterday I was offended in God. I am lost!" On the table he noticed a hymn-book, where he read, "Without a Saviour and without a Father, what will you do?" He fell on his knees, exclaiming, "I am lost!" A friend hearing of his state visited him, and pointed him to the Sinner's Friend; he soon found peace. This man was in the habit of spending from £25 to £30 annually in drink and otherwise, was a source of much trouble and ruin to his family; now all that is changed.

Messrs. WHITTLE & McGRANAHAN IN IRELAND.

WE rejoice greatly to hear of the continued blessing that rests on the labours of these brethren in following up the work of Messrs. Moody and Sankey across the Irish Channel. The following very encouraging notes, received from a correspondent, reached us too late for insertion last week :—

CLOSING MEETING IN CORK.

This meeting on Wednesday evening, Oct. 31, was a grand one. As it was "Hallowe'en" the committee feared that, the people being so accustomed to spend the evening at their homes, there would not be the usual congregation. The hall was packed, however, as full as at any meeting held, and the audience appeared to be deeply in sympathy with the truth. Mr. and Mrs. McGranahan sang a piece of new music set to the words, "I am the Resurrection and the Life," also the new Irish Gospel song, "God helping me, I will." Here, as at Limerick, the people caught up this new song with wonderful readiness, and sang it very heartily. Mr. and Mrs. Granahan's singing has had a great charm for the Cork people, and his new pieces have much pleased the music-loving Christians in the city.

At the close of the address all who had been led to Christ during the Mission were requested to stand as a testimony of the blessing received. The song "I will" was again sung while they remained standing. It seemed as though one fourth of the audience were on their feet. Before the singing of the last verse a final appeal was made for the decision of those who had heard the Gospel that night, and they were urged during the singing of the verse and chorus to rise and say, "I will." In all parts of the hall they responded, and probably one hundred in all must have decided that night. From the platform the scene was one of the most solemn and tender interest. Nearly all of those who arose were adult men and women, many of them of grey hairs. All of those who were standing were then invited to repair at once to the Scots Church, to receive a parting word from Major Whittle and Mr. McGranahan. In a few minutes the church was filled to overflowing. A few words of counsel and instruction to lead into fuller light and confirm in the faith, a season of earnest prayer, and the farewell word was spoken.

Many cases of singular interest might be mentioned among those gathered by the Gospel in Cork. Four young ladies from one family, well known in the county, all came out for Christ that night. A lawyer, who had received Christ early in Mr. Moody's meetings, and whose clear testimony and wonderfully rapid growth in love for and knowledge of the Bible has greatly cheered those engaged in the work, was gladdened by having his eldest son brought into the light this week; they stood side by side at this farewell meeting. Another father with two of his sons was there. Over one hundred young men, full of earnestness and enthusiasm, and who have already nearly all of them gone to work for Christ, were present, eagerly listening to the word spoken. They heartily pledged themselves to sustain a daily seven o'clock morning prayer-meeting, similar to the Limerick young men's meeting.

From the church the evangelists returned to the hall, where the audience had remained to be addressed by Canon Harley, Rev. Wesley Guard, Rev. J. Smith, and others. An announcement was made of the morning meeting for young men, to be held in the Assembly Rooms' smaller hall, to be maintained under the care of an excellent committee of young men, representing all the churches, with Mr. Alfred Beale chairman. Parting words were spoken by b Messrs. Whittle and McGranahan, a parting song sung, prayer offered, commending the brethren to God, the Benediction pronounced, and the special Mission to Cork closed. The permanent results will be known on the Resurrection morning. May much prayer be offered that the fire kindled in Cork, and the region for twenty miles around, will continue to burn and to spread.

FOLLOWING UP AT WATERFORD.

Here in Waterford, since the departure of Messrs. Moody and Sankey, the work has been remarkably maintained. The congregations have been about two-thirds of those that greeted these brethren; considering that special trains have all been stopped, and that those attending are from Waterford and immediate vicinity, this is quite a wonder to the committee. On both Thursday and Friday evenings the Rink was well filled, and some forty or fifty on both evenings professed to accept of Christ. Here, as at Cork, some Roman Catholics have attended, and received blessing. A remarkable feature of the work of Mr. Moody in Waterford seems to be the deep conviction of sin produced under his preaching, and the searching of conscience leading to confession of sin and restitution. On Friday evening the subject of Major Whittle's address was, "Be sure your sin will find you out." He dwelt on the obligation, where our sin had been against our fellow-man, to make confession to the one injured, and to make restitution as far as lay in our power. In the after-meeting many of the workers report cases of the deepest distress of soul under the burden of "sin that had found them out." One young man, who groaned before God in agony of conscience, so terrible seemed his sin, went, before he slept that night, and found three persons to whom he had lied in getting himself out of a difficulty, and made confession. He returned at a late hour to a worker, prayed with him and found peace. "So mightily grew the Word of God and prevailed." It is believed that some of those to whom confession has been made have also been brought under conviction by these confessions.

Messrs. Whittle and McGranahan had the hearty support and co-operation of all the ministers in Waterford who were in Mr. Moody's meetings, and of the very efficient committee under the lead of Mr. Edwin Jacobs.

On Monday evening, 5th inst., Major Whittle had a meeting specially for young converts and inquirers, who were admitted by tickets, carefully distributed. Some four hundred were present, and there were many cases of decision. Several fine young fellows came intelligently and clearly into the light. The Word of God, through his servants, has made a deep furrow in many hearts. Every day cases of confession of past sin and restitution have been occurring.

The meetings at Waterford closed on Tuesday, 6th inst. In the afternoon a children's service, largely attended and of much interest, was held. In the evening the rink was full for the closing meeting, and much blessing was received. Scores professed to accept Christ, and in the after-meeting many genuine cases were dealt with. At least one-third of the congregation present testified to having been led to Christ during the Mission, by standing, as the hymn, "I will," sung at Limerick and Cork, was sung in closing the meeting. Will every believing reader return much praise to God for the abundant answers to prayer here received, and pray that these young converts may continue steadfast in the faith.

From here they went to Clonmel (Irish for "sweet meadow"), a town of 10,000 inhabitants, twenty miles west of Waterford, where active preparations have been made for a brief Mission. Tralee in the West and Wexford in the East are desirous of having a visit from the evangelists, and an interest seems spreading throughout Southern Ireland, as the result of these remarkable meetings in Limerick, Cork, and Waterford. The harvest seems ripe, and all that is possible will be done to keep the two brethren, in Southern Ireland for three or four weeks to come.

THE MOTHER'S GIFT.

The following lines were written by a mother in a Bible, her gift to her son. A business man of Waterford, in middle life, on going home from hearing Mr. Moody, being awakened by the truth, went to his trunk and found the Bible his mother had given him eighteen years before, when he parted from her in New York. Led into scepticism while in America, he had lived a Godless life, and the Bible had been unopened by him during all that time. That Sabbath evening, as, alone in his room, he opened the Book, the memory of his mother, who some years ago had departed to be with Christ, was brought vividly before him. He remembered her parting kiss, her sobs and tears, and the earnest prayer that he would meet her in heaven. When, from the opened Bible, there fell into his hand the printed slip, and he commenced reading the lines, it seemed as though his mother were speaking to him, and every word went like a dagger to his heart, God's Spirit using and blessing the appeal.

Wiping the tears at every line, and filled with anguish at the thought of the suffering he had caused that dear mother, and his treatment of God, it was a long time before he finished the reading. When he did finish he was on his knees, a repentant sinner, asking God for mercy; then and there God met him, and he received Christ and found peace; he is now a humble, earnest disciple, a witness for the faith he once destroyed.

Remember, love, who gave thee this,
When other days shall come;
When she who had thy earliest kiss
Sleeps in her narrow home.
Remember, 'twas a mother gave
The gift to one she'd die to save.

That mother sought a pledge of love,
The holiest, for her son;
And from the gifts of God above
She chose a goodly one;
She chose for her beloved boy
The guide to life, and light, and joy;

And bade him keep the gift—that when
The parting hour should come,
They might have hope to meet again
In her eternal home.
She said his faith in that would be
Sweet incense to her memory.

And should the scoffer, in his pride,
Laugh that fond gift to scorn.
And bid him cast that gift aside,
That he from youth had borne,
She bade him pause, and ask his breast,
If he or she had loved him best?

A parent's blessing on her son
Goes with this holy thing;
The love that would retain the one
Must to the other cling.
Remember, 'tis no idle toy;
A mother's gift. Remember, boy!

LIMERICK.

A young man in Limerick, one of the band which is the result of the recent meetings, writing to a friend, says:—"Tell Major Whittle that we pray for him and his companions every morning at the young men's prayer meeting. He will be glad to hear that instead of the attendance falling-off it is becoming better, and the meeting more interesting each morning. Four or five young converts pray each morning who have never prayed in public before."

NINE ELMS PRISON MISSION. — The poor women from our prisons "throng us and press us." We draw in the net at the Lord's command, daily, and find many who are waiting for salvation. The proof of their earnestness is given in clamour for "honest work." We daily give a meal to these miserable souls who come to us from the prisons; then we offer them employment, and oh, how eagerly it is accepted when the Holy Spirit is dealing with their souls. We have begun to give them sacks to sew at 7d. per dozen—hard, unremunerative work, but the best we can find for such unskilled hands. The laundry is crowded out! More room there is the only thing that can be suggested as the promise of a living to the hundreds now seeking work. We want special contributions to open up more space, larger business, and to receive greater numbers of those weary ones. Please send help to the Treasurer, Mrs. Meredith, Nine Elms House, Wandsworth-road, S.W.

LONDON'S "BITTER CRY."

THIS has become one of the burning topics of the time, and many of our public men are having their say about it. Let us hope that in the multitude of counsellors there will be wisdom, not only to discuss the evil but to devise the effectual remedies.

As "Merchant Lecturer" for the month, Rev. Elward White made the "Bitter Cry" the text of his address at Finsbury Chapel, on Tuesday week. He distinguished between the poor and the vicious classes, whose degradation, he said, is very largely the result of their open defiance of the laws of God and man. In the forefront of the remedial agencies he placed the proclamation of the Gospel, a thorough acceptance of which will help a man to rise above his miserable surroundings. If God could save the unspeakably vile Africans to whom Dr. Moffat preached, He could surely save anyone, however lost to all that is good. The multiplication of Mission halls in poor districts was advocated. Coming to more secular efforts, Mr. White uttered a very strong protest against the planting of so many public-houses, quoting from Mrs. Bayly, to show that if the stream of wealth that flows into the publican's till were diverted into the home purses of the people, a great part of their destitution would be relieved. Finally, he called for an earnest and sustained effort by the legislature, for those social and domestic reforms in regard to dwellings and sanitation that are so urgently needed in the over-crowded parts of the city.

At a Baptist Conference last week, Rev. Dr. Clifford gave an address on the same subject. In discussing the remedies, he said: "Hurry was weakness, and the feverish grasp of the first weapon that offered success was usually the least effective method to be employed. Working was better than weeping; one stroke of a strong will would do more to get rid of the evil than all the lamentations they could utter when their grief was at its highest. But they must be sure of right principles upon which to conduct their movements. They must recognise the manifoldness of man. There should be used a multiplicity of means and agencies for ameliorating his condition. The response which the Church must give to the cry of outcast London—and, indeed, all London—must be full in its tone and various in its ends. The Church must be a great deal broader in its methods, and become broader in its sympathies and work; and it should be borne in mind that just anybody would not do for work amongst the poor."

Rev. J. Morlais Jones gave an eloquent address on the all-prevailing topic, at a meeting of the London Congregational Union: "A population that might form a capital city for any country in Europe live in cellars, and in garrets that are worse. Their lives never emerge into the sunshine, not a sunbeam touches them with beauty from the cradle to the grave; no kind hand beckons them on with glad promises of a better future, either in this world or the next, from the quagmire of accumulated vice, pestiferous with alcoholic fumes, and riddled with poverty. This, O happy Christianity! so sure of thy salvation, this is what thou forgettest. This wonderful, awful London, so rich, yet so squalidly poor, so queenly, but with beggardom at her heart, sweet streams of happiness flowing side by side with slimy sewers of horrid misery—these are the facts that hurt. We talk about our theological difficulties, we befog ourselves with disputes about things we can never understand, but these are the things that hurt, these are the things that humiliate us, these are the things that call us to write a fresh chapter on 'The Evidences of Christianity,' that will convince more people than our most successful demolition of agnostics in the reviews."

In a long and able article in the *Pall Mall Gazette*, Lord Shaftesbury, while admitting the extent of existing evils, tells of the great improvement in the condition of the London poor and outcast within the past generation. He strongly urges that the moral and material elevation of the masses must go hand in hand.

The venerable Samuel Bowly writes to one of the daily papers on the question as it presents itself to an ardent Temperance reformer: "I confess I have no great faith in what legislation can do except in removal of the fearful temptations to intemperance which is the well-known cause of nine-tenths of the destitution, crime, and improvidence we so deeply deplore. Unless we can succeed in changing these habits of drinking for those of sobriety and thrift, there is little hope of changing the sad social condition of our toiling multitudes." In the same issue of the same paper Miss Octavia Hill pleads for better dwellings for the poor: "There is no difficulty," she says, "in planning model buildings, and no financial difficulty (provided care and economy are secured) in letting them at rents which the poor could pay, and which would yield fair interest on the capital expended. In this way thousands of families might be comfortably accommodated, and the competition for existing houses and temptation to over-crowding in them would be diminished."

Prompt to seize the opportunity, *Punch* has a graphic cartoon, entitled "Mammon's Rents." It shows the interior of a wretched and dilapidated one-roomed tenement, with the wife and children in rags, and the head of the house burying his head in his hands. Prominent in the picture is a portly, flashily-dressed rent-collector, who somewhat savagely demands the rent, with the alternative of immediate "eviction." As a companion to the picture *Punch* has a touching poem, entitled "Sweet Home!" of which we quote some stanzas:—

Sweet Home! Sardonic as the Accuser's jeer
Sound the heart-moving words when uttered here,
Where life is a sin-poisoned agony,
And even love a shape of leprous fear.

Heaven! to think of fingers thin,
Toiling in pain the grey hours round, to win
From the swol'n hoards of wealth some scanty dole,
Tithed by the triflers who toil not, nor spin.

Tithed? Nay, much more than tithed, for Mammon's grip
Snatches the morsel from the hungering lip,
And Mammon's minions wringing gold from pest,
Penury's portioned mite shall not let slip.

Property's gold mine—*this!* How sweet to think
That herded thralls of want, and crime, and drink,
Though all too foul to touch the skirts of Wealth,
Well squeezed, make Mammon's guineas chink.

Choked back from the huge City's thick-piled maze,
Crowded aside from Comfort's cleanlier ways,
They slave, and sin, and multiply, and die, [pays.
These pariahs whose strange "Home" disgusts—but

Another important contribution to the literature of this subject comes from the pen of Mr. George R. Sims, whose graphic papers on "How the Poor Live," recently published in the *Pictorial World*, no doubt helped largely to awaken the present interest. In an article in the *Daily News* of Thursday he gives some appalling disclosures as to the state of what he calls "Horrible London, particularly as to the evil surroundings of many poor children. Alluding to his late researches in the London slums, he says: "I began my task with a light heart; I finished it with a heavy one. In that two months I saw a vision of hell more terrible than the immortal Florentine's, and this was no poet's dream—it was a terrible truth, ghastly in its reality, heartbreaking in its intensity, and the doom of the imprisoned bodies in this modern Inferno was as horrible as any that Dante depicted for his tortured souls. But the most terrible thing of all was that the case of many of these lost creatures seemed utterly hopeless." He argues strongly for the separation of the labouring and the criminal classes. As to the children, he observes: "Any scheme of reform which is to be permanent must provide for the removal of young children from such frightful contamination. It is to the rising generation we look for that which is hopeless in the grown-up outcasts of to-day."

Through the columns of the *Daily Telegraph* "a lady of rank" implores the Government to let the political enfranchisement of the rural labourers wait, if need be, in order to reform the Government of London. In the course of a long and striking letter she says: "While the whole question of the rehousing of the London poor is occupying public attention, and even yet there is a chance of its being postponed, we must remember how terribly the condition of things is telling on the women of London, and through them on future generations. The temptations to vice in the East-end alone are appalling. It is said that vice must always exist as the condition of a high state of civilisation; that it cannot be suppressed, and had better be ignored. But how about the increasing number of children and young girls whom we are quietly pushing into perdition by our supineness and lack of moral courage? What are the lives of thousands of young girls in the East-end? Sprung from parents a great proportion of whom are immoral women and thieves, living in one room with the rest of the family, under conditions which preclude all possibility of decency and innocence, they grow up naturally vicious. Once grown up, they must live and earn their own bread. The factories then become their chief resource, and, as the supply is greater than the demand, thousands of girls must compete for the small pay and the hard work."

Having described the straits to which these girls are driven in connection with the various occupations open to them, the writer proceeds: "And now, remembering this side of the picture, let us look on the other. Any girl who likes can earn plenty of money by leading a bad life. And this choice between luxury and idleness, or slavish, hopeless work, is offered to girls of fourteen, fifteen, and sixteen. In the language of one who spends her life freely among these poor outcast girls, trying to save and to raise them to an idea of better things, 'the London streets have been their cradle and ther nursery; the streets are the fields which they find ready to their hand to till; on the streets they scatter seed of the only crops they know; from the streets they reap their bitter harvest; and in the streets at last they find a grave. They know it; they dread it; they shudder as they speak of it. But to them, with their grossness, their ignorance, and their wants, there seems no escape from the fate which hems them in.' Instead of political cries got up to tickle the palates of agitators, who have not the welfare of the people at heart, let the women of England band together to say, 'Such things shall not be!' How long is the patience of the poor to hold out—how long are they to suffer—when what would save them is not socialistic legislation, but the law enforced and amended?"

MRS. AMANDA SMITH is still labouring in Grand Bassa, Liberia. In a letter just received from her by Miss Mason, Kilburn, she says: "You will see that I have not yet gone to Cape Town. I do not know when the Lord will bid me go from here, where there is so much to do, and I have had to go slowly, on account of the rainy weather and my own personal weakness. But for more than two months I have had no chill and no fever, although I have had a severe cold that lasted four weeks. The Lord Himself saved me from fever. Glory to His name!"

WHO WILL GO?—Dear Sir,—Will you kindly allow me to make known to your readers a sphere of service, at present to a great extent unoccupied, at Appledore, in North Devon? It is a small seaport town, at the junction of the rivers Taw and Torridge, and is inhabited almost entirely by the seafaring class. Comparatively few of the sailors go to a place of worship, and although there is a Bethel, it fails to attract. Yet these men are to be won, under God's blessing, by tact and kindness, if a warm-hearted servant of God, understanding sailors and their special dangers and temptations, were to live among them and make friends with them. A comfortable furnished house would be lent, rent free, for a time, to a suitable Christian brother or sister with some private means willing to reside and labour among these poor people. Communications may be sent, as under, to yours faithfully, W. D. H.

Bowden Derra, Launceston.

NOTES FROM THE UNITED STATES.

By Mr. GAWIN KIRKHAM.

DENVER.

ANOTHER journey of 700 miles brought me to Denver, Colorado, calling at Omaha on the way. Each of these cities is in some respects a greater surprise than those already seen. This city of Denver, and all its surroundings, requires irrigation, on account of the scarcity of rain, yet it has 80,000 souls. These mountains contain gold, silver, lead, &c., and the mining operations keep the city in a constant excitement, and every stranger seen in the city is supposed to want to buy land, mining shares, &c. I was just in time to attend a reception of the Y.M.C.A. to consider Christian work in the city. Five ministers were present, and the tone of the meeting was good. Each one seemed to feel his responsibility before the Lord to do something. I was permitted to speak on open-air preaching, and was glad to find the Association determined to do more in this direction in the future. From all accounts, I gathered that there is good evangelical preaching in the churches.

The distances on this Continent are so great that I found it impossible to accomplish all I desired, and decided to make this my extreme western point. But I confess I turned back from the verge of these Rocky Mountains with regret. I saw a magnificent golden sunset behind them, which flooded my soul with tender feelings. The majesty and might of God, the new Jerusalem, and the glories of the other world, came strongly upon me as I seemed to stand on the very threshold of heaven. Next morning, as the train bore me away o'er the prairies, I gazed through an open window upon these everlasting hills, and the last peak did not disappear till we were nearly 100 miles away. Most of them were blue, but some of the higher ones were clad in perpetual snow.

THE PRAIRIES

were not less impressive in their way than the mountains. For 245 miles there was no trace of spade or plough, *i.e.*, nothing grew artificially. There were a few wooden houses here and there, occupied by men in charge of the herds of cattle which graze on these boundless plains; but not a shrub or vegetable, much less grass or crops, grown by the care of man. Yet the solitudes preached their sermons. The presence of God was felt "in the void waste as in the city full." The dry, sandy bed of a stream spoke of false friendship and disappointed hopes (Job vi. 15-20). A small spring bubbling up and gradually increasing till it swelled into the Republican River reminded me of Ezekiel's vision, where there was life at the touch of the waters (chap. xlvii. 9). Two graves on a low hill, rudely railed in, told that, however few the inhabitants, death would find them out. And the bones of buffaloes, oxen, &c., freely scattered, told of the unbelieving Israelites, "whose carcases fell in the wilderness" (Heb. iii. 17). On arriving at

KANSAS CITY

the train to St. Louis had gone, and there was no other for twelve hours. Sauntering up into the town I was struck with some of the houses, standing on rocky eminences, and presenting a picturesque appearance in the morning mist. But I was more struck with the number of drinking saloons, in some of which music and song were already heard to attract customers.

There came over me a strong conviction that the Lord had a purpose in leaving me here, and I felt I must testify for Him. So returning to the station for my "Coloured Teacher," I sought the Market-place (it was market day), and, mounting a bench by the new Opera House, soon secured a crowd, to whom I preached the Gospel. It is at such times we keenly feel our responsibilities. We are speaking to people whom we shall never see again, and it behoves us to be clear of their blood. I then sought out the Y.M.C.A., whose secretary, F. A. Hatch, very kindly showed me round and gave me much information. Like other cities this has grown rapidly, and has now 100,000 inhabitants, 10,000 being coloured people. At noon I attended a study class, where the Rev. F. S. Beggs met some Sunday school teachers, and went through the lesson for the morrow with them. This seemed to me a useful plan, and ought to be common.

Before coming away I visited the rooms of the Railway Mission, and was much pleased with its ample arrangements. Thirteen companies use the Union Depôt, as the central station is called, and rooms are set apart on the premises, towards the cost of which the companies contribute largely.

ST. LOUIS.

How shall I describe a Sunday in St. Louis? Here is an overgrown city of more than 400,000 souls, that has more the appearance of Paris on the Lord's Day than any other place I have ever visited. The walls were covered with play-bills which, almost without exception, had "Sunday October 7," on them. Crowded tram-cars passed to and fro all day; 20,000 people paid for admission to the State fair, bands of music were heard at intervals, the Germans were celebrating the 200th anniversary of the settlement of Germantown, Pa, with music and song, including secular speeches and plenty of beer. In an evening walk I saw the people crowding into four theatres, most of which were lighted by electricity, as were some of the numerous drinking saloons, also crowded. This is but one side of the picture.

There are about 175 churches (42 being Roman Catholic); many earnest Christian ministers, and much earnest work for Christ. During my four days' stay, I could see but a fraction of this. In the afternoon I saw a Chinese Sunday-school in the Y.M.C.A.'s rooms, each scholar having a lady teacher all to himself. One of these Chinese, about to visit his native country, addressed the school in intelligible English. In the closing exercises the scholars repeated the Lord's Prayer together in Chinese.

Of the 125 Chinese in the city, 56 are under Christian instruction. I heard of these Sunday-schools as part of the Y.M.C.A. work in Canada, and am told it is common in the States.

At the close of an ordinary Sunday-school in the same rooms I addressed a meeting of workers, specially convened to hear about open-air preaching. I then spoke in Lucas Market, and in the evening in the Y.M.C.A. rooms. These evangelistic meetings were continued on the two following evenings, with tokens of blessing, and I much regretted, with these indications of the Spirit's work, that I could not stay longer. It was pleasing to meet with converts brought in by the labours of D. L. Moody, Henry Moorhouse, and George Needham. One of the latter is engaged, with others, in working a Bible-carriage, the only one, as I understood, in the States. I went out with the brethren one evening, and witnessed the sale of some two dozen copies of the Scriptures, in half an hours chiefly Testaments, some of them in German. On the last evening of my visit I gave an address in the La Fayette Park Presbyterian Church.

EMIGRATION TO SOUTH AUSTRALIA.—Mr. W. Chorley, of the Kingsland Mission, asks us to state that some branches of the labour market in this distant colony are very crowded and that British artisans proceeding thither will probably meet with disappointment. He cites the case of a relative, a stonemason, who was induced to go to Adelaide; on reaching that place he found that instead of work being plentiful many of the unemployed were clamouring for the institution of Government relief works.

NEWCASTLE-ON-TYNE Y.M.C.A.—The seventh anniversary of the Sunday-school Teachers' Preparation Class, in connection with the Newcastle-on-Tyne Young Men's Christian Association was lately held. This class, at which the average attendance is sixty-five, is conducted in rotation by various ministers and other qualified persons in the town of all denominations. For the fifty-two lessons of the past year, which are those of the International Series (afternoon), there have been no less than than thirty-five different conductors. Whilst every effort is made to maintain a high standard of efficiency and ability, there is also a very pleasing variety.

DINNERS FOR POOR SCHOOL CHILDREN.

THE work of the "Destitute Children's Dinner Society," which began in the winter of 1866-7, has now been extended to all parts of London, where misery and pauper education indicate the need of such assistance. The two qualifications for help are that the real need and merits of the children shall be ascertained, and that none but those attending schools shall be recipients. In the season 1881-2 the number of dinners given was 187,329; the children's pence (which are now reduced to halfpence) amounted to £381 1s. 3d. Last winter the figures were slightly lower, but the work done was not less effectual.

The dinners are meat dinners of Irish stew and bread, and cost 3d. per head, of which 2½d. is given by the Society, and ½d. for the bread by the child. There is accumulative evidence of the physical, moral, and educational benefit which the children derive from these dinners.

GEORGE A. ALSTON, Acting Secretary.
86, *St. George's-road, S.W.*

NOTES FROM IRELAND.

DEAR SIR,—For many years I have endeavoured to aid "The Irish Society" and "The Scripture Readers' Society for Ireland." With all my heart, I second the letter from "One of the least of Christ's disciples," which appeared in your columns on November 1. It is the Gospel of our Lord Jesus Christ alone that can bring peace to Ireland, and the two societies I have named are working nobly to circulate it.

England has, in the past, done grievous wrong to this unhappy country; will not some of her many wealthy Christians come forward at this crisis to supply the help so much needed? This will be thankfully received by Rev. Wm. Fitzpatrick, 17, Upper Sackville-street, Dublin, for Irish Society; by Capt. Kearney White, R.N., Pembroke-street, Dublin, for Scripture Readers' Society; or by yours truly,

P. C. ANNESLEY, Dowager Countess.
Newcastle, Co. Down, Ireland.

SIR,—Having seen that a correspondent in your issue of November 1 proposes special effort for Ireland by increased subscription to various branches of Christian work, I would suggest that each thoughtful reader of THE CHRISTIAN in Ireland should procure a Douay Testament, and read it aloud on Sabbath afternoons, in any cottage where there is hope of its being received with gladness. Many willing listeners will be found. Copies of the Douay Testament may be had for 6d., at 10, D'Olier-street, Dublin.

ONE WHO KNOWS.

Requests for Prayer.

FOR blessing on a suburb of Leeds.——For special services by Mr. Opie Rodway at Stapleton-road Chapel, Bristol, from Nov. 19 to 22.——For a fortnight's special Mission at the Gospel Hall, Bristol, conducted by Charles Inglis and Edward Hurditch, beginning on the 11th inst. ——For much blessing upon special services by Mr. James Walker, of Newcastle, in the Hamilton Memorial Church, Birkenhead.——For a Mission, to be conducted by Rev. R. D. Monro, at Sedgefield, co. Durham, from Nov. 11 to 21.——For blessing at Topping's Hall Mission, Peterhead, during G. O. Barnes' visit, Nov. 17.——For special services at the United Methodist Free Church, Rastrict, Yorkshire, commencing Nov. 20.——For evangelistic work in Greenock by Mr. W. D. Dunn.——For evangelistic services in the Presbyterian Church, Jersey, by Mr. George Williams, from Nov. 18 to Dec. 2.——For eight days' evangelistic meetings in the Assembly Rooms, Bath, by Major Graves.——That the Lord would Himself select, out of a number of applicants, a Christian lady for work in a parish in Ireland.——That Sir Moses Montefiore may be brought in his old age to acknowledge Jesus of Nazareth as his Lord, as the Messiah of his nation, and as the Saviour of the world.——For a fourteen days' Gospel Mission by Mr. Henry Varley at Reading.

EVANGELISTIC NOTES.

Leek.—Mr. R. Weaver has been labouring here for some days with much blessing in the conversion of souls. Many who found Christ twenty-three years ago are still walking in paths of righteousness and rejoicing in the Lord.

Mr. and Mrs. Henry Wiggan have held a fortnight's successful Mission services in Brighouse, Yorkshire. The meetings have been crowded and much blessed. Many persons, including a number of younger people, have found peace in Jesus.

Annan, N.B.—A most blessed time has been experienced through the labours of Mr. W. D. Dunn. Christians received great blessing, and many of the poor lost ones were gathered into the kingdom. Mr. Dunn's next field of labour is Greenock, for which prayer is asked.

Long Crendon.—Gospel services, conducted here by Mr. John Harris, from the Evangelisation Society, have been well attended, and made a means of blessing to many. Chilton, Ambrosden, Brill, Piddington, Ludgershall, and Shabbington have also received showers of refreshing.

Miles Platting.—A twelve days' Mission was conducted in the parish of St. Luke's, by Rev. A. R. D'Arcy. Large numbers attended the services, which were held in the church, the schoolroom, and in some of the factories of the parish. The after-meetings were numerously attended, and towards the close of the Mission much fruit was gathered for the Lord. The Mission reached many of the class who scarcely ever attend either church or chapel.

Messrs. Fullerton and Smith commenced their Mission at Portsmouth on Saturday, November 3rd, when the Lake-road Chapel was crowded for a song service. On Sunday the various services were attended by large congregations, and in the evening the chapel was crammed, despite the rain. Each evening during the week services have been held, and much interest is being evinced therein. On Sunday last a special service was held for men.

Children's Services in the North.—Mr. A. Mackeith, of Glasgow, and his helpers, Messrs. Steel and Pratt, have lately conducted Gospel services for the children at Barrhead and Pollockshaws. The lime-light lantern views from the "Pilgrim's Progress," with the explanatory remarks of the Evangelist, continue to create much interest among young and old alike. Real and lasting blessing has followed these efforts.

Mr. Henry Thorne has been conducting overflow meetings in connection with Messrs. Moody and Sankey's Mission nightly in the hall of the Y.M.C.A. The Lord has been manifesting his saving power in the conversion of many souls. He has already had the first fruits of the harvest of blessing to be reaped during his forthcoming Mission to young men only, from Nov. 20 to Dec. 1.

Mrs. Yeoland has been at work in the village of Polmont, Stirlingshire, for two months. She has visited from house to house, and also spoken in the Mission-room there. She has, by God's blessing, made a deep impression on many, and the work which she began there two and a half years ago (as she was asked to come again) has been rendered more permanent. Some who then continued undecided have declared themselves on the Lord's side. She deals most thoroughly and judiciously with the anxious, and her Gospel addresses are remarkable for their power and clearness.

Peterhead, N.B.—The Lord's work, in connection with Topping's Hall Mission, is being steadily carried on, with tokens of the Master's presence, in the salvation of sinners. Tent services were held in the country districts during the summer months. Much opposition was offered. In one district a stand was refused; but believing there was blessing to be given, the tent was pitched near the same place in the "Peat Moss," and the one who gave most annoyance is now rejoicing in the Lord with all his house. All were converted before the meetings ended, and their barn opened for the Lord's work to be carried on. W. S.

Dorking.—The open-air services on Westcott-green, on Lord's-day afternoons during the summer, have been brought to a close. The Lord has been very gracious to us, and the meetings have been well attended. The services are continued in Our Cottage on Sunday afternoons and Friday evenings.—E. S. Millett.

Conference Hall, Eccleston-street, S.W.—The special Mission, commenced here on Sunday, 4th inst., has been graciously owned of God in the salvation of souls. The meetings will be continued until Sunday, the 18th: Sunday at 3.45 and 7 p.m., and every week evening at 8. Speakers: Messrs. Russell Hurditch, E. Trotter, and F. C. Spurr. Christian workers are earnestly asked to "Come over and help."

TOWER HAMLETS' MISSION.

ON Saturday afternoon six memorial-stones of the new Great Assembly Hall, which it is proposed to erect for carrying out and developing the work of the Tower Hamlets Mission, were laid. The cost of the building it is desired to erect will be £20,000. The Earl of Shaftesbury presided. The first stone was laid by Lady Blanche Keith-Falconer, who was introduced by her brother, the Hon. Ion Keith-Falconer, as one having a great interest in the work of the Tower Hamlets Mission. The second stone was laid by Miss Cory, of Cardiff, and Mr. John Cory said that his daughters had come up from Wales with very great pleasure to give aid and support to this great and glorious movement.

The Earl of Shaftesbury laid the third stone. He did not suppose that there was any part of the metropolis more forgotten, or in a more neglected state, than the dense population of this district was in former days. All honour and gratitude to those men who first undertook the work of evangelising that district. He believed they had a large harvest before them. If it were not for such movements what would become of the enormous seething masses of the population? To all these agencies for carrying the Gospel to the masses of the people, diving into the depths of human misery, and bringing into the light of the Gospel all who were suffering, to such agencies was due all the tranquillity we enjoyed. There was still much to be done, and much to be preserved of what they had done.

Mr. George Williams laid the fourth stone, and said that in addition to a pure Gospel being preached in the new building, they would have Blue Ribbon Temperance, and also a branch of the Young Men's Christian Association. Another thing he hoped they would have was a branch of the Young Women's Christian Association; and he also trusted they would have not only a Help Myself Society, but a Help-one-Another Society. The fifth stone was laid by Mrs. Frank Bevan. Mr. F. A. Bevan said that his father, who was the treasurer, was willing to give £2000, and thought that other Christian friends in London could manage to make up the other nine-tenths of the sum required. The sixth stone was laid by Lady Hobart. After a few remarks from Mr. Rowland Smith, Mr. John Hilton said the drinking habits of society, and the temptations which surrounded the people, were a great hindrance to the extension of religious work, and he was rejoiced that Mr. Charrington, besides preaching a pure Gospel, also taught people to abandon that which was the source of their greatest temptations.

Subsequently tea was provided, and afterwards a public meeting was held in the temporary hall. Lord Shaftesbury presided at the opening of the proceedings, and addresses were delivered in support of the work carried on by Mr. Charrington.

PLYMOUTH.—A meeting of ladies was recently held here to discuss the question of the Contagious Diseases Acts, when several speeches were made and resolutions passed respecting it.

MAJOR AND MRS. POOLE IN NEWARK.

THE Lord hath triumphed very gloriously here, and filled his people's hearts with joy. On Monday night, November 5, a serious disturbance being threatened, twenty police from Nottingham were present to prevent any breach of the peace. On Tuesday night, the magistrates, having refused further protection, the meeting was held in simple dependence on the Lord's power. A crowded audience filled the Corn Exchange, to which Mrs. Evered Poole spoke for a short time, with marvellous effect. A solemn quiet reigned. Tears stole down many a rough cheek, as she pressed home the awful responsibility of individual influence, and urged all opposing the work to pause and consider, lest their influence might cause the ruin of immortal souls.

A very remarkable change from that moment seemed to come over the spirit of the town; opponents were silent and subdued, and crowds have filled the hall to listen. Up to Saturday last 500 pledges were taken. Many of these new adherents have had to, and will have to bear bitter persecution. They are commended to the prayers of the Lord's remembrancers. Those connected with the brewing interests announce their intention of opposing the Temperance movement in Newark by every means in their power.

RESCUE WORK IN THE EAST-END.

SIR,—I am deputed by the Committee of Mrs. Wilkes' Homes to request you to allow us the opportunity of informing your readers that, with a view to the consolidation and extension of this important work, it has been decided to divide the management of the Homes, which will in future be carried on by two separate committees.

The Elms, Walthamstow, will be conducted under the especial patronage of Mrs. Walsham How, who will continue it as an Industrial Training School for penitent girls between the ages of fourteen and twenty years.

The Rescue Work in Poplar will also be continued at Manor Cottage, Kerby-street, by Mrs. Wilkes, who will reside there entirely, keeping not less than two houses open always as a day and night Refuge. Three beds in the Walthamstow Training School will always be reserved for the use of selected cases from Manor Cottage.

As a member of both committees, I now desire to impress upon your readers the need of increased help, to re-establish these Homes free from debt, and of co-operation with their present supporters in the very important work undertaken by the two committees. Subscriptions intended to be divided between both the Homes to be addressed to Hon. Mrs. J. Stuart Wortley, 16, Clarges-street, W. For the Training School at Walthamstow, to Mrs. Walsham How, Stainforth House, Upper Clapton, E. For Rescue Work in Poplar, to Mrs. Wilkes, Manor Cottage, Kerby-street, Poplar, E.

Jane Stuart Wortley.

FRIENDLESS AND FALLEN.—On Thursday evening the Open All-night Refuge connected with the London Female Preventive and Reformatory Institution was re-opened for its work of mercy, after being thoroughly repaired, and some much-needed improvement effected. Mr. Thomas very briefly related the history and progress of the work, and stated the expenses involved in the repairs and the help already received towards the outlay, and expressed his belief that the Lord would dispose the hearts of his people to supply what was yet required.

GOSPEL TEMPERANCE IN HOXTON.—On Saturday night last the 2101st consecutive nightly meeting was held at Hoxton Hall, N. The same day Mr. William Mark Noble, son of the founder of the movement, and Mr. George Harris, of Reading, accompanied by twenty other abstaining friends, sailed in the clipper *Thirlwell* for Brisbane, Queensland, *vid* Sydney. On December 1, Mr. George Blacklock enters upon his duties as an appointed agent of the Blue Ribbon Gospel Temperance Mission; applications for his services should be addressed to the Secretary, Hoxton Hall, Hoxton-street, N.

Letters to the Editor.

PROVIDENCE CHURCH, UXBRIDGE.

Dear Sir,—As some of the trustees of the above-named place of worship have now requested their co-trustee who owns houses of ill-fame in Uxbridge to resign his trusteeship, I do not intend to follow up the subject further, so far as Providence Church is concerned, except to ask to be allowed to say a few words on one point in the letter from the deacons of that church, which you published last week.

While laying stress upon the inability of their church to legally depose the trustee in question from his official position, they ignore the fact that, although devoid, as it appears, of legal power, it was possible for the church, at a church meeting any time during years past, to have absolved itself from moral responsibility by expressing its condemnation of one of its trustees affording accommodation for the commission of a damnable sin; and by passing a resolution requesting him to resign. Some of the members and deacons of the church have for years resided within a few yards of the immoral houses belonging to this trustee; and in a small town like Uxbridge, while members of other churches were well acquainted with the fact of ownership, it is preposterous to suppose that the members of Providence Church were alone in ignorance. Your readers who know me will think it needless for me to say that I have no feeling against this particular church and congregation, or against any other. In the future, as in the past, I shall attack vice and complicity with vice wherever I find it, irrespective of any ulterior consideration, and with perfect impartiality.—Yours sincerely,

Alfred S. Dyer,
Editor of *The Sentinel*.

Amen-corner, Paternoster-row, London.

IS "CONVERSION" UNSCRIPTURAL?

Sir,—In the now famous *Echo* correspondence on the "Church and the Working Classes," not a few insults have been offered to all who happen to believe in the supernatural element in moral regeneration. One writer says:—

"The popular form of religion in England is Evangelical Puritanism—the religion of the well-to-do middle classes, which in this country constitutes the "religious world." This, which has drawn a foolish and utterly unscriptural and futile barrier of separation between 'converted and unconverted,' has done more than anything to drive the poor from our churches, as well as to promote the hypocrisy and narrowness which have always characterised English religion, and particularly the religion of English Dissent."

If this sentence means anything, it means that the "unconverted" are as good as the *converted*, in church and chapel. This dangerous but uncomfortable doctrine is one cause of the moral powern lessness of many semi-worldly churches in 1883. It some "fashionable" episcopal and nonconformis- churches, moral character counts for little if a person has plenty of cash. Sociality, rather than *spirituality*, is the inspiring motive of many unconverted teachers in Sunday-schools. Is this Scriptural? John T. Markley.

Eastbourne.

EVANGELISATION IN GERMANY.

Dear Sir,—The Christian of Nov. 1 has just come to hand. The article headed "Evangelisation Society for Germany," very naturally claimed my special interest. How thankful I and many of my countrymen would be if an Evangelisation Society were started on the principles of the Evangelical Alliance, allowing free scope of action for the various sections of the Evangelical Church in Germany. Hitherto this has not been the case, but under the name of Evangelical Alliance, only the Lutheran and the Reformed Churches are included, whilst the Baptists and Methodists and other free churches find no recognition, nor do they escape the enmity of the so-called Evangelical Alliance. I, for one, have suffered much by the exclusive spirit of the Lutheran pastors, and even now my work as an evangelist would be hindered by them if they had the power to do so. Anyone acquainted with Gospel work in Germany will agree with me in saying that the Baptist and Methodist brethren have laboured with great zeal and much self denial in Germany. They have been excluded from the Evangelical Alliance, they have been accused of "building on other men's foundations," those who attend their meetings have been excluded from Lutheran churches; yet these brethren labour on "by evil report or good report," preaching the Word.

The names on the German Committee are exclusively belonging to the State churches. I do not think English believers ought to be asked for their support without telling them the exact character of the society they do support. If a truly Evangelical Alliance existed in Germany, one would expect to see the names of the leading Baptist, Methodist, and Free Church brethren coupled with Professor Christlieb, Baron Oertzen, &c. This would be "to co-operate with the existing Protestant churches of the country—and be worked on the same lines as the Evangelisation Society of London," but an exclusively State-Church work is on very different lines.

I feel compelled to utter my protest, as one who desires to maintain the unity of the Spirit in the bond of peace.—Yours in Gospel bonds,

F. W. Baedeker.

Hotel d'Europe, Odessa, Nov. 6.

EMIGRANT ACQUAINTANCES.

Sir,—Would any of your readers suggest some plan that would enable Christians, intending to emigrate, to get acquainted with each other before starting? Many young men would be glad to meet with others of a like mind leaving home for a strange country. They would help each other temporally as well as spiritually in the struggle of life, and be stronger to witness for their Master.

W. G. S.

A WORD TO CHRISTIANS.

"When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards: it shall be for the stranger, for the fatherless, and for the widow."—Deut. xxiv. 21.

Dear Sir,—By the law of England gleaning is felony (Woodfall's "Landlord and Tenant"). Yet on the spiritual application of the passage above quoted from Deuteronomy, I wish to put it seriously to the consciences of your readers whether a Christian may sell cast-off clothing without a loss, in some degree, of the Divine blessing. I observe the appeal of Mr. A. G. Brown, of 22, Bow-road, E. I never in my life sold an article of wearing apparel. I have always had them put in good repair, and then given to some worthy recipient. I never saved a penny, and now in my old age am placed completely above want.

One who Furnishes his Name
in Confidence.

THE OTHER SIDE OF THE JEWS' QUESTION.

Dear Sir,—At a time when so much Christian sympathy is being awakened in England on behalf of the Jews for the persecutions they are now enduring on the Continent, it may be well to give ear to one or two of the reasons which prompt this anti-Semitic feeling, shared alike by pastor and peasant. It is hardly necessary to say that the Jew is not unpopular on account of his physiognomy or dress. The Jew is not attacked by envious Christians who are jealous of the glory in store for God's chosen people; he is hated because he is the money-lender, the usurer of the country. He comes to the ignorant, innocent peasant and tempts him to buy what he cannot pay for, and what he knows his victim never will be able to pay for; and when the debt is sufficiently large, he pounces down on the unlucky man's farm and house. This is what is occurring daily in the agricultural districts of Germany, Austria, and Russia. Judaism is sucking the blood of whole countries, and these persecutions are in many cases the protests of exasperated men. In his thirst for gold, this "Merchant of Venice" has neither pity nor remorse. He has a monopoly of the capital of the country, and, on a smaller scale, is committing the crime of which the well-known corn and cotton ringers were guilty.

In the Middle Ages he was bullied by the aristocracy; now he is the bully, and is taking fearful vengeance, not on his former oppressors, but on ignorant, poor men, who are deceived by his smooth, flattering words. The Talmud enjoins him to cheat a Christian. These persecutions are punishments inflicted by the injured on the injurer. It is the case of the "biter bit." Only to-day we are informed that justice has been executed on a certain number of Jews belonging to the town of Neustettin, who burned down an old synagogue, and then in their Press ascribed the diabolical crime to the outcome of an anti-Semitic speech, and attempted to pose as the martyrs of the Christian "dogs."

Englishmen, and, above all, Christian Englishmen, are as great lovers of the truth as they are generous supporters of the weak; but it is high time that the zeal which has been manifested in the cause of a religion, which God has decreed shall give way to a better and a purer one, be tempered by considerations of the reasons which cause the breach between the advocates of a lower and a higher standard of morality.

Let us act as arbiters between the two combatants, not as fanatical allies of the one. Let us tell the Jew that God hates usury, "the root of all evil," as we would tell our own people that He hates drunkenness, or the French that He loathes impurity.

Let us show the "oppressed" children of Israel that we will not encourage them, still less praise them, if when "buffeted for their faults, they take it patiently," but that we seek their true happiness, by humbly doing all we can to win them from the service of a god of gold to that of a God of Love, a God of Mercy, and a God of Salvation. A British Visitor in Germany.

Oct. 24.

Notices of Books, &c.

Miss Marston's Girls, and their Confirmation. *Nisbet & Co.* A story of the confirmation of four young girls, and the development of character in each.

Noble, but not the Noblest. By Marie Hall. *Hodder & Stoughton.* A well-told, though somewhat painful and disappointing story of early Christian days in Rome. It shows the incoming of the errors of Mariolatry and Monkery, and their disappointing and bitter results.

Pirate and Madman. By Ballantyne. *Nisbet & Co.* An interesting tale of missionary enterprise, showing the power of Christianity to subdue and subsequently to regenerate savages of the worst type, located in one of the South Sea Islands. This, like most of the author's works, will prove both interesting and instructive to young people.

Nelly Channell. By Sarah Doudney. 3s. 6d. *Hodder & Stoughton.* A clever tale, inculcating noble principles, and teaching that God can bless those whom He puts asunder as well as those whom He joins together. The book is, however, too much "bumped out." The paper is thick, the type large, the margin ample, and out of 214 pages 38 are blank.

Lady Temple's Grandchildren. By Evelyn Everett-Green. *Nisbet & Co.* The most exquisitely pathetic story we have read for many a long day. It tells of a little peacemaker who unconsciously made harmony everywhere, because she herself was filled with the peace of God. It is not the author's first attempt; we hope it will not be her last.

A Popular Introduction to the Pentateuch, the Books of Joshua, Judges, and Ruth. By the Rev. R. Wheler Bush, M.A. *Religious Tract Society.* These two volumes abound in information of a valuable kind, and are eminently characterised by reverence for sacred truth and evangelical faith in the revelation of God. For Sunday-school and Bible-class teachers they will prove a storehouse of useful and necessary material, to which they will turn with great advantage to themselves and those they seek to instruct.

Jacob Abbott's Stories. A new edition of these deservedly popular narratives for children is issued by *Messrs. Hodder & Stoughton.* 1s. 6d. each. There is a wonderful difference, to the youthful mind, between a truth in the abstract and the same truth embodied in a tale. This fact has been very practically recognised by the author of these stories; it would be impossible to mention, within the limits of a brief notice, half the important lessons that are conveyed through this pleasing medium. The titles of the four pretty books are "Juno and George," "Mary Osborne," "Juno on a Journey," and "Hubert." "Juno" is the heroine of all the stories, and the fact that the same characters appear more or less in each book adds greatly to the interest of the series. Any boy or girl who reads the first will certainly want to read the other three.

Three Books About Luther. The Luther library grows like a rolling snowball in a thaw. It will be scarcely possible for the average reader to possess, much less to peruse, all the books that are being written or compiled about the great Reformer. Three of these are before us. They can be had at small cost, and we venture to think that any one who reads them carefully will be about as wise and well-informed as he need be on the subject. *Martin Luther the Reformer* (Cassell & Co, 1s.) is a popularly-written and sufficiently exhaustive sketch of Luther's career, translated from the German. *Luther's Table Talk* (Religious Tract Society) comprises selected extracts from the recorded sayings of the Reformer. Dr. Macauley, of *The Leisure Hour*, is responsible for the selection, and he seems to have executed the task with good judgment. The little book is one of the series, "Companions for a quiet hour," and is issued in a very neat and attractive form. The third volume, *Anecdotes of Luther and the Reformation*, is the most comprehensive of the three. Besides furnishing many of the most noteworthy incidents in Luther's life, and copious doses of his "Table Talk," it gives stray glimpses of contemporary and other modern Reformers, who have left their mark on the religious history of their time. It is published by Messrs. Hodder and Stoughton, in a dress that does credit to the taste of the binders (price 3s. 6d.).

*** The publisher of "God the Creator of both Evil and Good," noticed in our last, is Mr. E. W. Allen, 4, Ave Maria Lane, E.C., not Messrs. W. H. and L. Collingridge.

Mission Appeals.

Rosslyn Mission, Barnsbury.—Miss Garnett, 32, Westbourne-road, Barnsbury, N., will be glad of help towards securing a building for carrying on the work of the Mission.

Cage Lane Mission, Plumstead, Kent.—Miss Russell appeals for funds towards the current expenses of the Mission, and the Purchase Fund. Mr. T. A. Denny has kindly promised another £50, conditionally. £500 is needed.

Soldiers' Home, The Curragh, Co. Kildare.—From £400 to £500 are still required for our new Home, for furnishing, lighting, &c., before it can be opened. Contributions will be thankfully received by the Hon. Secretary, Mrs. Perry.

Gospel Mission, Floodgate-street, Birmingham.—The workers of this Mission appeal for tracts and pecuniary help for carrying on their work, and ask the prayers of the Lord's people on their effort. Address: J. Grinned, 186, Andrew's-road, Birmingham.

Working Boys' Home, Dublin.—The Committee are anxious to repair, clean, and partly refurnish the Home, but cannot do so until the necessary funds are forthcoming. There still remains £197 to be raised. Contributions will be thankfully received by Mr. Thomas Spumer, 10, Lansdowne-road, Dublin.

Female Mission to the Fallen.—An urgent appeal on behalf of this Mission is issued by Sir John Kennaway. "A thousand new cases," he says, "gives a fair idea of the extent of the work done by this Society. If it is to be maintained, a great increase of support must be secured." Address: A. J. S. Maddison, Secretary, 32, Charing-cross, W.C.

Mansion House Mission.—Mr. G. W. Linnecar, 89, Belleaden-road, Peckham, S.E., writes:—"We have thousands of poor near us. We are hindered in our work because of a debt of £490, and our expenses heavy. The work prospers under the Divine smile, and if friends will come and judge of the merits of our work, I am sure they will help us. Left-off clothing for the poor gladly received, or help in money."

Bethlehem.—As Christmas draws near, will not Christian friends remember the present needs of the people of Bethlehem? "The Society for Promoting Female Education in the East" has a school for girls in Bethlehem. Funds are urgently needed for building a school. Applications have continually to be refused for want of room. A lady has promised £100 at Christmas if the remainder, about £300, is then contributed. Contributions may be sent to Miss Webb, 267, Vauxhall-bridge-road, London, S.W.

Help for the Needy.—Mr. J. J. Jones, of the London Samaritan Society, 98, High-street, Homerton, E., pleads for cast-off clothing and boots for the poor children who attend the elementary schools in the metropolis. Almost daily applications are received from teachers and workers among the poor, entreating that this highly-valued mode of relief should be resumed. It is an actual fact that many children are unable to leave their homes to attend school, and many men cannot seek work, for lack of clothing and boots. Parcels can be sent to the new offices of the Mission, 57 and 59, Ludgate-hill, E.C.

Notices.

Communications Received with Thanks.—H.M. T.C. W.S. R.W. W.D.H. J.C. H.W. M.E.N. A.N. J.W. M.W.A.S. G.A.A. J.P. T.M. E.S.M. Mrs. P. E.C.A. T.A. L.L.M.L.B. J.S.W. R.W. W.H.B. W.H.M. J.H.K. W.C. J.D. S.H.O. T.R.F. P.M.B. M.B.G. F.W.E. J.K. A.E.W. W.O. S.P. F.A. W.D.C. H.D. E.H. M.S.S. A.G.M. B.W. J.F.B. C.E.H. R.M. E.S.W. A.K.D.M. F.W.B. D.G. A.W. A.J.T. A.M.G. E.R.D. F.J.S. J.F.B. D.P.K. R.A. A.M. N.F. Subscriber. M.A.G. W.K. H.M. A.M.L. A.W. E.B. E.C.J. J.J.A. J.R.K. E.T.E.P.

Applicants for Tracts.—T. Ledbetter, grocer, High-street, Broseley, Shropshire; D. Abba, 37, Williamson-street, Headon-road, Hull; W. D. Baker, 62, Hemingford-road, Barnsbury, N.; F. G. Head, 7, Pope-row, Biggleswade, Beds.; H. Kendrick, 10, Belgrave-street, Birmingham; H. Burgess, 7, King Charles-crescent, Surbiton, Surrey; F. H. Salmon, 15, Whitehorse-road, Croydon (for sending abroad); T. Neil, jun., Luggie Bank, by Bargeddie, Lanarkshire; Mr. Clover, 143, D-street, Queen's-park, W.; Mrs. James, 95, Ryland-road, Birmingham; H. G. Messer, 13, Camden-cottages, Hedgemead, Bath; A. Naylor, Congregational Institute, Nottingham; Mrs. Stephens, Cliffe-cottage, Newquay; D. Huggins, tract distributor, Launceston; W. Poole, roper, Launceston; G. Finch, Sticklepath, Devon: Miss Thompson, Lower Skirlaugh, Hull; S. Stocks, 5, Sydney-cottages, Plumstead-common, Kent; T. E. Whitby, New North-road, Rastrick, Yorks.; Rev. A. G. Marment, 77, Sheffield-road, Chesterfield; A. J. Stacy, 15, Piggott-street, Bath-row, Birmingham; W. Read, 19, Vernon-place, Dover-street, Canterbury; G. W. Hill, 2, Bath-street, Salisbury.

SOLDIERS' INSTITUTE, SANDGATE.—This, the oldest Soldiers' Home in the United Kingdom, celebrated its twenty-fifth anniversary on the 7th inst. A goodly number of soldiers, with their friends, sat down to an excellent tea. A public meeting was afterwards held in the Mission Hall. Addresses were given by Mr. W. E. Alston, a lady, Colonel Sladen, R.A., from Walmer, and other friends. The one matter for regret was that Miss Papillon, owing to ill-health, was unable to be present.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

Priory Hall, Islington, to November 19; Meetings as usual on Wednesday, Thursday, and Friday, the 14th, 15th, and 16th inst., at 3 and 8 p.m. Saturday, at 8 p.m., Temperance meeting; Sunday, the 18th inst., Christian workers, at 8 a.m., non-church-goers at 11 a.m., women only at 3 p.m., men only at 6.30 p.m. Tickets to be had by those living in the district on calling at the office at the Priory between 7 a.m. and 12 noon from Wednesday to Friday, and from 7 a.m. to 6 p.m. on Saturday. Mr. Moody's farewell meeting at Islington will be held on Monday evening, the 19th inst., at 8 o'clock.

Wandsworth, Down Lodge Hall, corner of High-street and Merton-road.—Tuesday evening, Nov. 20, to Wednesday, Dec. 5, excepting Saturdays. Week days (admission by ticket):—Afternoon, Bible lecture at 3 p.m.; evening, Evangelistic address, 8 p.m. No afternoon meeting will be held on Monday, Nov. 26 or Dec. 3. Sundays: 8 a.m., Address to Christian workers; 11 a.m., evangelistic address; 3 p.m., evangelistic address; 6.30 p.m., evangelistic address. Tickets to be had on application to Down Lodge on and after Monday, Nov. 12. Admission by gate No. 2, in Merton-road, after 2.45 and 7.45, without tickets.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Mr. J. M. Scroggie.—November, Ayr; December, Galashiels; January, 1884, Airdrie, N.B.

Clapton Hall, Upper Clapton.—Mr. Denham Smith, Sundays at 6.30 and Fridays at 7.30.

Rev. W. H. M. H. Aitken.—Holy Trinity, Cloudesley-square, November 18 to December 2; All Saints', Haggerston, Wednesday, December 5 to 19.

Mr. C. H. Spurgeon will preach a special sermon to young men at Exeter Hall, on Sunday, November 11, at 6.30 p.m.

Rev. W. Haslam.—Nov. 24, St. Matthew's, Cotham Park, Bristol; Dec. 5, St. James's, Gloucester.

Mr. Henry Thorne.—To Nov. 19, Islington, co-operating with Messrs. Moody and Sankey. Nov. 20 to Dec. 1, Mission to young men at the Priory, Islington.

Messrs. Fullerton and Smith.—Portsmouth, November; Hastings, &c., Dec. 2 to 14; Leicester, January to February.

MISCELLANEOUS.

Merchants' Lecture, Finsbury Chapel, Moorfields.—Rev. Edward White every Tuesday during November.

Cannes.—Bible reading every Tuesday, at 2.30 p.m., at Chalet des cyrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

West-end Conference Hall, Eccleston-street, S.W.—Sundays, at 3.45 and 7 p.m.; Wednesdays and Thursdays, 8 p.m.

Governesses' Prayer Meeting, the last Sunday in the month, at 5.30 p.m., at 63, High-street, Kensington.

British Women's Temperance Association, Memorial Hall, E.C.—Monthly prayer-meeting first Wednesday in the month, at 10.30 a.m.

St. George's Hall, Langham-place, W.—Mr. Shuldham Henry during November, Sunday, 11 a.m. and 7 p.m.; Wednesday at Burlington Hall, Savile-row, at 8 p.m.

Sadler's Wells Theatre.—William Catlin as conductor every Sunday afternoon and evening, at 3 and 6.30.

Bow and Bromley Institute, Bow-road, E.—W. Evans Hurndall, M.A., on Sunday next, at 8.15 p.m.

Home of Industry, 60, Commercial-street, Spitalfields.—Workers' meeting, Nov. 21. Address by Annie Macpherson. Mr. H. A. Maude will preside. Tea at 6 p.m.; meeting at 7.

The Deepening of Spiritual Life (Stafford-rooms Titchborne-street, Edgware-road, W.) every Friday at 3.30 p.m. Nov. 16, Rev. J. A. Ashton.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, Nov. 16, at 7 p.m., Rev. A. C. D. Ryder, M.A., on "Effectual Prayer." Tea at 6. Tuesday, at 11.30 a.m., Prophetic Bible-reading.

Y.M.C.A., Iona Rooms, 205, High-street, Camden-town—Rev. James Stephens, M.A., will give Biblical addresses at 8.45 p.m., as follow: November 15, subject, "Holy Spirit and his Work;" 22nd, "Priesthood of Believers."

Y.M.C.A., 186, Aldersgate-street, E.C.—Lecture, entitled "Rock and Sand," by Rev. J. Monro Gibson, D.D., in the Lecture-hall, Monday, Nov. 19, at 8 p.m. Mr. T. Shuldham Henry on "The Work of the Holy Spirit," each Thursday in November, at 8 o'clock. Nov. 15, "The Comforter;" 22nd, "Power for Work;" 29th, "Power for Work and Worship."

Y.W.C.A., 17, Old Cavendish-street, Oxford-street, W.—Addresses will be given every day as follows, from November 11 to 18 inclusive: Sunday, Nov. 14 Rev. E. A. Stuart; 15th, Mr. W. T. Paton; 16th, Rev. E. W. Moore, at 8.45 p.m.; 17th, praise and prayer, at 7.30 p.m.; 18th, Mr. Edward Trotter, 3.30 p.m.

East Central Y.M.C.A.—Week of Prayer for young men, November 11 to 18. Special addresses will be given at 61, Gracechurch-street, each evening at 6.30, and at the daily prayer-meeting, 1.15 to 2 p.m.

Exeter Hall.—Daily prayer-meeting, 1 to 2 p.m. Nov. 16, Rev. A. C. D. Ryder; 19th, Rev. M. Washington; 20th, Colonel Paget; 21st, Rev. A. C. Murphy, D.D.; 22nd, Mr. Shuldham Henry; 23rd, Mr. H. Thorne.—Special address on the work of the Holy Spirit, by Mr. Shuldham Henry, Thursdays in November, at noon meetings.—Bible study, Rev. Charles Moinet. Fridays, 8 p.m., on "Some Characteristics of our Lord's Miracles."—Address to workers, by Mr. George Soltau, Saturday, Nov. 17, "The Gift of Life."

Miss Mittendorff's annual meeting will (D.V.) be held at the Y.W.C.A., 17, Old Cavendish-street, Cavendish-square, on Dec. 11, at 7.30 p.m.

Conference Hall, Eccleston-street, S.W.—Special Mission, until 18th, week-nights, 8 p.m.: Sunday, 3.45 and 7. Preachers: Messrs. C. Russell Hurditch, E. Trotter, and F. C. Spurr.

Upper Westbourne-park.—Fourth anniversary of Children's Special Services, on Thursday, Nov. 15, at 7.30 p.m., at St. Andrew's Mission Hall, Kensal-road. Speakers: Rev. S. Shepherd, and others.

Agricultural Hall, Islington, N.—Gospel Temperance Mission, from Nov. 18 to Dec. 2 inclusive, by Mr. W. Noble and other friends from Hoxton Hall. Sundays at 4 and 8.30 p.m., and every night at 8 p.m. Women's meetings, Wednesdays, Nov. 21 and 28, at 3.30 p.m.; children's meetings, Saturdays, Nov. 24 and Dec. 1, at 3.30 p.m. Special address to young men and young women, Sunday, Nov. 25, at 4 p.m.

Children's Special Service Mission.—Mr. Banaster, at Liverpool, Nov. 19 to 28; Mr. W. L. Seyler, at St. Stephen's, Boyson-road, Walworth, Dec. 3 to 7, at 7. Conference of workers at Gresham Hall, Brixton, Rev. Canon Hussey, M.A., presiding, Nov. 26, at 7. Conference of workers at Brixton Hall, Brixton, Rev. J. P. Gledstone presiding, Nov. 27, at 7. Conference of workers at Steinway Hall, Lower Seymour-street, W., Dec. 6, at 7.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, November 10, 1883.

*** Donations should be sent by Cheque or P. O. Order, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£ s. d.
Mildmay Mission to the Jews—W. B. M. 5s.; (*Mission Work*) T. Y. £1 1s.	1 6 0
Midnight Meeting Movement—A. A. F. B. 3s.; J. M. £1; Greenock, 2s. 6d.	1 5 6
Paris City Mission—J. M. £5; Thankful, £2	7 0 0
St. Giles' Christian Mission—(*Prison Mission*) J. M.	1 0 0
Mrs. Meredith's Prison Mission—J. M.	1 0 0
Rebuilding Edinbro' Castle(*Dr. Barnardo*)—J. M. £2; A Stone in the Edinbro' Castle, 10s.	2 10 0
China Inland Mission—V. W. 10s.; G. W. G. £5; Thankful, £1	6 10 0
Strangers' Rest, 163, *St. George's-street*—E. H. S.	1 0 0
Tower Hamlets' Mission (*Special Appeal*)—Wallington	1 1 0
Mr. Fegan's Boys' Home—S. L.	0 10 0
Dr. Barnardo's Homes—R. S. 10s.; (*Winter*) A. A. E. £1; (*Ilford Homes*) E. T. M. £1	2 10 0
Home of Industry—G. K. £2; R. S. 10s.	2 10 0
Cripples' Home, Marylebone—G. K.	0 10 0
George-yard Ragged Schools—G. K. 10s.; R. S. 10s.	1 0 0
Mrs. Mumford's Work at Philippopolis—H. S. D—8	2 0 0
Dock Labourers' Mission—(*Free Meals*) B. 2s. 6d.; C. C. D. £2	2 2 6
Friendless and Fallen—T. C.	2 0 0
Gratuitous Circulation of The Christian—T. C.	0 9 6
Mission to Kabyles—Thankful	1 0 0
Congo Mission (*Rev. H. G. Guinness*)—Thankful	1 0 0
	£38 4 6

[ADVERTISEMENTS]

Evangelistic Mission—Per C. R. H.:—B. S., Kilburn Hall (No. 1), 2s. 6d., (No. 7), 2s. 6d.—5s.

Mr. Fegan gratefully acknowledges receipt of a parcel of books, &c., for reading-room—"Golden Lion," from C. M. B.

The Anchorage Mission—£5 note, Anon., from Ware, acknowledged with thanks.

William Catlin at Sadler's Wells Theatre—A Sympathiser, £53; Mr. T. 10s.; Miss B. 10s.; Miss G. 10s.; Mrs. L. 1os.; small sums, £2 5s. 6d.

Dr. Barnardo's Homes—W. F. C. 5s.

Hankow.—Mr. J. J. Cuthbert writes:—"Kindly allow me, through the columns of your valuable paper, to thank the kind friend who is good enough to send me The Christian and Word and Work weekly. The numbers, when read by me, are forwarded to a brother living about 1200 or 1300 miles away here from here to the North-West."

THE ANNUAL SALE

ON BEHALF OF

Dr. Barnardo's Homes for Destitute Children,

Now Sheltering, Educating, and Training over 1,300 Poor Boys and Girls,

WILL (D.V.) BE HELD

THE SECOND WEEK OF DECEMBER, 1883.

A few Articles have already been received, but much more will be needed, and the aid of all is earnestly asked.

We would remind those friends whose busy fingers are at work on our behalf, that shirts for boys and men, suits for little boys, aprons and pinafores for girls, and sets of baby clothing are particularly valuable additions to the clothing room of our Bazaar, being much asked for and readily sold. Of course besides these we shall be glad to receive pictures, jewellery, old coins, old china, curios, musical instruments, and fancy work, trinkets, articles of *vertu*, books, drawings, *bric-a-brac*, and other examples of the thousand and one tasteful ornaments which are required to furnish bazaar stalls.

It is not necessary, we hope, again to remind our friends that, as in former years, the Sale will be conducted in strict harmony with the objects in view—no *raffling* or *other doubtful measures* being adopted to ensure success or to bring in money.

Gifts of plants, cut flowers, fresh butter, eggs, or confectionery will also be very welcome if sent in a day or two only before the first day of the sale.

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No. 721.] THURSDAY, NOVEMBER 22, 1883. [ONE PENNY. POST FREE, 1½d.

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REBUILDING THE EDINBORO CASTLE MISSION HALL.

DR. BARNARDO earnestly invites the kind co-operation and presence of all who are interested in the

SPREAD OF THE GOSPEL IN EAST LONDON,

AT THE CEREMONY OF

LAYING FOUNDATION AND MEMORIAL STONES

OF THE NEW EDINBORO CASTLE MISSION HALL,

TO TAKE PLACE (D.V.) ON

MONDAY, the 26th NOVEMBER, 1883.

The RIGHT HONOURABLE THE LORD MAYOR, accompanied by the LADY MAYORESS and the SHERIFFS OF LONDON AND MIDDLESEX,

Will take the Chair at 3 o'clock p.m.

Memorial Stones will be laid by Sir JAMES TYLER, Mr. WILLIAM FOWLER, M.P., and two or three other Friends of the Work.

Five Little Boys from LEOPOLD HOUSE ORPHAN HOME will give Selections of Music on their **HANDBELLS.**

A Select Choir of **100 Voices,** under the Leadership of Mr. J. PROUDMAN, will sing Hymns of Praise to God.

The Instrumental Band of the Homes will also be in attendance.

TICKETS FOR ADMISSION TO SEE THE CEREMONY CAN BE OBTAINED AT THE FOLLOWING RATES—

Reserved Seats, with Refreshments in the Lord Mayor's Pavilion, 10s. 6d.

Grand Stand, with admission to the Tea Room, 5s. General Body of Marquee, 1s.

These are now ready to be forwarded, on application, to any address.

Any Donor or Collector who will kindly promise a Gift of £10 by Christmas Day, or a Purse of £5 to be laid upon the Stone on the 26th, will receive Two Reserved Seat Tickets, or Four Grand Stand Tickets, or Twenty-one General Body Tickets, Free on application.

Every Donor of One Guinea will receive One Grand Stand Ticket; and every Donor of 10s. 6d. One Ticket for Admission to the General Body, Free.

The prayerful sympathy of all readers of THE CHRISTIAN is earnestly besought, that a rich blessing may accompany the engagements of the day.

All Communications should be addressed to the *Treasurer*, WM. FOWLER, Esq., M.P., or to DR. BARNARDO.

18 and 26, Stepney Causeway, London, E.

MIDNIGHT MEETING MOVEMENT

Towards the expenses of the 24 Midnight Meetings proposed to be held, ten £5 donations have been received.

£5 is the average expense of Missioning a district and holding a Midnight or Afternoon Meeting, providing tea, &c., &c.

ARRANGEMENTS for Missioning the entire Metropolis, and holding Midnight and Afternoon Meetings, are now nearly complete.

EVERY OUTCAST WOMAN will be sought during this Winter, and means employed to bring them under the influence of the Gospel of the grace of God. Two Ladies deeply interested in this Work have undertaken to write suitable letters (printed in fac-simile form) for distribution among immoral men and women.

Christian Friends desirous of co-operating by contributing towards the expenses of a Meeting (or helping by prayer), are invited to communicate with Mr. J. L. CHRISTIEN, Organising Secretary, at the Office. Donations may be sent to MESSRS. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or to

C. WILSON McCREE,
Financial Secretary.

Office—8A, Red Lion Square, London, W.C.

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To meet the needs of the Sick Poor. Preaching the Gospel and Healing: Luke ix. 6.

Patients (Yearly Average) 5,272
Patients' Attendances at Dispensary 17,332
Visits to Sick at Home 6,335

CONVALESCENT HOME FOR WOMEN AND CHILDREN AT FOLKESTONE.
HOLIDAY HOUSE FOR CHILDREN AT THURSLEY COMMON (SURREY).

Visitors are welcomed at the Mission. The work of the Mission is best seen on Mondays, Wednesdays, and Fridays at 1 p.m. Reports sent on application.
Donations and gifts of clothing (new and old) will be thankfully received.
Honorary Director, Dr. G. SAUNDERS, C.B. Honorary Treasurer, Dr. W. RIDDALL BELL.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. **Funds greatly needed.**—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

THE "ONE TUN" RAGGED SCHOOL MISSION (formerly the "One Tun" (Thieves') Public House, Old Pye-street, Westminster), for training the children (boys and girls) of the destitute classes for service. Above 200 children, between the ages of 3 and 13, are in the Schools. Sixty-seven are in situations in and near London. Plain needlework and cookery taught. Mothers' Meetings. Wednesday mid-day Prayer Meeting. Band of Hope. Sabbath Band. Gospel Temperance Meetings. Men's Bible Class. Sunday-evening Mission Services. Open Air Meeting. Working Lads' Institute. Bible-woman visits all connected with the Mission. Blind Evangelist, &c. Special Fund of £500 required, if the Lord will. £96 received. The smallest donations will be thankfully received by Mrs. A. BARKER HARRISON, Hon. Secretary, 78, Coleshill-street, Eaton-square, S.W.

SPECIAL CHRISTMAS SALE.—The Society for Promoting Female Welfare.—Lady Gertrude Foljambe and the Ladies' Committee beg to invite inspection of the Industrial Work of the various Institutions connected with this Society. Warm winter clothing of all kinds, knitted and fancy articles suitable for Christmas presents, will be for sale in their rooms, 47, Weymouth-street, W., Wednesday, Thursday, and Friday, 5th, 6th, and 7th December, 12 to 5 o'clock.

OUR COUNTRYMEN IN INDIA.—The ANGLO-INDIAN EVANGELISATION SOCIETY sends Evangelists to itinerate constantly among numerous groups of Europeans and Eurasians throughout India, widely separated, and otherwise destitute of Gospel ministrations. General Secretary and Treasurer, the Rev. PETER BANNATYNE, 7, Adam-street, Strand, London, 9, London-street, Edinburgh.

Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

URGENT APPEAL in aid of Little Paralysed Children, at the West-end Hospital, 73, Welbeck-street, W. The Committee earnestly solicit contributions, and a visit from Christian friends. Collecting cards for children.
P. F PROCTOR, Secretary.

STAFFORD ROOMS, Titchborne-street, Edgware road.—Mr. B. W. NEWTON will (D.V.) resume his Lectures on Prophetic and Other Parts of Scripture, at Stafford Rooms, on Tuesday, November 6th, at half-past eleven. To be continued on consecutive Tuesdays.

PRAYER BOOK REVISION SOCIETY, 17, Buckingham-street, Strand, W.C. President—The Right Hon. Lord EBURY; Chairman of the Council—The Hon. and Rev. E. V. BLIGH; Secretary—J. BUTCHER, Esq.; Bankers—MESSRS. RANSOM, BOUVERIE & Co.—This Society seeks especially to maintain the Protestant character of the Church of England, by removing, in accordance with the principles laid down in the Preface, from the Book of Common Prayer, rubrics and expressions which are alleged to favour the system of Sacerdotal Ritualism. The principal changes advocated are in the occasional services, so as to remove every alleged support of Auricular Confession, Priestly Absolution, and the doctrines of the Roman Catholic Church. Papers for distribution are to be obtained at the office, 17, Buckingham-street, Strand. Subscriptions, which are urgently needed, will be thankfully received by the Secretary.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest donations in money and clothing will be thankfully acknowledged by the Committee. Flannel garments and old overcoats are much needed.

GEORGE YARD RAGGED SCHOOL, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from Sarah a parcel of clothing; M.A.G., 2s. 6d.; a parcel from Hastings.

The Infant Day Nursery. Day Ragged Schools. Sunday Schools. Evening Classes for Boys and Girls. Industrial Classes for Lads. Evening Classes and Meetings for Elder Girls and Young Women. Evangelistic Services. Temperance Meetings, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 65, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

Mrs. WILKES begs to thank K. M. for a parcel on October 25; also, J. A. P.; another sent to Kerbey-street anonymously, with one containing serge and linsey for dresses. Just now the clothing is very, very much needed. Mrs. WILKES will be at Manor Cottage, Kerbey-street (D.V.), on November 30, when she will be at home on Wednesdays to friends of "Rescue Work in Poplar."

YOUNG MEN'S CHRISTIAN ASSOCIATION (South Branch).—The ninth Annual Meeting will be held at the "Horns" Assembly Rooms, Kennington-park, on Tuesday, November 27. Chair to be taken at 8 p.m. by George Williams, Esq. Speakers:—Rev. R. F. Downes, and Stanley P. Smith, Esq., B.A., of Trinity College, Cambridge.

SCRIPTURE READERS' SOCIETY
FOR IRELAND.
Supported by Voluntary Contributions
President—
The Right Hon. the EARL OF SHAFTESBURY, K.G.

Established 1822, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations*. Irish-speaking Readers are sent to Irish-speaking districts when required. The work is carried on in a spirit of love.

Subscriptions or Donations will be thankfully received by the Secretary, Capt. KEARNEY WHITE, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* as "Irish Scripture Readers' Society."

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square, E.C.

HOLINESS AND FAITH-HEALING MEETINGS.

TRINITY CHURCH, Triangle, Mare-street, Hackney, London.
MONDAYS:—Address and Testimony on Faith Healing, 6.30 p.m. On Holiness, 7.30 p.m.
TUESDAYS:—Anointing the sick, 11.30 a.m.
Conducted by the Rev. JOHN ALLEN.
At Rev. W. E. BOARDMAN'S, 3, Rochester-square, Camden-road. First Tuesday each month, 3.30 and 6 p.m. Other Tuesdays, 6 p.m.

BARBICAN EAST CENTRAL MISSION TO THE JEWS.—This Mission is making strenuous efforts to make known the message of salvation to large numbers of Jews, by house to house visitation, Scripture and Tract distribution, weekly addresses at Albion Hall, London Wall, and Night School at Hoxton. In view of the approach of winter, when occasional help to the poorer Jews is absolutely necessary, practical Christian sympathy towards the maintenance of the work will be gratefully received, and Annual Report forwarded by the Superintendent, PAUL WARSCHAWSKI, 6, Farleigh-road, N.

Educational.

ALMA HOUSE SCHOOL, Woodgreen, N. Principal, D. MILLER.—Middle-class School for Boys. Careful training and supervision. Religious teaching studiously Christian and unsectarian. Moderate inclusive terms.—Particulars on application.

TUNBRIDGE WELLS.—The Rev. J. TAYLOR, M.A., late Fellow of Pembroke College, Oxford, receives about twenty Pupils to prepare for the Public Schools, &c. Special care given to delicate boys. Individual attention. The sons of parents in India, &c., can be received for the whole year, if necessary.
Cambridge House, Tunbridge Wells.

AS GOVERNESS.—Wanted, re-engagement by a Clergyman's Daughter. Acquirements, English, French, music, singing, drawing, and elementary German. Good references. Midland or Northern County preferred.
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BRAMFIELD, Cavendish-road, Clapham-common. — Miss RABETT receives a limited number of young Ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences, careful mental culture; special advantages for modern languages and accomplishments. High-class professors attend. Preparation for University Examinations when desired. Prospectus on application.

BATH.—Belmont Collegiate School for Girls, 13 and 14, Belmont, Bath.—A thorough English education, with Latin, mathematics, French and German, &c., on inclusive and moderate terms. The School is established to provide a first-rate modern education, based on decided Christian principles. References kindly permitted to Rev. J. Fleming, Canon of York; Rev. T. D. Bernard, Canon of Wells; &c.

FAIRFIELD HOUSE SCHOOL, AMBLESIDE.—In consequence of the removal of the above School to Belle Vue, Ambleside, Mrs. FLEMING has increased accommodation for Boarders. No day pupils. Careful Christian training. Healthy and beautiful situation. Good airy rooms. Distinguished success in the Cambridge Examinations.

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Miss SEELEY, Windermere.

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TO STAMMERERS.—Mr. SELTMAN will, after his absence from England during the summer, again receive speech sufferers under his care during winter and spring.—Apply for particulars and testimonials, from clergymen, doctors, &c. Residence,
21, Westbourne-park, Bayswater, London.

A LADY wishes to recommend a School for Girls, on the South Coast, where they will receive a thoroughly good education, with careful Christian training.—Mrs. R. L. HOWARD, Mackerye End, Harpenden, Herts.

HIGH-CLASS SCHOOL for Boys, The Woodlands, Hitchin, conducted by J. SHARP, B.A., a member of the Society of Friends, assisted by resident and visiting masters.

SOUTHSEA. — A Clergyman is anxious to recommend a first-class school for twelve girls, exclusively gentlemen's daughters where his own daughter finished sound Christian training and thorough teaching. Terms, to fill two vacancies at Christmas, 36 guineas per annum. Desirable home for Indian or delicate girls.—Rev. J. JOHNSON, Britwell Rectory, Watlington, Oxon.

HARCOURT LODGE, Croydon-road, Anerley, S.E.—Young Ladies are educated at the above address, by the Misses DAVIS, and are prepared for Cambridge and other examinations. Referees, Rev. J. Halsey, Anerley; Rev. George Martin, Upper Norwood. Good professors.

FRIENDS' SCHOOL, Saffron Walden.—There will be a few vacancies after Christmas for boys not being members of the Society of Friends.—For terms, &c., apply to the HEAD MASTER.

CAPTAIN MORETON has great pleasure in recommending Mr. FOSTER to parents as an educator. Mr. Foster purposes (D.V.) removing his school at Christmas, from South Norwood, to Kelvedon, Essex.

A NURSERY GOVERNESS wanted, in quiet Christian home, to take entire charge of two children, girl 8 and boy 6½. English, French, music. Good needlewoman.
Mrs. S., 21, Upperton-gardens, Eastbourne.

AN ENGAGEMENT required, during the Christmas holidays, by a Swiss Lady, speaking French and German.—Mdlle. M.; Miss ATKIN; Addiscombe House, Elloughton, Brough, E. Yorks.

KONIGSHEIM, WESTON-SUPER-MARE.—In connection with this Home for Governesses and Christian Lady Workers, a Registry is now opened for the accommodation of Christian families, schools, and English or foreign governesses.—Address the LADY SUPERINTENDENT.

PRINCIPAL OF SCHOOL retiring, wishes to recommend her English Teacher as Governess in family. Certificated (Edin. Univ.) for English, French and German. Physiology, Latin, music and drawing to juniors. No agents. Miss P., 18, Wentworth-place, Newcastle-on-Tyne.

EXPERIENCED GOVERNESS wanted, for three children, aged 7, 9, and 10. Must be decided Christian and abstainer. Non-conformist, unsectarian preferred. Country. Apply, stating qualifications, to
Mrs. ASHTON, Delrow, near Watford.

SENIOR GOVERNESS wanted, in Ladies' School, holding Higher Cambridge or Oxford certificate. Must have had experience in teaching. Congregationalist preferred.
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GOVERNESS in a Christian family. Fluent French and German. Thorough English. Just returned from the Continent. Excellent testimonials. Age 22. Salary moderate. —Apply to CLERGYMAN'S WIFE, 41, Highbury-park, London, N.

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E. L., 16, Powis-terrace, Bayswater.

A LADY, recommended by the Rev. Henry Sharpe, seeks a daily engagement in the neighbourhood of Hampstead as Governess to young children. Subjects: English, French, German, music, and elementary Latin.
A. E., 5, Maresfield-gardens, Hampstead, N.W.

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A GOVERNESS wanted, after Christmas, in the country, to teach five little Girls thorough English, good music and French, and to attend to their wardrobes. Church of England preferred.—Mrs. DAVIS, Blagrove's Farm, Milverton, Somerset.

AS MORNING GOVERNESS.—A young Lady who has taught successfully for three years, wishes to obtain a re-engagement. Certificates, Senior Cambridge and C.P. (First class). Thorough English, French, drawing, good music and singing.
A., 22, Beauclerc road, Hammersmith.

PARIS.—Protestant Establishment (founded 1866), offering thorough instruction in all branches. French only language of the house. Terms £40 a year. Ladies with a private bedroom, £5 a month. References to English parents of pupils; to the Rev. Baron Hart, 21, Avenue de la Grande Armée, Paris; the Rev. L. Vernes, 7, Rue des Batignolles, Paris. —Principal, Madame FLAMANT, 43, Rue Trézel, Paris.

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MISSIONARY, Pastor, or Evangelist. Experienced visitor, schoolmaster, and pastor. Would work village stations, conduct meetings, &c.; or open to accept secular employment, and devote Sundays to Gospel ministry.
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A LADY is anxious to find a Christian family, in which to place a respectable Girl of 15, as Under-Housemaid. Very quiet, clean, and industrious; has had some training. Also for Girl of 20, as second Housemaid, where three are kept. Well recommended.
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AS COMPANION, or Lady Housekeeper in business house or family.—A domesticated and well-educated Lady, of pleasant and obliging manners, desires an engagement. Salary £30. Good references.
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USEFUL HELP and Companion, or invalid Attendant, by a Christian young person. Cheerful, methodical, understands cooking, abstainer; excellent references, small salary.
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A LADY, who has resided with an aged relative as friend and companion for some years, is anxious to meet with a similar appointment, where she might be a comfort to an elderly or invalid Lady; or as Housekeeper to a widower, having been accustomed to direct a household. A quiet home the chief consideration. Total abstainer.—F. C., 14, Belvidere, Bath.

MATRONSHIP, or other Position of Trust.—The widow of a naval officer, of some experience in Mission work, is willing to undertake duties and responsibilities as above. Unexceptionable references.—Address, by letter, F. M., Elmdon Lodge, New Beckenham, Kent.

Appointments, Situations, &c., Vacant.

CHEMISTS. — A vacancy for an Apprentice or Improver, in a quiet family, where every facility would be given to acquire a thorough knowledge of the business. Short hours, select trade, and time for study.
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USEFUL ATTENDANT (superior) required, for Lady (delicate), not companion, but comfort, understanding maid's duties, capable to assist Lady. Church (Evangelical) communicant. Not under 35, quiet, gentle mover, slight, not under medium height; association with servants unnecessary, meals excepted. Needlework, dressmaking, millinery. Remuneration, including allowance for beer, tea, sugar, and laundress, £30. Personal interview indispensable. English applicants who like and can afford it may call any day from 2 to 5.
10, St. Leonard's-terrace, Chelsea, London.

AGENTS REQUIRED, throughout the United Kingdom, for the sale of very choice Teas at extremely low prices. Delivered free to all parts; 6d. per lb. commission. Samples gratis.—Write to the United Tea Growers' Association, 114, Union-court, Old Broad-street, E.C.

CAN ANY CLERGYMAN or City Missionary recommend a thoroughly trustworthy woman, as General Servant to a lady, engaged all day in teaching. A comfortable situation for any methodical, active person; a widow with a little furniture not objected to.—Write first, to Mrs. HENRY GREEN, The Cherry Orchard, Old Charlton.

WANTED, a Lady competent to play the Piano or Harmonium, to join the advertiser to travel in Christian work.—Mr. E. GRAY, City News Rooms, 4, Ludgate-circus-buildings.

JANITOR wanted, for new buildings of Carrubber's Close Mission, Edinburgh. Must give his whole time, be an earnest Christian and married; without family preferred. £60 per annum, with free house, coal, and gas.—Written applications to be sent to Mr. W. ROBERTSON, Superintendent, 5, Hailes-street, Edinburgh.

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A GOOD COOK wanted, in a small family. No beer. Also a **COACHMAN**. Married. Single-handed. Must understand hunters.—L. PELLY, Loughton, Essex.

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COOK wanted, in a Christian family near London. Must be an abstainer; should understand a dairy.
T. T., 10, Moorgate-street, E.C.

PLAIN COOK (Christian) wanted for Torquay. A place of trust, two in family. Wages £14 per annum.—Address first E. F., 1, Grove-villas, Teignmouth, S. Devon.

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GOOD GENERAL SERVANT wanted, for two Ladies, to undertake the whole work of a small house. References required. Wages £18, and everything found.
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GOOD GENERAL SERVANT, who is a good plain cook, wanted in a small Christian family (two Ladies). One who would value Christian privileges preferred. A housemaid kept.
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ITALY.—Wanted, by an English family in Naples, a young woman as Housemaid, and to make herself generally useful. Age from 25 to 35. Good references, and good health required.—Apply, in the first instance, to Messrs. PALMER & Co., South-street, Exeter.

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KITCHENMAID wanted (to assist upstairs for two hours in the morning), a strong active girl. Age 18 to 20. One who has held the same situation preferred. Good wages given to a suitable girl.—Address first by letter, stating age and particulars, to Hon. Mrs. N., 17, Westbourne-terrace, Hyde-park.

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AS USEFUL COMPANION TO A LADY.—Wanted a young Lady, about 28. Church of England. Good needlewoman, and musical.—X. Y. Z., Messrs. Tyers & Wood, 4A, Broadway, Ealing.

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PERCY'S HOTEL,
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Continued on Page 23.

WORRY:

ITS DANGERS AND REMEDY.

From a mere passing fit to the most poignant anxiety in the struggles of life and commerce, worry is so common a state of mind, and so many are overcome by mental strain, that it rarely gives rise to extended comment.

The grand struggle of the multitude is excited neither by ambition nor covetousness, nor by the tyranny of grosser passions; but by the common aim of the majority to maintain a bare or comfortable existence. The weariness of the scarcely successful effort is visible in almost every face. The increase of heart affections and nervous diseases arises from the distracting excitement and strain of mind, which now prevail throughout society; especially in large cities, where great competition exists, and where an uncertain commerce furnishes a precarious support, and wealth and pride too often take mean advantage of laborious poverty. In large commercial towns, we often witness, even in persons who have barely reached the middle period of life, the haggard face, sunken eye, hoary hair, and feeble gait, which properly belong to old age. Nor can the results be surprising to those who reflect that anxiety is but a chronic kind of fear; a sort of intermittent fever or ague, which as manifestly disorders the circulation and secretions as that which arises from the poisonous malaria of the marshes — which indeed, in these days of desperate speculation and grasping monopoly, is scarcely less deadly. Nor are the votaries of pleasure less exposed to the cause of mental disquietude than the sons of toil; both alike waste the energies of life in excitement, and alike suffer the penalty of breaking those laws which regulate the uses of mind and body.

(*To be resumed.*)

Many affections are classed as incurable because the sphere of action claimed for medicine does not extend beyond the symptoms of disease, and the sufferers become reconciled to a recurrence of the attacks. It is the impetus given to the vital energies by Magnetic treatment which controls the cause of our ailments, and not only relieves, but removes many so-called incurable affections; and from this point of view it cannot be difficult to see how cure becomes possible by this means.

In proof of this, we submit for consideration the unsolicited sta ements which appear weekly in this column.

From Mr. W. J. T. OVERETT, Rosedale Villas, K ng's-road, Cheltenham.

April 18, 1883.

"I have worn your appliances for some years, and I have so much faith in the efficacy of your treatment, that I always recommend it to any of my friends who are suffering from weakness or nervous complaints. I can speak in the highest terms concerning it, and I shall be only too pleased to do what I can to induce sufferers to adopt your remedy."

From Miss WEBB, Manor House, Foxhall-road, Ipswich.

June 11, 1883.

"I regret that I did not let you know earlier of the benefit I have derived from your treatment. After wearing your appliances for some months the ailments from which I was suffering were overcome, and the chest weakness, which seemed to defy all other remedies, has entirely disappeared. The result has far exceeded my expectations in that my general health has wonderfully improved."

Letters commendatory of Mr. Garratt's treatment by Magneto-Electricity have been received from hundreds of persons in all classes of society. A private list of 850 names as referees can be had on application. Consultation free, personally, or by letter. B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

A CRY FOR HELP FROM THE WEST.

A Plain Statement.

Most earnestly do I appeal for help for the Latymer Road Mission.

The following sums are needed to carry on the Work:

For the General Fund	£300
Boys' Evening Shelter...	100
Soup Kitchen	50
Sick Fund	50
Free Teas (at which the Gospel is preached) to the lowest in this forlorn neighbourhood	100
£4 will pay the expenses of one Tea.	
To complete the extension	800
	£1,400

Our Evening Shelter for Ragged and Destitute Boys is crowded. The Girls' Shelter is not large enough for all who would come. The Sunday-schools are full. We have been obliged to build a large Hall in which we can conduct Gospel Meetings without interfering with the Boys' Shelter. Three extra class-rooms have also been added.

The Latymer Road Mission is situated in one of the *most wretched parts of London*, although in the parish of Kensington. In many cases families are housed like cattle, and conditions exist which are utterly opposed to Religion and Morality.

Our funds during the past five months have been so low that we have been unable by means of advertisement to make our wants known.

Pray Help the Committee.

Cheques and Post Office Orders may be sent to Morgan & Scott, office of The Christian; to Dr. J. H. Gladstone, F.R.S., 17, Pembridge-square, W.; Edward Blair, Esq., Fretherne House, 29, York-place, Portman-square; or to your obedient servant

AULAY MACAULAY, Hon. Sec.,
Latymer Road Mission,
Blechynden Street, Notting Hill.

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By MARK GUY PEARSE.

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The Christian.

THE PULPIT AND THE POOR.

THE papers continue to receive communications respecting the condition of the poor, and a considerable number of correspondents advocate the reduction of the population, by stemming the recklessness with which young people of the working classes rush into marriage, and by pressing upon the married, of whatever class, that it is a crime to bring into the world children whom they have no prospect of being able to support.

There is much to be said for this view of the case, but to expect such self-restraint, and such consideration for the well-being of society, from those out of whom all the higher instincts are crushed by the cruelty or carelessness of society itself, is surely an utterly Utopian idea.

There is enough wealth in the country to sustain far more than our present population. The great evil is that not only is the distribution of wealth so extremely unequal, but there is a constant and inevitable tendency to that terrible social disease—the congestion of money in the comparatively few, while the many barely make ends meet, and the residuum are pressed down into hopeless poverty, to turn at last, like the trodden worm, and bite the heel of the oppressor.

The effect of machinery is to make men machines. To take a very simple example: A copying-clerk in a counting-house used to learn the art of letter-writing from the correspondence which he copied. Now a lad can turn the handle of the copying press, and that source of education is lost. The same principle runs through everything. The effect is that the few do the thinking, and the many become mere "hands." All increase of knowledge, and of consequent power, needs to be exercised, not selfishly, but in the interest of all, or it becomes power for oppression and not for mercy.

All elevation of public opinion, and all moral reformation, must proceed from the people of God. "Righteousness exalteth a nation," and God's witnesses must be preachers of righteousness. The Psalmist speaking, in the Spirit, of the Faithful Witness, said, "I have preached RIGHTEOUSNESS in the great congregation. I have not refrained my lips, O Lord, Thou knowest." It is the function of all who speak in the name of God to hold high the standard of righteousness, and to press upon the consciences of men the righteousness of God, and the righteous requirement of his holy law; for "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

The Gospel is not a scheme devised to save men's souls from perdition by substituting Christ's righteousness for ours, and allowing us to live unrighteously. The Law, though holy, "was weak through the flesh." The commandment was holy and just and good; but it was powerless to produce a holy, just, and good life, out of sinful flesh.

Therefore God was manifested in the flesh; and, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, in order that the righteous requirement of the law *might be fulfilled in us*, who walk not after the flesh, but after the Spirit (Rom. viii.).

Not that saved people might live unrighteously did grace and truth come by Jesus Christ, but to make it possible that ungodly sinners, saved and justified by his blood, might live soberly, righteously, and godly in this present world, looking for that living, purifying, and therefore blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ. It is this glory which outshines in the believer's soul the vain and transitory glory of this present world.

> "Yes, I need thee, Heavenly City,
> My low spirit to upbear;
> Yes, I need thee; earth's enchantments
> So beguile me with their glare."

The preaching of the Gospel is powerless in proportion as it lacks its backbone—righteousness. The Gospel of the grace of God is the good tidings of a grace that reigneth through righteousness, and a Gospel which is not based on the righteousness of God, and which does not require righteousness in men, is a limp and invertebrate, pseudo-Gospel, which, though it may be held erect by the corsets and stays of human intellect and learning, is a lay figure, a pitiful and helpless imitation of the Gospel of the glory of the blessed God.

The Gospel of God is the "good tidings of the Kingdom of God." The seed sown by the Son of Man, and continued to be sown by all true ambassadors of Christ, is "the word of the Kingdom" (Matt. xiii. 19). "The Gospel of the grace of God," and "the kingdom of God," are different aspects of the self-same Gospel, and both terms are used by the Apostle to describe the Gospel which he had preached publicly, and from house to house, with tears (Acts xx. 24, 25).

But if it be a Kingdom and a King that the Gospel preaches, let us remember that righteousness and judgment are the foundation of the throne of that Kingdom, and that its "King shall reign in righteousness" (Is. xxxii. 1), "first being King of righteousness, and after that also King of peace" (Heb. vii. 1, 2).

The most fruitful in results of the wonderful meetings held during the past fortnight at Islington have been those in which Mr. Moody gripped the conscience with the law of God. Only a convicted sinner feels his need of grace, and the sermons from such texts as, "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap:" "Thou art weighed in the balances, and found wanting;" "Thou art not far from the kingdom of God," have resulted in bringing sin to remembrance in such sort that men and women have trembled, and *fled* for refuge, to lay hold of the hope set before them in the Gospel.

The outcast poor, whose bitter cry has brought the President of the Board of Trade on an expedition of personal inquiry and examination into the condition of the reeking rookeries and guilt gardens of the East, do not whine for charity, but cry bitterly for justice. Do not let the preachers ask beseechingly for benevolence from those who are comfortably circumstanced, but uncompromisingly demand righteousness.

Mr. Ruskin, at Oxford, recently made the following noteworthy statement: "There is no such thing as real cheapness. Everything has its just and necessary price, which you can no more alter than you can alter the course of the earth; and whenever you boast that you have bought anything for half price, be assured that some one else has had to pay the other half."

Is it not true that "the other half" is due on a very large number of transactions and purchases? Is not advantage continually taken of the poverty of those who are obliged to sell either their goods or their labour, or both? And if this be so, and if Mr. Ruskin be correct, then the balance of account entered in "the books," which are to be opened when the Great White Throne is set, must be increasing at a fearful rate against many, even of professing Christians, whose names cannot be found in the Lamb's Book of Life, because their works testify against them that, not having the tender and compassionate and fair-dealing spirit of Christ, they are none of his. "For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. . . . These things teach and exhort. If any man teach otherwise . . . from such withdraw thyself.'" (*Paul to Timothy* v., vi.)

LATYMER-ROAD MISSION.

DEAR SIR,—This Mission, although in the wealthy parish of Kensington, is actually situated in one of the most forlorn and miserable parts of London. We work chiefly amongst laundresses, brick-makers, small costermongers, and mere labourers. Sunday is by no means a day of rest with our workers. Sunday-schools in our own building and in the Board School occupy them both morning and afternoon, whilst in the evening the separate services for the adults and children claim their attention.

One of our most interesting features of the work is our Boys' Evening Shelter; every night about 300 pay us a visit. These boys are surrounded with good influences, and but for our Shelter would be gambling in the streets, lounging outside public-houses, or frequenting low music-halls. The "Homes" of the majority of our boys is wretched in the extreme. A recent writer in the *Quiver* says: "The neighbourhood of Latymer-road is one of the worst districts of the West-end. The houses are not, in themselves, badly planned, nor are they built so closely together as is the case elsewhere, but they have been suffered to fall into such dis-repair that it is gravely doubtful whether they are fit for human habitation at all. So bad, indeed, are many of the houses here, the population is gradually leaving the neighbourhood, and only those whose occupation requires them to stay put up with the available accommodation for which the full rent of West-end tenements is exacted."

We have a crèche as well. The boys' night school and girls' shelter are both full, and are greatly appreciated by the poor children. The scholars from the neighbouring schools use our rooms to eat their dinner in. We hope shortly to be able to throw open a soup kitchen and invalid children's dinner table.

Our rooms are so overcrowded that we have been compelled to begin the building of a new hall and three extra class-rooms. We are very anxious during the winter months to reach some of the lowest by means of an invitation to tea. Many of our poor neighbours never by any chance enter church, chapel, or even Mission-room. It is to this class who live in the common lodging-houses that we are anxious to preach the glorious Gospel of the Lord Jesus Christ. I refrain in this letter from saying much about our pecuniary wants. Your readers know full well that the cost of conducting a Mission of this varied character is large. We hope many who may read these lines will be induced to pay us a visit, and to help. Sunday-school teachers and other workers are greatly needed. Gifts of left-off clothing are very welcome.—Yours faithfully, AULAY MACAULAY, Hon. Sec.

Blechynden-street, Notting-hill, Nov. 16.

ROSEMARY MISSION, ISLINGTON, N.—This hall (formerly a dancing-room) is now the centre of a good work among the poor of this crowded district. Many souls have been blessed, and the night schools, mothers' meetings, and Temperance meetings are well attended. Mr. W. McGowan, Rosemary Hall, Rosemary-street, N., will be glad of pecuniary help and the prayers of our readers.

A MODEL FACTORY.

UNDER this heading, *The Standard* recently gave an excellent account of an experiment in relation to manufacturing agency worthy of special attention. It appears that some 700 women and girls are employed in the Enderly Mills, Newcastle-under-Lyme, Staffordshire, where clothing, especially uniforms for police, railway officers, and volunteers, is manufactured. Mr. Richard Stanway, the proprietor of the establishment, with a view to securing the physical and general well-being of his employés, has designed and erected his buildings on an entirely new plan, and has secured perfect light, pure air, cheerful but not inconvenient sunshine, a comfortable temperature all through the year, and, indeed, every advantage calculated to ensure health and vitality, comfort and encouragement.

All the operatives are at work in one room, or rather vast hall, covering over an acre of ground, so that the various processes are all in progress on one floor, and may be seen by the visitor almost at a glance. Noise, confusion, and dust are unknown, although a hundred sewing machines are at work, capable of running at the rate of two thousand stitches per minute. Machinery, machinists, and material, are all so arranged and distributed that perfect order is secured. Forty distinct operations are performed by different persons for the completion of each garment. The scheme Mr. Stanway has contrived and carried out is so complete that he claims to have quadrupled his power of production, and yet so diminished his cost that he can produce given results at one-third less than any of his competitors.

At the same time, wages and hours of labour are regulated according to a scale far above the average in other factories. From 8 a.m. to 6.30 p.m., with two hours for meals and rest, is the rule in summer; from 9 a.m. to 5.30 p.m., with an hour and a half for meals, is the rule for winter. All labour is performed on the piece-work principle; the average earnings being, for adults, from 15s. to 20s. per week. Mr. Stanway has adopted the plan of taking the leading work-people of each department into his counsel before accepting any contract, so as to mutually estimate and decide on cost; the result being thorough confidence and co-operation all through the establishment. Meals, at wholesale cost of production, are provided on the premises. There is a medical department for relief of the sick, a *crèche* where children of the employés are left during work-hours in suitable charge, and a savings-bank arrangement for all who care to avail themselves of it.

Altogether, an example well worthy of imitation on a wide scale has been set by the originator of this successful attempt to improve the conditions of factory life. It is one which seems to present many points of interest and importance in reference to the right relations between capital and labour. In proportion as employers gain the confidence and esteem of their operatives, the disaffection which so frequently exists on the part of the latter must be prevented, and a healthy, and to a much more practical extent than under other conditions, a wealthy state of things is produced. It is in this direction that attention must be turned, if our social troubles are to be sensibly relieved.

CHILDREN'S SCRIPTURE UNION.—Portions for ensuing week:—Nov. 25, 1 Sam. xiii. 1—16; Nov. 26, 1 Sam. xiv. 1—17; Nov. 27, 1 Sam. xiv. 18—35; Nov. 28, 1 Sam. xiv. 36—46; Nov. 29, 1 Sam. xv. 1—11; Nov. 30, 1 Sam. xv. 12—23; Dec. 1, 1 Sam. xv. 24—35.

For the Young.

TEMPTATION.

TEMPTATION. This is a long word, dear children, but I think you all know the meaning of it. It is a very important word, too, and concerns us all, for temptations come to everyone alike—to men and women as well as to little children—and we all need the same help to keep us from indulging in evil thoughts or tempers, or doing the wrong things that often appear so pleasant. You do not need that I should tell you who it is that is always trying to make us think sin such a pleasant thing. Satan has a great many names, each of which shows us something of his awful character. In the Bible he is called the Devil, a liar, a deceiver, an accuser, the Old Serpent, a murderer, the Tempter.

All the wickedness and suffering and misery that have so filled the world with tears have all been caused by people listening to Satan's evil whispers, and foolishly doing his will. He is very wise and very cunning, and he has great experience in deceiving, for ever since God created man and made him holy and happy Satan has been man's enemy, and has been trying to make him guilty and wretched.

This "Old Serpent the Devil" is just as busy now as he was in the Garden of Eden. The Bible tells us he goes about as "a roaring lion seeking whom he may devour;" and no child is too young to be beneath his notice—he tries to lead even the little tiny ones astray. How can a little child fight against him? How can a young boy or girl resist such a strong, cruel, cunning enemy as this? Dear children, God, your loving Father in Heaven, has shown us a way by which we may gain the victory over him, however young you are. There is a verse in the Bible which says, "Resist the devil, and he will flee from you." How can you resist him? By prayer; by asking God to help you and to fight for you. He will always do it, for His promise is so sure: "Call upon Me in the time of trouble, so will I hear thee, and thou shalt glorify Me."

I once heard a dear old friend of mine, who loved God with all his heart, tell a story about someone who wanted to be a Christian too; but who complained that he did not find he was making much progress, for sin had just as much power over him as before, and yet (he said) whenever Satan tempted him he never failed to resist him. "*How* do you resist him?" my friend asked. The other replied, "I always say 'Get thee behind me, Satan.'" "Is that all?" my friend answered, "then indeed I do not wonder that all your efforts fail." And he taught him that it was only our Lord Jesus Christ who could thus speak to the tempter, and be obeyed.

What we have to do is to speak to God, to tell Him all that troubles us, and ask Him to help us for his dear Son's sake. Each of you who reads these lines has some special temptation which Satan uses to try and make you fall. Perhaps it may be indolence, or a habit of not being perfectly truthful, or you may have a hasty passionate temper which leads you into saying unkind and unjust words. Perhaps you may sometimes be tempted to read some book which is forbidden, to disobey some order in the hope it may not be found out, or even, perhaps, to take something that is not yours. Whatever it is, watch against it, pray against it, strive against it, and you will always find, in answer to your prayer, that God will give you exactly that measure of grace which you need to overcome the sin.

A few days ago, some little children were running about out of doors, playing hide and seek; and very merry they were as they hunted about, behind shrubs, and in shady corners, and narrow garden paths, for the one who was every now and then calling "Cuckoo." All at once two little sisters saw a large fine apple lying on the ground, quite near them. The elder passed on without feeling tempted to touch what she knew was forbidden; but the younger was seized with an intense longing to take up the apple, and just to take "one bite." But I will tell you the story in her own words, as she told her mother, later, of the struggle she had gone through.

"Oh, mother, I can't tell you how nice it looked, and how dreadfully I wanted it. And I went on looking at it, and looking at it, and I thought I must take just one bite; but just then I remembered to ask God to help me. So I kneeled down on the path, and I p'ayed a little p'ayer, and said: 'O God, *do* help me not to take the apple; and do make me not to want it so very much. And, oh, mother, wasn't it kind of God; He answered my p'ayer at once! and after that I did not want the apple, I really didn't want it, and I felt quite happy again, and went on playing, and quite forgot all about the beautiful apple. Wasn't God *kind*, mother, to listen to my p'ayer so quickly?"

Yes; God *is* so kind! He loves little children, and never turns away from either their prayers or praises. Remember how the tender Saviour took them in his arms of love when he was upon earth: and now, though He is up in Heaven, He is just the same.

"There's a Friend for little children
Above the bright blue sky;
A Friend who never changes,
Whose love can never die."

Remember, too, the prayer He taught us: "lead us not into temptation, but deliver us from evil;" and when you feel that Satan is trying to lead you astray, ask the Good Shepherd to help you, and He will save his little lamb. H. Morton.

WORKING LADS.

THE seventh annual meeting of the Working Lads' Institute was held on the 14th inst, Sir Robert Carden, M.P., presided.

Mr. H. Hill, jun., said that 167 lads had attended the Institute and classes during the year, and there had been over 1000 volumes lent for home reading. The deposits of the lads had amounted to over £30, some of whom had taken shares in building and other societies. Towards the new East-end Institute, already mentioned in our columns, £3000 had been received, £1500 more being required in order to provide 1000 lads.

Sir R. Carden, Mr. F. A. Bevan, Dr. L. B. White, and Mr. Cooke Baines spoke in praise of the excellent work done by providing some place of resort for them after business is over, as well as means for the improvement of the mind.

GROVE HALL GOSPEL MISSION.—Since the commencement of this work services have been held three evenings weekly, nearly 3000 visits have been made from house to house, 14,000 Gospel papers, tracts, &c., have been distributed. A meeting for the police has been held weekly, and services have been held in a number of country towns and villages by evangelists, in connection with this Mission. Seven women have been rescued from a life of shame since the opening of the Friendless and Fallen branch in September last. In view of the approaching winter, we appeal to Christians to help us in this important work. We are anxious to give several free teas to the unemployed and aged poor. James Sprunt,
16*a*, *Omega-place*, Superintendent.
Alpha-road, N.W.

THE BITTER CRY OF THE OUTCAST CHILDREN.

T. J. BARNARDO, F.R.C.S.E.

IN the pamphlet recently issued by the Congregational Union upon the condition of Outcast London, the writer says, "No respectable printer would print, and certainly no decent family would admit, even the driest statement of the horrors and infamy discovered in one brief visitation from house to house in the districts referred to."

What those horrors are, I have known only too sadly from personal inspection and examination during the past seventeen years, and I cannot but rejoice that the authoritative statement of a responsible religious body has at length drawn public attention to a state of things which baffles description, is an outrage upon our common humanity, and a standing menace to the whole community. Moreover, there is one aspect of the subject of supreme importance, and calls for immediate action.

I refer to the fact that by far the worst sufferers from the evils depicted are undoubtedly *the children*. Thousands of these are ruined from their very infancy by their awful environment. To behold young men and women as well as aged folk crowded together in pestilential rookeries without the least provision for decency, and in such conditions of abominable filth, atmospheric impurity, and immoral associationship as make the maintenance of virtue impossible, is almost enough to fill the bravest reformer with despair; yet, as one investigates patiently their histories and closely inquires into their antecedents, one is compelled to believe that not unfrequently vice or crime, begun long before and under different circumstances, may have had not a little to do with their present unhappy state. But to know that thousands of unfortunate boys and girls commence life thus, and grow up to a degraded manhood and a dishonoured womanhood, without having known innocence or virtue, perverted or polluted even on the threshold of life by the example of others or by the temptations which are bred of the places they live in, so that they become experienced almost in infancy with the grosser vices of a depraved adolescence,—to know this, and to witness the process being repeated from day to day—to be quite certain as to what it must all grow to, and yet to be helpless to deal thoroughly with the evil, is absolutely maddening.

Experienced as I have been in the abominations possible in some of the worst rookeries of this great city, I have recently, again and again, almost been compelled to give up personal explorations and visitations, heart-sick and stricken as with paralysis of the brain at the sights which I have witnessed, while unable to afford adequate relief.

A few nights ago, for example, I found in a court, in St. George's-in-the-East, hard by a well-known place of worship, one house of four rooms and a cellar-like wash-house, in which dwelt nine families *and lodgers*, consisting in all of no less than fifty-two persons. There were among these, besides younger children, thirteen boys and girls, between twelve and seventeen years of age. In one room on the first floor, where my business chiefly lay, I found at half-past eleven at night, twelve individuals, including two mothers and their babies, asleep. The intolerable stench made it a most difficult matter to breathe, even where I stood, at the half open door. Among the occupants of the floor were one drunken couple, who had fought each other in the street earlier in the night, until, with faces, eyes and heads bruised and blackened, they had at length desisted, and being treated plentifully with drink by some of the crowd who had surrounded them and urged them on, they lay down on the floor in the hovel which they habitually occupied. Standing outside the room door I could make no one hear for some minutes. Then a lad, who told me afterwards he was fourteen years of age, rose from the fetid heap of rags on which they all slept, and opened the door in a perfectly nude state. Two little girls I was seeking for were in the same room asleep, at the further side under the window, but their mother was still out, being, as the lad explained, "an 'unfortunate,' you know, sir." This boy was himself a lodger, and paid one penny a night for the shelter. He lived on the streets, doing odd jobs, occasionally by thieving, and had, indeed, always been the companion of thieves and harlots. I dare not write all the boy told me, as, having put on a few rags of clothing, he, at my request, accompanied me down the tottering stairs and out into the open court. I must forbear, lest I should shock those who are hardly prepared to believe that a hotbed of impurity, as vile as Sodom and Gomorrah, could exist within fifty yards of a stately temple for divine worship, in which a really faithful ministry is maintained.

Dreadful as is the foregoing, it is not by any means an isolated case. Years ago, in the public journals, I pointed out the evils of what is known as the "furnished room" system, where over-crowding, immorality, as well as every conceivable form of crime, can be consummated with an impunity impossible even in a common lodging-house, for these last are at all events under police inspection. Of late years, as is well known, these evils have been intensified by the destruction of innumerable dwellings, which have not been replaced by others of a better sort, or equally available for the same class.

No incident recorded in the pamphlet published by *Messrs. Clarke & Co.* exceeds in painful interest those which others besides myself, who have been labouring for years in East London, can testify to. In fact, some of the most dreadful disclosures of that book have long been perfectly familiar to me, and I could supply to many of the incidents a suggestive postscript, or a contrast. For example, the murderer and burglar referred to on page 7 had a brother fourteen years old, an outcast, and, like the criminal, an associate of the vilest. That boy is to-day in our Stepney Home, rescued, by the mercy of God, from the brink of the precipice down which his brother fell. The mother mentioned on page 5, who "turns her wretched children into the streets in the early evening, because she lets her room for immoral purposes until long after midnight," is almost decent when contrasted with three women from whom I have lately rescued unfortunate little girls. One of these brought her child of twelve years to places of public resort with the most abominable intentions. Another bartered the innocence of her poor child for a bottle of gin and a pair of earrings; while the conduct of the third was so inhuman, so devilish, that the mere recital of it must not be attempted here. These *children*, who are not at all necessarily destitute, but whose number far exceeds the "six score thousand that could not discern between their right hand and their left," for whose sake the tender pity of the Lord spared Nineveh, call aloud to the same living Lord for help. Shall that "exceeding bitter cry" from *the children* of Outcast London be unheard, or after the nine days' wonder excited by the recent revelations has died away, be forgotten?

I am persuaded the State must and will interfere. England can no longer tolerate such hotbeds of dangerous passions, such seed-plots of revolution and disorder, to remain among her crowded populations. Her own safety demands their removal before the welfare of the State is hopelessly imperilled. Nor can civilised humanity in broadcloth be any longer content to stand by unconcerned while its brothers and sisters are perishing (I cannot call it living) under the most loathsome conditions, and while harpies in the disguise of respectable citizens fatten upon rents demanded for hovels unfit for habitation, and which yield their owners from 15 to 40 per cent. on the original outlay.

I rejoice to believe that as an outcome of the attention which has been drawn to the subject, it is most probable that a Royal Commission to inquire into the whole of the shocking business will doubtless soon be granted in compliance with the demand of the nation. But must the CHURCH OF GOD wait for this?

Has not a Royal Commission, not only of inquiry, but of blessed remedy, been in existence these 1800 years?

"Go ye into all the world," is the mandate, "and preach the Gospel to every creature."

Listen to it, ye distant isles of the sea, ye cities of China and India, ye villages of Africa! *Your* heathen are not more besotted or degraded, more ignorant or more forsaken, or need the Gospel more than *ours* of Heathen London. Listen to these grand words, and as you hear them, ask in wonder, "Can these things be true?" and if so, is it possible that in the very centre from whence Gospel light is diffused to us the first principles of the Divine Commission have been overlooked?"

Contrast, for example, these two statements:—

"Then were brought unto Him little children that He should put his hands on them and pray; and the disciples rebuked them. But Jesus said: Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of Heaven."—MATT. xix. 13, 14.

"And Jusus called a little child unto Him, and set him in the midst of them, and said: . . . 'Whoso shall receive one such little child in my name receiveth Me.'" —MATT. xviii. 2—5.

"The child-misery that one beholds is the most heartrending and appalling element in these discoveries. . . . From the beginning of their lives they are utterly neglected; their bodies and rags are alive with vermin; they are subjected to the most cruel treatment; many of them have never seen a green field, and do not know what it is to go beyond the streets immediately around them, and they often pass the whole day without a morsel of fo[illegible]"—"[illegible]TER CRY OF OUTCAST LONDON, p. 13.

Shall such a contrast between the Church's Commission and the Church's conduct continue much longer?

Without hesitation I call upon every Christian whose heart has been stirred by the publicity given to this awful state of things to begin at once to ask in the sanctuary of his own spirit, and with a deep sense of personal responsibility, the question, "Lord, what wilt Thou have *me* to do?" For we all, even the least of us, may do something. God help us to find out what that something is, and at once to do it!

This at least many who read these words may do. They may strengthen the hands of those who are snatching *little children* from destruction, as men rescue the perishing from a burning house, or from the ruins of a fallen building. Speaking for myself, although I have, even under the greatest pressure for funds, persistently clung to the resolution formed years ago—never to turn from our doors a single applicant if truly destitute—yet it is a sorrowful heart-breaking thing to have to confess in the light of recent disclosures as to the awful condition of "Outcast London," that I have not seldom been compelled to relinquish the work of *searching out* cases in the districts, where I knew only too well I should find them—and that merely because I knew that at the time we were short of funds. If but God's people would trust me with the needful supplies, my devoted and experienced helpers are willing and anxious to continue and extend their successful rescue work in the very worst quarters of the metropolis—snatching *little children* from the awful perils to which so many, alas! succumb.

Thousands of Christians resident in London may also begin to give some of their own time to personal visitation of these districts, and searching into these things, until every quarter of the metropolis, every cranny of "Outcast London," shall be honey-combed, as it were, by men and women of God, who with feet shod with the preparation of the Gospel of peace, and animated by a Christ-like spirit, shall be fulfilling at all costs the Royal Commission of their Divine Master:—

"*Pure religion and undefiled before God and the Father is this, to visit the futherless and widows in their affliction and to keep himself unspotted from the world.*"

18 *to* 26, *Stepney Causeway, London, E.*

HOLLOWAY.—At our Mission Hall, Holloway-road, last winter, we gave free breakfasts to the poor and destitute every Monday morning for three months; the average number per week was forty, to whom also the Gospel was sung and preached. We should like to repeat this again this winter, if the Lord should enable us so to do.

H. PUTTERILL.

94, *Frederick-street, Caledonian-road, N.*

Messrs. Moody & Sankey in London.

As this wonderful work goes on, we are oppressed with the difficulty of giving our readers any true and comprehensive idea of its depth and scope. This difficulty is increased by the fact of one meeting being to a great extent so like its predecessor. A full and faithful report of one service, multiplied by the number of such services held throughout the week, would perhaps convey a just impression of the whole. But how is mortal man to report any one such meeting as the Priory Hall has been seeing day after day? It seems but the merest commonplace to say that the Hall has been more than packed every evening the doors have been opened; that these "eager, anxious throngs" have seemed as if chained to their seats by the songs and the sermons; that the preacher's appeals to the anxious ones to testify their anxiety in a definite and public way have been responded to in large measure with unfailing and almost unvarying readiness; that the workers have had a very busy and blessed time of it at the close of each service pointing seekers to the Saviour: in short, that multitudes of men, women, and children have been coming home to their Heavenly Father, and have begun to feel a foretaste of the joy that awaits the child of God when his time of probation is ended, and he enters on the full possession of his inheritance.

Some of the evening meetings last week were of surpassing interest. Night after night Mr. Moody has been delivering appeals to the heart and conscience that have struck home with the swiftness and certainty of an arrow from the hand of a practised archer. His power as a preacher is perhaps more manifest when he adopts this vein than any other; except when he sets forth the love of God to the world in the gift of Christ. As a writer who is quoted in another column well remarks, he reaches people's heads through their hearts when all attempts at the inverse process would probably utterly fail. Those who were present last week when he spoke from the words, "Be sure your sin will find you out," or when on another occasion he uttered a word of warning as to hidden and unconfessed sins, or, again, when he dwelt on the danger of coming near the kingdom, and missing it at last, will surely not be able to forget the powerful impression made by these discourses, and the truly wonderful results. The second meetings were such as it is useless to attempt to describe. Time after time hundreds rose at the preacher's call, and bore unmistakable testimony to the searching power of the message. It was cheering beyond degree to hear so many also declare in tones that indicated perfect calmness and determination, their resolve "to trust and not be afraid."

Mr. Moody's sanctified skill in the second meetings, in bringing his hearers to a decision, has been remarkably shown on these occasions. Having cleared the ground by his stirring appeals to the conscience, he comes in with some appropriate illustration, told with matchless pathos and effect, which breaks down any lingering barrier of hesitation or unbelief, and turns the scale in favour of instant acceptance of the free offer of salvation. Sometimes an unexpected incident happens that greatly helps the speaker in his endeavours to draw the net to shore; as, for instance, last week, when Mr. Moody was calling on those who felt their need of a Saviour, to say, "I will trust, and not be afraid," a little girl in one of the front seats spoke out among the rest. She was sitting by the side of her mother, who was so affected by the step her daughter had taken that she clasped the child to her bosom and kissed her. This in turn greatly moved Mr. Moody, whose broken utterances that followed reacted on the audience; it seemed to send a thrill of tender sympathy through the vast congregation, and no doubt gave an impulse to others who were halting between two opinions. This overflowing sympathy shown by the evangelist, added to his power of turning what may seem a trifling incident to good purpose, accounts greatly for the wonderful response he gets from the miscellaneous multitudes he addresses. At the forenoon service of Sunday last, while the crowd was settling down for the after-meeting, a small boy somehow got astray, and was found weeping bitterly because he had lost his mother. Mr. Moody, grasping the position with the quick eye of a general, asked the ushers to hold the little fellow aloft, that it might be seen if his mother were anywhere near. In less time than it takes to write the fact, the mother, some distance off, spied her weeping boy and at once hastened to the rescue, using no ceremony in pushing her way over the chairs to carry comfort to the distressed child. The moment was favourable, and Mr. Moody was not slow to use the occurrence as an illustration of the Divine solicitude over repentant and returning sinners. "Notice how quickly the mother went to her lost boy; Christ will come much swifter in response to the longing desire of any broken and contrite heart in this assembly."

THE OVERFLOW MEETINGS

have, in a measure, been overshadowed by the greater gatherings in Priory Hall; nevertheless they have witnessed most interesting and encouraging seasons of God's saving power by the spoken word, the sermon in song, and the quiet personal talk at the close. These overflows, by the kindness of Dr. Henry Allon, have been held in the spacious and conveniently situated Union Chapel. Various speakers have been present each night, and Mr. Sankey has invariably proceeded thither, after singing two solos in the Priory-hall. On Thursday evening Dr. Allon was himself present and gave one of the addresses; at its close Mr. Sankey called on the anxious to rise, when there was a great response in every part of the chapel. On Friday evening, after singing in the large hall, "Oh, to be over yonder," and a plaintively beautiful hymn, which deserves to be better known than it is, "Behold me standing at the door," Mr. Sankey proceeded to the overflow in Union Chapel. The fine building was well filled in every corner, Rev. E. A. Stuart having the reins of the meeting. Mr. Sankey gave with beautiful effect, "Beyond the smiling and the weeping," and Rev. F. A. Lillingston spoke from the pulpit for a while with much earnestness and simplicity from the words that are repeated in the first two parables of Luke xv., "Until he find it," setting forth the persevering love of Jesus Christ in seeking and saving the lost sinner. Mr. Sankey sang the familiar hymn, "We shall meet beyond the river by and by," the choir taking up the refrain, which was softly echoed by those sitting in the gallery. Mr. Stuart followed with a most interesting and impressive Gospel address, after which Mr. Sankey drew the net; and, to all appearance, a goodly company were earnestly seeking their way Zionwards.

THE AFTERNOON BIBLE READINGS

increased in attendance and interest each day. The word was with power, and at the close of the services many rose to express their desire to trust in the Lord, or requesting to be prayed for, or, better still, to confess that they there and then accepted Christ as their Saviour. It was most pleasing to see the mothers with their little ones, for whom Mr. Moody always had a kind word—words that in many cases went right to their hearts, as was seen in the after-meetings.

The prayer-meetings at the close of the afternoon addresses were times of real waiting upon God, and at which many requests were made for all sorts and conditions of men and women who were coming to the evangelistic meetings.

A TEMPERANCE MEETING.

A Temperance meeting was held in the Priory Hall, Islington, on Saturday evening last, at which about 4000 persons were present. The Temperance friends of the neighbourhood mustered in strong force to help Mr. William Noble in the advocacy of total abstinence. Mr. Brooks gave a sad description of what the drink had done for him, and the misery into which his wife and family had been plunged. Through the mercy of God he had been reclaimed, and was now prospering; best of all, he was rejoicing in Jesus as his Saviour.

Mr. Noble said the great need of the world to-day was sympathy. Abstainers cannot by any means get rid of any part of their responsibility in this matter. The power of love is a mighty lever for delivering the drunkard. He pleaded with Christians present to do all they could to reach these poor slaves of the demon drink, and gave striking and soul-stirring illustrations of the results of daring to do the right. The vast audience was much moved at Mr. Noble's earnest appeals to let the drink alone, and trust in the Lord to keep them day by day. At the close of the meeting a number of pledges were taken, and many workers were seen with their Bibles in their hands pointing the anxious to the Saviour.

LAST SUNDAY'S MEETINGS.

The task of comparing one of these meetings with another is a fruitless one, but we suppose it would be correct to say that last Sunday morning's meeting at the Priory was, at any rate, the largest of the three. It certainly did not fall short in point of enthusiasm either on the part of the speaker, singer, or people. The preliminary songs attuned the hearts of the vast congregation to the exercises of the morning. The first to lead in prayer was Rev. F. Lillingston, who thanked God for "the mighty fortnight" they had spent. "There are many of thy servants from whom the clouds of darkness and doubt have been dispersed. The new life has been fanned into a bright flame in the hearts of many who had become slothful and sleepy."

Mr. Sankey, in compliance with many urgent requests, sang again the hymn, "When the Mists have Rolled Away," the choir and audience taking up and repeating the sweet refrain:—

> "We shall know as we are known,
> Never more to walk alone;
> We shall know each other better
> When the mists have rolled away."

Another prayer from Rev. C. B. Sawday, in which he praised God that "we are getting to know one another better now," and Mr. Sankey sounded out the rousing and timely exhortation in song, "Go, work in my vineyard."

Before entering on the main subject of the morning's address, Mr. Moody said he had been praying that this meeting should be more fruitful than all the gatherings of the preceding fortnight. Just think of the possibilities, he said, of what might be done if we were all filled with the Holy Spirit. There is no church or chapel within three miles of this building that would not be mightily aroused inside thirty days. Then he went on to call attention to the work of the Holy Ghost in imparting the graces of love, hope, and liberty, in testifying of Christ, in teaching and guiding the believer, in convicting and converting men. He closed with an intensely earnest exhortation to the Christians before him to seek the enduement of the spirit for service. Many of his epigrammatic sayings seemed to strike home with great force, and to find a hearty response in the audience. Al-

together it was a time of much spiritual stimulus and refreshment, and must have had a very appreciable result in the quickened zeal of these thousands of workers, as they went forth to the engagements of the day.

Towards the end of last week arrangements were made to secure, if possible, that those who had received distinct blessing during the past fourteen days, and those who had been impressed, should be gathered near the platform at the closing meetings, so as to be brought, if possible, to the point of decision. A space was reserved for these in the central section of the hall, and at the eleven o'clock meeting on Sunday several hundreds who had secured the necessary tickets were in their places. Before the meeting began the great hall was crammed to overflowing.

Mr. Sankey very pathetically sang that touching Gospel ballad, "To the hall of the feast came the sinful and fair." Mr. Moody spoke with wonderful unction on "The compassion of Jesus." The world, he said, is sighing for sympathy, and where can it be had if not from Him who was so deeply moved with compassion at the sight of human sorrow and suffering? The story of Christ raising the son of the widow of Nain was re-told, interspersed with many little touches that went right to the heart of the audience. As he remarked that many of those present had passed along that same highway of sorrow as this Jewish widow, the long-drawn sigh, the quivering lip, the moistened eye, told how he had touched a tender and universal chord. When he went on to tell of the comfort he had found in a time of personal bereavement, from the assurance of resurrection and reunion with loved ones beyond the grave, the whole meeting was deeply moved. The after-meeting bore a very large proportion in numbers to the entire audience. It was no easy task to separate from the crowd those who were avowedly anxious, but finally they were gathered on one side of the hall, and the workers had a busy time of it.

We have not space to report at any length the truly marvellous meetings in the afternoon and evening. The afternoon meeting of women was, surely, one of the most memorable that even Mr. Moody, in his long and successful career as a winner of souls, has seen. The address was especially telling, and it is no exaggeration to say that towards its close the vast assembly, not excluding many strong men on the platform, was dissolved in tears. In the immense after-meeting brief words of exhortation were given by Mr. Russell Hurditch and Rev. E. A. Stuart, in order that the way of life might be presented in different forms, and so none should be left without excuse. The responses to Mr. Moody's call for decision at the close were marvellous, embracing many who had lately been converted, others who had made up their minds to trust the Lord now, and others who were in soul anxiety. The number of those who stood could scarcely have been short of three thousand! The spectacle was one of the most solemn and overpowering that could be conceived, and carried one back in imagination to the days of Pentecost.

The last meeting of this ever-memorable day was another time of great power from the presence of the Lord. The words spoken and sung seemed to find a ready entrance and acceptance with the throng, and very numerous were the decisions to start for the kingdom. During his discourse on "Sudden Conversion" Mr. Moody made several references, by way of illustration, to the fact that slavery could nowhere exist under the English "Union Jack;" the feelings of the audience were raised to such a pitch that they could not refrain from applauding, till Mr. Moody expressed his dislike to it.

At the last three meetings of the day the tickets for the reserved space were exchanged for special tickets admitting to the farewell meeting on Monday evening. Before the close of the evening we understand that enough tickets had been distributed to fill the hall; of course these have not all fallen into the hands of young converts or inquirers; but the fact that they were ostensibly confined to these classes, and that all were taken up so readily speaks volumes for the wonderful blessing that has attended the labours of these two short weeks.

NOTES FROM WORKERS.

IN THE HALL.

Two young roughs were found lounging outside a coffee-house, and invited to Mr. Moody's meetings. One, the elder (they were lads of about fourteen, well known as disturbers of the Mission-house peace), had heard of the number of chairs at the hall, and, to see them, he consented to go.

They arrived at the the Mission-house with faces begrimed with dirt. "Mother was out. In the public, I suppose," was the reason given. "Would you wash here?" "Don't mind." Finding the water was hot, he showed much delight, calling the other boy over to feel it, and the amount of scrubbing he expended on his face raised anxious fears for its effect on the skin. He allayed these with the assurance, "It's all right. It's only dirt; it'll all come off;" as indeed it did, and he emerged from his washing a good-looking lad.

They reached the Priory without mishap, and one lad testified great delight at the number of chairs, saying he was sure there were three hundred in the middle of the hall. He could not be made to understand there were more than as many thousands; he said, they must have cost a lot. His next remark, on seeing Mr. Moody, was "Who's that chap standing up now? I saw him on a paper in the street, and on a jug too." When told that was Mr. Moody, and that he was a poor boy once, he seemed much struck, and said, "A poor boy like me?" After an interval, "What made him there?" When told it was because God loved him; he said, "Nobody loves me—would God love me?" After hearing He would, he remarked, "I should like to learn more about Him."

Mr. Moody gave out a hymn, telling all to sing. Our lad, equal to the occasion, says, "I can't sing, but I can whistle," and to his teacher's consternation he began. However that was quickly stopped, and he remained fairly quiet for the rest of the evening. At the end, when Mr. Moody asked all who wished to be prayed for to stand up, the teacher whispered to the boy, wouldn't he like to be prayed for? He jumped up before anyone else, indeed before it was time; then, when others rose, he got up again. Going away he said, "I am going to be gooder now: teacher, will you bring me again?" So he is to go again, and may the light of which he has had a glimpse, shine into his soul.

The other little lad, who had been to sleep with his head on a man's shoulder the greater part of the time, feelingly remarked, "It was very comfortable."

IN THE INQUIRY-ROOM.

Two men from an East-end lodging-house were persuaded to come to the meetings. One said he might as well go "to pass an hour." The first night this man came back very thoughtful, and when chaffed by the other men in the lodging-house said, "I only wish I was what to-night I heard I can be." The second night in the inquiry-room he said he had found peace. When tested he said he would "live it out." Nor did he stop at words, for that same night he went back and confessed Christ before all those men. It was no light thing. The man was as pale as death, but he bore all bravely. On the third night he came again, bringing with him three other men.

Another man from the East-end, on being pressed by one who had got him work, came to the meetings with his brother-in-law. He came avowedly to laugh; but in the evening, when he got home before his family, he told them all he had found Christ. His brother-in-law thinks "he is mad." The poor fellow before his conversion looked dull and half-stupid; now he looks intelligent and bright.

Another worker gives the following details of cases dealt with. A woman confessed that she was a backslider. Her husband is a very bad man, using profane language when he finds out that she has entered a place of worship. She owned that her sorrow had driven her from the Lord, but from that night she would ask Him to let her see differently. Her earnest desire was that she might enjoy restored communion.

Another woman, about sixty years of age, said, "I came here to-night simply to seek the Lord. I belong to a church and I often go to a Mission, but I cannot say I am a Christian, and I long to be one." The worker had a long talk with her, and she left looking brighter and saying, "I think it is clearer to me, and I will come again, for I cannot rest until it is settled."

A couple, man and wife, age about fifty-five or sixty. The man told me "he had always felt there was *One* above," and he often read his Bible. For some years he had longed to know how he could be a Christian, and be as happy as those called Christians were. Mr. Moody that night had spoken on believing with the heart and confessing with the mouth. The man seemed quite to understand it, and with tears said, "I see God will take me." When Mr. Moody repeated Isaiah xii. 2, the man following the words from my Bible, he stood up and repeated aloud twice, "*I* will trust and not be afraid, for the Lord Jehovah is my strength and song, He also is become my salvation." He left the meeting with his wife, who also fully decided, the man promising to join a Bible-class.

Another man and wife, both young, had a little baby with them. They were in a terrible state of destitution; no work, and home gone. They never mentioned this until it was drawn out of them. Here also, to all appearance, there was real decision for Christ. I saw the man next day and gave him a day's work, so as to have further conversation; the result was satisfactory.

At one of the early meetings an atheist came into the Hall out of curiosity; he was deeply impressed hy the Spirit of God. Two nights after he brought thirty-two atheists with him.

A lad, who had stolen the property of his master in the City, was brought by a pious mother to the meeting. By God's grace he was converted, and has since been reinstated in his master's employment.

A gentleman who had for some time been a regular attendant at God's house, went on Thursday evening to the meeting. The subject was "Confession to God and before man" (Rom. x. 5). He was angry at a remark which was made, and went out seeking to drown it in drink. The next morning, in his own chamber, a secret voice whispered to him. He wrote at once to a brother he had offended. After he had posted the letter, God brought peace to his mind. He is now endeavouring to bring others into the fold of Christ.

A young man and his wife, in answer to the petitions of a praying mother, were led to the meeting, where on their knees before God they obtained rest and peace. They are now rejoicing in their newly-found Saviour.

A young married person whose husband is now in prison, and who had long neglected God's house, came to the meeting on Monday, and went home not only rejoicing in peace, but with an intense desire that her husband should be brought to the knowledge of Jesus Christ.

A hairdresser, who lives among Jews, and had long neglected God's house, came to the meeting, and was seeking the Lord Jesus. His only obstacle to witnessing is Sunday traffic. Pray for him.

MEETINGS OF MINISTERS, &c.

In our last issue we briefly alluded to a meeting of ministers, &c., at Islington, on the morning of Monday week, to report on the course of the work and take counsel as to future action. In the afternoon of the same day Mr. Moody met the Wandsworth local committee, the choir and other friends, when an interesting conversation took place, and various matters arranged in view of the meetings which are to begin this week. The chief point discussed was the form the meetings are to take. It was stated that for the first week the week day meetings would be open to all,

but during the second week the afternoon meetings would be for women only, and the evening meetings for men only. It has been found in the Islington work that many of the men whom it was especially desired to reach could not get into the meetings because of the crowds who came early and filled up the room. To obviate this it is intended to limit the later evening meetings at Wandsworth to men.

A most interesting meeting of the East-end ministers, presided over by Mr. Moody, was held at St. Benet's School-room, last Monday morning, preparatory to the Stepney Mission, which opens a fortnight hence. We are obliged, for want of space, to defer some notes of the proceedings till our next.

FROM "THE SUNDAY-SCHOOL CHRONICLE."

The immense crowds of people that attend Messrs. Moody and Sankey's services at Islington, and even fill the neighbouring chapels with their overflow, bring very forcibly home to our hearts the conviction that men do want the Gospel still; and that there is a great unrest in the souls of the multitudes; a great hungering for the Bread of Life. Somehow, they do not feel to get what they need in the formal services of the churches, and so they hopelessly fail to attend such services; but when some man comes who seems to have the message their hearts cry for, how the old soul-longings come back, and force them to go and hear the man, in the hope that he will have the very message and blessing for them.

It seems to us that a great lesson is being taught to all our Christian labourers throughout our land, by the crowds that stream to Mr. Moody's meetings. What is true of London is true of every city and town. The people may not attend churches and chapels, but they do want, and their souls do cry out for, pardon, salvation, and peace; and everywhere they would flock in crowds to the man whom they felt really had a message of pardon and life to speak to them. In one of our great cities the Town Hall is filled Sunday after Sunday with 4000 men and women, who listen to a young man who, without any sensationalism, speaks the simple Gospel truths with the pathos of conviction, and the plainness of one who means to reach all hearts.

But it may be said, Why can the few gather the crowds while the many, as sincere and earnest as they, can only win the respectable few? We cannot fully answer that large question, but we are quite sure that this goes a great way toward the answer—men like Mr. Moody get at their fellow-men through their *emotions*. Some of our preachers aim at men's hearts through their heads, and there is little access that way. The mass of men and women yield to those who get at their heads *through their hearts*.

THE COLAR MISSION, INDIA.

DEAR SIR,—I am thankful to find that, notwithstanding so many other calls for sympathy and help, the readers of THE CHRISTIAN still kindly remember the Colar Mission and Orphanage, which they so largely promoted at its commencement seven years ago. The Mission work goes on with much activity. Hundreds gather to hear the Gospel proclaimed at two preaching stations in and near the town of Colar, converts and orphans preaching to the people, and Mr. Sankey's hymns sung in the native dialect, led by the violin and voice of the blind orphan, Samuel.

Miss Anstey greatly desires to build a Mission-room at both of these stations, that the work may be carried on without interruption at all seasons. The day my last draft was received only one rupee was left in the house.

Yours truly, HELEN JAMES.

131, *Adelaide-road, N.W.*

HARROLD.—A reading and coffee-room has just been opened here. Good papers and useful books are needed, and will be thankfully received by Mr. J. C. Croxford, Harrold, Bedfordshire.

A NEW LIFE OF CHRIST.*

SO many have undertaken to write for us the Life of Christ, that it might well be asked if there is either room or occasion for another. Readers of this latest endeavour to set forth in order the events of that grandest life ever lived on earth, will soon find that whatever merit attaches to former efforts, this fills a place and answers a purpose altogether unique. Dr. Edersheim is himself a Hebrew; he writes, therefore, as one well acquainted with the surroundings of Him who was sent primarily to the lost sheep of the house of Israel, and whose labours in human flesh were confined to the land which was and is their special heritage. Consequently, we have in these volumes a realistic and copious description of Jewish life in the time of our Lord, as to its social conditions, manners and customs, sects and religious ideas, such as we have not met with in any other work of its class.

In giving these descriptions of the men and the times connected with the Saviour's life below, imagination is not the instrument employed, no fancy pictures are drawn, but facts, and well authenticated illustrations taken from real life, are gathered from a variety of sources, and skilfully woven together throughout the whole narrative. We seem to be mingling with the Scribes and Pharisees, to be moving among the very people with whom our Lord associated, and to know intimately all about their habits, principles, and pursuits. A list of more than 250 works of reference which the learned author has consulted, indicates the thoroughness and breadth of the research he has employed to give vividness and correctness to his sketch. Jewish traditionalism is dealt with most fully, and the entire contrast to it presented by our Lord's teaching is set forth with great clearness. The way in which He declared, in opposition to Rabbinical lore, the scriptural, moral, and spiritual elements of Old Testament truth, is shown to be a conclusive argument in favour of the assertion that the carpenter's Son could have been no mere human teacher, but was indeed the Messiah. How completely the whole current of thought and expectation cherished in those days was opposed to all that Jesus taught and practised as the Sent of God, Dr. Edersheim shows with great distinctness, and thereby disproves at once the mythical theory of accounting for the success of Christianity, which says that it is the outcome of legends formed in accordance with national ideas and expectations which at that time gathered round the person and work of the Nazarene. As a refutation of Jewish arguments against Christianity these volumes have a special value, and to Jewish readers must have a most convincing power.

The text of the Gospels is very closely followed throughout, so that the book is really a commentary as well as a life, and there is a great amount of valuable textual exposition to be met with in its pages. Seven years of untiring labour and unsparing pains have been devoted to this work, and we incline to think the results which must follow its publication and study will soon prove ample reward for all the care and toil bestowed upon it by the author. The notes at the foot of every page, together with the copious appendices at the end of the volumes, are specially designed for the use and help of students, and are very valuable in their criticisms of the sacred text, and in their presentation of Jewish ideas on subjects of first importance and concern in their connection with our Lord's teaching.

Altogether we hail Dr. Edersheim's contribution to the literature of the inimitable life of Christ with devout thankfulness, and give to it our cordial commendation. It is manifestly the work of one who is a master in Israel, and eminently qualified for the task he has performed.

* THE LIFE AND TIMES OF JESUS THE MESSIAH. By ALFRED EDERSHEIM, D.D. Two Vols. 42s. *Longmans, Green & Co.*

THE LORD IS COMING.

(Tune 363, *Songs and Solos.*)

ROUSE, rouse, ye saints of Zion,
Your Bridegroom draweth nigh;
Faith sees his radiant splendour!
Now breaking in the sky.
This coming rapture—glory,
Each bounding heart shall share,
When his welcome voice resoundeth
In the air.

Oh, what joyful notes of triumph
Shall swell from every breast,
When the quickening shout of Jesus
Calls up his saints to rest!
Oh, what longed-for sweet reunions
Will loving hearts record,
In the coming bright "for ever
With the Lord."

Work, work, where'er the Master
Shows work is still undone;
In prayer and faith prevailing,
While souls may yet be won.
He cometh—quickly cometh!
Tell it over sea and land,
Bearing rich rewards for service
In his hand.

Walk, walk in separation,
In godliness and light:
In holy conversation,
With all your armour bright.
Keep ready for the Saviour!
Reflecting aye his grace,
Till He bids us rise to meet Him
Face to face.

Arrayed in wedding garments
We soon shall see the King,
In all the gorgeous glory
That none but he can bring.
Each pain and trouble over,
Each tear of sadness dried:
We shall dwell with him for ever
Glorified!

W. C. MILES.

GIPSY SMITH IN ST. GILES.

REMARKABLE meetings have recently been held at our Mission Chapel, Little Wild-street, Drury-lane. Our good brethren, Gipsy Smith, from Hanley, with his sister and Mr. Evens, from Hull, came amongst us on Sunday, November 4, for a few days' Gospel services. The first gathering was in the morning at eleven, and was a most precious season. Each of the friends in turn sang and spoke with much power and unction, and at the close several inquirers were earnestly seeking the Saviour, but this was but the prelude of a most successful series of meetings.

On the Sunday evening the spacious Mission Chapel was densely crowded by the inhabitants of the district, and a solemn hush pervaded the entire assembly, and the after meeting will not soon be forgotten by those who were permitted to be present. The inquiry-room was thronged with men and women, young and old, all under the deepest conviction; a number of names were registered by our helpers as most hopeful cases.

The blessed soul-saving work continued until the last meeting on the Thursday night, when our friends were obliged to leave us for their own sphere of labour, where, I hear on good authority, a wonderful work is going on. On Monday, the 12th, we convened a Rejoicing Meeting, and nearly 100 persons attended by special invitation, all of whom had received blessing within about a fortnight, and it was truly delightful to hear the simple testimony of some of the most degraded as to the marvellous change they had experienced through the mighty working of the Holy Ghost. The mouths of all our workers are filled with praise, and we are expecting greater things. Brethren, pray for St. Giles. GEORGE HATTON.

12, *Ampton-place, Regent-square, W.C.*

THE RATCLIFF "BRIDGE OF HOPE."

WHILE so much is being written and said about the miserable condition of "Outcast London," it may be well to remember that to some of us this "bitter cry" is no new wail. It has sounded in our ears a long while, and still we hear it, night and day, week after week, month after month. It has entered so deeply into our hearts, that we have felt impelled as if by an irresistible force to come and live in the midst of these "abject poor," and strive, with all our strength, at least to do something to help and save some.

The facts lately uttered with such startling plainness, and which grouped together form such an appalling picture, are incidents we meet with nearly every day. Who so well as those who are living in the midst of this poverty and vice can realise the need of every influence for good that from any source can be brought to bear upon the people, because who so fully know how every effort is handicapped by this terrible overcrowding and vice encouraged on all sides by grinding poverty? When the Church of Christ is once alive to such facts as have been lately laid bare, the shame that such things can be in Christian England, in London, the richest city in the world, will be intolerable. There must then be speedy legislation, to prevent such cruel rents and overcrowding, while assisted emigration for those who would work if work could be had, will be a question for Government to take up as it has never done before. But while so many have been living in peace, forgetting the volcano upon which we sleep so calmly, there has been a great deal of quiet work done for God all over London, even in the very lowest strata of society, which has perhaps more than we imagine stayed (at least for a while) the upheaval of this surging mass of sin and misery.

Thank God! notwithstanding the terrible odds against which it has had to contend, the glorious Gospel of our Lord Jesus Christ has not lost its power; and some at least from these depths have been brought out of their unspeakable darkness into the light and liberty of the children of God. Many of us, of different grades and different persuasions, have been working patiently for some years among "Outcast London," and God has marvellously blessed even feeble individual effort, inadequate as it has been, so palpably inadequate, as to be at times almost paralyzing. What will the power be when the one great Church of Christ awakes to her mission, and realises that each member has some part to take in living out the Life of Christ in this weary, sin-sick world?

I have been constrained to contribute my mite of testimony, arising from my experience in connection with the "Bridge of Hope" Mission in Ratcliff Highway. We have been working here steadily and quietly for nearly four years, among the very lowest in this district. Sometimes, lately, I have been inclined to think, almost too quietly, and we have, therefore, lacked the help and sympathy which I believe we should have, if the work were better known. It will be impossible, in the short space at my disposal, to sketch anything but the barest outlines. In our immediate neighbourhood (*i.e.*, within a circle of about half a mile in diameter) are more than 200 houses of ill-fame. The open profligacy which pervades the streets can scarcely be imagined. I will not attempt to describe it. Think, in connection with this, of the terrible poverty and struggle for bread, of which most of us have read within the last few weeks, and which is felt here as keenly as anywhere; then, try to form some idea of the temptations to a life of immorality which beset the young girls around us.

Our work lies entirely among the women and children. To the utmost of our power we visit the bad houses, persuading as many as we can to leave their evil life, and come back with us to our Refuge. We get the young girls, those just over School Board age, to sewing classes, and endeavour, as far as possible, to gain influence over them. We have been able to open a Refuge, in which we can shelter 18 fallen girls; always full, and overfull. We have also begun a Training Home, for preventive work among young rough girls, also accommodating 18, so that our family daily numbers more than 40. During the year just ended 242 girls have passed through the Refuge; each one of this number has been individually helped and provided for, either in penitentiary, or in situation, or in some other way.

We gather the little children round us for Gospel services, and already hundreds of them know and love us. Many of them we have been able to remove from their vile associations, and place under Christian training. I do most heartily agree with Mr. Sims in his article in a recent number of the *Daily News*, in which he says it is with the children we must work, and that in many cases their removal from their present surroundings is imperative, or with them reformation will be almost hopeless. I have to-day a little girl of thirteen in the Refuge, whose hideous history I cannot bring myself to write. Years ago her mother sent her out to get money in the streets, and her father is answerable for the awful depravity in which she is now steeped. Instances similar to those cited in Mr. Sims' article I have met with over and over again. One case is an exact parallel. I found one day a woman living a life of vice in one little room, with two bright, intelligent children of eight and nine, a boy and girl. I visited her repeatedly, expostulating, reproving, persuading. One day my words took effect. With a little hand in each of mine, I left the house, and the mother followed. Since that day, now eighteen months ago, that woman has not swerved from a right course. She is now honestly earning her bread, and the children are cared for in a Christian home. I saw her a few days ago, and she told me—"Oh, ma'am, I *am* so happy; I would not go back to that old life for anything, and I am so thankful when I think of the children."

During the past twelve months the work has doubled; it is work laid upon us by God, and not undertaken without his distinct guidance. The pressure of it is sometimes very great: it is especially so just now. The piteous calls upon our help and sympathy increase every day, while the funds come in so slowly, that it is difficult day by day to meet the demands upon us. Is it too much to ask our fellow Christians to relieve us in this present extra anxiety? We cannot but believe they will sustain us in carrying this burden by their practical help, as well as by the remembrance of the work in earnest prayer. A report of the year's work is just issued, which gives many more details. I shall be happy to supply copies of this report to any who may wish for further information.

MARY H. STEER, Hon. Superintendent.
26, *Prince's-square, London, E.*

THEATRICAL MISSION.—Meetings have been held in Bath, in aid of the above society, by the secretary, Mr. Courthope Todd. At one of them it was stated that 3000 of Miss Skinner's "Friendly Letters" had been circulated at Christmas, and that one of them had been blest to a leading actress, who had since given up the stage.

NORWICH BIBLE FLOWER MISSION.—In the sixth annual report of this little branch of Home Mission work, the Hon. Sec., Mrs. Robert Adcock, says that during the past year 5357 bouquets of flowers, woollen cuffs, &c. &c., each bearing a text of Scripture, have been distributed among the sick, the aged, and infirm, in their cottage homes, or at hospitals, infirmary, workhouse, or other public institutions, an increase of 1024 upon the previous year. Mrs. Adcock expresses her gratitude to all contributors of flowers, woollens, &c., and in reference to the written texts, says: "We should be greatly obliged to our friends who write texts for us if they would confine themselves to those portions of Scripture which constitute distinct messages, such as, 'Behold the Lamb of God which taketh away the sin of the world.'"

GOSPEL WORK IN ITALY.

IN an article on the Evangelisation of Italy, Dr. Moir Porteous has given a most comprehensive survey of the various instrumentalities now employed in that land for the spread of the Gospel of Christ. We extract the following summary, believing that it will be of interest to many readers. The facts indicate a marvellous growth of Christian activity and spiritual life in that country where for so many ages Popery has reigned supreme, and the papal yoke has held in bondage all classes and conditions of men. Upwards of thirty distinct Christian agencies may be recognised as zealously engaged in propagating the Word of Salvation. Of Protestant Italian churches there are at least eight carrying on important operations in the desired direction. Of these, the first to be named is the Waldensian Church, with seventy-two ordained ministers, and a roll of 12,156 communicants, together with a large staff of week-day and Sabbath school teachers. At 228 places throughout the land the Gospel is preached by 120 Mission agents, 56 schools are opened, and a Bible-car is also at work.

The Free Italian Church has 50 gatherings or churches; 22 of them are in the principal cities, and a number of evangelists are occupied in connection with them in various districts. The Free Christian Church, with which Signor Gavazzi is connected, has 54 agents, 2034 communicants and catechumens, and 1007 scholars. This agency and the Waldensian Church are earnestly seeking for union into one.

The Wesleyan Methodists have 61 ministers and evangelists, 1672 communicants and catechumens, with 1932 scholars under instruction. Signor Cappellini also carries on a great work among soldiers coming to Rome. The Episcopal Methodist Church has 33 agents, 23 stations, 1050 communicants, and 381 scholars. The Baptist Mission, originated by United States Convention, has 22 stations, 12 ministers, and 200 members. The General Baptists have two agents at Rome, 20 members, and a school, and the Christian Apostolic Church (Open Communion Baptist) has 9 ministers in Turin, Naples, and Rome, 9 churches, and 343 members. Besides these there are independent organisations, some distinctly evangelistic, as the Harbour Mission at Genoa and Naples, the work at Spezia conducted by Mr. Clarke, and at Siena under the direction of Dr. Comandie. Twenty benevolent institutions, consisting of hospitals, convalescent homes, orphanages, and other similar agencies, are established in Rome, Florence, Genoa, Milan, and other places.

The Italian Evangelical Publication Society, under the guidance of Dr. Stewart, has nine depots, from which books and tracts are constantly being sent forth. The British and Foreign Bible Society has 40 colporteurs in Italy; the Scotch Bible Society, 11; while the Italian Bible Society has given an edition of 10,000 Testaments, and a Family Bible to the people. The British Society for the Propagation of the Gospel among the Jews is at work in Rome, and the London Society is also there, and at Venice. Various foreign Churches, American Presbyterian, Methodist, Reformed French and German, German Lutheran, and others are also in the field. There are in all at least 400 places where the glad tidings are proclaimed, seven full congregations being in Rome. Indirectly many thousands, besides those coming directly under the influence of these varied agencies, are being reached, so that a glorious harvest must surely be reaped from these Italian fields. We may well praise and pray on their behalf, and rejoice that the people who erewhiles were sitting in darkness and the shadow of death are now so blessed with the light and liberty of the Gospel of Christ.

ISLINGTON.—Rev. S. Hutchinson, aided by the Revs. Preb. Wilson, T. Graham, W. J. Chapman, J. Shepherd, and a large number of workers, and fifty of Mr. Sankey's Priory Hall choir, began a Mission at St. Mary's Parish Church, Islington, on Tuesday, November 20. Special Missions are are also in progress at the church at Cloudesley-square, and at Vernon Chapel, King's-cross.

Notes and Comments.

OUR readers will be glad to know that the "Thoughts on Holiness," by Rev. Mark Guy Pearse, which recently appeared in these columns, are now published separately. See "Notices of Books."

Answers to the question, "How shall the lapsed masses be reached by the Church?" are more numerous than practical. A Glasgow correspondent of *The Christian Leader* has responded, in true Scotch hard-headed and straight-to-the-point fashion, by saying—

"1st. Let the Church settle her differences and close her ranks. 2nd. Sever her unhallowed alliance with the world. 3rd. Proclaim anew the eternal truth that a man is to be prized solely for his sense and worth, and not for his social position or yearly income. 4th. Show the proof of her divine mission by the grand old text, 'To the poor the Gospel is preached.' Lastly, Cease not from her labours till by her real sympathy to the lapsed masses in their trials, and by her powerful aid in removing their grievances, they shall come to know and believe, even the poorest and most wretched among them, that godliness is profitable *for the life that now is*, as well as for that which is to come."

Many well-meaning people in our churches *talk* of the social problems of the day, bewail the sad state of things, theorise and speculate as to what ought to be done, but meanwhile *do* nothing to improve them. Eliphaz the Temanite once asked concerning a wise man, "Should he reason with unprofitable talk? or with speeches wherewith he can do no good?" The Apostle James also had such in mind when he said, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" We need on all hands to press the old adage, "Deeds, not words."

Much has been said lately about the poverty of many parents making it impossible for them to provide boots or clothes for their children who are compelled to attend Board schools. "A Head Teacher" appealed, last week, in a daily journal for cast-off articles of clothing to be sent to teachers for apportionment to necessitous cases. Might not the managers of such schools, in the most needy districts, make arrangements for such gifts to be received at the school premises, and for supervision to be exercised as to their distribution? If donors knew that judgment was used in the selection of cases, so that the really needy were supplied, doubtless many would respond to so commendable an appeal. There must be tons of clothing lying unused, while thousands of children are perishing, whose lives might be saved if they were warmly clad.

Prebendary Capel Cure, preaching in St. Paul's Cathedral last week, emphasised the need for personal love and individual influence in endeavouring to ameliorate the condition of the poor and needy in our "outcast" districts. The spirit of his words is very exemplary, when he says:—

"God had given them this work—this God-like work—to comfort and make fruitful human souls that were now outcast and wretched. Let each one take upon himself personally the carrying out of this work, not by setting sect against sect, but by unanimity of effort, each working as a separate influence in himself for the general good."

The Rev. Fergus Ferguson, of Glasgow, in speaking recently on the captivity of Israel, as referred to in Psalm cxxvi., thus applied the subject to the Church of Christ as at present seen among men:—

"And is not the Church in captivity to-day—the captivity of another Babylon—the Babel of our warring creeds—broken, disfigured, prostrate? Where is the body that ought to be "fair as the moon, clear as the sun, and terrible as an army with banners"?—the body that ought to be visibly one, reflecting the all-perfect truth, self-evidently divine, and irresistible in the force of her demonstrations? If all those scattered fragments were gathered up in one mighty, coherent, spiritual whole, what a body it would be! Terrible? Yes, terrible to iniquity and inhumanity everywhere. But even Christian people have so little hope of this, that when the Lord turns again the captivity of Zion, they will be like them that dream."

He is equally right in his statement of facts when he adds:—

"The world can only be converted through the Church; but in order to that blessed result, it requires to be abundantly apparent that the Church itself is a thoroughly converted body."

One of the first things the Church needs to be converted to is brotherly love, such love as would override bigotry, sectarian narrowness, and party strife. Our Lord Himself prayed his Father for the oneness of his Church, and urged as a plea, "That the world may believe that Thou hast sent Me."

The Bishop of Liverpool is by no means damped in the earnestness of his desire to cultivate fraternity of spirit, and to work with other sections of the Church. At a meeting he presided over at Mildmay, last week, referring to his recent Scotch experiences in reference to this subject, he said, "he found a much closer similarity between the Thirty-nine Articles and the Westminster Confession of Faith than between the Thirty-nine Articles and the Decrees of the Council of Trent, and he should do what he could to show how much common ground he had with faithful Protestants."

The death of Dr. William Rees, spoken of as "the presiding genius and the greatest ornament of the Eistedfodd," removes from Wales one of her choicest sons. He was a poet of much eminence, a writer of the purest Welsh, an orator of peculiar power, and a prince of preachers. His sermons were filled with the bardism of his nation, and his hymns are sung in almost every Welsh chapel. The Rev. Owen Thomas, for fifty years his intimate friend, together with the Revs. H. Stowell Brown, E. Hasson, and others, took part in the funeral service, which was attended by a vast concourse of people from the Principality and other parts of the country, many thousands being present.

Among the private exercises of the Christian life which are too often neglected is that of self-examination, and testing ourselves as to the motives and spirit by which we are actuated. For lack of this many are in danger of calling evil good, and good evil. It is quite true that the habit of introspection may be cultivated to an extreme, and so lead to morbid and self-contained experiences, but none the less is it essential for "every man to prove his own work," and to see to it that in all he does his eye is single, and his heart right with God. The day of trial by fire, that is coming on apace, will deal with secret things, and if we are wise we shall anticipate its action by looking beneath the surface even of our best deeds.

In recently noticing the pamphlet published by Messrs. J. Clarke & Co., Fleet-street, London, "The Bitter Cry of Outcast London," the price was erroneously stated in a portion of our issue to be 6s. per 1000; it should have been 6s. per 100.

The facts stated by Rev. J. W. Horsley, Chaplain of Clerkenwell Prison, when preaching at St. George's, Southwark, the other day, call for reiteration and serious reflection. He said:—

"The Great Plague left a dark mark on the history of London and of the world, and yet all who fell a victim to it did not equal the number of those who drank themselves to death in a year. Three times as many as fell at Waterloo in that space of time drank themselves to the grave. The year before last 26,000 people were apprehended in London alone for drunkenness, while during last year the number of persons arrested for a like offence had increased to 34,000. This increase of intemperance was marked all over England, for while for 1881 the number apprehended for drunkenness was 174,000, in the following twelve months the total came to 189,000, showing an increase of 15,000 for the year. It was his lot to learn that of every twelve people sent into prison nine came there directly or indirectly through the curse of strong drink."

Considering the great and constantly increasing influence of temperance organisations in our land, such a state of things is sadly disheartening, and proves to what a fearful extent the curse of alcohol has enthralled the people. But to thoughtful minds the revelation of such facts will only serve to stimulate yet greater zeal in the cause of abstinence and temperance reform, for if amid all the work done in such directions, drunkenness is thus raging, what would it have been if such work had not been engaged in? By all means let us face facts, let us know the worst of the foes we have to deal with, but let us not be daunted by them or discouraged, but rather roused to greater boldness and determination to do battle with them.

It appears to be true that the increase of drunkenness among women is greater proportionately than among men. In the Judicial Statistics for 1882 it is stated that of those who have been convicted for any crime above ten times are 4391 males and, 8946 females. A comparison of the past five years in this respect shows that this ratio has been steadily growing; 1878, 5673 females; 1879, 5800; 1880, 6773; 1881, 7946; and in 1882, 8946. Mr. Horsley states this preponderance of women is entirely due to the special character and increase of female intemperance. The same thing is said of New York City: in four years the number of women convicted of drunkenness more than five times, has been 9006; of men during the same period, 560.

The enclosures being made on Dartmoor and the neighbourhood have directed attention to one of the evils which exist in our national condition. The way in which landed proprietors and manorial lords appropriate to themselves ground which for generations the cottagers and rural poor have used and regarded as a common right, is a grievance to be justly complained of and condemned. This "land-grabbing," as it has been well termed, is spoken of in Scripture as a sin against God and man, and not a few great men in our land may well lay to heart the inspired words, "Remove not the old landmark, and enter not into the fields of the fatherless, for their Redeemer is mighty, and He shall plead their cause with thee."

To any Christian friends who may have a desire to carry on Mission work in a poor district of the West-end of London, near Oxford-street, the Editor can give information of commodious premises, well suited for the purpose, which can be had for a nominal rent.

Some of our readers are in the habit of reading extracts from our columns at their weekly prayer-meetings and mothers' meetings. We would suggest that the present is a good opportunity for others to do the same, so that the blessing now falling on London may be carried to remote districts.

A very successful and useful Convention of ministers and Sunday-school teachers connected with London branches of the Sunday-school Union, has been held in the City Temple. The importance of Sunday-school agency in the work of evangelising the Continent was ably dwelt upon by Alderman Sir W. McArthur and others, many practical suggestions being made for increasing the aid rendered to the Continental Fund. Bible-readings for the scholars formed another prominent theme, the Rev. John Morgan, of Whitfield Tabernacle, introducing it. Bands of Hope were also discussed, and their value in strengthening and furthering the influence of Sunday-school work was forcibly shown by the Rev. Chas. Garrett, who strongly advocated their union with the schools as mutually beneficial in every way.

Dr. Parker presided over the introductory service held in connection with the Convention, and struck the keynote in an admirable way by insisting on the one supreme object of Sunday-school teaching being the salvation of the scholars. His remarks on the value of vital godliness and experimental testimony over mere logic and learning, were specially good. He said—and the lesson needs enforcing—

"Christianity is not a clever attempt in literature, splendid dialectics—a new department of intellectual fence, assault, and battery. Christianity brings in living men, and, pointing to each of them, says, 'This is my argument—answer it.' There is no answer to godliness. There is always a reply to logic, but there is never any answer to purity, patience, sacrifice, the heroic life of Christ and every Christian. Fewer books and more men would be my 'short and easy method,' not with deists only, but with all classes of outsiders and unbelievers."

The first of the mission halls to be erected by the London Congregational Union has just been opened in Old Gravel-lane, Wapping, and is to be under the superintendence of Rev. G. S. Reaney, of Stepney. Mr. Samuel Morley, who has given £5000 for use in work of this kind, said at the opening meeting he wished it to be distinctly understood that there was to be nothing denominational about the movement. He further urged that the blue ribbon ought to be prominent in the work, as total abstinence had his fullest confidence as an important factor in the work of social and moral reform.

The new Lord Mayor is reported to have said at a recent banquet he attended at Chippenham, referring to his official position as head of the greatest municipality in the world: "May I do all to the glory of God, the good of His Church, and the safety, honour, and welfare of our Sovereign and her dominions." Such words indicate a spirit eminently commendable as the animating principle of men who occupy high places in our midst. So far as they are really made the basis of action by men of influence, they cannot fail to advance the cause of righteousness, and to promote the welfare of the community.

His lordship has lost no time in giving proof of the sincerity of his desire to act in the spirit of the words quoted above. We are glad to see that he has announced his intention to set aside the custom of State processions to church on the Lord's Day, publicly asserting that to employ so much needless labour, and that for mere pomp, on the Sabbath, is contrary to his conscientious convictions. Such a course will commend itself to all devout men, and do much to strengthen the hands of those engaged in maintaining the sanctity of the Day of Rest.

Dr. Pressensé, the well-known Protestant leader in France, has been nominated as a Life Senator in the French Assembly, by the Left Centre party. It is said there is great probability of his election. The influence of such a man in such a position would doubtless be of great value to French Protestantism.

The Nonconformist, commenting on the fact that a large number of church-goers are found in Mr. Moody's audiences, says, "While the churches furnish him with hearers from their congregations, he will find even in them plenty of work to do in his work of awakening." This is true beyond question. Moribund church-goers are by no means at a discount, and if some of these are but aroused and quickened into action the evangelists will by no means have laboured in vain. But it is gratifying to know that a large number have been reached at Islington who do not belong to this class, so that on all sides the Master is honouring his own work.

A correspondent, whose "letters for the Press are always condensed into the concentrated essence of condensation," says: "My secret of composition is that I believe Jesus Christ, and strike out every *idle* word." The consequence is that his addresses and letters are generally printed *verbatim* in newspapers, while others are ruthlessly cut down. All editors must wish that this wise man had many disciples and imitators. Reports have to be abbreviated on account of the exigencies of space, but it would be far more satisfactory if the writers would themselves revise their communications and erase every unnecessary word. *We beg the special attention of all our correspondents to these remarks.*

The visit of Sir Charles Dilke, President of the Board of Trade, to the East-end, for the purpose of personally inspecting some of the districts in which the outcast poor reside, is a step in the right direction. It certainly augurs well for a due consideration of what part the State can take in dealing with the terrible facts to which attention is now widely drawn. The quarters visited by Sir Charles Dilke are admirably adapted to bring him face to face with facts such as require to be seen and known by our legislators, ere they can possibly judge fairly the merits of the question involved. We are much mistaken if the public mind is not rapidly becoming so convinced of the need of action, that, if only the Department over which Sir Charles presides should prove itself in earnest, and prepared to act wisely and promptly, mere party consideration will be lost sight of, and general support be given to any plan which ensures genuine social reform.

Our new contemporary, *The Christian Million*, we are glad to hear, has already attained a considerable circulation. Its Luther commemoration number was interesting in matter and profusely illustrated. Considering the many new readers produced by the Educational Act, we welcome every addition to a healthy popular literature that will help in counteracting the baneful influences of the sensational and pernicious reading of the day.

Vacant seats in our places of worship might soon be filled if members of churches were to act upon the suggestion lately made in the columns of a contemporary, that all seat-holders who can should pay for an extra sitting in their church or chapel, and then make a point of trying to bring in some outsider every Sunday to occupy that seat. The invitation might be given to stragglers met with on the way to the services, or to non-churchgoing neighbours, and would be sure to lead to words of sympathy and goodwill, which would do much to draw the soul, not only to the sanctuary, but often to Christ Himself.

Mr. Moody, when he was a regular attendant at the services of the church he was connected with in Chicago, was in the habit of taking several pews, and making it his business to fill them in this manner, and he thus led many to God. Too often church members forget all but themselves, and their apathy chills and repels those who otherwise might easily be drawn to hear the word of life.

There are even in crowded London no fewer than seventy clear acres of land connected with Board schools as playgrounds. A deputation waited upon the London School Board last week, to urge the desirableness of opening these areas for the use of all children on Saturdays, holidays, and summer evenings, under the supervision of proper caretakers. Remembering what large numbers of children are shut out from any possibility of air and exercise, and also the value of physical education in developing both body and mind, there is everything to be said for such a request. It is referred to the consideration of a select committee, and for the sake of hundreds of thousands of little ones, who know nothing of recreation and sport, let us hope it may soon be granted.

"JOHN PLOUGHMAN'S" ALMANACK.

IF we did not know that Mr. Spurgeon has a thousand and one other things to do every week of the year, we should conclude that he spent all his time from January to December coining new saws and proverbs for this famous almanack (*Passmore & Alabaster*, 1d.) At the very lowest computation *each* of these 366 sparkling gems (next year is leap year) from wisdom's mine ought to be worth a penny to any man. When we find that he throws in seven original—very original—articles, three poems, five pretty pictures—not to speak of postal information—do we exaggerate in calling his broadsheet the biggest literary bargain of the season?

We are not going to infringe "John Ploughman's" copyright by any wholesale appropriation of his concentrated wit and wisdom; will he forgive us for just quoting these four lines that stand for four successive days in the coming month of March?

"A little each day is much in a year;
The house is enriched by saving the beer.
Pray light up each day with domestic delight,
And bring home the wages on Saturday night."

As for the original articles, it is only by tearing ourselves away from the perusal of them that we can refrain from begging, borrowing, or stealing the whole collection.

THE REVIVAL IN IRELAND.

WATERFORD.

ALTHOUGH they are now a little out of date, the following remarks from *The Waterford Mirror*, of November 8, as to the visit of the Evangelists to that city, are well worthy quoting: "The brief visit of Messrs. Moody and Sankey to Waterford was one of the most remarkable events in the history of the church in Waterford, and was attended with a degree of success which surpassed the anticipation of the most sanguine. It had the effect, not only of leading many out of darkness into marvellous light, but of uniting the various Protestant denominations together, heart and soul, for one common object. Christians of the several denominations laid aside their little points of difference, and gave each other the right hand of fellowship, for the purpose of promulgating the fundamental principles of their common faith, and inviting the careless and the unbelieving to accept the simple Gospel, and enter upon the Christian's path. And, as upon all occasions when there is a united and faithful effort on the part of those who believe, a pentecostal blessing was the result, such as, we venture to say, was never experienced in Waterford before. Numbers of educated people were enabled to grasp the simple truth for the first time; while numbers of careless ones, perhaps in answer to the prayers of a parent or a Sunday-school teacher, resolved to turn from the error of their way, and tread the Christian's path. Hundreds who had heard the Gospel in Sunday-school or in church in their younger days, but who, from one cause or another, had gone seeking pleasure in the things of this life, now assembled together, and, as it were, finding that all else was vanity and vexation of spirit, sang, 'Tell me the old, old story,' with unmistakable fervour.

"It now rests with the older disciples to watch over the young believers, and see that they are properly established in the faith; and we are glad to learn that the initiative step has been taken in the arranging for various meetings. There is nothing more calculated to drive a young convert to seek pleasure again in the world than the want of society; it will therefore be their own interest to meet together as often as possible, as it will be the duty of those advanced in the Christian life to bring them together, and to endeavour to infuse a kindly feeling amongst all. Certainly many will bless the day when Messrs. Moody and Sankey visited Waterford, and yet there is no reason why these good men should be depended upon for doing the work. They did not ask to tell us anything new, it was the 'old, old story'; but it was told with with a degree of determination and bluntness which had an overpowering effect. In London there is a great field of labour. Surely there ought to be a great shaking amongst the dry bones. We shall be expecting to hear of great results from day to day."

LETTERS FROM YOUNG CONVERTS.

By the kindness of the friend of whom mention was recently made in our columns, who keeps up correspondence by letter with those he deals with in the after-meetings, we are able to give some further extracts from letters he has lately received. They will help to indicate the deep reality of the movement begun in the south of Ireland by Messrs Moody and Sankey, and now being extended by the labours of Messrs. Whittle and McGranahan. We trust, also, they will be helpful to others who may at this time be just setting out in the Christian life:—

"I am very thankful to you for having written to me, and for sending so many texts. Please God I will write them out, in order to fix them on my memory. Soon after you had left me I found, or rather the Lord gave me, the most perfect peace. I can now say, thank God, that I *know* I am saved; it is no longer I *think*. I was almost afraid of being converted; I feared I should have been unable to give up all if I became a Christian. I did not then know that nothing could separate me from the love of Christ when once I was his. Still I felt a longing for salvation; I did not wish to be the only one among my friends who was unable to stand up and confess Christ. When you told me to pray I felt I did not know how to do so, for I had not prayed for several years; but after you had gone I asked the Lord to help me. As soon as I had done so I had the joy of realising, and afterwards confessing, Christ as my Saviour."

The young writer goes on to say how she longs to do something for her new-found Master, and hopes to devote herself to hospital nursing. She also thanks the friend who was the means of leading her into the light for a card he enclosed; many of our readers may like to know what it is; it can be had of *Messrs. S. W. Partridge & Co.* (3d. per doz.):—

IMPORTANT.

Say nothing you would not like God to hear.—Eccl. v. 2.

Do nothing you would not like God to see.—Titus ii. 7.

Write nothing you would not like God to read.—Heb. iv. 13.

Go to no place where you would not like God to find you.—Job xxxiv. 21.

Read no book of which you would not like God to say, "Show it Me."—John v. 39.

Never spend your time in such a way that you would not like God to ask, "What art thou doing?"—1 Thes. v. 15.

"Thank you very much for your nice letter. I like those verses you so kindly marked for me, especially John v. 24. I can now say that I have passed from death into life. When I read in Isa. liii. 4, 5, that He bore *my* sins and carried *my* sorrows, I feel that I do not love Him enough. I would like to love Him with my whole heart and soul and mind, for all his great love to me. I have been very happy since I was in Limerick, trusting in Jesus. It is so nice to have such a loving Friend to tell all your sorrows. I would now like my father to come to Jesus too; but I don't know how to begin to tell him about it. Would you please tell me how you would begin, if you were going to tell anyone?"

"I know you will rejoice to hear that I have accepted Christ as my Saviour. I can hardly yet realise his great love in dying for me, but I thank God I have been awakened to a sense of my sin and my need of a Saviour. I have been as bad as the young man Mr. Moody spoke of who would not 'seek first the kingdom of God.' I was brought up under the best of pastors, who took every interest in my welfare. I attended Sunday-school since I can remember, first as a pupil, next as a teacher. My father prayed for us and encouraged us in every good work, but though I did not scoff at God's word, I listened to others who did it, ay, and laughed with them. Often have I left the church or meeting-house resolved to lead a better life, but, alas! I thought to do so in my own strength. It was seed sown on stony ground; I fell, and comforted myself with the thought, 'I have time enough to repent.' I left my home in the country to take a situation. I had no doubt my dear old pastor often united with my family in prayer for me; thank God their prayers have been heard! One of my sisters has been to hear Mr. Moody and Mr. Sankey; she had a desire to be prayed for, but had to leave in order to catch the train before I found courage to seek my Saviour openly. I would ask you to remember my sister in your prayers."

In a subsequent letter the same young lady writes: "I have had such cheering letters from home. My dear father and mother were so rejoiced to hear of my conversion, and my sister, you will be glad to know, has taken her stand on the Lord's side. It strengthens me to know this, and from my conversion she derives the same comfort. I fear my only brother, who is so very dear to us, is still outside the family of God. How I wish he could have heard Mr. Moody, but God is Love, and it may be He will have mercy on him."

"Your kind letter and card are indeed a great help to me. I feel sure there are many families here who lift up their hearts in praise to Him who guided you to Limerick. We read a portion of God's Word now every day, and it seems such a bond of union between us. Though our family circle is small—only my mother, my sister, an old gentleman who lives in the house, and myself—still, it is very nice to talk of, and praise, the one Lord. I applied for a class in the Sunday-school, and hope to be able, with God's help, to bring little ones to His fold. I called on the young lady I was speaking to you about, but could not see her; so I appointed to go again this evening. I have found out a few texts to take with me."

"Words fail me to express how deeply I appreciate your attention to me when I needed it so much. Your letter has refreshed me; oh, the joy I felt on reading over and over the many beautiful and soothing texts you have given me to search up in that fathomless Word of God. I am so comforted and happy now. My sister will rejoice when she hears the glad news. I cannot write half I would, my heart is so full of love to Him who has done so much for me."

"Thank you very much for your truly Christian letter; it did me great good to read it. You will be glad to hear that I am looking to and trusting in Christ as my Saviour. I feel so happy in his love, and I wonder why I did not give myself up to serve Him sooner. It all seems so simple now. Yesterday was my fortieth birthday, and I never spent such a happy one in my life. My dear husband is still undecided, but very earnest to be brought into the fold. I would ask you to pray that he may soon be led to accept Christ and live to his glory. I have read a great many of your texts and found them very comforting to my soul."

CLONMEL.

DEAR SIR,—Never has this town been visited by such a blessed season of revival as that which has attended the four days' Mission of Messrs. Whittle and McGranahan in the Skating Rink. The Mission commenced on Thursday, the 8th inst., and terminated Monday morning, 13th, with a short meeting for praise. As in other Southern towns visited, so in Clonmel, the most blessed results have been realised, and many have professed to have found "joy and peace in believing."

The meetings throughout were characterised by the most intense earnestness and solemnity, and from the start a real interest was awakened in the Gospel message, so powerfully preached and so beautifully illustrated by Major Whittle. Nothing could exceed the rapt attention and the manifest eagerness with which the "old, old story" was received by the crowds that attended the services. The powerful addresses and earnest and impressive appeals seemed to go straight to the hearts and consciences of those who heard, and to have been used by the Holy Spirit in bringing many souls from darkness to light.

The climax of interest seemed to have been reached on Sunday evening, when the Rink was crowded to its fullest extent by an assembly of about 800 people, many being obliged to stand through the entire service. At the after-meeting an opportunity was given to any who might wish to leave, but nearly all the congregation remained while Major Whittle explained more plainly the way of life, and earnestly besought all who were anxious about their personal salvation to decide that night. Nearly one hundred of all ages stood up, after the singing of that beautiful hymn by Mr. and Mrs. McGranahan composed during the Limerick Mission. It was a scene never to be forgotten, to behold the earnest countenances of all who were called to decision for Christ, and to hear them join heartily in the sweet chorus:—

"I will, I will, God helping me,
I will, O Lord, be Thine.
Thy precious blood was shed to purchase me,
I will be wholly thine."

There can be no doubt that a real work of grace has been begun in this place, that new life has been given to many, and rich blessing showered upon nearly all who have had the privilege of attending these meetings. Many souls have been brought to the light, and many households in our town are rejoicing to-day in the possession of a joy and peace never realised before.

At the praise-meeting held on Monday morning, nearly everyone present stood up to declare what the Lord had done for them. It was most touching and impressive to hear the testimonies borne to the power and grace of the Lord Jesus; in some cases the heart seemed too full for expression, some blessed the Lord for having been brought to peace and light, others for wonderful answers to prayer, and all for personal blessing received. The visit of Major Whittle and Mr. and Mrs. McGranahan to Clonmel will never be forgotten. The *whole* Gospel was proclaimed with power by the one, and most beautifully sung by the others. And the effect has been that God has wonderfully blessed it to many souls in Clonmel. May God grant that the work may be lasting and permanent, to the praise of his glory.—Yours faithfully, JAMES WILSON.

The Manse, Clonmel, Nov. 16.

REV. H. WEBB-PEPLOE AT CAMBRIDGE.

OUR usual Michaelmas Term Mission was held from November 11, 12, 13. We are still reaping the benefits of Messrs. Moody and Sankey's labours amongst us last year, and had hoped they would have given us two or three days again, but other arrangements prevented them. Many of the most earnest Christian workers in the different colleges date their decision for Christ to their visit.

This term Rev. H. Webb-Peploe conducted the Mission. We were fortunate in obtaining the University Church for the meetings, and on Sunday the 11th, about thirteen hundred undergraduates assembled to listen to a very earnest Gospel sermon. A large number remained to the after-meeting, and on the following days Mr. Peploe received many at his rooms for personal conversation.

On Monday, of course, there was not such a large attendance, but on Tuesday evening, being the last meeting, there were some hundreds listening with the greatest attention to Mr. Peploe's earnest appeals. But these "Mission Services" are yet comparatively new to such seats of learning as this, and the Vicar, who had been present at every meeting, thought that the after-meetings "disturbed the solemnity of the building"; so, to the universal regret, only the one meeting was held that night, but many responded to Mr. Peploe's invitation to meet him in Mr. J. E. K. Studd's rooms at its close. We have heard of several who have professed to receive blessing, and, though on a smaller scale, we trust that God has blessed this Mission as he did the one last year. Mr. Peploe also addressed the annual meeting of the British and Foreign Bible Society.

On Tuesday last was held the Fifth Anniversary Tea-meeting of the Theatre Mission. Hon. Ion Keith-Falconer, M.A., presided, and several local clergymen and ministers took part. A good work is done by this agency, and we trust that as the winter nights come on many will be brought under the sound of the Gospel and receive its precious truths. We are sorry to hear that Rev. H. Trotter, vicar of the parish, is about to remove to Trowbridge. His work here has been much blessed.

St. John's College. G. E. MORGAN.

RAILWAY MEN'S BIBLE UNION.—Cards for the Railway Men's Bible Union will be ready about December 15. Apply to Mr. John W. Probyn, Oakfield, Three Bridges, Sussex, enclosing a stamp. About 2000 members have joined.

HINTS FOR THE INQUIRY ROOM—4.

By Mr. GEORGE SOLTAU.

"The Kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind."—MATT. xiii. 47.

THE DEEPLY CONVICTED will, we trust, be the most numerous kind enclosed in the net, and to be gathered in. With these the essential thing is to ascertain how the Spirit of God is working in their hearts, and then select such Scriptures as may most fitly apply to their expressed need. Various groups of texts for this purpose were given under the title "Rightly dividing the Word of Truth" (THE CHRISTIAN, November 8.

(2) THE AWAKENED CONSCIENCE must not be conounded with the convicted heart. There is a common expression, "If I act up to my conscience I shall be accepted of God." This idea is altogether wrong. Conscience never leads a man to God, but makes him realise his distance from God. Adam and Eve had an awakened conscience in the Garden of Eden, and they hid themselves from God, doing their best to conceal from each other and from God their shame and sin. God called out, "Where art thou?" Mark the answer, "I heard thy voice—I was afraid—I was naked—I hid myself." No confession of sin; and this was followed by an attempt to shift the responsibility of sin on another. Between God and the serpent stood the guilty ones. They listened to the voice of God as He addressed the serpent—"The seed of the woman shall bruise thy head." This was the Gospel for them, to lead them to step over to the side of God, who would thus vanquish their foe.

But to step over to God involves being stripped of all covering made by oneself. See also Zech. iii. 3—5. God must clothe and cover the sinner. To explain this, note the following group of texts:—Prov. xxviii. 13; Ps. xxxii. 1; Prov. x. 12; 1 Pet. iv. 8; Prov. xvii. 9. How does love cover sin (Rom. v. 8)? The death of Christ covers the sin that would be death to the soul.

(3) THE ROUSED FEELINGS.—Luke viii. 13, "When they hear, they receive the Word with joy; and these have no root, which for a while *believe*, and in time of temptation fall away." This class of persons assent to everything you say, and tell you how beautiful the meetings are, how happy they feel, &c. If you suspect them to be unconvicted hearers, give them no encouragement, but ply them with a few pointed questions about sin; whether they think they have fallen so low as others; whether they have realised the deceitfulness of the heart as described in Jer. xvii. 9. How much punishment they think they deserve from God; and then ask them how they expect to withstand temptation. They will probably reply, "As long as I *feel* all right, no doubt I shall get on." Feelings do not alter facts. On the one hand, happy feelings do not remove the wrath of God from an unpardoned soul; nor, on the other hand, do the unhappy feelings and doubts of the trembling believer alter the fact of his security in Christ.

(4) THE BACKSLIDER is described in 2 Pet. i. 8, 9, and also in Luke xv. 11—21. It is impossible for us to decide who are really backsliders, and who have never received life at all, but have fallen away in time of temptation as described in Luke viii. 13. God alone can see the heart, and all who are born again will most assuredly be kept by His power, and know fully the meaning of the blessed words in Ps. xxiii. 3, "He restoreth my soul." A soul once saved can never be lost. The good Shepherd said, "No man is able to pluck them out of my Father's hand" (John x. 29). We cannot say positively to anyone, "You are saved," but can only judge by the outward life and character. Matt. vii. 20, 21, "By their fruits ye shall know them." If therefore a person says to a worker, "I am a backslider," ask for an account of the conversion—time, place, circumstances, and so forth—and then put a few questions based on 2 Pet. i. 1—9. The two principal causes of backsliding will be found to be trusting to feelings instead of to the "precious promises," and lack of boldness in confessing Christ: virtue or courage has not been added to faith.

In verse 9, the words "cannot see afar off" are in the Revised Version rendered "he closes his eyes," denoting the voluntary shutting up of the heart, and sleep indulged in, preventing watchfulness. If there seems to be real godly sorrow for sin, and a consciousness of departure from God, use Hosea xiv. 4; Jer. iii. 12—14. Impress on him that he must return as a sinner, making no excuses for his wandering; that his language must be:

"Just as I am, without one plea,
But that thy blood was shed for me."

Deal with a mistaken backslider as with an ordinary inquirer, convicted of sin for the first time, and impress on all such that the power to keep from backsliding in the future is the laying hold of the truths concerning the indwelling of the Holy Spirit, revealing a present Saviour. Full surrender to the Lord must be insisted on, and a thorough searching of heart as to the causes of previous failures, that they may be honestly dealt with and confessed in the Lord's presence.

There are two Scriptures that often trouble the minds of uninstructed Christians—namely, Gal. v. 4, and 1 Cor. ix. 27. In the one, the expression, "Ye are fallen from grace" had reference to the error into which the Galatian Church had fallen, of supposing that they were in the first instance saved by grace, but had to maintain their salvation by the observance of Jewish ritual and legal ceremonial, losing sight of the truth that the God who pardons sin through grace, keeps the feet from falling also through his divine grace. The glory of salvation must be his from beginning to end.

The other Scripture, where the Apostle Paul says, "lest I myself should be a castaway," is an allusion to the practice at the annual games and athletic sports held in Corinth. He is saying, "I keep under my body," I am still in training, lest, when I have "preached to others," or acted as herald in summoning the competitors to start in the race, I myself should be disqualified for running, when my turn comes to compete; lest I should be rejected as an unfit competitor.

WORKING GIRLS IN LONDON.

ABOUT one hundred and forty young women belonging to the seven "Homes for Working Girls" in different parts of London, were invited to tea by Miss Morley, at Gordon House, Euston-square, on the 16th inst. These Homes are under the able direction of Mr. John Shrimpton, and superintended by Christian matrons; they are a means of doing much spiritual good among the young women, as well as affording them a refuge and home comforts which are not to be found in the majority of houses of business or lodgings. Mr. S. MORLEY, M.P., who presided, said that it gave him great pleasure to be a partner in so excellent a concern; he referred to the many temptations which beset any young woman in London, more especially those who come up from the country to make their way in life. He was thankful the advantages of these institutions were appreciated by the young women, where at a moderate cost they could live under happy Christian influences, and find a friend in the matrons, who were worthy of all praise for the admirable way they manage the different houses, and the good results which follow their efforts. He would specially urge upon them the advantage of the blue ribbon as a protection from temptation, and commended total abstinence as conducive to good health.

Rev. NEVILLE SHERBROKE said a few kindly words on the true characteristics of home as expressive of what those who are Christians have in Christ; he especially exhorted the young women to be careful whom they marry, and to have the courage to say "No" to the man who drinks.

Mr. SHRIMPTON closed the meeting by a few remarks on the use of books, and the value of these houses to those who occupied them. Further information may be obtained from him at 38, Lincoln's-inn-fields, W.C.

CITY MISSIONARIES AND THE POOR.

IT is a happy sign of the philanthropic and Christian spirit which exists in England at the present day that the revelations lately made in the pages of the "Bitter Cry of Outcast London," of the awful condition in which multitudes of the poor of London live, have so deeply stirred the public mind. Let us hope that much may be done by Government towards ameliorating the evil by wise and judicious schemes for the better housing of the poor. But, as Lord Salisbury has hinted, the remedy must be manifold in its nature, and the difficult problem of enabling the poor to live honestly on the wages they earn, and of purifying the moral cesspools which exist in our midst, must be approached in various ways. It cannot be denied that a moral reformation is essential if any schemes for the social improvement of the poor are to succeed. As Dr. Allon says, in the sermon you printed in your issue of the 1st inst.:—

"It is a sorrowful world mainly because it is a sinful world, not because of accident, or circumstances, or ignorance, or mistake, but because of sin. . . . . The problem then, is, How are the evils of life to be redressed? The indisputable reply is, Nothing will redress them that does not neutralise and reverse their causes. . . . . Clearly the only remedy for the evils of human life is the Gospel of Christ carried to individual man, received into personal hearts, preached to men everywhere."

The author of the "Bitter Cry" recommends the opening of Mission-halls. These may do much in the future, as they have in the past. But Mission-halls alone are not sufficient. Thousands of the poor do not care to go to *any* place of religious worship. They can only be met and reasoned with in their own homes. The experience of half a century has proved that this is the only really successful way of evangelising the very poor and the degraded. Patient, quiet, prayerful visitation, from door to door, and from room to room, must be unceasingly carried on in the "rookeries" of London if the debased and the criminal are to be won to Christ. This is exactly the method adopted by the London City Mission, which has at the present time 455 missionaries at work in the metropolis. As it is possible many of your readers may not know much about the City Mission, I may be permitted to say that it has agents in some of the worst districts described in the "Bitter Cry," and that they are doing a most blessed work. For instance, about 60 yards from "Collier's Rents" is a Mission-room where one of our best men has services on Sunday evenings, and on some of the week evenings. Every Sunday 140 of the poor may be seen crowded into the little room. On Monday evenings a prayer-meeting is held, and sometimes as many as twenty-nine of the poor people will offer prayer. If it is asked, why, then, do such plague-spots remain as a disgrace to our city, the answer is, that immediately people, having been reformed through spiritual influences, rise in the social scale, they remove to better neighbourhoods; others as degraded as they were take their place, and the work of reformation has to be repeated.

The Committee of the City Mission have no desire to take all the credit to themselves of the good effected. They are well aware that many Christian agencies are at work amongst the poor of London, and there is ample room for them all; but they believe that no organisation is so well adapted as their own for reaching the lowest stratum of society. Contributions to aid in the extension of the work to districts as yet unreached will be thankfully received by the Treasurer, Mr. Joseph Hoare, City Mission House, 3, Bridewell-place, E.C., or yours faithfully,

T. S. Hutchinson,
Clerical Secretary to London City Mission.

POOR CHILDREN IN CLERKENWELL.—We recommenced our Halfpenny Dinners to Poor Children, 336 of whom crowded in upon us at the opening. It was a sight not soon to be forgotten; we wished some of our friends had been present. "The Destitute Children's Dinner Society" will not continue the grants of former years to the poor children of "Ragged London in the centre." Any article of clothing for the aged, the sick, and especially the little ones, will be very thankfully received by W. Catlin, 17, Claremont-square, Pentonville, N.

EVANGELISTIC NOTES.

Mr. Edwin Bayliss, blind evangelist, from Westminster, addressed the nurses at Chelsea Hospital, on Tuesday evening, by the special invitation of the chaplain, Rev. Sidney Clarke. Subject: "He preached unto him Jesus." A deep impression was made.

Manchester.—A twenty-four days' Mission, conducted by Mr. Geo. Hefford, has just been concluded here. The attendance has been good. Many professed to receive Christ as their Saviour, while believers have been much strengthened and encouraged.

Shettleston, N.B.—Mr. Cooper, of the London Evangelisation Society, has been labouring here for the last six weeks. The meetings have not been large, but some who formerly were professing Christians have been humbled, and are now rejoicing in a true hope.

Sadler's Wells Theatre.—Since our opening in October last, we have an average attendance of 800 on Sundays, afternoon and evening, in spite of bad weather and counter attractions of the Grand Theatre. On Sunday evening, the 10th instant, we had several anxious inquirers, and among the rest one of the most notorious characters in Clerkenwell.

Higham, Derbyshire.—Messrs. Wharton and Weaver have been here ten days. The meetings have been well attended, believers quickened, and souls awakened. The whole neighbourhood seems stirred. Continued prayer is asked that these evangelists may have much encouragement at Whaley Bridge, where they commenced meetings on Sunday, November 18. .

Mr. John M. McAuliffe has been labouring at The Ark, Droitwich, during October, giving Bible readings and Gospel addresses. Much blessing has been given to his efforts. He has now gone on to Cirencester, where he purposes staying till the end of the year, for service in that town, and surrounding villages on the Cotswold hills. His address is—The Hermitage, Cirencester, Gloucestershire.

Dunse.—A series of evangelistic meetings, held here under the auspices of the Evangelistic Association, and extending over four weeks, were brought to a close on the 11th inst. by Mr. James Balfour. This was Mr. Balfour s second visit, and at the close he had the pleasure of witnessing a growing interest in spiritual matters. All the ministers heartily engaged in the work, and felt refreshed by the outpouring of God's Spirit on themselves and on their people.

Brixton Y.W.C.A.—The third anniversary was held on Thursday, November 8, at 5, Mayall-road. A large number of subscribers and friends met in the afternoon, and listened with pleasure to accounts of the work accomplished during the year, all agreeing that larger and better accommodation was wanted to meet the need of the numbers now attending. Seventy-one young women in business accepted the invitation to tea at eight o clock, and several gave in their namesas wishing to join the Association. Gospel addresses were given, and the meeting closed with hymns.

Bootle, Yorkshire.—The annual meeting in connection with the Gospel Mission to carters was held on the 9th inst., at which about 500 persons sat down to tea. The report stated that during the winter months cottage prayer meetings are held in different localities, where some of the workers have been seen trying to persuade those who attend no place of worship to come to the meetings, and at some of them there could be seen thirty or forty listening attentively to the preacher's words. On Monday evenings there is held a Band of Hope, which is worked by a number of young men from the Sunday-school during the winter months. There is also a very blessed work carried on in the lower room on Sunday afternoons. This is superintended by Mr. G. Thompson, with a staff of thirteen teachers. There are 165 children's names on the book, with an average attendance of 120. The Mayor and several other gentlemen spoke in warmest terms of the work done by this Mission.

Mr. W. R. Bradlaugh is labouring in Jedburgh, N.B., this month.

Gospel meetings are being held at Blairgowrie, N.B, by Mr. George Hefford; prayee is asked that much blessing may rest on thr work.

Latimer Road, W.—It is with great thankfulness we are privileged to record a most successful Mission, by the help of God, conducted by Miss Ruth Barryman, from Nov. 4 to 12, at the People's Hell, Latimer-road, W. Great interest has been awakened during the week, and the meetings have been very crowded each Sunday night. Christians have been stirred up to a more earnest work for Christ, and many unsaved souls have been convinced of their lost and ruined state, and have sought and found the pardon and peace which is never refused to those who seek.

Newport, Isle of Wight.—On the 2nd inst., Leigh Richmond Hall was opened in the presence of a large number of sympathising friends. It is intended as a Y.W.C.A. and Y.M.C.A., and is, happily, opened free of debt, with the exception of £300 required for furniture, &c., help towards which will be thankfully received by Rev. H. C. Thwaites. The Hall, including all compartments, will accommodate from five to six hundred persons. A series of Gospel services commenced on the 2nd, at which a great many poor and ignorant persons heard the Gospel, it is hoped with good results.

BROOKLYN NOTES.

THE Rev. Dr. Pentecost gives a part of November to a series of evangelical meetings at New England Church, Brooklyn, aided by Mr. and Mrs. Stebbins. He gives the weekly exposition of the Sunday-school lesson to Brooklyn teachers.

Rev. H. A. Powell has succeeded Rev. W. F. Crafts at Lee-avenue, and welcomes sixty-five new families to his congregation, which add £400 to the pecuniary strength of the same.

The thirty-seventh annual meeting of the American Missionary Association closed a three days' meeting here on November 1. Receipts for the year, £62,000. E. P. T.

Rev. S. Colcord has been preaching seven years to the well-to-do classes at Chickering Hall. This work has closed, but he is hoping that a Church enterprise in that part of the city may yet be initiated in the near future.

The Central Church has dedicated a spacious chapel for the use of a large branch school, and for preaching services. The Nazarine Coloured Church is seeking, after six years' probation, recognition as a Congregational Church, which will doubtless be cordially extended, and thus place it the eighteenth of the order.

Rev. Hugh S. Pentecost, late of Brooklyn, has identified himself with the Congregational Church, and is labouring at 34th-street in New York. He says that he has ceased complaining that the churches do not go for the masses. There is twice as much done for them as for the spiritual good of the rich. He found four different Missions seeking to get a boy into their Sunday-school. Missions are planted in almost every street. Children attend two or more.

FOREIGN MISSIONS.—A correspondent sends us the following from her daughter who is engaged in Mission work in India:—"While in prayer this morning, I was led to pray that the Lord would lay it on the hearts of school proprietors to stir up the young people to take a greater interest in foreign Mission work. It is pitiful to hear the cry from all parts of the globe for more labourers, also for funds to send those willing to go. Will you, for Christ's sake, remind those who have children under their care of the grand opportunity they have of increasing the interest amongst the young for spreading the glad tidings amongst the heathen?"

CONTINENTAL AND FOREIGN NOTES.

A STRIKING TESTIMONY.

DURING the distribution of Gospels in Marseilles cemetery on the day when Catholics visit the graves of their loved ones once a year, to decorate them with flowers, the head of the police remarked, "Give more of your books, and there will be no need of us." It appears that the French police are wiser in their generation than many Christians who "disapprove" of the free distribution of the Bible. M. E. P.

ISERLOHN, WESTPHALIA.

The town of Iserlohr, noted for its Technical School, of which a full account was given some time back in *The Times*, was visited by Dr. Zieman last summer, and much blessing resulted from his labours. On the last evening of his stay, the project of building a place for evangelistic labours was brought forward, and since then, through the help of clergymen and others, the sum of 25,000 *marks* (£1250) has been raised. In order to complete the proposed edifice, which is to include a Christian inn, for poor travellers, and a Home for workmen's children, £1000 more will be needed. Help will be thankfully received by Rev. R. S. Ashton, Secretary of the Evangelical Continental Society, 13, Blomfield-street, London Wall, E.C.

D. A. Herschell.

CHRISTIAN WORK IN ROME.

Among other blessed evanglistic work going on in Rome, not the least interesting and useful is that connected with a hospital and dispensary in one of the lowest quarters of the city for poor Italian Protestants. In the same building with these a Mission hall was opened this year holding between three and four hundred people, where the Gospel is preached to the poor and the street beggars, both on the Lord's day and week days, when the room is usually crowded. The hospital and dispensary are attended, gratuitously, by an English physician resident in Rome, who cares for the souls as well as the bodies of the patients. Though intended chiefly for Italian Protestants, poor Roman Catholics are not refused admittance. A most interesting case of the conversion of one of the latter occurred this year. Funds are urgently needed for the support of this work Help may be sent to Mr. John Gason, M.D., 8, Via S. Sebastiano, Rome, or to Rev. E. C. Ince, Sunbury House, Watford, Herts. who is acquainted with the evangelistic and medical work above described from personal observation during a residence in Rome last winter.

A LUTHER MEMORIAL IN ITALY.

It is about seven years ago that the Gospel was first preached in its simplicity at Fontevivo, about ten miles north of Parma; it found but slight response there, but in a neighbouring hamlet the word was received with joy and ever-increasing power. From that time there has been regular preaching in the open air for the most part, there being no room capable of containing a hundred persons. Pastor Moreno thinks the time has come to build a chapel at Fontevivo; he has already purchased a site, and now seeks help from those desiring to spread the Gospel. There is a little church of twenty-two persons who have received the truth.

Mr. Moreno is himself a living example of the power of the Gospel. He was formerly a Sicilian monk, "Fra Benedetto." Meeting one day a colporteur, he saw among his books a tract called "The Mass," and thinking it orthodox in the Roman Catholic sense, he bought it. He read it the same evening, and came to this conclusion, "If this book is true, I can no longer celebrate mass." His conscience was straight, there were not two ways —so the next day he did not ascend the altar. He was abandoned by his community and his family. However, he sought the Truth, and the Spirit of God enlightened him without any external help. He struggled on about a year, and finding no other means of procuring support he became a shoeblack. Just then he saw in a newspaper an announcement of a service in an evangelical church; he went there and heard those truths proclaimed of which he had by degrees been convinced. He visited the pastor, who recognised in him a brother in the faith, and was by him invited to speak to the people. He ascended the pulpit in his monk's robes, that being the only dress he possessed.

From that time his vocation was decided, and after a time he became a pastor. He is also now co-editor of the *Amico di Casa*, a religious journal. Those who may wish to help him in the building of this chapel, are requested to send to Pastor G. Moreno, Via delle Lane, 5, Florence.—*Journal Religieux.*

TRACT WORKERS IN FRANCE.

A remarkably successful special attempt has been made by the Monthly Tract Society to bring the Gospel to the upper and middle classes in France. The secretary, Rev. W. Durban, has received from Pasteur Lemaire, the Paris agent of the Society, a most interesting report, containing extracts from letters sent by many to whom these superior and carefully-prepared tracts have been sent out during the last six months. Mons. Pietri, an ex-prefet de police, has written saying he will be happy to receive more tracts. A magistrate, although a Roman Catholic, sent a contribution as payment for the tracts and asked that the next series might be sent him.

Manifold are the proofs that multitudes are ready to receive the truth after long and gross darkness in France.

PARIS.

Droppings of the blessings which have long been prayed and watched for, have indeed been realised during the past fortnight, under the earnest and soul-stirring words of Canon Wilberforce, who began a Mission amongst the English who frequent our Mission Hall in Paris. With but a few hours' preparatory notice people were gathered together night after night, scores going away for want of room. The thirst for reality in spiritual things was surely visible in the hungry, searching looks of some of the audience.

On Sunday we had two meetings, that in the afternoon presided over by Lord Mount-Temple, when the address was given by Lord Radstock, who spoke with power to many. At the after-meeting, and at the crowded evening meeting, many testified that the truth had gone home. We longed that thousands of our country people could have partaken with us of the blessed privilege of listening to the loving words of these servants of Christ, who sought to bring home in our midst the reality of a living Saviour. Listening to Canon Wilberforce, we were forcibly reminded of a French proprietor whom we met not long ago, when seeking a new apartment for our "Governesses' and Artists' Association." On explaining to him that part of our work for which we needed the apartment was holding Bible-classes, the man asked what it meant? Upon explaining to him that the Bible was the book which God had sent us to tell of his Son Jesus Christ, he laughed, and said, sarcastically, "God! Do you not know that God has left Paris? *Il y a pas de Dieu à Paris.*" Alas! these words convey the deadly narcotic which surrounds Paris, and which enslaves thousands of professing Christians—"*Il y a pas de Dieu à Paris!*" There sin is made easy. God is not here to see. We may live as we list!

We earnestly ask the prayers of all God's people that the droppings of blessing which have been so graciously sent us may be but the precursors of showers which shall attend the next visit of these dear servants of God to Paris. I must not forget to add that Lord Mount-Temple also presided at our Monthly Temperance meeting, when Canon Wilberforce instituted a branch of his Blue Ribbon Army, which now numbers over seventy members.

Will our friends praise God for what He has done, and pray for even "greater things than these" in our midst? Ada M. Leigh.

The Mission House, 77, Avenue Wugram, Paris.

REMARKABLE CONVERSIONS.

L'Evangéliste gives some additional cases of remarkable conversion which took place some months ago at Vallerangue, France, during an awakening. At one of the meetings a young man, about 25 years of age, was reached by the "Sword of the Spirit." He was very uncomfortable, could not sleep all night. It seemed as though a voice said to him, "You must get up and pray." But he heard also another voice at the same time, saying, "You know you have not prayed for twenty years; lie still; you will have plenty of time later on to pray; you are still so young." After a rather long struggle the young man was constrained to rise and fall on his knees. The light of day brought with it the first healing rays of the "Sun of Righteousness."

After one of the meetings in the country, the pastor says, I saw a woman who appeared much irritated. "What is the matter, Madam? what troubles you?" "Oh!" said she, 'you trample under foot holy things, and you change the worship we owe to God into a veritable comedy; but you won't catch me here again." She reckoned without God. At our next meeting she was there, begging, with tears, that we would pray for her. She found peace, and returned home full of joy. In presence of such a transformation her husband examined the cause, and, at the close of his research, he too had the joy of finding his Saviour.

At another meeting several persons were greatly offended at being spoken to as "unconverted." "What impertinence!" they said, "can they know what passes in our hearts?" Whether we are converted or not is no concern of theirs; they left the meeting declaring they would never return. A few days after one of these persons had a vision, in which she saw herself at the bottom of a frightful abyss, all her efforts to get out being without result. She saw the preacher at the edge of the abyss trying in vain to let down a ladder to her. She was desperate, when all at once the cross of Christ rose up before her and a strong hand laid hold of her and put her in safety. Whilst God was delivering this soul, he was also saving all the members of her family. Her husband and six other relatives all successfully found "the pearl of great price." Thus this little company, who would have nothing more to do with us, now fight with us under the standard of the cross.

YOUNG WOMEN AT REFRESHMENT ROOMS.—Miss C. M. Gough, 5, Theberton-street, Islington, has recently commenced visiting the young women employed at the London railway refreshment-rooms and other restaurants, by whom she has been well received and in some cases kindly requested to call again. She has the names of 330 girls on her books, to whom monthly packets of magazines, leaflets, text-cards, and the Y.W.C.A. *Monthly Letter* are sent. This work is carried on in connection with the Y.W.C.A., and already some of the young women visited have become members. She is desirous of holding some drawing-room meetings, and will be very grateful to any ladies who will give them an entertainment or provide the means for so doing. Communications may be addressed to the Hon. Secretary, Miss S. F. Stuart, 29, Cornwall-gardens, Queen's Gate, S.W., or to Miss C. M. Gough, as above.

HOME FOR BLIND WOMEN.—This Home in North London is altogether unsectarian, the only conditions for admittance being loss of sight, satisfactory Christian character, and old age. It has no paid superintendents, secretaries or collectors, and no endowment. The present number of inmates is twenty-one, and to maintain them, including rent and taxes, about £600 per annum is required. We understand that the committee cannot add to their number at present for two reasons—want of room and want of funds. To meet the first, they have recently made arrangements to purchase a very eligible freehold property for £1250 in Hanley-road, Hornsey-rise, where at least ten more can be accommodated. At first this will involve an additional outlay, but ultimately will be a great saving in rent. Contributions towards this will be thankfully received by the managers, Mr. and Mrs. Bright, at the home, 90, Junction-road, Upper Holloway; by the Hon. treasurer, P. Terry, Esq., 4, Shaftesbury-villas, Hornsey Rise, N.

GOSPEL TEMPERANCE NOTES.

Malton.—Mrs. J. W. Bradley, of London, visited this town on Tuesday the 13th. Her visit was very acceptable, her sincerity and earnestness being instrumental in persuading many.

Dewsbury.—During the past week a Mission was held in the Albert Hall, under the auspices of the Blue Ribbon Union, by Mr. Samuel Insull. There has been a good attendance each evening. Noonday prayer-meetings and meetings for women and children have also been held. Nearly 800 ribbons were distributed up to Thursday night, the pledges being 350.

Norwich.—Successful anniversary meetings were held on the 14th and 15th inst. at this place in connection with the Blue Ribbon Union. The report stated that at some of the meetings in neighbouring towns and villages as many as from thirty to seventy had signed the pledge. Councillor White, Mrs. Theobald, and Mr. Wm. Noble gave addresses, which were much appreciated.

Jersey.—Miss McLatchie has been labouring with much success in this island. The Temperance movement has received an impetus resulting in many pledges being taken. On several occasions 1500 persons were present, many of whom not only took the pledge, but received spiritual good. A register of the latter, as well as the former, was kept, and was open to all the ministers who had taken part in the movement. This is a practical way of seeking to gather up the results.

General Post-Office.—The sixth annual meeting of the Post-office Total Abstinence Society was held on the 15th inst. The annual report stated there were 204 members. They had now a library containing 300 volumes of Temperance literature. A new branch had been formed in the Savings Bank Department, from which good results were expected. Mr. S. A. Blackwood, Mr. B. Whitworth, M.P., and others, gave addresses on the benefits resulting from total abstinence, and expressed a hope that many more Post-office employés would join the movement.

Detroit.—Four days' Convention of the "Women's Christian Temperance Union" has just been held at Detroit. They were most extraordinary meetings in many respects; the numbers present, the excellent arrangements, the love and enthusiasm which prevailed, were most pleasing. On the first day Mr. Thos. Hardy, of Manchester, and myself, were introduced by Miss Willard, the President; the assembly at once rose, and sang one verse of the English National Anthem, very heartily. On Sunday, November 4, the same day on which Messrs. Moody and Sankey began their Mission in London, I had the privilege of preaching at Mr. Moody's church, at Chicago. He was remembered in prayer. I have not heard such good congregational singing since I left London. In the afternoon I found about 1500 persons, young and old, in the various classes. It is one of the most active churches in this city.

W. Forbes.

T. E. Murphy in Ireland.—There has been for some months past, sweeping over this ancient land, a mighty Temperance wave, which, we believe, will not stay its onward march until it has swept the malefic curse of intemperance from off the face of this country. All honour to the men who endeavour to lead their fellows within the Temperance Ark! Enrolled within their ranks is no more worthy, eloquent, or successful temperance pleader to be found than Mr. T. E. Murphy. Through his efforts many thousands have signed the pledge and donned the teetotal badge. At Ballymena over two thousand persons put on the blue. It was our privilege to attend some of Mr. Murphy's meetings, and for enthusiasm and attendance we have rarely seen them equalled. Many "cases" could be mentioned of the good results that have followed his visit to Ballymena and other places; but suffice it to remark that they have been striking and abundant. His first meeting since his return from England was held in Culleyhackey, where there was an overflowing attendance. The temperance folk in Ireland are under a deep obligation to God and to Mr. Murphy for his labours in this country, and we are confident that amongst those of others who have at much self-sacrifice endeavoured to hasten the dawn of brighter and more prosperous days in this land, the name of Edward Murphy will hold an honoured place.

Letters to the Editor.

A WORD TO AGNOSTICS.

Dear Brother,—Perhaps this may meet the eye of someone inclined to hold sceptical opinions, doubting the existence of a Deity and of a special providence. If so, let me ask him the following questions:—

Looking back into your own life, do you not repeatedly discern in the events of your personal experience—

A heart kinder than your own;
An understanding wiser than your own;
A hand stronger than your own?

Yours faithfully,

Lancaster, Nov. 15, 1883. Thomas Johnson.

A FAMILY QUESTION.

Sir,—As The Christian is a paper taken in and read by people of almost every denomination, I put a question in it which I should much like answered by some of your numerous readers. Is it right for parents to interfere with the religious views of their children after they have come to years of discretion? Is it right for a parent to insist on a child who has come to years of discretion, to attend the same church or chapel as its parents?

I am a great advocate for unity in families; I do not think anything more lovely or Christlike than to see a family undivided in their opinions regarding the religion they profess to follow, but I do think it would be an error to insist on any one of the members attending the same place of worship, if that member found he did not derive the same spiritual benefit he does by attending a place of some other denomination.—Yours truly,

A Parent.

THE OTHER SIDE OF THE JEWS' QUESTION.

Sir,—"A British Visitor in Germany" writes bitterly, but does not succeed in making out a very good case for the "Other Side of the Jews' Question." It is easy to fling out general accusations against a whole nation, but it needs something more than mere assertion to substantiate them. *Some* evidence is needed.

The one case cited by "A British Visitor" has been appealed against. The general charges of fraud and usury may appeal to prejudice, but are not proven. Are all Jews usurers? How about the small shopkeepers, artisans, and agriculturists who have suffered in the recent agitation? How about the women and children? How about the attacks on whole communities entirely Jewish?

If it be true that Jews are found to tempt "ignorant and innocent" peasants, are all to be condemned for the sin of a few? Does the "ignorant and innocent peasant," who buys what he knows he cannot pay for, come into court with hands altogether clean?

But even if usury were far more general among the Jews than it is, that would not justify rapine, plunder, outrage, arson, and murder. These are hardly arguments to convert a people to the service of a God of love and mercy. No doubt there are bad, unscrupulous Jews, but that does not justify a blind and wholesale condemnation of an entire people. Still less does it justify retaliation on the part of those who call themselves Christians. Least of all does it justify such attacks and outrages as have disgraced the civilised (?) Europe of the nineteenth century, and would have been a disgrace to the darkest of dark ages.

If "A British Visitor" really desires to win Israel to the truer service, let him refrain from sowing broadcast anonymous slanders; let him enter his protest against crimes committed by nominal Christians, and so do what he can to show that these evil deeds are not chargeable to Christianity; and let him, by active sympathy with the distressed (no matter from what cause), exhibit the beauties of the "better way," which "thinketh no evil," but "suffereth long, and is kind."—Yours faithfully, Arthur H. Finn.

Nov. 15.

GETTING A BLESSING.

Dear Sir,—In reference to a phrase often used in Revival times, the question has been raised, "What is it to get a blessing?" The Apostle Peter seems to have answered it conclusively (Acts iii. 26): "Unto you first, God, having raised up his Son Jesus, sent Him to bless you in turning every one of you away from his iniquities." Nothing less than this the blessing which the Father sent the Son to bestow. M. G. D.

OUTCAST LONDON.

Dear Sir,—May I suggest an easily-applied remedy for the miseries of children like those mentioned in the heart-touching poem you inserted in a recent issue of your paper. Throughout our land there are thousands of comfortably-situated Christian families who could, with little trouble or extra expense, adopt as their own one or two such little waifs, give them an education, and start them in a useful calling. If they did not like to take them, ragged and dirty, straight from the streets, Miss Macpherson's, or some of the other excellent Homes, would no doubt be as glad to settle the children they have partly civilised, in England, as they would in Canada. Though these institutions deserve our earnest support, there is more work than they can do. Neither could it be done so effectually as by separate families rising for Christ's sake to take this responsibility. We should find that a large amount of misery would be removed, for in this, as in everything else,

"Many Littles mak' a Muckle."

Dear Sir,—I regret to find you say of the state of "Outcast London," the entanglement and complication are such that neither politician, nor philanthropist, nor Christian knows how to begin the much needed reformation. There is a remedy for it if the Christian Church will do its part in getting it adopted. Mr. Fawcett says an essential to the case is an increase to the wages of the workers. It is possible to procure this for them, and begin the work of levelling up.

The total profits of industrial life are more than sufficient to make comfortable all the workers, but the distribution is at fault. As now in action, labour, savings, and credit are the elements of trading; the two first being a natural, and the last a State-upheld arrangement. Combine the two former in an industrious man, with free play, and progress on the road to success is made, but early in the journey credit strikes in and puts tenfold steam power into the hands of the man of much savings (or capital), and a brake power on the man with little, which often shunts him into the horrors of "Outcast London." Workmen in co-operation and alone are driven back by this wretched arrangement of State support of credit, which, while adding to the riches of the well-to-do, presses down the wages of those having nothing, until shirts have to be made at 9d. per dozen, and body and soul can hardly be kept together, much less an appliance for decency procured. Attention to religion in such circumstances can hardly be looked for.

The Christian Church must combine to get the credit laws wholly, and not partially repealed, and itself set the example of "owing no man anything," which is the root of the evil.—E. S. Cooper.

143, *Queen Victoria-street.*

RELIGIOUS LIBERTY IN MALTA.

Sir,—Certain articles have lately apperad with reference to Malta and religious liberty as therein practised, and I think it well that the exact state of the case should be known. The French took and held the island from 1798 to 1800, when they were driven into Valetta by the inhabitants of Malta, and starved into capitulation by blockade by a British fleet. The Maltese ceded Malta to the English in 1800, and Articles 6, 7, 8, and 9 (signed, Malta, 15th June, 1802) of the Declaration of Right are published in full as bearing upon the religious aspect of the Declaration, viz.:—

"(6) That His Majesty the King is the protector of our holy religion, and is bound to uphold and protect it as heretofore; and without any diminution of what has been practised since these islands have acknowledged His Majesty as their Sovereign to this day; and that His Majesty's representatives have a right to claim such church honours as have always been shown to the regents of these islands.

"(7) The interference in matters, spiritual or temporal, of no other temporal sovereign shall be permitted in these islands, and reference in spiritual matters shall only be had to the Pope and to the respective Generals of the Monastic orders.

"(8) That freemen have a right to choose their own religion; toleration of other religions is therefore established as a right; but no sect is permitted to molest, insult, or disturb those of other religious professions.

"(9) That no man whatsoever has any personal authority over the lives, property, or liberty of another. Power resides only in the law; and restraint or punishment can only be exercised in obedience to law. Signed by all the Representatives, Deputies, and Lieutenants of the villages and towns."

Much has been quietly done to meet the views of foreigners residing and coming to Malta, but for years after we had those islands ceded to us, upon certain days in the year, kept as festivals by the Roman Catholics, all troops, British and Maltese, turned out, lined the principal streets, and presented arms to the Host and Roman Catholic Archbishop. About the year 1824 a Captain Atcheson, R.A., and General Denison, R.A., refused to fire a salute in honour of the Virgin Mary; were tried, cashiered, and only reinstated some forty years afterwards; more than one officer has had to leave the service for refusing to salute the Host. These staunch Protestants suffered for their principles, but the effect has been that Protestant soldiers are no longer called upon to salute the Host, and it has now to pass along in rear of the main guard, and is forbidden the principal street; quietly, but surely, have we, without insulting Maltese feeling, shown that we do not agree with their religion. But still no Gospel or Evangelistic work can be carried on, and any sect or individuals attempting it would be hunted out of the island. In March, this year, a man was mobbed and nearly killed for offering tracts of a purely Gospel and uncontroversial nature.

The late election turned entirely upon the point of introducing the English language into the law courts. The Ultramontane and Reactionary party, who gained the day, are afraid that the people would read too many English works, especially the Bible; and yet 22 per cent. more of the Maltese know the English than the Italian language, the language of the courts and the law. I know scarcely any other spot where religious superstition is carried to so great an extent as in Malta.

X.

Notices of Books, &c.

SHOW YOUR COLOURS, a penny tract, by Rev. J. T. WRENFORD (*Partridge & Co.*), is calculated to stir up young Christians to decided testimony for Jesus.

YOUNG ENGLAND. Vol. for 1883. 56, *Old Bailey, E.C.* An attractive and well-illustrated volume of interesting and instructive stories of missionary travels, lessons on astronomy, natural history, &c.

THE BRITISH WORKWOMAN. Vol. for 1883. 1s. 6d. 27, *Ivy-lane, E.C.* For bold graphic illustrations, with readable and instructive articles, this volume is not an unfitting companion to the *British Workman*, of world-wide fame.

OUR LITTLE LADS is a new magazine, edited by Mr. A. O. CHARLES, of the Little Boys' Home, Farningham and Swanley. It takes the place of *The Little Boys' Friend*, and may be had at the office of the Little Boys' Home, Ludgate-circus, E.C.

ENGLISHMEN NOT ISRAELITES (6d.), THE TEN TRIBES, WHERE ARE THEY NOT? AND WHERE ARE THEY? (4d.), ISRAEL AND GOD'S PURPOSE (2d.), and several other penny tracts in relation to the Jews and the coming of Christ, by Rev. JOHN WILKINSON, may be had at 49, Newington-green, London, N.

THE EMPEROR'S BOYS. By ISMAY THORN. 3s. 6d. *J. F. Shaw & Co.* A good story, showing the contrast between truthfulness and untruthfulness. It graphically illustrates the terrible weight of spoken and acted lies, and is written so pleasantly that it will not fail to be read with great interest by those for whom it is intended. It conveys sound moral teaching.

THOUGHTS ON HOLINESS, by Rev. MARK GUY PEARSE. *T. Woolmer*, 66, *Paternoster-row*. An instructive and suggestive book, whose doctrine is according to godliness. There are no ambiguous statements; no toning down of God's Word to tally with human experience; no extravagant exhortations to an unattainable sinlessness. The author points upward and onward to Jesus, and yet shows how the Christ comes to dwell in the heart by faith. We heartily commend the volume as one of the most useful of gift-books, fitted to carry with it a perennial stream of blessing to the soul.

ALL PLAY. By ISMAY THORN. 3s. 6d. *Shaw & Co.* A pretty story for children, beautifully illustrated with pictures by T. Pym. Among works of its own class it has peculiar merit.

THE NATIONAL TEMPERANCE MIRROR. Volume for 1883. 337, *Strand, W.C.* A collection of excellent stories bearing on temperance. It is illustrated, and also contains some very good poems set to music in old and new notations.

THE DOCTOR'S DREAM (same publishers) is a well-told story of Temperance work, which cannot fail to interest.

The packets of *Temperance*, *Christmas*, and *New Year's Cards* are prettily and tastefully got up with appropriate flowers, mottoes, and verses of poetry.

BATTLES WITH THE SEA; or, Heroes of the Lifeboat and Rocket. By R. M. BALLANTYNE. *J. Nisbet & Co.* A strong plea for our "Storm Warriors," especially to inland residents who never hear the roaring of the terrible sea.

AN INFALLIBLE WAY OF CONTENTMENT. 1s. 6d. *Religious Tract Society.* A small volume of rare merit, and intended to console those who are passing through trial. It was first published in 1688.

THE ACTS OF THE APOSTLES. 2s. *Religious Tract Society.* This is also a re-issue of a handy book for teachers: much of it, however, is re-written. It gives an account of the first age of the Christian Church, with chronological and other notes of contemporary events.

THE WELCOME, 1883. 10s.6d. *S. W. Partridge & Co.* This handsome annual, full of excellent illustrations of valuable and interesting matter, and elegantly bound, is a bulky volume at a comparatively trifling cost, containing as much reading as a small library.

LORY BELL: A Story about Trust in God. By KATE WOOD. 1s. 6d. *S. W. Partridge & Co.* The incidents are perhaps a little far-fetched, but the principal character, Lory, shows up well for all that is true and manly in a boy in the midst of conflicting and sometimes trying circumstances.

GARTON ROWLEY; or Leaves from the Log of a Master Mariner. By J. JACKSON WRAY. *J. Nisbet & Co.* A capital gift-book for all classes, old and young, lovers and married. A good story told with much feeling. No one will read it without having their faith in God strengthened.

INGLE-NOOK STORIES. By Mrs. STANLEY LEATHES. 2s. 6d. *Shaw & Co.* Another beautifully illustrated story-book for the youngsters. It gives them glimpses of fairyland, and is sure to awaken plenty of innocent and wholesome mirth, as well as teach them some very useful lessons for their conduct in life.

MELISSA'S VICTORY. By ASHTON NEILL. 3s. 6d. *Wesleyan Methodist Sunday-school Union.* In this book a special feature is the illustrations produced by the ink-photo process from pen-and-ink drawings. They are very effective, and serve to illustrate a story which is well told, and adapted for usefulness in Christian homes.

EVANGELICAL CHRISTENDOM (6d. *T. G. Johnson*, 121, *Fleet-street, E.C.*) for November contains an ample report of the Evangelical Alliance Conference at Norwich last month. The address by Dr. Oswald Dykes on "The Principles of the Evangelical Alliance" is a thoughtful and admirable exposition of the advantages of unity in the Lord's work.

A NEW YEAR'S GIFT. 3s. 6d. *Marcus Ward & Co.* Three handsome bijou volumes enclosed in neat case. They are by the author of "Morning and Night Watches," and entitled "Bible Heartsease," "Golden Grain," and "Bible Forget-me-nots." They form a very elegant present for the young, and may also be had lettered "A Christmas Gift," "A Birthday Gift," and "With Best Wishes."

THE LORD'S PRAYER: A Practical Meditation. By NEWMAN HALL, LL.D. *T. & T. Clark.* The author's well-known catholicity, evangelical fervour, and firm adherence to orthodox principles, are conspicuous features of this really stimulating and suggestive exposition of one of the most familiar portions of Holy Writ. There is an amount of freshness about the treatment of the prayer which is wonderful, considering how often it has been expounded and written upon. Great questions, theological and social, are dealt with practically and fearlessly, the spirit as well as the letter of each petition is clearly set forth, and illustrations taken from real life are freely employed to give point to the author's ideas. The book cannot fail to be popular and potent for good in its influence, even as it is pleasant and profitable in its style and contents.

MEN WORTH REMEMBERING. RICHARD BAXTER. By G. D. BOYLE, M.A., Dean of Salisbury. 2s. 6d. *Hodder & Stoughton.* Dean Boyle has given us in this work a most graphic and impartial portrait of the immortal author of "The Saint's Everlasting Rest." Baxter's lot was cast in troublous times to both the Church and nation. In these days of unrest it is most refreshing to stand aside for a quiet half-hour with Richard Baxter, to learn of him that "Meditation" is not dissecting one's own heart, but "lifting it up, and keeping it in heaven." The thoughtful perusal of such a work must make a lasting impression upon the reader's heart and mind.

BOOKS OF MESSRS. CASSELL & CO.

MARGARET'S ENEMY. By Madeline B. Hunt. 2s. 6d. A well-written and profusely illustrated book, in which the varied careers of two schoolgirls of quite dissimilar dispositions are narrated in an instructive and admonitory manner. The story carries with it a warning to the young to beware of a proud and haughty spirit. MR. BURKE'S NIECES. By Author of "Paws and Claws." 2s. A charmingly romantic account, written in a natural style, of two foundling girls who, after many vicissitudes, find their proper place in society, and live happily ever afterwards. It is an exceedingly entertaining volume for the little folks. Numerous pictures add much to its attractiveness. MAY CUNNINGHAM'S TRIAL. By Author of "Paws and Claws." 2s. Young lady readers will be certain to benefit from the study of this somewhat plaintive but chaste narrative of the lights and shadows of home life. It is full of beautiful woodcuts. LITTLE QUEEN MAB. By L. C. Silke. 1s. 6d. Boys and girls not yet in their teens will here be able to see themselves as others see them. The youthful vagaries of miss and master are pourtrayed in an entertaining style, and the consequent anxiety of their elders, whose proprieties are sometimes shocked. The book, however, ends with "bright prospects."

MR. FISHER UNWIN'S BOOKS.

Mr. Unwin, who has lately removed to 26, Paternoster-square, E.C., is certainly a most enterprising and judicious publisher. Four of his substantial and handsomely got-up volumes from the series, LIVES WORTH LIVING (3s. 6d. each), are before us. MASTER MISSIONARIES, by Dr. Japp, is just the book to place in the hands of a youth leaving school. It is full of interest and high purpose, together with freshness, originality, and Godward counsel. These "Studies in Heroic Pioneer Work" cannot be read without exciting the best impulses of the heart. By the same author is LABOUR AND VICTORY, a Book of Examples for Those who would Learn. The first-named should be on the book-shelf of every young man who is really in earnest to make his "life worth living." As aids to the formation of character, these sketches of great and noble lives should urge on many to "Labour and Victory." Of the same class is WISE WORDS AND LOVING DEEDS, by E. Conder Gray. When we say that it records in pure, stirring, and wise language the lives and work of such women as Sarah Martin, Madame Feller, and Mary Carpenter, we need but to add that a young Christian, to whom we have given the book, "wishes every girl could read it, for it is a real help." LEADERS OF MEN, by H. A. Page, is a collection of well-written, brief, biographical sketches, specially designed for young men; they embrace the lives and works of the Prince Consort, George Moore, Andrew Reed, Lord Lawrence, and others. The author has accomplished his task with care and skill. FOOTPRINTS (4s. 6d.), by Sarah Tytler, is a gem in every way. "Nature seen on its human side," by a quick eye and a loving heart, is one of the most beautiful and helpful of teachers. Miss Tytler's book sparkles with living truths; it needs no commendation, for both subject and author are above praise. LIGHT IN LANDS OF DARKNESS (6s.), being the second series of "Modern Missions," by Robert Young, ought to be in every Christian home. With such books—clear, comprehensive, and exact—we can take in at a glance the whole field of missionary enterprise. May this volume accomplish the evident desire of its author, and inspire those who read it with the purpose of one mentioned in its account of the Nestorians: "I must tell all my friends and neighbours of sin and of Jesus."

ANTI-TOBACCO SOCIETY.—This Society has issued an illuminated pledge-card, to include total abstinence from the use of "Tobacco, alcohol, and all other narcotics," which may be had at 56, Peter-street, Manchester.

WHAT SEEK YE?*

By GEORGIANA M. TAYLOR,
Author of "Oh, to be Nothing!"

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." —MATT. vi. 33.

SEEK ye first, not earthly pleasure,
Fading joy, and failing treasure,
But the love that knows no measure
Seek ye first.

Seek ye first, not earth's aspirings,
Ceaseless longings, vain desirings,
But your precious soul's requirings
Seek ye first.

Seek ye first God's peace and blessing;
Ye have all if this possessing.
Come, your need and sin confessing,
Seek Him first.

Seek Him first; then, when forgiven,
Pardoned, made an heir of heaven,
Let your life to Him be given;
Seek this first.

Seek this first—be pure and holy;
Like the Master, meek and lowly;
Yielded to his service wholly.
Seek this first.

Seek the coming of his kingdom,
Seek the souls around, to win them,
Seek to Jesus Christ to bring them;
Seek this first.

Seek this first. His promise trying,
It is sure—all need supplying—
Heavenly things (on Him relying)
Seek ye first.

Mission Appeals.

GEE-STREET MISSION, GOSWELL-ROAD, E.C.—Help is needed to carry on Christian work in this neighbourhood. Address: HENRY RUDGLEY, Hon. Secretary, 82, Wood-street, Cheapside.

CHURCH ARMY.—Rev. W. CARLISLE, 21, John-street, Adelphi, W.C., would be glad of magic-lantern slides for the purpose of keeping the people from the public-house. Meetings are held nightly, and their stock is very small. All sorts of slides can be turned to good account.

INDUSTRIAL AND RAGGED SCHOOLS, MAIDA-HILL, N.W. —Will you allow me to earnestly appeal to your readers resident in the neighbourhood of Maida-hill for some assistance towards the support of this School and Home for Working Boys, most of whom were originally entirely homeless and friendless. Contributions may be sent to me at 95, North-street, Edgware-road.—CHARLES TODD.

NATIONAL THRIFT.—For the purpose of further developing the work of the National Thrift Society, it is proposed to raise a sum of £1000. This amount we are desirous of raising before the end of the year, and, if possible, in contributions of £10. Any contributions would be gladly received by the Secretaries (Colonel H. Jasper Willett and Mr. T. Bowden Green), or by—Yours obediently, BYRON, Chairman of Committee, 1, Finsbury-circus, E.C.

A TEMPERANCE DEBATE.—Arrangements are being made for a public debate between Mr. C. R. Haig, wine and spirit merchant, and Rev. Dawson Burns, D.D., upon the question, "Is the sale of intoxicating liquors as beverages consistent with Christian principles?" The discussion is fixed for Friday, December 14, in the lower room of the Exeter Hall. To defray expenses, admission will be by tickets, for which a charge will be made.

SOUTHPORT.—Mrs. Joseph Lucas, of Sunderland, has recently closed an eight days' Gospel Temperance Mission in Southport in connection with the British Women's Temperance Association. The Mayor and many of the ministers of the town, with other gentlemen, entered heartily into the movement, which has proved a great blessing. About five hundred names were taken. The addresses have been most winsome and telling. The Mission has been really a Gospel Temperance Mission.

W. H. TINDALL.

Trinity Manse, Southport.

* FROM "LAYS OF LOWLY SERVICE." 1s. *Morgan & Scott.*

Notices.

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APPLICANTS FOR TRACTS.—F. E. Lowe, 146, High-street, Stourbridge; W. H. Perkins, 6, Eight-court, Jamison-street, Birmingham; E. Whitburn, Waterside, Devoran, Cornwall; J. H. L. Christien (for fallen girls), 8A, Red Lion-square, W.C.; M. Wood, 45, Carr Wood-road, Sheffield; H. Beswick, 51, Beardall-street, Hucknall, Nottingham; W. Verrall, 7, Hawksworth-road, Bromley, Kent; W. Stubbs, Mow Cop, near Tunstall, Staffordshire; Miss Robinson, 5, Sussex-place, Southsea (French, German, Norwegian, Spanish, &c; A. Lantsbery, 15, Honarth-street, Grey Mare-lane, Bradford, Manchester; T. Styans, Ragged-school, Openshaw, Manchester; E. Coultas, 66, Turner's-road, Burdett-road, E.; W. Mortlock, 19, Dale-street, Stepney, E.; M. J. Stephenson, 134, Gt. Hampton-street, Birmingham; R. Hastings, care of Mrs. Pilkington, Drayton-terrace, Sherwood, Nottingham; G. E. Pearce, ironmonger, Camelford; Mrs. Danu, Fore-street, Bodmin; W. Row, fishmonger, Medrose, near Camelford.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

WANDSWORTH, Down Lodge Hall, corner of High-street and Merton-road.—Tuesday, Nov. 20, to Wednesday, Dec. 5, excepting Saturdays. Week days (admission by ticket):—Afternoon, Bible lecture, at 3; evening, evangelistic address, at 8. No afternoon meeting will be held on Monday, Nov. 26 or Dec. 3. Sundays: 8 a.m., address to Christian workers; 11 a.m., evangelistic address; 3 p.m., evangelistic address; 6.30 p.m., evangelistic address. Tickets to be had on application to Down Lodge on and after Monday, Nov. 12. Admission by gate No. 2, in Merton-road, after 2.45 and 7.45, without tickets. Special service for children, Saturday afternoon, at 3. Gospel Temperance meeting, Saturday, 24th, 8 p.m. Mr. Moody and Mr. Sankey will not be present at the Saturday meetings.

STEPNEY-GREEN, Dec. 6—23.
CLAPHAM, Jan. 2—21, 1884.
STRATFORD, Jan. 22 to Feb. 11.
NEW CROSS, Feb. 12 to March 3.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

MR. J. M. SCROGGIE.—November, Ayr; December, Galashiels; January, 1844, Airdrie, N.B.

CLAPTON HALL, Upper Clapton.—Mr. Denham Smith, Sundays at 6.30 and Fridays at 7.30.

REV. W. H. M. H. AITKEN. — Holy Trinity, Cloudesley-square, November 18 to December 2; All Saints', Haggerston, Wednesday, December 5 to 19.

REV. W. HASLAM.—Nov. 24, St. Matthew's, Cotham Park, Bristol; Dec. 5, St. James's, Gloucester.

MESSRS. FULLERTON AND SMITH.—Portsmouth, to November 30; Cambridge, December 1—14; Metropolitan Tabernacle, December 16 and 23; South London Tabernacle, January 2, 3, and 4; Leicester, January 6, for two months.

MR. HENRY THORNE.—Nov. 20 to Dec. 1, Mission to young men at the Priory, Islington.

MISCELLANEOUS.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields.—Rev. Edward White every Tuesday during November.

CANNES.—Bible reading every Tuesday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

WEST-END CONFERENCE HALL, Eccleston-street, S.W.—Sundays, at 3.45 and 7 p.m.; Wednesdays and Thursdays, 8 p.m.

BRITISH WOMEN'S TEMPERANCE ASSOCIATION, Memorial Hall, E.C.—Monthly prayer-meeting first Wednesday in the month, at 10.30 a.m.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Shuldham Henry during November, Sunday, 11 a.m. and 7 p.m.; Wednesday at Burlington Hall, Savile-row, at 8 p.m.

SADLER'S WELLS THEATRE.—William Catlin as conductor every Sunday afternoon and evening, at 3 and 6.30.

BOW AND BROMLEY INSTITUTE, Bow-road, E.—W. Evans Hurndall, M.A., on Sunday next, at 8.15 p.m.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Workers' meeting, Nov. 21. Address by Annie Macpherson. Mr. H. A. Maude will preside. Tea at 6 p.m.; meeting at 7.

MISS MITTENDORFF'S annual meeting will (D.V.) be held at the Y.W.C.A., 17, Old Cavendish-street, Cavendish-square, on Dec. 11, at 7.30 p.m.

CONFERENCE HALL, Eccleston-street, S.W. — Special Mission, until 18th, week-nights, 8 p.m.; Sunday, 3.45 and 7. Preachers: Messrs. C. Russell Hurditch, E. Trotter, and F. C. Spurr.

AGRICULTURAL HALL, Islington, N.—Sunday, Nov. 25, Rev. Ossian Davies, at 3.30 p.m.; Mr. Elvin and Miss Clark (soloist), at 7 p.m. — Gospel Temperance Mission, from Nov. 13 to Dec. 2 inclusive, by Mr. W. Noble and other friends from Hoxton Hall. Sundays at 4 and 8.30 p.m., and every night at 8 p.m. Women's meetings, Wednesdays, Nov. 21 and 28, at 3.30 p.m.; children's meetings, Saturdays, Nov. 24 and Dec. 1, at 3.30 p.m. Special address to young men and young women, Sunday, Nov. 25, at 4 p.m.

GOVERNESSES' PRAYER MEETING, the last Saturday in the month, at 3.30 p.m., at 63, High-street, Kensington, W.

THE DEEPENING OF SPIRITUAL LIFE (Stafford-rooms, Titchborne-street, Edgware-road, W.) every Friday at 3.30 p.m. Nov. 23, Rev. W. H. Aitken.

WEST END CONFERENCE HALL, Eccleston-street, S.W.—Mr. Herbert R. Francis, Sundays at 3.45 and 7; Thursdays at 8 p.m.

Y.M.C.A., Iona Rooms, 205, High-street, Camden-town.—Rev. James Stephens, M.A., will give a Biblical address at 8.45 p.m., as follows: November 29, "The Christian's Enemies, viz., the Flesh, the World, and the Devil."

Y.M.C.A., 186, Aldersgate-street, E.C.—Lecture, entitled "Rock and Sand," by Rev. J. Monro Gibson, D.D., in the Lecture-hall, Monday, Nov. 26, at 8 p.m. Mr. T. Shuldham Henry on "The Work of the Holy Spirit," each Thursday in November, at 8 o'clock. Nov. 22, "Power for Work;" 29th, "Power for Work and Worship."

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. —Friday, Nov. 23, at 7 p.m., Rev. J. H. Topping. Tea at 6. Tuesday, at 11.30 a.m., Bible-reading.

KILBURN HALL, Kilburn-gate, W. (*not* Town Hall).—Mr. E. C. Newbery, Wednesday, Nov. 28, at 8 p.m., on "The Earthquake at Ischia and its Lessons," illustrated by photographs taken after the calamity.

MALDEN HALL, Queen's-crescent, Haverstock-hill, N.W.—Mr. Newbery's address as at Kilburn Hall, Thursday, Nov. 29, at 8 p.m.

EXETER HALL.—Young men's meeting every night at 8 o'clock.—Daily noon prayer-meeting (Saturdays excepted), from 1 to 2 p.m.—Brief addresses: Nov. 23, Mr. H. Thorne; 26th, Rev. R. C. Billing, B.A.; 27th, Rev. W. Page; 28th, Mr. Russell Hurditch; 29th, Mr. Shuldham Henry; 30th, Mr. E. J. Kennedy.—Special addresses on the work of the Holy Spirit, by Mr. Shuldham Henry, Thursdays in Nov., at the noon meetings.—Bible study, Rev. Charles Moinet, Fridays, 8 p.m., on "Some Characteristics of our Lord's Miracles."—Address to young converts, by Mr. George Soltau, Saturday, Nov. 24, "The Gift of Grace," at 8 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster, at Liverpool, Nov. 19 to 28; Mr. W. L. Seyler, at St. Stephen's, Boyson-road, Walworth, Dec. 3 to 7, at 7; Mr. Banaster at All Saints', Islington, Dec. 10 to 15, at 7. Conference of workers at Gresham Hall, Brixton, Rev. Canon Hussey, M.A., presiding, Nov. 26, at 7. Conference of workers at Brixton Hall, Brixton, Rev. J. P. Gledstone presiding, Nov 27, at 7. Conference of workers at Steinway Hall, Lower Seymour-street, W., Dec. 6, at 7, Rev. Sholto D. Campbell Douglas, M.A., presiding. Mr. E. Arrowsmith, at Newcastle-on-Tyne, Nov. 23 to 25. Special Saturday afternoon services at Down Lodge Hall, Wandsworth, Mr. J. W. Jordan, Nov. 24 and Dec. 1, at 3.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, November 17, 1883.

*** Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Strangers' Rest, 163, *St. George's-street*—M. H. £5; A. J. W. £3 3s.; M. H. C. £5; Box at Rest, 4s. 9d.; M. S. J. £1 1s.; A. B. B. £10; C. £5	29	8	9
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Mr. Fegan's Boys' Home—G. H. H. 10s.; E. T. S. 10s.; R. G. 5s.	1	5	0
Spitalfields Gospel Mission—E. G.	0	5	0
CHRISTIAN *Tract Fund*—A. W.	0	1	0
Mrs. Ginever's Orphan Home—A. B. B. £10; Waste Paper, High School, Margate, 7s. 6d.	10	7	6
Mrs. Fisher's Work among Young Women—A. B. B.	5	0	0
Sailors' Welcome Home—A. B. B.	5	0	0
Dock Labourers' Mission—(*Free Lodgings*) Anon.	0	5	0
Jewish Refugees' Aid Society—E. M.	5	0	0
Woman's Mission to Women—M. A. S.	1	0	0
London City Mission—E. Y.	1	0	0
Mildmay Mission to the Jews—E. Y.	0	15	0
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Miss E. Hopkins' Work—J. S.	0	10	0
Home of Industry—J. S.	0	10	0
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It is not necessary, we hope, again to remind our friends that, as in former years, the Sale will be conducted in strict harmony with the objects in view—no *raffling* or *other doubtful measures* being adopted to ensure success or to bring in money.

Gifts of plants, cut flowers, fresh butter, eggs, or confectionery will also be very welcome if sent in a day or two only before the first day of the sale.

All other gifts should reach us AS SOON AS POSSIBLE, but in any case *not later than Saturday, 1st December*, and should contain inside the parcel a complete list, with the *name and address of the donor*, so as to ensure acknowledgment. Carriage should be prepaid, and *a separate advice of the despatch of the parcel* should be posted to us two days beforehand. All articles and communications should be plainly addressed to 18 to 26, Stepney-causeway, London, E.

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Dear Friends,—Until quite lately we have been able to receive every case of real destitution making application. Now we have to hesitate—to delay—and soon shall have to refuse admission to many whom we must then

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Continued from Page 3.

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CASE FOR THIS WEEK.

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"I have been sent for to see a poor woman who requires your treatment as soon as possible, aged 27, married, with four children. After the birth of the last, now 11 months old, her illness began. First symptoms, ulcerated mouth, with loss of appetite. This followed by a cough troublesome at night, expectoration thick and of darkish hue, pains in the back and side, spasmodic breathing, hectic flushes, loss of flesh in every part of the body. The patient has seen the good effects of your treatment on Mr. S——, who has not had one day's illness since, and calls himself, a wonder.'"

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A SALE OF WORK will (D.V.) be held on TUESDAY, WEDNESDAY, and THURSDAY, December 4, 5, and 6, in Room No. 6, CONFERENCE HALL, Mildmay Park. German Glass, China and Agate Ware, also Spa Wood Painted Articles, Valauris Pottery, &c., &c., Illuminations, Useful Clothing for Men, Women, and Children. Open from 11 a.m. till 6 p.m. Admission 1s., until 6 o'clock; after that hour, 6d. To be returned in value on first article purchased.

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OUR COUNTRYMEN IN INDIA.—The ANGLO-INDIAN EVANGELISATION SOCIETY sends Evangelists to itinerate constantly among numerous groups of Europeans and Eurasians throughout India, widely separated, and otherwise destitute of Gospel ministrations. General Secretary and Treasurer, the Rev. PETER BANNATYNE, 7. Adam-street, Strand, London, 9, London-street. Edinburgh.

Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

URGENT APPEAL in aid of Little Paralysed Children, at the West-end Hospital, 73, Welbeck-street, W. The Committee earnestly solicit contributions, and a visit from Christian friends. Collecting cards for children.
P. F PROCTOR, Secretary.

STAFFORD ROOMS, Titchborne-street, Edgware road.—Mr. B. W. NEWTON will (D.V.) resume his Lectures on Prophetic and Other Parts of Scripture, at Stafford Rooms, on Tuesday, November 6th, at half-past eleven. To be continued on consecutive Tuesdays.

A SALE OF USEFUL AND FANCY ARTICLES, Books, &c., in aid of Mission Work in the poor and populous district of St John's, Caledonian-road, will be held at 1, Mountfort-terrace, Barnsbury-square, N., on Thursday and Friday, December 6 and 7. Open from 11 a.m. till 9 p.m

ROYAL PAVILION, BRIGHTON.—Meetings for the Deepening of the Spiritual Life will be held on Tuesday, Wednesday, and Thursday, December 4, 5, and 6, 1883, at 11.15, 2.30, and 7.30 o'clock each day. Speakers: Rev. Elder Cumming, D.D., Rev. Charles A. Fox, M.A., Rev. Evan Hopkins, Rev. Edward Moore, M.A., H. F. Bowker, Esq., and R. Wilson, Esq. A Preliminary Meeting will be held on Monday, December 3, at 7.30, in Lady Huntingdon's Church, North-street, at which it is expected that several of the above will attend

WANTED, for Whitecross-street Christian Mission, to make Temperance meetings more attractive, Piano, free of charge. Will any friend of Temperance give one?
199, Whitecross-street, E.C.

THE ATHENÆUM, Goldhawk-road, Shepherd's Bush, W.—Meetings are held as follows:—Lord's Day: Morning at 11, Breaking of Bread. Afternoon at 3, and Evening at 7, the Gospel is preached by Evangelists from Evangelization Society. At 6.30, Christians meet for prayer. Week-nights at MISSION ROOM, 56, Starch-green-road: Tuesdays and Thursdays at 8. This Hall and Mission-room have been opened for the above Meetings, and the brethen desire to have fellowship with all saints gathering to the name of the Lord Jesus. The Meetings have now been held for upwards of eight months.—Tracts for distribution, and pecuniary help for the above, may be forwarded to Mr. F. A. BINDER, Post-office, 25, King-street, Hammersmith, W.; or to the office of THE CHRISTIAN.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square, E.C.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest donations in money and clothing will be thankfully acknowledged by the Committee. Flannel garments and old overcoats are much needed.

GEORGE YARD RAGGED SCHOOL,
Infant Day Nursery, &c.,
High-street, Whitechapel, E.

Received with many thanks, "A few Garments for Ragged Children." Clothing from C. E. G.

There are more than thirty missionary agencies in operation.

During the year this Institution was

open for Children	782 times.
For Young People	362 times.
For Adults	656 times.
Total	1,800

ATTENDANCES.

The number of attendances—Children, about	183,540
Infants in Day Nursery	6,200
Youths of Both Sexes	36,620
Adults, about	60,984
Making a total of attendances about	287,344

Rations of food to Hungry Children, Shelter for Homeless Boys and Girls.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

SCRIPTURE READERS' SOCIETY
FOR IRELAND.
Supported by Voluntary Contributions
President—
The Right Hon. the EARL of SHAFTESBURY, K.G.

Established 1822, for the purpose of employing humble Christian men, well versed in the Scriptures, to visit from house to house throughout the country, *and visit all denominations.* Irish-speaking Readers are sent to Irish-speaking districts when required. The work is carried on in a spirit of love.

Subscriptions or Donations will be thankfully received by the Secretary, Capt. KEARNEY WHITE, 27, Lower Pembroke-street, Dublin; or at 9, Paternoster-row, London.

The Earl of Shaftesbury says in his last letter to the Secretary:—Many thanks for your kind letter, and many thanks to Almighty God for the good intelligence you give me about your Scripture Readers in Ireland. I wish I could more effectively assist you. Your letter is the best thing that I have seen or heard from Ireland.

I enclose my donation, and only wish it was more.—Yours, SHAFTESBURY

N.B.—Friends will please notice the *exact title*, "Scripture Readers' Society for Ireland," and *not* as "Irish Scripture Readers' Society."

HOLINESS AND FAITH-HEALING MEETINGS.

TRINITY CHURCH, Triangle, Mare-street, Hackney, London.
MONDAYS:—Address and Testimony on Faith Healing, 6.30 p.m. On Holiness, 7.30 p.m.
TUESDAYS:—Anointing the sick, 11.30 a.m. Conducted by the Rev. JOHN ALLEN.
At Rev. W. E. BOARDMAN'S, 3, Rochester-square, Camden-road. First Tuesday each month, 3.30 and 6 p.m. Other Tuesdays, 6 p.m.

JANUARY WEEK OF UNIVERSAL PRAYER.—Papers containing the Invitation and suggested topics for prayer during the week commencing JANUARY 6, 1884, may be had on application. The attention and co-operation of Ministers and others is earnestly invited. —EVANGELICAL ALLIANCE, 7, Adam-street, Strand, London.

OUR SAILORS' SAMARITAN FUND.—Efforts are made every Sunday to reach our distressed Sailors. 3371 free teas have been given; 458 temperance pledges have been taken; 98 beds to the homeless. Gospel addresses given. Annual cost about £100.—Contributions may be sent to the Secretary, British and Foreign Sailors' Society, Rev. E. W. MATTHEWS, Shadwell, London, E.

GOSPEL MISSION, Swan Village, West Bromwich.—A few earnest workers engaged in the above Mission, conducted by Mr. G. RUSSELL, late of Malden Hall, ask the prayers of the Lord's people, and would be glad to receive contributions in money or tracts for the extension and further carrying on of the work.
59, Dudley-road, West Bromwich.

PRIVATE TUITION

For Sons of Gentlemen

In preparation for the Public Schools, Army and Navy, Civil Service, Law or Universities. Also TECHNICAL EDUCATION FOR THE SONS OF MERCHANTS AND COLONIAL LIFE.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery and Turnery. Full particulars on application, with References to parents of Pupils.
SURREY HOUSE, 423, CLAPTON COMMON, LONDON, N.E.
Entrance at any date, Fees in proportion.

DINNERS TO DESTITUTE CHILDREN in Clerkenwell, "Ragged London in the Centre." Entirely supported by voluntary contributions. Gifts of money and clothing urgently needed.
WILLIAM CATLIN, 17, Claremont-sq., Pentonville.

ZENANA AND MEDICAL MISSION, School and Home, 58, St. George's-road, S.W. The Committee urgently ask contributions towards increased and increasing expenses. Hon. Sec, Dr. GRIFFITH; Treasurer, G. J. GREEN, Esq. London and County Bank, Victoria-street, S.W.

Mrs. WILKES begs to acknowledge an anonymous parcel of clothing and 5s. for "Rescue Work in Poplar." After the 30th, Mrs. Wilkes will be at home at Manor Cottage, Kerbey-street, on Wednesdays.

Educational.

TUNBRIDGE WELLS.—The Rev. J. TAYLOR, M.A., late Fellow of Pembroke College, Oxford, receives about twenty Pupils to prepare for the Public Schools, &c. Special care given to delicate boys. Individual attention. The sons of parents in India, &c., can be received for the whole year, if necessary.
Cambridge House, Tunbridge Wells.

Mr. & MADAME BODDA'S (Miss Louisa Pyne) "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the pupil, six guineas. Each other study two guineas the term. For further particulars apply as above.

BRAMFIELD, Cavendish-road, Clapham-common. — Miss RABETT receives a limited number of young Ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences, careful mental culture; special advantages for modern languages and accomplishments. High-class professors attend. Preparation for University Examinations when desired. Prospectus on application.

BATH.—Belmont Collegiate School for Girls, 13 and 14, Belmont, Bath.—A thorough English education, with Latin, mathematics, French and German, &c., on inclusive and moderate terms. The School is established to provide a first-rate modern education, based on decided Christian principles. References kindly permitted to Rev. J. Fleming, Canon of York; Rev. T. D. Bernard, Canon of Wells; &c.

WINDERMERE.—Preparatory School for the Sons of Gentlemen. Careful training. Boys prepared for public schools. Resident French teacher. Large, airy house. Special terms for Clergymen's sons.
Miss SEELEY, Windermere.

GOVERNESSES' INSTITUTE AND HOME, Stanley House, 40, Upper Parliament-street, late 76, Canning-street, Liverpool. A comfortable home provided. Schools and families supplied with high-class Governesses For particulars apply to the LADY SUPERINTENDENT.

TO STAMMERERS.—Mr. SELTMAN will, after his absence from England during the summer, again receive speech sufferers under his care during winter and spring.—Apply for particulars and testimonials, from clergymen, doctors, &c. Residence,
21, Westbourne-park, Bayswater, London.

A LADY wishes to recommend a School for Girls, on the South Coast, where they will receive a thoroughly good education, with careful Christian training.—Mrs. R. L. HOWARD, Mackerye End, Harpenden, Herts.

HOME FOR ENGLISH GOVERNESSES IN PARIS.—Advantages of French. —Apply to Miss PRYDE, 16, Rue de Tilsitt, for further information.

SOUTHSEA. — A Clergyman is anxious to recommend a first-class school for twelve girls, exclusively gentlemen's daughters, where his own daughter finished sound Christian training and thorough teaching. Terms, to fill two vacancies at Christmas, 36 guineas per annum. Desirable home for Indian or delicate girls.—Rev. J. JOHNSON, Britwell Rectory, Watlington, Oxon.

AN ENGAGEMENT required, during the Christmas holidays, by a Swiss Lady, speaking French and German.—Mdlle. M., Miss ATKIN, Addiscombe House, Elloughton, Brough, E. Yorks.

SENIOR GOVERNESS wanted, in Ladies' School, holding Higher Cambridge or Oxford certificate. Must have had experience in teaching. Congregationalist preferred.
PRINCIPAL, Erfurt House, Truro.

GOVERNESS.—A Lady wishes to recommend her Governess for children under 13. English, music, French, and German.
Mrs. W. L. BARCLAY, The Briars, Reigate.

FRIENDS' SCHOOL, Saffron Walden.—There will be a few vacancies after Christmas for boys not being members of the Society of Friends.—For terms, &c., apply to the HEAD MASTER.

CAPTAIN MORETON has great pleasure in recommending Mr. FOSTER to parents as an educator. Mr. Foster purposes (D.V.) removing his school at Christmas, from South Norwood, to Kelvedon, Essex.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
Principal—Dr. CRANAGE, M.A., Author of "Mental Education," "Three Lectures on the Tabernacle in the Wilderness," &c., &c.
Vice-Principal—Robert Weston, Esq., T.C.D.
Head Master—Mathematics: T. Woodcock, Esq., B.A., Wrangler, late Scholar and Exhibitioner, Christ's College, Cambridge. Second Master—Classics: H. May, Esq., B.A., late Scholar of Brasenose College, Oxford. Modern Language Master: Mons. Rieunier, Graduate of the University of France; and other Masters.
Full particulars on application to the PRINCIPAL. The next Term will begin (D.V.) Thursday, January 17.

EDUCATIONAL AGENCY, authorised by the State, and recommended by the Clergy.
Mrs. COSTIGAN, 21, Avenue Victor Hugo, Paris.

HIGH-CLASS SCHOOL for Boys, The Woodlands, Hitchin, conducted by I. SHARP, B.A., a member of the Society of Friends, assisted by resident and visiting masters.

AS TUTOR.—A young Frenchman, son of a Protestant Pasteur in Paris seeks engagement in a Christian family. Acquirements: French, arithmetic, geography in French, as he only understands but does not speak English. Salary no great object. Count Bobrinsky as references—Mons. LEFOIDS, care of Count Bobrinsky, 105, Cromwell-road, S. Kensington.

LONDON.—First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles—DELTA, Mr. Spalding, Stationer, 46, High-street, Notting-hill, W.

PARIS, Passy.—Pensionnat Protestant dirigé par Mdlle. E. FRAY, 4 rue des Marronniers, près du Bois de Boulogne. Enseignement complet. Preparation aux Examens. Pour les renseignements s'adresser à MM. les Pasteurs Abric, Bersier, Ch. Monod, et de Pressensé.

HIGH-CLASS GIRLS' SCHOOL.—Principal, Miss BASTIN, Glebe-place, Stoke Newington. Efficient Masters and Governesses. Limited number of boarders. Watchful care and home comforts Pupils prepared for Cambridge Local Examinations. Referees—Rev. GORDON CALTHROP, 3, Highbury Grange, N.; Rev. WILLIAM SPENSLEY, 20, Lordship-park, Stoke Newington, N.

GOVERNESS. — Wanted, a thoroughly efficient, energetic English Governess, after the Christmas vacation, in a small, select Ladies' School, capable of giving instruction in drawing (model and freehand), advanced arithmetic, music, and the ordinary English subjects. —Address, stating salary and references, Westwood House, The Elms, Ramsgate.

RESIDENT GOVERNESS wanted, for children under ten. Cheerful disciplinarian. English, French, needlework, elementary singing, music, and drawing. Church of England preferred.
Mrs. A., Charteris House, Woodford, Essex.

FOREIGN GOVERNESS wanted, in a Ladies' School, to teach French, German, and music. Protestant. A comfortable Christian home. — Address, stating age, experience, and salary, Miss G., Salem House, Sunderland, Durham.

GOVERNESS (abstainer) wanted. Must be Dissenter, and decided Christian. Acquirements necessary: English, French, German, music, singing, needlework. Six pupils (girls) under 16. Salary £40.
J. THOMAS, Esq., Manorbier, Pembrokeshire.

AS GOVERNESS.—Dr. & Mrs. G. seek immediate re-engagement for an efficient and valuable Governess (38). Good housekeeper. English languages, music, drawing, needlework. —H. G., Mrs. Bartlett, 2, Bridge-crescent, Kilburn, London, W.

GOVERNESS.—A Lady would be glad to hear of a situation in the country, in a Christian and abstaining family, for a Governess. Teaches English, French, and music.
Mrs. BAGSTER, 3, Newington-green, London, N.

A LADY, well qualified, experienced, and fond of children, wishes to undertake the charge and education of a young family deprived of maternal care, with the supervision of a small household. Highest references.—ALPHA, Farncombe, Stationer, Kemp Town, Brighton.

AS COMPANION to grown-up Young Ladies.—A young German Lady, well connected, desires a situation in a respectable private family, a clergyman's preferred. No salary would be required in return for board, but for the teaching of the young Ladies in the German language, literature, &c., some equivalent might be offered.
J. X., 7306, care of Rudolf Mosse, Berlin, S.W.

GOVERNESS. — An experienced Christian Lady desires a re-engagement. Acquirements: advanced English, music, French, drawing. Or in any position of responsibility. Good references.—A. B., 5, Vernon-road, Hornsey, N.

Appointments, Situations, &c., Wanted.

MISSIONARY, Pastor, or Evangelist. Experienced visitor, schoolmaster, and pastor. Would work village stations, conduct meetings, &c.; or open to accept secular employment, and devote Sundays to Gospel ministry.
BETA, 160, Albert-road, Peckham, London, S.E.

A YOUNG MAN (26) seeks employment, any sphere Christian service. Experience in visiting, speaking to the anxious, &c. No objection to Mission Hall keeper if combining above. Educated, respectably connected. Highest references.
EBENEZER (341), Sell's, 167, Fleet-street.

AS AMANUENSIS, or Confidential Clerk, by a Christian young Man, who is a proficient Shorthand writer, and thorough Bookkeeper. Excellent personal character. Could commence at once.—C. F. H., 2, Belgrave-villas, Homesdale-road, South Norwood, S.E.

AS MISSIONARY, OR EVANGELIST. — Advertiser desires re-engagement. Would work village stations, take charge of mission hall, &c. Highest references given; nine years' experience.—C. H., care of W. Skelt, Mayplace-road, Bexley-heath, Kent.

AS FOOTMAN, for a Boy nearly 16. Well trained under a butler; an abstainer.
M. T., The Bury, Pavenham, Bedford.

PUBLISHER, CASHIER, or position of trust.—Gentleman is open to an engagement as above. Ten years' experience with well-known newspapers. Good accountant. Excellent references. Engagement with Christian journal or society preferred.
E., 61, Lavender-sweep, S.W.

LIGHT EMPLOYMENT wanted, by a Christian young man, Wesleyan local preacher, whose health is not good.—A. B., care of C. Dyer, Two-Burrow-hill, St. Allen, Truro.

BIBLE-WOMAN.—Wanted, a situation as above, in London or elsewhere. Long experience in the work, and good references.
A. M., 77, Grosvenor-street, W.

MISSION WORK.—A Lady, with a knowledge of the Arabic language, who has worked in India and Syria, would be glad to hear of Mission work in the East; is fluent in French, and knows something of German, Italian, and Spanish, and is desirous of entering upon any kind of Mission or Evangelistic work in England or abroad.—G., House of Rest, 8, Cambridge-gardens, Kilburn-park, London.

EMPLOYMENT WANTED.—Would a Christian Gentleman or Lady give employment to a trustworthy Christian married man? Not afraid of work, willing to be useful in any way; has been messenger, and had charge of offices four years. Can do gardening. Total abstainer. Age 36, good testimonials.—J. R., 27, Whittington-road, Asylum-road, Peckham, London, S.E.

LADY-HOUSEKEEPER.—Required, by domesticated Christian Lady, immediate re-engagement as Lady-housekeeper, Companion, or care of motherless family. Highest references.—K., 13, Queen's-road, Brownswood-park, N.

LADY-HOUSEKEEPER, or Superintendent.—An experienced Christian Lady, of middle age, giving up the superintendence of a Medical Mission Home, is open to an engagement either before or after Christmas. First-class testimonials.
Mrs. S. G., 72, Edgware-road, London, W.

AS ASSISTANT OR WARDROBE MATRON, by a Lady now working in an Industrial Home. Small salary.
MATRON, Mr. Bachhoffner, Bookseller, Clapham.

AS HOUSEKEEPER to single gentleman, widower, or elderly lady, by conscientious, experienced person. Good cook, manager, and needlewoman, reader and amanuensis. Christian home desired. References exchanged.—Mrs. B., 74 Embden-street, Greenheys, Manchester.

A YOUNG LADY wishing to go to New Zealand would be glad to meet with a Lady going there, requiring a Nursery Governess or Companion. Attendance on the voyage, and a time afterwards, given in return for passage paid. References given and required.
Miss SNOW, Stoke Fleming, Dartmouth.

USEFUL COMPANION.—A Governess begs help in finding a situation for a Lady, a brilliant pianiste, experienced in teaching, and gentle; but not highly accomplished.—L., 5, Norman-road, Wimbledon.

WILL ANYONE take into their service an untrained, motherless Girl, aged 16, now in dangerous circumstances? Low wages.
Mrs. HUDDLESTON, 9, Brookside, Cambridge.

AS LADY HELP.—Young Lady (Christian) desires engagement. Not objecting to travel, or to train motherless children. Speaks French, German, Dutch fluently. Has thorough knowledge of dressmaking.—N. H., care of J. B., 62, Redcliffe-road, South Kensington.

AS MATRON. — London-trained monthly Nurse wishes re-engagement. Parish nursing, or any other position of usefulness. Earnest Christian and Temperance advocate. Highest certificates.
Miss R., 15, Cathcart-place, Edinburgh.

THE ADVERTISER can be highly recommended for the appointment of Superintendent of a Home for Girls, or in any sphere of Christian usefulness. Has had experience.
D. S., 32, Charing-cross, S.W.

AS HOUSEMAID only.—Situation required by one who values Christian privileges. Abstainer, and member of Christian Church. Dissenting family preferred. Age 27.
C. C., A. Cockshott, Eton College, Windsor.

A YOUNG GIRL, who is in a Refuge which she voluntarily entered more than eighteen months ago, is anxious to go out to Canada with some Christian family, who will be glad of her help during the voyage.
Mrs. PARKER, Baptist Manse, Halifax, Yorks.

MOTHER'S HELP, in a Christian family. Dressmaker, good needlewoman; very fond of children. Dissenter. Age 21, very good references. — H., Mr. Marsh, 4, Morville-street, Addington-road, Bow, E.

AS COOK or General Servant.—A situation wanted, for a girl of 22.
Mrs. HUDDLESTON, 9, Brookside, Cambridge.

Appointments, Situations, &c., Vacant.

AGENTS REQUIRED, throughout the United Kingdom, for the sale of very choice Teas at extremely low prices. Delivered free to all parts; 6d. per lb. commission. Samples gratis. —Write to the United Tea Growers' Association, 11½, Union-court, Old Broad-street, E.C.

AS HEAD GARDENER.—Wanted, a Christian abstainer. Two kept. Must understand vines, kitchen-garden, cuttings. Married man without children preferred. — State age, wages, references, Mrs. DUNNE, Bircher Hall, Leominster.

GARDENER wanted, where a boy also is kept. Must understand gardening in all its branches. Married man; wife to keep lodge. Abstainer preferred.
T. T., 10, Moorgate-street, E.C.

TO CHRISTIAN WORKERS.—A Gentleman is desirous to meet with assistance in Mission work (unsectarian) in the country. A Christian of higher life views preferred. References exchanged.—Address first, to X., Box 682, Post Office, Manchester.

AN ASSISTANT MATRON and Teacher wanted, in a Home for thirty destitute girls under sixteen years of age. An efficient teacher, able to keep order, also to assist in the general superintendence of the children. Teetotaler. Age 25 to 35. Salary £25.
Mrs. CROSSLEY, Fairlie, Bowdon, Cheshire.

NURSE ATTENDANT.—Wanted, a superior Christian person, to take charge of an Invalid. Must be strong, and willing to undertake night-work.—Apply, with references, L., 16, Russell-terrace, Leamington.

AN ACTIVE, MIDDLE-AGED Christian woman wanted; experienced, trustworthy, good-tempered, and patient, to attend upon an elderly gentleman. An abstainer preferred.—Mrs. R., Harland Lodge, Bournemouth.

MOTHER'S HELP. — Wanted, a respectable young person, to assist with one child and light household duties. State salary.—Apply, letter only,
M., 43, Aberdeen Park-road, Highbury, N.

A MIDDLE-AGED, single woman, or Man and Wife (single woman preferred) wanted, by two Ladies, to take care of house, and give general attendance, in return for unfurnished rooms, coals, and lights. References required. —Apply by letter, to S., 4, Park-row, Blackheath, S.E.

A SEWING-MAID wanted in a Christian family, Southport, who would value attending Church of England Gospel Ministry. Age 27 to 32.—Mrs. SLATE, care of Mr. Parkinson, Wintle-street, Southport.

A LADY wanted at once, who, for love and devotion to the work, would be willing to undertake the management of a small Refuge.
Rev. R. P. PELLY, St. John's Lodge, Forest-gate, E.

LADY'S MAID.—Wanted, an experienced, trustworthy, Christian person. Good-tempered and obliging. Abstainer. Age about 30.—Mrs. R., Harland Lodge, Bournemouth.

COOK (good Plain) wanted for a gentleman's family. Comfortable situation, and Christian privileges. — Z., Mrs. BUTTENSHAW, Church-road, Tunbridge Wells.

A GOOD PLAIN COOK, or General Servant wanted, for a small family.
Mrs. BALL, 17, The Chase, Clapham-common, S.W.

GOOD PLAIN COOK wanted, not under 25. Good character required. Church of England. £20 to £25.
Mrs. LAWRENCE, Merrow, Guildford.

SOUTH DEVON HEALTH RESORT.

To accommodate from twenty-five to thirty visitors. A beautiful winter residence for those who are in delicate health; well sheltered from north and east winds. Sea and moorland air. Extensive grounds. First-class suite of baths under medical supervision.
C. F. CARPENTER, Proprietor, Huntly, Bishops Teignton, South Devon. Prospectus, with references, sent on application.

THE TORQUAY HYDROPATHIC ESTABLISHMENT

Will be open December 14, for the reception of Patients. Arrangements are now completed for the reception of visitors.—Address THE MANAGER, Torquay Hydropathic Establishment, Granville Mansions, Torquay.

TEA AND COFFEE only.—Wanted, an intelligent Christian salesman for the above.—Apply by letter to G. THOMPSON, Huntly, Bishops Teignton, S. Devon.

AS COOK.—Wanted, a middle-aged person who understands management of dairy and baking.
Mrs. WARREN, Preston-place, near Worthing.

COOK (good) wanted. Must be an abstainer, understand dairy. Kitchen-maid kept. Good character indispensable.
Mrs. THOMAS, Stapleton-park, Bristol.

PLAIN COOK (Christian) wanted for Torquay. A place of trust, two in family. Wages £14 per annum.—Address first E. F., 1, Grove-villas, Teignmouth, S. Devon.

AS GOOD COOK. — A conscientious Christian woman wanted in Clergyman's family. In good health, and efficient in her work, and thoroughly clean and industrious. Age from 30 to 35. State particulars.
Mrs. ISARD, 18, Victoria-park, Dover.

GOOD GENERAL SERVANT, who can cook, wanted in a small Christian family. Good references. An abstainer.
2, Woodlands-road, Barnes-common, S.W.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes: — *"Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house."* Also recommended by DR. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; DR. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world.
Tariff on application to Miss PERCY.

LONDON.
WEST CENTRAL HOTEL,
97, 99, 101, 103, Southampton-row, Russell-sq.
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Continued on Page 23.

WHY MAGNETISM CURES RHEUMATISM, SCIATICA, &c.

It appears that scientists have allowed one true source of scientific knowledge to escape their notice; they have failed to "look abroad into the varied field of nature," so as to recognise that a force is in operation which is *not* supernatural, while it is as certainly superhuman—*i.e.*, beyond man's power to comprehend. Superhuman in its origin, inexplicable in its operation, but *not* supernatural, because existing actively in nature, and conserving one harmonious purpose in sustaining life. Innumerable facts and phenomena hitherto ascribed to the supernatural, or classed as spiritualistic, and perhaps within the region of the miraculous, rest upon a solid natural basis. What an apparent miracle is health! yet how natural, because the God of nature undoubtedly ordained health as the birthright of every living thing! But if we have lost the birthright, how can it be regained? We speak of physical force and mental force, muscular force and nervous force, all of which are comprehended in the one fact of our existence—organised matter, plus life. A deficiency of force becomes apparent in the organism when this animating principle of life is unduly taxed; therein we see cause and effect, as far as the patient's weakness is concerned; but we do not as clearly comprehend that such means as heighten this force act as manifestly on the patient's weakness by removing the cause. When surprising cures result from natural causes, and are effected by the great remedial agents which the Creator has placed within our reach, there need be no scepticism or doubt respecting the origin of the cures, or question as to the course to be pursued by invalids.

From Mr. BENJAMIN BRONSDON, Great Bentley, near Colchester.

November 21, 1883.

"I was reduced to a very weak state by rheumatism, and began to despair of ever getting over it, but soon after using your appliances, as directed, I began to gain strength, and was soon able to do my work with pleasure, and have continued free from rheumatism ever since—now nine years.

"Last summer, finding myself a little run down, and my nervous ystem affected, I wrote to you again for advice and treatment, and with a like result. I now enjoy my food, and am in good health every way.

"My wife has also been benefited, and others to whom I have recommended the treatment. All this induces me to say that if anyone would like to write me for information I will gladly reply."

From Mrs. GLOVER, 243, Tabard-street, Borough, S.E.

November 19, 1883.

"Early in the present year my daughter was suffering from acute rheumatism. When in great pain it occurred to me to use such appliances as I had by me, and the amelioration of her symptoms was so marked that I came to you for advice and treatment for her. After this her recovery was astonishingly rapid, and many other symptoms of constitutional weakness have disappeared. At this season of the year her hands and feet have usually been covered with chilblains, but this year there is not the least appearance of them, which I feel sure is due to the use of your appliances.

"I may add, that it was through the benefit I myself had derived from the treatment which led me to try it for her, and I shall always be glad to answer any inquiries respecting the cases."

Those desiring further information on rheumatic affections and their cure, are referred to No. 2 of "Uniform Efficacy of Magnetic Treatment," post free on application, from B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

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The Christian.

THE MOODY AND SANKEY MEETINGS.

THE meetings of our American brethren deepen in intensity and interest, and if a tithe of the circumstances connected with them could be told they would read like a romance. For, indeed, what events in our outward human life can have the depth of interest which attaches to the experiences of the conscience under the searching power of the Word of God?

Mr. Moody's visit to Barnsbury in 1872 is a very noteworthy episode in his life. There was an invalided Christian sister who, having heard of Mr. Moody, was drawn out in prayer that he might be sent to Arundel Chapel. Mr. Lessey, who had also heard of him, wrote asking him to preach one Sunday in his chapel. Mr. Moody did so. The morning service had not apparently much life in it, either to himself or to the congregation. A lady went to the invalid and said, "Who do you think preached this morning?" "I have no idea." Then after a pause, "Not Mr. Moody?" The affirmative reply filled her with joy and led to praise and renewed supplication for blessing. That night, at the close, a most unexpected interest was manifested: the greater part remained to the second meeting, when anxious ones were asked into the vestry; that room was quickly filled. Mr. Moody had to go to Dublin the following night, but Mr. Lessey invited those who had come forward as inquirers to meet him on that evening. So many came, and the impression was so evident, that the minister telegraphed to Mr. Moody to return as soon as possible. The result was that 185 were received into church-fellowship.

These circumstances are recalled by the receipt of a letter to Mr. Moody from one of the present officers of the church, which we subjoin:—

"It having been stated several times that the results of your work at Arundel-square Chapel (Rev. T. Lessey's), eleven years ago, amount to nothing, I have carefully analysed the church-roll, and find that the 185 members who were admitted at our church-meeting, after your visit, can be accounted for as follows:—

Still in connection with us.....	27
Known to have died.....	11
Transferred to other churches	46
Left without transfer, but known to be workers at other churches..	56
Leaving unaccounted for	45
	185

"But of these last some are gone abroad, some are probably dead, and others may be working unknown to us, so that we have cause for thankfulness that you visited us then."

One reason why preaching has become so tame is that the Word is not used as a sharp two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, discerning the thoughts and intents of the heart. But when this is the case; when the hearers writhe under the penetrating words of one who discourses of righteousness, temperance, and judgment to come, and are then encouraged and assured of pardon if confession be made to the God of love, their hearts are reached, and smitten consciences cast out their sorrows and find peace with God through Jesus Christ. And although the sins may be small *per se*, they are mountains to smitten consciences.

Some striking cases of restitution have come to our knowledge. Take the following as examples:—

A married woman, who was in service eight years ago, had taken various small articles, ornaments, and books, which belonged to her mistress. She said those little things had tongues by day rebuking her in the kitchen, sitting-room, and bedroom, saying, "Thou shalt not steal." And in the night for nearly a week the eyes of the stolen ornaments on the chimney-piece in her bedroom looked like eyes of fire, saying, "Thou shalt not steal." When she asked the clergyman to whom she unburdened her mind what she should do with them, he told her just to do what Mr. Moody told her: make restitution—send them back. She sent the articles in a box, and wrote a note asking forgiveness. The box duly arrived, addressed to her former master, a gentleman at one of the Government offices. But recent events have made people suspicious of dynamite, and the gentleman was aided by the police in opening the box, which was found to contain the pieces of lace and other items of apparel, ornaments, and books, which had become such a source of unhappiness to her who had taken them.

Amongst other articles restored by one who had been a domestic servant, was a Bible, which had been taken several years before from her mistress, who had since died. The book was returned to the husband, who had married again. Some lines which he found written in the Bible recalled all his Christian wife's prayers for him; he became convinced of sin, gave himself to Christ, and at once began to pray for the conversion of his present wife.

We are told that some merchants in Cork say they made more out of Messrs. Moody and Sankey's meetings than by the Industrial Exhibition, in consequence of old debts which had been paid after Mr. Moody's appeals to make restitution.

It is satisfactory to know that the Rev. D. Wilson, the aged Vicar of Islington, has written on behalf of himself and the clergy of his parish, to express their deep sense of the value of this Mission. He says: "A strong and widespread impression has been produced. Our aim will be to deepen and sustain it in our several districts. May the Divine blessing continue to follow you and Mr. Sankey in your good work, and may your own souls be refreshed with heavenly dews of grace."

The following letter and editorial note appeared in last week's *Nonconformist and Independent*:—

"Sir,—In your leader on Mr. Moody's Mission, you speak of Mr. Moody's 'systematic avoidance of all contact with churches,' and of 'a mode of operation which ignores existing Christian churches.' This is so at variance with our experience in Leeds last spring, that I am desirous to know whether Mr. Moody is working in London on a different plan from that adopted here. The Committee at whose invitation the evangelists visited Leeds, and who made all the arrangements from first to last, was largely representative of 'the churches' of this town. It was composed of pastors and men known as active workers in our churches, including several evangelical clergymen of the Church of England. In the inquiry-room it was the same. Lists were made as carefully as possible of the 'inquirers,' and their names and addresses forwarded to the ministers of the churches which (if any) they belonged to, or near whose places of worship they lived, with an urgent request to look after them and gather them into church fellowship. Mr. Moody not only welcomed the co-operation of pastors, and gave them a prominent place in his meetings, but evidently set great value on their personal sympathy, public and private. I think I may add that those who most heartily stood by him have reaped the greatest benefit in their churches from this Mission. These remarks apply quite as fully to his coadjutor, Mr. Sankey. Certainly we had no notion that 'the churches' were 'ignored' in Leeds.—I remain, most truly yours, Eustace R. Conder.

"*Leeds, Nov.* 13.

"[As far as we know, the active managers of these services are Evangelical Churchmen, Presbyterians, and Plymouth Brethren. This we state not as conveying any reflection, but as a matter of fact. But we believe that the movement has the sympathy, and, as far as is possible, the co-operation of the Christian churches of the metropolis. If the Committee are acting along independent lines, we suppose it has been found that such an organisation as was found practicable in Leeds could not practically be adopted in this heterogenous London. —Ed. *N. and I.*]"

The Committee are not "acting along independent lines." The invitation to Messrs. Moody and Sankey to come to London at this time was signed by about 300 ministers, representing the Church of England and the Evangelical Nonconformist bodies. An adequate number of front seats is reserved on the platform for such ministers, and every one of them is cordially welcomed. No "organisation" existed at Leeds which is not equally practicable in London, so far as ministers and churches choose to avail themselves of it. If any have not done so, the fault does not lie with the Committee.

Of the 300 ministers who signed the invitation, 68 were of the Church of England, 59 Congregational, 56 Baptist, 46 Wesleyan, 28 Presbyterian, 12 Primitive Methodist, 8 United Free Methodist, &c. The Congregationalists were also represented by Mr. Samuel Morley, M.P., Mr. J. H. Fordham, &c. The overflow-meetings are held in the nearest available place. At Islington they were at Union Chapel (Congregational); at Wandsworth they are at the Presbyterian Church; at Stepney they will be held in the Parish Church, and in a hall connected with Stepney Meeting-House (Congregational). These facts are sufficient to show that there is no "systematic avoidance of all contact with Churches," nor any "mode of operation which ignores existing Christian Churches;" but that the very reverse "mode of operation" has been systematically adopted.

RESCUE WORK IN POPLAR.

MISS STEER is quite right. "The Bitter Cry of Outcast London" is well known to us rescue-workers in the East-end. And also in the West there is a wail of sorrow that surges up through the tinsel and glare of "gay" life. Its echo reaches those who listen for it; the tones are deep, and very, very sad. Adding up the record of work done this year, I find it stands thus: Married, 4; died, 2; dismissed, 6; left by their own desire, 11; sent to hospitals, 8; sent to unions, 6; to lunatic asylums, 3; to Homes, 24; to friends, 22; to service, 120; emigrated, 14; at Poplar, 10; at Walthamstow, 20. Given the means, and a few more earnest workers, instead of 338, we might count three or four times the number of assisted girls.

No one but those who have it to do can tell the pain it is to see a pale, anxious face, with tearful eyes, turn away hopeless from the door when you say, "We cannot take you in." For three years and a half, living in this beautiful home, I have been spared this sight, though my tender-hearted helper in Poplar has had to face it over and over again. Returning, as I am, to Poplar to live, I dread the winter, and the stern necessity of saying to God's creatures — women whose souls Jesus died to save—"You must go away; we have no room." To read, to write, to hear of these things is comparatively easy, but to face them needs a courage that I lack, and my heart would sink within me if I did not know that "the silver and gold is the Lord's."

After the 30th of this month my address will be Manor Cottage, Kerbey-street, Poplar, and I purpose to be at home on Wednesdays from two to five to meet friends who wish to know the details of this work. Anna Wilkes.

The Elms, Copper Mill-lane, Walthamstow.

"The Christian" Pulpit.

WHAT CHRIST OFFERS TO BE.

CLOSING DISCOURSE AT ISLINGTON.

By Mr. D. L. MOODY.

CHRIST is *all* to us that we make Him to be. I want to emphasize that word "ALL." Some men make Him to be "a root out of a dry ground," "without form or comeliness." He is nothing to them; they do not want Him. Some Christians have a very small Saviour. It is not that He does not want to be a great and mighty Saviour; but it is that they are not willing to receive Him fully, and let Him do great and mighty things for them. Others have a mighty Saviour, because they make Him to be great and mighty.

If we would know what Christ wants to be to us, we must first of all know Him as our Saviour from sin. When the angel came down from heaven to proclaim that He was to be born into the world, you remember He gave his name, "He shall be called Jesus, for He shall save his people from their sins." He did not come to save us in our sins, but from our sins.

Now, there are three ways of knowing a man. Some men you know only by hearsay; others you merely know by having once been introduced to them, you know them very slightly; others, again, you know by having been acquainted with them for years, you know them intimately. So I believe there are three classes of people to-day in the Christian Church and out of it: those who know Christ only by reading or by hearsay, those who have a historical Christ; those who have a slight personal acquaintance with Him; and those who thirst, as Paul did, "to know Him and the power of his resurrection." The more we know of Christ the more we shall love Him, and the better we shall serve Him.

Let us look at Him to-day as He hangs upon the Cross, and see how He has put away sin. He was manifested that He might take away our sins; and if we would really know Him we must first of all see Him as our Saviour from sin. You remember how the angels said to the shepherds on the plains of Bethlehem, "Behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 10, 11). Then if you go clear back to Isaiah, 700 years before Christ's birth, you will find these words: "I, even I, am the Lord, and beside me there is no Saviour" (xliii. 11). Again, in the First Epistle of John (iv. 14), "We have seen and do testify that the Father sent the Son to be the Saviour of the world." All the heathen religions are teaching men to work their way up to God, but the religion of Jesus Christ is God coming down to men to save them, to lift them up out of the pit of sin. In Luke xix. 10 we read that Christ Himself told the people what He had come for: "The Son of Man is come to seek and save that which was lost." So we start from the Cross, not from the cradle. Christ has opened up a new and living way to the Father; He has taken all the stumbling-blocks out of the way, so that every man who accepts of Christ as his Saviour can have salvation.

But Christ is not only a Saviour. I might save a man from drowning and rescue him from an untimely grave, but I might probably not be able to do any more for him. When the children of Israel were placed behind the blood, that blood was their salvation; but they would still have heard the crack of the slave-driver's whip if they had not been delivered from the Egyptian yoke of bondage: then it was that God delivered them from the hand of the king of Egypt. I have little sympathy with the idea that God comes down to save us and then leaves us in prison, the slaves of our besetting sins. No; He has come to deliver us and to give us victory over our evil tempers, our passions, and our lusts. Is there any professed Christian here who is a slave to some besetting sin? If you want to get victory over that temper or that lust, go on to know Christ more intimately. "Who delivered, who doth deliver, who will yet deliver" (2 Cor. i. 10). So He brings deliverance for the past, the present, and the future. How often, like the children of Israel when they came to the Red Sea, have we become discouraged because everything looked dark before us, behind us, and around us, and we knew not which way to turn. Like Peter we have said, "To whom shall we go?" But God has appeared for our deliverance. He has brought us through the Red Sea right out into the wilderness, and opened up the way into the Promised Land. But Christ is not only our Deliverer;

HE IS OUR REDEEMER.

He has bought us back. "Ye have sold yourselves for nought; and ye shall be redeemed without money" (Is. lii. 3). We "were not redeemed with corruptible things as silver and gold" (1 Peter i. 18). If gold could have redeemed us, could He not have created ten thousand worlds full of gold? Gold is so common in Heaven that the streets are said to be paved with it.

When God had redeemed the children of Israel from the bondage of Egypt, and brought them through the Red Sea, they struck out for the wilderness, and then God became to them their Way. I am so thankful the Lord has not left us in darkness as to the right way. There is no man here who has been groping in the darkness but may know the way. "I am the Way," says Christ. If we follow Christ we shall be in the right way, and have the right doctrine. Who could lead the children of Israel through the wilderness like the Almighty God Himself? He knew the pitfalls and dangers of the way, and guided the people through all their wilderness journey right into the Promised Land. It is true that if it had not been for their accursed unbelief they might have crossed into the land at Kadesh-barnea and taken possession of it. But they desired something besides God's Word, so they were turned back, and had to wander in the desert for forty years. I believe there are thousands of God's children wandering in the wilderness still. The Lord has delivered them from the hand of the Egyptian, and would at once take them through the wilderness right into the Promised Land if they were only willing to follow Christ. Christ has been down here, and has made the rough places smooth, and the dark places light, and the crooked places straight. If we will only be led by Him, and will follow Him, all will be peace and joy and rest.

In our country when a man goes out hunting he takes a hatchet with him, and cuts off pieces from the bark of the trees as he goes along through the forest. This is called "blazing the way;" he does it that he may know the way back, as there is no pathway through these thick forests. Christ has come down to this earth; He has "blazed the way," and now that He has gone up on high, if we will but follow Him, we shall be kept in the right path. I will tell you how you may know if you are following Christ or not. If someone has slandered you, or misjudged you, do you treat them as your Master would have done? If you do not bear these things in a loving and forgiving spirit, all the churches and ministers in the world cannot make you right. "If any man have not the spirit of Christ, he is none of his" (Rom. viii. 9). "If any man be in Christ Jesus he is a new creature; old things are passed away, behold all things are become new" (2 Cor. v. 17).

LIGHT UPON THE WAY.

Christ is not only our way: He is the Light upon the way. He says, "I am the Light of the world" (John viii. 12; ix. 5; xii. 46.) He goes on to say, "He that followeth Me shall not walk in darkness, but shall have the light of life." It is impossible for any man or woman who is following Christ to walk in darkness. If there is a soul here in the darkness, groping around in the fog and the mist of earth, let me tell him it is because he has got away from the true light. There is nothing but light that will dispel darkness. So let those who are walking in spiritual darkness admit Christ into their hearts; He is the Light. I call to mind a picture of which I used at one time to think a good deal, but now I have come to look more closely, I would not put it up in my house except I turned the face to the wall. It represents Christ as standing at a door knocking, and having a big lantern in his hand. Why, you might as well hang up a lantern to the sun as put one into Christ's hand. He is the Sun of Righteousness, and it is our privilege to walk in the light of an unclouded sun.

Many people are hunting after light and peace and joy. We are nowhere told to seek after these things. If we admit Christ into our hearts these will all come of themselves. I remember, when a boy, I used to try in vain to catch my shadow. One day I was walking with my face to the sun, and as I happened to look round I saw that my shadow was following me. The faster I went the faster my shadow followed; I could not get away from it. So when our faces are directed to the Sun of Righteousness, the peace and the joy are sure to come. A man said to me some time ago, "Moody, how do you feel?" It was so long since I had thought about my feelings I had to stop and consider awhile, in order to find out. Some Christians are all the time thinking about their feelings; and because they don't feel just right they think their joy is all gone. If we keep our faces towards Christ and are occupied with Him we shall be lifted out of the darkness and the trouble that may have gathered round our path.

"COME A LITTLE HIGHER."

I remember being in a meeting after our civil war in America broke out. The war had been going on for about six months. The army of the North had been defeated at Bull's Run; in fact, we had nothing but defeat, and it looked as though the Republic were going to pieces. So we were much cast down and discouraged. At this meeting every speaker for awhile seemed as if he had hung his harp upon the willow, and it was one of the gloomiest meetings I ever attended. Finally an old man with beautiful white hair got up to speak, and his face literally shone. "Young men," he said, "you do not talk like sons of the King. Though it is dark just here, remember it is light somewhere else." Then he went on to say that if it were dark all over the world, it was light up around the Throne. He told us he had come from the East, where a friend had described to him how he had been engaged in the ascent of a mountain with the intention of spending the night on the top, in order that he might be there to see the sun rise. As the party were climbing up the mountain, and before they got to the summit, a storm came on. This friend said to the guide, "I will give it up; take me back." The guide smiled, and replied, "I think we shall get above the storm soon." On they went, and it was not long before they got up to where it was as calm as any summer evening. Down in the valley a terrible storm raged; they could hear the thunder rolling, and see the lightning's flash; but all was serene on the mountain top. "And so, my young friends," continued the old man, "though all is dark around you, come a little higher, and the darkness will flee away." Often, when I have been inclined to get discouraged, I have thought of what he said. If any of you are down in the valley amidst the thick fog and the darkness, get a little higher; get nearer to Christ, and know more of Him.

Let me say, before I pass on, that when Christ expired on the cross, the light of the world was put out. God sent his Son to be the light of the

world, but men did not love the light because it reproved them of their sins. When they were about to put out this light, what did Christ say to his disciples? "Ye shall be witnesses unto Me" (Acts i. 8). He has gone up yonder to intercede for us, but He wants us to shine for Him down here. "Ye are the light of the world" (Matt. v. 14). So our work is to shine, not to blow our own trumpet so that people may look at us. What we want to do is to show forth Christ. If we have any light at all it is borrowed light. Someone said to a young Christian: "Converted! it is all moonshine!" Said he: "I thank you for the illustration: the moon borrows its light from the sun, and we borrow ours from the Sun of Righteousness." If we are Christ's, we are here to shine for Him; by and by He will call us home to our reward.

I remember hearing, some years ago, of a blind man who sat by the wayside with a lantern near him. When he was asked what he had a lantern for, as he could not see the light, he said it was that people should not stumble over him. I believe more people stumble over the inconsistencies of professed Christians than from any other cause. What is doing more harm to the cause of Christ than all the scepticism in the world is this cold, dead formalism, this conformity to the world, this professing what we do not possess. The eyes of the world are upon us. I think it was George Fox who said every Quaker ought to light up the country for ten miles around him. If we were all brightly shining for the Master, those about us would soon be reached, and there would be a shout of praise going up to heaven.

A TEACHER, KEEPER, AND SHEPHERD.

People say: "I want to know what is the truth." "I am the Truth," says Christ. If you want to know what the truth is, get acquainted with Christ. People also complain that they have not life. Many are trying to give themselves spiritual life. You may galvanise yourselves and put electricity into yourselves, so to speak; but the effect will not last very long. Christ alone is the author of life. If you would have real spiritual life get to know Christ. Many try to stir up spiritual life by going to meetings. That may be well enough, but it will be of little service, unless they get into contact with the living Christ. Then their spiritual life will not be a spasmodic thing, but will be perpetual, flowing on and on and bringing forth fruit to God.

Then Christ is our Keeper. A great many young disciples are afraid they won't hold out. "He that keepeth Israel shall neither slumber nor sleep" (Ps. cxxi. 4). It is the work of Christ to keep us, and if He keeps us there will be no danger of our falling. I suppose if Queen Victoria had to take care of the crown of England, some thief might attempt to get access to it, but it is put away in the Tower of London, and guarded night and day by soldiers. The whole English army would, if necessary, be called out to protect it. And we have no strength in ourselves. We are no match for Satan; he has had six thousand years' experience. But then we remember that the One who neither slumbers nor sleeps is our keeper. In Isaiah xli. 10, we read, "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." In Jude also, verse 24, we are told that He is "able to keep us from falling." "We have an advocate with the Father, Jesus Christ the Righteous" (1 John ii. 1).

But Christ is something more. He is our Shepherd. It is the work of the shepherd to care for the sheep, to feed them, and protect them, "I am the Good Shepherd; my sheep hear my voice. I lay down my life for the sheep." In that wonderful tenth chapter of John, Christ uses the personal pronoun no less than twenty-eight times, in declaring what He is and what He will do. In verse 28 He says, "They shall never perish, neither shall any *man* pluck them out of my hand." But notice the word "man" is in italics; see how the verse reads: "Neither shall any pluck them out of My hand"—no devil or man shall be able to do it. In another place the Scripture declares, "Your life is hid with Christ in God" (Col. iii. 3). How safe and how secure!

Christ says, "My sheep hear my voice, and they follow Me" (John x. 27). A gentleman in the East heard of a shepherd who could call all his sheep to him by name. He went and asked if it was true. The shepherd took him to the pasture where they were, and called one of them by some name. One sheep looked up and answered the call, while the others went on feeding and paid no attention. In the same way he called about a dozen of the sheep around him. The stranger said, "How do you know one from the other? They all look perfectly alike." "Well," said he, "you see that sheep toes in a little, that other one has a squint, one has a little piece of wool off, another has a black spot, and another has a piece out of its ear." The man knew all his sheep by their failings, for he hadn't a perfect one in the whole flock. I suppose our Shepherd knows us the same way.

"MY SHEEP KNOW MY VOICE."

An Eastern shepherd was telling a gentleman that his sheep knew his voice, and that no stranger could deceive them. The gentleman thought he would like to put the statement to the test. So he put on the shepherd's frock and turban and took his staff and went to the flock. He disguised his voice, and tried to speak as much like the shepherd as he could, but he could not get a single sheep in the flock to follow him. He asked the shepherd if his sheep never followed a stranger. He was obliged to admit that if a sheep got sickly it would follow anyone. So it is with a good many professed Christians; when they get sickly and weak in the faith, they will follow any teacher that comes along, but when the soul is in health, a man will not be carried away by errors and heresies. He will know whether the voice speaks the truth or not. He can soon tell that, if he is really in communion with God. When God sends a true messenger, his words will find a ready response in the Christian heart.

Christ is a tender Shepherd. Some of you may think He has not been a very tender Shepherd to you: you are passing under the rod. It is written, "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. xii. 6). That you are passing under the rod is no proof that Christ does not love you. A friend of mine lost all his children. No man could ever have loved his family more, but the scarlet fever took one by one away; and so the whole four or five one after another died. The poor stricken parents came over to Great Britain, and wandered from one place to another here and on the Continent. At length they found their way to Syria. One day they saw an Eastern shepherd come down to a stream and call his flock to cross. The sheep came down to the brink and looked at the water, but they seemed to shrink from it, and he could not get them to respond to his call. He then took a little lamb, put it under one arm; he took another lamb and put it under the other arm, and thus passed into the stream. The old sheep no longer stood looking at the water, they plunged in after the shepherd, and in a few minutes the whole flock was on the other side, and he led them away to newer and fresher pastures. The bereaved father and mother, as they looked on the scene, felt that it taught them a lesson. They no longer murmured because the Great Shepherd had taken their lambs one by one into yonder world, and they began to look up and look forward to the time when they would follow the loved ones they had lost. If you have loved ones gone before, remember that your Shepherd is calling you to "set your affections on things above" (Col. iii. 2). Let us be faithful to Him and follow Him while we remain in this world. And if any of you have not taken Him for your Shepherd, do so this very hour.

CHRISTMAS DINNERS FOR THE POOR.—We shall be glad to receive any contributions our readers may send to us for this object. We have several applications already. Those who look forward to a joyous Christmas themselves will do well not to forget others who are poor and needy.

ALLELUIA.

HE is *reigning*, Alleluia!
Blessed, blessed reign of peace
King and Saviour, now for ever
Shall Thy government increase.
All I yield to Thy dominion,
Love, omnipotent to save;
Rule me, glorious Redeemer,
I am free when most Thy slave.

He is *saving*, Alleluia!
Full salvation, full and free;
Marvellous the love that waited,
Waited long to give it me.
I am yielding, only yielding
To the grace that stooped to win:
His the glory, Alleluia;
Mighty Victor over sin.

He is *keeping*, Alleluia!
He my Keeper and my King,
Oh, the rest, and oh, the safety
That His government doth bring.
Watching, warming, cleansing, healing,
Keeping heart and mind and will;
Guarding, cheering, and controlling,
Blessed Master, keep me still!

Brixton. L. I. L.

MR. SCROGGIE IN AYR.

THIS evangelist commenced a fortnight's Mission in Ayr on Sabbath, Nov. 4. Special prayer-meetings were held during the two preceding weeks in the different churches, the ministers of which presided. At Mr. Scroggie's first meeting, the large new Town Hall was completely crammed; during the first week the attendance was fair, although not up to the promise of this opening service.

From the first fruit was gathered, and although during the second week the attendance did not increase, the interest decidedly deepened; nightly a considerable number remained to the second meeting, when Mr. Scroggie gave a short address followed by personal dealing, and there were always, we believe, cases of blessing. On several occasions quite a number stood for prayer. Some of the cases dealt with have been of a most interesting and encouraging nature; and already both the Young Women's and the Young Men's Christian Associations have received considerable additions to their membership.

MISS MACPHERSON AT HOME.

THE upper room in the Spitalfields "Beehive" was filled on Wednesday evening last week by a goodly number of Christian workers from all parts of London. They had gathered to welcome home their dear friend, Miss Annie Macpherson, who had been absent in Canada for five months. A bright little band of children were also present, gathered in during the past few weeks; their happy, smiling faces told of the loving care expended on them in the Hackney Training Home. The meeting was presided over by Mr. H. A. Maude.

Miss Macpherson began her address with a note of praise for the loving-kindness and tender mercy of our God, who had given to her three bands of children—nearly 200 in all—safe and prosperous voyages. Whilst others, of whom she had heard, had suffered shipwreck, losing all they had possessed, she had been mercifully preserved during thirty voyages across the Atlantic, and no less than forty bands of destitute little ones had crossed the sea and found a home and kind friends on the other side.

The burning words of Mr. Geo. Holland on "London's Bitter Cry" touched all hearts.

CHILDREN'S SCRIPTURE UNION.—Portions for ensuing week:—Dec. 2, 1 Sam. xvi. 1—13; Dec. 3, 1 Sam. xvi. 14—23; Dec. 4, 1 Sam. xvii. 1—16; Dec. 5, 1 Sam. xvii. 17—27; Dec. 6, 1 Sam. xvii. 28—42; Dec. 7, 1 Sam. xvii. 43—58; Dec. 8, 1 Sam. xviii. 1—16.

For the Young.

"NEVER ABLE TO PLAY."

Dear Young Friends,—

SEVERAL times last spring I sowed seeds, and waited in vain to see the tips of little plants forcing their way to the surface and into the light. In my summer garden, however, there were plenty of gay flowers which a few months before were mysteriously wrapped up within the minute circle of a tiny, dry-looking seed; when I looked at them and enjoyed their sweet perfume in the twilight, I was glad that I had faith enough to sow the little morsels and wait.

Some of the plants were what is termed Alpine, their proper home being far up the mighty mountains of Switzerland, where the air is very pure and the snow rests. I valued them very highly, and watched their growth with deep interest, and my friends were astonished to see them, simply because they were growing where no one would expect to find them.

It is difficult to grow them, strange to say, for you would think that they would enjoy the warmer climate of this country and the milder winter, but the secret is in imitating, as far as possible, the conditions of their home; that is, in giving them something like a deep covering of snow in the winter—snow to keep them warm—and in placing them in the hot sunshine in the summer. Without that they wither away. Give them all sunshine or all snow, and they neither spring nor bloom.

I often think that some of the dear little ones in the Cripples' Home at Bray, Ireland, resemble these wonderful Alpine plants. It is a striking sight, thousands of feet up the slopes of one of the great snow-capped Swiss mountains, when the climber comes upon a dazzling sheet of the Gentian or the Alpine Forget-me-not; but it is a far more wonderful thing when we come upon a beautiful flower of peace and happiness in the midst of an atmosphere of sorrow and suffering—sorrow in place of the snow, and, instead of the earthly sunshine, the light of the love of Jesus.

One of these little flowers lately faded away—a little fellow named Henry Keegan, only fourteen years old, who for more than half of his life was a great sufferer from hip disease. It would be very touching if they put on his tombstone, "Never able to play," and it would be very true, for always, when the other children were trying to hop about on their crutches, he used to sit and draw upon a morsel of paper, or knit stockings, all his suffering being borne patiently and without a murmur. Just think for a moment how terrible it would seem to you if you were told to-day that there could not be any more cricket or lawn tennis or school games, and that in future you would have to sit still, your limbs useless! Well, under such circumstances, tiny Henry Keegan made the Bible his constant companion, the tenth verse of the forty-first chapter of Isaiah being one of his chief comforts, as it was of the dear lady, Mrs. Sullivan, to whom he owed his happy home in Bray.

It is strange and sweet to think that the friendship which has been severed in Mrs. Sullivan's death has now been renewed in heaven. Do you ever remember that earth's best friendships are worth but little if there is not in them the germ of friendships in eternity?

When the little fellow's last days came, there was no fear or murmuring; "the peace of God" ruled in his heart unbroken, his oft-repeated request to the lady at the side of his crib being, "I should love a little prayer," and the last words he uttered being a wish that someone would repeat his beloved tenth verse of Isaiah xli.

Some of you sowed part of the seed which sprang up into the comforts round about the suffering and peaceful Henry Keegan: and when you read these lines you will, I am sure, be glad that God put it into your hearts to give to the Cripples' Home the little gift for Christ's sake. The story I have told may encourage you to give more to that Home. I trust it may, for all that you offer in the right spirit will spring up, and, with God's blessing, blossom and bloom.

James Bowker.

LATTER-DAY DELUSIONS.

IN fulfilment of the Lord's warning (Matt. xxiv. 23—27), there are many saying, "Lo here!" "Lo there!" One styling himself "Star of the East," and hailing from Bethnal Green, declares that "The Messiah is on the earth—Judge and King." Another who signs himself, "Michael the Archangel, Prince of the Holy Covenant," and who claims to be the prince of Ezek. xliv. 3, issues "The Midnight Cry: An Address to the Saints of God, by One having Authority." Another writes the Lost Secret, and still others are claiming to speak by Divine authority.

All of these, however, were preceded by Frederick Boyce, who was once a useful city missionary; but having been deluded into thinking himself to be some great one, has been but too successful in deluding others. He has sent forth "God's Last Warning Message to the Churches," in which he says, "The judgment hour is come, and Christ is now present as the Judge." But Jesus said of such, "Believe it not, for as the lightning cometh out of the east, and shineth even unto the west, so will the coming of the Son of Man be." Having called upon us, and requested us to publish his lucubrations, he wrote us the following letter:—

"To the Editor. Sir,—You *have* to perform a solemn duty. You are called upon to publish a series of papers by Divine Authority: hereafter to be preserved *only* as the Special Advent number of The Christian. The original *must* be strictly adhered to. Be faithful to your trust. Let no man turn you from it. A grave responsibility rests upon you."

He now publishes this letter, and says: "These words were spoken in the same way as the Lord often spake by the prophets of old. Inspiration is therefore claimed for them." He does not add that he wrote another letter, giving us forty-eight hours for consideration and acquiescence, otherwise he should hand us over to evils of divers kinds. But "the curse causeless did not come." We should not have mentioned this but that we are receiving letters from deluded people seriously charging us with hiding the Lord's message. Other friends are drawing the conclusion that because we have not publicly repudiated the teachings of Mr. Boyce, we therefore endorse them. We should hardly have expected this, seeing the emphatic way in which this self-constituted prophet condemns us in his pamphlet. However, it now seems necessary that we should seriously warn our readers against being led away by these delusions. We are reliably informed that a lady in good position in the South of Ireland has been so carried away by them that she has left husband, family, and home, in order to join Mr. Boyce's new "sect," and thus gain a place among the 144,000 faithful saints who, according to the new prophet, are to be translated speedily.

HARVEST GLEANING IN LEEDS.

DEAR SIR,—At a time when so many are praying for a blessing upon the work in London in which our friends Messrs. Moody and Sankey are engaged, and when possibly the enemy is whispering doubts as to whether it will prove lasting, it may not be out of season to report how far this has been the case in Leeds. It is difficult in all cases to tabulate results; I speak only of what happens to have come under my own notice.

First I will record one case of special interest. Coming out of our Mission-room after the evening meeting a few Sundays ago, I was stopped by a middle-aged woman, who asked to speak to me. I looked at her and remembered the face, but could not recall the name. "Sir," she said, "don't you remember T——? I want to tell you the history of my life, but it is a tale of sin." I appointed a meeting on the next Sunday, and the woman went away. Gradually the details of T——'s past history came back to my recollection. Twelve years ago she had been one of the most active teachers at the Sunday-school, and a regular attender of the meetings. For a time she seemed hopeful, and thought herself converted, till she came under the influence of a companion who lured her away to ruin. Her fellow-teachers saw the danger and warned her of it, but to no purpose; T—— was haughty, she knew her own business best, so she was left at last to her own devices.

It was a sorrowful history to which I had to listen the next Sunday. "Oh," she said, "if I had only followed your advice ten years ago, what suffering I should have been spared! I knew I was wrong, but was too proud to confess it. For years after we last met I went on in my old way, hating my sin, but having no power to escape from it. At last Mr. Moody came to Leeds; that was last spring. I went to hear him twice, and was persuaded to enter the inquiry-room. I then resolved at any cost to renounce my sin, and I believe that I was forgiven; but it has been hard times since. Do you know that I have twice been tempted to destroy myself? It seemed as if no one would help me. The recollection of the past follows me wherever I go. Oh, if I could only escape from the consequences of my sin! Still I read my Bible, and try to look to the Lord. A few weeks ago I remembered a promise you made to me when we last met; you said that if ever I was willing to do differently you would be my friend. Something seemed to say to me: 'Go and tell him all,' so you see I am come."

The sorrowful face told how much she had suffered; it seemed as if twenty years, instead of ten, had passed over since last we met. Further inquiry has proved the reality of T——'s repentance, and it is hoped that this sister, who has experienced so much sorrow from sin, will also know the joy of entire deliverance. Had it not been for Mr. Moody's visit, she might still have been in the grasp of the enemy.

A few evenings ago, when coming home in the train, I was greeted by a gentleman whom I did not know, but who remembered having seen me at the Moody and Sankey Mission. "How do your cases stand?" was my inquiry. "I can only tell you," was the reply, "that seven who were then converted are now meeting regularly in my class. In a Congregational Church near us ten young men were admitted into membership soon after the Mission, whose conversions were more or less owing to it."

Another case is that of a man who came to one of the meetings partially drunk. He was going out when a faithful brother stopped him, and we three remained together in the hall till eleven o'clock at night. First the poor fellow cried bitterly, as only a drunken man can cry; by degrees the effects of the drink passed off, and then my fellow-labourer poured in the oil and wine of the Gospel. At last the man saw that he was forgiven, and we left the hall together, he having first signed the pledge and received the blue ribbon. He is still doing well, being looked after by Christian friends. Many other similar instances could be related.

A Sunday-school Teacher.

Leeds, Nov. 19.

HINTS FOR THE INQUIRY ROOM—5.

By Mr. GEORGE SOLTAU.

"The Kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind."—Matt. xiii. 47.

THE Formalist may stroll into the inquiry-room to see what is going on, unable to understand all the stir about "being converted," "being saved." John Bunyan has well described him as saying, "I was born in the land of Vain Glory, and I am going for praise to Mount Sion." His speech will betray him. He will tell you that he does not believe in this sort of thing at all, that people who are regular in their attendance at church or chapel do not want any such religious excitement. As a rejoinder, ask him to explain the meaning of the words in Rom. iii. 22, "There is no difference: for all have sinned." Suggest to him that very possibly he is described by the Lord Jesus, in John x. 1, as one who has not entered in by the door, and therefore is a thief and a robber. So question him about Scripture as to make him reveal his ignorance of the Word of God, and then take him to 2 Tim. iii. 5. Such are still further described in verses 7 and 8 as "ever learning, and never able to come to a knowledge of the truth—reprobate [or, of no judgment] concerning the faith."

The Inquisitive Talker will be full of foolish and vain questions, trying to appear really anxious for information. He is fully described in 1 Tim. vi. 4, 5: "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings . . . supposing that gain is godliness." The Apostle Paul then gives his advice as to how to deal with them, "from such withdraw thyself." There is no better plan that we can adopt.

The Sceptic.—We shall probably meet with many sceptical minds, of various shades of unbelief. We may find some have become so on account of the inconsistency of nominal Christians amongst whom they may have been thrown. Such will need much patience and tenderness, for they must be *won* back.

Another class will have been brought up such from childhood, and will therefore be thoroughly ignorant of the Scriptures. They will need instruction in the elementary truths of the Gospel.

A third class will have renounced all faith in God and revelation, in order to give unbridled rein to their lusts. They will need solemn and stern reproof.

An Athiest will be a rare individual in the Inquiry-room. Most men believe in God in some way or other. Argument will not avail much, but the sharp sword with two edges is still the effective weapon; it divides asunder the joints and marrow, and is the discerner of the thoughts and intents of the heart. Let it be wielded with precision, and held in the grasp of faith, and it will work wonders.

It will be desirable to find out at the commencement of a conversation what has induced the sceptical frame of mind, and so be guided as to the line of truth to advance. For the first class mentioned, point out that the very existence of nominal Christians, having the form of godliness without the power, indicates the existence of *true* Christians somewhere. Satan always makes counterfeits of God's realities, and tries to pass them off as current coin. Inquire what the *heart* is needing, what causes dissatisfaction and unrest, and then simply tell out God's resting-place for weary hearts, God's provision for hungry and thirsty ones. In Heb. xi. 6, it is declared, "Without faith it is impossible to please Him." In Heb. ix. 22, "Without shedding of blood is no remission." In Heb. xii. 14, "Without holiness no man shall see the Lord." These are the three requisites. Faith is the gift of God, remission of sin the gift of the Lord Jesus, holiness is the gift of the Holy Spirit: thus is all the soul's need fully met.

For the second class adopt a line of questioning that shall elicit from them a statement of their definition of God; endeavour to make them define their own ideas of what their God requires; what are his laws and principles, and then ask whether they have acted up to their own light, or whether they have not transgressed times without number what they acknowledge to be the laws of God. "Whom ye ignorantly worship, him declare I unto you." Let such be led to see that the God who knows them has described them in his Word, that he has also set forth the only deliverance from the power of sin, and the only source of knowledge of Himself, namely, the Lord Jesus. "I am the way, the truth, and the life." Keep the conversation as much as possible to the question of deliverance from sin, and do not be drawn into discussions on the punishment of sin.

With the third class of unbelievers, who boast in their shame, discussion is unnecessary. Read to them solemnly such passages as Jude 10, 11, 16; 2 Peter ii. 9—19. Unveil by these Scriptures their private life and thoughts. Let them realise the authority of a book that throws light upon their conduct and character, and that, with equal clearness, shows them their doom. The mere brag of infidelity will be silenced by the majesty of the Word of God. It will be worth while also to inquire very closely from all these unbelievers, how much they have read of the Bible, and what they know of it. In many cases their own ignorance will be an effectual barrier to a prolonged discussion on their part, and God may, in his mercy, give them a teachable spirit that they will listen to his Word.

The Jew must not be shut out from the place of blessing, but be heartily welcomed as having a special claim on the mercy of God. To him point out that the character of the God of Abraham is unchanged and unchangeable. His name is still Jehovah. He declared in Leviticus xvii. 11, "It is the blood that maketh atonement for the soul." And He has ordained that the High Priest alone shall enter into the Holiest of all with the blood of the Atonement. Remind him that he has neither priest nor sacrifice now, therefore, the way to God is effectually closed. The promises of Is. xliii. 25—27, and xliv. 22, are as true for the Jew to-day as for the Gentile, if only he will believe the report of Is. liii., and see how all is fulfilled in the Cross of Jesus of Nazareth. The prophecies of the Old Testament set forth two great events; the first, the coming of a suffering Messiah, to put away sin by the sacrifice of Himself; the second, the coming of a glorious Messiah, to take his kingdom and reign in righteousness. The two prophecies point to the same person, the Immanuel, born in Bethlehem, wounded for our transgressions, whose soul was not left in Hades, and who now sits at the right hand of God until his enemies be made his footstool.

In conclusion, let us remember the command of the Lord to his disciples in Mark ix. 19, concerning the lad with a dumb spirit, "Bring him unto Me." This is his word to us, and this word we must obey. We shall find Him still the same as in the days of his earthly ministry, for He still "goes about doing good, and healing all who are oppressed of the devil."

[These "Hints" are about to be published in a separate and convenient form.]

NEW BRIGHTON Y.M.C.A.—The annual meeting of this Association was held on the 19th inst. in the Victoria Hall. Mr. T. A. Leigh read the report, which stated that the work of the past year had in many respects been even more encouraging than that of the previous year. The prayer-meetings, Bible-classes, and evangelistic services, had been much appreciated. Thousands of excursionists had heard the Gospel in the tent, during nineteen Sundays, with encouraging results. Seventy-three pledges had also been taken during the year. The Chairman said, apart from the work done by the Church organisations, he believed a good deal could be effected on an undenominational platform, such as that of their Association; their report showed that the work was being efficiently carried on.

ENGLISH WORKING MEN IN PARIS.

THERE are many English working men in Paris for whom a home is greatly needed. Miss Ada M. Leigh writes to us that during the last seven years 547 men have joined a Bible-class, which has been held at one of the halls connected with her Mission. This summer eighty-five have been regular attendants. They became so interested that they asked to be allowed to have a prayer-meeting and also a singing class, at which they learnt many of Mr. Sankey's *Songs and Solos*.

This hall is now wanted for the winter work of the Mission. The men themselves have petitioned Miss Leigh, urgently requesting her to provide a home for them where they can have comfortable lodgings, and hold their meetings. A house has been found capable of being divided into a dining hall, and one for evangelistic and temperance meetings, with rooms for them to lodge. It would be carried on upon Temperance principles.

Miss Leigh pleads for £500, to establish this home for working men, among whom a good work may yet be done in Paris. Her address is, 77, Avenue Wagram, Paris.

EARL CAIRNS ON CHRISTIAN MISSIONS.

THE annual meeting of the Church Missionary Society was held on Monday week, in the Kirk at Gatehouse, N.B. Rev. J. Coates, minister; Rev. E. Walton, chaplain, and rector of the English Church at Calais; also the Rev. J. Thomas, as deputation, addressed the meeting.

Earl Cairns, who presided, and was introduced by Mr. Horatio Murray Stewart, said: There are several reasons why we are called on to further missionary work, and hold missionary meetings. The command: "Go ye into all the world," was not intended to be limited only to those few disciples to whom the words were addressed; it ought to be our delight, as it certainly is our duty, to carry the Gospel message to all parts of the world. Those of us who have already received Christ into our own hearts, and who know the blessing of having our sins forgiven through the death of our Lord and Saviour Jesus Christ, cannot rest unconcerned about the spread of this glorious message. God uses men and women as his instruments, to convey his goodwill to men, in telling them of his great love wherewith He loved us, and that they also may be saved through Jesus Christ. It encourages those who have gone forth as missionaries when they know that we at home are thinking of and praying for them, and that while they are suffering loneliness and hardship, with all the separation and self-denial involved in being severed from home, there are hearts following them, and earnest, prayerful effort being made on behalf of the glorious work they are gone to do. Lord Cairns then spoke of the marvellous success that has been vouchsafed in many places—Sierra Leone, several parts of Africa, China, and Fiji.

CORRECTION.—The name of the gentleman who has commenced a work among sailors at St. Helena, is Mr. *Arthur* St. Quintin, not Mr. *Henry* St. Quintin, as stated in our notice recently published.

OUTCASTS OF SPITALFIELDS.—A large number of the wretched wanderers of this deplorable section of East-end misery were gathered together to a tea on Wednesday week and at breakfast the following morning in Thrawl-street, Brick-lane. It is impossible to convey an accurate idea of the squalid, dissipated appearance of many who were present. Help, immediate and permanent, was freely offered to all who had any desire to escape from their miserable life. Six young girls were taken from the breakfast meeting by a lady connected with the Rev. R. C. Billing, Rector of Spitalfields, to a Home, and others have applied to the office of the Midnight Meeting Movement, 8A, Red Lion-square, W.C.

Mr. MOODY'S SCHOOL for YOUNG LADIES At Northfield, Mass., U.S.A.

WE noticed in THE CHRISTIAN a few weeks ago an article on Mr. Moody's Seminary for Young Ladies in Northfield; the data given were so insufficient, and in several instances incorrect, that we felt justified in writing a little note to correct the mistakes, that Mr. Moody's many friends across the water who have not been privileged in seeing his great work here, may at least form a fair conception of it.

The school is young, now only entering upon its fifth year, but its five years have told well; its founder and his coadjutors have much to thank the "Father" for in its promise for the future.

Northfield is justly called "one of the loveliest towns in all the Connecticut valley." Lying along the river, its one principal street, nearly three miles in length, bordered on either side by grand old maples and elms more than a hundred years old, the quiet ancestral town has such a look of perfect contentment and rest, that one enters it with a sigh of comfort and leaves with a sigh of regret. There could not have been a better place for this school of the Lord's planting, through the instrumentality of his servant Mr. Moody and his friends.

The school grounds occupy the loveliest spot in all Northfield, and they are being made more beautiful each year. A series of natural terraces furnished delightful building spots, and these, with the river running just below, and the great hills on the farther side and in the rear, leave nothing to be desired that nature could furnish.

Driving up the street from the little station we first pass Recitation Hall, a neat brick building in which the entire school is gathered for chapel exercises in the morning, and for the recitations during the day. A short distance beyond this is Mr. Moody's own residence, occupied in his absence by the school; back of this on the hill, down which it is a work of art to come without tumbling, on a frosty winter's morning, stands the "Seminary" so called, a large and handsome brick building completed two years ago. From the windows of this building the view in all directions cannot be surpassed. Looking towards the north you see New Hampshire and Vermont, and by a little stretch of the imagination you can see the far-famed White Mountains. Down on the street, almost in front of the Seminary, stands "Bonar Hall"; these, with the small white farmhouse and yellow barn, complete the school buildings. Just over the hill from the Seminary is the house in which Mr. Moody was born, and where the dear old mother now lives.

In this circle of buildings were gathered this year 140 young ladies every day. This year opened with a larger number of pupils than in any year before, and every home is filled beyond its "quite comfortable" capacity. A new building is projected, and will, it is hoped, be ready for occupancy at the opening of another school year.

God, in his infinite mercy, has blessed this school richly. The motto chosen for it at the dedication of the first building, "I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day," is fixed in the heart of every young lady who goes out from its halls. The influence of Mr. Moody is felt here, we believe, as in no other place in the world; and this influence, wrought into earnest, Christian, womanly character, is carried into almost every New England village, as well as into homes in the middle, western, and southern States. What more fitting monuments of our beloved evangelist's work?—more enduring than marble, because they shall reach into the eternity beyond. Happy is the man whose history is written out in Christ-like, powerful lines.

What of the advantages and the expenses in Northfield Seminary? The advantages are those of a good English course, with a three years' Latin course, and a year each of French and German for those who desire. All are taught vocal music free of charge, and instrumental instruction is given on very easy terms. The curriculum of study includes a thorough Bible course, and to stand well in this study is held in greatest esteem by the young ladies.

All this, with the exception of instrumental music, and a small extra charge for French and German, may be obtained for 100 dollars per year, which includes board and tuition. In this way the excellent advantages of the seminary are put within the reach of just the class Mr. Moody desires most to reach; the class which without this opportunity would be debarred the privilege of other than a very common school education.

There are a number of free scholarships, which are granted each year to those who otherwise would be unable to enter the school. A few scholarships have been taken by benevolent friends of the school, a scholarship costing 3000 dollars, and proving a blessing to many who are not so prospered with means as those who can give, and a greater blessing, we often think, to the giver.

A hearty Scotch lady, a friend of Mr. Moody, gathered for the school many choice articles in North Africa and the Holy Land, including two bricks from Babylon, and this gift has the honour of forming the nucleus to a promising museum.

Over these 150 girls a corps of eight teachers is given charge, and these have the opportunity for engaging heart and soul in a work which in its breadth and reach the world nowhere else affords. Nowhere does consecrated effort tell more mightily for the Lord, we believe, than here, in the everyday work of this school of God's planting.

A FRIEND.

Northfield, Mass., U.S.A.

STEAMER FOR WEST AFRICA.

A SMALL iron steamer built for the use of the coloured missionaries at British Sherbro, West Africa, has left London for Freetown, Sierra Leone. She is 60ft. by 12ft. and is named *John Brown*, in memory of the martyr of Harper's Ferry. This Mission occupies a coast line of about 150 miles. Fifteen stations are already occupied, from which the Gospel is carried into 179 towns and villages, which, but for this agency, would have been left in total spiritual darkness. There are at present engaged in the work twenty-eight coloured missionaries, teachers, and helpers. There are 362 in full church membership. Besides, there are fourteen Sunday-schools established, with 420 scholars and fifteen day schools, with 371 pupils. The need of a small steamer to maintain constant communication between the stations has long been felt.

The peculiar feature of this Mission is, that Africa's own sons and daughters are exclusively engaged in the work. These can stand the climate of tropical regions which is so fatal to white men, as the record of all missionary societies show. There is practically no limit to the extension of this work but the want of funds. Anyone wishing for further information respecting this great work can have full particulars by writing to the Hon. Secretary, Rev. Dr. Bevan, Freedmen's Missions, 18, Adam-street, Strand, London.

Mission Appeals.

WOOLWICH SOLDIERS' HOME.—The annual sale of work in aid of the Woolwich Soldiers' Home will be held on December 20 and 21 in the hall of the Home. Contributions of saleable articles are earnestly solicited by Mrs. DIGBY DENT, to be addressed to the Home.

HOME FOR INDIGENT BLIND.—Mr. HAMPTON, 77, Brook-street, S.E., says: "We have need of a larger Home and a sum of £100 to provide the necessary articles for the coming season."

ORPHAN HOME.—Mrs. WHITE, the Beehive, Wimbledon (formerly of Wrexham, North Wales), appeals for pecuniary help in the expenses of the Home, and for drainage sadly needed. Visitors received from ten to five daily.

RETURNING.*

By ANNA SHIPTON.

ONCE I said: O Master, tell me
How thy kingdom to obtain;
What shall fit me for thy presence?
How thy favour may I gain?

"Leave," He said, "thy rich possessions,
Come, and thou shalt fitted be
For the kingdom of my Father:
Take thy cross and follow Me."

Then I turned me full of sorrow,
Counting up life's precious store;
For I knew not all the idols
Cherished in my heart before.

But the Saviour looked upon me,
And He loved me; oh, how well!
Love awaked new life within me,
Light upon my spirit fell.

Then how poor were my possessions,
And my treasures mean and dim:
Jesus Christ had smiled upon me:
I returned and followed Him.

O my Lord, thy smile was favour,
Though on my cold heart it shone;
And thy love is life eternal:
So my wandering heart was won.

* FROM WAYMARKS OF MY PILGRIMAGE. Poems by ANNA SHIPTON. *Morgan & Scott.*

MRS. HAMPSON IN NEW SOUTH WALES.

THE Sydney correspondent of *The Nonconformist and Independent*, writing in October, thus refers to the wonderful evangelistic work of Mrs. Hampson in that city:—

"During her eight days' mission, congregations of from five to six thousand have met, night after night, to hear her, in a large exhibition building of wretched acoustic properties, and yet in which, with little effort, Mrs. Hampson makes herself distinctly heard. The congregation steadily increased during the time, and on the last evening as many thousands were shut out as obtained admittance. There were also held during each day sectional meetings, at which addresses were given. The movement has excited considerable interest, and various opinions are expressed to account for its wonderful success. Some ascribe it to the advertising adopted, others to a woman preaching, others to her wonderful voice, and not a few to the colonial love of novelty. But having had opportunities of carefully watching the movement from the beginning, I unhesitatingly look to a higher source for the motive power. Many believers have for months past been crying to God for some means to be employed by which the thousands of the careless and the sceptical outside our churches might be reached, and the churches themselves be revived. This lady has apparently been sent in answer to their prayers. She is known to spend much of her time during the mission in secret communion with God, and though she has nothing but the simple Gospel to offer, she so offers it that hearers lose sight of the messenger in the message, and are arrested by the truth as they have but rarely been arrested before. There is no hysterical excitement, only calm reasoning and most earnest entreaties. Sceptics listen with awe, and not a few are found afterwards in the inquiry rooms seeking Christ. Believers say they enjoy religion as they enjoyed it when first they found the Saviour.

"Mrs. Hampson has the support of ministers of all sections of the Evangelical Church. By an admirable system adopted in the inquiry rooms, every inquirer is commended to some minister and church to be watched over after the evangelist leaves. Night after night the inquirers' rooms have been very full; hundreds profess to have found peace. Unfortunately, at the close of the mission, Mrs. Hampson lost her voice, but by complete rest she has partially recovered, and will hold a few final services before leaving the colony."

THE PEOPLE OF MOROCCO.—2.

By Mr. Wm. MACINTOSH.

CROSSING over the narrow traits for the first time from Europe to Morocco, the traveller will find himself transported more suddenly than he could have dreamt of into the midst of a world diversely new in the extreme strangeness of all its scenes in contrast to anything he has seen before; and yet old and quaint in its very newness, more than the far East itself. The tide has been long flowing from West to East, but we have forgotten that before it turned or began to flow a counter-tide or gulf-stream had flown from East to West, that has long settled into a great stagnant pool close to our very shores. So vast and immovable is this stagnant pool, that, humanly speaking, something like the skill and indomitable vigour of a Lesseps, in a spiritual and Christian sense, is needed to devise a scheme, or, rather, discover the means of applying the scheme which Divine Grace has devised, by which the Dead Sea of Mohammedanism, whose tide has long lain stagnant and unthought of at our doors, may be put in motion by the living tide of the love of God being let in; that the bitter bitumen waters may be healed, that can only in their present state destroy verdure and maintain desolation.

The evangelisation of the Mohammedans of the world, numbering nearly 200 millions, has yet practically to be begun. It is indeed a great problem, of which the seven millions of Morocco are but an item; but it never will be solved unless the Christian Church sets herself in right earnest to the task. Humanly speaking it is hopeless, but, while we find it written "It is not by might nor by power, but by my Spirit, saith the Lord of hosts," it is also written, "concerning the work of my hand, command ye Me." In view of these two utterances, we may well face the task, and consider the problem.

And surely it is not unnatural that we should lay hold of the part nearest to us. In the case of Morocco, the far East has come to our door, so much so that the orientals themselves have named it in their Arabic tongue "The Extreme West," and besides being near, a great part of the country is open to us, and many of the people, notwithstanding the degradation of masses of them, are willing to

LISTEN WITH RESPECT

and interest to what a Christian missionary has to tell them. Perhaps more than others they ought to be approached prudently, patiently, and humbly, but I feel sure that real and persevering effort on their behalf will not be in vain. And we must not forget that the deeply fallen condition in which our Moslem brethren of the same human race are found was in great measure originated, and has been perpetuated by the faithlessness, errors, and suicidal strife of backsliding, idolatrous, and degenerate Christians.

If Christians had remained faithful to their calling till the time of Mohammed, the probability is that the false religion which he gave birth to would never have seen the light of day, and if they had been faithful since his time, his deceptive system would have had no place to stand on. But alas! it has grown, and has filled the world with its dark shadows, and it is no easy problem now to get the light of life to penetrate it, and it is all the harder because our own hands, the hands of our fellow-Christians of former days, tied the knots. We, by them, have forged the chains and fetters of errors and darkness by which Satan has so long and so firmly bound them, and by which he still holds them fast. But this fact only makes the call to us Christians of the present day all the louder to arise and bethink ourselves of our relation to Mohammedans, and it makes our responsibility all the heavier, for it fixes on us the sin of Christians of other days, and so long as we refuse to make the most strenuous and persevering efforts to lead back to the way of truth Mohammedans whom their errors and heresies turned so far astray. Alas! if the Christians of Arabia and Syria had been faithful to their Lord, and to the teaching of the Gospel, and if the crusaders of Europe had but gone forth in their day in the name and power of the Lord of hosts, bearing the word of truth, the sword of the Spirit instead of the sword of steel what misery would the world have been saved from, and what an unspeakable loss would the Church of Christ have escaped!

But even now, through Divine mercy, the case is not hopeless. Let us return unto the Lord in this matter, confess our sin and the sin of our forefathers, and surely He will return to us, and cast light athwart the dark spiritual waste. And when the subject in its magnitude comes to be realised and considered, doubtless the mountains of difficulties and obstructions will be removed. As of old, "the gates of brass will be broken in pieces and the bars of iron shall be cut in sunder," and the Lord Himself shall lead the way. In the meantime, let us up pray Him to whom belongs the harvest to send and work by whom He will, that

"THE DARK PLACES"

of the outer world, and especially those lying nearest our own shores, and so long neglected and forgotten, may be enlightened with the Light of Life. And let us no longer remain under the reproach of the priest and the Levite who "passed by on the other side" the miserable and helpless man so urgently in want of their aid. Sure enough poor Morocco has been "stripped, wounded, and left half dead" by the devil, and has been "passed by" by generations of Christians, and many a good Samaritan who knows what "neighbour" means; will be needed to go out and show "compassion," by binding up its wounds and pouring in "oil and wine," and "taking care" of it, until souls, sick and sunk in sin and mauled by the devil, are restored and saved.

Mr. Mackintosh writes from Tangier, Morocco, on Nov. 17:—

"We arrived here safely three weeks ago, and were kindly welcomed by former friends, among Jews, Mahommedans, and Spaniards. I trust the Kabyle Berber Mission may be practically encouraged in their efforts to establish a basis at Tangier, with the view of future work in Morocco. I trust they may soon have the means in hand for the house here, the purchase of which they have been negotiating. Even men of the world, who have been long resident here, acknowledge that schools and a medical mission combined would be an inestimable blessing, especially for the Moorish population.

"In passing through the south of France and Spain, we were cheered and helped on our way by warm-hearted servants of God at Bayonne, San Sebastian, Madrid, and Malaga. We found Spaniards in the trains quite grateful to receive Spanish Gospels and Mrs. Grimké's text cards, and the few words we could speak to them in their own language they were glad to hear. We did not land at Gibraltar, but we have heard of a work of grace appearing there among the English soldiers. The Soldiers' Institute, kept there by Mr. and Mrs. Holmes, and aided by a few earnest Christian officers, is a great boon. But we long to hear of work among the Spanish-speaking population of Gibraltar.

"We miss Miss Herdman this winter in Tangier to do the same good work which she did last winter and spring, in visiting so many Spanish and Jewish families. We hope some, like her, knowing Spanish, may come to this place before the winter is past. We had a cheering visit from Mr. Glenny a week ago."

DEACON ABRAHAM IN PERSIA.—By letters received from Ooroomiah, Persia, we learn that the Nestorian, Deacon Abraham, has met with an accident which has laid him up for some time. He fell off a horse and broke his arm. He was, however, getting gradually better. He had hoped to have arranged for a journey to England, to revive the lapsed interest of English Christians in the affairs of his orphanage. But the accident has necessarily led to the postponement of the journey. The funds previously contributed by his English friends are now exhausted. Any help for the work among the orphans may be forwarded through Mrs. Sarah Francis, Inglesby House, Stoke Newington Green, London, N.

A CITY POLICE FESTIVAL.

A SOMEWHAT novel, and certainly very delightful, kind of social gathering was held at the Young Men's Christian Association, 186, Aldersgate-street, on a recent evening. Mr. THOMAS RUSSELL, missionary, who presided, gratefully acknowledged the rich supply of fruit and flowers that were spread upon the tables, the gifts of Christian friends; there were pine-apples, grapes, oranges, apples, figs, and nuts. He then gave a suggestive address on "A basket of summer fruit" (Amos viii. 1).

Inspector CARTER said it gave him great pleasure to be present and to witness this expression of kindness from their friends and specially from their Missionary and his devoted wife. "We are keenly alive to the beauties of nature and the power of sympathy. Our public duties often exclude us from the privileges that other citizens enjoy. It has been said a policeman's hand is against every man, but that is not true. It is our duty to prevent evil, to protect life and property, 'to do justice, love mercy, and walk humbly with our God.'"

Inspector TAIT said: I can praise God for saving me and all the members of my family, and I desire that this joy may be known by all men. Praise the Lord, "He hath brought us into his banqueting-house, and his banner over us is love."

The next part of the programme was "Fruit and Conversation." The stewards distributed the fruit to all the company, and they seemed heartily to enjoy it. While they conversed together, Mr. F. BASTABLE (foreman of the Underground Railway Works in the City, where 2000 men have been employed) spoke on "The power of a mother's prayers." P.C. SMITH made some telling remarks on "Come over the Line"—the line of decision, of separation, and of consecration. He then sang the hymn as a solo. Sergeant BLEASE sang, "Almost Persuaded," and told the best way of being "fully persuaded." P.C. MARTIN, who wore his uniform, spoke on glorifying God in the family, in the church, and in the world.

Superintendent FOSTER, who was cordially received, said: There are some who think that a policeman can perform his duty better for being a Christian and a sober man, and I am one of those who think so. Like some of the speakers here to-night, I must say that what good there is in me can be traced to early training in piety. I sincerely wish our Missionary success in his noble work.

During the evening several ladies and gentlemen sang a selection of *Sacred Songs and Solos*. Portions of the flowers and fruits were sent to the City Police Hospital and to the sick wives and children of the City Police.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND—Last month the General Board of this Society met in Dublin. The appointment of several new colporteurs was sanctioned and districts assigned to them. A conference of colporteurs was held afterwards. The men came up from all parts of the country. They had private meetings among themselves for prayer and conversation relative to the work carried on in their several districts. The reports were most encouraging, and the men returned greatly encouraged and refreshed by their meetings in Dublin.

ORPHAN GIRLS AT BRIXTON.—"The Brixton Orphanage for Fatherless Girls" has been enlarged, and sixty more children have been admitted, making 180, all of whom are trained as domestic servants. The cost of clothing, maintaining, and educating each child is less than £10 a year. As there are no paid officers of any kind, the orphans receive the full benefit of all contributions sent. The cost of the new buildings and furniture amounts to £3000, of which £2000 has been raised, leaving £1000. The Hon. Treasurer is Mr. E. C. Smith, 1, Lombard-street, London, E.C.; the Hon. Superintendent, Mrs. A. Montague, Brixton Orphanage, Barrington-road, Brixton, S.W.

Notes and Comments.

A MOVEMENT is on foot for securing greater practical unity among the various evangelical agencies in Italy. Prayer is desired that the deliberations of the brethren there may be guided to wise and profitable issues.

An esteemed friend who lives in the country sends a communication, in which the following passage occurs :—

"We are just now being moved by the revelations that are being made as to 'how the poor live;' and 'Outcast London' is filling us with dismay. The energies of practical, godly people will naturally centre in the great metropolis, and the prayers of very many will go up on behalf of the mighty city. But how about towns and villages lying but a very short railway-run from London? How about the poor and the outcast in such places? And who is going to petition for them? Look at that file of tramps in the principal road of a town twenty-one miles from London—men, women, and children, ragged, filthy, and vile! Go back to the beginning of their life's history, and it will be found that they were born in misery, cradled in sin, and brought up amid hatred, ignorance of God, and want. Who is to blame? As they march along for their night's lodging at the Union, they take the middle of the road; they are too dirty and shunned to take the side walk. Nobody notices them, for nobody cares for them; they are the scum of the earth's outcast ones."

While the millions of Outcast London and other large cities will of necessity claim a first place in the thoughts and plans of the Christian philanthropist and reformer, the hundreds of outcasts in the country ought not to be overlooked. We know that some friends in the country make special efforts to evangelise the tramps in their neighbourhood; probably others may find or make the opportunity of taking up this branch of service.

A correspondent reports an evangelistic tour through parts of Sussex. The facts he relates indicate a state of ignorance and depravity as sad as any to be met with in the midst of our crowded city areas. The pernicious dogmas of Romanism, Ritualism, and Hyper-Calvinism spread their withering influence over many districts, while few workers on the lines of pure Gospel truth are to be found counteracting their influence.

Save that Romanism and Antinomianism have perhaps a stronger hold in Sussex than in most other counties, there is reason to fear that our rural population throughout the land is in a similar state of deadness to spiritual truth, and of exposure to error, as that pointed out by our correspondent. Bright exceptions to the rule are, we know, to be met with in some of our country villages, but it is a pressing want, that wider Gospel effort be made in country as well as town; on all sides more labourers are required.

The *Southern Cross* emphatically protests against the employment of girls as barmaids in public-houses and gin-palaces. Our Melbourne contemporary thinks—and we quite agree—that this practice, if not forbidden, should be strictly regulated by law. We re-echo with earnest endorsement the words: "It is cruel and unjust in the extreme to allow parents to expose their daughters, or girls to expose themselves, to the constant and shameful temptations incident to a barmaid's calling." But what shall be said of parents who need restraint in such a course? Strange, indeed, is the parental spirit which can be party to such an engagement for a daughter.

We are glad to receive the following note from a correspondent in Chelsea :—

"It may interest you to know that portions of THE CHRISTIAN, which I send weekly to Cottyam, Travancore, India, are often translated into a Malayan newspaper by a native clergyman. It is truly appreciated."

A useful hint on the duty of rendering back to God a fair proportion of his temporal gifts to us, may be gathered from the following extract, taken from a deacon's experiences, as recorded lately in *The Christian Statesman* :—

"I am now entering upon the year 1882: my business last year was more prosperous than ever. As I have been balancing the accounts in my ledger recently, I took a piece of blank paper, and wrote along the top—

DEACON HOWELL. In account with THE LORD.

DR.

To Pardon from sin;
A hope for the future world;
Good health;
A prosperous business;
Attendance upon Divine service;
The joy of Christian children;
Continual increase of value of lands;
100 or more acres of good farm-lands.

CR.

By Cash paid for pastor's salary $50.00
Benevolence 15.00

"I looked the piece of paper over very carefully, and was compelled to admit that the amounts placed to my credit do not balance any one of the debits. The question flashed into my mind, 'How much owest thou unto thy Lord?'"

We are glad to note that Mr. Spurgeon has been lifting up his powerful voice on behalf of early closing. The public are by no means alive to the duty of consideration for shopkeepers and their assistants in reference to the long hours they are often compelled to keep open, owing to the late shopping of a large portion of the community. Mr. Spurgeon says, in a letter just sent to the Early-closing Association—

"I greatly sympathise with all reasonable attempts to shorten the hours of shopkeeping. In many cases there is no need for the cruelly long hours, and the public should see to it that they are not continued. I know that specially early closing on one evening in the week is a boon which seems to alter the whole face of things, and gives the worker something to cheer him in his weekly labours. I wish it might become the universal custom to close at five on Wednesday or Thursday. Few movements would be more beneficial. I wish you the utmost success."

It really rests as much with the public as with employers to bring about a change in this respect. Only let the people refrain from shopping after dark, and the cost of keeping open would make it to the shopkeeper's interest to close early. Thought on such subjects would soon lead to action, and action to needful reform.

It is greatly to be desired that Ireland should occupy a place of special and thoughtful concern in the hearts and minds of English Christians. On every ground we owe it to the inhabitants of the sister isle to bear their needs before God, and to use every possible means for promoting, temporally and spiritually, their national welfare. One of our leading statesmen said the other day, what most people will admit to be true, that "there was no country on the face of the earth which had been so misunderstood, so misgoverned, and so completely handed over as a shuttlecock to be played with for the benefit of parties in England." Such statements illustrate and enforce the duty of English Christians to care for and sympathise with Irish needs.

The protection of the Bechuana tribes from marauding Boers, who would subjugate and oppress them, is surely a duty that our Government owes to a people whose devotion to ourselves in the past has been marked, and whose progress towards civilised independence has thus far been most cheering to witness. We are glad to see that an influential address, signed by Earls Shaftesbury and Grey, Lords Ebury and Stanley, the Lord Mayor, and many others, has been sent to the Earl of Derby, as Secretary of State for the Colonies, urging the claims of the Bechuanas upon English consideration and support. The ground for taking this step just now is the visit of delegates from the Transvaal Government to his lordship for conference on the subject of the annexation of the Bechuana territory to the Transvaal.

The last issue of *Africa*, a quarterly review and record of Mission work in the Dark Continent, is full of valuable information, and affords much ground for hope and encouragement as to the prospects of its evangelisation. One article deals with the question of the abandonment of Bechuanaland to the Transvaal, and says that "Bechuanaland is the key to the interior of Southern Africa." The opinions of Drs. Moffat and Livingstone are quoted as dead against England allowing the work of Christianity and civilisation to be lost in that district, as it must be if the Boers are to take possession of it.

The references made in the same journal to the Livingstonia Mission are of an interesting character, and indicate progress. It is with sadness that we learn of the death of Mr. Jas. Stewart, C.E., to whose skill and devotion the Mission, under God's blessing, owes so much. The report speaks of his arduous work, in road-making, and pushing forward to Tanganyika, concluding with the words, "Mr. Stewart's success in the past, and the experience he has acquired, encourage the hope that, under Divine providence, he may succeed." Since the publication of these words he has been called up to the Lord, at the early age of forty years; he succumbed to an attack of the malaria which has laid low so many brave toilers in the African field.

The saddest feature of the news from Africa seems to be that connected with the slave trade, which is carried on vigorously in the Soudan, and many other districts. One eye-witness says that in spite of the firmans of the Sultan, and English treaty influences, the trade on the Red Sea is very flourishing. To quote his own words: "I see nothing around me but slavery. Slaves to the right of me, slaves to the left of me. Let Europe decide, once for all, to put a stop to this vile traffic."

The war news from Egypt is sadly disquieting, and fills the mind with anxious concern as to its results. The successful encounter of the false prophet of the Soudan with the Egyptian army is calculated to arouse the fanaticism of Mahometans all over the world, while it adds to the difficulties of our own government in relation to its occupation of Egypt. France and China, too, seem ominously near to evil issues of their late misunderstanding. The signs of the times grow more threatening as the months advance. Momentous, indeed, may be the events dependent upon the near future; we tread upon ground which upheaves with forces capable at any time of completely changing the whole aspect of the world's affairs.

The five memorial stones of Dr. Barnardo's reconstructed "Edinboro' Castle," at Limehouse, were laid last Monday afternoon in the presence of a vast and deeply interested assemblage. The Lord Mayor, the City Sheriffs, and their retinues attended in state, and everything passed off with much *éclat*. A report of the proceedings will appear in our next week's issue.

The scientific arena has just been bereft of one of its most skilled and practical experts. Sir William Siemens, whose death occurred last week, ranked first in eminence among the *savants* of electrical science, and as a civil engineer he was unrivalled. His fame is world-wide, as also the respect in which he was held, honours having been heaped upon him by foreign societies as well as those of our own country. It is only about a year since the Queen conferred upon him the honour of knighthood.

It is a striking illustration of man's inability to direct his own way, or rule his own destiny, that a man possessed of power to utilise the mightiest forces of nature, and of skill to unlock the secrets of science which have been hid for ages, should have met his death through a sudden stumble and fall in the street. And yet it was the case with Sir William Siemens; to use the words of a contemporary, "So slight a shock as a street stumble cut short the vital energy of one who wielded Jove's thunderbolt, and added fresh glow to the fires of Vulcan throughout our land." Surely it is true that "the righteous, and the wise, and their works, are in the hand of God."

The action of the Lord Mayor, in reference to discontinuing Sunday State processions, has called forth a letter from the Bishop of London, congratulating him on the step he has taken. The Bishop states that he has for some years past refused all invitations to preach on Lord's days where the Lord Mayor was expected to attend in state, on the ground that the custom tended more to evil than good. Let us hope the knowledge of these facts will serve to stimulate on all sides a deeper regard to Sabbath keeping. It is a subject to which attention needs to be continually drawn.

The remarkable zeal and vigilance of the Church of Rome may well serve to quicken Protestant Churches to similar earnestness in the promulgation of truth. At a meeting of the Royal Asiatic Society last week, Mr. Habib A. Salmoni read a paper on the importance to Great Britain of the study of Arabic. In the course of his remarks he said: "It is a well-known fact that the Propaganda at Rome maintains a constant succession of pupils in the Eastern languages, notably Arabic, whose services are at the disposal of the College at all times." It is in this way Rome maintains an influence all over the world, which gives her a foremost place in the intrigues and councils of nations remote as well as near. It is for those who hold the truth to be equally keen sighted and diligent in cultivating opportunities for its dissemination. It is strange, as Mr. Salmoni said, that, remembering "Her Majesty the Queen rules over a larger number of Mohammedans than any other potentate, and that the interests of Great Britain in the East are vast and complex," so little attention is paid to the study of languages closely allied with Oriental laws and religions.

Earl Granville's assurance that in the instructions given by the Government relative to the new treaty between Great Britain and Corea, opium is inserted in the tariff as a prohibited article, will be received by many with feelings of lively satisfaction. It may, we trust, be regarded as an instalment of the larger act of righteousness which shall soon be performed, namely, the complete suppression of the iniquitous traffic so far as British interests are concerned in all parts of the world.

Anent the letter which appeared in our columns of the 15th inst., on the duty of giving away spare or cast-off articles of clothing, a correspondent writes to us from Devonshire, stating the great need he finds in his work of visiting the poor among the Lord's people, for such aid to be rendered. It is an opportunity for showing the spirit of loving regard for others, which Christians who have it in their power should not be slow to embrace. Among other acts of mercy Christ marks out for blessing in his parable in Matt. xxv., is this, "I was naked, and ye clothed Me."

If only men of wealth could be brought to consider the responsibility involved in the possession of enormous revenues, while works of love and mercy are at a standstill for lack of funds, we might soon see an advance of needed reforms. It seems a fearful fact to contemplate, that while multitudes are perishing for lack of food, and through having to exist in habitations unfit for human occupation, rich men in our city are spending, as in one case we hear of, £20,000 on a stable, and in another, £5000 on a billiard-room. Wealth is a great privilege, if rightly used, but the selfish misuse of it, to the forgetfulness of the poor and needy, is a crime, and forms a glaring breach of both tables of the moral law.

We regret to hear that, through the death of many of the friends of the work during the past two years, the "Evangelistic Mission" is greatly needing funds for the current expenses of its many branches. This Mission is doing a good work amongst the outlying masses of our city and country populations. We sincerely hope that new friends will be induced to come to its assistance, and that old helpers will liberally respond to the present need.

Rev. R. Dawson, Secretary of the London City Mission, in a letter sent to the *Nonconformist and Independent*, observes that there is a bright side as well as a dark one to the subject of "Outcast London." He very justly points to Ratcliff-highway and some districts of Shoreditch and the Borough, where Christian work has been long and vigorously carried on, and asks us to compare them with what they were twenty-five years ago. A volume, as he says, might be written, full of facts giving blessed proof of what the Gospel, faithfully and practically proclaimed, can, and has, effected in the most destitute homes of want, and even in the vilest dens of infamy. It is well to bear in mind that the case, sad as it is, is by no means hopeless, or beyond Gospel remedy.

Mr. Dawson fairly claims that much has been done through the labours of the City Mission with its 450 agents, and urges that amidst other schemes being started for dealing with districts yet unreached, the Mission he represents should receive greater support. We trust his plea will meet with the hearty response that it certainly deserves.

The following paragraph from a contemporary casts a painfully lurid light on one dark phase of our social life:—

"In connection with the suicide a few days ago of a young woman from one of the Thames bridges, a large number of persons came to view the body to identify it as their daughter, and no fewer than three did so identify it. They were all mistaken, as it happened; but the fact, nevertheless, is unpleasantly suggestive of the number of young women who must be at present wandering out of sight of their parents, and sufficiently unhappy, in the opinion of the latter, to commit suicide."

"Outcast London," alas! comprises many who are far removed from the ranks of the very poor, but whose lives are sadder and whose future is even darker than that of the unhappy starvelings over whom Society has lately been shedding its collective tear.

The Ecclesiastical Commissioners are doing something to atone for past transgressions as proprietors of public-houses. "The Golden Lion," near the Surrey end of Blackfriars Bridge, having been vacated, the Commissioners declined to transfer the license to a firm of brewers who applied for it. Moreover, they have let the premises to Mr. J. W. C. Fegan, of the Southwark Boys' Home, for half the rent offered by the brewers. Mr. Fegan has fitted them up as an evening resort for the many well-conducted working youths who live around the Home. It was opened on Monday week, and has already attained considerable success.

This work of sheltering the poorer youths of the city, and encouraging them in all that is lovely and of good report, is one the importance of which cannot be exaggerated. We sincerely trust this fresh effort by Mr. Fegan will not only be increasingly popular with the class for which it is intended, but will meet with the warmest support of all who have at heart the welfare of "our boys." Such men as Mr. Fegan in the South, Mr. Aulay Macaulay in the West, and Dr. Barnardo in the East, are real benefactors to the community.

Mr. and Mrs. George Muller made a brief stay at Colombo, Ceylon, *en route* for India, by the steamship *Siam*. Mr. Ferguson, editor of *The Ceylon Observer*, opened his house for a drawing-room meeting, at which Mr. Muller gave one of his characteristic addresses, urging his Christian friends to a simple and prayerful dependence on God for daily guidance and strength. Mr. and Mrs. Muller were greatly pleased with the glimpse they were able to get of the rich tropical vegetation and scenery of the spicy isle.

After twelve months' work with the "Short Blue Fishing Fleet," the committee of the Thames Church Mission have increased reason to thank God for having been led to extend their operations to the Deep Sea Fishermen. Numerous testimonies have reached them from the men themselves, who, of course, derive the most direct benefit. An exceedingly gratifying expression of opinion on the part of the owners of the fleet has just been made to the Society, and this is the more valuable as being entirely spontaneous. "Our men," say Messrs. Hewitt, "have been completely revolutionised. We believe that great good has been done, and we very gladly become annual subscribers of £10 10s. to the funds of the Mission." The following testimony was added verbally: "Any man in our employ who in future wishes to 'lie to' on the Lord's day, instead of fishing with the rest of the fleet, has our permission to do so."

Messrs. Moody & Sankey in London.

A VISITOR INTERVIEWED.

SUCH a popular and far-reaching movement as that in which Mr. Moody and Mr. Sankey are the most prominent figures, ought to be looked at from many different points of view. Anyone whose duty it is to chronicle, as best he may, the course of the work, will welcome all the help he can procure in the discharge of an agreeable, but difficult task. Following the example of his ancient *confrère*, the "Jerusalem reporter," whom Mr. Moody imaginatively represents as "hunting for items" down the Jericho-road, one of our representatives chanced the other evening to encounter at the Priory Hall a much esteemed gentleman, whom he personally knew in connection with evangelistic work. This good friend had come from a distance of several hundred miles to be present, and to give a helping hand in the inquiry-room, where, it may be said, a long and happy experience has made him a winner of souls. He has been busy at it, at least, since the memorable days of awakening in Scotland and Ireland over twenty years ago. It need scarcely be said that Messrs. Moody and Sankey's meetings in each of the three kingdoms have had a share in his prayers and his personal endeavours. Though the snows of age are now thickly falling on this "brother beloved," he retains all the enthusiasm of youth Active service for his Master, combined with great natural geniality of temper, has yielded to him the rich reward of a green and fruitful old age.

After the warmest of mutual greetings, the writer asked his friend what he thought about the progress of the London work. "Come and breakfast with me to-morrow, and we will talk about it." The invitation was accepted with as much alacrity as it was given. Next morning found the reporter and the worker *vis-à-vis* at a table in the spacious coffee-room of a hotel at one of the London termini. The claims of nature were speedily satisfied, and then—to business. The art of interviewing has scarcely been acclimatised in this country as yet, and what follows will seem a very one-sided conversation. But this servant of the Lord needed no ingenious prompting or pumping. It might truly be said of him: "My heart is inditing a good matter: I speak of the things which I have made touching the King; my tongue is the pen of a ready writer." All that the scribe had to do, therefore, was to keep his pen moving apace, and to be silent:—

"Let me say I am delighted with these Priory Hall meetings—delighted with the immense audiences, and with the undoubted results. I feel most thankful to the Lord that He is giving to the two evangelists such a measure of bodily health and strength, and that their voices stand the strain so well. I think unceasing prayer should be made for them. I do believe that Mr. Sankey's voice is sweeter, rounder, and more melodious than it was years ago. I have been so thankful also to see such union and loving brotherhood among the ministers and other friends on the committee. I have been keeping my eyes open, and have been delighted to see how the secretaries and all those in charge of the details have worked together, so that everything goes on with smoothness and harmony. Then it has seemed to me a blessed thing to find some of your City men of large means not only on the platform but at work; in two instances particularly I have observed

WELL-KNOWN MERCHANT PRINCES

with Bible in hand earnestly engaged in conversing with anxious souls.

"Another thing has greatly cheered me. Certain London ministers, I believe, have said that they have not met with any of those said to be converted at the meetings eight years ago. On one night alone I suppose I saw from a dozen to twenty stand up—though they were not wanted to do so—and say that they were converted during the last visit of the evangelists. The fellows could not be kept silent; they thanked the Lord, not only for their own conversion, but for that of various members of their families, and for the way in which He had kept them steadfast. And here let me remark that I have heard of many cases of blessing through Mr. Sankey's singing. It is an undisputed fact that thousands go to these meetings to hear Mr. Sankey, and I consider the song a most essential feature of this work. Too much prayer cannot be made that our dear brother's heart and voice may be kept in tune. There are a thousand good talkers for one good singer. I am certain that these songs have a most blessed softening and sanctifying influence. I have often felt, too, that the few words of Scripture, the little anecdote, or the earnest prayer by Mr. Sankey before he sings, have a very wholesome effect in solemnising the minds of the people as they listen to the Gospel in the song.

"You ask about my personal experiences with inquirers? Well, I cannot say much about that; there is little use in your writing things that have been written a hundred times before. But I may say that I have been thankful to see so many competent workers dealing with the anxious ones in the after-meetings. I have noticed that to a large extent the women have spoken to those of their own sex, and the same with the young men. That I think is a very advisable thing. Now pardon me if I give a few

HINTS AS TO DEALING WITH INQUIRERS,

the result of my own experience. The first thing a worker ought to do is to ascertain the special difficulty of the anxious one. Let him then endeavour to meet that difficulty out of the Scriptures, and closely confine the conversation as far as possible to that particular point. If the mind of the inquirer is satisfied on the special point that troubles him, as a rule he will jump immediately into spiritual peace; that, at any rate, is my experience. Having accomplished this, the worker may then go on to speak about the future. Many are afraid to trust Christ for salvation, because they think they will not hold out. It ought to be impressed on them that if they should yield to temptation, they must go to the Lord and confess the thing on the spot, pleading his promise, 'If ye confess your sins,' &c. Show them also that they have a living High Priest, an Advocate with the Father, One who will never repulse those who go to Him for help. Assure them also, from the Scripture, that if they have truly believed on the Lord Jesus, and trusted in Him for salvation, they are his once and for all; neither man nor devil can pluck them out of his hand, and that He has promised never to leave them or forsake them. My experience has been that when poor anxious souls are clearly made to understand these points, backsliding, as a rule, will be only temporary. They will return to their Lord much more quickly than others who have not been grounded in these blessed truths.

"In cases where the anxious have been addicted to any evil habit, such as that of yielding to strong drink, or opening their shops on the Lord's day after they had been enabled to trust the Lord as their Saviour, I would strongly urge them that, by the help of God, they must give it up altogether. I had cases of this kind the other night—one, a man in a good position, and having a Christian wife. He was utterly broken down, as I tried to show him the awful sin he had been guilty of in bringing such misery into his household through strong drink. I do not think, from what I saw of the man, that anything will tempt him to drink again, the other deciding not to open his cigar-shop again on the Lord's day. My experience of work among soldiers, sailors, police and others of that class in life leads me to believe that 95 per cent. of those who fall away do so through strong drink. The worker should avoid all mere controversies with the anxious seeker. If he should come in contact with a sceptic or an infidel he should at once make him withdraw to a place where the conversation will not be overheard by others, who are probably anxious, and would be distracted by the discussion. I saw a case of this kind in the hall the other night, and the effect was very bad. Sometimes the object of the sceptic is simply to scatter his poison, and he should not be allowed the opportunity of doing so.

"I think it is a good thing, when the worker has been enabled to point the inquirer to the Saviour, before separating to give him some passages or chapters bearing on his case for private reading at home. The other night I had a talk with three young men together. They just seemed to be hanging on my lips for guidance as to the future, and I was able to give them suitable portions of Scripture to read. This leads me to mention another point that seems to me of the greatest importance. During the present campaign in London, by a moderate calculation, Mr. Moody and Mr. Sankey will probably reach, through the meetings,

OVER TWO MILLIONS OF SOULS!

making allowance for those who will attend more than once. It is impossible to believe that by the present system of procedure all those who may be anxious, or who are brought to decision at these meetings, can be followed up; unless some steps are taken at once, many of those who profess to believe on Christ, humanly speaking, will never be heard of again, through change of residence and otherwise. It is most advisable, therefore, that the workers should take the names and addresses of those whom they have reason to believe are truly decided for the Lord, and should, as far as possible, communicate with them afterwards. It is well to write letters to them, if the worker has the time and is gifted in that respect—for it needs a special gift. But a good book sent to the young convert will often be of the greatest help, and will be eagerly read. For instance, I sent some little books to the three young men to whom I have already referred. The following night one of them came up to me (with a countenance beaming with joy)—the one whom I thought the least satisfactory of the three—and thanked me very heartily. He could only have got the two books that morning, but he told me he had nearly read the whole of the largest one, and he was delighted with it. I think it would be a good thing if some members of the committee would undertake to receive from any one contributions of books, such as Mr. Moody's Addresses and others that could be mentioned, suitable for this purpose. Many of the workers perhaps could not afford to provide them, and the same is true of most of the young converts themselves. But I doubt not there are those who would gladly help in such a good work; I would myself be glad to give 50,000 copies of a little book containing appropriate Scripture that has been greatly used in this work. In a city like London, with a large migratory population, it will be found that many of the converts will be lost sight of if they are left unvisited for a month; unless they are communicated with at once by sending them a good book or religious periodical, as I have suggested, they may never be heard of again by the workers.

"Just one other thing I would like to suggest, as it is, to my mind, a matter of the deepest importance. Committees would do well to arrange for prayer-meetings each evening, one to be held by the female workers, and the other by the males, in some adjacent building, while the earlier part of the meeting in the great hall is proceeding. These two companies should be in prayer to God for his blessing on the Word as it is at the moment being spoken by the evangelist. When the second meeting begins these two bands of praying workers should break up and go to the larger hall, to be ready for conversing with the anxious. They will be able to enter on this solemn work with much better preparation of the heart than they otherwise would be. I have had some experience of special evangelistic work among various classes in the place where I reside, and I attribute the success that has attended our meetings to the fact that we have adopted this plan. I have invariably found that the blessing in the after-meetings is in proportion to the amount of

earnest, united prayer by the workers while the Gospel message is being delivered."

Reporter.—"You have helped, I understand, in giving out tickets at the Priory Hall, during the day, to those in the neighbourhood who personally applied for them?"

Worker.—"I have. There have been several workers always in attendance, both inside and outside the building. Many have come for tickets who were more or less concerned about their souls. We have prayed with them, and read the Scriptures with them; in fact, it has been a kind of continuous after-meeting. Some came in anxious for salvation, and left in possession of it."

As nearly as possible this is the bulk of the interesting and practical remarks of the worker to the reporter, who departed well-pleased with the interview, and mentally hoping that he might be able again to meet this good brother on some future day.

MEETING OF EAST-END MINISTERS.

This conference in St. Benet's Schools on Monday morning, November 19, was a very lively one. There was a good muster of local pastors and other earnest Christians belonging to the different sections of the Church. Although on some of the points discussed there was by no means complete unanimity of sentiment as to methods, there was substantial agreement on the whole. All seemed thoroughly in earnest, and anxious to secure for the coming meetings the conditions that would bring about the greatest results.

Before considering the East-end work, reports were given by three ministers from the North who had come down for the purpose, notwithstanding the early hour. When people get into the spirit of these meetings they do not appear to take the element of personal trouble into account. Rev. Ed. Stuart, of St. James's, Holloway, said that the work in the North of London had been wonderful in its results. One difficulty had been felt, which perhaps the clergy and ministers could do something to obviate—the Christian people crowding to the meetings, and taking up the best places. Rev. F. C. Lillingston said many more would have been blessed if they could have got into the meetings. It was extraordinary to see the spirit of inquiry among the people; when they were shut out of the larger meetings they gladly went to the overflows in Union Chapel, although the preachers there, with the exception of Mr. Sankey, were men they could hear any day.

Rev. C. Sawday, of Vernon Chapel, King's Cross, said he had been labouring for twenty years in the North, and he had never known such a spirit of desire among the people to hear the Gospel as he had met with the last fortnight. Having gone all through the Mission in the Agricultural Hall eight years ago, he did not hesitate to say that the work this time was far deeper than on that occasion. The district around Vernon Chapel was in some respects one of the worst in all "Outcast London," but he had found on the part of the ungodly a great desire to go and hear Mr. Moody and Mr. Sankey; they had hardly met with a single rebuff in the work of visitation. It was also clearly proved at the ministers' meeting in Islington the previous Monday that the regular Sunday services had been as largely, and in some cases more largely, attended, notwithstanding the attractions at Priory-hall. He could add his testimony to what Mr. Lillingston had said after the "overflows:" Dr. Allon's Chapel was crowded night after night, and large numbers stood up for prayer in the after-meetings, many of them being educated and well-to-do people.

These testimonies were borne out by several of the East-end friends. Rev. W. Tyler said he had heard of some going to the meetings all the way from the east. A gentleman from the London Hospital said he was utterly astonished at the extent of the work that was being done. He had met with not a few cases in the hospital of those who were not in the habit of attending church or chapel, but had been blessed at these meetings.

A long and warm discussion followed as to the conduct of the coming meetings in the East. Ultimately it was agreed that the afternoon and evening meetings for the first week should be open to both men and women, but during the second week the evening gatherings should be limited to men. This course, though open to some objections, was considered to be the best fitted to reach the crowds of working men whose occupations prevented them from securing admission by an early attendance at the hall. The Children's Special Service Mission are to conduct meetings for children on Saturdays, and on the same evenings there will be Gospel Temperance gatherings. Arrangements are being made for overflow meetings, and altogether there is every indication of a good time when the evangelists break ground in the East.

THE WORK AT ISLINGTON.

The farewell meeting at Islington on Monday week was worthy of being reported in some detail; but so much has happened since that it can only be dismissed in a sentence or two. The hall was densely crowded; Union Chapel was also crowded by the overflow. Mr. Moody's last sermon at the Priory was a stirring exhortation to the new-born babes to seek and find all their well-springs in Christ, who is not only a Saviour, but a daily Deliverer, the Way, the Truth, the Life, and the Shepherd of the sheep. In his closing prayer Mr. Moody invoked God's richest blessing, not only on the converts, but on all who had taken any active part in the work—committee, stewards, choir, policemen, reporters, everybody. The after-meeting was a grand one; the very latest bit of work done on this Priory site was the pointing of anxious souls to the Saviour. So it was also at Union Chapel, whither Mr. Sankey had bent his footsteps after singing his last solo in the great building. Mr. James Balfour, of Edinburgh, spoke as well as Mr. Sankey, and a late hour in the evening found the latter still surrounded by groups of interested listeners, to whom he was expounding the way of life.

THE CHURCHES FOLLOWING UP.

The Mission at St. Mary's Parish Church, Islington, has concluded. It was conducted by Rev. S. Hutchinson, assisted by several clergymen and part of the Priory Hall choir. One could not be long in the old church during the Mission without being struck with the results of Messrs. Moody and Sankey's visit to the neighbourhood. The hymns and voices were the same, and the same spiritual influences were manifest. The clergy put the way of life plainly before the people, many of whom were willing and ready to receive Christ. It was not difficult to persuade them to remain for the after-meetings; they were already constrained. The Priory Hall Mission had broken the cursed spell of diffidence in speaking to the clergy. "I have wanted," said one inquirer, to Mr. Hutchinson, "to speak to you for twelve months past about my soul. I have no difficulty now."

Every house in the district was visited in one day. A churchwarden, who looked at first with suspicion upon the Mission, was found singing tenor in the choir the second evening. Several working-men who were impressed at Messrs. Moody and Sankey's meetings were amongst the inquirers, and found peace. Some of them turned out and invited the people on the next evening At one of the services Rev. Daniel Wilson, vicar, said he was thankful to see so many present. He hoped that in many cases a lasting impression would be produced, and that all of them might be quickened and strengthened spiritually. They were apt to be satisfied with mere outward service. He hoped that the continuation of the meetings for a few more days would strengthen and deepen the work of God amongst them.

Several aged persons have found the Saviour. A man and his wife, both over sixty years of age, were saved at one of the after-meetings. This great work of God is spreading and deepening amongst many families.

The special services at Vernon Chapel commenced on November 25. Last week Rev. C. B. Sawday preached four times at Upper Holloway (Rev. J. R. Woods), and once at Cross-street; in both places the special services have been well attended, with gracious results.

BY MR. J. J. ATKINSON, PRIORY Y.M.C.A.

Words fail to convey an idea of the remarkable results of Messrs. Moody and Sankey's Mission in Islington. The fourteen days can never be forgotten by those who had the privilege to watch the workings or take part in the ministration. For weeks beforehand the members of the Priory Branch of the Young Men's Christian Association had, with one heart and voice, wrestled with God in prayer that showers of blessing might fall upon the spot made sacred and memorable to hundreds of young men in all parts of the world. These prayers were abundantly answered. Whole households have yielded their hearts to the Lord; hundreds of backsliders have been restored. Not only were workers diligent in the inquiry-room, but in every nook of the Priory grounds earnest men and women, whose faces told that the burden of souls was resting upon them, might be seen rescuing outsiders, and pointing them to "the Lamb of God who taketh away the sin of the world." The afternoon Bible-readings were times of refreshing to the children of God, lifting us out of this struggling life, and giving a foretaste of the higher communion.

Mr. Henry Thorne conducted some overflow-meetings in the Y.M.C.A. Priory Hall, and the Lord gave him conversions every evening. He commenced a Mission to young men only on Tuesday, Nov. 20; although the numbers are not large, owing to the special Missions in nearly every local church, God is owning his labours. The first night a gentleman from Wales, who came expecting to hear Mr. Moody, upon finding that he had left came into the Hall. God met him; he yielded his heart to Christ, and went back to his home rejoicing. Results must be left until the light of eternity reveals every man's work.

DOWN LODGE HALL, WANDSWORTH.

After a fortnight's hard and continuous work at Islington, it might have been expected that the day's Evangelists would interpose at least a single rest between the closing there and the opening at the south side. Not so. Little more than a round of the clock elapsed after the last echo of their voices died away in the Priory Hall, ere the same voices were sounding out the message of salvation by speech and song in the Wandsworth building.

In several respects the transition from north to south was a marked one. Islington is a great centre of population; Wandsworth is a straggling suburb. Islington is, perhaps, the most zealous and the most united, in an evangelistic sense, of any district in the whole of the metropolis; Wandsworth is not credited with enjoying such warmth and cohesion—"dead and alive" is the expressive adjective we have heard applied to it. However that may be, the first week's work in Down Lodge Hall has given ample cause of rejoicing. The hall, built in the corner of Dr. Watney's grounds, has been the rallying point for many of the earnest pastors and Christian workers, not only in the immediate neighbourhood, but from such places as Richmond, Wimbledon, &c. Curiously enough, the opening meetings, like those at Islington, were signalised by a storm of wind and rain. If the spiritual breezes blow and the showers of blessing fall as they did in the north, Wandsworth will have good cause to be grateful for the visit of the evangelists.

And we believe it will have abundant cause. The sowing and the reaping began together. The first afternoon gathering did not fill more than two-thirds of the great hall, but it was a most solemn and fruitful season. Mr. Sankey sang "Nothing but leaves," and "Here am I; send me." Mr. Moody spoke with unusual vigour and effectiveness on the need of faith,

courage, perseverance, and sympathy on the part of believers if those outside were to be brought in. Almost everybody stayed for the prayer-meeting, at which Mr. Joseph Balfour, of Edinburgh, told a remarkable story of answered prayer, thus encouraging the audience to cast their burdens on the Lord. Many of them did so; a stream of touching petitions, briefly expressed, on behalf of unsaved relatives and friends, poured in from all parts of the hall, and not a few stood up to request prayer on their own behalf. This was repeated in an increasing ratio at each afternoon meeting during the week. On Friday afternoon Mr. Moody said he was greatly encouraged by the growth of the interest, and urged the Christians to redoubled faith and effort during the remainder of the Mission. At this meeting more than 100 rose for prayer.

The evening meetings have been crowded (after the first evening to overflowing), and the power of God has rested on the truth both spoken and sung. The audiences have evidently been of the very kind whose attendance was desired, and if the experiences of the workers could be collected, they would show that great numbers who once were afar off have, by the saving grace of God, been brought nigh to Himself.

CHILDREN'S SERVICE.

On Saturday afternoon there was a Children's Service, in Down Lodge Hall, arranged for by the Children's Special Service Mission, and conducted by Mr. J. W. Jordan, who was supported by a large number of other workers in this Mission. The attendance altogether reached about 1400, and there was the utmost quiet and attention throughout the service. Mr. Jordan's address was upon the word "Sins," shown in red letters on a large sheet, which, read downwards, formed an acrostic. Only one line was uncovered at a time, as each division of the subject was reached, but at last the children could read "Saviour, I * * * , Need Salvation," and they were told each to put their own name into the blank space after the word "I." Not only the need of salvation but also the way of salvation was very simply and clearly explained, and earnestly enforced. We have no doubt there will be a still larger gathering for Mr. Jordan next Saturday.

LAST SUNDAY'S MEETINGS.

Taking it first and last, Sunday was a great day in Down Lodge Hall. Mr. Moody remarked during the week that he had been told that Wandsworth people did not rise early enough on the Lord's day to attend an 8 o'clock meeting. This information was not altogether incorrect, for the numbers at the early meeting were not up to the customary standard on such occasions. Mr. Sankey's rousing and tuneful messages were "It may be in the morning," and "Must I empty-handed go?" Very fervent were the responses to the petitions by those leading in prayer for rich blessing on all the varied engagements of the day, not alone at the hall, but throughout the neighbourhood.

Mr. Moody's exhortation was based on the word "Willingly" (Ex. xxv. 2). It is not the value of the gift we bring to God that He regards, but the spirit in which it is brought. He asks his children for heart service. Those who have but one talent—and every Christian has that, at the least—are as pleasing in his sight as those who have many, provided it be faithfully used in his service. Among the incidents used by Mr. Moody to illustrate the subject was the story of the Sunday-school teacher who had no particular scruples about being absent from her Sunday class, because it consisted of "only five little boys." "Why," exclaimed the speaker, "in one of these five little boys a new Reformation may be slumbering." At the close he asked if it were a great thing to expect that 500 of his hearers would each lead one soul to the Saviour during the week. He asked all who were willing to be used in this way to rise, and a goodly number responded.

The forenoon meeting was large and good. Mr. Sankey's second solo, "My Mother's Prayer," appeared to effect some of the audience greatly. At the outset of his discourse Mr. Moody remarked that the reason so many were moved to tears at the song was because the word "mother" is the sweetest in the English language. A woman sitting near the front was constrained to lift up her voice and say, "Especially when the mother is a kind one." Mr. Moody went on to speak, in a grandly impressive address, of the "Love of God," with which even a mother's love will not bear comparison. The after-meeting was a reaping-time of great power.

The women's meeting in the afternoon was another season of profound interest, and the manifest presence of the Lord. Mr. Sankey having sung "I shall be Satisfied," Mr. Moody expatiated on the cry of a weary world for rest, and the impossibility of finding it anywhere but in Christ. He related a circumstance which, he said, had much encouraged him. The other evening four men left the meeting to go to their homes by train, in company with a Christian worker. On quitting the meeting they were undecided, but ere the journey had ended three of them had crossed the border-line of decision. The fourth took the same step before the next day had dawned, and all four are now rejoicing in the assurance of salvation. In the after-meeting the workers present were not sufficiently numerous to deal with the inquirers individually, and the latter had therefore to be spoken to in groups.

A grand audience greeted the Evangelists at the evening hour. The central area of the hall was one solid phalanx of men. Every foot even of standing room seemed taken up, and there must have been close on 6000 persons within the walls. Mr. Sankey having sung "The Ninety and Nine" and "What shall the Harvest be?" Mr. Moody proceeded to unfold the eternal truth that "whatever a man soweth that shall he also reap." The great audience hung on the lips of the preacher, many of them listening with eyes and ears and mouth. At the close of the discourse probably not more than 1500 persons left, and to this leviathan after-meeting Mr. Moody addressed himself. Having in his sermon sent the sharp ploughshare of conviction up and down the congregation, he now sounded out the Gospel message of forgiveness to the repentant. When it came at last to the testing time, and he called for responses from all who were willing to take up their cross in the public confession of Christ, the "I wills" came thick and fast from every point of the compass. Some of them were given with wonderful emphasis, as if the speaker had resolutely determined to take the step advised by the preacher. Quoting Isa. xii. 2, Mr. Moody exclaimed "Get both your feet fair and square on this word of the Lord, and then the waves of hell will come dashing up against you in vain." Many more "I wills." "Am I making it too easy, Mr. Rainsford? They can come if they will, can they not?" "Yes; whosoever will let him come." I could stand here all night and see these young men getting up," Mr. Moody continued, as the responses flowed in. "We want a great band of young men to come out boldly on the Lord's side, do we not, Mr. Williams?" "That is the very thing we want," quoth Mr. George Williams. By and by, as all heads were bowed in silence, Mr. Moody asked that those who had spoken out, and any others who had not reached the deciding point, should stand; a great company did so, and when the second meeting was at length dismissed, there was ample occupation for the workers in pointing the wavering and the doubters to the Saviour.

INCIDENTS OF THE WORK.

If one could but follow the far-reaching ramifications of this awakening, a most marvellous story would be the result. Now and then an incident comes to light that illustrates the way in which the good work spreads and grows. Here is one case. When the Evangelists were in Ireland, a Christian widow heard Mr. Moody speak of the blessing that followed the faith of the four men who brought their palsied friend to the Saviour. The message went straight to her heart, and she at once began to act upon it. She had a young son engaged in commercial pursuits in England, for whose salvation she longed. She mentioned the matter to a friend, and said she believed the Lord would save her boy, though at that moment she could not see how it was to be brought about. The answer to her desire came sooner, perhaps, than she expected. Her friend gave her an introduction to the gentleman whose work in following up these meetings, and writing letters to young disciples, has already been described in our columns.

The mother wrote to this Christian gentleman giving particulars, and entreating him in some way to get her boy within the saving influence of the Gospel at these London meetings. The young man resides in a country town at some distance from the metropolis. It was arranged with his employers that he should be released from business so as to enable him to spend a Sunday in London, and attend the meetings in Priory Hall, returning to his work on the Monday morning. He came up to town, and was entertained by the friend to whom his mother had written. He attended three of the meetings in the Priory Hall on the second Sunday there. To make a long story short, he was deeply impressed by Mr. Moody's evening sermon to men, on "Tekel," and was the same night led to a conscious acceptance of salvation, through the kind and faithful words of his host. Next day he went back to his provincial home, and began at once to confess Christ, testifying before others of the grace of God that had saved him, and was saving many others through these meetings. It need scarcely be added that the mother's heart is rejoiced beyond measure at the result; another member of her family was converted at the meetings in Ireland, while her own faith and love have been greatly stimulated.

A young lady residing some score of miles distant from Cork, went to one of the meetings there and was greatly blessed in her soul. Writing afterwards to a friend she said she was induced to go through hearing the meetings and the Evangelists spoken against; she wished to judge for herself.

The following is an extract from a letter by a lady in Cork, who attended one of the meetings there, accompanied by a young nephew: "Mr. Moody's sermon has had a great effect on little Harry. He is only sorry he had no opportunity of telling Mr. Moody that he accepted Christ at one of the meetings. He and I were on the front row, just under the preacher. Mr. Moody fixed his eyes on little Harry's earnest face looking up at him drinking in every word. In a pause, Mr. Moody said, 'My boy, I have good news for you to-night; I offer you pardon and salvation, through Jesus Christ.' Those were the words, as nearly as I can remember. Ever since Harry has made up his mind that he accepts the offer; the child really has given up his self-willed ways, and obeys me now in every way. With a little nod and whisper he says, 'You know, auntie, I accepted the offer, and I get help now to give up my own way.'"

A worker at the Priory Hall noticed one woman with a sorrow-stricken face. A few words of inquiry brought out the words, almost choked with sobs, "I've tried and tried to be good, but it's no use; I grow worse and worse the more I try." She was pointed to Jesus, and after a brief struggle, she said, "*I will trust*, and not be afraid." Her name was given, but, alas! she could give no address. Drink had robbed her of a good situation. Christian friends have placed her in service, where it is hoped her future life will prove that being much forgiven she loves much.

On another seat sat a respectably-dressed woman, with a hard look on her face. Beside her was her daughter, one who knows Jesus. With thankfulness she saw a Christian worker drew near; the mother did not wish to be spoken to. A few questions, and the difficulty came out. She had a quick temper, and thought she could not be a Christian. She was pointed to Him who is "Mighty to save," and "Mighty to keep." The hard look died on her face and tears gathered in her eyes. With a few words of earnest prayer

she cast herself at Jesus' feet. A hearty "God bless you!" and a warm shake of the hand, and mother and daughter, rejoicing together, parted from their friend and went home.

The crowd passed out one evening after the wonderful story of the Prodigal Son had been told with great power. At the end of a seat sat a woman. The address, she said, had interested her, and she would like to hear more. A worker brought her nearer the front, and sat beside her. "Would you like to know that your sins are forgiven?" "It would be no use," was the quick answer; "I have a wicked, blaspheming husband; what is the use of my going one way and him another?" "Why should you both perish?" "I don't want to be lost, but I am a sinful woman." "Will you not say, like the young man Mr. Moody has been speaking of, 'I have sinned?'" On her knees a short, true prayer was uttered, "O God, I have sinned; save me!" Before leaving she said, "I'll go straight and tell my husband; I'm so glad I stayed to-night."

The Pall Mall Gazette quotes from *The Tablet* the following "Catholic view of Messrs. Moody and Sankey:"—"Where is the secret of the success of Moody and Sankey? Well, we Catholics need make no difficulty in admitting that the undoubted zeal and earnestness of these American evangelists is divinely blessed. 'Spiritus Domini replevit orbem terrarum.' Nor, however defective the teaching of these missioners may be, can we but sympathise with their hearty endeavours to bring under the influence of the Gospel, as they conceive of it, those who are living 'without God in the world.' If they make the powers of the world to come a reality, and the first of realities, to many who had not before thought of anything but this visible scene and its petty interests; if they present 'a God to pray to,' before multitudes who had only known of one 'to swear by;' if they reclaim thousands from sin to virtue—and that they do this is open to no doubt—so far we hold that they are doing a good work, and wish them God speed. So far. But no farther."

EVANGELISTIC NOTES.

Wallingford.—Captain Baring has, through the past week, held services in the Town-hall here, which was crowded every night; consequently we had to adjourn to the Corn Exchange on Sunday, where nearly a thousand people met both afternoon and evening to hear the Gospel faithfully preached. The impression made upon numbers was very remarkable. C. F.

Southwick.—Mr. Israel Sida has just concluded a ten days' mission at this place. He writes: "From the first the meetings were well attended; the school-room was crowded each night, and after-meetings were held, with glorious results. Special meetings were held for men only, and women only, also for children." He will be glad to help any clergyman, and may be addressed, 46, New-road, Littlehampton.

Crow, Hampshire.—Mr. M. Boyd has been labouring here with much success. One incident, mentioned by a correspondent, is that of nearly every person employed on one farm being converted. The farmer now gathers his men daily for prayer. At Lower Kingston the same encouraging results have been realised. Sinners have found peace in Jesus. Prayer is asked for Mr. Boyd's labours at Colchester and elsewhere.

Newsome.—Mr. G. H. Somerset Gardner has just held a successful ten days' Mission here. Meetings took place every morning for children, and every afternoon, in the mill sheds of Messrs. Tayler and Littlewood, for the factory hands. The Mission services closed on Sunday week, when the evangelists had an extra afternoon service in the Parish Church, for men only. In the evening it was a cheering sight to see the communion rails crowded by anxious seekers. Mrs. Somerset Gardner also held daily meetings in the parish schoolroom, for women only; on the closing day over 250 were present.

Mr. Charles Carter, well known to many of our readers as a faithful preacher of the Gospel in connection with the Evangelisation Society, recently left for Australia on board the *Carlisle Castle*, for the benefit of his health. A letter has come from Mr. Carter, stating that he has safely arrived. He reports much blessing on the journey; several on board ship appear to have been brought to a saving knowledge of the truth.

Michaelchurch, Ross.—The Lord is giving us good times among the people in the locality. We opened our house for simple Gospel meetings, only expecting some neighbours. The people are thronging from all the villages around from five to six miles; the numbers are growing every week, with signs following, till we do not know where to pack them. We get about 170 into our house. I believe, by what we see already, the Lord is going to give a shower of blessing on this place. S. P. Diprose.

Messrs. Fullerton and Smith have conducted a very successful Mission during this month at Lake-road Chapel, Portsmouth. Many persons have professed to find the Saviour at the meetings. On Sunday week, at the early meeting at 7 o'clock, about 1200 persons were present, though the rain came down in torrents. The services for men only, and for women only, have been attended by over 2300 each time. On Sunday, not only was the spacious chapel crowded, but the large schoolroom adjoining was also closely packed. The Word has been proclaimed by our brethren with great power and unction.

TEMPERANCE NOTES.

There are over 10,000 pledged abstainers belonging to the Soldiers' Total Abstinence Association in India.

Messrs. Booth and Glover, the Gospel Temperance evangelists, will sail for Melbourne by the ss. *Orient*, from Plymouth, November 30.

The Prince of Montenegro, a short time since, issued an order closing all the drinking-places in his dominions. The Emperor of Japan has appointed a commission to consider methods of achieving the same result.

The *Southern Cross* says:—Mr. J. W. Child, evangelist, has just held a Gospel Temperance Mission in Ballarat. As one of the results of the Mission, between 600 and 700 signed the pledge of total abstinence, and over 1500 put on the Blue Ribbon.

City of London Total Abstinence Union.—The first of a series of meetings in the larger warehouses of the City and districts was held on Monday, November 19, at the rooms of Messrs. J. and R. Morley, Charterhouse-street. Mr. Samuel Morley presided. The object of the Union is to promote total abstinence amongst business young men. During the evening an able address was given by Mr. W. Barker, Q.C., bearing more particularly on the social aspect of the question, followed by an able and telling speech from Dr. H. S. Paterson, who brought home with great force and power the medical side of this question. Following this meeting will come other warehouses, such as Messrs. Meeking; Maple; Tapling; Brown, Davies; Sharp, Perrin; Seaincourt and Colman; Spreckley, White and Lewis, &c.

The Church of England Temperance Society held its twenty-first anniversary in St. James's Hall, on the 20th inst., at which the Lord Mayor (who presided), the Bishops of Rochester and Carlisle, and others spoke. Speaking of the misery of the poor of London the Bishop of Rochester said that until we could succeed in changing the habits of the people, and deliver them from the curse of the demon drink, that misery would continue. Canon Leigh advocated the guarantee fund of £25,000, towards which £2000 had been subscribed, for the purpose of helping forward the work of the society, and meeting the numerous calls now pressing upon them. Several working men bore testimony to the good work of the society, and to the benefits of total abstinence. The Conference of the Women's Union of the Society, which was held at Exeter Hall on Wednesday morning, was very successful. The Rev. Canon Ellison gave some startling statistics relating to grocers' licences, which go far to show the urgent need for repressive legislation. There are no fewer than 2696 shops in London so licensed, and these circulate 10,000,000 bottles of spirits annually.

MR. HASLAM AT WESTON-SUPER-MARE.

THE Mission just concluded at Christ Church, Weston-super-Mare, conducted by Rev. W. Haslam, has been one which has manifested the character of God as the Hearer and Answerer of prayer in a very signal manner. The Vicar, Rev. Colin Campbell, together with his church workers and others, had for many weeks past united together in praying for a blessing, and besides this they had spared no trouble in making the necessary preparations, a matter most essential to the success of a Mission.

Though having a commodious church, seating more than 700 persons, it was thought advisable to provide extra accommodation, and with great ingenuity over 300 sittings were added. Not in vain; for every night they were filled by an eager and attentive congregation. On the last Sunday all efforts failed to make room for the numbers who flocked to the church. The night being dark and wet it was a great disappointment to the many who had to be turned away.

The Lord Himself was present by the power of his Spirit to own and bless the earnest pleadings of the Mission preacher. His originality and peculiar power of proclaiming the Gospel in a simple and forcible manner produced great effect, and there is abundant reason to believe that God has used his servant in a marvellous way, by bringing home the truth to the hearts of hundreds. The addresses were so arranged as to reach all classes. With solemn warning the condition of the unsaved was set forth, and, thank God, many were persuaded to yield themselves up as "lost and undone" to the Saviour of sinners, and they are now rejoicing in forgiveness. The unhappy condition of the backslider was also vividly set forth, so as to constrain not a few to "return unto the Lord." Believers have been aroused to their privilege of working not *for* salvation, but out of love to Him who saved them. More than this, they have been cheered and animated with the bright and glorious hope of the Christian—the Coming of the Lord. This was the special subject of some of the morning addresses.

The Mission was brought to a close on Tuesday week, by a service of Praise and Thanksgiving. Large numbers of requests for praise were sent in. At the close more than 300 communicants remained and partook of the Lord's Supper.

Meetings for women were held every afternoon by Mrs. Haslam in the Mission Hall. Day after day it was found necessary to get promises from some not to attend, in order to make room for others to do so. Thus has God answered prayer, in not only making the people willing to come, but by bles sing them when they came.

THAMES CHURCH MISSION.—A few days ago Mr. Henry Green, the well-known shipowner, kindly presided at an interesting meeting, held to commemorate the first anniversary of the opening of the Tilbury Mission Hall. It appeared from a statement by Mr. E. J. Mather, secretary, that the provision for the instruction of the navvies now at work in the docks had been well appreciated, as was evident from the number in attendance. It was very interesting to hear addresses from the working-men themselves, who testified to the good they had received since the hall was opened. One young navvy excited special interest by telling the manner in which he had been led to give his heart to the Saviour. He had been attracted to the hall by hearing voices within singing, "Where is my wand'ring boy to-night?" On Friday evening last Mr. Mather gave his interesting illustrated address before a large audience in the National Schools, Trinity Church, North Hampstead. Bishop Parry presided.

Notices of Books, &c.

THROUGH THE BIBLE is the title of a new calendar and almanack for reading through the Scriptures in a year. *Hamilton, Adams and Co.*

GOSPEL AND TEMPERANCE STORIES. By L. F. MAUDE-HAMILL. 337, *Strand, W.C.* Good stories for young people, written in a pleasant style, and intended as a Christmas gift.

SONGS OF CHEER FOR HOURS OF PAIN, by Rev. C. BULLOCK, 1, *Paternoster-buildings, E.C.*, have reached their twenty-fifth thousand—a good proof of their popularity and worth.

SEVEN BLESSINGS FROM THE BOOK OF PSALMS, AND OTHER BIBLE THOUGHTS, by M. E. (*Richard Willoughby*, 27, *Ivy-lane*), is well got up, and furnishes good reading for saint and sinner.

Mr. John Shrimpton's LETTER TO SCHOOL BOYS is now published in a very neatly-bound book form. 1s. *Nisbet & Co.* Boys, old and young, ought to be the better for reading these manly, Christian words of counsel and advice.

The Christmas number of THE GRAPHIC (1s.) is perhaps more attractive than any previous issue of this popular serial. The two large coloured plates are sure to have a permanent place on many nursery walls. It is a wonderful production.

A very choice and varied collection of CHRISTMAS AND NEW YEAR CARDS, is furnished by *Messrs. Marcus Ward & Co., Chandos-street, W.C.* For gracefulness in design and richness in colouring, they will compare well with any in the market.

THE ANGEL IN THE MARBLE, AND OTHER PAPERS. By GEORGE F. PENTECOST, D.D. *Hodder & Stoughton.* A very helpful collection of short practical papers, applying the great truths of Scripture to the daily and hourly walk of the believer. The chapters on "Little Things" and "Salvation" are especially excellent.

THE WILLOW PATTERN. By Rev. HILDERIC FRIEND, late Missionary in Canton, China. *T. Woolmer.* A picture of the domestic and religious life of the Chinese. The volume is a striking account of the dreadful and awful superstition in which the "Celestials" live, and a strong plea that they should have a place in our sympathy and prayers.

We have received several packets of Mrs. GRIMKÈ'S landscape, ship, and flower illuminated text-cards; they are exquisitely got up, with portions of Scripture in bold letters, both appropriate and attractive. We very cordially commend them to our readers. The large floral and landscape quarto text cards in English, Chinese, and Urdu, are beautifully got up, and well worth framing. They may be had of Mrs. Grimkè, Prestwich, Manchester.

THE VOICE OF JESUS DAY BY DAY. F. M. MACRAE. *Nisbet & Co.* The author provides in this little volume refreshing spiritual good for faint and weary pilgrims on the heavenward journey. Dr. Hugh Macmillan writes a commendatory preface, in which he pays a well-deserved tribute to the success of her effort. Poetry, narrative, and Bible comments combine to form a most interesting and helpful book, alike instructive and consolatory.

ADDRESSES DELIVERED ON VARIOUS OCCASIONS. By the Rev. FRANCIS PIGOU, D.D. *Nisbet & Co.* These addresses are mainly occupied with the Christian ministry, its discouragements, responsibilities, results, &c. There are chapters on Woman's Work, and on Revivals, which have not a few good and useful points. Allowing for a stronger spice of sacramentalism than we care to partake of, there is very much in the book that is calculated to be of service to those who form the classes addressed.

STUDIES IN THE CHRISTIAN EVIDENCES. By ALEX. MAIR, D.D. *T. & T. Clark.* A decidedly useful and valuable contribution to the theological literature of our times. It is not written for professional students or scientific men, but for thoughtful people who have been brought into contact with the doubts and difficulties of the age, with a view to strengthen their faith, and confirm them in their adherence to orthodox truth. Such books, in days of mental disquietude like the present, are to be cordially welcomed, and warmly commended.

CHRISTIAN WOMANHOOD. By MARY PRYOR HACK. 5s. *Hodder & Stoughton.* A third galaxy of godly women whose useful lives are here presented by Miss Hack's pleasing pen, for the benefit and emulation of their sisters. The best known to the public are the last Duchess of Gordon and Miss F. R. Havergal, but each in her special sphere was a telling witness to the goodness and grace of God, and adorned the doctrine of their common Lord and Master. A most excellent gift book for young ladies.

Mr. Abraham Kingdon, 52, *Moorfields, Moorgate-street*, has just brought out an abbreviated sketch, in French, of the life of Stephen Grellet, a small book of about fifty pages, but full of the most striking incidents, showing how God led and prepared this young man to be a bright and shining witness for the truth. Those who can read French will find much pleasure and profit in its perusal.

MORAL EDUCATION. An Elementary Manual for the use of Schools, Colleges, and Families. By Rev. PETER PRESCOTT. 2s. 6d. *Hodder & Stoughton.* In this useful manual facts and incidents, biographical and historical, have been drawn from various quarters. It shows how education, to be worthy of the name, must appeal to the whole nature of man, to the heart as well as the head. The purpose of the work is to lay deep in youthful minds the foundations of morality. The author asks, "Since the great majority of our legislators have received their education at the large public schools, if, in those schools, they had received sound and thorough instruction in the principles of morality, would the opium traffic ever have been suffered to come into existence?" He thinks that the Golden Rule is as worthy of being taught, and as necessary, as the Rule of Three. Most readers will be of opinion that he might have expressed it even more emphatically.

A POPULAR INTRODUCTION TO THE HISTORY OF CHRISTIAN DOCTRINE. By Rev. T. G. CRIPPEN. *T. and T. Clarke.* Those who desire to trace the stream of human opinion through the manifold currents of religious thought back to the fountain-head from which originally the stream of sacred truth gushed forth, cannot do better than commit themselves to the guidance of Mr. Crippen. Rare assiduity of research, clearness and fairness of expression, mingled with thoroughness of detail and plan, mark his work. As a handbook to the history of the numerous sects and parties, creeds and formulas, practices and beliefs which have divided Christendom from earliest times until now, the volume is unequalled. More scholarly and philosophic works on the subject have been written, but none more useful or impartial. It is an indispensable manual for inquiring minds, interested in the investigation of truth.

SUNDAY-SCHOOL PUBLICATIONS.

Among the new books and new editions issued from the *Sunday School Union*, Old Bailey, suitable for presents and prizes during the coming season, the palm must be given to Mr. James Crowther's contributions. THE UNWRITTEN RECORD, THE STORY OF THE WORLD WE LIVE IN (2s. 6d.), is worthy of a place in every Sunday-school library. In a fascinating manner the author ranges the world, so to say, from cellar to garret, and from the storehouse of nature and the relics of antiquity, produces innumerable proofs to confirm the Scripture story. UNCLE JAMES' SKETCH BOOK (1s.), written in the same engrossing style, but for younger children, unfolds some wonderful features of animal and insect life. CELEBRATED DUNCES (2s. 6d.), by Tom Brown, consists of short but entertaining biographies of dull and backward boys who became great men. Its heroes, however, are not all alike worthy of emulation, being gathered from a wide circle and of various degrees of excellence. MISS BLAKE'S TINIES (1s. 6d.) cannot be too highly commended. It reads like the real experiences of the devoted Sunday-school teacher of a large infant class. ANTHONY ROGERS (1s. 6d.) also denotes a close personal acquaintance with the thoughts and ways of the working classes. COUSIN DORRY, OR THREE MEASURES OF MEAL (1s. 6d.), happily relates how a good example told upon the characters of some ill-behaved children. A LIFE'S MOTTO (1s. 6d.), is interesting, but rather sensational, and WILLIE ANSON (1s.), appear to be written to inspire boys with the right motives for getting on in life. In KIDNAPPED (1s.), a Tale of the Last Century, by Ascott R. Hope, boys will find something infinitely more to their own taste. MISS STEPNEY'S FORTUNE, ALICE WILMOT'S SECRET, and GERTY'S CHILDHOOD, are prettily-got-up sixpenny books for girls, by well-known writers. The annual volume of THE CHILD'S OWN MAGAZINE (cloth, 1s. 6d.) is a charming book for the little ones, full of pictures, poetry, and easy reading. The S. S. Union have also issued an attractive series of New Year addresses. That addressed to S. S. teachers by Dr. Culross, entitled WHAT ARE YOU AIMING AT? is specially good, and together with THE SETTING FORTH AND THE RETURN, for elder scholars, by Mr. F. J. Belsey, J.P., of Rochester, should have a wide circulation. THIS HOUSE TO LET, FURNISHED, addressed to boys and girls, is capital; we can answer that every recipient will read it. Two thoughtful addresses to parents, entitled CHRISTIAN NURTURE and TAKE CARE, complete the list. The same house also send us three new packets of reward cards, entitled PRECIOUS PEARLS, DIAMONDS FROM THE MINE OF TRUTH, and WONDROUS WORDS OF LOVE, containing well-chosen texts adorned with naturally arranged groups of flowers and grasses. It was a happy thought to gather into portable shape a collection of the S. S. U. sheets of hymns suitable for Christmas. These we have in TWENTY-ONE CHRISTMAS HYMNS AND SONGS, quarto shape, containing most of the old favourites, and in SIXTEEN CHRISTMAS PIECES, with the music both in old notation and tonic sol-fa; both books are strongly bound up at 2d. each. THE SUNDAY SCHOOL TEACHER'S POCKET BOOK contains all that is necessary by way of programme for a teacher who uses the International Lessons; it gives other useful matter, with room for notes.

MESSRS. JOHN F. SHAW & CO.'S BOOKS.

A very attractive budget of seasonable books comes from this enterprising house. NORA CLINTON; OR, DID I DO RIGHT? (3s. 6d.) by Emilie Brodie, is a girl's book of a thoroughly wholesome tone, and written in an earnest, thoughtful style. It deals with things of to-day, and practically disposes with a light, though skilled, touch, of many doubts and difficulties which enter into the experience of young people. The evils of Continental schools are forcibly illustrated, and altogether the book is one to be heartily recommended for a girl's perusal and profit.—WALTER ALISON: HIS FRIENDS AND FOES (3s. 6d.), by L. M. Ridley, is a well-worked-out story; if rather romantic and improbable as to plot, we feel sure the boys will like it, for its bright bracing peep into boy-ways, both at home and abroad.—MARJORY'S PROBATION: CHAPTERS FROM A LIFE STORY (3s. 6d.), by J. S. Ranking, is very simply told, but written with a gentle pathos that will touch the heart. It sets forth the power of Divine grace in the life of the heroine (there are, indeed, two heroines) over what at first appears to be a lifelong sorrow, and the gradual perfection of her character in the "cleansing fires" of affliction, when taken from the great Refiner's hand.—ALICK'S HERO (3s. 6d.), by Catherine Shaw, is from beginning to end bright, helpful, and good. "Alick's Hero" is a youth who, with the ordinary temptations of such as himself, is enabled to resist his "giants" and to come off conqueror, through the grace that is in Christ Jesus. He and Alick are not impossible boys, and Mrs. Shaw has added to our delight in noble boyhood, as well as to her own reputation, in this latest and most charming of her works. HIS MOTHER'S BOOK (2s. 6d.), by the Author of "Little Freddie." This short story, consisting largely of the briefest dialogue, might have been issued in a shilling form for the amount of matter which it contains. The story itself is rather improbable, and though its aim and motive are good, there is no encouragement to merely human boys in the almost immaculate character of "Little Bill." BLIND NETTIE; OR, SEEKING HER FORTUNE (1s.), by Louise Marston. This prettily-told, interesting tale will win golden opinions from a large class of readers. It tells of the life and aims of a poor blind girl who, in her efforts to gain a livelihood for herself and father, comes upon "the unsearchable riches," and so realises her fortune. CHICK; OR, YET THERE IS ROOM (1s), by M. S. McRitchie. We can say nothing of "Chick" that is not praise; it is a sweetly tender story of a child who, in simple faith receives, and in heroic trust testifies for, "King Jesus." There is good, thoughtful writing in this little volume, and one bright, uplifting hope marks its tone and teaching throughout. SOMETHING FOR SUNDAY (Second Series), HAPPY HOURS WITH THE BIBLE, by C. Shaw (1s.) Forty-eight Bible subjects which will be welcomed by parents and teachers of the young as one of the best and most profitable means of spending a Sunday hour or two, that has yet been devised. Even the youngest may take part in this interesting plan for "searching the Scriptures."

ANNUAL VOLUMES.

THE BAND OF HOPE REVIEW (1s.), *Partridge & Co.*, is also as full as ever of good things for the young, both in matter and illustrations.

CASSELL'S ILLUSTRATED ALMANACK (6d.) maintains its reputation for attractiveness and for variety of useful information.

THE FAMILY FRIEND (2s. 6d.), *S. W. Partridge and Co.*, is beautiful without and within; plenty of good reading for the older members of the family, and abundance of fine pictures for the children, with music for all.

Old Jonathan. 1s. 6d. *W. H. & L. Collingridge.* This old-established favourite contains, in addition to much interesting reading, excellent engravings of the late Mr. T. B. Smithies, the late Archbishop of Canterbury, Printers' Almshouses, Wood-green, &c.

The British Workman Volume for 1883 (1s. 6d.). *Partridge & Co.* This volume has a special interest, as containing a life-like portrait of its late editor, Mr. T. B. Smithies. The beautiful pictures and capital stories eminently adapt it for the British workman.

Our Boys and Girls' Volume for 1883 (1s.), 2, *Ludgate-circus-buildings, E.C.*, has many articles that will interest the young. The majority of the pictures are on the Sunday-school lessons. First Readings is a little book of Scripture texts, in large type, for the young; they are wisely selected.

The Annual Volumes of the Sunday at Home and the Leisure Hour (7s. 6d. each), *Religious Tract Society*, amply maintain the traditional excellence of these popular serials. There is the same variety of suitable reading matter as before, and the engravings are of a superior character. These elegant volumes would be a great acquisition to any village or working men's library.

MR. QUARRIER AND HIS WORK.

AFTER another year of active and blessed work in rescuing the young street pariahs of Glasgow, and helping them to a happier life, Mr. Quarrier has been giving an account of his stewardship. An extract from the speech of Dr. Cameron, M.P., who presided at the twelfth annual meeting, in James Morrison-street, last week, will give a good idea of Mr. Quarrier's operations: "The other day," said Dr. Cameron, "in company with Mr. Quarrier, I paid a visit to the Bridge-of-Weir Homes. I found that quite a village of cottages had grown up. They were tasteful, clean, and airy, situated in a beautiful country, having on one side a rippling burn, which flowed into a river that skirted another side of the site; it must have seemed little short of Paradise to those outcasts accustomed to feed on garbage and sleep on stairs, whose rescue constitutes such a large portion of Mr. Quarrier's work. The boys and girls, in numbers of twenty-five or thirty, lived in each of these cottages. The 'fathers' were tradesmen, and taught trades to those of the boys who were not intended for emigration, while the 'mothers' drilled the girls in household and laundry work. The boys and girls received their education at the hands of an excellent schoolmaster and his wife. If sick, they were carefully attended to in a beautiful cottage hospital, which formed part of the settlement. At the end of each week, to encourage them in good conduct and application, I found they were given a penny in the shape of pocket-money. To many people this would appear a piece of extravagant waste; to my mind it seemed a most judicious expenditure, for it appeared to be admirably calculated to stimulate in them the feeling which everything in connection with the Homes was directed to foster, that they were not merely a class of charity children apart, but were with people who were warmly interested in their welfare, and who felt happiness in their happiness, and in their enjoyment.

"This is a vast improvement, in the way of training, on the wretched surroundings from which they have been rescued. But the training in any institution must be far inferior, as a training for the battle of life, to the real home life which Mr. Quarrier finds for them in Canada. Accordingly every year some hundreds of them are sent off to Canada. They are there received into a Home which Mr. Quarrier has succeeded in instituting for them, where they are kept until they are drafted off to the homesteads of those comfortable peasant proprietors with whom that country abounds, and who are only too glad to receive them in return for their labour and their company. The younger ones among them are eagerly sought in adoption by families who have been rendered childless either through the affliction of God or in consequence of their families having grown up and left them, and under their tender care they often lose even the recollection of their earlier miserable days. The elder boys and girls are apprenticed as helps on those farms. Everything tends to make their mode of life practically similar to that of the children of the family. The farmer's life in Canada is a life of hard work, and the children of the family have to participate in hard work, but the importance and the scarcity of labour there has this effect, that it renders these emigrated children at a very early age able to command good wages and to do for themselves in the world. It is now twelve years since Mr. Quarrier sent out the first batch of these children emigrants to Canada, and already many of his children are settled, married, and doing well there. Those children who are, from physical causes or otherwise, unfitted for emigration, are trained to some trade or useful calling at the Bridge-of-Weir Homes. Employment in Glasgow having been procured for them, they are not thrown upon their own resources, but they find in this building a home where they are carefully looked after, and where they are only expected to contribute a portion of their earnings to their maintenance.

"The work appears to me to be a most noble and philanthropic one. It seems to me doubly noble from the manner in which Mr. Quarrier has gone about it—not as a recreation, not as a mere branch of his occupation, but as the sole object of his life. It appears to me to be a work which confers hardly greater benefit upon those who are immediately the objects of its philanthropy than upon the community at large, whom it rescues from the growth in their midst of a class who would hardly fail to take a criminal revenge upon society for the criminal neglect to which they have been subjected at the hands of society in their earlier years."

Among the speakers was also Sir William Collins, late Lord Provost of Glasgow. In his interesting speech he said he had no doubt many of those who were rescued and sent to Canada would rise up to be a credit not only to Mr. Quarrier, but a credit to their country in the land of their adoption. Some of them had been trained and were preparing for the ministry; others were beginning to occupy positions of usefulness as solicitors and otherwise, so that he thought they had reason to be proud of the work and the worker. When in the presence of these young people he was sometimes almost disposed to doubt that they were picked up where he knew they were. He ventured to say that, for the general intelligence of their appearance, one might suppose that the children had all come out of West-end houses. This showed the great moral change which resulted from the physical change they had undergone. Sir William commended Mr. Quarrier's work to the liberality of the public.

Mr. Quarrier himself subsequently addressed the assembled friends of the Mission. During the year, he said, 554 new cases had been dealt with. Each of these new cases was a sad history of want, of sin, and suffering. But that was not all. They refused nearly as many as they had received, because they considered the cases not suitable for them. He thought it would be interesting to give the histories of one or two of the children who had been dealt with. In November last, Katie R—— was brought to them. Although only five years of age, she had known what it was to suffer from the brutality of a stepfather, who often put her mother outside the door, and said the same house would never contain them both. There were a number of similar cases, but he would give them one of a different kind. Johnnie and Annie D——, ten and six years, the father at the time in the poor-house dying, and the mother dead. The father died shortly afterwards, and the two children were now in happy homes in Canada. He felt sure that their helpers would agree that the money devoted to helping such children was well spent. The accommodation, notwithstanding all their efforts to keep pace with the requirements, was rather limited. On the previous night, he had received a letter from the Clyde Trustees stating that, as they were now prepared to go on with their new docks, the Homes in Govan-road would require to be vacated in May next. This was a pressing need that must be provided for. No doubt it would be so far met by the two houses that were now building, but they wanted other two Besides, they wanted a large school-room to hold 200 children. They had a school at present in the Bridge-of-Weir Homes that held about 300, but they wished one to accommodate 200 more. That would enable them to deal with a thousand children annually, or even more.

Were the numbers of children on the streets growing more or less? He could say that the number was not one whit less. The population of Glasgow was increasing at the rate of 20,000 a year, and there were always a number getting pressed against the wall and requiring help and sympathy. As to the amount of money in hand at present, it was only just about a week's supply—that meant about £200. Notwithstanding the large and increased expenditure which was necessary during the past year, the money provided had been sufficient to meet it. It might be interesting to some of the helpers to know what money the Lord had sent him during the last seven years. In 1872 he received £1649; in 1873, £2320; in 1874, £2650: in 1875, £10,098; in 1876, £7031; in 1877, £7385; in 1878, £9617; in 1879, £8933; in 1880, £10,342; in 1881, £14,794; in 1882, £12,623; and in the year just closed, £12,552—in all, £99,992.

We hope many friends of the poor and neglected children will send to Mr. Quarrier for a copy of his report just issued; his address is 318, St. Vincent-street, Glasgow.

Letters to the Editor.

EMIGRANT ACQUAINTANCES.

WE have received several replies to the question of a correspondent in our issue of November 15, whether some plan could not be suggested for enabling Christian emigrants to become acquainted before starting. We cannot give space to these replies at length, but we subjoin the purport of them:—

Mr. Edward Trotter, writing from the "Emigrants' Christian Home," Blackwall Station, London, E., says that the meetings held there for emigrants have been the means of uniting the Christians about to go abroad. The result has been the establishment of daily meetings on board the emigrant ships, which have proved a great help to the young converts, and a blessing to the unsaved. It has also been of great assistance in strengthening those who were abstainers, and to those that joined in this Home. The manager, Mr. Wilkie, will be glad to hear from any Christians intending to emigrate. A number of emigrants will be leaving for Queensland at the beginning of December.

Mr. E. J. Mather, Secretary of the Thames Church Mission, 31, New Bridge-street, Ludgate Circus, London, E.C., writes that the chaplain or missionaries of that society visit every emigrant ship that leaves the Thames, distributing Christian literature and holding Gospel services. Arrangements are also made by these workers as far as possible for the holding of such services by volunteers throughout the voyage. Mr. Mather adds: "All emigrants supplying their names, and the name of the vessel by which they purpose sailing, to the offices of this Mission, shall be personally sought out on board, and helped by every means at our disposal."

Mr. Charles Dickie, London Agent of the Northern Pacific Railroad Company, writing from Queen Anne's Chambers, 62, Holborn Viaduct, E.C., says: "As one thoroughly alive to the dangers surrounding young emigrants, of both sexes, I shall be glad to render assistance in the manner desired to any Christian intending to emigrate to the United States or Canada. To those who may so desire, and can produce satisfactory testimonials, I shall be pleased to give letters of introduction to Christian friends in America, from whom they may be sure of a hearty welcome on their arrival."

Mr. S. Finlayson, 352, St. Vincent-street, Glasgow, thinks of emigrating to Manitoba next spring, and would be glad to hear from any Christian farmers who have similar intentions.

EVANGELISATION IN GERMANY.

Dear Sir,—Allow me to rectify some serious mistakes which Dr. Baedeker has made in his letter, inserted at page 19 of your journal, Nov. 15, on the "Evangelisation Society for Germany" and the Evangelical Alliance in our country.

1. Dr. Baedeker says that Methodists have been excluded from the Evangelical Alliance in Germany. The fact is, that several Methodists are members of the West German branch of the Alliance, of which I am president.

2. Dr. Baedeker further says, a truly Evangelical Alliance should also comprehend some leading Free Church brethren. The fact is, that in our branch of the Alliance several leading men of the Congregationalists and Baptists have not only been, and are still, members of the committee, but have always taken an active part as speakers in our annual gatherings.

(3) Dr. Baedeker indirectly warns English Nonconformists against supporting our Evangelisation Society, as consisting of strict State churchmen. The fact is, that when we opened our Home and chapel for evangelists in Bonn, October 26, several well-known German Free Churchmen attended, and gave contributions, whilst stiff Churchmen kept away, and only large-hearted, truly evangelical Churchmen rejoiced in our plans. And such are all the members of our committee. The other fact is, that in the eyes of strict Churchmen our committee is far too liberal, and that is the reason why they keep aloof.

(4) Dr. Baedeker suggests that an Evangelisation Society should be started more on the principles of the Alliance, recognising the evangelistic work carried on hitherto by Baptists, Methodists, and others. The fact is, that the first evangelist whom we asked to labour in Berlin, Herr von Schluembach, came from America, where he was for 15 years a minister in the Methodist Episcopal Church. Rev. Mr. Barchwitz, who afterwards took up his work for a time, belongs to the same body. Our friend, Dr. Ziemann, whom I have introduced to some pious pastors in Westphalia, came also from a foreign Church. We rejoice in true unsectarian evangelistic work whoever is carrying it out.

But the most striking fact, established by the testimony of all our evangelists, including Schluembach and Ziemann, is this, that the masses in Germany can only be reached in connection with the National Church. All evangelists of the Baptist, Methodist, and other churches, working exclusively for their special denominations, have never reached the masses, except in small numbers. As the aim of our Society is to reach the neglected masses, we must strive to co-operate with truly Evangelical ministers of the National Church.

Those of your readers who know the real state of things as they now exist in Germany, will understand the necessity of such a principle. We must not judge from our own standpoint, when settling plans for another country, where national feelings and customs are diverse from our own, In so doing we hinder rather than further the work of God, from whom alone comes "wisdom profitable to direct."—Yours faithfully,

Bonn. Theodor Christlieb, Proff.

Requests for Prayer.

For services by Mr. R. Weaver, in National Hall, Glasgow, on Dec. 2.——For blessing on special services at St. Silas Church, Bristol, from Nov. 21 to Dec. 2.——That blessing may be given to the Gospel work carried on among the City police and the police throughout the United Kingdom.——For special services at Westonzoyland, by Mr. Thomas Wales, from Nov. 18 to Dec. 2.

TWO EARNEST WORKERS GONE.—We regret this week to report the decease of two brethren, who for years have been active labourers in different corners of the Lord's vineyard. Mr. Daniel Cooper, Secretary of the Rescue Society, lately went to Australia for the benefit of his health; news of his death has come by telegram. A good and greatly-needed work thus loses a valuable helper. Our venerable friend Mr. Knight, of the Fairlop Friday movement, and of Albion College, South Hackney, fell asleep on Sunday last at the good old age of eighty-five. Mr. Knight's funeral will be at Abney-park Cemetery on Saturday next, at 3 p.m. Old scholars of Albion College, and other friends who have co-operated with our departed brother in his varied labours, are invited to be present.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

Wandsworth, Down Lodge Hall, corner of High-street and Merton-road, to Wednesday, Dec. 5.—Week days: Afternoon, Bible lecture, at 3; evening, evangelistic address, at 8, except Saturday. No afternoon meeting will be held on Monday, Dec. 3. Sunday: 8 a.m., address to Christian workers; 11 a.m., evangelistic address; 3 p.m., evangelistic address; 7 p.m., evangelistic address. Tickets to be had on application to Down Lodge. Admission by gate No. 2, in Merton-road, after 2.45 and 7.45, without tickets. Special service for children, Saturday afternoon, at 3. Gospel Temperance meeting, Saturday, 24th, 8 p.m. Mr. Moody and Mr. Sankey will not be present at the Saturday meetings.

Stepney-green, Dec. 6—23.
Clapham, Jan. 2—21, 1884.
Stratford, Jan. 22 to Feb. 11.
New Cross, Feb. 12 to March 3.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Mr. J. M. Scroggie.—December, Galashiels; January, 1884, Airdrie, N.B.

Rev. W. H. M. H. Aitken.—All Saints', Haggerston, Wednesday, December 5 to 19.

Rev. W. Haslam.—Dec. 5, St. James's, Gloucester.

Messrs. Fullerton and Smith.—Cambridge, December 1—14; Metropolitan Tabernacle, December 16 and 25; South London Tabernacle, January 2, 3, and 4; Leicester, January 6, for two months.

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

Sadler's Wells Theatre.—William Catlin as conductor every Sunday afternoon and evening, at 3 and 6.30.

Bow and Bromley Institute, Bow-rd., E.—Rev. W. Evans Hurndall, on Sunday next, at 3.15 p.m.

Conference Hall, Mildmay-park, N.—Dec. 2, 3.30, Mr. P. S. Badenoch; 7 p.m., Colonel Stuart-Wortley.

St. George's Hall, Langham-place, W.—Mr. Denham Smith during December: Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, at 8 p.m.

Evangelistic Mission.—Dalston Hall (Hall of Commerce), Dalston-lane, E.—Mr. F. C. Spurr and one of the Jubilee Singers. Sunday evenings in December, at 7. Conference Hall, Eccleston-street, S.W.—Sundays, 3.45 and 7, Mr. Wm. Soltau; Thursdays, 8 p.m., Mr. C. R. Hurditch and Mr. W. Soltau.

Agricultural Hall, Islington, N.—Sunday, Dec. 2, Rev. G. D. Wyatt at 3.30 p.m.; Mr. Elvin and Miss Havill (soloist), at 7 p.m.

Children's Special Service Mission.—Mr. Banaster, at Liverpool now, at All Saints', Islington, Dec. 10 to 14. Mr. W. L. Seyler at St. Stephen's, Boyson-road, Walworth, Dec. 3 to 7, at 7. Conference of workers at Steinway Hall, Lower Seymour-street, W., Dec. 6, at 7, Rev. Sholto Douglas presiding. Down Lodge Hall, Wandsworth, Mr. J. W. Jordan, Dec. 1, at 3. Mr. E. Salisbury, Teddington, Nov. 30, Dec. 1 and 8; Mr. E. Arrowsmith, Temperance Hall, Derby, Dec. 1, 2, 7—10; Mr. H. W. Figgis, Nottingham, Dec. 22, 23, 24, and 26.

Y.M.C. ASSOCIATIONS.

Exeter Hall.—Young men's meeting every night at 8. Daily prayer-meeting (Saturdays excepted), 1 p.m.—Bible study, by Rev. Charles Moinet, Friday, Dec. 7, 8 p.m., "The Money in the Fish's Mouth."—Colonel Paget will resume his Saturday night Bible readings on Dec. 1, at 8.

The Priory, 198, Upper-street, Islington.—Thursday, Dec. 6, 8.30, special address, Rev. Ossian Davies; Lord's Day afternoon, Dec. 9, at 3.15, special address, Rev. C. B. Sawday. The solitary and the stranger especially invited.

61, Gracechurch-street.—Daily prayer-meeting (Saturdays excepted). 1.15 to 2 p.m., Bible-reading each Tuesday, 6.15 p.m. Thursday, Nov. 29, members' meeting, 6.30 p.m.

Iona Rooms, 205, High-street, Camden-town.—Bible reading, by Rev. James Stephens, Thursday, Nov. 29, at 8.45, "The Christian's Enemies, viz., the Flesh, the World, and the Devil."

MISCELLANEOUS.

Cannes.—Bible reading every Tuesday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

British Women's Temperance Association, Memorial Hall, E.C.—Monthly prayer-meeting first Wednesday in the month, at 10.30 a.m.

Miss Mittendorff's annual meeting will (D.V.) be held at the Y.W.C.A., 17, Old Cavendish-street, Cavendish-square, on Dec. 11, at 7.30 p.m.

Governesses' Prayer Meeting, the last Saturday in the month, at 3.30 p.m., at 63, High-street, Kensington, W.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W. —Friday, Nov. 30, at 7 p.m., subject, "Assurance;" Tuesday, at 11.30 a.m., Bible-reading.

The Deepening of Spiritual Life (Stafford-rooms, Titchborne-street, Edgware-road, W.) every Friday at 3.30 p.m. Nov. 30, Rev. E. H. Hopkins; Dec. 7, Rev. Dr. Elder Cumming.

Commercial Travellers' Christian Association, Pillar Hall, Cannon-street Hotel.—Dec. 27, at 6 p.m., Mr. George Williams in the chair.

Notices.

The address of Rev. J. Guinness Rogers is 1, Prince's-gardens, Clapham-common, S.W.

A Reader.—The "Bethshan" Homes are at 10, Draytonpark, Holloway-road, N., and 161, Islington, Liverpool.

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Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK.
PHTHISIS, with GENERAL ANÆMIA. CASE of Miss BARTLETT, of DULWICH.

I had lost sight of this patient till last month, when she wrote me to send her some of my books, saying, "Your treatment has done me so much good I am glad to recommend it to everyone I meet."

On referring to the case in my books, in the years '80 to '82, I find she was living at Wimbledon, and came to me on the recommendation of a local minister, also from seeing a notice of my treatment in the *Christian Herald*. She paid me four visits at different periods, corresponding between.

When she first came she had suffered from weakness and cough, more or less, for ten years. A little blood-spitting had occurred; the cough had been very bad. Dr. P., the family doctor, predicted, "Consumption, without the greatest care." The symptoms all indicated this; in addition to which there were swellings of the feet and ankles, by no means a favourable sign. On examination I found her lungs exceedingly weak, on the verge of phthisis.

This patient would, no doubt, have got well more rapidly had there been a perseverance with medicine, without intermission, from the time that she commenced.

I spoke of "Anæmia:" this condition was manifest. There is a lack in such cases of the red particles of the blood: pallor, weakness, shortness of breath, and palpitation, were present. Accordingly, in conjunction with my usual treatment, she had to take a prescription of iron, quassia, and glycerine.

This patient got well, and wrote me last month from College-road, Dulwich, as above named.

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

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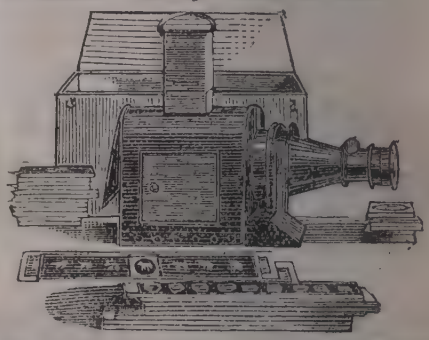
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FRIENDLESS AND FALLEN.

Contributions solicited in view of the close of the year.

I shall be very grateful for Contributions now to defray the remaining expenses arising out of this year's work of the Homes *of the London Female Preventive and Reformatory Institution. The usual course has been adopted this year of admitting all suitable cases to the Homes and Open-All Night Refuge, notwithstanding the fluctuations of income!* A large amount is required before the 31st of December.

No less than 5,000 *meals have to be provided every week during the year!*

Since January, there have been more than One Thousand Three Hundred Applications *for admission to the Homes.*

The Reader is asked to contribute *to the* Christmas Collection.

Contributions may be sent to MESSRS. MORGAN & SCOTT, 12, Paternoster Buildings, E.C.; or to

200, Euston Road, London, N.W. EDWARD THOMAS, *Secretary.*

MIDNIGHT MEETING MOVEMENT. *LAST NIGHTS OF THE YEAR.*

The Committee have nearly completed their arrangements for Mission Work in the Metropolis during the last days and nights of the present year. Meetings will be held in all the chief districts of London. The fac-similed letters written to immoral men and outcast women will be distributed in every locality where such are to be found.

£25 IS STILL REQUIRED, and it is earnestly hoped that the Readers of THE CHRISTIAN will contribute this amount, either in donations of £5 or other sums.

882 MEETINGS have been held in London, garrison towns, seaports, and large manufacturing districts, with an aggregate attendance of 53,000 outcast women.

CONTRIBUTIONS to the general work of the Society in London and the country are urgently needed.

Christian Friends desirous of **co-operating by contributing towards the expenses** of a Meeting (or helping by prayer), are invited to communicate with Mr. J. L. CHESTER, Organising Secretary, at the Office. Donations may be sent to MESSRS. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or to

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AN EXAMPLE, AND AN INVITATION.

Our Lord was engaged in the glorious work of preaching and teaching, and there came unto Him a large company of "Outcasts," having with them those that were "lame, blind, dumb, maimed, and many others." Our Lord received them, and healed them, and blessed them, and the multitude "glorified the God of Israel."

Jesus said to his disciples, "I have compassion on the multitude .....I will not send them away fasting, lest they faint by the way" (Matt. xv. 32).

"Then Jesus took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude."

The sympathy and compassion of our Lord, and his care for the *bodies* of the poor, are worthy our imitation.

Every Sunday morning at the Seamen's Bethel, Old Gravel-lane, London Docks, a company of poor creatures, selected by the Missionaries of the Mariners' Friend Society, the Police, and Dock Officials, among the outcasts of our dense river-side population, are provided with a FREE BREAKFAST, after which the Gospel is spoken to them.

Like those of our disciples, our provisions are limited. They were privileged to give the Master, for the hungry people, "seven loaves." Will not some readers of THE CHRISTIAN help us to imitate our Lord in not sending them away fasting?

Donations may be sent to FRANCIS J. SHELTON, Hon. Sec., 19, Old Gravel-lane, E.; or JOSEPH MOORE, Treasurer, 9, Morgan-street, Bow, E.

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AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. Funds greatly needed.—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

THE "ONE TUN" RAGGED SCHOOL MISSION (formerly the "One Tun" (Thieves') Public House, Old Pye-street, Westminster), for training the children (boys and girls) of the destitute classes for service. Above 200 children, between the ages of 3 and 13, are in the Schools. sixty-seven are in situations in and near London. Plain needlework and cookery taught. Mothers' Meetings, Wednesday mid-day Prayer Meeting. Band of Hope. Sabbath Band. Gospel Temperance Meetings. Men's Bible Class. Sunday-evening Mission Services. Open Air Meeting. Working Lads' Institute. Bible-woman visits all connected with the Mission. Blind Evangelist, &c. Special Fund of £500 required, if the Lord will. £96 received. The smallest donations will be thankfully received by Mrs. A. BARKER HARRISON, Hon. Secretary, 78, Coleshill-street, Eaton-square, S.W.

OUR COUNTRYMEN IN INDIA.—THE ANGLO-INDIAN EVANGELISATION SOCIETY sends Evangelists to itinerate constantly among numerous groups of Europeans and Eurasians throughout India, widely separated, and otherwise destitute of Gospel ministrations. General Secretary and Treasurer, the Rev. PETER BANNATYNE, 7, Adam-street, Strand, London, 9, London-street, Edinburgh.

Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

URGENT APPEAL in aid of Little Paralysed Children, at the West-end Hospital, 73, Welbeck-street, W. The Committee earnestly solicit contributions, and a visit from Christian friends. Collecting cards for children.
P. F PROCTOR, Secretary.

STAFFORD ROOMS, Titchborne-street, Edgware road.—Mr. B. W. NEWTON will (D.V.) resume his Lectures on Prophetic and Other Parts of Scripture, at Stafford Rooms, on Tuesday, November 6th, at half-past eleven. To be continued on consecutive Tuesdays.

GEORGE YARD RAGGED SCHOOL &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from Berwick, 10s.; from R., boots, &c

The Infant Day Nursery opens at 7.30 p.m. The Ragged Day Schools are conducted in the morning from 9 to 12; in the afternoon from 2 until 4. Evening Work among Children on Mondays, Tuesdays, Wednesdays and Thursdays at 6.30. Sunday Schools morning, afternoon, and evening. Work among Lads every evening. Meetings or Classes for Elder Girls and Young Women on Mondays, Tuesdays, Wednesdays and Thursdays at 8.30 p.m; Saturdays, 4 p.m; Sundays, 3 p.m. Rations of Food are distributed to Hungry Children, and Clothing supplied to the needy. Seventeen meetings are held weekly for Adults.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

BETHESDA MISSION, PORTSMOUTH, with which is incorporated the Portsea Island Town Mission. Established 1856. Two new branches have lately been included. £1,000 are urgently needed to clear the building expenses and to meet the wants of the General Fund. During the past year the Romanists, Ritualistes, and infidels have worked with unprecedented activity. Will friends help?—Superintendent Commissioner B. H. KEY, Downham, St. Edward's-road, Southsea.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to E, Finsbury-square, E.C.

HOLINESS AND FAITH-HEALING MEETINGS.

TRINITY CHURCH, Triangle, Mare-street, Hackney, London.

MONDAYS:—Address and Testimony on Faith Healing, 6.30 p.m. On Holiness, 7.30 p.m.

TUESDAYS:—Anointing the sick, 11.30 a.m. Conducted by the Rev. JOHN ALLEN.

At Rev. W. E. BOARDMAN'S, 3, Rochester-square, Camden-road. First Tuesday each month, 3.30 and 6 p.m. Other Tuesdays, 6 p.m.

CHRISTMAS AND NEW YEAR'S GIFTS.—An elegant and useful assortment of baskets, mats, screens, &c., now on show at the Cripples' Home, 17A, Marylebone-road, N.W. A visit is earnestly solicited.—Contributions thankfully received by the SECRETARY.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest donations in money and clothing will be thankfully acknowledged by the Committee. Flannel garments and old overcoats are much needed.

OUR DEAR DUMB FRIENDS.—A well-known lover of animals has kindly promised £10 towards a Drinking Trough for horses, dogs, &c., for Southend, Essex, if the sum required (£50) be raised forthwith. £30 already in hand. Contributions may be sent to T. H. GREGG, D.D. and M.D., Rector of Trinity Church, Southend, Essex.

SCRIPTURE READERS' SOCIETY FOR IRELAND. Established 1822.—President, the Right Hon. the EARL of SHAFTESBURY, K.G. Offices, 27, Lower Pembroke-street, Dublin; 9, Paternoster-row, and 337, Strand, London.—Full particulars, Reports, &c., can be obtained, post free, on application to the Secretary.
Capt. JAS. KEARNEY WHITE.

DINNERS TO DESTITUTE CHILDREN in Clerkenwell, "Ragged London in the Centre." Entirely supported by voluntary contributions. Gifts of money and clothing urgently needed.
WILLIAM CATLIN, 17, Claremont-sq., Pentonville.

Mrs. WILKES begs to acknowledge an anonymous parcel of clothing and 5s. for "Rescue Work in Poplar." After the 30th, Mrs. Wilkes will be at home at Manor Cottage, Kerbey-street, on Wednesdays.

ZENANA AND MEDICAL MISSION, School and Home 58 St. George's-road, S.W. Students have admission to several hospitals. Several have taken midwifery diploma. Midwifery and all department in full work. Past and present students over 40. Unsectarian. The Committee urgently ask contributions towards increased and increasing expenses. Hon. Sec., Dr. GRIFFITH; Treasurer, J. J. GREEN, Esq., London and Sunday Park, Victoria-street, S.W.

SHEPHERD'S BUSH GOSPEL MISSION—The Gospel is preached every Sunday at 3 and 7 at The Athenæum, Goldhawk road, by Evangelists from Evangelization Society. Tuesdays and Thursdays, at 8, Mission-room, 56, Starch Green-road. Help is needed to continue this work, which has been much blessed during the past nine months, and may be sent to Mr. F. A. BINDER, 25, King-street, Hammersmith, or to the office of THE CHRISTIAN.

Educational.

TUNBRIDGE WELLS.—The Rev. J. TAYLOR, M.A., late Fellow of Pembroke College, Oxford, receives about twenty Pupils to prepare for the Public Schools, &c. Special care given to delicate boys. Individual attention. The sons of parents in India, &c., can be received for the whole year, if necessary.
Cambridge House, Tunbridge Wells.

Mr. & MADAME BODDA'S (Miss Louisa Pyne) "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the pupil, six guineas. Each other study two guineas the term. For further particulars apply as above.

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells.—The object of the Principal is to thoroughly educate his pupils, and to carefully train them up in the love and service of Jesus. For prospectus, together with the testimony of the late Sir GEORGE JESSEL, address, Rev. J. J. KENDON.

PRIVATE TUITION

For Sons of Gentlemen

In preparation for the Public Schools, Army and Navy, Civil Service, Law or Universities. Also TECHNICAL EDUCATION FOR THE SONS OF MERCHANTS AND COLONIAL LIFE.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery and Turnery. Full particulars on application, with References to parents of Pupils.
SURREY HOUSE, 52, CLAPTON COMMON, LONDON, N.E.
Entrance at any date, Fees in proportion.

WINDERMERE.—Preparatory School for the Sons of Gentlemen. Careful training. Boys prepared for public schools. Resident French teacher. Large, airy house. Special terms for Clergymen's sons.
Miss SEELEY, Windermere.

GOVERNESSES' INSTITUTE AND HOME, Stanley House, 40, Upper Parliament-street, late 76, Canning-street, Liverpool. A comfortable home provided. Schools and families supplied with high-class Governesses. For particulars apply to the LADY SUPERINTENDENT.

TO STAMMERERS.—Mr. SELTMAN will, after his absence from England during the summer, again receive speech sufferers under his care during winter and spring.—Apply for particulars and testimonials, from clergymen, doctors, &c. Residence,
21, Westbourne-park, Bayswater, London.

A LADY wishes to recommend a School for Girls, on the South Coast, where they will receive a thoroughly good education, with careful Christian training.—Mrs. R. L. HOWARD, Mackerye End, Harpenden, Herts.

PARIS.—Protestant Establishment (founded 1866), offering thorough instruction in all branches. French only language of the house. Terms £40 a year. Ladies with a private bedroom, £5 a month. References to English parents of pupils; to the Rev. Baron Hart, 21, Avenue de la Grande Armée, Paris; the Rev. L. Vernes, 7, Rue des Batignolles, Paris. —Principal, Madame FLAMANT, 42, Rue Trézel, Paris.

FRIENDS' SCHOOL, Saffron Walden.—There will be a few vacancies after Christmas for boys not being members of the Society of Friends.—For terms, &c., apply to the HEAD MASTER.

CAPTAIN MORETON has great pleasure in recommending Mr. FOSTER to parents as an educator. Mr. Foster purposes (D.V.) removing his school at Christmas, from South Norwood, to Kelvedon, Essex.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
Principal—Dr. CRANAGE, M.A., Author of "Mental Education," "Three Lectures on the Tabernacle in the Wilderness," &c., &c.
Vice-Principal—Robert Weston, Esq., T.C.D.
Head Master — Mathematics: T. Woodcock, Esq., B.A., Wrangler, late Scholar and Exhibitioner, Christ's College, Cambridge. Second Master — Classics: H. May, Esq., B.A., late Scholar of Brasenose College, Oxford. Modern Language Master: Mons. Rieunier, Graduate of the University of France; and other Masters.
Full particulars on application to the PRINCIPAL. The next Term will begin (D.V.) Thursday, January 17.

SOUTHSEA. — A Clergyman is anxious to recommend a first-class school for twelve girls, exclusively gentlemen's daughters where his own daughter finished sound Christian training and thorough teaching. Terms, to fill two vacancies at Christmas, 36 guineas per annum. Desirable home for delicate girl.—Rev. J. JOHNSON, Britwell Rectory, Watlington, Oxon.

HIGH-CLASS SCHOOL for Boys, The Woodlands, Hitchin, conducted by I. SHARP, B.A., a member of the Society of Friends, assisted by resident and visiting masters.

LONDON.—First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.
Boddington's Library, Notting-hill Gate, W.

PARIS, Passy.—Pensionnat Protestant dirigé par Mdlle. E. FRAY, 4 rue des Marronniers, près du Bois de Boulogne. Enseignement complet. Preparation aux Examens. Pour les renseignements s'adresser à MM. les Pasteurs Abric, Bersier, Ch. Monod, et de Pressensé.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, 89, Cazenove-road, N. Miss BROWN and Miss GOOD (who have for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive about twenty Resident Pupils. First-class education, with careful Christian training, and home comforts. Preparation for the University Local Examinations. Children from India and the Colonies received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq., and others. Prospectuses on application.

A GERMAN LADY, speaking French, desires a holiday engagement, from December 20 to January 19. Travelling expenses and laundry required.
Fräulein, Pentland House, New Wandsworth.

AS GOVERNESS-PUPIL. — A Christian mother is anxious to place her daughter, aged 17, in a school, as above.
M. S. M., 30, Hampstead-road, Dorking, Surrey.

RICHMOND, London, S.W.—A Rector's Daughter who has had great experience in the education and management of children, both in England and on the Continent, receives a few Young Ladies, to whom she offers the highest educational advantages, with every home comfort. She also wishes to hear of one little girl of six years, to educate with her only little girl. Careful Christian training. Professors from London. Thorough English, music, languages, science, painting, drawing, calisthenics, riding. References, Venerable Archdeacon Plume, the Princess Ouroussoff, and other parents of pupils.
KLEIN, Hiscoke's Library, Richmond, S.W.

BRAMFIELD, Cavendish-road, Clapham-common. — Miss RABETT receives a limited number of young Ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences, careful mental culture; special advantages for modern languages and accomplishments. High-class professors attend. Preparation for University Examinations when desired. Prospectus on application.

BATH.—Belmont Collegiate School for Girls, 13 and 14, Belmont, Bath.—A thorough English education, with Latin, mathematics, French and German, &c., on inclusive and moderate terms. The School is established to provide a first-rate modern education, based on decided Christian principles. References kindly permitted to Rev. J. Fleming, Canon of York; Rev. T. P. Bernard, Canon of Wells; &c.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses KENDON, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. KENDON, M.C.P. An Articled Pupil wanted.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

OUGHTRINGTON LODGE, Buckingham-road, Brighton.—Educational Home for Indian children and others. Happy home. Good teaching. Foreign governesses. References kindly permitted to Rev. E. L. Roxby, Brighton; Arthur Nicholson, Esq., Brighton; Mrs. G. B. Dewhurst, Oughtrington Park, Lymm, Warrington.

KÖNIGSHEIM, Weston-super-Mare.—The LADY SUPERINTENDENT of this Home for Governesses and Christian Lady Workers desires to recommend several superior English and Foreign Christian Governesses, also Ladies requiring responsible positions.

BATH.—Kindergarten and Educational Home for Anglo-Indian, or other children. Reference permitted to the Rev. Canon Fleming, Chaplain in-Ordinary to the Queen. Terms moderate.—10, Prior-park-buildings.

NURSERY GOVERNESS.—Wanted after Christmas, a Christian young Lady to take entire charge of three children, ages from seven to ten. Thorough English, music, and needlework. Salary £20.—Address, enclosing reference or testimonial, Mrs. NICHOLSON, Orton Park, Carlisle.

A WIDOW LADY residing a few miles from Brighton, is anxious to meet with two little girls, to educate with her daughter (an only child), aged 12. A thorough Governess will be kept, and every home comfort may be depended on. Terms moderate.—For further particulars, apply personally, or address,
T. E., 26, Grand Parade, Brighton.

GOVERNESS.—Re-engagement in a Christian family by a Baptist Minister's daughter. Acquirements, thorough English, music and singing. Several years' experience. Highest references.—Miss FLANDERS, Aldwinckle, near Thrapstone, Norths.

A CERTIFICATED GOVERNESS required after the Christmas vacation, in a Ladies' School. A decided Christian. To teach English, music, drawing, and French.
Miss KNIGHT, Penarth House, Clevedon.

GOVERNESS-PUPIL.—Wanted, in a small, first-class Ladies' School, a superior Christian Governess-Pupil, to assist the juniors with English and music, in return for accomplishments. Most comfortable home. Small premium required.
C., Burr's Library, Stoke Newington, N.

A LADY, who can give the highest references, desires the charge of Anglo-Indian or other children. Every home care and kindness, with careful training.—M. C. L., Fairlight, The Avenue, West Brixton, London.

JUNIOR GOVERNESS. — Wanted by a young Lady (20) situation as Governess, in a school (Continent preferred). Teaches English, French, music, and drawing.
H. M., 54, Moray-road, Finsbury-park, London.

NURSERY GOVERNESS.—Wanted by a young Lady (20), willing to take entire charge of children, ages 8 to 12. English, music, drawing, and French.—J. S., 6, Portland-place North, Lower Clapton, London, E.

Appointments, Situations, &c., Wanted.

MISSIONARY, Pastor, or Evangelist. Experienced visitor, schoolmaster, and pastor. Would work village stations, conduct meetings, &c.; or open to accept secular employment, and devote Sundays to Gospel ministry.
BETA, 160, Albert-road, Peckham, London, S.E.

AS AMANUENSIS, or Confidential Clerk, by a Christian young Man, who is a proficient Shorthand writer, and thorough Bookkeeper. Excellent personal character. Could commence at once if required. C. F. H., 2, Belgrave-villas, Holmesdale-road, South Norwood, Surrey.

A BLIND ORGANIST seeks employment for himself and wife, who have had experience in successfully conducting a small Coffee-room. Wages 10s. or 12s. per week, with house and firing. — M. L., Pomeroy House, Pomeroy, Co. Tyrone, Ireland.

AS CLERK.—Wanted, a situation, by a respectable young man, nearly 18 years of age, who has good references as to ability and trustworthiness.—G. H. B., 30, Titchborne-street, Edgeware-road, W.

BIBLE-WOMAN. — An earnest Christian seeks employment in Mission work, or taking care of Mission Hall, in London, or elsewhere. Highest references.—A. B., 7, Grotty's-terrace, Brunswick-road, Walthamstow.

MATRON.—A Lady recommends experienced Matron. Has had charge for five years of Home for training girls.—A. E. Z., May's Advertising Office, 159, Piccadilly, London.

THE DAUGHTER OF A CLERGYMAN, a good linguist, seeks to fill some post of usefulness, either as Companion or Governess, in a decidedly Christian household. She has not been out before.—Rev. EDGAR N. THWAITES, Fisherton Rectory, Salisbury.

HOUSEKEEPER where a girl is kept or assistance given. A superior, trustworthy person, accustomed to entire management. Good plain cook. Aged 42. Abstainer. Country.
E. M., 2, Avenue-road, Clapham, London.

HOUSEKEEPER, Governess-Housekeeper, or Companion.—A Lady is highly recommended for her ability in teaching and training children. Energetic, economical, good manager. Competent to fill a position of responsibility. Excellent needlewoman.—Z. A., care of Mrs. Thomas Burden, Eagle House, Aldershot.

HOUSEKEEPER, &c.—Mr. Fegan wishes to find employment, as Housekeeper in a small household, or to take care of offices, &c., for a respectable Widow, who has been some years engaged in his homes.—HOUSEKEEPER, care of Mr. Fegan, The Boys' Home, 95, Southwark-street, S.E.

MONTHLY NURSE. — A Lady desires to recommend a Monthly Nurse, who has taken a diploma and certificate in Edinburgh for midwifery and nursing. Is a total abstainer, and thoroughly trustworthy. Terms, eight guineas.
Mrs. W. M. C., 4, Wilmington-square, Eastbourne.

AN EDUCATED CHRISTIAN LADY (middle-aged) requires, after Christmas, the position of Instructive Companion to a motherless or orphan girl. Highest references given.—Address particulars,
ALMA, Mr. Mitchel, Printer, Stamford.

AN ENGAGEMENT required during the Christmas holidays, by a Clergyman's Daughter. Experienced in the care and management of children. Good references.
E. J., 17, Hillmorton-road, Rugby.

COMPANION.—Young Lady, having nobody to care for her, would like to meet with a Lady, a lover of the same Saviour, to whom she could be a comfort and companion, as a daughter: immediately. Dissenter.
X., 18, Barnsbury-street, Islington.

AS WORKING FOREMAN on a Farm.—Situation wanted by a Christian Man. Wife understands dairy and poultry. Good references.—J. LOCK, Warren Farm, Guildford, Surrey.

COMPANION.—Young Lady wishes situation. Scotland or North of England preferred.
No. 838, KEITH & Co., 65, George-street, Edinburgh.

MRS. LLEWELLYN wishes to obtain a place as second or third Laundry-maid, for a strong young woman of 26. She has not been out before, but has much practice in washing at home. Christian privileges required, Church of England.—Mrs. LLEWELLYN, Baglan-hall, Briton Ferry; or HARRIET PRICE, 81, Albert-terrace, Windsor-road, Neath.

WILL ANYONE take into their service a Girl, aged 18, needing loving Christian training. Is a fair plain cook, and very fond of children.
STELLA, Miss Partitt, High-street, Salisbury.

GOVERNESS, OR MOTHER'S HELP.—A Lady seeks re-engagement as above after Christmas. Can teach English and music thoroughly; good needlewoman. Good references.
ALPHA, The Croft, Mumbles, near Swansea.

HOUSEMAID (Upper), and to wait on Lady, or good single-handed. Age 34. Good character.—H. R. B., 12, Wayford-street, Clapham Junction.

MRS. HARFORD BATTERSBY (Keswick) is anxious to recommend a young Lady, who has lived with her for six years, as Companion or Secretary. Has considerable capacity for mission work and correspondence.
1, Gloucester-mansion, Harrington-gardens, S.W.

UNDER-HOUSEMAID. — Well-trained, capable girl, 16. Under-Housemaid or Scullery-maid, 15. Can do laundry work. Strong Girl, 15, House or Kitchen. Recommended by Miss CATHARINE GREENE, Midgham, Reading.

TO INVALIDS and others who might require an occasional and experienced Companion, Amanuensis, Reader, Teacher, &c., a Christian, B.A., offers his services. Linguist and musical. Terms moderate. First-class references.—F. G., 107, Highgate-road, N.

EMPLOYMENT. — One who has had a college education, but who is hampered by deafness, is desirous of obtaining employment in connection with Christian work.—E. A. B., 6, Polworth-road, Streatham-common, S.W.

Appointments, Situations, &c., Vacant.

AGENTS REQUIRED, throughout the United Kingdom, for the sale of very choice Teas at extremely low prices. Delivered free to all parts; 6d. per lb. commission. Samples gratis. —Write to the United Tea Growers' Association, 11½, Union-court, Old Broad-street, E.C.

A CHRISTIAN MAN wanted (total abstainer), with good ability for addressing public meetings, who would be willing to live in an important town in Wales, and give his whole time to the Lord's work, for the love of the work and a remuneration of £100 a year.—Address, with references and full particulars, to X. C., care of May's Advertising Offices, 159, Piccadilly.

BOOT TRADE.—Practical Foreman wanted for a high-class bespoke trade. He must understand thoroughly the taking of measures and fitting of lasts, and have a good address and manner with customers. — Apply, stating experience and salary required, to ARTHUR WEBB, 34, Upper Sackville-street, Dublin.

ANTI-OPIUM SOCIETY (Birmingham and Midland Branch).—Wanted, a gentleman to organise and address meetings in connection with the above society during the ensuing winter. Applicants must give references, and state what previous experience they have had in similar work, and must be resident in or near Birmingham. Apply, in the first instance, by letter only, to F. C. CLAYTON, 18, St. James'-road, Birmingham.

CHOIR LEADER.—Wanted, for the Conference Hall, Mildmay Park, to organise and conduct the choir for the evangelistic meetings. Must be an earnest Christian, and able to teach by the Tonic Sol-fa system.—Apply by letter to MR. J. E. MATHIESON, Conference Hall, Mildmay-park, N.

A CHRISTIAN LADY, of good principles and habits, about 35, wanted by a Widower, to superintend his moderate household. Useful, economical, educated and musical, genteel and companionable. Where one servant is kept. —Full particulars by post to A. P., care of Mr. A. Read, Stationer, 11, Old Town, Clapham.

TO LADIES' MAIDS, Lady Helps, &c.; not companion. Superior useful attendant required, for Lady (delicate, not invalid), as comfort, capable to assist lady, understanding maid's duties. Church, communicant. Not under 35. Quiet, gentle mover; slight, not under medium height. Needlework, dressmaking, millinery. Remuneration, including allowance for beer, tea, sugar, laundress, £30. Personal interview indispensable. NOTE.—English applicants who like, and can afford it, may call, 10, St. Leonards-terrace, Chelsea, from two to four. Other appointments cannot be made. Any association with servants optional.

DECIDED CHRISTIAN wanted immediately, agreeable manners, to take charge of three children, ages four, three, and two, and impart first training, manage wardrobes, and all connected with them. Salary moderate. Comfortable.—Mrs. MOORE, Martin-place, Wilton, nr. Brandon, Norfolk.

NURSE.—Mrs. THWAITES, Fisherton Rectory, Salisbury, seeks a decidedly Christian Nurse. Experienced, and a good needlewoman. Under nurse kept.—In reply state wages and references.

HEAD NURSE (thoroughly experienced) wanted.—Christian, Church or Dissenter. Able to take infant from the month. Country. One preferred who has been accustomed to homœopathic treatment. Small family. Three nurses. Highest references required. Very high wages to absolutely reliable person.—B. T. N., care of J. W. Vickers, 5, Nicholas-lane, E.C.

A SEWING-MAID wanted in a Christian family, Southport, who would value attending Church of England Gospel Ministry. Age 27 to 32.—MRS. SLATE, care of Mr. Parkinson, Neville-street, Southport.

CONTINENTAL ENGLISH BOOK BUSINESS requires Apprentice. Total abstainer. Moderate premium.
CHURCHWARDEN, Elberfeld, Gustavst 10.

SOUTH DEVON HEALTH RESORT.

To accommodate from twenty-five to thirty visitors. A beautiful winter residence for those who are in delicate health; well sheltered from north and east winds. Sea and moorland air. Extensive grounds. First-class suite of baths under medical supervision.
C. F. CARPENTER, Proprietor, Huntly, Bishops Teignton, South Devon. Prospectus, with references, sent on application.

THE TORQUAY HYDROPATHIC ESTABLISHMENT

Will be open December 14, for the reception of Patients. Arrangements are now completed for the reception of visitors.—Address THE MANAGER, Torquay Hydropathic Establishment, Granville Mansions, Torquay.

GOOD COOK wanted (Christian, and total abstainer), who understands baking and dairy. Kitchen-maid kept. Comfortable situation.—Apply, stating particulars, to
Mrs. BACKHOUSE, Ashburne House, Sunderland.

GOOD PLAIN COOK wanted.—Abstainer preferred. One who has been kitchen-maid in good family. To live in London. Small family.—Apply by letter, Mrs. J., 7, Marine-parade, Worthing.

A GOOD PLAIN COOK wanted, for a quiet (Clergyman's) family of three. Wages £18 to £20, no beer. Good character indispensable. —Mrs. C. C. FENN, 3, Belmont-villas, Wallington, Carshalton.

GOOD PLAIN COOK wanted. One from Gentleman's farm-house would do. Small family, quiet place. **USEFUL MAID** is also wanted. Good needlewoman.—Write for particulars, Mrs. H., 38, Lee-terrace, Blackheath, Kent.

GOOD HOUSEMAID WANTED at once, in a Christian Home, where two others are kept. Wages £15. All found. Must be total abstainer.—F., Rutherford Lodge, Eriswell-road, Worthing.

A HOUSEMAID wanted, in a quiet family. Good character and good needlework indispensable.
Mrs. BISSON, 13, Selby-road, Anerley, S.E.

WILL ANY LADY recommend a thoroughly respectable, single-handed Housemaid, where a parlourmaid is kept. Not under 24 years of age.
X., 19, New-street, Wells, Somerset.

A LADY wishes to meet with a superior Servant, to wait on her two daughters, and do some light housework; also to superintend the wardrobes of two other young ladies. She must be a good dressmaker and hairdresser.
R. T. B., Easneye, Ware.

TO CHRISTIAN WORKERS.—A Gentleman is desirous to meet with assistance in Mission work (unsectarian) in the country. A Christian of higher life views preferred. References exchanged.—Address first, to X., Box 682, Post Office, Manchester.

TEA AND COFFEE only.—Wanted, an intelligent Christian salesman for the above.—Apply by letter to G. THOMPSON, Huntly, Bishops Teignton, S. Devon.

TWO CHRISTIAN YOUNG WOMEN wanted, age about 22, as thorough good Cook, and House and Parlour-maid, in a small, quiet family. Wages £20. Good personal character. — Apply to M. T., Houlden Lodge, corner of Cazenove-road, Upper Clapton, E., between the hours of 12 and 3.

COFFEE-PALACE MANAGERS.—Dr. BARNARDO desires to meet a Christian man and wife, total abstainers, who have had experience in such work, and are competent to undertake the management of a large house doing a good trade.—Apply by letter only, with copies of testimonials, to 18, Stepney-causeway, London, E.

TRAINED HOSPITAL NURSE wanted.—Dr. BARNARDO wants to engage the services of a thoroughly trained Nurse (a lady preferred) as Superintendent and Chief Nurse to a small infirmary for sick children. Applicants must be converted, and total abstainers, and should apply by letter only, with copies of testimonials, and stating salary desired, to LADY NURSE, 18 to 26, Stepney-causeway, London, E.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C. This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes: — *Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*' Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; DR. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world.
Tariff on application to Miss PERCY.

ALPINE BOARDING-HOUSE, Buxton, Derbyshire. Miss PALMER offers Board and Residence, with home comforts, for 21s.

A LADY DESIRES quiet, comfortable Apartments (not in London), or Board and Lodging with a Christian family. State terms.
S., 9, Leighton-crescent, Kentish Town, London.

LONDON.

WEST CENTRAL HOTEL,
97, 99, 101, 103, Southampton-row, Russell-sq.
Used by numerous readers of *The Christian*. *Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d.* Printed Tariff on application to FREDERIC SMITH.

BOURNEMOUTH, Clairville.—Superior Boarding House, conducted by Mr. and Mrs JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church and sea. Most liberal table.

DIPSOMANIA.—A vacancy in long and successfully established Private Home, SEASIDE, for six suffering from excess of Morphia, Chloral, Absinthe, Stimulants, or Nervous Debility. Christian care and influence, judicious supervision and home comforts, with every kindness.
MEDICUS, care of 9, Stoke's Croft, Bristol.

BOURNEMOUTH, Ivors, Old Christchurch-road, Boarding House. — Cheerful central position, near Holy Trinity Church. Very comfortable house. Permanency or otherwise. Terms moderate.

BOURNEMOUTH.—Comfortably-furnished apartments offered by two Ladies in the West Cliff Gardens, Bournemouth. Close to the sea.—The Misses GARDNER, Silver How, West Cliff Gardens, Bournemouth.

BOARD AND RESIDENCE AT BOURNEMOUTH.—Visitors will find every home comfort at Loughtonhurst, West Cliff Gardens. Pleasantly situated on the Cliff, close to sea. Terms from a guinea and a half per week.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

HASTINGS, Board and Residence. —The Rev. F. Whitfield, M.A., Vicar of St. Mary's-in-the-Castle, wishes to recommend to visitors the house of a Lady living in a good position. Close to sea and rail.
Mrs. LANDSBERG, 21, Warrior-square.

BOURNEMOUTH. — Board and Residence, comfortable Furnished Apartments. Close to pleasure gardens; few minutes' walk from sea; in centre of the Pines. Home comforts. Good cooking. Terms moderate.
CHELTENHAM, Crescent-road, Bournemouth.

BOURNEMOUTH. — Apartments, with every home comfort. Terms £2 2s. for sitting-room and two bed-rooms. A reduction if taken for the winter.
Mrs. NEWBURY, 52, Holdenhurst-road.

BOURNEMOUTH.—Board and Residence, or private Apartments, in large, well-furnished House. Close to sea, church, and town. Reference permitted to Rev. George Everard, Wolverhampton.—Lonsdale, West Cliff.

BRIGHTON, 116, Lansdowne-place.—One or two Ladies received for Board and Residence, at a limited number Preparatory Boys' School, well known to, and recommended by, the Rev. J. G. Gregory, Incumbent of Emmanuel Church.—K. A., at above address.

BRIGHTON. — Board and Residence. Midday dinner. Quiet Christian home. Central position. Four minutes from West Pier. Terms 1½ guineas; small room 25s. Arrangements made for winter months.
A., 6, Clarence-square.

BRIGHTON. — Board and Residence offered to one, or two Ladies sharing same bed-room. Most comfortable home; liberal table. Situation good and central. Moderate terms.—NORMA, Wingfield, Stationer, Victoria-road, Brighton.

BOURNEMOUTH.—A Lady who receive a few Boarders, having two vacancies, offers the comforts of home, with a liberal table on moderate terms. References exchanged.
M. C. S., 2, Beaumont.

BOURNEMOUTH. — The Priory Boarding Establishment. Conducted with every regard to the comfort of visitors. Beautifully situated. Two minutes from the pier. Terms on application.

BOARD AND RESIDENCE offered in a small private family. Every home comfort. Bath-room. Terms 25s. a week. Highest references.—15, Craven-park, Harlesden, N.W.

BOARD AND RESIDENCE offered to Ladies and Gentlemen for the winter in sheltered position. Terms from 25s. weekly.
Mrs. TOW, 7, Devonshire-terrace, Hastings.

Continued on Page 23.

LIVERPOOL'S LOST LITTLE ONES.

NEW SHELTERING HOME FOR GIRLS.

MRS. BIRT'S work is in great need of **£5000**, to buy and enlarge the Home, so that it will shelter

ONE HUNDRED LITTLE GIRLS

(Instead of only Thirty as at present),

To be Trained and placed in Happy Homes in Canada.

2,000 CHILDREN ALREADY RESCUED. PRESENT PREMISES TOTALLY INADEQUATE.

This great **Seaport of the World** swarms with

PERISHING CHILDREN.

Our cry is that of the Thames boatman at the *Princess Alice* disaster, **"OH FOR A BIGGER BOAT!"**

Amount already received towards enlarging the premises, in 1881, £41; in 1882, £150 8s. 6d.; and during the current year, £50; total, £241 8s. 6d.

Cheques and P.O.O. crossed "Union Bank" to Treasurer, Jos. Thorburn, Esq., 13, *Rumford Street, Liverpool*; Saml. Smith, Esq., M.P., *Prince's Park, Liverpool*; *or*

Mrs. BIRT, Sheltering Homes, Liverpool.

OUTCAST—DESTITUTE—HOMELESS.

Field Lane Refuges, Ragged Church, Babies' Nursery, &c., &c.

The Committee urgently appeal for aid in carrying on the numerous operations, temporal and spiritual, of this Institution.

His Royal Highness the Duke of Connaught, K.G., declared the Institution to form a perfect network of Charitable operations, and in allusion to the *Babies' Crêche*, observed that this feature was an "*immense boon* to the poor mothers who had to gain their own livelihood, as well as look after their husbands." His Royal Highness further characterised the work of the Institution as proceeding on the "*the Parental System*" (Extract from speech of His Royal Highness, April 23, 1883).

"The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy."—Job xxix. 13.
"The poor shall never cease out of the land."—Deut. xv. 11.
"He that giveth to the poor shall not lack."—Prov. xxviii. 27.

The URGENTLY NEEDED FUNDS will be gratefully received by the Treasurer, Wilfred A. Bevan, Esq., 54, Lombard-street; the Bankers, Messrs. Barclay, Bevan, Tritton & Co., 54, Lombard-street; Messrs. Ransome, Bouverie & Co., 1, Pall Mall East, W.; or by

PEREGRINE PLATT, *Secretary.*

Field Lane Refuges, Vine Street, Clerkenwell Road, E.C.

The Christian.

THE COMING DAY.

COMMENTING on a Socialist poem recently published, called "The Coming Day," a daily contemporary, criticising the vagueness of the poet's sketch, has the following statement: "After all," says the critic, "a vision is never drawn to scale like an architect's plan; and what can be more sublimely vague than the great petition which for centuries has enshrined the best aspirations of the Western world, 'Thy kingdom come: thy will be done on earth as it is in heaven'?" Is it really so? Are these heaven-taught words of prayer really vague and shadowy? Or do they not rather demonstrate clearly and unmistakably the glorious character of the millennium God has planned and promised to the world? That a day shall come when universal blessedness will take the place of general trouble, and peace and plenty crown the days of all mankind, is no mere fancy but a sober fact, no poet's dream but sure prophetic promise. Poverty, injustice, and all the ills the down-trodden and oppressed of mankind complain of, shall disappear, and the just rights of man be universally secured. The inspired prophets of God have set forth the true character of the reign of righteousness and peace which we are taught to pray for and expect, and that in terms by no means ambiguous or shadowy. They point us to a kingdom in which the Christ is King, the will of God the only law, submission and obedience to that will the spirit of all its subjects, those subjects being all the peoples of the earth, and the Christianity which contains within itself everything calculated to refine, elevate, and sanctify mankind, the creed and practice of every son of man. Let us turn to some of the inspired descriptions of the coming kingdom of God: in vain shall we search for vagueness in their terms, bright and glowing as a summer sky are their scenes, clear and distinct as bells at even are their tones. Let us look and hearken:—

"It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many peoples: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Is. ii. 2—4).

No more tyranny or oppression then; no more injustice or wrong.

"The mountains shall bring peace to the people, and the little hills—by righteousness. He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor . . . . He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. *All kings shall fall down before Him, all nations shall serve Him.*" (Psalm lxxii.)

Take another of these Divine Testimonies:—

"All the ends of the earth shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Him. For the kingdom is the Lord's: and He is the governor among the nations." "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

There is no vagueness here, it is all clear enough both as to means and end. And yet the common idea of the millennium of the Bible is, that it is vague and undefinable. Even many Christians shun the theme as difficult, and remote from the common lines of sacred thought, while most are content to enshrine an assertion of its reality among the things to be believed, without attempting to realise its promises and prospects. With such, any effort to present to the mind a clear conception of the personal reign of Christ is regarded as chimerical and dangerous.

Is there not a need for preaching "the Gospel of the Kingdom," as well as "the Gospel of the grace of God"? "Would it not be well to set forth with greater fulness not only "the sufferings of Christ," but also "the glories that shall follow"? Would not more open, clear, and definite testimony as to the royal crown our Lord shall wear as King of men be wisely mingled with our faithful preaching of the doctrine of his cross? He did not more surely come to suffer than He shall come to reign. The prophecies of his humiliation which have been so wondrously and literally fulfilled are not more certainly from God than those which (as yet unfulfilled) point us onward to his exaltation as King over all the earth. Why is so large a portion of the sacred Word occupied with the future of the world's history, if we in its exposition are to treat the subject with reserve, and pass it by as nebulous and vague?

Sound and clear teaching on the true character of the coming Kingdom of God, the means by which it shall be set up, and the preparation needful in view of its approach, is requisite in days when men are persuading themselves that social reform and universal prosperity can be brought about by anarchy, communism, and democratic lawlessness To turn the restless minds of men, burning with a sense of wrong and thirsting for better surroundings than their lot in life affords, away from vain and hopeless efforts such as demagogues and agitators would lead them to make, to Him who is at once the Saviour of sinners and the friend of man—to point them, not to strife and discord, but to the Prince of Peace, proving how, not by the upheaval of society through secret plottings and political conspiracies, but by the glorious appearing of the King of kings, the regeneration and reorganisation of the world must be brought about—this surely is a work worthy of our earnest attention and our steadfast aim; work in harmony with Christ's commission to his disciples, and with the example of all who have gone forth as the inspired heralds of his Word.

Nor will such work paralyse or even interfere with the present duty of the Church to labour for the promotion of everything calculated to benefit society and alleviate its many ills. Our mission to-day is to present Christ as the Saviour from sin, and in proportion as we succeed in drawing men to Him and discipling them to his service, we shall succeed in raising them from the degradation and distress incident to the reign of sin, and the usurping rule of Satan as "the prince of this world." Ardent pre-millennarians cannot fairly be charged with indifference to existing evils, proofs to the contrary abound in the annals of past and present social and evangelistic labour. But none the less do such work "unto the Kingdom," knowing that until it comes partial success is all they can secure. Hence it is ours to proclaim the coming King as well as the risen Saviour, as the Hope of the world.

The Word of Truth deals not alone with spiritual and eternal prospects, primary and conspicuous as its presentation of such themes may be. The redemptive work of Christ includes more than the salvation of the soul, it contemplates the overthrow of Satan's power in our world, the restitution of all things, and the reconstitution of society at large on the basis of righteousness and truth. We have a Gospel for the world as well as for the Church, an evangel for creation as well as for the sinner, "because the creature itself also (the groaning travailing creation) shall be delivered from the bondage of corruption into the glorious liberty of the children of God." A better time is coming, the Golden Age is at hand, and as surely as the Lord liveth, all flesh shall see the salvation of God. Dark and lowering as the sky may now appear, sad and sorrowful as are many signs of the times, discordant and tumultuous as are the passions of mankind, unbelieving and almost despairing as are many around us, it shall yet come to pass that—

"A king shall reign in righteousness, and princes rule in judgment. And a Man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. The vile person shall no more be called liberal, nor the churl said to be bountiful" (Isa. xxxii. 1—4).

Heartily and intelligently may we therefore adopt Dr. Bonar's words of "faith and hope" and say:—

"Great King of kings, why dost thou stay,
Why tarriest Thou upon thy way,
Why lingers the expected day?
Thy kingdom come!

"Sin has prevailed on earth too long;
Ages of evil, pain, and wrong,
Have marr'd the meditated song,
Thy kingdom come!

"O King of glory, King of peace,
Bid all these storms and tumults cease,
Bring in thy reign of righteousness;
Thy kingdom come!"

"For Jesus' Sake."

By GEORGIANA M. TAYLOR.

"FOR Jesus' sake" all sin forgiven!
"For Jesus' sake" sweet rest!
'Tis this glad word has wooed and won
My heart to love Him best.
His praise I sing, my Lord! my King!
Who died my peace to make;
And all the day, and all the way,
An echo in my heart shall say,
"For Jesus' sake!"

"For Jesus' sake!" These precious words
Shall be like pinions swift,
To waft my prayers through heaven's gate,
And bear back many a gift.
Each answer free God sends to me,
Then joyfully I'll take,
And all the day, and all the way,
An echo in my heart shall say,
"For Jesus' sake!"

When often, like a wayward child,
I murmur at His will,
Then this sweet word, "For Jesus' sake,"
My restless heart can still.
I bow my head; and, gently led,
His easy yoke I take!
And all the day, and all the way,
An echo in my heart shall say,
"For Jesus' sake!"

In suffering sore, or toilsome task,
His burden light I'll bear;
"For Jesus' sake" shall sweeten all,
Till his bright home I share;
And then this song, more sweet, more strong,
In heaven my harp shall wake;
Led all the way, till that glad day,
Eternally my heart shall say,
"For Jesus' sake!"

* From Lays of Lowly Service. 1s. *Morgan & Scott.*

"I can Bear anything Now."

GOING into one of our large West-end shops early one Monday morning, I observed that the young woman who served me appeared to be suffering from cold. She remarked that the shop was always cold on Monday mornings. I suggested that as customers increased she would not feel the cold so much. I was greatly surprised by her quick reply: "Yes; but I have such a bright prospect before me, I don't mind all these little trials now as I used to." I imagined she might be anticipating a holiday, or possibly marriage, and expressed sympathy in her anticipated pleasures. I said I hoped she might fully realise all she looked for. Her prompt reply was: "Yes, I am sure I shall. I am looking to be with Jesus. He has saved me, and I can bear anything now that I have that prospect."

She went on to tell me that a year and a half ago she entered on this blessed life, and with a glowing smile, remarked: "I have been so happy ever since!" I inquired what she was doing for Him, who had done everything for her, and had given her such a fortune in his love. She replied: "I have a class on Sundays, and I do love it so. I am always looking out for opportunities of speaking a word for Jesus." The dear girl's full heart seemed relieved of its burden of joy by these few words with a fellow pilgrim, and I need not add how my own soul was refreshed, and my heart gladdened, to find this sister in Christ so ready to tell of his love.

Can we not adopt some plans yet untried for meeting the spiritual need of the hundreds of young men and women in our City and West-end shops? F. D.

An Undenominational Church.

WE have read in *The Postman* for November a deeply interesting article entitled, "An Experiment in Village Church Life." It seems that at Benson, a village on the Thames, of some 1200 inhabitants, there has been for several years past a successful effort to sustain church-life and action apart from Denominationalism.

Five years ago a few men of fervent spirit and wide Christian sympathies banded together to provide a place of worship, which should be the home and centre of work, not for a sect, but for all believers in Christ who desired to unite on a purely Christian basis, and with no sectarian object in view. Their leading principle was thus expressed:—

"We believe that a church is an organised assembly of believers, that the ends of its institution are exclusively spiritual, and that all who profess faith in Christ, and whose conversation is such as becometh the Gospel, are entitled to church membership."

The result was that a building was soon erected, persons of various opinions on minor points, but one in Christ, were enrolled as members of the community, and a pastor obtained like-minded with themselves. The outcome of the plan thus far has been most satisfactory, both as it refers to the edification and comfort of the church, and the influence exerted on the world. The ordinance of the Lord's Supper is, of course, regularly observed. Baptism is not practised in either form, but left in each case to the private judgment of members, who are advised to give effect to their own convictions. Both sacraments are regarded as Christian privileges, not as church rites. The last annual report shows a happy and thriving state of things, and speaks of encouragement on all sides.

Why should not similar efforts abound in towns as well as in villages? It is true that where wider scope is found for work than village life presents, sects and parties do not stand so much in each other's, and, worse than that, in Christ's way, but everywhere Christian communion and power for good would be increased by the true principle of church organisation being recognised, and *isms* of all kinds disowned. That principle we hold to be union on the ground of faith in the Lord Jesus as the Saviour and Ruler of his people, the one only Way, Truth, and Life.

NORWICH.—Mr. Frank H. White has recently delivered in the Victoria Hall, in this city, three lectures on the Tabernacle of Moses and the Temple of Solomon, illustrated by his beautiful and costly dissolving views. The hall was well filled and the lectures were highly appreciated. Mr. White preached in the hall on Sunday, November 18, to a very large and most attentive congregation.

SOLDIERS AT ALDERSHOT.—Some time ago you kindly inserted a few lines from me in your valuable paper about my wife's Mission basket for Miss Daniell's Soldiers' Homes. This year has proved a successful one, and she is anxious to carry on the work; she would be greatly obliged if your readers would assist her in this by sending contributions of work, paintings, china, &c., prepaid.

J. H. P. Anderson, Lieut.-Colonel R.A.
Albemarle Villa, Stoke, Devonport.

A GOOD EXAMPLE.—"Last year," says a writer in the *Chrétien Belge*, "I asked some of the teachers to meet me half an hour before the opening of the Sunday-school for prayer; three or four responded to the invitation; the number has steadily increased, so that we now number from twelve to fifteen. The prayers are only of one minute's length, and much edification results from listening to and joining in these short prayers. This meeting has a double effect—the teachers, male and female, are no longer late in the school, and they are full of zeal in giving their lesson."

For the Young.

"JESUS IS WITH ME."

THERE was once a little girl who attended our Sunday-school, whose name was Eliza. Her parents, though poor in this world, were rich in Christ. This little girl was left one afternoon to mind the house while her parents went out on business.

It was getting towards evening, and on my visiting rounds I came to her door. I knocked, and in a moment Eliza came and opened the door with light in hand. "Is your father at home?" I asked. "No, sir." "Is your mother in?" "No, sir." "Who else is at home besides you?" "Only Jesus," was her reply, her face beaming with joy. "Are you not afraid to be left by yourself in this house?" "No, sir, because Jesus is with me." How sweet and simple was her trust in Jesus.

After a little talk with this dear child, I went away reflecting on the words, "Except ye be converted and become as little children, ye cannot enter the kingdom." This girl continued to love and serve her Saviour, first at home, where her piety was shown by a meek and quiet spirit; afterwards in the work-place, where she was employed among a number of girls. By-and-by Jesus became so very precious to her, that she felt sure God would have her directly engaged in his work. So, after much prayer for guidance, she was sent with others to fields of labour in Scotland, Ireland, and other parts, to seek souls for Jesus, whom she loved so dearly. God has greatly blessed and owned her testimony to the saving of many. I hope this true narrative may inspire the hearts of many young readers with the same love, faith, and zeal, for our loving Lord Jesus.

James Sharpless.
Gospel Hall, Spitalfields.

A GERMAN LEGEND.

When God the Lord had made the whole wide world, and saw that it was all good, He sent all the animals to Adam that he should give to each its name; but all the flowers He placed before Himself, and went from one to another, telling each its name, so that they all knew what they were to be called.

But one little flower had looked up so happily with its blue eyes at the blessed God, opening its golden heart to Him, that it quite forgot all about itself, and so did not know its name. It was very much ashamed, and bowed down its blossoms and buds, saying, "Ah! dear Lord, be not angry with me; I could not help gazing at Thee, till I forgot everything, even the name Thou gavest to me; wilt Thou tell it me again? and I will not again forget." Then God looked kindly at the little flower at his feet; "I am not angry with you; that you forget yourself is no sin, only 'Forget-me-not;'" and with that He went away, for the dear Lord could not stay long by a little flower—earth and heaven wait upon Him. But the flower was very happy, and is so to this day; every one loves it.

Dear children, we should all be flowers in God's garden. What name has God given you? Have you also forgotten it? Then bow before his feet, and let Him give you the best name, the name that is above every name, the name of your Redeemer—Christ-ian. Hide yourself in Christ; forget yourself; then will God imprint in your heart, "Forget-Me-not."—*Die Sonntags-Schule.*

Miss Anstey's Colar Mission.

DEAR SIR,—The following important extracts from a letter recently received from Miss Anstey, of the Colar Mission, call for much prayer on the part of the Lord's people, and I trust an increasing interest may be stirred up in the hearts of many on behalf of the blessed work in that devoted labourer's hands. In the letter from which these extracts are taken, Miss Anstey speaks of the great straits she is in. When expressing her warm acknowledgment for the £50 donation lately given through THE CHRISTIAN, she ventures the earnest hope that eleven other like donations may be given before the year is out, to cover the ordinary expenditure of the Mission. I feel sanguine that the present great need will find a response in the hearts of many who have it in their power to relieve Miss Anstey from anxiety, so that the work in her hands be not hindered.

Yours faithfully, SUBSCRIBER.

EXTRACTS.

"COLAR, October 12, 1883,—Colar is in a wonderful state of excitement; the officials are greatly at the bottom of it. The Dervan has written to state that the Deputy-Commissioner is bound to keep order, &c., and therefore, if he forbids us to preach in the streets we must obey him. The Deputy-Commissioner, who is a bigotted Brahmin, says that the preaching is distasteful to the majority of the inhabitants of Colar, and so we are forbidden to preach. They are very angry because I have purchased a site in the very heart of the pettah (town). We went down and took possession in the name of the Lord. The roofs of the neighbouring houses presented a picturesque scene, with the inhabitants gazing at what was going on. They fetched musicians to make as much noise as possible to drown the sound of Gospel singing and preaching, but it failed. Next day the Amildar begged us not to go down as the Deputy-Commissioner was away, and he was responsible for the peace. We heard that more than a hundred people were waiting for us; we kept away, and went elsewhere, amongst the pariahs (lowest classes), who listened to the Word gladly.

"Yesterday, the Deputy-Commissioner having returned, went to the spot and said we should not be allowed to build on it (so the man who sold it to me said). They wanted the man who sold it to us to sign a paper, saying he had given it to a temple. This he refused to do. They thought he would overlook the item in the paper to be signed, but he saw it, and said, 'How can I sign this paper when I have sold the land to Miss Anstey?' Then they wanted him to say he had sold it on the condition that we would not build a church on it, but he refused to say so. In the market-place we are expressly forbidden, by the Dervan, to preach. I have written to explain that I have hired a stand there, but in the meantime I have purchased a splendid site, which commands the market. Hundreds collect there every Thursday, and they listen with deep attention to the Gospel news.

"Poor Colar is a dark, bigotted place, and has long been in a dead slumber; but now it is being awakened from end to end from its deadly sleep. The people say they will kill us if we go down again to preach on the site in the heart of the bazaar—no doubt they will. A large stone, on one occasion, was thrown with violence into the carriage; it struck me with full force in the face so that I was nearly stunned, and I could hardly tell what mischief had been done. Again and again, to the endangering of life and limb, large stones are thrown by mischievous persons."

A YOUNG LADIES' PAPER.—We understand that, on January 1, a new monthly paper will be issued under the auspices of the Young Women's Christian Association (*Partridge & Co.* 1d). General information as to business engagements and recreation will be given, as well as reports upon Christian work.

SMYRNA REST.—Mrs. Grimston writes of the usefulness of this Rest, where recently a number of sailors met for prayer and Bible-reading day after day while their ships were in the Bay. One owns to being the only one in his family undecided for Christ; another takes the pledge; while a third comes to tell of the death of a messmate, and is spoken to on the subject of being ready. Conversations and meetings are held as often as opportunity offers, and this Rest is also a place of retreat for sailors when ashore. Help for this work may be sent to Mr. S. S. Bagster, Conference Hall, Mildmay-park.

NOTES FROM THE UNITED STATES—3.

By GAWIN KIRKHAM.

CINCINNATI.

AFTER a hasty visit to Louisville and the mammoth caves of Kentucky, I reached Cincinnati, a city of some 300,000 souls, on Saturday evening, October 13. Next morning I asked the manager of my hotel where I could hear a good sermon. With something like a sneer in his tone, he replied, "People here go to church more for the singing than the sermon." In a ramble through the streets I noticed, as at St. Louis, all the walls and windows covered with theatrical announcements, and, as there, with one exception, relating to the plays for this particular Sunday. Where there are many theatres and saloons there is sure to be much vice: hence this city has been called "the Paris of America."

In the course of my walk I saw a number of young ladies with Bible and hymn-book in hand enter St. Paul's Methodist Episcopal Church. I followed them and found a large Sunday-school setting down to its morning work. What specially struck me was the large proportion of young people in attendance. While the teaching progressed, I was shown over the Wesleyan Women's College, by its President, this being the place from which the young ladies I had noticed came. It is a very complete institution and has 100 students. Returning to church I heard a good stirring sermon. When finished, the minister invited any troubled ones or those who wished to join the church to come to the communion rails, and he would speak to them. The first to respond was a man of gentlemanly bearing, who knelt down as a true, tearful penitent. It had a remarkable effect upon the large congregation, but with the exception of two, who came for church-membership, no one followed his example.

In the afternoon and evening I heard Mason Long, the converted gambler and saloon-keeper, speak. The story of this man's life, prior to his conversion, some six years ago, is

AN AWFUL RECORD OF EVIL.

It was during a striking Gospel Temperance movement at Fort Wayne, Indiana, that he was laid hold of, first for Temperance, and then for Christ. For some time past he has been travelling through the States in a wagon drawn by two fine horses, which he delights to tell the people he purchased with money saved from tobacco. He has also in the wagon a quartette for singing Gospel songs, accompanied by an organ. Hundreds gathered round this wagon, and when it was lighted up at night the effect was very striking. He told what God had done for him, and did it in such an earnest, yet modest, tone, that the large crowd stood spell-bound. Yet he used great plainness of speech in showing up gamblers and saloon-keepers. His earnest pleading "to save the boys," as he frequently put it, must be accompanied by the happiest results. Thousands of copies of his autobiography have been sold.

My personal labours in the city were not great. But in two evangelistic meetings I addressed in the Y.M.C.A. Rooms, and in three open-air addresses, there were tokens of the Holy Spirit's work. A policeman, sent by a Jew to stop me, said, "I'm very sorry, for I'd rather serve God than man any day."

WASHINGTON.

From Cincinnati to Washington, over the Alleghany Mountains and by Harper's Ferry, is more than 500 miles. It was very pleasant to see a well-kept, finished city, after the unfinished ones of the West. I was also struck with the large proportion of coloured people in a population of over 150,000. At my hotel I found one of these, a waiter, studying for the law, when his day's work was over. I was informed that open-air preaching was prohibited, though a policeman stood by while I spoke in one of the principal thoroughfares, without interference. One evening I heard an address in All Souls' (Unitarian) Church by a Brahmin named Mozomdar, secretary of the Brahmo Somaj, a new sect in India which seeks to free the Hindoos from superstition, to lessen the evils of caste, and to elevate women. His address was intently listened to by a large congregation, but, alas! it only placed our adorable Lord and Saviour Jesus Christ as one among many, instead of giving Him his true place as "Head over all things." Altogether the meeting was but a cold affair, as there was not a note of song or word of prayer.

(To be continued.)

Working Lads in Devonport.

SIR,—I need not generalise on the great need there is to seek to bring spiritual and mora influences to bear on the young working lads—the apprentices, errand boys, masons' lads, and market boys—of our town. How to reach the hearts of these lads, to win their confidence, in efforts for their good—that was the problem I set myself to solve two years ago, in the town of Devonport. I hired the hall of a coffee house weekly, on the early closing night, and distributed handbills to the effect that meetings and entertainments would be there held "for working lads, and errand boys only. Admission free." The first night about 100 boys came, and a meeting, beginning with prayer and hymn singing, was got through fairly well. The next Wednesday quite 200 lads arrived; at the third meeting perhaps 300 were present.

After this the hall was so overcrowded, with consequent confusion and disorder, that admission by ticket, on personal application, was necessary. Over 600 boys applied for tickets. We then formed Sunday-afternoon Bible-classes and held evening meetings after the churches and chapels were closed, the attendance almost equalling the Wednesday night meetings. After six weeks we formed our "Working Lads' Temperance Brigade." One hundred lads joined the first night, and our numbers have steadily increased. We have now 885 members, and a branch at Launceston numbering 100 members. The boys officer the brigade themselves. Drum and fife bands have been formed, and clothing clubs, savings banks, &c.

After a year we were able to start an institute for working lads. One room is set apart as a hall for Gospel and Temperance meetings, Bible-classes, night schools, &c.; one as a reading and recreation room, and one as a gymnasium, with an experienced instructor. During the year it has been open about 600 lads have, for longer or shorter periods, been members. It is open daily for their use, and the Sunday afternoon and evening meetings are held there. Mr. Edward Arrowsmith, when on a mission here, addressed the boys, expressing great interest in the work.

The whole work is carried out on broad unsectarian lines. The institute is supported fairly well from local sources. We sadly need a better building, if only the money could be obtained—to build, or alter, an existing place—for which £1000 would be required. The whole expense, however, of the Gospel and Temperance work has, for these two years, fallen on Mr. ——. I venture, therefore, to ask Christian friends to help me to extend this work. I should be thankful for gifts of books, Bibles, Sankey's hymns, illustrated papers, tracts, &c., and especially lads' clothes. Many of our lads have happy homes and appear to want nothing but sympathy and guidance; others—poor boys—want everything: clothes, boots, and often food. Many would gladly come to the Sunday Bible-classes and meetings, but the want of the Sunday suit keeps them hanging about the streets and lanes near their homes, hardened and reckless. I shall be glad to communicate with anyone willing to help in extending the work, as God may send the means and show the way.

M. R. MOORE.

11, *Tamar-terrace, Devonport.*

Messrs. Moody & Sankey in London.

THE WANDSWORTH MEETINGS.

PERHAPS the most noteworthy feature of the Wandsworth meetings during the past week was the efforts made to bring in "outsiders." Mr. Moody made strenuous efforts, with the willing help of the workers, to accomplish this, and their efforts have not been without success. Professing Christians, and church or chapel goers generally, were urged to take advantage of the afternoon Bible Readings and to absent themselves from the evening gatherings, thus leaving room for those whose daily avocations prevent their early attendance. The Bible Readings have therefore been larger than during the previous week, and have been times of much spiritual power and refreshing from the presence of the Lord. The half-hour prayer-meeting that follows the address Mr. Moody declares to be the most solemn of all the engagements of the week. All who have any personal burden, or concern for the salvation and sanctification of those dear to them, are encouraged to present their petitions. Certainly, nothing could be more touchingly impressive than the stream of requests that comes from all parts of the assembly at these prayer-meetings. One day Mr. Moody was specially moved by the requests presented by children on behalf of drunken fathers. "We are hearing from all quarters of men being blessed. I believe it is God answering the prayers of his children at these meetings."

Those who wished to secure a seat at the evening meetings favourable for sight and hearing, have had to be on the spot about an hour before the advertised time for commencing. But this, as Mr. Moody well knows and frequently says, is just what cannot or will not be done by the very class he most wishes to reach. Many working men will come dropping into the hall almost at the last moment, and if all the seats are taken up, probably they do not feel sufficient interest to stand through the service in a remote corner of the hall. Even if they do, the distance from the preacher is so great that he stands little chance of bringing the truth to bear upon them with effect. To obviate this a plan has been adopted that has evidently worked well. Several rows of seats in the very front of the central section are reserved specially for working men. As they arrive they are passed up by the stewards and seated right under the eye of the speaker. From the appearance of those who filled up these reserved seats at the evening meetings last week, no reasonable doubt could be entertained that they were the very sort wanted. In their every-day working garb, and mostly innocent of all acquaintance with toilet requisites, they were probably in nine cases out of ten those who never darken the door of church or chapel from one year's end to another. The free and easy nature of the preliminary service of song soon sets them at their ease, albeit they look rather awkward and shy at first. A few friendly words from Mr. Moody, or a little bit of musical drill, made them feel quite at home, and secured their attention for the evening.

While these rough, hard-fisted, and rather grimy-looking fellows evidently enjoyed the singing of the Gospel hymns, comparatively few of them chimed in—a sure proof that they were not *habitués* of any religious service. Mr. Sankey and his helpers did their best to interest and impress these men. Then Mr. Moody's sturdy, vigorous exhortations and appeals have been such as they could easily grasp and understand; his words did not go over the head of the dullest of them, but struck home with wonderful directness and power. In some of these discourses one could not fail to notice the dexterous way in which the evangelist appealed to the common sense of his hearers, convincing them by the *reductio ad absurdum* process of reasoning. When expatiating one evening on the scripturalness of sudden conversion, or instant salvation, he gave a supposed conversation between an anxious inquirer and one of those "modern philosophers" who object to evangelical views of conversion. To be consistent with his theory of "gradual conversion," this philosophor's advice to a man who had been in the habit of stealing say £100 a year, would be to reduce the amount by one-half the next year; thus, in process of time, he would be converted! These illustrations, if somewhat grotesque, were effective in paving the way for the enforcement of the truth that a man must thoroughly, and at once, break with sin, if he would enter into the kingdom of God.

On Friday evening Mr. Moody preached on "Excuses." His burning words had a wonderful effect in cutting the ground from under the feet of all who seek to postpone their acceptance of God's invitation to be present at the Marriage Supper of the Lamb. During the twelve years of his evangelistic labours he said he had probably heard as many excuses as most men; he could not say that he had ever found one that was more reasonable than those offered by the three men mentioned in the parable of our Lord. One of the popular "excuses" offered by those who are pressed to accept this invitation is that the Christian life is a hard and gloomy one. "I would like," exclaimed Mr. Moody, "to take the most faithful follower of the devil in all London, and place him on this platform alongside of an experienced servant of the Lord Jesus Christ: let the electric light be turned on them, and their very faces would soon tell us who had been serving the hardest master. Those who have never served Jesus Christ are not capable of judging; the men who have known both sides are the men to tell which is the best. I'd like to ask every Christian man here if he has found Christ to be a hard Master." To this challenge there came a good many negative responses. "You seem to say it rather faintly," said the speaker. Whereupon there were stentorian shouts of "No!" "No!" "I have worn Christ's yoke," continued Mr. Moody, "about twenty-five years, and I declare I do not know that I have got it on, it is so light." Another popular "excuse" mentioned was the lack of moral courage to confess Christ. The searching words of the preacher on this point found their mark in one case at least that was unmistakeably revealed in the after-meeting. A young person to whom one of the workers spoke, was trembling from head to foot with emotion, insomuch that she seemed to have lost the power of utterance. The worker ultimately discovered that the way of salvation was perfectly familiar to the one who was so troubled, but she lacked the courage to take a bold stand for Christ before her friends and neighbours. This after-meeting was one of the best and largest of the Wandsworth Mission.

GOSPEL TEMPERANCE MEETING.

On Saturday evening last I went to Down Lodge Hall. At first I must admit to a feeling of disappointment, caused by my ignorance of the fact that the renowned Missioners did not conduct meetings on Saturdays, that day being their day of rest. However, my disappointment was forgotten when, on entering the building from the platform entrance, I saw about 2000 people who had gathered together for the purpose of hearing Mr. William Noble, of Hoxton Hall, speak on Gospel Temperance. As this mass of people—mostly of the working class—rose to sing a hymn of praise, I mentally thanked God that that movement was becoming a power in the land.

Mr. Noble first of all introduced one or two helpers, and asked them to give "a few words of testimony." Mr. J. Christie Mackenzie said that in his Family Pledge-book, from July 24, 1882, to November, 1883, he had recorded 1571 pledges. This is an average of twenty-three per week for the sixty-eight weeks. Surely, I thought as I listened, this ought to stimulate other temperance workers. This gentleman said his boy was sitting at the breakfast table a few days previous, when the little fellow, desirous of being very helpful, began to cut some bread; the knife slipped, and he cut his finger to the bone. He was sent at once to the surgeon, and when he returned the first words he said were, "Oh, papa! I wish I had not touched that knife." That was what many a poor man said who had been wounded, not only in the flesh, but in his soul, by the steel of the devil's alcohol; he came to tell them of the surgeon of total abstinence, and of the great Physician, the sympathising Jesus.

A Thames bargeman in a homely manner told how greatly he had been blessed in purse, mind, and soul by his thirty-six years' total abstinence. After he signed the pledge he went and bought his Father's will for 4d. (producing a Testament). Though he could not read a word of it then, he praised the Lord he could read it now, and that it was the rule of his life. Referring to his temporal prosperity, he said the Lord had prospered him so much that he was recently able to give £50 towards helping forward the Lord's cause. At one time, at Gravesend, he was in great danger from a very heavy sea, and thought probably he should find a watery grave; but he opened his little Testament and read, "I go to prepare a place for you," and "In my Father's house are many mansions," so felt if he had met with a watery grave it would only have been an exchange for a heavenly mansion. The influence of this simple speech was greatly felt; it was told with that confidence which comes from conscious possession. No one who listened to the bargee could doubt but that Christ was to him "a living bright reality."

Mr. Thorn, a carpenter, next followed with an earnest appeal to the working men to come over on to the side of total abstinence.

Mr. Noble then spoke. He knows how to touch the right chords in the human breast; his address was not a temperance one, with "a dash of the Gospel," but a thoroughly earnest Gospel Temperance speech. Mr. Noble believes that life reformation must commence at the Cross of Christ, and he seeks to make his hearers believe the same.

At this point (while the choir was singing) the Temperance workers moved about the building, and met the personal objections of those who were "almost persuaded" to sign the Temperance pledge. The result proved that many had been influenced by the addresses, and only needed the kindly invitation. Mr. Brooke followed with a short, earnest address on the commercial bearing of the subject. He, like the bargee, had been rescued from the sea of intemperance, and landed safely on the shore of Gospel Temperance.

I left the meeting cheered and encouraged with a feeling of gratitude to God that He had raised up men who had consecrated their time and energy to the rolling away of England's greatest curse. Nellie E. Mate.

LAST SUNDAY AT WANDSWORTH.

On Sunday morning at eight, Mr. Moody spoke to a large body of Christian workers, and others. The pivot of his address was the distinction between the Holy Spirit dwelling in every believer, and the same Spirit resting on those who seek Him for power in service. People speak of a second blessing, but the disciples received many successive "blessings:" "Receive ye the Holy Ghost" (John xx. 22): "While He blessed them He was parted from them" (Luke xxiv. 51); "They were filled with the Holy Ghost" (Acts ii. 4); "They were again filled with the same Spirit" (Acts iv. 31). A comforting thought for those who had lost their power was that Samson's hair had not, thank God, been pulled up by the roots. It grew again, and his power returned. The address was marked by frequent quaint, pungent, and encouraging remarks.

In consequence of indisposition, Mr. Sankey was unable to be present all this day; ladies and Mr. Earle, the leader of the choir, rendered efficient service by singing solos with excellent effect. There can be no doubt that the gift of song, as exercised by the choir, or by

individuals, or by the whole congregation, has a most beneficial influence upon the mind of speaker and hearers. As Elisha was calmed by a minstrel before he prophesied to the kings, (2 Kings iii. 15), so the effect upon the preacher of the stirring or plaintive melodies which form so considerable a part of these services is very perceptible. The number who rose for prayer at each of the evangelistic meetings was beyond counting. Cases of very considerable interest are met with in the inquiry-room; many backsliders are restored; some leave one meeting under deep impression who return at another and find rest; while numbers accept Christ as their Saviour on the spot.

After the evening meeting Mr. George Williams gathered into a side room about 150 young men, chiefly those who had recently decided for Christ; after several testimonies had been given, it was proposed to form a Young Men's Christian Association in Wandsworth, and steps were taken to that end.

THE MUSIC OF THE MEETINGS.

(*From "The Nonconformist and Independent."*)

"How far, Mr. Sankey, is your singing in its expression and phrasing the result of premeditation, and how far is it due to the impulse of the moment?" We are speaking to the evangelist in the tiny sitting-room of a small house in North London, where, for the period of the London Mission, he has found a temporary shelter for his family and himself. "I am no musician," he replies; "indeed, I am no singer. I was never taught to sing. When I began this work, I asked Dr. Root, of Chicago, how I could best preserve my voice from wear and decay. He told me to sing naturally, and never to force the tone. I have tried to follow his advice, and I am thankful to say I have kept my voice wonderfully. Maybe, if I had gone to a master he would have ruined it in trying to make it better. Such things have happened. As to my singing, there is no art or conscious design in it. I never touch a song that does not speak to me in every word and phrase. Before I sing I must feel, and the hymn must be of such a kind that I know I can send home what I feel into the hearts of those who listen. I find it much more difficult to get good words than good music. Our best words come from England, the music which best suits our purpose comes from America. Your composers, apparently, do not care to write simple things such as we need. We can get plenty of the grand and solid style, but though that is useful now and again, our services could not thrive upon it." And so the chat proceeds.

There has been plenty of debate over these American Gospel song-tunes. Are they legitimate church music, and if not, is it wise to employ a musical idiom in the prayer-meeting and Mission service which cannot be tolerated in the church? Taste formed on Bach, on the simpler counterpoint of our stately old English hymn-tunes, or on the warmly-coloured modern tunes of Dykes and Barnby, finds these American pieces hopelessly insipid, not to say vulgar. Their structure is, indeed, extremely slight. The old hymn-tune, with fundamental harmony at each beat, moves with the stride and strength of a giant, while the attenuated effect of these American tunes is largely due to their changing the harmony but once in the bar. The frequent employment of march rhythm is also distasteful to the ear which has fed itself upon good models. Again, the plan of these tunes is bad enough to start with, but still worse when they multiply by the hundred, so that it settles into a mannerism. Not much fluency or power of caricature are needed to manufacture them by the dozen at the pianoforte extempore.

Yet, after the musician has vented his spleen upon this degenerate psalmody, an important fact remains. Music in worship is a means, not an end, and we are bound to consider how far these tunes serve their end in Mission work, which, after all, has not musical training for its object, so much as the kindling of the Divine spark in the hearts of the worshippers. Without doubt these songs touch the common throng; they match the words to which they are sung, and carry them. The American Gospel hymn is nothing if it is not emotional. It takes a simple phrase, and repeats it over and over again. There is no reasoning, nor are the lines made heavy with introspection. "Tell me the story simply, as to a little child." The feelings are touched; the stiffest of us become children again. Now, as these hymns are slight and simple, so they naturally suggest slight and simple music. Some of these American tunes have found their way into our standard collections, and have been re-harmonised with chords changing at each note, like orthodox tunes. This is mere editorial pedantry. From every point of view they are much better left as they are.

Mr. Sankey and his singing have in several ways distinctly advanced our church music. To him more than to any living person must be attributed the ripening of opinion in favour of organs in Scotland. He did not argue the lawfulness of instrumental accompaniments in Divine worship, but he superseded argument by making people *feel* that organs were consistent with devotion and helpful to it.

Of course, like all blessings, organs may be so used as to become a curse. As we converse with Mr. Sankey on this point, he says: "I use my reed-organ just to support my own voice or the voices of the choir. But, oh! the rushing and roaring of the organ that often greets me when I attend a church. The din is sometimes so great that I cannot sing. If the organists *must* make a noise, let them play a solo. When voices are singing they ought to be at the top."

The power of expression, and especially of soft singing, is another lesson that those who have ears to hear may learn from Mr. Sankey. We remark to him that while in his own meetings expression is used to intensify the force of the words, no sooner is his influence withdrawn than Mission choirs sink into a level and noisy monotony. He admits the fact, and regrets it. The softest singing he finds to be, spiritually, the most impressive. "It is the still small voice," he says. "Often when I meet a new choir for the first time I find them singing as if for dear life; and the impression prevails that not to exert the full power of voice is to show lukewarmness in the cause. The choir fears that, if they sink their voices to a whisper, there will be a collapse. I tell them that the only collapse I fear is lest by the absence of expression they should fail to make the music touch the congregation. Their best singing, I warn them, will be their softest, and the softer it is the more impressive will it be. Of course we have plenty of passages in our hymns that demand loud and rousing singing. But there is no need to call the attention of choirs to these."

Mere "shading" is not the only useful lesson taught us by Mr. Sankey. He shows us what may be done to relieve the sameness of congregational singing. The American Gospel song has borrowed from secular music that most social, most heart-impelling contrivance, the chorus. This unites soloist or choir with the congregation in inter-reacting sympathy, drawing all into the circle. The vast majority of the pieces have a refrain, burden, or chorus, which a congregation picks up by ear in a moment. Others have a recurring line, like No. 304, "Come, Great Deliverer, come," which the congregation hurl back upon the smooth voices of the choir. Mr. Sankey, as we talk to him, multiplies examples of the kind. A hymn, to which he has himself composed the tune, "Take me as I am," has been sung, each of the first three lines by a third part of the congregation, the whole joining in the fourth line, "And take me as I am." At Leicester the meetings were held in a skating-rink, in which there was a far-off end gallery, nearly an eighth of a mile away from the platform. Mr. Sankey announced the hymn—

> "We shall meet beyond the river
> By-and-bye; by-and-bye."

He said he would sing the first line himself; the choir were to sing the first "by-and-bye," and the people in the distant end gallery, the second "by-and-bye." This last response was so long in coming, that on the platform they thought the direction had been misunderstood. Almost as if, indeed, from another world, the words at last floated to them, touching most powerfully the feelings of the congregation below. It is, of course, a question to what extent such methods can be introduced in ordinary services. As employed by Mr. Sankey they are spontaneous and intensely devotional. Elsewhere they might become formal and artificial. But we may safely use any such means, so long as hearts are touched by them.

Mr. Sankey was not the first "Gospel singer," but he has, more than any other, inspired imitators. Singing such as his is now a common part of the services by which all the churches are endeavouring to reach the masses. He is not a trained vocalist. A singing-master would find faults in every measure that he sings. His style is more recitative than singing; he sacrifices time unnecessarily to impulse and feeling. The effect is often jerky, intermittent, disconnected. It is speaking with a sustained voice. But his earnestness is so apparent that it covers a multitude of faults; indeed, his transparent naturalness and his fervour so fix our attention upon what he is singing that we do not think of the faults. If Mr. Sankey were a finished singer, it is possible that he would touch his audiences less. He is utterly lost in his theme, and thinks no more of how he looks or how his voice sounds while he is singing, than does Mr. Moody while he is preaching. Every word throbs with feeling, and in yearning, pleading phrases the large tender heart of the man is especially conspicuous. "Gospel singers," who wish to follow in Mr. Sankey's footsteps, may go elsewhere to learn vocalisation, but from Mr. Sankey, if from no higher source, they must learn to forget themselves and sing straight from the heart.

NOTES AND INCIDENTS.

Among the readers of your accounts of the blessed meetings at Priory Hall, and of the "Notes of Workers," there are doubtless many anxious parents, deeply interested in the fact of so many dear young people brought back to the Good Shepherd's fold. May I add, for the encouragement of such, yearning for the salvation of their own children, my personal observation as a worker at the hall, that the majority of the young people with whom I conversed were children of praying, anxious parents.

A Mildmay Deaconess.

Y.M.C.A., THE PRIORY, ISLINGTON.

Mr. Henry Thorne has closed his Mission to young men in the Priory Hall. The Word has been spoken with the demonstration of the Spirit and with power. Young men night after night have yielded their hearts to the Lord; the members also have been strengthened in their Christian life. At the closing of the Mission on Friday evening, a number of young converts rose one after the other and testified to new interests, hopes, and realisations through the appeals of Mr. Thorne.

HOW THE BABIES ARE DISPOSED OF.

The following extract from a private letter of a lady who attended one of Mr. Moody's afternoon meetings at Wandsworth last week is interesting, as showing what becomes of some of the babies, while their mothers go to the hall. The lady says:—"I heard of something on coming out which pleased me immensely. Two small, tattered children inquired of me 'where the babies were minded?' I did not know, but felt curious; so I followed the little inquirers up to Down Lodge itself, where there was a small crowd of mothers and babies. I asked one woman about it, and she told me that the ladies at Down Lodge, with their nurses, undertake to mind the little children while the mothers attend the meeting. She said, 'There is a large room with fires, and toys all round, and a real lady is nursing my Polly, and Polly has some cake and milk.' There! I call that real good of the

ladies at Down Lodge; especially as some of the babies are not over clean. The said Polly was, though, and chubby and kissable."

A BACKSLIDER RESTORED.

A friend sends to us the details of an interesting case. Six months ago the writer incidentally heard of a young man who had not only left his first love, after a Christian profession of several years, but had imbibed sceptical views. Three months later the writer met at the house of a friend in London a young man towards whom he was greatly attracted, and who turned out to be the very sceptical backslider of whom he had previously heard. He invited the young man to visit him, and having thus formed an acquaintance, sought to lead him back to the fold whence he had strayed. Notwithstanding his earnest entreaties and fervent prayers, the young man still lingered in the cold shades of doubt and negation, though at times there were symptoms of his yielding. Having casually observed in our columns the programme of Messrs. Moody and Sankey's Mission at Wandsworth, the writer at once took steps to secure the attendance of his friend at the meetings. They went on several occasions; the young backslider was spoken with by Mr. Moody as well as others, but apparently he showed little signs of relenting. Finally, however, on the evening of Sunday week, when Mr. Moody spoke on "Sowing and Reaping," he stood up among those who were desirous of being saved, and in the subsequent inquiry-meeting he definitely yielded his heart anew to his Lord.

MAKING RESTITUTION.

The following letter has lately been sent to a friend:—

"I would like to give my testimony to the power of God's grace to change the sinner. I was brought into the fold during Mr. Moody's first visit to Ireland. I was attracted to the meetings more by curiosity than anything else. After being under conviction for a few days, I was able to rest my soul on John iii. 16. That night two of my fellow-workmen professed faith in Christ; one of them, with myself, is still pressing forward, while the other returned to his wallowing in the mire.

"The three of us had taken some of our master's property. We knew that we could not serve Christ without confessing our sin to our Master and making restitution. One evening Mr. Moody preached on Zaccheus. We saw ourselves in Zaccheus, and the Spirit brought home our sin; so we resolved we would confess to our master, even though we should be put into prison. Thank God, he forgave us, when we brought back what we had taken away.

"Though we were young, we began to work for God at once in whatever way we could. I believe that was one reason why we had no desire to go back to the world again. I was a bookbinder by trade, but I resolved I would give myself entirely to direct Christian work. I helped at meetings, and in my spare moments I improved myself. Three years ago I left business and went to college to prepare for the ministry. The Lord brought me through my examinations, in answer to prayer. I shall take my degree next year, if the Lord will, and, with his blessing, after that I shall go either to America or Australia to labour for the Lord there. I am engaged in Mission work at present, which the Lord is blessing."

[For a report of Mr. Moody's meeting with the inmates of Putney Hospital for Incurables see page 20.]

CHRISTMAS PRESENTS.—Miss Skinner intends, through the City Missionaries, to distribute her "Friendly Letter, addressed to Barmaids," in directed envelopes, with Christmas cards, in each public-house in Bath. She thinks that other ladies would like to imitate her example. Miss Skinner has a barrow, which has been used in Caxton Brigade work, and would be happy to give it, stocked with her "Friendly Letters," &c., to any society or Christian worker who could make a good use of both in the Lord's service. The recipient would, of course, pay the carriage from Bath.—Address, Miss Skinner, 5, St. James's-square.

SUNDAY-SCHOOL CONFERENCE IN CAPE TOWN.

THREE years ago I sent an account to THE CHRISTIAN of a Sunday-school Conference held at Stellenbosch, about thirty miles from Cape Town. It was then intended to form a South African Sunday-school Union, and the following year an elaborate scheme was submitted at another Conference held in Cape Town. It was, however, found impracticable to carry this out. The difficulties in a thinly-populated country, in which two different languages (Dutch and English) are spoken, proved insuperable. A united committee was, however, appointed for the purpose of arranging an annual Sunday-school Conference. Preparations were made for again holding a Conference at Stellenbosch last year, but in consequence of the terrible outbreak of smallpox, which was then raging in Cape Town, in which thousands died, this had to be abandoned.

This year a Conference has been held in Cape Town, from October 18 to 21. The Triennial Synod of the Dutch Reformed Church, which was sitting at Cape Town, kindly set apart the 19th for this object, so that their ministers and others might be free to attend it. We have had meetings in which the presence and power of God's Holy Spirit have been powerfully felt, and believe that much blessing will be the result. Besides the large number of ministers and elders present from all parts of the Colony, from 150 to 200 Sunday-school teachers came in from the country districts, for the greater part of whom free board and lodgings were found by the Reception Committee. Representatives were also present from the Orange Free State and the Transvaal.

The Conference opened by a prayer-meeting, in the South African Mission Chapel, on the evening of the 18th, presided over by Rev. William Murray, and addressed by Rev. A. Kriel in Dutch, and Rev. G. Murray in English, Rev. G. W. Stegmann, sen., also speaking in both languages. Rev. A. Kriel spoke of the Conference at Stellenbosch, three years ago, as having been in many respects a turning point in his life. He drew the attention of Sunday-school teachers to the words of Jesus to Peter *before* He said, "Feed my lambs:" "Simon, son of Jonas, lovest thou Me more than these?" Love to Jesus, above all else, must be the chief characteristic of the Sunday-school teacher. It was to *such* that Jesus said, "Feed my lambs." Rev. George Murray read the tract entitled "A Minister's Dream," and urged the teachers to examine their hearts, and see if their zeal for Christ was sincere and real, or if self had any part in it. The prayers were full of solemn confession of failure in the past, of humiliation before God, and of longings for increased consecration in the future.

The morning of the 19th was set apart for an examination in Dutch, of the deaf and dumb pupils at Mr. Labat's school for mutes, at Worcester. They are taught to speak by watching the motion of the teachers lips. The large Dutch church was crowded, and a sum of nearly £90 collected in aid of the institution. In the afternoon and evening a Sunday-school Conference was held in Dutch in the Wesleyan church. Papers and addresses bearing on Sunday-school work were given by Revs. G. W. Stegmann, sen., E. Z. de Beer, Adrian Hofmeyr, and A. Murray. They were marked by great earnestness. Rev. A Murray said that the needs of the Sunday-school teacher were the same as those of the minister. At a Ministers' Conference held recently at Worcester, these had been spoken of as threefold, viz., prayer, consecration, and the indwelling power of the Holy Spirit. These were absolutely necessary to make a successful Sunday-school teacher. Sankey's hymns were sung in Dutch. About 600 were present at each of these meetings. Further instructive papers were given by Revs. P. Tearle (Wesleyan), W. Jarvis (Congregational), and one of the American lady teachers at the Huguenot Seminary, Wellington.

Questions were invited from those present on any subjects bearing on Sunday-school work. Unfortunately time did not permit of their all being answered. The following were, however, replied to by Rev. A. Murray, viz., "What should be done in the case of teachers who indulge in purely worldly amusements but who continue to teach in the Sunday-school? "Tell them they *must* choose between one or the other. One or the other *must* be given up." "What is to be done in the case of a teacher who feels his or her responsibility so deeply as to wish to resign in consequence?" "Thank God that you feel it at all. Go to Him and cast yourself upon Him in your weakness and your insufficiency; do not give up, but seek with more earnest prayer and consecration that God will fulfil His promise to give to those who ask; and to supply all your need through Christ Jesus." He entreated those present to take hold of God by believing prayer—yielding themselves to Him to be cleansed from all sin—that He may work in them according to His own will. Thus would they become truly successful in their classes, and be the means of leading their children to Christ.

On Sunday afternoon a united service of teachers and children was held in Dutch and English in the large Dutch Reformed Church. Between 5,000 and 6,000 people were gathered together in the large building, which is the second largest under one span in the world. Some of these were Malays, who looked very picturesque in their peculiar costumes of brilliant colours. Addresses were given by the Revs. C. Murray and J. H. Hofmeyr. This service closed the proceedings of the Conference, which will, we trust, be long remembered by those present, encouraging them to more earnest efforts to bring their scholars to the Saviour.

Cape Town, October 22. C. E. COOK.

[The publication of the foregoing has been unavoidably delayed.]

The Lads of South London.

WRITING as to the opening of the reconstructed "Golden Lion," in Southwark, to which we referred in our "Notes," last week, Mr. J. W. C. Fegan says:—

"Our plans are to keep the conversion of the lads as our definite aim, and to make the secular instruction very thorough. It has been very cheering to hear how they appreciate the comforts and advantages they now enjoy instead of having to listlessly lounge about the streets, or sit cabined up in their overcrowded homes.

"A kind Christian lady and her daughter have generously undertaken to pay the rent, and a gentleman, anxious that the lads should have really competent teaching—especially in drawing—bears nearly all the expenses of instruction. I would be very grateful for any parcels of books, illustrated papers, magazines, &c., sent carriage paid to my address below. I think any friends interested in the welfare of working youths who may find time any night to pay 'The Golden Lion' a visit will leave convinced that our effort, to a great extent, very cheaply and unostentatiously solves the difficult problem, how to retain a hold upon the elder scholars in our Sunday and Ragged-schools. May I add that in view of winter frosts and snows, I will be most thankful for left-off clothes of any description, however well worn, for the very deserving poor, whose struggles to keep body and soul together are painfully before me day by day and night by night.

"*The Boys' Home*, 95, *Southwark-street, S.E.*"

Y.W.C.A., SOUTHAMPTON.—This Association has prospered during the past year. The monthly meetings have been well attended and helpful to many. A useful Registry-office has been a boon to a number of young and friendless girls. The "Home" is much appreciated, and many young women have been led to the Lord Jesus Christ.

Y.W.C.A., GOSPORT.—The annual winter tea of this association was held in St. Matthew's School-room on November 20, when about 130 members and friends were present. Major Poole, of Southampton, gave a striking address on "The Companionship of Christ." Prayer is asked for a blessing on the work during the winter among the young women of Gosport.

Mission Work at Lewisham.

TWELVE months ago, under the title, "A "Woman's Work at Lewisham," we gave an account of the evangelistic work conducted in that metropolitan suburb by Mrs. Canning Pysh. A few days back the second anniversary of the Canonbury Hall Mission was held in the Lewisham Public Hall. Colonel Wilmot Brooke, of Blackheath, presided, and the gathering was a numerous one. Addresses were delivered by the Chairman, also by Mrs. Pysh, Rev. G. Pysh, Mr. Nott, Mr. and Mrs. Bunning, and Mr. Richard Turner.

The report, read by Mr. Joseph Pitter, showed that the work in connection with the Mission is going on with unabated vigour and success. The "marching out" of the Mission is conducted as before, with singing, addresses, and prayer, and is very effective in attracting an audience for the indoor services. During the summer months there were out-door services on Blackheath. A week scarcely ever passed without some souls being brought to Christ. Much success has attended the Blue Ribbon Gospel Temperance work, conducted by Rev. G. Pysh, more than 500 pledges having been taken during the year. The only matter for regret is the want of a larger building in which to hold the services and meetings. Efforts to obtain a more commodious place have hitherto failed, but the hope of getting a suitable building is still entertained. There is every indication that with a larger structure for the indoor gatherings, o much more extended work might be carried on. The want of a suitable site, rather than the mere question of funds, has been the chief obstacle to the attainment of this object.

A Fresh Departure in Chicago.

IN a recent issue of the Chicago *Advance* the following short article is given as representing the "first fruits of the Christian Convention" held in that city some months ago under the presidency of Mr. Moody:—

"Rev. Dr. Scudder, pastor of Plymouth Church of this city, has taken a step in the right direction for reaching the masses. For many years the audiences in Plymouth Church have been small; the wealth and social surroundings of the organisation have been considered among the reasons that the common people were not brought in. That they have had good preaching is well known. This is specially true since Dr. Scudder has come to the pulpit—a man whose fame is national, and whose success in San Francisco and Brooklyn has been beyond question. But still, the audiences, while large in the morning, were small in the evening.

"Last Sabbath morning Dr. Scudder preached no sermon, but in a vigorous address told his people, in substance, that he could not preach to empty seats; that he would not, and that there was one of these three courses open to him: To suspend the Sabbath evening services, to go back to Brooklyn, where he had a call to open a new enterprise, or to adopt a measure which he then proposed. It was this: To have a large chorus choir, of say 100, for Sabbath evening; to have the seats free; to have that part of the city districted and visited by members of the church inviting persons to the meetings; to introduce popular hymns, and in every way show that the services were for everybody. His congregation adopted his plan heartily, and 10,000 dollars were raised at once, to pay off a small debt remaining on the church, and provide funds for the great choir, and the new hymn-books for popular singing.

"We have not the least doubt of the success of this movement. People will come to the finest church or hall, if there is anything to come for, and they know that they are welcome. No fine church ever kept a poor man from its door if he knew that he was wanted, and that there was something for him inside."

A LECTURE SERMON.

ON Tuesday evening, Nov. 27, Mr. Theodore West, of Darlington, a former resident of Leeds, whose father attained a high position in his profession of analytical chemist, gave a very interesting lecture in the Friends' Meeting House, Leeds, on "Construction and Design in Nature." The lecture was illustrated by coloured drawings and specimens of the work of bees, ants, and wasps, the mechanism of shells, and the human eye and hand.

After describing the intelligence of ants and bees in their constructive works, their care for their young, their forethought in storing food, &c., the lecturer said he thought that we knew too little, or regarded too little the wonderful qualities of these apparently insignificant creatures, who were as much deserving of honourable titles as our great and learned men who had letters added to their names. The ant, for instance, was a mining engineer, a civil engineer, an agriculturist, and a sanitary inspector of no mean capacity, as he had found to his cost in Australia, where everything eatable which could be got at was cleared away by them with marvellous celerity. The bee was the prince of mathematicians, having constructed its cells on such perfect principles that a slight mistake in a table of logarithms was brought to light by two German mathematicians, who were calculating the angles of the greatest strengths, combined with the largest capacity, and found the angle of the bee's cell was right, while the table was slightly inaccurate.

The marvellous efficiency of the human eye and hand were touched upon as far as time would allow, the lecturer not omitting to give honour to the great First Cause. Specimens of shells were shown, including the Nautilus, to illustrate the beautiful symmetrical curves which no compass can execute; and the question was asked, was it possible to attribute the skill and wisdom shown by these humblest creatures in the scale of nature (slugs and snails) to anything else than the Divine intelligence which created them? When man learned drawing or modelling, he had to go through a laborious process of training, beginning with the simplest lines and forms; but these creatures, without any such schooling, constructed, out of the lime in sea-water and sea-weeds, dwellings of exquisite beauty of form and colour. The lecturer had ground down some of the larger species of shells to show their internal structure, and dilated upon the freedom, beauty, and accuracy of the lines, which none could see without admiring.

The lecture was listened to throughout with unabated interest by a mixed audience, many of whom were working men who attend the Friends' Adult Sunday-schools. What an open field there is for sermons of this kind among the hard-headed practical working men of the present day, many of whom are led away by the shallow arguments of infidels! Our Saviour's example in preaching may surely be followed with advantage. He knew well how to interest the masses. "The common people heard Him gladly." His parables from nature, his illustrations from everyday life, his spiritual truths drawn from outward and familiar objects, were eagerly listened to, and those whose spiritual eyes and ears were open, saw and heard the wonderful things He was never weary of unfolding.

There can be little doubt that the remarkable success which has attended the work of the American evangelists has been due in part to their seizing upon familiar objects for illustrating Divine truth. We fear that too much of the preaching of the present day has been above the heads of the masses; and not till we can do as the Saviour did—appeal to the poor and ignorant (and such appeals are as effectual among the rich and educated)—shall we find that they will come to hear. J. L.

HITCHIN COLPORTEUR SOCIETY.—The sales during the past year at the Society's prices have amounted to £785, consisting of over 12,000 books, 31,000 small books and magazines, 6000 Religious Tract Society Tracts, 19,000 Drummond's Stirling tracts, and 250,000 Little Pilgrim series; there has also been a free distribution of 5000 tracts.

Working Men in Kentish Town.

MALDEN Hall, one of the Evangelistic Mission buildings, was on Wednesday evening, Nov. 28, the scene of a meeting of three hundred working men. Three lines of railway, London and North-Western, Midland, and North London, have their goods yards in or adjacent to Kentish Town, and the evangelistic efforts put forth at Malden Hall have reached a number of railway men and others.

About twenty ladies presided at the tea-tables; after tea a social meeting was held, at which various members gave individual testimonies of experience of conversion and of Christian life.

The hymn, "Now, just a word for Jesus," appropriately commenced the meeting for testimony, and after prayer, one who announced himself as a working man somewhat sermonised the guests. He was followed by a Midland Railway signalman (himself a convert at Messrs. Moody and Sankey's work in 1875), who testified that he would not exchange the joy which Christian life carried with it for a thousand worlds. There was a manliness and a straightforwardness about this stalwart signalman's utterance which contrasted favourably with the effort at preaching of the preceding speaker. "A ruler once came to Jesus by night," with the refrain, "Ye must be born again," was then sung with great heartiness. Scarcely had the last note died away, when a voice was heard, "I am a living witness that this is true." It came from one who said he was a bricklayer, and that his besetting sin had no less than three times brought him within a few inches of the public executioner's rope, but who testified that through the preaching of three gipsies God had saved his soul. In strange contrast as to matter, but with an enthusiasm of manner which made his utterance indistinct, one who is a wood-chopper gave his testimony, which was deep and solid, as from one of the Puritan Fathers of two centuries ago.

Quickly and adroitly Wm. Grove, Dr. Barnardo's helper in Gospel work in the East of London, arrested the attention of the meeting by one of his characteristic addresses, which so vividly present the reality of the conflict between the forces of good and evil. Mr. Grove's home-thrusts were keen, and evidently carried conviction to his listeners. An engine-driver on the London and North Western followed; in homely phrase, but with an intensity of earnestness which was well in harmony with the tone of the meeting, he testified his experience of the attractive power of the Cross. The engine-driver was followed respectively by a stone-mason and by a stone-sawyer, and after the hymn "I shall be satisfied" had been sung as a solo by a Midland Railway accountant, the meeting was concluded in the usual way. It is clear that the methods adopted at Malden Hall have succeeded in reaching the working classes to a considerable extent.

FREE CHURCH MOVEMENT IN NORWAY.—Among recent movements for the advancement of the Gospel on the Continent, there is one well worthy of the sympathy of Christians in this country. It is a remarkable work of grace which is leading to the formation here and there of Free churches in Norway—which, in the words of a Glasgow clergyman who knows them well, "are becoming centres of blessing to the communities in which they are placed." The movement commenced in 1876 under the leadership of the Rev. Paul Wettergreen of Arendal, a minister of the State Church, who had laboured for many years as a missionary in South Africa. Influenced by the desire for spiritual independence, he organised a church on a Presbyterian basis. This little church now consists of some eight congregations; and as a proof that it was commenced in no narrow sectarian spirit, it has many sympathisers among the pastors and laity of the National Church, who have not themselves seen their way to join its communion. Indeed, as the church is entirely missionary in its character, and as the field in Norway is very far from being overtaken by the existing organisations, many hail it as a new power in the evangelisation of the country.—*Christian Leader.*

Notes and Comments.

OUR readers will observe that the meetings of Messrs. Moody and Sankey at Wandsworth closed yesterday (Wednesday); the opening meetings at Stepney take place this afternoon and evening (Thursday), at 3 and 8. All information may be obtained from the Hon. Secretaries, at the Stepney Green Hall, Harford-street, and Ben Jonsons-road, London, E. Friends in the country may apply to Mr. Robt. Paton, 186, Aldersgate-street, London, E.C. Further details will be found in our list of "Forthcoming meetings."

We are glad to learn, by a recent communication from Port Elizabeth, that the Rev. J. Mountain is recovering his health, which had become seriously impaired through overwork. At the date of writing he had returned from a sea voyage, and was purposing to take a further period of rest up country before resuming active evangelistic and temperance work.

The annual meeting of the Pastors' College was held last week at the Metropolitan Tabernacle. Both by his remarks on that occasion, and by his reference to the subject in this month's *Sword and Trowel*, Mr. Spurgeon shows he is by no means moved from his determination to stand by orthodox truth, spite of those who brand him with narrowness, and charge him with attempting to force back the clock. With characteristic firmness and quaintness, he says:—

"If we could put the clock back to the right time, as shown by our Lord and the Apostles, we would gladly do so; but this is beyond our power. The pretended advance is evil, and only evil. Each man must, however, answer for himself unto God. All we ask is to be clear of complicity in this boastful progress beyond what is plainly revealed. What next is to be done we cannot yet tell: but it would be idle to pretend to a fellowship which we do not feel. We do not regulate our theology by a clock, but by eternal truth. We may not know what's o'clock in the Christian world, but we believe in 'Jesus Christ, the same yesterday, and to-day, and for ever.'"

Mr. Spurgeon is not alone in his wonderment as to where men are drifting in these days of changeful creeds and loosening hold on truth. We thoroughly sympathise with his words at the meeting referred to, when he said:

"He was sure they wanted particularly just now men who would teach definitely the Gospel of Jesus Christ. He did not know where the churches were going to. Instead of revelation, which they all once believed to be infallible, they were now relegated to thought, which meant fancy, which meant nonsense generally in the long run, as to any chance of blessing the sons of men thereby. Therefore they needed to have a college which was not ashamed to be thought dogmatic and positive. He would sooner have no men in the college than there should be any doubt as to their belief."

A correspondent speaks of meetings held in his own town, where Christians of all denominations are invited periodically to assemble on the ground of their common faith in Christ, and that for mutual edification. Such a plan must tend to break down the spirit of sectarianism and party strife; if wisely conducted these meetings must conduce greatly to awaken desire for undenominational action all round. There surely is enough in Christ to furnish a centre of loving unity for those who are his, without having recourse to minor differences, and making them badges of party distinction.

The West Lancashire Railway certainly presents features in its management of a very exemplary character. Mr. T. Gilbert, the General Manager, writes to the British Women's Temperance Association stating that no intoxicants are sold at any of its station refreshment rooms; the whole of the company's officials are total abstainers, and no man receives an appointment unless he has been an abstainer of some standing.

The sentences passed upon Messrs. Wardle and Watters, the two City men just convicted of fraud on the River Plate Bank, ought to have a wholesome effect. The guilt of these men was only enhanced by their position in society, and by their previous reputations for probity. Such advantages placed it in their power to commit the crimes for which they have been punished. The nature of their crime renders it necessary to read a lesson unmistakable in its character to the business world. The foundations of commercial and professional confidence would be rudely shaken if they had many imitators, and the rigorous hand of law must be invoked in all such cases.

We wish we could believe that these convictions will serve to check the spirit of commercial gambling which has become so common of late years. It is well that the light should fall upon the dark spots of City life, even though, as in this case, it throws a lurid glare upon the proceedings of some of its prominent actors. Dishonesty is ever impolitic in the end; he who hastes to be rich, and is careless of principle in the means he employs, sooner or later must reap the fruit of his ill-doing, however much he may seem to prosper for a season.

A writer in *The Standard* says that some seventy or eighty tons of good nutritive food were lost to the toiling millions of London, Manchester, &c., on one day this month at Inverness, because the railway charges are so heavy that no London buyers could be found. Surely a monopoly exercised with such inhumanity calls for Government interference. The freight of a barrel of herrings to Germany or Russia is 1s. 6d. to 2s. To London by rail it is about 12s. The correspondent adds:—

"If our railway rates for the carriage of fish were reduced, as they might be, to within reasonable bounds, the shoals of fish swimming on the south-west and west coasts of Ireland would find hands to catch them and markets ready to receive them in all our large manufacturing towns and seats of commerce. The Irish people would thus be benefited inestimably, and commerce would find its way into channels hitherto a stranger to it."

The Vicar of Burton-on-Trent requested the Bishop of Lichfield to sanction the removal of Rev. W. J. Smith from the curacy of that parish on the ground of his having offended the brewers of the town by his advocacy of total abstinence principles. The reply of the Bishop is in the affirmative! So we have the edifying (?) spectacle of a bishop and a vicar uniting to oust a brother minister from his sphere of labour, because his fidelity to conviction on the drink traffic and its curse to the land is likely to deprive the Church of gold and silver, derived from the promoters of the traffic. Comment is needless; only too plainly does the fact speak for itself, and thousands will know how to apply it to the detriment of truth. The old cry, "The craft is in danger!" has once more prevailed. Still, "Great is Diana of the Ephesians."

Among the "Centres of Spiritual Activity" (to quote its own heading), *The Pall Mall Gazette* has just included the Positivist place of assembly known as Newton Hall. A description of the work carried on there appeared last week from the pen of Mr. Frederic Harrison. He tells us that the discourses there delivered, and the great ends aimed at, all centre in "one Gospel, and that is the perfecting of man's life on earth by a truly scientific understanding of man's powers, limits, and wants." In the endeavour to educate the people in this direction the Positivist finds his ideal religion, and claims to have a really spiritual end in view.

Mr. Harrison says the fault of the churches is that in their eagerness to be spiritual they are ceasing to be human, and he asserts that Positivism enlarges the sphere of religion, and broadens it till every common act of existence is a religious act, and the rule of man's spiritual nature is acknowledged in industry, art, politics, and every social institution and habit. All this sounds well, but observation proves that in actual fact Positivism, instead of spiritualising the secular, so secularises the spiritual that spirituality is entirely lost. It is by bringing every secular act to the height of true religion that we really sanctify and ennoble life, not by bringing religion down to the secular level. The gospel for which Mr. Harrison pleads aims at levelling down; that of Christ, at levelling up.

A letter appeared in the Port Elizabeth *Telegraph*, of October 18, which completely refutes the statement made by Mr. Anthony Trollope and others to the effect that when the Kafir is taught to sing psalms and read books he becomes sly, a liar, and a thief whom it is impossible to trust. The writer is Rev. Samuel Brook, a highly esteemed missionary clergyman in Port Elizabeth, one who has been much blessed in Christian work among the natives. Mr. Brook says of the sure results of faithful Gospel teaching:—

"These effects may be seen in the Missions to the Kafir race in St. Stephen's, the Wesleyan, and the Edwards' Memorial. I will leave those who know more about the two last-named to speak on their behalf, and only refer to St. Stephen's Mission as the one on which I can speak confidently. The native Christians belonging to it are industrious, sober, and honest. During the many years I have had the oversight of it, *not one has been convicted of theft or drunkenness*. It is not the native *Christians*, but the native *heathens*, who swarm round the doors of canteens, and are daily brought up before the magistrate, and are to be found in our prison—the dirty Kafir whom Mr. Trollope and the Welsh Diogenes consider such a trustworthy servant in his ignorant state; but whom the missionary converts into a liar, a thief, and a dangerous character."

Nothing can be more unworthy of literary men, and travellers who profess to be interested in the welfare of distant lands, than to make statements prejudicial to Christian labour among the heathen without having taken pains to investigate the facts. Mr. Brook justly says, those who write and speak as those named above have done, are to be condemned for making their damaging assertions without due inquiry or proof. Faithful missionaries in all parts of the world are able to challenge fullest inquiry into the character of those converted by the grace of God from heathenism to the Gospel of Christ.

A striking sign of the times, and of the current of thought in our day, is found in the fact that the English Church Union should have thrown open its rooms for a series of conferences on Socialism. Canon Shuttle-

worth spoke on the subject the other evening, and said that Socialism proper dated from Christ, and that wherever Christianity had been predominant, sooner or later Socialism appeared also. The Canon gave but little clue to what he means by Socialism. It would be well for all who deal with that topic, to carefully analyse it, and clearly define what they intend by it, as various ideas wise and otherwise, are attached to it.

The question of overwork at schools, which has much occupied public attention of late, has received practical illustration at Bacup. Dr. Brown, the medical officer, stated at a meeting of the Town Council there the other day, that a girl had just died from inflammation of the brain, brought on by overpressure at school. He said education nowadays was often pushed to such an extent that childhood was robbed of all its happiness and joyousness. It tended to physical and mental deterioration. There is at least sufficient truth in this to make the subject one worthy of serious attention.

The influence exerted by David Strauss and his writings on the religious thought of the age has been pernicious in the extreme. The upas tree of modern scepticism has grown and flourished in the congenial soil of his productions, so that multitudes have been injured by its deadening influence, and poisoned by its evil fruit. It is with the deepest regret that we see in *The Standard* for November 24 an appreciatory reference to him, and his friendship with the late Princess Alice. That he should have been able to assert that his work on Voltaire owed much to her influence, and received her approbation, is a fact which adds nothing to the value of the biography just published, and which would have been wisely omitted.

Recollections of the life of a princess who was so gifted and beloved, and who is still so sorely missed and lamented as the Grand Duchess of Hesse, will be looked forward to with great interest by a large number of readers. Many of them, we apprehend, will see with sadness the prominence given by the editor to her intimacy with the German sceptic. Already there is a deplorable readiness on the part of those who ought to be firm in their defence of the truth, to favour and patronise literary men who are known enemies of Christianity. It is to be feared that an example set in so high a quarter will prove injurious to many young minds, some of whom may not be able to resist the influence of Straussism so successfully as we are glad to believe the Princess did.

After a long and faithful Christian pastorate, Rev. W. Poole Balfern, of Brighton, is compelled through advancing age and sickness to retire from active public work. A number of friends, representing various denominations, desire to show their appreciation of the services he has rendered to the churches, by raising a substantial testimonial on his behalf. We feel sure that many who have no personal acquaintance with Mr. Balfern, but who have received profit from his numerous poetical contributions to the Christian Press, will be glad to join in this expression of sympathy and regard. Mr. S. Comber, 6, Shaftesbury-road, Brighton, Honorary Secretary of the movement, will thankfully receive communications.

We understand that a brief memoir of the late Lord Congleton, with portrait, will appear in the January number of *Footsteps of Truth*.

A correspondent, writing to us on "The East-end Question," makes some pertinent suggestions. Many, he remarks, who excuse themselves from relieving the poor and needy on the ground of inability, might well consider how much they waste on useless indulgence. Many smokers spend a shilling per week on tobacco, moderate drinkers two and three shillings on their glass of ale, and others spend in needless trifles of various kinds equal amounts. Only half these sums would suffice to bring fire to some cheerless hearth, bread to some empty cupboard, or help in some other way to a destitute home. The worth of a single shilling to a match-box maker, who earns a paltry twopence per gross, is wealth itself, slight as it may be to many who throw it away on mere selfish whims.

Selfishness is not the crime of the rich alone, nor are they the only class responsible for the due discharge of the duties of benevolence. Among the lower middle class, and even on the part of the really poor, there may often be seen examples of charity and self-sacrificing kindness to others worthy of highest commendation. We are all bound by the law of Christ to bear one another's burdens, and if to do so necessitates the denying ourselves some of the little extravagances of life, all the more shall we reap the blessing pronounced on those who consider the poor.

One good result of the agitation on the condition of "Outcast London," is that landlords and sub-landlords are being compelled to set their houses in order. A case, tried at the Southwark police-court last week, proves that a man who rents a house for the purpose of letting out rooms is responsible for their being habitable and clean. The defendant, in this case, renting three houses in Mint-street, was fined twenty shillings and costs for each house, for allowing them to be filthy and in bad repair. A little more sharpness and close inspection on the part of medical and sanitary officers will do good service.

London's "Bitter Cry" is finding an echo in other places. A correspondence has been going on for some days in the *Daily Telegraph*, revealing the fact that in the royal burgh of Windsor, under the very shadow of our Queen's palatial abode, a state of things exists that is a burning disgrace to the sanitary authorities of the town. The Rector of Windsor has manfully espoused the cause of the poor and needy in his parish; we trust he will not relax his efforts till this shameful social abuse is rectified, and the proprietors of these "wretched tenements" are compelled by the strong grip of the law to make them at least approximately fit for human habitation.

A correspondent points out an inaccuracy that he has discovered in the printing of the "brevier 16mo" edition of the Revised New Testament. In 1 Cor. iii. 5, the word "Lord" is transposed. In the pica and nonpareil editions the passage reads correctly: "What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him." Those who happen to possess the brevier edition should make the necessary correction.

The new Irish Gospel song, "I will," words by Major Whittle, and music by Mr. J. McGranahan, will be given in our next issue.

A large number of friends assembled on Saturday afternoon last in Abney Park Cemetery for the funeral of the late Mr. G. J. Knight, of Hackney. After the service in the church, Rev. W. Tyler and Rev. W. Cuff conducted the meeting round the grave. Testimonies were given by them and also by Messrs. Harding, R. C. Morgan, and W. Noble, to the Christian character and long life of usefulness of their departed friend. A monument to the memory of the late Dr. Ellis was afterwards unveiled.

From time to time serious complaints have been made as to the prevalence of gambling on ocean steamers; hitherto it has seemed difficult to bring about any abatement of the evil. The following cablegram from the New York correspondent of *The Standard* appeared in that journal last week:—

"A prosecution in the police-court to-day has exposed an extraordinary story of gambling on board the Cunard steamer *Servia*, and Henry Rice has been compelled to refund to Robert Sullivan a sum of 2780 dollars, of which Sullivan charged Rice with having cheated him. The other passengers say it is merely a quarrel between the two over the division of their winnings from twenty others, who lost various sums, averaging 200 dollars each. One passenger lost 1500 dollars; two Englishmen, brothers, lost 500 each. One passenger landed in a penniless condition. An American, returning from Oxford, assisted by others, forcibly compelled the restitution of the money that had been won from a young man coming from India. The play was generally high, and frequently the loss of hundreds of dollars depended on the toss of a coin. Money was also lost at card playing."

We observe also that an action for libel brought by another well-known company against the *Montreal Witness*, because of adverse comments as to the gambling permitted on their Transatlantic steamers, has been decided in favour of the newspaper. We trust these public exposures may help in the suppression of this crying offence against public morals.

The Vienna correspondent of *The Standard* furnishes its readers with an interesting account of a second proposed tour of exploration in "the Dark Continent," by Dr. Holub, under the patronage of the Austrian Government. One paragraph in the statement is peculiarly gratifying:—

"As a proof of the instinctive good sense of some of these [Central African] tribes, Dr. Holub mentions the fact that two kings, Montsoua and Khama, with whom he is personally acquainted, do not permit the importation of alcohol in their dominions, and that any European who transgresses that law is published."

Observers of the sky have seen with wonder and delight, during the last week or two, the unwonted brilliance and beauty of the sunsets, and in some cases the sunrise, with which we have been visited. Their magnificence has been such as is seldom seen in our isles, and glowing descriptions of the phenomena have appeared in various journals. The suggestion is not far to reach, that if we are careful to observe the spiritual horizon, we may be permitted to see yet clearer and brighter manifestations of that better Sun, whose beams are indeed healing and life-giving to those on whom they fall. Amid prevailing gloom, He shines forth, often when least expected, always when looked for with eagerness and faith.

THE REVIVAL IN IRELAND.

TRALEE.

SIR,—On Wednesday, November 14, their Mission in Tralee was opened by Major Whittle and Mr. and Mrs. McGranahan. The notice of their intended visit had been short, but the committee, consisting of persons of different sections of the church, working in pleasing harmony and with a hearty goodwill, gave themselves to making the necessary arrangements. United prayer-meetings were held twice each day to invoke the Divine blessing in preparing the hearts of the people for the reception of the good seed the Lord's servants were about to sow.

When, then, the labourers appeared they found a people awaiting their message in a prayerful and expectant spirit. Nor were they disappointed. Never since the year 1859, when the great wave of revival which passed over Ulster, in its rebound struck the shores of Kerry, has such a general religious movement been witnessed in Tralee, reaching to the surrounding country. By the end of the third day it was found that the "Protestant Hall," where they had till then assembled, was too small to receive the crowds which were likely to attend. The committee decided to accept the use of the large granary opposite Day-place, which Mr. Latchford was kind enough to place at their disposal, and which was opened for the services of Sunday, November 18. Here, to large and deeply-interested audiences, the Gospel as powerfully preached and effectively sung.

Daily the interest increased. Tidings of the great season of blessing reached the country, and brought many together from distant parts of Kerry. Indeed, from town and country, persons of all persuasions crowded to the granary. Many testified to having decided for Christ, and to having found peace through believing; while believers had their faith much strengthened, and their love much increased.

On Wednesday, Nov. 21, the week terminated, for which period only the Evangelists had intended to have continued their services. Encouraged, however, by the great success attending their labours, they, at the request of the committee, kindly consented to prolong their stay till after Sunday, the 25th inst., a day not soon to be forgotten in Tralee. Major Whittle's loving and stimulating address to Christian workers at 8 a.m., and his clear expositions of truth and forceful appeals to the unsaved at 8.15 p.m., were manifestly used of God, as also were the sweet songs by Mr. and Mrs. McGranahan. Some bore testimony at the close of these services to having been made the recipients of blessing.

On the platform were to be seen friends belonging to the different Protestant denominations. An efficient choir, supplemented Mr. and Mrs. McGranahan's loving work. If no other benefit resulted from their visit, that of the brotherly love among Christians who had previously but little fellowship, were in itself a revival for which to praise God. The evangelists leave Tralee, followed by the prayers of many who expect to hear great and good tidings of their successful labours through Ireland. Nothing could be a greater misfortune than that at this crisis their labours in this country should be interrupted by their being called away to any other sphere.

JOHN WOODS BALLARD,
Methodist Minister.

(From Another Correspondent.)

The visit of Major Whittle and Mr. and Mrs. McGranahan to Tralee has been marked by manifest blessing. Last year you called attention to the newly formed Prayer Union for Ireland. Christians everywhere took it up, and in the visit of the American evangelists to the south of Ireland, and the reception they have met within each city and town, many have seen the opportunity of this answer of our God. Thanks be to Him for the glad reception and welcome given to the message of salvation by numbers, who, by their quiet and attentive demeanour, their earnest looks, and attentive smiles and tears, proved how gladly they listened, many perhaps for the first time, to the preaching of Jesus. As it was in Limerick, in Cork, in Waterford, in Clonmel, and on one happy night even in Killarney, so has it been in Tralee. Such a collection of diverse creeds had never before been seen. Episcopalians, Presbyterians, Methodists, Protestants, Catholics, all sat together, held by a common interest and attraction—the cross of Christ. No breath of discord blew. Major Whittle was assisted in prayer at the meetings by all the Christian ministers and workers in the town; and if one or two had at first felt misgiving at methods so new and strange to them, before the end all doubts disappeared, and the preachers by word and song had the hearty co-operation of every minister of Christ in Tralee.

This fact of itself is of extreme value in the presence of the oft-repeated taunt as to the divisions of Protestants. Tralee now knows, and Kerry knows that in the preaching of Jesus as the only Name under heaven whereby men must be saved, sin conquered, and righteousness accomplished we are, with all our divisions on minor questions, solid in our unity.

Of Major Whittle's addresses it is needless to speak, more than to say that God gave him a wonderful wisdom in his choice of word and anecdote, led him to propound with his natural energy and persuasiveness the grand old truths in great simplicity, and with terrible faithfulness to expose the horrors of sin and its penalty. Nothing could have been better or more suitable for the occasion. And yet, without the singing of his friends, Mr. and Mrs. McGranahan, the same meetings or results would not have been seen. For Ireland and her need the virtue of the Gospel in song is clearly established. The precious truths in the language of Scripture float into the very hearts and souls of our people on the wings of the sweet melody, unchecked by any thoughts of controversy or opposition, and doubtless numbers were first led to attend the services from their curiosity to hear the singers. Mr. McGranahan's adaptations of Scripture were specially effective; each word was distinctly heard, and fastened by the song on the memory of the hearer.

The men's meeting, held after each night's service, was very remarkable, as one after another of young and middle-aged men stood up, and in simple language, often in quivering voice, told the fact of their conversion. These testimonies are first steps in bearing the cross, and a fine instrument of confirmation, testing the moral courage or giving it birth. This is so everywhere, but in a small provincial town it is far more difficult, and more blessed therefore, than elsewhere, inasmuch as everyone who rises is known to almost all present.

The closing night (Sunday) must have a word to itself. Perhaps 700 persons were present—a wonderful sight in Kerry. The Lord gave the word on "I am the Way," and great was the power and persuasion of him that published it. After opportunity was given for some to leave, no appreciable difference in the numbers could be seen. All who had received blessing were asked to stand. A large number thus testified their thankfulness to God for his saving grace. And when Major Whittle offered a little card for Scripture reading and simple helps for young believers to all who, at the meetings, had received the knowledge of forgiveness, or who had been restored from backsliding, over 120 persons gave in their names and addresses, and received the card. Truly our hearts were full to overflowing, in praise to God for his goodness. Many kings and prophets have desired to see the things which we see and have not seen them. How, then, should we send up our thankful songs to Heaven!

The platform of the station was crowded on Monday by those met to say "good-bye" to our dear friends. Parting hymns were sung and tears of mingled joy and sorrow shed. And so they left, bearing with them many an earnest hope that they might soon return to help and further the good work done.

LIMERICK.

At Limerick that Monday night a grand meeting filled the theatre, some 100 being turned away for want of room; and as the preacher reasoned of righteousness and judgment to come from the words, "Be not deceived, God is not mocked," &c, men testified to the full work of conviction and conversion to God being accomplished in them. At 7 a.m., on Tuesday, before starting for Mallow, Major Whittle met the young Christians for prayer, and the time was one of power and blessing. He was much cheered to find the converts brought in during his previous visit with Mr. Moody standing strong and steady, with no flagging of zeal or effort in the local workers.

MALLOW

opened well. With one regretted exception, the ministers are united in the work. The afternoon meeting, held in the Methodist Chapel, on account of the pre-engagement of the Ball-room for an exhibition for that day, was one of exhortation to Christians, kindling enthusiasm, searching the heart, and afresh consecrating the life to God's service. In the evening a phenomenon took place not hitherto witnessed in this town of comparatively few professing Christians: about forty persons stood up, in the face of their friends and neighbours, to express their desire for light and life.

This at the very outset was encouraging. That a single and a first address should so move the assembly, that about one-fourth of it should express their sense of awakened conscience, was no little thing, and a good augury for what should follow. Next day and Thursday the meetings were held in the Ball-room, with increased numbers. The afternoon address on "The Lamb of God," and the evening on "Be sure your sin will find you out," deeply moved the assemblies. Though this despatch leaves before the last day's meetings, evidences are not wanting that the town is already visited with a religious awakening of a very decided character.

The weather throughout the whole time in Tralee and Mallow has been as wet as it could be, and that is saying much, so that the large attendances have been the more remarkable, numbers walking and driving long distances in cold and rain to hear the glad tidings. It is the unanimous feeling of Irish workers that this Mission ought not to cease, that a turn in the tide of our spiritual deadness is come, that signs are visible of a new era of blessing for Ireland, and that neither the need of London nor any other claim ought to take our brethren away from the dark provinces of our land, where rays of light are beginning to penetrate.

Will your readers continue in prayer for Ireland? We asked three things: that order might be restored, that the people might be made willing to hear the Word, and that Christians might not be slack to speak it. The first prayer has been granted to a considerable extent; of the second we have some hopeful first signs; let us not fail in the third. God has shown us that America can speak his Word to Ireland more acceptably than home witnesses, and that music gives easy entrance to the heart of the people, for the "Wonderful Words of Life." Let us not fail to learn the lesson He is teaching us, nor to perform it.

Another friend, writing about the return visit of the evangelists to Limerick, and the meeting in the theatre on the evening of Monday week, says:—

"It was a time of great heart-searching; the stillness that pervaded the place was very marked. At the close of Major Whittle's address, Mr. and Mrs. McGranaham, with the choir, sang 'I will,' all joining in the chorus. While the hymn was being sung some thirty rose and professed to accept Christ. We have never seen such real enthusiasm at the return of any preacher before. I am sure the Major and his companions were very thankful that they had been led to come.

"The 7 a.m. prayer-meeting was gladdened by having Major Whittle to lead it on Tuesday.

For that morning it was thrown open to all, so that we had a full room; some 250 were present. Half an hour is the usual time for the meeting, but on this occasion it lasted an hour and a half. At one time some of the audience might be heard quoting some of the promises; at another, short prayers were offered, and then a short address was given by the Major. At the close Mr. Fitt asked for special prayer for the work of these brethren in Mallow, whither they were going, and three hearty prayers were offered. This daily morning meeting keeps up well; it is attended by forty to fifty men. I think the numbers are increasing.

"These evangelists see a harvest ready to be gathered in every place they visit, and their hearts are drawn out to the South and West of Ireland. A very great work could be done this winter through this district if they can see their way to remain. Will you ask the Christians in London to pray for the work in Limerick and the South generally?"

WATERFORD.

The revival meetings in Waterford, says the local *Mirror* of November 22, during the current week have been as large and as enthusiastic as those of the past week. The Rev. Mr. Line's Bible-class for young men on Sunday morning, and the meeting conducted by Mr. Thomas Downey in the afternoon, were both crowded. The weekly united prayer-meeting in the Protestant Hall, on Tuesday evening, was again crowded to excess with an enthusiastic assembly.

Women and Temperance.

THE annual meeting of the East London Women's Christian Temperance Union was held on Tuesday evening, Nov. 27, at Limehouse Town Hall. The meeting was well attended. Lady HOBART, who has lately returned from Canada, spoke of her visits to emigrants whom she had known some years back in East London, and who are now comfortably settled in Canada. She remarked that those who totally abstained from strong drink were decidedly the most prosperous, and recommended total abstinence as a remedy for much of the sorrow and suffering of the working population, both here and across the sea. At the same time, she said that the happiest families she had seen were those who, while abstaining from the intoxicating cup, had also the blessing of a true faith in Christ, and who were serving God and living to His glory.

Miss HASTINGS, of the London School Board, told her experience as school-board manager, and of the importance of women's work in this cause. She related a very interesting case of a teacher, who had been reported as giving way to intemperance. She found that weak health had led to the habit, and having been ill herself she could sympathise and help her. After earnest conversation and prayer, the teacher had been led to abstain; through continued sympathy, she was able to keep in the path of sobriety, to redeem her character, and retain her situation.

Miss MACPHERSON exhibited a drunkard's neck-tie, which caused a great sensation. Miss MARGARET COLES spoke of the different reasons that women give for not joining the Temperance movement, and founded her remarks on the words of St. Paul, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." The Treasurer reported the Union to be in a prosperous condition, and all felt encouraged to go forward in the great work of the Temperance Reformation.

BLUE RIBBON CLUB, BEDFORD.—After a fourteen days' Mission here in February last, a gentleman provided rooms over his stable for the working men who had become abstainers. These soon became too small, and now other and larger rooms are occupied. There are 190 members, a great number of whom were drunkards. It is entirely managed by the men themselves. Mr. A. Jones, Blue Ribbon Club, Greyfriars-walk, Bedford, will be glad to give information.

Mr. T. E. Murphy in Ireland.

A MOST successful Gospel Temperance Mission has been concluded at Holywood, co. Down. The meetings were held for three consecutive nights in the Town Hall, which on each occasion was taxed to the utmost in accommodating the hundreds who thronged to hear Mr. T. E. Murphy. The entire Protestant clergy heartily seconded the efforts of Mr. Murphy, and zealously entered into the spirit of the proceedings, which were most enthusiastic throughout.

Mr. Murphy delivered one of his effective Temperance addresses in Parsonstown, on Friday week. The meeting was held in a large room granted by Mr. Dooly, the principal hotelkeeper, and a staunch abstainer. The Ven. Archdeacon Chester, a thorough Temperance man, occupied the chair. The meeting was a complete success. Several took the pledge and donned the blue ribbon; amongst them were some influential persons whose example in that respect will do good.

A very successful meeting was held in the Methodist Church, Roscrea, co. Tipperary, on Monday evening, November 26. Mr. Murphy compelled the attention of an overflowing audience to the well-expressed facts and forceful arguments with which his lecture abounded. About 140 "donned the blue."

Mr. Murphy last week addressed three large and successful gatherings in the Assembly Rooms, Cork, the scene of Messrs. Moody and Sankey's recent mission in that city. Many were induced by his earnest and persuasive utterances to give their personal adhesion to the cause. Mr. Murphy had a meeting at Queenstown on Friday.

Among the Bird Fanciers.

IT is now twenty-one years since a band of workers connected with a united fellowship and prayer-meeting in the East of London engaged in theatre and open-air services on Sundays. The results were most satisfactory. Not only were the workers bound together in holy and happy fellowship, but many souls were saved, and much permanent work for God was done.

Omitting, on this occasion, Miss Macpherson's grand Mission and her noble persistence in doing good, my present wish is to call attention to Clubb-row, Sclater-street. In that notorious Sunday "Fancy Fair," the Gospel has been continuously proclaimed to scores and hundreds of idlers to whom Sunday is the great fair day for birds and animals. To describe the scene would be difficult. The crowd numbers hundreds and thousands of the unwashed and unkempt class. These men look upon Sunday as their day of special business. From ten o'clock until two great numbers congregate to buy, sell, chop and change birds, dogs, goats, and other live stock. The idea of church or chapel-going is not known. These men mean business for five or more hours—then the public house.

Thank God, however, all is not dark. The Sunday preaching has been owned. Some of "the Fancy" have been brought to the Saviour. The services go on regularly, and a Mission hall close by the preaching stand has been erected. Mr. Knowles has been most diligent during twenty years past, always at his post. The preachers for the "fancy" are men well suited for the work. The addresses are short, pointed, clear, bold, and persuasive; anecdotes and facts are interspersed with doctrine, precept, and kind appeals. When one describes his conversion it is with telling power and effect. Tears are often seen to drop on the back of the hand, and the head sinks somewhat on the neck. The preacher, a little elevated upon a stool, surveys scores, if not hundreds of faces, many of which indicate interest, feeling, and remorse and hope. We fully believe that large numbers of brands are continually plucked from the burning at the Sclater-street services.

Open Doors in Germany.

MY DEAR SIR,—As promised, I send you a short notice of the work in Germany. Thank God, I am greatly encouraged. I find wide open doors and eager listeners, and I have been privileged to see signs following the preaching of the Word. Much interest is here manifested from quarters one hardly expected, while the opposition also comes from unexpected quarters. For instance, the Commander of this great garrison has issued an order, unasked, which gives soldiers who wish to attend the meetings leave to stay out. The secular Press also speaks of the meetings most favourably. A clerical correspondent, on the other hand, writes: "As Dr. Ziemann is coming from the land of the spleen his doings will not surprise, and one need not fear his influence; the good sense of our people will simply ignore him!" Another writes: "It is a sign of our time that a medical doctor travels from town to town to hold Gospel meetings in inns and dancing saloons, as if we had not churches and pastors enough to satisfy the people!"

However, "the good sense of the people" seems to discern the truth of God, and they come in such crowds that, had I helpers, I could have nightly overflow-meetings. I ask for prayer for myself, and that God would raise men to carry on this work.—Yours faithfully,

Wesel, Nov, 27. H. P. ZIEMANN.

Railway Gatekeepers.

A CALL FOR CHRISTIAN LADIES.

I AM happy to say that 180 ladies are now helping in the Mission to Railway Gatekeepers. About 2000 families are receiving the monthly packets. Many letters received by our kind helpers show how fully the dwellers in the railway-crossing cottages appreciate this effort to benefit them. All the railways, having termini in London, viz.: The "Great Northern," the "Great Western," the "Great Eastern," the "London and North Western," the "Midland," the "South Eastern," the "South Western," the "London Chatham and Dover," the "London, Brighton, and South Coast," also several of the Scottish, North of England, and Welsh lines of railways have had monthly packets of cheer and words of sympathy sent to the gatekeepers of the level crossings over their entire systems.

Some of the Scotch and North of England railway lines have yet to be supplied. We shall be glad if fifty ladies will kindly respond, who will be willing to take up this little service for the Master, to send a small packet of periodicals monthly to twelve gatekeepers, each at her own expense. This would complete the supply to all the railways in Great Britain. Communications to be addressed to the Honorary Secretary, Miss Watson, who will gladly forward gatekeepers' names with full particulars.

ANNIE MACPHERSON.

Home of Industry, 60, Commercial-street, E.

CORRECTION.—By a clerical error in the short article in our last issue, "Earl Cairns on Christian Missions," the word "Cally" was misspelt "Calais."

CHILDREN'S SCRIPTURE UNION.—Portions for ensuing week:—Dec. 9, 1 Sam. xix. 1—11; Dec. 10, 1 Sam. xix. 12—24; Dec. 11, 1 Sam. xx. 1—15; Dec. 12, 1 Sam. xx. 16—26; Dec. 13, 1 Sam. xx. 27—42; Dec. 14, 1 Sam. xxiii. 1—15; Dec. 15, 1 Sam. xxlii. 16—29.

Y.W.C.A.—A well-attended meeting was held on November 29, at Mrs. Seymour's, Wilton House, Hackney, E., to consider "The need of a Y.W.C.A. Institute in that district;" W. G. Habershon, Esq., in the chair. After the opening address by the chairman, a brief statement was made by the organising secretary, and addresses were given by Mr. Robert Burn, Mr. M. Rose, and Rev. J. H. Piggott. A resolution was passed to obtain local help, also to open a branch institute of the Y.W.C.A. Several ladies present were requested to form a committee to organise and carry out this project. G. H.

THE EDINBORO' CASTLE.

LAST week we announced the interesting ceremonial, under the presidency of the Lord Mayor, of laying the "memorial stones" of Dr. Barnardo's new "Edinboro' Castle," at Limehouse. *The Daily Chronicle* thus pleasantly reports the proceedings:—

"The ceremony took place in a lofty pavilion on the site of the new Mission Hall. Most of the space was occupied with a sloping gallery, accommodating some two thousand persons. The civic procession was half an hour after the time fixed. The Lord Mayor, Lady Mayoress, and Mr. Sheriff Cowan, were conducted to the dais by Dr. Barnardo and the committee. After singing and prayer, Mr. Samuel Gurney Sheppard, chairman of the committee, in the absence of Lord Cairns, the president, and Lord Kinnaird, the vice-president, offered the welcome of the committee to the civic party. He expressed his satisfaction that the philanthropic work of which Dr. Barnardo was the moving spirit was becoming appreciated by the nation at large. The first stone was laid by Mr. W. Fowler, M.P., the treasurer of this philanthropic enterprise. He stated that ever since he had been connected with it he had taken a deep interest in the London poor. What the hon. member appreciated in Dr. Barnardo was this—while many other folk were talking, he set about doing something. 'At present,' said Mr. Fowler, 'we have a wilderness of talk and a multitude of suggestions, but I believe myself that nothing will do any good without a real improvement in the habits of the people. If you can once change the habits of the people, you will change their dwellings.' He added that he sympathised with Dr. Barnardo's work, because alongside of practical effort, he cut at the root of misery and vice in preaching the Gospel. The best peroration possible was contained in a promise of a donation of £100 towards the new hall. Three stones were laid in succession by the Rev. W. Tyler (acting as proxy for Sir James Tyler), Mr. Samuel Gurney Sheppard, and the Hon. Emily Kinnaird. After that some little fellows from one of the Homes gave a hand-bell ringing entertainment, and several ladies presented purses containing contributions.

"Dr. Barnardo followed with a genial address, in which he set forth the facts connected with this branch of his work. He stated that £4,124 had already been raised to meet the expense that would be incurred in the erection of this new hall. Of this amount one anonymous friend gave £1000; another, £400; Mr. W. J. Palmer, of Reading, £500; Mr. Livingston Learmouth, £500; Messrs. Cory, of Cardiff, £500, with promise of addition; Sir J. Tyler, £250; Mr. Gurney Sheppard, £100, &c. The most satisfactory part of all was that the Mission-hall congregation, poor as they were, proposed to take upon them to raise £500 of the amount required. In conclusion, he denied that the working classes repudiated the Gospel, and expressed his opinion that, if anything, the East-end was better affected to it than the West-end.

"The Lord Mayor, having laid the principal memorial stone, congratulated Dr. Barnardo on the work he was doing. He went on to refer to the general awakening to the fact within the last few weeks, that there were vast masses living in our midst whose condition was such as to demand general sympathy. There were poor everywhere; but what made the lot of East London so sad was that the well-to-do did not live among the poor there, but they were left to themselves. There were poor in other places, in Liverpool, for instance, but the rich dwelt among them, and took an interest in them. In the East-end of London ministers found it difficult to obtain Sunday-school teachers and lady visitors. While concurring that improved dwellings and education were important as far as they went, the Lord Mayor expressed his deep conviction that there was only one way to alleviate human misery, and that was in 'God's blessing on the preaching of his Gospel.' It was impossible, he thought, to over-estimate the usefulness of a hall like that, in which the Gospel would be preached to the masses who would not enter handsome churches or chapels. Everyone would be glad to have the masses in the regular places of worship; but as the repugnance existed, the only alternative was to promote Mission halls in their midst. He hoped Dr. Barnardo's appeal would be liberally responded to by the public."

In a communication to ourselves, Dr. Barnardo writes as follows:—"I would lay earnest emphasis on the fact that if we meet the poverty and squalor around us by social measures only, and omit the earnest preaching of the Gospel in the common language of the common people, we shall greatly weaken our hold upon vast masses of the population. For this reason, therefore, if for no other, Mission halls deserve the warm support of Christian people in very different stations in life. I am sorry to say that we have not progressed as well with our fund as we had hoped. The entire receipts of the day were but £550, of which £250 had been promised beforehand, so that the net proceeds were only £300.

"It may be well to point out that all the decorations were supplied by Messrs. Defries, of Houndsditch. We only hired them for the day at a merely nominal cost, Messrs. Defries doing the work at a rate much below their ordinary charge.

"It is hoped that the hall will seat 3500, and will be opened in the middle of January. We want to open it free of debt, and would be very thankful for help, in promises or money, for the £3000 yet required."

Sermon-lane Mission, Islington.

I HAVE read with much pain and sympathy the little book entitled, "The Bitter Cry of Outcast London." As a worker among the poor of Islington for 40 years, I can truly say that in this pamphlet not half has been told of what I have seen and witnessed, especially during the past 15 years. Many hundreds at this season of the year are asking us for bread. It was on account of the great distress—many almost dying with starvation—that we opened our hall fifteen years ago for a Sunday morning free breakfast, and for soup dinners on week days during the winter months. Every winter many thousands of the ragged and destitute are supplied with a good meal. The main object of the meetings is to bring them under Gospel teaching; a short service is always held after the breakfast and dinner.

The results of these meetings during the past fifteen years are more than we can describe; many lads, who were a pest and a disgrace to society, are now respectable; thieves and burglars are now leading honest lives; young prodigals have been restored to parents and to homes; poor lost girls of a tender age are now leading virtuous lives, while many who lived in filth, drunkenness, and begging, are gaining an honest living; others have passed away from the wretched garret or underground kitchen into the Lord's presence, blessing God that ever they attended our Sunday morning breakfast meetings, for it was there that they met with Jesus.

Our Mission is quite unsectarian and is entirely supported by voluntary help; at the same time, it has the sympathy of every minister of the Gospel in the neighbourhood. The winter season is again at hand, but our funds are quite spent; we greatly need help to feed and care for the poor London outcasts in this part of the City, so that the "Bitter Cry" may be turned to songs of praise to God. George Fuller.

54, *Liverpool-road, Islington.*

SOUTH LONDON.—The first of a series of Monthly Meetings for Christian Workers will be held at the Penarth-street Mission Hall, Ormside-street, Old Kent-road (near the Old Kent-road Station of the South London line), on Tuesday next, the 11th inst. Tea at half-past six, p.m.; address at half-past seven. All Christian workers are cordially invited. Friends who intend partaking of tea are requested to send in their names, on or before the 9th inst., to the Superintendent, Mr. S. Clayton, 85, Montpelier-road, Peckham, S.E.

CONTINENTAL AND FOREIGN NOTES.

FRENCH BIBLE SOCIETY.

THE pastor of a church in the south of France, composed principally of working men, takes the following means of adding to the funds of the Society. He says: "I perform no marriage service without presenting a Bible to the newly-married pair, stating that it is an absolute gift to those who cannot or will not pay for it, but that I trust on that day of joy and happiness they will be willing to help to spread the glad tidings to those who know it not. For ten years at only one or two marriages have I received less than five francs, and at only two have they given me nothing at all. The amount contributed to the society has been tripled by this means."

NOYON, FRANCE.

A correspondent writes to us pleading for some Christian family to go and reside at Noyon, and let him have a room in their house for holding Gospel services, hitherto held in a dancing hall. He is unable to do much there, having a congregation of about 400 to attend to in and around Channy. Ladies who could do missionary work, would find many opportunities of serving the Lord here. Anyone desirous of knowing more of this may write to Pasteur Aimé Cadot, Channy, France.

PARIS.

Madame Robin, 26, Rue Clavel, Belleville, Paris, has established a "Maternal Refuge" for the reception of destitute young girls, where they will be cared for, trained, and taught some method of earning their living.

With a view to the further evangelisation of Paris, meetings similar to those held by Messrs. Moody and Sankey last year will be organised successively in the different Temples in conjunction with the pastors and laymen. The first series of meetings will take place in December, and will be presided over by Rev. R. McAll.—*Le Christianisme au XIX. Siècle.*

The Mayor of the Fourteenth Arrondissement in Paris, hearing of a meeting for women in a hall in his jurisdiction, the doors of which were left open during the meeting, judged it to be a meeting in the open air, and so punishable. Dr. Darcus, the medical man who has given his services gratis for the McAll dispensary, is also interdicted, his great success having provoked the priests and the freethinkers.

THE MCALL MISSIONS.

In connection with Mr. McAll's work, the first Gospel Hall has been opened in Algiers. The meeting was numerously attended, and perfectly quiet, though some Freethinkers had declared their intention of creating a disturbance. Our friend is full of courage, and thinks of hiring a second room shortly. Mr. McAll has organised a series of evangelical addresses in Paris. The first was delivered November 14, by M. Réveillaud, his subject being "The Source of Liberty." Others followed, on the 20th, by Messrs. Th. Monod and R. Saillens.—*Le Christianisme.*

Another new meeting-hall has recently been opened in connection with the McAll Mission in Paris. This makes the eightieth in France. A fifth hall has been opened at Bordeaux. M. de Rougemont is opening similar halls in Algeria. Mr. McAll has convoked a conference of Christian workers in Paris for prayer and consultation as to new efforts and new methods. There was much enthusiasm, and much earnest work is looked for as a result during the winter.

JUBILEE OF THE EVANGELICAL SOCIETY.

This noble society, which celebrated its first jubilee on the 24th of April last, has found in its new secretary, Pastor Monrou, an able and eloquent historian of its fifty years of labour and struggle. The annual report (*Cinquantenaire de la Soc. Evangelique de France*, 1833—1883) is devoted this year to a review of the Society's history from the beginning, and a

most interesting one it proves to be, and one which we commend to all our readers, anxious to know how the work of God has been proceeding in certain parts of France, and the various vicissitudes it has met with. The report may be had on application by post-card to the Secretary, at 76, Rue d'Assas, Paris.

COREA.

A high official from the peninsula of Corea, who himself became a Christian in Japan, has induced two American missionaries to undertake a trial journey in that hitherto almost closed land. The result will be watched with the deepest interest.

BAVARIA.

The King of Bavaria has agreed to allow Pastor Schlegel, the superintendent of the Berlin Town Mission, to give public addresses in the kingdom of Bavaria for two years, on the aims of and need for such a Mission; also permission to collect, at the close of such meetings, the free-will offerings of the audience. Pastor Schlegel, however, may only visit those places where the ecclesiastical authorities agree in desiring such advocacy.—*Evangelisch-Kirchlicher Anzeiger.*

MALTA.

Notwithstanding the difficulties which exist to the spread of the Gospel in this island, a blessed work has been going on among the soldiers. A few months ago, Miss Todd, of the Soldiers' Home, Maryhill, N.B., paid a visit to Malta, and held a few meetings with the soldiers, with the result that several of them were brought to a saving knowledge of the truth. Letters have been received from the commander of a regiment there giving testimony to the reality of the work.

JAPAN.

At the present time a very large number of natives are joining the Evangelical Christian churches; very soon they will be able and willing to make considerable contributions towards the support of their own churches and schools. The native Christians build their own churches, pay their ministers and teachers, send their own missionaries to those parts of their land untouched by Christian influence, and establish religious newspapers and journals. All this, though scarcely more than ten years ago they were forbidden, under the severest punishment, from confessing Christ.

BELGIUM.

If anyone is asking whether the evangelistic work in Belgium results in real conversions, he will find a satisfactory answer in the forty-fifth annual report of the Belgian Evangelical Society. Besides many other facts, it gives, under the heading "Ripe Fruit," some instances of triumphant deaths which are very significant. The word "conversions" can be used with different meanings when speaking of missionary work such as ours. There are conversions to Protestantism merely; such are not of much worth, except that they may lead to something better—conversion to Christ Himself. Thanks be to God, we constantly see Roman Catholics become, in a very short time, and often at once, regular and earnest disciples of the Gospel. Forsaking from the first, not only Romanism, but disorderly habits, drunkenness, quarrelling, and pleasure seeking, and applying themselves to the study of the Bible, they make a bold profession of their new faith, in spite of opposition, ridicule, and other obstacles. Our work in Brussels, of which I wrote to you some months ago, is making progress. We expect soon to open a new hall; will not some English friends come over and help us?—Truly yours,

ALBERT BROCHER, Pastor.

Sart Dame Avelines, Brussels.

BIBLE WORK IN SPAIN.—Mr. T. S. Marks, Chelwood House, Whetstone, sends us a circular, in which a detailed account is given of the Bible printing work of Mr. George Lawrence in Spain, and which he some time since placed at the disposal of the Trinitarian Bible Society, Newgate-street, E.C., who have undertaken to bind and distribute them. The value of the unbound copies thus handed over is £1200, "So that," says Mr. Marks, "the conditions of the trust have been more than fulfilled, while many thousands of portions of the Word of God have been printed and circulated."

EVANGELISTIC NOTES.

SOUTHSEA.—We commenced tent work on Southsea Common in the month of June last, and continued meetings every evening for about fourteen weeks, which resulted in much blessing in bringing many souls to Christ. Since then we have been working away among the masses of this large and growing town, in the different halls which we are hiring for the purpose.

On November 21 we had our second anniversary, when some stirring addresses were given, which, I believe, will be a blessing to the many young believers then present. I am thankful to say that the young converts stand well; many who were brought to the Lord in the tent two years ago are now earnest workers for Him. We should like to build a plain suitable hall that will seat from 300 to 400 people, where we could invite the working classes to hear the Gospel. I mention this for the prayers and sympathy of the Lord's people.

JOHN DENNING.

LEICESTER.—Mr. Lamb writes of great blessing having been given here during the visit of Mr. Richard Weaver. He says: "Our meetings from the first have been full of interest and power. Among the anxious were men whose faces showed traces of sin, also drunkards, blasphemers, and fallen women. On the last Sunday every part of the large Rutland Rink was crowded, all intent upon hearing the Word of God. At the after-meetings many sinners, burdened with sin, were led to Christ and enabled to sing for joy."

MR. W. D. DUNN in GREENOCK.—On the invitation of the Y.M.C.A., Mr. W. D. Dunn, evangelist, commenced work in Greenock on Saturday, November 10, and continued nightly till November 26. The evangelistic meetings were not largely attended except on Saturday and Sunday evenings; a goodly number professed conversion at every meeting. The Christians got a special blessing at the Bible-readings. The fellowship-meetings on Mondays were times of power, and the after-meetings testified in the most touching way to prayer being answered in the case of the unsaved.

CLAVERDON.—At the invitation of the Vicar of Claverdon, preachers from the Evangelisation Society have from time to time conducted special services in schoolrooms and other buildings, which have at all times been well attended; and some are to-day rejoicing in Christ as their Saviour, who have been saved by God's grace, through attending these meetings. Mr. John Elliott has just concluded a most encouraging and soul-stirring Mission. Night after night the numbers increased, till the various buildings were crowded with a most eager and attentive congregation. It has been a most cheering sight to see the people coming along the dark lanes after a hard day's work. God has blessed his servant in telling out the old, old story to the conversion of many souls.

MR. GEORGE C. NEEDHAM.—This servant of Christ has been labouring with much success recently, at Newport, Rhode Island. A writer in a local paper thus speaks of one Sunday's services: "The large morning congregation in the United Congregational Church listened breathlessly to his expository sermon, which was given under the following heads: (1) Christ came and put away sin by sacrifice; (2) He appears now in the presence of God as our Priest and Mediator; (3) He will come again in Person to raise the dead and translate the living, who are found watching for his second appearing. At three o'clock Mr. Needham preached in the Second Baptist Church, on the text, 'It is high time to awake out of sleep.' His sermon was an earnest appeal to indifferent professors and slumbering church members to stir themselves in behalf of the great mass of ungodly people in the city. At half-past seven the Friends' Meeting House was overcrowded. The address on the 'Friendship of Christ' was full of anecdotes to illustrate each point. At the close of the sermon a second meeting was announced, the room being filled. Several persons wished to be remembered in prayer, and decided to lead a new life, through faith in Jesus Christ."

BLANDFORD.—Mr. John Bain, of London, has been conducting an eight-day Mission in the East-street Hall here. The meetings have been well attended. Many Christians have been led to renewed consecration to Christ, whilst several persons have sought the Saviour. The prayer, praise, and promise meeting, held on Monday night, was an exceptionally glorious time.

J. B.

GOSPEL TEMPERANCE NOTES.

THE "Unpledged Abstainers' Union" has erected in Southend a polished granite drinking fountain, and is now taking steps to get up an equally good drinking trough for animals.

A COLONIAL TEMPERANCE HOSPITAL.—The sum of £500 has been voted by the Total Abstinence Society of Melbourne as a nucleus to found a Temperance Hospital in the colony, on similar lines to the London Temperance Hospital.

THE closing meeting of a very successful Gospel Mission in the Corn Exchange, Basingstoke, on Monday, November 21, was presided over by the Rev. R. Shields, and addressed by Mrs. Bradley and Mr. John Hilton.

CHESTERFIELD.—Mr. A. G. Marment, 77, Sheffield-road, writes encouragingly of a Gospel Temperance Mission. Drunkards have become sober, and men and women have been led to Christ. But owing to lack of funds through an impending strike, the work must be stopped unless help is at once received.

GUERNSEY.—Mr. P. J. De Carteret and Miss McLatchie have been holding successful Gospel Temperance meetings in this island. The audiences have been very large and the results encouraging. Mr. and Mrs. De Carteret and Miss McLatchie are organising a six months' campaign in the United States, whither they hope shortly to proceed.

SOUTHPORT.—The work accomplished during Mrs. Joseph Lucas's recent Mission, extending over eight days, has resulted in 433 pledges being taken, 560 blue ribbons donned, and forty-one ladies joining the association. This now makes a membership of 113 ladies, all eager and willing to throw in their influence in waging war against so deadly a foe.

BRISTOL COTTAGE MISSION, BARTON HILL.—This Mission was re-opened on November 9, in the old Mission premises, which had undergone considerable alteration and addition. The great difficulty in the old buildings was to seat those who came. The opening meeting, presided over by C. B. Kee, Esq., of Blackheath, supported by Churchmen and Nonconformists, was a most interesting one. A week of special meetings have since followed. There is a spirit of deep inquiry at work in the district, and we have had proofs of this in the number of men and women staying behind to be spoken to. There is a band of praying men and women connected with the Mission, whose influence is felt all around and in the workshops.

SHOP ASSISTANTS.—At a recent conversazione of the Shop Assistants' Unsectarian Bible Class, the appearance of Mr. George Williams, chairman of the evening, called forth a hearty burst of applause, and his opening address, if short, was yet earnest and hearty in its tone. Mr. T. Sutherst dealt in a very business-like way with the Bill which it was intended to bring before Parliament during next session, if possible, and as each important clause was explained by which minors were not to be allowed to work more than 12 hours, and adults were to have an hour and a half for meals, while young ladies were not to stand more than four and a half hours, and a general half holiday was to be granted. These clauses were greeted with rounds of applause by the particular section whom they concerned—only perhaps with this exception, that the marks of approbation which greeted the announcement respecting the clause affecting the gentler sex were considerably heartier and louder than the others. Mr. F. Henson, in an incisive discourse, showed how late hours tended to promote drunkenness. Among those present were the Rev. B. Sackett, Mr. H. Child and Mrs. Child, Messrs. Morley, Anderson, and Larkin, the secretary and assistant secretary respectively of the Early Closing Movement; Mr. Harris and the hon. secretary, Mr. A. A. Clarke.

Notices of Books, &c.

Songs of Peace. By Margaret Haycraft. *Nisbet and Co.* Abounds in soothing, strengthening thoughts, and in scriptural teaching.

The Table Talk of Doctor Martin Luther. Fourth Centenary edition. *T. Fisher Unwin.* This selection from Luther's choice sayings, in its quaint vellum dress, is a very appropriate souvenir of the recent "Commemoration."

Spiritual Gleanings. By Rev. W. H. Wheeler. *Jarrold and Sons.* The book has two parts, the first treating on objects of creation used as metaphors in the Word of God; the second is on subjects connected with daily life. Many helpful words of an expository and spiritual kind are to be met with in its pages.

The Scripture Pocket Book for 1884, and the Young People's Pocket Book (*Religious Tract Society*), are models of what such books ought to be. In addition to a daily text they contain a mass of information on the most necessary subjects, as well as illustrations.

Daily Evening Rest; or, Thoughts of Peace about the Master. By Agnes Giberne. *Jas. Nisbet & Co.* Thirty-one short chapters, setting forth, in simple but glowing phrase, the ineffable glory of the Lord Jesus Christ in his varied offices, and the many-sided aspects of his life and work. A welcome contribution to an exhaustless theme.

Who gave us the Book? By Rev. Chas. Bullock, B.D. "*Home Words*" *Office.* A well-merited tribute to William Tyndale, to whom England undoubtedly owes a debt of undying gratitude. The book is timely, well written, and inexpensive. In four chapters Mr. Bullock traces, in graphic style, the history of the great translator's life, times, and work.

Life's Music; or, My Children and Me. By Mrs. Hornbrook. *James Nisbet & Co.* The gifted writer of this thoroughly enjoyable and profitable story has kept well in view the fact that the music of human life is made up of varied notes. If her narrative is not a veritable one, it reads as if it were. Without actually preaching, she weaves many a sermonette into her tale, which is one that will do anyone good to read.

Footsteps of Truth. Edited by C. R. Hubditch. 3d. *J. F. Shaw & Co.* This magazine keeps up its reputation for spiritual and practical articles. "Heaven in Preparation," by G. F. French, and "Paul a Pattern Saint," by G. Hucklesby, are both worth perusal, besides other useful notes for Bible readers and Bible-readings. The present number concludes the first volume, and therefore contains an index and preface by the editor.

Illustrations of Fulfilled Prophecy. By J. E. Gregory. 2s. 6d. *J. Woolmer.* This book, we are told, addresses itself to elder scholars and thoughtful men with little leisure for reading, rather than to professional students of the Word. The object is not controversy, but the illustration of fulfilled prophecy as a matter of fact. Only he who knoweth the end from the beginning could have foreseen and foretold how numerous and minute predictions could have been verified. It proves that the Book which contains them must be the Word of the mighty God.

From *Messrs. Macniven and Wallace* we have received the first of three series of lectures in course of delivery in Edinburgh. The Primitive Church, by Rev. A. F. Mitchell, D.D., is full of information, and assists inquiry upon questions of deep importance and interest to all Christian minds. Another, A Young Man: his Faith, by Rev. Prof. Charteris, D.D., was delivered in connection with the "Church of Scotland Young Men's Guild." It is stimulating, instructive, and evangelical. Owen, by Rev. W. H. Goold, D.D., is the first of a third series of "The Evangelical Succession" volumes. It is worthy of a place among the valuable productions by which it has been preceded.

Messrs. Hodder & Stoughton have just added four booklets to their "Ninepenny Pocket Series." The Despised Friend, by C. H. Spurgeon, is a plain and searching message about the Saviour, addressed both to saint and sinner; Stumbling Blocks Removed, by Dr. Brooks, of St. Louis, is a portion of his larger work, "Life through the Living Cue," and will bring peace to many anxious inquirers. Goodly Pearls: choice gems of thought, carefully gathered from many thinkers. Spurgeon and Tupper seem to be the compiler's favourites. Pietas Privata: Prayers and Meditations, chiefly from the writings of Hannah More.

The Earnest Christian: Memoir, Letters, and Journal of Harriet Maria Jukes. Edited by Mrs. Gilbert. 3s. 6d. *Seeley, Jackson & Halliday.* We can recommend this book as a suitable prize or gift book. It is the story of a life given to God, and consecrated to his service. It will add greatly to the interest and usefulness of the book when it is known that the earnest prayers of a devoted mother have been answered for her children, one of whom is earnestly labouring in the church at home, while the other three sons are engaged in Mission work abroad.

Does God Answer Prayer? By Rev. McCheyne Edgar. *Hodder & Stoughton.* The child of God living in communion with the Father in heaven needs no arguments, scientific or philosophical, to prove that. He answers prayer. But it is refreshing to find, when sound reasoning is brought to bear upon spiritual truths, how completely it establishes and confirms them. Mr. Edgar abundantly proves that the principle of prayer is in accordance with highest wisdom, and that the idea of its prevalence with God is in strict harmony with all we know of Him in his nature, attributes, and works. To many minds the reading of this volume (which is another instalment of the theological library we have before commended) will be of great value, showing how solid is the ground upon which Christian faith reposes, and how weak and futile the objections raised by Agnostics and others to prayer really are. The arguments employed are at once sound, clear, and Scriptural.

Yet another Birthday Text-Book from the press of *Messrs. W. P. Nimmo*, Edinburgh. This one is entitled A Cup of Blessing (1s. 6d.); its *raison d'être* is that it gives for each day "a cheering and consoling text selected from Scripture and other sources," and a companion verse of poetry. The same house send out six small, but pregnant volumes, prettily got up, and fit for the vest pocket; they are well described by their respective titles: Light from the Sacred Page—a religious text-book in the very words of Scripture; Saintly Words—devout thoughts gathered from the writings of Augustine, A Kempis, and Jeremy Taylor; Poetry of the Christian Life—select poems from standard authors; Watchwords for Christian Living—choice thoughts culled from devotional and ethical writers, past and present; Counsel and Comfort for Daily Life—suggestive and stimulating sentences for every day in the year; Across the River—"Scriptural views of the heavenly home," from six well-known divines, all of whom, with one exception, have now themselves crossed over to the other side. this bijou series would form a pretty and helpful present.

NEW YEAR'S MESSAGES.

Messrs. Partridge & Co. have issued A Bright Henceforth; or, The Ebenezer Milestone. By Rev. Charles A. Fox. 2d. We have often spoken with high appreciation of Mr. Fox's tractates. They are full of sanctified and suggestive thought, containing the essence of volumes, and thoughts which may be amplified into numerous addresses. This remark applies to the present issue no less than to those which have preceded it.

Raising the Dust; or, The Searching Work of the Spirit. By Rev. E. W. Moore. 1d. The parables of Luke xv. are always fresh. The piece of silver lost, sought, and found, is here applied to the saint, and some essential truths are taught in a very striking way.

Where is the Guest Chamber? By Sophia Nugent. 1d. In the hands of this gifted writer each word of the verse whence the question is taken becomes significant, and leads to many other words of God. It is very searching, but very full of comfort to the willing and obedient soul.

Show your Colours. 1d. Come. 4d. per dozen. Loving Words, addressed to Young "All for Jesus" Disciples. 1d. All by Rev. J. T. Wrenford. The two former are new, of the third 87,000 have been printed. "Show your Colours" is full of anecdotes of those who confessed Christ, suffered and conquered. It will do good to those who have just found Christ. "Come" is for the unconverted. We commend them all.

ANNUAL VOLUMES.

Faithful Words. 1s. 6d. *A. Holness.* Contains true stories, brief but well-written biographies, with numerous illustrations beautifully engraved. The way of salvation is clearly set forth in a persuasive and pointed manner.

Sunshine. 1s. 6d. Edited by Dr. Whittemore. *G. Stoneman, 67, Paternoster-row.* This popular volume is full of well-told and instructive stories, beautiful pictures, good poems, and interesting puzzles. A little of the sunshine from this book would give much cheer to many a home this Christmastide.

Hand and Heart, edited by M. F. Sherlock (7, Paternoster-sq., E.C.), is a fireside volume. Though some of the stories are not worth much, there are excellent articles on Temperance and other social subjects, with illustrations that are well worth the price.

The Church Standand, 7s. 6d.; Home Words, 2s.; and Day of Days, 2s., edited by Rev. Charles Bullock, 7 *Paternoster-square, E.C.*, are useful volumes for fireside reading. Many of the stories are well written, and there is much information and instruction on Temperance and other social subjects. Portraits of eminent ecclesiastical and political men adorn the pages, besides other striking illustrations. Church of England readers will find much news relating to church affairs.

Requests for Praise and Prayer.

PRAISE.—Thanksgiving for blessing vouchsafed to the fortnight's Mission just completed in the Gospel Hall, Bristol.

PRAYER.—For blessing on a week of special Gospel services in the Town hall, Coleford, Forest of Dean, commencing Dec. 3., by J. A. Vicary.—That a suitable Mission preacher be sent to Cannes.—For services at Workmen's Rest and Gospel Hall, Wood-green, that souls may be saved.—For the children at the "Birds' Nest," Dublin, that the efforts of priests to remove them may be frustrated.

STRANGERS' REST.—Gifts of tracts, books, and magazines, &c., in Foreign and English, for Sailors' bags, are earnestly needed.—Address: Hon. Sec., Mr. J. T. Isaac, 163, St. George-street, Ratcliff Highway, E.

PORTSMOUTH.—Messrs. Fullerton and Smith concluded a very successful month's Mission at this place. On November 29 several thousand persons attended the meeting, of just the class it was desired to reach, many of whom professed to find the Saviour. Men and women, who apparently attended no place of worship, were found at the after-meetings, and were led to Christ.

CHINA MISSIONS.—Rev. J. Hudson Taylor has held a series of meetings in Edinburgh on behalf of the work of the China Inland Mission. The Mission was started in 1865, and now consists of 112 missionaries scattered throughout the whole of the Chinese Empire. When Mr. Hudson Taylor returned to England he desired to obtain seventy new missionaries to extend the work of the Mission; thirty-five have already come forward, and he is sanguine of soon obtaining the remainder of the seventy. Mr. Hudson Taylor proceeds to Glasgow, Aberdeen, Dundee, &c. The office of the Mission is at 6, Pyrland-road, Mildmay, N.

Y.M.C.A., CAMDEN AND KENTISH TOWN.—"Times of refreshing from the presence of the Lord," is a very just description of a wide-spread experience in connection with a series of carefully prepared and well thought-out Biblical addresses, delivered on Thursday evenings here at the Iona Rooms, by Rev. James Stephens, of Highgate-road Church, upon "The Purpose of God in the Believer; the High Priesthood of Christ; the Holy Spirit and his work; and the Priesthood of Believers." The attendance of young men has been good, and the consciousness of the Holy Spirit applying the Word to many, fill us with hope and expectation that the closing months of their sojourn at the Iona Rooms, ere they enter upon an enlarged sphere of usefulness in their new premises, will be signally owned of God. T. S.

EAST GREENWICH.—Sir,—The whole of the Christian world is now somewhat alive to the condition of the poor in London. We, in East Greenwich, have for some years past been painfully reminded of the want and distress, as every Monday evening there are collected in the Maze Hill Congregational Church Schoolroom upwards of 350 very poor children. Besides talking to these little ones, the very best is done to clothe the almost naked, and, as often as possible, they are given a good meal. We are very much in want of cast-off clothes for these waifs, and the ladies of the congregation (and any others that may feel inclined to) who meet to alter and repair the garments, are waiting for work. Many of your readers will doubtless be glad to know where any kind of clothing will be thankfully received, and used in so satisfactory a manner. I shall be very pleased to acknowledge any parcel, small or large, addressed to me, at London-street, Greenwich.—Your obedient servant, William Vasey.

NOTICE.—THE ANNUAL SALE

ON BEHALF OF

"Dr. Barnardo's Homes for Destitute Children"

(Now Sheltering, Educating, and Training over 1,300 Poor Boys and Girls),

WILL THIS YEAR BE ALTERED IN CHARACTER;

Instead of a Sale at the West End in the Second Week in December, as before, all the Goods received will be made up into

£5 *and* **£10** *Boxes. These Boxes will each contain a very excellent selection of at least the value of* **£6** *and* **£12** *respectively, and will be sent on receipt of P.O. Order or Cheque to any part of the country.*

Ladies willing to order these Boxes will confer a great benefit on the "Homes"; for by this method all the articles received may be disposed of without any loss in the way of such expenses as are usually incurred by holding a Bazaar at the West End.

Many kind-hearted sympathizers have already expressed warm approval of this plan, and promised to purchase Boxes, with the contents of which they propose to hold

SMALL LOCAL BAZAARS

in their own houses, to which their personal friends can be invited during the present season.

If there be many articles left over unsold, they can be disposed of in the last week of January (D.V.), in the New Hall of the Edinboro' Castle, which is expected to be opened by that time.

*Dr. Barnardo earnestly invites all readers of "*THE CHRISTIAN*" who love poor children to co-operate with him in this new plan to benefit the funds of the "Homes," by which too all the wearying, disappointing, and expensive drawbacks of a public Bazaar may be avoided.*

The Boxes, carefully lined and packed, will be ready for transmission on the 10th Dec., and can be despatched to any railway station in the Kingdom. Applications (PREPAID) *with full instructions as to conveyance, &c., should be sent in as soon as possible, addressed to*

The TRADE MANAGER,
18, Stepney Causeway, London, E.

To all who have already in any degree helped by contributions of Useful or Fancy Articles, Dr. Barnardo desires to offer the expression of his very grateful acknowledgments.

18 & 20, STEPNEY CAUSEWAY, LONDON, E.

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Mr. Moody and the Incurables.

ON Monday afternoon, through the good offices of Mr. Seaman, of West Hill, Wandsworth, the inmates of the Royal Hospital for Incurables, Putney Hill, were favoured with a visit from Mr. Moody. At three o'clock the fine hall of the Institution was filled with those sufferers, most of them either seated or reclining in portable chairs. The evangelist has seldom, we imagine, addressed such a large company of maimed, halt, lame, and otherwise afflicted men and women. His words of exhortation were uttered in the most sympathetic tones, and he was greatly touched at the sight; who, indeed, could help being moved, in the presence of so many graduates in the school of pain and sorrow? Some of them appeared as if their weary pilgrimage was nearly ended; on the ears of such the comforting words of the preacher must have fallen with peculiar consolation.

After the singing of the hymn, "It is well with my soul," prayer was offered by Mr. R. C. Morgan. The hymn, "Oh, word of words the sweetest," with its appropriate refrain—

"Weary, heavy laden, come, oh come to Me,"

was sung, and Mr. Moody read the 103rd Psalm. He then proceeded to give a little homily on verses 3 to 5, which tells, as he said, of five precious things. First, there is the forgiveness of sin, without which there can be no communion with God. That being secured, the soul is in a position to say, with the dying soldier on the field of battle, "Tell my wife that there is not a cloud between my soul and God." The Psalm goes on to speak of the healing of soul diseases, and the redemption of our life from destruction. Then our path is crowned with lovingkindness and tender mercies. "The very fact of you being in this noble institution," said Mr. Moody to his singular audience, "so well tended and cared for, is an evidence to you of the lovingkindness of the Lord." Some of them might think that they were deprived of the opportunity of serving God, but he thought it needed more grace patiently to suffer the will of God as they were doing, than to address crowds twice a day as it was his privilege to do. Like Paul, they might glory in their infirmities, so that the grace of God might the more abundantly rest upon them. Last of all the evangelist dwelt on the clause, "who satisfieth thy mouth with good things." But a little while and all their suffering would be past; then would come the crown. Several friends sang the hymn, "I shall be satisfied," and after a few brief petitions for God's blessing to rest on the hospital and its inmates, the interesting service was ended.

In an early issue we purpose giving some account of this admirable institution.

Notices.

CONSTANT READER.—Write to Church Association, 14, Buckingham-street, Strand, W.C.

EGREMONT, Dublin.—G. Herbert, 117, Grafton-street, and W. H. Smith & Son, 85, Middle Abbey-street, supply THE CHRISTIAN.

MRS. DICKEY, widow of the late Rev. J. Dickey, The Manse, Kilsea, wishes to state, for the information of a friend who sends THE CHRISTIAN, that she is leaving that place.

APPLICANTS FOR TRACTS.—J. Haggett, 4, Cowper-road, Clifton, Bristol; C. Colkin, 11, Jewry-street, Aldgate, London, E.C.; E. F. Barber, 68, Petre-street, Sheffield; Miss E. Whitehouse, care of Mr. H. K. Peerce, Clevedon, 10, Taptonhouse-road, Sheffield; Daniel Huggins, Tract distributor, Launceston; Geo. Davey, Trewalder, Camelford; John Sleeman, Local preacher, Pengelley, Camelford; Edward Dunn Flamborough, Yorkshire; C. Rose, care of Mrs. Burnett, High-street, Glastonbury; W. Whenday, Freehold, Hadlow, Kent; J. Taylor, 2, Plessy-place, Stepney Green; Mr. Wayland, 31, Whitechapel-road; Mr. Phipps, Parausiesquare, Abingdon, Berks; A. F. Solloway, care of Mr. Otway, Petworth, Sussex; F. Jones, 30, Ann's-road, Victoria-park-road, S. Hackney, E.; G. Harris, 24, Oilmar-street, Malt-street, Old Kent-road, S.E.; F. A. R., 13, Rutland-terrace, Stockton-on-Tees; E. Peters, High-street, Stevenage, Herts.

COMMUNICATIONS RECEIVED WITH THANKS.—F.W.B. J.B.G. S.K.S. E.L.H. E.W.W. W.C. J.B. C.M. E.K.B. S.C.F. R.A. A.A.C. J.B. J.H.P.A. M.E.B. A.E.K. J.C.P. J.J.G. B.G. J.C.T. A.C. C.C. A.B. R.M.J. A.L. F.J. J.S. A.N.D. J.C. A. MacG. S.R. A.S.R. E.A.D. W.J.F. B.B. V.M.S. J.L. J.M. M.A.M. W.J.L. J.H. W.A. E.H. W.R.H. W.S.S. W.F. E.A.V. G.F. A.P. St.C. W.L. J.J. G.J.K. T.D. A.S. N.E.M. J.P. J. and J.R. W.F.W. J.F.L.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

STEPNEY GREEN HALL, Harford-street, and Ben Jonsons-road, E.—Sundays: 8 a.m., Christian workers; 11 a.m., non-churchgoers; 3 p.m., women only; 7 p.m., men only. Week days: 3 p.m., Bible lecture (Monday excepted); 8 p.m., evangelistic address (Saturday excepted). Saturday: Children's service at 3 p.m.; Gospel Temperance meeting at 8 p.m. Mr. Moody and Mr. Sankey will not be present at the Saturday meetings. Tickets to be had from the Hon. Secretary at the Hall.

STEPNEY-GREEN, Dec. 6—23.
CLAPHAM, Jan. 2—21, 1884.
STRATFORD, Jan. 22 to Feb. 11.
NEW CROSS, Feb. 12 to March 3.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

MR. J. M. SCROGGIE.—December, Galashiels; January, 1844, Airdrie, N.B.

REV. W. H. M. H. AITKEN.—All Saints', Haggerston, Wednesday, December 5 to 19.

MESSRS. FULLERTON AND SMITH.—Cambridge, December 1—14; Metropolitan Tabernacle, December 16 and 23; South London Tabernacle, January 2, 3, and 4; Leicester, January 6, for two months.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

SADLER'S WELLS THEATRE.—William Catlin as conductor every Sunday afternoon and evening, at 3 and 6.30.

BOW AND BROMLEY INSTITUTE, Bow-rd., E.—Rev. W. Evans Hurndall, on Sunday next, at 8.15 p.m.

CONFERENCE HALL, Eccleston-street, S.W.—Sunday, 3.45 and 7, Mr. W. Soltau: Thursdays, 8 p.m., Mr. C. R. Hurditch and Mr. W. Soltau.

AGRICULTURAL HALL, Islington, N.—Sunday, Dec. 9, Rev. Edward A. Stuart, M.A. (Service held on account of Cattle Show in Holy Trinity Church, Cloudesley-square.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Denham Smith during December: Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, at 8 p.m.

EVANGELISTIC MISSION.—Dalston Hall (Hall of Commerce), Dalston-lane, E.—Mr. F. C. Spurr and one of the Jubilee Singers, Sunday evenings in December, at 7.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster, at Liverpool now, at All Saints', Islington, Dec. 10 to 14, Mr. W. L. Seyler at St. Stephen's, Boyson-road, Walworth, Dec. 3 to 7, at 7. Conference of workers at Steinway Hall, Lower Seymour-street, W., Dec. 6, at 6.30, Rev. Sholto Douglas presiding. Mr. E. Salisbury, Teddington, Dec. 8; Mr. E. Arrowsmith, Temperance Hall, Derby, Dec. 7—10; Mr. H. W. Figgis, Nottingham, Dec. 22, 23, 24, and 26; Three Special Services for children at Stepney Green Hall, Mr. G. Banaster, Dec. 8, at 3 p.m.

Y.M.C. ASSOCIATIONS.

EXETER HALL.—Young men's meeting every night at 8. Mid-day prayer-meeting, 1 to 2 p.m. daily (Saturday excepted). 7th, Rev. G. W. McCree; 10th to 14th (inclusive), Mr. Henry Thorne; Rev. Charles Moinet, M.A., gives a Bible study, every Friday night, at 8; Colonel Paget gives a Bible reading every Saturday night, at 8.

THE PRIORY, 198, Upper-street, Islington.—Lord's Day afternoon, Dec. 9, at 3.15, special address, Rev. C. B. Sawday. The solitary and the stranger especially invited.

61, GRACECHURCH-STREET.—Daily prayer-meeting (Saturdays excepted). 1.15 to 2 p.m. Bible-readings as follows (at 1.15 p.m.): Dec. 5, "Noah"; Dec. 6, "Abraham"; Dec. 7, "Moses"; Mr. J. Wakefield Macgill; Dec. 11 and 12, John Bain; Dec. 17, "The Jews," Rev. J. Levinsohn. Bible-reading each Tuesday, 6.15 p.m.

Y.M.C.A., Wycombe House, King-street, Hammersmith, W. Sunday morning prayer-meeting, 10; Bible-reading, 3.30. Evangelistic service (both sexes), 8.15 p.m.; Tuesday, 8 p.m. (strangers welcomed); Friday, Prayer and short addresses (open to both sexes), 8 p.m. Reading-room open daily.

MISCELLANEOUS.

CANNES.—Bible reading every Tuesday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

BRITISH WOMEN'S TEMPERANCE ASSOCIATION, Memorial Hall, E.C.—Monthly prayer-meeting first Wednesday in the month, at 10.30 a.m.

MISS MITTENDORFF'S annual meeting will (D.V.) be held at the Y.W.C.A., 17, Old Cavendish-street, Cavendish-square, on Dec. 11, at 7.30 p.m.

GOVERNESSES' PRAYER MEETING, the last Saturday in the month, at 3.30 p.m., at 65, High-street, Kensington, W.

THE DEEPENING OF SPIRITUAL LIFE (Stafford-rooms, Titchborne-street, Edgware-road, W.) every Friday at 3.30. p.m. Dec. 7, Rev. Dr. Elder Cumming; Dec. 14, Rev. C. A. FOX.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION, Pillar Hall, Cannon-street Hotel.—Dec. 27, at 6 p.m., Mr. George Williams in the chair.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields.—Every Tuesday, at 12 o'clock, by Dr. Aveling.

STRANGERS' REST, 165, St. George-street, Ratcliff-highway, E. Monthly workers' meeting, Thursday, Dec. 6. Tea at 6; meeting at 7. Address by Mr. Geo. Soltau; subject, "Andrew, Thomas, and Philip."

OPEN-AIR MISSION.—Meeting of members and friends to welcome the secretary, Mr. Gawin Kirkham, on his return from America, on Friday evening, Dec. 7, in the Lecture-hall, Y.M.C.A., Aldersgate-street, E.C. Chairman, Mr. John Macgregor.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, Dec. 7, All-day meetings; 10.30 a.m., Prayer for Home and Foreign Missions; 3.30, Mr. George Holland, on "Present Agencies and Present Cries;" 7 p.m., Dr. Boardman and others on "Devotedness."

ST. THOMAS'S SCHOOLROOM, Everelda-street, Barnsbury.—Gospel Temperance Meeting, Dec. 10, at 8 p.m. Speaker, Mr. J. Orchard; Rev. E. Brewer in the chair.

CLAPTON.—A United Blue Ribbon Gospel Temperance Mission will be held in Clapton from Dec. 3 to 12, as follows:—Clapton-park Chapel: Mon., Dec. 3, to Fri., Dec. 7, every evening, at 7.30. Blurton-road Mission Hall: Saturday, Dec. 8, Children's Meeting, 3.30; Working Men's Meeting, 7.30. Manor Rooms, Hackney: Sunday, Dec. 9, at 7 p.m. Upper Clapton Congregational Church: Mon., Dec. 10, to Wed., Dec. 12, every evening at 7.30; Women's Meeting, Wednesday, Dec. 12, at 3.30. Speakers: Mr. Wm. Noble, Dr. Barnardo, Miss Macpherson, Rev. Fleming Williams, Mr. Jas. Rae, and others.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, December 1, 1883.

"*" Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Strangers' Rest, 165, *St. George's-street*—Sir G. E. H. £5; R. G. E. 2s. 6d.	5	2	6
Dr. Barnardo's Homes—S. D. £5; C. J. S. £2; F. F. £2; J. P. 10s.; Pauline, £25; W. fd. 10s.; S. B. and E. M. W. £2; M. W. 5s.; H. L. E. W. £1; R. G. E. 2s. 6d.; M. 10s.; Mrs. D. 2s. 6d.; O'C. £3; An Invalid, £1 10s.	43	10	0
Bridge of Hope, Ratcliffe—C. J. S. £1; Pauline, £10; W. fd. 10s.; C. S. 10s.; J. B. 10s.; T. N. J. £1	13	10	0
Home of Industry—F. F. £1; C. S. 10s.; J. B. £1	2	10	0
Dinner for Aged and Sick—F. F.	1	0	0
Mr. A. G. Brown's Visiting Work, Stepney—Pauline	15	0	0
Mildmay Missions—W. H. £10; Prov. xiii. 7, 2s. 6d.; Old Hall School Boys, 8s.; (*Foreign*) Prov. xiii. 7 1s. 6d.	10	12	0
Mr Fegan's Boys' Home—M. W. 5s.; M. 10s.; O'C. £3.	3	15	0
Friendless and Fallen—M. W. 5s.; N. C. 10s.; Lambda, 10s.; J. B. 10s.; O'C. £2; C. L. M. T. £1	4	15	0
Latymer-road Mission—(*Free Teas*)—G. W. P.	0	10	0
Widow of late H. Moorhouse—A. H. C. & M. C.	1	0	0
London City Mission—Y. R. £1; C. S. £1	2	0	0
Congo Mission, Rev. H. G. Guinness—F. N. Z.	50	0	0
Mrs. Hilton's Creche and Orphan Home—F. N. Z.	25	0	0
British Syrian Schools—F. N. Z. £25; R. G. E. 5s.	25	5	0
Con-Cross Mission—Prov. xiii. 7	0	2	6
St. Giles' Christian Mission—Prov. xiii. 7, 2s. 6d.; J. B. 10s. (*Prison Mission*)—M. 10s.	1	2	6
Dock Labourers' Mission—(*Free Meals*)—B. B. £1. (*Free Lodgings*)—Anon. 2s. 6d.	1	2	6
Destitute Children's Dinner Society—A.	0	2	6
Miss De Broen's Work in Paris—R. G. E.	0	5	0
Thames Church Mission—R. G. E.	0	2	6
Christmas Letter Mission—R. G. E.	0	2	6
Mrs. Meredith's Prison Mission—M. 10s.; J. B. £1	1	10	0
Chichester Training Ship—M.	0	10	0
Irish Church Mission—M.	0	10	0
Miss Cole's Orphan Homes—M.	0	10	0
Miss Müttendorf's Home—M.	0	10	0
London Medical Mission—M.	0	10	0
Marylebone Medical Mission—M.	0	10	0
Miss Sharman's Orphan Home—J. B.	1	0	0
George Yard Ragged School—J. B.	1	0	0
Bloomsbury Refuge—J. B.	0	10	0
Rev. McAll's Work, Paris—J. B.	0	10	0
Miss Leigh's Work, Paris—J. B.	0	10	0
Blockdown Hills Mission—J. B.	0	10	0
Homerton Mission—J. B.	0	10	0
Joshua Poole—J. B.	0	10	0
Gray's Yard Ragged Church—J. B.	0	10	0
Home for Worn-out Governesses—J. B.	0	10	0
Indigent Blind Visiting Society—J. B.	0	10	0
Home for Blind Children, Hackney—J. B.	0	10	0
Ladies' Samaritan Society for Paralysed and Epileptic—J. B.	0	10	0
Whitecross Street Mission—J. B.	0	10	0
Woman's Mission to Women—J. B.	0	10	0
Midnight Meeting Movement—J. B. 10s.; C. M. M. 10s.	1	0	0
Homes of Hope, Regent-square—J. B.	0	10	0
Aged Pilgrims' Asylum—J. B.	0	10	0
Ragged School Union—J. B.	0	10	0
Whitefield Mission—J. B.	0	10	0
Gratuitous Circulation of THE CHRISTIAN—T. N. J.	0	0	6
Army Scripture Readers' Society—O'C.	2	0	0
Bristol Orphan Houses—C. L. M. T. £2. (*Missions*)—C. L. M. T. £2	4	0	0
Miss Weston's Work, Royal Navy—C. L. M. T.	1	0	0
Religious Tract Society—C. L. M. T.	1	0	0
Bœmian Orphanage—"An Invalid"	1	0	0
Christmas Dinners for the Poor—R. M. H.	2	0	0
Societe Biblique de France—S. S. M.	0	5	0
	£233	15	0

[ADVERTISEMENTS.]

Free Breakfasts at Holloway Mission—P. L. M. 2s. 6d.
W. J. Chapman, Christ Church Vicarage, Highbury, N.—*For Coals for Poor this Winter*—Anon. three £5 notes (18131-3).

THE BISHOP OF TRURO ON PUBLIC MORALS.—

The Bishop of Truro, speaking at a diocesan conference, remarked that while the Church had done much to remove the stain of drunkenness from the page of England's history, a darker blot still remained; for beneath the fair surface of English society a deadly evil was slowly gathering force, which was destined, unless they bestirred themselves, to burst forth like some volcanic flame for the destruction of our fatherland. They must proclaim, with no faltering voice, their firm resolve no longer to ignore the fact that the body is the temple of God; no longer to acquiesce in the reckless, heartless degradation of women and children which had so long existed in our midst.—*Sentinel.*

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AND

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The following extracts, taken from the many letters we receive almost daily this time of the year, will describe this section of our work, and the widespread necessity for it, better than any general statement we can make:—

One says—"We know that many frequently come to school without breakfast, and remain the whole day without food, except that which is given them by the teachers."

Another writes—"Our children come from the poorest homes, and the tales I sometimes hear make my heart ache."

A third writes—"During the cold weather boys and girls have asked me to allow them to remain in school during the dinner-hour by the fire. They would get no dinner if they went home, and preferred to stay in the warm."

Our loving Master said, "Give ye them to eat;" and I earnestly ask his people to enable us to do so. Donations will be thankfully received by Mr. HENRY HICKS BOARD, Secretary; or the Director,

JOHN JAMES JONES,

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Donations for the LONDON SAMARITAN SOCIETY are also received by the Bankers, Messrs. Fuller, Banbury, Nix & Matthieson, 77, Lombard Street, E.C.; and by the Auditors, Messrs. Josiah Beddow & Son, Chartered Accountants, 2, Gresham Buildings, Basinghall Street, London, E.C.

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CUR SALE OF USEFUL AND FANCY ARTICLES will (D.V.) be held in the SCHOOLROOM of **THE BOYS' HOME, 95, SOUTHWARK STREET,** on

Thursday and Friday, 13*th and* 14*th December,*

FROM 2 P.M. TILL 8 P.M.

We are in really pressing need of help just now, and I hope many who read this announcement will feel moved either to forward a contribution of work or produce to the Sale, or else to come and buy what other friends have sent for disposal.

Parcels should be sent addressed to me here as early as possible. Art-work, garments for the poor, fruit, flowers, and dairy produce will be especially acceptable.

Our Boys will furnish a stall entirely with their own handiwork in Christmas Cards, Scripture-headed Notepaper, Ornamental Wall Texts, Tracts, Leaflets, &c. &c.

A capital opportunity will there be afforded for inspecting The Home, and seeing our Boys at work, &c. Will you, dear Friends, help us in this matter with your gifts, and cheer us if possible by your presence?

Yours very faithfully,

J. W. C. Fegan

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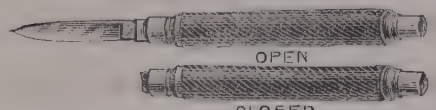


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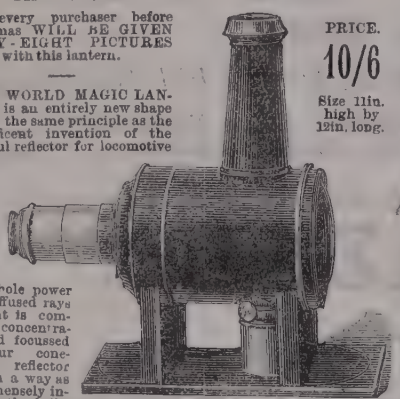
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We maintain that our magnetic method of healing has so far advanced that the symptoms of disease can be controlled by the electric force evolved from the magnets, and that most chronic affections can be met by the adaptation of magnetic aura, or currents—which permeate the entire system, and is therefore constitutional.

From MISS LOWRY, Kew Terrace, Bowden, Cheshire.
November 22, 1883.

"Some months since I adapted your treatment for Rheumatism, and I am thankful to say it has done me more good than anything I had previously tried; it has almost removed the ailment, and I am persuaded in a few more months a perseverance in the use of the remedy will result in cure. I cannot express the thankfulness I feel that I was led to make use of your remedy, for I had made up my mind that I was to be a cripple for life. You will remember that my chest also was weak, a chronic cough having troubled me for years. Of course the improvement is not quite so marked as in the other complaint, it being of much longer standing, but it is better, and I have faith that by wearing your appliances I shall lose it altogether in time."

From Mrs. WHITING, 17, Wide Bangate, Boston.
November 27, 1883.

"I had suffered for some years from debility, manifesting itself locally in great weakness in the knees, probably induced by excessive sick nursing, accompanied by severe pain up the leg from the sole of the foot to the hip. I am very pleased to be in a position to inform you that a few months of your treatment has had a very beneficial effect. I sleep much better, and wake more refreshed than formerly, and although I still have to be very careful in going up and down stairs, I can walk much more steadily on level ground. The vest is a great comfort, and I should not care to be without it."

Letters commendatory of Mr. Garratt's treatment by Magneto-Electricity have been received from hundreds of persons in all classes of society. A private list of 850 names as referees can be had on application. Consultation free, personally, or by letter. B. Corson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

The Christian:

A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

WITH WHICH IS INCORPORATED "THE REVIVAL."

LONDON: MORGAN & SCOTT.] [REGISTERED AT THE G.P.O. AS A NEWSPAPER.

No. 724.] THURSDAY, DECEMBER 13, 1883. [ONE PENNY. POST FREE, 1½d.

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☞ **ADVERTISERS** are particularly requested to notice, that in consequence of the **Christmas Holidays** it will be necessary for Advertisements for the issue of **December 27** to reach us not later than **Thursday, December 20.**

RESCUE WORK AMONG DISCHARGED PRISONERS

IN CONNECTION WITH

ST. GILES' CHRISTIAN MISSION.

Testimony of Sir W. T. CHARLE, Q.C., Common Serjeant of the City of London :—

"I have found your Institution most useful; indeed it has now become a regular part of the machinery of the administration of justice."

Mr. HOWARD VINCENT, Director of the Criminal Investigation Department, Scotland Yard, in a Speech at the Annual Supper for the Criminal Classes, on December 4 last, said :—

"That he could truly say that no Society in London was doing more genuine good work than the ST. GILES' CHRISTIAN MISSION AMONG DISCHARGED PRISONERS. It was only right, however, that the public should know that the noble work could not be maintained without money, and that the Society was in urgent need of funds to carry on their Herculean task. They were gradually sweeping away the prejudice against Discharged Prisoners."

Funds are completely exhausted. Special help is therefore earnestly entreated, and may be sent to the Treasurer, F. A. BEVAN, Esq., 5, Lombard-street, E.C.; or to

Yours sincerely, GEO. HATTON,

12, Ampton-place, Regent-square, C. *Superintendent of St. Giles' Christian Mission.*

OUR OWN GAZETTE, ILLUSTRATED, 16 PAGES, 1D.

This **NEW PAPER,** we feel assured, will soon find its home in very many family circles.



Its Articles will be varied, treating of all subjects of interest to Young Women in every position—Christian Work, Intellectual Culture, Cookery, Dress, Gardening, Sick Nursing, Recreation, &c., &c.

Sunday hours will be well spent over Bible Jottings, illustrated by a plan of "pen and ink Bible-marking," now so widely used by Mr. Moody and others.

A portion of the Paper will be devoted to Recreation Hours, and how most happily to occupy them.

We shall hope to travel with our more intellectual readers by easy stages through some of the pleasant highlands of Science and Art; and such Papers will be both helpful and interesting.



LONDON: S. W. RIDGE & Co.] JANUARY, 1884. [One Penny.

Space between more substantial Articles will be brightened with Illustrations, Poetry, Pithy Paragraphs, &c., &c.

Lovers of Nature will enjoy our "Bits on Botany," Geology, and other similar topics; whilst those who desire a less mental strain, will find their tastes met in one or two Serial Stories in each number, from the pen of well-known writers.

On our colours those four significant letters may be read—"Y.W.C.A." But we wish it to be distinctly understood, that our Paper is the property of ALL young women, whether connected with the "Young Women's Christian Association" or not. Each month we shall report progress of this important organisation, and furnish details of interest both to Secretaries and Members.

The Hon. Emily Kinnaird will supply the latest information for our London friends; and Miss L. M. Moor, of Clifton, for the Provinces.

Letters for Editor to be addressed "OUR OWN GAZETTE," 39, St. Andrew's Hill, London, E.C.

The following well-known names will sufficiently indicate our principles and aim :—

CONTRIBUTORS :

Cecil Y. , M.D.
Rev. Hel Brooke.
The Hon Dillon.
Rev. Cha Garrett.
Miss Eva ratt.
Rev. Wil Haslam.
Lady Hope.
The Hon. Emily Kinnaird.
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Rev. S. Patterson, M.D.
Mrs. Pennefather.
Mrs. G. S. Reaney.
Anna Shipton.
Mrs. C. H. Spurgeon.
Mrs. Wemyss-Whittaker.

AN EXAMPLE, AND AN INVITATION.

Our Lord was engaged in the glorious work of preaching and teaching, and there came unto Him a large company of "Outcasts," having with them those that were "lame, blind, dumb, maimed, and many others." Our Lord received them, and healed them, and blessed them, and the multitude "glorified the God of Israel."

Jesus said to his disciples, "I have compassion on the multitude.....I will not send them away fasting, lest they faint by the way" (Matt. xv. 32).

"Then Jesus took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude."

The sympathy and compassion of our Lord, and his care for the *bodies* of the poor, are worthy our imitation.

Every Sunday morning at the Seamen's Bethel, Old Gravel-lane, London Docks, a company of poor creatures, selected by the Missionaries of the Mariners' Friend Society, the Police, and Dock Officials, among the outcasts of our dense river-side population, are provided with a FREE BREAKFAST, after which the Gospel is spoken to them.

Like those of our disciples, our provisions are limited. They were privileged to give the Master, for the hungry people, "seven loaves." Will not some readers of THE CHRISTIAN help us to imitate our Lord in not sending them away fasting?

Donations may be sent to FRANCIS J. SHELTON, Hon. Sec., 19, Old Gravel-lane, E.; or JOSEPH MOORE, Treasurer, 9, Morgan-street, Bow, E.

LONDON MEDICAL MISSION,

47, ENDELL STREET, ST GILES.

To meet the needs of the Sick Poor. Preaching the Gospel and Healing: Luke ix. 6.

Patients (Yearly Average)	5,272
Patients' Attendances at Dispensary	17,332
Visits to Sick at Home	6,335

CONVALESCENT HOME FOR WOMEN AND CHILDREN AT FOLKESTONE.
HOLIDAY HOUSE FOR CHILDREN AT THURSLEY COMMON (SURREY).

Visitors are welcomed at the Mission. The work of the Mission is best seen on Mondays, Wednesdays, and Fridays at 1 p.m. Reports sent on application.

Donations and gifts of clothing (new and old) will be thankfully received.

Honorary Director, Dr. G. SAUNDERS, C.B. Honorary Treasurer, Dr. W. RIDDALL BELL.

LONDON ASSOCIATION IN AID OF THE MORAVIAN MISSIONS.

Patron—The Right Hon. THE EARL CAIRNS.

For 66 years this Association has been the instrument of making known some of the wants of the Moravian Missionaries, and soliciting the sympathy and support of Christians on behalf of the great work which God has entrusted to them.

We have now to present a very urgent appeal for two new and commodious churches in Paramaribo, South America.

The need of such is seen from the fact that out of a population of 23,000 in Paramaribo, 9647 are members of the Moravian Church.

There are no less than 6297 persons without a place in which to worship God.

The natives themselves are doing what they can, but it is very little, compared with what requires to be done.

Who will kindly help in this matter?

"The love of Christ constraineth us."

Contributions will be thankfully received for "Paramaribo Church Fund" by Messrs. HERRIES, FARQUHAR & Co., St. James'-street; the Secretary, Mr. G. E. ROBERTS, at the Office, 29, Ely-place, Holborn, E.C.; Messrs. SMITHS & Co., Lombard-street; Messrs. WILLIAMS, DEACON & Co., Birchin-lane; or THE CITY BANK, Holborn Branch.

THE "ONE TUN" RAGGED SCHOOL MISSION (formerly the "One Tun" (Thieves') Public House, Old Pye-street, Westminster), for training the children (boys and girls) of the destitute classes for service. Above 200 children, between the ages of 3 and 13, are in the Schools. Sixty-seven are in situations in and near London. Plain needlework and cookery taught. Mothers' Meetings. Wednesday mid-day Prayer Meeting. Band of Hope. Sabbath Band. Gospel Temperance Meetings. Men's Bible Class. Sunday-evening Mission Services. Open Air Meeting. Working Lads' Institute. Bible-woman visits all connected with the Mission. Blind Evangelist, &c. Special Fund of £500 required, if the Lord will. £96 received. The smallest donations will be thankfully received by Mrs. A. BARKER HARRISON, Hon. Secretary, 78, Coleshill-street, Eaton-square, S.W.

OUR COUNTRYMEN IN INDIA.—The ANGLO-INDIAN EVANGELISATION SOCIETY sends Evangelists to itinerate constantly among numerous groups of Europeans and Eurasians throughout India, widely separated, and otherwise destitute of Gospel ministrations. General Secretary and Treasurer, the Rev. PETER BANNATYNE, 7, Adam-street, Strand, London, 9, London-street, Edinburgh.

Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

URGENT APPEAL in aid of Little Paralysed Children, at the West-end Hospital, 73, Welbeck-street, W. The Committee earnestly solicit contributions, and a visit from Christian friends. Collecting cards for children. P. F PROCTOR, Secretary.

BETHESDA MISSION, PORTSMOUTH, with which is incorporated the Portsea Island Town Mission. Established 1856. Two new branches have lately been included. £1,000 are urgently needed to clear the building expenses and to meet the wants of the General Fund. During the past year the Romanists, Ritualists, and infidels have worked with unprecedented activity. Will friends help?—Superintendent Commissioner B. H. KEY, Downham, St. Edward's-road, Southsea.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square, E.C.

HOLINESS AND FAITH-HEALING MEETINGS.

TRINITY CHURCH, Triangle, Mare-street, Hackney, London.

MONDAYS:—Address and Testimony on Faith Healing, 6.30 p.m. On Holiness, 7.30 p.m.

TUESDAYS:—Anointing the sick, 11.30 a.m. Conducted by the Rev. JOHN ALLEN.

At Rev. W. E. BOARDMAN'S, 3, Rochester-square, Camden-road. First Tuesday each month, 2.30 and 6 p.m. Other Tuesdays, 6 p.m.

THE CRIPPLES' NURSERY, 15, Park-place, Regent's-park, N.W.—A Fancy Sale will be held at the Nursery, in aid of the funds of the Institution, on Friday and Saturday, the 14th and 15th of December, from 12 to 8 o'clock. Admission 6d. and after 6 o'clock 3d. To be returned in value on first articles purchased. — Treasurer, GEORGE HANBURY, Esq., 21, Portman-square.

SERMON LANE MISSION, ISLINGTON. Sunday Morning Free Breakfasts.—Funds are urgently needed for Sunday morning breakfasts, soup dinners, tea and sugar for sick, Band of Hope tea, Temperance tea and Christmas dinners. Last winter over eight hundred dinners and two hundred breakfasts were given. By this means thousands of totally destitute creatures are fed. Our main object is to bring them under Gospel teaching. Short services are always held after the meals. Funds were greatly needed for Sunday-schools and general fund. It is quite unsectarian, supported only by contributions. Articles of clothing are much needed.

GEORGE FULLER, 54, Liverpool-road.

GEORGE YARD RAGGED SCHOOL, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from L. E. W. Clothing; Anonymous, Clothing.

The Infant Day Nursery, Free Ragged Day, Sunday, and Week-evening Schools. Evening Work amongst Elder Girls and Young Women. Rations of Food supplied to Hungry Children. Clothing provided for the necessitous. Room to room visitation. Temperance Meetings, Lodging-house and Evangelistic Services, and other Missionary agencies. A stated time given every day for the consideration of the cases of the poor.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 280 High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E

CIRCUS STREET MISSION, Marylebone (late of Shouldham-street).—Funds are urgently required to carry on the work, and to provide a free dinner for poor people at Christmas.—W. T. RUSSELL, 27, Cambridge-street, Edgware-road, W.

SOCIETY FOR THE RELIEF OF DISTRESSED WIDOWS (applying within the first month of their widowhood). President—The Marquis of Cholmondeley. Trustees—Capt. the Hon. F. Maude, R.N.; Sir Thos. W. Waller, Bart.; John Deacon, Esq.—Funds are solicited to enable this Society, which has been in operation for sixty years, to meet the continually increasing demands on its resources. Every case recommended by a subscriber is investigated by one of the Committee, or the official visitor, and relieved according to the character and claim of the individual. £10 10s. donation, and £1 1s. annually, each gives the privilege of recommending one widow yearly.—WILLIAM ROSE, K.C.B., Chairman; SAMUEL RAYSON, Secretary. Office—32, Sackville-street, W.

THE BENEVOLENT OR STRANGER'S FRIEND SOCIETY, for visiting and relieving the sick poor at their own homes by an unpaid agency, consisting of 238 Christian visitors.—The NINETY-EIGHTH ANNUAL MEETING will be held at THE MANSION HOUSE, on Dec. 20th next, at 3 o'clock in the afternoon. The Rt. Hon. the Lord Mayor, M.P., supported by the Sheriffs of London and Middlesex, will preside. Speakers—Sir Thos. Chambers, M.P., Rev. H. W. Webb-Peploe, M.A., Rev. Malcolm MacColl, M.A., Rev. Dr. Li. Bevan, Rev. Francis J. Sharr, W. S. Robson, Esq., Horace B. Marshall, Esq., C.C., J. H. Anderson, Esq., and others. Free admission by tickets, to be obtained at the office, 52, Finsbury-pavement, E.C.

CHRISTMAS AND NEW YEAR'S GIFTS.—An elegant and useful assortment of baskets, mats, screens, &c., now on show at the Cripples' Home, 17A, Marylebone-road, N.W. A visit is earnestly solicited.—Contributions thankfully received by the SECRETARY.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 23, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest donations in money and clothing will be thankfully acknowledged by the Committee. Flannel garments and old overcoats are much needed.

HOME FOR BLIND CHILDREN, Hackney College Avenue, Hackney.—Will the readers of THE CHRISTIAN, while enjoying their Christmas blessings, kindly remember our little Blind family. Christmas contributions will be thankfully received by Miss S. RYE, or Messrs. MORGAN & SCOTT.

MISS WESTON'S CHRISTMAS TREES.—Will friends interested send ornamental and useful articles, cuffs, comforters, clothing, books, stationery, scrap-books, dolls, &c. &c., to the SAILORS' REST, Portsmouth, or the SAILORS' REST, Devonport, as soon as possible.

SCRIPTURE READERS' SOCIETY FOR IRELAND. Established 1814.—President, the Right Hon. the EARL OF SHAFTESBURY, K.G. Offices, 27, Lower Pembroke-street, Dublin; 9, Paternoster-row, and 337, Strand, London.—Full particulars, Reports, &c., can be obtained, post free, on application to the Secretary,

Capt. JAS. KEARNEY WHITE.

DINNERS TO DESTITUTE HILDREN in Clerkenwell, "Ragged London in the Centre." Entirely supported by voluntary contributions. Gifts of money and clothing urgently needed.

WILLIAM CATLIN, 17, Claremont-sq., Pentonville.

Mrs. WILKES begs to acknwledge an anonymous parcel of clothing and 5s. for "Rescue Work in Poplar." After the 30th, Mrs. Wilkes will be at home at Man Cottage, Kerbey-street, on Wednesdays.

SHEPHERD'S BUSH GOSPEL MISSION.—The Gospel is preached very Sunday at 3 and 7 at The Athenæum, Goldwyk-road, by Evangelists from Evangelizatic Society. Tuesdays and Thurdays, at 8, Missieroom, 56, Starch Green-road. Help is needed to continue this work, which has been much blest during the past nine months, and may be sent to Mr. F. A. BINDER, 25, King-street, Hammersth, or to the office of THE CHRISTIAN.

Educational.

TUNBRIDGE WELLS.—The Rev. J. TAYLOR, M.A., late Fellow of Pembro College, Oxford, receives about twenty Pupils to prepare for the Public Schools, &c. Special care given to delicate boys. Individual attention. The sons of parents in India, &c., can be receiv for the whole year, if necessary.

Cambridge House, Tunbridge Wells.

HIGH-CLASS SCHOOL for Boys, The Woodlands, Hitchin, conducted by I. SHARP, B.A., a member of the Society of Friends, assisted by resident and visiting masters.

LONDON.—First-class location for the Daughters of Gentlemen, in establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition duly and tenderly watched over, and the whole system based on Christian principles — DELTA, Addington's Library, Notting-hill Gate, W.

PARIS, Passy.—Pensiont Protestant dirigé par Mdlle. E. FRAI rue des Marronniers, près du Bois de Boulogne. Enseignement complet. Preparation aux Exms. Pour les renseignements s'adresser à MM Pasteurs Abric, Bersier, Ch. Monod, et de Pressé.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, Cazenove-road, N. Miss BROWN and Miss GOWING have for ten years conducted Mrs. Penner's Educational Institute at Clapton E.) receive about twenty Resident Pupils. First-class education, with careful Christian training and home comforts. Preparation for the Unitty Local Examinations. Children from India and the Colonies received, and lovingly cared. References kindly permitted to Mrs. Pfeather, J. E. Mathieson, Esq., and others. Prctuses on application.

THE OLD HALL HOOL, WELLINGTON, SHROPSHIRE.

Principal—Dr. CRANAGE, M.A., Author "Mental Education," "Three Lectures the Tabernacle in the Wilderness," &c., &c.

Vice-Principal—Robert Weston, Esq., C.D. Head Master — Mathematics: Woodcock, Esq., B.A., Wrangler, late Scholar Exhibitioner, Christ's College, Cambri Second Master — Classics: H. Muy, Esq., A., late Scholar of Brasenose College, Ox Modern Language Master: Mons. Rieuniendiate of the University of France; and other sters.

Full particulars on application to RINCIPAL. The next Term will begin (D. hursday, January 17.

BATH.—Belmont Colleg School for Girls, 13 and 14, Belmont, Bath thorough English education, with Latin, hematics, French and German, &c., on inclusand moderate terms. The school is establisho provide a first-rate modern education, bas decided Christian principles. References kindermitted to Rev. J. Fleming, Canon of York, Rev. T. D. Bernard, Canon of Wells; &c.

RICHMOND, London, S.W.—A Rector's Daughter who has had great experience in the education and management of children, both in England and on the Continent, receives a few Young Ladies, to whom she offers the highest educational advantages, with every home comfort. She also wishes to hear of one little girl of six years, to educate with her only little girl. Careful Christian training. Professors from London. Thorough English, music, languages, science, painting, drawing, calisthenics, riding. References, Venerable Archdeacon Plume, the Princess Ourousoff, and other parents of pupils.

KLEIN, Hiscoke's Library, Richmond, S.W.

BRAMFIELD, Cavendish-road, Clapham-common. — Miss RABETT receives a limited number of young Ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences, careful mental culture; special advantages for modern languages and accomplishments. High-class professors attend. Preparation for University Examinations when desired. Prospectus on application.

FRIENDS' SCHOOL, Saffron Walden.—There will be a few vacancies after Christmas for boys not being members of the Society of Friends.—For terms, &c., apply to the HEAD MASTER.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses KENDON, daughters of the Rev. J. J. KENDON.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. KENDON, M.C.P. An Articled Pupil wanted.

WINDERMERE.—Preparatory School for the Sons of Gentlemen. Careful training. Boys prepared for public schools. Resident French teacher. Large, airy house. Special terms for Clergymen's sons.

Miss SEELEY, Windermere.

TO STAMMERERS.—Mr. SELTMAN will, after his absence from England during the summer, again receive speech sufferers under his care during winter and spring.—Apply for particulars and testimonials, from clergymen, doctors, &c. Residence,

21, Westbourne-park, Bayswater, London.

A LADY wishes to recommend a School for Girls, on the South Coast, where they will receive a thoroughly good education, with careful Christian training.—MRS. R. L. HOWARD, Mackerye End, Harpenden, Herts.

OUGHTRINGTON LODGE, Buckingham-road, Brighton.—Educational Home for Indian children and others. Happy home. Good teaching. Foreign governesses. References kindly permitted to Rev. E. L. Roxby, Brighton; Arthur Nicholson, Esq., Brighton; Mrs. G. B. Dewhurst, Oughtrington Park, Lymm, Warrington.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, and Clifton House, Topsham, Devon.—Health Resort for delicate girls. Professors attend. English and Foreign Governesses, of acknowledged merit and decided piety. A high moral tone is ensured by careful Christian training. University examinations. Unexceptionable references to clergymen, ministers, and parents, in England, Wales, Scotland, Ireland, and abroad.

EDUCATIONAL.—The Principal of a Ladies' School (high-class), who has had lengthened experience, and has been singularly successful as a teacher and trainer of youth, morally and physically, offers a present Vacancy on inclusive and reduced terms to parents seeking for their daughters intellectual culture combined with Christian training.—Address, for particulars, Mrs. B., 30, Downshire-hill, Hampstead.

A LONDON VICAR most strongly recommends to parents, seeking wise and intelligent training for their Daughters, a Lady of highest attainments, Christian culture, and experience, in a salubrious seaside spot.—Reference, Rev. J. KIRKMAN, St. Stephen's, Hampstead, N.W

HOME, with education, for children requiring country air, or a mother's care.

Mrs. WHITE, Heathfield House, Cuckfield.

FRANCE.—Pastor Davaine would recommend to English families the Protestant School for Young Ladies, conducted by Mdlle. BONTEMS, at Saumur (Maine and Loire). Pleasantly situated. Fine climate. Terms moderate. Separate sleeping apartments.

SCHOOL ASSISTANT. — Wanted in a young Gentlemen's Middle-class School, a decided Christian young man, of gentlemanly department, competent to undertake junior classes in thorough English, as also the supervision of boys out of school. Must be a good disciplinarian, practical, and not under 25 years of age.—The PRINCIPAL, Rock Hill Academy, Chulmleigh, North Devon.

WANTED AFTER CHRISTMAS, in a Gentlemen's Boarding School, a resident Assistant Master, of Christian character. Must be an abstainer, non-smoker, and able to teach thorough English, with classics, French, German, and mathematics.—DAVID STROUD, M.C.P., Eastbourne Old School, The Gables, Eastbourne.

TO PRINCIPALS OF SCHOOLS and others.—Seaside furnished Villa to Let for the Christmas holidays (or longer) Charmingly situated, with every convenience for a family. Containing three sitting-rooms, four bed-rooms, with the usual domestic offices. Terms [illegible] per week.

T. E. P., Ladbroke Villa, Elms, Ramsgate

PRIVATE TUITION

For Sons of Gentlemen

In preparation for the Public Schools, Army and Navy, Civil Service, Law or Universities. Also TECHNICAL EDUCATION FOR THE SONS OF MERCHANTS AND COLONIAL LIFE.

MR. WILLIAM PENN

devotes his personal attention, care, and tuition to such Pupils, of whom he takes only a few. A Carpenter's Shop is fitted up on the Premises, and Pupils *are taught* Carpentry and Joinery and Turnery. Full particulars on application, with References to parents of Pupils.

SURREY HOUSE, 62, CLAPTON COMMON, LONDON, N.E.

Entrance at any date, Fees in proportion.

RESIDENT GOVERNESS wanted, for two children, 10 and 5. Good English, French, music and needlework, required. Entire charge. Evangelical Churchwoman preferred. State age.
A., Mrs. F., 3, King's-buildings, Chester.

GOVERNESS.—Wanted, in Christian family, young Lady, as Governess to three little children, and take entire charge. Good English and music; salary £12. Must be a believer.—Send photo, full particulars and reference, Z., Buckhurst, Hurstbourne-road, Forest-hill, London.

CHRISTMAS HOLIDAYS. — A young Lady (English) wanted to help with and companionise two little girls of 12 and 11, during the absence of their governess.
Mrs. E. ASHBY, Glenburnie, Southampton.

SCHOOL-MISTRESS wanted early in next year, for the Home for Female Orphans, Grove-road, St. John's Wood, London. She must thoroughly understand her duties, be a good instructress in plain needlework, and with the assistance given, be capable of taking charge of the education of about 70 children. She must be a member of the Church of England, and a communicant, and at least one reference to a Clergyman, who will testify as to her earnest Christian character, must be given. She need not be certificated. Applications, stating age, salary required, how and where previously engaged, &c., to be addressed to the HONORARY SECRETARY at the Home.

MATRON, in School or Institution.—A re-engagement by an experienced person. Age 40. Thoroughly domesticated, or as Housekeeper. Good book-keeper. Undeniable references and testimonials.—VERITAS, Mont Rose, Cornwallis-gardens, Hastings.

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The Christian.

CHRISTIANITY AND SOCIALISM.

NO one at all observant of the present aspect of affairs among the nations, can fail to mark the startling way in which Socialism has of late come to the front. That of which Plato discoursed from an idealistic standpoint in his "Republic," and which Sir Thomas More fancied in his well-known "Utopia," has become, in these later times, a practical development, and is now an organised force gathering strength and influence every day. Only, instead of being curbed by Platonic self-denial, or by the love of right which characterised the polished statesman of Henry the Eighth's time, modern Socialism mingles with its theories violence and intrigue, and disregard to moral science, to say nothing of its antagonism to theology of all kinds. To prove this we have only to trace it through the writings of Socialist authors, such as Robt. Owen, Louis Blanc, Augustus Comte, and others of still more recent date. Or we may see the exemplification of it by reference to the great Socialist Confederations which exist, and their general course of action.

One of the strangest features of the current mode of treating this subject is the effort made by some to link Socialism with Christianity, as though the two systems really had a communion of principle and interest. Canon Shuttleworth's recent statements at the rooms of the English Church Union, where the question is being discussed, serve to illustrate the phase of things to which we refer. That a prominent Churchman should be found side by side with so pronounced a Secularist as Dr. Aveling, and supported by him in his remarks, is in itself a sign of the times. The Canon asserted that "Christ might be said to be the first Socialist; wherever Christianity had penetrated there Socialism, sooner or later, had also appeared. They found Socialistic ideas in a marked degree all through the history of the Christian Church." Such concessions as these, at a time when society is imperilled by secret conspiracies, and the minds of thousands and tens of thousands aroused to eager desire for revolutionary action such as Socialism proper advocates and aims to produce, are of serious import. Of course, if true, they should not be withheld; but, if false, or based upon strained or misapplied religious truths, they require to be corrected, and their assumptions exposed.

This much may be freely asserted: Christ and Christianity are on the side of whatever is righteous and just, and uncompromisingly opposed to all oppression and injustice of every kind. No more revolutionary force was ever introduced into the world, so far as the resistance and overthrow of moral abuses are concerned, than the Gospel of Christ. Nothing is further from its spirit and aim than permitting one class of its adherents to tyrannise or lord it over another. It is always on the side of the poor when the question of their rights is involved, and indeed its sphere is defined as specially regarding the poor, and those known as the "common people," who, it is said, heard Christ gladly.

But these facts by no means imply or sanction in any way the statement that Christ was a Socialist. He was no more unjust to the rich than to the poor, and certainly made no compulsory laws for reducing all properties and possessions to one common level. His precepts inculcate abstinence from political revolution and state factions, rather than sanction connection with them. He taught the interdependence of one class upon another, and the duty of each and all to seek the others' good. Masters under his rule are to "give to their servants that which is just and equal." They are to "forbear threatening," and to deal with them on principles worthy of godly life and character. But equally, "Servants are to be obedient unto their masters," "counting them worthy of all honour."

The rights of capital equally with the rights of labour are respected in the teaching of the Word of God; duty and responsibility are shown to attach to both. It is not by a system of communistic distribution, or Socialist republicanism, that the Gospel aims to benefit men, but by bringing all to recognise that in the faithful personal discharge by each one of his duty to another, and by all of their duty towards God, lies the chief good to be obtained here, and the highest reward to be obtained hereafter. Weakness and ignorance, sensuality and vice, selfishness and greed, unjust power and servile meanness, yea, all that mars our moral being, and militates against our social welfare, Christianity repudiates and brands as evil. But it has nothing to do with setting man against man, or class against class. Christian socialism and political socialism by no means run in the same groove, nor do they mean the same thing.

MRS. HAMPSON'S evangelistic services in Sydney have attracted an amount of attention and interest not less vivid than was shown at Melbourne. At the Exhibition Building on her last night, she addressed a vast audience. Amongst those present were the Premier, Mr. Stuart, and Sir John Robertson. The deep feeling and earnestness she exhibits has made a marked impression among all classes.

ISLINGTON.—We commend to the sympathy and help of Christians in Barnsbury and Islington the arduous work of Rev. Charles Ough, minister of St. John the Evangelist Mission Church and district, Copenhagen-street, Islington. It is a very needy and neglected locality, and Mr. Ough and his devoted wife need to have their hands held up by other Christians as whole-hearted as themselves.

AN "ODD MINUTE" SOCIETY has been formed of those who undertake to devote fifteen minutes a day to making some article of clothing for the poor. It has been established a year and nine months, and during that period 1030 articles have been distributed. Many letters have been received testifying to the happiness it has been to fill up spare moments in thus working for the Master; especially has this been the case with invalids. Additional workers and subscribers are solicited by the Hon. Secretary, Miss Popplewell, 33, St. James's-street, S.W.

IS THE OLD FAITH DYING?

THIS question, says the editor of *The Century Magazine*, in a recent number, is much under discussion at the present time. Some are loudly asserting that it ought to be answered in the affirmative, but they deem it superfluous apparently to adduce any proof. On the other hand, statistics are quoted, and facts are forthcoming, which show that Christianity is gaining instead of losing ground. The writer in *The Century* well says: "Before any further arguments are constructed to show why Christianity is obsolescent, it would be necessary to bring forth some reasons for believing that such is the case. To prove mathematically that Christianity is true, or untrue, may be difficult; but there can be no serious difficulty in making it appear whether or not it is losing its hold upon the thought and life of the people. And it would be a much more scientific method of procedure if those who maintain the decadence of the faith would take a little trouble to acquaint themselves with the facts that bear upon this particular point."

These remarks are backed up by the following statements of fact that are worth tomes of argumentative disquisition as a reply to sceptics and objectors:—

"It is often said specificially that men of affairs, as a class, have lost their interest in the churches, and an attempt was lately made to test the truth of this assertion. In an eastern city, with a population of a little less than forty thousand, the president and cashier of one of the national banks were requested to furnish a list of the fifty strongest business firms in the city, with the name of the head of each firm. The gentlemen furnishing the list had no knowledge whatever of the use that was to be made of it. In clasifying fifty-four names thus given, it was found that there were seven whose relation to the churches was unknown to the gentleman who had obtained the list; six who were not identified with any of them; and forty-one who were all regular attendants upon the churches and generous supporters of their work—the great majority of them communicants. In a Western city of a little more than sixty thousand inhabitants, a similar list of fifty-two names was obtained in the same way; and the analysis showed three whose ecclesiastical standing was unknown, one Jew, six not connected with churches, and forty-two regular church-goers, of whom thirty-one were communicants.

"These lists were both made up by well-informed and sagacious business men; the cities represented by them are not conspicuously religious communities; and the composition of them gives small colour to the notion that the business men of our cities are estranged from the churches. It is astonishing that such a notion should ever have gained currency, in the face of the palpable fact that so much money is contributed every year for the support of the churches and the prosecution of their charitable and missionary enterprises.

"It is possible that a fair showing with respect to the business men of other cities might be less favourable than that here presented; but it is almost certain that a complete induction of facts would correct the impression that the churches have lost their hold upon this class of men."

MR. W. FORBES, now on a tour through the States, writes to us that he has conducted several Gospel Temperance meetings in Philadelphia.

A DIALOGUE

BETWEEN

Mr. MOODY and Mr. RAINSFORD,

At Down Lodge Hall, Wandsworth.

AT three of the after-meetings in Down Lodge Hall, Mr. Moody varied the usual order of proceedings by asking Rev. Marcus Rainsford to answer certain questions on vital points of doctrine and experience. In this and next week's numbers we give a full report of two of these instructive and interesting dialogues.

Mr. MOODY—What is it to be a child of God? What is the first step?

Mr. RAINSFORD—Well, sir, I am a child of God when I become united to the Son of God. The Son of God prayed (John xvii. 20) that all who believed upon Him should be one with Him, as He was one with the Father. Believing on Jesus I receive Him, and become united to Him (John i. 12, 13); I become, as it were, a member of his Body. I am an heir of God, a joint heir with Christ (1 John v. 1, Galatians iii. 26).

Mr. M.—What is the best definition of faith?

Mr. R.—Trust in the Son of God, as the Saviour He has given to us. Simple trust, not only in a creed, but in a person. I trust my soul to Him. I trust the keeping of my soul to Him. God has promised that whosoever trusts Him, mercy shall compass him on every side.

Mr. M.—Does not the Scripture say that the devils believe?

Mr. R.—They believe the truth, don't they? They believe that Jesus was manifested to destroy them, and they "tremble." I wish we believed as truly and as fully that God sent his Son into the world to save us.

Mr. M.—What is it to trust?

Mr. R.—I take it to mean four things: (1) Believing on Christ, that is, taking Him at his word; (2) Hoping in Christ, that is, expecting help from Him, according to his Word; (3) Relying on Christ, that is, resting on Him for the times, and ways, and circumstances in which He may be pleased to fulfil his promises according to his Word; (4) Waiting on Christ, that is, *continuing* to do so, notwithstanding delay, darkness, barrenness, perplexing experiences, and the sentence of death in myself (2 Cor. i. 9). He may keep me waiting a while (I have kept Him a long time waiting), but He will not keep me waiting always. Believing in Him, hoping in Him, relying upon Him, and waiting for Him—I understand to be trusting in Him.

Mr. M.—Can all these friends here believe the promises?

Mr. R.—The promises are true, whether we believe them or not. We do not make them true by believing them. God could not charge me with being an unbeliever, or condemn me for unbelief, if the promises were not true for me. I could in that case turn round and say: "Great God, why did you expect me to believe a promise that was not true for me?" And yet the Scriptures set forth unbelief as the greatest sin I can continue to commit.

Mr. M.—How are we "cleansed by *the blood*"?

Mr. R.—"The blood is the life." The sentence upon sinners for their sin was, "The soul that sinneth it shall die." That we might not die, the Son of God died. The blood is *the poured out life of the Son of God*, given as the price, the atonement, the substitute for the forfeited life of the believer in Jesus Christ. Any poor sinner who receives Christ as God's gift is cleansed from all sin by his blood.

Mr. M.—Was the blood shed for us all?

Mr. R.—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.

The dying thief rejoiced to see
That fountain in his day,
And there may we, though vile as he,
Wash all our sins away."

Mr. M.—Some may say that is only a hymn, and that it is not Scripture. Did the Lord ever say it?

Mr. R.—He said, "I have given you the blood upon the altar to make atonement for your soul." That was said of the picture of the blood of Christ; and at the Last Supper our Lord said his blood was "the blood of the New Testament which is shed for you and for many, for the remission of sins" (Matt. xxvi. 28, Luke xxii. 20, and John vi. 37; see also Rom. iii. 25, and v. 9; Heb. ix. 12, and xiii. 12; and Rev. i. 5.)

Mr. M.—What is the gift of God?

Mr. R.—There are three great gifts that God has given to us—"his blessed Son" (John iii. 16); (2) The Holy Ghost, "the promise of the Father," that we might understand the unspeakable gift bestowed on us when He gave his Son; (3) He has given us his Holy Word. The Holy Ghost has inspired the writers of it that we may read and hear and know the love that God has to us, "in that while we were yet sinners Christ died for us." We could not have the Son for our Saviour unless God gave Him. We could not understand the gift of God unless the Holy Ghost had come to quicken us and teach us, and this He does through the Word.

Mr. M.—How much is there in Christ for us who believe?

Mr. R.—In Him dwelt "all the fulness of the Godhead bodily,"—fulness of life, of righteousness, of sanctification, of redemption, title to heaven and meetness for it; all that God wants from us, and all that we want from God, He gave in the person of Christ.

Mr. M.—How long does it take God to justify a sinner?

Mr. R.—How long? The moment we receive Him we receive authority to enroll ourselves among the children of God (John i. 12), and are then and there justified from all things (Acts xiii. 39). The sentence of complete justification does not take long to pronounce. Some persons profess to see a difficulty in the variety of ways in which a sinner is said to be justified before God: (1) Justified by God; (2) Justified by Christ; (3) Justified by his blood; (4) Justified by grace; (5) Justified by faith; (6) Justified by works. Justification has reference to a court of justice. Suppose a sinner standing at the bar of God, the bar of conscience, and the bar of his fellow-men, charged with a thousand crimes. (1) There is the Judge: that is God, who alone can condemn or justify, "It is God who justifieth" (Rom. viii. 33). That is justification by God. (2) There is the Advocate, who appears at court for the sinner; the counsellor, the intercessor: that is Christ. "Justified by Christ" (Galatians ii. 17, and 1 John ii. 1). (3) There is next to be considered the ground and reason on account of which the advocate pleads before the judge. That is the merit of his own precious blood. That is justification by his Blood (Rom. v. 9). (4) Next we must remember the law, which the judge is dispensing. The law of works? Nay, but the law of grace and faith. That is justification by his grace (Rom. iii. 24). (5) And now the judge himself pronounces the result. "Be it known unto you through this Man is proclaimed unto you the forgiveness of sins, and by Him all that believe are justified from all things." Now for the first time the sinner at the bar knows he is justified by faith (Rom. v. 1). (5) But now the justified man leaves the criminal's dock. He does not return to his prison or to his chains. He walks forth from the court-house a justified man, and all men, friends or foes, are made aware that he is free: "that is justification by works" (James ii. 24).

Mr. M.—A man says: "I have not found peace;" how would you deal with him?

Mr. R.—He is really looking for the wrong thing. I do not look for peace; I look for *Christ*, and I get peace with Him. Some people put peace in the place of Christ. Others put their repentance or prayers in the place of Christ. *Anything* put in the place of Christ, or between the sinner and Christ, is in the *wrong place*. When I get Christ, I possess in Him everything that belongs to Him, as my Saviour.

Mr. M.—Some think they cannot be Christians until they are sanctified.

Mr. R.—Christ is my Sanctification, as much as my Justification. I cannot be sanctified but by his blood (Heb. xiii. 12; see also Heb. ix. 13). There is a wonderful passage in Exodus xxviii. 36—38. The high priest there represented in picture the Lord Jesus Christ. There was to be placed on the forefront of the mitre of the high priest, when he stood before God, a plate of pure gold, and graven upon it as with a signet, the words: "Holiness to the Lord." My faith sees it on the forefront of the mitre on the brow of my High Priest in heaven. "And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in all their holy gifts; and it shall be *always* upon his forehead, that THEY may be accepted before the Lord." That was for Israel of old! *That* on the brow of Jesus Christ is for me. Yes, "This is for me, that I might be accepted before the Lord." As I believe this truth it purifies my heart, it operates on my affections and my desires, and I seek to walk with Him because He is my Sanctification before God, just as I trust in Him as my Justification, because He shed his blood for me.

Mr. M.—What is it to believe on his name?

Mr. R.—His name is his revealed self. We are informed what it is Exod. xxxiv. 5. Moses was in the mount with God, and He had showed him wonderful things of kindness and of love. And Moses said, "O God, show me thy *glory*." And He said, "I will make all my *goodness* pass before thee." So He put Moses in the cleft of the rock, and proclaimed the name of the Lord: "The Lord God, merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin,"—there it is, root and branch,—"and that will by no means clear the guilty." That is his name, and his glory He will not give unto another; and to believe in the name of the Lord is just to shelter under his promises.

Mr. M.—What is it to receive the kingdom of God like a little child?

Mr. R.—Well, I do not believe in a little child being an innocent thing. I think it means that we are to receive it in all our need and helplessness. A little child is the most dependent thing on earth; all its resources are in its parents' love, all it can do is to cry, and its necessities explain the meaning to the mother's heart. If we interpret its language it means: "Mother, wash me, I cannot wash myself. Mother, clothe me, I am naked and cannot clothe myself. Mother, feed me, I cannot feed myself. Mother, carry me, I cannot walk." It is written, "A mother may forget her sucking child, yet will not I forget thee." This is to receive the Kingdom of God as a little child—is to come to Jesus in our helplessness and say: "Lord Jesus, wash me!" "Clothe me!" "Feed me!" "Carry me!" "Save me, Lord, or I perish."

Mr. M.—A good many say they are going to *try*. What would you say to such?

Mr. R.—God wants no man to try. Jesus has already tried. *He* has not only tried, but He has succeeded. It is finished. Believe in Him who has made an end of sin, making reconciliation for iniquity, making an end of transgression, and bringing in an everlasting righteousness.

Mr. M.—If people say they are going to try, what would you ask them to do?

Mr. R.—I would say, put trusting in the place of trying; believing in the place of doubting; and coming to Christ as they are, instead of waiting to be better. There is nothing now between God the Father and the poor sinner but the Lord Jesus Christ, and Christ has put away sin that I may be joined to the Lord. "And he that is joined to the Lord is one spirit" (1 Cor. vi. 17); "And where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 1.7)

WELCOME HOME, E.—Miss Child, 173, St. George's-street, E., writes that poor sailors are often found walking about outside her Home or sitting on the doorstep, unable to obtain admission because she has not funds to care for them. She also says that frequently she has to send word to an only child, or other dependent, of the death of a sailor relative from shipwreck, and pleads for such to be thought of by Christians who can help them.

In Memoriam.

THE LATE JOHN ELIOT HOWARD.

By Mrs. H. GRATTAN GUINNESS.

WE have latterly had to mourn the loss of an unusually large number of the friends of our Institutes and Missions, and among them of some who were also beloved personal friends of long standing. The great majority of the Church—those who are absent from the body, and present with the Lord—is daily growing greater, and each removal is hastening the glad and rapidly-nearing day when the completed "Bride of the Lamb" shall be presented faultless before the throne of his glory with exceeding joy, so that we sorrow over these removals only as those who are filled with hope of speedy and eternal re-union.

The friend whose name we have placed above is one whose memory we cherish with an almost filial affection as the one from whose lips we first heard, long years ago, the Gospel of salvation, and under whose ministry we received in early youth the light of the knowledge of the glory of God in the face of Jesus Christ. Many hearts in many lands, who loved him for his works' sake, will be grieved to learn that JOHN ELIOT HOWARD, of Lord's Meade, Tottenham, has passed away from earth. His removal, which took place on Thursday, November 22, can hardly be considered premature, for he was seventy-six years of age, but it was both sudden and unexpected, for such was his bright activity of body and mind to the last, that he might have been taken for sixty—even less.

He preached as usual twice on the Sunday before his death; in the morning, with much solemnity and power, on the words, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with Him." His words deeply impressed his audience, though they little deemed they were hearing his last discourse. "Yes, that is the central point," he said, "*Christ died for us, and we live through Him. What matters it, then, whether we wake or sleep? We live and shall live together with Him.*"

The following day he was out as usual, and went up to London. On the Tuesday he was taken ill; but no alarm was felt till Thursday morning, when, after a few hours' unconsciousness, about noon he quietly breathed his last.

For nearly fifty years he had been engaged in preaching Christ in Tottenham and elsewhere, and for the greater part of this time his pen as well as his voice had been employed in the service of his Lord.

He was born in 1807, and grew up in the society of "Friends," when that society was far less evangelical than it is now. His father, Luke Howard, F.R.S., was a scientific man, whose name is well known as the author of several works, one especially on "The Modifications of the Clouds." Very little Gospel light existed among Friends in the early part of this century; Scripture was never read in their assemblies, or expounded in their families or schools; and the doctrines of the fallen and ruined nature of man, and of the need, nature, and efficacy of the atonement of Christ were replaced by unsound teachings as to "inward light;" while the two simple ordinances of Christianity—baptism and the Lord's Supper—being neglected, the vital truths they symbolise and recall were naturally forgotten, or very indistinctly held.

John Howard's mind was a reflective and reasoning one, and his conscience was often exercised as to his own spiritual state. He sought light, but did not find it till he was nearly thirty years of age; then there fell into his hands a little work published by the Religious Tract Society, entitled "Jehovah Tsidkenu, the Watchword of the Reformers," and, like Luther, he became a new creature as he received the doctrine of justification by faith. He was baptized in 1856, and soon after resigned his membership in the Society of Friends, as did many others about the same period. He partook of the Lord's Supper for the first time the same year in the Baptist Chapel at Tottenham, and began at once to preach the Gospel, which he prized, and in which he rejoiced, as only those do who enter into its glorious liberty and light after long struggle with surrounding bondage and darkness.

Two or three years later he, with about a hundred others, formed a Christian church on a basis somewhat similar to that of the "Christian brethren" (as they called themselves, or "Plymouth brethren" as they were called by others), though he never quite fell in with all the views that characterised that body. For forty-six years he freely ministered the Word to this church, and preached the Gospel in their meeting-house, and one of his last acts was to present them with a new and more commodious place of assembly, the old one being converted into a Mission-hall. For some time he engaged actively in controversy with the Society of Friends, seeking earnestly to enlighten his former associates, and that with much success. Other controversies afterwards engaged his mind and pen, for he believed in earnestly contending for the faith once delivered to the saints.

He published a series of lectures against Puseyism in 1845, feeling strongly that some of the vital truths of our faith were attacked by the Oxford Tractarian movement, which has since attained such mournfully large proportions. In his later years his controversies were against "the oppositions of science, falsely so called," and he was well qualified in many respects to defend the Word of God against attacks of this character.

In 1872 he joined the Victoria Institute, or Philosophical Society of Great Britain, a society formed in 1865 for the purpose of investigating, fully and impartially, the most important questions of philosophy and science bearing on the great truths revealed in Scripture, with a view of reconciling any apparent discrepancies between Christianity and science. Before the Society he read papers from time to time on a variety of scientific subjects, and in 1865 he published a volume of lectures on Scripture and Science, which has been much valued. He was elected a Fellow of the Royal Society in 1874, in recognition of his scientific researches, and was also Fellow of many other British and foreign scientific associations. Shortly before his death he was presented with the Hanbury Medal, which is bestowed biennially by the Pharmaceutical Society on an individual who may be selected for original research and scientific attainments from any British, European, or American society. In acknowledging this medal, which came to him quite unsought, Mr. Howard spoke of the profound pleasure he had found in the study of the works of God, of his deep conviction of the harmony between revelation and science, and of his sense that the highest honour was to be a Christian.

While pursuing science with ardour and success, Mr. Howard's main and constant occupation was, however, the spread of the kingdom of God on earth. His warmest sympathies were with evangelists, missionaries, and Christian philanthropists. Dr. Gutzlaff, the well-known China missionary, was a constant correspondent, and in the Rev. Hudson Taylor and his great China Inland Mission he took the most unwearied interest; as also in our own Institute and Mission work. Many a young missionary has been cheered and encouraged by his loving sympathy and wise counsel. Mr. Howard was a man of unworldly character and habits. Though opulent he lived very simply, and used his wealth in his Master's service. He died in the same house to which, more than half a century ago, he brought his bride, for though Tottenham has vastly deteriorated since those days, and become one of the least attractive suburbs of London, he never would forsake the little flock which looked to him as pastor, teacher, and friend.

He was married in 1822 to Mara, the daughter of Mr. W. D. Crewdson, of Kendal, so that they had walked as heirs together of the grace of life for fifty-four years.

His warm family and social affections would have made conscious parting particularly painful to him, and it was graciously ordered that there should be no sense of coming separation—no parting words. As one of his own family expressed it, "his bright, keen spirit was permitted to go with his own quick step," out of the things that are seen and temporal, into those that are unseen and eternal. No period of inaction and decay intervened between his long life of active service and his entrance into rest; without a thought of leaving those he loved, he awoke in the presence of his Lord!

The Lord Mayor, Sir Edward Fry, and other well-known gentlemen, were among the thousands gathered at the funeral, which took place at Tottenham Cemetery last week, and very many felt what one expressed, "The best man in Tottenham is gone from among us." But Christian hope rose above sorrow, and songs of triumph over death ascended to heaven as the precious dust was committed to the tomb, "until He comes."

The Kingsland Missions.

THE annual meeting of these Missions was held on Monday, December 3, at the Stoke Newington Branch of the work, Walford-road, N. Mr. W. CHORLEY read some abstracts from the yearly Report, which show that amid discouragements there was much that gave cause for praise. Many souls had been added to the Lord during the year.

Addresses were given by brethren representing three other branches of the Mission, in five different poor localities of North and East London, in halls and cottages, and open-air meetings, which are prosecuted all the year round. Besides these there are Ragged Schools in two districts, and a Sailors' Rest, open daily, near the Millwall Docks; in addition to which there are all the more usual activities in full force, such as only loving hearts can devise, to meet in some measure the abounding "bitter cries" of London's poor.

The managers are desirous of better accommodation in three needy districts, but as yet have not the means. The Superintendent would be glad to forward the interesting Report to any friend applying to him at 79, Norfolk-road, Islington, N.

An Evening with the Blind.

IT was my privilege to be present at a tea-meeting at Upper Holloway Chapel given to the blind and their guides, to the number of 400. Never have I been brought in contact with humanity in a more needy form than these sightless friends presented. Their ages ranged from the child of nine years to the old man and woman of over eighty summers. There were those whose evident poverty and wretchedness made one's heart bleed; there were others who in the midst of suffering looked happy and spoke cheerfully.

I recognised two blind among those on the platform, Mr. Bright and Mr. Mead. Mr. F. A. Bevan was in the chair, supported by Rev. J. R. Wood and Mr. W. Green, of Highgate. The Chairman enforced upon them the duty of decision of character, and spoke in a telling way of the sympathy of Jesus. Mr. Bright added considerably to the pleasantness of the evening by giving various solos, notably, "Oh, where is my wandering boy to-night?" rendered with much pathos.

Mr. and Mrs. Bright have made this social gathering a branch of their still more important work, viz., the Home for Aged Christian Blind Women, of 90, Junction-road, Upper Holloway. To this Home I would call the attention of your readers. It has been steadily working its way, until to-day it shelters and cares for the needs of twenty-two of Christ's aged blind servants. Other applications are sent in of a pressing character, but unless funds are forthcoming these cannot be dealt with. AN OBSERVER.

Messrs. Moody & Sankey in London.

CLOSING AT WANDSWORTH.

THE Wandsworth meetings have come and gone, and the High-street has returned, we presume, to its customary quietude. Down Lodge Hall, for two weeks the centre of so much attraction and the scene of so much blessing, is now being metamorphised into Lavender Hill Hall, Clapham, where, with the dawning of the new year, it will next do duty as a meeting-place for the crowds that throng to hear Mr. Moody's speech and Mr. Sankey's song.

The work in Wandsworth, though it would probably not come into comparison with Islington in manifest and ascertained results, has been fruitful in the best sense. No one who witnessed the remarkable response to Mr. Moody's call, at the closing meeting, for a muster of those present who had received definite blessing, can have any doubts on that score. Besides, the testimony thus expressed must have been very partial and incomplete; beyond doubt many have started on heir Zionward journey, or have received a fresh accession of spiritual life, who could not attend the farewell gathering. In this respect alone, the Evangelists and the workers who faithfully rallied round them day by day at Down Lodge Hall, have every reason to thank God for the issues of the fortnight's work.

But the indirect outcome of the Wandsworth meetings will be probably more extensive and far-reaching than their immediate results, encouraging as these may be. A holy fire has been kindled in the neighbourhood that will never die out, as we trust and believe. Wandsworth has been rather behindhand in the past in united aggressive work of an evangelistic kind. The near future will witness a change in that respect. Dr. Watney, the donor of the site of Down Lodge Hall, has nobly led the way in the new enterprise, which will give permanence to these special efforts. He has freely gifted to an evangelistic committee a ninety nine years' lease of so much of the site as will be needed for the erection of a permanent hall, in which to hold evangelistic services for the people, with buildings for a Y.M.C. Association, &c. He would also have arranged at his own cost for a temporary structure to accommodate a thousand persons, if that august body, the Board of Works, had not interposed its veto, for some more or less sufficient reason. Meanwhile, the meetings will be continued in the Town Hall, and will for the present be under the charge of Rev. Marcus Rainsford. The scheme for a permanent structure on Dr. Watney's ground involves an expenditure of some £6,000; of this over £2,000 was subscribed instanter by a few friends. At the closing meeting Mr. Moody appealed warmly to the Christians of the district to help as far as they could by their gifts and their prayers in bringing the project to a speedy and successful issue. Many of those, he said, who attended the meetings had expressed their joy at seeing the miserable walls of sectarian distinction crumbling down. Let them now keep in rank, standing shoulder to shoulder in the prosecution of this work, which would not in any way interfere with the regular work of the various churches, but would, on the contrary, help to strengthen all these existing organisations. He urged all the young converts to connect themselves, without delay, with some of the evangelical bodies in the district, where they would not only be nurtured in the spiritual life, but have the opportunity of engaging in active work for the Master.

The meetings of the closing day were full of the deepest interest. In his last afternoon Bible-lecture, Mr. Moody spoke earnest words to the young believers on the subject of "Overcoming." He warned them, with great plainness of speech, against the various worldly allurements that would cross their path, such as fashion, pleasure, business engrossments, &c. In the evening Mr. Sankey sang, "Beyond the smiling and the weeping," and the new favourite "When the mists have rolled away." After Mr. Moody's final discourse, in which Christ was exalted very high as the Alpha and the Omega of the Christian life, he had an interesting and helpful dialogue with Mr. Rainsford, to which reference is made on a previous page. The people seemed loath to quit the building, which had become hallowed to them by many precious memories and experiences; the evening of Wednesday, Dec. 5, was far spent before the last inquirer was dismissed, and Down Lodge Hall was emptied for the last time.

OPENING AT STEPNEY.

On the afternoon of the next day the Evangelists renewed their acquaintance with the whilom Priory Hall, to be known for the next fortnight as Stepney Green Hall. It stands in the very heart of a dense and mostly poor population. The fact of its being at some distance from any main thoroughfare may be somewhat against it; but this has been counteracted by a liberal distribution of posters over a considerable radius from the hall.

In other ways the East-end workers have been doing their best to let their neighbours know of the meetings. One evening early last week the writer accompanied a couple of workers from the "Ratcliff Strangers' Rest" through some of the lodging-houses in that delectable region, to give away tickets and invite the lodgers to the services. Without a single exception, we were very courteously and, in some cases, warmly received. Tickets were freely accepted, and promises readily given that the recipients would make use of them. We visited one leviathan "Chambers" in the Highway, where about 250 men are provided with a nightly shelter. In the common room of this establishment evangelistic services are held every Sunday evening by the workers from the Rest, whose efforts are much appreciated by these pariahs of society. On the evening of our visit this large room was crowded with men and youths of the costermonger or dock labourer class, most of whom showed the greatest eagerness to get tickets. In our ramble in and about the Highway we invaded some of the public-houses; even there we met with nothing but courtesy; many of the publicans' patrons were foreigners, scarce knowing anything of English, and with them we had little success. One could not but rejoice to see the continued success that is attending the work of the Strangers' Rest. Before starting on our tour of ticket distribution, the different departments of the work, Scandinavian, German, English, Bible-class, &c., were all in full swing, with a very good attendance of seafaring men in each. This Rest is truly a lighthouse set on a stormy and rock-bound coast; we hope there will be no lack of the wherewithal to keep its blessed light brightly burning.

At the opening afternoon service on Thursday, Stepney Hall was about three parts full. Mr. Sankey's cold was but partly dissipated, yet he was able to sound forth the grand notes of the sublime anthem, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Mr. Moody's opening exhortation to the Christians was on "Prayer;" it was a most stimulating message, and, we trust, the key-note of the mission. The petitions of the assembly were led in turn by Mr. Kitto, Rector of Stepney, Mr. A. G. Brown, Dr. Barnardo, and Mr. Richardson, of St. Benet's. Many requests came from the body of the audience for the conversion of friends, and among a number who stood up to ask prayer for themselves was a middle-aged man, who said he had spent twenty-six years in prison, and was the greatest drunkard in London. In the evening the hall was crowded, a great proportion of the throng being to all appearance made up of the genuine working-man element. Mr. Moody's talk on Repentance was as effective as ever in gaining and holding the attention of the people; altogether a good start was made in the third section of the city.

On Saturday afternoon, Mr. Banaster, of the Children's Special Service Mission, conducted the Children's Service in Stepney Hall. It was well attended, and great interest was manifested from first to last. Some 2000 were present, and the quiet attention of the children gave cause for thankfulness, especially to those acquainted with East-end children. Mr. Banaster was assisted by Messrs. M'Clure and Winter, the latter singing a short solo to the little people with marked effect.

STEPNEY'S FIRST SUNDAY.

Three thousand "Christian workers" came out at eight o'clock on Sunday morning at Stepney Hall to hear Mr. Sankey's song and a rousing address on "Faith" from Mr. Moody. It was a good beginning to a good day.

The hall was crowded on Sunday forenoon, even before the time announced for the commencement of the meeting, the vast congregation principally consisting of men. The singing of "My Mother's Prayer" here, as at Wandsworth, brought tears to the eyes of men unused to weeping. Taking advantage of the thoughts of "mother" and "home" thus awakened, Mr. Moody gave one of his most earnest addresses, mainly embodying the thought that "God is Love." On his appealing to the anxious to rise and so show their desire for salvation, one after another stood up until a large number had thus signified desire to become Christians.

The Women's Meeting in the afternoon was of course more than crowded, a few of the male sex having gained late admission. Multitudes were turned away, and Stepney Church was also crowded with an overflow of some thousands. Nothing more beautiful or effective in its harmony has, perhaps, been heard at these London meetings than the singing by Mr. Sankey and a young lady of the hymn, "I shall be satisfied." Mr. Sankey afterwards proceeded to the overflow in the parish church.

Mr. Moody preached from the words, "There was no room for them in the inn." In the near approach of the Christmas season, the sermon was a singularly appropriate one. We have not heard Mr. Moody deliver it for more than eight years; we wish he would preach it oftener, for it is a very touching and heart-moving presentation of the love of Christ for a perishing world, and the rejection of the Saviour by the great bulk of that world that needs Him so sorely. The earnest utterances of the preacher fell on thousands of attentive ears, and had a very evident effect in softening hearts and preparing them for the reception of the Gospel invitation.

In the evening the hall was literally crammed. An overflow meeting of many hundreds was held at Beaumont-hall, under the charge of Rev. Mr. Ford, one of the curates of Stepney. Mr. Sankey was also there. Before leaving for the overflow meeting, Mr. Sankey sang "The Ninety and Nine." Mr. Moody spoke from Galatians vi. 7, "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." He said he had been given to understand that there were some infidels present; he would tell them that the words he had read were true; and they could, if they chose, ascertain their truth by their own observations and by their own personal history. He then proceeded to enforce his text by copious references to the characters of the Scripture, and also by striking narratives of modern life. A large number of inquirers remained to the after-meeting, and were individually dealt with by Mr. Moody and many Christian helpers.

NOTES FROM NEW ZEALAND.

By Mr. GORDON FORLONG.

CHRISTIANS should remember these islands much in prayer. Englishmen and Scotchmen especially ought to do so, as the inhabitants can almost all point to their English or Scotch counties, and they remember the old homesteads in the old country well. Hundreds of wandering youths have landed here, untended and uncared for, "somebody's darling," perhaps spoilt in childhood, and wild in youth. Oh, how much prayer can do for such.

Not a few get THE CHRISTIAN in New Zealand. One copy often passes into various hands, and as some read this, they will in the far-off land remember mother's last words and tears, and father's last advice. Follow them daily with your prayers, father. You hardly know how much they require it. Young men who come out alone rarely connect themselves with any church. The colony is a place of unrest to the young; plenty of food, plenty of temporary work if they are willing to do anything, and plenty of rash, impetuous young men to urge the new comer to look out for the "best chance" and grand places, and leave religion to those just about to die. They are soon in the whirlpool of active employment, and the probability is that Sunday finds them hunting pigs in the woods, or playing cards if it is a wet Sunday, or shooting rabbits and hares.

FATHERS

who have a small income should bring their hives of working members out themselves—form homes here; even your £100 a year would be worth £200 a year if you kept clear of the towns and got a cottage with a little land; train your sons to the land. The country schools here educate your boys free, while they are under your own eye and influence, and the climate makes an aged parent able to do far more here than in England or Scotland. Thus your children also are saved from something far worse than poverty and want.

THE MAORIS

also should be remembered by British Christians in prayer. They are a fine race of natives, probably the very finest uncivilised tribe in the world. They are bold, frank and manly; deception and cunning are not their traits. A fine old chief said to me at a public meeting, "The first Pakehas (English) that came here were fine men; religion was everything with them, and we soon cast away all our gods, and saw that they were no gods, and the Pakehas we saw had the real God. But more Pakehas came and more Pakehas, and more and more, and they were worse and worse. It was all land then, land, land for nothing. Public-houses sprung up, and the Maoris were drawn there, and drink and sin came like a deluge upon us. Ah! the first Pakehas were not like that."

Christians, we owe many prayers and much to the Maoris; there are hundreds of happy homes that you Scotchmen and Englishmen have found among the rich lands of New Zealand; and God expects us to repay in spiritual labour the temporal blessings received. If God entrusts a land and natives to us, it is in trust that we may give them the Bible. Would God that our rulers in India knew this principle, this solemn truth.

MISSIONARIES.

I regret to say that even the few missionaries that are among the Maoris do not, as a rule, ever live among them. The early missionaries used to be the daily friends of the Maoris, and taught them arts and trades, and salted all their converse with the salt of grace. Now the missionary, as a rule, lives among the English, and goes only among the natives to preach, bury, or baptize the children. The Maoris are not pleasant to live among. Sleeping in a Pah is contrary to the flesh, and a heavy cross, and making friends among a people whose habits require great improvement, is not pleasant either; but if our blessed Lord had reasoned in this way he would never have visited this earth. Pray, Christians, that devoted married missionaries may settle among the Maoris. I say married men, because their influence would be a hundred times greater than the influence of mere young single men rushing about from Pah to Pah.

REVIVAL WORK

has now actually been seen in various parts of New Zealand, the great towns have moved not a little, and ministers of various denominations have struck fire in various places. Dear Lindsay Mackie, of Dunedin, has just gone home to the Lord. His hand always grasped an oar in any boat that was willing to move. Let his father and relatives in Montrose, Scotland, believe that he was a valuable labourer, and left blessed testimony behind. Rev. Mr. Niven, whose name was known in Glasgow once, is a good evangelist in Dunedin, ready to help all real work. In the north, in Auckland, Mr. Thomas Spurgeon is a light and a power, although young. I could, of course, mention many others—pray for them.

DEISTS

and Freethinkers were very bold once in these Islands, but they are not so fond of attacking the Bible now. They keep to general ridicule and contempt. Some years ago they thought they could grapple with Scripture difficulties, but after a few trials they discovered that they ought to keep clear of specific attacks, and only make wide general accusations against the Bible. In Dunedin we took the Queen's Theatre for nine months, and asked Deists to give their own Scripture difficulties, and we would be pleased to take them. For three or four months difficulties poured in, and as the late Attorney-General is their leader there, they probably gave their worst and hardest points. After four months they ceased to give points. Yet the theatre was crowded every Sunday in good weather, and we heard of good done, and saw personally many deistical inquirers.

We also ask your prayers—we have returned to our North Island home, where we have land and may rest, only preaching sometimes in the neighbouring churches. Mrs. Forlong has opened a Woman's Prayer Union, and the people in these parts are even more willing to hear the Word than they were, I think, four years ago. I am certain that this notice will induce hundreds that are dear to us in England and Scotland to pray for us, and for these far distant parts.

CHRISTIAN EMIGRANTS

might come to these lands and help the Lord's work, and do good to themselves also in a temporal point of view; many Christians living at home upon £200 a-year or £300, and in genteel poverty only, would be far better off here; and as regards health the change would be joyous. Even the sea voyage, although irksome to some, is hardly ever injurious, and the ships are now very comfortable. Let only the emigrant be prayerful and wise in selecting his shipquarters.

HOMES OF HOPE.—This society was established in 1860 for the reception of the less degraded class of penitent fallen young women, for whom little provision had been made. Young women are admitted on any day and coming from any quarter whatsoever, if there be room in the Homes. Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied. Every day most painful applications are made for admission, and the thought of refusing any young woman struggling to get out of her miserable life is very distressing, but especially in the case of those who have only made a first false slip, and for whom particularly this appeal is sent. It has scarcely ever happened in the experience of the committee that any of the mothers rescued have fallen a second time, and they are quite sure that if your readers could witness a little of the overwhelming anguish and distress of those who apply, it would give them pleasure in aiding us to restore them to positions of usefulness. The committee are urgently in need of help.—Your obedient servant,

W. F. HORNIBROOK,
4, *Regent-square, W.C.* Secretary.

Dinners for Destitute Children.

SIR,—Trusting to the kindness with which you have on former occasions supported the cause of the "Destitute Children's Dinners Society," we beg you again this year to allow us to appeal to the public generosity through your columns, for aid to enable us to carry on our work of keeping open some 50 dining-rooms, in various poor districts of the Metropolitan area. We are constantly solicited for more and more aid for this object, which we are compelled to refuse owing to the absolute exhaustion of the funds at our disposal, and yet the results of our seventeen years' work prove undeniably the necessity and value of the assistance given by our Society. This assistance is not entirely gratuitous; it has been and it is still combined with small payments from the children themselves, which have lately amounted to £400 in each year.

The sum required to keep our present dining-rooms open is about £300 a month, and we entreat the active sympathy and liberal gifts of the benevolent, as well as the co-operation of any gentleman who may have the will and time to visit the dining-rooms, and assist in the work of the committee. Subscriptions and donations will be most gratefully received by the Treasurers, the Lord Kinnaird, 1, Pall Mall East, S.W., and Mr. William Fuller, 111, Piccadilly, W. Your obedient servants,

SHAFTESBURY, *President.*	G. BRADLEY, Dean of Westminster.
EBURY.	WM. FULLER.
MOUNT-TEMPLE.	GEORGE A. ALSTON, *Secretary.*
KINNAIRD.	

A Few Words to Young Ladies.

DEAR FRIENDS,—Most of you have heard lately that there is a great deal of poverty, as well as wickedness, in London. Gentlemen are holding meetings, and visiting miserable houses and streets, to see what can be done. Ladies are going more and more to try and save the sinful and sorrowing. You would, I am sure, like to help, and so I ask if *each* girl who attends a London school will give clothing for *one* of the poor girls who are taken to a Refuge or a Home in London.

One lady has given up living in her comfortable home, and has settled down in a neighbourhood in which you would not like to stay for half an hour. She has done it that she may walk in the very steps of Jesus, who came to "seek and to save the lost."

It costs money for every part of her work, which increases each year. Last year over £109 was spent by her in getting outfits for girls to start in service, or to clothe them in the Homes. Now, will you not save her this part of her burden? or if you know any other such work, and like better to help it, do so.

I propose this as a "School Girls' Mission," and suggest that you ask your lady principal or head mistress to let you each bring a parcel back after the holidays, and pack and send the large collection of things in one box, addressed to Miss Steer, the "Bridge of Hope" Mission, 26 and 27, Princes'-square, St. George's-street, E. Some can make new clothes, some can send old ones, large or small; from bonnets to boots, all will be useful.

Need I say more to warm-hearted English girls to urge them to what I hope will grow to be a widespread "School Girls' Mission."—Yours sincerely,

A LADY, whose pupils are going to bring back parcels after Christmas.

SWANSEA.—A conference for the deepening of spiritual life in believers was held last week in Swansea, under the presidency of the Vicar, Rev. Dr. S. C. Morgan. Three meetings each day were held for three days in the Albert Hall, which was well filled. The chief speakers were Revs. Graves Walker, Stroud, and J. J. Luce, Gloucester. Mr. Walker's afternoon Bible-readings were specially helpful, and Mr. Luce's earnest address on the parable of the Ten Virgins. Many have been the testimonies to blessing received.

NOTES FROM THE UNITED STATES—4.

By Mr. GAWIN KIRKHAM.

BALTIMORE.

HOW difficult it is to realise the size of many of the American cities. Here is one with a population approaching 400,000, busy and restless as Tyre of old, for it is a great maritime centre. And how divided in creed and race. It is said that the Church of Rome loses tens of thousands of adherents in this new country, but judging by the number of Romish churches, there are still vast numbers who devoutly worship at her altars. In passing from my open-air meeting to address a gathering of workers at the Y.M.C.A., I stepped into one of these churches, and though large, it was crowded with women. They were listening to a fat priest who was energetically exhorting in German. The verger told me, in broken English, I could not stay, as it was "a Mission for the ladies."

PHILADELPHIA.

But if such cities as Baltimore appear large, what must we think of Philadelphia, the second city in the States, having a population in 1880 of 846,984. The first thing that strikes a stranger is the large amount of white marble employed in its construction. With an abundance of electric light on this white marble the effect, at some points, is singularly beautiful. On the night of my arrival, after addressing the young men in the Y.M.C.A. rooms (by far the most costly on the American continent), we tried the effect of this beautiful light on my "Coloured Teacher," while I expounded it, and the texts and hymns could be distinctly read. At first the police forbade us, but eventually allowed us to remain.

I was glad to be able to spend a Sunday (October 21) in this City of Brotherly Love. It will chiefly remain in my memory as associated with three missionary addresses by as many Bishops. These were Dr. Whittaker, of Nevada; Dr. Gallagher, of Louisiana; and Dr. Stevens, of Pennsylvania. The place was Holy Trinity Church, and the clear Gospel ring about the utterances of these good men was very refreshing. The day will also be associated with my first address to coloured people. After preaching in the first Presbyterian Church, I was hurried to Mary-street, where an open-air meeting was in progress; and while speaking from a door-step, found out how appreciative and demonstrative these people are. Another association, making "a threefold cord," is a visit to the famous Sunday-school of John Wanamaker at Bethany, where more than 2000 scholars are under a system of discipline and teaching unique in my experience.

On the following day I visited Girard College, the outcome of a bequest of ten million dollars by a French merchant, who by his will prohibited all ministers of religion from visiting the place; but as he wished the purest morality to be inculcated, the 1100 orphan boys cared for under its roof are taught from Holy Scripture, and have prayers in the chapel every day. In an interview with that veteran of the Christian Commission during the war, Mr. George H. Stuart, I was sorry to find him on a couch prostrated by asthma. I commend him to the prayers of the Lord's people.

NEW YORK.

Five days in New York are little better than an introduction; but I could not allot more to it. Its population in 1880 was 1,206,500, and that of Brooklyn 566,689. In reference to my own special work I was told that I could not preach in the streets without a permit. This was on Sunday, October 28. On applying to the head of the police, I was informed that such permits were only granted by the Mayor. Eventually, however, verbal permission was given, and I joined in meetings both on the steps of the City Hall and from a band-stand in Castle Gardens, memorable as the place where so many thousands of emigrants annually land. It was a touching sight to see many of these gather round, and as the old home and the new land were spoken of, and the title to the new land through the blood of the Lamb explained, tears were seen on the faces of these new comers to a strange land.

On Monday I applied to the Mayor for a permit, but was told by his deputy I must bring a letter from some one known to the Mayor. So on Tuesday I went again armed with one from the Secretary of the Y.M.C.A. Then I was told the Mayor was not in. Called again, and he was too busy, and yet again, and he was at lunch. As I left the city earlier than at first intended, I did not pursue the matter further, but the deputy emphasised the fact that I could take neither singers or music, and that if any disturbance was caused the police would not protect me, permit notwithstanding. I was also informed by one of the police that only about ten of these permits had been issued; so the poor street preacher finds there are worse places than old England for his vocation.

I was glad to make the acquaintance of good brother Lanphier, who began the Fulton-street Prayer-meeting twenty-six years ago, and has sustained it ever since. The day I took the meeting there must have been forty written petitions, or more, all fresh in that morning.

I visited Jerry McAulay's Cremorne Mission on Sunday night. It was crowded to its utmost capacity, and the testimonies of reclaimed drunkards were of a very touching description. But I felt that there lacked a distinct, pointed presentation of Gospel truth. Testimony is good, but sinners need the way of salvation explained to them. Jerry looks ill, and needs the prayers of the Lord's people.

Let me not forget to say how deeply I was impressed with the Sunday afternoon Bible-class at the Y.M.C.A. A finer set of men, or more interesting class, I have seldom seen.

ALBANY.

A visit to Albany, the capital of the State of New York, enabled me to preach in the open air, attend a "reception" of the Y.M.C.A., a Gospel Temperance meeting, and an "apron sale" in the rooms of the Calvary Baptist Church, all in one evening. But the first was interrupted by the police (permission being needed from the Mayor), and the second proved distasteful, as I failed to understand what song-singing and piano recitations had to do with a young men's *Christian* Association. At the Temperance meeting the Rev. C. C. Frost spoke. He used the *red* ribbon; but so far as my own observation goes, I have seen very little of either red or blue in my travels. The "apron sale" was a sale of aprons by the young people for a charitable purpose.

Mrs. Grattan Guinness at Blandford.

ON Sunday and Monday, December 2 and 3, Mrs. Guinness gave four addresses, to crowded audiences, in the Corn Exchange, Blandford. On Sunday evening the subject was on the Lord's Coming; for an hour and a half the closest attention was given while the grand and solemn theme was unfolded. On Monday afternoon the noble Earl of Shaftesbury presided over the meeting, and Mrs. Guinness gave a most able lecture on Central Africa, describing the work of Livingstone, Stanley's travels, and the establishment of the Congo Inland Mission. She closed by a powerful and thrilling appeal for labourers in this great harvest field.

Lord Shaftesbury spoke in the highest terms of the work of Mr. and Mrs. Grattan Guinness, referred to the Training College as one of the most blessed institutions in the land; he wished that he were fifty years younger that he might personally enter upon missionary work.

In the evening the room was still more crowded and a similar lecture was delivered, if possible, even more impressive in its appeals than the afternoon one. One young lady who was present has accepted a missionary career, and will enter upon her studies in January next; we understand that others are much exercised upon the same point. Mrs. Guinness gave an address on "The Coming of the Lord," in the village schoolroom of Whiteinch on the Saturday night, to a large and interested audience.

Evangelizing in Cornwall.

THE sojourn of Mr. Spiers and myself here has been peculiarly interesting from two causes: one, a gracious providence of God, in relieving the serious distress of the fishing population, by a great catch of pilchards—all secured in about an hour—realising about £16,000, followed by bountiful catches of herrings, yielding several thousand pounds more. We felt it a great privilege to join in the thanksgiving for so gracious a response to many anxious pleadings for the "Harvest of the Sea."

We were told, on arriving, that the spiritual condition of the town was in a very low state. We, however, have had constant cause for gratitude and praise to the Lord for his blessed manifestations of saving grace amongst children and young people. We are deeply exercised that this outpouring of Divine grace may not be restrained, but flow forth amongst the elder people. Mr. Spiers closed on Sunday evening, and started for London last Tuesday. I feel guided to stay on, and trust to witness many more monuments of the Lord's saving power ere I leave. For this we shall be thankful for the earnest prayers of your readers.

ROBERT WESTALL.

Mr. Gawin Kirkham's Welcome Home.

AN enthusiastic meeting of over 300 open-air preachers and other friends was held at 186, Aldersgate-street, E.C., on Friday last, to welcome Mr. Gawin Kirkham on his return from a three months' tour in Canada and the United States. Mr. JOHN MACGREGOR, Hon. Sec. of the Open-air Mission, presided.

Mr. KIRKHAM recounted, in a very graphic way, the experiences which are appearing in these columns, with many other details, for which we regret our want of space.

The CHAIRMAN, at the close, said that Mr. Kirkham would be pleased to answer any questions. The following among others were asked:—

Did you hear or see anything of the "Bitter Cry" which we have heard so much of here?—No: only two persons asked alms of me during my visit. I had no time to visit the slums.

Is there a growing desire among ministers for open-air work?—I think not; it is chiefly done by the Y.M.C. Associations. Universalism is advancing everywhere.

Did you meet with much infidelity? Indirectly; Colonel Ingersoll's books are circulated on the railways.

What is your impression as to the fellowship of Christian workers?—Ministers get closer together than they do here.

The CHAIRMAN expressed the thanks of the gathering to Mr. Kirkham for the valuable information and illustrations he had given, which would supply facts for use in their open-air work.

THE QUARRYMEN AT BATH.—The extensive Bath stone quarries, worked by Messrs. Pictor and Sons, extend for four miles under ground, from Bath to Corsham, and afford constant occupation for a large body of men. Through the kindness of the managers, Miss Skinner, of Bath, gave a tea to about eighty of the men at Mr. Shell's wharf, on Monday week, and a very pleasant time was spent. After tea, Rev. W. Berry, in a few manly, earnest words, addressed the men. They were employed in cutting and planning out the material stones; he hoped the Lord would make them all polished stones in His temple above. Rev. J. Emra, formerly rector of Biddeston, also spoke. Miss Skinner was listened to with marked attention whilst she gave a brief account of her work. Mr. Skews addressed the meeting from Isaiah i. 18. Mr. Sims urged upon them the importance of at once engaging in some work for their Lord and Master.

THE REVIVAL IN IRELAND.

Messrs. Whittle and McGranahan in Wexford.

MANY of our readers will have seen in the daily papers accounts of the mob riots in this Irish city on Sunday week, in connection with the evangelistic services commenced that day by Messrs. Whittle and McGranahan. The incident is, no doubt, an unfortunate one, as contrasting strongly with the peaceable and orderly condition of things at all the places previously visited by these brethren. A correspondent in Wexford sends to us a report of the Mission, in which he says:—

"The visit of these evangelists may be said to mark a period in the history of Christianity at Wexford in more ways than one. In expectation of their coming, special requests for prayer had been sent to a large number of united prayer meetings throughout the country. At the opening meeting in the Theatre on Sunday afternoon, December 2, some inconvenience was caused by a noisy crowd of roughs outside the building, who attempted to insult the people coming from the meeting, and were not controlled by the police. Later in the day, in consequence of representations of the magistrates and police officers, the committee decided under protest to give up holding the Sunday evening meeting. Promises were made that order would be maintained on Monday and following days; the force at their command then being insufficient in their opinion. However, this step did not prevent a disorderly crowd of young people assembling in the neighbourhood of the theatre, who afterwards roamed through the town unchecked by the police; they broke the windows in the churches and the Young Men's Christian Association House. Notice had been given in the churches that, at the request of the magistrates, no meeting would be held in the theatre, and the rector, the Rev. J. R. Latham, in giving notice in the parish church, took the opportunity to throw the responsibility of such a measure on the authorities, adding that if such lawless conduct were permitted, it would soon be impossible to hold public worship unmolested in the town of Wexford.

"These disturbances continued more or less for some days, and many people were endangered on their way to and from the theatre; but it is earnestly hoped that no permanent ill-feeling may be left behind. Owing to the state of things outside, the usual inquiry meetings were dispensed with. However, quite a number at the close of each meeting responded to the invitation of Major Whittle to accept Christ. The beautifully touching words of Scripture, as sung by Mr. and Mrs. McGranahan, were carried home by God's Spirit, through the singers, to many weary hearts. We have good reason to believe that numbers, through faith, have passed from death unto life.

"An early morning prayer-meeting has been held in a room lent by a member of the committee, at which Major Whittle and Mr. McGranaham have taken part. These have been special seasons of grace and renewal of strength. Prayer has been largely answered, not only in the preservation of those attending the meetings from a spirit of resentment, but in the full outpouring of our loving Father's blessing upon the day's meetings. The words of Major Whittle on Sunday morning have been often remembered: 'The Lord is hovering over Wexford, and it is his desire to bless Wexford.'"

CORK.

A correspondent writing lately says: You will be glad to hear that the work in Cork has been greatly blessed; we are busy now gathering in the sheaves, which are neither few nor small. The work has been deep, though quiet, and I have no doubt will be lasting as eternity.

MALLOW.

Six meetings have been held in this town, two in Wesley Chapel and four in the ball-room, "Queen's Arms Hotel." The attendance on all occasions was very large. Mr. and Mrs. McGranahan sang several beautiful hymns, to the delight and profit of all. A large choir also rendered efficient service.

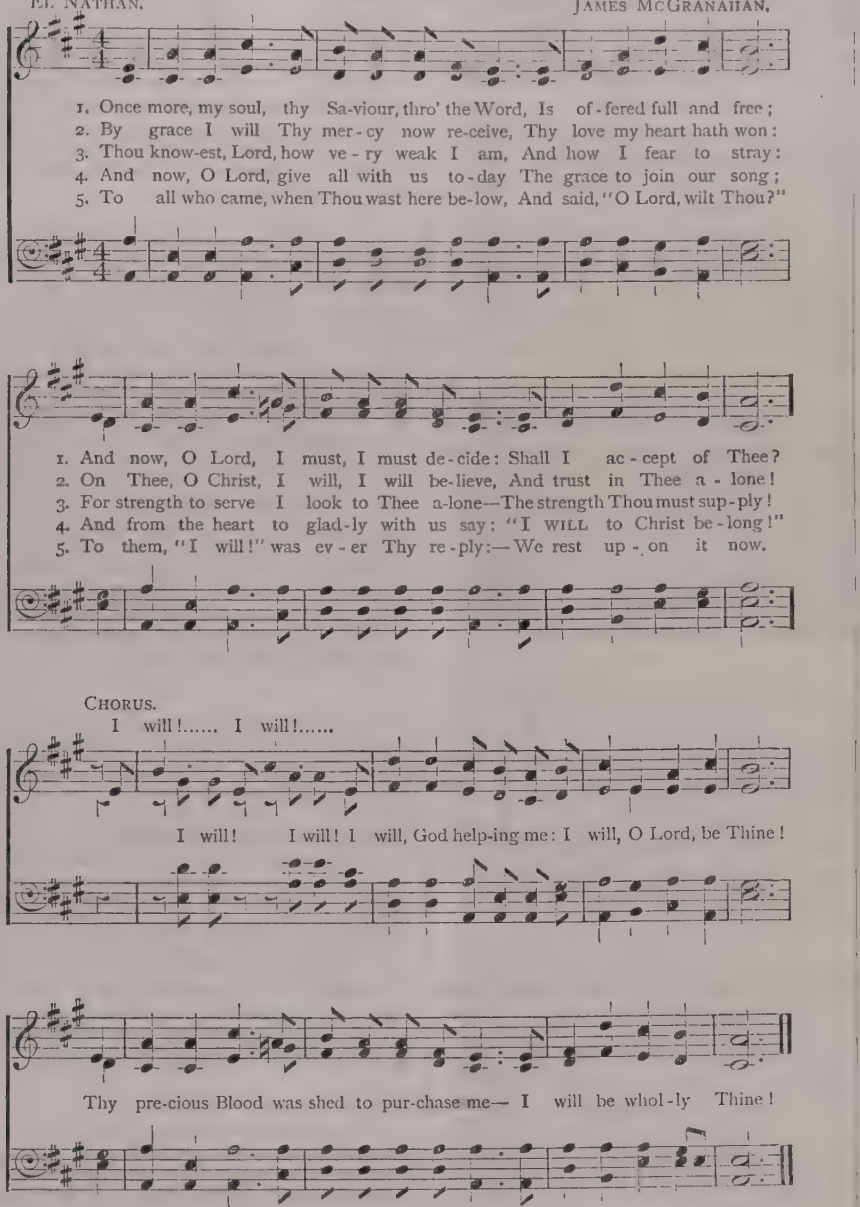
The powerful Gospel appeals of Major Whittle were responded to by large numbers, both of young and old, receiving "Christ Jesus the Lord," and testifying to his saving grace. In all the services, especially the two last, the Divine presence was most manifestly felt. Revs. M. Long (Methodist) Baird (Presbyterian), and other Christian friends, purpose continuing the special services.

"I Will!"

"I will trust, and not be afraid."—Isaiah xii. 2.

(Suggested by the responses of the young men of Limerick to Mr. Moody's question, "Will you trust Christ?" at the meetings in that city, October, 1883.)

El Nathan. James McGranahan.



EAST CENTRAL Y.M.C.A.—This branch never mustered so strong as on Thursday evening, Dec. 6, when they gathered *en masse* at St. Michael's Hall, at the kind invitation of Mr. Frank A. Bevan. After tea, the company adjourned to the saloon, and listened to earnest words spoken by the chairman, Dr. Sinclair Paterson, Mr. Leite Rozas, and Mr. W. J. Paton. At the close of his earnest exhortation, Mr. Paton asked all who were on the Lord's side to rise, when fully 100 young men stood up, doubtless a thrilling testimony to those present who had not yet taken their stand on the Lord's side. Mr. N. Hughman, the secretary, closed the proceedings with a few words and with prayer.

MR. SPURGEON IN FRANCE.—After several months of continuous labour, Mr. Spurgeon has once more gone to Mentone, to bask in the sunshine of the Riviera. Mr. Spurgeon did not leave a day too soon, for on Thursday week he was unable to conduct the usual preaching services, and on Sunday, Dec. 2, although he preached morning and evening, the effort was almost too much for his jaded condition. In the evening the monthly communion took place, when out of a membership of 5,300, the communicants present numbered between 3,000 and 4,000, entirely filling the area and a portion of the first gallery. Mr. Spurgeon suitably addressed his flock, it being the eve of his departure, and the Rev. James Spurgeon, in the closing prayer, commended the pastor to the keeping of Almighty God. Mr. Spurgeon left London on Monday morning, and arrived safely at Boulogne after a rather rough passage. Here he passed the night, departing the next morning for Paris, where he would stay a day or two, proceeding thence to Cannes, his destination being reached on Saturday. The preachers at the Tabernacle during Mr. Spurgeon's absence will be: December 16 and 23, Mr. Fullerton; 30th, Rev. J. Jackson Wray; January 6, morning, Rev. A. G. Brown; evening, Rev. J. A. Spurgeon; 13th, Rev. C. Spurgeon.—*Christian World.*

Notes and Comments.

OUR next week's issue will be an Illustrated Christmas Double Number (price 2d.) Besides many articles and sketches with appropriate engravings, it will contain a Christmas sermon by Mr. Moody, and a new Christmas hymn selected by Mr. Sankey.

"Squalid Liverpool" is a phrase that is becoming as familiar to the reading public in the north, as "Outcast London" is in the south. A contemporary says:—

"The *Liverpool Daily Post* has lately devoted considerable space to descriptions of the housing of the poor in that city. They show conclusively that Liverpool is not in advance of the capital in the matter of sanitary arrangements, and is unhappily able to furnish a parallel to some of the worst of the London fever dens and haunts of vice and crime."

The most recent tidings from Madagascar are not of a very hopeful kind. What our Gallican neighbours hope to achieve by the "barbarous stupidity" that leads them to repeat the bombardment of inoffending villages on the Malagasy coast it would be difficult to divine. They are pretty certain, at all events, to earn the hearty execration and alienate the friendship of all righteous and peace-loving nations; and this cannot tend to their advantage in the long run.

We continue to receive very pressing applications from Christian workers in various parts of London for help in distributing to the poor around them some substantial cheer at the approaching Christmastide. We have not space for the insertion of all these appeals, but we trust our readers will entrust us with a sum sufficiently large to divide among the applicants. There is no time to lose; we would therefore urge haste, as well as generous help.

A sentence was passed upon a criminal at the late Surrey Sessions which deserves special note. The crime was selling obscene literature. The perpetrator, a man of fifty-eight years of age, was sentenced to four years' hard labour, and the books in his possession ordered to be burnt. Magistrates who deal severely with this class of crime deserve the commendation of the public; it is an evil which cannot be too strongly deprecated, or the wretched villains who perpetrate it too hardly dealt with.

The purchase knowingly of such publications ought also to be punishable. In the case referred to above, it was stated that some of the prisoner's customers had been seen by the police, and were terrified at the idea of exposure. The demand for this kind of literature helps to create the supply, and those who are known to support it deserve to be exposed, and should share the just reward of evil-doers.

It is satisfactory to find that the Local Government Board is stirring up some of the parochial authorities of the metropolis as to their duties in reference to the housing of the poor, and the sanitary condition of their districts. Without reference to further legislation, much improvement might be made if existing powers were duly put in force. Ratepayers would do well to look into these matters more closely, and remind their local representatives of their responsibilities.

A fresh ecclesiastical union has been started in the English Church, under the auspices of the Bishop of Lichfield, to be known as the "New Pastoral Order of the Holy Ghost." Its object is stated to be the raising a higher standard of spiritual life and ministerial faithfulness amongst the clergy. There are nine rules for the guidance of members of the order. One is, to read over on the knees the vows and exhortation of the Ordinal on one day of every Ember week; another, to seek once in each year one or two days' seclusion from the world at some retreat, for the purpose of re-consecration and revival.

The object thus aimed at is of undoubted importance, and it is cause for devout thankfulness that, in any church, ministers should be led to make it one of special concern. A spiritual and earnest ministry is the great need of our times, and wherever such an one is found God will richly honour it. While the adoption of special means for revival, and the setting apart special seasons for conference and self-examination, have their uses, it is a blessed truth that none need depend upon them or wait for their appointment. Every week and every day of the year the unction of the Holy One is needed, and may be obtained by all who walk in fellowship with Christ. Times and seasons in no way rule his gracious operations. Everywhere and always the Divine Spirit of Holiness is ready to impart his energy and grace to the thirsty soul.

The Protestants of Great Britain and Ireland have long since granted to their Roman Catholic fellow subjects the most unfettered religious freedom. This boon has by no means been reciprocated by Romish authorities in lands where they have supreme control. Now, it would appear as if within our own borders peaceable Protestant evangelists are to be at the mercy of an unthinking and mischievous Irish mob. From information we have received, it seems clear that the rioting at Wexford last week would be repeated on a larger and more organised scale at Enniscorthy, Bandon, and other places, if Messrs. Whittle and McGranahan were to visit these towns as arranged.

These evangelists say nothing that could properly wound the sensibilities of the most bigoted Romanist; they simply declare the Gospel message without reference to sectarian distinction. That they should be brought into serious bodily peril is a circumstance most discreditable, not only to the instigators of the riots, but to the authorities who are responsible for the safety and comfort of all within these realms engaged in the exercise of their undoubted right.

Among recent deaths in the Mission field we regret to note that of Rev. William Martin, of the United Presbyterian Church, in Rajpootana, who has laboured there since 1860. His career was one of unremitting zeal and self-sacrifice, and furnishes an illustration of an oft-forgotten fact, that the missionary servants of Christ have been among the foremost benefactors of the world, from a material as well as spiritual point of view. Mr. Martin's body was borne to the grave by relays of orphans, whose lives he had saved in time of famine. The village of Ashapura, or Hopetown, was founded by him as an orphan settlement. His death is regarded as a grievous loss throughout a wide district.

Advertisers are particularly requested to notice, that in consequence of the Christmas holidays, it will be necessary for advertisements for the issue of December 27 to reach us not later than Thursday, December 20.

The following statistics, culled from an article in this month's *Voice of Warning*, furnish proof of the increase of Papal influence in our country, such as occasions cause for no little sadness and concern:—

"In 1851 there were 958 priests in Britain. In 1883 there are 2441, or an increase of 1483.

"In 1851 there were 683 Romish churches, chapels, and stations, exclusive of those attached to monasteries and convents. In 1883 there are 1183, an increase of 800.

"In 1851 there were 17 monasteries of men. In 1883 there are 174, an increase of 157.

"In 1851 there were 53 convents for women. In 1883 there are 368, an increase of 315.

"Besides these places, there are now 273 Schools and Colleges in Britain where Romanism is taught."

The apathy and unconcern with which such facts are regarded in our midst is one of the gravest features of the Christian life of the age. It may be charitable and tolerant to view these inroads of Romanism upon Protestant England with quiet consent, but that it is faithful to Christ, from whose honour the Church of Rome so fearfully derogates, we cannot allow.

The sacredness of human life, even under its worst and most execrable conditions, is a doctrine which it is of first importance to maintain; we are glad, therefore, of the emphasis with which the O'Donnell trial and its result has asserted it. Mr. Justice Denman spoke only as any righteous judge must when he said, in sentencing the prisoner, that to hold it justifiable to kill a man because he is wicked and execrable, is an abominable and dreadful doctrine; one not only contrary to the law, but in violation of every principle of right. It is painful to see how many seem prepared now-a-days to think and act otherwise.

The Spectator, in reviewing the *Sunday Magazine* volume for this year, says:—"We have a strong feeling that regular biblical education is terribly neglected, and particularly amongst the higher classes." That this is so there is but too much ground to believe, and the exclusion of the Bible from numbers of our day-schools of course helps the evil. Our Sunday-schools are a great counteractive in relation to the poorer classes, and to them we must look for increasing diligence in direct Bible teaching. As to the higher classes, it is to be feared that in a multitude of cases the Bible is almost unknown among the children, at any rate outside the church, in which they may occasionally hear it read.

The gay world with which the "upper ten" are so closely linked has no place for the Word of Truth which exposes its folly, and rebukes its ungodliness. It is no wonder, therefore, if biblical education finds small favour in its eyes, and if its votaries are careless not only of their own, but of their children's duty and need in relation to it. The Bible refuses to be a dead letter wherever its truths are asserted; to educate thoroughly in its doctrines is to awaken conscience, unveil error, and reprove all evil, hence the neglect with which it is treated by so many of its possessors. Little do they know how great is the loss and danger incurred by refusing to let it warn and guide their way. "Blessed are they that keep his testimonies."

Mr. George Müller has entered upon his evangelistic work in India amid most cheering signs of success. The Memorial Hall, Madras, was crowded at his first meeting on the 9th ult. Our readers, we are sure, will bear this venerable and devoted servant of the Lord in prayer before God, that his tour in India may be productive of great results.

The Evangelical Alliance has renewed its annual invitation to Christians all over the world to join in a week of united prayer at the commencement of the year. As the years advance, the need for prayer and supplication becomes increasingly urgent; the battle raging between light and darkness, truth and error, Christ and Belial, waxes more and more fierce and intense. We trust that, with a heartiness and unanimity never before attained, the Christian Church will rally to the call, and bow with "one accord" before the Throne of Grace.

The circular of invitation addressed by the Alliance to the churches this year derives special interest and solemnity from the fact that it was drafted by the late lamented Canon Battersby, of Keswick, and was almost his last act of service for the Master.

The fact that the new hangman was the centre of a crowd of admirers at a public-house in Liverpool the evening prior to the execution at Kirkdale Gaol last week, and that he exhibited the badges of his office to all comers, is one of the most demoralising and outrageous we have heard for a long time. It was with difficulty, it is said, the landlord could clear his house on the Sunday night of the crowds who came to see the executioner and his tackle. Surely the law has power to prevent so debasing and disgraceful an outrage on the dignity of its own penalties as well as on the common decency of public morals. Society has a right to demand that the repetition of such shameless proceedings shall be made impossible.

The Rev. Mr. Pigott, chaplain of the gaol, states that Binns was so evidently under the influence of liquor at the time of execution, that he felt compelled to administer rebuke to him on the scaffold. Pointing to the wretched culprit in his death struggle, he said, "My friend, let this be a warning to you never again to touch spirits in the morning."

In reference to a recent note on caring for outcast children, a correspondent, Mrs. Sullivan, Cromwell-road, St. Andrew's Park, Bristol, writes: "Many who, though lacking opportunity to carry this into effect, would willingly contribute if they might exercise the right of control over their *protegés*. Many needy Christians, too, might be benefitted by receiving charge of a few such children. I shall be glad to communicate with any who are desirous of carrying out this plan in Bristol."

We learn with sincere pleasure and thankfulness that Mr. J. Tritton, the well-known banker of Lombard-street and Treasurer of the Baptist Foreign Missionary Society, is recovering from the long and severe illness by which he has been prostrated. Many and fervent have been the prayers offered for the continued life of this devoted servant of Christ, and the answer so graciously vouchsafed will cause joy and gratitude to God in the hearts of many at home and abroad.

A National Association for promoting State-directed Emigration and Colonisation has just been formed. Lord Brabazon is its President, while among the Vice-Presidents are the Bishops of Bedford and Carlisle, the Rev. C. H. Spurgeon, and other well-known names. The Lord Mayor has consented to become the Treasurer. The object aimed at is to bring the Home and Colonial Governments into communication on the best means for enabling our surplus and unemployed population to go out to the Colonies. The proposal is not to *give* money for this purpose, but to *lend* it, to be repaid in easy instalments by the emigrants. The scheme appears well worthy of support by the philanthropic and benevolent.

The basis of the Association, and the encouragement it has to expect success in its operation, is well shown by the following extract from its own statement:—

"A deputation from the Association recently waited, by appointment, on the Earl of Derby, Secretary of State for the Colonies. The substance of Lord Derby's reply to our deputation was: That Parliament might be willing to commit itself to an expenditure once for all, if it saw a prospect of the money coming back and being used over and over again for a like purpose: that the difficulty to be dealt with was growing, since the volume of our capital and business did not increase correspondingly with the population; that for this, emigration was one of the best and most effective remedies."

We have on recent occasions referred to the growing practice of Sabbath desecration. About two years ago cars were run for the first time in Glasgow, for the accommodation and at the request of some church-goers. Now, after a lapse of two years, instead of eighteen runs per day, 235 are made every Sunday, depriving 600 men of the privilege of worshipping God. This is an indication of how Christians, often misguided, advocate "reforms," which grow in a short space to uncontrollable magnitude. Professing Christians cannot overlook the fact that they are to blame for this new departure in Scotland.

The opening of a new Waldensian Church on the 25th of last month, at Rome, is an event we cannot pass over without sounding a note of gratitude and joy. That a Church once so bitterly persecuted for faithful testimony to Christ and his truth, should now be located in the heart of the city from whence emanated the edicts for its persecution, is a fact gloriously illustrative of the fidelity of God to those who are true in their adherence to his Word. The new building seats between three and four hundred persons, and is said to be an elegant structure. The pastor of the church is the Rev. M. Prochet, who is the president also of the Waldensian Evangelistic Committee.

The approach of Christmastide suggests many opportunities for Christian kindness and charity to be shown to the poor and needy. A correspondent suggests that the sending of Christmas and New Year cards to the sick and lonely, who are accustomed to look drearily day after day upon the same objects, would bring comfort to many sad hearts. Little deeds of kindness go far to refresh and strengthen weary souls, and to brighten otherwise dark and cheerless scenes. Some of our young readers would find their own happiness increased by caring for others in this and many other ways.

A Russian Countess, reading an article which recently appeared in our columns on "Cottage Hospitals," has written to the Rev. Robert Gordon, Rector of Hammerwich, to whom reference was made, asking for further information as to the construction of such buildings. We append a copy of the letter, and are glad to find the remarks of our friend the Rev. W. Guest, in the article spoken of, has brought forth fruit in the far-away district to which the Countess belongs:

"Dear Sir,—THE CHRISTIAN has brought an article on 'Cottage Hospitals,' adding, 'If any information were needed, it readily would be supplied by the Rev. Robert Gordon, the rector, Hammerwich, Lichfield;' so I kindly beg you, dear sir, to take the trouble of drawing for me, in a few strokes, the disposition of the rooms of your hospital; also indicating their measure according to the plan of the building. If it was possible to get the plan itself I should feel much obliged and thankful, as I much wish to construct a hospital for our poor Russian peasants, who are constantly applying for medicine at my door. Pray excuse my addressing myself to you, sir, and believe me, with Christian regards, yours very truly, "COUNTESS ——.

"*South Russia.*"

Mr. Varley in Reading.

THE Gospel services recently held here by Mr. Varley have been eminently successful. The Congress Hall, the new Town Hall, and the Abbey Hall, kindly lent by Messrs. Sutton for the afternoon Bible-readings, alike bore witness to the deep interest taken in these gatherings. There can be no doubt that many hundreds have been led to a deep and lasting interest in spiritual things.

A series of seven Bible-readings on the Epistle to the Hebrews proved of great value, drawing together each afternoon increasing audiences to the quiet study of God's Word. The Sunday services brought together crowded audiences, and the last Sunday evening witnessed between eighty and ninety giving testimony to increase of spiritual power received on their reception of Christ. Mr. Varley's address upon Zaccheus was felt to be of singular power in bringing men to decision.

The impetus given to the spiritual life of a large number of believers has not been the least remarkable part of this work, which has increased in interest and blessing from its commencement. Of large numbers in Reading, it may be said as of Samaria, "There was great joy in that city," consequent upon the preaching of the living and exalted Christ. A CORRESPONDENT.

Another friend writes: It has been the custom with me to look through THE CHRISTIAN to see if there were any special places or workers to be pleaded for at what I call my "Litany hour." I have not only prayed for but afterwards rejoiced when hearing of blessing given. I hope others may rejoice with us in Reading; since Lord Radstock's visit among us about fourteen years ago, we have had no such Mission as during the sixteen days that our friend Mr. Henry Varley has been here. I do not speak personally of the evening meetings or those on the Lord's days, though I have heard from good authority that great blessing has been vouchsafed in souls being brought in. As regards the Bible-readings in the afternoon, I can say they were truly in Resurrection power; many of us realised that we were not only dead with Christ but He was living in us, and that that was the power we were to walk in if we would glorify our God and Father.

I must add that Lord Radstock's visit led to much evangelistic work; I am not prepared to say he was the first, but since that time there has been each winter, first, in the theatre, and after that in the Abbey Hall (built by the firm of Sutton & Son, for such like work), meetings held by evangelists from the Evangelisation Society. These meetings, I know, have been, and still are, greatly blessed to many. All are advised to unite themselves to one or other of the many places of worship in the town, that they may be built up, as these meetings are intended for bringing in those who do not attend any place of worship. I trust this time of stirring up God's own people will lead to more work for his glory. AN OLD DISCIPLE.

For the Young.

A LETTER AND ITS RESULTS.

ONE Sunday evening I recognised two of my old Sunday scholars sitting in the chapel I usually attend. After the service was over, I remained behind to speak to them. A few words of inquiry elicited the fact that they were both converted, and members of a Christian church at N——. On putting the question, What was it that led you to decide for Christ? The elder girl replied, "I think it was those New Year's letters that you wrote to us. I could not get mine out of my mind, nor C. either; so one Sunday evening, when the minister gave an invitation to those who were anxious for pardon to go forward to be prayed for, C. and I went, and we both found Jesus that night."

"And you are still happy in his love?"

"Oh yes!" was the reply, given with a beaming countenance and earnestness of expression, which left little doubt as to the sincerity of the speaker. The following is a copy of the letter addressed to the eldest sister, and I send it for the perusal of your young readers, in the hope that some of them may decide for Jesus too.

January 2.

"My dear Annie,—Will you not give your heart to Jesus at this the commencement of another year? He is waiting to receive you, and His own word of promise is, 'I love them that love Me, and those that seek Me early shall find Me.' There is no such promise for the old or middle-aged, who have put off the day of salvation. On the contrary, God sends a very solemn message unto them (see Prov. i. 24—33). They shall seek, but shall not find. To you He says, 'Come now.' It will not be always so. When you get older the 'cares of the world' will press upon you, and help to bar up the entrance to the narrow way. It will not be so easy then to 'strive to enter in.'

"Every year that you spend in the service of Satan he will bind his chains faster about you, and make it more difficult for you to get through. If you wish to make a present to a very dear friend, you would not think of giving that friend something that was 'shabby and quite worn out;' you would like it to be something that was 'new and fresh and sweet.' So Jesus likes to have our hearts in the morning of our days, while we are young, and strong, and fresh for his service. Do not let anything persuade you to put it off another day; but go to Jesus now, and tell Him, on your knees, that you give your heart to Him, and ask Him for grace that you may 'serve Him acceptably with reverence and godly fear.'

"Dear Annie, do not wait, but go at once to Him, to be made right, and kept right; then every day in the New Year will be a happy day to you, for you will have his smile resting upon you, and perhaps hear Him say in the last great day, as his loving eye picks you out amidst the ransomed throng, 'She hath done what she could.'

"God does not expect from the young disciple the rich, ripe, mellow fruit that He does from the advanced Christian, but He does expect little acts of love and kindness, and a tender care for the souls of others, such as will always spring from a heart full of love to Him. When you get your heart filled with love, you will be ready to say:

"Too much to Thee I cannot give;
Too much I cannot do for Thee,
Let all thy love, and all thy grief,
Graven on my heart for ever be."

That it may be so prays your affectionate friend, Mary ——."

Each girl in the class received a different letter, and the two sisters referred to were not the only ones who gave their teacher reason to believe that they had passed from death unto life during the early months of the New Year.

M. E. D.

EVANGELISTIC NOTES.

Jersey.—Mr. Williams has been labouring in the Presbyterian Church at St. Helier's, with much success. Crowded congregations assembled to hear the Gospel preached, and many were led to the Saviour.

Richard Weaver in Glasgow.—During the past week this evangelist has been labouring in the Orphan Home Hall, James Morrison-street. The meetiugs have been well attended, and much good has been done.

Newport, I.W.—The Legh-Richmond Hall opened on November 2 last, is intended as an evangelistic centre, as well as affording accommodation for the Y.W.C.A. and Y.M.C.A., &c. Rev. H. G. Thwaites will be glad of the help of any friends interested in any of the branches of work carried on.

Stanway, Essex.—Adverting to a notice of meetings conducted by Mr. M. Boyd, which appeared in last week's issue, it will be encouraging to all who are interested, and also to those engaged in winning souls for Jesus, to know that at a three days' Mission, held in the parish school-room, under the personal superintendence of the rector, the most successful results have been obtained. Similar blessing is attending his meetings now being held in the Gospel Hall, Colchester.

Working Men's Mission, New Cut.—This Mission continues to enjoy a large success in winning souls for Christ from among the inhabitants of the New Cut. Numerous conversions are the fruits of almost every Gospel service. A few years back Thomas and James Young, with several helpers, rented a small back room; now they can look upon a comfortable little Mission hall seating over 400, and that crowded to overflowing at each Gospel service, with 180 members as an earnest band of helpers. Last winter they were enabled, through the liberality of Christian friends to give a series of free teas to coal porters and their wives, costermongers, and children, followed by Gospel addresses.

Barrow-in-Furness.—A Mission was held in St. Mark's parish, November 17 to 30. The Mission preacher was Rev. W. S. Standen, of London. Mrs. Legg, of Harrow, rendered invaluable assistance by holding meetings for women, girls, and children. In all the meetings the power of the Holy Ghost was manifested in a remarkable manner. Many persons accepted Christ as their Saviour while the services were being held. Others did so when spoken to in the after-meetings, and many of God's children were led to give themselves up entirely to the blessed Master. The thanksgiving service was one never to be forgotten, and three hundred and eighty-nine persons remained to partake of the Lord's Supper.

J. M. Laycock, Vicar.

Liverpool.—A correspondent writes:—"A most successful Children's Mission, conducted by Mr. George Banaster, of the Children's Special Service Mission, has just been concluded here. The services lasted from November 18 to 29 inclusive. It was very delightful to observe how the attention of the children grew deeper and more reverent as the days went on. From 600 to 800 crowded the school-room of St. Philemon's church every evening, till at last there was hardly room to be found for the numbers who flocked to hear 'The old, old story.' The great difficulty has been to deal with the numbers who remained for conversation, after every effort to eliminate all but the really earnest and anxious. We believe that many more, besides the large number who have been conversed with, will prove to have been savingly influenced by the services, and led to the Lord."

The Children's Song.

AN ACROSTIC HYMN.

(Eph. iv. 32.)

BE our hearts the homes of gladness,
Christ is in our midst to-day;
He, from self and sin and sadness,
Bids us come away.

"YE are bought"—the debt we owe Him
Who for men and children died,
Is ourselves. Oh may we know Him,
Living at his side!

KIND and gentle He would have us
In our words and deeds to be.
Jesus, Shepherd, keep us, save us,
Make us like to Thee!

ONE and all we need this Saviour—
Rich and poor are dead in sin:
He, to change our life's behaviour,
Whispers: "Let Me in!"

TO this friend, in love appealing,
What the answer we shall give?
"Come, Lord Jesus, with thy healing,
We would *look* and *live!*"

ANOTHER day its course is winging,
Have we spent its hours in vain?
Have we, some sweet message bringing,
Soothed another's pain?

TENDER HEARTED, Gracious, Holy,
He can make us by his grace;
Keeping us from sin and folly
Till we see his face.

FORGIVING, as we've been forgiven,
Useful, happy, bright and free;
Safe on earth and saved for heaven,
Perfect, Lord, in Thee.

Margaret B. Gerds.

Rev. W. Haslam at Bristol.

A SEASON of much refreshing has been experienced in connection with a ten days' Mission by Rev. W. Haslam, at St. Matthew's, Kingsdown, Bristol, Rev. W. B. Doherty, Vicar. God has not disappointed the hearts of his waiting people. The blessing has been manifold, bringing salvation to many unsaved ones, and refreshing and instruction of the greatest value to the Lord's people.

The day before the Mission closed a circular-note was placed in the pews, requesting any who had received definite blessing during the Mission to state briefly what it was, and to sign their name, with their address. These circular-notes, when returned, showed that a large number of Christians of various denominations had received rich and deep benefit. It is known also that many have been truly blest who have not written. It has been more than a parochial Mission; it has been a Mission for the whole neighbourhood.

Mrs. Haslam's meetings for women have been crowded, and there have been many testimonies to blessing received.

HOME OF INDUSTRY.—Hundreds of families who would never utter a cry that their children have only dry bread, and not enough of that, are known to us. Our three soup coppers are helping to feed such. We know widows of the "household of faith," thankful for half a cwt. of coals. Share, beloved believers, with us in this joy.

60, *Commercial-street, E.* Annie Macpherson.

BLACKDOWN HILLS MISSION.—For the last nine weeks I have been evangelising in the Eastern and Northern counties. The past year has been one of much blessing in various districts connected with this Mission. The poor have been suffering much from the constant wet weather; and now the cold has set in, thus intensifying the need. For many years past we have sought to help them with coals and a little meat for Christmas, which have always been a source of comfort to many suffering families. If any of our readers can send a little help for the poor of the Blackdown Hills Mission, I shall rejoice to be the channel through which their liberality may be distributed. Geo. Brealey.

Clayhidon, Wellington, Somerset.

THE CHILDREN'S BITTER CRY.

By T. J. BARNARDO, F.R.C.S.E.

OVER 4000 separate applications for relief on the part of poor children have been registered and dealt with by our Homes during the current year. Not a single day passes in which the most urgent and distressing cases are not admitted. The following is the briefest epitome of two of the most recent: they are but samples of many others.

Emily J. brought her three daughters, Emily, Louisa, and Mary Ann, to the door one night last week and begged an immediate shelter. They had all paced the streets for many weary days and nights. When they could pick up a few pence, they stayed at a lodging-house. The previous night they slept in a common kitchen in Bethnal-green. The eldest child was a tall, well-grown girl of twelve years; the youngest, a wee creature of but four. All were clad in loathsome rags, were covered with vermin, and were unapproachable on account of the unpleasant odour which exhaled from them. Half starved, and without a friend in the world, the wretched woman had not money for her own and her children's lodging on the night she applied. She would not go to the workhouse—"would die first"! The house where they sheltered when they had the money *is well-known as a resort of prostitutes and thieves.* Thank God! the gates of our Ilford Village were opened at once to receive all three children, separating them thereby for ever from their woeful past.

W. P. is a cripple, sent out by a mother who hawks oddments about the streets, to beg under the pretence of selling flowers in a West-end thoroughfare. Arrested for begging and brought before the Police-court, the magistrate ordered him to be sent to an industrial school. He was remanded while a school was being sought for, but as an absolute fact *every certified school in the Metropolis refused him admission* on the ground that he was a cripple! Remand after remand was obtained and public attention drawn to the case by paragraphs in the newspapers, yet no shelter could be found for him. To him the doors of our Stepney Home were at once thrown open, presenting thereby such a prospect in life as he could not otherwise have attained.

An old friend of our work recently bestowed upon us the freehold of a charming villa house, standing in an acre of land in a most healthy and salubrious spot, near the village of Hawkhurst, Kent. With unfeigned thankfulness to God the house was taken possession of, and fitted up as a Home for Babies. Our arrangements were nearly all made and we had the house half filled with "tinies," some of them rescued from the most abominable dens in East London, when suddenly our old foe scarlet fever, which had been raging in the district, was brought into the house through the carelessness of a workman, in whose family four children lay ill. Child after child took the disorder. So also did one of the assistants in charge. One dear little child died on Wednesday night last from another affection, and we are in much anxiety and solicitude that the lives of the others may be spared. May I ask earnest prayer from all the readers of these pages on behalf of the afflicted children and of my overworked and heavily-burdened helpers in charge?

The inclement weather which came so suddenly upon us last week rendered it necessary that we should at once open our free dinner-table to needy children in East London. My hope is to give at least *one thousand dinners a week* to little children who now attend our Free Day-school. They are not of the destitute or outcast class, but are the children of the industrious, labouring poor, many of whom have been suddenly thrown out of work by the frost, and are in sore distress. Of course the children suffer most. We can give 1000 dinners, and meet all incidental expenses of cooking, fire, &c., for £5.

Much help may be brought to our exhausted treasury if kind lady-friends throughout the country will respond to my request given in last week's CHRISTIAN to hold small bazaars or drawing-room sales in their own houses, the proceeds of which may afterwards be sent to me. Boxes containing £5 or £10 worth of goods sent in for our own bazaar will be at once despatched to any lady willing to help, who will send a Post Office order or cheque for the amount.

18, *Stepney-causeway, London, E.*

CONTINENTAL AND FOREIGN NOTES.

BASUTOLAND.

DRUNKENNESS has much diminished in consequence of a law passed by the Chamber of the Orange Free State, by which no brandy shop is allowed within two leagues of the Lessonto frontier. There are only three such shops in three Boer villages on the frontier.—*Journal des Missions de Paris.*

THE SWISS TEMPERANCE SOCIETY

has just held its general assembly at Berne. This Society has existed only six years, but it already counts about 3,000 members, and has been the means of setting free a thousand slaves of drink in Switzerland alone.

SHOP GIRLS IN PARIS.

About a year ago Miss Atterbury, of New York, took the initiative in forming a Home for young girls employed in the large shops of Paris. She was helped by Mr. McAll, from whom the Committee hired a room over one of his own, where meetings were held on Sunday. Finding this room too small, others have been procured—8, Rue Jean Jaques Rousseau. The inauguration of this new Home took place November 14, when many members of different American, English, and French churches were present, as well as about fifty of the young girls for whose benefit the Home is established.

TONGUEURE, FRANCE.

Thursday, November 1, was a truly festive day for the members of the evangelical community in Tongueure. The difficulties which the small church had to encounter in her beginning during the Second Empire are sufficiently known. Happily the Lord held out his saving arm, and to-day the work is prospering. The Evangelical Society support there a schoolmaster, evangelist, and a female teacher. The boys' school is particularly prosperous. Although fees are required, several Catholic families send their children. As to the small chapel, our friends resolved to provide for themselves a new and needful place of worship, and on the 1st November we offered thanks with them that they had successfully achieved their enterprise. About 250 persons attended the dedication service. Pastor Mouron, Secretary of the Evangelical Society, spoke upon Matt. xii. 6. In the afternoon a meeting of the Union Fraternelle was held, and in the evening, before a large audience, including many Catholics, the speaker took for his subject, "What is Christianity?"

ABEL DESCHAMPS.

AMERICAN MARATHEE MISSION.

Nearly 1000 Christians, including some from other missions, gathered at Ahmednugger for the anniversary meeting. It is becoming common even for Hindoos to come to this gathering. The "Union," consisting wholly of native Christian pastors and delegates from the churches, first had a business meeting for two days. The religious meeting continued four full days. As outsiders come most readily to evening meetings, services for them were held on six evenings. One evening, there was an English lecture on Temperance; on the other evenings Marathee and Hindustanee addresses, with much singing. All the results no one knows, but four Hindoo men and one Brahmanee widow professed faith in Christ.—*Indian Witness.*

RIO GRANDE, BRAZIL.

Rev. E. Vanorden writes: Since the beginning of this year we have enjoyed a special blessing of the Lord. Our meetings are well attended, and new faces are seen at almost every meeting. The Gospel is also carried from house to house, and the Word explained to those who never heard it before. We hear of similar blessings in other parts of Brazil. The Jesuits are hard at work to secure a steady foothold among the German emigrants, and have sent from Germany their second band of eight men to found schools and colleges amongst them. Would to God that Protestants would show the same zeal in regard to work for Christ among this people.

GERMANY.

Among the works of the Home Mission, the colonies for vagabonds, which prove a great blessing, are making good progress. The one in the province of Schleswig-Holstein, at Ricklingen, was opened on October 10, and is already occupied by 110 poor men, who seek labour there. The Y.M.C. Associations, on the new principle established here by Mr. Schluembach, are also increasing. Two similar associations, based on uniting young men for Mission work, have been started in the suburbs of Berlin. The work conducted there proves very efficient to spread religious influence in that poor district of the city. The attempt was made on November 7 to interest the English and Americans in evangelistic work in Berlin, by inviting them to a tea-meeting at that house. Addresses were made in English. The appeal was very heartily responded to. About 150 persons, of whom only a very few were Germans, attended.—*Evangelical Christendom.*

Bedford Institute Home Mission.

THE annual meeting of this Association was held at Devonshire House, Bishopsgate, on the 7th inst., Mr. J. Gurney Barclay presiding. The association represents the Mission work supported by the Society of Friends in Spitalfields, Bethnal-green, Ratcliff, Deptford, Clerkenwell, and Bunhill-fields. The secretary's report stated that there was not only an increase in the number brought under Christian influence, but there was evidence in every district of much spiritual life and successful work.

The Chairman said all who were aware of the "horrible London" that surrounded them, ought to hail with gratitude any such efforts to combat the evils that existed. He desired to congratulate and encourage the workers. Mr. William Beck spoke of the continued growth that marked this Mission work, and urged its claim for support. Mr. J. B. Braithwaite, Jun., urged the advantages of adult schools for men, such as flourished in Birmingham, Hull, and other provincial towns. A school of this kind is now carried on successfully in the Bunhill-fields district. Mr. H. S. Newman (Leominster) told of a good work in Hereford, where a series of Gospel meetings had been held in a meeting-house. Many people have been converted as the result.

The "Bitter Cry of Outcast London" was the subject spoken to by Mr. John Hilton and Mr. J. F. Stewart. The former gave some illustrations of successful rescue work in Ratcliff, and urged that the first thing was to encourage and foster any desire after a better life, to assist the fallen in every way to a condition of self-respect and independence; at the same time, legislative measures were wanted for their protection. Mr. Stewart appealed for more helpers in the work.

CHRISTIAN CONFERENCE IN BELFAST.—The Christian Conference last week, says the *Belfast Witness*, can scarcely fail to do good. Similar meetings have been held for years in other places and have been followed by excellent results. The speakers were well chosen, the audiences were good, and a very happy spirit prevailed each day. We earnestly hope that the meetings will prove fruitful in good.

MAJOR TUCKER IN INDIA.

IN a letter dated Bombay, 24th October, Mr. Tucker, who superintends the Salvation Army operations in India, states that a large and suitable building has been secured for Headquarters and Training Home for male and female "officers." "The past year," he continues, "and especially the past few months, have been a time in which the faith, patience, and health of our officers have been severely tried. The unusual hardships to which they have been exposed have led to much sickness; besides this you can well understand how great have been the difficulties of mastering so many new languages to those who have but newly arrived from England. However, God has led us through it all and has given us the most wonderful encouragement. In Madras alone upwards of one thousand souls have sought salvation in the course of a few months, and we have now a grand work in progress. At least an equal number have professed to be saved at our other stations, and we have now a regular work going on in the following large towns: Bombay, Calcutta, Madras, Lahore, Poona, and Colombo (Ceylon), besides two village outposts.

"One of the most encouraging features of the work is its essentially *native* character. You would be surprised what a grip we have been able to get of the people of India in this short period. I have now travelled all over the country and visited the principal towns from Madras to the Himalayas. Everywhere the people are familiar with the 'Muktifauj,' and flock to listen to its teachings. Hindoos and Mohammedans have vied with one another in their personal hospitality and kind attentions towards us, and at Naini Tal, where the native population small and poor, they (although not Christians) cheerfully collected about £20 to help us in our work. In fact, the whole of the funds for the support of our work have been raised in India, and at the very least we must have received £200 from Hindoos and Mohammedans. It is impossible for one who has never been in India to understand the deep significance of this. Europeans also have afforded us the most generous assistance, so that we have received about £2500 in India, and have been enabled to erect and pay for sheds at Bombay, Calcutta, Poona, Madras, and Lahore, besides paying the other heavy expenses of travelling, maintenance, printing, &c.

"Our meetings are principally attended by natives, a considerable number of whom have sought salvation. Many of these have, however, been swept away by the persecutions of relatives at home, while many more are deterred from openly confessing Christ by fear of the same. However, it is delightful to see the breathless interest with which they listen, and there is no doubt that God has given us the key to their hearts.

"'You are like tigers!' said a Mohammedan, who had come twenty miles to see our meetings; 'even as the tiger tears open the heart of its prey, as soon as it has seized it, so are you tearing open my heart with your sweet songs!' 'I could not tell you,' said a poor woman, in giving an account of one of our meetings, 'all that they said; but, oh, I have got it all here!' (laying her hand upon her heart.) 'There is not a girl in our school but would like to join the Muktifauj this very day,' said a lady missionary, after one of our meetings. 'If he was to stop in our town one year,' said a Hindoo pandit,' 'the whole population would become Christians.' 'The Salvation Army is the talk of Cashmere,' says a Christian Fakir, who has just returned from a visit to that country. Such are just a few out of the many testimonies which have cheered us in our work, and have encouraged us to push forward with fresh zeal.

"Just now our opportunities and prospects are such as to make me tremble, partly for joy that the door is flung so wide before us, partly for fear lest we should be unequal to the grand occasion. But our God has supplied, and will continue to supply, all our need.

"Since sending two of our officers to a village in the Kangra Valley, we have accepted an urgent call to send others to a district called Kooloo, in the heart of the Himalayas, near the Chinese border. We have been offered what is equivalent to about £50 a-year towards the expenses of this expedition. Two other friends have offered to put us up sheds in the north of India at their own expense, and we have just received a free gift of presses and type, with some thousands of rupees. We are at the same time arranging to get a special grant of Bibles, Gospel portions, and tracts, in all languages, and to distribute them in vast quantities all over the country.

"We have now got thirty-three officers in India, of whom ten are purely natives. Two of these are converts from heathenism, six from nominal Christianity. The other two were already saved, but have been wonderfully stirred up since our coming. The rest of the officers are Europeans and Eurasians, nine having come out from England, and the rest having joined us in India. Thirteen out of the twenty-three are more or less acquainted with the languages of India. Among our officers we have now got those who can speak in Hindostanee, Tamil, Telugu, Singhalese, Marathi, Gujarati, Hindoo, Panjabi, Persian, Bengali, and Armenian. We have also a soldier whose mother-tongue is Arabic. This will give you some idea of the babel of tongues with which we have to grapple out here, and of the absolute necessity of having a Training Home for those Europeans who possess all the spiritual requisites for being good soldiers of Christ, but are ignorant of the languages; while it is equally important that the native officers, who are so well acquainted with the languages, should have something of European energy, method, and discipline, instilled into them. This our new Training Homes will enable us to do, and we confidently expect to be able to put a thousand trained workers into the field in the course of a year.

"Of course, all this means a greatly increased expenditure, but I feel now that there must be many in England who would be prepared to come to our help. Hitherto we have not appealed to them for help, and it is only a special occasion such as the present which would justify us in doing so now. I only wish that I could transport your readers to some of our Indian meetings that they might see for themselves what God is doing.—Yours very sincerely in the Lord, "F. Tucker.

"P.S.—You may probably have heard that I was converted at one of Mr. Moody's first meetings in the Agricultural Hall some eight and a half years ago. It has indeed rejoiced me to watch his wonderfully successful ministry."

WEEK OF UNITED PRAYER.—January 6—12, 1884. The daily topics for the approching week of prayer as arranged by the Evangelical Alliance are—Sunday, Jan. 6, Sermons; Monday, Praise and Thanksgiving; Tuesday, Confession of Sin and Prayer for Cleansing and Renewal; Wednesday, Prayer for Families and Instructors of Youth; Thursday, Prayer for the Church of Christ; Friday, Intercession for the Nations; Saturday, Prayer for Missions at Home and Abroad, that the blessing of God may abundantly rest upon the Conference of Christians of various nations (postponed from last year) to be held in September next in Stockholm.

YOUTHS IN WESTMINSTER.—The tenth anniversary of Mrs. Barker-Harrison's Institute for Youths, in connection with her work in Old Pye-street, Westminster, was held last week, and was a most interesting occasion. The scholars in the various classes are encouraged by the gift of prizes to the most successful students. These were given away by Sir Robert Carden, who takes a very warm interest in the Pye-street Mission, and himself contributes to the prize-list. This effort by Mrs. Barker-Harrison and her helpers on behalf of the lads of the neighbourhood is carried on very quietly, but it is none the less deserving of the warmest support.

Joy in the City.

"Then Philip went down to the city, and preached Christ unto them, and there was great joy in that city."—Acts viii. 5, 8.

THERE was joy in that city," for Jesus had come, [dumb;
And praises burst forth from the lips of the
The feet of the lame man leaped up as the hart,
And scales which had clouded the blind fell apart.

For the servant stood up in his Master's great name,
The captives' glad time of release to proclaim,
Then demons came out of the prisoners of sin,
And straightway the Lord of the temple stepped in.

Again there is joy in the city, behold!
How multitudes throng as the seekers for gold,
They listen intent while God's servants proclaim,
Release from the trammels of sin and of shame.

There is peace in yon home, wont to echo with strife,
The drunkard is thirsting for water of life,
And the liar and swearer in penitent shame
Are vowing allegiance to Jesus' pure name.

Here, the woman of fashion has quitted its crowd,
And there, the deceiver has flung off his shroud,
While the thief and the cheat, like Zaccheus of old,
Are weepingly giving their gains back fourfold.

The hard hearts are broken, the proud ones bent low,
And weary ones freed from their burden of woe,
For the Lord of the vineyard walks through it to-day,
And blesses the needy who kneel in his way.

There is joy in the city, the blind and the lame
Are finding their healing through faith in His name,
In the health of His presence, all sickness and sin
Are quenched by the light of His entering in.

There is joy in the city, and many a one
Is beginning to join in the anthem's glad tone.
Are you learning the chorus, or will you be dumb,
When the heavens shall re-open and Jesus shall come?

Clara A. Tuckett.

[The above lines were suggested through reading the accounts in The Christian of the meetings being held in London by Messrs. Moody and Sankey].

Christian Workers in Manchester.

THE Conference of Christian Workers, on Monday week, held at the new hall in connection with the Children's Refuges, Strangeways, Manchester, was a great success. The well-known hymn, "Hark! 'tis the Watchman's Cry," was the key-note of the gathering. The various qualifications for Christian work were looked at from many points of view in short, earnest addresses. The need of earnest labour in the great vineyard was ever and anon brought to the front. The testimony of several, expressed in earnest tones, of the deep and almost unutterable joy of copying the Master's life, as summed up in that short, yet pregnant saying, "He went about doing good," was impressively felt. So were the appeals to Christians to share in this joy of self-sacrifice for the sake of those who sit in darkness and the shadow of death.

Many will long remember the devotional meeting which came in the middle of the conference. Earnest prayer was made that there might be the manifest working of God's Spirit through those assembled. Telling illustrations were given of sympathy and tact shown in different branches of Christian work. "They loves a fellow there," was the cogent reason one lad gave for going two miles and passing twelve other schools to reach a certain Sunday-school. "My teacher *knows* a lot"—"But my teacher *loves* a lot," were the testimony of two scholars. One teacher, it is needless to say, had better results than the other.

This third annual conference of Christian workers in Manchester and neighbourhood will be potent in stimulating many to renewed labours of love in this great city, which, like all other great centres of population, has its terribly "bitter cry." The need of more helpers in the work is brought out by such gatherings. The Conference was representative of all denominations.

A THIEVES' SUPPER.

THE seventh annual meeting of thieves at Mr. George Hatton's Mission Chapel was held in Little Wild-street, Drury-lane, on the 3rd inst., at which over 200 men sat down to a well-provided supper. This number consisted of two classes—those who had been in prison and were now reformed, and in many cases truly converted to God, holding good situations, and those whose desire it was to give up the wretched life they had been living. Among them were mere youths, and also prematurely grey-haired men. Not a few betrayed, by their peculiar fashion of hair-cutting, that they had only recently emerged from prison; the appearance of many, both in dress and physique, contrasted strangely with the cheerful decorations of the chapel.

But they seemed pleased to be there; they knew the Superintendent and Secretary of the Mission were real friends; this they made evident by loud and frequent demonstrations.

Mr. George Hatton gave a brief *résumé* of the work, specially dwelling on that of the past year. He said that the number of men discharged during the year ending November 30 last, from Coldbath Fields Prison, was 6216; from Holloway, 5695; and from Wandsworth, since October 16, when the work commenced at the gates of the prison, 915. Of these men 7864 had received breakfast, and 2525 had signed the pledge. During the year they had dealt with 1410 cases, as follows: Sent to sea, 82; situations obtained for 206; fares paid home for 50; emigration cases, 67; assisted with tools, clothes, &c., 1005; total, 1410.

Mr. Wheatley followed by reading several letters from discharged convicts at home and abroad, all of which testified their gratitude for the kindness shown them on leaving prison, which enabled them to re-start in life. Some of them said they had been brought to the Lord Jesus in the Brook-street Home; several sent contributions to the Mission as an expression of their thankfulness.

Mr. Baron Pollock, who presided, in the course of an impressive address, said that he had come there not so much to say smooth or pleasant things as to set forth the truth, without which there was no foundation for human happiness. He counselled those who had done wrong and were heartily ashamed of it, to seek the forgiveness of God, which was accorded to such as had a broken and a contrite heart; having done that, let them set their own shoulders to the wheel to retrieve the past. Let them seek God, and then do their duty as if all depended on themselves. Having pointed out that they were not the only people who had temptations to meet, the learned judge gave them two words to meditate upon—Hope and Courage. The first was an undying principle in every man, no matter how low he had fallen, and the second was necessary to enable him to do right.

Mr. Howard Vincent said he had just come from a committee, and had brought the congratulations of the Lord Mayor, the Sheriffs, and the City Police Committee, also a contribution from the well-known barrister, Mr. Poland. He wished to state that the heads of Government departments were thankful for the work of this society, and urged its hearty support, especially at the present juncture.

Mr. Alderman Savory said he and many others felt the deepest sympathy with those who were unfortunately led into crime; there was a growing feeling in this respect everywhere. He once went into the country and called at a cottage for water; a little girl showed him the way to the well; he drank and was refreshed. He wished to be like that little girl, and show them the way to the Lord Jesus Christ, in whom they would find a well of salvation. His own invitation was, "Come unto Me;" his promise, "Him that cometh unto Me I will in no wise cast out;" and "Whosoever will, let him take the water of life freely."

Captain Harvey, of Wormwood Scrubbs Prison, spoke of the immense advantage of such an agency as Mr. Hatton's, and gave several cases in his own experience of the exceeding usefulness of the Mission, urging those present to take care that their future conduct gives evidence to the good the work had accomplished. Let each one also become a recruiting agent in helping others out of the mire.

We are glad to know that Mr. Hatton's Mission is now recognised by the Government as a Prisons Aid Society, and he is thus able to receive gratuities on behalf of the men, and to help them to spend it in the most profitable way. We most heartily join with the speakers of the evening in pleading for immediate and continued sympathy with a work that accomplishes so vast an amount of good.

A little booklet by Pearl Fisher, entitled "Glow and Gloom," gives a very interesting account of the general working of the Mission, introducing several criminals, whose stories of their wrong-doing are samples of thousands of others. It may be had from Mr. Hatton, 12, Ampton-place, Regent-square, W.C.

MISSIONS TO BASUTOLAND AND THE ZAMBEZI.

WE learn by a letter to Mrs. Malan from M. Coillard, that clouds of trouble are still hanging over Basutoland. Writing from Leribe, he says:—

"Now that the Cape Colony have definitely abandoned Basutoland, the dealings of the Imperial Government will be eagerly watched by friends and foes. All the native tribes of South Africa are more or less conscious that the fate of the Basutos is necessarily theirs too. To all parties here it is a time of anxious expectation; a renewal of hostilities seems unavoidable, and vigorous preparations are made for it on all sides. Lately, accompanied by one of our evangelists, Matthias Tsuene, I pitched my tent at Hotse Heights, where Jonathan, one of the rival chiefs, resides with 4000 to 5000 followers, and spent a fortnight with them. Most of the members of the church and the children of the school live there. Our time was fully occupied with visiting and receiving visits, attending to the sick, and holding meetings. Our short evangelistic services, morning and evening—in the open air, of course—were well attended. On Sundays they were crowded. We daily had also singing or Bible-meetings with the Christians. We were favoured all the time with lovely spring weather. One beautiful evening I spread a screen in the open air and exhibited the magic lantern, a gift of Mrs. Leech, of Perth, and of my brother-in-law, Mr. Mackintosh. Before we were ready there was around us an immense gathering. The magistrate and his family, the traders and other white men living in the camp were present. The rapture of our native audience was beyond control as the shadows of some well-known animals, on moving slides, passed upon the screen. But I trust also that the Bible scenes may have left more serious impressions. It was a great event, and for a long time to come it will be the talk of many a fireside. I wish some friend would send us second-hand slides to increase our little stock. It is a wonderful means of instructing the people.

"For a long time I have been requested to put up a building in the 'camp' for a day-school and occasional meetings. I shrank from this undertaking, principally for the want of means; but when I saw that mass of population, and the swarms of children, I could not hesitate any longer; I have determined to strain every nerve to have the school built before we leave. At a general meeting called for the purpose, the chief and his principal men spoke well; they thanked me, and promised to help a little.

"My young brother Jean Mairet and myself made a tour through Basutoland some time ago. The journey on horseback lasted six weeks. We have been able to visit all the churches, and to spend two or even three days with each missionary family. Our object was to rouse the interest of the Basuto Christians for the Zambezi Mission. Our experiences of Europe repeated themselves over again here, with all their alternations of encouragements and discouragements. Wars have quenched their enthusiasm, sucked out the spiritual life of the churches, and paralysed their action. Some meetings, however, comforted our hearts greatly. They showed that a spark could still be glimmering under the heaps of ruins and the cold ashes of political factions. A few Christians have offered themselves for the work, and out of them we shall choose one or two, according to the means we can dispose of. One of the evangelists at Lelika's is also ready to go with us; the two others, on account of ill-health and other reasons, will come back to Basutoland. We are getting the drivers for our wagons, and before long the *personnel* of the expedition will be completed.

"It will be a relief to many of our friends, I daresay, to know that my dear wife is, with my niece, to accompany us. This decision, which has been forced upon us by our delays and other circumstances, is no doubt an answer to many prayers. Our farewell-meeting with the delegates of the churches is fixed for the 25th November, and our final departure for the 5th December, if it pleases the Lord. Can we ask our friends in England and elsewhere to remember us very specially at that time before the Throne of Grace?

"Many have been our difficulties in connection with the Zambezi work. But the Lord has been our stay. No doubt sore trials are in store for us, and many think it is madness on our part to go to the Zambezi. The Committee of our Society seriously studied the question of the Zambezi Mission; they solemnly decided its foundation, and entrusted me this undertaking. But hitherto they have never been able to give us more than a financial-less patronage. Whether they will be able to do more remains yet to be seen. We have paused and prayed, but the road seems quite clear; our conviction as to the will of God has never faltered. We firmly believe that the King who sends us to war shall not let us go at our own charges."

The Bible Society of Scotland.

THE monthly meeting of the Western Directors of this Society was held in Glasgow on Monday, the 3rd inst. The Committee was largely occupied with applications from China and Japan, in both of which countries there appears to be a growing activity in connection with Bible Society work. Rev. J. Hudson Taylor expressed his acknowledgments for the benefits the China Inland Mission had received from the representatives of the Bible Society in China. It was agreed to place at Mr. Taylor's disposal supplies of Scriptures for sale.

The Committee agreed to encourage the Presbyterian Church in Canada in their efforts to circulate the Scriptures among the French Roman Catholics. They were gratified to learn that Her Majesty's Government have proposed to the Government of Corea such arrangements as will facilitate missionary work in that country. Four hundred volumes of Moon's Scriptures in raised type were voted at half cost, to enable one or two friends of the blind to present a copy to every poor blind reader in the West of Scotland.

224, *West George-street, Glasgow.*

THE BOSTON (U.S.) Y.M.C.A. has gone into new and spacious quarters. The building, which appears from the published accounts, to be a completely appointed one, was dedicated by a largely attended service on November 15.

Notices of Books, &c.

We are glad to know that Mr. R. Bilke's little monthly magazine, Words of Life and Love (½d.), enjoys an increasing circulation. The articles are pointed and practical, and the serial is well suited for general distribution.

The Baptist Almanack for 1884 (2d.) contains a mass of information on denominational matters, besides other notes for general use. We see our friend Mr. Archibald Brown's portrait is inserted this year.

Full Salvation. By Phœbe Palmer. 2s. 6d. *F. E. Longley.* A volume of illustrations of the economy of salvation, the doctrine and duties of full consecration being clearly set forth. Much that is helpful to earnest and devoted Christian life is found in its pages.

Dr. Adam Clarke's Commentary has now reached Part 32 (1s., *Ward, Lock, & Co.*), leaving seven more to complete the volume. This part treats on the first Epistle to the Corinthians, and is, like the rest, a useful help to the better understanding of the Divine Word.

Daisies from the Psalms. *J. E. Hawkins.* One of the very daintiest of dainty text-books. The passages chosen for a month's morning and evening meditation are indeed "words in season." The artistic border groupings of daisies, varied on every page, are done with the most exquisite taste and skill.

The December issue of The Quiver (6d. *Cassell & Co.*) has a varied store of good reading, with plenty of high-class pictures. A lifelike portrait of Lord Shaftesbury makes an excellent frontispiece; the short sketch, by Dr. Samuel Kinns, of the noble Earl at his country home, will be perused with pleasure by his lordship's many admirers.

Book-Keeping Simplified in accordance with the Bankruptcy Act of 1883. By Henry Feast. *Feast & Hole.* 6d. The new Act comes into full operation on January 1, 1884. Those who desire to comply with its requirements will find useful information and plain directions in this little manual.

The articles by Mr. G. Soltau, entitled "The Enquiry Room," which recently appeared in this paper, have just been reproduced in book form, the published price being 4d. The little manual will be found very useful by those who, in the Enquiry Room or elsewhere, have to deal with anxious souls.

Our Darlings. Edited by Dr. Barnardo. 3s. *J. F. Shaw & Co.* This a splendid volume profusely and beautifully illustrated. The stories and articles are short and cheerfully written, at once giving pleasure and imparting instruction. The whole get up is excellent, and we are sure it will give delight to all the "darlings" who may be fortunate enough to get a copy.

Christian Discipline of the Society of Friends. *Harris & Co., Bishopsgate-street.* This new edition of an old work is revised and completed up to the date of the last yearly meeting, and embodies the Christian doctrine, practice, and Church government of the Friends as a religious society. Others than members of that estimable branch of the Church of Christ may read its pages with advantage.

Light from an Old Lamp. By J. Jackson Wray. *Nisbet.* The author calls the discourses contained in this volume "Homespun Homilies," and their homeliness is their charm. They attract and instruct the reader without wearying or perplexing him. The Gospel light emitted from them is clear, strong, and full, sufficient to make the pathway of any inquiring mind bright and easy to trace. The old lamp flashes forth not a little new light, and the best of it is that the flame is fed by the genuine oil of the Divine Spirit.

How is the Divinity of Jesus Depicted? By the Rev. Thos. Whitelaw, D.D. 3s. 6d. *Hodder & Stoughton.* Dr. Liddon's well-known work on the Divinity of Christ has long held a position of unrivalled character among books on this vital question. Without in any way superseding that work, Dr. Whitelaw has produced another well worthy of standing beside it, and indeed it is in some points to be regarded as surpassing it. The thoroughness of its Biblical quotation and exegesis is a remarkable feature in its composition; rarely have we seen a book so saturated with proof texts and direct Scripture illustration. It is a most important contribution to the theological study of our age, and one that we hail with thankfulness.

Love Enthroned. By Daniel Steele, D.D. *R. D. Dickinson.* The doctrine of Christian perfection is treated in this book from the standpoint of the theory known as the Higher Christian Life. The author presents it with a praiseworthy degree of clearness and appeal to Scripture teaching, and we imagine no one can read his treatise without deriving spiritual profit. We say this without indorsing all his conclusions, either as to perfection or how it may be reached.

The Public Ministry, and Pastoral Methods of our Lord. By W. G. Blaikie, D.D. *Nisbet & Co.* We have read this volume with peculiar pleasure and profit. To ministers and students it must prove a rich blessing, communicating a tone and practical impulse of a most elevating and stimulating kind. It should be in the hands of all thoughtful students of the life of our Lord, whether ministerial or not. One of its chapters appeared in our columns a few weeks ago.

Wild Hyacinths. 5s. By Lady Hope. *J. F. Shaw & Co.* On the thread of a somewhat slight love story, Lady Hope has strung a very diversified series of thoughts, facts, and experiences, scenes of which are laid first in England, then on the shores of the Mediterranean, then again at home. The Christian family, the mothers' meeting, the gambling saloons of Monte Carlo, the haunts of fast and fashionable life, all contribute to the interest, pleasant or painful, of one of the most useful books of its kind.

Thoughts in the Valleys. By Captain Dawson. *J. F. Shaw & Co.* A volume of twenty chapters on the Valleys of the Bible. Beginning with "the God of the Valleys," the author draws practical and spiritual lessons from Achor, the Valley of Guilt and Grace, to the Valley of Vision, the Valley of Revelation and Responsibility. These brief papers, comforting, admonitory, encouraging to any reader, will afford suggestion for many a valuable address to those who are called to teach others the way of life.

Christmas and New Year Cards. We have just received a specimen parcel of Christmas and New Year cards, published by *J. E. Hawkins*, of *Baker-street, W.*, and *Paternoster-square, E.C.* For beauty of design, and perfectness of execution, they cannot be surpassed. Those by Miss St. B. Holland, and A. S., of the Deaconess House, Mildmay-park, are specially noteworthy, as are larger ones, entitled "Still Waters." Our readers will find ample variety and certain satisfaction by reference to these choice productions. They are cheap and good.

The Gospel in Hosea. By J. Denham Smith. *J. E. Hawkins.* Mr. Smith's works are too well known for him to need commendation from us as an author of books on sacred themes. Right heartily do we welcome this latest production from his pen. The Minor Prophets are not studied as they ought to be, nor are works helpful to a right understanding of them by any means plentiful. The Gospel lessons drawn from Hosea in this volume are not forced or strained, but such as naturally suggest themselves to the spiritual mind. We commend the book to our readers as one of rich unction and real value as a help to profitable Bible study.

Life Echoes. By Frances Ridley Havergal. With twelve illustrations by the Baroness Helga Von Cramm. *Nisbet & Co.* There will be few, if any, more elegant or more welcome Christian Christmas gift books this season than the handsome volume before us. There are Birthday Echoes, Christmas Echoes, New Year Echoes, Easter Echoes, Children's Echoes, Miscellaneous Echoes, besides enigmas and charades, hymns, and In Memorian poems. Those who are familiar with the writings of Miss Havergal (and who is not?) will need very little recommendation of this beautiful book, in which, truly, she "being dead, yet speaketh." We purpose giving an extract in our Christmas number next week.

The Way to God. By D. L. Moody. Paper covers, 1s.; limp cloth, 1s. 6d.; *Morgan & Scott.* Mr. D. L. Moody has put together some of his addresses in a connected order, and has issued the volume under this title. The book is intended as a guide to those who desire to know "The Way"; it is less formal and precise than works of this class usually are, but the unstudied utterances of the honoured evangelist will probably exercise a greater influence than a more elaborate treatise on conversion. Commencing with the "Love of God," the succeeding chapters are "Christ All and in All," "The Gateway into the Kingdom," "The Two Classes," "Words of Counsel," "A Divine Saviour," "Repentance and Restitution," "Assurance of Salvation," concluding with an appeal to Backsliders.

Evolution Explained and Compared with the Bible. By W. Woods Smyth. *Elliot Stock.* The author believes that the weight of evidence is on the side of evolution, and *ergo* special creation is untenable. He has made the best use possible of a theory which, in spite of all he says to the contrary, remains at present hypothetical and, as far as we can see, contrary to the Word of God.

The Parables of Our Lord. By Marcus Dods, D.D. *Macniven & Wallace.* This most recent issue of the Household Library of Exposition is, from a literary standpoint, worthy of high praise. It contains many fresh and striking thoughts, but its principles of interpretation are not sound from a dispensational point of view. The leaven is represented as a symbol of truth and grace, and broader lines generally are laid down than we should adopt. Nevertheless, there is much to quicken and arouse the mind and heart to purer, nobler life. Read as a stimulus to thought, the book may be of good service.

The Atonement: A Clerical Symposium. *Nisbet & Co.* Reprinted from the *Homiletic Magazine.* Views of the subject as diverse as those of the Unitarian and the thoroughly evangelical believer are here discussed. The value of such a presentation of truth and error is very questionable; doubt and difficulty are more likely to be the result than faith and scriptural conviction. There are in all fourteen different discussions of the nature and extent of the atoning work of Christ; to each one the influence of a great name and great ability is lent. The cause of theological argument may be promoted, but not that of spiritual truth and life.

Miracles of Mercy. By Emily P. Leakey, Author of "Clear Shining Light." *J. F. Shaw & Son.* 3s. 6d. It is a capital idea to produce the report of a beneficent institution as a book for the drawing-room table. The true life stories of these "Miracles of Mercy" are far more touching than most of the fictions now streaming from the press. Between the lines we also read the life-story of the writer and her fellow-workers, and discern how sympathy, common sense, Christian sisterliness, and spiritual wisdom, are freely given to those by whom it is so much needed. This is an educational book of the highest type. It is the narrative of a Home at Exeter, the brief sketches of whose inmates—some of ungovernable temper, some of fierce and vicious disposition, some weak and unwary, some sinned against far more than sinning, all amenable to general rules, but each treated according to individual character—are a study which cannot fail to benefit all who read them. Those of our readers who remember the poems "By the Author of God's Tenth," will value this record from her sister's pen, and will appreciate the affectionate remembrance in which the departed one is held by her who survives and so devotedly carries on her work. "Sit Still," and a New Song (1d.), by the same author, is a word for all through the year.

KIRKBY STEPHEN.—A very encouraging and helpful ten days' Gospel Temperance Mission has just been closed here, Captain Gibson, Mr. H. Pemey, and others taking part at the Sunday services. On the closing night numbers of testimonials were given and pledges taken. The meetings have greatly strengthened Gospel Temperance principles and united Christians together.

HOME FOR NEGLECTED GIRLS, CHATHAM.—This Home is under the care of Mrs. H. W. Willis, who receives little girls to train as domestic servants. No voting is necessary for eligibility, and fourteen pounds will support one girl for one year. At a recent meeting Mr. F. R. Glover and Colonel Grove Price warmly commended the work of Mrs. Willis as worthy of support. Clothing, books, as well as funds, are much needed, and may be sent to the Home, Barnham-road, Chatham, Kent.

THE HIGHLAND ORPHANAGE.—This institution, one of the youngest but one of the best in the Highland capital, makes satisfactory progress. The third annual report informs us that ten fatherless and mitherless bairns are being housed, clad, fed, and trained within its walls. The first cottage was recently opened by Mrs. Mackintosh of Mackintosh, in the presence of a large company of interested friends from the town of Inverness and the neighbourhood. A good beginning has thus been made in a much-needed work; we trust that by the blessing of God and the hearty co-operation of Scottish men and women all the wide world over, it will grow and develop until the necessities of the case are fully met. We commend it to the generous sympathies of all lovers of the orphan children. Mr. George Walker, Ness Bank, Inverness, N.B., is the hon. sec.

"MIND YOU DON'T."

"WHY DON'T YOU?"

Dear Friends,—

Towards the end of this summer my health, which had been gradually failing for some time, suddenly broke down altogether, and I was ordered away for complete rest. After nearly two months' absence I prepared to return to my work. Kind, wise friends, from all parts sent me letters of counsel and caution. "Mind you don't attempt too much." "Mind you don't wear yourself out." "Mind you don't neglect your health." "Mind you don't go without your dinner." "Mind you don't increase your responsibilities," &c. &c. I felt the force of all this good advice, and firmly resolved to be more judicious, and to live more methodically in the future.

I got home on a Saturday, and was pleased to find how well things had gone in my absence. Everything seemed to augur well for my amended course of life, although now and then the first night I was back it cost me a struggle to repress my rising enthusiasm.

The next morning (Sunday) I was walking with my friend who had kindly been *locum tenens* while I was away and three or four of our elder Christian lads along the Thames Embankment. Leaning over the stone parapet, we had been watching the dull, muddy river ebbing out, and I had been contrasting it with some of the clear mountain streams I had lately seen away in Wales. Presently we noticed a group of four or five gutter-boys who had gone down some slimy landing stairs and were scooping up the filthy water in their hands, trying to wash their faces with it and to wipe them dry with their ragged, greasy caps, and using the fingers combwise to tidy their wild, matted hair.

I stopped to speak a few kind words to them. They were having a "sluice to revive us up a bit," one told me. Their general appearance betokened they had been sleeping out all night, and we soon learnt they had not had any breakfast. I tried to cheer them up with a little praise for their attempts to be clean and tidy under great difficulties; and, mindful of my wise resolves, prudently walked on. We had only gone a few yards when I heard a shrill voice calling after us—"**Look here, guvnor, stop a bit.**" Turning round I saw the eldest of these street-waifs (about ten years old he seemed) pointing to our lads, in their neat Sunday uniform. "**I say, guvnor!**" he cried, "**why don't you make some more of us like them chaps along with you?**"

Let me confess, the street mannikin's shrewd challenge has been ringing in my ears ever since. That reproachful, indignant, despairing inquiry haunts me now. That weird voice crying out of the slough of despond for a helping hand in life, I shall never forget. The "**Mind you don'ts**" of my counselling friends convinced my **head,** but the "**Why don't you?**" of the gutter-boy reached my **heart.**

Again winter, with all its attendant miseries for our friendless and shelterless, ragged and ill-fed street-wanderers, is upon us.

For my part, dear friends, I am more determined than ever, while life and strength last, to do all that in me lies to "**make some more of us like them chaps along with you.**" Will you not help me?

For some months we have been living from hand to mouth. Our Southwark boys (140) need new, warm clothes for the winter. Our little boys at Greenwich (80) are in sore want of a fresh supply of bedding, blankets, &c. In our Ramsgate branch (10) we have room for 50 more orphan boys if we only had the means to increase our family there. We require about £600 to settle up our quarterly accounts falling due, and close this year free of debt.

Will you give my three families of "Nobody's Boys" a warm place in your hearts this Christmastide? Would not an "In Memoriam" donation fitly honour the memory of some dear one who is sadly missed from your circle? Would not a "Thank-offering" collection well express gratitude for preserving mercies through another year?

With sincere thanks for all your kind sympathy and help in the past ten years,

I remain, dear Friends,

Yours faithfully,

J. W. O'Regan

The Boys' Home,
95, Southwark Street, S.E.

Branches { Little Wanderers' Home, Greenwich.
Boys' Orphan Home, Ramsgate.

£16 will maintain a street-lad for one year in our Southwark Home.
£14 will maintain a wee waif for one year in the Greenwich Home.
£10 will give a friendless lad a good start in life in the Colonies.
£7 10s. will cover the cost of an orphan boy for a half-year in our Ramsgate Branch.
£5 will give 300 starving street children a warm, nourishing meal.
£2 will give all our 140 Southwark lads a good dinner.
£1 will give a boy in one of our Homes a warm outfit.
10s. will furnish a bedstead for our Orphan Home.
5s. will keep a "Little Wanderer" for a week.

Cheques should be crossed "London and County Bank, Southwark Branch;" and Post Office Orders made payable at General Post Office.

Mission Appeals.

PLYMOUTH.—Miss A. PEARSE, 5, Bedford-terrace, Plymouth, would be glad of Bibles, English tracts, &c., for the bags of sailors who go from this port. She will gladly pay the carriage.

POOR OF STRATFORD.—Mr. JOHN STABB, 29, Darville-road, Stoke Newington, N., appeals for help to give coals, bread, and dinners to the aged poor and infirm of Stratford, a work he has carried on for some years.

BARTON HILL, BRISTOL.—About £200 is still required for the purchase of the Mission houses, and for the additions and alterations which were necessary. Contributions will be thankfully received by A. W., Cruikshank, Grange, Stoke Bishop, Bristol.

BRITTANY.—Pastor G. LECOAT, Crémel par Plestin, Cotes-du-Nord, France, writes: "We have, with the help of Christian friends, built a small Bethesda. The building is finished, but we want now the furniture. We have three people in our house, waiting for it to be ready."

GOSPEL MISSION HALL, BLAIR-STREET, POPLAR.—The East London Tract Society and Christian Mission are greatly in need of funds; also tracts for distribution amongst the many thousands of the working classes around the docks. Address: GEO. FULLER, 34, Cawdor-street, Poplar, E.

HOME FOR WORN-OUT, AGED, AND DESTITUTE GOVERNESSES, NEEDLEWOMEN, AND SERVANTS, 25, Chatham-place, Paragon-road, Hackney, E.—Miss COALES would be glad of help for her aged family at this season. She has herself been laid aside by illness for several weeks, and it will greatly relieve her anxiety to know that all the claims up to the close of the year can be met.

SOCIETY FOR THE RELIEF OF DISTRESSED WIDOWS (32, Sackville-street, W).—This Society has now been in existence sixty years, and it would be scarcely possible to estimate the benefits it has conferred in granting relief to some thousands of poor destitute widows. Funds are much needed, and earnestly requested, to enable the Committee to sustain the important work entrusted to their supervision. Reports, &c., will be gladly sent by Mr. SAMUEL RAYSON, Secretary.

STRANGERS' REST, ROUEN.—Mr. W. GILCHRIST, who is labouring among the seamen in this French port, has been presented by a friend with a lantern and some slides for use at his meetings. He greatly desires to have some additional slides on Bible subjects; perhaps some of our readers may be able to supply this need. He would also be glad of Christmas letters, books, and means for a New Year's free tea. Mr. Gilchrist's address is 8, rue Grand Pont, Rouen, France. Parcels for him, if sent to the Strangers' Rest, Ratcliff-highway, E., will be forwarded.

Notices.

IN our notice of "Mission Work at Lewisham" last week, the name of Mrs. Canning Fysh, as also that of the Rev. G. Fysh, was accidentally printed as "Pysh."

COMMUNICATIONS RECEIVED WITH THANKS.—F.B.S. H.M. E.S. J.S. E.T.P. A.F.J.M. J.E.A.H. W.F. T. and T.B.F. Miss C. T.T.C. A.L.P. W.E.H. H.G.H. J.W. H.V. A.J.C. G.A.O. F.C.C. M.S.Mack. W.J.O. M.R. B.B. R.M. A.F.F. M.E.D. W.P. Old Disciple. J.H.H. J.D. V.W.S. A.J.A. S.J.S. B.W. M.A.P. P.W.R. M.A.M. J.P. A.D. W.H. R.H. E.M. J.T. Merlin. A.P. J.P. S.F. S.S.M. H.B. Miss N. H.B. T.C. A.M. J.H.C. S.R. A.H. W.H.G. G.L. T.E. L.K.C. W.C. M.C.V. E.W.M. F.W. S.O.D. W.B.D. W.P. Miss C. C.J.W. H.W. E.W.A. W.F. J.V.S. H.C. E.P. E.W.M. W.S. A.M. W.F. J.E.M. J.R. W.A. W.W.W. T.B. R.L.S. J.F.F. P.P. W.C. C.H. E.B. M. E.A.S. J.E.C. J.W. W.G.K. C.M. B. F.V.G. J.E.L. H.J.F. J.W. G.B. P.B.

APPLICANTS FOR TRACTS.—M. A. Dyer, Post-office, Hambridge, Taunton; Mrs. Brenton, South Petherton, Ilminster; W. H. Gilbert, 239, Saracen-street, Possilpark, Glasgow; P. Logan, 33, Bardowie-street, Possilpark, Glasgow; J. Wilson, 127, High Craighall-road, Glasgow; J. Johnston, 89, Port-street, Anderston, Glasgow; Ann Worth, tract distributor, St. Tudy, Bodmin; A. Nangulian, Chapel-street, Camelford; A. Martin, Belmont-terrace, Devoran, Cornwall; B. Wilmot, 46, Victoria-villas, Dunstable-road, Luton; Miss Charriere, 14, Stanley-street, Queen's-road, Battersea, S.W.; B. Baxter, 64, North Sherwood-street, Nottingham; A. E. Hickling, 36, Lyons-street, Ellesmere-road, Sheffield; M. Norcliffe, Given, Bothroyd-lane, Dewsbury, Yorkshire; Miss Clark, Grundisburgh, Woodbridge.

MR. T. SHULDHAM HENRY has during the last month been delivering a weekly address on "The Holy Spirit" at the Y.M.C.A., Aldersgate-street. The audience, which increased in attendance week by week, listened with rapt attention to the clearly stated truths on this vitally important subject. Mr. Henry has delivered a similar course of addresses at Exeter Hall with much acceptance.

CHILDREN'S SPECIAL SERVICE MISSION.—On the 6th inst., a conference of friends of this Mission was held at Steinway Hall, Lower Seymore-street, W., at which Mr. T. Bishop gave a most interesting account of the progress of the work on the Continent, in India, and other remote parts of the world. The Scripture Union Bible-reading card has been translated into sixteen languages, and over ten millions of children's tracts have been distributed in twenty different countries.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

STEPNEY GREEN HALL, Harford-street, and Ben Jonson's-road, E., up to Sunday, Dec. 23.—Sundays: 8 a.m., Christian workers; 11 a.m., non-churchgoers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture; evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m.; Gospel Temperance meeting at 8 p.m. Mr. Moody and Mr. Sankey will not be present at the Saturday meetings. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall.

CLAPHAM, Jan. 2—21, 1884.
STRATFORD, Jan. 22 to Feb. 11.
NEW CROSS, Feb. 12 to March 3.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

MR. J. M. SCROGGIE.—December, Galashiels; January, 1844, Airdrie, N.B.

REV. W. HASLAM.—Jan. 8, Old Radford, Nottingham.

MESSRS. FULLERTON AND SMITH.—Metropolitan Tabernacle, Dec. 16 and 23; South London Tabernacle, Jan. 2, 3, and 4; Leicester, Jan. 6, for two months.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

ECCLESTON HALL, Eccleston-street, S.W.—Sunday, 3.45 and 7, Mr. W. Soltau: Thursdays, 8 p.m., Mr. C. R. Hurditch and Mr. W. Soltau.

CONFERENCE HALL, Mildmay-park, N.—Dec. 16, at 3.30, Mr. P. S. Badenoch; at 7, Rev. D. B. Hankin.

EVANGELISTIC MISSION.—Dalston Hall (Hall of Commerce), Dalston-lane, E.—Mr. F. C. Spurr and one of the Jubilee Singers, Sunday evenings in December, at 7.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster, at All Saints', Islington, Dec. 10 to 14. Mr. H. W. Figgis, at Nottingham, Dec. 22, 23, 24, and 26. Special service for children at Stepney Green Hall, Mr. E. J. Kennedy, Dec. 15, at 3 p.m.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Denham Smith during December: Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, at 8 p.m.

CLAPTON HALL, Upper Clapton.—Mr. J. G. McVicker during December and January. Sundays at 6.30, and Fridays at 7.30.

Y.M.C. ASSOCIATIONS.

THE PRIORY, 198, Upper-street, Islington.—Lord's Day afternoon, Dec. 16, at 3.15, special address. The solitary and the stranger especially invited.

WYCOMBE HOUSE, King-street, Hammersmith, W.—Sunday morning prayer-meeting, 10; Bible-reading 3.30. Evangelistic service (both sexes), 8.15 p.m.; Tuesday, 8 p.m. (strangers welcomed); Friday, Prayer and short addresses (open to both sexes), 8 p.m. Reading-room open daily.

61, GRACECHURCH-STREET.—Daily prayer-meeting (Saturdays excepted) 1.15 to 2 p.m. Meetings for prayer and thanksgiving, Dec. 31 and Jan. 1, from 12 to 2. Messrs. J. Weatherley, Leite Rosas, Wakefield, Macgill, and others will take part. Wednesday, Dec. 12, at 5.45, youths' reception, Messrs. A. Hutchinson and E. J. Kennedy. Thursday, 27th, at 5.45, members' meeting. Bible-reading each Tuesday, 6.15 p.m.

BURLINGTON HALL, 23, Savile-row, Regent-street.—Thursday, Dec. 13, address by Rev. J. O. Davies; Sunday, 16th, young men's Bible class; Mission service at 7.30.

EXETER HALL.—Young men's meeting every night at 8. Mid-day prayer-meeting, 1 to 2 p.m. daily (Saturday excepted). Rev. Charles Moinet, M.A., gives a Bible study Friday, Dec. 14, at 8 p.m.; on "Some Characteristics of our Lord's Miracles." Bible reading every Saturday night, at 8, by Colonel Paget.

186, ALDERSGATE-STREET, E.C.—Daily noon prayer meeting, 12 to 1. Sunday, 3.15 p.m., Bible class (2 Pet. iii.); 7 p.m., Grand Theatre service; 8.15 p.m., evangelistic service in Lecture Hall. Monday, 7 p.m., strangers' reception meeting; 8 p.m., Dr. Gibson's lecture, "Rock *v.* Sand." Tuesday, 8 p.m., teachers' preparation Bible-class; Wednesday, 7 p.m., workers' prayer meeting; 8 p.m., workers' training class. Thursday, 7 p.m., Foreign Missions prayer meeting; 8 p.m., address by Rev. Dr. McAuslane. Friday, 7.30 p.m., evangelistic service at St. Paul's Schools, Allen-street, Goswell-road. Saturday, 7.30 p.m., conversational Bible class (Joshua).

MISCELLANEOUS.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Monthly meeting of Christian workers, Dec. 19, 7 p.m. Mr. Edward Trotter will give the address.

CANNES.—Bible reading every Tuesday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

——— A drawing-room meeting for prayer and reading the Bible is held every Saturday at 2.30, at Villa l'Olivette. M. and Mdme. Vales will give a cordial welcome to all.

BRITISH WOMEN'S TEMPERANCE ASSOCIATION, Memorial Hall, E.C.—Monthly prayer-meeting first Wednesday in the month, at 10.30 a.m.

THE DEEPENING OF SPIRITUAL LIFE (Stafford-rooms, Titchborne-street, Edgware-road, W.) every Friday at 3.30 p.m. Dec. 14, Rev. C. A. Fox; Dec. 21 and 25, Rev. W. E. Moore.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION, Pillar Hall, Cannon-street Hotel.—Dec. 27, at 6 p.m., Mr. George Williams in the chair.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields.—Every Tuesday, at 12 o'clock, by Dr. Aveling.

UNION HALL, Carlisle-street, Edgware-road.—Christmas Day, a Conference of Christian workers, at 11 a.m.; Boxing Day, 7.30 p.m.; Dec. 31, Watch-night service, 8 p.m.

CHRISTMAS LETTER MISSION.—Annual prayer meeting, ladies' waiting-room, Mildmay Conference Hall, Tuesday, Dec. 18, at 3 p.m.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, Dec. 14, at 7 p.m., meeting on "Consecration," Rev. J. Vercoe, Dr. Boardman, and others.

MR. DENHAM SMITH will hold a Bible reading at 102, Regent's-park-road, at 3 p.m., on Thursday, Dec. 13.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, December 8, 1883.

*** Will Donors oblige us by giving explicitly and full the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Donations should be sent by Cheque or P.O. Orders not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

	£	s.	d.
Christmas Dinners for the Poor—E. C.	0	2	6
George Yard Ragged School—E. C. 2s. 6d.; Hope Temperance Mission, 5s. 6d.; X. Y. Z., 7s. 6d.; E. H. £1; M. C. O. £5	6	16	6
Hospital Pillow Mission—E. C.	0	5	0
Destitute Children's Dinner Society—Hope Temperance Mission, 4s. 10d.; T. S. 5s.; L. £1; B., Clifton, £10; S. P. £1; M. R. £1 1s.	13	10	10
Dr. Barnardo's Homes—R. B. H. 2s. 6d.; C. A. T. 2s. 6d.; T. S. 5s.; Unto Me, 10s.; W. W. £2; J. C. P. 10s.; C. C. F. A. 10s.; E. H. £1; V. W. £1; Keturah, 10s.; Two Lizzies, £1; Ilford, E. B. £1..	8	10	0
Friendless and Fallen—H. E. £1; J. H. F. 10s.; P. W. £10; E. H. £1; B., Clifton, £10; Unto Me, 10s.; Mrs. B. 10s.; C. A. T. 2s. 6d.	23	12	6
Irish Church Missions—H. E. 10s.; Thankful, £1	1	10	0
Homerton Mission—J. H. F. 10s.; B., Clifton, £10; Unto Me, 10s.; (*Free Breakfasts*) Anon, 5s.	11	5	0
China Inland Mission—V. W. 10s.; O. L. L. £20	20	10	0
Bridge of Hope, Ratcliff—V. W. 10s.; J. C. P. 10s.; B., Clifton, £10	11	0	0
Surgical Aid Society—Anon	0	10	0
London Missionary Society (Madagascar)—D. C. L.	0	4	0
Congo Mission, Rev. G. Guinness—D. C. L.	0	5	0
Mrs. Birt's Sheltering Home—G. H. S.	3	0	0
Mr. Fegan's Boys' Home—E. B. £1; F. D. 10s.; L. £1; E. H. £1; B., Clifton £10	13	10	0
Home of Industry—E. B. £1; J. C. P. 10s.; M. C. O. £5; (*Widows' Teas*) E. B. 10s.	7	0	0
London Medical Mission—E. B. £1; (*Beef Tea Fund*) E. B. 10s.	1	10	0
Dock Labourers' Mission—(*Breakfasts and Tea*) S. P. £1; (*Personal Expenses*) Bath, 10s.; (*Christmas Dinners*) B. B. 10s.	2	0	0
Pastor Chiniquy's Work—Thankful	2	0	0
Moravian Missions—Thankful	1	0	0
Miss De Broen's Work in Paris—Thankful	1	0	0
Gratuitous Circulation of THE CHRISTIAN—J. S. K. 2s. 4d.; S. J. S. 2s. 1d.; F. B. 1s.	0	5	5
Mrs. Hilton's Crèche and Orphan Home—J. C. P.	0	10	0
Miss Sharman's Orphan Home—J. C. P.	0	5	0
Soldiers' Institute, Portsmouth—J. C. P.	0	5	0
Mrs. Ginever's Home—J. C. P.	0	5	0
Mrs. Parsons' Orphan Home—J. C. P.	0	5	0
Mrs. Hampson's Home—J. C. P.	0	5	0
Temperance Hospital—J. C. P.	0	5	0
London City Mission—E. H. £1; B., Clifton, £10; Unto Me, 10s.; (*Disabled Missionaries*) C. C. F. A. 10s.	12	0	0
Spitalfields Gospel Mission—M. and S.	5	0	0
Woman's Mission to Women—L. £1; M. C. O. £2	3	0	0
Miss Weston's Work, Royal Navy—L.	1	0	0
Aldershot Mission Hall—L.	1	0	0
East London Hospital for Children—E. H.	2	10	0
Mrs. Wilkes' Rescue Work, Poplar—E. H. £2 10s.; S. C. 10s.	3	0	0
Rescue Society—E. H.	1	0	0
Latymer-road Mission (A. Macaulay)—E. H. £1; Unto Me, 10s.	1	10	0
Miss Mittendorff's Home—B., Clifton	10	0	0
Miss Whateley's Schools, Cairo—B., Clifton	10	0	0
Mr Quarrier's Orphan Homes—B., Clifton	10	0	0
Soldiers' and Sailors' Rest, St. Helena—B., Clifton, £10; (*Ascension*) G. H. S. £2	12	0	0
Home for Aged Blind Christian Women—S. P.	1	0	0
Cow-Cross Mission—(*Children's Dinners*) V. W.	0	10	0
Sick Children's Dinners—M. R.	1	1	0
Dublin Prison-gate Mission—Keturah	2	2	0
National Industrial Home for Crippled Boys—Keturah	1	1	0
Bloomsbury Refuges (W. Williams)—Keturah	1	1	0
Hospital for Paralysed and Epileptic—Keturah	0	10	6
Ladies' Samaritan Society for Paralysed and Epileptic—Keturah	0	10	6
Midnight Meeting Movement—J. D. K. £1 1s.; Unto Me, 10s.; F. B. 1s. 6d.	1	12	6
Christmas Cries and Christmas Cheer (Mildmay)—E. C.	0	10	0
Strangers' Rest, 163, *St. George's-street*—J. S.	0	15	0
Mrs. Fisher's Work—F. B.	0	5	0
CHRISTIAN *Tract Fund*—F. B.	0	2	6
	£214	7	9

[ADVERTISEMENTS.]

Shepherd's Bush Gospel Mission—F. A. Binder begs to acknowledge the receipt of the following sums: John Groom, 7s.; C. H. S. 5s. Also a packet of Gospel books.
Bridge of Hope—S. E. H. £1.

PROTESTANT UNION IN ITALY.—SIR,—At a meeting recently held in Rome on this subject, and after the fullest consideration, the brethren did not feel that they had authority to call the Congress suggested for that purpose. They decided, however, in the meantime to begin united efforts in regard to colleges and schools on the basis of confederation.

WILLIAM PATTERSON.

Fraserburgh, N.B.

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THE LONDON SAMARITAN SOCIETY

AND

HOMERTON MISSION.

Appeal to all who love the Lord Jesus Christ for means to continue the daily Free Dinners to Destitute Children, and Boots and Clothing and Free Breakfasts for the Outcast and Starving on the Lord's Day mornings.

The following extracts, taken from the many letters we receive almost daily this time of the year, will describe this section of our work, and the widespread necessity for it, better than any general statement we can make:—

One says—"We know that many frequently come to school without breakfast, and remain the whole day without food, except that which is given them by the teachers."

Another writes—"Our children come from the poorest homes, and the tales I sometimes hear make my heart ache."

A third writes—"During the cold weather boys and girls have asked me to allow them to remain in school during the dinner-hour by the fire. They would get no dinner if they went home, and preferred to stay in the warm."

Our loving Master said, "Give ye them to eat;" and I earnestly ask his people to enable us to do so. Donations will be thankfully received by Mr. HENRY HICKS BOARD, Secretary; or the Director,

JOHN JAMES JONES,

57 & 59, Ludgate Hill, LONDON, E.C.

Donations for the LONDON SAMARITAN SOCIETY are also received by the Bankers, Messrs. Fuller, Banbury, Nix & Mathieson, 77, Lombard Street, E.C.; and by the Auditors, Messrs. Josiah Beddow & Son, Chartered Accountants, 2, Gresham Buildings, Basinghall Street, London, E.C.

THE HOMES FOR LITTLE BOYS,

FARNINGHAM AND SWANLEY.

20 YEARS AGO — **CHRISTMAS, 1883.**

The first Meeting of the Committee was held, to establish the Home for Little Boys. Since that time **more than 1,000** Homeless Little Ones have been sheltered within the Cottage Homes at Farningham, **many** of them all through their infancy and early childhood, till they were old enough to go out into the world to work for their own livelihood.

To-day, more than 300 Homeless Little Ones are in the Cottage Homes at Farningham, and nearly 100 Orphans in the new Orphan Homes at Swanley.

But, the Committee are without Funds to maintain them! Worse than that, they are in debt to the extent of £3,500.

Unless this debt can be removed at once, the Committee fear they must close some of their Homes.

Will the Readers of "The Christian" prevent this?

By an easy and united effort this **can be done,** and before Christmas.

A Gift of £1 from each would do it. But many could afford more, and by so doing would send us on our way rejoicing.

So we ask in faith for a **Christmas Gift,** in the name of our Homeless and Orphan Little Ones.

Offices: Ludgate Circus, E.C. **A. O. CHARLES.**

NO RESPONSE having been made to the advertisements in THE CHRISTIAN of Nov. 1 and 8, Mr. W. J. ORSMAN begs to inform the Lord's Stewards that he now makes

A FINAL APPEAL FOR £208,

to enable him to carry on the Old-established COSTERMONGERS' GOLDEN LANE and HOXTON MISSION in the new Costers' Hall, 234—242, Hoxton-street, N., FREE of DEBT.

Contributions will be thankfully received at the office of this paper, and by Mr. W. J. ORSMAN, Hon. Superintendent and Evangelist, Milton House, Shacklewell-green, Hackney, E.

A CRY FOR HELP FROM THE WEST.

Most earnestly do I appeal for further help for the LATYMER ROAD MISSION.

I acknowledge with grateful thanks the following sums in reply to my appeal for £1400:—J. W. A., £4; G. M. C., £1; Miss H., £5; J. C. W., £2 2s.; per J. C. W., £1; A. P., £5 5s.; also parcel from W. E. S.

The New Hall and Class Rooms will be ready by the New Year. Will some friend undertake to furnish these rooms?

The Latymer Road Mission is situated in one of the most wretched parts of London, although in the parish of Kensington. In many cases families are housed like cattle, and conditions exist which are utterly opposed to Religion and Morality.

Our funds during the past five months have been so low that we have been unable by means of advertisement to make our wants known. PRAY HELP THE COMMITTEE.

Cheques and Post Office Orders may be sent to MORGAN & SCOTT, Office of *The Christian*; to Dr. J. H. GLADSTONE, F.R.S., 17, Pembridge-square, W.; EDWARD BLAIR, Esq., Fretherne House, 29, York-place, Portman-square; or to Your obedient servant,

Visitors always welcome. AULAY MACAULAY, Hon. Sec., Latymer Road Mission, Blechynden-st., Notting-hill.

Dinners to Poor Children in Clerkenwell.

(See small Advertisement).

THE COW CROSS MISSION,



WILLIAM CATLIN, *Gen. Supt.*

300 CHILDREN AT DINNER. A VISIT MOST EARNESTLY REQUESTED.

THE CHURCH PAROCHIAL MISSION SOCIETY.

General Superintendent—Rev. W. HAY AITKEN.

OBJECT—Providing Experienced Mission Preachers. Upwards of 700 Missions have been conducted by the Agents of this Society since its formation, 198 of which were held last year.

Owing to increased expenditure, funds are urgently needed to meet the Christmas payments; and it is hoped that, amongst the deserving objects which appeal to the benevolent at this season of the year, the claims of this Society will not be forgotten.

Remittances will be thankfully acknowledged by the Rev. S. W. DARWIN FOX, Secretary, 21, John Street, Adelphi, W.C.

MRS. PARSONS' HOMES,

WALTHAMSTOW, ESSEX.

THE ANNUAL SALE

WILL BE HELD (D.V.)

DECEMBER 17th and 18th, 1883,

IN THE PUBLIC HALL, WALTHAMSTOW.

We have as yet received only a small proportion of the articles required; and we earnestly beg our friends to send contributions as early as they can, and of all kinds, both plain and fancy. Nice children's and infants' clothing are specially acceptable, being always in request.

The need of the Homes is at present very pressing; and we are hoping by the Sale to realise some substantial help.

All parcels and communications to be addressed as under—

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Dr. Baxter, in writing of this treatment, states: "Cases have come under my immediate notice which have been given up as incurable by eminent medical authorities, and which were cured by adopting Dr. Alabone's treatment."

Dr. Parker writes: "The fact is open to the observation of the world that a patient given up as incurable is now well, and the wonder of all who knew her in her abandoned condition."

Small pamphlet (extracts from larger work) price 1s.

THE AGENCY OF THE SOCIETY FOR

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To the Roman Catholics comprises—

27 Ordained Clergymen; 167 Trained Teachers and Scripture Readers: 50 Irish Text Teachers.

READER, WHAT HAVE YOU DONE TO SEND THE WORD OF GOD TO IRELAND?

There are greater openings, greater access, but less Funds than for several years. The position of affairs is most serious. Interesting and successful work must be abandoned unless more liberal Contributions are received before the close of this year.

Contributions should be forwarded to WILLIAM PASLEY, Esq., Lay Secretary, 11, Buckingham-st., Strand, London, W.C.

HORACE W. TOWNSEND, *Clerical Secretary.*

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION.

Patron—THE ARCHBISHOP OF CANTERBURY.

This Society is employing a large number of godly and earnest men as Scripture Readers, who labour among the poor, under the superintendence of the parochial Clergy, and carry from house to house the Word of God.

The Committee earnestly appeal for £1500 in Donations and New Annual Subscriptions before March 31, to reinstate the small Reserve Fund without which this most necessary, religious, and social work among the masses must be seriously curtailed.

T. MARTIN TILBY, *Lay Sec.*

Offices—56, Haymarket, S.W.

"SCENES FROM THE PILGRIM'S PROGRESS."

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Continued from Page 3.

TO CONGREGATIONS in want of Chapel accommodation.—To be Let, in Endell-street, Bloomsbury, W.C., a Chapel, newly decorated, for religious services or meetings, on Sunday afternoons or evenings, or during the week. About four hundred seats. Good organ, and use of vestry room.
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SMALL LOCAL BAZAARS

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If there be many articles left over unsold, they can be disposed of in the last week of January (D.V.), in the New Hall of the Edinboro' Castle, which is expected to be opened by that time.

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FRIENDLESS AND FALLEN.

Contributions solicited in view of the close of the year.

I am profoundly grateful for the Contributions recently sent in to defray the remaining expenses arising out of this year's work of the Homes *of the London Female Preventive and Reformatory Institution.*

The usual course has been adopted this year of admitting all suitable cases to the Homes and Open-All-Night Refuge, notwithstanding the fluctuations of income!

A large amount in donations is still required before the 31st instant.

No less than 5,000 *meals have to be provided every week during the year!*

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The Reader is asked to contribute *to the* Christmas Collection.

Contributions may be sent to MESSRS. MORGAN & SCOTT, 12, Paternoster Buildings, E.C.; or to

200, Euston Road, London, N.W. EDWARD THOMAS, *Secretary.*

MIDNIGHT MEETING MOVEMENT. *LAST NIGHTS OF THE YEAR.*

The Committee have completed their arrangements for Mission Work in the Metropolis during the last days and nights of the present year. Meetings will be held in all the chief districts of London. The fac-similed letters written to immoral men and outcast women will be distributed in every locality where such are to be found.

895 MEETINGS have been held in London, garrison towns, seaports, and large manufacturing districts, with an aggregate attendance of 55,000 outcast women, many of whom have not only been rescued from open sin, but led to true repentance.

Readers of THE CHRISTIAN are asked to **CONTRIBUTE** special donations for the Mission for the last **LAST NIGHTS OF THE YEAR**, also for the general work of the Society in London and the Provinces during 1884.

Christian Friends desirous of **co-operating by contributing towards the expenses** of a Meeting (or helping by prayer), are invited to communicate with Mr. J. H. L. CHRISTIEN, Organising Secretary, at the Office. Donations may be sent to MESSRS. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or to

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We are in urgent need of funds for the above Institution, as many claims must be met by the end of th year. Will you, by your generous aid, enable us to close the year free from pecun ary anxiety? We also plead for gifts of clothing, toys, &c., for our Christmas and New Year's Festivals, feeling that we shall not in vain ask you to help to reflect th brightness of your surroundings on the little ones whose lives are cast amid the s adows.

Cheques or P. O Orders to be forwarded to Mrs. MARIE HILTON, Langveld House, 234, Burdett-road E.

Parcels to be sent addressed to Mrs. HILTON, The Crèche, 12, 14, and 16, Stepney-causeway, Commercial-road, E.

AN EXAMPLE, AND AN INVITATION.

Our Lord was engaged in the glorious work of preaching and teaching, and there came unto Him a large com pany of "Outcasts," having with them those that were "lame, blind, dumb, maimed, and many others." Our Lord received them, and healed them, and blessed them, and the multitude "glorified the God of Israel."

Jesus said to his disciples, "I have compassion on the multitude .....I will not send them away fasting, lest they faint by the way" (Matt. xv. 32).

"Then Jesus took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude."

The sympathy and compassion of our Lord, and his care for the *bodies* of the poor, are worthy our imitation.

Every Sunday morning at the Seamen's Bethel, Old Gravel-lane, London Docks, a company of poor creatures, selected by the Missionaries of the Mariners' Friend Society, the Police, and Dock Officials, among the outcasts of our dense river-side population, are provided with a FREE BREAKFAST, after which the Gospel is spoken to them.

Like those of our disciples, our provisions are limited. They were privileged to give the Master, for the hungry people, "seven loaves." Will not some readers of THE CHRISTIAN help us to imitate our Lord in not sending them away fasting?

Donations may be sent to FRANCIS J. SHELTON, Hon. Sec., 19, Old Gravel-lane, E.; or JOSEPH MOORE, Treasurer, 9, Morgan-street, Bow, E.

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CHRISTMAS AND NEW YEAR'S GIFTS.—An elegant and useful assortment of baskets, mats, screens, &c., now on show at the Cripples' Home, 174, Marylebone-road, N.W. A visit is earnestly solicited.—Contributions thankfully received by the SECRETARY.

CIRCUS STREET MISSION, Marylebone (late of Shouldham-street).—Funds are urgently required to carry on the work, and to provide a free dinner for poor people at Christmas.—W. T. RUSSELL, 27, Cambridge-street, Edgware-road, W.

HOME FOR BLIND CHILDREN, Hackney College Avenue, Hackney.—Will the readers of THE CHRISTIAN, while enjoying their Christmas blessings, kindly remember our little Blind family. Christmas contributions will be thankfully received by Miss S. RYE, or Messrs. MORGAN & SCOTT.

ZENANA AND MEDICAL MISSION, School and Home, 58, St. George's-road, S.W. Students have admission to several hospitals. Several have taken midwifery diploma. Maternity and all departments in full work. Past and present students over 40. Unsectarian. The Committee urgently ask contributions towards increased and increasing expenses. Hon. Sec., Dr. GRIFFITH; Treasurer, G. J. GREEN, Esq., London and County Bank, Victoria-street, S.W.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. Special donations for distribution as Christmas gifts will be gladly welcomed. Old overcoats and trousers are much needed.

ITALIAN MISSION IN LONDON.—The Annual Festival (Christmas tree and treat) will take place (D.V.) on the 18th next January, at 3.30 p.m., at the Schools, Onslow-street, Farringdon-road (five minutes' walk from Farringdon Station.) Toys for children, garments for grown people, are thankfully received by the Rev. Dr. Passalenti, 10, Wells-street, Gray's-inn-road. The Mission is in want of funds to carry on this glorious work. Contributions in money will be thankfully received by the Hon. Treasurer, Captain St. JOHN HORNBY, R.N., 9, Chester-terrace, Eaton-square.

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Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66 High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

CHRISTMAS DINNERS AND COALS for the Blind Poor. Special appeal. The Committee of The Indigent Blind Visiting Society earnestly plead for aid, to give nearly 1,000 blind persons the means of obtaining a Christmas Dinner for themselves and families, and coals during the winter. The sad condition of the Blind Poor, winter always makes more distressing. Contributions most gratefully received by W. C. LESTER, Secretary. Office—27, Red Lion-square, W.C.; Bankers — Messrs. WILLIAMS, DEACON & Co., 20, Birchin-lane, E.C.

THE "ONE TUN" RAGGED SCHOOL MISSION (formerly the "One Tun" (Thieves') Public House, Old Pye-street, Westminster), for training the children (boys and girls) of the destitute classes for service. Above 200 children, between the ages of 3 and 13, are in the Schools. Over seventy are doing well in situations. Help urgently required before Christmas. Never were the parents and children more starved, and miserable, and ragged. The smallest donations will be thankfully received by Mrs. A. BARKER HARRISON, Hon. Secretary, 73, Coleshill-street, Eaton-square, S.W.

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CHRISTIAN FELLOWSHIP.

"I BELIEVE in the Communion of Saints," is part of a creed which is repeated by hundreds of thousands in the Christian Church every Lord's Day. There are many more who though they do not formulate it as part of a creed, nevertheless endorse the principle and value it highly. Yet the duty and privilege of Christian fellowship seems to be but slightly regarded, if practical development of its idea is to be the test. In many churches no opportunity is afforded for the members meeting together for spiritual intercourse, brotherly interchange of thought and feeling, or mutual exhortation and encouragement. A business meeting once a month, and a formal observance of the Lord's Supper, in which no voice is heard but that of the minister, comprise all the opportunities provided for meeting as believers separated from the outer world; anything like fellowship leading to personal acquaintance, heart to heart influence, and practical communion is therefore unknown. To a great extent this accounts for the coldness and lethargy which are prevailing features of the Church life of to-day.

The ministry, the ordinances of the sanctuary, the various organisations of the Church have their place, and serve highly important ends; not one word would we say depreciatory of either of them, but they cannot supply the lack of Christian brotherhood, or do the work which the free communion of saints one with another is intended to effect. In every Christian community there should be provision made for the regular and frequent assembly of believers as such, for mutual spiritual edification, the gifts of each one being recognised, and the grace bestowed on all freely testified of. It certainly was so in the days of the Apostles, and nothing but the unscriptural notion that the clergy alone are competent to minister in sacred things, mingled with a decline in true spirituality, has prevented the continuance in all branches of the Church of a practice which is a valuable and essential adjunct to other means of grace appointed for the building up of saints. The true reading of Eph. iv. 12, as given in the Revised Version, throws much light on this point. The gifts bestowed by our Lord upon the Church are said to continue to the end of the age, "for the perfecting of the saints *unto the work of ministering*, unto the building up of the body of Christ."

But there is a narrower, though not less important, aspect of the subject. Apart from church corporate action in this direction, much may be done by social effort on the part of disciples of Christ. We hear much of musical parties, card parties, and other similar assemblies convened by the children of this world at their homes. Why should not Christians open their houses oftener for prayer and praise parties, Bible study circles, and other friendly gatherings for the definite object of promoting spiritual life? Let earnest believers invite to social entertainments those of their acquaintance who may be less earnest than themselves, and devote the evening to cheerful and devout exercises calculated to draw out the heart toward Christ and things Divine. Let the poor of the flock be sometimes gathered thus for the Master's sake, and in His name, by their richer neighbours and friends, that the true brotherhood of all who are the Lord's may be recognised and sanctified to mutual blessing. Let Christians of various sections of the Church thus socially meet in their own districts to talk and pray together over the truths of God's Word, so that the points of unity may be strengthened, and those of diversity seen, it may be, in clearer light. By such means much might be done to bring the people of God closer together, and to develop latent resources of spiritual power, now hidden under the gloom of reserve, or frozen up by the coldness of heart which results from isolation.

It is written of the saints in an ancient and degenerate age: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before Him for them that feared the Lord, and thought upon his name." Those who lay themselves out for real definite practical work in the direction of bringing into nearer fellowship and closer communion, scattered and dissevered members of the body of Christ, will find rich reward, not only in the boon it will prove to those thus drawn together, but in the blessing brought to their own souls.

We shall be glad if these words should induce more thought upon the subject in the minds of our readers, and lead to the more frequent meeting of "friends in Christ" for Christian counsel and prayerful union during the long winter evenings we are entered on. Many of the Lord's loved ones walk alone; they long for association with others who share their faith, and cherish kindred aspirations. To such, a friendly hand, a kindly invitation from some warm-hearted servant of the Lord, would be as an angel from heaven, cheering the heart and stimulating the whole being. The benign and blessed influence of Christian fellowship upon the soul cannot well be overstated; the Psalmist truly says, "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion."

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The patrons are the Bishops of London, Winchester, Bath and Wells, Lichfield, and Worcester, and the committee is composed of a number of noblemen and gentlemen, amongst whom are the Earls of Shaftesbury and Chichester, Mr. R. N. Fowler, M.P., Lord Mayor of London, the Deans of Canterbury, Norwich, Ripon, and Lichfield, and other eminent divines. The House of Commons is represented by Sir Arthur Otway, Bart., Sir Thomas Chambers, Sir Hardinge Giffard, Sir Wm. McArthur, and Mr. Torrens; the scientific world by Mr. H. W. Bristow, F.R.S., Senior Director of Geological Survey, and Mr. Edwin Dunkin, F.R.S., Chief Assistant of the Royal Observatory.

This committee has appointed Dr. Samuel Kinns, F.R.A.S., Author of "Moses and ecology," whose earnestness and scientific attainments are so well known, to conduct the Mission by visiting the chief towns of England, Wales, and Scotland, delivering in each place drawing-room and public lectures upon the Scientific and Historical Accuracy of the Bible, illustrated with models, diagrams, and geological specimens.

The opening lecture of the Mission will be given by Dr. Kinns in the Library of Canterbury Cathedral, on Jan. 3rd, when the Dean will preside; his second lecture will be at Exeter Hall, on Jan. 8, at 8 o'clock, at which Mr. Samuel Morley, M.P., will take the chair; the third and fourth at Wells, on the 30th and 31st Jan., the Bishop of Bath and Wells presiding. Other lectures have been arranged to take place at Ripon, Lichfield, and Norwich, under the auspices of the Deans of the Cathedrals of those cities.

If the secretaries of provincial institutions will place themselves in communication with Dr. Jabez Hogg, 1, Bedford-square, W.C., he will endeavour to arrange the dates with Dr. Kinn for visiting them. The treasurer, Sir Thos. Chambers, M.P., 63, Gloucester-place, Portman-square, W., will be pleased to receive contributions to the fund for the support of the Mission.

We understand that, in consequence of the earnest request of his friends throughout the country, Dr. Kinns will not retire from his school, as he had intended to do, which will be conducted by Mr. Christopher W. Shepherd, B.A., and by the same staff of masters as hitherto.

GOVERNESSES AND THEIR HOLIDAYS.—Mrs. E. Waters, Roseland Villa, Box, Wiltshire, has a home for governesses who are obliged to take holidays, and have no homes to go to. The entrance-fee is 10s., and 2s. per week subscription. One pound per week is given them for nine weeks every year, divided into terms.

SCRIPTURE READERS' SOCIETY FOR IRELAND.—A meeting of the friends of this society was held in Belfast last week. Among the speakers was Rev. J. Ormiston, of Bristol, who said: "The more he saw of the work of the society, and the longer he lived, he became more convinced that it was one of the most useful and most valuable agencies of the kind that were in existence." Many local friends took part, and expressed a deep interest in the work over which Captain Kearney White so worthily presides.

Notes and Comments.

WE have received several communications respecting our note on the action of the Bishop of Lichfield, and the Vicar of Christchurch, Burton-on-Trent, in dismissing the curate on account of his Temperance principles and testimony. One writer explains that

"The title of Vicar of Burton is claimed and publicly accorded to the vicar of St. Modwen's, whereas the deplorable incidents you comment upon have occurred amongst the officials and in the parish of Christ Church. As the request of the Bishop was followed by a memorial signed by four-fifths of the pewholders, it is only just that the memorialists should come in for their share of the sweeping invective you have so lavishly bestowed upon their respected and esteemed pastor, and I, with others who signed the petition, shall be glad to receive our respective portions."

We are very glad to make the correction referred to as to the Vicar, and regret the mistake. With regard to the rest, we must refer to the pamphlets which have been published on the subject, and which may be obtained of Mr. Nixon, 52, High-street, Burton-on-Trent.

Mme. Marzials, writing to us from Barnave, par Luc-en-Diois, Drome, France, says that the extreme age and feeble health of her husband make her feel the need of a practical helper in the work of the Mission. She will gladly furnish particulars to any lady disposed to make her residence there. One with children, who are learning French, would find many advantages.

The *Herald of Peace* says:—

"In England and Wales 4500 people own 17,500,000 acres of land; in Scotland, 1700 own 17,000,000; in Ireland, 1942 own 12,000,000—that is, 8142 individuals hold as theirs, within these three countries, 46,500,000 acres of land. To give a clearer idea of this stupendous monopoly of the earth's surface, the estates of these 8142 landlords amount to over 9,000,000 more acres than the entire area or extent of England and Wales put together, or to 6,000,000 over double the size of Ireland, or 8,000,000 over twice the extent of Scotland. Assuming that this land brings in 15s. an acre per annum, which is an under estimate, this small group of persons receives in round figures an income of £35,000,000 a year."

While this state of things continues, there can but be discontent and destitution among large numbers of the community. Between this frightful monopoly and communism there is ample room for improvement, without at all treading on the ground of the latter. The law of entail has much to do with it. The land question is one of the practical points which are forcing themselves to the front, and which will have to be dealt with in some form ere long.

Bishop Ryle's address to the Diocesan Conference, at Liverpool, last month, very gravely depicts the perils to be dreaded from the disunion which prevails in the English Church through Ritualism. He said: "It is my firm conviction that we are in great danger, and that unless a God of mercy interposes in some marvellous way, our dear old Church cannot live much longer, and must go to pieces and perish." If it is any comfort to the Bishop, he may be reminded that his own is not the only church that is suffering from internal divisions and erroneous teaching. The greatest comfort of all is, however, that whatever becomes of Church forms and parties, the true Church and the truth of God will still abide immovable and secure.

The reports received during the year concerning the observance of the Week of Prayer in foreign lands, are well adapted to induce ready compliance with the renewed invitation of the Evangelical Alliance. At the commencement of the present year daily meetings were held in Jerusalem and various parts of Turkey; in Persia among more than forty congregations of the Nestorians; in Japan the meetings were specially successful, leading to a remarkable revival of religion which affected many districts; so also throughout the islands of the South Pacific—even in the coral islets lying 700 or 800 miles north-west of Raratonga, the programme issued by the Council was translated into the native tongue, and widely observed. There is far more than sentiment in the idea of power and blessedness as inseparable from such a world-wide unity of spirit and purpose in prayer.

If the masses of our poor and needy fellow-countrymen could only be brought to see the folly and extravagance of our national drink bill, and of their share in its enormity, we should have hope of soon beholding great changes in their social condition. That bill amounts annually to £126,000,000, or more than £3 per head for every man, woman, and child, in the three kingdoms. Were the portion of this immense sum which passes from the hands of the poor into those of the traffickers in strong drink to be spent in clothes, food, and home comforts, instead of the cry of distress which now fills the air, we should see signs on every hand of prosperity and contentment. Gin-palaces flourish, and distillers, brewers, and publicans thrive at the expense and to the ruin of hundreds of thousands of the cottage homes of England. It must not be forgotten, however, that they are driven or tempted to drink by the action in various ways of those above them.

A third general Missionary Conference has been held in Philadelphia, for the purpose of receiving and diffusing information upon the work of Christ in heathen lands, and of awakening deeper interest and zeal in its prosecution. The meetings were convened by the General Synod of the Reformed Presbyterian Church, and appear to have been of a very successful character. The plans and operations of the Mission Board were freely discussed, and valuable suggestions made for extending and consolidating the work done. It is both cheering and stimulating to learn with what vigour the Churches on the other side the Atlantic appear to desire and labour for the evangelisation of the world. The great want there as here, as was said at the Conference, is the interest of the heart of all believers in the work of saving souls.

Among the facts brought forward at the Conference were these:—In 1833, just fifty years ago, there were only nineteen organisations at work in the heathen world from all Protestant churches, now there are one hundred, while the Bible in portions, or as a whole, has been translated into 122 languages outside Christendom, and is being distributed every year by millions in all parts of the heathen world. On the other side it was shown that the population of the globe is now estimated at 1,400,000,000, of whom 850 millions must be classed as idolaters, and 170 millions as Mahometans and Jews. Thus there still remains, spite of all the progress made, an enormous mass of ignorance and degradation, in the midst of which those serving the Master are indeed but few. The call to ourselves is all the more imperative and urgent.

At the noon prayer meeting, Aldersgate-street, on Monday and Tuesday last, Dr. Baedeker gave interesting details of his evangelistic work in the South of Russia; Mr. Reginald Radcliffe was also present on Tuesday. We hope to give in our next issue some report of the addresses of these brethren.

Mr. N. R. Hughman, of Exeter Hall, is now actively engaged as Secretary of the East Central Branch of the Y.M.C.A., which under his care is already showing signs of development. Several additional meetings have been inaugurated, and there is every prospect of this branch becoming an important centre of Christian influence, situated as it is in the very heart of the City. Unlike other Associations, its work is chiefly carried on during the day and between the hours of twelve and seven, after which but few young men remain in the City.

In addition to his secretarial duties, Mr. Hughman is endeavouring to enlist the sympathy of new friends on behalf of the general work of the Y.M.C.A. in Central London, inviting them to become annual subscribers. When we consider the good work that is being carried on by the Y.M.C.A.'s in our midst, we feel that it should be liberally sustained. We trust there will be a hearty response from friends in town and country, so that the sum needed (£3000) may be speedily contributed, and that the Association may close its financial year free of debt. Mr. Hughman's City address is 61, Gracechurch-street, E.C.; he will send particulars on application, and will call on friends in town desiring personal interviews. The Treasurer is Mr. George Williams, St. Paul's Churchyard, E.C.

When this number enters the homes of our readers, Christmas will be shedding its brightness over many happy families once more gathered together. The boys and girls will be rejoicing in holiday freedom, and re-unions, long looked forward to, will have begun to gladden many hearts. That true joy and Divine blessing may crown and sanctify all such gatherings is our ardent desire and sincere prayer. Not a few will have their joy sobered and checked by the presence of trouble; some, maybe, will have a season of gloom and sorrow; others will be solitary, and muse on days and scenes far different, but now passed by. We would remind all such that there is One who can compensate for every loss, and cheer in every time of sadness. May He who came of old in the flesh, come to them in the spirit, and cause their hearts to sing for joy!

"Only they would that we should remember the poor." The present season calls upon all to whom ability is given to bear in mind this Apostolic injunction, and to be prepared to say with Paul, "the same which I also was forward to do." First should we think of those who are of the household of faith, remembering that the Master may be served and visited in the persons of his people; for does He not teach us to see Himself in them? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." And beyond them, "as we have opportunity let us do good unto all men." We shall thus prove ourselves true representatives of Him "who came not to be ministered unto, but to minister." We shall find it true that—

"The quality of mercy is not strained—
. . . . It is twice blessed—
It blesseth him that gives, and him that takes."

A correspondent writes us in reference to the need for care and discrimination in giving Christmas-boxes to boys and others, who during Christmas week are, by the tyranny of custom, almost compelled to spend them in drink. He suggests that if such *douceurs* were given after Christmas is over, they would be more likely to be stored in the Savings Bank or applied to useful purposes. A little foresight and prudent planning in such matters on the part of employers, and all who are called on to give these gratuities, would frequently save the recipients from evils and temptations to which they are exposed. True charity and real benevolence will concern itself with more than mere money considerations.

Another correspondent sends us the following practical suggestions as to ways of helping the poor and needy, whose cry comes into our ears. They are worthy of special note:—

1. Increasing donations or subscriptions to well-known Christian works of aid pleading for support.

2. By personal example, stirring up others to supply cast-off clothing, &c., for the shivering and the naked.

3. Reasoning on righteousness and justice with those in responsible positions, who are often hard because ignorant of facts.

4. Being willing to give a helping hand to every wise way of doing good, instead of decrying all but pet plans with party spirit.

The first part of the Biblical Thesaurus, to which we referred some months ago as about to be published by Messrs. Hodder and Stoughton, is to be issued early in January. The value of this work to Bible students will be incalculable; a literal translation of every word in the original text of the Old Testament will be given, together with explanatory notes by the Rev. Dr. Hellmuth, whose general learning and life-long acquaintance with Hebrew literature makes him competent in an unrivalled degree for the task he has undertaken. The study of Hebrew is by no means general even among ministers, but with such a book in their hands as that to which we call attention, no one will need to remain in ignorance of the language, idioms, and phraseology of the Book which comes to us as the veritable voice of God.

Dr. Hellmuth was until recently Bishop of Huron. Dean Baldwin has just been appointed as his successor, and we have read with much interest an account sent us by a correspondent from Montreal of a meeting held there in his honour. All sections of the Protestant Church seem to have been represented, and a remarkable spirit of unity and true Christian brotherhood displayed. The testimonies borne to the new Bishop's long-tried devotion to the cause of Christ, and hearty co-operation with all evangelical workers in every section of the Church, were numerous and fervent. We cull from his own address on the occasion the following characteristic extract:—

"Christian unity had really existed since the life of Christ; it was theirs to bring it out in daily life. He was most true to the Church of England when trying to show his heartfelt sympathy and oneness with other Christians. All children of God must be brothers. Uniformity seemed impossible, and unanimity was also impossible as long as they had not perfect light; but it was sacrilege to deny the unity of the body of Christ. Like the planets, circling round the sun, the nearer Christians came to Christ, the nearer they would be to each other; they would forget the points of separation and press forward to the manhood of Christ."

The state of the destitute poor in our land is rendered much worse than it would otherwise be by the early and improvident marriages which are frequently contracted. The magistrate at the Southwark Police-court spoke none too strongly when he recently censured a woman who appeared before him for having approved of the marriage of her daughter, only seventeen years of age, to a youth of eighteen. He said:—

"They were hardly in a position even to support themselves, and he did not wonder at the cry of 'overcrowding among the poor' when such early marriages took place with the consent of the parents. Sickness overtook these young people, and, on the husband losing his work, they went for shelter to live with either of their parents. He strongly condemned these early marriages."

We trust that Mr. E. W. Thomas will be encouraged at the close of another year's work on behalf of the Friendless and Fallen, and that his appeal for help will be so responded to that the work of 1884 may be entered upon without any outstanding pecuniary liabilities. He keeps an ever-open door for the return of the penitent and the wanderer. But when the fact is considered that during many months of the year the income for the support of the Homes falls far short of the expenses, it is only a prudent course to ask for special help at the close of each year. Since 1851, Mr. Thomas has persevered with this Mission, by which many thousands have been brought under the sound of the Gospel, and amongst them very many precious souls won as trophies for the Redeemer.

We have received from Benares a memoir of that earnest and apostolic-spirited Missionary, the Rev. W. Ziemann, founder of the Ghazipur Mission. Born in a German village in 1809, he was early brought under the influence of some of the Moravian Brethren, and subsequently, in 1840, was led to full decision for Christ and consecration to Mission work. From that time until his death, in 1881, his labours were indeed abundant and divinely blessed. No toil was too severe, no act of self-denial too great, for his ready performance. His first convert in India was a leper, whom he baptized in 1858, but by 1861 his flock had increased to 60, and up to the date of his death he had baptized 936. He was for nearly twenty years supported by Sir Donald McLeod, and numbered among his friends and helpers men of every shade of religion.

The fruits of Pastor Ziemann's labours are to be seen in the German Missions founded by him in Ghazipur, Buxar, and Arrah. These are now under the care of the Rev. H. Lorbeer, who is a worthy successor of the lamented founder. The work is self-supporting, and comprises an extensive orphanage, schools, poor relief fund, and general Christian endeavour. The *Lucknow Express* had an article not long ago commending this part of the Lord's vineyard to widespread sympathy and support. Speaking of Ziemann the writer said: "A day after last Christmas, at Ghazipur, the King called into his chamber a grand old missionary, one of the last links of that brotherhood of pioneers who were sent out without purse or scrip by Pastor Gossner, of Berlin, more than thirty years ago. He was unique, belonging to a type of men which dates back to the days of Xavier and Schwartz. After these great men he was *longo sed proximus intervallo*, the missionary of the times." That such men may still be raised up should be our earnest prayer.

Through an unfortunate misunderstanding on the part of one of our staff, a mistake occurs in a portion of our present issue, in the illustrated notice of the Thames Church Mission. The second engraving represents "A *Chichester* Boy," and not, as stated in some of the copies, "A *Worcester* Boy."

Long ere "The Bitter Cry of Outcast London" was heard or even thought much about, Mr. Archibald Brown, of the Burdett-road Tabernacle, with his helpers, was busily engaged meeting the deep necessities of the case, so far as the men and means at his disposal would allow. In a recent letter to us he says:—

"The condition of things is sad beyond description, and, should the winter prove severe, I fear the results. You will be glad to hear that I have added another to my staff. There are now six devoted workers attacking different localities room by room. In one district in Shadwell 340 rooms contained 260 different families, consisting of 1244 souls!"

Principal Cairns, of Edinburgh, laid the foundation-stone the other day of a granite obelisk, to be erected as a monument to the memory of the great leaders of the famous Scotch Secession. The site is at Gairney Bridge, a little hamlet on the banks of the Gairney, one of the tributaries of Loch Leven, in Kinross-shire. It was there, just 150 years ago, on December 5, 1733, that Ebenezer Erskine, William Wilson, Alexander Moncrieff, and James Fisher, all names of deep interest in Scottish Church history, met for communion with God, and for deliberation on plans for future action. The United Presbyterian Church commenced then its career, and the work accomplished in connection with it renders such a memorial as is being reared a point of interest to far more than those who are members of its community.

A very interesting pamphlet has just been published by *Hatchards'*, entitled KAISERWERTH. It is a translation from the German of a Report of the Deaconess Institution of Rhenish Westphalia, its origin and fields of labour, written by Julius Disselhoff, the present director. Founded by Dr. Fliedner, in 1836, the work has developed into an immense organisation, having 53 central institutions, 4800 deaconesses, and 1500 stations. Kaiserwerth alone has 636 deaconesses, employed at more than 180 stations in all parts of the globe. More than 50,000 patients are nursed by the Sisters annually, their works of mercy extending to all without distinction. Only unmarried women, or widows without children, over eighteen and under forty years, are eligible for this work, and all are required to be earnest Christians of Protestant faith.

It is impossible for us to do more than direct attention to this intensely interesting record of Christian labour; our readers will do well to obtain it for themselves, its cost is only eighteenpence. The report concludes by saying: "One great want remains; we want more Deaconesses. Far more than money, far more than material help, we want the personal devotion of lives to the service and calling in which so much good may be done. Many fields remain unoccupied because Kaiserwerth has no one to send, and many earnest appeals for help are obliged to be refused." Those who desire to see how, without giving the slightest sanction to the mischievous and unscriptural system of monasticism and conventual practices, woman may be officially employed in works of usefulness suited to her sex, cannot do better than read this wonderful statement of facts.

The Orkney Islanders are in advance of many in reference to a humane and refined consideration for the young. The combined School Boards of Kirkwall and St. Ola have just passed a resolution prohibiting the corporal punishment of girls, and stating that for a master to inflict such in the presence of boys is coarse and degrading. This is said to be the first instance in which corporal punishment has been abolished in Board Schools in Scotland. The question of discipline is one of the most difficult to deal with practically; in some cases it is necessary to resort to stern measures, and to spare the rod might be to spoil the child; but in all cases punishment requires care, and in the case of girls, the Orkney authorities are right in preventing its taking the form of the rod, certainly so at the hands of a master.

The numerous friends of Dr. Donald Fraser, Marylebone Presbyterian Church, will regret to hear that the state of his health has compelled him to take a lengthened respite from active work. He proceeded last week to the Mediterranean, where he will rest for the next few months, in order to regain his bodily and mental vigour. Experience seems to show that the pastorate of a large City congregation and the conduct of a weekly journal, are too much for any one man. We should imagine that the efficient and continuous discharge of the duties of either post would be enough.

Few more remarkable discourses of an ethical character have been preached or published in recent times, than that of Mr. Stopford Brooke's, delivered in Bloomsbury on Sunday week, and given at length in *The Daily News* of the following day. Mr. Brooke's subject was "The Outcast Poor," and his text, 1 Cor. xii. 26, "Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." The sermon was an eloquent plea, backed up by the most startling facts, for more righteous legislation and more equitable dealing with respect to the payment and the housing of the poorest classes in our great city.

Scarcely less remarkable for its vigour and outspokenness was the sermon preached the same day at Cambridge University by Rev. J. Foxley, of Market Weighton, Yorkshire, on the deleterious influences of political faction. As long as our Government is representative and not despotic in its constitution, we do not see how party politics can be avoided; but every fair-minded person ought to join the preacher in his condemnation of the excessive political partisanship that finds so much favour in the England of to-day. It is by no means confined to politicians of any one colour, and it was not without reason that Mr. Foxley longed for the return of the golden age of Roman history, of which the poet sings:—

"Then none were for a party, but all were for the State;
Then the great man helped the poor, and the poor man loved the great;
Then lands were fairly portioned, then spoils were [fairly sold,
And Romans were like brothers, in the brave days of old."

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Dec. 23, 1 Sam. xxxi. 1—13; Dec. 24, Micah iv. 1—8; Dec. 25, Micah v. 1—15; Dec. 26, Micah vi. 1—8; Dec. 27, Micah vii. 5—20; Dec. 28, Ps. lxxxix. 1—18; Dec. 29, Ps. lxxxix. 19—37.

Messrs. Moody & Sankey in London.

THE STEPNEY MEETINGS.

THE hall at Stepney stands on a waste piece of ground, known in past days, we believe, as "Pedlar's Orchard." It needs a considerable stretch of imagination to conceive of its ever having been such a pleasant and goodly place as a country or suburban orchard. No doubt the neighbourhood is still superior in many respects to other parts of the metropolis that have lately been figuring in the accounts of "outcast" and "horrible" London; to those who enjoy the comforts and amenities of well-ordered domestic life, the difference will seem only one of degree. The little personal knowledge we have gained of the conditions of life to be found among the dwellers around Pedlar's Orchard does not make us long to know more. Poverty, overcrowding, disease, drunkenness—all that makes up a London slum—are not far to seek. However much we may deplore the unspeakable ignorance, degradation, and misery to be found in such places, we can scarcely wonder at them, keeping in view the depressing and almost hopeless conditions of daily life that prevail. If the Gospel can reach and deliver and elevate those who live amid such surroundings, it is indeed what it professes to be—the very power of God unto salvation.

Everybody seems to agree that the audiences at Stepney Green Hall, especially in the evenings, have been "of the right sort." That is to say, they are those who, judging from outward appearance, do not usually cross the thresholds of our churches and chapels. The plan adopted at Wandsworth of reserving front seats for working men has been considerably developed at Stepney. On most evenings during the past week there has been a solid square of nearly a thousand such men and youths seated right in front of the evangelists. The women have attended in considerable numbers at the afternoon Bible-lectures. East-enders, however, have not much leisure during the working hours of the day, and the afternoon meetings have not been so large as in Islington, probably not quite so large as those at Wandsworth. Everything has been done to make the services known to the people. The band of workers connected with Stepney Church (Mr. Kitto's), we believe, have alone visited over 20,000 houses in the parish. Others have no doubt been equally assiduous in this branch of the work.

AN OVERFLOW IN STEPNEY CHURCH.

Notwithstanding its enlarged capacity, Stepney Hall is quite inadequate to the demand for seats in the evening. The overflows are drafted off to Stepney Church. One evening we proceeded thither, and found the spacious church well filled with a motley but most attentive congregation. Before leaving the hall, we heard Mr. Moody announce that he would speak specially to infidels on Monday evening. A worker, he said, had told him that almost every one he spoke with professed to hold sceptical opinions. He would address himself chiefly to such persons on the evening he had named. Before going to the overflow, Mr. Sankey had rendered very impressively that plain and powerful song-sermon:

"I verily, verily say unto you,
Ye must be born again."

When we reached Stepney Church, Mr. Sankey was about to sing another song (No. 41), one of the oldest, but one of the most pathetic and beautiful in the whole collection. It is a great favourite with the renowned singer, and justly so; no song in the book better brings out the rich qualities of his voice, or tells in choicer language of the fathomless forgiving love and tenderness of the Saviour. What words could more finely describe the attitude of a lowly penitent than these:—

"Unheeding the splendour that blazed on the board,
She silently knelt at the feet of the Lord."

Or this most exquisite verse, unsurpassed for pathos and poetic beauty:—

"She heard but the Saviour; she spoke but with sighs;
She dared not look up to the heaven of his eyes;
And the hot tears gushed forth at each heave of her breast
As her lips to his sandals were throbbingly pressed."

How could human thought more fittingly frame, or human speech more simply tell out, the effects of redeeming love on the pardoned penitent than in the last verse:—

"In the sky after tempest as shineth the bow,
In the glance of the sunbeam as melteth the snow,
He looked on the lost one: her sins were forgiven,
And Mary went forth in the beauty of heaven."

This recitative song, as it is floated on the ears of a hushed and reverent congregation, through the singer's sympathetic and soothing strains, is one of the most moving and thrilling Gospel sermons that can be conceived.

The preacher in the church this evening was Rev. E. A. Stuart, of Holloway. His discourse was a carefully-prepared and impressive one. Founding his remarks on the story of the rebuilding of the walls of Jerusalem under Nehemiah, Mr. Stuart first addressed some very useful exhortations to young converts not to be daunted by any obstacles they may encounter. Let them follow Nehemiah's example in watchfulness and prayer. Then, referring to the trumpeter mentioned in the narrative, he proceeded to speak of three trumpets he desired to sound; the brazen trumpet of warning (Ezek. xxxiii.), the silver trumpet of the Gospel (Lev. xxv. 9), and the golden trumpet which tells of the coming King, and the coming glory (1 Cor. xv. 52). In speaking of the brazen trumpet, which sounds forth the command: "Show my people their sins," Mr. Stuart related the following incident: "The other day I was preaching in my own church upon this subject. I said that if a man wanted to have peace with God, he must be prepared to put away his sin. After the sermon a wealthy gentleman, a member of my own congregation, came up to me and said, 'You have broken me down to-day. For the last two or three months I have not been able to sleep. You know I have retired from business, but the fact of the matter is, I have been gambling on the Stock Exchange, though people did not know it. Whenever the funds go down I begin to tremble. Although I believe I gave my heart to God some years ago, I have been trying to serve two masters—gambling for money, and at the same time pretending to serve God. Now I have made up my mind that I must destroy this sin. It will cost me £4000, but I am determined to make a clean sweep of it altogether.' The gentleman added, 'I think peace of mind is cheap at £4000;' and I think so too."

Quite a large company stayed for the after-meeting, and to those friends Mr. Sankey spoke, not, of course, from the pulpit, but standing on a dais behind his musical instrument. It was an unadorned, perhaps disconnected, but very hearty and touching talk on the sufficiency of Jesus Christ to meet all the needs of the human soul. As the evangelist reproduced some chapters of his own spiritual experience and showed that it was not believing about Jesus, but a practical and definite commitment of the soul to Him that brings peace and light, the people looked and listened with wonderful eagerness and interest. Many stayed to be conversed with. In this part of the work we could not help feeling how much more suitable for an after-meeting was the Church, with its high pews shutting off inquirer and helper from others, than the Hall, where all are huddled up together to their mutual disadvantage. Notwithstanding the drawback to which we have referred, the after-meetings at Stepney Hall have been times of great spiritual blessing and decision.

A CHIME OF GOSPEL BELLS.

On the evening succeeding the one we spent at the Church the great Hall was crammed in every corner. Before the sermon Mr. Sankey and Mr. Soltau sang the new hymn, "He is abundantly able to save." This hymn has been a striking success, partly because of the beautiful and expressive simplicity of the words, and partly by reason of the effective phrasing and construction of the chorus. Mr. Moody's sermon was a chime of Gospel bells, as he himself called it, each bell sounding out the word "Come!"—Come and hear, come and see, come and drink, come and dine, come and rest, come and reason, come to the marriage feast, come up higher, &c. The last bell of all was that all-embracing invitation with which the Scripture record closes, "Let him that is athirst come, and whosoever will, let him take the water of life freely." To illustrate the freeness of salvation, Mr. Moody seized a Bible that happened to be lying on the top of the American organ by his side, and forthwith addressed himself to a young man in the front row: "Young man, will you receive this book as a gift?" Like many to whom the Saviour is offered, the young man hesitated, being apparently staggered at the simplicity of the process, and doubting the sincerity of the donor. "Don't you believe that I mean what I say?" Well, yes, of course he did. "Then will you take the book as a gift?" This time the young fellow rose, and held out his hand; but even yet he did not appear fully to grasp the situation. He held the volume loosely in his hand as if ready to return it, and expecting that he would have to do so. "No! no!" said Mr. Moody, "keep it; it is yours. You see," continued Mr. Moody, raising his voice, "the first thing this man had to do was to believe that I was willing to give him the book. Then he reached out his hand and took it; that is faith." The incident, useful in itself, was rather spoiled by the sequel. After Mr. Moody had closed the first meeting, and asked that all who had the least desire to become Christians should step at once into the inquiry-room, he came down from the platform, as his custom is, to add the friendly pressure of a personal invitation. To his surprise, he found the Bible he had just given away lying on one of the chairs in the front row, but the receiver of it had disappeared!

At the after-meeting in the inquiry-room, Mr. Moody repeated the Wandsworth experiment by putting Mr. Henry Varley in the witness-box and eliciting explanations of true repentance, faith, and such like points. Mr. Varley's remarks seemed to meet with much acceptance, and when Mr. Moody called for open confession of Christ, responses flowed in from every side.

The Stepney meetings continue up to and including Sunday next. Then comes an interval of little more than a week, during which the Evangelists will take a well-earned and much-needed rest. On January 2, the Clapham meetings will commence. No Watch Service will be conducted by the Evangelists, as at first announced.

THE CHILDREN'S SERVICE

On Saturday numbered about 2000, and the young people were fairly attentive from first to last. Mr. E. J. Kennedy conducted the meeting throughout; his firm but loving manner soon interested the children. Mr. T. B. Bishop, Mr. Josiah Spiers, and other members of the Mission were also present.

GOSPEL TEMPERANCE MEETING.

A Gospel Temperance Meeting was held on Saturday evening, at which over 2000 persons were present. A large number of these, however, were evidently total abstainers. The meeting was intensely enthusiastic throughout. The chair was taken by Mr. Donald Matheson. The first speaker was Mr. F. N. Charrington, who struck several heavy blows at the drink traffic by giving examples of its ravages. He encouraged those who were enslaved to trust in Christ for deliverance, and for daily keeping. Rev. F. C. Lillingston followed with a description of the bondage of those who indulge in strong drink, and the benefits accruing to those who abstain.

Dr. Barnardo had a word for the bairns. He pleaded with parents to give up the cup for the sake of the children, if not for their own sake. Giving a leaf or two out of the book of his experience in recent midnight haunts among East-end lodging-houses as to the terrible slaughter of the drink demon, he earnestly pressed upon the audience the advantages, moral, religious, and physiological, of having nothing whatever to do with it.

NOTES AND INCIDENTS.

MR. MOODY GRIEVED.

At one of the last meetings in the Wandsworth Hall, when addressing some exhortations to believers, Mr. Moody spoke of the unwillingness of many professed Christians to engage actively in the blessed work of leading others to the Saviour.

Last night, he said, my heart was grieved, as I found in the after-meeting ten or twelve sitting in one row anxious to be saved, and no one to speak to them. There were hundreds of professing Christians all around, yet they could not tell the one next to them the way of life. If we have known Christ for twenty years and cannot introduce Him to a seeking soul, there must be something wrong. I will tell you why there are so many professed Christians who are unwilling to work for their Master. It is not a very popular thing to say, but I believe it is because they have not got victory in their own lives. Therefore they are powerless in testifying of Christ to others.

FOLLOWING UP AT WANDSWORTH.

A very interesting united praise-meeting was held at the Memorial Hall, Wandsworth, on Monday week, over which Dr. Watney presided. Though the night was a very stormy one, there was a good attendance, and much thanksgiving was made for the great things that had been experienced in connection with the meeting in Down Lodge Hall. On the previous evening Mr. Rainsford preached to a crowded congregation in the Town Hall; many were turned away for want of room. In addition to this Sunday evening service, a weekly Bible lecture will be given on Thursday evenings in the Memorial Hall. Through the devoted efforts of Miss Rainsford and Miss Seaman, the district visitors in the neighbourhood are being organised for the establishment of cottage meetings. Steps are also being taken to secure a systematic visitation of the young converts who furnished their addresses. We hear that in some of the places of worship in Wandsworth, additions have already been made to the church-roll.

A PLEASING INCIDENT.

The following extracts from the letter of a young lady in a business house in the metropolis to a friend in the provinces, will be read with the deepest interest:—

"Of course you have heard about Messrs. Moody and Sankey being in London. Our employer took a great interest in them, and allowed any of us who liked to go to the meeting early, so as to get a good seat. A good many of us went, and he went himself nearly every night. We scarcely know how to thank God enough for sending his servants to London. There were several in our house who, I believe, fully made up their mind to serve Jesus, and one or two stood up at the meetings to say, "I will trust, and not be afraid." We thought we would like to give our employer a little present. I enclose a copy of the letter we sent to him, and the one he sent us in reply. We have now a nice prayer-meeting for about twenty minutes before going into the shop. It was our employer's wish we should have it. Of course, no one is compelled to come, but we have a crowded room every morning, and I trust much good will be the result. We are going to have a Bible-class held in the house every Thursday. Remember us in your prayers, that we may be strong in this good cause."

The following are the letters referred to: "We, the undersigned, wish to express our thanks and hearty appreciation of your kindness in affording us so many opportunities of attending the meetings of Messrs. Moody and Sankey. At the same time we beg your acceptance of the accompanying volumes as a mark of our respect and esteem, and as a souvenir of the great work that has been done.—Yours respectfully,

THE YOUNG LADIES OF YOUR ESTABLISHMENT.'

"Dear Young Ladies,—I am unable to express on paper my feelings when I read your letter, opened the parcel, and saw the contents. I am sure if ever I made up my mind to lead a new life I did then, and with God's help I mean to try. Those two books I value more than anything I have ever had, and hope there will never come a time in my life when I shall be ashamed of them or their contents. I trust that the Mission has made an impression on all of you that will never leave you, and that God's blessing will rest on you all."

MR. MOODY AND THE CLAPHAM WORKERS.

On Monday afternoon Mr. Moody met, at Clapham, a large number of ministers, workers, and members of the choir. The evident warm interest in the work, and readiness to engage in it, shown by all these friends augurs well for a most successful Mission among the dwellers in Clapham and Battersea.

Dwellers in the High Alps.

SIR,—I have received a letter from the wife of Peter Nicot, of the Hautes Alpes, of which I venture to submit the substance to your readers. The villages of Brunissard and St. Veran belong to the highest group of permanently inhabited hamlets in Europe. About two years ago, both villages were in great measure consumed by fire. I had the happiness of transmitting a small sum of money, the gift of a few generous friends, for behoof of Brunissard, the larger village and the one more recently burnt, which naturally attracted the larger share of sympathy. Madame Nicot pleads for the struggling Protestants of the Raux de St. Veran. She says:—

"They are engaged in rebuilding their houses, and as they must be built this time of stone, the outlay is considerable. They have been living as best they could in the houses of relations and friends, two families sometimes occupying one stable in the neigbouring hamlet. As the good season lasts for only four months the mountaineers have encountered great difficulties from the necessity of tilling their fields and rebuilding their houses at the same time. That they may take Jesus Christ for their friend in all their trials is our fondest wish. We cannot enough thank you and other kind friends for the help you have given to our Alpines of Brunissard, and should much like if some aid could be obtained for those of the Raux de St. Veran. My husband has just returned from Queyras, after distributing the last of the funds entrusted to him, and still there is urgent need of assistance. Our poor Alpines, being alone in the solitary mountains, the sympathy and affection of their fellow Christians is very precious to them."

I have more than once visited these children of the martyrs, in their far-off retreats, and can bear testimony to the warm gratitude they manifest for sympathy shown them, as well as to the eager attention with which they listen to the Gospel message. Winter has long ere this wrapped them in its snowy mantle. Perhaps some of your readers who greet the Christmas season, around warm hearths in ample dwellings, would like to remember the wants of the simple Protestants of St. Veran, poorly sheltered from the Arctic severity of their winter, in their half-built houses, or crowded together in the stables of their friends.—Yours truly,

Fairfield, Liverpool. (Rev.) R. H. LUNDIE.

RAGGED CHURCH AND CHAPEL UNION.—In connection with this society, the Gospel is preached at nearly 100 stations in poor and crowded districts on the evening of each Lord's day, and generally once during the week. Contributions may be forwarded to the secretary, Mr. William A. Blake, 4, Trafalgar-square, Charing Cross, W.C.

Suppression of Vice in London.

In June last a meeting was held at the London residence of the Marquis of Ailsa, under the presidency of Rev. H. W. Webb-Peploe, M.A., "to consider means for delivering our streets from open immorality, and closing houses of ill-fame." That meeting resulted in the formation of the "Central Vigilance Committee for repressing immorality," which is now a Committee of gentlemen of position and influence, including several magistrates and barristers well versed in law upon the subject. The Committee receives substantial support from the Earl of Shaftesbury, Mr. Samuel Morley, M.P., and other public men of the like character.

Last Friday afternoon a deputation attended the Committee meeting of the Central Vigilance Committee, at 3*l*, Charing Cross, to present a memorial from various editors of the religious press on the subject of the suppression of disorderly houses in the metropolis, with special reference to the moral responsibility of owners of such property. The deputation having been introduced by Mr. David McLaren, Mr. Alfred S. Dyer read the memorial, which stated, *inter alia*, that many disorderly houses are situated upon property more or less under the control of large corporations, civil and ecclesiastical, and individuals, as ground landlords; that the law for the suppression of such houses as it now stands is difficult of execution. The memorialists, therefore, prayed the Committee to co-operate in addressing the great ground landlords of the metropolis, both corporate and individual, in favour of taking steps within their powers, to abate the evils complained of, or to provide for the future abatement of such evils.

The memorial was signed by the Editors of *The Record*, *The Christian*, *The Christian Commonwealth*, *Word and Work*, *The Fireside News*, *The Christian Million*, *The Baptist*, *The Christian Leader*, *The Family Churchman*, and *The Sentinel*. In supporting its prayer, Mr. Dyer said it was frequently found that houses of ill-fame are owned by persons of the highest conventional respectability, and in some instances, by persons holding official positions in Christian Churches. The revival of feeling which is now taking place throughout the kingdom on the subject of public morality, indicates that public opinion will justly apportion responsibility, and will regard owners of property, who, for increased profit or other considerations, knowingly allow it to be used for corrupt purposes, as accomplices with their tenants in the pollution of society. In some cases where large estates are managed by agents who look solely to the pecuniary return, it is probable that the landlords are ignorant of the misuse of their property, and would respond in a friendly spirit to representations on the subject. Mr. Dyer concluded by handing to the Committee, for private use, a list of landlords upon whose property he has been informed that houses of ill-fame exist.

Rev. W. T. Moore (Editor of *The Christian Commonwealth*) said the breaking-up of these dens must be a very great advantage to the public generally, no matter what may be the result to the women themselves. The public interest is endangered by the presence of these scandalous establishments, and it is the duty of law to protect the public as far as possible against this pestilence. These women are engaged in a sinful occupation, and it can be no wrong to either them, or anyone else, to break up their establishments. While we would be glad to do anything for these women that possibly can be done to redeem them and lift them into self-help again, we fail to see that the opportunity for doing so could in any way be increased by keeping them where they now are.

Rev. H. W. Webb-Peploe, M.A., as chairman, heartily thanked the deputation, on behalf of the Committee, for the confidence the memorialists manifested in them. He assured the deputation that the Committee were earnestly desirous of taking action in the matter as they might be guided of God; indeed, he would pledge them to do so. With regard to the women, it was one of the principles of the Committee that while every effort should be made to suppress vice, a helping hand should at the same time be held out for the rescue of its female victims.

Any who take a practical interest in this social reform, for which the need is so palpable, will find much valuable information as to "the Glasgow system" of repressing vice in a pamphlet issued by Messrs. Hatchards, 187, Piccadilly, W. (4s. per 100).

EVANGELISTIC NOTES.

Mr. J. M. Scroggie is this month labouring at Galashiels, N.B., under the auspices of the Home Mission. The meetings have been fairly well attended. On the Sabbath evenings the audience numbers over 1300.

South London.—At a recent social meeting in connection with the Townley-street Mission, Walworth, encouraging testimony was furnished by several friends as to the good work superintended by Mr. Tomkins, the district city missionary.

Mr. Wm. Nobbs, of Gloucester, writes to us that his wife, for whom prayer was asked in our pages, is much better, and able to attend the meetings. He hopes shortly, therefore, to engage in evangelistic work again in the towns and villages of Herefordshire and Gloucestershire.

Mr. R. Montgomery, evangelist, has concluded a Mission of ten days at the Chapel at Wales Quarry, near Stroud, Gloucestershire. It was a great pleasure to see the large proportion of youths and young men at the services. A great many Christians have testified to help received; backsliders have been restored, and several have been led to receive Christ.

Leith.—Mr. R. Hill has just closed a very successful series of evangelistic meetings in St. Andrew's Hall. The hall was crowded on the Sabbath evenings, and during the week there was a very good attendance. The Christians have received much blessing, and many of the unsaved, who remained for prayer and conversation, have made a profession of their faith in Christ. Mr. Hill left this place for Prestwich, Ayrshire.

Annan, N.B.—A successful twelve days' Mission has been completed in the Independent Chapel at this place, which has been conducted by Rev. Hopper Joplin, of Jarrow-on-Tyne, and Mr. Joseph Harker, of Amble. The addresses, which were given every afternoon and evening by Mr. Joplin, were powerful and impressive; whilst the singing of Mr. Harker found its way to many hearts. A number professed to find the Saviour.

Cirencester.—A very interesting meeting of navvies employed on the Swindon and Cheltenham Extension Railway now in construction, was held here on Tuesday evening last. Miss S. Bowly, of this town, kindly gave a tea to 180 of the navvies employed on the works, and a happy evening was spent in singing songs and solos. Great attention was given to addresses delivered to the men by the Archdeacon of Cirencester, Miss Bowly, and Mr. John M. Mac Auliffe.

Regent's Park College.—The work of the "Preaching Station Society" for the past year has been marked by hardly won but decided success. Never, perhaps, in the history of the Society have the signs of vigorous activity been so many or so real. This very success, however, prompts us to seek further assistance. It is our main aim to take charge of weak churches, with the view of placing them in a position to have a settled minister. We emphasise this part of our work rather than Missions, which, however, we also undertake. We feel that for the latter there are already many organisations, and that our plan of work, so far as circumstances will permit, is specially adapted for the former. All communications should be addressed to

Walter Friend, Hon. Sec.

Harrogate, Yorks.—A fortnight's Mission has been held in St. Mary's parish, Low Harrogate, by Mr. Spencer Walton. The Bible readings from day to day were most helpful. The Mission services increased in interest each evening, and were abundantly blessed. Many remained for the after-meetings, who, under deep conviction of sin, professed to give their hearts to the Saviour. There is reason to believe that it has been a real genuine work of God. At the praise-meeting, with which the Mission closed, about one hundred rose up to testify that they had received a blessing.

Davis-square Mission, Inverness, N.B.—Gospel work has been carried on in this district with more or less success for the last quarter of a century. Within the last two years many tokens of the Lord's blessing have been received. The place of meeting, an old dwelling-house, has been found far too small, and otherwise quite unsuitable. We need help to build a Mission-hall. The people are of the poorest class, and non-churchgoers. The Mission work is conducted by working men and women belonging to the different churches in town. Detailed statements will be sent on application.

H. J. Fraser.

Rose-street, Inverness, N.B.

Mission Appeals.

Girls' School, Beyrout.—For some time past Miss Taylor, of the Moslem Girls' School here, has had heavy trials from lack of funds to support the twenty-five inmates and thirty day scholars who attend. She will be thankful if friends will kindly send in their contributions soon, which may be forwarded to Mr. W. Ferguson, 41, Manor-place, Edinburgh.

Young Girls in the Borough.—Mrs. E. Sowerbutts, 34, Warner-street, New Kent-road, S.E., is doing a good work amongst the young girls of Kent-street, Borough. From fifty to seventy attend the evening classes, the greater part of them being of the poorest in the neighbourhood. She would be glad of help in the shape of old clothing, books for prizes, funds for free tea, &c.

Mr. and Mrs. George Pearse's Mission.—They will be thankful to receive assistance towards their own personal work in Algeria. Letters addressed L'Agha, Algiers, will always reach them.

Victoria Hospital, Netley.—Will some of your readers, especially during the winter season, kindly entrust to my care any clothing which they may be able to spare from their own abundant stores for the benefit of the wives and children of invalid soldiers at this hospital? The Netley Charitable Fund does what it can to relieve distress, and to supplement the Government allowance of food and fuel, but clothing is sorely needed. I venture also to ask for books, periodicals, and illustrated papers (of any date) to cheer the lonely hours, and to hasten the recovery of the thousands of invalids who every year pass through this hospital.—G. N. Godwin, Chaplain.

Homes for the Aged Poor.—Miss Harrison writes: "We have 105 old people in the seven Homes now opened; their incomes being very small, it is impossible for them to have sufficient firing during the winter without help. Many are eighty years of age. Much help given in former years has been lost by the death of the giver." Subscriptions will be gladly received by the Hon. Sec., Miss S. A. Harrison, 5, Grand Acre-terrace, Anerley, S.E.

Field-lane Refuges and Ragged Schools.—During the past year we have been enabled to give 14,629 nights' lodgings to the deserving homeless poor, to train for domestic service 113 friendless or poor girls, to industrially train 100 boys, to give 26,000 breakfasts to the outcast at the Ragged Church, to provide a dinner for 750 of the destitute, and 480 poor families on Christmas Day, making a total of over 2000 persons weekly. In order to continue these efforts, at least £3000 must be raised by March 31. The Treasurer is Wilfrid A. Bevan, Esq., 54, Lombard-street, E.C.—Peregrine Platt, Secretary.

Soldiers' Home, Dover.—Funds are greatly needed to meet the expenses of this institution. The work in the past has been graciously owned of God. Miss F. E. Wright is the lady superintendent.

Southsea Mission, Portsmouth.—Mr. B. Dinnick, Ebenezer Cottage, Inglis-road, Havelock-park, Southsea, urgently appeals for help in fitting up one of the Mission-rooms as a coffee-room; the need of this, he says, is much felt in the neighbourhood.

Lowestoft.—Mrs. Bradley, of London, has delivered four Temperance addresses here. The attendances were not large, but the meetings were of excellent character.

THE THAMES CHURCH MISSION.

AFLOAT AND ASHORE.

FROM Putney to the Nore Lightship is a long stretch—nearly fifty miles—of the busiest river in the world. Independently of the main stream, there is a vast catalogue of creeks and canals, of wharves, and docks, and quays, connected with our river traffic, where seafaring men abound. Wherever these men, within the limits already mentioned, are to be found, on shipboard or on shore, the agents of the Thames Church Mission are supposed to follow them with the good news of salvation.



But the Thames is by no means all the ground sought to be covered by this most valuable Society, in regard to whose far-reaching work the venerable Earl of Shaftesbury, at its last annual meeting, spoke in such glowing terms. These are some of his lordship's words: "For moral purposes, for patriotic purposes, for social purposes, for religious purposes, there was never devised a better agency than the Thames Church Mission, and it ought not to want the means necessary to extend its operations."

It is not many months since we gave in THE CHRISTIAN some account of what we saw and heard of the Society's operations in the North Sea amongst the "Short Blue Fleet." Great efforts are being made to reach all the other fishing fleets. These Mission vessels are now afloat, doing, we understand, a glorious work. A fourth will be ready for sea early in the Spring. Still, there are needed at least four "more to follow." Since our return from the North Sea we have had the opportunity of witnessing something of this Society's work nearer home, amongst the navvies at Tilbury, as well as on the river.

THE NAVVIES AT TILBURY.

As many readers of THE CHRISTIAN are no doubt aware, a considerable tract of marsh land on the north side of the Thames is at the present moment being converted into a huge dock. This operation has, as a matter of course, concentrated in the neighbourhood of Tilbury a large staff of navvies (about 2000), many of them with families. To some extent, the difficulty of housing this new colony has been met by the contractors having built a number of huts on the works. Easily accessible to these, the Thames Church Mission has erected an iron building capable of holding some 500 or 600. This building serves as day and Sunday-school for the children, as shelter for the men during their dinner hour, as reading-room, as local post-office and savings bank, and on certain week evenings, as well as on Sundays for evangelistic services. The missionary in charge of the work here, Mr. George Simons, is a man who has received excellent training for it amongst the lodging-houses of Spitalfields, and is in every way a happy choice. He met us at the railway station, and accompanied us to the rude shelters for the men, situated in different parts of the works, known as

THE MUD HUTS.

In them, at the time of our visit, the men had just gathered for "dinner" and rest. It was an opportunity not to be lost. We visited as many of the primitive buildings as time would allow for, in each case distributing small books, delivering a brief Gospel message, and concluding with a short prayer. About a dozen men were in each hut. The seed thus scattered has already borne good fruit. One man we know of received blessing during a former visit, and has since been the means of leading several others to Christ. We found fruit also during our afternoon visit to some members of

THE SICK CLUB,

whilst the missionary was distributing their weekly allowance of 12s. One poor fellow, who had been laid aside for some weeks, completely broke down, his wife joining him, the moment a few pointed questions were asked him about his soul. He and his wife had been reading one of the small books given by the missionary, and it had made a deep impression upon them. After prayer, and the Gospel message delivered very simply, we had the joy of seeing both confess Christ. On another visit we found a Christian mother but recently bereaved of three dear little ones at one swoop, able to say, in the quiet assurance that all was for the best, "Thy will be done."

In the evening the Mission Hall was packed by navvies, their wives, and children. As in the North Sea, so also here, there is no doctor on the spot. The missionary has ready at hand a stock of lint bandages and simple remedies, which are not infrequently applied for, accidents being in no way uncommon amongst so many men. In many ways, therefore, this Mission is an incalculable boon to the navvies at Tilbury.



A "WORCESTER" BOY.

ON THE RIVER.

Ready to the minute appointed next morning, we found the little *Swan*, steam-launch of the Mission, waiting us at Gravesend, with the senior chaplain, Rev. Mr. Gadesden, on board ready for a cruise. Out in mid-stream lay one of the fine Orient liners, the *Iberia*, of about 5000 tons, taking in cargo and emigrant passengers for the Antipodes. Away we steamed towards her. The active chaplain was at once welcomed on board, and permission was given to visit any part of the vessel with his good books, and hold a service wherever, amid the bustle, circumstances permitted. Gratefully on all hands were the tracts and books received by the crew and passengers, "The Gospel Compass" being an especial favourite with the sailors.

Our first service was held in the engineers' quarters, the sailors listening attentively through a skeleton partition dividing them. Later in the day, as the passengers were beginning to settle down, we had another service, in the married quarters; and, later still, a concluding service, in the quarters of the single men. In each case the simple Gospel was declared and listened to attentively. At the close of each service numerous bundles of tracts, the gift of the Religious Tract Society, were freely distributed and most thankfully received. Quite a scramble was made after Messrs. Moody and Sankey's hymn-books, that they might have "something to sing" as well as "something to read" on the voyage. In this way many Christians will, no doubt, be brought into contact with each other, and have their faith strengthened during the forty days' voyage.

We spoke to several on board who were not ashamed to confess Christ. The tracts and books received were promised to be passed round, so that all might read them. We could not help being deeply moved as the chaplain announced, at the close of each service, "Now, if there are any of you who have not got a Bible, I am authorised by the British and Foreign Bible Society to present you with a New Testament." "It is the wish of this Society," continued he, "that no person should be allowed to leave the shores of England without a copy of the Word of God." This is a noble sentiment, and many were glad to accept the generous offer. Thus the Thames Church Mission, independently of its own work, becomes an important distributing medium of these two great societies. This kind of work is carried on all over the river, but space forbids further details now.

During the afternoon we steamed up the river, to hold a service among the lads on board the

TRAINING SHIP "WORCESTER,"

calling on our way upon some vessels in the stream. The importance of sound religious teaching to these lads on the *Worcester*, who are destined to become officers on other ships, it is impossible to estimate. Already several have gone from here bearing the precious seed and the influence of Christian example into other circles. God bless the efforts of the Thames Church Mission to reach them, and may many of them be able to sing, as we heard not a few voices on board the *Iberia* sing—

"Happy day, happy day,
When Jesus washed my sins away!"

This is a Mission doing a great and good work, and well deserves the prayers, the encouragement, and the means necessary to help on and extend its operations. The offices of the Society are at 31, New Bridge-street, Ludgate Circus, E.C., where all information may be obtained from Mr. E. J. Mather, Secretary. W. C. M.

REVIVALS.—Men say, "I don't believe in revivals; they are only temporary." If I thought that was true, I would say "Amen." My prayer has been for years that God will let me die when the spirit of revival dies out in my heart; I don't want to live any longer if I can't be used to some purpose.—*D. L. Moody.*

A Christmas Sermon.

By Mr. D. L. MOODY.

"There was no room for them in the inn."
—Luke ii. 7.

FOR four thousand years the Jews had been looking for Christ, and now he had come. And the first thing we read of Him is that there is no room for Him in the inn at Bethlehem.

The sinner's heart is very much like that little inn at Bethlehem; it has no room for Christ. If a prince comes to this country from some foreign land, there is sure to be room for him, and the best you have is not good enough to bestow upon him. Yet here is the Prince of Heaven, the Prince of Peace, come to earth, and there is no room for Him in the inn at Bethlehem!

Think what He came for; He came to seek and to save that which was lost—to redeem a lost world. He might have come with all the pomp and grandeur of heaven; He might have had a million of angels in his train. But He left behind Him all the glory He had with his Father, and stooped from the throne and went clear down into the manger, that He might get his arm under the vilest sinner and lift him up to the heights of glory.

Some one has said that the Jews did not know He was the Messiah, or they would have given Him a glorious reception. Would they? Why, we read that when the wise men came with the glad tidings that He was the King of the Jews, "Herod and all Jerusalem was troubled." There was no one in Jerusalem that wanted Him any more than in Bethlehem. Herod hunted for his life as if He were some terrible murderer, so that his parents were obliged to flee into a foreign land.

Has the world grown any better during these eighteen hundred years? Is Christ wanted to-day? If He should come again, would He be welcome? Would the nations of the earth receive Him with delight and gladness? What nation would make room for Him to-day? If it were put to the public vote, what nation would vote to have Him come back to be their King? Talk about England and America being Christian nations: do you think either of them would invite Him to come? Has England got room for Him? Eighteen hundred years have rolled by since He went away, and more has been written about Him and said about Him than any other man, or thousand men, or million men, and yet there is no nation under heaven that wants Him. When He was down here there was not a village in any part of the country that wanted Him. He went to Nazareth, where He was brought up; He went into the synagogue and began to tell out the glad tidings. They took Him to the brow of the hill, and would have cast Him into hell if they could. They put Him out of the town. And there is not a town or village under the sun to-day but would do the same. People say the world is growing so much better; but, as I have said, there is not a nation anywhere to-day that wants Him. Does Germany, or France, or England, or America?

Not only that; there is something a good deal worse than that. There is hardly a church in Christendom that wants Him. Go to any of the churches next Sunday, and ask if they would vote to have Him back. Why, my friends, the Church has not got room for Him. She is not praying and longing for his return. Go down to the Exchange and ask if they have got room for Him. Why, a good deal of the business would have to be done on different principles. Men would say, "We cannot make quite so much money, and we don't want Him." If it should be put to the vote in Parliament, would they have Him back? Is there room for Him among our statesmen, and noblemen, and those who are making our laws? Would they invite Him back? Why, there would be a great commotion among the nations of the earth if He were to come. The fact is, there is no room for Him in the world yet. Our homes, our churches, the nations of the earth, are like that little inn at Bethlehem. There is room for everything else; but in the Church and the world to-day is "no room for Him." It is one thing to talk about Christ and salvation, but when we come to talk about the return of a personal Christ, is there a Church that is crying for Him?

It is time for every true child of God to wake out of his sleep, to trim his lamp, and make ready for the return of the Lord Jesus Christ. If the nations of the world, if the churches, are not longing for his return, let us as individuals make room for Him. Look at the hundreds of thousands hastening down to death and ruin! Let us invite our rejected King back again to this world. Do not let us be like the men of Decapolis, who, when Christ snapped the fetters from the poor demoniac, came to Him, and with one accord constrained Him to depart out of their coasts. There was no room for Him in Decapolis.

There is a passage in the 7th chapter of John, last verse, that is very touching. It has often brought the tears to my eyes—"And every man went unto his own house." Then we read in the opening words of the 8th chapter (the two chapters should not be divided; they are really one)—"Jesus went into the Mount of Olives." There was no room for Him in Jerusalem that night; no one wanted Him. He had no house of his own to which He could go. "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head." Oh, friends, think of the Prince of Glory coming down into this world and having no place to lay his head; no one to receive Him. He had to go into the Mount of Olives and spend the night there alone. I have often thought that I would like to have had a house in Jerusalem that night, and to have invited Him there. But if I had, I suppose my door would have been locked against Him like the rest. There is one thing we can all do—our hearts can receive Him, and that will please Him best of all.

What a blessing Martha got by receiving Him into her house. There was one home at Bethany always open to Him. He was a welcome guest there, and he often went when He was tired and weary. They had room for Him there, and He will always go where there is room for Him. The moment you make room for Him in your hearts He will come in. Was it not the best thing Martha and Mary could have done to make room for Him? One day sickness came to that dwelling, and Lazarus lay on his dying bed. They had physicians, I suppose, from Jerusalem, and the moment they pronounced him to be in danger they sent a message and told Jesus that he was sick. The messenger goes and tells Jesus about it, but before he gets there Lazarus is dead. There is sorrow that night in Bethany. I can see those two broken-hearted sisters weeping over the body. They laid him away in the little graveyard at Bethany, and they came back to their dark and desolate home. Many of you know how dark a home seems when some loved one is gone. Some friends came to comfort them; but what poor comforters they were, compared to Him who was absent. The messenger came back and told them what Jesus had said, and at last He comes Himself. Out goes Martha to meet Him, and she says, "If Thou hadst been here my brother had not died." He calls for Mary, and away goes Martha and tells her, "The Master is come and calleth for thee." Is there a Mary here to-night whom the Master is calling? Up rises Mary to meet Him, and she, too, says, like Martha, "If Thou hadst been here my brother had not died." On that occasion were uttered some of the sublimest words that ever fell from the lips of the Son of God—"I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

I can see these two sisters, one on each side of Him. They tell Him all about their brother's sickness and his last messages, and the Son of God begins to weep. If there is a broken heart here to-day, Jesus is in full sympathy with you. You can have no friend like the Son of God. He has got power to help you. They go to the grave, and Jesus bids them take away the stone. Martha's faith begins to stagger. Some one has said it was a blessed privilege to roll away the stone. It is a blessed privilege to do anything the Master tells us to do. With a word the Son of God calls him up—"Lazarus come forth." The moment Lazarus heard his voice he knew it, and forth he came out of the sepulchre. Look at him as he goes back to the house, arm-in-arm with the Son of God. How astonished the people must have been; they must have gone mad almost with excitement. Look into that little home: there is Jesus at the table, and Lazarus; Martha still serves, and Mary looks on in wonder.

Sinner, was it not the best thing Martha could have done to make room for Christ? You do not know how near death is. The best thing you can do is to receive the Resurrection and the Life into your home and your heart. If the nations, if the professing Church, won't have Him, let us welcome Him into our hearts. Say this minute, "Welcome, thrice welcome, Son of God, into this heart of mine." He will come. What does he say? Hark! "Behold, I stand at the door and knock; if any man hear my voice and will open the door, I will come in to him and sup with him, and he with Me." Does your heart throb? Do you hear the still small voice whispering to you to let Him in? That is Jesus; He wants to come into your heart to-night.

Sinner, receive Him. Then let death come; you can shout over death and the grave and hell. He holds the keys of death, and it has no power over you. May God help you to make room for Christ. You make room for Him here, and He will make room for you up yonder. He will come back by-and-bye, and receive his own out of this dark world into that home He has gone to prepare. "As many as received Him to them gave He power to become the sons of God."

Did you ever have a period in your life when you felt as if no one wanted you? I had that experience for about two days, and it nearly broke my heart. I wanted to die. It was a terrible thought that no one wanted me. I was a stranger in a strange city looking for work. I went from place to place, and got only a gruff answer—"No, sir;" "No, sir." No one wanted me. It seems as if the Son of God must have had something of that feeling down here; no one wanted Him. The world did not want Him; it took Him and put Him to death. If He should come into this audience, and go from seat to seat,

would you say "No, Jesus, I do not want you; go thy way this time;" or would you open your heart and let Him in? In one place it speaks of his locks being wet with the dews of the night. Oh, may God help every unsaved soul here to receive the Son of God. He has gone up on high to make room there for us. We are told in one place that He looked towards heaven and sighed. He saw sickness and disease and death all around Him, and no one wanted Him, so He looked towards *home*. I can imagine He was home-sick. There He was loved by all. Oh, sinner, won't you have this rejected King? Won't you do as Martha and Mary did—receive Him into your heart and home this very hour?

A BIT OF PAPER.

OPPOSITE me in the car sat a man whose face interested me greatly. It was handsome, without that extreme perfection of feature which so often indicates lack of character. I read noble traits there, but intuitively I felt that they had been dwarfed by evil influences. His brow was large and intellectual, his mouth firm and beautiful, save for a cynical expression which I thought habitual rather than natural. What had first attracted my attention, however, was an eager unrest in his fine brown eyes. I mentally said, He has drained the world's cup to the dregs, and concludes there is not any good thing left, while involuntarily the good in his nature is seeking and still hoping for something real and true.

My thoughts were interrupted by his saying eagerly: "For God's sake, madam, if you have any pity—" I turned in the direction of his glance, and found a woman at my side in a convulsion. My heart was at once aroused to fullest sympathy. I supported the poor sufferer as best I could while the gentleman stopped the car and himself assisted in carrying her to an adjacent drug store, in the ante-room of which was fortunately a comfortable lounge. In our efforts to resuscitate her I unfastened her dress. As I did so a well-worn purse fell out. I immediately searched its contents for some clue to her identity, but in vain. There were a few silver pieces, and a slip of paper, on which was written in a cramped hand these words: "The Blood of Jesus Christ cleanseth from all sin." The poor woman, conscious, though unable to speak, smiled as her eyes fell upon the paper, and reached out her trembling hand to receive it.

When she was at last able to give us her address, we hired a cab and took her home. On our way thither she gave us a sketch of her history. It was the old story of poverty, distress, and widowhood. Her heart had been full of rebellion for the heavy sorrows laid upon her until one day she had strayed into "a Moody Meeting," where she heard the words which had carried such a blessing to her soul. "I would not remain long," she recounted. "I had dropped in partly to rest, partly from curiosity; but as I left the building Mr. Moody uttered that sentence. It clung to me all the way home, and I did not rest until I had written it on that bit of paper. I read it over and over again until I knew it was true—true that I was a sinner, and true that Jesus could wash me clean, even me. I had no one to teach me what to do, only the Spirit led me. Since then my life has not seemed so hard. I am a seamstress; had been down town to take home my work and receive the miserable pittance for my labour. Years ago I was subjected to these bad spells. I suppose my sewing late at night has brought them back. It will go hard with my little ones when I can no longer work, but if the Lord Jesus is able to cleanse my sin, He is able to care for them. That little slip of paper is my best treasure."

"I will give you gold for it," said the strange gentleman, drawing a piece of money from his pocket. For a moment a vision of the comforts it would buy must have flashed through her mind, but remarking his sceptical look, her faith stood the test. "You would tempt me, sir. No, I will not sell God's best blessing to me."

"Do not refuse him," I said; "it may do for him what it has done for you."

In an instant her features lighted up. "Oh, take it, sir," she urged, "without the gold. God's grace is 'without money, without price,' and may he bless it for your happiness and good." He took it from her hand and dropped it carelessly into his vest pocket. All through he had shown the forethought and tenderness of a woman, but now his face settled back to the old expression.

We found the home of our charge to be poor and bare enough, though neat in the extreme. After a few kind words the gentleman left us, and after his departure we found on the table a twenty-dollar gold piece.

I afterwards secured plain sewing for the woman from private individuals, which paid her better with just half the toil. Her health improved, and in time she was enabled to move to a better locality. I interested friends in her behalf and fitted her children out for school. So her prospects brightened.

Two years had passed, and one morning, as I was walking down Broadway, I saw a gentleman descending the steps of the Astor House and watching me intently. He hesitated a moment, then hastened towards me with outstretched hand. Somewhat embarrassed, I said, "Your face, sir, is familiar, but I cannot name you."

"Did we not together act the part of 'good Samaritans' towards a poor creature in distress?" Then of course I knew him and said so. "You will please pardon my taking advantage of that chance meeting to address you now, but I am interested to know the fate of the person we befriended. I left town that night for my home in the Far West, and this is my first return to New York. I consider my meeting with you to-day a most happy coincidence."

I told him of course all the above facts regarding the woman, and he seemed much gratified.

"Will you see her again?" he asked. I replied in the affirmative.

"Then give her this, please," he added, taking from his memoranda the memorable slip of paper, "and tell her it proved a blessing as she prayed it might. I, too, know and feel that the 'blood of Jesus Christ cleanseth from all sin.'"

Having sons of my own, my motherly heart became more than ever interested in the young man, and I invited him to my house, where he gave me a glimpse of his past life, and a full description of his conversion.

Reared in wealth, he had become a devotee of the world, until, satiated with its pleasures and its sins, he grew tired of life itself. He became sceptical as to the existence of any real good, and yet his heart continually longed for something, he knew not what.

The woman's simple story of her faith, told when his heart was softened by the suffering he had seen, greatly impressed him. The paper she gave him seemed, he explained, like a "live thing in his pocket." The words haunted him day and night until he was thoroughly convicted and converted.

I thought it a beautiful illustration of God's providence, and it strengthens my belief that there is no such thing as chance, but that

> "God moves in a mysterious way
> His wonders to perform."

—*American Messenger.*

New Departure in Emigration Work.

By Mr. Wm. Quarrier, Glasgow.

WHEN we started for Canada this year our intention was to visit the North-West territory, of which we had heard so much, to see what prospects there might be of openings for the advancement in life of our elder lads who are ready to take up lands for themselves; and also that we might be able from personal knowledge to answer the many inquiries which are addressed to us from time to time. Circumstances prevented us from accomplishing our proposed visit this year, but we hope at a future date to overtake it. From meeting in Canada with a number of lads who went out in former years, and with others who have come home to visit us, and returned again to their adopted country, it has been impressed upon our minds that in our relationship as guardians we ought to be in a position to give the deserving among them who have grown to manhood or womanhood some help in starting them in educational, agricultural, or commercial pursuits. The Government of Canada has intimated that about £120 would be sufficient to enable a young man to settle down on 160 acres of free grant land in Manitoba, and provide him with a house, stock, and implements to begin with. Many of our lads are qualified to manage farms of their own, but want of capital, and the high rate of interest charged on the other side, is an insuperable barrier to most of them.

We propose, therefore, to lend to such as prove themselves deserving, and have abilities for the work, the necessary capital, without interest, say £120, on security, to be paid back in yearly instalments, not less than the amount of interest would be. We estimate that the capital would thus be paid back in from five to ten years, and we would have it again in our possession to help others. A friend who has liberally contributed towards the emigration work in the past has agreed to give the amount necessary to start one, and we trust others will follow his example by giving the whole amount, or part of it, that we may be in possession of means to still further help the hundreds who are now rising up to fill useful places in the land of the West. We think the Government would give us a section of land, so that the lads might settle down under favourable circumstances, and become a blessing to one another and to the country. The project, we believe, would be a stimulus to many of the lads who are content to remain as they are because of the hindrances in their way through want of capital. We throw out the suggestion, and leave the Lord to decide the matter by the amount of money He shall send for the purpose.

For the Young.



A HAPPY CHRISTMAS.

HAPPY, happy Christmas
Be yours to-day!
Oh, not the failing measure
Of fleeting earthly pleasure;
But Christmas joy, abiding.
While years are swiftly gliding,
Be yours, I pray,
Through Him who gave us Christmas Day!

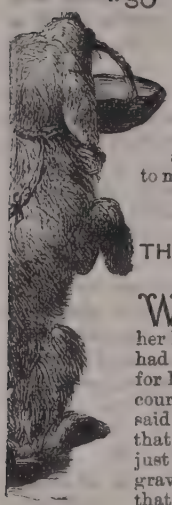
Francis Ridley Havergal.

THE HEART CHANGED.

A LITTLE fellow in India once explained the change he had experienced thus:—"Once," said he, "my heart was as hard as a stone; now it is as tender as my eye."

Jesus is my Leader,
Jesus is my King;
Jesus makes me happy,
And of Him I'll sing.

"SO PLEASED TO MIND."

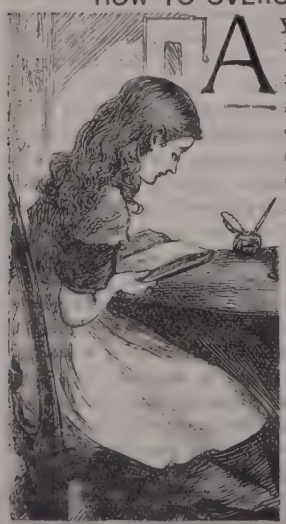


"I OFTEN wish that I could mind God as my dog minds me," said a little boy, looking thoughtfully on his shaggy friend; "he always looks so pleased to mind, and I don't."

THE TIME TO SERVE GOD.

WE visited a woman of ninety, as she lay on her last bed of sickness. She had been hoping in Christ for half a century. In the course of conversation she said: "Tell all the children that an old woman, who is just on the borders of the grave, is very much grieved that she did not begin to love the Saviour when she was a child. Tell them, 'Youth is the time to serve the Lord.'"

HOW TO OVERCOME.



A YOUNG girl said the other day to a friend, "Since I gave my heart to Jesus my lessons seem easier, and everything at home moves more smoothly." Yes, everything is different when Jesus is in the heart. Rough places are made smooth, crooked places straight, and hard things become easy because we have such a wondrous helper.

Lo! He stands and calls to thee:
"What wilt thou then have of Me?"
Rise, and tell Him all thy need;
Rise,—He calleth thee indeed.

HARRY'S LANTERN.



SOME time ago, one Christmas Eve, Harry was sent on an errand. After giving him his message, his mother said, "Be sure you take the lantern with you, Harry." "What do I want with the lantern?" asked the boy; "I know the way fast enough." But very soon Harry found he was mistaken. First he stumbled into a hole, then he fell into a ditch, returning home covered with mud and bruises. The lantern would have saved him from all this. How foolish he was not to have taken it! But what shall be said of those who refuse to take God's Word as the lamp unto their feet, and the light to their path? Are they not still more foolish?



RUTH'S HAPPY CHRISTMAS.

RUTH was an orphan. When her father died the pretty cottage had to be left, and Ruth and her mother were obliged to go to work. Ruth had given her heart to Jesus, and her happiness could be seen in her bright beaming face.

Polly Smith was glad to know Ruth Hampson, for Ruth had led her to the Saviour. A few days before Christmas, as Polly was singing to the baby that beautiful hymn,

"Just as I am, without one plea,"

the heart of her father was touched, and that very day he believed in Jesus, and was saved.

Mr. Smith had been out of work for some weeks, so that the little family could not look forward to a very bright Christmas-time. But it had struck Mrs. Hampson and Ruth that the hamper of good things that had been sent might be shared with the Smiths; so an invitation was given. How delighted were they when they entered the room on Christmas Day, and were welcomed by Ruth and her mother! What joy seemed to dwell in that humble home! Over the fire-place were the words, "Peace on earth," and several paper flowers and bits of holly decorated the few pictures on the wall.

A very happy day was spent by the little company, especially by Ruth and her mother, for the Lord Jesus Himself said, "It is more blessed to give than to receive."

Abridged from "Ruth's Christmas."



O BIRD, warbling your passionate trill,
Bearing your burden to forest and rill;
Speed away! on your swift, rapturous wing,
Take to dear hearts the message you bring:
"Some duty God giveth,
To great and to small,
And none of us liveth
For self, but for all." H. M. W.

"I'VE FOUND CHRIST!"

A YOUNG convert in Ireland, whose countenance told of the happiness of his soul, was asked by a bystander, "What is it that makes you so happy?" He replied, "I've found Christ; He has saved me; and if that is not enough to make a person happy, I do not know what is."

"GOOD BYE, JESUS HAS COME."

A MOTHER had a little boy who was dying; he looked out of the window, and said he saw dark mountains over there, and asked his mother if she wouldn't take him in her arms and carry him over the mountains. Then Eddie said, "Don't you hear the angels, mother? O take me!" She told him that Jesus would take him, and the little fellow prayed, and then opened his eyes, and said, "Good bye, mother; Jesus has come."

"I KNOW GOD HEARS ME."



A LITTLE girl being asked, "Why do you pray to God?" replied, "Because I know He hears me, and I love to pray to Him." "But how do you know He hears you?" Putting her little hand to her heart, she said, "I know He does, for there is something here that tells me so."

A GOOD PLAN.

WE feel far happier when we give to the Lord something of our own—something that has cost us an effort to get. Said a little girl to her father, "Papa, please let me have an apple tree this season."

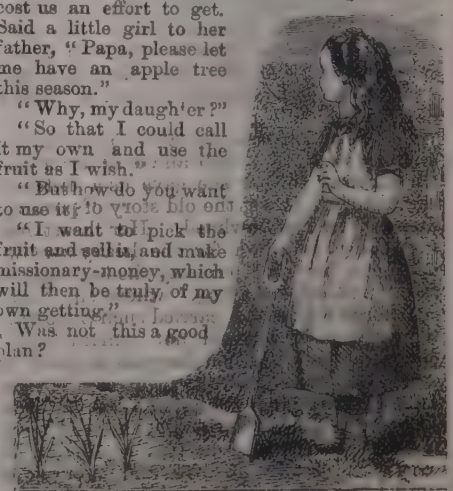
"Why, my daughter?"

"So that I could call it my own and use the fruit as I wish."

"But how do you want to use it?"

"I want to pick the fruit and sell it, and make missionary-money, which will then be truly of my own getting."

Was not this a good plan?



The Story of a Robin.

IN the lonely days of autumn
When the nights were growing chill,
When the blast across the moorland
Round the house came moaning shrill,

Paler grew our infant Mabel,
And the sunshine of her eyes
Faded, as the golden twilight
In the days of summer dies.

Well we knew the hour was coming
When our sunbeam would depart,
And we sought to still the sighing
Of each other's heavy heart.

At the brook beyond the garden,
Where our dear one used to play,
Loudly rushed the swollen current
On the sad November day.



O! how lifeless looked the tree tops
Through the dewy window pane,
And the birdies in the branches
For their playmate called in vain.

Everywhere there seemed a whisper
Through the stillness and decay—
Mabel to the land of shadows
Soon, O soon, must haste away.

Came at last the dark December,
Then within the tiny bed,
Resting patient on the pillow,
Lay our darling's aching head.

To her room a robin redbreast
Through the window-lattice flew,
Close beside the bed he settled,
And the omen well we knew.

For a weird unwelcome echo
In each bosom strangely stirred,
As we caught the tender grief-note
Of the plaintive little bird.

There he rested, tame and fearless,
Never leaving till the day
When our Mabel's happy spirit
Burst its bond of earthly clay.

When it soared on angel's pinions
To another home on high,
Where the flow'rets never wither,
And no teardrops dim the eye.

Fled he then; but in the spring-time,
When had passed our night of pain,
And the earth broke forth in singing
For her brightness come again,

Lo! he lighted on the threshold,
As if downward from above
Had he come to bear a message
From the land of light and love.

What it was we never doubted;
O! the rest that Jesus gives—
In the fair unclouded Eden
Mabel with the Master lives.

S. S. McCURRY.

Sympathy.

BY CATHERINE SHAW.

"I'M so hungry, little Miss; can't you give us a piece of bread?"

"I hasn't dot any bread," answered little Alice, in her white dress and crimson hat and sash, edging back against the seat of her father's elm tree; for she felt a little bit frightened of the ragged boy in his torn grey clothes and tattered shirt, who looked so utterly forlorn and miserable.

"Not a bit at 'ome?" asked the boy, persistently.

"Oh yes, lots!" said Alice, looking round nervously.

"And you can't spare me a *bit?*" asked the boy, reproachfully.

"Haven't you got no mo'ver? She would give you p'enty."

"I haven't got no mother. There now."

Alice's eyes began to grow dim in pity. After all, if this ragged boy had no *mother*, how could he have anything nice; for did not her mother do all for her?

"I'll wun in and ask my mo'ver," she said then, "'cause she says we ought to love poor children: only I forgot." Then, stopping short, and raising her eyes beseechingly to his face, she gently added—

"But mo'ver says *Jesus* never forgets."



ALICE AND THE MO'VERLESS BOY.

* Extracted, by permission, with illustration, from "DAINTY DRAWINGS FOR LITTLE PAINTERS." (1s. *J. F. Shaw & Co.*) Outline pictures by T. Pym, with descriptive stories by Catherine Shaw. A really splendid gift-book for little people with artistic tendencies.

The Angels' Song.

LIST to the Angels' song!
Borne on the wings of thought, to us, along
The vistas of the year;
We catch the chorus still,
"Peace unto men, goodwill,
And to our God, glory through highest spheres;
Good tidings"—so they sing—
"Of joy, great joy, we bring,
For unto you a child is born this day,
A Son, a Saviour, who shall take away
His people's sins, and reign in righteousness."
Jesus, the name by which He comes to bless,
Jesus, the name which we with joy confess,
While angels tell,
He comes with us to dwell,
As Christ the Lord; Jesus Emmanuel!

J. H. S.

Postal Evangelisation.

M. DARDIER, of Geneva, has issued an interesting report of the work of disseminating scriptural truth in France by means of the post, in which he has been engaged for the past twelve years. Selecting his tract or book according to the rank and education of the person who was to receive it, he sent it forth prayerfully, accompanied generally by an autograph or printed letter.

After the circulation of various tracts in this manner by M. Dardier, an invalid Christian lady became interested in his work, and, at her own expense, printed an edition of 4000 copies of the Count de Gasparin's book, "Le Bonheur." Madame de Gasparin also presented 2000 copies of her husband's work, "La Famille," as well as some of his other books. These were sent to judges, préfets, and other public functionaries. Many encouraging letters were received in reply, some of them asking M. Dardier to forward to the writer a copy of the New Testament.

Perhaps the most important work done by this agency has been the sending of 40,405 New Testaments to the teachers of the young in sixty-six different departments of France. The wish of M. Dardier's heart is now to be able to send others into the twenty remaining departments. The British and Foreign Bible Society having made a grant of 500 Italian Testaments, some of these were sent to teachers in the island of Corsica.

No paid agents being employed, all the money spent is expended in books and cost of postage: when the coffers are empty the work stops. M. Dardier urges the formation of associations of three or four Christians in various places to undertake to send books to different classes of people in the French towns near which they reside

CHRISTMAS POEMS.

THE ROAD TO HEAVEN.

By Mr. G. R. SIMS.

HOW is the boy this morning? Why do you shake your head?
Ah! I can see what's happened—there's a screen drawn round the bed.
So poor little Mike is sleeping the last long sleep of all;
I'm sorry—but who could wonder, after that dreadful fall?

Let me look at him, Doctor,—poor little London waif!
His frail barque's out of the tempest, and lies in God's harbour safe;
It's better he died in the ward here, better a thousand times,
Than have wandered back to the alley, with its squalor and nameless crimes.

Too young for the slum to sully, he's gone to the wonderland
To look on the thousand marvels that he scarce could understand.
Poor little baby outcast, poor little waif of sin!
He has gone, and the pitying angels have carried the cripple in.

Didn't you know his story?—Ah, you weren't here, I believe,
When they brought the poor little fellow to the hospital, Christmas Eve.
It was I who came here with him, it was I who saw him go
Over the bridge that evening, into the Thames below.

'Twas a raw cold air that evening—a biting Christmassy frost—
I was looking about for a collie—a favourite dog I'd lost.
Some ragged boys, so they told me, had been seen with one that night
In one of the bridge recesses, so I hunted left and right.

You know the stone recesses—with the long, broad bench of stone,
To many a weary outcast as welcome as monarch's throne;
On the fiercest night you may see them, as crouched in the dark they lie,
Like the hunted vermin, striving to hide from the hounds in cry.

The seats that night were empty, for the morrow was Christmas Day,
And even the outcast loafers seemed to have slunk away;
They had found a warmer shelter—some casual ward, maybe—
They'd manage a morning's labour for the sake of the meat and tea.

I fancied the seats were empty, but, as I passed along,
Out of the darkness floated the words of a Christmas song,
Sung in a childish treble—'twas a boy's voice, hoarse with cold,
Quavering out the anthem, of angels and harps of gold.

I stood where the shadows hid me, and peered about until
I could see two ragged urchins, blue with the icy chill,
Cuddling close together, crouched on a big stone seat—
Two little homeless arabs, waifs of the London street.

One was singing the carol, when the other, with big round eyes—
It was Mike—looked up in wonder, and said, "Jack, when we dies
Is that the place as we goes to—that place where ye're dressed in white?
And 'as golden 'arps to play on, and it's warm, and jolly, and bright?

"Is that what they mean by 'eaven, as the mission coves talks about,
Where the children's always happy, and nobody kicks 'em out?"
Jack nodded his head assenting, and then I listened and heard
The talk of the little arabs—listened to every word.

Jack was a Sunday scholar, so I gathered from what he said,
But he sang in the road for a living—his father and mother were dead;
And he had a drunken granny, who turned him into the street—
She drank what he earned, and often he hadn't a crust to eat.

He told little Mike of heaven, in his rough, untutored way,
He made it a land of glory, where the children sing all day;
And Mike, he shivered and listened, and told *his* tale to his friend,
How he was starved and beaten—'twas a tale one's heart to rend.

He'd a drunken father and mother, who sent him out to beg,
Though he'd just got over a fever, and was lame with a withered leg;
He told how he daren't crawl homeward, because he had begged in vain,
And his parents' brutal fury haunted his baby brain.

"I wish I could go to 'eaven," he cried, as he shook with fright;
"If I thought as they'd only take me, why I'd go this very night.
Which is the way to 'eaven? How d'ye get there, Jack?"
Jack climbed on the bridge's coping, and looked at the water black.

"That there's *one* road to 'eaven," he said, as he pointed down
To where the cold Thames water surged muddy and thick and brown.
"If we was to fall in there, Mike, we'd be dead; and right through there
Is the place where it's always sunshine, and the angels has crowns to wear."

Mike rose and looked at the water, he peered in the big broad stream,
Perhaps with a childish notion he might catch the golden gleam
Of the far-off land of glory. He leaned right over and cried,
"If them are the gates of 'eaven, how I'd like to be inside!"

He stood but a moment looking—how it happened I cannot tell—
When he seemed to lose his balance, gave a short, shrill cry, and fell—
Fell over the narrow coping, and I heard his poor head strike
With a thud on the parapet under, then splash in the Thames went Mike.

* * * * *

We brought him here that evening. For help I had managed to shout—
A boat put off from the landing, and they dragged his body out;
His forehead was cut and bleeding, but a vestige of life we found;
When they brought him here he was senseless, but slowly the child came round.

I came here on Christmas morning—the ward was all bright and gay
With mistletoe, green, and holly, in honour of Christmas Day;
And the patients had clean white garments, and a few in the room out there
Had joined in a Christmas service—they were singing a Christmas air.

They were singing a Christmas carol when Mike from his stupor woke,
And dim on his wandering senses the strange surroundings broke.
Half dreamily he remembered the tale he had heard from Jack—
The song, and the white-robed angels, the warm bright heaven came back.

"I'm in heaven," he whispered faintly. "Yes, Jack must have told me true!"
And as he looked about him, came the kind old surgeon through.
Mike gazed at his face a moment, put his hand to his fevered head,
Then to the kind old doctor, "Please, are you God?" he said.

Poor little Mike! 'twas heaven, this hospital ward to him—
A heaven of warmth and comfort, till the flickering lamp grew dim:
And he lay like a tired baby in a dreamless, gentle rest,
And now he is safe for ever where such as he are best.

This is the day of scoffers, but who shall say that night,
When Mike asked the road to heaven, that Jack didn't tell him right?
'Twas the children's Jesus pointed the way to the kingdom come
For the poor little tired arab, the waif of a London slum.

Reveillez.

AN ADVENT HYMN.

AROUSE, arouse, ye careless ones,
Nor slumber at your posts;
With mighty strides your Leader comes,
He is the Lord of Hosts!

Is this a time to sit at ease,
And fold your listless hands,
When Omega will soon be here,
To make his just demands?

E'en now amid the rebel camps,
He walks in humblest guise;
His glory veiled, though heavenly grace
Beams from his loving eyes.

No rest is his, for all the night
He toils the lost to find;
The sick to heal, the weak to help,
The broken heart to bind.

See where his blood-stained flag of truce
Waves o'er the souls of men;
Rush in, rush in, bring out the dead,
They all shall live again!

Lo, groups of little children dear
Around his banner crowd;
Poor tender lambs! affrighted all,
They weep and cry aloud.

They sob for parents, sisters, friends,
They mingle groans with tears;
Go, show them Jesus—tell them He
Can take away their fears.

What? do ye say the night is dark,
Too dark to see a face;
Shame on ye, shame! where are your lamps,
And where the oil of grace?

Behold the lovely Orient,
Aglow with golden light;
And soon the Sun of Righteousness
Shall chase away the night.

Arouse, arouse, the morning breaks,
The dawn is ushered in;
You slumber long—the day's at hand—
For Jesus fight and win!

EVANGELA.

THE MIDNIGHT WORKER.*

By Mrs. SEWELL.

THE long winter's night was stealing away,
The millions of London slept;
But many a window was glimmering still
Where's Poverty's vigil was kept.

One storm-battered house by the dark river's side
Showed ever a flickering flame;
And hour after hour, through the silent night,
That light flickered on the same.

Who's burning that light? for the midnight hand
The clock is now striking one;
A button-hole maker sits there at her work,
A widow she is, and alone.

The swift-flying needle has dropped from her hand,
She steals to her children's bed;
She kisses them softly, and tenderly strokes
Each dear little slumberer's head.

"Oh, babies! my babies!" she wearily sighed,
"I wish I could lie down and sleep;
But sleep may not rest on my eyelids to-night—
I must work, but I may not weep.

"Your father lies deep in his snow-covered bed,
And I'm almost glad he is there!
Did I say I was glad? Oh, no! Robin, no!
But I promised you not to despair!

"I'll sit down and think—It is now long ago
Since I had the time for thought—
I'll sit and think over a minute or two
The changes that death has brought.

"But first let me think: he departed in peace,
He hoped all his sins were forgiven;
He trusted in God, and he's gone to his rest—
To his rest with the blessed in Heaven.

"I'll thank God for that! though I'm left here alone,
Though the babies are both so small;
I'm father and mother, and woman and man,
With one pair of hands for all.

"Poor Robin said, 'Maggie, 'tis best not to think;
By thinking—you're like to go mad;
Take things as they come, and do for the best,
And never look out for the bad.'

"But oh! I must think—I've the money to earn,
And there's to make both ends meet;
The rent must be paid, and light must be had,
And we must have something to eat.

"How can it be done? I have button-hole work,
And cannot get other to do;
Five pennies, and thirty-six holes to make,
With that I shall never pull through.

"I'll work all the day, and most part of the night,
Nor trouble to think it is late;
But I'm not the woman that once I was,
Though now I'm but twenty-eight.

"And should I be ill! Oh! I daren't think of that,
So many poor women go mad;
My dear Robin said it was dangerous sport,
To look out for anything bad.

"But suppose I were ill, and the rent was unpaid?
There's no choice for me but one:
The workhouse for them, and the madhouse for me,
Good heavens! Could nothing be done?

"'Tis said God is good—Ah! I wish I knew how
Poor folks could get under his care,
They say—if we pray—we shall never know want!
Oh! I wish I could pray that prayer.

"I can't see it through, and my thoughts run wrong;
I cannot tell wrong from right;
I doubt I am wicked—I hope I am not—
But I'm often bewildered quite.

How can I be good here, with nothing but work?
Working on—slaving on day and night;
With nothing to hope for, with nothing to look for,
But morning without any light.

"And then the poor children, in this naked room,
They are clinging about me all day;
They make me so nervous—and then I am cross,
And drive them both out of the way.

"Do none of the ladies who live at their ease,
With store of good clothing to wear,
Who sit without work by their beautiful fires,
And plenty of coals to spare:

"Do none of them know—day following day,
To toil under deepening gloom? night,
Do they know what it is, in the dead of the night,
Half frantic to pace the room?

"No—none of them ever were driven so far
As the famishing gasp for life;
Beneath the hard hand of oppression to writhe,
To struggle and fail in the strife.

"And then follow on to the uttermost end,
A dreary and tearless despair,
With blackness and barrenness closing you in,
And emptiness everywhere.

"But foolish I am to be going on so—
I'm meaning to work like a slave:
I mean to do all that a woman can do.
Poor Robin! he said I was brave.

"I can't see it through—but my thinking won't do;
I'll work, and I'll do for the best;
And I'll trust in God, as my poor Robin did—
I'll trust Him and leave all the rest."

The grey chilly morn looked into the room,
Through the curtainless window pane,
The swift flying needle and resolute hand,
Were fighting the battle again.

* From THE SUFFERING POOR, a small collection of new and touching poems by the popular author of "Mother's Last Words." (6d. *Jarrold & Sons.*) All profits from the sale of this little volume will be devoted to the work recently commenced among the "Outcast Poor" in East London.

THE CHRISTMAS GUEST.

"Immanuel, God with us."—MATT. i. 23.

O THOU great Friend of sinners, Prince of Peace!
Come, be our Friend, and bid all tumult cease.
Enter our home at this blest Christmastide,
And be our Guest; come and with us abide.

We make Thee room, we open wide the door,
Come in, O Lord, and thence go out no more.
We would for Thee a sacred feast prepare.
Come! sup with us, O Christ, on heaven's own fare.

To such a King, we fain would give our best,
Honoured to be the hosts of such a guest.
Enter our home at this blest Christmastide,
Come, Saviour King, and with us now abide.

Enter, O Christ, and let nought greet Thine ear,
But such as it is fitting Thou shouldst hear.
Let thy keen searching eyes no actions see
But such as are well pleasing unto Thee.

Take thou the vacant chair, and let us see
That no incourtesy is marked by Thee.
Serving each other may we gain Thy smile,
Remembering Thee, but not with selfish guile.

So may we act thy presence to retain,
And so may we thy lasting favour gain.
Enter our home at this blest Christmastide;
Enter, O Christ, and with us now abide.

But there are homes, which long have closed the door
Against Thee; wilt thou visit them once more?
Knock loudly and more loud, perchance even yet
Their past unkindness they may sore regret.

Unkind they have been to thy tender love,
Which brought Thee from thy dwelling above,
And made Thee ask in their poor hearts a home.
Oh, show them, Saviour, wherefore Thou didst come.

They ope their doors to others; but when Thou
Dost knock thereat, they will not even allow
Their ears to hear, but shut them closer still,
And care not that the night is damp and chill.

Thou couldst the door break open, but I know
Thou surely never yet hast entered so.
Oh make *them* open, so wilt thou go in,
And they at last true Christmas joys begin.

Thy hands are laden with a plenteous store
Of Christmas blessings, but Thou hast still more,
And he who lets Thee in doth let in heaven,
For all good gifts with Thine own self are given.

Oh open many eyes this Christmastide,
Then shall the fast-closed doors fly open wide,
Then shall homes welcome Thee to be their guest
Thus will the Christmas be most truly blest.

FAIRELIE THORNTON.

Soldiers in Italy.

AS there were to be no Grand Manœuvres in Central Italy this year, Signor Capellini went in July to visit the Camps of Instruction in the South, where there were some regiments that were to come to Rome in September; he thus prepared the way for his winter's work. He was able to distribute many books and tracts, and had good reason to hope that his work would not be in vain. He subsequently visited the regiments quartered at Ricti and Spoleto, where he gave Bibles to those who had not yet received them.

The 11th of November being the *fête* of San Martino, is a military holiday. A special meeting was attended by a large number of soldiers, presided over by Rev. Mr. Gray, after whose opening words, Signor Capellini gave an address on "Luther." The following evening a meeting of a social character was held in the house of Signor Capellini. Many non-commissioned officers were present.

It is earnestly hoped that Christian visitors to Rome will go to see Signor Capellini, and make themselves personally acquainted with his work. His address is 14, Via Pozzo della Carnacchia, Rome. Reports can be had from Mrs. L. W. Fairley, 33, Holland-park, Nottinghill, W.

Pastor Jacob in Oroomiah.

I THINK the readers of THE CHRISTIAN will be interested in the following incidents which I have extracted from my father's last monthly report:—

"On a Saturday night, when I was sitting in my room, unexpectedly there came in three Mohammedans, young men. It seemed to me very much like the story of Nicodemus in the night. I inquired if they wished any things, Their reply was, 'Just to see you we come, and to hear God's Word from you, and pray with us, too.' I entered on religious subjects with them for a considerable time. They seemed to listen very eagerly to the Word of God. In closing in prayer they took off their hats, and in strains of joy repeated 'Amen,' and parted in expressions of gratitude to me. We have seen many similar cases with these poor anxious Mohammedan souls searching favourable opportunities to inquire for the way of salvation, but who dare not to do so for want of religious freedom.

"The other day I went to Shikeslano's house (which means the holiest of Mohammedans), when I found a very good opportunity to speak, while many were present. I tried to introduce the Gospel message, dwelling on the good results which issue from Christian governments, especially referring to Great Britain, and then marking the Turkish and Persian Empires, how wretched and corrupted are their countries and laws. This chief man acknowledged the good traits and admirable things which belong to Christians, and declared: 'Certainly they are much better than we are.' He could not deny what he learned of them.

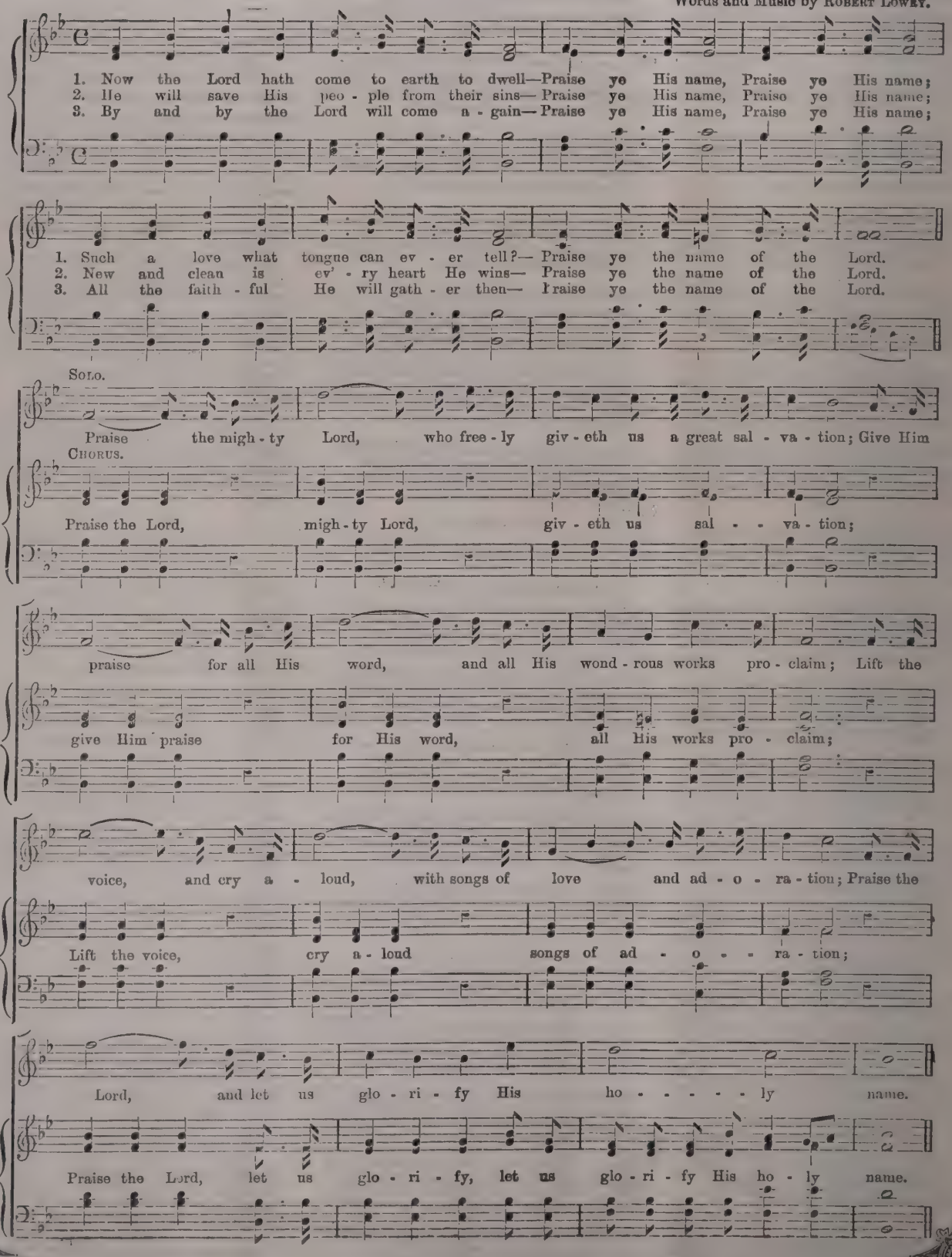
"We have sixteen new converts from the Mohammedans. It is quite a little church. They seem to be very good in their behaviour and also try to convert some of their friends and neighbours to Christianity."

JOSEPH, son of Pastor Jacob.
97, *Withington-road, Whalley-range, Manchester.*

Christmas Hymn.

"PRAISE YE HIS NAME."

Words and Music by ROBERT LOWRY.



THE CITY OF REFUGE.

THE illustration represents the escape to the City of Refuge of the "manslayer" from his pursuer, as described in Deuteronomy xix. It is engraved, by permission, from a photograph of a panel by Mr. George Tinworth, the well-known "painter in terra-cotta." The photograph is one of many others published by Messrs. Doulton, of the Lambeth Pottery Works, in a very elegant volume, containing "A Critical Essay on the Life and Works of George Tinworth," by Edmund W. Gosse, with a descriptive catalogue annexed; illustrated by 30 plates. In his "Critical Essay" Mr. Gosse thus describes the panel we have engraved:—

"In his story of 'The City of Refuge,' Mr. Tinworth has given full indulgence to his love of parables. We see a section of the wall of the City. The door of mercy stands ajar, and has only just admitted the Shedder of Blood. The Avenger has almost caught him, and at the moment of his escape the enemy hurls the hatchet of Justice after him. It would strike and slay him, but a saintly form within closes the door, and Justice is foiled by Mercy. The Shedder of Blood falls swooning on the threshhold of the House of Forgiveness. With all this direct didactic purpose the realistic illustration is not neglected. Not only are the principal figures modelled with great alertness, but a crowd of bystanders outside the city watch the proceedings with intense interest. It is very rarely, even in the days of the Florentines, that a Scripture story has been seen so visibly, and rendered so vivaciously in art as this."

The following extracts from a sermon by Mr. Moody on this subject will form a striking appendix to the graphic representation of the artist.



EXTRACT FROM SERMON.

By Mr. D. L. MOODY.

While the children of Israel were on their wilderness way from the land of slavery to the land of Promise, Moses went to Pisgah and died, and Joshua led the people into Canaan. Joshua then received a command from God that he should erect six cities, three on each side of the Jordan, which were to be Cities of Refuge. These places were to be put sufficiently far apart to cover the whole land, so that any man, no matter where he might be when he should have occasion to seek a refuge, could easily gain access to one of them. The gates of these cities were to be open day and night, and the chief men of each city—the magistrates—were to keep the ways to these places free from all obstacles and stumbling-blocks, so that no one should be hindered in getting within the portals. Not only were the roads to be kept smooth and in good repair, but all the bridges leading over streams and rivers were to be kept up and in good condition; and, in order that the fugitive should be kept from straying, sign-posts were also to be placed at intervals along the road, to show him that he was on the right way. To provide for the contingency of the refugee being unable to read, there was a red finger put on the posts, which pointed the way. Thus a man, even if he could read, was not compelled to stop and lose time; he saw the sign and sped on. The cities were also placed on hills where everyone could see them. These cities were erected for this very purpose.

It was considered a great dishonour among the Israelites if, when a man was killed, his nearest relation did not at once arm himself, seek out the slayer, and kill him. Thus, if a man had accidentally killed anyone, he had no hope of saving his own life from the avenging hand of the brother or other relative, but by getting within the walls of the nearest city of refuge; the law declared that the moment he escaped thus far the relation of the slain man could not touch him.

Suppose I had killed a man unwittingly; he and I had been out chopping in the woods, and my axe had slipped out of my hand and had crushed in the skull of my companion. To get to one of these cities would be my only hope of escaping with my life. I should have had no time to loiter, no time to hesitate or argue, no time to consider. I should have to start at once. The brother of my companion who had been killed, though purely through accident, might be near, and be so incensed, or perhaps have some old score to pay off, that I should have no chance to stay and plead with him. He may have made up his mind to kill me, and there would be nothing left for me to do but fly.

I know the young man's hot temper, and I see him on my track. Therefore, I spring out of the bush into the road, and it now becomes a life and death struggle. I see the city of refuge before me. Along the road I speed to the full extent of my strength, down the hill I go as fast as I can; up the ravine I make my way. Men see me coming; they do not check me, or throw any obstacles in my path; they get out of my way, and as I pass they wish me "God speed," and warn me that the avenger is not far behind.

Now I am in full view of the city; the gates are wide open; I know I shall not have to stop and knock when I get up to them. When I get closer, I see the citizens are on the walls. The information has reached them that a poor refugee is coming. Some of them have had to flee themselves, and they sympathise with me. Thus they await me; but they see I am hard pressed. I am almost on the point of giving out; but I say to myself, "Courage! another effort and I shall reach the gates and be safe." Oh, if I can only reach the city If I stop, or loiter, or linger, I am lost. The avenger will soon be on me—I can almost hear him breathing behind me. I know his sword is ready to hew me down. I get nearer to the walls now; I can see the people plainly; they beckon me on with their hands. I strain every nerve. "Hurry, hurry, he is almost upon you—oh, he will be killed!" I bring every muscle into play. The people crowd around

the gate to receive me. "Now, now," they cry. I make one more bound: I pass them; I am safe!

Sinner, God has a city of refuge for you. He shows you by every unmistakable sign where it is; and He gives you warning, that if you do not reach its friendly shelter you must die. Come, then! If you neglect the opportunity, how do you expect to save your life? Death is already on your track; how can you loiter when it is bearing down upon you? A little while, and you will be lost; but if you accept the salvation offered to you in Christ you will be safe. You can then say in triumph, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

MR. DENHAM SMITH AT CLAPTON.

FRIDAY LECTURES TO CHRISTIANS.

DEAR SIR,—During the month of November Mr. J. Denham Smith was with us at Clapton Hall. I cannot tell how much we have been refreshed and benefited by his ministry—whether at the "Lord's Supper" (over 600 in fellowship), preaching to enormous and attentive congregations on the Lord's days, or lecturing on the Fridays, to large audiences. The burden of his heart seemed to be to stir up Christians, and to awaken them to a sense of their present obligations, and to the glorious future which awaits them as children of God and joint heirs with Christ.

Although I have been a Christian many years, whilst listening I felt ashamed that my Christian life had been so commonplace; and devoutly wished that I could live it over again, in order to be more consistent, and to be alive to our "calling and destiny." I was much struck by the remarkable earnestness of Mr. Smith's manner, and by the strength of his voice, together with the vigour, amplitude, and richness of language he employed. I have no doubt the secret of it was, he was conscious that the close of his ministry might not be far off. It seemed as if the glories of heaven were actually revealed to him; this made him treat of scriptural subjects as solemn and veritable realities, and not to be toned down or trifled with to suit the exigencies of the times. Throughout the month he urged us to make and to give time to reading and searching our Bibles; to make what we read our very own; to have more secret communion with God in prayer; to be Christians in the assembly; to have a family altar; to be more guarded in our words, ways, and tempers.

The Friday evening lectures were, two on "Christians indwelt by The Holy Ghost," and three on the "Calling and Destiny of the Child of God." Not only were Christians instructed and enlightened, but no opportunity was lost of speaking solemnly to the unconverted. I will endeavour to give as briefly as I can

THE LEADING POINTS OF THE LECTURES.

First he showed why it was expedient for the Lord to go away (John xvi. 7); and that the Comforter ("another comforter"), the promise of whom was given John xiv. 16, could not come until sin had been put away, and the temple (the body) purged. Whether Christians knew it or not, it was a fact that each believer was indwelt by the Holy Ghost. This was something beyond the mere knowledge of Salvation, although many were not living in the enjoyment of it. He would that each child of God realised its deep importance, so that the spirit, soul, and body might be consecrated to the Lord; then we should each be as another Enoch or Elijah on the earth. As there were Nazarites among the children of Israel, so there would be now, did Christians but know they were indwelt by the Holy Ghost; and also, by the adorable first and second persons of the Trinity (John xiv. 23,) "If a man love Me, we will come unto him, and make our abode with him".

Several ministries of the Spirit were referred to. He was to illuminate the child of God. The sun in the firmament illuminated God's works. The Spirit was to be as the sun. The deep things of God He would reveal—"Eye hath not seen, &c., but God hath revealed them unto us by his Spirit." He was to furnish his temple (1 Cor. iii. 10). We shall have peace, joy, hope within, even if a word is not spoken by us. He is to lead us on and on. There will be no finality in heaven. Eliezer led Rebecca 300 miles. She was not willing to stop by the way, not satisfied until she had been brought to Isaac, and the converse by the way was of the riches of Isaac.

The Holy Ghost seals us. He is on us as a mark. Like goods sent from India to London, we are marked. We could know that we were indwelt by this blessed Spirit, which was the promise of the Father, by having a new nature given to us, and a new will. Partakers of the Divine Nature. This by means of the Word an incorruptible seed in us. A dove has no will to eat carrion; a raven, no will to eat the clean food of the dove; put the nature of the dove into the raven, and it will eat the food of the dove. For what did the Spirit come? He came down (Rom. v. 5) to fill the mind with the love which God had towards us. "God commended his love," &c., but the Holy Ghost sheds it abroad in our hearts. Gal. iv. 5 shows we are redeemed, bought. Nothing of mine is my own. Until the Holy Ghost came we could not call God Father; 6th verse, He came that we might have this privilege.

The moon, he was informed, if two miles from the earth would not shine; but she is 200,000 miles away, in the flood of the sun's light. Let us be so far away from the earth and earthly things, as to be buried in the glorious light of heaven.

The Holy Ghost is in us as an earnest or deposit of our inheritance (Eph. i. 13, 14). Christ came down to purchase everything; remember that the same Spirit which raised up Christ will raise us up. Let the riches of the divine Isaac, and the place He has gone to prepare for us in his Father's House, be our theme whilst sojourners here.

In the lecture on "The Calling and Destiny of a Child of God," he showed it was nothing less than our being conformed to the image of God's Son. Our resurrection from among the dead, and the judgment-seat (or tribunal, the more correct rendering) of Christ, were seen in the great line of the destiny. He wondered how anyone could live unless a child of God; and why Christians, knowing their calling and destiny, did not live more according to what God had revealed in his Word. He wished us to contemplate the Lord Jesus Christ, not as He was here, but as He is now and will be. For we are to be like that—predestined or set apart to be conformed to the image of his Son. In the beginning God said, "Let us make man in our likeness;" then caused a deep sleep to fall upon Adam. In Adam we have the image of the One who died for us. When Adam woke he saw one by his side, a reflection of himself, the perfection of loveliness and beauty, one who was to share with him all that he had, not to be his servant. Ere a line of Scripture was written, we get in Eve an inkling of what God is going to do with respect to the Church: she was the image of the Adam (Rom. viii. 29). The redeemed are to be the admiration of Christ. Christ is to be marvelled at in us, He is to be admired in us; not in the angels, but we who were poor lost sinners; all will see in the Church not only the riches of his grace, but the manifold wisdom of God. When we think of Christ suffering on the cross on which he died, and that we are to share his throne, he was surprised we thought so little of it. When we think what we are yet to be, what manner of persons ought we now to be?

In the lecture on "The Resurrection from among the Dead," Mr. Smith said Scripture unfolded to us in the "deep sleep" of Adam, and in the quickening and raising up of Eve, that there was a resurrection. As Eve had the same life as Adam, the Church will have the same life as Christ. Several scriptures were quoted showing that a general resurrection was believed in, but that comparatively few Christians of the present day understood or believed in two resurrections—the one separated from the other by at least an interval of a thousand years. Two texts which appear to favour the idea of a general resurrection, are Dan. xii. 2, and John v. 28, 29. Rev. xx. 4, 5, however, clearly showed that between the two events and classes of persons alluded to in Daniel and John, though separated only by a comma, there was a great distance of time, of at least one thousand years. Revelation puts it clearly before our minds, "the rest of the dead," &c. Who were the subjects of the first resurrection? (John vi. 54.) Only the children of God will be then raised. If not so, how can we explain the meaning of the Saviour's words, repeated four times, "I will raise him up at the last day." To Martha and Mary He said, "I am the Resurrection and the Life," &c. The martyred dead and all departed saints will have part in the first resurrection of 1 Thess. iv. 13, 18. But the rest of the dead, &c. (Rev. xx. 5), who are they? The lost ones! The wicked dead. Think of those whose bodies have been in the grave all these ages past—Mosaic, prophetic, and our age—and who will be through the millennial age. Cain, and all like him, will have no heaven, but will be where, after the Judgment, the smoke of their torment will rise up for ever and ever. Mr. Smith closed this lecture with a most solemn appeal to the unconverted to look at the open arms of Jesus, who is saying to them, "Come unto Me," and "I will in no wise cast you out."

The closing lecture was on "The Judgment-seat of Christ." Following the resurrection of believers, there will be the Judgment-seat, or tribunal, of Christ. Death will bring us into contact with the living God. As there is not to be one general resurrection, so it is plain in Scripture that there will not be one general judgment; but that there will be special judgments. Rev. xx. 11, 12, seem to favour a general judgment, but it is a special one, a judgment out of "books." Christians will not be there, except to be with the judge, for all our sins have been blotted out. But instead of being judged, the saints are to judge the world, the nations, even angels (John v. 24). There would be at least a thousand years between the two judgments. 2 Cor. v. 10 should be rendered "tribunal;" where all the risen saints will appear. All will be "made manifest" there. My whole life from beginning to end, my indebtedness to his grace—even sins I did not see—shall be manifested to Him, and to myself; all accounts, as it were, will be settled, cleared, and gone for ever. He believed that his whole course would be seen, from his mother's knee to the grave. But we shall leave that tribunal clear; after that Christ will introduce us to the Father's house, and we shall reign over the earth with Him, and sit on his throne.

And what if we have to judge our own kin, if unsaved! Think of that, fathers; you will have to acquiesce in the "Depart ye cursed," &c. Seek every effort to save souls within your reach. Oh, wonder of wonders! when the righteous judgment of God fell on Christ, and He died impaled on a common tree, and uttered that bitter cry when forsaken by God. That is the ground upon which I can look calmly upon these coming events. "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment." There is the rock. There is the Gospel. It is now or never; to be saved or be lost; heaven or hell. Don't think of being lost, but now is the accepted time for being saved.

J. C. A.

P.S.—At a meeting for fellowship, Mr. John Morley gave to each one a copy of Mr. Denham Smith's new work, just published, "The Gospel in Hosea." A munificent gift, when it is considered that the hall was well filled.

WHAT IS JUSTIFICATION BY FAITH?

By Dr. ADOLPH SAPHIR.*

IT was not by reading the Bible with his own reason and understanding that Luther educed a system of theology which brought peace to his mind. Luther did not argue in this way—"The Bible is God's word, and therefore whatever is in the Bible I must believe: and Jesus is in the Bible, therefore I must believe in Jesus." That was not the method in which he arrived at peace; Jesus Christ Himself dealt with Luther's soul even as Jesus Christ dealt with the disciples on their way to Emmaus, opening as it were the doors of Scripture from within. It was Jesus manifesting Himself in the Scriptures that delivered Luther from bondage. This was the deliverance. With the true instinct of a convinced soul, he saw there is no forgiveness of sin which can be depended upon for time and eternity as real and divine, unless it is based upon righteousness. The Apostle Paul in like manner interprets the words of David, "Blessed is the man whose sin is forgiven." Pardon is based on righteousness. Righteousness without works.

It is only on the ground of righteousness that sin can be forgiven. When he read "the righteousness of God," he had always understood it to mean that we should have a righteousness to present before God, and that when we presented that righteousness before God, then there would be given to us the pardon of our sins. But when he studied the Epistle to the Romans, a new light dawned on him. The wisdom of God does not mean my wisdom concerning God, but God's wisdom which he communicates to me, making me wise. The strength of God does not mean my strength by which I serve God but it means God's strength which he puts into my soul. The righteousness of God does not mean the righteousness which I bring to God, but it means God's righteousness which He sends down from heaven—which He bestows upon me as a gift, with which He clothes me as a garment. It is a rock higher than I to which I am brought, that I may put my trembling feet upon it and be saved. It is the righteousness of God in Jesus Christ; the love of God, the source; the death of Christ on the cross, the channel; everlasting life, the blessed result.

"Oh, when I saw this," he said, "all Scripture was opened to me—nay, Paradise itself, and the heart of God. I ran through the whole Bible, and found that from beginning to end this was the love of God manifested to sinners." And thus he preached that glorious doctrine, or rather fact, of justification by faith.

What is justification? When a man is justified he is not made just, but simply declared to be just—looked upon as just—treated as just. To declare righteous—not to make righteous—that is the meaning of justify. Who justifies? God justifies. Whom does God justify? The ungodly. How can God justify the ungodly? Because they have an advocate. What manner of advocate is He who will defend ungodly people? It is a righteous one indeed—Jesus Christ the righteous. How can He plead for ungodly people? Because He was the propitiation for our sins. To what extent does God declare them righteous and godly? He absolves them from all their sins, but He receives their persons. Themselves He accounts just. It is the whole God who gives Himself unto the poor ungodly one; and it is the whole ungodly one, body, soul, and spirit, past, present, and future, in time and eternity, notwithstanding all his sins, whom this living God embraces as his own.

Can we know that we are justified? Know it? Assuredly we must know it. Did God send Christ to die on the cross, and leave us afterwards in uncertainty? The Holy Ghost, who convinces us of our sins, and shows us Jesus as our Advocate, works in us a perfect, sure, and joyous confidence, so that, being justified now by God, we have peace with Him.

And how does all this become ours? Simply by faith. Nothing but faith can receive this salvation of God. There is no room for anything else. It is all excluded. As boasting is excluded, so everything of ours is excluded. What then is Faith? Faith is not a work, Faith is not a merit, Faith is not a Grace, Faith is not a condition to be fulfilled. Faith is nothing else but the receiving of the Lord Jesus Christ. What is the organ that receives the Lord Jesus Christ? Light is received by the eye, sound is received by the ear; Jesus Christ is received by the heart, and when the heart receives Jesus the function of the heart is faith. And once the heart believes, it goes on always believing. It is an ever present tense, "he that believeth hath eternal life."

But how does the heart receive Jesus? Jesus is the Son of God; Jesus is pure and without sin; Jesus fulfilled all commandments; Jesus has all power in heaven and on earth; Jesus will come again to judge the quick and the dead. And yet this is not the Jesus whom the heart receives. The only Jesus received by the heart is Jesus dying on the cross for sinners. Only such a one as He, the Son of God, the blessed and Holy one, who obeyed all the commandments, and who glorified the Father on earth, and who is equal to the Father—only He could die for us on the cross; but even He could never have saved us except by his death on the cross. Therefore this is faith—to receive Jesus as He died for sinners. This the reformers preached, as the apostles preached—Christ the Saviour of sinners; Christ Jesus and Him crucified.

To understand what faith really is, it is helpful to remember that the emphasis lies so entirely on Christ, that we can dispense with the term "faith and believing," to avoid the danger of its character being misunderstood. Call it hearing the voice of Christ; looking unto Him who was lifted up; coming unto Him with our burden: it is the same thing. Christ, and Christ in his death; Christ only, and Christ freely offered, received by the sinner.

Cardinal Bellarmine truly defined the difference between the Roman view of faith and that of the Reformers, when he said, according to the one, faith was the act of the understanding, according to the other, the act of the will. It is the act of the will, of the heart, out of which are the issues of life, and therefore of the whole man; such a solemn, deep, and eternal transaction, that the soul can say, "My beloved is mine and I am his." "Faith is a living, joyous confidence in God's grace; so certain that I could die for it a thousand times."

* From "MARTIN LUTHER: a Witness for Christ and the Scriptures." A most admirable Luther Commemoration Discourse (6d., 18, *Paternoster-square*).

Chamberí Mission, Madrid.

FROM a circular just issued by Mr. A. R Fenn, who is labouring in Spain, we make the following extracts. He says: "Since June, 1882, we have been graciously visited by the Holy Spirit's power. More than a hundred persons have been awakened, some of them saved; but a large proportion gave way before the opposition of facing neighbours and public opinion. A goodly number have been added to us; in all thirty-seven, men being the greater half. The Spaniards themselves, with only a little help from us, have taken a cottage in a most wretched, Godless place, and have gone regularly on Sundays and Wednesdays to teach poor children to read, and then hold a meeting for adults.

"Another evidence of life is their comtinuing faithfully to contribute towards the expenses of meetings and the relief of the sick; they also distribute tracts and Gospels, the latter being the gift of Mrs. Robertson, of the Association for the Free Distribution of the Scriptures.

"The schools, now five in number, have prospered. I have always to report them as fuller than ever. We now have 420 children under Bible instruction. From the beginning about 3000 have been taught more or less the Word of God and Gospel hymns. Miss Greser is doing valuable service in visiting and in the schools. A splendid field is open before us, prepared and sown, but where are the reapers? Messrs. Muller and Wright sustain the schools, but all else we look to God to supply by the willing gifts of his people."

Mr. Fenn's address is Passo de Areneros 6, Madrid.

Experiments on Hospital Patients.

THE *Zoophilist*, 1, Victoria-street, Westminster, S.W., contains full particulars of an important correspondence, and articles in the *Standard*, and also in the medical papers, on the subject of the recent experiments on hospital patients. The following statements will show the character of the revelations referred to:—

Two London doctors, both licensed vivisectors, have been, by their own confession, trying experiments with poisonous drugs on hospital out-patients. These experiments the *Medical Times and Gazette* (November 10) describes as "useless and cruel." It is for the public to pass final judgment on these experiments, and to decide whether the practice of vivisection be not now clearly proved to engender a reckless and pitiless spirit, which, instead of substituting animals for men, as has been pretended, soon learns to supplement the useless and cruel sacrifice of animals by still more useless and cruel experimentation on human beings. The articles on the subject in the *British Medical Journal* and the *Medical Press and Circular* are calculated to cause serious alarm as revelations of medical sentiment.

Amongst other correspondence is a letter to be specially commended to the attention of the friends of Temperance, proving, as it does, that the same "scientific research" which disregards the sufferings of animals, does not hesitate to incur the heinous guilt of converting a child of ten years old into a drunkard.

One marvellous result of the controversy on this subject is, that a London doctor of considerable repute and standing has been prompted by the excitement of the moment, to make *The Standard*, and through it, the British public, the confidante of the genuine sentiments of a "scientific" medical man, regarding the "vile bodies" of the unfortunate patients who seek relief in the public hospitals. No words of ours could add force to Dr. de Watterville's own contemptuous treatment of the rights of these men and women, whose crime it is to be unable to pay their doctors out of their own pockets.

A GOOD WORK IN SPAIN.

VISITORS travelling in Spain cannot fail to be struck with the glorious fact that that country is now open to the Gospel. Early in July last a young man from Escala called on us at the Mission-house in Figueras, and said that the people of his town would be very glad if we would visit them. Accordingly my husband and his brother set off in a small coach, and in a few hours reached Escala, which has a population of 3000, situated on the shores of the Mediterranean. They received a hearty welcome from the people, and lost no time in calling on the Alcalde (Mayor) to obtain permission to hold a meeting. Not only was this granted, but the Mayor very kindly proposed that his trumpeter should go round the town, and give out the following notice:—"By order of the Seno Alcalde of this town, I announce that there will be preaching of the Gospel in the theatre at eight o'clock to-night, GRATIS!" (See illustration.) At six o'clock our little party went to see that the building was in order, and to their surprise and pleasure found the place packed full, and so the service began at once, and the people listened eagerly for the first time to the "good news" of a free salvation.

On leaving, each person received a Gospel. One man to whom a copy was offered, said, "Thank you, but I have one. Do you not remember that on the day of the Fiesta of the Holy Cross at Figueras, you stood on one side of the road, and another gentleman on the other, giving little books to everyone who passed? You gave me one, and I should like to have the big Book." A New Testament was given to him and joyfully accepted. Only a fortnight ago a petition came to us from that interesting little town for us to preach the Gospel again there, and to open a Protestant school. We will gladly respond to the former part of this request, but lack of means makes it impossible to grant the latter.

We are most anxious, on our return to Figueras shortly, to start a Medical Mission, not only for the benefit of that town, but also for the sixty-three adjoining places, making a population of 78,000. The following incident will serve as an illustration of the need. A member of our congregation was taken ill. He firmly refused to see the priest, entreating his sister to send for the Protestant pastor, on which his mother was so angry that she actually turned him and the bed he was lying on into the basement below, which opens on to the street, saying, "Now leave my house, and never call me mother again." We had the poor man removed to a neighbour's house, where he was sheltered till his recovery. If only we had had a hospital, what a boon it would have been to that poor convert! How peaceful would have been the death-bed of my servant Antonia could she have been cared for by us, instead of in her last moments being harassed by fanatical relatives, rigid nuns, and the constant visits of the priest. There is a Roman Catholic hospital, but patients entering it are called upon to confess before seeing the doctor. In case of refusal, not having the cedula (paper of recommendation) from the resident priest, the poor patient is looked upon as unworthy of care or attention, and is consequently neglected, sometimes left to die.



THE MAYOR'S TRUMPETER ANNOUNCES THE GOSPEL MEETING.

Some provision ought surely to be made for the converts, so that when weakened by sickness they should not be exposed to the temptation to waver or deny their faith in order to obtain needed nursing and medical care. Are there not many Christians who, in their hours of sickness, have enjoyed every alleviation that money and loving care could procure? Will not they sympathise and help suffering ones in Spain? Besides being a provision for the converts, a Medical Mission would be a grand means of winning souls for Christ, who, when on earth, both healed and preached. It is only sixty-five years since the Inquisition was suppressed in Spain, and so recently as in May last five cartloads of human bones were removed from the inquisitorial dungeons of the Augustine monastery, not far from our Mission-house in Figueras. Does not the blood of the "Noble Army" of Spanish martyrs cry aloud to us to diffuse all over their land the glorious light of the Gospel, which the Church of Rome well-nigh extinguished for centuries?

Very little has yet been done for poor dark Spain. There has only been religious liberty for fourteen years, and in many parts the Gospel has never been preached. But now that the door is wide open, will not Christians aid us to enter in and win Spain for Christ? It cost the martyrs their life-blood, it costs the Lord's people self-denial in giving of their substance, and us our time, strength, and willing labour.

Emily L. Rodriguez.

87, *Elgin-crescent, Notting-hill, W.*

ENGLAND IN THE OLDEN TIME.

By EMILY SARAH HOLT.

In her latest book, Wearyholme (5s., *J. F. Shaw & Co.*), Miss Holt gives a vivid glimpse of the social and religious condition of the English people in the troublous times of the Restoration—what she calls "the showiest, giddiest, saddest period of English history." The following extracts will be read with interest, and, also, we trust, with a prayerful desire that God would deliver us from a return to any such "good old days" as are here described. The book is marked by all that literary grace and human interest that characterise Miss Holt's historical narratives. It is, perhaps, the most fascinating and profitable of all the stories that have come from her facile pen. The illustration refers to a very important incident in the tale: for a more specific explanation we must refer the reader to the book itself:—

"The Convention Parliament assembled, and General Monke, who only two months before had spoken against any recall of 'Charles Stuart,' openly admitted a messenger from that very person. A week afterwards a letter from 'Charles Stuart' was read in Parliament, wherein he offered, as the terms of his restoration, an act of oblivion to all except such as Parliament should be pleased to name for exception; and he promised to confirm the sales of Crown and Church property. The House thereupon voted a supply of £50,000 for the present necessity of 'Charles Stuart,' and after that vote, never called him so again. There were bonfires and rejoicings all over London that May-day evening, and one week later His Most Gracious Majesty King Charles the Second was solemnly proclaimed in Westminster Hall. Fortune's wheel had turned.

"Perhaps people generally are too apt to suppose that all the religiously-disposed persons in England constituted the 'country party,' and all the worldly and irreligious were to be found among the Cavaliers. This is far from being the case. Cromwell's Ironsides, as a rule, were men upon whom piety had a strong hold; but in many cases it was piety of a very strange and fanatical cast. It was the natural reaction from the hard and fast lines drawn by Laud and his followers. There can scarcely be a more remarkable testimony to the wisdom and moderation of the English Reformers than the small amount of eccentricity and fanaticism into which the freed Church ran under their direction. But moderate counsels were not in the ascendant now. Men vied with each other as to how far they could go in opposite directions. The mischief done by the Laudian leaven will, perhaps, never be worked out of the Church of England, not only as concerns the direction he took, but also the revulsion and reaction which ensued upon it.

"The Roundheads, as well as the Cavaliers, were far from being, all of them, God-fearing men. There was a large proportion of those men who go with the stream, and who will pray or swear, according to the custom of those around them. These were made manifest when the testing-day of the Restoration came. Some went off into the opposite camp without delay. Some stayed awhile, and suffered themselves to be gradually drawn over, as the old bonds grew weaker, and the new attractions became more enticing. Is it any wonder if the few who stood firm felt it needful to take a very firm stand indeed, and to yield no inch of ground to the enemy?

"But yet another and a more insidious foe had been at work. Jesuits had crept into the Parliamentary army, had donned the uniform of the Ironsides, and fought side by side with them. Both classes were fighting for liberty; but the one desired liberty to work for God, and the other wanted liberty to work for Satan. Before men raise the fascinating cry of 'Progress,' it is as well that they should ask themselves whither they are about to progress. 'The syren song of Liberty' was sung first of all by the serpent in the garden of Eden.

"The march of events now became exciting. King Charles entered London, with much pomp and show of rejoicing, on what we still term Royal Oak Day. A general amnesty was issued to all except the actual murderers of his father; the standing army was reduced to 4000 foot and 1000 horse, and the Civil List fixed at £1,200,000. Ten of the regicides were executed, and the populace, who had applauded them for twenty years, went to see the hanging as they would have gone to a play. The theatres, closed during the whole time of the Commonwealth, were re-opened at once, by a small company of gentlemen in the royal household, which explains why some companies of actors still describe themselves as 'Her Majesty's Servants.' Now gentlemen glistened in gold and silver, flowered materials, and costly lace; the ladies broke out into patches of court plaster on their faces, false hair, and gleaming jewels. This was a change indeed from the grave long coat, plain linen collars and bands, sober dark gowns, and severe general simplicity of the Puritan dress. It was evident that neither simplicity nor seriousness was to be the characteristic of the new order of affairs.

"In vain the disciples of George Fox attired themselves in leather, and denounced woe upon that wicked generation. In vain the Fifth Monarchy men planted beans upon St. George's Hills by way of taking seisin of the inheritance of the saints, and proclaimed that the coming of Christ was even at the doors, and that the set time was come for the virgin of Israel to set her face towards the Promised Land.* The march of events was too strong for either. The butterflies who had been revelling in the flower-garden of France for that period, met in the air, and the few protesting bees were lost in the cloud raised between them. They were swept off the scene,

> 'And all the pent-up stream of life
> Rushed downwards in a cataract.'

The King opened his hand, and showered honours, rewards, and fortune on—his enemies. The majority of his friends were forgotten. If they did not admire the arrangement, it did not concern him.

"The kind of morality which was henceforth to reign at Court was very quickly apparent. The men who had been used to the sober and decent, if somewhat severe, regulations of the previous age, withdrew from Court disgusted. There was one who could not withdraw, and whose heart was right with the Lord his God,



OLIVIA AND ORLANDO.

in whose casue he had suffered little less than martyrdom.

"But God gave him not over to the will of his great enemy. He stooped and took Henry, Duke of Gloucester, away from that gaudy, glittering, vile, abominable Court to the land which is very far off; to the city whereinto shall enter nothing that defileth. It was 'far better.' Six weeks later the Dowager Queen landed in England—the mother who had sent that cruel message to Gloucester, that unless he consented to renounce Protestantism she would never see his face again.*

"God took her at her word. He kept his child safe, but even in his coffin she never saw his face again. The death of his eldest sister followed soon. The Queen, terrified for the safety of her

* "Those persons are greatly mistaken who suppose 'Anglo-Israelism' to be a production of the nineteenth century. It was one of the principal tenets of the Fifth Monarchy Men."

* "She held out no such threat to her eldest son as the alternative of renouncing his vices. Rome—whose true daughter Henrietta was—looks upon heresy as a worse sin than the neglect of all the Ten Commandments."

youngest, fairest, and it would seem dearest child, hurried away in a genuine panic from the presence of the dreadful disease of which both her children had died. Small-pox was always peculiarly fatal to the House of Stuart.

"Christmas was now come, and King Charles was firmly established, with one item excepted. England was ready heartily to welcome back her Sovereign, but, as she plainly showed, she was not quite so ready to pay taxes for keeping him there. Perhaps the lavish way in which King Charles flung about the gold which she had poured at his feet had something to do with her disinclination to pour a further quantity. It was not flung to the impoverished Royalists who had melted down their plate for his father, that would have been excusable, but it was shared between pages of the back-stairs, yeomen of the robes, avenors, and huntsmen; thrown to vocalists and musicians, squandered upon spendthrift peers, and showered into the greedy extended hands of even less respectable persons. For eighteen years England had witnessed nothing of that sort; and when such a state of things arose among the quiet, high-toned, God-fearing men who for eleven years had been ranked among the foremost men in the land, is it any marvel if some of them protested loudly, but in vain, and others shook the dust from off their feet, and left the backsliders to their fate? It is so hard to row against the stream, and so much easier to moor your boat to the bank, and let the stream glide past you."

GOSPEL PROGRESS IN SICILY.

SIG. VARNIER reports that "persons of every class listen to the truth with great pleasure, and never fail to express the desire that the Gospel may speedily supersede the heathenish superstition of the Romish Church. In the villages people often say, 'Oh, that we had priests like you to teach us!' And in places where not long ago a Protestant minister would have been shunned as a very devil, he is now received with more deference and respect than the priests themselves. Twenty years since scarcely a person in the whole island possessed a Bible; now many, not only possess, but also read the blessed Book. The other day, as I was speaking to a number of working men at G——, one of them said that he had bought the Bible some time before for a few pence, and had found that it contained the most beautiful things; 'I read it in all my spare moments, and each time I did so I feel my heart drawn to God.'

"In Messina itself, progress is visible. The paper, *La Parola Cattolica*, established eighteen years ago for the purpose of assailing the Protestants, and patronised by Pius IX., in a special Brief, has ceased to appear through want of readers. Earnest Romanists, who at first thought it their duty to oppose us, are now approaching us with friendly feelings. About a fortnight since I was asked to visit a household noted for its attachment to the superstitions of the Church of Rome. At first I thought there must be some mistake, but to my surprise I was most kindly received by the lady of the house, who said that her son had heard me speak at the house of a friend, and on returning home had told her things which had filled her with surprise, as she had always been taught that the Protestants are blasphemers of God. I spoke to them for two hours, and prayed with them, and on leaving was requested to visit them again as soon as possible. Some time since some sailors from different ports came to our meeting, and were much impressed with what they heard. Since then they are continually bringing with them fresh friends, and so the tidings of the Gospel spread from place to place."

Signor Varnier relates further that a gentleman in a Government position is most zealous in the propagation of the truth. Not long since, his superior in the town where he happened to be expressed his surprise at finding him reading the Bible, a book which, he said, ought to be burned, as the Church had forbidden it to be read. A few days after, however, he asked for the loan of it. Soon a change was observable in his language and conduct; meeting his friend, he said, "You are right in saying that the Bible is the holiest of books. I find in it the depths of Divine wisdom. Until I read it I knew not what it is to be a Christian. I am now trying, by God's help, to be a follower of the Lord Jesus."

Signor Scuderi, colleague of Signor Varnier, reports that he has been heartily welcomed in the town where he has gone to live for a time. The station-master is helping him to get hold of the railway men. The Vicar, who was greatly opposed to this work at first, is now most friendly, saying that "the efforts the Romish Church is making are the last struggles of a drowning man." At M—— Signor Scuderi found himself surrounded by numbers of the people, eager to hear him speak. Questions were asked; on their being answered, "Sir, what you say is the truth," was the general rejoinder. Many have ceased going to mass, and are satisfied with prayer at home. The Mayor, with his three visitors, came to see Signor Scuderi. Hearing that the priest was ill, Scuderi went to see him, and was very kindly received. He expressed his regret at being in the position of a priest, but added, "What can I do at my age?" Scuderi urged him to do all he could to direct souls to the Good Shepherd. Whilst they were talking, a woman came, asking him to go and confess a sick relative, but he said, "There is no need for me to go; let her confess her sins to God, and trust in Him." The only person that shunned Signor Scuderi was the curate; but at length they met and conversed for a long time. He is a priest, and intended to remain such as long as he can. "But," said he, "the Romish Church has run its course, and is now on the way to perdition."

So the old superstitions are giving way, and the truth is spreading. Will our friends earnestly implore the blessing of God on these two brethren, whose itinerant labours are so welcomed in their own island of Sicily? Further information respecting this interesting Mission may be obtained from Mr. Donald Matheson, 120, Queen's-gate, S.W. R. S. A.

ELISHA AND HAZAEL.

A BIBLE STUDY ON 2 KINGS viii. 11, 12.

THE visit of Hazael to Elisha is full of suggestiveness as to how the sight of sin should affect those who are the servants of God. We are told that when the prophet saw the perfidious servant who was to be the murderer of his master, and usurper of his throne, "he settled his countenance stedfastly, until he was ashamed, and the man of God wept."

Tears are by some considered a sign of weakness; they may be so sometimes, but more often they indicate true graciousness and nobility of nature. They did so in the case of David, who "beheld the trangressors, and was grieved" (Ps. cxix. 136, 158). Jeremiah, too, who mourned the degeneracy of his nation (Jer. ix. 1; xiii. 17; Lam. i. 16). Nehemiah also, chap. i. 4. Paul, in New Testament times, weeping over the "enemies of the cross of Christ" (Phil. iii. 18); or, again, in Acts xx. 19, 31. Our Divine Lord wept over the guilty city, (Luke xix. 41), and thereby set us all an example of tender-heartedness in view of sin and its consequences. A reference to Ezek. ix. 4 will show how the Lord approves this spirit of godly sorrow and concern on the part of his people.

WHY DID ELISHA WEEP?—Hazael asked the question. Notice closely Elisha's reply, v. 12. Three things account for the prophet's tears.

(*a*) Sin: "The evil thou wilt do." Sin is evil; the direct negation of all good is in every departure from God's way and Word. Sin is exceeding sinful (Rom. vii. 13), and the mere sight of it may well fill us with sadness. It should be a cause of loathing to us in itself and so a heart-melting power (Ps. xxxviii.). The sight of physical evil saddens, much more should moral.

(*b*) The Sinner: three times Elisha individualises the traitor. "Thou." His treachery, hardness of heart, influence for evil and deep depravity. His exposure to the wrath of God and sure doom as a worker of iniquity. We need to think more of the sinner as the slave of sin, the servant of the wicked one, the perishing and lost soul. We may condemn the sin, but let us feel compassion and grief in reference to the sinner (Hos. xi. 7, 8; Rom. v. 8).

(*c*) The Fruits of Sin. The evil done to the children of Israel. Social evils. National evils. Physical suffering occasioned by, judgment necessitated by. All the sorrows of the world spring from. The child of God cannot survey all these things and not be grieved (Job xxx. 25; Micah i. 8, 9; Joel ii. 17; John xi. 33; Rom. ix. 2.).

WHAT DID ELISHA'S GRIEF INDICATE CONCERNING HIMSELF?—It surely betokened that he was a man of God. See in it (*a*) The Godwardness of his mind. He saw Hazael's sin in God's light. Godliness places us as it were by the side of God, and makes us look at sin as from his standpoint. See this strikingly exemplified in the case of Moses (Exod. xxxii.). We are apt to think much of the human side of evil, not enough of how it grieves the Spirit of God, and dishonours and insults him (Is. i. 2—4; xliii. 21—24; Rom. iii. 10, 11, 18).

(*b*) The holiness of his character. He shrank from the vileness and sin he beheld. It filled him with horror (Ps. lv. 4—11; cxix. 53). Some who profess godliness look on sin with indifference, are even partakers of other men's sins. But it proves them unsanctified (Ps. l. 18; 1 Tim. v. 22; 2 John 10; Rev. xviii. 4). Not in the spirit of pharisaism are we to shrink from evil, but as Elisha did in grief at its enormity and bitterness.

(*c*) The earnestness of his spirit. He could not see sin and feel no concern, or withhold his testimony. Many seem to reiterate Cain's inquiry, "Am I my brother's keeper?" and so ignore responsibility. We have a duty to perform (Is. lviii. 1; 1 Tim. v. 20; 2 Tim. iv. 2; Prov. xxviii. 23).

Men of God will take things to heart, make evils which exist a real concern to themselves (Ezra ix. 1—5). The day of atonement called on every soul to be afflicted for sin before God (Lev. xxiii. 29).

(*d*) The compassion of his heart. He wept, showing that grief, not anger, sorrow, not passion, moved his soul. Pity, deep yearning pity filled his heart. Sternly he rebukes the sin, tenderly he surveys the sinner and the suffering his sin occasions. God is full of compassion (2 Kings xiii. 23; Ps. lxxviii., 38, 39; lxxxvi. 5, 15). Jesus too (Matt. ix. 36, xiv. 14; Mark i. 41, vi. 34; Luke vii. 13; Heb. v. 2). We are to be so (Zech. vii. 9; Luke x. 33, 37; Jude 22.

The sins of our own times and the moral condition of multitudes call for our concern; let us learn to look upon them with chastened souls, softened hearts, and Christ-like spirit (2 Cor. v. 18—21). W. F. G.

The Lake.

IN the sweetest of vales, 'mid the bracken and heather,
Lies a beautiful lake, oh, so tranquil and still;
Far away from earth's voices, its rushing and turmoil,
It unconsciously there doth its mission fulfil.

For it ever reflects, o'er its surface unruffled,
On its bosom so pure, in its depths so profound,
All the wonderful love of the tender Creator,
Who with glorious beauty its shores doth surround.

There are mountains encircling it, grand, and majestic,
Keeping guard o'er the treasure that lies at their feet;
There are rocks in their ruggedness, awful and solemn,
Whilst around it its fair strand ferns and undergrowth meet

There are flowerets just kissing its azure-tinged surface,
Water-lilies enthroned there, right royally free;
And the lake smileth ever, reflecting this beauty,
Singing sweetly God's love-song to you and to me.

Then methinks that to us it suggesteth these questions:
Are we each so at rest in the hand of our God
As to tell of his peace unto all who behold us,
And to gently re-echo his glory abroad?

Can we lie there so still, that the image of Jesus,
In our looks, in our words, in our ways, may be seen?
Do we mirror forth clearly his exquisite beauty?
Will the earth be the fairer for what we have been?

CHARLOTTE MURRAY.

MISSIONARY EXPERIENCES IN KABYLIA.

DEAR SIR,—While Morocco and its needs are now occupying the thoughts of the Kabylia Mission, we are still pushing on in Algeria amongst our old friends there. On Oct. 6, Mr. and Mrs. Lamb landed with me in Algiers. Aided by our two sisters, who went out first in the spring, we commenced to purchase furniture, &c., for our new Mission-house at Djemaâ Saridj, which has been built this summer, partly through the liberality of your readers. The journey proved anything but a romance, but in due time Mr. Lamb and his party reached Djemaâ. He found that the rain had made the surroundings of the house a bog, and that the second part of the house was not quite finished. Altogether things did not look very cheering. One thing, however, must be said on the other side. When they reached Meckla, quite a company of Kabyles had come to meet them, and presented them with a bunch of flowers as a token of welcome.

Two days later I started from Algiers, and came to cheer them in their difficulties, although I should have been glad of a little good cheer myself. Great difficulty was experienced in connection with the transport of the luggage, and two boxes are missing altogether; probably they have gone to Egypt, and I hope they may arrive at their destination by next spring. When I left, the place was certainly getting more comfortable, but there still remain other things to be done which must wait until means are forthcoming. We feel sure that our friends will not allow those far away, with so many difficulties, to lack necessaries if they know it.

On October 30 Dr. Witton arrived at the Mission station, and we proceeded at once to see the authorities as to his being allowed to give medicines to the poor suffering Kabyles and Colonists. The administrator received us, but evidently was not kindly disposed towards us, having in some way become possessed with the idea that we had a political motive. We spent more than an hour with him explaining our object and answering his questions, and assured him that our aim was not political, but to bring the Kabyles to understand the Gospel, and, at the same time, do them all the good in other ways that we could; he seemed still convinced that even though the missionaries might not be aware of it, they were really the agents of the British Government. Having found the necessary routine that had to be gone through by the Doctor, we left him, glad that, although he might not be favourable toward us, we had been able to explain our work to him, and that he had no power to interfere with us as long as we were obedient to French law.

The next day the doctor began to administer medicines to the poor around us, and he soon had many grateful patients. He is only at present out on a temporary stay, but we should like to have a permanent Medical Mission there, as it is very much needed, and would greatly help on the other work.

On the 3rd of November I left them learning the language, and endeavouring to make known among those around them the way of life. The door is open wide for further work among the people, who are always ready to hear what we have to say about Christ Jesus; some of them now know the Gospel in their heads if not in their hearts. When I arrived, our old friend Mr. Pearse was labouring at Fort National, but afterwards he returned to Algiers, on translation and other business. The Bible Society are now printing 500 copies of Matthew's Gospel in Kabyle.

On a future occasion I shall be glad to tell what I saw in travelling West from Algiers to Oran, and thence through dark Spain.

EDWARD H. GLENNY,
Hon. Sec. of Kabyle Mission.

Linton Road, Barking, E.

"I HAVE GIVEN THEM THY WORD."

THUS spake our Saviour in his memorable prayer to the Father recorded in John xvii. Is it not a fitting thing that his Church should take up the utterance, and make it practically true in their dealings with the millions of heathen, civilised and uncivilised? Every disciple of Christ may not feel led to give themselves to the work of proclaiming the good news of salvation in distant lands; all or nearly all can help to scatter the good seed of the life-giving word. If they are so minded let them cheer the heart of Mrs. Robertson, 1, Oakhill-park, Hampstead, N.W., by enabling her to extend the work she carries on in such unflagging zeal through the "Association for the Free Distribution of the Scriptures." The following extracts from letters by two workers, whom she has enabled to follow in the line of the Saviour's prayer, will be read with pleasure:—

FINLAND.

Mr. F. W. Lonnbeck, of Ekenas, Finland, writes:—"Your letter, enclosing cheque for £5, has given me great joy. Permit me to express my own and my brother believers' warmest thanks for your practical sympathy with us for the free distribution of the Scriptures. You are quite right in your surmise as to the conditions of many of the people in Finland, and as to the opportunities of giving away the Word of God. Such opportunities do indeed abound, and I am now looking forward with much prayerful expectation to every suitable opening for distributing the grant so providentially come to us among the poor, to whom such a gift almost invariably is most welcome and precious.

"To invest it with greater interest I will have some labels printed, to be pasted inside the cover, giving a brief account of where the Bible or the Testament comes from, an invitation to communicate with me as to results of reading; and, lastly, a few hints how to read it, with some texts of promise and encouragement. I will take care always to write name of recipient and date in the volume before giving away. I believe by these means more blessing will follow than if the book were given away without an attempt to show that there are hearts around them, hearts of flesh and blood, that God has filled with thoughts of love and kindness, caring for their souls We have, ourselves, made some humble efforts in this direction among our own countrymen, though, for want of funds and labourers to go out with the message, our field of operation has been very limited; now and then accounts reach us of the deep spiritual thirst and famine there is in other parts of Finland."

JAFFA, SYRIA.

Mr. John Pendridge, writing to Mrs. Robertson from this place, says: "Your highly-esteemed gift of five pounds for the free distribution of the Scriptures among the Jews and Moslems of Jaffa, has been, by the help of God, faithfully used. I neither experienced persecution nor opposition from the Turkish authorities, nor any man; everywhere the Bibles were received with glad and grateful hearts by a class of men who appeared anxious to obtain them. In consequence of my inability to obtain Hebrew Bibles from Jerusalem, one pound's worth of Arabic Bibles were freely distributed among the Greeks, Latins, and Mahomedans first. Now I have the happiness to report to you that I have distributed, without money and without price, four pounds' worth of Hebrew Bibles and Testaments among the Jews also. I began the distribution among the Jews privately at first. As soon as it became known that I had received Hebrew Bibles and Testaments from Constantinople, my house was literally besieged with Jews; nothing could exceed the eagerness with which they seized the Word of God from my hands. I seemed among them like a man holding out reprieves to condemned criminals; as soon as anyone received a Bible, the sight of it seemed to quicken the desire of the rest to obtain it; nor could I find it in my heart to say 'No,' to their cry of 'Give, give,' till the stock in the box had become exhausted.

"I have been much in prayer for divine direction in the distribution of your gift, and I have no doubt that on the whole only those persons have received the Bibles who are most likely to read them, and who will ultimately appreciate their inestimable worth. Only yesterday I noticed in the principal street of the city an Arab shopkeeper reading the Bible aloud to another; on approaching to salute him I saw he held in his hand the very Bible I had given him some few days before. Nor is this an exceptional instance of an open answer to prayer; others also I have seen sitting outside their shops, and some inside their shops reading to themselves alone the wonderful words of God. Indeed, since the distribution of the Scriptures commenced in Jaffa a new state of things has been introduced into the city: the Bible has begun to take the place of the Koran, misgivings in Mahomedanism have gained ground, the Moslems who were accustomed to call Christians dogs now respect us for what they see, and the light of truth has begun to dawn. An intelligent Mahomedan, to whom I gave a Bible some weeks ago, has confessed with his mouth that he believes Jesus Christ to be the Saviour of the world, and an aged Mahomedan, to whom I also gave a Bible, is now not ashamed to say that he loves Jesus."

Irish Church Missions.

"DURING a recent visit to Dublin," says a correspondent, "I had the pleasure of seeing between 400 and 500 adult scholars, grouped in classes, in the Irish Mission church. They evidently took a very deep interest in the lesson. By and by, when, according to the usual custom, an address was given upon the subject at the close of afternoon school, the adults were quite as ready with their answers to questions as the younger persons present. It was truly affecting to hear some, who at one time were Roman Catholics, and whose hair was now silvered with age, quoting texts, which evidently were favourites with them, from the feeling with which they were repeated."

Rev. Horace W. Townsend recently gave a touching illustration of the manner in which the texts of Holy Scripture become as "nails fastened in a sure place." "A clergyman," he said, "was driving through the streets of Dublin on a jaunting car, and, as his habit was, began to speak to the driver about the way of salvation. To his surprise, he found him well acquainted with numerous texts of Scripture, and able also to repeat several of the hymns in Messrs. Moody and Sankey's well-known book. On asking him, 'What school did you attend?' the reply was, 'Niver a day was I in the inside of a school, sir; but some of my children went to the Irish Church Missions' School; and every night when they came home they used to repeat a text to me until I knew it. And to this day I niver get a letter from my son, who is a soldier in India, without his asking me if I have come to love the Lord Jesus Christ as my Saviour.' Finding him thus acquainted with the words of Scripture the clergyman asked him whether he knew where a well-known verse that he had readily quoted was to be found? and he immediately said, 'John iii. 16, sir.' He also added, 'The blood of Jesus Christ his Son cleanseth us from all sin' (1 John i. 7)."

At the close of the Lord's day it was very encouraging to hear from workers who had been engaged in four other schools for adults in different parts of Dublin, interesting details of the day's services; and it was a privilege to join with them in prayer for the Lord's blessing to rest on their labours.

THE LONDON SAMARITAN SOCIETY.

THE department of this Society's labours which brings the most genuine satisfaction is the feeding and clothing of children. The law which compels these little creatures to go to school does not take account of their bodily necessities, and vast numbers of them stand shivering in their places at nine o'clock in the morning without having tasted a mouthful; were it not for the "Samaritans," they would starve



TENDER FEET.

all day. Indeed, they are in a worse case than ever, because their families miss their contributions to the weekly earnings, and many of the poor of London live by home industries in which children can give valuable aid. The Society supplies teachers in elementary schools with tickets which they distribute to the children, who carry them to the nearest eating-house, coffee tavern, or soup kitchen, where they are exchanged for substantial nourishment. How gladly this help is received may be imagined when the teachers say "many have nothing to eat but what the tickets give them," and many others "have nothing but dry bread all the week."

The work of clothing the naked goes on every Saturday evening throughout the winter. Our artist, at the invitation of Mr. J. J. Jones, the director, went to 98, High-street, Homerton, and was deeply impressed with the poverty of the people gathered together, and their thankfulness for the boots and garments given to them. From the worst hovels of Shoreditch, Bethnal-green, Hackney, Homerton, and Whitechapel they came, and with the pathetic patience of the very poor, sat and stood quietly awaiting their turn for attention. How gladly the mothers tried the frocks and petticoats offered them on their children! Here a lad was made radiantly happy by the exchange of a jacket which some schoolboy had left off, for his old tattered one. There a woman measured a pair of trousers against the puny stature of her son, sighing to find that they were vastly too big for him. The demand for boots and shoes was very brisk, and when almost all were disposed of and the majority of the applicants had gone, in came a poor boy, wet and footsore, to see if there might perchance be a pair left for him. He sat down on a bench, all that remained were brought, and he tried them on one after another. Some were too small, others too large; but anything was preferable to bare feet, and he ultimately was grateful for a pair that might have suited his father. It was curious to see the small girls and boys comparing notes as they held out their frocks and jackets for one another's inspection, and pleasant to think how little it takes to make a child happy.

The tales told of want of work, of low wages, of high rents, few conveniences and many mouths to feed, were heart-rending, and there can be no better way of disposing of the cast-off clothes that are sure to accumulate in a family, or any money that can be spared for the relief of wretchedness, than by sending either or both to Mr. John James Jones, at the offices of the Society, 57 and 59, Ludgate-hill, London, E.C.
—*Illustrated London News.*

SPANISH NOTES.

DEAR SIR,—This letter is a continuation of the account of my recent journey in Spain, the first part of which appeared in The Christian some weeks ago. From Valencia we went to Andalusia and Granada. At the latter place there is the exquisite Moorish palace of the Alhambra, one of the most remarkable buildings in Spain. Granada is said to take its name from the Pomagranate, which in the Spanish is Granada; its lovely Vega is thickly studded with these delicious fruit trees.

When Wellington succeeded in expelling Napoleon's troops from Spain, the Spanish Government presented him with a splendid property in the neighbourhood of Granada, called "Soto de Roma," which is still administered by the family. He, finding that the hills adjoining the Alhambra were plentifully supplied with water, had some thousands of elm trees brought from England and carefully planted all over the Alhambra grounds. They are now in their prime, and are the admiration of all travellers. During many months of the year they are filled with innumerable nightingales.

But there is something at Granada for the Christian that far surpasses Granada, its lovely Alhambra and superb Vega. Here it was that noble-hearted Matamoros passed his weary imprisonment because of his deep love to the Lord Jesus, setting us an example of deep devotion to that sacred cause that well merits our consideration. I learned from the lips of his fellow-prisoner Sen. Alhama some curious details, which have not hitherto been made public. The Secretary of the Tribunal, who was their very decided enemy, soon after their release died suddenly. His house was sold, and purchased by the friends of Alhama, who now lives and preaches in it. It is also well known that the abandoned and idolatrous Queen of Spain, Isabella, lost her crown and throne through her determined opposition to these defenders of the Faith.

During my stay in Granada I had occasion to see what eagerness there was to receive books and tracts, but this I noticed everywhere. I thank God for the numerous self-denying workers He has sent to labour in Spain.

I was sorry to hear from a devoted labourer in Madrid that many are in financial difficulties from the small supply forwarded them. There are many in our country who love Spain and the work there, but are not aware how to help. To all such I would say that any sums sent to me shall be carefully disbursed.

I have just published a penny edition of the Life of Matamoros (*Partridge & Co.*), so that his interesting history may be better known, and the cause of the Gospel in Spain advanced.

Claydon, Suffolk. William Greene.

THE MISSION OF THE AMERICAN BOARD.

The work of the American Board has thus far been limited to the northern part of the Peninsula. Our stations and out-stations are: Santander, San Sebastian, Pamplona, Logrono, Pradejon, Tauste, Zaragoza, Tarragona, Reus, and Pont de Armentera. The work in Bilbao, with a flourishing Mission in the region of the extensive iron mines situated between Bilbao and the sea, carried on by the efficient pastor of the Bilbao church, is sustained by the Evangelical Continental Society of London, of which the Rev. R. S. Ashton is secretary, and is under the superintendence of the writer. Besides these stations, at all of which there is organised work, there are some six or seven other places where individual Christians, or groups of Christians, are more or less regularly visited by the missionary, or by the Spanish pastor or evangelist nearest to them, and who are centres of evangelical light in their respective neighbourhoods.

Within a few weeks I have visited the most of our stations; in the larger part of them I am personally acquainted with the most of those connected with the churches and congregations. Many of them have been called to suffer the severest tests of their Christian faith—in social ostracism, family persecution, loss of work, and the ruin of profitable business, and in bodily harm and false imprisonment. In bonds, and suffering for their faith, their brethren in happier circumstances should ever bear them tenderly on their hearts, and remember them in their prayers. William H. Gulick.

San Sebastian, Spain.



THE CLOTHES DEPARTMENT.

Y.M.C.A. WORK.

EXETER HALL.

A SERIES of very interesting Bible studies have lately been given at Exeter Hall at the daily prayer-meeting, by Mr. Henry Thorne, on the following subjects: "Searching the Scriptures;" "Fellowship with God;" "The Stones of the Temple;" "The Offerings for the Tabernacle;" "Thoughts on Thoughts."

BOOKBINDERS' EMPLOYÉS.

Some gentlemen connected with the Y.M.C.A., Aldersgate-street, desirous of bringing the large number of young women employed by the London bookbinders under the influence of religious and Temperance teaching, held a meeting at Messrs. Simpson and Renshaw's, 12, Paternoster-square, on Friday evening, Dec. 7. The firm provided tea for more than 200 of their female employés, who were afterwards addressed by Mr. Hodder (Hodder and Stoughton), Mrs. Hind Smith, Mr. Smith (Smith Bros., bookbinders), Mr. Simpson (Simpson and Renshaw), Mr. S. Ireland (Cambridge University Press Warehouse), and Mr. Orchard (Y.M.C.A.). Some ladies connected with Mrs. Fisher's Mission sang during the evening, and over fifty young people signed the pledge and took the blue ribbon. It is hoped that meetings of a similar character may be held in other large bookbinding houses, as opportunity may be afforded.

THE PRIORY, ISLINGTON.

Our friend Mr. Atkinson, of the Y.M.C.A., Priory Hall, wrote to us last week: "We hope next Thursday to welcome a large number of new members. Last Wednesday I was up till nearly midnight in prayer and conversation with the anxious and the new converts. The young life is very refreshing to see."

FINSBURY PARK.

The Lord has signally prospered this Branch in its spiritual work during the past year. The Sunday Bible-class has greatly increased in attendance and deepened in interest, as also the Bible-class on Friday evenings, which is often full to overflowing. The prayer-meetings also are most encouraging. The members are full of zeal in their aggressive work. They maintain an open-air service on Sunday evenings all the year round, besides conducting the services in the Mission Hall, adjoining the Great Northern Railway, every Sunday night. They have been greatly encouraged by many testimonies of blessing received. In the after-meetings many have decided to accept the Saviour. Visiting and tract distributing have also been carried on with great earnestness, and all this notwithstanding the illness of the esteemed and zealous young secretary, who was laid aside for many weeks during the summer by serious illness. Owing to this and other causes, the funds of the association are lacking to the extent of £35. That sum is much needed before the close of the present quarter. Mr Robert Porter, 18, Beaulieu Villas, Finsbury Park, N., is Treasurer.

ROBERT BUEN.

SOUTHPORT.

A conference on the work of this Association was held in the Cambridge Hall, on December 6, the room being crowded to its utmost capacity. Dr. Wood, J.P., gave an interesting account of the progress of the Association, now thirty-one years old. He congratulated the Association on having secured the services of Mr. Thomas W. Gladstone, whose time would be wholly spent in the work, as Secretary, and trusted that a great advance might be made. Other friends addressed the meeting.

BLAIRGOWRIE, N.B.

On the invitation of the Y.M.C.A., Mr. Geo. Hefford, of the Evangelisation Society, conducted a twenty-two days' Mission here. The attendance was not so good as anticipated, but much blessing has accompanied the faithful preaching of the Word. Christians have been helped, strengthened and encouraged, while several have professed to seeking and finding Christ as a Saviour.

Soldiers and Seamen.

FOR years past we have given to any new regiment coming to Gosport a welcome tea. Over 200 men of the 37th recently accepted an invitation to tea, after which a large number gathered together in our Seamen's Bethel for Gospel addresses. Several have been induced to attend the Bible-classes in our Institute at Stoke-road, where a week's special Gospel services are being held. We have also commenced our weekly teas for the fishermen on board the *Annie*, in order to get the men away from haunts of vice and their dark damp forecastles, and that they may hear of Jesus, the only way to the Father.

Our vessel for work on the coast of France will sail in February or the beginning of March for Dunkirk. In the meantime we shall be busy in our work at home among the fishermen. Comforters, cuffs, &c., will be most acceptable, also book bags, 8 inches by 7, with Bibles, Testaments, and Gospel books, and tracts for our troopships and for our navy seamen. Towards the new vessel required for our coast in lieu of the *Annie*, only £200 more is needed. This vessel —the *Harbinger*—we hope to have ready by January or February next. HENRY COOK.

Seamen's Mission, Beach, Gosport, Hants.

[Besides the vessel, funds must of course be needed for the general work; and as a work among sailors is more than a local work, we feel that this Mission has more than a local claim on Christian sympathy.—ED.]

Spitalfields Gospel Mission.

MY DEAR BROTHER,—Cheered and gladdened by so many mercies, may I be permitted to sound some notes of praise?

I praise the Lord that the sins, sorrows, and the woeful wretchedness of masses of our fellow-creatures in the hidden parts of London have been brought so prominently forward. I have laboured, longed, and prayed many years for this. I do thank God that such a blaze of light is being thrown upon the hideous reality of how masses exist and die. Some I find are inclined to think the pictures given are overdrawn. Allow me, as one who has spent just twenty-five years in labour amongst the slums, to say that things are even far, far worse than represented. In fact, a full tale could not be printed. I do pray that this wide-spread interest may not die out.

I praise the Lord most heartily for the cheering news I have respecting the Spitalfields Gospel Mission. I expected, when I had to withdraw, from ill-health and consequent inability to go on, that the spiritual stability of the work would be tested. I rejoice, and am indeed glad, to hear of the steadfastness in the Lord Jesus Christ of those won to Him from sad careers of sin. I am thankful it is now proved that their faith does not staud in the wisdom of men, but in the power of God. To Him indeed be the glory. The dear brethren in charge have been cheered by blessing following blessing.

I do most earnestly commend my very dear brother, the Superintendent (Mr. James Sharpless, 14, Sidney-square, E.), and his devoted helpers to the prayers of your readers, and to their practical sympathy, that the work at this present juncture may suffer no lack.

I praise the Lord that I am much better in health since moving here. The clear, pure air has proved so refreshing to mind and to body. I praise the Lord for the prayers and all the loving sympathy of valued friends, who in much tender solicitude have ministered to our necessities.

Grace and peace be with you.—Yours faithfully, WILLIAM JOSEPH LEWIS.

Swanmore-road, Ryde, Isle of Wight.

[We trust that our dear brother Lewis's need will be ministered to in his new sphere, where he has a chapel free alike from rent on the one hand and stipend on the other. We also hope that the work which he built up during a quarter of a century in Spitalfield will be generously sustained now that he its founder, is removed, and that the work is committed to those who for years have been his faithful helpers.—ED.]

Miss Robinson and her Work.

DEAR SIR,—I should be glad to let the readers of THE CHRISTIAN know that the work at our Portsmouth Soldiers' Institute, Portsea Sailors' Welcome, Nobbs' Lane Coffee Tavern and Mission-room, and our Eastney Mission-room, is all progressing most happily. God seems to prosper us more and more. Although continuing unable to move about, I am glad to be able to direct my dear helpers, and to enjoy being in the midst of a blessed work. Eight ladies are now associated with me here, besides our Mission workers, and many occasional helpers. Thirty-two meetings and classes are held every week, the average weekly attendance being 7200. At our soup-kitchen 220 gallons of good and cheap soup, besides bread, is sold weekly to the poor; the quantity will be increased as winter advances.

Christmas-gifts are now being prepared. I shall be very thankful for special donations just now. Will our friends bear in mind that since 1880 I have been a prisoner, and cannot go personally to ask help as formerly. I am needing money to pay for the enlargement of our hall; it would not hold the numbers who throng to our Sunday-night special services, but has now been altered to seat 1050.

In January we expect Richard Weaver for a fortnight's Mission in our hall; pray for a blessing on his visit. Any who can visit Portsmouth at any time to see or take part in the work will find comfortable accommodation at a moderate charge in our adjoining private hotel. The climate resembles that of the Isle of Wight. Could not some Christian workers try change of scene and milder air at home instead of rushing abroad at the approach of winter?—Yours sincerely and obliged, SARAH ROBINSON.

Soldiers' Institute, Portsmouth, Dec. 14.

Grave Moral Questions.

A DRAWING-ROOM meeting for ladies only was held at 17A, Old Cavendish-street, W., the rooms of the Young Women's Christian Association, on the afternoon of Tuesday, December 11, on "Certain Grave Moral Questions about to be discussed in Parliament." Lady Reed presided.

Miss MASON, of Kilburn, said they were leagued together for the abolition of laws which protect vice; they were, therefore, working in harmony with the will of God. They must have more dealings with God about it, though not less outward action.

Mrs. JOSEPHINE E. BUTLER gave a brief outline of the present position of the question. The obnoxious laws were suspended, but still on the statute books; in the subjected districts many were working to get them re-enacted. At present the workers in this cause have to face silence; silence from the Government as to their intentions; and silence on the part of the London Press, who have noticed none of the large meetings recently held in various parts of the country. But God can scatter silence as well as open opposition. It was impressed upon her mind that while we often say, "How long, O Lord?" thinking that God is keeping us waiting, it was often the case that we are keeping Him waiting. During these fifteen years of work God has been educating us. He wants instruments after his own heart. We must be purified ourselves and fully consecrated to his will. It was proposed, added Mrs. Butler, to have an all-day meeting for prayer at Exeter Hall, early in February next, to wait upon God for guidance. Several other ladies spoke. The meeting was well attended and full of interest.

On Thursday, Dec. 13, at a meeting of the Mutual Improvement Society of St. Simon's, Leeds, out of forty present thirty-nine, including the vicar, agreed to sign Major Poole's Purity Crusade pledge card. A parochial society was formed, and a committee chosen, with the vicar as president.

At Work in Nova Scotia.

DEAR SIR,—Christian friends in England will be interested to hear of God's work in Truro, one of the leading towns of this province. We commenced special meetings for prayer on Monday, November 5, and carried them on for a week, all denominations uniting. We then organised special Gospel meetings in the Y.M.C.A. Hall, under the management of the Committee of the Association. We had deeply-interesting and impressive meetings for more than a week, and on Sunday afternoons we still have the large hall packed full. We also have Gospel meetings there every Thursday evening.

All the ministers of the town have most heartily co-operated in this good work, and blessing has come down upon all the churches. Being in the country I open my house every Sunday evening for Gospel meetings; even in winter we have our rooms filled with our neighbours from all parts around.

This is a thoroughly English part of Canada. I trust that this letter may lead English Christians to pray for the Lord's work out here, and for an ingathering of precious souls to our blessed Saviour —Yours faithfully,

ARTHUR F. GURNEY.

Wick House, Colchester County,
Nova Scotia, Nov. 27.

Foreign Prisons.

BY MR. CHARLES COOK.

IN one respect British prisons stand out conspicuously from those of most Continental countries—namely, in supplying every prisoner with a copy of the Scriptures. After having visited every English convict prison, and seen nearly every prisoner, I am able to say that that precious volume has, in not a few instances, been the means of the conversion of the poor criminal. In his lonely hours sometimes, out of pure *ennui*, he has taken up the Word to read, and found life for his soul.

When we turn to Foreign prisons—in many countries, at least—we find that they have not got the Word of God. Close by our own shores are thousands of men thus immured, having no portion of the Word of God to read, and to whom no one has attempted to carry it. The Governments will not provide the Scriptures. France is too indifferent and too sceptical; Belgium is too bigoted; Italy too Papal, to do it. I have visited prisons in each of these countries, and have given away books and tracts. I remember, specially, the prison on the Campagna at Rome, how eagerly the poor prisoners, who were chained to their beds, took the illustrated book offered them, with the consent of the governor. A long letter has lately appeared in *The Times* on "The horrors of a Russian prison.' If the statements are true, they call aloud for speedy redress. The letter, which is said to have been written throughout with the prisoner's blood, states: "Worse than all, there are no books. The prisoners are driven mad by their solitude; even the Bible is denied them."

For Russia—at least at present—I can only pray; but I desire to lay upon the hearts of your readers a contemplated visit to the prisons of several countries, where the prisoners are without any portion of the Word of God. God willing, I intend to visit the prisons of Italy, Egypt, and Turkey, carrying with me a Gospel portion of the Psalms, and putting these portions into the hands of the convicts themselves. May I ask all who read these lines to pray and help me in this effort to carry the Word of Life to souls who sit in darkness. A personal friend, unsolicited, has given me £10 towards the sum required. A small bank-note has also come from abroad, which I here desire to acknowledge with thanks, from "A Reader of THE CHRISTIAN."

During my absence from London, of seven or eight weeks, Mr. Gawin Kirkham and other friends will conduct the services at the Metropolitan and Hyde-park Halls.

Hyde-park Hall, London, W.

[900]

Soup Dinners at Sermon-lane.

DURING the annual Cattle Show at the Agricultural Hall, Islington, there were hundreds of boardmen employed walking the streets with different kinds of advertisements; these men are glad to earn even a shilling a-day at this season of the year, when times are so hard. On Tuesday and Thursday last week Mr. George Fuller, of Sermon-lane Mission, Islington, was enabled through the liberality of friends to give about eight hundred of the men a pint of pea-soup and a half or three-quarters of a pound of bread each for their dinner.

It was a sight not easily to be forgotten. Here were men some of whom had the appearance and manners of persons who had been in good circumstances; others were servants, mechanics, and labourers out of employment; the majority looked more or less respectable, and seemed very thankful for the kindness shown them. Not only was it a work of mercy in giving them a little needful food, but the opportunity was seized for preaching the Gospel. This was done by Mr. and Mrs. Haig Miller and others, during the few minutes allowed for dinner, every quarter of an hour bringing in a fresh audience of about two hundred.

Mr. Fuller gives free Sunday morning breakfasts and frequent soup dinners to the poorest and the unemployed of the neighbourhood, among whom he labours with much success. His address is 54, Liverpool-road, Islington, N.

Richard Weaver In Glasgow.

AFTER a year's absence this honoured evangelist returned to Glasgow on December 1 to conduct four weeks' Gospel services in connection with the Orphan Home Mission. He was welcomed back at a social gathering of the workers, and a very pleasant and profitable time was spent.

On Lord's Day, December 2, he spoke in the National Hall, at 11 a.m., to a large audience composed almost entirely of men, and in the same place at 7 p.m., he addressed a crowded meeting of from 3000 to 4000 people. At both gatherings he was encouraged by meeting with converts of previous years, who are still "adorning the doctrine." At the evening one the power of God was manifestly realised. At the close, when an invitation was given to those who wished to decide, such numbers immediately rose and came to the front that even the workers were astonished. Many, we trust, were brought from darkness to light, and found peace in believing.

Nightly during the week Richard has been telling out the old, old story to large gatherings in the Orphan Home Hall, "with signs following." Many have been convicted and dealt with in the inquiry-room. One respectable-looking man, who thought himself too bad to be saved, got down on his knees and refused to rise until the Lord saved him; and, praise the Lord! it was not long before he got up rejoicing in the knowledge of his sins forgiven, and praising God because He had taken him "as he was." Others who have been drunkards and living in sin have also been brought in, and already the change is seen in their faces.

On the Sabbath, December 12, meetings were again held in the National Hall, at 11 a.m. and 7 p.m. The evening meeting was crowded, and the workers had cause to believe that not a few were brought to decision while Richard was speaking. During last week there has been signal blessing, and many anxious ones have been dealt with. In one of the inquiry-meetings a lady friend remarked it was like the time in '59, when the mighty power of God was manifested in the conversion of hundreds through the instrumentality our brother. Prayer is asked for the meetings still to be held, and especially for the closing ones on Lord's day, 23rd inst.

Mr. Weaver had previously a most blessed time at Leek and at Leicester. The Spirit of God worked mightily among the people and many professed to find peace in believing.

American Notes.

A NEW Training College in New York city has been started by Pastor Simpson, 8th Avenue, for lay workers, after the style of the Free College, which Dr. Talmage conducted for six years. Great interest is shown by students.

Rev. Jacob Freshman is doing a great work among the 80,000 Jews in New York, and is seeking funds. His address is 25, 7th Avenue.

Dr. E. P. Thwing, of Brooklyn, gave an address at the sixty-eighth anniversary of the L. I. Bible Society on "The Bible in Foreign Lands." He is still personally aiding workers in Sweden and in Spain.

One half the amount needed for their new building is secured by the Brooklyn Y.M.C.A. The Boston Association, the first in the States, has just dedicated one costing £40,000.

Work Among Young Women.

LONDON CENTRAL Y.W.C.A.

ON Tuesday, 11th inst., a drawing-room meeting was held at 4, Hampstead-hill Gardens, N.W., Mr. J. E. Mathieson in the chair. Addresses were given by the Chairman, Rev. E. A. Stuart, Hon. Emily Kinnaird, and Miss Malden. References were made to the great need for such work, the encouraging results of its operations, and the desirability of its extension in connection with those engaged in shops, workrooms, factories, &c. Mr. Geo. Hughes, Secretary Y.W.C.A., 17, Old Cavendish-street, W., will gladly welcome all the help that friends may be disposed to send.

Help is also greatly needed in carrying out the scheme for extending the benefits of these institutions to other parts of the Metropolis. Communications as to this department should be sent to the Organising Secretary, same address as above.

Railway Men at Wandsworth.

A VERY enjoyable meeting of the South London Branch of the Railway Mission took place at the L. and S.W.R. Hall, Brunswick House, Wandsworth-road, S.W., on Tuesday, December 11. The occasion was the annual meeting and distribution of prizes. Mr. H. Eliot Walton gave a very cheering statement of the work amongst the railway boys, and of the evangelistic efforts which are put forth almost nightly all the year round.

Mrs. Gates, of Brighton, distributed the prizes, accompanying every gift with a word of encouragement. The prizes were given for regular attendance at Bible-classes, educational-classes, &c. The interest was heightened when four young men stepped to the front, the first bearing a box in his hands; this contained a handsome inkstand and candlesticks to match, presented to Mr. S. Gurney Sheppard by the young men in token of his practical interest in the work, and of his earnest desire for the eternal welfare of the young men. Mr. Sheppard thanked the young men sincerely for their graceful act, and alluded to the fact that railway directors and shareholders were beginning to pay much more attention to the work of the Railway Mission.

Mrs. Gates, whose work amongst the railway men of Brighton has been so much blessed, spoke in a tender, womanful way to the large audience of husbands and wives before her, and it is to be hoped that her winning counsel to avoid a public-house "merry Christmas" will be as lasting as it was for the time effective. Revs. Dr. Davies and G. Forrester, Mr. George Clarke, and the Hon. Arthur Kinnaird also spoke. If but a little of the good, earnest advice which fell from the lips of the different speakers is acted upon, many will look back to that pleasant evening and rejoice. During the evening about 100 children brightened the occasion with their sweet song.

J. W. T.

CONTINENTAL AND FOREIGN NOTES.

THE BERLIN TOWN MISSION

is continuing its labours among the fallen, and those in danger of falling, with much enthusiasm and prudence. The "*Blatter aus der Stadtmission*" gives some very encouraging results of work by the missionaries.

SPAIN.

An earnestly-worded memorial was sent by Mr. J. C. Pundsack, of Madrid, to the Crown Prince Frederick William of Prussia during his recent stay in Valencia, giving an account of the burning of the Gospels at Barcelona on July 25 last. Mr. R. Pundsack expressed a hope that His Imperial Highness would succeed in furthering the introduction of true religious liberty into Spain, in place of the existing limited tolerance.

BASUTOLAND.

M. Mabille, one of the oldest of the French missionaries, writes to a friend in England that the people earnestly wish to come under the Imperial Government. He says that the interregnum is producing a state of things like that described in the Book of Judges, where everyone was doing his own will and going his own way. "Still," he remarks, "we can travel unmolested through the country."

BERLIN.

The English and Americans resident in Berlin, says a correspondent, were lately invited to an English tea-meeting, when addresses were given on behalf of evangelisation work in Berlin by Count A. Bernstorff, Professor Stackenberg, and others. The meeting took place in the New Union House, "Verein-haus," north of Berlin, which was bought last year for religious purposes. It has been before a dancing saloon of very low reputation, called "Prince Blucher." In a recent letter to the same correspondent Count Bernstorff says: "I do not hesitate to say that vital religion is making progress in Germany. The tendency among Christians to work for the Master has made much progress during the last few years, and where the Gospel is faithfully preached it finds willing hearers. For our large city the means of evangelisation are increasing, but yet insufficient."

SUNDAY SCHOOLS IN ST. PETERSBURG.

The *Sountagschulfreund* has a very interesting account of the founding of the first Sunday-school in St. Petersburg. A lady who had been a teacher in a Sunday-school at Stuttgart, and who went to live at St. Petersburg, told the German pastor there of "the beautiful work," and begged him to begin the same in St. Petersburg. The work was strange to the Pastor, and he already preached three times on the Sunday. But still the lady persisted, and brought to him all sorts of papers, showing the benefits of Sunday-schools. On Jan. 15, 1878, the first Sunday-school in St. Petersburg was begun with forty-three children. Now there are Sunday-schools connected with all the large churches, wherein about 1500 children receive Christian teaching.

GUATEMALA, C.A.

This Republic, while virtually open to the Gospel for over ten years, has not been occupied until within the last few months. I was sent here by the Presbyterian Foreign Board, New York, to open an English service, and, after that was established, the way was opened for the holding of services in Spanish. Both services are attended by very much larger congregations than was anticipated. We have been greatly encouraged by the attitude of the President, General Barriss, and his Cabinet, towards us. The people purchase Bibles readily; tracts are being circulated with good results. We can use large quantities of good books and tracts, and we would be very glad to receive for distribution any Gospel literature, in Spanish, the readers of THE CHRISTIAN may send us.

Presbyterian Mission, JNO. C. HILL.
Guatemala, Central America.

CHICAGO

has a novelty in the shape of a Gospel ship, called *Glad Tidings*, in command of Capt. Bundy, accompanied by his wife, son, and two daughters. It makes trips to all out of the way places on the Northern lakes, where religious services are conducted by the family. The vessel has recently visited some Canadian ports.

GHAZIPUR AND BUXAR MISSION.

In his recent report Mr. H. Lorbeer writes: "Our Sunday services are well attended, and our Anglo-Vernacular School continues to prosper. Preaching to the heathen has been carried on without intermission. During the year we have baptized 24, making in all, since the beginning of the Mission, 972."

M. ARMAND DE LISLE

has been holding meetings in a chapel on the borders of the St. Ouen Cemetery, Paris, for many months, and there has been much blessing. Some come in and stay only five, ten, or fifteen minutes; such are always met at the door as they depart, and friendly voices endeavour to fix one or two impressions of what has been heard. Thus they are induced to come again and again. Good use, too, is made of the "Home Preacher" tracts. These are distributed with discrimination. The sorrowful, the desperate, are watched, and a suitable leaflet is slipped into their hands, which has often been read at night, and which has led to true consolation.

A SERMON WITHOUT WORDS.

"Have you ever heard the Gospel before?" said a missionary to a respectable Chinee, whom he had not before seen in the Hall. "No," replied the Chinee, "but I have *seen* it. I know a man who was the terror of the neighbourhood. He was as dangerous as a wild beast, especially when he had taken opium; and now, since 'the religion of Jesus has conquered him,' as he says, he is quite changed. He has given up opium; he is gentle, full of benevolence to all the world, and is never in a passion. So, for a long time I have said to myself, 'That religion must be a good one!'"

JEWS IN JERUSALEM.

A letter recently received from the Rev. H. Friedländer, tells of his restoration to health after an attack of fever, and of his being able to continue his interesting labours among the persecuted Jews from Russia. A good number of these have been placed now at Artouf, the colony recently purchased by the London Jewish Refugees Society, but there still remains a great number of sufferers to be provided for. We are at the commencement of winter, and some friends have already sent out boxes of clothes, new and old, for men, women, and children; flannel blankets and calico are also welcome. Parcels should be forwarded to the address of M. Bradley, London Jews' Society, 16, Lincoln's-inn-fields, W.C., accompanied by a statement of the contents of each box for declaration at the Custom House, in which case they are delivered by the London Jewish Society free of charge at Jerusalem. W. GREENE.

EDUCATION IN JAMAICA.

A school is about to be established in Jamaica for the daughters of natives, who have no means of education beyond that of the Government schools. The prejudice is still so strong that the entrance into a private school of a daughter of coloured parents, though able to pay, would be followed by the withdrawal of all the white children. Fathers are increasingly anxious for some better education for their daughters. The state of morals is deplorably bad throughout the Island. The cause that perpetuates such a state of things is the ignorance, and consequent degradation of the women. Suitable premises have been taken on the north side of the Island, near to Stewart Town. A Christian lady accustomed to teaching, endowed with a missionary spirit, would here find a sphere of important work. The school is wholly unsectarian, and a small committee of ladies of different denominations will assist by suggestion or counsel.—Yours faithfully, E. RYLAND TEESTRAIL.
15, *Westbury Park, Bristol.*

AGEN, FRANCE.

In and around this bigoted town a good work is in progress under the direction of Mons. Halbout, a Christian brother who has abandoned a lucrative calling to devote himself to the evangelisation of his country. With much self-denying labour Mons. H. succeeds in *selling* large numbers of Scriptures at the fairs in the towns and villages around Agen, and on some occasions he has sold 500 copies in one day. He has also opened rooms in Agen and two or three other towns, where simple evangelistic services are held. In this work also he has met with much blessing, numbers being found ready to hear the word of life. But rooms cannot be hired, and journeys cannot be made, without money, and, as Mons. H. is not the agent of any society, he looks to Christian friends to help him in this department of his work. He is also exceedingly anxious to secure the services of a devoted Christian man at Agen as evangelist, but in order to do this also funds are needed. The Evangelical Continental Society has offered some slight help, but more is needed. Mons. H.'s address is 4, R. Fonde Raché, Agen (Lot-et-Garonne). R. S. A.

SHOULD A CHRISTIAN SELL STRONG DRINK?

STATED briefly, this was the question debated before an audience that crowded the Lower Exeter Hall last Friday evening. Stated exactly, the question ran thus: "Is the sale of intoxicating liquors, as beverages, consistent with Christian principles?" The opposing champions were Dr. Dawson Burns, well known as one of the editors of the "Temperance Commentary," and Mr. C. R. Haig, wine and spirit merchant.

The debate, as Mr. Haig explained, arose out of the famous letters of Canon Wilberforce, published in *The Times*, in which the Canon charged the Ecclesiastical Commissioners with deriving revenue from the rents of public-houses. Mr. Haig replied to the Canon through the same medium, asserting the lawfulness of the publican's trade, and challenging him "or anybody else" to a public discussion on the question. In recapitulating these facts, Mr. Haig somewhat sarcastically admitted his rashness in thus throwing down the gauntlet to all and sundry. Most impartial spectators of the encounter on Friday evening will, we think, have come to the same conclusion. The arena of public debate is not generally speaking, a very satisfactory place for the calm consideration and solution of serious moral questions. Passion and partisanship are apt to get the upper hand of cool judgment and fair argument.

It was not so, however, on Friday night. There was little to object to in the manner of the discussion. The audience, especially the teetotal portion, sometimes showed undue warmth of feeling, but, on the whole, a respectful hearing was given to both sides. This resulted in a great measure from the really admirable way in which Rev. J. Wilkinson discharged the duties of the chair. He held the balance firmly and fairly, showing, however, a laudable indulgence towards his personal friend Mr. Haig, in order, as he said, to counterbalance the blue ribbon which he conspicuously wore. Mr. Haig opened the debate with a half-hour speech; Dr. Burns followed in like manner; then each speaker had, alternately and in succession, twenty and ten minutes in which to develop their opposing arguments.

Mr. Haig's contention, in brief, was this: The Jews, a chosen people, were expressly permitted by the Mosaic law to drink wine and strong drink. If the use of these things were essentially wrong, would not God have explicitly prohibited their use? Moreover, Jesus Christ the Son of God, Redeemer of the world, and the Exemplar of Christians, in all lands and in all time, "came eating and drinking" (to quote His own words), so that He was accused of being a gluttonous man and a wine-bibber. It must therefore be presumed that He drank that which would intoxicate "if taken to excess." Until

that is disproved, Christians surely may lawfully drink, and therefore lawfully sell, intoxicants.

Before combatting these arguments Dr. Burns defined the terms of the question for discussion, which, he observed, Mr. Haig had avoided doing. Intoxicants, the doctor asserted, were really and literally considered "poisons." He cited a long array of medical and other authorities in proof of this. Alcohol was demonstrably proved to be "a narcotic acrid poison;" moreover, it had the fatal quality absent from other poisons, of creating a taste for itself. Its common use, continued the Doctor, was opposed to the "Christian principle" of "economy," because in its manufacture so much good food was worse than wasted; to the principle of "equity," because no proper equivalent was given for the money spent in its purchase; and to the principle of "purity" in mind and body, because strong drink was admittedly the greatest cause of all the physical, mental, and moral evils that exist in the present day. Coming to Mr. Haig's assertions, Dr. Burns said that many things were permitted to the Jews "because of the hardness of their hearts," and as a matter of fact there was more Old Testament authority for polygamy, divorce, and slavery than for the use of strong drink. True, the Jews were a chosen nation, but there were those chosen out of them for special purposes, such as the Nazarites, who were specially commanded to abstain from that which would defile or weaken them. As to the example of Jesus Christ, it was for Mr. Haig to prove that our Lord *did* drink wine that would intoxicate. There was a wine mentioned in Scripture that did not intoxicate. Solomon discriminated between the two when he said: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright, at the last it biteth like a serpent and stingeth like an adder." Would Mr. Haig contend that the holy and immaculate Son of God drank or manufactured the wine of which these scathing words were spoken? In the course of the debate Mr. Haig referred to the bearing of the drink question on "the present distress," and asserted that the bad housing of the poor drove them to the public-house for warmth and comfort.

Dr. Burns, in reply to this, said he should like to know how many now in destitute circumstances had once lived in more comfortable homes, but had fallen, through the drink, and how many were ever raised out of their degradation without first giving up the drink. The drink traffic is flatly opposed to the lofty principle of Christian benevolence, which not only avoids all causes of stumbling and offence in others, and seeks the removal of these causes, but is an active agent in promoting the good and happiness of mankind. In an earnest and eloquent peroration, Dr. Burns said: "The drink system is condemned by reason of the wealth it wastes, the hearts it breaks, the homes it desolates, and the souls it destroys. It is condemned by the testimony of history, by the verdict of science, by the judgment of experience, and by the very spirit of religion. I do not judge any man, but I beseech you to judge yourselves, and to ask, as Christans, whether you are justified in being in any way connected with such a system; whether it would not be far better to withdraw your influence and support from its perpetuation, much less its extension. If you do I am sure you will have the approval of a good conscience and show yourselves to be the faithful soldiers of Jesus Christ."

A full report of the discussion will doubtless be published soon; its wide circulation cannot fail very materially to serve the cause of pure and undefiled religion.

HEBREW ALMANAC.—Mr. D. C. Joseph, 394, Hackney-road, London, E., has published his annual Hebrew almanac. The selection of texts and the general appearance are good. It is an admirable method of bringing the Gospel to the Jews. Mr. Joseph will be glad to receive contributions towards a free distribution, and to send copies to others who will distribute them at home or abroad, on receipt of the postage, ½d.

Notices of Books, &c.

HER LIFE WORK is a very touching Temperance story, by MARY HOWARD, with song illustrations in the sol-fa notation (3d.) *National Temperance Depôt.*

MESSRS. CASSELL & Co. have issued at 2s. 6d. a handsome quarto catalogue containing about a hundred illustrations, for the purpose of facilitating the choice of books for Christmas and New Year presents.

SPIRITUAL CHRISTIANITY; OR, AM I SAVED? is a twopenny pamphlet (*Partridge & Co.*), by Captain MOORE. It treats of the difference between nominal and real Christianity, as well as pointing out the way of salvation.

HER GENTLE DEEDS, by SARAH TYTLER (6d.), the Christmas number of *The Sunday Magazine*, and WINGED WITH LIGHT (6d.), the Christmas issue of *The Quiver*, both contain excellent reading for the leisure hours of the holiday time.

THE LITTLE GLEANER. Annual Vol. *Houlston & Sons.* A storehouse of good articles, illustrations, Bible enigmas, and other interesting items for the young. The annual volume of THE SOWER, with its large type and well-selected papers, will meet with acceptance from more matured readers.

An attractive and varied selection of CHRISTMAS AND NEW YEAR CARDS comes to us from *Philipp Brothers*, 4, *Silk-street, E.C.* We observe that this firm, like many others, have drawn largely on the poems of the late Miss Havergal for their mottoes. The designs are tasteful, and the colourings rich.

THE GOLDEN GRAIN ALMANACK AND DIARY FOR 1884 (*J. E. Hawkins*) is a well-got-up and useful pocket companion, containing choice extracts, a daily text, and other information, besides plenty of room for engagements, &c. The interleaved GOLDEN GRAIN ALMANACK may be had in paper covers, and also strongly bound.

TALKINGS IN THE TWILIGHT. By J. J. J. *A. Holness.* An entertaining book for young people. The only source of true strength, and the way to escape the snares which surround the young, are well explained. HENRIK'S FOREST HOME, by the author of "Ben and Kit," &c. (*same Publisher*), is a true story, calculated to inspire boys to a life of self-sacrifice and noble deeds.

THE ETERNAL LIFE-BLOOD OF DIVINE SONSHIP. By S. BORTON BROWN, B.A. *Partridge & Co.* Metaphysical, mystical, and mistaken, are terms applicable to this treatise, which appears to bring theory to bear upon Scripture, rather than Scripture to establish theory. No ordinary reader of the Bible would come to such conclusions as the author has arrived at. They are new, but not New Testament.

EVERY-DAY LIFE: HOMELY TALKS ON HOMBLY SUBJECTS. Various authors. THE PLANK FAMILY. By M. A. PAULL. 2s. HAPPY CHILDHOOD. 2s. These three volumes, published by *Mr. F. E. Longley*, are prettily illustrated, handsomely bound, and well suited to amuse and profit young readers. "The Plank Family" is specially good. "Happy Childhood" is suitable for the very juvenile portion of the community.

Messrs. Cassell & Co. have added several new issues to their constantly-growing library of serial literature. DAIRY FARMING (1s.), by J. P. SHELDON, assisted by leading authorities in various countries, promises to be a very serviceable work to all engaged in the honourable and indispensable occupation to which it refers. Another work that will give much food for interesting study and research is CASSELL'S NATURAL HISTORY (7d.) With the first part is presented a large plate, entitled, "In the Jungle." The work is conceived in a spirit of reverence, and many lovers of nature will be helped by it to magnify the goodness and power of the great Creator.

PLAIN WORDS TO YOUNG MEN. By ALFRED S. DYER. 1d. *Dyer Brothers.* In these plain and faithful words on "an avoided subject" Mr. Dyer has nobly discharged an unwelcome but imperative task. How far the responsibility for existing evils can be thrown back on the culpable neglect of parents and public teachers in failing to warn the rising generation we know not. This, at least, is certain: every young man who reads the solemn and startling, but in no sense exaggerated utterances of Mr. Dyer contained in this pamphlet, will be without the excuse of ignorance if he falls a prey to the incitements of passion, or yields to any temptation that may cross his path. Would that every youth, not only in this, but in every land, would prayerfully read and resolutely follow these admonitions by a faithful friend and counsellor.

SUCCESSFUL PRAYER, by Rev. J. L. NIGHTINGALE (2d.), gives useful hints and cautions respecting prayer.

ON THE WATCH TOWER, by F. M. (*Marshall Brothers*, 4d.), is a little booklet intended to arouse believers to greater diligence in searching the Scriptures on prophetic subjects.

WORK TO-DAY (*Caswell, Birmingham*), and HEARERS ONLY (*Partridge & Co.*, 1d. each), by Mr. C. FORD, are messages for the new year. They are both written in a pointed and affectionate manner, and are very suitable for distribution.

NUMBER FOUR; CHIPPINGS; NOT ALONE IN THE WORLD. By Mrs. G. S. REANEY. 1s. each. *Hodder & Stoughton.* Three small volumes from Mrs. Reaney's prolific pen, illustrative of the good done in Gospel Temperance and other work. The narratives are full of wit and wisdom.

THREE LETTERS, one of them from the late Dr. Schofield, of China, is a penny tract by Miss ANNIE R. BUTLER, the friend of the Children's Medical Missionary Society. The other two are from America and London. The booklet may be had of *W. Mack, Paternoster-square.*

BETWEEN TIMES. By Lady HOPE. *J. F. Shaw & Co.* A spiritual little book of thirty-one short chapters—one for every day in the month—intended to be read between-times. The texts selected, and the practical comments upon them, are helpful in the highest degree to a true consecration to the Lord.

THE LIFE OF DAVID. By Rev. P. THOMPSON, M.A. 8d. *Maeniven & Wallace.* That this little manual, from a hand now closed in death, has already reached its tenth thousand, is proof of its acceptance and worth. The life and history of David are condensed into a small compass, in a very able and interesting way.

SUNRISE ON THE SOUL. By Rev. J. OGMORE DAVIES. 5s. *Hodder & Stoughton.* The sermons or lectures contained in this volume are intended to guide and help the perplexed, and were prepared with a view to strengthen the faith of young disciples. They are full of strong and vigorous thought. Jesus Christ is their theme all through; the author's aim is to draw the mind of the reader away from mere side issues, and to fasten it on the Master himself.

LIGHT FROM THE OLD LAMP. By J. JACKSON WRAY. 5s. *Nisbet & Co.* A capital book for a New Year's present. There are freshness, vigour, and stimulation in all the thirty chapters. The deep underlying truths of Scripture are brought out in language free from all pedantry, and with a great charm of rhetorical plainness. The language indeed is so natural and simple that a long word cannot often be found. The lessons of the Bible are applied to the particular needs of diverse persons, and every reader will find something to direct, animate, and delight.

CONTRARY WINDS, AND OTHER SERMONS. By W. M. TAYLOR, D.D. 7s. 6d. *Hodder & Stoughton.* A storehouse of illustration as well as a treasury of exposition. The sermons are full of freshness, and though not evangelistic are evangelical. The author was induced to publish them by the many testimonies he had received to their usefulness as preached; there can be no doubt they will prove of eminent service to many more in the wider audience secured by means of the Press. There are twenty-four discourses on varied subjects, all of deep importance and sacred interest.

WHEN YE PRAY; OR, LESSONS ON PRAYER. By C. H. WALTER, M.A. *John F. Shaw & Co.* A manual on prayer, prettily got up, and likely to be very useful. It might be thought that there was no further room for even a brief exposition on our Lord's pattern prayer. But Christ's words are inexhaustible, and real aids to the maintenance of a devout life are beyond all praise. The author, who is a professor at St. John's Hall, Highbury, has given us a treatise which, while it does not unduly aim at this, is truly original, and is both scholarly and evangelical.

HINTS IN SICKNESS: Where to Go, and What to Do. By HENRY C. BURDETT. *Kegan Paul, Trench & Co.* There are few things of which even educated people are more ignorant than of what course to take and what remedies to employ in cases of sickness and accident, before medical advice or surgical aid can be procured. A simple manual containing such information is therefore a necessity in every house. Such a book is that before us. It contains hints and instructions on almost every ordinary ill that flesh is heir to. Alcohol is a medicine, but stimulants are recommended with more frequency than we should suppose necessary or desirable.

(*For other Book Notices see page* 34.)

THE HOMES FOR LITTLE BOYS,

FARNINGHAM AND SWANLEY.

20 YEARS AGO **CHRISTMAS, 1883.**

The first Meeting of the Committee was held, to establish the Home for Little Boys. Since that time **more than 1,000** Homeless Little Ones have been sheltered within the Cottage Homes at Farningham, **many** of them all through their infancy and early childhood, till they were old enough to go out into the world to work for their own livelihood.

To-day, more than 300 Homeless Little Ones are in the Cottage Homes at Farningham, and nearly 100 Orphans in the new Orphan Homes at Swanley.

But, the Committee are without Funds to maintain them! Worse than that, they are in debt to the extent of £3,500.

Unless this debt can be removed at once, the Committee fear they must close some of their Homes.

Will the Readers of "THE CHRISTIAN" prevent this?

By an easy and united effort this **can be done,** and before Christmas.

A Gift of £1 from each would do it. But many could afford more, and by so doing would send us on our way rejoicing.

So we ask in faith for a **Christmas Gift,** in the name of our Homeless and Orphan Little Ones.

Offices: Ludgate Circus, E.C.

A. O. CHARLES.

To the Readers of "The Christian."

DEAR FRIENDS,—

I desire to tell you, with most hearty thanksgiving and praise, that the sum of £5,000 has been subscribed by the Lord's people, and given into my hands to buy the freehold of large premises on the Clapham Road, known as the Marble Rink.

There are buildings on the ground adaptable to the departments of the work of the Nine Elms Association, that are not connected with the Prison Mission, which therefore will now occupy the whole of Nine Elms House and premises.

One of the buildings can form a Conference Hall to seat 2,000 persons. "Those who fear the Lord, and speak often one to another of the things of His Kingdom," will rejoice at the provision of increased accommodation for meetings of Christians in this district.

The Missionary Institute, and other branches of our work, can likewise be accommodated with suitable buildings, whenever the money required for them is given by the same loving Master, who has provided so graciously for our necessities.

Donations to this Building Fund may be sent to me, either at Nine Elms House, or 143, Clapham Road. Cheques crossed to "Messrs. BARCLAY & BEVAN," for "Clapham Account." Post Office Orders and coin will be gratefully received in registered envelopes, with donor's name and full address, not for publication, but acknowledgment.

He who has bid us lengthen our cords, and strengthen our stakes, and has set a large door open before us, will accept gifts to this work as service rendered unto Him; and so I ask you to assist me in this business, in which I have need of your help.

Your Servant in the Gospel,

SUSANNA MEREDITH.

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THE FLOWER SHOW OF FAIRLEY COURT. By Rev. J. M. RUSSELL. 1s. 6d. *Jarrold & Sons.* Fairley Court was once a dirty, drunken slum, but through the gentle and persistent efforts of Mr. Jasper, it became a scene of comfort and delight. It is a story of true interest, and a proof of what can be done by those who are in dead earnest.

FULL SALVATION, as seen in "Bunyan's Pilgrim's Progress." By Rev. W. HASLAM. 3s. 6d. *Morgan & Scott.* The Rev. W. Haslam is just publishing a small volume of this title. In a series of chapters he comments upon and explains "Bunyan's Pilgrim's Progress." The book commends and illustrates what is now spoken of as the Higher Life.

SHORT CHAPTERS ON BUDDHISM, PAST AND PRESENT. By Bishop TITCOMB, late of Rangoon. 3s. *Religious Tract Society.* Buddhism, as the religion of four hundred millions of human beings, is a subject of profound interest. We have here a short text-book of the highest value. Its excellence does not consist mainly in its admirable historical summary, but its revelations of the present influence of the system. Some have put it on a level with the Gospel, and not a few write about it as the finest form of heathenism. Dr. Titcomb most admirably contrasts Buddhism and Christianity, and shows that as the easiest of religions, it becomes a gigantic system of fraud and corruption. The work is very timely, and we are glad to see that the Religious Tract Society intend to follow it by other books on the religions of the East.

STUDIES ON THE BOOK OF JONAH. By R. A. REDFORD, M.A., LL.B. 5s. *Hodder & Stoughton.* Criticisms on the Old Testament Scriptures have been carried to an excessive and irreverent degree. The conception that the Bible contained indefensible stories has not been the one formed by careful scholarship. It was time that another and better judgment should be exercised on Old Testament history. Professor Redford in this volume has brought learning and a spirit of calm inquiry to bear upon a record which has been a battle ground for sceptics, and one of deepest significance in relation to the words and work of the Saviour. His defence of the authenticity, historical value, and supernatural facts of the Book of Jonah, is exhaustive and very convincing. There is, however, no avoidance of difficulties, and a fine tone of candour towards critics of another school. The work must be held to be indispensable to all students of the Minor Prophets.

MESSRS. NISBET & CO.

SIR VALENTINE'S VICTORY, and other Stories. By EMMA MARSHALL. 3s. 6d. The first story is that of a young man, who, through losing his arm in the battle-field, learned to conquer himself. The others are also good. The influence of this admirably-written book cannot fail to give boys an earnest desire to be noble and brave.

GLIMPSES THROUH THE VEIL; or, Some Natural Analogies and Bible Types. By Rev. JAMES WAREING BARDSLEY, M.A. 5s. A valuable and suggestive treasury of good things that reveals the wondrous and beautiful adaptability of the inspired Record to every phase of the soul's need. These are indeed glimpses through the veil, and we behold in them the sublime beauty of the great "All and in All." The chapters upon "Solomon's Garden," "Fading Leaves," and "Grafting," are exceptionally good; they are full of plain, practical truths in graceful dress. The book shows painstaking and cultivated research, and keen spiritual discernment. It will serve as a goodly storehouse alike for student and teacher.

OBSCURE AND MINOR SCRIPTURE CHARACTERS, by Rev. FREDERICK HASTINGS (5s.), deals with the lesser, but none the less profitable, lights and shadows of the Bible. Pointed, earnest, and true, and full of instructive contrasts, these chapters contain some most important lessons. For teachers, for the young setting out in life, and for all thoughtful readers of the Word of God, these cameo-pictures will be invaluable. The author is no novice—he understands men and things, and has the power of laying his thoughts before his readers in striking imagery.

THE SAVIOUR'S CALL, by Rev. FREDERICK WHITFIELD (1s.6d.), is heart-searching and quickening in its tone. From the first to the last step, in loving, yet uncompromising, reality, the life of sanctification and consecration is set before the reader. None having read it can mistake the "Saviour's Call," nor fail to realise the imperative necessity of responding to it. The little book is a mine of truth, and we echo the author's prayer that it may be abundantly used to the glory of God.

Letters to the Editor.

"A FAMILY QUESTION."

SIR,—It would not be expedient, nor probably possible, for parents to compel their children, when grown up, to attend the same place of worship as themselves. But should not the compulsion be with the children? viz., the compulsion of love and duty not to give pain to Christian parents, or cause a breach in the family, by separation, to please themselves? It is to be feared that this is too little thought of in these days, which have been called the days of "obedient parents," rather than obedient children. Unconverted children in Christian families are often more dutiful than the converted, forgetful that to the latter the command especially applies, "Honour thy father and mother," which is the first commandment with promise.

A PARENT.

CHILDREN OF THE UPPER CLASSES.

SIR,—In a few days our households will be alive with schoolboys and schoolgirls; the light of holiday will be on their faces, and many homely chats will they delight in. Would it be possible for any of your readers to arrange for some drawing-room Bible-meetings on their behalf during the holidays? I have no doubt that many of our sons and daughters would enjoy them; their religious privileges while at school are so few. To make them a success, such gatherings must be bright and joyful, and the arrangements equal in every respect to the class for whom they are intended. No parents should be invited. I shall be so pleased to learn that this suggestion has stirred some Christian parents to commence these meetings, as I feel assured that a rich Divine blessing would attend them.—Yours very truly, JOHN SHRIMPTON.

38, *Lincoln's-inn-fields, W.C.*

"JESUS ONLY."

SIR,—Is it not time that a note of warning should be sounded against the common use of this motto? Scripture text it is not in the sense in which it is used. Scripture truth it is not; for, although it is, indeed, true that the name of Jesus is "sweet in a believer's ear," and is the dearest name on earth, yet the familiarity of its use, without the titles of Lord or Christ, in general conversation, and from many a pulpit, on many a platform, and in many a choir, with an utter absence of reverence, so common now-a-days, is not only not sweet in a believer's ear, but jars upon his conscience as a slight to his beloved Lord, and assuredly brings degradation of soul upon those who so use it. Moreover, even when the motto is used with reverence, as we are thankful to know is often the case, the humanity of Jesus, his tenderness and sympathy, are nearly the only themes dwelt upon, and the Father's love, and the Holy Spirit's fulness, and the power of the risen Christ to overcome sin in the believer, are scarcely alluded to at all. What is the consequence? The truth of "Christ in us," and "we in Him," is not grasped or sought for, and his glory is not reflected in the life; so a reaction sets in, as is always the case when one side of truth only is presented. Unitarianism and an aiming after moral excellence apart from Christ are making rapid strides in Christian England.

Should not the Apostles' use of the name arrest our attention? On the day of Pentecost we find Peter striking at the outset the key-note to its proper use, now that the Lord Jesus Christ had then finished his work of atonement, resurrection, and ascension, and had sent down his Holy Spirit to carry on the work of grace. "God," he says, "hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts ii. 36). And from thenceforth the prevailing use of the title or name by the Apostles was Lord, or Lord Jesus, or Jesus Christ, or Christ.

Subject to possible errors in searching this out, it would appear that in the Book of the Acts, after Peter's declaration, and in the Epistles, the Apostles made use of the name "Jesus" by itself 37 times; "Lord Jesus," 35 times; "Lord," 232 times; "Jesus Christ," and "Christ Jesus," 241 times; and "Christ" 244 times. Surely the reasons for this are not far to seek, and whilst we are permitted to use the blessed name of Jesus in our hymns and prayers and conversations, certainly we are taught that the titles of Lord or Christ should oftener be connected with it, or even used alone.

Croydon, HENRY JOHNSON.

MR. ELIOT HOWARD AND THE SOCIETY OF FRIENDS.

SIR,—In the obituary notice of the late esteemed John Eliot Howard, which appeared in your last impression, there are some portions which I have read with great regret. I think they are calculated to convey an unfaithful impression of the general state of the Society of Friends twenty-seven years ago, and to lead your readers to suppose that it was more destitute of Gospel light than was actually the case. I am sorry that Mrs. Guinness did not make herself better acquainted with the facts of the case from sources of information other than she appears to have possessed.

There is no need to enter into the state of any of the churches at the commencement of this century, when evangelical truth was confessedly to a large extent obscured; nor will I dwell upon the distinctive view of the Society of Friends that water baptism was no institution of Christ, and that it was no new institution but the passover only, that our Lord bade his disciples observe in remembrance of Him. There is abundant documentary evidence, however, to show that at the time Mr. Howard left that body, the vital truths symbolised by these observances, and indeed by the whole Jewish Ritual, the need of an atonement and the new birth, were, whatever local unsoundness existed, generally held and faithfully proclaimed.

In confirmation of this, it is only necessary to say that whilst a member of the Society of Friends, Mr. Howard was the contemporary of the late Joseph John Gurney, whose evangelical writings are so well known, of Stephen Grellett, and Elizabeth Fry. The Meeting to which Mr. Howard belonged was regarded at that time as a golden candlestick for evangelical truth, possessing a living and powerful ministry in the late William Forster, father of the Right Hon. W. E. Forster, and in the late John Hodgkin, father-in-law of Sir Edward Fry, and one of the most able ministers of the New Covenant the Society of Friends ever produced.

I will not add more; it is with the greatest reluctance that I write at all, for I knew and highly esteemed Mr. Howard, and some members of his family, whom I would not grieve, are personal friends of mine.—Yours respectfully,

Friar's Watch, Higham Hill, SYDNEY COOPER.
Walthamstow, Dec. 14.

Ragged Schools in London.

THESE ameliorating agencies are more extensive than is generally known. Under the auspices of the Ragged School Union, there are 170 buildings, variously denominated Missions, ragged schools, institutes, clubs, &c., in which are conducted Sunday, day, and week-night schools and services, with divers other social, educational, and religious operations for young and old, and all exercising a daily or weekly influence for good upon not less than 100,000 persons.

This varied instrumentality, with its glorious band of over 3000 workers, has been weighed in the balance, and *not* found wanting, as is proved by the thousands who have been thus rescued. The good work continues, but what is wanted at the present time is increased monetary support for the efficient working of this diverse spiritual machinery, to enable the Missions to be, by God's help, of even more service in the future than in the past. These operations are conducted in localities from which no funds can be obtained. From without, therefore, must come the "sinews of war."

Just now new efforts are being organised; several schools need rebuilding, some require enlarging, or repairing, and many more want a renovating hand to make them cheerful and attractive. The Parent Committee are thus beset by applications for special help which they cannot adequately meet, the income not being sufficient for the regular grants upon which so many branches of work depend. This will be obvious when it is stated that to partially meet the urgent claims the sum of £1923 13s. 2d. has been voted directly to the schools by the committee since April last, the receipts in donations and subscriptions in the interval having been only £1202 16s. 9d., including some special gifts resulting from the Conference on Ragged Schools. A report will be gladly sent, if desired, and contributions thankfully received by—Yours faithfully, JOHN KIRK.

Exeter Hall, Strand, W.C.

OUR OUTCAST POOR.

How to solve the Problem.

By T. J. BARNARDO, F.R.C.S.E.

IN considering the question, "How the Poor Live?" brought so much to the front of late, and in dealing with the innumerable problems which branch out of it, it would be sheer folly to forget that large numbers of the really "outcast poor" are of a class whose characters, habits, and manner of life are such that no reform which begins and ends merely with good sanitation, excellent dwellings, perfect drainage, and other matters of a like kind, will suffice to meet their case. Concurrent with legislative measures, which doubtless should include reconstruction of the houses in which they live, must be those which shall be chiefly designed to reform the habits of the people. All the misery, squalid wretchedness, indecency, and vice of London is not found in the horrible rookeries which have been so recently described. Much exists in better parts, and proves the truth of what I would insist upon—that whereas one aspect of reform, let it be reached how it may, is imperatively necessary, yet, however speedily and effectually accomplished, it will of itself prove inoperative if others are not put in action concurrently with it. The immorality, evil habits of life, as well as latent tendencies to vice, crime, and intemperance, &c., must each one be battled with, and meet its cure in some special remedy; but *all* these agencies operating together must converge in order to accomplish the great end desired.

It is because I feel this very deeply that I am troubled lest the tendency of public opinion, which has been so strongly excited by recent revelations as to the condition of the "abject" poor in "horrible" London, shall be directed to one or two necessary changes only, and there rest satisfied after the nine-days' wonder has subsided.

To benefit, for example, the next generation, we must effect with *the children of this* such changes as no mere reconstruction of their habitations will bring about of itself. Take the following case, selected from recent admissions to our "Homes," in illustration of my meaning:—

It is that of a boy, named E. D., a child of ten years who was brought by his mother. They both got their living, and have done so for years, by begging and selling lights. They have no regular dwelling-place, and frequent common lodging-houses. For years past the mother has been known as a professional beggar in the vicinity of Aldgate. Their appearance on the day of application was forlorn in the extreme, the boy stunted in growth, pale of face, and attenuated, clad only in filth and rags. The woman, who did not want to part with her child, was evidently driven by the forces of cold and hunger to apply for her boy's admission. What, I ask, save admission to a Home involving removal from the streets and the evil example of his mother's life, &c., could save such a boy from being by-and-by a confirmed vagrant or thief!

Then take the case of poor wee Emily! *Two months* is not a long time to have spent in this busy world, but little Emily, not yet three months old, has already experienced much of its hardness and misery. Born in the workhouse infirmary, to which the mother had gone from a common lodging-house, and which she left *a fortnight after the birth of her child*, the little mite whose acquaintance with suffering has so early begun, shared the bed at a common lodging-house in Seven Dials, when her mother was fortunate enough to have money to pay for one. The rest of the time was spent in the open air on her mother's arm, while the latter sold lights in the street. The mother possessed no clothing worthy of the name, a very few miserable rags constituting her whole stock of wearing apparel. Of the baby's clothing I need not attempt to give a description, and yet, wonderful to relate, neither the hot weather nor the cold and damp had affected the wee child's health. Apparently it was hardy, and would live. But how, and where? A lady, who interested herself in this poor woman, undertook to get her decently clad; and received into a house, from whence she might eventually enter the humblest class of service, but the child could not go with her. It was clear, therefore, that unless that child found a separate home, both mother and babe must continue upon the streets, and in a common lodging-house. But, as will be seen by those who carefully peruse the Christmas number of my magazine (like the other, *Night and Day*, published by Shaw & Co.), a new house has recently been given to me at Hawkhurst, Kent, for the very purpose of receiving destitute infants saved from the perils and dangers which in so large a number of cases cut short child-life in its earliest stages. Little Emily, who has been accepted for our Receiving House, will, I hope, shortly fill a cot in that new Home in Kent, which the neighbours have already styled "THE BABIES' CASTLE." Surely here is a case which may well be described as "*saved from the streets*," and for whose relief and salvation now and in the future no other remedy existed. Only by removing the baby could we hope to save the mother, and by and by, with God's blessing, make the child something other than her mother had been.

Now, I would earnestly ask, do people such as E. D.'s mother, or Emily's, care very much where or how they sleep? What do they mind as to who their companions may be, when, foot-sore, wet, and bedraggled with mire, they lie down at night upon the floor? They have no thought but that the more there are in the room the warmer it will be. Not unfrequently such people sleep in the very rags which constitute their only day clothing, and rise up in the morning without a thought of ablution or toilet of any kind. Mere reformation, therefore, of their dwellings would manifestly not suffice. Pull down the rookeries where they find shelter at night, by all means, if they are a danger to the community; but, if you do no more, they will yet discover some other place in which to hide their wretched heads, and where they will continue to diffuse influences similar to those which reigned in their former habitation. Moreover, their unfortunate *children*, brought up in these places, will grow up to become over again what their parents were, transmitting from generation to generation, by the operation of an immutable law, the plagues with which society is for her sins so terribly afflicted to-day. One thing certainly ought to be done, and I feel sure that the law will some day have to do this—take from all people of this class their children. *I would allow no one who has not a fixed abode to retain possession of a child.*

It may seem harsh to write thus. It reads terribly so. And doubtless it will inflict suffering upon a few; but think of the advantages to the community, to the children themselves, and to the next generation if some such measure became law—the obliteration in the course of one generation of the whole family of beggars, mendicants, tramps, and their like; the salvation of myriads of children, body and mind, soul and spirit; the prevention of untold crime; the alleviation of unspeakable misery which is all the more intense and terrible now because the keenness of it is chiefly endured by little children!

The terrible system, too, adopted by many parishes in London with regard to the treatment of the industrious poor who apply for temporary relief is also surely to be credited with much of the suffering and misery that prevails. Numbers of cases come under my notice, where decent women struggle on for years to maintain a humble home over their heads, and, however dire may be their distress, are denied aid in any shape except in a form that means hopeless ruin for life if accepted! These women, mostly widows, whilst almost at starvation point themselves, are keeping, with tender care, their little ones around them, watching over them, guarding them from evil, feeding them, paying rent, and meeting all other outgoings out of the incredibly small sum of 5s. or 6s. per week, which is earned by toil, with the needle or over the wash-tub, begun early in the morning and ceasing only late at night.

How is it done? may be asked, Indeed I cannot say. I have no satisfactory reply to give. Long as I have been working among the poor of East London, I cannot for the life of me tell *how* they do it; or how body and soul are kept together; how the rent is paid and how the children clothed even in rags, upon the incredibly small and hardly earned sum which constitutes their sole income. And yet it is done, and these good creatures who do it will never utter a lament or complaint; will struggle on bravely, almost heroically, until, struck down themselves by illness, or want of food, or exhaustion, or all combined, they succumb at length; and even then the cry that goes up like a wail to Heaven from many a half-broken heart is, "My children, my children! Who will save them from the streets or from the workhouse?" Here is a case in point: "W." and "G." were two of a family of seven children, the eldest of whom—a girl fourteen years of age—was indeed earning 4s. a week at match-box making, an occupation that engaged her from six in the morning till six at night. The whole other earnings of the family were 5s., which was the most the woman could attain to by the most unremitting industry. This 5s., with the girl Mary's 4s., made 9s. Out of the 9s., 3s. *went at once for rent*. This left 6s. As Mary had to walk a distance to her work, she was bound to fare better than the rest, and I have no doubt that the larger part of her 4s. was used in food and boots for herself. Say she spent 2s. 6d. only on these, this *would leave at most but 3s. 6d. for the maintainance of all the rest, mother and six children!*

That mother, poor honest creature, struggling under this burden, grown at last too heavy for her exhausted powers, applied to the parish for a little outdoor relief. The wise, humane, and economical (oh, how wise and economical!) parish authorities informed her that *unless she and all her children came into the house they could do nothing for her*. The very thought of it was heartbreaking to her. What! Lose the little *home*, break it up, be separated from her children, give up the struggle, hard as it was, and enter the workhouse? NEVER! She and they could die but once; but they would rather die than that, and I for one cannot blame them for such a resolve. Note that, O ye wise and very merciful and humane parochial authorities. There are people still so blind to the advantage (?) of your "system" for checking pauperism, that they will really prefer to die, and often *do* die, in their poor rooms—which they, silly creatures, will call *home*—rather than go into "the House."

But her story was at length brought to my knowledge, and I am thankful to say I was able to make room for at least two of the children. Perhaps by-and-by I may take a third. Meanwhile, I have the poor woman under careful observation. She is being visited and wisely helped to keep a roof over her head, for I think it a nobler and better thing to assist her in her struggle than to relieve her altogether of all necessity for independence and self-help.

The sum of the matter is this. Wise and humane laws are doubtless needed. So also is a more stern application of existing measures as regards the condition of property now occupied as tenement dwellings by the abject poor. But let us not forget also the crying need of "bowels of mercy" in the administration of the poor law. And let us do all that in us lies towards the support and encouragement of institutions like the "Homes" under my own care, which have for years past been engaged in carrying on the most successful of all reforms, the *removal of the children from evil influences*, and their upbringing under Christian and industrial training.

18 to 26, *Stepney Causeway, London, E.*
—[ADVT.] [905]

Week of Prayer, 1884.

JANUARY 7—12.

IN addition to the circular invitation of the Evangelical Alliance to which we referred in our last, we have received the following call to prayer from the friends in charge of the meetings at Eccleston Hall, Eccleston-street, S.W.:—

"As time passes, many of the Lord's people feel more deeply their need of waiting on Him for guidance and power. There will be meetings daily from Monday, Jan. 7, to Saturday, Jan. 12, at 11 and 7.30, for waiting on our risen and glorious Lord for wisdom and grace for service. His heart goes out, not only to individual saints but to the Church, his Body. 'Christ also loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it Himself a glorious Church, not having spot or wrinkle, or any such thing.'

"Therefore we hope specially to know his mind in the present time as to our relationship and connection one with another as 'Members of his Body,' indwelt by one Spirit, 'called in one hope of our calling.' All who love the Lord will be welcome."

PROGRAMME OF ADDRESSES.

Evangelical Alliance: Steinway Hall, Lower Seymour-street; 11.30 a.m. Monday, January 7.—Praise and Thanksgiving; address by Rev. E. H. Bickersteth, Hampstead. Tuesday.—Confession of Sin, and Prayer for Cleansing and Renewal; address by Rev. J. R. Wood, Upper Holloway. Wednesday.—Prayer for Families and Instructors of Youth; address by Mr. Grattan Guinness. Thursday.—Prayer for the Church of Christ; address by Rev. Filmer Sulivan, Bayswater. Friday.—Intercession for the Nations; address by Rev. J. Mouro Gibson, D.D., St. John's Wood. Saturday.—Prayer for Missions at Home and Abroad; address by Rev. E. E. Jenkins, Sec. Wesleyan Missionary Society.

The South London Branch of the Alliance have arranged for meetings daily during the week:—Monday, at 7.—Metropolitan Tabernacle. Tuesday, at 7.30.—Lecture Hall, Wesleyan Chapel, Brixton-hill. Wednesday, at 7.30.—Lecture Hall, Presbyterian Church, Clapham-road. Thursday, at 7.30.—Lecture Hall, Denmark-place Chapel, Coldharbour-lane. Friday, at 7.30.—The School-room, St. Matthew's, Brixton. Saturday, at 7.30.—The Schoolroom, York-street Chapel, Walworth. The addresses will be given by Revs. J. A. Spurgeon, W. Spilsbury, Dr. MacEwan, Dr. Stanford, N. A. Garland, and P. J. Turquand.

CONFERENCE HALL, MILDMAY-PARK, N.—Week of prayer, Monday, Jan. 7, to Saturday, Jan 12: the following are the speakers: Revs. A. Bax, Dr Bullinger, Gordon Calthrop, Dr. Edmond, H Grattan Guinness, D. B Hankin, F. A. C. Lillingston, Jas. Stephens, E. A. Stuart, J. Hudson Taylor, J. Wilkinson, Geo. Wilson, Messrs. J. E. Mathieson, G. Kirkham, and others.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—G.P P.J.D. M.T.H. S.S.M. H.P. S.A.H. E.F.S. J.H. W.W. W.F. E.W. E.A.C. J.K. D.M. E.S. F.E.W. W.G. E.T. E.F.S. F.W. T.S.H. E.H. G.B.H. R.T. W.M. E.L. J.S. M.P. W.B. S.R. J.W.B. J.C.H. J.M.M'A. J.B. G.N.G. T.B.C.R. S.E.A. F.W.B. C.S. A.Q. S.M.C. R.S.A. A.S.E. H.E.E. A.S.D. G.O.B. A.M. A.E.A. W.A. A.J.A. A.C.F. J.D. T.B.G. E.P. H.U. S.C. A.M.G. L.W. R.C. M.W. J.G. W.M.C. H.J. M.E.H. W.M. S.O.H. W.G. A.G. P.T.B. S.J. E.B.V. S.C. A.J.G.M. J.J.

APPLICANTS FOR TRACTS.—T. Cox, sail maker, Falmouth (for sailors); Miss Kelland, Heage, near Belper; C Gull, 2, Grove-lane, Stamford-hill, N.; B. Evenett, 20, Temple-street, Holly-street, Dalston, E.; W. Willcock, 271, Deansgate, Manchester: W. McGowan, Bridge House, Rosemary-bridge, Hoxton, N.; H. Jones, 10, Trafalgar-place, Weston, near Bath; M. Symons, 2, Trafalgar-place, Weston, near Bath; H. Hewish, 1, Manor-road, Weston, near Bath; G. Hunt, Baker-street, Chase Town, near Walsall; W. Reeve, 16, Edgar-street, Jarrow; H. J. Page, 12, Clarence-square, Cheltenham; S. Clayton, 85, Montpelier-road, Peckham, S.E.; Mr. Bosworth, Moor-hill, Hallaton, Uppingham; G. E. Pearce, Camelford, Cornwall; G Bickle, Delabole, Camelford, Cornwall; G. Preston, Nottingham-road, Ilkeston; A. Bailey, 17, Oak-street, Lower Bristol-road, Bath.

CORRECTION.—By a clerical error in our recent notice of a good work among working lads in Devonport, it was made to appear that the cost of that work for the last two years had been borne by "Mr. ——." The notice should have represented that the cost has been borne by the writer of the article, Mr. M. R. Moore, 11, Tamar-terrace, Devonport. We hope that in future other friends will share that privilege with Mr. Moore.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

LAVENDER-HILL HALL, Clapham, Jan. 2 to 21.—Sundays: 8 a.m., Christian workers; 11 a.m., non-churchgoers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture; evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m.; Gospel Temperance meeting at 8 p.m. Mr. Moody and Mr. Sankey will not be present at the Saturday meetings. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall.

STRATFORD, Jan. 22 to Feb. 11.

NEW CROSS, Feb. 12 to March 3.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

MR. J. M. SCROGGIE.—December, Galashiels; January, 1844, Airdrie, N.B.

REV. W. HASLAM.—Jan. 8, Old Radford, Nottingham.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

EVANGELISTIC MISSION.—Dalston Hall (Hall of Commerce), Dalston-lane, E.—Mr. F. C. Spurr and one of the Jubilee Singers, Sunday evenings in December, at 7.

CLAPTON HALL, Upper Clapton.—Mr. J. G. McVicker during December and January. Sundays at 6.30, and Fridays at 7.30.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Denham Smith during December: Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, at 8 p.m. Christmas Day, address by Mr. J. Denham Smith, at 11 a.m.

ECCLESTON HALL, Eccleston-street, S.W.—Sunday, 3.45 and 7, Mr. W. Soltau: Thursdays, 8 p.m., Mr. C. R. Hurditch and Mr. W. Soltau. Meetings, Jan. 7 to 12, at 11 a.m. and 7.30 p.m. daily.

MESSRS. FULLERTON AND SMITH.—South London Tabernacle, Jan. 2, 3, and 4; Leicester, Jan. 6, for two months.

AGRICULTURAL HALL, Islington, N.—Sunday, Dec. 23, at 3.30 p.m., Rev. Thain Davidson, D.D 7 p.m., Mr. Elvin and a soloist (Christmas service of song.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. H.W. Figgis, at Nottingham, Dec. 22, 23, 24, and 26. Special service for children at Stepney Green Hall, Mr. G. Soltau, Dec. 22, at 3 p.m.

CONFERENCE HALL, Mildmay-park, N.—Dec. 23, at 3.30 and 7 p.m., Captain Baring. Dec 30, at 3.30 p.m., Mr. P. S. Badenoch; at 7 p.m., Rev. J. Wilkinson.

Y.M.C. ASSOCIATIONS.

THE PRIORY, 198, Upper-street, Islington.—Lord's Day afternoon, Dec. 23, at 3.15, special address. The solitary and the stranger especially invited.

WYCOMBE HOUSE, King-street, Hammersmith, W.—Sunday morning prayer-meeting, 10; Bible-reading, 3.30. Evangelistic service (both sexes), 8.15 p.m.

EXETER HALL.—Mr. Henry Varley will give addresses at the Mid-day prayer-meeting, Jan. 1 to 4; Mr. Russell Hurditch Jan. 7 to 11. Bible study, by Rev. Charles Moinet, Friday, Dec. 21, at 8 p.m., on "Some Characteristics of our Lord's Miracles."

61, GRACECHURCH-STREET.—Daily prayer-meeting (Saturdays excepted) 1.15 to 2 p.m. Meetings for prayer and thanksgiving, Dec 31 and Jan. 1, from 12 to 2. Special meetings during Week of Prayer, at the Centenary Hall, from 1 to 2 p.m.

BANK HOLIDAY MEETINGS.

UNION HALL.—Tea at 5.30; address at 7.30.

GROVE HALL, Lisson-grove, N.W.—Addresses by Christian policemen, at 3.30 p.m., and soldiers at 7 p.m. Watch-night service at 10.30 p.m.

KING GEORGE-STREET HALL, Greenwich.—Meetings for Christians, at 3 and 6.30 p.m.

MISCELLANEOUS.

CANNES.—Bible reading every Tuesday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

——— A drawing-room meeting for prayer and reading the Bible is held every Saturday at 2.30, at Villa l'Olivette. M. and Mdme. Vales will give a cordial welcome to all.

BRITISH WOMEN'S TEMPERANCE ASSOCIATION, Memorial Hall, E.C.—Monthly prayer-meeting first Wednesday in the month, at 10.30 a.m.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION, Pillar Hall, Cannon-street Hotel.—Dec. 27, at 6 p.m., Mr. George Williams in the chair.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields.—Every Tuesday, at 12 o'clock, by Dr. Aveling.

ADDRESSES BY MR. GEO. SOLTAU on "How to Work in the Inquiry Room," with incidents from Messrs. Moody and Sankey's Missions. Barochial Rooms, Ferndale-road, West Brixton, Friday, Dec. 21 and 28, at 8 p.m.

BOROUGH-ROAD CHAPEL, S.E.—Rev. G. W. M'Cree, Dec. 23, at 6.30 p.m., on "The Wonders of Conversion."

UNION HALL, Carlisle-street, Edgware-road.—Christmas Day, a Conference of Christian workers, at 11 a.m.; Dec. 31, Watch-night service, 8 p.m.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, Dec. 21, at 7 p.m., "Experience," by Rev. John Vercoe, and others. Tea at 6. Friday, Dec. 28, at 7 p.m., Rev. G. D. Bartlett, M.A., on "Divine Health," &c.

THE DEEPENING OF SPIRITUAL LIFE (Stafford-rooms, Titchborne-street, Edgware-road, W.) every Friday at 3.30 p.m. Dec. 21 and 25, Rev. W. E. Moore.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, December 15, 1883.

**** Will Donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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Birds' Nest Mission, Dublin—E. E. H.	0	10	0
London City Mission—Exeter, £2; F. M. W. £2; X., County Wicklow, £1	5	0	0
Home of Industry—M. L. 10s.; M. £2; V. W. 10s.	3	0	0
Mr. Regan's Boys' Home—M. L. 10s.; H. B., jun. £2 10s.; M. B. 5s.; V. W. £1; H. S. £1; Mr. W. £1	6	5	0
St. Giles' Christian Mission—(*Children's Breakfasts*) E. C. £1; (*Discharged Prisoners*) H. H. S. £1; (*Prison Mission*) M. L. 10s.; Mrs. B. 5s.	2	15	0
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Latymer-road Mission—C. P., Clifton	0	10	0
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Home for Blind Children, Hackney—Prov. x. 22	0	10	0
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Mrs. Ginever's Orphan Home—Prov. x. 22	0	10	0
London Bible Women—Miss U.	0	10	0
British Workmen's Home, Paris (*Miss Leigh*)—M.	2	0	0
Whitecross-street Mission—M.	1	0	0
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Christmas Letter Mission—A. Z. 10s.; E. T. 5s.	0	15	0
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Miss Leigh's Home, Paris—R. B. W.	0	0	0
Congo Mission, Rev. G. Guinness—F. M. W.	5	0	0
Moravian Missions—F. M. W.	3	0	0
Irish Church Missions—F. M. W.	5	0	0
Mildmay Conference Hall—H. B, jun. £2 10s.; (*General Work*) A Servant, 10s.	3	0	0
Whitefield Mission—B.	0	5	0
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Bristol Orphan Houses—X., County Wicklow	1	0	0
Army Scripture Readers' Society—C. E. M.	0	10	0
Seamen's Mission—C. E. M.	0	7	6
Mrs. Meredith's Prison Mission—C. E. M.	0	8	0
Mildmay Mission to the Jews—C. E. M.	0	10	6
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Marylebone Medical Mission—H. H. S. £1; A Servant, 10s.	1	10	0
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Miss E. Hopkins' Work—S. R. K.	0	10	0
Miss Weston's Work, Royal Navy—I. E. P.	10	0	0
Soldiers' Institute, Woolwich—I. E. P.	10	0	0
Messrs. Moody and Sankey's Work in London—I. E. P.	50	0	0
	£221	19	0

[ADVERTISEMENTS.]

Dr. Barnardo's Homes—F. C. 10s.; E. H. S. 5s.; W. S. M. £1; Anon. (Dec. 11), £2.

The London Samaritan Society and Homerton Mission. For Poor Children's Dinners—E. V. £1; S. M. C., Lowestoft, 5s.; F., £5; E. L. 5s.; G. A. 5s.; Miss P. parcel of clothing.

Mrs. Parsons gratefully acknowledges parcel for annual sale from E. H. B.

Society for the Suppression of the Opium Trade—J. S. £7.

DUMBARTON.—A recent canvass of this town on the Clyde, on the question of Local Option, has resulted in the casting of 3719 votes in favour of Sir Wilfrid Lawson's proposal, with 243 against, and 191 neutral. The canvass was undertaken by working men unconnected with any Temperance association.

PERISHING LONDON.

THE LONDON SAMARITAN SOCIETY

AND

HOMERTON MISSION.

Appeal to all who love the Lord Jesus Christ for means to continue the daily Free Dinners to Destitute Children, and Boots and Clothing and Free Breakfasts for the Outcast and Starving on the Lord's Day mornings.

The following extracts, taken from the many letters we receive almost daily this time of the year, will describe this section of our work, and the widespread necessity for it, better than any general statement we can make:—

One says—"We know that many frequently come to school without breakfast, and remain the whole day without food, except that which is given them by the teachers."

Another writes—"Our children come from the poorest homes, and the tales I sometimes hear make my heart ache."

A third writes—"During the cold weather boys and girls have asked me to allow them to remain in school during the dinner-hour by the fire. They would get no dinner if they went home, and preferred to stay in the warm."

Our loving Master said, "Give ye them to eat;" and I earnestly ask his people to enable us to do so. Donations will be thankfully received by Mr. HENRY HICKS BOARD, Secretary; or the Director,

JOHN JAMES JONES,

57 & 59, Ludgate Hill, LONDON, E.C.

Donations for the LONDON SAMARITAN SOCIETY are also received by the Bankers, Messrs. Fuller, Banbury, Nix & Mathieson, 77, Lombard Street, E.C.; and by the Auditors, Messrs. Josiah Beddow & Son, Chartered Accountants, 2, Gresham Buildings, Basinghall Street, London, E.C.

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Ladies ordering these Boxes will confer very great benefit on the "Homes"; for by this method all the articles received may be disposed of without any loss in the way of such expenses as are usually incurred by holding a Bazaar at the West End.

Many kind-hearted sympathisers have already expressed warm approval of this plan, and promised to purchase Boxes, with the contents of which they propose to hold

SMALL LOCAL BAZAARS

in their own houses, to which their personal friends can be invited during the present season.

If there be many articles left over unsold from the boxes, they can be disposed of at a Sale to be held the last week of January (D.V.), in the NEW HALL OF THE EDINBORO' CASTLE, *which is expected to be opened by that time.*

*Dr. Barnardo earnestly invites all readers of "*THE CHRISTIAN*" who love poor children to co-operate with him in this new plan to benefit the funds of the "Homes," by which also the disappointing and expensive drawbacks of a public Bazaar may be avoided.*

The Boxes, carefully lined and packed, are now ready for transmission, and can be despatched to any Railway Station in the Kingdom. Applications (PREPAID) *with full instructions as to conveyance, &c., should be sent in as soon as possible, addressed to*

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Bands of Volunteer Helpers are being organised to undertake the kindly visitation of the homes of the very poor. Money specially given for relief will be used for providing food and clothing for the deserving, and in giving free dinners to poor children found to be in need of such assistance. Money sent to the General Fund will be devoted to the erection, purchase, or hire of halls or suitable premises which may serve as centres of benevolent aid as well as religious and moral instruction, and where medical advice may be gratuitously obtained, and those in real need promptly relieved.

The aim of the present movement is not sectarian. The object is to improve the homes of the poor, and to help them to healthier and happier lives.

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There are greater openings, greater access, but less Funds than for several years. The position of affairs is most serious. Interesting and successful work must be abandoned unless more liberal Contributions are received before the close of this year.

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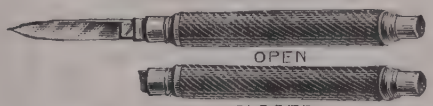


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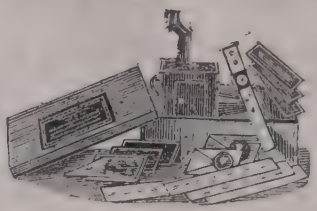
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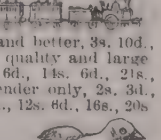
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*James Barton, Esq., Farndreg, Dundalk (Hon. Sec.).

EXECUTIVE COMMITTEE (Marked thus *).

The Irish Evangelization Society has now been at work nine years, and has had very great blessing. It has pleased God to use their Evangelists in the proclamation of the Gospel to bring a very large number into the fold of Christ. The Society's work is extending, and the Committee feel it to be right that the Church of God should more widely know of, and be invited to aid more largely in, this work.

EVANGELISTS.

The Evangelists of this Society may belong, as individuals, to many denominations, but as its Evangelists they represent none. They go out for this Society, not as members of any particular body of Christians, and without in any way taking part, publicly or privately, in questions relating to denominational differences, but only as Evangelists, to preach the glorious Gospel of Christ to perishing sinners, in its fulness and freeness, and to seek, under the constraining power of the love of Christ, to win souls to Him.

The Evangelists sent out by the Society are always anxious to co-operate heartily with the godly ministers of any locality in which they are called to labour.

MEETINGS.

The Society is prepared to receive applications for Evangelistic meetings, in any locality, from clergymen or laymen.

MEANS.

The work of the Society is maintained by voluntary contributions, and Christians are invited to share the privilege of this work for Christ. Those who are disposed to help are requested to do so at once. Contributions will be received by this paper, by the Hon. Sec., or by the Treasurer.

PAST WORK.

The Report of the year 1882 can be had upon application to the undersigned,

Dundalk, December, 1883. JAMES BARTON, Hon. Sec.

The Society is in very great need of Funds to carry on its work.

FRIENDLESS & FALLEN. *PRAISE! PRAISE!! PRAISE!!!*

1883 is now rapidly waning, and in this, the last number of The Christian, *I thankfully avail myself of the opportunity of acknowledging the goodness and mercy of God in the work in which it has pleased Him to sustain me so many years. The Homes have been maintained, poor Young Women and Girls been welcomed, and all brought under the sound of the Gospel of the Grace of God, and in many instances with very happy results.* Reader, Praise the Lord!

200, Euston Road, N.W. EDWARD W. THOMAS, *Secretary.*

Under the Patronage of H.R.H. the PRINCESS CHRISTIAN.

Mrs. HILTON'S CRÈCHE,

Infant Infirmary & Orphan's Home,

12, 14 & 16, STEPNEY CAUSEWAY, COMMERCIAL ROAD, E.

AND

TRAINING & CONVALESCENT HOME,

THE LIMES, FELTHAM.

We are in urgent need of funds for the above Institution, as many claims must be met by the end of the year. Will you, by your generous aid, enable us to close the year free from pecuniary anxiety? We also plead for gifts of clothing, toys, &c., for our Christmas and New Year's Festivals, feeling that we shall not in vain ask you to help to reflect the brightness of your surroundings on the little ones whose lives are cast amid the shadows.

Cheques or P. O. Orders to be forwarded to Mrs. MARIE HILTON, Langveld House, 234, Burdett-road, E.

Parcels to be sent addressed to Mrs. HILTON, The Crèche, 12, 14, and 16, Stepney-causeway, Commercial-road, E.

AN EXAMPLE, AND AN INVITATION.

Our Lord was engaged in the glorious work of preaching and teaching, and there came unto Him a large company of "Outcasts," having with them those that were "lame, blind, dumb, maimed, and many others." Our Lord received them, and healed them, and blessed them, and the multitude "glorified the God of Israel."

Jesus said to his disciples, "I have compassion on the multitude.....I will not send them away fasting, lest they faint by the way" (Matt. xv. 32).

"Then Jesus took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude."

The sympathy and compassion of our Lord, and his care for the *bodies* of the poor, are worthy our imitation.

Every Sunday morning at the Seamen's Bethel, Old Gravel-lane, London Docks, a company of poor creatures, selected by the Missionaries of the Mariners' Friend Society, the Police, and Dock Officials, among the outcasts of our dense river-side population, are provided with a FREE BREAKFAST, after which the Gospel is spoken to them.

Like those of our disciples, our provisions are limited. They were privileged to give the Master, for the hungry people, "seven loaves." Will not some readers of THE CHRISTIAN help us to imitate our Lord in not sending them away fasting?

Donations may be sent to FRANCIS J. SHELTON, Hon. Sec., 19, Old Gravel-lane, E.; or JOSEPH MOORE, Treasurer, 9, Morgan-street, Bow, E.

LONDON MEDICAL MISSION,

47, ENDELL STREET, ST GILES.

To meet the needs of the Sick Poor. Preaching the Gospel and Healing: *Luke* ix. 6.

Patients (Yearly Average)	5,272
Patients' Attendances at Dispensary	17,332
Visits to Sick at Home	6,335

CONVALESCENT HOME FOR WOMEN AND CHILDREN AT FOLKESTONE.
HOLIDAY HOUSE FOR CHILDREN AT THURSLEY COMMON (SURREY).

Visitors are welcomed at the Mission. The work of the Mission is best seen on Mondays, Wednesdays, and Fridays at 1 p.m. Reports sent on application.

Donations and gifts of clothing (new and old) will be thankfully received.

Honorary Director, Dr. G. SAUNDERS, C.B. Honorary Treasurer, Dr. W. RIDDALL BELL.

LONDON ASSOCIATION IN AID OF THE MORAVIAN MISSIONS.

Patron—The Right Hon. THE EARL CAIRNS.

For 66 years this Association has been the instrument of making known some of the wants of the Moravian Missionaries, and soliciting the sympathy and support of Christians on behalf of the great work which God has entrusted to them.

We have now to present a very urgent appeal for two new and commodious churches in Paramaribo, South America.

The need of such is seen from the fact that out of a population of 23,000 in Paramaribo, 9647 are members of the Moravian Church.

There are no less than 6297 persons without a place in which to worship God.

The natives themselves are doing what they can, but it is very little, compared with what requires to be done.

Who will kindly help in this matter?

"The love of Christ constraineth us."

Contributions will be thankfully received for "Paramaribo Church Fund" by Messrs. HERRIES, FARQUHAR & Co., St. James'-street; the Secretary, Mr. G. E. ROBERTS, at the Office, 29, Ely-place, Holborn, E.C.; Messrs. SMITHS & Co., Lombard-street; Messrs. WILLIAMS, DEACON & Co., Birchin-lane; or THE CITY BANK, Holborn Branch.

PROTESTANT BLIND PENSION SOCIETY.

The attention of the benevolent public is respectfully invited to the claims of this Society, which may be briefly summarised as follows:—

The Society was founded in 1863 for the purpose of assisting the Blind poor of Great Britain and Ireland, by life pensions paid monthly at their own homes, through the agency of voluntary visitors.

This system of distribution, besides being the most economical to the Charity, is one that gives the greatest relief and gratification to the beneficiaries.

The Society has now upon its register 425 pensioners in receipt of allowances ranging from 10s. to 25s. each per month, and an approved list of 180 candidates seeking election.

In the selection of candidates no religious test is demanded, it being only required that they are in need of assistance, and their moral character is satisfactorily attested by responsible persons.

The only expenses of management are a nominal salary to the Secretary, a donation given to another charity for the occasional use of its board room, and the unavoidable cost of printing and postage. Hence nearly the whole of the moneys received go direct to the objects for which they are given.

Having barely sufficient funds invested to provide for one year's pensions, the Committee are compelled to rely from year to year upon the generous contributions of friends, and they appeal with all earnestness to those able to give for a share of their Christmas contributions.

Treasurer, N. J. POWELL, Esq., Devonshire House, Shortlands, Kent; Hon. Secretaries, Messrs. THOS. POCOCK and A. S. DODSON; Secretary, W. E. TERRY; Office, 235, Southwark-bridge-road, London, S.E.

BOYS' HOME, 185, Holloway-road, N.

Funds are much needed to carry on the work of rescuing poor neglected and homeless Boys, who would otherwise be in danger of entering upon a life of crime.

There are now 27 Boys in the Home. All but 4 attend a Board School, and are too young to contribute any earnings to the support of the Home.

REFERENCES ARE PERMITTED TO

Mrs. Richmond Ritchie (Miss Thackeray); Sir Frederick Pollock, Bart.; C. Sartoris, Esq.; Lionel Tennyson, Esq.; Robert Paton, Esq.; Rev. Henry Allon, D.D.; and Contributions will be received by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or by Mrs. WATTS-HUGHES, 19, Compton-terrace, N.

CHRISTMAS AND NEW YEAR'S GIFTS.—The Committee of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money and clothing will be thankfully acknowledged by the Committee. Special donations are solicited for Christmas and New Year's Gifts.

CHURCH FARM, East Barnet.—The Boys' Farm Home greatly needs money, for the daily food, clothing, and education of the 75 destitute boys who have been freely admitted. They are receiving a thoroughly Christian training, with good schooling, and the healthy work of the farm. Other useful industries, such as shoe-making, tailoring, laundry work, and bread-making, are also taught; and Her Majesty's Inspector of Industrial Schools, in his last Blue-book calls this Institution the "model of an industrial farm school."—Contributions will be thankfully acknowledged by the Treasurer, Colonel W. J. GILLUM.

BARBICAN EAST CENTRAL MISSION FOR THE JEWS.—This Mission is making strenuous efforts to make known the message of salvation to large numbers of Jews, by house to house visitation, Scripture and Tract distribution, weekly addresses at Albion Hall, London Wall, and Night School at Hoxton. In view of the approach of winter, when occasional help to the poorer Jews is absolutely necessary, practical Christian sympathy towards the maintenance of the work will be gratefully received, and Annual Report forwarded by the Superintendent, PAUL WABSCHAWSKI, 6, Farleigh-road, N.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square, E.C.

HOLINESS AND FAITH-HEALING MEETINGS

TRINITY CHURCH, Triangle, Mare-street, Hackney, London.

MONDAYS:—Address and Testimony on Faith Healing, 6.30 p.m. On Holiness, 7.30 p.m.

TUESDAYS:—Anointing the sick, 11.30 a.m. Conducted by the Rev. JOHN ALLEN.

At Rev. W. E. BOARDMAN'S, 3, Rochester-square, Camden-road. First Tuesday each month, 3.30 and 6 p.m. Other Tuesdays, 6 p.m.

DINNERS TO DESTITUTE CHILDREN in Clerkenwell, "Ragged London in the Centre." Entirely supported by voluntary contributions. Gifts of money and clothing urgently needed.

WILLIAM CATLIN, 17, Claremont-sq., Pentonville.

Mrs. WILKES begs to acknowledge an anonymous parcel of clothing and 5s. for "Rescue Work in Poplar." After the 30th, Mrs. Wilkes will be at home at Manor Cottage, Kerbey-street, on Wednesdays.

CHRISTMAS AND NEW YEAR'S GIFTS.—An elegant and useful assortment of baskets, mats, screens, &c., now on show at the Cripples' Home, 174, Marylebone-road, N.W. A visit is earnestly solicited.—Contributions thankfully received by the SECRETARY.

HOME FOR BLIND CHILDREN, Hackney College Avenue, Hackney.—Will the readers of THE CHRISTIAN, while enjoying their Christmas blessings, kindly remember our little Blind family. Christmas contributions will be thankfully received by Miss S. RYE, or Messrs. MORGAN & SCOTT.

ITALIAN MISSION IN LONDON.—The Annual Festival (Christmas tree and treat) will take place (D.V.) on the 18th next January, at 3.30 p.m., at the Schools, Onslow-street, Farringdon-road (five minutes' walk from Farringdon Station.) Toys for children, garments for grown people, are thankfully received by the Rev. Dr. Passalenti, 10, Wells-street, Gray's-inn-road. The Mission is in want of funds to carry on this glorious work. Contributions in money will be thankfully received by the Hon. Treasurer, Captain ST. JOHN HORNBY, R.N., 9, Chester-terrace, Eaton-square.

CHRISTMAS DINNERS AND COALS for the Blind Poor. Special appeal. The Committee of The Indigent Blind Visiting Society earnestly plead for aid, to give nearly 1,000 blind persons the means of obtaining a Christmas Dinner for themselves and families, and coals during the winter. The sad condition of the Blind Poor, winter always makes more distressing. Contributions most gratefully received by W. C. LESTER, Secretary. Office—27, Red Lion-square, W.C.; Bankers — Messrs. WILLIAMS, DEACON & Co., 20, Birchin-lane, E.C.

GEE-STREET MISSION, Goswell-road, St. Luke's, earnestly appeal for funds to give poor aged and children a Christmas treat.—Hon. Secretary, HENRY RUDOLEY, 82, Wood-street, Cheapside; ROBT. BAXTER, Esq., Treasurer, 6, Victoria-street, Westminster.

BETHESDA MISSION, PORTSMOUTH, with which is incorporated the Portsea Island Town Mission. Established 1856. Two new branches have lately been included. £1,000 are urgently needed to clear the building expenses and to meet the wants of the General Fund. During the past year the Romanists, Ritualists, and infidels have worked with unprecedented activity. Will friends help?—Superintendent, Commander E. H. KER, Downham, St., Edward's-road, Southsea.

WOMEN'S MEDICAL MISSION, 2, Mecklinburgh-street, W.C. These premises will (D.V.) be opened January the 10th, as a residence for Missionary Students of all denominations, at the London School of Medicine for Women, and The Royal Free Hospital. Friends are cordially invited to attend the Opening Meeting, at 3 p.m. on that day, and to unite in thanksgiving and prayer for the prosperity of the work. Additional funds, for the purchase of furniture, erection of a Mission Room, &c., are earnestly requested. Cheques and Post Office Orders payable to Mrs. Meredith, for "Medical Branch," to Missionary Institute, Clapham-road.—For particulars of reception of students, and fees, &c., for complete or limited Medical Course, apply by letter to the LADY SUPERINTENDENT, 2, Mecklinburgh-street, W.C.

EVANGELICAL MISSION, Southhill, Gravesend.—Christians are asked for gifts of clothing, and funds, to purchase food and fuel for the poor.—F. WHITE, Evangelist, 19, Primrose-terrace, Gravesend.

GEORGE YARD RAGGED SCHOOL, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from Agnes 1s.

Every day has its work, and every hour is marked out for some labour of love.

List of operations for Monday:—

Infant Day Nursery opens at	7.30	a.m.
The Poor seen and cases attended to	8.30 to	10
Free Day Ragged School	9	a.m.
Workers' Meeting for Prayer and Counsel	10	a.m.
Free Day Ragged School	2	p.m.
Sewing Class for Poor Women	2.30	p.m.
Mission to Inebriate Women	3	p.m.
Band of Hope	6	p.m.
Reading and Refreshment Room	6.30	p.m.
Mutual Industrial Classes for Lads	8	p.m.
Christian Women's Total Abstainers Society	8	p.m.
Gospel Temperance Meeting for Adults	8.15	p.m.
Working Men's Benefit Society	8.15	p.m.
Classes for Elder Girls & Young Women	8.15	p.m.

Room to room visitation. Rations of Food given to Hungry Children. Clothing lent (to wear out) to poor boys and girls. Various Adult works.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

SCRIPTURE READERS' SOCIETY FOR IRELAND. Established 1822.—President, the Right Hon. the EARL OF SHAFTESBURY, K.G. Offices, 27, Lower Pembroke-street, Dublin; 9, Paternoster-row, and 337, Strand, London.—Full particulars, Reports, &c., can be obtained, post free, on application to the Secretary, Capt. JAS. KEARNEY WHITE.

Educational.

OAK HOUSE SCHOOL,
BEXLEY HEATH, KENT.
(12 miles from London).

Principal—GEORGE ED. OXLEY, M.A., assisted by first-class Masters.

A thorough education, with every comfort and careful supervision. Five acres of meadow lands for cricket, football, &c.

Prospectuses on application.

HIGH-CLASS SCHOOL for Boys, The Woodlands, Hitchin, conducted by I. SHARP, B.A., a member of the Society of Friends, assisted by resident and visiting masters.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

Principal—Dr. CRANAGE, M.A., Author of "Mental Education," "Three Lectures on the Tabernacle in the Wilderness," &c., &c.

Vice-Principal—Robert Weston, Esq., T.C.D.

Head Master—Mathematics: T. Woodcock, Esq., B.A., Wrangler, late Scholar and Exhibitioner, Christ's College, Cambridge. Second Master — Classics: H. May, Esq., B.A., late Scholar of Brasenose College, Oxford. Modern Language Master: Mons. Rieunier, Graduate of the University of France; and other Masters.

Full particulars on application to the PRINCIPAL. The next Term will begin (D.V.) Thursday, January 17.

BATH.—Belmont Collegiate School for Girls, 13 and 14, Belmont, Bath.—A thorough English education, with Latin, mathematics, French and German, &c., on inclusive and moderate terms. The School is established to provide a first-rate modern education, based on decided Christian principles. References kindly permitted to Rev. J. Fleming, Canon of York; Rev. T. D. Bernard, Canon of Wells; &c.

WESTWARD HO! NORTH DEVON.

A FEW PRIVATE PUPILS

ARE RECEIVED BY

MR. ARCHIBALD CAMPBELL, M.A.,

Fourth Wrangler, and late Fellow of St. John's College, Cambridge,

To prepare for the Universities, Army, Navy, Cooper's Hill, and other Examinations. Delicate or backward boys receive every care and attention. Highest references.

LONDON.—First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill Gate, W.

PARIS, Passy.—Pensionnat Protestant dirigé par Mdlle. E. FRAY, 4 rue des Marronniers, près du Bois de Boulogne. Enseignement complet. Preparation aux Examens. Pour les renseignements s'adresser à MM. les Pasteurs Abric, Bersier, Ch. Monod, et de Pressensé.

SOUTHSEA.—A Clergyman is anxious to recommend a first-class school for twelve girls, exclusively gentlemen's daughters where his own daughter finished sound Christian training and thorough teaching. Terms, to fill two vacancies at Christmas, 36 guineas per annum. Desirable home for Indian or delicate girls.—Rev. J. JOHNSON, Britwell Rectory, Watlington, Oxon.

RICHMOND, London, S.W.—A Rector's Daughter who has had great experience in the education and management of children, both in England and on the Continent, receives a few Young Ladies, to whom she offers the highest educational advantages, with every home comfort. She also wishes to hear of one little girl of six years, to educate with her only little girl. Careful Christian training. Professors from London. Thorough English, music, languages, science, painting, drawing, calisthenics, riding. References, Venerable Archdeacon Plume, the Princess Ourousoff, and other parents of pupils. KLEIN, Hiscoke's Library, Richmond, S.W.

BRAMFIELD, Cavendish-road, Clapham-common.—Miss RABETT receives a limited number of Young Ladies as Resident Pupils, to whom she devotes her personal supervision. Refined and Christian influences, careful mental culture; special advantages for modern languages and accomplishments. High-class professors attend. Preparation for University Examinations when desired. Prospectus on application.

WINDERMERE.—Preparatory School for the Sons of Gentlemen. Careful training. Boys prepared for public schools. Resident French teacher. Large, airy house. Special terms for Clergymen's sons.
Miss SEELEY, Windermere

A LADY wishes to recommend a School for Girls on the South Coast, where they will receive a thoroughly good education, with careful Christian training.—Mrs. R. L. HOWARD, Mackerye End, Harpenden, Herts.

OUGHTRINGTON LODGE, Buckingham-road, Brighton.—Educational Home for Indian children and others. Happy home. Good teaching. Foreign governesses. References kindly permitted to Rev. E. L. Roxby, Brighton; Arthur Nicholson, Esq., Brighton; Mrs. G. B. Dewhurst, Oughtrington Park, Lymm, Warrington.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, and Clifton House, Topsham, Devon.—Health Resort for delicate girls. Professors attend. English and Foreign Governesses, of acknowledged merit and decided piety. A high moral tone is ensured by careful Christian training. University examinations. Unexceptionable references to clergymen, ministers, and parents, in England, Wales, Scotland, Ireland, and abroad.

EDUCATIONAL.—The Principal of a Ladies' School (high-class), who has had lengthened experience, and has been singularly successful as a teacher and trainer of youth, morally and physically, offers a present Vacancy on inclusive and reduced terms to parents seeking for their daughters intellectual culture combined with Christian training.—Address, for particulars, Mrs. B, 30, Downshire-hill, Hampstead.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses KENDON, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss E. KENDON, M.C.P. An Articled Pupil wanted.

BLACKHEATH.—A Lady is prepared to receive a few Daughters of Gentlemen as Boarders, or weekly Boarders, to attend the High School; also any who wish to come for the dinner hour. References kindly permitted to Rev. B. Baring-Gould, 65, Lee-park, S.E., and Miss Fenn, Blackheath-park, S.E.

HOME, with education, for children requiring country air, or a mother's care.
Mrs. WHITE, Heathfield House, Cuckfield.

A FRENCH-SWISS LADY, having been governess in England for fifteen years, offers a Christian Home to four or five English young Ladies wishing to finish their education abroad. Good references exchanged. Terms £40 to £50. Mdlle. C., au Pasquart 36, Bienne, Switzerland.

MORAVIAN EDUCATION for Boys and Girls, Fulneck, near Leeds. Established 1753. Sound, liberal, advanced education; special supervision and attention to moral and Christian training.
Rev. W. PITTERINGTON, or Miss SHAWE.

BATH, GROSVENOR COLLEGE (Ladies).—Resident English, French, German Protestant governesses. Ten masters attend. Out of 114 candidates entered for Oxford, Cambridge, and Precentors' Examinations 108 obtained certificates. Seventy-two certificates also gained in Trinity and Kensington Examinations. Moderate inclusive terms. Governess-student required.

SCHOOLMASTER (Christian and married) offers comfortable home, and sound commercial Education, for a few Boys. Careful training. Home comforts. House healthfully situated. Twenty to twenty-five guineas per annum.—WILLIAM DIXON, Middle-Class School, Richmond-park-road, Kingston-on-Thames.

A LADY, who attends the Academy for music and singing, would be glad to receive into her home two or three young Ladies, who may be desirous of improving their music, and who, if wished, could attend daily a First-class Finishing School with her own daughters. For full particulars apply to
Mrs F., 27, Oxford-road, Finsbury-park, N.

A TUTOR wanted, to reside in the house of a family, to take charge of and teach a son who is deaf. No one need apply who has not been used to teaching the deaf.—Apply in first instance by letter, stating full particulars as to age, salary, and previous occupation, addressed to Z., 177, Great Portland-street, W.

GOVERNESS-HOUSEKEEPER required, at Scarborough, to teach music and French, assist in the care of six little boys, make pastry, &c. Age 25 to 35; of good family and Christian character. One able to invest capital, with a view to succeeding, or with wide connections. A widow with young sons can apply. Easy duties at present: comfortable, and very healthy home. Four vacancies for pupils at 45 to 57 guineas inclusive.
TUTOR, Malvern House, Buxton, Derbyshire.

AN EXPERIENCED GOVERNESS wanted. Decided Christian. Good music, French (conversational), thorough English, and the rudiments of Latin.
S. S., Carlton Post-office, Worksop, Notts

AS GOVERNESS OR COMPANION.—The Advertiser seeks a situation for a Christian Lady, middle-aged, good health, gentle in manner, trustworthy. Attainments: thorough English (has successfully prepared for Cambridge Examinations), French, with rudimentary knowledge of German and music.
Mrs. H. G., 53, Highbury-park, N.

NURSERY GOVERNESS.—Wanted engagement as above, to young children; or Lady's Help. English, drawing, and French acquired abroad. Age 21.—Miss COXTON, care of Mrs. Shoobridge, Aldmore Lodge, Bathford, Bath.

GOVERNESS.—Wanted, in a Christian family in Ireland, a young Lady as Governess to three little boys under 7 years of age. Must take entire charge and be a good needlewoman; also give help in housekeeping when required. None but a decided Christian (Non-conformist) need apply.—Send full particulars and references to H. N. L., 8, Lower Leeson-street, Dublin.

THE REV. W. WAYTE ANDREW, of Wood Hall, Hethersett, Norfolk, having long known Mrs. NASH, and seen the efficiency of her teaching and training, strongly recommends Christian parents to entrust their Daughters to her care at Weston-super-Mare. There will be vacancies after Christmas.

KEMPLEY HOUSE, Coronation-road, Bristol.—Boarding and Day School for Young Ladies. Mrs. PRESCOTT, Lady Principal. This School combines the advantages of a first-class School with special attention to the physical, moral, and religious welfare of the Pupils. Healthy situation, excellent diet; moderate terms. Prospectus on application. Next Term begins Tuesday, January 15. The moral and religious education are under the direction of the Rev. P. PRESCOTT, Author to "Moral Education," dedicated by permission to the Right Honourable John Bright, M.P.

A GERMAN NURSERY GOVERNESS desires engagement. Kindergarten. Two years' reference.
E. J., 8, Endsleigh-gardens, W.C.

EASTBOURNE OLD SCHOOL, The Gables, Eastbourne.—Principal, DAVID STROUD, M.C.P., who has had 18 years' successful experience as Head Master. Constant personal attention. Very healthy and comfortable home, with thorough teaching. Sea bathing, cricket, and football. Thirty-three pupils have already passed the Cambridge Local and College of Preceptors' Examinations.

Appointments, Situations, &c., Wanted.

TO INVALIDS and others who might require an occasional and experienced Companion, Amanuensis, Reader, Teacher, &c., a Christian B.A. offers his services. Linguist and musical. Terms moderate. First-class references.—F. G., 107, Highgate-road, N.

THE SOUTH DEVON HEALTH RESORT.

To accommodate from twenty-five to thirty visitors. A beautiful winter residence for those who are in delicate health; well sheltered from north and east winds. Sea and moorland air. Extensive grounds. First-class suite of baths under medical supervision. C. F. CARPENTER, Proprietor, Huntly, Bishops Teignton, South Devon. Prospectus, with references, sent on application.

THE TORQUAY HYDROPATHIC ESTABLISHMENT,

GRANVILLE MANSIONS, TORQUAY.

Physician—G. F. MABERLY, M.R.C.S., *formerly of the Arboretum, Leamington.*

For Prospectus and Terms for Patients and Visitors, apply to MANAGER.

AS LADY HOUSEKEEPER, or Governess in a Christian family. A Lady wishes for a re-engagement. Would be glad to help in parochial work. Salary not so much an object as comfortable home.—E. H., Cambridge House, 47, Hartington-street, Derby.

AS COMPANION or Helper to a Lady.—A Lady wishes to find an opening for a young friend as above. Age 21. Church of England (views Evangelical). She would gladly take part in Christian work. In giving particulars state salary.
Mrs. A. H. HEYWOOD, Elleray, Windermere.

AS PRIVATE SECRETARY, or Secretary to a Society or Institute, or to any position of confidence, trust, or responsibility. A gentleman desires employment as above.—Refer to Rev. NEVILLE SHERBROOKE, 49, Montagu-square, W., and A. B., 27, Oxford-road, Finsbury-park, N.

A SERVANT OF THE LORD, experienced in Evangelistic and Pastoral work, wishes to hear of an open door for aggressive effort. Highest references.—SIGMA, City News Room, Ludgate-circus, London, E.C.

ACTIVE OUTDOOR EMPLOYMENT, in the country, wanted by Advertiser, aged 25. Married, well educated; would be especially glad of a Christian sphere of work. Good references; moderate salary.
W., Mr. Purssell's, Shooters'-hill, Kent.

AS UNDER-MATRON, or Assistant Housekeeper. Highest references.
G. E., 8, Balaclava-road, Bermondsey.

A CLERGYMAN'S WIFE can recommend a good plain Cook and a House and Parlour-maid, who wish to live together. The latter a good needlewoman. Religious privileges valued.
Mrs. C. C. FENN, Wallington, Carshalton.

A CLERGYMAN'S DAUGHTER, aged 18, requires situation as Mother's Help, and to teach young children. Comfortable home. Clergyman's family preferred. Musical, fond of needlework.—B., 2, Friar's-terrace, Stafford.

LADY-HOUSEKEEPER.—A well-educated, domesticated Lady can be highly recommended. Thoroughly understands the training and management of children.
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Continued on page 22.

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Heb. vi. 19.

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The Christian.

THE OLD YEAR: ASPECTS OF THE TIMES.

By Rev. WILLIAM GUEST, F.G.S.

OF the year now closing it may safely be said that there can have been few periods when the danger was greater than at the present time of erring on the side either of the hopeful or of the foreboding, in considering the movements that bear upon the great cause of Christ among men. That there will in the coming year be conflicts of empires, revolutionary agitations of violence and of lawlessness, and tremendous crises of perplexity, can scarcely be doubted. The air is rife with elements of trouble. The power of Satan is much more formidable and effective than it is the modern custom to believe. There is, however, a divine restraining and controlling. Our sinful world has a Redeemer. Man's Saviour is living and enthroned, and we must take this as a truth never to be forgotten, in our judgment of the times which are passing over us.

HOPEFUL SIGNS.

Let us not, then, overlook grounds of encouragement. We need these to sustain ourselves in days when newspaper reading is so full of alarm. Let us note first a very hopeful sign in the reaction which, among Christian believers, is setting in strongly against the exaggeration of the material in the professing Church. It is materialism that has brought a decadence of faith and of religious enthusiasm. Instead of an expectation "only from God," people have set their hope in the æsthetics of places and of worship. Faith in matter has killed faith in God. Now, in almost every congregation, there are those who are in protest against this materiality. They see that costly churches may produce spurious sentiment, but cannot keep men honest and that artistic music and harmonies cannot make men pure. They deplore it as worse than a mistake for Christian people to have been surrounded by the boastings of atheism, reckless licence, and deeply-seated alienation from the living God, and to have expected, by dead and unspiritual things, to melt men and women into contrition. If they are pointed to Nature, with her art and taste, they reply that it is the breath of the Lord that gives this loveliness to Nature, and they are declaring that they will tolerate no worship, however graceful it may be, that is not in obvious union with a predominant and coefficient dependence on the Life of the Spirit of God. I know no sign of the age that is better than this. May God make the protesters wise and strong!

Evidences of a Divine controlling meet us on every hand. Atheism makes no way, spite of the devil's lie there is in it—No God, no Master. Infidelity is becoming malignant, which is a sure sign of mistrust: prevailing unbelief is but a definite form of previous indifference, and may be more hopeful. Agnosticism—a Greek term, we are reminded, that is related to the Latin word ignoramus—is a transient conceit. Positivism makes no progress. A so-called Theistic church sends out a cry for help. Ultra-Ritualism is disavowed by the Tractarians who started the movement, while the Sacerdotalism, which is its root and essence, is loathed by five-sixths of the people. Evolutionism is coming to find that it has not discovered the methods whereby the First Cause has worked. A philosophy that seemed antagonistic, bows before Christianity as it enlarges its range of thought. Never did learning so surround with reverence the person of Christ. Even Secularism pays Him an unwonted honour. Among scientists there is appearing a sharply defined cleavage that separates them into the Christian and anti-Christian camps. Worldliness is doing its utmost in the way of reckless costliness and magnificence, but there are evidences that its gilded inanity wearies, or provokes, while it less and less satisfies. A literary authority said recently—"English people have almost ceased to feel joy, and are dropping the word gladness out of the language." As for persistent unbelief, it is "self-tormented beyond reach of doubt;" which means that these unbelievers are indulging a peace which is a living death without either fear or hope. Oh dreary desolation! Again the age is coming to the restless uncertainties of the world at the time of the Lord's First Advent.

MODERN PRETENSIONS TESTED.

The advancing years are testing modern pretensions. Blessed be the Lord, in a time of strange doctrines, theological fictions, and endless speculations and vagaries, there is a solid basis for our faith in the unchanging Word of Christ. "The Word of the Lord endureth for ever, and this is the Word which by the Gospel is preached unto you." Yes, out of an immutable Word comes the message of our salvation. The talk against the finality of the New Testament is refuting itself. Men who hold by the teaching of Apostles are said to be putting back the clock of time: but there is no clock with figures enough to tell the variations of these self-named "advanced thinkers." Let anyone follow their writings, or go and listen to their sermons. A chaos of bewilderment would come over him. He would find that the so-called leaders were not making clear *one* way to life, about which the wayfaring man, though a fool, need not err, but a hundred ways. The pretence that inspiration is Spirit in every Christian man, will soon give to us a thousand and one religions, and make our very Christianity contemptible to men of real culture. I am certain that, as a rule, truly cultured Christian men despise these fictions, and will not "give place by subjection—no, not for an hour." The perfection of Christianity is not that it is a discovery, but a revelation. The discovery *may* be adapted to expanding intellect and increasing knowledge: but the revelation, while receptive of progressive learning and capable of a larger illumination, is fixed and final.

What, we may ask, is effective preaching? That which arouses from insensibility: removes remorse from the conscience; gives a sense of salvation which is union with God; takes the sting from death; inspires generous zeal for others; furnishes adequate motive and righteous incentive; overcomes evil conformity; sustains the spirit in adversity; converts the wretched and turns the sinful from iniquity. A man must be blind and deaf whom the years do not show that the preaching which does these things is not the preaching of the men who dream of an inspiration that supersedes that Gospel which Apostles tell us they received not from men, not from themselves, "but by revelation of Jesus Christ." The successful preachers, through all the ages, have been those who "continued in the Apostles' doctrine," and whose sermons were wrestling appeals to make men see and feel the solemn weight, infinite urgency, and transcendent grace of New Testament truths.

GOD'S WITNESSES.

While these tests are being furnished, these passing years are giving other proofs of Christian fidelity. I may illustrate by an incident. During the autumn, on a visit in a retired country parish to a clergyman of catholicity, genuine sympathy, and self-forgetfulness, I accompanied him to the village school-house. Being left alone with an intelligent schoolmaster, I inquired concerning some infidels in the locality, and what they made of the Vicar's life in their neighbourhood. "Ah, sir," he replied, "that to them is a great difficulty; they think they can get over Christianity by their arguments, but Mr. ——'s life is a *stumbling-block* to them." It was an unusual, but an expressive use of this word. In like manner there are ten thousand times ten thousand believers in Christ, who, unknown to the world, are living day by day in saintly consistency. I have travelled much of late in the northern, western, and midland counties, and have found in almost every circle these heavenly-minded and faithful followers of the Saviour. They are not disturbed by the unsettled opinions and theological controversies of the times. They put away from them the warring strifes and agitations that fill the columns of newspapers. To walk with God in lowliness and quietness is the prayer of some; to be courageous in rescuing the victims of sin is that of others. They move among the poor, but only speak of their work to God. They are continually lessening human suffering and augmenting human happiness, but they strive that their left hand shall not know what their right hand doeth. Alive to the enjoyments of life, they bless by their serene cheerfulness and rebuke vice by their goodness. They know too well who has said, "How can ye believe that seek honour one of another?" to make parade of their life-work.

I firmly believe that these children of God were never more numerous than at this present time. They are found in every social grade. They are trying to imitate the Great Example in mansions as well as cottages. They are in kitchens and work-rooms; in factories and workshops; in high places, and in traders' homes. Not a few of them are young men in warehouses, and others in official life. They are known to those who seek for them in the ranks of the ministry. Like their Master, they do not "strive nor cry," but, unacknowledged by the world, are diffusing blessings which *He* notes who will not let the giving of the cup of cold water go without its reward.

We are in danger of overlooking these hidden ones. The world is full of talk. Propagandism is ostentatious. Politics are noisy with their asperities. Church parties, denominational differences, and endless sensations fill the minds of men. Let us not, however, forget that the Spirit, who breatheth as He listeth, is everywhere glorifying Christ in the beautiful lives and unselfish benevolence of millions who are "the holy seed," germinating in obscurity, but from whom the great harvest is to come.

A PREPARATORY PERIOD.

On every hand the year closes with marks that it is a period of preparation. I have been privileged in other years to indicate, in this journal, that man's appearance on earth has, by geologists, been brought enormously forward. Last month an eminent scientist (the Duke of Argyll) thus spoke: "Man is

a thing of yesterday." His "new birth—so recent, so fresh, and close at hand," was not earlier because "the home of man was not ready for him. The indispensable elements of his culture and civilisation had not been introduced." That same Almighty Power is now preparing the globe for 'The Day' to which all holy ones have looked forward. The signs of this preparation are thickening. They will grow in number, with wide offers of mercy, and with tones of warning. We are closing a year of such tremendous earthquakes and gigantic eruptions as have never before marked historic times. Volcanic energy has made day black as midnight, and has been heard, according to Mr. Norman Lockyer, at a distance of two thousand miles. Oh! what fearful rebuking have these last six months witnessed of the mockers who speak of "all things continuing as they were from the beginning of the creation." The earth in its spheres knows nothing of a continuity of sameness and uniformity. Unrest, changes, catastrophes, and unlooked-for cataclysms have been constant, though none have been equal to those of this year. The shaking will be repeated. The sure word of the Lord is: "I will make to tremble not the earth only, but also heaven." Surely in the dread cosmical uncertainties of the future, no one thing can claim an importance equal to this—to be "heirs of a kingdom that cannot be shaken."

THE CHURCH AND THE WORLD.

Alas! alas! what shall we say of that portentous change which is passing over many hitherto evangelical churches and their ministers? There are thousands of Christian professors whose sainted fathers condemned legitimate things as not right, and their children now count nothing wrong. If there was then rigidity, with these there is a licence of laxity. What shall be said of reputed Christian households, where separateness from the world has ceased? What shall we say of churches, where an unhallowed worldliness is no longer deplored, but defended; no longer confessed, but counted consistent? What shall be said when it is those "without" who are exclaiming: These Christians are just as gay, as sumptuous and convivial, with their feasts and wines, as fond of mingling in doubtful companies, as we are? The fiction is exploded that Christian believers are 'new creatures in Christ Jesus.' They have ceased the profession of it. Their religious soirées and bazaars are places for the same acting, laughter, and buffoonery as the paid caterers for the world provide."

We bow our heads in sorrow. The spectacle of the children of light going to worldlings to make them happy is one that may make fiends laugh and angels weep. The union of the Church and the world has been the ruin of one, and the deeper ruin of the other. The early years of the eighteenth century witnessed this spectacle, and a falser, more Godless, soulless, and unprincipled age was never deplored in British annals. Unquestionably, the recovery came when the early Methodists refused to be merged in the world, that they might better influence and elevate it.

There are great names now that would bridge over the godly separation that introduced the new era. But go into the churches where they have succeeded. Do they furnish an atmosphere where you can safely send the fresh converts of our modern evangelisation? Go into the households where this alliance has been perfected; you will find that religious joy has fled; the domestic altar has been broken down; the line of family conversion, that descended from pious fathers, has stopped; and prejudices, thick as weeds in a neglected garden, have sprung up against real New Testament Christianity. I have stood by death-beds in such households, and have, during a long ministry, known none at once so Christless and so hopeless.

In a second paper, for the New Year, I may speak to the faithful protesters against this new departure, which is a return to that which was an old peril to the great cause of Christ. Meanwhile, let] us close 1883 with appeals to our Divine Lord, and learn what He requires at an epoch when the alarming and the hopeful have come into such close conflict.

Ling Holme, Tunbridge Wells.

THOUGHTS FOR THE DYING YEAR.

LIFE, even at the longest, is so short compared with the issues dependent upon it, that the lapse of another year is a fact which thoughtful minds will regard with concern. There is no real break in the continuity of time's ever-flowing stream, but the close of the year furnishes an opportunity for pausing to consider and take note of the lessons to be learned from the past, and the steps to be taken for making the future more subservient to the great ends for which we live.

Every heart, duly affected with a sense of its own true state in the sight of God, will feel the necessity for making such a period a time for *humble confession of failure, and contrite regard to the cleansing efficacy of the Saviour's precious blood.* How many have been the mistakes, the omissions of duty, the heart wanderings from God, incident to the life of the best among us during 1883. As we review our path, how can we fail to bow our heads in lowly confession to Him of whom the Psalmist said: "If we have forgotten the name of our God, or stretched out our hands unto a strange God, shall not God search this out? for He knoweth the secrets of the heart." It is when we are conscious of and humbled by our own utter demerit that we best understand the blessedness of our union with Christ, and the sweetness and power of his advocacy before the throne on our behalf. As we bid farewell to the Old Year, let us part with all its faults and follies, not only by refusing again to be misled by them, but by earnestly betaking ourselves in view of them to the fountain, where the gracious permission is given: "Wash, and be clean." Bright will be our entrance upon the New Year, as we hail it, singing:—

"Not all my well-remembered sins
Can startle or dismay;
That precious blood atones for all,
And bears my guilt away."

Then, again, we do well to make the present season a time for *grateful praise and truthful joy in God.* How vast is our debt of thankfulness to Him for mercies daily received, grace so freely bestowed, patience and longsuffering so wonderfully exercised. In vain do we seek to recall the favours He has accorded us; "they cannot be reckoned up in order unto Thee," may, indeed, be our acknowledgment. Too slow have we been to give thanks, too ready often to complain, or look gloomily or despondingly on our surroundings. Let us learn from the past faithfulness and love our gracious Father in heaven has displayed towards us, to be more full of the spirit of praise, and to go forth into the untrodden paths of the future confiding with a firmer trust in his sure words of promise and of encouragement. It is our privilege to be sheltered under his wing, cared for by his special providence, and kept by his mighty power unto full salvation.

"In Zion's rock abiding,
My soul her triumph sings;
In his pavilion hiding,
I praise the King of Kings."

Once more let us be induced just now to *reconsecrate ourselves, heart and life, to our beloved Lord.* He has need of all our energies, and demands our entire surrender. Oh, how gladly should we lay at his blessed feet all our talents, all our powers, knowing that He gave *Himself* a ransom for us! Is it not here many of us have chiefly failed in the past; do we not need to search ourselves closely to see wherein self may have taken the place He ought to have had? The coming year must be one, for earnest Christians, of conflict with evil, of contention for the truth, and of contact with grave and complicated aspects of affairs, both in the Church and the world. Let us greet it with renewed determination to be whole-hearted and true-hearted in our devotion to the Master we serve.

It may be the year of our seeing Him as He is, of our entrance into his presence, and so of the termination of our earthly stewardship. If so, we shall desire to be found of Him in peace, diligent, blameless, and faithful to our trust. Whether the rest of our earthly time be long or short, let us in the strength of grace, and in dependence on the Spirit of God, yield ourselves unreservedly to the claims of Christ. Careless as to earthly sacrifice, worldly reproach, or human censure, be it ours to make 1884 a year of fullest consecration to life with and for God; our fervent song and practical resolve may well find expression in the forcible words of Miss Havergal:—

"Take my life, and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise."

The Princess Louise and the Sheltering Homes, Liverpool.

SIR,—My kind-hearted friends amongst your numerous readers will be glad to learn that we are hard at work rescuing all we can out of the great mass of the homeless and starving children on the streets of our large cities. It is only a small fraction of the misery that we can touch with limited funds, premises, and human strength, but this is no reason why we should stand still and merely lament a state of things which we cannot appreciably alter.

It is a matter for gratitude that this rescue work has the entire approval and best wishes of those who are really acquainted with its methods, and more especially of those who have themselves been to Canada. We have pleasure in publishing a letter addressed to us by order of the Princess Louise, since her return to this country, with H.R.H.'s unsolicited testimony to the value of this rescue work:—

"*Kensington Palace, Dec.* 4, 1883.

"Dear Madam,—The excellent work that is being carried on by your Sheltering Home for Destitute Children has been brought under H.R.H. the Princess Louise's notice by more than one inhabitant of Liverpool; it is also a source of pleasure to know, as the Princess does, that the children you have taken out to Canada are doing well in that country. H.R.H. bids me send you a donation of £15 from herself towards the support of the Home, and wishes continued success to its operations.—Yours faithfully,

"Arthur Collins,
"To Mrs. Birt." "Equerry.

Last year we tried to make some 3000 of our poorest children happy at Christmas time by a dinner. This year we wish to be prepared for 4000 boys and girls; the dinners to go on at the same time in twelve different places, so as to prevent overcrowding. Louisa Birt,

1, *Sugnall-street, Liverpool.*

THE ENCHANTED GROUND.*

By Rev. W. HASLAM.

THERE is never a privilege without a corresponding responsibility, and never a blessing without a danger somewhere near at hand.

Our Pilgrims have come a long way; they have much experience, have seen many sights, and they may esteem themselves strong; but Satan has a temptation for such, even if the flesh has not. When a man has attained much experience, and is far in advance of others, it is impossible not to feel a kind of superiority. The feeling rises spontaneously, and sometimes strongly, "I am not what I was: I am not as other men." We should guard against this feeling, and not give place to it, for it is an enchantment which lulls many into giving up watching, or to settle down into false security; it leads to an unconsciousness of present danger, which is very dangerous. We may set this down from the beginning as a temptation which is common to human nature.

It is true that man is prone to fall, but equally true that Satan is ever watching to make bad into worse. Under these circumstances, we must not be surprised that our Pilgrims, as well as others, are entangled in some or other of his devices.

Bunyan, with wonderful perception, places the Enchanted Ground after the Joys of the Delectable Mountains. He shows the effect of this delusive enchantment:—(1) upon Ignorance; (2) upon Turnaway; (3) upon Little Faith; (4) upon Christian.

. . . . . .

We have seen how the Enchantments prevail against Ignorance, the unsaved; against Turnaway, who is trying to save himself; and against Little-faith, who is saved, but does not lean upon the Saviour. Now we come to Christian and Hopeful, who do lean upon Him, and have taken Him, once for all, to be their Friend and Guardian.

Notice that, notwithstanding this, our Pilgrims were not more free on this Enchanted Ground than others. Somehow they had neglected the note of the way which the shepherds had given them, and also their warning against Flatterer. So when they came to a place where two ways met, instead of depending upon the Lord, their ever-present though unseen Guide and Friend, they too readily listened to one who said he was going to the Celestial City.

We are told that he was a black man, with white raiment. So skilfully and pleasingly did he talk, and so adroitly did he deceive, that, professing to lead them to the City, he actually led them from it. Soon they found that, in following Flatterer, they had their backs, and not their faces, towards the Celestial City. They not only made this discovery, but also another—namely, that their feet were entangled in the net.

Here Christian perceived his mistake, and said to Hopeful, "Now do I see myself in an error. Did not the shepherds bid us beware of the Flatterer? We have found it true to-day, that 'a man that flattereth his neighbour spreadeth a net for his feet'" (Prov. xxix. 5). Thus Christian and Hopeful bewailed themselves. At last they espied a shining one coming towards them, with a whip of small cords in his hand. He rent the net, and let them out. Then said he to them, "Follow me, that I may set you in your way again." This done, he chastised them sore, to teach them the good way wherein they should walk: and as he chastised them he said, "As many as I love I rebuke and chasten: be zealous, therefore, and repent" (Rev. iii. 19). He then bade them take good heed to the other directions of the shepherds, and go on their way. They thanked him for all his kindness, and went forward softly, singing as they went.

The same Flatterer comes to the man of God even now, and suggests, "You see where Littlefaith, who sat in 'Dead Man Lane,' was wrong: where Turnaway, in the 'Dark Lane,' failed: and how Ignorance, in his 'Crooked-lane,' went astray; but in your path there is no danger. You will get to the Celestial City for certain. It matters not which way you go. You are cared for, and He shall give his angels charge over you." In such a frame of mind as this, a Christian easily falls not only into the arms of the Flatterer, but of the Atheist too. Practical Atheism is very common. Men who fully profess to believe that God made the world, speak and act as if it governed itself, and as if things happened by chance. Christians, also, who profess that God has saved and created them anew, think and speak as if they had the ruling of themselves.

Atheist, whom the Pilgrims meet, laughs at them; but they hold on their way, and are not hindered by him. Then they come to one Temporary, but they pass him also.

By these figures and characters Bunyan represents the snares and dangers which beset the path even of advanced Christians; reserving the commonest snare—sleep—to the last. A drowsiness comes over even such a one as Hopeful, with all his brightness and cheeriness. Our poor nature is subject to heaviness and weariness: so that we easily subside into resting, and even into sleep, if we are not watchful. Well and skilfully does Christian suggest the remedy for this spiritual drowsiness, namely, to remember the way in which the Lord has brought us, and to tell of it. "Bless the Lord, O my soul" (said the Psalmist), "and forget not all his benefits: who forgiveth all thine iniquities: who healeth all thy diseases: who redeemeth thy life from destruction: who crowneth thee with loving-kindness and tender mercies" (Psalm ciii. 2—4).

It is the remembrance of these things which keeps our souls alive, and awakens our thankfulness even to overflowing.

They go on their way, conversing upon the work of the spirit under which Hopeful was awakened and converted at Vanity Fair. The remembrance of our first love is very cheering; and the telling of the story of our salvation is a greater help than most people imagine.

"Remember" (says Moses) "all the way which the Lord thy God led thee these forty years in the wilderness" (Deut. viii. 2). We, too, are apt to be forgetful at every stage. This is another phase of the enchantment, caused partly by the infirmity of the flesh, and partly by the distracting temptations of Satan; but, come as it may, it is most dangerous.

The shepherds did well to warn the pilgrims against the Enchanted Ground: and we shall do well to take the warning, and act upon it.

* Extracted from FULL SALVATION AS SEEN IN BUNYAN'S PILGRIM'S PROGRESS. 2s. 6d. *Morgan & Scott.*

CAIRO MISSION.—We are desired to state that, in consequence of the illness of Mrs. MacDermott, the Secretary, the report for this year of Miss Whately's Cairo Mission will not be out till the end of February.

CHILDREN IN HOSPITALS.—The editor of *Little Folks* has within the past few days been distributing amongst children's hospitals and wards in London and throughout the country a large quantity of knitted articles, dressed dolls, scrap albums, Christmas and other cards, and toys, sent in competition during the present year by readers of the magazine.

The Bethlehem Shepherd Boy's Tale.*

SO happy all the day
Had I been without play,
And such good thoughts had come o'er my mind,
That I wondered what it meant,
Or for why it was sent,
As I ne'er had felt aught of the kind.

And the birds all day long
Had kept trilling their song;
And the sun had gone down, oh, so red!
We had folded the sheep,
And were talking of sleep,
But, somehow, we cared not for bed.

The stars were all drest
In their brightest and best,
And the moon showed a streak of her gold:
'Twas a glorious night:
And we thought of the sight
Of which David our father has told.

A sound struck our ear,
Sweet, joyous, and clear,
It seemed like a musical breeze;
But, ere we could gaze,
We were all in a blaze,
And found ourselves down on our knees.

A Bright One then said,
('Twas like life from the dead,)
"Good tidings, good tidings I bring!
Messiah's come down,
In your own little town—
You will find Him a Babe and a King!"

And then the whole Choir,
Rising higher and higher,
Sang of glory, sweet peace, and good-will;
The sheep seemed to dance,
And the mountains to prance,
And the stars could no longer stand still.

Then onward we sped,
To find out the bed
Where the Saviour in lowliness lay:
Near Bethlehem's inn,
(Oh, shame on their sin!)
We found Him 'midst cattle and hay.

But we saw the blest sight;
'Twas our Judah's delight;
And Mary and Joseph were there;
And soon we made known
To all in the town,
What we heard the good Angel declare.

And now, every day,
I sing and I pray
To the Babe, who is Saviour and all;
May his wonderful birth
Be known through the earth,
And cheer both the great and the small!

W. H. H.

* From LIFE ECHOES. By F. R. Havergal, with selected pieces by W. H. Havergal; illustrated by the Baroness Helga von Cramm. 1s. *Nisbet & Co.*

Gospel-Van Work.

MESSRS. WHARTON and Weaver lately completed a three weeks' work at Whaley Bridge, about seven miles from Buxton, which has been blessed to the conversion of souls. Night after night over 300 persons have been brought together in the Mechanics' Hall to listen to most stirring Gospel addresses. The earnest appeals made by these servants of God once more proved too much for those who were dead in trespasses and in sins.

At their last meeting, one woman stood up and said how she had been blessed in her soul through their visit. The previous day about seventeen were baptized, and testimony was given by members of different denominations of blessing received.

SHOREDITCH TABERNACLE MISSION.—Pecuniary help will be most thankfully received by Mr. W. G. Hayes, 121, Hackney-road, E., for the various branches of this Mission.

For the Young.

THREE LIFE PICTURES.

INSIDE.

TURN over the page, and look at this picture. It is Christmas Eve, and in a luxuriously-furnished drawing-room, bright with mirrors and gilded framework, sat a lady. Nestling by her side is a little girl of some six summers. Her golden hair floated like a sunny cloud around her pretty face, and her big brown eyes were full of intelligent wonder and delight over the story of "The Three Bears," read to her by mother out of a handsomely-bound volume. As the silvery tones of a tiny clock rung out the hour of seven, Nurse appears, and Violet is told to go to bed.

"Have you the sponge rusks, Thompson?"

"Yes, ma'am."

"And Miss Violet's lemonade—and a good fire?" Then, content with the affirmative answer, the lady kisses her precious little one, and watches her till the door has closed upon her.

Then comes the later hour when she stands beside Violet's snowy bed, and fills with loving hands, and a tender smile upon her face, the big white stocking hung up by the little one ere going to rest. *Such* toys! lavishly given, lovingly chosen—no expense spared to give her darling pleasure. Then a light kiss laid like a silent snowflake upon her child's brow, and an earnest "God bless and keep her," breathed softly, as she left the room.

OUTSIDE.

A little form wandered in the cheerless winter street, with blue chilblained hands and cold bare feet. The wind blew keenly and mercilessly, bearing on its blast half-frozen rain and sleet. It made its cruel, chilling way through the miserable clothing of the little child, who shivered and stooped as she faced the blast.

She would have been fair to look upon, but for her pinched, wan face; she had no one to kiss her or care for her, for father and mother had passed away, and were in the heaven-home beyond the stars. There was no one to love her, and she had no one to love.

Men and women passed by her in that busy street; childless wives, who little dreamt what a heartful lay in their path, had they but stooped and gathered one of the Lord's little lost lambs into their lonely bosoms, and lavished some of their wealth of love upon it. Strong men, bent on their eager quest for gold, never heeded the little one's hungry face and outstretched hand.

There were children housed by the hundred in that street, nestled at that hour in their cosy beds, dreaming of the happy Christmas dawning. One child more would have made but little difference in many a home, but no one thought of her; no one cared for her. Poor little waif! that Christmas Eve she was out in the cold; she wandered on till it grew so foggy and dark that even the gaslights were dim, rough men stumbled over her and swore at her; the shouts of drunken revellers on their homeward way seemed scarcely to pierce her ears, for a strange stupor and numbness was creeping over her limbs and heart. She clasped her cold hands over her breast, and tried to force her blue lips to form the familiar words:

"Our Father," with a sigh for rest, and then she laid her down—was it to sleep?

Hungry and chilled she lay. It was Christmas Day now, for the church clocks had chimed "Two." A carriage now and then rolled past her filled with gaily-clad forms returning from a merry keeping of that Christmas Eve.

ON THE "OTHER SIDE."

Straight from the throne of God flew a seraph form, his wings shining with heavenly light, his face radiant with God's own smile. Down through the darkness that shrouded the earth, until he reached a child's form asleep in death. Rich, warm robes of snowy whiteness were wrapped around the little one, and softly the star-crowned angel lifted her heavenwards—onward, upward, through the silver-lit heights of space until the golden gates are reached, and the angel lays the little child lovingly in its spirit mother's waiting arms. No longer outside men's houses, and hearts, and love, and sympathy, but on "the other side" of earth, and safe in heaven's great fold. In God's home and heart there is room for the outcast child of the London streets.

* * * * *

Dear little readers, what do you think of my three pictures? Many of you are in the midst of happy homes this Christmas time. Will you think a little of the children of "Outcast London?" What can you do for them, do you ask? God will tell you if you put the question honestly to Him; God will show you your duty and your privilege as little ministers to the wants of the lost lambs who lie at your very door.

EVA TRAVERS EVERED POOLE.

CHILDREN'S MEETINGS IN GLASGOW.

IN the south-east of Glasgow a remarkable series of meetings has been brought to a close. Night after night 1700 children were kept in quiet and rapt attention while the great leading truths of salvation were presented to them in a manner suited to their tastes and capacities. Mr. Mackeith, the well-known children's friend, assisted by Messrs. Pratt and Steele, was giving his lectures on the Pilgrim's Progress, with limelight illustrations. In these lectures the two great facts of sin in all, and salvation in Christ for all, were brought out with such simplicity and variety that the mass of the children could not fail to get a distinct idea of God's method of pardoning a sinner, giving him peace, and making him holy.

The lectures, the pictures, and the whole course, are this year different from those of last year, while an entirely new department has been added in the shape of a series of appropriate texts, and verses of Psalms and hymns, projected on the screen, and read by the large and youthful audience.

In the first picture the City of Destruction is represented, and poor Christian in an attitude of deep distress, with a great black burden on his back, and a book in his hand, surrounded by his wife and children, and neighbours, making a group of seven in all; but of these only one carries a burden. In a few sentences the scene is explained and the characters described. Then all of a sudden, as if by the touch of a magician's wand, the picture disappears, and in its room the following words appear on the screen, and are read distinctly, word by word, by seventeen hundred voices:—

"All have sinned, and come short of the glory of God" (Rom. iii. 23). "For mine iniquities are gone over mine head, as a heavy burden; they are too heavy for me" (Ps. xxxviii. 4).

When these texts are read, and the meaning lodged in the mind, again, on a sudden, the texts disappear, and the group re-appears, and the children are questioned:—

"What is the burden that Christian bears?" From a thousand voices the answer comes, "Sin." "How many persons are in the group?" "Seven." "How many of them are sinners?" "All." "How many are burdened?" "One." "How are the other six not burdened, since they are all sinners?" "They do not feel their sin." "Then does the burden mean a sense of sin?" "Yes." "And what are the wages of sin?" "God's wrath."

Then having the idea of sin and guilt clearly lodged in the mind of the audience, and associated with the picture, again the group disappears, and the following lines appear on the canvas, and are sung to a familiar tune—

> "Sense of sin and fear of wrath
> Make the burden Pilgrim hath:
> Art thou burdened with thy guilt?
> Look to Him whose blood was spilt."

After Christian had parted from Obstinate and Pliable, and been delivered from the Slough of Despond and the counsel of Mr. Worldlywiseman, he appears standing before the wicket-gate with his burden still on his back. This furnishes the occasion for explaining the nature and necessity of conversion; that is, the individual entering into living union with the Lord Jesus by simple soul trust, and entering into a new way of holy walking, that he had never been in before. Then, suddenly, the picture disappears, and the words of Christian's prayer appear on the screen, and are sung by the shrill voices of the whole audience:—

> "May I now enter here? Will he within
> Open to sorry me, though I have been
> An undeserving rebel? Then shall I
> Not fail to sing his lasting praise on high."

Again the words disappear, and the gate and burdened Christian reappear. The children have no difficulty in understanding that the grave person, named Mr. Goodwill, is Jesus, and that his hand, by which He drew in Christian is almighty, and is ready to draw their hearts also into living union with Himself.

The great picture is the Cross, with Christian embracing it, and his burden tumbling into the Sepulchre. There was no representation of the Lord Jesus. His person is too sacred to be exhibited in a picture: but the children had no difficulty in understanding whence the virtue came that loosened Christian's burden, and sent it tumbling into the Sepulchre. "Was it the wood of the Cross?" From a thousand voices, "No!" "Was it the nails?"—"No!" "Was it the ground on which the Cross stood?"—"No!" "What, then, was it that removed the burden, and sent it tumbling into the Sepulchre?"—"It was Jesus." "Did Jesus Himself bear the burden?"—"Yes!" "Can anyone else remove it?"—"No!" "Why can no one else remove it?"—"Because no one else bore it." Then the idea of substitution being thus plainly lodged in the mind, the picture disappeared, and Isaiah liii. 5, 6, appeared on the screen, and was read word by word as before, "He was wounded for our transgressions; he was bruised for our iniquities," &c. While Christian is still at the Cross three shining ones appear. One gives him pardon and peace; a second gives the robe that heaven calls the best; the third puts the mark of a manifestly changed life in the forehead, where it is to be visible, and gives the roll of an assured interest in God's promises. He is now a Christian in full development, and he journeys over a thousand difficulties into the kingdom of God.

At the close of every public meeting an opportunity was given for anxious inquirers remaining behind for personal dealing; but the numbers who waited were so large that personal dealing became impossible. On the last night 116 boys and 140 girls wanted the second meeting. Many among them were evidently impressed, and we shall trust that the Shepherd of Israel who "gathers the lambs with his arms, and carries them in his bosom," will deepen impressions, and lead these young into his fold.

A. C. FULLARTON.

GOLDEN LANE RAGGED SCHOOL AND MISSION.—Funds are urgently required to alleviate the suffering. The poverty is most distressing. Contributions will be gratefully acknowledged by the Hon. Secretary, Mr. G. A. Robottom, 43, Alfred-street, Colebrooke-row, N.

The Children of Foreign Lands.

DEAR SIR,—After a long absence, during which Children's Missions have been held in many towns in North Wales, Devonshire, and Cornwall, attended by much of the Divine blessing, I have returned to spend a few weeks in London. I have been asked by the Committee of the Children's Special Service Mission to send out a special appeal for our foreign fund. We desire to raise a sum of £2000, to enable us to print about three or four millions of our Children's Picture Leaflets in between twenty and thirty different languages; perhaps one half in Continental languages, and the other half in Hindi, Hindustani, Oriya, Bengali, Telugu, Tamil, Punjabi, Marathi, Malagasy, and Arabic.

We have already issued two millions and a half in twenty different languages: French, German, Dutch, Swedish, Norwegian, Danish, Italian, Spanish, Portuguese, Hungarian, Bohemian, Polish, Slavonian, Bulgarian, Servian, Arabic, Hindustani, Hindi, Oriya, and Bengali; and we have received abundant testimony to their usefulness. Many missionaries and other Christian workers abroad write to us earnestly requesting a larger supply. Our *Feuillets Illustrés pour les Enfants* are now being distributed at the rate of 8000 or 9000 per week to the children attending the children's services at Mr. McAll's eighty stations throughout France. We have a series of forty *Leaflets*, and we have promised one to each child every week for forty weeks: by the end of that time we hope to have others ready.

In January we are to commence a distribution of picture leaflets in Arabic—one each month—to the children in all the Christian schools in Syria and Palestine; as far, at least, as a monthly issue of 5000 will go. But already applications have come from schools of the Greek Church to share in the distribution; and so popular are the leaflets that we could probably circulate about three times the number.

Our Hindi and Hindustani leaflets, to the number of 140,000, have gone this year to as many as 180 different missionaries, Zenana workers, &c., in various places, and have been eagerly welcomed. We have just now earnest requests for editions in Oriya, Tamil, Telugu, &c.

I feel convinced there is no surer method of winning the teeming millions of India for our Lord Jesus Christ than by bringing plain Gospel truth before the children, and aiming directly at their conversion. These beautiful picture leaflets, conveying in simple language the story of the Cross, are eagerly read by the children everywhere, and by parents also, and the excellence of the engravings lends an additional attraction to them.

We earnestly appeal to your readers to help us liberally in breaking the bread of life to the famishing children of foreign lands. May the Saviour's words sound in many hearts, "Feed My lambs," "Give *ye* them to eat."

48, *Paternoster-row, E.C.* JOSIAH SPIERS.



A FEW OF OUR SCRIPTURE UNION MEMBERS IN INDIA

The Gospel in Spain.

DEAR SIR,—Through the kindness of a lady we get your valuable paper weekly, and we think it might be interesting to your readers to hear a little of the Lord's work in this part of Spain. We are in the North-west, and our work covers a considerable amount of ground; but this letter will speak only of the work here and a neighbouring village, some three miles distant, more or less.

Perhaps in no place where we have had meetings has the battle been so fierce as in this little town. The authorities and the Romanists have been up in arms against us, with a view to banish us from the place. By God's help we have kept our ground, and the evil intentions of the enemy have been so far frustrated. Thank God! they can no longer stand in front of our preaching place as before, to throw stones, dance and yell, more like demons than human beings. From all appearance a decided check has been put upon them, and to be able to continue the preaching in quietness is a great boon.

Happier days for Spain may be looked for. There are hopes at least that the new Spanish Government may clear the way somewhat for the Gospel. God grant it; it is much needed, for no less than five of our Spanish brethren, all intimately connected with us, have been put into prison for the Gospel under the last two Governments. One of these is a converted priest, whose case was concluded last week. He was put into prison a year ago last June, and after four months in gaol was let out on bail. He has won the trial, and the Papists, who hoped that he would be sentenced to a number of years' imprisonment, have been disappointed. We would fain hope that this signal victory may have a salutary effect upon the Archbishop of Santiago, our friend's persecutor.

We have received forty-two into fellowship in this place this year. Some of these are from the village-meeting. God willing, we hope to receive some more shortly. Besides those converted, many more since we came here, now a year ago last March, have given in their names as belonging to the general congregation, and some have even cleared out their images and destroyed them.

Interesting cases of the burning of gods of wood, &c., might be given. Where there has been preaching in this district the people are being waked up to the hollowness of image worship, to say nothing of its opposition to the Word of God.

Not only is God opening the eyes of the people and saving their souls, but those who are saved are endeavouring to help forward the work, which goes far to prove its genuineness. A happy instance of this will bring this letter to a close.

A young woman, poor as far as this world's goods are concerned, but rich by grace, has freely given her little house and garden to the Lord. She has put it all at our disposal to build a chapel or hall, and given nearly all the stone that will be needed. Not content merely by giving herself, she is stirring others up to the like grace; and others are willing to give wood towards the woodwork.

Besides the help of the people themselves, some £50 are all that is needed to put up the building with a little house attached to it. The chapel or meeting-place will be entirely *undenominational*, for we take no name in Spain. If the Lord should enable us to build it we believe it would give a grand impetus to the work in these parts. At present we can do nothing until our friends are moved to render us further help.

Yours, in Christ Jesus,
THOMAS BLAMIRE.

Calle del Sol, Marin, Pontevedra, Spain.

THE PHILO-JUDEAN SOCIETY has just issued its fifty-sixth annual report and appeal. The outlay is very small, but many poor men and women of Israel are relieved and comforted by it, and not a few have received Jesus. The Countess of Cavan, The Lodge, Weston-super-Mare, is the treasurer.

THE DESIRE OF ALL NATIONS.—The invitation published last March from the Melbourne Prayer Union to pray for our Lord's return has been reissued as a small penny book by Mr. J. Wright, Whitefriar-gate, Kingston-upon-Hull, with extracts from correspondence on the subject. Rev. C. Melville Pym, Rector of Cherry Burton, Hull, is Secretary for the English branch of the Union, which now numbers over 340 members. Other friends are invited to join.

ANOTHER DIALOGUE

BETWEEN

Mr. MOODY and Mr. RAINSFORD,

At Down Lodge Hall, Wandsworth.

AT the closing after-meeting in Down Lodge Hall, Mr. Moody resumed his cross examination of Mr. Rainsford. "I have tried," he said, "to put the truth before you in every way I could think of; now I want to put a few questions to Mr. Rainsford that relate to the difficulties that some of you have." Mr. Rainsford, on taking his stand beside the evangelist, said he prayed God to give him grace to answer aright.

Mr. Moody.—About the last thing an anxious inquirer has to contend with is his feelings. There are hundreds here very anxious that this Mission should not close until they are safe in the kingdom; but they think they have not got the right kind of feeling. What kind of feeling should they have?

Mr. Rainsford.—I think there are several of those present who can say that they got a blessing in the after-meetings through one verse of Scripture. I will quote it as an answer to Mr. Moody's question, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God" (Isa. l. 10). Some of you may be walking in darkness; that is how you feel. What is God's command? "Let him trust in the name of the Lord, and stay upon his God." If I can trust God in the darkness, I can trust Him anywhere.

Mr. M.—You would advise them, then, to trust in the Lord whether they have the right kind of feeling or not?

Mr. R.—If I were to think of my feelings for a moment, I would be one of the most miserable men in this hall to-night. My feelings are those of a sinful, corrupt nature. I am just to believe what God tells me in spite of my feelings. "Faith is the evidence of things not seen:" I might add, "the evidence of things not felt."

Mr. M.—Some may say that faith is the gift of God, and that they must wait till God imparts it to them.

Mr. R.—"Faith cometh by hearing." The Word of God is the medium through which faith comes to us. God has given us Christ, and He has given us his Spirit and his Word; what need is there to wait? God will give faith to the man who reads his Word and seeks for his Spirit.

Mr. M.—What, then, should they wait for?

Mr. R.—I do not know of anything that they have to wait for. God says: Come now, Believe now. No, no; there is nothing to wait for. He has given us all He has to give, and the sooner we take it the better.

Mr. M.—Perhaps some of them think they have got too many sins to come.

Mr. R.—The Lord Jesus has put away sin by the sacrifice of Himself. "As far as the east is from the west, so far hath He removed our iniquities from us." Why do we not believe Him? He says He has made an end of sin. Why do we not believe Him? Is He a liar?

Mr. M.—Is unbelief a sin?

Mr. R.—It is the root of all sin.

Mr. M.—Has a man got the power to believe these things, if he will?

Mr. R.—When God gives a command, of course He gives the power to obey it.

Mr. M.—What do you mean by "coming" to Christ?

Mr. R.—Believing in Him. If I were to prepare a great feast in this hall to-morrow night, and say that any man who comes to it would have a grand feast and a five-pound note besides, there would not be any question as to what "coming" meant. God has prepared a great feast. He has sent his messenger to invite all to come, and there is nothing to pay.

Mr. M.—What is the first step?

Mr. R.—To believe.

Mr. M.—Believe what?

Mr. R.—God's invitation; God's promise. Let us believe the faithfulness of Him who invites us. Does God intend to mock us, and make game of us? If He did so to one man, it would hush all the harps in heaven.

Mr. M.—Suppose they do come, and fall into sin to-morrow?

Mr. R.—Let them come back again. God says we are to forgive till seventy times seven. Do you think the great God will do less than He asks us to do?

Mr. M.—If they truly come, will they have the desire to do the things they used to do before?

Mr. R.—When a man really gets Christ into his heart, he experiences the expulsive power of a new affection. The devil may tempt him to sin, but sin has lost its attraction. A man finds out that it does not pay to grieve God's Holy Spirit.

At this stage of the conversation Mr. Moody called on all who were willing to come to Christ for salvation to manifest their desire by rising. "It seems to me, he said," "that every one of you must either accept or reject the Saviour." Quite a number responded to the call. When Mr. Moody asked all who had received definite blessing during the fortnight's Mission to stand, almost the entire body of those occupying the large central reserved section rose *en masse*. It was a very stirring sight, and must have greatly rejoiced the hearts of Mr. Moody and his co-workers. Pointing to the great company of young disciples before him, Mr. Moody said to Mr. Rainsford, "What would you advise them to do?"

Addressing himself to the audience, Mr. Rainsford said: When you were little babes, if you had got no milk, no clothing, and no rest you would not have lived very long. You are now the result of your fathers' and mothers' care. When a man is born into the family of God he has got life, but he needs food. "Man doth not live by bread alone." If you do not feed upon God's promises you will be of no use in God's service; it will be well for you if your life does not die out altogether before long. Then you want to have exercise. If you only take food, and do no work, you will soon suffer from what I may call spiritual apoplexy. When you get hold of a promise, go and tell it to others. The best way that I get help for myself is by trying to help others. There is one great promise that young disciples should never forget: "He that watereth others shall be watered himself."

Mr. M.—How are they to begin?

Mr R.—I believe there are some rich ladies and rich gentlemen on the platform. When such persons are brought to the Lord they are apt to be ashamed to speak about salvation to their old companions. If our Christian ladies would go amongst other ladies, Christian gentlemen amongst gentlemen of their own class, noblemen among noblemen, and so on, we should see a grand work for Christ. Each of you have some friends or relations whom you can influence better than anybody else. Begin with them, and God will give you such a taste for work that you will not be content to stay at home; you will go and work outside as well.

Mr. M.—A good place to start in would be the kitchen, would it not? Begin with some little kitchen meetings. Let some of you get 15 or 20 mothers together; ask them to bring their young children with them. Sing some of these sweet hymns; read a few verses of Scripture; get your lips opened and you will find that streams of salvation will be breaking out all around. I always think that every convert ought to be good for a dozen others right away.

Mr. R.—Let me tell a little incident in my own experience. I was once asked to go and see a great man and tell him about Christ. He did not expect me, and if I had known that, perhaps I should not have had the faith to go at all. When I went he was very angry, and very nearly turned me out of the house. He was an old man and had one little daughter. A few weeks afterwards he went to the Continent and his daughter went with him. One day when he was very ill he saw his daughter looking at him, while the tears rolled down her cheeks. "My child," he said, "what are you crying about?" "O papa, you do not love the Lord Jesus Christ; I am afraid you are going to hell." "Why do you say that?" "Don't you remember when Mr. Rainsford called to see you, you were very rude to him; I never saw you so angry. And he only wished to speak to you about Jesus." "Well, my child, you shall read to me about Jesus." If that man has gone to heaven—I do not say whether he has or not—the only light he had he got from his little daughter. You set to work and you cannot tell what may be the result, by the blessing of God.

Messrs. Moody & Sankey in London.

THE WORK IN STEPNEY.

THE week before Christmas is not a favourable time for holding Gospel meetings in a busy, industrial neighbourhood such as Stepney. It was scarcely to be wondered at, therefore, that the attendances should have fallen off on some occasions last week. Perhaps this was partly due, also, to the circumstance that in the early part of the week particular classes were invited to be present. On the evening of Monday week, for instance, the address was announced to be specially for sceptics. We can hardly suppose that the thousands who were present all belonged to that class; still, many others not wishing to be included in such a category, may have stayed away. So there was the unwonted spectacle of empty chairs. Those who did come heard some very stirring appeals from Mr. Moody addressed to those professing to hold varied forms of unbelief, and based on the words of Moses, "Their rock is not as our rock." We have heard some assert that they never knew of a single sceptic who was converted through argument. However that may be, those sceptics who were present at Stepney-green Hall were not treated to the dry husks of argument. They were appealed to as those whose mental and spiritual cravings needed a satisfaction that no form of negation could ever give, and that could only be had by a personal experience of God's love in Christ as the Saviour of the world. On Tuesday evening, to a large audience which presumably contained many drinking men, Mr. Moody spoke with great earnestness and power on "Deliverance."

The afternoon meetings have also been of peculiar interest. On the afternoon of Tuesday week the address was specially to parents, and a very solemn exhortation it was to heads of households, not only to teach their children the way of salvation, but to illustrate the saving power of the Gospel in their own lives from day to day. The subject was continued at the afternoon gathering on the following day. The prayer-meetings that followed were extremely touching, in the requests that were presented by parents for the conversion of their children.

Consequent on the holidays, we have to go to press with this number before the Stepney Mission closes. In our next we will give some account of the final meetings in this part of the East-end, including a meeting of ministers and workers in conference with Mr. Moody, held on Thursday evening.

By Mrs. G. S. REANEY.

The "Bitter Cry of Outcast London" has brought blessing to the East-end. Christian thought has been more earnestly directed to our needs here. The prayer of God's remembrancers has become *supplication* in "making known" requests before but dimly understood. It came naturally to many to associate the visit of Messrs. Moody and Sankey with the answer of blessing which prayer supplicated. Special blessing was expected, and it has come.

Much has been said and written of empty East-end churches; where in some exceptional instances the congregations were large, the small proportion of men in these gatherings has been remarked upon. One could therefore understand the frequent remark of strangers, "Mr. Moody has a wonderful power in attracting men." So it would seem, from the crowds of men who have thronged the meetings night after night, listening to Mr. Moody's pithy utterances—powerful, because often presented with a keen mother-wit which East-enders are particularly alive to appreciate. In these crowds there have been not a few who have confessed that, while regarding religion as good enough for women and children, it did not fit in with their turn of mind, so they "went nowheres of Sundays, but had come to the hall out of curiosity to hear the man that talked and the chap that sang!" To get such persons there at all was a triumph; though we must not forget that the clergy, ministers, and Christian workers generally, would be the means, directly or indirectly, of getting them to come. To keep them there was a greater triumph; for East-enders are independent in their ways, and prone to get up and walk out if not sufficiently interested to remain. To get them to come again was the greatest triumph of all.

This is the human side. What of the spiritual? Is this to be tabulated by names taken down in the inquiry-room? I venture to think, certainly not. Many a man has left the meeting with tears in his eyes, his heart tender, if not positively surrendered, who could not be persuaded to go into the inquiry-room. People might talk to him there as he sat, or as he slowly moved out with the crowd; but his heart was too full, and his nature too reserved, to make it possible for him to pass within the doors where others were flocking, to go through he knew not what beyond. When such were asked what had moved them so greatly, the answers would be various: "The hymn got hold of me;" "Mr. Moody made me think of mother, and the time when I was a youngster;" "I had a praying wife, but she's been dead years." In one or two cases it was, "I heard a sermon once, and it's stuck to me; Mr. Moody seemed to know all about me."

One man—a gentlemanly fellow, evidently a City clerk—when spoken with, said curiosity had brought him to the meeting. When asked if this was his first visit, replied, "No; I came yesterday." "What brought you then?" "Curiosity." "Ah! that is your way of putting it; doubtless there are some praying for you at home." "It is a matter of perfect indifference to me whether this be so or not." "You believe it to be so, but deep down in your heart you have an unsatisfied longing—now, own to it." Further conversation drew forth the fact that a praying brother and sister at home, by their earnestness, prevented his sceptical views from utterly destroying all belief in religion. The following evening the same young man was seen hastening from the inquiry-room with eyes from which the traces of tears had not been removed, with a strange light upon his face, which said plainly enough, "I have had a great surprise; I have found a secret joy."

The blessing has not been confined to the hitherto irreligious or undecided; many Christian people's hearts have been stirred, and numbers have rejoiced in the decision for Christ of members of their own families, over whom they have prayed and yearned, possibly for years. We are led to believe from personal contact and dealing with many, both inside and outside of the inquiry-room, that to a large extent the glorious work of the past ten days has been a harvest ingathering of labours which have gone on for years, on the part of earnest clergymen and ministers, city missionaries, and Sunday-school teachers. In saying this we do not detract from the greatness of the work done by these two God-honoured men, Mr. Moody and Mr. Sankey; but it gives us hope for the future stability of each individual helped by them to decision. Many are already rejoicing in their homes over the work of this Mission, and many more will rejoice. Blessing was asked—was expected—and has come. If any lack blessing, will it not be those who neither asked, expected, nor looked for it?

THE YOUNG MEN'S HOUR.

It is Sunday evening. The place is the large iron building in which Messrs. Moody and Sankey are conducting a Mission in that part of outcast London from which the loudest wail of that bitter cry, of which so much has been written and said, is supposed to have come. Between five and six thousand people have been listening with rapt attention to the sweet songs and the earnest appeals of the evangelists. Mr. Moody has offered prayer, and a deep solemnity rests upon the meeting. Those who are anxious to obtain salvation are invited to meet Mr. Moody in a large room which forms part of the building. As they rise to comply with this request, Mr. Moody makes the announcement that "a men's meeting will be conducted in the hall by Mr. Thorne." A canvas screen is lowered, so as to divide off a portion of the building for this purpose. A staff of workers are on the alert, and soon a compact mass of men, of whom the greater portion are young men, are got together within the appointed space. A number of hymns are sung, and the audience is recruited by fresh arrivals.

The interest increases. New converts join with old veterans in singing, "Dare to be a Daniel" and "Hold the Fort." Mr. Frederick Charrington, of the Great Assembly Hall, offers a short prayer, and the meeting is fairly on the way. "Instead of reading a chapter," says Mr. Thorne, "we shall repeat a few promises of God's Word." And he requests the young men to repeat such Scriptures of this character as may come to their minds. Half a dozen men rise to their feet in a moment, but order is secured by the adoption of that rule of the House of Commons which allots the precedence to the one who meets the Speaker's eye. Some forty or fifty promises are given in a few minutes, and then it is announced that the meeting will be open for testimony. But there are certain restrictions, which are evidently intended to prevent sermonising and rambling. Nobody is to use more than a dozen words, and the testimony must relate to certain definite points.

"I want to know," says the conductor, "how long it is since you were converted?" The first response to this question is made by an old man, who informs the meeting that he has been a Christian for forty-seven years. Others speak of twenty-one years, twenty-five years, ten years; and at last a youth rises and says, "I was converted last night." This statement is an evident joy to the meeting, and, as the youth sits down, all join in singing, "Ring the bells of heaven," the chorus, beginning, "Glory, glory, how the angels sing," being repeated again and again. The next question asked is, "How were you converted?" and a quick succession of testimonies is given on this theme. One speaks of a tract, another of the faithfulness of a friend, another of a mother's prayers, another of the consistent life of a mate, another of Mr. Sankey's hymns, and another of Mr. Moody's words. "What are you doing for the Lord?" says the conductor, and the character of the testimonies is changed again. Sunday-school teaching, tract distribution, open-air preaching, and temperance work are found to be amongst the spheres of service. One youth announces that he attends a Mission-room and minds the door. "Work, for the night is coming" is then sung with heart and voice, a few words are spoken by Dr. Barnardo and Mr. Thorne, and Mr. Moody himself, appearing upon the platform, says, "Let me have a word just here." He says he has been sorry not to have had these young men's meetings before, that he has been delighted with what he has seen, and that he hopes the meetings will be carried on night after night. A hymn about the love of God is sung, and the meeting is closed with prayer; but there are many who appear to be anxious to find the blessings of which they have heard, and, long after the congregation has dispersed and the lights have been lowered, they may be seen in conversation with earnest workers, who are pointing them to the Lamb of God.

This is the kind of meeting that is being held night after night, and there can be no doubt that the abundant blessing of the Lord is resting upon the work. Mr. Thorne will join Mr. Moody in January at Clapham and Stratford, and will be glad to have the assistance of any of our members at these places.—*Y.M.C.A. Monthly Review.*

THE WORK AMONG YOUNG WOMEN.

The meetings at Islington, Wandsworth, and Stepney have been a means of blessing to large numbers of young women; there have been already accessions of members at the Cloudesley Y.W.C.A. Institute, 8, Upper Barnsbury street, and at the Cambridge Institute, Holloway-road. Meetings specially for women have been held at Wandsworth, conducted by Miss Octavia Jury, Miss Rainsford, Mrs. Edward Trotter, and others. Meetings of secretaries and members of branches in the S.E. and S.W. districts are being held for prayer and conference. Miss Barler, 31, Sibella-road, Clapham, S.W., will be glad to hear from any ladies willing to help. Preparatory meetings are being held also at the Girls' Institute, West Ham.

It is often my privilege to speak to young women at after-meetings. My first question, "Do you know the Lord Jesus as your Saviour?" having met with a bright responsive, "Oh, yes, I do!" I have next asked, "When did you first learn to trust Jesus?" and how often has the reply come, "In Mr. Moody's meetings at ——." I would urge all young women who can do so, to attend the meetings now being held in London, and I would say go, not only to hear the singing and preaching, but with a definite determination then and there to decide for Christ.—*Our Own Gazette.*

Young Women In Queensland.

WE are requested to publish the following extracts from the letter of a domestic servant residing near Brisbane, Queensland, in the hope that they may be useful to intending emigrants of that class:—

"I have now been in my present situation thirteen months, and feel quite at home. No doubt I could better my condition in some respects, but I am taken care of spiritually as well as temporally, which makes my mother at ease about me. I am sorry to say Queensland is such an immoral Colony. I think it very bad for young girls coming out here without friends, and knowing nothing of the Colony or its people. There are so many temptations to encounter, and so many false friends, that one is glad to accept any kindly offered help.

"On the first arrival out here, many of the Brisbaneites came to meet us at the depôt, some from curiosity, some to see if they might by chance meet someone from their native country, some to warn young girls against being drawn into hotels, some to give bad reports of good places. The first evening I spent in the depôt, about fifty girls came to see us. Some gave us good advice, which I afterwards found correct; others, pretending to be friends, draw away young girls—no one knows where. It is a fact that while I was at the depôt a young-looking fellow was trying hard to engage as a servant one of us girls. He came several times in vain. I would have nothing to do with him; we afterwards learned that he was an impostor.

"I am running into details too far, but I would like everybody to have a right impression of our adopted country. Of course, there are lights and shadows here, but it is a free and happy land; there is very little poverty, except what is caused by drink, which appears to be the curse of every land."

Notes and Comments.

THE exigencies of the Christmas holidays having obliged us to go to press some days earlier than usual, all communications reaching us after Thursday, Dec. 20, will be acknowledged in our next.

The complete deliverance of the Princess Alice from the doubts and mental conflicts concerning Divine realities which beclouded part of her life, is touchingly set forth in the following words taken from her biography just published in Germany. Speaking of a Scotchman, whose name is not given, but who gave her lessons in drawing, she says :—

"'To that man, who exercised so beneficial an influence on my religious views, of whom people said so many bad things and likewise of my relations to him, I owe everything.' I recollect her saying to me, 'The whole edifice of philosophical conclusions which I had erected for myself has dwindled down to nothing. Nothing is left of it, and what would become of us in this life if we had not the belief, the conviction, that there is a God who rules the world, and rules over every one of us? I weary for prayer; I love to sing hymns with my children, every one of whom has his favourite hymn.'"

How little we know the influence a calm, consistent life of pious devotion to Christ, mingled with clear testimony to his truth, may exert. The Scotch drawing-master probably was not aware of the deep impression made by his words and life upon his royal pupil, but it is now on record that God used him to lead her mind back to faith and joy in Himself. We may all be encouraged by such an incident to bear our quiet and faithful witness for our Lord wherever we are placed, assured that no seed sown by us in prayerful dependence on Him shall be lost. "Blessed are ye that sow beside all waters."

A writer in *The Echo* on Work among the Poor has made highly appreciative comments on the work of Mr. George Holland in Whitechapel, of Mr. George Hatton in Drury-lane, and of Mr. Aulay McAulay, of Latymer-road, Notting-hill, after visits of inspection for the purpose of reporting on their labours. Timid workers may derive profit from his words in reference to outdoor work for Christ, such as singing in the streets to attract passers-by to the Mission halls and other places of evangelistic resort. This the writer highly commends, and says of it:—

"Mr. Hatton laid so much stress upon this that I determined to try it. Let me assure philanthropic surburban residents that it is by no means difficult when the first plunge is once taken. The first line of a verse is like a plunge into the Serpentine in December, but by the time you have got into the second verse you do not care for all the Mrs. Grundys in London. If you can obtain an instrument to lead your singing, all the better."

One thing is certain, we can never do much in the way of laying hold of the outside and rougher elements of society unless we are prepared to meet them on their own ground. To go out after them, laying aside our prejudices, and braving the reproach and scorn of those who are proud of their gentility and lofty airs, is the only way to convince the rough and ready masses of our fellow-citizens and the hardy sons of toil elsewhere, that their salvation is really laid upon our hearts, and their souls sought after out of sincere compassion and concern. Many of us have yet to learn the true meaning of Heb. xiii. 13, "Let us therefore go forth unto Him without the camp, bearing his reproach."

The report of the Theatrical Mission in 1883 contains several facts of interest, both as showing the need for this work and the blessing which has rested upon it. There are at present over forty theatres in the metropolis, with a registered accommodation for the public of 46,785 persons; there are twenty-four of the larger music halls and a very large number of public-houses having music and dancing licences, where entertainments of the lowest class are provided. Five new theatres have been opened this year, three re-opened, and four more are nearly ready for opening. Thus it will be seen a vast field for work of a special kind, requiring special agencies and qualifications, is open. The *employés* at all these places, from the highest to the lowest, come within the scope of this Mission.

One of the saddest features of theatrical life is the number of children and young people brought under its pernicious influence. The report tells of children from three to nine years old who are known as "stars" in the profession, some of whom have become connected with the children's branch of the Mission. Meetings for these, together with a Youths' Institute, a Girls' sewing class, a "Learning by Heart" Union, Adults' reading-rooms, a Letter Mission, a Scripture Union, and special Temperance work, are the means employed for bringing the numbers of persons employed in the perilous and corrupting work of the stage and music-hall entertainments under the influence of the Gospel of Christ. With an empty treasury, but with faith in God, and no little encouragement as to results already gained, this important agency is renewing its toils.

One other reference to the report spoken of above we would make, in the hope it may meet the eye of some who plead for theatres as innocent, who seek to reform the drama, and to employ it as a means of education and social enjoyment. The committee say :—

"We feel that we cannot too widely emphasise the fact that in many cases the theatre and its surroundings, as a well-known agent of many years' standing said to us, is one great source of the prostitution of the country. A willingness to succumb to immoral temptations is at times more requisite as a qualification for employment than money or interest."

In the face of such a statement, so sadly borne out by numerous facts, surely any Christian will pause before lending his influence in any way to the support of the stage.

Canon Scott Robertson has just completed an annual summary of British contributions to Foreign Missions, which shows that for the financial year, 1882, they exceeded those of the previous year by nearly £100,000. The totals as published are as follows:—

"Church of England Societies, £500,306; joint Societies of Churchmen and Nonconformists, £154,813; English and Welsh Nonconformist Societies, £348,175; Scotch and Irish Presbyterian Societies, £176,362; and Roman Catholic Societies, £11,519. Total voluntarily contributed in the British Isles for 1882, £1,191,175."

Considering the wealth of our country, this is little enough for an object so vast in its requirements and importance; at the same time, considering the general depression that has been experienced, it is satisfactory to find increase rather than diminution reported.

Eighty waggons drawn up at a village church in Kuruman, for the purpose of bringing their owners to a prayer-meeting, is a sight that all lovers of Mission work would rejoice to behold. Such a scene Rev. J. Mackenzie assures us might have been witnessed there last New Year's Day. There are 400 in the membership of the Christian church in Kuruman; these are drawn from a wide circle, and cover a large district with the influence of their character and usefulness as genuine converts to the religion of Christ. Everywhere the prayer-meeting furnishes a test of earnestness, and a means of drawing together in one the hearts of the children of God. Ethiopia already stretches out her hands unto God.

Mr. Reginald Radcliffe is expected to address the members of the Y.M.C.A. and other friends at Aldersgate-street some time in January, on the subject of Foreign Mission Work. Two points, which it is specially upon his heart to urge on this occasion, are: the vital importance of self-supporting Mission effort, and the desirability of reverting to the Apostolic method of speedily organising churches in the midst of the heathen. Due notice will be given of the place and time of meeting. Meanwhile, earnest prayer is desired that the visit of our friend may be fraught with great blessing to the Church of Christ.

An anonymous correspondent sends us this extract from a contemporary, which he or she is pleased to call "A wholesome scrap for The Christian":—

"I do not expect that everybody will agree with me, but I believe that the so-called undenominationalism is the bitter curse and utter ruin of Mission work in London. It is destructive of Church responsibility. It fails to give security either for the teacher or the teaching, and it fails to bring the taught, in order to be taught more fully, into immediate contact with the worship and life of the churches. It appears to me that the only way to reach these tens of thousands of poor miserable people is for the various denominations as far as possible to surround their different places of worship with a network of Mission rooms, with bands of workers penetrating the slums and alleys, and, within a given area, seeing that no part of the population is left untouched; and surely there is enough of Christian charity amongst the denominations to enable them to divide the work so that, while no part should be left unmissioned, no part should be over-missioned, and the work hindered by competing or overlapping agencies. But in order to do this the denominations must make large grants of money and considerable grants of men as well, veritable missionaries, to their representative churches, or the work cannot be done."

"Undenominationalism" is represented in East London by the work of Miss Macpherson, George Holland, W. J. Lewis, and all other such. Are these the bitter curse and utter ruin of Mission work in London? We reply, not only that these undenominational Missions are unsurpassed in usefulness by any agency in London, but also that the best work in the churches is being done by men who in spirit are the least denominational. What vitality can there be in denominational distinctions, if the Christian charity of each and all is best manifested by dividing the work among them, and each avoiding the other's district? If Denomination A holds its form of doctrine or of government to be so important as to require to be represented by a separate sect, with what consistency can it consent to leave whole districts unillumined by its rays? If, on the other hand, it makes no difference whether A, or B, or C carries the truth here or there, where is the advantage of these denominational divisions?

As we have a list of more than fifty Missions, among which we divide the funds that are entrusted to us for the poor at Christmas, it is impossible for us to insert a special appeal from each, and to insert a few would be invidious to the rest. We therefore hope that our general appeal will be liberally responded to. We should like to distribute £200; at present we have only received about a fourth part of that amount.

It is stated in *The Rock* that the permission to use the rooms of the English Church Union for discussions on Socialism has been withdrawn, Hon. C. L. Wood saying that neither the Council nor himself were consulted about the arrangement made. The ground alleged for withholding the rooms from further employment for this purpose is the conviction that nothing but spoliation and revolution can be furthered by such speeches as were made.

An article appeared in *The Freeman* the other day entitled "The Condition of the Richer Classes." It purported to record a meeting held in the East-end to consider what could be done to improve the spiritual condition of the upper classes of society. It was presided over by a shoemaker, and the speakers were all of the artisan and labouring class. The chairman remarked that the rich had souls as well as the poor, and that deep sunk as they were in worldliness and selfishness, hardened too by pride, yet in their case it was true that—

"Down in the human heart, crushed by the Tempter,
Feelings lie buried that grace can restore."

The nobility were no more beyond the power of the Gospel than the poor. Another speaker said that having lived as servant in great families he knew amidst all the wealth there was an unhappiness, "an aching void the world can never fill."

We are so accustomed to hear the poor spoken of as the class most needing to be sought after and reached by Gospel effort, that it sounds almost like satire to read of a meeting held by the poor to consider what can be done to evangelise the rich. But there is nothing but sober truth in the statement that the grace of God is as needful in the West-end as in the East, and the difficulties in the way of its acceptance certainly seem to be as great. "How hardly shall they that have riches enter into the kingdom of heaven," is a statement true of our own age, and one that requires to be borne in mind. The class distinctions which with men are so much regarded, are in God's sight of no force in moral spheres, for "all have sinned, and come short of the glory of God."

Among the social evils loudly calling for redress is the long hours and physical hardship imposed on shopkeepers' assistants and others of a similar class. Mr. Thos. Suthers, President of the Shop Hours League, has made out a strong case on their behalf in an article contributed to *The Daily News*, entitled, "Death and Disease behind the Counter." The hours of shop assistants are from 75 to 90 per week, while those of artisans and mechanics are only from 56 to 60. Their meal times are neither regular nor adequate, they have no time for exercise, mental improvement, or recreation. Especially in the case of young women, the long standing is physically exhaustive, and often productive of disease and early death. A Bill has been framed for introduction to Parliament next session providing for remedying this; it will doubtless command a large share of support.

Among the questions occupying the thoughts of Christians in India, is that of the ministry of women as connected with the administration of ordinances. In Zenana work it is found that baptism is impossible unless it were administered by female missionaries, and the same difficulty exists as to the Lord's Supper. Under such circumstances, surely, seeing that "in Christ Jesus there is neither male nor female," it must be right and advisable for those who are the Phœbes of the churches to diaconise or serve the Master by helping their sister converts to obey his commandments. This appears to be the growing conviction among various Christian communities abroad, and we see nothing in it contrary to the Word of God, which is the only real guide and rule in all matters of faith.

Referring to this subject *The Indian Witness* says:—

"The difficulty with most persons in examining the Bible on this subject is, that they apply modern conventional notions to the interpretation of Scripture. They forget that 'divine service,' in the modern sense of the phrase, was hardly known in the days of Priscilla and Phœbe. Most of the assemblies were comparatively private, and in none of them was the ordinary programme at all like that witnessed in Calcutta churches, whether Protestant or Catholic."

Conventionalism lies at the root of many modern errors, and prevents the adoption in many quarters of plans and methods which would greatly facilitate Gospel work. The sooner we all get nearer to direct New Testament teaching the better.

We cannot depart from sound doctrine without danger; and there is perhaps no false doctrine at once more specious and more perilous than that which teaches the absolute eradication of sin. "If we say that we have no sin we deceive ourselves, and the truth is not in us." Universal human experience attests the truth of this word of God. We have before us a shocking instance of it. One who had been, as we are informed, serving the Lord for many years, and had been very successful in winning souls in the counties of Kent and Sussex, has fallen into repeated acts of gross sin. He had professed that sin was eliminated, and that he was saved from making any mistake. He took up the idea of forming a holiness church of a very exclusive description, and from that time became another man. We understand that all the churches he formed have now repudiated him, except one in the centre of London, which remains to show that—

"faith, fanatic faith, once wedded fast
To some dear falsehood, hugs it to the last."

This fallen teacher has confessed his delusion and his sin, but one of the works meet for repentance in such a case is to retire from public ministry, for which he has become disqualified. This is far from being the only instance of the evil results of the heresy we have named.

A friend who knows Russia well has lately told us of the wondrous awakening there has been of late among the Russian peasantry in many parts of the land, in reference to the Gospel. It is said, and he confirms the statement, that whole villages are engaging in the study of the Word of God. A spirit similar to that which characterised the times of Luther, or of Whitfield and Wesley, seems to be developing in all directions. Weary of the cold and heartless ceremonies of the Greek Church, thousands are crying out for the living God. Earnestly should we pray that light may shine upon them, and means employed suited to guide their feet into the way of peace. The Holy Spirit is evidently moving upon the waters, and bringing forth life where only death and darkness have hitherto reigned.

We receive contributions from time to time, the object of which is not definitely stated. We shall be obliged, therefore, if donors will distinctly name the institution or Mission for which they intend their gifts. It would prevent confusion if societies would, as far as possible, refrain from describing their work in the same form of words as other societies.

From a letter of Mrs. Evered Poole, Enfield House, Southampton, we quote the following sentence:—"I wish some of the Christian people going to India would take boxes of tracts, &c., out for me, and thereby save much expense. I am inundated with petitions for tracts and papers, and Temperance literature, and hardly know how to meet the demand." Will any of our readers, in either of these needs, help one who, notwithstanding her fragile frame, is truly "always abounding in the work of the Lord"?

The Postmaster-General has published a request that those who have been accustomed to give letter-carriers and other Post Office officials drink at the Christmas and New Year seasons will refrain from doing so, and find other means of marking whatever appreciation of service they desire to show. He asks this on the ground that to give them strong drink is to put temptation in their way, such as is calculated to bring them into trouble and disgrace. Mr. Fawcett does credit to his own genuine manliness and good sense in thus dealing with a very common evil; it is to be hoped that the British public will act strictly on the suggestion, and yet see that a class of men to whom they are indebted as a whole for faithful service are not the losers.

This is our last issue for 1883. We are solemnised by the thought that the year's labour has borne into eternity responsibilities and opportunities not to be recalled. Thankfully let us record the gracious aid we have received from God. His blessing has not been withheld; his favour has been bestowed and his love continually displayed. As we take leave of 1883, we may all raise an Ebenezer, and say, "Hitherto the Lord has helped us." Experience serves to convince us that our wisdom, our joy, our all, is found in clinging closer and closer to the Saviour, in whom we trust, and in resolving still to make his name our boast. Let us hail the New Year with joy, and anticipate its unknown path with confidence. Come what may, we rest in the blessed assurance—"Jesus Christ, the same yesterday, to-day, and for ever."

WHITE CROSS MOVEMENT IN SCOTLAND.—Miss Ellice Hopkins has been, during the past few weeks, conducting a most successful series of meetings in Scotland. At Aberdeen she met with a warm reception, and created a deep impression on her audience. She was fortunate in securing the countenance of Lord Aberdeen, who with the Countess has undertaken to be the channel of communication for the extension of the cause in the rural districts. A branch was formed with over 400 members. Miss Hopkins also paid a visit to Edinburgh, where she addressed a large meeting of males. The following day she spoke to ladies, in Free St. George's Church, and in the evening addressed a meeting of women and girls. At all the meetings a deep impression was created.

NEEDY PLACES ON THE CONTINENT.

On Monday week Dr. Baedeker gave an interesting account at the Noon Prayer-meeting, Aldersgate-street, of a tour he and Mrs. Baedeker have recently made through Germany, Austria, and Hungary. He said it had been their privilege to search out lonely workers in barren places in these countries, some of whom had laboured long and well for many years. The Lord had answered prayer in opening many doors for the Gospel. In the history of some of the places visited there had never been known such openings. The educated and sceptical classes had listened to the Gospel, both privately and at public meetings, and were most attentive.

At Prague, a meeting was held at which the majority were men. These listened with profoundest attention, and were subsequently invited to the Hotel for personal conversation. At Gratz Dr. Baedeker found a Christian man at the head of a shoe manufactory, who gladly welcomed him, and granted him permission to go and distribute the Word of God among the men, and speak to them as opportunity offered. From there he proceeded to Bucharest, where there are many Greeks, but no restriction in matters of religion, as in Russia. Meetings were held here in a large hall taken for the purpose; many came together of all classes, and were most attentive. Among them were many Jews.

At Odessa a permit was given to hold meetings, which were also well attended. Such was the interest that the people came to the hotel to have private conversation. Mrs. Baedeker's room was sometimes nearly filled with women, and Dr. Baedeker's with men.

Mr. Reginald Radcliffe, as well as Dr. Baedeker, was at the noon meeting on the following day. On being asked to address the meeting, Mr. Radcliffe said: I came up to town from Liverpool last night to meet my beloved brother Dr. Baedeker, on his return from Austria and South Russia, that we might pray together, and see if it be the Lord's will that we should together go speedily to the north of Russia, and perhaps Finland and the Baltic Provinces. As Dr. Baedeker is fresh from South Russia, from Bohemia, Vienna, and other places, what he has to say will be very interesting to us all.

Dr. Baedeker: There was one request among those read by our friend [Mr. R. Burn], for a needy place where a man was wanted full of the Holy Ghost. When that request was read I could not help lifting up my heart to the Lord, not for one needy place only, but for the many needy places on the Continent of Europe. If only this prayer were multiplied, and men and women full of the Holy Ghost were called to go forth to all these places, what a blessing this prayer-meeting would bring down on Europe. Many of these spiritually needy places are the finest places on the face of the earth—most luxurious cities and countries; yet they are absolutely starving, because there is no one to go and speak to the people in the name of the Lord.

Some of these places I mentioned yesterday, but let me repeat them. If you take the steamer and cross the channel, you need not go very far before you will find needy places. You might go from city to city on the Continent, and you will find very few of them where there is such a thing as free evangelisation. Certainly churches and chapels are few; and, as I said yesterday, the great multitude who do not go inside these places of worship are not the ignorant masses, but the educated and refined. You must meet these people where they go. Yesterday I mentioned the case of a brother—a very simple-hearted man, who is full of love to the Lord—who has a room in Buda Pesth. It is at the corner of two streets. A small number of people gather there on the Sunday mornings. As they sing their hymns, the people from the streets are attracted by curiosity when the service begins. After a little time some of the people go away, but others come in, so that he cannot stop the preaching; it has to go on all day long. When he is tired, some other brother takes up the work. "What a happy work you have got!" I said to him. "Oh yes; if I had two or three to help me, we could open rooms in a great many parts of the city."

The same might be said of Vienna, a fine large city, where there are a very few brethren preaching the Gospel in a simple way. It was my privilege to call some of the pastors and workers together there, and they all seemed desirous to have something of the kind—to have rooms in the same style as those of Mr. McAll in Paris. That is the great need of all the Continental cities—little gatherings near the corners of the streets, where the people can be found. Mr. Radcliffe and I had some very happy work of the kind two years ago at Berlin. We hired a room for the Sunday afternoon, and though it was a very low room, still the people came in.

What I have said applies also to Odessa. There are restrictions in Russia, but they are not of so hard a kind that they may not be got over. In Odessa there is a very large field among all nationalities. Englishmen can go there and preach the Gospel in English, with plenty of people to listen. Not only are there English people there, but many Germans and Russians who understand English. A great many English sailors go there, and it would be a very happy thing if some suitable man would go there just to work amongst the sailors. There is scarcely a place on the Continent that we might not call a needy place—an empty place that might be filled, if there were but the men and women to go. What was the request I spoke of? "That a man *full of the Holy Ghost* may be sent." It is no use going to these places unless we are filled with the Holy Ghost. But why should there be any such crying need in the world? Why are there such empty places there, and such full places here? Why did not the two meet together as God intended them to meet?

I should like to engage your prayers for these places. As Mr. Radcliffe has been saying, we are contemplating a visit to the north of Russia. I have been several times in the Baltic Provinces, where there are very fine large cities. They are a fine race of people. There are several different nationalities—the Estonians, the Letts, and others—besides many Germans who live there. Having been there, and having found open doors everywhere, it will be a very great joy to me to have a fellow labourer in the field. Many of the people there are really hungering for the Gospel; it is marvellous how they come together. I have had meetings there in the very sharp winter, with the thermometer at 20 degs. below zero. A large hall was found too small, and they lifted out the windows, so that the crowd outside could listen to the Word. If you were to send out hundreds of young men from your Associations here, they would have plenty of work to do—joyful work for the Lord. In the highways and hedges of the Continent there has been no reaping yet. I do not despise the work of the churches, but, as I say, these highways and hedges have never been reaped. Let us remember the call of the Lord: Go out into the highways and hedges. Let us gather in those who have never been brought under the sound of the Gospel. May God in mercy press this matter upon every heart here as a heavy burden, and press you down on your knees so that you cannot get up until you have brought this matter definitely before the Lord of the Harvest that He may send forth more labourers into his harvest, and that He may send you too. Tell Him to send labourers, but be sure that you are one of them. Let us multiply the prayers for the needy, the dry and barren places, that God would send forth his vessels full of the Holy Ghost all over Europe.

A Russian Gentleman in the meeting expressed his joy at the prospect of these labourers going forth to his land. There was a time, he said, when the word "Protestant" was almost the same as the word "Christian." These days have passed, and now Protestants in Russia want to be called back again to the simplicity of the Word of God. In St. Petersburg the evangelists will find those who belong to the Greek Church. When I read in the Revelation, said the speaker, about the church in Sardis, I cannot help looking to our poor Western Church, sleeping with a deadly sleep. Oh, that the Lord would wake up this church, that she may come again to see as in the days of old, for she is the historical inheritor of the first Christians! Oh, that she would return to her first love! Then we would see masses of those who are called Christians seeking to bring others to Christ. Many of them tremble at the thought of death, and have only a faint *hope* that Christ will save them. They are sitting in the darkness of condemnation, and hardly understand the possibility of knowing Christ. There are many in Russia in this condition. I have been a military man. I was a Captain in the Crimean war, with 280 men under my orders. Typhus fever came, and in the space of six weeks we lost 160 of these men. Perhaps the half of these died under my eyes, and I was at the death-bed of each of the 160. All of them died full of preoccupation as to what would come after. They knew of condemnation, but they did not know a bit of salvation. Many think there *may* be salvation, but they do not know the Gift of God that has been revealed. Christ is sending you to these, my countrymen. Go on, and God will give you the Holy Ghost. I join my prayer with you in asking that these two brethren may be only the beginning of many who shall go to my country, and the Lord will bless them, as they go in his Name.

Mr. Reginald Radcliffe spoke of the dark veil over all countries, while the Church of Christ was leaving her work to be done by deputies. The Apostle James says that "pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." If we leave this to ministers, city missionaries, Bible-women, and others, does it not imply that we give them a monopoly of pure and undefiled religion, and that our own is defiled and impure? Paul bids the saints (1 Cor. xiv.) to desire earnestly to preach. He is not speaking to bishops and elders, but to the saints at Corinth, and he bids every one of these to desire very much that he may preach. In the Greek, the Romish, and even in the Protestant Church, the idea prevails that preaching must be left to the priests; but this was not Paul's idea. Pray now, not that the e two men may be sent in the power of the Spirit to Russia, but that the black veil on all the churches may be removed, and that all the Lord's people may be prophets, preachers of his Gospel.

What a college there is in the slums of East London, and of all our cities, where our young men and young women may learn God's pure and undefiled religion, and may prophesy, with the missing link supplied of prayer without ceasing. London Christians are disgraced by the worse than heathen state of their guile gardens, and of their neglected destitute poort But yet the cause of the squalor is not in the slums; the root of the disorder is in Christians sitting down at ease while the people are so wretched. Let us fall on our faces before our God, and let our groan go up to Him, and He will give us grace and power to live out his pure and undefiled religion. God has made this a nation of commerce, and we must spread abroad over the face of the earth. Oh! that He may make us to prophesy, wherever we go, his good tidings of great joy to all people!

Prayer followed, out of the very depths of souls lying low before the Lord—such prayer as has power with God.

ORDINATION OF SPANISH PASTORS.—On Tuesday evening last week a most interesting ceremony took place at the French Protestant Church, St. Martin's-le-Grand, when two pastors were set apart, according to the fashion of the Hugenots of old. The service was conducted by the Rev. G. G. Dangars, and the two pastors ordained were Mr. F. Massis and Mr. Rodriguez. The former is to proceed to Brighton, to carry on the work formerly done by the late Pastor Gonin; the latter, as our readers know, is engaged at Figueras, Spain. Pastor Dangars delivered an earnest address, at the conclusion of which Mr. Massis and others spoke.

THE CHURCHES' DUTY TO WOMEN AND CHILDREN.

AT the closing of another year may I once again address myself to the readers of THE CHRISTIAN who have borne me so faithfully and generously on their hearts, and lay before them where I stand in need of their co-operation and, above all, of their prayers.

Thankful as we are for the great movements among men, the White Cross Army and the Church Purity Society, and for that great meeting of 1500 men at the Reading Church Congress, with the high and chivalrous tone that marked it, before the end of my last campaign I had the conviction forced upon me, that these movements could not be carried on unless we could meet the great want of good strong publications to circulate among men. The fourth obligation of the White Cross Army is "to spread its principles among my companions and help my younger brothers." But how can young men fulfil this all-important obligation if they have no papers to circulate thoroughly embodying their principles; and how can they help their younger brothers unless they are first taught how to help them, how to put things rightly to them, and how to take the right tone themselves?

"The question of remedying this evil," says the Bishop of Manchester, in his great ringing, out-spoken words, "seems to me to lie in this, 'Can the moral sense of men—not young men only, but old men also—not single men only, but married men also—can this moral sense of men be aroused to the magnitude of the crime they are committing in thus degrading women?" And what we want is a "White Cross Series," especially directed to that aim, especially appealing to the strong chivalrous feeling of men towards women, which, after all, is in every Englishman's bones, especially lifting up the true manhood of Christ, the manifestation of the true man, as well as of the only true God; the Man to whom even the poor lost girls could come out of the streets, and know that Man as One who could lift them up and not drag them down, believing in whom in their sinfulness, clinging to whom in their forlornness, trusting in whom in their weakness, they grew no longer lost and degraded, but splendid saints of the Christian Church.

I therefore gave up my summer holiday in order to issue such a series. Few can estimate the difficulty of the task. I can only say that every word has been written with prayer, and in that deep suffering of heart which in itself often gives spiritual vision.

"Blind me with seeing tears until I see."

They have been thoroughly criticised and revised by young men, and have passed with approval under the sounder judgment that England possesses; I think therefore I may say that they fulfil the first desideratum of being safe, and such as mothers need not fear to make use of. Others are beginning now to add to the series; and the whole is headed by a very fine address of Dr. Lightfoot, the Bishop of Durham, with whose movement the series is especially, though by no means exclusively, connected.

One of the series, "Letters to my Son," is addressed to public schoolboys, and I would especially commend it to mothers, as likely to prove helpful to them, with another little paper, "Schoolboy Morality," published by Messrs. Hatchards, but not in this series, as it is addressed to mothers.

The rest of the series I think will do for men of all classes. We sorely need in addition plain, strong, racy papers, addressed to village men and lads, and the especial evils in force in our villages, if anyone will supply them; though "True Manliness," "Wild Oats or Acorns," "Man and Woman," and one or two others, will be found applicable to both town and village. A paper for lads, I trust, will be shortly supplied.

The whole series is published by Hatchards, Piccadilly, whose unfailing patience and kindness in the innumerable alterations and modifications and additions which so difficult a series has necessitated, I would wish especially to acknowledge.

The firm has kindly issued them at as low a figure as possible—fifty for 2s., or a penny a single copy, as we want them scattered broadcast over England. The White Cross movement has spread to America, and these papers will be extensively read in that other great English-speaking country; and our English colonies are also waiting for them to start the movement in our world-wide empire. We shall also endeavour to get them well translated, in connection with the various movements inaugurated on the Continent by the National Federation against the legalisation of vice.

But it is to the women of my own land that I chiefly look to get the White Cross series into wide circulation. To the readers of THE CHRISTIAN especially I appeal, knowing that they at least will not fail me; to mothers, especially to mothers of sons, whether after the flesh or after the spirit, as teachers of Young Men's Bible-classes, &c. Get the whole series; read them quietly and prayerfully—there is nothing in them to wound a woman—and let the spirit of God in you choose those you think most useful for circulation. Keep a lot of them by you. Do not grudge the money, as this is the most important work of all, in which we are attacking the very citadel of the degradation of women and children. If you cannot do both you had better give a guinea to getting a higher tone among men than a guinea to a penitentiary to accommodate the results of a low tone. Do not leave the books about. Keep them in a locked drawer. To the men who belong to us, to the clergy and ministers, we can personally give them, and beseech them to become centres of distribution themselves. To others we can send them anonymously, and with each copy we can pray. With each copy of the White Cross series we can remember to make our own garments "white" through the blood of the Lamb: and humbly and faithfully take up the shame and offence and pain of the "Cross."

Perhaps to many it may seem anomalous that I should call so especially upon women to help in circulating a series of papers for men. But more and more I feel that we women must take the lead in this question of the sanctity of our own womanhood. We have got our own sons to save; we have got to defend the innocence of the children of our land; we have got to be true to the divine motherhood God has implanted in our womanhood. If the man is the head of the woman, the woman is the heart of the man, and here the heart must teach the head. If men don't *see* on this question, if they take a fatally low tone, if even in pleading for purity they plead more for their own sakes than for the sake of the woman who bears the curse and the shame and the degradation, it is largely our fault. We have not taught men that our womanhood is one; we have not taught men that its desecration excludes from our society; we have not said of this wrong in the power of the Christ in us, "Inasmuch as ye have done it to the least of these, my sisters, ye have done it unto Me."

But now our Christ stands in our midst, and once again gives us our woman's commission: "Go, tell my brothers" of a perfect manhood taken up into God, of which they may be partakers; of a Father whose will it is that not one of these little ones should perish; of his God and our God, who made us, not with the necessity that the man should destroy the woman, but in his own one and individual image of Love.

"Go, tell my brothers." And in his strength we will tell them, whatever it may cost us to take up this cross. We have been forced to face the fact that it is not possible to save our young girls without we can get a higher tone amongst men. When Miss Steer, in her last Record of her "Bridge of Hope Mission," which I would especially commend to the perusal of the readers of THE CHRISTIAN,* stated that of three lost girls who were questioned one had had £20 in a fortnight; another, £23 in one day; and another, £100 in three months; and when, as she points out, the choice between hard labour at nine shillings a week, with the handling of such sums of money as this, is presented to young girls of 14, 15, and 16, who have had much against them to start with in the way they have been brought up, I ask how it is possible to save our girls, in the face of the maddening temptations offered them by vicious men? And how can we get these young girls protected by the law till they are of such an age as to be able to reflect upon what lies behind all this money—degradation and disease and death—unless we can get rid of the present debased feeling among men, which refuses to protect the young, lest they themselves should run the danger of being subject to false accusation, a risk incurred only in doing base and cowardly wrong.

But do not let us lose heart, or get into the way of looking upon men and women as hostile classes, who are to be permanently set against one another. We can neither of us do without the other. If I may use a very homely simile, nature has rivetted us together like a pair of scissors, and one leg cannot move without the other. "*Gagnez les femmes*," the great Emperor used to say, when he wanted to gain a nation from within, and not only conquer it from without. Only let us women be thoroughly in earnest in maintaining the dignity and sanctity of our own womanhood; only let us pray about it, suffer over it, make any sacrifice in secret for it. Only let us have the courage to engage under the Captain of the Hosts of the Lord, in a silent crusade against its degradation, using the White Cross Series as our weapons, and following them up with our ever-living prayers and influence and example; and not only England, but our Colonies, America, the countries of Europe, will follow our lead.

In conclusion, may I express my deep thankfulness to the readers of THE CHRISTIAN for their generous response to my appeal in the summer for the Preventive Mission to Young Girls in Plymouth, a response which amounted to upwards of £100? In answer to much prayer, a capable lady has been found to take the head of the work. My secretary is helping her to organise it, and the Preventive Mission has made a capital start, though, owing to one legislation being practically withdrawn, and no other substituted, the place presents great difficulties, and I would earnestly ask prayer for the work.

Any cast-off apparel sent to Miss Kerl, Staddon House, Plymouth, will be most useful for the clothing club.

And if there are any whom my words perchance may have helped, may I ask them, in my great need, to help me with theirs, by pleading for me that the battle may not be too hard for me, but that I may endure, as seeing Him who is invisible.

ELLICE HOPKINS.

Percy House, Brighton.

* The Bridge of Hope, 27, Prince's-square, St. George's-street, London, E.

Trips and Touring.

UNDER this heading an appeal was made last autumn for a Shop-girls' Home, which some friends of mine had established for sick or exhausted shopwomen in the City. It will gratify the many kind hearts who responded to it, to know that sufficient funds have been raised to keep it open through the winter; and the young ladies who have made this happy resting-place for over-worked, toiling girls, are very, very grateful.

At any time I shall gladly accept, for the Home, warm clothes, or contributions from 1s. upwards, and will forward details to anyone desiring to know more.

SOPHIA MAY.

Bruce-grove, Tottenham, N.

RAGGED SCHOOL.—The Committee of the Fox-court Ragged Schools appeal for funds for the relief the sick and destitute in the crowded courts about Gray's-inn-road. There are many distressing cases of genuine poverty at the present time. Contributions will be thankfully received by Mr. H. W. Elcum, 13, Bedford-row, W.C.

NOTES FROM THE UNITED STATES.—5.

By Mr. GAWIN KIRKHAM.

SOON after despatching my last, I received from the Mayor of New York the licence I had asked for to preach in the streets. It is the seventy-sixth thus granted.

BOSTON.

This city presents much of interest to the tourist, the historian, the philanthropist, and the Christian. But as I was advised by my small guide-book to purchase three other larger ones, and to spend seven days in examining the various objects of interest, I gave it up in despair. Saw the representatives of the City Mission, the Associated Charities, Y.M.C.A., and others. These Y.M.C. Associations seem to be ambitious in the matter of buildings. I went over the new premises, on the eve of opening, and could not but admire their completeness, though it was startling to be told they cost £40,000. Over the door is worked in stone a cross held by a hand, under which is inscribed "Et teneo et tenear"—(I hold and am held)—the motto Mr. Spurgeon selected for his college. I was delighted with a hearty prayer-meeting in Dr. J. A. Gordon's church. In this intellectual centre it was refreshing to find old-fashioned evangelical truth put so plainly as Dr. Gordon puts it. Three of his members afterwards accompanied me to an electric lamp, where we held an open-air meeting. I was so struck by the heartiness of one of these helpers that I gave him my "Coloured Teacher." It was not without a pang of regret that I parted with my silent friend. It had travelled with me more than 8000 miles, and had helped me to gather an audience in some of the cities when I stood alone, and I trust had also been made a blessing to souls.

LOWELL.

I spent a Sunday in this New England city of nearly 70,000 souls, and had a good time with the Y.M.C.A., an active organisation. An open-air meeting, under an electric light, was largely attended; but this Sunday will be chiefly memorable for the first Universalist sermon I had ever heard. The preacher took 1 Cor. xiii. 12 for his text, to which he never once referred after announcing it. He then read a long poetic extract relative to two women, one rich and the other poor. This extract formed his real text. He proposed to hand this poor woman over to four representatives of the future state, and hear what they would say to her, viz., "Those who deny a future state, those who hold the annihilation theory, those who believe in the eternity of punishment, and those who believe in the final restoration of all to eternal bliss." The latter is the Universalist's view. I presume he preached to the entire satisfaction of his congregation, for, as they left the church, they made great mirth. "How did you like him?" inquired one lady of another. "Oh, it was splendid; I like his way of putting it." Just so. His way of putting it; for beyond an incidental allusion to the prodigal son, there was not, as far as I remember, a single quotation from Scripture. It struck me that had he spent his breath in exhorting his hearers to seek the salvation of the poor woman *now*, it would have been far more sensible, as well as more Scriptural.

This service afforded an illustration of the prominence given to choirs, of which I had heard so much in connection with American churches. A printed "Order of Service" was laid in the seats, containing fourteen items, but only two marked "Congregational"—one "responsive readings," and the other a hymn. When this latter was reached, the minister professed to have discovered there was no time to sing it, so it was deleted; yet the choir, or rather quartette, sang four anthems, and the organ played a "prelude" and a "postlude."

CONCORD.

My visit here was chiefly noteworthy for three hours I spent in the public schools. The teachers seemed to make learning as pleasant as possible. The first grade sat at separate desks, and the others at dual desks. Boys and girls sat side by side in all the four grades, and in the high school also, where some were twenty years of age. All the education, even in the high school, is free. From what I saw and heard, I came to the conclusion that the scholars were quicker than English ones. The schools are opened each morning by reading Scripture, and reciting the Lord's Prayer. Hymns are also sung.

ANTRIM.

This village of 1500 inhabitants gave me a favourable impression of a New England village. It is in the State of New Hampshire, and is pleasantly surrounded by hills. The houses are of wood, each apart from the other, and chiefly painted white, with green shutters. While here I witnessed a New England funeral. The neighbours gathered into the house and filled four rooms, in one of which lay the remains in a casket, the lid of the upper half being removed. The service was impressive, the minister reading a selection of suitable scriptures, giving an address and offering prayer. Two hymns were also sung. There is no service at the grave.

NEWPORT.

In response to an invitation from George Needham, I went to this Rhode Island town, and helped him for four days in evangelistic services. He had been preaching for a fortnight in the Friends' Meeting House, where a deep interest had been awakened, and some souls had found peace. Both he and the workers were full of prayerful expectation that they should "see greater things." It was deeply interesting to see something like a thousand people gather night after night. Bible-readings were held each afternoon. Fruit remains of a Mission he held here six years ago. On Saturday and Sunday evenings open-air meetings were held, at which the people gathered very readily. On Sunday afternoon I was appointed to preach in a coloured church, but whether from a desire to imitate white folk or otherwise, the service was quite according to the modern notion, for the choir sang three times while the congregation sat still and listened. This town of 15,000 people is considered the first watering-place on the American Continent, and in the season large numbers of notables come, including, during the past summer, President Arthur.

NEWBURYPORT.

Friends at home will understand the satisfaction I had in visiting the grave of George Whitefield, "the prince of open-air preachers," who died at Newburyport, about thirty-five miles from Boston, on September 30, 1770, and was buried under the pulpit of the old South Church, where he still remains, awaiting the resurrection of the just. Over that grave I consecrated myself afresh to the work to which he so freely gave his life. At present another seraphic spirit like his is needed, for the place is cold and formal to the last degree.

My companion in this visit was Benjamin Needham, brother of George, Thomas, and William Needham, all preachers. Benjamin, as your readers will remember, was trained at Mr. Grattan Guinness' institute, and has been labouring among the Indians, near Brantford, in Canada, for some years. It was deeply interesting to hear him tell of his trials and triumphs, but sad to think that this Mission must be abandoned if monetary help is not speedily forthcoming. It is on my heart to send him a thank-offering from English Christians, if they will give me this privilege, as a memento of my interesting visit to the land of his adoption; or their contributions may be sent to the office of The Christian.

HOME AGAIN.

How welcome was the sight of England's green fields after an absence of ninety days save one. During that time I find I travelled more than 12,000 miles, gave 102 addresses to nearly 14,000 people, viz., 35 in the open air, and 67 indoors. After a pleasant passage of nine days the ss. *Parisian* landed us safely in Liverpool on November 26. The wind, which make it laborious for vessels going westward, was in our favour, and most of us, myself included, escaped sickness. We had a song-service on deck each afternoon, and I preached to the steerage passengers almost every evening. It now only remains for me to praise the Lord for all his tender mercies, and to thank those friends who have so lovingly remembered me in their prayers during the period of my wanderings in that wonderful New World.

CONTINENTAL AND FOREIGN NOTES.

SAILORS AT HAMBURG.

FROM April 1 till Sept. 30, Mr. Windolf, the Harbour Missionary at Hamburg, visited 2534 ships and 157 families. In most cases it is not possible to have any lengthened conversation with the sailors, as they are at work. The seed is carried into all the Elbe Provinces, and through the large ships to all parts of the earth.

PAU, FRANCE.

Mr. T. P. Sinel writes: "I have been moving about a good deal lately. I am having a small Bible-carriage made, which will be ready about Christmas, but for this I shall want a horse. The Lord has enabled me to sell in this and neighbouring departments thousands of books, including Bibles, Testaments, Gospels, &c., but there is still much to be done. I shall be glad of the prayers of Christians for this work."

TYROL.

The foundation-stone of an evangelical church was recently laid at Meran, Tyrol, in spite of the protest against it by the Ultramontane majority in the Tyrol Landtag or Diet. For twenty years Christians have been collecting amongst themselves and abroad for this building, but they have not yet the full sum needed.—*Evangelisch-Kirchlicher Anzeiger.*

CENTRAL AFRICA.

Letters have been received from Lovedale, South Africa, containing an interesting account of the departure of three coloured students for Livingstonia. Accompanying them is a Scotchman, who was in business in South Africa, but who was so moved by hearing Dr. Somerville while on his visit to that country, that he gave up his business and devoted himself to Mission work.

GENEVA.

Messrs. Rappard and Stockmayer, with some other pastors, have been holding meetings at Geneva for the furtherance of Christian life. The meetings were excellent; we only regretted the large share which "I" took in some of the addresses. It was, without doubt, to humiliate and flagellate him that he was put in view; but he is a queer fellow, and repays himself in spite of the best intentions of the speaker: it produces the effect of a false note. But we must say this false note was heard only in a few speeches.—*Journal Réligieux.*

INTOLERANCE IN INDIA.

In the town of Indor, where the Maratha Prince Holkar resides, a distinguished young Hindoo was baptized in connection with the Canadian Mission. Immediately thereupon he disappeared, and there arose great excitement among all classes. Holkar had forbidden all public missionary work in his town; no Christian dared to preach in the streets, or distribute tracts, or to open a school; whilst Moslems, Brahmins, &c., could proselytise without fear. Already two Christian converts had been banished by the Prince, and this young man is supposed to have fled from fear of him.

The missionaries have complained to the Viceroy of the very small measure of toleration allowed to them, but without any result. Even the Hindoo papers recommend the Prince to show a more friendly feeling to the Christian Mission.—*Der Wahrheitszeuge.*

GREENLAND.

Mr. Martensen, a Danish Protestant Bishop, has lately consecrated two Esquimaux for the service of the Lutheran Church in Greenland.

SUNDAY OBSERVANCE IN GERMANY.

According to the *Nord-Deutsche Allegemeine Zeitung*, a society has been founded in the country districts against Sunday work. Count Bismarck-Bohlen is the President. The members bind themselves to do on Sundays no farm or husbandry work either in the field or barn, with the exception of milking and rendering help in case of accident or natural occurrences. They will neither buy nor sell; no payments, settling of accounts, or measuring of corn is to take place, &c.

EVANGELICAL SOCIETY OF BELGIUM.

The annual report of this Society gives, notwithstanding some drawbacks, encouraging accounts of the work done in the year. The new General Secretary, Rev. Kennedy Anet, takes the place of his father, who has retired, owing to declining health. There are twenty-six churches and stations, and meetings have been held regularly in eighty-three localities, besides occasional evangelistic work in ninety-two other localities. The report says: "Tracts play an important part in our field of labour. We owe to them much of our success, and many a conversion; often, through their sole means, a soul has been brought to Christ." Many of the converts have to endure much persecution from their Roman Catholic relatives. The work being carried on in a Roman Catholic country, and most of the converts being from among the poor (though they give liberally), the help of British Christians is much needed and valued.

EVANGELISTIC NOTES.

DENNISTOWN (GLASGOW).—A few persons who were brought to a knowledge of the truth at Messrs. Moody and Sankey's Circus meetings, have been doing a quiet work in connection with one of the churches in this district.

GREETLAND WALL NOOK.—Mr. and Mrs. Wiggan have been holding services at this place with considerable success. About forty persons professed to trust in the Lord as their only Saviour. The meetings were crowded to excess and much appreciated. Mr. and Mrs. Wiggan are now in Lincolnshire, for which county they desire prayer.

FALKIRK.—A very interesting series of meetings for the young has been concluded here by Mr. Mackeith, of Glasgow, and others. The attendance was remarkably good; they were by far the largest meetings that have been held for the young in Falkirk. At the close of each meeting numbers waited to be spoken to, and several professed to give their hearts to the Saviour.

BATTERSEA.—The Lord's work in Trinity Mission Hall, Stewart's-road, is prospering under Mr. D. M. Cameron, who continues to preach the Gospel from week to week, and visit the homes of the people. More than 200 are now in Christian fellowship, many of whom are engaged as teachers in the Sunday-school, tract distributors, and Gospel Temperance advocates. Mr. Cameron is now organising his fellow-workers so that every house and family in the neighbourhood may be visited and specially invited to the meetings to be held by Messrs. Moody and Sankey.

BOURNEMOUTH AND WESTON-SUPER-MARE.—After a month's Mission at St. John's Church, Wimborne, the Rev. Walter and Mrs. Bradbury and Miss Hain have been used at Bournemouth in Bible readings and visiting the sick. They have adopted a novel form of evangelising, that of giving short addresses at family worship in boarding-houses, when the servants, and invalids unable to go out, are often thereby reached. Mr. and Mrs. Bradbury are about to begin daily Bible-readings at 9.30 a.m., at 2, Claremont-crescent, Weston-super-Mare, which address will find them, should any be in quest of their services.

LADY HOBART ON EMIGRATION.

THE usual monthly meeting for workers at the Home of Industry took place on Wednesday last week. Mr. Edward Trotter, who gave the first address, read Psalm cxxxiii., and dwelt very profitably on the blessedness of the unity we have in Christ.

LADY HOBART, who is the Hon. Sec. of the East London Family Emigration Fund, next spoke on emigration and its advantages. I feel, she said, very thankful that the subject to-night has been one of praise. I do not think my heart has ever been so much drawn out in praise as it has in connection with the work in Canada.

The year 1868 was a terrible time of suffering in the East of London, which was visited with cholera, famine, &c. Sewing classes were established for the immediate relief of the destitute. In the autumn of the same year, a friend of mine, Lady Mary Fielding, said to me, "Can we not do something in the way of emigrating?" The funds had to be raised, and there were only three weeks to do it in. We told Him with whom are the silver and the gold, and He sent us the £500 that were needed. We had the joy of sending out our first party, consisting of eighty-four. God was so gracious in helping us in our efforts, that in 1869 we were able to send out 1035, and in 1870 our band consisted of 1011. In all, we have sent out 3430. God has wonderfully supplied our needs. When we have felt we could not take in one more, and some pressing case has come to our notice, we have asked the Lord whether that family should be sent, and He has never failed us.

This last year has been a year of very great blessing to me. God has allowed me to see something of the work in Canada, and I cannot possibly describe to you the difference between the state of the people here and there. I kept the addresses, and found all were down in the directory in Canada; so I had only to look for such and such a one. I used to go up to the door, without giving any notice of my coming, and see how they were getting on. I would ask such questions as these: "Where is that child that was twelve years old at such a time, when he went out?" "Are you glad or sorry that you came out?" Without exception the answer was: "We are glad." A man we sent out fifteen years ago, I found in his shop doing a good business, with a partner. There were two carts at the door. The children were all at work. "He was getting on extremely well," he said, and had everything to be thankful for. He was formerly a greengrocer, but had failed; all his resources had gone through some shipping disaster, and he would have been in the direst poverty. When he got to Canada, he took the first work that was offered to him, and had remained in the same town all the fifteen years.

I visited many in the outlying villages and could not help being struck with the wonderful contrast between what I knew them to be here, and what they are there. If you could only see one such home! A man whom we had sent out, we met in the road on his buggy. We arrived at his house at the same time as he himself did. There had been no notice of my coming. His wife was laying the supper table with a clean white cloth. In another room there were pictures on the walls, and many little comforts. The man was anxious to show me everything; there were his kitchen-garden, all stocked, his pig, &c. What a contrast such cosy families are to the crowded rooms of this terrible London! Here the poor feel they are not wanted, and there is the difficulty of rent, &c. What a joy when such families find themselves in Canada, where they are wanted, where they will have plenty to eat and drink, and plenty of work to do.

I think nothing is more satisfactory than this emigration work. The Midland Railway Company have always made arrangements for the comfort of the emigrants. They have everything they need on board; in fact, they are as comfortable as it is possible for anyone to be on board ship. They very soon lose the sad, hopeless look they have in London. On arriving at Quebec, the Goverment agent meets them, and they have a good meal. When they reach Toronto, Mr. Donaldson sees after them. I was anxious to watch an emigration train arrive, and find out how soon they got work! All the men had work offered to them as soon as they arrived. What a contrast to the sight of the men in our streets waiting about for work. While I was standing talking to Mr. Donaldson, some persons came up and said, "Are there no more workpeople? When are you likely to have more?"

The Canadian Government was anxious for me to see everything; they kept nothing back. Why should they, in that country all so bright? Of course they will not have all sorts of people—those who will not work anywhere. Our rules are that they must have a good character, a reference from previous employers, and one from a clergyman, minister, or Bible-woman. Our plan has been to send out families. We cannot be too thankful to God for all He has done. They have all got safely over without accident. We never entertain a case unless there are satisfactory references. We do not mind how large the family is, nor how poor, if the people are willing to work.

Again and again it has been said to me in Canada, "They cannot help getting on here, if they are only steady and willing to work, for there is plenty to do." A large family came to us week by week through one winter. The mother and eldest daughter were sack-makers. We told them they must endeavour to do something for themselves. Throughout the winter they hardly missed a week bringing us a shilling; but when the time came we had not the means to send them all. What were we to do? "Will some of you go?" "No, we would rather remain here in our poverty than be separated." Well, there is one resource. We prayed about it, and I was led to write to two or three friends. The response was far beyond what we expected. I saw them last August. Two of the married daughters came to see me. The health of the mother and father had given way, and they were no longer able to work; but, said the daughters, "We can afford to keep them, we have more work than we can do." One of the brothers was earning nearly three dollars a day. One of them said to me, "With father and mother like this, what should we have done if we had remained in London?" This message was brought to me from a member of the family: "Give my love to the lady, and ask her to tell the poor people in the East of London, if they wish to remain as poor as they are all their life, let them remain in London; but if not, let them try to do as we have done."

Seeing these little children here brings to my mind one of Miss Macpherson's boys that I went to see, while I was staying with Miss Macpherson's niece. He was traveller for a company. He asked us to go to his house. There were his books, his organ, and many comforts. To me it appears an impossibility to exaggerate the contrast between the homes in London and the homes in Canada.

Lady Ripon and I have kept up this emigration year by year. When one of us has not been in town the other has remained, and we have proved it to be a perfect success; but, of course, funds are wanted. Sometimes people will take up one case. We always endeavour to get those who have been emigrated to repay when they can, and to help themselves in the first instance as far as possible. We fix the sum we think each should raise. If any friends feel inclined to help new families we shall be glad to find the families for them. Five pounds is about the cost for an adult, and we endeavour to give them two sets of good clothes, second-hand.

Anyone wishing to help can communicate with Lady Hobart, Hon. Sec. of the East London Family Emigration Fund, 15, Eccleston-square, S.W. There are no working expenses; all the money sent goes to the people.

New Year's Eve.

"Thou shalt remember all the way which the Lord thy God led thee."—Deut. viii. 2.

OLD year slowly dying,
Fraught with tears and sorrow,
Will a brighter, happier one
Dawn on us to-morrow?
Father, Thou knowest best,
And on Thy loving care
We calmly hush our hearts to rest,
In child-like faith and prayer.

For all the good we praise,
Thou hast so freely given;
For mercies, and for needed grace,
And blessed hope of heaven.
For all the seeming ill,
For earthly joys laid low,
Lord, we would humbly praise Thee still—
'Twas love that dealt the blow.

When heaven's light shall shine
Upon our stormy way,
We'll trace the hand divine
That led us day by day.
So we will trust Thee now,
Though tears may dim our eyes,
Faith still beholds the promised bow
In all life's clouded skies. E. H.

A Remarkable Gathering.

A REMARKABLE assembly of women and girls living in the slums and rookeries of the Mint was brought together on Wednesday afternoon in the School-room, Harrow-street, Borough. Fully 250 people crowded the benches alongside clean tables, where a fairly substantial meat tea was spread for them. Tickets had been distributed through the agency of Mrs. Meredith's Mission, members of whose staff have been at work in the Mint for the last six months. The congregation consisted, admittedly to a very large extent, of depraved characters, discharged prisoners—some of whom were not ashamed to acknowledge thirty convictions—habitual drunkards, and the poorest class of unfortunates. Here and there amongst this essentially hard-featured assembly were gentle, kindly faces that seemed to betoken finer sensibility than the majority could be credited with. A sonsie young Scotch woman, apparently about twenty years of age, the wife of a labourer out of work, was one whom it was impossible to think ill of or not to feel sympathy with. She is a really respectable woman, driven into poor lodgings through the direst straits of poverty.

Half a dozen similar cases might possibly have been found at this tea-party. They ranged in age from about fifteen to fifty. Some of the younger, and indeed several of the girls and women of all ages, seemed to be utterly callous and indifferent to the hymns that were sung, and the earnest Gospel address given by an evangelist from the Evangelisation Society. In several instances, however, during the evening tears came into the eyes of girls and women, whose faces were bloated and battered by the associations of vice. The fact that, as as a rule, these women and girls looked the reverse of pinched or parched was attributable to their habitual indulgence in drink. All without exception were poorly dressed—some very poorly indeed. Yet it was clear that even amongst these, most of whom did not pretend to be of the most deserving poor, it had been a point of honour to make themselves as tidy as possible, and to come to tea without even a suspicion of having recently taken anything stronger.

By way of analysis, Mrs. Meredith put to her guests a series of questions, which she requested them to answer by show of hands or by standing up. When asked how many of them could read, about forty of the two hundred and fifty held up their hands. Three only of all that congregation, including perhaps ninety young women, were able to declare that they lived with their mothers. About thirty were mothers with children, and to these the ladies on the platform particularly appealed, assuring them that through Mrs. Cassin, who was present, the wife of the rector of the parish, something would be done, if they would accept it, to assist the most necessitous in maintaining their offspring without dishonesty. Only six women held up their hands in response to an inquiry as to how many were engaged in regular work at sewing or in any manufactory. Six declared that they had had good homes of their own.

The Nine Elms Mission, as our readers are aware, directs itself largely to the reformation of the criminal classes, and its work in the Mint may be regarded as supplementing and assisting other regular Mission agencies which, though unseen by the outer world, has all the while been active. In the course of the meeting a little girl four years old, sadly wan, diminutive, and emaciated, was taken on to the platform as a fair sample of the effects of poor living and bad lodging.—*Daily News.*

Notices of Books, &c.

Tom Telfer's Shadow (2s.); Troy's Message (1s.). Both by Robina F. Hardy. *Oliphant.* This author knows how to write about children for children; these well-told stories of Scottish life ought to find many admiring readers.

The Minister's Diary and Visiting Book. *Hodder & Stoughton.* Cloth, 2s.; roan, 3s. This handy pocket companion is already a favourite with a large number of ministers. Those who have not made its acquaintance will find it wise to do so. The issue for 1884 is fully equal to that of previous years.

The Pictorial Supplement to the Bournemouth Visitor's Directory (1½d., *Mate & Sons, Bournemouth*) contains thirty-nine first-rate engravings, with descriptive letter-press, of this favourite and fast-increasing watering-place and its neighbourhood. The London and provincial Press commend it highly.

Elder Logan's Story about the Kirks. 1s. 6d. Little Bluebird, the Girl Missionary. 1s. *Oliphant, Anderson, & Ferrier.* Two delightful books for the young, by the genial author of "Bits from Blinkbonny." The one rehearses, in the Northern dialect, a stirring chapter of Scottish Church history; the latter ought to implant in the heart of every youthful reader a love for the sacred cause of Missions at home and abroad.

Bijou volumes are the order of the day. Three dainty specimens of a series entitled The Jewel Poets come to us from *Messrs. Macniven & Wallace, Edinburgh.* They contain choice selections from the poetical writings of George Herbert, Henry Vaughan, and William Blake, with brief introductions, written, in the case of the two first, by Rev. W. R. Nicoll, of Kelso, and the last, by H. J. Nicoll.

The Little Horn of the East. By the Author of the "Great Roman Empire." *Elliot Stock.* This book is an exposition of Daniel viii. 9—26, and is written to discuss and support the theory that the little horn seen in the prophetic vision indicated Mohammed and the religious system he founded. The writer brings not a little historical research and argumentative skill to bear upon his theme, and to many students of prophecy the work will doubtless prove of much interest, whether it wins their consent to its conclusions or not.

A budget of new music is sent out from the well known house of *J. Curwen & Sons.* The most ambitious in scope and execution is a vigorously written Cantata illustrating the history of "Josiah, King of Judah (2s. 6d.) The music is composed by W. A. Ogden, while W. H. Martin is responsible for the selection and arrangement of the words. Sacred Quartets (Vol. I. 4s.) consists of forty-eight pieces in both notations, suitable for choir, choral, and family singing. As a rule they are simple and not marred by over-elaboration. Congregational Anthems (fourth series, 2s. 6d.) are more intricate, but well within the capacity of a trained choir; the congregations that would be able to follow them, generally, and with ease, must be few and far between. Sacred Music Leaflets (Nos. I. and II., 6d. each), and Temperance Leaflets (Part IV. 6d.) are simple enough for popular use in Sunday and day-schools; they give the music in both notations. Christmas Music Leaflets (Nos. I. to XII. 1d. each) are also in both notations. Practice for Singers (6d.) is a very useful little manual, containing an elementary course of graded lessons in the staff notation.

Joy in Sorrow. By Sarah Geraldine Stock. *J. F. Shaw & Co.* A small volume of sacred poems, full of the music of hope and consolation.

Busy Hands and Patient Hearts. By Annie Harwood-Holmden. 1s. 6d. *Hodder & Stoughton.* A new edition of a translation from the German of Gustav Nieritz, of a touching anecdote. The young folks will do well to read it. We wish that the triumphs of the little maid of Dresden and her blind brother were more widely known.

How they Lived in the Olden Time. By Rev. Chas. Bullock, D.D. "*Home Words*" *Office.* The title of this book will indicate its character. It furnishes an interesting account of social and domestic life during the Anglo-Saxon and Anglo-Norman periods. Its quaint illustrations form a pleasant study, and present a singular contrast to the growth and advancement of home life in the present day.

Tom's Memorable Christmas; Katie's Christmas Lesson. *Oliphant, Anderson, & Ferrier.* 1s. per doz. Well-written stories, with plenty of pictures and coloured covers. Marvels of cheapness, and sure to please. My First Pound Note; or, the Story of Jane Halifax, in paper covers; same publisher. A cleverly-written Scottish tale, showing what may be done by a working girl by means of thrift.

New Year Addresses (1d.), by the Rev. James Gall, and When Next (1d.), by Rev. George Everard, M.A., are prettily-got-up New Year's addresses teeming with Gospel truth, in the well-known style of the Stirling Tracts. Be Sure (1d.), by J. Forbes Moncrieff, is uniform with the above, but written specially for the young. Those who have formerly brought these little books, so tastefully bound in chromo covers, adorned with flowers and fruit, will find that these are no way inferior to the series of last year.

Victories and Safeguards. By Rev. Charles A. Fox, B.A. *Partridge.* The author's quaint, epigrammatic, alliterative style is not common in these days. His purpose here is to answer the important question: "What is the just balance of Divine truth in connection with the believer's spiritual life, when practically considered?" The following verse is an illustrative answer: "Because *thou hast kept the Word* of my patience, I also will *keep thee.*" There are few writers who say in so little space so much that is worth saying.

If any friends are looking for g ft books or prizes suitable for boys, let them include two pretty volumes published by *Gall & Inglis.* How the Battle was Won, by Louis Bouchier, is a grandfather's story of his early life told to his grandchildren; the perusal of it ought to help many a lad in fighting and winning his own battles with sin and self. Life in the Eagle's Nest, by A.L.O.E., is a wonderfully interesting story of adventure, of Christian heroism and self-sacrificing obedience to the call of duty. Surely no young man could read it without being stirred to high resolves and noble deeds. As Miss Tucker has written it with the view of helping on her missionary work in India, purchasers will have a double satisfaction.

God's Timepiece for Man's Eternity. By J. B. Cheever, D.D. 5s. *Hodder & Stoughton.* The design of the writer is to prove the infallibility and plenary inspiration of the Word of God. The Bible is God's timepiece, chronometer, and compass, to be kept by man in his heart for continual direction. Words and texts are to Scripture what moments are to Time and its seasons; take one away or add another, and you disturb the mechanism of the whole. The point is well sustained and proved; the style is somewhat heavy and verbose, but is relieved by the quaintness of the idea expressed in the title and interwoven with the whole argument. The book serves an important purpose in upholding the Divine authority of the Bible in opposition to modern assaults on it.

The Child's Bible, with 200 illustrations. Price, 7s. 6d. *Cassell & Co.* That which attracts to the thoughtful study of the Word of God is to be highly valued, and to make the Bible simple and attractive to the youthful mind is an object to be most earnestly aimed at. The publishers of the Child's Bible have really done much to secure this end, and this new and cheaper edition of what has been long known to some will be a boon to many. The illustrations are very numerous, and in most cases greatly assist a realising view of Scripture scenes and incidents. The questions and answers are simple and helpful to an understanding of many truths taught in the Sacred Word. Altogether, it is a companion we should be glad to place in the hands of children everywhere as pleasing, instructive, and calculated to inspire them with a love of truth.

"MIND YOU DON'T."

"WHY DON'T YOU?"

Dear Friends,—

Towards the end of this summer my health, which had been gradually failing for some time, suddenly broke down altogether, and I was ordered away for complete rest. After nearly two months' absence I prepared to return to my work. Kind, wise friends, from all parts sent me letters of counsel and caution. "Mind you don't attempt too much." "Mind you don't wear yourself out." "Mind you don't neglect your health." "Mind you don't go without your dinner." "Mind you don't increase your responsibilities," &c. &c. I felt the force of all this good advice, and firmly resolved to be more judicious, and to live more methodically in the future.

I got home on a Saturday, and was pleased to find how well things had gone in my absence. Everything seemed to augur well for my amended course of life, although now and then the first night I was back it cost me a struggle to repress my rising enthusiasm.

The next morning (Sunday) I was walking with my friend who had kindly been *locum tenens* while I was away and three or four of our elder Christian lads along the Thames Embankment. Leaning over the stone parapet, we had been watching the dull, muddy river ebbing out, and I had been contrasting it with some of the clear mountain streams I had lately seen away in Wales. Presently we noticed a group of four or five gutter-boys who had gone down some slimy landing stairs and were scooping up the filthy water in their hands, trying to wash their faces with it and to wipe them dry with their ragged, greasy caps, and using the fingers combwise to tidy their wild, matted hair.

I stopped to speak a few kind words to them. They were having a "sluice to revive us up a bit," one told me. Their general appearance betokened they had been sleeping out all night, and we soon learnt they had not had any breakfast. I tried to cheer them up with a little praise for their attempts to be clean and tidy under great difficulties; and, mindful of my wise resolves, prudently walked on. We had only gone a few yards when I heard a shrill voice calling after us—"**Look here, guvnor, stop a bit.**" Turning round I saw the eldest of these street-waifs (about ten years old he seemed) pointing to our lads, in their neat Sunday uniform. "**I say, guvnor!**" he cried, "**why don't you make some more of us like them chaps along with you?**"

Let me confess, the street mannikin's shrewd challenge has been ringing in my ears ever since. That reproachful, indignant, despairing inquiry haunts me now. That weird voice crying out of the slough of despond for a helping hand in life, I shall never forget. The "**Mind you don'ts**" of my counselling friends convinced my **head**, but the "**Why don't you?**" of the gutter-boy reached my **heart**.

Again winter, with all its attendant miseries for our friendless and shelterless, ragged and ill-fed street-wanderers, is upon us.

For my part, dear friends, I am more determined than ever, while life and strength last, to do all that in me lies to "**make some more of us like them chaps along with you.**" Will you not help me?

For some months we have been living from hand to mouth. Our Southwark boys (140) need new, warm clothes for the winter. Our little boys at Greenwich (80) are in sore want of a fresh supply of bedding, blankets, &c. In our Ramsgate branch (10) we have room for 50 more orphan boys if we only had the means to increase our family there. We require about £600 to settle up our quarterly accounts falling due, and close this year free of debt.

Will you give my three families of "Nobody's Boys" a warm place in your hearts this Christmastide? Would not an "In Memoriam" donation fitly honour the memory of some dear one who is sadly missed from your circle? Would not a "Thank-offering" collection well express gratitude for preserving mercies through another year?

With sincere thanks for all your kind sympathy and help in the past ten years,

I remain, dear Friends,

Yours faithfully,

J. W. O'Regan

The Boys' Home,
95, Southwark Street, S.E.

Branches { Little Wanderers' Home, Greenwich.
Boys' Orphan Home, Ramsgate.

£16 will maintain a street-lad for one year in our Southwark Home.
£14 will maintain a wee waif for one year in the Greenwich Home.
£10 will give a friendless lad a good start in life in the Colonies.
£7 10s. will cover the cost of an orphan boy for a half-year in our Ramsgate Branch.
£5 will give 300 starving street children a warm, nourishing meal.
£2 will give all our 140 Southwark lads a good dinner.
£1 will give a boy in one of our Homes a warm outfit.
10s. will furnish a bedstead for our Orphan Home.
5s. will keep a "Little Wanderer" for a week.

Cheques should be crossed "London and County Bank, Southwark Branch;" and Post Office Orders made payable at General Post Office.

No Room for Christ.

NO room for the holy Son of God
At Bethlehem's busy inn;
No room in the land of the priest and seer,
His mission of love to begin;
No room in the wide, wide world for Christ,
So crowded with self and sin!

He came to his own, but for place of birth
They gave Him the manger bed;
And all through his sorrowful path of life
The snares of their hate were spread;
And they nailed Him at last on the Cross to die,
With their thorn-crown on his head.

No room for Christ! yet enough of room
In the heart for all beside—
For spectres which dare not come to the light,
For shame even shame would hide:
Ay, room for temples to touch the stars,
If Christ is not inside!

No room for Jesus who comes to heal
The world of its deadly pain,
And to fill the void of the restless heart
With pleasures which never wane!
No room! and yet there is room for sin,
And the hell that is in its train!

No room for Christ? Shall we not make room
Before 'tis too late to pray,
Ere the Master arises and shuts the door,
And the soul is lost for aye?
We are late, my brother—yet not too late—
To repent this Christmas-day.

Make room, O Christ, in these crowded hearts!
We yield them up to thy grace,
All vile and helpless—but thou canst cleanse
And prepare for thyself the place;
We trust Thee for all; and there's room for
Thee now
To enter our souls and bless.

Donemana, Ireland. J. K.

Workers' Meeting in South London.

A THOROUGHLY enjoyable and profitable evening was spent on Tuesday, 11th inst., at the Penarth-street Mission Hall, Ormside-street, Old Kent-road. After partaking of an excellent tea in the "upper room" the little company, numbering about sixty ladies and gentlemen, adjourned to the large and commodious hall below.

The chair was taken by Mr. G. E. ELVIN, Secretary of Mr. Spurgeon's Evangelists' Association. Rev. J. T. BRISCOE gave an eloquent and appropriate address on Christian work generally. He dwelt upon the importance of workers being real, earnest Christians, frequently engaged in self-examination, in prayer, and in preparation. He urged upon all workers to adapt themselves to the persons—whether adults or children—with whom they had to deal, remarking that no one would think of setting a feeding bottle before a hearty man, or a rump steak and potatoes before a baby.

Mr. S. CLAYTON gave an interesting account of the work done at the Mission Hall since it was opened last July. Mrs. BUBB earnestly exhorted all Christian sisters to be thoroughly consecrated to God, and to wait on Him for all the instruction and help they needed in their work. Several other short telling addresses were given, interspersed with lively singing. Every worker, we think, must have realised that the time thus spent was indeed a season of refreshing from the presence of the Lord. The next meeting is fixed for January 15, when all Christian workers will be heartily welcomed.

Notes.

MR. HERBERT R. FRANCIS has removed to "Montrose," The Drive, Walthamstow, E.

MISS COLLINGS, 9, Church-road, West Brighton, will send a full-sized "Scripture quilt" of white twilled calico, with designs formed of red cambric, scrolls, &c., on which suitable texts are worked in white, to any suitable institution where it would be used and appreciated.

COMMUNICATIONS RECEIVED WITH THANKS.—F.G. J.T.D. G.A. H.M.W.W. H.W. A.F.B. J.M.E.T. F.C P.C.E. A.M. H.M.P. J.H.H. E.H. L. A.S. T.R. L.B. V.C. H.A. G.A.R. J.J. W.G.H. H.A.B. W.W. E.K. C.J.H. G.S. L.G.A.B. S.J.S. R.H. H.M. W.H. T.H.H. A.B. C.M.P. H.D.D. E. MacD. C.H.M.D. Country Reader. J.H. E.H. N.R.H. J.G. A.S. W.F. Old Salt. R.B.L. W.B. S.D.M. E.T. G.H. L.M. H.E. G.K.

SUBSCRIPTIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO FRIDAY MORNING, DEC. 21, 1883.

*** In consequence of the Christmas holidays, our list is made up a day earlier this week. All donations received after mid-day on Friday, Dec. 21, will appear in the next number.

*** Donations should be sent by Cheque or P. O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

	£	s.	d.
Mr. Fegan's Boys' Home—R. D. 10s.; Thankoffering, £1; W. H. R. £1 1s.; T. H. B. £1; W. H. L. £5; E. S., Paris, £1; T. R. £2; Capt. Pronger, £2; I. E. D. £1; R. A. D. £5; Assistant, 5s.; E. X. A. £1; C. A. T. 5s.; K. D. 10s.; P. T. 5s. ..	21	16	0
Dr. Barnardo's Homes—E. S., Paris, £1; R. C. £5; R. D. 10s.; Montreux, £1; Thankoffering, £1; M. W. £2; Mrs. T. 5s.; E. H. £3; Capt. Pronger, £4; I. E. D. £1; C. D. 5s.; E. X. A. £1; T. P. W. 5s.; E. S. L. £10; K. D. 10s.; E. B. B. 10s.; S. J. £3; E. J. £1; J. J. W. £1	36	5	0
Dock Labourers' Mission—T. R. £3; (*Christmas Help*) B. B. 10s.; G. S. 5s.; W. M. C. £3; V. B. 2s. 6d.; T. R. £1	7	17	6
Homerton Mission—Mrs. S. L. 10s.; T. H. B. 10s.; E. H. £3; Miss M. S. 7s. 7d.; I. E. D. £1; Assistant, 5s.; Mrs. M. £2; D. H. £1; Capt. Pronger, £1; J. M. 5s.; (*Free Dinners*) M. H. £1; (*Free Breakfasts*) W. E. 5s.	11	2	7
Gray's-yard Ragged School—B.	0	10	0
Christmas Dinners for the Poor—M. M. £1; M. N., Brighton, 5s.; N. L. 9s.; M. W. £1; W. H. L. £5; C. S. B. 5s.; W. H. £2 10s.; W. A. P. £1 1s.; R. A. D. £5; Mrs. H. £2 2s.; V. B. 2s 6d. D. H. £1; Capt. Pronger, 2s. 4d.; J. V. 15s.; A. V. 2s. 6d.; A. and E. M. 3s. 6d.	20	17	10
George Yard Ragged School—M. and S. £5 5s.; T. F. and M. R. 5s.; B. 10s.; E. S., Paris, £1; Mrs. M. £1 10s.; E. S. L. £10; M. H. £1; (*Christmas Help*) W. M. C. £3	22	10	0
Mildmay Mission to the Jews—B. 10s.; M. and S. £3	3	10	0
Stockwell Orphanage—Thankoffering	1	0	0
Evangelisation Society—Thankoffering	1	0	0
Free Distribution Scriptures—Thankoffering	1	0	0
Colar Mission (*Miss Anstey*)—Thankoffering	1	0	0
Native African Missionary Aid Society—Thankoffering	1	0	0
National Lifeboat Institution—Thankoffering	1	1	0
China Inland Mission—V. W. 10s.; Thankoffering, £1; R. C. £5; O. L. L. £6	12	10	0
Christian Colportage Association—Thankoffering ..	1	0	0
Mr. Pascoe's Work in Mexico—Thankoffering	1	0	0
East London Training Institute—Thankoffering, £1; R. C. £5	6	0	0
Mildmay Conference Hall—Thankoffering, £1; M. and S. £10..	11	0	0
Home of Industry—E. X. A. £1; M. and S. £10; W. H. R. £1 1s.; W. H. L. £5; E. S., Paris, £1; Capt. Pronger, £2; E. S. L. £10; (*Coals for Widows*) V. W. 5s.; *Christmas Help*) W. M. C. £3; (*Poor*) H. S. 5s.	33	11	0
Mr. A. G. Brown's Visiting Work—(*Christmas Help*) W. M. C.	3	0	0
Mrs. Parsons' Girls' Home—M. and S.	5	0	0
Mrs. Fisher's Work among Young Women—W. H. R.	1	1	0
Shipwrecked Mariners' Society—W. H. R.	1	1	0
Cow-Cross Mission—E. S. L. £10; (*Children's Dinners*) G. S. 5s.; T. H. B. 10s.; H. S. 6s. 8d.; O. R. £1; V. B. 2s. 6d.; M. H. £1	13	4	2
St Giles' Christian Mission—W. H. L. £5; M. W. £2; Capt. Pronger, £1 10s.; Mrs. M. £1; M. and S. £5; T. F. and M. R. 5s.; E. S. L. £10; (*Prison Mission*) T. H. B. £1; Capt. Pronger, £1 10s.; E. J. W. 5s.; M. and S. £5; J. J. W. £1; (*Thieves' Supper*) E. J. W. 5s.	33	15	0
Home for Little Boys, Farningham—T. H. B. £1; E. S. £1; T. R. £2; M. and S. £5 5s.; Mrs. W. 10s.	9	15	0
Destitute Children's Dinner Society—M. W. £1; W. H. L. £5; A. O. 10s.; Miss M. S. 7s. 7d.; Mrs. W. 10s.; V. B. 2s. 6d.; A. T. 2s. 6d.; C. L. T. 10s. E. J. £2; J. J. W. £1..	11	2	7
Christmas Cries and Christmas Cheer (*Mildmay*)—M. W. £1; V. B. 2s. 6d.	1	2	6
Hospital Pillow Mission—M. W.	1	0	0
Midnight Meeting Movement—M. W. £1; M. and S. £5; E. B. B. 5s.	6	5	0
Sailors' Welcome Home—M. W. £1; R. A. D. £5; W. H. R. £1 1s.; M. and S. £5	12	1	0
Rev. C. Whitmore's Work—E. S., Paris	1	0	0
Bridge of Hope, Ratcliff—L. £1; E. J. £1	2	0	0
Kingsland Gospel Mission—T. R.	2	0	0
Home for Aged Blind Christian Women—H. S. 6s. 8d.; Mrs. W. £1	1	6	8
Railway Mission (*Miss Campbell*)—M. and S.	3	0	0
Sick Children's Dinners—H. S. 6s. 8d.; V. B. 2s. 6d.; G. S. 5s.; D. H. £1; F. P. £1..	2	14	2
Rev. H. G. Guinness' Work—M. and S. £10; (*Livingstone Inland Mission*) M. and S. £5	15	0	0
Mrs. Ginever's Orphan Home—M. and S.	5	0	0
Golden-lane Mission—M. & S. £5; T. F. & M. R. 10s.	5	10	0
Evangelistic Mission—M. and S. £5; (*Free Meals*) Assistant, 5s.	5	5	0
Homes of Hope—M. & S. £5; M. S. W. & M. H. W. 10s.	5	10	0
Latymer-road Mission—M. & S. £3; G. S. 10s.; M. H. £1	4	10	0
Sermon-lane Mission—M. and S. £2; (*Free Breakfasts*) C. A. T. 5s.; G. S. 5s.	2	10	0
Miss Mittendorff's Home—M. and S.	5	0	0
Miss Mason's House of Rest—M. and S. £3; H. S. F. 2s. 6d.; S. D. 2s. 6d.	3	5	0
Maryland Point Mission—M. and S	2	0	0
London Medical Mission—M. and S. £5; Mrs. M. £1; D. H. £1; T. F. and M. R. 5s.	7	5	0
Marylebone Medical Mission—M. & S. £3; Mrs. M. £1	4	0	0
Rev. R. W. McAll's Work, Paris—M. and S.	5	0	0
Noon Prayer Meeting—M. and S.	5	0	0
National Temperance League—M. and S.	2	2	0
Shaftesbury House, Margate—M. and S.	2	2	0
Mrs. Meredith's Mission—Capt. Pronger	2	0	0
Miss Weston's Work, Royal Navy—Capt. Pronger, £2; F. R. 10s.; L. T. £2	4	10	0
Aldershot Mission Hall—Capt Pronger	2	0	0
Army Scripture Readers' Society—F. F. D.	1	0	0
London Society for Promoting Christianity among the Jews—E. D.	0	10	0
Mrs. Hilton's Crèche and Orphan Home—Ivan & Ivy; 10s.; Capt. Pronger, £2	2	10	0
Strangers' Rest, 165, St. George's-street—R. A. D. £5; M. and S. £5	10	0	0
Friendless and Fallen—Assistant, 5s.; E. B. B. 5s.; E. J. £1; J. J. W. £1.	2	10	0
Thames Church Mission—N. L. P.	0	5	0
Moravian Missions—N. L. P. 5s.; Unprofitable Servant, 10s.	0	5	0
Gray's-yard Ragged Church, &c.—Mrs. M.	1	10	0
Miss Leigh's Work, Paris—Mrs. M. £1; L. T. £2; Unprofitable Servant, £1	4	0	0
Blackdown Hills Mission—Mrs. M. £1; (*Christmas Dinners*) V. B. 5s.	1	5	0
Port Said, Work at—M. and S.	2	0	0
Mr. Quarrier's Homes, Glasgow—M. and S.	5	5	0
Old Ford Mission—M. and S.	2	2	0
Rescue Society—M. and S.	5	0	0
Railway Mission (*Mr. Clarke*)—M. and S.	1	1	0
Ragged School Union—M. & S.	3	0	0
Scripture Readers' Society, Ireland—M. & S.	5	0	0
Miss Sharman's Home—M. & S.	5	0	0
Mr. Toye's Orphanage—M. & S.	3	0	0
Woman's Mission to Women—M. & S. £2 2s.; T. F. & M. R. 5s.	2	7	0
Rev. C. Warboys' Mission Work—M. & S.	1	0	0
Y.M.C.A., Finsbury—M. & S.	1	1	0
Zenana Mission Work, Mrs. Weitbrecht—M. & S. ..	2	2	0
Hospital for Paralysed and Epileptic—D. H.	1	0	0
Rev. McAll's Work, Paris—Walworth Y.M.C. Association	2	2	0
Mission to Kabyles—Tangiers, S. J. S.	0	2	0
Figueras Mission—C. H. M. P.	0	10	0
Work at Spa—C. H. M. P.	1	5	0
Miss Whateley's Schools, Cairo—C. H. M. P. £1 2s. 6d.; L. T. £2..	3	2	6
Bristol Orphan Houses—C. H. M. P.	0	4	0
Christian Vernacular Society, India—C. H. M. P.	0	2	6
Miss De Broen's Work, Paris—L. T.	2	0	0
Children's Dinners—L. T.	1	10	0
Rebuilding Edinbro' Castle—E. S. L.	10	0	0
Mr. Charrington's New Hall—E. S. L.	10	0	0
Irish Church Missions—J. J. W.	1	0	0
Salvation Army—R. C. £30; O. L. L. £8	38	0	0
London City Mission—R. C.	5	5	0
Cancer Hospital, Brompton—Unprofitable Servant	1	0	0
Robin Dinners—M. H.	1	0	0
	£353	16	0

[ADVERTISEMENTS.]

Sermon-lane Mission, Liverpool-road, Islington.—George Fuller begs to acknowledge: J. L. 5s.; J. W., Inverness, 10s.; Tottenham, £2 10s.

Field-lane Refuges, &c.—The Secretary gratefully acknowledges the receipt of £1 from Anti-Clairvoyant.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

☞ Messrs. Moody and Sankey will not conduct a Watch Night Service at Exeter Hall on Dec. 31. The Clapham meetings will commence *on Sunday, Jan.* 6, not on Wednesday, Jan. 2.

STRATFORD, Jan. 22 to Feb. 11.
NEW CROSS, Feb. 12 to March 3.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

MR. J. M. SOROGGIE.—January, 1844, Airdrie, N.B.

REV. W. HASLAM.—Jan. 8, Old Radford, Nottingham.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

MESSRS. FULLERTON AND SMITH.—South London Tabernacle, Jan. 2, 3, and 4; Leicester, Jan. 6, for two months.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. H.W. Figgis, at Nottingham, Dec. 22, 23, 24, and 26. Mr. Westall now at St. Ives.

MISCELLANEOUS.

CANNES.—Bible reading every Friday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

———A drawing-room meeting for prayer and reading the Bible is held every Saturday at 2.30, at Villa l'Olivette. M. and Mdme. Vales will give a cordial welcome to all.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION, Pillar Hall, Cannon-street Hotel.—Dec. 27, at 6 p.m., Mr. George Williams in the chair.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, Dec. 28, at 7 p.m., "Divine Wealth," by Rev. G. D Bartlett, M.A.

THE DEEPENING OF SPIRITUAL LIFE (Stafford-rooms, Titchborne-street, Edgware-road, W.) every Friday at 3.30. p.m. Dec. 28, Rev. J. A. Jacob.

WEEK OF PRAYER.—The following are the speakers at the meeting in the Centenary Hall, Bishopsgate: Mon. 7, Rev. Gordon Calthrop; Tues, Mr. J. H. Tritton; Wed., Dr. Barnardo; Thurs., Pastor F. White; Fri., Dr. Sinclair Paterson; Sat., J. Hudson Taylor.

EVANGELICAL ALLIANCE.—Quarterly Conference for Spiritual Edification in the Council Room, 7, Adam-street, Strand, on Friday, Dec. 28, at 11.30 a.m. Address by Rev. E. W. Moore, M.A., to be followed by open conference.

SOUTH LONDON TABERNACLE.—Opening Services, New Year's Day. Sermon at 3 p.m., by Rev. J. P. Chown (of Bloomsbury). Public meeting, 7 p.m., Col. J. T. Griffin will preside, and many leading Ministers and Gentlemen of the Neighbourhood and Metropolis will be present and take part.

NOTICE.—THE ANNUAL SALE

ON BEHALF OF

"Dr. Barnardo's Homes for Destitute Children"

(NOW SHELTERING, EDUCATING, AND TRAINING OVER 1,300 POOR BOYS AND GIRLS),

HAS THIS YEAR BEEN ALTERED IN CHARACTER;

Instead of a Sale at the West End, as before, all the Goods received have been made up into

£5 and **£10** *Boxes. These Boxes each contain a very excellent selection of at least the value of* £6 *and* £12 *respectively, and will be sent on receipt of P.O. Order or Cheque to any part of the country.*

Ladies ordering these Boxes will confer very great benefit on the "Homes"; for by this method all the articles received may be disposed of without any loss in the way of such expenses as are usually incurred by holding a Bazaar at the West End.

Many kind-hearted sympathisers have already expressed warm approval of this plan, and promised to purchase Boxes, with the contents of which they propose to hold

SMALL LOCAL BAZAARS

in their own houses, to which their personal friends can be invited during the present season.

If there be many articles left over unsold from the boxes, they can be disposed of at a Sale to be held the last week of January (D.V.), in the NEW HALL OF THE EDINBORO' CASTLE, *which is expected to be opened by that time.*

*Dr. Barnardo earnestly invites all readers of "*THE CHRISTIAN*" who love poor children to co-operate with him in this new plan to benefit the funds of the "Homes," by which also the disappointing and expensive drawbacks of a public Bazaar may be avoided.*

The Boxes, carefully lined and packed, are now ready for transmission, and can be despatched to any Railway Station in the Kingdom. Applications (PREPAID) *with full instructions as to conveyance, &c., should be sent in as soon as possible, addressed to*

The TRADE MANAGER,
18, Stepney Causeway, London, E.

To those kind and faithful friends who for so many years have helped by contributions of Useful or Fancy articles, Dr. Barnardo desires to offer the expression of his very grateful acknowledgments.

18 & 20, STEPNEY CAUSEWAY, LONDON, E.

MIDNIGHT MEETING MOVEMENT. *LAST NIGHTS OF 1883.*

On Tuesday, the 18th inst., a **SPECIAL MEETING FOR PRAYER** was held at 8A, Red Lion-square, to invoke the blessing of God on the **METROPOLITAN MEETINGS** and **STREET MISSION WORK.**

Many workers in garrison and seaport towns, &c., have applied for **FREE GRANTS** of the specially-prepared Letter-tracts for distribution in their respective localities, on the last nights.

A large number of earnest workers will go out and dive down into the **DEEPEST DEPTHS** to seek and save **POOR OUTCASTS** for time and Eternity.

Early in 1884 efforts will be made to hold Meetings, and Mission in some of those provincial centres where sin abounds.

£5 DONATIONS, or other sums to carry on the work, will be thankfully received.

Christian Friends desirous of **co-operating by contributing towards the expenses** of a Meeting (or helping by prayer), are invited to communicate with Mr. J. H. L. CHRISTIEN, Organising Secretary, at the Office. Donations may be sent to MESSRS. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or to

Office—8A, *Red Lion Square, London, W.C.*

C. WILSON McCREE,
Financial Secretary.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION.

Patron—THE ARCHBISHOP OF CANTERBURY.

This Society is employing a large number of godly and earnest men as Scripture Readers, who labour among the poor, under the superintendence of the parochial Clergy, and carry from house to house the Word of God.

The Committee earnestly appeal for £1500 in Donations and New Annual Subscriptions before March 31, to reinstate the small Reserve Fund without which this most necessary, religious, and social work among the masses must be seriously curtailed.

T. MARTIN TILBY, *Lay Sec.*

Offices—56, Haymarket, S.W.

HOMES FOR LITTLE BOYS,

FARNINGHAM and SWANLEY,

FOR OUR HOMELESS AND ORPHAN LITTLE ONES.

Funds are just now MOST EARNESTLY NEEDED to feed, clothe, and educate 320 homeless little ones in the Cottage Homes at Farningham, and to complete the new Homes for Orphans at Swanley, with all necessary appliances for the education and technical instruction of the Orphans.

£4,500 must be raised before Christmas to pay bills.

Will each reader of this do something?

Contributions of any amount most thankfully received by the Bankers, Messrs Smith, Payne, and Smiths, Lombard-street; or by the Secretary

Offices: Ludgate Circus. A. O. CHARLES.

THE SURGICAL AID SOCIETY.

President—THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

This Society was established in 1862, to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support to the poor, without limit as to locality or disease.

53,320 Appliances have already been given.

Contributions are earnestly solicited. *Bankers*—Messrs. BARCLAY & Co., Lombard Street.

Office—Salisbury square, Fleet-street. WILLIAM TRESIDDER, *Secretary.*

THE BEST AND CHEAPEST. FIRST ESTABLISHED 1825.

NEAVE'S FOOD FOR INFANTS AND INVALIDS.

LANCET—"Carefully prepared and highly nutritious."
BRITISH MEDICAL JOURNAL.—"Well adapted for children, aged people, and invalids."

IN ONE-POUND ONE SHILLING CANISTERS.

SOLD EVERYWHERE. WHOLESALE OF THE MANUFACTURERS,

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Continued from Page 3.

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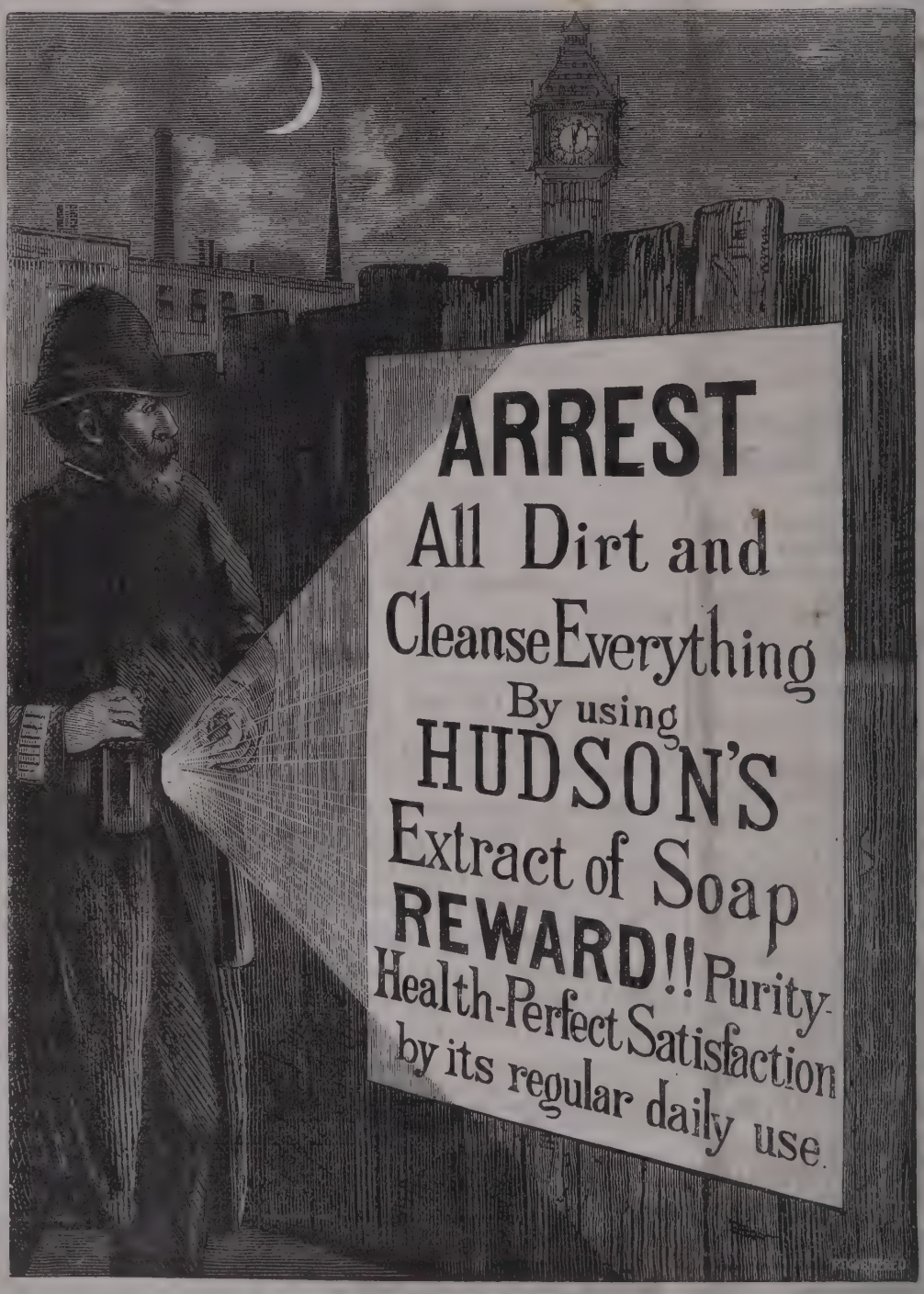
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